

Parshas Lech Lecha in a Nutshell
(Genesis 12:1-17:27)

*Donate to
Anshei Lubavitch
FLChabad.com/donate*

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos Schedule

Erev Shabbos – Oct 15 / Cheshvan 9

Candle Lighting 5:58 pm

Mincha 6:00 pm

Shabbos Day – Oct 16 / Cheshvan 10

Tehillim Reading 8:00 am

Shacharis 9:30 am*

Torah Reading 10:40 am

Kiddush 12:20 pm

Mincha 5:55 pm

Rabbi’s Drasha 6:25 pm

Shabbos Ends 6:55 pm

**Latest morning Shema is now 9:53 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule (not on a holiday):

Minyan

Shacharis (Mon-Fri) 6:15 am

Shacharis (Sunday) 9:00 am

Mincha (Sun-Thurs) 1:45 pm

Maariv (Sun-Thurs) 9:15 pm

*This week’s Kiddush is sponsored by
Dimitri and Dana
Arshenov in
commemoration of the
first Yartzeit of Dimitri’s
father Gershon OBM*

A famine forces the first Jew to depart for Egypt, where beautiful Sarai is taken to Pharaoh’s palace; Abram escapes death because they present themselves as brother and sister. A plague prevents the Egyptian king from touching her, and convinces him to return her to Abram and to compensate the brother-revealed-as-husband with gold, silver and cattle.

Back in the land of Canaan, Lot separates from Abram and settles in the evil city of Sodom, where he falls captive when the mighty armies of Chedorlaomer and his three allies conquer the five cities of the Sodom Valley. Abram sets out with a small band to rescue his nephew, defeats the four kings, and is blessed by Malki-Zedek the king of Salem (Jerusalem).

(continued next column)



Ishmael came into the world by natural means, while Isaac’s birth was a supernatural event. Ishmael represents a rational relationship with G-d. Isaac represents a supra-rational bond.
-- The Rebbe

G-d seals the Covenant Between the Parts with Abram, in which the exile and persecution (galut) of the people of Israel is foretold, and the Holy Land is bequeathed to them as their eternal heritage.

Still childless ten years after their arrival in the Land, Sarai tells Abram to marry her maidservant Hagar. Hagar conceives, becomes insolent toward her mistress, and then flees when Sarai treats her harshly; an angel convinces her to return, and tells her that her son will father a populous nation. Ishmael is born in Abram’s eighty-sixth year.

Thirteen years later, G-d changes Abram’s name to Abraham (“father of multitudes”), and Sarai’s to Sarah (“princess”), and promises that a son will be born to them; from this child, whom they should call Isaac (“will laugh”), will stem the great nation with which G-d will establish His special bond. Abraham is commanded to circumcise himself and his descendants as a “sign of the covenant between Me and you.” Abraham immediately complies, circumcising himself and all the males of his household. ❖

Eruv Hotline: 201-254-9190.

Halachic Zmanim

Shabbos, Oct 16, 2021

Daylight Savings Time

Earliest Tallis 6:13 AM

Latest Morning Shema 9:53 AM

Earliest Mincha (Gedola) .. 1:10 PM

Plag Hamincha 5:08 PM

Earliest Evening Shema 6:42 PM

Chassidic Masters

The Contrast Between Isaac and Ishmael

Why were Isaac and Ishmael circumcised at different ages?

Based on the teachings of the Lubavitcher Rebbe

We read in Genesis (17:7–27) how G-d appears to Abraham and instructs him to circumcise himself and all the males of his household. G-d further commands that henceforth every newborn male should be circumcised on the eighth day of his life, as a sign of the “eternal covenant” between G-d and the seed of Abraham.

G-d then informs Abraham that, in one year’s time, he and Sarah will have a son, Isaac. Abraham was nearing his hundredth year at the time, and Sarah was approaching the age of ninety; the two had been married for 75 childless years, and Sarah was physically incapable of having children. Abraham already had a son, Ishmael, born thirteen years earlier, after Sarah had urged him to marry her maidservant Hagar, so that he could father a child through her.

Abraham’s reaction to the divine promise was to proclaim, “If only Ishmael would live before You!” Abraham seems to be saying that he would be perfectly happy to see Ishmael as his heir—as the one who continues his life’s work and perpetuates his special relationship with G-d.

G-d rejects Abraham’s proposal.

He reassures him that Ishmael will become a great people, “but my covenant I shall establish with Isaac.” Only Isaac, the son you will have with Sarah, can be your true heir, and only Isaac can father the people with whom I will enter into a covenant as my “kingdom of priests and holy nation.”

This is more than a technical choice. G-d’s insistence on Isaac as the progenitor of His chosen people tells us something very fundamental about the nature of our relationship with Him.

For Ishmael and Isaac differed in two significant respects:

(1) Ishmael came into the world by natural means, while Isaac’s birth was a supernatural event.

(2) Ishmael was circumcised at the age of thirteen, the age of daat (awareness), whereas Isaac entered into the covenant of circumcision as an eight day-old infant—an age at which a person is not even aware of what is taking place, much less of its significance.

In other words, Ishmael represents a rational relationship with G-d, one that is based upon a person’s nature and understanding. Isaac represents a supranatural, supra-rational bond.

Abraham discerned many positive qualities in Ishmael, and was prepared, and even desirous, to see him as his heir. Yet G-d insisted that his covenant with Abraham be perpetuated specifically through Isaac and Isaac’s descendants—a people whose commitment to G-d will transcend the natural and the rational. ❖

Insights From the Rebbe

The Power of Truth

This week’s Torah reading begins with the story of our Patriarch Abraham. The Torah refers to Abraham as Haivri, “the Hebrew.” When explaining the meaning of that term, our Sages note that it literally means “the one on the side” and explain: “Abraham was on one side and the entire world on the other.” Despite the paganism and idolatry of his surroundings, Abraham held fast to the connection with G-d that he had established. Moreover, he was not content with merely maintaining his own private belief system. He proudly shared his awareness with others, influencing them to adopt the worship of one G-d.

Numbers were against him, but truth was on his side and when truth is pitted against numbers, truth will always win out. For there is nothing that can stand against the rock-ribbed power of something true.

Abraham transmitted this spiritual heritage to his descendants. Every one of them has the power to stand up against a multitude when he knows that he is right. It’s not chutzpah. It’s the power of truth. It is an experience of ren G-d Himself. ❖

**Thank You to:
The Baal Korei, and
The Security Volunteers**

From Our Sages

G-d spoke to Abram (Genesis 12:1)

There was once a person who was traveling from place to place, and he saw a palace in flames. Said he: "Can it be that there is no master to this palace?" So the owner of the palace looked out to him and said to him: "I am the master of the palace." By the same token, because Abraham would go around saying, "Can it be that the world has no master?" G-d looked out and said: "I am the owner, the master of the world."

-- (Midrash Rabbah)

I will make your progeny like the dust of the earth (Genesis 13:17)

Just as the dust of the earth is from one end of the world to the other, so too will your children be scattered from one end of the world to the other. Just as the dust of the earth is made fertile only with water, so too the people of Israel are blessed only in the merit of the Torah, which is analogous to water. Just as dust erodes all metal utensils while it itself lasts forever, so is it with Israel: all idolatrous nations disintegrate, while they persist. Just as dust is trodden upon, so too your children are destined to be trodden upon by the nations.

-- (Midrash Rabbah)

Not a thread nor a shoestrap, nor I shall take anything that is yours (Genesis 14:23)

In reward for Abraham's saying, "Not a thread nor a shoestrap," his children merited two mitzvot: the thread of blue [in the tzitzit] and the strap of the tefillin.

-- (Talmud, Sotah 17a)

An angel of G-d found her . . . and he said. . . . An angel of G-d said to her. . . . An angel of G-d said to her. . . . An angel of G-d said to her (16:7, 8, 9, 10, 11)

How many angels did she meet? Rabbi Yossi bar Chananiah said: Five; each time that it says "said," it was another angel. The other sages say: Four; each time it says "an angel," it was another angel.

Said Rabbi Chiya: See the difference between the earlier and later generations! Manoach said to his wife, "We shall surely die, for we have seen an angel" (Judges 13:22); but Hagar the maid of Sarah sees five angels one after the other, and is not afraid of them." Said Rabbi Yitzchak: "The members of Abraham's household were all prophets—she was used to seeing them."

-- (Midrash Rabbah) ❖



BERMAN LAW OFFICE

Personal Injury Law

30+ Years of Helping Clients

Marc S. Berman, Esq.

Attorney-at-Law
140 E. Ridgewood Ave.
Suite 415
Paramus, NJ 07652

Telephone: **(201) 797-4411**
msb@bermanlawoffice.com
www.bermanlawoffice.com
17-10 River Road, Suite 2C
Fair Lawn, NJ 07410

Auto | Slip & Fall | Medical Error | Dog Bite | Asbestos

Haftorah for Lech Lecha in a nutshell

Isaiah 40:27-41:16

The haftorah for this week discusses Abraham's journey to the land of Canaan at G-d's behest, and touches upon Abraham's miraculous battle against the four kings, both of which are described in this week's Torah reading.

The prophet Isaiah addresses Israel's complaint: ""My way [of serving G-d] has been ignored by the Lord, and from my G-d, my judgment passes [unrewarded]."

Isaiah reminds Israel of the Creator's greatness. The time will come when "He will give the tired strength, and to him who has no strength, He will increase strength. Youths shall become tired and weary, and young men shall stumble, but those who put their hope in the Lord shall renew [their] vigor, they shall raise wings as eagles; they shall run and not weary, they shall walk and not tire." Nevertheless, "there is no comprehension of His wisdom," and as such, at times we cannot understand why He chooses to delay the reward of the righteous.

The haftorah then turns its attention to the idolatrous nations of the world. Isaiah reminds them of Abraham's greatness, how after arriving in Canaan he pursued and defeated four mighty kings. "The islands saw and feared; the ends of the earth quaked." Nevertheless, the nations who witnesses these miracles did not abandon their ways. "The [idol] craftsman strengthened the smith, the one who smoothes [the idol] with the hammer strengthened the one who wields the sledge hammer; the one who glues its coating says, "It is good," and he strengthened it with nails that it should not move..."

G-d promises the Jewish nation to reward them for their loyalty to G-d. "Do not fear for I am with you; be not discouraged for I am your G-d. . . Behold all those incensed against you shall be ashamed and confounded; those who quarreled with you shall be as naught and be lost." ❖

Join us weekday mornings
as we delve into the mysteries of
Chassidic concepts.
5:55 am followed immediately
by Shacharis.

שבת שלום גוט שבת!



Good Shabbos to all!