

**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 – Nov 5 / Kislev 1**

Candle Lighting ..... 5:29 pm

Mincha ..... 5:30 pm

**Shabbos Day – Nov 6 / Kislev 2**

Shacharis..... 9:30 am\*

Torah Reading..... 10:40 am

Kiddush ..... 12:15 pm

Mincha ..... 5:30 pm

Rabbi's Drasha ..... 5:55 pm

Shabbos Ends..... 6:29 pm

*\*Latest morning Shema is now 10:04 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

**Bulletin**

*This week's Bulletin*

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Isaac and Rebecca endure twenty childless years, until their prayers are answered and Rebecca conceives. She experiences a difficult pregnancy as the “children struggle inside her”; G-d tells her that “there are two nations in your womb,” and that the younger will prevail over the elder.

Esau emerges first; Jacob is born clutching Esau's heel. Esau grows up to be “a cunning hunter, a man of the field”; Jacob is “a wholesome man,” a dweller in the tents of learning. Isaac favors Esau; Rebecca loves Jacob. Returning exhausted and hungry from the hunt one day, Esau sells his birthright (his rights as the firstborn) to Jacob for a pot of red lentil stew.

In Gerar, in the land of the Philistines, Isaac presents Rebecca as his sister, out of fear that he will be killed by someone coveting her beauty. He farms the land, reopens the wells dug by his father Abraham, and digs a series of his own wells: over the first two there is strife with the Philistines, but the waters of the third well are enjoyed in tranquility.

*(continued next column)*



If you dig past the surface, you will be able to see a person's passions and drives — not all of that is pleasant. But if you really love a person, you won't stop there. You'll dig deeper until you find the essential core of G-dliness that person has.

-- The Rebbe

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Esau marries two Hittite women. Isaac grows old and blind, and expresses his desire to bless Esau before he dies. While Esau goes off to hunt for his father's favorite food, Rebecca dresses Jacob in Esau's clothes, covers his arms and neck with goatskins to simulate the feel of his hairier brother, prepares a similar dish, and sends Jacob to his father. Jacob receives his father's blessings for “the dew of the heaven and the fat of the land” and mastery over his brother. When Esau returns and the deception is revealed, all Isaac can do for his weeping son is to predict that he will live by his sword, and that when Jacob falters, the younger brother will forfeit his supremacy over the elder.

Jacob leaves home for Charan to flee Esau's wrath and to find a wife in the family of his mother's brother, Laban. Esau marries a third wife—Machalath, the daughter of Ishmael. ❖

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**Halachic Zmanim**

Shabbos, Nov 6, 2021

Daylight Savings Time

Earliest Tallis..... 6:35 AM

Latest Morning Shema ... 10:04 AM

Earliest Mincha (Gedola).. 1:06 PM

Plag Hamincha..... 4:46 PM

Earliest Evening Shema .... 6:16 PM

## Chassidic Masters

### Isaac's Wells

*Based on the teachings of  
the Lubavitcher Rebbe*

*Courtesy of MeaningfulLife.com*

Three Torah sections—Lech Lecha, Vayeira and Chayei Sarah—chronicle the life and deeds of Abraham. An even greater number are devoted to the life of Jacob. Isaac is the central figure in only one—the Parshah of Toldot. We read of the “Binding of Isaac” in Vayeira, but there the story is told wholly from Abraham’s perspective. Similarly, the greater part of Chayei Sarah is about how a wife is found for Isaac, but Isaac himself is not at all involved in the process. Eliezer doesn’t even mention him by name when he proposes the match—he’s simply “the son of my master.” This scarcity of information about Isaac is even more striking in light of the fact that he was the most long-lived of the three Patriarchs (Isaac lived 180 years, as opposed to Abraham’s 175 and Jacob’s 147).

Even in Toldot, we are hard-pressed to find some clues to Isaac’s identity and personality. The first part of Toldot relates the birth and early years of Jacob and Esau. The latter part is about how the aged and blind Isaac has his plans to bless his elder son Esau foiled by Rebecca and Jacob. It is only in the middle part of Toldot (Genesis 26) that we encounter an active Isaac. We read how he relocates to Gerar, how he farms the land (the only one of the Patriarchs to do so), and how he digs wells.

In fact, the one activity of Isaac’s on which the Torah elaborates at some length is his well-digging. We are told how he reopened the wells originally dug by Abraham, and we are given a detailed account of a series of wells of his own which he dug—the names he gave them, and his struggles to retain control over them.

But it is precisely this lack of notoriety which defines the essence of Isaac. The Kabbalists equate Abraham with the sefirah (divine attribute) of chessed, “loving-kindness,” and Isaac with the sefirah of gevurah, “restraint.” Abraham was the very embodiment of kindness, generosity and concern for one’s fellow. He was the ultimate extrovert—constantly giving of himself, constantly extending himself to G-d, to his fellow man, to the world. Isaac was his father’s diametric opposite: he was awe to Abraham’s love, restraint to Abraham’s expansiveness, self-effacement to Abraham’s self-assertion.

From Abraham we inherited the charitableness and social commitment that is the hallmark of our people. Isaac bequeathed to us the fear of Heaven in the heart of the Jew—his self-censoring discipline, his silent sacrifice, his humble awe before the majesty of his Creator.

Abraham’s love of G-d and humanity took him on a journey from the self outward—a journey etched in the roads of Mesopotamia, Egypt and Canaan. Isaac never left the boundaries of his homeland. For his was an inward journey, a journey into the depths of self, to the essence within.

Thus Isaac is portrayed as a farmer and a well-digger. Isaac was a farmer, one who has learned the profound secret of the seed: that growth and profit come only when you allow yourself to disintegrate and become one with the soil from which you have come. Isaac was a digger of wells, boring through the strata of emotion and experience in search of the quintessential waters of the soul. Boring deeper than feeling, deeper than desire, deeper than achievement, to the selflessness at the core of self.

#### The Month of Kislev

Kislev is rife with important days in Chabad History.

- Kislev 19, the day the first Chabad rebbe was released from Tsarist prison in 1798, is celebrated as the Rosh Hashanah of Chassidism.
- Rosh Chodesh Kislev is the day the Rebbe returned home in 1977, signaling that he had been restored to robust health after a major heart attack on Shemini Atzeret.
- 9 Kislev is the anniversary of birth (1773) and passing (1827) of Rabbi Dov Ber, the second Chabad rebbe.
- On 10 Kislev, 1826, Rabbi Dov Ber was released from prison, where he had been held on trumped-up charges of aiding enemies of Russia.
- 14 Kislev is fondly celebrated as the anniversary of the wedding of the Rebbe and Rebbetzin in 1928.

## From Our Sages

### ***The children struggled within her (Genesis 25:22)***

*Whenever she would pass a house of prayer or house of study, Jacob would struggle to come out . . . and when she passed a house of idol worship, Esau would struggle to come out. Also, they were struggling between themselves, fighting over the inheritance of the two worlds (i.e., the material world and the "world to come").*

-- (Yalkut Shimoni; Rashi)

### ***One nation will struggle against the other (Genesis 25:23)***

*They will never be equal: when one rises the other will fall, and vice versa.*

-- (Rashi)

### ***Jacob was an innocent man, dwelling in tents (Genesis 25:27)***

*The academy of Shem and the academy of Eber.*

-- (Midrash Rabbah)

### ***Isaac loved Esau because [his] game was in his mouth (Genesis 25:28)***

*Esau would deceive him with his mouth. He would inquire of him: "Father, how does one tithe salt? Father, how does one tithe straw?" And Isaac would muse: "This son of mine, how diligent he is in the fulfillment of the commandments!"*

-- (Midrash Tanchuma; Rashi)

### ***Jacob cooked a stew (Genesis 25:29)***

*That was the day on which Abraham died, and Jacob made a broth of lentils to comfort his father Isaac.*

*Why lentils? Just as the lentil has no mouth, so is the mourner speechless. . . . Just as the lentil is round, so mourning comes around to all the inhabitants of this world.*

-- (Talmud)

### ***Esau came from the field, and he was exhausted (Genesis 25:29)***

*Esau committed five sins on that day: he dishonored a betrothed maiden, he committed a murder, he denied G-d, he denied the resurrection of the dead, and he spurned the birthright.*

-- (Talmud)

*On that day, Esau murdered Nimrod (the king of Babylonia).*

-- (Midrash)

### ***G-d appeared to him, and said: "Do not go down into Egypt; dwell in the Land" (Genesis 26:2)***

*G-d said to him: "You are a burnt offering without blemish; as a burnt offering becomes unfit if it passes beyond the Temple enclosure, so will you become unfit if you go out of the Holy Land."*

-- (Midrash Rabbah) ❖

## Haftorah for Toldos in a nutshell

*Malachi 1:1-2:7*

This week's haftorah opens with a mention of the tremendous love G-d harbors for the children of Jacob, and the retribution He will visit upon the children of Esau who persecuted their cousins. This follows the theme of this week's Torah reading, whose two protagonists are Jacob and Esau.

The prophet Malachi then rebukes the kohanim (priests) who offer blemished and emaciated animals on G-d's altar: "Were you to offer it to your governor, would he be pleased or would he favor you? . . . O that there were even one among you that would close the doors [of the Temple] and that you would not kindle fire on My altar in vain!"

The haftorah ends with a strong enjoiner to the kohanim to return to the original covenant that G-d had made with their ancestor, Aaron the High Priest. "True teaching was in his mouth, and injustice was not found on his lips. In peace and equity he went with Me, and he brought back many from iniquity." ❖

## The True Heir

By [Naftali Silberberg](#)

It is remarkable that this person who was a murderer, rapist and glutton was so eager to receive the blessing of a tzaddik (righteous person). Esau wasn't out for a large inheritance; after all, Isaac was an elderly, blind person who had nothing to offer other than his blessings.<sup>2</sup> Rather, as someone who was raised in the households of Abraham<sup>3</sup> and Isaac, he was well aware of the value of a tzaddik's blessing. Esau was a Jew who was born to a Jewish mother,<sup>4</sup> and therefore possessed a Jewish soul which imbued him with a strong belief in G-d and the super-natural. His "Jewish heart," however, did not manifest itself in his immoral lifestyle, which was contrary to all he had learned in his father's home. He knew what was right, but was unwilling to make the necessary sacrifices to live an ethical, spiritual life.

The Divine plan determined that Jacob, not Esau, receive the blessings. For Jacob was a Jew not only at heart, but in practice as well. With faith alone we cannot accomplish the mission of revealing G-dliness in this world, and transforming ourselves and the world around us into a Divine abode. Only through actually practicing Torah and mitzvot can this goal be achieved.

**Join us weekday mornings as we delve into the mysteries  
of Chassidic concepts.  
5:50 am followed immediately by Shacharis.**

שבת שלום גוט שבת!



**Good Shabbos to all!**