

4 KISLEV 5784 - FRIDAY, NOVEMBER 17, 2023



COMMUNITY

TORAH PORTION TOLDOS | תולדות

CANDLE LIGHTING: 4:18 PM

SHABBOS ENDS: 5:19 PM

ANNOUNCEMENTS

SHABBOS SCHEDULE

FRIDAY - EREV SHABBOS

MINCHA/MAARIV..... 4:20 PM

SATURDAY - SHABBOS DAY

SHACHRIS.....9:30 AM

TORAH READING.....10:30 AM

KIDDUSH.....12:10 PM

MINCHA.....4:20 PM

RABBI'S DRASHA.....4:40 PM

KIDS PROGRAM

.....10:30 AM

CLASSES

CHASSIDUS.....8:45 AM

BEIS MIDRASH.....4:45 PM

TORAH CLASS.....6:10 PM

PLEASE SAY PRAYERS

Please say Tehillim/Psalms for the safety and liberation of our brothers and sisters in captivity; for the healing of our wounded; and in sacred memory of those brutally torn from us. ל"ל

Chapters 20, 22, 69, 122, 150, 81-90

SHABBOS KIDDUSH

THIS WEEK'S KIDDUSH IS SPONSORED BY THE SHUL. PLEASE CONSIDER SPONSORING A KIDDUSH SOON.

WEEKDAY DAVENING SCHEDULE

SHACHRIS

SUNDAY..... SHACHRIS.....9:15 AM

MON-FRI....CHASSIDUS...5:50 AM

SHACHRIS.....6:25 AM

MINCHA SUN-THU.....1:45 PM

MAARIV SUN-THU.....9:15 PM

ANSHEI LUBAVITCH WISH A HEARTY MAZEL TOV TO

MAYER AND BRACHA RUBINSTEIN ON THEIR MOVE TO FAIR LAWN!

THANK YOU!

Anshei Lubavitch extends its **gratitude** to our dedicated **Ba'al Korei, R' Yossi Nigri**.

Special thanks to the **security team** led by **Yury Zimavilin** who help keep us secure while we daven.

Yasher koach to the kiddush volunteers, **Marnin Rand**, **Mordechai Hirschhorn** and **Serge Zenou** who work tirelessly to bring us a wholesome kiddush each week!

SECURITY TEAM

Please volunteer

Contact Yury Zimavilin

KIDS AND TEENS

CKIDS HEBREW SCHOOL

FOR JEWISH CHILDREN IN PUBLIC SCHOOL

WEDNESDAY.....3:45 PM

CTEENU

MONDAY.....7:30 PM

CTEEN SHABBATON

NOVEMBER 17-18

SIGN UP TODAY!

ADULT EDUCATION

SUNDAY

THE WORLD OF KABBALAH - JLI
OCT. 29 - DEC 10..... 7:30-9:00 PM

MONDAY

TORAH STUDIES.....7:30-8:30 PM

TUESDAY

TALMUD STUDY.....8:15-9:00 PM

WEDNESDAY

BEIS MIDRASH.....8:15-9:15 PM

THURSDAY

TEHILLIM STUDY.....8:45-9:15 AM

FIVE-MINUTE KOLLEL - FOLLOWS
MAARIV WEEKDAYS

ANSHEI LUBAVITCH GRATEFULLY ACKNOWLEDGES THIS WEEK'S PARNES HAYOM

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Enlightening Wisdom From the CHASSIDIC MASTERS

4 Powerful Insights From the Rebbe

Compiled by Mordechai Rubin

Isaac's Wells

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 how he dug a series of wells of his own.

Isaac is portrayed as a farmer and a well-digger. Isaac had learned the profound secret of the seed: 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. ##

To Give and Give Again

In the Torah portion of Toldos we read of the blessings that Yitzchak bestowed upon his son Yaakov, beginning with the words: "And may G-d give you...." Comments the Midrash: "May He give you, and May He give you again." G-d is limitless, surely, His original gift, emanating as it does from his infinite kindness, is without limit. What possible need could there be for G-d to give and then give again?

The transmission of knowledge from teacher to student can be achieved in one of two ways: a) the student may understand his master's teachings, but not thoroughly enough to be able to innovate on his own; b) the disciple may completely master his teacher's discourse, so that he is able to amplify on these teachings and come up with novel thoughts of his own.

Herein lies the meaning of "May He give you, and May He give you again": G-d's blessings are so splendid that not only is the person blessed with unlimited bounty from Above, but he is inspired to make use of these blessings on his own, thereby gaining yet again.

In terms of man's spiritual service, these two types of students correspond to the righteous individual and the penitent.

The righteous individual follows the path of Torah and mitzvos as they were transmitted from Above, while the penitent, having deviated from the path, transforms iniquity into merit. His method of service uses his power of repentance – the arousal of which is also granted to him by G-d – to perform an additional measure of service, a service not readily available to the righteous. ##

(Continued next page)

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Enlightening Insights From the CHASSIDIC MASTERS (CONT.)

Two Manners of Service

At the beginning of the Torah portion Toldos, the Torah relates that when Rivkah was pregnant with Ya'akov and Esav, "the children clashed within her." Our Sages explain that, while still within the womb, Ya'akov was drawn to holiness, while Esav was attracted to idolatry.

Esav's behavior is difficult to fathom. The Patriarchs were, "completely holy". Their children were conceived and born in complete holiness. How could it be that Yitzchak's son, Esav, should innately be drawn to idolatry?

The Rambam explains that there are two general manners of spiritual service: the individual who desires to do only good, and the one who desires to do evil, but conquers his evil inclination.

Although the Patriarchs experienced no internal conflict, they were still faced with external opposition to their way of life, opposition that they had to overcome. And, although conquest of one's own evil inclination may be much more difficult than overcoming outside opposition, nevertheless, the Patriarchs' service in this regard also served as an empowerment to their children, for the following reason: by conquering one's evil inclination, a person shows how greatly attached he is to G-d; although he desires to do evil, this desire does not hinder his will to do only good.

This is expressed even more forcefully through repentance. Though the person has actually succumbed to evil, his innermost desire to remain attached to G-d is so strong that he conquers his evil, regrets his past and returns to His service.

These two manners of service — "wholly righteous" and "overcoming evil" — were also mirrored in their children — Ya'akov was completely righteous, and Esav had the task of conquering an innate tendency towards evil. ##

Yitzchak's Progeny

Toldos, meaning offspring, relates to the bearing of children. In a spiritual sense, the theme of the portion is spiritual parenthood, drawing Jews closer to Judaism, in line with the saying: "Whoever teaches his friend's son Torah is considered as if he had borne him."

We must however, understand how this bearing of spiritual children — toldos — relates to Yitzchak, since his manner of service (unlike that of his father Avraham) did not entail leaving his quarters to involve himself with others.

While Yitzchak's manner of service did not involve traveling from place to place and making G-d's Name known, his inward manner of spiritual service was so powerful that it attracted people to him.

This is explained at length in this portion: When there was a hunger in the land, Yitzchak thought he should descend to Egypt as his father had — knowing that, with this descent, he could continue his father's outreach work.

G-d, however, told him that he should remain in the land. For Yitzchak's manner of service would differ from his father's; living a holy life while he remained in the land, G-d's Name would become known — as a matter of course — to others as well.

The reason for the Torah portion's name is now clear: Toldos emphasizes that the children are similar to their father. Yitzchak remained on his lofty level and drew others to him. ###



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SHABBOS, NOV 18, 2023

EASTERN STANDARD TIME

EARLIEST TALLIS.....	5:47 AM
LATEST MORNING SHEMA.....	9:12 AM
EARLIEST MINCHA (GEDOLA).....	12:07 PM
PLAG HAMINCHA.....	3:38 PM
EARLIEST EVENING SHEMA.....	5:06 PM

HAFTORAH IN A NUTSHELL

PARSHAS TOLDOS

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."
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**Anshei Lubavitch invites
the Fair Lawn community to**

"Motzei Shabbos Family Learning"

Raffles! Prizes! Pizza!

November 18, 2023. 6:30pm



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WISDOM FROM OUR SAGES

Pesukim (sentences) from this week's Torah portion of Toldos, along with stimulating commentary.

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)

He dug another well, and they did not quarrel over it (Genesis 26:22)

The first two wells allude to the first two Temples, which the enemies of Israel destroyed. The third well represents the Third Temple which shall speedily be built, which will be established without animosity and strife; G-d will then broaden our boundaries, and all nations will serve Him in unison.

(Nachmanides)

It came to pass that Isaac aged, and his eyes dimmed (Genesis 27:1)

From the smoke of the offerings that Esau's wives burned for their idols. Another explanation is that when Isaac was bound on the altar and his father wished to slaughter him, at that moment the heavens opened and the angels wept, and their tears fell into his eyes, which caused his eyes to dim. Another explanation: this came to pass in order to enable Jacob to receive the blessings.

(Rashi)

The voice is the voice of Jacob, but the hands are the hands of Esau (Genesis 27:22)

"The voice is the voice of Jacob"—no prayer is effective unless the seed of Jacob has a part in it. "The hands are the hands of Esau"—no war is successful unless the seed of Esau has a share in it.

(The Talmud) ###

שבת שלום!

Good Shabbos!

