

THE CHABAD WEEKLY

Vol 6, #6

In this week's Torah portion, Toldot, we read of the birth of Esau and Jacob, Esau's sale of his birthright to Jacob and the subsequent blessing of Jacob and Esau by Isaac.

Jewish teachings explain that the name of a particular Torah portion gives us a special insight into that portion. The name of the portion, Toldot, is derived from its opening words: "And these are the generations (toldot) of Isaac." An earlier Torah portion, Noach (Noah), begins with a similar verse, "These are the generations of Noah."

What is the essential difference between these two portions, as reflected in the Torah's choice of names?

The portion of Toldot emphasizes the concept of descendants. "And these are the generations of Isaac, the son of Abraham: Abraham begot Isaac."

Toldot, related to the Hebrew word for birth (*holada*), implies both physical offspring and spiritual heirs. When we help a fellow Jew by teaching him about the beauty and warmth of Judaism, we create new "generations," new spiritual children. Even if we are not well-versed in Torah knowledge or the practice of mitzvot, whatever we do know we should share with others. Every Jew has the obligation to act as a "candle" unto his surroundings, spreading the light and warmth of Torah to more and more Jews.

The "generations" we create, however, must be "the generations of Isaac"; it is not enough that we produce "the generations of Noah."

To explain: The name Noah is related to the word *n'yacha*, meaning rest and repose. Noah is symbolic of a person who is tranquil. It is a desirable state, but one that is less elevated than the level implied by the name Isaac.

Isaac (Yitzchak in Hebrew) is related to the word meaning laughter. Isaac is thus a symbol of the joyful person, one who is filled with laughter and delight. Enjoyment is obviously a more desirable state than relaxation, for the person is not only at rest but is happy.

This, then, is the way in which we are to fulfill our mission as "candles that illuminate": It isn't enough for a Jew to quietly share the light of Torah and mitzvot throughout the world in a sedate and easy-going manner. Rather, as we learn from the Torah portion of Toldot, our efforts to inspire our fellow Jews in particular and be a "light unto the nations" in general must be carried out with joy and happiness, as alluded to by the name Isaac. (Adapted from Volume 1 of *Hitva'aduyot* 5744, From: L'Chaim 5761, # 646) - Ichaimweekly.org

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"The boys grew up, and Esav [Esau] was an expert hunter." (25:27) "Expert at deceiving his father into believing him to be pious and a scrupulous observer of the commandments." - Rashi

Esav's hypocrisy is symbolic of our present Exile, in which the forces of evil are not as readily identifiable as they were during previous exiles. It is for this reason that our Exile is termed "Galut Edom" ("the Exile of Edom"), for the nation of Edom is descended from Esav. When Moshiach comes, the "Deliverers will go up to Mount Zion to judge the mount of Esav, and kingship will be the L-rd's." (Lubavitcher Rebbe) ascent.org.il

Esau and Jacob The name Esau is derived from the Hebrew word meaning done or completed. Esau felt whole, satisfied and comfortable with his spiritual status, and was thus lacking any desire to elevate himself. Jacob, by contrast, is derived from the word meaning heel. No matter how high a spiritual level Jacob achieved he considered it as nothing, and was consistently motivated to elevate himself further. (Shem MiShmuel)

And these are the generations of Isaac...and the first came out...and they called his name Esau (Gen. 25:19;25) Esau is symbolic of the forces of evil and impurity, which were created for the purpose of the Jew transforming them into goodness and light. (In fact, it is due to this inner, positive reason that the Torah refers to Esau as "the generations of Isaac.") The Hebrew name Isaac is related to the word for laughter. When "Esau" is successfully changed into good, G-d "laughs," as it were, and derives great pleasure from the transformation. (Sefer HaMaamarim 5738) L'Chaim 5760, #593

Esau my brother is a hairy man, and I am a smooth man (27:11) Two men, one possessing a thick head of hair and the other bald-headed, stood near a threshing-floor. When the chaff flew into the locks of the former, it became entangled in his hair; but when it flew on to the head of the bald man, he passed his hand over his head and removed it.

By the same token, the wicked Esau is polluted by sin throughout the year and has no way to achieve atonement; whereas Jacob is defiled by sin throughout the year, but has the Day of Atonement through which to procure forgiveness. (Midrash Rabbah)

Keeping a Kosher Mouth

Venison in his mouth (25:28) Reb Yaakov Yitzchak of Pshischah, who is known as the Yid HaKadosh, once instructed Reb Simchah Venison in Bunem — in later days his successor as rebbe — to make a certain journey, without telling him its purpose. Reb Simchah Bunem took several chassidim with him, and set out. When the time came for them to eat in one of the cottages in the hamlet of their destination, their host told them that he had no dairy food for them, but could offer them a meat meal. The chassidim thereupon began to question him, paying the most scrupulous attention to all the detailed laws relating to kosher meat — who was the ritual slaughterer; whether the lungs of the animal were found on examination to be utterly free of any blemishes; exactly how the meat was salted and rinsed in order to drain it of all traces of blood, and so on.

Their investigations were interrupted by the voice of an individual who had been sitting quietly next to the fireplace, and who was dressed like an itinerant beggar.

"My dear chassidim!" he cried. "Concerning what you put into your mouths you conduct the most meticulous cross-examination; but on what you bring out of your mouths — your words — you make no halachic queries at all!"

When Reb Simchah Bunem heard these words, he felt certain that he had now lighted upon the reason for which his rebbe had sent him out on his journey — simply to learn this lesson — and promptly returned to Pshischah. (From: A Treasury of Chassidic Tales, Artscroll)

With *mayim acharonim*, wash the fingertips and, while they are still moist, pass them over the lips.(From Rebbe's Hayom yom Kislev 4).

In the morning prayer, fire burns fire.

By nature, we burn with the anxieties of this world. When we meditate and pray, we fan a fire of love for that which transcends this world. One fire swallows another and we are set free. Liberated from fear, we face the world no longer as slaves, but as masters.

From the teachings of the Lubavitcher Rebbe; rendered by Tzvi Freeman.

PARTICIPATE IN DAILY CLASSES

<u>Sunday</u>	8:00 AM	Gemara-Tractate Rosh Hashana (men)
<u>Monday</u>	8:00 PM	Chumash (men and women)
<u>Tuesday</u>	8:00 PM	Gemara-Tractate Makos (men)
<u>Wednesday</u>	8:30 PM	Halacha and Tanya (women)
<u>Thursday</u>	10:00 AM	Chassidus (women)
	8:00 PM	Class for Beverly Hills Highschool Students
<u>Daily</u>	6:45 to 7:15 AM	Chasiddus
	Between Mincha and Maariv	Halacha

DAILY MINYONIM:

Shacharit: Mon-Fri 6:00 AM and 7:30 AM
Sunday 9:00 AM
Mincha/Maariv: 4:55 PM

VISIT BEVERLYHILLSCHABAD.COM
Chabad of Beverly Hills has hundreds of hours of online audio Torah classes by Rabbi Y. Shusterman. Subjects include Gemara, Tanya, Chassidut, Jewish Law and Customs, Chumash, and Stories. The audio classes are accompanied by online text. There are online lessons on how to read Hebrew and how to read the Torah. You can view our Weekly and Halacha Newsletters from the past years. We also have an Ask the Rabbi Section and the Mezuzah and Tefillin Information Center.

SHABBOS PARSHAS TOLDOS
November 8, 2002

Candlelighting:(Los Angeles) 4:37 PM
Friday Mincha: 4:55 PM

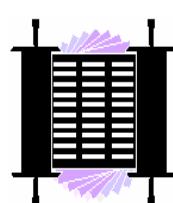
LATEST TIME FOR SHEMA: 8:58 AM

SHABBAT MORNING

- **Tanya** 8:45 AM
- **Shacharit** 9:30 AM followed by Kiddush & Cholent.
- **Chumash** 4:00 PM
- **Mincha** 4:30 PM followed by Seuda Shlishit
- **Shabbat ends** 5:37 PM

Happy Birthday to Rabbi Yosef Yitzchok Shusterman, Lynda Schnall, Chaya Mushka Illulian, Pnina Graff & Sharon Spira.

Yartzheits: Samuel Ruja – Kislev 6, Moe Brodsky – Kislev 10.



A Sefer Torah is being written in memory of the fathers of Rabbi & Mrs. Shusterman. Anyone who is interested in participating should contact Mendel Shusterman at (310) 497-2643

GOOD SHABBOS!