

**The Shul**  
at the Lubavitch Center  
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November 10, 2018

Toldot

2 Kislev, 5779

### A Limitless Treasure

The disciples of the Maggid of Mezeritch had begged their master many times to show them Elijah the Prophet. Their persistence paid off; when a gathering of poritzim, wealthy Polish landowners, was being held the Maggid acceded to their request.

The Maggid instructed his disciples to stand in a certain location and watch the poritzim ride by. The third poritz they would see, he informed them, would be Elijah the Prophet. "If you are worthy," the Maggid added, "you will even merit to hear Torah thoughts from him."

The disciples followed the Maggid's instructions. They stood and waited in the exact spot the Maggid had indicated. When the third poritz rode by they hesitantly approached his carriage. True, he looked like an ordinary Polish poritz, but hadn't the Maggid declared that he was none other than Elijah the prophet?

Addressing him in Polish, they deferentially asked if they could speak with his lordship as they had a very important matter to discuss. To their surprise the "poritz" responded by flinging sharp insults and curses at them, after which he rode off to join the other landowners.

The bewildered and heartbroken disciples returned to the Maggid and related what had happened. They had seen Elijah the Prophet, for they didn't doubt for a moment that the poritz was, in truth, the prophet. But when they asked to speak with him he responded with a barrage of deprecations.

The Maggid's response was unexpected. "You rightly deserved the treatment he gave you! You knew for certain, for I gave you all the signs, that you were standing in the very presence of Elijah the Prophet. You should have addressed him in the holy tongue! You should have said to him 'Bless us!' instead of speaking to him in Polish and timidly asking the 'poritz' for an audience. If you could still relate to him as a poritz after I told you that he is Elijah the Prophet, you deserve the treatment you received!"

The Torah (in Deuteronomy) states, "You are a holy people to G-d your G-d." Every Jew is holy. Every Jew is, as the Baal Shem Tov taught, a trove of unlimited treasures.

But it's not enough to know in our heads that a fellow Jew is holy, that he has a wealth of goodness and G-dliness within him. It's insufficient to believe with absolutely certainty that what the Torah and great Jewish teachers of all generations have said about the worth of every Jew is true.

We have to relate to our brother or sister, from the start, in accordance with his or her true, goodly and holy nature. Then we will surely merit to see Elijah the Prophet - the harbinger of the Messianic Era - and ask of him, "Bless us."

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#### Some Additional Thoughts

The sigh of a Jew over the suffering of another Jew breaks all the barriers of the Accusers, and the joy with which one rejoices in another's happiness and blesses him, is as acceptable by G-d as the prayer of the High Priest in the Holy of Holies on Yom Kippur.

Reb Elimelech of Linznsk related a teaching from the Maggid of Mezeritch: "Do you know what they say in Heaven? Love of a fellow Jew means loving the absolutely wicked like the perfectly saintly."

"G-d foregoes love of G-d in favor of love of the Jewish people," Rabbi Shneur Zalman declared.

*(from <http://www.lchaimweekly.org/>)*

#### **"Yaakov was an ish tam / wholesome man." (25:27)**

The word "tam" literally means perfect or complete. R' Yechezkel Sarna z"l (1890-1969; Rosh Yeshiva of the Chevron Yeshiva) observes that there is a Mitzvah (Devarim 18:13), "Be tamim!" R' Sarna explains:

One might brush-aside his inadvertent sins, saying, "It was an accident. I didn't mean it, so how much can it count?" However, just as one who breaks his wrist by accident is no longer perfect in a physical sense, so one who sins, even inadvertently, is no longer perfect in a spiritual sense. The mitzvah to be tamim instructs us that it is a blemish on one's soul if he lets his spiritual guard down even to a limited extent. (Daliot Yechezkel Vol. II, p. 24)

**"Yitzchak loved Esav, for game was in his mouth." (25:28)**

R' Mordechai HaKohen z"l (1523–1598; Tzefat, Eretz Yisrael; later, rabbi of Aleppo, Syria) asks: Yitzchak was a wealthy man; why did he need Esav to hunt for him? Rather, this verse should be read as follows: Yitzchak expressed love for Esav in the hope that Esav would repent. Esav was the "game" in Yitzchak's mouth, not the other way around. This is why Yitzchak was so soft-spoken with Esav, as we read: "He summoned Esav, his older son, and said to him, 'My son'." (27:1); "He said, 'Here I am; who are you, my son?'" (27:18); etc.

Alternatively, suggests R' Mordechai, Yitzchak expressed more love for Esav than for Yaakov in order to create jealousy between them, so that Yaakov would keep his distance from Esav and not be influenced by him.

In light of either of the above explanations, continues R' Mordechai, we can understand why the verse does not say, "Yitzchak loves Esav" (in present tense), as it says, "Rivka loves Yaakov." Rivka's love for Yaakov had a spiritual foundation and therefore is permanent. Yitzchak's love for Esav was intended to satisfy a need that existed at the moment. (Siftei Kohen)

*(by Rabbi Shlomo Katz from Project Genesis at www.torah.org)*

**Community Information of Interest**

**November 10: Democracy, Peace, and its Discontents: The State of Israel and the Jewish World in the late 1970s. Lecture by Rabbi Dovid Katz.** *Pas de Trois: The Diplomatic Maneuvers of Carter, Begin, and Dadat, May - Nov '77.* This lecture will begin at **8:00 p.m.** and be held at the Congregation Shomrei Emunah.

**"The Rav's Friday Night Hashkafa Q&A Shiur for Men"**  
will take place **this** Friday night, November 9 – Parshat Toldot  
at 8:00 p.m. and will be held at the home of Mr. & Mrs. Moshe Roth, 6503 Hal Court.

Yahrzeits This Week:			
Aaron Margolies	2 Kislev - Friday night / Shabbat	for mother	Shoshana bat Moshe ha-Levi
Terry Frank	3 Kislev - Saturday night / Sunday	for father	Avigdor Shaul ben Paltiel
Sally Friedman	3 Kislev - Saturday night / Sunday	for husband	Avigdor Shaul ben Paltiel

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Davening and Shiurim Schedule	
<b>Friday, — Rosh Chodesh Kislev, 11/09 — 1 Kislev</b> Shacharit — 6:40 a.m. Candles — 4:38 p.m. Minchah / Ma'ariv — 4:40 p.m.  <b>Shabbat, 11/10 — 2 Kislev</b> Shacharit — 9:00 a.m. Sof Z'man Kriat Shema — 9:15 a.m. Berachot Gemora Shiur — 3:25 p.m. Minchah & Seudah Shilishit — 4:25 p.m. Ma'ariv — 5:39 p.m.  <b>Sunday, 11/11 — 3 Kislev</b> Shacharit — 8:00 a.m. Minchah / Ma'ariv — 4:35 p.m.  <b>Monday, 11/12 — 4 Kislev</b> Shacharit — 6:50 a.m. Ma'ariv — 8:15 p.m.	<b>Tuesday, 11/13 — 5 Kislev</b> Shacharit — 7:00 a.m. Ma'ariv — 8:15 p.m.  <b>Wednesday, 11/14 — 6 Kislev</b> Shacharit — 7:00 a.m. Ma'ariv — 8:15 p.m.  <b>Thursday, 11/15 — 7 Kislev</b> Shacharit — 6:40 a.m. Ma'ariv — 8:15 p.m.  <b>Friday, 11/16 — 8 Kislev</b> Shacharit — 6:40 a.m. Candles — 4:32 p.m. Minchah / Ma'ariv — 4:35 p.m.