

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Toldos

November 21, 2025 / 1 Kislev 5786

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Candlelighting: 4:44 pm

Waxman Torah Center · 2195 S. Green Road · University Heights, OH 44121 · (216) 691-3837 · www.clevelandjlc.com

Friday, November 21

4:44pm Candlelighting
4:45pm Mincha
8:30pm No Parsha Shiur
@ R. Nisenbaum

Shabbos, November 22

8:45am Shacharis
*Kiddush is sponsored by
Jim Ross*
4:35pm Mincha / Shalosh Seudos
5:51pm Maariv

Sunday, November 23

9:15am Parsha Class
(R. Nisenbaum)
10:00am "The 613 Mitzvos"
(R. Stoll)

Monday, November 24

8:00pm Topics in Mussar -
Faith & Effort
(R. Nisenbaum)

Tuesday, November 25

8:00pm Tanna d'vei Eliyahu
(R. Stoll)

Wednesday, November 26

8:00pm Nach Still Speaks -
MISHLEI (R. Stoll)

Thursday, November 27

8:00am Legal Holiday Shacharis
followed by breakfast & a
shiur:
Hidur Mitzvah and Chanukah
8:00pm Sefer HaChinuch: R. Stoll
10:15pm Parsha Class
(R. Nisenbaum)

Torah Podcast

Listen to Rabbi Nisenbaum's
"Torah Podcast" at Spotify, Apple
Podcasts, iHeartRadio, and more,
or download at
www.maverickpodcasting.com

Weekday Minyanim

7:00am Shacharis (M-F)
8:00am Shacharis (Sun)
10:00pm Maariv (Sun-Th)

Class Connection

R. Nisenbaum:
425-436-6200 #352171
"The Torah Podcast" weekly
at all podcast locations
R. Stoll:
Zoom: 876-619-3551
Audio: 669-900-9128

Parsha: Toldos

Of the three forefathers, Isaac is discussed the least in the Torah. His nature seems to have been more reserved and introverted. His contribution to the Jewish nation was his self-sacrifice to G-d and self-discipline rather than in his relationship to his fellow man. This was symbolized by one of Isaac's few activities mentioned in the Torah, his digging and re-digging of wells, implying an internal analysis of his own character, rather than reaching out to others.

Isaac was somewhat removed from his relationship with his children. In the Torah's description of the two sons, Jacob, the younger twin, is portrayed as the more righteous one. His days were spent in the tent, in spiritual pursuit. Esau, on the other hand, is seen as a more hedonistic person, spending his time in the fields and pursuing physical pleasures. This would eventually lead him to turn his back on all that he had seen in his father's house and live a life of wickedness.

Yet, despite their disparate natures, Isaac seemed to value Esau's character and potential for greatness more than he did that of Jacob's. Esau was able to mislead his father by asking him various questions about Jewish Law. Rebecca, however, saw through the facade and recognized the true nature of her sons. She oversaw her sons' interaction to ensure that Jacob not be taken advantage of by Esau's wiliness.

Even as a young man, Esau proved his scorn for the spiritual world by selling his birthright to Jacob in exchange for a pot of beans. Isaac was not aware of this sale. Many years later, Isaac wanted to give his blessings to Esau. He asked Esau to prepare a good meal for him, to be able to be in the proper frame of mind to offer his blessings.

Rebecca overheard Isaac's plans and realized that Jacob deserved these blessings, not Esau. Even before

her sons had been born, she had received the word of G-d that her younger son would deserve more of G-d's blessings. In practice, Esau had forfeited the blessings long before by his behavior and by selling his birthright to Jacob. She encouraged Jacob to disguise himself, covering his arms and neck with goatskins to appear hairier than he really was, and pose as Esau, to receive the blessings from his father. Jacob

reluctantly followed his mother's orders. Rebecca prepared a meal for her husband and gave it to Jacob to serve Isaac.

Isaac, did not recognize Jacob, and blessed him. When Esau discovered that Jacob had deceived Isaac to receive his blessings, he vowed to take revenge. Isaac, however, realized his mistake and agreed that the blessings remain with Jacob.

Jacob was forced to flee from Esau's wrath and would not return home for another thirty-six years.

JLC Shabbaton

Dec 12-13 at the
Hilton Garden Inn
in Mayfield Village.
With R. Yerachmiel
Milstein. Call or
email for details

Insights: Toldos

Make me delicacies...and I will bless you... (Gen 27:7) Rav Klahr was a young child in Vilna when the Chafetz Chaim came to visit the city. All the people were excited to greet the great tzaddik, but Rav Klahr's father would not allow the young child to go because he feared that he would get lost in the crowd. The Chafetz Chaim blessed the crowd with longevity. Many years later, when Rav Klahr lived in B'nei Brak, he called his children together and said, "My childhood friend from Vilna recently passed away. He was at the event when the Chafetz Chaim visited, and he is the last one from the crowd that day who died. I, however, did not receive the sage's blessing, but I am still here. Do you know why? Because I listened to my father, and the mitzvah of honoring a parent is greater than a blessing from the Chafetz Chaim. That is why Yitzchak asked Esau to prepare him food before he would bless him, because in the merit of honoring his father the blessing would take effect.

Did You Know?

There is a tradition that when one marries, all his or her sins are forgiven. It is for that reason that the bride and groom fast on the wedding day, and they recite the Yom Kippur confession during their prayers, before the wedding. Likewise, the groom wears a kittel, the white robe worn on Yom Kippur, for the same reason. (Among Sefardic Jews, the bride does not fast, and the groom does not wear a kittel.) The commentators explain that the sins are not totally forgiven; rather they are put on hold. If the groom and bride begin their life together righteously, the sins are forgotten. If, however, they revert back to the same behavior, they remain accountable for their previous actions, too.

Thought for the Week: As far as belief in G-d is concerned, if we cannot take it on faith, we must take it on reason. (A Candle By Day)