J.L.C. *Connections*

The Jewish Learning Connection's Weekly Newsletter

Parsha Toldos
November 13, 2026 / 3 Kislev 5787
Volume 32, Issue 6
Candlelighting: 4:50 pm

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

Friday, November 13

4:50pm Candlelighting
4:55pm Mincha / Maariv

9:15pm Shiur @ R. Nisenbaum

Shabbos, November 14

8:45am Shacharis
Kiddush is sponsored by Chaya Miriam and Joe Abeles.

4:45pm Mincha / Shalosh Seudos
5:57pm Maariv

Sunday, November 15

9:15am *Parsha Class* (R. Nisenbaum)
10:00am "The 613 Mitzvos" (R. Stoll)
8:30pm *Maimonides' Laws of Repentance* (R. Nisenbaum)

Monday, November 16

8:00pm *"Foundation of a Nation – Jacob & Truth" (R. Nisenbaum)*

Tuesday, November 17

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

Wednesday, November 18

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

Thursday, November 19

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.

Mazel Tov

to Josh and Suri Murdekhayev upon the birth of a son

JLC Shabbaton

November 20-21
w/ R. Henoch Plotnik
Hilton Garden Inn
Reserve now!!

Insights: Chayei Sarah

"The children struggled within her…" (Gen 25:22) The Midrash states that when Rivkah passed a house of idolatry Esav tried to push himself out, and when she passed by a house of Torah, Yaakov tried to come out. A father once came to Rav Shach with a question. He had a choice of two yeshivos to send his son: One yeshiva had a higher standard of learning, but the student body were lacking in good character, while the other one, although not as academic, had a finer group of students. Rav Shach suggested the second yeshiva. He explained, "The higher standard of learning could always be supplemented, whereas friends will not easily change. We see this from Yaakov who wanted to leave his mother's womb to study Torah. Now why would he do that? We are taught than angel studies with the fetus. Could there be a better place to study than with an angel? It seems that it is worth sacrificing a better teacher to avoid having a classmate like Esav!"

Did You Know?

There was a prevalent custom to fast on the anniversary of a parent's death (yahrzeit). Two explanations are offered for this, 1 A person's actions are scrutinized more carefully on the day of a parent's yahrzeit, and the fasting protects oneself from danger; and 2. the parent is judged on the day of his yahrzeit, and the child's fasting serves as atonement for the parent. Most authorities feel that if fasting it will cause a decrease in one's concentration of Torah study, it is not necessary to fast, but one should rather donate charity in the parent's memory. Some have the custom to host a kiddush on the yahrzeit, in order to offer people the opportunity to recite a blessing and wish the parent's soul an "aliyah," or a successful judgment. It is also proper to wish the child "L'chayim," or "To Life," in order to protect them from danger, too.

Thought for the Week: *W Before you pace yourself, place yourself. (A Candle By Day)*