

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Toldos

November 25, 2022 / 1 Kislev 5783

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Candlelighting: 4:42 pm

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

Friday, November 25

4:42pm Candlelighting
4:45pm Mincha / Maariv
8:15pm Shiur @ R. Nisenbaum's

Shabbos, November 26

8:45am Shacharis
Kiddush sponsored by the Altose and Schwartzberg families on the 10th yartzeit of Allen Schwartzberg, Avraham Pesach ben David
4:00pm Laws of Shabbos
4:35pm Mincha / Shalosh Seudos / Maariv

Sunday, November 27

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

Monday, November 28

8:00pm The Seven Shepherds – Moshé & Eternity (5/8)

Tuesday, November 29

8:00pm Pirkei d'Rebbi Elazar (R. Stoll)

Wednesday, November 30

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

Thursday, December 1

10:15pm Parsha Class (R. Nisenbaum)

Flashes of Torah

R. Nisenbaum's new book is now available!
Get your copy now.

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 williness.

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 more deserving 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.

Mazal Tov
to Yehudit Main upon her engagement

Insights: Toldos

Yaakov was a wholesome man (ish tam)... (Gen. 25:27)

Rav Mendel Zaks, the son-in-law of the Chafetz Chaim, observed, "The word *"tam"* usually connotes a person who is rather simple and naïve. But that is not true. Most people are constantly presenting themselves differently. They present one image to their wives, another image to their business associates, and yet another image for their rabbi. My father-in-law was the most genuine person I ever met. He was no different in his private life than he was in his public life. Everything he did, whether he was alone, in front of his family, or his students, or in the street, was always with the intention of fulfilling the will of Hashem at that moment. That is a *tam*, a person who is consistent in every part of his life."

Did You Know?

The laws of Shabbos are set aside for a woman in labor. Thus, as soon as she feels regular contractions, she may telephone her doctor. If possible, the phone should be used in an indirect manner, such as with pressing the numbers with the back of one's hand, in order to minimize desecration of Shabbos. She need not travel to a closer hospital if she has greater confidence in the more distant hospital. She may not do so, however, if the intention is merely to save money. Even if there is no danger to the mother, the laws of Shabbos are also set aside to save the fetus, even within the first forty days of pregnancy, according to most authorities.

Thought for the Week: *We sometimes assume that our theory is working for us, when the truth is that we are working for our theory.* (A Candle By Day)