

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parsha Toldos

November 17, 2023 / 4 Kislev 5784

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Candlelighting: 4:48 pm

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

Friday, November 17

4:48pm Candlelighting
4:50pm Mincha / Maariv
8:15pm Parsha Shiur
@ R. Nisenbaum

Shabbos, November 18

8:45am Shacharis
*Kiddush sponsored by
Yehoshua Raher*

4:15pm Laws of Shabbos
4:40pm Mincha
5:54pm Maariv

Sunday, November 19

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

Monday, November 20

8:00pm The Wisdom of Koheles -
(R. Nisenbaum)

Tuesday, November 21

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

Wednesday, November 22

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

Thursday, November 23

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

New episodes twice a week!

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

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.

Condolences

*to Gershon Pelts upon the
passing of his father*

Insights: Toldos

...behold I am going to die so why do I need my birthright. (Gen 25:32) The Talmud says that recalling the day of death inspires a person to repent. If so, why did this not work to inspire Esau too? Rav Mordechai Gifter was once on a plane that suddenly experienced extreme turbulence. Rav Gifter overheard a man a few rows up calling for the stewardess, "Quick, get me another drink! In case I die I want to make sure to get another one down before I go!" If a person's focus in life is on the physical, the thought of death only encourages him to "eat, drink and be merry." If the focus is on the spiritual, however, the thoughts of mortality will inspire him to behave more spiritually.

Did You Know?

A mourner should not eat his own food for the first meal eaten after the burial. Generally one's friends or neighbors prepare this meal called the seudas havra'ah, or meal of consolation. It is customary to serve round foods such as bagels and boiled eggs at this meal. There are different opinions whether the mourner may drink from his own beverages. There is no obligation for the mourner to eat the meal, and if he is not hungry he may skip the meal. The mourner may eat his own food that night.

Thought for the Week: *What we call the heat of the moment is often a moment of heat.*
(A Candle By Day)