

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Toldos / Mev HaChodesh
November 29, 2024 / 28 Cheshvan 5785
Volume 30, Issue 5
Candlelighting: 4:40 pm

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

Friday, November 29

4:40pm Candlelighting
4:45pm Mincha / Maariv

8:30pm Shiur @ R. Nisenbaum

Shabbos, November 30

8:45am Shacharis
*Kiddush is sponsored by
Yumi & Shoshi Lebowitz
on receiving Kol
HaNearim.*

4:10pm Laws of Shabbos
4:35pm Mincha / Shalosh Seudos
5:47pm Maariv

Sunday, December 1

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

Monday, December 2

8:00pm **Pathways to Prayer -
The Amidah** (R. Nisenbaum)

Tuesday, December 3

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

Wednesday, December 4

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

Thursday, December 5

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

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

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 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.

V'Sein Tal U'Matar
begins being said in Shmoneh
Esrei at Maariv on
Wednesday, December 4th.

Insights: Toldos

The children were restless within her and she said, "If so, why do I need this? (Gen 25:22) A man asked Rav Shach that he had a choice of two schools to send his son. One school had a higher level of learning than the other, but the other school had a student body who would be more motivated. Which school would the Rosh Yeshiva suggest? Rav Shach said, "The Midrash tells us that when Rivka would pass by a yeshiva, Yaakov struggled to exit his mother's womb, and when she passed an idol Esav would try to come out. Now why Esav would want to leave is understandable; but why would Yaakov want to leave an environment where he was being taught Torah by an angel for a yeshiva that could not provide the same? The answer is that Yaakov would prefer to study in a weaker scholastic yeshiva than in a better yeshiva that he shared with a classmate like Esav. I would recommend the yeshiva with the better student body."

Did You Know?

There are various customs regarding the *yahrzeit*, or the anniversary of a parent's death. Some have the custom to fast, to provide merit for the deceased on their annual day of judgment. Others complete a volume of Torah or Talmud and make a *siyum* (a celebration marking the completion), also to provide merit. Others make a *kiddush*, in order to allow others to recite a blessing on the food, for the merit of the deceased. The participants should mention that it is for this merit. It is also proper to increase charity and Torah study on the *yahrzeit*. Some have the custom to lead services on the Saturday night before the *yahrzeit*, since that marks the *yahrzeit* of the "Shabbos soul" of the deceased.

Thought for the Week: We are never success-full; we always want more. (A Candle By Day)