

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Vayetze
December 6, 2024 / 5 Kislev 5785
Volume 30, Issue 6
Candlelighting: 4:38 pm

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

Friday, December 6

4:38pm Candlelighting
4:40pm Mincha / Maariv
8:30pm Shiur @ R. Nisenbaum

Shabbos, December 7

8:45am Shacharis
*Kiddush is sponsored by
Harvey Shifrin*
4:05pm Laws of Shabbos
4:30pm Mincha / Shalosh Seudos
5:47pm Maariv

Sunday, December 8

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

Monday, December 9

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

Tuesday, December 10

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

Wednesday, December 11

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

Thursday, December 12

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: Vayetze

Jacob left his parents' home to escape from his brother Esau's wrath, and to find a wife from his mother's family, as well.

On his way to Charan, Jacob stopped to sleep at the mountain of Moriah, the same spot that Abraham had brought Isaac as a sacrifice. He dreamed about a ladder reaching from earth up to the heavens. G-d spoke to him from above the ladder and promised Jacob that He would accompany him throughout his exile, and that eventually he would return to the Land of Canaan with his children. The ladder represented Jacob's mission of bridging the spiritual world he had enjoyed until this point, and the physical world he would encounter in the house of his uncle, the deceptive Laban.

In Laban's house, Jacob had to overcome many difficult challenges. He offered to work seven years for Rachel, Laban's younger daughter's hand in marriage. Laban tricked Jacob into marrying his older daughter, Leah. Jacob had to work another seven years to marry Rachel. Although Jacob loved Leah, he did harbor some resentment towards her because of her involvement in this deception.

G-d saw Leah's pain and allowed her to bear children, immediately, unlike any of the other three Matriarchs. This endeared her to Jacob. She bore him a total of six sons, Reuben, Simon,

Levi, Judah; and then later, Yissachar, and Zevulun. She also bore Jacob a daughter, Dinah.

Rachel saw that she could not yet bear children, so she gave her maidservant Bilhah to Jacob as a concubine. Bilhah bore Jacob two more sons, Gad and Asher. Leah also gave her maidservant Zilpah as a concubine to Jacob. She too bore him two sons, Dan and Naftali. Finally, Rachel conceived, and she bore Jacob a son, Joseph. Later, on the road back to Canaan, she bore him another son, Benjamin, but she died during childbirth.

Laban tried to cheat Jacob out of his hard-earned wages. Jacob had to make numerous deals with Laban in order to receive his fair pay. Even then, only through miraculous intervention could Jacob prevent Laban from cheating him.

After twenty years in the house of Laban, Jacob spoke to his wives, and decided to return to his parents' home in Canaan. He tried to leave secretly, but Laban learned of the escape and caught up with Jacob's camp. Eventually, the two made peace with one another, and Jacob left peacefully. The peace was short-lived, however, as Jacob received word that Esau was awaiting his return with an army of four hundred men.

All these circumstances helped prepare Jacob with the fortitude he needed to be able to build the Jewish nation.

Insights: Vayetze

Yaakov departed from Beer Sheva and he went to Charan (Gen 28:10) The mere presence of a righteous man in a city leaves a great impression, Rav Yitzchak Hutner related that the coarsest place in the Lithuanian villages was the fish market, where the sellers could be heard hawking their wares with coarse language. In the villages where Rav Yisrael Salanter set up a Beis Hamussar, a place where people would study books of ethical refinement, the language in the marketplaces was always more refined. Although the sellers, who were not even Jewish, never frequented the Bais Hamussar, its presence in town had an impact on the entire village.

Did You Know?

Outside of Israel, we begin to add a prayer for rain in the daily Amidah on the sixtieth days after the autumn equinox. This generally corresponds to December 4, and in the year prior to a civil leap year December 5. The reason it follows the secular date rather than the Hebrew date is because the equinox, and thus the need for rain, follows the solar calendar rather than the lunar calendar. (The Jewish calendar is mainly based on the lunar calendar.) The prayer is recited beginning with the evening prayer of the aforementioned days, not the evening before Dec. 4 or 5. If one forgot to recite the prayer and already completed the Amidah, he must repeat it again.

Thought for the Week: The cultivated mind raises questions. (A Candle By Day)