

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Toldos

November 9, 2018 / 1 Kislev 5779

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Candlelighting: 4:54 pm

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

Friday, November 9

7:00 Shacharis

4:54 Candlelighting

4:55 Mincha / Maariv

8:30 Halachic Topics from the Parsha (R. Nisenbaum) – 2362 Milton

Shabbos, November 10

8:45 Shacharis.

Kiddush is sponsored by Drs. Michael and Brenda Altose on occasion of the yahrzeit of her father

10:15 *Childcare begins*

4:15 Laws of Shabbos

4:45 Mincha/
Shalosh Seudos is available for sponsorship

6:01 Maariv

Sunday, November 11

8:00 Shacharis

7:30 **NEW: HEBREW READING CLASS**

10:00 Maariv

Monday, November 12

7:00 Shacharis

8:00 **Wisdom of the Hebrew Language – Logic of Interconnected Words (6/8) (Nisenbaum)**

10:00 Maariv

Tuesday, November 13

7:00 Shacharis

8:00 **Pirke Avos (Stoll)**

10:00 Maariv

Wednesday, November 14

7:00 Shacharis

8:00 **The Prophets Still Speak (Stoll)**

10:00 Maariv

Thursday, November 8

7:00 Shacharis

10:00 Maariv

10:15 Parsha Class

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.

Insights: Toldos

...the voice is the voice of Jacob but the hands are the hands of Esau ... (Gen 27:22) A professor once asked the great Rosh Yeshiva Rav Ahron Kotler, "I noticed that in the yeshiva the scholars will engage in loud, heated arguments with each other. Now in our academic institutions, scholars will also disagree with one another, yet they express their opinions respectfully and quietly. Doesn't that seem more dignified and appropriate than the way they disagree in the yeshiva?" Rav Ahron explained, "Your disagreements involve matters that are removed from your essence, which is why you can remain calm. In the yeshiva they argue about Torah, which is the lifeblood of a Jew. When I hear somebody misinterpret Torah I feel as if my heart is being attacked. How can I respond calmly?" A non-Jewish worker in the yeshiva added, "I find it amazing that although the scholars sometimes yell at each other in their studies, I have never seen any of them lift a hand to one another." "Indeed," the Rabbi concurred, "The voice is the voice of Jacob, but the hands are those of Esau!"

Did You Know?

The first meal a mourner eats when returning from the burial should be prepared by someone outside of the mourning family. The mourner should not eat or drink anything besides water until this meal is eaten. Traditionally round foods such as bagels and eggs are served at the meal. The round shape has no opening. This represents the mourner's accepting G-d's decree without opening his mouth to complain. It also represents the cycle of life, implying that life must continue even after the death of a loved one. The eggs should be peeled by someone other than the mourner. It is customary to hand the bagel directly to the mourner rather than placing it on the table.

More Power Points

**Copies of R. Nisenbaum's new book are available from the author.
216-659-1118**

Thought for the week: We know neither our limits nor our limitations. *(A Candle by Day)*