

# THE COMMUNITY PARSHA SHEET



PARSHAT TOLDOT

London's Leading Young Professionals Platform and Jewish Communal Centre



**RABBI JONATHAN TAWIL**  
*TAL Founder & Director*

## DEVELOPING A STRONG FATHER – SON RELATIONSHIP!

While most people think that a father's job is just to foot the bill, the role of an ideal father is far more heavily weighed. A father is a boy's anchor to the world. He is the role model the boy looks up to for forming his views on the world. Whether it's friendship, relationship, career, or character, a father leaves a deep imprint on the child.

A father is a boy's best friend, guide, teacher, and best companion.

Studies have shown that children who grow up in the care and guidance of their fathers are more empathetic and have greater control over the course of their lives. They also tend to do better in school and have more motivation when compared to those who lack the love or guidance of their fathers.

We can take great lessons from our forefathers of how to excel in a father-son relationship.

This week's Parasha relates the generations of Yitzchak. Who was Yitzchak and what kind of a relationship did he have with his father Avraham?

For many, Yitzchak is perceived as the "middle child" of the Avot, overshadowed by Avraham on one side and Yaakov on the other. Yitzchak, though, is a role model in his own right, a man of faith, perseverance and tradition. In the spiritual realm, his strength lies not in innovation but in preservation, continuing his father's legacy and passing it forward. In the material realm in contrast, Yitzchak paves his own way. He exchanges his father's nomadic shepherding lifestyle with an

agrarian one, as he both works and settles the land. He emerges as a successful businessman, diplomat, and agriculturist.

Yitzchak was the bridge between Avraham and the next generation. Not only that but our rabbis tell us that Yitzchak looked exactly like Avraham.

The Pasuk says: "And these are the generations of Avraham: Avraham gave birth to Yitzchak" [Bereishit 25:19]. Rashi is bothered by the fact that "Avraham gave birth to Yitzchak" merely restates something we already know. Furthermore, why does the Torah go back and trace the family lineage from Avraham when introducing the offspring of Yitzchak?

Rashi answers that the cynics of the generation (Leitzanei Hador) contended that Sarah became pregnant from Avimelech and not Avraham. "She lived many decades with Avraham and had not become pregnant from him." To counteract this cynicism, G-d fashioned Yitzchak's appearance to be identical to that of Avraham. It was immediately obvious to anyone who saw Yitzchak that "Avraham fathered Yitzchak."

Our chachamim pose a further question: At the end of Parshat Chayei Sarah it says "ואלה תלדתי ישמעאל בן" – "And these are the offspring of Yishmael, Avraham's son" (25:12) – not repeating that Avraham was the father of Yishmael. Moreover, regarding Eisav, the Torah states "ואלה תלדו" – "And these are the offspring of Eisav" (36:1), not mentioning that he is the son of Yitzchak, or that Yitzchak was the father of Eisav. Why then the difference here when mentioning Yitzchak and Avraham.

The answer is that when one met

1ST KISLEV 5783

SHABBAT BEGINS:  
15:45pm

SHABBAT ENDS:  
16:51pm



**DVAR TORAH**  
Father-Son Relationship  
By Rabbi Jonathan Tawil



**DVAR TORAH**  
Parsha Insights  
By Rabbi David Baadani



**DVAR TORAH**  
Parshat Toldot  
By Rabbi Danny Fisher



**HALACHOT**  
By Rabbi Eli Mansour



**KIDS ZONE**  
Comic & quiz

*Shabbat Shalom*



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Yitzchak and complimented him for being a tzaddik and a great Talmid Chacham, Yitzchak would modestly, respond: "I am really insignificant. The only great thing about me is that I am the son of a great father, Avraham."

When one praised Avraham for his stature and greatness, he would respond: "All this is insignificant. The only important thing is that I have a son such as Yitzchak." Thus, Yitzchak would pride himself with his father Avraham, and Avraham was proud that he had a son such as Yitzchak.

The respect that they each had for each other came down to Avraham's education, love and care of Yitzchak together with their experiences together, most importantly via the Akedia.

We can see a lot about a person via their name.

Rashi in Lech Lecha explains the origin of Yitzchak's name citing the idea that each letter in his name was symbolic. The Tzadee (which has a gematria/numerical value of 90) alludes to the fact that his mother was 90 years old when she

bore him. The Chet (8) refers to the fact that he was circumcised on the 8th day of his life. The Kuf (100) symbolizes the fact that his father was 100 years old when he was born. Finally, the Yud (10) symbolizes the fact that his father Avraham withstood ten tests.

Rabbi Yosef Grossman asks how the Yud referring to the ten tests of Avraham relates to Yitzchak. It seems to relate to Avraham, rather than to Yitzchak.

He answers that Yitzchak validated all ten tests. If not for Yitzchak cooperating willingly at the Akeida, others could rightfully consider the first nine tests insignificant. Therefore, the Yud is an appropriate part of Yitzchak's name. He had a crucial role in confirming the validity of all of the previous tests that his father withstood.

Within Yitzchak very own name is a hint to that unique connection he had with his father.

Though every relationship is unique and each relationship needs a different kind of nurturing, there are a few things that form the base of a healthy and strong father-son relationship.

Firstly, a father should be there for his son, whether it's their job or the nagging nature of their kids, fathers tend to avoid their kids seeking a few moments of mental peace. This creates a gap between father and child which becomes impossible to fill over time.

Secondly, make sure to be his first teacher. A young boy considers his father to be his hero. Kids are highly impressionable and a father should guide his son in the right direction.

Thirdly and most importantly celebrate his accomplishments. The road to success is a long one and tiring too, so if you want to prepare your son for success then make sure to keep fuelling him by celebrating his small wins and motivating him for his big moves. Becoming a father is easy, but being a good father is the toughest thing in the world.

We learn from Avraham that the most important thing you can do as a father is to be there for your son, prioritize family, parting of your heritage down to the next generation ensuring you are the hero your son sees you as!



**RABBI DAVID BAADANI**  
*Director - TAL Chazanut Program*

## PARSHAT TOLDOT

On the Pasuk ויתרצצו הבנים בקרבה Rashi explains that the word ויתרצצו has the meaning of moving quickly/running. Thus, whenever Rivka passed by the doors of a place of Torah, Yaakov moved convulsively in his efforts to exit the womb, but whenever she passed by the gate of a pagan temple, Eisav moved convulsively in his efforts to exit.

It seems that even before birth, in the womb of their mother, Yaakov was gravitating towards Torah, and Eisav was gravitating towards evil. We can see that this is their nature, so why do we call him עשוי הרשע the wicked Eisav? Is that fair?

The רמב"ם says that there are two types of people. The first is חסיד

the good, pious, moral, ethical person. The other is יצרור the person that conquers their inclinations. These are two different figures. The things that each one of them is gravitating towards are not their choice but how G-d created them and the path He chose for them. Some people are like Yaakov. Everything comes easy without struggle; they wake up in the morning and all they want to do is dwell in the house of G-d. Others have challenges, difficult challenges. They can't choose these, but they can decide how to deal with, channel and navigate the set of circumstances selected for them. The key isn't to try to be like anybody else. But rather, to ask oneself "What does G-d want from me? What is my path in השם?"

Eisav wasn't called רשע wicked, because he was drawn to זרה . This wasn't his choice. G-d created him like this. This is the path G-d chose for

him. To overcome his challenges, not to surrender to the addiction, not to fall prey to his impulses. But instead of seeing his challenges as a spiritual calling to achieve what only he could, Eisav saw it in a more superficial and more comfortable way. He couldn't see that his temptation to evil was not deterministically evil but presented his path to holiness.

The Torah teaches us that within our own lifetime too we have times of 'Yaakov' and times of 'Eisav', and the latter can be the most challenging. If we focus on acknowledging this as our path G-d planned for us toward holiness, we will merit the blessings of Yitzhak.

לרפואת סבי הרה"ג הרב שמעון בעדני בן חביבה שליט"א.

May G-d give you of the dew of heaven and the fat of the earth, abundance of new grain and wine.

Shabbat Shalom





## RABBI DANNY FISHER

Director - TAL Boys After School Programs

### פרשת תולדות

Two seemingly contradictory situations appear in the תורה, one in פרשת ואלה and the other in פרשת תולדות. In פרשת תולדות the פסוק begins "ואלה תולדות יצחק בן אברהם אברהם הוליד את יצחק" explains that the reason it is reiterated and says "ואלה תולדות יצחק" is because the mockers of the generation would say that יצחק was not in fact אברהם's son. Therefore, Hashem caused יצחק to look like אברהם so there would be no doubt, as to whose son he was.

In פרשת ואלה it says "נעשה אדם", in the plural, it's a well known רש"י that משה questioned Hashem whether to write "נעשה" in the plural. If written in the plural it will give the apikorsim fodder to argue that in fact it wasn't only Hashem who created man, rather there were many

powers involved in the creation. Hashem answers that anyone who is looking for excuses not to believe will find those excuses, no matter what the Torah says and it is not necessary to change the loshon. Rav Yerucham asks the following question, why is it necessary to refute any potential questions posed by the leitzonei hador in פרשת תולדות regarding the lineage of יצחק but not necessary to refute the apikorsim regarding who created אדם in ואלה.

Rav Yerucham explains, the difference is dependent on the situation. If the questioner is willing to listen to the answer, then it is worth discussing the truth. In this case, one should explain the truth and give over the correct information. However if the questioner is mocking, and doesn't want to find the truth, no matter what one says he won't accept it, then it is not worth discussing anything with him. As it says in גמ' שבת אל תען בסיל באולתו and sometimes it says

"ענה בסיל באולתו".

The Midrash brings the following story. An atheist once challenged Rabbi Akiva "who created the world?" Rabbi Akiva answered "Hashem." "Show me a clear proof!" demanded the skeptic. Rabbi Akiva said to him, "Who made your garment?" The atheist responded, "A weaver of course." Now Rabbi Akiva turned to his students and said, "Just as the garment testifies to the existence of the weaver, the door to the carpenter, and the house to the builder, so does the world testify to Hachadosh Baruch Hu Who created it."

We see from this Midrash, two important points. Firstly, Rabbi Akiva does not go in to detail explaining his point of view to the atheist, because the atheist is not interested in the answer. Secondly, since his students were listening to the discussion, he felt the importance of explaining in detail to them his view, so that they would understand the truth.

Good Shabbos



## HALACHOT BY RABBI ELI MANSOUR

Cooking with a Microwave on Shabbat

The Gemara in Masechet Shabbat (p. 39) states that "Bishul B'Hama"-cooking using the direct rays of the sun is permitted on Shabbat. For example, one may heat a glass of water by placing it outside in the sun. The Menuhat Ahaba (Rabbi Moshe Halevi, Israel, 1961-2001) even allows using a magnifying glass to concentrate the sunlight on the water, even if it brings the water to the boiling point. However, it is prohibited to use the magnifying glass to make a fire and then cook with that fire.

Rashi explains that there is neither a Torah nor Rabbinic violation involved in cooking in the sun, since that is not the normal way of cooking. Rav Moshe Feinstein (Russia - New

York, 1895-1986) in his Iggerot Moshe (3:52) understands Rashi that any type of cooking which is not the normal method was never prohibited by the Rabbis, but if a method other than fire becomes the norm, it may be even be prohibited from the Torah. According to this approach, cooking in a microwave may be prohibited from the Torah. Even though it is not cooking with fire, since it has become accepted practice, the exemption no longer exists.

It should be noted that the Egleh Tal (R. Avraham Borenstein, Poland, 1838-1910, Melechet HaOfeh 44) understands Rashi in a different way. Hacham Ovadia (Hazon Ovadia Vol. 4 p. 402) argues that cooking with a microwave is fundamentally different than cooking with fire, and therefore, although it is the norm, it is not

prohibited by Torah law, only by Rabbinic law.

No authority holds that it is permitted to cook with a microwave on Shabbat. They merely disagree as to the level of the prohibition. The Mishna Berura Tiferet (318:52) cites Rav Shlomo Zalman Auerbach (Jerusalem, 1910-1995) that if the prohibition is only M'drabanan, then microwaves would be the preferred method for cooking in the event that a sick person needs cooked food.

### SUMMARY

It is permitted to heat food and water directly in the sunlight or with a magnifying glass.

In the event that a sick person requires cooked food on Shabbat, it is preferable to use a microwave rather than a conventional oven.





1

Why was it important that Yitzchak look like Avraham?

25:19 - So everyone would agree that Avraham was indeed his father.

2

Why was Esav named Esav?

25:25 - He was born fully developed. The name Esav is based on the Hebrew word for "made."

3

Who gave Yaakov his name?

25:26 - Hashem.

4

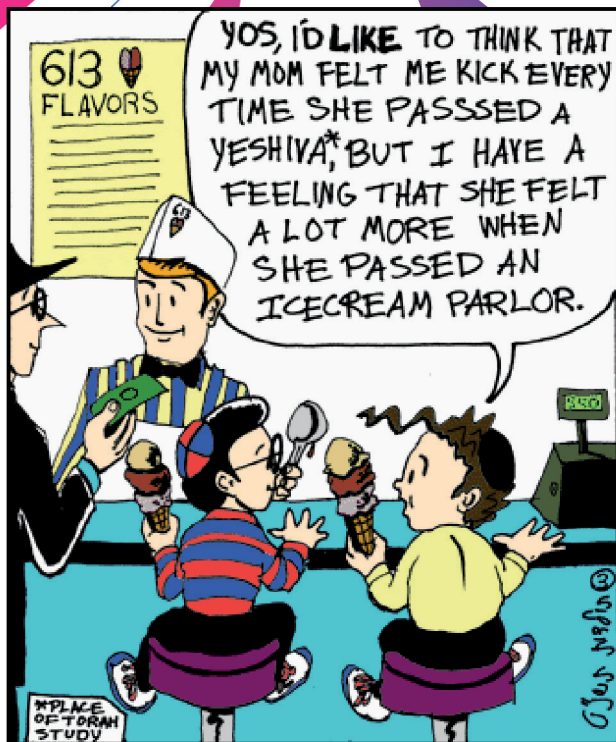
How did Esav deceive his father?

25:27 - Esav deceived Yitzchak by asking questions that suggested that he was very strict in mitzvah observance.

5

Why are lentils a food for mourners?

25:30 - They are round like a wheel and mourning is like a revolving wheel that eventually touches everyone.



## THE PIPELINE

"Mom, is the water okay?" "I think so, Chaim. Why do you ask?" "I turned the faucet on and no water came out." "Let's see. You're right Chaim. I wonder what's wrong?" "Let's try another faucet. Nope. No water here either."

"What should we do Chaim?" "I saw Dad look at the main water meter once. Let's go down into the cellar and take a look."

Chaim and his mother venture down into the cellar and find water gushing out onto the floor.

Chaim alertly rushes over to the water meter and turns off the big valve. Thankfully, the water stops. "Mom, let's call the plumber." "Yes, Chaim. Here's the number."

Within half an hour, the plumber arrives at the door. "What seems to be the problem, ma'am?" "Come into the basement, sir."

"Looks like the main pipe has burst." "Why was so much water gushing out sir?" "Son, that pipe provides all of the water for all of the faucets in your whole house. That's a lot of water. When it breaks, all of that water comes out. It will take me about half an hour to fix it. Then I will leave you with just the mop-up work." "Thank you so much sir. All of the water comes through one pipe. Imagine that. The builder built this house in a similar way that G-d set up the world."

"Chaim, you certainly have a vivid imagination. How does this house resemble the world?" "All of the water comes through one pipe. What G-d sends to the world comes also comes through one pipe." "Pipe? Where is this pipe? It must be huge. I would like to go see it." "The pipe that I am referring to is our prayers, Mom." "Our prayers are like a pipe?"

"A pipeline would probably be a better comparison. G-d wants to shower this world with endless blessings. He wants to send them down from Heaven." "What is he waiting for?" "Us. Our prayers create the pipeline that will carry those blessings down from Heaven to earth." "Chaim, how do you know this?"

"We learn it from this week's parsha, Mom. Rivkah Emaynu, our Mother Rivkah, did not have children for the first 20 years of her marriage to Yitzchak. Both Yitzchak and Rivkah poured out their hearts in prayer to G-d. Finally, their request was granted. Rabbeinu Bechaye explains that G-d could have given them a child right away. However, He wanted their prayers."

"Why, Chaim?" "When we pray, Mom, we get closer to G-d. By constantly making requests, we come to realize that He is the one Who provides us with everything. As our relationship grows, the "pipeline" grows wider. That allows Him to send down more blessings." "Chaim, that is fascinating. Twenty years of praying for a child is a long time."

"G-d never gets tired of hearing our voices. People can get annoyed if you ask too much. G-d is happy to hear our requests. They show Him how much we appreciate Him."

"Chaim, you have added a new dimension to my prayers. I am going to try to keep this in mind when I am praying."

"Mom, it is especially important now, when the Jewish people are facing some real dangers."

"I know, Chaim. We need a very big pipeline filled with blessings." "May G-d answer all of our prayers, Mom." "Amen."