EXILE YOURSELF TO A PLACE OF TORAH

When she passed the doorways of the places of Torah study of Shem and Ever, Yaakov would run and struggle to come out. When passing the doorway of a house of idolatry, Eisav would run and struggle to come out. So she went to inquire at the house of study of Shem and Ever to learn of her fate. -- Rashi, from Bereshis Rabba

Why would Rivka’s unborn children, especially Yaakov, not also struggle while she was in the home of Avraham and Yitzchak? Why did Yaakov not want to get out when Rivka was in the vicinity of Avraham or Yitzchak, for he certainly could study Torah there?

Sefer Pachad Yitzchak explains. We learn in Pirkei Avos (4:14): “Exile yourself to a place of Torah.” This means that a person more readily retains the Torah he studies by going elsewhere, to a yeshiva, and learning there under difficult circumstances. Such is not the case when a person studies at home, in peace and tranquility, with all the material comforts of home. In that case it becomes difficult for him to acquire Torah. Such is the path that our fathers transmitted to the entire Jewish people: exiling oneself to a place of Torah. In fact, Chazal have said (Pirkei Avos 4:14): “Do not rely on your own understanding.” This means that we should not think that we will do better by learning at home. Instead, we must leave for a place of Torah.

We can now understand the matter of Rivka’s two children struggling within her. Yaakov did not want to emerge in the house of Yitzchak, his own home, because he wanted to fulfill the teaching: “Exile yourself to a place of Torah.” That is, he did not want to study in his own home in peace and tranquility. This is why it was precisely when Rivka passed by the academy of Shem and Ever that Yaakov struggled to emerge, for he wanted to exile himself there to learn Torah and elevate himself.

The path that Eisav took was diametrically opposed to Yaakov’s. Eisav did not struggle to emerge from his mother’s womb when she was at home precisely because it was a house of Torah, for he did not want to live in one. Also, when his mother passed by the academy of Shem and Ever, Eisav did not struggle to emerge. He only wanted to be a trapper, as it is written (Bereshis 25:27): “Eisav was a man skilled in trapping, a man of the field.” Hence even in the home of Avraham, Eisav did not struggle to emerge from his mother’s womb, for he did not want the Torah of Avraham. He only yearned to emerge near places of idolatry.

At this point we can say that the main reason Rivka went to consult Shem and Ever was to ask them about her destiny. She had no difficulties with regards to Yaakov, for he did not make her suffer much. On the contrary, she rejoiced in the pains that came from her unborn child struggling to emerge near a yeshiva, proving that he was a tzaddik and desired to exile himself to a place of Torah, not to live in comfort. In fact, there is no greater satisfaction for parents than to see their sons becoming Torah scholars, yearning to acquire Torah in a yeshiva by working for it, as Chazal have said (Pirkei Avos 2:7): “The more sitting down [to study], the more wisdom.” Thus, in self-annulment and scarcity they take upon themselves the yoke of the Kingdom of Heaven.

From here we learn just how important it is to exile ourselves to a place of Torah. When we go elsewhere to learn, the heart becomes more open to the Torah, and in turn the Torah becomes easier to attain. May Hashem help us in opening our eyes to the Torah and to serve Him with all our hearts.

************************************************************************
Rashi cites the words of Chazal which detail the many serious sins which Eisav was guilty of committing on that day. After indulging in every form of self-gratification and pursuing the physical lusts and cravings ascribed to him, one would think that he would at least be satisfied. Yet, this is not the case. “Eisav was weary” – he felt worn out and frustrated. He was so dissatisfied that he was willing to deal and bargain for a simple bowl of soup. It is almost absurd that even with his disdain for the right of the firstborn he would trade it away for a dish of lentils. Clearly, his sense of propriety was dysfunctional and his hunger for more and more physical pleasures took total control of his being.

Calm and tranquility are not aspects to be associated with the attainment of physical pursuits. On the contrary, Chazal tell us that the more one attempts to satisfy his heart’s desire and to indulge in material gains, the greater does his yearning grow (Kohelles Rabba 1:34). It is only the control and discipline which come with Torah values that engender a true sense of accomplishment and satisfaction. Ibn Ezra reports (BeMidbar 6:7) that people in general are slaves to the various passions and pleasures available in the world, while the one who is king and who wears the crown of victory upon his head is the one who is free from cravings and desires.

A SENSE OF PROPRIETY

Eisav was not as yet the owner of the property nor of the rights which were associated with being the firstborn. Therefore, he did not have the ability to legally transfer these privileges to Yaakov nor to anyone else, for one may not legally transfer the ownership of something that is not yet in the world (see Choshen Mishpat 209:4).

The Ktzo HaChoshen (ibid. #11) explains, based on the Gemara (Kesubos 83a), that although one may not, technically, sell a future inheritance, one may declare that he refuses to be the recipient of an inheritance that is due him in the future (רמאל), and that this stipulation is binding. Consequently, we see that one may remove his rights before they are in effect. This being so, in the case of Eisav we must say that he was, in effect, agreeing to remove all future claims he would otherwise have had on the privileges associated with being the firstborn, whether they be financial benefits or advantages of honor and status. These rights then legitimately passed down to Yaakov as the next son.

A LEGAL MANEUVER

Rabbeinu Bachya explains that in preparation for conferring the blessings upon his son, Yitzchak makes a request for tasty foods to be brought to him to eat. This was certainly not an indulgence in physical delights, but rather a means by which Yitzchak could strengthen his spirit and deliver the blessing with full vigor. In general, we find that the soul is capable of attaining its peak only when the physical body is satisfied and comfortable. Yitzchak, therefore, knew that a holy spirit would best envelop him after he would taste from the fine foods his son would prepare.

The Gemara (Shabbos 30b) teaches us that “the Shechina does not rest upon a person if he is experiencing a mood of laziness or sadness. Only when a person is in a state of gladness and contentment will he be visited with this spirit, as we find (Melachim II 3:15): ‘As the musician played, the hand of God came upon him.’” This is also why the conferring of the blessing is associated with its being granted by the soul of the giver (see V. 4, 19, 31).

The reason Yitzchak asked for food to liven his soul, rather than asking for a musician, as Elisha did when he sought to become inspired, was that Yitzchak knew that the blessing he would deliver would be one of physical resources. “From the dew of the heavens and the fat of the land...” (Verse 28). He therefore asked that the source of his increased spirit be of the type from which the blessing would then flow.

The Gemara (Rosh HaShanah 16a) utilizes this idea. Why does the Torah command us to pour water upon the altar on Sukkos? It is in order that we be blessed.
with proper rains throughout the year. Why does the Torah command that we offer the Omer (from barley) on Pesach? It is in order that the grains of the field be blessed. We are commanded to bring two loaves (of wheat) on Shavuos in order that the fruit of the trees be blessed. In each case, the blessing corresponds directly as a reward for the type of commodity which we bring for a mitzvah.

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**BLESSED FOR SUCCESS**

This question asked by Yitzchak seems somewhat inappropriate. Did he not realize that even a demanding activity can sometimes be accomplished quickly? It is also noteworthy to explain the astonishment of Yitzchak regarding the usage of God’s name in the reply given by the son he thought to be Eisav, thus prompting him, as we learn in the next pasuk, to ask to touch him.

**Chasam Sofer** notes that there is a principle that whenever we are confronted with an elusive or difficult mitzvah to perform, we are expected to exert the extra effort and toil that is needed in order to fulfill it. In fact, the more difficult the mitzvah, the more energy we should anticipate expending in its performance.

Yitzchak had sent Eisav to perform the mitzvah of honoring one’s parents, a mitzvah which is among the most difficult to perform (Yerushalmi Pe’ah 1:1). It might even have been the final opportunity for Eisav to do the mitzvah, for Yitzchak feared that any moment may have been his last (see Pasuk 2). When Yaakov came, Yitzchak was surprised that this great mitzvah had been accomplished so quickly, and apparently so easily. To this, Yaakov answered that indeed the mitzvah was fulfilled with a minimum of effort, but only because Hashem had allowed things to go smoothly. All this was due to the Torah study of Yaakov, which was so precious in the eyes of Hashem. The “name of God”, out of which the text of the entire Torah is composed, and the diligent study of the text is as dear to Hashem as the efforts put forth in the performance of mitzvos. This is why Hashem had allowed Yaakov to accomplish his mission quickly, despite the great significance of this difficult mitzvah, in order to minimize his distraction from the actual study of Torah.

* * * * *

**ALWAYS ALERT**

In **Ateres Mordechai on the Torah**, **Rabbi Mordechai Rogow** notes that when a fruit is freshly picked from the field it still has its full vigor and its aroma is potent. A ripe fruit has a pleasant appearance and its flavor is sweet and delicious. After time passes, the fruit stales. Its taste becomes flat and its color fades. Even artificial additives of coloring and preservatives hardly manage to maintain the natural goodness which Hashem imparts into the food. Similarly, when a person becomes motivated and stimulated to achieve, this spirit will remain vivid and heightened as long as the person remains alert and energized. Torah provides one with the ability to sustain his level, and to always remain vigilant in his pursuit of mitzvos. There are great people who have the perseverance and fortitude to be able to withstand the diversions and distractions of society. A person must be educated in an environment where he is taught to be proud of his Jewish heritage, and the values and ideals of Torah must be firmly rooted within his personality. It is then that these lessons and morals will serve to protect him against the tides of temptation and the degrading and dissolute corruptions of the world. Such a person can maintain a fresh and rigorous spirit, with his Yiddishkeit thriving and pertinent in every moment of his life. Unfortunately, however, there are others whose experiences leave them with a mood of stagnation, and whatever zest and vitality they had ever perceived has long been forgotten. Their motivation has wilted, and they are subject to succumb to the influences and whims which the media and the gentile culture toss in their direction.

When Yaakov approached his father Yitzchak for a blessing, Yitzchak bestowed on him the blessing that the aroma he exudes would always be “as if he had just left the field”. This meant that his “fruit” – referring to his strength and stamina – would always be vigorous. Yaakov, and we, his descendants, were granted the power that the experiences of being in the Beis HaMidrash and our familiarity with Torah would always contribute to our possessing a youthful spirit of renewal and a desire to constantly strive for greatness.

* * * * *
Editor's note: We have a hallowed duty to call out to Hashem and to respond appropriately in times of adversity. Klal Yisrael has not been unfamiliar to threats, both spiritual and physical, and we once again are facing a situation which demands our response (see below). Therefore, we will be presenting a short feature series of actions we can offer to combat these dangers. We should all, communally and personally, extend ourselves in our mitzvos and tefillos, as we beckon to Hashem for salvation.

In light of the plan of the Tel Aviv municipality and several other localities to begin bus service on Shabbos, the Moetzes Gedolei HaTorah of America has issued a request that each person work on strengthening their own and their family’s shemiras Shabbos.

At this time, when our brothers and sisters in Eretz Yisroel are in need of Heavenly mercy to protect them from malicious enemies, rachmana litzlan, it is shocking to hear that there are some within Klal Yisrael who seek to profane the precious gift of Shabbos. Every Jewish heart should feel anguish over what is happening in the palace of the King. Our tefillos are imbued with the hope that those who stray from Torah return to their Father and to mesoras Yisrael. But the mandate of the hour is for all Jews faithful to Torah and mitzvos to strengthen ourselves regarding kedushas Shabbos, to have it elevate our lives and beautify the path of Hashem that we tread.

Toward that end, let us increase our resolve to observe Shabbos as it should be observed, with dignity and true Shabbos enjoyment – words of Torah, tefillah and zemiros. And to try with all our might to make Shabbos a day of tranquility and holiness, meriting reward in this world, beyond the merit reserved for us in the next one, as Rambam explains at the end of Hilchos Shabbos.

And so we suggest here some ways to better internalize kedushas Shabbos. Every person should judge what is best for himself or herself.

1) To light Shabbos candles a few minutes earlier than required (even during these short days, if possible), so that the lights will be burning in our homes approximately a half-hour before sunset.
2) To study and review practical halachos pertinent to Shabbos during Shabbos meals.
3) To sing zemiros at our Shabbos tables with feeling, thereby awakening the tranquility and joy of Shabbos.
4) To awaken ourselves to the words of Chazal that our speech on Shabbos be more elevated and different from our speech during the week, in particular at our seudos, to add to them a greater spiritual dimension.

May Hashem have mercy on Klal Yisrael. If we don’t breach the boundaries of Shabbos, Hashem’s protection of His people Yisrael will not be breached: “Because I protect the Shabbos, Hashem will protect me”.

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Halachic Corner

Zmanim for Parashas Toldos 5780

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A shul or Beis Midrash is called a miniature Beis HaMikdash. Just as we must show respect for the Beis HaMikdash, we must act with respect in a shul. We should not eat, drink, joke, or talk idly in a shul. However, in our day we use shuls for purposes other than prayer, and eating and drinking are therefore permitted under certain circumstances.

All conversation which is not necessary for prayer or learning Torah is prohibited in a shul. Even talking about one’s livelihood is forbidden. Other sins of speech are even more severe if they are violated in a shul, for this is like violating God’s word in His own house. Furthermore, leshon hara in shul can lead others to follow the conversation, thereby causing others to sin. Sometimes this leads to embarrassing a person in public and even in front of a Sefer Torah. Chazal say that if a person shames another person in the presence of a talmid chacham, the former person does not get a share in Olam Haba. If a person shames someone in public before a Sefer Torah, how much worse will be his plight. Even fighting can occur from speaking excessively in shul. Therefore, a person who fears the word of God should never indulge in any unnecessary talking in a shul or a Beis Midrash.

Questions for Thought and Study

1. How do we know that Yitzchak was actually fit to have fathered all of the twelve tribes? See Ba’al HaTurim 25:25
2. In what way was Eisav lacking in his fulfillment of the commandment to honor one’s mother and father? See Ohr HaChaim 25:28
3. What plan did Yitzchak have to avoid going to Egypt (during the famine) even before Hashem told him not to go? See Ramban 26:1
4. What was the “בלי מנהל (spiritual rebellion) that Eisav’s wives caused Yitzchak and Rivka? Why did it affect them this way? See Rambam 26:23
5. Why is the term “נ人民法院 (and Rivka said) used when describing Rivka’s instructions to Yaakov? Why isn’t the usual term, ה’ני יעשל used? See Ohr HaChaim 27:6

This Week Likutei Peshatim is Sponsored by

By Hebrew Theological College wishing mazal tov to Rabbi & Mrs. Ben-Zion Rand on the birth of a grandson, born to Rabbi Yitzchak & Shuli Rand; and to Mrs. Jodi Holman on the Bar Mitzvah of her son Yaakov.
**This Tuesday! Please join HTC at its 97th Anniversary Dinner this Tuesday, December 3rd, at the Westin O’Hare. We are honored to pay tribute to Rabbi Sender and Tova Kutner, Lev V’Nefesh Award, and Dr. Avi and Deena Stein, Distinguished Leadership Award. We’re also excited to welcome musical sensation Shulem Lemmer. Last chance to RSVP or place an ad for the dinner. Please go to www.htc.edu/dinner, or call Cheryl Karesh at 847-982-2500.**

**Hebrew Theological College’s Gourmet Torah at Shallots Bistro will take place this Thursday, December 5, 12:35-1:15. Rabbi Binyamin Olstein will speak on “The Special Zechus of Yitzchak”.
Complimentary Surge menu available as well as a discount for students. Men and women invited to attend. For more info: Rabbi Joshua Zisook at 847-982-2500 or jzisook@htc.edu.**

**Yeshivas Hakayit’s 2020 enrollment is now open. Eligibility: Boys entering grades 6 through 11. Camp dates: June 30 - July 27. Join the 200 campers & counselors from coast to coast for the 41st year of summer camping’s most unique experience. We offer exciting Torah Studies, competitive sports leagues, electives, bunk activities, awesome daily trips, & the most inspiring Shabbosos. For application, related camp media, and more info: please visit yhk.htc.edu. Early-bird discount available until November 30.**

**Kayitz Adventure Trip 2020 for boys currently in grades 7 & up, Aug. 16-19. Whether you are enrolling your son in Yeshivas Hakayit or not, this is a 5 full-day, jam-packed adventure of fun. Visit our website www.kayitz.org/2020 for information.**

**Are you downtown? Got 5, 15, 30 or 45 minutes? Learn & daven at M. Geller, Ltd, 29 E. Madison, Ste. 1805. 1:05 PM, 30 minute shiur; 1:35 Mincha; 1:47, 5 minute dvar Torah. Shiurim led by: Mon.-J-Life- Rabbi Yaakov Frankel; Tues.- Chicago Community Kollel- Rabbi Shmuel Susman; Wed.-Chai Lifeline- Rabbi Shlomo Crandall; Thurs.- Chabad- Rabbi Sholom Notik. Info: 312-984-1041.**

**Park Plaza Senior Living Community enriches the quality of life for our residents through daily shiurim, live music, exercise classes, lectures, outings and much more. Park Plaza also has beautifully furnished apartments for rent: daily, weekly and long term or for your simcha. For more information, visit our website at www.park-plaza.org or contact Adina at 773-465-6700 or at adina@park-plaza.org.**

**TAG Chicago is here to help! Now selling kosher email, talk and text, and talk-only phones. We offer free volunteer assistance to keep your devices safe. Visit tagchicago.org, call 847-920-8245 or email Help@TAGChicago.org to book your appointment. 8150 Central Park, Skokie. Remember – “Call before you buy!” We will help guide you.**

**RCCS Chicago is once again hosting the Yaakov Yisroel Topper Ice Hockey Tournament on Sunday, February 9th, at the Third Third Arena! This free family-friendly event is open to all, and will feature exciting hockey games, entertainment for kids and refreshments. Come enjoy the atmosphere and cheer on your favorite team. Visit www.rccschicagoohockey.org.**

**Arnie and Janice Levitan invite the community to an Oneg Shabbat at 3740 Dempster (RZC): “Modernity: Gunrage to Game Danger” – an interfaith debate/presentation by Rabbi Hatfield and Rabbi Kalman Worch, this Friday, 11/29, 7:30-8:30 PM, at 3740 Dempster (RZC). For men and women. All ages welcome. Sponsored in loving memory of Ilana Levitan z”l and Dr. Ruven Levitan z”l.**

**Join Congregation Or Torah for the Dr. Sy Greenfield z”l Memorial Lecture on Sunday, December 8, at 10:00 AM, featuring Scholar in Residence Rabbi Dr. Aaron Glatt, “Vaccination Is Your Best Shot: A Medical and Halachic Analysis of the Ongoing Measles Outbreak”. Light brunch will be served.**

**Summer is not that far away! Mark your calendars! The first session of the 2020 Nathan and Shirley Rothern Att Summer Program will begin on June 22nd. The second session will begin July 13. Your child will experience an awesome summer, making new friends, learning new skills and developing talents. For more information contact Susan Feuer or Shelley Stopek at summerprogram@att.org.**

**Chanukah Bash at Bernard Horwich JCC! Enjoy music by DJ Ariel, glow games, inflatables, and sufsganiyot bar. Squeeze your own olive oil with YU Kollel Torah Mitzvah. Crafts and more! December 22, 2:00-3:30 PM. Register in advance for special savings: jccchicago.org/chankahbash.**

**Save the date - Hanna Sacks Bais Yaakov is pleased to announce their 57th Annual Dinner. Please join us on Tuesday, January 14, 2020, at the Bryn Mawr Country Club as we pay tribute to Mordy and Mindy Lubovics – The Ambassador Award, and to Chaya Krohn – Lev V’Nefesh Award. For further information please call 773-338-9222 ext. 11 or email banquet@hsby.org.**

**Congregation KINS is proud to host a concert with Simcha Leiner as part of his “Kol HaKavod” tour on the 8th night of Chanukah (Sunday 12/29) at 7:30 PM. To purchase tickets, please visit www.simchaleiner.com/tour.**

**Please join Lincolnwood Jewish Congregation AG Beth Israel for the Hon. Gerald C. Bender Memorial Lecture as they present “Comparative Criminal Justice: Balancing the Interest of the Accused and Victim Under U.S. and Israeli Law”, on Sunday, December 8, from 9:00 AM - 12:00 PM. Registration begins at 8:30 AM. Featured speakers are Rabbi Yona Reiss, Howard Wise, and Paul Stark. Please RSVP to the Shul office: 847-982-2500. Sponsors welcome.**

**Congregation KINS is proud to announce our Scholar in Residence, December 6 & 7, Parshat Vayetzei, with Rabbi Dr. Avraham Steinberg, world-renowned expert on Jewish Medical Ethics and Editor of the Talmudic Encyclopedia. Prof. Steinberg will be speaking Friday night at an Oneg, 7:30 PM, at the home of Alan and Leah Cohen, 2940 Lunt: “Personal Experience with Gedolai Hador on Medicine and Halachah”: Shabbat morning following the Early Minyan: “Scarce Resources/Triage Decisions”.**

**Rabbis as well as dining hall personnel will also speak following Musaf; “General Medical Ethics vs. Jewish Medical Ethics”; at a Family Shabbat Shlishit (following Mincha at 3:30 PM): “Modern Genetics and Halachah”; and a special shiur Motzaei Shabbat at KINS at 7:30 for physicians & medical professionals: “Definition of the Moment of Death and Organ Transplantation”. Light refreshments will be served. Men & women invited to attend. For more information, visit our website www.congkins.org or call the shul office 773-761-4000.**

**Joan Dachs Bais Yaakov – Yeshivas Tiferes Tzvi announces the opening of the Nursery and new student application process for the 2020-21 school year. We look forward to being a partner in your child’s yeshivah experience. Nursery applicants should be 4 years old and 3 years old by November 30, 2020. Kindergarten/Pre-IA applicants should be 5 years old by November 30, 2020. For more information, please call 773-465-8889 x670, or email applications@jdbyytt.org.**

**Women & Girls 14+: Join No Shame On U & Keilim, Sat. night, Dec 14, 7:30, at Chicago Torah Network for a free screening of Angst, a documentary, not available on streaming platforms or DVD, designed to raise awareness around anxiety. See interviews with kids, teens, educators, experts & parents. The 56-minute film will be followed by a panel of mental health professionals from our community addressing issues raised in the movie & answering your questions. Info: Helena Cohen 773-456-7050 or Miriam Ament 773-398-8488.**
Pre-Chanukah Fun Auction benefiting the Chicago Chessed Fund is being hosted at Skokie Valley Agudath Jacob, 8825 East Prairie Road, Skokie, Tues., Dec. 10. Amazing prizes, & a guided painting project by Chani Feit. Please RSVP for painting and Early Bird tickets by Dec. 1. Call Tzippy Blisko at 718-594-5202.

By Philip & Chana Kovalsky and family in memory of our grandmother, Rebbezten Gisa Bozman, מ"הר, on the occasion of her yahrzeit on 8 Kislev, December 6, 2019. May her memory be for a blessing.

By the Segal and Koffel families in loving memory of Rhea Segal, מ"הר, our mother, grandmother, and great-grandmother, on the occasion of her yahrzeit on 8 Kislev.

By Rabbi Daniel J. Raccah’s Personalities in the Bible series, titled: “Reuven and Yosef: Who was the greater?” to be held at Shabbat, November 30th, at 7:30 PM, at Ohel Shalom, 2494 W. Touhy. Please join us. The next Shiiur will be on December 7th.

For your job search. Contact Job Link at 773-866-1111 or info@joblinkchicago.org to see how Job Link can help you!

The Ner Foundation and Ohel Shalom Torah Center are pleased to announce the next lecture of Rabbi Ben-Zion Rand, Editor, and Mrs. Naomi Samber, Managing Editor

The Ner Foundation and Ohel Shalom Torah Center are pleased to announce the next lecture of Ohr HaChaim, Eisav only tricked his father into thinking that he was pious, and

according to Ohr HaChaim, Eisav only tricked his father into thinking that he was pious, and his father honored only Yitzchak but not Rivka. Eisav did this only to obtain the blessing and not be cursed. According to Ohr HaChaim, Eisav only tricked his father into thinking that he was pious, and his father honored only Yitzchak but not Rivka. Eisav did this only to obtain the blessing and not be cursed.

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Camp Maayan Midwest extended Early Bird Discount for Chicago applicants until December 1. Join us and bring a friend! For every camper you refer and applies there is a $100 referral discount off camp tuition. Become a Maayaner and experience great times & friendships that will last forever. Register today for the winter you don’t want to miss! For more info call 847-440-4940 or visit maayanimidwest.com.

Men only and girls 8 and up! A special thank you to Shlomo & Mimi Latinik for sponsoring this event.

Many friends. May he be a maylitz yosher for the family and Klal Yisroel. (Chesed L’Avrohom, and great-grandmother, on the occasion of her yahrzeit on 8 Kislev.

Are you looking for a job? Job Link can help – at no cost! We are committed to helping individuals in our community with their employment needs. Be it résumé revision, job search strategies, or interview preparation, we do our best to support you in your job search. Contact Job Link at 773-866-1111 or info@joblinkchicago.org to see how Job Link can help you!

Hillel Torah’s Early Childhood Program invites current and prospective families to our Sunday Funday! Preschool and Kindergarten children and their parents are invited to a fun-filled morning Sunday, December 15, from 10:00 - 11:30 AM, at our preschool campus, 8825 East Prairie in Skokie. Join us for a morning of experiential and interactive Chanukah-related activities, led by our engaging and talented teachers. Info: margot.parness@hilleltorah.org.

To sponsor Likutei Peshatim for a future Shabbos, call Naomi Samber, 847-982-2500, Fax 847-982-2507, email samber@hillel.org.

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Please do not read Likutei Peshatim during the Torah reading or during the repetition of the Shmoneh Esrei

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By the Berge and Goldberg families on the occasion of the yahrzeit of our grandfather, father, and great-grandfather, Alex Berge - מ"הר, רмеждународ, in loving memory of our beloved husband, father and saba, מ"הר, רмеждународ, on the occasion of his sixth yahrzeit on 2 Kislev. He is always in our hearts and in our thoughts. May his memory be for a blessing.

In memory of Rabbi Harold Fefferman, whose 41st yahrzeit is Gimmel Kislev (Sunday, December 1st, 2019). He was a devoted Gemara and Jewish History teacher for over 30 years at the Academy and at TT. His students still benefit from his teachings and remember his excellent character. - Rhoda Fefferman and Teila and Heshey Lichtman and family.

Likkutei Peshatim is endowed by Les & Ethel Sutker in loving memory of Max and Mary Sutker and Louis and Lillian Klein, מ"הר. May their memory be for a blessing.

Answers:
1. When describing Yitzchak and Rivka’s twins, the word כנים (the same word, with an added ככ) is used. It is usually written כנין (like ספינה). The missing ככ indicate the 11 (ככ) tribes (besides Yaakov) that really should have been born from Rivka. The Midrash says that Eisav, while being born, damaged Rivka in a way that caused her to no longer be able to have children.

2. According to Ohr HaChaim, Eisav only tricked his father into thinking that he was pious, and honored only Yitzchak but not Rivka. Eisav did this only to obtain the blessing and not be cursed.

3. Yitzchak went to Avimelech, as he knew that his father Avraham had already made a treaty with him. That is why the Torah says that Yitzchak went to Avimelech but doesn’t say that he went to the land of the Plishtim, as he only went there to try something out with Avimelech. Yitzchak only tricked his father into thinking that he was pious, and honored only Yitzchak but not Rivka. Eisav did this only to obtain the blessing and not be cursed.

4. Eisav’s wives caused Yitzchak and Rivka to lose their שמחת בית (holy spirit). This occurred for two reasons. First, they were sad, and one who is sad cannot have שמחת בית. Secondly, one cannot have שמחת בית while being associated with wicked people (like Avraham as long as he was associated with the Egyptians). While Eisav’s wives lived there, the Shechina (holy spirit) would not stay with Yitzchak and Rivka.

5. Rivka’s instructions to Yaakov were given to her directly from Hashem through ש.publisher.data@hillel.org. She was only saying what Hashem had told her to say.

Prepared by Rabbi Ben-Zion Rand, Editor, and Mrs. Naomi Samber, Managing Editor

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