



KMS Family Parsha

LEARN ABOUT THE PARSHA WITH THE KMS YOUTH DEPARTMENT
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תולדות - Toldot

11.21.20

PARSHA QUESTIONS

ANSWERS ARE ON THE BACK

- 1) Why does the Torah repeat that Rivka was Betuel's daughter and Lavan's sister?
- 2) Who named Eisav and Yaakov?
- 3) What is the meaning of their names?
- 4) What happened at Eisav and Yaakov's Bar Mitzvah?
- 5) What did Eisav want from Yaakov in exchange for the Birthright?
- 6) Which pasuk in this parsha has 5 verbs in a row?
- 7) Where did Yitzchak and Rivka go because of the famine?
- 8) What did Rivkah tell Yaakov to do when it came time to get Brachot from Yitzchak?
- 9) What did Yitzchak say to Yaakov when he came to get the Bracha?
- 10) Where did Yaakov run to escape from Eisav?

WHAT WOULD YOU DO?

Discussion starter for your Shabbat table..

If you had to be someone else for one day, who would you be and why?

DID YOU KNOW?

Meized, Shogeg, Ones

If a person breaks one of the 613 Mitzvot of the Torah there are 3 possible levels of guilt depending on one's Kavanah (intentions). If they sinned intentionally (Meizid) they receive the harshest consequences. If it was an accident (Shogeg) the punishment will be smaller. If it was completely out of their control (Ones) they are not punished at all.

I always use as an example someone who oversleeps in the morning. If their alarm clock went off but they decided to turn it off and go back to sleep that is Meizid. If they meant to hit the snooze button but accidentally hit off that is Shogeg. If, in the middle of the night, there was a power outage that rest all the clocks, so that the alarm never even went off, that is Ones.

The word Meizid is derived from the Nezid Adashim (lentil soup) that Yaakov sells Eisav for the Birthright. Eisav acted in the heat of the moment without taking the time to think through the long term consequences of his actions. So too, when one sins intentionally, they may be making a short term decision without thinking about the long term implications. The Nezid Adashim looks and smells delicious right now, but how will I feel about it later? If we take the time to think about our actions we can avoid making choices in the heat of the moment.



PARSHA ANSWERS

- 1) Rashi 25:20 - To praise her, that even though her family was evil she was righteous.
- 2) Yitzchak and Rivkah both named Eisav (25:25) but only Yitzchak named Yaakov (25:26). The pasuk (25:28) says that Yitzchak loved Eisav and Rivkah loved Yaakov. [Rashi suggests that Hashem named Yaakov.]
- 3) Eisav (from the word Asah) was born fully developed. Yaakov was born holding onto Eisav's heel (Eikev).
- 4) Rashi 25:27 - Up until 13 the twins were alike. From that point on Eisav developed into a cunning hunter and Yaakov into a wholesome Torah scholar.
- 5) Nezid Adashim - Lentil soup
- 6) 25:34 - "וַיַּעֲקֹב נָתַן לַעֲשָׂו לֶחֶם וְחֵזֶק עֲדָשִׁים וַיֹּאכַל וַיִּשְׂתֶּה וַיִּלָּךְ" וַיִּבְדּוּ עֵשָׂו אֶת־הַבְּכֹרָה
- 7) To Garar in Plishtim. The King was Avimelech
- 8) She told him to prepare a feast and dress up like Eisav. Yitzchak was blind and would assume it was Eisav.
- 9) 27:22 - "הֲקֵל קוֹל יַעֲקֹב בְּהִידָּים יְדֵי עֲשָׂו"
- 10) His uncle Lavan's house

ELISHEVA'S PARSHA CHALLAH



NEZID ADASHIM – YAAKOV PREPARES LENTIL SOUP WITH WHICH HE BUYS THE BECHORA (FIRST BORN STATUS) FROM HIS VERY HUNGRY TWIN EISAV. SOMETIMES YOUR ACTIONS CAN HAVE AN EVEN BIGGER IMPACT THAN YOU IMAGINED. THIS PARSHA REMINDS US THAT HAVING MORE MINDFULNESS IN OUR DECISIONS CAN IMPACT THE COURSE OF OUR LIVES AS WELL AS OTHERS.

DVAR TORAH

The Value of Toiling - Rabbi Yehonasan Gefen (Aish.com)

Bereishit, 25:22: "And the children crushed within her..." Rashi: When she would pass by entrances of places of Torah study of Shem and Eber, Jacob would run and toss about to go out of his [mother's womb]....when she would pass by entrances of idol worship Esau would toss about to go out...

After Rebecca finally conceived after many years of barrenness she faced a new challenge - the drastic movements of the babies inside of her caused her intense pain. Rashi, quoting the Midrash, explains that when she passed by batei midrashot (places of Torah learning), Jacob would try to get out, whilst Esau would try to exit when she passed by places of idol worship. The commentators find difficulties with Yaakov's behavior. They point out that the Gemara explains that when the fetus is in the womb he is taught the entire Torah by an Angel. That being the case why was Yaakov so desperate to enter batei midrashot to learn - he was already being taught the whole Torah in the womb?!

Rav Chaim Shmuelevitz's teachings with regard to this Gemara can help answer this question. He notes that when the baby is born, the Angel strikes him on the mouth and he forgets all the Torah that he learnt. He asks why the Angel performs this final action - why does he not leave the baby to enter the world with all the Torah that he has already been taught? He answers that the purpose of creation was to work and toil of his own volition in order to attain closeness to God. One of the main ways of doing this is through learning Torah. Accordingly, one cannot compare the Torah that is learnt without exertion, with that which comes about after intense toiling. Therefore, the baby forgets all the Torah he was taught so that he can have the opportunity to learn it himself.

We can now understand why Yaakov wanted to leave the confines of the womb even though it meant losing the gift of being taught the holy Torah by an Angel. Jacob was more attracted to the challenging prospect of having to struggle and earn any Torah that he would know.

Rav Shmuelevitz applied this idea to explain the custom to have a Shalom Zachar, the festive occasion on the first Shabbat after a baby boy is born. One of the commentaries suggests that the reason for this custom is to console the newborn baby for the loss of Torah that he has just suffered.(5) Rav Shmuelevitz argued and said that in fact this is a celebration for the fact that he lost the Torah. For now he has the opportunity to begin the far more rewarding task of earning knowledge of Torah through hard work.

The principle brought out by Rav Shmuelevitz is not new to most people yet it is easy to forget it in practice. When a person struggles to understand something and perhaps does not gain full clarity he may feel like he did not fully succeed. Whereas when he may feel great satisfaction when he learns through a piece of Torah with great ease and has a clear understanding of what he has learnt. However, as the Chofetz Chaim wrote, the toiling in Torah is more important than the outcome - even if one does not see tangible results he has accomplished a great deal.