

The Torah does not explain to us how an Eisav can arise from the house of Yitzchak and Rivka. Apparently it is satisfied just to notify us that it occurred and, by inference, to teach us that other inexplicable things will occur throughout Jewish and human history.

Eisav, whether genetically or environmentally influenced, was a free agent - as we all are - to choose between good and evil, peace and violence, compassion and cruelty. These choices were his and his alone to make. Somehow, Heaven also must have taken into account the heartbreak of Yitzchak and Rivka over the behavior of Eisav. But that is certainly secondary to the judgment regarding Eisav himself.

There is a tendency in our modern world to try and understand and sympathize with the evil one at the expense of the good and decent victims of that evil. The Torah is not a fan of such misplaced compassion. Rivka makes the painful decision to abandon Eisav and save Yaakov. By so doing she ensures the civilization of the human race. *Rabbi Berel Wein and torah.org.*

Haftarah Summary Rabbi Aron Tendler

This weeks Haftarah is from Malachi (1:1-2:7) The Navi declared Hashem's love for the Bnai Yisroel by reminding them that they, the children of Yakov, had been chosen over Esav to be His "holy nation."

The Navi continued by reprimanding the children of Yakov for their lack of appreciation in having been selected as the Chosen People. The nation acted as if they were true servants of Hashem, but in

Minyan Schedule

Erev Shabbat Parashat Toldot
Kabbalat Shabbat 6.30 pm
Candle lighting 13/11/15 7.15 pm

Shabbat Parashat Toldot
Shacharit 14/11/15 9.15 am
Children's Service 10.00 am
Mincha (Mizrachi) 7.05 pm
Shabbat ends 8.15 pm

Erev Shabbat Parashat Vayetze
Kabbalat Shabbat 6.30 pm
Candle lighting 20/11/15 7.22 pm

Announcements

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truth they were only acting. Taking a closer look at the quality of the service in the Bais Hamikdash revealed a disgracing lack of deference on the part of Klal Yisroel's for their singular intimacy with the Creator.

The Navi concluded by stating that the consequences of true devotion to Hashem and His Torah should be Truth, Peace, Uprightness and Life. These must be the values we teach our children and the world through our own life style. Only then can we claim to truly speak in the name of G-d. *R. Aron Tendler and torah.org.*

Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

Shabbat Parashat Toldot
2 Kislev 5776; 14 November, 2015
Shabbat Torah reading: Stone Chumash page 124, and Haftarah page 1137.

President Jonathan Erlich
Rabbi-in-residence Rabbi Franklin
Dvrei Torah Rabbi Eisenberg

Remembering President Yitzhark Navon

Rabbi Marc D. Angel

With the passing of Yitzhak Navon on November 7, 2015, we've come to an end of an era. Born in Jerusalem on April 9, 1921, he was a proud and vocal scion of Sephardic culture and tradition. His family had lived in Jerusalem since the 17th century, descendants of the Jews exiled from Spain in 1492. He was part of the old Sephardic yishuv that had been dwelling in the land of Israel for centuries. Few of these Sephardic veterans are still alive, and none has had a larger impact than Yitzhak Navon.

Yitzhak Navon grew up in an environment in which Jews and Arabs lived side by side, and interacted with great friendship and courtesy. Throughout

his life, even during war time, he cherished memories of Jewish-Arab co-existence in Israel as mutual partners in building the State of Israel. If positive relations existed in the past, he was confident that they could be re-established in the present and for the future.

Yitzhak Navon was fluent in Hebrew, Arabic, English and Judeo-Spanish. He saw himself as a bridge-builder, someone who could bring people of diverse backgrounds together. Reminiscing about his political career going back to his years as top adviser to David Ben Gurion, he said: "There were in Israel at the time Jews who came from 102 countries and spoke 81 languages - how do you consolidate them into one nation? This is where I saw my role."

Yitzhak Navon became President of Israel in 1978. He was the most "visible" Sephardic



Jew in the world during his tenure, and he relished the opportunity to share his memories and insights with the general public. He was a poet and playwright, an engaging speaker, a noble individual who always maintained a kind, gentle appearance.

Although Yitzhak Navon was clearly identified as a man of peace and mutual respect, he also recognized the real threats to Jewish survival in the land of Israel. As a young man, he served in the Hagana. He longed for peace but knew that Israel had to be prepared to defend itself from its enemies.

In this week's Torah portion, we read a famous passage that had been uttered by our forefather Yitzhak. When he was trying to determine the identity of the son who stood before him, Yitzhak said: "The voice is the voice of Yaacov, but the arms are the arms of Esav." While this verse is often understood as a sign of confusion on the part of Yitzhak, it also can be understood in another way.

Yitzhak had a dilemma. He knew that one of his sons would be his successor in building a new nation. Yitzhak favored Esav who was strong, ruddy and warlike. But he must also have realized that a nation cannot be founded upon brute force alone. It needed spiritual and intellectual foundations. Yaacov represented the thoughtful, studious

and peace-loving personality. While Yitzhak saw Yaacov's virtues, he did not think Yaacov had the physical strength and military sense to actually be a leader of a nation.

When Yaacov appeared before Yitzhak, he was dressed as though he were Esav. I believe Yitzhak saw through the ruse, but was very impressed. Now he understood: Yaacov was not simply a passive, quiet idealist; he was ingenious and gutsy; he was able to outsmart Esav. Yitzhak then said: The voice is the voice of Yaacov; it is a sweet, gentle and kind voice. But the hands are the hands of Esav; Yaacov had mustered the inner strength to take risks, to combat his brother.

The combination of a peace-loving voice and strong arms willing to wage battle was the right combination for a leader of a nation. So Yitzhak blessed Yaacov, and did not rescind that blessing even after Esav turned up to demand his blessing. Yitzhak now placed his confidence in Yaacov.

I think the words of our forefather Yitzhak can be aptly applied to our modern day Yitzhak Navon. His voice was the voice of peace, tolerance, mutual respect. He exuded kindness, warmth, a perpetual smile. But his hands were the hands of Esav. When necessary, Yitzhak Navon stood strong and courageously to defend his nation. He was a warrior who never lost his vision of peace.

With the passing of Yitzhak Navon, we have reached the end of a certain era in the history of Israel and the Jewish People. The generation of those born and raised in the old Sephardic Yishuv in Jerusalem is coming to a close. Yet, the voice of Yitzhak Navon and his generation is a voice that needs to be heard in our day and in the future. The memory of Yitzhak Navon is a blessing and inspiration to Israel, to the Jewish People, and to all good people everywhere. *Rabbi Marc. D. Angel and the Institute of Jewish Ideas and Ideals.*

Raising Perfect Children Rabbi Berel Wein

Perfect parents do not always produce perfect children. This week's parsha is a perfect illustration of this truism of life and family. There apparently was very little that Yitzhak and Rivka could do to reclaim Eisav to their way of life and level of morality. He was, perhaps, incapable of moral improvement the moment he was born.

There existed, and perhaps still exists, a great debate about whether genetic makeup or social and family environment determine a child's personality and behavior patterns. But no matter how we judge this question, it still is perplexing, if not even unthinkable, that Yitzhak and Rivka parented Eisav and raised him in their holy home.

It is one of the Torah's prime examples of the power of freedom of choice that children and all human beings possess. Parents naturally berate themselves over the bad behavior of their children. Yet, in my admittedly limited experience, these

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parents are hardly ever to be blamed for the free-will wickedness of their offspring.

We ascribe too much power to parents in raising children. Of course family and environment are important, but a child's choices will trump all other factors and circumstances. And thus we have an Eisav emerging from the house and family of Yitzhak and Rivka.

The Torah's message to us in this matter is direct and blunt - there are no guarantees or perfect successes in raising children. One could say that though Avraham fathered Yishmael, perhaps it was Hagar's influence that formed him. But what can we say about the house of Yitzhak and Rivka that could produce an Eisav?

The Torah poses for us the unanswerable questions of life that we encounter daily. And it never truly provides us with satisfying answers. Such is the nature of life itself - its mystery, uncertainty and unpredictability. The great question as to why the righteous suffer and the evil person apparently prospers lies at the root of the struggle for belief and faith. And as we read in the book of Iyov, the Lord chooses, so to speak, not to answer that question.

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