

14 NOVEMBER 2026 | 4 KISLEV 5787

VOLUME 40 | #11

DAF HASHAVUA

תולדות | TOLEDOT

SHABBAT ENDS:

London: 5.03pm
 Birmingham: 5.08pm
 Bournemouth: 5.16pm
 Cardiff: 5.19pm
 Dublin: 5.23pm
 Edinburgh: 5.04pm
 Glasgow: 5.10pm
 Hull: 5.03pm
 Leeds: 5.03pm
 Liverpool: 5.13pm
 Manchester: 5.07pm
 Nottingham: 5.07pm
 Sheffield: 5.08pm
 Southend: 4.59pm
 Southport: 5.14pm
 Jerusalem: 5.19pm

*"[Yitzchak] said, 'See, the
 fragrance of my son is like
 the fragrance of a field
 which God has blessed'"*
(Bereishit 27:27)



**AJEX Annual Remembrance
Parade & Ceremony 2026**

Sunday 15th November 2026,
The Cenotaph, Whitehall, 2pm

תּוֹלֵדֹת
TOLEDOT

6th Sidra in:
בְּרֵאשִׁית
BEREISHIT

By Numbers:
106 VERSES
1,432 WORDS
5,426 LETTERS

Headlines:
**JACOB
AND ESAU**

TOLEDOT:
Artscroll p.124
Hertz p.93
Koren Sacks p.161
Soncino p.140

HAFTARAH:
Artscroll p.1137
Hertz p.102
Koren Sacks p.1427
Soncino p.159

SIDRA SUMMARY

1ST ALIYA (KOHEN) – BEREISHIT 25:19-26:5
Yitzhak (Isaac), aged 60, prays for his wife Rivka (Rebecca) to have a child. Rivka conceives twins and is told prophetically that the two children will father two separate nations. Esav (Esau) is born first, red and hairy. Yaakov (Jacob) then emerges, holding on to Esav's heel. As they grow up, Esav becomes a hunter, whereas Yaakov dwells in tents of Torah study (Rashi). Yitzhak loves Esav, whereas Rivka prefers Yaakov. One day Yaakov prepares a red lentil stew. Esav returns exhausted from the fields, demanding that Yaakov give him some of the stew. Yaakov agrees, but in return for Esav selling the first-born rights to him. Esav agrees, taking an oath in return for the food.
Famine hits the Land of Canaan (later Israel). God tells Yitzhak not to go down to Egypt for food and assures him that he will be a forefather of a great nation.
***Point to Consider:** Why did God insist on Yitzhak not leaving the Land? (see Rashi to 26:2)*

2ND ALIYA (LEVI) – 26:6-12
Yitzhak lives amongst the Plishtim (Philistines) in Gerar. Afraid to reveal that Rivka is his wife, lest harm befall them from jealous men, Yitzhak tells the locals that she is his sister. However, the ruler Avimelech discovers that they are actually married. He accuses Yitzhak of deceiving him, but warns the people not to harm Yitzhak and Rivka. Yitzhak sows the land and becomes very prosperous.

3RD ALIYA (SHLISHI) – 26:13-22
The Plishtim, jealous of Yitzhak's prosperity, stop up his wells. Yitzhak carries on digging wells; the arguments eventually end.

4TH ALIYA (REVI'Y) – 26:23-29
Yitzhak moves to Beersheva. God appears to him in the night, telling him that He will bless him. Yitzhak

builds an altar. Avimelech brings an entourage from Gerar, offering Yitzhak a new peace treaty.

5TH ALIYA (CHAMISHI) – 26:30-27:27
Yitzhak agrees to the peace proposal. Esav marries two Hittite women. This pains his parents, as both women worship idols (Rashi). The ageing Yitzhak, almost blind, asks Esav to go and hunt some game for him to eat, after which he will bless Esav. Rivka overhears and instructs the reluctant Yaakov to go to Yitzhak disguised as Esav, with two cooked goats, so as to receive the blessings instead of Esav.

6TH ALIYA (SHISHI) – 27:28-28:4
Rivka's plan is successful; Yaakov receives the blessings. Esav returns from the field, realises what has happened and lets out a loud and bitter cry. Yitzhak also gives Esav a blessing, but it includes his future subservience to Yaakov. Esav plans to kill Yaakov. Rivka realises this, and tells Yaakov to escape to her brother Lavan in Charan. Yitzhak instructs Yaakov to marry one of Lavan's daughters. Before Yitzhak sends Yaakov away, he blesses him with the blessing first bestowed upon Avraham, including, specifically, the blessing of the Land of Israel. From this we can see that Yitzhak had always intended that the real legacy was to go to Yaakov, not Esav.

7TH ALIYA (SHEVI'Y) – 28:5-9
Yaakov sets off to Charan. Esav marries a third wife, Machalat, the daughter of his uncle Yishmael.

HAFTARAH (MALACHI 1:1-2:7)
The prophet Malachi speaks of God's love for Yaakov and His rejection of Esav. However, Yaakov's nation has to justify God's favour; the prophet rebukes them for being lax and insincere in their Temple service.



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A GOLDEN EXILE

BY: **RABBI DOVI LEBRETT**

Shenley United Jewish Community

Deep in the vaults of the British Library sits an extraordinary survivor of medieval Jewish Spain, creatively labelled 'Additional Manuscript 27210', better known as the Golden *Hagadah*. It was probably produced in Barcelona in around 1320, its pages of vellum adorned with magnificent biblical illustrations set against shimmering backgrounds of gold leaf. This was clearly an object of immense value, commissioned by a wealthy Jewish family for a small fortune.

One illustration is especially striking when read alongside *Parashat Toldot*. On folio 4v, the elderly Yitzchak (Isaac) blesses Yaakov (Jacob). Esav returns from the hunt, already too late. Immediately beside this image, however, the scene changes. Yaakov is alone, far from home, lying on the ground and dreaming of a ladder stretching towards Heaven.

This sequence, which emerges from the Torah, is jarring. Yaakov receives his father's blessing, yet, almost immediately, his life seems to unravel. Esav wants to kill him; he must leave his parents and spend years in exile with the deceitful Lavan. Even after returning home, his beloved son Yosef (Joseph) is sold, and Yaakov spends more than twenty years believing him dead. Looking back on his life, Yaakov tells Pharaoh: "Few and difficult have been the days of the years of my life" (*Bereishit* 47:9).

Apparently, being blessed does not mean having an easy life.

For the Jews who first opened this *Hagadah*, this image carried another layer of meaning. Our sages identify Edom, the nation descended from Esav, with Rome; by the Middle Ages, Esav and Edom had become familiar Jewish symbols for Christian Europe. A Jewish family in Spain would look at Yaakov fleeing from Esav, while living themselves in Esav's world.

Remarkably, the *Hagadah* itself would come to mirror the journey depicted on its pages. 170 years after it was created, the Jews were expelled from Spain. The Golden *Hagadah* appears to have left Spain amid that upheaval and reached Italy. By 1599 we find its pages bearing the erasures of Italian Christian censors. The book depicting Yaakov driven from his home by Esav, had itself become a book in exile.

Yet, those same pages tell a further story. In 1602, a note records the *Hagadah* being given as a Jewish wedding gift; in 1689, an owner recorded the birth of a child. Exile,

religious oppression and censorship did not prevent Jews from marrying, building families and transmitting their traditions. Yaakov too, despite his exile, emerged years later leading the twelve tribes of Israel.

Perhaps that is what *Berachah*, blessing, really means. It is not a promise that life will be comfortable. It is the God-given capacity to build through difficulty: to remain faithful despite life's challenges, and to pass our story to the next generation.

Eventually, the *Hagadah* passed to the Jewish collector Giuseppe Almanzi and, after his death, was purchased by the British Museum in 1865. The Golden *Hagadah* tells two stories: the story illustrated on its pages and the story of those pages themselves. It reveals that the blessing of Yaakov continues, and despite our long exile we continue to tell our story to the next generation.



The Golden Hagadah



SEFER YIRMIYAHU (JEREMIAH) – PART 10

YIRMIYAHU, A PROPHET OF HOPE?

BY: **PNINA SAVERY**

Ma'ayan and US Educator

We began our series on Yirmiyahu (Jeremiah) by introducing his two-fold role as a prophet. He needs to foretell the upcoming destruction, but he will also plant seeds of hope for the future rebuilding. Whilst much of his book does appear to focus on the destruction, it is important to acknowledge his beautiful prophecies of consolation. Thus, we will end our series on Yirmiyahu focusing on his role as a prophet of hope.

Sefer Yirmiyahu contains four chapters of consolation (Chapters 30-33). Although this is a relatively short section, it forms the centre point of the book which emphasises its crucial role. Whilst the chapters of consolation appear together in the book, they are chronologically scattered throughout Yirmiyahu's prophetic career. For example, Chapter 33 is written while he is in prison, very close to the final destruction. Whilst incarcerated, Yirmiyahu shares numerous Divine promises. He prophecies that the Davidic dynasty will return to the throne, joy and happiness will return to Yerushalayim (Jerusalem) and a society based on social justice will be reestablished.

Perhaps the most famous verse from this section is the moving

image of the weeping matriarch Rachel, crying as she watches her children go into exile. God comforts her: "restrain your voice from weeping and your eyes from tears... there is hope for your future... your children will return to their border" (*Yirmiyahu* 31:14-16). Today, these words are sung to welcome new *olim* after they make Aliyah to Israel.

What happens to Yirmiyahu towards the end of his life? Rashi, the medieval commentator, explains that he and his scribe (Baruch ben Neriah) were exiled to Babylonia after the Babylonian conquest of Egypt, together with the other Jews.¹ He is finally reunited with his people. There is a tradition that Baruch ben Neriah was the teacher of Ezra, who leads the people back to Israel at the beginning of the Second Temple period. Our Sages tell us that "as long as Baruch ben Neriah was alive, Ezra did not leave him to ascend [to Israel]".² With Baruch being a student of Yirmiyahu, this creates a clear link between Yirmiyahu and Ezra.

This connection between Yirmiyahu and Ezra is not merely demonstrating an unbroken chain of Torah transmission. Connecting the Torah of Yirmiyahu, the prophet

of the *Churban* (destruction) to Ezra, the leader of the renewed Jewish presence in the land of Israel, shows that Yirmiyahu's prophecies of consolation did indeed come to fruition.

The book of Yirmiyahu ends with a seemingly bizarre scene. Yehoyachin, the former king of Yehuda (Judah) whom Yirmiyahu scorned and belittled, is treated well at the Babylonian royal court (*Yirmiyahu* 52:31-34). Although not mentioned explicitly, this is important because in two generations time, Yehoyachin's grandson Zerubavel will lead exiles back to Israel to rebuild the Temple. Rav Benny Lau explains that this shows us that salvation can come from the most unexpected places. Yirmiyahu had no expectations whatsoever of Yehoyachin, but his grandson becomes instrumental to our renewal. This shows us that there is always hope.³

Despite Yirmiyahu being a challenging book to study, full of rebuke and destruction, it contains many seeds of hope and positivity. The message is clear: there will be a redemption in the future. Thus, it provides us with many uplifting messages relevant to our lives today.

¹ See Rashi's commentary to *Kohelet* 12:6

² Babylonian Talmud, Tractate *Megilla* 16b.

³ Binyamin Lau, *Jeremiah: The Fate of a Prophet*, pp.221-222.

ISRAEL IN THE PARASHA

This series is an adaptation of short ideas written by former Chief Rabbi Lord Jakobovits z"l in the 1960s, which were later reprinted in a compilation of his writings, 'Mishnat HaSar'.

TOLEDOT: THE HOLINESS OF THE LAND

Unlike Abraham and Jacob, Isaac was explicitly commanded not to leave the Land and descend to Egypt (*Bereishit* 26:2). Living outside the Land, even to escape a famine, was not considered fitting for someone who had been consecrated to God (Rashi) and was born in the Land (*Midrash Tanchuma*).

The special holiness of the Land is expressed in legal terms in a remarkable commentary on the *parasha*. Since Abraham, and presumably the other Patriarchs, observed the mitzvot

of the Torah (*Bereishit* 26:5), Jacob's marriage to two sisters, Rachel and Leah, appears to conflict with the Torah's absolute prohibition of such a union. However, if the mitzvot are understood as "the law of the God of the Land" (*II Melachim* 17:26–27), Jacob's marriage may have been permissible because it took place outside the Land. This may also explain why Rachel, Jacob's younger wife, died before entering the Land (Ramban on *Vayikra* 18:25).

“ Living outside the Land, even to escape a famine, was not considered fitting for someone who had been consecrated to God.

PHRASE OF THE WEEK

BY: **RABBI ALEX CHAPPER** | Borehamwood & Elstree United Synagogue

Each week, working our way through the alphabet, we explore a Jewish word or phrase, bringing clarity and deeper understanding to its meaning.

R
S
T

Does **SHECHINA** mean:

1. Ritual slaughter?
2. Divine Presence?
3. Blessing on a new fruit?

Shechina, from the Hebrew root which means "to dwell," refers to God's Presence that is manifest in this world.

Unlike God's infinite essence, which is beyond containment in the physical world, the *Shechina* represents the way God chooses to "dwell" amongst us, allowing finite human beings to experience a sense of closeness to the Divine.

This concept is rooted in the verse in *Shemot* (25:8) "They shall make a sanctuary for Me, and I will dwell within them." This teaches

that God desires a place to be found for Him, not just within physical spaces like the *Mishkan* (Tabernacle), but also within each of us.

The *Mishna* explains that the *Shechina* can be found when people come together to study Torah (*Pirkei Avot* 3:3, 7). According to the Talmud, "Wherever ten are gathered for prayer, there the *Shechina* rests" (*Berachot* 6a). Similarly, it is taught that the *Shechina* dwells above the head of a sick person's bed. And when

the Jewish people were exiled, the *Shechina* accompanied them.

On a daily basis, in the *Amidah*, we pray that God should return His *Shechina*, His Presence, to Zion with the rebuilding of the Temple.

The term also appears in the Memorial Prayer, in which we ask God to allow the departed soul to rest under the wings of the *Shechina*.

Whilst we seek this closeness to God during our lifetime, we hope it is afforded to our soul for eternity.

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AJEX Remembrance Parade & Ceremony

Sunday 15th November 2026 | The Cenotaph, Whitehall, 2pm

Honouring generations of Jewish men and women who served
and fought for our freedom.

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proud against antisemitism.

**HONOURING OUR PAST.
STRENGTHENING OUR FUTURE.**

To support the Parade as a spectator from the East
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enough time to arrive at the event as there will be a high
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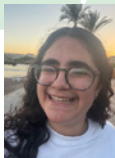


THE TRIBE WEEKLY

PARASHAT TOLEDOT

13-14 NOVEMBER | 4 KISLEV

WE CAN LEARN A MITZVAH FROM EVERYONE



BY: **NATANA SABEL**

Tribe gap year student

In *Parashat Toledot*, Rivka's (Rebecca) prayers to God are finally answered and she and Yitzchak (Isaac) are blessed with twins, Yaakov (Jacob) and Esav (Esau). The twins couldn't be more different! Esav was full of hair, and grew up to be a hunter, whereas Yaakov was an honest man who devoted his time to studying Torah. As the years pass by, Yitzchak grows old and blind and he wishes to bless Esav before he dies. While Esav is off

hunting for food for Yitzchak, Rivka dresses Yaakov up in Esav's favourite outfit to trick Yitzchak into thinking he was blessing Esav when, in reality, Yaakov was the one to receive the blessing of the firstborn.

If Rivka used Esav's favourite outfit then surely it was in his parents' home. Why weren't Esav's favourite clothes in his own possession? I know that I would want my favourite clothes in the place where I lived! Our sages explain that Esav wanted his favourite clothes in his parents' house because he wanted to be able to wear them when he saw his father. This brings out another question - wasn't Yitzchak blind? In this case, why would it matter

what Esav wore, Yitzchak would never know. An answer is that it didn't matter for Esav whether Yitzchak knew he was wearing his smartest clothes. The mitzvah of *Kibbud Av Va'eim* (respecting our parents) came naturally for Esav. It wasn't just a tick-box exercise; he actually had an innate sense of honour for his father. Esav tends to be viewed as the son who was evil and disrespectful. As we delve deeper into him, we can see that he excelled at respecting Yitzchak. Let us use Esav's respect in two ways - firstly to remind us of the importance of respecting our parents in every situation and secondly, to remember that we can learn something from everyone!

Parasha Wordsearch

Find these words in the grid. The words can go in any direction and can share letters as they cross over each other.

R	G	E	S	J	J	K	F	V	I	G	X	G	W
O	E	P	B	F	I	R	S	T	B	O	R	N	M
I	S	T	E	W	X	B	Z	J	I	E	Y	Y	C
R	A	H	N	N	N	R	B	V	A	S	E	O	J
S	G	T	Y	U	M	D	T	N	J	K	X	U	X
R	T	K	H	D	H	D	F	Q	V	G	V	T	I
T	T	Q	F	G	U	Z	A	K	Q	P	J	I	S
M	F	S	G	N	I	S	S	E	L	B	Q	K	R
K	K	P	N	E	D	R	T	V	V	V	K	B	U
V	W	Q	N	I	S	D	H	D	J	H	A	I	W
R	O	B	Z	V	W	T	Y	T	I	P	Z	J	A
Z	X	O	Z	M	D	T	O	C	R	D	F	I	R
E	K	V	L	K	A	H	C	Z	T	I	Y	Q	V
M	O	V	O	K	A	A	Y	V	I	I	B	F	Y

HUNTER
YAAKOV
YITZCHAK
ESAV
FIRSTBORN
TWINS
RIVKA
BIRTHRIGHT
STEW
BLESSING



THE TRIBE SCRIBE

Run to Safety!

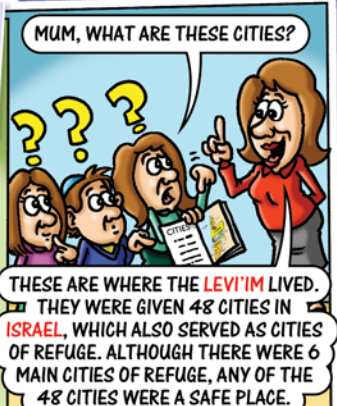
The **Land of Israel** was finally divided amongst the **12 tribes**, and God instructed **Yehoshua** to continue **Moshe's** (Moses') work of making cities for the **Levi'im** (Levites).



Yehoshua reads from a scroll left by **Moshe** which reads, 'Dear **Yehoshua**, I have set up 3 of the 6 safe cities east of the **River Jordan**, as **God** commanded me.'



MOSHE BEGAN THIS WORK, NOW I MUST FINISH IT AND BUILD THE 3 REMAINING CITIES.



THESE ARE WHERE THE **LEVI'IM** LIVED. THEY WERE GIVEN 48 CITIES IN **ISRAEL**, WHICH ALSO SERVED AS CITIES OF REFUGE. ALTHOUGH THERE WERE 6 MAIN CITIES OF REFUGE, ANY OF THE 48 CITIES WERE A SAFE PLACE.



NO, NOT REFUSE, BUT REFUGE, AND IT WAS A PLACE FOR SOMEONE TO RUN, IF THEY HAD KILLED SOMEONE BY MISTAKE. JUST IN CASE THEIR RELATIVES WANTED TO TAKE REVENGE!



...AND WHEN THEY WERE SAFELY IN THE CITY, THE JUDGES COULD TAKE THEIR TIME TO DETERMINE EXACTLY WHAT HAPPENED.



WELL, FOR EXAMPLE; 2 FRIENDS ARE GOING INTO THE FOREST TOGETHER TO CHOP WOOD. UNFORTUNATELY, ONE OF THEIR AXE HEADS FLIES OFF THE HANDLE AND BY MISTAKE KILLS THE OTHER ONE.



THEN THE ACCIDENTAL KILLER, REALISING WHAT HE'S DONE, RUNS TO THE NEAREST CITY OF THE **LEVI'IM**, ALSO KNOWN AS AN **IR MIKLAT**, OR CITY OF REFUGE.



BUT WHAT IF HE COULDN'T FIND THE WAY, OR GOT LOST?



GOOD QUESTION! THERE WOULD BE CLEAR SIGN-POSTS EVERYWHERE, DIRECTING HIM TO THE NEAREST CITY OF REFUGE.

THESE CITIES TEACH US TO BE FAIR TO EVERYONE AND GIVE PEOPLE A SAFE OPPORTUNITY TO BE HEARD, JUST AS **MOSHE** TAUGHT US IN THE PAST!