

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In honor of our parents, Tuvia and Lea Schottenstein and Rabbi Yisroel and Chana Sirota

Erev Shabbos Parshas Vayeitzei 5781 – November 27, 2020

ערב שבת פרשת ויצא, י"א כסלו, תשפ"א

כתר שם טוב

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Heaven Is Your Mirror

We must contemplate and remind ourselves that we are *a ladder planted on the ground with its head reaching the heavens* (Genesis 28:12). If we are mindful of the reality that each of our movements, actions, and words generate repercussions in heaven, we will be careful to do everything for the sake of G-d.

Conversely, if we question our ability to damage or repair matters in the heavens and on earth, whereby our every deed has a direct influence Above, we will eventually throw off all responsibility. We will follow our instincts, claiming that there are no consequences.

This is falsehood. Through our good deeds, we liter-

ally attach ourselves to G-d Himself, as it is stated, *You shall go in His ways* (Deuteronomy 28:9). Meaning that *His ways* are influenced by the way *we go*: If we act mercifully on earth, the attribute of Divine mercy is awakened in heaven and radiates within all of the worlds. And the same is true of the other attributes.

For it is stated, "Know what is above you..." (Avot 2:1), meaning that the way to "know what is above," i.e., to identify the Divine attribute currently dominating the heavens and influencing its decisions, is from "you," through recognizing the attribute that you are currently projecting.

Focus: G-d placed the entire universe in your hands. Fill it with mercy and goodness.

חומש תניא רמב"ם

STUDY CYCLE FOR SHABBOS DAY

Synopses: **Chumash-Rashi,**
Tanya and **Rambam**

Chumash

Vayeitzei, 7th reading: When Ya'akov rebuked Lavan for mistreating him and his family, Lavan relented, although he denied the very notion that he would harm his own grandchildren. Ya'akov and Lavan then made a pact, and Ya'akov erected a stone mound as a monument to their agreement to pass it only to do business, not for hostile purposes. As he arrived at the border of the Land of Yisrael, Ya'akov was greeted by angels who accompanied him home (See Rashi).

Tanya

Kuntres Acharon #4: A kabalistic exposition explaining the effects of man's Torah study / The purpose of man is to draw down the infinite G-dly light and make an abode for G-d in this world.

Takeaway: It's a good time to reinforce our understanding of our purpose: To make this physical world a dwelling place for G-d. The tools: Torah and Mitzvot.

Rambam (1)

Zmanim, Hilchos Eruvin Ch. 4 – Which Courtyards Need an Eiruv: Living with whom, causes a courtyard to need an Eiruv. What kind of structures (with separate ownership) are significant. When the houses are one behind another. Houses open to two areas. When an owner lives somewhere else, rents out his house. When no Eiruv was made: The laws of a porch, various areas in the courtyard, projections from the house, multi-storey houses (and taking water from a well through other properties). Courtyards one behind another.

Angelic Assistants

Jacob continued on his way, and angels of G-d went out to greet him. (Genesis 32:2)

When Jacob left the Land of Israel, “Diaspora” angels escorted him to Laban’s home. When he returned to the Land of Israel, angels from the Land of Israel went forth to escort him home.

Like Jacob, the Jewish people were exiled from their homeland in order to fulfill a mission: to refine the world, preparing it for the Messianic Redemption. When G-d sent us into exile, He granted us the spiritual power (angels) to succeed in this mission. In these fi-

nal days of exile, we now enjoy the added assistance of angels who have gone forth from the Land of Israel in order to escort us back.

Knowing that God has provided us with both types of angels affords us a heightened appreciation of the significance of our Divine mission, as well as the strength of purpose to remain focused upon its completion.

Likutei Sichot, vol. 25, pp. 150-158.

The All-Capable G-d

No means of providing sustenance is lacking from G-d at any time or in any place. As you know from the story of Elijah with the ravens and with the widow,* and from how G-d sustained him with the coal-baked cake and a flask of water.* This concept can also be seen in the story of Obadiah* with the prophets, about which he said (I Kings 18:13): *I hid one hundred men of the prophets of the L-rd—fifty men in each cave—and I provided them with bread and water.*

And as it says (Psalms 34:11): *Young lions suffer want and are hungry, but those who seek the L-rd do not lack any good.* And as the preceding verse says (ibid. 10): *Fear the L-rd, His holy ones, for there is no lack for those who fear Him.*

Elijah with the ravens and with the widow. After Elijah the Prophet proclaimed to the wicked King Ahab and his wife Jezebel that there would be a famine and no rain would fall until Elijah would allow it, G-d told Elijah to hide from retribution at the brook of Cherith (near the Jordan). G-d promised that He would command ravens to sustain him there with food, and that Elijah would have water from the brook. Elijah listened to G-d, and it states: *The ravens brought him bread and meat in the morning and bread and meat in the evening.* According to the Talmud (*Chulin* 5a), the ravens took this food from King Ahab’s kitchen.

After the brook dried up—due to lack of rain—G-d commanded Elijah to go to the city of Tzarfath, where a certain widow would take care of him. Indeed, as he entered the city, the widow was at the city gate collecting wood, and she gave Elijah water to drink. (See I Kings Ch. 17).

The coal-baked cake and a flask of water. After the showdown between Elijah and the false prophets of Baal at Mount Carmel, the entire Jewish Nation accepted the Kingdom of G-d, as well as Elijah’s leadership. Elijah then bade the people to kill all of the false prophets and not let any escape.

Upon hearing this, Queen Jezebel sent a message to Elijah that he would meet the same fate. Elijah escaped to the desert, but he asked G-d to take his life. Elijah then fell asleep, when an angel tapped him and told him to rise and eat because he had a long journey ahead of him. Elijah looked up and found a coal-baked cake and a flask of water near his head. (See *ibid.* 19:5-6)

The story of Obadiah. Obadiah was a G-d-fearing prophet who survived the wrath of the evil King Ahab (the latter was apparently was unaware of his own allegiances.) When the wicked Queen Jezebel had the prophets of G-d killed, Obadiah, who was spared by the

king, saved a hundred. Despite their dire situation, G-d found a way to feed the prophets (through Obadiah).

In the last two verses, we see once again that those

who rely on G-d do not lack anything. As mentioned, this is because G-d has unlimited ability to provide for those who rely on Him.

Bottom line: No means of providing sustenance is lacking from G-d at any time or in any place.

ילקוט לוי יצחק על התורה

FROM THE REBBE'S FATHER

רצ"ל Rabbi Levi Yitzchak Schneerson

By Rabbis Dovid Dubov & Yaakov K. Chaiton

In honor of Yaakov Ben Zina & Leah Bas Shlima

Complementing “Wives”

Driving Question: Why does the Torah call Rochel a minor when she was already 14?

Central Point: Leah and Rochel embody two worlds, hidden and revealed. Ya'akov included both in his serving Hashem and so should we.

In Parshas Vayeitzei we read about the engagement and subsequent marriage of Ya'akov to Leah and Rachel.

When introducing the episode of Leah and Rochel's marriage, the Torah states¹:

“Now Lavan had two daughters; the name of the elder one was Leah, and the name of the younger one was Rachel.”

The language used to describe which one was older vs. younger in this verse is *הגדולה* *HaGedolah* and *הקטנה* *HaKetanah*, which literally translate as ‘the big one’ and ‘the small (or, minor) one’.

In Halachik terminology a girl is called a *Ketanah* or minor only until the age of 12. The marriage of Rochel and Ya'akov, the Midrash tells us, took place when Rochel was 14 years old. So, Rochel was not a *Ketanah* (*Ketanah*) which means a minor.

Why, then, does the Torah use this terminology to describe them and not the seemingly more accurate and clear terms of *הצעירה* *Hatzeira* and *הבכירה* *Habechira* as it does a number of verses later²:

“ויאמר לבן לא יעשה כן במקומנו לתת הצעירה לפני הבכירה” And Lavan said, “It is not done so in our place to give the younger one (in marriage) before the elder.”

The marriage of Ya'akov to Leah and Rochel is far more than just anecdotal. As a story of the marriage of a forefather of the Jewish nation, it is the story of our own personal relationship with G-d.

The words *Gedolah* and *Ketanah* hint at two approaches we need to adopt in our Divine service.

The word *הגדולה* *HaGedolah* can be read as *ה-גדולה* *Hei Gedolah*, meaning the large (letter) *Hei* (ה) and *הקטנה* *Ha-*

ketanah can read as *ה-קטנה* *Hei Ketanah*, meaning the minor letter *Hei* (ה).

What are these two *Hei*-letters referring to? Hashem is referred to by various names. The primary name, the Tetragrammaton, is spelled *יהוה-וה* (*Yud-Hei-Vav-Hei*). The first *Hei* (ה) is the *Hei Gedolah*, the major *Hei*. The second *Hei* (ה) is the *Hei Ketanah*, the minor *Hei*.

Kabbalah³ teaches us that each of these four letters correspond to a different aspect of G-dly energy as the Creator engages with creation. These four categories include the spectrum of the Ten Sefiros (conduits of creative energy), and are also mirrored in the Divine soul structure with which we are imbued (which being a “part of G-d” contains a microcosm of the Divine structure).

The *Yud* (י) represents *Chochma*, the core of the *Neshoma*.

The first *Hei* (ה) refers to the mental capacity of *Bina* — the ability to absorb and idea, broaden it and reach a comprehensive understanding of it.

The *Vov*⁴ (ו) corresponds to the six middos - the core emotional spectrum.

The final *Hei* (ה) refers to the power of action - how we impact the world.

Leah, being the *Gedolah* — first *Hei* (*Bina*), thus symbolises our intellectual relationship with G-d. This is accomplished through learning Torah, connecting our human mind with G-d's infinite wisdom.

Rochel is the *Ketanah* - second, lower *Hei* (*Malchus*).

1. Vayeitzei 29:16

2. Vayeitzei 29:26

3. Patach Eliyahu, introduction to Tikkunei Zohar. Elaborated in Tanya, Igeres HaTeshuva ch. 4.

4. The numerical value of Vov is 6.

Rochel symbolises our relationship with G-d through fulfilling the Mitzvos, physical action.

Leah corresponds to the hidden realm *עלמא ד'אסקאסא* (*alma d'iskasya*), just as study is with the mind; Intellect is a concealed faculty revealed only to the person themselves. Thus, Leah's life was one of concealment.

Rochel corresponds to the revealed realm *עלמא ד'אסקאסא* (*alma d'isgalya*). Action is clear and visible to all, thus Rochel's life was open and revealed.

This contrast between Leah and Rochel manifested in three areas of their lives:

	Marriage	Death	Burial
Leah	Covertly arranged	Not mentioned in Torah	In a cave, beneath the ground
Rochel	Openly arranged	Talked about in Torah	On the road, visible.

The Torah, when detailing the account of Yaakov's marriages, is teaching us that in our own personal relationship with Hashem we need a Leah element and a Rochel element, both complementing one another.

When a person is engrossed in the study of Torah, they are personifying the union between Yaakov and Leah; When involved with the performance of Mitzvos they are personifying the union between Yaakov and Rochel.

Ultimately the Torah tells us, "And he (Yaakov) loved Rochel."

Yaakov knew, and the Torah is thereby teaching us, that while both are important, the physical performance of Mitzvos is the key in our divine mission and relationship with Hashem.

(Likkutei Levi Yitzchak — Ho'oros on Zohar, Bereishis, pg. 12; Toras Levi Yitzchak pg. 206, 266, 337²)

5. See **Yalkut Levi Yitzchak**, Vol. 2, Chapters 16 & 17 and the various sources quoted there.

גאולה
GEULAH

Yalkut Moshiach uGeulah al HaTorah
Translated by **Yaakov Paley**

No Jew Will Be Left Behind

After Yaakov experienced his dream, the Torah tells us that "Yaakov lifted his feet and went," etc. (Genesis 29:1). What does lifting the feet signify?

Regarding the ingathering of the Jews, G-d says, "I will take you, one from a city and two from a family, and I will bring you to Tziyon" (Yirmiyah 3:14). Our Sages explain (*Sanhedrin* 111:1) that at the time of the redemption, one individual will bring the merit of redemption to his entire city, and two individuals to an entire family. For when the Jewish people are at peace with each other, they are like a single body; the leaders are compared to the head and the eyes, while the rest of the Jews cor-

respond to the other limbs. Even those who are considered the feet will merit redemption by belonging to a body whose head has brought redemption.

This is the significance of Yaakov raising his feet. He ensured that those of his descendants who are spiritually lowest will be raised and redeemed. Similarly, regarding the arrival of Moshiach, it is stated, "How beautiful are the feet of the herald on the mountains, announcing peace" (*Yishayah* 52:7) - even the feet are considered beautiful on account of their connection with the head.

Techeiles Mordechai

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IN HONOR AND MERIT TO
**SHNEUR ZALMAN HAKOHEN BEN CHAYA LEAH
& SHOSHANA BAS NECHAMA DINA**
upon their Marriage 19th Av 5780
May they all see revealed blessings daily
.....

A PROJECT OF
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CHAYENU
DAILY TORAH STUDY. DELIVERED.