



לעילוי נשמת

DAVID ben IMASHALOM
ZEVO bat HEDVO

ZILPA bat SARACH

Sha'arei Eliyahu

פרשת ויצא

Table Talk

Lessons from the Parasha

In this week parasha we read about how Yaakov Avinu travels to find himself a wife in his mother's brother's house. As we know before he sets foot in his future father-in-law's house he first goes to learn in the Yeshiva. After years of learning as he sets off to his uncle, Lavan's, house, he passes the location of the Akeda, Har HaMoriah, and turns back to pray at that spot. As we know Hashem makes the sun set quickly and Yaakov is forced to set up camp at the Holy Site. There he sees a dream of Angels going up and down a ladder.

The Zera Shimshon says that these angels were attacking Yaakov because he wanted to go and marry two sisters which is forbidden by the Torah. But Hashem came to protect Yaakov as the Pasuk says וַיִּהְיֶה ה' נֹצֵב עֲלָיו. Why did Hashem come to his protection if Yaakov wanted to commit what is forbidden by the Torah? Because only Hashem knew that Yaakov wanted to first convert Rachel and Leah, and according to the law if two sisters converted they are not related after the conversion, so Yaakov didn't marry sisters. Therefore Hashem came to his protection.

Another interesting point during this dream sequence is when Yaakov asks Hashem give me bread to eat and clothes to wear. This seems like an odd request to be asking Hashem, King of all kings, who can grant him anything. However the Peninei HaYalkut says that Yaakov's request was really deeper than we simply understand. He wasn't asking for merely bread and clothing. Yaakov was asking Hashem to grant him what the Bechora which he received from Esav entitled him to get. That is the Show Bread which is only in the Beit Hamikdash and the Clothes of the Kohen Gadol.

Lastly when Yaakov arrives at Lavan's house he offers to work for him for seven years. Why would he do that? As we know in a negotiation never give a number first why did Yaakov commit to seven from the get-go? Rashi says that Rivka said go for a few days so that your brother Esav cools off. These few days are these seven years as it says later on "and they appeared to him like a few days". The Ohr Hachayim HaKadosh says that a Tzadik falls seven times and still gets up. Yaakov wanted to break himself to the extent that he keeps getting up again. This is the same reason that he bowed to Esav in next week's parasha seven times as well.

~Rabbi Yosef Akilov



Shabbat Shalom U'Mevorach



SHABBAT SCHEDULE

Mincha	4:00 PM
Candle Lighting	4:13 PM
Friday Night Shiur	8:00 PM
Shacharit	8:30 AM
SHEMA (MA)	8:35 AM
SHEMA (GRA)	9:15 AM
Mincha	3:45 PM
SUNSET	4:30 PM
Shabbat Ends	5:15 PM
Rabbenu Tam	5:43 PM

SHORT & SWEET

הִגִּדָה אֶת־אֲשֶׁר־עָשָׂה לִּי מֵלֶאֱוִי יָגִיד וְאֶבְרָאֵה אֶלֶיךָ
- "And Yaakov said to Lavan, Give me my wife, for my days are completed, that I may go with her."
(Bereshit 29:21)

How could Yaakov speak so openly about being with Lavan's daughter. The explanation is that the righteous individuals view the Mitzvah of being fruitful and multiplying as any other in the Torah. They do not involve themselves in it for the pleasure. Rather, they preform it in order to fulfill the will of Hashem and to bring children into this world. Therefore, there is no reason to be ashamed.

ברכת הרי"ח

1. Who was the mother of Rachel and Leah?
2. Who had a good name and a bad name at the same time?
3. When should a person make a promise?

Death 203}

pledge, he will merit more Heavenly protection. {Shabbat 30b, Bereshit Rabba 70:1, Vayikra Rabba 37, Rambam Hilchot Nedarim 13:23, Tur Yoreh
3. If a person is in danger, he should promise that if Hashem saves him, he will give more Tzedakah, and increase his Ma'asim Tovim. As a result of this
Tanchuma}
2. Lavan is a good name for it means "white", but he was really a filthy crook with a bad reputation. {Bereshit Rabba 71:3, Mili d'Berachot 7b
daughters. {Seder Hadorot 216f}
1. Adina was Lavan's wife, but she was barren. When Yitzhak told Yaakov to "go to Lavan's house and marry his daughters," Lavan was blessed to have

מוסר של שבוע - Weekly Dose of Ethics

א. מחמת כן נקבע לישראל יום שבת לעסק התורה יותר מכל הימים, מזמן משה רבינו ע"ה, להקהיל בו קהלות ברבים. ובשבילן שיהיה כל שבת ושבת דוגמא לשבת הראשון יום מתן תורה שהיה בשבת שבו עמדו כל ישראל בהקהל רב לקבל התורה (דרושי חיים).

(One of the reasons) Shabbat was established for the Jewish nation is so every individual would be free to study Torah. Each Shabbat should be similar to the first Shabbat of Matan Torah (giving of the Torah) where the entire nation gathered to accept the holy words of the Torah.

ב. ולכן אין ישראל קצים חס ושלום בהקהל קהילת ברבים ביום שבת קודש, לא מן הקור ולא מן החום הרב. אף על פי שבכל אספה והקהל מוכרח שיהיו נדחקים זה בזה - יען כי שבת הראשון שהיה לישראל בקהילתם אצל הר סיני היה בששה בסיון, שאז אותו זמן החום של השמש חזק מאד, וכולם עמדו כל היום תחת השמש ולא עוד אלא שהאש הגדולה מלהטת על ההר כנגרם וקרובה להם, והחום של האש הגדולה ההוא היה חזק ותקיף מאד, וכל ישראל עומדים על רגליהם ואינם יושבים, והיו עם רב כי היו שש מאות אלף רגלי מלבד הנשים והטפ ומלבד הזקנים, וכולם דחוקים זה עם זה דוחק רב ועצום, כי כולם רוצים להתקרב יותר אל הגבול של ההר, ועם כל זה לא חשו ולא הרגישו כלל, לא מרוב החום של השמש, ולא מתוקף החום של האש הגדולה המלהטת, ולא מרוב הדוחק שנדחקים זה בזה כל היום (דרושי חיים).

Jewish men throughout the generations have attended Torah classes on Shabbat despite the weather conditions being unfavorable or space being limited. The reason for this is because the influence and abundance of the first Shabbat of Matan Torah still perpetuates to this day. The Torah was given on the 6th of Sivan, during the summer in the desert where it was scorching hot. Additionally, a pillar of fire descended from the Heavens onto the mountain making it all the more hotter. On that day, there were 600,000 men not counting the women, children and elders, all of whom desired to come as close to as the Shechinah as possible thereby limiting the amount of space. Notwithstanding all this the nation desired to hear the holy words of Torah. It is incumbent on every individual to continue the legacy of Shabbat learning.

ג. ואינו דומה זה לשאר תלמוד תורה שהאדם לומד בביתו א בבית המדרש, אפילו שלומד עם חברים רבים (דרושי חיים). Attending the Shabbat Derasha (lecture) is preferred over learning by themselves or in a Beit Midrash even if one is learning with numerous individuals.

חודשים של שבוע - Weekly Dose of Insights

א. וַיִּשָׁק יַעֲקֹב לְרַחֵל וַיֵּשָׂא אֶת־קֶלֶוּ וַיִּבְכֶּךָ - י"ל למה הרים קולו בבכיה כי אין זה דרך ארץ לגדול להרים קול בככיה. ונ"ל בס"ד דאמרו רז"ל במדרש למה בכה אלא שראה אנשים מלחשים אלו לאלו מפני שנשקה מה זה בא לחדש לנו דבר ערוה דגדרו אוה"ע עצמן מן ערוה מדור המבול יע"ש. ולכן כדי להציל עצמו מן החשד שלא יהשבו שנשק נשיקה של תאות ערוה ח"ו על כן בכה בקול גדול שישמע לאותם העומדין ורואין מרחוק והבכיה הוכחה שאין תאוה רעה זו אלא זו נשיקה של קרבות דהפונה לבו לתאוה של נאוף לא יבכה אלא יצחק בקלות ראש ואם לא היה מרים קולו איך היה נודע הבכיה להעומדין ורואין מרחוק (בן איש חי דרשות).

And Yaakov kissed Rachel, and he raised his voice and wept etc." (Bereshit 29:11)
Why did Yaakov raise his voice and weep. Seemingly, this is not behavior suited for an adult. The explanation may be based on the Midrash that teaches that Yaakov cried because he saw spectators whispering about what he had just done. They had suspected Yaakov of immoral behavior. Therefore, in order to dispel such thoughts Yaakov raised his voice in tears. The onlookers would reason that if Yaakov was truly involved in immoral behavior he would be laughing in a light headed manner and not crying. By raising his voice and crying Yaakov made it known to the onlookers that he had committed no act of immorality.

ב. וַיֹּאמֶר יַעֲקֹב אֶל־לָבָן הֲבֵה אֶת־אִשְׁתִּי כִּי מָלְאוּ יָמֵי וְאֶבֹּאֶה אֵלֶיךָ - או יובן בס"ד ע"פ מ"ש בסדר עולם רבא לרבי יוסי בן חלפתא דרחל ולאה היו תאומים ונשאו ליעקב בהיותם בנות כ"א שנים ורחל היתה ל"ו שנים ולאה לא עברה על מ"ה שנה יע"ש. נמצא רחל היתה אצל יעקב אע"ה ט"ו שנה למנין אותיות י"ה לז"א ברוה"ק ואבואה אליה אל י"ה. ובזה יובן מ"ש ויתן לו את רחל בתו לו לאשה תיבת לו שניה יתיר ובזה ניחא כי היא היתה כל שניה ל"ו שנים (בן איש חי דרשות).

And Yaakov said to Lavan, Give me my wife, for my days are completed, that I may come to her." (Bereshit 29:21)

The Midrash teaches that Rachel and Leah were actually twins. They were both 21 years old when they married Yaakov. Unfortunately, Rachel only lived an additional 15 years with Yaakov before she passed away. The Hebrew letters that equate to 15 are "יה" Yaakov Avinu foresaw with divine inspiration that Rachel would only live another 15 years. That is why he stated "I will come to her," hinting to the 15 years he will be with her.