

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 Vayishlach 5781 – December 4, 2020
Erev Yud-Tes Kislev, The New Year for Chasidus

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כתר שם טוב

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A Message from a Derailed Prayer

The *Zohar* states that heaven “judges a person in each chamber and drives him from the chamber.” This refers to prayer—each spoken word is a chamber that houses our concentration. As we pray, we move between chambers, from letter to letter and word to word. If our service is deficient, heaven drives us from the chamber, sending us distracting, mundane thoughts. We find ourselves outside, reciting words while concentrating on entirely external thoughts.

The realization that we have been banished shakes us and fills us with determination to improve and concentrate harder. Our derailment thereby propels us to greater enthusiasm, in the spirit of, *Give us assistance from the adversary* (Psalms 60:13)—our assistance is a result of the adversary itself.

This message is encoded in the Torah: *Bela son of Be’or reigned in Edom, and the name of his city was Din-*

havah (Genesis 36:32). Edom means redness, indicating fiery passion, i.e., passionate prayer. Bela implies cutting off. Taken together, Bela’s rule over Edom represents our derailed concentration.

Son of Be’or. Ben, son, is related to bin, understanding. Be’or means burn. Taken together, it represents our realization that we were banished, along with our reaction—to burn the distracting thoughts by using them as fuel to increase fervor.

*Ir, city, is related to the word for arousal. What is “the name of his city,” meaning the cause of our arousal to superior prayer? *Dinhavah*—from the word *din*, judgment. Our realization that heaven passed judgment on our prayers.*

Focus: Derailment is a wink from Above, telling you that you are capable of more.

חומש-רש"י תניא רמב"ם

STUDY CYCLE FOR SHABBOS DAY

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

Chumash

Vayishlach, 7th reading: The Torah describes the family of the Chori, the original inhabitants of Mount Se’ir, and how they intermarried with Esav’s family. After Esav’s death, his descendants could not establish a stable monarchy, but had to invite foreign kings to keep order among the clans that descended from him (See Rashi).

Tanya

Title page: Yud-Tes Kislev is the day on which the Alter Rebbe, Rabbi Schneur Zalman of Liadi was liberated from imprisonment in the year 1978. The charges, trial and ultimate victory were all physical manifestations of the spiritual breakthrough required in revealing Chasidus Chabad. This date became known as the Rosh Hashana (“New Year”) of Chasidus. We begin learning the Tanya anew, starting with the Title page and Approbations.

Takeaway: Often you may feel like you have a moral decision ahead of you, and choosing the right course is too difficult. Tanya will teach you how the right decision is both possible and near.

Rambam (1)

Zmanim, Hilchos Sh’visas Asor Ch. 3 – The Other Yom Kippur Prohibitions: What is included in the prohibition of washing. (Greeting one’s teacher is permitted even if crossing through water is needed). What is included in the prohibition of wearing (leather) shoes. The laws pertaining to anointing oneself with oils and with regard to marital relations.

Division vs. Unity

These are the kings who reigned in Edom before any king reigned over the descendants of Israel. (Genesis 36:31)

Although Esau's descendants tried to establish an organized kingdom with a local, native monarchy, they never succeeded in doing so. The Torah informs us that the eight kings that ruled Edom were not Edomite kings; the Edomites had to invite foreigners to impose order among the competing clans. The Torah then tells us (Genesis 36:40-43) that after the last of these foreign kings died, the Edomites abandoned their attempt to unite, separating into eleven tribal groups.

All this is not surprising; Esau was the very embodiment of haughtiness, and arrogance, and his descendants inherited these traits. They could never achieve

true unity, since unity requires self-effacement and dedication to the long-term good of the whole, even at the expense of the short-term good of the individual. True selflessness, in turn, is possible only when it stems from our acknowledgment that G-d is the only true reality.

Unity born of true selflessness and dedication to G-d and His vision for our world is the key to peace, harmony, and receiving the fullness of G-d's blessings.

*Likutei Sichot, vol. 15, pp. 295-297;
Sefer HaSichot 5748, vol. 1, pp. 151-154*

Precise Inventory

The alchemist must either prepare an abundance of gold and silver for a time when he will need it, or prepare just the right amount for the interim. Either way, the alchemist is constantly in a state of anxiety: If he prepares a lot, he will constantly be afraid that he will somehow lose the silver or gold that he has already produced. He will not be able to feel calm or relaxed due to fear of the king, who might take it away from him, and due to fear of the people who might steal it from him. If, on the other hand, he only prepares enough gold and silver to last for a short amount of time, a situation might arise whereby he will not be able to produce more silver and gold due to lack of necessary materials—at a time when he will be in great need of them.

However, a person who trusts G-d strongly trusts that G-d will sustain him as He wishes, at the time He wishes, and in the place that He wishes—just as He sustains a fetus in its mother's womb, and a chick inside the egg, neither of which has an opening through which food can enter to sustain it. G-d provides each with sustenance even though there seems to be no natural source. Similarly, G-d provides sustenance for the bird in the air and the fish in the water—both of which lack readily accessible food—and He provides for the ant and the worm despite their frailty. Contrast this with the fact that sometimes even the lion, despite its strength, lacks sustenance, as it is written (Psalms 34:11): *Young lions suffer want and are hungry, but those who seek the L-rd do not lack any good*, and as it says (Proverbs 10:3): *The L-rd will not starve the soul of the righteous*, and as it says (Psalms 37:25): *I was young, I also aged, and I have not seen a righteous man forsaken and his children seeking bread*.

Commentary: In medieval times, when the *Chovot Halevavot* was written, the idea of alchemy was very attractive, because if anyone could find success they would instantly become very wealthy. In both of the above scenarios, the alchemist is worried that he might be left penniless. Either he is afraid that whatever silver or gold he has amassed will be seized or stolen from

him, or he is afraid that he will be potentially left with nothing as a result of inability to produce more.

And as it says: I was young, etc. The author quotes this final verse to prove that not only does G-d take care of the person who has *bitachon* (as we see in the first verse), but He takes care of his children as well (*Pat Lechem*).

It's More Than A Numbers Game

והוא עבר לפניהם וישתחו ארצה שבע פעמים עד גשתו עד אחיו. וירץ עשו לקראתו ויחבקהו ויפל על צואריו וישקהו ויבכו.

And he (Ya'akov) went ahead of them and prostrated himself to the ground seven times, until he came close to his brother. And Eisav ran toward him and embraced him, and he fell on his neck and kissed him, and they wept. (Vayishlach 33:3-4)

Driving Questions:

1. Why did Ya'akov bow to Eisav seven times?¹
2. What is the significance of the hug they gave each other?

Later on in history the descendants of Yaakov and Eisav meet up.

The Talmud² relates how during the era of the second Beis Hamikdash, the Romans³ were in constant battle with the Greeks, and were unsuccessful at subduing them. So they approached the Jewish People to form a partnership and together they were successful.

The peace between the Romans and the Jews lasted for 26 years, after which there was some political upheaval and eventually the Romans became the persecutors of the Jewish people and destroyed the Beis Hamikdash.

What is the deeper reason as to why the peace lasted for exactly 26 years?

Gematria of The Name

The sages teach,⁴ that the name of a person gives insight and clues as to the underlying nature of their soul-type and their unique path of divine service.

Therefore, in order to properly understand the mystical interpretation of the peace agreement, we will first analyze the names of Yitzchak, Yaakov and Eisav. Let's look at the Gematria:

יהוה-ו-ה = 26	י - ה - ו - ה	26
יצחק = 208	י צ ח ק	8 x 26
יעקב = 182	י ע ק ב	7 x 26
עשו = 376	ע ש ו	350 ⁵ + 26

The name of Hashem (יהוה-ו-ה), referred to as *Havaya*, has the Gematria of 26.

Yitzchak's name is 8 x 26 (*Shem Havaya*); Ya'akov's name is 7 x 26.

The number seven is built into the fabric of the natural world order. There are seven days of the week, seven years in a Sabbatical cycle and seven emotional faculties. The number 8, thus represents transcending the natural order.⁶

From this we can learn that Yitzchak's path in serving Hashem was in a manner that was beyond nature. This is seen in the way he lived his life: largely secluded from the world around him, and he never left the holy land of Eretz Yisroel.

The Divine service of Yaakov, on the other hand, was one that related to the natural order, channeling G-dliness into worldly affairs. This is seen from the Torah's narrative of his life, his struggles with Eisav & Lavan, and how he built his family in Charan, an unholy environment.

Eisav is the antithesis of Ya'akov. While Ya'akov was focused on channeling G-dliness and holiness into the world, Eisav was manifesting impurity.

This is alluded to in the numerical value (Gematria) of his name. Eisav = 376. טמא Tamei (impurity) =

1. The Ba'al HaTurim explains that the seven prostrations of Ya'akov (שבע פעמים) were in order to counter (subdue or elevate) 7 negative character traits from Eisav's heart ('ו' תועבות בלבו). See Mishlei 26:25. However, Rabbi Levi Yitzchak explains it in more detail with the Remez (Gematria) and Sod behind it.

2. Avoda Zara 8b.

3. The Roman Empire (Edom אדום) stems from Eisav (אדמוני).

4. See Talmud Yoma 83b (Rabbi Meir's practice); See also Tanya, Sha'ar Hayichud VeHaEmunah chapter 1.

5. טמא = 50 (ט=9, מ=40, א=1). 7x50 = 350

6. Hence, a Bris being on the 8th day, representing our covenant with Hashem being beyond the nature of this world; The Miracle of Chanukah being 8 days, etc.

50. $7 \times 50 = 350$, with a remaining 26. The remaining 26 correspond to *Shem Havaya* that he received from his father Yitzchak, but which was buried, concealed and dominated by the impurity that he brought upon himself. This (hidden) element of G-dliness is the one thing the brothers have in common from their father.

When Ya'akov and Eisav finally meet up, Ya'akov bows to Eisav seven times and then they hug each other. Each one of these actions are of extreme significance.

Every time Ya'akov bowed, he was activating a power of *Shem Havaya* (G-dliness) inside of himself to counter one level of *Tamei* (impurity) inside of Eisav, in an attempt to purge his brother of the impure spirit. He does this seven times, ultimately transforming the seven levels of *Tamei* within Eisav.

When he had finished the cleansing process, the only element which remained was the 26 - the name of Hashem inside of Eisav (the hidden G-dliness) and so they hugged and became one. Together there was now a total of *Shem Havaya* 8 times; one in Eisav and seven in Ya'akov. This demonstrated that now they were finally truly the sons of Yitzchak, who embodied *Shem Havaya* 8 times.

Now we can return to the pact the Jewish people made with the Roman Empire years later.

We have a principal regarding the forefathers: "Ma'asei Avos Siman L'bonim" —

Whatever occurred to the forefathers during their lifetime was a 'signal' of what will occur to their progeny, the Jewish people, throughout their history.

The treaty between the parties lasted exactly 26 years corresponding to the one time *Shem Havaya* that had become revealed in Eisav. At the conclusion of those years, they returned to being enemies.

Ya'akov hinted at this when he told Eisav to go on his way and that they will meet up at a later point.⁷ He was indicating that the brotherly peace that was demonstrated was only a temporary one, lasting a total of 26 years.

It is only with the coming of Moshiach that Eisav and all he represents will be truly elevated.

*Toras Levi Yitzchak — Chiddushim uBiurim B'Shas pg. 214
(Yalkut Levi Yitzchak al Hatorah, Vol. 2, ch. 66-68)*

7. Vayishlach 33:12. The Talmud in Avoda Zara 8b actually brings this verse in the context of this story.

גאולה GEULAH

Yalkut Moshiach uGeulah al HaTorah
Translated by Yaakov Paley

A New Dawn

"And he said: Let me go, for dawn is breaking!" (Genesis 32:27).

The Zohar (I 170a) states that these words, uttered in plea by Esav's angel to Yaakov, allude to the arrival of the final redemption. The redemption's arrival is compared to the rising of dawn because it will be gradual. The light of redemption will not shine forth in full intensity all at once. Rather, the forces of evil will be driven away step by step. The redemption will first

gleam like the rising dawn, then shine like the moon, and then beam like the bright sun. As it is stated regarding the final redemption, *"Who is this who looks forth like the dawn, fair as the moon, clear as the sun, awesome as the bannered legions?"* (Shir HaShirim 6:10).

Sifsei Tzaddikim

לשנה טובה בלימוד החסידות ודרכי החסידות תכתבו ותכתמו
May you be inscribed and sealed for a good year in the study and ways of Chasidus!

IN HONOR AND MERIT TO
**SHNEUR ZALMAN HAKOHEN BEN CHAYA LEAH
& SHOSHANA BAS NECHAMA DINA**

upon their marriage 19th Av 5780
May they see revealed blessings daily

A PROJECT OF
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