

# CHAYUS

## *A Shabbos Stimulus*

### THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of Itta bas Yosef Mordechai ע"ה And Tzvi Daniel ע"ה ben ט"ט David Ainsworth ש"י  
Dedicated by David & Eda Schottenstein

Erev Shabbos Parshas Vayishlach, 5782 – November 19, 2021

ערב שבת פרשת וישלח, ט"ו כסלו, ה'תשפ"ב

כתר שם טוב

## PORTIONS OF LIGHT

Keter Shem Tov

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### Synagogue Etiquette

Our Sages teach that when entering a synagogue, one must wait the time it takes to pass through two doorways before he can begin to pray. The inner significance of this instruction is that one must first muster his two inner doorways, his two emotions of love and

awe of G-d, and then pray while these dual gateways are opened before him.

It has been stated that these two emotions are mutually exclusive, and that it is only in personal service of G-d that they can be operated in harmony towards a common, divine goal.

סיפור חסידי

## ONCE UPON A CHASID

By Yanki Tauber

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### *I am unworthy* (Vayishlach 32:11)

A certain chassid was 'notorious' for his extreme humility and self-effacement. Once he was asked: "Does not the Talmud<sup>1</sup> say that a Torah scholar must not belittle himself too much? That although he must be humble, he is to retain 'one eighth of one eighth of pride?'"

Replied the chassid: "Let us assume that you are right, and that when I come to stand before the heavenly court it will indeed be found that I am a 'Torah scholar.' 'Hmm,' the Supernal Judge will sternly demand, 'What have we here? I see a Torah scholar. Where is your 'eighth of an eighth'?! Let us further

assume, my friend, that as you claim, I was somewhat deficient in this area. I guess that this would put me into somewhat of a bind. Nevertheless, I am fairly confident I will somehow manage to scrape together enough evidence of ego and pride in my life to satisfy the talmudic requirement.

"But what of the following possibility: I come before the heavenly court to account for my life and I am told: "Eighth of eighth's we see aplenty, but where is the 'Torah scholar'?" You see, I'd rather take my chances with the first scenario..."

1. Sukkah 5a.

*He built for himself a home, and for his cattle he made sheds (Vayishlach 33:17)*

*For his true self and his true priorities, Jacob provided a secure and substantial ‘home’; for his material possessions and other peripheral elements of his life, he sufficed with a minimal ‘shed’.*

*Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe, of righteous memory*

Rabbi Yosef Yitzchok of Lubavitch told over/said:

When I was four years old, I asked my father: “Why did G-d make people with two eyes? Why not with one eye, just as we have been given a single nose and a single mouth?”

“Do you know the Alef-Bet?” asked father  
“Yes.”

“Then you know that there are two very similar Hebrew letters, the Shin and the Sin.

Can you tell the difference between them?”

“The Shin has a dot on its right side, the Sin on its left,” I replied.

Said father: “There are things which one must look upon with a right eye, with affection and empathy, and there are things to be regarded with a left eye, with indifference and detachment. On a siddur or on a Jew, one should look with a right eye; on a candy or toy, one should look with a left eye.”

לקוטי שיחות

**A SICHA**

By: [ProjectLikkuteiSichos.org](http://ProjectLikkuteiSichos.org)

Adapted from the works of the **Lubavitcher Rebbe**

## War Plans

### The Context:

When Yaakov learned that Eisav was approaching him with 400 men, he “became very frightened” (*Vayishlach* 32:8) and sprung into action. “He divided the people with him, and the flocks, and the cattle, and the camels, into two camps. He said, ‘If Eisav comes to the one camp and strikes it, then the remaining camp shall be a refuge.’” (*Ibid.*, 32:8-9)

### The Rashi:

“Then the remaining camp shall be a refuge—against Eisav’s will, because I will do battle with him. Yaakov readied himself for three things: To pay a tribute, for prayer, and for war. To pay a tribute, as it says, *וּתְעַבֹר* And the tribute passed before him’ (*Ibid.*, 32:22); for prayer, as it says, ‘G-d of my father, Avraham’ (*Ibid.*, 32:10); for war, as it says here, ‘Then the remaining camp shall be a refuge.’”

### The Questions:

Commentaries explain that the first part of Rashi’s commentary is out to explain why Yaakov was certain that “the remaining camp **shall be** a refuge.” How could Yaakov be certain that the remaining camp would survive? Rashi explains that Yaakov was sure that the remaining camp would survive because he was prepared to do battle and save the remaining camp, “against Eisav’s will” (*Sefer Zikaron*).

Yet this explanation is unsatisfactory: Even if Yaakov was determined to go to war with Eisav, this was still no guarantee that he would be successful and save the remaining camp. At best, it increased the probability of at least one camp surviving, but it was by no means a certainty. The question remains, how, then, could Yaakov have been certain that “the remaining camp shall be a refuge”?

Concerning the second part of Rashi’s commentary:

- 1) Why was it necessary for Rashi to mention all three of Yaakov's strategies if the student learning Chumash will encounter them as he reads further?
- 2) Why did Rashi employ the unusual phrase "readied himself" rather than "prepared?"
- 3) There is an anomaly in the verses Rashi cited as evidence for Yaakov's three actions. Regarding the tribute, Rashi cites the verse that describes Yaakov actually giving the tribute, "the tribute passed before him." Yet regarding prayer and war, Rashi cites verses that attest to Yaakov preparing for prayer and war, but not verses that describe him actually praying and going to war. Why did Rashi cite two different types of prooftexts?

### **The Explanation:**

Rashi was bothered by a fundamental question: How could Yaakov have prepared for war (verse 9) before turning to G-d in prayer (verse 10)? To resolve this difficulty, Rashi concluded that Yaakov divided his entourage into two camps as an actual preparation for prayer. In verse 9, Yaakov divided his family from his possessions (his flock, his cattle, and his camels). [The next morning, he arranged his family in a specific order, but the entire family remained within one camp (ibid., 33:1 ff.)]. Once his family was isolated, he could then begin praying with absolute confidence that G-d would protect him, for G-d had promised Yaakov that He would always guard Yaakov and his family. "I will guard you (Yaakov) wherever you go" (Ibid., 28:15, *Rashi to Bereishis* 32:10).

Thus, separating his family from his possessions guaranteed that Yaakov's prayer would be fulfilled, even if he had to go to war with Eisav, because G-d had promised to protect his family. Now that his family was isolated, they could not be destroyed.

The second part of Rashi's commentary is

an extended proof of the assertion that Yaakov was certain he would overcome Eisav. The unique ways in which Yaakov prepared himself, to give tribute, to pray, and to do battle expressed his confidence.

The phrase "readied himself" implies that Yaakov had to overcome some internal reluctance or reservation in order to do these three things. He was frightened to go to battle (*Vayishlach* 32:8), but he steeled himself anyway. He was angry that he had to resort to giving Eisav some of his possessions (*Rashi's* commentary on *Vayishlach* 32:22), yet he did so anyway. He was worried that he would be undeserving of G-d's promise (*Rashi's* commentary on *Vayishlach* 32:11), yet he prayed anyway.

The fact that Yaakov overcame his own reservations and performed these actions, is evidence that he was confident that in the end, he would be successful.

This also explains Rashi's choice of proof-texts: The verses all allude to Yaakov "readying himself", despite his reservations, because of his conviction that G-d would protect him.

"To pay a tribute, as it says, 'And the tribute passed before him.'" This verse alludes to Yaakov overriding his anger at having to pay a tribute.

"For prayer, as it says, 'G-d of my father, Avraham.'" This alludes to the promise G-d had made to Yaakov's ancestors that He would always protect them. Because of this promise, Yaakov prayed despite his own uncertainty.

"For war, as it says here, 'Then the remaining camp shall be a refuge.'" This alludes to his certainty that, if he would have to go to war, he would be successful ("shall be").

### **The Deeper Dimension:**

Yaakov's three phase preparation was done simultaneously and was aimed at defeating one enemy—Eisav. This alludes to the need to marshal several forces in order to defeat even one element of profane opposition. We must

be prepared to employ tribute—kindness; battle—severity; and prayer,—compassion, in order to overcome “Eisav.”

This means that we must be willing to go beyond our natural dispositions and employ

the full spectrum of Divinely inspired methods to overcome the forces of negativity in our generation.

*Likkutei Sichos, vol. 15, p. 265*

גאולה  
**GEULAH**

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

**We Need Light!**

*“And the sun shone for him when he passed Penuel and he was limping on his thigh” (Vayishlach 32:32).*

The sun that shone for Yaakov was not ordinary sunlight. It was a light that shone only for him and not for anyone else. It was the light that G-d hid at the start of creation because He saw that mankind would be undeserving of its light. G-d caused this light to shine for Yaakov in order to heal him from the limp inflicted by

Eisav’s angel. This is a sign of what will occur for Yaakov’s descendants. In the future era, this light will be revealed on earth. It will be a light of healing for the Jewish people, curing them of their ailments, so that the lame will walk and the blind will see, etc.

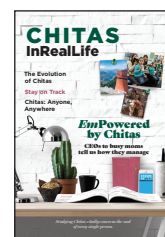
*Zohar*

מורה שיעור לחת"ת ורמב"ם לשבת

**SHABBOS CHITAS / RAMBAM GUIDE**

BOOK	SECTION
Chumash – Rashi*	Vayishlach, 7th Aliyah
Tehillim*	Chapters 79 – 82
Tanya*	Kuntres Acharon: Essay 7. א"ס ב"ה. עד עמ' 223 - א"ס ב"ה.
Rambam – Sefer Hamitzvos*	Negative Mitzvah #139, #112, and Positive Mitzvah #65
Rambam – One Chapter*	Sefer Avoda, – Hilchos Temidin Umusafin, Chapter 6
Rambam – Three Chapters**	Sefer Avoda – Hilchos Ma'aseh Hakorbonos Chapters 4 – 6

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