

# When Initiatives Are Taken As **CONFRONTATION LOOMS**

## **YadAvNow.com Weekly Video Series: Vayishlach**

Rabbi Yosef Kalatsky

**Weely Video:** When Initiatives Are Taken As Confrontation Looms

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**Why Angels Rather Than Mortals**

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**When Consideration Or Praise Is Detestable**

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# When Initiatives Are Taken As CONFRONTATION LOOMS

## YadAvNow.com Weekly Video Series: Vayishlach

Rabbi Yosef Kalatsky

### Soaring Beyond the Finite to Touch the Infinite

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1. Yaakov flees to Charan to escape Esav's wrath.
2. Yitzchok instructs him to marry one of Lavan's daughters.
3. After 20 years Yaakov leaves Charan with his wives and children.
4. He sends agents to Esav: saying he sojournd with Lavan and has been delayed.
5. The Hebrew word for "I have sojournd" is Garti.
6. Rashi: The numerical value for Garti is 613.
7. Although in an environment of evil, Yaakov did not learn from Lavan's evil ways.
8. Why does Rashi address the numerical value of the letters and not that letters of Garti also spell Taryag – 613?
9. The numerical value of Garti is 613 –the sojournding itself was 613.
10. Yaakov internalized the 613 mitzvos.
11. Because Yaakov totally integrated all 613 mitzvos he didn't learn from Lavan's evil ways.

12. On the 4th year of the sabbatical cycle, he makes the Confession of the Tithes.
13. One says, "I have rejoiced and made others happy as a result of the distributing the tithes to the rightful parties.
14. By giving away serious percentages of one's profit is how is one happy.
15. After the distribution, one supplicates G-d: "Gaze from your Heavenly abode & bless People of Israel."
16. Chazal: We have done what you decreed – If we walk in your statutes, the rains and bounty will come in their time.
17. This refers to toiling in the Torah.
18. Only when toiling in Torah can one internalize the value of mitzvos and have a sense of one's true worth.
19. The only one who could say, "I rejoice" when giving away significant percentage of one's profits is the one who toiled in Torah.

### Neither Consumed Or Compromised

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1. Yaakov sends agents to Esav and relates that he is returning after many years.
2. Yaakov says he sojournd with Lavan.
3. The Hebrew equivalent for "sojournd" is Garti - 613.
4. Although he was exposed to Lavan's evil ways he was not diminished.
5. If Yaakov kept the 613 mitzvos, it is obvious he did not learn from his ways.
6. When Yaakov fled to Lavan to escape the wrath of Esav, he made a vow.
7. Should he return to his father in peace, he will tithe all his assets for G-d.

8. Rashi: "Whole from sin" – that he does not learn from Lavan's evil eye.
9. One needs divine assistance to escape the influences of Lavan.
10. Despite the overwhelming negative influence of Lavan, Yaakov remained unscathed.
11. Before confronting Esav, Yaakov feared he became sullied with sin.
12. When Yaakov initially fled, he accepted upon himself the exactness of G-d's attribute of justice

## Weekly Torah Commentary Series: Vayishlach



### **The Spiritual Standard to Which Yaakov Held Himself**

*Torah:* After Yaakov was in the house of *Lavan* for twenty years, after he had not seen his brother for thirty four years, he sent angels ahead of him to tell his brother *Esav*, "I have sojourned with *Lavan* and lingered until now – *im Lavan gartie*."

*Rashi citing Chazal:* The word "*gartie*" is the numerical equivalent of "*taryag*," which is 613 *mitzvos*.

Yaakov was saying to *Esav*, his brother, that although he was exposed to *Lavan* and his community, he adhered to the entire *Torah*. In addition, he communicated to *Esav* saying, "I did not learn from his evil ways." If Yaakov had already said, that he had fulfilled the 613 dictates of the *Torah*, why was it necessary for him to add, "I did not learn from his evil ways?" Yaakov was telling *Esav* that he not only observed the *Torah* in its entirety, but he also had infused all his actions with the

purest level of spiritual intent, thus retaining the most advanced level of spirituality. What was the purpose of this information?

*Torah:* G-d promised Yaakov that He would protect him, as it states, "Behold I am with you; I will safeguard you wherever you go..."

*Torah* after Yaakov had awakened from his dream on Mt. *Moriah*: "Yaakov took a vow saying, 'If G-d (*Elokeem*) will be with me, will safeguard me....' Why did Yaakov refer to G-d using the appellation "*Elokeem*," which connotes the Attribute of Justice? Why did he not refer to G-d with the appellation "*Hashem* (*YKVK*)" which connotes the Attribute of Mercy?

*Ohr HaChaim HaKadosh:* "...Initially when G-d gave Yaakov the guarantee of protection, the *Torah* uses the appellation '*Hashem* (*YKVK*)' as it states, 'And behold *Hashem* (*YKVK*) was standing over him (*Yaakov*)....' It is a known fact that very often the Attribute of Mercy

will agree to do good to the individual; however, the Attribute of Justice will interfere and prevent that from taking place.” Although G-d had promised to safeguard Yaakov within the context of Mercy, Yaakov agreed to conduct himself in a manner that even the Attribute of Justice would agree that he should be protected. He wanted to be held to the exacting standard of the Attribute of Justice, which demands perfection. If G-d was willing to offer His protection to Yaakov within the context of Mercy, why did Yaakov want to be held to the higher standard, the Attribute of Justice?

*Torah:* When Yitzchak had given the blessing to Yaakov that was intended for Esav he said, “...And may G-d (Elokeem) give you of the dew of the heavens and of the fatness of the earth...”

*Rashi* citing *Chazal*: The blessing was contingent upon one living to a standard that conforms with the Attribute of Justice. If one adheres to the *Torah* without deviation of any sort, then he will be worthy of blessing; however, if he should deviate, based on the Attribute of Justice, he will not be worthy of blessing.

*Torah:* Yitzchak had told Yaakov that if he does not live to the standard of the Attribute of Justice, Esav will be able to throw off the yoke from around his neck and be victorious over Yaakov.

Yaakov understood that ultimately after many years of separation from Esav, he will be evaluated, when confronting his brother Esav, according to the Attribute of Justice, because that was the context of the blessing that he had received from his father Yitzchak. He therefore, initially said to G-d, that the standard to which he wants to be held, is the Attribute of Justice.

Therefore, when Yaakov communicated to Esav through the angels that he had observed the entire *Torah*, it was not sufficient in its own right. He needed to add that he did not learn from the evil ways of *Lavan* in order to quantified the quality of his spiritual accomplishment. By adding this, Yaakov communicated that his level of observance was qualitatively worthy of the scrutiny of Attribute of Justice. Thus, he was not vulnerable to Esav's attack.

*Chazal*: “If Yaakov had received G-d's promise of protection, why was he concerned about the onslaught of Esav that maybe he would destroy him and his family.” *Chazal* answer that Yaakov was concerned

that he may have become soiled with sin. What sin did Yaakov commit that he should be concerned that he is unworthy of G-d's Protection? Since Yaakov wanted to be held to the standard of the Attribute of Justice, he would have only needed to fail on a qualitative level on the most minute level in order to not be worthy of G-d's Promise. Yaakov was thus concerned and needed to prepare for battle.

## **Yaakov's Kindness to Esav**

*Torah:* Yaakov, after sending agents to his brother Esav, became aware that Esav was approaching with 400 men to kill him. Yaakov thus chose to prepare himself in three areas: Prayer (He supplicated G-d to protect him and to uphold the promises that He had made to him), Gift (He prepared many herds and flocks to be sent to Esav as a tribute), prepare for War (Yaakov prepared himself to engage Esav in battle).

*Rashi* citing *Chazal*: Regarding the gift of herds and flocks, “the purpose of the gift was to satisfy the eye of the evil one.” Esav, as a person, epitomized the material and had no capacity for the spiritual. Since his appreciation for the material was so great, Yaakov understood that by sending him a valuable gift, it would defuse his anger and hopefully appease him.

*Chazal*: A judge is qualified to preside over a case only if he has no conflict of interest regarding the parties that are involved. If a judge received a favor from one of the parties prior to the case, he must disqualify himself. If he were to accept a bribe, it would be a *Torah* violation. As the verse states, “You shall not take bribery (*shochad*) because it blinds the eyes of the wise and corrupts the devoutly righteous (*tzaddikim*).” Since the objectivity and impartiality of even the most devoutly righteous is impaired by bribery, it is thus forbidden for a judge to accept it.

*Midrash* regarding bribery: “If bribery blinds the eyes of the wise and corrupts the devoutly righteous, how much more so will the evil one be persuaded and influenced by bribery.” Thus, giving Esav, who was the ultimate hedonist, a valuable gift would surely influence him not to attempt to destroy Yaakov and his family.

*Gemara* in Tractate *Kesubos*: The word “*shochad* (bribery)” alludes to the Aramaic word “*shechad* (like one).” Meaning, the one who accepts a gift from another becomes one in his mind with the one from

whom he had accepted the gift, even if the gift was not intended as bribery. Thus, the judge who accepts a gift from a defendant, is disqualified because he becomes biased due to the fact that his perspective and understanding of the case is similar to the one who gave him the gift.

*Yaakov* believed that *Esav* despised him and wanted to kill him only because he did not appreciate and understand his innate value (the value of spirituality). If *Esav* in some way was able to perceive and appreciate *Yaakov's* dimension of spirituality, he would no longer want to kill him. Thus, the objective of *Yaakov's* enormous gift was to cause *Esav* to become of one mind with him. Thus, the gift that *Yaakov* sent to *Esav*, although regarding its effect is identical to bribery, that is given to a judge; however in this case it is positive.

With this, we can understand the effect of *Avraham's* hospitality regarding his mission of espousing monotheism. He was the Patriarch who embodied kindness and was renowned for his unequalled level of hospitality.

*Torah*: *Avraham* was extraordinarily wealthy and declared by the world as "father of all nations." Thus, when he would host someone in his home and accord him with kindness, it caused the guest to become one mind with *Avraham*. After *Avraham's* guests were beneficiaries of his hospitality, he presented them with his position of monotheism. He always succeeded to create monotheists due to the principle of "*shechad* (like one mind)."

Just as benefiting from another could have a positive outcome, as was the case with *Avraham* our Patriarch, it is also possible to be negatively influenced by benefiting from one who is evil.

*Mishna* in Ethics of our *Fathers*: "Distance yourself from a bad neighbor; do not attach yourself to an evil person..." One needs to safeguard himself from being a beneficiary of one who is evil or has a sinister intent. As one must distance himself from an evil person, because of the negative consequences, one should attach himself to one who is devout and holy, to be a beneficiary of the positive.

There is a positive commandment to cleave to G-d: "*Bo Tidbok*- to Him you shall attach yourself ..."

*Gemara* in Tractate *Pesachim*: "How can one attach himself to G-d, since He is a consuming fire?" The

*Gemara* answers that the way a Jew becomes attached to G-d is by providing financial opportunities for a *Torah* Sage, eating and drinking with him, or marrying his daughter. Through this level of association and attachment to the *Torah* Sage, who is the embodiment of *Torah*, it is considered as if he is attaching himself to G-d. We see that if one is a beneficiary of one who is truly a *Torah* sage, because he becomes one with an individual who has become spiritualized, it is the equivalent of attaching oneself to G-d.

## The Symbolism of the Ox & the Donkey

*Torah*: After *Yaakov* had not seen his brother *Esav* thirty-four years, he communicated to him through his agents saying, "I have sojourned with *Lavan* and have lingered until now. I have acquired oxen and donkeys, flocks, servants, and maidservants..." *Yaakov* had chosen to share with *Esav* his material acquisitions at the time of his stay with their uncle, *Lavan*. *Yaakov* was specific in identifying two of the species of the livestock (oxen and donkeys). Why would *Yaakov* want communicate this particular information to his brother *Esav*?

*Baal HaTurim* in his commentary: "*Yaakov* did not mention any other species other than 'oxen and donkeys'. By mentioning 'oxen' (*shore*)' he alluded to *Yosef* (his son), who is the antagonist of *Esav*."

The word '*chamor* (donkeys)' alludes to *Yissachar*, (as it states in the verse, '*Yissachar* is a strong-boned donkey...' ) The tribe of *Yissachar* was only involved in the study of *Torah*. This is the fulfillment of the blessing of *Yitzchak*, 'The voice is the voice of *Yaakov*...' The blessing of *Yitzchak* to *Yaakov* was in effect as long as the voice was the voice of *Yaakov* (meaning engaged in continuous *Torah* study) then he would not be vulnerable to *Esav* (the hands will not be the hands of *Esav*).

*Baal Haturim*: "The numerical value of '*lee shore*' is 'that *Yosef* was born' The numerical value of '*shore* (oxen)' is '*keren Yosef* (horn of *Yosef*)'" *Esav* should be aware that because of *Yissachar* and *Yosef*, *Yaakov* was not vulnerable to him.

*Midrash*: When *Yaakov* was concerned about defeating the many princes of *Esav*, G-d said to him, "One spark that emanates from you will consume them all- that is the spark of *Yosef*." As the verse states, "The house of *Yaakov* is fire, the house of *Yosef* is a flame, and the house of *Esav* is straw."

*Gemara* in Tractate *Bava Basra*: “The progeny of *Esav* can only fall into the hands of the progeny of *Rachel*.” The *Gemara* continues to explain that the Jewish people were never victorious in a battle against *Amalek* (descendents of *Esav*) unless the progeny of *Rachel* had participated in that battle. Why do the progeny of *Rachel* have the unique ability to subjugate and subordinate the progeny of *Esav*?

*Midrash*: “During the seven-year engagement period, when *Yaakov* worked for the hand of *Rachel*, he would send gifts to his intended bride, but *Lavan* would divert these gifts from *Rachel* and give them to *Leah*. *Leah* believed that *Yaakov* was actually sending these gifts to her. *Rachel*, being aware of what was happening remained silent. *Rachel* said, ‘If I were to tell *Yaakov* that the gifts that he sent to me were actually given to my sister *Leah*, he would cease sending gifts. If he were to no longer send me gifts, my father will not allow me marry *Yaakov* and I will be distanced from the holiness of the *tzaddik*.’ G-d said to *Rachel*, ‘Because you remained silent (and did not reveal this to *Yaakov*), I swear on your life that in the merit of your silence I will remember you.’ As it states, ‘G-d remembered *Rachel* (to conceive *Yosef*)...’”

*Rashi*: In his commentary regarding the verse “G-d remembered *Rachel*...” cites the *Midrash* that tells us that G-d remembered the signs that she had given her sister. When they would be under the marriage canopy and *Yaakov* would ask who she was, she would respond with the code words that had been agreed upon between *Yaakov* and *Rachel*. They were ‘*Nidah*. *Challah*, and *Hadlakos haneir*.’ *Rachel* felt that if she would not give these words to her sister *Leah*, the ruse of *Lavan* their father would be revealed during the marriage ceremony and her sister would be publicly disgraced. *Rachel* therefore revealed the code words to *Leah* to protect her. Although *Rachel* understood at that moment that because of what she had done, she may not merit to be the Matriarch of the Jewish people, she nevertheless was agreeable to forfeit that right.

*Rachel*’s silence, regarding the gifts and her transferring of the code words to her sister was something extraordinary and contrary to human nature. In order for her to behave as she did, *Rachel* needed to subordinate her nature for the sake of a spiritual objective that was the Will of G-d. *Rachel* had been barren, which is a state in which one cannot naturally conceive. She merited a miracle that G-d

Willed that she should conceive. Just as her behavior was contrary to nature and was extraordinary, so too did G-d Will a change in the natural order, to allow a barren woman to conceive. *Leah*, who had mothered six of the twelve tribes was initially barren, G-d opened her womb and allowed her to conceive because she was “despised” by *Yaakov* because she did not reveal to him who she was at the time of the marriage. The basis for *Leah* to experience the miracle of conception was unrelated to her own merit or behavior. However, *Rachel*, who was the primary Matriarch and considered to be special to *Yaakov*, only merited the miracle to conceive *Yosef* because of her extraordinary behavior. She thus mothered *Yosef*, who was the equivalent of the “flame” that would destroy the house of *Esav*, which is the equivalent of “straw.”

The only true value for the material is to facilitate the spiritual. *Esav*, however, pursued and amassed the material for its own sake. Therefore, *Esav* is compared to straw, which has no value unto itself (its value is only to protect the kernel of wheat). His only desire was the material for its own sake. He had no relevance to the spiritual. In contrast, *Rachel* and her progeny utilized the material only for the sake of the spiritual.

Because *Yosef*, the son of *Rachel* possessed the characteristic of his mother, the ability to dominate the physical for the sake of the spiritual, *Esav* had reason to take pause, before attacking *Yaakov*. When *Yaakov* mentioned the specific species of the “oxen and donkeys” he communicated to *Esav* that he was impervious to him within the context of the material and spiritual. He was not concerned about *Esav*’s material representation because *Yosef* dominates the material. He was secure in the spiritual as a result of *Yissachar* who was a manifestation of *Yitzchak*’s blessing to *Yaakov* that as long as the voice is the voice of *Yaakov*, the hands will not be the hands of *Esav*.

## **The Tribe of Yissachar, the Spiritual Anchor of the Jewish People**

*Torah*: *Yaakov* communicated to *Esav* through his agents saying, “I have sojourned with *Lavan* and have lingered until now. I have acquired oxen and donkeys, flocks, servants, and maidservants...”

*Baal HaTurim*: “*Yaakov* did not mention any other species other than ‘oxen and donkeys’. By mentioning

'oxen and donkeys (*shore v'chamor*)' he alluded to Yosef (his son), who is the antagonist of *Esav*. The word '*chamor* (donkeys)' alludes to *Yissachar*, (as it states in the verse, '*Yissachar* is a strong-boned donkey...' ) The tribe of *Yissachar* were only involved in the study of *Torah*. This is the fulfillment of the blessing of *Yitzchak*, 'The voice is the voice of *Yaakov*....'"

The blessing of *Yitzchak* to *Yaakov* was as long as the voice was the voice of *Yaakov*, meaning the continuous study of *Torah*, then he would not be vulnerable to *Esav* (the hands will not be the hands of *Esav*). Every Jew has an obligation to study *Torah*. Why was it sufficient for *Yaakov* to allude to *Esav* that he had *Yissachar* who was engaged in *Torah* study? If the remainder of the Jewish people must also be engaged in *Torah* study, how could one tribe absolve the others from their obligation?

*Torah*: If one wears a fourcornered garment, he has an obligation to tie upon its corners fringes (*tzitzis*). This is a positive commandment.

*Ramchal*: If a Jew has among his wardrobe a garment that identifies with G-d, such as a four-cornered garment with fringes, it will cause his entire wardrobe to be elevated.

*Torah*: "When an ox or sheep or a goat is born..." These are the only three domesticated species that qualify to be brought as an offering. Since the *Torah* identifies these specific species as having relevance to G-d, within the context of sacrifices, the entire species of these animals, although the animal may not be consecrated, are of an elevated status.

Although every Jew has the obligation to study *Torah*, whenever the time avails itself, the Jewish people have one tribe among them that is fully dedicated to the study of *Torah*. *Yissachar* was continuously engaged in *Torah* study without any distraction whatsoever. All of the material needs of *Yissachar* were provided by *Zevulon*.

*Chazal*: Because *Zevulon* understood and appreciated the value of *Yissachar*'s uninterrupted *Torah* study to such a degree that they would literally place the food into the mouths of *Yissachar* so that they should not be distracted from their studies. The mind and soul of *Yissachar* was totally dedicated to *Torah* study. Based on the concept explained by *Ramchal*, the fact that one of the tribes of the Jewish people was dedicated to *Torah* study at an exceptional level, the entire people

are affected and elevated as a result. "The voice is the voice of *Yaakov*...." is in effect, despite the fact that the other tribes are engaged in other responsibilities and not in continuous *Torah* study.

*Gemara* in Tractate *Berachos* citing an argument between *Reb Yishmael* and *Reb Shimon Bar Yochai*: Regarding the understanding of the verse "that you may gather in your grain, your wine, and your oil..." *Reb Shimon Bar Yochai*'s position is that if the Jew adheres to the Will of G-d sufficiently and qualitatively, he will not need to engage in the material whatsoever to provide for himself. His material needs will be addressed and provided to him through others.

In contrast, *Reb Yishmael*'s position was that one needs to be engaged in the material at the time it is necessary in order to provide for himself the minimum necessary sustenance, but also engaged in *Torah* study.

*Gemara*: "Many attempted to follow the position of *Reb Shimon Bar Yochai* and did not succeed."

*Reb Chaim of Volozhin* in *Nefesh HaChaim*: It is inferred from the statement of the *Gemara* that "many" did not succeed in following the position of *Reb Shimon Bar Yochai*; however, some did succeed. If one were in fact dedicated to the degree that *Reb Shimon Bar Yochai* prescribes, then he would not need to be concerned about his material needs.

The Jewish people need to have a *Yissachar*, who is engaged in uninterrupted *Torah* study in order to provide protection against *Esav*. In conjunction with this, every Jew has his personal obligation to study *Torah* day and night, when the time avails itself. Through this level of engagement in *Torah*, the Jewish people will be provided with their sustenance.

## **Yaakov's Initial Dislike of Leah** (from *Vayeitzei*)

The *Torah* tells us that *Yaakov* our Patriarch worked seven years for *Lavan*, for the hand of *Rachel* in marriage. *Lavan*, being the master of deceit deceived *Yaakov*. Instead of offering *Rachael* in marriage, he exchanged her for *Leah*, his eldest daughter. *Yaakov*, understanding the duplicitous nature of *Lavan*, took every precaution to ensure that the woman that he was marrying was his intended bride, *Rachel*. He gave *Rachel* special code words that when he would ask

her under the marriage canopy if she was *Rachel*, she would respond with them (“*Challah*” (The tithing of dough), “*Nidah*” (Family purity), and “*Hadlakos neiros*” (the lighting of candles)).

*Rachel* revealed the special code words to her sister *Leah* so that she should not be publicly embarrassed when *Yaakov* would realize that it is *Leah* and not *Rachel*.

Factually, *Lavan* succeeded in his deception and *Yaakov* married *Leah*, believing that she was *Rachel*.

*Torah*: “And it was in the morning, that behold it was *Leah*! So he (*Yaakov*) said to *Lavan*, ‘What is this you have done to me?’”

There is a principle in Jewish law that if something is contracted under false pretenses has no legal value. If this is so, the marriage of *Yaakov* to *Leah* should not be considered to be valid, since it was under false pretenses. In *Halachik* terms it was considered “*kiddushei taaus*. (marriage under false pretenses).” Despite this, he did retain her as his wife. She is considered to be one of the four Matriarchs of the Jewish people. (As the *Gemara* in Tractate *Berachos* tells us that there were four Matriarchs of the Jewish people: *Sarah*, *Rivka*, *Rachel*, and *Leah*.) If *Yaakov* married *Leah* under false pretenses, why did he retain her as a wife?

*Vayichi*: Before *Yaakov* passed away, he blessed his sons. *Yaakov* said to *Reuvain* his firstborn (from *Leah*), “You are the first of my strength.” *Rashi* cites *Chazal* who explain that although *Yaakov* was eighty-four years old when he married *Leah*, he had never wasted even a droplet of semen during his lifetime. *Reuvain* was thus truly, “the first of (his) strength.” Although the marriage to *Leah* was consummated under false pretenses, *Yaakov* retained her as his wife, because he understood that as one who lived a life of purity - never to waste his seed, G-d would not have allowed him to cohabit with a woman who was not destined to be the future Matriarch of the Jewish people. *Yaakov* thus retained *Leah* to be his wife, the Matriarch. He understood with clarity that it was the Will of G-d.

Although *Yaakov* understood that it was the Will of G-d that he marry *Leah*, the *Torah* tells us that she was “despised” by him. If in fact it was the Will of G-d for *Leah* to be his wife, why was she “despised” and not “loved?”

*Yaakov*, understood that he, as the most special of the Patriarchs, was going to father the Jewish people, the Twelve Tribes, who were destined to receive the *Torah* at *Sinai*. *Yaakov* was the Patriarch who personified the *Torah*, as he is quantified as, “the perfect man who dwelt in the tent (of *Torah*).” *Yaakov* thus had the capacity to understand what was necessary to process the *Torah* correctly. King Solomon refers to the *Torah* as “truth” as he writes in Proverbs, “Acquire truth, do not sell it.”

Since *Torah* is quantified as absolute truth and the Jewish people are meant to be the ones to become G-d’s people through the *Torah*, they cannot be compromised in the area of truth. Therefore, since *Leah* had demonstrated (regarding their marriage) the characteristic of deception which was the characteristic of *Lavan*, *Yaakov* was concerned that it would infringe upon the spiritual viability of the Twelve Tribes.

*Maharal of Prague*: The word for truth in Hebrew is spelled “*Aleph*” “*Mem*” “*Tuf*.” If one were to delete the letter “*aleph*” which is the letter with the smallest numerical value, the word that would remain would be spelled “*Mem*” “*Tuf*” which spells “death.” If *Leah*, as the Matriarch, would be deficient in the characteristic of truth, it would be in direct opposition to *Yaakov*’s essence and the future of the Jewish people, which is truth. Thus, *Yaakov* despised her because of the ultimate consequence to the spiritual potential of the Jewish people.

G-d caused *Leah* to be barren for the sole purpose of performing the miracle of conception in order for *Yaakov* to understand that her innate characteristic is not deception. In order to confirm this point, she gave birth to more than her share of the tribes.



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