



Returning Today  
Greater Than He Was  
When In His  
**SPIRITUAL  
COCOON**

## YadAvNow.com Weekly Video Series: Vayishlach

Rabbi Yosef Kalatsky

**Not a Blessing, But a Characteristic**

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**The Enormous Strength of Yaakov**

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**Garti & Shamarti**

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**Garti As It Alludes to the 613 Mitzvos**

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**The Counterbalance of Yaakov Is Not Lavan**

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**Yaakov Questioned His Worthiness of the Original Guarantee**

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**Commemorating the Miracle of Chanukah**

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# YadAvNow.com Weekly Video Series: Vayishlach

Rabbi Yosef Kalatsky

## 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.

## 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 twenty 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 & 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 & 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 & 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 & 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.

**Appreciating Avraham:** The Founding Patriarch of the Jewish People

**Ramchal:** The Knowing Heart

## Weekly Torah Commentary Series: Vayishlach



### Yaakov's Internal Mechanism for Clarity

*Torah:* Yaakov worked seven years in the service of *Lavan* in order to marry *Rachel*. After Yaakov completed his seven years, he had asked *Lavan* to give him his daughter in marriage. *Lavan* deceived Yaakov by switching his older daughter *Leah* in the place of *Rachel*. Yaakov only realized that he was deceived in the morning after he had consummated the marriage. *Lavan* had proposed that Yaakov should marry *Rachel* for an additional seven years of labor.

*Torah:* He (*Yaakov*) worked for him (*Lavan*) yet another (*acheiros*) seven years.

*Rashi* citing *Chazal*: The *Torah* could have stated that Yaakov worked an additional seven years, however, the verse states that he worked another (*acheiros*) seven years. This is to indicate that Yaakov worked the second seven years as the first seven years. Just as the first seven years he had worked with total dedication and faithfulness (*emunah*) so too did he work the second

seven years. Although his need to work an additional seven years was brought about as a result of *Lavan's* deception, Yaakov was no less dedicated. One would think that after being deceived by *Lavan* to such a degree, Yaakov would have difficulty providing for *Lavan* the same quality of commitment and work. Why did *Lavan's* deception not interfere and discourage Yaakov from being fully dedicated? Seemingly, *Lavan* did not deserve Yaakov's level of commitment.

There is a principle in Jewish law that is known as *kiddushei taavus* a marriage based on false pretenses. Since Yaakov married *Leah* believing that she was *Rachel*, the marriage to *Leah* should be considered null and void. When Yaakov realized that he had taken *Leah* and not *Rachel* he should have not been committed to *Leah* as a husband. Nevertheless, he did retain her as a wife. Why did he retain her?

*Vayichi:* before Yaakov passed away, he blessed his sons. Yaakov said to *Reuven*, his eldest (from *Leah*), You are the first of my strength.

*Rashi citing Chazal:* Although *Yaakov* was 84 years old when he married *Leah*, he had never wasted even a droplet of semen during his lifetime. Therefore *Reuven* is referred to as, 'You are the first of my strength'. Despite the fact that the marriage to *Leah* was consummated under false pretenses, *Yaakov* retained her as his wife because he understood that as one who had never wasted his seed, G-d would not have allowed him to enter into a situation to cohabit with a woman who was not destined to be his wife the Matriarch of the Jewish people.

Therefore *Yaakov* did not send *Leah* away because he understood that this was the Will of G-d. Had it not been for *Lavan's* deception, he would have not married *Leah*. Since *Yaakov* recognized that it was G-d's Will to marry *Leah* to be the Matriarch, the seven years of labor that he had provided to *Lavan* were in fact a necessary payment. The additional seven years that he had to provide to *Lavan* for the marriage of *Rachel* were no less obligatory than the first seven years. Thus, *Yaakov's* level of dedication and commitment to *Lavan* did not waiver. *Yaakov* was a uniquely holy person.

*Gemara* in Tractate *Bava Metzia*: The radiance of *Yaakov* had a semblance of the radiance of Adam-G-d's Creation/Handiwork. Despite this fact, *Lavan* did not appreciate the special dimension of *Yaakov*. When *Lavan* had asked *Yaakov* what would he want as a payment for his services, he had said your daughter *Rachel* in marriage. *Lavan* responded by saying, It is better that I give her to you than that I give her to another man. *Lavan* did not have the capacity to comprehend or appreciate the innate holiness of *Yaakov*. He saw his special level of integrity as a weakness. He had seen him as a person who could be victimized and not utter a word. Because of this distorted understanding of *Yaakov*, *Lavan* never expected him to flee together with all of his wealth.

*Torah:* *Yaakov* had said to G-d, I have been diminished by all of the kindness and by all of the truth that You have done for me... *Yaakov*, as a person who personified the truth, understood and appreciated that all that he encountered in his life were a kindness from G-d. Even the marriage to *Leah*, which he initially did not want, *Yaakov* appreciated and accepted the truth that she was meant to be the Matriarch. It was only through her that he was able to father six of the tribes of Israel. Rather than being disheartened by *Lavan's* deception, *Yaakov* embraced his predicament understanding that

it was G-d's blessing to watch over him and guide him upon the proper path.

## Yosef's Dimension of Being

When *Esav* met *Yaakov*, after not seeing him for many years, he noticed the camps of *Yaakov* and asked, Who are these (people) to you? *Yaakov* responded, The Children who G-d has graciously given to your servant. Each of *Yaakov's* wives, followed by their children, came forth to acknowledge *Esav's* presence. When *Rachel* had approached with *Yosef*, her son, *Yosef* preceded her before *Esav*.

*Rashi citing Chazal:* Why regarding the other wives of *Yaakov*, the mothers had preceded their children, but when *Rachel* had passed before *Esav*, her son *Yosef* preceded her?

*Chazal:* *Yosef* had said, My mother is an exceptionally beautiful woman, and perhaps the eye of that evil man will gaze upon the beauty of my mother. Therefore I will block his view so that he will not be able to gaze upon her.

*Chazal:* Because *Yosef* had not allowed the eye of *Esav* to come upon his mother, he merited to receive from his father *Yaakov* the special blessing of *Alei aayin* – You are above the eye. Meaning, *Yosef* was not susceptible to the evil eye- measure for measure. Why did *Yosef* not want *Esav* to gaze upon the beauty of his mother *Rachel*?

*Gemara:* *Rachel* was one of the most beautiful women who ever lived. However, rather than succumbing to vanity as a result of her exceptional beauty, she consecrated that beauty/ her physicality to the service of G-d. Thus, *Rachel's* physicality was not representative of what it appeared to be. *Esav*, being the epitome of physicality and hedonism, did not have the capacity to appreciate the spiritual. The *Torah* quantifies him as the man of the field. *Yosef* understood that if he were to gaze upon his mother, he would see this holy person purely within the physical context as a sexual object.

*Rachel*, the primary Matriarch of the Jewish people, the wife of *Yaakov*, would be limited in his eyes to a physical object of desire. Perceiving something of such spiritual dimension in this physical context would be a *chillul Hashem* (desecration of G-d's Name). Therefore, *Yosef* shielded *Rachel* from the gaze of *Esav*. Because he

prevented the *chilul Hashem* he merited the blessing of *Alei aayin* – to be protected from the evil eye.

*Torah*: *Moshe* did not age physically – as the verse states at the time of his passing, *Moshe* was one hundred and twenty years old when he died; his eye was not dimmed, and his vigor had not diminished. Why does the *Torah* describe *Moshe's* physical condition that even at the age of 120 he had the vibrancy of a young man?

*Maharal* of Prague: Physical entities are subject and susceptible to being affected – thus causing their deterioration and decomposition. Spiritual entities, in contrast, are not subject to being affected because they are not within the context of cause and effect. Since physicality is synonymous with being influenced and affected by one's material environment, when one does not allow himself to be influenced by that environment, he is assuming a spiritual posture.

*Moshe*, was a person who affected others and the world at large. He was not affected as much as an iota by the physicality of existence. As a confirmation of this reality, the *Torah* describes *Moshe's* physical condition to indicate that he was a person that did not age because he was unaffected.

*Maharal*: The vast majority of the world is of pagan belief whereas the Jewish people, who are a minuscule minority, believe in the Omnipotent G-d. Although they should be overwhelmed by the pagan beliefs of the world and become spiritually eroded, they are nevertheless steadfast in their belief. This, similarly, is confirmation that the Jewish people in their essence are spiritual. Thus, despite all of the holocausts, pogroms, upheavals and displacements throughout history, the Jewish people have survived because their essence is unaffected – thus giving them relevance to eternity.

Although *Esav* was overwhelmingly intimidating, *Yosef* did not hesitate to intercede and not allow him to gaze upon the beauty of his mother. *Yosef* was not concerned that *Esav* would sense his intent and thus provoke his anger. By doing so, *Yosef* assumed a spiritual posture of one who affects and is not affected thus making him not affected by the evil eye.

*Gemara* in Tractate *Berachos*: There was a time when there was a severe drought. After instituting all of the measures of fasting and supplicating G-d, the rain did not come. Why in the time of *Reb Yehudah*, although people were not proficient in all six sections of the

Talmud, when he would remove his shoe in preparation for prayer, it was a sufficient initiative to cause it to rain? However, in our time, when we are proficient in all six sections of the Talmud, with all of our initiatives it does not rain. What was so special about *Reb Yehudah*?

*Gemara*: It was because he was willing to give his life for the sanctification of G-d's Name. The incident through which *Reb Yehudah* demonstrated his self-sacrifice to sanctify G-d's Name was: a woman, who was believed to be Jewish wore an immodest head covering. When *Reb Yehudah* had noticed her, he had removed it from her head. He had considered it as inappropriate attire for a Jewish woman. His reaction to this act of immodesty did not take into account the dire consequences, which could have come upon him.

Either his behavior would be seen as irrational—causing him shame or there would be a monetary claim for causing extreme embarrassment to the woman. He was willing to sacrifice everything for the sake of G-d. Therefore he was sufficiently worthy to evoke G-d's Mercy with minimal initiative. The *Gemara* is communicating to us that if a Jew is willing to go against his natural instinct, which is to protect his persona in other people's eyes, he is assuming a spiritual profile/status. Therefore he is able to bring about a result, although it may be contrary to the natural order.

## **Avraham's Contribution to the Jewish People**

*Torah*: After *Shechem* had defiled *Dinah*, the daughter of *Yaakov*, he had asked his father *Chamor* go to *Yaakov* and negotiate for the hand of his daughter in marriage.

*Midrash*: "*Chamor* said to *Yaakov*, 'You could demand any amount of money from me for the hand of your daughter *Dinah*. I am aware that her grandfather (*Avraham*) was a prince. I too am a prince of the land. (Thus, there is a commonality established between us that allows for the marriage of my son *Shechem* to *Dinah*, your daughter.)' *Yaakov* replied, '*Avraham* was not a prince, rather, he was an ox (*shor*).' As the verse states when *Avraham* hosted the angels, '*Avraham* ran to the cattle...'

"The amount of yield given by a field is determined by the strength of the ox. You on the other hand are a

donkey (*Chamor*). One is not permitted to plow with an ox and a donkey as it is written, You shall not plow with the ox and the donkey together... (Therefore, there is no commonality between us.)” *Yaakov* explained to *Chamor* that *Avraham* was not a prince, rather he was an ox. He based this upon the verse describing his hospitality to the angels, *Avraham* ran to the cattle... Why does *Avraham* running to the cattle classify him as an ox?

*Torah*: The only species that qualify for an offering are the ox (*shor*), sheep (*kesev*), and goat (*eiz*). It is through the sacrifices of these species that the Mercy of G-d is evoked.

*Chazal*: The ox is one of the species qualified to be an offering in the merit of *Avraham*, our Patriarch. As the verse states, *Avraham* ran to the cattle... Thus, *Avraham* is associated with the ox. The sheep (*kesev*) was chosen to be an offering in the merit of *Yitzchak*. As the verse states regarding the *Akeidah* (binding of *Yitzchak*), And *Avraham* looked up and saw— behold a ram— after it had been caught in the thicket... The species of the ram reminds G-d of the special act of the *Akeidah*, which was the ultimate sacrifice. G-d values every aspect of the sacrifice of the ram as if *Avraham* had sacrificed his son *Yitzchak*. The goat (*eiz*) was chosen to be an offering in the merit of *Yaakov*.

*Torah* regarding *Rivka*, our Matriarch, telling her son *Yaakov* to take the blessing from his father *Yitzchak*: ‘So now, my son, heed my voice to that which I command you. Go now to the flock and fetch from there two good goats...’ These goats were meant to be prepared by *Rivka* as delicacies through which *Yaakov* would receive the blessings from *Yitzchak*. Thus, all of the species that qualify for a sacrifice were chosen in the merit of our Patriarchs.

*Sforno*: When one values and esteems something to a great degree, time is of the essence and thus one will not delay even for a moment. *Avraham*, when he realized that the opportunity to serve G-d had presented itself with the three angels, he ran to fetch the oxen in order to host them.

*Chazal*: Despite the cost, *Avraham* slaughtered three calves for their tongues to be served with mustard seed for each of his guests. *Avraham*, who had utilized hospitality and *chesed* as the vehicle to espouse G-d’s existence, had no financial limitation in order to bring

about the necessary result. Thus, *Avraham*’s spiritual essence is reflected through his manner of hospitality.

*Rabbi Chaim* of Volozhin *zt”l*: A person is comprised of three parts: the life source (*Nefesh*), spirit (*Ruach*) and the soul (*Neshama*). All physical movement emanates from the *Nefesh* that is contained within the physical being. This life source is shared by man and animal alike. The *Ruach* (spirit – which means wind) is the spirit that gives man the power of speech (ability of expression). The *Neshama* is the spiritual essence that man possesses which is the basis for him to be classified as an intellectual being.

*Rabbi Chaim* of Volozhin *zt”l*: Just as each individual person is comprised of these three components, the Jewish people (as a nation) also possess these three components. *Avraham*, *Yitzchak*, and *Yaakov*, the founding fathers of the Jewish people, respectively represent each one of these components. *Avraham*, our Patriarch corresponds to the *Nefesh* (life source) of the Jewish people because his most prominent characteristic was *chesed* (acts of loving kindness). This was facilitated through his physical involvement/movement that emanates from the *Nefesh*. *Avraham* perfected the *Nefesh* of the Jewish people through his unlimited acts of *chesed*.

*Yitzchak* was the unblemished offering. Just as the *Kohen* needed to meet criteria regarding his thought processes when he officiated with a sacrifice (if he had an improper thought regarding the offerings time or manner of consumption it would become invalidated), so too was *Yitzchak* pure in thought when he was brought as an offering. Thus perfecting the the *Neshama*/soul of the Jewish people.

*Yaakov*, our Patriarch who is quantified by the *Torah* as the perfect man who dwelt in the tent (of *Torah*) was continuously engaged in *Torah* study. He corresponds to the *Ruach* (power of speech) of the Jewish people because *Torah* is studied through its articulation. Thus, he perfected the *Ruach*/spirit of the Jewish people. The verse, “*Avraham* ran to the cattle...” is an expression of the *Nefesh* which is the life source of the physical. The word *Chamor* (donkey), is derived from the word *chomer*, which means material. It represents earthiness and physicality. *Avraham* through his performance of *chesed*, spiritualized the life source in the physical— *Nefesh*. *Chamor*, the father of *Shechem*,

on the other hand represented physicality in the context of earthiness. Thus the progeny of *Avraham* because their physicality was spiritualized could not cleave to the progeny of *Chamor* who were purely earthy/ material beings, with no capacity or relevance to spirituality.

## The Intrinsic Value of Refinement of Speech

*Torah*: After *Shimon* and *Levi*, the sons of *Yaakov* destroyed *Shechem* to avenge the defilement of their sister *Dinah*, they had taken all of the spoils of the city, which included the idols and garments of the community.

*Torah*: G-d said to *Yaakov*, Arise– go up to *Beth-el* and dwell there... discard the alien gods that are in your midst; cleanse yourselves and change your clothes...

*Midrash*: We see from the verse that G-d does not want something that is evil to be associated with Him. Something that is profane does not emanate from the Mouth of G-d. As it states in Psalms, “All the Words of G-d are pure...” Where do we see this? When G-d had commanded *Noach* to gather the kosher and the nonkosher species He referred to them as the pure animals and the not pure animals. The *Torah* does not use the term contaminated regarding the non-kosher species. The *Torah* goes out of its way to add words so as not to express itself in a manner that is unrefined.

For example, there are two species that have a semblance of the kosher species although they are not. The camel, although it chews its cud, it does not have split hooves. The pig has split hooves but does not chew its cud. When the *Torah* identifies these two species, although it indicates that they are not kosher, it refers to their kosher characteristics... Why is the *Torah* so adamant about using terminology that is pure and proper? It is because G-d does not associate Himself with anything that is evil/impure.

*Gemara* in Tractate *Pesachim*: One should not utter from his mouth something that is inappropriate. One should always speak in a refined/pure manner. During the time of the Temple, one of the offering which possessed the most advanced level of sanctity was the showbread. Before the passing of *Shimon HaTzaddik*, the High Priest, the blessing existed within the showbread. If a *Kohen* (Priest) ate as much as a pea-sized portion of

the showbread, he would be satiated. However, after the passing of *Shimon HaTzaddik*, a curse entered into the showbread. There was no longer sufficient bread to be distributed among the Priests.

*Gemara*: The gluttons would fight over the showbread and the modest ones would withdraw. There was an incident in which one *Kohen* had asked his fellow, How large was your portion of the showbread? He responded, The piece I received was equivalent to the size of the tail of a lizard. This was overheard by the Rabbis, who concluded that if one could refer to the showbread, which is of the most holy status, in this manner there must be something that is not right. They investigated his pedigree and discovered that he was not qualified to be a *Kohen*. The manner in which one expresses himself reflects upon his essence.

Seemingly, the *Gemara* is teaching us the proper standard of conduct for a Jew. A Jew must speak in a refined manner rather than in a manner that is inappropriate. Similarly, we find that *Yaakov* had expressed himself to his father in a refined manner. However we see from the *Midrash* that the principle of expressing oneself in a refined manner goes beyond a standard of behavior. There is a positive commandment in the *Torah*, You shall walk in His (G-d’s) ways. A Jew is obligated to emulate G-d.

*Gemara*: Just as He is Merciful, you should be merciful. Just as He is Gracious, you should be gracious, etc. Similarly, the reason the Jew must express himself in a refined manner is because G-d expresses Himself in a refined/pure manner. When one chooses to speak in a more refined manner he is emulating G-d’s Ways and fulfilling this positive commandment. The reason *Yaakov* chose to express himself in a refined manner was not because he was a refined person (which he was), but rather it was because everything that he did in his life was rooted in the *Torah*. Just as G-d does not associate Himself with anything evil so too should one distance himself from impurity– even impurity of speech.

*Chazon Ish* ז”ל: When he would hear something that was false, the term that he would use to indicate its falseness was it is not true rather than saying that it is false (*sheker*) because the term false (*sheker*) is more negative. We also find that the first *Mishna* in *Pesachim* refers to the night of the rabbinical obligation of searching for the *chometz* (leavened products) as *ohr* (light).

*Gemara*: If in fact the *Mishna* is referring to the night time period, it should use a more obvious term for night such as *laila* – night.

*Gemara*: It is because night has an ominous/negative connotation. Since at the beginning of the night there is still some degree of light, the *Mishna* chose to use a more refined term. This is not because *Reb Yehudah* the Prince who compiled the *Mishna* wanted to express it in a more refined manner for the sake of mode of expression, rather it was to emulate the ways of G-d.

## **The Spiritualization of One's Natural Character (from *Vayietzei*)**

*Midrash*: *Rachel* assumed the characteristic of silence. Because silence was her characteristic, her descendants inherited that quality. *Leah*, her sister, took hold of the characteristic of giving thanks. Because she assumed this characteristic her progeny also assumed this characteristic.

*Torah*: After she had given birth to *Yehudah* her fourth son, she had said, "This time, I will give thanks to *Hashem*..." We see King *David*, who descended from *Leah* writes, "Give thanks to G-d who is Good, Because forever is His kindness." Regarding, the prophet *Daniel* who is a descendant it states, "He prayed and thanked..."

One gives thanks when one has been the beneficiary of something. Because of the depth of one's appreciation one bursts forth with thanks. Since it was destined that *Yaakov* would father twelve sons who were destined to be the tribes of Israel and they would be born to him through four wives, one could assume that each wife would mother three sons.

However, *Leah* gave birth to a fourth son– thus exceeding her portion. When she realized her good fortune, she expressed her appreciation to G-d by saying, This time, I will give thanks to *Hashem*. Her level of gratitude to G-d was so profound that she had inculcated into her being the characteristic of giving thanks. She thus, transmitted this characteristic to her progeny. The *Torah* dictates that one must fear/revere G-d (*yiraas Hashem*) and one must love G-d (*ahavas Hashem*). The *mitzvah* of fearing G-d manifests itself in refraining from doing the wrong. Because of one's fear/reverence of G-d one would not consider proactively violating the *Torah*. The *mitzvah* of loving G-d is expressed through one's positive action which

manifests itself through the performance of positive commandments. Love is a motivating factor while fear causes one to refrain and remain passive.

The characteristic of silence that was possessed by *Rachel* is one that represents restraint the ability to remain passive. Thus, *Rachel's* characteristic of silence enables her to be exemplary in the area of restraint/*yiraas Hashem* – fear of G-d. *Leah*, on the other hand, who possessed the characteristic of giving thanks, was exemplary in the area of *ahavas Hashem* loving G-d. *Leah's* capacity to appreciate and understand the value of G-d's gift caused her to express her thanks, which is a demonstration of her love for G-d.

*Torah*: "The eyes of *Leah* were irritated..."

*Chazal*: *Leah*, being the eldest daughter of *Lavan* (the brother of *Rivka*), was meant to marry the eldest son of *Rivka*, who was *Esav*. *Rachel*, the younger daughter of *Lavan* was destined to marry *Yaakov*, the younger son of *Rivka*.

*Midrash*: *Leah* had inquired about the behavior of *Esav*, her potential future mate. After verifying that *Esav* was truly evil, she supplicated G-d through tears and outcries not to fall into the clutches of this evil person. As a result of her unceasing tears, her eyes became irritated.

It is interesting to note that the characteristic of *Leah* was similar to the characteristic of *Esav*. The *Torah* quantifies *Esav* as the man of the field, who was the expert hunter. He would go out into the field to seek his quarry. Similarly the *Torah* tells us that *Leah* possessed this characteristic of going out. As the *Torah* tells us, she went out to meet *Yaakov* in order to inform him that she had acquired the conjugal right from her sister *Rachel* for that night.

Since, *Dinah*, *Leah's* daughter had inherited the characteristic of outgoingness from her mother, it caused her to go out among the daughters of the land. Consequently she was noticed by *Shechem*, the prince of the land, and was raped. When this characteristic of overt behavior/going out is not spiritualized and properly channeled, it manifests itself in a manner that is similar to that of *Esav*. He was a man who sought out everything that his heart desired, without limitation. *Leah* had utilized her natural tendency/characteristic of outgoingness through her uncontained expression



of giving thanks to G-d. When she gave birth to her fourth son, she could no longer contain herself thus declaring her appreciation to G-d.

*Sforno*: Contained within the name *Yehudah* is the Name of G-d YKVK (*Hashem*). YKVK is the Name of G-d that connotes His Omnipotence and unlimited nature. (The name *Yehudah* YKVK with an additional letter daled). The letter daled represents *hodaah* thanks. The name *Yehudah* is an expression of *Leah's* understanding that everything in existence emanates from G-d and she is thankful for that. She named her fourth son *Yehudah* because of the depth of her appreciation and understanding of G-d's Infinite Kindness. It was because of this profound understanding and internalization into her being, that she could not contain her thankfulness.

In contrast, the *Torah* quantifies *Yaakov* as the whole (perfect) person who dwelt in the tent (of *Torah*). This characteristic is indicative of one who is controlled and lives within limitation. He is not bursting forth with an energy that causes him to have a need to go out

from his chosen parameters. *Yaakov* was content to remain within the context of the tent of *Torah*. Similarly, *Rachel*, his true mate, possessed the characteristic of silence, which is indicative of the quality of restraint. Although she was victimized by her father regarding her potential relationship with *Yaakov*, as his wife, she remained silent. She was able to contain herself.

King *David*, who was a descendant of *Leah*, of the tribe of *Yehudah*, was imbued with a level, depth, and capacity of appreciation of G-d that was unique. He had this capacity because he had inherited the characteristic of thankfulness from *Leah*. It is from King *David* that *Moshiach* will descend, and will be the one to go out into the world to espouse, publicize, and establish G-d's Glory. The characteristic that *Moshiach* will possess to bring about the ultimate sanctification of G-d's Name is due to *Leah's* own self development to spiritualize her characteristic of going out. It manifested itself through offering her thanks to G-d for receiving more than her share of the Jewish people.



**Yad Avraham Institute**