



Vayeitze

ויצא

Volume 1 - Issue 7 11 Kislev 5767

And Yaakov went out of B'air Sheva (Bereishis 28:10).

Rashi comments, *When a Tzaddik goes out of a city, its glory, its glow, and its beauty also go out.* These three things can be explained in the following manner. (1) The Tzaddik is the city's glory. There is an effect from the presence of the Tzaddik even though he doesn't actively try to affect anyone. People observing his proper behavior and greatness in Torah are affected through his presence alone. They also want to be like him. This is what "hod", glory, is. They see that he is proper and pleasant. (2) He is the city's glow. On the posuk in Shmos (34:29), regarding Moshe's radiance, the Targum (Aramaic translation) translates, *The shine of glory on his face increased.* Most Tzaddikim are involved in affecting others like the sun provides light even at great distances. (3) He is the city's beauty. The truly admirable traits of the Tzaddik are not the only benefit we receive from him. His actual existence is very great in its essence. When referring to an Esrog, the Torah uses the word, *Haddar*, beauty. It by itself is a beautiful object. This last category, *Haddar*, is the greatest aspect that a Tzaddik brings to a city.

--R' Moshe Feinstein

Why did you steal my gods? (Bereishis 31:30).

Is it possible that Lovon would ask this question? He is insulting his gods. If he really believes that they are gods, how can somebody steal them? The answer is that Lovon didn't care about this if it gave him a reason to call Yaakov a thief.

--The Shach

And behold, there was a ladder...And behold, the Angels of the Al-Mighty were ascending and descending upon it (Bereishis 28:12).

The Ohr HaChaim HaKodosh writes that in each and every instant the word "behold" is used and it seems to be extra. He says that this is

alluding to the idea that this vision was actual prophecy. Yaakov Avinu saw the ladder through an absolutely clear lens. It was not a dream. It appears to me, in the poverty of my understanding, that this idea is hinted at in the Hebrew word for "behold", *Heenay*, which has the numerical value of 60. The Gemara in Brochos (57b) states that a dream is 1/60th of prophecy. The word *Heenay* is used in each and every specific part of this story as if to say that all 60 parts of prophecy existed here.

--The Degel Machaneh Efraim

And behold, there was a well in the field (Bereishis 29:2).

This well represents, both specifically and generally, the power available to every Jew through Tefillah (prayer). But, *and the big stone was on the mouth of the well.* The posuk (verse) doesn't say "a big stone". It says "the big stone". This refers to the Yetzer Hora (evil inclination). The Yetzer Hora gets stronger and more powerful to prevent the opening of the well. Chazal say, "One who is greater than his friend, his Yetzer Hora is also greater". Therefore, at davening time the Yetzer Hora works very hard at tempting a person to think improper thoughts. We must gather together all available strengths to combat this. The posuk (Bereishis 29:3) says, *and they gathered.* It is possible, in every situation, to gather all of one's strengths from all 248 limbs. The posuk mentions three flocks of sheep. This refers to the three primary behaviors of a person: thought, speech, and action. A person must prepare himself from this perspective before davening, as the Zohar HaKodosh states, and then make requests of Hashem. We say before davening Shemoneh Esrai (the silent prayer), "Hashem, open my lips..." This refers to the "opening" of the mouth of the well.

--The S'fas Emes

And she called his name Yissocher (Bereishis 30:18).

Those who take hold of the Torah, the Talmidei Chachamim (Torah scholars), are referred to as "Yissocher". The heads of the Sanhedrin (Jewish high court) came from Yissocher. Yissocher himself, however, was born due to a monetary exchange: the Jasmine that Layah gave to Rochel. This is to teach us that without the supporters of Torah, those who financially support the learners of Torah, it is impossible for the Torah to continue existing.

--The Chofetz Chaim

Zemanim and Halachos

שש"ג

Zemanim are for Milwaukee, WI	Krias Shema	Tefilla
According to the Vilna Gaon	9:23 AM	10:09 AM
According to the Magen Avrohom	8:47 AM	9:45 AM
Sunset Friday: 4:18 PM	Sunset Saturday: 4:18 PM	

Hilchos Chanukah - Laws of Chanukah

There are those opinions which state that the wicks for oil candles should be replaced each night with new wicks because each night was a new miracle. Another reason is for a remembrance of the Temple where the wicks were changed each day.

--Kol Bo Chap. 44

Oil that remains in the Menorah after Chanukah is over, and the wicks that were used, should be combined and burned together because they were designated for use in the Mitzvah. It is forbidden to benefit from them unless a condition was made initially, before Chanukah, that any remaining supplies would not be designated for use in the Mitzvah.

--Kitzur Shulchan Aruch 139:20

Kids' Korner

Last week's answers

1. According to one opinion, Avrohom was 3 years old when he recognized that there was a Creator (Nedarim 32a). According to another opinion, he was 48 (Reish Lakish n Bereishis Rabbah 64:4).
2. Yaakov was cooking lentils because on this day Avrohom had died and Yitzchok was mourning him. Lentils are served to mourners since they are round. They represent the cycle of life (Rashi 25:30).
3. Yaakov was born circumcised (Avos D' Reb Nosson Chap 2).
4. Yaakov was not permitted to go to out of Canaan because he became an *Olah Temima*, an unblemished Korban Olah, when he was placed on the Altar during the Akeidah (Rashi 26:2).
5. Yitzchok said that Yaakov had the scent of a field of apples (Rashi 27:27 from Taanis 29b see Tosfos there who say it means an Esrog field).

PARSHA QUIZ

1. How did Hashem appear to Lovon when he spoke to him?
2. What was Lovon's wife's name?
3. Why did Layah name her daughter 'Dinah'?
4. What happened in this Parsha that brought about the death of Rochel?
5. What is Reuven's stone in the Kohen Gadol's breastplate?

Answers next week!

And he also loved Rochel more than Layah (Bereishis 29:30).

What is the explanation of the word "also"? Furthermore, the posuk (29:31) emphasizes that Layah was hated. Why does the posuk here say that Yaakov loved Rochel more than Layah?

Aside from the actual love that Yaakov had for Rochel, he also loved her for her conduct with Layah. Rochel gave Layah the signs that Yaakov gave her (See Rashi 29:25). Yaakov gave Rochel signs so he would know it was her. When Rochel saw that Layah was to be Yaakov's first wife, she said, "My sister will be shamed". Rochel gave the signs to Layah. Yaakov loved Rochel also because of what she did for Layah. The posuk literally translates as *from Layah*. We now understand this to mean **regarding Layah**.

--The Yismach Moshe

Upcoming Events in Milwaukee, WI

December 2nd 8:00 PM, **N'shei Sisterhood of CBJ** presents N'shei Melaveh Malka. **The home of Mrs. Marcia Eisenbach 3365 N. 54th St, Milwaukee, Wisconsin 53216.**

December 4th 8:00 PM, **Ohr HaTorah** presents *How to Maintain Quiet in a Noisy World* featuring Rabbi Noach Orlowek. **Ohr HaTorah Jewish Heritage Center 6789 N Green Bay Ave. Glendale, Wisconsin 53209.** RSVP to (414) 228-8930.

December 9th 6:45-7:45 PM, **Milwaukee Pirchei** presents Father and Son Learning. **Congregation Beth Jehudah 3100 North 52nd Street, Milwaukee, Wisconsin 53216**

December 10th 6:30 PM, **Torah Center of Chicago** presents *Finding Inner Happiness* featuring Rebbitzin Feige Twerski. **Holiday Inn Express, 1550 E. Dundee Rd, Palatine, IL. RSVP at (847) 80TORAH or email torahcenter@juno.com for more information.**



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