

*****APOLOGY*****

I want to apologize to the entire Tzibur that has been reading and deriving Chizuk and Mussar from this paper every week, over the terribly offensive word that was mistakenly published in last weeks paper. I was negligent in editing the paper and I'm terribly sorry for the distress I have caused.

-Mimon Mamane

INSIGHTS IN THE TORAH

ויחי יעקב בארץ מצרים שבע עשרה שנה
And Jacob lived in the land of Egypt for seventeen years

In the sefer Imrei Noam, it is written that according to the Mekubalim, during the 17 years that Yaacov lived in Mitzraim, we provided the Tikkun for the 930 years of Adam HaRishon's life. This is alluded to in the following way: the Milui Gimatria of Yaacov is 748 – יוד – יעקב – עין קוף בית 182, and you get 930. Additionally, the words עשרה שנה in the passuk add up to 930.

Additionally, we know that Yaacov lived with Yosef for the first 17 years of Yosef's life, and again for the last 17 years of Yaacov's life. This is alluded to in the phrase לעולם יפתח אדם בטוב ויסיים בטוב, because the gimatria of טוב is 17. 2X 17 is 34, which is also the Gimatria of ויחי, because the years that Yaacov was truly living were the 17 + 17 years he spent by Yosef's side.

THE ANGELS OF ZECHUT AVOT

המלאך הגואל אותי מכל רע יברך את הנערים ויקרא בהם שמי ושם אבותי
 אברהם ויצחק

The Angel who has redeemed me of all evil should bless the children, and instill my name in them, and the names of my fathers Abraham and Isaac

Jacob blesses his grandchildren, Menashe and Ephraim, with the ברכה of Hamalakh HaGoel. Which Angel will protect the children from harm depends on the actions of the people. If the people do well, the Malachim who come to stand by them will be their own angels, created by their good deeds. If they don't, however, they will still have protective angels, by virtue of זכות אבות – fatherly merit. This is what the blessing of Yaacov bore. This is also represented in the words ושם אבותי אברהם ויצחק. Avraham represents חסד, or י-ה-ו-ה, or 26, while יצחק represents גבורה, or א-ד-נ-י, or 65. Together these together equal 91, which is the gimatria of מלאך. These are represented in the blessing of Yaacov.

STAGES

הקבצו ושמעו בני יעקב ושמעו אל ישראל אביכם
Gather and listen, sons of Jacob, and listen to Israel, your father

The way Mussar works is that a person goes to a shul or to a beit midrash to receive chizuk and mussar, and to be inspired so that when he leaves the Beit Midrash, he will have the spiritual energy out in the streets. And analogy of this would be: when a person parks his car in a gas station to fill up on gas, in reality, while he is parked there he doesn't need gas, because his car isn't moving. He fills up on gas now so that when he's out and moving his car will function. This is the purpose served by Mussar. When a person is out in the world, and he is challenged by the temptations of the material world, then the Mussar will elevate him from the level of "Yaacov" to that of "Yisrael," which we know from the passuk to be a higher spiritual level. The allusion is as follows: הקבצו – come gather in the Shuls and Beit Midrash, ושמעו – and listen to the words of Torah and Mussar, but still you are considered בני יעקב, because you have not been challenged yet with sin. However, at the moment you are challenged by sin, ושמעו listen back to the words you learned, by standing up to the challenge you will reach the level of ישראל אביכם.

THE MITZVAH OF TEFILLIN

נפתלי אילה שלוחה הנתן אמרי שפר

In the sefer ויאמר אברהם, the author writes that the letters of נפתלי are the same as the letter תפלין. Via the Mitzvah of Tefillin we merit גאולה – redemption. See further in the sefer מגלה עמוקות, that the word אילה has the same letters of אליה – or Eliyahu Hanavi, who comes with the Mashiach to announce the redemption. Furthermore the word שפר is 580 in Gimatria, which is the same as תפילין.

HAPPY WITH HIS SHARE

מאשר שמנה לחמו והוא יתן מעדני מלך
From Asher will come rich food, and he will yield regal delicacies

Asher actually lived minimally, but the Beracha was that he experience even the simplest loaf of bread as filling and luxurious. But this was his own experience of eating, when it came to other people, and he was distributing food, then it was מעדני מלך – regal delicacies. Because when it comes to ones own life he can be frugal and

experience satisfaction, but when it comes to others he must be very generous.

THE TIME OF GEULA HAS COME

Rashi opens up the parasha by saying that Yaacov wanted to reveal what the end of days would be like to his children, but it was hidden from him. Rabbi Shimshon of Ostropol said the following thing: The Tribes knew that when they sold Yosef into slavery, they "damaged" the שם אהי"ה of Hashem. In kabbalah this means that they minimized Hashem's presence by virtue of their sin. For this reason, Moshe was hesitant to accept Hashem's mission of redeeming the בני ישראל from Egypt. Moshe thought that 10 tribes X the name of Hashem, which they each damaged with their sin = 260, it would take 260 years before the redemption. This is why the passuk there says וירא כי סר לראות, and סר 260 =. according to Moshe's calculation they were still 50 years short. Yaacov made a similar miscalculation. He thought that they only damaged אהי"ה – a variation of Hashem's name, and that it would be up after 190 years, and that's why the truth was not revealed to him.

THE SACRIFICE THAT WAS ACCEPTED

Ruth Cohen was not a religious woman, and was very distant from Judaism and Mitzvot. From the youngest age, she was immersed in the world of fashion. She was constantly buying new clothing, and following the latest trends from Europe. It was her life's passion. When she would hear of fashion shows in remote countries, she would not hesitate to travel there. She also spent much of her time at the gym, and maintaining a rigid diet, so that her body would best resemble that of the industry. She even owned so many clothes that she almost never wore the same article twice.

One bright morning, she woke up with terrible pains in her abdomen. She tried to ignore them and to go on with her day, but the pain got more intense, until she could not ignore them at all. She went to the emergency room for tests. The test results were horrifying. The doctor told her that there was a large tumor in her abdomen, and it has already metastasized into her internal organs. Her life was shattered in an instant. She did not believe what he was saying. "you will have to undergo emergency surgery to remove the tumor. Starting tonight, you have to fast. Do not eat any food. Come early tomorrow morning, and we will schedule you for emergency surgery. After the surgery will begin chemotherapy. I must tell you, though, that the chances of completely curing you are minimal. It is a very

aggressive tumor. To the best of my assessment, this procedure will only add a few months to your life."

She was afraid to leave the hospital for a few hours, she was so shocked. Thoughts were rushing through her head. "Is this the end? Is this how i'm going to die?" Finally she got up, called a taxi and went home. When she got into her apartment and close the door behind her she suddenly broke down, and started screaming and crying. She raised her hands to the heavens and shouted, "God! I want to offer you a sacrifice. If I decide to never break Shabbat again, from now on, is that enough?... No it's not enough! I could do that easily, its not enough of a sacrifice. I want to offer you a big sacrifice." Suddenly, she was so impassioned by her words he was no longer in control of them. "I want to give you my life. I will throw away my whole wardrobe! I'll get rid of everything. From now on I will keep the laws of Tzniut. I never liked them, but I know they are important to you!"

Very quickly, as if she were possessed, she opened up her walk-in closets, and started pulling all of her outfits from them. They were left totally empty. She called a taxi and sent all of the clothes to the dumpster. When she got back home, she understood that she had just made a major decision for Hashem's sake, and she hoped that what she did would be enough to bring about His mercy, and give her a chance at life. There was one more problem, she wasn't wearing a tzniut outfit. She only wanted to go to the hospital in a tzniut outfit, so she borrowed a skirt from the neighbor and wore one of her husband's shirts. No she was comfortable returning to the hospital, and felt confident that God was on her side.

The following morning she underwent the surgery. The doctors removed a tumor the size of a grapefruit. When she woke up she went for further imaging tests. The Doctor was stunned. They must have cleaned everything out. The area is completely free of the cancerous cells. He was amused by the unlikelihood of what happened. "It's hard to believe that just yesterday the images looked horrible, almost impossible to clean up in surgery, and today everything is clean. It looks like God is watching over you." Looking at the images from before and after the surgery, Ruth felt that her sacrifice had been received by God. From that day on, she only became more and more religious and practicing.

רציתי לברך אתכם ביום שמה, שפרנסתכם פורה. בריאותינו תתמיד ולא כאורה. חיוך על תצמח כעציץ לא יתאדה כריח שפתינו כאור זורח, וכספנו ונזכה לראות בביאת משיח.
אמן ושבת שלום

Shabat Shalom!!! - Rav David Yaacov