**Vayishlach 2014**

א)

Finding our abilities and strengths

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| **לב:י "**וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי אָבִי אַבְרָהָם וֵאלֹהֵי אָבִי יִצְחָק וגו.'" | **32:10** “And Jacob said, O God of my father Abraham and God of my father Isaac...” |  |

Nachalas Tzvi 82:

Why doesn't the pasuk just say the God of Avraham and Yitzchak instead of God of Avraham and God of Yitzchak? Similarly, in Shemoneh Esrei it says the God of Avraham the God of Yitzchak and the God of Yaakov. Why doesn't it just say the God of Avraham Yitzchak and Yaakov? The repetition of “God” seems to be superfluous?

**Each of the Avos recognized the greatness of Hashem individually; it wasn’t just based on the tradition they received from their father, but by using their own specific Midah. Avraham used chesed, Yitzhak used gevurah (strength), and Yaakov used rachamim. Therefore, it says God by each one of them to show that they each connected to Hashem in their own way.**

By us as well, **we need to find our midah and use our own specific kochos (strengths) to connect to Hashem and serve him.**

ב)

Religious friends

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| **לב:ה "**וַיְצַו אֹתָם לֵאמֹר כֹּה תֹאמְרוּן לַאדֹנִי לְעֵשָׂו כֹּה אָמַר עַבְדְּךָ יַעֲקֹב עִם לָבָן גַּרְתִּי וָאֵחַר עַד עָתָּה." | **32:5** “And he commanded them, saying, "So shall you say to my master to Esav, 'Thus said your servant Yaakov, "I have live with Laban, and I have lingered until now.” |  |

Rashi says Yaakov was telling Esav that he lived with Lavan and still kept the 613 mitzvos (תריג=גרתי) and didn't learn from his actions.

The question is: why does Esav care whether Yaakov kept the mitzvos or not?

Rav Moshe Feinstein in Drash Moshe on page 25 says that **Yaakov was telling Esav that if you want to have some sort of relationship then you need to know that I keep the mitzvos. Meaning if you want to be friends you are going to have to keep the mitzvos as well.**

It’s very important for us to be careful about this and keep it in mind. You have to set guidelines with people you spend time around about what is and isn’t allowed to be done. We can't compromise on our avodas Hashem. This is a condition on making peace, the Mitzvos come first.

A different idea is as follows:

The Toras Moshe, written by Chasam Sofer, says Yaakov could not have kept all 613 Mitzvos, it’s not possible (certain mitzvos were impossible for Yaakov to do at that time). Rather, Yaakov was waiting and anticipating for when he would be able to do all the mitzvos! He was waiting for the opportunity to do all the Mitzvos. He was saying that it was very hard when he was by Lavan, because he was yearning for the chance to fulfill all the Mitzvos. The entire time Yaakov was there he wanted to do more.

Like it says the Gemara, brought down in Berachos 6 and Shabbos 63, that Rav Ami and Rav Ashi say if a person wanted to do a mitzvah but was unable to because of some pressure, it's still considered as if he did it. The same thing applies here. Yaakov didn't physically do all the mitzvos, but it was as if he did since he was always waiting for the moment that he would no longer have this ‘pressure’ and be able to fulfill them!

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