



The Community

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Boruch Hashem

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From The Rebbe's Teachings - Lik'S Vol 15, Vayeitzei 5

Be On 'YOUR' Way, Now

At the end of our Torah-portion, after the 20 years that Jacob worked for Laban, Jacob takes leave of Laban, Laban chases after Jacob, and Laban and Jacob make a treaty, the verse tells us (-Genesis 32:2), "*And Laban arose early in the morning and kissed his sons and daughters and blessed them... And Jacob went on his way.*" We have been taught by, "*Our Rebbeim our Princes*" (the term used for the Rebbe's of Lubavitch), that immediately following *Simchat Torah* and *Shabbat Bereishit* beings the service of, "*And Jacob went on his way,*" meaning that the Jew goes on *his way* and to *his* service of the year. This teaching is telling us that throughout the month of *Tishrei* the Jew is primarily occupied with *holiness*, the holidays (Rosh Hashanah, Yom Kippur, Sukkot, and Shemini Atzeret/Simchat Torah), all their mitzvot, and all their preparations, and after *Tishrei* there comes the *mundane* days and *mundane* occupation of earning living. And this is hinted to in the words, "*And Jacob went on his way*": (i) "*His way,*" of spending most of his time in pursuing *mankind's* necessity to earn a livelihood. (ii) "*His --'Jacob's'-- way,*" for even in the ways of earning a living, Jacob, our forefather, has forged for us, "*His way,*" the, "*Jewish way,*" of (-Ethics 2:12), "*(All your deeds be) For the sake of Heaven,*" and (-Proverbs 3:6), "*(In all your ways) know Him.*" Hence the custom by many, in between the end of *Tishrei* (at the conclusion of *Simchat Torah*, or of *Shabbat Bereishit*), and the beginning of, "*And Jacob went on his way,*" to announce, "*And Jacob went on his way*," for the strength that a Jew has that, "*His --mundane-- way,*" of earning a livelihood should be in, "*His --Jacob's-- way,*" comes from the *holiness*, *Torah*, and *Mitzvot*, which he absorbed throughout the month of *Tishrei*.

Question: We just explained that, "*And Jacob went on his way,*" refers to the journey from *holiness* to the *mundane*. However, this verse in the Torah-portion speaks of Jacob's leaving Laban's house (mundane), and journeying towards Israel (Holy)?!

Let us therefore take a better look as to exactly what, "*And Jacob went on his way,*" is coming from. It is *not* said when Jacob leaves Laban's *house*. Rather, it comes after Laban's chasing after Jacob, arguing with Jacob, until, "*And Laban arose early in the morning and kissed his sons and daughters and blessed them, and Laban went and returned to his place.*" Only then, and in reference to this, does the verse state, "*And Jacob went on his way.*" Thus, let us look into *these* events (and not into Jacob's work in the *house* of Laban). The mystical intent of *these* events is to give Jacob the strength in his upcoming meeting with Esau, in order to subdue, refine, and elevate "*Esau.*" Therefore, these events with Laban are like the month of *Tishrei*, which gives the Jew the strength to then go on "*His way,*" of the *mundane* pursuit of his physical needs, but in "*Jacob's way,*" of subduing, refining, and elevating the mundane into, "*for the sake of Heaven,*" and into, "*know Him.*"

Let us now look into how these events between Laban and Jacob serve as the strength for Jacob to then deal with Esau. Rabbi DovBer of Mezeritch (-[Link](#)) explains the mystical secrets to Laban's chasing after Jacob: *Jacob had left behind by Laban 'letters', which he did not yet extract out of Laban, and therefore, Laban chased after Jacob in order to give these remaining 'letters' to him, who then made of them a portion in the Torah.*

Explanation: There were the "G-dly Sparks -'Letters'" (-[Link](#)) that Jacob was able to elevate through his service to G-d in the *House of Laban*. However, there were the *G-dly Sparks* by Laban that Jacob could not elevate on his own. Rather, Laban had to chase after Jacob, giving them to Jacob, and only then was Jacob able to elevate *these 'sparks'*.

Within the 613 Mitzvot, these two categories of '*sparks*' and their '*elevation*' are the two categories of, (i) *Intentional Mitzvot*, which depend upon the person's desire and intent to do the mitzvot, and (ii) *Unintentional Mitzvot*, done specifically *without* the person's intent (i.e. the mitzvah of *Shikcha* -[Forgetting](#) (-[Link](#)), in which the mitzvah can *only* be performed unintentionally, by the farmer *forgetting*² a bundle of straw while gathering all the bundles from the field, which he must then leave for the poor). The mystical reasoning behind these two categories of mitzvot is that the source of the mitzvot depending upon the will and intention of the person, are sourced with the "*Long Faces,*" which refers to the *External Dimension of the Supernal Crown: Will*,

-cont. on page 3

1. See Likkutei Sichos (Vol 20, page 266), that this announcement give the strength for this service.

2. For if he *intentionally* leaves it for the poor, he is performing the mitzvah of giving charity, but not of *Shikcha*.

FRIDAY, NOVEMBER 24, 2023 ★ יא' כסלו תשפ"ד

Shabbat Candle Lighting: 5:11 PM **Kabbalat Shabbat:** 5:30 PM

SATURDAY, NOVEMBER 25, 2023 ★ יב' כסלו תשפ"ד

TORAH READING: **TVayeitzei** (Genesis 28:10-32:3) · HAFTORAH: **Hosea** (11:7-12:14)

Shacharit: 9:30 AM · **Mincha:** 12:23 PM · Shabbat Ends: North Miami: 6:06 PM

MONDAY, NOVEMBER 27, 2023 ★ יד' כסלו תשפ"ד

WEDDING ANNIVERSARY: **Marriage of the Rebbe** and the **Rebbetzin** 1929, in Warsaw, Poland

This Week...

and through preforming these mitzvot, one draws the *Supernal Will* of G-d into the world. While the *Unintentional Mitzvot* category are sourced within the 'Ancient Days,' which refers to the *Internal Dimension of the Supernal Crown*, (which is the "Lower Level of the One Who Brings Forth,") which is above and beyond the *Supernal Will*, and hence, supersede the *intent and will* of man, and can be performed only *unintentionally*, and must be caused by an, "Arousal from Above," causing him to forget the bundle.

So too, concerning the two categories of *sparks*. The *sparks* that Jacob was able to elevate during his stay at Laban were those that could be elevated through Jacob's service of intent and will, "From Below." However, there were the *sparks* that were of such height that Jacob was not able to elevate them with his service *From Below*, and need for Laban to chase after him, bringing them to him, "From Above."

This "Arousal from Above" comes from "Laban": Our sages teach (-Bereishit Rabba, Portion 70:10), "(-Genesis,29:5) 'He (Jacob) said to them (shepherds of Charan): *Do you know Laban* ('lavan' also means 'white'), *son of Nachor?*' --Do you know who is destined to 'whiten' (cleanse) your iniquities like snow?"

Mystically speaking, Laban refers to the *Supernal White*, which is (-Torah Ohr, page 24b), "*Essence Light of the Infinite Light, blessed be He* --For example, all other colors are fabricated from the 'existence (identity)' of a color, and that which you see, you see as the identity of the color transposed upon it. With lavan (the 'color of colorless': "no part of the visible spectrum is absorbed by the transparent medium," hence,) that which is seen is the essence itself, with no color transposed upon it.-- So too, the Infinite Light, in itself, and in its glory, has no concept of colors at all." This is what it means that the "Arousal from Above" comes from "Laban": "Essence Light of the Infinite Light, blessed be He"

Forgiveness of sin ("who is destined to 'whiten' (cleanse) your iniquities like snow?") comes about through "Lavan -Supernal White: the Essence of the Infinite Light, blessed be He," --superior to the "Order of Evolution -which is only of the Expression of the Infinite Light, blessed be He-- is drawn into the world.

With this we will understand the teaching of our sages (-Yoma 86a), "*Teshuvah* (repentance) *suspends* (punishment) *and Yom Kippur atones.*" For *Teshuvah*, the service of man *From Below*, on its own cannot draw down into this world the *Supernal White* --superior to the "Order of Evolution-- necessary for the forgiveness of sin. Rather, this must come *From Above*, the, "*Strength of the Day*³ (of Yom Kippur)".

With this we understand that Jacob, with his 20 years of service *From Below* in the house of Laban, was not able to draw down and reveal the *Supernal White* source of the physical Laban within the physical Laban. It was only after Laban chased Jacob, giving *From Above* these *not-yet-elevated 'higher' sparks* to Jacob, that Jacob was now able to draw and reveal with the physical Laban his highest source, the *Supernal White*. Only then, "And Laban arose early in the morning and kissed his sons and daughters," revealing the, "*Kissing and cleaving of spirit with Spirit*," the ultimate cleaving to G-d within every Jew. And it is this ultimate cleaving to G-d, the kiss of the *Supernal White*, that empowers the, "And Jacob went on his way," to 'quarrel' with the ministering angel of Esau, and to elevate Esau.

This then is the meaning of the teaching of, "*Our Rebbeim our Princes*," that after the spiritual arousal and the *Teshuvah* of the month of *Elul*, the *Days of Pardon*, and the *Ten Days of Teshuvah* from *Rosh Hashanah* to *Yom Kippur*, in which we draw down all that we can through our *From Below*, then it is revealed upon us *From Above* the, "And Laban arose early in the morning," of *Yom Kippur*³, bringing forth the atonement of, "before (lit., *L'fnai*, from the word *pnimiut*: *Internal Essence*) G-d," arousing the *Internal Will* of G-d, the *Cedars of Lebanon* ("Lavan"), of, "Who is destined to 'whiten' (cleanse) your iniquities like snow?" After which then follows, "and kissed his sons and daughters." Meaning that the *Supernal White* now influences all of us, to the point of the transformation of the evil of our *Animal Soul* --called "sons and daughters", to the point of, "*intentional sins are transformed in merits, truly.*"

Therefore, now, right after *Yom Kippur*, that we now have within us the *Supernal White* necessary for the elevation of the mundane, we immediately begin the service of, "And Jacob went on his way." Nevertheless, the primary service of, "And Jacob went on his way," begins after the revelation of the *Supernal White* on *Sukkot*, *Shemini Atzeret*, and *Simchat Torah*, in when we now fully have the strength to fully, "And Jacob went on his way," to elevate the mundane through the service of, "All your deeds for the sake of Heaven," and of, "In all your ways know Him."

3. Which is why the *Yom Kippur* services in the Holy Temple were performed with the High Priest wearing white ("Supernal White") garments, instead of his usual colored, gold, and bejeweled garments. Another foundation as to why we wear a white "kittel" robe during all of our prayers on *Yom Kippur*.