

SICHA POEM

Likkutei Sichos, Vol. 25

Vayishlach, Sicha 1

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On the Passuk, “And Yaakov arrived whole to Shechem city,”
Says the Gemara and it is brought down in Rashi,
That Yaakov was whole in areas three,
In his body, money, and Torah study.”

For being whole in body and money too,
Rashi brings the Midrash's view.
Yaakov was whole because he was healed from the limp in his body,
Although he gave Eisav gifts for nine years, he got back all his money.

Regarding “whole in his Torah” the Midrash provides no explanation,
Rashi gives his own commentary but we find a contradiction.
In the Talmud, Rashi says, he didn't forget his learning despite the hard journey,
But in Chumash, Rashi says, he didn't forget it despite being in Lavan's company.

Seemingly in Chumash, it would be more fitting,
For Rashi who explains the verse's simple meaning,
To say that Yaakov didn't forget his learning because of his journey,
Because the verse is speaking about Yaakov's arrival to the city.

The Midrash says, Yaakov was healed and got his money back immediately,
But the simple meaning is that it happened at the end of his 18 month journey,
So why would Rashi use an explanation from an earlier time in history,
Over the explanation that on Yaakov's journey he didn't forget his Torah study.

It's a stretch to say that Yaakov was whole in his Torah by Lavan previously,
And only when he came to Shechem was he whole in all three areas finally,
So for the simple meaning in Chumash why does Rashi choose,
To specifically say that in Lavan's house, his Torah he didn't lose?

We also need to understand another question,
Why doesn't Rashi mention that Yaakov was whole with regards to his children?
To include this fourth area would seem right,
Because Yaakov was afraid that his children Eisav would fight.

This is even more puzzling,
Because Avraham got three blessings when he was traveling.
He was promised that it wouldn't diminish his children, money or name,
So we would expect that for Yaakov the blessing would be the same.

First we need to understand a general wonder,
Why doesn't Rashi say that "whole" means that Yaakov was saved from danger?
"Shalem" can't mean whole after something was missing,
Because Yaakov's Torah study was never lacking.

The explanation is that immediately after Yaakov left to Charan,
Hashem promised him a ton:
"Behold I am with you and will guard you wherever you go,"
The fact that Hashem kept His word we already know!

By Avraham it doesn't say that he arrived whole,
So the fact that it says whole by Yaakov is because the Torah has another goal.
The Torah wants to teach us that we are speaking about a type of wholeness,
That was not included in the original promise.

The first event, that Yaakov was limping on his thigh,
Was because Hashem sent an angel from on High.
The promise only covered being guarded from Lavan and Eisav,
But not from a Divine agent from the One Above.

The second event is that Yaakov gave Eisav gifts so many,
But he remained just as wealthy.
Hashem filled the lack although it wasn't a part,
Of the promise that Hashem made at the start.

The third event is that although Yaakov worked both night and day,
The Torah that he learned from his father and in Yeshiva always did stay.
This was a bonus that Hashem gave to him,
The promise only included that Hashem would protect him from harm and sin.

Rashi defines wholeness,
As something which was a bonus.
Therefore Rashi doesn't include the children or Torah study on the journey,
Because they were included in the promise originally.

Our fathers paved the way,
Their stories are a sign and lesson for us today.
We have a promise from the fact that Yaakov arrived whole to the city,
That every Jew will return whole when from exile we will be set free.

It is obvious that to touch a Jew no enemy on earth has the power,
Because Hashem guards us wherever we go at every hour.
But sometimes there is a lack that comes from above, temporarily,
When Moshiach comes every Jew will be whole in these areas three.

When Moshiach comes we will be whole in body and healed completely,
But in exile we experience pain and times that are as difficult as can be.
We must realize that it's a temporary test from above, we are never forsaken,
Our power for self sacrifice, Hashem wants us to awaken.

When Moshiach comes we will be whole in our possessions and money,
The goal of exile is to transform our possessions and make them holy.
The time and money that we invest in refining the world we won't miss,
In the era of Moshiach, the materiality of every Jew will be included in holiness.

When Moshiach comes we will surely be whole in our Torah study,
But even in exile we can be whole in matters of spirituality.
Just like Yaakov didn't forget his learning in Lavan's home,
Our Torah knowledge we are able to retain even when to refine the world we roam.

Into exile our souls were never driven,
Over our souls no kingdom ever had dominion.
The service of exile doesn't touch the inner dimension of the soul,
To be whole in Torah study even in exile is our goal!

May we merit the coming of Moshiach speedily,
When every Jew will be,
Completely whole,
In every aspect of body and soul!
