

WORDS OF WISDOM FROM RABBI YITZI

לרפואה שלימה ליוסף יצחק בן ברכה

PARSHAT VAYISHLACH

Going Undercover For Hashem

In this week's Parsha, Vayishlach, Yaakov is given the name Yisrael, "Your name will no longer be called Yaakov, but Yisrael will be your name."

On this verse, the Talmud says that whoever calls Avraham, "Avram," is going against the command, "Your name will no longer be called Avram." The Talmud asks, if so, one who calls Yisrael, "Yaakov," should be going against the command, "Your name will no longer be called Yaakov," why then are we allowed to call Yisrael, "Yaakov"? The Talmud answers that with Avraham, the Torah no longer calls him Avram, but in Yisrael's case, the Torah continues to call him Yaakov. Therefore, we could continue to call him Yaakov.

It is interesting to note that when we speak of him, we mostly call him Yaakov.

**A FARBRENGEN IS
A TIME WHEN YOUR
ENTIRE BEING CAN
ENJOY CONNECTING
TO G-D.**

must ask, why the Torah continues to call him Yaakov?

It is explained that Yaakov and Yisrael represent two modes of service to

Hashem that every Jew has to do. This is why Yisrael is still called Yaakov, because sometimes we need to be Yaakov, and other times we need to be Yisrael.

Yaakov represents getting Yitzchak's blessings through deception and trickery. Yisrael represents getting Yitzchak's blessings outright, and with our heads held up high.

Yitzchak's blessings were physical blessings, "from the dew of the heavens and the fat of the land." But in order to get them, Rivka and Yaakov went to great lengths to plan a whole undercover operation, to get what was rightfully his. There was a disguise, Yaakov put fur on his arms to feel like his brother Eisav, and there was a costume, he put on Eisav's favorite clothes that he took from Nimrod after he killed him. Then Yaakov carefully chose his words to convince his father that he was Eisav.

What is our approach to the physical needs and corporal wants?

The true purpose of the physical is to reveal and extract the G-dliness that is hidden in the physical object or place. In order to do that, we must use the object or place for a G-dly purpose. Either a mitzvah or in some way for Hashem. For



example, you can eat, sleep, exercise, etc., to be healthy, for your own selfish reasons, or you can do it so that you are healthy to serve Hashem.

This story teaches us that in order to be able to affect the physical, we have to go undercover and use some tactics to uncover the G-dliness that is hidden in the physical. First, you seem to want these things in order to have the pleasure that comes along with them, and because of that, the evil inclination is willing to go along with you. But you have a hidden agenda that only comes through at the end of the undercover operation, that it is really for Hashem. Like the name Yaakov, which is related to the word akava, trickery, we trick the evil inclination to go along with us.

This is one of the ideas of a farbrengen. The evil inclination is willing to go to the farbrengen, because there is food, but once there, the farbrenger talks to the people about getting closer to Hashem.

Then there is the name Yisrael, which is our service to Hashem in an open way, without trickery, and hiding. Like on Shabbos, when eating itself is a mitzvah. There is no need for deception, every bite is a mitzvah, and even enjoying it is a mitzvah. Like the name Yisrael, which is related to the word sherara, to rule, we can do Hashem's wishes outright.

May we be both like Yisrael and like Yaakov, when the time calls for it. This way, we will surely merit to see the coming of Moshiach when it will be "the day (time) that is totally Shabbos," and like the name Yisrael, we will be able to serve Hashem openly, and with our heads held up high. May he come soon.

The time has come.

"Dear Rabbi Yitzi

I recently came across your profile, and I wanted to take a moment to share how deeply inspired I am by your journey and the incredible community you've built around you. Despite the challenges of living with ALS, you embody resilience, purpose, and connection in such a profound way.

Your ability to continue sharing wisdom, fostering unity, and celebrating life's moments with those around you is nothing short of extraordinary. It's a testament to the fact that true purpose and impact know no boundaries. The celebrations, music, and togetherness that surround you are a beautiful reflection of your leadership and the love and inclusion you inspire in others.

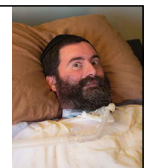
Thank you for showing us all what it means to live with courage, faith, and an unwavering commitment to purpose. Your story reminds me that even in the face of immense challenges, we can still make an incredible impact and bring people together in meaningful ways.

Warm regards,"

- Marija R

RABBI YITZI WOULD LOVE TO HEAR FROM YOU! SEND YOUR MESSAGE TO:
(937) 770-4802 | TORAHFROMMYEYES@GMAIL.COM

Despite facing one of life's most difficult challenges, Rabbi Yitzi Hurwitz continues to spread joy and faith to thousands around the globe. Diagnosed in 2012 with ALS, Rabbi Yitzi is now 95% paralyzed and no longer able to speak or breath on his own. Thanks to the miracle of technology, Rabbi Yitzi continues to spread his wisdom through his eyes, focusing on each and every letter of these Torah articles. Rabbi Yitzi, his wife Dina and their seven children are the Rebbe's Shluchim to Temecula, California.



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· BY PINNY RUBINSTEIN ·

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