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Vol. 11 No. **7** Parshas Vayeitzei 5780 **בס"ד פרשת ויצא תש"פ**

השלך על ה' יהבך [תהלים י"ח ד']

Reb Chaim Meir Yechiel of Maglinitza ZY"A said, "Even if one sees that his Avodoh (service to Hashem) is a burden to Hashem (it does not come on easy), nevertheless, he must throw himself on to Hashem .

Sefer Divrei Torah – Sefer Ohz Tischazek

By the Chasunah of one of the Heiligeh children of Reb Yisroel of Stolin (The Yenuka - *Frankfurter) ZY"A, was sitting with his Mechutin, and the Mechutin was waiting for the Yenuka to start eating. He turned to him and said, "The food shall not get cold, as you will not have any pleasure from it". To which The Frankfurter answered, "Pleasure, we for long already don't have from eating."

Sefer Birkas Aharon

From this story we can learn to apply to our daily lives, not to indulge in the lusts of this world, but to elevate worldly matters to the will and ability to serve Hashem.

*Reb Yisroel the Yenukoh of Stolin is known as the Frankfurter, as thus is the minhag (custom) in Karlin to call the Rebbes on the name of their burial place, ZY"A .

וייראו ויאמר מה נורא המקום הזה אין זה כי אם בית אלוקים וזה שער השמים. [כ"ח י"ז]

Reb Moshe of Kobrin explained as follows. Yaakov Avienu saw that it in his heart it opened a lot of tremor and fear for Hashem in this place. Therefore, he understood that this is the gate to Shomayim (Heaven). - Sefer Toras Avos

והיה ה' לי לאלוקים [כ"ח כ"א]

Vihoya is a language of happiness. The happiness of a Yid must be from the fact that the name of Hashem is an attribute of Rachmo nus (mercy). The Possuk concludes, "He shall be for me Elokim – Almighty". His mercy shall be that it envelopes upon us His Divinity

Reb Moishe Midner - Sefer Toras Avos

ונאספו שמה כל העדרים וגללו את האבן מעל פי הבאר [כ"ט ג']

When the shepherds assembled, they also had the power to remove the stone from the mouth of the well. Only that it says afterwards,

והשיבו את האבן למקומה

They returned the stone to its place... whereas by Yaakov who was a Tzaddik it says,

ויגל את האבן

He removed the stone... And the stone was not returned furthermore to its place .

- Reb Moshe of Kobrin

The above is referring to the "lev ho'even" – stone heart, that the Yetzer Horah tries to clog one's heart to deter him from Avodas Hashem.

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