

6

VAYETZEI

A JERUSALEM JEW IN TIMES SQUARE

*You Want to Make an Impact?
Be Real*

Parsha
Overview
Vayetzei

Jacob leaves his hometown of Be'er Sheva and journeys to Charan. On the way, he encounters "the place" and sleeps there, dreaming of a ladder connecting Heaven and earth, with angels climbing and descending on it; G-d appears and promises that the land upon which he lies will be given to his descendants. In the morning, Jacob raises the stone on which he laid his head as an altar and monument, pledging that it will be made the house of G-d.

In Charan, Jacob stays with and works for his uncle Laban, tending Laban's sheep. Laban agrees to give him his younger daughter, Rachel—whom Jacob loves—in marriage, in return for seven years' labor. But on the wedding night, Laban gives him his elder daughter, Leah, instead—a deception Jacob discovers only in the morning. Jacob marries Rachel, too, a week later, after agreeing to work another seven years for Laban.

Parsha
Overview
Vayetzei

Leah gives birth to six sons— Reuben, Shimon, Levi, Judah, Yissachar and Zebulun—and a daughter, Dinah—while Rachel remains barren. Rachel gives Jacob her handmaid, Bilhah, as a wife to bear children in her stead, and two more sons, Dan and Naftali, are born. Leah does the same with her handmaid, Zilpah, who gives birth to Gad and Asher. Finally, Rachel's prayers are answered and she gives birth to Joseph.

Jacob has now been in Charan for fourteen years, and wishes to return home. But Laban persuades him to remain, now offering him sheep in return for his labor. Jacob prospers, despite Laban's repeated attempts to swindle him. After six years, Jacob leaves Charan in stealth, fearing that Laban would prevent him from leaving with the family and property for which he labored. Laban pursues Jacob, but is warned by G-d in a dream not to harm him. Laban and Jacob make a pact on Mount Gal-Ed, attested to by a pile of stones, and Jacob proceeds to the Holy Land, where he is met by angels.



Universalistic



Particularistic

Question #1

*A divine message to
a worldly audience:
should we be universalistic
or particularistic?*



TEXT

1

Bereishit 28:10

And Jacob left Be'er Sheba,
and he went to Charan.

וַיֵּצֵא יַעֲקֹב מִבְּעַר שִׁבְעַ,
וַיֵּלֶךְ חָרָן:

TEXT

2

Rashi,
Bereishit 11:32

The fierce anger of G-d
in the world.

חרון אף של מקום
בעולם.



Charan



Be'er Sheba

TEXT

3

Isaiah 2:3

For from Zion the Torah will come forth,
and the word of G-d from Jerusalem.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה,
וּדְבַר ה' מִירוּשָׁלַם:



The Torah's message
should come forth
from Zion,

*and not remain
embedded there.*

TEXT

4

The Rebbe,
Rabbi Menachem
Mendel Schneerson,
Sefer Hamaamarim 2,
p. 162

“And Jacob left Be’er Sheba and went to Charan,” refers to the soul’s journey into the body, which is a descent from exalted heights (similar to Be’er Sheba) to a deep pit (similar to Charan).

והענין הוא, דויצא יעקב מבאר
שבע וילך חרנה קאי על
ירידת הנשמה בגוף, שירדה
מאיגרא רמה (באר שבע)
לבירא עמיקתא (חרנה).

Question #2

Yaakov's journey paved the path for our journey.

What tools did Yaakov use to achieve success?





Zion
Jerusalem

*Why does the city
have two names?*



Torah
Word of Hashem

*What do these two
names signify?*

TEXT

5

The Rebbe,
Rabbi Menachem
Mendel Schneerson,
Likutei Sichot 15,
p. 235

Zion, in the context of an identifying mark, points to a manner of divine service that enables us to become a mark of G-dliness. We retain our individuality and do not become utterly null before G-d, but we rework and refine our nature so as to be a mark of G-dliness.

”ציון”, מלשון סימן, איז דער אופן
העבודה פון א אידן דורך וועלכן
ער דערגרייכט צו ווערן א ציון
וסימן פון די ענינים נעלים אין
אלקות למעלה: ער איז נאך
אינעם ציור פון א מציאות און ניט
בתכלית הביטול, אבער זיין
מציאות איז אזוי אויסגעארבעט
(און אויסגעאיידלט) אז זי איז א
סימן אויף די ענינים שלמעלה.



Zion

Independent people.

Like all humans.



Jerusalem

Enamored with G-d.

Completely G-dly.

TEXT

6

Talmud
Tractate Eruvin, 13B

Rabbi Aba said in the name of Shmuel, “For three years the Houses of Shamai and Hillel were in dispute. These said, ‘The halachah is in accordance with our opinion,’ and these said, ‘The halachah is in accordance with our opinion.’”

A divine voice emerged and proclaimed, ‘Both these and those are spoken by the living G-d. However, the halachah is with the House of Hillel.’”

אָמַר רַבִּי אַבָּא אָמַר שְׁמוּאֵל:
שָׁלֹשׁ שָׁנִים נִחְלְקוּ בֵּית שַׁמַּאי
וּבֵית הִלֵּל, הִלְלוּ אוֹמְרִים
”הִלְכָה כְּמוֹתֵנוּ”, וְהִלְלוּ
אוֹמְרִים ”הִלְכָה כְּמוֹתֵנוּ”.

יֵצְאָה בַּת קוֹל וְאָמְרָה: ”אֱלוֹ
וְאֱלוֹ דְּבָרֵי אֱלֹקִים חַיִּים הֵן,
וְהִלְכָה כְּבֵית הִלֵּל”.

TEXT

7

Talmud
Tractate Shabbat,
138B

“Behold, days are approaching,” says G-d, “and I will send forth a hunger in the land—not a hunger for bread and not a thirst for water, but for hearing the words of G-d.” . . .

“The word of G-d” refers to halachah.

“הִנֵּה יָמִים בָּאִים נְאֻם ה'
אֱלֹקִים וְהִשְׁלַחְתִּי רָעֵב
בְּאֶרֶץ, לֹא רָעֵב לֶלֶחֶם וְלֹא
צָמָא לַמַּיִם, כִּי אִם לְשִׁמוּעַ
אֶת דְּבַרִּי ה'” . . .
“דְּבַר ה'” — זֶה הַלְכָּה.



Torah

The back-and-forth.



Word of G-d

The final halachah.

TEXT

8

The Rebbe,
Rabbi Menachem
Mendel Schneerson,
Likutei Sichot 15,
p. 235

Inasmuch as they retain their independence in all things, including their mindset, their take on the Torah is in accordance with their cognitive abilities.

וויבאלד אז ער איז א מציאות,
און במצבו זה – אויך בנוגע צו
זיין שכל – הארעוועט ער צו
פארשטיין תורה, "נעמט" ער
תורה אויך לויט זיינע כוחות
ההבנה וההשגה.

TEXT

9

Rabbi Shalom
Dovber Schneersohn,
Sefer Hamaamarim
5666, p. 406

There are two ways to contemplate a case. One is to understand its respective arguments; the other is to arrive at a proper verdict. In the latter case, we concentrate harder and labor more diligently to understand the arguments accurately and to reach a true verdict. . . .

We are driven by a deeply rooted fear of reaching an inaccurate verdict, G-d forbid. This fear engenders a greater capacity to devote ourselves to the arguments and theories until we arrive at the truth of the matter.

יש בעיון שכלי על ב' אופנים. אם מעיין רק לידע את השכלי לבד, או שנוגע לו בעיקר הפסק דין היוצא מזה, שאז העיון והיגיעה ביותר, לידע את השכלי לאמיתתו ביותר, בכדי שיהיה הפסק דין אמיתי . . .

שהוא בבחינת יראה, שירא מאד לנפשו אולי לא יכוון חס ושלום לאמיתתו של דבר, שזה מוציא כחות חזקים יותר, שנותן נפשו ביותר על עצם הטענות והסברות כו', ועל ידי זה מכוון לאמיתתה של דבר.



“For from *Zion*
the *Torah* will come forth,
Independent mindsets
bring forth many *understandings*.”



and the *word of G-d*
from *Jerusalem*.”

Seeing the *one truth*
comes from *total surrender* to G-d.

TEXT

10

Isaiah 2:3

And many nations will go and say,
“Come, let us ascend to G-d’s
mountain, to the house of Jacob’s
G-d, and let Him teach us His
ways, and we will go in His paths,”
for out of Zion the Torah will come
forth, and the word of G-d from
Jerusalem.

וְהָלְכוּ עַמִּים רַבִּים
וְאָמְרוּ, לָכוּ וְנַעֲלֶה אֶל
הַר ה' אֶל בַּיִת אֱלֹהֵי
יַעֲקֹב, וְיִרְנוּ מִדַּרְכָּיו
וְנִלְכֶה בְּאַרְחֹתָיו, כִּי
מִצִּיּוֹן תֵּצֵא תוֹרָה,
וּדְבַר ה' מִירוּשָׁלַם:

TEXT

11

Maimonides,
Mishneh Torah 8:11

One who accepts the Seven Mitzvot of Noah and is precise in their observance is considered pious among the Gentiles and merits a share in the World to Come. This applies only when one accepts and fulfills them because G-d commanded it in the Torah and informed us through Moses, our teacher, that Noah's descendants were previously commanded to fulfill them.

However, one who fulfills them out of intellectual conviction is not considered pious among the Gentiles and is not among their wise men.

כָּל הַמְקַבֵּל שִׁבְעַת מִצְוֹת וְנִזְהָר
לַעֲשׂוֹתָן — הָרִי זֶה מִחֲסִידֵי
אֲמוֹת הָעוֹלָם, וַיֵּשׁ לוֹ חֵלֶק
לְעוֹלָם הַבָּא. וְהוּא, שִׁיקְבֵּל
אוֹתָן וַיַּעֲשֶׂה אוֹתָן, מִפְּנֵי שִׁצְוָה
בְּהֵן הַקָּדוֹשׁ בְּרוּךְ הוּא בַּתּוֹרָה
וְהוֹדִיעָנוּ עַל יְדֵי מֹשֶׁה רַבֵּנוּ.
שִׁבְנֵי נַח מִקֶּדֶם נִצְטִוּוּ בְּהֵן.
אָבֵל אִם עָשָׂאן מִפְּנֵי הֶכְרַע
הַדַּעַת — אֵין זֶה גֵר תּוֹשֵׁב
וְאֵינוּ מִחֲסִידֵי אֲמוֹת הָעוֹלָם
וְלֹא מִחֲכָמֵיהֶם.



Zion Jews

*Inspire the nations to study the
Noahide laws to understand them.*



Jerusalem Jews

*Inspire an observance of Noahide
laws as the word of G-d.*

TEXT 12

Bereishit 31:36–41

36. Jacob was annoyed and quarreled with Laban. He said to him, “What is my transgression, what is my sin, why have you pursued me?”

37. You rifled through all my possessions; if you found any of your belongings, place it before my kinsmen and yours, and let them decide between us.

38. “I have now been with you for twenty years, your ewes and she-goats have not aborted, neither have I eaten the rams of your flocks.

39. I have not presented you with mangled livestock, [and when that occurred] I suffered its loss—from my hand you demanded what was stolen by day and what was stolen at night.

40. “I was [in the field] by day when the heat consumed me and the frost at night, and my sleep wandered from my eyes.

41. This is twenty years that I have spent in your house. I served you fourteen years for your two daughters and six years for your animals, and you changed my wages tens of times.”

לו. וַיַּחַר לַיַּעֲקֹב וַיַּרְבּ בְּלָבָן. וַיַּעַן יַעֲקֹב
וַיֹּאמֶר לְלָבָן, מַה פְּשָׁעִי מִה חֲטָאתִי כִּי
דַלְקַתְּ אַחֲרָי:

לז. כִּי מִשְׁשַׁתְּ אֶת כָּל כְּלִי, מִה מִצְאָתְךָ
מִכָּל כְּלִי בֵּיתְךָ, שִׁים כֹּה נֶגֶד אַחֵי וְאַחֵיךָ,
וַיִּזְכִּיחוּ בֵּין שְׁנֵינוּ:

לח. זֶה עֲשָׂרִים שָׁנָה אֲנֹכִי עִמָּךְ, רְחֵלֶיךָ
וְעֶזְרָה לֹא נִשְׁכְּלוּ וְאֵילִי צֹאנְךָ לֹא אָכַלְתִּי:

לט. טָרַפָּה לֹא הִבֵּאתִי אֵלֶיךָ, אֲנֹכִי
אֲחֻטָּנָה מִיָּדִי תִּבְקַשְׁנָה, גִּנְבֹתִי יוֹם
וְגִנְבֹתִי לַיְלָה:

מ. הִיִּיתִי בַיּוֹם אֲכַלְנִי חֶרֶב וְקָרַח בַּלַּיְלָה,
וַתֵּדַד שְׁנָתִי מֵעֵינָי:

מא. זֶה לִי עֲשָׂרִים שָׁנָה בְּבֵיתְךָ, עַבְדְּתֶיךָ
אַרְבַּע עֶשְׂרֵה שָׁנָה בְּשֵׂתִי בְּנֹתֶיךָ וְשֵׁשׁ
שָׁנִים בְּצֹאנְךָ, וַתַּחֲלֶף אֶת מִשְׁכָּרְתִּי
עֶשְׂרֵת מַנִּים:

TEXT

13

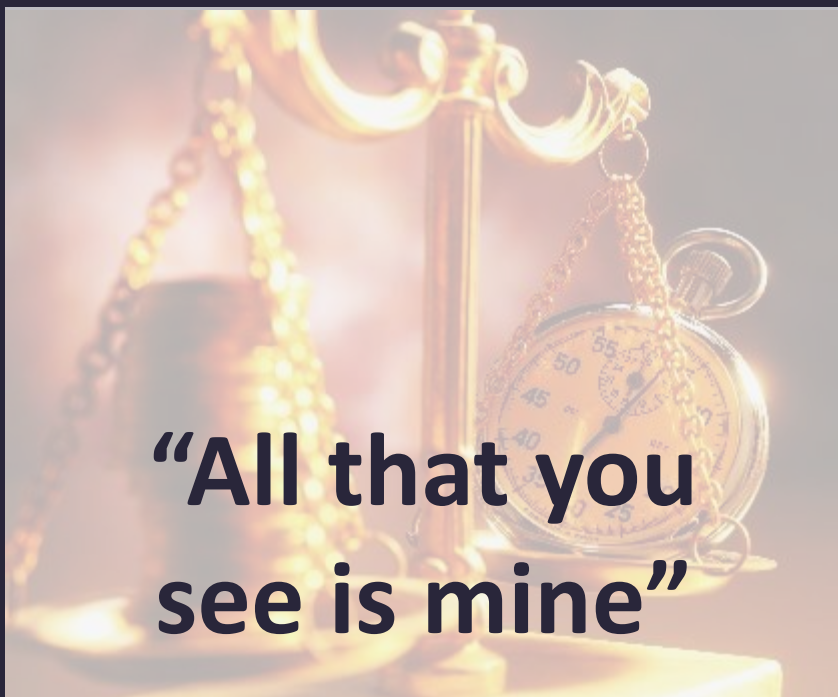
Bereishit 31:43–44

43. Laban answered and said to Jacob, “The daughters are my daughters, the sons are my sons, the animals are my animals, and all that you see is mine. Now, what would I do to these daughters of mine today, or to their children, whom they have borne?”

44. “So now, come, let us form a covenant, you and I, and may He be a witness between me and you.”

מג. וַיַּעַן לָבָן וַיֹּאמֶר אֶל
יַעֲקֹב, הַבָּנוֹת בְּנֹתַי, וְהַבָּנִים
בְּנֵי, וְהַצֹּאן צֹאנִי, וְכֹל אֲשֶׁר
אַתָּה רֹאֶה לִי הוּא. וְלִבְנֹתַי,
מָה אֶעֱשֶׂה לְאֵלֶּה הַיּוֹם, אוֹ
לְבָנֵיהֶן אֲשֶׁר יִלְדוּ:

מד. וַעֲתָה לְכֶה נִכְרְתָה
בְּרִית אֲנִי וְאַתָּה, וְהָיָה לְעֵד
בֵּינִי וּבֵינְךָ:



**“All that you
see is mine”**

Honesty

Zion Jew



**“Let us form a
covenant”**

Dedication

Jerusalem Jew

TEXT

14

The Rebbe,
Rabbi Menachem
Mendel Schneerson,
Likutei Sichot 3,
p. 791

Jacob didn't risk his life to protect Laban's herds. He risked his life to bring holiness to Laban's lowly environment. Jacob felt incapable of transforming Charan into a holy place. He knew that his only path to success was to submit fully to G-d and to rely on G-d completely.

It is only because he submitted to G-d with complete trust and dependence [to the point of self-sacrifice] that G-d enabled him to transform and sanctify Laban's lowly environment.

Through his tireless efforts [in the fields], Jacob demonstrated that G-d is the ruler of Heaven and earth. Not only does G-d rule over the heavenly realm such as the Torah that Jacob had studied in the academy, but also over earthly matters such as the affairs of Charan that anger G-d and the world of Laban the swindler.

דאס איז זיכער, אז בכדי צו היטן צאן לבן וואלט זיך יעקב ניט מוסר נפש געווען, נאר ער האט עס געטאן צוליב מברר זיין די ניצוצות הקדושה וואס געפינען זיך ביי לבן'ען. . . ער האט געפילט, אז מיט אייגענע כוחות קען מען גארניט אויפטאן, און נאר "מאין", דורך דעם וואס ער איז אינגאנצן בטל — "יבוא עזרי", וועט ער געהאלפן ווערן.

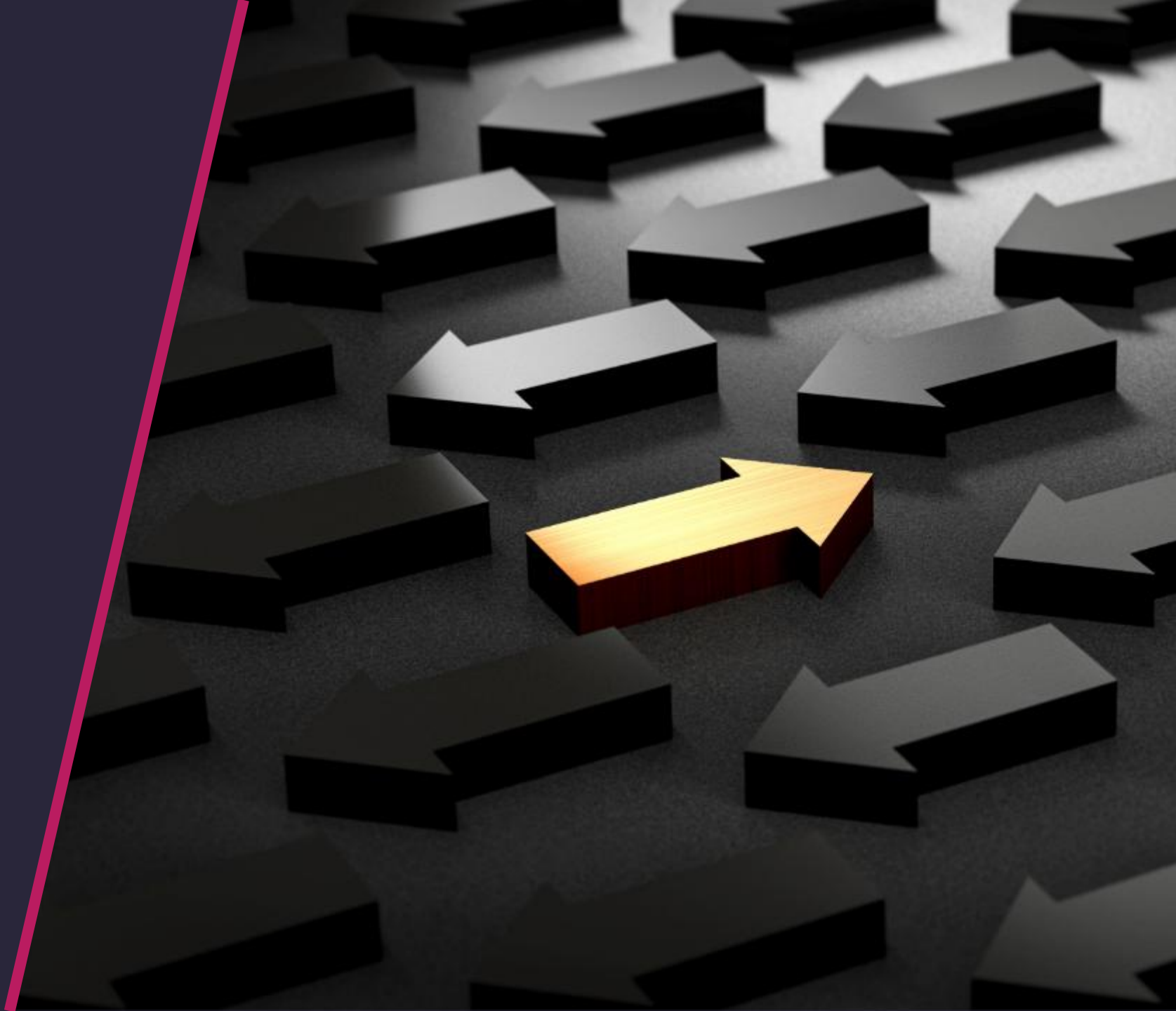
ווייל ער האט זיך פארלאזט נאר אויף דעם אויבערשטן, "עזרי מעם ה'" — איז אים נמשך געווארן דער עזר, די הילף פון דעם אויבערשטן, און דאס האט אים געגעבן די כוחות צו מברר זיין די ניצוצות וואס ביי לבן'ען.

ווייל ער האט מגלה געווען אין דער ארבעט אז דער אויבערשטער איז "עושה שמים וארץ", ער איז דער בעל הבית און גיט כח סיי אין עניני "שמים" (תורה, וואס יעקב האט געלערנט בבית עבר), סיי אין עניני "ארץ", אין די נידעריקע ענינים פון חרן ("חרון אף של מקום בעולם"), אין דער וועלט פון לבן הארמי.

Answer #1

A divine message to a worldly audience. How?

Showing the world our authentic Jewish selves opens them up to the divine message.



Answer #2

What tools did Yaakov use to achieve success?

The best success comes from being particular about who we are.



Next Week

Vayishlach



**SUMMON UP ALL YOUR
RESOURCES AND WIN THE WAR**

*Lessons from Frederick the Great on
How to Be the Best Version of Yourself*

