

Torah Cycle 2018-19

Parshah: Vayeitzei

(Genesis 28:10 – 32:3)

Outline of *Vayeitzei*

- Ch.28 – Jacob's dream of the ladder
- Ch.29 – Jacob meets Rachel & Laban
A horrible honeymoon
- Ch.30 – Jacob sires 11 sons
Jacob & Laban strike a bargain
- Ch.31 – Jacob & his family leave Laban
Jacob & Laban make a covenant

what I have spoken about you."

¹⁶ Jacob awoke from his sleep and said, "Surely **HASHEM** is present in this place and I did not know!" ¹⁷ And he became frightened and said, "How awesome is this place! This is none other than the abode of God and this is the gate of the heavens!" ¹⁸ Jacob arose early in the morning and took the stone that he placed around his head and set it up as a pillar; and he poured oil on its top. ¹⁹ And he named that place Beth-el; however, Luz was the city's name originally.

²⁰ Then Jacob took a vow, saying, "If God will be with me, will guard me on this way that I am going; will give me bread to eat and clothes to wear; ²¹ and I return in peace to my father's house, and **HASHEM** will be a God to me — ²² then this stone which I have set up as a pillar shall become a house of God, and whatever You will give me, I shall repeatedly tithe it to You."

²⁹ So Jacob lifted his feet, and went toward the land of the easterners. ² He looked, and behold — a well in the field! And behold! three flocks of sheep lay there beside it, for

sponds to the earthly Temple, so that Jacob was at the place that is the most propitious for prayer and service (Rashi).

²⁰ Then Jacob took a vow, saying. The word *vayetzai* usually means that the statement was to be repeated to others, but in this case there was no one to whom Jacob could have repeated his vow. Accordingly, the Midrash derives that Jacob was "speaking" to future generations, as it were. He meant to set an example that in time of danger or distress, one should vow to perform good deeds, which will be a source of merit to rescue one from trouble.

²¹ Bread to eat and clothes to wear. The "if" does not imply doubt that God would keep His word. Rather, Jacob feared that he might sin and forfeit his right to God's protection (Ramban).

²² I shall repeatedly tithe it to You. Jacob's tithe included not only a tenth of earnings, but also his pledge to dedicate a tenth of his children to God's service. Specifically, this was the tribe of Levi, which was consecrated to serve God, and to whom Jacob imparted the esoteric teachings and wisdom of the Torah (Bereishis Rabba 70:7).

A Cuthene argued that since Jacob had twelve sons, he did not give a full tenth of his children to God. R. Meir replied that since Ephraim and Manasseh were considered Jacob's (48:5), Jacob had fourteen children. Since the firstborn son of each wife was consecrated in any case, ten sons remained — so that an exact tenth of Jacob's available sons — Levi — was dedicated to God's service.

That Jacob eventually set aside a tithe from his possessions is mentioned by Rashi in 32:14 and Ibn Ezra in 35:14. R. Moshe Feinstein stated that a Jew should tithe not only his possessions, but also his time, by contributing time to the service of worthy causes.

29.

1-12. Jacob meets Rachel at the well.

Again, a well becomes the place where a mate is found for a major figure in Jewish history. At a well, Eliezer found Rebecca, and later Moses met Zipporah at a well. Also, as the stories of Abraham and Isaac have shown, wells were important in symbolic ways. Commentators note that wisdom is symbolized by the water below the ground; it is buried and hidden, but it is accessible to those who understand that it is vital to life and worthy of the intense effort needed to bring it to the surface. Women, too, represent wisdom: *Wisdom of women builds her home* (Proverbs 14:1), as when Abraham hesitated to send away Hagar and Ishmael at Sarah's insistence and God told him to do everything she asked of him (21:12). It is understandable, therefore, that the human symbols of wisdom were associated with the earthly symbols of wisdom.

¹ So Jacob lifted his feet. At the good tidings of the prophecy assuring him of God's protection, his heart lifted his feet and he felt very light as he continued on his way (Rashi).

² The easterners. The reference is to Abraham's ancestral home — Aram and Ur Kasdim, the regions east of Eretz Yisrael.

² Behold, a well... The Torah narrates this incident at length to illustrate how those who trust in God shall renew their strength (Isaiah 40:31). For though Jacob was weary from his long journey, he was able to roll away the stone unassisted, a task that usually required the combined

Aramaic

ב / כט / טו

פרשת ויצא

ספר בראשית / 146

ות דמללית לה: ^{טו} ואתער יעקב משנתה ואמר בקושטא (אית) יקרא דין שרי באתרא תרין ואנא לא הויתני ידע: יודחיל ואמר מה דחילו אתרא תרין לית דין אטר הדיוט אלהן אטר דרעא בה מן קדם יי ודין תרע קבל שמיא: יי ואקדים יעקב בצפרא ונסיב ית אבנא די שוי אסדוהי ושוי יתה קמא ואריק משתא על רישה: יי ויקרא ית שמא דאתרא הווא בית אל וברם לזו שמא דקרתא בקושימא: נוקיים יעקב קים למימר אם יהא מימרא דין בסערי ויטרנני בארמא תרין ית אנא אול ויתן לי לחמא (ניא לחם) למיכל וכסו למלכש: כא ואיתוב בשלם לבית אבא ויהא מימרא דין לי לאלהא: ככ ואבנא הקדא קדם יי וכל די תתן לי חד מן עשרא אפרשנה קדמך: א ונטל יעקב רגליו ויחזק ויהא בירא בחקלא ויהא תמן תלתא ערין דען רבעין עלה ארי

את אשר-דברתי לה: וייקץ יעקב משנתו ויאמר אכן יש יהוה במקום הזה ואנכי לא ידעתי: ויאמר מה-נורא המקום הזה אין זה פי אם-בית אלהים וזה שער השמים: וישכם יעקב בבקר ויקח את-האבן אשר-שם מראשתי וישם אתה מצבה ויצק שמן על-ראשה: ויקרא את-שם-המקום ההוא בית-אל ואולם לזו שם-העיר לראשונה: וידר יעקב נדר לאמר אם-יהיה אלהים עמדי ושמרני בדרך הזה אשר אנכי הולך ונתן-לי לחם לאכל ובגד ללבוש: ושבתי בשלום אל-בית אבי והיה יהוה לי לאלהים: והאבן הזאת אשר-שמתי מצבה יהיה בית אלהים וכל אשר תתן-לי עשר אעשרנו לה: וישא יעקב רגליו וילך ארצה בני-קדם: וירא והנה באר בשדה והנה שם שלשה עדרים-צאן רבצים עליה בי

ר"י

יעקב לא דבר קודם לזו (טו) ואבנא לא דרעא. איתער יעקב וישם יתה קמא ויקרא דין שרי באתרא תרין ואנא לא הויתני ידע: יודחיל ואמר מה דחילו אתרא תרין לית דין אטר הדיוט אלהן אטר דרעא בה מן קדם יי ודין תרע קבל שמיא: יי ואקדים יעקב בצפרא ונסיב ית אבנא די שוי אסדוהי ושוי יתה קמא ואריק משתא על רישה: יי ויקרא ית שמא דאתרא הווא בית אל וברם לזו שמא דקרתא בקושימא: נוקיים יעקב קים למימר אם יהא מימרא דין בסערי ויטרנני בארמא תרין ית אנא אול ויתן לי לחמא (ניא לחם) למיכל וכסו למלכש: כא ואיתוב בשלם לבית אבא ויהא מימרא דין לי לאלהא: ככ ואבנא הקדא קדם יי וכל די תתן לי חד מן עשרא אפרשנה קדמך: א ונטל יעקב רגליו ויחזק ויהא בירא בחקלא ויהא תמן תלתא ערין דען רבעין עלה ארי

ward, eastward, northward, and southward. As the Sages have taught, God's future salvation will come only after Israel has experienced much degradation. [See Overview to AntScroll Daniel.]

¹⁵ What I have spoken about you. "Do not fear Esau or Laban, because I am with you and will not leave you until I have completed what I promised regarding you. I promised Abraham to give this land to his offspring (12:7), but it is only through you — not through Esau — that this promise will be fulfilled" (Rashi).

¹⁶ Jacob awoke. He understood clearly that his dream was a prophecy, for when prophets are shown a vision, they recognize it to be a communication from God (Moreh Neuchim).

¹⁷ In this place. Since Jacob had experienced a prophecy without having prepared himself for it, he realized that the place was so holy that it was conducive to prophecy (Sforno). He bemoaned that he had not known this, or he would not have dared sleep there (Rashi). Alternatively, had he known, he would have prepared himself so that he could have had the vision even while awake (Or HaChaim).

¹⁸ The abode of God. This is not an ordinary place, but a sanctuary of God's Name, a place suitable for prayer (Targum Yonasan). Furthermore, it is the gate of the heavens, meaning that it is the site from which man's prayers go up to God. Midrashically, the Heavenly Temple corre-

ב / כט / טו

פרשת ויצא

ספר בראשית / 146

ות דמללית לה: ^{טו} ואתער יעקב משנתה ואמר בקושטא (אית) יקרא דין שרי באתרא תרין ואנא לא הויתני ידע: יודחיל ואמר מה דחילו אתרא תרין לית דין אטר הדיוט אלהן אטר דרעא בה מן קדם יי ודין תרע קבל שמיא: יי ואקדים יעקב בצפרא ונסיב ית אבנא די שוי אסדוהי ושוי יתה קמא ואריק משתא על רישה: יי ויקרא ית שמא דאתרא הווא בית אל וברם לזו שמא דקרתא בקושימא: נוקיים יעקב קים למימר אם יהא מימרא דין בסערי ויטרנני בארמא תרין ית אנא אול ויתן לי לחמא (ניא לחם) למיכל וכסו למלכש: כא ואיתוב בשלם לבית אבא ויהא מימרא דין לי לאלהא: ככ ואבנא הקדא קדם יי וכל די תתן לי חד מן עשרא אפרשנה קדמך: א ונטל יעקב רגליו ויחזק ויהא בירא בחקלא ויהא תמן תלתא ערין דען רבעין עלה ארי

את אשר-דברתי לה: וייקץ יעקב משנתו ויאמר אכן יש יהוה במקום הזה ואנכי לא ידעתי: ויאמר מה-נורא המקום הזה אין זה פי אם-בית אלהים וזה שער השמים: וישכם יעקב בבקר ויקח את-האבן אשר-שם מראשתי וישם אתה מצבה ויצק שמן על-ראשה: ויקרא את-שם-המקום ההוא בית-אל ואולם לזו שם-העיר לראשונה: וידר יעקב נדר לאמר אם-יהיה אלהים עמדי ושמרני בדרך הזה אשר אנכי הולך ונתן-לי לחם לאכל ובגד ללבוש: ושבתי בשלום אל-בית אבי והיה יהוה לי לאלהים: והאבן הזאת אשר-שמתי מצבה יהיה בית אלהים וכל אשר תתן-לי עשר אעשרנו לה: וישא יעקב רגליו וילך ארצה בני-קדם: וירא והנה באר בשדה והנה שם שלשה עדרים-צאן רבצים עליה בי

Jacob's EAO

2x - 1, 2

מִמְרָא
(Memra)
“Word”

Genesis 3:8 They heard the voice of Adonai Elohim walking in the garden ...



Genesis 3:8 They heard the voice of מִמְרָא Elohim walking in the garden ...

Genesis 9:17 And God said to Noah, “This is the sign of the covenant which I have established between My מִמְרָא and all flesh that is on the earth.”

Genesis 15:6 Then he believed in the מִמְרָא and He reckoned it to him as righteousness.

Genesis 17:7 “I will establish My covenant between My **מִימְרָא** and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you.”

Genesis 28:20 Then Jacob made a vow, saying, “If **מִימְרָא** will be with me and will keep me on this journey that I take, and will give me food to eat and garments to wear...”

John 1:1

In the beginning was **the Word**, and **the Word** was with God, and the Word was God.

John 1:51

And He said to him, “Truly, truly, I say to you, you will see the heavens opened and the angels of God ascending and descending on the Son of Man.”

Genesis 28:5

Then Isaac sent Jacob away, and he went to Paddan-Aram to **Laban**, son of Bethuel the Aramean, the brother of Rebekah, the mother of Jacob and Esau.

"white"

לבן = נבל
Laban "fool"

"Elevated"

ארם = מרא
Aram "to be rebellious"

"white"

Laban

לבן

"Red"

Edom

עֵדוֹם

אל
"GOD"

LEAH

- 1 **Reuben** (ראובן) “*See, a son*”
- 2 **Simeon** (שמעון) “*Hearing*”
- 3 **Levi** (לוי) “*United*”
- 4 **Judah** (יהודה) “*He will be praised*”

BILHAH (Rachel's maid)

5 **Dan** (דן) “*Judge*”

6 **Naphtali** (נפתלי) “*My wrestling*”

ZILPAH (Leah's maid)

7 **Gad** (גד) “*Good fortune*”

8 **Asher** (אשר) “*Happy*”

9 **Issachar** (יששכר) “*Reward*”

10 **Zebulun** (זבולון) “*Dwelling/Honor*”

RACHEL

11 **Joseph** (יוסף) “*He shall add*”

Jacob prepares to leave Laban

12 **Benjamin** (בנימין) “*Son of the right*”

Genesis 30:23-24

So she conceived and bore a son and said, “God has **taken away** [אָסאַ] my reproach.” She named him **Joseph** [יוסף], saying, “May Adonai **add** [אַסאַ] to me another son.”

“taken away” [אָסאַ]
“add” [אַסאַ]
Joseph [יוסף]

} “Gather”

Psalms 27:10

For my father and my mother have forsaken me, but Adonai **will gather me in** [אַסַפֵּנִי].

Genesis 30:23-24

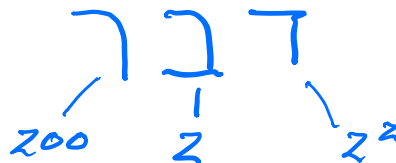
So she conceived and bore a son and said, “God has **gathered away** my reproach.” She named him **Gathering**, saying, “May Adonai **gather** to me another son.”

John 1:29

The next day he saw Yeshua coming to him and said, "Behold, the Lamb of God who takes away the sin of the world!"

1 John 3:5

You know that He appeared in order to take away sins, and in Him there is no sin.



Hebrews 2:10-13

For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. For both He who sanctifies and those who are sanctified are all from one *Father*; for which reason He is not ashamed to call them brethren, saying, "I WILL PROCLAIM YOUR NAME TO MY BRETHREN, IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE." And again, "I WILL PUT MY TRUST IN HIM." And again, "BEHOLD, I AND THE CHILDREN WHOM GOD HAS GIVEN ME."