

RABBI ZIEGLER - VAYEITZEI 5780

ACCORDING TO RAMBAN ,ONE SET OF ANGELS ascended to HEAVEN TO ASK HASHEM IF THEY HAD ANY ADDITIONAL RESPONSIBILITIES,ONCE THEY FINISHED ACCOMPANYING YAAKOV TO THE BORDER. HASHEM HAS AN EXPECTATION FOR EACH PERSON THAT HE CREATES. EVERYONE HAS NATURAL TALENTS. THE MALACHIM GO UP AND REPORT TO HASHEM IF WE HAVE GROWN AS BNEI TORAH, TALMIDEI CHACHAMIM OR AS BENEFICIAL MEMBERS OF SOCIETY. SO THE MALACHIM ESCORT US AND REPORT TO HASHEM. I TOO, AS A CHOLEH MUST HAVE ESCORTS –BUT FOR A DIFFERENT REASON

“*VAYEITZEI* YAAKOV MI’B’EIR SHEVA *VA’YELECH* CHARANA” (28:10).
And Yaakov went out of B’eir Sheva and he went to or towards Charan.

IN the Torah HA’KEDOSHA there are no redundancies. If the Torah had only written that Yaakov went to or towards Charan we obviously would have known that he left B’eir Sheva, so why does Torah have to even mention it?
Rashi was already bothered with this question - and he offers an answer along the lines of Drush.

Rav Soloveitchik had a novel and unique approach to understanding these words. The Rav noted that throughout Tenach (Bible), the words Vayetzei (Tzei) and Vayelech (Lech) have a specific connotation.
When the Torah describes someone going out of a place, Vayetzei, it refers to someone leaving from a place he doesn’t want to remain any longer. He leaves either for economic reasons, health or social reasons, but the bottom line is, he has to, or wants to get out of there as soon as possible. It doesn’t matter where he is heading for, as long as he leaves from the place he was at until now.
Vayelech- is referring and directing us to a destination. The person wants to be in the new location that he is heading for. That is the reason for his departure.

Yaakov Aveinu left B’eir Sheva at the urging of his mother, Rivka. Rivka became aware of Eisav’s intention to kill Yaakov. See Pasuk 41 Ch 27, (parshat Toldot) “as soon as the days of mourning for my father (Yitzchok) draws near I will kill my brother Yaakov”. Rivka feared that Eisav’s hatred for Yaakov was so intense that he might be provoked to killing Yaakov even while Yitzchok was still alive. So Rivka devised a plan in which to get Yaakov out of the house, as soon as possible. She approaches Yitzchok and suggests that he should do something to help Yaakov find a proper shidduch (27:46). Having heard those words Yitzchok immediately instructs Yaakov to leave B’eir Sheva and go to the house of his father-in-law, Betuel, to find his shidduch.

The Rav then analyzed. Marrying off a son is the task of a father, as the Baraita states, (Kiddushin 29a) “A father is obligated with respect to his son to...take a wife for him”. Thus, Rivka, the mother, could not send Yaakov to Charan for purpose of finding a wife, for that is the responsibility of the father. However, to save Yaakov’s life that is the role of either or both parents, so getting Yaakov out of the house was indeed within the realm of her responsibility.

Now we can understand the first pasuk of our parsha. Vayeitzei – Yaakov departed from his house in B’er Sheva, to save his life, at the request of his mother, so he was in fulfillment of Kibbud Ha’eim (honoring his mother’s request). Vayeilech – Yaakov went to Charan, to find a suitable mate, at the request of his father, in fulfillment of Kibbud Ha’av (honoring his fathers’ request).

Shabbat Shalom-from ELAZAR, ISRAEL-

Hopefully, in about a week or two we will be back home in Yerushalayim
Rabbi Aharon Ziegler

QUESTIONS ON PARASHAT VAYEITZEI:

1- “VA’YEITZEI”- Yaakov went out of B’er Sheva and “Va’yelech” and he went towards Charan.(28:10). Why is it necessary to state “he went out of B’er Sheva”. Certainly, if he went towards Charan he must have gone out of B’er Sheva. ??

2- In 29:35, Leah names her 4th child “Yehuda” , saying, “This time let me gratefully thank HaShem. Why the special need to thank HaShem for the fourth child and not the others?

3-The gemara Ketuvot (50a) brings a source for not spending more than 20% of income on “Tzedaka”, from a posuk in our parasha. What pasuk is that??

4-Rambam writes [Hilchot Sechivot 13:17] that a worker, or employee must work for his employer with all his strength and energy. Where, in our parasha is his source?

5-We cannot do Mitzvot “on condition”. That is, we cannot say to HaShem, I will do this Mitzvah IF you grant me this or this. Mitzvot must be done unconditionally. Except for ONE Mitzva; we ARE allowed to make it conitional. Which Mitzva is that? From where do we learn this idea?

6-BONUS-A famous poem, “The New Colossus” which is inscribed on the Statue of Liberty-was written by a Jew. Who was that Jew??