



## *Parshas Vayitzei 2019, legacy building*

*This week's Parsha Perspective is dedicated to Shlomo Ben Edward and Yosef Ben Zev Wolf. May their souls be uplifted and their memories a blessing.*

*This week's Parsha Perspective is in honor of Sasson Betzalel ben Batya and Sapir Bas Ariela. May they have a quick and complete recovery.*

Our Parsha begins with Yaakov leaving Beer Sheva and heading to Charan to run away from Esav and find a wife. On his way, he rested overnight in the future home of the Beis Hamikdash, Mt. Moriah. He dreamt of a ladder reaching heaven with angels ascending and descending it during the night.

Then, G-d appeared and informed Yaakov that He would give this very land to his descendants and safeguard him until he returned to Cana'an. The following day, Yaakov woke up and recognized the holiness of this mountain and named it ***Beis E-l*** ("***the house of G-d***").

When Yaakov arrived in Charan, he saw Rachel, Lavan's younger daughter by the city well with her father's sheep. However, a large rock blocked access to the well's opening, so Yaakov single-handedly rolled off the massive rock that sat atop the well and gave water to the sheep.

Rachel told her father that his nephew had just come to town, and Lavan went out to greet Yaakov and invited him to stay in his house as long as he needed it. Lavan also offered Yakkov the job of tending to his cattle and asked him what he would like as payment.

Yaakov answered him that he wished to marry his youngest daughter, Rachel. Lavan replied that he must work seven years in exchange for her hand in marriage. After his seven years of work were completed, Lavan arranged a wedding but switched his daughters, giving Leah instead of Rachel.

When Yakkov realized what had happened the next morning, it was already too late, so he worked for another seven years to marry Rachel. Our has Parsha the births of eleven of the twelve children of Yaakov, Leah gave birth to Reuven, Shimon, Levi, Yeudah, Yssachar, and Zevulun. Zilpah, Leah's maidservant, gave birth to Gad and Asher. Rachel gave birth to Yosef, and her maidservant Bilhah gave birth to Dan and Naftali.

A question comes to mind: The Pasuk at the beginning of the Parsha says(28:10), "*Vayetze Ya'akov mi-Be'er Shava Vayelech Charanah*" — "*Yaakov left Beer Sheva and went toward Charan.*" Rashi quotes the Midrash Rabbah (68:6) that why the Pasuk says both "*Vayetze—he left*" and "*Vayelech— he went*" is to teach us that when a righteous person departs from a city, their holiness leaves as well.

This is why the Pasuk says that he left and went. However, Yaakov left his parent's home, meaning that Yitzchak and Rivkah, who were extremely righteous, were still in Be'er Shava. So how can the Pasuk say that the holiness left the city?!

One of the many answers is that Yitzchak and Rivkah did not actually live in Be'er Sheva; they lived in the city of Chevron. So when Yaakov left town, his holiness went with him; therefore, writing "*Vayetze—he left* is befitting."

As the Midrash explains, when a Tzaddik is in the city, he is its splendor and beauty. So when he leaves from there, its glory and beauty have also departed.

However, the deeper and more profound explanation is that when it says "*Vayetzei - he left,*" it doesn't mean just that physically or spiritually, but rather also mentally and emotionally. When Yaakov departed Be'er Sheva, he entered

a new phase of life, the family-building phase. Ya'akov's goal changed from developing himself to building his family and the Jewish people.

Furthermore, the Torah's spotlight also changed; it focused on Yitzchak and Rivkah to Ya'akov and his family. We see this because the Torah only mentions Yitzchak one more time and does not even tell us that Rivkah passed away. Instead, we learn about her passing through a hint in Parshas Vayishlach (35:8) when Ya'akov buried Devorah, Rivkah's wet-nurse, in Beis Kel.

It is understandable why the Pasuk says both "*Vayeitzei—he left*" and "*Vayelech—he went*," because both the Torah and Ya'akov Avinu have closed a stage and entered a new one.

Ya'akov closed the chapter of living at home and being under his parents' auspices to create his family and legacy. The Torah also changes its spotlight from being on Yitzchak and Rivkah to Ya'akov and his family.

In our daily lives, it is imperative that we understand that we must give space and opportunity for people to grow. Whether it be our friends, employees, or even children, we must provide them the freedom and confidence to advance and succeed in all aspects of their lives.

When they know that we believe in them, it will boost their resolve and give them the courage to tackle the unknown and hopefully be successful beyond the wildest expectations.

***“It is easier to believe in yourself after  
someone has believed in you first.”***

*Have an inspirational Shabbos,  
Rabbi Sholom Yemini*