



PARASHAT VAYEITZEI

על ידי החלום אפשר להכיר את האדם

כתוב בפסוק (כח:יב-יג) "ויחלם והנה סלם מצב ארצה וראשו מגיע שמימה וכו' והנה ה' נצב עליו". על ידי החלום אפשר להכיר את האדם, שאין אדם רואה אלא מהרהורי לבו. יעקב רואה בחלום סולם "וראשו מגיע שמימה", "והנה ה' נצב עליו". ופרעה רואה בחלום "שבע פרות יפות מראה". (עיטורי תורה)

Never Despair

The Pasuk in this week's Parashah states (28:11): And he (Yaakov) encountered the place and spent the night there because the sun had set". The Gemara tells us that the words "And he (Yaakov) encountered the place" teaches us that Yaakov prayed Arvit. Commentators explain that this teaches us that even if a person is at the lowest point and in darkness, he should not despair, but should gather whatever strength he has left and should pray. After all, here Yaakov was running away from Eisav, in great distress, and everything seemed to be dark around him, but nevertheless he was composed enough to pray.

When There is Unity There is no Jealousy

In this week's Parashah we read the famous story of Yaakov running to Charan. On the way the sun sets and he is forced to stay overnight on Mount Moriah. The Pasuk tells us that he took from the stones of the place which he arranged around his head, and lay down to go to sleep. The Sages teach us that he took twelve stones. The stones began quarreling, each one saying, "upon me shall this righteous man rest his head." At that point Hashem combined them all into one stone. One can still ask: What did Hashem accomplish by merging all the stones into one? After all Yaakov could still only rest his head on one small portion of the large stone, and the former stones could still quarrel as to where Yaakov should place his head? The answer is, when there is unity there is no jealousy.

The Proper Way to Get Someone to Do Something

Towards the end of the Parashah, the Torah tells us that "Yaakov saw the face of Lavan, and it was not like it was yesterday and the day before" [31:2]. Yaakov saw the way in which Lavan was treating him and recognized that things were not the same. Hashem appeared to Yaakov and told him that it is time to pick up his family and return to the land of his fathers' [31:3]. Yaakov then called his family out into the field and began an extensive monologue with his wives explaining why it was important for them to leave. After the long list of explanations of why they should go, the wives agreed that they should leave. The question is asked: If Hashem

appeared to any one of us and told us "It is time to leave your city," "it is time to change your job," - we would gather our families, tell them of our message from Hashem, and act upon it. We would not start a whole series of rationalizations: "Things are not the way they used to be, times are tough, we have to think about making changes." Hashem gave us an order; that settles it. The Shilah HaKodesh provides an interesting insight regarding this question. "When a person wants something from his family -- spouse or children -- it is better not to compel them to do it, even if he has the ability to force them." In other words, even if one has the means to dictate in absolute terms "This is the way it is going to be," the Shilah says this is not the way to run one's household. Rather, a person should try to convince them of the logic of what he wants in order that they will be motivated to come to the same conclusion themselves. This is far better than compelling them to do something against their will. The proof, says the Shilah, is Yaakov's lengthy discussion with his wives. Yaakov justified the need to leave Lavan (despite the fact that this was also G-d's command) -- in order that they agree willingly with this plan of action. (Rabbi Y. Frand)