

28:10 "ויצא יעקב מבאר שבע, וילך חרנה"

"And Yaakov departed from Be'er Sheva and went to Charan." Why does the Torah tell us that Yaakov departed from Be'er Sheva and went to Charan, when the Torah already told us in the previous Parshah, "וישמע יעקב אל אביו ואל אמו וילך פדנה ארם" – that he listened to his parents, and left his parents home? Even if there is reason for telling us again that he left, to teach us something, why the need to repeat that he went to Charan? The following Divrei Torah will expound on this topic and support the P'shat offered in the closing paragraph.

בראשית רבה – 68:7 – "מבאר שבע" – When the Posuk says that Yaakov left, "מבאר שבע" – R' Yudan said Yaakov departed from the, "well of the oath," saying: Let me depart so that Avimelech should not confront me and demand: "Swear to me a peace treaty just as your grandfather Avrohom swore to me." That would cause me to delay the happiness of my descendants for seven generations. (Avrohom swore an oath to Avimelech not to harm Avimelech's descendants for seven generations. Because of this oath, there needed to be seven generations before Klal Yisroel, under the leadership of Yehoshua, could fight the Plishtim and conquer the Land of Eretz Yisroel. Had Yaakov Avinu made that same oath, he would have had to wait seven generations from his time – which would delay Klal Yisroel going into the Land of Eretz Yisroel by two generations). R' Huna said: The Posuk means that Yaakov left, "from the well of the birthright," saying: Let me depart so that Eisav should not confront me and protest my possession of the birthright. Eisav would say to Yaakov, "You deceived me" and would seek to take back the birthright by force. That would have caused Yaakov to lose the birthright that he had obtained through Eisav making an oath – as the Torah tells us that Eisav swore to Yaakov and sold him the birthright. R' Berechyah said: These words mean that Yaakov departed from the "well of the blessings," saying: Let me depart so that Eisav should not confront me and say to me: You deceived me! And take the blessing by force from me. If that would occur, then I would have wasted all that my mother toiled on my behalf for me to obtain the Brochos.

חכמת התורה – Bereishis Rabbah 68:7 "מבאר שבע" – When the Posuk says that Yaakov left, "מבאר שבע" – R' Berechyah said: These words mean that Yaakov departed from the "well of the blessings," saying: Let me depart so that Eisav should not confront me and say to me: You deceived me! And take the blessing by force from me. If that would occur, then I would have wasted all that my mother toiled on my behalf for me to obtain the Brochos. Why did Yitzchok intend to give the Brochos to Eisav, and not the Tzaddik Yaakov? Yitzchok believed that Yaakov was above Teva, nature, and thus it was not appropriate to give him the Brochos, which were relevant to matters which were connected to Teva. However, Rivkah believed that Yaakov was considered in the world of Teva, and thus it was appropriate for him to receive the Brochos – she thus did everything she could to ensure that Yaakov would obtain the Brochos. There are times that one goes to his זיווג, mate, and there are times that one's mate comes to him. Yitzchok's mate came to him, as we know that Rivkah came to him, while Yaakov went to his mates – he went to the house of Lavan to marry.

The way of Teva is for a man to go to his mate, as the Gemara in Kiddushin 2b says that it is the norm for one who loses something to go out and find it – the wife is the missing part of a man, thus he is to go find her. While if the woman goes to the man, that is not Teva. Yitzchok was born above Teva – his father was one hundred years old, and his mother was ninety years old. He was an above Teva child, and thus by his Shidduch it was also above Teva – his mate came to him. While Yaakov was born within the confines of nature, and thus his Shidduch was also under the confines of the nature, by him going to find his mate. Initially, Yaakov did not want to go look for his mate but was going to act in a way above Teva, and that his mate would come to him. However, he decided not to do that, for if Eisav were to see him do that, he would say that Yaakov is acting above Teva, which means that he should not have received the Brochos – which were within Teva. This was why Avrohom did not give Brochos to Yitzchok, for Yitzchok was above Teva. Rivkah knew that Yaakov was not like Yitzchok, and he was within the confines of Teva – thus he needed the Brochos. This is what the Midrash is telling us. Yaakov left the well of blessings – he left, for if he had stayed, Eisav would have said that he was staying because he was above Teva, and thus the Brochos should not have gone to him. Eisav would have taken the Brochos back by force, and then all the work of his mother to have Yaakov obtain the Brochos, who believed that he was within the confines of Teva, would have been for naught.

30:31 "ויאמר מה אתן לך, ויאמר יעקב לא תתן לי מאומה אם תעשה לי הדבר הזה אשובה ארעה צאנך אשמר" – שם משמואל – "And he (Lavan) said: What shall I give you? And Yaakov said: Do not give me anything: If you do this thing for me, I will resume pasturing and guarding your flocks." Yaakov did not want anything to come from Lavan, rather all would come directly from Hakodosh Boruch Hu. That is why he made a deal with Lavan and based on certain parameters, the animals would be his – and all of those animals were not that Lavan wanted to give – but rather they were all directly from Hakodosh Boruch Hu. This is as the Alshich explained on the Posuk, "ונתן לי לחם לאכול" – that Yaakov Avinu only wanted to receive all his goodness directly from Hakodosh Boruch Hu, and not from the שר הארץ – the ministering angel who was in charge of the land. Had Lavan given him anything, that would have been like receiving it from the שר הארץ, but Yaakov only wanted directly from Hashem. Between a giver and a receiver there is something which connects them – that which the giver gives, and the receiver receives. The Maharal in Tiferes Yisroel says that Hakodosh Boruch Hu held the Luchos in His hands, and Moshe did as well – and that connected them – that is how Moshe Rabbeinu was truly connected to Hakodosh Boruch Hu. Yaakov Avinu did not want to be connected to Lavan in any way, shape, or form. This is what the Posuk means when it says, "עם לבן גרתי" – that Yaakov Avinu always saw himself like a גר, a stranger, in regard to Lavan.

He never wanted to be part of his family, rather, he sought to always remain at a distance, so that Lavan could not have a negative influence upon him.

With this understanding, we can explain why Klal Yisroel took all the gold and silver from Mitzrayim by "borrowing" it, and not asking for it outright. Had they received all of the gold and silver as a gift, that would have created a bond between the giver and the receiver, the Mitzriyim and Klal Yisroel, and Klal Yisroel did not want to have that attachment to them. Thus, they were to borrow it, not have any connection to it. Klal Yisroel were Zoche to it when the Mitzriyim chased after them into the Yam, and thus they were able to keep the gold and silver as spoils of war, but there was no connection to the Mitzriyim, as they did not give it to them. It says in the Seforim that the Kedusha and the Hashpa'ah of Shabbos Kodesh do not come through the שר הארץ, rather they come directly from Hakodosh Boruch Hu. Shabbos is a נחלה of Yaakov Avinu, and it is thus like all the Hashpa'ah comes through Yaakov Avinu. This is why the Arizal says that the food of Shabbos Kodesh does not connect a person more to Gashmiyos, for Hakodosh Boruch Hu gives great Hashpa'ah on this holy day. This is why ר' משה מפשיווארסק says that the leftovers of Shabbos Kodesh is like leftovers of מנחות, that it is like the food is coming from the שולחן גבוה, the table of Above; that is where the food comes from. One who heeds Shabbos properly, all of the Hashpa'ah he receives will be directly from Hakodosh Boruch Hu, and not through a ministering angel. One needs to connect Shabbos to the weekdays, so that all the six days of the week should be elevated to the level of Shabbos Kodesh – when all comes directly from Hakodosh Boruch Hu.

Bereishis Rabbah 68:5 – שם משמואל – 5678 "כבר כתיב וישמע אל אביו ואל אמו – ומה תלמוד לומר ויצא יעקב מבאר שבע – The Torah already told us that Yaakov Avinu listened to the words of his father and mothe r, and went toward Padan Aram (28:7), so why does the Torah need to tell us, "ויצא יעקב מבאר שבע" that Yaakov departed from Be'er Sheva and went toward Charan? Yaakov said: When my father wished to leave the Land of Eretz Yisroel, where did he seek permission to do so – was it not at Be'er Sheva? I too will go to Be'er Sheva before departing the Land of Eretz Yisroel. If I am granted permission from Hashem to leave, then I will leave, if not I will not leave. Therefore, the Torah says, "ויצא יעקב מבאר שבע" to teach us that Yaakov first stopped at Be'er Sheva to receive permission to leave Eretz Yisroel. While this Midrash explains why the Torah said, "ויצא יעקב מבאר שבע", it does not explain why the Torah continues and says, "וילך חרנה" when the Torah already told us, "וילך פדנה ארם". Perhaps one could have answered simply based on the Gemara in Chulin 91b that Yaakov went to Charan, and then he realized that he went through a place of Kedusha and did not stop there – and thus returned. That is why the Torah mentions that he went to Charan, so that we would learn this. However, Rashi does not seem to say this, as he says that Yaakov was on his way to Charan, not that he reached Charan, and that is when this story occurred. Thus, why the need for the Torah to repeat where Yaakov was heading?

It says in Brochos 26b that Avrohom Avinu was Mesaken Tefilas Shachris, as the Posuk says, "וישכם אברהם בבוקר אל המקום אשר עמד שם" – and we know that עמד is Tefilah. Yitzchok Avinu was Mesaken Mincha, as the Posuk says, "ויצא יצחק לשוח בשדה" – and we know that שיחה is Tefilah. Yaakov Avinu was Mesaken Ma'ariv, as the Posuk says, "ויפגע במקום" and we know that פגיעה is Tefilah. Why doesn't the Torah say, "ויצא" by Avrohom Avinu, like it says by Yitzchok, for Avrohom also left his tent to go to that place? The word, "ויצא" going out, is teaching us that Yitzchok left; he went out of his normal Midah, and went to a different one. Yitzchok Avinu represented Gevurah, and Din. When he wanted to be Mispalel to Hakodosh Boruch Hu, ויצא, he went out of his regular Midah, and went to the Midas Harachamim. That is why the Torah tells us, "ויצא". However by Avrohom Avinu, he represented the Midas Hachesed, and there was no need for him to leave his Midah, thus the Torah does not say, "ויצא". Yaakov Avinu's Midah was Rachamim, he was the Rachaman of the Avos, and thus certainly it would not say, "ויצא" when he Davened, for he must remain with that Midah for Tefilah. Thus, the Torah couldn't write, "ויצא יעקב, ויפגע במקום" – for that would seem that he was leaving his Midah to be Mispalel Ma'ariv. The Torah therefore inserted, "וילך חרנה" – that Yaakov went to Charan. There is another message here, not about Tefilah. "ויצא יעקב מבאר שבע" Yaakov Avinu left his regular Midah, his regular place, of being an איש תם יושב אוהלים, completely ensconced in Torah and Avodah; וילך חרנה, and he went to Charan, a place of sorcery and Tumah, a place where there was a great "חרון אף" anger of Hashem over there because of all their evil actions. Then the Torah tells us, "ויפגע במקום", that Yaakov Avinu was Mispalel to Hakodosh Boruch Hu; he was Mesaken Ma'ariv. The Gemara in Shabbos 119a says, "בואו ונצא לקראת שבת מלכתא" – that we are to come and go out and greet the Shabbos Queen. Chazal are telling us that we are to "נצא" go out of our regular Middos which we are in during the week and greet the Shabbos – go out of our weekday Bechina, and enter into an elevated one. That is the way to be Mekabel Shabbos Kodesh, it is by leaving the mundane weekdays behind, that we are Zoche to be Mekabel the Kedusha of Shabbos.

Now we can understand why the Torah tells us that Yaakov "ויצא – left" Be'er Sheva and went to Charan. Yaakov Avinu was on an elevated level of Kedusha. He needed to prepare to go to the house of Lavan, a place devoid of Kedusha. Yaakov knew where he was headed, and if he did not prepare properly, he would have been sucked into the Tumah that permeated the home of Lavan.

Chazal tell us that he went to learn in Yeshiva for fourteen years – to be completely connected to Kedusha. After he was imbued with all the Torah, he went out of his natural habitat, and went into the lion's den. He was prepared, and all the time he remained by Lavan, he was able to remain pure and holy. The Torah is not telling us where he went – but what he did to prepare. We too must prepare for Shabbos Kodesh. We must leave our weekdays behind and become a part of the Kedusha of Shabbos Kodesh. May we be Zoche to truly leave behind all of the mundane, and completely connect to Shabbos Kodesh.