



My Name:..... Year: 5
Calendar notes for שבֵּעַת and next week:

Summary of the פְּרָשָׁה, עלִיּוֹת

בְּחָן יַעֲקֹב left שָׁבַע and went towards תְּרַךְ . On the way, he slept in a place (הַר הַמּוֹרְיָה) and dreamt about מַלְאָכִים going up and down on a ladder. In the dream, ה' stood over him. ה' promised יַעֲקֹב he would have many descendants and become a great nation. ה' promised to look after יַעֲקֹב. When יַעֲקֹב awoke, he set up the stone which was under his head as a pillar and poured oil on it. He named the place 'Bet El.'

לָבָן As יַעֲקֹב continued his journey he came across a well with sheep lying beside it. יַעֲקֹב asked the shepherds where they were from and whether they knew his uncle לָבָן. They were from תְּרַךְ and they did know him. יַעֲקֹב asked whether לָבָן was well. They said he was, and that his daughter רָחֵל was coming with her father's flock. When רָחֵל arrived יַעֲקֹב rolled the large stone from the mouth of the well and watered לָבָן's sheep. יַעֲקֹב kissed רָחֵל and told her who he was. She ran to tell her father. לָבָן ran out to meet יַעֲקֹב. יַעֲקֹב agreed to work for seven years for רָחֵל.

שְׁלִישִׁי At the end of seven years לָבָן tricked יַעֲקֹב, giving him לָאָה instead of רָחֵל. לָבָן said that in that place the younger girl did not marry before the older. After a week יַעֲקֹב married רָחֵל. He worked for another seven years. רָחֵל was upset she did not have children and gave יַעֲקֹב her שְׁפָחָה, בִּלְהָה. בִּלְהָה bore דָּן and נַפְתָּלִי. יַעֲקֹב bore גָּד and אֲשֵׁר. זֵלֶפָה bore זָלָפָה, שְׁפָחָה gave her לָאָה.

רְבִיעִי לָאָה bore יִשְׁשַׁכָּר and זְבֻלוֹן. Then she bore a daughter and called her דִּינָה. רָחֵל now bore a son, and she called him יוֹסֵף. יַעֲקֹב asked לָבָן to let him leave with his family.

חֲמִישִׁי לָבָן agreed to give יַעֲקֹב, as a wage, all of the speckled, spotted and brownish lambs and speckled and spotted goats. However, he removed these and gave them to his sons to look after, at a three day distance from יַעֲקֹב. יַעֲקֹב peeled streaks in some rods and put them in the watering troughs when the animals mated. He became very wealthy: וַיִּפְרֹץ הָאִישׁ מְאֹד מְאֹד וַיְהִי-לוֹ צֹאן רְבוּת וּשְׁפָחוֹת וַעֲבָדִים וּגְמֻלִים וְחֲמֹרִים: לָבָן's sons were saying that יַעֲקֹב had become wealthy dishonestly. ה' told יַעֲקֹב to leave and that He would look after him. יַעֲקֹב told רָחֵל and לָאָה that ה' had told them to go. They said they had no reason to stay, they would not inherit anything from their father. They would do as ה' had said.

שֵׁשִׁי יַעֲקֹב left with his children, his wives, and all of his livestock and property. רָחֵל stole idols belonging to her father. יַעֲקֹב did not tell לָבָן he was leaving. לָבָן found out יַעֲקֹב had left. He chased him and caught up. ה' warned לָבָן not to speak with יַעֲקֹב either good or bad. לָבָן told יַעֲקֹב how upset he was that they had left so secretly - לָבָן would have sent them off with joy, song and music. He asked why they had stolen his idols. יַעֲקֹב said he had thought that לָבָן would steal his daughters away from him. He added that whomever is found to have the idols should not live. לָבָן searched but did not find them. רָחֵל was sitting on them, they were under her camel saddle. יַעֲקֹב now spoke to לָבָן of how loyal and hardworking he had always been for twenty years. Without ה' looking after him he would surely have left empty-handed.

שְׁבִיעִי יַעֲקֹב and לָבָן made a בְּרִית, an agreement. They set up a pile of rocks, which they would not cross to do harm to each other. In the morning, לָבָן kissed and blessed his sons and daughters then went on his way. יַעֲקֹב left, too, and came across מַלְאָכֵי אֱלֹהִים - angels of ה'.

סֵפֶר בְּרָאשִׁית

בְּרָאשִׁית
נח
לֵדָה-לָדָה
וַיֵּרָא
חַיֵּי שָׂרָה
תּוֹלְדוֹת
וַיֵּצֵא
וַיִּשְׁלַח
וַיֵּשֶׁב
מִקָּץ
וַיִּגְשׁ
וַיַּחֲיוּ

Pirkei Avot - Chapter 4: Mishnah 1

פְּרָקֵי אֲבוֹת ד': א

בֵּן זֹמַא said: "Who is wise? He who learns from all men, as it is said: 'From all my teachers I have gained understanding...'" (Tehillim 119)

בֵּן זֹמַא אָמַר, אִיזְהוּ חָכֵם, הַלּוֹמֵד מִכָּל אָדָם, שֶׁנֶּאֱמַר (תהילים קיט), מִכָּל מְלַמְדֵי הַשִּׁבְלֵתִי כִּי עֲדוֹתֶיךָ שִׂיחָה לִּי.

Now read this פסוק and the translation beneath it:

בְּרֵאשִׁית כ"ח י'

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וַיֵּלֶךְ חֲרָנָה:

left יַעֲקֹב שֶׁבַע בְּאֵר and went towards חֲרָן .

רש"י, on this פסוק, comments:

ויצא יעקב מבאר שבע - לא היה צריך לכתוב אלא וילך יעקב חרנה, ולמה הזכיר יציאתו, אלא מגיד שיליחת לדיק מן המקום עושה רושם, שצומן שהלדיק צעיר הוא הודה הוא זיוה הוא הדרכה, ילא משם פנה הודה פנה זיוה פנה הדרכה וכן (רות א ז) ותלא מן המקום, האמור צנעמי ורות:

It would have been enough to say, "he went to חֲרָן" The Rabbis learn from the wording of this פסוק that there was something particularly important about יַעֲקֹב leaving שֶׁבַע בְּאֵר .

רש"י writes: "A righteous person's departure (leaving) from a place leaves a void (gap, empty space). As long as he lives in a city, he is its glory, its splendour and its beauty; when he leaves, its glory, splendour and beauty leave with him."

You might say, "this is nothing to do with me," or "I'm not a צדיק so noone notices when I leave a place!

However, each of us *can* make a difference. We can always try to set a good example for others by behaving in polite, caring and responsible ways. This will have an effect on those around us!

<p>1. According to רש"י, where did יַעֲקֹב sleep during his journey?</p> <p>2. What question did רש"י have on the words: ? וְהָיָה מִלְּאָכֵי אֲלֵקִים עֲלֵימ וַיִּרְדִּים בּוֹ:</p> <p>3. What was his answer? (Also see Stone Chumash (Artsroll) p.145)</p>	<p>4. וַיִּפְרֹץ הָאִישׁ מְאֹד מְאֹד וַיְהִי־לּוֹ צֶאֱן רַבּוֹת וּשְׂפָחוֹת וַעֲבָדִים וְגַמְלִים וְחַמְרִים: What does this פסוק tell us about יַעֲקֹב?</p> <p>5. יַעֲקֹב לָבָן told how upset he was that they had left so secretively - לָבָן would have sent them off with joy, song and music. Do you think this was true?</p>
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שְׁבֻת שְׁלוֹם!