



Parshat Vayetze, November 12, 2021

The Week in Review

by Lilah Peck

Charlotte, NC

Charlotte Country Day School

We ended our learning last week with mishmar led by Rebecca. She shared insight about Esav and his wives while we enjoyed late-night chulent. We also ushered in Kislev with everyone's favorite celebratory oily dessert: sufganiyot! Bring on Channukah. To supplement our yummy munches we had the Bracha Bee finals. The contestants competed wonderfully and congratulations to Shuli who won! We spent last shabbat with friends in the Israeli program, who hosted in their homes all across the country. We will spend this shabbat at home in Lindenbaum with a shabbaton led by our lovely Shana Bet!





Shabbat Iruach!



Bracha Bee Final!





Snapchat Brachot Competition!





Ezrat Avot with Darkaynu



Shana Bet Shabbaton



D'var Torah from our Students

Avigail Weill
Strasbourg, France
Ecole Aquiba

At the beginning of the parsha Yaakov left Be'er-Sheva and set out for Haran to escape from his brother. He came upon a certain place and stopped there for the night, for the sun had set unexpectedly. He lays down and has a dream about a stairway that starts on the ground and stretches to the heavens, while angels of God go up and down on it. Then Yaakov awoke from his sleep and said, "Surely Hashem is present in this place."

וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶן שָׁם כִּי־בָא הַשֹּׁמֶשׁ וַיִּקַּח מֵאֲבְנֵי הַמָּקוֹם וַיִּשָּׂם מִרְאשֻׁתָּיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא

The place where this happened is called "Hamakom," "The place." Rashi says that Torah does not mention which place, but by writing בַּמָּקוֹם, it refers to the place mentioned already in another passage, namely "Har Hamoriah," of which it is stated (Bereshit 22:4) "And he saw the place (הַמָּקוֹם) afar off" (when Avraham took Yitzchak for the Akeidah). According to our tradition, this is the spot where the first and second Beit Hamikdash stood and where the third one will be built.

Furthermore, Abarbanel and the Kli Yakar point out that the word "makom" with the definite article "ה" is mentioned three times referring to the three Batei Mikdash. In the first place, the word "makom" is used to say that it's the place where the sun went down suddenly in the manner of the destruction of the first Beit Hamikdash, that happened two years earlier than planned (Hashem brought the exile two years early as Rashi explains in Devarim 4:25.)

The second time the word "makom" is mentioned, the Kli Yakar understands that

Yaakov took “מֵאֲבְנֵי הַמָּקוֹם,” “some of the stones of the place,” because during the building of the second Beit Hamikdash only some of the “stones” from the first Beit Hamikdash were still there but, unfortunately, essential elements of the Temple like the Shechinah, Nevua, Aron, Urim V’tumim and the heavenly fire were absent. Abarbanel takes a slightly different approach, saying that the second Beit Hamikdash had diminished sanctity, so that’s why Yaakov took only some of the stones but not all of them.

Eventually, we see Yaakov lying down at that particular place, after protecting himself with stones around him, in order to finally get some rest (Rashi). The Kli Yakar understands that this refers to how the building of the third Beit Hamikdash will be accompanied by peacefulness and serenity, so clearly missing during the period of the two first Batei Mikdash. When the third Beit HaMikdash will be built, it will make way for the era of Yom Shekulo Shabbat U’menucha, “the time that will be entirely Shabbat and tranquility.” May we be blessed with lives full of Shabbat U’Menucha.

Shabbat Shalom!

