

# נפלאות התורה

## ויצא

(40) ... במקום... המקום... במקום (כח: יא)

**40a)** The word “מקום” is mentioned several times in this פסוק to teach us that anytime in life, if we ever have a contact with Hashem (המקום), meaning, if we ever have a close encounter with השגחה פרטית, take from that מקום and never leave it. Once you achieve that high מדריגה, cleave to that experience. Stay on that level. Also, another reason: that מקום (mentioned three times) was the spot of the עקידה, also יעקב’s dream, and the site of the Bais Hamikdash.

(41) כעפר הארץ (כח: יד)

**41a)** Here, the בני ישראל are compared to the dust of the Earth. Elsewhere, they are compared to the stars in Heaven. And sometimes, they are compared to the sands of the beach. Each one has its advantages. Sand has the property that like ישראל, everyone can walk all over them, but they are nonetheless indestructible. The בני ישראל also are compared to the stars in that just as the stars enlighten the earth during darkness, so too do the בני ישראל enlighten the world with Torah. Finally, they are compared to earth in that all life, ie, human beings, food, and תחיית המתים comes from the earth. The earth is a סמן of life. And similarly, the בני ישראל will bring life into this world.

(42) בית אלהים וזה שער השמים... בית אל... לוז...  
(כח: יז... יט)

**42a)** The names for בית אלהים, הר הבית, ירושלים and the בהמ”ק are: שדה, הר ציון, הר ה’, הר המוריא, עיר האלהים, לוז, בית אל, שער השמים, שלם, , הר הקודש, ירושלים, בית.

*Gigantic Little Secrets*

## נפלאות התורה

(43) וַיִּקְעַן יַעֲקֹב מִשְׁנָתוֹ... וַיִּשְׁכֶּם יַעֲקֹב בְּבֶקֶר (כח: טז, יח)

**43a)** Earlier, he woke up shocked but didn't get up. Only later, did he actually get up. That means that he went back to sleep. How could he sleep there? It is normally forbidden to sleep on the **ההר הבית**. But יַעֲקֹב was able to sleep there because he knew Hashem wanted him to receive this transmission in the dream. Hashem 'trapped' him with a premature sunset, in this place – **ויפגע במקום** (פסוק ב').

(44) מִה נֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם בֵּית אֱלֹקִים....  
(כח: יז)

**44a)** This פסוק is talking about the three-part prophesy that יַעֲקֹב received relating to the **בית המקדש**.

#1 – מִה נֹרָא הַמָּקוֹם הַזֶּה – This is the first **בית המקדש**.

#2 “אֵין זֶה” was a prophesy that the **בית המקדש** was going to be destroyed.

#3 “כִּי אִם בֵּית אֱלֹקִים” was a reference to the building of the Second **בית המקדש**.

“זֶה שַׁעַר הַשָּׁמַיִם” is a reference to the town of **בית אל**. On a very interesting geographical note, there is now a satellite photo of the town of **בית אל** and the letters **יהוה** can be seen formed by the rocks and canyons. יַעֲקֹב said about this place, “יש יהוה במקום הזה”, and the Shechinah left Its impression there.

(45) וַיִּשָּׁק יַעֲקֹב לְרַחֵל (כט: יא)

**45a)** How was יַעֲקֹב allowed to kiss a stranger - a girl? For one thing, he was 77 years old while she was 5, and the פסוק says “לְרַחֵל”, towards רַחֵל, on the forehead, much like a grandfather would kiss his granddaughter. Also, at 5 years old, רַחֵל was still a **קטנה**.

*Gigantic Little Secrets*

## נפלאות התורה

**45b)** It's interesting to note that אברהם married שרה, his niece; יצחק married רבקה, his second cousin; and יעקב married רחל, his first cousin. אברהם and שרה were 10 years apart; יצחק and רבקה were 26 years apart; and יעקב and רחל were 72 years apart.

### (46) ברחל בתך הקטנה (כט: יח)

**46a)** Here is an interesting fact about these three words. The second-to-last letters of these three words, "ח", "ת", and "נ", spell out the word "חתן" (יעקב). The last letters, "ה", "כ", and "ל", slightly rearranged, spell out "לה" (רחל). And the remaining letters – ט, ק, ה, ב, ר, ב, rearranged, spell out "בקר הבט", meaning "in the morning, he saw" the switch.

### (47) והנה הוא לאה (כט: כה)

**47a)** According to the דעת זקנים and יעקב, לאה had the following conversation that morning. יעקב first accused לאה of being a cheat and a trickster "just like your father – לבן." (Deceiving, making believe you're someone else) (רחל). She fired back, "You, too, are a cheat! I learned it from you! Didn't you cheat your father and lie and deceive him, making believe you're someone else (עשו)?" It was this conversation, according to the דעת זקנים, that caused יעקב to harbor ill feelings for לאה all his life, and because of this, she was never as loved as רחל.

### (48) בלהה, דן, גד, דינה (כט: כט)

**48a)** We now see a series of interesting Gematriahs with various names. "בלהה" has the Gematriah of 42. Her name first appears in the 42<sup>nd</sup> פסוק of the Sedra. "דן" has the Gematriah of 54 and happens to be the 54<sup>th</sup> פסוק of the Sedra (ל:ו).

*Gigantic Little Secrets*

## נפלאות התורה

“גד” has the Gematriah of 7 and he was the 7<sup>th</sup> son born to לאה. The פסוק has 7 words in it (ל:יא).

“דינה” has the Gematriah of 69 and it’s the 69<sup>th</sup> פסוק in the Sedra. פסוק (74) ע”ד these letters are mentioned 4 times in ל:כו and it’s the 74<sup>th</sup> פסוק of the Sedra. (see 51a)

### (49) וימצא דודאים (ל:יד)

**49a)** The “דודאים” that ראובן brought has a Gematriah of 65. Its root has a shape of a man - כאדם - and is used as an aphrodisiac. “כאדם” is also 65. Some people say that דודאים is ginseng because the way the root grows, it appears to have arms, legs, a body, and a head, like a person. The color of the flowers of this plant is violet and it smells like jasmine. The אבן עזרא is the one who comments that it looks like a person; the בעל הטורים calculates the Gematriah. Also the stone of ראובן in the חושן המשפט, the Breastplate, is called אדם (oh-dem) - (אדם - man).

### (50) ותקרא את שמה דינה (ל:כא)

**50a)** She was called “דינה” because לאה had a דין תורה with השם - דינה. She wanted רחל to have at least as many boys as בלהה or זלפה – not to shame her. השם changed the boy into a girl before 40 days of gestation passed, and דינה was born.

### (51) אשר עבדתי... כי אתה ידעת את עבדתי אשר עבדתיך (ל:כו)

**51a)** All these four words have the letters “ע,ד” in them. The Gematriah is 74. This is the 74<sup>th</sup> פסוק in the Sedra.

*Gigantic Little Secrets*

## נפלאות התורה

(52) וינשק לבניו ולבנותיו (לב:א)

**52a)** לבן kissed his grandsons and granddaughters. But he didn't kiss יעקב because יעקב wouldn't let himself come in close physical contact with such an evil person. The Chofetz Chaim says, "From this kiss of this lying, cheating, evil person, all the apikorsim, minim, kofrim, and rashaim in כלל ישראל come." The Chofetz Chaim was overheard saying, while being Ma'avir Sedra: "Der bandit hut nit gekushed Yaakov, vile Yaakov is emes – that thief, bandit, didn't kiss Yaakov because Yaakov represents emes (total truthfulness)."

(53) ויפגעו בו מלאכי אלקים (לב:ב)

**53a)** How many מלאכים? According to בראשת רבה, 600,000 (300,000 each of חוץ לארץ and of ארץ ישראל).

## וישלח

(54) אל עשו אחיו (לב:ד)

**54a)** His brother? Is he really friendly to him like a brother? The תורה states here that he is still his brother, as opposed to other גוים, because they were **not yet** idol worshippers at this time; a very unique thing. He was a brother monotheist with יעקב (עיי' מעין).

*Gigantic Little Secrets*