

Vayeitzei 2022

Becoming Yourself

3 minute read | Straightforward

Deception is one of the key recurring themes in Yakov's life story – as perpetrator and victim.

Yakov opportunistically bought Esau's birthright for a bowl of soup and masqueraded as Esau to get his blessing. This set a course of events in motion, where Yakov had to flee to his uncle Lavan, who then deceived Yakov by substituting Leah in Rachel's place, causing lifelong tension between them and their children; culminating in the brothers' abduction of Yosef and the subsequent cover-up of Yosef; which ultimately led the family and the Jewish People to the mire of Egypt.

Late in life, when he met Pharoh, Yakov recognized the constant struggle his life had been:

וַיֹּאמֶר יַעֲקֹב, אֶל-פַּרְעֹה, יָמֵי שְׁנֵי מִגֹּרֵי, שְׁלֹשִׁים וּמֵאֵת שָׁנָה: מָעוֹט וְרָעִים, הָיוּ יָמֵי שְׁנֵי חַיֵּי, וְלֹא הִשְׁיִגוּ אֶת-יָמֵי שְׁנֵי חַיֵּי אֲבֹתַי, בְּיָמֵי מִגֹּרֵיהֶם – Yakov said to Pharoh: 'The days of the years of my journey are a hundred and thirty years; few and evil have been the days of the years of my life, they have not approached the days of the years of the life of my fathers in their days.' (47:9)

Yakov recognized his difficulties, and we ought to as well. It is simplistic to dismissively hand wave and whitewash Yakov's role in the way his life unfolded. R' Shamshon Raphael Hirsch emphasizes that it is critical to proudly acknowledge the way the Torah characterizes our heroes' flaws so that we learn that although perfection is ever-elusive, excellence is not.

The Torah explicitly suggests that Yakov hurt Esau:

כַּשְׁמַע עֵשָׂו, אֶת-דְּבָרֵי אָבִיו, וַיִּצְעַק צְעָקָה, גְּדֹלָה וּמְרָה עַד-מְאֹד – When Esau heard his father's words, he cried with an extremely great and bitter cry (27:34)

R' Jonathan Sacks highlights that the Torah narrates emotions sparingly, and uses four modifiers here – גְּדֹלָה וּמְרָה עַד-מְאֹד.

This hurt came at a great cost; the Zohar suggests that these tears alone were responsible for thousands of years of suffering, over a blessing. When Yitzchak was on his deathbed, Rivka knew that Yitzchak could not see Esau for who he was, so she instructed Yakov to act like Esau and take his blessing:

וַיִּתֵּן-לָהּ, הָאֱלֹהִים, מִטַּל הַשָּׁמַיִם, וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן, וְתִירֹשׁ יַעֲבֹדוּךָ עַמִּים, וַיִּשְׁתַּחֲוּ לָךְ לְאֲמִים – הָיָה גִבִּיר לְאַחִיךָ, וַיִּשְׁתַּחֲוּ לָךְ בְּנֵי אָמָה; אֲרִירָה אַרְוֶה, וּמִבְּרִכְיָה בְּרוּךְ – May God give you the dews of heaven, and the fats of the earth, and plenty of grain and wine. Let people serve you, and nations bow down to you. Lord over your brother,



Family Feuds

3 minute read | Straightforward

In the stories of the middle phase of Yakov's life, the recurring theme is internal clashes within the family. There is a constant tension between Rachel and Leah, and it spills down to their children when Yosef's brothers hate him for being Yakov's favorite.

To be sure, multiple moments mark them out as great humans. Rachel recognized her father for the scoundrel he was and gave Leah the secret code signals on what was supposed to be Rachel's wedding day so that Leah wouldn't be discovered and humiliated; Yosef saved his family from starvation when he could have taken revenge.

But as much as we hold these individuals up as our righteous and saintly ancestors and even bless and name our children after them, they seem to compete and fight rather often, vying for Yakov's attention.

Is it every man and woman for themselves?

R' Yitzchak Berkowitz cautions us against this superficial analysis.

Some things are constant, like the characteristics of Avraham, defined by his loving outreach and warm, kind heart, and God promises that Avraham's name would be the one we highlight in our prayers – **יְמִינֵנוּ אֲבְרָהָם**.

But past that common denominator, perfection looks different from person to person, and it doesn't follow that what's good for me will work for you. The correct perspective to understand these stories – and ourselves – is that we are all different people with different personalities and perspectives, with different responsibilities requiring different things.

The stories of Yakov's family are of people vying to leave their mark, fighting to contribute, fighting to matter, fighting to leave an impact, and it's something we should notice that our greats tend to do, raising their voices to draw out individuality and avoid homogeneity. These clashes are not about a winning ideology; they're about making sure that different voices exist.

The notion of collectivism and unity – **אֶקְדוּת** – is all too often propounded to squash individuality, and we mustn't tolerate that. On the contrary, the Torah is indisputably tolerant of pluralism, the existence of different voices. As the Lubavitcher Rebbe put it, people are not dollars. Your voice and existence are not fungible. You are not replaceable, and we need you to shine.

There is a beautiful and uncommon blessing we say upon seeing a crowd of multitudes – **הַכֹּחַ הַרְזִים** – the knower of secrets, which the Gemara explains as acknowledging God's greatness in knowing each of us in our individual hearts, despite our different faces and minds. This is a subtle but vital point –



God is great not because of the glory and sheer size of the crowd, but because God can see each of us as distinct within the sea of all too forgettable faces; God can see the individual within the collective.

It is a blessing in praise of the God who creates diversity in our world, rejoicing in our different minds, opinions, and thoughts. It is a blessing over Jewish pluralism. It is one thing to tolerate our differences; it is quite another to acknowledge them as a blessing. It is one thing to love Jews because we are all Jewish; that is, the same. It is quite another to love Jews because they are different from ourselves.

Sure, we have a group identity, but there is also individuality, and everyone expresses their sparkle in their own unique way.

As much as the world has gotten smaller in a certain sense, our world is also bigger today than it's ever been, so it's not zero-sum. Opportunities are abundant all around us, and you mustn't be shy about shining in whatever way you do it best.

Our world will only sparkle when you do.

There and Back Again, and Every Step Along the Way

4 minute read | Straightforward

One of the most formative moments in Yakov's life was when he fled his parent's home after obtaining Avraham's blessing from Yitzchak. He was no longer safe around Esau, and his mother Rivka advised him to escape to her brother's house.

Yakov ran with nothing more than the clothes on his back, and he would not return home until decades later. Alone and afraid, Yakov slept one night and had a stark vision of a stairway to heaven, with angels climbing and descending over him. When he woke, he asked God to protect him, and God promised to do so.

It's a powerful story about God's presence and power transcending national boundaries, about the unique and eternal covenant between God and Avraham's descendants, and the everlasting gift of the Land of Israel. It speaks to us by acknowledging the tensions that threaten us in exile, with its all too relatable struggle of trying to build and secure our future in a hostile world.

The Sfas Emes notes that Yakov's journey is one we all make on a personal and national level, escaping Esau's clutches in one form or another. We must eventually leave our comfort zones, perhaps when we realize that the familiar safety and security we once knew have eroded beneath us and that we need to find someplace else.

The Torah doesn't just say where Yakov went; it emphasizes that he left Beersheva – וַיֵּצֵא יַעֲקֹב מִבְּעַר שֶׁבַע – וַיֵּלֶךְ תְּרַנָּה. Rashi suggests that this indicates that when we leave somewhere, it loses a bit of its luster. The Kedushas Levi teaches that what makes a place sparkle is its people, so it loses a little of what made it special when they leave. The Midrash suggests that God folded up the entire Land of Israel into Yakov's pocket while he slept, illustrating that the greatness of a place is bound to the presence of great people. You contribute to the places you are a part of, and they are worse off when you leave. But your contribution goes where you go, every step along the way, and all the spaces in between.

R' Shmshon Raphael Hirsch highlights this story as critical to understanding what it means to be an upright Jew standing in the face of the adversity of exile. If Avraham's great test was to leave his homeland – לָדָד – then this was Yakov's, and it is more demanding than Avraham's. When God asked Avraham to set out, he set out with his family, wealth, and great renown. At this moment in Yakov's life, God had not yet spoken to him, and he was completely isolated and penniless, every bit the outsider – וַיֵּצֵא. Yakov's loneliness and despair are palpable when he asks God to be with him – he has no place, nothing, and nobody.

At the end of Yakov's life, he laments the difficulty and misery that blighted his life. Yet even in what R' Jonathan Sacks describes as the liminal space, the non-moments in between the great chapters of Yakov's life, he sees visions and grapples with angels, and God promises to keep him safe, watching over him like a parent.

R' Hirsch highlights how Yakov starts with nothing and nobody and finds himself nowhere precisely because Yakov doesn't need any of that to become who he's meant to be. He has everything he needs within him already.

Moreover, God appears to Yakov and promises to protect him precisely at this low point, before he is somewhere, before he is someone, and before he has something. Yakov has not yet undergone his transformation to Yisrael; he is not yet the man he will become. Having just left his parents' house, he has only just begun his journey into adulthood. But precisely at that moment, at Yakov's lowest, God appears for the very first time and promises to keep him safe. The Torah tells us nothing about how Yakov earns this remarkable privilege, perhaps indicating to us that God is there at our rock bottom moment, in the darkness and without cause, with the promise that we can shine brightly once again, perhaps even more than in the good old days.

R' Shlomo Farhi notes that this theme precisely tracks the trajectory of Yakov's life story. Yakov is born not just a twin, but literally holding on to his brother's foot, and his childhood is defined by competition with Esau – his identity exists solely in relation to his brother; he must be attached to get by, which perhaps sheds some light on why Yitzchak may have doubted Yakov in his youth. Years afterward, when Yakov and Esau meet up again, Esau offers Yakov to join forces, and Yakov declines in order to travel alone with his own family – Yakov's ultimate victory over Esau comes when Yakov develops his ability to transcend competition and strife to stand on his own. Esau has no power over Yakov when Yakov can resist not only Esau's strength but can gracefully decline his diplomatic overtures as well.



The defining struggle of Yakov's life is in the enigmatic incident at the river, when Yakov battled a mysterious and shadowy figure we identify as Esau's guardian angel, and the question is posed once and for all, can Yakov stand alone? He holds his own and earns the title of Yisrael.

Yakov's story is a quest to pave his own way, build a home, and secure his family's future in a hostile and turbulent environment. But the catalyst was Yakov all along, and it was within him all along.

Taking the dream at face value, we might wonder why Yakov doesn't ever think to climb the ladder to heaven. There is simply no need to climb the ladder in this interpretation. Yakov can build his family, and they will impact the world through their actions, and he doesn't need inherited wealth or renown, and he doesn't need anybody's help. Even when he is nowhere, he doesn't need to climb the ladder to become other than who he is; who he is and where he is will do perfectly.

The legacy of Yakov is that we have a spark within us, and we take it wherever we go. If we've been anywhere great, we are a part of what made it so, and if we did it there, we could do it anywhere. The model of Yakov's life demonstrates that we can even do it in the middle of nowhere; that humans have a generative capacity to produce and contain growth and sanctity.

As the Ropshitzer said, the holiest place isn't the Beis HaMikdash, and the holiest moment isn't Yom Kippur; it's right here, right now.

For The Record

5 minute read | Straightforward

If we try to imagine the cunning and devious Lavan's house, it can't have been a particularly nurturing and safe environment to grow up in. All the same, that environment produces quality individuals in the forms of Rachel and Leah. Moreover, it is where our ancestor Yakov comes into himself and where all his sons were born.

However, there is a palpable strain and tension between Rachel and Leah, which repeatedly surfaces. Yakov loved Rachel, but Lavan substituted Leah in her place at their wedding, and Rachel only married Yakov a little later. Rachel was loved but could not give Yakov children, whereas Leah, who gave Yakov his sons, was hated. One day, a young Reuven picked some flowers for his mother Leah, which the Midrash suggests might have been a fertility supplement. All the same, we recognize it for what it is, that joyful moment in a parent's life when a child does something sweet.

Rachel asked Leah to share that moment with her, and Leah bristled at the suggestion:

וַיִּלְךָ רְאוּבֵן בְּיָמֵי קְצִיר-חֹטִים, וַיִּמְצָא דוֹדָאִים בַּשָּׂדֶה, וַיָּבֵא אֹתָם, אֶל-לְאָה אִמּוֹ; וַתֹּאמֶר רָחֵל, אֶל-לְאָה, תִּנִּי-נָא לִי, מִדּוֹדָאֵי בְנֶיךָ. וַתֹּאמֶר לָהּ, הִמְעַט קִחְתִּיךָ אֶת-אִישִׁי, וְלִקְחַתְּ, גַּם אֶת-דּוֹדָאֵי בְנֵי; וַתֹּאמֶר רָחֵל, לֵכֵן יִשְׁכַּב עִמָּךְ הַלַּיְלָה, תַּחַת, דּוֹדָאֵי בְנֶיךָ. וַיָּבֵא יַעֲקֹב מִן-הַשָּׂדֶה, בָּעֶרְב,



וַתֵּצֵא לְאָה לְקַרְאָתוֹ וַתֹּאמֶר אֵלַי תָּבוֹא, כִּי שָׂכַר שְׂכָרְתִּיךָ בְּדוּדָאֵי בְּנֵי; וַיִּשְׁכַּב עִמָּהּ, בְּלֵילָה הַזֶּה הוּא – In the days of the wheat harvest, Reuven went and found flowers in the field. He brought them to Leah, his mother, and Rachel said to Leah, “Please give me some of your son’s flowers.” And Leah said to her, “Is it not enough that you took my husband, but now you also wish to take my son’s flowers?” So Rachel said, “Fine, he shall sleep with you tonight in return for your son’s flowers.” Yakov came from the field in the evening, and Leah went to meet him, and she said, “You shall be with me, because I have won you for my son’s flowers.” (30:14-16)

This is a very terse and complex interaction, and there is typically a lot of focus on Rachel’s grace and dignity in not destroying Leah with a fiery response. Knowing the story as we do, we know that Yakov served Lavan faithfully for seven years to marry the love of his life, Rachel, only for Lavan to cruelly substitute Leah in her place at the wedding ceremony with a phony excuse.

R’ Shalom Schwadron teaches that while it was significant enough for Rachel to want to prevent Leah from public humiliation, the ability to refrain from embarrassing her even in a private conversation between sisters shows the extent of Rachel’s greatness. R’ Mordechai Druck highlights that Rachel refused to keep the score, despite the pain she lived with.

But, admirable as that may be, how can Leah have the audacity and gall to suggest that Rachel was taking Leah’s husband when it was Leah who had taken Rachel’s husband? Leah is living Rachel’s life! Leah is married to her love, took her place at her own wedding, and is now giving her husband the children that she herself cannot. Doesn’t Leah have it precisely backward? What was she thinking?

R’ Shlomo Farhi suggests that Leah was saying that it was bad enough that Rachel deprived Leah of the companionship of having a husband – הַמְעַט קָחַתְךָ אֶת-אִישִׁי; but all Leah had going for her was the kids! And now Rachel wanted to take the only thing Leah had over her by giving Yakov kids – וְלָקַחְתָּ, גַּם – אֶת-דּוּדָאֵי בְּנֵי.

If we consider Leah’s perspective for a moment, what was she supposed to have done? Lavan was a trickster and a powerful man; do we expect that she had any choice in the matter? She did what she had to do in the moment and tried to get on with her life and make the best of it. As the Seforno puts it, why did Rachel still have to marry Yakov after that happened, sabotaging Leah so she was hated? It’s all Rachel’s fault!

This reading makes sense, and it fits.

R’ David Fohrman suggests a compelling and explosive reading based on Midrash.

The story about the flowers is a re-enactment of the wedding night, recreating the past and healing all the hurt.

In the story of the flowers, it was Rachel’s night to be with Yakov, just like the first wedding night. There, Leah was substituted in secret, but this time, Rachel brought Leah in with everyone’s consent –



no longer Lavan's victims. Rachel willingly gave Leah that night, letting go of years of pain, choosing to share what should have been her exclusive relationship with Yakov. Rachel hears Leah's pain and perspective, that to Leah, Rachel stood in the way of Leah's companionship, and Rachel acts on this and stops obstructing Leah.

Once Rachel does this, the Torah never describes her as jealous ever again. She has healed and given Leah permission to be in the relationship.

What's more, Leah boldly goes out to greet Yakov – **וַתֵּצֵא לֵאָה לְקִרְאָתוֹ וַתֹּאמֶר אֵלָיו תְּבוּאָה, כִּי שָׂכַר שְׂכָרְתִּיךָ** – mirroring Yakov's bargain with Lavan – **שָׂכַר שְׂכָרְתִּיךָ / מִה־מִשְׂכָּרְתֶּךָ**. The fraud of the wedding night is undone and quite literally unveiled. Leah can present herself as she truly is, burying Yakov's resentment for good as well – the Torah never describes Leah as hated ever again.

Right after this moment of healing, God remembers Rachel and blesses her with children:

וַיִּזְכֹּר אֱלֹהִים, אֶת-רַחֵל; וַיִּשְׁמַע אֱלֹהִים אֶת-רַחֵמָה, וַיִּפְתַּח אֶת-רַחֵמָה – Hashem remembered Rachel, heard her, and opened her womb. (30:22)

Rashi explains that what God remembered was Rachel's kindness to Leah on the night of the wedding. Rachel could have ruined the marriage but chose not to, saving her sister from humiliation, playing a vital role in ensuring that Lavan's scheme wasn't discovered until it was too late. But that was years ago!

God remembered Rachel now, not because of her pain, but because of her healing. When things were most challenging for her, she could hear the perspective of the sister she'd turned into her rival and dug deep to make peace.

On Tisha b'Av, we read Jeremiah's consolation, where God listens to Rachel:

קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי תַמְרוּרִים רַחֵל מִבְּכָה עַל-בְּנֵיהָ מֵאֲנָה לְהַנְחִים עַל-בְּנֵיהָ כִּי אֵינָנּוּ... מִנְעִי קוֹלֶךָ מִבְּכִי וְעֵינַיִךָ מִדְּמָעָה כִּי יֵשׁ שָׂכָר – A cry is heard in Ramah; wailing, bitter weeping Rachel is weeping for her children. She refuses to be comforted over her children; they are gone... “Restrain your voice from weeping, your eyes from shedding tears! For there is a reward for your labor, declares Hashem, they shall return from the enemy's land...” (31:15,16)

Jeremiah tells us that beyond the tears and prayers, which Avraham, Yitzchak, Yakov, and Moshe could provide as well, God only listens to Rachel because of something heroic she did – **יֵשׁ שָׂכָר לְפַעֲלֶתְךָ**. Even better than being sad is becoming our own hero.

In our greatest moments of pain, can we take a step back from our hurt and ask what the situation might look like from our opponent's point of view? The ability to ask that question is nothing short of heroic, but it's the way out of conflict.

Jacob's Ladder – The World Bridge

6 minute read | Advanced

One of the most captivating stories in the Torah is often known as Jacob's Ladder.

The Torah tells how Yakov fled from his enraged murderous brother Esau to the house of his uncle Lavan, in far off Haran. Along the way, and in between places, Yakov put his head down for some rest and had a vivid prophetic dream:

וַיְהִי דִמְיוֹן וַיִּהְיֶה סֹלֶם מֵצֶבֶד אֶרְצָה וְרֵאשׁוֹ מִגִּיעַ הַשָּׁמַיְמָה וְהָיָה מִלְאֲכֵי אֱלֹהִים עֲלֵיהֶם וַיֵּרְדוּ בּוֹ – He had a dream; a ladder was planted on the ground, and its top reached to the sky, and angels of God were going up and down on it. (28:12)

While no one really knows what Heaven is, Heaven is universally understood to be a shorthand for the place where God, angels, and souls reside, the highest and holiest place, perhaps even paradise. In stark contrast, Earth is the plane of existence humans live on, and in a sense, a negative reflection, void of all those things; a low and profane place, not the place of God, angels, or souls.

We exist here, and the Creator is not here with us; our environment is artificial and synthetic, perhaps a simulation, even, and only the Creator's domain is real. Our world is a profane space, a formidable and meaningless expanse that is fundamentally unreal; our time on Earth is fleeting and ultimately somewhat futile and meaningless – הַבֵּל הַבְּלִים הַכֹּל הַבֵּל.

It follows that perhaps we can only find the Creator beyond the canvas; and in this worldview, affliction, fasting, and negation of the physical and the self make sense. If this seems extreme, note that it is coherent, consistent, and even reasonably popular, both historically as well as today; it is worth taking seriously even if only to understand why we ought to ultimately reject it.

If the domain of this world is indeed inferior, and Yakov was presented with a ladder to the highest plane of existence literally at his feet, an obvious question presents itself.

Why wouldn't Yakov try to climb the ladder?

The answer is that he didn't have to, and it's revealing when we consider why that might be and what the ladder represents.

Jacob's Ladder is a universal motif with many counterparts in mythology. It is known as an axis mundi – also called the cosmic axis, world axis, cosmic bridge, world bridge, cosmic pillar, world pillar, the center of the world, or world tree; and they universally serve as a connection between Heaven and Earth, a bridge between higher and lower realms. The axis mundi is almost always a center point, where blessings from higher realms descend to lower realms and disseminate to all.

A bridge and ladder function in the same way, except that a bridge is for lateral movement, and a ladder is for vertical movement. There are two separate domains, and there is no way to move from one to the other; they are separated with distinct boundaries that cannot be crossed. A bridge or ladder crosses the gap, linking the domains so the disparate parts can interact.

The cosmic bridge works in the same way, expressing contact and correspondence between higher and lower realms – **מַצֵּב אֲרָצָה וְרֵאשׁוּ מִגִּיעַ הַשְּׁמַיִמָה** – In Jacob’s Ladder, angels ascend and descend – **וְהִגִּידוּ** – **מִלְאָכֵי אֱלֹהִים עֲלִים וְיִרְדִּים בּוֹ** – overtly symbolizing a kind of transfer, a reciprocal interaction and exchange of energy where Heaven comes to Earth, and Earth is elevated to Heaven.

Our sages identify the location of Yakov’s dream disparately as Mount Sinai, Mount Moriah, the Land of Israel, or imagining a diagonally aligned ladder, some combination of these. Still, the effect is the same – the cosmic bridge is at one of these spiritual centers, a place where Heaven and Earth can meet and blessing comes into the world. Legend has it that beneath the Beis HaMikdash on Mount Moriah, possibly the Dome of the Rock and the site of the Akeida, lies the Foundation Stone – **אבן השתיה** – the focal point and source of creation, itself tying intimately into the imagery of a source of blessing, connection, and expansiveness.

The motif of a world bridge is recursive – once you know how to spot it, you see it everywhere. Our sages note how Sinai has the same numerical value as Jacob’s ladder – **סלם / סיני** – suggesting that the Torah is a kind of world bridge. The Midrash indicates that the sacrificial offerings were a world bridge; the altar is described as “of the earth” – **מִזְבֵּחַ אֲדָמָה** – and legend has it that the smokestack wouldn’t diffuse into the air; it rose in a straight line, straight up to the sky – a world bridge. Many have noted that the expression for prayer and voice also has the same numerical value as Jacob’s ladder – **סולם / קול**.

Our sages suggest that our homes and marriages are reflections of the Beis HaMikdash – both are called **בית**, and both are a spiritual center and foundation – and so, like the Beis HaMikdash, are themselves reflections of a world bridge.

More esoterically, the Tree of Life and the Tree of Knowledge also present two aspects of this imagery. Each is said to stand at the center of paradise from which four rivers flow that nourish the whole world; a cosmic bridge at the center that is the source of all blessing. Some abstract representations of the Kabbalistic Sefiros even merge the Tree of Life concept with the human body as a cosmic pillar bridging Heaven and Earth.

As R’ Chaim Volozhin explains, humans should not think that we are confined by our mundane composition, because the world bridge of Jacob’s ladder is firmly rooted on Earth; yet it reaches Heaven just the same – **מַצֵּב אֲרָצָה וְרֵאשׁוּ מִגִּיעַ הַשְּׁמַיִמָה**. In the same way, our souls interface with this world but can touch the Heavens, and humans can become a world tree as well, grounded firmly in the reality of this world, perhaps even the Underworld, and yet whose branches can touch the sky. This interlaces multiple world bridges – that our souls are a world bridge, that Torah and prayers are a world bridge, and that they can all interact.



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world is an opportunity for internal growth and service, and “descent” is re-entering and engaging with the material world bringing blessings and transforming it for the better.

The gap between Heaven and Earth is infinitely wide yet paper-thin. The ladder is our quest to develop insights and perfect ourselves in order to move beyond the current microcosmic realm of Earth and to engage with the transcendent grand Heavenly macrocosmic order.

There is no need to go to Heaven when we are fully capable of bringing Heaven to Earth.

Thought of the Week

“Earned knowledge is the deepest form of learning. You have a direct experience and compress it yourself, keeping what matters and discarding the rest.

Consuming what someone else has already compressed is unearned knowledge.

Both are useful but never confuse the two.”

– Shane Parrish, @shaneaparrish

Quote of the Week

“Time and patience are the strongest warriors.”

– Leo Tolstoy

I present TorahRedux l'ilui nishmas my late grandfather, HaGaon HaRav Yehuda Leib Gertner ben HaRav HaChassid Menachem Mendel.

I hope you enjoyed this week's thoughts. If you have questions or comments, or just want to say hello, it's a point of pride for me to hear from you, and I'll always respond. And if you saw, heard, read, or watched anything that spoke to you, please send it my way - Neli@TorahRedux.com.

If you liked this week's edition of TorahRedux, why not share it with friends and family who would appreciate it?



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Neli

PS - TorahRedux is my pride and joy, the product of thousands of hours of learning, research, writing, editing, and formatting. I have a niche business that allows me to spend substantial time on TorahRedux, and I welcome your assistance in furthering my goal to keep publishing quality content that matters. I help NY home care companies implement compliant Wage Parity plans that enhance recruitment and retention; whether or not that was comprehensible, if you know anyone in the New York home care field, please introduce me!

PPS - Several of my home health clients are hiring at all levels from entry-level to management. Please send me a resume and a one-line explanation of what kind of role would be the best fit and I'll make some introductions.

Redux: *adjective* – resurgence; refers to being brought back, restored, or revived; something familiar presented in a new way. Not to see what no one else has seen, but to say what nobody has yet said about something which everybody sees.