



דרכים בפרשה

ויצא



ויחלם והנה סולם מצב ארצה וראשו מגיע השמימה והנה מלאכי אלקים עלים וירדים בו

He had a dream; and behold a ladder was set on the ground and its top reached to the sky, and malachim of Hashem were going up and down on it.

Yaakov Avinu left Be'er Sheva and was now enroute to Charan. It was suddenly nighttime and Chazal teach us that Yaakov lay himself down for a night-sleep for the first time in fourteen years. Taking the stones of that place, he put them under his head and he slept. His dream was a vision from Hashem of *Malachim* ascending and descending.

Rashi asks the obvious question over here: עולים תחלה ואחר כך יורדים? Assuming that the place in which a *Malach* resides is upstairs in *shomayim*, it should have said *yordim v'olim*. It must be that these *Malachim* were actually starting from down below.

Of course, the question is what were they doing there? There are a number of answers brought in the *meforshim*. Rashi answers that מלאכים שלוהו בארץ אין יוצאים חוצה לארץ, ועלו לרקיע וירדו - מלאכי חוצה לארץ ללוותו Those *Malachim* who accompanied him in Eretz Yisroel were not permitted to leave the Land: they were the ones that ascended to Heaven. The *Malachim* that were to minister in *Chutz L'Aretz* descended to accompany him.

מזה הבין The He'mek Davar incredibly answers: שהשכינה למטה בארץ ומלאכים סביביו ועולים בשליחות

ויורדים לאחר כן. והוא אות על השגחה פרטית על כל - סביבות יעקב from this it is understood that the *Shechina* was actually down below therefore causing the starting point to change. Why was the *Shechina* below? To signify the *hashgacha pratis* surrounding Yaakov!

The Em Lamikra (1800s) so beautifully answers that the ladder signifies the connection between what we do down below and how Hashem “reacts” above. The *Malachim* ascending refers to the Torah and mitzvos we perform and the tefillos that we express. Those are all “sent upstairs”. The descending *Malachim* refers to that which Hashem sends down to us in response. Therefore, it is upon us to realize that (to an extent) we can set the parameters of our relationship with Hashem because we are the starting point.

But now let us focus on the Midrash's answer as brought in the Da'as Zekeinim M'Baalei Tosfos: והנה מלאכי אלקים עולים היינו המלאכים שהלכו להפוך את סדום שתלו הכבוד לעצמן שאמרו כי משחיתים אנחנו וגם גלו מסתורין של הקב"ה ולכך נדחו: ממחיצתו של הקב"ה קל"ה שנים ועכשיו עלו These were the *Malachim* that had come to save Lot and destroy Sodom. The *pesukim* tell us that after Lot begged the *Malachim* to stay with him, they came inside of his home. Moments

later, there was loud banging and shouting coming from outside. The mob had arrived. They wanted Lot to hand over the “guests” to get to “know” them better. Lot willingly offered up his two unmarried daughters, rather than giving up his guests. Moments later, the *Malachim* told Lot that he had a last chance to save his family members, **כי משחיתים אנהו** “because we will be destroying this place”. The *Midrash* (B”R 50) tells us, that when they said this, Hashem put them into *cheirim*. They were not allowed to return to *shomayim* for 135 years.

Their sin was that they put their own *kavod* on the table by getting offended when the *anshei s’dom* made their terrible suggestion. Only after that, did they add that Hashem actually sent us. Now, 135 years later, the *cheirem* had finally ended and they had their first opportunity to go back upstairs.

The *Be’er Moshe* and others ask, why specifically at this point were they allowed back into *shomayim*? Yaakov Avinu was chased down by his nephew, Elifaz, with instructions to kill him. Yaakov convinced him to keep him alive by claiming that *Ani nechshav k’mais*. So he left Yaakov alive and stripped him of all his worldly possessions, save for his walking stick. How humiliating it must have been, as the once wealthy Yaakov now had not even a stitch of clothing. Still, that night, **וישכב במקום ההוא** - he slept a very restful sleep. He dreamed of the **סלם מצב ארצה** and he saw the *Malachim* **עלים וירדים בו**. Chazal tell us

that Yaakov Avinu maintained his *emunah* and *heilge madreiga* even in the darkest moments. When he slept at night without any material items, save for a hard pillow made up of twelve stones, he slept like a baby would in its mother’s arms. He had no worries because he was in the Aibishter’s “hands”. There is nothing to worry about because “HaShem’s got me!”

It was only after the *Malachim* witnessed Yaakov Avinu’s disregard for his personal *kovod* that the *Malachim* were now ready to return. After observing Yaakov’s “at peace with whatever HaShem has planned for me” attitude, they realized that when it comes to *avodas HaShem*, there is no place for personal *kovod*. HaShem comes first. Only now, after this realization, did HaShem give them the green light to come back upstairs.

מרדכי אפפּעל, Good Shabbos,



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