

חומש עם רש"י • ויצא • ראשון

Complete Word-for-Word Interlinear • Navy & Gold Edition

VAYETZEI • 1ST ALIYAH

CHAPTER PREVIEW

In this aliyah, Yaakov Avinu leaves Be'er Sheva to travel to Charan, fleeing from Esav and heading toward the house of Lavan. On his way, he encounters Mount Moriah as the sun suddenly sets, and he prepares to sleep for the night, surrounding his head with stones for protection.

While sleeping, Yaakov sees the famous dream of the ladder standing on the earth with its top reaching Hashem's Heaven, and angels going up and down. Hashem appears to him, promising to protect him on his journey, to give the land to his children, and to bring him back safely to his father's house.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

ויצא יעקב מבאר שבע וילך חרנה:

toward Charan and went Sheva from Be'er Yaakov And went out

רש"י

ויצא יעקב. על ידי שבשביל שרעות בנות כנען בעיני יצחק אביו הלך

went his father Yitzchak in the eyes of Canaan daughters of that evil that because account on Jacob And Jacob went out

עשו אל ישמעאל, הפסיק הענין בפרשתו של יעקב, וכתב וירא עשו כי

that Esav and Esav saw and it wrote Yaakov of in the portion the matter it interrupted Yishmael to Esav

ברך וגו', ומשגמר חזר לענין הראשון:

the first to the matter it returned and when it finished etc. he blessed

רש"י

ויצא. לא היה צריך לכתב אלא וילך יעקב חרנה, ולמה הזכיר יציאתו?

his departure did it mention and why to Haran Yaakov and went except to write necessary was not And he went out

אלא מגיד שיציאת צדיק מן המקום עושה רשם, שבזמן שהצדיק בעיר,

is in the city that the tzaddik that in time an impression makes the place from a tzaddik that departure of it tells rather

הוא הודה הוא זינה הוא הדרה; יצא משם, פנה הודה פנה זינה פנה

departed its splendor he departed its glory departed from there he departed its beauty he is its splendor he is its glory he is

הדרה. וכן ותצא מן המקום האמור בנעמי ורות רות א':

1 Ruth and Ruth regarding Naomi which is stated the place from And she went out and likewise its beauty

רש"י

וילך חרנה. יצא לקחת לחרו:

to Haran to go he went out Haranward: And he went

וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶן שָׁם כִּי בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאֲבָנֵי
 from the stones of and he took the sun had set because there and he lodged at the place And he encountered
הַמָּקוֹם וַיִּשָּׁם מְרֹאשָׁתוֹ וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא:
 that in the place and he lay down around his head and he placed the place

רש"י

ויפגע במקום. לא הזכיר הכתוב באיזה מקום אלא במקום - הנזכר במקום
 in a place mentioned in the place but place in which the verse mentioned not in the place And he encountered
אחר, הוא הר המורי, שנאמר בו וירא את המקום מרחק:
 from afar the place — and he saw of it as it is said Moriah Mount it is other

רש"י

ויפגע. כמו ופגע ביריחו ופגע בדבשת יהושע ט"ז וי"ט ורבותינו
 and our Rabbis and 19 16 Yehoshua to Dabbasheth and it reached at Yericho and it reached like And he encountered
פרשו לשון תפלה ברכות כ"ו, כמו ואל תפגע בי ירמיהו ז', ולמדנו
 and we learned 7 Yirmeyahu Me entreat and do not like 26 Berachos prayer an expression of explained
שתקן תפלת ערבית. ושנה הכתוב ולא כתב ויתפלל, ללמדך שקפצה
 that leaped to teach you and he prayed write and did not the Scripture and altered Evening the prayer of that he instituted
לו הארץ, כמו שמפרש בפרק גיד הנשה חולין צ"א:
 91 Chullin HaNasheh Gid in the chapter of that is explained like the earth for him

רש"י

כי בא השמש. היה לו לכתב ויבא השמש וילן שם, כי בא השמש משמע
 it implies the sun came for there and he lodged the sun and came to write for it it was the sun came for
ששקעה לו חמה פתאום, שלא בעונתה, כדי שילין שם:
 there that he lodge in order in its time that not suddenly the sun for him that set

רש"י

וישם מראשותיו. עשאן כמין מרזב סביב לראשו, שירא מפני חיות
 beasts because of for he feared for his head around gutter like a type of he made them for his head-resting-place and he placed
רעות; התחילו מריבות זו את זו, זאת אומרת עלי יניח צדיק את ראשו
 his head — a tzaddik shall rest upon me says this one with this one — this one quarreling they began evil
וזאת אומרת עלי יניח; מיד עשאן הקב"ה אבן אחת, וזהו שנאמר
 that is said and this is one stone the Holy One Blessed made them immediately shall he rest upon me says and this one
ויקח את האבן אשר שם מראשתיו:
 for his head-resting-place he had placed which the stone — and he took

רש"י

וישכב במקום ההוא. לשון מעוט; באותו מקום שכב אבל י"ד שנים ששמש
 that he served years fourteen but he lay place in that limitation an expression of that in the place and he lay
בבית עבר לא שכב בלילה, שהיה עוסק בתורה:
 in the Torah engaged for he was at night lie down he did not Ever in the house of

וַיַּחְלֶם וַהֲנִה סֵלַם מֵצֵב אֶרְצָה וְרֹאשׁוֹ מִגִּיעַ הַשָּׁמַיְמָה וַהֲנִה מְלָאכֵי
angels of and behold heavenward reached and its top earthward was set a ladder and behold And he dreamed
אֱלֹהִים עֲלִים וִירָדִים בּוֹ:
on it and descending were ascending God

רש"י

עולים וירדים. עולים תחלה ואחר כך יורדים? מלאכים שלוהו בארץ אין
do not in the Land that escorted him angels descending that and after first Ascending and descending Ascending
יוצאים חוצה לארץ, ועלו לרקיע וירדו מלאכי חוצה לארץ ללוותו:
to escort him the Land outside angels of and descended to the firmament and ascended the Land outside go out

וַהֲנִה יְהוָה נֹצֵב עָלָיו וַיֹּאמֶר אֲנִי יְהוָה אֱלֹהֵי אַבְרָהָם אָבִיךָ וְאֱלֹהֵי
and God of your father Avraham God of Hashem I am and He said over him was standing Hashem and behold
יִצְחָק הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ לָּךְ אֶתְנַנָּה וּלְזֶרְעֶךָ:
and to your offspring I will give it to you upon it are lying you upon which the land Yitzchak

רש"י

נצב עליו. לשמרו:
to guard him above him stood

רש"י

ואלֵהי יִצְחָק. אַע"פ שֶׁלֹּא מָצִינוּ בַּמִּקְרָא שֶׁיַּחֲדֵה הַקֹּב"ה שְׁמוֹ
His Name the Holy One Blessed be that He associates in Scripture we have found that not even though Yitzchak And the God of
He
עַל הַצְדִּיקִים בְּחַיֵּיהֶם לְכַתֵּב אֱלֹהֵי פְלוֹנִי, מִשּׁוּם שֶׁנֶּאֱמַר הֵן בִּקְדָּשׁוֹ לֹא
not in His holy ones behold that it is said because so-and-so the God of to write in their lifetime the righteous upon
יֵאֱמִין אִיּוֹב ט"ו, כָּאֵן יַחַד שְׁמוֹ עַל יִצְחָק, לְפִי שֶׁפָּהוּ עֵינָיו וְכִלּוּא
and confined his eyes that became dim because Yitzchak upon His Name He associated here 15 Iyov He puts trust
בְּבֵיתוֹ, וְחָרִי הוּא כְּמֵת וְיִצָּר הָרַע פָּסַק מִמֶּנּוּ, תִּנְחומָא:
Tanchuma from him ceased the evil and inclination of like dead he is and behold in the house

רש"י

שֹׁכֵב עָלֶיהָ. הַפֶּל הַקֹּב"ה כֹּל אֶרֶץ יִשְׂרָאֵל תַּחְתָּיו, רִמּוֹ לוֹ שֶׁתֵּהָא
that it will be to him He hinted underneath him Yisrael the land of all of the Holy One blessed be folded upon it lies
He
נוֹחָה לְפָנָשׁ לְבָנָיו כֹּד' אֲמוֹת שָׁזָה מְקוֹמוֹ שֶׁל אָדָם חוֹלִין שָׁם:
there Chullin a person of the space for this is cubits like four by his children to be conquered easy

וְהָיָה זֶרַעַךְ כַּעֲפַר הָאָרֶץ וּפְרֻצָּתְךָ יָמָּה וּקְדָמָה וּצְפֹנָה
and northward and eastward westward and you shall burst forth the earth like the dust of your offspring And shall be

וְנִגְבָּה וְנִבְרַכְוּ בְּךָ כָּל מִשְׁפַּחַת הָאֲדָמָה וּבְזֶרְעָךְ:
and through your offspring the ground the families of all through you and shall be blessed and southward

רש"י

ופרצת. וחזקת, כמו וכן, יפרץ:
they became strong and so like and become strong and you shall breach

פסוק 5

וְהִנֵּה אֲנֹכִי עִמָּךְ וּשְׁמִרְתִּיךָ בְּכָל אֲשֶׁר תֵּלֵךְ וְהִשְׁבַּתִּיךָ אֶל הָאֲדָמָה
the land to and I will return you you go that wherever and I will guard you with you I am and behold
הַזֹּאת כִּי לֹא אֶעְזָבְךָ עַד אֲשֶׁר אִם עָשִׂיתִי אֵת אֲשֶׁר דִּבַּרְתִּי לָּךְ:
to you I have spoken that which — I have done that until forsake you I will not for this

רש"י

אנכי עמך. לפי שהיה ירא מעשו ומלכנו:
and from Lavan of Eisav afraid that he was because am with you I

רש"י

עד אשר אם עשיתי. אם משמש בלשון כי גיטין צ':
90a Gittin because in the sense of serves If done I have that Until

רש"י

דברתי לך. לצרכך ועליך; מה שהבטחתי לאברהם על זרעו,
his offspring regarding to Avraham that I promised what and concerning you for your benefit concerning you I spoke
לך הבטחתי ולא לעשו, שלא אמרתי לו כי יצחק יקרא לך זרע
offspring your shall be called Yitzhak that to him did I say for not concerning Esav and not I promised it concerning you
אלא כי ביצחק, ולא כל יצחק, וכן כל לי ולך ולו ולכם הסמוכים אצל
next to that are attached and to them and to him and to you to me every and so of Yitzhak all and not in Yitzhak for but
דבור משמשים לשון על, וזה יוכיח, שהרי עם יעקב לא דבר קדם לכן:
this before speak He did not Yaakov with for behold proves and this concerning a meaning of serve as speaking

פסוק 6

וַיִּקֶּץ יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר אֲכֵן יֵשׁ יְהוָה בְּמָקוֹם הַזֶּה וְאֲנֹכִי לֹא
did not and I this in the place Hashem there is Surely and said from his sleep Yaakov And awoke
יָדַעְתִּי:
know

ואנכי לא ידעתי. שאם ידעתי, לא יִשְׁנָתִי בְּמָקוֹם קָדוֹשׁ כִּזֶּה:

like this holy in a place have slept I would not I had known for if know did not and I

פסוק ח

Pasuk 8

וַיִּירָא וַיֹּאמֶר מַה נֹּרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם בֵּית

the house of than other this There is no this the place awesome is How and he said And he was afraid

אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמַיִם:

the heavens the gate of and this is God

רש"י

כִּי אִם בֵּית אֱלֹהִים. אָרַר אֶלְעָזָר בְּשֵׁם רַבִּי יוֹסִי בֶן זִמְרָא, הֵסֵלֵם הַזֶּה עוֹמֵד

stood this the ladder Zimra son of Yose Rabbi in the name of Eleazar said Rabbi God house of if for

בְּבֶאֱר שָׁבַע וְאַמְצַע שְׁפֹעָיו מֵגִיעַ כְּנָגֵד בֵּית הַמִּקְדָּשׁ, שְׁבָאֵר שָׁבַע עוֹמֵד בְּדְרוֹמָה

in the south stood Sheva for Be'er the Temple the House of opposite reached its slope and the middle of Sheva in Be'er

שֶׁל יְהוּדָה, וִירוּשָׁלַיִם בְּצִפּוֹנָהּ, בְּגָבֹול שְׁבִין יְהוּדָה וּבִנְיָמִין, וּבֵית אֵל הָיָה

was el and Beth- and Binyamin Yehudah that is between on the border in its north and Yerushalayim Yehudah of

בְּצִפּוֹן שֶׁל נַחֲלַת בִּנְיָמִין, בְּגָבֹול שְׁבִין בִּנְיָמִין וּבֵין בְּנֵי יוֹסֵף;

Yosef the children of and between Binyamin that is between on the border Binyamin the heritage of of in the north

נִמְצָא סֵלִם שְׂרָגָלָיו בְּבֶאֱר שָׁבַע וְרֹאשׁוֹ בְּבֵית אֵל מֵגִיעַ אֶמְצַע שְׁפֹעָיו נִגַּד

opposite its slope the middle of reaches el in Beth- and its top is Sheva in Be'er whose legs are a ladder it comes out

יְרוּשָׁלַיִם; וּכְלָפֵי שְׁאֲמָרוֹ רַבּוֹתֵינוּ שְׁאֲמַר הַקָּב"ה צַדִּיק זֶה בָּא

came this righteous man the Holy One blessed be that He said our Rabbis what they said and regarding Yerushalayim He

לְבֵית מְלוֹנִי וַיִּפְטֹר בְּלֹא לֵינָהּ, וְאָמְרוּ יַעֲקֹב קָרָאָה לִירוּשָׁלַיִם בֵּית אֵל

el Beth- Yerushalayim called it Yaakov and they said overnight lodging without and shall depart My lodging to the house of

וְזוֹ לֹוּ הִיא וְלֹא יְרוּשָׁלַיִם, וּמֵהֵיכָן לָמְדוּ לומר כֵּן? אָנִי אומר שֶׁנֶּעֱקַר

that was uprooted say I so to say did they learn and from where Yerushalayim and not was it Luz and this

הַר הַמּוֹרִיָּה וּבָא לְכָאן, וְזוֹ הִיא קְפִיצַת הָאָרֶץ הָאֲמוּרָה בְּשַׁחֲטִית חֲלִין, שְׁבָא

that came Chullin in Shechitas that is stated the land the shrinking of is and this to here and came Moriah Mount

בֵּית הַמִּקְדָּשׁ לְקִרְאָתוֹ עַד בֵּית אֵל, וְזֶה וַיִּפְגַּע בְּמָקוֹם. וְאִם תֹּאמַר

you say and if the place and he encountered and this is el Beth- as far as towards him the Temple the House of

כְּשֶׁעָבַר יַעֲקֹב עַל בֵּית הַמִּקְדָּשׁ, מִדּוּעַ לֹא עָכְבוּ שָׁם? אִיהוּ לֹא יָהֵב לִבִּיה

his heart give did not he there did He detain him not why the Temple the House of by Yaakov when passed

לְהִתְפַּלֵּל בְּמָקוֹם שֶׁהִתְפַּלְלוּ אֲבוֹתָיו, וּמִן הַשָּׁמַיִם יַעֲבֹבֵהוּ? אִיהוּ עַד חֲרָן

Haran as far as he should they detain him Heaven and from his fathers that prayed in the place to pray

אֲזַל, כְּדֹאמְרֵינוּ בְּפֶרֶק גִּיד הַנָּשֶׁה; וְקָרָא מוֹכִיחַ וַיֵּלֶךְ חֲרָנָה; כִּי מָטָא

he arrived when toward Haran and he went proves it and the verse ha-Nasheh Gid in the chapter of as we say went

לְחָרָן אָמַר, אֲפָשָׁר שְׁעַבְרָתִי עַל מָקוֹם שֶׁהִתְפַּלְלוּ אֲבוֹתִי וְלֹא הִתְפַּלְלָתִי בּוֹ? יָהֵב

he gave in it did I pray and not my fathers that prayed a place by that I passed is it possible he said at Haran

דַּעֲתִיהָ לְמַהֲדַר וְחָזַר עַד בֵּית אֵל וְקִפְצָה לוֹ הָאָרֶץ. הִיא בֵּית אֵל לֹא הִסְמוּךְ

the one near was not el Beth- this the land for him and shrank el Beth- as far as and returned to return his mind

לְעִי אֵלָא לִירוּשָׁלַיִם, וְעַל שֵׁם יְהִיָּה בֵּית אֱלֹהִים קָרְאוּ בֵּית אֵל, וְהוּא הַר
is Mount and it el Beth- he called it God the House of shall be account of and on near Yerushalayim rather to Ai
הַמִּזְבֵּיחַ שֶׁהַתְּפִלָּל בּוֹ אַבְרָהָם, וְהוּא שָׂדֶה שֶׁהַתְּפִלָּל בּוֹ יִצְחָק, כְּדָכְתִּיב לְשׁוֹחַ
to converse as it is written Yitzhak in it that prayed is the field and it Avraham on it that prayed Moriah
בַּשָּׂדֶה; דְּהָכִי אֲמַרְיֵנוּ בַּפֶּסְחִים "אֵל הַר ד' וְאֵל בֵּית אֱלֹהֵי יַעֲקֹב" – מַאי
what Yaakov the God of the house of and to Hashem the mountain of to in Pesachim we say for so in the field
שָׁנָא יַעֲקֹב? אֵלָא לֹא כְּאַבְרָהָם שֶׁקָּרְאוּ הַר, דְּכָתִיב בְּהַר ד' Hashem on the mountain of as it is written a mountain who called it like Avraham not rather Yaakov is different
יִרְאֶה, וְלֹא כִּי־יִצְחָק שֶׁקָּרְאוּ שָׂדֶה, דְּכָתִיב לְשׁוֹחַ בַּשָּׂדֶה, אֵלָא כִּי־עַקֵּב שֶׁקָּרְאוּ
who called it like Yaakov rather in the field to converse as it is written a field who called it like Yitzhak and not He will be seen
בֵּית ע"כ פֶּרֶש"י מְדִיק : precise explained Rashi thus far a house

רש"י
מַה נּוֹרָא. תַּרְגּוּם מַה דִּחִילוֹ אֶתְרָא הָדִין, דִּחִילוֹ שֵׁם דְּכָר הוּא, כְּמוֹ סוּכָּלְתָּנוּ וְכִסּוֹ
and clothing sechletanu like is - a noun dichilu this place fearful how Targum fearful How
לְמַלְבָּשׁ: to wear

רש"י
וְזֶה שַׁעַר הַשָּׁמַיִם. מְקוֹם תְּפִלָּה לַעֲלוֹת תְּפִלָּתָם הַשָּׁמַיְמָה. וּמִדְרָשׁוֹ,
And its Midrashic heavenward their prayer for ascending prayer a place of the heavens gate of And this
exposition
שֶׁבֵּית הַמִּקְדָּשׁ שֶׁל מַעְלָה מְכוּן כְּנֻגָּה בֵּית הַמִּקְדָּשׁ שֶׁל מַטָּה:
below of the Sanctuary the House of directly opposite is aligned above of the Sanctuary that the House of

פסוק ט

Pasuk 9

וַיִּשְׁכֶּם יַעֲקֹב בַּבֹּקֶר וַיִּקַּח אֶת הָאֶבֶן אֲשֶׁר שָׁם מִרְאשְׁתּוֹ וַיִּשֶׁם אֹתָהּ
it and set under his head he placed that the stone — and took in the morning Yaakov And arose early
מִצְבָּה וַיִּצֹק שָׁמֶן עַל רֹאשָׁהּ:
its top upon oil and poured as a monument

פסוק י

Pasuk 10

וַיִּקְרָא אֵת שֵׁם הַמָּקוֹם הַהוּא בֵּית אֵל וְאוּלָם לוֹז שֵׁם הָעִיר
the city was the name of Luz however El Beit that the place the name of — And he called
לְרֵאשֹׁנָה: originally

פסוק יא

Pasuk 11

וַיִּדַּר יַעֲקֹב נֶדֶר לֵאמֹר אִם יְהִיָּה אֱלֹהִים עִמָּדִי וַיִּשְׁמְרֵנִי בַּדֶּרֶךְ הַזֶּה אֲשֶׁר
that this on the way and guard me with me God will be If saying a vow Yaakov And vowed

אֲנֹכִי הוֹלֵךְ וְנָתַן לִי לֶחֶם לֶאֱכֹל וּבִגְדָה לְלַבֵּשׁ:

to wear and a garment to eat bread to me and give am going I

רש"י

אִם יִהְיֶה אֱלֹהִים עִמָּדִי. אִם יִשְׁמַר לִי הַבְּטָחוֹת הַלֵּלוּ שֶׁהִבְטִיחַנִּי לִהְיוֹת עִמָּדִי,

with me to be that He promised me these promises for me He will keep if with me God will be If

כָּמוֹ שֶׁאָמַר לִי וְהִנֵּה אֲנֹכִי עִמָּךְ:

with you I am and behold to me He said just as

רש"י

וְשִׁמְרָנִי. כָּמוֹ שֶׁאָמַר לִי וְשִׁמְרָתִיךָ בְּכָל אֲשֶׁר תֵּלֵךְ:

you go wherever in all And I will keep you to me He said just as And He will keep me

רש"י

וְנָתַן לִי לֶחֶם לֶאֱכֹל. כָּמוֹ שֶׁאָמַר כִּי לֹא אֶעְזָבָהּ, וְהַמְבַקֵּשׁ לֶחֶם הוּא קְרוּי

is called he bread and one who seeks I will forsake you not for He said just as to eat bread to me And He will give

נֶעֱזָב, שֶׁנֶּאֱמַר וְלֹא רָאִיתִי צַדִּיק נֶעֱזָב וְזֶרְעוֹ מְבַקֵּשׁ לֶחֶם תַּהֲלִים ל"ז :

37 Tehillim bread seeking and his seed forsaken a righteous man have I seen and not as it is said forsaken

פסוק יב

Pasuk 12

וְשָׁבְתִי בְּשָׁלוֹם אֶל בֵּית אָבִי וְהָיָה יְהוָה לִי לְאֱלֹהִים:

for God to me Hashem and shall be my father the house of to in peace and I return

רש"י

וּשְׁבַתִּי. כָּמוֹ שֶׁאָמַר לִי וְהִשְׁבַּתִּיךָ אֶל הָאֲדָמָה:

the land to and I will restore you to me that He said just as and I return

רש"י

בְּשָׁלוֹם. שָׁלֹם מִן הַחַטָּא, שֶׁלֹּא אֶלְמַד מִדְּרָכֵי לָבָן:

Lavan from ways of I should learn that not the sin from complete in peace

רש"י

וְהָיָה ה' לִי לְאֱלֹהִים. שְׁיִחוּל שְׁמוֹ עָלַי מִתְחִלָּה וְעַד סוּף, שֶׁלֹּא

that not end and until from beginning upon me His Name that will rest for God to me Hashem And will be

יִמָּצֵא פָסוּל בְּזֶרְעִי, כָּמוֹ שֶׁנֶּאֱמַר אֲשֶׁר דִּבַּרְתִּי לָךְ; וְהַבְטָחָה זֹאת הִבְטִיחַ

He promised this and promise to you I spoke which as it says just as in my offspring unworthiness will be found

לְאַבְרָהָם, שֶׁנֶּאֱמַר לִהְיוֹת לָךְ לְאֱלֹהִים וּלְזֶרְעֶךָ אַחֲרֶיךָ בְּרֵאשִׁית י"ז:

17 Bereshis after you and to your seed for God to you to be as it says to Avraham

פסוק יג

Pasuk 13

וְהָאֶבֶן הַזֹּאת אֲשֶׁר שָׁמַתִּי מִצְבָּה יְהִיָּה בֵּית אֱלֹהִים וְכָל אֲשֶׁר תִּתֵּן לִי

to me You give that and all God a house of shall be as a pillar I have set up which this and the stone

עֵשֶׂר אֲעֻשְׂנֹה לָךְ:

to You I will tithe it tithe

רש"י

והאבן הזאת. כָּךְ תִּפְרֹשׁ וַיֹּזֶן זֶה שֶׁל יְהוָה אֵם תַּעֲשֶׂה לִּי אֶת אֵלֶּה, אֲנִי

I these — for me You will do If and the stone of this the vav you shall explain like this this And the stone

אֲעֻשֶׂה זֹאת:

this will do

רש"י

והאבן הזאת אשר שמתני מצבה וגו'. כְּתַרְגוּמוֹ אֵהִי פֶלֶח עָלֶה קָדֵם ה', וְכֵן עָשָׂה

he did and so Hashem before upon it serve I will like its Targum etc. a pillar I set which this And the stone

בְּשׁוּבוֹ מִפָּדָן אָרָם; כְּשֶׁאָמַר לוֹ קוּם עָלֶה בֵּית אֵל שֵׁם ל"ה י"ד מָה נֶאֱמַר שָׁם?

there is stated what 14 35 there El Beis go up arise to him when He said Aram from Padan upon his return

וַיֵּצֵב יַעֲקֹב מִצֵּבָה וַיִּסֹּךְ עָלֶיהָ נֶסֶךְ:

a libation upon it and poured a pillar Yaakov and set up

CHAPTER SUMMARY

Yaakov Avinu sets out from Be'er Sheva toward Charan and stops at the holy site of the Beis HaMikdash to sleep. Hashem reveals Himself to him in a dream with a ladder of angels, promising divine protection, offspring as vast as the dust of the earth, and the ultimate inheritance of the Eretz Yisrael. Upon awakening with awe, Yaakov recognizes the sanctity of the place, sets up the stone he slept on as a matzeivah, pours oil on it, names the site Beis El, and makes a holy vow to give ma'aser from all that Hashem provides him.

לְמַעֲשֶׂה WHAT TO TAKE HOME

When Yaakov Avinu leaves Eretz Yisrael, he finds himself alone at night, sleeping on the ground with rocks around his head. Lichoira, this was the lowest, most uncertain moment of his life. He is running away from Esav, leaving his parents' home, and heading into the unknown. Yet, b'davka in this exact place, Hashem reveals Himself to him with the famous sulam reaching into the heavens, promising him, "Hinei Anochi imach" - I am with you and I will watch over you wherever you go.

The chiddush here is that Hashem isn't only found when everything is clear, peaceful, and comfortable in our lives. Yaakov wakes up and cries out, "Achen yesh Hashem bamakon hazeh v'anochi lo yadati" - surely Hashem is in this place and I did not know it. We often think that when we are going through a dark time, a nisayon, or feeling lost, that we are distant from Hashem. But the Torah is teaching us that Hashem is standing right there over us, waiting for us to build that connection specifically from where we are.

Take this lesson into your day. Whenever you encounter a situation today that feels overwhelming, uncomfortable, or out of your control, don't view it as a distraction from your avodah. Pause for a second and remind yourself: Hashem is right here in this place with me, and I can connect to Him right now.