

Vayishlach Aleph

[Genesis]

(32)17:He delivered them into the hands of his servants, every herd by itself, and said to his servants, "Pass over before me, and put a space between herd and herd.

18:He commanded the foremost, saying, "When Esav, my brother, meets you, and asks you, saying, 'Whose are you? Where are you going? Whose are these before you?

19:Then you shall say, 'They are your servant Yaakov's. It is a present sent to my lord, Esav. Behold, he also is behind us.

20:He commanded also the second, and the third, and all that followed the herds, saying, "This is how you shall speak to Esav, when you find him.

21:You shall say, 'Behold, also your servant, Yaakov, is behind us.'" For he said, "I will appease him with the present that goes before me, and afterward I will see his face. Perhaps he will accept me.

22:So the present passed over before him: and he himself lodged that night in the camp.

23:He rose up that night, and took his two wives, and his two handmaids, and his eleven sons, and passed over the ford of the Yabbok.

24:He took them, and sent them over the stream, and sent over that which he had.

25:Yaakov was left alone, and a man wrestled with him there until the breaking of the day.

26:When he saw that he didn't prevail against him, he touched the hollow of his thigh, and the hollow of Yaakov's thigh was strained, as he wrestled.

וַיִּתֵּן¹⁷ בְּיַד עֲבָדָיו עֵדֶר

עֵדֶר לְבָדוֹ וַיֹּאמֶר אֶל עֲבָדָיו עֲבְרוּ לִפְנֵי וְרוּחַ

תְּשִׁימוּ בֵּין עֵדֶר וּבֵין עֵדֶר׃¹⁸ וַיִּצַו אֶת הָרִאשׁוֹן לֵאמֹר

כִּי יִפְגַּשְׁךָ עֵשָׂו אָחִי וּשְׁאַלְךָ לֵאמֹר לְמִי אַתָּה וְאָנֹכִי

תֵּלֵךְ וְלָמִי אֵלֶּה לְפָנֶיךָ׃¹⁹ וַאֲמַרְתָּ לְעַבְדְּךָ לֵיעֲקֹב

מִנְחָה

הוּא שְׁלוּחָה לְאֹדְנִי לַעֲשׂוֹ וְהִנֵּה גַם־הוּא אַחֲרֵינוּ׃

וַיִּצַו²⁰

גַּם אֶת־הַשֵּׁנִי גַם אֶת־הַשְּׁלִישִׁי גַם אֶת־כָּל־הַהֲלֹכִים

אַחֲרֵי הָעֵדֶרִים לֵאמֹר כַּדְּבַר הַזֶּה תְּדַבְּרוּן אֶל־עֵשָׂו

בְּמִצְאָכֶם אֹתוֹ׃²¹ וַאֲמַרְתֶּם גַּם הִנֵּה עַבְדְּךָ יַעֲקֹב

אַחֲרֵינוּ

כִּי־אָמַר אֲכַפְּרָה פָּנָיו בַּמִּנְחָה הַהֲלֹכַת לְפָנָי וְאַחֲרָיִ

כֵּן אֶרְאֶה פָּנָיו אוֹלָי יִשְׂא פָּנָי׃²² וַתַּעֲבֹר הַמִּנְחָה עַל־

פָּנָיו וְהוּא לָן בְּקִלְיָה־הַהוּא בַּמַּחֲנֶה׃²³ וַיִּקָּם | בְּלִילָה

הָא

וַיִּקַּח אֶת־שְׁתֵּי נָשָׁיו וְאֶת־שְׁתֵּי שִׁפְחֹתָיו וְאֶת־אֶחָד

עֹשֶׂר יְלָדָיו וַיַּעֲבֹר אֶת מַעְבַּר יַבֵּק׃²⁴ וַיִּקְחֵם וַיַּעֲבֹרֵם

אֶת־הַנַּחַל וַיַּעֲבֹר אֶת־אֲשֶׁר־לוֹ׃²⁵ וַיֹּותר יַעֲקֹב לְבָדוֹ

וַיִּאֲבֹק אִישׁ עִמּוֹ עַד עֲלֹת הַשָּׁחַר׃²⁶ וַיִּרָא כִּי לֹא

יָכַל

לוֹ וַיִּגַע בְּכַף־יָרְכוֹ וַתִּקַּע כַּף־יָרֶךְ יַעֲקֹב בְּהֶאָבְקוֹ

עִמּוֹ׃

27:The man said, "Let me go, for the day breaks." Yaakov said, "I won't let you go, unless you bless me.

28:He said to him, "What is your name?" He said, "Yaakov.

29:He said, "Your name will no longer be called 'Yaakov,' but, 'Yisrael,' for you have fought with God and with men, and have prevailed.

30:Yaakov asked him, "Please tell me your name." He said, "Why is it that you ask for my name?" He blessed him there.

31:Yaakov called the name of the place Peniel: for, he said, "I have seen God face to face, and my life is preserved.

32:The sun rose on him as he passed over Peniel, and he limped because of his thigh.

33:Therefore the children of Yisrael don't eat the sinew of the hip, which is on the hollow of the thigh, to this day, because he touched the hollow of Yaakov's thigh in the sinew of the hip.

וַיֹּאמֶר שְׁלַח־נִי כִּי עֹלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלְּחֶךָּ

כִּי אִם-בֵּרַכְתָּנִי: וַיֹּאמֶר אֵלָיו מַה-שְּׁמֶךָ וַיֹּאמֶר יַעֲקֹב:

וַיֹּאמֶר לֹא יַעֲקֹב יֵאמָר עוֹד שְׁמֶךָ כִּי אִם-יִשְׂרָאֵל

כִּי-שָׂרִיתָ עִם-אֱלֹהִים וְעִם-אֲנָשִׁים וַתּוֹכַל: וַיִּשְׁאַל

יַעֲקֹב וַיֹּאמֶר הַגִּידָה-נָא שְׁמֶךָ וַיֹּאמֶר לָמָּה זֶה תִּשְׁאַל

לְשִׁמִּי וַיְבָרֶךְ אֹתוֹ שֵׁם: וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם

פְּנִיֵאל כִּי-רָאִיתִי אֱלֹהִים פָּנִים אֶל-פָּנִים וַתִּנְצַל נַפְשִׁי:

וַיִּזְרַח-לּוֹ הַשָּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת-פְּנוֹאֵל וְהוּא

צָלַע עַל-יָרְכוּ: עַל-כֵּן לֹא-יֹאכְלוּ בְנֵי-יִשְׂרָאֵל

אֶת-גִּיד

הַנֶּשֶׂה אֲשֶׁר עַל-כַּף הַיָּרֵךְ עַד הַיּוֹם הַזֶּה כִּי

נָגַע בְּכַף-יָרֵךְ יַעֲקֹב בְּגִיד הַנֶּשֶׂה:

Vayishlach Aleph

[Genesis]

(32)17:He delivered them into the hands of his servants, every herd by itself, and said to his servants, "Pass over before me, and put a space between herd and herd.

וַיִּתֵּן¹⁷ בְּיַד-עֲבָדָיו עֶדְרָה
עֶדְרָה לְבָדוֹ וַיֹּאמֶר אֶל-עֲבָדָיו עֲבְרוּ לִפְנֵי וְרוּחַ
תְּשִׂימוּ בֵּין עֶדְרָה וּבֵין עֶדְרָה: וַיֵּצֵא אֶת-הָרֵאשֹׁן לֵאמֹר
כִּי יִפְגַּשְׁךָ עֵשָׂו אָחִי וּשְׂאֵלְךָ לֵאמֹר לְמִי-אַתָּה וְאָנֹכִי
תֵּלֵךְ וְלָמִי אֵלֶּה לְפָנֶיךָ: וַאֲמַרְתָּ לְעַבְדְּךָ לְיַעֲקֹב
מִנְחָה

18:He commanded the foremost, saying, "When Esav, my brother, meets you, and asks you, saying, 'Whose are you? Where are you going? Whose are these before you?

19:Then you shall say, 'They are your servant Yaakov's. It is a present sent to my lord, Esav. Behold, he also is behind us.

הוּא שְׁלוּחָה לְאֹדְנִי לַעֲשׂוֹ וְהִנֵּה גַם-הוּא אַחֲרֵינוּ:
וַיֵּצֵא²⁰

20:He commanded also the second, and the third, and all that followed the herds, saying, "This is how you shall speak to Esav, when you find him.

גַּם אֶת-הַשְּׂנִי גַם אֶת-הַשְּׁלִישִׁי גַם אֶת-כָּל-הַהֲלֻכִים
אַחֲרֵי הָעֲדָרִים לֵאמֹר כַּדְּבַר הַזֶּה תִּדְבְּרוּן אֶל-עֵשָׂו
בְּמִצְאָכֶם אֹתוֹ: וַאֲמַרְתֶּם גַּם הִנֵּה עַבְדְּךָ יַעֲקֹב
אַחֲרֵינוּ

21:You shall say, 'Behold, also your servant, Yaakov, is behind us.'" For he said, "I will appease him with the present that goes before me, and afterward I will see his face. Perhaps he will accept me.

כִּי-אָמַר אַכְפְּרָה פָּנָיו בַּמִּנְחָה הַהִלְכֹת לְפָנָי וְאַחֲרָי
כֵּן אֶרְאֶה פָּנָיו אוֹלָי יִשָּׂא פָּנָי: וַתַּעֲבֹר הַמִּנְחָה עַל-
פָּנָיו וְהוּא לֵן בְּלִילָה-הַהוּא בַּמַּחֲנֶה: וַיִּקָּם²³ בַּלַּיְלָה
הוּא

22:So the present passed over before him: and he himself lodged that night in the camp.

23:He rose up that night, and took his two wives, and his two handmaids, and his eleven sons, and passed over the ford of the Yabbok.

וַיִּקַּח אֶת-שְׁתֵּי נָשָׁיו וְאֶת-שְׁתֵּי שִׁפְחֹתָיו וְאֶת-אֶחָד
עֶשֶׂר יְלָדָיו וַיַּעֲבֹר אֶת מַעְבַּר יַבֹּק: וַיִּקָּחֶם²⁴ וַיַּעֲבֹרֶם
אֶת-הַנָּחַל וַיַּעֲבֹר אֶת-אֲשֶׁר-לוֹ: וַיֹּותר²⁵ יַעֲקֹב לְבָדוֹ
וַיִּאָּבֵק אִישׁ עִמּוֹ עַד עֲלֹת הַשָּׁחַר: וַיִּרָא²⁶ כִּי לֹא
יָכֹל

24:He took them, and sent them over the stream, and sent over that which he had.

25:Yaakov was left alone, and a man wrestled with him there until the breaking of the day.

26:When he saw that he didn't prevail against him, he touched the hollow of his thigh, and the hollow of Yaakov's thigh was strained, as he wrestled.

לוֹ וַיַּגַּע בְּכַף-יָרְכוֹ וַתִּקַּע כַּף-יָרֶךְ יַעֲקֹב בְּהֶאָבְקוֹ
עִמוֹ:

27:The man said, "Let me go, for the day breaks." Yaakov said, "I won't let you go, unless you bless me.

וַיֹּאמֶר שְׁלַחֲנִי כִּי עָלָה הַשַּׁחַר וַיֹּאמֶר לֹא אֲשַׁלְּחֶךָּ^{1:27}

28:He said to him, "What is your name?" He said, "Yaakov.

כִּי אִם-בִּרְכָתְנִי: וַיֹּאמֶר אֵלָיו מַה-שְּׁמֶךָ וַיֹּאמֶר יַעֲקֹב:

29:He said, "Your name will no longer be called 'Yaakov,' but, 'Yisrael,' for you have fought with God and with men, and have prevailed.

וַיֹּאמֶר לֹא יַעֲקֹב יֵאמָר עוֹד שְׁמֶךָ כִּי אִם-יִשְׂרָאֵל^{1:29}

30:Yaakov asked him, "Please tell me your name." He said, "Why is it that you ask for my name?" He blessed him there.

כִּי-שָׂרִיתָ עִם-אֱלֹהִים וְעִם-אֲנָשִׁים וַתֻּכַּל: וַיִּשְׁאַל

יַעֲקֹב וַיֹּאמֶר הַגִּידָה-נָא שְׁמֶךָ וַיֹּאמֶר לָמָּה זֶה תִּשְׁאַל

31:Yaakov called the name of the place Peniel: for, he said, "I have seen God face to face, and my life is preserved.

לְשִׁמִּי וַיְבָרֶךְ אֹתוֹ שֵׁם: וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם

פְּנִיאֵל כִּי-רָאִיתִי אֱלֹהִים פָּנִים אֶל-פָּנִים וַתִּנָּצַל נַפְשִׁי:

32:The sun rose on him as he passed over Peniel, and he limped because of his thigh.

וַיִּזְרַח-לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת-פְּנוּאֵל וְהוּא

צָלַע עַל-יָרְכוּ: עַל-כֵּן לֹא-יֹאכְלוּ בְנֵי-יִשְׂרָאֵל

33:Therefore the children of Yisrael don't eat the sinew of the hip, which is on the hollow of the thigh, to this day, because he touched the hollow of Yaakov's thigh in the sinew of the hip.

אֶת-גִּיד

הַנִּשָּׂה אֲשֶׁר עַל-כַּף הַיָּרֵךְ עַד הַיּוֹם הַזֶּה כִּי

נָגַע בְּכַף-יָרֵךְ יַעֲקֹב בְּגִיד הַנִּשָּׂה:

וַיִּתֵּן¹⁷⁽³²⁾ בַּיַּד עֲבָדָיו עֶדֶר
 עֶדֶר לְבָדוֹ וַיֹּאמֶר אֶל־עֲבָדָיו עֲבְרוּ לְפָנַי וְרוּחַ
 תְּשִׁימוּ בֵּין עֶדֶר וּבֵין עֶדֶר׃ וַיֵּצְאוּ אֶת־הָרֵאשׁוֹן לֵאמֹר
 כִּי יִפְגַּשְׁךָ עֲשׂו אָחִי וּשְׂאֵלְךָ לֵאמֹר לְמִי־אַתָּה וְאָנָּה
 תֵּלֵךְ וּלְמִי אָלֶּה לְפָנֶיךָ׃ וַאֲמַרְתָּ לְעַבְדְּךָ לְיַעֲקֹב מִנְחָה
 הִוא שְׁלוּחָה לְאֲדֹנָי לְעֲשׂו וְהִנֵּה גַם־הִוא אַחֲרֵינוּ׃ וַיֵּצְאוּ
 גַם אֶת־הַשְּׂנִי גַם אֶת־הַשְּׁלִישִׁי גַם אֶת־כָּל־הַהֲלָכִים
 אַחֲרֵי הָעֲדָרִים לֵאמֹר כַּדָּבָר הַזֶּה תִּדְבְּרוּן אֶל־עֲשׂו
 בְּמִצְאָכֶם אֲתוּ׃ וַאֲמַרְתֶּם גַּם הִנֵּה עַבְדְּךָ יַעֲקֹב אַחֲרֵינוּ
 כִּי־אָמַר אַכְפָּרָה פָּנָיו בַּמְּנַחָה הַהִלַּכְתָּ לְפָנַי וְאַחֲרֵי־
 כֵן אֶרְאֶה פָּנָיו אוּלַי יִשָּׂא פָּנָי׃ וַתַּעֲבֹר הַמְּנַחָה עַל־
 פָּנָיו וְהִוא לֵן בַּלְיִלָּה־הַהִוא בַּמַּחֲנֶה׃ וַיִּקְּמוּ בַּלְיִלָּה הִוא
 וַיִּקַּח אֶת־שְׁתֵּי נָשָׁיו וְאֶת־שְׁתֵּי שְׂפָחָתָיו וְאֶת־אֶחָד
 עֲשָׂר יְלָדָיו וַיַּעֲבֹר אֶת מֵעְבֵר יַבֵּק׃ וַיִּקְּחֵם וַיַּעֲבֹרֵם
 אֶת־הַנַּחַל וַיַּעֲבֹר אֶת־אֲשֶׁר־לוֹ׃ וַיִּוָּתֵר יַעֲקֹב לְבָדוֹ

וַיֹּאבֶק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר׃ הַמִּצְוָה ^{1.26} וַיֵּרָא כִּי לֹא יִכְלֶה
לוֹ וַיִּגַע בְּכַף-יָרְכוֹ וַתִּקַּע כַּף-יָרֶךְ יַעֲקֹב בְּהֶאבְקוֹ עִמּוֹ׃
^{1.27} וַיֹּאמֶר שְׁלַחְנִי כִּי עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֶשְׁלַחְךָ
כִּי אִם-בְּרַכְתָּנִי׃ ^{1.28} וַיֹּאמֶר אֵלָיו מִה-שְׂמֹךְ וַיֹּאמֶר יַעֲקֹב׃

וַיִּשְׁאַל ^{1.29} וַיֹּאמֶר לֹא יַעֲקֹב יֹאמֶר עוֹד שְׂמֹךְ כִּי אִם-יִשְׂרָאֵל
כִּי-שָׂרִית עִם-אֱלֹהִים וְעִם-אֲנָשִׁים וַתּוֹכַל׃ ^{1.30} וַיִּשְׁאַל
יַעֲקֹב וַיֹּאמֶר הַגִּידָה-נָא שְׂמֹךְ וַיֹּאמֶר לָמָּה זֶה תִּשְׁאַל
לְשָׁמִי וַיְבָרֶךְ אֹתוֹ שָׁם׃ מַלְאָכִי ^{1.31} וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם
פְּנִיָאֵל כִּי-רָאִיתִי אֱלֹהִים פָּנִים אֶל-פָּנִים וַתִּנְצֵל נַפְשִׁי׃
^{1.32} וַיִּזְרַח-לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת-פְּנוּאֵל וְהוּא
צָלַע עַל-יָרְכוֹ׃ ^{1.33} עַל-כֵּן לֹא-יֹאכְלוּ בְנֵי-יִשְׂרָאֵל אֶת-גִּיד
הַנָּשָׂה אֲשֶׁר עַל-כַּף הַיָּרֶךְ עַד הַיּוֹם הַזֶּה כִּי
נָגַע בְּכַף-יָרֶךְ יַעֲקֹב בְּגִיד הַנָּשָׂה׃

Vayishlach Aleph

ויתן ביד עבדיו עֵדָר
עֵדָר לָבָדוּ וַיֹּאמֶר אֶל עֲבָדָיו עָבְרוּ לִפְנֵי וְרוּחַ
תִּשְׁיִמוּ בֵּין עֵדָר וּבֵין עֵדָר וַיֵּצֵאוּ אֶת הָרֵאשִׁוֹן לֵאמֹר
כִּי יִפְגַּעְךָ עֵשׂוֹ אֹחִי וּשְׂאֲכֹךְ לֵאמֹר לָמִי אַתָּה וְאַגָּה
תִּכְרֹךְ וּלְמִי אֵלֶּה לִפְנֵיךְ וְאָמַרְתָּ לְעַבְדְּךָ לִיעֲקֹב מַגִּזְזָה
הוּא שְׂלוּחָה לְאֵדְנִי לַעֲשׂוֹ וְהִגָּה גַם הוּא אֹחֲרֵינוּ וַיֵּצֵאוּ
גַם אֶת הַשְּׂנִי גַם אֶת הַשְּׂלִישִׁי גַם אֶת כָּל הַהֹלְכִים
אֹחֲרֵי הָעֵדָרִים לֵאמֹר כַּדָּבָר הַזֶּה תִּדְבְּרוּן אֶל עֵשׂוֹ
בְּמִצְרָאֵם אֹתוֹ וְאָמַרְתֶּם גַּם הִנֵּה עַבְדְּךָ יַעֲקֹב אֹחֲרֵינוּ
כִּי אָמַר אֲכַפְרָה פְּגִי בַּמַּגִּזְזָה הַהֹלְכֹת לִפְנֵי וְאֹחֲרֵי
כֵן אֲרֹאֶה פְּגִי אוֹכְלִי יֵשֵׂא פְּגִי וְתַעֲבֹר הַמַּגִּזְזָה עָלַי
פְּגִי וְהוּא לֵן בְּלִילָה הַהוּא בַּמַּחֲזָה וַיִּקָּם בְּלִילָה הוּא
וַיִּקַּח אֶת שְׁתֵּי גִשְׁיָיו וְאֶת שְׁתֵּי שְׂפֹחֹתָיו וְאֶת אֶחָד
עֵשֶׂר יְלָדָיו וַיַּעֲבֹר אֶת מֵעַבְרָה יִבְקַע וַיִּקְחוּם וַיַּעֲבֹר
אֶת הַגִּזְזָל וַיַּעֲבֹר אֶת אֲשֶׁר לוֹ וַיֹּתֵר יַעֲקֹב לָבָדוּ

וַיֹּאבֶק אִישׁ עִמּוֹ עַד עֲלוֹת הַשְּׁחֹזר וַיֵּרָא כִּי לֹא יִכַּל
לוֹ וַיִּגַע בְּכַף יָרְכוֹ וַתִּקַּע כַּף יָרֵךְ יַעֲקֹב בְּהֶאֱבֹקוֹ עִמּוֹ
וַיֹּאמֶר שְׁלֹחֲזִי כִּי עָלָה הַשְּׁחֹזר וַיֹּאמֶר לֹא אֲשַׁלְּחֶנּוּךָ
כִּי אִם בְּרַכְתֵּנִי וַיֹּאמֶר אֵלָיו מַה שְּׂמֵךְ וַיֹּאמֶר יַעֲקֹב

וַיֹּאמֶר לֹא יַעֲקֹב יֹאמֶר עוֹד שְׂמֵךְ כִּי אִם יִשְׂרָאֵל
כִּי שְׂרִית עִם אֱלֹהִים וְעַם אֲנָשִׁים וְתוֹכַל וַיִּשְׂאֵל
יַעֲקֹב וַיֹּאמֶר הֲגִידָה לָּא שְׂמֵךְ וַיֹּאמֶר לָמָּה זֶה תִּשְׂאֵל
לְשִׁמִּי וַיְבָרַךְ אֹתוֹ שֵׁם וַיִּקְרָא יַעֲקֹב שֵׁם הַמְּקוֹם
פְּנִיָאֵל כִּי רָאִיתִי אֱלֹהִים פְּנִים אֵל פְּנִים וְתַנְצֵל לִּי פְּשִׁי
וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת פְּנֹאֵל וְהוּא
צָלַע עַל יָרְכוֹ עַל כֵּן לֹא יֵאָכְלוּ בְנֵי יִשְׂרָאֵל אֶת גִּיד
הַנְּעִיָה אֲשֶׁר עַל כַּף הַיָּרֵךְ עַד הַיּוֹם הַזֶּה כִּי
גִּגַע בְּכַף יָרֵךְ יַעֲקֹב בְּגִיד הַנְּעִיָה

Vayishlach Haftarah

[Obadiah]

(1)1:The vision of Ovadyah. This is what the Lord God says about Edom. We have heard news from the LORD, and an ambassador is sent among the nations, saying, "Arise, and let's rise up against her in battle.

2:Behold, I have made you small among the nations. You are greatly despised.

3:The pride of your heart has deceived you, you who dwell in the clefts of the rock, whose habitation is high, who says in

his heart, 'Who will bring me down to the ground?
4:Though you mount on high as the eagle, and though your nest is set among the stars, I will bring you down from there,

says the LORD.

5:If thieves came to you, if robbers by night, oh, what disaster awaits you! wouldn't they only steal until they had enough? If grape pickers came to you, wouldn't they leave some gleaning grapes?

(1) חֲזוֹן עֲבַדְיָה כֹּה־אָמַר אֲדֹנָי יְהוִה לְאֶדוֹם שְׁמוּעָה
שָׁמַעְנוּ מֵאֵת יְהוָה וְצִיר בְּגוֹיִם שְׁלַח קוֹמוּ וְנִקְוָמָה
עֲלֶיהָ לְמַלְחָמָה: 2 הִנֵּה קָטַן נִתְתִּיךָ בְּגוֹיִם בְּזוּי אֶתָּה מְאֹד:
3 וְזָדוֹן לִבְךָ הִשְׁיֵאֲךָ שֹׁכֵנִי בְּחַגְוֵי־סֹלֶעַ מְרוֹם שְׁבִתוֹ אָמַר
בְּלִבּוֹ מִי יוֹרְדֵנִי אָרֶץ: 4 אִם־תִּגְבִּיחַ כַּנְּשֹׁר וְאִם־בֵּין
כּוֹכָבִים שָׁיִם קִנְךָ מִשָּׁם אוֹרִידְךָ נָא־יְהוָה: 5 אִם־גִּנְבִים
בָּאוּ־לְךָ אִם־שׁוֹדְדֵי לַיְלָה אֵיךָ נִדְמִיתָה הֲלוֹא יִגְנְבוּ דֵימָם
אִם־בְּצָרִים בָּאוּ לְךָ הֲלוֹא יִשְׁאִירוּ עֲלֵלוֹת:

תִּזְוֶן עֲבַדְיָה כֹּה־אָמַר אֲדֹנָי יְהוִה לְאֲדוֹם שְׁמוּעָה
שָׁמְעֵנוּ מֵאֵת יְהוָה וְצִיר בַּגּוֹיִם שְׁלַח קוֹמוּ וְנִקְוֵמָה עֲלֵיָהּ
לְמַלְחָמָה: 2 הִנֵּה קָטָן נִתְתִּיף בַּגּוֹיִם בְּזוּי אֶתָּה מְאֹד: 3 זְדוֹן
לְבָבָהּ הִשְׂיֵאָהּ שִׁכְנֵי בְּחַגְוֵי־סֹלַע מְרוֹם שְׁבֹתוּ אָמַר בְּלִבּוֹ מִי
יִוְרְדְנֵי אֶרֶץ: 4 אִם־תִּגְבֶּיָהּ כַּנֶּשֶׁר וְאִם־בֵּין כּוֹכְבִים שָׁיִם קִנְיָהּ
מִשָּׁם אִוְרִידָהּ נְאֻם־יְהוָה: 5 אִם־גִּבְבֵים בְּאוֹ־לָהּ אִם־שׁוֹדְדֵי
לֵילָה אֵיךְ נִדְמִיתָה הֲלוֹא יִגְבּוּ דַיִם אִם־בַּצְּרִים בְּאוֹ־לָהּ
הֲלוֹא יִשְׁאִירוּ עֲלֵלוֹת:

VAYISHLACH 32:4-36:43 וַיִּשְׁלַח

SYNOPSIS

ON HIS JOURNEY BACK TO CANAAN, Jacob passes through the territory controlled by Esau. Jacob seeks a reconciliation with his brother. Before he meets Esau, he sends gifts ahead hoping to fend off a hostile confrontation. He divides his family into two camps, sending them to safety. Someone comes to Jacob that night and wrestles with him until dawn. He wrenches Jacob's thigh, but Jacob will not release him. Jacob demands a blessing from the "someone." The blessing is a new name for Jacob — Israel, "for he has striven with divine beings and prevailed."

Jacob then meets Esau and they are reconciled. Esau wants Jacob and his household to travel on to Seir with him, but Jacob says that because of the frailty of the children and the flocks, he will lag behind. Jacob settles in Shechem, a city in Canaan.

One day Dinah, his daughter, goes out to the fields and is raped by Shechem, a Canaanite, who ultimately wishes to marry her. Her brothers convince the male inhabitants of Shechem to be circumcised so that marriages may take place between Jacob's household and the Canaanites. On the third day after the circumcisions, while the Canaanites are still in pain, Jacob's sons Simeon and Levi rise up in retaliation. They slaughter and plunder the Canaanites.

Jacob expresses anger, reminding his sons that they are few in number and may easily be destroyed by the rest of the inhabitants of the land. The brothers respond by saying that they were defending the honor of their sister. God tells Jacob to go to Bethel and build an altar. Jacob cleanses his household of all alien gods and departs. On the journey, Rachel goes into labor. She delivers a son, but dies in the process. Jacob names his son Benjamin.

Isaac dies at 180 years of age. Jacob and Esau bury him. The portion closes with a detailing of Esau's descendants.

INSIGHTS FROM THE TRADITION

A Jacob is told that Esau is coming to meet him and that he is bringing 400 men with him. Jacob is understandably afraid. When Jacob left Canaan 20 years earlier, Esau had vowed revenge. Jacob assumes that Esau will now make good on his promise. Jacob develops a three-fold plan in response to Esau's approaching. First, Jacob divided the people and possessions with him into two camps so that if a war occurred, one camp might escape. Next, he prayed for a favorable outcome to the meeting. Lastly, he prepared "and sent" (*vayishlach*) gifts to Esau in order to placate him (Rashi). Arama felt that the biblical text supported these contingencies, but that they should be carried out in a different order. As he writes: "This is the proper attitude for man to trust in the Lord and rely on His God, when he has done everything possible to help himself. In His providence He will then answer his prayer . . . (*Studies in Bereshit* by Nechama Leibowitz, p. 363). The text stresses personal responsibility and the importance of action.

After Jacob puts Esau's gifts in order, he apparently changes his plans. He takes his family and possessions across the river. He then returns alone to his first camp.

If you were Jacob, what would you have done to prepare for Esau?

Do Jacob's plans seem realistic to you?

Considering Jacob's plans, is there any reason to believe that the brothers' relationship has changed for the better?

What feelings might Jacob have for Esau?

Why do you think Jacob chose to spend the night alone prior to his reunion with Esau?

B Although the text states that Jacob wrestled with someone that night, all the commentators agree that it was no ordinary human being. Rambam and Ramban differ as to the exact nature of the struggle. Was it an actual event in the real

world sense, or was it an internal struggle? Of more importance, what did the struggle accomplish? First, the event tested and changed Jacob. It tested his strength; he prevailed, showing the strength that would be required for future events (*The Anchor Bible: Genesis*, edited by E.A. Speiser, p. 257). Second, it changed Jacob's name; now he would be known as Israel. The name is related to two Hebrew words meaning "one who struggles with God."

Jacob insists that the "someone" bless him. Rashi interprets this to mean "admit my right to the blessings which my father gave me and to which Esau lays claim." How do you interpret the demand for a blessing? How does Jacob's new name — Israel — reflect Jewish experience? With what fears, feelings, or ideas do you wrestle?

C The story of Dinah is troubling for two reasons: (1) the violence carried out against a human being, and (2) the extreme retaliation against a whole community, rather than against just the guilty person. Why was Jacob silent when Hamor suggested that his son Shechem be allowed to marry Dinah? Why did he not respond when Hamor suggested further intermarriages between his people and Jacob's? Instead, Jacob's sons Simeon and Levi tell Hamor that all his men must be circumcised, or they must release Dinah and that will be the end of the matter. Jacob probably did not realize the violence Simeon and Levi planned. According to Ramban, Jacob was convinced that the Shechemites would not accept circumcision and would simply release Dinah. If they did become circumcised, then later while they were convalescing, the brothers could rescue Dinah without a fight. Simeon and Levi came with guile and deceit. Again we see the repetitive theme of Jacob's life. (For more, see the Index: "Circumcision.")

It has been said, "Some are guilty, but all are responsible." How does this relate to the incident?

What is the significance of the Dinah story for future Jewish history?

How would you or your family react to a personal tragedy?

What personal or family qualities would give you the strength to deal with great difficulties?

D We know that Dinah went out to visit the daughters of the land (Genesis 34:1). Most traditional Jewish commentaries blame Dinah for what occurred. Rashi and Maimonides fault Dinah for leaving her home and inviting trouble. Maimonides says that while every woman has the right to leave her home, her husband should only allow her to go out once or twice a month. Maimonides also said that a woman's beauty consists in her sitting in a corner of her home (*Marriage* 13:11). Contemporary women's commentary takes a very different approach to Dinah. Ellen Umansky focuses on Dinah's desire to see her friends among the Canaanites. Despite religious difference, Dinah developed friendships among these women because they lived nearby under similar patriarchal cultures (*Life Cycles*, Vol. 2, edited by Debra Orenstein and Jane Rachel Litman).

Why did Jewish tradition limit women's freedom of movement?

Why did the Rabbis condemn Dinah?

Are there any contemporary cultures which limit women's freedoms? What is the intent in doing this? What purpose does it serve?

E In the previous portion, Jacob promised Laban that whoever had stolen his household idols would not remain alive. While journeying toward Bethel after leaving Shechem, Rachel dies in childbirth. One may wonder if this is a fulfillment of Jacob's promise or if it is some sort of divine retribution for her theft of her father's idols. It has also been suggested that Rachel died at a young age because she had been disloyal to her father which, to the ancients, was a grave sin.

Do you think Rachel's death was a punishment for her disloyalty?

What is the basis for loyalty to one's parents?

Did Laban deserve Rachel's loyalty? Why or why not?

Do you feel a sense of loyalty to your parents?

What is the basis for this loyalty and how do you show it?

F Rachel is the only Matriarch not buried in the Cave of Machpelah. According to a *midrash*, this is because Jacob foresaw that the Jews would pass by Ephrath (now Bethlehem — Rachel's burial place) as they were being exiled to Babylon. As they passed by, Rachel would plead to God on their behalf (*Genesis Rabbah* 82:10). The prophet Jeremiah alludes to this when he says, "A cry is heard in Ramah, wailing, bitter weeping — Rachel weeping for her children. She refuses to be comforted for her children who are gone" (Jeremiah 31:15).

If a people can weep for a land, can a land (as it were) rejoice over or weep for a people? How might this be reflected by the condition of the land of Israel at various times throughout history? What are your feelings for Israel?

STRATEGIES

ANALYZING THE TEXT

1 Jewish tradition asserts that Amalek, Israel's eternal enemy descends from Esau. Many of Israel's enemies throughout history have been identified with Amalek.

a. As a group, brainstorm some reasons why the enemies of Israel have been identified as descending from Esau. (Remember that Esau and Jacob were reconciled.)

b. Read the entry on Amalek in the *Encyclopaedia Judaica*.

(For more, see the Index: "Amalek.")

2 Genesis 33:4 reads: "Esau ran to greet him [Jacob]. He embraced him and, falling on his neck, he kissed him, and they wept." In the Torah, the Hebrew word for "and he kissed him" (*vayishakayhu*) is written with a dot over each letter. To what does the presence of these dots alert us? Rashi gives two responses: (1) Esau's kiss is insincere; (2) only at this moment was Esau finally able to feel and express the extent of his love for Jacob. Which do you think is the better explanation? For help answering this question, compare the descriptions in the Torah of other meetings to that of Jacob and Esau. Read about Jacob and Rachel (Genesis 29:11); Joseph and Benjamin (Genesis 45:14); Jacob and Joseph (Genesis 46:29); Moses and Aaron (Exodus 4:27). Which of these greetings is most affectionate? Which are suspect? Why? What answer is suggested by Jacob's actions after his meeting with Esau?

3 Esau wishes that Jacob and his family travel on to Seir with him, possibly intending that their families would be together from then on. Reread Genesis 33:1-17. Was Esau's invitation to live together ever clearly extended? Do you think Jacob wanted to settle near Esau? What excuse did Jacob offer? Did Jacob ever state clearly what he wanted or did not want to do? Do you think that Jacob retained a fear of Esau even after they reconciled? Esau did arrive with 400 armed men. Was he assuming there would be violence? He remembered Jacob as a heel grabber, a supplanter. But who does Esau meet? Is it Jacob or someone else? Consider what happened to Jacob the night before and what changes occurred both physically and personally. Read Genesis 36:1-8. Is this a different version of the same story?

EXTENDING THE TEXT

4 One of the laws of *kashrut* is derived from this Torah portion. While Jacob was wrestling,

he was injured in his hip. As a reminder of that struggle and injury, Jews were commanded not to eat meat of the thigh muscle of an animal. To learn more about the laws of *kashrut*, invite the Rabbi, a kosher butcher, or someone else knowledgeable about *kashrut* to come and talk to the group.

5 Jacob sent his family and all his possessions across the river Jabbok and returned to his original campsite alone. While the Bible tells us what happened to Jacob, there is no reference to his family. Imagine that you are one of Jacob's children. Write the dialogue (in play format) for the conversation the children might have had on that night. You might do this in small groups and present different skits.

6 Israel means "one who struggles with God." The Jewish people became known as Israelites, and ultimately the Jewish homeland adopted the name Israel at its founding in 1948. Discuss how the name "Israel" might also be valid to apply to Abraham and Moses. Can you think of other Jews whose lives reflect a struggle with God?

7 Jacob and Esau reunite peacefully. The Torah text is very clear about Jacob's anxiety, preparations, and struggle the night before their meeting. Yet, the text does not tell us Esau's thoughts, feelings, and preparations. Individually or in pairs write a *midrash* explaining what Esau thought, felt, and did prior to seeing Jacob. Include his reaction to Jacob's gifts.

8 The Hebrew word *shalom* has many meanings, one of which is completeness or wholeness. Consider that Jacob and Esau are twins and twins are thought of as two sides of the same coin. In their reuniting, their incomplete selves come together as a whole. To honor this wholeness (this *shalom*), do the art activity "Shalom (Peace) Plaster Balloons" from *An Artist You Don't Have to Be* by Joann Magnus with Howard Bogot (p. 87).

9 The death of Rachel is recorded in this portion. Rachel was considered the most beautiful of the Matriarchs and she inspired many *midrashim*, songs, and literary compositions. Jeremiah visualized her weeping in Ramah for exiled children (31:15). Her tomb in Bethlehem is still an important pilgrimage site for Jews.

- a. Write a poem or a song praising Rachel's virtues.
- b. Stage a version of "This Is Your Life, Rachel," in which significant characters from her life surprise Rachel with mementos and stories recalling events in which she participated.
- c. Imagine you are a movie producer casting a film about the life of Rachel. Write a letter to convince a famous actress to star in this biographical film.

10 In this *sedra*, Isaac dies. Create a headstone and an epitaph for him. Use self-hardening clay to make a realistic depiction.

11 Write a newspaper-style obituary for Isaac.

12 In Genesis 35:4, Jacob buries all the idolatrous holy objects belonging to the members of his household. Plaut notes that "it seems there was an ancient taboo against destroying holy objects of any kind" (*The Torah: A Modern Commentary*, p. 232). How does this custom persist in Judaism today regarding prayer books, Torah scrolls, and any other written work which contains the name of God (*Shaymot*)? What is the explanation for it? What has been the significance of this custom for Jewish history? Research the history of the *genizah* (a place where unusable holy books and objects are stored). Write a report on the most famous *genizah* of all — the Cairo *Genizah*. (For more, see the Index: "Genizah.")

13 The nation Edom is said to be descended from Esau. For an activity about the name Edom, see the Index: "Adam/Edom."

14 The Israeli flag consists of a white field with a blue Star of David in the center. Blue stripes run horizontally over the top and under the bottom of the star. While this is a beautiful and enduring symbol, design a new emblem for Israel which would illustrate the meaning of its name (see Strategy #6 above).

15 Design a family tree for the Patriarchs. Make it large enough for a bulletin board or display. For each of the Patriarchs, design a heraldic shield in an appropriate color, with objects, symbols, creatures, etc. Use the shields to decorate the family tree.

PERSONALIZING THE TEXT

16 Give a copy of the following activity sheet to each participant to work on individually.

Activity Sheet

Jacob is making plans to meet his brother Esau after a 20 year separation. Esau is approaching, and with him are 400 men. Imagine that you are Jacob and you are making plans for your meeting. Choose the best thing you could do in this situation. Mark your choice with an "X."

- _____ Prepare to battle Esau.
- _____ Assemble gifts to greet him first.
- _____ Pray to God to protect you.

I feel my answer is best because:

17 Jacob and Esau are reconciled in this portion. Have students pair up: one assumes the role of Jacob, the other Esau. Each pair composes a letter to Isaac relating what happened at the reunion.

18 The theme of deception and retribution runs through Jacob's life. Review the portions and insights for *Toledot*, *Vayaytzay*, *Vayishlach*, and *Vayayshev* to find as many examples of this theme as you can. Stage the life of Jacob in the style of a medieval morality play, emphasizing both the comic and tragic sides of the deception/retribution theme. Show how Jacob gets entangled and caught in a web of trickery which he himself initiated. Don't forget to close your play by reminding the audience that, "The moral of the story is"

19 Create simple illustrations of vocabulary words you choose from this portion. Each participant receives copies, decides what the illustration represents, and writes the correct Hebrew word to go with it.

20 Dinah's silence throughout her ordeal is disturbing. In poem, picture, or *midrash*, become Dinah's vocal advocate and express what she did not say or what was not recorded in the Torah text.

Reference: *The Five Books of Miriam* by Ellen Frankel, pp. 65-71.

21 Rape, although treated differently in today's society, is still the same violent crime described in this Torah portion. For older students, invite a guest speaker from a local rape awareness group to do a presentation. To find such organizations, check the phone book, call the police department, or get in touch with local women's organizations.

22 Expand Strategy #21 by holding a women's self-defense workshop. Utilize the same resources listed there to find an instructor.

OTHER RESOURCES

23 Listen to and/or learn the song "Jacob and Israel" from *Bible People Songs*.

24 Complete pages 47 and 48 in *Bible People Book One* by Joel Lurie Grishaver. Check the accompanying Leader Guide for procedures and additional activities.

25 Read, act out, and discuss the skit for *Vayishlach* in *Sedra Scenes: Skits for Every Torah Portion* by Stan J. Beiner, pp. 44-48.

26 View and discuss the episode for *Vayishlach* from *Torah Toons I: The Video*.

27 For creative movement activities see "Jacob Wrestles," "Dinah," and "Isaac Dies" from *Torah in Motion*, by JoAnne Tucker and Susan Freeman, pp. 42-47.

28 Read and discuss the illustrated commentary for *Va-Yishlach* in *American Torah Toons* by Lawrence Bush.

29 Listen to, discuss, and sing "Ki Sarita" from *Sounds of Creation: Genesis in Song*.

INVOLVING THE FAMILY

30 Through much of the Book of Genesis, there are stories of siblings and families

who cannot get along. Even while valuing the family, the Torah presents examples of family murders, deceit, jealousy, and treachery. As a family, do a "Proud Whip" to help you identify and share those things which make you proud to be a member of your family. Each family member takes a turn completing the statement, "I'm proud of . . ." or "I'm proud that . . ."

BAR/BAT MITZVAH PROJECTS

31 Just as Jacob and Esau made peace, add peace/*shalom* to your environment. Make a poster which lists your goals for peace and ways you believe they can be achieved. Organize a group to create art and written works that illustrate your ideas. Take all these pieces and create a display. Include sayings from Jewish tradition and songs.

32 The rape of Dinah and its resolution are troubling. It makes clear that this is an age-old crime with severe repercussions for the victim, her family, and the community. It is extremely important that we educate, protect, and prevent this type of violence. Collect pamphlets, handouts, and listings of organizations and services available in your community on this issue. Set up a distribution center for middle school and high school students. If possible, invite a guest speaker or a panel of presenters to help educate the middle school and high school students in your synagogue school about rape, date rape, and abusive relationships.

HAFTARAH VAYISHLAH

Obadiah 1

The *Haftarah* is from the Prophet Obadiah. The Book of Obadiah is the shortest in the Bible consisting of one chapter. In it, Obadiah criticizes Edom, the southern neighbor and longtime enemy of Israel. Edom's worst betrayal of Israel took place soon after 586 B.C.E. when Jerusalem and the Temple had been destroyed by Nebuchadnezzar of Babylonia. The Edomites looted and massacred the defeated and weakened Judeans. What particularly angered the Prophet Obadiah against Edom was the fact that this traitorous neighbor was descended from Esau. In his condemnation of Edom, Obadiah was protesting, too, the hatred between nations. It is Obadiah's strong belief that God demanded justice of all the nations.

The theme-link between the *Sidrah* and the *Haftarah* is the struggle between Jacob and Esau and later between their descendants.