

Vayishlach Bet

[Genesis]

(33)1:Yaakov lifted up his eyes, and looked, and behold, Esav was coming, and with him four hundred men. He divided the children between Leah, Rachel, and the two handmaids.

2:He put the handmaids and their children in front, Leah and her children after, and Rachel and Yoseph at the rear.

3:He himself passed over in front of them, and bowed himself to the ground seven times, until he came near to his brother.

4:Esav ran to meet him, embraced him, fell on his neck, kissed him, and they wept.

5:He lifted up his eyes, and saw the women and the children; and said, "Who are these with you?" He said, "The children whom God has graciously given your servant.

6:Then the handmaids came near with their children, and they bowed themselves.

7:Leah also and her children came near, and bowed themselves. After them, Yoseph came near with Rachel, and they bowed themselves.

8:He said, "What do you mean by all this company which I met?" Yaakov said, "To find favor in the sight of my lord.

9:Esav said, "I have enough, my brother; let that which you have be yours.

10:Yaakov said, "Please, no, if I have now found favor in your sight, then receive my present from my hand, because I have seen your face, as one sees the face of God, and you were pleased with me.

11:Please take the gift that is brought to you; because God has dealt graciously with me, and because I have all." He urged him, and he took it.

12:Esav said, "Journey and let us go, and I will go before you.

13:Yaakov said to him, "My lord knows that the children are tender, and that the flocks and herds with me have their young, and if they overdrive them one day, all the flocks will die.

(33)1:וַיִּשָּׂא יַעֲקֹב עֵינָיו

וַיִּרְאֵ וְהִנֵּה עֹשׂוֹ בָא וְעִמּוֹ אַרְבַּע מֵאוֹת אִישׁ וַיַּחֲזֵק אֶת-הַיְלָדִים עַל-לְאָה וְעַל-רָחֵל וְעַל שְׁתֵּי הַשֹּׁפְחוֹת:

וַיִּשֶׂם וַיִּתֵּן אֶת-הַשֹּׁפְחוֹת וְאֶת-יְלִדֵיהֶן רְאשֹׁנָה וְאֶת-לְאָה וְיְלִדֶיהָ אַחֲרָנִים וְאֶת-רָחֵל וְאֶת-יוֹסֵף אַחֲרָנִים:

וְהוּא עָבַר לִפְנֵיהֶם וַיִּשְׁתַּחוּ אֶרְצָה שִׁבְעַ פְּעָמִים עַד-גִּשְׁתּוֹ עַד-אָחִיו: **וַיָּרַץ** וַיִּרְצֵן עֹשׂוֹ לְקִרְאָתוֹ וַיִּחְבְּקֵהוּ וַיִּפֹּל עַל-צְוָארָיו וַיִּשְׁקָהוּ וַיִּבְכּוּ: **וַיִּשָּׂא** אֶת-עֵינָיו וַיִּרְא אֶת-הַנְּשִׂים וְאֶת-הַיְלָדִים וַיֹּאמֶר מִי-אֵלֶּה לָךְ וַיֹּאמֶר הַיְלָדִים אֲשֶׁר-חָנַן אֱלֹהִים אֶת-עַבְדְּךָ: **וַתִּגְשׁוּ** הַשֹּׁפְחוֹת הַנָּה וַיִּלְדֵיהֶן וַתִּשְׁתַּחוּיָן: **וַתִּגְשׁ** גַּם-לְאָה וַיִּלְדֶיהָ וַיִּשְׁתַּחוּ וְאַחַר נָגַשׁ יוֹסֵף וְרָחֵל וַיִּשְׁתַּחוּ: **וַיֹּאמֶר** מִי לָךְ כָּל-הַמַּחְנֶה הַזֶּה אֲשֶׁר פָּגַשְׁתִּי וַיֹּאמֶר לְמִצְאֵחַן בְּעֵינַי אֲדֹנָי: **וַיֹּאמֶר** עֹשׂוֹ יִשְׁ-לִי רַב אָחִי יְהִי לָךְ אֲשֶׁר-לָךְ: **וַיֹּאמֶר** יַעֲקֹב אֶל-נָא אִם-נָא מִצָּאתִי חַן בְּעֵינֶיךָ וְלָקַחְתָּ מִנְּחִתִּי מִיָּדִי כִּי עַל-כֵּן רָאִיתִי פְּנֶיךָ כְּרֹאת פְּנֵי אֱלֹהִים וַתִּרְצָנִי: **וַתִּקַּח** קַח-נָא אֶת-בְּרִכְתִּי אֲשֶׁר הִבַּאת לָךְ כִּי-חָנַנִי אֱלֹהִים וְכִי יִשְׁ-לִי-כָל וַיִּפְצַר-בּוֹ וַיִּקַּח: **וַיֹּאמֶר** נִסְעָה וְנִלְכָה וְנִלְכָה לְנַגְדְּךָ: **וַיֹּאמֶר** אֵלָיו אֲדֹנָי יָדַע כִּי-הַיְלָדִים רַכִּים וְהַצֹּאן וְהַבָּקָר עָלוֹת עָלַי וּדְפָקוּם יוֹם אֶחָד וּמָתוּ כָּל-הַצֹּאן:

וַיִּשָּׂא יַעֲקֹב עֵינָיו וַיִּרְא וְהִנֵּה עֹשׂוֹ בָא וְעִמּוֹ אַרְבַּע מֵאוֹת אִישׁ וַיַּחֲזֵק אֶת-הַיְלָדִים עַל-לְאָה וְעַל-רָחֵל וְעַל שְׁתֵּי הַשֹּׁפְחוֹת: וַיִּשֶׂם וַיִּתֵּן אֶת-הַשֹּׁפְחוֹת וְאֶת-יְלִדֵיהֶן רְאשֹׁנָה וְאֶת-לְאָה וְיְלִדֶיהָ אַחֲרָנִים וְאֶת-רָחֵל וְאֶת-יוֹסֵף אַחֲרָנִים: וְהוּא עָבַר לִפְנֵיהֶם וַיִּשְׁתַּחוּ אֶרְצָה שִׁבְעַ פְּעָמִים עַד-גִּשְׁתּוֹ עַד-אָחִיו: וַיָּרַץ וַיִּרְצֵן עֹשׂוֹ לְקִרְאָתוֹ וַיִּחְבְּקֵהוּ וַיִּפֹּל עַל-צְוָארָיו וַיִּשְׁקָהוּ וַיִּבְכּוּ: וַיִּשָּׂא אֶת-עֵינָיו וַיִּרְא אֶת-הַנְּשִׂים וְאֶת-הַיְלָדִים וַיֹּאמֶר מִי-אֵלֶּה לָךְ וַיֹּאמֶר הַיְלָדִים אֲשֶׁר-חָנַן אֱלֹהִים אֶת-עַבְדְּךָ: וַתִּגְשׁוּ הַשֹּׁפְחוֹת הַנָּה וַיִּלְדֵיהֶן וַתִּשְׁתַּחוּיָן: וַתִּגְשׁ גַּם-לְאָה וַיִּלְדֶיהָ וַיִּשְׁתַּחוּ: וְאַחַר נָגַשׁ יוֹסֵף וְרָחֵל וַיִּשְׁתַּחוּ: וַיֹּאמֶר מִי לָךְ כָּל-הַמַּחְנֶה הַזֶּה אֲשֶׁר פָּגַשְׁתִּי וַיֹּאמֶר לְמִצְאֵחַן בְּעֵינַי אֲדֹנָי: וַיֹּאמֶר עֹשׂוֹ יִשְׁ-לִי רַב אָחִי יְהִי לָךְ אֲשֶׁר-לָךְ: וַיֹּאמֶר יַעֲקֹב אֶל-נָא אִם-נָא מִצָּאתִי חַן בְּעֵינֶיךָ וְלָקַחְתָּ מִנְּחִתִּי מִיָּדִי כִּי עַל-כֵּן רָאִיתִי פְּנֶיךָ כְּרֹאת פְּנֵי אֱלֹהִים וַתִּרְצָנִי: וַתִּקַּח קַח-נָא אֶת-בְּרִכְתִּי

אֲשֶׁר הִבַּאת לָךְ כִּי-חָנַנִי אֱלֹהִים וְכִי יִשְׁ-לִי-כָל וַיִּפְצַר-בּוֹ וַיִּקַּח: וַיֹּאמֶר נִסְעָה וְנִלְכָה וְנִלְכָה לְנַגְדְּךָ: וַיֹּאמֶר אֵלָיו אֲדֹנָי יָדַע כִּי-הַיְלָדִים רַכִּים וְהַצֹּאן וְהַבָּקָר עָלוֹת עָלַי וּדְפָקוּם יוֹם אֶחָד וּמָתוּ כָּל-הַצֹּאן:

14:Please let my lord pass over before his servant: and I will lead on gently, according to the pace of the cattle that are before me and according to the pace of the children, until I come to my lord to Seir.

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יַעֲבֹר־נָא אֶדְנִי לְפָנַי עֲבֹדוּ וְאֲנִי אֶתְנֶהְלֶה לְאַטִּי לְרֶגֶל
הַמְּלָאכָה אֲשֶׁר־לְפָנַי וּלְרֶגֶל הַיְלָדִים עַד אֲשֶׁר־אָבֹא
אֶל־אֲדֹנָי שְׁעִירָה: **וַיֹּאמֶר** וַיֹּאמֶר עֲשׂוֹ אֲצִיגֶה־נָּא עִמָּךְ מִן־
הָעָם אֲשֶׁר אִתִּי וַיֹּאמֶר לָמָּה זֶה אֲמַצֵּא־חֵן בְּעֵינַי
אֲדֹנָי: ¹⁶וַיֵּשֶׁב בְּיוֹם הַהוּא עֲשׂוֹ לְדַרְכּוֹ שְׁעִירָה:
¹⁷וַיַּעֲקֹב

נָסַע סֹכְתָה וַיִּבֶן לּוֹ בַּיִת וַלְמִקְנֵהוּ עָשָׂה סֹכְתַת עַל־כֵּן
קָרָא שֵׁם־הַמָּקוֹם סֹכּוֹת:

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(33)1:וַיִּשָּׂא יַעֲקֹב עֵינָיו

וַיִּרְאֵ וְהִנֵּה עֹשֶׂוּ בָא וְעִמּוֹ אַרְבַּע מֵאוֹת אִישׁ וַיַּחֲצֵ

אֶת־הַיְלָדִים עַל־לְאָה וְעַל־רָחֵל וְעַל שְׁתֵּי הַשֹּׁפְחוֹת:

וַיִּשֶׂם אֶת־הַשֹּׁפְחוֹת וְאֶת־יְלִדֵיהֶן רְאשֹׁנָה וְאֶת־

לְאָה וְיְלִדֶיהָ אַחֲרָנִים וְאֶת־רָחֵל וְאֶת־יוֹסֵף אַחֲרָנִים:

וְהוּא עָבַר לְפָנֵיהֶם וַיִּשְׁתַּחוּ אֶרְצָה שִׁבְעַ פְּעָמִים

עַד־גִּשְׁתּוֹ עַד־אָחִיו: וַיָּרָץ עֹשֶׂוּ לִקְרֹאתוֹ וַיַּחְבְּקֵהוּ

וַיִּפֹּל עַל־צַוְאָרָיו וַיִּשְׁקָהוּ וַיִּבְכּוּ: וַיִּשָּׂא אֶת־עֵינָיו

וַיִּרְא אֶת־הַנְּשִׁים וְאֶת־הַיְלָדִים וַיֹּאמֶר מִי־אֵלֶּה לָךְ

וַיֹּאמֶר הַיְלָדִים אֲשֶׁר־חָנַן אֱלֹהִים אֶת־עַבְדְּךָ: וַתִּגְשֵׁן

הַשֹּׁפְחוֹת הִנֵּה וַיְלִדֵיהֶן וַתִּשְׁתַּחוּן: וַתִּגַּשׁ גַּם־לְאָה

וַיִּלְדֶיהָ וַיִּשְׁתַּחוּ וְאַחֲרַי נָגַשׁ יוֹסֵף וְרָחֵל וַיִּשְׁתַּחוּן:

וַיֹּאמֶר מִי לָךְ כָּל־הַמַּחֲנֶה הַזֶּה אֲשֶׁר פָּגַשְׁתִּי וַיֹּאמֶר

לְמִצְאָחוֹן בְּעֵינַי אֲדֹנָי: וַיֹּאמֶר עֹשֶׂוּ יִשְׁלֵי רַב אָחִי

יְהִי לָךְ אֲשֶׁר־לָךְ: וַיֹּאמֶר יַעֲקֹב אֶל־נָא אִם־נָא

מִצְאָתִי

חַן בְּעֵינֶיךָ וְלָקַחְתָּ מִנְּחֹתַי מִיָּדַי כִּי עַל־כֵּן רָאִיתִי

פָּנֶיךָ כְּרֹאת פְּנֵי אֱלֹהִים וַתִּרְצָנִי: וַתִּקַּח־נָא

אֶת־בְּרֹכְתִי

אֲשֶׁר הִבַּאת לָךְ כִּי־חָנַנִי אֱלֹהִים וְכִי יִשְׁלֵי־כָל

וַיִּפְצַר־בוֹ וַיִּקַּח: וַיֹּאמֶר נִסְעָה וְנִלְכָה וְנִלְכָה לְנַגְדְּךָ:

וַיֹּאמֶר אֵלָיו אֲדֹנָי יָדַע כִּי־הַיְלָדִים רַכִּים וְהַצֹּאן

וְהַבָּקָר עֹלוֹת עָלַי וּדְפָקוּם יוֹם אֶחָד וּמָתוּ כָּל־הַצֹּאן:

14:Please let my lord pass over before his servant: and I will lead on gently, according to the pace of the cattle that are before me and according to the pace of the children, until I come to my lord to Seir.

15:Esav said, "Let me now leave with you some of the folk who are with me." He said, "Why? Let me find favor in the sight of my lord.

16:So Esav returned that day on his way to Seir.

17:Yaakov journeyed to Succoth, built himself a house, and made shelters for his cattle. Therefore the name of the place is called Succoth.

וַיַּעֲבֹר-נָא אֶדְנִי לְפָנַי עֲבָדוֹ וְאֲנִי אֶתְנַהֲלָהּ לְאִטִּי לְרֶגֶל

הַמְּלָאכָה אֲשֶׁר-לְפָנַי וּלְרֶגֶל הַיְלָדִים עַד אֲשֶׁר-אָבָא

אֶל-אֶדְנִי שְׁעִירָה: וַיֹּאמֶר וַיֹּאמֶר עֲשׂוֹ אֶצִּיגֶה-נָא עִמָּךְ מִן-

הָעָם אֲשֶׁר אִתִּי וַיֹּאמֶר לָמָּה זֶה אֲמַצָּא-חֵן בְּעֵינַי

אֶדְנִי: וַיֵּשֶׁב בַּיּוֹם הַהוּא עֲשׂוֹ לְדַרְכּוֹ שְׁעִירָה:

וַיַּעֲקֹב¹⁷

נָסַע סֹכְתָה וַיִּבֶן לּוֹ בַּיִת וַלְמִקְנֵהוּ עָשָׂה סֹכְת עַל-כֵּן

קָרָא שֵׁם-הַמָּקוֹם סֹכּוֹת:

וַיִּשָׂא יַעֲקֹב עֵינָיו¹⁽³³⁾

וַיִּרְאֵ וְהִנֵּה עֵשָׂו בָּא וְעִמּוֹ אַרְבַּע מֵאוֹת אִישׁ וַיַּחֲזֵ אֶת־הַיְלָדִים עַל־לְאָה וְעַל־רָחֵל וְעַל שְׁתֵּי הַשְּׂפָחוֹת:

וַיִּשָּׂם אֶת־הַשְּׂפָחוֹת וְאֶת־יְלָדֵיהֶן רְאשֹׁנָה וְאֶת־לְאָה וַיְלַדְיָהּ אַחֲרָנִים וְאֶת־רָחֵל וְאֶת־יוֹסֵף אַחֲרָנִים:

וְהוּא עָבַר לְפָנֵיהֶם וַיִּשְׁתַּחֲוֶ אֶרְצָה שִׁבְעַ פְּעָמִים עַד־גִּשְׁתּוֹ עַד־אָחִיו: וַיִּרְץ וַיֵּשָׁר עֵשָׂו לְקִרְאָתוֹ וַיַּחֲבֹקְהוּ

וַיִּפֹּל עַל־צְוָאָרוֹ צְוָאָרָיו וַיִּשְׁקָהוּ וַיִּבְכּוּ: וַיִּשָׂא אֶת־עֵינָיו וַיִּרְא אֶת־הַנְּשִׁים וְאֶת־הַיְלָדִים וַיֹּאמֶר מִי־אַלֶּה לָּךְ

וַיֹּאמֶר הַיְלָדִים אֲשֶׁר־חָנַן אֱלֹהִים אֶת־עַבְדְּךָ: וַתִּגְשֵׁן הַשְּׂפָחוֹת הֵנָּה וַיְלַדְיָהֶן וַתִּשְׁתַּחֲוֶינָ: וַתִּגְשׁ גַּם־לְאָה

וַיְלַדְיָהּ וַיִּשְׁתַּחֲוֶ וְאַחַר נָגַשׁ יוֹסֵף וְרָחֵל וַיִּשְׁתַּחֲוֶ: וַיֹּאמֶר מִי לָּךְ כָּל־הַמַּחֲנֶה הַזֶּה אֲשֶׁר פָּגַשְׁתִּי וַיֹּאמֶר

לְמִצַּא־חֵן בְּעֵינַי אֲדַנִּי: וַיֹּאמֶר עֵשָׂו יֵשׁ־לִי רַב אָחִי יֵהִי לָּךְ אֲשֶׁר־לָּךְ: וַיֹּאמֶר יַעֲקֹב אֶל־נָא אִם־נָא מִצַּאתִי

חַן בְּעֵינַיִךְ וְלִקְחֵת מִנְחָתִי מִיָּדַי כִּי עַל־כֵּן רָאִיתִי
פָּנֶיךָ כִּרְאֵת פְּנֵי אֱלֹהִים וְתַרְצֵנִי: **וּמִשְׁעָר** ¹¹קַח־נָא אֶת־בְּרַכְתִּי
אֲשֶׁר הִבַּאת לָךְ כִּי־חֲנַנִּי אֱלֹהִים וְכִי יֵשׁ־לִי־כָל
וַיִּפְצַר־בוּ וַיִּקָּח: ¹²וַיֹּאמֶר נִסְעָה וְנִלְכָה וְנִלְכָה לְנִגְדְּךָ:
וַיֵּשֶׁב ¹³וַיֹּאמֶר אֵלָיו אֲדֹנָי יִדַע כִּי־הִילָדִים רַכִּים וְהֵצֵאן
וְהִבְקֵר עֲלוֹת עָלַי וּדְפְקוּם יוֹם אֶחָד וּמָתוּ כָּל־הֵצֵאן:
¹⁴יַעֲבֹר־נָא אֲדֹנָי לְפָנַי עֲבְדוּ וְאֲנִי אֶתְנַהֲלָה לְאַטִּי לְרֶגֶל
הַמָּלְאכָה אֲשֶׁר־לְפָנַי וּלְרֶגֶל הִילָדִים עַד אֲשֶׁר־אָבֵא
אֶל־אֲדֹנָי שְׁעִירָה: **וּמִשְׁעָר** ¹⁵וַיֹּאמֶר עֲשׂוּ אֲצִיגָה־נָא עִמָּךְ מִן־
הָעָם אֲשֶׁר אֵתִי וַיֹּאמֶר לָמָּה זֶה אֲמַצָּא־חֵן בְּעֵינַי
אֲדֹנָי: ¹⁶וַיֵּשֶׁב בַּיּוֹם הַהוּא עֲשׂוּ לְדַרְכוֹ שְׁעִירָה: ¹⁷וַיַּעֲקֹב
נָסַע סִכָּתָה וַיָּבֶן לּוֹ בַּיִת וּלְמִקְנֵהוּ עָשָׂה סִכָּת עַל־כֵּן
קָרָא שֵׁם־הַמָּקוֹם סִכּוֹת:

Vayishlach Bet

וישא יעקב עיניו

וירא והגה עשו בא ועמו ארבע מאות איש ויחזק
את הילדים על לאה ועל רחל ועל שתי השפוזות
וישם את השפוזות ואת ילדיהן ראשנה ואת
לאה וילדיה אחרנים ואת רחל ואת יוסף אחרנים
והוא עבר לפניהם וישתחו ארצה שבע פעמים
עד גשתו עד אחיו וירק עשו לקראתו ויחבקהו
ויפל על צוארו וישקהו ויבכו וישא את עיניו
וירא את הגשים ואת הילדים ויאמר מי אלה כך
ויאמר הילדים אשר חזק אלהים את עבדך ותגשן
השפוזות הגה וילדיהן ותשתחוין ותגש גם לאה
וילדיה וישתחו ויאחר גש יוסף ורחל וישתחו
ויאמר מי כך כל המוזנה הזה אשר פגשתי ויאמר
למצא חן בעיני אדני ויאמר עשו יש לי רב אחי
יהי כך אשר כך ויאמר יעקב אל גא אם גא מצאתי

זוֹן בְּעֵינַיִךְ וּלְקַחֲתָּ מִזֹּחֲתַי מִיָּדַי כִּי עַל כֵּן רָאִיתִי
פָּנֶיךָ כִּרְאֵת פָּנָי אֱלֹהִים וְתִרְצֵנִי קַחֲזָה גַּם אֶת בְּרֻכְתִּי
אֲשֶׁר הִבֵּאתָ לָךְ כִּי זִמְנֵנִי אֱלֹהִים וְכִי יֵשׁ לִי כֹל
וַיִּפְצֹר בּוֹ וַיִּקְחֵז וַיֹּאמֶר גְּסַעְהָ וּגְלַכְהָ וְאֶלְכְהָ לְגִגְדֹךָ
וַיֹּאמֶר אֲלִיו אֱדֹנָי יָדַע כִּי הֵילָדִים רַכִּים וְהֵצֵאֲנִי
וְהִבְקֹר עֲלוֹת עָלַי וְדַפְקוּם יוֹם אֲחֻזָּד וּמֵתוּ כֹל הֵצֵאֲנִי
יַעֲבֹר גַּם אֱדֹנָי לְפָנָי עֲבָדוּ וְאֲנִי אֶתְנַהֲלָה לְאִטִּי לְרַגְלִי
הַמְלֹאכָה אֲשֶׁר לְפָנָי וְלְרַגְלֵי הֵילָדִים עַד אֲשֶׁר אֲבֹא
אֶל אֱדֹנָי שְׁעֵירָה וַיֹּאמֶר עֲשׂוּ אֲצִיגָה גַּם עִמָּךְ מִן
הָעָם אֲשֶׁר אֵתִי וַיֹּאמֶר לָמָּה זֶה אֲמַצֵּא זוֹן בְּעֵינַי
אֱדֹנָי וַיֵּשֶׁב בַּיּוֹם הַהוּא עֲשׂוּ לְדַרְכּוֹ שְׁעֵירָה וַיַּעֲקֹב
גְּסַע סִכְתָּה וַיִּבֶן לּוֹ בַּיִת וּלְמִקְדָּהוּ עֲשֵׂה סִכְתָּה עַל כֵּן
קָרָא שֵׁם הַמְּקוֹם סִכּוֹת

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 יְהוָה אֱלֹהֵי יִשְׂרָאֵל לְאֶדוֹם שְׁמוּעָה
שָׁמַעְנוּ מֵאֵת יְהוָה וְצִיר בְּגוֹיִם שְׁלַח קוֹמוּ וְנִקְוֵמָה
עֲלֶיהָ לְמַלְחָמָה: 2 הִנֵּה קָטַן נִתְתִּיךָ בְּגוֹיִם בְּזוּי אֶתָּה מְאֹד:
3 וְזָדוֹן לִבְךָ הִשְׁיֵאֲךָ שֹׁכֵנִי בְּחַגְוֵי־סֹלֶעַ מְרוֹם שְׁבִתוֹ אָמַר
בְּלִבּוֹ מִי יוֹרְדֵנִי אֶרֶץ: 4 אִם־תִּגְבִּיחַ כַּנְּשֹׂר וְאִם־בֵּין
כּוֹכְבִים שָׁיִם קִנְךָ מִשָּׁם אוֹרִידְךָ נָא־יְהוָה: 5 אִם־גִּנְבִים
בָּאוּ־לְךָ אִם־שׁוֹדְדֵי לַיְלָה אֵיךָ נִדְמִיתָ הֲלוֹא יִגְנְבוּ דִים
אִם־בְּצָרִים בָּאוּ לְךָ הֲלוֹא יִשְׁאִירוּ עֲלֵלוֹת:

תִּזְוֶן עֲבַדְיָה כֹּה־אָמַר אֲדֹנָי יְהוִה לְאֲדוֹם שְׁמוּעָה
שְׁמַעְנוּ מֵאֵת יְהוָה וְצִיר בְּגוֹיִם שְׁלַח קוֹמוּ וְנִקְוֵמָה עֲלֵיהֶ
לְמַלְחָמָה: 2. הִנֵּה קָטַן נִתְתִּיף בְּגוֹיִם בְּזוּי אֶתָּה מְאֹד: 3. זְדוֹן
לְבָבְךָ הִשְׁיֵאָךְ שִׁכְנִי בְּחֲגוּי־סֹלַע מְרוֹם שְׁבִתוּ אָמַר בְּלִבּוֹ מִי
יִוְרְדְנִי אֶרֶץ: 4. אִם־תִּגְבֶּיָה כַּנֶּשֶׁר וְאִם־בֵּין כּוֹכְבִים שָׁיִם קִנְיָךְ
מִשָּׁם אִוְרִידְךָ נְאֻם־יְהוָה: 5. אִם־גִּבְבֵי־בָאֵלֶיךָ אִם־שׁוֹדְדֵי
לֵילָה אֵיךְ נִדְמִיתָה הֲלוֹא יִגְבּוּ דַיִם אִם־בְּצִרִים בָּאוּ לָךְ
הֲלוֹא יִשְׁאִירוּ עֲלֵי־לֹת:

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.