

THE
TORAH

חומש

בראשית

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TORAH

CHUMASH BEREISHIT

The Book of Genesis

Parshat Vayishlach

*A free excerpt from the Kehot Publication Society's
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*With an Interpolated English Translation
and Commentary Based on the Works of
The Lubavitcher Rebbe*

THE TORAH - CHUMASH BEREISHIT

WITH AN INTERPOLATED ENGLISH TRANSLATION
AND COMMENTARY BASED ON THE WORKS OF
THE LUBAVITCHER REBBE

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*With an Interpolated English Translation
and Commentary Based on the Works of
The Lubavitcher Rebbe
Rabbi Menachem M. Schneerson*

CHUMASH BEREISHIT

The Book of Genesis

Parshat Vayishlach



Kehot Publication Society

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Chayei Sarah
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Vayeitzei

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וישלח Vayishlach

Overview

After having laid the groundwork for his patriarchy in the preceding *parashah*, *Vayeitzei*, Jacob now embarks on the second phase of his spiritual career in *Parashat Vayishlach*. This second phase centers on his relationship with his brother Esau: the *parashah* opens with their suspenseful reunion after twenty years and concludes with the chronicle of Esau's descendants, closing the curtain on Esau's relevance to the Torah's narrative until the messianic future. The intervening narrative material—the rape of Jacob's daughter, the birth of his last son, the death of his wife and his father—culminates the chronicle of the first phase of Jacob's life: how he establishes his family and prepares to take his father's place as the next leader of the chosen people.

Jacob's overtures to Esau may be viewed simply as an attempt to make peace with him for the sake of enabling him to continue on his way home, where he can then resume raising his family and preparing them for their task in life. Although there is undoubtedly truth to this view, a closer look at the background and details of the episode unveils a much more profound plot unfolding before us.

As we saw in *parashat Toldot*, Isaac favored Esau over Jacob, seeing in him the ideal next link in the chain of transmission from Abraham. This preference stemmed from Isaac's awareness of Esau's great potential: if only Esau's boundless energy, youthful single-mindedness, and artful cunning could be harnessed for holiness, Isaac reasoned, Esau could prove a valiant champion of Abraham's great vision. Isaac therefore wanted to bless Esau with the material bounty required for this mission, hoping that this fatherly display of confidence in him would inspire him to reform himself. Only when it became clear that Esau was not even remotely interested in dedicating his life to his father's ideals did Isaac reconcile himself to naming Jacob his successor and giving the blessings intended for Esau to him instead.

All this was not lost on Jacob. He knew that their father's acute spiritual sensitivity was not misleading him when he discerned vital potential in Esau. He acknowledged those qualities of Esau's that were superior to his own and understood that in order to bring the world to its ultimate destiny, it would be necessary to combine these strengths with his.

At the same time, Jacob understood what his mother had seen (and that his father had not): that he, and not Esau, would have to be the one to orchestrate and oversee this

process of synthesis in order for it to work. Due to his faithful devotion to the study of the Torah, Jacob was the one who possessed the breadth of vision and intricate knowledge of God's will necessary to harness the raw, untamed power of Esau.

In this light, we can now understand that Jacob, in his encounter with Esau, sought not merely to neutralize his brother, to get him out of the way so he could get on with his task, but rather to induce him to join forces with him. If Esau had not been ripe for this in their father's time, perhaps now—once Jacob had proven himself capable of raising a righteous family, outwitting the crafty Laban, and amassing a sizeable fortune—Esau would be impressed enough to submit to Jacob's leadership, especially if Jacob flattered him by acknowledging his superior strengths.

When it became clear that Esau was still not willing to cooperate, Jacob had no choice but to accept the fact that harnessing Esau's strengths would be a long, arduous, and gradual process, which would have to be implemented on a metaphysical level before it could be implemented on a national/political level. Therefore, when his sons took revenge on the inhabitants of the city-state of Shechem in retribution for their leader's son's maltreatment of their sister Dinah, Jacob rebuked them. His encounter with Esau had taught him that the time had not yet come to confront evil so directly.

The rest of the *parashah*, then, is devoted to the process of completing Jacob's family in preparation for their lifelong work of making the world into God's home, which now would include the ongoing process of rectifying the powers associated with Esau. The chronicle of Isaac is closed, now that the Torah trains its focus on Jacob's assumption of leadership, as is the chronicle of Esau, now that he becomes relevant only metaphysically rather than as a political or military entity to be reckoned with.

Nonetheless, although the initial version of Jacob's plan had to be aborted, he apparently foresaw the key to his plan's ultimate success from the outset. The name of the *parashah*, *Vayishlach* ("and he sent"), refers to how Jacob sent emissaries to Esau with the aim of offering him to join forces. Far from being an incidental detail of the story, this act encapsulated the ideal that would prove necessary to ensure the success of Jacob's encounter with Esau, now that it had to take place chiefly on a metaphysical plane.

A military encounter with Esau would have proved dangerous enough; battling the evil of Esau on a metaphysical level is perilous in the extreme, for at stake is not just the body but also the soul. The enticements of the material world are so numerous and so powerful that it requires almost superhuman strength to resist them. It is for this reason that outside of Judaism, religiosity and holiness are almost universally synonymous with asceticism. It is practically a given that any engagement with the physical world corrupts, so the only option for spiritual aspirants is to shun all involvement with the material world. In contrast, the Torah demands that we both engage the physical world and control it, co-opting the vitality of materiality for holy purposes.

Jacob understood that in order to face this challenge successfully, it is imperative for us to conceive of ourselves at all times as emissaries. As God's emissaries in the world, we remain aware that we are not operating solely on our own power; rather, we are backed by Divine power, and therefore can always draw upon infinite resources of Divine insight, strength, and inspiration.

In order to assume the role of emissaries, we must display both selflessness in our devotion to our mission and creativity in carrying it out. Selfless devotion to our Divine mission prevents our personal agendas from distorting its ends or means, which would interfere with the flow of Divine power and wisdom we need to access. Creativity and

OVERVIEW OF VAYISHLACH

ingenuity enable us to devise the specific strategies required by the unique settings in which each of us operates.

As faithful emissaries, devoted to the study and implementation of the Torah's teachings, we can safely appropriate the untamed, raw power and youthful impetuosity of Esau and channel it into the realm of holiness, synthesizing it productively with the sagacity of Jacob. As Isaac foresaw, this union of the exuberance of youth and the wisdom of age is the defining characteristic of the messianic future, and is therefore the key to ushering it in. Indeed, the Jewish people's undying devotion to the Torah and its commandments ever since Jacob's time has largely refined the metaphysical Esau, and we are now at the threshold of Esau's final rectification with the advent of the final Redemption.¹

1. *Torah Or*, pp. 24-26; *Sefer HaSichot* 5748, vol. 1, pp. 138-144; *Hitva'aduyot* 5743, vol. 1, pp. 571-572.

ONKELOS

4 וישלח יעקב אנגדין קדמוהי לות עשו אחוהי לארעא דשעיר לחקל אדום: 5 ופקיד יתהון למימר בדין תימרון לרבוני לעשו בדין אמר עבדך יעקב עם לכן דרית ואוחרית עד כען: 6 והו לי תורין וחמרין עאן ועבדין ואמהן ושלחית לחוואה לרבוני לאשכחא רחמיו בעיניך:

4 וישלח יעקב מלאכים לפניו אל-עשו אחיו ארצה שעיר שדה אדום: 5 ויצו אתם לאמר כה תאמרון לאדני לעשו כה אמר עבדך יעקב עם לבן נרתי ואחר עד-עתה: 6 ויהי לי שור וחמור צאן ועבד ושפחה ואשלחה להגיד לאדני למצאתי חן בעיניך:

RASHI

ממעשיו הרעים: 6 ויהי לי שור וחמור. אבא אמר לך: "מטל השמים ומשמני הארץ", זו אינה לא מן השמים ולא מן הארץ: שור וחמור. דרך ארץ לומר על שורם הרבה "שור", אדם אומר לחברו: בלילה קרא התרנגול, ואינו אומר קראו התרנגולים: ואשלחה להגיד לאדני. להודיע שאני בא אליך: למצא חן בעיניך. שאני שלם עמך ומבקש אהבתך:

4 וישלח יעקב מלאכים. מלאכים ממש: ארצה שעיר. לארץ שעיר. כל תבה שצריכה למ"ד בתחלתה — הטיל לה הכתוב ה"א בסופה: 5 גרתי. לא נעשיתי שר וחשוב, אלא גר. אינך כדאי לשנוא אותי על ברכות אביר שבכנני: "הוה גביר לאחיק", שהרי לא נתקומה בי. דבר אחר: "גרתי" בגמטריא תר"ג. כלומר, עם לבן הרשע גרתי ותר"ג מצות שמרתי, ולא למדתי

1. בראשית כו, כט. 2. שם, כח.

CHASIDIC INSIGHTS

In fact, the very name of this *parashah*, *Vayishlach*, "He Dispatched," conveys the idea that in dealing with Esau, a realm of Divine concealment, we ourselves must remain completely aloof from it and cleanse ourselves of any attraction to it; only our "messengers" should descend to deal with Esau. This detachment enables us to achieve our goal of transforming Esau.¹³

5 Even though I have been sojourning with Laban all these years, I have continued to faithfully observe the Torah's commandments: The word for "sojourner" (*ger*) also connotes "foreigner." Jacob was thus alluding to the fact that the materialistic realm of Laban was "foreign" and secondary to him; his home and priority was the Torah and its commandments. This awareness enabled him to faithfully observe the Torah's precepts

in an environment hostile to holiness. Not only was he not distracted or deterred by the physical reality that surrounded him, he was able to imbue that very reality with holiness.¹⁴

That Jacob's first message to Esau was about his Torah observance teaches us how we are to present ourselves to the non-Jewish world. We might have thought that to find favor in the eyes of non-Jews we should first highlight our commonality, downplaying our Jewishness and Jewish practice. From Jacob we learn that we should not be ashamed of our Torah observance—in fact, we should highlight it. Exuding pride in our Godly mission not only does not undermine our esteem in the eyes of the world, it enhances it.¹⁵

INNER DIMENSIONS

[5] I have been sojourning with Laban...I have delayed my return until now: As we have seen, Isaac wanted to bless Esau, recognizing his older son's great potential (and lofty spiritual roots in *Tohu*). Rebecca, however, realized that Esau's potential could only be revealed by Jacob, and instructed Jacob to receive the blessings with which to refine and elevate Esau.¹⁶

Now that Jacob was going to meet Esau, he had to explain why he had tarried so long with Laban instead of doing his job of refining Esau. Jacob explained that his sojourn with Laban had to precede his meeting with Esau for two reasons, one relating to Laban's supernal self, the second to his terrestrial manifestation:

(1) As we have seen, Laban alludes to the "supernal whiteness" (*loven ha-elyon*), or non-composite uniformity of God's simple essence. By living with Laban while observing the commandments, Jacob accessed Laban's source in holiness, an energy that transcends the natural order. For twenty years, Jacob elicited these transcendent energies; this process culminated with Laban's kissing Jacob's children, which meant that Jacob and his entire domain absorbed the energy of Laban's lofty origin.¹⁷ Jacob then had the capacity to elevate Esau, and therefore immediately set about doing so.

(2) Esau embodied a greater evil than Laban did. Jacob therefore began with the lesser evil, refining Laban, and then descended even lower, to refine Esau.¹⁸

12. See *Sefer HaSichot* 5703, p. 155, citing the Maggid of Mezeritch: "Jacob only sent the 'actuality' of the angels; their spirit remained with him." 13. *Likutei Sichot*, vol. 5, pp. 392-395. 14. *Likutei Sichot*, vol. 1, pp. 68-69. 15. *Sichot Kodesh* 5737, vol. 1, p. 270. 16. Above on 27:4. 17. See above on 32:1. 18. *Sefer HaMa'amaram Melukat*, vol. 2, pp. 191-192, and sources cited there.

Jacob Prepares to Meet Esau

32:4 Having successfully fled his father-in-law Laban, Jacob prepared to confront his brother Esau. His mother Rebecca had told him that although Esau still harbored his longstanding hatred against him, the passage of time had softened it somewhat, so Jacob hoped that a conciliatory message might assuage it altogether.¹ He did not risk sending human messengers whom Esau could harm;² instead, **Jacob dispatched angels** as messengers **ahead of him to his brother Esau**. These angels assumed human form for this mission, for Esau was not sufficiently spiritually refined to survive a face-to-face encounter with angels.³ He sent the messengers **to the land** surrounding Mount Seir, which, ever since Esau had started frequenting it, had become known after his by-name⁴ as **the field of Edom**.

5 He instructed them as follows, **“Thus shall you say to my master, Esau, ‘So said your servant, Jacob: ‘There is no need for you to be concerned about our father’s blessing to me that I shall rule over you,⁵ for he made this blessing contingent on my first becoming a recognized political leader,⁶ and I am anything but that. In fact, I have been sojourning with Laban in his land for the past twenty years, during which time my social status has not risen above that of a simple sojourner. Because I have been dependent on Laban for my livelihood all these years, I have delayed my return home until now. But I am also proud to say that even though I have been sojourning with Laban all these years, I have continued to faithfully observe the Torah’s commandments, and I have not been influenced by his corrupt ways.**

6 As further proof that our father’s blessings to me have not yet been fulfilled, you should recall that, although he blessed me with the dew of the heavens and the choicest fruits of the land,⁷ I in fact possess no land at all; all **I have acquired is cattle, donkeys, flocks, menservants, and handmaids.**

It is thus clear that our father’s blessing to me will probably not take effect during our lifetimes.⁸ Since we can therefore live in peace, **I am now sending word to you, my master, that I am coming to you in a spirit of friendship, in order to gain favor in your eyes.”** ’ ’ ’

CHASIDIC INSIGHTS

4 Jacob dispatched angels: What lesson can we derive from Jacob’s dispatching angels, when most of us do not have angels at our disposal?⁹

Angels are non-corporeal beings. More broadly, then, “angels” can refer to other non-corporeal phenomena, such as human intelligence and emotion.¹⁰ That Jacob sent non-corporeal beings to assess Esau teaches us that when faced with new opportunities, we too should “dispatch” our “non-corporeal beings,” our intellect and emotions, to assess those opportunities: Will we be able to utilize them for holiness or will we harm ourselves spiritually by engaging with them?

The mere fact that we are confronted with an opportunity does not unequivocally imply that God wants us

to involve ourselves in it, even for a holy purpose. God may have presented the opportunity to us as a temptation, something we are meant to walk away from and thereby sanctify ourselves.¹¹ We must therefore carefully assess every new situation.

Naturally, our partiality for certain opportunities can distort our conclusions. To reach unbiased conclusions, we must detach ourselves emotionally from the process. Even as we examine these opportunities to determine our course of action, we must “dispatch” only the external dimension of our intellect and emotions to do so. The essence of our intellect and emotions must remain aloof from the material world, attuned to the essence of our souls, which transcends materiality.¹²

1. Above, 27:44, 30:25; *Likutei Sichot*, vol. 15, p. 271. 2. *Likutei Sichot*, vol. 10, p. 100. 3. *Likutei Sichot*, vol. 5, p. 392. 4. Above, 25:30. 5. Above, 27:29. 6. *Ibid.* 7. Above, 27:28. 8. *Gur Aryeh*. 9. See *Meilah* 17b. 10. See *The Guide for the Perplexed* 2:10, explained in *Likutei Sichot*, vol. 5, p. 320. 11. See *Tanya*, chap. 30, *et al.*

ONKELOS
7 וְתָבוּ אֲנֹנִיָּא לֹת יַעֲקֹב לְמִימֶר
אֲתִינָא לֹת אַחֲרֵי לֹת עֲשׂוֹ וְאִפִּי
אֲתִי לְקַדְמוֹתָי וְאַרְבַּע מֵאָה גְבוּרִין
עִמָּה:

7 וַיֵּשְׁבוּ הַמַּלְאָכִים אֶל-יַעֲקֹב לֵאמֹר בָּאנוּ אֶל-אֶחָיךְ
אֶל-עֵשָׂו וְגַם הֵלֵךְ לִקְרֹאתָךְ וְאַרְבַּע-מֵאוֹת אִישׁ עִמּוֹ:

RASHI

7 בָּאנוּ אֶל אֶחָיךְ אֶל עֵשָׂו. שְׁהִיית אוֹמֵר "אֶחָי הוּא", אָבֵל הוּא נוֹהֵג עִמָּךְ כְּעֵשָׂו הָרָשָׁע, עוֹדְנוּ בְּשִׁנְאָתוֹ:

CHASIDIC INSIGHTS

self-indulgence toward a passion for God. He therefore sent messengers to Esau, to draw upon himself Esau's lofty and intense energies and assimilate them into his composed and orderly world.

But Jacob's messengers informed him that he had been overly optimistic: "We came to whom you think is your brother, but he is still Esau. He has not yet been refined."²⁹ Jacob then realized that Esau would be unable to consciously share with him the energy of his lofty origin, since Esau himself remained trapped in its fallen manifestation. Jacob therefore took measures to elicit this light on his own, as we shall see.³⁰

Jacob's readiness for the messianic age teaches us that even if we find ourselves in a world that seems unrefined and incongruous with messianic reality, we must prepare ourselves, our families, and everything in our sphere of influence for that time. We can do so by, like Jacob, remaining aloof from materialism, which enables us to sanctify our material lives. By doing so we prepare the entire world for the messianic age, since what we do in the microcosm of our own world affects the macrocosm of the entire world.³¹

Furthermore, the cumulative effect of all that we have accomplished in this vein throughout history is that the physical world (as represented by Esau) is now also ready for the messianic age. Our work now, then, is not only to further refine and spiritualize the physical realm—this task has been sufficiently completed to warrant the advent of the messianic age. Rather, our work today must focus mainly on bringing about the revelation of messianic reality. Indeed, there are al-

ready signs of this awakening, such as how Judaism is flourishing in places formerly hostile to holiness.³²

I have acquired cattle (or "an ox") and donkeys (or "a donkey"): According to the Midrash,³³ Jacob was alluding to his sons Joseph and Issachar, who are referred to metaphorically as "ox" and "donkey."³⁴

Rabbi Dovber (the *maggid*) of Mezeritch explained that our inner "Esau," our evil inclination, attempts to corrupt us in two ways: (1) through the "heat" of desire for material pleasures and (2) through the "coldness" of apathy towards goodness. We counter these two attacks of Esau with positive "heat" and "coldness," with passion for holiness and apathy towards materialism. These are represented by Joseph the "ox" and Issachar the "donkey":

Joseph is associated with fire that destroys Esau, as in the verse, "The house of Joseph will be a flame and the house of Esau for stubble...."³⁵ Issachar, whose name means "there is reward" (*yesh sachar*), is associated with holy apathy, as the Talmud teaches, "there is reward" for apathy in that it prevents one from sin.³⁶

Rabbi Menachem Mendel of Lubavitch (the *Tzemach Tzedek*) similarly taught that the ox, which is associated with the left side in Ezekiel's prophetic vision,³⁷ the side of strength and intensity (*gevurah*), represents fiery and intense love for God. The "donkey" alludes to coldness, since its nature is to feel cold even in the summer.³⁸ This coldness is associated with Issachar, the tribe that epitomized Torah knowledge and wisdom,³⁹ since the wisdom of the Torah humbles its students and cools their yearning for material pleasures.⁴⁰

INNER DIMENSIONS

[7] Four hundred men: Even before Jacob heard the angels' report, he knew that Esau was accompanied by 400 men. Yet he was not afraid, since he assumed they were the embodiments of "the 400 worlds of spiritual delight":

Spiritually, the 400 coins that Abraham gave to Ephron (in payment for the Cave of Machpelah⁴¹) correspond to the 400 "worlds of delight" that the righteous will inherit in the World to Come. Abraham invested these lofty energies in Ephron in order to extract them later on, much like sowing a field with

a small number of seeds in order to reap abundant produce later on. While they remain in the realm of Ephron, however, they take on a negative manifestation.

Jacob thought that the energies of the 400 coins had already been returned to their original holy state and were now embodied in Esau's men. Sadly, the angels reported, Esau's 400 men were the devolved manifestation of these lofty spiritual energies, which had not yet been returned to holiness.⁴²

29. See below, v. 7. 30. Below, vv. 8 ff. *Torah Or* 24b-24c; *Likutei Sichot*, vol. 1, p. 69. 31. *Likutei Sichot*, vol. 1, pp. 69-70. 32. *Sefer HaSichot* 5752, vol. 1, pp. 163-165. 33. *Bereishit Rabbah* 75:12. 34. 49:14, below; Deuteronomy 33:17. 35. Obadiah 1:18. 36. See *Pesachim* 50b. *Or Torah* 44. 37. Ezekiel 1:10. 38. *Shabbat* 53a. 39. See below on 49:14. 40. *Or HaTorah, Bereishit*, vol. 5, pp. 1762-1763. 41. See above, 23:16. 42. *Torah Or* 24c. *Hitva'aduyot* 5743, vol. 1, p. 554.

7 The angels approached Esau, as Jacob had charged them to, and delivered his message. **The angels then returned to Jacob, saying, “We came to Esau, whom you had hoped would be willing and ready to relate to you as your brother, but he evinced no brotherly sentiments; we found we had come to none other than the infamous, unreformed, and malevolent Esau. In response to our announcement of your arrival, he himself has set out and is heading towards you, and he has 400 armed men with him.”**

✧ CHASIDIC INSIGHTS ✧

6 I have acquired cattle...flocks: Spiritually, cattle and flocks of sheep represent two different holy attributes that Jacob possessed. Cattle represent strength, even brazenness; docile sheep represent humility and selflessness. Jacob's primary spiritual stock was humility and selflessness. He did, however, use strength when his mission required it.

To ensure that this strength would not lead to egotistical brutishness, Jacob, as we have seen,¹⁹ purchased his “cattle” with “sheep”—his strength was born from selflessness and was therefore predicated on it. He was strong, even brazen at times, but only for the sake of fulfilling his mission.

When addressing Esau, Jacob not only sought to downplay his success; he also tried to intimidate Esau by highlighting the merits and spiritual powers that he, Jacob, possessed.²⁰ He therefore did not mention his flocks first, since humility is not a trait that would intimidate Esau. Instead, Jacob referred to his “cattle,” alluding to his ability to use strength when necessary. Only then he mentioned his flock—i.e., his selflessness—alluding to the fact that his strength was a holy strength, predicated on humility.

In our lives, too, we must employ strength at times, in order to counter those who mock and oppose goodness and holiness. But we must be careful not to employ mere egotistical boldness. To do so would mean lowering ourselves to the level of our opposition, which also employs egotistical boldness; and we cannot be assured that our boldness will trump theirs.

Furthermore, egotistical boldness is an unholy trait. It

therefore cannot be a suitable ally in the battle for goodness and holiness. Rather, we should employ strength only because the Torah tells us do so. Such strength is selfless strength, the sort that enables us to triumph.²¹

I have acquired...donkeys...: The dawning of the messianic age hinges upon the refinement and elevation of the entire world, represented by the seventy nations. Although this had not yet occurred in Jacob's time—it would take the exile of the Jewish people over millennia to achieve this goal—Jacob thought the messianic age was at hand. This was because he thought that the elevation of the nations could be achieved through the elevation of their “fathers,” Ishmael and Esau.

Jacob had already elevated the realm of Laban, who represents corrupt kindness and is therefore equal to Ishmael, who embodied corrupt kindness as well.²² Jacob thought that Esau, corrupt strength, had already been elevated and therefore expected the redemption.²³ He therefore told him, “I have acquired...donkeys [literally, ‘a donkey’].” According to the Midrash, Jacob was alluding to the donkey upon which the Messiah will arrive.²⁴ Jacob was telling Esau that by sojourning with Laban and remaining true to God's commandments, he had brought holiness into the mundane world and was therefore ready for the messianic era, which will be precipitated by the sanctification of physicality.²⁵

Jacob thought that Esau was also ready for that time. He thought that the earthly Esau had already been realigned with his Divine source, that his intense and chaotic energy had been redirected from a passion for

✧ A CLOSER LOOK ✧

[6] I have acquired cattle [literally, “oxen”]: Above,²⁶ the Torah does not mention that Jacob acquired cattle. This is because oxen are used to plow fields, and Jacob was a shepherd, not a landowner. He did not become a landowner for two reasons: (a) the same reason Abel disdained the earth: the earth had been cursed;²⁷ and (b) his mother had originally told him to sojourn with Laban for “a short while until the wrath of your brother will abate.” Jacob anticipated a message from his mother at any moment

saying that it was safe to return home. Thus, he was unable to work the land, since it would require him to settle for at least a few years.

Therefore, although Jacob owned oxen, which he used to plow the small plot of land that he owned in order to grow food, the Torah did not mention, since its purpose was to describe that which Jacob was blessed with *in abundance*.

Esau, on the other hand, was a landowner. To impress him, Jacob had to speak of oxen.²⁸

19. Above on 30:43. 20. See *Bereishit Rabbah* 75:6 and *Yefeh Toar*, ad loc.; Alshich and *Megaleh Amukot* on this verse, et al. 21. *Likutei Sichot*, vol. 15, pp. 252-257. 22. See above on 22:2, Inner Dimensions. 23. *Hitva'aduyot* 5747, vol. 1, p. 591. 24. *Bereishit Rabbah* 75:6; Zachariah 9:9. 25. See also on Exodus 4:20. 26. 30:43. 27. Genesis 4:3. 28. *Sichot Kodesh* 5740, vol. 1, pp. 502-505.

8 ויירא יעקב מאד ויצר לו ויחץ את העם אשר אתו
 ואת הצאן ואת הפקר והגמלים לשני מחנות: 9 ויאמר
 אביבוא עשו אל המחנה האחת והבהו והיה המחנה
 הנשאר לפליטה: 10 ויאמר יעקב אללהי אבי אברהם
 ואלהי אבי יצחק יהוה האמר אלי שוב לארצך
 ולמולדתך ואיטיבה עמך:

8 ויירא יעקב מאד ויצר לו ויחץ את העם אשר אתו
 ואת הצאן ואת הפקר והגמלים לשני מחנות: 9 ויאמר
 אביבוא עשו אל המחנה האחת והבהו והיה המחנה
 הנשאר לפליטה: 10 ויאמר יעקב אללהי אבי אברהם
 ואלהי אבי יצחק יהוה האמר אלי שוב לארצך
 ולמולדתך ואיטיבה עמך:

לתפלה, ולמלחמה. לדורון — ויתעבר המנחה על
 פניו¹³. לתפלה — "אלהי אבי אברהם"¹⁴. למלחמה —
 "והיה המחנה הנשאר לפליטה": 10 ואלהי אבי יצחק.
 ולהלן¹⁵ הוא אומר: "ופחד יצחק", ועוד, מהו שחור
 והפיר שם המיוחד, היה לו לכתב: "האמר אלי שוב
 לארצך" וגו' אלא, כך אמר יעקב לפני הקדוש ברוך
 הוא: שתי הבטחות הבטחתי, אחת בצאתי מבית אבי
 מבאר שבע, שאמרת לי¹⁶: "אני ה' אלהי אברהם אביך
 ואלהי יצחק", ושם אמרת לי¹⁷: "ושמרתיה בכל אשר
 תלך". ובבית לכן אמרת לי¹⁸: "שוב אל ארץ אבותיך
 ולמולדתך ואזיה עמך", ושם נגלית אלי בשם המיוחד
 לבדו, שנאמר¹⁹: "ויאמר ה' אל יעקב שוב אל ארץ
 אבותיך" וגו'. בשתי הבטחות האלו אני בא לפנות:

8 ויירא יעקב מאד ויצר לו, שמה ירג, "ויצר לו", אם ירג
 הוא את אחרים: 9 המחנה האחת והבהו. "מחנה"
 משמש לשון זכר ולשון נקבה: "אם תחנה עלי מחנה"³,
 הרי לשון נקבה. "המחנה הזה"⁴, לשון זכר. וכן יש
 שאר דברים משמשים לשון זכר ולשון נקבה: "השמש
 יצא על הארץ"⁵, "מקצה השמים מוצאו"⁶, הרי לשון
 זכר. "והשמש זרחה על המים"⁷, הרי לשון נקבה. וכן
 רוח: "והנה רוח גדולה באה"⁸, הרי לשון נקבה. "ויוגע
 בארבע פנות הבית"⁹, הרי לשון זכר. "ורוח גדולה
 וחזק מפרק הרים"¹⁰, הרי לשון זכר ולשון נקבה. וכן
 אש: "ואש יצאה מאת ה'"¹¹, לשון נקבה. "אש להט"¹²,
 לשון זכר: והיה המחנה הנשאר לפליטה. על כרחו,
 כי אלקים עמו. התקין עצמו לשלשה דברים: לדורון,

3. תהלים כז, ג. 4. בראשית לז, ח. 5. בראשית יט, כג. 6. תהלים יט, ז. 7. מלכים ב', כב. 8. איוב א, יט. 9. שם. 10. מלכים א, יא. 11. במדבר טז, לה. 12. תהלים קד, ד. 13. פסוק כב. 14. פסוק י. 15. לא, מב. 16. בראשית כח, יג. 17. שם, טו. 18. בראשית לא, ג. 19. שם.

INNER DIMENSIONS

[8] He divided the people who were with him... into two camps: When Jacob realized that Esau was unable to consciously share the energy of *Tohu* with him, Jacob took measures to elicit this light on his own. This would also protect him from the dangers of the physical Esau.

These measures would have to mirror the world of *Tohu*. His first measure therefore was to split his camp into two, the number associated with *Tohu*. *Tikun*, by contrast, is characterized by the number three:

The *sefirot* of *Tohu* exist in two separate realms, right and left; each *sefirah* exists independently of the other. In *Tikun*, however, each *sefirah* is a conglomerate of all the others. This conglomeration is not possible in *Tohu*, since the vessels of *Tohu* are too small to contain opposites. Kindness of *Tohu*, for example, is pure and unrestrained kindness uninhibited by re-

straint (*gevurah*). The *Tohu* environment can be compared to narrow-minded people who mind cannot accommodate two opposing concepts. When, for example, they are inclined favorably toward a given subject, they will be unable to see any room for criticism of the subject, and vice versa.

In *Tikun*, however, the right and the left are harmonized into a third realm. This can be compared to a broad-minded person, who even in judgment can entertain a favorable thought. This is because in *Tikun* the light is less intense and the vessels more expansive. The expanded vessel allows for the coexistence of opposing views, like the broad mind that can accommodate opposites.

In order to elicit the intense light of *Tohu*, Jacob split his camp in two, mirroring the two-dimensional world of *Tohu*.⁴⁹

8 Jacob was very frightened over the prospect that he might be killed, **and distressed** over the prospect that he himself might have to kill others.⁴³ He therefore decided to employ the following three strategies, in this order: (a) to prepare for battle, (b) to pray to God to either obviate the need for battle or to grant him victory, and (c) to prepare a propitiatory gift for Esau. Since he intended to rely mainly on his prayers, it would have been more logical for him to pray first. Nonetheless, he prepared for war before praying, because he planned to base his prayers on the manner in which he prepared for battle: **He divided the people who were with him—along with the flocks, cattle, and camels—into two camps**, one camp comprising his servants and possessions, and the second comprising himself and his family. Because God had promised Abraham and Isaac to multiply their descendants, and it was on the strength of this promise that Jacob planned to ask God to protect his family, he separated his family from his estate (for God's promise applied to his family, not to his estate).

9 “Thus,” he said, “even if Esau is not appeased by my propitiatory gift, and Esau comes to the first camp and attacks it, and overcomes it because it lacks God's promised protection—and I will then be forced to defend the remaining camp against his attack—I am sure that I will succeed in repelling him and that the remaining camp will survive, because after all, God *did* promise to protect me and my family.”

10 Having prepared for battle in a way that reflected the Divine promise he planned to invoke, Jacob was now ready to approach God in prayer.⁴⁴ **Jacob thus said to God, “When You appeared to me at Bethel⁴⁵ and identified Yourself as God of my forebear Abraham and God of my father Isaac, You promised to protect me wherever I would go. When You appeared to me in Padan Aram⁴⁶ and identified Yourself simply as God, You said to me, ‘Return to your land and to your birthplace, and I will make things go well with you.’ As I am now preparing to confront my brother Esau and am desperately in need of Your aid to do so, I must now invoke both of these promises.**

∞ CHASIDIC INSIGHTS ∞

8 He...decided to employ...three strategies... (a) to prepare for battle, (b) to pray to God...and (c) to prepare a...gift: Although Jacob was averse to do any of these, he overcame his aversion and did them anyway:

Battle: Although Jacob was afraid of being killed in war and even more so of having to kill others, he overcame his fear and prepared for war.

Prayer: Although Jacob was afraid that he was not worthy of God's protection, he reached out to God in prayer in any case.

Gifts: Although Jacob was angry that he had to take all these measures in preparation for his meeting with Esau,⁴⁷ he did so in any case.

In addition to overcoming his particular aversion to

each strategy, Jacob also displayed an unusual ability to engage in three very different types of behaviors simultaneously. Preparing for war was an act of aggression (*gevurah*); preparing a gift was an act of kindness (*chesed*); and while the latter two acts related to human beings, Jacob's final act, prayer (*rachamim-tiferet*), related to God.

Jacob's multifaceted approach in confronting Esau to protect his family gives us the strength to do the same in our confrontation with our current exile. We cannot suffice with doing that which comes easy to us. We must engage in a multifaceted approach, using the full spectrum of our abilities, to protect our children, indeed every Jewish child, from the spiritual dangers of exile.⁴⁸

^{43.} *Likutei Sichot*, vol. 30, p. 229, note 5. ^{44.} *Likutei Sichot*, vol. 15, pp. 265-272. ^{45.} Above, 28:13-15. ^{46.} Above, 31:3. ^{47.} Rashi below on v. 22. ^{48.} *Likutei Sichot*, vol. 15, pp. 270-273.

ONKELOS

11 וְעִירָן וְכוּתִי מִבֶּל חֲסִדִין וּמִכָּל
טַבָּח דִּי עֲבָדְתָּ עִם עֲבָדְךָ אֲרִי
יְחִידִי עֲבָרִית יֵת יִרְדְּנָא דִּרְדִין וְכַעַן
הַיְוִיתִי לְתַרְתִּין מִשְׁרָן: 12 שִׁיזְבְּנִי
כַעַן מִיָּדָא דְאֲחִי מִיָּדָא דְעֵשׂוֹ אֲרִי
דְחַל אֲנָא מִנָּה דְלִמָּא יִיְתִי וְיִמְחִינִי
אֲמָא עַל בְּנִי: 13 וְאֵת אֲמָרָת
אוּטְבָא אוּטִיב עִמָּךְ וְאֲשִׁי יֵת בְּנִיךְ
סְגִיָּאִין בְּחֵלָא דִּימָא דִּי לֹא יִתְמַנּוּ
מִסְגִּי: 14 וְכַת תִּמְנָן בְּלִילִיא הַהוּא
וְנָסִיב מִן דְאֵתִי בִידָה תְקַרְבָּתָא
לְעֵשׂוֹ אַחוּהִי:

11 קִטְנִיתִי מִכָּל הַחֲסִדִים וּמִכָּל־הָאֲמָת אֲשֶׁר עָשִׂיתָ אֵת־
עֲבָדְךָ כִּי בְּמִקְלִי עֲבַרְתִּי אֶת־הַיַּרְדֵּן הַזֶּה וְעַתָּה הֵייתִי
לְשָׁנִי מִחֲנֹת: 12 הֲצִילָנִי נָא מִיַּד אָחִי מִיַּד עֵשָׂו כִּי־יֵרָא
אֲנֹכִי אֹתוֹ פָּן־יָבוֹא וְהִכְנִי אִם־עַל־בָּנִים: 13 וְאֵתָּה אֲמָרָתָּ
הַיֵּטִב אִיטִיב עִמָּךְ וְשִׁמְתִי אֶת־זֶרְעֶךָ בְּחוּל הַיָּם אֲשֶׁר
לֹא־יִסְפָּר מֵרֵב:

שני 14 וַיֵּלֶן שָׁם בְּלִילָה הַהוּא וַיִּקַּח מִן־הַבָּא בִידּוֹ מִנְחָה
לְעֵשָׂו אָחִיו:

RASHI

וְהָלֹא לֹא אָמַר לוֹ אֱלֹא: "וְהִיָּה זֶרְעֶךָ כְּעֶפֶר הָאֶרֶץ"?
אֱלֹא, שֶׁאָמַר לוֹ: "כִּי לֹא אֶעֱבֹךְ עַד אֲשֶׁר אִם עָשִׂיתִי
אֵת אֲשֶׁר דִּבַּרְתִּי לָךְ", וְלֹא־בָרָהֶם אָמַר: "הֲרָבָה אֶרְבָּה
אֵת זֶרְעֶךָ כְּכוֹכְבֵי הַשָּׁמַיִם וְכֹחֹל אֲשֶׁר עַל שְׁפַת הַיָּם":
14 הֵבֵא בִידּוֹ. בְּרִשּׁוֹתוֹ, וְכָן: "וַיִּקַּח אֵת כָּל אֲרִצּוֹ
מִיָּדּוֹ". וּמִדְּרַשׁ אֲגָדָה: "מִן הֵבֵא בִידּוֹ", אֲכַנְיָם טוֹבוֹת
וּמִרְגָּלִיּוֹת שֶׁאָדָם צָר בְּצִרּוֹ וְנוֹשָׂאֵם בִידּוֹ. דִּבֶּר אַחֵר:
"מִן הֵבֵא בִידּוֹ", מִן הַחֲלִין, שֶׁנִּטֵּל מֵעֵשֶׂר, כְּמָה דָּאֵת
אָמַר: "עֵשֶׂר אֶעֱשֶׂרְנוּ לָךְ", וְהִדָּן לְקַח מִנְחָה:

11 קִטְנִיתִי מִכָּל הַחֲסִדִים. נִתְמַעֲטוּ זְכוּתִי עַל יְדֵי
הַחֲסִדִים וְהָאֲמָת שֶׁעָשִׂיתָ עִמִּי, לְכָךְ אֲנִי יֹרָא שְׁמָא
מִשְׁהִבְטַחְתִּי נִתְלַכְלַכְתִּי בַּחֲטָא, וַיִּגְרַם לִי לְהִמָּסֵר
בְּיַד עֵשָׂו: וּמִכָּל־הָאֲמָת. אֲמַתָּת דְּבִרְיָה, שֶׁשְׁמַרְתָּ לִּי כָּל
הַהִבְטָחוֹת שֶׁהִבְטַחְתִּי: כִּי בְּמִקְלִי. לֹא הָיָה עִמִּי לֹא כֶסֶף
וְלֹא זָהָב וְלֹא מִקְנֶה, אֱלֹא מִקְלִי לְבִידּוֹ. וּמִדְּרַשׁ אֲגָדָה:
נִתַּן מִקְלוֹ בִּירְדֵּן, וְנִבְקַע הַיַּרְדֵּן: 12 מִיַּד אָחִי מִיַּד עֵשָׂו.
מִיַּד אָחִי, שֶׁאֵין נוֹהֵג עִמִּי כְּאֵחַ אֱלֹא כְּעֵשֶׂו הָרָשָׁע:
13 הַיֵּטִב אִיטִיב. "הַיֵּטִב" בְּזוּכְתָּהּ, "אִיטִיב" בְּזוּכֹת
אֲבוֹתֶיהָ: וְשִׁמְתִי אֵת זֶרְעֶךָ בְּחוּל הַיָּם. וְהִדָּן אָמַר לוֹ כֵּן,

20. תנחומא ישן ויצא ג. 21. בראשית כח, יד. 22. שם, טו. 23. בראשית כב, יז. 24. במדבר כא, כו. 25. תנחומא ישן וישלח יא. 26. בראשית כח, כב.

CHASIDIC INSIGHTS

hand, Jacob was evoking his humble beginnings, saying that he crossed the river penniless, with nothing but his staff. On the other hand, Jacob was evoking his great merit by alluding to the fact that he used his staff to miraculously split the water.⁶²

These two sentiments represent two levels within Jacob's selflessness. On one level, he felt some vestige of self and actively negated and nullified it. On a higher level, he was inherently selfless. It was within this second level that Jacob was prideful, since this pride was not an egotistical pride but one that stemmed from humility: He had achieved such a high level of selflessness that he viewed himself simply as a conduit for God's will. His pride and confidence were therefore Godly pride and confidence, not an expression of his ego.

Jacob was able to maintain both of these seemingly op-

posite sentiments by evoking the essence of his soul, which transcends both sentiments.⁶³

14 He spent that night [literally, "he spent the night on that night"]: The Torah usually uses one word (וַיֵּלֶן) to mean "he spent the night." Here, and again below,⁶⁴ the Torah adds the seemingly redundant phrase: "he spent the night on that night." The Torah again uses the phrase "that night" in verse 23, saying "that night he arose."

By emphasizing that all of these events occurred "on that night," the Torah is alluding to the uniformity in Jacob's frame of mind throughout the varied activities he engaged in on that night: (a) praying and expressing his trust in God, (b) sending Esau a gift to appease him, and (c) taking steps to protect his family. One would have thought that Jacob's frame of mind during the lat-

INNER DIMENSIONS

[14] He selected a gift for his brother Esau: Spiritually, Jacob's objective with this gift was to elicit the lofty energies of Esau's spiritual source, the world of *Tohu*.

His gift was therefore commensurate with the world of *Tohu*. This is why it included non-kosher animals, since the world of *Tohu* operates in a modality that does not conform to Torah law.⁶⁵

62. Rashi. 63. *Sefer HaSichot* 5749, vol. 1, pp. 100-103 and note 14. 64. V. 22. 65. *Torah Or* 24d-25a.

11 Yet, I fear that my numerous sins may have offset most of my merits, and that the kindness You have already shown me therefore constitutes the full reward for whatever merits may have remained to my credit. If so,⁵⁰ **I am no longer worthy of Your promised protection, due to all the acts of kindness and trustworthiness that You have already done for me, your servant.** After all, **I crossed this Jordan River on my way to Charan with nothing to my name but my staff, and now, thanks to Your kindness, I have become the head of two camps:** one consisting of a large family and the other consisting of the great wealth I have amassed.

12 Therefore, I must petition You anew for Your protection, this time in the merit of my forebears. **Save me, please, from the hand of my brother,** who is not preparing to greet me with brotherly affection; **save me from the hand of Esau,** the wicked, **for I am afraid that he may come and attack me and my family, mothers and children alike.**

13 **And You have already said, 'I will surely make things go well with you, both in your own merit and in the merit of your forebears, and I will fulfill through you'**⁵¹ the promise I made to Abraham: **"I will make your descendants like the grains of sand on the seashore, i.e., that they will become too numerous to count."**⁵² ' ⁵³

◆ **Second Reading 14 He spent that night there, and the following morning he implemented his third strategy: sending Esau a propitiatory gift. After first tithing his possessions, as he had promised God he would,⁵⁴ he selected a gift for his brother Esau from among what remained and was therefore rightfully his to give away.**

∞ CHASIDIC INSIGHTS ∞

11 I fear that my numerous sins may have offset most of my merits: The word for sin (*chet*) also connotes "lacking."⁵⁵

Obviously, Jacob did not sin in the conventional sense of contravening God's will. Rather, because of his great humility he assumed that his deeds were lacking complete perfection. Therefore, as is the way of righteous people,⁵⁶ he petitioned God to save him not because of his worthiness—although he was in fact worthy—but out of pure kindness.

We, too, should attempt to attain a level of selflessness in which we are unable to consider ourselves worthy of Divine assistance but ask for it by appealing to God's kindness. If we ask for assistance based on our worthiness—and we certainly are worthy⁵⁷—God's response will be limited to the extent of our worthiness. But when we disregard our worthiness, we demonstrate that we have achieved self-transcendence and God responds to us accordingly with blessings that transcend the natural order.⁵⁸

I am no longer worthy due to all the acts of kindness and trustworthiness that You have done for me: The friendship and attention that wise people bestow upon arrogant or impudent people engenders in the latter

only more arrogance. Yet the same friendship and attention given to wholesome people engenders a sense of humility in their recipients. They become inspired to cleave even more intensely to the wise and to rectify their own shortcomings.

Similarly, when God granted Jacob remarkable success, he did not respond with arrogance, but with humility.⁵⁹ As Rabbi Shneur Zalman of Liadi interpreted this verse, "I have been humbled due to all the acts of kindness...that You have done for me."

Jacob recognized God's kindness as an expression of His love for him. God was drawing him close. And the closer he was drawn to the infinite God, the more he appreciated his own finiteness and smallness.⁶⁰

Despite the importance of humility, the Talmud instructs Torah scholars to maintain a small amount of pride.⁶¹ Thus, despite Jacob's deep humility, he still maintained a healthy pride and confidence, as we see later, when Jacob does not hesitate to dispatch angels (!) for his needs.

This combination of humility and pride can also be seen in the dual meaning of Jacob's statement, "I crossed this Jordan River with my staff." On the one

50. Cf. *Likutei Sichot*, vol. 33, p. 141, note 27. 51. See above, 23:15. 52. Above, 22:17. 53. *Likutei Sichot*, vol. 19, p. 20, note 49. 54. Above, 28:22. 55. See 1 Kings 1:21. 56. See Rashi on Deuteronomy 3:23. 57. See *Torah Or* 31c; *Bava Metzia* 83a. 58. *Likutei Sichot*, vol. 15, pp. 277-280. 59. *Sefer HaMa'amarim* 5704, p. 91. 60. *Igeret HaKodesh* 2. 61. *Sotah* 5a and Rashi *ad loc*.

ONKELOS

15 עזי מאתן ותישיא עשרין רחלי
מאתן ודברי עשרין: 16 גמלי
מינקתא ובניהון תלתין תורתא
ארבעין ותורין עשרא אתנן
עשרין ועירי עשרא: 17 ויהב ביד
עבדוהי עדרא עדרא בלחודוהי
ואמר לעבדוהי עברו קדמי ורוחא
תשוון בין עדרא ובין עדרא:
18 ופקיד ית קדמא למימר ארי
יערענך עשו אחי וישאלנך למימר
דמאן את ולאן את אול ודמאן
אלין דקדמך: 19 ותימר דעבדך
דיעקב תקרובתא היא דמשלחא
לרבני לעשו וקא אף הוא אתי
בתרנא: 20 ופקד אף ית תנינא
אף ית תליתא אף ית כל דאולין
בתר עדריא למימר כפתגמא דדין
תמללן עם עשו כד תשכחון יתה:
21 ותימרון אף הא עבדך יעקב
אתי בתרנא ארי אמר אניחנה
לרגוה בתקרובתא דאולא קדמי
ובתר בן אחי אפודי מאים יסב
אפי: 22 ועברת תקרובתא על
אפודי והוא בת בליליא והוא
במשריתא:

15 עזים מאתים ותישים עשרים רחלים מאתים ואילים
עשרים: 16 גמלים מיניקות ובניהם שלשים פרות
ארבעים ופרים עשרה אתנת עשרים ועירם עשרה:
17 ויתן ביד-עבדיו עדר עדר לבדו ואמר אל-עבדיו
עברו לפני ורוח תשימו בין עדר ובין עדר: 18 ויצו את-
הראשון לאמר כי יפגשך עשו אחי וישאלך לאמר למי-
אתה ואנה תלך ולמי אלה לפניך: 19 ואמרת לעבדך
ליעקב מנחה הוא שלוחה לאדני לעשו והנה גם-הוא
אחרינו: 20 ויצו גם את-השני גם את-השלישי גם את-
כל-ההלכים אחרי העדרים לאמר בדבר הזה תדברון
אל-עשו במצאתכם אותו: 21 ואמרתם גם הנה עבדך
יעקב אחרינו כי-אמר אכפרה פניו במנחה ההלכת
לפני ואחרי-כן אראה פניו אולי ישא פני: 22 ותעבר
המנחה על-פניו והוא לן בלילה-ההוא במחנה:

RASHI

של אותו רשע, ולתוהו על רבוי הדורון: 18 למי אתה.
של מי אתה, מי שולחך. ותרגמו: "דמאן את", ולמי
אלה לפניך. ואלה שולפניך של מי הם, למי המנחה
הזאת שלוחה. למי משמשת בראש התבה במקום
"של", כמו: "ובל אשר אתה רואה לי הוא", שלי הוא.
"לה" הארץ ומלואה³⁰, של ה': 19 ואמרת לעבדך
ליעקב. על ראשון ראשון ועל אחרון אחרון, ששאלת:
"למי אתה", "לעבדך ליעקב אני". ותרגמו: "דעבדך
דיעקב". וששאלת: "ולמי אלה לפניך", "מנחה היא
שלוחה" וגו'. והנה גם הוא אחרינו. יעקב: 21 אכפרה
פניו. אבטל רגזו, וכן: "וכפר בריחכם את מות"³¹, "לא
תוכלי כפרה"³². ונראה בעיני, שכל "כפרה" שאצל
"עון" ו"חטא" ואצל "פנים" — כלן לשון קנוח והעברה
הן, ולשון ארמי הוא, והרבה בתלמוד: וכפר ידיה³³,
בעי לכפורי ידיה בהוא גברא³⁴. וגם בלשון המקרא
נקראים המזורקים של קדש "כפורי זהב"³⁵, על שם
שהכהן מקנח ידיו בהן בשפת המזרק: 22 על פניו.
כמו לפניו, וכן: "חמס נשד ישמע בה על פני תמיד",
וכן: "המכעסים אתי על פני". ומדרש אגדה³⁶: "על
פניו", אף הוא שרוי בכעס, שהיה צריך לכל זה:

15 עזים מאתים ותישים עשרים. מאתים עזים צריכות
עשרים תשים, וכן כלם, הנקרים כדי צורך הנקבות.
ובבראשית רבה³⁷ דורש: מכאן לעונה האמורה בתורה:
הטילים בכל יום, הפועלים שנים בשבת, החמרים
אחת בשבת, הגמלים אחת לשלשים יום, הספנים אחת
לששה חדשים. ואיני יודע לכון המדרש הזה בכיוון,
אף נראה בעיני שלמדנו מכאן שאין העונה שה
בכל אדם, אלא לפי טורח המוטל עליו, שמצינו כאן
שמסר לכל תיש עשר עזים וכן לכל איל, לפי שהם
פנויים ממלאכה דרך להרבות תשמיש ולעבר עשר
נקבות. ובהמה משנתעברה אינה מקבלת זכר. ופרים
שעוסקין במלאכה, לא מסר לזכר אלא ארבע נקבות.
ולחמור שהולך בדרך רחוקה, שתי נקבות לזכר.
ולגמלים שהולכים דרך יותר רחוקה, נקבה אחת לזכר:
16 גמלים מיניקות שלשים. ובניהם" עמם. ומדרש
אגדה³⁸: "ובניהם", בנאיהם, זכר כנגד נקבה, ולפי
שצנוע בתשמיש לא פרסמו הכתוב: ועירם. חמורים
זכרים: 17 עדר עדר לבדו. כל מין ומין לעצמו: עברו
לפני. דרך יום או פחות, ואני אבוא אחריכם: ורוח
תשימו. עדר לפני חברו מלא עין, כדי להשביע עינו

27. עז, ז. 28. בראשית רבה עז, ז. 29. בראשית לא, מג. 30. תהלים כד, א. 31. ישעיה כח, יח. 32. ישעיה מז, יא. 33. בבא מציעא כד, א. 34. גטין מו, א. 35. עזרא א, י. 36. ירמיה ו, ז. 37. ישעיה סה, ג. 38. בראשית רבה עז, ח.

15 He first prepared a gift of precious stones and jewels. He then prepared five types of animals, providing the females of each species with the appropriate number of males of that same species with whom to mate: **200 she-goats and 20 he-goats; 200 ewes and 20 rams;**

16 **30 nursing camels with both their young** and 30 male camels with whom to mate; **40 cows and 10 bulls; 20 she-donkeys and 10 he-donkeys.** (Because camels mate modestly, the Torah does not mention the male mates explicitly.)

17 **He put all these in the charge of his servants, drove by drove, and said to his servants, “Go on a day’s journey ahead of me, and I shall follow behind. Be sure to keep a distance between one drove and the next.** This will make the gift look more impressive and hopefully appeal to my brother’s avarice.”

18 **He instructed the first one as follows: “When my brother Esau meets you and asks you, ‘Whose man are you, i.e., Who sent you? Where are you headed? And to whom are these droves in front of you being sent?’ —**

19 **you shall reply,** answering his questions in the order in which he asked them, ‘I am an emissary of **your servant, Jacob. This is a gift sent to my master Esau, and Jacob himself is also right behind us.’ ”**

20 **He gave similar instructions to the second one, to the third, and to all the others who were following the droves, saying, “With such words shall you speak to Esau when you meet him,**

21 **and you shall also say, ‘Your servant Jacob is also right behind us’ ” —for he reasoned, “I will appease him with the gift that is being sent ahead, and then I will face him; perhaps he will then show me favor.”** Jacob was angry that he had to take all these measures in preparation for his meeting with Esau.

22 **And so the gift of jewels and animals passed on ahead of him.** Jacob sent an escort composed of some of the angels that God had sent to protect him. When these angels confronted Esau and his men, they assumed human form⁶⁶ and asked them who they were. When they replied that they were Esau’s men, the angels attacked them. Esau’s men pleaded for mercy, invoking Esau’s merit as Isaac’s son, but this did not stop the angels from continuing their onslaught. Esau’s men then invoked Esau’s merit as Abraham’s grandson, but this, too, did not stop them. They then invoked Esau’s merit as Jacob’s brother, to which the angels responded, “If so, you are one of ours,” and finally desisted, allowing Esau and his men to proceed.⁶⁷

Jacob spent that night in the camp.

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ter two activities would have differed from when he was praying to God and expressing his trust in Him. One would have thought that they were carried out with lesser Divine consciousness.

The Torah therefore emphasizes that all these events occurred on *that* night. His tactical steps to appease

Esau and protect his family were not a departure from his prayer and faith, but a continuation of it. He engaged in these tactical activities to create natural vessels for the fulfillment of God’s blessings. He therefore remained attached mentally to God while engaged in these activities with the same attachment that he felt during his prayers.⁶⁸

66. *Likutei Sichot*, vol. 5, p. 392. 67. Rashi on 33:8, below. 68. *Hitva’aduyot* 5745, vol. 2, pp. 814-825.

— ONKELOS —

23 וְקָם בְּלֵילָהּ הוּא וְדָבָר יָת תַּרְמִינִן נִשְׁוֵהִי וְיָת תַּרְמִינִן לְחִינְתָּה וְיָת חֹד עֶשֶׂר בְּנֹהֵי וְעֵבֶר יָת מַעְבֵּר יוֹבָקָא: 24 וְדָבְרָנוּ וְאֶעְבְּרָנוּ יָת נַחֲלָא וְאֶעְבֵּר יָת דִּילָהּ: 25 וְאֶשְׁתָּאֵר יַעֲקֹב בְּלַחֲדוּדֵהִי וְאֶשְׁתַּדֵּל גְּבָרָא עִמָּה עַד דְּסָלִיק צַפְרָא: 26 וְחֹזָא אָרִי לֹא יָכִיל לֵה וְקָרִיב בְּפִתִּי יָרְבֵּה וְזַע פְּתִי יִרְכָּא דְיַעֲקֹב בְּאֶשְׁתַּדְלוּתָהּ עִמָּה: 27 וְאָמַר שְׁלַחֲנִי אָרִי סָלִיק צַפְרָא וְאָמַר לֹא אֶשְׁלַחֲנָךְ אֶלְהִין בְּרַכְתָּנִי: 28 וְאָמַר לֵה מָא שְׁמֶךָ וְאָמַר יַעֲקֹב: 29 וְאָמַר לֹא יַעֲקֹב יִתְאַמֵּר עוֹד שְׁמֶךָ אֶלְהִין יִשְׂרָאֵל אָרִי רַב אֶת קוֹדֵם יְיָ וְעַם גְּבָרִיא וְיַכְלֵה:

23 וַיָּקָם בַּלַּיְלָהּ הוּא וַיִּקָּח אֶת־שְׁתֵּי נָשָׁיו וְאֶת־שְׁתֵּי שִׁפְחָתָיו וְאֶת־אֶחָד עֶשֶׂר יְלָדָיו וַיַּעְבְּרָ אֶת מַעְבֵּר יִבְקָ: 24 וַיִּקָּחֵם וַיַּעְבְּרֵם אֶת־הַנַּחֲלָל וַיַּעְבֵּר אֶת־אֲשֶׁר־לוֹ: 25 וַיֹּתֵר יַעֲקֹב לְבָדּוֹ וַיֵּאָבֶק אִישׁ עַד עֲלוֹת הַשָּׁחַר: 26 וַיֵּרָא כִּי לֹא יָכֹל לוֹ וַיִּנָּע בְּכַף־יָרְכוֹ וַתִּקַּע כַּף־יָרְךָ יַעֲקֹב בְּהֵאָבֶקוֹ עִמּוֹ: 27 וַיֹּאמֶר שְׁלַחֲנִי כִּי עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֶשְׁלַחֲךָ כִּי אִם־בְּרַכְתָּנִי: 28 וַיֹּאמֶר אֵלָיו מַה־שֵּׁמֶךָ וַיֹּאמֶר יַעֲקֹב: 29 וַיֹּאמֶר לֹא יַעֲקֹב יִתְאַמֵּר עוֹד שֵׁמֶךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׁרִיתָ עִם־אֱלֹהִים וְעַם־אֲנָשִׁים וַתִּוְכַל:

— RASHI —

במיין בף של קדורה: ותקע. נתקעקעה ממקום מחברתה. הינו ממקום שהיא מחברת, ודומה לו: "פן תקע נפשי ממך", לשון הסרה. ובמשנה: "לקעקע ביצתו" — לשרש שרשיה: 27 כי עלה השחר. וצריך אני לומר שירה ביום: ברכתני. הודה לי על הברכות שברכני אבי, שעשו מערער עליהן: 29 לא יעקב. לא יאמר עוד שהברכות באו לך בעקבה ורמיה, כי אם בשורה וגלי פנים, וסופך שהקדוש ברוך הוא נגלה עליך בבית אל ומחליף את שמך, ושם הוא מברכך, ואני שם אהיה ואודה לך עליהן. וזהו שכתוב: "וישר אל מלאך ויכל, בכה ויתחנן לו" — בכה המלאך ויתחנן לו. ומה נתחנן לו? "בית אל ימצאנו ושם ידבר עמנו", המתן לי עד שיִדְבֵּר עִמָּנוּ שֵׁם. ולא רצה יעקב, ועל פרחו הודה לו עליהן, וזהו: "ויברך אותו שם", שהיה מתחנן להמתין לו ולא רצה: ועם אנשים. עשו ולכן: ותוכל. להם:

23 וְאֶת אֶחָד עֶשֶׂר יְלָדָיו. ודינה היכן היתה? נתנה בתבה ונעל בפניה, שלא יתן בה עשו עיניו. ולכך נענש יעקב שמנעה מאחיו, שמא תחזירנו למוטב, ונפלה ביד שכם: יבק. שם הנהר: 24 את אשר לו. הבהמה והמטלטלים. עשה עצמו בגשר, נוטל מכאן ומניח כאן: 25 ויותר יעקב. שכח פכים קטנים, וחזר עליהם: ויאבק איש. מנחם פרש: "ויתעפר איש", מלשון אבק, שהיו מעלים עפר בגליהם על ידי נענועם. ולי נראה שהוא לשון "ויתקשר", ולשון ארמי הוא: "בתר דאביקו בה".³⁹ "ואביק לה מייבך",⁴⁰ לשון עניבה, שכן דרך שנים שמתעצמים להפיל איש את רעהו, שחזקו ואובקו בורעותיו. ופרשו רבותינו וזרונם לברכה,⁴¹ שהוא שרו של עשו: 26 וינע בכף ירכו. קולית הדרך התקוע בקלבסת קרוי "כף", על שם שהבשר שעליה

39. סנהדרין סג, ב. 40. מנחת מב, א. 41. בראשית רבה ע, ג. 42. ירמיה ו, ח. 43. עיין מדרש אסתר רבה ס"ז א. גיטין נח, א. 44. הושע יב, ה. 45. פסוק ל.

— CHASIDIC INSIGHTS —

shrouded in the most extreme spiritual darkness.⁷⁷ By connecting to his root in the essence of God—where God's all-pervasiveness is obvious—Jacob gained the strength to retrieve the "small articles," even the lowest sparks. In turn, by elevating even these sparks, Jacob revealed the all-pervasiveness of God, that there is nothing outside the Godly, even that which on the surface appears to be furthest from Him.⁷⁸

29 No longer shall it be said that your name is Jacob: Unlike by Abraham, whom the Torah no longer refers to as Abram once his name was changed, the Torah continues to refer to Jacob as both Jacob and Israel.⁷⁹ Similarly, the Jewish people, the descendants of Jacob, are referred to by both names. This is because the name

Israel was not meant to displace the name Jacob. Rather, it was meant to be an additional name, expressing a loftier dimension of Jacob. But both names represent a particular aspect of our relationship with God, both of which are critical to the fulfillment of our Divine mission:

Jacob as "Jacob" had to struggle and use trickery to retrieve the blessings of material bounty from Isaac; as "Israel," the blessings were conceded to him and no longer contested.

Spiritually, this means that our interaction with the material world—the subject of Isaac's blessings—takes on two forms. There are times when the material world challenges our Divine consciousness. During those mo-

77. See *Me'orei Or*, *Pei* 50. 78. *Likutei Sichot*, vol. 15, pp. 281, 288, notes 63-65. 79. See *Berachot* 13a.

23 That night he arose, took his two wives, his two handmaids, his eleven sons, and all their twin sisters,⁶⁹ and crossed the ford of the Yabok River. He hid his daughter Dinah in a crate so that Esau would not see her and desire her. Although the motive for his cautiousness was praiseworthy, he in fact erred, for Dinah's extraordinary righteousness would have enabled her to reform Esau.⁷⁰

24 He took them and carried them across the stream one at a time, lifting them up on one bank and setting them down on the other, **and then carried all his possessions** across the stream in the same way. He then went back to get some small articles that had inadvertently been left behind.

25 Thus Jacob remained on his own on the north shore of the Yabok River. Esau's guardian angel assumed the physical form of **a man** and **wrestled with him until the break of dawn**. Their wrestling was a physical manifestation of the two brothers' inner, spiritual struggle over the birthright.

26 When Esau's guardian angel saw that he could not overcome him, he touched Jacob's hip joint, so that Jacob's hip joint became dislocated as he wrestled with him.

27 The angel then said, "Let me leave, for I must go sing my daily morning praise to God, for dawn is breaking." But Jacob replied, "I will not let you leave unless you first bless me by acknowledging my right to the blessings my father gave me, which Esau is now contesting."

28 The angel asked him, "What is your name?" and he answered, "Jacob."

29 The angel then said, "Be patient. God will soon appear to you and give you an alternative name. No longer shall it be said that your name is just Jacob [*Ya'akov*, from the verb *akov* — "ensnare"⁷¹], implying that you usurped Esau's blessings, **but rather, you will also be called Israel** [*Yisrael*, from *serarah*, "nobility," and also meaning "striven with God"], implying that you obtained the blessings from your father honorably, **for you have striven with me—an angel of God—and with men—i.e., Esau and Laban—over what is rightfully yours, and you have prevailed** over the three of us. I will be present to consent to this additional naming, thereby acknowledging your right to the birthright."

❧ CHASIDIC INSIGHTS ❧

24-25 He then went back to get some small articles...

Thus Jacob remained on his own [alone]: The Midrash⁷² compares Jacob's remaining "alone" to the "aloneness," i.e., all-pervasiveness of God, as in the verse, "...on that day [in the messianic age] God alone will be exalted."⁷³ How do we reconcile this lofty vision of Jacob, associated with the revelation of God's all-pervasiveness in the messianic age, with the fact that he went back for some small, seemingly insignificant articles?⁷⁴

The Baal Shem Tov taught that our ownership of a particular object is an indication that the Godly sparks

that sustain that object have a particular connection to our souls. (This is why we are drawn to certain objects and not to others, since we are drawn to objects that are spiritually connected to us.) By using those objects for a holy purpose, we reveal the Godliness of those objects.⁷⁵

This is why, as the Talmud comments regarding Jacob, the righteous cherish their belongings immensely,⁷⁶ since they perceive the lofty holy sparks they contain and are committed to elevating those sparks.

The "small articles" that Jacob returned for contained sparks that had fallen the lowest and which were

^{69.} *Likutei Sichot*, vol. 5, p. 263, notes 10, 11. ^{70.} Cf. *Likutei Sichot*, vol. 35, p. 151. ^{71.} Above, 27:36. ^{72.} *Bereishit Rabbah* 77:1. ^{73.} *Isaiah* 2:17. ^{74.} See *Kli Yakar*. ^{75.} See *Keter Shem Tov* 218 and *Or Torah* 413, explaining *Rosh HaShanah* 27a. ^{76.} *Chulin* 91a, end.

ONKELOS

30 וישאל יעקב ויאמר הנגידה נא שמך ויאמר למה זה תשאל לשמי ויברך אותו שם: שלישי 31 ויקרא יעקב שם המקום פניאל כי ראיתי אלהים פנים אל פנים ותנצל נפשי: 32 ויזרח לו השמש כאשר עבר את פנואל והוא צלע על ירכו:

RASHI

אגדה: "ויזרח לו" — לזרכו, לרפאות את צלעתו, כמה דתימא: "שמש צדקה ומרפא בכנפיה". ואותן שעות שמהרה לשקע בשבילו כשיצא מבאר שבע, מהרה לזרח בשבילו: והוא צלע. היה צולע כשיזרח השמש:

30 למה זה תשאל. אין לנו שם קבוע, משתנים שמותינו הכל לפי מצות עבודת השליחות שאנו משתלחים: 32 ויזרח לו השמש. לשון בני אדם הוא: כשהגענו למקום פלוגי, האיר לנו השחר, והו פשוטו. ומדרש

46. בראשית רבה עח, ה. 47. מלאכי ג, כ.

CHASIDIC INSIGHTS

creation to project an illusion of separateness from God. *Havayah* embodies transcendence from Divine concealment.

Jacob must toil to see past the veneer of *Elokim*, to its essence, which is *Havayah*; for Israel, *Elokim* presents no concealment to begin with, as Jacob said before his journey to Charan, "and *Havayah* will be for me *Elokim*."⁹⁰

Similarly, the Sabbath is related to *Havayah*, and the six weekdays to *Elokim*, as in the verse,⁹¹ "And *Elokim* ceased on the seventh day [from all the work that He had done]" — on the Sabbath, the concealment of *Elokim* gives way to the revelation of *Havayah*.⁹²

Accordingly, during the week we are "Jacob"; our mission, in general, is to struggle with the physical and reveal its inner Godliness by utilizing it for holiness. For example, when we eat during the week, we are engaged in a mundane act with a holy end (to utilize the energy of the food for goodness). On the Sabbath, however, we are "Israel"; we do not struggle with the mundane trappings of physicality — eating on the Sabbath is itself a holy act.

"Israel" is generally the condition of completely righteous people, who have no temptation for evil; and "Jacob" is generally the condition of people aspiring to be righteous, who must struggle with temptation. In particular, however, even the aspiring person experiences "Israel" on the Sabbath, as mentioned. Likewise, completely righteous people also experience some measure of concealment and struggle — albeit of a far loftier nature than that experienced people who are still only aspiring to be righteous — which is their "Jacob."⁹³

In a general sense, "Jacob" is the name associated with fulfillment of the commandments, which pri-

marily involves the body and the physical world, the "heel," i.e., the lower elements of creation; "Israel" is associated with study of the Torah, which involves the soul and the mind.⁹⁴

More specifically, "Jacob" is associated with study of the Torah for the sake of self-refinement; "Israel" is associated with Torah study for its own sake, experiencing it as pure Divine wisdom, utterly transcendent from this world.⁹⁵

You will be called Israel, for you have striven with an angel [or: "angels"⁹⁶] of God and with men and you have prevailed: More broadly, the angel was referring not only to himself but to the seventy angels through whom God channels his energy to create and sustain nature.⁹⁷ Since nature hides God's presence, these angels represent concealment of God. This concealment of God gives rise to a greater concealment, that of "men," cynics who deny God's existence or His desire for our good deeds, and therefore scorn those who embrace the Torah and its precepts. The environment created by these cynics poses a greater challenge to our Divine consciousness than that posed by the Divine concealment inherent to nature itself.

This is why the four volumes of the code of Jewish law (*Shulchan Aruch*) begins with the admonition, "Do not be ashamed before the scoffers,"⁹⁸ since the foundation of all our spiritual work is to break through and undo the concealment of Godliness.

Having the name "Israel" means that we can transcend any Divine concealment posed by "angels" or "men." Not only do these elements refrain from battling "Israel," they consent to his taking of the blessings and bless him, fulfilling the verse, "Even his enemies make peace with him."⁹⁹

90. Above, 28:21. *Likutei Torah* 1:62b. 91. Above, 2:2. 92. *Likutei Torah* 1:72a; *Sefer HaMa'amarim Melukat*, vol. 5, p. 41. 93. *Likutei Sichot*, vol. 3, pp. 795-798. See also on Numbers 24:5. 94. *Sefer HaMa'amarim Melukat*, vol. 2, pp. 104-105. 95. *Sefer HaMa'amarim Melukat*, vol. 5, pp. 41-42. See on Deuteronomy 33:4. 96. *Targum Yonatan*; *Chulin* 92a. 97. See *Igeret HaKodesh* 25. 98. *Shulchan Aruch, Orach Chaim* 1:1. 99. *Proverbs* 16:7. *Likutei Sichot*, vol. 3, pp. 796-797.

30 Jacob inquired and said, “Please tell me your name.”

He replied, “Why do you ask what my name is? We angels have no fixed names; our names merely express the missions we are sent on; they therefore change as our missions change.”

Jacob did not agree to wait until God would appear to him at some unknown point in the future, because he wanted Esau’s guardian angel to acknowledge his right to the birthright before he confronted Esau himself. So, as Jacob had requested, the angel **blessed** Jacob then and **there**. Jacob then released his hold on the angel and he disappeared.

◆ **Third Reading 31 Jacob named the place Peniel** [“the face of God”], “for,” he said, “I beheld an angel of God face to face, yet my life was spared.”

32 While Jacob was still at the site of the struggle, the experience of seeing the angel was foremost in his mind, so he alluded only to “the face of God” when he named the place. But after leaving the site of the struggle, the memory of the direct experience was overshadowed by the remarkable fact that he had survived the awesome experience of confronting Esau’s guardian angel. Therefore, he began to refer to the place not as *Peniel* but as *Penuel* [a contraction of the words *panav El*, “his face (beheld an angel of) God”].⁸⁰ Miraculously, **the sun rose upon him** earlier than it naturally should have **as he passed Penuel**—just as it had set earlier than it naturally should have when he returned from Charan in order to pray at Mount Moriah⁸¹—because **he was limping**, favoring **his dislocated hip**, and God wanted the sun’s healing power⁸² to speed his recovery. The injury did not heal completely, however, until a year and a half later.⁸³

— CHASIDIC INSIGHTS —

ments, we must struggle to reveal the Divinity that lies beneath the veneer of materiality. For example, when we engage in physical activities, our Godly purpose in doing so is not apparent. We are like Jacob, who, having donned Esau-like garments, was superficially similar to Esau. We are engaged in “trickery,” since our external behavior conceals our inner purpose, which is the sanctification of the material.

At other times, the material world not only does not challenge our Divine consciousness, it confirms it. At those times we do not need to struggle to do what is right, since doing so comes naturally and intuitively. At those times our name is “Israel.”

The name “Jacob,” derived from the word for “heel,” refers to a state where we are conscious only of the “heel” of our soul, its lowest element. Our materialistic side is therefore capable of overshadowing the light of our souls, requiring us to do battle in order to overcome our materialistic tendencies.

In contrast, the letters of the name “Israel” (ישראל) can be rearranged to form the words for “I have a head”

(לי ראש),⁸⁴ alluding to a state where we are conscious of the “head” of our soul, its highest dimension, and are inclined only toward holiness.

Jacob is therefore referred to as God’s servant,⁸⁵ whereas Israel is referred to as God’s child.⁸⁶ Our relationship with God as servants to their master refers to our fulfillment of the commandments out of a sense of duty and obligation, even when it does not come naturally to us. Our relationship with God as children refers to our fulfillment of the commandments because our souls derive from Him, we are His “children,” and are therefore naturally aligned with His will and wisdom.⁸⁷

The gentile prophet Balaam therefore prophesied that God “sees no iniquity in *Jacob*, and sees no toil in *Israel*.”⁸⁸ On the level of Israel, there is no toil, since behaving in a Godly fashion comes naturally. On the level of Jacob, however, there is no iniquity, but there is toil.

The *Zohar* relates Jacob to the Divine Name *Elokim* and Israel to the Divine Name *Havayah*.⁸⁹ *Elokim* is the name that embodies that aspect of Godliness that enables Divine concealment, which in turn enables God’s

80. *Likutei Sichot*, vol. 35, pp. 137-139. 81. Above, 28:11. 82. Cf. Malachi 3:20. 83. Rashi on 33:18; *Likutei Sichot*, vol. 25, pp. 168-169. 84. *Pri Etz Chaim* 29:1. 85. Isaiah 44:2, et al. 86. Exodus 4:22, et al. 87. *Sefer HaMa’amarim* 5666, pp. 308-309; *The Simple Servant* (Kehot, 2008). 88. Numbers 23:21. 89. *Zohar* 1:174a.

— ONKELOS —

33 על כן לא יכלו בני ישראל ית
גידא דנשיא די על פתי ירכא עד
יומא דדין ארי קרב בפתי ירכא
דיעקב בגידא דנשיא: 33:1 וזקף
יעקב עינוחי וזוא וזא עשו אתי
ועמה ארבע מאה גברין ופליג
ית בניא על לאה ועל רחל ועל
תרתי לחינתא: 2 ושו ית לחינתא
וית בניחן קדמותא וית לאה
ובנהא בתראין וית רחל וית יוסף
בתראין: 3 והוא עבר קדמיהון
וסגיד על ארעא שבע זמנין עד
מקרה לות אחוה: 4 ויהי עשו
לקדמותא וגפפה ונפל על צורה
ונשקה ובכו:

33 על-כן לא-יאכלו בני-ישראל את-גיד הנשה אשר
על-כף הירך עד היום הזה כי נגע בכף-ירך יעקב בגיד
הנשה: 33:1 וישא יעקב עיניו וירא והנה עשו בא ועמו
ארבע מאות איש ויחץ את-הילדים על-לאה ועל-רחל
ועל שתי השפחות: 2 וישם את-השפחות ואת-ילדיהן
ראשנה ואת-לאה וילדיה אחרנים ואת-רחל ואת-
יוסף אחרנים: 3 והוא עבר לפניהם וישתחו ארצה
שבע פעמים עד-גשתו עד-אחיו: 4 וירץ עשו לקראתו
ויחבקו ויפל על-צוארו וישקוהו ויבכו:

— RASHI —

לפניהם. אמר: אם יבא אותו רשע להלחם, ילחם בי
תחלה: 4 ויחבקוהו. נתגלגלו רחמי כשראהו משתחוה
כל השתחוואות הללו: וישקוהו. נקוד עליו. ויש חולקין
בדבר הזה בביתא דספריי: יש שדרשו נקדה זו לומר
שלא נשקו בכל לבו. אמר רבי שמעון בן יוחאי: הלכה
היא, בידוע שעשו שונא ליעקב, אלא שנכמרו רחמי
באותה שעה ונשקו בכל לבו:

33 גיד הנשה. ולמה נקרא שמו "גיד הנשה"? לפי
שנשה ממקומו ועלה, והוא לשון קפיצה, וכן: "נשתה
גבורתם", וכן: "כי בשני אלהים את כל עמלי": על כף
הירך. פולפ"א בלעז, כל בשר גבוה ותלול ועגל קרוי
כף, כמו: עד שתתמרר הכף, בסימני בגרות: 2 ואת
לאה וילדיה אחרנים. אחרון אחרון חביב: 3 עבר
48. ירמיה נא, ל. 49. בראשית מא, נא. 50. נדה מז, ב. 51. בהעלותך ט.

— CHASIDIC INSIGHTS —

But this way, Jacob would have overwhelmed Esau with holiness. Esau's evil would then have been *subdued* but not *transformed*. To truly change Esau, as Esau operated within his own context, Jacob had to lower himself to Esau's level, even if it meant that he would suffer spiritually and then require a punishment that would return him to spiritual fitness.

Jacob chose the latter route and by so doing succeeded in his mission. Esau *did* experience a transformation.

He conceded Isaac's blessings to Jacob,¹¹⁰ including the blessing that Jacob would rule over Esau. This marked the beginning of Esau's transformation, which will reach its completion in the messianic age.¹¹¹

4 He kissed him, but not wholeheartedly. From another perspective, Esau did kiss him wholeheartedly: Not only did Jacob survive his ordeal with Esau, he transformed Esau. Whereas Esau had previously wished to kill Jacob, he now ran toward him to hug

INNER DIMENSIONS

[3] He...prostrated himself seven times: By bowing seven times, Jacob refined the seven corrupted emotions of *Tohu* embodied in Esau and elevated the good that each one contained.¹¹² This idea is reflected in the numeric equivalents of Jacob and Esau's names:

The name *Havayah* (יהוה) is numerically equivalent to 26. The numerical value of Isaac's name (208) equals 8 x 26, i.e., the name *Havayah* multiplied by eight. The numerical value of Jacob's name (182) equals 7 x 26, meaning that he in-

herited seven of the eight occurrences of the Name *Havayah* in Isaac. Esau inherited the remaining Name *Havayah*.

The numerical value of Esau's name (עשו) is 376, meaning that, besides the 26 of the Name *Havayah* he inherited from Isaac, his "intrinsic" value was only 350. This number is 7 x 50, which is the numerical value of the word for "impure" (טמא). Thus, Esau possessed seven measures of impurity plus one measure of the Name *Havayah* (350 + 26 = 376).

110. 33:9, below. 111. See Zohar 1:166b. *Likutei Sichot*, vol. 15, pp. 298-301. See below on v. 4. 112. See below on 36:31. *Or HaTorah*, *Bereishit*, vol. 2, pp. 461-462.

33 Therefore, to this very day, when they eat animal meat, the Israelites do not eat the nerve that became displaced when Jacob wrestled with Esau's guardian angel, i.e., the nerve of the hip joint—the sciatic nerve—because the angel touched Jacob's hip joint, causing this nerve to be temporarily displaced.

Jacob Meets Esau

33:1 Jacob raised his eyes and saw Esau approaching, accompanied by 400 men, so he went to the second camp, which comprised his family members, and divided up the children among their respective mothers: Leah, Rachel, and the two handmaids.

2 He placed them in order of increasing importance: the handmaids and their children in front, Leah and her children next, and Rachel and her son Joseph last.

3 He went ahead of them, stationing himself at the head of his camp in order to confront Esau first in case he would begin to fight, and prostrated himself seven times as he approached his brother.

4 Esau, seeing his brother prostate himself, was deeply touched by this display of deference and abandoned his plans to attack Jacob. Instead, he ran towards him, embraced him wholeheartedly, and threw himself on his shoulders. Nevertheless, he was not entirely overcome by emotion: **he kissed him**, but not wholeheartedly. From another perspective, Esau did kiss him wholeheartedly, but this spontaneous display of emotion was only fleeting.¹⁰⁰ **And they wept for joy**¹⁰¹ as they embraced.

❧ CHASIDIC INSIGHTS ❧

33 Therefore, to this very day, the Israelites do not eat the nerve...of the hip joint—the sciatic nerve—because the angel touched Jacob's hip joint: The commentators explain that this prohibition is not just to remember the fact that the angel touched Jacob's hip joint, but rather to remember the entire story of Jacob's battle and miraculous salvation from the angel.¹⁰²

The reason we commemorate this salvation more than any other is because in it is contained the promise of our survival. By saving Jacob, God was as if telling the Jewish people that, despite all the persecutions they would later suffer throughout their exiles at the hands of the nations and the descendants of Esau, they would never be destroyed.¹⁰³

By commemorating this episode by remembering this seemingly minor detail, we celebrate the extent of God's love and commitment to Jacob and his descendants, a love of such magnitude that it causes God to be concerned with every "minor" detail of our existence.¹⁰⁴

3 He...prostrated himself seven times: From the beginning of the *parashah*, Jacob acts submissively. He

refers to Esau several times as "my master" and to himself as "your servant"; he sends Esau gifts; and, in this verse, bows seven times before him. By flattering Esau in this way, Jacob seems to have contravened the prophecy and blessing of Isaac that Jacob would rule over Esau.¹⁰⁵

The Midrash in fact states that Jacob was punished for this behavior.¹⁰⁶ Nevertheless, being that Jacob like the other patriarchs was completely righteous,¹⁰⁷ we must say that this behavior, too, was not a sin in the conventional sense. In fact, our sages derive from Jacob's behavior that one *should* flatter the wicked for the sake of keeping the peace.¹⁰⁸

Rather, Jacob "lowered" himself before Esau not out of fear or obsequiousness but for the sake of refining Esau on Esau's own level. Jacob could have sought to influence Esau without leaving his own holy and lofty stature, without descending to Esau's level of spiritual darkness. This would have been to Jacob's advantage, since he could have avoided the messy business of entanglement with evil.¹⁰⁹

^{100.} *Likutei Sichot*, vol. 20, pp. 144-153. ^{101.} *Torah Or* 26a. ^{102.} See Rashbam, *et al.* ^{103.} *Sefer HaChinuch*, mitzvah 3. See also Nachmanides on v. 26 above, *et al.* ^{104.} *Likutei Sichot*, vol. 30, pp. 148-154. ^{105.} 27:29, above. See also above, 25:23. ^{106.} *Bereishit Rabbah* 75:1-3,11, *et al.* ^{107.} See below on 34:13. ^{108.} *Yalkut Shimoni* 133, *et al.* ^{109.} See *Tanya*, chap. 28.

ONKELOS

5 וזקף ית עינוהי וחזא ית נשיא
 וית בניא ואמר מאן אליו לך ואמר
 בניא די חן יי ית עבדך: 6 וקריבא
 לחינתא אנן ובניהן וסגידא:
 7 וקריבא אף לאה ובנהא וסגידו
 ובתר בן קריב יוסף ורחל וסגידו:
 8 ואמר מאן לך כל משריתא הדא
 די ערעית ואמר לאשבחא רחמין
 בעיני רבונ: 9 ואמר עשו אית לי
 סגי אחי אצלח בדילק: 10 ואמר
 יעקב בבכו אם כען אשבחית
 רחמין בעיניך ותקבל תקרובתי מן
 ידי ארי על כן חזיתנן לאפיך כחזו
 אפי רברבא ואתרעית לי:

5 וַיֵּשֶׂא אֶת־עֵינָיו וַיֵּרָא אֶת־הַנָּשִׁים וְאֶת־הַיְלָדִים וַיֹּאמֶר
 מִי־אֵלֶּה לָּךְ וַיֹּאמֶר הַיְלָדִים אֲשֶׁר־תָּנָן אֱלֹהִים אֶת־
 עַבְדְּךָ:
 6 וּבִיעֵי 6 וּתְנַשְׁנָן הַשְּׂפָחוֹת הֵנָּה וַיְלִדֶיהֶן וַתִּשְׁתַּחֲוֶינָן:
 7 וּתְנַשְׁנָן גַּם־לֵאָה וַיְלִדֶיהָ וַיִּשְׁתַּחֲוּוּ וְאַחֲרֵי נִגַּשׁ יוֹסֵף וְרָחֵל
 וַיִּשְׁתַּחֲוּוּ: 8 וַיֹּאמֶר מִי לָךְ כָּל־הַמִּשְׁחָנָה הַזֶּה אֲשֶׁר פָּגַשְׁתִּי
 וַיֹּאמֶר לְמִצְא־חֵן בְּעֵינֵי אֲדֹנָי: 9 וַיֹּאמֶר עֲשׂו יֵשׁ־לִי רֶב
 אֲחִי יְהִי לָךְ אֲשֶׁר־לָךְ: 10 וַיֹּאמֶר יַעֲקֹב אֵלֶינָא אִם־נָא
 מִצְאָתִי חֵן בְּעֵינֶיךָ וְלִקְחָתָּ מִנִּחְתִּי מִיָּדֵי בִי עַל־כֵּן רָאִיתִי
 פָּנֶיךָ כְּרָאֵת פָּנֵי אֱלֹהִים וַתִּרְצֵנִי:

RASHI

לך אשר לך. כאן הודה לו על הברכות: 10 אל נא.
 אל נא תאמר לי בן: אם נא מצאתי חן בעיניך ולקחת
 מנחתי מידי בי על כן ראיתי פניך וגו'. כי כדאי והגון
 לך שתקבל מנחתי, על אשר ראיתי פניך, והן חשבוין
 לי כראית פני המלאך שראיתי שר שלך. ועוד, על
 שנתרצית לי למחל על סרעוני. ולמה הזכיר לו ראית
 המלאך? כדי שיתירא היקנו, ויאמר: ראה מלאכים
 ונצול, איני יכול לו מעתה: ותרצני. נתפסות לי, וכן
 כל "רצון" שבמקרא לשון פיוס, אפיימינ"ט בלעז.⁵⁴
 וכן: "כי לא לרצון יהיה לכם", הקרבנות באות לפיס
 ולרצות. וכן: "שפתי צדיק ידעון רצון", יודעים לפיס
 ולרצות:

5 מי אלה לך. מי אלה להיות שלך: 7 נגש יוסף ורחל.
 בכלן האמהות נגשות לפני הבנים, אבל ברחל יוסף
 נגש לפניך, אמר: אמי ופת תואר, שמא יתלה בה עיני
 אותו רשע, אעמוד כנגדה ואעבכנו מלהסתכל בה. מכאן
 ובה יוסף לברכת "עלי עין"⁵²: 8 מי לך כל המנחה.
 מי כל המנחה אשר פגשתי, שהוא שלך. כלומר, למה
 הוא לך. ופשוטו של מקרא נאמר על מוליכי המנחה.
 ומדרשו: כמות של מלאכים פגע, שהיו דוחפין אותו
 ואת אנשיו, ואומרים להם: של מי אתם? והם אומרים
 להם: של עשו. והן אומרים: הבו! הבו! ואלו אומרים:
 הניחו, בנו של יצחק הוא — ולא היו משגיחים עליו.
 בן בנו של אברהם הוא — ולא היו משגיחים. אחיו של
 יעקב הוא — אומרים להם: אם כן, משלנו אתם: 9 יהי

52. בראשית מט, כב. 53. בראשית רבה עח, יא. 54. פיוס. 55. ויקרא כב, כ. 56. משלי י, לב.

CHASIDIC INSIGHTS

and kiss him. This (albeit temporary) reconciliation between Jacob and Esau was a monumental spiritual event, which formed the foundation upon which the work of permanently transforming the realm of Esau over the course of history could take place.

The two accounts of Esau's sentiments while kissing Jacob correspond to the two methods and stages by which Jacob (the Jewish people) refines Esau (the animating soul and the nations of the world) in the final stages of history. In the first stage, Esau remains crude but is forced to behave in a Godly way—he goes through the motions of "kissing Jacob" but his heart is not in it (*itkafya*). In the second stage, Esau's very nature is transformed and he becomes refined—he "kisses Ja-

cob" wholeheartedly (*it'hapcha*).

These two stages are alluded to in the two parts of the verse (found in the *haftarah* for this *parashah*) that describe the future meeting of the Jewish people and the descendants of Esau in the messianic age: "They...will ascend...to judge the mountain of Esau, and the kingship will be God's."¹¹⁶

The first phrase, prophesying the *judgment* of Esau, suggests a time when Esau will be subdued only because he will be judged; the second phrase suggests a time when Esau will no longer need to be judged, since God's kingship will be obvious to all, including Esau, who will therefore be transformed into a force for goodness.¹¹⁷

116. Obadiah 1:21. See below, v. 14. 117. *Hitva'aduyot* 5743, vol. 1, pp. 567-568; *Likutei Sichot*, vol. 25, pp. 174-175.

5 Esau raised his eyes and saw the women and children, and asked Jacob, “Who are these to you?”

He replied, “These are the wives and children whom God has been kind enough to grant your servant.”

◆ *Fourth Reading* 6 The handmaids drew near, followed by their children, and prostrated themselves before Esau.

7 Leah and her children also drew near and prostrated themselves before Esau, and finally Joseph and his mother Rachel drew near and prostrated themselves before Esau. Joseph knew his mother was beautiful, so to prevent Esau from seeing her and desiring her, he moved in front of her in advance in order to hide her from Esau’s sight.

8 Esau then asked Jacob, “What did you intend by sending that whole entourage that I encountered bearing gifts for me? And what did you intend by sending that whole second entourage of men that I encountered, who attacked me?”¹¹³

Jacob only replied to the question about the gifts: “I had hoped, by sending them, to thereby gain favor in my master’s eyes.”

9 Esau said, “I have plenty of wealth, much more than I need.¹¹⁴ My brother, let that which is yours remain yours. In fact, let the birthright, which is yours because I sold it to you, also remain yours, because you deserve it.”

10 Concerning his conciliatory gift, Jacob replied, “No, please! If I have now found favor in your eyes, then please be good enough to accept this gift from me. I feel I owe you this gift because I have beheld your face, which is so dear to me that it is like seeing the face of an angel of God, such as those that have accompanied me and protected me over the years, some of whom you yourself saw in the form of the messengers I sent you and the escort accompanying my gift.” By mentioning the fact that he was accustomed to seeing angels, Jacob hoped to dissuade Esau from any plans to attack him: after all, if he had been able to survive encounters with angels, he would surely be able to survive an encounter with any human being. Jacob continued, “I also owe you a tribute because you have been gracious enough to forgive my offense and allowed yourself to have been appeased by me.

✧ INNER DIMENSIONS ✧

[continued...] As far as the Name *Havayah* that Esau possessed, he was the brother of Jacob. As far as the seven measures of impurity that he possessed, he was the opposite of Jacob, who possessed seven times *Havayah*. This caused Esau to hate Jacob.

By prostrating himself to Esau seven times, Jacob neutralized the seven measures of impurity that

Esau possessed, leaving Esau with only the Name *Havayah*, the aspect of Esau by which he was Jacob’s brother. This is the inner meaning of the verse, “He prostrated himself seven times until he approached his brother,” i.e., until he reached and uncovered the positive aspect of Esau, by virtue of which Esau was his brother. It was only then that Esau ran towards Jacob to hug and kiss him.¹¹⁵

113. Above, 32:22. 114. Rashi on v. 11, below. 115. *Sefer HaMikneh* on *Kidushin* 29b, cited in *Torat Levi Yitzchak*, p. 214. See also *Or HaTorah*, *ibid*.

— ONKELOS —

11 קבל כען ית תקרובתי די
אתותיאת לך ארי רחם עלי יי וארי
אית לי כלא ואתקוף בה וקבל:
12 ואמר טול ונהך ואהך לקבלך:
13 ואמר לה רבוני ידע ארי ינקיא
רכיכין וענא ותורי מינקתא עלי
ואם ידחוקנן יומא חד וימותון
כל ענא: 14 יעבר כען רבוני קדם
עבדה ואנא אדבר בניה לרגל
עבדתא די קדמי ולרגל ינקיא עד
די איתי לות רבוני לשעיר:

11 קחנא את־ברכתי אשר הבאת לך כ־חנני אלהים
וכי ישל־כל ויפצ־בו ויקח: 12 ויאמר נסעה ונלכה
ואלכה לנגדך: 13 ויאמר אליו אדני ידע כ־הילדים
רבים והצאן והפקר עלות עלי ודפקום יום אחד ומתו
כל־הצאן: 14 יעברנא אדני לפני עבדו ואני אתנהלה
לאפי לרגל המלאכה אשר־לפני ולרגל הילדים עד
אשר־אבא אל־אדני שעירה:

— RASHI —

עלות. מגדלות עולליתן, לשון "עולל ויונק"⁶⁴, "עול
ימים"⁶⁵, "שתי פרות עלות"⁶⁶. ובלעז אינפנטיי"⁶⁷:
ודפקום יום אחד. ליגעם בדרך במרצה — וזמנו כל
הצאן: **ודפקום.** כמו: "קול דודי דופק", נוקש בדלת:
14 **יעבר נא אדני.** אל תאריך ימי הליכתך, עבור
כפי דרךך ואף אם תתרחק: **אתנהלה.** אתנהל. ה"א
יתרה, כמו: "אךךך"⁶⁸, "אשמעה"⁶⁹: **לאטי.** לאט שלי,
לשון נחת, כמו: "ההלכים לאט"⁷⁰, "לאט לי לנער"⁷¹.
"לאטי" הלמ"ד מן היסוד ואינה משמשת, אתנהלה נחת
שלי: **לרגל המלאכה.** לפי צרך הליכת רגלי המלאכה
המוטלת עלי להוליך: **ולרגל הילדים.** לפי רגליהם שהם
יכולים לילך: **עד אשר אבא אל אדני שעירה.** הרחיב
לו הדרך, שלא היה דעתו ללכת אלא עד סכות, ואמר
לו שילך עד שעיר, אמר: אם דעתו לעשות לי רעה,
ימתין עד בואי אצלו. והוא לא הלך. ואימתי ילך? בימי
המשחה, שנאמר: "ועלו מושעים בהר ציון לשפט את
הר עשו". ומרשי אגדה יש לפרשה זו רבים:

11 **ברכתי.** מנחתי, מנחה זו הבאה על ראית פנים
ולפרקים, אינה באה אלא לשאילת שלום. וכל ברכה
שהיא לראית פנים, כגון: "ויברך יעקב את פרעה"⁵⁷,
"עשו אתי ברכה" דסנחריב⁵⁸, וכו'. "לשאל לו לשלום
ולברכו" דתועי מלך חמת, כלם לשון ברכת שלום הן,
שקורין בלעז שלודיר"⁵⁹. אף זו "ברכתי", מו"ן שלו"ד"⁶⁰:
אשר הבאת לך. לא טרחת בה, ואני יגעתי להגיעה עד
שבאה לידי: **חנני.** נו"ן ראשונה מדגשת, לפי שהיא
משמשת במקום שתי נונין, שהיה לו לומר "חננני",
שאין "חנן" בלא שני נונין, והשלישית לשמוש, כמו:
"עשני" ו"דגני": **יש לי כל.** כל ספוקי. ועשו דבר בלשון
גאונה: "יש לי רב", יותר ויותר מדדי צרכי: 12 **נסעה.**
כמו: "שמעה" שהוא כמו "שמע", אף כאן, "נסעה" כמו
"נסע", והנו"ן יסוד בתבה. ותרגומו: "טול ונהך", עשו
אמר ליעקב: נסע מכאן ונלך: **ואלכה לנגדך.** בשוה לך,
טובה זו אעשה לך שאאריך ימי מהלכתי ללכת לאט
כאשר אתה צריך, וזהו "לנגדך", בשוה לך: 13 **עלות**
עלי. הצאן והפקר שהן עלות מוטלות עלי לנהלן לאט:

57. בראשית מז, י. 58. מלכים ב, לא. 59. שמואל ב, ח, י. 60. לשאול בשלום. 61. שאילת שלום. 62. פסוק ט. 63. דניאל ט, יט. 64. איכה ב, יא. 65. יש-
עיה סה, כ. 66. שמואל א, ו, י. 67. שיש לקח וקדוה. 68. שיר השירים ה, ב. 69. בראשית יח, כא. 70. במדבר ט, ח. 71. ישעיה ח, ו. 72. שמואל ב, יח, ה.
73. עובדיה א, כא.

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local. The express train reaches the destination faster, but leaves many along the way behind. The local service takes a lot longer, but it enables passengers from various stations—and those who cannot handle high speeds—to join the ride.¹²⁷

Jacob's allusion to Esau's transformation in the messianic age—"until I reach my master at Seir"—teaches us how to neutralize the potential hostility of the "Esau" we encounter during our exile:

If we fall prey to the external trappings of exile and feel

subservient to the rulership of "Esau," our attitude becomes a self-fulfilling prophecy—"Esau" imagines that he truly rules over us and might behave accordingly.

To neutralize Esau's power, we must see past the façade of exile to its inner purpose, which is to enable us to condition the world for the messianic age, at which time Esau will be subdued and transformed. By viewing our exilic adventure as a long path towards Seir and focusing on the end game—a time when Esau is indeed harmless—Esau becomes harmless even during the exile.¹²⁸

127. Likutei Sichot, vol. 2, pp. 445-446. 128. Likutei Sichot, vol. 20, p. 164.

11 Please accept my welcoming gift, which has been brought to you at my own expense. I have already taken the trouble to prepare it and present it to you. Do not worry about how much it cost me, **for God has been kind to me, and I have all I need.**" (In contrast to Esau, who boasted of possessing *more* than he needed,¹¹⁸ Jacob humbly referred to God's beneficence as being *all* he needed.) After Jacob thus **encouraged him** to accept the gift, Esau finally **accepted it**.

12 Esau then said, "Travel on and let us go, and let me proceed at a slower pace than I normally would, so I can walk **alongside you** to escort you."

13 Despite Esau's avowals of fraternal love, Jacob sensed that his brother's change of heart was not entirely sincere, or at least not permanently so,¹¹⁹ so he understood that it would not be advisable to prolong their meeting.¹²⁰ **He therefore answered him, "I would rather not inconvenience you by slowing you down.** On the other hand, if I speed up my own pace, **my master knows that,** in addition to the fact that **the children are frail, I also am responsible for the nursing lambs, goats, and cattle.** If they are driven hard for even one day, **all the flocks will die.**

14 Therefore, **let my master please go on at his usual pace, ahead of his servant, while I move on at my own slow pace, at the pace of the herds that are ahead of me, and at the pace of the children—until I reach my master at Seir,** whenever that might be." Jacob prophetically knew that Esau (and his descendants) would not be totally weaned of their hatred of him (and his descendants) until the messianic era, so he postponed their meeting until that time.¹²¹ Thus, he had no intention of personally following Esau to Mount Seir; he intended his statement to apply to his descendant, the Messiah, who in the future will meet up with Esau's descendants and sit in judgment over them.¹²²

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13-14 Let my master please go on...while I move on at my own slow pace...until I reach my master at Seir... [Jacob] intended his statement to apply to...the Messiah, who in the future will meet up with Esau's descendants and sit in judgment over them: The Talmud speaks of two ways in which the messianic age can commence: (a) "in its time," and (b) in a described by the words "I will hasten it."¹²³ The advantage of the latter is obvious, since it shortens the length of the exile. However, there is also an advantage to the redemption coming "in its time." If the messianic age begins prematurely, those aspects of the world that have not been elevated and refined will be unable to assimilate the Divine revelation that will occur in the messianic age. These unrefined elements will be overwhelmed by Divinity and expire in ecstatic yearning.¹²⁴

Jacob thus felt that although he himself was at a level where he could experience the messianic age, the world at large was not ready. Those who had not attained his

level were still like "frail children" or "nursing lambs" in their spiritual development. Therefore, he said:

If they are driven hard for even one day, all the flocks will die: If the messianic age—when Jacob and Esau will finally unite—is rushed to occur now, the "flocks will die," they will be overwhelmed by the Divine revelation and expire. Jacob therefore advised—

Let my master please go on...while I move on at my own slow pace, at the pace of the herds that are ahead of me, and at the pace of the children—until I reach my master at Seir: This slow pace alludes to the long and arduous exiles of his descendants,¹²⁵ during which they would illuminate the crass world with the light of the Torah. Only after the lowly elements of creation were elevated over the course of history would the messianic age commence.¹²⁶

The above can be compared to the two ways transportation services are generally offered: express and

118. Above, v. 9. 119. Above, v. 4. 120. *Likutei Sichot*, vol. 35, p. 145, note 29. 121. *Likutei Sichot*, vol. 35, pp. 145-146. 122. Obadiah 1:21. *Likutei Sichot*, vol. 20, pp. 154-164. 123. *Sanhedrin* 98a. 124. *Sha'arei Orah*, *Sha'ar HaPurim*, s.v. *Yavi'u Levush Malchut*, chapter 94 ff. 125. See *Pane'ach Raza* on this verse, cited in *Likutei Sichot*, vol. 20, p. 164, note 62. 126. *Hitva'aduyot* 5714, vol. 1, pp. 28-29; *Sichot Kodesh* 5716, p. 89.

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15 וַיֹּאמֶר עָשׂוּ אֲשִׁיגָה־נָא עִמָּךְ מִן־הָעַם אֲשֶׁר אֵתִי
וַיֹּאמֶר לָמָּה זֶה אֲמַצָּא־חַן בְּעֵינֵי אֲדֹנָי: 16 וַיֵּשֶׁב בַּיּוֹם
הַהוּא עָשׂוּ לְדַרְכּוֹ שְׁעִירָה: 17 וַיַּעֲקֹב נָסַע סִכְתָּה וַיָּבֵן
לּוֹ בַּיִת וַלְמִקְנֵהוּ עָשָׂה סִכָּת עַל־בֶּן קָרָא שְׁם־הַמָּקוֹם
סִכּוֹת: 8
18 וַיָּבֹא יַעֲקֹב שָׁלֹם עִיר שְׁכֶם אֲשֶׁר בְּאֶרֶץ כְּנָעַן בְּבֹאֹ
מִפְּדֹן אָרֶם וַיַּחַן אֶת־פָּנָיו הָעִיר:

15 וַיֹּאמֶר עָשׂוּ אֲשִׁיגָה־נָא עִמָּךְ מִן־הָעַם אֲשֶׁר אֵתִי
וַיֹּאמֶר לָמָּה זֶה אֲמַצָּא־חַן בְּעֵינֵי אֲדֹנָי: 16 וַיֵּשֶׁב בַּיּוֹם
הַהוּא עָשׂוּ לְדַרְכּוֹ שְׁעִירָה: 17 וַיַּעֲקֹב נָסַע סִכְתָּה וַיָּבֵן
לּוֹ בַּיִת וַלְמִקְנֵהוּ עָשָׂה סִכָּת עַל־בֶּן קָרָא שְׁם־הַמָּקוֹם
סִכּוֹת: 8
18 וַיָּבֹא יַעֲקֹב שָׁלֹם עִיר שְׁכֶם אֲשֶׁר בְּאֶרֶץ כְּנָעַן בְּבֹאֹ
מִפְּדֹן אָרֶם וַיַּחַן אֶת־פָּנָיו הָעִיר:

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קִיץ וְחֶרֶף וְקִיץ, "סִכּוֹת" קִיץ, "בֵּית" חֶרֶף, "סִכּוֹת" קִיץ:
18 שָׁלֹם. שָׁלֹם בְּגוֹפוֹ שְׁנֵי תַּרְפָּא מַצְלֵתוֹ, שָׁלֹם בְּמַמּוֹנוֹ
שָׁלֹם חֶסֶד כָּלֹם מִכָּל אוֹתוֹ דְּרוֹן, שָׁלֹם בְּתוֹרָתוֹ שָׁלֹם
שָׁכַח תְּלִמּוּדוֹ בְּבֵית לָבָן: עִיר שְׁכֶם. כְּמוֹ "לְעִיר", וְכְמוֹדוֹ:
"עַד בּוֹאָה בֵּית לָחֶם": בְּבֹאֹ מִפְּדֹן אָרֶם. בְּאֶרֶם הָאוֹמֶר
לְחִבְרוֹ: יָצָא פְּלוֹנִי מִבֵּין שְׁנֵי אֲרָיוֹת וְבָא שָׁלֹם. אָף כָּאן,
וַיָּבֹא שָׁלֹם מִפְּדֹן אָרֶם, מִלָּבָן וּמַעֲשֹׂו שְׁנֵי דְּרוֹגוֹ לֹו בְּדֶרֶךְ:
וַיַּחַן אֶת פָּנָיו הָעִיר. עָרַב שְׁבֵת הָיָה. בְּשִׂאֲלֹתוֹ דֶּרֶךְ אֲחָא:

15 וַיֹּאמֶר לָמָּה זֶה. תַּעֲשֶׂה לִּי טוֹבָה זוֹ, שְׂאִינִי צָרִיף
לָהּ: אֲמַצָּא חַן בְּעֵינֵי אֲדֹנָי. וְלֹא תִשְׁלַם לִי עֲתָה שׁוֹם
גְּמוּלָה: 16 וַיֵּשֶׁב בַּיּוֹם הַהוּא עָשׂוּ לְדַרְכּוֹ. עָשׂוּ לְבָדוֹ,
וְאַרְבַּע מֵאוֹת אִישׁ שֶׁהָלְכוּ עִמּוֹ נִשְׁמְטוּ מֵאֲצִלוֹ אַחַד
אַחַד. וַהֲיָכֵן פָּרַע לָהֶם הַקְּדוֹשׁ בְּרוּךְ הוּא? בִּימֵי דוֹד,
שְׁנֵי אֲרָבַע מֵאוֹת אִישׁ נֶעַר אֲשֶׁר רָכְבוּ עַל
הַגְּמָלִים: 17 וַיָּבֵן לוֹ בַּיִת. שָׁהָה שָׁם שְׁמוֹנֶה עָשָׂר חֳדָשׁ:

74. שְׁמוֹאֲלָה ל, יז. 75. רוֹת א, יט.

learned in Ever's academy.¹³³ He was therefore now prepared to return to Bethel and fulfill his part of the pact that he made with God there on his way to Charan.¹³⁴ Instead, however, he tarried, remaining in Shechem. He encamped in view of the city. Once Jacob arrived in the Land of Israel, he realized that the wealth he had acquired outside the land did not possess the holiness that wealth acquired within the land would. He therefore no longer wanted the herds and flocks he had acquired while working for Laban. So he sold them all and offered the proceeds to Esau in exchange for Esau's inheritance in the Machpelah Cave. Esau accepted.¹³⁵



Figure 38: Jacob in Sukot and Shechem.

CHASIDIC INSIGHTS

17 He built himself houses and made shelters [or: "huts"] for his livestock: Spiritually, this means that for himself—his soul and its needs—he built a permanent "house"; but for his "livestock," alluding to his possessions and physical needs, he sufficed with "temporary huts."

A visitor to the home of Rabbi Dovber (the maggid) of Mezeritch expressed shock at its poor furnishings. "Tell me," asked the holy Rebbe of the visitor, "and why don't I see any of your furniture?" "Well, now I'm on the road," replied the

visitor, "but my home is decently furnished!" "Yes," said Rabbi Dovber, "at 'home' things are quite different...."

The righteous consider their earthly needs to be foreign and secondary. Their focus and "home" is their soul and matters of the Torah and its commandments.¹³⁶

18 And Jacob arrived safely [or: "intact"]: Jacob's travels and travails presaged his descendants' journey through exile. And just as Jacob arrived with his body, finances, and Torah knowledge intact, we too will ultimately arrive to the Holy Land, in the messianic age,

133. Likutei Sichot, vol. 25, pp. 168-173. 134. Above, 28:20-22. 135. Rashi on 46:6 and 50:5, below. 136. Likutei Sichot, vol. 1, p. 68.

15 Esau then made another offer. **He said, “Let me leave some of the people who are with me with you.”**

Wishing to excuse himself from accepting this second offer, as well, **Jacob replied, “Why should you do this?** I do not need an entourage to escort me. I would rather you not repay me for the gift I have given you so **I can remain favorable in my master’s eyes.”**

16 So, **on that day, Esau returned on his way to Seir** (See Figure 37). As he traveled on, Esau’s longstanding hatred of Jacob gradually resurfaced, and he began to plot how to attack him. But the four hundred men who accompanied him recalled quite vividly how they were assaulted by Jacob’s angels when they were on their way to meet him, and therefore realized that such a plan was futile—even though they shared Esau’s hatred of Jacob and would have also liked to attack him. Still, they were afraid that if they either tried to dissuade Esau from attacking Jacob or attempted to abandon him en masse, he would turn on them, so instead they deserted him stealthily, one by one. Thus, by the time Esau had finished formulating his plans, he no longer had an army with which to undertake an attack.

Even though these four hundred men abandoned Esau solely out of selfish concern for their own best interests, God nevertheless rewarded them for not having harmed Jacob by sparing four hundred of Esau’s descendants, the Amalekites, when they were attacked by King David.¹²⁹



Figure 37: Jacob and Esau.

The Violation of Dinah

17 **Jacob moved on** and arrived at the place that he would later name **Sukot** (“shelters”), where he tarried for a year and a half (2205-2206). Having arrived in the summer, he built temporary shelters for his family and his livestock. When winter came, **he built himself sturdier houses**¹³⁰ for his family to move in to, **and** when the following summer arrived, he again **made shelters** for his family and **his livestock**. **He therefore named the place Sukot.**

18 **Jacob arrived safely in the city of Shechem, which is located in Canaan, having set out from Padan Aram** (see Figure 38). The ruler of Shechem was Chamor the Hivite; his son’s name was the same as that of his city: Shechem.

God had indeed fulfilled His promise¹³¹ to save Jacob from the clutches of Laban and Esau. In addition, Jacob had by this time fully recovered from the limp he had suffered as a result of wrestling with Esau’s angel; his prolific flocks and herds, which had been slightly¹³² depleted by his gift to Esau, had replenished themselves; and, while working for Laban, he had not forgotten any of the Torah that he

129. 1 Samuel 30:17. *Likutei Sichot*, vol. 35, pp. 143-148. 130. *Likutei Sichot*, vol. 5, p. 251, note 4. 131. Above, 28:15. 132. *Likutei Sichot*, vol. 25, p. 172, note 40.

— ONKELOS —

19 וזבן ית אחסנת חקלא די פרסה תמן למשכנה מידא דבני חמור אבוהי דשכם במאה חורפן: 20 ואקים תמן מדבחא ופלח עלוהי קדם אל אלהא דישראל: 34:1 ונפקת דינה בת לאה די ילית לייעקב למחוי בבנת ארעא: 2 וחזא יתה שכם בר חמור חזאה רבא דארעא ודבר יתה ושכיב יתה ועניה: 3 ואתרעיא את נפשה בדינה בת יעקב ורחים ית עולמתא ומליל על לבא דעולמתא:

19 וַיִּקַּן אֶת־חֶלְקֶת הַשָּׂדֶה אֲשֶׁר נָטָה־שָׁם אֱהֱלוֹ מִיַּד בְּנֵי־חָמוֹר אָבִי שָׁכֶם בְּמֵאָה קִשְׁיָמָה: 20 וַיַּצַּב־שָׁם מִזְבֵּחַ וַיִּקְרָא־לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל: ס
חמישי 34:1 וַתֵּצֵא דִּינָה בַת־לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב לְרֵאוֹת בְּבָנוֹת הָאָרֶץ: 2 וַיֵּרָא אֹתָהּ שָׁכֶם בֶּן־חָמוֹר הַחִוִּי נָשִׂיא הָאָרֶץ וַיִּקַּח אֹתָהּ וַיִּשְׁכַּב אִתָּהּ וַעֲנָהּ: 3 וַתִּדְּבַק נַפְשׁוֹ בְּדִינָה בַת־יַעֲקֹב וַיֹּאחֲזֵב אֶת־הַנַּעֲרָה {אֶת־הַנַּעֲרָה} וַיְדַבֵּר עַל־לֵב הַנַּעֲרָה {הַנַּעֲרָה}:

— RASHI —

ורבותיניו דרשו, שהקדוש ברוך הוא קראו ליעקב "אל". ודברי תורה בפשיטא ופציץ סלע⁷⁸, מתחלקים לכמה טעמים. ואני לישב פשוטו של מקרא באתי: 1 בת לאה. ולא בת יעקב? אלא, על שם יציאתה נקראת "בת לאה", שאף היא יציאת היתה, שנאמר⁷⁹ "ותצא לאה לקראתו", ועליה משלו המשל⁸⁰: "כאמה בבתה": 2 וישכב אתה. בדרבה: ועניה. שלא בדרבה: 3 על לב הנערה. דברים המתישבים על הלב: ראי, אביר בחלקת שדה קטנה כמה ממון בובו, אני אשאף ונקני העיר וכל שדותיה:

19 קִשְׁיָמָה. מַעָה. אָמַר רַבִּי עֲקִיבָא: בְּשֶׁחֶלְכְּתִי לְכָרֶם הָיִם, הָיוּ קוֹרִין לְמַעָה "קִשְׁיָמָה". וְתַרְגּוּמוֹ: "חֹרְפָן", טוֹבִים, חֲרִיפִים בְּכָל מָקוֹם, כְּגוֹן "עוֹבֵר לְסוּחָר": 20 וַיִּקְרָא לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל. לֹא שֶׁהַמִּזְבֵּחַ קָרוּי "אֱלֹהֵי יִשְׂרָאֵל", אֲלָא עַל שֵׁם שֶׁהָיָה הַקָּדוֹשׁ בְּרוּךְ הוּא עֲמוֹ וְהִצִּילוֹ, קָרָא שֵׁם הַמִּזְבֵּחַ עַל שֵׁם הַנֶּס, לְהִיּוֹת שִׁבְחוֹ שֶׁל מָקוֹם נִזְכָּר בְּקִרְיַת הַשֵּׁם. כְּלוּמֵר, מִי שֶׁהוּא אֵל, הוּא הַקָּדוֹשׁ בְּרוּךְ הוּא — הוּא לְאֱלֹהִים לִי, שֶׁשְּׁמִי יִשְׂרָאֵל. וְכֵן מְצִינוּ בַּמִּשְׁנָה⁸¹: "וַיִּקְרָא שְׁמוֹ ה' נָסִי", לֹא שֶׁהַמִּזְבֵּחַ קָרוּי "ה'", אֲלָא עַל שֵׁם הַנֶּס קָרָא שֵׁם הַמִּזְבֵּחַ, לְהַזְכִּיר שִׁבְחוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא: "ה' הוּא נָסִי".

76. שמות יז, טו. 77. מגילה יח, א. 78. ע"פ ירמיה כג, כט. 79. בראשית ל, טו. 80. יחזקאל טו, מד.

— CHASIDIC INSIGHTS —

sent into exile.¹⁴⁵

1 She inherited her mother's willingness to venture out of the safety of her tent for holy and righteous purposes...She went out to observe the girls of that region in order to convince them to adopt the righteous ways of her family: It appears that Dinah was not successful in her purpose, for the residents of Shechem committed a crime for which they suffered the death penalty, and Dinah herself suffered from their cruel immorality. It therefore seems that Dinah was wrong to mingle with the girls of region.

Beneath the surface, however, the matter was somewhat more complex. First of all, as we will see,¹⁴⁶ it was not Dinah's fault that she was abducted; her abduction was punishment for Jacob not having given her to Esau in marriage and for tarrying in fulfilling his promises to God.

Secondly, her efforts did bear fruit. Before they killed the residents of Shechem, Simeon and Levi had them circumcise themselves. Although this was partly a ruse to weaken the men of Shechem, it was also meant to have a metaphysical effect: circumcision is part of the

process by which a non-Jew converts to Judaism, and this fact was well-known to the inhabitants of Shechem. By agreeing to be circumcised, the males of Shechem were agreeing to be refined to a certain degree. This collective assent to become at least partially Jewish refined their whole society, as well, including the girls.

And indeed, although all the men of Shechem were killed, the women and children were taken captive;¹⁴⁷ we may presume that most of them became servants in Jacob's household and thereby absorbed Jacob's values and morals.¹⁴⁸

Dinah's behavior teaches us that women blessed with unique talents that enable them to influence others should utilize those talents to draw the hearts of their fellow Jewish women to the Torah. In fact, God created women with an enhanced ability to connect empathetically with others. They should therefore utilize this characteristic not just in building their home and family but also in influencing other Jewish women. (Of course, this endeavor should be carried out in a regal and refined manner that in no way compromises the spirit of feminine modesty.)¹⁴⁹

145. *Sefer HaMa'amarim* 5687, p. 196. *Likutei Sichot*, vol. 25, pp. 173-176. 146. Below, 35:1. 147. Below, 34:29. 148. *Likutei Sichot*, vol. 35, p. 154. 149. *Likutei Sichot*, vol. 35, pp. 154-155. See *Sefer HaSichot* 5751, vol. 1, pp. 83 ff.

19 Even though Jacob had no intention of remaining in Shechem permanently, **he purchased the small parcel of land upon which he had pitched his tent** in order to demonstrate his love for the land promised him by God. He bought this land **from the sons of Chamor, Shechem's father**. The price of this small plot of land was five shekels (80 grams or 2.8 oz. of silver). He could easily have paid with five large shekel coins, but he instead chose to pay with **100** smaller but more ornate coins, **kesitahs**, which are also used as jewelry — again, in order to demonstrate his fondness for the Promised Land.¹³⁷

20 **He erected an altar there, and** in gratitude over having been delivered by God from the clutches of Laban and Esau, **he named the altar "God is the God of Israel."** In recognition of Jacob's heightened, profound awareness of God's providence in his life, God augmented His earlier promise that Jacob's influence would extend to the four corners of the earth,¹³⁸ now granting him the same dominion over the entire world that He had originally granted Adam.¹³⁹ In this sense, **the God of Israel appointed Jacob the representative of God** in the world.

◆ **Fifth Reading 34:1 Dinah was the daughter of Leah, whom Leah had borne to Jacob.**¹⁴⁰ Dinah was Leah's daughter not only in the biological sense but also in the moral sense: she inherited her mother's willingness to venture out of the safety of her tent¹⁴¹ for holy and righteous purposes. Confident in her ability to positively influence others—even though she was no more than a girl of ten at the time—**she went out to observe the girls of that region** in order to convince them to adopt the righteous ways of her family.¹⁴²

2 But **Shechem, son of Chamor the Hivite, who was the chief of the region, saw her, took her, raped her, and abused her** carnally in other ways, as well.

3 Despite himself, **he was strongly drawn to Jacob's daughter Dinah; he loved the girl, and spoke to the girl** in a way he hoped would win over her **heart**, saying, "Look how many ornate coins your father expended just to purchase a small parcel of land."¹⁴³ If you marry me, the whole city and its environs will effortlessly and automatically belong to you."

— CHASIDIC INSIGHTS —

intact in these three respects—

Fully recovered from the limp: In the Midrash, Jacob's hip injury is seen as presaging the persecutions Jacob's descendants would suffer during the exile.¹⁴⁴ Yet at the end of that exile, they too will arrive intact to the Holy Land. The only marks of their struggle in exile will be their enhanced spiritual fitness and deeper bond with God stimulated by the challenges of persecution.

His prolific flocks and herds, which had been depleted by his gift to Esau, had replenished themselves: Jacob's investment of gifts to Esau for the purpose of transforming Esau foreshadow the resources of time and effort we "invest" in the physical world to gain possessions, which we in turn sanctify through holy living. This investment entails a temporary spiritual loss, since we

are forced to descend into the mundane world. In the end, however, we will arrive intact and complete, since all of our possessions and efforts will have been elevated and subsumed within the realm of holiness.

While working for Laban, he had not forgotten any of the Torah that he learned: Unlike the former two aspects, in which Jacob experienced a temporary loss that was later healed or replenished, Jacob never experienced any loss in regard to his Torah knowledge, even temporarily. Similarly, although our bodies and resources may undergo a temporary loss during exile that is later replenished, our "Torah knowledge," our spiritual core is never compromised, even during exile. In the words of Rabbi Shalom Dovber of Lubavitch: "Only our bodies have been subjected to exile...our souls were never

137. *Likutei Sichot*, vol. 25, pp. 177-185. 138. Above, 28:14. 139. Above, 1:26. *Gur Aryeh*. 140. Above, 30:21. 141. Above, 30:16.

142. *Likutei Sichot*, vol. 35, pp. 150-151. 143. Above, 33:19. *Likutei Sichot*, vol. 25, p. 183. 144. *Bereishit Rabbah* 77:3; see Nachmanides on 32:26 above.

— ONKELOS —

4 ואמר שכם לחמור אביו לאמר קחלי את-
הילדה הזאת לאשה: 5 ויעקב שמע כי טמא את-
דינה בתו ובניו היו את-מקנהו בשדה והחרש יעקב
עד-באם: 6 ויצא חמור אבי-שכם אלי-יעקב לדבר
אתו: 7 ובני יעקב באו מן-השדה כשמעם ויתעצבו
האנשים ויחר להם מאד כי נבלה עשה בישראל
לשכב את-בת-יעקב וכן לא יעשה: 8 וידבר חמור
אתם לאמר שכם בני חשקה נפשו בבתכם תנו נא
אתה לו לאשה: 9 והתחתנו אתנו בנתיכם תתנו לנו
ואת-בנותינו תקחו לכם: 10 ואתנו תשבו והארץ תהיה
לפניכם שבו וסחרוה והאחוזו בה: 11 ויאמר שכם אל-
אביו ואל-אחיה אמצא-חן בעיניכם ואשר תאמרו
אלי אתן: 12 הרבו עלי מאד מחר ומתן ואתנה כאשר
תאמרו אלי ותנו-לי את-הנער {את-הנערה} לאשה:
13 ויענו בני-יעקב את-שכם ואת-חמור אביו במרמה
וידברו אשר טמא את דינה אחתם: 14 ויאמרו אליהם
לא נוכל לעשות הדבר הזה לתת את-אחותנו לאיש
אשר-לו ערלה כי-חרפה הוא לנו: 15 אך-בואת נאות
לכם אם תהיו כמנו להמל לכם כל-זכר: 16 ונתנו את-
בנותינו לכם ואת-בנותיכם נקח-לנו וישבנו אתכם והיינו
לעם אחד:

— RASHI —

שניה מדגשת, לפי שהיא משמשת במקום שתי נונין,
”ונתנונו”: ואת בנותיכם נקח לנו. אתה מוצא בתנאי
שאמר חמור ליעקב ובתשובת בני יעקב לחמור, שתלו
החשיבות בבני יעקב, לקח בנות שכם את שיבחרו
להם, ובנותיהם יתנו להם לפי דעתם, דכתיב: ”ונתנו
את בנותינו”, לפי דעתנו, ואת בנותיכם נקח לנו”,
ככל אשר נחפץ. וכשדברו חמור ושכם בנו אל יושבי
עירם, הפכו הדברים⁸²: ”את בנותם נקח לנו לנשים, ואת
בנותינו נתן להם”, כדי לרצותם שיאותו להמול:

7 וכן לא יעשה. לענות את הבתולות, שהאמות גדרו
עצמן מן העריות על ידי המבול: 8 חשקה. חפצה:
12 מחר. כתבה: 13 במרמה. בחכמה: אשר טמא.
הכתוב אומר שלא היתה רמיה, שהרי טמא את דינה
אחותם: 14 חרפה הוא. שמץ פסול הוא אצלנו, הבא
לחרף חברו הוא אומר לו: ערל אתה! או: בן ערל!
”חרפה” בכל מקום גדוף: 15 נאות לכם. נתרצה לכם,
לשון ”ויאתו הכהנים”⁸¹: להמל. להיות נמול. אינו
לשון ”לפעל” אלא לשון ”להפעל”: 16 ונתנו. נזין

81. מלכים ב, י, ט. 82. פסוק כא.

4 Shechem spoke to his father, Chamor, as follows: "Get me this young girl as a wife."

5 Now Jacob heard that Shechem had defiled his daughter Dinah. His sons were in the field with his livestock, so Jacob held his peace until they came.

6 Meanwhile, Shechem's father, Chamor, went out to Jacob to speak with him.

7 Jacob's sons returned from the field when they heard what Shechem had done to Dinah. **The men, her brothers, became aggrieved and were deeply incensed, for Shechem had committed an outrage to their father Israel by raping their sister, Jacob's daughter. Such a thing was considered** socially and legally **taboo** ever since humanity had collectively foresworn illicit carnal relations in the wake of the Flood¹⁵⁰ and made such acts a capital offense. Thus, Shechem's act made him liable to the death penalty. The other residents of the city were implicated in his offense as well, for not having voiced their protest.¹⁵¹

8 Chamor spoke with them, saying, "My son Shechem deeply desires your daughter. I implore you, give her to him in marriage

9 and intermarry with us: give us your daughters, and take our daughters for yourselves. These marriages between our two peoples shall take place at your sole discretion: you may decide to which of our men you will give your daughters, as well as which of our daughters you will take for your men.

10 You shall live among us, and the land will be open before you; you may settle it, trade in it, and acquire holdings in it."

11 Then Shechem said to her father and brothers, "Let me find favor in your eyes, and whatever you tell me to give as a dowry, I will give.

12 Go ahead, demand of me an exceedingly high figure for the dowry you will stipulate in the bridal contract, and for gifts, and I will give as much as you tell me; just give me this girl as a wife!"

13 When Jacob's sons replied to Shechem and his father, Chamor, they spoke cunningly, for he had defiled their sister Dinah.

14 They told them, "We cannot do this thing, to give our sister to an uncircumcised man, for that would be considered a disgrace to us. In fact, when one of our people wishes to insult someone, he calls him 'uncircumcised' or 'the son of an uncircumcised father.'

15 Therefore, will we give our assent only on this condition: that you be like us in that every male among you be circumcised.

16 We will then intermarry with you as you have proposed, i.e., at our sole discretion: We will give you our daughters and take your daughters for ourselves, and we will live together with you and become a single nation.

150. Above, 9:7. 151. *Likutei Sichot*, vol. 5, p. 190.

ONKELOS

17 וְאִם לֹא תִקְבְּלוּן מִנָּה לְמַגֵּזֶר וְנִדְבַר יֵת בְּרִיתָא וְנִזְיִל: 18 וּשְׁפָרוּ פִתְגָמֵיהוֹן בְּעֵינֵי חֲמוֹר וּבְעֵינֵי שָׂכֶם בַּר חֲמוֹר: 19 וְלֹא אוֹחֵר עוֹלִימָא לְמַעֲבֹד פִּתְגָמָא אֲרִי אֲתֵרְעִי בְּבֵת יַעֲקֹב וְהוּא יְקִיר מִכָּל בֵּית אֲבוּהִי: 20 וְאַתָּא חֲמוֹר וּשְׂכָם בְּרַח לְתֵרַע קֳרִתְהוֹן וּמִלִּילֹו עִם אֲנָשִׁי קֳרִתְהוֹן לְמִימֵר: 21 גְּבִרָא הָאֵלֶּין שְׁלָמִין אֲנוּן עֲמָנָא וְיִיתְבוּן בְּאַרְעָא וְיַעֲבֹדוּן בַּהּ סְחוֹרְתָא וְאַרְעָא הָא פִּתְיוֹת יְדִין קְדָמֵיהוֹן יֵת בְּנִתְהוֹן נִסָּב לָנָא לְנִשְׁיֹן וְיֵת בְּנִתְנָא נִתָּן לְהוֹן: 22 בְּרַם בְּדָא יִתְפָּסוֹן לָנָא גְּבִרָא לְמִיתֵב עֲמָנָא לְמַדְהוּ לְעָמָא חֹד בְּמַגֵּזֶר לָנָא כָּל דְּכוּרָא כְּמָא דִּי אֲנוּן גְּזִירִין: 23 גִּיתִיהוֹן וְקִנְיָהוֹן וְכָל בְּעִירְהוֹן הָלֹא דִילָנָא אֲנוּן בְּרַם נִתְפָּס לְהוֹן וְיִיתְבוּן עֲמָנָא: 24 וְקִבְּלוּ מִן חֲמוֹר וּמִן שָׂכֶם בְּרַח כָּל נְפָקִי תֵרַע קֳרִתָּהּ וּגְזָרוּ כָּל דְּכוּרָא כָּל נְפָקִי תֵרַע קֳרִתָּהּ: 25 וְהוּא בְּיוֹמָא תְּלִיתָאָה כֹּד תִּקְיֹפוּ עֲלֵיהוֹן כְּאִבְדִּיהוֹן וְנִסְיָבוּ תִרְצִין בְּנֵי יַעֲקֹב שְׂמֵעוֹן וְלֹו אַחִי דִּינָה גְּבַר חֲרָבָה וְעָלוּ עַל קֳרִתָּא דִּיתְבָּא לְרַחֲצֹן וְקָטְלוּ כָּל דְּכוּרָא:

17 וְאִם-לֹא תִשְׁמָעוּ אֵלֵינוּ לְהַמּוֹל וְלִקְחָנוּ אֶת-בְּתוּלָתָנוּ: 18 וַיִּיטְבוּ דְבָרֵיהֶם בְּעֵינֵי חֲמוֹר וּבְעֵינֵי שָׂכֶם בֶּן-חֲמוֹר: 19 וְלֹא-אַחֵר הִנָּעַר לַעֲשׂוֹת הַדָּבָר כִּי חִפֵּץ בְּבֵת-יַעֲקֹב וְהוּא נִכְבָּד מִכָּל בֵּית אָבִיו: 20 וַיָּבֹא חֲמוֹר וּשְׂכָם בָּנוּ אֶל-שַׁעַר עִירָם וַיְדַבְּרוּ אֶל-אֲנָשֵׁי עִירָם לֵאמֹר: 21 הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם אִתָּנוּ וַיֵּשְׁבוּ בָאָרֶץ וַיִּסְתְּרוּ אֹתָהּ וְהָאָרֶץ הִנֵּה רַחֲבֵת-יָדַיִם לִפְנֵיהֶם אֶת-בְּנֵתָם נִקְחָלָנוּ לְנָשִׁים וְאֶת-בְּנֵיתֵינוּ נָתַן לָהֶם: 22 אַךְ-בְּזֹאת יֵאָתוּ לָנוּ הָאֲנָשִׁים לְשֹׁבֵת אִתָּנוּ לְהִזּוֹת לָעַם אֶחָד בַּהֲמוֹל לָנוּ כְּלִיזָכָר כַּאֲשֶׁר הֵם נְמוּלִים: 23 מִקְנֵהֶם וְקִנְיָנָם וְכָל-בְּהֶמְתָּם הָלֹוא לָנוּ הֵם אֶךְ נֹאוֹתָהּ לָהֶם וַיֵּשְׁבוּ אִתָּנוּ: 24 וַיִּשְׁמָעוּ אֶל-חֲמוֹר וְאֶל-שָׂכֶם בָּנוּ כָּל-יִצְחָי שַׁעַר עִירוֹ וַיִּמְלֹו כְּלִיזָכָר כְּלִיזְאִי שַׁעַר עִירוֹ: 25 וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִזּוֹתָם כְּאֲבִים וַיִּקְחוּ שְׁנֵי-בָנֵי-יַעֲקֹב שְׂמֵעוֹן וְלֹו אֶחָי דִּינָה אִישׁ חֲרָבָו וַיָּבֹאוּ עַל-הָעִיר בַּטַּח וַיַּהֲרֹגוּ כָּל-יִזְכָּר:

RASHI

היי, ואף על פי כן נהגו עצמן "שמעון ולוי", כשָׂאֲרָא אֲנָשִׁים שְׂאִינָם בְּנִי, שְׁלֹא נָטְלוּ עֶצֶה הַיָּמִנָּה: אַחִי דִּינָה. לְפִי שְׁמָסְרוּ עֲצָמָן עֲלֶיהָ, נִקְרָאוּ אַחֶיהָ: בַּטַּח. שְׁהִיוּ כּוֹאֲבִים. וּמִדְּרַשׁ אַגְדָּה: בְּטוֹחִים הָיוּ עַל כּוֹז שֶׁל זָקֵן:

21 שְׁלָמִים. בְּשָׁלוֹם וּבְלֵב שָׁלֵם: וְהָאָרֶץ הִנֵּה רַחֲבֵת יָדַיִם. כְּאֵדָם שִׁידוֹ רַחֲבָה וְנִתְרַנֵּית. כְּלוֹמֵר, לֹא תִפְסִידוּ כָּלִים, פֶּרֶקֶמְטִיָּא הִרְבָּה בָּאָה לְכָאן וְאִין לָהּ קוֹנִיָם: 22 בַּהֲמוֹל. בְּהִזּוֹת נְמוּל: 23 אֶךְ נֹאוֹתָהּ לָהֶם. לְדָבָר זֶה, וְעַל יְדֵי כֵן "וַיֵּשְׁבוּ אִתָּנוּ": 25 שְׁנֵי בָנֵי יַעֲקֹב. בְּנֵי

83. בראשית רבה פ, י.

CHASIDIC INSIGHTS

view, the Torah reveals to us that it is at this age that a child naturally gains intellectual maturity—becomes a “man”—and therefore becomes obligated to follow the Torah laws. According to the second view, there is no rational explanation for this change; it is simply a Divine commandment for which no reason was given.

A practical difference that arises from these two views would be the age at which non-Jews become obligated to observe the Noahide laws. According to the first view, non-Jewish children become obligated to observe the Noahide laws at the age of thirteen, since the Torah

says that thirteen is the age of intellectual maturity and therefore also that of obligation. According to the second view, non-Jewish children become responsible at whatever age *they* mature intellectually,¹⁵⁶ since the supra-rational measures and criteria passed on by Moses do not apply to the Noahide laws.¹⁵⁷

These two views also reflect differing attitudes toward how those who become Bar Mitzvah begin their fulfillment of the commandments. According to the first view, their motivation to fulfill the commandments should be a rational understanding of them, since their

of Rabbeinu Asher, principle 16, beginning; Responsa of Maharil, 51; Rashi's second interpretation on Avot, *ibid.* 156. See Responsa Chatham Sofer, Yoreh Deah 317. 157. Mishneh Torah, Melachim 9:10.

17 But if you do not heed us and circumcise yourselves, we will take our daughter and depart."

18 Their terms were acceptable to Chamor and to Shechem, Chamor's son.

19 The young man did not delay in carrying out this thing, since he desired Jacob's daughter, and he was the most respected person in his father's household.

20 Chamor then came with his son Shechem to the gate of their city, and they spoke to the men of their city as follows:

21 "These men are fully at peace with us. Let them live in the land and trade in it, for the land has ample room for them. Supply in our land exceeds demand, so letting them live here and trade in the land will not adversely affect our economy." When Chamor and Shechem had proposed intermarriage between the two peoples to Jacob and his sons, they phrased their proposal to Jacob's family's advantage, allowing them to select Hivite men for their daughters and take whatever Hivite girls they wished for wives. In contrast, when they now set the proposal of intermarriage before their compatriots, they altered the wording to their compatriot's advantage in order to induce them to consent to be circumcised: **"We will take their daughters as wives, and we will give our daughters to them,** both at our discretion.

22 But only on this condition will these men consent to live with us and become one nation: that every male among us be circumcised, just as they are circumcised.

23 After all, when they will dwell among us, their livestock, their possessions, and all their animals will become ours. Let us just agree to their condition and they will live among us."

24 All the people who came out to the gate of Chamor's city heeded Chamor and his son Shechem, and all the males who passed through the gate of his city had themselves circumcised.

25 On the third day after their circumcision, when the Hivites were in pain, two of Jacob's sons, Simeon and Levi, each took up his sword. They acted as Dinah's loyal brothers, risking their lives for her sake, but without first consulting their father. **They fell upon the city, confident** in their ability to overcome the men—firstly, because of the Hivites' weakness and pain due to the circumcision, and secondly, in the merit of their father Jacob—**and killed every male.**

∞ CHASIDIC INSIGHTS ∞

25 Simeon and Levi, each [man] took up his sword: There are two opinions regarding the source for the law that a male becomes obligated to fulfill the commandments—"Bar Mitzvah"—at the age of thirteen.¹⁵² Some maintain that this verse provides the source, since Simeon and Levi are referred to as "men," even though they were only thirteen at the time.¹⁵³ (In fact,

the argument can be made that it was on that very day that Levi turned thirteen.¹⁵⁴) Others maintain that this is one of those measures and criteria that were not recorded in the Torah and were instead passed on orally by Moses.¹⁵⁵

These two views reflect two views on why a boy becomes Bar Mitzvah at thirteen. According to the first

^{152.} *Avot* 5:21 (or 22 in the Alter Rebbe's version). Girls become obligated, "Bat Mitzvah," at the age of twelve. ^{153.} Rashi on *Nazir* 29b, s.v. *V'Rabbi Yosi*; Rashi, Bartenura and *Machzor Vitri* on *Avot*, *ibid.* ^{154.} *Reshimot* #21. Cf. sources cited there. ^{155.} *Responsa*

ONKELOS

26 וְיֵת חֲמוֹר וְיֵת שָׂכָם בְּרֵה קָטְלוּ
לְפָתָגָם דְּחָרַב וּדְכָרוּ יֵת דִּינָה
מִבֵּית שָׂכָם וּנְפָקוּ: 27 בְּנֵי יַעֲקֹב
עָלוּ לְחֻלְצָא קָטִילִיא וּבְזוּ קָרְתָא
דִּי סָאִיבוּ אַחְתְּהוֹן: 28 יֵת עֲנָהוֹן
וְיֵת תּוֹרִיהוֹן וְיֵת חֲמֵרִיהוֹן וְיֵת דִּי
בְּקָרְתָא וְיֵת דִּי בְּחֻלְצָא בּוֹז: 29 וְיֵת
כָּל נִבְסִיהוֹן וְיֵת כָּל טַפְלְהוֹן וְיֵת
נְשִׂיהוֹן שָׁבוּ וּבְזוּ וְיֵת כָּל דִּי בְּבִיתָא:
30 וְאָמַר יַעֲקֹב לְשִׁמְעוֹן וּלְלֵוִי
עֲבַרְתוּן יֵתִי לְמִתָּן דְּכָבוּ בִּינָא וּבִין
יְתָבִי אַרְעָא בְּכַנְעָנָה וּבְפָרָזָה
וְאָנָא עִם דְּמִנְיָן וְיִתְבַּשְׁשׁוּן עָלֵי
וְיִמְחוּנֵי וְאֶשְׁתִּיבִי אָנָא וְאֶנֶשׁ בֵּיתִי:
31 וְאָמְרוּ הַכְּנַפְקָת בְּרָא יַעֲבִיד יֵת
אַחְתְּנָא: 35:1 וְאָמַר יִי יַעֲקֹב קוּם
סָק לְבֵית אֵל וְתִיב תַּמָּן וְעַבֵּד תַּמָּן
מִדְּבָחָא לְאַלְהָא דְאַתְגָּלִי עֲלֶךָ
בְּמַעֲרָקָךָ מִן קָדָם עֲשׂוּ אַחֲוֵי:
2 וְאָמַר יַעֲקֹב לְאַנְשֵׁי בֵיתָהּ וּלְכָל
דִּי עִמָּה אַעֲדוּ יֵת טַעוֹת עַמְמֵינָא דִּי
בִּינִיכּוֹן וְאִדְכּוּ וְשִׁנוּ כְּסוּתְכוֹן:

26 וְאֶת־חֲמוֹר וְאֶת־שָׂכָם בְּזוּ הָרְגוּ לְפִי־חָרֵב וַיִּקְחוּ
אֶת־דִּינָה מִבֵּית שָׂכָם וַיֵּצְאוּ: 27 בְּנֵי יַעֲקֹב בָּאוּ עַל־
הַחֲלָלִים וַיִּבְזּוּ הָעִיר אֲשֶׁר טָמְאוּ אֲחוֹתָם: 28 אֶת־צִאֲנָם
וְאֶת־בְּקָרָם וְאֶת־חֲמֹרֵיהֶם וְאֶת אֲשֶׁר־בָּעִיר וְאֶת־אֲשֶׁר
בַּשָּׂדֶה לָקְחוּ: 29 וְאֶת־כָּל־חֵילָם וְאֶת־כָּל־טַפָּם וְאֶת־
נְשֵׂיהֶם שָׁבוּ וַיִּבְזּוּ וְאֶת כָּל־אֲשֶׁר בַּבַּיִת: 30 וַיֹּאמֶר יַעֲקֹב
אֶל־שִׁמְעוֹן וְאֶל־לֵוִי עֲבַרְתֶּם אִתִּי לְהַבְאִישְׁנִי בִישָׁב
הָאָרֶץ בְּכַנְעָנִי וּבְפָרָזִי וְאֲנִי מֵתִי מִסָּפָר וְנֶאֱסָפוּ עָלַי
וְהָבוּנִי וְנִשְׁמַדְתִּי אֲנִי וּבֵיתִי: 31 וַיֹּאמְרוּ הַכְּזוֹנָה יַעֲשֶׂה
אֶת־אֲחוֹתָנוּ: פ

35:1 וַיֹּאמֶר אֱלֹהִים אֶל־יַעֲקֹב קוּם עֲלֶה בֵּית־אֵל וְשָׁב־
שָׁם וַעֲשֵׂה־שָׁם מִזִּבְחַ לְאֵל הַנִּרְאָה אֵלֶיךָ בְּבִרְחֶךָ מִפְּנֵי
עֲשׂוֹ אֲחִיד: 2 וַיֹּאמֶר יַעֲקֹב אֶל־בֵּיתוֹ וְאֵל כָּל־אֲשֶׁר עִמּוֹ
הָסְרוּ אֶת־אֱלֹהֵי הַנִּבְכָּר אֲשֶׁר בְּתִכְכֶּם וְהַטְּהָרוּ וְהַחֲלִיפוּ
שְׂמֹלֹתֵיכֶם:

RASHI

27 על החללים. לפשט את החללים, וכן תרגם
אנקלוס: "לחלצא קטיליא": 29 חילם. ממונם, וכן:
"עשה לי את החיל הזה"⁸⁴, "וישראל עשה חיל"⁸⁵,
"ועזבו לאחרים חילם"⁸⁶: שבו. לשון שביה, לפיכך
טעמו מלרע: 30 עברתם. לשון "מים עכורים", אין
דעתי צלולה עכשו. ואגדה⁸⁷: צלולה היתה החבית,
ועברתם אותה. מטרת היתה ביד כנענים, שיפלו ביד

27 על החללים. לפשט את החללים, וכן תרגם
אנקלוס: "לחלצא קטיליא": 29 חילם. ממונם, וכן:
"עשה לי את החיל הזה"⁸⁴, "וישראל עשה חיל"⁸⁵,
"ועזבו לאחרים חילם"⁸⁶: שבו. לשון שביה, לפיכך
טעמו מלרע: 30 עברתם. לשון "מים עכורים", אין
דעתי צלולה עכשו. ואגדה⁸⁷: צלולה היתה החבית,
ועברתם אותה. מטרת היתה ביד כנענים, שיפלו ביד

84. דברים ח, יז. 85. במדבר כד, יח. 86. תהלים מט, יא. 87. בראשית רבה פ, יב. 88. שמות כג, ל.

CHASIDIC INSIGHTS

new obligatory status is born of their new ability to
understand the importance of the commandments. Ac-
cording to the second view, they should be motivated
purely by the fact that the commandments are God's
will, reflecting the supra-rational cause for their new
obligatory status.

Yet even according to the first view, the Torah reveals
to us that a child matures intellectually at thirteen via

a story that transcends the intellectual process, namely
the that of Simeon and Levi's *selfless* act, putting them-
selves in danger to fight immorality. This alludes to the
fact that the rational appreciation we must have when
we first mature must be founded upon and permeated
with supra-rational passion and unconditional, selfless
commitment. Conversely, our supra-rational passion
must be channeled and defined via the lens of rational-
ity and reason.¹⁶⁶

pp. 92-93, notes 14 and 21. 162. Above, 28:3-4. Bereishit Rabbah 80:12; Gur Aryeh, etc. 163. Likutei Sichot, vol. 5, p. 190, note 41.
164. Above, 32:23; Rashi ad loc.; Likutei Sichot, vol. 35, p. 151, note 18. 165. Above, 28:22, 33:18. 166. Likutei Sichot, vol. 15, pp. 289-
293, vol. 5, pp. 162, 421.

26 They also killed Chamor and his son Shechem by the sword, and took Dinah from Shechem's house and left. When they went to rescue Dinah, they found her agonizing in embarrassment over what had been done to her and afraid that, consequentially, no one would want to marry her; Simeon therefore promised that he would marry her, and it was only on this condition that she consented to be rescued.¹⁵⁸

When the two brothers attacked the city of Shechem, Jacob took up his sword and bow and stood at the entrance to the city in readiness to protect his sons if any of its allies would come to side with its inhabitants.¹⁵⁹

27 Jacob's sons came to strip the slain of their possessions, and they plundered the city that had defiled their sister.

28 They took the Hivites' flocks, cattle, donkeys, and whatever else was in the city and the field.

29 They seized all their money and captured all their children and womenfolk, and plundered everything in the houses.

30 Despite the victory, Jacob said to Simeon and Levi, "You have taken away my peace of mind by making me odious among the local inhabitants, i.e., the Canaanites and the Perizites."¹⁶⁰ Until now, they¹⁶¹ did not perceive us as a threat, for although they knew of God's promise to give us this land, they assumed that we would not attempt to drive them out until we have sufficiently multiplied and grown into a nation, since that is how God phrased His blessing.¹⁶² But now that they have seen that the two of you undertook to execute judgment against the whole city on your own instead of leaving the matter to the regional legal authorities,¹⁶³ I fear they will attack us, and I have only a few people on my side; if they now band together against me to attack me, I and my family will be wiped out."

31 To this, Simeon and Levi replied, "What choice did we have? Should anyone be allowed to treat our sister as if she were a prostitute, who shows no discrimination in her carnal relations?"

Jacob Returns to Bethel

35:1 God said to Jacob, "Your daughter Dinah was abducted and raped as punishment for your having hidden her from Esau¹⁶⁴ and for having tarried in fulfilling your promise to offer up sacrifices to Me when you returned to Canaan.¹⁶⁵ Therefore, arise, go up to Bethel and live there, and make an altar there to God, who appeared to you when you were fleeing your brother Esau."

2 Jacob said to the members of his household and to all those who were with him, "Remove the idols you took as spoil from the non-Jews in Shechem and that are now in your possession; ritually purify yourselves from having come into contact with these idols by immersing yourselves; and, if you are wearing any clothing taken from Shechem, be sure to change your clothes if they bear any idolatrous images or decorations.

¹⁵⁸. Rashi on 46:10, below. ¹⁵⁹. Rashi on 48:22, below; *Bereishit Rabbah* 80:10. ¹⁶⁰. Cf. 13:7, above. ¹⁶¹. *Likutei Sichot*, vol. 32,

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3 וַנִּקְוָמָה וְנַעֲלָה בֵּית־אֵל וְאֶעֱשֶׂה־שָׁם מִזְבֵּחַ לְאֵל הָעֵנָה
 אֹתִי בַיּוֹם צָרְתִּי וַיְהִי עִמָּדִי בַּדֶּרֶךְ אֲשֶׁר הִלַכְתִּי: 4 וַיִּתְּנֵנוּ
 אֱלֹהֵינוּ אֶת כָּל־אֱלֹהֵי הַנֶּכֶבֶל אֲשֶׁר בְּיָדָם וְאֶת־הַנִּזְמוֹת
 אֲשֶׁר בְּאֻזְנֵיהֶם וַיִּטְמְנוּ אֹתָם יַעֲקֹב תַּחַת הָאֵלֶּה אֲשֶׁר
 עִם־שָׁכֶם: 5 וַיִּסְעוּ וַיְהִי | חֲתַת אֱלֹהִים עַל־הָעָרִים אֲשֶׁר
 סְבִיבוֹתֵיהֶם וְלֹא רָדְפוּ אַחֲרֵי בְנֵי יַעֲקֹב: 6 וַיָּבֹא יַעֲקֹב
 לִזְוֵה אֲשֶׁר בְּאַרְצָן פְּנֵעַן הוּא בֵּית־אֵל הוּא וְכָל־הָעָם
 אֲשֶׁר־עִמּוֹ: 7 וַיָּבֹן שָׁם מִזְבֵּחַ וַיִּקְרָא לַמָּקוֹם אֵל בֵּית־אֵל
 כִּי שָׁם נִגְלוּ אֱלֹהֵי הָאֱלֹהִים בְּבִרְחוֹ מִפְּנֵי אַחֲיוֹ: 8 וַתִּמָּת
 דְּבָרָה מִיִּנְקַת רַבָּקָה וַתִּקְבֹּר מֵתָתָהּ לְבֵית־אֵל תַּחַת
 הָאֵלֹן וַיִּקְרָא שְׁמוֹ אֵלֹן בְּכוֹת: פ
 9 וַיֵּרָא אֱלֹהִים אֶל־יַעֲקֹב עוֹד בָּבֹאוֹ מִפְּדֹן אַרְם וַיִּבְרַךְ
 אֹתוֹ: 10 וַיֹּאמְרוּ לוֹ אֱלֹהִים שְׁמוֹ יַעֲקֹב לֹא־יִקְרָא שְׁמוֹ
 עוֹד יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמוֹ וַיִּקְרָא אֶת־שְׁמוֹ
 יִשְׂרָאֵל:

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משם, ומתה בדרך. מדברי רבי משה הדרשן למדתיה:
מתחת לבית אל. העיר יושבת בהר, ונקברה ברגלי
 ההר: **תחת האלון.** "בשפולי מישרא", שהיה מישור
 מלמעלה בשפוע ההר, והקבורה מלמטה, ומישור של
 בית אל היו קורין לו "אלון". ומדרש אגדה: נתבשר
 שם באבל שני, שהגד לו על אמו שמתה, ו"אלון"
 בלשון יוני "אחר", ולפי שהעלימו את יום מותה, שלא
 יקללו הבריות הפרס שניצא ממנו עשו, אף הכתוב לא
 פרסמה: 9 **עוד.** פעם שני במקום הזה, אחד בלכתו
 ואחד בשובו: **ויברך אותו.** ברכת אבליים: 10 **לא יקרא**
שמו עוד יעקב. לשון אדם הבא במאגר ועקבה, אלא
 לשון שר ונגיד:

4 **האלה.** מין אילן סרק: **עם שכם.** אצל שכם: 5 **חתת.**
 פחד: 7 **אל בית אל.** הקדוש ברוך הוא בבית אל,
 גלוי שכינתו בבית אל. יש תבה חסרה ב"ת המשמשת
 בראשונה, כמו: "הנה הוא בית מכיר בן עמיאל", כמו:
 בבית מכיר, "בית אביך"⁹⁰, כמו: בבית אביך: **נגלו אליו**
האלהים. במקומות הרבה יש שם אלהות ואדנות בלשון
 רבים, כמו: "אדני יוסף"⁹¹, "אם בעליו עמו"⁹², ולא נאמר
 "בעלו". וכן אלהות שהוא לשון שופט ומרות, נזכר
 בלשון רבים. אבל אחד מכל שאר השמות, לא תמצא
 בלשון רבים: 8 **ותמת דברה.** מה ענין דבורה בבית
 יעקב? אלא, לפי שאמרה רבקה ליעקב: "ושלחתי
 ולקחתיך משם", שלחה דבורה אצלו לפדן ארם לצאת

89. שמואלב ט, ד. 90. בראשית לח, יא. 91. בראשית לט, כ. 92. שמות כז, יד. 93. בראשית כז, מה. 94. בראשית רבה פא, ה.

3 Then we will arise and go up to Bethel, and there I will make an altar to God, who has always answered me in time of my distress, and who has always accompanied me and protected me on the journey that I took.”

4 They handed over all the idols in their possession to Jacob, as well as the earrings in their ears, and Jacob buried them under the terebinth that is next to Shechem.

5 They set out. Jacob’s fears proved unfounded, for instead of attacking them in consequence of the incident in Shechem, the dread of God fell upon the inhabitants of the surrounding cities, and they did not pursue Jacob and his sons.

6 Thus Jacob came to Luz, which is Bethel, in Canaan—he and all the people who were with him (see Figure 39).

7 He built an altar there, and he named the place on which the altar stood El-Bethel [“God is revealed in Bethel”], since it was there that God revealed Himself to him when he was fleeing his brother Esau.

8 Rebecca’s wet-nurse, Deborah, whom she had sent to fetch Jacob from Laban’s house eight years prior to this and who was now accompanying his household on their return journey, died,¹⁶⁷ and she was buried below Bethel—which was located on a hilltop—on a plateau near the bottom of the slope of the hill. As Jacob was burying Deborah, a messenger arrived to inform him that his mother



Figure 39: Jacob Travels to Bethel.

Rebecca had also just died. Jacob therefore named this plain Alon-Bachut [“Plain of Weeping”], for he mourned his mother there. Because Rebecca was also the mother of the wicked Esau, the Torah does not explicitly mention her death, so that no one would be reminded of her name and thus be inclined to curse her for having brought him into the world.

9 Just as He had done when Jacob was on his way to Padan Aram,¹⁶⁸ God again appeared to Jacob at Bethel on his way from Padan Aram, and blessed him, this time in order to console him in his mourning over his mother.

10 God then gave Jacob the alternative name Israel, just as Esau’s guardian angel informed him that He would.¹⁶⁹ He said to him, “Your name is Jacob. You will no longer be called solely by the name Jacob, but rather Israel shall also be your name,” and He named him Israel.

¹⁶⁷. Above, 30:25. ¹⁶⁸. Above, 28:12-22. ¹⁶⁹. Above, 32:29.

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11 וַיֹּאמֶר לָהּ יִי אֲנָהּ אֵל שְׂדֵי פֶרֶה וְרִבְהָ גֹי וְקָהֵל גֹּיִם יִהְיֶה מִמֶּנָּה וּמִלְכִּים מִחֻלְצֵיהָ יֵצְאוּ:
12 וְאֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לְאַבְרָהָם וְלִיצְחָק לָךְ אֶתְנַנֶּה וְלִזְרַעְךָ אַחֲרַיִךְ אֶתֶּן אֶת־הָאָרֶץ: 13 וַיַּעַל מֵעֵלְיוֹ אֱלֹהִים בְּמָקוֹם אֲשֶׁר־דִּבֶּר אֵתָּה: 14 וַיַּצֵּב יַעֲקֹב מִצְבֵּה בְּמָקוֹם אֲשֶׁר־דִּבֶּר אֵתָּה מִצְבֵּה אֶבֶן וַיִּסֹּךְ עָלֶיהָ נֶסֶךְ וַיִּצַּק עָלֶיהָ שָׁמֶן: 15 וַיִּקְרָא יַעֲקֹב אֶת־שֵׁם הַמָּקוֹם אֲשֶׁר־דִּבֶּר אֵתָּה שֵׁם אֱלֹהִים בֵּית־אֵל: 16 וַיִּסְעוּ מִבֵּית אֵל וַיְהִי־עוֹד בְּבֶרֶת־הָאָרֶץ לָבוֹא אֶפְרָתָה וַתֵּלֶד רָחֵל וַתִּקְשׁ בְּלִדְתָּהּ: 17 וַיְהִי בְּהִקְשָׁתָהּ בְּלִדְתָּהּ וַתֹּאמֶר לָהּ הַמְיָלֶדֶת אֶל־תִּירְאִי כִּי־גַם־זֶה לָךְ בֶּן: 18 וַיְהִי בְּצֵאת נַפְשָׁהּ כִּי מָתָה וַתִּקְרָא שְׁמוֹ בֶּן־אוֹנִי וְאָבִיו קָרָא־לּוֹ בְנִימִין:

RASHI

רבוני, מהלך רב. ואגדה: בן־מן שהארץ חלולה ומנוקבת כבברה, שהנזיר מצוי, הסתיו עבר, והשרב עדין לא בא. ואין זה פשוטו של מקרא, שהרי בנעמן מצינו: "וילך מאתו בברת ארץ". ואומר אני, שהוא שם מדת קרקע, כמו מהלך פרסה או יותר, כמו שאתה אומר: "צמד כרם", "חלקת השדה", כך במהלך אדם נותן שם מדה, "כברת ארץ": 17 **כי גם זה**, נוסף לך על יוסף. ורבותינו⁹⁹ דרשו: עם כל שבט נולדה תאומה, ועם בנימין נולדה תאומה יתרה: 18 **בן אוני**, בן צעיר: **בנימין**, נראה בעיני, לפי שהוא לבדו נולד בארץ כנען שהוא בנגב כשאדם בא מארם נהרים, כמו שנאמר: "בנגב בארץ כנען"¹⁰⁰, "הלך ונסוע הנגב"¹⁰¹: **בנימין**, בן ימין, לשון "צפון וימין אתה בראתם"¹⁰², לפיכך הוא מלא. דבר אחר: "בנימין", בן ימים, שנולד לעת זקנותו, ונקתב בנר, כמו¹⁰³: "לךך הנימין".

11 **אני אל שדי**, שאני כדאי לברך, שהברכות שלי: **פרה ורבה**, על שם שעדין לא נולד בנימין, ואף על פי שכבר נתעברה ממנו: **גוי**, בנימין: **גוים**, מנשה ואפרים, שעתידיים לצאת מיוסף והם במגן השבטים: **ומלכים**, שאול ואיש בשת, שהיו משבט בנימין, שעדין לא נולד. ופסוק זה דרשו אבגר כשהמליך איש בשת. ואף השבטים דרשוהו וקראו בנימין, דכתיב⁹⁵: "איש ממנו לא יתן את בתו לבנימין לאשה", וחרזו ואמרו: אלמלא היה עולה מן השבטים, לא היה הקדוש ברוך הוא אומר ליעקב: ומלכים מחלציה יצאו: **גוי וקהל גוים**, שגוים עתידיים בניו להעשות כמגן הגוים, שהם שבעים אמות, וכן כל הסנהדרין שבעים. דבר אחר: שעתידיים בניו להקריב בשעת אסור במוות כגוים, בימי אליהו: 14 **במקום אשר דבר אתו**, איני יודע מה מלמדנו: 16 **בברת הארץ**, מנחם פרש לשון כביר,

⁹⁵ שופטים כא, א. ⁹⁶ בראשית רבה פב, ו. ⁹⁷ מלכים ב, יט. ⁹⁸ ישעיה ה, י. ⁹⁹ בראשית לג, יט. ¹⁰⁰ בראשית רבה פב, ח. ¹⁰¹ במדבר לג, מ. ¹⁰² בר אשית יב, ט. ¹⁰³ תהלים פט, יג. ¹⁰⁴ דניאל יב, יג.

INNER DIMENSIONS

[16] Rachel went into labor and had difficulty giving birth: In the *Zohar*, Joseph and Benjamin are referred to as the "higher saint" (*tzadik elyon*) and the "lower saint" (*tzadik tachton*), respectively.¹⁸⁰ One of the differences between them was that whereas Joseph's focus was on drawing down Divine awareness from the supernal worlds to the physical world, Benjamin's focus was on elevating the physical to-

ward the supernal worlds.¹⁸¹ Benjamin embodied the yearning of the creatures of the lower worlds to rise and be enveloped in their Divine source.

It follows that the birth of Benjamin, the descent of his soul into the physical world, went against his very nature, which was to ascend. Rachel therefore experienced difficulty when giving birth to him.¹⁸²

11 God then said to him, “I swear to you by My own eternal self, as God Almighty, that your progeny shall be fruitful and increase, eventually forming a great nation that will survive eternally and inherit the Land of Israel.”¹⁷⁰

In addition, I am going to bless you personally in this regard now. Since **I am God Almighty**, who has the power to confer blessings, I bless you as follows: **Be fruitful** through your twelfth son, whom your wife Rachel will soon bear you, **and increase** your numbers through his older brother, Joseph.¹⁷¹ This will happen as follows: **A nation**—that is, a tribe¹⁷²—will issue from this twelfth son, **and a community of nations**—that is, two tribes—**will come forth from you** via Joseph.¹⁷³ **Moreover, kings will be born from you** via the son about to be born.¹⁷⁴

- ◆ *Sixth Reading* **12 “Furthermore, I swear that¹⁷⁵ I will give you the land that I gave to Abraham and Isaac, and I will give the land to your descendants after you as well.”**

13 God ascended from above him, at the place where He had spoken with him.

14 In addition to the altar he had built the first time he was in Bethel, Jacob now erected a monument at the place where God spoke with him, a monument of stone. He poured a wine-libation upon it, and also poured oil upon it.

15 Jacob again¹⁷⁶ named the place where God had spoken with him Bethel [“the House of God”].

The Birth of Benjamin and the Death of Rachel

16 They journeyed onward from Bethel toward Hebron, and there was still some distance to Efrat when Rachel went into labor and had difficulty giving birth.

17 When her labor became severe, the midwife said to her, “Do not be afraid, for besides Joseph, this one, too, is a son for you.” In addition to a son, Rachel gave birth to two daughters at this birth.¹⁷⁷

18 As she breathed her last, for she was dying, she named her newborn son Ben-Oni [“son of my sorrow”], but Jacob, his father, called him Benjamin [Binyamin, “son of the south”], since he was the only one of his sons to have been born in Canaan, south of Padan Aram.

— ❧ CHASIDIC INSIGHTS ❧ —

13 God ascended from above him [literally: “from upon him”]: Based on this phrase, the Midrash comments that the patriarchs are God’s “chariot.”¹⁷⁸ This means that throughout their lives, every aspect of their being transcended material concerns and was committed exclusively to the fulfillment of God’s will.

Similarly, whenever we engage in the fulfillment of the commandments, our limbs—the hand that gives charity to the poor, the leg that carries us to perform a good deed, the mouth and brain that engages in Torah study—become a “chariot” for God’s will.¹⁷⁹

^{170.} Rashi on Exodus 32:13. ^{171.} *Likutei Sichot*, vol. 17, p. 324, note 23. ^{172.} Cf. Rashi on Deuteronomy 33:3. ^{173.} See 48:3-6, below. ^{174.} Referring to King Saul (1 Samuel 9-10) and King Ishboshet (2 Samuel 2:8-10). ^{175.} Rashi on Exodus 32:13. ^{176.} Above, 28:19. ^{177.} Rashi here and on 37:35, below. ^{178.} *Bereishit Rabbah* 82:6. ^{179.} *Tanya*, chap. 23. ^{180.} *Zohar* 1:153b. ^{181.} See below on 49:27. ^{182.} *Likutei Torah* 2:27d.

ONKELOS

19 ומיתת רחל ואתקברת באורח
אפרת היא בית לחם: 20 ואקים
יעקב קמתא על קבורתה היא
קמת קבורתא דרחל עד יומא דין:
21 ונטל ישראל ופרסה למשכנה
מלהלא למגדלא דעדר: 22 והיה
כד שרא ישראל בארעא ההיא
ואזל ראובן ושכב ית בלהה
לחיתא דאבוהי ושמע ישראל
והיו בני יעקב תרי עשר: 23 בני
לאה בכרה דיעקב ראובן ושמעון
ולוי ויהודה ויששכר וזבולון:
24 בני רחל יוסף ובנימין: 25 ובני
בלהה אמתא דרחל דן ונפתלי:

19 ותמת רחל ותקבר בדרך אפרתה הוא בית לחם:
20 ויצב יעקב מצבה על־קברתה הוא מצבת קברת־
רחל עד־היום: 21 ויסע ישראל ויט אלה מהלאה
למגדל־עדר: 22 ויהי בשכן ישראל בארץ ההוא וילך
ראובן וישכב את־בלהה פילגש אביו וישמע ישראל פ
ויהיו בני־יעקב שנים עשר: 23 בני לאה בכור יעקב
ראובן ושמעון ולוי ויהודה ויששכר וזבולון: 24 בני רחל
יוסף ובנימין: 25 ובני בלהה שפחת רחל דן ונפתלי:

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מתחיל לענין ראשון: משנולד בנימין נשלמה המטה,
ומעתה ראויים להמנות ומנאן. ורבותינו¹⁸⁵ דרשו:
ללמדנו בא שכלם שוין וכלם צדיקים, שלא חטא
ראובן: 23 בכור יעקב. אפלו בשעת הקלקלה קראו
"בכור": בכור יעקב. בכור לנחלה, בכור לעבודה, בכור
למנין. ולא נתנה בכורה ליוסף אלא לענין השבטים,
שנעשה לשני שבטים:

22 בשכן ישראל בארץ ההוא. עד שלא בא לחברון
אצל יצחק, ארעוהו כל אלה: וישכב. מתוך שבלבל
משכבו, מעלה עליו הכתוב כאלו שכבה. ולמה בלבב
וחלל יצועו? ששמתה רחל נטל יעקב משתו שהיתה
נתונה תדיר באהל רחל ולא בשאר אהלים, ונתנה
באהל בלהה. בא ראובן ותבע עלבון אמו, אמר: אם
אחות אמי היתה צרה לאמי, שפחת אחות אמי תהא
צרה לאמי? לך בלבב: ויהיו בני יעקב שנים עשר.

105. שבת נה, ב.

CHASIDIC INSIGHTS

19 Rachel...was buried on the road leading to Efrat. Efrat is also known as Bethlehem: Rachel was the only one of the matriarchs who was not buried in the Cave of Machpelah. This enabled her to pray on behalf of the Jewish people, who many centuries later, would pass by her grave in Bethlehem as they were driven from the Land of Israel following the destruction of the first temple.¹⁸⁸ At that time, after the patriarchs tried and failed to appease God, Rachel cried out:

"Master of the Universe! Whose mercy is greater—Yours, or that of a mortal? Surely Your mercy is greater. Yet I, a mere mortal, mercifully brought my competitor into my home. Jacob served my father just to gain my hand in marriage. Yet when it was time for me to marry him, they brought my sister instead. And not only did I remain silent; I disclosed my secret signs to Leah!¹⁸⁹ You, too, O God: if Your children have brought Your competitor [i.e., idols] into Your home, remain silent. I, a mere mortal, was not jealous of my competitor. You,

O living and eternal King, why be jealous of meaningless idols?"

God's mercy was immediately aroused, and He proclaimed: "For you, Rachel, I will return the Jewish people to their homeland. You have advocated well. There is reward for your deed and your righteousness...."¹⁹⁰

Rachel was well aware of Jacob's holiness and righteousness. She surely yearned to be married to him and live with him. Yet she gave up that opportunity and allowed her sister to marry Jacob instead. This self-sacrifice later enabled her to use her precedent as a defense for the Jewish people.

Similarly, Rachel gave up thousands of years of burial next to her husband in the Cave of Machpelah for her descendants' sake, even though these descendants deserved to be exiled because of their sins. It is this sacrifice and devotion that evokes God's promise to redeem His people, regardless of their mistakes.¹⁹¹

188. Rashi below on 48:7. 189. Above, 29:23. 190. Rashi and Radak on Jeremiah 31:14, based on *Eichah Rabbah*, *Petichta* 24. 191. *Hitva'aduyot* 5711, vol. 2, pp. 59-61; *Likutei Sichot*, vol. 30, p. 238.

19 Rachel died, and she was buried on the road leading to Efrat. Efrat is also known as **Bethlehem**. As they were not far from Hebron, Jacob could have taken her there in order to bury her in the family plot in the Machpelah Cave. But God instructed him to bury her where she had died, instead. He showed Jacob prophetically that the Jewish people would be led into captivity along this very route after the destruction of the first Temple. When Rachel's soul will witness her descendants being driven into exile, it will return to her grave, from which she will then emerge, beseeching Him to have mercy on His people. God will then promise her that, in her merit, He will indeed return them to their homeland.¹⁸³

20 Jacob erected a tombstone on her grave; this is the tombstone that has remained on Rachel's grave to this very day (see Figure 40).

21 Israel traveled on, but he once again tarried and pitched his tent beyond Migdal Eder (see Figure 40) instead of proceeding on to his father's home in Hebron.

22 As before,¹⁸⁴ Jacob was punished for having delayed his return to his father's home. After Rachel died, Jacob moved his bed from her tent to that of Bilhah, her half-sister and handmaid. Reuben, Leah's eldest son, considered this an affront to his mother's honor: Although she could be expected to tolerate being subordinate¹⁸⁵ to her sister—for it was well-known that Jacob considered Rachel his primary wife—she certainly should not be expected to tolerate being subordinate to her sister's handmaid. So, **while Israel** inexcusably continued to **reside in that region, Reuben went and** moved his father's bed from Bilhah's tent to Leah's. Although Reuben's intentions were honorable, it was a severe breach of filial respect to have meddled in his father's private affairs, as unconscionable as if he had **had relations with Bilhah, his father's concubine**. When **Israel heard about it**, he chastised his son. Reuben immediately repented. Therefore, although he did not confess his misdeed publicly until later,¹⁸⁶ this incident did not delegitimize him in any way,¹⁸⁷ as indicated by his full status in the following enumeration of Jacob's sons.

Now that Benjamin had been born, **the sons of Jacob were twelve in number**. Jacob's family was now complete, posed to become the progenitors of the Jewish people.

23 The sons of Leah were Reuben, Jacob's firstborn; Simeon; Levi; Judah; Issachar; and Zebulun.

24 The sons of Rachel were Joseph and Benjamin.

25 The sons of Rachel's handmaid Bilhah were Dan and Naphtali.



Figure 40: Jacob Travels to Bethlehem and Migdal Eder.

¹⁸³. See 2 Kings 25:8 ff, Jeremiah 31:14 ff. ¹⁸⁴. Above, v. 1. ¹⁸⁵. *Likutei Sichot*, vol. 5, p. 145, note 24. ¹⁸⁶. Below, 38:26. ¹⁸⁷. *Likutei Sichot*, vol. 15, p. 444, note 52.

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26 ובני זלפה אמתא דלאה גִד ואשר אלין בני יעקב די אתילידו לה בפדן ארם: 27 ואתא יעקב לות יצחק אבוי ממרא קרית ארבע היא חברון די דר תמן אברהם ויצחק: 28 והו יומי יצחק מאה ותמנין שני: 29 ואתנגיד יצחק ומית ואתכנש לעמה סיב ושבע יומין וקברו יתה עשו ויעקב בבוד: 36:1 ואלין תולדת עשו הוא אדום:

26 ובני זלפה שפחת לאה גִד ואשר אלה בני יעקב אשר ילדלו בפדן ארם: 27 ויבא יעקב אל-יצחק אביו ממרא קרית הארבע הוא חברון אשר-גרשם אברהם ויצחק: 28 ויהיו ימי יצחק מאת שנה ושמונים שנה: 29 ויגוע יצחק וימת ויאסף אל-עמיו זקן ושבע ימים ויקברו אתו עשו ויעקב בניו: פ 36:1 ואלה תלדות עשו הוא אדום:

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שנה, נשארו מאה ועשרים. ויוסף נמכר בן שבע עשרה שנה, ואותה שנה שנת מאה ושמונה ליעקב, כיצד? בן ששים ושלש נהבדף. ארבע עשרה שנה נטמן בבית עבר, הרי שבעים ושבע. וארבע עשרה עבד באשה, ובסוף ארבע עשרה נולד יוסף, שנאמר: "ויהי כאשר ילדה רחל את יוסף" וגו', הרי תשעים ואחת, ושבע עשרה עד שלא נמכר יוסף, הרי מאה ושמונה. עוד מפרש מן המקרא, משנמכר יוסף עד שבא יעקב מצרימה, עשרים ושנים שנה, שנאמר: "ויוסף בן שלשים שנה" וגו', ושבע שנים שבע ושנים רעב, הרי עשרים ושנים, ובתיב: "ימי שני מגורי שלשים ומאת שנה", נמצא יעקב במכירתו מאה ושמונה:

27 ממרא. שם המישור: קרית הארבע. שם העיר: ממרא קרית הארבע. איל מישור של קרית ארבע. ואם תאמר: היה לו לכתב "ממרא הקרית ארבע"? בן דרף המקרא בכל דבר ששמו כפול, כגון זה, וכגון: "בית לחם" "אבי עזר" "בית אל", אם הוצרך להטיל בו ה"א, נותנה בראש התבה השניה: "בית הלחמי"¹⁰⁶, "בעפרת אבי העזרי"¹⁰⁷, "בנה חיאל בית האלי"¹⁰⁸: 29 ויגוע יצחק. אין מקדם ומאוחר בתורה, מכירתו של יוסף קדמה למיתתו של יצחק שנים עשרה שנה, שהרי כשנולד יעקב היה יצחק בן ששים שנה, שנאמר: "ויצחק בן ששים שנה" וגו', ויצחק מת בשנת מאה ועשרים ליעקב, אם תוציא ששים ממאה ושמונים

106. שמואל טז, א. 107. שופטים ו, כד. 108. מלכים א טז, לד. 109. בראשית כה, כו. 110. בראשית ל, כה. 111. בראשית מא, מו. 112. בראשית מז, ט.

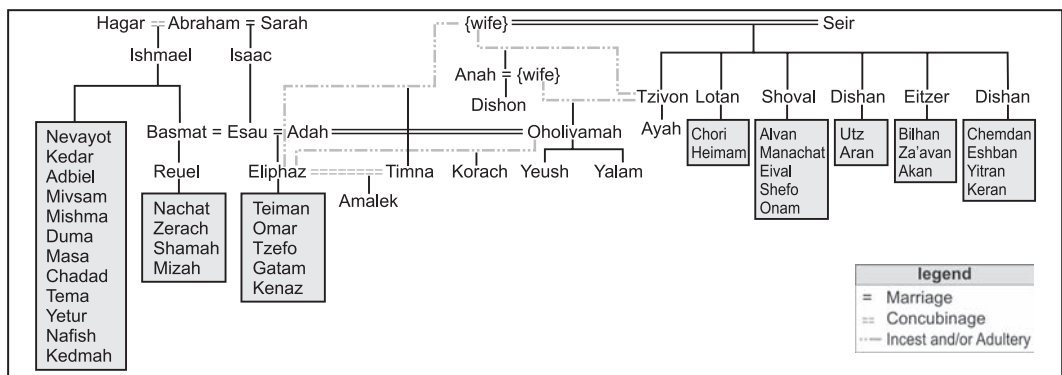


Figure 43: Esau's Family.

A CLOSER LOOK

[28] Isaac lived to be 180 years old: God's blessing of longevity thus added exactly the same number of years to Isaac's life as it had to his father Abraham's: Abraham should have naturally died at the age of 100 but God added 80 years to his life (and then shortened it by five years so as not to see Esau succumb to his evil inclination). Based on this, Isaac's

natural limit of longevity should have been 105 years, but God added 80 years to it.

Nonetheless, Isaac died at age 180 rather than 185 because his love for Esau blinded him to Esau's wickedness. Isaac therefore did not refrain from looking at Esau, and looking at wicked people shortens a person's life.¹⁹⁸

26 The sons of Leah's handmaid Zilpah were Gad and Asher. These are the sons of Jacob who were born to him in Padan Aram (see Figure 41).

Jacob's sons—except for Judah and Joseph—married their half-sisters.¹⁹² Simeon, besides marrying a half-sister, also married his full sister, Dinah. Four of Jacob's sons each married two of their half-sisters.¹⁹³

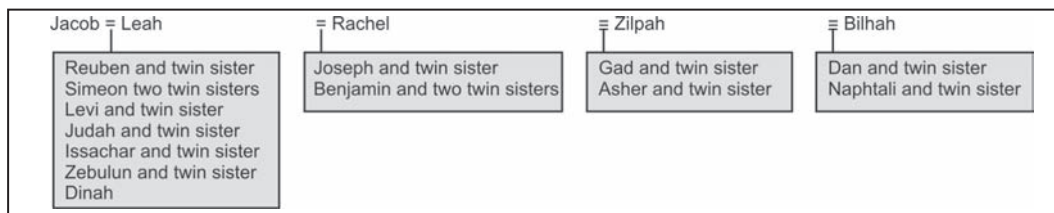


Figure 41: Jacob's Family.

Jacob Returns to Isaac

After recounting how Jacob's family came into being and how it grew to its full complement of twelve sons, the Torah now briefly digresses in order to complete its chronicle of Isaac's life and to synopsise the history of Isaac's other son, Esau. The Torah will then resume its narrative of Jacob's family, relating how God forged this family into the nation to whom He would give the Torah and whom He would subsequently settle in the Land of Israel.

By concluding these chapters in the history of Isaac's family now—even though both Isaac and Esau lived well into the time period encompassed by the continuation of the chronicle of Jacob and his children—the Torah indicates that their role in the development of the chosen people has now come to an end, and that our attention will from that point on focus exclusively on the history of the line of Jacob.¹⁹⁴

27 In the year 2208, Jacob came to his father Isaac in Mamre, the plain of Kiryat Arba; this place is also known as Hebron,¹⁹⁵ where Abraham and Isaac had sojourned (see Figure 42).

28 Isaac lived to be 180 years old. Although he had taken care to set his affairs in order when he was five years younger than his mother had been when she had died,¹⁹⁶ he actually lived five years longer than did his father, who died at the age of 175.

29 In the year 2228, he breathed his last, passed away, and was gathered unto his people, being old and with his days fulfilled; and his sons Esau and Jacob buried him in the Machpelah cave in Hebron.¹⁹⁷



Figure 42: Jacob Returns to Hebron.

The Line of Esau

36:1 The following are the descendants of Esau, who was nicknamed Edom¹⁹⁹ (see Figure 43).

¹⁹² Rashi on 37:35, below. *Likutei Sichot*, vol. 5, p. 262, note 9. ¹⁹³ *Likutei Sichot*, vol. 5, p. 269, note 25. ¹⁹⁴ Rashi on 37:1, below. ¹⁹⁵ Above, 23:2. ¹⁹⁶ Above, 27:2 ff. ¹⁹⁷ Below, 49:31. ¹⁹⁸ Above, 25:30. ¹⁹⁹ *Likutei Sichot*, vol. 15, pp. 217-220.

ONKELOS

2 עָשׂוּ לָקַח אֶת־נָשָׁיו מִבְּנוֹת כְּנָעַן יֵת עֶדָה נָסִיב יֵת נְשׁוּהִי מִבְּנוֹת כְּנָעַן יֵת עֶדָה בַּת אֵילֹן חַתָּאָה וְיֵת אֶהְלִיבְמָה בַּת עֵנָה בַּת צַבְעוֹן חוּאָה: 3 וְיֵת בְּשִׁמַּת בַּת יִשְׁמָעֵאל אַחְתָּה דְּנִבְיּוֹת: 4 וְיִלְדֵּת עֶדָה לַעֲשׂוֹ יֵת אֱלִיפּוֹ וּבְשִׁמַּת יִלְדֵּת יֵת רַעוּאֵל: 5 וְאֶהְלִיבְמָה יִלְדֵּת יֵת יַעֲוֹשׁ וְיֵת יַעֲלָם וְיֵת קָרַח אֱלִין בְּנֵי עֲשׂוֹ דִּי אֲתִילִידוּ לָהּ בְּאֶרְעָא דְּכְנָעַן: 6 וְדָבַר עֲשׂוֹ יֵת נְשׁוּהִי וְיֵת בְּנוּהִי וְיֵת בְּתָהּ וְיֵת כָּל נִפְשָׁת בֵּיתָהּ וְיֵת גִּיתוּהִי וְיֵת כָּל בְּעִירָה וְיֵת כָּל קְנִינָה דִּי קָנָא בְּאֶרְעָא דְּכְנָעַן וְאֵל לְאֶרֶע אַחֲרֵי מִן קָדָם יַעֲקֹב אַחוּהִי: 7 אַרִי הוּא קְנִינְהוֹן סָגִי מִלְמַתְבַּת כְּחָדָא וְלֹא יָכִילַת אֶרֶע תּוֹתְבּוּתְהוֹן לְסוּבְרָא יִתְהוֹן מִן קָדָם גִּיתִיהוֹן:

2 עָשׂוּ לָקַח אֶת־נָשָׁיו מִבְּנוֹת כְּנָעַן אֶת־עֶדָה בַּת־אֵילֹן הַחֲתִי וְאֶת־אֶהְלִיבְמָה בַּת־עֵנָה בַּת־צַבְעוֹן הַחוּי: 3 וְאֶת־בְּשִׁמַּת בַּת־יִשְׁמָעֵאל אֶחָת נְבִיּוֹת: 4 וְתִלְדַּ עֶדָה לַעֲשׂוֹ אֶת־אֱלִיפּוֹ וּבְשִׁמַּת יִלְדָה אֶת־רַעוּאֵל: 5 וְאֶהְלִיבְמָה יִלְדָה אֶת־יַעֲוִישׁ {אֶת־יַעֲוִישׁ} וְאֶת־יַעֲלָם וְאֶת־קָרַח אֶלֶּה בְנֵי עֲשׂוֹ אֲשֶׁר יִלְדוּלוּ בְּאֶרֶץ כְּנָעַן: 6 וַיִּקַּח עֲשׂוֹ אֶת־נָשָׁיו וְאֶת־בָּנָיו וְאֶת־בְּתָרָיו וְאֶת־כָּל־נַפְשֹׁת בֵּיתוֹ וְאֶת־מִקְנֵהוּ וְאֶת־כָּל־בְּהֶמְתּוֹ וְאֶת־כָּל־קְנִינּוֹ אֲשֶׁר רָכַשׁ בְּאֶרֶץ כְּנָעַן וַיֵּלֶךְ אֶל־אֶרֶץ מִפְּנֵי יַעֲקֹב אָחִיו: 7 כִּי־הָיָה רַב מְשֻׁבֵּת יַחֲדוֹ וְלֹא יָכְלָה אֶרֶץ מִגּוּרֵיהֶם לִשְׂאת אֹתָם מִפְּנֵי מִקְנֵיהֶם:

RASHI

שְׁנִמְחֵלוּ עֲוֹנוֹתֵיהֶם: אֶחָת נְבִיּוֹת. עַל שֵׁם שְׁהוּא הַשִּׁיאָה לּוֹ מְשֻׁמַּת יִשְׁמָעֵאל, נִקְרָאת עַל שְׁמוֹ: 5 וְאֶהְלִיבְמָה יִלְדָה וְגו'. קָרַח זֶה מְמֹר הָיָה, וּבֶן אֱלִיפּוֹ הָיָה, שָׂבָא עַל אִשְׁתּוֹ אָבִיו, אֵל אֶהְלִיבְמָה אִשְׁתּוֹ עֲשׂוֹ, שְׁהָרִי הוּא מְנוּי עִם אֱלִיפּוֹ אֱלִיפּוֹ בְּסוּף הָעֵנָן: 6 וַיֵּלֶךְ אֶל אֶרֶץ. לְגֹר בְּאֶשֶׁר יִמְצָא: 7 וְלֹא יָכְלָה אֶרֶץ מִגּוּרֵיהֶם. לְהַסְפִּיק מִרְעָה לְבִהֲמוֹת שְׁלָהֶם. וּמִדְּרַשׁ אַגְדָּה: "מִפְּנֵי יַעֲקֹב אַחֲרֵי", מִפְּנֵי שֶׁטָר חֹב שֶׁל גֹּרֶת "כִּי גַר יִהְיֶה וְרָעָה" הַמוּטָל עַל וְרָעוֹ שֶׁל יִצְחָק, אָמַר: אֵלֶךְ לִי מִכָּאֵן, אֵין לִי חֶלֶק לֹא בְּמִתְנָה שְׁתִּתֵּן לִי הָאֶרֶץ הַזֹּאת, וְלֹא בְּפָרְעוֹן הַשָּׂטֵר. וּמִפְּנֵי הַבּוֹשָׁה שֶׁמִּכָּר בְּכוֹרָתוֹ:

2 עֶדָה בַּת אֵילֹן. הִיא בְּשִׁמַּת בַּת אֵילָן¹¹³. וְנִקְרָאת בְּשִׁמַּת, עַל שֵׁם שְׁהִיתָה מִקְטָרַת בְּשָׂמִים לַעֲבוּדָה זָרָה: אֶהְלִיבְמָה. הִיא יְהוּדִית. וְהוּא כְּנָה שְׁמָה יְהוּדִית, לְזִמּוֹר שְׁהִיא כּוֹפֶרֶת בְּעִבּוּדָה זָרָה, כְּדִי לְהַטְעוֹת אֶת אָבִיו: בַּת עֵנָה בַּת צַבְעוֹן. אִם בַּת עֵנָה לֹא בַת צַבְעוֹן, עֵנָה בְּנוֹ שֶׁל צַבְעוֹן, שְׁנֵאֲמַר¹¹⁴: "וְאֵלֶּה בְּנֵי צַבְעוֹן וְאֵיהֶם וְעֵנָה". מִלְּמַד שָׂבָא צַבְעוֹן עַל כְּלָתוֹ אִשְׁתּוֹ עֵנָה, וְיִצְחָק אֶהְלִיבְמָה מִבֵּין שְׁנֵיהֶם. וְהוּדִיעַר הַכְּתוּב, שֶׁכֵּלֶן בְּנֵי מִמּוֹרוֹת הָיוּ: 3 בְּשִׁמַּת בַּת יִשְׁמָעֵאל. וְלֵהֲלֹן¹¹⁵ קוֹרָא לָהּ "מִחְלַת", מִצָּאֵתִי בְּאֶגְדַּת מִדְּרַשׁ סִפֵּר שְׁמוּאֵל¹¹⁶: שְׁלֹשָׁה מוֹחֲלִין לָהֶן עֲוֹנוֹתֵיהֶן: גַּר שְׁתַּגְזִיר, וְהַעֲלָה לְגִדְלָה, וְהַגּוּשָׁא אִשָּׁה. וְלִמַּד הַטַּעַם מִכָּאֵן, לְכָךְ נִקְרָאת "מִחְלַת",

113. בראשית כו, לד. 114. פסוק כד. 115. כח, ט. 116. פרק יז. 117. פסוק טז. 118. בראשית רבה פב, יג. 119. בראשית טו, יג.

CHASIDIC INSIGHTS

a person is raised to a new level and becomes in a sense newborn.²⁰⁹

The spiritual parallel of marriage, whose primary purpose is to bring new life into the world, is teaching Torah and thereby giving spiritual life to another.²¹⁰ It follows, then, that those who commit themselves to the work of teaching Torah are promised that they will be forgiven of all sin.

There are those who shy away from such work claiming that they are not sufficiently pious and must first, as the Talmud exhorts, "fix themselves before fixing others."²¹¹ The truth is that by devoting themselves to "spiritual procreation" they would elicit Divine as-

sistance that would enhance their personal spiritual work. Their "fixing others" would become a means of "fixing themselves."

Since the Torah teaches us this lesson in the context of the wicked Esau's marriage, it follows that even those who consider themselves completely unworthy can also commit themselves to "spiritual procreation." This is because when they devote themselves sincerely to this work, they will be elevated to a new level, and their true essence, which is free of sin, will be revealed.²¹²

7 He knew that whoever would inherit the Promised Land would first have to suffer exile, so he decided to

28:9. 209. See Rashi; Y. Bikurim 3:3. 210. See Gur Aryeh on this verse. 211. See Sanhedrin 19b. 212. See Eiruvin 54a, beginning. 213. Likutei Sichot, vol. 30, p. 168.

2 Esau took wives from among the daughters of Canaan:²⁰⁰ **Adah** (whom people had nicknamed Basmat), **daughter of Elon the Hittite; Oholivamah** (whom Esau nicknamed Judith), **daughter of Anah** (whom Esau nicknamed Be'eri). Oholivamah was not Anah's biological daughter; she was **the illegitimate daughter of Anah's wife** by Anah's father, **Tzivon the Hivite;**²⁰¹

3 and Basmat (who was nicknamed Machalat), **daughter of Ishmael and sister of Nevayot.**²⁰² Although Esau married Oholivamah before he married Adah, Adah is listed here first because she was the first of the two to have children. On the other hand, Adah is listed before Basmat (even though Basmat had children before Adah did) because Esau married her during the same year in which he married Oholivamah, whereas he married Basmat twenty-three years later.²⁰³

4 Adah bore to Esau Eliphaz; Basmat bore him Reuel;

5 and Oholivamah bore him Yeush and Yalam, and she bore Korach to his son Eliphaz.²⁰⁴ Korach was thus both Esau's wife's son (by her adulterous union) and grandson. **These are Esau's sons who were born to him in Canaan.**

6 After Jacob returned to Hebron, Esau left, moving permanently to Mount Seir.²⁰⁵ On the journey, **Esau took his wives first, followed by his sons and daughters and all the members of his household, as well as his cattle, his animals, and all his possessions that he had acquired in Canaan.** It was neither out of concern for proper etiquette nor out of concern for educating his children to honor their mothers that he placed his wives first, but rather in order to keep them close by to satisfy his salaciousness.²⁰⁶ **He moved to another region, in order to be away from his brother Jacob,**

7 for their property was too abundant to enable them to live together, and the land around Hebron where they lived could not support them both because its pasturage was not sufficient for their livestock. Since Esau had already been living there, he could have claimed that Jacob was the one who should leave. But since Jacob had much more livestock than Esau, benevolence would have dictated that Esau be the one to leave. Esau, of course, would not have yielded to Jacob for reasons of benevolence alone, but he knew that whoever would inherit the Promised Land would first have to suffer exile, so he decided to forego the privilege of inheriting the land in order to avoid the price he would have to pay for it. (While Jacob had been away in Charan, the issue of which of the two brothers would inherit the land had not been pressing; as soon as Jacob returned, the matter had to be resolved.) True, yielding to Jacob was a blow to Esau's pride, but in any case Esau felt ashamed over having sold his birthright to Jacob—not so much that this alone would have motivated him to yield the land to Jacob, but enough to neutralize whatever embarrassment he might have felt from doing so.²¹³

— CHASIDIC INSIGHTS —

3 Basmat (who was nicknamed Machalat): As we have seen,²⁰⁷ Machalat, which means, "The Forgiven One," was so called since she and Esau were forgiven

of their sins when they got married. The sages derived from this that all couples are forgiven of their sins when they marry.²⁰⁸ This is because through marriage

^{200.} Above, 26:34. ^{201.} Below, v. 24. ^{202.} Above, 28:9. ^{203.} *Likutei Sichot*, vol. 5, p. 166, note 16. ^{204.} See below, vv. 15-16, 18. ^{205.} See above, 28:9. ^{206.} Rashi on 31:17, above; *Likutei Sichot*, vol. 30, p. 144. ^{207.} *Likutei Sichot*, vol. 10, pp. 109-114. ^{208.} Above,

ONKELOS

8 ויטיב עשו בטורא דשעיר עשו
הוא אדום: 9 ואלין תולדת עשו
אברהון דאדומאי בטורא דשעיר:
10 אלין שמות בני עשו אליפו בר
עדה אתת עשו רעואל בר בשמת
אתת עשו: 11 והו בני אליפו תימן
אומר צפו וגעתם וקנז: 12 ותמנע
הות לחינתא לאליפו בר עשו
וילידת לאליפו ית עמלק אלין
בני עדה אתת עשו: 13 ואלין בני
רעואל נחת וזרח שמה ומוזה אלה היו בני בשמת
הו בני בשמת אתת עשו: 14 ואלין
הו בני אהליבמה בת ענה בת-
צבעון אשת עשו ותלד לעשו את-יעיש {את-יעוש} ואת-
יעלם ואת-קרח: 15 אלה אלופי בני-עשו בני אליפו
בכור עשו אלוף תימן אלוף אומר אלוף צפו אלוף קנז:
16 אלוף-קרח אלוף געתם אלוף עמלק אלה אלופי
אליפו בארץ אדום אלה בני עדה: 17 ואלה בני רעואל
בן-עשו אלוף נחת אלוף זרח אלוף שמה אלוף מזה
אלה אלופי רעואל בארץ אדום אלה בני בשמת אשת
עשו: 18 ואלה בני אהליבמה אשת עשו אלוף יעוש
אלוף יעלם אלוף קרח אלה אלופי אהליבמה בת-ענה
אשת עשו:

RASHI

ובדברי הימים²²¹ מונה אותה בבניו של אליפו, מלמד
שבא על אשתו של שעיר ויצאה תמנע מביניהם,
וכשנולדה נעשית פילגשו, וזהו: "ואחות לוטן תמנע",
ולא מנאה עם בני שעיר, שהיתה אחותו מן האם ולא
מן האב: 15 אלה אלופי בני עשו. ראשי משפחות:

9 ואלה. התולדות שהולידו בניו עכשו, משלהף
לשעיר: 12 ותמנע היתה פילגש. להודיע גדלתו של
אברהם, כמה היו תאבים לדבק בורעו, תמנע זו בת
אלופים היתה, שנאמר²²⁰: "ואחות לוטן תמנע", ולוטן
מאלופי יושבי שעיר היה, מן החורים שישבו בה לפנים.
אמרה: איני זוכה להנשא לך, הלואי ואהיה פילגש.

120. פסוק כב. 121. דב"א א, לו.

CHASIDIC INSIGHTS

Her name, *Timna*, which denotes "withholding," suggests that she was a selfish person. King Solomon taught, "Do not withhold [*al timna*] good from one who needs it when the power is yours to bestow it."²²³ The Talmud interprets this verse as referring to those who withhold good even when they have nothing to lose from giving, such as those who refuse to allow others to pass through their fallow field.²²⁴ Timna's nature

was to withhold even when she had nothing to lose by giving. She was therefore unworthy of converting to the family of Abraham, a family distinguished by a generous and giving spirit.²²⁵ She was likewise barred from marrying into the family of Jacob and instead became the concubine of Eliphaz. She bore a son who inherited her heartlessness—Amalek, the cruel enemy of Israel.²²⁶

223. Proverbs 3:27. 224. See *Bava Kama* 81b. 225. See above on 24:14. 226. *Or HaTorah, Bereishit*, vol. 5, p. 1771.

8 So Esau settled permanently²¹⁴ on Mount Seir, driving out the Horites from the region.²¹⁵ **Esau is the progenitor of the people who became known after his nickname, Edom.**

9 These, then, are the descendants of Esau, the progenitor of the Edomites, who were born on Mount Seir:

10 These are the names of Esau's sons: Eliphaz, son of Esau's wife Adah; Reuel, son of Esau's wife Basmat.

11 The sons of Eliphaz were Teiman, Omar, Tzefo, Gatam, and Kenaz.

12 Timna, Eliphaz's daughter whom he had fathered illegitimately by the wife of Seir the Horite,²¹⁶ very much wanted to marry into Abraham's extended family by becoming one of her father Eliphaz's wives, but she knew that he would never agree to marry her because she was illegitimate. Yet her desire to become part of Abraham's family was so strong that she offered to become **a concubine of her father, Esau's son Eliphaz, and thus she bore Amalek to Eliphaz.**²¹⁷ **All these are the descendants of Esau's wife Adah.**

13 These are the sons of Reuel: Nachat, Zerach, Shamah, and Mizah; these were the sons of Esau's wife Basmat.

14 These are the sons of Esau's wife Oholivamah, who was the illegitimate daughter of Anah's wife and daughter of Tzivon:²¹⁸ **She bore to Esau Yeush, Yalam, and Korach, the latter by Esau's son Eliphaz.**²¹⁹

15 These are the tribal chiefs among the children of Esau: The sons of Esau's firstborn, Eliphaz, were Chief Teiman, Chief Omar, Chief Tzefo, Chief Kenaz,

16 Chief Korach, Chief Gatam, and Chief Amalek. These are the tribal chiefs of Eliphaz in Edom; these are the descendants of Esau's wife Adah.

17 And these are the sons of Esau's son Reuel: Chief Nachat, Chief Zerach, Chief Shamah, and Chief Mizah. These are the tribal chiefs of Reuel in Edom; these are the descendants of Esau's wife Basmat.

18 And these are the sons of Esau's wife Oholivamah: Chief Yeush, Chief Yalam, Chief Korach. (Korach is thus listed twice: above²²⁰ as Adah's grandson, and again here as Oholivamah's son, since he was both.) **These are the tribal chiefs who were born from Esau's wife Oholivamah, daughter of Anah.**

✧ CHASIDIC INSIGHTS ✧

forego the privilege of inheriting the land in order to avoid the price he would have to pay for it: Esau did not consider his migration to Mount Seir, which was beyond the borders of Canaan, to be exile. This was because God's covenant with Abraham stipulated that his descendants would be "foreigners in a land that is not theirs."²²⁰ Esau, however, did not wish to suffer the plight of a foreigner, and therefore settled permanently on Mount Seir.

This again underscores the idea that in contrast to Esau, we should never "settle" and get comfortable in

exile; we should always consider its spiritual darkness as "foreign" and temporary. We should find permanence rather in matters of the soul, Torah and its commandments, and wait every moment for the time when Godliness will be revealed.²²¹

12 Timna bore Amalek: The Talmud records that Timna was a member of a royal family, who sought to convert to the faith of Abraham but was not accepted. She thereupon went and became a concubine of Eliphaz, saying, "Better a maidservant to this nation than princess of another!"²²²

²¹⁴. See 28:9, above. *Likutei Sichot*, vol. 10, p. 111, note 19, p. 114. ²¹⁵. Deuteronomy 2:12, 22. ²¹⁶. Below, vv. 20-22. ²¹⁷. Rashi here and on Deuteronomy 32:47. ²¹⁸. Above, v. 2. ²¹⁹. Above, v. 5. ²²⁰. 15:13, above. ²²¹. *Likutei Sichot*, vol. 10, p. 114. ²²². *Sanhedrin* 99b.

ONKELOS

18 ואלין בני אהליבמה אתת עשו
רבא יעוש רבא יעלם רבא קרח
אלין רברבי אהליבמה בת ענה
אתת עשו: 19 אלין בני עשו ואלין
רברבניהון הוא אדום: 20 אלין בני
שעיר חוראה יתבי ארעא לוטן
ושובל ואבעון וענה: 21 ודישון
ואצר ודישון אלין רברבי חוראי
בני שעיר בארעא דאדום: 22 והו
בני לוטן חורי והימם ואחתה
דלוטן תמנע: 23 ואלין בני שובל
עלון ומנחת ושפז ואונם:
24 ואלין בני צבעון ואיה וענה
הוא ענה די אשכח ית גבראי
במדברא כד הוה רעי ית חמרא
לצבעון אבוי: 25 ואלין בני
ענה דישון ואהליבמה בת ענה:
26 ואלין בני דישון חמדן ואשכח
ויתרו וברן: 27 אלין בני אצר בלהן
וועון ועקון: 28 אלין בני דישון עין
וארן: 29 אלין רברבי חוראי רבא
לוטן רבא שובל רבא צבעון רבא
ענה: 30 רבא דישון רבא אצר
רבא דישון אלין רברבי חוראי
לרברבניהון בארעא דשעיר:
31 ואלין מלכיא די מליכו בארעא
דאדום קדם די מלך מלכא לבני
שראל:

19 אלה בני-עשו ואלה אלוֹפיהם הוא אדום: ס

שביעי 20 אלה בני-שעיר החרי ישובי הארץ לוטן ושובל
וצבעון וענה: 21 ודישון ואצר ודישון אלה אלוֹפי החרי
בני שעיר בארץ אדום: 22 ויהיו בני-לוטן חרי והימם
ומנחת לוטן תמנע: 23 ואלה בני שובל עלון ומנחת
ועיבל שפז ואונם: 24 ואלה בני-צבעון ואיה וענה הוא
ענה אשר מצא את-הימם במדבר ברעתו את-החמרים
לצבעון אביו: 25 ואלה בני-ענה דישון ואהליבמה בת-
ענה: 26 ואלה בני דישון חמדן ואשכח ויתרו וברן:
27 אלה בני-אצר בלהן וועון ועקון: 28 אלה בני-דישון
עין וארן: 29 אלה אלוֹפי החרי אלוֹף לוטן אלוֹף שובל
אלוף צבעון אלוֹף ענה: 30 אלוֹף דישון אלוֹף אצר אלוֹף
דישון אלה אלוֹפי החרי לאלֹפיהם בארץ שעיר: פ
31 ואלה המלכים אשר מלכו בארץ אדום לפני מלך-

מלך לבני ישראל:

RASHI

דאמר רבי חנינא: ממי לא שאלני אדם על מכת פרדה
לבנה וחייה. — והלא קא חזינו דחייה? אל תגרי "וחיה"
אלא "וחייה", כי המכה לא תתרפא לעולם. — ולא
הזקק לכתב לנו משפחות החור, אלא מפני תמנע,
ולחודיע גדלת אברהם, כמו שפרשתי למעלה:¹²²
31 ואלה המלכים וגו'. שמנה היו, וכנגדן העמיד יעקב
ובטל מלכות עשו בימיהם, ואלו הן: שאול ואיש בשת,
דוד ושלמה, רחבעם, אביה, אסא, יהושפט. ובימי יורם
בנו כתיב:¹²³ "בנימי פשע אדום מתחת יד יהודה וימלכו
עליהם מלך". ובימי שאול כתיב:¹²⁴ "וימלך אין באדום,
נצב מלך":

20 ישובי הארץ. שהיו יושביה קדם שבא עשו לשם.
ורבותינו¹²⁵ דרשו, שהיו בקיאי בישובה של ארץ: מלא
קנה זה לזיתים, מלא קנה זה לגפנים, שהיו טועמין
העפר ויודעין אי זו נטיעה ראויה לו: 24 ואיה וענה.
וי' ויתרה, והוא כמו "איה וענה". והרבה יש במקרא:
"תת וקדש וצבא מרמס"¹²⁶, "נדרם ורכב וסוס"¹²⁷; הוא
ענה. האמור למעלה¹²⁸, שהוא אחיו של צבעון, וכאן
הוא קורא אותו בנו, מלמד שבא צבעון על אמו והוליד
את ענה: את הימם. פרדים. הרביע חמור על סוס נקבה
ויולדה פרד, והוא היה ממזר והביא פסולין לעולם.
ולמה נקרא שמם "ימים"? שאימתן מוטלת על הבריות,

122. שבת פה, א. 123. דניאל ח, יג. 124. תהלים עז, ז. 125. פסוק כ. 126. פסוק יד. 127. מלכים ב, ח, כ. 128. מלכים א, כב, מח.

would be no more Edomite kings. In fact, the first Israelite king, Saul, conquered this pseudo-kingdom of Edom, and the Jews eventually appointed a governor to rule it on their behalf. This vassalage continued during the reign of eight consecutive Israelite kings, thereby cancelling any claim to monarchy the Edomites could make by virtue of their having had eight kings of their own. Thus, even when the Edomites later did win their independence and appoint kings over themselves, these kings were not true kings.²³³

19 All these are the sons of Esau, who is Edom, and these are their tribal chiefs.

The Horites

◆ *Seventh Reading* 20 These are the sons of Seir the Horite—the original inhabitants of the land of Seir, who had occupied it before they were driven out by Esau and his family—Lotan, Shoval, Tzivon, Anah,

21 Dishon, Eitzer, and Dishan. These were the tribal chiefs of the Horites among the sons of Seir in Edom.

22 The sons of Lotan were Chori and Heimam. Lotan's half-sister was Timna, the illegitimate daughter of Esau's son Eliphaz by Seir's wife.²²⁸

23 These are the sons of Shoval: Alvan, Manachat, Eival, Shefo, and Onam.

24 These are the sons of Tzivon: Ayah, by his wife, and Anah, by his own mother. After fathering Anah by his own mother, Tzivon fathered Oholivamah years later by Anah's wife, i.e. his daughter-in-law.²²⁹ It was Anah who discovered how to breed mules in the desert, when he was tending the donkeys for his father Tzivon, by crossing-breeding horses with donkeys. Since he himself was the product of an illicit union, he had no qualms about producing a similar product in the animal world.

25 These are the children of Anah: his son Dishon and his stepdaughter Oholivamah, the daughter of Anah's wife by his father Tzivon.

26 These are the sons of Dishon:²³⁰ Chemdan, Eshban, Yitran, and Keran.

27 These are the sons of Eitzer: Bilhan, Za'avan, and Akan.

28 These are the sons of Dishan: Utz and Aran.

29 These are the tribal chiefs of the Horites: Chief Lotan, Chief Shoval, Chief Tzivon, Chief Anah,

30 Chief Dishon, Chief Eitzer, Chief Dishan. These are the tribal chiefs of the Horites, enumerated chief by chief, in the land of Seir.

The Kings of Edom

31 As recounted above, Isaac blessed Jacob (and his descendants) to be “a master over your brothers”—meaning over Esau (and his descendants)²³¹—and told Esau that he (and his descendants) would serve Jacob (and his descendants).²³² The Torah now describes how this blessing was in effect even when it appeared that Esau's descendants were an independent, self-governing nation.

These are the eight kings who reigned over Esau's descendants. This kingdom was never a true Edomite monarchy, for the Edomites did not succeed in banding together under one of their own; they had to invite foreigners to serve as kings. These kings reigned only in Edom, never conquering other countries and never ruling over Jacob's descendants. Even this pseudo-kingdom existed only before any king reigned over the descendants of Israel. The Torah prophetically alludes to the fact that as soon as the Israelites would establish their own kingdom, there

227. V. 16. 228. Rashi on v. 12, above; 1 Chronicles 1:36. 229. Above, v. 2. 230. Nachmanides; cf. 1 Chronicles 1:38-41. 231. Above, 27:29. 232. Above, 27:40. 233. *Likutei Sichot*, vol. 15, pp. 295-297; *Sefer HaSichot* 5748, vol. 1, pp. 151-154.

— ONKELOS —

32 ומלך באדום בלע בר בעור
 ושום קרתה דנהבה: 33 ומית
 בלע ומלך תחותיה יוכב בר
 זרח מבצרה: 34 ומית יוכב ומלך
 תחותיה חושם מארע דרומא:
 35 ומית חושם ומלך תחותיה
 הדר בר בדר דקטיל ית מדינאי
 בחקלא דמואב ושום קרתה עוית:
 36 ומית הדר ומלך תחותיה
 שמלה ממשרקא: 37 ומית שמלה
 ומלך תחותיה שאול מרחובות
 דעל פרת: 38 ומית שאול ומלך
 תחותיה בעל חנן בר עכבור:
 39 ומית בעל חנן בר עכבור ומלך
 תחותיה הדר ושום קרתה פעו
 ושום אתתה מדיטבאל בת מטרד
 בת מצרף דהבא: 40 ואלין שמות
 רבכרי עשו לזרעיהון לאתריהון
 בשמהון רבא תמנע רבא עלוה
 רבא יתת:

32 וימלך באדום בלע בן-בעור ושם עירו דנהבה:
 33 וימת בלע וימלך תחתיו יוכב בן-זרח מבצרה:
 34 וימת יוכב וימלך תחתיו חושם מארץ התימני:
 35 וימת חושם וימלך תחתיו הדר בן-בדר המכה את-
 מדין בשדה מואב ושם עירו עוית: 36 וימת הדר וימלך
 תחתיו שמלה ממשרקא: 37 וימת שמלה וימלך תחתיו
 שאול מרחובות הנחר: 38 וימת שאול וימלך תחתיו
 בעל חנן בן-עכבור: 39 וימת בעל חנן בן-עכבור וימלך
 תחתיו הדר ושם עירו פעו ושם אשתו מדיטבאל בת-
 מטרד בת מי זרח:

◆ מפטיר 40 ואלה שמות אלוףי עשו למשפחתם
 למקמתם בשמותם אלוף תמנע אלוף עלוה אלוף יתת:

— RASHI —

זה עם זה, ובימי בלעם עשו שלום להתקשר על
 ישראל: 39 בת מי זרח. מהו זרח? עשיר היה, ואין
 זרח חשוב בעיניו לכלום: 40 ואלה שמות אלוףי עשו.
 שנקראו על שם מדינותיהם לאחר שמת הדר ופסקה
 מהם מלכות, והראשונים הנזכרים למעלה הם שמות
 תולדותם. וכן מפרש בדברי הימים¹³¹: "וימת הדר, ויהיו
 אלוףי אדום אלוף תמנע" וגו'.

33 יוכב בן זרח מבצרה. בצרה מערי מואב היא.
 שנקרא¹³²: "ועל קריות ועל בצרה" וגו'. ולפי שהעמידה
 מלך לאדום, עתידה ללקות עמהם, שנקרא¹³⁰: "כי זבח
 לה בצרה": 35 המכה את מדין בשדה מואב. שבא
 מדין על מואב למלחמה, והלך מלך אדום לעזור את
 מואב. ומכאן אנו למדים שהיו מדין ומואב מריבים

129. ירמיה מח, כד. 130. ישעיה לד, ו. 131. דבה"א א, נא.

INNER DIMENSIONS

[continued...] incapable of accepting any content other than their own intrinsic one. Therefore, when the light of one passed into the other, their vessels shattered and "fell" into (what would become) the lower worlds, embedding these worlds with sparks of holiness concealed in evil husks.

These elements were not "evil" in the sense of being sinister; they simply expressed non-God-consciousness and selfhood. As such, they became an absolutely necessary and crucial element in the creation of the subsequent worlds, for in order for there to be free choice, there must be an element of "evil," i.e., non-God-orientation available as an alternative to holiness. This aspect of reality became more pronounced with each successive world, until, in our physical world, it became the dominant conscious-

ness: the physical world is a given, G-d must be proven.

In this sense, the "evil" derived from the shells or refuse of the world of *Tohu* is analogous to the shell of a nut or skin of a fruit that develops on the tree before the fruit. Without the shell, the fruit would be exposed to the elements and thus unprotected would not endure. Similarly, without the a priori self-consciousness descended from the mentality of *Tohu*, there would be little, if anything, accomplished by the descent of the soul into the body or the creation of this world

The task of Jacob and his descendants throughout history is to elevate these fallen sparks through sanctifying the material world.²³⁷

237. Likutei Torah (Arizal); Ma'amarei Admur HaZaken 5568, vol. 1, pp. 1 ff, et al.

32 Bela son of Beor became king of Edom, and the name of his city, i.e., where he came from, was Dinhavah.

33 Bela died, and he was succeeded as king by Yovav son of Zerach, who was from Botzrah, a Moabite city.²³⁴ This Zerach was not the same Zerach as Esau's grandson, who was mentioned above.²³⁵

34 Yovav died, and he was succeeded as king by Chusham, who was from the land of the Teimanites.

35 Chusham died, and he was succeeded as king by Chadad son of Bedad, who defeated Midian in the field of Moab when Midian and Moab went to war against each other. Edom, under Chadad, came to the aid of Moab. **The name of his city, i.e., where he was from, was Avit.**

36 Chadad died, and he was succeeded as king by Samlah, who was from Mas-reikah.

37 Samlah died, and he was succeeded as king by Saul, who was from Rechovot-on-the-River.

38 Saul died, and he was succeeded as king by Ba'al-Chanan son of Achbor.

39 Ba'al-Chanan son of Achbor died, and he was succeeded as king by Hadar, and the name of his city, where he came from, was Pau. His wife's name was Meheitavel, daughter of Matreid. Because Matreid was so rich that he considered even gold to be practically worthless, Meheitavel was also known as **the daughter of Mei-Zahav** ["What (value) is gold?"].

Edom after the Era of the Kings

- ◆ **Maftir 40** None of the aforementioned kings succeeded in establishing a hereditary monarchy. After Hadar died, the Edomites abandoned their attempt to organize themselves under a strong, centralized monarchy, and separated into eleven tribal groups. **The following are the names of the tribal chiefs of Esau who ruled over Esau's descendants after the death of the last king, Hadar, according to the names of their families and regions. The chief of the tribe of Timna, the chief of the tribe of Alvah, the chief of the tribe of Yeteit,**

INNER DIMENSIONS

[31] These are the kings who reigned in the land of Edom before any king reigned over the descendants of Israel: Allegorically, the account of the rulership and deaths of the first seven of these kings²³⁶ alludes to the creation and subsequent collapse of the seven lower *sefirot* of the world of *Tohu*. This occurred "before any king reigned over the descendants of Israel," i.e., before the creation of the world of *Tikun*, which is associated with Jacob and his descendants. The deaths of these kings allude to what

is known as "the shattering of the vessels."

The *sefirot* of *Tohu* lacked the ability to contain or absorb the "light," i.e., creative energy, of God. In their fragility, they shattered as soon as the higher light attempted to shine through them. The reason why these *sefirot* were so fragile was because they were immature and undeveloped. In this iteration, the *sefirot* were simple, one-dimensional manifestations of God's attributes and did not inter-include any aspect of their sister-*sefirot*. They were therefore

234. Jeremiah 48:24. 235. v. 13. *Likutei Sichot*, vol. 15, p. 296. 236. The Torah does not mention the death of the eighth king Hadar (which means beauty), since he was the precursor of the world of *Tikun* (*Eitz Chaim* 10:3; *Torah Or* 103b).

— ONKELOS —

41 רבא אהליבמה רבא אלה רבא
פינו: 42 רבא קנו רבא תימן רבא
מבצר: 43 רבא מגדיאל רבא עירם
אלין רבבי אדום למוחבניהון
בארע אחסנהון הוא עשו אבוהון
דאדומאי:

41 אֱלֹהִים אֶהְיֶיבָמָה אֱלֹהִים אֱלֹהִים פִּינוֹ: 42 אֱלֹהִים קִנוּ

אֱלֹהִים תִּימָן אֱלֹהִים מִבְצָר: 43 אֱלֹהִים מִגְדִּיאל אֱלֹהִים עִירָם

אֱלֹהִים | אֱלֹהֵי אָדָם לְמוֹחְבֵּינֵיהוֹן בְּאַרְעֵי אַחְסֵנֵיהוֹן הוּא עֵשָׂו

אֲבִי אָדָם: פ פ פ

קנ"ד פסוקים. קליט"ה סימן.

— RASHI —

חסלת פרשת וישלח

43 מגדיאל. היא רומי:

41 the chief of the tribe of Oholivamah, the chief of the tribe of Eilah, the chief of the tribe of Pinon,

42 the chief of the tribe of Kenaz, the chief of the tribe of Teiman, the chief of the tribe of Mivtzar,

43 the chief of the tribe of Magdiel (i.e., Rome), and the chief of the tribe of Iram. These are the tribal chiefs of Edom—that is, of Esau, the progenitor of the Edomites—according to their settlements in the lands that they possessed.

The *Haftarah* for *parashat Vayishlach* may be found on p. 352.



❧ A CLOSER LOOK ❧

[43] The chief of Magdiel (i.e., Rome), and the chief of Iram: God told Abraham that the Jewish people would be subjugated over the course of history by four kingdoms. The final subjugation, which will immediately precede the messianic age, will be under Rome.²³⁸ Our present exile is seen as an extension of the Roman subjugation, since culturally and legally, Western civilization shares the values and worldview of ancient Rome.

This fourth subjugation consists of two eras, *Magdiel* and *Iram*, both of which refer to Rome:²³⁹

Magdiel, which connotes “towering over God,”²⁴⁰ refers to the first era of the Roman exile, during which Rome actively opposes Godliness. However, through the refinement of the descendants of Esau during the exile, the loftiness (“Rome” in Hebrew means lofty) of “Rome” is revealed. This will lead to the era of *Iram*:

Iram, whom the Midrash²⁴¹ describes as gathering treasures for the Messiah, refers to the time when “Rome” will no longer battle God but will in fact use its “treasures,” i.e., its resources, to contribute to the unfolding of the messianic era.²⁴²

238. *Bereishit Rabbah* 44:20. 239. See Nachmanides on this verse. 240. *Bereishit Rabbah* 83:4. 241. *Likutei Sichot*, vol. 5, pp. 411-412.

Vayishlach

הפטרות *Haftarot*

Haftarah for Vayishlach

Obadiah 1:1-21

Parashat Vayishlach opens with Jacob's momentous confrontation with his brother Esau, progenitor of the nation of Edom. The prophet Obadiah was an Edomite convert; God therefore chose him to prophesy concerning Edom's downfall, just as, in the sages' idiom, the wood of an ax is taken from the forest the ax will fell.

Obadiah was also the wealthy administrator of King Achav.²⁶ He gave all his money to charity in support of the prophets. When there was a famine,²⁷ he borrowed money from Achav's son Yehoram to finance the prophets. Obadiah merited prophecy because he hid the prophets when King Achav's wicked wife, Jezebel, tried to kill them. It was therefore also appropriate that Obadiah prophesy concerning Edom's downfall because he was not influenced negatively by his constant contact with the wicked Achav and Jezebel, whereas Esau was not influenced positively by his contact with the righteous Isaac and Rebecca.²⁸

1:1 The vision of Obadiah. "Thus says my Lord, God, concerning Edom: 'Tell the people of Edom, "We have heard tidings from God and an envoy has been sent among the nations: 'Rise up! Let us rise up against her in battle.'"

2 'Tell Edom in My name: "Although your parents, Isaac and Rebecca, referred to you as their older and bigger son, I indeed consider you small among the nations, for you do not even have your own script or language. You are greatly despised, because you never established a dynastic monarchy."²⁹ 3 Yet your wanton heart has led you to believe that you dwell in the clefts of the rock, i.e., that you are secure in the merit of your ancestors, Abraham and Isaac, like one whose habitation is on high, and who says in his heart, 'Who can bring me down to the ground?'

4 But though you soar aloft like the eagle and place your nest among the stars, from there will I bring you down." Thus has God spoken.

5 "If thieves were to come upon you, or robbers by night, how would you be able to sleep? Would they not steal their fill? They would not be like grape gatherers: if grape gatherers came upon you, would they not leave some gleanings? 6 Yet Esau has been rifled, his hidden treasures revealed and ransacked! 7 All your allies have accompanied you only as far as your border, and then, your own confederates deceived you; they abandoned you, joined your enemies, and prevailed over you. Jacob, your own brother, lay your bread as a wound under you, convincing you to exchange it for your birthright. Your ancestor Esau, did not understand what he gave up for a bowl of lentils!

8 On that day" – thus has God spoken – "I will make the wise men vanish from Edom, and understanding from the mountain of Esau.

1:1 חֲזֹן עֲבַדְיָה בְּהִיאמֹר אֲדֹנָי יְהוֹה לְאֵדוֹם
שְׂמוּעָה שָׁמַעְנוּ מֵאֵת יְהוֹה וְצִיר בְּגוֹיִם שְׁלַח
קוֹמוּ וְנִקְוָמָה עָלֶיהָ לְמִלְחָמָה: 2 הִנֵּה קָמָן
נִתְּתִיד בְּגוֹיִם בְּיוֹי אֶתָּה מְאֹד: 3 וְדוֹן לְבָךְ
הַשִּׁיאֵךְ שִׁכְנִי בְּחַגְוֵי־סֹלַע מְרוֹם שְׁבַתּוֹ אִמֵּר
בְּלִבּוֹ מִי יוֹרִידֵנִי אֶרֶץ: 4 אִם־תִּגְבִּיָּה בְּנֶשֶׁךְ
וְאִם־בֵּין כּוֹכְבִּים עֵשִׂים קִנְיָךְ מִשָּׁם אוֹרִידֶךָ
נָאִם־יְהוֹה: 5 אִם־גִּבְגִּים בְּאוֹרֵלֶךָ אִם־שׁוֹרְדֵי
לֵילָה אֵיךְ נִדְמִיתָה הָלֹוא יִגְבּוּ דֵּיִם אִם־
בְּצָרִים בָּאוּ לָךְ הָלֹוא יִשְׁאִירוּ עַלְלוֹת: 6 אֵיךְ
נִחַפְּשׁוּ עֵשׂוֹ נָבְעוּ מִצְפָּנָיו: 7 עַד־הִגְבֹּל
שְׁלַחֲךָ בַּל אֲנֹשִׁי בְּרִיתְךָ הַשִּׁיאֲךָ יָכְלוּ לָךְ
אֲנֹשִׁי שְׁלֵמָךְ לַחֲמָךְ יִשְׁיִמוּ מְזוֹר תַּחְתִּיךָ אֵין
תְּבוֹנָה בּוֹ: 8 הָלֹוא בַּיּוֹם הַהוּא נָאִם־יְהוֹה
וְהִאֲבִרְתִּי חֲכָמִים מֵאֵדוֹם וְתִבְנוּנָה מִדֶּר עֵשׂוֹ:

26. 1 Kings 18. 27. 1 Kings 17-18. 28. *Sanhedrin* 39b; *Shemot Rabbah* 31:4. 29. See Genesis 36:31, 40.

9 Your mighty men will flee in terror to the south, so that every mighty man from the mountain of Esau will be cut off from life by slaughter. 10 For your violence against your brother Jacob, disgrace will engulf you, and you will be cut off from life forever. 11 On the day that you stood from afar and did not come to his aid while strangers plundered his wealth, while foreigners entered his gates and cast lots upon Jerusalem, I account it for you as if you, too, were like one of them. 12 For you should not have gazed from afar on your brother's day of calamity, the day of his deliverance into in enemy's hands; you should not have gloated over the sons of Judah on the day of their ruin; you should not have boasted on their day of anguish. 13 You should not have entered the gate of My people on their day of disaster; you should not have been among those who watched their affliction on their day of disaster, nor looted their possessions on their day of disaster. 14 You should not have stood at the escape route to cut down their fugitives; you should not have delivered up their survivors to their enemies on their day of anguish.

15 For the Day of God's reckoning against all the nations is drawing near. As you have done, so will it be done to you; your deeds will be visited upon your own head. 16 For as you have drunk in glee over the destruction of My holy mountain, so will

all the nations constantly drink in woe: they will drink and be stupefied, and they will be as though they had never been.

17 But upon Mount Zion a remnant will survive, and it will be holy, and the House of Jacob will dispossess those who dispossessed them. 18 The House of Jacob will be a fire and the House of Joseph a flame, and the House of Esau will be stubble. They will set them ablaze and consume them, and there will be no survivor of the House of Esau, for so has God declared.³⁰ 19 The Jewish men dwelling in the south of the Land of Israel will take possession of the mountain of Esau; those of the coastal plain will take possession of the land of the Philistines, the plains of Ephraim, and the plains of Samaria; and Benjamin will take possession of Gilead, together with the tribe of Manasseh, who will spread eastward.

9 וְחֵתוּ גְבוּרֵיךָ תִּימָן לְמַעַן יִכָּרֶת־אִישׁ מִהָרִּי עֵשָׂו מִקָּטָל: 10 מִחַמָּם אֶחָיִךְ יַעֲקֹב תִּכְבֶּד בּוֹשָׁה וְנִכְרַת לְעוֹלָם: 11 בְּיוֹם עֲמָדֶךָ מִגֹּדֶר בְּיוֹם שְׂבוּת זָרִים חִילוֹ וְנִכְרִים בָּאוּ שַׁעֲרֵי (וְשַׁעֲרֵי) וְעַל־יְרוּשָׁלַם יָדוּ גּוֹרֵל גַּם־אֶתָּה בְּאַחֵד מֵהֶם: 12 וְאַל־תִּרְאֵה בְּיוֹם־אֶחָיִךְ בְּיוֹם נִכְרוֹ וְאַל־תִּשְׁמַח לִבְנֵי־יְהוּדָה בְּיוֹם אֲבָדָם וְאַל־תִּגְדֹּל פִּיךָ בְּיוֹם צָרָה: 13 אַל־תִּבּוֹא בְּשַׁעֲרֵעַמִּי בְּיוֹם אִידָם אֲלֵתָּרָא גַם־אֶתָּה בִּרְעֻתוֹ בְּיוֹם אִידוֹ וְאַל־תִּשְׁלַחְנָה בְּחִילוֹ בְּיוֹם אִידוֹ: 14 וְאַל־תַּעֲמֹד עַל־הַפֶּרֶק לְהִכְרִית אֶת־פְּלִיטָיו וְאַל־תִּסָּגֵר שְׂרִידָיו בְּיוֹם צָרָה: 15 כִּי־קָרוֹב יוֹם־יְהוָה עַל־כָּל־הַגּוֹיִם בְּאִשֹּׁר עֲשִׂיתָ יַעֲשֶׂה לָּךְ גְּמֻלָּה יָשׁוּב בְּרֹאשֶׁךָ: 16 כִּי בְּאִשֹּׁר שְׁתִּיתֶם עַל־הָר קָדְשִׁי יִשְׁתְּנוּ כָל־הַגּוֹיִם תִּמְיֹד וְיִשְׁתְּנוּ וְלָעוּ וְהָיוּ כְּלוֹא הָיוּ: 17 וּבְהָר צִיּוֹן תִּהְיֶה פְּלִיטָה וְהָיָה קָדֶשׁ וְיִרְשׁוּ בֵּית יַעֲקֹב אֶת מוֹרְשֵׁיהֶם: 18 וְהָיָה בֵּית־יַעֲקֹב אִשׁ וּבֵית יוֹסֵף לֶהֱבֶה וּבֵית עֵשָׂו לֶקֶשׁ וְדָלְקוּ בָּהֶם וְאָכְלוּם וְלֹא־יִהְיֶה שְׂרִיד לְבֵית עֵשָׂו כִּי יְהוָה דִּבֶּר: 19 וְיִרְשׁוּ הַגִּבּוֹר אֶת־הָרָה עֵשָׂו וְהַשְׁפִּילָה אֶת־פְּלִשְׁתִּים וְיִרְשׁוּ אֶת־שָׂדֶה אֶפְרַיִם וְאֶת שָׂדֶה שְׁמֹרֹן וּבְנִמָּן אֶת־הַגִּלְעָד:

30. Referring to Numbers 24:19.

20 And the exiles of this host of Israelites—the northern kingdom—who are dispersed among the Canaanites as far as Tzarfat (France), and the exiles of Jerusalem—the southern kingdom—who are in Sefarad (Spain), will take possession of the Land of Israel's southern cities.

20 וְגֵלְתִּי הַחֵלְהָהּ לְבְנֵי יִשְׂרָאֵל אֲשֶׁר־בְּנִעְנִיָּם
עַד־צָרְפָּת וְגֵלְתִּי יְרוּשָׁלַם אֲשֶׁר בְּסָפֶרֶד יִרְשׁוּ
אֶת עָרֵי הַנֶּגֶב: 21 וְעָלוּ מְוֹשְׁעִים בְּהָר צִיּוֹן
לְשִׁפּוֹת אֶת־הָרַע עֲשׂו וְהָיְתָה לִיהוָה הַמְּלוֹכָה:

21 Princes of Israel will then ascend Mount Zion as saviors to wreak judgment against Edom's capital city on the Mount of Esau. Only then will sovereignty be God's, for His rule cannot be complete until Edom's descendants, the nation of Amalek, is wiped out."³¹



³¹. Exodus 17:16.

Dedicated in honor of our children

**Nathan, Yitzchok,
Moshe Lev,
and Gilana**

*May you continue to grow in the ways
of our holy Torah*

Yuri and Deana Pikover

