ספר

תמצית רש"י

על חמשה חומשי תורה

תמצית דבריו של רש"י על כל דיבור ודיבור
המסקנה העולה מכל פירוש, בלשון קצרה וברורה
לחזרה מהירה על פירוש רש"י לפרשת השבוע

TAMTZIS RASHI

A Summary of Every Rashi on Chumash
in clear English, with sources

THE BRAITMAN FAMILY EDITION

Kesser Shem Tov
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Tamtzis Rashi

תמצית רש"י על התורה

A Summary of Every Rashi on Chumash

The Braitman Family Edition

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לכבוד ילדינו היקרים

יעקב, שלמה בנימין, שמואל, רבקה נחמה, דוב אשר,
ואברהם מאיר שיחיו,

יהי רצון שתזכו לעלות ולהתעלות ברוחניות ובגשמיות,
בתורה, ביראת שמים ובדרך ארץ, ותלכו תמיד בדרך הישר
מתוך שמחה, ברכה והצלחה.

In honor of our dear children

Yaakov, Shlomo Binyamin, Shmuel,
Rivka Nechama, Dov Asher, and Avraham Meir —

With love and blessings, may you continue to grow and rise ever higher in both ruchniyos *and* gashmiyos*, in Torah, Yiras Shamayim, and in Derech Eretz, and may you be blessed with health, joy, and success.*

Love,

Mommy and Daddy

IMPORTANT DISCLAIMER AND NOTE ON METHODOLOGY

The Nature of this Work

This volume presents an English elucidation and commentary generated through the utilization of frontier Artificial Intelligence (AI) models. While the technology employed has been rigorously configured to adhere strictly to Orthodox Jewish *hashkafa* and meticulously prompted to maintain fidelity to the original Hebrew text, this work **does not represent, nor is it comparable to,** the output of a traditional team of rabbinical scholars and professional editors.

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1. **Verification:** Any novel insight, ruling, or conclusion drawn from this translation should be checked against the original Hebrew.
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The goal of this edition is to make these works accessible to a wider audience, but the responsibility for accurate understanding and practical application remains with the reader.

is it because you are my kin that you should serve me for nothing?

וַעֲבַדְתַּנִי — It means "that you should serve me" — the prefixed וְ"ו turns a past-tense verb into the future.

29:17 רַכּוֹת — Her eyes were worn from weeping, for she thought she was destined to marry Eisav, since everyone said Rivka's two sons would marry Lavan's two daughters — the elder to the elder, the younger to the younger. (*Bava Basra* 123a; *Bereishis Rabbah* 70:16)

תֹּאַר — The shape of the face — *compass* in Old French.

מַרְאֶה — The radiance of her features — a fine complexion.

Third Aliyah

29:18 אֶעֱבָדְךָ שֶׁבַע שָׁנִים — These are the "few days" his mother told him to stay with Lavan — proven by the verse that says the seven years seemed to him "like a few days." (*Bereishis Rabbah* 70:17)

בְּרָחֵל בִּתְּךָ הַקְּטַנָּה — Knowing Lavan was a deceiver, Yaakov specified: "Rachel" — not another woman off the street; "your daughter" — lest he substitute; "the younger" — lest he rename Leah as Rachel; yet even these precautions failed, for Lavan deceived him anyway. (*Bereishis Rabbah* 70:17)

29:21 מָלְאוּ יָמָי — The days my mother told me to stay are complete; alternatively, my own days are full — I am eighty-four, and when will I raise twelve tribes? — which is why he added "that I may come to her," saying so only out of his intent to have children. (*Bereishis Rabbah* 70:18)

29:25 וַיְהִי בַבֹּקֶר וְהִנֵּה הִוא לֵאָה — By night it was not evident, because Yaakov had given Rachel secret signs; when Rachel saw Leah being brought in, she gave her the signs so her sister would not be shamed. (*Megillah* 13b)

29:27 מַלֵּא שְׁבַע זֹאת — It is in the construct state (vocalized with a *sheva*), meaning the seven days of Leah's marriage feast — not an actual calendar week. (*Yerushalmi Moed Katan* 1:7)

וְנִתְּנָה לְךָ — This is a plural form — "and we will give" — like other such plural cohortative verbs.

גַּם אֶת זֹאת — We will give you this one too, immediately after the seven days of the feast, and you will serve for her after the marriage.

עוֹד שֶׁבַע שָׁנִים אֲחֵרוֹת 29:30 — The word "other" compares the latter years to the first: just as he served the first faithfully, so he served the latter faithfully, despite Lavan's deception. (*Bereishis Rabbah* 70:20)

וַתִּקְרָא שְׁמוֹ רְאוּבֵן 29:32 — Our Rabbis explained: she said, "See (*re'u*) the difference between my son and my father-in-law's son" — Eisav sold his birthright yet hated Yaakov, whereas Reuven would not resent Yosef's firstborn status but even sought to save him from the pit. (*Berachos* 7b)

הַפַּעַם יִלְוֶה אִישִׁי 29:34 — The Matriarchs were prophetesses and knew Yaakov would have four wives and father twelve tribes; so Leah said that now, having borne her full share of children, he would have no complaint against her. (*Tanchuma*, Vayeitzei 9)

עַל כֵּן — Every tribe whose naming includes "therefore" was populous — except Levi, whom the Ark decimated. (*Bereishis Rabbah* 71:4)

קָרָא שְׁמוֹ לֵוִי — For all the others it says "and she called," but for this one "he called"; a midrash relates that Hashem sent Gavriel to bring Levi before Him, named him, and granted the twenty-four priestly gifts as an accompaniment (*livahu*), hence Levi.

הַפַּעַם אוֹדֶה 29:35 — Having taken more than her share, she now had reason to give thanks. (*Bereishis Rabbah* 71:4)

Perek 30

וַתְּקַנֵּא רָחֵל בַּאֲחוֹתָהּ 30:1 — She envied her sister's good deeds, reasoning that Leah must be more righteous than she to have merited

children. (*Bereishis Rabbah* 71:6)

הָבָה לִי — Yaakov's later retort: Did your father act this way for your mother? He prayed on her behalf. (*Bereishis Rabbah* 71:6)

מֵתָה אָנֹכִי — One who has no children is considered as though dead. (*Bereishis Rabbah* 71:6)

30:2 הֲתַחַת — Am I in His place?

אֲשֶׁר מָנַע מִמֵּךְ — I am not like my father, who had no children at all; I do have children — it is from you, not from me, that He has withheld them. (*Bereishis Rabbah* 71:7)

30:3 עַל בִּרְכַּי — As Onkelos renders: she will bear and I will rear the children.

וְאִבָּנֶה גַּם אָנֹכִי — "Also" alludes to their exchange: she urged him to intercede as Avraham did for Sarah though he had children from Hagar; he answered that Sarah first brought a rival wife into her home — so she said, "Then here is my handmaid."

וְאִבָּנֶה גַּם אָנֹכִי — Built up through her handmaid, just as Sarah was. (*Bereishis Rabbah* 71:7)

30:6 דָּנַנִי אֱלֹהִים — Hashem judged me once and found me unworthy of children; He then judged me again and found me meritorious. (*Bereishis Rabbah* 71:7)

30:8 נַפְתּוּלֵי אֱלֹהִים — *Menachem* ben Saruk links it to "bound" — I was joined by God to my sister to merit children; Rashi links it to "crooked, twisted" — I persistently pressed many entreaties and wrestlings before God to become the equal of my sister.

גַּם יָכֹלְתִּי — He conceded to me; Onkelos renders it as prayer — I offered pleasing entreaties and was accepted and answered like my sister. (*Targum Onkelos*)

נִפְתַּלְתִּי — My prayer was accepted; there are also many midrashic readings by way of *notarikon*. (*Bereishis Rabbah* 71:8)

30:10 וַתֵּלֶד זִלְפָּה — Pregnancy is mentioned for all the wives except Zilpah, because she was the youngest of all — a mere girl — so her pregnancy was not noticeable. Lavan had given her to Leah, following the custom of giving the elder handmaid to the elder daughter, to deceive Yaakov. (*Bereishis Rabbah* 71:9)

30:11 בָּא גָד — Good fortune has come — "*gad*" meaning luck; Midrashically, he was born already circumcised; alternatively, read as one word **בָּגָד**, "you were faithless to me" when you came to my handmaid, like one who betrays the wife of his youth. (*Shabbos* 67b)

Fourth Aliyah

30:14 בִּימֵי קְצִיר חִטִּים — Stated in praise of the tribes: though it was harvest time, Reuven did not lay hands on private property to take wheat or barley, but only ownerless plants that no one minds. (*Bereishis Rabbah* 72:2)

דוּדָאִים — Violets — a plant; in Arabic *yasmin* (jasmine). (*Sanhedrin* 99b)

30:15 וְלָקַחַת גַּם אֶת דּוּדָאֵי בְנִי — Said in astonishment: and you would further take my son's mandrakes too? Onkelos renders it as an infinitive, "and to take."

לָכֵן יִשְׁכַּב עִמָּךְ הַלַּיְלָה — This night was mine and I give it to you in exchange for the mandrakes; because she treated the *tzaddik*'s companionship lightly, she did not merit to be buried with him. (*Bereishis Rabbah* 72:3)

30:16 שָׂכֹר שְׂכַרְתִּיךְ — I have paid Rachel her hire.

בַּלַּיְלָה הוּא — With Hashem's help, from that night Yissachar was born. (*Bereishis Rabbah* 72:5)

30:17 וַיִּשְׁמַע אֱלֹהִים אֶל לֵאָה — For she longed and sought to increase the number of the tribes. (*Bereishis Rabbah* 72:5)

30:20 זֵבֶד טוֹב — A good portion, as Onkelos renders. (*Targum Onkelos*)

יִזְבְּלֵנִי — From the term for a dwelling — *herbergerie* in Old French; his main residence will now be with me, since I have as many children as all his other wives together.

30:21 דִּינָה — Leah judged herself: if this child is male, Rachel would not even equal

the handmaids; she prayed, and the fetus was changed to female. (*Berachos* 60a)

30:22 וַיִּזְכֹּר אֱלֹהִים אֶת רָחֵל — He remembered to her credit that she had given her secret signs to her sister and had been distressed lest she fall to Esav's lot if Yaakov divorced her for being childless — for indeed Esav had entertained just that thought. (*Bereishis Rabbah* 73:4)

30:23 אָסַף — He has stowed it away where it cannot be seen, as in other verses where the root means to withdraw or hide.

חֶרְפָּתִי — My reproach of barrenness, for people said I would fall to wicked Esav's lot; Midrashically, once a woman has a son she has someone to blame her faults on — "Who broke this? Who ate those figs? Your son!" (*Bereishis Rabbah* 73:5)

30:24 יֹסֵף ה' לִי בֵּן אַחֵר — She knew prophetically that Yaakov would establish only twelve tribes, so she prayed that the remaining one issue from her — praying for only one more son. (*Bereishis Rabbah* 72:6)

30:25 כַּאֲשֶׁר יָלְדָה רָחֵל אֶת יוֹסֵף — Once Esav's adversary was born — for the house of Yosef is the flame to Yaakov's fire, and fire without flame has no distant reach — Yaakov trusted in Hashem and wished to return home. (*Bereishis Rabbah* 73:7)

30:26 תְּנָה אֶת נָשַׁי — I do not wish to leave except with your permission.

30:27 נִחַשְׁתִּי — Lavan was a diviner: through my divination I found that blessing came to me on your account — when you first arrived I had no sons, but now I do.

Fifth Aliyah

30:28 נָקְבָה — State plainly your wage, as Onkelos renders. (*Targum Onkelos*)

30:29 וְאֵת אֲשֶׁר הָיָה מִקְנְךָ אִתִּי — You know the reckoning of how few your cattle were when first entrusted to me.

30:30 לְרַגְלִי — "With my coming" — the blessing came to you on account of my arrival. (*Bereishis Rabbah* 73:8)

גַּם אָנֹכִי לְבֵיתִי — For the needs of my household; now only my sons provide for me, and I too must work alongside them to support them — that is the force of "also."

30:32 נָקֹד — Speckled with small dots — *pointure* in Old French.

וְטָלוּא — From the term for patches — wide spots.

חוּם — Dark, reddish — *rouge* in Old French; the Mishnaic term for reddish-dark grain that turned out white. (*Bava Basra* 5:6)

וְהָיָה שְׂכָרִי — Those born speckled and spotted henceforth shall be mine; the ones already such are to be set aside in your sons' charge, so you cannot claim the future ones were there from the start, nor claim that the existing speckled males caused the females to bear their like.

30:33 וְעָנְתָה בִּי — Should you suspect me of taking anything of yours, my honesty will testify — you will find in my flock only speckled and spotted ones, and any not speckled, spotted, or brownish will be known to be stolen.

30:34 הֵן — An expression of agreement with a statement.

לוּ יְהִי כִדְבָרֶךָ — Would that you remain content with this arrangement!

30:35 וַיָּסַר — Lavan removed them on that day.

אֶת הַתְּיָשִׁים — The male goats.

כֹּל אֲשֶׁר לָבָן בּוֹ — Every one that had a white spot in it.

וַיִּתֵּן — Lavan gave them into the hand of his sons.

30:36 הַנּוֹתָרֹת — The defective ones — the sickly and barren, mere leavings — these he handed over to Yaakov. (*Bereishis Rabbah* 73:9)

30:37 מַקַּל לִבְנֶה — A tree called *livneh*; Rashi holds it is *tremble* in Old French (trembling-poplar), which is white.

לַח — He took it while moist.

לוּז — He also took rods of *luz*, a tree bearing small nuts — *coudre* in Old French (hazel).

וְעַרְמוֹן — *Chastenier* in Old French (chestnut).

פְּצָלוֹת — Many peelings, so that he made the rod appear striped.

מַחְשֹׂף הַלָּבָן — An uncovering of the rod's white: where he peeled it, the white beneath became visible.

30:38 וַיַּצֵּג — Onkelos renders *veda'itz* — sticking in and inserting in Aramaic, as found often in the Talmud ("da'ah," a contracted form of "de'atzah"). (*Targum Onkelos*; *Shabbos* 50b)

בָּרְהָטִים — In the running currents of water in the trenches dug in the ground to water the sheep.

אֲשֶׁר תָּבֹאן וגו' — In the currents where the sheep come to drink, he set the rods in front of the sheep.

וַיִּחַמְנָה — The animal saw the rods, recoiled, and its mate paired with it, so it bore young like the rods; R' Hoshaya says the water became seed within them and they needed no male. (*Bereishis Rabbah* 73:10)

30:39 אֶל הַמַּקְלוֹת — At the sight of the rods.

עֲקֻדִּים — From "to bind" — differently colored at the place of binding, namely the ankles of the fore and hind legs.

30:40 וְהַכְּשָׂבִים הִפְרִיד יַעֲקֹב — He separated the ringstraked and speckled newborns into a flock of their own and led it in front of the ordinary sheep, so that the following sheep gazed toward the spotted ones and toward every brownish animal among Lavan's flock.

וַיָּשֶׁת לוֹ עֲדָרִים — He formed them into a separate flock, as explained.

30:41 הַמְקֻשָּׁרוֹת — As Onkelos renders: the early-bearing ones, though Rashi has no other scriptural proof; *Menachem* links it to "conspirators/bound together" — those that mated together to hasten their pregnancy. (*Targum Onkelos*)

30:42 וּבְהַעֲטִיף — A term of lateness, as Onkelos renders "the late-bearing ones"; *Menachem* links it to garments — those wrapped in their skin and fur, not desiring to mate. (*Targum Onkelos*)

30:43 צֹאן רַבּוֹת — Sheep that were fruitful and multiplied more than ordinary sheep. (*Bereishis Rabbah* 73:11)

וּשְׁפָחוֹת וַעֲבָדִים — He sold his sheep at a high price and with the proceeds acquired all these. (*Tanchuma*)

Perek 31

31:1 עָשָׂה — Here it means "amassed, gathered"—as in "he gathered troops and smote Amalek."

31:3 שׁוּב אֶל אֶרֶץ אֲבוֹתֶיךָ — There I will be with you; but as long as you are attached to the wicked Lavan, My *Shechinah* cannot rest upon you. (*Tanchuma*, Vayeitzei 10)

31:4 וַיִּקְרָא לְרָחֵל וּלְלֵאָה — Rachel first, then Leah, since she was the mainstay of the household for whose sake Yaakov attached himself to Lavan—and even Leah's descendants concede this, for Boaz's court says "like Rachel and like Leah," placing Rachel first. (*Bereishis Rabbah* 71:2)

31:7 עֲשֶׂרֶת מֹנִים — The term *monim* is never less than ten.

מֹנִים — A term of total count, and these are tens—so we learn he changed the terms a hundred times. (*Bereishis Rabbah* 74:3)

31:10 וְהִנֵּה הָעַתֻּדִים — Though Lavan had removed all such marked animals so the flock would not breed their like, angels brought them from the flock in Lavan's sons' charge to Yaakov's flock. (*Bereishis Rabbah* 73:10)

וּבְרֻדִּים — As Onkelos renders, "open"—*faissie* in Old French ("checkered"): a white stripe encircling the body with its markings open and running

through. But no proof can be brought from Scripture. (*Targum Onkelos*)

31:13 הָאֵל בֵּית אֵל — Equivalent to "the God of Beis El," the extra הָא being redundant—as Scripture speaks elsewhere.

מָשַׁחְתָּ שָּׁם — A term of elevation and distinction, as one anointed to kingship—here the stone was anointed to become an altar.

אֲשֶׁר נָדַרְתָּ לִּי — And you must fulfill it, for you vowed it would be a house of God where you would offer sacrifices.

31:14 הַעוֹד לָנוּ — Why should we hold you back from returning? We have no hope of inheriting our father's property along with his sons.

31:15 הֲלוֹא נָכְרִיּוֹת נֶחְשַׁבְנוּ לוֹ — Even when it is customary to give daughters a dowry at marriage, he treated us as strangers—for he sold us to you in exchange for your labor.

אֶת כַּסְפֵּנוּ — For he withheld the money owed as wages for your labor.

31:16 כִּי כָל הָעשֶׁר — Here כִּי means "but": of our father's property we have nothing; but what Hashem took from our father is ours.

הִצִּיל — Means "separated, took away"; every form of *hatzalah* in Scripture denotes taking away—removing someone from harm or from the enemy.

Sixth Aliyah

31:17 אֶת בָּנָיו וְאֶת נָשָׁיו — He placed the males before the females, whereas Eisav placed the females before the males. (*Bereishis Rabbah* 74:5)

31:18 מִקְנֵה קִנְיָנוֹ — What he acquired with his own property—namely with his sheep—menservants, maidservants, camels, and donkeys. (*Bereishis Rabbah* 74:5)

31:19 לִגְזֹז אֶת צֹאנוֹ — The flock he had placed in his sons' charge, a three days' journey between himself and Yaakov.

וַתִּגְנֹב רָחֵל אֶת הַתְּרָפִים — Her intent was to wean her father away from idol worship. (*Bereishis Rabbah* 74:5)

31:22 בַּיּוֹם הַשְּׁלִישִׁי — For there was a three days' distance between them.

31:23 אֶת אֶחָיו — His kinsmen.

דֶּרֶךְ שִׁבְעַת יָמִים — During the three days the messenger traveled to Lavan, Yaakov kept moving, so he was six days ahead; on the seventh Lavan overtook him—teaching that Lavan covered in one day what took Yaakov seven. (*Bereishis Rabbah* 74:6)

31:24 מִטּוֹב עַד רָע — Even the good the wicked do is considered evil by the righteous. (*Yevamos* 103b)

31:26 כְּשִׁבְיוֹת חָרֶב — Any army going to war is termed "sword."

31:27 וַתִּגְנֹב אֹתִי — You stole away my awareness—deceived me.

31:29 יֶשׁ לְאֵל יָדִי — My hand has the strength and power to harm you; wherever אֵל is used as a Divine Name it signifies might and abundant power.

31:30 נִכְסַפְתָּה — You longed and yearned; the root appears often in Scripture with this meaning.

31:31 כִּי יָרֵאתִי וגו' — He answered Lavan's first charge first—the accusation of carrying off his daughters.

31:32 לֹא יִחְיֶה — As a result of this curse, Rachel died on the journey. (*Bereishis Rabbah* 74:9)

מָה עִמָּדִי — Whatever of yours is with me.

31:33 בְּאֹהֶל יַעֲקֹב — This was Rachel's tent, since Yaakov was regularly with her—hence Scripture calls her "Rachel, Yaakov's wife," a designation not used for the others. (*Bereishis Rabbah* 74:9)

וַיָּבֹא בְּאֹהֶל רָחֵל — After leaving Leah's tent he returned to Rachel's tent before searching the maidservants' tents, because he knew she was the resourceful, prying one. (*Bereishis Rabbah* 74:9)

31:34 בְּכַר הַגָּמָל — A term of cushions, as

Onkelos renders "in the camel's *avita*"—a packsaddle made like a cushion; *bast* in Old French ("packsaddle"). (*Targum Onkelos*; *Eruvin* 16a)

31:36 דָּלַקְתָּ — You pursued—as in "they chased us upon the mountains" and "from pursuing after the Pelishtim."

31:37 וְיוֹכִיחוּ — Let them determine who is right; *eprover* in Old French ("prove").

31:38 לֹא שִׁכֵּלוּ — They did not miscarry their young, as in "a miscarrying womb" and "his cow calves and does not miscarry."

וְאֵילֵי צֹאנְךָ — From here they derived that a male sheep even a day old is called a ram—for otherwise, if he ate the young sheep but not the rams, he would be a thief. (*Bava Kamma* 65b)

31:39 טְרֵפָה — Torn by a lion or a wolf.

אָנֹכִי אֲחַטֶּנָּה — A term of lacking, as in "sling at a hairbreadth and not miss" and "we shall be lacking"—I bore the loss myself, since you demanded it of me.

אָנֹכִי אֲחַטֶּנָּה — Onkelos renders it "that which was missing and deficient from the count," like "not a man of us is missing," rendered by Onkelos as "not lacking." (*Targum Onkelos*)

גְּנֻבְתִּי יוֹם וּגְנֻבְתִּי לָיְלָה — Whether stolen by day or stolen by night—everything I repaid.

גְּנֻבְתִּי — The extra יוֹד suffix is like that in "great among nations, princess among provinces," "full of justice," "loving to thresh."

31:40 אֲכָלַנִי חֹרֶב — The metaphor of a "consuming fire."

וְקֶרַח — Frost, as in "He casts forth His ice"; Onkelos renders it "hoarfrost." (*Targum Onkelos*)

שְׁנָתִי — Means my sleep.

31:41 וַתַּחֲלֵף אֶת מַשְׂכֻּרְתִּי — You kept changing our agreement—from speckled to spotted, from streaked to grisled.

31:42 וּפַחַד יִצְחָק — Yaakov would not say "God of Yitzchak," because Hashem does not associate His Name with righteous people during their lifetime. Although Hashem Himself had earlier said "God of Yitzchak," Yitzchak's dimmed eyes and confinement then made him considered as if dead. Yaakov nevertheless avoided that title while Yitzchak was alive and said "the Dread of Yitzchak." (*Tanchuma*, Toldos 7)

וַיּוֹכַח — A term of rebuke ("and He reproved you"), not of adjudication.

Seventh Aliyah

31:43 מָה אֶעֱשֶׂה לְאֵלֶּה — How could it ever enter my mind to harm them?

31:44 וְהָיֶה לְעֵד — Let Hashem be the witness.

31:46 לְאֶחָיו — These were his sons, who were like brothers to him, standing by him in trouble and battle. (*Bereishis Rabbah* 74:13)

31:47 יְגַר שָׂהֲדוּתָא — The Aramaic of גַּלְעֵד.

גַּלְעֵד — Two words—גַּל עֵד, "heap of testimony."

31:49 וְהַמִּצְפָּה אֲשֶׁר אָמַר וגו' — This is the Mitzpah in Mount Gilead; it was so named because each said to the other, "May Hashem watch between us if you violate the covenant."

כִּי נִסָּתֵר — When we are hidden from each other and cannot watch one another.

31:50 בְּנֹתַי בְּנֹתַי — Stated twice—once for Leah and Rachel, once for the maidservants, since Bilhah and Zilpah were also his daughters from a concubine. (*Bereishis Rabbah* 74:13)

אִם תְּעַנֶּה אֶת בְּנֹתַי — By withholding from them their conjugal rights. (*Yoma* 77b)

31:51 יָרִיתִי — "I set up" by casting stones down—like "He cast into the sea," as one who shoots an arrow.

31:52 אִם אָנִי — Here אִם is used in the sense of "that," as in "until that I have spoken my words."

לְרָעָה — For evil you may not cross, but for trade you may cross. (*Bereishis Rabbah* 74:16)

31:53 אֱלֹהֵי אַבְרָהָם — Here the term is holy—the Divine Name. (*Bereishis Rabbah* 74:17)

וֵאלֹהֵי נָחוֹר — Here it is non-holy—a designation for an idol. (*Bereishis Rabbah* 74:17)

אֱלֹהֵי אֲבִיהֶם — Here it is non-holy. (*Bereishis Rabbah* 74:17)

31:54 וַיִּזְבַּח יַעֲקֹב זֶבַח — He slaughtered animals for the feast.

לְאֶחָיו — To his friends who were with Lavan.

לֶאֱכָל לֶחֶם — Any food item is called *lechem*, as in "made a great feast" and "let us destroy the tree with its fruit."

Perek 32

32:2 וַיִּפְגְּעוּ־בוֹ מַלְאֲכֵי אֱלֹהִים — The angels of Eretz Yisrael came to meet Yaakov and escort him into the Land. (*Bereishis Rabbah* 74:17)

32:3 מַחֲנָיִם — Two camps — the angels of outside the Land who had accompanied him this far, and the angels of Eretz Yisrael who came to greet him. (*Tanchuma*, Vayishlach 3)

פרשת וישלח
Parshas Vayishlach

First Aliyah

32:4 וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים — Literal angels. (*Bereishis Rabbah* 75:4)

אַרְצָה שֵׂעִיר — "To the land of Seir" — a word needing a prefix לְ instead takes a ה suffix. (*Yevamos* 13b)

32:5 גַּרְתִּי — "I dwelt as a stranger" — I became no prince or notable, so you have no cause to hate me over father's blessing that I be master over you, for it was not fulfilled in me; alternatively, **גרתי** equals 613 in *gematria* — "I lived with Lavan yet kept the 613 mitzvos and learned nothing from his evil deeds."

32:6 וַיְהִי־לִי שׁוֹר וַחֲמוֹר — Father blessed me with the dew of heaven and the fat of the earth, yet this wealth is from neither heaven nor earth.

שׁוֹר וַחֲמוֹר — It is idiomatic to speak of many oxen in the singular, just as one says "the rooster crowed" rather than "the roosters crowed." (*Bereishis Rabbah* 75:6)

וָאֲשַׁלְחָה לְהַגִּיד לַאדֹנִי — To inform you that I am coming to you.

לִמְצֹא חֵן בְּעֵינֶיךָ — For I am at peace with you and seek your friendship.

32:7 בָּאנוּ אֶל־אָחִיךָ אֶל־עֵשָׂו — To the one you called "my brother" — but he still behaves toward you as Esav the wicked, harboring his hatred. (*Bereishis Rabbah* 75:7)

32:8 וַיִּירָא וַיֵּצֶר — He feared lest he be killed, and was distressed lest he be forced to kill others. (*Bereishis Rabbah* 76:2)

32:9 הַמַּחֲנֶה הָאַחֶת וְהִכָּהוּ — The word מחנה is used as both masculine and feminine, as are several other words in Scripture.

וְהָיָה הַמַּחֲנֶה הַנִּשְׁאָר לִפְלֵיטָה — In spite of him, for I will fight him — Yaakov prepared himself in three ways: with a gift, with prayer, and for war.

32:10 וֵאלֹהֵי אָבִי יִצְחָק — Invoking both "God of Avraham and Yitzchak" and the Proper Name corresponds to the two promises Hashem made him — at Be'er Sheva by these names, and in Lavan's house by the Proper Name — and on both he now relies.

32:11 קָטֹנְתִּי מִכֹּל הַחֲסָדִים — My merits have been diminished by all the kindnesses You have done me; I fear that since Your promise I may have become tainted by sin and be delivered to Esav. (*Shabbos* 32a)

וּמִכָּל הָאֱמֶת — The truth of Your word — that You kept all the promises You made me.

כִּי בְמַקְלִי — I had neither silver, gold, nor cattle — only my staff; midrashically, he placed

his staff in the Yarden and it split for him.

32:12 מִיַּד אָחִי מִיַּד עֵשָׂו — From my brother who does not treat me as a brother but as Esav the wicked.

32:13 הֵיטֵב אֵיטִיב — "I will do good" on account of your own merits, and "I will do good" on account of your fathers' merits. (*Bereishis Rabbah* 76:7)

וְשַׂמְתִּי אֶת־זַרְעֲךָ כְּחוֹל הַיָּם — Though Hashem had told Yaakov only "like the dust of the earth," He also promised not to leave him until fulfilling His word, and to Avraham He had promised offspring like the sand of the sea.

Second Aliyah

32:14 הַבָּא בְיָדוֹ — In his possession; midrashically, precious stones and pearls bundled and carried in hand; alternatively, of non-sacred property, after he had first set aside the tithe he had vowed.

32:15 עִזִּים מָאתַיִם וּתְיָשִׁים עֶשְׂרִים — The males numbered according to the females' need; the *Midrash* derives from here the varying frequencies of the marital duty — showing it is not equal for all, but depends on the burden of one's occupation. (*Bereishis Rabbah* 76:7)

32:16 גְּמַלִּים מֵינִיקוֹת שְׁלֹשִׁים וּבְנֵיהֶם — "Their young" with them; midrashically ובניהם means "their builders" — a male for each female — but since the camel is chaste, Scripture did not state it plainly. (*Bereishis Rabbah* 76:7)

וַעְיָרִם — Male donkeys.

32:17 עֵדֶר עֵדֶר לְבַדּוֹ — Each species forming a drove by itself.

עִבְרוּ לְפָנָי — A day's journey or less ahead, and I will follow after you.

וְרֶוַח תָּשִׂימוּ — One drove ahead of the other as far as the eye can see, to gratify that wicked man's eye and amaze him with the size of the gift. (*Bereishis Rabbah* 76:8)

32:18 לְמִי־אַתָּה — "To whom do you belong" — who sends you; the Targum reads דמאן את.

וּלְמִי אֵלֶּה לְפָנֶיךָ — "Whose are these before you" — to whom is this gift sent; the ל prefix means "belonging to."

32:19 וְאָמַרְתָּ לְעַבְדְּךָ לְיַעֲקֹב — Answer each question in turn: "Whose are you?" — "Your servant Yaakov's"; "Whose are these?" — "A gift sent..."

וְהוּא גַם־הוּא — "He" refers to Yaakov.

32:21 אֲכַפְּרָה פָנָיו — I will nullify his anger; the root כפר, when used with sin or with anger, means wiping away and removal — an Aramaic usage. (*Zevachim* 93b)

32:22 עַל פָּנָיו — It means "before him"; midrashically, על פניו indicates he too was in an angry mood at having to do all this. (*Bereishis Rabbah* 76:8)

32:23 וְאֶת־אַחַד עָשָׂר יְלָדָיו — Dinah is not counted because Yaakov hid her in a chest so Esav should not desire her; for withholding her from his brother — who might have been reformed by her — Yaakov was punished, and she fell into Shechem's hands. (*Bereishis Rabbah* 76:9)

יַבֹּק — The name of the river.

32:24 אֶת אֲשֶׁר־לוֹ — The cattle and movables; he made himself like a ferryman, taking from here and setting down there. (*Bereishis Rabbah* 76:9)

32:25 וַיִּוָּתֵר יַעֲקֹב — He had forgotten some small jars and returned for them. (*Chullin* 91a)

וַיֵּאָבֵק אִישׁ — Menachem ben Saruk connects וַיֵּאָבֵק to אָבָק, "dust": the two wrestlers raised dust with their feet. Rashi instead explains it as "he fastened himself on," an Aramaic expression of attachment and intertwining, since wrestlers clasp one another while trying to throw each other down. The Sages explain that the man was Esav's guardian angel. (*Bereishis Rabbah* 77:3)

32:26 וַיִּגַּע בְּכַף־יְרֵכוֹ — The thigh-bone sunk in the hip is called כף because the flesh

on it resembles the hollow of a ladle.

וַתֵּקַע — It was dislodged from its joint — a term of removal.

32:27 כִּי עָלָה הַשָּׁחַר — And I must sing Hashem's praise by day. (*Chullin* 91b)

בִּרְכָתָנִי — Concede to me the blessings my father gave me, which Esav contests.

32:29 לֹא יַעֲקֹב — It shall no longer be said that the blessings came to you through supplanting and deceit, but through nobility and openness. The angel told Yaakov that Hashem would later appear at Beis El, change his name, and bless him there, where the angel would acknowledge his right to the blessings. The angel wept and implored Yaakov to wait until then, but Yaakov refused, forcing him to acknowledge the blessings immediately; thus, "he blessed him there." (*Bereishis Rabbah* 78:2)

וְעִם־אֲנָשִׁים — Esav and Lavan.

וַתּוּכָל — Over them.

32:30 לָמָּה זֶּה תִּשְׁאַל — We angels have no fixed names; ours change according to the mission we are sent to perform. (*Bereishis Rabbah* 78:4)

Third Aliyah

32:32 וַיִּזְרַח־לוֹ הַשֶּׁמֶשׁ — Literally, dawn broke as he reached the place; midrashically לו means "for his need" — the sun shone to heal his lameness, rising early for his sake just as it had set early for his sake when he left Be'er Sheva. (*Sanhedrin* 75b)

וְהוּא צֹלֵעַ — He was limping when the sun rose.

32:33 גִּיד הַנָּשֶׁה — It is so named because it sprang (נשה) from its place and rose up — a term of leaping.

עַל כַּף הַיָּרֵךְ — *Polpe* in Old French. Any portion of flesh that is raised, steep, and rounded is called a כַּף, as in the phrase "until the crest flattens" in the signs of physical maturity.

Perek 33

33:2 וְאֶת לֵאָה וְיַלְדֶיהָ אַחֲרֹנִים — He placed the more beloved further back. (*Bereishis Rabbah* 78:8)

33:3 עָבַר לִפְנֵיהֶם — He went ahead thinking: if that wicked man comes to fight, let him fight me first. (*Bereishis Rabbah* 78:8)

33:4 וַיְחַבְּקֵהוּ — Eisav's mercy was stirred when he saw Yaakov bowing down so many times. (*Bereishis Rabbah* 78:8)

וַיִּשָּׁקֵהוּ — The dots over this word signal a dispute: some say the kiss was not wholehearted; but R' Shimon ben Yochai holds that though it is a known truth that Eisav hates Yaakov, at that moment his mercy was aroused and he kissed him with his whole heart. (*Sifrei Bamidbar* 69:2)

33:5 מִי אֵלֶּה לָךְ — Who are these that they should belong to you?

Fourth Aliyah

33:7 נִגַּשׁ יוֹסֵף וְרָחֵל — With all the others the mothers approached before the children, but Yosef went ahead of Rachel to shield his beautiful mother from Eisav's gaze — for which he merited the blessing of עֲלֵי עָיִן. (*Bereishis Rabbah* 78:10)

33:8 מִי לְךָ כָּל הַמַּחֲנֶה — Plainly, this refers to those bringing the gift; midrashically, Eisav had met companies of angels who beat him and his men, relenting only when told he was Yaakov's brother. (*Bereishis Rabbah* 78:11)

33:9 יְהִי לְךָ אֲשֶׁר לָךְ — Here Eisav conceded to Yaakov his right to the blessings. (*Bereishis Rabbah* 78:11)

33:10 אַל נָא — Do not, please, speak to me that way.

אִם נָא מָצָאתִי חֵן בְּעֵינֶיךָ וְלָקַחְתָּ מִנְחָתִי מִיָּדִי כִּי עַל כֵּן רָאִיתִי פָנֶיךָ — It is fitting that you accept my gift, since seeing your face is as precious to me as seeing your guardian angel's face, and since you have pardoned my wrong;

he mentioned the angel so Eisav would fear him, thinking, "He saw angels and was saved — I cannot overcome him." (*Sotah* 41b)

וַתִּרְצֵנִי — You were reconciled with me; every רָצוֹן in Scripture denotes appeasement — *apaisement* in Old French.

33:11 בִּרְכָתִי — My gift; a present brought at a reunion after an interval serves as a greeting, and בְּרָכָה in such contexts means a greeting — *saluer* in Old French.

אֲשֶׁר הֻבָּאת לָךְ — You took no trouble over it, while I labored to bring it all the way to your hand. (*Bereishis Rabbah* 78:12)

חַנֵּנִי — The *dagesh* in the first נ stands in for two נ's — it should read חָנַנְנִי — the third נ being the pronominal suffix "me."

יֶשׁ לִי כֹל — All that I need; whereas Eisav spoke arrogantly, "I have abundance" — far more than my needs.

33:12 נִסְעָה — An imperative like שִׁמְעָה, סְלָחָה — meaning "travel on!", the נ being a root-letter; Eisav told Yaakov, "Journey on from here and let us go." (*Targum Onkelos*)

וְאֵלְכָה לְנֶגְדֶּךָ — Alongside you: I will do you the favor of lengthening my journey and going slowly, as you need.

33:13 עָלוֹת עָלַי — The nursing sheep and cattle are a charge upon me to lead gently.

עָלוֹת — Raising their young — from the root of עוֹלֵל, "infant"; *enfantées* in Old French.

וּדְפָקוּם יוֹם אֶחָד — If they are overdriven, wearied by running on the road, all the flocks will die.

וּדְפָקוּם — Like קוֹל דּוֹדִי דוֹפֵק — knocking at the door — driving the animals hard to make them move fast.

33:14 יַעֲבָר נָא אֲדֹנִי — Do not prolong your journey; pass on at your usual pace even if you thereby get far ahead of me.

אֶתְנַהֲלָה — The same as אֶתְנַהֵל, "I will lead on"; the final ה is redundant, like אַרְדָה, אֶשְׁמְעָה.

לְאִטִּי — At my own slow, gentle pace; the ל is a root-letter, so it means "I will lead on at my slow rate."

לְרֶגֶל הַמְּלָאכָה — According to the pace of the cattle that it falls to me to drive.

וּלְרֶגֶל הַיְלָדִים — According to the speed the children are able to keep up.

עַד אֲשֶׁר אָבֹא אֶל אֲדֹנִי שֵׂעִירָה — He named a distant destination though he really meant to go only as far as Sukkos, thinking: if Eisav intends harm, let him wait until I reach Seir — and Yaakov never went; when will he go? In the days of *Mashiach*. (*Bereishis Rabbah* 78:14)

33:15 וַיֹּאמֶר לָמָּה זֶּה — Why should you do me this favor that I do not need?

אֶמְצָא חֵן בְּעֵינֵי אֲדֹנִי — Just let me find favor in your eyes, and do not give me any recompense now.

33:16 וַיָּשָׁב בַּיּוֹם הַהוּא עֵשָׂו לְדַרְכּוֹ — Eisav returned alone, for his four hundred men slipped away one by one; Hashem rewarded them in Dovid's days, when four hundred camel-riding youths escaped. (*Bereishis Rabbah* 78:15)

33:17 וַיִּבֶן לוֹ בָּיִת — He stayed there eighteen months — summer, winter, summer again — the booths marking the summers and the house the winter. (*Megillah* 17a)

33:18 שָׁלֵם — Whole in body, healed of his limp; whole in wealth, lacking nothing despite the gift; and whole in his Torah, having forgotten none of his learning in Lavan's house. (*Shabbos* 33b)

עִיר שְׁכֶם — עִיר here means "to the city," like עַד בּוֹאֲנָה בֵּית לָחֶם.

בְּבֹאוֹ מִפַּדַּן אֲרָם — Said as one says, "So-and-so came out from between the lion's teeth unharmed" — he came whole from *Padan Aram*, from Lavan and from Eisav who confronted him on the way.

וַיִּחַן אֶת פְּנֵי הָעִיר — It was the eve of Shabbos, as stated in the *She'iltos* of Rav Achai.

33:19 קְשִׂיטָה — A *maah coin*; R' Akiva testified that in the coastal towns they call a