חוּמָּשׁ עִם רַשִׁ"י · וישלח · רִאשׁוֹן

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

VAYISHLACH · 1ST ALIYAH

📖 CHAPTER PREVIEW

This aliyah opens with Yaakov Avinu preparing to meet his brother Esav after many years of separation. Yaakov sends malachim ahead to Seir to send a humble message, letting Esav know that he has stayed with Lavan until now and has acquired wealth, seeking to find favor in his brother's eyes. However, the messengers return with disturbing news: Esav is marching toward him accompanied by four hundred men.

Upon hearing this, Yaakov is filled with great fear and distress. He immediately takes action to prepare for the encounter by dividing his family, followers, and livestock into two separate camps so that if one is attacked, the other can escape. Yaakov then turns to Hashem in heartfelt tefillah, invoking the promise made to Avraham and Yitzchak, expressing his unworthiness for all the chesed he has received, and begging for protection from Esav's hand.

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

פָּסוּק א

Pasuk 1

וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל עֵשָׂו אָחִיו אַרְצָה שֵׂעִיר שְׂדֵה אֱדוֹם׃

And sent	Yaakov	messengers	before him	to	Esav	his brother	to the land of	Seir	the field of	Edom

רַשִׁ"י

וישלח יעקב מלאכים. מַלְאָכִים מַמָּשׁ בראשית רבה׃

And Jacob sent	Yaakov	messengers	angels	literally	Bereshit	Rabbah

רַשִׁ"י

ארצה שעיר. לְאֶרֶץ שֵׂעִיר כָּל תֵּבָה שֶׁצְּרִיכָה לָמֶ"ד בִּתְחִלָּתָהּ הֵטִיל לָהּ הַכָּתוּב הֵ"א בְּסוֹפָהּ׃

To the land of	Seir	to the land of	Seir	any	word	that requires	a lamed	at its beginning	placed	for it	the verse
a hei	at its end										

פָּסוּק ב

Pasuk 2

וַיְצַו אֹתָם לֵאמֹר כֹּה תֹאמְרוּן לַאדֹנִי לְעֵשָׂו כֹּה אָמַר עַבְדְּךָ יַעֲקֹב

and he commanded	them	saying	thus	shall you say	to my lord	to Esav	thus	said	your servant	Yaakov

עִם לָבָן גַּרְתִּי וָאֵחַר עַד עָתָּה׃

with	Lavan	I resided	and I delayed	until	now

רַשִׁ"י

גרתי. לֹא נַעֲשֵׂיתִי שַׂר וְחָשׁוּב אֶלָּא גֵּר, אֵינְךָ כְּדַאי לִשְׂנֹא אוֹתִי עַל
on me to hate justified you are not a sojourner but and prominent a prince became I not I have sojourned

בִּרְכַת אָבִיךָ שֶׁבֵּרְכַנִי הֱוֵה גְּבִיר לְאַחֶיךָ, שֶׁהֲרֵי לֹא נִתְקַיְּמָה בִי.
in me it was fulfilled not for behold over your brothers a master be who blessed me your father the blessing of

דָּ"אַ גַּרְתִּי בְּגִימַטְרִיָּא תרי"ג, כְּלוֹמַר, עִם לָבָן גַּרְתִּי וְתַרְיַ"ג מִצְוֹת
mitzvos and 613 I sojourned Lavan with that is to say 613 in gematria I have sojourned another explanation

שָׁמַרְתִּי וְלֹא לָמַדְתִּי מִמַּעֲשָׂיו הָרָעִים:
the evil from his deeds I learned and not I kept

פָּסוּק ג

Pasuk 3

וַיְהִי לִי שׁוֹר וַחֲמוֹר צֹאן וְעֶבֶד וְשִׁפְחָה וָאֶשְׁלְחָה לְהַגִּיד לַאדֹנִי
my lord to tell and I sent and a maidservant and a servant flocks and a donkey an ox to me And it was

לִמְצֹא חֵן בְּעֵינֶיךָ:
in your eyes favor to find

רַשִׁ"י

ויהי לי שור וחמור. אַבָּא אָמַר לִי מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ, זוֹ
this the earth and from the fatness of the heavens from the dew of to me said Father and a donkey an ox to me and it was

אֵינָהּ לֹא מִן הַשָּׁמַיִם וְלֹא מִן הָאָרֶץ:
the earth from nor the heavens from neither is not

רַשִׁ"י

שור וחמור. דֶּרֶךְ אֶרֶץ לוֹמַר עַל שְׁוָרִים הָרִבֵּה שׁוֹר – אָדָם אוֹמֵר לַחֲבֵרוֹ בַּלַּיְלָה
in the night to his fellow says a person an ox many oxen about to say the land the way of and donkey ox

קָרָא הַתַּרְנְגוֹל וְאֵינוֹ אוֹמֵר קָרְאוּ הַתַּרְנְגוֹלִים:
the roosters crowed say and he does not the rooster crowed

רַשִׁ"י

ואשלחה להגיד לאדני. לְהוֹדִיעַ שֶׁאֲנִי בָּא אֵלֶיךָ:
to you am coming that I to announce my lord to tell and I have sent

רַשִׁ"י

למצא חן בעיניך. שֶׁאֲנִי שָׁלֵם עִמְּךָ וּמְבַקֵּשׁ אַהֲבָתְךָ:
your love and seeking with you am at peace that I in your eyes favor to find

פָּסוּק ד

Pasuk 4

וַיָּשֻׁבוּ הַמַּלְאָכִים אֶל יַעֲקֹב לֵאמֹר בָּאנוּ אֶל אָחִיךָ אֶל עֵשָׂו וְגַם
and also Esav to your brother to We came saying Yaakov to the messengers And returned

הֹלֵךְ לִקְרָאתְךָ וְאַרְבַּע מֵאוֹת אִישׁ עִמּוֹ:
are with him men hundred and four toward you he is coming

רַשִׁ"י

באנו אל אחיך אל עשו. שֶׁהָיִיתָ אוֹמֵר אָחִי הוּא, אֲבָל הוּא נוֹהֵג עִמְּךָ
we came to your brother to Esav that you were saying my brother he is but he conducts himself with you

כְּעֵשָׂו הָרָשָׁע, עוֹדֶנּוּ בְּשִׂנְאָתוֹ בראשית רבה פ' :
like Esav the wicked he is still in his hatred Bereishis Rabbah parshah

פָּסוּק ה

Pasuk 5

וַיִּירָא יַעֲקֹב מְאֹד וַיֵּצֶר לוֹ וַיַּחַץ אֶת הָעָם אֲשֶׁר אִתּוֹ וְאֶת
And feared Yaakov greatly and was distressed to him and he divided — the people who were with him and —

הַצֹּאן וְאֶת הַבָּקָר וְהַגְּמַלִּים לִשְׁנֵי מַחֲנוֹת:
the flocks and — the cattle and the camels into two camps

רַשִׁ"י

ויירא ויצר. וַיִּירָא שֶׁמָּא יֵהָרֵג, וַיֵּצֶר לוֹ אִם יַהֲרֹג הוּא אֶת
and he feared and he was distressed And he feared lest he be killed and he was distressed to him if he will kill he —

אֲחֵרִים בראשית רבה ותנחומא :
others Bereshis Rabbah and Tanchuma

פָּסוּק ו

Pasuk 6

וַיֹּאמֶר אִם יָבוֹא עֵשָׂו אֶל הַמַּחֲנֶה הָאַחַת וְהִכָּהוּ וְהָיָה הַמַּחֲנֶה הַנִּשְׁאָר
And he said if Esav comes to the camp one and smites it then shall be the camp that remains

לִפְלֵיטָה:
an escape

רַשִׁ"י

המחנה האחת והכהו. מַחֲנֶה מְשַׁמֵּשׁ לְשׁוֹן זָכָר וּלְשׁוֹן נְקֵבָה, אִם תַּחֲנֶה עָלַי
the camp the one and smites it and serves as form of masculine and form of feminine if encamps against me

מַחֲנֶה תהלים כ"ז , הֲרֵי נְקֵבָה, הַמַּחֲנֶה הַזֶּה בראשית ל"ג , זָכָר, וְכֵן יֵשׁ שְׁאָר
a camp Tehillim 27 behold feminine the camp this Bereishis 33 masculine and so there are other

דְּבָרִים מְשַׁמְּשִׁים לְשׁוֹן זָכָר וּלְשׁוֹן נְקֵבָה, הַשֶּׁמֶשׁ יָצָא עַל הָאָרֶץ בראשית
words serving as form of masculine and form of feminine the sun went forth upon the earth Bereishis

י"ט:כ"ג , מִקְצֵה הַשָּׁמַיִם מוֹצָאוֹ תהלים י"ט , הֲרֵי לְשׁוֹן זָכָר; וְהַשֶּׁמֶשׁ זָרְחָה
19 23 from the end of the heavens its going forth Tehillim 19 behold form of masculine and the sun

עַל הַמַּיִם מלכים ב ג' , הֲרֵי לְשׁוֹן נְקֵבָה. וְכֵן רוּחַ, וְהִנֵּה רוּחַ גְּדוֹלָה בָּאָה,
upon the water Melachim 2 3 behold form of feminine and so wind and behold wind a great

הֲרֵי לְשׁוֹן נְקֵבָה, וַיִּגַּע בְּאַרְבַּע פִּנּוֹת הַבַּיִת איוב א' , הֲרֵי לְשׁוֹן זָכָר, וְרוּחַ גְּדוֹלָה
came behold form of feminine and it struck the four corners of the house Iyov 1 behold form of masculine and wind

וְחָזָק מְפָרֵק הָרִים מלכים א' י"ט , הֲרֵי לְשׁוֹן זָכָר וּלְשׁוֹן נְקֵבָה. וְכֵן אֵשׁ,
and strong rending mountains Melachim 1 19 behold form of masculine and form of feminine and so fire

וְאֵשׁ יָצְאָה מֵאֵת ה' במדבר ט"ז , לְשׁוֹן נְקֵבָה, אֵשׁ לֹהֵט תהילים ק"ד , לְשׁוֹן
and a fire came forth from Hashem Bamidbar 16 form of feminine fire flaming Tehillim 104

זָכָר:
form of

רַשִׁ"י

והיה המחנה הנשאר לפליטה. עַל כָּרְחוֹ, כִּי אֶלָּחֵם עִמּוֹ. הִתְקִין עַצְמוֹ לִשְׁלֹשָׁה
for three himself he prepared with him I will fight for his will against for an escape that remains the camp and will be

דְּבָרִים, לְדוֹרוֹן, לִתְפִלָּה וּלְמִלְחָמָה. לְדוֹרוֹן, וַתַּעֲבֹר הַמִּנְחָה עַל פָּנָיו; לִתְפִלָּה, אֱלֹהֵי
God of for prayer his face before the present and passed for a gift and for war for prayer for a gift things

אָבִי אַבְרָהָם; לְמִלְחָמָה, וְהָיָה הַמַּחֲנֶה הַנִּשְׁאָר לִפְלֵיטָה:
for an escape that remains the camp then will be for war Avraham my father

פָּסוּק ז

Pasuk 7

וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי אָבִי אַבְרָהָם וֵאלֹהֵי אָבִי יִצְחָק יְהוָה הָאֹמֵר אֵלַי
to me Who says Hashem Yitzchak my father and God of Avraham my father God of Yaakov And he said

שׁוּב לְאַרְצְךָ וּלְמוֹלַדְתֶּךָ וְאֵיטִיבָה עִמָּךְ:
with you and I will do good and to your birthplace to your land return

רַשִׁ"י

ואלהי אבי יצחק. וּלְהַלָּן הוּא אוֹמֵר וּפַחַד יִצְחָק? וְעוֹד וּמַהוּ
and what is it and furthermore Yitzchak and Dread of says it and further on Yitzchak my father And God of

שֶׁחָזַר וְהִזְכִּיר שֵׁם הַמְיֻחָד? הָיָה לוֹ לִכְתֹּב הָאוֹמֵר אֵלַי שׁוּב לְאַרְצְךָ וְגוֹ'.
etc. to your land Return to me Who says to write for Him it was the Explicit the Name and mentioned that He returned

אֶלָּא כָּךְ אָמַר יַעֲקֹב לִפְנֵי הַקָּבָ"ה, שְׁתֵּי הַבְטָחוֹת הִבְטַחְתַּנִי, אַחַת בְּצֵאתִי
upon my leaving one You promised me promises two the Holy One blessed be He before Yaakov said thus rather

מִבֵּית אָבִי מִבְּאֵר שֶׁבַע, שֶׁאָמַרְתָּ לִי אֲנִי ה' אֱלֹהֵי אַבְרָהָם אָבִיךָ
your father Avraham the God of Hashem I am to me that You said Sheva from Be'er my father from the house of

וֵאלֹהֵי יִצְחָק, וְשָׁם אָמַרְתָּ לִי וּשְׁמַרְתִּיךָ בְּכֹל אֲשֶׁר תֵּלֵךְ, וּבְבֵית לָבָן
Lavan and in the house of you go where in all and I will guard you to me You said and there Yitzchak and the God of

אָמַרְתָּ לִי בראשית ל"א שׁוּב אֶל אֶרֶץ אֲבוֹתֶיךָ וּלְמוֹלַדְתֶּךָ וְאֶהְיֶה עִמָּךְ, וְשָׁם
and there with you and I will be and to your birthplace your fathers the land of to Return 31 Bereshis to me You said

נִגְלֵיתָ אֵלַי בַּשֵּׁם הַמְיֻחָד לְבַדּוֹ, שֶׁנֶּאֱמַר וַיֹּאמֶר ה' אֶל יַעֲקֹב שׁוּב אֶל
to Return Yaakov to Hashem and He said as it is said alone the Explicit by the Name to me You were revealed

אֶרֶץ אֲבוֹתֶיךָ וְגוֹ', בִּשְׁתֵּי הַבְטָחוֹת אֵלּוּ אֲנִי בָּא לְפָנֶיךָ:
before You come I these promises with two etc. your fathers the land of

פָּסוּק ח

Pasuk 8

קָטֹנְתִּי מִכֹּל הַחֲסָדִים וּמִכָּל הָאֱמֶת אֲשֶׁר עָשִׂיתָ אֶת עַבְדֶּךָ כִּי
for Your servant with You performed that the truth and from all the kindnesses from all I have become small

בְמַקְלִי עָבַרְתִּי אֶת הַיַּרְדֵּן הַזֶּה וְעַתָּה הָיִיתִי לִשְׁנֵי מַחֲנוֹת:
camps into two I have become and now this the Yarden — I crossed with my staff

רַשִׁ"י

קטנתי מכל החסדים. נִתְמַעֲטוּ זְכֻיּוֹתַי עַל יְדֵי הַחֲסָדִים וְהָאֱמֶת
and the truth the kindnesses the hands of upon my merits have been diminished the kindnesses from all I have become small

שֶׁעָשִׂיתָ עִמִּי, לְכָךְ אֲנִי יָרֵא, שֶׁמָּא מִשֶּׁהִבְטַחְתַּנִי נִתְקַלְקַלְתִּי בְּחֵטְא וְיִגָּרֵם
and it will cause through sin I became corrupted since You promised me lest am afraid I therefore with me that You did

לִי לְהִמָּסֵר בְּיַד עֵשָׂו שבת ל"ב :
to me to be delivered into the hand of Esav Shabbos 32b

רַשִׁ"י

ומכל האמת. אֲמִתַּת דְּבָרֶיךָ, שֶׁשָּׁמַרְתָּ לִי כָּל הַבְטָחוֹת שֶׁהִבְטַחְתַּנִי:
that You promised me the promises all to me for You kept Your words the truth of the truth and of all

רַשִׁ"י

כי במקלי. לֹא הָיָה עִמִּי לֹא כֶסֶף וְלֹא זָהָב וְלֹא מִקְנֶה אֶלָּא מַקְלִי לְבַדּוֹ.
For with my staff not was with me neither silver nor gold nor livestock but my staff alone

וּמ"א נָתַן מַקְלוֹ בַּיַּרְדֵּן וְנִבְקַע הַיַּרְדֵּן:
and according to Midrash Aggadah and split in the Yarden his staff he placed the Yarden

פָּסוּק ט

Pasuk 9

הַצִּילֵנִי נָא מִיַּד אָחִי מִיַּד עֵשָׂו כִּי יָרֵא אָנֹכִי אֹתוֹ פֶּן יָבוֹא
he will come lest of him am I afraid for Esav from the hand of my brother from the hand of please save me

וְהִכַּנִי אֵם עַל בָּנִים:
children upon a mother and strike me

רַשִׁ"י

מיד אחי מיד עשו. מִיַּד אָחִי שֶׁאֵין נוֹהֵג עִמִּי כְּאָח אֶלָּא
but as a brother with me behave who does not of my brother From the hand of Esau from the hand of my brother From the hand

כְּעֵשָׂו הָרָשָׁע:
the wicked as Esau

פָּסוּק י

Pasuk 10

וְאַתָּה אָמַרְתָּ הֵיטֵב אֵיטִיב עִמָּךְ וְשַׂמְתִּי אֶת זַרְעֲךָ כְּחוֹל הַיָּם
the sea like the sand of your offspring — and I will make with you deal bountifully I will surely said And You

אֲשֶׁר לֹא יִסָּפֵר מֵרֹב:
from abundance be counted cannot which

רַשִׁ"י

היטב איטיב. הֵיטֵב בִּזְכוּתְךָ, אֵיטִיב בִּזְכוּת אֲבוֹתֶיךָ בראשית רבה :
Rabbah Bereshis your fathers in the merit of I will do good in your merit doing good do good I will surely

וּשְׁמַתִּי אֶת זַרְעֲךָ כְּחוֹל הַיָּם. וְהֵיכָן אָ"לּ כֵּן, וַהֲלֹא לֹא אָ"לּ

And I will make — your offspring like the sand of the sea. and where did He say to him so, and is it not not He said to him

אֶלָּא וְהָיָה זַרְעֲךָ כַּעֲפַר הָאָרֶץ שם כ"ח ? אֶלָּא שֶׁאָ"לּ כִּי לֹא אֶעֱזָבְךָ

except And shall be your offspring like the dust of the earth there 28 rather that He said to him for not I will leave you

עַד אֲשֶׁר אִם עָשִׂיתִי אֵת אֲשֶׁר דִּבַּרְתִּי לָךְ שם , וּלְאַבְרָהָם אָמַר וְהַרְבָּה אַרְבֶּה

until · · I have done — that which I have spoken to you there and to Avraham He said and greatly I will multiply

אֶת זַרְעֲךָ כְּכוֹכְבֵי הַשָּׁמַיִם וְכַחוֹל אֲשֶׁר עַל שְׂפַת הַיָּם:

— your offspring like the stars of the heavens and like the sand which is upon the shore of the sea

CHAPTER SUMMARY

In this aliyah, Yaakov sends messengers to Esav with a respectful message about his stay with Lavan, but they return reporting that Esav is coming to meet him with four hundred men. Terrified for his family's safety, Yaakov splits his camp into two to ensure survival in case of an attack, and then davens to Hashem, pleading to be saved from his brother Esav and reminding Hashem of His promise to make his descendants numerous.

לְמַעֲשֶׂה WHAT TO TAKE HOME

When Yaakov Avinu prepares to meet Esau, Rashi brings down the famous sevara that Yaakov prepared himself in three distinct ways: for doron (a gift), for milchama (war), and for tefillah (prayer). Look at what Yaakov is doing here. He does not rely on a miracle, nor does he say that because Hashem promised to protect him he can just sit back. He does all the practical hishtadlus possible, dividing his camp and sending messengers, but at the exact same moment he turns his entire heart to Hashem in tefillah, saying "Katonti mikol hachasadim."

This is a fundamental yesod in our daily avodah. Sometimes a Yid finds himself facing a difficult nisayon or a tense situation in business, shalom bayis, or parnassah. The yetzer hara tries to push us into two extremes: either we fall into frantic, naturalistic effort thinking everything depends on our own cleverness, or we become lazy and call it bitachon. Yaakov Avinu teaches us the true derech. We must do our practical hishtadlus in the physical world, but our emunah tells us that the effort is just a vessel. The real yeshuah comes only from Hashem.

Notice also Yaakov's mindset when he davens: "Katonti", I have become small from all the kindnesses. He did not approach Hashem with a feeling of