חוּמָּשׁ עִם רַשִּׁ"י · וישלח · וְרְבִיעִי

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

VAYISHLACH · 4TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we see the actual meeting between Yaakov Avinu and Esav unfold. First, the families are brought forward to bow to Esav, with Bilhah and Zilpah's children coming first, then Leah and her children, and finally Rachel and Yosef. Esav questions the great camp of gifts that Yaakov sent ahead, and although Esav initially declines, Yaakov urges him to accept the minchah until he finally agrees.

After accepting the gift, Esav offers to travel together with Yaakov or to leave behind a guard of his men to escort him. Yaakov gently declines, explaining that the young children and nursing flocks cannot be rushed, promising instead that he will meet Esav later in Seir. Esav returns to Seir, while Yaakov travels to Succoth to build a home and shelters for his cattle, eventually arriving safely in Shechem, where he buys a plot of land and sets up a mizbeach to Hashem.

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

פָּסוּק א

Pasuk 1

וַתִּגַּשְׁן הַשְּׁפָחוֹת הֵנָּה וְיַלְדֵיהֶן וַתִּשְׁתַּחֲוֶיןָ׃

and they bowed | and their children | they | the maidservants | and came near

פָּסוּק ב

Pasuk 2

וַתִּגַּשׁ גַּם לֵאָה וְיַלְדֶיהָ וַיִּשְׁתַּחֲווּ וְאַחַר נִגַּשׁ יוֹסֵף וְרָחֵל

and Rachel | Yosef | came near | and afterward | and they bowed | and her children | Leah | also | and came near

וַיִּשְׁתַּחֲווּ׃

and they bowed

רַשִּׁ"י

נגש יוסף ורחל. בְּכֻלָּן הָאִמָּהוֹת נִגְּשׁוֹת לִפְנֵי הַבָּנִים, אֲבָל בְּרָחֵל יוֹסֵף

Yosef | with Rachel | but | the children | before | stepped near | the mothers | in all of them | and Rachel | Yosef | stepped near

נִגַּשׁ לְפָנֶיהָ, אָמַר אִמִּי יְפַת תֹּאַר, שֶׁמָּא יִתְלֶה בָּהּ עֵינָיו אוֹתוֹ רָשָׁע,

wicked one | that | his eyes | on her | will hang | perhaps | form | is beautiful of | my mother | he said | before her | stepped near

אֶעֱמֹד כְּנֶגְדָּהּ וַאֲעַכְּבֶנּוּ מִלְּהִסְתַּכֵּל בָּהּ; מִכָּאן זָכָה יוֹסֵף לִבְרַכַּת עֲלֵי עַיִן׃

an eye | upon | the blessing of | Yosef | merited | from here | at her | from gazing | and I will prevent him | in front of her | I will stand

פָּסוּק ג

Pasuk 3

וַיֹּאמֶר מִי לְךָ כָּל הַמַּחֲנֶה הַזֶּה אֲשֶׁר פָּגָשְׁתִּי וַיֹּאמֶר לִמְצֹא חֵן בְּעֵינֵי

And he said | who | is to you | all | the camp | this | that | I met | and he said | favor | to find | in the eyes of

אֲדֹנִי׃

my lord

רַשִׁ״י

מי לך כל המחנה. מִי כָּל הַמַּחֲנֶה אֲשֶׁר פָּגַשְׁתִּי, שֶׁהוּא שֶׁלְּךָ? כְּלוֹמַר לָמָּה הוּא

Who | to you | is all | the camp | is all | what | the camp | which | I met | that it | is yours | meaning to say | why | is it

לְךָ? פְּשׁוּטוֹ שֶׁל מִקְרָא עַל מוֹלִיכֵי הַמִּנְחָה, וּמִדְרָשׁוֹ כִּתּוֹת שֶׁל מַלְאָכִים

to you | its plain meaning | of | the verse | refers to | the bringers of | the gift | and its Midrash | companies | of | angels

פָּגַע, שֶׁהָיוּ דּוֹחֲפִין אוֹתוֹ וְאֶת אֲנָשָׁיו וְאוֹמְרִים לָהֶם שֶׁל מִי אַתֶּם? וְהֵם

he encountered | that were | pushing | him | and— | his men | and saying | to them | belonging to | whom | are you | and they

אוֹמְרִים לָהֶם שֶׁל עֵשָׂו, וְהֵם אוֹמְרִים הַכּוּ, הַכּוּ, וְאֵלּוּ אוֹמְרִים הַנִּיחוּ, בְּנוֹ שֶׁל

say | to them | belonging to | Esav | and they | say | smite | smite | and these | say | leave alone | the son | of

יִצְחָק הוּא, וְלֹא הָיוּ מַשְׁגִּיחִים עָלָיו; בֶּן בְּנוֹ שֶׁל אַבְרָהָם הוּא, וְלֹא הָיוּ

were they | and not | he is | Yitzchak | were they | paying attention | to it | of | the grandson | Avraham | of | he is | and not | were they

מַשְׁגִּיחִין; אָחִיו שֶׁל יַעֲקֹב הוּא, אוֹמְרִים לָהֶם אִם כֵּן, מִשֶּׁלָּנוּ אַתֶּם׃

you are | of ours | so | if | to them | they say | he is | Yaakov | of | the brother | paying attention

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר עֵשָׂו יֶשׁ לִי רָב אָחִי יְהִי לְךָ אֲשֶׁר לָךְ׃

And he said | Esav | there is | to me | much | my brother | let be | to you | that which | is yours

רַשִׁ״י

יהי לך אשר לך. כָּאן הוֹדָה לוֹ עַל הַבְּרָכוֹת בראשית רבה :

let be | to you | that which | is yours | here | he admitted | to him | regarding | the blessings | Bereshis | Rabbah

פָּסוּק ה

Pasuk 5

וַיֹּאמֶר יַעֲקֹב אַל נָא אִם נָא מָצָאתִי חֵן בְּעֵינֶיךָ וְלָקַחְתָּ מִנְחָתִי מִיָּדִי

And he said | Yaakov | do not | please | if | please | I have found | favor | in your eyes | then take | my gift | from my hand

כִּי עַל כֵּן רָאִיתִי פָנֶיךָ כִּרְאֹת פְּנֵי אֱלֹהִים וַתִּרְצֵנִי׃

because | · | therefore | I saw | your face | like seeing | the face of | an angel | and you accepted me

רַשִׁ״י

אל נא. אַל נָא תֹּאמַר לִי כֵּן׃

Do not | I pray thee | Do not | I pray thee | speak | to me | thus

רַשִׁ״י

אם נא מצאתי חן בעיניך ולקחת מנחתי מידי כי על כן ראיתי פניך וגו'.

If | please | I found | grace | in your eyes | then take | my gift | from my hand | for | for | this | I have seen | your face | etc

כִּי כְדַאי וְהָגוּן לְךָ שֶׁתְּקַבֵּל מִנְחָתִי עַל אֲשֶׁר רָאִיתִי פָּנֶיךָ, וְהֵן חֲשׁוּבִין לִי
to me important and they are your face I have seen that for my gift that you accept for you and proper fitting Because

כִּרְאִית פְּנֵי הַמַּלְאָךְ, שֶׁרָאִיתִי שַׂר שֶׁלְּךָ, וְעוֹד עַל שֶׁנִּתְרַצֵּיתָ לִמְחֹל עַל
for to forgive you agreed because and furthermore of yours the prince for I saw the angel the face of like the seeing of

סָרְחָנִי. וְלָמָּה הִזְכִּיר לוֹ רְאִית הַמַּלְאָךְ? כְּדֵי שֶׁיִּתְיָרֵא הֵימֶנּוּ וְיֹאמַר רָאָה
he saw and say of him that he be afraid in order the angel the seeing of to him did he mention and why my offense

מַלְאָכִים וְנִצַּל, אֵינִי יָכוֹל לוֹ מֵעַתָּה:
from now against him able I am not and was saved angels

רַשִׁ"י

וּתְרַצֵּנִי. נִתְפַּיַּסְתָּ לִי, וְכֵן כָּל רָצוֹן שֶׁבַּמִּקְרָא לְשׁוֹן פִּיּוּס,
And you were pleased with me — you were appeased — to me — and so — every — pleasure — that is in Scripture — is an expression of — appeasement

אפייצימנ"טו בְּלַעַז, כִּי לֹא לְרָצוֹן יִהְיֶה לָכֶם ויקרא כ"ב – הַקְּרְבָּנוֹת בָּאוֹת
come the sacrifices 22 Vayikra for you will it be for acceptance not for in foreign tongue appeasement

לְפַיֵּס וּלְרַצּוֹת, וְכֵן שִׂפְתֵי צַדִּיק יֵדְעוּן רָצוֹן משלי י' – יוֹדְעִים לְפַיֵּס
to appease they know how 10 Mishlei favour know a righteous person the lips of and so and to conciliate to appease

וּלְרַצּוֹת:
and to conciliate

פָּסוּק ו

Pasuk 6

קַח נָא אֶת בִּרְכָתִי אֲשֶׁר הֻבְאַת לָךְ כִּי חַנַּנִי אֱלֹהִים וְכִי יֶשׁ לִי
to me there is and because God favored me for to you was brought which my gift — please Take

כֹּל וַיִּפְצַר בּוֹ וַיִּקָּח:
and he took him and he urged everything

רַשִׁ"י

בִּרְכָתִי. מִנְחָתִי, מִנְחָה זוֹ הַבָּאָה עַל רְאִית פָּנִים וְלִפְרָקִים אֵינָהּ בָּאָה אֶלָּא לִשְׁאֵלַת
for asking except coming is not and occasionally the face seeing upon which comes this a gift my gift My blessing

שָׁלוֹם, וְכָל בְּרָכָה שֶׁהִיא לִרְאִית פָּנִים – כְּגוֹן וַיְבָרֶךְ יַעֲקֹב אֶת פַּרְעֹה בראשית מ"ז:ז'
47 Bereshis Paroh — Yaakov and blessed such as the face for seeing that is blessing and every peace

, עֲשׂוּ אִתִּי בְּרָכָה דְּסַנְחֵרִיב מלכים ב י"ח , וְכֵן לִשְׁאָל לוֹ לְשָׁלוֹם וּלְבָרְכוֹ
for peace of him to ask and so 18 2 Melachim of Sancheriv peace with me make 7

דְּתֹעִי מֶלֶךְ חֲמָת שמואל ב ח' – כֻּלָּם לְשׁוֹן בִּרְכַּת שָׁלוֹם הֵן, שֶׁקּוֹרִין
they are peace blessing of are an expression of all of them 8 2 Shmuel Chamas king of of To'i and to bless him

בְּלַעַז שלו"איר, אַף זוֹ בִּרְכָתִי מו"ן שלו"ד:
mon my blessing this even saluer in Old French which they call

רַשִׁ"י

אשר הבאת לך. לֹא טָרַחְתָּ בָּהּ וַאֲנִי יָגַעְתִּי לְהַגִּיעָהּ עַד שֶׁבָּאָה לְיָדֶךָ
to your hand that it came until to bring it toiled and I for it exert yourself you did not to you is brought that

בראשית רבה :
Rabbah Bereshis

רַשִׁ"י

חנני. נו"ן רִאשׁוֹנָה מְדֻגֶּשֶׁת, לְפִי שֶׁהִיא מְשַׁמֶּשֶׁת בִּמְקוֹם שְׁתֵּי נוּנִי"ן,
God has favored me the letter Nun first has a dagesh because that it serves in place of two Nuns

שֶׁהָיָה לוֹ לוֹמַר חֲנָנַנִי, שֶׁאֵין חָנָּן בְּלֹא שְׁתֵּי נוּנִי"ן, וְהַשְּׁלִישִׁית לְשִׁמּוּשׁ,
that it had for it to say chananani for there is no form of chanan without two Nuns and the third for usage of me

כְּמוֹ עָשַׂנִי, זְבָדַנִי:
like He made me He endowed me

רַשִׁ"י

יש לי כל. כָּל סִפּוּקִי; וְעֵשָׂו דִּבֵּר בִּלְשׁוֹן גַּאֲוָה יֶשׁ לִי רָב, יוֹתֵר
There is to me everything. All my sufficiency. And Esav spoke in language of pride, there is to me abundance, more

וְיוֹתֵר מִכְּדֵי צָרְכִּי:
and more than the measure of my need.

פָּסוּק ז

Pasuk 7

וַיֹּאמֶר נִסְעָה וְנֵלֵכָה וְאֵלְכָה לְנֶגְדֶּךָ:
and he said let us journey let us go and I will go alongside you

רַשִׁ"י

נסעה. כְּמוֹ שִׁמְעָה, סְלִחָה, שֶׁהוּא כְּמוֹ שְׁמַע, סְלַח, אַף כָּאן נִסְעָה כְּמוֹ נְסַע, וְהַנּוּ"ן
Travel like hear pardon which is like hear pardon here travel like travel and the nun

יְסוֹד בַּתֵּבָה, וְתַרְגּוּם שֶׁל אֻנְקְלוֹס טוּל וּנְהָךְ, עֵשָׂו אָמַר לְיַעֲקֹב נְסַע מִכָּאן
a root in the word and the translation of Onkelos move and let us go Esav said to Yaakov travel from here

וְנֵלֵכָה:
and let us go

רַשִׁ"י

ואלכה לנגדך. בְּשָׁוֶה לְךָ; טוֹבָה זוֹ אֶעֱשֶׂה לְךָ, שֶׁאַאֲרִיךְ יְמֵי מַהֲלַכְתִּי,
and I will go alongside you equally with you favor this I will do for you that I will lengthen the days of my journey

לָלֶכֶת לְאַט כַּאֲשֶׁר אַתָּה צָרִיךְ, וְזֶהוּ לְנֶגְדֶּךָ – בְּשָׁוֶה לְךָ:
to go slowly just as you need and this is alongside you equally with you

פָּסוּק ח

Pasuk 8

וַיֹּאמֶר אֵלָיו אֲדֹנִי יֹדֵעַ כִּי הַיְלָדִים רַכִּים וְהַצֹּאן וְהַבָּקָר עָלוֹת עָלָי
And he said to him my lord knows that the children are tender and the flocks and the herds nursing are upon me

וְדָפְקוּם יוֹם אֶחָד וָמֵתוּ כָּל הַצֹּאן:
and if they overdrive them one day then will die all the flock

רַשִׁ"י

עלות עלי. הַצֹּאן וְהַבָּקָר, שֶׁהֵן עָלוֹת, מְטֻלוֹת עָלַי לְנַהֲלָן לְאַט:
With young are upon me the sheep and the cattle that they are nursing are placed upon me to lead them slowly

רַ"שִׁ"י

עלות. מְגַדְּלוֹת עוֹלְלֵיהֶן, לְשׁוֹן עוֹלֵל וְיוֹנֵק איכה ב' , עוֹל יָמִים ישעיהו
Yeshayahu of days an infant 2 Eichah and suckling young child an expression of their young raising nursing

ס"ה , וּשְׁתֵּי פָּרוֹת עָלוֹת שמואל א ו' וּבְלַעַז אנפנטיי"ש:
enfantées and in Old French 6 1 Shmuel milch kine and two 65

רַ"שִׁ"י

ודפקום יום אחד. לְיַגְּעָם בַּדֶּרֶךְ בִּמְרוּצָה ומתו כל הצאן :
the flock all and will die with running on the way to weary them one day and if they overdrive them

רַ"שִׁ"י

ודפקום. כְּמוֹ קוֹל דּוֹדִי דוֹפֵק שיר השירים , נוֹקֵשׁ בַּדֶּלֶת:
on the door knocking ha-Shirim Shir knocks my beloved the sound of like and beat them

פָּסוּק ט

Pasuk 9

יַעֲבָר נָא אֲדֹנִי לִפְנֵי עַבְדּוֹ וַאֲנִי אֶתְנַהֲלָה לְאִטִּי לְרֶגֶל הַמְּלָאכָה
of the livestock according to the pace at my pace will lead and I his servant ahead of my lord please let pass

אֲשֶׁר לְפָנַי וּלְרֶגֶל הַיְלָדִים עַד אֲשֶׁר אָבֹא אֶל אֲדֹנִי שֵׂעִירָה:
to Seir my lord to I come · until of the children and according to the pace before me that is

רַ"שִׁ"י

יעבר נא אדני. אַל נָא תַּאֲרִיךְ יְמֵי הֲלִיכָתְךָ, עֲבֹר כְּפִי דַּרְכְּךָ וְאַף אִם
if and even your pace according to pass your journey the days of prolong please do not my lord please Let pass

תִּתְרַחֵק:
you get far away

רַ"שִׁ"י

אתנהלה. אֶתְנַהֵל, ה"א יְתֵירָה, כְּמוֹ אֵרְדָה, אֶשְׁמְעָה:
I will hear I will go down like extra a hei I will lead I will lead

רַ"שִׁ"י

לאטי. לְאַט שֶׁלִּי, לְשׁוֹן נַחַת, הַהוֹלְכִים לְאַט, לְאַט לִי לַנַּעַר שמואל ב
II Shmuel with the youth for my sake deal gently softly that go ease an expression of of mine slowness at my pace

י"ח . לְאִטִּי הַלָּמֶ"ד מִן הַיְסוֹד, וְאֵינָהּ מְשַׁמֶּשֶׁת – אֶתְנַהֵל נַחַת שֶׁלִּי:
of mine the slowness I will lead on serving as a prefix and is not the root is of the lamed in לאטי 18

רַ"שִׁ"י

לרגל המלאכה. לְפִי צֹרֶךְ הֲלִיכַת רַגְלֵי הַמְּלָאכָה הַמֻּטֶלֶת עָלַי
upon me that is incumbent the work-animals the feet of the pace of the need of according to the drove According to the pace of

לְהוֹלִיךְ:
to lead

רַשִׁ"י

ולרגל הילדים. לְפִי רַגְלֵיהֶם שֶׁהֵם יְכוֹלִים לֵילֵךְ:

and according to the pace of | the children | according to | their pace | that they | are able | to walk

רַשִׁ"י

עד אשר אבא אל אדני שעירה. הִרְחִיב לוֹ הַדֶּרֶךְ, שֶׁלֹּא הָיָה דַּעְתּוֹ לָלֶכֶת אֶלָּא

Until | which | I come | to | my lord | Seir | to | for him | He extended | the way | that not | was | his intention | to go | except

עַד סֻכּוֹת; אָמַר אִם דַּעְתּוֹ לַעֲשׂוֹת לִי רָעָה, יַמְתִּין עַד בּוֹאִי אֵצְלוֹ, וְהוּא לֹא

Until | Succoth | He said | if | his intention | to do | to me | harm | let him wait | until | my coming | to him | and he | did not

הָלַךְ; וְאֵימָתַי יֵלֵךְ? בִּימֵי הַמָּשִׁיחַ בראשית רבה , שֶׁנֶּאֱמַר וְעָלוּ מוֹשִׁעִים

go | and when | will he go | in the days of | the Messiah | Bereshis | Rabbah | as it is said | And shall go up | saviors

בְּהַר צִיּוֹן לִשְׁפֹּט אֶת הַר עֵשָׂו עובדיה א' ; וּמ"אַ יֵשׁ לְפָרָשָׁה זוֹ

on Mount | Tzion | to judge | — | the mount of | Esav | Ovadiah | 1 | and Midrashic explanations | there are | for the passage | this

רַבִּים:

many

פָּסוּק י

Pasuk 10

וַיֹּאמֶר עֵשָׂו אַצִּיגָה נָּא עִמְּךָ מִן הָעָם אֲשֶׁר אִתִּי וַיֹּאמֶר לָמָּה זֶּה

And he said | Esav | Let me assign | please | with you | from | the people | who are | with me | And he said | Why | is this

אֶמְצָא חֵן בְּעֵינֵי אֲדֹנִי:

Let me find | favor | in the eyes of | my lord

רַשִׁ"י

ויאמר למה זה. תַּעֲשֶׂה לִי טוֹבָה זוֹ שֶׁאֵינִי צָרִיךְ לָהּ:

And he said | why | is it | should you do | for me | favor | this | that I am not | in need of | it

רַשִׁ"י

אמצא חן בעיני אדני. וְלֹא תְשַׁלֵּם לִי עַתָּה שׁוּם גְּמוּל:

Let me find | favor | in the eyes of | my lord | and not | pay | to me | now | any | recompense

פָּסוּק יא

Pasuk 11

וַיָּשָׁב בַּיּוֹם הַהוּא עֵשָׂו לְדַרְכּוֹ שֵׂעִירָה:

and returned | on the day | that | Esav | on his way | to Seir

רַשִׁ"י

וישב ביום ההוא עשו לדרכו. עֵשָׂו לְבַדּוֹ, וְד' מֵאוֹת אִישׁ שֶׁהָלְכוּ עִמּוֹ

And he returned | on day | that | Esau | on his way | Esau | alone | and four | hundred | man | who walked | with him

נִשְׁמְטוּ מֵאֶצְלוֹ אֶחָד אֶחָד, וְהֵיכָן פֻּרַע לָהֶם הַקָּבָ"ה? בִּימֵי דָוִד, שֶׁנֶּאֱמַר

slipped away | from him | one | by one | and where | rewarded | them | the Holy One Blessed Be He | in the days of | Dovid | as it is said

כִּי אִם אַרְבַּע מֵאוֹת אִישׁ נַעַר אֲשֶׁר רָכְבוּ עַל הַגְּמַלִּים שמואל א ל' בראשית רבה :

except | four | hundred | men | young | who | rode | upon | the camels | Shmuel | I | 30 | Bereshit | Rabbah

פָּסוּק יב

Pasuk 12

וְיַעֲקֹב נָסַע סֻכֹּתָה וַיִּבֶן לוֹ בָּיִת וּלְמִקְנֵהוּ עָשָׂה סֻכֹּת עַל כֵּן
· therefore stalls he made and for his livestock a house for himself and he built to Succoth journeyed And Yaakov

קָרָא שֵׁם הַמָּקוֹם סֻכּוֹת׃
Succoth the place the name of he called

רַשִׁ"י

ויבן לו בית. שָׁהָה שָׁם י"ח חֹדֶשׁ, קַיִץ וְחֹרֶף וְקַיִץ מגילה י"ז , סֻכּוֹת
booths 17a Megillah and summer and winter summer months eighteen there he stayed a house for himself and he built

– קַיִץ; בַּיִת – חֹרֶף, סֻכּוֹת – קַיִץ׃
summer a house winter booths summer

פָּסוּק יג

Pasuk 13

וַיָּבֹא יַעֲקֹב שָׁלֵם עִיר שְׁכֶם אֲשֶׁר בְּאֶרֶץ כְּנַעַן בְּבֹאוֹ מִפַּדַּן
from Paddan upon his coming Kenaan is in the land of which Shechem to the city of whole Yaakov and came

אֲרָם וַיִּחַן אֶת פְּנֵי הָעִיר׃
Aram and he encamped — the city facing

רַשִׁ"י

שלם. שָׁלֵם בְּגוּפוֹ, שֶׁנִּתְרַפֵּא מִצַּלַּעְתּוֹ; שָׁלֵם בְּמָמוֹנוֹ, שֶׁלֹּא חָסַר כְּלוּם מִכָּל אוֹתוֹ
that from all anything did he lack that not in his money whole from his limp that he was healed in his body Whole Salem

דּוּרוֹן; שָׁלֵם בְּתוֹרָתוֹ, שֶׁלֹּא שָׁכַח תַּלְמוּדוֹ בְּבֵית לָבָן שבת ל"ג :
33b Shabbos Lavan in the house of his learning did he forget that not in his Torah whole gift

רַשִׁ"י

עיר שכם. כְּמוֹ לְעִיר, וְכָמוֹהוּ עַד בּוֹאָנָה בֵּית לָחֶם רות א' :
chapter one Megillas Rus Lechem Beis their coming until and like it to a city of is like Shechem A city of

רַשִׁ"י

בבאו מפדן ארם. כְּאָדָם הָאוֹמֵר לַחֲבֵרוֹ יָצָא פְּלוֹנִי מִבֵּין שִׁנֵּי אֲרָיוֹת
lions the teeth of from between so-and-so came out to his friend who says like a person Aram from Padan in his coming

וּבָא שָׁלֵם, אַף כָּאן וַיָּבֹא שָׁלֵם מִפַּדַּן אֲרָם, מִלָּבָן וּמֵעֵשָׂו שֶׁנִּזְדַּוְּגוּ לוֹ
him who confronted and from Esav from Lavan Aram from Padan whole and he came here also whole and came

בַּדֶּרֶךְ׃
on the way

פָּסוּק יד

Pasuk 14

וַיִּקֶן אֶת חֶלְקַת הַשָּׂדֶה אֲשֶׁר נָטָה שָׁם אָהֳלוֹ מִיַּד בְּנֵי חֲמוֹר
Chamor the sons of from the hand of his tent there he pitched where the field the parcel of — And he bought

אֲבִי שְׁכֶם בְּמֵאָה קְשִׂיטָה׃
kesitah for one hundred Shechem father of

רַ״שִׁ״י

קשיטה. מֵעָה. אָר״ע כְּשֶׁהָלַכְתִּי לִכְרַכֵּי הַיָּם הָיוּ קוֹרִין לְמֵעָה קְשִׂיטָה
a kesitah a me'ah calling they were the sea to the coastal-cities of when I went said Rabbi Akiva is a me'ah A kesitah

וְתַרְגּוּמוֹ חוּרְפָּן – טוֹבִים, חֲרִיפִים בְּכָל מָקוֹם, כְּגוֹן עוֹבֵר לַסּוֹחֵר :
and its Targum is churfan good sharp in every place for example accepted by the merchant

פָּסוּק טוֹ

Pasuk 15

וַיַּצֵּב שָׁם מִזְבֵּחַ וַיִּקְרָא לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל׃
Yisrael God of God it and he called an altar there And he set up

רַ״שִׁ״י

ויקרא לו אל אלהי ישראל. לֹא שֶׁהַמִּזְבֵּחַ קָרוּי אֱלֹהֵי יִשְׂרָאֵל אֶלָּא עַל שֵׁם
account of on rather Yisrael God of was called that the altar Not Yisrael God of El it And he called

שֶׁהָיָה הַקָּבָ״ה עִמּוֹ וְהִצִּילוֹ קָרָא שֵׁם הַמִּזְבֵּחַ עַל שֵׁם הַנֵּס,
the miracle account of on the altar the name of he called and rescued him with him the Holy One blessed be He that was

לִהְיוֹת שִׁבְחוֹ שֶׁל מָקוֹם נִזְכָּר בִּקְרִיאַת הַשֵּׁם, כְּלוֹמַר מִי שֶׁהוּא אֵל, הוּא
He El is He Who that is to say the name in calling mentioned the Omnipresent of His praise so that should be

הַקָּבָ״ה, הוּא לֵאלֹהִים לִי, שֶׁשְּׁמִי יִשְׂרָאֵל. וְכֵן מָצִינוּ בְּמֹשֶׁה וַיִּקְרָא
And he called by Moshe we found And likewise Yisrael whose name is to me as God He is the Holy One blessed be He

שְׁמוֹ ה' נִסִּי שמות י"ז , לֹא שֶׁהַמִּזְבֵּחַ קָרוּי ה', אֶלָּא עַל שֵׁם הַנֵּס
the miracle account of on rather Hashem was called that the altar Not 17 Shemos is my banner Hashem its name

קָרָא שֵׁם הַמִּזְבֵּחַ לְהַזְכִּיר שִׁבְחוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, ה' הוּא נִסִּי.
my banner He is Hashem be He blessed the Holy One of the praise to mention the altar the name of he called

וְרַבּוֹתֵינוּ דָּרְשׁוּ שֶׁהַקָּבָ״ה קְרָאוֹ לְיַעֲקֹב אֵל מגילה י"ח ; וְדִבְרֵי תוֹרָה
And our Rabbis expounded that the Holy One blessed be He called him Yaakov El Megillah 18 And words of Torah

כְּפַטִּישׁ יְפֹצֵץ סָלַע ע' שבת פ"ח – מִתְחַלְּקִים לְכַמָּה טְעָמִים, וַאֲנִי לְיַשֵּׁב
like a hammer that shatters rock see Shabbos 88 are divided into several explanations and I to settle

פְּשׁוּטוֹ שֶׁל מִקְרָא בָּאתִי׃
its simple sense of Scripture have come

CHAPTER SUMMARY

The aliyah begins with Yaakov's family approaching and bowing to Esav, after which Yaakov presses Esav to accept his large gift of livestock. Esav accepts, and after Yaakov declines Esav's offer to journey together or leave behind an escort, Esav heads back to Seir while Yaakov moves on to Succoth to rest his family and livestock. Finally, Yaakov arrives whole and unharmed in the city of Shechem, where he purchases a parcel of land from the sons of Chamor for a hundred kesitah and erects a mizbeach, calling upon the Name of Hashem.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the deep sevara behind the contrast between Eisav and Yaakov Avinu. Eisav says, "Yesh li rav", I have plenty, I have a lot. But Yaakov Avinu says, "Yesh li chol", I have everything. This is not just a nuance in lashon, it is two completely different ways of living life. Eisav looks at what he has and measures it in terms of quantity; he has a lot, but there is always a craving for more. Yaakov Avinu recognizes that whatever Hashem gave him is exactly his whole world, everything he needs to fulfill his tafkid.

Lichoira, we fall into the trap of Eisav so easily. We look around and think, baruch Hashem I have a lot, but maybe if I had a bit more of this or that, I would be whole. Yaakov teaches us that emunah means knowing Hashem tailored your exact portion for your neshama. When you realize that Hashem gave you specifically what you need for your avodah, you lack nothing. You have "chol", everything.

Take five minutes today to look at your life, your parnassah, and your family, and instead of comparing your portion to someone else's, say out loud: "Hashem, You gave me everything I need."