חוּמָּשׁ עִם רַשִּׁ"י · וישלח · חֲמִישִׁי

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

VAYISHLACH · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the Torah tells over the painful story of Dinah being taken by Shechem the son of Hamor. After Shechem defiles her, he and his father come to Yaakov Avinu and his sons with a proposal to intermarry and share their land and wealth. Yaakov's sons respond with wisdom and strategy, telling the people of Shechem that they can only merge with them if every male in the city undergoes a bris milah. Shechem and Hamor persuade their townsmen to agree, emphasizing the financial gain of partnering with Yaakov's family.

On the third day after the milah, while the men of the city are weak and in pain, Shimon and Levi step up to defend their sister's honor. They enter the city, put the males of Shechem to the sword, and rescue Dinah. Afterwards, Hashem instructs Yaakov to travel to Beis El to fulfill his vow and build an altar. Yaakov has his household remove any foreign idols and purify themselves, and Hashem casts a dread upon the surrounding nations so they do not pursue them. Upon reaching Beis El, Hashem appears to Yaakov once again, blessing him and affirming his name as Yisrael.

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

פָּסוּק א

Pasuk 1

וַתֵּצֵא דִינָה בַּת לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב לִרְאוֹת בִּבְנוֹת
and went out Dinah daughter of Leah whom she had borne to Yaakov to see among the daughters of

הָאָרֶץ׃
the land

רַשִּׁ"י

בת לאה. בַּת לֵאָה וְלֹא בַּת יַעֲקֹב? אֶלָּא עַל שֵׁם יְצִיאָתָהּ נִקְרֵאת בַּת
the daughter of Leah and not the daughter of Yaakov rather on account of her going out she is called the daughter of

לֵאָה, שֶׁאַף הִיא יְצֵאנִית הָיְתָה בראשית רבה , שֶׁנֶּאֱמַר וַתֵּצֵא לֵאָה לִקְרָאתוֹ
Leah that even she a goer-out was Bereishis Rabbah as it is said and went out Leah to meet him

וְעָלֶיהָ מָשְׁלוּ הַמָּשָׁל כְּאִמָּהּ כִּבְתָּהּ ׃
and about her they coined the proverb like her mother so her daughter

פָּסוּק ב

Pasuk 2

וַיַּרְא אֹתָהּ שְׁכֶם בֶּן חֲמוֹר הַחִוִּי נְשִׂיא הָאָרֶץ וַיִּקַּח אֹתָהּ וַיִּשְׁכַּב אֹתָהּ
And saw her Shechem son of Chamor the Chivvite prince of the land and took her and lay with her

וַיְעַנֶּהָ׃
and afflicted her

רַשִׁ"י

וישכב אתה. כְּדַרְכָּהּ:

and he lay with her in her manner

רַשִׁ"י

ויענה. שֶׁלֹּא כְדַרְכָּהּ בראשית רבה :

and he afflicted her that [was] not according to her manner Bereshis Rabbah

פָּסוּק ג

Pasuk 3

וַתִּדְבַּק נַפְשׁוֹ בְּדִינָה בַּת יַעֲקֹב וַיֶּאֱהַב אֶת הַנַּעַר וַיְדַבֵּר עַל לֵב הַנַּעֲרָ:

And cleaved his soul to Dinah daughter of Yaakov and he loved — the maiden and he spoke to the heart of

רַשִׁ"י

על לב הנערה. דְּבָרִים הַמִּתְיַשְּׁבִים עַל הַלֵּב; רְאִי, אָבִיךְ בְּחֶלְקַת שָׂדֶה קְטַנָּה

To the heart of the maiden words that settle upon the heart see your father for a plot of field small

כַּמָּה מָמוֹן בִּזְבֵּז, אֲנִי אֲשִׂיאֵךְ וְתִקְנֶה הָעִיר וְכָל שְׂדוֹתֶיהָ:

how much money he spent I will marry you and will acquire the city and all its fields

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר שְׁכֶם אֶל חֲמוֹר אָבִיו לֵאמֹר קַח לִי אֶת הַיַּלְדָּה הַזֹּאת לְאִשָּׁה:

And said Shechem to Chamor his father saying take — for me the girl this for a wife

פָּסוּק ה

Pasuk 5

וְיַעֲקֹב שָׁמַע כִּי טִמֵּא אֶת דִּינָה בִתּוֹ וּבָנָיו הָיוּ אֶת מִקְנֵהוּ בַּשָּׂדֶה

and Yaakov heard that he defiled — Dinah his daughter and his sons were with his livestock in the field

וְהֶחֱרִשׁ יַעֲקֹב עַד בֹּאָם:

and kept silent Yaakov until their coming

פָּסוּק ו

Pasuk 6

וַיֵּצֵא חֲמוֹר אֲבִי שְׁכֶם אֶל יַעֲקֹב לְדַבֵּר אִתּוֹ:

And went out Chamor the father of Shechem to Yaakov to speak with him

פָּסוּק ז

Pasuk 7

וּבְנֵי יַעֲקֹב בָּאוּ מִן הַשָּׂדֶה כְּשָׁמְעָם וַיִּתְעַצְּבוּ הָאֲנָשִׁים

And the sons of Yaakov came from the field when they heard and were distressed the men

וַיִּחַר לָהֶם מְאֹד כִּי נְבָלָה עָשָׂה בְיִשְׂרָאֵל לִשְׁכַּב אֶת
and burned with anger to them very because an outrage he committed in Yisrael to lie with

בַּת יַעֲקֹב וְכֵן לֹא יֵעָשֶׂה׃
the daughter of Yaakov and so not it ought to be done

רַשִׁ״י

וכן לא יעשה. לְעַנּוֹת אֶת הַבְּתוּלוֹת, שֶׁהָאֻמּוֹת גָּדְרוּ עַצְמָן מִן הָעֲרָיוֹת עַל
and thus not it should be done to afflict — the maidens for the nations fenced themselves from unchastity by

יְדֵי הַמַּבּוּל בראשית רבה׃
means of the Flood Bereshis Rabbah

פָּסוּק ח

Pasuk 8

וַיְדַבֵּר חֲמוֹר אִתָּם לֵאמֹר שְׁכֶם בְּנִי חָשְׁקָה נַפְשׁוֹ בְּבִתְּכֶם תְּנוּ נָא אֹתָהּ
And spoke Chamor with them saying Shechem my son longs his soul for your daughter give please her

לוֹ לְאִשָּׁה׃
to him for a wife

רַשִׁ״י

חשקה. חָפְצָה׃
desires desires

פָּסוּק ט

Pasuk 9

וְהִתְחַתְּנוּ אֹתָנוּ בְּנֹתֵיכֶם תִּתְּנוּ לָנוּ וְאֶת בְּנֹתֵינוּ תִּקְחוּ לָכֶם׃
And intermarry with us your daughters you shall give to us and — our daughters you shall take for yourselves

פָּסוּק י

Pasuk 10

וְאִתָּנוּ תֵּשֵׁבוּ וְהָאָרֶץ תִּהְיֶה לִפְנֵיכֶם שְׁבוּ וּסְחָרוּהָ וְהֵאָחֲזוּ בָּהּ׃
and with us you shall dwell and the land shall be before you settle and trade in it and acquire holdings in it

פָּסוּק יא

Pasuk 11

וַיֹּאמֶר שְׁכֶם אֶל אָבִיהָ וְאֶל אַחֶיהָ אֶמְצָא חֵן בְּעֵינֵיכֶם וַאֲשֶׁר תֹּאמְרוּ
And he said Shechem to her father and to her brothers may I find favor in your eyes and whatever you will say

אֵלַי אֶתֵּן׃
to me I will give

פָּסוּק יב

Pasuk 12

הַרְבּוּ עָלַי מְאֹד מֹהַר וּמַתָּן וְאֶתְּנָה כַּאֲשֶׁר תֹּאמְרוּ אֵלַי וּתְנוּ לִי אֶת
Increase upon me very much bride-price and gifts and I will give just as you say to me and give to me —

הַנַּעֲרָ לְאִשָּׁה׃

the maiden for a wife

רַשִׁ״י

מהר. כְּתֻבָּה׃

dowry a Ketubah

פָּסוּק יג

Pasuk 13

וַיַּעֲנוּ בְנֵי יַעֲקֹב אֶת שְׁכֶם וְאֶת חֲמוֹר אָבִיו בְּמִרְמָה וַיְדַבֵּרוּ אֲשֶׁר

And answered the sons of Yaakov — Shechem and — Chamor his father with guile and spoke because

טִמֵּא אֶת דִּינָה אֲחֹתָם׃

he defiled — Dinah their sister

רַשִׁ״י

במרמה. בְּחָכְמָה׃

With guile with wisdom

רַשִׁ״י

אשר טמא. הַכָּתוּב אוֹמֵר שֶׁלֹּא הָיְתָה רְמִיָּה, שֶׁהֲרֵי טִמֵּא אֶת דִּינָה אֲחוֹתָם

Because he had defiled Scripture says that not there was deception for behold he defiled — Dinah their sister

בראשית רבה׃

Bereishis Rabbah

פָּסוּק יד

Pasuk 14

וַיֹּאמְרוּ אֲלֵיהֶם לֹא נוּכַל לַעֲשׂוֹת הַדָּבָר הַזֶּה לָתֵת אֶת אֲחֹתֵנוּ לְאִישׁ אֲשֶׁר

And they said to them Not can we to do the thing this to give — our sister to a man who

לוֹ עָרְלָה כִּי חֶרְפָּה הִוא לָנוּ׃

to him uncircumcision for a disgrace it is to us

רַשִׁ״י

חרפה הוא. שֶׁמֶץ פְּסוּל הוּא אֶצְלֵנוּ; הַבָּא לְחָרֵף חֲבֵרוֹ הוּא אוֹמֵר לוֹ עָרֵל אַתָּה אוֹ בֶּן עָרֵל. חֶרְפָּה בְּכָל מָקוֹם גְּדוּפָה׃

a disgrace it is a trace of flaw it is among us; one who comes to revile his fellow he says to him an uncircumcised person are you or the son of an uncircumcised person in every disgrace place reviling

פָּסוּק טו

Pasuk 15

אַךְ בְּזֹאת נֵאוֹת לָכֶם אִם תִּהְיוּ כָמֹנוּ לְהִמּוֹל לָכֶם כָּל זָכָר׃

Only with this we will agree to you if you will become like us to circumcise for you every male

רַשִׁ״י

נאות לכם. נִתְרַצֶּה לָכֶם, לְשׁוֹן וַיֵּאֹתוּ מלכים ב י״ב׃

We will consent unto you we will agree to you an expression of and they consented Kings II 12

רַ״שִׁ״י

להמול. לִהְיוֹת נִמּוֹל. אֵינוֹ לְשׁוֹן לִפְעֹל אֶלָּא לְשׁוֹן לְהִפָּעֵל:

To be circumcised — to be circumcised — it is not an expression of active verb but rather an expression of passive verb

פָּסוּק ט ז

Pasuk 16

וְנָתַנּוּ אֶת בְּנֹתֵינוּ לָכֶם וְאֶת בְּנֹתֵיכֶם נִקַּח לָנוּ וְיָשַׁבְנוּ

And we will give — our daughters — to you and — your daughters we will take for ourselves and we will dwell

אִתְּכֶם וְהָיִינוּ לְעַם אֶחָד:

with you and we will become into a people one

רַ״שִׁ״י

ונתנו. נו״ן שְׁנִיָּה מְדֻגֶּשֶׁת לְפִי שֶׁהִיא מְשַׁמֶּשֶׁת בִּמְקוֹם שְׁתֵּי נוּנִי״ן, וְנָתַנּוּ:

And we will give — the letter nun second — is dageshed because that it serves in place of two nuns — and we will give

רַ״שִׁ״י

ואת בנתיכם נקח לנו. אַתָּה מוֹצֵא בַּתְּנַאי שֶׁאָמַר חֲמוֹר לְיַעֲקֹב וּבִתְשׁוּבַת

And — your daughters we will take — to us — find — in the proposal that stated — Chamor — to Yaakov — and in the answer of

בְּנֵי יַעֲקֹב לַחֲמוֹר, שֶׁתָּלוּ הַחֲשִׁיבוּת בִּבְנֵי יַעֲקֹב לִקַּח בְּנוֹת שְׁכֶם אֶת

the sons of — Yaakov — to Chamor — that they hung — the importance — on the sons of — Yaakov — to take — the daughters of — Shechem —

שֶׁיִּבְחֲרוּ לָהֶם, וּבְנוֹתֵיהֶם יִתְּנוּ לָהֶם לְפִי דַּעְתָּם, דִּכְתִיב

whomever they choose — for themselves — and their daughters they will give — to them — according to — their discretion — as it is written

וְנָתַנּוּ אֶת בְּנֹתֵינוּ – לְפִי דַּעְתֵּנוּ, וְאֶת בְּנֹתֵיכֶם נִקַּח לָנוּ – כְּכָל אֲשֶׁר

and we will give — our daughters — according to — our discretion — and — your daughters we will take — to us — like all — that

נַחְפֹּץ; וּכְשֶׁדִּבְּרוּ חֲמוֹר וּשְׁכֶם בְּנוֹ אֶל יוֹשְׁבֵי עִירָם הָפְכוּ הַדְּבָרִים, אֶת

we desire — when spoke — and — Chamor — to — his son — and Shechem — the inhabitants of — their city — they reversed — the matters —

בְּנָתָם נִקַּח לָנוּ לְנָשִׁים וְאֶת בְּנֹתֵינוּ נִתֵּן לָהֶם, כְּדֵי לְרַצּוֹתָם שֶׁיֵּאוֹתוּ

their daughters — we will take — to us — for wives — and — our daughters — we will give — to them — in order — to appease them — that they agree

לְהִמּוֹל:

to be circumcised

פָּסוּק י ז

Pasuk 17

וְאִם לֹא תִשְׁמְעוּ אֵלֵינוּ לְהִמּוֹל וְלָקַחְנוּ אֶת בִּתֵּנוּ וְהָלָכְנוּ:

and if — not — you will listen — to us — to be circumcised — then we will take — our daughter — and we will go

פָּסוּק י ח

Pasuk 18

וַיִּיטְבוּ דִבְרֵיהֶם בְּעֵינֵי חֲמוֹר וּבְעֵינֵי שְׁכֶם בֶּן חֲמוֹר:

and were good — their words — in the eyes of — Chamor — and in the eyes of — Shechem — son of — Chamor

פָּסוּק י ט

Pasuk 19

וְלֹא אֵחַר הַנַּעַר לַעֲשׂוֹת הַדָּבָר כִּי חָפֵץ בְּבַת יַעֲקֹב וְהוּא נִכְבָּד
and not delayed the youth to do the thing for he wanted the daughter of Yaakov and he was respected

מִכֹּל בֵּית אָבִיו׃
above all the house of his father

פָּסוּק כ

Pasuk 20

וַיָּבֹא חֲמוֹר וּשְׁכֶם בְּנוֹ אֶל שַׁעַר עִירָם וַיְדַבְּרוּ אֶל אַנְשֵׁי עִירָם
And came Chamor and Shechem his son to the gate of their city and they spoke to the men of their city

לֵאמֹר׃
saying

פָּסוּק כא

Pasuk 21

הָאֲנָשִׁים הָאֵלֶּה שְׁלֵמִים הֵם אִתָּנוּ וְיֵשְׁבוּ בָאָרֶץ וְיִסְחֲרוּ אֹתָהּ וְהָאָרֶץ
The men these are peaceful with us and let them dwell in the land and trade in it and the land

הִנֵּה רַחַבַת יָדַיִם לִפְנֵיהֶם אֶת בְּנֹתָם נִקַּח לָנוּ לְנָשִׁים וְאֶת
behold is spacious of hands before them — their daughters we will take for ourselves for wives and —

בְּנֹתֵינוּ נִתֵּן לָהֶם׃
our daughters we will give to them

רַשִׁ״י

שלמים. בְּשָׁלוֹם וּבְלֵב שָׁלֵם׃
peaceable in peace and with a heart whole

רַשִׁ״י

והארץ הנה רחבת ידים. כְּאָדָם שֶׁיָּדוֹ רְחָבָה וְנוֹתֶנֶת; כְּלוֹמַר, אַל תַּפְסִידוּ כְּלוּם
and the land behold is wide of hands like a person whose hand is broad and generous; that is to say, do not lose anything

– פִּרְקְמַטְיָא הַרְבֵּה בָּאָה לְכָאן וְאֵין לָהּ קוֹנִים׃
merchandise comes here and there are no buyers for it

פָּסוּק כב

Pasuk 22

אַךְ בְּזֹאת יֵאֹתוּ לָנוּ הָאֲנָשִׁים לָשֶׁבֶת אִתָּנוּ לִהְיוֹת לְעַם אֶחָד
only with this will consent to us the men to dwell with us to become into a people one

בְּהִמּוֹל לָנוּ כָּל זָכָר כַּאֲשֶׁר הֵם נִמֹּלִים׃
in being circumcised for us every male just as they are circumcised

רַשִׁ״י

בהמול. בִּהְיוֹת נִמּוֹל׃
In being circumcised in being circumcised

פָּסוּק כג

Pasuk 23

מִקְנֵהֶם וְקִנְיָנָם וְכָל בְּהֶמְתָּם הֲלוֹא לָנוּ הֵם אַךְ נֵאוֹתָה לָהֶם
Their livestock and their property and all their animals will not to us they be only let us consent to them

וְיֵשְׁבוּ אִתָּנוּ׃
and they will dwell with us

רַשִׁ״י

אך נאותה להם. לְדָבָר זֶה, וְעַל יְדֵי כֵן יֵשְׁבוּ אִתָּנוּ׃
only let us consent to them to a matter this and on hands of so they will dwell with us

פָּסוּק כד

Pasuk 24

וַיִּשְׁמְעוּ אֶל חֲמוֹר וְאֶל שְׁכֶם בְּנוֹ כָּל יֹצְאֵי שַׁעַר עִירוֹ
And they heeded to Chamor and to Shechem his son all those who go out the gate of his city

וַיִּמֹּלוּ כָּל זָכָר כָּל יֹצְאֵי שַׁעַר עִירוֹ׃
and were circumcised every male all those who go out the gate of his city

פָּסוּק כה

Pasuk 25

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיוֹתָם כֹּאֲבִים וַיִּקְחוּ שְׁנֵי בְנֵי יַעֲקֹב שִׁמְעוֹן
and it was on the day the third in their being in pain and they took two of the sons of Yaakov Shimon

וְלֵוִי אֲחֵי דִינָה אִישׁ חַרְבּוֹ וַיָּבֹאוּ עַל הָעִיר בֶּטַח וַיַּהַרְגוּ כָּל
and Levi brothers of Dinah each man his sword and they came upon the city unmolested and they killed every

זָכָר׃
male

רַשִׁ״י

שני בני יעקב. בָּנָיו הָיוּ, וְאַע"פ כֵּן נָהֲגוּ עַצְמָן שִׁמְעוֹן וְלֵוִי כִּשְׁאָר
two of the sons of Yaakov his sons they were and even so they conducted themselves Shimon and Levi like the rest of

אֲנָשִׁים שֶׁאֵינָם בָּנָיו, שֶׁלֹּא נָטְלוּ עֵצָה הֵימֶנּוּ בראשית רבה׃
men who are not his sons for not did they take counsel from him Bereshit Rabbah

רַשִׁ״י

אחי דינה. לְפִי שֶׁמָּסְרוּ עַצְמָן עָלֶיהָ נִקְרְאוּ אַחֶיהָ׃
the brothers of Dinah because that they risked themselves for her they were called her brothers

רַשִׁ״י

בטח. שֶׁהָיוּ כּוֹאֲבִים וּמִ"אַ בְּטוּחִים הָיוּ עַל כֹּחוֹ שֶׁל זָקֵן
in security for they were in pain and Midrash Agadah confident they were upon the strength of the old man

בראשית רבה׃
Bereshis Rabbah

פָּסוּק כו

Pasuk 26

וְאֶת חֲמוֹר וְאֶת שְׁכֶם בְּנוֹ הָרְגוּ לְפִי חָרֶב וַיִּקְחוּ אֶת דִּינָה
Dinah — and they took the sword by the edge of they killed his son Shechem and — Chamor and —

מִבֵּית שְׁכֶם וַיֵּצֵאוּ׃
and they left Shechem from the house of

פָּסוּק כז

Pasuk 27

בְּנֵי יַעֲקֹב בָּאוּ עַל הַחֲלָלִים וַיָּבֹזּוּ הָעִיר אֲשֶׁר טִמְּאוּ אֲחוֹתָם׃
their sister they had defiled because the city and plundered the slain upon came Yaakov The sons of

רַשִׁ"י

על החללים. לְפַשֵּׁט הַחֲלָלִים׃
the slain to strip the slain upon

פָּסוּק כח

Pasuk 28

אֶת צֹאנָם וְאֶת בְּקָרָם וְאֶת חֲמֹרֵיהֶם וְאֵת אֲשֶׁר בָּעִיר וְאֶת אֲשֶׁר
that which and — was in the city that which and — their donkeys and — their cattle and — their flock —

בַּשָּׂדֶה לָקָחוּ׃
they took was in the field

פָּסוּק כט

Pasuk 29

וְאֶת כָּל חֵילָם וְאֶת כָּל טַפָּם וְאֶת נְשֵׁיהֶם שָׁבוּ וַיָּבֹזּוּ וְאֵת
and — and they plundered they took captive their wives and — their children all and — their wealth all and —

כָּל אֲשֶׁר בַּבָּיִת׃
was in the house that all

רַשִׁ"י

חילם. מָמוֹנָם וְכֵן עָשָׂה לִי אֶת הַחַיִל הַזֶּה דברים ח' , וְיִשְׂרָאֵל עֹשֶׂה חָיִל
wealth acquires and Yisrael 8 Devarim this the wealth — for me has gotten and so their money their wealth

במדבר כ"ד , וְעָזְבוּ לַאֲחֵרִים חֵילָם תהילים מ"ט :
49 Tehillim their wealth to others and they leave 24 Bamidbar

רַשִׁ"י

שבו. לְשׁוֹן שְׁבִיָּה, לְפִיכָךְ טַעֲמוֹ מִלְרָע׃
on the ultimate its accent is therefore captivity is an expression of "They took captive"

פָּסוּק ל

Pasuk 30

וַיֹּאמֶר יַעֲקֹב אֶל שִׁמְעוֹן וְאֶל לֵוִי עֲכַרְתֶּם אֹתִי לְהַבְאִישֵׁנִי בְּיֹשֵׁב
And said Yaakov to Shimon and to Levi you have troubled me to make me odious among the inhabitant of

הָאָרֶץ בַּכְּנַעֲנִי וּבַפְּרִזִּי וַאֲנִי מְתֵי מִסְפָּר וְנֶאֶסְפוּ עָלַי
the land among the Canaanite and among the Perizzite and I are men of few number and they will gather against me

וְהִכּוּנִי וְנִשְׁמַדְתִּי אֲנִי וּבֵיתִי׃
and strike me and I will be destroyed I and my house

רַ"שִׁ"י

עכרתם. לְשׁוֹן מַיִם עֲכוּרִים, אֵין דַּעְתִּי צְלוּלָה עַכְשָׁו ברכות כ"ה . וְאַגָּדָה,
you troubled an expression of water troubled is not my mind clear now Berachos 25b and an Aggadah

צְלוּלָה הָיְתָה הֶחָבִית וַעֲכַרְתֶּם אוֹתָהּ בראשית רבה – מָסֹרֶת הָיְתָה בְּיַד
clear was the cask and you troubled it Bereshis Rabbah a tradition was in the hand of

כְּנַעֲנִים שֶׁיִּפְּלוּ בְּיַד בְּנֵי יַעֲקֹב, אֶלָּא שֶׁהָיוּ אוֹמְרִים עַד אֲשֶׁר
the Canaanites that they would fall by the hand of the sons of Yaakov except that they were saying until that

תִּפְרֶה וְנָחַלְתָּ אֶת הָאָרֶץ שמות כ"ג , לְפִיכָךְ הָיוּ שׁוֹתְקִין׃
you increase and inherit — the land Shemos 23 therefore they were silent

רַ"שִׁ"י

מתי מספר. אֲנָשִׁים מוּעָטִים׃
men of number men few

פָּסוּק לא

Pasuk 31

וַיֹּאמְרוּ הַכְזוֹנָה יַעֲשֶׂה אֶת אֲחוֹתֵנוּ׃
and they said Should like a harlot he treat — our sister

רַ"שִׁ"י

הכזונה. הֶפְקֵר׃
As a harlot ownerless

רַ"שִׁ"י

את אחותנו. יָת אֲחָתָנָא׃
— our sister — our sister

פָּסוּק לב

Pasuk 32

וַיֹּאמֶר אֱלֹהִים אֶל יַעֲקֹב קוּם עֲלֵה בֵית אֵל וְשֶׁב שָׁם וַעֲשֵׂה שָׁם מִזְבֵּחַ
And He said God to Yaakov arise go up to Beis El and dwell there and make there an altar

לָאֵל הַנִּרְאֶה אֵלֶיךָ בְּבָרְחֲךָ מִפְּנֵי עֵשָׂו אָחִיךָ׃
to God Who appeared to you in your fleeing from the face of Esav your brother

רַ"שִׁ"י

קום עלה. לְפִי שֶׁאִחַרְתָּ בַּדֶּרֶךְ נֶעֱנַשְׁתָּ וּבָא לְךָ זֹאת מִבִּתְּךָ תנחומא :

Arise go up because that you delayed on the way you were punished and came to you this from your daughter Tanchuma

פָּסוּק לג

Pasuk 33

וַיֹּאמֶר יַעֲקֹב אֶל בֵּיתוֹ וְאֶל כָּל אֲשֶׁר עִמּוֹ הָסִרוּ אֶת אֱלֹהֵי הַנֵּכָר

And he said Yaakov to his household and to all who were with him remove — the gods of the foreign

אֲשֶׁר בְּתֹכְכֶם וְהִטַּהֲרוּ וְהַחֲלִיפוּ שִׂמְלֹתֵיכֶם:

that are in your midst and purify yourselves and change your clothes

רַ"שִׁ"י

הנכר. שֶׁיֵּשׁ בְּיֶדְכֶם מִשָּׁלָל שֶׁל שְׁכֶם:

the strange which is in your possession from the spoil of Shechem

רַ"שִׁ"י

והטהרו. מֵעֲ"זָ:

and purify yourselves from idol worship

רַ"שִׁ"י

והחליפו שמלתיכם. שֶׁמָּא יֵשׁ בְּיֶדְכֶם כְּסוּת שֶׁל עַ"זָ:

And change your garments lest there is in your possession a garment of idolatry

פָּסוּק לד

Pasuk 34

וְנָקוּמָה וְנַעֲלֶה בֵּית אֵל וְאֶעֱשֶׂה שָּׁם מִזְבֵּחַ לָאֵל הָעֹנֶה אֹתִי בְּיוֹם

And let us arise and go up to Beis El and I will make there an altar to the God who answers me on the day of

צָרָתִי וַיְהִי עִמָּדִי בַּדֶּרֶךְ אֲשֶׁר הָלָכְתִּי:

my distress and was with me on the way that I went

פָּסוּק לה

Pasuk 35

וַיִּתְּנוּ אֶל יַעֲקֹב אֵת כָּל אֱלֹהֵי הַנֵּכָר אֲשֶׁר בְּיָדָם וְאֶת הַנְּזָמִים

And they gave to Yaakov — all the gods of the foreign that were in their hand and — the rings

אֲשֶׁר בְּאָזְנֵיהֶם וַיִּטְמֹן אֹתָם יַעֲקֹב תַּחַת הָאֵלָה אֲשֶׁר עִם שְׁכֶם:

that were in their ears and buried them Yaakov under the terebinth which was near Shechem

רַ"שִׁ"י

האלה. מִין אִילָן סָרָק:

The terebinth is a species of tree barren

רַ"שִׁ"י

עם שכם. אֵצֶל שְׁכֶם:

with Shechem beside Shechem

פָּסוּק לו

Pasuk 36

וַיִּסָּעוּ וַיְהִי חִתַּת אֱלֹהִים עַל הֶעָרִים אֲשֶׁר סְבִיבֹתֵיהֶם וְלֹא

And they journeyed and there was a terror of God upon the cities that were around them and they did not

רָדְפוּ אַחֲרֵי בְּנֵי יַעֲקֹב׃

pursue after the sons of Yaakov

רַשִׁ"י

חתת. פַּחַד׃

chittath terror

פָּסוּק לז

Pasuk 37

וַיָּבֹא יַעֲקֹב לוּזָה אֲשֶׁר בְּאֶרֶץ כְּנַעַן הִוא בֵּית אֵל הוּא וְכָל הָעָם אֲשֶׁר

And came Yaakov to Luz which is in the land of Canaan it is Beis El he and all the people who

עִמּוֹ׃

were with him

פָּסוּק לח

Pasuk 38

וַיִּבֶן שָׁם מִזְבֵּחַ וַיִּקְרָא לַמָּקוֹם אֵל בֵּית אֵל כִּי שָׁם נִגְלוּ אֵלָיו

And he built there an altar and he called to the place El Beis El for there were revealed to him

הָאֱלֹהִים בְּבָרְחוֹ מִפְּנֵי אָחִיו׃

God in his fleeing from before his brother

רַשִׁ"י

אל בית אל. הַקָּבָ"ה בְּבֵית אֵל, גִּלּוּי שְׁכִינָתוֹ בְּבֵית אֵל. יֵשׁ

God of House God is in the House the Holy One of God is in the House the revelation of His Divine Presence is in the House of God there is

תֵּבָה חֲסֵרָה בֵּי"ת הַמְשַׁמֶּשֶׁת בְּרֹאשָׁהּ, כְּמוֹ הִנֵּה הוּא בֵּית מָכִיר בֶּן עַמִּיאֵל שמואל

a word lacking a Beis that serves at its beginning like behold he in the house of Machir son of Ammiel Shmuel

ב ט' – כְּמוֹ בְּבֵית מָכִיר; בֵּית אָבִיךְ בראשית ל"ח:י"א – כְּמוֹ בְּבֵית אָבִיהָ׃

II 9 like in the house of Machir in the house of your father Bereshis 38 11 like in the house

רַשִׁ"י

נגלו אליו האלהים. בִּמְקוֹמוֹת הַרְבֵּה יֵשׁ שֵׁם אֱלֹהוּת וַאֲדָנוּת בִּלְשׁוֹן רַבִּים,

God to him were revealed many places in a term of there is divinity and lordship in the language of plural

כְּמוֹ אֲדֹנֵי יוֹסֵף שם ל"ט , אִם בְּעָלָיו עִמּוֹ שמות כ' , וְלֹא נֶאֱמַר בַּעֲלוֹ, וְכֵן

the master of Yosef there 39 Shemos 22 and not is it said its owner is with it if its owner and so

אֱלֹהוּת שֶׁהוּא לְשׁוֹן שׁוֹפֵט וּמְרוּת נִזְכָּר בִּלְשׁוֹן רַבִּים, אֲבָל אֶחָד מִכָּל שְׁאָר

divinity which is a term of judge and authority is mentioned in the language of plural but one of all the rest of

הַשֵּׁמוֹת לֹא תִמְצָא בִּלְשׁוֹן רַבִּים׃

the Names not you will find in the language of plural

פָּסוּק לט

Pasuk 39

וַתָּמָת דְּבֹרָה מֵינֶקֶת רִבְקָה וַתִּקָּבֵר מִתַּחַת לְבֵית אֵל תַּחַת הָאַלּוֹן

and died Devorah the nurse of Rivkah and she was buried from beneath to Beis El under the oak

וַיִּקְרָא שְׁמוֹ אַלּוֹן בָּכוּת׃

and he called its name Allon Bachus

רַשִׁ"י

ותמת דבורה. מָה עִנְיָן דְּבוֹרָה בְּבֵית יַעֲקֹב? אֶלָּא לְפִי שֶׁאָמְרָה רִבְקָה לְיַעֲקֹב

And died Devorah what is the matter of Devorah in the house of Yaakov? rather because that stated Rivkah to Yaakov

וְשָׁלַחְתִּי וּלְקַחְתִּיךְ מִשָּׁם, שָׁלְחָה דְבוֹרָה אֶצְלוֹ לְפַדַּן אֲרָם לָצֵאת מִשָּׁם, וּמֵתָה

and I will send and fetch you from there she sent Devorah to him to Padan Aram to go out from there and she died

בַּדֶּרֶךְ׃ מִדִּבְרֵי רַבִּי מֹשֶׁה הַדַּרְשָׁן לְמַדְתִּיהָ׃

on the way from the words of Rabbi Moshe HaDarshan I learned it

רַשִׁ"י

מתחת לבית אל. הָעִיר יוֹשֶׁבֶת בָּהָר וְנִקְבְּרָה בְּרַגְלֵי הָהָר׃

from beneath to Beis El the city was sitting on the mountain and she was buried at the foot of the mountain

רַשִׁ"י

תחת האלון. בְּשִׁפּוֹלֵי מֵישָׁרָא, שֶׁהָיָה מִישׁוֹר מִלְמַעְלָה בְּשִׁפּוּעַ הָהָר

under the oak on the lower-part-of the plain for there was the plain above on the slope-of the mountain

וְהַקְּבוּרָה מִלְמַטָּה, וּמִישׁוֹר שֶׁל בֵּית אֵל הָיוּ קוֹרִין לוֹ אַלּוֹן. וְאַגָּדָה, נִתְפַּשֵּׁר

and the burial was below and the plain of Beis El they were calling it Allon. and an Agadah he was informed

שָׁם בְּאֵבֶל שֵׁנִי, שֶׁהֻגַּד לוֹ עַל אִמּוֹ שֶׁמֵּתָה בראשית רבה , וְאַלּוֹן

there of a mourning second for it was told to him about his mother that she died Bereshis Rabbah and allon

בִּלְשׁוֹן יָוָנִי אַחֵר, וּלְפִי שֶׁהֶעֱלִימוּ אֶת יוֹם מוֹתָהּ שֶׁלֹּא יְקַלְלוּ הַבְּרִיּוֹת

in the language-of Greek is another and because that they concealed — the day-of her death so that not would curse people

כֶּרֶס שֶׁיָּצָא מִמֶּנּוּ עֵשָׂו, אַף הַכָּתוּב לֹא פִּרְסְמָהּ׃

the womb that came forth from it Esav also the verse did not publicize her

פָּסוּק מ

Pasuk 40

וַיֵּרָא אֱלֹהִים אֶל יַעֲקֹב עוֹד בְּבֹאוֹ מִפַּדַּן אֲרָם וַיְבָרֶךְ אֹתוֹ׃

And appeared to God Yaakov again upon his coming from Padan Aram and He blessed him

רַשִׁ"י

עוד. פַּעַם שֵׁנִי בַּמָּקוֹם הַזֶּה, אֶחָד בְּלֶכְתּוֹ וְאֶחָד בְּשׁוּבוֹ׃

again a second time in the place this one upon his going and one upon his return

רַשִׁ"י

ויברך אתו. בִּרְכַּת אֲבֵלִים בראשית רבה :

And he blessed him the blessing of mourners Bereshis Rabbah

פָּסוּק מא

Pasuk 41

וַיֹּאמֶר לוֹ אֱלֹהִים שִׁמְךָ יַעֲקֹב לֹא יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם
And He said to him God your name is Yaakov not shall be called your name any longer Yaakov rather ·
יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת שְׁמוֹ יִשְׂרָאֵל׃
Yisrael shall be your name and He called — his name Yisrael

רַשִׁ״י

לא יקרא שמך עוד יעקב. לְשׁוֹן אָדָם הַבָּא בְּמַאֲרָב וְעָקְבָּה, אֶלָּא
not shall be called your name any more Yaakov an expression of a man who comes in ambush and trickery but
לְשׁוֹן שַׂר וְנָגִיד׃
an expression of prince and ruler

פָּסוּק מב

Pasuk 42

וַיֹּאמֶר לוֹ אֱלֹהִים אֲנִי אֵל שַׁדַּי פְּרֵה וּרְבֵה גּוֹי וּקְהַל גּוֹיִם
And He said to him God I am God Shaddai be fruitful and multiply a nation and a congregation of nations
יִהְיֶה מִמְּךָ וּמְלָכִים מֵחֲלָצֶיךָ יֵצֵאוּ׃
shall be from you and kings from your loins shall issue

רַשִׁ״י

אני אל שדי. שֶׁאֲנִי כְדַי לְבָרֵךְ, שֶׁהַבְּרָכוֹת שֶׁלִּי׃
Iam God Almighty for Iam sufficiently able to bless for the blessings are Mine

רַשִׁ״י

פרה ורבה. עַל שֵׁם שֶׁעֲדַיִן לֹא נוֹלַד בִּנְיָמִין, וְאַף עַל פִּי שֶׁכְּבָר נִתְעַבְּרָה
be fruitful and multiply on account that still not was born Binyamin and even · though that already she was pregnant
מִמֶּנּוּ׃
with him

רַשִׁ״י

גוי. בִּנְיָמִין׃
A nation Binyamin

רַשִׁ״י

גוים. מְנַשֶּׁה וְאֶפְרַיִם, שֶׁעֲתִידִים לָצֵאת מִיּוֹסֵף, וְהֵם בִּמְנְיַן הַשְּׁבָטִים בראשית
nations Menashe and Ephraim who are destined to come out from Yosef and they are in the tally of the Shevatim Bereishis
רבה :
Rabbah

רַשִׁ״י

ומלכים. שָׁאוּל וְאִישׁ בֹּשֶׁת, שֶׁהָיוּ מִשֵּׁבֶט בִּנְיָמִין בראשית רבה , שֶׁעֲדַיִן לֹא
And kings Shaul and Ish- who were from the tribe of Binyamin Bereishis Rabbah who still had not
נוֹלְדוּ וּפָסוּק זֶה דְּרָשׁוֹ אַבְנֵר כְּשֶׁהִמְלִיךְ אִישׁ בֹּשֶׁת, וְאַף הַשְּׁבָטִים דְּרָשׁוּהוּ
been born and verse this expounded it Avner when he crowned Ish- and even Bosheth the tribes expounded it

וְקֵרְבוּ בִּנְיָמִין, דִּכְתִיב אִישׁ מִמֶּנּוּ לֹא יִתֵּן אֶת בִּתּוֹ לְבִנְיָמִן לְאִשָּׁה שׁוֹפְטִים

and drew near Binyamin as it is written a man from us shall not give — his daughter to Binyamin for a wife Shoftim

כ"א , וְחָזְרוּ וְאָמְרוּ אִלְמָלֵא הָיָה עוֹלֶה מִן הַשְּׁבָטִים לֹא הָיָה הַקָּבָ"ה

21 and they retracted and said if not he was counted among the tribes would not the Holy One blessed be He

אוֹמֵר לְיַעֲקֹב וּמְלָכִים מֵחֲלָצֶיךָ יֵצֵאוּ׃

say to Yaakov and kings from your loins shall come forth

רַשִׁ"י

גּוֹי וקְהַל גּוֹיִם. שֶׁגּוֹיִם עֲתִידִים בָּנָיו לְהֵעָשׂוֹת כְּמִנְיַן הַגּוֹיִם, שֶׁהֵם

A nation and an assemblage of nations that nations are destined his sons to become like the number of the nations which are

ע' אֻמּוֹת, וְכֵן כָּל הַסַּנְהֶדְרִין שִׁבְעִים; דָּבָר אַחֵר שֶׁעֲתִידִים בָּנָיו לְהַקְרִיב

seventy peoples and so the whole Sanhedrin seventy Another explanation that are destined his sons to sacrifice

בִּשְׁעַת אִסּוּר בָּמוֹת כַּגּוֹיִם בִּימֵי אֵלְיָהוּ :

at the time of prohibition of high places like the non-Jews in the days of Eliyahu

CHAPTER SUMMARY

This aliyah begins with Dinah being abducted and defiled by Shechem, prompting Hamor and Shechem to propose an alliance and intermarriage with Yaakov's family. The brothers answer with a condition that all males in Shechem undergo milah, which the townsmen accept. On the third day following the milah, Shimon and Levi enter the city, kill the males including Shechem and Hamor, rescue Dinah, and the brothers spoil the city. Following this, Hashem commands Yaakov to ascend to Beis El and build an altar; Yaakov purifies his household of foreign idols, travels under Hashem's protective terror upon the surrounding cities, builds the altar at Beis El, buries Rivkah's nurse Devorah upon her passing, and receives Hashem's blessing affirming his name as Yisrael and promising that nations and kings will descend from him.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what happens right after the whole parsha of Shechem. Hashem tells Yaakov Avinu: "Arise, go up to Beis-El... and build an altar there to the God who answered me in the day of my distress." Yaakov immediately turns to his family and says, "Remove the foreign gods... purify yourselves, and let us arise and go up." Before they could go back to the holy place where Hashem answered Yaakov years before, there had to be a complete reckoning and a cleansing of any lingering spiritual baggage.

This is a major chiddush in our avodah. When a Yid goes through a rough patch, a confusion, or a chaotic situation in life, the tefillah and the davening to get out of it is only step one. The second step, which we see right here, is to pause and ask: what did I pick up along the way that does not belong in my home or my neshama? Yaakov took all the alien items, the small compromises that crept in while living among the nations, and buried them deep under the tree in Shechem before moving forward.

We all pass through our own "Shechem" moments in life, times of stress where minor slacks in our Yiddishkeit or subtle secular influences slip into our daily routine. The Torah is teaching us that before you make your next step up to a higher madreiga, you have to do a little bit of housecleaning. You cannot build the altar in Beis-El while holding onto the small distractions of the road.

Take five minutes today to do a quick spiritual inventory of your day or your environment. Identify one small thing, whether a improper website, a careless habit in tefillah, or a slight compromise in tznius or speech, that snuck in during a busy moment, and drop it entirely.