חוּמָּשׁ עִם רַשִּׁ"י · וישלח · שִׁשִּׁי

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

VAYISHLACH · 6TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Hashem reiterates His promise of Eretz Yisrael to Yaakov Avinu, reassuring him of his legacy. As the family travels toward Ephrath, tragedy strikes with the difficult birth of Binyamin and the passing of Rachel Imeinu on the way. Yaakov erects a matzeivah at her burial site, and the Torah goes on to record the complete lineup of Yaakov's twelve holy sons and his eventual return to his father Yitzchak in Chevron.

The narrative then records the passing and burial of Yitzchak Avinu by his sons Esav and Yaakov. Following this, the Torah details the generations and genealogy of Esav, explaining how he separated from Yaakov due to the abundance of their possessions and moved to Mount Seir, setting up his family structure and leadership.

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

פָּסוּק א

Pasuk 1

וְאֶת הָאָרֶץ אֲשֶׁר נָתַתִּי לְאַבְרָהָם וּלְיִצְחָק לְךָ אֶתְּנֶנָּה וּלְזַרְעֲךָ אַחֲרֶיךָ
and— the land which I gave to Avraham and to Yitzchak to you I will give it and to your offspring after you

אֶתֵּן אֶת הָאָרֶץ׃
I will give — the land

פָּסוּק ב

Pasuk 2

וַיַּעַל מֵעָלָיו אֱלֹהִים בַּמָּקוֹם אֲשֶׁר דִּבֶּר אִתּוֹ׃
And He ascended from upon him God in the place where He spoke with him

רַשִּׁ"י

במקום אשר דבר אתו. אֵינִי יוֹדֵעַ מַה מְּלַמְּדֵנוּ׃
In the place that He spoke with him I do not know what this teaches us

פָּסוּק ג

Pasuk 3

וַיַּצֵּב יַעֲקֹב מַצֵּבָה בַּמָּקוֹם אֲשֶׁר דִּבֶּר אִתּוֹ מַצֶּבֶת אָבֶן וַיַּסֵּךְ עָלֶיהָ
and he set up Yaakov a pillar in the place where He spoke with him a pillar of stone and he poured upon it

נֶסֶךְ וַיִּצֹק עָלֶיהָ שָׁמֶן׃
a libation and he poured upon it oil

פָּסוּק ד

Pasuk 4

וַיִּקְרָא יַעֲקֹב אֶת שֵׁם הַמָּקוֹם אֲשֶׁר דִּבֶּר אִתּוֹ שָׁם אֱלֹהִים בֵּית אֵל׃

And called Yaakov — the name of the place where spoke with him there God Beis El

פָּסוּק ה

Pasuk 5

וַיִּסְעוּ מִבֵּית אֵל וַיְהִי עוֹד כִּבְרַת הָאָרֶץ לָבוֹא אֶפְרָתָה וַתֵּלֶד

and they traveled from Beis El and it was still a distance of land to come to Ephras and gave birth

רָחֵל וַתְּקַשׁ בְּלִדְתָּהּ׃

Rachel and she had difficulty in her labor

רַשִׁ"י

כברת הארץ. מְנַחֵם פֵּרֵשׁ לְשׁוֹן כַּבִּיר, רִבּוּי, מַהֲלַךְ רַב. וְאַגָּדָה, בִּזְמַן

a kibrah of the land Menachem explained an expression of kabir abundance a distance of much and the Aggadah at a time

שֶׁהָאָרֶץ חֲלוּלָה וּמְנֻקֶּבֶת כְּכְבָרָה בראשית רבה , שֶׁהַנִּיר מָצוּי, הִסְתָּו עָבַר

that the land is full of holes and perforated like a sieve Bereishis Rabbah , that ploughed ground is plentiful the winter passed

וְהַשָּׁרָב עֲדַיִן לֹא בָּא שם ז , וְאֵין זֶה פְּשׁוּטוֹ שֶׁל מִקְרָא, שֶׁהֲרֵי בְּנַעֲמָן מָצִינוּ

we found by Naaman for behold the verse of its plain meaning this and is not 7 there came not still and the heat

וַיֵּלֶךְ מֵאִתּוֹ כִּבְרַת אָרֶץ מלכים ב ה' . וְאוֹמֵר אֲנִי שֶׁהוּא שֵׁם מִדַּת קַרְקַע,

land a measure of a name of that it is I and say 5 2 Melachim land a kibrah of from him and he went

כְּמוֹ מַהֲלַךְ פַּרְסָה אוֹ יוֹתֵר, כְּמוֹ שֶׁאַתָּה אוֹמֵר צֶמֶד כֶּרֶם ישעיהו ה' , חֶלְקַת

the parcel of 5 Yeshayahu a vineyard an acre of say you just as more or a parsa a distance of like

הַשָּׂדֶה בראשית ל"ג , כָּךְ בְּמַהֲלַךְ אָדָם נוֹתֵן שֵׁם מִדָּה כִּבְרַת אָרֶץ׃

the field Bereishis 33 so in the travel of a man it gives a name of a measure a kibrah of land

פָּסוּק ו

Pasuk 6

וַיְהִי בְּהַקְשֹׁתָהּ בְּלִדְתָּהּ וַתֹּאמֶר לָהּ הַמְיַלֶּדֶת אַל תִּירְאִי כִּי גַם זֶה

and it was when it was hard in her giving birth and said to her the midwife do not for fear also for this

לָךְ בֵּן׃

is for you a son

רַשִׁ"י

כי גם זה. נוֹסַף לְךָ עַל יוֹסֵף; וְרַבּוֹתֵינוּ דָּרְשׁוּ: עִם כָּל שֵׁבֶט נוֹלְדָה תְּאוֹמָה, וְעִם

for also this was added to you upon Yosef and our Rabbis expounded with every tribe was born a twin sister and with

בִּנְיָמִין נוֹלְדָה תְּאוֹמָה יְתֵרָה׃

Binyamin was born a twin sister an additional

פָּסוּק ז

Pasuk 7

וַיְהִי בְּצֵאת נַפְשָׁהּ כִּי מֵתָה וַתִּקְרָא שְׁמוֹ בֶּן אוֹנִי וְאָבִיו קָרָא

And it was in departing of her soul for she was dying her name Ben Oni and his father called

לוֹ בִּנְיָמִין׃

Binyamin him

רַשִׁ״י

בן אוני. בֶּן צַעֲרִי׃

my sorrow son of Oni Ben

רַשִׁ״י

בנימין. נִרְאֶה בְעֵינַי, לְפִי שֶׁהוּא לְבַדּוֹ נוֹלַד בְּאֶרֶץ כְּנַעַן שֶׁהוּא בַּנֶּגֶב כְּשֶׁאָדָם

when a person in the south which is Canaan in the land of was born alone that he because in my eyes it appears Binyamin

בָּא מֵאֲרַם נַהֲרַיִם, כְּמוֹ שֶׁנֶּאֱמַר בַּנֶּגֶב בְּאֶרֶץ כְּנַעַן במדבר ל"ג , הָלוֹךְ וְנָסוֹעַ

and journeying going 33 Bamidbar Canaan in the land of in the south that it says like Naharaim from Aram comes

הַנֶּגְבָּה בראשית י"ב :

12 Bereshis towards the south

רַשִׁ״י

בנימין. בֶּן יָמִין, לְשׁוֹן צָפוֹן וְיָמִין אַתָּה בְרָאתָם תהילים פ"ט , לְפִיכָךְ הוּא

it is therefore 89 Tehillim created them You and South North an expression of south son of Binyamin

מָלֵא׃

spelled fully

פָּסוּק ח

Pasuk 8

וַתָּמָת רָחֵל וַתִּקָּבֶר בְּדֶרֶךְ אֶפְרָתָה הִוא בֵּית לָחֶם׃

Lechem Beis it is Ephrath on the road of and was buried Rachel and died

פָּסוּק ט

Pasuk 9

וַיַּצֵּב יַעֲקֹב מַצֵּבָה עַל קִבְרָתָהּ הִוא מַצֶּבֶת קִבְרַת רָחֵל עַד הַיּוֹם׃

this day until Rachel the grave of is the monument of it her grave upon a monument Yaakov and set up

פָּסוּק י

Pasuk 10

וַיִּסַּע יִשְׂרָאֵל וַיֵּט אָהֳלָה מֵהָלְאָה לְמִגְדַּל עֵדֶר׃

Eder to Migdal beyond his tent and pitched Yisrael And journeyed

פָּסוּק יא

Pasuk 11

וַיְהִי בִּשְׁכֹּן יִשְׂרָאֵל בָּאָרֶץ הַהִוא וַיֵּלֶךְ רְאוּבֵן וַיִּשְׁכַּב אֶת בִּלְהָה פִּילֶגֶשׁ

concubine of Bilhah — and lay Reuven and went that in the land Yisrael when dwelt and it was

אֲבִיו וַיִּשְׁמַע יִשְׂרָאֵל וַיִּהְיוּ בְנֵי יַעֲקֹב שְׁנֵים עָשָׂר׃

ten two Yaakov the sons of and were Yisrael and heard his father

רַשִׁ"י

בשכן ישראל בארץ ההיא. עַד שֶׁלֹּא בָּא לְחֶבְרוֹן אֵצֶל יִצְחָק אֵרְעוּהוּ כָּל אֵלֶּה:

these all befell him Yitzchak to to Chevron he came that not until that in the land Yisrael when dwelt

רַשִׁ"י

וישכב. מִתּוֹךְ שֶׁבִּלְבֵּל מִשְׁכָּבוֹ, מַעֲלֶה עָלָיו הַכָּתוּב כְּאִלּוּ שְׁכָבָהּ; וְלָמָּה

and why he lay with her as if the Scripture upon him reckons his couch that he disturbed since And he lay

בִּלְבֵּל וְחִלֵּל יְצוּעָיו? שֶׁכְּשֶׁמֵּתָה רָחֵל נָטַל יַעֲקֹב מִטָּתוֹ, שֶׁהָיְתָה נְתוּנָה תָּדִיר

regularly placed which was his bed Yaakov took Rachel for when died his couch and profane did he disturb

בְּאֹהֶל רָחֵל וְלֹא בְּשְׂאָר אָהָלִים, וּנְתָנָהּ בְּאֹהֶל בִּלְהָה; בָּא רְאוּבֵן וְתָבַע

and protested Reuven came Bilhah in the tent of and placed it the tents in the rest of and not Rachel in the tent of

עֶלְבּוֹן אִמּוֹ, אָמַר אִם אֲחוֹת אִמִּי הָיְתָה צָרָה לְאִמִּי, שִׁפְחַת אֲחוֹת

the sister of the maidservant of to my mother a rival was my mother the sister of if he said his mother the insult to

אִמִּי תְּהֵא צָרָה לְאִמִּי? לְכָךְ בִּלְבֵּל שבת נ"ה :

55b Shabbos he disturbed therefore to my mother a rival shall be my mother

רַשִׁ"י

ויהיו בני יעקב שנים עשר. מַתְחִיל לְעִנְיָן רִאשׁוֹן, מִשֶּׁנּוֹלַד בִּנְיָמִין נִשְׁלְמָה

was completed Binyamin from when was born first to the subject He begins ten two Yaakov the sons of and were

הַמִּטָּה וּמֵעַתָּה רְאוּיִים לְהִמָּנוֹת, וּמָנָן; וְרַבּוֹתֵינוּ דָּרְשׁוּ, לְלַמֵּדֵנוּ בָּא,

it comes to teach us expounded and our Rabbis and He counted them to be counted they are fit and from now the bed

שֶׁכֻּלָּן שָׁוִין וְכֻלָּן צַדִּיקִים, שֶׁלֹּא חָטָא רְאוּבֵן:

Reuven sinned that not are righteous and all of them are equal that all of them

פָּסוּק יב

Pasuk 12

בְּנֵי לֵאָה בְּכוֹר יַעֲקֹב רְאוּבֵן וְשִׁמְעוֹן וְלֵוִי וִיהוּדָה וְיִשָּׂשכָר וּזְבוּלֻן:

and Zevulun and Yissachar and Yehudah and Levi and Shimon Reuven Yaakov firstborn of Leah The sons of

רַשִׁ"י

בכור יעקב. אֲפִלּוּ בִּשְׁעַת הַקַּלְקָלָה קְרָאוֹ בְּכוֹר:

firstborn it called him the corrupt deed at the time of even Yaakov firstborn of

רַשִׁ"י

בכור יעקב. בְּכוֹר לַנַּחֲלָה, בְּכוֹר לָעֲבוֹדָה, בְּכוֹר לְמִנְיָן, וְלֹא נִתְּנָה בְּכוֹרָה

birthright was given and not for counting firstborn for Divine Service firstborn for heritage firstborn Yaakov Firstborn of

לְיוֹסֵף אֶלָּא לְעִנְיַן הַשְּׁבָטִים – שֶׁנַּעֲשָׂה לִשְׁנֵי שְׁבָטִים:

tribes into two that he became the tribes for the matter of except to Yosef

פָּסוּק יג

Pasuk 13

בְּנֵי רָחֵל יוֹסֵף וּבִנְיָמִן:

and Binyamin Yosef Rachel The sons of

פָּסוּק יד

Pasuk 14

וּבְנֵי בִלְהָה שִׁפְחַת רָחֵל דָּן וְנַפְתָּלִי׃

And the sons of Bilhah the maidservant of Rachel Dan and Naftali

פָּסוּק טו

Pasuk 15

וּבְנֵי זִלְפָּה שִׁפְחַת לֵאָה גָּד וְאָשֵׁר אֵלֶּה בְּנֵי יַעֲקֹב אֲשֶׁר יֻלַּד

And the sons of Zilpah the maidservant of Leah Gad and Asher these are the sons of Yaakov who were born

לוֹ בְּפַדַּן אֲרָם׃

to him in Paddan Aram

פָּסוּק טז

Pasuk 16

וַיָּבֹא יַעֲקֹב אֶל יִצְחָק אָבִיו מַמְרֵא קִרְיַת הָאַרְבַּע הִוא חֶבְרוֹן אֲשֶׁר גָּר

And came Yaakov to Yitzchak his father Mamre Kiryas HaArba which is Chevron where sojourned

שָׁם אַבְרָהָם וְיִצְחָק׃

there Avraham and Yitzchak

רַשִׁ"י

ממרא. שֵׁם הַמִּישׁוֹר׃

Mamre is the name of the plain

רַשִׁ"י

קרית הארבע. שֵׁם הָעִיר׃

Kiryas HaArba the name of the city

רַשִׁ"י

ממרא קרית הארבע. אֶל מִישׁוֹר שֶׁל קִרְיַת אַרְבַּע. וְאִ"תּ הָיָה לוֹ לִכְתּוֹב מַמְרֵא

Mamre Kiryas ha-Arba to the plain of Kiryas Arba and if you say it should have written Mamre

הַקִּרְיַת אַרְבַּע? כֵּן דֶּרֶךְ הַמִּקְרָא בְּכָל דָּבָר שֶׁשְּׁמוֹ כָּפוּל, כְּגוֹן זֶה, וּכְגוֹן בֵּית

ha-Kiryas Arba so is the way of the Scripture in every thing whose name is compound such as this and such as Beis

לֶחֶם, אֲבִי עֶזֶר, בֵּית אֵל, אִם הֻצְרַךְ לְהַטִּיל בּוֹ ה"א, נוֹתְנָהּ בְּרֹאשׁ הַתֵּבָה הַשְּׁנִיָּה

Lechem Avi Ezer Beis El if it was needed to place in it the hey it places one at the head of the second word

– בֵּית הַלַּחְמִי שמואל א ט"ז , בְּעָפְרָת אֲבִי הָעֶזְרִי שופטים ו' , בָּנָה חִיאֵל בֵּית הָאֱלִי

Beis ha-Lachmi Shmuel I 16 in Ophrah of Avi ha-Ezri Shoftim 6 built Chiel Beis ha-Eli

מלכים א ט"ז :

Melachim I 16

פָּסוּק יז

Pasuk 17

וַיִּהְיוּ יְמֵי יִצְחָק מְאַת שָׁנָה וּשְׁמֹנִים שָׁנָה׃

and were the days of Yitzchak one hundred years and eighty years

פָּסוּק יח

Pasuk 18

וַיִּגְוַע יִצְחָק וַיָּמָת וַיֵּאָסֶף אֶל עַמָּיו זָקֵן וּשְׂבַע יָמִים וַיִּקְבְּרוּ אֹתוֹ

him and buried days and sated of old his people to and was gathered and died Yitzchak and he expired

עֵשָׂו וְיַעֲקֹב בָּנָיו׃

his sons and Yaakov Esav

רַשִׁ"י

ויגוע יצחק. אֵין מֻקְדָּם וּמְאֻחָר בַּתּוֹרָה; מְכִירָתוֹ שֶׁל יוֹסֵף קָדְמָה לְמִיתָתוֹ שֶׁל יִצְחָק. ·

And expired Yitzchak there is no earlier or later in the Torah the sale of Yosef preceded the death of

יִצְחָק י"ב שָׁנָה, שֶׁהֲרֵי כְּשֶׁנּוֹלַד יַעֲקֹב הָיָה יִצְחָק בֶּן שִׁשִּׁים שָׁנָה, שֶׁנֶּאֱמַר

Yitzchak by twelve years sixty was Yaakov when was born for behold years sixty a son of Yitzchak as it is said

וְיִצְחָק בֶּן שִׁשִּׁים שָׁנָה וְגוֹ', וְיִצְחָק מֵת בִּשְׁנַת ק"כ לְיַעֲקֹב – אִם

and Yitzchak was a son of sixty years etc. and Yitzchak died in the year one hundred twenty of Yaakov if

תּוֹצִיא שִׁשִּׁים מִמֵּאָה וּשְׁמוֹנִים שָׁנָה נִשְׁאֲרוּ ק"כ – וְיוֹסֵף נִמְכַּר בֶּן

you subtract sixty from one hundred and eighty years there remain one hundred twenty Yosef was sold a son of

י"ז שָׁנָה, וְאוֹתָהּ שָׁנָה שְׁנַת מֵאָה וּשְׁמוֹנָה לְיַעֲקֹב, כֵּיצַד? בֶּן שִׁשִּׁים וְשָׁלוֹשׁ

seventeen years and that year was the one hundred and eight of Yaakov how so? a son of sixty and three

נִתְבָּרֵךְ, אַרְבַּע עֶשְׂרֵה שָׁנָה נִטְמַן בְּבֵית עֵבֶר, הֲרֵי שִׁבְעִים וְשֶׁבַע, וְאַרְבַּע עֶשְׂרֵה

he was blessed four teen he hid years seventy behold Ever in the house of and seven and four teen

עָבַד בְּאִשָּׁה, וּבְסוֹף אַרְבַּע עֶשְׂרֵה נוֹלַד יוֹסֵף, שֶׁנֶּאֱמַר וַיְהִי כַּאֲשֶׁר יָלְדָה

he worked for a wife and at the end of four teen was born Yosef as it is said and it came to pass when bore

רָחֵל אֶת יוֹסֵף וְגוֹ', הֲרֵי תִּשְׁעִים וְאַחַת, וְי"ז עַד שֶׁלֹּא נִמְכַּר יוֹסֵף, הֲרֵי מֵאָה

Rachel — Yosef etc. behold ninety and one and seventeen that not until was sold Yosef behold one hundred

וּשְׁמוֹנָה עוֹד מְפֹרָשׁ מִן הַמִּקְרָא מִשֶּׁנִּמְכַּר יוֹסֵף עַד שֶׁבָּא יַעֲקֹב מִצְרַיְמָה כ"ב

and eight further it is explicit from the verse when was sold from Yosef that came Yaakov to Mitzrayim twenty-two

שָׁנָה שֶׁנֶּ', וְיוֹסֵף בֶּן שְׁלֹשִׁים שָׁנָה וְגוֹ', וְז' שָׁנִים שָׂבָע וּשְׁנָתַיִם רָעָב, הֲרֵי

as it is said years and Yosef was a son of thirty years etc. and seven years of plenty and two years of famine behold

כ"ב, וּכְתִיב יְמֵי שְׁנֵי מְגוּרַי שְׁלֹשִׁים וּמְאַת שָׁנָה, נִמְצָא יַעֲקֹב

twenty-two and it is written the days of the years of my sojournings thirty and a hundred years it comes out Yaakov

בְּמִכְירָתוֹ ק"ח׃

at his sale one hundred eight

פָּסוּק יט

Pasuk 19

וְאֵלֶּה תּוֹלְדוֹת עֵשָׂו הוּא אֱדוֹם׃

And these are the generations of Esav he is Edom

פָּסוּק כ

Pasuk 20

עֵשָׂו לָקַח אֶת נָשָׁיו מִבְּנוֹת כְּנָעַן אֶת עָדָה בַּת אֵילוֹן הַחִתִּי וְאֶת

Esav took — his wives from the daughters of Kenaan — Adah daughter of Eilon the Hittite and —

אָהֳלִיבָמָה בַּת עֲנָה בַּת צִבְעוֹן הַחִוִּי׃
the Hivvite Tziveon daughter of Anah daughter of Oholivamah

רַשִׁ״י

עדה בת אילון. הִיא בָּשְׂמַת בַּת אֵילוֹן, וְנִקְרֵאת בָּשְׂמַת עַל שֵׁם שֶׁהָיְתָה
that she was account on Basemath and she was called Elon daughter of Basemath she is Elon daughter of Adah

מְקַטֶּרֶת בְּשָׂמִים לַעֲ״ז׃
to idolatry spices burning

רַשִׁ״י

אהליבמה. הִיא יְהוּדִית, וְהוּא כִּנָּה שְׁמָהּ יְהוּדִית לוֹמַר שֶׁהִיא כּוֹפֶרֶת בַּעֲ״ז כְּדֵי
in order idolatry denied that she to say Yehudis her name nicknamed and he Yehudis is Oholibamah

לְהַטְעוֹת אֶת אָבִיו׃
his father — to deceive

רַשִׁ״י

בת ענה בת צבעון. אִם בַּת עֲנָה לֹא בַּת צִבְעוֹן? עֲנָה בְּנוֹ
was son Anah Zibeon was she daughter of not Anah she was daughter of If Zibeon daughter of Anah Daughter of

שֶׁל צִבְעוֹן, שֶׁנֶּאֱמַר וְאֵלֶּה בְּנֵי צִבְעוֹן וְאַיָּה וַעֲנָה? מְלַמֵּד שֶׁבָּא צִבְעוֹן עַל
upon Zibeon that came This teaches and Anah and Aiah Zibeon the sons of And these are as it is said Zibeon of

כַּלָּתוֹ אֵשֶׁת עֲנָה, וַיָּצְאָה אָהֳלִיבָמָה מִבֵּין שְׁנֵיהֶם, וְהוֹדִיעֲךָ הַכָּתוּב
the Scripture and informs you both of them from between Oholibamah and came forth Anah the wife of his daughter-in-law

שֶׁכֻּלָּן בְּנֵי מַמְזֵרוּת הָיוּ׃
were mamzerus children of that all of them

פָּסוּק כא

Pasuk 21

וְאֶת בָּשְׂמַת בַּת יִשְׁמָעֵאל אֲחוֹת נְבָיוֹת׃
Nebaioth sister of Yishmael daughter of Basemath and —

רַשִׁ״י

בשמת בת ישמעאל. וּלְהַלָּן קוֹרֵא לָהּ מָחֲלַת? מָצִינוּ בְּאַגָּדַת מִדְרַשׁ סֵפֶר
the Book of Midrash of in the Aggadah of we find Mahalath her it calls and further on Yishmael daughter of Basemath

שְׁמוּאֵל ג' מוֹחֲלִים לָהֶן עֲוֹנוֹתֵיהֶן, גֵּר שֶׁנִּתְגַּיֵּר, וְהָעוֹלֶה לִגְדֻלָּה, וְהַנּוֹשֵׂא
and one who marries to greatness and one who ascends who converts a convert their sins them they forgive three Shmuel

אִשָּׁה. וְלָמַד הַטַּעַם מִכָּאן – לְכָךְ נִקְרֵאת מָחֲלַת, שֶׁנִּמְחֲלוּ עֲוֹנוֹתֶיהָ׃
a woman and it learns the reason from here therefore she was called Mahalath because were forgiven his sins

רַשִׁ״י

אחות נביות. עַל שֵׁם שֶׁהוּא הִשִּׂיאָהּ לוֹ מִשֶּׁמֵּת יִשְׁמָעֵאל נִקְרֵאת עַל שְׁמוֹ׃
The sister of Nebaioth on account that he gave her to him after died Yishmael she is called by his name

פָּסוּק כב

Pasuk 22

וַתֵּלֶד עָדָה לְעֵשָׂו אֶת אֱלִיפָז וּבָשְׂמַת יָלְדָה אֶת רְעוּאֵל׃

and bore Adah to Esav — Eliphaz and Basmath bore — Reuel

פָּסוּק כג

Pasuk 23

וְאָהֳלִיבָמָה יָלְדָה אֶת יעיש יְעוּשׁ וְאֶת יַעְלָם וְאֶת קֹרַח אֵלֶּה בְּנֵי עֵשָׂו

and Oholivamah bore — Ye'ush Ye'ush — and Yalam — and Korach these are the sons of Esav

אֲשֶׁר יֻלְּדוּ לוֹ בְּאֶרֶץ כְּנָעַן׃

who were born to him in the land of Canaan

רַשִׁ"י

ואהליבמה ילדה וגו'. קֹרַח זֶה מַמְזֵר הָיָה, וּבֶן אֱלִיפַז הָיָה, שֶׁבָּא עַל אֵשֶׁת

And Oholibamah bore etc. Korach this was a mamzer and the son of Eliphaz was he who came upon the wife of

אָבִיו, אֶל אָהֳלִיבָמָה אֵשֶׁת עֵשָׂו, שֶׁהֲרֵי הוּא מָנוּי עִם אַלּוּפֵי אֱלִיפַז בְּסוֹף

his father to Oholibamah the wife of Esav for behold he is counted with the chiefs of Eliphaz at the end of

הָעִנְיָן בראשית רבה :

the section Bereshis Rabbah

פָּסוּק כד

Pasuk 24

וַיִּקַּח עֵשָׂו אֶת נָשָׁיו וְאֶת בָּנָיו וְאֶת בְּנֹתָיו וְאֶת כָּל נַפְשׁוֹת בֵּיתוֹ וְאֶת

and took Esav — his wives and — his sons and — his daughters and — all the souls of his household and —

מִקְנֵהוּ וְאֶת כָּל בְּהֶמְתּוֹ וְאֶת כָּל קִנְיָנוֹ אֲשֶׁר רָכַשׁ בְּאֶרֶץ כְּנָעַן

his livestock and — all his beasts and — all his property that he acquired in the land of Kenaan

וַיֵּלֶךְ אֶל אֶרֶץ מִפְּנֵי יַעֲקֹב אָחִיו׃

and he went to a land because of Yaakov his brother

רַשִׁ"י

וילך אל ארץ. לָגוּר בַּאֲשֶׁר יִמְצָא׃

and he went to a land to dwell wherever he would find

פָּסוּק כה

Pasuk 25

כִּי הָיָה רְכוּשָׁם רָב מִשֶּׁבֶת יַחְדָּו וְלֹא יָכְלָה אֶרֶץ מְגוּרֵיהֶם לָשֵׂאת

for was their possessions too great for dwelling together and not could the land of their sojourning to bear

אֹתָם מִפְּנֵי מִקְנֵיהֶם׃

them because of their livestock

רַשִׁ"י

ולא יכלה ארץ מגוריהם. לְהַסְפִּיק מִרְעֶה לַבְּהֵמוֹת שֶׁלָּהֶם ב"ר .

And not could the land of their sojournings to supply pasture for the livestock of theirs Bereshis Rabbah

וּמ"אַ: מפני יעקב אחיו. מִפְּנֵי שְׁטַר חוֹב שֶׁל גְּזֵרַת "כִּי גֵר
and Midrash Aggadah On account of Yaakov his brother on account of the bill of indebtedness of the decree of for a stranger

יִהְיֶה זַרְעֲךָ" הַמֻּטָּל עַל זַרְעוֹ שֶׁל יִצְחָק, אָמַר אֵלֵךְ לִי מִכָּאן, אֵין לִי
your offspring shall be which was placed upon the offspring of Yitzchak he said I will go for myself from here there is no for me

חֵלֶק לֹא בַּמַּתָּנָה, שֶׁנִּתְּנָה לוֹ הָאָרֶץ הַזֹּאת, וְלֹא בְּפִרְעוֹן הַשְּׁטָר, וּמִפְּנֵי
neither share in the gift that was given to him this land this and not in payment of the bill and on account of

הַבּוּשָׁה שֶׁמָּכַר בְּכוֹרָתוֹ:
the shame that he sold his birthright

פָּסוּק כו

Pasuk 26

וַיֵּשֶׁב עֵשָׂו בְּהַר שֵׂעִיר עֵשָׂו הוּא אֱדוֹם:
And settled Esav in the mountain of Seir Esav he is Edom

פָּסוּק כז

Pasuk 27

וְאֵלֶּה תּוֹלְדוֹת עֵשָׂו אֲבִי אֱדוֹם בְּהַר שֵׂעִיר:
And these are the generations of Esav the father of Edom in Mount Seir

רַשְׁ"י

ואלה. הַתּוֹלָדוֹת שֶׁהוֹלִידוּ בָּנָיו עַכְשָׁו מִשֶּׁהָלַךְ לְשֵׂעִיר:
And these are the offspring that begot his sons now from when he went to Seir

פָּסוּק כח

Pasuk 28

אֵלֶּה שְׁמוֹת בְּנֵי עֵשָׂו אֱלִיפַז בֶּן עָדָה אֵשֶׁת עֵשָׂו רְעוּאֵל בֶּן
These are the names of the sons of Esav Eliphaz the son of Adah wife of Esav Reuel the son of

בָּשְׂמַת אֵשֶׁת עֵשָׂו:
Basemath wife of Esav

פָּסוּק כט

Pasuk 29

וַיִּהְיוּ בְּנֵי אֱלִיפָז תֵּימָן אוֹמָר צְפוֹ וְגַעְתָּם וּקְנַז:
And were the sons of Eliphaz Teman Omar Zepho and Gatam and Kenaz

פָּסוּק ל

Pasuk 30

וְתִמְנַע הָיְתָה פִילֶגֶשׁ לֶאֱלִיפַז בֶּן עֵשָׂו וַתֵּלֶד לֶאֱלִיפַז אֶת עֲמָלֵק אֵלֶּה
And Timna was a concubine to Eliphaz son of Esav and she bore to Eliphaz — Amalek these were

בְּנֵי עָדָה אֵשֶׁת עֵשָׂו:
the sons of Adah wife of Esav

רַשִׁ"י

ותמנע היתה פילגש. לְהוֹדִיעַ גְּדֻלָּתוֹ שֶׁל אַבְרָהָם, כַּמָּה הָיוּ תְּאֵבִים לְדַבֵּק
to attach desirous they were how much Avraham of his greatness to inform a concubine was And Timna

בְּזַרְעוֹ. תִּמְנַע זוֹ בַּת אַלּוּפִים הָיְתָה, שֶׁנֶּאֱמַר וַאֲחוֹת לוֹטָן תִּמְנָע, וְלוֹטָן
and Lotan was Timna Lotan and the sister of as it is said she was chieftains daughter of this Timna to his seed

מֵאַלּוּפֵי יוֹשְׁבֵי שֵׂעִיר הָיָה מִן הַחוֹרִים שֶׁיָּשְׁבוּ בָהּ לְפָנִים, אָמְרָה אֵינִי זוֹכָה
worthy I am not she said previously in it who dwelt the Horites from he was Seir the inhabitants of was of the chieftains

לְהִנָּשֵׂא לְךָ, הַלְוַאי וְאֶהְיֶה פִּילֶגֶשׁ. וּבְדִבְרֵי הַיָּמִים מוֹנֶה אוֹתָהּ בִּבְנָיו שֶׁל ·
among the sons of her it counts · and in Chronicles a concubine and I will be if only to you to be married

אֱלִיפַז, מְלַמֵּד שֶׁבָּא עַל אִשְׁתּוֹ שֶׁל שֵׂעִיר וְיָצְאָה תִּמְנָע מִבֵּינֵיהֶם,
from between them Timna and issued forth Seir · the wife of upon that he came this teaches Eliphaz

וּכְשֶׁגָּדְלָה נַעֲשֵׂית פִּילַגְשׁוֹ, וְזֶהוּ וַאֲחוֹת לוֹטָן תִּמְנָע, וְלֹא מְנָאָהּ עִם
with did it count her and not was Timna Lotan and the sister of and this is his concubine she became and when she grew up

בְּנֵי שֵׂעִיר שֶׁהָיְתָה אֲחוֹתוֹ מִן הָאֵם וְלֹא מִן הָאָב:
the father from and not the mother from his sister for she was Seir the children of

פָּסוּק לא

Pasuk 31

וְאֵלֶּה בְּנֵי רְעוּאֵל נַחַת וָזֶרַח שַׁמָּה וּמִזָּה אֵלֶּה הָיוּ בְּנֵי בָּשְׂמַת
Basmath the sons of were these and Mizzah Shammah and Zerach Nachat Reuel are the sons of And these

אֵשֶׁת עֵשָׂו:
Esav wife of

פָּסוּק לב

Pasuk 32

וְאֵלֶּה הָיוּ בְּנֵי אָהֳלִיבָמָה בַת עֲנָה בַּת צִבְעוֹן אֵשֶׁת עֵשָׂו וַתֵּלֶד
and she bore Esav wife of Zibeon daughter of Anah daughter of Oholibamah the sons of were and these

לְעֵשָׂו אֶת יעיש יְעוּשׁ וְאֶת יַעְלָם וְאֶת קֹרַח:
Korach and — Yalam and — Yeush Yeush — to Esav

פָּסוּק לג

Pasuk 33

אֵלֶּה אַלּוּפֵי בְנֵי עֵשָׂו בְּנֵי אֱלִיפַז בְּכוֹר עֵשָׂו אַלּוּף תֵּימָן אַלּוּף
chief Teman chief Esav firstborn of Eliphaz the sons of Esav the sons of the chiefs of These are

אוֹמָר אַלּוּף צְפוֹ אַלּוּף קְנַז:
Kenaz chief Tzefo chief Omar

רַשִׁ"י

אלה אלופי בני עשו. רָאשֵׁי מִשְׁפָּחוֹת:
families heads of Esav the sons of chieftains of These are

פָּסוּק לד

Pasuk 34

אַלּוּף קְרַח אַלּוּף גַּעְתָּם אַלּוּף עֲמָלֵק אֵלֶּה אַלּוּפֵי אֱלִיפַז בְּאֶרֶץ אֱדוֹם

Edom in the land of Eliphaz the chiefs of these are Amalek chief Gatam chief Korach chief

אֵלֶּה בְּנֵי עָדָה׃

Adah the sons of these are

פָּסוּק לה

Pasuk 35

וְאֵלֶּה בְּנֵי רְעוּאֵל בֶּן עֵשָׂו אַלּוּף נַחַת אַלּוּף זֶרַח אַלּוּף שַׁמָּה אַלּוּף

chief Shammah chief Zerach chief Nachat chief Esav son of Reuel are the sons of and these

מִזָּה אֵלֶּה אַלּוּפֵי רְעוּאֵל בְּאֶרֶץ אֱדוֹם אֵלֶּה בְּנֵי בָּשְׂמַת אֵשֶׁת עֵשָׂו׃

Esav wife of Basemat are the sons of these Edom in the land of Reuel are the chiefs of these Mizzah

פָּסוּק לו

Pasuk 36

וְאֵלֶּה בְּנֵי אָהֳלִיבָמָה אֵשֶׁת עֵשָׂו אַלּוּף יְעוּשׁ אַלּוּף יַעְלָם אַלּוּף קֹרַח

Korach chief Yalam chief Yeush chief Esav wife of Oholivamah are the sons of and these

אֵלֶּה אַלּוּפֵי אָהֳלִיבָמָה בַּת עֲנָה אֵשֶׁת עֵשָׂו׃

Esav wife of Anah daughter of Oholivamah the chiefs of these are

פָּסוּק לז

Pasuk 37

אֵלֶּה בְּנֵי עֵשָׂו וְאֵלֶּה אַלּוּפֵיהֶם הוּא אֱדוֹם׃

Edom he is their chiefs and these are Esav the sons of These are

CHAPTER SUMMARY

The aliyah opens with Hashem promising the land to Yaakov and his descendants, after which Yaakov sets up a stone pillar and consecrates the site at Beis El. Moving toward Ephrath, Rachel gives birth to Binyamin with great difficulty and passes away, being buried on the road where Yaakov erects a monument over her grave. After a brief mention of Reuven's action and the formal listing of Yaakov's twelve sons, Yaakov returns to Yitzchak in Chevron, followed by the petirah and burial of Yitzchak. The text then transitions into the lineage of Esav, detailing his wives, children, and cattle, his relocation to Mount Seir due to overcrowding, and the detailed listing of his descendants, concubines, and tribal chieftains.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what happens right in the middle of all the painful, heavy events in this aliyah. Rachel Imeinu passes away in childbirth on the road to Ephrath. In her last moment of life, as her neshama is departing, she names her newborn son Ben-oni, a name born out of deep sorrow and pain. But immediately, Yaakov Avinu steps in and renames him Binyamin. Yaakov looks at the exact same baby, born from the exact same hardship, and sees the strength and the promise on the right side.

This is a tremendous sevara for our daily life. When a Yid goes through a difficult situation, the natural reaction of the heart is to view the entire reality through the lens of pain, to label the moment as a time of weakness or sorrow. But Yaakov Avinu teaches us the true avodah: we have the power to step back, reframe the situation, and choose a name of strength and tikvah. We cannot always control the hard news or the unexpected twists on our journey, but we are given full control over how we name the moment.

Today, when you encounter a moment of frustration, pain, or unexpected difficulty, do not let your yetzer hara label it with sorrow. Catch yourself, reframe the nisayon through the lens of emunah, and find the point of strength and closeness to Hashem hidden right inside it.