חוּמָּשׁ עִם רַשִׁ"י · וישלח · שְׁבִיעִי

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

VAYISHLACH · 7TH ALIYAH

📖 CHAPTER PREVIEW

This aliyah details the genealogies of Seir the Horite and the subsequent rulers of Edom. The Torah lists the sons and clans of Seir, including Anah who discovered the yemim in the wilderness while pasturing his father's donkeys, and Timna who became a concubine to Eliphaz son of Esav.

The parsha then details the eight kings who reigned in the land of Edom before any king reigned over Bnei Yisrael. It lists each king, his city, and his background, concluding with the chieftains (alufei Esav) who settled the land according to their families and territories.

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

פָּסוּק א

Pasuk 1

אֵלֶּה בְּנֵי שֵׂעִיר הַחֹרִי יֹשְׁבֵי הָאָרֶץ לוֹטָן וְשׁוֹבָל וְצִבְעוֹן וַעֲנָה׃

these were the sons of Seir the Horite the inhabitants of the land Lotan and Shobal and Zibeon and Anah

רַשִׁ"י

ישבי הארץ. שֶׁהָיוּ יוֹשְׁבֶיהָ קֹדֶם שֶׁבָּא עֵשָׂו לְשָׁם. וְרַבּוֹתֵינוּ דָּרְשׁוּ שבת

The inhabitants of the land that they were its inhabitants before that came Esav there and our Rabbis expounded Shabbos

פ"ה שֶׁהָיוּ בְּקִיאִין בִּישׁוּבָהּ שֶׁל אֶרֶץ; מְלֹא קָנֶה זֶה לְזֵיתִים, מְלֹא קָנֶה

perek 85b that they were experts in settling of land a full measuring-rod this for olives, a full measuring-rod

זֶה לִגְפָנִים, שֶׁהָיוּ טוֹעֲמִין הֶעָפָר וְיוֹדְעִין אִי זוֹ נְטִיעָה רְאוּיָה לוֹ׃

this for vines, for they were tasting the soil and knowing which · planting is suitable for it

פָּסוּק ב

Pasuk 2

וְדִשׁוֹן וְאֵצֶר וְדִישָׁן אֵלֶּה אַלּוּפֵי הַחֹרִי בְּנֵי שֵׂעִיר בְּאֶרֶץ אֱדוֹם׃

and Dishon and Ezer and Dishan these chiefs of the Horite children of Seir in the land of Edom

פָּסוּק ג

Pasuk 3

וַיִּהְיוּ בְּנֵי לוֹטָן חֹרִי וְהֵימָם וַאֲחוֹת לוֹטָן תִּמְנָע׃

and were the sons of Lotan Hori and Hemam and the sister of Lotan Timna was

פָּסוּק ד

Pasuk 4

וְאֵלֶּה בְּנֵי שׁוֹבָל עַלְוָן וּמָנַחַת וְעֵיבָל שְׁפוֹ וְאוֹנָם׃

and Onam Shepho and Eival and Manachas Alvan Shoval the sons of and these are

פָּסוּק ה

Pasuk 5

וְאֵלֶּה בְּנֵי צִבְעוֹן וְאַיָּה וַעֲנָה הוּא עֲנָה אֲשֶׁר מָצָא אֶת הַיֵּמִם

the mules — found who Anah he is and Anah and Aiah Zibeon are the sons of And these

בַּמִּדְבָּר בְּרָעֹתוֹ אֶת הַחֲמֹרִים לְצִבְעוֹן אָבִיו׃

his father of Zibeon the donkeys — when he pastured in the wilderness

רַשִׁ"י

ואיה וענה. וָי"ו יִתֵּרָה, וְהוּא כְּמוֹ אַיָּה וַעֲנָה, וְהַרְבֵּה יֵשׁ בַּמִּקְרָא, תֵּת וְקֹדֶשׁ

both Sanctuary to give in Scripture there are and many and Anah Ajah is like and it is extra the vav and Anah And Ajah

וְצָבָא מְרֻמָּס דניאל ח' , נִרְדָּם וְרֶכֶב וְסוּס תהילים ע"ו :

chapter 76 Tehillim and horse both rider are asleep chapter 8 Daniel for trampling and host

רַשִׁ"י

הוא ענה. הָאָמוּר לְמַעְלָה שֶׁהוּא אָחִיו שֶׁל צִבְעוֹן וְכָאן הוּא קוֹרֵא אוֹתוֹ בְּנוֹ?

his son him calls it and here Tziveon of was the brother that he above who is mentioned was Anah he

מְלַמֵּד שֶׁבָּא צִבְעוֹן עַל אִמּוֹ וְהוֹלִיד אֶת עֲנָה׃

Anah — and fathered his mother upon Tziveon that came this teaches

רַשִׁ"י

את הימם. פְּרָדִים, הִרְבִּיעַ חֲמוֹר עַל סוּס נְקֵבָה וְיָלְדָה פֶּרֶד, וְהוּא הָיָה מַמְזֵר

a mamzer was and he a mule and it bore female a horse with a donkey he mated mules the mules —

וְהֵבִיא פְּסוּלִין לָעוֹלָם; וְלָמָּה נִקְרָא שְׁמָם יֵמִים? שֶׁאֵימָתָן מֻטֶּלֶת עַל

upon is cast that their dread yemim their name was called and why into the world flawed creatures and he brought

הַבְּרִיּוֹת, דְּאָמַר רַבִּי חֲנִינָא מִימַי לֹא שְׁאָלַנִי אָדָם עַל מַכַּת פְּרָדָה לְבָנָה וְחָיָה

and lived white a mule the wound of about a person asked me not in my days Chanina Rabbi for said the creatures

חולין ז' וַהֲלֹא קָא חָזִינָן דְּחָיָה? אַל תִּקְרֵי וְחָיָה אֶלָּא וְחָיְתָה, כִּי הַמַּכָּה

the wound because and it healed rather and he lived read do not that he lived we see indeed and is it not 7b Chullin

לֹא תֵּרָפֵא לְעוֹלָם, בְּרַשִׁ"י יָשָׁן וְלֹא חָזַק לִכְתֹּב לָנוּ מִשְׁפְּחוֹת הַחוֹרִי אֶלָּא

except the Horite the families of for us to write was it necessary and not an old text in Rashi ever heal will not

מִפְּנֵי תִּמְנָע, וּלְהוֹדִיעַ גְּדֻלַּת אַבְרָהָם, כְּמוֹ שֶׁפֵּרַשְׁתִּי לְמַעְלָה:

above Iexplained as Avraham the greatness of and to inform Timna because of

פָּסוּק ו

Pasuk 6

וְאֵלֶּה בְּנֵי עֲנָה דִּשֹׁן וְאָהֳלִיבָמָה בַּת עֲנָה׃

Anah the daughter of and Oholibamah Dishon Anah are the children of and these

פָּסוּק ז

Pasuk 7

וְאֵלֶּה בְּנֵי דִישָׁן חֶמְדָּן וְאֶשְׁבָּן וְיִתְרָן וּכְרָן׃

and these are the sons of Dishan Hemdan and Eshban and Yithran and Cheran

פָּסוּק ח

Pasuk 8

אֵלֶּה בְּנֵי אֵצֶר בִּלְהָן וְזַעֲוָן וַעֲקָן׃

These are the sons of Ezer Bilhan and Zaavan and Akan

פָּסוּק ט

Pasuk 9

אֵלֶּה בְּנֵי דִישָׁן עוּץ וַאֲרָן׃

these are the sons of Dishan Uz and Aran

פָּסוּק י

Pasuk 10

אֵלֶּה אַלּוּפֵי הַחֹרִי אַלּוּף לוֹטָן אַלּוּף שׁוֹבָל אַלּוּף צִבְעוֹן אַלּוּף עֲנָה׃

These are the chiefs of the Horite: Lotan, chief Shoval, chief Tzivon, chief Anah

פָּסוּק יא

Pasuk 11

אַלּוּף דִּשֹׁן אַלּוּף אֵצֶר אַלּוּף דִּישָׁן אֵלֶּה אַלּוּפֵי הַחֹרִי לְאַלְפֵיהֶם

chief Dishon chief Ezer chief Dishan these are the chiefs of the Horite according to their chiefs

בְּאֶרֶץ שֵׂעִיר׃

in the land of Seir

פָּסוּק יב

Pasuk 12

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ מֶלֶךְ לִבְנֵי

and these are the kings who reigned in the land of Edom before a king reigned over the children of

יִשְׂרָאֵל׃

Yisrael

רַשִׁ"י

ואלה המלכים וגו'. שְׁמוֹנָה הָיוּ וּכְנֶגְדָּן הֶעֱמִיד יַעֲקֹב וּבִטֵּל מַלְכוּת

And these are the kings etc. Eight there were and corresponding to them raised up Yaakov and paused the kingdom of

עֵשָׂו בִּימֵיהֶם, אֵלּוּ הֵן, שָׁאוּל וְאִישׁ בֹּשֶׁת, דָּוִד וּשְׁלֹמֹה, רְחַבְעָם, אֲבִיָּה, אָסָא, יְהוֹשָׁפָט;

Esav in their days these are, Shaul and Ish-Boshes, Dovid and Shlomo, Rechavam, Aviyah, Asa, Yehoshaphat

וּבִימֵי יוֹרָם בְּנוֹ כָּתוּב בְּיָמָיו פָּשַׁע אֱדוֹם מִתַּחַת יַד יְהוּדָה וַיַּמְלִכוּ

and in the days of his son Yoram it is written in his days Edom revolted from under the hand of Yehudah and they crowned

עֲלֵיהֶם מֶלֶךְ מלכים ב ח', וּבִימֵי שָׁאוּל כָּתוּב וּמֶלֶךְ אֵין בֶּאֱדוֹם

over themselves a king II Kings 8, and in the days of Yehoshaphat it is written and a king there was not in Edom

נִצָּב מֶלֶךְ מלכים א כ"ב :
a deputy was king I Kings 22

פָּסוּק יג

Pasuk 13

וַיִּמְלֹךְ בֶּאֱדוֹם בֶּלַע בֶּן בְּעוֹר וְשֵׁם עִירוֹ דִּנְהָבָה׃
And reigned in Edom Bela son of Beor and the name of his city was Dinhabah

פָּסוּק יד

Pasuk 14

וַיָּמָת בָּלַע וַיִּמְלֹךְ תַּחְתָּיו יוֹבָב בֶּן זֶרַח מִבָּצְרָה׃
and died Bela and reigned in his place Yovav son of Zerach from Botzrah

רַשִׁ"י

יובב בן זרח מבצרה. בָּצְרָה מֵעָרֵי מוֹאָב הִיא, שֶׁנֶּאֱמַר וְעַל קְרִיּוֹת וְעַל
and died Bela and reigned in his place Yovav son of Zerach from Botzrah from the cities of Moav it is as it is stated and upon Kerioth and upon

בָּצְרָה וגו' ירמיהו מ"ח ; וּלְפִי שֶׁהֶעֱמִידָה מֶלֶךְ לֶאֱדוֹם, עֲתִידָה לִלָּקוֹת עִמָּהֶם,
Botzrah etc. Yirmiyahu 48 and because that it produced a king for Edom it is destined to be smitten with them

שֶׁנֶּאֱמַר כִּי זֶבַח לַה' בְּבָצְרָה ישעיהו ל"ד :
as it is stated for a slaughter has Hashem in Botzrah Yeshayahu 34

פָּסוּק טו

Pasuk 15

וַיָּמָת יוֹבָב וַיִּמְלֹךְ תַּחְתָּיו חֻשָׁם מֵאֶרֶץ הַתֵּימָנִי׃
and died Yovav and reigned in his place Chusham from the land of the Temanite

פָּסוּק טז

Pasuk 16

וַיָּמָת חֻשָׁם וַיִּמְלֹךְ תַּחְתָּיו הֲדַד בֶּן בְּדַד הַמַּכֶּה אֶת מִדְיָן בִּשְׂדֵה מוֹאָב
And died Chusham and reigned in his place Hadad son of Bedad who smote — Midian in the field of Moav

וְשֵׁם עִירוֹ עֲוִית׃
and the name of his city Avis

רַשִׁ"י

המכה את מדין בשדה מואב. שֶׁבָּאוּ מִדְיָן עַל מוֹאָב לַמִּלְחָמָה, וְהָלַךְ מֶלֶךְ
Who smote — Midian in the field of Moav for came Midian against Moav to war and went the king of

אֱדוֹם לַעֲזֹר אֶת מוֹאָב; וּמִכָּאן אָנוּ לְמֵדִים, שֶׁהָיוּ מִדְיָן וּמוֹאָב מְרִיבִים זֶה עִם
to assist — Edom and from here we learn that were Midian and Moav quarreling this one with

זֶה, וּבִימֵי בִלְעָם עָשׂוּ שָׁלוֹם לְהִתְקַשֵּׁר עַל יִשְׂרָאֵל׃
this one and in the days of Balam they made peace to unite against Yisrael

פָּסוּק יז

Pasuk 17

וַיָּמָת הֲדַד וַיִּמְלֹךְ תַּחְתָּיו שַׁמְלָה מִמַּשְׂרֵקָה׃

And died Hadad and reigned in his place Samlah from Masrekah

פָּסוּק יח

Pasuk 18

וַיָּמָת שַׁמְלָה וַיִּמְלֹךְ תַּחְתָּיו שָׁאוּל מֵרְחֹבוֹת הַנָּהָר׃

and died Samlah and reigned in his place Shaul from Rechovos of the River

פָּסוּק יט

Pasuk 19

וַיָּמָת שָׁאוּל וַיִּמְלֹךְ תַּחְתָּיו בַּעַל חָנָן בֶּן עַכְבּוֹר׃

and died Shaul and reigned in his place Baal Chanan son of Achbor

פָּסוּק כ

Pasuk 20

וַיָּמָת בַּעַל חָנָן בֶּן עַכְבּוֹר וַיִּמְלֹךְ תַּחְתָּיו הֲדַר וְשֵׁם עִירוֹ פָּעוּ

and died Baal Chanan son of Achbor and reigned in his place Hadar and the name of his city Pau

וְשֵׁם אִשְׁתּוֹ מְהֵיטַבְאֵל בַּת מַטְרֵד בַּת מֵי זָהָב׃

and the name of his wife Mehetavel daughter of Matred daughter of Mei Zahav

רַשִׁ״י

בת מי זהב. מַהוּ זָהָב? עָשִׁיר הָיָה, וְאֵין זָהָב חָשׁוּב בְּעֵינָיו לְכְלוּם׃

The daughter of Me- Zahab what is gold rich he was and not gold important in his eyes for anything

פָּסוּק כא

Pasuk 21

וְאֵלֶּה שְׁמוֹת אַלּוּפֵי עֵשָׂו לְמִשְׁפְּחֹתָם לְמְקֹמֹתָם בְּשֵׁמֹתָם אַלּוּף

And these are the names of the chiefs of Esav according to their families according to their places by their names Chief

תִּמְנָע אַלּוּף עַלְוָה אַלּוּף יְתֵת׃

Timna Chief Alvah Chief Jetheth

רַשִׁ״י

ואלה שמות אלופי עשו. שֶׁנִּקְרְאוּ עַל שֵׁם מְדִינוֹתֵיהֶם לְאַחַר שֶׁמֵּת הֲדַר

and these are the names of the chiefs of Esav that were called by the name of their districts after that died Hadar

וּפָסְקָה מֵהֶם מַלְכוּת, וְהָרִאשׁוֹנִים הַנִּזְכָּרִים לְמַעְלָה הֵם שְׁמוֹת תּוֹלְדוֹתָם; וְכֵן

and ceased from them monarchy, and the first ones that were mentioned above they are the names of their birth; and so

מְפֹרָשׁ בְּדִבְרֵי הַיָּמִים וַיָּמָת הֲדַד וַיִּהְיוּ אַלּוּפֵי אֱדוֹם אַלּוּף תִּמְנָע וְגוֹמֵר׃

it is explicit in Divrei HaYamim and died Hadad and were the chiefs of Edom chief of Timna and so forth

פָּסוּק כב

Pasuk 22

אַלּוּף אָהֳלִיבָמָה אַלּוּף אֵלָה אַלּוּף פִּינֹן׃

Pinon chief Elah chief Oholibamah chief

פָּסוּק כג

Pasuk 23

אַלּוּף קְנַז אַלּוּף תֵּימָן אַלּוּף מִבְצָר׃

Mibzar chief Teman chief Kenaz chief

פָּסוּק כד

Pasuk 24

אַלּוּף מַגְדִּיאֵל אַלּוּף עִירָם אֵלֶּה אַלּוּפֵי אֱדוֹם לְמוֹשְׁבֹתָם בְּאֶרֶץ

chief Magdiel chief Iram these are the chiefs of Edom according to their settlements in the land of

אֲחֻזָּתָם הוּא עֵשָׂו אֲבִי אֱדוֹם׃

their possession he is Esav father of Edom

רַשִׁ"י

מגדיאל. הֵיא רוֹמִי׃

Magdiel it is Rome

CHAPTER SUMMARY

The seventh aliyah of Parshas Vayishlach enumerates the descendants of Seir the Horite and the original Horite chieftains who inhabited the land. It transitions into the royal lineage of Edom, recording the reign of eight successive kings prior to the era of monarchy in Bnei Yisrael. The aliyah concludes with a listing of the eleven chieftains of Esav according to their respective names, families, and dwelling places in the land of Edom.

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you read through this long list of kings and chieftains of Eisav, it is easy to wonder why the Torah details every single ruler who reigned in Edom before Klal Yisrael even had a king. At first glance, it looks like Eisav got everything immediately. He built kingdoms, set up dynasties, and established his power in Seir, while Yaakov Avinu was still wandering, struggling, and waiting for the promises of Hashem to materialize.

This is a classic nisayon in our own daily life. We look around at the world and see people running ahead, achieving quick success, building empires, and acquiring honors without any apparent effort or spiritual preparation. Meanwhile, a Yid works hard on his davening, struggles to learn a blat Gemara, and works endlessly on his middos, sometimes feeling like he is lagging way behind. We ask ourselves: why does it seem so easy for everyone else while our own aliyah requires so much mesiras nefesh?

The chiddush here is that quick, instant kingdom of Eisav is fleeting. Rashi teaches us that Eisav receives his reward swiftly in this world, but it lacks depth and endurance. Yaakov's royalty takes time to build because it is built on emunah, avodah, and an eternal connection to Hashem. True ruchniyus and real lasting growth are never built overnight. Every step of our avodah, no matter how slow or small it feels, is constructing something eternal.

Today, when you feel discouraged by slow progress in your learning, davening, or personal growth, remind yourself that real binyan takes time. Choose one small spiritual goal today and focus on doing it with patience and emunah, trusting that Hashem values every quiet step of your journey.