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## Introduction

The Torah, also known as the Five Books of Moses, has always held a special place in my heart. It's a foundational text that offers wisdom, guidance, and spiritual depth. Every week, Jews around the world read a designated portion of the Torah, known as a parasha (parashot in plural), and reflect on its meaning. Alongside the Torah, generations of scholars have written extensive commentaries, offering their insights and interpretations of the sacred text. These commentaries add layers of richness to the Torah, but navigating through them can often be overwhelming due to their sheer volume and depth.

In this project, I wanted to create something that would help bridge that gap. Using the resources available on Sefaria, an incredible digital library of Jewish texts, I've gathered the weekly parashot and their available commentaries. These include the thoughts and reflections of scholars like Rashi, Ibn Ezra, Ramban, and others, whose words have shaped Jewish learning for centuries. For some lines, there were textbook's worth of commentary.

But I also recognize that not everyone has the time to dive into the full breadth of these commentaries each week. That's where I've employed OpenAI's GPT model to help summarize the vast commentaries into concise, digestible insights. My goal is to sacrifice the depth and wisdom of these scholars to make it accessible, whether you're a seasoned student of Torah or just starting out, to engage with the weekly readings. This way you can read from the generated booklet and have access to interesting notes.

In this book, you'll find each weekly parasha, both in hebrew and english and indicating which source from Richard Elliott Friedman's documentary theory they come from, followed by a summarized commentary that draws from centuries of tradition. It's my hope that this resource will make it easier for readers to engage with the text and the accompanying commentary, offering a clearer path into the richness of the Torah.

As part of my commitment to open learning, this project is open source and freely available for anyone to explore, contribute to, or use. You can find the source code on GitHub at <https://github.com/DrAnomalocaris/SefriaToBooklets>. I welcome contributions and feedback from the community to help this project grow and improve.

I've created this book for those who want to study the Torah more deeply, but also for those who might feel daunted by the vastness of the traditional commentaries. Whether you're reading for personal reflection or using it as a guide for weekly study, I hope these summaries will inspire you to delve deeper into the text and connect with the timeless wisdom it offers.

## How to use

Each chapter is a parasha, and each line is depicted as such:

text in Hebrew    line\_number    text in English using Sefaria's default translation  
source

Followed by summarized commentary.

The commentary was pulled from sefaria, however as, each line often contains a few textbook's worth of commentary, the commentary has been summarized using openAI GPT3.5.

The source letter or code, is representative of the Documentary hypothesis, developed by Richard Elliott Friedman and published in 1997. Where based on the style and flow of the text, there seems to be various sources that were edited together. Those sources are:

### **Yahwist (J):**

This source is thought to be one of the earliest (around 950 BCE) and is characterized by its use of the name Yahweh (YHWH) for God. It often contains vivid, anthropomorphic descriptions of God and focuses on the southern kingdom of Judah. The name "J" comes from the German spelling of Yahweh ("Jahwe").

The J source reflects the culture and religious practices of Judah.

### **Elohist (E):**

It is believed to have originated in the northern kingdom of Israel (around 850 BCE). The Elohist source emphasizes prophecy, dreams, and the fear of God.

The E source reflects those of the northern kingdom of Israel.

### **Priestly (P):**

The "P" source is characterized by its focus on priestly concerns, such as rituals, genealogies, and laws. Scholars believe it was written during or after the Babylonian exile (around 550 BCE). This source is concerned with order, structure, and maintaining religious practices.

The P source emerged when the Jewish people were concerned with maintaining religious identity during and after the Babylonian exile.

### **Deuteronomist (D):**

The "D" source is most notably associated with the book of Deuteronomy and is thought to have been written around 620 BCE, during the time of King Josiah's religious reforms. It emphasizes the covenant between Israel and Yahweh, and stresses obedience to God's laws.

For the book Deuteronomy, there seems to be two main sources:

- DTR1: The original edition of the Deuteronomistic history was the work of someone who lived at the time of Josiah.
- DTR2: The second edition was the work of someone living after the kingdom fell.

### **Redactors (R):**

These different sources were likely written by different communities or schools of thought over several centuries. At some point, these documents were combined into a single text. Redactors (editors) wove them together, which is why we sometimes see inconsistencies or repetitions in the text.

## Commentary Sources

These terms from Sefaria's API represent categories of Jewish texts and literature, each with distinct areas of focus within Jewish tradition:

**Chasidut:** Texts from the Hasidic tradition, focusing on mysticism, spirituality, and devotional practices, often linked to the teachings of Hasidic masters.

**Commentary:** Explanations and interpretations of primary Jewish texts such as the Torah, Talmud, and Tanakh. These provide deeper understanding and context.

**Guides:** Instructional or ethical texts designed to offer practical or spiritual guidance on Jewish law, customs, or philosophical matters.

**Halakhah:** Jewish legal texts that discuss Jewish law (derived from the Torah, Talmud, and later rabbinic decisions) and how it applies to everyday life.

**Jewish Thought:** Philosophical works discussing theology, ethics, and metaphysical questions from a Jewish perspective, including medieval and modern Jewish philosophy.

**Kabbalah:** Mystical and esoteric texts that explore the nature of God, the universe, and the soul, including works like the Zohar.

**Liturgy:** Prayer books and other texts related to Jewish worship and rituals, including the Siddur and Machzor.

**Midrash:** Rabbinic stories and commentary that explore and expand upon biblical narratives, often with a focus on moral or theological lessons.

**Mishnah:** The foundational text of the Oral Torah, outlining Jewish laws and practices. It serves as the basis for the Talmud.

**Musar:** Ethical and moral teachings that emphasize character development and the refinement of personal conduct.

**Quoting Commentary:** Commentaries that heavily quote or reference other works, such as traditional rabbinic literature, to build their interpretations.

**Responsa:** Rabbinic legal opinions written in response to specific questions about Jewish law, often used to apply Halakhah to new or complex situations.

**Second Temple:** Texts from or about the Second Temple period (516 BCE to 70 CE), a formative time in Jewish history and literature.

**Talmud:** The central text of Rabbinic Judaism, consisting of the Mishnah and Gemara, which provide extensive discussions on Jewish law, ethics, and theology.

**Tanakh:** The Hebrew Bible, including the Torah (Law), Nevi'im (Prophets), and Ketuvim (Writings), the foundational text of Judaism.

**Targum:** Aramaic translations and paraphrases of the Hebrew Bible, used for teaching and studying the scriptures in communities where Aramaic was spoken.

**Tosefta:** A collection of Jewish legal texts similar to the Mishnah, often providing additional or alternative interpretations.

All available commentary was summarized (likely too much) by GPT 3.5 model.

# בראשית | Bereshit (Genesis 1:1-6:8)

## Genesis 1

1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת  
הָאָרֶץ: P earth—

Chasidut highlights the creation of the world through constriction and withdrawal, emphasizing the aspect of Elohi“m-אלהי”מ. Halakhah details the Torah reading customs and interpretations of Genesis, while Jewish Thought underscores the intricate details of creation and the importance of understanding the physical and spiritual realms. Kabbalah delves into the order of creation and the significance of the Torah’s beginning with the letter “ב” and the name Elohim. Liturgy praises God for His creation and mercy, while Midrash connects the creation of the world with the construction of the Tabernacle. Mishnah prohibits discussing forbidden topics and warns against delving into mystical teachings alone. Musar emphasizes the purpose of the world in serving the Creator and the importance of maintaining balance and harmony. The Second Temple period and Talmud discuss the order of creation and the singularity of God’s power. Tanakh highlights God’s creation of the heavens and earth by His word and breath, and various ancient commentaries from the Targum emphasize the divine act of creation.

2 וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחָשֶׁךְ  
עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת  
עַל־פְּנֵי הַמַּיִם: P the earth being unformed and void, with darkness over  
the surface of the deep and a wind from God sweeping  
over the water—

The text discusses the communal korban tamid in the Beit HaMikdash, the significance of immersion in living water for purification, the vocalization of specific words and letters in Hebrew, the creation story showing God’s dominion over nature, the order of creation according to the Talmud, and the creation of heaven and earth by God in Tanakh. The Targums and Tafsir Rasag describe the initial state of the earth as formless, desolate, and dark, with a merciful spirit or wind from God hovering over the water. Ben Azzai, Ben Zoma, Acher, and Rabbi Akiva’s experiences in the orchard are recounted in the Tosefta.

3 P וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי־אֹר: God said, “Let there be light”; and there was light.

Chasidut emphasizes the significance of Moses’ song in Exodus as symbolizing the reversal of the creative process, with life described as G’d’s word holding the universe together. Halakhah explains the importance of Havdalah in honoring Shabbat, and Jewish Thought explores God’s wisdom and providence through creation. Kabbalah delves into the creation of light and darkness, with light representing the mystery of future redemption. Midrash discusses the glory of the Lord filling the Tabernacle, and Musar highlights the power of peace in creation and Torah study. The quoting commentary addresses idolatry and the concept of hiding God’s face, while the Second Temple texts praise the just man for obeying God’s commands out of affection. Talmud debates whether light or darkness was created first, and Tanakh and Targum provide additional insights into creation and the word of the LORD.

וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיִּבְדֵּל 4 God saw that the light was good, and God  
אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: P separated the light from the darkness.

Chasidut explains that light is synonymous with good and associated with the Torah, hidden from the world for the righteous, while the wicked lack it. Commentary on Genesis 1:4 by Rashbam, Sforno, Shadal, Haamek Davar, Ibn Ezra, Rav Hirsch, Rashi, Chizkuni, Steinsaltz, Kitzur Ba'al HaTurim, Tur HaArokh, Radak, Rabbeinu Bahya, and Siftei Chakhamim highlights God's evaluation and separation of light and darkness. Halakhah discusses Havdalah, the prohibition of pairs, and the halakhic definition of a day. Jewish Thought emphasizes God's creation, the order of elements, and the creation of luminaries. Kabbalah delves into interpretations of light, the union of reflections, and the balance between righteousness and goodness. Liturgy highlights God's distinctions and asks for peaceful days. Midrash explores Moses' birth and righteousness, while Musar discusses the creation of luminaries, the separation of waters, and the hope for restoration of absolute goodness. Quoting Commentary by Rashi, Kli Yakar, Rabbeinu Bahya, Siftei Chakhamim, Haamek Sheilah, Ramban, and Ezra ben Solomon emphasizes the significance of light. Second Temple and Talmud discuss the importance of light, Torah readings, and the separation of light and darkness as symbols of future reward. Tanakh mentions God's judgment on earth and the creation of light and darkness, while Targum emphasizes God's division of light and darkness.

וַיִּקְרָא אֱלֹהִים | לְאֹר יוֹם וְלַחֹשֶׁךְ 5 God called the light Day and called the darkness  
קָרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם P Night. And there was evening and there was morning,  
אֶחָד: a first day.

Chasidut emphasizes G'd's preference for righteous deeds prompted by goodwill and love, while Likutei Moharan discusses night, light, faith, and Torah study. Halakhah debates the interpretation of a 24-hour day and the beginning of Shabbat, with some opinions suggesting the Sabbath starts at dawn. Jewish Thought refutes the existence of time before Creation and highlights the significance of unity and Torah study. Kabbalah explores the relationship between light and darkness in creation and the symbolic numbers associated with it. Liturgy focuses on the separation of light from darkness in the creation story, while Midrash discusses the naming of light as "day" and darkness without a specific name. Mishnah explains the fasting practices of the non-priestly watch and the prohibition against slaughtering an animal and its offspring on the same day. Musar delves into the dynamics between G'd and the Jewish people, the symbolism of Sarah's age, and the hope for renewal through the Messiah. Quoting Commentary discusses the concept of separating light from darkness and its interpretation in the Mishnah. Second Temple texts recount the creation story, the absence of God's name in relation to evil, and the division of time and eternity. Talmud discusses judges partnering with G'd in creation through true judgments, the interpretation of "vayhi," and the relationship between light, darkness, and defining a day. Tanakh mentions Moses acting as a judge from morning until evening, while Targum explains the naming of light and darkness for labor and rest.

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם 6 God said, "Let there be an expanse in the midst of the  
וַיְהִי מִבְּדִיל בֵּין מַיִם לַמַּיִם: P water, that it may separate water from water."

Ben Zoma's interpretation of the creation of the firmament on the second day of creation led to debates among the sages, with Rabbi Yehoshua clarifying that the division between



the upper and lower waters was slight, creating darkness to allow free will. Various commentaries discuss the creation of the firmament as a structure dividing the waters, stabilizing the atmosphere, and serving as a screen. The concept of separation and division in creation symbolizes the contrast between good and evil, leading to a deeper understanding of righteousness. The Mishnah details fasting practices and Torah readings, while the Talmud explores the significance of specific verses and the timing of events in Genesis. In Leviticus, offerings of cattle are presented to God, and various Targums explain the creation of the firmament as a separation between the waters above and below.

וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ וַיַּבְדֵּל בֵּין	7	God made the expanse, and it separated the water
הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם	P	which was below the expanse from the water which
אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן:		was above the expanse. And it was so.

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The importance of performing commandments with the intent of fulfilling God's wishes rather than personal gain is explored in Chasidut, using the example of Rabbi Yoshua ben Chananyah and ben Zoma's discussion on the significance of the "upper waters" and "lower waters." The division between the upper and lower waters in Genesis 1:7 signifies the separation of the material and spiritual planes, allowing them to exist separately but interconnected, according to various commentaries. The separation between the upper and lower sefirot in Kabbalah is represented by the diaphragm, while prayers from the Siddur and Machzor praise God's creation of the heavens and waters above the skies. The Midrash discusses the creation of the firmament and the division of the waters above and below it, with some opinions on when the angels were created. Musar emphasizes the importance of praying with a broken heart and intent to honor the Shechinah, with intentions for honoring the Shechinah during specific prayers. Ramban explains the regulations for a captive woman in relation to mourning, preventing her from being forced to abandon her religion. In Genesis 1:7, Elohim, the Lord, and Allah all created a separation or canopy that divided the waters below from the waters above.

וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם	8	God called the expanse Sky. And there was evening
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי:	P	and there was morning, a second day.

---

The firmament was named "heaven" on the second day of creation to support the waters and prepare for earthly creatures, signifying the mingling of fire and water essential for earth's functioning. The distinction between "shamayim" and "raki'a" is explained in Jewish thought, while the Kabbalah text Sha'arei Orah mentions God calling the firmament. Liturgy sees the firmament as symbolizing the separation between heavenly and earthly realms, and the Midrash discusses the integration of fire and water in creating the heavens. Sforno and Radak explain the purpose of the firmament, and the Talmud discusses the allotment of verses for Torah readings. In the Targum, different names are used for the separation as "Heavens" in Genesis 1:8.

וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת	9	God said, "Let the water below the sky be gathered
הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וַתֵּרָא הַיַּבֶּשֶׁת	P	into one area, that the dry land may appear." And it
וַיְהִי־כֵן:		was so.

---

In Chasidut, Moses' song was inspired by witnessing a reversal in the creative process symbolized by the letters ו and א, while tzaddikim benefit from charlatans giving charity in Likutei Moharan. Rashbam explains that the waters were gathered by the ruach, Ibn Ezra

suggests the land creation continued from the second day, and Sforno clarifies the waters were gathered without drying up. The completion of the Tabernacle mirrors the completion of the universe in Jewish Thought, and in Kabbalah, the gathering of waters corrects deficiencies in Zeir Anpin and Malchut. Liturgy praises God's control over the waters and His provision for all living beings. In Midrash, the fear of God ensures stability in His kingdom, and in Musar, the Tabernacle's construction mirrors the process of creation. Rabbeinu Chananel explains Levites chanting hymns in the Temple, Radak discusses the foundation of the earth upon seas, and Rabbeinu Bahya links the creation of the universe to the Tabernacle's construction. Noah is compared to the first man in the Second Temple period, focusing on cultivating the land and virtues. In the Talmud, portions of the Torah are specified for daily reading, and fasting on specific days is discussed. God's power over nature is highlighted in the Tanakh, and in the Targum, the waters were gathered into one place as commanded.

וַיִּקְרָא אֱלֹהִים   לַיַּבְשָׁה אֶרֶץ וּלַמָּקוֹה	10	God called the dry land Earth and called the
הַמַּיִם קָרָא יָמִים וַיֵּרָא אֱלֹהִים כִּי־טוֹב:	P	gathering of waters Seas. And God saw that this was good.

The significance of the third day of creation in the Torah, specifically in the weekly portion Tavo in the year 5556, is discussed in Chasidut, Jewish Thought, Kabbalah, Midrash, Mishnah, Quoting Commentary, Second Temple, Talmud, Tanakh, and Targum. Key points include the creation of the earth and seas, the symbolism of waters, the importance of offerings, the purification rituals related to seas, and the crossing of the sea by the Israelites.

וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ דָּשָׂא	11	And God said, "Let the earth sprout vegetation:
עֵשֶׂב מִזֵּרִיעַ זֶרַע עֵץ פֶּרִי עֵשֶׂה פֶּרִי	P	seed-bearing plants, fruit trees of every kind on
לְמִינֵהוּ אֲשֶׁר זֶרְעוֹ־בּוֹ עַל־הָאָרֶץ וַיְהִי־כֵן:		earth that bear fruit with the seed in it." And it was so.

Chasidut discusses the holiness of marital relations and different levels of unification, while Tanya and Ba'al Shem Tov commentaries explore divine commands for vegetation and the soul's vitality. Halakhah emphasizes unity and avoiding idolatry, while Jewish Thought discusses God's guidance in nature and locusts' destructiveness. Kabbalah links the 15th of Shevat to fruit trees and spiritual growth, Liturgy references God as creator, Midrash explains the earth's curse for not producing edible trees, Musar discusses procreation and spiritual fulfillment, and Quoting Commentary offers various interpretations of biblical texts. In Talmud, Rabbi Eliezer discusses the creation of the world, Rabbi Eleazar debates impurities, and different rabbinical figures discuss the curse on the Earth. Targum highlights the command for the Earth to produce vegetation in Genesis.

וַתוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֵּרִיעַ זֶרַע	12	The earth brought forth vegetation: seed-bearing
לְמִינֵהוּ וָעֵץ עֵשֶׂה־פֶּרִי אֲשֶׁר זֶרְעוֹ־בּוֹ	P	plants of every kind, and trees of every kind bearing
לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:		fruit with the seed in it. And God saw that this was good.

The commentary on Genesis 1:12:1 emphasizes the creation of distinct species of trees and grasses, marking the beginning of life in the universe. Sefer HaChinukh 62:2 discusses the

prohibition of magic, Shev Shemateta explores Israelites harming each other for status, and the Liturgy praises God for creation and the stories of biblical figures. The Jewish Thought text discusses the establishment of prayers by the patriarchs, the existence of evil and suffering, while the Kabbalah text explores the divine name “יהי” in creation. The Midrash explains the earth’s response to God’s command, the importance of the Torah, and the significance of the month of Tishri. Musar discusses the importance of maintaining separation between species and warns against witches disrupting creation. Rabbeinu Chananel, Rabbeinu Bahya, Radak, Ramban, and Midrash BeChiddush offer various interpretations on creation and specific events. Rabbi Yehoshua, Rabbi Simeon ben Laqish, Rabbi Eleazar, and the Talmud discuss the creation of the world, mating patterns of animals, and the emergence of grass. God observed corruption on earth in Tanakh, while Targum highlights the Earth producing vegetation and trees according to their kind.

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם 13 And there was evening and there was morning, a third  
שְׁלִישִׁי: P day.

Rabbeinu Bahya explains that the first three days of creation focused on the movement of the celestial sphere, not light, with evening and morning associated with light only from the fourth day onwards. Tiferet Yisra’el discusses the observance of Shabbat at the North Pole based on the sun’s movement, but fails to address demarcating days during the polar night. The text explores celestial bodies’ intelligence, fear of G’d, and the importance of Torah, emphasizing fear as a motivator for repentance and obedience. Peri Etz Hadar and Seder Ma’amadot discuss the creation of the earth and vegetation, while Midrash and Mishnah highlight historical conflicts and fasting practices. Tosafot Yom Tov and Rashi emphasize humans’ purpose in accepting the Torah, and R. Huna discusses the minimum number of verses for Torah readings in the Talmud. The Targum translations of Genesis 1:13 focus on the transition from evening to morning on the third day of creation.

וַיֹּאמֶר אֱלֹהִים יְהִי מֵאֵרָת בְּרָקִיעַ 14 God said, “Let there be lights in the expanse of the  
הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה P sky to separate day from night; they shall serve as  
וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם: signs for the set times—the days and the years;

Chasidut explains the absence of life-force in all things through the missing vav in “meorot” and “Moshe kalot,” leading to the removal of darkness and elevation from evil to holy loves and fears. The moon serves as a sign for Jewish holidays, the Mishneh Torah focuses on the narrative of creation in Torah readings, and Birkat ha-Hammah is recited on the vernal equinox. Kabbalistic texts discuss the immaterial upper world and physical lower world, while liturgy praises God’s wisdom in creating cycles of nature and time. Solomon’s wisdom surpasses all others, and prayers are requested for children’s protection from harm. Moses interprets the “appointed times” in Genesis as the four seasons, and the Talmud debates the order of creation and fasting on different days of the week. In Genesis 1:14, God creates lights to signify seasons, days, years, and the beginning of months, as well as the passing of time and changing seasons.

וְהָיוּ לְמֵאוֹרֹת בְּרָקִיעַ הַשָּׁמַיִם 15 and they shall serve as lights in the expanse of the sky  
לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן: P to shine upon the earth.” And it was so.

Chasidut emphasizes man’s free will to serve God through mitzvot and Torah, unlike angels who serve by programming. Commentary discusses luminaries providing light for the

earth. Jewish Thought notes a possible diminishment in the moon's creation. Kabbalah highlights the unity of Hashem and Elohim. Midrash explains the purpose of the lights in the firmament for humanity. Musar connects Jacob's injury to later suffering and the Hasmoneans' reversal. Quoting Commentary references Ibn Ezra and Rabbeinu Bahya's interpretations. Targum mentions the creation of lights in the heavens to illuminate the earth as intended.

וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמָּאֲרוֹת הַגְּדֹלִים	16	God made the two great lights, the greater
אֶת־הַמָּאֹר הַגָּדֹל לְמַמְשִׁלַּת הַיּוֹם וְאֶת־הַמָּאֹר	P	light to dominate the day and the lesser light
הַקָּטָן לְמַמְשִׁלַּת הַלַּיְלָה וְאֵת הַכּוֹכָבִים:		to dominate the night, and the stars.

Chasidut discusses the symbolism of Jerusalem, a Godfearing woman, prayer's lowliness, and tzaddikim stories, highlighting the unity of the sefirot through the analogy of the sun's light. Halakhah explains the sun's influence, Yiftach's vow annulment, and the custom of praying for the moon's restoration. Jewish Thought explores the moon's conversation with God, the creation of the universe, and the ten crowns used by God. Kabbalah delves into the Nukba's diminishment, the stars representing angels, and the sun and moon symbolizing Higher and Lower Mother. Liturgy emphasizes the rulership of the luminaries and blessings for the moon, while Midrash discusses the rivalry between the sun and moon, the moon's forgiveness, and the impact of the lights on the righteous. Musar highlights the importance of Israel's prayers, the moon's argument with God, and the symbolism of light in Jewish tradition. Talmud addresses the contradiction in Genesis regarding the size of the sun and moon, and Targum explains the creation of the two great lights and the moon's diminishment.

וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמַיִם	17	And God set them in the expanse of the sky to
לְהָאִיר עַל־הָאָרֶץ:	P	shine upon the earth,

Various commentaries on Genesis discuss the placement and purpose of the stars and luminaries in the firmament, emphasizing their role in giving light to the earth as a gift from God. In Jewish thought, the righteous are compared to the moon for their humility and perseverance. Kabbalistic teachings highlight the connection between the upper lights and the forms below, emphasizing the proper dominion of the luminaries. Midrashic interpretations connect the luminaries to peace and the service of God as the most honorable occupation. The Talmud discusses the creation of light and the roles of the firmaments, while Tanakh and Targum emphasize the glory of God revealed in the heavens and the placement of celestial bodies to illuminate the earth.

וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין	18	to dominate the day and the night, and to separate
הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים	P	light from darkness. And God saw that this was
כֵּי־טוֹב:		good.

The luminaries were created by God to separate light from darkness, with the sun ruling by day and the moon ruling by night, fulfilling their roles in the universe and impacting life on Earth. God's creation is intricately designed, highlighting Judaism's focus on God as the Creator. The sun and moon govern the lower realms, with their power affecting all rulers and constellations. In the Kabbalah text Sha'arei Orah, it is mentioned that God saw that it was good. Rabbi Hiyya and Rabbi Shimon ben Halafta discuss the gradual redemption of Israel using the analogy of dawn breaking. Sforzo explains that God's naming of the

celestial phenomenon is necessary to show that these activities are a result of God's indirect involvement through agents. Rabbi Zeira stated that distinctions made by the Sages should be acknowledged even at the end of a Festival during the week. God observed the corruption of the earth and all living beings on it, as emphasized in various Targum texts on Genesis 1:18.

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם 19 And there was evening and there was morning, a fourth  
רְבִיעִי: P day.

The completion of the fourth day in Genesis signifies the establishment of time as a fundamental aspect of the universe, with the cycle of day and night serving as a recurring theme throughout creation. Kabbalah discusses the formation of luminaries and the significance of light shining in darkness. The Midrash explores instances where “vayhi” indicates trouble and the distinction between vayhi and vehaya. Mishnah details the fasting practices of the non-priestly watch, including Torah readings on specific days. Talmud debates the creation of light on the first or fourth day, and Targum translations emphasize the transition from evening to morning on the fourth day.

וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ 20 God said, “Let the waters bring forth swarms of  
חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי P living creatures, and birds that fly above the earth  
רְקִיעַ הַשָּׁמַיִם: across the expanse of the sky.”

Chasidut discusses the significance of the materials donated for the Tabernacle, linking it to divine restraint and the name of God as “El Shaddai.” Commentary from various sources delves into the creation narrative, focusing on the role of creatures in different realms and the significance of each day's creations. Halakhah explains the Torah readings in the Mishkan, highlighting sacrificial worship as the ultimate purpose of existence. Jewish Thought explores the plagues in Egypt affecting different realms and the creation of man as a process involving both God and man. Kabbalah addresses precepts related to procreation, studying the Torah, and the creation of the world and angels, while Liturgy emphasizes God's creation of living creatures in the waters and skies. Midrash debates the creation of angels and the timeline of creation, while Musar draws parallels between Torah study, the construction of the Tabernacle, and the endurance of the universe. Quoting Commentary provides insights from Rashi, Rabbeinu Bahya, Ramban, Zohar, Chizkuni, and Ezra ben Solomon on various verses. Talmud discusses Torah readings by non-priestly watches, the creation of heaven and earth, and fasting practices. Tanakh mentions the Israelites' multiplication in Egypt, while Targum and Tosefta provide translations and details on Temple practices, respectively.

וַיִּבְרָא אֱלֹהִים אֶת־הַתַּנִּינִים הַגְּדֹלִים וְאֵת 21 God created the great sea monsters, and all the  
כָּל־נֶפֶשׁ הַחַיָּה | הַרֹמֶשֶׁת אֲשֶׁר שָׂרְצוּ P living creatures of every kind that creep, which the  
הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף כָּנָף לְמִינֵהוּ waters brought forth in swarms, and all the winged  
וַיֵּרָא אֱלֹהִים כִּי־טוֹב: birds of every kind. And God saw that this was  
good.

Chasidut discusses the hidden wisdom after Rabbi Shimon bar Yohai's death, the importance of understanding Torah mysteries, and the completion of God's attributes. Commentary explains the creation of sea monsters like Leviathan by God, their uniqueness,

and the symbolism of male and female Leviathan. Jewish Thought explores complementary creations like Leviathan and Adam and Chavah, while Kabbalah connects sea giants to goodness in creation. Liturgy praises God's wisdom and hope for restoration, Midrash discusses Behemoth and Leviathan's creation, and Quoting Commentary interprets the term "bara" and Levites' rituals. Talmud debates impurity after childbirth and crossbreeding sea creatures, Tanakh mentions God's actions against corruption, and Targum describes the creation of sea creatures by God.

וַיְבָרֶךְ אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרְבֶּה בָּאָרֶץ:	22 P	God blessed them, saying, "Be fertile and increase, fill the waters in the seas, and let the birds increase on the earth."
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Chasidut emphasizes the importance of preventing others from having children and the blessings associated with a prosperous year for the Jewish people. Halakhah dictates that a man must fulfill the mitzvah of being fruitful and multiplying by having children, with a woman unable to prevent her husband from doing so. Jewish Thought discusses the moral responsibility of bringing children into the world and caring for dependents. Kabbalah mentions the blessing given by God in Genesis 1:22. In the Talmud, Bar Kappara provides guidance on the timing of marriage and intercourse for procreation, while Rabbi Yoḥanan discusses remedies for procreative ability. The Targum commentaries on Genesis 1:22 highlight the blessing for creatures to be fruitful and multiply.

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חַמִּישִׁי:	23 P	And there was evening and there was morning, a fifth day.
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Radak explains that birds, originating in the waters, will behave more like land-based creatures. Steinsaltz notes it was the fifth day after evening and morning. The Midrash discusses troubles faced by figures in the Bible, highlighting instances of war, famine, and attacks on the Jewish people, and the importance of Torah study. The Mishnah details the fasting practices of the non-priestly watch, reading specific Torah portions from Monday to Thursday and not fasting on Sunday or Shabbat eve. Onkelos and Targum Jonathan summarize Genesis 1:23 as the end of the fifth day.

וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ וְחַיִּת־אָרֶץ לְמִינָהּ וַיְהִי־כֵן:	24 P	God said, "Let the earth bring forth every kind of living creature: cattle, creeping things, and wild beasts of every kind." And it was so.
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Chasidut emphasizes the Divine names and chambers within the Torah, the Zohar reveals secrets of man's generations and spiritual forms, and circumcision symbolizes a partnership with God. Rashbam, Sforino, Ibn Ezra, Shadal, Haamek Davar, Radak, Rav Hirsch, Rashi, Steinsaltz, Chizkuni discuss the creation of living creatures and their distinctions. Halakhah highlights the reading of creation narrative in the sanctuary, while Jewish Thought explores the consequences of fulfilling commandments and the connection between soul, spirit, and life force. Kabbalah discusses the male and female aspects in spirits, oaths related to the seventh Sefirah, and the creation of living souls. Midrash delves into the creation of the world, Adam and Eve, and the wisdom of Solomon. Musar emphasizes recognizing true righteousness and focusing on serving the Creator. Commentary from Ramban, Ibn Ezra, Chizkuni, and others discuss the plagues in Egypt. Second Temple and Talmud texts provide interpretations of creation and debates on

various topics. Targum mentions the command for the earth to bring forth living creatures according to their kinds.

וַיַּעַשׂ אֱלֹהִים אֶת־חַיֵּי הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֶת־כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:	25	God made wild beasts of every kind and cattle of every kind, and all kinds of creeping things of the earth. And God saw that this was good.
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God created each species of animals with unique characteristics necessary for their survival, ensuring they do not harm each other, with predators equipped to hunt and prey to escape. Humans were the final species created and received a Divine soul, making them unique among all creatures. The soul of man is spiritual and distinct from beasts, as it came from God. The animals in Noah's ark were righteous and fed according to their natural diets, even predators had a vegetarian diet. The Gemara discusses the prohibition of crossbreeding sea creatures based on verses from Genesis, highlighting the importance of respecting each species' uniqueness.

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמֹתֵינוּ וַיְרִדוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־רֶמֶשׂ הָרֶמֶשׂ עַל־הָאָרֶץ:	26	And God said, "Let us make humankind in our image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth, and all the creeping things that creep on earth."
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Chasidut emphasizes the unity of the Creator reflected in the virtues symbolized by the lampstand in the Tabernacle, highlighting man's role in connecting creation to God and ruling over nature. Halakhah prohibits creating replicas of the human form due to the intellect bestowed by God, emphasizing the soul's form of knowledge and comprehension. Jewish Thought connects physical ailments to spiritual well-being, emphasizing repentance and spiritual healing for health. Kabbalah discusses man's creation in God's image, embodying the characteristics of God through the soul and body. Midrash narrates Cain and Abel's story, while Musar explores the significance of man's form, humility, and the Torah in connection to God. Quoting Commentary highlights God's humility in creating man, as seen in Genesis 1:26. The Second Temple texts emphasize man's creation in God's image and likeness, focusing on the mind's resemblance to God. The Talmud discusses changes to the Torah to prevent misinterpretation and idol worship, while Tanakh and Targum refer to God forming man from the soil and giving dominion over creatures, respectively.

וַיִּבְרָא אֱלֹהִים   אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:	27	And God created humankind in the divine image, creating it in the image of God— creating them male and female.
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Chasidut emphasizes the illusion of separation between God and creation for free choice, with the unity of creation praising God. Commentary discusses the creation of man in God's image, with different interpretations on spiritual beings and the importance of recognizing divine nature. Halakhah addresses various obligations and practices, including the significance of Havdalah and speaking words of Torah. Jewish Thought highlights man's capacity for conscious and free action in accordance with divine will, rooted in the image of God. Kabbalah delves into the creation of man in God's image and the significance of representations in understanding spiritual concepts. Liturgy praises God for creating man

in His image, while Midrash explores interpretations of Adam’s creation. Mishnah discusses the mitzva of being fruitful and multiplying, and Musar emphasizes reflecting the Creator in actions for spiritual perfection. Quoting Commentary discusses the consultation before creating man and the uniqueness of human free will. Second Temple texts emphasize the equality between man and woman in reproduction and the archetype of man as the pattern for other beings. Talmud discusses the creation of man and woman as one entity and the importance of procreation and circumcision. Tanakh teaches that all humans are created in the image of God, emphasizing dignity and divine potential. Targum translations emphasize specific physical attributes of man created in God’s image.

וַיְבָרֶךְ אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ וְכִבְשֶׁהָ וּרְדּוּ בְּדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיָּה הַרְמִשָּׁת עַל-הָאָרֶץ:	28 P	God blessed them and God said to them, “Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth.”
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Chasidut emphasizes the importance of procreation and filling the world with knowledgeable individuals, highlighting the dual nature of physical and spiritual reproduction. Commentary from various sources delves into the significance of being fruitful and multiplying, with differing interpretations on the obligations for men and women. Halakhah outlines the Torah’s command for procreation, adding parameters for additional children and marriage timing, while Jewish Thought discusses the ethical responsibilities of bringing new life into the world. Kabbalah touches on the concept of dominion and control, while Midrash and Mishnah explore blessings, vows, and obligations related to procreation. Musar underscores the duty of procreation as a positive commandment, with interpretations varying on its application and significance. Quoting Commentary offers insights from Ramban, Ibn Ezra, and others on procreation and related commandments. The Talmud debates the obligation of women to procreate and addresses fasting practices, while Tanakh and Targum highlight the significance of humanity’s role in ruling over creation.

וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת-כָּל-עֵשֶׂב   זֶרַע זֶרַע אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ וְאֶת-כָּל-הָעֵץ אֲשֶׁר-בָּו פְּרִי-עֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָה:	29 P	God said, “See, I give you every seed-bearing plant that is upon all the earth, and every tree that has seed-bearing fruit; they shall be yours for food.
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The permission to consume meat was granted after the flood as a reward for Noah’s efforts, with the Torah providing guidelines for slaughter and consumption to recognize the lives of living beings. Dietary restrictions were initially limited to vegetation, with the allowance for meat consumption coming later. The importance of compassion and preventing cruelty to animals is emphasized in the prescriptions concerning ritual slaughter. The prohibition against consuming blood is linked to the time of Creation when all creatures were forbidden to be eaten, with the blood considered the life force and used for atonement. Meat consumption was not permitted to Adam, as stated in Genesis 1:29-30.



<p>וּלְכָל-חַיַּת הָאָרֶץ וּלְכָל-עוֹף הַשָּׁמַיִם וּלְכָל   רוֹמֵשׁ עַל-הָאָרֶץ אֲשֶׁר-בּוֹ נֶפֶשׁ חַיָּה אֶת-כָּל-יֵרֶק עֹשֶׂב לְאֹכְלָה וַיְהִי-כֵן:</p>	<p>30 And to all the animals on land, to all the birds of the P sky, and to everything that creeps on earth, in which there is the breath of life, [I give] all the green plants for food.” And it was so.</p>
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Rashbam explains that meat was not permitted as food for man until after the flood, while Sforno emphasizes that only herbs were allocated to animals. Shadal suggests that eating meat was implicitly allowed for man after the flood, and Or HaChaim highlights the distinction between food sources for humans and animals. Radak emphasizes the hierarchy of beings based on life-force, while Tur HaArokh suggests that the confirmation of God’s directive was to prevent man from developing a craving for meat. Steinsaltz suggests that all life forms were initially herbivorous, with no prohibition against receiving sustenance from living creatures, only against killing them. The Sages established specific blessings, including one before going to sleep at night, thanking God for causing sleep to fall upon one’s eyes, praying for protection from evil inclinations and bad dreams, and asking for spiritual health and renewal upon waking. The Rabbi in Kuzari 5:10 discusses how God’s creation and providence are reflected in the natural world, including the atmosphere, water, animals, and plants, with specific reference to Psalms 104. In Genesis 1:30, both Onkelos and Targum Jonathan explain that all animals, birds, and creatures that crawl on the ground were given green herbs as their food.

<p>וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וַהֲנֶה-טוֹב מְאֹד וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יּוֹם הַשִּׁשִּׁי:</p>	<p>31 And God saw all that had been made, and found it P very good. And there was evening and there was morning, the sixth day.</p>
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Chasidut emphasizes the significance of circumcision as emulating an attribute of God and symbolizing a covenant, while also exploring hiddenness in creation and the presence of bad. Halakhah discusses the importance of accepting the Torah for the existence of the world and the acknowledgment of the forces of evil on Yom Kippur. Jewish Thought delves into divine providence, knowledge of God’s attributes, and the creation of creatures with layers. Kabbalah focuses on the Act of Creation being sealed with goodness and the creation of the world based on counsel from Goodness. Liturgy highlights the observance of the Sabbath and its significance as a day of rest and joy. Midrash emphasizes faith and perseverance in the face of adversity, while Mishnah details the practices of non-priestly watch members. Musar discusses the enduring existence of the earth through the Torah and the cleansing effects of exile and afflictions. Quoting Commentary explains the symbolism in the Tabernacle and the struggle between body and spirit. Second Temple texts emphasize God’s insight and appreciation of His creations, while Talmud discusses the calming of the earth with the acceptance of the Torah. Tanakh mentions God’s decision to bring a flood to cleanse the earth, and Targum emphasizes the goodness of God’s creations on the sixth day.

## Genesis 2

<p>וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם:</p>	<p>1 The heaven and the earth were finished, and all their P array.</p>
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Chasidut explores the completion of creation and the Sabbath as reflections of God's generosity and human response, discussing the impact of Israel's recognition of God's sovereignty on the world and the nullification of creation in relation to God's unity. Ramban, Ibn Ezra, Sforino, Or HaChaim, Radak, Haamek Davar, Tur HaArokh, Rabbeinu Bahya, and Rav Hirsch provide various insights on the completion of creation and its implications. Mishneh Torah discusses Torah readings, kiddush on Sabbath, and Sabbath desecration. Jewish Thought focuses on God concealing and revealing knowledge, while Kabbalah discusses the Lordship-Adona'y quality of HaShem and the unification of heaven and earth. Liturgy and Midrash highlight specific texts related to the completion of creation, while Musar emphasizes repentance and the unity between the Tabernacle and the universe. Second Temple and Talmud mention the completion of creation symbolically represented as heaven and earth, with Rabbi Yehoshua ben Levi emphasizing the partnership with God in Creation through speech. Targum Onkelos and Targum Jonathan provide translations of Genesis 2:1 emphasizing the completion of the heavens and the earth.

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:	2    On the seventh day God finished the work that had P    been undertaken: [God] ceased on the seventh day from doing any of the work.
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Chasidut emphasizes the importance of Shabbat as a symbol of completion and perfection in creation, awakening the life force in all things. Halakhah dictates that Shabbat observance should be based on local time, even in regions where day length varies significantly. Kabbalah highlights the significance of Shabbat as a time of rest and unification of the Sefirot. Liturgy emphasizes the observance of Shabbat and the blessings associated with it. Midrash texts discuss the Sabbath rest as a dedication to the completion of creation. Musar draws parallels between the construction of the Tabernacle and the creation of the universe. The Talmud discusses alterations made to the Torah text to prevent misinterpretations. The Second Temple text explores the allegorical interpretation of the seventh day as a representation of the soul ceasing mortal things. Targum texts affirm God's completion of work on the seventh day and resting from all His work.

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:	3    And God blessed the seventh day and declared it P    holy—having ceased on it from all the work of creation that God had done.
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The text discusses the significance of Shabbat as a day of rest and completion, connecting it to the creation of the universe and the purpose of man. It emphasizes sanctifying God's name through actions and faith, the concept of the tzadik, and striving for complete nullification to His will. Specific Torah readings for holidays and occasions, mnemonic devices for remembering the order of readings, and the importance of reading the Torah daily are highlighted. The belief in creation ex nihilo, the completion of creation by mankind, and the sanctification of the Tabernacle as a dwelling place for God are emphasized. The Mishnah details Torah readings for various holidays and events, and the completion of Heaven and Earth in Genesis is interpreted allegorically by Philo. Rabbi Yohanan, Rabbi Simeon ben Laqish, Rabbi Zeira, and others discuss the strength of God's creations, the eternal nature of the sky and earth, and the practice of reciting blessings. God's completion of the heavens and the earth in six days, resting on the seventh day, and blessing and sanctifying it as a day of rest for all is detailed in the Tanakh and Targum.

<p>אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עָשָׂתָּ יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם:</p>	<p>4 J Such is the story of heaven and earth when they R were created. When God יהוה made earth and heaven—</p>
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Avram's unwavering faith in G'd leads to his fulfillment upon death, emphasizing his unique status as the first Jewish convert. The Torah's teachings reflect G'd's attributes, with Avraham embodying loving-kindness. The creation of the world through divine attributes and the importance of speech and thought in connection to G'd's creation are highlighted. The creation of heaven and earth is described as the primal origin of mind and sense-perception, inscribed in the Reason of God. The Talmud discusses the creation of the skies and the earth, with the eternal nature of creation emphasized. The serpent in Genesis is depicted as the most cunning of creatures, questioning God's command to not eat from any tree in the garden. The Targum provides a translation of Genesis 2:4, detailing the history of the heavens and the earth when they were created by the Lord God on a specific day. Rabbi Shimon argues for the equality of individuals despite their order of mention in various instances, using verses from the Bible to support this idea.

<p>וְכָל יְשִׁיב הַשָּׂדֶה טָרָם יִהְיֶה בָאָרֶץ וְכָל-עֹשֵׁב הַשָּׂדֶה טָרָם יִצְמַח כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל-הָאָרֶץ וְאָדָם אֵין לְעַבֵּד אֶת-הָאֲדָמָה:</p>	<p>5 when no shrub of the field was yet on earth and no ? grasses of the field had yet sprouted, because God יהוה had not sent rain upon the earth and there were no human beings to till the soil,</p>
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Chasidut emphasizes the interconnectedness of prayer and Torah, highlighting the power of prayer to access Torah and connect with God. Commentary from various scholars discusses the creation of vegetation, with an emphasis on the importance of prayer in the growth of plants. Halakhah explains the concept of the Garden of Eden as a reward for following mitzvot, while Jewish Thought delves into the significance of prayer in aligning the soul and establishing moral concepts. Kabbalah discusses the relationship between humanity and the heavens, while Midrash explores various stories related to biblical figures and events. Quoting commentary from Rashi, Siforno, Rashbam, and others sheds light on different interpretations of biblical verses. Philo discusses the symbolism of tilling and cultivating the earth, while Talmud delves into the creation of Eve and the importance of prayer. Targum explains the absence of plants before the arrival of rain and man to work the soil.

<p>וְאֵד יַעֲלֶה מִן-הָאָרֶץ וְהַשֶּׁקֶה אֶת-כָּל-פְּנֵי הָאֲדָמָה:</p>	<p>6 but a flow would well up from the ground and water the ? whole surface of the earth—</p>
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Chasidut discusses G'd creating the Universe for His satisfaction and the influence of a person's will on their actions, connecting mist rising from the earth to holiness. Commentary on Genesis 2:6 varies, with interpretations from Ibn Ezra, Saadiah Gaon, Sforino, Kitzur Ba'al HaTurim, Tur HaArokh, and others. Halakhah defines death as the cessation of respiration and pulse beat, emphasizing immediate burial upon signs of death. Jewish Thought emphasizes humility and balance in nature, while Kabbalah interprets the mist rising as a symbol of yearning and unity. Liturgy references Tehillim 104:13 and Amos 9:4, while Midrash discusses water sources and consequences of actions. Musar connects Jacob's injury to exile and impurity, stressing repentance. Quoting Commentary highlights Ibn Ezra's interpretations and challenges, while Second Temple discusses divine wisdom

and human actions. Talmud discusses the creation month and sukka roofing rules, while Tanakh and Targum provide additional insights. Tosefta warns against haughtiness and the consequences of arrogance.

<p>וַיִּצְרֵן יְהוָה אֱלֹהִים אֶת־הָאָדָם עֹפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:</p>	<p>7 God יהוה formed the Human from the soil's humus, ? blowing into his nostrils the breath of life: the Human became a living being.</p>
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Chasidut emphasizes that the second soul of a Jew is a part of God, with speech connecting to the divine soul, while Halakhah discusses the impact of a person's words, the commandment to redeem the firstborn son, and the importance of mourning rituals. Jewish Thought covers various topics like creation, resurrection, and justice, while Kabbalah explores the divine nature of the human body and soul. Liturgy includes prayers referencing the creation of Adam, and Musar discusses the origin and destiny of the soul. Quoting Commentary delves into the eternal nature of the soul and the importance of good deeds, while Second Temple texts elaborate on the essence of the soul and the creation of man. Talmudic teachings caution against fasting, discuss creation stories, and interpret the creation of man and animals, while Tanakh highlights God's power to bring life and dominion over creation. Targum emphasizes God creating man from dust and breathing life into him, giving him a soul and speaking spirit.

<p>וַיִּטֵּעַ יְהוָה אֱלֹהִים גֶּן־עֵדֶן מִקְדָּם וַיִּשֶׂם שֵׁם אֶת־הָאָדָם אֲשֶׁר יָצָר:</p>	<p>8 God יהוה planted a garden in Eden, in the east, and ? placed there the Human who had been fashioned.</p>
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The Garden of Eden was planted by the Lord God in the east, with specific eternal trees grown by Him for man's benefit, representing a place of blessing and divine care awaiting man's return. Rabbi Yehuda Bar Simon emphasizes planting as a way to follow God, while the Kabbalistic texts connect the planting of the Garden to the Sefirot and the Name of God. The Sabbath day saved the first man from death, highlighting its sanctity, and the Mishnah outlines those who will not have a share in the World-to-Come. The oral Torah elucidates hidden meanings in the written Torah, with the tree of knowledge in the Garden emphasizing the supernatural nature of the trees. The Paradise in Eden symbolizes wisdom and divine intelligence, with the Garden of Eden seen as a place of heavenly virtues and wisdom. The Talmud states that the Garden of Eden and Gehenna were created before the world.

<p>וַיִּצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נֹחַמֵד לְמַרְאֵה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הָגֶן וְעֵץ הַדַּעַת טוֹב וְרָע:</p>	<p>9 And from the ground God יהוה caused to grow every tree ? that was pleasing to the sight and good for food, with the tree of life in the middle of the garden, and the tree of knowledge of good and bad.</p>
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Various Jewish texts discuss the significance of the trees in the Garden of Eden, such as the Tree of Life and the Tree of Knowledge of good and evil, which symbolize immortality, willpower, and the ability to choose between good and evil. These trees are linked to divine law, human nature, and the balance between good and evil, emphasizing the importance of following God's will and maintaining spiritual purity. Additionally, the trees are associated with righteousness, the Shechinah, and the impact on the world, highlighting the connection between goodness, life, and the hidden mysteries of the universe.

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת-הַגֶּן 10 A river issues from Eden to water the garden, and it  
וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבַּעָה רָאשִׁים: ? then divides and becomes four branches.

Chasidut emphasizes serving God with awe and fear, repentance, and Torah study to separate from negative temptations and tend to the Garden through positive commandments. Kabbalah discusses the rivers from Eden symbolizing blessings and beneficence, with charity connecting giving and receiving blessings. Midrash delves into the laws of kosher fish, the symbolism of rivers, and the significance of offerings to God. Musar highlights the importance of both oral and written Torah in revealing hidden meanings, while the Second Temple interprets the rivers of Eden allegorically as virtues. The Talmud mentions that the runoff from the Garden of Eden waters the entire world, while the Targum describes a river flowing from Eden to water the garden and separating into four headwaters.

שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסָּבִיב אֶת 11 The name of the first is Pishon, the one that winds  
כָּל-אֶרֶץ הַחַוִּילָה אֲשֶׁר-שָׁם הַזָּהָב: ? through the whole land of Havilah, where the gold is.

Ramban identifies Havilah in Genesis as a location in the extreme east with valuable resources, while Ibn Ezra argues that the Pishon river flows from the Garden of Eden towards the southwest and north. Halakhah discusses the division of the year into seasons based on the sun's position and changes in day length, with scholars debunking myths about zodiac signs. In Kabbalah, Rabbi Yosi connects the river Pishon to Egypt's wisdom, and Abram's journey to Egypt to the garden of Hashem. Midrash links the creation of the world to wisdom pillars and explores historical events through the rivers of Genesis. Quoting Commentary highlights Rashi's interpretations of the river Nile and fine linen garments in Genesis, while Second Temple texts symbolize virtues through rivers and gold. Targum mentions the river Pishon surrounding the land of Chavilah with gold.

וְזָהָב הָאֶרֶץ הֵוא טוֹב שֵׁם הַבְּדֹלַח 12 (The gold of that land is good; bdellium is there,  
וְאַבְנֵי הַשָּׁהִם: ? and lapis lazuli. )

The text discusses how different gemstones represent different tribes of Israel, symbolizing specific qualities or attributes of the tribes, connecting them to the spiritual significance of the Holy Temple and the true fear and love of God. The meaning of bedolach and shoham is uncertain, with various interpretations. The Gaon emphasized the importance of learning Kabbalah for redemption and refraining from sin. The Dew of Bedolach is described as containing all colors, while the Unknown Head is a matter of doubt and uncertainty. The Torah is likened to a hammer that breaks through obstacles and reveals hidden truths, with the sparks burning away impurities. Rabbeinu Bahya emphasizes the importance of studying Torah in the land of Israel for acquiring wisdom and blessings. Philo interprets gold and precious stones in Genesis as representing Prudence, lifting a person above earthly concerns. There are seven types of gold mentioned in the Bible, each with specific qualities or origins. The manna in Numbers 11:7 is like coriander seed in appearance, and the color is like bdellium. In Genesis 2:12, the gold in that land is good, with the presence of bdellium and onyx stones.

וְשֵׁם-הַנָּהָר הַשֵּׁנִי גִיחוֹן הוּא הַסּוּבִיב 13 The name of the second river is Gihon, the one that  
אֶת כָּל-אֶרֶץ כּוּשׁ: ? winds through the whole land of Cush.

The river Gihon is associated with roaring noise and flows around the land of Kush, with different interpretations suggesting it refers to Ethiopia or the Hindu Kush mountain range. In Midrash, Rabbi Shmuel bar Nahman explains that each river in Eden represents different nations, with the Euphrates River being associated with the Land of Israel. Ramban interprets Moses' blessing to Levi as clarifying to whom he was addressing his blessing, while Tosafot discusses the city of Ashur in relation to the creation of the world. Targum Jonathan and Onkelos both mention the river Gichon surrounding the land of Kush.

וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי חֲדָקִל הוּא הַהֲלָךְ	14	The name of the third river is Tigris, the one that
קִדְמַת אֲשׁוּר וְהַנָּהָר הָרְבִיעִי הוּא פָּרָת:	?	flows east of Asshur. And the fourth river is the Euphrates.

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In Chasidut, the Gaon of Vilna explains the significance of the appearance of the letter heh in different forms in the Torah text, symbolizing human qualities compared to Divine attributes and the greatness of God's qualities. In Jewish Thought, the Rabbi connects prophecy to the Holy Land and divine influence, with examples from biblical figures like Adam, Abraham, and Moses. In Kabbalah, the primordial serpent represents our desire for pleasure in spirituality, which can be overcome through studying spiritual texts. In Midrash, discussions focus on the activities of kingdoms, the punishment of the serpent in the Garden of Eden, and future events predicted by rabbis. The Second Temple text allegorically interprets the four rivers in Genesis as representing virtues, with the Euphrates symbolizing Justice. In Talmud, the origins of the names of the Tigris and Euphrates rivers are explained, and the legal implications of drinking water from the Euphrates are discussed. Tanakh mentions God instructing the Israelites to go to various regions up to the Euphrates River, while Targum provides names for the third and fourth rivers mentioned in Genesis 2:14.

וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיִּנְחֵהוּ בְּגֶן־עֵדֶן לְעֲבֹדָהּ וּלְשָׁמְרָהּ:	15	God יהוה settled the Human in the garden of Eden, to till it and tend it.
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Chasidut emphasizes subordinating the body's elements and performing acts of kindness to elicit Divine chesed and unite with the Shechinah. Halakhah discusses the blessings of Shabbat, the body as the "robe" of the soul, and the commandments given to Adam in the Garden of Eden. Jewish Thought highlights man's purpose to work for righteousness and love, while Kabbalah discusses man's partnership with the divine through deeds. Midrash explores Adam's time in the Garden of Eden and the covenant with God, while Musar discusses the mission of Israel to observe the Torah. Quoting Commentary touches on the transmission of the Torah, the pre-planned nature of the Garden of Eden, and the responsibility of man to care for nature. Second Temple texts discuss man's role in tilling and keeping the garden, and Talmud emphasizes the importance of work. Tanakh commands the protection of the earth, and Targum explains man's purpose in the Garden of Eden.

וַיֹּצֵא יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגֶּן אָכֹל תֹּאכֹל:	16	And God יהוה commanded the Human, saying, "Of every tree of the garden you are free to eat;
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Chasidut emphasizes the mitzvah of eating the paschal lamb in haste on Pesach to break cravings and focus on serving God, Torah learning, and spiritual aspects for eternal life. Commentary elaborates on the command given to Adam regarding eating from the trees in

the garden, highlighting the importance of obedience to God's laws and avoiding arrogance and anger. Jewish Thought explores moral development and consequences of actions on the universe, while Midrash links Adam's command to six specific matters. Musar connects the commandments, sanctity of food, and Israel's mission, while Quoting Commentary discusses warnings against idolatry and symbolic meanings in the text. Second Temple texts discuss creation, deception in the Garden of Eden, and nourishing the soul with virtues. The Talmud derives commandments for Adam and the Noahide laws from Genesis 2:16, and Targum interpretations focus on God allowing Adam to eat from every tree in the Garden.

<p>וּמֵעֵץ הַדְּעִית טוֹב וְרָע לֹא תֹאכַל  מִמֶּנּוּ כִּי בַיּוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת  תָּמוּת:</p>	<p>17     ?</p>	<p>but as for the tree of knowledge of good and bad, you  must not eat of it; for as soon as you eat of it, you shall  die.”</p>
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Various commentaries explore the commandment given to Adam and Eve regarding the tree of knowledge of good and evil, analyzing the implications, consequences of disobedience, and the significance of humility and repentance in rectifying the sin. Ramban explains the warning against eating the fruit was to prevent Adam from becoming mortal, while Ibn Ezra emphasizes the command to eat from other trees in the garden. The contamination of the serpent led to illness and death both spiritually and physically, symbolizing evil advice. The Mishnah states that the world is judged four times a year based on deeds. The Talmud discusses the importance of creating boundaries to prevent transgression.

<p>וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא טוֹב הֵיטָב  הָאָדָם לְבַדּוֹ אֶעֱשֶׂה-לּוֹ עֵזֶר כְּנֶגְדּוֹ:</p>	<p>18     ?</p>	<p>God יהוה said, “It is not good for the Human to be  alone; I will make a fitting counterpart for him.”</p>
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Chasidut emphasizes salvation coming from opposition, unity in marriage symbolizing harmony, and the need to uplift enemies through prayer. Various commentators interpret Genesis 2:18 differently, highlighting the importance of companionship and the role of women in Judaism. Halakhah states that it is a mitzvah to remarry for those who have fulfilled the mitzva of procreation, and that marriage is a Jewish spiritual value. Kabbalah emphasizes unity and connection as sources of goodness, while the Midrash discusses the importance of having a wife and the creation of Adam and Eve. The Mishnah details rules regarding borrowing utensils, and Musar highlights the joy and support brought by the union between man and woman. Quoting commentary emphasizes the importance of helping others in need and the value of a good wife. In the Second Temple period, Abraham and Sarah traveled to Gerar, emphasizing the importance of communion and human connection. The Talmud discusses the importance of marriage and having a wife, stating that living without one leaves a man without joy, blessing, and goodness. Natan Sharansky's experience in solitary confinement in the Soviet Gulag reflects the idea that it is not good for man to be alone. Targum interpretations of Genesis 2:18 highlight the creation of a helper for man. The Tosefta discusses charity, providing for the poor, and the importance of marriage and family.

וַיֵּצֵר יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מִה־יִּקְרָאֵלוּ וְכֹל אֲשֶׁר יִקְרָאֵלוּ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ:	19	And God יהוה formed out of the earth all the wild beasts and all the birds of the sky, and brought them to the Human to see what he would call them; and whatever the Human called each living creature, that would be its name.
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The connection between a person's name and their soul is emphasized in Chasidut, where punishment of sinners harms the Tzaddik and God, and the day after Yom Kippur is called "God's Name" for seeking mercy. In Halakhah, Ethiopian Jews face a dilemma of whether to change their names upon immigrating to Israel. Jewish Thought explores the unity of God through the concepts of S'fār, Sippūr, and Sēfer, while Midrash discusses Adam's wisdom in naming creatures. The spiritual significance of Hebrew letters is highlighted in Musar, and various commentaries provide insights into the creation story. In the Second Temple period, naming creatures symbolized wisdom and royalty, and in the Talmud, Rabbi Meir discusses the status of a woman who discharges a fetus resembling an animal. The Targum emphasizes the significance of Adam naming every living creature.

וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וְלָעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וְלֹא־אָדָם לֹא־מָצָא עֹזֵר כִּנְגֻדּוֹ:	20	And the Human gave names to all the cattle and to the birds of the sky and to all the wild beasts; but no fitting counterpart for a human being was found.
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Chasidut explains that Bezalel's ability to combine letters for the tabernacle was based on his Torah knowledge, connecting Torah study and craftsmanship. Commentary highlights Adam's naming of animals and the creation of Eve as his suitable partner. Jewish Thought emphasizes the equality of man and woman. Kabbalah discusses the emanation of Malkhut and Tiferet. Liturgy refers to Eve as Adam's helpmate. Midrash praises Solomon, Moses, and Aaron for their wisdom. Quoting Commentary argues that sacrifices were permitted to teach how to act in relation to God. Second Temple states that humans should be helpers to each other. Talmud discusses Adam's intercourse with animals before Eve. Targum notes Adam's search for a suitable helper.

וַיַּפֹּל יְהוָה אֱלֹהִים   תְּרִדָּמָה עַל־הָאָדָם וַיִּשָּׁן וַיִּקַּח אֶחָת מִצִּלְעָתָיו וַיִּסְגֹּר בָּשָׂר תַּחְתָּנָה:	21	So God יהוה cast a deep sleep upon the Human; and, while he slept, [God] took one of his sides and closed up the flesh at that site.
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Chasidut discusses the parallels between the serpent's sin and Amalek's rejection of service from God, connecting it to Israel's desire for divine light prematurely. Commentary highlights Adam and Eve's creation as one being, with Eve taken from Adam's side to maintain unity. Jewish Thought emphasizes the oneness of Adam and Eve beyond physical separation. Kabbalah mentions the separation of the female from Adam and the creation of Lilith. Midrash explores the androgynous creation of Adam and the significance of man and woman. Quoting Commentary provides various interpretations of the creation of Adam and Eve. Second Temple texts interpret the creation of Eve from Adam's rib as symbolizing the introduction of sense-perception to the mind. Talmud discusses the accusation against God for taking a side from Adam and debates the details of Eve's creation. Tanakh references various instances of deep sleep and creation. Targum explains the creation of Eve from Adam's rib.



וַיִּבֶן יְהוָה אֱלֹהִים | אֶת-הַצֵּלַע 22 And God fashioned the side that had been taken  
 אֲשֶׁר-לָקַח מִן-הָאָדָם לְאִשָּׁה וַיְבָאָהּ ? from the Human into a woman, bringing her to the  
 אֱלֹהֵי-הָאָדָם: Human.

Chasidut emphasizes the enduring dominion symbolized by God fashioning the rib taken from man into a woman, while the Gate of Unity commentary discusses the independent stature Malchut gains with lights and vessels after separation. In Jewish Thought, negative opinions about women stem from interpretations of their creation from Adam's rib and the Talmudic teaching that Adam and Eve were once one being. Kabbalah explores the emanation of Malkhut and Tiferet, the completion of the Middle Pillar, and the interaction between HESSED and GUEVOUROT. Liturgy highlights the rituals performed by the High Priest on Yom Kippur for atonement, while Midrash delves into the formation of women in the Tanakh and their traits. Quoting Commentary discusses the Torah teaching as adorning a bride, and Second Temple sources elaborate on the complementary nature of man and woman. The Talmud explores interpretations of the creation of woman from man's rib, and the Tanakh mentions the consequences for the descendants of the wicked. Targum states that God built the woman from the rib taken from man in Genesis 2:22.

וַיֹּאמֶר הָאָדָם זֹאת הִפַּעַם עֵצָם 23 Then the Human said, "This one at last Is bone of my  
 מֵעֵצָי וּבֶשֶׁר מִבְּשָׁרִי לְזֹאת יִקְרָא ? bones And flesh of my flesh. This one shall be called  
 אִשָּׁה כִּי מֵאִישׁ לָקַחְתִּי-זֹאת: Woman, For from a Human was she taken."

Chasidut explains the significance of the Holy Tongue in creation and attaining a holy body, emphasizing the harmony between man and wife. Commentary discusses the unique bond between man and woman, symbolized by the sharing of letters in their names. Kabbalah explores Imma's sweetening influence on Zeir Anpin, while Midrash focuses on the creation of Adam, Eve, and other figures. Musar relates Moses' marriage to a non-Jewish woman to Adam and Eve, and Talmud discusses Adam's search for a suitable mate. Quoting Commentary highlights the importance of prioritizing spiritual matters, and Second Temple texts emphasize the connection between man and woman. Lastly, Targum underscores the relationship between Adam and Eve.

עַל-כֵּן יַעֲזֹב-אִישׁ אֶת-אָבִיו וְאֶת-אִמּוֹ 24 Hence a man leaves his father and mother and  
 וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׁר אֶחָד: ? clings to his wife, so that they become one flesh.

Chasidut emphasizes the importance of spiritual unity through Torah and prayer, comparing the bond between husband and wife to the divine soul's connection with Torah. Halakhah outlines forbidden sexual relations for Noahides and discusses the importance of marital intimacy and consent. Jewish Thought explores the concept of holiness and nourishment based on sophistication levels, while Kabbalah discusses the unity required for Zeir Anpin and Nukva. Midrash elaborates on the creation of Eve from Adam's rib and the prohibition of illicit relations for Noahides. Musar highlights the covenant of circumcision and the affinity between man and G-d, while Quoting Commentary discusses the angel Mattatron's role in protecting the Israelites. Second Temple text emphasizes the importance of leaving parents to cleave to a spouse, while Talmud addresses adultery and forbidden sexual acts. Tanakh prohibits uncovering a mother's nakedness, and Targum emphasizes leaving the parents' house to unite with a wife.

וַיְהִיו שְׁנֵיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ 25 The two of them were naked, the Human and his wife,  
וְלֹא יָתְבָשְׁשׁוּ: ? yet they felt no shame.

The text from Chasidut emphasizes the unity of the Holy One and the Divine Presence, connecting the body and Torah, stressing the importance of honoring God and avoiding shame, and checking one's level of connection to God. Various commentaries provide insights on Adam and Eve's nudity and lack of shame, with interpretations ranging from the openness of the mind to the consequences of sin. The Midrash discusses Adam and Eve's lack of shame due to the absence of evil inclination and the insertion of the serpent's temptation story. In Musar, the Sages equate intelligence with shame, clothing is associated with dignity and modesty, and Aaron's inauguration symbolizes a reversal of Adam's distancing from God. Moses in Second Temple writings philosophically discusses the creation of man, the formation of Eve, and the symbolism of the Garden of Eden. Targum translations of Genesis 2:25 mention Adam and Eve being naked and unashamed, wise but not faithful, and unaware of shame.

### Genesis 3

וְהַנָּחֹשׁ הָיָה עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר 1 Now the serpent was the shrewdest of all the wild  
עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל-הָאִשָּׁה אַף J beasts that God יהוה had made. It said to the  
כִּי-אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגָּן: woman, "Did God really say: You shall not eat of  
any tree of the garden?"

Chasidut explains the serpent's cunning logic in convincing Eve to eat from the tree of knowledge, while Yitzchok saw potential in Esau for spiritual elevation. The serpent symbolizes scholars with flawed wisdom leading to immorality, while the serpent's punishment and transformation tested Adam. Halakhah compares the serpent's tactics to the yetzer hara's manipulation in lashon hara. Jewish Thought discusses post-flood diversity and the rainbow symbolizing different outlooks. Kabbalah connects Jacob's separation of Esau to the serpent's cunning, and Midrash explores biblical figures' destinies. Musar emphasizes the Creator's intent for the pious, with the serpent deceiving Eve using clever language. Quoting Commentary highlights Rashi's and Or HaChaim's interpretations, and Second Temple discusses the serpent as a symbol of pleasure. Talmud lists the snake's names and rules on being alone with a woman, while Tanakh mentions Adam and Eve's realization of nakedness and dietary laws. Targum describes the serpent's questioning of God's command, and Tosefta recounts Serakh's revelation of Joseph's burial place, Moses retrieving his coffin, and the consequences of seeking forbidden desires.

וַתֹּאמֶר הָאִשָּׁה אֶל-הַנָּחֹשׁ מִפְּרִי 2 The woman replied to the serpent, "We may eat of the fruit  
עֵץ-הַגָּן נֹאכָל: J of the other trees of the garden.

Eve intelligently responds to the serpent, clarifying God's commandments and emphasizing their benefit and protection. In Jewish thought, the importance of a wife is highlighted, with teachings on the blessings and mourning after the loss of a wife. The Midrash discusses the actions and consequences of Cain, Noah, Uzziah, and praises Abraham for his faith. Bekhor Shor interprets the serpent's questioning of God's prohibition as a means to prevent Adam and Eve from becoming wise like angels. The Midrash of Philo and Targum Jonathan explore the serpent's interactions with Eve in Genesis 3:2.

3 It is only about fruit of the tree in the middle of the  
 J garden that God said: ‘You shall not eat of it or touch  
 it, lest you die.’”  
 וּמִפְרֵי הָעֵץ אֲשֶׁר בְּתוֹךְ-הַגֶּן אָמַר  
 אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְּעוּ בּוֹ  
 פְּוֹתֶמְתוּן:

Chasidut explains that Chava added a prohibition against touching the tree to protect herself, while Adam did not specify the tree to Eve, leading to her being misled. Kabbalah connects the concept of “the land” to the spirit of the First Human. Midrash discusses the Amorites, Abraham leaving idolatry, and the serpent’s cunning. Mishnah emphasizes the importance of silence and actions over excessive words. Musar explores Eliezer’s journey and nuances in the prohibition of eating from the tree of knowledge. Quoting Commentary provides interpretations of various commandments and warnings in Genesis. Second Temple texts discuss Eve’s addition of not touching the forbidden fruit and the importance of abstaining from it. Talmud prohibits adding to or subtracting from God’s commandments and discusses behavior in certain situations. Targum conveys the warning not to eat or touch the fruit of the tree in the Garden.

4 And the serpent said to the woman, “You are not  
 J going to die,  
 וַיֹּאמֶר הַנָּחָשׁ אֶל-הָאִשָּׁה לֹא-מוֹת  
 תָּמָתוּן:

Chasidut explains how Eve was misled by the serpent’s argument that touching the tree of knowledge would not lead to death, leading her to eat from it. The serpent’s idolatrous and blasphemous claims aimed to make the prohibition seem plausible. Midrash discusses God’s rebuke of the serpent for slandering His children and compares it to leprosy. Musar highlights the importance of purity and modesty in the service of God, using Adam and Eve’s story to illustrate the consequences of sin. Quoting Commentary questions Eve’s lie to the snake and Adam’s defense for eating the fruit, linking it to Esav hating Yaakov. Second Temple discusses why the serpent in the Garden of Eden lied to Eve about God’s command. Targum mentions the serpent denying that the woman would die, accusing the Creator of hatred towards his creation.

5 but God knows that as soon as you eat of it your eyes  
 J will be opened and you will be like divine beings who  
 כִּי יֵדַע אֱלֹהִים כִּי בַיּוֹם אֲכַלְכֶּם מִמֶּנּוּ  
 וְנִפְקְחוּ עֵינֵיכֶם וְהִיִּיתֶם כְּבָלֵהִים יֹדְעֵי  
 טוֹב וָרָע:

Chasidut discusses the connection between blowing the shofar on Rosh Hashanah and repentance through humility, linking haughtiness to sin and disorder, while the ultimate rectification will come with the Messiah. Rabbi Feinstein rules against inviting people to synagogue services if they will travel by automobile, citing the prohibition of enticement. The importance of wisdom, awareness of choices, and avoiding deception is emphasized in Jewish Thought. Kabbalah warns against engaging in forbidden practices and the consequences of doing so. Midrash explores themes of temptation, liability for sin, and the downfall of the serpent. Musar discusses lashon hara leading to death and punishment, as seen in the serpent’s temptation of Eve. Quoting Commentary offers interpretations from Rashi, Ibn Ezra, Rabbeinu Bahya, Ramban, Chizkuni, and Derekh Chayyim. Second Temple contrasts the serpent’s deceit with the belief in one God. Talmud discusses erasing ordinary nouns with letters identical to a divine name, while Targum explains the consequences of Adam and Eve eating the forbidden fruit.

וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי	6	When the woman saw that the tree was good for eating
תָּאוֹה־הִוא לְעֵינַיִם וְנִחְמָד הָעֵץ	J	and a delight to the eyes, and that the tree was
לְהַשְׂכִּיל וַתִּקַּח מִפְּרִיָּו וַתֹּאכַל וַתִּתֵּן		desirable as a source of wisdom, she took of its fruit
גַּם לְאִישָׁהּ עִמָּה וַיֹּאכַל:		and ate. She also gave some to her husband, and he
		ate.

The story of Adam and Eve eating the forbidden fruit involves Eve being enticed by the serpent's deception and desiring wisdom, leading to Adam also eating the fruit out of love. The sin resulted in a loss of intellectual faculty for Adam and brought darkness and death into the world. The story emphasizes the danger of following desires rather than listening to God, with the significance of the forbidden fruit explained through various interpretations. The impact of the sin led to the separation of what should remain joined together, symbolized by the fig tree providing leaves to cover Adam's nakedness after the other trees refused.

וַתִּפְקַחְנָה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי	7	Then the eyes of both of them were opened and they
עֲרֻמָּם הֵם וַיִּתְּפְרוּ עָלָהּ תְּאֵנָה	J	perceived that they were naked; and they sewed together
וַיַּעֲשׂוּ לָהֶם חִגְרֹת:		fig leaves and made themselves loincloths.

Chasidut emphasizes choosing goodness over evil through the actions of Noach and Esau, Likutei Moharan explores the symbolism of eyes representing wisdom and enlightenment, and Midrash delves into the consequences of sin leading to self-awareness and hiding from God. Mishnah advises against certain actions during specific emotional states, Musar connects shame in sexual union to the awareness of nudity, and Talmud debates the identity of the Tree of Knowledge. The Second Temple period discusses the opening of Adam and Eve's eyes leading to the perception of good and evil, and Targum mentions Adam and Eve covering themselves with fig leaves after realizing their nakedness.

וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים מִתְּהִלָּד	8	They heard the sound of God יְהוָה moving about in the
בִּגְזֵן לְרוּחַ הַיּוֹם וַיִּתְּחַבֵּא הָאָדָם וְאִשְׁתּוֹ	J	garden at the breezy time of day; and the Human and
מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הָגָן:		his wife hid from God יְהוָה among the trees of the
		garden.

Chasidut discusses how prayer connects the Jewish people to God, leading to the appointment of Moses as their redeemer. Commentary from various sources delves into the concept of Adam and Eve hearing the voice of God in the garden, exploring the deeper meanings and symbolism. Halakhah explains the soul's resurrection and reward in the Garden of Eden for fulfilling mitzvot. Jewish Thought touches on the presence of the shechinah, human nature, and the concept of "walking" symbolically representing progress towards God. Midrash interprets Genesis 1:28 in relation to the Temple service, while quoting commentary provides insights on Torah knowledge acquisition and the story of Adam and Eve. Responsa discusses burial practices, with a preference for direct earth burial. Second Temple texts explore the symbolism of Adam and Eve hiding from God. The Talmud mentions ten descents of the Divine Presence, and Tanakh discusses the uncertainty of Song of Songs 8:13. Targum interpretations of Genesis 3:8 focus on Adam and Eve hearing the voice of God in the garden.

9 God יהוה called out to the Human and said to him,  
 וַיִּקְרָא יְהוָה אֶל־הָאָדָם וַיֹּאמֶר  
 J “Where are you?”  
 לוֹ אֵיכָּה:

The concept of losing one’s true self through sin and the importance of seeking one’s connection to God is emphasized in various commentaries, including the idea that man has strayed from following their souls and focused on physical desires. The dialogue between God and various biblical figures is seen as a way to engage in conversation and prompt self-reflection. In the Second Temple period, questions arise about Adam hiding from God and the significance of his response. The Talmud discusses proper behavior and the importance of seeking permission before leaving a teacher or friend, as exemplified by God’s call to Adam. God’s questioning of Adam in the garden serves as a reminder that nothing is hidden from His sight.

10 He replied, “I heard the sound of You in the garden,  
 וַיֹּאמֶר אֶת־קוֹלְךָ שָׁמָעְתִּי בַגֶּן  
 J and I was afraid because I was naked, so I hid.”  
 וַאֲיֵרָא כִּי־עֵירָם אָנֹכִי וָאֶחְבֵּאתִי:

Chasidut emphasizes the rectification of fears and scents in the garden through the concept of voice symbolized by a river from Eden, leading to the growth of fear of God in the soul. Various commentaries on Genesis 3:10 explore Adam’s fear and shame at being naked in the presence of God, with interpretations ranging from awe to fear of punishment. Kabbalah discusses the fear of sin stemming from being stripped of divine protection due to sin, emphasizing the importance of Torah and mitzvot to maintain a connection with the Shechinah. The Midrash delves into the consequences of sin with examples from various biblical figures, while the Targum interprets Adam’s fear as a reaction to hearing God’s voice in the garden.

11 “Who told you that you were naked? Did you eat  
 וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֵירָם אָתָּה  
 J of the tree from which I had forbidden you to  
 אָכַלְתָּ  
 אָכַלְתָּ: eat?”  
 הַמִּן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵבֹלָתִי אֲכָל־מִמֶּנּוּ:

Chasidut highlights the Jewish people’s ability to infuse holiness into mundane activities like eating and drinking, contrasting with the nations’ lack of belief in bodily pleasures. Commentary on Genesis 3:11 offers various interpretations, including Ibn Ezra’s explanation of “bilti” and Rashbam’s question about the prefix “ה” in “המן.” Midrash draws parallels between Adam’s expulsion from Eden and Israel’s expulsion from the Land, while Musar hints at the existence of Moses, Haman, Mordechai, and Esther in specific Torah verses. The Talmud finds an allusion to Haman’s hanging in the word “hamin” from Genesis 3:11, and Targum emphasizes the disobedience of Adam and Eve in eating from the forbidden tree.

12 The Human said, “The woman You put at my  
 וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי  
 J side—she gave me of the tree, and I ate.”  
 הִוא נָתְּנָהּ־לִי מִן־הָעֵץ וָאֶכַל:

Adam’s sin was a result of misunderstanding God’s intention in providing Eve, leading him to believe he could eat the forbidden fruit if she permitted it. Despite naming the snake as deceitful, Adam failed to discern its nature, ultimately benefiting future generations by providing them with a world they could call their own. Adam’s attempt to shift blame to Eve and God, and Eve’s blame on the serpent, prevented repentance by shifting

responsibility for sin. In the Talmud, Moses called the Israelites ungrateful for complaining about the manna, comparing them to Adam who blamed Eve instead of taking responsibility. Both Targum Onkelos and Targum Jonathan state that Adam blamed the woman for giving him the fruit, while Tafsir Rasag emphasizes that Adam blamed both the woman and God for his actions.

<p>וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִשָּׁה מַה־זֹּאת עָשִׂיתְּ וַתֹּאמֶר הָאִשָּׁה הִנָּחֵשׁ הִשְׁיֵאֲנִי וָאָכַל:</p>	<p>13 J</p>	<p>And God יהוה said to the woman, “What is this you have done!” The woman replied, “The serpent duped me, and I ate.”</p>
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Chasidut explains that accepting advice from the wicked is like being polluted by kelipah, as seen in Chavah’s acceptance of the Serpent’s advice. Commentary highlights punishment for causing others to sin, while Jewish Thought discusses the people’s preference for physical freedom over moral imperatives. Midrash explores God’s delight in vindicating people and commendation of Abraham for calling Lot his brother. Quoting Commentary delves into various interpretations of biblical texts, including the symbolism of offerings for atonement and the incitement of the serpent. Second Temple and Targum both recount the blame game between Adam, Eve, and the serpent in Genesis 3:9-13.

<p>וַיֹּאמֶר יְהוָה אֱלֹהִים   אֶל־הִנָּחֵשׁ כִּי עָשִׂיתָ זֹאת אָרוּר אַתָּה מִכָּל־הַבְּהֵמָה וּמִכָּל־חַיַּת הַשָּׂדֶה עַל־גִּחְוֹנֶךָ תֵּלֵךְ וְעָפָר תֹּאכַל כָּל־יְמֵי חַיֶּיךָ:</p>	<p>14 J</p>	<p>Then God יהוה said to the serpent, “Because you did this, More cursed shall you be Than all cattle And all the wild beasts: On your belly shall you crawl And dirt shall you eat All the days of your life.</p>
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Chasidut emphasizes the protective nature of keeping the mitzvah of tzitzit against immorality and the Serpent’s advice, while money and wealth are equated to dust. Israel, cleansed of the Serpent’s pollution at Mount Sinai, contrasts with the nations. Eliyahu’s banishment of falsehood symbolizes the banishment of the Serpent, highlighting the revelation on Motzaei Shabbat. Rabbi Yehoshua’s findings on the serpent’s curse and physical changes, Rabbi Abraham ben Ezra’s interpretation of the serpent’s curse, and the Akeidat Yitzchak’s discussion on nourishment are explored. Jacob’s behavior towards his father brought blessings upon the world, linking to the serpent’s curse. The Midrash discusses the significance of leprosy as a punishment for slander and emphasizes the power of the tongue. Envy led to the downfall of many, including the serpent, Cain, and Korah, highlighting the importance of avoiding jealousy and lust. The curse of the serpent is connected to its role in the Garden of Eden, emphasizing consequences for humanity. The Talmud describes the primeval snake’s desire for Eve and the curses it received, while the Targum adds details of its curse. Finally, the Tosefta explains the consequences of seeking forbidden things and recounts Moses’ retrieval of Joseph’s coffin with the help of Serakh daughter of Asher.

<p>וְאֵיבָהּ   אֶשְׂתִּית בֵּינֶךָ וּבֵין הָאִשָּׁה וּבֵין זַרְעֶךָ וּבֵין זַרְעָהּ הוּא יִשּׁוּפֶךָ רָאשׁ וְאַתָּה תִּשּׁוּפְנֻן עָקֶב:</p>	<p>15 J</p>	<p>I will put enmity Between you and the woman, And between your offspring and hers; They shall strike at your head, And you shall strike at their heel.”</p>
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The enmity between man and the serpent, originating from the curse in Genesis 3:14-15, results in man having an advantage by crushing the serpent’s head while the serpent can only bruise man’s heel. This enmity extends to their offspring, leading to animosity

between species and a moral downfall. The Torah does not explicitly prohibit cannibalism, but ethical changes may eliminate the urge to eat meat. The curse on the serpent in Genesis 3:15 symbolizes enmity between pleasure and sense, with the serpent losing its status as king over animals and being cursed to crawl on its belly. The Targum commentaries on Genesis 3:15 emphasize the enmity between the serpent and the woman's offspring, with a remedy for the woman's offspring in the days of the King Meshiha but none for the serpent.

אֱלֹהֵי-הָאִשָּׁה אָמַר הָרְבָּה אֲרֻבָּהּ	16	And to the woman [God] said, “I will greatly expand Your
עֲצָבוֹנֶיךָ וְהִרְבֵּי בְּעָצֶב תֵּלְדִי בָנִים	J	hard labor—and your pregnancies; In hardship shall you
וְאֶל-אִישְׁךָ תִּשְׁוָקֶיךָ וְהוּא		bear children. Yet your urge shall be for your husband,
יִמְשָׁל-בְּךָ:		And he shall rule over you.”

Chasidut emphasizes the importance of awareness and attachment to God, serving Him with smallness and greatness, giving up one's life in service, and the significance of Torah in preventing spiritual poverty. Ramban disagrees with Rashi's interpretation of Genesis 3:16, Ibn Ezra explains the pain and conception in the verse, and Kli Yakar interprets “greatly increase” as the multiplication of offspring. Halakhah states that women are equal partners in marriage and both men and women should express love and desire for each other. In Jewish Thought, 'ezeb can denote pain, individuals vary in conduct based on nobility or indulgence, and the curse on the woman and serpent corresponds to their rebellion. Kabbalah discusses Nukva preparing for Zeir Anpin, the importance of desire in mating, and how sadness does not increase blessings. Midrash connects the sin of adultery to the punishment of exile, while Mishnah explains the conditions for being a nazirite. Musar discusses Eve's sin, impurity, and ritual impurity after childbirth. Quoting Commentary, Sforino explains the purification required for menstruation and untimely discharges, while Ibn Ezra interprets sin lying in wait for man. Second Temple discusses the symbolic nature of rivers and the struggles and pains of life for women. Talmud states that providing food is twice as difficult as childbirth, righteous women may be exempt from pain, and discusses Eve's curses and the consequences of Adam and Eve's actions. Tanakh suggests that doing right brings uplift and mastery over sin, while Targum translations of Genesis 3:16 all explain the consequences of the woman's sin as increased pain in childbirth, desire for her husband, and his dominion over her.

וּלְאָדָם אָמַר כִּי־שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ	17	To Adam [God] said, “Because you did as your wife
וְתָאֵכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר	J	said and ate of the tree about which I commanded you,
לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה		‘You shall not eat of it,’ Cursed be the ground because
בְּעִבּוֹרְךָ בְּעָצָבוֹן תֹּאכֶלְנָהּ כָּל יְמֵי		of you; By hard labor shall you eat of it All the days of
חַיֶּיךָ:		your life:

The text emphasizes the significance of wine in relation to knowledge and providence, warning against chasing after money and feeling hopeless about livelihoods. The curse on the ground in Genesis is explained as a consequence of Adam's rebellion, failure to investigate, and violation of God's command, with different commentators highlighting the value of labor and the consequences of straying from God's path. The importance of listening to God and attaining holiness is emphasized, as well as the consequences of Adam's sin on the earth and mankind's relationship with it. The curse on the serpent, woman, and man is explained as reflecting the order of offenses committed, with the man's curse linked to listening to his wife and eating the forbidden fruit. Providing food is

described as twice as difficult as childbirth, and differing opinions on the reason for the curse on the earth are presented. The punishment of Adam for listening to his wife and eating from the forbidden tree is that the ground is cursed, and he will have to toil in labor to eat from it for the rest of his life.

18 יְקוֹץ וְדֹרְדֹר תִּצְמַיֵּחַ לְךָ וְאִכְלָתָּ  
J אֶת-עֵשֶׂב הַשָּׂדֶה: Thorns and thistles shall it sprout for you. But your food shall be the grasses of the field;

The text discusses the importance of humility and repentance to rectify disorder caused by haughtiness, as seen in Adam and Eve's sin. The curse of eating grass represents the need for humility, with the goal of merging disorder into order through repentance and humility. Various commentaries explore the consequences of Adam and Eve's actions, emphasizing the need for hard work and the significance of dietary permissions and restrictions. Thorns symbolize passions that burden the soul, and the pursuit of pleasures leads to a painful life for the wicked. The Targums mention that thorns and thistles grew as a result of Adam's sin, leading humans to eat herbs of the field and work with their hands to distinguish themselves from animals.

19 בְּזַעַת אֶפְיֶךָ תֹאכַל לֶחֶם עַד שׁוֹבֶךָ  
J אֶל-הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ  
כִּי-עָפָר אָתָּה וְאֶל-עָפָר תֵּשׁוּב: By the sweat of your brow Shall you get bread to eat, Until you return to the ground— For from it you were taken. For dust you are, And to dust you shall return."

Chasidut texts discuss the significance of incense in binding the heart's burning with the ruach, the connection between incense and nullifying curses, the impact of Torah studies on virtuous and non-virtuous individuals, breaking the desire for wealth through charity to draw God's providence, and the idea of returning to dust as a reminder of one's mortality. Commentary delves into the consequences of Adam's sin, contrasting the curse of toiling for food with the promise of eternal life for the righteous, while Jewish Thought emphasizes the impurity of returning to dust and the establishment of the world of souls for righteous individuals. Kabbalah warns against anger towards others and destruction of the soul, Midrash interprets various Torah verses, Mishnah discusses vows regarding garments, Musar connects humility to thoughts and deeds, and Quoting Commentary explores the significance of sweat and the consequences of Adam's sin. Second Temple texts discuss discipline of the body, sense-perception, and turning back to the earth, while Talmud delves into Adam and Eve's creation, life in the Garden of Eden, and the role of angels. Targum emphasizes the connection between humanity's creation from dust and their return to it.

20 וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא  
J הִיְתָה אִם כָּל-חַי: The Human named his wife Eve, because she was the mother of all the living.

Chasidut emphasizes the importance of being cautious when new honor comes as it may signal the soul's time to be taken up into glory, recommending binding with Jewish souls and focusing on charity. In Jewish Thought, the Tashbaz's responsa rules that a husband mistreating his wife should divorce her and pay her ketubah to avoid causing suffering. Kabbalah discusses special men who partake in the roots of souls, leading to various roles in society. Midrash explores Moses' fear of speaking to Pharaoh, Abraham's circumcision, Eve as the mother of all beings, and Adam and Eve's actions in the Garden of Eden. Musar highlights the importance of not speaking slanderously and the relationship between the



soul and body. Quoting Commentary explains the significance of choosing a wife wisely and the husband's role in vetoing his wife's vows. Second Temple texts symbolize Eve as the source of life and the interaction between the Mind and external senses. Talmud discusses a woman ascending to her husband's socioeconomic status and the verse indicating her role as a wife. Targum Jonathan and Tafsir Rasag state that Adam named his wife Eve as the mother of all living people.

וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ 21 And God יהוה made garments of skins for Adam and  
בְּתָנוּת עוֹר וַיַּלְבִּשֵׁם: J his wife, and clothed them.

The text discusses the connection between tefillin, the Tree of Life, and the skin, emphasizing the repair of the imagination and Empty Space through piety and Emunah, linking the garments of skin given to Adam and Eve to purification rites after the sin of the Golden Calf. Various commentators suggest the material of the garments and their symbolic significance, reflecting God's mercy and active kindness. The Avodah service on Yom Kippur references the garment of skin, while the Midrash explores God's care for humanity through clothing, and the Musar text delves into the symbolism of garments in relation to priests and rehabilitation after sin. The Talmud discusses the creation of garments for Adam and Eve by God, and Job and Exodus mention the significance of skin in the Tanakh.

וַיֹּאמֶר | יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה 22 And God יהוה said, "Now that humankind has become  
כְּאֶחָד מֵמֵנוּ לְדַעַת טוֹב וָרָע וְעַתָּה | J like any of us, knowing good and bad, what if one  
פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים  
וְאָכַל וְחָי לְעֹלָם: of life and eat, and live forever!"

Chasidut emphasizes recognizing unity in creation and serving the Creator through holiness and purity, releasing holy sparks and fixing what was broken through teshuvah. Commentary from Ramban, Ibn Ezra, Sforno, and others discusses the significance of the tree of life and knowledge in the Garden of Eden. Halakhah stresses free will and self-control, while Jewish Thought explores God's desire to bestow good and the consequences of consuming the tree of knowledge. Kabbalah delves into the Tree of Life representing eternal life and the Torah as a Tree of Life. Midrash discusses biblical figures' destinies and the importance of humility and repentance. Musar explains the need to refine the body spiritually after sin and the symbolism of clothing. Quoting commentary from Rashi, Radak, Ibn Ezra, and others further elucidates the significance of the trees in the Garden of Eden. Second Temple texts explore God's interactions with humanity and the concept of evil being carried out through agents. Targum emphasizes the consequences of Adam's disobedience and the prevention of eternal life through access to the Tree of Life.

וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים מִגֻּעֲזֶן לְעֵבֶד 23 So God יהוה banished humankind from the garden of  
אֶת־הָאָדָמָה אֲשֶׁר לָקַח מִשָּׁם: J Eden, to till the humus from which it was taken:

Chasidut emphasizes the connection between brazen behavior and being driven away from the Tree of Life, with the possibility of repentance leading to redemption through tefilin. Commentary from various sources discusses Adam's expulsion from the Garden of Eden, his atonement on Mount Moriah, and the consequences of his disobedience. Kabbalah highlights the withholding of the Tree of Life from Adam due to his sin with the Tree of Knowledge. Midrash texts explore Adam's expulsion, the consequences of his disobedience, and the opportunity for repentance. Musar discusses man's journey and exile from Gan

Eden leading to widespread knowledge of God. Quoting commentary provides explanations of specific phrases in biblical verses, while Second Temple writings discuss the expulsion of Adam and Eve and the punishment inflicted by God. Targum texts detail the expulsion of Adam from the Garden of Eden to till the soil from which he was created.

וַיִּגְרֹשׁ אֶת־הָאָדָם וַיִּשְׁכֵּן מִקֶּדֶם לְגִן־עֵדֶן	24	it was driven out; and east of the garden of Eden
אֶת־הַכִּרְבִּיִּים וְאֶת־לֶהֱטֵה הַחֶרֶב הַמִּתְהַפֶּכֶת	J	were stationed the cherubim and the fiery ever-
לִשְׁמֹר אֶת־דֶּרֶךְ עֵץ הַחַיִּים:		turning sword, to guard the way to the tree of life.

Various commentaries, Jewish thought, Kabbalah, Midrash, Musar, and other texts explore the themes of the Garden of Eden story, emphasizing the consequences of disobedience towards God, the importance of obedience to mitzvot and seeking divine guidance, and the significance of repentance and following the law and commandments. The narrative highlights the interconnectedness of knowledge, mortality, and the transition from innocence to adulthood in the human experience. The story also symbolizes the virtues of the Deity, the guardianship of wisdom, and the need for protection provided by a merciful Creator.

#### Genesis 4

וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר	1	Now the Human knew his wife Eve, and she conceived
וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ	J	and bore Cain, saying, "I have gained a person with the
אֶת־יְהוָה:		help of יהוה."

In Chasidut, G'd gives Avram the land of Canaan as an inheritance, emphasizing his role as Avram's "father." In Midrash, the birth of Cain symbolizes material acquisition while Abel represents good, with Cain's sin being offering subpar sacrifices. In Mishnah, uncircumcised priests cannot partake of teruma, and certain genital injuries disqualify priests from marrying Jewish women. In Musar, the union of Elkanan and Chanah is compared to Adam and Eve, with Cain representing the female aspect and Abel the male aspect. In Targum, Chavah gives birth to Kayin with the help of Adonoy.

וַתִּסֶּף לִלְדֹת אֶת־אָחִיו אֶת־הָבֶל	2	She then bore his brother Abel. Abel became a
וַיְהִי־הֶבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד	J	keeper of sheep, and Cain became a tiller of the soil.
אֲדָמָה:		

Hevel chose shepherding over farming for mental stimulation, leading to different offerings to G'd from him and Kayin; the Torah hints at a lack of brotherliness in their relationship. Work on holidays is permitted for the soul's needs, while avoiding unnecessary labor is emphasized. Liturgical texts cover creation, Adam and Eve, the flood, Noah, Abraham, and High Priest consecration for Yom Kippur. Midrash explores the significance of the term "was" in biblical contexts, highlighting themes of punishment, exile, and new beginnings. Yitro's transformation reflects newfound belief in justice and life after death. Noah and Abel symbolize cultivation and attitudes towards G'd, while Talmudic interpretations differ on the number of children one must have. Koheleth declares the futility of everything, and Targum states that Eve gave birth to Abel, a shepherd, and Cain, a farmer.

3 In the course of time, Cain brought an offering to יהוה  
 J from the fruit of the soil;  
 וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרֵי  
 הָאֲדָמָה מִנְחָה לַיהוָה:

Ramban and Ibn Ezra discuss Cain and Abel's understanding of sacrifices, with Rashbam, Radak, and Rabbeinu Bahya criticizing Cain's offering. Sifte Chakhamim, Rav Hirsch, Rashi, and Steinsaltz provide additional insights into the nature of the offerings. Chizkuni interprets the timing of Cain's offering, while Liturgy describes the High Priest's rituals for Yom Kippur. Midrash delves into the offerings of Cain and Abel, while Musar uses metaphors to represent them. Quoting Commentary explains the concept of "minha" as a gift offering, and Second Temple notes the timing of Cain's offering. Targum presents Onkelos and Targum Jonathan's perspectives on Cain's offering.

4 and Abel, for his part, brought the choicest of the  
 J firstlings of his flock. יהוה paid heed to Abel and his  
 וְהֶבֱל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאֲנוֹ  
 וַיִּמְחַלְבֶּהּ וַיִּשַׁע יְהוָה אֶל־הֶבֱל  
 וְאֶל־מִנְחָתוֹ:

Chasidut explains that the "helmet of salvation" refers to the descent of light and abundance from the "three hundred and seventy lights" mentioned in the Zohar, facilitated through acts of charity. Commentary on Cain and Abel's offerings highlights God's acceptance of Abel's sacrifice and rejection of Cain's, leading to Cain's jealousy and murder of his brother. The Mishneh Torah emphasizes the importance of high-quality offerings to God, while the Talmud discusses debates about the nature of offerings and references biblical verses to support different positions. The Targum recounts how Hevel's offering of the best of his flock pleased the Lord and received His favor.

5 but to Cain and his offering [God] paid no heed. Cain  
 J was much distressed and his face fell.  
 וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיַּחַר  
 לְקַיִן מְאֹד וַיִּפֹּל פָּנָיו:

God rejected Cain's offering, leading to his jealousy and anger towards his brother and ultimately resulting in murder. The importance of presenting one's best in fulfilling mitzvot is emphasized through the story of Cain and Abel. Sacrifices in the Torah symbolize different intentions, with the olah offering representing altruistic motives. The rejection of Cain's sacrifice is attributed to his wicked nature and selfish intentions, contrasting with Abel's genuine love for God.

6 And יהוה said to Cain, "Why are you distressed, And  
 J why is your face fallen?  
 וַיֹּאמֶר יְהוָה אֶל־קַיִן לָמָּה חָרָה לָךְ  
 וְלָמָּה נָפְלוּ פָנֶיךָ:

Chasidut discusses the connection between Kayin's downfall and his failure to wear tefilin, as well as how a person's wisdom can illuminate their face but anger can cause this wisdom to depart. Commentary from Sforno, Radak, and Steinsaltz emphasizes God's discipline of Cain and the importance of sincere repentance. The Midrash Tanchuma explores unclear words in the Torah and the transmission of oral teachings, while Bereshit Rabbah discusses resisting the evil inclination. Musar emphasizes considering light sins weighty and the importance of repentance and conquering impulses to avoid falling into sin. In the Targum, Adonoy questions Kayin's anger and depression in Genesis 4:6.

<p>הָלוֹא אִם־תִּיטִיב שְׂאֵת וְאִם לֹא תִיטִיב          לַפֶּתַח חַטָּאת רִבֵּץ וְאַלֶּיךָ תִּשְׁקָחוּ          וְאַתָּה תִּמְשָׁל־בּוֹ:</p>	<p>7 Surely, if you do right, There is uplift. But if you do          J not do right Sin couches at the door; Its urge is          toward you, Yet you can be its master.”</p>
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Chasidut emphasizes the impact of jealousy on sin and the importance of repentance in life, Torah study, and Teshuvah. The Evil Inclination is portrayed as crouching at the door, but individuals have the power to overcome it. The Midrash highlights the significance of Torah study in overcoming evil inclinations, while Musar explores the mystical dimensions of repentance and the importance of recognizing and overcoming the evil inclination. The Talmud discusses the relationship between Torah study and the evil inclination, emphasizing the power of Torah to lift one above it. Tanakh references the consequences of sin and the importance of wisdom, while Targum emphasizes the power of repentance and the choice between righteousness and sin.

<p>וַיֹּאמֶר קַיִן אֶל־הֶבֶל אָחִיו וַיְהִי בִּהְיוֹתָם          בַּשָּׂדֶה וַיִּקָּם קַיִן אֶל־הֶבֶל אָחִיו          וַיַּהַרְגֵהוּ:</p>	<p>8 Cain said to his brother Abel ... and when they were          J in the field, Cain set upon his brother Abel and killed          him.</p>
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In Chasidut, the story of Cain and Abel is interpreted as a dispute over the division of the world, leading to Cain killing Abel out of jealousy and fear of being overshadowed. In Liturgy, the High Priest undergoes purification rituals before Yom Kippur to atone for the Jewish people. Midrash texts discuss the unique brotherly love between Moses and Aaron and the consequences of Cain killing Abel. Musar emphasizes that the wicked are a natural part of creation, contrasting with the pious who represent the pure part. Quoting Commentary highlights different interpretations of terms like “רציחה” and the spiritual concept of “קדש.” In Second Temple texts, Cain’s murder of Abel is seen as a reminder of his wicked act, with some suggesting that Cain ultimately harmed himself. Targum explains that Kayin killed Hevel in a dispute over their differing beliefs about judgment and the afterlife.

<p>וַיֹּאמֶר יְהוָה אֶל־קַיִן אֵי הֶבֶל אָחִיךָ          וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי:</p>	<p>9 יהוה said to Cain, “Where is your brother Abel?” And          J he said, “I do not know. Am I my brother’s keeper?”</p>
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God questioned Cain about Abel’s whereabouts to give him a chance to repent and highlight his denial and lack of responsibility, leading to curses. The questioning aimed to provoke repentance and show Cain’s self-centeredness, contrasting with Adam’s admission of sin. Cain’s deceptive response raised questions about the fate of the dead but ultimately denied his role as his brother’s keeper. The story emphasizes the importance of repentance and spiritual repair after transgression, with various interpretations suggesting transformation and rehabilitation through acknowledging guilt and seeking spiritual cleansing. The significance of God’s questions to the wicked, including Cain, Hezekiah, and Balaam, is highlighted in various commentaries, emphasizing the lack of humility and faithfulness in their responses and the negative consequences that followed. The responsibility of an elder brother for a younger brother is underscored in Kayin’s denial of being his brother’s guardian when questioned by God about Hevel’s fate.

<p>וַיֹּאמֶר מֶה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ          צֹעֲקִים אֵלַי מִן־הָאֲדָמָה:</p>	<p>10 “What have you done? Hark, your brother’s blood          J cries out to Me from the ground!</p>
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Various commentaries on Genesis 4:10 discuss Abel's blood crying out to God from the ground, symbolizing his potential descendants and emphasizing the significance of Cain's crime and accountability for his deeds. Halakhah details the process of intimidating witnesses in capital cases and the execution of the defendant, while Jewish Thought explores the spiritual implications of consuming blood. The Midrash discusses Adam and Cain's punishments, emphasizing the consequences of false testimony, and the Mishnah warns witnesses of the gravity of their role and the importance of truthful testimony. Kabbalists believe Korach was Cain's reincarnation, with Moses avenging Abel's death. The Talmud and Second Temple texts also delve into the consequences of false witness and the sanctity of human life, with references to Cain and Abel's story.

וְעַתָּה אָרוּר אַתָּה מִן־הָאֲדָמָה אֲשֶׁר פָּצְתָהּ אֶת־פִּיהָ לִקְחַת אֶת־דַּמִּי אֶחָיִךְ מִיָּדְךָ:	11 J	Therefore, you shall be more cursed than the ground, which opened its mouth to receive your brother's blood from your hand.
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The author of Kedushat Levi connects the sea's refusal to wash up bodies to Adam's sin, with the ocean's revulsion at death stemming from not being involved in the sin. Cain is cursed to be separated from the ground and become a wanderer, with the earth punished for covering up Abel's blood. The Midrash explains that the earth's refusal to accept blood is due to the curse after Cain's murder, affecting agricultural success. Various commentaries interpret biblical passages related to the earth's actions, with some discussing Isaac's involvement in agriculture and the Egyptians' burial in the earth. The Midrash of Philo questions the curses on Cain and the effect of earthly elements on purity, while Targum elaborates on the curse from the ground for killing Abel.

כִּי תַעֲבֹד אֶת־הָאֲדָמָה לֹא־תִתֶּנָּה תִּתְּכָהּ לָךְ נָע וְנָגַד תִּהְיֶה בָּאָרֶץ:	12 J	If you till the soil, it shall no longer yield its strength to you. You shall become a ceaseless wanderer on earth.”
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Chasidut discusses how a tzaddik falling from his level can lift up fallen souls, linking wars and bloodshed to higher prices due to the curse of Kayin, which affects the earth's productivity. Teaching Torah to unworthy students can also result in lack of rain, associated with the honor of the Torah. An end to war and bloodshed is desired for peace and abundance. The curse of Cain in the Midrash is seen as a punishment for his crime, emphasizing the severity of murder and the consequences of greed. The Second Temple commentary explains Cain's punishment as causing fear and grief, contrasting skilled tillers with untrained workers. The Targums interpret Genesis 4:12 as the ground not yielding its strength to those who work it, leading to a wandering existence.

וַיֹּאמֶר קַיִן אֶל־יְהוָה גְּדוֹל עֲוֹנִי מִנְשָׂא:	13 J	Cain said to יהוה, “My punishment is too great to bear!
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Chasidut highlights the potential for repentance to elevate sparks of holiness within sin, emphasizing the need to focus on prayer and devotion despite distractions. Commentary explores the concept of bearing sin and elevating it to the Supernal World, with interpretations of Cain's confession and the necessity of confession for atonement in Halakhah. Jewish Thought discusses different perspectives on sin and punishment, emphasizing the importance of repentance and the role of sacrifices in achieving forgiveness. Midrash emphasizes the power of repentance and prayer to reverse harsh

decrees, with examples from biblical figures. Musar considers lashon hara more severe than other sins, highlighting the Holy One's tolerance and patience. Quoting Commentary provides insights on permissible speech, inter-Jewish disputes, and the severity of evil gossip. Second Temple texts reflect on Cain's misery and the consequences of sin, while the Talmud discusses pleas for forgiveness from Cain, Esau, and Manasseh. Targum translations shed light on Kayin's acknowledgment of his sins and the potential for forgiveness before the Lord.

הָאָדָמָה וּמִפְּנֵיךָ אֶסְתָּר וְהָיִיתִי נָע וְנָד בָּאָרֶץ וְהָיָה כָּל־מִצְאֵי יִהְיֶהנִי:	J	Since You have banished me this day from the soil, and I must avoid Your presence and become a restless wanderer on earth—anyone who meets me may kill me!”
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Chasidut emphasizes the ability of a Jew to elevate any place to God, regardless of its nature. Different commentators provide interpretations of Genesis 4:14, highlighting various aspects of Cain's punishment and banishment. Jewish Thought discusses the severity of the sin of worshipping the golden calf and the punishment it incurred. Liturgy praises Abraham for his righteousness and condemns the wickedness of the serpent, thorn, Esau, and Amalek. Midrash discusses Cain's sign from God, Sarah's consequences, and the power of repentance and prayer. Musar explains that repentance heals but full atonement requires suffering, as seen in Cain's story. Quoting Commentary provides insights from Rashbam, Haamek Davar, Rabbeinu Bahya, Rashi, Or HaChaim, and Ibn Ezra. Second Temple commentary discusses Cain's fears and turning away from God. Talmud discusses the concept of exile atoning for sin and the inevitability of death. Targum Jonathan depicts Cain's banishment and fate.

וַיֹּאמֶר לּוֹ יְהוָה לֵבְנִי כָּל־הַרְגֵּנִי מִן שִׁבְעָתַיִם יָקָם וַיִּשֶׂם יְהוָה לְלִזְנוֹ אוֹת לְבַלְתִּי הַכּוֹת־אֹתוֹ כָּל־מִצְאוֹ:	J	יהוה said to him, “I promise, if anyone kills Cain, sevenfold vengeance shall be exacted.” And יהוה put a mark on Cain, lest anyone who met him should kill him.
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In Chasidut, Kayin's face fell due to tainted light of tefilin, resulting in fault-finding behavior, symbolized by a shining horn as punishment [Chasidut]. Various commentators explain the punishment of Kayin differently, with Ramban suggesting a dog as a sign, Ibn Ezra mentioning a sevenfold punishment over generations, Sforino warning against killing Kayin, and others interpreting the punishment as a threat to restrain anyone from harming him [Commentary]. Rabbi Mordechai of Lekhovitz sees the mark on Cain as a sign of preservation for himself, while Akeidat Yitzchak discusses the rainbow as a symbol of the covenant and the changed nature of man on earth [Jewish Thought]. Midrash Tanchuma explains that Cain's descendants will be punished for eliminating Abel's descendants, while Pirkei DeRabbi Eliezer discusses Cain's repentance and the reward given to the ravens for burying Abel [Midrash]. Tzipporah's purifying abilities are linked to offerings of birds for purification, and the “sign” given to Cain is interpreted as either the sun shining or a visible form of skin excema [Musar]. The Targum states that Adonoy placed a mark on Kayin to protect him from being killed [Targum].

וַיֵּצֵא קַיִן מִלִּפְנֵי יְהוָה וַיֵּשֶׁב בְּאֶרֶץ־נוֹד קִדְמַת־עֵדֶן:	J	Cain left the presence of יהוה and settled in the land of Nod, east of Eden.
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Cain settled in the land of Nod after being banished from God's presence, symbolizing repentance, while the term "east of Eden" signifies distance from God. The importance of the Holy Land in prophecy and divine connection is emphasized in Jewish thought, with examples like Mount Moriah and the burial of the patriarchs. Repentance and prayer are powerful tools for reversing decrees and seeking forgiveness, as seen with Cain, Hezekiah, and Saul in the Midrash. The story of Kayin and Hevel in Genesis 4:1-16 reflects themes of sibling hatred, sin, and consequences of disobedience, with Kayin's punishment of exile mirroring his father's expulsion from Eden in the Quoting Commentary. Exile is seen as atonement for sin in the Talmud, illustrated by Cain's punishment of wandering in the land of Nod. Additionally, Moses designated cities of refuge on the east side of the Jordan River for unintentional killers in the Tanakh, while the Targum describes Cain leaving God's presence for the land of Nod as a place of exile and wandering.

וַיֵּדַע קַיִן אֶת-אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד	17	Cain knew his wife, and she conceived and bore
אֶת-חֲנוֹךְ וַיְהִי בְנָה עֵיר וַיִּקְרָא שֵׁם	J	Enoch. And he then founded a city, and named the
הָעֵיר כְּשֵׁם בְּנוֹ חֲנוֹךְ:		city after his son Enoch.

Cain built a city named Enoch for his son to symbolize his cursed nature and ongoing works, reflecting the wicked belief that their houses will endure forever but will become their graves. The Tower of Babel story illustrates the importance of moral perfection over physical togetherness, with G-d dispersing mankind to focus on higher moral objectives. The Torah commands abstention from lashon hara as people have the power to overcome the evil inclination and be righteous, paralleling the renaming of cities in the Bible to commemorate events. The Midrash of Philo emphasizes the existence of a life beyond the flesh and reflects on the punishment of Cain for fratricide, connecting his depravity to the building of a city named after his son Enoch in subversion of divine creation.

וַיֻּלַּד לְחֲנוֹךְ אֶת-עִירָד וְעִירָד יָלַד	18	To Enoch was born Irad, and Irad begot
אֶת-מְחוּיָאֵל וּמְחוּיָאֵל יָלַד אֶת-מֶתוּשָׁאֵל	J	Mehujael, and Mehujael begot Methusael, and
וּמֶתוּשָׁאֵל יָלַד אֶת-לָמֶךְ:		Methusael begot Lamech.

The influence of Avraham on Yitzchok extended to the next generation, allowing Yaakov to unify their characteristics and serve God harmoniously. The descendants of Cain and Seth in Genesis 4 had names reflecting their roles in society, with a focus on material progress and artistic expression. The Midrash discusses the consequences of rebellion against God among the descendants of Adam. Radak explains the silent second letters in Hebrew words, while the Second Temple commentary interprets the meanings of the names of Cain's descendants in relation to their actions. The Targum provides a genealogy of Chanoch's descendants.

וַיִּקַּח-לּוֹ לְמֶדָּה שְׁתֵּי נָשִׁים שֵׁם	19	Lamech took to himself two wives: the name of the one
הָאֶחָת עָדָה וְשֵׁם הַשֵּׁנִית צִלָּה:	J	was Adah, and the name of the other was Zillah.

Lamech married two women, Adah and Tzillah, for different purposes, leading to jealousy and discord. The practice of polygamy and giving barren potions to wives was common in that generation. God judges people through the heavens, punishing the wicked and providing for the righteous. Lamech's choice of two wives is seen as reprehensible compared to good men like Abraham, Jacob, and Aaron. Certain sexual acts not intended for procreation are considered sinful, with Lemekh's actions of taking two wives interpreted as

focusing on beauty and children. In Genesis 4:19, Lemech is mentioned as marrying two women, Adah and Zillah.

וַתֵּלֶד עָדָה אֶת־יָבֵל הוּא הִיָּה אֲבִי  
יָשָׁב אֹהֶל וּמִקְנָה: 20 Adah bore Jabal; he was the ancestor of those who  
J dwell in tents and amidst herds.

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Yaval was the first to dwell in tents and raise livestock, leading to a distinct culture of shepherding, while his brother used musical instruments for idol worship. The rise of Cainan as a wise ruler and the birth of his descendants are described in Sefer HaYashar, while Bereshit Rabbah 23:3 explains the origins of livestock herders, musicians, and weapon forgers among Cain's descendants. Ibn Ezra explains that Jacob was a keeper of herds and flocks who dwelled in tents to be close to his flocks, while Chizkuni interprets Jacob's tent-dwelling as tending sheep and making a livelihood as a shepherd. In the Second Temple commentary, Ada is associated with worthless things and mischief, representing lovers of pleasure and passions. Targum Jonathan on Genesis 4:20 states that Yaval was the leader of those who lived in tents and raised cattle.

וְשֵׁם אָחִיו יוֹבָל הוּא הִיָּה אֲבִי  
כָּל־תַּפֵּשׁ כְּנֹר וְעֹגֶב: 21 And the name of his brother was Jubal; he was the  
J ancestor of all who play the lyre and the pipe.

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Chasidut highlights the connection between shepherding and the creation of music, exemplified by figures like Yuval and King David. Commentary delves into Yuval's role as the first musician and inventor of musical instruments, while Midrash explores concepts of lending to the poor and descendants of Cain. Quoting Commentary discusses interpretations of various biblical passages, including the significance of monotheism and the custom of having two wives. Second Temple texts describe Jubal as a lawgiver and inventor of musical instruments, while Targum translations identify Yuval as a master of music.

וַעֲלָה גַם־הוּא יִלְדָּה אֶת־תּוֹבֵל לָזֶן  
לִטֵּשׁ כָּל־חֶרֶשׁ נְחָשֶׁת וּבְרֹזָל וְאֶחָת  
תּוֹבֵל־לָזֶן נַעֲמָה: 22 As for Zillah, she bore Tubal-cain, who forged all  
J implements of copper and iron. And the sister of  
Tubal-cain was Naamah.

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Tuval Cain was a skilled forger of brass and iron, providing weapons for murderers, while his sister Naamah, possibly Noah's wife, was known for her good character and musical abilities. Tzilah, against her husband Lemech's wishes, gave birth to children, illustrating God's ability to perform miracles with barren women. In the Second Temple period, Thobel and Noeman symbolized self-conceit and materialism, leading to forgetfulness of God and spiritual weakness. Tzillah gave birth to Tuval Kayin, skilled in working with copper and iron, while Naamah excelled in music and song.

וַיֹּאמֶר לָמֶךְ לְנָשָׁיו עָדָה וְזִלְהָ שְׁמַעְנָן  
קוֹלִי נָשִׁי לָמֶךְ הָאֲזִנָּה אִמְרָתִי כִּי  
אִישׁ הִרְגָתִי לְפָעֻעַי וְיֹלֵד לְחִבְרָתִי: 23 And Lamech said to his wives, "Adah and Zillah, hear  
J my voice; O wives of Lamech, give ear to my speech. I  
have slain a person for wounding me, And a lad for  
bruising me.

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Lamech reassures his wives that they should not fear bearing children, claiming divine protection even greater than Cain's; Midrash texts emphasize divine justice and order in



events such as the destruction of Jerusalem and Sodom and Gomorrah; Ramban discusses the involvement of celestial beings in certain verses; Lamech in the Midrash of Philo blames himself for Cain's death; a heretic questions Rabbi Yishmael about the destruction of Sodom and Gomorrah in the Talmud; the speaker in the Tanakh does not want to be associated with violent actions like those of Reuben and Simeon; in the Targum, Lamech denies responsibility for killing a man or wounding a child.

כִּי שִׁבְעָתַיִם יִקָּם-קַיִן וְלַמֶּכַּח שִׁבְעִים 24 If Cain is avenged sevenfold, Then Lamech seventy-  
וְשִׁבְעָה: J sevenfold.”

Lamech expresses anguish over killing his son, believes his punishment will be greater than Kayin's, Rashi explains Lamech's wives separated due to decree on Kayin's descendants and impending Flood, Lamech's argument for suspension of punishment is deemed absurd, Lamech reassures wives they won't be punished for bearing children, Talmud discusses contempt for the Eternal's Word, Targum states Kayin's punishment suspended for seven generations, Lamech's extended to seventy-seven generations.

וַיֵּדַע אָדָם עוֹד אֶת-אִשְׁתּוֹ וַתֵּלֶד בֶּן 25 Adam knew his wife again, and she bore a son and  
וַתִּקְרָא אֶת-שְׁמוֹ שֵׁת כִּי שֵׁת-לִי J named him Seth, meaning, “God has provided me  
אֱלֹהִים וַרַע אַחֵר תַּחַת הָבֵל כִּי הָרְגָה with another offspring in place of Abel,” for Cain had  
קַיִן: killed him.

Miriam's role in watching over her brother Moses symbolizes distancing oneself from secular concerns to approach God, with Moses having a direct connection to God. The birth of Seth to Adam and Eve signifies a gift from God to compensate for the loss of Abel, with Seth considered the foundation of humanity. The significance of the Holy Land in Jewish tradition is emphasized, along with the spiritual preparation symbolized by Aaron and his sons' seven days of consecration. The Midrash discusses the giving of the Torah entirely of fire and the separation of the Jewish people from others. Rabbi Shmuel bar Nachman notes the unique spelling of Toldot in Genesis 2:4 and the restoration of what God withdrew from Adam in the future. Seth is seen as a positive growth from Abel, symbolizing fruitfulness and moral excellence. The Talmud discusses the importance of having children and provides comfort to Rabban Yohanan ben Zakkai after the loss of his son. Adam and Eve's son Sheis, also known as Sheth, is seen as a replacement for Hevel in Targum commentary.

וַלֵּשֶׁת גַּם-הוּא יֵלֶד-בֶּן וַיִּקְרָא 26 And to Seth, in turn, a son was born, and he named  
אֶת-שְׁמוֹ אֶנֶשׁ אִזּוֹ הוּא לְקָרָא J him Enosh. It was then that יהוה began to be invoked  
בְּשֵׁם יְהוָה: by name.

Chasidut emphasizes the importance of observing Shabbat strictly, using mnemonic devices to remember the details. Halakhah discusses the rise of idol worship during Enosh's time and the few individuals who recognized the true God. Jewish Thought explores the significance of calling upon God's name in prayer and the importance of Sabbath observance. Liturgy details various events from the creation of the world to Yom Kippur rituals. Midrash discusses the generations starting with Enosh, leading to rebellion against God. Musar highlights the consequences of idol worship and evil speech. Quoting Commentary delves into Lemekh's challenge to God and interpretations of the Sabbath's blessings. Second Temple describes Enos as representing hope and calling upon the name

of the Lord. Talmud mentions forgiveness for those who observe Shabbat, even if they worship idols. Tanakh prophesies a time when all will call upon God's name. Targum notes the rise of idol worship during Enosh's generation.

## Genesis 5

זֶה סֵפֶר תּוֹלְדֹת אָדָם בְּיוֹם בְּרָא  
 אֱלֹהִים אָדָם בְּדִמְיוֹת אֱלֹהִים עָשָׂה  
 אֹתוֹ: 1 This is the record of Adam's line.—When God created  
 R humankind, it was made in the likeness of God;

The Torah emphasizes the importance of desire for Torah study and careful consideration of holy works before publication, highlighting the essence of Chasidism in the actions of Chasidim. Rabbinic tradition discusses the greatest principles in the Torah, recognizing the sanctity of all human beings created in the image of God. Kabbalistic prayer for children draws strength from qualities of victory and majesty to influence growth in all living beings. The Midrash explores the significance of wind in the world and the creation and descendants of Adam, while Musar delves into the decline in spirituality during Enosh's lifetime. Radak explains that man is the crown jewel of creation with authority over all creatures, and Rabbeinu Bahya emphasizes the importance of the land of Israel in the calendar. Moses highlights the unique nature of humans as hopeful beings, and Reish Lakish discusses the Torah interpreters shown to Adam, including Rabbi Akiva. Psalms and II Samuel mention God's recording of unformed limbs and a calamity upon David's household, while Targum describes the creation of man in the likeness of God.

זָכָר וּנְקֵבָה בְּרָאָם וַיְבָרֶךְ אֹתָם  
 וַיִּקְרָא אֶת־שְׁמָם אָדָם בְּיוֹם  
 הַבְּרָאָם: 2 male and female were they created. And when they were  
 R created, [God] blessed them and called them  
 Humankind. —

The text discusses the importance of names in creation, charity, and contentment with one's portion, emphasizing giving to others over material wealth. The significance of reproduction and conquering evil inclination is highlighted, with Adam and Eve's procreation blessed by God. Mishneh Torah states the mitzvah of having children, while Midrash emphasizes the importance of marriage and division of labor. The Talmud explores the creation of man and woman as one entity, and Tosefta discusses marriage restrictions and fulfilling the mitzvah of procreation with two sons or a son and a daughter.

וַיְחִי אָדָם שְׁלֹשִׁים וּמֵאָה שָׁנָה וַיּוֹלֵד  
 בְּדִמְיוֹתוֹ בְּצִלְמוֹ וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת: 3 When Adam had lived 130 years, he begot a son in  
 R his likeness after his image, and he named him Seth.

Chasidut discusses the concept of drawing down G'd's largesse, comparing it to a potter creating a vase, with Israel's process likened to this. Commentary emphasizes the positive development of Seth compared to Cain and Abel, born in the likeness of Adam after waiting for spiritual fitness. Jewish Thought explores the significance of lineage, blessings, and merit in relation to figures like Abraham, Isaac, and Jacob. Kabbalah discusses the contamination caused by Adam's sin and subsequent refinement through generations. Midrash highlights court decisions based on Adam's example and the special status of righteous figures like Noah. Musar discusses Esau's attempts to disrupt Jacob's Torah study and the offerings of the princes in Bamidbar. Quoting Commentary connects naming

traditions to biblical figures like Ishmael and Sheth. Second Temple literature emphasizes the importance of purity in genealogy, choosing Seth over Cain. Talmud suggests that Adam bore creatures in his likeness only after 130 years of ostracism. Targum notes the likeness of Sheth to Adam, unlike his previous sons.

וַיְהִי יָמֵי־אָדָם אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת שְׁמֹנֶה 4 After the birth of Seth, Adam lived 800 years  
מֵאֵת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: R and begot sons and daughters.

The first men in the Torah lived long lives due to perfect physical condition, with lifespans decreasing after the flood due to tainted air. The select few with long lifespans were exceptions, with varying circumstances. Lifespans decreased to about 70 years by the time of Abraham, Isaac, and Jacob, reflecting spiritual decline. The Torah lists generations until the flood, omitting details of Adam and Seth's children. Ramban explains the "sons of God" in Genesis were descendants of Adam and Eve, leading to the Nephilim. Targum states Adam lived 800 years after Seth's birth and had sons and daughters.

וַיְהִי כָּל־יְמֵי אָדָם אֲשֶׁר־חַי תִּשְׁעַ מֵאוֹת שָׁנָה 5 All the days that Adam lived came to 930  
וַיָּשָׁלֶשׁ שָׁנָה וַיָּמָת: R years; then he died.

Chasidut explains how the serpent convinced Eve to eat from the tree of knowledge, leading to the falling off of 288 sparks from the Shechinah. The lifespan of Adam was determined during his life, he lived for 930 years before dying due to sin. The five senses correspond to various aspects of Jewish tradition, with each finger serving a specific sense organ. In Midrash, the years from Adam to the Flood are detailed, along with interpretations of Adam and Eve's actions in the garden. In Musar, involuntary manslaughter is likened to Adam's expulsion from Eden. The Talmud discusses the creation of Adam from a spoonful taken from the place of the altar. According to Targum, Adam lived for 930 years before dying.

וַיְחִי־שֵׁת חֲמֵשׁ שָׁנִים וּמֵאֵת שָׁנָה וַיּוֹלֶד 6 When Seth had lived 105 years, he begot  
אֶת־אֶנוֹשׁ: R Enosh.

Seth, the ancestor of the Israelites, lived 105 years and fathered Enosh. The Midrash discusses the righteousness of biblical figures like Joseph, Elijah, Manasseh, and Gideon, emphasizing the importance of observing religious obligations and doing good works. Lemech did not immediately name his son Noach due to fear of idol-worshippers, but eventually did so because of his potential to save mankind. In the Second Temple text, Moses philosophically discusses the creation of man, animals, Eve, and the naming of Adam and Eve.

וַיְחִי־שֵׁת אַחֲרֵי הוֹלִידוֹ אֶת־אֶנוֹשׁ שִׁבְעַ שָׁנִים 7 After the birth of Enosh, Seth lived 807 years  
וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: R and begot sons and daughters.

Seth lived for 807 years after the birth of Enosh and had other children besides him. Rashi explains the significance of the Divine Name ה' and Chizkuni discusses the naming of altars by biblical figures to symbolize the special relationship between God and Israel. Targum states that Sheis lived for 807 years after having Enosh and had other children as well.

וַיְהִי כָּל־יְמֵי־שֵׁת עֶשְׂרֵה שָׁנָה וּתְשַׁע מֵאוֹת 8 All the days of Seth came to 912 years;  
שָׁנָה וְיָמָת: R then he died.

Seth lived for 912 years before dying, and it is unclear if all the sons listed in the genealogical record were firstborns. The Torah may only mention the first son by name to divide the father's life into two periods. The family line continues through each son until the birth of Noah. Isaac had come by way of Beer-lahai-roi before he took Rebekah as his wife, leading Rabbi to interpret that Abraham had remarried Hagar. Rabbi believes Hagar and Keturah are the same person, as both are associated with Beer-lahai-roi. However, other masters believe Abraham took another wife after Sarah's death. Or HaChaim explains that the term אדם includes babies and women in the context of Leviticus 13:2:3, while Chizkuni clarifies that the repetition of Joseph in the descendants of Yaakov in Genesis 37:2:2 is due to an interruption in the narrative similar to that of Noach's sons in Genesis 5:8. Both Targums state that Sheth lived for 912 years before his death.

וַיְחִי אֱנוֹשׁ תְּשַׁעִּים שָׁנָה וַיֻּלְּד אֶת־קֵיִן: 9 R When Enosh had lived 90 years, he begot Kenan.

The text discusses the difference between the innerness and externality of Yesod of Zeir Anpin, represented by Yosef and Noach respectively, who is also called "righteous" and "perfect" in Zohar. Enosh had a son named Kenan, emphasizing ownership and acquisition. Midrash Tanchuma highlights the importance of good deeds, having a mezuzah, and avoiding adultery which transgresses multiple commandments. Seder Olam Zutta stresses the significance of modesty and proper behavior for women. Both Targum Onkelos and Targum Jonathan mention Enosh having a son named Keinan.

וַיְחִי אֱנוֹשׁ אַחֲרֵי הוּלְדוֹ אֶת־קֵיִן חֲמֵשׁ עֶשְׂרֵה 10 After the birth of Kenan, Enosh lived 815  
שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיֻּלְּד בָּנִים וּבָנוֹת: R years and begot sons and daughters.

Enosh lived for 815 years after Kenan was born and had other children, as stated in the commentary on Genesis 5:10. The Talmud teaches that the blood of a murdered person and their potential descendants cry out to God, emphasizing the severity of taking a human life. Rashi clarifies that the word "הפגרים" should be translated as "carcasses" and not "halves." The Targum confirms that Enosh lived 815 years after having Kenan and had additional children.

וַיְהִי כָּל־יְמֵי אֱנוֹשׁ חֲמֵשׁ שָׁנִים וּתְשַׁע מֵאוֹת 11 All the days of Enosh came to 905 years; then  
שָׁנָה וְיָמָת: R he died.

Enosh lived for 905 years before he died, according to Steinsaltz on Genesis 5:11. The Seder Olam Zutta 2:1 credits Sarah, Miriam, Puah, and Yocheved with helping to redeem the Israelites from Egypt through their righteous actions, including providing hospitality, leading in song and dance, and defying Pharaoh's orders. Both Targums also confirm that Enosh lived for 905 years before his death.

וַיְחִי קֵיִן שִׁבְעִים שָׁנָה וַיֻּלְּד 12 When Kenan had lived 70 years, he begot  
אֶת־מַהֲלָלֵל: R Mahalalel.

Kenan, the son of Enosh and father of Mahalalel, lived for seventy years before Mahalalel was born. The Sabbath is considered equal to the entire law in Jewish tradition, with

offerings symbolizing biblical figures and aspects of their lives. Rashi explains that “ימים” in Genesis 36:24 refers to mules, highlighting the importance of Timna and Abraham. The Targum states that Kenan lived for seventy years and had a son named Mahalalel.

<p>וַיְחִי קֵינָן אַחֲרֵי הוֹלִידוֹ אֶת־מַהֲלָלֵאל אַרְבָּעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת:</p>	<p>13    After the birth of Mahalalel, Kenan lived R    840 years and begot sons and daughters.</p>
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Kenan lived for a total of 910 years, with 840 of those years being after the birth of his son Mahalalel. Rashi explains that in Genesis 7:16:1, God protected the Ark by surrounding it with bears and lions. In Genesis 8:5:1, Rashi argues that the tenth month mentioned refers to Ab, not Elul. Targum Jonathan also states that Kenan lived for 840 years after having Mahalalel and had sons and daughters.

<p>וַיְהִי כָּל־יְמֵי קֵינָן עֶשְׂרִי שָׁנִים וַחֲשַׁע מֵאוֹת שָׁנָה וַיָּמָת:</p>	<p>14    All the days of Kenan came to 910 years; then R    he died.</p>
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Kenan lived for 910 years before dying, with prophecy being linked to the Holy Land and its inhabitants, as seen with Abraham, Ezekiel, and Daniel. The genealogy of Esau’s descendants, particularly Amalek, is discussed in Seder Olam Zutta 2:1, connecting them to cruelty and wickedness. The comparison is made between Lot’s experience in Sodom and a dream, highlighting the Torah’s teachings. Keinan lived for 910 years according to the Targum.

<p>וַיְחִי מַהֲלָלֵאל חָמֵשׁ שָׁנִים וּשְׁשִׁים שָׁנָה וַיֹּלֶד אֶת־יָרֵד:</p>	<p>15    When Mahalalel had lived 65 years, he begot R    Jared.</p>
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Mahalalel was sixty-five years old when he had a son named Yered. The Midrash in Seder Olam Zutta 2:1 interprets the creation of the world in six days as each day corresponding to a thousand years of human history, emphasizing the importance of observing the Sabbath day. The Targum simply states that Mahalalel lived 65 years and had a son named Yered.

<p>וַיְחִי מַהֲלָלֵאל אַחֲרֵי הוֹלִידוֹ אֶת־יָרֵד שְׁלֹשִׁים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת:</p>	<p>16    After the birth of Jared, Mahalalel lived 830 R    years and begot sons and daughters.</p>
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Mahalalel lived for 830 years after the birth of Yered and had other children.

<p>וַיְהִי כָּל־יְמֵי מַהֲלָלֵאל חָמֵשׁ וַחֲשַׁעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיָּמָת:</p>	<p>17    All the days of Mahalalel came to 895 R    years; then he died.</p>
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Mahalalel lived for 895 years before he died, according to the Targum and Steinsaltz on Genesis 5:17. The Midrash in Seder Olam Zutta 2:1 also discusses the creation of the world in six days, the lifespan of Adam, the birth of Seth, and the genealogy of Adam’s descendants up to Noah.

<p>וַיְחִי־יָרֵד שְׁתַּיִם וּשְׁשִׁים שָׁנָה וּמֵאֶת שָׁנָה וַיֹּלֶד אֶת־חֲנוֹךְ:</p>	<p>18    When Jared had lived 162 years, he begot R    Enoch.</p>
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Yered lived 162 years and had Hanokh, the seventh generation associated with holiness and sanctity, as seen in other instances like David being the seventh son of Yishai. Jared’s

name means “descent” because in his time, angels came down to teach humanity how to serve God. Yered lived 162 years and had a son named Chanoch.

19    וַיְחִי־יָרֵד אַחֲרֵי הוֹלִידוֹ אֶת־חֲנוֹךְ שְׁמֹנֶה  
 מאות שנה ויולד בנים ובנות:    R    After the birth of Enoch, Jared lived 800 years  
 and begot sons and daughters.

Yered lived for 962 years, had sons and daughters after Hanokh, and lived for 800 years after that. Rabbi Joshua ben Levi explains Adam’s concern about sharing with his donkey when told he would have to work for food. The earth brought forth grass according to its species, with a midrashic interpretation discussing the minister of the world, possibly Chanoch. Jared lived for 800 years after having Hanok and had other children.

20    וַיְהִי כִּלְי־יָרֵד שְׁתַּיִם וְשָׁשִׁים שָׁנָה וַתֵּשַׁע מֵאוֹת  
 שָׁנָה וַיָּמָת:    R    All the days of Jared came to 962 years;  
 then he died.

Yered lived for 962 years before he died, according to Seder Olam Zutta 2:1 and Targum Jonathan on Genesis 5:20.

21    וַיְחִי חֲנוֹךְ חֲמֵשׁ וְשָׁשִׁים שָׁנָה וַיּוֹלֶד  
 אֶת־מֶתוֹשֶׁלַח:    R    When Enoch had lived 65 years, he begot  
 Methuselah.

The Midrash Tanchuma Buber discusses tithing from Adam to Abraham, emphasizing its importance in the Torah and referencing verses from Deuteronomy and Malachi. The Seder Olam Zutta 2:1 commentary discusses the blessings of the Lord upon Israel in the world to come, as mentioned in Jeremiah 31:22. Rabbeinu Bahya explains the significance of the phrase “said to himself” in Esau’s reaction, contrasting the control of the heart between the wicked and the righteous. Hanok lived 65 years and had a son named Methushelach according to the Targum.

22    וַיִּתְּהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים אַחֲרֵי הוֹלִידוֹ  
 אֶת־מֶתוֹשֶׁלַח שְׁלֹשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים  
 וּבָנוֹת:    R    After the birth of Methuselah, Enoch walked  
 with God 300 years; and he begot sons and  
 daughters.

Enoch, son of Jared, walked with God, living righteously and emulating His ways by performing acts of lovingkindness and issuing rebuke, possibly indicating his role as a prophet or exceedingly righteous man. Idol worship spread among the nations through false prophets, with a few righteous individuals like Chanoch, Metushelach, Noach, Shem, and Ever remaining faithful until the birth of Abraham. The process of refining impurity passed down through generations of righteous individuals like Sheth, Chanoch, Noach, Avraham, and Yitzchak, each further refining the contamination but still passing some on to the next generation. The highest service to the Creator is out of love, not fear, as exemplified by Abraham being called “My friend” and the pious being instructed to love God. Enoch lived 165 years before repentance, represented by a combination of odd and even numbers symbolizing imbalance and wickedness, while he lived 200 years after repentance, represented by a combination of even numbers symbolizing purification and virtue.

וַיְהִי כָּל־יְמֵי חֲנוֹךְ חֲמֵשׁ וְשָׁשִׁים שָׁנָה וּשְׁלֹשׁ מֵאוֹת 23 All the days of Enoch came to 365  
שָׁנָה: R years.

Chanoch lived for 365 years, symbolizing a connection to the sun and celestial luminaries, with a special illumination and connection to the original light from creation. In Midrash, Lamech accidentally kills Cain and Tubal-Cain, leading to his wives leaving him. Enoch's righteous behavior and separation from wickedness is emphasized in Seder Olam Zutta. In Second Temple texts, Enoch's pleasing of God after begetting Methuselah introduces penitence and repentance for divine indulgence. The Targum simply states that Enoch lived for 365 years among the people of the earth.

וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים וְאֵינָנוּ כִּי־לָקַח 24 Enoch walked with God; then he was no more,  
אֶתֹּו אֱלֹהִים: R for God took him.

Chasidut explains that the souls of tzaddikim in Atzilut remain connected to Divinity, while commentary suggests Enoch's removal from earth was a positive experience due to his righteousness. Halakhah describes the Garden of Eden as a reward for fulfilling mitzvot, and Jewish Thought emphasizes the importance of striving for a long life to deserve the world to come. Midrash discusses the significance of the number seven and God's judgment, while Musar explores the transformation of Noach and Chanoch into angels. Quoting Commentary includes interpretations by Rashi, Ibn Ezra, Rabbeinu Bahya, and Ramban. Second Temple texts highlight Enoch's pleasing of God upon his death, and Tanakh mentions God's instruction to Ezekiel not to lament. Targum states that Hanok walked with the fear of Elohim and was taken by Elohim, becoming known as Metatron.

וַיְחִי מֵתוֹשֶׁלַח שִׁבְעַת וּשְׁמֹנִים שָׁנָה וּמֵאֶת שָׁנָה 25 When Methuselah had lived 187 years, he  
וַיֹּלֶד אֶת־לֶמֶךְ: R begot Lamech.

Methuselah lived to be 187 years old and had a son named Lemekh, with the significance of the number seven highlighted in Jewish tradition, and Rashi explaining the naming of Eve by Adam and Jacob by God.

וַיְחִי מֵתוֹשֶׁלַח אַחֲרֵי הוֹלִידוֹ אֶת־לֶמֶךְ שְׁתַּיִם 26 After the birth of Lamech, Methuselah lived  
וּשְׁמוֹנִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים R 782 years and begot sons and daughters.  
וּבָנוֹת:

Methuselah lived for 782 years after fathering Lamech and had other children besides Lamech. Enoch ruled over the people for 243 years with wisdom and justice before ascending to the heavens as ruler over the sons of God. Rashi interprets "וַתִּגַּב אֶת־י" as "thou didst steal away my mind" and "בְּנֵי עֲלִית" as withdrawing from a murderous deed. Targum states that Methuselah lived for 782 years after having Lamech and had both sons and daughters.

וַיְהִי כָּל־יְמֵי מֵתוֹשֶׁלַח תִּשְׁעִים וְשָׁשִׁים שָׁנָה וּתְשַׁע 27 All the days of Methuselah came to 969  
מֵאוֹת שָׁנָה וַיָּמָת: R years; then he died.

Methuselah lived for 969 years, the longest lifespan recorded in the Bible [Steinsaltz on Genesis 5:27]. The Midrash provides specific ages of key figures from Adam to the Flood,

including Enoch, Methuselah, Noah, Abraham, and Eber, who prophetically named his son Peleg with the aid of the Holy Spirit. Rashi explains that the twins in Rebecca's womb will have different life paths, with one being wicked and the other leading a plain life. Both Targums confirm that Methuselah lived for 969 years before his death.

וַיְחִי־לִמְכָד שְׁתֵּים וּשְׁמֹנִים שָׁנָה וּמֵאֶת שָׁנָה 28 When Lamech had lived 182 years, he begot  
וַיֻּלְדַּבּן: R a son.

Rashi explains that the term “בן” in Genesis 5:28:1 connotes building, indicating that Lemekh's son would be the one from whom the world was built up. Da'at Zekenim notes that the Torah did not mention Noah by name, hinting at his future importance as the survivor of the deluge. Chizkuni adds that Noah warranted an extra verse in the Torah due to the fact that the entire human race exists today thanks to him, as he was the only survivor of the flood along with his family. In Jewish antiquity and subsequent centuries, women were viewed as weak and incapable of world-building, leading to discriminatory treatment in society. Lamech named his son Noah, meaning “comfort, ease,” because he was born circumcised, fulfilling the prophecy that a man-child already circumcised would bring comfort in their work. Moses questions if he, as a man, should be expected to relate to the Jewish people like a mother, suggesting that the verb ילד refers to a father's role in producing a child and הרה to a mother's input. He emphasizes the challenges and sacrifices mothers make in raising their children, comparing himself to a nurse carrying a suckling to illustrate his role. Targum: Lamech lived for 182 years and had a son.

וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר זֶה 29 And he named him Noah, saying, “This one will  
יִנְחֵמֵנוּ מִמְּעֹשֵׁנוּ וּמִמְּעַבְּוֹן יָדֵינוּ J provide us relief from our work and from the toil of our  
מִן־הָאֲדָמָה אֲשֶׁר אָרְרָה יְהוָה: hands, out of the very soil which יהוה placed under a  
curse.”

Chasidut highlights Shabbat as a source of comfort and joy, emphasizing the unity underlying all phenomena and the ability to experience holiness and joy through praise, thanks, and Torah study even on weekdays. Jewish Thought explores the significance of Noah's name in bringing relief and rest to mankind, reflecting a shift towards spirituality away from materialism. Kabbalah connects Noah to the restoration of the earth to its original state, while Midrash discusses the symbolic meanings of famines throughout history and the impact of the presence of righteous individuals. Musar suggests a mystical transformation of Noah into the angel Matatron, and Talmud emphasizes the positive impact of righteous individuals like Noah in bringing comfort and relief.

וַיְחִי־לִמְכָד אַחֲרֵי הוּלְדוֹ אֶת־נֹחַ חֲמֵשׁ וְתֵשְׁעִים 30 After the birth of Noah, Lamech lived 595  
שָׁנָה וַחֲמֵשׁ מֵאֶת שָׁנָה וַיֻּלְּדוּ בָנִים וּבָנוֹת: R years and begot sons and daughters.

Rabbeinu Bahya calculates that Noah was born 1056 years after Adam, with Lamech naming him to signify consolation for their suffering. Lamech lived for 595 years after Noah's birth and had more children.

וַיְהִי כָל־יְמֵי־לִמְכָד שֶׁבַע וּשְׁבַעִים שָׁנָה וּשְׁבַע 31 All the days of Lamech came to 777 years;  
מֵאוֹת שָׁנָה וַיָּמָת: R then he died.



The Torah provides historical records of wicked people's lifespans, including Lemekh who lived for 777 years. The Midrash recounts the wickedness of humanity during Noah's time, leading to the flood. Rashbam explains that specific lifetimes in the Bible help calculate key dates in Jewish history, such as the Judges and Kings during the first Temple period. The Targum also mentions Lemekh living for 777 years before his death.

וַיְהִי־נֹחַ בֶּן־חָמֶשׁ מֵאוֹת שָׁנָה וַיֻּלְּד נֹחַ 32 When Noah had lived 500 years, Noah begot  
אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת׃ R Shem, Ham, and Japheth.

Chasidut discusses the righteous individuals who serve individually or lead others to their Creator, contrasting Noah's lack of acquiring souls with Abraham's conversion of pagans. Commentary notes Noah's delay in having children out of fear for their fate, while Midrash highlights the significance of the lineage from Adam to Noah and the moral perfection symbolized by Hanokh's life span. Second Temple interprets the names Shem, Ham, and Japhet, and Talmud disputes the birth order of Noah's sons. Targum confirms that Noah was 500 years old when he fathered Shem, Ham, and Japhet.

## Genesis 6

וַיְהִי כִּי־הֵחֵל הָאָדָם לָרֹב עַל־פְּנֵי 1 When humankind began to increase on earth and  
הָאֲדָמָה וּבָנוֹת יָלְדוּ לָהֶם׃ J daughters were born to them,

The story of the flood in Genesis highlights the consequences of intermingling divine and human species, leading to licentious behavior and ultimately the need for divine judgment. The Midrash warns against following the practices of Egypt and Canaan, emphasizing the importance of refraining from licentious behavior. The difference between Noah and Abraham is that Noah needed God's guidance while Abraham took the initiative in leading others to monotheism and good deeds. The increase in the human race before the deluge is seen as a sign of divine mercy, with blessings meant to prevent sin. The Talmud provides interpretations of the phrase "And it came to pass" in Genesis, highlighting negative consequences and debates on its meaning.

וַיֵּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם 2 the [males among the] divine beings saw how pleasing  
כִּי טֹבֹת הָיָה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל 3 J the human women were and took wives from among  
אִשֶּׁר בָּחָרוּ׃ those who delighted them.—

The "sons of God" in Genesis 6:2 are interpreted as morally high-ranking human beings who abused their power, leading to moral decay and violence, ultimately resulting in the downfall of society. Lust leads to epidemics affecting both good and bad individuals, as seen in Reshit Chokhmah, and the mixing of divine and human beings leads to a distinction being established by God regarding human limitations in age, as mentioned in Leviticus and the Talmud. The generation of the Flood became haughty due to their arrogance and were ultimately destroyed by a flood, as warned by God in the Tosefta.

וַיֹּאמֶר יְהוָה לֹא־יָדוֹן רוּחִי בָאָדָם 3 said, "My breath shall not abide in humankind  
לְעֹלָם בְּשָׂגָם הוּא בָשָׂר וְהָיוּ יָמָיו 4 J forever, since it too is flesh; let the days allowed them be  
מֵאָה וְעֶשְׂרִים שָׁנָה׃ one hundred and twenty years."—

Chasidut discusses how Moses had clear visions of G'd while other prophets had blurred visions derived from Moses' experiences, emphasizing his importance in enabling holiness. Commentary from Ramban, Ibn Ezra, Rashbam, and Sforno interprets Genesis 6:3, with discussions on God's spirit, man's physical nature, and the need for repentance. Halakhah emphasizes the need to acknowledge changes in wine with a new blessing, connecting joy and sorrow in life. Jewish Thought delves into hidden meanings in biblical verses, while Kabbalah explores consequences of human actions in relation to G'd. Liturgy stresses the importance of obeying commandments and teaching future generations. Midrash discusses Noah's righteousness and the exclusion of certain groups from the World-to-Come. Mishnah lists groups excluded from the World-to-Come and differing beliefs on the return of the ten tribes. Musar discusses righteous figures and the hierarchy of Kohanim, Leviim, and Israelites. Quoting Commentary includes interpretations from Rashi, Rabbeinu Bahya, and Haamek Sheilah. Second Temple and Talmud discuss the limitations of the divine spirit due to man's fleshly nature and the fate of wicked generations. Tanakh highlights God's frustration with the Israelites, while Targum emphasizes the grace period for repentance before judgment for the evil generation.

הַנְּפִלִים הָיוּ בָּאָרֶץ בְּיָמֵי הָהֵם וְגַם אַחֲרֵי־כֵן אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹהִים אֶל־בָּנוֹת הָאָדָם וַיִּלְדּוּ לָהֶם הֵמָּה הַגִּבּוֹרִים אֲשֶׁר מֵעוֹלָם אֲנָשֵׁי הַשָּׁם:	4 J	It was then, and later too, that the Nephilim appeared on earth—when divine beings cohabited with the human women, who bore them offspring. Such were the heroes of old, the men of renown.
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Chasidut emphasizes the importance of recognizing and working on one's deficiencies to be spiritually connected to God, while the Nephilim, descendants of fallen angels and human women, were giants who caused fear due to their imposing stature. Kabbalah discusses the limitations of angels in this world and their reliance on souls for sustenance, with the Erelim angels lacking when not drawn to inner souls. Midrash describes the rebellious nature of the Nephilim and their consequences, while Musar highlights the misuse of God's name leading to destruction. Quoting Commentary provides various interpretations of biblical giants and their significance, Second Temple texts explore the connection between fallen angels, giants, and the Flood, and Talmud discusses the descent of fallen angels and the reassurance of Moses before battling Og. Tanakh references describe the Nephilim as imposing figures, and Targum mentions the existence of giants on earth born from the union of fallen angels and human women.

וַיֵּרָא יְהוָה כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל־יִצְרָל מַחְשַׁבַת לִבּוֹ רָק רָע כָּל־הַיּוֹם:	5 J	saw how great was human wickedness on earth—how every plan devised by the human mind was nothing but evil all the time.
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The text explores the two inclinations within a person, good and evil, and how God regretted creating humans due to their evil impulses but found favor in Noah. It discusses the impact of man's actions on the earth, the importance of free will in God's decision-making process, and the balance between sins and merits. The evil inclination continually renews itself, leading to evil thoughts and desires, with the generation of the flood and the people of Sodom considered wicked sinners. The sin of spilling seed in vain is connected to defilement and wickedness, and the Midrash emphasizes the constant battle against the evil inclination. The members of certain generations and groups are said to have no share

in the World-to-Come, with the Talmud discussing the strength of the evil inclination and the grave sin of masturbation.

וַיִּנָּחֵם יְהוָה כִּי־עָשָׂה אֶת־הָאָדָם בָּאָרֶץ 6 And יהוה regretted having made humankind on earth.  
וַיִּתְּעַצֵּב אֶל־לִבּוֹ: J With a sorrowful heart,

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The text explores the regret and sorrow God felt over the wickedness of humanity, leading to considerations of divine mercy and justice. It emphasizes the impact of human behavior on God's emotions and decisions, highlighting the importance of free will and the consequences of choices made. The blessing over wine reflects the balance between joy and sorrow in life, while the connection between the female aspect (Shechinah) and the male aspect (Zeir Anpin) in Kabbalah emphasizes the necessity of readiness to receive blessings. The regret over creating mankind due to their wickedness is seen in various instances, but there is no indication of taking back the gift of freedom given to humanity, emphasizing the concept of freedom without order leading to chaos.

וַיֹּאמֶר יְהוָה אֲמַחֶה אֶת־הָאָדָם 7 יהוה said, "I will blot out from the earth humankind  
אֲשֶׁר־בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם J whom I created—humans together with beasts,  
עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם כִּי creeping things, and birds of the sky; for I regret  
נִחַמְתִּי כִּי עָשִׂיתִם: that I made them."

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In the future, God will reveal His light and compassion, healing the righteous and judging the wicked based on their actions. The flood in Genesis was meant to wipe out all living creatures on earth due to man's sins, with only Noah and certain species surviving. The Torah's commandments are incomprehensible, emphasizing free will and God's foreknowledge. The concept of God's mercy is highlighted in various interpretations, with examples of punishment for sin and the importance of compassion. Noah, though righteous, was not complete in his righteousness, contrasting with Abraham's loyal heart. The destruction of mankind and animals was due to man's corruption, with God's anger symbolizing the consequences of human actions.

וַיֵּלֶךְ מֹצֵא חֵן בְּעֵינֵי יְהוָה: 8 J But Noah found favor with יהוה.

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Noah's favor with God was due to his righteousness and refusal to partake in sinful behavior, contrasting with the wicked generation around him. Despite not attracting converts like Abraham, Noah's righteousness allowed for his survival and the continuation of humanity. The tribe of Levi was spared from punishment due to their faithfulness to God and dedication to His service. Rabbi Shimon highlights the importance of Abraham, David, and Israel in demonstrating principles of existence, reward and punishment, and the power of God. Rabbi Simlai warns against lust leading to destruction, praising Noah for his righteousness and connection to God symbolizing peace and comfort. The Talmud discusses restrictions on making scrolls of specific biblical passages for children. Noah's favor with God was due to his righteousness, as described in Targum Jonathan and Targum Jerusalem on Genesis 6:8.

## 2: נח | Noah (Genesis 6:9-11:32)

### Genesis 6

9 אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים  
P הָיָה בְּדֶרֶתָיו אֶת־הָאֱלֹהִים הִתְהַלֵּךְ־נֹחַ:  
God.—

Chasidut emphasizes the importance of distancing oneself from sin to serve Hashem properly, contrasting Avraham's influence on sinners with Noah's lack of influence. Halakhah discusses Torah reading customs in Israel and the rise of false prophets leading to idol worship. Jewish Thought highlights the importance of prayer over good deeds, aligning inner and outer service to God, and developing faith through intellectual analysis. Kabbalah discusses the righteousness of individuals like Noah and Avraham, while Midrash delves into interpretations of Noah's righteousness and the reasons for women dying in childbirth. Musar stresses the importance of serving God out of love, perpetuating Torah knowledge, and engaging creatively with Torah. Quoting commentary provides insights from Rashi, Sforno, Radak, and others on Noah's righteousness and leadership. Second Temple texts discuss Noah's virtues, leadership role, and pleasing God. Talmud debates Noah's physical attributes and righteousness, while Tanakh references Psalms, Leviticus, Genesis, and Deuteronomy. Targum describes Noah as a righteous man walking in the fear of God.

10 וַיֹּלֶד נֹחַ שְׁלֹשָׁה בָנִים אֶת־שֵׁם אֶת־חָם  
P וְאֶת־יָפֶתֹ: Noah begot three sons: Shem, Ham, and Japheth.

The birth order of Shem, Ham, and Japheth is discussed, emphasizing Shem's superiority; Noah's sons were mentioned to highlight their righteousness and connection to Noah; the number three and the word "sons" were used to emphasize positive qualities; the names of the sons were analyzed for deeper meanings related to intelligence, sensuality, and receptiveness to beauty. R. Joshua explains the significance of the third child in the Midrash, while Bereshit Rabbah and Aggadat Bereshit discuss the protection of descendants based on the merit of the fathers. Ramban, Onkelos, Ibn Ezra, R'dak, and Or HaChaim provide interpretations of various passages related to Noah's sons and the daughters of Tzelofchod. The Targum lists Noah's three sons as Shem, Cham, and Japheth.

11 וַתִּשְׁחַת הָאָרֶץ לִפְנֵי הָאֱלֹהִים  
P וַתִּמָּלֵא הָאָרֶץ חָמָס: The earth became corrupt before God; the earth was filled with lawlessness.

The corruption on earth led to lewdness, idolatry, violence, robbery, and oppression, affecting all levels of society and eliminating the concept of possession and ownership, making it impossible for God to suspend punishment. Justice is crucial for maintaining righteousness and avoiding oppression, as failure to uphold it led to the destruction of Jerusalem and the exile of Israel. The Midrash and Talmud provide interpretations of the corruption on earth, emphasizing idol worship, thievery, bloodshed, and forbidden sexual relations. Separating from worldly things, holding onto truth, and dispensing abundance

through procreation are essential for avoiding corruption. The corruption of the earth is linked to iniquity, licentiousness, and idol worship, leading to chaos and violence.

וַיֵּרָא אֱלֹהִים אֶת־הָאָרֶץ וְהִנֵּה נִשְׁחָתָה בִּי־הַשָּׁחִית כָּל־בָּשָׂר אֶת־דִּרְכּוֹ עַל־הָאָרֶץ:	12 P	When God saw how corrupt the earth was, for all flesh had corrupted its ways on earth,
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Chasidut emphasizes guarding the brit before travel to avoid distress, elevating prayer to unify and avoid blemishes, and shining the concept of lights into faith while avoiding promiscuity. Commentary from Ramban, Ibn Ezra, Sforno, Radak, Tur HaArokh, and others highlights the sins of the generation of the flood, including idolatry and sexual immorality. Halakhah discusses the consequences of corrupting passions and improper desires, while Kabbalah emphasizes the severity of wasteful seminal emissions. Midrash recounts the destruction of the generation of the flood due to inappropriate behavior, with Noah being spared for his righteousness. Musar connects Adam's interference with grapes to the loss of holiness and the Flood, and Quoting Commentary links the corruption of all flesh to divine punishment for theft, idolatry, and sexual infidelity. Second Temple texts discuss the corruption of humanity and God's involvement in the destruction, while Talmudic teachings highlight the sins of the generation of the flood and the importance of repentance. Tanakh references Yahweh's actions in Exodus, and Targum emphasizes the corruption on earth caused by sinful ways.

וַיֹּאמֶר אֱלֹהִים לְנֹחַ קֵץ כָּל־בָּשָׂר בָּא לִפְנֵי כִי־מְלֵאָה הָאָרֶץ חָמָס מִפְּנֵיהֶם וְהִנְנִי מַשְׁחִיתָם אֶת־הָאָרֶץ:	13 P	God said to Noah, "I have decided to put an end to all flesh, for the earth is filled with lawlessness because of them: I am about to destroy them with the earth.
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Noah, despite being righteous, lacked faith and failed to intercede for others before the flood. The storm wind symbolizes destruction from abuse of speech, leading to slander and evil. The flood was due to widespread violence and theft, with the generation's sins sealing their fate. The flood was a result of robbery, violence, and other sins, with educators having the right to confiscate items that interfere with learning. The Zohar discusses the symbolism of the Ark and the role of righteous individuals in atonement, while the Midrash emphasizes the importance of belief, prayer, and purity of heart. Robbing the poor or oppressing others is a severe sin deserving of death, with verbal oppression considered greater than financial oppression. The destruction of the flood was due to robbery and violence, and the whole earth was engulfed in wickedness. The generation of the flood was condemned for robbery, with different interpretations of their sins offered by various rabbis in the Talmud. Elohim tells Noah that the end of all flesh has come due to violent crime and evil deeds, leading to the destruction of mankind and the earth.

עֲשֵׂה לָךְ תֵּבַת עֲצֵי־גֹפֶר קְנִים תַּעֲשֶׂהָ אֶת־הַתֵּבָה וְכִפַּרְתָּ אֹתָהּ מִבֵּית וּמִחוּץ בַּכָּפָר:	14 P	Make yourself an ark of gopher wood; make it an ark with compartments, and cover it inside and out with pitch.
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Chasidut emphasizes the spiritual growth and humility highlighted in the construction and purpose of the ark, while Ibn Ezra explains the symbolic choices of materials used. Jewish Thought emphasizes the close cooperation and mutual love between Adam and Eve, with a focus on their bond as kindred spirits. Kabbalah discusses the generation of the flood's failure to repent and the Creator's patience, while Liturgy details the rituals of the High Priest for Yom Kippur. Midrash emphasizes the warnings given to the generation of the

flood, the purpose of Noah's ark, and the importance of repentance and righteousness. Quoting Commentary delves into the significance of various terms and materials used in biblical texts, while Second Temple symbolism connects the preparation of Noah's ark to the preparation of the human body for the soul. Talmud discusses the origins of gopher wood and the use of the phrase "make for yourself," while Tanakh introduces Noah as a righteous figure and Targum details God's instructions for the construction of the ark.

וְזֶה אֲשֶׁר תַּעֲשֶׂה אֹתָהּ שְׁלֹשׁ מֵאוֹת	15	This is how you shall make it: the length of the ark
אֲמָה אַרְבָּע הֶתֶבָּה חֲמִשִּׁים אֲמָה רָחֳבָהּ	P	shall be three hundred cubits, its width fifty cubits,
וּשְׁלֹשִׁים אֲמָה קוֹמָתָהּ:		and its height thirty cubits.

The ark in Genesis 6:15 was specified as being three hundred cubits long, fifty cubits wide, and thirty cubits high, with specific compartments and rooms, with the ability to hold large creatures due to a miracle. Noah was instructed to use combinations of the letters in G-d's name to build the ark, which could become a Holy Temple. The dimensions of the ark in the Targum were three hundred amos in length, fifty amos in width, and thirty amos in height.

צֹהַר   תַּעֲשֶׂה לְהִתְבָּה וְאֶל־אֲמָה	16	Make an opening for daylight in the ark, and
תְּכַלְכְּנָה מִלְמַעְלָה וּפֶתַח הֶתֶבָּה בְּצַדָּהּ	P	terminate it within a cubit of the top. Put the entrance
תָּשִׂים תַּחְתִּימִים שְׁנִימִים וּשְׁלִישִׁים		to the ark in its side; make it with bottom, second,
תַּעֲשֶׂה:		and third decks.

The Chasidut emphasizes illuminating words with light and intention to unite with Divinity. The Commentary discusses the construction of Noah's ark, highlighting the use of a window for light and the purpose of different compartments. Halakhah describes the three divisions of God's creation and the sustenance of humans through hard work. Jewish Thought emphasizes the importance of prayer for spiritual elevation and achievement. Kabbalah connects the letter Vav to the Sefirot and the Name HaShem. The Midrash explores Noah's ark as a tool for repentance and discusses the encounter between God and Balaam. Musar discusses man's connection to G-d and the symbolism of the human body in the ark. Quoting Commentary contrasts "tzohar" and "sohar" in relation to light abundance. Second Temple compares the ark to the human body in terms of nourishment and waste elimination. Talmud discusses the construction of the ark with precious stones and three stories. Tanakh mentions the instruction for a source of light in the ark, and Targum explains the use of a precious stone for illumination.

וְאֲנִי הֲנִי מְבִיא אֶת־הַמָּבּוּל מִיָּם	17	"For My part, I am about to bring the Flood—
עַל־הָאָרֶץ לְשַׁחַת כָּל־בָּשָׂר אֲשֶׁר־בּוֹ	P	waters upon the earth—to destroy all flesh under
רוּחַ חַיִּים מִתַּחַת הַשָּׁמַיִם כֹּל		the sky in which there is breath of life; everything
אֲשֶׁר־בָּאָרֶץ יָגוּעַ:		on earth shall perish.

The text discusses the difference between words that act as a window, merely conveying light, and words that act as a precious jewel, radiating light on their own. Ramban discusses the agreement between God and the angels regarding the fate of mankind during the flood, while Ibn Ezra explores the root of the word "mabbul" and its possible meanings. The Midrash delves into various topics, including the reasons for the flood in the time of Noah and the importance of peace, while the Zohar warns to avoid exposing oneself to danger during times of potential harm. The generation of the flood rejected God, leading to the

flood as punishment, as stated in the Talmud. Both Onkelos and Targum Jonathan state that a flood will come to destroy all living creatures on earth, as commanded by God, as mentioned in the Targum.

וְהִקְמַתִּי אֶת־בְּרִיתִי אִתְּךָ וּבָאתָ אֶל־הַתֵּבָה אַתָּה וּבְנֶיךָ וְאִשְׁתְּךָ וְנָשֵׁי־בְנֶיךָ אִתְּךָ:	18 P	But I will establish My covenant with you, and you shall enter the ark, with your sons, your wife, and your sons' wives.
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Noah, though considered righteous, lacked faith and did not pray for his peers, leading to the destruction of humanity. The covenant with Noah ensured his family's salvation during the deluge, with marital relations prohibited in the ark. Nature reflects man's behavior, with miracles occurring when it deviates from the norm to show subservience to God. The covenant with Abraham and Isaac guarantees Israel's future, emphasizing the importance of Isaac in maintaining the covenant. The prohibition against intercourse in the ark is derived from the separate listing of husbands and wives upon entering and exiting. God's covenant with Abraham is symbolized by a smoking oven and a flaming torch passing between pieces of a sacrifice.

וּמִכָּל־הַחַי מִכָּל־בֶּשָׂר שְׁנַיִם מִכָּל תָּבִיא אֶל־הַתֵּבָה לְהַחֲיָת אִתְּךָ זָכָר וְנִקְבָּה יְהִי:	19 P	And of all that lives, of all flesh, you shall take two of each into the ark to keep alive with you; they shall be male and female.
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Noah brought every kind of living creature, including demons, into the ark in pairs to preserve their species, with the creatures entering willingly inspired by divine intervention. Abraham is seen as the founding father of the Jewish people, chosen by God to demonstrate His Providence, while Noah lacked intellectual curiosity. Average people have both merits and sins within them, as indicated by "every living thing" representing merits and "all flesh" representing sins. The Talmud discusses the disqualification of animals lacking a limb for sacrifice and emphasizes the importance of physical completeness for offerings. Two of every kind of living creature, male and female, were brought into the ark to be preserved alive.

מִהָעוֹף לְמִינֵהוּ וּמִן־הַבְּהֵמָה לְמִינָהּ מִכָּל רֶמֶשׂ הָאָדָמָה לְמִינָהּ שְׁנַיִם מִכָּל יָבֹאוּ אֵלֶיךָ לְהַחֲיוֹת:	20 P	From birds of every kind, cattle of every kind, every kind of creeping thing on earth, two of each shall come to you to stay alive.
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Noah did not have to hunt for the animals, as they would come to him on their own accord for the ark. The clean beasts and fowl were to be taken by Noah for sacrifices, with a commandment later given to Israel for sacrifices to be only of clean animals. The angels gathered the animals and their food for Noah, who questioned if he had the strength to collect them all. The prohibition of crossbreeding different species is derived from Genesis 6:20 and applies to the descendants of Noah, with some tanna'im believing it was a mitzva. Two of every kind of bird, animal, and creeping thing on earth were brought by an angel to Noah for preservation.





significance of pairs and the number seven in relation to impurity and purity, as well as the importance of observing certain days for salvation in exile. Noah and Moses are praised for diligently following God's instructions, and the Torah employs circumlocutions to avoid impure language. Noah's righteousness is contrasted with the corruption of his contemporaries, and the Gemara questions if animals can be married. Targum Onkelos and Targum Jonathan both state that Noah was instructed to take seven pairs of clean animals onto the ark.

גַּם מֵעוֹף הַשָּׁמַיִם שְׁבַעַת שְׁבַעַת זָכָר 3 of the birds of the sky also, seven pairs, male and  
וּנְקֵבָה לְחַיֵּית זָרַע עַל-פְּנֵי כָל-הָאָרֶץ: J female, to keep seed alive upon all the earth.

Radak explains that animals were distributed across the globe, Siftei Chakhamim suggests the need for seven clean animals for sacrifices, Rashi refers to clean birds, and Steinsaltz mentions taking seven male and female birds to keep offspring alive. The Midrash discusses punishment for sin, Solomon's wisdom, and God's avoidance of mentioning impurity in the Torah. Ramban highlights God's mercy towards Noah, the importance of sacrifices, and the significance of the Tetragrammaton. The Midrash of Philo explores the moral implications of the numbers seven and two. The Talmud disqualifies animals with fatal wounds from being sacrifices, based on the phrase "To keep seed alive." Onkelos and Targum Jonathan specify the number of birds to be taken onto the ark.

כִּי לַיָּמִים עוֹד שְׁבַעַת אָנֹכִי מִמָּטִיר עַל-הָאָרֶץ 4 For in seven days' time I will make it rain upon  
אָרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה וּמַחֲיִיתִי J the earth, forty days and forty nights, and I will  
אֶת-כָּל-הַיְּקוּם אֲשֶׁר עָשִׂיתִי מֵעַל פְּנֵי הָאָדָמָה: blot out from the earth all existence that I  
created."

Noah entered the ark seven days before the rain fell for forty days, aligning with the sun and moon, symbolizing mourning and punishment. The number seven symbolizes completion and perfection, as seen in Aaron's isolation before assuming priestly duties. Noah did not plead for the world, leading to the flood waters being named after him. The forty days of the Flood symbolize judgment and the destruction of iniquities, with a seven-day grace period for repentance mentioned in Targum Jonathan.

וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר-צִוָּהוּ יְהוָה: 5 J And Noah did just as יהוה commanded him.

Noah and his family obeyed God's command by entering the ark with pairs of pure and impure beasts, gathering animals, beasts, and birds as instructed (Genesis 7:5:1-3). Ramban explains that clean animals came in pairs, with Noah adding more pairs of clean animals. The Flood lasted forty days and nights due to the violation of the Torah given in forty days. Noah followed God's commands meticulously, entering the ark on the same day the flood began (Genesis 7:5). The Midrash of Philo praises Noah for obeying all of God's commands, highlighting the relationship between God and man as one of friendship (Philo 7:5:1-6). Noah's obedience is also emphasized in the Targum and the Talmud discusses the significance of Abraham's name change.

וַיְהִי בֶן-שֵׁשׁ מֵאוֹת שָׁנָה וְהַמָּבּוּל הָיָה 6 Noah was six hundred years old when the Flood  
מִיָּם עַל-הָאָרֶץ: R came, waters upon the earth.

Noah entered the ark at 600 years old during the flood, symbolizing punishment for mankind's sins. Various Midrashim discuss the years from Adam to the Flood, the destruction of generations by water, and the birth of Shem and Peleg. Ramban and Ibn Ezra debate whether animals or Noah's family entered the ark first, while the Talmud emphasizes wisdom over birth order in determining the eldest brother. Onkelos and Targum Jonathan both state that Noah was 600 years old at the time of the flood.

וַיָּבֹא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי־בָנָיו אִתּוֹ 7 Noah, with his sons, his wife, and his sons' wives, went  
אֶל־הַתֵּבָה מִפְּנֵי מֵי הַמָּבּוּל׃ J into the ark because of the waters of the Flood.

Noah was considered lacking in faith by Rashi and the sages for not praying for his peers before the flood, highlighting the distinction between righteous people who believe in God's power. Despite his humility and lack of self-righteousness, God maintained the covenant with mankind through Noah and his family. Noah entered the ark out of fear of the waters of the flood, with interpretations differing on his faith and obedience to God's commands. Noah and his sons abstained from sexual intercourse in the ark as commanded by God, similar to Job and Joseph in times of distress. Jerusalem will only be rebuilt when all exiles are gathered, as promised by God. The writer of Mesillat Yesharim composed the work to remind people of what they already know, rather than to teach them new information. Rabbeinu Bahya explains that the Israelites were forced to drink salty water because they could not drink the sweet water from the river Nile, supported by the difference between the words "מי" and "מימי". Targum Jonathan states that Noah, his sons, their wives, and his wife entered the ark to escape the Flood.

מִן־הַבְּהֵמָה הַטְּהוֹרָה וּמִן־הַבְּהֵמָה אֲשֶׁר 8 Of the pure animals, of the animals that are not  
אֵינָנָה טְהוֹרָה וּמִן־הָעוֹף וְכָל אֲשֶׁר־רָמַשׁ P pure, of the birds, and of everything that creeps  
עַל־הָאָדָמָה׃ on the ground,

Chasidut attributes economic hardships to unworthy shochetim, while worthy ones bring blessings through Torah wisdom. The Torah uses dignified language even for impure animals, and the Patriarchs observed the Torah before it was given. The Midrash discusses euphemisms to avoid impurity and clean language, while Musar emphasizes choosing honorable phrases. The Gevia Kesef addresses questions about animals in Noah's ark, and the Second Temple text highlights the importance of order and discipline. The Talmud uses euphemisms to avoid crude matters and interprets biblical verses without explicit disparagement, and the Targum comments on the animals taken onto the ark.

שְׁנַיִם שָׁנִים בָּאוּ אֶל־נֹחַ אֶל־הַתֵּבָה זָכָר 9 two of each, male and female, came to Noah into  
וּנְקֵבָה בְּאֶשֶׁר צִוָּה אֱלֹהִים אֶת־נֹחַ׃ P the ark, as God had commanded Noah.

In Chasidut, each letter of the Torah has two interpretations representing Divine Mercy and Divine Judgement, with the righteous having the power to transform Judgement into Mercy. The animals came to Noah in pairs, guided by God, with some species having seven pairs, and all were saved. The importance of pairs, the number seven, and male and female symbolism in creation is discussed in Kabbalah. Noah took five years to build the ark, brought in all living creatures as pairs, except for the chameleon that had to prove itself by changing colors. Ramban explains that clean animals were brought by Noah for sacrifices, and Targum mentions that animals came to Noah in pairs as instructed by God.

וַיְהִי לְשִׁבְעַת הַיָּמִים וַיָּבֹא הַמָּבּוּל הַזֶּה  
 10 And on the seventh day the waters of the Flood came  
 עַל-הָאָרֶץ: J upon the earth.

The phrase “Seven days” in Genesis 7:10:1 signifies the mourning period for Mesushelach, highlighting the obedience to God’s will and divine providence leading to the flood. The Midrash and Talmud discuss various instances of mourning lasting seven days, with Rabbi Yehoshua of Sikhnin emphasizing the importance of visiting mourners on Shabbat to prevent enmity. The delay of seven days after Noah entered the ark allowed time for mourning and settling in of the animals before the flood. Rabbeinu Bahya and Chizkuni highlight G’d’s mourning before events happen and immediate obedience to G’d’s command, respectively. The Targum and Tosefta discuss the impact of the righteous and evildoers on the world, with the Tosefta emphasizing the delay in divine punishment due to the presence of the righteous.

בְּשָׁנָה שֵׁש־מֵאוֹת שָׁנָה לְחַיֵּי־נֹחַ בַּחֹדֶשׁ  
 11 In the six hundredth year of Noah’s life, in the  
 הַשֵּׁנִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ בַּיּוֹם P second month, on the seventeenth day of the  
 הַזֶּה נִבְקְעוּ כָּל־מַעְיֵנֹת תְּהוֹם רַבָּה month, on that day All the fountains of the great  
 וְאַרְבַּת הַשָּׁמַיִם נִפְתְּחוּ: deep burst apart, And the floodgates of the sky  
 broke open.

Chasidut emphasizes the soul’s longing to return to its source through Torah and service to God, with the need for physical activities to renew the soul. In Halakhah, different opinions on calculating the years in Noah’s story are discussed. Jewish Thought explores the consequences of intermarriage between Shet’s descendants and Adam’s daughters, leading to God’s regret for creating mankind. Kabbalah predicts the opening of wisdom gates in the sixth millennium, symbolizing a new era. Midrash highlights divine justice and mercy in rewarding the righteous and punishing the wicked. The Mishnah lists five judgments lasting twelve months, including the generation of the flood. Musar discusses punishments for doubt and concerns about lineage. Quoting Commentary offers various interpretations of natural phenomena during the flood. Second Temple writings emphasize moderation in divine punishment and the symbolism of the flood. Talmudic discussions on the timing and causes of the flood are mentioned. Tanakh laments Saul’s shield, and Targum describes the bursting of the great deep and the opening of heaven’s windows. Tosefta explains the downfall of the generation of the Flood due to their arrogance and self-sufficiency.

וַיְהִי הַגֶּשֶׁם עַל־הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים  
 12 (The rain fell on the earth forty days and forty  
 לַיְלָה: J nights.)

The rain fell non-stop for 40 days, ending on the 28th day of Kislev according to Rashi, with Da’at Zekenim arguing that the first day should be included in the count. Rabbi Yosi explains that the resurrection of the dead will bring an end to all troubles on the fortieth year, as seen in the journey of Yisrael in the desert and the stopping of rain after forty days. The Midrash discusses the generations of the Flood, Enosh, and Sodom, highlighting their wicked deeds and punishments. Rashi explains that the phrase “בַּעֲצֵם הַיּוֹם הַזֶּה” indicates events happening in broad daylight, while both Targums state that rain fell on the earth for forty days and nights.

בְּעֶצֶם הַיּוֹם הַזֶּה בָּא נֹחַ וְשֵׁם-וְחָם וְיָפֶתַח	13	That same day Noah and Noah's sons, Shem, Ham,
בְּנֵי-נֹחַ וְאִשְׁתּוֹ וְשָׁלֹשֶׁת נְשֵׁי-בָנָיו	P	and Japheth, went into the ark, with Noah's wife
אֹתָם אֶל-הַתֵּבָה:		and the three wives of his sons—

Noah entered the ark on the 17th day of the second month, emphasizing his special relationship with God and challenging his generation; in various Midrashim, God ensured his plans were carried out despite potential opposition, Noah and his family entered the ark in daylight to prevent interference, and God protected the ark with lions; Ramban explains the significance of the phrase “b’etzem” in the Torah, Siftei Chakhamim clarifies the prohibition of work on the Day of Atonement, Rashi parallels Noah, Daniel, and Job’s experiences with the generation of Jeconiah, Midrash BeChiddush connects Egypt’s firstborn with Noah’s generation, and Tze’enah Ure’enah highlights Noah entering the ark at midday in response to threats. The Targum states that Noah, his sons, and their wives entered the ark together.

הֵמָּה וְכָל-הַחַיָּה לְמִינָהּ וְכָל-הַבְּהֵמָה	14	they and all beasts of every kind, all cattle of every
לְמִינָהּ וְכָל-הָרֶמֶשׂ הָרֹמֵשׁ עַל-הָאָרֶץ	P	kind, all creatures of every kind that creep on the
לְמִינָהּ וְכָל-הָעוֹף לְמִינָהּ כָּל צֹפֹר		earth, and all birds of every kind, every bird, every
כָּל-כְּנָף:		winged thing.

The Torah uses the term עוף to refer to any creature that could fly, with כל צפור including both ritually pure and impure birds, and כל כנף indicating every creature with wings entering the ark. Noah and his family entered the ark in broad daylight to prevent his generation from stopping him, with the wild animals and birds coming on their own accord. Ramban explains that the term “tzipor” in Leviticus refers to small birds, both permissible and forbidden, but specifically denotes those that chirp and sing. The Jerusalem Talmud Megillah discusses the rules for offerings on altars, specifying which animals and birds are permitted, emphasizing the need for them to be whole and pure, and allowing Gentiles to make such offerings. Onkelos and Targum Jonathan on Genesis 7:14 both list the various kinds of creatures that were brought onto Noah’s ark, including beasts, animals, creeping things, flying creatures, birds, and winged creatures.

וַיָּבֹאוּ אֵל-נֹחַ אֶל-הַתֵּבָה שְׁנַיִם שָׁנִים	15	They came to Noah into the ark, two each of all
מִכָּל-הַבָּשָׂר אֲשֶׁר-בּוֹ רוּחַ חַיִּים:	P	flesh in which there was breath of life.

The animals gathered to Noah in pairs before the rains, symbolizing the miraculous nature of the event and Noah’s role as their savior. In Jewish thought, the term “breath” is symbolized by the word “ruah.” The downfall of Esau at the hands of Joseph and Benjamin is discussed in the Midrash, highlighting their contrasting upbringings and deeds. Ramban explains that “all flesh” refers to all people who corrupted their ways, while Onkelos and Targum Jonathan emphasize that the animals had the breath of life when they entered the ark.

וְהַבָּאִים זָכָר וּנְקֵבָה מִכָּל-בָּשָׂר בָּאוּ	16	Thus they that entered comprised male and female of
כָּאֲשֶׁר צִוָּה אֱלֹהִים וַיִּסְגֹּר יְהוָה	J P	all flesh, as God had commanded him. And יהוה shut
בַּעֲדָיו:		him in.

Noah brought male and female animals to the ark as commanded by God, who protected the ark during the flood and closed it to prevent water from entering. Animals attacked evildoers trying to overturn the ark, and all animals and birds died before people during the flood. The creation story, Adam and Eve, Noah and the flood, and the tower of Babel are discussed in the liturgy. The Midrash emphasizes God's ability to create, carry, bear, and rescue His creations, highlighting the significance of circumcision and the relationship between God and Abraham. The Talmud mentions that only pure animals approached Noah to enter the ark, and the Targum texts state that male and female creatures entered the ark as commanded by the Lord, who protected Noah by shutting him in.

וַיְהִי הַמָּבּוּל אַרְבָּעִים יוֹם עַל-הָאָרֶץ	17	The Flood continued forty days on the earth, and
וַיִּרְבּוּ הַמַּיִם וַיִּשְׂאוּ אֶת-הַתֵּבָה וַתָּרָם	J	the waters increased and raised the ark so that it
מֵעַל הָאָרֶץ:		rose above the earth.

---

The flood lasted for 40 days, with the ark starting to rise after continuous rain and manifestations of the flood due to the force of subterranean geysers lifting it. The blessing oseh ma'aseh bereshit highlights the interconnectedness of miracles and nature, with nature being the greatest miracle. The word "ram" signifies elevation in space and dignity, as seen in the lifting of the ark and exaltation in power. In Tikkunei Zohar 54a:14, the lifting up and descending of the ark symbolize the filling of merits and transition from light to heavy. In Bereshit Rabbah 32:9 and Aggadat Bereshit 4:3, Noah's ark is described as partially submerged before floating and the generation of the Flood as crueler than the floodwaters. Sanctifying the body through Torah study and reciting the Shema with concentration imparts sanctity to each limb, but the human soul must be of good quality for this to have an effect. Both Targums mention a flood lasting 40 days, with the waters lifting the ark high above the earth.

וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד עַל-הָאָרֶץ	18	The waters swelled and increased greatly upon the
וַתִּלָּךְ הַתֵּבָה עַל-פְּנֵי הַמַּיִם:	J	earth, and the ark drifted upon the waters.

---

The commentary discusses the overwhelming power of the waters during the flood, driving the ark in different directions due to the pressure of external waters. The Tikkunei Zohar 55a:9 discusses five types of beings that overpower Israel in exile, associated with the four exiles, which will ultimately be stopped by the blessed Holy One. Rabbi Pinhas explains that Noah's ark was partially submerged in the water until it touched the ground, then lifted by the increasing water to float on the surface. Both Targums describe the flood waters causing the ark to float on the surface.

וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל-הָאָרֶץ	19	When the waters had swelled much more upon the
וַיִּכְסּוּ כָּל-הָהָרִים הַגְּבוּהִים אֲשֶׁר-תַּחַת	J	earth, all the highest mountains everywhere under
כָּל-הַשָּׁמַיִם:		the sky were covered.

---

The floodwaters exceeded the mountains by fifteen cubits, driving the ark far from its original location, symbolizing the power and turbulence of the waters. The Tikkunei Zohar emphasizes the importance of circumcision and the covenant, highlighting the negative consequences of interrupting the flow of the Shekhinah. The Midrash discusses the significance of the Temple and the High Priest's vestments in atoning for various sins, while Or HaChaim explains the symbolism of 'male waters' and seeds germinating from the

ocean. The floodwaters rising fifteen cubits above the highest mountains symbolize the senses in the body occupying the head region.

חֲמִשָּׁה עָשָׂרָה אַמָּה מִלְּמַעְלָה גָּבְרוּ 20 Fifteen cubits higher did the waters swell, as the  
הַהָרִים וַיִּכְסּוּ הָהָרִים: J mountains were covered.

---

The floodwaters in the story of Noah's Ark initially rose as high as the mountains, then an additional fifteen cubits above them, symbolizing the senses in the human body according to the Midrash and Targum. The Talmud questions how the Ark could travel over water at different levels, concluding that the water became level with the mountains before rising fifteen cubits above them.

וַיָּגָע כָּל-בֶּשֶׂר | הָרֶמֶשׂ עַל-הָאָרֶץ בָּעוֹף 21 And all flesh that stirred on earth perished—birds,  
וּבְבִהֵמָה וּבְחַיָּה וּבְכָל-הַשָּׂרָץ הַשָּׂרָץ P cattle, beasts, and all the things that swarmed upon  
עַל-הָאָרֶץ וְכָל הָאָדָם: the earth, and all humankind.

---

The flood was a punishment for societal rules not being followed, with all flesh perishing, including intelligent man. The plagues in Egypt had unique orders and locations, affecting different realms. Repentance on the Day of Atonement is accepted for those who are not completely wicked. In the flood, fire was sent upon the wicked, while the righteous Noah was saved by God's compassion. The word "שרץ" in Genesis 1:20:2 describes moving creatures, and the term "רמש" relates to trampling the earth. The phrase "all flesh capable of motion perished" in Genesis 7:21 signifies the destruction of souls due to indulgence in pleasures. Ishmael repented in Abraham's lifetime, and Targum Jonathan on Genesis 7:21 states that all living creatures perished in the flood.

כָּל אֲשֶׁר נְשָׁמַת-רוּחַ חַיִּים בְּאַפִּיו מִכָּל 22 All in whose nostrils was the merest breath of life,  
אֲשֶׁר בַּחֲרָבָה מָתוּ: J all that was on dry land, died.

---

Chasidut explains that names for prophets, angels, and souls are based on functions, not essence, and stresses the importance of intention in prayer. Commentary discusses the fate of land animals and fish during the flood, Halakhah dictates actions in cases of uncertain life, Jewish Thought emphasizes human effort in becoming complete, Kabbalah explains why those with a holy Neshamah died in the flood, Midrash delves into creation of man and fate of fish, Mishnah addresses clearing debris to rescue on Shabbat, Quoting Commentary discusses the creation of man and significance of the nose, Second Temple discusses the soul without wisdom, Talmud debates interpretations of Genesis 7:22 and impact of the flood, and Targum states that all living creatures on dry land perished in the flood.

וַיִּמַח אֶת-כָּל-הַיְקוּם | אֲשֶׁר | עַל-פְּנֵי 23 All existence on earth was blotted out—humans,  
הָאָדָמָה מֵאָדָם עַד-בְּהֵמָה עַד-רֶמֶשׂ J cattle, creeping things, and birds of the sky; they  
וְעַד-עוֹף הַשָּׁמַיִם וַיִּמָּחוּ מִן-הָאָרֶץ וַיִּשָּׁאֵר were blotted out from the earth. Only Noah was  
אֶדְנָה וְאֲשֶׁר אִתּוֹ בַּתֵּיבָה: left, and those with him in the ark.

---

Various commentators, including Ramban, Ibn Ezra, Sforno, Radak, and Rashi, interpret the text to convey that all living beings were obliterated by the flood, leaving only Noah and those with him in the ark. Albo suggests that post-flood, eating animals was permitted to demonstrate man's superiority over animals. The Kabbalistic text discusses the departure

of the Shechinah, the resurrection of the dead in Yisrael, and the fate of the Generation of the Flood. The Selichot prayers mention the heavenly Palace during the flood, and the Midrash contrasts Noah's righteousness with the wickedness of the flood generation. The Talmud debates the punishment of the flood generation and the destruction of the animal kingdom. God's forgiveness over justice is highlighted in the Tanakh, and the Targums describe the obliteration of all beings on earth except for Noah and his companions. The Tosefta discusses the burial of Moses's bones and divine retribution for transgressions.

וַיִּגְבְּרוּ הַמַּיִם עַל-הָאָרֶץ חֲמֵשִׁים 24 And when the waters had swelled on the earth one  
וּמֵאֶת יוֹם: P hundred and fifty days,

The flood waters rose for 150 days after 40 days of rain, with the ark coming to rest on Mount Ararat on the 17th of the seventh month. Noah used instruments to measure time inside the ark, with the waters beginning to recede after 150 days, and the earth drying up after a total of 57 days, allowing Noah to exit the ark. Despite challenges, all creatures survived highlighting God's providence. Rashi and Ramban disagree on the interpretation of the depth of the water and the timing of events during the flood, with Ramban suggesting the hundred and fifty days include the forty days of rain and the ark resting on the mountains of Ararat on the seventeenth day of the seventh month. Onkelos and Targum Jonathan also state that the waters covered the earth for 150 days.

## Genesis 8

וַיִּזְכֹּר אֱלֹהִים אֶת-נֹחַ וְאֶת כָּל-הַחַיָּה 1 God remembered Noah and all the beasts and all  
וְאֶת-כָּל-הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתֵּיבָה וַיַּעֲבֵר P the cattle that were with him in the ark, and God  
אֱלֹהִים רוּחַ עַל-הָאָרֶץ וַיָּשׁוּבוּ הַמַּיִם: caused a wind to blow across the earth, and the  
waters subsided.

The text discusses various prohibitions regarding sexual relationships, emphasizes the importance of memory in fulfilling mitzvot, and highlights the symbolic significance of garments in relation to moral character. On Rosh Hashanah, prayers focus on God's remembrance of Noah and his deliverance from the flood, highlighting divine memory's role in judging all beings' deeds. Rabbi Tanḥuma decreed a fast for rain, but rain fell after a man showed compassion by giving charity to his divorced wife. In the Talmud, Rabbi Eliezer and Rav Ḥisda agree that the generation of the flood sinned with forbidden sexual relations, leading to their punishment with scalding hot waters.

וַיִּסְכְּרוּ מַעְיֵינֵת תְּהוֹם וְאֲרָבֶת 2 J The fountains of the deep and the floodgates of the sky  
הַשָּׁמַיִם וַיִּבְלָא הַגֶּשֶׁם מִן-הַשָּׁמַיִם: P were stopped up, and the rain from the sky was held  
back;

In Genesis 8:2, the rain and wellsprings of the deep were stopped, with some left open for healing purposes like the hot springs of Tiberias, while the Torah mentions the gradual drying out of the earth due to the wind blowing and the closure of the windows of the heavens to prevent further water inundation from above or below. The Divine Presence moved after the Temple's destruction, leading to debates on its location, and Moses showed compassion for his flocks, leading to his role as a shepherd of Israel. Moses asked to die when the people sinned with the golden calf, showing compassion for all, and the Lord tests

the righteous through shepherding. Rashbam, Rashi, Ibn Ezra, Ramban, and Bartenura reference Genesis 8:2 in various interpretations of other Biblical verses, connecting it to the stopping of rain and wellsprings. The Midrash of Philo and Targum Jonathan also discuss the closing of wellsprings of the deep and the windows of the heavens in Genesis 8:2.

וַיָּשְׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הַלֹּדֶד וְשׁוֹב	3 J	the waters then receded steadily from the earth. At the
וַיִּחְסְרוּ הַמַּיִם מִקְצֵה חֲמֵשִׁים וּמֵאָת יוֹם:	P	end of one hundred and fifty days the waters diminished,

Noah prophetically knew it took 150 days for the waters to recede, with various interpretations on the timing of events. Different opinions exist on whether Noah followed a lunar or solar calendar, but it is not relevant to Jewish law. Judah the Persian believed the years in Noah's story were solar years, while Rabbi Saadia Gaon set Tishre as the beginning of Noah's years. In Midrash, it is mentioned that the Flood lasted twelve months, with the earth drying out after twelve months and eleven days. The text in the Second Temple discusses the closing of the fountains of the deep and the cataracts of heaven after the flood, symbolizing the need to eliminate sources of problems to prevent future overflow. Onkelos and Targum Jonathan state that the waters receded from the earth continually, diminishing after one hundred and fifty days.

וַתֵּנַח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי	4	so that in the seventh month, on the seventeenth day
בַּשְּׁבַע־עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרֵי אֲרָרָט:	P	of the month, the ark came to rest on the mountains of Ararat.

Various commentators, including Rashi and Midrash, provide interpretations of the timing and events surrounding the resting of the ark on the mountains of Ararat on the seventeenth day of the seventh month. Kabbalah relates the event to Netzah and Tishrei, while the Second Temple commentary discusses the significance of the seventh month and the twenty-seventh day. The Talmud questions the logistics of the flood, and Tanakh details the sacrifices made during the festival. Targum identifies the mountains of Ararat as Kardu and Armenia.

וְהַמַּיִם הָיִל הַלֹּדֶד וַחֲסֹר עַד הַחֹדֶשׁ	5	The waters went on diminishing until the tenth month;
וְהָעֵשִׂירִי בַּעֲשִׂירִי בְּאַחַד לַחֹדֶשׁ נִרְאוּ רָאשֵׁי הַהָרִים:	P	in the tenth month, on the first of the month, the tops of the mountains became visible.

The waters receded over seventy-three days until the mountain tops were visible in the tenth month, with the ark eventually settling on Mount Ararat. Circumcision is connected to Malkhut in Kabbalah and symbolizes the covenant with God. Rashi explains that the construction of the Temple began in the second month of the fourth year of Solomon's reign. Noah waited forty days before opening the window of the ark after the rain stopped, and the mountaintops became visible in the month of Tammuz in the Targum.

וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ	6	At the end of forty days, Noah opened the window
אֶת־חַלּוֹן הַתֵּבָה אֲשֶׁר עָשָׂה:	J	of the ark that he had made

Noah opened the window of the ark after forty days to check if the waters had receded, with the floodwaters lasting a total of a year. The significance of the number forty is



discussed in Kabbalistic texts in relation to various events, while the Midrash details the timeline of the Flood and Noah's actions. Rabbi Eliezer compares failure to fulfill the commandment of being fruitful and multiplying to murder, and Rashi explains the timing of the "tenth month" mentioned in Genesis 8:5. The Second Temple commentary highlights the pattern of increase and decrease in the floodwaters, and the Targum also mentions Noah opening the window after forty days.

וַיִּשְׁלַח אֶת-הָעֹרֵב וַיֵּצֵא יָצוּא וָשׁוּב 7 and sent out the raven; it went to and fro until the  
עַד-יִבְשֹׁת הַמַּיִם מֵעַל הָאָרֶץ: P waters had dried up from the earth.

Chasidut explains that the raven symbolizes anger, which Noah tried to rid the world of, but God showed it is necessary for self-defense against evil desires. Commentary adds that the raven's behavior indicated the waters had not yet eased, prompting Noah to send out a dove instead. Midrash compares Israel to a dove, symbolizing their role in bringing light before God. Quoting Commentary mentions the raven accusing Noah of having designs on its mate, leading to a conversation where Noah defended himself. Second Temple symbolism explains the raven was sent out first to expel wickedness, darkness, and arrogance. Talmud discusses the raven's reluctance to leave the ark due to fear of harm and mating purposes. Tanakh lists ravens as unclean animals. Targum commentary states the raven flew back and forth until the waters dried up.

וַיִּשְׁלַח אֶת-הַיּוֹנָה מֵאֹתוֹ לִרְאוֹת 8 Then he sent out the dove to see whether the waters  
הֲקָלוּ הַמַּיִם מֵעַל פְּנֵי הָאָדָמָה: J had decreased from the surface of the ground.

The sending of the dove by Noah symbolizes checking for the abatement of the waters and the importance of working for sustenance, while the raven was not sent on a specific errand. The dove is associated with virtue and goodness, contrasting with the raven's representation of wickedness. Rabbi Yirmeya explains that kosher birds were kept with the righteous in the ark, as indicated by Noah sending the dove from his place.

וְלֹא-מָצְאָהּ הַיּוֹנָה מְנוּחַ לְכַף-רַגְלָהּ וְתִשָּׁב 9 But the dove could not find a resting place for its  
אֵלָיו אֶל-הַתֵּבָה כִּי-יָמִים עַל-פָּנֶי  
כָּל-הָאָרֶץ וַיִּשְׁלַח יָדוֹ וַיִּקְחָהּ וַיָּבֵא אֹתָהּ  
אֵלָיו אֶל-הַתֵּבָה: J foot, and returned to him to the ark, for there was  
water over all the earth. So putting out his hand, he  
took it into the ark with him.

Various commentaries and interpretations discuss the concept of the soul, represented by a dove, struggling to find rest and fulfillment in a world filled with challenges and sin. The significance of the dove returning to Noah, the struggle of maintaining virtue in a corrupt world, and the symbolism of the Sabbath as a day of rest and sanctification are explored. Additionally, the connection between the soul's journey, the Shekhinah in exile, and the need to maintain holiness to prevent negative influences is emphasized.

וַיַּחַל עוֹד שִׁבְעַת יָמִים אַחֲרָיִם וַיִּסֹּף שְׁלַח 10 He waited another seven days, and again sent  
אֶת-הַיּוֹנָה מִן-הַתֵּבָה: J out the dove from the ark.

Ibn Ezra suggests "va-yachel" is derived from "techillah," Radak explains it comes from "chol," Rav Hirsch proposes it means waiting, Steinsaltz mentions Noah waited seven days before sending the dove. The wisdom of expression in Jewish thought encompasses general

principles, birds in Torah portions are linked to meanings of words, language complexity and human understanding are discussed. In Kabbalah, the dove's return symbolizes pressure and pain, wandering represents Israel's transgression. Midrash explains the dove's actions symbolize Jewish exile, the value of working for sustenance, and the receding waters. Various commentaries discuss waiting in different contexts, while the Second Temple Midrash discusses the significance of sending the dove out a second time after waiting seven days. Targum translations mention Noah waiting seven days before sending the dove out of the ark.

וּתְבֹא אֵלָיו הַיּוֹנָה לָעֵת עֶרֶב וְהָנָה	11	The dove came back to him toward evening, and there
עֵלֶה-זֵּית טָרַף בִּפְתָּהּ וַיַּדַּע נֹחַ	J	in its bill was a plucked-off olive leaf! Then Noah knew
כִּי-קָלוּ הַמַּיִם מֵעַל הָאָרֶץ:		that the waters had decreased on the earth.

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Ramban disputes Rashi's interpretation of the dove and olive leaf, emphasizing the importance of self-sufficiency and reliance on God rather than man. The Talmud discusses the olive leaf symbolizing a preference for sustenance from God over mortals, while Kabbalistic texts connect the olive leaf with various holidays and the hand of God. Midrashic sources discuss the bitterness of the olive leaf and the dove's return as a sign of atonement for the nations. Second Temple texts see the olive leaf as symbolizing repentance and the dissemination of wisdom, while Talmudic interpretations focus on the dove's choice as a request for sustenance from God. The Targum highlights the olive leaf as a sign of the waters subsiding.

וַיֵּחַל עוֹד שְׁבַעַת יָמִים אַחֲרֵיכֶם וַיִּשְׁלַח	12	He waited still another seven days and sent the
אֶת-הַיּוֹנָה וְלֹא-יָסָפָה שׁוּב-אֵלָיו עוֹד:	J	dove forth; and it did not return to him any more.

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In Genesis 8:12, the word “va-yiyyachel” is interpreted differently by various commentators, with Rashi explaining it as “he stayed” and Steinsaltz mentioning the dove finding rest after seven days. The Flood lasted twelve months, with the dove bringing back an olive leaf to indicate the waters had abated. In Psalms 55:7, the speaker expresses a desire to fly away like a dove for rest. The dove in the Second Temple period represents virtue and wisdom. Noah sent out the dove again after waiting seven days, and it did not return.

וַיְהִי בְּאַחַת וּשְׁש־מֵאוֹת שָׁנָה בְּרֵאשׁוֹן	13	In the six hundred and first year, in the first month,
בְּאַחַד לַחֹדֶשׁ חָרְבוּ הַמַּיִם מֵעַל הָאָרֶץ	J P	on the first of the month, the waters began to dry
וַיִּסַּר נֹחַ אֶת-מִכְסֵּה הַתֶּבֶה וַיֵּרָא וְהָנָה		from the earth; and when Noah removed the covering
חָרְבוּ פְּנֵי הָאֲדָמָה:		of the ark, he saw that the surface of the ground was
		drying.

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The floodwaters receded after twelve months, with the ark coming to rest on the mountains of Ararat in the seventh month. Different interpretations exist regarding the calendar system used by Noah, with debates over the significance of the first month and day in the 601st year of Noah's life. The Talmud discusses the complexities of determining the start of a year in Jewish tradition, with conflicting views on when a year begins based on biblical references. The Tabernacle was set up in the first month of the second year on the first day of the month, as mentioned in Exodus 40:17.

14 And in the second month, on the twenty-seventh day  
 וּבַחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה וָעֶשְׂרִים יוֹם  
 P of the month, the earth was dry.  
 לַחֹדֶשׁ יְבֹשָׁה הָאָרֶץ:

The Flood lasted exactly one solar year, with the earth drying up on the twenty-seventh day of the second month, representing the 10-day difference between solar and lunar years. Noah waited for God's command to leave the Ark, similar to Hananiah, Mishael, and Azariah in the furnace. The earth's drying process was delayed due to cursed water in the soil. Rabbi Yohanan ben Nuri states that five judgments last twelve months each, including the generation of the flood. The deluge began and ended in the seventh month, symbolizing renewal and divine intervention. Moses parts the sea in Exodus with God's help, creating dry ground for the Israelites. Targum Onkelos and Targum Jonathan mention the earth drying completely on the twenty-seventh day of the second month after the flood. The Tosefta explains that the formal counting of months begins with Nisan in Exodus.

15 P God spoke to Noah, saying,  
 וַיְדַבֵּר אֱלֹהִים אֶל־נֹחַ לֵאמֹר:

Noah waited for a divine command to exit the ark, feeling desolate and fearful upon leaving but God addressed his concerns, promising procreation, dominance over animals, permission to eat animals, and a prohibition against murder. Midrash discusses unique interactions with Moses, Adam, Noah, and Abraham, the importance of prayer, repentance, and good works, and parallels to obedience. Musar explains the lack of shame in God speaking to Noach, who embodied faith and spiritual values. The Second Temple commentary emphasizes Noah leaving the ark only when commanded, while the Talmud discusses new commandments introduced with the term "dibbur" and scholars seeking refuge in cities of refuge. Targum mentions Elohim speaking to Noah.

16 "Come out of the ark, together with your wife, your  
 צֵא מִן־הַתֵּיבָה אַתָּה וְאִשְׁתְּךָ וּבָנֶיךָ  
 P sons, and your sons' wives.  
 וּנְשֵׁי־בָנֶיךָ אִתְּךָ:

After leaving the ark, Noah and his wife resumed normal relations, with Noah being blessed to be fruitful and multiply in the earth. Noah's obedience and patience in waiting for permission to leave the ark are highlighted as examples to follow, emphasizing the importance of following God's commands. Noah did not engage in sexual intercourse while in the ark, and only three beings, including Ham and a dog, did so. Noah waited for God's command to exit the ark, demonstrating his obedience to God's instructions, as stated in the Talmud (Sanhedrin 108b:14).

17 Bring out with you every living thing of all flesh that  
 כָּל־הַחַיָּה אֲשֶׁר־אִתְּךָ מִכָּל־בֶּשָׂר בָּעוֹף  
 P is with you: birds, animals, and everything that  
 וּבַבְּהֵמָה וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׁ  
 עַל־הָאָרֶץ אִתְּךָ וְשָׂרְצוּ בָאָרֶץ וּפְרוּ  
 וְרָבוּ עַל־הָאָרֶץ: creeps on earth; and let them swarm on the earth and  
 be fertile and increase on earth."

Ibn Ezra, Radak, Siftei Chakhamim, Rav Hirsch, Rashi, Steinsaltz, Chizkuni, and Ramban provide various interpretations of specific terms and phrases in the Bible, such as the conjugation of "haytze," the meaning of "kol hachaya," the sequence of "sharatzu, peru, ravu," the difference between "haytze" and "hotzei," and the term "sheretz." The Midrash explains the commandments given to Noah and his descendants, including prohibitions against idol worship, sexual immorality, bloodshed, and other practices. The Talmud

discusses words in the Hebrew Bible spelled with a waw but read with a yod, while the Targum emphasizes the command for all living creatures to leave the ark and multiply.

וַיֵּצֵא־נֹחַ וּבָנָיו וְאִשְׁתּוֹ 18 So Noah came out, together with his sons, his wife, and  
וְנָשֵׁי־בָנָיו אִתּוֹ: P his sons' wives.

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The separation of males and females upon exiting the ark may indicate fear and reassurance, with Noah initially hesitant to have children but later reassured by God. The Torah's mention of males exiting in a group may allude to prohibited sexual relations during their time in the ark. The Midrash discusses the relationship between the order of conception and the gender of the child, the protection of infants in the womb, Noah's obedience to God's commands, and the commandments given to the descendants of Noah. The Second Temple commentary highlights the interruption and continuation of the process of generation symbolized by Noah and his family entering and exiting the ark. The Targum states that Noah, along with his family, left the ark.

כָּל־הַחַיָּה כָּל־הָרֶמֶשׂ וְכָל־הָעוֹף כֹּל רוֹמֵשׁ 19 Every animal, every creeping thing, and every bird,  
עַל־הָאָרֶץ לְמִשְׁפַּחְתֵּיהֶם יֵצְאוּ מִן־הַתְּבָה: P everything that stirs on earth came out of the ark  
by families.

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Various commentators provide interpretations of Genesis 8:19, including Ibn Ezra suggesting animals did not breed in the ark, Radak including both domesticated and free-roaming animals, Tur HaArokh stating only reproducing animals left the ark, Siftei Chakhamim explaining animals mated within their own species, Rashi noting animals kept to their own species, and Da'at Zekenim suggesting animals rewarded for mating only with their own species continued to do so after leaving the ark. The purpose of God's tests in Scripture is to teach and guide man, not to test his love, as seen in the sacrifice of Isaac. The Midrash discusses the righteous nature of the animals in the ark, while the Talmud explains that the animals that emerged were descendants of those that entered, with Shem and his father caring for them. The Flood narrative in Genesis emphasizes themes of God's justice, punishment, and new beginnings, contrasting with Mesopotamian flood accounts. Onkelos and Targum Jonathan interpret Genesis 8:19 as describing how all living creatures left the ark in groups according to their families or seeds.

וַיִּבֶן נֹחַ מִזְבֵּחַ לַיהוָה וַיִּקַּח מִכָּל־ 20 Then Noah built an altar to יהוה and, taking of every  
הַבְּהֵמָה הַטְּהוֹרָה וּמִכָּל־הָעוֹף הַטְּהוֹר J pure animal and of every pure bird, he offered burnt  
וַיַּעַל עֹלֹת בַּמִּזְבֵּחַ: offerings on the altar.

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Noah built an altar and offered burnt sacrifices of clean animals as a thanksgiving for his deliverance, symbolizing an elevation of the spirit towards God [Commentary]. The Mishneh Torah states that sacrifices must be brought to the top of an altar constructed outside the Temple Courtyard [Halakhah]. Noah offered burnt offerings on the altar to remove the curse from the ground, and God promised never to curse the ground because of man [Kabbalah]. The Midrash discusses the righteousness of biblical figures like Noah and explores the significance of offerings and their symbolic meanings [Midrash]. The Talmud discusses the types of animals sacrificed before the Tabernacle was constructed, based on Noah's sacrifices, and the prohibition of sacrificing animals lacking limbs [Talmud]. Noah built an altar to God, offering whole burnt offerings of clean animals as a display of gratitude for the renewal of mankind after the flood [Second Temple]. Noah's altar was a

rebuilt version of the original altar built by Adam in the garden of Eden, and the Lord accepted his offerings with favor [Targum].

וַיִּרַח יְהוָה אֶת־רִיחַ הַנִּיחָח וַיֹּאמֶר יְהוָה אֶל־לְבֹו לֹא־אֶסֹף לְקַלֵּל עוֹד אֶת־הָאָדָמָה בְּעֵבוֹר הָאָדָם כִּי יֵצֵר לֵב הָאָדָם רָע מִנַּעֲרֻו וְלֹא־אֶסֹף עוֹד לְהַבֹּת אֶת־כָּל־חַי בְּאֲשֶׁר עָשִׂיתִי:	21 J	smelled the pleasing odor, and יהוה resolved: “Never again will I doom the earth because of humankind, since the devisings of the human mind are evil from youth; nor will I ever again destroy every living being, as I have done.
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Chasidut discusses Noah’s positive actions towards God and the attribute of mercy in creation, while Halakhah explains the purpose of placing bread and incense before God. Jewish Thought emphasizes the preference for freewill offerings and the senses attributed to God, while Kabbalah explores the consequences of sin and the use of metaphor. Midrash discusses reasons for leprosy and examples from biblical stories, and Musar highlights the importance of abstaining from lashon hara and repentance. Quoting Commentary focuses on sacrifices made by various figures, and Second Temple discusses God’s decision not to destroy all living flesh. Talmud describes the evil inclination and its power, while Tanakh and Targum mention offerings and God’s response to them.

עַד כָּל־יְמֵי הָאָרֶץ זֶרַע וְקָצִיר וְקֹר וְחֹם וְקֹיץ וְחֹרֶף וַיּוֹם וַלַּיְלָה לֹא יִשָּׁבְתוּ:	22 J	So long as the earth endures, Seedtime and harvest, Cold and heat, Summer and winter, Day and night Shall not cease.”
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Chasidut emphasizes the incomprehensibility of God’s Essence and Being, while the Commentary discusses the division of the year into seasons and the covenant with mankind. Halakhah delves into the interpretation of verses related to Sabbath observance, and Jewish Thought explores the Eternity of the Universe and the significance of miracles. Kabbalah focuses on the four directions in Genesis, while Midrash discusses the settlement of Noah’s descendants and the importance of observing the Sabbath. Quoting Commentary touches on sacrifices and the covenant with Noah, and Second Temple emphasizes the unchanging nature of seasons. In the Talmud, the liability of a gentile observing Shabbat is discussed, and Targum emphasizes the continuity of cycles on earth.

## Genesis 9

וַיְבָרֶךְ אֱלֹהִים אֶת־נֹחַ וְאֶת־בָּנָיו וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ:	1 P	God blessed Noah and his sons, and said to them, “Be fertile and increase, and fill the earth.
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After the flood, God blessed Noah and his sons with fertility and multiplication, emphasizing the importance of procreation as a central mitzva in the Torah, with promises of descendants and blessings for those who obey God. The blessing of being fruitful and multiplying is reiterated throughout the Torah and emphasizes the power and nature of humanity, with the commandment to increase, multiply, and replenish the earth being given to Noah and his sons as a way to establish a true relationship with God and maintain the Jewish nation.

2	וּמִזְרָאֲכֶם וּחְתִּכֶם יִהְיֶה עַל כָּל־חַיַּת הָאָרֶץ וְעַל כָּל־עוֹף הַשָּׁמַיִם בְּכֹל אֲשֶׁר תִּרְמָשׁ הָאֲדָמָה וּבְכָל־דָּגֵי הַיָּם בְּיַדְכֶם נָתַנּוּ:	P	The fear and the dread of you shall be upon all the beasts of the earth and upon all the birds of the sky—everything with which the earth is astir—and upon all the fish of the sea; they are given into your hand.
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Chasidut highlights how anger can dehumanize a person, making them appear animal-like and removing the fear they instill in others due to the image of God. Halakhah emphasizes man's dominion over animals for his benefit, supported by biblical verses and Rambam's view. Jewish Thought discusses man's superiority over animals, the impact of human behavior on nature, and the importance of humility and obedience in Divine guidance. Kabbalah connects showing compassion to the poor with retaining the image of Adam and having dominion over all creatures. Midrash discusses various themes, including the formation of a fetus, the rulership of Adam over the earth, and the connection of leprosy to Adam and Eve. Quoting Commentary presents different interpretations of biblical verses related to man's dominion over animals, the permission to eat meat, and the fear animals have for humans. Finally, Talmud and Targum highlight the fear animals have for the living, emphasizing man's dominion over all creatures on earth.

3	כָּל־רֶמֶשׁ אֲשֶׁר הוּא־חַי לָכֶם יִהְיֶה לְאֹכְלָהּ בִּירֶק עֵשֶׂב נָתַתִּי לָכֶם אֶת־כָּל־	P	Every creature that lives shall be yours to eat; as with the green grasses, I give you all these.
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The text discusses the permission for humans to eat all living creatures, including meat, after the flood, with various commentators attributing this change to Noach's care for animals during the deluge and shifts in human needs and conditions. The concept of Shechitah, the Jewish method of slaughter, is considered humane and painless, reflecting changes in human biology and dietary needs rather than moral concerns for animal welfare. The Midrash texts touch on the permission to eat certain animals, the distinction between ritually pure and impure animals, and the consequences of disobedience to God's commands. The Talmud discusses the prohibition of robbery, permissions and prohibitions related to eating meat post-flood, and rules for offerings on an altar. Both Targums state that every living creature is now permitted for consumption, similar to how green vegetation was previously allowed for food.

4	אֲדָבָרֶשׁ בְּנֶפֶשׁוֹ דָּמוֹ לֹא תֹאכְלוּ:	P	You must not, however, eat flesh with its life-blood in it.
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Various commentaries and halakhic texts discuss the prohibition against eating flesh with its life or blood, rooted in Genesis 9:4, with interpretations ranging from not consuming a limb cut from a living animal to avoiding flesh with the life-force still within it. Jewish thought emphasizes the equal subordination of all beings to God and the need to respect and care for all aspects of creation, while the Midrash connects the prohibition to deeper meanings in the biblical narrative. The Talmud and Tanakh reinforce the prohibition against eating blood, with specific instances cited, and the Targum expands on the prohibition by specifying circumstances in which flesh should not be eaten.

וְאֵךְ אֶת־דַּמְכֶם לְנַפְשֵׁיכֶם אֲדֹרֶשׁ	5	But for your own life-blood I will require a reckoning: I
מִיָּד כָּל־חַיָּה אֲדֹרֶשְׁנָהּ וּמִיָּד הָאָדָם	P	will require it of every beast; of humankind, too, will I
מִיָּד אִישׁ אֶחָיו אֲדֹרֶשׁ אֶת־נַפְשׁ		require a reckoning for human life, of everyone for
הָאָדָם:		each other!

The text emphasizes accountability for shedding human blood, prohibiting suicide and animal killings of humans. Halakhah allows violating Shabbos to save a life, permits confession as evidence, and discusses the legitimacy of war for non-Jews. Jewish Thought stresses respecting all creatures and oneself, while Midrash mentions the prohibition of eating a limb from a living animal and the four kingdoms subjugating Israel. Mishnah details liability for intended killings, Musar warns against wastefulness and self-harm, and the Second Temple text highlights the sanctity of human life. Talmud discusses execution of Noahide descendants and liability for self-harm, while Targum states that God will demand accountability for shedding human blood.

שֹׁפֵךְ דָּם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפָּךְ	6	Whoever sheds human blood, By human [hands] shall
כִּי בְצֵלֶם אֱלֹהִים עָשָׂה	P	that one's blood be shed; For in the image of God Was
אֶת־הָאָדָם:		humankind made.

Humans are created in the image of God, as stated in Genesis 9:6, with implications for the sanctity of human life and the prohibition against murder. The procedure for washing hands in the morning is outlined in Halakhah, emphasizing cleanliness and personal hygiene. The Talmud discusses various aspects of procreation, bloodshed, and forgiveness, while the Tosefta addresses exemptions from waiting periods after divorce and the importance of fulfilling the commandment to “be fruitful and multiply.” The concept of humanity being created in the image of God is fundamental in Jewish thought, emphasizing the value of human life and the responsibility to exercise dominion over animals.

וְאַתֶּם פְּרוּ וּרְבוּ שְׂרָצוּ בָאָרֶץ	7	Be fertile, then, and increase; abound on the earth and
וּרְבוּ־בָהּ:	P	increase on it.”

The importance of being content with one's own portion and not being envious of others is emphasized in Chasidut, with the sin of envy highlighted in the story of the generation of the flood. The duty to be fruitful and multiply is reiterated in Halakhah, with men having a more active role in fulfilling this commandment. The creation of man as the crowning achievement of creation is discussed in Jewish Thought, while the obligation to be fruitful and multiply is seen as a blessing and a commandment in Musar. The commandment to be fruitful and multiply is discussed in the Talmud, emphasizing its importance for both Jews and non-Jews.

וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ וְאֶל־בָּנָיו אִתּוֹ לֵאמֹר:	8 P	And God said to Noah and to his sons with him,
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Noah acted as an intermediary between God and his sons, who were not prophets, conveying a covenant that would govern the natural order of things. Joseph's success in his master's house was due to his ability to anticipate and fulfill needs promptly and with excellence. Rabbi Yehuda and Rabbi Neḥemya interpret Noah's communication with God as influenced by his actions of either violating or going beyond God's commands. The Targums state that Elohim/Lord spoke to Noah and his sons, delivering a message.

וְאֲנִי הִנְנִי מִקִּים אֶת־בְּרִיתִי אִתְּכֶם 9 “I now establish My covenant with you and your  
וְאֶת־זֶרְעְכֶם אַחֲרֵיכֶם: P offspring to come,

Ibn Ezra explains the covenant in Genesis 9:9 as a promise to not destroy the world with a flood again, while Sforino sees it as conditional on justice for murderers. Rashi reassured Noah about the world not being destroyed again, and Chizkuni adds that God encouraged Noah to resume marital relations. In Midrash Tanchuma Buber, Joseph’s extended imprisonment was due to trusting the chief cupbearer, and in Bereshit Rabbah, Noah’s delay in procreation led to his sons being included in the covenant. Nachmanides explains the covenant in Genesis 6:18 as universal, maintained with the righteous, and related to God’s mercy towards humanity. In the Talmud, Rav Yehuda considers Adam a heretic for turning from truth, and Rabbi Yitzhak links Adam’s actions to breaking the covenant. The Targum commentary on Genesis 9:9 highlights God’s covenant with Noah and his descendants.

וְאֶת כָּל־נֶפֶשׁ הַחַיָּה אֲשֶׁר אִתְּכֶם בְּעוֹף 10 and with every living thing that is with you—birds,  
בְּבִהֵמָה וּבְכָל־חַיַּת הָאָרֶץ אִתְּכֶם מִכָּל P cattle, and every wild beast as well—all that have  
יֵצְאוּ הַתְּבָאָה לְכָל חַיַּת הָאָרֶץ: come out of the ark, every living thing on earth.

The covenant made by God includes all species of creatures that came out of the ark, ensuring none will become extinct, including unclean birds and crawlers, dangerous animals, and every living creature in the world. The waters rose up to the throne of glory, forming seas and valleys upon the earth, until God rebuked them and restrained them, drying up and gathering in channels. Reflecting on one’s actions and acknowledging mortality, humility, and connection to the earth before death is important for recognizing one’s deeds and preparing for the afterlife, as suggested in Kav HaYashar 39:9. Onkelos and Targum Jonathan on Genesis 9:10 mention that all living creatures that left the ark are included in the covenant.

וְהִקְמַתִּי אֶת־בְּרִיתִי אִתְּכֶם וְלֹא־יִכָּרֵת 11 I will maintain My covenant with you: never again  
כָּל־בָּשָׂר עוֹד מִמֵּי הַמַּבּוּל וְלֹא־יִהְיֶה P shall all flesh be cut off by the waters of a flood, and  
עוֹד מַבּוּל לְשַׁחֵת הָאָרֶץ: never again shall there be a flood to destroy the  
earth.”

The covenant in Genesis 9:11 promises no more worldwide floods, confirmed by the rainbow sign, even if humanity acts similarly to pre-flood times. Pharaoh’s demand for a wonder from Moses was justified due to righteous requests for signs, and his decree to harm male infants stemmed from a misunderstanding of God’s promise. The Mishnah states that Shabbat limits must be measured accurately, even by unreliable witnesses, and the prohibition to walk more than two thousand cubits on Shabbat is interpreted leniently. Rava explains in the Talmud that a negative expression must be repeated twice to constitute an oath, as seen in Genesis 9:11 and 9:15. The Second Temple text emphasizes striving for excellence in virtues, even if not all aspects of the soul excel equally, with divine kindness allowing individuals to work towards perfection. The Targum highlights God’s covenant to never again destroy all living creatures on earth with a flood.



וַיֹּאמֶר אֱלֹהִים זֹאת אוֹת־הַבְּרִית אֲשֶׁר־אֲנִי נֹתֵן בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה אֲשֶׁר אִתְּכֶם לְדֹרֹת עוֹלָם:	12 P	God further said, "This is the sign that I set for the covenant between Me and you, and every living creature with you, for all ages to come.
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The rainbow symbolizes the covenant between God and the earth, serving as a sign of peace and mercy in times of judgment, and is a reminder of hope and the bond between Creator and creatures. The rainbow, despite being a natural occurrence, signifies the promise of no more floods, and various righteous individuals have requested signs from God, such as Noah asking for the rainbow as a sign. The word "זאת" refers to the covenant of circumcision, and even King David, a righteous figure, was punished for his sins, highlighting the potential for ordinary individuals to fall into sin. The mountains and valleys of the land of Yehudah are described in relation to vineyards and sheep, symbolizing the success or failure of the Jewish people due to God's system of reward and punishment. The covenant between God and the people of Israel is represented by the word "זאת," and the Sabbath is considered the completion of the cycle of creation and a natural partner of the Jewish people.

אֶת־קִשְׁתִּי נִתְּתִי בְּעָנָן וְהָיְתָה לְאוֹת בְּרִית בֵּינִי וּבֵין הָאָרֶץ:	13 P	I have set My bow in the clouds, and it shall serve as a sign of the covenant between Me and the earth.
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The rainbow is a symbol of God's promise not to bring another deluge, representing a new relationship between God and mankind, as well as a covenant between God and the earth. The covenant of circumcision is one of five covenants mentioned in Kabbalistic texts, linking it to the decrease of power of the nations of the world. The rainbow is also discussed in Midrash as a sign of God's faithfulness and justice, while Mishnah lists it as one of the ten things created on the eve of the Sabbath. The Talmud explores the implications of different interpretations regarding the rainbow, and the Tanakh establishes the Sabbath as a lasting covenant between God and the Israelites. The Targum commentary on Genesis 9:13 emphasizes the rainbow as a sign of the covenant between God's Word and the earth.

וְהָיָה בְּעָנְנֵי עָנָן עַל־הָאָרֶץ וַיֵּרָאָתָה הַקֶּשֶׁת בְּעָנָן:	14 P	When I bring clouds over the earth, and the bow appears in the clouds,
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Chasidut highlights the symbolism of the rainbow connecting fear and security in God's presence, tied to the arrival of the Messiah and representing Israel's strength. Commentary from Ibn Ezra, Radak, Siftei Chakhamim, and Rashi offers interpretations on the significance of clouds and the rainbow after the flood. The Midrash discusses the rainbow as a symbol of God's covenant and explores the importance of Torah wisdom over material possessions, justice, and the protective nature of the Torah in life and the afterlife. The Targum explains that a rainbow will be seen in the clouds when they cover the earth, visible during the day when the sun is not obscured.

וְזָכַרְתִּי אֶת־בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר וְלֹא־יְהִיָּה עוֹד הַמַּיִם לְמַבּוּל לְשַׁחֵת כָּל־בָּשָׂר:	15 P	I will remember My covenant between Me and you and every living creature among all flesh, so that the waters shall never again become a flood to destroy all flesh.
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Ibn Ezra clarifies that the singular “shall become” in Genesis 9:15 does not mean “waters” is singular, Radak explains “I will remember” as a human approximation of God’s reaction, and the phrase “no more” indicates less rain to fear. Rav Hirsch sees the rainbow as a symbol of peace, Steinsaltz summarizes God’s promise not to flood again. Kabbalah notes Jacob’s hardest affliction was his confusion about Joseph, Midrash discusses righteous individuals seeking signs from God, Second Temple interprets the rainbow as a sign of God’s mercy, Talmud discusses oaths using negative and positive expressions, and Targum mentions a covenant between God and all living souls.

וְהָיְתָה הַקֶּשֶׁת בְּעָנָן וַיִּרְאֶיהָ לִזְכֹּר בְּרִית עוֹלָם בֵּין אֱלֹהִים וּבֵין כָּל־בָּשָׂר חַיָּה בְּכָל־בָּשָׂר אֲשֶׁר עַל־הָאָרֶץ:	16 P	When the bow is in the clouds, I will see it and remember the everlasting covenant between God and all living creatures, all flesh that is on earth.
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Chasidut emphasizes the importance of prayer, tzaddikim, and mitzvot in rectifying the eternal covenant and elevating all worlds to receive spiritual beneficence. The rainbow symbolizes God’s covenant with humanity and serves as a reminder of Divine Justice and mercy. Halakhah states that the blessing for seeing a rainbow signifies the promise of no more floods to destroy all living creatures. Kabbalah and Midrash discuss the symbolism of the rainbow, Shechinah, and the eternal covenant, emphasizing the importance of Torah wisdom and God’s justice. Tanakh and Targum highlight the covenant between God and humanity, symbolized by circumcision and the rainbow.

וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ זֹאת אוֹת־הַבְּרִית אֲשֶׁר הִקְמַמְתִּי בֵּינִי וּבֵין כָּל־בָּשָׂר אֲשֶׁר עַל־הָאָרֶץ:	17 P	That,” God said to Noah, “shall be the sign of the covenant that I have established between Me and all flesh that is on earth.”
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Ibn Ezra sees “which I have established” as an oath not to bring a flood, Sforno views the secondary rainbow as a warning sign, Radak suggests God repeated blessings to reassure Noah, Rashi points to the rainbow as a sign of the covenant, Steinsaltz explains the rainbow represents the covenant between God and mankind. Ramban explains “With this” in Leviticus 16:3:1 refers to the High Priest entering the Holy of Holies through Israel’s merit, Rashbam clarifies incense ingredients in Exodus 30:34:2, Targum emphasizes the covenant between God and all living creatures on earth.

וַיְהִיו בְּנֵי־נֹחַ הַיָּצְאִים מִן־הַתֵּבָה שֵׁם וְחָם וַיִּפֶּת וְחָם הוּא אָבִי כְנַעַן:	18 J	The sons of Noah who came out of the ark were Shem, Ham, and Japheth—Ham being the father of Canaan.
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Rashi explains the order of Yishmael’s children’s names, emphasizing exceptions and righteousness. Ham as Canaan’s father is crucial for understanding his curse, with various commentators highlighting the spiritual connection and consequences of Ham’s actions. The Midrash stresses the dangers of excessive drinking and the importance of Torah study. Rashbam focuses on the plain meaning of biblical verses and contextual explanations. The Midrash of Philo discusses shared responsibility in wrongdoing, while the Targum lists the sons of Noah.

שְׁלֹשָׁה אֵלֶּה בְּנֵי־נֹחַ וּמֵאֵלֶּה נִפְצָה כָּל־הָאָרֶץ:	19 J	These three were the sons of Noah, and from these the whole world branched out.
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Noah's three sons, Shem, Ham, and Japheth, were blessed by God and played different roles in the diversification and dispersal of humanity on earth. Shem focused on spiritual aspects, Ham on material desires, and Japheth on aesthetics. The dispersion of Noah's descendants symbolized the need to control base instincts and harness material instincts for higher attributes. The text highlights the connection between Ham's character and the subsequent actions of Canaan, emphasizing the importance of virtue in shaping future generations.

וַיַּחֲלֶה נֹחַ אִישׁ הָאֲדָמָה וַיִּטֵּעַ 20 Noah, the tiller of the soil, was the first to plant a  
כָּרֶם: J vineyard.

Noah planted a vineyard after the flood, indulging in luxury over essential crops, leading to drunkenness and a curse on his descendants. The dangers of overindulging in intoxicating drinks are emphasized, with wine associated with curses and death. The narrative warns against excessive wine consumption, which can lead to sin and corruption, as seen in the stories of Noah, Adam, and Solomon. Noah's cultivation of the land symbolizes the removal of harmful habits and cultivation of virtues, while the consequences of uncontrolled drinking are highlighted in various interpretations from Jewish texts.

וַיִּשְׂתֵּי מִיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל 21 He drank of the wine and became drunk, and he uncovered  
בְּתוֹךְ אֹהֱלָה: J himself within his tent.

Noah's drunkenness and subsequent nudity in his tent are interpreted as allusions to the exile of the ten tribes due to excessive wine consumption, with references to the kingdom of the Ten Tribes and the consequences of drunkenness leading to humiliation and loss of wisdom. The story of Cain illustrates how jealousy, greed, and quest for glory can lead to moral corruption, while the sons of Aaron were faulted for deficiencies in intellect, emotion, and morals. The Mishna discusses the obligation of reciting blessings over specific types of fruits, with Rabbi Yehuda's opinion on wheat as a type of tree. In Zechariah 13:5, the denial of being a prophet and reference to addiction to wine since youth allude to Noah's experience with alcohol. Targum translations of Genesis 9:21 describe Noah drinking wine, becoming intoxicated, and exposing himself in his tent.

וַיֵּרָא חָם אָבִי כְנָעַן אֵת עֶרְוַת אָבִיו 22 Ham, the father of Canaan, saw his father's nakedness  
וַיַּגִּד לְשְׁנֵי-אֶחָיו בַּחוּץ: J and told his two brothers outside.

Chasidut explains the sanctity of Noah's sons through white, red, and green aspects, with Cham becoming materialistic and the father of Canaan, who dishonors Noah. Halakhah emphasizes loving one's neighbor and covering up any unseemliness in a friend, like Shem and Yefeth did for Noah. The covenant after the flood ensures the earth's continuity despite human nature's flaws. Midrash details the consequences of seeing Noah's nakedness, leading to laws about slaves and examples of curses and blessings. Musar highlights Cham's sin of not covering Noah and telling others, resulting in his curse. Quoting Commentary elaborates on the curse on Canaan and the progression of Torah laws. Second Temple texts blame both Ham and Noah for the deed of seeing Noah's nakedness, emphasizing Ham's contempt and ridicule. Tanakh and Targum reference Cham seeing Noah's nakedness and telling his brothers.

<p>וַיִּקַּח שֵׁם וַיָּפֶת אֶת-הַשְּׂמָלָה וַיִּשִּׂמוּ עַל-שִׁבְּכֵם שְׁנֵיהֶם וַיֵּלְכוּ אַחֲרָנִית וַיִּכְסּוּ אֶת עֶרְוַת אֲבִיהֶם וּפְנֵיהֶם אַחֲרָנִית וְעֶרְוַת אֲבִיהֶם לֹא רָאוּ:</p>	<p>23 J</p>	<p>But Shem and Japheth took a cloth, placed it against both their backs and, walking backward, they covered their father's nakedness; their faces were turned the other way, so that they did not see their father's nakedness.</p>
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Chasidut emphasizes that wearing tzitzit serves as protection against immorality and the evil inclination, as seen in the story of Shem and Yafet covering Noah's nakedness. Halakhah stresses the importance of not speaking lashon hara and rechilut against others, highlighting the need to preserve a friend's honor. Kabbalah connects the binding of phylacteries to Shem and Japheth's actions, emphasizing the importance of not seeing obscenity. Midrash and Musar highlight the righteous deed of covering Noah's nakedness and the positive outcomes for Shem and Japheth. The Second Temple period discusses the curse on Canaan for uncovering Noah's nakedness, leading to their descendants becoming servants. The Talmud debates whether the nakedness of a gentile is considered nakedness based on the story of Noah, while Tanakh and Targum provide prophecies and interpretations related to nakedness and burial.

<p>וַיִּקְצֶן נֹחַ מִיֵּינוֹ וַיֵּדַע אֵת אֲשֶׁר-עָשָׂה לוֹ בְּנוֹ הַקָּטָן:</p>	<p>24 J</p>	<p>When Noah woke up from his wine and learned what his youngest son had done to him,</p>
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Noah's youngest son, Canaan, was cursed by Noah after Ham disrespected him, leading to the belief that Canaan and his descendants would be evil. The curse on Canaan served as a warning against disrespecting parents, with interpretations suggesting that Ham had previously been blessed by God. The Second Temple text emphasizes that being referred to as the younger son of Noah symbolizes a state of mind rather than age or birth order, highlighting the inability of wickedness to understand wisdom. Targum Onkelos and Targum Jonathan provide additional details about Noah waking up to realize what his son had done to him, with Targum Jonathan adding that Noah learned of Ham's mistreatment through a dream.

<p>וַיֹּאמֶר אָרִיז כְּנָעַן עֶבֶד עֲבָדִים יִהְיֶה לְאַחֵיו:</p>	<p>25 J</p>	<p>he said, "Cursed be Canaan; The lowest of slaves Shall he be to his brothers."</p>
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Chasidut: Violating the Covenant is associated with avdut and the characteristic of Cham, one must extricate themselves from these behaviors to merit the service of prayer. Keeping the mitzvah of tzitzit protects against immorality and the Serpent's advice. Ten measures of sleep correspond to the Serpent, who is associated with being a slave. By serving a Tzaddik faithfully, one can move from being cursed to being blessed. Even a non-Jew can elevate a holy spark by consuming it and serving a Jew with the vitality gained from it. Ibn Ezra explains that "a servant of servants" means a servant like all other servants, not a servant to servants. Radak suggests that the curse was put on Canaan, not all of Ham's descendants, and Rabbeinu Bahya interprets the curse as a punishment for Canaan's shameful behavior towards his father. Siftei Chakhamim suggests that Cham may have castrated Noah, leading to the curse on Canaan. Da'at Zekenim explains that the curse on Canaan was due to his shaming of his father, while Chizkuni states that Canaan was punished for his father Cham's actions. In the Mishneh Torah, Gifts to the Poor 8:17, it is stated that when providing sustenance or clothing for the poor or redeeming captives, precedence is given to a priest

over a Levite, a Levite over an Israelite, an Israelite over a challal, a challal over a shituki, a shituki over an asufi, an asufi over a mamzer, a mamzer over a netin, and a netin over a convert. A convert is given precedence over a freed servant, as the latter was originally among those who were cursed. The observance of commandments such as the Sabbath, Passover, and wearing of blue threads serve as reminders of fundamental commandments. The days of Purim were established by the prophets and elders to remember the kindness bestowed upon Jacob, who was chosen by the Lord. Jacob's struggle with the angel and the importance of honoring one's father are also highlighted, along with the significance of circumcision and remembering the plight of the orphan and widow. The Zohar discusses how hidden knowledge was revealed to someone, allowing them to understand it. The Tikkunei Zohar explains that sexual obscenity is linked to Noah's son Ham, representing the evil inclination that leads to sinful behavior and reveals obscenities in the world. Ham is associated with the primordial snake, leading to a curse on his descendants. Noah was the first to plant a vineyard, drink from it, curse Canaan, and enslave his descendants. Ham was cursed because he looked upon his father's nakedness and told his brothers, causing the curse to fall upon Canaan. Noah desired slaves for his children, but Ham's actions led to the curse on Canaan. The curse does not coexist with a blessing, so Canaan received the curse for Ham's actions. Noah intended to make his descendants slaves, but Ham's actions led to the curse on Canaan. In Mishnah Eruvin 7:6, one can merge courtyards by placing a barrel of food for all residents of the alleyway, with possession being acquired by an adult son, daughter, Hebrew slave, maidservant, or wife, but not by a minor child or Canaanite slave. In Mishnah Horayot 3:8, there is a hierarchy of precedence among priests, Levites, Israelites, mamzers, Gibeonites, converts,

וַיֹּאמֶר בָּרוּךְ יְהוָה אֱלֹהֵי שֵׁם וַיְהִי 26 And he said, "Blessed be יהוה, The God of Shem; Let  
 כְּנָעַן עֶבֶד לָמוֹ: J Canaan be a slave to them.

Noah blessed the God of Shem, declaring Canaan would be a servant to Shem's descendants, emphasizing Canaan's subservience even in exile. The text compares wise figures inheriting glory with fools taking up shame, highlighting the importance of righteousness and wisdom in biblical actions. Rabbeinu Bahya explains that the Torah does not associate God's name with evil events, only with positive things, and does not initiate afflictions. The mention of God's benevolence in creating the world signifies the wise man's acceptance by both the world and God. Rabban Shimon ben Gamliel and Rabbi Yoḥanan argue that Torah scrolls can only be written in Greek, as it is considered a sacred language alongside Hebrew.

יִפְתָּ אֱלֹהִים לְיִפְתָּ וַיִּשְׁכֵּן 27 May God enlarge Japheth, And let him dwell in the tents  
 בְּאֶהְלֵי־שֵׁם וַיְהִי כְנָעַן עֶבֶד לָמוֹ: J of Shem; And let Canaan be a slave to them."

Ibn Ezra explains that Shem and Japheth were blessed in Genesis 9:27, with Shem blessed with God's presence in his tents and Canaan destined to be their servant. The Greeks desired a translation of the Torah showcasing their wisdom, while the Midrash discusses the future judgment of nations, blessings from patriarchs, and the significance of translations. The Mishnah permits Torah scrolls in any language but requires phylacteries and mezuzot to be in Hebrew, with Rabban Shimon ben Gamliel allowing Greek scrolls. Philo emphasizes virtues over possessions in Noah's blessings, and the Talmud discusses the use of Greek in Torah scrolls due to the language of Japheth in Shem's tents. Samson

Raphael Hirsch contrasts ancient Greece's aesthetics with ancient Israel's ethics, highlighting the distinction between the two civilizations.

וַיְחִי־נֹחַ אַחֲרֵי הַמָּבּוּל שְׁלֹשׁ מֵאוֹת שָׁנָה וְחֲמִשִּׁים שָׁנָה: 28 R Noah lived after the Flood 350 years.

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The Torah lists the ages of antediluvian people to trace back to Adam's creation, with Noah living for 350 years after the flood and dying at 950 years old. Rabbi Yehuda and Rabbi Neḥemya debate whether the year of the Flood should be included in Noah's total years, with Rabbi Neḥemya arguing for its inclusion. The text emphasizes the importance of understanding God's knowledge of human lives, different interpretations of scripture, and the connection between biblical narratives and historical events. The Targum states that Noah lived for 350 years after the Flood.

וַיְהִי כָּל־יְמֵי־נֹחַ תְּשַׁע מֵאוֹת שָׁנָה וְחֲמִשִּׁים שָׁנָה: 29 And all the days of Noah came to 950 years;  
שָׁנָה וַיָּמָת: R then he died.

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Noah died at 950 years old, with the year in the ark not counted in his lifespan according to the Torah. Rabbi Yehuda and Rabbi Neḥemya debated whether the year of the Flood should be included in Noah's total years. The crime of "seeing the father's nakedness" in Genesis is interpreted as referring to the sexual immorality of the Canaanites. Philo's treatise on drunkenness explores Moses' symbolic use of wine, focusing on the truth revealed by nakedness. The Targum states that Noah lived for 950 years before his death.

### Genesis 10

וְאַלֶּה תּוֹלְדֹת בְּנֵי־נֹחַ שֵׁם חָם וַיֶּפֶת 1 P These are the lines of Shem, Ham, and Japheth, the  
וַיֵּלְדוּ לָהֶם בָּנִים אַחֲרֵי הַמָּבּוּל: R sons of Noah: sons were born to them after the Flood.

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Before the flood, people were restrained by God from having children to avoid perishing, leading to most children being born after the flood. The Torah emphasizes the emergence of the Jewish nation through the seventy descendants of Noah, with Abraham descending from Shem. Various commentaries interpret the phrase "אלה תולדות" in different contexts, discussing important events in the lives of Noah, Yaakov, and Esau. The Midrash praises God's might, richness, and mercy, compares the creation of Israel to a noble marriage contract, and highlights the importance of documenting generations. The Second Temple Midrash of Philo discusses the placement of Ham among the sons of Noah, noting his consistent middle position. Targum texts discuss the descendants of Noah, specifically his sons Shem, Ham, and Japheth, who had children after the Flood.

בְּנֵי יֶפֶת גֹּמֶר וּמָגוֹג וּמָדַי וַיֵּן 2 The descendants of Japheth: Gomer, Magog, Madai,  
וּתְבַל וּמִשְׁכֵּחַ וְתִירָס: P Javan, Tubal, Meshech, and Tiras.

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Ramban emphasizes Japheth's mention first in Genesis 10 to highlight Abraham's lineage, while Radak identifies Gomer as the founder of the Altrach nation and Tiras as Persia. The Midrash discusses the Torah's noble nature and the departure from Egypt, while the Talmud connects Greek as the language of Japheth's descendants and identifies Tiras as Persia. The Targum lists the sons of Japheth and their provinces, and the Tosefta discusses the downfall of arrogant societies like the Tower of Babel, Sodom, Egypt, and Sisera.

וּבְנֵי גֹמֶר אֲשֶׁכְנָז וְרִפַּת 3 The descendants of Gomer: Ashkenaz, Riphath, and  
וְתֹגַרְמָה: P Togarmah.

Radak and Steinsaltz identify Ashkenaz as Germany and Rifat as France from Genesis 10:3, with uncertainty in these identifications. The Midrash discusses the division of people into different languages and territories after Peleg's death, with descendants of Japheth establishing regions across the earth. Rashi explains the transformation of Ashkenaz and Diphath from weak to disgraceful, linking it to Sennacherib. In the Talmud, Rabbi Eleazar and Rabbi Johanan debate the languages spoken on Earth and the importance of speaking Japheth's language in Shem's tents. The sons of Gomer and Yawan are listed with differing interpretations on their locations. The Targum identifies the descendants of Gomer as Ashkenaz, Riphath, and Togarmah, with territories in Asia, Phrygia, and Barberia.

וּבְנֵי יָוָן אֵלִישָׁה וְתַרְשִׁישׁ כִּיִּתִּים 4 The descendants of Javan: Elishah and Tarshish, the Kittim  
וְדֹדָנִים: P and the Dodanim.

The commentary discusses the identification of Kittim with the Romans and Greeks, the debate over the spelling of "Dedanim," and connections between the sons of Yavan and ancient Greece. The concept of resurrection of the dead is explored, linking the present exile of the Jewish people to the exile of Edom. The text in the Midrash discusses the appointment of elders by God, the destruction of elders and Nadab and Abihu, and Israel's relationship with other nations. In the Second Temple period, Japheth's sons founded various nations, and the Hebrew language retained the original names with slight variations. The Talmud debates the origin of languages and specific locations associated with descendants of Japheth. The Tanakh and Targum list the sons of Javan as Elishah, Tarshish, Kittim, and Rodanim.

מֵאַלֶּה נִפְרְדּוּ אֵי הַגּוֹיִם 5 From these the maritime nations branched out. [These are  
בְּאַרְצֵתָם אִישׁ לְלִשָּׁנָה P the descendants of Japheth] by their lands—each with its  
לְמִשְׁפַּחְתָּם בְּגוֹיֵיהֶם: language—their clans and their nations.

The descendants of Japheth settled on separate islands, fulfilling Noah's blessing of being numerous and scattered, while the sons of Ham lived close together on continents. The dispersion of nations after the Tower of Babel incident led to different languages and geographical separation, establishing Abraham's lineage from Shem. The Sanhedrin knew 70 languages, representing the 70 interpretations of the Torah, all separate and unrelated. The descendants of Japheth developed different languages and nations, leading to international friction as an act of God's kindness. The text from Sefer HaYashar in Book of Genesis describes the descendants of Japheth, Ham, and Canaan, who built cities and named them after their sires. Rashbam explains that the twelve tribes of Israel correspond to the twelve descendants of Canaan, with their boundaries described in Genesis. The people of Ceos, Rhodes, and the Gentile islands are descended from Japheth because he is associated with expansion and growth. The text from Onkelos, Targum Jonathan, and Tafsir Rasag on Genesis 10:5 all speak about how different nations were separated into islands based on their languages and families.

וּבְנֵי חָם כּוּשׁ וּמִצְרַיִם וּפּוּט 6 The descendants of Ham: Cush, Mizraim, Put, and  
וּכְנַעַן: P Canaan.

The Midrash discusses warnings against immoral practices in Egypt and Canaan, the significance of Hebron, Amalek's attack on the Israelites, and the daughters of Zelophehad. Various commentaries highlight Moses sending gifts to his wife, the Israelites' slavery in Egypt, and interpretations of biblical verses. The Talmud discusses the construction and development of Hebron and Zoan, while different interpretations are given for why Noah cursed Canaan. The Targum lists the descendants of Cham and their respective regions.

וּבְנֵי כוּשׁ סְבָא וְחַוִּילָה וְסַבְתָּה	7	The descendants of Cush: Seba, Havilah, Sabtah,
וְרַעְמָה וְסַבְתֵּכָא וּבְנֵי רַעְמָה שְׁבָא	P	Raamah, and Sabteca. The descendants of Raamah:
וְדֶדָן:		Sheba and Dedan.

The descendants of Cush, Japheth, and Shem each became distinct nations, with some becoming heads of nations while others did not. The blue dye tekhelet originated in India, renowned for its expertise in dying with blue dye, as discussed in Halakhah. Rabbi Yoḥanan explains in the Midrash that Israel is called “My people” due to their acceptance of God’s Torah at Sinai. Rabbeinu Bahya highlights the importance of faith in God’s Oneness through the acrostic of God’s name in the Ten Commandments, while Radak and Chizkuni discuss variations in spelling of names in ancient genealogical records. The descendants of Ham, Canaan, and other nations settled in various regions and founded nations such as the Ethiopians, Egyptians, Libyans, and Judeans, as detailed in the Second Temple period. Rav Yosef identifies Sabtah, Raamah, and Sabteca as inner and outer Sakistan in the Talmud. The Targum lists the sons of Cush and Mauritanos, detailing their provinces and descendants.

וְכוּשׁ יָלַד אֶת־נִמְרֹד הוּא הַחֵל לְהִיוֹת	8	Cush also begot Nimrod, who was the first mighty
גִּבּוֹר בָּאָרֶץ:	J	figure on earth.

Nimrod, the son of Cush, was a powerful and rebellious figure who led people to rebel against God, becoming a mighty hunter and a historic hero after the flood. Various Midrashim discuss the significance of Nimrod’s actions and rise to power, highlighting his evil nature and rebellion against the Holy One. In the Second Temple period, Nimrod is described as a giant and hunter associated with Babylon, symbolizing desertion and change of purpose. Targum translations also emphasize Nimrod’s power and rebellion against the Lord on earth.

הוּא־הָיָה גִבּוֹר־צִיד לְפָנֵי יְהוָה עַל־כֵּן	9	He was a mighty hunter by the grace of יהוה; hence the
יֵאמָר בְּנִמְרֹד גִּבּוֹר צִיד לְפָנֵי יְהוָה:	J	saying, “Like Nimrod a mighty hunter by the grace of יהוה.”

Nimrod was a powerful hunter who ruled by force, with interpretations varying from offering sacrifices to leading people to rebel against God. Esau took precious garments from Nimrod after killing him, symbolizing his connection to harsh judgment. The importance of recording historical events, the significance of prayer, and consequences of actions are highlighted in the text. Nimrod is portrayed as a wicked man opposing God in the Second Temple Midrash, while the Targums emphasize his strength and rebellion against divine judgments.



וְתִהְיֶינָה רִאשֵׁית מַמְלַכְתּוֹ בָּבֶל וְאַרְרָךְ 10 The mainstays of his kingdom were Babylon, Erech,  
וְאַכַּד וְכַלְנֶה בְּאֶרֶץ שִׁנְאָר: J Accad, and Calneh in the land of Shinar.

Nimrod established his kingdom in Babylon, Arak, Akad, and Kalne, leading to an insurrection against God. Midrash discusses tearing clothes, prayer, blessings, and the departure of the soul. Commentary notes parallels between Nimrod and Nevuchadnezzar's attempts to battle against God. Talmud identifies Babel, Erech, Accad, and Calneh in Mesopotamia. Tanakh describes a shrine in the land of Shinar. Targum mentions Nimrod's kingdom in various locations.

מִן־הָאֶרֶץ הַהִוא יֵצֵא אֲשׁוּר וְיִבְנֶה אֶת־נִינְוֶה 11 From that land Asshur went forth and built  
וְאֶת־רְחוֹבֹת עִיר וְאֶת־כַּלַּח: J Nineveh, Rehoboth-ir, Calah,

Nimrod and Asshur had political disagreements, leading Asshur to migrate and build cities like Nineveh. The origin of the blue dye mentioned in the Talmud is associated with Solomon's Sheba and India. The Midrash emphasizes orienting one's heart towards the Holy of Holies when praying. Assyria was separate from Ethiopia, and Nineveh is identified as the great city mentioned in the Torah. Asshur built Nineveh, Rechovos Iyr, and Kalach, while Nimrod built Nineveh, Pelatiath, Kartha, and Parioth in Athur.

וְאֶת־רֶסֶן בֵּין נִינְוֶה וּבֵין כַּלַּח הוּא הָעִיר 12 and Resen between Nineveh and Calah, that is the  
הַגְּדֹלָה: J great city.

The interpretation of "the great city" in Genesis 10:12:1 is debated among commentators, with most suggesting it refers to Nineveh due to its description in Jonah. The book of Jonah portrays God as a compassionate ruler who helped Israel, with Jonah as an agent of God's mission in a political context. In Midrash, Nimrod, son of Cush, becomes a powerful ruler who turns away from God and teaches evil ways, leading to the building of the city of Shinar. Rav Yosef identifies various cities mentioned in the Talmud, with Nineveh determined to be the great city based on Jonah 3:3. God instructs Jonah to go to Nineveh and proclaim judgment due to its wickedness in the Tanakh, while the Targum describes Resen as a great city built between Nineveh and Kalach.

וּמִצְרַיִם יָלַד אֶת־לֹדִים וְאֶת־עַנְנָמִים 13 And Mizraim begot the Ludim, the Anamim, the  
וְאֶת־לְהָבִים וְאֶת־נַפְתְּחִים: J Lehabim, the Naphtuhim,

The descendants of Mitzraim lived in or around Egypt, with names reflecting their own. The Torah mentions names of countries, each populated by a specific family. The name Mitzraim may be related to an incident at his birth, and the boundaries of Egypt were well-known. The descendants of Adam and Eve rebelled against God, leading to their expulsion from the garden and further corruption by their descendants. Ramban explains different interpretations of names in Genesis 25:3 and the changing of names in Genesis 10:15, while clarifying that the Philistine cities were part of Canaanite land given to Abraham. Targum lists different names for the descendants of Mitzraim.

וְאֶת־פַּתְרֻסִּים וְאֶת־כַּסְלֻחִים אֲשֶׁר יֵצְאוּ 14 the Pathrusim, the Casluhim, and the  
מִשָּׁם פְּלִשְׁתִּים וְאֶת־כַּפְתֹּרִים: J Caphtorim, whence the Philistines came forth.

The Philistines may have genetic input from both the Patrussim and the Kassluchim, who engaged in promiscuous intercourse, leading to the Philistines being their offspring, likely arriving from overseas. The Avim were originally Canaanites conquered by the Caphtorim, who were also Philistines, raising questions about the ownership of Philistine land. God brought both Israel and the Philistines from Caphtor, showing His power extends beyond just the Israelites. (Amos 9:7) The Targum translations mention various tribes from whom the Plishtim, Kaphtorim, Philistae, and Kaphodikaee originated.

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וּבְנֵי יִלָּד אֶת־צִידֹן בְּכֹרֹו וְאֶת־חֶת: 15 J Canaan begot Sidon, his first-born, and Heth;

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The descendants of Canaan originally had eleven sons, with one not developing into a separate nation. The land of the Philistines, although not descended from Canaan, was included in the lands given to Abraham. The Canaanites were caretakers of the land for the Israelites until they were ready to inherit it. The Midrash discusses the punishment of Canaan and the sins of Israel leading to the land being cursed, the lineage of Canaan and the nations in the Land of Canaan, and the reward shown to righteous individuals upon their departure from the world. According to the Musar, lying to deceive someone is considered deceitful and akin to idolatry. Ramban explains that the land of Canaan mentioned in Exodus refers to all seven nations, with the exclusion of the Perizzite and the Girgashite from certain laws. Onkelos and Targum Jonathan mention the descendants of Canaan, including Zidon as the firstborn.

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וְאֶת־הַיְבוּסִי וְאֶת־הָאֲמֹרִי וְאֶת־הַגִּרְגָּשִׁי: 16 J and the Jebusites, the Amorites, the Girgashites,

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Radak explains that Canaanite tribes in Genesis 10:16 end with י and begin with ה, with Tzidon excluded. Midrash lists Canaanite descendants with specific locations. Ibn Ezra clarifies “Canaanite” in Numbers 14:25 refers to the Amorite. Targum translates Canaanite tribes as Yevusite, Amorite, and Girgashite.

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וְאֶת־הַחִי וְאֶת־הָעַרְקִי וְאֶת־הַסִּינִי: 17 J the Hivites, the Arkites, the Sinites,

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The Midrash discusses God’s favor towards mortals, inscribing death for sinners, lifting His face towards Israel, blessing the Children of Israel, raising Torah scholars, priests, and prophets, emphasizing repentance, addressing God’s judgment during different periods, redemption of exiles in the future, nations promised to Abraham but not given to Israel, and descendants of Canaan and their territories. Ramban explains the conquest of the Avim by the Caphtorim, identifies the Avim with the Hivites and Rephaim, and discusses the interchangeability of names in scripture. Tur HaArokh challenges Rashi’s interpretation regarding the Avim and Philistines, argues for Israel’s possession of land taken from the Canaanites by the Caphtorim, and discusses the fulfillment of God’s promise to Abraham. Different Targums list various tribes descended from Canaan, including the Antosite, Hivae, Irkaee, Tripolae, Arkae, and Kaphrusae.

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וְאֶת־הָאַרְוָדִי וְאֶת־הַזֶּמָּרִי וְאֶת־הַחֲמָתִי: 18 the Arvadites, the Zemarites, and the Hamathites.  
וְאַחֲרַי נִפְצְוּ מִשְׁפָּחוֹת הַבְּנֵינִי: J Afterward the clans of the Canaanites spread out.

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The Canaanites were scattered to the land of Canaan after the confusion of languages, leading to the establishment of various city-states in Phoenicia and Syria. The origins of the seven nations in Canaan are attributed to Canaan, with a focus on their merchant activities and the blessings and curses associated with their lineage. The descendants of Canaan,

including the Kenite, Kenizzite, and Kadmonite, are identified as children of Canaan with dual names. Rabbi Eleazar and Rabbi Johanan debate the languages spoken before the Tower of Babel incident, with Bar Qappara suggesting Greek be spoken in Jewish tents. The descendants of Japheth, Gomer, Yawan, and others are listed with differing opinions on their locations. The people of Sidon, Arvad, and Zemar are mentioned in connection to their roles as rowers and pilots. The descendants of Canaan, including the Arvadites, Tzemarites, and others, were dispersed among different peoples and regions.

וַיְהִי גְבוּל הַכְּנַעֲנִי מִצִּידֹן בְּאַכָּה	19	(The [original] Canaanite territory extended from
גֵּרָרָה עַד־עֵזָה בְּאַכָּה סְדֹמָה וְעֹמְרָה	J	Sidon as far as Gerar, near Gaza, and as far as Sodom,
וְאַדְמָה וְצִבּוֹיִם עַד־לָשָׁע:		Gomorraah, Admah, and Zeboiim, near Lasha.)

The Canaanites settled in the land that would later become Israel, with their boundaries described from Sidon to Sodom, indicating widespread settlement, which is significant as the Israelites would eventually inherit their land. Abraham was consulted by God before the destruction of the five cities, Jacob and Esau are compared to two nations with mutual hatred, and the descendants of Canaan are listed with the Tzemarites identified as wool workers. The Avim, who dwelt in villages without walls, were conquered by the Caphtorim, and their land was possessed by Israel because the Caphtorim had conquered it from the children of Canaan. Rabbi Eleazar and Rabbi Johanan disagree on the languages spoken at the Tower of Babel, and Rabbi Simon and the rabbis disagree on the location of Tiras. God's reluctance to give up on the people of Ephraim and Israel is expressed in Hosea 11:8, comparing them to the destroyed towns of Admah and Zeboiim.

אֵלֶּה בְּנֵי־הֶם לְמִשְׁפּוֹתָם	20	These are the descendants of Ham, according to their
לְשָׁנָתָם בְּאַרְצֵתָם בְּגוֹיֵיהֶם:	P	clans and languages, by their lands and nations.

Ibn Ezra, Radak, Rashi, and Steinsaltz comment on Genesis 10:20:1, noting structural similarities in genealogies, emphasizing unity despite differences in language and land, providing translations, and referring to earlier explanations. The Midrash discusses the importance of reporting blasphemy against God and warns against swearing falsely, highlighting consequences of sinning and not speaking out against wrongdoing. Ramban explains the separation of Japheth's descendants on islands and Ham's descendants on continents, linking genealogy to Abraham's lineage and the scattering of nations after the Tower of Babel. Targum Onkelos and Jonathan elaborate on the sons of Cham, detailing their genealogies, languages, lands, and people.

וְלִשְׁם יָלֵד גַּם־הוּא אָבִי	21	Sons were also born to Shem, ancestor of all the
כָּל־בְּנֵי־עֶבֶר אָחִי יִפְתָּה הַגָּדוֹל:	J	descendants of Eber and older brother of Japheth.

Shem is identified as the father of the Hebrews and emphasized in the Torah as the youngest son of Noah, while Japheth is considered the eldest based on the flood timeline. Midrash texts highlight Shem's worthiness and the importance of genealogical chains, with differing opinions on the birth order of Noah's sons. Commentaries by Radak, Ibn Ezra, Ramban, and Chizkuni provide interpretations of the Torah's beginning, and the Talmud discusses the age of Noah's sons, concluding that Shem was not the oldest. Targum texts also mention Shem's role as the father of the Hebrews and his fear of the Lord.

בְּנֵי שֵׁם עֵלָם וְאַשּׁוּר וְאַרְפַּכְשָׁד 22 The descendants of Shem: Elam, Asshur, Arpachshad,  
וְלֹד וְאַרָם: P Lud, and Aram.

The sons of Shem were Elam, Ashur, Arpakhshad, Lud, and Aram, with Arpakhshad considered the father of the Chaldeans and Babylonians, and Lud related to Lydia in Asia Minor. The Talmudic commentary identifies Sheba as both from the sons of Shem and Kush, associated with India and blue dye production. The Midrash explores the symbolic meanings of rivers and relationships between biblical figures like Abraham and Shem, emphasizing fear, blessings, and assistance. Reish Lakish and Rabbi Yohanan interpret Zechariah 13:8 differently regarding the survival of Shem's descendants and the world's population. The Targum also lists the sons of Shem as Elam, Asshur, Arpachshad, Lud, and Aram.

וּבְנֵי אָרָם עֹז וְחֹל וְגֶתֶר וּמָשׁ: 23 P The descendants of Aram: Uz, Hul, Gether, and Mash.

Radak explains that Aram's descendants are listed in Genesis 10:23 because Terach may have married a descendant of Aram. The Sefer HaYashar contains historical accounts and moral lessons, including stories of the patriarchs and battles of the Israelites. Radak suggests Aram was mentioned as Uz's father due to his fame, Rashbam argues for misreported names, and Targum lists Aram's sons as Uz, Chul, Geser, and Mash.

וְאַרְפַּכְשָׁד יָלַד אֶת־שֵׁלַח וְשֵׁלַח יָלַד 24 Arpachshad begot Shelah, and Shelah begot  
אֶת־עֵבֶר: J Eber.

Arpakhshad begot Shela, who in turn begot Ever, highlighting the family line crucial for the continuation of the story from the descendants of Shem. The word "ילד" is used in the sense of "sire" or "father" in Numbers 11:12:2 and actively in the sense of "begot" or "sired" in Deuteronomy 32:18:1, as seen with Arpachshad and Shalach in Genesis 10:24. The Targum also states that Arpachshad was the father of Shelach, who was the father of Eber.

וְלִעֵבֶר יָלִיד שְׁנֵי בָנִים שֵׁם הָאֶחָד 25 Two sons were born to Eber: the name of the first was  
פֶּלֶג כִּי בְיָמָיו נִפְלְגָה הָאָרֶץ וְשֵׁם J Peleg, for in his days the earth was divided; and the name  
אֶחָיו יֻקְטָן: of his brother was Joktan.

Eiver named his son Peleg in anticipation of the dispersion and decrease in lifespan caused by the confusion of languages at the Tower of Babel, with Yoktan possibly reflecting humility. The Seder Olam Rabbah lists prophets and prophetesses of Israel and details Eber's prophetic naming of Peleg. The Mishnah discusses divine punishment for reneging on transactions and states that certain groups have no share in the World-to-Come. References to the division of the earth are also found in various commentaries and Targums.

וְיֻקְטָן יָלַד אֶת־אַלְמוֹדָד וְאֶת־שֵׁלֶף וְאֶת־חֲצַרְמָוֶת 26 Joktan begot Almodad, Sheleph,  
וְאֶת־יֶרַח: J Hazarmaveth, Jerah,

Hatzarmavet was named after a city where people lived in poverty and ate animal fodder, anticipating death daily. The Midrash explains that the place is characterized by extreme poverty and illegitimacy, with children not living long. Rashbam interprets the term "ילד" as

meaning “he sired” in a context of inheritance, suggesting that the Israelites could view themselves as the heirs of the Canaanites. Yaktan had four sons: Almodad, Shelef, Chatzarmaves, and Yerach.

וְאֶת־הַדּוֹרָם וְאֶת־אוּזַל וְאֶת־דִּקְלָה: 27 J Hadoram, Uzal, Diklah,

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The names Hadoram, Uzal, and Dikla mentioned in Genesis 10:27 are believed to refer to locations or tribes in Arabia, with Hadoram possibly being a city, Uzal likely referring to a region in Yemen, and Dikla possibly being a tribe in Arabia. Both Targum Onkelos and Targum Jonathan mention these names in their translations of the verse.

וְאֶת־עוֹבָל וְאֶת־אַבִּימָאֵל וְאֶת־שֶׁבָא: 28 J Obal, Abimael, Sheba,

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The text discusses the significance of the names Oval, Avimael, and Sheva in Genesis 10:28 and their connection to the origins of blue dye (tekhelet) and the nations of Sheba and Kush. It also explores the lineage of Nebuchadnezzar and the expertise in blue dye found in India, as well as the Targum translations of Genesis 10:28 mentioning these descendants.

וְאֶת־אוֹפִיר וְאֶת־חַוִּילָה וְאֶת־יֹבָב 29 Ophir, Havilah, and Jobab; all these were the  
כָּל־אֵלֶּה בְּנֵי יֶקֶטָן: J descendants of Joktan.

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Yoktan had three sons: Ofir, Havila, and Yovav according to Steinsaltz [Genesis 10:29]. Rav Aḥa in Midrash Bereshit Rabbah 6:4 uses analogies of humility to explain the importance of minimizing one’s affairs to receive blessings from God. Onkelos and Targum Jonathan differ in naming the sons of Yoktan as Ophir, Chavilah, and Yovav.

וַיְהִי מוֹשְׁבָם מִמֶּשָׁא בְּאַכָּה 30 Their settlements extended from Mesha as far as Sephar,  
סִפְרָה הַר הַקָּדָם: J the hill country to the east.

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The sons of Yokton settled in the southern region of the Arabian Peninsula, possibly including Mecca, after the dispersal of mankind. The generation of the dispersion rebelled against God, leading to their scattering to prevent further harm. Various interpretations discuss the extreme poverty and short life expectancy in Ḥatzarmavet, the lineage and social status of different regions, and the settlement of people from the East in Shinar. The descendants of the sons of Joktan dwelt from Meishah towards Sephor, the eastern mountain.

אֵלֶּה בְּנֵי־שֵׁם לְמִשְׁפּוֹתָם 31 These are the descendants of Shem according to their clans  
לְלִשְׁנָתָם בְּאַרְצֵתָם לְגוֹיֵיהֶם: P and languages, by their lands, according to their nations.

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The descendants of Shem spread out into families, clans, and tribes, each developing its own language and becoming a nation in its own right. The Land of Israel is unique and cannot tolerate sinners due to its holiness, becoming defiled by forbidden sexual relationships and idol worship, leading to the punishment of the Canaanites as a warning to all mankind. The descendants of Shem are listed according to their families, languages, lands, and nations in Targum Onkelos and Targum Jonathan on Genesis 10:31.

אֵלֶּה מְשֻׁפָּחוֹת בְּנֵי־נֹחַ	32	These are the groupings of Noah's descendants, according
לְתוֹלְדֹתָם בְּגוֹיֵיהֶם וּמֵאֵלֶּה	P	to their origins, by their nations; and from these the
נִפְרְדוּ הַגּוֹיִם בְּאֶרֶץ אַחֵר		nations branched out over the earth after the Flood.
הַמְּבּוּל:		

The descendants of Noah's sons, totaling 70 nations, were scattered across the globe after the Tower of Babel, with 14 from Japheth, 30 from Ham, and 26 from Shem being considered the founding fathers. Each nation bears the names of these ancestors, with Jerusalem being HaShem's portion of the earth and the Jewish people being His portion in the nations. The unity of language on earth after the dispersion of nations is discussed in the Midrash, with a parallel drawn to the forgetfulness of a fool being beaten, and a plea from the Jewish people to God to be saved from their enemies. The Targum describes how the nations were separated on earth based on the descendants of Noah's sons.

## Genesis 11

וַיְהִי כָּל־הָאָרֶץ שָׂפָה אֶחָת וּדְבָרִים	1	Everyone on earth had the same language and the
אֶחָדִים:	J	same words.

The Tower of Babel story in Genesis emphasizes the importance of the holy language, Hebrew, as a language rooted in understanding and life, contrasting with the meaningless speech of the builders. Various commentaries discuss the dispersion after the flood, the sin of stopping in one place instead of filling the land, and the unity of language and words among people. The generation of the dispersion planned to rebel against God by making a name for themselves, a plan later fulfilled by Nevuchadnezzar. The Talmud discusses the unity of language before the Tower of Babel and emphasizes the importance of loving all people, citing examples of unity and punishment for hatred.

וַיְהִי בְּנִסְעָם מִקֵּדָם וַיִּמָּצְאוּ בְּקֵעָה	2	And as they migrated from the east, they came upon a
בְּאֶרֶץ שִׁנְעַר וַיֵּשְׁבוּ שָׁם:	J	valley in the land of Shinar and settled there.

Various commentators offer interpretations on the migration of people to Shinar, with some suggesting rebellion against God and others proposing a desire for unity. The construction of the Tower of Babel is viewed as a sinful act, resulting in dispersion and the loss of a common language, showcasing God's attributes of judgment and mercy. Different practices for petitioning for rain are outlined based on the region's climate, with the ruling that places outside Eretz Yisrael should follow Babylonia's practice. The connection between the generation of dispersion and Nevuchadnezzar's idol is explored in Kabbalah, emphasizing the significance of understanding the secret meanings behind these events. The Midrash warns of the consequences of sin and highlights the importance of remembering God before difficult times, while Ramban discusses punishment for idolatry and the concept of jealousy in relation to idol worship. The Talmud describes the Tower of Babel builders seeking to reach heaven and their exclusion from the World-to-Come, while Tosefta explains the downfall of various groups due to their haughtiness and disobedience towards God.

3 וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ הָבָה נִלְבְּנָה לִבְנִים וְנִשְׂרָפָה לְשִׂרְפָּה וְתָהִי לָהֶם הַלְבָנָה לְאַבֵּן וְהַחֲמֹר הִיא לָהֶם לַחֲמֹר:	J They said to one another, “Come, let us make bricks and burn them hard.”—Brick served them as stone, and bitumen served them as mortar.—
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The builders in Genesis 11:3 used bricks instead of stones due to the lack of stones in the valley, baking them until they were hard, using slime as mortar and bitumen mixed with pitch to make the bricks waterproof. The tower of Babel was not an attempt to ascend to the heavens, but rather to create a great city for fame and glory. The Tower of Babel was seen as idolatry, and those involved were punished, highlighting the importance of humility before God. Rashi explains the use of “we” in Genesis 29:27:2, while Rabbeinu Bahya interprets “ל” in Genesis 22:2:5 as indicating an exchange for a burnt offering. The confusion of tongues in the Second Temple text discusses the power of reasoning in turning talk into solid substance. Both Targums on Genesis 11:3 mention people making bricks and baking them in a fire to use as stone and mortar.

4 וַיֹּאמְרוּ הָבָה   נִבְנֶה־לָנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַשָּׁמַיִם וְנַעֲשֶׂה־לָנוּ שֵׁם פֶּן־נִפְּזִין עַל־פָּנֵי כָל־הָאָרֶץ:	J And they said, “Come, let us build us a city, and a tower with its top in the sky, to make a name for ourselves; else we shall be scattered all over the world.”
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The people in Genesis 11:4 built a city and tower to avoid being scattered and challenge God’s authority, resulting in their dispersion and punishment for rebellion. God’s presence on earth was gradually withdrawn due to humanity’s disobedience, but returned through righteous figures like Abraham, culminating in His descent onto Mount Sinai. The Giborim built structures to make a name for themselves, revealing their evil intent, while the Tower of Babel led to the dispersal of the people and the creation of nations. The Jewish people’s humility contrasts with the arrogance of Gentile rulers, emphasizing the importance of humility and speaking out only in matters of Torah for the world’s continuation. Various texts discuss the consequences of seeking greatness through sinful actions, such as building the Tower of Babel, and the downfall of the impious due to their haughtiness.

5 וַיֵּרֶד יְהוָה לִרְאֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל אֲשֶׁר בָּנוּ בְנֵי הָאָדָם:	J came down to look at the city and tower that humanity had built,
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The Tower of Babel story in Genesis highlights God’s intervention to prevent severe sins, emphasizing the importance of examining situations thoroughly. Halakhah stresses the necessity of avoiding conflicts of interest and thoroughly investigating all facts in legal matters. Jewish Thought discusses the tower as a symbol of mankind’s pursuit of physical unity over moral perfection, emphasizing the importance of spiritual growth. Midrash highlights God’s care for humanity and discusses various instances of God’s descent to witness human actions. Musar sees symbolism in David’s task to repair the damage caused by the Tower of Babel. Quoting Commentary connects Adam’s sin to pursuing alien philosophies, as seen in the Tower builders’ attempt to reach heaven. Second Temple interprets the idea of God physically coming down as figurative, emphasizing human unity in sin. Talmud argues against heretics by showing there is only one God, and discusses various instances of the Divine Presence descending to the world. Tanakh mentions God’s plan to go down to Sodom and Gomorrah to assess the people’s actions. Targum describes Adonoy’s revelation to punish the people for building the city and tower.

וַיֹּאמֶר יְהוָה הֵן עַם אֶחָד וּשְׂפָה אַחַת לְכָל־ם וְזֶה הַחֲלָם לַעֲשׂוֹת וְעַתָּה לֹא־יִבְצָר מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת:	6 J	and יהוה said, "If, as one people with one language for all, this is how they have begun to act, then nothing that they may propose to do will be out of their reach.
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God confounded the language of the people to prevent them from building the Tower of Babel due to their unity posing a threat and practicing idol worship. The Midrash discusses the rebellion, repentance opportunities, and consequences of the people's actions. In Musar, the soul of an evildoer faces unending pain and separation from its source after death. Various commentators emphasize the punishment for intentions, the importance of unity, and the extreme consequences of godlessness. In the Second Temple texts, impious individuals face confusion and misfortune for their actions, while the Tanakh highlights God's decrees against Babylon and the consequences of disobedience.

הִבֵּה נִרְדָּה וְנִבְלָה שֵׁם שְׁפָתָם אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שְׁפַת רֵעֵהוּ:	7 J	Let us, then, go down and confound their speech there, so that they shall not understand one another's speech."
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The story of the Tower of Babel in Genesis symbolizes human pride and the punishment of language confusion as a way to prevent further hubris. The confusion of languages led to the dispersion of the people and the end of their building project. Rabbi Meir and the Rabbis agree that God confounded the language of the people of Babel to scatter them, originally speaking Hebrew. The Talmud discusses changes made to the text for King Ptolemy to clarify certain passages and avoid contradictions. The confusion of tongues in Genesis 11:7 is meant to prevent harm caused by vice by making communication between people impossible.

וַיִּפֶץ יְהוָה אֹתָם מִשָּׁם עַל־פְּנֵי כָּל־הָאָרֶץ וַיַּחֲדְלוּ לִבְנֹת הָעִיר:	8 J	Thus יהוה scattered them from there over the face of the whole earth; and they stopped building the city.
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The dispersal of people from the Tower of Babel and Egypt marked the beginning of the history of the Jewish people, leading to a purification of languages and a return to a unified spiritual and social order under God. The Avodah service on Yom Kippur recounts key biblical stories and emphasizes purification rituals, while the Mishnah states that certain generations and groups will not have a share in the World-to-Come. The generation of the flood, the Tower of Babel, and the people of Sodom are excluded from the World-to-Come, with the Talmud and Tanakh reinforcing this idea. Jeremiah 51:20-24 illustrates how Babylon was used as a tool of destruction by God.

עַל־כֵּן קָרָא שְׁמָהּ בָּבֶל בִּי־שֵׁם בָּלָל יְהוָה שְׁפַת כָּל־הָאָרֶץ וּמִשָּׁם הִפִּיצָם יְהוָה עַל־פְּנֵי כָּל־הָאָרֶץ:	9 J	That is why it was called Babel, because there יהוה confounded the speech of the whole earth; and from there יהוה scattered them over the face of the whole earth.
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The text discusses the punishment of the Babylonians for corrupting speech, as seen in the story of the Tower of Babel where God mixed up their language as a fitting consequence for misusing speech. The story highlights the significance of the Name of God, HaShem, associated with Jerusalem and the Jewish people, and the consequences of human defiance



against divine order. Additionally, it emphasizes the power of the tongue, with slander being more harmful than other sins, and the importance of seeking guidance from the Torah and priests instead of necromancers. The generation of the flood, the generation of the dispersion, the people of Sodom, the assembly of Korah, and the spies who spread an evil report are excluded from the World-to-Come, with different beliefs about the return of the ten tribes to Eretz Yisrael. The people building the tower acted wickedly, leading to confusion and punishment among them, with the earth swallowing up part of the tower and fire consuming another part. The temple of Nimrod, remnants of the tower of Babel, is considered a place of idol worship that was abandoned and permitted, as the worshippers chose to abandon it. Love dependent on something will perish, while debates for the sake of Heaven endure, and gatherings for performing commandments are beneficial, unlike the assembly of the men of the Generation of the Dispersal who built the Tower of Babel. In Zephaniah 3:9, God promises to make the people pure of speech, reversing the confusion of languages at Babel for unity in serving Him.

אֵלֶּה תּוֹלְדֹת שֵׁם שֶׁם בְּרִמְאָת שָׁנָה וַיֹּלֶד אֶת־אַרְפַּכְשָׁד שְׁנַתִּים אַחֲרֵי הַמָּבּוּל׃	10    R R	This is the line of Shem. Shem was 100 years old when he begot Arpachshad, two years after the Flood.
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The genealogy of Shem's descendants is detailed to show the direct lineage to Abraham, with Arpachshad being born two years after the deluge to provide chronological information. The Talmud and Radak argue that Shem was not the eldest son of Noah, with discussions on the order of brothers in the Bible based on wisdom rather than birth order. The Targum and Second Temple texts highlight the significance of perfect numbers associated with Shem, emphasizing his role in combating injustice and affliction. The Midrash discusses various genealogical and historical details, including the birth of circumcised individuals like Jacob and Moses. Isaac's actions in blessing Jacob and Esau are analyzed in the context of supplanting primogeniture, and the Musar commentary highlights the rehabilitation of evil through the birth of Jacob and Esau. The Halakhah commentary delves into interpretations of verses from Leviticus regarding the produce of the seventh year, Biblical time calculations, and discrepancies in counting years in Scripture.

וַיְחִי־שֵׁם אַחֲרֵי הוֹלִידוֹ אֶת־אַרְפַּכְשָׁד חֲמֵשׁ מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת׃	11    R	After the birth of Arpachshad, Shem lived 500 years and begot sons and daughters.
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The Torah does not mention the deaths of the generations after the flood, as they are seen as forerunners to the emergence of Abraham, with Shem living 500 years after siring Arpachshad. The Midrash discusses Joseph and his family's dedication to studying Torah, while the Seder Olam Zutta lists the lifespans of the ten generations from Shem to Abraham. The long lives of the first men were due to innate strength, subsequent generations lived shorter lives, and the lack of mention of death in the genealogy of Shem and Noah's descendants is attributed to their role in building the world and their shorter lifespans. Onkelos and Targum Jonathan state that Shem lived for 500 years after the birth of Arpachshad.

וַאֲרַפְכְּשָׁד חֵי חֲמֵשׁ וּשְׁלֹשִׁים שָׁנָה וַיֹּלֶד אֶת־שֵׁלַח׃	12    R	When Arpachshad had lived 35 years, he begot Shelah.
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Arpakhshad was thirty-five years old when he fathered Shela, as mentioned in the Targum. The Midrash discusses the lifespans of ten generations from Shem to Abraham, connecting the concept of being expunged from the book of life to the descendants of Adam. Rashbam explains the stress on the first syllable in the term “chayah” in Genesis 11:12, contrasting it with the stress on the last syllable in Kohelet 6:6.

וַיְחִי אַרְפַּכְשָׁד אַחֲרֵי הוֹלִידוֹ אֶת־שֶׁלַח שְׁלֹשׁ  
שָׁנִים וְאַרְבַּע מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: 13 R After the birth of Shelah, Arpachshad lived  
403 years and begot sons and daughters.

Arpakhshad lived for 403 years after the birth of Shela and had other children. The Midrash Tanchuma emphasizes the importance of studying Torah despite persecution, while the Seder Olam Zutta lists the lifespans of generations from Shem to Abraham. Rashi explains the Torah’s beginning with the story of creation to establish God’s ownership of the earth and the non-eternal nature of the universe, emphasizing the importance of recognizing God as the Creator. According to Onkelos, Arpachshad lived for 403 years after Shelach and had sons and daughters, while Targum Jonathan states he lived for 430 years after Shelach and also had offspring.

וְשֶׁלַח חָי שְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת־עֶבֶר: 14 R When Shelah had lived 30 years, he begot Eber.

Shelah was thirty years old when he fathered Eber, according to the Targum [Onkelos Genesis 11:14; Targum Jonathan on Genesis 11:14]. This event is part of a genealogy that spans ten generations until the birth of Abraham, emphasizing the importance of righteousness in one’s legacy according to the Midrash [Seder Olam Zutta 3:1; Bereshit Rabbah 24:3].

וַיְחִי־שֶׁלַח אַחֲרֵי הוֹלִידוֹ אֶת־עֶבֶר שְׁלֹשׁ שָׁנִים  
וְאַרְבַּע מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: 15 R After the birth of Eber, Shelah lived 403  
years and begot sons and daughters.

Shelah lived 403 years after the birth of Eber and had other children, as mentioned in Seder Olam Zutta 3:1 and Targum Jonathan on Genesis 11:15. The Midrash highlights the ten generations leading up to Abraham’s birth and mentions Ephron’s greed in Bereshit Rabbah 58:7.

וַיְחִי־עֶבֶר אַרְבַּע וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֶד  
אֶת־פֶּלֶג: 16 R When Eber had lived 34 years, he begot  
Peleg.

Terah lived to be 205 years old and fathered Abraham at the age of 70. The punishment of the generation of the dispersal was based on the potential consequences of their unity and common purpose. The ten generations from Shem to Abraham spanned until the year 2008 in the Jewish calendar. Eber had a son named Peleg when he was thirty-four years old.

וַיְחִי־עֶבֶר אַחֲרֵי הוֹלִידוֹ אֶת־פֶּלֶג שְׁלֹשִׁים שָׁנָה  
וְאַרְבַּע מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: 17 R After the birth of Peleg, Eber lived 430 years  
and begot sons and daughters.

Eiver lived a total of 464 years and had other sons and daughters in addition to Peleg. The genealogy from Shem to Abraham spans ten generations and 2008 years according to the Jewish calendar. Jacob was 63 when he was blessed, Ishmael died, and Jacob spent 14 years

in Israel before staying 20 years in Laban's house in Aram-Naharaim. Eiver lived for 430 years after having Peleg and had more children.

וַיְחִי־פֶלֶג שְׁלֹשִׁים שָׁנָה וַיֻּלְּד אֶת־רְעוּ: 18 R When Peleg had lived 30 years, he begot Reu.

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Peleg had a son named Re'u when he was thirty years old. The total number of generations from Shem to Abraham is ten, according to the Jewish calendar year 2008. Haran died while his father Terach was still alive, considered an exception at the time, similar to Elazar and Ittamar being appointed priests during their father Aaron's lifetime. Some argue children did not die during their fathers' lifetimes, except for Peleg, but examples like Lemech, Noach's father, who died during Methuselah's lifetime, exist.

וַיְחִי־פֶלֶג אַחֲרֵי הוּלִידוֹ אֶת־רְעוּ תִשַׁע שָׁנִים 19 After the birth of Reu, Peleg lived 209 years  
וּמֵאֲתָיִם שָׁנָה וַיֻּלְּד בָּנִים וּבָנוֹת: R and begot sons and daughters.

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Peleg lived for 209 years after the birth of Re'u and had other children, as mentioned in Seder Olam Zutta 3:1 and Targum Jonathan on Genesis 11:19. This genealogy spans ten generations and ends with the birth of Abraham in the year 2008 according to the Jewish calendar.

וַיְחִי רְעוּ שְׁתַּיִם וּשְׁלֹשִׁים שָׁנָה וַיֻּלְּד 20 When Reu had lived 32 years, he begot  
אֶת־שְׂרוּג: R Serug.

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Reu was 32 years old when he had a son named Serug. Ten generations passed from Noah to Abraham, with Abraham receiving the reward of all previous generations due to his righteousness. The Talmud discusses instances where the phrase "and it came to pass" is followed by negative events. In the Targum, Reu lived 32 years and had a son named Serug.

וַיְחִי רְעוּ אַחֲרֵי הוּלִידוֹ אֶת־שְׂרוּג שֶׁבַע שָׁנִים 21 After the birth of Serug, Reu lived 207 years  
וּמֵאֲתָיִם שָׁנָה וַיֻּלְּד בָּנִים וּבָנוֹת: R and begot sons and daughters.

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Re'u lived for 207 years after the birth of Peleg and had other children besides Peleg. The total number of years for the ten generations from Shem to Abraham is 2,947 years. Re'u lived for 207 years after having Serug and had both sons and daughters.

וַיְחִי שְׂרוּג שְׁלֹשִׁים שָׁנָה וַיֻּלְּד אֶת־נָחוֹר: 22 R When Serug had lived 30 years, he begot Nahor.

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Serug was thirty years old when he had Nahor, according to both Midrash and Targum commentaries. The total number of generations mentioned in the text is ten, with each individual's lifespan also specified in the Midrash commentary.

וַיְחִי שְׂרוּג אַחֲרֵי הוּלִידוֹ אֶת־נָחוֹר מֵאֲתָיִם 23 After the birth of Nahor, Serug lived 200 years  
שָׁנָה וַיֻּלְּד בָּנִים וּבָנוֹת: R and begot sons and daughters.

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Serug lived for 200 years after the birth of Nahor and had other children besides Nahor, according to Steinsaltz on Genesis 11:23. The Seder Olam Zutta 3:1 lists the lifespans of ten generations from Shem to Abraham, with each father living until their son was born and then living a specific number of years thereafter, concluding in the year 2008 according to

the Jewish calendar. The Targum also mentions that Serug lived for 200 years after having Nachor and had other children.

וַיְחִי נָחֹר תִּשְׁעֵי וָעֶשְׂרִים שָׁנָה וַיּוֹלֶד 24 When Nahor had lived 29 years, he begot  
אֶת־תֶּרַח: R Terah.

Nahor was 29 years old when he had a son named Terah. The genealogy from Shem to Abraham includes ten generations and details the lifespan of each ancestor, with Abraham living 175 years. Terah, Abraham's father, moved the family from Chaldea to Haran in Mesopotamia, where he died at the age of 205. Nahor had eight sons with his wife Milcha and four more with his concubine Reuma, including Laban and Rebecca.

וַיְחִי נָחֹר אַחֲרֵי הוֹלִידוֹ אֶת־תֶּרַח תִּשְׁעֵי־עָשָׂרָה 25 After the birth of Terah, Nahor lived 119  
שָׁנָה וּמֵאָתָּה שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: R years and begot sons and daughters.

Nahor lived for 119 years after the birth of Terah and had other children besides Terah. The Seder Olam Zutta 3:1 lists the ages and lifespans of the ten generations from Shem to Terah, with Terah living 205 years before Abraham was born. Targum Onkelos Genesis 11:25 and Targum Jonathan on Genesis 11:25 also mention that Nahor had sons and daughters during that time.

וַיְחִי־תֶרַח שִׁבְעִים שָׁנָה וַיּוֹלֶד אֶת־אַבְרָם 26 When Terah had lived 70 years, he begot  
אֶת־נָחֹר וְאֶת־הָרָן: R Abram, Nahor, and Haran.

The spiritual input of parents during conception influences the child's spiritual focus, with Avraham receiving spiritual characteristics from G'd that enabled him to become the first patriarch of the Jewish people. Terach's biological contribution to Avraham was purely physical, and Avraham's connection to Terach was severed upon his conversion and name change by G'd. Avraham's spiritual lineage is emphasized in the Torah, highlighting his role as the founding father of the Jewish people. Terach lived for seventy years and fathered Avram, Nachor, and Haran. Rashi explains that Terach died in Haran after Abram had left for Canaan, even though Terach lived for 60 more years after Abram's departure, to avoid the perception that Abram did not show proper respect by leaving his father during his old age.

וְאַלֵּה תוֹלְדֹת תֶּרַח תֶּרַח הוֹלִיד אֶת־אַבְרָם 27 Now this is the line of Terah: Terah begot  
אֶת־נָחֹר וְאֶת־הָרָן וְהָרָן הוֹלִיד אֶת־לוֹט: P R Abram, Nahor, and Haran; and Haran begot  
Lot.

The Torah emphasizes Lot's connection to Terach by including grandsons as part of the older generation. The repetition of names signifies a share in both worlds for figures like Noah, Abraham, and Terah. The Talmud suggests that in earlier generations, men fathered children at a young age, as seen with Terach fathering children at the age of eight. The Targum states that Haran was the father of Lot.

וַיָּמָת הָרָן עַל־פְּנֵי תֶרַח אָבִיו בְּאַרְצָן 28 Haran died in the lifetime of his father Terah, in his  
מִוֹלְדֹתוֹ בְּאֹר כַּשְׁדִּים: P native land, Ur of the Chaldeans.

Haran died in Ur of the Chaldeans before his father Terah, with Abraham being saved from a fiery furnace by God after breaking idols, leading to Haran's death. The Midrash connects this event to the dispersion of the sinful generation. Inheritance laws regarding the firstborn son and priesthood are discussed in Tanakh, while Targum Jonathan describes Haran's death in the fire. Various commentators offer interpretations on different aspects of these events, including the significance of Terach's death, the tower of Babel, and specific terms in Isaiah.

וַיִּקַּח אַבְרָם וְנָחֹר לָהֶם נָשִׁים שָׁם אִשְׁת־אַבְרָם שָׂרַי וְשָׁם אִשְׁת־נָחֹר מִלְכָּה בַת־הָרָן אֲבִי־מִלְכָּה וְאֲבִי יִסְחָר:	29 P Abram and Nahor took wives for themselves, the name of Abram's wife being Sarai and that of Nahor's wife Milcah, the daughter of Haran, the father of Milcah and Iscah.
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The lineage of Rebekah, Rachel, and Leah is established through Nahor's wife Milcah, with sages suggesting Iscah is Sarah, supported by Gematria. The patriarchs and matriarchs, including Sarah, are considered prophets, with Miriam speaking against Moses and Hagar introduced as an Egyptian maidservant. The importance of familial relationships in marriage arrangements is highlighted in the Second Temple period, with examples like Abram and Nahor, Jacob and Laban, and Aaron and Elizabeth. The Talmud mentions the seven prophetesses, including Sarah, with textual support for Sarah as Iscah due to her divine inspiration and beauty. Lastly, the Targum states that Abram married Sarai, and Nahor married Milkah, the daughter of Haran.

וַתְּהִי שָׂרַי עֲקָרָה אֵין לָהּ וָלֵד:	30 P Now Sarai was barren, she had no child.
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Chasidut explains that procreation includes physical offspring and the creation of souls through good deeds, with Sarah giving birth to souls for converts despite her barrenness. Commentary highlights Sarah's infertility issues and miraculous birth of Isaac. Jewish Thought notes Hagar's low status in Abraham's household and the eventual birth of a child from Abraham's "belly". Kabbalah emphasizes that Sarah was able to create souls through her spiritual connection with Abraham. Midrash details the descendants of Noah and his sons, with a focus on Shem's genealogy. Musar connects Abraham's journey to the land of Israel with the acceptance of the Torah at Mount Sinai. Quoting Commentary discusses Sarah, Rivkah, and Rachel's barrenness and the assurance of G'd's promise to Abraham. Talmud and Targum also address Sarah's barrenness and underdevelopment.

וַיִּקַּח תֶּרַח אֶת־אַבְרָם בְּנוֹ וְאֶת־לוֹט בֶּן־הָרָן בֶּן־בְּנוֹ וְאֵת שָׂרַי כְּלִתּוֹ אִשְׁת־ אַבְרָם בְּנוֹ וַיֵּצְאוּ אֹתָם מֵאוּר כַּשְׁדִּים לָלֶכֶת אֶרֶצָה כְּנָעַן וַיָּבֹאוּ עַד־חָרָן וַיֵּשְׁבוּ שָׁם:	31 P Terah took his son Abram, his grandson Lot the son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and they set out together from Ur of the Chaldeans for the land of Canaan; but when they had come as far as Haran, they settled there.
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Avram and his family initially planned to settle in Canaan but stayed in Charan due to attachments to their community. Avram's decision to go to the Holy Land was driven by his desire to serve God, leading to God's promise of the land to his offspring. Abraham taught his descendants about God and mitzvot to preserve his teachings, with Moses later sent by God to redeem the Jews. The Zohar explains that Abraham's intention to move to Canaan prompted Divine assistance, shifting from unassisted achievements to receiving guidance.

Rav Hanan bar Rava mentions Abraham's imprisonment for rejecting idol worship, with differing opinions on the locations and durations of his imprisonment. Terach took Avram, Lot, and Sarai from Ur Kasdim to Canaan, settling in Charan instead.

וַיְהִי יְמֵי תֵרַח חֲמֵשׁ שָׁנִים וּמֵאֵתַים שָׁנָה 32 The days of Terah came to 205 years; and  
וַיָּמָת תֵּרַח בְּחָרָן: R Terah died in Haran.

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Rabbi Abraham invited the Rebbe to spend one Shabbat with him on the Shabbat of Noah, after initially declining to move in permanently, on 3 Cheshvan. Terah's death in Haran at 205 years old was noted before Abram's departure to avoid criticism, with speculation that he may have repented at death. The Mishnah highlights the ten generations from Adam to Noah and from Noah to Abraham as demonstrations of God's patience, while the Second Temple commentary suggests Terah died as a virtuous explorer.

### 3: | Lech-Lecha (Genesis 12:1-17:27)

#### Genesis 12

וַיֹּאמֶר יְהוָה אֶל־אַבְרָם לֵךְ מֵאֶרֶץ  
J וּמִמּוֹלֶדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר  
אֶרְאֶה: 1 יהוה said to Abram, "Go forth from your native  
land and from your father's house to the land that I  
will show you.

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Avram's decision to move to Egypt with Sarai was based on a vague instruction from God to go to the land that would be shown to him, indicating he should move to any suitable destination to break negative traits and raise his soul's level. Avraham Avinu's wisdom led him to seek deeper truths, separate from negative influences, and continually seek new paths, symbolizing a return to one's roots, unity, and the ultimate redemption. The Mishneh Torah discusses idol worship during Enosh's time, exempting Abraham from honoring his parents to settle in the Holy Land, emphasizing direct divine beneficence in the Land of Israel. David defends his lineage, expressing gratitude for being accepted into the congregation despite his Moavite ancestry, fulfilling the messianic prophecy. Abraham was tested with ten trials, demonstrating his great love and faithfulness. The Talmud discusses how a change of residence can cancel an evil judgment and details the ten trials Abraham faced, leading to miracles for his descendants during the Exodus from Egypt. In Genesis 22:2, God instructs Abraham to sacrifice Isaac, ultimately providing a ram for the sacrifice instead. Adonoy instructs Avram to leave his land, birthplace, and father's house to go to a land that will be shown to him.

וְאֶעֱשֶׂה לְךָ גִּדּוֹל וְאֶבְרַכְךָ 2 I will make of you a great nation, And I will bless you; I will  
J וְאֶגְדָּלְהָ שְׁמֶךָ וְהָיָה בְרָכָה: make your name great, And you shall be a blessing.

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The text discusses how Abraham's attributes of love, power, and harmony are employed by God in His relations with the universe, with love being the primary attribute personified by Avraham. Abraham is promised by God to become the founding father of a great nation, despite his wife's barrenness, and to be a source of blessings for all nations. Judaism is inseparable from Jewish peoplehood, with philosophers debating God's foreknowledge and power in relation to events in Jewish history. The patriarchs were seen as sources of blessings, with Abraham being the first to receive this gift from God, passing it on to Isaac, who then passed it on to Jacob. The fourth gift given to Abraham is a great name, which is important for both reputation and reality. Israel will be a blessing alongside Egypt and Assyria on earth, but will also become a curse to all kingdoms as a result of their actions. God promises Abraham that he will become a great nation, be blessed, have a great name, and be a blessing to others.

וְאֶבְרַכְהָ מְבָרְכֶיךָ וּמְקַלְלֶיךָ אָאָר 3 I will bless those who bless you And curse the one who  
J וְנִבְרְכוּ בְּךָ כָּל מִשְׁפָּחוֹת curses you; And all the families of the earth Shall bless  
הָאָדָמָה: themselves by you."

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Chasidut emphasizes the importance of good intentions in noble deeds, as seen in Avraham's blessings and the impact of curses being neutralized by blessings. Halakhah discusses the violation of three positive commandments by neglecting to recite the priestly

blessing, leading to a lack of blessings for the priest. Jewish Thought highlights Avraham's role as a model for the Jewish people and the authority to bestow blessings. Kabbalah emphasizes the flow of blessings through the Jewish people and the interconnectedness of blessings. Midrash discusses the hatred of God towards those who curse others, while Musar elaborates on the distribution of blessings through the Temple. Quoting Commentary emphasizes the promise of blessings and curses through Avraham. Responsa states that neglecting blessings implies a lack of caring for the blessing of God. Second Temple highlights the blessings bestowed upon the wise through Avraham's actions. Talmud discusses the Priestly Benediction and the blessings for those who bless the Jewish people. Tanakh emphasizes Israel's holiness and the consequences for harming them. Targum reiterates the promise of blessings and curses through Avraham's righteousness.

וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֱלֹהֵי יְהוָה וַיֵּלֶךְ	4	Abram went forth as יהוה had commanded him, and
אֶתֹו לֹט וְאַבְרָם בֶּן־חֲמִשָּׁנִים וְשִׁבְעִים	J	Lot went with him. Abram was seventy-five years
שָׁנָה בְּצֵאתוֹ מִחָרָן:	P	old when he left Haran.

Avram served God out of awe before leaving Charan, but upon reaching holy soil, he was able to serve out of love, receiving promises from God that he would be blessed and his name great. Despite these assurances, Avram's decision to follow God's instructions without expecting the rewards demonstrated a greater ethical achievement than serving altruistically with the promise of a reward, as seen in his journey to a new land being considered one of his "ten trials." Abraham immediately obeyed God's command to leave his home and journey to Canaan without questioning or hesitation, demonstrating his unwavering faith in God's promises, leaving behind his father and departing from Charan twice. The Torah emphasizes that Abraham's departure was solely based on God's command, not on the promises of rewards that God had made to him. The importance of submitting to divine will during difficult times is highlighted in various texts, praising Abraham's fear of the Lord and his obedience to divine commands. The Torah's reporting of events does not always follow chronological order, as seen with the covenant between the pieces in Genesis 15 occurring when Abraham was seventy years old, despite being mentioned later. Abraham's departure from Haran is seen as a rejection of his father's ways and a turning point towards righteousness, with Lot accompanying him. Abram obeyed the Lord's command and left Haran at the age of seventy-five, with his nephew Lot accompanying him.

וַיִּקַּח אַבְרָם אֶת־שָׂרַי אִשְׁתּוֹ וְאֶת־לֹט	5	Abram took his wife Sarai and his brother's son
בֶּן־אָחִיו וְאֶת־כָּל־רְכוּשָׁם אֲשֶׁר רָכְשׁוּ	P	Lot, and all the wealth that they had amassed, and
וְאֶת־הַנַּפְשׁ אֲשֶׁר־עָשׂוּ בַּחֲרָן וַיֵּצְאוּ לָלֶכֶת		the persons that they had acquired in Haran; and
אֶרֶצָה כְּנַעַן וַיָּבֹאוּ אֶרֶצָה כְּנַעַן:		they set out for the land of Canaan. When they
		arrived in the land of Canaan,

The text discusses how righteous individuals like Noah and Avraham can lead others to the Creator, emphasizing the importance of living by spiritual values to pass them on to offspring. Avraham and Sarah converted people to monotheism, creating souls through their actions and intentions. The Midrashic story of Avraham breaking idols helps explain the motivations behind Terah's migration to Canaan, Avraham taking Lot with him, and God's choice of Avraham. Abraham displayed generosity with money, body, and wisdom, beginning the period of Torah and symbolizing different types of perfection. Reish Lakish



teaches that anyone who teaches Torah to another is credited as though they formed that student, emphasizing the importance of bringing others closer to Torah. Proverbs 11:30 states that the fruit of the righteous is a tree of life and a wise man captivates people. Abram, Sarai, Lot, and the people they had converted in Haran journeyed to the land of Canaan.

וַיַּעֲבֹר אַבְרָם בְּאֶרֶץ עַד מְקוֹם שְׁכֶם עַד אֵלּוֹן מוֹרֵה וְהַכְנַעֲנִי אָז בְּאֶרֶץ:	6 J	Abram passed through the land as far as the site of Shechem, at the terebinth of Moreh. The Canaanites were then in the land.
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Ramban explains that the journeys of the patriarchs serve as lessons for their descendants, as seen in Abraham's passage through Shechem and his fear of the Canaanites. Shulchan Shel Arba discusses prayer interruptions during meals and the significance of the mouth for praising God. The Mishnah details the ceremony of blessings and curses at Mount Gerizim and Mount Ebal. Nachmanides emphasizes the symbolic acts of the patriarchs and prophets, while Rashi, Ibn Ezra, and other commentators clarify the locations and events in the text. The Talmud criticizes the Samaritans for altering the Torah, and the Targum translations highlight the presence of the Canaanites in Shechem during Abraham's time.

וַיֵּרָא יְהוָה אֶל-אַבְרָם וַיֹּאמֶר לְזֶרְעֲךָ אֶתְּןָ אֶת-הָאָרֶץ הַזֹּאת וַיִּבֶן שָׁם מִזְבֵּחַ לַיהוָה הַנִּרְאָה אֵלָיו:	7 J	יהוה appeared to Abram and said, "I will assign this land to your offspring." And he built an altar there to יהוה who had appeared to him.
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Chasidut explains how Abraham and King David reached the upper worlds through holiness, with Abraham guided to Canaan by wisdom and connection to the powers governing the earth. Commentary highlights how Abram built an altar in Canaan to give thanks for God's appearance and the promise of descendants inheriting the land. Jewish Thought discusses the importance of choosing a suitable life partner based on genetic, environmental factors, and merit. Midrash emphasizes God's reassurance to Moses and the significance of Abraham's altars. Musar questions the deeper significance of Abram's physical transplantation to Canaan. Quoting Commentary delves into interpretations by Rashi, Rashbam, Sforino, Rashbam, Rabbeinu Bahya, Sifte Chakhamim, Gevia Kesef, and Chizkuni. Second Temple and Tanakh highlight Abraham forsaking earthly attachments to encounter the divine and the importance of worship and faithfulness to God. Targum recounts how Adonoy appeared to Avram and promised the land to his descendants.

וַיַּעֲתֵק מִשָּׁם הָהָרָה מְקֻדָּם לְבֵית-אֵל וַיֵּט אֹהֶלָה בֵּית-אֵל מִיָּם וְהָעִי מְקֻדָּם וַיִּבֶן-שָׁם מִזְבֵּחַ לַיהוָה וַיִּקְרָא בְּשֵׁם יְהוָה:	8 J	From there he moved on to the hill country east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and he built there an altar to יהוה and invoked יהוה by name.
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Chasidut emphasizes Avraham's gratitude through building altars, Lot's attachment to wealth, and Avraham's focus on improving his relationship with God. Commentary highlights Avraham's prophetic actions and symbolic movements, while Jewish Thought raises questions about the Parshah text. Kabbalah discusses the qualities represented by the forefathers, Liturgy details various biblical events and rituals, and Midrash delves into different interpretations of biblical verses. Musar compares the Tabernacle construction to rejuvenating the universe and Aaron's role to Adam's, while Quoting Commentary

references Rashi, Rashbam, and other commentators. The Talmud discusses name division and the importance of judgment and understanding texts, while Tanakh recounts the consequences of Achan's sin and Joshua's actions. Targum describes Abraham's movements and actions in relation to Beis-Eil and Ai.

וַיֵּסַע אַבְרָם הַלּוֹךְ וְנִסְעָה הַנֶּגֶב: 9 J Then Abram journeyed by stages toward the Negeb.

Avram's journey southward symbolizes his ability to blend service to God with serving others, embodying loving kindness and reaching a level of complete self-negation to evoke reciprocal love from God. The journey towards the Negev and Judah in the land of Israel represents a spiritual ascent to higher levels, with periodic stops for camping in the unwelcoming southern region. The forefathers represent qualities of kindness, fear, and beauty, forming the chariot upon which the Creator is affixed. Abram's command to leave his homeland for Canaan, the significance of the Land of Israel to the patriarchs, and the building of altars by Abraham are discussed in the Midrash. Abraham's constant spiritual journey southward symbolizes his strive to achieve a position on the right side of God, leading to the eventual accomplishments of the Messiah. The Avraham cycle emphasizes blessing through land and seed, with Avram's journey symbolizing a deeper kabbalistic journey towards perfection and atonement.

וַיְהִי רָעָב בְּאֶרֶץ וַיֵּרֶד אַבְרָם 10 There was a famine in the land, and Abram went down  
מִצְרַיִם לָגוּר שָׁם כִּי-כָבֵד הָרָעָב J to Egypt to sojourn there, for the famine was severe in  
בְּאֶרֶץ: the land.

Chasidut explains that the aspect of "famine in the Land" symbolizes fasting and spiritual ascent, as seen in the example of Avram descending to Egypt but later ascending from there. Commentary highlights Abraham's descent to Egypt during a famine and his lack of faith, which led to the Israelites' exile in Egypt. Jewish Thought explores the concept of fear and reverence, while Kabbalah discusses Abraham's elevation in wisdom and return from Egypt. Midrash mentions ten famines in the world, and Musar connects Abraham and Jacob's experiences in Egypt to the enslavement of the Israelites. Quoting Commentary notes the parallels between Isaac and Abraham's journeys to Egypt due to famine, and Second Temple discusses the challenges of emigration during a famine. Talmud explains the significance of words with lamed at the beginning and heh at the end, and Targum mentions Abram moving to Egypt during a severe famine.

וַיְהִי כַּאֲשֶׁר הִקְרִיב לָבוֹא מִצְרַיִם וַיֹּאמֶר 11 As he was about to enter Egypt, he said to his  
אֶל-שָׂרַי אִשְׁתּוֹ הִנֵּה-נָא יֹדַעְתִּי כִּי אִשָּׁה J wife Sarai, "I know what a beautiful woman  
יִפְתֹּמְרָאָה אַתָּה: you are.

Chasidut explains impure thoughts of righteous individuals as a sign of impending punishment, illustrating with Abraham and Isaac's experiences. Commentary details Abraham's fear for Sarah's safety in Egypt due to her beauty. Jewish Thought discusses the equitable treatment of bad habits in divine Law and the purpose of circumcision. Kabbalah connects vision with Chesed and Abraham's focus on beauty. Midrash compares Sarah's actions to Abraham's and highlights their mirrored experiences. Musar emphasizes Abraham's devotion through circumcision and chastity. Quoting Commentary references various commentators discussing Abraham's actions and traits. Talmud offers advice on etiquette and criticizes Job's behavior. Tanakh speaks of deliverance through Deborah and

Israel's rebellion. Targum mentions Abram's first recognition of Sarai's beauty as they approached Egypt.

וְהָיָה כִּי־יֵרְאוּ אֹתָךְ הַמִּצְרַיִם וְאָמְרוּ 12 If the Egyptians see you, and think, 'She is his  
אֲשֶׁתְּךָ זֹאת וְהָרְגוּ אֹתִי וְאַתָּךְ יָחִי: J wife,' they will kill me and let you live.

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In Genesis 12:1, Sforno explains the Egyptians did not expect Abraham to agree to give Sarah to them, while Kitzur Ba'al HaTurim notes they wished for Abraham to live long to receive gifts. Or HaChaim describes Abraham's fear of being killed and Sarah taken advantage of, Radak points out the Egyptians were morally corrupt and less attractive than the Canaanites, leading to Abraham's concerns for Sarah's safety. Tur HaArokh explains the Egyptians would kill Abraham to have Sarah, considering murder less sinful than adultery, and Chizkuni adds that Egyptian laws respected a man's wife, requiring them to kill the husband to take her. In a Midrash, Rabbi Pinhas connects events in Abraham's life to future events of his descendants, highlighting similarities between Abraham's experiences in Egypt and the Israelites' later experiences, while Rabbi Ze'eira explains Abraham's sudden realization of Sarai's beauty upon approaching Egypt, emphasizing her exceptional beauty. The Targum translations of Genesis 12:12 highlight the Egyptians' potential reaction to Abraham and Sarah, fearing for their lives.

אֲמַרְי־נָא אָחֹתִי אָתָּה לְמַעַן 13 Please say that you are my sister, that it may go well with  
יִיטִב־לִי בְּעַבְדְּךָ וְחִי־תָהּ נַפְשִׁי J me because of you, and that I may remain alive thanks to  
בְּגִלְדְּךָ: you."

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Various commentators offer different interpretations of Abraham's request for Sarah to say she is his sister in Genesis 12:13, with some seeing it as a strategy for survival and benefit, while others view it as a sin or a way to avoid danger. Midrashic texts highlight Abraham's trust in Sarah, the need to flatter those in power, the importance of designated places for sacrifices, the significance of Torah study after the Temple's destruction, and praise for Sarah's qualities. Rabbi Hirsch emphasizes the Torah's transparency in depicting the faults of great men, while Rashi, Bahya, and Imre Noam offer explanations for Abraham's actions towards Sarah in Egypt. Onkelos and Targum Jonathan both agree that Abraham's request was to protect himself and spare his life.

וַיְהִי כִּבְּוֹא אַבְרָם מִצְרַיִמָּה וַיֵּרְאוּ הַמִּצְרַיִם 14 When Abram entered Egypt, the Egyptians saw  
אֶת־הָאִשָּׁה כִּי־יִפָּהּ הִוא מְאֹד: J how very beautiful the woman was.

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The Midrash texts discuss parallels between Abraham and his descendants, divine counsel being revealed to prophets, and comparisons between the actions of the righteous and the wicked. Ramban clarifies the timeline of the Israelites' stay in Egypt and interprets the symbolism in Pharaoh's dream. The Talmud debates the beauty of Sarah compared to Abishag and the praise of Obadiah compared to Abraham. The Targum emphasizes Sarai's beauty when entering Egypt with Abram.

וַיֵּרְאוּ אֹתָהּ שְׂרֵי פַרְעֹה וַיְהַלְלוּ אֹתָהּ 15 Pharaoh's courtiers saw her and praised her to  
אֶל־פַּרְעֹה וַתִּקַּח הָאִשָּׁה בֵּית פַּרְעֹה: J Pharaoh, and the woman was taken into Pharaoh's  
palace.

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Pharaoh's officers admired Sarah's beauty and recommended her to Pharaoh, leading to her being taken into his possession against her will. The text discusses the combination of judgment and mercy in creation, illustrated by a convert seeking guidance from Shammai and Hillel. Midrash highlights Sarah's virtues, Aaron's righteousness, and the importance of following God's commandments. The commentary explores the complex dilemmas faced by Biblical heroes and the association between Egypt and immorality. In the Talmud, Rabbi Helbo and Rava emphasize the importance of honoring and respecting one's wife for blessings and prosperity. The Targum reiterates the account of Pharaoh's officials praising Sarah and taking her to his palace.

וְלֹא־בָרָם הֵיטִיב בְּעִבּוּרָהּ וַיְהִי־לָּהּ	16	And because of her, it went well with Abram; he
צֹאן־וּבָקָר וְחֲמֹרִים וְעֶבְדִּים וְשִׁפּוֹתַי	J	acquired sheep, oxen, asses, male and female slaves,
וְאַתְנַת וְגַמְלִים:		she-asses, and camels.

Pharaoh gave Abram gifts and livestock after taking Sarai, believing she was only his sister, not his wife. Abram had to accept the gifts to avoid revealing their true relationship, with blessings coming into the house for the sake of the wife. The importance of honoring one's wife is emphasized in various commentaries and Talmudic teachings, with parallels drawn between Abraham's life and events in Israel's history. Additionally, the Torah does not mention sheep first in Yaakov's wealth to avoid hurting Esau, and the promise to multiply Avraham's descendants is interpreted as their willingness to sacrifice for God's name. In Deuteronomy, God commands the Israelites not to provoke the Moabites to war, as He had given the land to the descendants of Lot.

וַיִּנָּגַע יְהוָה   אֶת־פְּרָעָה נָגָעִים גְּדֹלִים	17	But יהוה afflicted Pharaoh and his household with
וְאֶת־בֵּיתוֹ עַל־דְּבַר שְׂרַי אֵשֶׁת אַבְרָם:	J	mighty plagues on account of Sarai, the wife of Abram.

The text discusses the concept of "raav" or famine in the Land, linking it to fasting and the back of holiness, as the numerical value of the achorayim of the Names YHVH and ELoHYM equals 272, which is the same as "raav." This is illustrated through the story of Avram and Sarai in Egypt, where God afflicted Pharaoh due to Avram's wife. The afflictions were a result of violating Sarai's rights, with Pharaoh eventually recognizing the connection to her abduction, serving as a warning to prevent harm from coming to God's people. The affliction of leprosy is discussed for various transgressions, with examples including Goliath, Miriam, and Pharaoh, highlighting the consequences of being miserly and the public exposure of possessions due to leprosy. Rabbeinu Bahya explains Yehudah's speech to Joseph as a confrontation between the lion and the ox, comparing Joseph to Pharaoh, and discussing instances where God afflicted Pharaoh and Abimelech. Rabban Simeon ben Gamliel discusses different kinds of boils, connecting them to the afflictions of Pharaoh, and Rabbi Berekhia suggests Pharaoh was afflicted for touching a matron. God protected the Israelites from oppression and rebuked kings who tried to harm them, while Adonoy afflicted Pharaoh and his household with severe plagues because of Sarai, Abram's wife.

וַיִּקְרָא פְּרָעָה לְאַבְרָם וַיֹּאמֶר מַה־זֹּאת	18	Pharaoh sent for Abram and said, "What is this you
עָשִׂיתָ לִּי לָמָּה לֹא־הִגַּדְתָּ לִּי כִּי אִשְׁתִּי	J	have done to me! Why did you not tell me that she
הוא:		was your wife?

Pharaoh suspected Sarah was Abram's wife, leading to affliction and Sarah's prayer for protection, ultimately resulting in Pharaoh letting them go. Abram's silence was out of fear of being killed. Lot remained silent when Abram lied about Sarah, leading to God remembering Abraham and saving Lot from the cities of the plain. Pharaoh confronted Abram for not revealing that Sarai was his wife.

לָמָּה אָמַרְתָּ אֶחָתִי הִיא וְאָקַח אֶתָּה	19	Why did you say, 'She is my sister,' so that I took her
לִי לְאִשָּׁה וְעַתָּה הִנֵּה אִשְׁתְּךָ קֵחַ	J	as my wife? Now, here is your wife; take her and
וְלֵךְ:		begone!"

Chasidut explains that the completion of Divine service on Rosh Hashanah is fulfilled on Succot, with the moon gradually receiving more light from the sun, symbolizing the progression from restraint and afflictions on Yom Kippur to active service and joy on Succot. Commentary notes that Pharaoh intended to take Sarah as his regal wife, but God intervened to prevent it, while Jewish Thought highlights Abraham's devotion to God and the importance of obligatory commandments in relationships. Midrash discusses various interpretations of Pharaoh's actions towards Sarah, including giving her his wealth in a marriage contract. Quoting Commentary mentions the affliction of Pharaoh by an angel due to keeping Sarah, and Targum translates God telling Pharaoh to take Sarai as his wife instead of his sister, with plagues sent when he tried to take her as his wife.

וַיִּצַּן עָלָיו פַּרְעֹה אַנְשֵׁים וַיִּשְׁלְחוּ אֹתוֹ	20	And Pharaoh put agents in charge of him, and they
וְאֶת־אִשְׁתּוֹ וְאֶת־כָּל־אֲשֶׁר־לוֹ:	J	sent him off with his wife and all that he possessed.

Chasidut explains how Yaakov's messengers symbolize a tzadik's connection to the Blessed One through prayer, creating angels that elevate the soul and transform relationships. Commentary highlights Pharaoh's protection of Abraham and Sarah, leading to Israel's exile in Egypt for four hundred years. Jewish Thought discusses Abraham's spiritual growth through struggles, prioritizing spiritual values over material possessions. Midrash emphasizes humility and compassion in divine interactions, paving the way for future generations. Quoting Commentary shows examples of God's protection and divine favor for Abraham's family. Talmud discusses the benefits of Torah study and safety in companionship. Tanakh mentions Joshua's command regarding guarding a cave, while Targum describes Pharaoh's escort of Abraham and his possessions.

### Genesis 13

וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ	1	From Egypt, Abram went up into the Negeb, with his
וְכָל־אֲשֶׁר־לוֹ וְלֹט עִמּוֹ הַנֶּגֶבָה:	J	wife and all that he possessed, together with Lot.

Chasidut explains that the tzaddik can descend into negative qualities to destroy them without being affected, while sometimes a spiritual fall can lead to greater levels. The Baal Shem Tov's story illustrates the importance of awareness. Liturgy includes a Post Meal Blessing allowing for personal prayers, while Midrash discusses Abraham's aging after Sarah's death. Mishnah excludes certain groups from the World-to-Come, while Musar emphasizes spiritual wholeness. Quoting Commentary highlights Pharaoh's actions towards Abraham, and Talmud discusses Hebrew words. Targum notes Abram's departure from Egypt to the south.

וְאַבְרָם כָּבֵד מְאֹד בַּמָּקָנָה בַּכֶּסֶף וּבַזָּהָב: 2 J Now Abram was very rich in cattle, silver, and gold.

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The Kabbalists believe that the tzaddik must remain attached to the negation of physical reality to draw blessings from the celestial domain to the physical universe, as seen with Avraham becoming rich after returning from Egypt. Abram's great wealth made him move slowly due to the weight of his possessions, emphasizing the weightiness of his wealth. Korach's rebellion against Moses and Aaron involved key figures and a test of incense to ensure fairness. Abraham's failure to chastise Ishmael led to depravity, emphasizing the importance of discipline in raising children. Despite his material wealth, Abraham continued to advance spiritually. Rabbi Nehorai prioritizes teaching Torah over trades, exemplified by Abraham who kept the Torah before it came into the world and was blessed throughout his life. Abram was very wealthy in livestock, silver, and gold according to Targum.

וַיֵּלֶךְ לְמִסְעָיו מִנֶּגֶב וְעַד-בֵּית-אֵל 3 And he proceeded by stages from the Negeb as far  
עַד-הַמָּקוֹם אֲשֶׁר-הָיָה שָׁם אֹהֶלָה בְּתַחֲלָה J as Bethel, to the place where his tent had been  
בֵּין בֵּית-אֵל וּבֵין הָעֵי: formerly, between Bethel and Ai,

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Abraham retraced his steps on his journey from Egypt to Canaan, stopping at the same inns to pay his debts and give thanks to God for his safe return, with his experiences foreshadowing those of his descendants. The Divine Presence accompanied him on his journey, symbolizing the importance of faith and balance in male and female energies. The Talmud and Targum emphasize the significance of maintaining stability in one's lodging while traveling, with Abraham serving as an example of righteousness and proper manners.

אֶל-מָקוֹם הַמִּזְבֵּחַ אֲשֶׁר-עָשָׂה שָׁם בְּרֵאשִׁיטָה 4 the site of the altar that he had built there at first;  
וַיִּקְרָא שָׁם אַבְרָם בְּשֵׁם יְהוָה: J and there Abram invoked יהוה by name.

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Avram emphasized the importance of appointing a definitive spot for prayer by returning to the exact place where he had previously prayed, preaching in the name of the Lord. Moses argues with God about grace, leading to a covenant for forgiveness of Israel. Liturgical texts call for compassion and mercy towards Zion and the return of captives. The Israelites turned to the examples of their forefathers in prayer during the crossing of the Red Sea. Abraham's love aimed to teach all to serve the Creator and proclaim His name, as seen in his calling on the Lord and building altars. Various commentators discuss the meanings of words related to prayer, sacrifice, and teaching about God in the Torah. Abram prayed at the altar he had made at the beginning, calling upon the Name of the Lord in the Targum.

וְגַם-לְלוֹט הָהוּא אֶת-אַבְרָם הָיָה 5 Lot, who went with Abram, also had flocks and  
צֹאן-וּבָקָר וְאֹהֲלִים: J herds and tents,

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Ibn Ezra suggests two possible vocalizations for the Hebrew word for tent. Radak notes that Lot gained wealth by traveling with Abram. Siftei Chakhamim questions the repetition of Lot's possessions. Rashi attributes Lot's possessions to his companionship with Abram. Midrash discusses the consequences of being joined to the wicked and the punishment of the nations of Ammon and Moav. Musar interprets Lot's possessions as a reference to Ruth

and Naomi. Talmud emphasizes the importance of helping a wealthy man, citing Genesis 13:5. Targum states that Lot was blessed because of Abram's righteousness.

וְלֹא־נִשְׂא אֹתָם הָאָרֶץ לְשֹׁבֹת יַחְדָּו	6	so that the land could not support them staying
כִּי־הָיָה רְכוּשָׁם רָב וְלֹא יָכְלוּ	P	together; for their possessions were so great that they
לְשֹׁבֹת יַחְדָּו:		could not remain together.

Abraham and Lot's separation was due to their excessive wealth and livestock, leading to conflict among their herdsmen over the land's inability to support their possessions. God's role in "carrying" the universe is a spiritual concept, seen in the relationship between Abraham and Lot where the land could not "carry" them together. The term "foreign" in reference to the gods of the land refers to those foreign to the specific land, while various commentators delve into the grammatical aspects of different terms in biblical verses. The Midrash of Philo highlights the significance of the word "first" in relation to the timing of the flood and Noah's character, emphasizing his righteousness and role in a new generation. The Targum versions explain that the land could not support Abram and Lot together due to their great wealth and possessions.

וַיְהִי־רִיב בֵּין רֹעֵי מִקְנֵה־אַבְרָם וּבֵין	7	And there was quarreling between the herders of
רֹעֵי מִקְנֵה־לֹט וְהַכְּנַעֲנִי וְהַפְּרִזִּי אֲזַ	J	Abram's cattle and those of Lot's cattle.—The Canaanites
יָשָׁב בְּאֶרֶץ:		and Perizzites were then dwelling in the land.—

Chasidut emphasizes that business activity arises from conflict, as seen in the dispute between Abram and Lot's shepherds due to grazing land scarcity. Halakhah links commandment fulfillment to the sanctification of Erez Yisra'el through conquest, while Jewish Thought stresses the importance of reconciliation and restitution between individuals. Kabbalah illustrates the soul's battle against the Evil Inclination, as depicted in Abram's and Lot's herdsmen's strife. Liturgy praises God's power and deliverance of Israel, instilling fear in surrounding nations. Midrash recounts Abraham's pursuit of Lot's captors and his refusal of earthly rewards, leading to God's promise of blessings. Musar highlights Lot's spiritual connection to Abraham and the importance of resolving conflicts promptly. Quoting Commentary emphasizes the negative consequences of quarrels and the significance of faith in God's creation narrative, while Targum explains the conflict between Abram and Lot's shepherds over grazing land.

וַיֹּאמֶר אַבְרָם אֶל־לֹט אֵל־נָא תְּהִי מְרִיבָה	8	Abram said to Lot, "Let there be no strife
בֵּינִי וּבֵינֶךָ וּבֵין רֹעֵי וּבֵין רֹעֵיךָ כִּי־אֲנָשִׁים	J	between you and me, between my herders and
אֲחִים אֲנַחְנוּ:		yours, for we are kin.

Abraham referred to Lot as his brother to prevent conflicts among their shepherds due to disputes over grazing land, despite not being biological brothers. Lot's immoral actions led to his choice of Sodom, resulting in his daughters committing incest. Abraham's pursuit of kings with a righteous servant and avoidance of deceitful people in Sodom demonstrated his commitment to peace and righteousness. The Talmud clarifies that the term "brothers" in halakha refers to relatives, not necessarily biological brothers, using the example of Jacob's children.

9 הלא כל־הארץ לפניך הפרד נא מעלי  
 אם־השמאל ואימנה ואם־הימין  
 ואשמאלה: J Is not the whole land before you? Let us separate: if  
 you go north, I will go south; and if you go south, I  
 will go north.”

Abram and Lot peacefully resolve a land dispute by choosing to part ways, with Lot choosing the Jordan Valley while Abram remains in Canaan to ensure enough space for their herds to graze. Midrash highlights Abraham’s righteousness in the decision, with the right symbolizing wisdom and the left representing foolishness. Musar explains Abraham’s advice to Lot to wait for the time when he will have the entire land to choose from. Second Temple commentary emphasizes the need for separation from materialistic influences, represented by Lot. Targums on Genesis 13:9 also show Abraham offering Lot the choice of direction.

10 וישאל לוט את־עיניו וירא  
 את־כל־כבר הירדן כי כלה משקה  
 לפני | שחת יהוה את־סדום  
 ואת־עמורה כגן־יהוה בארץ מצרים  
 באכה צער: J Lot looked about him and saw how well watered was  
 the whole plain of the Jordan, all of it—this was  
 before יהוה had destroyed Sodom and Gomorrah—all  
 the way to Zoar, like the garden of יהוה, like the land  
 of Egypt.

Lot chose the well-irrigated Jordan Valley, likened to the garden of God and Egypt, for its lushness and protection against drought. Abraham allowed Lot to choose first to avoid conflict over grazing land, maintaining his loyalty to God. The Talmud discusses Lot’s sinful motivations in choosing the fertile region, contrasting it with the rocky terrain of Hebron. Lot’s actions were not driven by a desire to fulfill a mitzva, as evidenced by his lustful nature.

11 J ויבחר־לו לוט את כל־כבר הירדן  
 ויסע לוט מקדם ויפרדו איש מעל  
 אחיו: P So Lot chose for himself the whole plain of the Jordan,  
 and Lot journeyed eastward. Thus they parted from  
 each other;

Chasidut explains that the name of God, הויה, represents His present activity, while אהיה signifies His future activity, as demonstrated in Moses’ desire to fulfill commandments in the Holy Land. Commentary from various sources like Ibn Ezra, Sforno, and Rashi discuss Lot’s journey eastward towards Sodom, emphasizing his separation from Abram and God. Kabbalah interprets Lot’s journey as a symbolic separation from his brother. Midrash texts like Sifrei Devarim and Bereshit Rabbah discuss the consequences of Lot choosing Sodom and the importance of separating from wicked individuals to receive divine blessings. Quoting Commentary from Rashi connects Lot’s separation from Abram to his eventual disgrace among the wise. Targum Jonathan and Onkelos describe Lot choosing the Jordan Plain for himself in Genesis 13:11.

12 J אברם ישב בארץ־כנען ולוט ישב  
 בערי הפלך ויאהל עד־סדם: P Abram remained in the land of Canaan, while Lot  
 settled in the cities of the Plain, pitching his tents near  
 Sodom.

Lot chose to settle near Sodom, known for its wicked inhabitants engaging in idolatry and immorality, symbolizing his rejection of Abram and God. The text emphasizes the



consequences of choosing material wealth over spiritual values and the immorality of Sodom. Lot's decision to live near Sodom led to his separation from Abram and distancing himself from God.

וַאֲנָשֵׁי סְדֹם רָעִים וְחַטָּאִים לַיהוָה 13 Now the inhabitants of Sodom were very wicked sinners  
מֵאָד: J against יהוה.

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The men of Sodom were extremely wicked and sinful, mistreating others and displaying a lack of moral principles, leading to their eventual downfall. Lot's decision to live among them reflected his alignment with evildoers, resulting in his association with wickedness and refusal to separate from them. The people of Sodom were known for their pride, exploitation of the weak, cruelty, and engaging in forbidden relations against God, ultimately leading to their exclusion from the World-to-Come.

וַיֹּהֲוֶה אָמַר אֶל-אַבְרָם אַחֲרֵי הִפָּרֵד לוֹט 14 And יהוה said to Abram, after Lot had parted  
מִמֶּנּוּ שָׂא נָא עֵינֶיךָ וּרְאֵה מִן-הַמָּקוֹם J from him, "Raise your eyes and look out from  
אֲשֶׁר-אַתָּה שָׁם צָפֹנָה וְנִגְבָּה וְקִדְמָה וּמִמָּוֶה: where you are, to the north and south, to the east  
and west,

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In Genesis 13:14, God promises Avraham that he will see three patriarchs symbolizing Chesed, Gevurah, and Tiferet, while Malki Tzedek blesses Avram with bread and wine representing wisdom. The Talmud discusses oaths demanded from exiled Jews, and by toiling in Torah, one can enter into God. Lot's separation from Avram was necessary to ensure the promise of the land was exclusively for Avram and his descendants. Rabbi Akiva and Rabbi Eliezer have different interpretations of Moses' vision of the land of Israel, with the Midrash emphasizing the importance of maintaining a pure environment free of idolatry. Rashi explains Jacob's blessings extending to the everlasting hills, while the Talmud teaches that a blessing for the righteous can be inferred from the curse of the wicked, as seen in the case of Abram after Lot separated from him. Adonoy instructs Avram to look in all directions after Lot separates from him (Onkelos Genesis 13:14; Targum Jonathan on Genesis 13:14).

כִּי אֶת-כָּל-הָאָרֶץ אֲשֶׁר-אַתָּה רֹאֶה לְךָ אֶתְנַנָּה 15 for I give all the land that you see to you and  
וְלִזְרַעְךָ עַד-עוֹלָם: J your offspring forever.

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God corrected Avram's misinterpretation of astrology charts by teaching him that prayer and repentance can change decrees, making constellations irrelevant to the fate of the Jewish people. God promised Abraham and his descendants the land they could see, symbolically taking possession of it, with the promise of inheritance. Yaakov's inheritance is unlimited as he ascends to the Crown-Keter, while Avraham and Yitzchak's portions have measure and limitation. The Midrash discusses the process of examining witnesses for sin, Abraham's observance of God's commandments, consequences of not following mitzvot, and God's promise of the Land to Abraham's descendants. God's promise of the land is reiterated multiple times, symbolizing future inheritance, and both Onkelos and Targum Jonathan state that God promises to give Abraham and his descendants the land they see forever.

<p>וְשָׂמֵתִי אֶת־זַרְעֲךָ כְּעֹפֶר הָאָרֶץ אֲשֶׁר   16 I will make your offspring as the dust of the earth, so  אִם־יִוָּכַל אִישׁ לִמְנוֹת אֶת־עֹפֶר הָאָרֶץ J that if one can count the dust of the earth, then your  גַּם־זַרְעֲךָ יִמְנָה: offspring too can be counted.</p>	
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Chasidut explains that Jewish fate cannot be predicted through astrology, as prayers and repentance have the power to change God's decrees. Commentary highlights the eternal significance of the Jewish people, likening them to dust and stars. Halakhah emphasizes the mitzva to procreate and the prohibition against counting the descendants of Abraham. Jewish Thought discusses the endurance of the Jewish people and the relationship between terrestrial and celestial elements. Midrash connects the concept of being bowed down to the dust with Abraham's descendants and discusses the order of punishment and reward. Quoting Commentary emphasizes the comparison of the Israelites to the dust of the earth and stars. Talmud interprets the rise and fall of the Jewish nation as descending to the dust and rising to the stars. Tanakh mentions the vast number of Jacob's descendants and the promise to make Abraham's descendants as numerous as the dust of the earth. Targum reiterates God's promise to Abraham about his descendants being as numerous as the dust of the earth.

<p>קוּם הִתְהַלֵּךְ בְּאֶרֶץ לְאָרְכָּהּ 17 Up, walk about the land, through its length and its  וּלְרֹחְבָּהּ כִּי לְךָ אֶתְּנֶנָּה: J breadth, for I give it to you."</p>	
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Chasidut emphasizes Jacob's ability to extract sparks from the Land of Israel through Torah study without traveling, contrasting with Abraham's need to physically travel. Halakhah distinguishes successful residence based on Torah, tithes, or honoring Sabbaths and holidays. Jewish Thought explores how Abraham, Isaac, and Jacob perceived the temple concept differently. Kabbalah discusses the inheritance differences among the patriarchs, with Yaakov's portion being unlimited. Liturgy emphasizes giving thanks to God and remembering His wonders. Midrash discusses how the patriarchs improved the land and did not question God's ways. Musar connects the spies' sin to Joshua's leadership and G-d's ongoing war with Amalek. Quoting Commentary highlights the repetition of God's promises to Abraham and Abraham's faithfulness. Responsa affirms that proselytes should recite blessings as natural-born Jews. Talmud discusses the rewards of observing Shabbat and the significance of walking in the land. Targum emphasizes God's promise of the land to Abraham and the idea of journeying and occupying the land.

<p>וַיֵּאָהֶל אַבְרָם וַיָּבֹא וַיֵּשֶׁב בְּאֵלֶּנִי 18 And Abram moved his tent, and came to dwell at the  מַמְרֵא אֲשֶׁר בְּחֶבְרוֹן וַיְבַנֶּה־שָׁם J terebinths of Mamre, which are in Hebron; and he built  מִזְבֵּחַ לַיהוָה: an altar there to יהוה.</p>	
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Abram built altars and preached in the name of the Lord as he moved his tent from place to place, settling in Eloney Mamre in Hebron. He promoted peace by allowing Lot to choose his land first, showing loyalty to God by maintaining his distance from evil inhabitants. Abram's unwavering faith was demonstrated when he survived being thrown into a fiery furnace by Nimrod. Lot chose the sinful land of Sedom and Amora, while Abram settled in the promised land of Canaan, receiving a clear promise of descendants from God. In the Plains of Mamre in Hebron, Abram built an altar before the Lord and set up his tent for oxen and sheep.

## Genesis 14

וַיְהִי בִּימֵי אֲמֶרְפֶּל מֶלֶךְ־שִׁנְאָר אַרְיוֹחַ 1 Now, when King Amraphel of Shinar, King Arioch  
מֶלֶךְ אֵלְסָר כְּדֹרְלֹאמֶר מֶלֶךְ עֵילָם וְתִדְעַל J of Ellasar, King Chedorlaomer of Elam, and King  
מֶלֶךְ גֹּיִם: Tidal of Goiim

Abraham's victory over the four kings in Genesis 14 symbolizes the future triumphs of his descendants over Babylon, Media, Greece, and Rome, with the last king representing the Roman Empire. Names should not be split unless naturally divided, and Torah emphasizes overcoming challenges with righteousness. Nachmanides explains the four kings as foretelling the rule of empires and the ultimate victory of Abraham's descendants. The Talmud discusses various events marked by "vayhi" and characteristics of wise disciples, while the Targum identifies the kings in Genesis 14 and links Amraphel to Nimrod.

עָשׂוּ מִלְחָמָה אֶת־בֶּרֶעַ מֶלֶךְ סְדֹם 2 made war on King Bera of Sodom, King Birsha of  
וְאֶת־בִּרְשָׁע מֶלֶךְ עֲמָרָה שִׁנְאָב | מֶלֶךְ J Gomorrah, King Shinab of Admah, King Shemeber  
אֲדָמָה וְשִׁמְאֵבֶר מֶלֶךְ וּמֶלֶךְ בֶּלַע of Zeboiim, and the king of Bela, which is Zoar,  
הִיא־צֹר:

The kings mentioned in Genesis 14:2 were engaged in a deliberate battle in a strategically chosen location, with the city of Bela later known as Tzoar. The Midrash provides insights into the significance of specific names, the use of certain terms like "vayhi" and "ehad," and the indication of trouble in certain phrases. The Talmud discusses deeper meanings in Torah verses, the qualities of a wise disciple, and the Divine Presence descending to the world at various times. The Targum explains the wickedness and evil deeds of the kings mentioned in the text.

כָּל־אֵלֶּה חִבְּרוּ אֶל־עֵמֶק הַשִּׁדִּים הוּא 3 all the latter joined forces at the Valley of Siddim,  
יָם הַמֶּלַח: J now the Dead Sea.

Ibn Ezra explains that "Siddim" means plaster or lime, and the valley of Siddim is identified as the Salt Sea. The Midrash describes how the valley nourished its inhabitants before turning into the Salt Sea. The Second Temple commentary notes that the confederacy in the valley of Siddim was destroyed by Abraham. The Targum describes the valley as a fertile region that eventually became the Salt Sea.

שְׁתֵּים עָשָׂרָה שָׁנָה עָבְדוּ אֶת־כְּדֹרְלֹאמֶר 4 Twelve years they served Chedorlaomer, and in  
וּשְׁלֹש־עָשָׂרָה שָׁנָה מָרְדּוּ: J the thirteenth year they rebelled.

The kings rebelled against Kedorlaomer after serving him for twelve years, with interpretations varying on the duration of the rebellion and the significance of the battle against the Amalekites and Emorites. Ramban emphasizes the importance of treating women with respect in marriage, while the Talmud discusses the chronology of events surrounding the rebellion against Kedorlaomer. The Targum and Onkelos agree that the rebellion began in the thirteenth year.

<p>וּבִשְׁנֵי עָשָׂר שָׁנָה בָּא כְדֹרְלֹאֶמֶר וְהַמְּלָכִים אֲשֶׁר אִתּוֹ וַיִּכּוּ אֶת־רֶפְאִים בְּעֶשְׂתֵּת קַרְנִים וְאֶת־הַזּוּזִים בְּהָם וְאֶת־ הָאִיִּמִּים בְּשֹׁה קִרְיָתַיִם:</p>	<p>5 J</p>	<p>In the fourteenth year Chedorlaomer and the kings who were with him came and defeated the Rephaim at Ashteroth-karnaim, the Zuzim at Ham, the Emim at Shaveh-kiriathaim,</p>
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The Rephaim and Emim were terrifying giants defeated by kings like Amrafel, with Avram's victory over four kings showcasing his selfless love and God's mercy. Og, a remnant of the Rephaim, instilled fear in the righteous like Jacob and Moses, but was defeated as divine justice. The Israelites spent twenty-six sinful years serving and rebelling against Chedorlaomer, with Jair of Manasseh capturing villages and King Og having a large iron bed. Kedorlaomer and other kings defeated the Rephaim, Zuzim, and Aimim in various cities, with giants and formidable inhabitants mentioned in different Targums.

<p>וְאֶת־הַחֹרִי בְּהַרְרֵם שְׂעִיר עַד אֵיל פָּאָרָן אֲשֶׁר עַל־הַמִּדְבָּר:</p>	<p>6 J</p>	<p>and the Horites in their hill country of Seir as far as El-paran, which is by the wilderness.</p>
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Ramban explains Eil, Eilonei, Kikar, and Abel as specific names for lowland areas, with different meanings. Midrash discusses the content of the ordinary Hallel and interpretations of Genesis 14:4 by Rabbi Yosei and Rabbi Shimon ben Gamliel. Quoting Commentary includes discussions on Seir's genealogy, the Chori, and interpretations of "fiery law" in Deuteronomy. Targum mentions the Chorites living in the mountains of Seir and Gebala.

<p>וַיָּשָׁבוּ וַיָּבֹאוּ אֶל־עֵין מִשְׁפָּט הוּא קָדֵשׁ וַיִּכּוּ אֶת־כָּל־שָׂדֶה הָעַמְּלָקִי וְגַם אֶת־הָאֱמֹרִי הַיֹּשֵׁב בְּחֶצְעֵן תְּמָר:</p>	<p>7 J</p>	<p>On their way back they came to En-mishpat, which is Kadesh, and subdued all the territory of the Amalekites, and also the Amorites who dwelt in Hazazon-tamar.</p>
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Chasidut emphasizes focusing on one's relationship with God over personal feelings, while Likutei Moharan connects foreign thoughts to corrupting mishpat. The commentary discusses the prophetic nature of naming locations in Genesis 14, while the Midrash explores troubles faced in different eras and significant figures like Abraham and Aḥaz. Rabbeinu Bahya explains the significance of the rock in Bamidbar 20 and the punishment of Moses at Kadesh, while Rashi identifies the Ammonites as disguised Amalekites. The Second Temple text symbolizes the sacred spring in Genesis as representing God's wisdom, and the Tanakh mentions the Israelites arriving at Kadesh where Miriam died. Targum accounts Onkelos and Targum Jonathan recount the armies turning back to strike Amaleik and the Emorites at Ein Mishpat.

<p>וַיֵּצֵא מֶלֶךְ־סֹדֹם וּמֶלֶךְ עֲמֹרָה וּמֶלֶךְ אֲדָמָה וּמֶלֶךְ זִבּוֹיִם וּמֶלֶךְ בֵּלָע הוּא־צָעֵר וַיַּעֲרְבוּ אֹתָם מִלְחָמָה בְּעֶמֶק הַשִּׁדִּים:</p>	<p>8 J</p>	<p>Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela, which is Zoar, went forth and engaged them in battle in the Valley of Siddim:</p>
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The rebellion of the five kings against Kedorleomer was orchestrated by God to fulfill His promise to Avram, resulting in their defeat in the valley of Sidim. Various interpretations in the Midrash discuss God's attributes, human superiority over beasts, Abraham's role in

establishing prayer, battles against the Amalekites and Emorites, and the rescue of Lot by the kings of Sodom and Gomorrah. The city of בלע was renamed קרא after Genesis 19:22:2, and during the Assyrian dominion, the Sodomites were defeated by the Assyrians in the Slime Pits, leading to the formation of the Lake Asphaltites. The Targum mentions battles between the kings of Sedom, Amorah, Admah, Zeboim, and Zoar in the Valley of Siddim and the Valley of the Gardens.

<p>אֶת־כְּדֹרְלָאוֹמֶר מֶלֶךְ־עֵילָם וְתִדְלָךְ מֶלֶךְ־גּוֹיִם וְאַמְרָפֶּל מֶלֶךְ־שִׁנְאָר וְאַרְיוֹךְ מֶלֶךְ־אֵלְסָר אַרְבַּעַת מְלָכִים אֶת־הַחֲמִשָּׁה׃</p>	<p>9 King Chedorlaomer of Elam, King Tidal of Goiim, J King Amraphel of Shinar, and King Arioch of Ellasar—four kings against those five.</p>
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The battle in Genesis 14:9 between four powerful kings led by Chedorlaomer and five local kings emphasizes Abraham's persistence in pursuing them, with the actual fighting done by spearhead forces while the kings themselves did not participate. Chedorlaomer was the main instigator of the war, and Tzaddikim receive special hashgachah from G-d, with personal intervention occurring through the merit of ancestors leading to redemption. In Midrash, it is mentioned that man starts and ends with four kingdoms, and various texts discuss how God helped Abraham defeat his enemies and the importance of helping Israel. The Targum also mentions the four kings who fought against five kings in Genesis 14:9.

10 וְעַמֶּק הַשְּׂדִים בְּאֶרֶת בְּאֶרֶת חֲמֹר  
J וַיִּנְסוּ מִלְּדֹסָדִם וְעִמְרָה  
וַיִּפְּלוּ-שָׁמָּה וְהַנִּשְׁאָרִים הָרָהוּ נָסוּ:

The valley of Siddim was full of clay pits where the kings of Sodom and Gomorrah fell during battle, with the king of Sodom miraculously escaping. The Sodomites were punished for their sins, leading to the destruction of Sodom and Gomorrah. The Targum mentions that the pits were filled with bitumen, not clay.

וַיִּקְחוּ אֶת-כָּל-רֶכֶשׁ סְדֹם וְעִמּוֹרָה 11 [The invaders] seized all the wealth of Sodom and  
וְאֶת-כָּל-אֹכֶלֶם וַיֵּלְכוּ׃ J Gomorrah and all their provisions, and went their way.

The armies conquered Sodom, Gomorrah, Adma, Tzevoyim, and Tzoar, taking all their property and inhabitants, with Abraham facing a trial when kings came against him to slay him and taking Lot and the wealth of Sodom and Gomorrah. The plundering included tools of work and dates, and Lot was harshly treated and taken to Sodom, with his fate linked to the proverb about walking with the wise or foolish. Both Onkelos and Targum Jonathan recount how the victors took the wealth and provisions of Sodom and Gomorrah.

וַיִּקְחוּ אֶת־לוֹט וְאֶת־רִכְשׁוֹ בְּנֵי־אֲחֵי 12 They also took Lot, the son of Abram's brother, and his  
אַבְרָם וַיֵּלְכוּ וְהוּא יָשֵׁב בְּסֹדֹם: J possessions, and departed; for he had settled in Sodom.

Lot's decision to dwell in Sodom left him vulnerable to capture by the four kings, resulting in the plundering of his possessions, harsh treatment, and his subsequent rescue by Abraham, who saw his importance in the context of Messianic prophecy. This event was part of the ten tests faced by Abraham, highlighting the consequences of Lot's choice to reside in Sodom.

וַיְבֹא הַפְּלִיט וַיַּגֵּד לְאַבְרָם הָעִבְרִי וְהוּא	13	A fugitive brought the news to Abram the Hebrew,
שֹׁכֵן בְּאֵלְנֵי מִמְרָא הָאֹמְרִי אָחִי אֶשְׁכֹּל	J	who was dwelling at the terebinths of Mamre the
וְאָחִי עֲנֵר וְהֵם בְּעָלֵי בְרִית־אַבְרָם:		Amorite, kinsman of Eshkol and Aner, these being
		Abram's allies.

Og, King of Bashan, is referred to as a “refugee” who escaped judgment for a long time before being dealt with by God, as identified in Genesis 14:13. The tzadik, like Avraham, can connect the lower and higher worlds through their thoughts and actions, illuminating the Higher Worlds with their Torah and holiness. Intertextuality in the Torah connects promises made to Avraham in chapters 14 and 15, with God vowing to stand by his descendants and provide for them. In Pesikta Rabbati 33:1, it is taught that during prayer, one should direct their heart towards the Holy of Holies, and if praying outside of Israel, towards Israel, and if in Israel, towards Jerusalem. The Talmud and Torah narratives discuss the concept of fear and confidence in figures like Jacob, Moses, and Og, highlighting the importance of adopting a posture of confidence.

וַיִּשְׁמַע אַבְרָם כִּי נִשְׁבָּה אָחִיו	14	When Abram heard that his kinsman's [household] had
וַיִּרְקַח אֶת־חֲנִיכָיו יְלִידֵי בֵיתוֹ	J	been taken captive, he mustered his retainers, born into
שְׁמֹנֶה עָשָׂר וּשְׁלֹשׁ מֵאוֹת וַיִּרְדֹּף		his household, numbering three hundred and eighteen,
עַד־דָּן:		and went in pursuit as far as Dan.

In Chasidut, Avram's victory over armies by uttering God's name is symbolized by the number 318 representing speech, with Eliezer playing a key role despite Abraham's lack of trust in him. Commentary explains that the 318 men were trained by Abraham for battle, with Eliezer being equivalent in merit to the others. Jewish Thought emphasizes the importance of self-defense for the Jewish people to maintain honor and independence, shifting towards reliance on divine protection. Midrash discusses instances where biblical figures used prayer for victory, highlighting Abraham's pursuit of Lot's captors and his humility. Quoting Commentary provides insights from Rashi, Ibn Ezra, and Divrei Negidim on various biblical passages, connecting them to themes of armed defense and divine intervention. In Talmud, Rabbi Yoḥanan explains the significance of Og, Lot's role in causing contention, and Abraham's punishment for drafting Torah scholars into war. Targum recounts Avram's pursuit of his kinsman's captors with his trained servants and Eliezer to Dan.

וַיַּחֲלֶק עֲלֵיהֶם   לַיְלָה הוּא וְעַבְדָּיו	15	At night, he and his servants deployed against them and
וַיִּכֶם וַיִּרְדֹּפֶם עַד־חֹבָה אֲשֶׁר	J	defeated them; and he pursued them as far as Hobah,
מִשְׁמָאל לְדַמְשָׁק:		which is north of Damascus.

Chasidut discusses Avram's journey as a process of serving God through awe and love, Likutei Halakhot explains the significance of midnight in Exodus and Abraham's ability to divide the night, Kabbalah links Avraham's battle to Divine protection, Liturgy references Abraham's battle won at midnight, Midrash illustrates God's revelation to Balaam at night, Musar tells of an old man studying at midnight, Quoting Commentary mentions various miracles at midnight in Jewish history, Talmud debates whether an angel or stars assisted Abraham in his war, and Targum describes Abram's pursuit of his enemies at night.

וַיָּשָׁב אֶת כָּל־הָרֶכֶשׁ וְגַם אֶת־לוֹט	16	He brought back all the possessions; he also brought
אֶחָיו וְרֶכְשׁוֹ הַשִּׁיב וְגַם אֶת־הַנָּשִׁים	J	back his kinsman Lot and his possessions, and the
וְאֶת־הָעָם:		women and the rest of the people.

Abram liberated Lot, the ordinary people of Sodom, and all captives taken by the kings, restoring them to the kings of Sodom as a gesture of recognition. Abraham prioritized the well-being of the captives, returning them to show they were unharmed. Abraham defeated sixteen kings to rescue Lot and the goods, leading to the King of Sodom offering him the goods, but Abraham only accepted the people. The Moabites and Edomites were banned from the congregation of Israel for not meeting the Israelites with bread and water, despite being beneficiaries of Abraham's kindness. Abraham's pursuit of the kings extended to Dan, where he received a promise for his children. Abraham brought back all the property, including Lot, his possessions, the women, and the people.

וַיֵּצֵא מֶלֶךְ־סְדֹם לִקְרֹאתוֹ אַחֲרֵי שׁוּבוֹ	17	When he returned from defeating Chedorlaomer
מִהַבֹּת אֶת־כְּדֻרְלֹעַמֶר וְאֶת־הַמְּלָכִים	J	and the kings with him, the king of Sodom came out
אֲשֶׁר אֵתוֹ אֶל־עֵמֶק שָׁוֵה הוּא עֵמֶק		to meet him in the Valley of Shaveh, which is the
הַמֶּלֶךְ:		Valley of the King.

The valley of Shaveh was used for horse racing, contrasting the righteousness of Malkizedek with the selfishness of the king of Sodom. Abraham, Moses, and Joseph became kings through their fear of God. Abraham's influence extended to the nations, and disparaging Torah scholars is particularly harmful. Abram saved the Sodomites and was blessed by Melchisedec, highlighting his superiority.

וּמֶלֶךְ־צֶדֶק מֶלֶךְ שָׁלֹם הוֹצִיא לֶחֶם	18	And King Melchizedek of Salem brought out bread and
וַיֵּין וְהוּא כֹהֵן לֵאלֹהִים עֲלִיּוֹן:	J	wine; he was a priest of God Most High.

The text discusses Malki Tzedek, identified as Shem, who transfers the priesthood to Avraham, symbolizing wisdom and righteousness. Jerusalem is associated with righteousness and peace, contrasting with the King of Sodom's behavior. The verse "They shall blossom like the vine" connects David and Jerusalem to bread and wine. The Moabites' refusal to help the Israelites contrasts deeds done for their own sake versus as a means to an end. The true candles within the garments of truth symbolize righteousness and justice. The significance of Malki Tzedek in relation to repentance is explored, connecting him to Aaron and the future roles of Elijah and the Messiah. Melchizedek is depicted as a king of peace and a priest of God, symbolizing righteousness and divine intoxication. Rabbi Zekharya explains the priesthood's transfer from Shem to Avraham, and Job is described as a pure and righteous man. The covenant with ungrateful Israelites is contrasted with the behavior of other devoted peoples.

וַיְבָרְכֵהוּ וַיֹּאמֶר בְּרוּךְ אַבְרָם לֵאלֹהִים	19	He blessed him, saying, "Blessed be Abram of God
עֲלִיּוֹן קֹנֵה שָׁמַיִם וָאָרֶץ:	J	Most High, Creator of heaven and earth.

Malki Zedek's blessing of Abram before blessing the Lord led to him losing his position as High Priest; in Amidah 16, God's beneficent kindness, role as creator, and remembrance of the Patriarchs are referenced, along with the promise of a redeemer to Zion; the Ariza'l in Nefesh HaChayim makes distinctions between the worlds regarding God's knowledge of

man's actions, while in Kabbalah, the form of the banner of kindness-Chessed is associated with Avraham; the Mishnah in Pirkei Avot 6:10 states that God possesses the Torah, Heaven and earth, Abraham, Israel, and the Temple, with the Talmud adding Abraham as a fifth acquisition.

וּבְרוּךְ אֱלֹהֵינוּ אֲשֶׁר־מָגֵן 20 And blessed be God Most High, Who has delivered your  
צָרָךְ בְּיָדָהּ וַיִּתֵּן לָּךְ מֵעֵשֶׂר J foes into your hand.” And [Abram] gave him a tenth of  
מְכֹל: everything.

Chasidut explains that God's undeserved gifts are signs of favor, as seen in Malki Tzedek's blessing to Avram for bravery in warfare. The Me'or Einayim highlights tithing to invoke compassion and abundance. Halakhah references God's sovereignty in Amidah 15, and Jewish Thought explores God's use of possessions to elevate mankind. Kabbalah discusses Avraham's pursuit of kindness, Midrash mentions angels protecting Israel, Musar connects Abraham to all patriarchs, and Second Temple texts discuss tithing traditions. Tanakh references tithes as holy to God, and Targum notes Avram giving a tenth to the Most High Almighty.

וַיֹּאמֶר מֶלֶךְ־סֹדֶם אֶל־אַבְרָם תְּתֵן־לִי 21 Then the king of Sodom said to Abram, “Give me the  
הַנָּפֶשׁ וְהָרֶכֶשׁ קַח־לָךְ: J persons, and take the possessions for yourself.”

Abraham did not despair when Lot was taken prisoner, acquiring possessions through a change of ownership and girding himself with 318 servants to chase after the four kings, symbolizing that God can help even after despair. Abraham refused to take spoils from the king of Sodom, leading God to promise blessings to his descendants. The King of Sodom tried to prevent righteous souls from praying for the wicked in Gehinnom, arguing that those who did not heed authority do not deserve to be saved. The text from Da'at Zekenim and Divrei Negidim explains that the Jewish people suffered for four hundred years due to Abraham's transgressions. Abraham was rewarded for examining the characteristics of God, but also punished for not bringing people under the Divine Presence when he refused goods from the king of Sodom. Abraham's actions were seen as distancing people from God.

וַיֹּאמֶר אַבְרָם אֶל־מֶלֶךְ סֹדֶם הִרְמָתִי יָדִי 22 But Abram said to the king of Sodom, “I swear to  
אֶל־יְהוָה אֱלֹהֵינוּ כִּנְהָ שָׁמַיִם וָאָרֶץ: J יהוה, God Most High, Creator of heaven and earth:

Abraham's refusal to benefit from the king of Sodom was a birrur to clarify his intentions and make all things sacred to God, similar to King David's refusal of war spoils against the Torah's judgment. Various interpretations of Abraham's vow include rendering spoils as teruma, subjecting them to an oath, or a song of praise, with references to mitzvot. Those possessing traits of Abraham are considered his disciples and enjoy both this world and the world to come, while those resembling Balaam inherit Gehinnom. The Gemara emphasizes that engaging in adultery will result in punishment, even for the righteous like Abraham. Abram's declaration to the King of Sodom in Targum highlights his oath to the Lord God, the Most High.

אִם־מְחוּט וְעַד שְׂרוֹךְ־נֶעַל וְאִם־אָקֵחַ 23 I will not take so much as a thread or a sandal  
מִכָּל־אֲשֶׁר־לָךְ וְלֹא תֹאמַר אֲנִי הִעֲשִׂיתִי J strap of what is yours; you shall not say, ‘It is I  
אֶת־אַבְרָם: who made Abram rich.’



Abraham's refusal to accept any spoils of war from the king of Sodom, even a thread or shoelace, demonstrates his generosity, detachment from material possessions, and desire to credit all wealth to God. This act is seen as a sign of sufficiency and humility, leading to blessings and protection for Abraham and his descendants, as well as meriting two mitzvot: the sky-blue thread on ritual fringes and the strap of phylacteries. The importance of returning lost or stolen property, ethical considerations in wealth distribution, and the focus on good deeds, devotion to God, and proper intent in offerings are also emphasized in various commentaries and interpretations.

<p>בְּלִעְדֵּי רֶק אֲשֶׁר אֶכְלוּ הַנְּעָרִים וְחֵלֶק הָאֲנָשִׁים אֲשֶׁר הָלְכוּ אִתִּי עִנִּי אֲשָׁכַל וּמַמְרָא הֵם יִקְחוּ חֵלָקָם:</p>	<p>24 J</p>	<p>For me, nothing but what my servants have used up; as for the share of the parties who went with me— Aner, Eshkol, and Mamre—let them take their share.”</p>
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Abraham distributed the spoils of war to his allies, refusing to take any portion for himself, as seen in Genesis 14:24. This practice of distributing spoils to those who stayed behind continued in biblical stories and was debated by scholars as both historical and symbolic, potentially establishing Abraham as a powerful local figure. Abraham's refusal to accept property that did not belong to him, as explained by Rabbi Abba in the Talmud, highlights the difficulty of returning consumed theft even for the perfectly righteous. Additionally, in the Tanakh, God's people willingly join Him in battle on His appointed day.

## Genesis 15

<p>אַתָּה   הַדְּבָרִים הָאֵלֶּה הָיָה דְּבַר־יְהוָה אֶל־אַבְרָם בְּמַחְזָה לֵאמֹר אֶל־תִּירָא אַבְרָם אֲנִי מִגֵּן לְךָ שְׂכָרְךָ הָרַבָּה מְאֹד:</p>	<p>1 J</p>	<p>Some time later, the word of יהוה came to Abram in a vision: “Fear not, Abram, I am a shield to you; Your reward shall be very great.”</p>
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Chasidut emphasizes Avram's reassurance by G'd during mitzvot, linking them to G'd's protection and reputation repair. Halakhah discusses the use of another Seifer Torah for serious errors, while Jewish Thought explores prophetic visions and divine Providence. Kabbalah highlights Hashem's humility, Liturgy praises God as the Shield of Abraham, and Midrash details Abraham's chosen status and protection. Musar delves into the selfless love of the pious for G'd, and Quoting Commentary provides interpretations of Divine communication, protection, and reassurance to Abraham. Tanakh mentions the eternal priesthood of Melchizedek, and Targum reassures Abram of his reward and protection after victory in battle.

<p>וַיֹּאמֶר אַבְרָם אֲדֹנָי יְהוִה מֶה־תִּתֶּן־לִי וְאֲנִי הוֹלֵךְ עֲרִירִי וּבֶן־מֶשֶׁק בֵּיתִי הוּא דְּמֶשֶׁק אֱלִיעֶזֶר:</p>	<p>2 J</p>	<p>But Abram said, “O lord יהוה, what can You give me, seeing that I shall die childless, and the one in charge of my household is Dammesek Eliezer!”</p>
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Chasidut highlights Yaakov's fear of sin invalidating G'd's promise, emphasizing the importance of prayer for needs and self-reliance. Commentary discusses Abram's concern about being childless and the significance of biological heirs. Kabbalah stresses the importance of divine names, Avraham's connection to HaShem, and the yearning for spiritual growth. Midrash references Abraham and Jacob asking God for things, with Abraham seeking children and Eliezer considering giving his daughter to marry Isaac. Musar discusses Abraham's fear of Eliezer inheriting him and God showing him future

events. Quoting Commentary clarifies the meaning of “childless” in Leviticus and discusses biblical figures’ concerns about leaving descendants. Second Temple highlights Abraham’s confidence and caution in seeking blessings. Talmud mentions Abraham’s concern for the Jewish people and the Israelites reading Creation for the existence of heaven and earth. Targum translations of Genesis 15:2 mention Avram’s concern about being childless and Eliezer of Damascus as a potential heir.

וַיֹּאמֶר אַבְרָם הֵן לִי לֹא נָתַתָּה זָרַע 3 Abram said further, “Since You have granted me no  
וְהָיָה בְּיָדִי יוֹרֵשׁ אֹתִי J offspring, my steward will be my heir.”

Abraham desired divine service to be revealed through his progeny, not his servant Eliezar, expressing concern about the fulfillment of God’s promise of offspring. Isaac prayed specifically for his wife’s fertility, not knowing from whom Jacob would descend. The Mishnah states that a father transmits traits to his son, with each generation having an appointed end. Yitzchak’s proactive approach in praying for children contrasts with Avraham’s passivity, highlighting the importance of beseeching God for blessings. Rav holds that there is no constellation for the Jewish people, as seen in God’s promise to Abraham of offspring from his own lineage.

וְהָיָה דְּבַר־יְהוָה אֵלָיו לֵאמֹר לֹא יִירָשְׁךָ 4 The word of יהוה came to him in reply, “That one  
זֶה כִּי־אֵם אֲשֶׁר יֵצֵא מִמֶּנִּי הוּא J shall not be your heir; none but your very own issue  
יִירָשְׁךָ shall be your heir.”

Chasidut discusses how Avram’s questioning led to a change in a heavenly decree, highlighting the power of prayer to influence G’d’s decisions. Commentary from Ramban, Ibn Ezra, Sforno, Radak, Tur HaArokh, Rav Hirsch, and Steinsaltz provide various interpretations of the conversation between G’d and Avram. Jewish Thought mentions how prophets hear words in prophetic visions, while Liturgy references Abraham’s vision in Selichot prayers. Midrash texts Vayikra Rabbah, Midrash Tanchuma, Pirkei DeRabbi Eliezer, Bereshit Rabbah, and Devarim Rabbah explore interactions between G’d and Abraham or Moses. Musar texts from Shenei Luchot HaBerit interpret G’d’s reassurance to Abraham regarding his heir. Quoting Commentary cites interpretations from Ramban, Kli Yakar, and Chizkuni. Second Temple texts explain that Abraham’s heir will be from the realm of intellectual and spiritual beings. Talmud mentions Rav’s view on the constellation for the Jewish people, derived from the story of Abraham. Targum translations by Onkelos and Targum Jonathan emphasize that Abraham’s heir will be his biological son.

וַיּוֹצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הֶבֱטֵנָּה 5 [Then in the vision, God] took him outside and said,  
הַשְׁמִימָה וּסְפֹר הַכּוֹכָבִים אִם־תּוּכַל J “Look toward heaven and count the stars, if you are  
לְסַפֵּר אֹתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה זָרְעֶךָ: able to count them”—continuing, “So shall your  
offspring be.”

Chasidut emphasizes the significance of G’d’s promises and the ability to rise above astrological limitations through faith and Torah study, linking faith and having children. Halakhah discusses the hierarchy of the righteous in the world to come based on Torah knowledge, while Jewish Thought explores escaping negative influences through mitzvot. Kabbalah delves into the transformative power of prayer and intention, while Liturgy references prayers for compassion and deliverance. Midrash highlights the connections

between celestial and earthly realms, and Musar reflects on Abraham's piety and humility. Quoting Commentary explains the exclusion of males under twenty from military service, and Second Temple discusses divine blessings for those who seek God. Talmud asserts that the Jewish people are not subject to astrology, and Tanakh and Targum emphasize the fulfillment of G'd's promise to Abraham regarding his descendants being as numerous as the stars.

וְהֵאֱמַן בַּיהוָה וַיַּחְשְׁבֶהָ לוֹ צְדָקָה: 6 J And he put his trust in יהוה, who reckoned it to his merit.

Chasidut emphasizes faith in God through the example of Avraham, charity's light on Shabbat, and mindfulness as simple belief in God. Various commentaries discuss Abraham's belief in God's promise, the significance of his righteousness, and the reward for his faith. In Jewish Thought, Moses at Mount Chorev and the concept of belief in God, righteousness, and trust are explored. Kabbalah highlights Abraham's success in creation and the covenant with God, while Midrash discusses themes such as faith in God, punishment for sins, and the praise of Abraham. Musar emphasizes the centrality of faith in Torah, the importance of charity, and the merit of Israel's redemption through song. The Second Temple texts praise Abraham's faith, Talmud discusses believers' faith in God and consequences for lack of belief, and Tanakh highlights God's power over human understanding. Targum translations of Genesis 15:6 emphasize Abraham's belief in God's word and his righteousness.

וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ 7 Then [God] said to him, "I am יהוה who brought you  
מֵאוּר כַּשְׁדִּים לָתֶת לְךָ אֶת־הָאָרֶץ J out from Ur of the Chaldeans to assign this land to  
הַזֹּאת לְרִשְׁתָּהּ: you as a possession."

Abraham questioned the conditions of the promise of inheriting the land, but God reassured him that it was unconditional (Chizkuni). Israel claims the Land of Israel as its historic homeland through legitimate purchases, preventing accusations of theft (Halakhah). Noach's faith was seen as acceptance, while Abraham's was characterized by inquiry and rewarded by God (Jewish Thought). The Amorites were described as bees and scorpions in their pursuit of the Israelites (Midrash). Abraham's descendants were foretold to undergo four exiles, with each corresponding to a different word in the covenant (Musar). Moses asked God how the Israelites would identify him as a prophet, rooted in God's identification as the God of Abraham, Isaac, and Jacob (Quoting Commentary). The expression in Genesis 15:7 symbolically refers to rejecting astrological beliefs and granting wisdom by God (Second Temple). Nehemiah 9:6 acknowledges God as creator, 9:7 highlights Abram's renaming to Abraham, and Exodus 20:2 identifies God as the one who brought the Israelites out of Egypt (Tanakh). The Targum adds that God brought Abraham out of Ur Kasdim to inherit the land, specifying it was from the fiery furnace of the Kasdai (Targum).

וַיֹּאמֶר אֲדֹנָי יְהוִה בְּמָה אֶדְעָ כִּי 8 And he said, "O lord יהוה, how shall I know that I am to  
אֶרְשָׁנָה: J possess it?"

Abraham questioned God about inheriting the land of Canaan, seeking confirmation of the promise and a covenant to secure his descendants' inheritance, leading to the need for divine service to fix his blemish in faith. The Name HaShem is associated with two qualities, Elohi"m and Adona"y, representing Understanding and Kingship respectively. Abraham's

lack of faith in God's promise led to Israel's exile in Egypt for 400 years, seen as a punishment for his sins. Abraham's questioning of God's promise and minor errors in speech and actions emphasize the importance of meticulous observance of Torah to combat the evil inclination.

וַיֹּאמֶר אֵלָיו קַחְהָ לִּי עֵגְלָה 9 Came the reply, "Bring Me a three-year-old heifer, a  
מְשֻׁלָּשֶׁת וְעֵז מְשֻׁלָּשֶׁת וְאַיִל J three-year-old she-goat, a three-year-old ram, a  
מְשֻׁלָּשׁ וְתֹר וְגֹזֵל: turtledove, and a young bird."

The animals Abraham was instructed to sacrifice represent different offerings and symbolize the future exiles and returns of the Jewish people, with the heifer representing the Babylonian exile, the she-goat the Greek exile, and the ram the Persian-Medes exile. Abraham's humility and faith led him to greatness, as he was shown visions of the future of his descendants and their relationship with God. The Talmud discusses how reading verses of the Torah pertaining to offerings can serve as atonement for sins in the absence of the Temple, ensuring forgiveness and divine protection for the Jewish people and the world. The animals mentioned in Genesis 15:9 symbolize different aspects of human nature and creation, emphasizing the importance of understanding scripture as a whole to grasp their true meaning and symbolism.

וַיִּקַּח-לּוֹ אֶת-כָּל-אַלֶּה וַיְבַתֵּר אֹתָם בְּתוֹךְ 10 He brought all these and cut them in two,  
וַיִּתֵּן אִישׁ-בְּתוֹרָו לְקִרְיָאת רֵעֵהוּ וְאֶת-הַעֶפְרָ J placing each half opposite the other; but he did  
לֹא בָתֵּר: not cut up the bird.

Abraham divided sacrificial animals to symbolize the covenant with God and signify future sacrifices would be of the same species; birds were not split to represent the eternal Jewish people. The Torah specified that only the bird Sin-offering should not be separated, influenced by Abraham's choice of a pigeon. Midrash discusses confession and repentance, while Musar highlights Abraham's humility leading to greatness and God showing him various visions. In Targum, Abram split all animals for sacrifice except the bird.

וַיֵּרֶד הָעָיִט עַל-הַפְּגָרִים וַיֵּשֶׁב 11 Birds of prey came down upon the carcasses, and Abram  
אֹתָם אֲבָרָם: J drove them away.

Abram drove away birds of prey from carcasses symbolizing future enemies trying to prevent Israelites from sacrificing, representing the preservation of the Jewish people against attempts to annihilate them. Abraham's humility led to greatness as the first asked by God, shown visions of various events and the revival of the dead. The covenant involving sacrifices symbolized by cutting animals in half and walking between them represents Israel's eternal existence, with nations disappearing in the days of the Messiah. The prophet's role is to interpret divine messages, highlighting the soul's journey towards freedom and virtue. In Genesis 15:9, God instructs Abraham to bring specific animals for a sacrifice, and various Targums expand on the symbolism of Abram driving away birds of prey from the carcasses.

וַיְהִי הַשֶּׁמֶשׁ לָבוֹא וְתַרְדֵּמָה נָפְלָה 12 As the sun was about to set, a deep sleep fell upon  
עַל-אַבְרָם וְהִנֵּה אֵימָה חֲשֵׁכָה גְדֹלָה J Abram, and a great dark dread descended upon  
נִפְלְתָה עָלָיו: him.

Abraham's experience of dread and darkness symbolizes the four exiles of the Jewish people, with each element representing a specific kingdom that would subjugate them if they strayed from the Torah. Prophets receive visions through dreams or during the day, leading to physical reactions like trembling and weakened senses. The promise of the land of Israel to Abraham hints at the four exiles of the Jewish people and the arrival of the Messiah. The Covenant of the Pieces shows Abraham not only Israel's exile in Egypt but also future exiles, including Babylonia, Assyria, Greece, and Edom. The trance experienced by Abraham at sunset allowed him to receive divine inspiration and knowledge of prophecy.

וַיֹּאמֶר לְאַבְרָם יְדַע תְּדַע כִּי־יָגֵר	13	And [God] said to Abram, "Know well that your
יְהִי־הָיָה זָרְעֶךָ בְּאֶרֶץ לֹא לָהֶם וַעֲבָדוּם	J	offspring shall be strangers in a land not theirs, and
וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה:		they shall be enslaved and oppressed four hundred
		years;

The text discusses the spiritual influence of parents' thoughts during conception on the child, Avraham's spiritual connection to God enabling him to become the first patriarch, the prophecy of the Israelite exile starting from the birth of Isaac, the importance of belief in God's omnipotence, the significance of the Jewish people's development in Egypt, and the transmission of traits from father to son. It also examines the spiritual purification process undergone by Abraham's descendants in Egypt, the acceptance of Edomites and Egyptians into the Jewish nation, and the impossibility of determining the exact date of the Redemption and the Messiah's advent. Rabbi Akiba and the Sages debate whether merit adds or subtracts years to one's lifespan, with Rabbi Akiba emphasizing individual merit and the Sages believing in the impact of ancestors' merit.

וְגַם אֶת־הַגּוֹי אֲשֶׁר יַעֲבֹדוּ יָדָן אֲנִכִּי	14	but I will execute judgment on the nation they shall
וְאַחֲרֵי־כֵן יֵצְאוּ בְּרִכְשׁ גָּדוֹל:	J	serve, and in the end they shall go free with great
		wealth.

Avram believed his ancestors would face 400 years of Justice, but God assured him that his descendants would not be singled out for this fate, with the nation that enslaved them also facing retribution. The text emphasizes divine judgment on nations that enslaved Israel, with various commentators discussing the punishment due to excessive cruelty. The Torah of the Mothers highlights God's promise to judge the enslaving nation and ensure the Israelites leave with great wealth, analyzing Pharaoh's sins and punishments. In Kabbalah, the Israelites were granted freedom through the fifty gates of Judgment during the exodus, emphasizing mercy and greatness in the last redemption. God fulfilled His promise to Israel by delivering them from slavery in Egypt, allowing them to leave with great wealth. The Talmud discusses how Abraham did much for the angels who serve God after saying little, contrasting the actions of the righteous and the wicked. Additionally, good things are brought about through the agency of good men, exemplified by Moses and Aaron in Jewish history.

וְאַתָּה תָּבוֹא אֶל־אֲבֹתֶיךָ בְּשָׁלוֹם	15	As for you, You shall go to your ancestors in peace;
תִּקְבְּרַ בְּשִׁיבָה טוֹבָה:	J	You shall be buried at a ripe old age.

Chasidut emphasizes the spiritual influence of parents' thoughts during conception, with Avraham absorbing spiritual values through his semen and G'd contributing spiritual characteristics. The Torah highlights Yitzchok as Avraham's descendant, not Terach's, emphasizing the spiritual input from G'd. Halakhah details the burial process and mourning customs, while Musar discusses the importance of living as a stranger in the land of Israel to merit a place in the World to Come. Quoting Commentary reflects on Terach's idolatry and repentance, and Second Temple texts explore the soul's immortality and the importance of peace and virtue. Talmud emphasizes the blessing of peace for the living and the deceased, supported by biblical references, and Targum agrees that Abraham will join his fathers in peace and be buried at a good old age.

וְדֹר רְבִיעִי יָשׁוּבוּ הֵנָּה כִּי 16 And they shall return here in the fourth generation, for  
לֹא־שָׁלֵם עֹן הָאֱמֹרִי עַד־הֵנָּה: J the iniquity of the Amorites is not yet complete.”

Chasidut discusses the wine offerings given by God to Israel after the spies incident, emphasizing the joy it brought to God and the unique ability of Israel to bring a wine offering. Ramban, Ibn Ezra, Rashbam, and other commentators interpret the “fourth generation” in Genesis 15:16 differently, with a focus on the completion of the Amorites' sin before Israel can return to the land. The relation of Israel to the Divine Influence, the balance between spiritual pursuits and economic goals, and the consequences of neglecting spiritual matters are discussed in Jewish Thought. In Kabbalah, joy and grief before God are linked to judgment on the wicked based on the completion of their sins. Midrash highlights Esau and Jacob's contrasting fates, while the Mishnah and Tosefta discuss the transmission of traits and the impact of generations on lifespan. Musar examines the spies' devious tactics and the delay in the conquest of the land due to the Emorites' iniquity needing completion. The fulfillment of the promise to Abraham in the fourth generation, the preparation of the Israelites through wandering in the desert, and the interpretation of Moses' fate in Second Temple texts are also explored.

וַיְהִי הַשֶּׁמֶשׁ בָּאָה וַעֲלָטָה הָיָה וְהֵנָּה 17 When the sun set and it was very dark, there  
תָּנוּר עָשָׂן וְלֶפֶיד אֵשׁ אֲשֶׁר עָבַר בֵּין J appeared a smoking oven, and a flaming torch which  
הַגְּזָרִים הָאֵלֶּה: passed between those pieces.

In Genesis 15:17, the Shechinah passed between sacrifices before making a covenant with Avraham, symbolizing Divine Presence and prophetic visions. The covenant with fire is represented by a smoking furnace and flaming torch, indicating a special relationship with the tribes of Israel. Abraham was shown the Torah, sacrifices, Gehinnom, and exiles by God, ultimately choosing the kingdoms over Gehinnom. The Lord uses parables to inform prophets of future events, as seen in interactions with Jacob, Ezekiel, Jeremiah, and Amos. In the Second Temple period, animal sacrifices symbolized purification of the soul by divine light, with the smoking furnace and torches representing the late emergence of virtue in life. The Targum describes Abram witnessing darkness, Gehinnam, and judgment for the wicked as God passed between divisions.

בַּיּוֹם הַהוּא כָּרַת יְהוָה אֶת־אַבְרָם בְּרִית 18 On that day יהוה made a covenant with Abram: “To  
לֵאמֹר לְזֶרְעֲךָ נָתַתִּי אֶת־הָאָרֶץ הַזֹּאת J your offspring I assign this land, from the river of  
מִנְתַּר מִצְרַיִם עַד־הַנָּהָר הַגָּדֹל נְהַר־פָּרָת: Egypt to the great river, the river Euphrates—

God considers himself as Avram's "father" when granting the land of Canaan to the Israelites, with the covenant ensuring perpetual inheritance. The sanctity of Eretz Yisrael was nullified after the Babylonian conquest and reconsecrated by Ezra, with disputed sanctity in liberated territories. The Rabbi emphasizes the importance of accents and vowel signs in Hebrew for grammatical accuracy. Rabbi Abba explains five covenants with Abraham, including a covenant of fire symbolized by "Bereishit." The Talmud discusses divine covenants with seven patriarchs, the generation of the Wilderness's share in the World to Come, and specific lands excluded from tithing based on the Covenant between the Pieces. The Targum describes God's covenant with Abram for his descendants to inherit the land from the river of Egypt to the Euphrates.

אֶת־הַקֵּינִי וְאֶת־הַקִּנְזִי וְאֶת־הַקַּדְמוֹנִי: 19 J the Kenites, the Kenizzites, the Kadmonites,

The descendants of Canaan, including the Kenite, Kenizzite, and Kadmonite tribes, are mentioned in various commentaries and texts, with interpretations ranging from their future possession to their exclusion from tithe obligations. The promise of land to Abraham's descendants, the expansion of Israel's borders, and the spiritual significance of the Canaanite nations are also discussed, highlighting themes of inheritance, holiness, and divine possession. The covenant between God and Abraham includes the promise of land from the river of Egypt to the Euphrates, while future generations are expected to inherit more lands than their forefathers, ultimately not being subjugated again once redeemed.

וְאֶת־הַחִתִּי וְאֶת־הַפְּרִזִּי וְאֶת־הַרְפָּאִי: 20 J the Hittites, the Perizzites, the Rephaim,

Ibn Ezra explains that the Rephaim in Genesis 15:20 refers to the land of Rephaim, not the Rephaim themselves. Radak suggests that the Chivites may be identical with the Rephaim. Rashi notes that the Rephaim refers to the land of Og, King of Bashan. Chizkuni states that the Rephaim are another word for the Chivvi tribe, one of the seven Canaanite tribes. The Midrash discusses the nations promised to Abraham by God, including the Kenites, Kenizzites, and Kadmonites. Rashbam explains that the Jewish people should have no problem dispossessing those who came to the land by conquest rather than ancestral right. Or HaChaim connects the lands promised to Abraham in Genesis with the lands of the Rephaim. Chizkuni highlights the command not to harass Moav, Seir, and Edom, as their territories were not to be violated. The Second Temple text discusses how God promised Abraham to destroy ten nations and give their land to his descendants. Deuteronomy 2:10 describes the land previously inhabited by the Emim, a people as tall as the Anakites. Onkelos and Targum Jonathan mention the Chittites, Perizzites, Refa'im, and Gibaraee in Genesis 15:20.

וְאֶת־הָאֱמֹרִי וְאֶת־הַכְּנַעֲנִי וְאֶת־הַגִּרְגָּשִׁי: 21 the Amorites, the Canaanites, the Girgashites, and  
וְאֶת־הַיְבוּסִי: J the Jebusites."

Radak explains that the land of the Philistines is considered part of the Canaanite territory, as mentioned in Joshua 13:3. Liturgy reflects prayers invoking the Covenant between the divided pieces and calling on God for mercy and protection for Israel. In Midrash, Abram returns all property of Sodom and Lot, refusing to take anything for himself, and instructs his servant to find a wife for Isaac without returning him to Haran. Quoting Commentary discusses the covenant between God and Pinchas/Elijah as a fulfillment of the promise to Abraham in Genesis 15, emphasizing the eradication of idol worship. Tanakh includes Moses instructing the Israelites to travel to various regions and Isaiah prophesizing a ruler

who will bring justice and defeat enemies. Targum translations mention the tribes of the Canaanite territory.

## Genesis 16

וְשָׂרַי אִשְׁתֹּ אַבְרָם לֹא יָלְדָה לוֹ 1 Sarai, Abram's wife, had borne him no children. She had  
וְלָהּ שִׁפְחָה מִצְרִית וְשִׁמָּה הָגָר: J an Egyptian maidservant whose name was Hagar.

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Sarah, the wife of Abraham, had an Egyptian maidservant named Hagar, who was talkative and initially worshipped both God and idols but later repented. Hagar was given to Sarah by Pharaoh as a reward for miracles performed for her, highlighting Pharaoh's admiration for Sarah. Sarah's barrenness was intentional to emphasize the miraculous nature of her son's birth, and her suggestion to Abraham to have children with Hagar reflected her desire for offspring despite her own inability to conceive.

וַתֹּאמֶר שָׂרַי אֶל־אַבְרָם הִנֵּה־נִי עֲצָרְנִי 2 And Sarai said to Abram, "Look, יהוה has kept me  
יְהוָה מִלָּדֶת בֶּאֱנָא אֶל־שִׁפְחָתִי אוּלִי J from bearing. Consort with my maid; perhaps I shall  
אַבְנֶה מִמֶּנָּה וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרַי: have a child through her." And Abram heeded  
Sarai's request.

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Abram hearkened to Sarai's voice to take Hagar as a wife out of respect for her wishes and concern for his social standing, not motivated by lust. Sarah and Rachel were rewarded for their actions, with Sarah being blessed with a son and the ability to nurse him. The Mishnah clarifies that a vow to be a nazirite when having a child still stands even if a daughter is born. The patriarchs and matriarchs, like Abraham and Sarah, demonstrated traits of humility, generosity, and lack of jealousy, repairing the damage caused by Adam's sin. Sarah's suggestion to Abraham to have a child with Hagar was due to her belief that he could not beget seed out of perfect virtue, and Abraham complied with her advice as a way of learning and studying before achieving perfect virtue.

וַתִּקַּח שָׂרַי אִשְׁתֹּ אַבְרָם אֶת־הָגָר הַמִּצְרִית 3 So Sarai, Abram's wife, took her maid, Hagar the  
שִׁפְחָתָהּ מִקֵּץ עֶשְׂרֵ שָׁנִים לְשִׁבְתָּ אַבְרָם P Egyptian—after Abram had dwelt in the land of  
בְּאֶרֶץ כְּנָעַן וַתִּתֵּן אֹתָהּ לְאַבְרָם אִשָּׁה לוֹ Canaan ten years—and gave her to her husband  
לְאִשָּׁה: Abram as concubine.

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After ten years of marriage in Canaan, Sarah gave her maid Hagar to Abraham to have children, following the law that a man must divorce a barren wife after a decade without offspring. This decision led to complications, as discussed in various commentaries, Talmudic texts, and Midrashim. The concept of polygamy for infertility, the significance of the ten-year period for conception, and the importance of virtue in relationships are highlighted in these sources, emphasizing the complexities of marriage and childbearing within Jewish law and tradition.

וַיָּבֹא אֶל־הָגָר וַתְּהַר וַתֵּרָא בִּי 4 He cohabited with Hagar and she conceived; and when she  
הָרָתָה וַתִּקַּל גְּבִרְתָּהּ בְּעֵינֶיהָ: J saw that she had conceived, her mistress was lowered in her  
esteem.

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Hagar's pregnancy led to her feeling superior to the barren Sarai, causing contempt and conflict between them. Sarah accused Abraham of injustice for not praying for children together. The matriarchs' barrenness was intended by God to elicit prayers, shorten enslavement, and increase their husbands' love. Sarah's beauty during barren years, specific negative traits of women, and accusations against Abraham are also discussed. Sarah's actions are criticized for causing conflict and Hagar's miscarriage. In the Second Temple text, Sarah is emphasized as the mistress to highlight the importance of wisdom over rank. The Targum also mentions Hagar's pregnancy leading to her looking down on Sarai.

<p>וַתֹּאמֶר שָׂרַי אֶל־אַבְרָם חֲמָסִי עָלַיךָ אֲנֹכִי נָתַתִּי שִׁפְחָתִי בְּחִיקְךָ וַתֵּרָא כִּי הָרְתָה וְאֶקַּל בְּעֵינַיָהּ יִשְׁפֹּט יְהוָה בֵּינִי וּבֵינֶיךָ:</p>	<p>5 And Sarai said to Abram, “The wrong done me is your J fault! I myself put my maid in your bosom; now that she sees that she is pregnant, I am lowered in her esteem. decide between you and me!”</p>
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Sforno suggests Sarah should have rebuked Hagar for mistreating her, Kitzur Ba'al HaTurim connects Sarah's complaint to Isaiah 10:32, Or HaChaim questions Sarah's focus on Abraham, Radak explains Sarah's accusation of Abraham not disciplining Hagar, Rabbeinu Bahya links Sarah's words to invoking Justice, Tze'edah Ure'edah discusses the consequences of Sarah's actions towards Hagar. The Midrash compares Sarah's situation to prisoners and discusses negative traits of women. The Midrash of Philo discusses Sarah's regret over giving Hagar to Abraham. Rabbi Yitzhak lists sins including passing judgment to God, Targum portrays Sarai blaming Abram for her affliction. Sarah asked Abraham to expel Hagar and Ishmael due to Ishmael's idolatrous behavior, with God ultimately siding with Sarah.

<p>וַיֹּאמֶר אַבְרָם אֶל־שָׂרַי הִנֵּה שִׁפְחָתְךָ בְּיָדְךָ עֲשִׂי־לָהּ הַטּוֹב בְּעֵינֶיךָ וַתַּעַנֶּה שָׂרַי וַתִּבְרַח מִפָּנֶיהָ:</p>	<p>6 Abram said to Sarai, “Your maid is in your hands. Deal J with her as you think right.” Then Sarai treated her harshly, and she ran away from her.</p>
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The Baal Shem Tov teaches to let light flow into prayer to draw sustenance to the Shechinah; Sarai mistreated Hagar, leading to the birth of a son who would afflict Abraham and Sarah's descendants; Akeidat Yitzchak discusses listening to one's wife, while Dirshuni I highlights Sarah's challenges; Abram allowed Sarai to mistreat Hagar, causing her to flee; Sarah gives Hagar to Avram, leading to tension and Hagar's eventual expulsion; Abraham's response to Hagar's situation is analyzed; Onkelos and Targum Jonathan state Avram allowed Sarai to mistreat Hagar, causing her to run away.

<p>וַיִּמְצָאָהּ מַלְאָךְ יְהוָה עַל־עֵין הַמַּיִם בַּמִּדְבָּר עַל־הָעֵין בְּדֶרֶךְ שׁוּר:</p>	<p>7 A messenger of יהוה found her by a spring of water in J the wilderness, the spring on the road to Shur,</p>
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Various commentators, including Ibn Ezra, Sforno, and Radak, discuss the significance of Hagar being found by an angel at a spring of water, with interpretations ranging from a place of prayer to a junction of roads. The Midrash and Second Temple texts further explore the spiritual growth and prophetic preparation of Hagar, while Targum translations provide additional details about the location and context of the encounter. Rashbam, Sforno, and Tur HaArokh offer insights into the locations and actions of other

biblical figures, such as Yitzchok supervising workers in the Negev and Rachel's certainty about Bilhah having a son.

וַיֹּאמֶר הָגָר שְׁפַחַת שָׂרַי אֵימָזָה	8	and said, “Hagar, slave of Sarai, where have you come
בָּאת וְאַנָּה תֵּלְכִי וְתֹאמַר מִפְּנֵי שָׂרַי	J	from, and where are you going?” And she said, “I am
גֹּבֶרְתִּי אֲנֹכִי בִּרְחַת:		running away from my mistress Sarai.”

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In Genesis 16:8, Hagar did not fear the angel because she expected his appearance, symbolizing separation from the mixed multitude when accepting the Kingdom of Heaven. The angel addressed Hagar by name and status as Sarai's maidservant, emphasizing her role and loyalty. The comparison is made between Hagar's treatment by Sarai and Jerusalem's suffering at the hands of enemies. The Midrash explains the origin of the saying “If thy neighbor calls thee an ass, put a saddle on” from Hagar's self-identification as a maidservant. The angel urges Hagar to return to Sarah and submit to her authority, as fleeing from wisdom and virtue is not the right path. The Sages' statement to not contest if called a donkey is sourced from Hagar's response to being called a maidservant. Onkelos and Targum Jonathan describe Hagar's conversation with the angel in Genesis 16:8, where she states she is running away from Sarai.

וַיֹּאמֶר לָהּ מַלְאָךְ יְהוָה שׁוּבִי	9	And the messenger of יהוה said to her, “Go back to your
אֶל־גְּבוּרְתֶּךָ וְהִתְעַנִּי תַּחַת יְדֶיהָ:	J	mistress, and submit to her harsh treatment.”

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The angel commanded Hagar to return to Sarah and submit to her authority, indicating Sarah's descendants will always rule over Hagar's, with the repetition of “וַיֹּאמֶר” possibly signifying messages from different angels or highlighting Hagar's interactions with angels. In Kabbalah, non-prophets like Hagar and Manoach can communicate with angels. Midrash emphasizes the importance of incense in halting a plague, with angels judging Israel's fate. Rashi clarifies that “לענות” in Exodus 10:3 means humility, not servitude. In the Second Temple period, the angel found Hagar in the wilderness, instructing her to return to Sarai and be humble, while the Targum emphasizes submission to Sarah's authority.

וַיֹּאמֶר לָהּ מַלְאָךְ יְהוָה הֲרִבָּה	10	And the messenger of יהוה said to her, “I will greatly
אַרְבָּה אֶת־זַרְעֲךָ וְלֹא יִסְפֹּר מִרְבִּי:	J	increase your offspring, And they shall be too many to
		count.”

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Chasidut teaches that all souls were contained in Adam, divided into 613 parts representing organs and sinews, with innumerable sparks being the souls of Israel until the Messiah. The Midrash discusses God's judgment based on current actions, Hagar's encounters with angels, and Isaac being chosen over Ishmael. Commentary highlights the exaggeration of Hagar's descendants being uncountable, Rashi's explanation of multiple angels speaking to Hagar, Ramban's interpretation of the return mentioned in Genesis 18:10, and Gevia Kesef's exploration of the use of past tense to refer to the future in Hebrew. Targum Onkelos and Targum Jonathan both affirm the promise of Hagar's descendants being too numerous to count in Genesis 16:10.

וַיֹּאמֶר לָהּ מַלְאָךְ יְהוָה הִנֵּה הָרָה	11	The messenger of יהוה said to her further, “Behold, you
וְיִלְדֶּת בֶּן וְקָרָאתָ שְׁמוֹ יִשְׁמָעֵאל	J	are pregnant And shall bear a son; You shall call him
כִּי־שָׁמַע יְהוָה אֶל־עֲנִיָּה:		Ishmael, For יהוה has paid heed to your suffering.

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Chasidut explores the significance of the angel's appearance to Hagar, the naming of Ishmael, and the impact of prayer on the righteous. Commentary delves into the meaning of Ishmael's name, the angel's message to Hagar, and the symbolism behind names in relation to G-d's providence. Midrash discusses the dynamics between Abraham, Sarah, and Hagar, while Musar explores the rejection of the Torah by Ishmael's guardian angel in favor of Isaac's descendants. Second Temple texts emphasize humility and diligence in seeking truth, and Talmudic commentary contrasts the assistance given to Hagar by angels with the lack of help for the Jewish people. Targum highlights the connection between Ishmael's name and G-d hearing Hagar's prayer.

וְהוּא יְהִי פָרָא אָדָם יָדוֹ בְּכָל יָד כָּל בּוֹ וְעַל־פָּנָי כָּל־אֲחָיו יִשְׁכֵּן:	12 J	He shall be a wild ass of a person; His hand against everyone, And everyone's hand against him; He shall dwell alongside of all his kin."
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In Chasidut, Ishmael's covenant with God and power are discussed, with a hint that Israel will eventually overcome Ishmael. Commentary explores Ishmael's wild nature and conflicts, while Jewish Thought connects leadership emerging from the wilderness with Ishmael. Liturgy mentions Hashem's foretelling of the Egyptian exile to Avraham, and Midrash delves into the significance of angels and the traits of Ishmael and Esau. Musar emphasizes self-control, circumcision, and Torah study, while Quoting Commentary discusses repentance and the actions of individuals. Tanakh contrasts deliberate thinking with impulsive behavior using examples like Isaac and Ishmael. Targum describes a wild man in conflict with others in Genesis 16:12.

וַתִּקְרָא שֵׁם־יְהוָה הַדֹּבֵר אֵלֶיהָ אֶתְהָ אֵל רֹאִי כִי אֲמַרְהָ הִגֵּם הָלָם רֹאִיתִי אֲחֵרִי רֹאִי:	13 J	And she called יהוה who spoke to her, "You Are El-roi," by which she meant, "Have I not gone on seeing after my being seen!"
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In Chasidut, a spark of the Shechinah's illumination is referred to as Shechinah, as seen with the example of a created angel being called G-d in the Torah. Hagar, in the commentary, expresses surprise at seeing a revelation in the wilderness after experiencing them in Abram's house. The Midrash suggests that Hagar and Keturah were the same person based on a connection to Isaac's origins. Rabbi Eliyah Mizrachi explains Hagar's doubts about her vision and connects Abraham's building of an altar to moving away from his original philosophies. Hagar prayed and gave thanks to the Lord for appearing to her in the Targum.

עַל־כֵּן קָרָא לְבֵאֵר בְּאֵר לַחֵי רֹאִי הַנֶּה בֵּין־קֶדֶשׁ וּבֵין בְּרֵד:	14 J	Therefore the well was called Beer-lahai-roi; it is between Kadesh and Bered.—
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The well at Beer-lahai-roi symbolizes life and divine presence, associated with Ishmaelite gatherings and the angel's appearance to Hagar. It is located between Kadesh and Bered, serving as a reminder of God's eternal presence and providence. Isaac's return from Be'er Lahai Roi shows respect for Hagar, even after Abraham's death, suggesting a sort of death and rebirth through his marriage to Rebecca.

וַתֵּלֶד הָגָר לְאַבְרָם בֶּן וְיִקְרָא אֲבָרָם שֵׁם־בְּנוֹ אֲשֶׁר־יָלְדָהּ הָגָר יִשְׁמָעֵאל:	15 P	Hagar bore a son to Abram, and Abram gave the son that Hagar bore him the name Ishmael.
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Avram and Hagar both named their son Ishmael as instructed by the angel, with Avram praying for him and the spirit of prophecy resting upon him. Isaac was the crown of Abraham, magnified through his righteousness and dedication to the Torah, as seen in his descendants Jacob and Isaac. The longer expression used to describe the birth of Isaac affirmed his paternity, while Sarah's request to send Hagar and Ishmael away stemmed from her desire to distance herself from Hagar's status as a maidservant. The prophecy of Ishmael's future as a wild man who will be in conflict with others was fulfilled when Abraham named him as instructed by the angel. The concept that possessions or habits are not for themselves, but for the one who possesses them is discussed, emphasizing that the habit is a part of the possessor and gives a portion of participation to those who approach it. Hagar gave birth to a son for Abram, and Abram named him Ishmael.

וַאֲבֹרָם בֶּן־שְׁמֹנִים שָׁנָה וְשֵׁשׁ שָׁנִים בְּלֶדֶת־הָגָר 16 Abram was eighty-six years old when Hagar  
אֶת־יִשְׁמָעֵאל לְאַבְרָם: P bore Ishmael to Abram.

Avram was 86 years old when Ishmael was born, and Ishmael was 13 when circumcised. The Midrash mentions Sarai's barrenness leading to Hagar bearing children for Avram, and the Talmud notes Ishmael's age to calculate Jacob's years. Additionally, the Torah mentions Ishmael's age at death out of respect for Avraham.

## Genesis 17

וַיְהִי אֲבֹרָם בֶּן־תְּשַׁעִּים שָׁנָה וַתֵּשַׁע שָׁנָה 1 When Abram was ninety-nine years old, יהוה  
וַיֵּרָא יְהוָה אֶל־אַבְרָם וַיֹּאמֶר אֵלָיו אֲנִי־אֵל P appeared to Abram and said to him, "I am El  
שְׁדִי הַתְּהִלָּה לְפָנַי וְהָיָה תָמִיד: Shaddai. Walk in My ways and be blameless.

Chasidut highlights the importance of guarding the brit to avoid idolatry and attain perfection through prayer and following in the ways of Avraham, with a link between the completion of the brit milah and connecting physical and spiritual powers. Ramban explains that the Divine Name "Shaddai" signifies God's sufficiency and power over creation, demonstrated through hidden miracles and Abraham's obedience to circumcision. Halakhah praises circumcision as a sign of perfection and covenant with God, stating that those who do not follow it do not have a portion in the world to come. Jewish Thought discusses the concept of "walking" with God to move closer to Him, while Kabbalah connects the red heifer and circumcision to spiritual symbolism. Liturgy emphasizes the exaltation of Shaddai and God's attributes in prayers, while Midrash and Mishnah highlight the significance of circumcision in Jewish tradition. Musar compares Noah and Avraham's relationship with God, while Second Temple and Talmud discuss the importance and symbolism of circumcision in spiritual life. Tanakh and Targum mention God's appearance to Abraham as Almighty Shaddai, instructing him to be perfect.

וְאֶתְנָה בְרִיתִי בֵּינִי וּבֵינְךָ וְאַרְבֶּה 2 I will establish My covenant between Me and you, and I  
אֹתְךָ בְּמֵאֵד מְאֹד: P will make you exceedingly numerous."

The covenant between God and Abraham involves obligations on both sides, symbolized by circumcision, with the promise of multiplying descendants greatly. Circumcision is highly valued in Judaism, forming a covenant with God and defining the Jewish people's relationship with Him. Through circumcision, Abraham was connected to the divine and promised descendants and the Torah. Rabbi Yehuda HaNasi emphasizes the importance of

circumcision in making Abraham complete, and King Ptolemy requested changes to the Torah text, which were not accepted. The covenant between God and man represents the grace bestowed upon the worthy, with blessings promised for those who please God and keep themselves free from sin.

וַיִּפֹּל אַבְרָם עַל-פָּנָיו וַיְדַבֵּר אֱלֹהִים 3 Abram threw himself on his face; and God spoke to  
לְאִמֶּר: P him further,

Abraham's act of falling on his face showed his gratitude, readiness to receive prophetic communication, submission to the covenant, and fear of the Divine Presence. Circumcision symbolized a change in his relationship with God, leading to a covenant between them, allowing for divine revelations and aligning with God's desire for faultless individuals. The Talmud discusses the introduction of new biblical commandments and the provision of a house of assembly for scholars seeking refuge. In Targum, Avram's act of falling on his face before Elohim is explained as a result of his uncircumcision.

אֲנִי הִנֵּה בְרִיתִי אִתְּךָ וְהָיִיתָ 4 "As for Me, this is My covenant with you: You shall be the  
לְאֵב הַמְּקוֹן גּוֹיִם: P father of a multitude of nations.

Chasidut emphasizes the tzaddik's spiritual mission to elevate humanity, with God's covenant protecting them. Halakhah discusses the significance of circumcision and its connection to Abraham's role as the father of many nations. The Midrash explores the use of acronyms in the Torah, linking Abraham to the covenant through circumcision. Quoting Commentary provides various interpretations of biblical texts, including Rashi and Ramban. The Second Temple commentary views God's covenant with Abraham as a spiritual guide towards virtue. In the Talmud, Rabbi Hoshaya and others discuss the importance of acting wholeheartedly like Abraham. Targum confirms God's covenant with Abraham as the father of many nations.

וְלֹא-יִקְרָא עוֹד אֶת-שְׁמֶךָ אַבְרָם 5 And you shall no longer be called Abram, but your  
וְהָיָה שְׁמֶךָ אַבְרָהָם כִּי אֲבִי-הַמְּקוֹן גּוֹיִם P name shall be Abraham, for I make you the father of a  
נִתְּתִיד: multitude of nations.

Chasidut explains that Torah study elevates Israel above the influence of the stars, seen in Avraham's name change and the creation condition for Israel to accept the Torah. Commentary highlights the significance of name changes for Abraham and Sarah, linking them to prophecies and holy offspring. Halakhah allows converts to bring first fruits like descendants of Abraham, and Jewish Thought discusses Abraham's moral and spiritual growth. Kabbalah emphasizes connecting circumcision names with God's name and constellations. Liturgy references the kindness to Abraham's children and prayers for salvation. Midrash explores name changes, prayer, and divine revelation. Mishnah discusses vows and the importance of circumcision. Musar praises Abraham's spiritual impact and higher level, while Quoting Commentary ties conversion power to the letter hey. Second Temple discusses the significance of adding a letter to Abraham's name. Talmud debates liability for writing abbreviations and the significance of Abraham's name change. Tanakh acknowledges God's choice of Abram and his name change to Abraham. Targum explains God's appointment of Abraham as the father of nations through his name change. Tosefta discusses the symbolic shift in names from Sarai to Sarah and Avram to Avraham, indicating broader roles and love from God.

וְהַפְרֵתִי אֶתְךָ בְּמֵאֹד מְאֹד וְנָתַתִּיךָ 6 I will make you exceedingly fertile, and make nations of  
 לְגוֹיִם וּמְלָכִים מִמֶּךָ יֵצְאוּ: P you; and kings shall come forth from you.

Various commentators offer different interpretations of God's promise to Abraham in Genesis 17:6, with Ramban focusing on the Jewish people, Radak including Ishmael and Keturah's sons, Tur HaArokh and Rav Hirsch mentioning Israel and Edom, and Rashi excluding Ishmael. The Midrash teaches that Moses saw the past and future, including the land's division among the tribes as a beautiful inheritance in the merit of Torah. Musar discusses the promises of an eternal kingdom, possession of the land of Israel, and the Presence of God. The Quoting Commentary highlights Abraham's name change, symbolizing his role as the father of many nations, and the Second Temple text describes the wise man as a foundation for all peoples. The Tanakh and Targum emphasize the promise of Abraham becoming fruitful and forming nations and kings.

וְהִקְמַתִּי אֶת־בְּרִיתִי בֵּינִי וּבֵינְךָ וּבֵין 7 I will maintain My covenant between Me and you, and  
 זֶרְעֶךָ אַחֲרָיְךָ לְדֹרֹתָם לְבְרִית עוֹלָם P your offspring to come, as an everlasting covenant  
 לְהִיְוֹת לָּךְ לֵאלֹהִים וְלִזְרַעְךָ אַחֲרָיְךָ: throughout the ages, to be God to you and to your  
 offspring to come.

Various commentaries, halakhic sources, Jewish thoughts, Midrashim, and Talmudic discussions emphasize the significance of circumcision as a covenant between God and Abraham's descendants, symbolizing Jewish identity and the presence of the Shechina among the Israelites. The covenant is seen as a central symbol of Jewish identity, with adherence to it being crucial for maintaining God's blessings and presence. The Talmud also stresses the importance of lineage in determining the validity of marriages and the need to procreate to ensure the Divine Presence rests with future generations. Additionally, the covenant is described as eternal, establishing God as the deity for Abraham and his descendants.

וְנָתַתִּי לָּךְ וּלְזֶרְעֶךָ אַחֲרָיְךָ אֶת | אֶרֶץ 8 I assign the land you sojourn in to you and your  
 מִגְרִיךָ אֶת כָּל־אֶרֶץ כְּנָעַן לְאֻחֲזַת עוֹלָם P offspring to come, all the land of Canaan, as an  
 וְהִיְתִי לָהֶם לֵאלֹהִים: everlasting holding. I will be their God."

The covenant promises the Jewish people eternal possession of the land of Canaan, symbolically significant through the tabernacle and strict halachot. The Midrash connects mitzvot like the omer, circumcision, Shabbat observance, and refraining from adultery to maintaining a holy camp for God's presence. The commandment of circumcision is closely tied to Israel's possession of the Holy Land, with promises of an eternal kingdom, permanent possession of the land, and God's visible presence. The promises of the land to Abraham's descendants are acts of loving kindness, with the Land of Israel being called the Land of God and the Holy Land. The text refutes claims that verses in Scripture allude to Mohammed, emphasizing the exclusivity of the promises and blessings to the descendants of Isaac and Jacob.

וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם וְאַתָּה 9 God further said to Abraham, "As for you, you and  
 אֶת־בְּרִיתִי תִשְׁמֹר אַתָּה וְזֶרְעֶךָ אַחֲרָיְךָ P your offspring to come throughout the ages shall  
 לְדֹרֹתָם: keep My covenant.

God instructs Abraham to keep His covenant, emphasizing the importance of mutual respect and observance. Circumcision serves as a reminder to use the organ of lust only when necessary and permissible, signifying the covenant between God and Abraham, to be passed down to his offspring for future generations. The covenant is crucial for the existence and spiritual destiny of Abraham's descendants, with their very being tied to this obligation. Only descendants of Abraham are obligated in circumcision, as evidenced by thirteen covenants with Abraham, defining the nature of the Jewish people. Abraham's obedience to God's commandments is highlighted in Genesis 26:5, with Elohim instructing him to maintain the covenant with his descendants throughout generations in Genesis 17:9.

וְזֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ בֵּינִי וּבֵינֵיכֶם וּבֵין זֶרַעְךָ אַחֲרַיִךְ הַמּוּל לָכֶם כָּל־זָכָר:	10    Such shall be the covenant between Me and you and your P    offspring to follow which you shall keep: every male among you shall be circumcised.
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Ibn Ezra explains that the covenant of circumcision in Genesis 17 is between God and the Jewish people, with every male required to be circumcised, even if the baby has no father. Rav Hirsch emphasizes that circumcision symbolizes the obligation to live according to God's laws, while Rashi clarifies that the covenant extends to both living descendants of Abraham and those yet to be born. In the Mishnah, it is permitted to wash a baby on Shabbat before and after circumcision, with Rabbi Elazar ben Azarya allowing washing on the third day after circumcision if it falls on Shabbat. The Talmud underscores the importance of circumcision for males of all ages as a covenant between God and the Jewish people, even overriding other laws.

וּנְמַלְתֶּם אֶת בְּשַׁר עֶרְלֹתְכֶם וְהָיָה לְאוֹת בְּרִית בֵּינִי וּבֵינֵיכֶם:	11    You shall circumcise the flesh of your foreskin, and that P    shall be the sign of the covenant between Me and you.
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Ibn Ezra explains that “u-nemaltem” means “and ye shall circumcise,” Sforno sees circumcision as a reminder to follow God's path, Radak emphasizes it as a commandment for fathers and a symbol of the covenant, Rav Hirsch sees it as obedience and rejection of impurity, Rashi clarifies the term, Steinsaltz sees it as a symbol of the covenant, Tze'edah Ure'edah highlights it as a testimony of faith, Bekhor Shor sees it as a private symbol of the covenant, Chizkuni emphasizes it as a symbol of being God's servants. The covenant of circumcision signifies unity with God, Halakhah connects it to the covenant with Abraham, Kabbalah sees it as a sign of protection, Midrash discusses its significance for Abraham, and Talmud discusses the obligations of fathers towards their sons in relation to circumcision. Onkelos and Targum Jonathan interpret it as a sign of the covenant with Abraham.

וּבְזֶמְנָת יָמִים יְמוּל לָכֶם כָּל־זָכָר לְדֹרֹתֵיכֶם יֶלֶד בֵּית וּמִקְנַת יָכֶסֶךָ מִכָּל בּוֹנֵי־זָכָר אֲשֶׁר לֹא מִזֶּרַעְךָ הוּא:	12    And throughout the generations, every male among you P    shall be circumcised at the age of eight days. As for the homeborn slave and the one bought from an outsider who is not of your offspring,
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Chasidut emphasizes the symbolic significance of circumcision as emulating God's attribute, while Halakhah outlines the commandment for fathers to circumcise their sons on the eighth day after birth. Kabbalah sees circumcision as a way to enter into a covenant with God and remove spiritual barriers, while Midrash discusses the timing and importance of circumcision in relation to Abraham's role as a High Priest. Musar highlights

the Torah's teachings on not denigrating strangers and the importance of sanctity in Jacob's life, while Talmud specifies the requirements for circumcision to be performed during the day and not before the eighth day. Onkelos and Targum Jonathan stress the necessity of male circumcision on the eighth day, including house-born and purchased individuals.

הַמּוֹל   יְמוּל יְלִיד בֵּיתָךְ וּמִקְנֶת כְּסִפְךָ וְהִיתָה בְּרִיתִי בְּבִשְׁרְכֶם לְבְרִית עוֹלָם:	13 P	they must be circumcised, homeborn and purchased alike. Thus shall My covenant be marked in your flesh as an everlasting pact.
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Circumcision symbolizes the eternal relationship between God and the Jewish people, with the covenant including all male members of a household, including slaves, to ensure unity in observing God's laws. It is seen as a form of self-sacrifice and atonement, with the blood shed during the procedure serving as a means of redemption. The act is interpreted as weakening physical desires and strengthening spiritual connections to God, with various covenants established, including the covenant of the flesh and the covenant of the tongue. The necessity of circumcision is discussed in the Talmud, with different opinions on specific intentions required for the procedure, and the importance of having an expert physician perform it for the safety of the child.

וְעָרַל   זָכָר אֲשֶׁר לֹא־יְמוּל אֶת־בִּשְׁרוֹ עָרְלָתוֹ וְנִכְרְתָה הִנֵּפֶשׁ הֵוא מֵעַמִּי אֶת־בְּרִיתִי הִפָּר:	14 P	And if any male who is uncircumcised fails to circumcise the flesh of his foreskin, that person shall be cut off from kin; he has broken My covenant."
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Circumcision is a crucial aspect of the covenant between God and Abraham's descendants, with failure to perform it leading to being cut off from the community and breaking the covenant. The act of circumcision symbolizes spiritual perfection and is a positive mitzvah punishable by karet if not fulfilled, with specific guidelines on who is fit to perform it and when it should be done. The removal of the foreskin during circumcision is seen as a way to cut off obstacles between oneself and God, signifying a return to purity and understanding. The covenant of circumcision is emphasized throughout various texts, highlighting its significance in maintaining the connection between individuals and God.

וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם שְׂרַי אִשְׁתְּךָ לֹא־תִקְרָא אֶת־שְׁמָהּ שְׂרַי כִּי שָׂרָה שְׁמָהּ:	15 P	And God said to Abraham, "As for your wife Sarai, you shall not call her Sarai, but her name shall be Sarah.
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The Kedushat Levi commentary emphasizes the importance of distancing oneself from sin and maintaining awe of God, the Yismach Moshe commentary discusses the significance of the name "Yah" in relation to the tribes of Israel, the Likutei Moharan commentary highlights the transition from constricted to expanded consciousness, Sarah's name change reflects her new status as a princess over all nations and her role as a moral guide, God's knowledge is inseparable from Him, the Midrash explores the consequences of questioning God's decrees and the importance of name changes in relation to divine decrees, Isaac's holiness is emphasized through the Zohar's interpretation of the Akedah, the exclusivity and significance of the name 'Adonai is discussed, God changes Sarai's name to Sarah to symbolize her transformation into an actual princess, and the Tosefta states that Sarai was renamed Sarah to become a princess for all nations and Avram to be a father to all people.



<p>וּבֵרַכְתִּי אֹתָהּ וְגַם נָתַתִּי מִמֶּנָּה לָךְ בֶּן וּבֵרַכְתִּיהָ וְהָיְתָה לְגוֹיִם מְלָכִי עַמִּים מִמֶּנָּה יִהְיוּ:</p>	<p>16 I will bless her; indeed, I will give you a son by her. I P will bless her so that she shall give rise to nations; rulers of peoples shall issue from her.”</p>
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Chasidut discusses God’s promise of a son to Abraham and Sarah before the commandment of circumcision, ensuring rewards for future commandments. The Midrash explores the concept of similar fates for the righteous and wicked, while Ramban, Rashi, and Kli Yakar provide insights on blessings, vowelization, and God’s care for Sarah. Philo highlights the importance of Isaac’s birth, and Rabbi Yitzhak discusses how charity, prayer, name change, and good deeds can alter a person’s sentence. Onkelos and Targum Jonathan interpret God’s promise to bless Sarah with a son who will become a leader of nations and kings.

<p>וַיִּפֹּל אַבְרָהָם עַל-פָּנָיו וַיַּצְחַק וַיֹּאמֶר בְּלִבּוֹ הֲלֵבֶן מֵאָה-שָׁנָה יוֹלֵד וְאִם-שָׂרָה הִבְתִּיתִּי שְׂעִים שָׁנָה תֵּלֵד:</p>	<p>17 Abraham threw himself on his face and laughed, as P he said to himself, “Can a child be born to a man a hundred years old, or can Sarah bear a child at ninety?”</p>
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Chasidut explains Sarah’s comment about her husband’s old age as reflecting her own doubts, leading to a “white lie” to spare Avraham’s feelings. Commentary contrasts Abraham’s joy and faith with Sarah’s disbelief and mockery at the news of having a child. Jewish Thought emphasizes God’s choice of the Jewish people based on a more encompassing choice, not their deeds. Midrash details various events in the lives of Abraham, Sarah, and their descendants, highlighting miraculous occurrences. Musar discusses the Israelites’ doubts during the Exodus and their questioning of Moses’ leadership. Quoting Commentary delves into different interpretations of biblical events by various commentators. Second Temple depicts Abraham’s laughter as a symbol of divine ecstasy and humility, acknowledging God’s power. Talmud explains the alteration of the text to show God’s criticism of Sarah’s laughter shared with others. Targum mentions Abraham’s laughter and wonder at the possibility of having children at their old age.

<p>וַיֹּאמֶר אַבְרָהָם אֱלֹהֵימָהּ לוֹ יִשְׁמְעָאל יְחִיָּה לְפָנֶיךָ:</p>	<p>18 And Abraham said to God, “O that Ishmael might P live by Your favor!”</p>
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Chasidut explains that Yishmael is considered more significant than Avraham’s other children because he was born before Avraham’s spiritual perfection, leading to elevated status for Yishmaelite converts. Abraham prayed for Ishmael’s righteousness and existence, but God insisted on Sarah bearing Isaac to uphold the eternal covenant. This contrast highlights the importance of fulfilling one’s potential with God’s help and personal effort, as seen in Jewish Thought. The Kabbalistic perspective emphasizes Abraham’s concern for Ishmael over the Jewish people, while the Midrash and Quoting Commentary illustrate God’s ultimate choice of Isaac as the covenant bearer. Abraham’s plea for Ishmael to live before God is echoed in Second Temple and Targum texts.

<p>וַיֹּאמֶר אֱלֹהִים אֲבֹל שָׂרָה אֶשְׂתְּךָ יֵלֶדְתָּ לָךְ בֶּן וְקִרְאתָ אֶת-שְׁמוֹ יִצְחָק וְהִקְמַתִּי אֶת-בְּרִיתִי אִתּוֹ לְבְרִית עוֹלָם לִזְרַעוֹ אַחֲרָיו:</p>	<p>19 God said, “Nevertheless, Sarah your wife shall bear you P a son, and you shall name him Isaac; and I will maintain My covenant with him as an everlasting covenant for his offspring to come.</p>
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In Parshat Lech Lecha, God promises Avram a son from Sarah before commanding him to circumcise himself to ensure that the miracles performed for him do not offset the rewards for his future commandments. The covenant of circumcision is established through Isaac's descendants, emphasizing the importance of Isaac's pure lineage and the fulfillment of promises made to Abraham and Sarah. Thirteen covenants regarding circumcision were established with Abraham, defining the nature of the Jewish people. The names of the Israelites were assigned by God, with Abraham's son Isaac's name reflecting the years the Israelites were in Egypt. Ramban explains the significance of names given before birth, while the Second Temple text emphasizes Abraham's unwavering faith and God's fulfillment of his wishes. The Talmud discusses the naming of Abraham, Jacob, and Isaac, with Isaac's name given by God. In Genesis 17:19, Elohim promises Abraham a son named Yitzchok, establishing a covenant with him and his descendants.

וְלִישְׁמַעֲאֵל שְׁמַעְתִּיךָ הִנֵּה   בְּרַכְתִּי	20	As for Ishmael, I have heeded you. I hereby bless
אֹתוֹ וְהִפְרֵיתִי אֹתוֹ וְהִרְבֵּיתִי אֹתוֹ	P	him. I will make him fertile and exceedingly
בְּמֵאֵד מְאֹד שְׁנַיִם-עָשָׂר נָשִׂאִם יוֹלִיד		numerous. He shall be the father of twelve chieftains,
וְנָתַתִּי לְגוֹי גָּדוֹל:		and I will make of him a great nation.

Chasidut emphasizes the spiritual significance of Yishmael as the son of Avraham born before his spiritual perfection, with Yitzchak holding the main holiness. God's covenant with Abraham is maintained through Isaac, not Ishmael, despite the latter's eventual greatness. The Midrash explores the importance of the number twelve in relation to the tribes of Israel and the blessings given to Ishmael and Isaac, highlighting the covenant with Isaac as primary. Commentary clarifies that the covenant is only with Isaac, excluding Ishmael and his descendants, with the fulfillment of prophecies, like Ishmael's greatness, taking time to come true. The Targum reflects God's acceptance of Abraham's prayer for Ishmael's prosperity and future greatness as the father of a great nation.

וְאֶת-בְּרִיתִי אֶקִּים אֶת-יִצְחָק אֲשֶׁר תֵּלֵד	21	But My covenant I will maintain with Isaac, whom
לְךָ שָׂרָה לְמוֹעֵד הַזֶּה בְּשָׁנָה הָאַחֲרִית:	P	Sarah shall bear to you at this season next year."

In Chasidut, Yishmael is considered unique as Avraham's son, but Yitzchak holds the main holiness. Halakhah emphasizes the significance of circumcision in defining the Jewish people. Jewish Thought highlights the importance of the Holy Land for prophecy. Kabbalah discusses the impact of righteous actions on the divine presence. Midrash interprets various aspects of Isaac's birth and Abraham's sacrifices. Quoting Commentary reaffirms the covenant with Isaac and the timing of his birth. Responsa refutes claims about Mohammed and discusses criteria for recognizing prophets. Second Temple discusses inheritance and the divine timing of Isaac's birth. Talmud mentions the thirteen covenants between God and Abram. Tanakh establishes Isaac as the spiritual heir over Ishmael. Targum emphasizes God's covenant with Isaac through Sarah.

וַיֵּכַל לְדַבֵּר אֵתָּו וַיֵּעַל אֱלֹהִים מֵעַל	22	Done speaking with him, God was gone from
אַבְרָהָם:	P	Abraham.

In Chasidut, Avraham resisted the temptation to refuse circumcision, leading to a greater reward, while Yaakov's return to Israel qualified him to support God's chariot. In Commentary, the departure of God from the patriarchs is seen as an act of respect, emphasizing their role as carriers of God's glory. In Jewish Thought, the Patriarchs' service

involved constant attachment to God's will, leading to miracles, while Avraham's plea to spare Sodom showed compassion. In Kabbalah, Avraham, Moshe, and Solomon played roles in establishing the dwelling of God's presence, with Avraham symbolizing Kingship. In Midrash, the forefathers had a unique relationship with God, serving as divine chariots. In Musar, Abraham prioritized fulfilling God's commandments and drew God's presence back towards Earth. In Quoting Commentary, precision in understanding profound matters is emphasized. In Second Temple, independence in learning is highlighted. In Talmud, honoring the Divine Presence is prioritized, and in Tanakh, God blessed Jacob upon his return.

וַיִּקַּח אַבְרָהָם אֶת־יִשְׁמָעֵאל בְּנוֹ וְאֵת כָּל־יְלִידֵי בֵיתוֹ וְאֵת כָּל־מַקְנֵת כֶּסֶף כָּל־זָכָר בְּאֹנְשֵׁי בֵּית אַבְרָהָם וְיָמַל אֶת־בָּשָׂר עֲרֻלָּתָם בְּעָצֶם הַיּוֹם הַזֶּה כַּאֲשֶׁר דִּבֶּר אֱלֹהִים:	23	Then Abraham took his son Ishmael, and all his homeborn slaves and all those he had bought, every male in Abraham's household, and he circumcised the flesh of their foreskins on that very day, as God had spoken to him.
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In Likutei Moharan 22:5:11, circumcision symbolizes breaking through the physical to receive spiritual enlightenment, connecting one with God's essence. Abraham's immediate and complete compliance with God's command to circumcise himself and his household exemplifies obedience and ensures the fulfillment of the covenant. The Midrash emphasizes Abraham's fear of the Lord, joy in fulfilling mitzvot, and the pleasing aroma of foreskins as a symbol of mercy towards his descendants. Musar highlights Abraham's humility in serving the messengers of the Lord, leading to divine repayment. Additionally, the importance of promptness in fulfilling religious duties, setting an example for others, is underscored in the commentary. Abraham's obedience and adherence to the law of circumcision are further emphasized in Targum.

וְאַבְרָהָם בֶּן־תְּשַׁעִּים וְתֵשַׁע שָׁנָה בְּהַמְלֹךְ בָּשָׂר עֲרֻלָּתוֹ:	24	Abraham was ninety-nine years old when he circumcised the flesh of his foreskin,
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Abraham was circumcised at age 99 as a prompt act of faith, with circumcision serving as a crucial sign of the covenant with God alongside the Sabbath and tefillin. The covenant with Abraham promises a lasting dynasty, the land of Israel, and God's presence with the Jewish people. Circumcision is considered a great commandment that saves individuals from Gehenna, while Ishmael was circumcised at age 13 as a partial inclusion in the covenant. Abraham delayed his circumcision to allow for more proselytes to join, as proselytes are beloved by God and are considered equal to Israel in Scripture.

וַיִּשְׁמַעְאֵל בְּנוֹ בֶּן־שָׁלֹשׁ עָשָׂר שָׁנָה בְּהַמְלֹךְ אֶת בָּשָׂר עֲרֻלָּתוֹ:	25	and his son Ishmael was thirteen years old when he was circumcised in the flesh of his foreskin.
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Ishmael was circumcised at the age of thirteen, with both the foreskin and remaining membrane removed, in contrast to Avraham who only had his foreskin removed due to his sexual experiences. Avraham and Ishmael were circumcised on the same day, showing their immediate obedience to God's command. The significance of their ages at circumcision is highlighted in various commentaries, Midrash, Second Temple texts, and Targum translations.

בְּעֶצֶם הַיּוֹם הַזֶּה נִמּוֹל אֲבְרָהָם 26 Thus Abraham and his son Ishmael were circumcised  
וְיִשְׁמָעֵאל בְּנוֹ: P on that very day;

Abraham and his household, including Ishmael, were all circumcised on the same day in a prompt and zealous manner, with Abraham circumcising himself last to ensure the commandment was carried out effectively. The Imrei Yosher argues that Abraham suffered pain during brit milah to receive a reward from Hashem, while Rav Weinberg counters that this does not imply an obligation to inflict pain on baby boys. The timing of Abraham's circumcision at 99 years old and Hagar's encounters with an angel are discussed to show the purity of Isaac's conception and Hagar's spiritual growth. Abraham's circumcision created a hill of foreskins that pleased God, who promised mercy to his descendants. The Mishnah states that widows are sustained from the property of orphans, but her heirs are responsible for her burial. Ramban, Rabbeinu Bahya, and Rav Hirsch offer interpretations on the significance of certain days and practices, while Targum Jonathan states that Abraham and Ishmael were circumcised on the same day.

וְכָל-אֲנָשֵׁי בֵּיתוֹ יָלִיד בְּיֵת 27 and all [men of] his household, his homeborn slaves and  
וּמִקְנֵת-כֶּסֶף מֵאֵת בּוֹנֵךְ נִמְלוּ: P those that had been bought from outsiders, were  
אִתּוֹ: circumcised with him.

In Genesis 17:27, Ibn Ezra explains the word “nimmolu” as a nifal verb, Radak states its root is “nimol,” and Chizkuni notes that all males in Abraham's household, including slaves, were willingly circumcised. Halakhah dictates circumcision as a positive mitzvah, with failure punishable by karet, while the Midrash discusses the legal status of women with ruptured hymens, Rebecca's purity, and the importance of circumcision for slaves and idolaters. The Targum emphasizes that all males in Abraham's household were circumcised, whether born or purchased.

## 4: Vayera (Genesis 18:1-22:24) | וירא

### Genesis 18

- 1 J וַיֵּרָא אֵלָיו יְהוָה בְּאַלְנֵי מִמְרָא וְהוּא יָשָׁב פֶּתַח־הָאֵהֶל כְּחֹם הַיּוֹם:  
appeared to him by the terebinths of Mamre; he was sitting at the entrance of the tent as the day grew hot.
- 2 J וַיֵּשָׂא עֵינָיו וַיֵּרָא וְהִנֵּה שְׁלֹשָׁה אָנָשִׁים נֹצְבִים עָלָיו וַיֵּרָא וַיָּרֶץ לִקְרֹאתָם מִפֶּתַח הָאֵהֶל וַיִּשְׁתָּחוּ אֶרְצָה:  
Looking up, he saw three figures standing near him. Perceiving this, he ran from the entrance of the tent to greet them and, bowing to the ground,
- 3 J וַיֹּאמֶר אֲדֹנָי אִם־נָא מְצֹאתִי חֵן בְּעֵינֶיךָ אֶל־נָא תַעֲבֹר מֵעַל עַבְדְּךָ:  
he said, "My lords! If it please you, do not go on past your servant.
- 4 J יִקַּח־נָא מַעֲטָמִים וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁעֲנוּ תַּחַת הָעֵץ:  
Let a little water be brought; bathe your feet and recline under the tree.
- 5 J וְאִקְחָה פַת־לֶחֶם וְסַעֲדוּ לְבַבְכֶם אַתָּה תַעֲבֹרוּ כִּי־עַל־כֵּן עֲבַרְתֶּם עַל־עַבְדְּכֶם וַיֹּאמְרוּ כֵּן תַעֲשֶׂה כַּאֲשֶׁר דִּבַּרְתָּ:  
And let me fetch a morsel of bread that you may refresh yourselves; then go on—seeing that you have come your servant's way." They replied, "Do as you have said."
- 6 J וַיָּמַהַר אַבְרָהָם הָאֵהֶלָה אֶל־שָׂרָה וַיֹּאמֶר מַה־רִּי שְׁלֹשׁ סָאִים קֶמַח סֹלֶת לְיוֹשֵׁי וַעֲשֵׂי עֲגוֹת:  
Abraham hastened into the tent to Sarah, and said, "Quick, three seahs of choice flour! Knead and make cakes!"
- 7 J וַאֲלֵה־בִּקְרוֹר רֶץ אַבְרָהָם וַיִּקַּח בֶּן־בִּקְרוֹר רֶדָּ וטוֹב וַיִּתֵּן אֶל־הַנָּעַר וַיָּמַהַר לַעֲשׂוֹת אוֹתוֹ:  
Then Abraham ran to the herd, took a calf, tender and choice, and gave it to a servant-boy, who hastened to prepare it.
- 8 J וַיִּקַּח חֲמָאָה וְחֹלֶב וּבֶן־הַבִּקְרוֹר אֲשֶׁר עָשָׂה וַיִּתֵּן לִפְנֵיהֶם וְהוּא־עֹמֵד עֲלֵיהֶם תַּחַת הָעֵץ וַיֹּאכְלוּ:  
He took curds and milk and the calf that had been prepared and set these before them; and he waited on them under the tree as they ate.
- 9 J וַיֹּאמְרוּ אֵלָיו אֵיךְ שָׂרָה אִשְׁתְּךָ וַיֹּאמֶר הִנֵּה בָאֵהֶל:  
They said to him, "Where is your wife Sarah?" And he replied, "There, in the tent."
- 10 J וַיֹּאמֶר שׁוּב אָשׁוּב אֵלֶיךָ כְּעֵת חַיָּה וְהִנֵּה־בֵן לְשָׂרָה אִשְׁתְּךָ וְשָׂרָה שֹׁמַעַת פֶּתַח הָאֵהֶל וְהוּא אַחֲרָיו:  
Then one said, "I will return to you next year, and your wife Sarah shall have a son!" Sarah was listening at the entrance of the tent, which was behind him.
- 11 J וַאֲבָרָהָם וְשָׂרָה זָקְנִים בָּאִים בִּימֵם חֲדָל לְהַיּוֹת לְשָׂרָה אֶרֶח כְּנָשִׁים:  
Now Abraham and Sarah were old, advanced in years; Sarah had stopped having her periods.

וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ לֵאמֹר אֲחֵרִי בְּלֹתִי הֲיִתְּהָ לִּי עַדְנָה וְאֵדְנִי זָקֵן:	12 J	And Sarah laughed to herself, saying, “Now that I’ve lost the ability, am I to have enjoyment—with my husband so old?”
וַיֹּאמֶר יְהוָה אֶל־אַבְרָהָם לָמָּה זֶה צִחֲקָה שָׂרָה לֵאמֹר הֲאֵף אֲמַנָּם אֵלֶּד וְאֲנִי זָקֵנָתִי:	13 J	Then יהוה said to Abraham, “Why did Sarah laugh, saying, ‘Shall I in truth bear a child, old as I am?’
הֲיִפְלֵא מִיְהוָה דְּבַר לְמוֹעֵד אָשׁוּב אֵלֶיךָ כָּעֵת חַיָּה וּלְשָׁרָה בֵּן:	14 J	Is anything too wondrous for יהוה ? I will return to you at the same season next year, and Sarah shall have a son.”
וַתִּכְחַשׁ שָׂרָה   לֵאמֹר לֹא צִחֲקָתִי כִּי   יִרְאָה וַיֹּאמֶר   לֹא כִּי צִחֲקָתִי:	15 J	Sarah lied, saying, “I did not laugh,” for she was frightened. Came the reply, “You did laugh.”
וַיִּקְמוּ מִשָּׁם הָאֲנָשִׁים וַיִּשְׁקֹפוּ עַל־פְּנֵי סָדָם וְאַבְרָהָם הֵלֵךְ עִמָּם לְשַׁלְּחָם:	16 J	The agents set out from there and looked down toward Sodom, Abraham walking with them to see them off.
וַיְהִי־נָּה אָמַר הַמַּכְסָּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה:	17 J	Now יהוה had said, “Shall I hide from Abraham what I am about to do,
וְאַבְרָהָם הָיָה לְגוֹי גָּדוֹל וְעָצוּם וְנִבְרָכוּ־בּוֹ כָּל גּוֹיֵי הָאָרֶץ:	18 J	since Abraham is to become a great and populous nation and all the nations of the earth are to bless themselves by him?
כִּי יִדְעֹתִיו לְמַעַן אֲשֶׁר יֵצֵא־אֶת־בְּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דְרָדְךָ יְהוָה לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הִבִּיא יְהוָה עַל־אַבְרָהָם אֶת אֲשֶׁר־דִּבֶּר עִלָּיו:	19 J	For I have singled him out, that he may instruct his children and his posterity to keep the way of יהוה by doing what is just and right, in order that יהוה may bring about for Abraham what has been promised him.”
וַיֹּאמֶר יְהוָה זַעֲקַת סָדָם וְעֹמְרָה כִּי־רָבָה וַחֲטֹאתָם כִּי כְבֹּדָה מְאֹד:	20 J	Then יהוה said, “The outrage of Sodom and Gomorrah is so great, and their sin so grave!
אֶרְדָּה־נָּא וְאֶרְאֶה הֲכַצְעֲקֹתָהּ הִבָּאָה אֵלַי עָשׂוּ   כָּלָה וְאִם־לֹא אֶדְעָה:	21 J	I will go down to see whether they have acted altogether according to the outcry that has reached Me; if not, I will take note.”
וַיִּפְּגּוּ מִשָּׁם הָאֲנָשִׁים וַיֵּלְכוּ סָדָמָה וְאַבְרָהָם עֹדֵדְנוּ עֹמֵד לִפְנֵי יְהוָה:	22 J	The agents went on from there to Sodom, while Abraham remained standing before יהוה.
וַיָּגֶשׁ אַבְרָהָם וַיֹּאמֶר הֲאֵף תִּסָּפֶה צְדִיק עִם־רָשָׁע:	23 J	Abraham came forward and said, “Will You sweep away the innocent along with the guilty?

24	What if there should be fifty innocent within the city; will You then wipe out the place and not forgive it for the sake of the innocent fifty who are in it?	אולי יש חמשים צדיקים בתוך העיר האף תספה ולא תשא למקום למען חמשים הצדיקים אשר בקרבה:
25	Far be it from You to do such a thing, to bring death upon the innocent as well as the guilty, so that innocent and guilty fare alike. Far be it from You! Shall not the Judge of all the earth deal justly?"	חללה לך מעשת   בדבר הזה להמית צדיק עם-רשע והיה כצדיק כרשע חללה לך השפט כל-הארץ לא יעשה משפט:
26	And answered, "If I find within the city of Sodom fifty innocent ones, I will forgive the whole place for their sake."	ויאמר יהוה אם-אמצא בסדם חמשים צדיקים בתוך העיר ונשאתי לכל-המקום בעבורם:
27	Abraham spoke up, saying, "Here I venture to speak to my lord, I who am but dust and ashes:	ויען אברהם ויאמר הנה-נא הואלתי לדבר אל-אדני ואנכי עפר ואפר:
28	What if the fifty innocent should lack five? Will You destroy the whole city for want of the five?" "I will not destroy if I find forty-five there."	אולי יחסרון חמשים הצדיקים חמשה התשחית בחמשה את-כל-העיר ויאמר לא אשחית אם-אמצא שם ארבעים וחמשה:
29	But he spoke up again, and said, "What if forty should be found there?" "I will not do it, for the sake of the forty."	ויסף עוד לדבר אליו ויאמר אולי ימצאון שם ארבעים ויאמר לא אעשה בעבור הארבעים:
30	And he said, "Let not my lord be angry if I go on: What if thirty should be found there?" "I will not do it if I find thirty there."	ויאמר אל-נא יחר לאדני ואדברה אולי ימצאון שם שלשים ויאמר לא אעשה אם-אמצא שם שלשים:
31	And he said, "I venture again to speak to my lord: What if twenty should be found there?" "I will not destroy, for the sake of the twenty."	ויאמר הנה-נא הואלתי לדבר אל-אדני אולי ימצאון שם עשרים ויאמר לא אשחית בעבור העשרים:
32	And he said, "Let not my lord be angry if I speak but this last time: What if ten should be found there?" "I will not destroy, for the sake of the ten."	ויאמר אל-נא יחר לאדני ואדברה אד-הפעם אולי ימצאון שם עשרה ויאמר לא אשחית בעבור העשרה:
33	Having finished speaking to Abraham, יהוה departed; and Abraham returned to his place.	וילך יהוה כאשר כלה לדבר אל-אברהם ואברהם שב למקומו:

- וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סָדְמָה בְּעֶרֶב  
וְלוֹט יֹשֵׁב בְּשַׁעַר-סֹדֶם וַיֵּרָא-לוֹט  
וַיָּקָם לִקְרָאתָם וַיִּשְׁתַּחוּ אַפָּיִם אֲרָצָה:
- וַיֹּאמֶר הִנֵּה נָא-אֲדֹנָי סוּרוּ נָא  
אֶל-בֵּית עֲבָדְכֶם וְלִינוּ וְרַחְצוּ רַגְלֵיכֶם  
וְהִשְׁכַּמְתֶּם וְהַלַּכְתֶּם לְדֶרֶכְכֶם וַיֹּאמְרוּ  
לֹא כִי בְּרָחוּב נָלִין:
- וַיִּפְצֹרֵם מְאֹד וַיִּסְרוּ אֵלָיו וַיָּבֹאוּ  
אֶל-בֵּיתוֹ וַיַּעַשׂ לָהֶם מִשְׁתֶּה וּמִצּוֹת  
אֹפָה וַיֹּאכְלוּ:
- טָרֶם יִשְׁכְּבוּ וְאֲנָשֵׁי הָעִיר אֲנָשֵׁי סֹדֶם  
נִסְבּוּ עַל-הַבַּיִת מִנֶּעֶר וְעַד-זָקֶן  
כָּל-הָעָם מִקְּצָה:
- וַיִּקְרָאוּ אֶל-לוֹט וַיֹּאמְרוּ לוֹ אֵיךְ  
הָאֲנָשִׁים אֲשֶׁר-בָּאוּ אֵלֶיךָ הַלַּיְלָה  
הוֹצִיָאֵם אֵלֵינוּ וְנִדְּעָה אִתָּם:
- וַיֵּצֵא אֱלֹהֶם לוֹט הַפֶּתַח וְהִדְלֹת סָגַר  
אֲחֵרָיו:
- וַיֹּאמֶר אֶל-נָא אַחֵי תִרְעוּ:
- הִנֵּה-נָא לִי שְׁתֵּי בָנוֹת אֲשֶׁר לֹא-יָדְעוּ  
אִישׁ אִצְיָאָה-נָא אֶתְהֶן אֲלֵיכֶם וַעֲשׂוּ  
לָהֶן כְּטוֹב בְּעֵינֵיכֶם רַק לֹא-תַעֲשׂוּ אֵל  
אֶל-תַּעֲשׂוּ דָבָר כִּי-עַל-כֵּן בָּאוּ בָצֵל  
קִרְתִּי:
- וַיֹּאמְרוּ | גִּשְׁהֶלְאָה וַיֹּאמְרוּ הָאֶחָד  
בָּא-לְגוֹר וַיִּשְׁפֹּט שְׁפוֹט עֵתָה נִרְעָ לָךְ  
מֵהֶם וַיִּפְצְרוּ בְּאִישׁ בְּלוֹט מְאֹד וַיִּגְשׁוּ  
לְשֹׁבֵר הַדֶּלֶת:
- 1 J The two messengers arrived in Sodom in the evening, as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to greet them and, bowing low with his face to the ground,
- 2 J he said, “Please, my lords, turn aside to your servant’s house to spend the night, and bathe your feet; then you may be on your way early.” But they said, “No, we will spend the night in the square.”
- 3 J But he urged them strongly, so they turned his way and entered his house. He prepared a feast for them and baked unleavened bread, and they ate.
- 4 J They had not yet lain down, when the town council [and] the militia of Sodom —insignificant and influential alike, the whole assembly without exception—gathered about the house.
- 5 J And they shouted to Lot and said to him, “Where are the ones who came to you tonight? Bring them out to us, that we may be intimate with them.”
- 6 J So Lot went out to them to the entrance, shut the door behind him,
- 7 J and said, “I beg you, my friends, do not commit such a wrong.
- 8 J Look, I have two daughters who have not known a man. Let me bring them out to you, and you may do to them as you please; but do not do anything to the others, since they have come under the shelter of my roof.”
- 9 J But they said, “Stand back! The fellow,” they said, “came here as an alien, and already he acts the ruler! Now we will deal worse with you than with them.” And they pressed hard against that householder — against Lot—and moved forward to break the door.



וַיִּשְׁלְחוּ הָאֲנָשִׁים אֶת־יָדָם וַיָּבִיאוּ אֶת־לוֹט אֲלֵיהֶם הַבַּיְתָה וְאֶת־הַדֶּלֶת סָגְרוּ:	10	But the agents stretched out their hands and pulled J Lot into the house with them, and shut the door.
וְאֶת־הָאֲנָשִׁים אֲשֶׁר־פָּתַח הַבַּיִת הַכּוֹ בַּסָּנוּרִים מִקָּטָן וְעַד־גָּדוֹל וַיִּלְאוּ לְמַצָּא הַפֶּתַח:	11	And the people who were at the entrance of the house, J low and high alike, they struck with blinding light, so that they were helpless to find the entrance.
וַיֹּאמְרוּ הָאֲנָשִׁים אֶל־לוֹט עַד מִי־לָךְ כֹּה חָתָן וּבְנֵיךָ וּבְנֹתֶיךָ וְכָל אֲשֶׁר־לָךְ בָּעִיר הוֹצֵא מִן־הַמָּקוֹם:	12	Then the agents said to Lot, “Whom else have you J here? Sons-in-law, your sons and daughters, or anyone else that you have in the city—bring them out of the place.
כִּי־מִשְׁחָתִים אֲנַחְנוּ אֶת־הַמָּקוֹם הַזֶּה כִּי־גְדֹלָה צַעֲקָתָם אֶת־פְּנֵי יְהוָה וַיִּשְׁלְחוּנוּ יְהוָה לְשַׁחֲתָהּ:	13	For we are about to destroy this place; because the J outcry against them before יהוה has become so great that יהוה has sent us to destroy it.”
וַיֵּצֵא לוֹט וַיְדַבֵּר   אֶל־חֲתָנָיו   לֵקְחֵי בְנֹתָיו וַיֹּאמֶר קוּמוּ צֵאוּ מִן־הַמָּקוֹם הַזֶּה כִּי־מִשְׁחָתִית יְהוָה אֶת־הָעִיר וַיְהִי כַּמְּצַחַק בְּעֵינֵי חֲתָנָיו:	14	So Lot went out and spoke to his sons-in-law, who J had married his daughters, and said, “Up, get out of this place, for יהוה is about to destroy the city.” But he seemed to his sons-in-law as one who jests.
וּכְמוֹ הַשָּׁחַר עָלָה וַיֹּאצִּצוּ הַמַּלְאָכִים בְּלוֹט לֵאמֹר קוּם קַח אֶת־אִשְׁתְּךָ וְאֶת־שְׁתֵּי בְנֹתֶיךָ הַנִּמְצָאֹת פֶּן־תִּסָּפֵה בַּעֲזֹן הָעִיר:	15	As dawn broke, the messengers urged Lot on, saying, J “Up, take your wife and your two remaining daughters, lest you be swept away because of the iniquity of the city.”
וַיִּתְמַהֲמָה   וַיַּחֲזִיקוּ הָאֲנָשִׁים בְּיָדוֹ וּבְיַד־אִשְׁתּוֹ וּבְיַד שְׁתֵּי בְנֹתָיו בְּחִמְלַת יְהוָה עָלָיו וַיֹּצֵאֵהוּ וַיַּנְחֵהוּ מִחוּץ לָעִיר:	16	Still he delayed. So the agents seized his hand, and J the hands of his wife and his two daughters—in יהוה’s mercy on him—and brought him out and left him outside the city.
וַיְהִי כְהוֹצִיָאֵם אֹתָם הַחוּצָה וַיֹּאמֶר הַמַּלְטָה עַל־נַפְשְׁךָ אֶל־תִּבְטֵי אַחֲרֶיךָ וְאֶל־תַּעֲמֹד בְּכָל־הַבֶּכָּר הַהִרָה הַמַּלְטָה פֶּן־תִּסָּפֵה:	17	When they had brought them outside, one said, “Flee J for your life! Do not look behind you, nor stop anywhere in the Plain; flee to the hills, lest you be swept away.”
וַיֹּאמֶר לוֹט אֲלֵיהֶם אֵלֶּיָּהּ אֲדֹנָי:	18	But Lot said to them, “Oh no, my lord! J
הִנֵּה־נָא מָצָא עַבְדְּךָ חַן בְּעֵינֶיךָ וַתַּגִּדְלִי חֶסֶדְךָ אֲשֶׁר עָשִׂיתָ עִמָּדִי לְהַחְיֹת אֶת־נַפְשִׁי וְאֵנֹכִי לֹא אוּכַל לְהַמְלִט הַהִרָה פֶּן־תִּדְבַּקֵּנִי הָרָעָה וּמָתִי:	19	You have been so gracious to your servant, and have J already shown me so much kindness in order to save my life; but I cannot flee to the hills, lest the disaster overtake me and I die.

הַגֵּה־נָא הָעִיר הַזֹּאת קְרִיבָה לָנוּס שָׁמָּה וְהוּא מִצְעָר אִמְלֻטָּה נָא שָׁמָּה הֲלֹא מִצְעָר הוּא וְתָחִי נַפְשִׁי:	20	Look, that town there is near enough to flee to; it is J such a little place! Let me flee there—it is such a little place—and let my life be saved.”
וַיֹּאמֶר אֵלָיו הִנֵּה נִשְׁאַתִּי פָנֶיךָ גַּם לִדְבַר הַזֶּה לְבַלְתִּי הִפְכִּי אֶת־הָעִיר אֲשֶׁר דִּבַּרְתָּ:	21	He replied, “Very well, I will grant you this favor too, J and I will not annihilate the town of which you have spoken.
מַהֲלִי הַמְלֻט שָׁמָּה כִּי לֹא אוֹכֵל לַעֲשׂוֹת דְּבָר עַד־בָּאֵךְ שָׁמָּה עַל־כֵּן קָרָא שֵׁם־הָעִיר צוֹעַר:	22	Hurry, flee there, for I cannot do anything until you J arrive there.” Hence the town came to be called Zoar.
הַשֶּׁמֶשׁ יָצָא עַל־הָאָרֶץ וְלוֹט בָּא צֹעְרָה:	23	As the sun rose upon the earth and Lot entered Zoar, J
וַיְהִי־הָהוּא הַמִּטְיָר עַל־סֹדֹם וְעַל־עֲמֹרָה גִּפְרִית וְאֵשׁ מֵאֵת יְהוָה מִן־הַשָּׁמַיִם:	24	rained upon Sodom and Gomorrah sulfurous fire J from יהוה out of heaven—
וַיַּהֲפֹךְ אֶת־הָעָרִים הָאֵלֶּה וְאֶת כָּל־הַכְּפָר וְאֶת כָּל־יִשְׁבֵּי הָעָרִים וְצִמַּח הָאֲדָמָה:	25	annihilating those cities and the entire Plain, and all J the inhabitants of the cities and the vegetation of the ground.
וַתִּבְטֹשׁ אִשְׁתּוֹ מֵאַחֲרָיו וְתָחִי נָצִיב מֶלֶח:	26	Lot’s wife looked back, and she thereupon turned into J a pillar of salt.
וַיִּשְׁכֶּם אַבְרָהָם בְּבֶקֶר אֶל־הַמָּקוֹם אֲשֶׁר־עָמַד שָׁם אֶת־פָּנָיו יְהוָה:	27	Next morning, Abraham hurried to the place where he J had stood before יהוה,
וַיִּשְׁקֹף עַל־פָּנָיו סֹדֹם וְעֲמֹרָה וְעַל־כָּל־פָּנָיו אֶרֶץ הַכְּפָר וַיֵּרָא וְהִנֵּה עָלָה קִיטָר הָאָרֶץ כְּקִיטָר הַכְּבִשָּׁן:	28	and, looking down toward Sodom and Gomorrah and J all the land of the Plain, he saw the smoke of the land rising like the smoke of a kiln.
וַיְהִי בִשְׁחַת אֱלֹהִים אֶת־עָרֵי הַכְּפָר וַיִּזְכֹּר אֱלֹהִים אֶת־אַבְרָהָם וַיִּשְׁלַח אֶת־לוֹט מִתּוֹךְ הַהִפְכָּה בְּהַפֹּךְ אֶת־הָעָרִים אֲשֶׁר־יָשָׁב בָּהֶן לוֹט:	29	Thus it was that, when God destroyed the cities of the P Plain and annihilated the cities where Lot dwelt, God was mindful of Abraham and removed Lot from the midst of the upheaval.
וַיַּעַל לוֹט מִצּוֹעַר וַיֵּשֶׁב בְּהָר וּשְׁתֵּי בָנָתָיו עִמּוֹ כִּי יָרָא לְשִׁבְתָּ בְּצוֹעַר וַיֵּשֶׁב בְּמַעְרָה הוּא וּשְׁתֵּי בָנָתָיו:	30	Lot went up from Zoar and settled in the hill country J with his two daughters, for he was afraid to dwell in Zoar; and he and his two daughters lived in a cave.
וַתֹּאמֶר הַבְּכִירָה אֶל־הַצְעִירָה אָבִינוּ זָקֵן וְאִישׁ אֵין בָּאָרֶץ לְבֹא עִלָּינוּ כְּדָרְךָ כָּל־הָאָרֶץ:	31	And the older one said to the younger, “Our father is J old, and there is not a man on earth to consort with us in the way of all the world.

לָכֶּה נִשְׁקָה אֶת־אָבִינוּ יִין וְנִשְׁכְּבָה עִמּוֹ וְנַחֲיָה מֵאָבִינוּ זָרַע:	32 J	Come, let us make our father drink wine, and let us lie with him, that we may maintain life through our father.”
וַתִּשְׁקִין אֶת־אָבִיהֶן יִין בַּלַּיְלָה הַהוּא וַתֵּבֵא הַבְּכִירָה וַתִּשְׁכַּב אֶת־אָבִיהָ וְלֹא־יָדַע בְּשֹׁכְבָהּ וּבְקוּמָה:	33 J	That night they made their father drink wine, and the older one went in and lay with her father; he did not know when she lay down or when she rose.
וַיְהִי מִמָּחָרֹת וַתֹּאמֶר הַבְּכִירָה אֶל־הַצְעִירָה הַיּוֹשֶׁבֶתְתִי אִמְשׁ אֶת־אָבִי נִשְׁקֶנּוּ יִין גַּם־הַלַּיְלָה וּבֹאִי שִׁכְבִּי עִמּוֹ וְנַחֲיָה מֵאָבִינוּ זָרַע:	34 J	The next day the older one said to the younger, “See, I lay with Father last night; let us make him drink wine tonight also, and you go and lie with him, that we may maintain life through our father.”
וַתִּשְׁקִין גַּם בַּלַּיְלָה הַהוּא אֶת־אָבִיהֶן יִין וַתֵּקַם הַצְעִירָה וַתִּשְׁכַּב עִמּוֹ וְלֹא־יָדַע בְּשֹׁכְבָהּ וּבְקוּמָה:	35 J	That night also they made their father drink wine, and the younger one went and lay with him; he did not know when she lay down or when she rose.
וַתִּהְיוּ שְׁתֵּי בָנוֹת־לוֹט מֵאָבִיהֶן:	36 J	Thus the two daughters of Lot became pregnant by their father.
וַתֵּלֶד הַבְּכִירָה בֶן וַתִּקְרָא שְׁמוֹ מוֹאָב הוּא אֲבִי־מוֹאָב עַד־הַיּוֹם:	37 J	The older one bore a son and named him Moab; he is the father of the Moabites of today.
וַהַצְעִירָה גַּם־הוּא יָלְדָה בֶן וַתִּקְרָא שְׁמוֹ בֶן־עַמִּי הוּא אֲבִי בְנֵי־עַמּוֹן עַד־הַיּוֹם:	38 J	And the younger also bore a son, and she called him Ben-ammi; he is the father of the Ammonites of today.

## Genesis 20

וַיֵּסַע מֶשֶׁם אַבְרָהָם אֶרֶץ הַנֶּגֶב וַיָּשָׁב בֵּין־קָדֵשׁ וּבֵין שׁוּר וַיָּגֶר בְּגֶרָר:	1 E	Abraham journeyed from there to the region of the Negeb and settled between Kadesh and Shur. While he was sojourning in Gerar,
וַיֹּאמֶר אַבְרָהָם אֶל־שָׂרָה אִשְׁתּוֹ אַחֲתִי הוּא וַיְשַׁלַּח אַבְיִמֶלֶךְ מֶלֶךְ גֶּרָר וַיִּקַּח אֶת־שָׂרָה:	2 E	Abraham said of Sarah his wife, “She is my sister.” So King Abimelech of Gerar had Sarah brought to him.
וַיָּבֹא אֱלֹהִים אֶל־אַבְיִמֶלֶךְ בַּחֲלוֹם הַלַּיְלָה וַיֹּאמֶר לוֹ הִנֵּנִי מֵת עַל־הָאִשָּׁה אֲשֶׁר־לָקַחְתָּ וְהוּא בָּעֵלְתָּ בָּעַל:	3 E	But God came to Abimelech in a dream by night and said to him, “You are to die because of the woman that you have taken, for she is a married woman.”
וַאֲבִימֶלֶךְ לֹא קָרַב אֵלֶיהָ וַיֹּאמֶר אֲדֹנָי הַגּוֹי גַּם־צָדִיק תַּהַרְגִּי:	4 E	Now Abimelech had not approached her. He said, “O lord, will You slay people even though innocent?”

הלא הוא אמר־לי אחתי הוא והיא־גם־הוא אמרה אחי הוא בתם־לבבי ובנקון כפי עשיתי זאת:	5	He himself said to me, ‘She is my sister’! And she E also said, ‘He is my brother.’ When I did this, my heart was blameless and my hands were clean.”
ויאמר אליו האלהים בחלם גם אנכי ידעתי כי בתם־לבבך עשית זאת ואחשך גם־אנכי אותך מחטוֹלִי על־כן לא־נתתיך לנגוע אליה:	6	And God said to him in the dream, “I knew that you E did this with a blameless heart, and so I kept you from sinning against Me. That was why I did not let you touch her.
ועתה השב אשת־האיש כי־נביא הוא ויתפלל בעדך ויחיה ואם־אינך משיב דע כי־מות תמות אתה וכל־אשר־לך:	7	Therefore, restore the man’s wife—since he is a E prophet, he will intercede for you—to save your life. If you fail to restore her, know that you shall die, you and all that are yours.”
וישכם אבימלך בבקר ויקרא לכל־עבדיו וידבר את־כל־הדברים האלה באזניהם ויראו האנשים מאד:	8	Early next morning, Abimelech called his servants E and told them all that had happened; and they were greatly frightened.
ויקרא אבימלך לאברהם ויאמר לו מה־עשית לנו ומה־חטאתי לך כי־הבאת עלי ועל־ממלכתי חטאה גדלה מעשים אשר לא־יעשו עשית עמדי:	9	Then Abimelech summoned Abraham and said to E him, “What have you done to us? What wrong have I done that you should bring so great a guilt upon me and my kingdom? You have done to me things that ought not to be done.
ויאמר אבימלך אל־אברהם מה ראית כי עשית את־הדבר הזה:	10	What, then,” Abimelech demanded of Abraham, E “was your purpose in doing this thing?”
ויאמר אברהם כי אמרתי רק אי־יראת אלהים במקום הזה והרגוני על־דבר אשתי:	11	“I thought,” said Abraham, “surely there is no fear E of God in this place, and they will kill me because of my wife.
וגם־אמנה אחתי בת־אבי הוא אך לא בת־אמי ותהי־לי לאשה:	12	And besides, she is in truth my sister, my father’s E daughter though not my mother’s; and she became my wife.
ויהי כאשר התעו אתי אלהים מבית אבי ואמר לה זה חסדך אשר תעשי עמדי אל כל־המקום אשר נבוא שמה אמרי־לי אחי הוא:	13	So when God made me wander from my father’s E house, I said to her, ‘Let this be the kindness that you shall do me: whatever place we come to, say there of me: He is my brother.’”
ויקח אבימלך צאן ובקר ועבדים ושפחות ויתן לאברהם וישב לו את שרה אשתו:	14	Abimelech took sheep and oxen, and male and E female slaves, and gave them to Abraham; and he restored his wife Sarah to him.

15	And Abimelech said, "Here, my land is before you; settle wherever you please."	וַיֹּאמֶר אֲבִימֶלֶךְ הִנֵּה אֶרְצִי לְפָנֶיךָ בְּטוֹב בְּעֵינֶיךָ שָׁב:
16	And to Sarah he said, "I herewith give your brother a thousand pieces of silver; this will serve you as vindication before all who are with you, and you are cleared before everyone."	וּלְשָׂרָה אָמַר הִנֵּה נָתַתִּי אֵלַיךְ כֶּסֶף לְאַחִיךָ הִנֵּה הוּא־לְךָ כְּסוּת עֵינַיִם לְכָל אֲשֶׁר אִתָּךְ וְאַתְּ כָּל וְנִכְחַת:
17	Abraham then prayed to God, and God healed Abimelech and his wife and his slave girls, so that they bore children;	וַיִּתְפַּלֵּל אֲבָרָהָם אֶל־הָאֱלֹהִים וַיִּרְפָּא אֱלֹהִים אֶת־אֲבִימֶלֶךְ וְאֶת־אִשְׁתּוֹ וְאִמְהֹתָיו וַיֵּלְדוּ:
18	for יהוה had closed fast every womb of the household of Abimelech because of Sarah, the wife of Abraham.	כִּי־עָצַר עָצַר יְהוָה בְּעַד כָּל־רַחֲמָם לְבֵית אֲבִימֶלֶךְ עַל־דְּבַר שָׂרָה אִשְׁתְּ אֲבָרָהָם:

## Genesis 21

1	J יהוה took note of Sarah as promised, and יהוה did for Sarah what had been announced.	וַיִּהְיֶה פָקֵד אֶת־שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר:
2	J Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken.	וַתְּהַר וַתֵּלֶד שָׂרָה לְאֲבָרָהָם בֶּן לְזָקְנָיו לְמוֹעֵד אֲשֶׁר־דִּבֶּר אֱתוֹ אֱלֹהִים:
3	Abraham gave his newborn son, whom Sarah had borne him, the name of Isaac.	וַיִּקְרָא אֲבָרָהָם אֶת־שְׁם־בְּנוֹ הַנּוּלָד־לּוֹ אֲשֶׁר־יָלְדָה־לּוֹ שָׂרָה יִצְחָק:
4	And when his son Isaac was eight days old, Abraham circumcised him, as God had commanded him.	וַיִּמַּל אֲבָרָהָם אֶת־יִצְחָק בְּנוֹ בֶּן־שְׁמֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֱתוֹ אֱלֹהִים:
5	Now Abraham was a hundred years old when his son Isaac was born to him.	וְאֲבָרָהָם בֶּן־מֵאָה שָׁנָה בְּהוּלָד לּוֹ אֶת יִצְחָק בְּנוֹ:
6	Sarah said, "God has brought me laughter; everyone who hears will laugh with me."	וַתֹּאמֶר שָׂרָה צָחַק עָשָׂה לִי אֱלֹהִים כָּל־הַשְּׁמָע יִצְחָק־לִי:
7	J And she added, "Who would have said to Abraham That Sarah would suckle children! Yet I have borne a son in his old age."	וַתֹּאמֶר מִי מָלַל לְאֲבָרָהָם הִינִיקָה בָנִים שָׂרָה כִּי־יָלְדָתִי בֶּן לְזָקְנָיו:
8	The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned.	וַיִּגְדַּל הַיֵּלֶד וַיִּנְגַּמַּל וַיַּעַשׂ אֲבָרָהָם מִשְׁתֶּה גָּדוֹל בַּיּוֹם הַגָּמֵל אֶת־יִצְחָק:
9	Sarah saw the son whom Hagar the Egyptian had borne to Abraham playing.	וַתֵּרָא שָׂרָה אֶת־בֶּן־הַגֵּר הַמִּצְרִית אֲשֶׁר־יָלְדָה לְאֲבָרָהָם מִצְחָק:

וַתֹּאמֶר לְאַבְרָהָם גֵּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִרְשׁ בֶּן־הָאִמָּה הַזֹּאת עִם־בְּנֵי עִם־יִצְחָק:	10	She said to Abraham, "Cast out that slave-woman E and her son, for the son of that slave shall not share in the inheritance with my son Isaac."
וַיַּרְע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אוֹדֶת בְּנוֹ:	11	The matter distressed Abraham greatly, for it E concerned a son of his.
וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם אַל־יִרַע בְּעֵינֶיךָ עַל־הַנֶּעֱר וְעַל־אִמְתְּךָ כֹּל־אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע בְּקוֹלָהּ כִּי בִּיצְחָק יִקְרָא לָךְ זָרַע:	12	But God said to Abraham, "Do not be distressed E over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued for you.
וְגַם אֶת־בֶּן־הָאִמָּה לִגְוֵי אֲשִׁימְנוּ כִּי זָרַעְךָ הוּא:	13	As for the son of the slave-woman, I will make a E nation of him, too, for he is your seed."
וַיִּשְׁכֶּם אַבְרָהָם   בַּבֹּקֶר וַיִּקַּח־לָחֶם וְחֶמֶת מַיִם וַיִּתֵּן אֶל־הָגָר שָׁם עַל־שִׁכְמָהּ וְאֶת־הַיֶּלֶד וַיְשַׁלְחָהּ וַתֵּלֶךְ וַתֵּתֶע בְּמִדְבַּר בְּאֶר שָׁבַע:	14	Early next morning Abraham took some bread and E a skin of water, and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. And she wandered about in the wilderness of Beer-sheba.
וַיִּכְלוּ הַמַּיִם מִן־הַחֶמֶת וַתִּשְׁלַךְ אֶת־הַיֶּלֶד תַּחַת אֶחָד הַשִּׁיחִים:	15	When the water was gone from the skin, she left the E child under one of the bushes,
וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנְּגֵד הָרְחֹק בְּמִטְחֹנִי קָשָׁת כִּי אָמְרָה אֶל־אֶרְאָה בְּמוֹת הַיֶּלֶד וַתֵּשֶׁב מִנְּגֵד וַתִּשָּׂא אֶת־קוֹלָהּ וַתִּבְדֹּךְ:	16	and went and sat down at a distance, a bowshot E away; for she thought, "Let me not look on as the child dies." And sitting thus afar, she burst into tears.
וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנֶּעֱר וַיִּקְרָא מִלְאֵךְ אֱלֹהִים   אֶל־הָגָר מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ מִה־לָּךְ הָגָר אֶל־תִּירָאִי כִּי־שָׁמַע אֱלֹהִים אֶל־קוֹל הַנֶּעֱר בְּאֶשֶׁר הוּא־שָׁם:	17	God heard the cry of the boy, and a messenger of E God called to Hagar from heaven and said to her, "What troubles you, Hagar? Fear not, for God has heeded the cry of the boy where he is.
קוּמִי שֹׂאִי אֶת־הַנֶּעֱר וְהַחֲזִיקִי אֶת־יָדוֹ בּוֹ כִּי־לִגְוֵי גֹדוֹל אֲשִׁימְנוּ:	18	Come, lift up the boy and hold him by the hand, for E I will make a great nation of him."
וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ וַתֵּרָא בְּאֶר מַיִם וַתֵּלֶךְ וַתִּמְלֵא אֶת־הַחֶמֶת מַיִם וַתִּשְׁק אֶת־הַנֶּעֱר:	19	Then God opened her eyes and she saw a well of E water. She went and filled the skin with water, and let the boy drink.
וַיְהִי אֱלֹהִים אֶת־הַנֶּעֱר וַיִּגְדַּל וַיֵּשֶׁב בְּמִדְבַּר וַיְהִי רֹבֵה קֶשֶׁת:	20	God was with the boy and he grew up; he dwelt in E the wilderness and became skilled with a bow.

וַיֵּשֶׁב בְּמִדְבַּר פָּאֶרָן וַתִּקַּח-לּוֹ אִמּוֹ אִשָּׁה מֵאֶרֶץ מִצְרַיִם:	21	He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.
וַיְהִי בְּעֵת הַהוּא וַיֹּאמֶר אֲבִימֶלֶךְ וּפִיכֹל שָׂר־צְבָאוֹ אֶל-אַבְרָהָם לֵאמֹר אֱלֹהִים עִמָּךְ בְּכָל אֲשֶׁר-אַתָּה עֹשֶׂה:	22	At that time Abimelech and Phicol, chief of his troops, said to Abraham, "God is with you in everything that you do.
וַעֲתָה הִשָּׁבְעָה לִּי בֵּאלֹהִים הַנָּה אִם-תִּשְׁקֹר לִּי וּלְנִינִי וּלְנִכְדֵי בִחְסְדִי אֲשֶׁר-עָשִׂיתִי עִמָּךְ תִּעָשֶׂה עִמָּדִי וְעַם-הָאָרֶץ אֲשֶׁר-גִּרְתָּהּ בָּהּ:	23	Therefore swear to me here by God that you will not deal falsely with me or with my kith and kin, but will deal with me and with the land in which you have sojourned as loyally as I have dealt with you."
וַיֹּאמֶר אַבְרָהָם אֲנֹכִי אֶשָּׁבֶע:	24	And Abraham said, "I swear it."
וְהוֹכִיחַ אַבְרָהָם אֶת-אֲבִימֶלֶךְ עַל-אֲדוֹת בְּאֵר הַמַּיִם אֲשֶׁר גָּזְלוּ עַבְדֵי אֲבִימֶלֶךְ:	25	Then Abraham reproached Abimelech for the well of water which the servants of Abimelech had seized.
וַיֹּאמֶר אֲבִימֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה אֶת-הַדָּבָר הַזֶּה וְגַם-אַתָּה לֹא-הִגַּדְתָּ לִּי וְגַם אֲנֹכִי לֹא שָׁמַעְתִּי בְלִתִּי הַיּוֹם:	26	But Abimelech said, "I do not know who did this; you did not tell me, nor have I heard of it until today."
וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן לְאֲבִימֶלֶךְ וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית:	27	Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a pact.
וַיָּצַב אַבְרָהָם אֶת-שִׁבְעַת כִּבְשֹׁת הַצֹּאן לְבִדָּהֶן:	28	Abraham then set seven ewes of the flock by themselves,
וַיֹּאמֶר אֲבִימֶלֶךְ אֶל-אַבְרָהָם מָה הֵנָּה שִׁבְעַת כִּבְשֹׁת הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ לְבִדָּנָה:	29	and Abimelech said to Abraham, "What mean these seven ewes which you have set apart?"
וַיֹּאמֶר כִּי אֶת-שִׁבְעַת כִּבְשֹׁת תִּקַּח מִיָּדִי בְּעֵבוֹר תְּהִיָּה-לִּי לַעֲדָה כִּי חֲפַרְתִּי אֶת-הַבְּאֵר הַזֹּאת:	30	He replied, "You are to accept these seven ewes from me as proof that I dug this well."
עַל-כֵּן קָרָא לַמָּקוֹם הַהוּא בְּאֵר שֶׁבַע כִּי שְׁם נִשְׁבָּעוּ שְׁנֵיהֶם:	31	Hence that place was called Beer-sheba, for there the two of them swore an oath.
וַיִּכְרְתוּ בְרִית בְּבֵאֵר שֶׁבַע וַיָּקָם אֲבִימֶלֶךְ וּפִיכֹל שָׂר־צְבָאוֹ וַיָּשֻׁבוּ אֶל-אֶרֶץ פְּלִשְׁתִּים:	32	When they had concluded the pact at Beer-sheba, Abimelech and Phicol, chief of his troops, departed and returned to the land of the Philistines.

33	וַיֵּטֶע אֱשֵׁל בְּבֵאֵר שֶׁבַע וַיִּקְרָא שָׁם בְּשֵׁם יְהוָה אֵל עוֹלָם:	E	[Abraham] planted a tamarisk at Beer-sheba, and invoked there the name of יהוה, the Everlasting God.
34	וַיֵּגֶר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים:	E	And Abraham resided in the land of the Philistines a long time.

## Genesis 22

1	וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַהֲאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי:	E	Some time afterward, God put Abraham to the test, saying to him, “Abraham.” He answered, “Here I am.”
2	וַיֹּאמֶר קַח־נָא אֶת־בְּנְךָ אֶת־יִצְחָק אֲשֶׁר־אַהֲבָתָּ אֶת־יִצְחָק וְלֵךְ־לְךָ אֶל־אֶרֶץ הַמֹּרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אֹמַר אֵלֶיךָ:	E	“Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you.”
3	וַיִּשְׁלַח אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־חֲמֹרֹו וַיִּלָּח אֶת־שְׁנֵי נַעֲרָיו אֹתוֹ וְאֵת יִצְחָק בְּנוֹ וַיִּבְקַע עֵצִי עֹלָה וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לּוֹ הָאֱלֹהִים:	E	So early next morning, Abraham saddled his ass and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him.
4	בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשָׂא אַבְרָהָם אֶת־עֵינָיו וַיֵּרָא אֶת־הַמָּקוֹם מֵרֶחֶק:	E	On the third day Abraham looked up and saw the place from afar.
5	וַיֹּאמֶר אַבְרָהָם אֶל־נַעֲרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמֹר וְאֲנִי וְהַנֶּעֱר גִּלְכָּה עַד־כֹּה וְנִשְׁתַּחֲוִה וְנָשׁוּבָה אֵלֵיכֶם:	E	Then Abraham said to his servants, “You stay here with the ass. The boy and I will go up there; we will worship and we will return to you.”
6	וַיִּלָּח אַבְרָהָם אֶת־עֵצִי הָעֹלָה וַיִּשֶׂם עַל־יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלֹת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:	E	Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together.
7	וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנְנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהַעֲצִים וְאִיִּה הֵשֶׁה לְעֹלָה:	E	Then Isaac said to his father Abraham, “Father!” And he answered, “Yes, my son.” And he said, “Here are the firestone and the wood; but where is the sheep for the burnt offering?”
8	וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה־לּוֹ הֵשֶׁה לְעֹלָה בְנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:	E	And Abraham said, “It is God who will see to the sheep for this burnt offering, my son.” And the two of them walked on together.



וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר לֹו הָאֱלֹהִים וַיִּבְנוּ שָׁם אֲבֹרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיִּשֶׁם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים:	9	They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood.
וַיִּשְׁלַח אֲבֹרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכָלֶת לְשַׁחֵט אֶת־בְּנוֹ:	10	And Abraham picked up the knife to slay his son.
וַיִּקְרָא אֵלָיו מִלֶּאֲדָה יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אֲבֹרָהָם   אֲבֹרָהָם וַיֹּאמֶר הִנְנִי:	11	Then a messenger of יהוה called to him from heaven: "Abraham! Abraham!" And he answered, "Here I am."
וַיֹּאמֶר אֶל־תִּשְׁלַח יָדְךָ אֶל־הַנֶּעֱר וְאַל־תַּעַשׂ לוֹ מְאוּמָה כִּי   עֵתָה יָדַעְתִּי כִּי־יִירָא אֱלֹהִים אֶתָּה וְלֹא חָשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ מִמֶּנִּי:	12	"Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me."
וַיֵּשָׂא אֲבֹרָהָם אֶת־עֵינָיו וַיִּרְא וְהִנֵּה־אֵיל אַחֵר נֶאֱחָז בְּסֶבֶךְ בְּקֶרְנוֹ וַיִּלְד אֲבֹרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ:	13	When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son.
וַיִּקְרָא אֲבֹרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה   יִרְאָה אֲשֶׁר יֹאמַר הַיּוֹם בְּהַר יְהוָה יִרְאָה:	14	And Abraham named that site Adonai-yireh, whence the present saying, "On the mount of יהוה there is vision."
וַיִּקְרָא מִלֶּאֲדָה יְהוָה אֶל־אֲבֹרָהָם שְׁנִית מִן־הַשָּׁמַיִם:	15	The messenger of יהוה called to Abraham a second time from heaven,
וַיֹּאמֶר כִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ:	16	and said, "By Myself I swear, יהוה declares: Because you have done this and have not withheld your son, your favored one,
כִּי־בִרְדֹּךְ אֲבֹרָכְךָ וְהִרְבָּה אֲרַבָּה אֶת־זֶרְעֶךָ כְּכֹכְבֵי הַשָּׁמַיִם וְכַחֹל אֲשֶׁר עַל־שֹׁפֶת הַיָּם וַיִּרְשׁ זֶרְעֶךָ אֶת שְׁעַר אֲיָבָיו:	17	I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes.
וְהִתְבָּרְכוּ בְּזֶרְעֶךָ כָּל גּוֹיֵי הָאָרֶץ עֹקֵב אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי:	18	All the nations of the earth shall bless themselves by your descendants, because you have obeyed My command."
וַיָּשָׁב אֲבֹרָהָם אֶל־נַעֲרָיו וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שֶׁבַע וַיָּשָׁב אֲבֹרָהָם בְּבֶאֱר שֶׁבַע:	19	Abraham then returned to his servants, and they departed together for Beer-sheba; and Abraham stayed in Beer-sheba.

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֵּגַד לְאַבְרָהָם לֵאמֹר הִנֵּה יְלִידָה מִלְכָּה גַם־הוּא בָנִים לְנָחוֹר אָחִיד:	20	Some time later, Abraham was told, “Milcah too J has borne sons to your brother Nahor:
אֶת־עוֹז בְּכֹרוֹ וְאֶת־בּוּז אָחִיו וְאֶת־קִמּוֹאֵל אָבִי אָרָם:	21	Uz the first-born, and Buz his brother, and J Kemuel the father of Aram;
וְאֶת־כֶּשֶׁד וְאֶת־חֲזוֹ וְאֶת־פִּלְדָּשׁ וְאֶת־יִדְלָף וְאֶת בְּתוּאֵל:	22	and Chesed, Hazo, Pildash, Jidlaph, and J Bethuel”—
וּבְתוּאֵל יָלַד אֶת־רִבְקָה שְׁמֶנָּה אֵלֶּה יְלִידָה מִלְכָּה לְנָחוֹר אָחִי אַבְרָהָם:	23	Bethuel being the father of Rebekah. These eight J Milcah bore to Nahor, Abraham’s brother.
וּפִילִגְשׁוּ וּשְׁמָהּ רְעוּמָה וַתֵּלֶד גַּם־הוּא אֶת־טֶבַח וְאֶת־גָּחַם וְאֶת־תַּחַשׁ וְאֶת־מַעַכָּה:	24	And his concubine, whose name was Reumah, also J bore [sons]—Tebah, Gaham, and Tahash—and [a daughter,] Maacah.

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## 5: Chayei Sara (Genesis 23:1-25:18)

### Genesis 23

וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה 1 Sarah's lifetime—the span of Sarah's life—came to  
וְשִׁבְעַת שָׁנִים שְׁנֵי חַיֵּי שָׂרָה: P one hundred and twenty-seven years.

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Sarah's age at death was significant as she overcame astrological predictions of barrenness through her merits and prayers, giving "life" to her years through good deeds and devotion to Hashem. Rashi emphasizes her sinlessness and beauty at different stages of life, with her last 37 years being most significant, connected to the purchase of the cave of Machpelah and the birth of Rebecca. Midrash highlights the blessings and offerings related to Sarah, Abraham, and their descendants, emphasizing their righteousness and honor. Musar stresses the importance of humility leading to honor in the world to come, symbolized by the division of Sarah's life into three periods reflecting her beauty, sinlessness, and motherly role. Ibn Ezra, Or HaChaim, Haamek Sheilah, Hizkuni, Da'at Zekenim, Targum Jonathan, and Onkelos provide additional insights into the significance of Sarah's life and age.

וַתָּמָת שָׂרָה בְּקִרְיַת אַרְבֶּעַ הוּא חֶבְרוֹן 2 Sarah died in Kiriath-arba—now Hebron—in the land  
בְּאֶרֶץ כְּנָעַן וַיְבָא אַבְרָהָם לִסְפֹּד P of Canaan; and Abraham proceeded to mourn for  
לְשָׂרָה וּלְבִכְתָּהּ: Sarah and to bewail her.

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Abraham mourned Sarah's death in Hebron after coming from Beer-sheba, with the small "kaf" in "bewail her" indicating restrained tears due to her old age. Eulogies for the deceased should reflect on their essence and behavior, following ancient customs, while the importance of burying and eulogizing the dead, especially Torah scholars, is emphasized in the Torah. Sarah's death may have been influenced by the news of the Akeida, with the delay in her funeral indicating her preference for Abraham's honor. Sarah died in Kiryat Arba, also known as Hebron, in the land of Canaan, as described in Targum.

וַיָּקָם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ וַיְדַבֵּר 3 Then Abraham rose from beside his dead, and spoke  
אֶל־בְּנֵי־חִת לֵאמֹר: P to the Hittites, saying,

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Chasidut emphasizes the feminine side of Yitzchok in the diagram of the 10 emanations, with Sarah's role in his birth highlighted, supported by Bereshit Rabbah 58:5. Halakhah explains the basis for Israel's claim to the Land of Israel and specific areas like the Cave of Machpelah. Jewish Thought discusses the multiple meanings of the Hebrew term "kam" in biblical texts. Kabbalah emphasizes the unity of all holy names and titles in adhering to HaShem. Midrash explores the precedence of Aaron's sons, Shimon and Yehuda ben Kimhit, and themes of inheritance and honor. Mishnah details the acquisition and release of a wife through various means. Quoting Commentary reflects on Judaism's future-oriented faith despite grief, while Talmud debates exemptions from mitzvot in the presence of a deceased person. Targum recounts Abraham's actions after Sarah's death.

4    גִּרְתֹּשֶׁב אֲנֹכִי עִמָּכֶם תִּנּוּ לִי    “I am a resident alien among you; sell me a burial site  
 P    אֲחֻזַּת־קֶבֶר עִמָּכֶם וְאֶקְבְּרָה מִתִּי    among you, that I may remove my dead for burial.”  
 מִלִּפְנֵי:

Abraham, as an outsider in Canaan, sought a burial plot for his wife Sarah to establish a connection to the land, negotiating with the locals who misunderstood his request as a gift. The tension between being a stranger and a resident is highlighted in the dialogue with the inhabitants of Hebron. The importance of showing mercy and generosity towards vulnerable groups, such as proselytes, is emphasized, with a focus on Abraham’s actions and their impact on his descendants. Abraham’s request for a burial site among the Hittites is discussed in Targum Onkelos and Targum Jonathan.

5 P    וַיַּעֲנוּ בְנֵי־חֶת אֶת־אַבְרָהָם לֵאמֹר לֹא:

The Hittites appointed a single spokesman to respond to Abraham’s request for a burial plot, showing respect for him. Abraham’s interactions with mortals and angels were pleasing, and his behavior when burying Sarah emphasized giving thanks to God. Avraham symbolizes intellect hindered by physical powers, which must be separated to fully serve God. The sons of Hittah replied to Abraham’s request for a burial site for Sarah.

6    שְׁמַעְנוּ | אֲדֹנָי נְשִׂיא אֱלֹהִים אַתָּה    “Hear us, my lord: you are the elect of God among  
 P    בְּתוֹכֵנוּ בְּמִבְחָר קֶבְרֵינוּ קֶבֶר אֶת־מֵתְךָ    us. Bury your dead in the choicest of our burial  
 אִישׁ מִמֶּנּוּ אֶת־קֶבְרוֹ לֹא־יִכְלֶה מִמֶּךָ    places; none of us will withhold his burial place from  
 מִקֶּבֶר מֵתְךָ:    you for burying your dead.”

Chasidut discusses the impact of righteous individuals like Rabbi Shimon bar Yochai and Avraham on their environment, attributing Rivkah’s immaculate birth to Avraham’s good deeds. Commentary highlights Abraham’s respect and status as a prophet, while Halakhah emphasizes the importance of serving as a role model. Kabbalah interprets Avraham, Itzchak, and Yaakov as representing dominion, dread, and peace. Midrash praises Abraham’s righteousness, faith, and obedience to God, while Musar discusses how Abraham purified and elevated those around him. Quoting Commentary connects Avraham’s actions to bringing peace and his victories. Second Temple text recognizes Abraham’s kingship based on wisdom and virtue, while Tanakh references David’s acknowledgment of the LORD and his lord. Targum emphasizes the respect and honor shown to Abraham by those around him.

7    וַיִּקֶּם אַבְרָהָם וַיִּשְׁתַּחוּ לְעַם־הָאָרֶץ    Thereupon Abraham bowed low to the landowning  
 P    לְבְנֵי־חֶת:    citizens, the Hittites,

Abraham bowed down to the children of Heth as a sign of respect and gratitude, not to God, as clarified by various commentators. The children of Heth offered Abraham a burial plot for many burials, showing respect by calling him a prince of God. The sons of Chet acknowledged Abraham as a spiritual leader who purified their own roots, leading to their eventual salvation. Rashi explains that the word “stopped” in I Samuel 25:33 refers to preventing someone from doing something, as seen in other biblical verses like Tehillim 40:12 and Bereishis 23:6. In Genesis 23:7, Onkelos translates the people of the land as the sons of Cheis, while Targum Jonathan translates it as the sons of Hittah.

<p>וַיֹּדְבֵר אֲתָם לֵאמֹר אִם־יִישׁ אֶת־נַפְשְׁכֶם  לְקַבֵּר אֶת־מִתִּי מִלְּפָנַי שְׁמַעוּנִי וּפִגְעוּ־לִי  בְּעֶפְרוֹן בֶּן־צֹחַר:</p>	<p>8 and he said to them, “If it is your wish that I remove  P my dead for burial, you must agree to intercede for  me with Ephron son of Zohar.</p>
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Yitro emphasized physical salvation and spiritual transformation for the Jewish people through the Torah, which guides their lives. Avraham sought to purchase a separate burial plot for his wife, with the Hittites acknowledging his righteousness. The term “נפשכם” signifies “your will,” and “ופגעו לי” means entreaty. The Midrash warns against greed and stresses the importance of proper tithing, while Ibn Ezra and Rashi provide interpretations of various biblical verses. Reish Lakish explains liability for consuming forbidden fat, and Targum elaborates on Avraham’s request to bury his dead.

<p>וַיִּתֶּן־לִי אֶת־מַעְרַת הַמַּכְפֵּלָה אֲשֶׁר־לּוֹ  אֲשֶׁר בְּקֶצֶה שְׂדֵהוּ בְּכֶסֶף מָלֵא יִתְּנֶנָּה  לִי בְּתוֹכְכֶם לְאַחֲזֹת־קֶבֶר:</p>	<p>9 Let him sell me the cave of Machpelah that he owns,  P which is at the edge of his land. Let him sell it to me,  at the full price, for a burial site in your midst.”</p>
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Abraham wanted to purchase the cave of Machpelah from Efron to ensure a burial portion for his family in perpetuity, even though Efron offered him the entire field as well. Ephron’s greed for wealth led to his loss, as illustrated in a story about tithing properly. The double cave in Genesis 23:9 is connected to virtues and their possessors, emphasizing the importance of goodness and worth. Rebbi Yasa and Rebbi Abbahu state that real estate cannot be bought for less than a perutah, contradicting Rebbi Hanina’s belief that all sheqalim mentioned in the Torah are tetradrachmas. Abraham asked for the Machpelah cave from Ephron at the end of his field, offering to buy it for its full value as a burial site.

<p>וְעֶפְרוֹן יָשָׁב בְּתוֹךְ בְּנֵי־חֵת וַיַּעַן עֶפְרוֹן  הַחִתִּי אֶת־אַבְרָהָם בְּאָזְנֵי בְנֵי־חֵת לְכָל  בְּאֵי שַׁעַר־עִירוֹ לֵאמֹר:</p>	<p>10 Ephron was present among the Hittites; so Ephron  P the Hittite answered Abraham in the hearing of the  Hittites, the assembly in his town’s gate, saying,</p>
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Abraham negotiated with Ephron for a burial site for Sarah in Genesis 23, with Ephron demanding a high price and ultimately being diminished due to his greed. Yehuda ben Tabai and Rambam caution against revealing legal opinions or organizing legal claims for others. Rabbi Hanina explains the different values of silver shekels in the Torah, Prophets, and Writings, with Ephron’s shekels being an exception. The husband of the virtuous woman in Proverbs 31:23 is respected among the elders, and Ephron responded to Abraham in the presence of others in the city gate according to the Targum.

<p>לֹא־אֲדֹנָי שְׁמַעֲנִי הַשְׁדָּה נָתַתִּי לָךְ  וְהַמַּעְרָה אֲשֶׁר־בּוֹ לָךְ נָתַתִּיהָ לְעַיִנִּי  בְּגִי־עַמִּי נָתַתִּיהָ לָךְ קֶבֶר מִתְּדָ:</p>	<p>11 “No, my lord, hear me: I give you the field and I give  P you the cave that is in it; I give it to you in the  presence of my people. Bury your dead.”</p>
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Efron offers Abraham the entire field as a gift for burial purposes, as indicated by various commentators. G-d orchestrated events around the giving of the Torah to ensure Israel’s favorable response. Rabbi Yehuda discusses incomplete generosity using Efron as an example, contrasting it with Abimelech’s benevolence towards Isaac. Midrash highlights Ephron’s initial promise and later demand for payment, illustrating the wicked’s lack of

follow-through. Rashi explains Psalm 110:1 as referring to Abraham, and Targum Onkelos and Jonathan both state that Abraham is given the field and cave as a gift for burial.

וַיִּשְׁתַּחוּ אֲבֹרָהִם לִפְנֵי עַם 12 Then Abraham bowed low before the landowning  
הָאֶרֶץ: P citizens,

Abraham demonstrated humility by bowing before Ephron and the people of the land, acknowledging their role in the transaction and giving thanks to God for their permission to bury Sarah in the Cave of Machpelah (Reshit Chokhmah, Or Gadol 4:1; Midrash; Targum).

וַיְדַבֵּר אֶל-עֶפְרָאִן בְּאָזְנֵי עַם-הָאֶרֶץ 13 and spoke to Ephron in the hearing of the landowning  
לֵאמֹר אֵךְ אִם-אַתָּה לֹא שָׁמַעְנִי נִתְּתִי P citizens, saying, “If only you would hear me out! Let  
כֶּסֶף הַשְּׂדֵה קַח מִמֶּנִּי וְאֶקְבְּרָה me pay the price of the land; accept it from me, that I  
אֶת-מִתִּי שָׁמָּה: may bury my dead there.”

Chasidut explains that Noah’s saving of animals during the flood gave him ownership of the animal kingdom, allowing him to use some for food without causing pain. Avraham learned the term “קָח” from Noah’s actions to acquire animals for the ark, enabling him to use animals as beasts of burden. In the commentary, Abraham emphasizes his desire for Ephron to accept payment for the burial plot for Sarah, using specific language to convey his intent. The Mishnah outlines transgressions punishable by stoning, including incest, bestiality, and idol worship, with distinctions made for unintentional sins. The Talmud discusses betrothal through money, drawing parallels between acquiring a wife and purchasing land. Abraham offers to pay Ephron for the burial plot in front of the people of the land.

וַיַּעַן עֶפְרָאִן אֶת-אַבְרָהָם לֵאמֹר לֹא: 14 P And Ephron replied to Abraham, saying to him,

Ephron demanded an exorbitant price of four hundred shekels of silver for the field, which Abraham paid with the highest quality of coin. Ephron’s greed was punished by the Torah diminishing the vav in his name.

אֲדֹנָי שָׁמְעֵנִי אֶרְצָא אַרְבַּע מֵאֹת 15 “My lord, do hear me! A piece of land worth four  
שֶׁקֶל-כֶּסֶף בִּינִי וּבִינְךָ מִהָהוּא P hundred shekels of silver—what is that between you  
וְאֶת-מִתִּי קִבֵּר: and me? Go and bury your dead.”

The text discusses how there are times when a person may not understand or see the great light of the tzaddik, mentions a concealed light for the righteous in the future, explores the meaning of the land worth four hundred shekels of silver in Genesis 23:15, praises Avraham’s humility, highlights the righteous nature of Abraham in paying the full price for the burial site, discusses the principle that the wicked say much and do not do even a little as derived from Ephron, and translates Abraham’s offer to purchase a burial plot for Sarah in Genesis 23:15 as “A land worth four hundred silver shekels” in Onkelos and Targum Jonathan.

וַיִּשְׁמַע אַבְרָהָם אֶל-עֶפְרוֹן וַיִּשְׁקַל	16	Abraham accepted Ephron's terms. Abraham paid out
אַבְרָהָם לְעֶפְרוֹן אֶת-הַכֶּסֶף אֲשֶׁר דִּבֶּר	P	to Ephron the money that he had named in the
בְּאָזְנֵי בְנֵי-חֵת אַרְבַּע מֵאוֹת שֶׁקֶל		hearing of the Hittites—four hundred shekels of
כֶּסֶף עֹבֵר לְסַחֵר:		silver at the going merchants' rate.

Chasidut discusses the concealed light for the righteous, metaphorically referred to as the “pleasantness of the L-rd” and the “400 worlds of longing.” Abraham’s payment of 400 shekels of refined silver to Efron for the burial cave reflects his straightforward approach and Efron’s lack of sincerity. Halakhah details the retroactive effect of a betrothal conditioned on a larger sum, with specific rules for validity and pending status. Jewish Thought contrasts Abraham’s spiritual growth with Moses’ concerns for justice and limitations, highlighting their different approaches. Kabbalah discusses the incomplete generosity of the wicked, using examples from Efron and Abimelech. Midrash references various biblical figures like Ephron, Balaam, and Abraham to discuss greed, consequences, and proper observance. The Talmud contrasts the actions of the wicked and the righteous, exemplified by Ephron and Abraham, while explaining the varying value of coins mentioned in scripture. Lastly, Targum recounts Abraham’s payment to Ephron in negotiable currency for the burial cave.

וַיָּקָם   שָׂדֵה עֶפְרוֹן אֲשֶׁר בְּמַכְפֶּלֶה אֲשֶׁר	17	So Ephron's land in Machpelah, near Mamre—
לִפְנֵי מִמְרָא הַשָּׂדֶה וְהַמְעָרָה אֲשֶׁר-בּוֹ	P	the field with its cave and all the trees anywhere
וְכָל-הָעֵץ אֲשֶׁר בַּשָּׂדֶה אֲשֶׁר בְּכָל-גִּבְלוֹ		within the confines of that field—passed
סָבִיב:		

Abraham acquired a field and cave outside Kiryat Arba, transitioning from a commoner to a king, with the location previously known by different names. The term “kam” can signify confirmation or verification, as seen in biblical verses. In Bereshit Rabbah 58:8, the field of Ephron doubled in value after Abraham acquired it, and the righteous are compared to the sand. Or HaChaim explains the significance of “תשא” in Exodus 30:12, while Ramban clarifies the name “Machpelah.” The Talmud discusses the exclusion of grafted carob and sycamore trunk from a field sale, with boundaries being acquired from the Torah. The Targum confirms Abraham’s acquisition of the field of Ephron, including the cave and trees within it.

לְאַבְרָהָם לְמִקְנָה לְעֵינֵי בְנֵי-חֵת	18	to Abraham as his possession, in the presence of the
בְּכָל בָּאֵי שַׁעַר-עִירוֹ:	P	Hittites, of the assembly in his town's gate.

Abraham purchased the field from Ephron in the presence of local inhabitants after Sarah was buried there, with the money weighed in front of townspeople and a document confirming the sale handed to Abraham. The field in Makhpela doubled in value and sanctity after Abraham acquired it, with the transaction being equivalent to fulfilling the commandments and Torah. Ibn Ezra interprets Isaiah 54:15 as submitting to the authority of the people living in the land, while Targum states that Abraham purchased the land in front of witnesses at the city gate.

<p>וְאַחֲרֵי־כֵן קָבַר אַבְרָהָם אֶת־שָׂרָה אִשְׁתּוֹ  אֶל־מְעֵרַת שְׂדֵה הַמַּכְפֶּלֶה עַל־פְּנֵי מִמְרָא  הוּא חֶבְרוֹן בְּאֶרֶץ כְּנָעַן:</p>	<p>19 And then Abraham buried his wife Sarah in the  P cave of the field of Machpelah, facing Mamre—  now Hebron—in the land of Canaan.</p>
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Abraham buried Sarah in the cave of Machpelah in Hebron to emphasize her burial in the land of Israel, fulfilling God's promise. Abraham's prayers for Adam and Eve were reflected in his actions of burying Sarah. The Midrash highlights Sarah's virtues and Abraham's deep love and honor towards her. Abraham and Sarah served as a rectification for Adam and Eve, ensuring their continuity in the afterlife. Rabbeinu Bahya and Ramban discuss the symbolic significance of the patriarchs' actions, while Targum simply states that Abraham buried Sarah in the cave of Machpelah.

<p>וַיָּקָם הַשְּׂדֵה וְהַמְעֵרָה אֲשֶׁר־בּוֹ לְאַבְרָהָם  לְאַחֲזֵת־קֶבֶר מֵאֵת בְּנֵי־חֵת:</p>	<p>20 Thus the field with its cave passed from the  P Hittites to Abraham, as a burial site.</p>
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The townspeople agreed to sell Efron's fields to Avraham for the cave of Machpelah, establishing it as an inalienable burial site for him and his family, with the legal right to be buried alongside Sarah and the town seal attached to prevent future claims against the sale. Abraham paid a full price in silver to the children of Het for the cave, where he buried Sarah in Hebron after a mourning period of seven days. This act is seen as a rectification for Adam and Eve, ensuring their continuity in the afterlife through Abraham and Sarah. The purchase of the burial plot for Sara by Avraham reflects his dealings with neighbors and establishes a legal foothold in Canaan, balancing emotional reality with legal procedure and formalities typical of ancient Near Eastern contexts.

## Genesis 24

<p>וַאֲבָרָהָם זָקֵן בָּא בַיָּמִים וַיהוָה בֵּרַךְ  אֶת־אַבְרָהָם בְּכָל:</p>	<p>1 J Abraham was now old, advanced in years, and יהוה  E had blessed Abraham in all things.</p>
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Abraham, as an elder, was blessed by God with wealth, honor, and a son, desiring to see his son married before his death. The concept of old age signifies a connection to celestial largesse exclusive to the Jewish people, emphasizing the importance of spiritual growth and avoiding incorrect opinions and actions. The acceptance of converts is associated with serving God before experiencing good times, with Passover focused on God and Sukkot on heavenly bounty. Abraham raised Malchut/Kingship with kindness and observance of Torah, leading to blessings, and the Mishnah praises him for observing all mitzvot and being blessed in his old age. In the Liturgy, Abraham, Isaac, and Jacob are highlighted for their blessings, and the Talmud emphasizes their graceful aging as Torah scholars, contrasting Torah study with other professions. King David and Abraham are both described as old in the Tanakh, and both Targum Onkelos and Targum Jonathan mention Abraham's old age and blessings. Rabbi Nehorai advocates teaching Torah over worldly trades, drawing parallels to Abraham's blessings and the abundance during his lifetime.

<p>וַיֹּאמֶר אַבְרָהָם אֶל־עֲבָדוֹ זֶקֶן בֵּיתוֹ  הַמִּשְׁלָל בְּכָל־אֲשֶׁר־לּוֹ שִׁים־נָא יָדְךָ  תַּחַת יְרֵכִי:</p>	<p>2 J And Abraham said to the senior servant of his  E household, who had charge of all that he owned, "Put  your hand under my thigh</p>
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Eliezer, as the faithful servant of Abraham, represents the lower Covenant in Chasidut, with a focus on Torah sh'b'AL Peh, guiding others modestly. In Kabbalah, keeping God's statutes involves caution against temptation, symbolized by a harlot. The Midrash texts explore various aspects of Abraham, Isaac, and Jacob's lives, with Eliezer playing a key role in finding a wife for Isaac. In Musar, Eliezer resembles Abraham in appearance and control over his evil urge. The Talmud discusses Eliezer's mastery of his master's Torah and the symbolism of taking oaths. Israel asks Joseph in Tanakh not to bury him in Egypt, and a curse of adjuration is administered to a woman in Numbers 5:21. Abraham instructs his senior servant in Targum to place his hand under his thigh as a sign of loyalty and commitment. After Abraham's death, Isaac restored prosperity in Tosefta by sowing, reaping, and reopening wells filled by the Philistines.

וְאֶשְׁבְּעֶךָ בַּיהוָה אֱלֹהֵי הַשָּׁמַיִם	3	and I will make you swear by יהוה, the God of heaven
וְאֱלֹהֵי הָאָרֶץ אֲשֶׁר לֹא־תִקַּח אִשָּׁה	J	and the God of the earth, that you will not take a wife
לְבָנִי מִבָּנוֹת הַכְּנַעֲנִי אֲשֶׁר אֲנִי	E	for my son from the daughters of the Canaanites
יוֹשֵׁב בְּקִרְבִּי:		among whom I dwell,

Abraham and Isaac were careful in selecting wives for their sons to ensure adherence to religious laws, with Abraham emphasizing the importance of choosing a spouse based on reverence for God and family reputation to avoid intermarriage with Canaanites. Different terms are used to express the relations of the heavens to God, and oaths are discussed in relation to vows, with the court administering oaths based on Abraham's instruction to his servant. Abraham's servant swore by the Word of the Lord God not to take a wife for Isaac from the Canaanites, and oaths are imposed by the court based on their understanding, as seen in Moses imposing an oath on the Children of Israel.

כִּי אֶל־אֶרֶץ וְאֶל־מִוִּלְדָּתִי תֵלֵךְ וְלִקְחָתָּ	4 J	but will go to the land of my birth and get a
אִשָּׁה לְבָנִי לְיִצְחָק:	E	wife for my son Isaac.”

Abraham insists that his servant find a wife for Isaac from his own relatives to maintain faith and lineage within the family, emphasizing the importance of finding a suitable match in character and compatibility. Abraham's concern for the observance of the law of Increase and multiply is evident in his instructions to find a wife from his family, as seen in the story of Rebecca in the Midrash and Targum. Abraham's journey to Canaan was based on his belief in the Divine promise, as clarified by Ramban.

וַיֹּאמֶר אֵלָיו הָעֶבֶד אוֹלִי לֹא־תֵאבְּדָה הָאִשָּׁה	5	And the servant said to him, “What if the woman
לֹלֶכֶת אַחֲרַי אֶל־הָאָרֶץ הַזֹּאת הֲהֵשֵׁב אֲשִׁיב	J	does not consent to follow me to this land, shall I
אֶת־בְּנִךְ אֶל־הָאָרֶץ אֲשֶׁר־יֵצְאָתָּ מִשָּׁם:		then take your son back to the land from which
		you came?”

Eliezer is concerned about finding a wife for Isaac who is willing to return with him to Canaan, with Abraham instructing him to find a wife from his own relatives if necessary. After prophecy ceased, even sages cannot change a commandment. In Bereshit Rabbah, Eliezer contemplates exploiting Isaac's status, but Abraham rejects the idea. Different interpretations of Moses' question about bringing water from the rock are given by Ramban, Rabbi Abraham ibn Ezra, and Rashi. The Targum mentions Eliezer asking if the woman would return with him to the land, suggesting bringing Isaac back if she refused.

וַיֹּאמֶר אֱלֹהֵי אַבְרָהָם הַשָּׁמַר לְךָ 6 Abraham answered him, “On no account must you  
פְּנֹתָ שֵׁיב אֶת־בְּנִי שָׁמָּה: J take my son back there!

Chasidut explains the difference between Avraham’s love for people and Yitzchok’s reverence for God, Torah scholars deserving reverence, and the interpretations of “et” in the Torah. Commentary on Genesis 24:6 highlights Abraham’s concern for Yitzchak’s spiritual well-being and connection to the promised land. Midrash discusses Abraham’s warning to Eliezer, with Rabbi Dosa suggesting the involvement of angels. Musar connects the Torah’s command for pilgrimages to Isaac as an unblemished offering. Quoting Commentary provides Radak’s explanations of Chavah’s misinterpretation and the use of פן in the Torah. Targum simply states that Abraham warns his servant not to bring his son back to his homeland.

יְהוָה | אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לָקַחְנִי מִבֵּית 7 יהוה, the God of heaven—who took me from my  
אָבִי וּמֵאֶרֶץ מוֹלַדְתִּי וְאֲשֶׁר דִּבֶּר־לִי J father’s house and from my native land, who  
וְאֲשֶׁר נִשְׁבַּע־לִי לֵאמֹר לְזֶרַעְךָ אֶתֶּן promised me on oath, saying, ‘I will assign this land  
אֶת־הָאֶרֶץ הַזֹּאת הוּא יִשְׁלַח מַלְאָכוֹ to your offspring’—will send a messenger before you,  
לִפְנֶיךָ וְלָקַחְתָּ אִשָּׁה לְבְנִי מִשָּׁם: and you will get a wife for my son from there.

Abraham prays for an angel to help Eliezer find a wife for Isaac, emphasizing God’s role in guiding their descendants and recognizing God as the King of heaven and earth. The Midrash discusses how angels protected the patriarchs and their descendants, while the Musar text explores the concept of the קליפה preceding light in Creation and the protection of the patriarchs’ children. The Targum emphasizes God’s role in guiding Abraham’s servant to find a wife for Isaac, highlighting the divine promise of giving the land to Abraham’s descendants.

וְאִם־לֹא תֹאבְדָה הָאִשָּׁה לָלֶכֶת אַחֲרַיךָ 8 And if the woman does not consent to follow you, you  
וְנִקִּיתָ מִשְׁבַּעַתִּי זֹאת רַק אֶת־בְּנִי לֹא J shall then be clear of this oath to me; but do not take  
תִּשָּׁב שָׁמָּה: my son back there.”

In Likutei Moharan, Elul is connected to a woman’s willingness, as seen in the initials of a verse from Genesis 24:8 spelling out ELUL. Abraham instructs Eliezer not to bring Isaac back to his birthplace, emphasizing not marrying a Canaanite woman. Mishnah Nedarim 1:2 lists substitute terms for offerings, dedication to the Temple treasury, and other concepts. The Creation report in Shenei Luchot HaBerit discusses the concept of קליפה preceding light, symbolizing Israel’s exile before the Messiah. The Talmud states that a woman cannot be brought against her wishes for marriage.

וַיִּשֶׁם הָעֶבֶד אֶת־יָדוֹ תַּחַת יֶרֶךְ אַבְרָהָם 9 So the servant put his hand under the thigh of his  
אֲדֹנָיו וַיִּשָּׁבַע לוֹ עַל־הַדָּבָר הַזֶּה: J master Abraham and swore to him as bidden.

The servant swore an oath to Abraham, accepting all conditions, with the oath being absolute regarding a Canaanite girl and conditional if a girl from Abraham’s birthplace refused to move to Canaan. The Midrash Tanchuma emphasizes the harmful nature of slander, comparing it to a dart that can cause spiritual death, with examples from Scripture illustrating the consequences. Ramban explains the meaning of vows and oaths, criticizing

Rashi's interpretation, while Targum describes the servant swearing by placing his hand under Abraham's thigh or on his circumcised part.

<p>וַיִּקַּח הָעֶבֶד עֶשְׂרֵה גְמָלִים מִגְּמָלָי אֲדֹנָיו וַיֵּלֶךְ וְכָל-טוֹב אֲדֹנָיו בְּיָדוֹ וַיָּקָם וַיֵּלֶךְ אֶל-אַרָם נְהָרַיִם אֶל-עִיר נָחוֹר:</p>	<p>10 J</p>	<p>Then the servant took ten of his master's camels and set out, taking with him all the bounty of his master; and he made his way to Aram-naharaim, to the city of Nahor.</p>
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Eliezer took ten camels loaded with Abraham's possessions, including a document appointing Isaac as heir, to show the bride's family wealth she would marry into. The camels were muzzled to avoid grazing elsewhere, and were specially trained for Abraham's needs. Eliezer's departure was part of the journey preparations, taking silver and golden trinkets without permission. In Kabbalah, Metatron governs ten grades represented by camels. Midrash discusses Pinchas avenging Midianites for selling Joseph, Jacob setting out with a staff, and Abraham's camels being muzzled. Musar interprets Eliezer's mission to find Isaac's wife as enabling Jacob's birth. Radak, Tur HaArokh, Rashi, Ramban, Hizkuni, Second Temple, Targum, and Tosefta provide additional insights on the events.

<p>וַיִּבְרָךְ הַגְּמָלִים מִחוּץ לְעֵיר אֶל-בְּאֵר הַמַּיִם לַעֲתָ עֶרֶב לַעֲתָ צֵאת הַשָּׂאֵבֶת:</p>	<p>11 J</p>	<p>He made the camels kneel down by the well outside the city, at evening time, the time when women come out to draw water.</p>
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Eliezer made the camels kneel twice at the well outside the city at sunset to water them, hoping to find a suitable wife for his master's son. The Midrash discusses omens related to taking a wife, the muzzling of Abraham's camels, and divine intervention in reaching long distances quickly. Rashi connects the act of kneeling in Psalms 95:6 to Genesis 24:11. Both Onkelos and Targum Jonathan describe the scene of the camels resting by the well in the evening when women drew water.

<p>וַיֹּאמֶר   יְהוָה אֱלֹהֵי אֲדֹנִי אֲבִרָהִם הַקְרֵה-נָא לִפְנֵי הַיּוֹם וַעֲשֵׂה-חֶסֶד עִם אֲדֹנִי אֲבִרָהִם:</p>	<p>12 J</p>	<p>And he said, "O יהוה, God of my master Abraham's [house], grant me good fortune this day, and deal graciously with my master Abraham:</p>
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Chasidut explains Betuel and Lavan's initial evil intentions towards Rivkah marrying Yitzchok, later changing their minds to prevent him from marrying another woman while the emissary was on his way. Eliezer prayed for God's kindness to fulfill Abraham's prayer for a suitable wife for Isaac, directing his prayer towards God's attribute of kindness. The Midrash praises Eliezer's faith and wisdom in choosing to serve Abraham, highlighting Isaac's dedication to God. Musar reflects on the attributes of the patriarchs seen in securing a wife for Isaac, connecting Abraham's kindness and Isaac's strength to Eliezer's prayer and Rebekah's actions. The Talmud lists seven patriarchs who died in honor without being affected by worms and maggots, along with seven individuals who entered Paradise alive due to specific merits. Targum references both Onkelos and Targum Jonathan mentioning the servant of Abraham praying to God to find a suitable wife for Isaac.

<p>הִנֵּה אֲנֹכִי נֹצֵב עַל-עֵינַי הַמַּיִם וּבָנוֹת אֲנֹשֵׁי הָעִיר יֵצְאוּ לְשָׂאֵב מַיִם:</p>	<p>13 J</p>	<p>Here I stand by the spring as the daughters of the townspeople come out to draw water;</p>
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In Chasidut, Eliezer sought a kind and generous wife for Yitzchok, finding Rivkah at the well displaying these traits inherited from Avraham. The Commentary emphasizes Eliezer's testing of potential brides based on their behavior and the deeper meanings of the well's description. The Midrash discusses the importance of returning borrowed items promptly and how God responds to unreasonable demands. Quoting Commentary explores the concept of righteousness faltering momentarily in the face of evil, clarifying misunderstandings about setting signs for oneself. The Targum translations of Genesis 24:13 by Onkelos and Targum Jonathan describe Rebekah at the well drawing water with the townsmen's daughters.

וְהָיָה הַנֶּעֱרָ אֲשֶׁר אָמַר אֵלָיָהּ	14	let the maiden to whom I say, 'Please, lower your jar
הַטִּיגָא כִּדְךָ וְאַשְׁתָּהּ וְאַמְרָה שְׂתָהּ	J	that I may drink,' and who replies, 'Drink, and I will
וְגַם־גְּמְלִיךָ אֲשַׁקָּה אֶתְּהָ הַכֹּחֶתְ		also water your camels'—let her be the one whom You
לְעַבְדְּךָ לְיִצְחָק וְבָהּ אֵדַע בִּי־עֲשִׂיתָ		have decreed for Your servant Isaac. Thereby shall I
חֶסֶד עִם־אֲדֹנָי:		know that You have dealt graciously with my master."

Rivkah's birth was influenced by Avraham, leading to her kindness and connection to him, symbolizing the overflow of Avraham's good deeds. Eliezer tested Rivkah's character before confirming her suitability for Isaac, based on kindness and generosity. Eliezer's prayer for a sign from God was not considered inappropriate, focusing on the girl's traits. Eliezer's reliance on character traits over omens is highlighted, contrasting with Rav's refusal to rely on divination. Eliezer, Caleb, Saul, and Yiftah made unreasonable requests to God, with varying consequences. Moses' role as a provider for his people is likened to that of the angel Mattatron. Eliezer's test for Rivkah's generosity and humility, and Moses' role as a provider, are emphasized in their respective contexts.

וַיְהִי־הוּא טָרַם כִּלְה לְדַבֵּר וְהִנֵּה רִבְקָה	15	He had scarcely finished speaking, when Rebekah,
יָצְאת אֲשֶׁר יָלְדָה לְבִתּוּאֵל בְּנ־מִלְכָּה	J	who was born to Bethuel, the son of Milcah the wife
אֵשֶׁת נָחוֹר אָחִי אֲבִרְהָם וְכָדָה		of Abraham's brother Nahor, came out with her jar
עַל־שִׁכְמָה:		on her shoulder.

Rivkah's lineage is emphasized as being from the primary wife of Nahor, showing her close relationship to Abraham. The commentary on Akeidat Yitzchak 5:1:14 raises questions regarding the text's syntax and narrative structure. In the Kabbalah text Tikkunei Zohar, prayer can elevate the Shekhinah towards the blessed Holy One. Abraham's servant Eliezer, Caleb, Saul, and Yiftah made inappropriate demands of God. Mishnah Demai 7:8 specifies how to determine which jugs of wine are to be tithed when rows or jugs are not specified. The Talmud presents remedies for various ailments, with specific combinations and mnemonics for each. Rivkah, the daughter of Bethuel and Milcah, came out with a pitcher on her shoulder while Eliezer was still speaking.

וְהַנֶּעֱרָ טַבַּת מְרֵאָה מֵאֵד בְּתוּלָה	16	The maiden was very beautiful—[and] a virgin, no man
וְאִישׁ לֹא יָדָעָה וַתֵּרֶד הָעֵינָה	J	having known her. She went down to the spring, filled
וַתִּמְלֵא כִּדָּה וַתַּעַל:		her jar, and came up.

Various commentaries and interpretations discuss the virginity and modesty of Rivkah in Genesis 24:16, emphasizing her purity and unique qualities. The Talmud highlights the

requirement for the High Priest to marry a virgin, defined as a maiden who has not had sexual intercourse. The Targum describes Rivkah as a virgin and very beautiful, emphasizing her actions at the well. The concept of illumination of chochmah and the significance of virginity are discussed in Kabbalistic texts, linking these traits to Divine Wisdom. The Midrash emphasizes the restoration of the homes of the righteous and the importance of studying Torah. Ramban, Tur HaArokh, Zevach Pesach, Tze'edah Ure'edah, and Chizkuni provide further insights into the significance of virginity and modesty in biblical texts.

וַיָּרֶץ הָעֶבֶד לְקִרְאָתָהּ וַיֹּאמֶר הִנְמִי־נָי 17 The servant ran toward her and said, “Please, let me  
נָא מֵעֵט־מִים מִבְּדֹךְ: J sip a little water from your jar.”

Various commentaries highlight different reasons for Eliezer running towards Rebekah at the well, such as her worthiness indicated by the rising water, her beauty, and her prompt response to his request. The path of the wise involves finding balance in traits, displaying anger only when necessary, and maintaining a composed sense of joy. The Midrash discusses righteous eating habits and atonement for sins through sacrifices, promising a great table in the World to Come for the righteous. In Musar, Eliezer is accompanied by the angel Mattatron on his mission, reflecting on the success of his mission based on Heavenly input. The Talmud debates the liability for carrying out milk based on the amount swallowed in one gulp, with a discussion on the spelling of kedai gemia. Onkelos and Targum Jonathan both mention Eliezer running to meet Rebekah and asking for water from her pitcher in Genesis 24:17.

וַתֹּאמֶר שְׂתֵה אֲדֹנָי וַתַּמְהֵר וַתִּרְדּוּ 18 “Drink, my lord,” she said, and she quickly lowered her  
בְּדֶה עַל־יָדָהּ וַתִּשְׁקֶהוּ: J jar upon her hand and let him drink.

Rebecca showed good manners by offering water to Eliezer and addressing him as “my lord,” ensuring he could drink easily by lowering the pitcher to his mouth and removing it from her shoulder. The symbolism of offering water to the Righteous-One and his camels is discussed in Tikkunei Zohar, while Vayikra Rabbah emphasizes the importance of staying faithful to God and Torah in times of challenge. Rashi derived Hashem’s concern for the Israelites’ possessions from the mention of animals in Numbers 20:8, supported by the specific mention of livestock when providing water. Onkelos and Targum Jonathan also recount the story of Rebekah’s kindness in offering water to Abraham’s servant in Genesis 24:18.

וַתִּכַּל לְהַשְׁקֹתוֹ וַתֹּאמֶר גַּם לְגַמְלֶיךָ 19 When she had let him drink his fill, she said, “I will also  
אֶשָּׂאב עַד אִם־כָּלוּ לִשְׁתֹּת: J draw for your camels, until they finish drinking.”

Rivkah showed respect by waiting for Eliezer to finish drinking before speaking to him, prioritized his need for water over the camels, and demonstrated care and attentiveness towards both him and the animals (Commentary). The servant was amazed by Rebekah’s kindness towards him and his camels, expressed gratitude to God for guiding him to her family’s house, and gave her valuable gifts (Midrash). Rebekah not only gave water to the servant but also offered to water his camels until they had enough to drink (Targum). Sforno, Radak, Or HaChaim, and Rashi provide interpretations of specific phrases and constructions in biblical verses related to these actions (Quoting Commentary).

וּתְמַהֵר וְתַעַר בְּדֶה אֶל־הַשִּׁקָּת וְתִרְץ עוֹד 20 Quickly emptying her jar into the trough, she ran  
אֶל־הַבְּאֵר לְשָׂאב וְתַשָּׂאב לְכָל־גְּמָלָיו: J back to the well to draw, and she drew for all his  
camels.

Rebecca's quick and diligent actions in providing water for Eliezer and his camels demonstrate righteousness and ethical conduct, reflecting the value of fulfilling obligations to God without delay. Various commentators reference the pouring out of a vessel in different biblical verses to explain the act of giving or sacrificing, emphasizing the importance of performing deeds with alacrity. In the Second Temple period, Rebecca's actions are portrayed as kind and generous, showing perfection in her care for others. The Targums also highlight Rebecca's swift and efficient actions in providing water for Eliezer and his camels.

וְהָאִישׁ מִשְׁתַּאֲה לָהּ מִחֲרִישׁ 21 The man, meanwhile, stood gazing at her, silently  
לְדַעַת הֲהַצְלִיחַ יְהוָה דְּרָבּוֹ J wondering whether יהוה had made his errand successful  
אִם־לֹא: or not.

In Genesis 24, Eliezer is astonished by Rebekah's kindness and generosity, remaining silent until she finishes providing water for the camels. The servant recognizes her righteousness, expresses gratitude to God for guiding him, and gives her valuable gifts. The Talmud discusses uncommon expressions in the Torah, such as "שאה" and "גָּרַב," with unique meanings. The Targum highlights the man's silent observation to determine the success of his mission.

וַיְהִי כִּאֲשֶׁר כָּלוּ הַגְּמָלִים לִשְׁתּוֹת וַיִּקַּח 22 When the camels had finished drinking, the man  
הָאִישׁ נָזֵם זָהָב בְּקָע מִשְׁקָלּוֹ וּשְׁנֵי J took a gold nose-ring weighing a half-shekel, and  
צְמִידִים עַל־יָדָיָהּ עֶשְׂרֵה זָהָב מִשְׁקָלָם: two gold bands for her arms, ten shekels in weight.

Eliezer gave Rebecca a golden nose ring and two bracelets symbolizing the Israelites' shekels, tablets of stone, and Ten Commandments, which correspond to the 100 blessings recited daily to repair the loss of 100 lives. In the Midrash, Eliezer saw Rebecca's righteousness through her good deeds, leading to a positive outcome in finding a wife for Isaac. The Talmud discusses various gold items for atonement in offerings to the Eternal, and in the Tanakh, it is instructed to make a frontlet of pure gold engraved with the seal inscription "Holy to יהוה." [Shulchan Shel Arba 1:39, Bereshit Rabbah 60:6, Talmud, Exodus 28:36]

וַיֹּאמֶר בֶּת־מִי אַתָּה הַגִּידִי נָא לִי 23 "Pray tell me," he said, "whose daughter are you? Is  
הֵישׁ בֵּית־אָבִיךָ מְקוֹם לָנוּ לָלִין: J there room in your father's house for us to spend the  
night?"

Eliezer sought lodging for the night in Rivkah's father's house, using "ללון," while Rivkah offered lodging for multiple nights with "ללון," showcasing her family's hospitality and Eliezer's confidence in divine guidance. The Midrash emphasizes Eliezer's honesty and integrity, recognizing Rivkah's righteousness and generosity. The Targum mentions the servant asking Rebekah about her lineage and lodging for the night in her father's house. Ibn Ezra and Rashi provide explanations and insights on various biblical passages related

to lodging and divine guidance. Studies in Spirituality highlight the journey of Judaism through the patriarchs living in tents.

וַתֹּאמֶר אֵלֶּיּוּ בִתְבְּתוּאֵל אֲנִי 24 She replied, “I am the daughter of Bethuel the son of  
בֶּן-מִלְכָּה אֲשֶׁר יָלְדָה לְנָחוֹר: J Milcah, whom she bore to Nahor.”

Rebecca emphasized her lineage by mentioning her father Betuel to Eliezer, highlighting well-known family members to establish her genealogy clearly. Despite being born into a family of wicked individuals, Rebecca is described as being from Paddan-aram and the sister of Laban to show her deviation from their ways and focus on good deeds. The servant recognized Rebecca’s righteousness through her acts of kindness, hospitality, and gratitude, symbolized by jewelry representing the Ten Commandments. Rebekah’s identification as the daughter of Bethuel, the son of Milcah, born to Nahor is emphasized in the Targum commentary.

וַתֹּאמֶר אֵלֶּיּוּ גַם-תֵּבֶן גַּם-מִסְפּוֹא רֶב 25 And she went on, “There is plenty of straw and feed at  
עֲמָנוּ גַם-מְקוֹם לָלוֹן: J home, and also room to spend the night.”

Rivkah’s generosity extended to providing lodging, straw, and fodder for Eliezer’s camels, demonstrating wisdom by answering questions in order and offering additional information. The Midrash highlights Rebekah’s righteousness in offering water to Eliezer and his camels, leading to divine intervention in their meeting. Rashi explains the difference between “לֵין” and “לָלוֹן” as one night’s lodging versus many nights’. The Talmud references Rebecca’s quick marriage preparation, while the Targum emphasizes Rebekah’s assurance of hospitality for Eliezer.

וַיִּקְדּוּ הָאִישׁ וַיִּשְׁתַּחוּ לַיהוָה: 26 J The man bowed low in homage to יהוה

Eliezer expressed gratitude to God by bowing and prostrating himself, symbolizing submission and praise for divine guidance. The servant recognized Rebekah’s righteousness, was amazed by her generosity, and thanked God for guiding him to her family. Onkelos and Targum Jonathan describe the man bowing and worshiping before the Lord in acknowledgment of finding a suitable wife for Isaac.

וַיֹּאמֶר בָּרוּךְ יְהוָה אֱלֹהֵי אֲדֹנָי 27 and said, “Blessed be יהוה, the God of my master  
אֲבִרָהָם אֲשֶׁר לֹא-עָזַב חֲסִדּוֹ J Abraham’s [house], who has not withheld steadfast  
וַאֲמַתּוֹ מִעַם אֲדֹנָי אֲנִי בְדֶרֶךְ faithfulness from my master. For I have been guided on  
נִחְנִי יְהוָה בֵּית אֲחֵי אֲדֹנָי: my errand by יהוה, to the house of my master’s kin.”

Eliezer felt guided by Hashem to Avraham’s family, recognizing God’s involvement in his successful mission to find a wife for Isaac. Prayer is a process of connecting with the Divine, and Emeth is associated with lovingkindness. In various Midrashim, characters like Rebekah, Abraham, and Esau’s punishment are discussed in connection to God’s justice. Non-Jews like Noah, Eliezer, and Yitro also express praise to God in the Torah, despite not being part of the Abrahamic covenant. The servant of Abraham praises God for leading him to the right place.

וְתָרַץ הַנַּעֲרָ וַתַּגֵּד לְבֵית אִמָּהּ כְּדִבְרֵיהֶם 28 The maiden ran and told all this to her mother's  
הָאֵלֶּה: J household.

Rebecca confided in her mother about what happened, following the common practice of daughters sharing their experiences with their mothers first. Laban assessed Eliezer for financial gain and welcomed him into the house, clearing it of idol worship. Ramban explains Bethuel's lineage through his mother Milcah and discusses Potiphar's wife's accusation against Joseph. Onkelos translates Genesis 24:28 as Rebecca running to tell her mother's household about the events.

וּלְרִבְקָה אָח וּשְׁמוֹ לָבָן וַיֵּרָץ לָבָן 29 Now Rebekah had a brother whose name was Laban.  
אֶל-הָאִישׁ הַחוּצָה אֶל-הָעֵין: J Laban ran out to the man at the spring—

Laban's initial suspicion of Eliezer due to the nose-ring on Rebecca led him to offer hospitality, showing a focus on money rather than genuine care. Midrash texts highlight the lineage of David from Boaz and Ruth, the contrast between the wicked and righteous, Laban's wickedness, and discussions on the nazirite vow and repentance. Targum Jonathan and Onkelos mention Laban running towards the man at the well.

וַיְהִי | כִּרְאֹת אֶת-הַנֶּזֶם וְאֶת-הַצַּמָּדִים 30 when he saw the nose-ring and the bands on his  
עַל-יָדָיו אֲחֻזָּתוֹ וַיִּשְׁמָעוּ אֶת-דִּבְרֵי רִבְקָה J sister's arms, and when he heard his sister  
אֲחֻזָּתוֹ לֵאמֹר כֹּה-דִבְרָה אֵלַי הָאִישׁ וַיָּבֹא  
אֶל-הָאִישׁ וְהָיָה עֹמֵד עַל-הַגְּמָלִים  
עַל-הָעֵין: went up to the man, who was still standing beside  
the camels at the spring.

Laban welcomed Eliezer into his home after seeing the gifts and hearing about his interactions with Rebecca, although his invitation was not wholehearted. The Midrash interprets Laban's actions as welcoming due to Eliezer's resemblance to Abraham and his faithful service, while the Musar commentary depicts Laban as ill-willed and greedy, trying to swindle Eliezer in the match between Rebecca and Isaac. Chizkuni explains the word על as meaning "beside" in various verses, emphasizing proximity rather than physical placement. Targum describes Laban approaching Eliezer after seeing the gifts and hearing Rebecca's words.

וַיֹּאמֶר בּוֹא בְרוּךְ יְהוָה לָמָּה תַעֲמֹד 31 "Come in, O blessed of יהוה," he said, "why do you  
בְּחוּץ וְאֲנִכִּי פָנִיתִי הַבַּיִת וּמָקוֹם J remain outside, when I have made ready the house and  
לְגַמְלִים: a place for the camels?"

Eliezer was blessed for serving Abraham faithfully, Laban acknowledged God's blessings on him and cleared his house of idols before inviting Eliezer in, the Sages discuss the connection between sins and curses in Israel, and the Talmud tells stories of pious individuals and their righteous actions bringing blessings. Laban mistook Eliezer for Abraham and welcomed him as a blessed servant of the Lord.



<p>וַיָּבֹא הָאִישׁ הַבֵּיתָהּ וַיַּפְתָּח הַגְּמָלִים וַיִּתֵּן תֶּבֶן וּמִסְפּוֹא לַגְּמָלִים וַיָּמִים לְרַחֵץ רַגְלָיו וְרַגְלֵי הָאֲנָשִׁים אֲשֶׁר אִתּוֹ:</p>	<p>32 J So the man entered the house, and the camels were unloaded. The camels were given straw and feed, and water was brought to bathe his feet and the feet of the entourage under him.</p>
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Laban showed hospitality to Eliezer and his camels by providing them with food and water, demonstrating respect for guests and symbolizing his eagerness to expedite the marriage of Rebecca to Isaac. The Midrash emphasizes the righteousness of Abraham's camels and the significance of small details in Jewish law, while the Musar commentary highlights Laban's motives for hastening the marriage and Eliezer's generosity towards Rebecca. The Targum mentions Laban's actions of providing for the camels and washing the feet of the visitors.

<p>לִפְנֵי לֶאֱכֹל וַיֹּאמֶר לֹא אֲכַל עַד אִם־דִּבַּרְתִּי דְּבָרִי וַיֹּאמֶר דַּבֵּר:</p>	<p>33 J But when food was set before him, he said, "I will not eat until I have told my tale." He said, "Speak, then."</p>
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In Chasidut, Eliezer betrothed Rivkah as Yitzchok's representative and followed the tradition of the groom not eating until after the wedding, which is still practiced today. In Halakhah, Judaism prohibits eating before feeding animals, based on Deuteronomy 11:15. The Midrash discusses the importance of mentioning uncomplimentary traits first and highlights the significance of washing feet. In the Targum, Abraham's servant refused to eat food he suspected was poisoned until he spoke his words first.

<p>וַיֹּאמֶר עֶבֶד אַבְרָהָם אֲנִכִּי:</p>	<p>34 J "I am Abraham's servant," he began.</p>
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In Genesis 24:34, Eliezer arrived in Charan as Abraham's servant, earning respect and patience from Betu'el and Laban. Rabba bar Mari explains the importance of acknowledging personal deficiencies before a mission, citing Eliezer's humility as an example. The Talmud references Eliezer as a model for immediately declaring his servant status, highlighting the servant's responsibility for all matters in his master's household. Both Targum Onkelos and Targum Jonathan identify the servant in Genesis 24:34 as Abraham's servant.

<p>וַיְהִי בֵּרֶךְ אֶת־אֲדֹנָי מְאֹד וַיִּגְדֹּל וַיִּתֵּן־לּוֹ צֹאן וּבָקָר וַיַּכְסֶּף וַיְהִיב וַעֲבָדִם וּשְׁפָחֹת וּגְמָלִים וַחֲמֹרִים:</p>	<p>35 J "יהוה" has greatly blessed my master, who has become rich—giving him sheep and cattle, silver and gold, male and female slaves, camels and asses.</p>
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Eliezer praised Abraham's wealth and success, mentioning that he had been greatly blessed by God with flocks, cattle, silver, gold, slaves, and more. Eliezer, who acted as a matchmaker, highlighted Abraham's abundance, including his many possessions and the fact that he had only one manservant, Eliezer himself, who performed tasks as if he were many men. The Targum states that God blessed Abraham with sheep, cattle, silver, gold, male and female slaves, camels, and donkeys.

<p>וַתֵּלֶד שָׂרָה אִשְׁתִּי אֲדֹנָי בֶּן לִאֲדֹנָי אַחֲרֵי זְקִנְתָּהּ וַיִּתֵּן־לּוֹ אֶת־כָּל־אֲשֶׁר־לּוֹ:</p>	<p>36 J And Sarah, my master's wife, bore my master a son in her old age, and he has assigned to him everything he owns.</p>
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Abraham gave all his possessions to his son Isaac, emphasizing his legitimacy and piety, ensuring his wealth and honor. The inheritance was given to Isaac because his mother Sarah was too old to have more children, and the issue of disinheritance of Ishmael was resolved by suggesting they were both converts. The Targum also states that Sarah gave birth to Isaac in her old age, and Abraham gave him all his possessions.

וַיִּשְׁבַּעַנִי אֲדֹנָי לֵאמֹר לֹא-תִקַּח 37 Now my master made me swear, saying, ‘You shall not  
אִשָּׁה לְבָנִי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר J get a wife for my son from the daughters of the  
אֲנֹכִי יֹשֵׁב בְּאֶרֶצוֹ: Canaanites in whose land I dwell;

Abraham’s servant was sent to find a wife for Abraham’s son from his own family to fulfill an oath made by Abraham, who did not want his son to marry a Canaanite woman because he would inherit all of his wealth and wanted to ensure a suitable wife from his own family (Targum).

אִם-לֹא אֶל-בֵּית-אָבִי תֵלֵךְ וְאֶל-מִשְׁפַּחָתִי 38 but you shall go to my father’s house, to my  
וְלִקְחָתָּ אִשָּׁה לְבָנִי: J kindred, and get a wife for my son.’

Abraham wanted Isaac to marry someone from within his own family, unlike Ishmael who married an Egyptian handmaid, highlighting the righteousness of Isaac over Ishmael. Eliezer was not obligated to bring a wife for Isaac against her family’s wishes, as indicated in Kiddushin 61b:11. Onkelos and Targum Jonathan both state that Abraham’s servant should find a wife for Isaac from his father’s house and family. Rabbeinu Bahya emphasizes the importance of surrounding oneself with scholars and avoiding fools, while Ramban discusses the genealogy of Nahor’s descendants and their worthiness to marry into Abraham’s family. Chizkuni explains nuances in the text regarding servant women in Exodus.

וָאָמַר אֶל-אֲדֹנָי אֵלַי לֹא-תֵלֵךְ הָאִשָּׁה 39 And I said to my master, ‘What if the woman does not  
אֲחֵרַי: J follow me?’

Eliezer hinted at his desire for his daughter to marry Yitzchok by using the word “perhaps” without the letter ך, indicating his secret aspirations (Radak, Tur HaArokh, Sifte Chakhamim, Rashi). Eliezer’s potential curse as a Canaanite slave made him more cursed than others, preventing him from uniting with a blessed individual like Yitzchok (Sifte Chakhamim). Eliezer’s use of the word “perhaps” without the ך also indicated his flattery towards his hosts, suggesting that he could have prevented the union and offered his daughter as a bride (Chizkuni). Radak explains that the angel’s response to Sarah’s doubt about conceiving a child was a general statement about God’s power, similar to Eliezer’s mission explanation to Abraham. The angel did not address Sarah’s mention of her husband’s old age because her menopause was a greater impediment to conception. Rashi notes that Eliezer’s use of “perhaps” without a vav indicated he wanted Isaac to marry his daughter, but Abraham rejected the idea due to Isaac’s blessing and Eliezer’s perceived curse. In Genesis 24:39, Onkelos translates Abraham’s concern about finding a suitable wife for Isaac as questioning whether the woman will come back with him, while Targum Jonathan interprets it as questioning whether the woman will follow him to Canaan.

<p>וַיֹּאמֶר אֵלַי יְהוָה אֲשֶׁר־הִתְהַלַּכְתִּי לִפְנֵי  יְשַׁלַּח מַלְאָכֹו אִתָּךְ וְהִצְלִיחַ דְּרָכְךָ  וְלָקַחְתָּ אִשָּׁה לְבְנִי מִמִּשְׁפַּחְתִּי וּמִבֵּית  אָבִי:</p>	<p>40 J</p>	<p>He replied to me, ‘יהוה, whose ways I have followed, will send a messenger with you and make your errand successful; and you will get a wife for my son from my kindred, from my father’s house.</p>
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Rashi points out Noah’s need for assistance in walking with God compared to Abraham, raising questions about their levels of righteousness. Rashbam, Tur HaArokh, Steinsaltz, and other commentaries discuss Abraham’s belief in divine assistance for Eliezer’s mission to find a wife for Isaac. The Talmud Sotah highlights the importance of choosing a suitable life partner based on deeds and moral accomplishments to maximize one’s potential. Noah’s righteousness is contrasted with Abraham’s proactive leadership in guiding others towards monotheism. Radak, Rashi, Ramban, Onkelos, and Targum Jonathan emphasize the importance of both thoughts and deeds in serving God, Abraham’s desire for a wife for Isaac from his family, and divine assistance in finding a suitable wife for Isaac.

<p>אִז תִּנָּקֶה מֵאֲלֹתַי כִּי תָבוֹא  אֶל־מִשְׁפַּחְתִּי וְאִם־לֹא יִתְּנוּ לָךְ  וְהָיִיתָ נָקִי מֵאֲלֹתַי:</p>	<p>41 J</p>	<p>Thus only shall you be freed from my adjuration: if, when you come to my kindred, they refuse you—only then shall you be freed from my adjuration.’</p>
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The servant took an oath with a curse attached, indicating fear of his master’s curse. The Talmud questions the need for an additional statement in the oath regarding finding a wife for Isaac, with different opinions on its purpose. The Targum states that if the servant’s family does not give him a wife for Isaac, he will be absolved of the oath.

<p>וְאָבָא הַיּוֹם אֶל־הָעֵץ וַאֲמַר יְהוָה אֱלֹהֵי  אֲדֹנִי אַבְרָהָם אִם־יִשְׁדָּךְ נָא מִצְלִיחַ  דְּרָכֵי אֲשֶׁר אֲנִי הֹלֵךְ עָלֶיהָ:</p>	<p>42 J</p>	<p>“I came today to the spring, and I said: ‘O יהוה, God of my master Abraham’s [house], if You would indeed grant success to the errand on which I am engaged!</p>
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Eliezer’s journey to find a wife for Isaac was miraculously shortened, highlighting his faith and initiative in fulfilling God’s will according to Rashi and Chizkuni. Rabbi Yesa attributes his success to Abraham’s merit, while the Midrash discusses instances where the earth contracted for Abraham, Eliezer, Jacob, and Abishai, allowing them to travel great distances in short periods of time with divine intervention. Ramban explains Jacob’s dream of a ladder reaching from Beer-sheba to Beth-el symbolizes the connection between the Sanctuary in Jerusalem and the house of God, emphasizing characters in the Bible attributing success to the Lord. The Talmud teaches that land contracted for Eliezer, Jacob, and Abishai, allowing them to reach their destinations quickly, with Targum emphasizing Eliezer’s acknowledgment of God’s role in prospering his journey.

<p>הִנֵּה אֲנִי נֹצֵב עַל־עֵץ הַמַּיִם וְהִיא  הַעֲלָמָה הַיֵּצֵאת לְשֹׂאֵב וְאָמַרְתִּי אֵלָּהּ  הִשְׁקִינִי־נָא מִעֵט־מַיִם מִכֶּדֶךְ:</p>	<p>43 J</p>	<p>As I stand by the spring of water, let the young woman who comes out to draw and to whom I say, “Please, let me drink a little water from your jar,”</p>
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Eliezer was surprised that the people in Aram Naharayim understood Hebrew, not just Aramaic. Rabbi ‘Akiba believes seeing maidens before entering a city signifies prosperity. Eliezer’s use of עלמה instead of נערה is linked to the Torah’s spelling of נער as masculine. Rabbeinu Bahya emphasizes the Jewish people’s strength in prayer, contrasting them with

the Gentiles. The Torah mentions death by sword as the highest level of impurity, with metal objects causing impurity equal to a corpse. Eliezer's prayer in Genesis 24 is seen as a petition for kindness to Abraham. Onkelos and Targum Jonathan describe the scene at the well in Genesis 24:43.

<p>וְאֶמְרָה אֵלַי גַּם־אַתָּה שָׁתֵּה וְגַם לְגַמְלֵיךָ אֲשָׁאֵב הוּא הָאִשָּׁה אֲשֶׁר־הֵכִיחַ יְהוָה לְבֶן־אָדָנִי:</p>	<p>44 and who answers, “You may drink, and I will also J draw for your camels”—let her be the wife whom יהוה has decreed for my master’s son.’</p>
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The chosen woman for marriage was predestined by the Lord, confirmed by celestial announcements based on compatibility rather than accomplishments, as seen in the Scriptures and Targums. Avimelech provided Sarah with a wardrobe to acknowledge her relationship with Abraham and ensure her safety.

<p>אֲנִי טָרַם אֲכַלָּה לְדַבֵּר אֶל־לִבִּי וְהִנֵּה רִבְקָה יֵצֵאת וְכַדָּה עַל־שִׁכְמָהּ וְתֵרֶד הָעֵינָה וְתִשָּׁאֵב וְאָמַר אֵלֶיהָ הִשְׁקִינִי נָא:</p>	<p>45 I had scarcely finished praying in my heart, when J Rebekah came out with her jar on her shoulder, and went down to the spring and drew. And I said to her, 'Please give me a drink.'</p>
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Eliezer saw Rebekah coming out with her pitcher as he was still speaking, indicating that she may have overheard his prayer or that it was planned by God. The text discusses the cognitive powers of man, prophets having different soul faculties, and the Jewish people being called children of God. Ramban explains that God was displeased with the sins of humanity, while Ibn Ezra discusses how Hebrew language can convey different meanings with examples from Scripture. Gevia Kesef clarifies that when Abraham “said in his heart,” it was to emphasize his certainty in God’s promise and that his thoughts were private.

<p>וְתַמְהָר וְתוֹרֵד כַּדָּה מִעָלֶיהָ וְתֹאמַר שָׁתֵּה וְגַם־גַּמְלֵיךְ אֲשָׁקָה וְאִשְׁתִּי וְגַם הַגַּמְלִים הִשְׁקַתָּה:</p>	<p>46 She quickly lowered her jar and said, ‘Drink, and I J will also water your camels.’ So I drank, and she also watered the camels.</p>
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Eliezer recounted Rivkah’s words as “drink” instead of “drink my lord” out of etiquette, as he did not want to repeat being addressed as “my lord.” Rivkah not only offered Eliezer a drink but also offered to give water to his camels, which he drank and she fulfilled. In Tikkunei Zohar 47a:1 and 47a:10, the text discusses the act of quenching the thirst of the Righteous-One and his camels, relating it to those weaned of milk. Targum states that Rebekah quickly offered water to the servant and his camels, fulfilling the sign given by Abraham.

<p>וְאֶשְׁאַל אֹתָהּ וְאָמַר בֶּת־מִי אַתְּ וְתֹאמַר בֶּת־בְּתוּאֵל בֶּן־נָחוֹר אֲשֶׁר יָלְדָהּ־לּוֹ מִלְכָּה וְאָשֵׁם הַנֶּזֶם עַל־אַפָּהּ וְהַצְמִידִים עַל־יָדֶיהָ:</p>	<p>47 I inquired of her, ‘Whose daughter are you?’ And she J said, ‘The daughter of Bethuel, son of Nahor, whom Milchah bore to him.’ And I put the ring on her nose and the bands on her arms.</p>
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Eliezer’s actions in Genesis 24 reflect the influence of righteous individuals like Avraham, with the concept of “yuldah” symbolizing the impact of good deeds. The Mishnah discusses borrowing items forbidden by vow, while the commentary on Eliezer’s actions raises

questions about his status and Laban's blessing. Ibn Ezra explains the requirements for God's glory to appear, and the Targum recounts Eliezer's interaction with Rebekah.

<p>וְאֶקֶד וְאֶשְׁתַּחֲוֶה לַיהוָה וְאֶבְרַךְ  אֶת־יְהוָה אֱלֹהֵי אֲדֹנֵי אֲבֹרָהִם אֲשֶׁר  הִנְחֵנִי בְּדֶרֶךְ אֱמֶת לְקַחַת אֶת־בֵּת־אֶחָי  אֲדֹנֵי לְבָנוֹ:</p>	<p>48 Then I bowed low in homage to יהוה and blessed  J יהוה, the God of my master Abraham's [house], who  led me on the right way to get the daughter of my  master's brother for his son.</p>
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In Chasidut, YHVH symbolizes matchmaking and truth, representing the perfection of speech through marriage bonds. Eliezer acknowledges a Divine mission to find a suitable bride for Yitzchak, hinting at a specific choice. Halakhah details the recitation of Birkat hamazon and prostrations in prayer, emphasizing reverence for God. Jewish Thought highlights God's faithfulness and love in guiding Abraham's servant. The Targum describes the servant's gratitude for finding a wife for Isaac from Abraham's family.

<p>וְעַתָּה אִם־יִשְׁכֶּם עֲשִׂים חֶסֶד וְאֵמֶת  אֶת־אֲדֹנֵי הַגִּידוּ לִי וְאִם־לֹא הַגִּידוּ לִי וְאִפְּנָה  עַל־יְמִינִי אוֹ עַל־שְׂמָאלִי:</p>	<p>49 And now, if you mean to treat my master with  J true kindness, tell me; and if not, tell me also,  that I may turn right or left."</p>
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Eliezer asks Laban and Bethuel to send Rebecca to marry Isaac without concern for acquiring relatives through her, stating he will seek a wife from other family members if they refuse. In Bereshit Rabbah, it is suggested to disclose negative traits first, as seen when Abraham's servant introduces himself before discussing his mission. Rashi explains "May He incite Death upon them" as God inciting the Angel of Death, while Ramban clarifies Abraham did not want Isaac to marry a Canaanite. The Targums of Onkelos and Jonathan emphasize Eliezer asking if they will be kind and truthful to Abraham before making a decision.

<p>וַיַּעַן לָבָן וּבְתוּאֵל וַיֹּאמְרוּ מִיְהוָה יֵצֵא  הַדְּבָר לֹא נוֹכַל דִּבֵּר אֵלֶיךָ רַע אוֹ־טוֹב:</p>	<p>50 Then Laban and Bethuel answered, "The matter was  J decreed by יהוה; we cannot speak to you bad or good.</p>
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Chasidut discusses the influence of righteous individuals like Rabbi Shimon bar Yochai and Avraham embodying kindness, exploring the concept of "yuldah" as symbolizing the transmission of goodness. Commentary emphasizes the belief that finding a spouse is a gift from God, with celestial forces determining matchmaking. Midrash highlights the importance of finding a good wife who brings blessings, while Musar focuses on Laban's blessings for Rebecca's descendants and Torah scholars becoming wiser with age. Quoting Commentary discusses blessings from Asher and Laban acknowledging God's decree, Second Temple mentions Laban approving of Rebecca marrying Isaac, Talmud discusses the divine decree of specific marriages, and Targum notes Laban and Bethuel recognizing God's will for the marriage of Isaac and Rebecca.

<p>הִנֵּה־רִבְקָה לְפָנֶיךָ קַח וְלֵךְ וְתָהִי  אִשָּׁה לְבֶן־אֲדֹנֶיךָ כַּאֲשֶׁר דִּבֶּר יְהוָה:</p>	<p>51 Here is Rebekah before you; take her and go, and let  J her be a wife to your master's son, as יהוה has  spoken."</p>
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Laban and Bethuel initially agree for Rebecca to marry Isaac without objection, understanding it as God's will, while Ramban and Tur HaArokh discuss the interpretation of God's decrees and actions in biblical texts.

וַיְהִי כַּאֲשֶׁר שָׁמַע עֶבֶד אַבְרָהָם 52 When Abraham's servant heard their words, he  
אֶת־דְּבָרֵיהֶם וַיִּשְׁתַּחוּ אֶרְצָה לַיהוָה: J bowed low to the ground before יהוה.

Abraham's servant prostrated himself in gratitude towards God after hearing the consent of Rebekah's family, showing that thanks should be given for good tidings. This act of prostration demonstrates the connection between hearing and action or emotion, as seen in other instances in the Bible where hearing is followed by love for God and worship.

וַיֹּצֵא הָעֶבֶד כְּלֵי־כֶסֶף וְכֵלֵי זָהָב 53 The servant brought out objects of silver and gold, and  
וּבְגָדִים וַיִּתֵּן לְרִבְקָה וּלְמִגְדָּנֶתָּהּ נָתַן J garments, and gave them to Rebekah; and he gave  
לְאָחִיָּהּ וּלְאִמָּהּ: presents to her brother and her mother.

Ibn Ezra explains "migdanot" can mean precious fruits or expensive garments, Rashbam describes the jewelry given to Rivkah, Radak notes more gifts were produced after Rivkah was given, Tur HaArokh highlights the distinction between gifts given to Rivkah and her family, Rashi connects "migdanot" to precious fruits from Israel, Chizkuni explains Eliezer gave valuable gifts to Rivkah and less expensive gifts to her family. Rabbi Huna and the Rabbis differ on what the servant gave to Rebecca, showing the importance of provisions on a trip. Rashbam and Chizkuni explain the use of past tense in Genesis 20:16 and the phrase "אל יותר" in Exodus 16, respectively. In Exodus 3:22, God instructs the Israelites to borrow silver, gold, and clothing from the Egyptians before leaving Egypt, fulfilling the promise to Abraham. The Targum describes the gifts given to Rivkah and her family by the servant.

וַיֹּאכְלוּ וַיִּשְׁתּוּ הוּא וְהָאֲנָשִׁים 54 Then he and the entourage under him ate and drank, and  
אֲשֶׁר־עִמּוֹ וַיֵּלִינוּ וַיִּקְוֻמוּ בַבֹּקֶר J they spent the night. When they arose next morning, he  
וַיֹּאמֶר שְׁלַחְנִי לְאִדְנִי: said, "Give me leave to go to my master."

Eliezer and his men ate, drank, and stayed the night after meeting Rebecca in the evening, with the intention of taking her with him to fulfill his mission. Rashbam explains that the phrase "two whole years" in Genesis 41:1 refers to a period of time equivalent to twice a year, and discusses the use of the term "ימים" to refer to a year. In the Targum, after eating and drinking, the men stayed overnight and the servant asked to be sent back to his master the next morning.

וַיֹּאמֶר אָחִיָּהּ וְאִמָּהּ תֵּשֶׁב הַנַּעַר 55 But her brother and her mother said, "Let the maiden  
אֲתָנוּ יָמִים אֹז עֹשׂוֹר אַחֵר תֵּלָךְ: J remain with us some ten days; then you may go."

Ibn Ezra disagrees with the Midrash on the reason for Bethuel's death, suggesting Laban was more respected. Sforno proposes giving Rivkah time to adjust to moving. Radak explains the Torah focuses on major characters and interprets "days" as a year. Tur HaArokh clarifies that Laban and Rivkah's mother requested a year or ten months delay. Da'at Zekenim suggests Bethuel's silence was a plan to poison Eliezer. Chizkuni explains the delay request came after Eliezer performed betrothal rites. Alshekh suggests the delay was

to deflect accusations. Mishnah Ketubot 5:2 states a virgin has twelve months to prepare for marriage, while a widow has thirty days. Talmud interprets “days” as a year and ten months. Targum Jonathan on Genesis 24:55 mentions Bethuel’s death and the request for a year or ten months delay.

וַיֹּאמֶר אֲלֵהֶם אֶל־תְּאַחֲרוּ אֹתִי 56 He said to them, “Do not delay me, now that יהוה has  
וַיְהִי הַצְלִיחַ דְּרָכִי שְׁלֹחֹנִי וְאַלְכָּה J made my errand successful. Give me leave that I may  
לֵאדֹנָי: go to my master.”

The commentary emphasizes the importance of not delaying the mission, as the Lord has ensured its success and the servant must depart promptly to fulfill his master’s command of finding a wife for his son. The Midrash discusses blessings given to Rebecca at her bridal banquet, Eliezer finding maidens before entering a city, and the prophecy of preparing the way for the Lord. The Targum emphasizes the urgency of the servant’s departure, as God has guaranteed his journey’s success.

וַיֹּאמְרוּ נִקְרָא לְנַעֲרָה וְנִשְׁאַלָּה 57 And they said, “Let us call the girl and ask for her  
אֶת־פִּיהָ: J reply.”

Rivkah’s consent was sought before her marriage to Yitzchok, as seen in the text and commented on by Midrash and Targum. The family respected her wishes and ensured she agreed to go with Eliezer, emphasizing the importance of a woman’s consent in marriage.

וַיִּקְרָאוּ לְרִבְקָה וַיֹּאמְרוּ אֵלֶיהָ הֲתֵלְכִי 58 They called Rebekah and said to her, “Will you go  
עִם־הָאִישׁ הַזֶּה וְתֹאמַר אֵלָיו: J with this man ?” And she said, “I will.”

Rebecca immediately agreed to go with the servant of Abraham, showing her willingness to go of her own accord despite any reservations she may have had. Some commentaries suggest that her response indicated her consent for marriage, even if her family did not approve. Rabbi Yitzchak believes that Gabriel guides souls to Yisrael, while Rabbi Yosi questions the mention of Laban as Rebecca’s brother. Betuel tried to impede the betrothal of Rebecca to Isaac, but was stricken down overnight, while Laban and his mother were willing to speed up the process. Rivkah’s consent was required for her marriage, as shown when she agreed to go with Eliezer despite her family’s disapproval.

וַיִּשְׁלְחוּ אֶת־רִבְקָה אֶחָתָם וְאֶת־מִנְקֻתָּהּ 59 So they sent off their sister Rebekah and her nurse  
וְאֶת־עַבְדֹּ אַבְרָהָם וְאֶת־אֲנָשָׁיו: J along with Abraham’s servant and his entourage.

Ibn Ezra disagrees with the Midrashic statement that Rebekah was three years old at the time of her marriage. Radak explains that “their sister” refers to Lavan and his family sending Rebekah. The nursemaid is mentioned as the highest-ranking attendant, with Eliezer and his men also part of the entourage. Rav Hirsch contrasts the involvement of Laban in Rebekah’s departure with the lack of involvement of Isaac in his marriage. Steinsaltz notes that Rebekah, her nursemaid, Abraham’s servant, and his men were sent by her family after her response. Chizkuni explains that the mention of the nursemaid is important due to her close relationship with Rebekah as a young girl. Ramban discusses the placement of the verse about Deborah’s death in between other events in Genesis 35, suggesting it alludes to Rebekah’s death and explains why it was not explicitly mentioned. Chizkuni adds that Deborah was sent by Rebekah to inform Jacob it was safe to return,

remained with him in Padan Arom, and died on the journey back to Canaan, clarifying her role in Jacob's entourage. Rivkah, along with her nurse, was sent off by her family along with Avraham's servant and his men according to Targum Jonathan on Genesis 24:59.

וַיְבָרְכוּ אֶת־רִבְקָה וַיֹּאמְרוּ לָהּ אֲחֵתֵנוּ אֵת הַיּ לְאַלְפֵי רִבְבָה וַיִּירֶשׁ זֶרְעָךְ אֶת שַׁעַר שׂוֹנְאָיו:	60 J	And they blessed Rebekah and said to her, "O sister! May you grow Into thousands of myriads; May your descendants seize The gates of their foes."
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Laban and his mother blessed Rebecca with the hope that her descendants would fulfill the promise to Abraham, inherit the gates of their enemies, and become chieftains. Rebecca's barrenness was intended to prevent gentiles from claiming credit for her fertility, and she eventually conceived after Isaac prayed. Laban acknowledged the validity of Rebecca's blessings, allowing Esau to embrace monotheism. Women can recite all seven marriage blessings, and a Bat Mitzvah should be celebrated similarly to a Bar Mitzvah. The marriage benediction is essential for a bride and widow to be permissible to their husbands. Rebecca's family blessed her with hopes for many descendants and inheritance of enemy cities as she married a righteous man.

וַתָּקֶם רִבְקָה וַנַּעֲרֹתֶיהָ וַתִּרְכָּבֶנָּה עַל־הַגְּמֵלִים וַתִּלְכְּבָנָה אַחֲרֵי הָאִישׁ וַיִּקַּח הָעֶבֶד אֶת־רִבְקָה וַיֵּלֶךְ:	61 J	Then Rebekah and her maids arose, mounted the camels, and followed the man. So the servant took Rebekah and went his way.
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Rebekah, her nurse, and servant Eliezer traveled on camels to meet Isaac in Hebron, with Eliezer ensuring Rebekah's safety and comfort. The journey was expedited, emphasizing Rebekah's noble status and Eliezer's role as a servant. Isaac prayed in the field upon seeing them, likened to a poor man pouring out his heart to the Lord. The presence of the heavenly messenger Mattatron is indicated by Eliezer's descriptions in Genesis 24:61, with the mission considered concluded upon his return. The Gemara discusses women riding camels, concluding it is not immodest, while Rav Ashi criticizes Manoah for not knowing the story of Rebecca riding on camels. The journey to Padan Aram and back was miraculously shortened to just one day.

וַיֵּצֵאֵק בָּא מִבֹּזָא בְּאֶר לְחֵי רֹאִי וְהוּא יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב:	62 J	Isaac had just come back from the vicinity of Beer-lahai- roi, for he was settled in the region of the Negeb.
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Isaac visited the well Lahai-roi, a place of prayer where prayers were answered, possibly coming from Beer-lahai-roi or the Garden of Eden for healing. He settled near the well, re-digging old wells for living water. Isaac and Moses met their mates at wells, following patriarchal examples. Moses prayed based on the faith of the patriarchs to defeat Amalek, with Yitzchak living near Be'er Lahai Roi after Abraham's death. Be'er Lahai Ro'i is where Hagar encountered an angel and received a promise from God, symbolizing a connection between Yitzhak and Hagar's experience.

וַיֵּצֵא יִצְחָק לָשׁוּחַ בַּשָּׂדֶה לַפְּנוֹת עָרֶב וַיֵּשֶׂא עֵינָיו וַיֵּרָא וְהִנֵּה גְמֵלִים בָּאִים:	63 J	And Isaac went out walking in the field toward evening and, looking up, he saw camels approaching.
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Isaac found joy and intimacy with God while walking in the field, leading to answered prayers and the arrival of his soulmate. Praying at the Kotel and in open spaces enhances



connection to God, as seen in the patriarchs' examples. The three daily prayers were established by Abraham, Isaac, and Jacob, each serving a specific purpose in connecting with God. Isaac's prayer in the field symbolizes the importance of prayer in seeking divine intervention, and his strength lies in his ability to be alone with God. The Temple Mount is a designated area for prayer, contrasting distractions in fields, and prayer is linked to sustenance and divine intervention, reflecting the power and importance of prayer.

וַתִּשָּׂא רִבְקָה אֶת-עֵינֶיהָ וַתֵּרָא אֶת-יִצְחָק 64 Raising her eyes, Rebekah saw Isaac. She  
וַתִּפֹּל מֵעַל הַגָּמֶל: J alighted from the camel

Rebekah recognized Isaac, descended from the camel with respect and modesty, adjusting her posture to face him appropriately. She covered her face with a veil, reflecting proper behavior as a betrothed woman. Rebecca was impressed by Isaac's greatness and covered herself upon seeing him, recognizing his attractiveness and the presence of his angel. The Rabbis suggest that the Torah often provides general statements rather than detailed ones, emphasizing the praise for God in the story. In II Kings 5:21:1 and Psalms 37:24:1, Rashi interprets similar expressions as "leaning over" and "faltering," respectively. In Targum, Rivkah saw Yitzchok and bowed down on the camel.

וַתֹּאמֶר אֶל-הָעֶבֶד מִי-הָאִישׁ הַלֵּזָה 65 and said to the servant, "Who is that man walking in  
הַהַלֵּךְ בְּשָׂדֵה לְקִרְיָתָנוּ וַיֹּאמֶר הָעֶבֶד J the field toward us?" And the servant said, "That is  
הוּא אֲדֹנִי וַתִּקַּח הַצִּטָּיִף וַתִּתְּכֶסּוּ: my master." So she took her veil and covered herself.

Rebecca veiled herself upon recognizing Isaac as her future husband, with the use of the word "lamed" indicating his distance. The Torah does not command married women to cover their hair, but mentions it in relation to Rebecca and Tamar. The merit of the patriarchs endures until various points in history, with Isaac living a long life due to his merit. The Targum describes Rebecca covering herself with a veil upon seeing Isaac approaching.

וַיְסַפֵּר הָעֶבֶד לְיִצְחָק אֵת כָּל-הַדְּבָרִים אֲשֶׁר 66 The servant told Isaac all the things that he had  
עָשָׂה: J done.

Eliezer told Yitzchak about the miracles during his mission to find a wife for him, including divine signs and gifts to Rivkah, with the earth shrinking for him and her readiness in response to his prayer. Rebecca covered herself upon meeting Isaac, the servant highlighted praise-worthy aspects of his journey, and Ramban explains the events after the Giving of the Torah in Exodus 24. Rashi provides linguistic analysis in Exodus 5 and Isaiah 41. The servant informed Yitzchak of his actions.

וַיְבִיֵּא יִצְחָק הָאֵלֶּלֶה שָׂרָה אִמּוֹ וַיִּקַּח 67 Isaac then brought her into the tent of his mother  
אֶת-רִבְקָה וַתְּהִי לִזְרָא וַיֶּאֱהָבָהּ J Sarah, and he took Rebekah as his wife. Isaac loved  
וַיִּנָּחֶם יִצְחָק אַחֲרֵי אִמּוֹ: her, and thus found comfort after his mother's death.

Yitzchok's deep love for Rivkah was based on her role in helping him fulfill his Creator's will and symbolized by bringing her into Sarah's tent, leading to his comfort after Sarah's death. The marriage of Isaac and Rebekah was orchestrated by Eliezer's prayer and God's guidance, with their union celebrated by a great feast. Isaac's marriage to Rebekah resulted

in Abraham taking another wife, Keturah, out of a sense of unsettledness. Isaac's marriage to Rebekah is seen as a reason for Abraham's subsequent marriage.

## Genesis 25

וַיִּסַּף אֲבִרְהָם וַיִּקַּח אִשָּׁה וְשִׁמְהָ 1 Abraham took another wife, whose name was  
קֶטֹּרָה: ? Keturah.

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The text emphasizes the importance of surpassing boundaries with strength to bring goodness into holiness, using Elisha's story as an example. Commentary sources provide differing views on Keturah, with some highlighting her positive qualities and connection to Hagar. In Jewish thought, Isaac reconciles with his family after the binding incident, settling near a well. Midrash discusses the establishment of daily prayers by Abraham and the blessings of Moses to Israel. Musar connects the incense offering to the universe and prayer as a reflection of the relationship between the *משפיע* and the *מושפע*. Quoting commentary sources offer insights into Sarah's banishment of Hagar's son, the priestly blessing, and the exemption of women from the command to be fruitful. The Talmud discusses the differences between Keturah's children and Isaac, as well as claims to the land of Canaan. The Targum identifies Keturah as Hagar, suggesting she had been with Abraham from the beginning.

וַתֵּלֶד לוֹ אֶת־זִמְרָן וְאֶת־יֹכְשָׁן וְאֶת־מְדָן 2 She bore him Zimran, Jokshan, Medan,  
וְאֶת־יִשְׁבָּק וְאֶת־שׁוּאֵחַ: ? Midian, Ishbak, and Shuah.

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In Chasidut, different colors symbolize different Divine attributes, with white representing *chesed* and red representing *din*. Mitzvos *aseh* require actions to express love for God, while mitzvos *lo ta'aseh* involve refraining from harmful acts. Abraham embodies *chesed* through acts of kindness, while Isaac embodies *din* through discipline and restraint. Sforno explains that Avraham adopted the children of Keturah as he had only personally sired Ishmael and Yitzchok, while Midrash discusses God's blessings to Sarah and the concept of additions being greater than the original. Rabbeinu Bahya explains Yitro's mixed feelings towards the Egyptians, Da'at Zekenim clarifies the sale of Joseph, and Targum lists the sons of Abraham and Keturah.

וַיִּקְשֶׁן יֵלֶד אֶת־שֶׁבָא וְאֶת־דֶּדָן 3 Jokshan begot Sheba and Dedan. The descendants of  
דֶּדָן הָיוּ אַשּׁוּרִים וְלִטּוּשִׁים וְלִמּוּמִים: ? Dedan were the Asshurim, the Letushim, and the  
Leummim.

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Chasidut discusses the concept of returning to one's roots, with marriage symbolizing a reunion of soul halves and a connection to one's roots in the Land of Israel. Commentary from various sources interprets the names Asshurim, Letushim, and Leummim in Genesis 25:3, with different explanations provided. The Midrash describes the descendants of Zimran and Yokshan, as well as the relationship between the seventy nations and Jacob's descendants. In the Second Temple period, Abraham's sons with Keturah settled in different regions and played a role in the naming of Africa. The Targum identifies the sons of Dedan as Ashurim, Letushim, and Leumim, describing them as merchants, negotiators, and chiefs of peoples.

וּבְנֵי מִדְיָן עִפָּה וְעֶפֶר וְחִנּוֹךְ 4 The descendants of Midian were Ephah, Ephher, Enoch,  
וְאַבִּידָה וְאֵלְדָּאָה כָּל-אֵלֶּה בְּנֵי ? Abida, and Eldaah. All these were descendants of  
קֶטוּרָה: Keturah.

Abraham distributed his wealth during his lifetime to prevent inheritance quarrels after his death, appointing Isaac as his heir as commanded by God. The sons of Midian listed as Abraham's children were likely fathered by him, not just raised in his house, despite his old age and previous infertility. Sarah, not Abraham, was likely infertile based on the story of Ishmael's birth. Midian had five fathers' houses: Ephah, Ephher, Hanoah, Abida, and Eldoah, with Ephah being the king of one of them. Ephah and Ephher are both sons of Midian. Abraham was a giant among men, with the strength of seventy-four men, settled his sons of Keturah in a walled city of iron with precious stones for future use as luminaries. Og, who could hide Abraham's feet in his hand, built sixty cities and had immense strength. Jacob tested his sons with stones, with only Joseph's stone causing them to bow, showing his significance. Rebekah was miraculously protected from defilement, and Dinah bore Asenath at six years old after Jacob's twenty years of service. Rabbi Tarfon's nephews were referred to as "the children of Keturah" for contributing little information. The sons of Midian, from Keturah, were Ephah, Ephher, Chanoah, Avidah, and Eldoah according to Onkelos Genesis 25:4 and Targum Jonathan on Genesis 25:4.

וַיִּתֵּן אֲבֹרָהָם אֶת-כָּל-אֲשֶׁר-לּוֹ לְיִצְחָק: 5 R Abraham willed all that he owned to Isaac;

Abraham gave all his possessions to Isaac, justifying it by God's specific heir designation and the sons' idolatry. Legal issues aside, both Abraham and Ishmael were converts, not born Jews, unable to inherit from each other. The Talmud emphasizes the impossibility of fulfilling all pious conduct permutations in one lifetime, with the reward for observance being indescribable. Abraham's actions set a precedent for blessings passing down generations, with Esau receiving punishment for confronting Jacob. Sforno, Redeeming Relevance, Ramban, Ibn Ezra, and Chizkuni provide various interpretations of the events, while Geviha ben Pesisa challenges Ishmael's descendants' claim to Canaan with Abraham's property division as evidence. Onkelos and Targum Jonathan affirm Abraham giving all to Isaac in Genesis 25:5.

וְלִבְנֵי הַפִּלִּזִּים אֲשֶׁר לְאֲבֹרָהָם נָתַן 6 but to Abraham's sons by concubines Abraham gave  
אֲבֹרָהָם מִתְּנַת וַיִּשְׁלָחֵם מֵעַל יִצְחָק בְּנוֹ R gifts while he was still living, and he sent them away  
בְּעוֹדָנוּ חַי קִדְמָה אֶל-אֶרֶץ קֶדֶם: from his son Isaac eastward, to the land of the East.

Abraham had concubines, including Hagar and Keturah, to whom he gave gifts and teachings on impure names, sending them away from Isaac to the east country. The concubines were not considered heirs to his estate, and Keturah is suggested to be Hagar. Abraham distributed his property while alive, favoring Jacob and Esau equally, and sending the sons of the concubines eastward to prevent inheritance disputes. The concubines were considered concubines due to the lack of a marriage contract, and the gifts given were substantial. Abraham did not rely on a will, and the concubines were sent away during his lifetime.

וְאֵלֶּה יְמֵי שְׁנֵי-חַיֵּי אֲבֹרָהָם אֲשֶׁר-חַי מֵאָת 7 This was the total span of Abraham's life: one  
שָׁנָה וְשִׁבְעִים שָׁנָה וְחָמֵשׁ שָׁנִים: P hundred and seventy-five years.

Radak explains that the phrase “וַיָּחִי” is in the past tense, with the root of the verb being either חיה or חי. HaKtav VeHaKabbalah notes that according to the Sages, Abraham should have lived another five years but died early to avoid witnessing Esau’s moral decline. Rashi explains that the phrase “מאה שנה ושבעים שנה וחמש שנים” indicates Abraham’s strength and righteousness at different ages. Steinsaltz mentions that Abraham lived for many years after Sarah’s death. The Zohar explains that the days of the righteous are eternal, as seen in the examples of Sarah and Abraham, and even though Ishmael was not initially righteous, he repented, leading to his days being described in a similar way to Abraham’s. In Midrash Tanchuma, Abraham observed the Torah even before it was given, and the failure to observe the sabbatical year led to Israel’s exile. The Torah repeats the word “year” or “years” multiple times when describing the ages of various individuals to emphasize specific qualities or stages of their lives. R. Joshua b. Levi found in a book of aggadta that the 175 sections of the Torah correspond to the years of Abraham’s life, leading to the practice of reading 175 orders in the Torah every Sabbath. Onkelos states that Abraham lived to be 175 years old, while Targum Jonathan also confirms this age but adds that Abraham lived for 100 years before having Isaac.

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<p>וַיָּגַע וַיָּמָת אַבְרָהָם בְּשִׁיבָה טוֹבָה זָקֵן וְשָׁבַע וַיֵּאָסֶף אֶל-עַמּוּיוֹ:</p>	<p>8 J    And Abraham breathed his last, dying at a good ripe age, P    old and contented; and he was gathered to his kin.</p>
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In Kedushat Levi, Avram’s unwavering faith in God is emphasized, along with his concern about inheriting land in Israel and his role in leading to the creation of the Jewish nation. In the commentary, Abraham’s peaceful death is associated with righteousness, and Moses’ blessings highlight the potential of different tribes. The Midrash discusses acts of kindness towards Abraham and pious individuals suffering before death. Ibn Ezra explains the term “expiring” for righteous deaths, and the Second Temple commentary symbolizes transitions from mortality to something better. In the Talmud, reflections on facing death and rewards in the afterlife are discussed. Finally, Targum mentions Abraham’s peaceful death and Ishmael’s repentance.

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<p>וַיִּקְבְּרוּ אוֹתוֹ יִצְחָק וְיִשְׁמָעֵאל בְּנָיו אֶל-מַעְרַת הַמַּכְפֵּלָה אֶל-שְׂדֵה עֶפְרוֹן בֶּן-צִחִי הַחִיטִּי אֲשֶׁר עַל-פְּנֵי מִמְרָא:</p>	<p>9    His sons Isaac and Ishmael buried him in the cave P    of Machpelah, in the field of Ephron son of Zohar the Hittite, facing Mamre,</p>
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Rashi emphasizes the birth order of Yishmael’s children in Genesis 25,9 to highlight Yitzchok’s righteousness. Ishmael repented and acknowledged Isaac’s precedence in burying Abraham, showcasing true penitence. The order of mention in Hebrew does not always indicate chronological order, as seen in Genesis 1:5. Isaac reconciled with Ishmael at Be’er Lachai Ro’i in the wilderness. Humility connects a person with the Creator, demonstrated by Hashem’s acts of kindness. The Talmud suggests Ishmael repented based on his subordination to Yitzchak during Avraham’s burial. Yitzhak never forgot Hagar and Yishmael, reuniting them with Avraham after Sara’s death. Isaac and Ishmael buried Abraham together in the Machpelah cave.

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<p>הַשְּׂדֵה אֲשֶׁר קָנָה אַבְרָהָם מֵאֵת בְּנֵי-חִת שָׁמָּה קָבַר אַבְרָהָם וְשָׂרָה אִשְׁתּוֹ:</p>	<p>10    the field that Abraham had bought from the P    Hittites; there Abraham was buried, and Sarah his wife.</p>
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Abraham's purchase of the Cave of Machpelah for burial ensured that he and Sarah could be buried in the promised land, emphasizing his love for God and trust in His promises. The Midrash highlights the consequences of greed and the importance of acts of kindness, while the Gemara discusses the acquisition of Ephron's field by Abraham. In the Torah, Abraham is buried in the Cave of Machpelah alongside Sarah, emphasizing the significance of the burial site.

וַיְהִי אַחֲרֵי מוֹת אַבְרָהָם וַיְבָרֶךְ אֱלֹהִים  
 אֶת־יִצְחָק בֶּנּוֹ וַיֵּשֶׁב יִצְחָק עַם־בְּאֵר לַחֲי  
 רֹאִי: 11 J After the death of Abraham, God blessed his  
 P son Isaac. And Isaac settled near Beer-lahai-roi.

Isaac settled near the well of Lahai-Roi after Abraham's death to be comforted by God, reconciling with Ishmael and Hagar. Despite not receiving a blessing from Abraham, God made up for this omission. Isaac inherited the title of Lord-Adona'y from HaShem after Abraham's death, asking for blessings through this name. The patriarchs exemplify the concept of blessing, with Abraham passing it on to Isaac and then to Jacob. The importance of kindness, justice, and charity is emphasized in imitating God's virtues through actions such as providing for the needy, visiting the sick, comforting mourners, and burying the dead.

וְאֵלֶּה תִּלְדוֹת יִשְׁמָעֵאל בֶּן־אַבְרָהָם אֲשֶׁר  
 יָלְדָהּ הַגֵּר הַמִּצְרִית שִׁפְחַת שָׂרָה  
 לְאַבְרָהָם: 12 This is the line of Ishmael, Abraham's son, whom  
 R Hagar the Egyptian, Sarah's slave, bore to  
 Abraham.

Chasidut highlights Yishmael's lower spiritual level compared to Yitzchak and Israel, with Yishmaelites having a higher status as converts due to their connection to Avraham. Commentary from Rashbam, Radak, Rav Hirsch, and Steinsaltz provide insights into Ishmael's significance, lineage, and role in completing the picture of Avraham's children. Kabbalah emphasizes the importance of Yitzchak and Jacob in holiness and lineage, while Midrash discusses additions and rejections in legacies, the significance of "toledot," and righteousness in lineages. Quoting commentary from Rabbeinu Bahya, Ramban, and Ramban further delve into the celestial wisdom in the Torah and the significance of certain terms in the narrative. The Talmud recounts a dispute over land ownership between the descendants of Ishmael, Keturah, and the Jewish people, with the Jews prevailing. The Targum translations of Genesis 25:12 highlight Ishmael's lineage as the son of Avraham and Hagar, Sarah's handmaid.

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׁמָעֵאל בְּשֵׁמֹתָם  
 לְתוֹלְדֹתָם בְּכֹר יִשְׁמָעֵאל נְבִיֹּת וְקֶדָר  
 וְאַדְבֵּעַל וּמִבְּשָׁם: 13 These are the names of the sons of Ishmael, by their  
 P names, in the order of their birth: Nebaioth, the first-  
 born of Ishmael, Kedar, Adbeel, Mibsam,

Rashi emphasizes the Torah listing names in chronological order of birth, contrasting with other instances where the order differs based on righteousness, while the Talmud discusses old age beginning with Avraham as a sign of celestial largesse for the Jewish people. The sons of Ishmael are listed in Genesis 25:13 in the order of their birth, suggesting the names were originally Ishmael's sons. R. Dostay advises against being idle in old age without a wife, citing Abraham's example of siring twelve children, and Ishmael is described as a wild man who plunders people in the Midrash. Radak questions why Tzidon

is described as the firstborn in Genesis 10:15, Ibn Ezra explains the meaning of surrendering to authority in Isaiah 54:15, and Targum Jonathan lists the names of Yishmael's sons with slight variations in spelling.

ומשמע ודומה ומשא: 14 P Mishma, Dumah, Massa,

The names of the sons of Ishmael in Genesis 25:14 represent the various tribes descended from Ishmael, with symbolic meanings like “hearkening” and “silence.” R’ Eliezer haModa’i questions why God needs to be told what to do regarding his children, highlighting Israel’s faith in following Moshe into the wilderness and the splitting of the sea. Ibn Ezra notes a connection between Dumah in Isaiah 21:11 and Gen. 25:18, while Rashi identifies Jetur and Naphish as sons of Ishmael. A discussion on false Messiahs emphasizes the importance of wisdom in prophecy and the need for caution and unity among the Jewish people. In Isaiah 21:11, a call from Seir refers to the Dumah people, and Targum interpretations of the names Mishma, Dumah, and Masa as Hearing, Silence, and Patience respectively.

חדד ותימא יטור נפיש וקדמה: 15 P Hadad, Tema, Jetur, Naphish, and Kedmah.

Rebecca arrived at the well promptly, the water rose towards her, and she left modestly after filling her jug. The descendants of Ishmael were called “sons of Cain” and were aided in battle by the blessings of Jacob and Joshua. Ibn Ezra compares the mention of Tema in Isaiah 21:14 to its mention in Genesis 25:15, and the Targum translations list the descendants of Ishmael as Chadad, Teima, Yetur, Nofish, and Keidmah with slight variations in spelling.

אלה הם בני ישמעאל ואלה	16	These are the sons of Ishmael and these are their
שמותם בחצריהם ובטירתם	P	names by their villages and by their encampments:
שנים-עשר נשיאם לאמם:		twelve chieftains of as many tribes.—

Ibn Ezra discusses the meaning of “encampments” as palaces and the vocalization of “nations,” while Radak highlights the prominence of Ishmael’s descendants in their ancestral lands. Rashi clarifies that “enclosures” refer to unwalled towns, and Steinsaltz describes the sons of Ishmael living in semi-permanent enclosures with twelve princes leading their nations. In Kabbalah, Tikkunei Zohar 36a:6 connects the twelve princes to the twelve zodiac signs. Rabbi Abahu explains the use of “eleh” and “ve’eleh” in various instances in the Bible, symbolizing rejection or addition to the previous matter. The Targum lists the twelve princes of Ishmael in their open villages and fortified strongholds, and Tosefta mentions the oral translation of certain scriptural passages during public readings.

ואלה שני חי ישמעאל מאת שנה	17	These were the years of the life of Ishmael: one
ושלשים שנה ושבע שנים ויגוע	P	hundred and thirty-seven years; then he breathed his
וימת ויאסף אל-עמיו:		last and died, and was gathered to his kin.—

The lifespan of Yishmael in the Torah is used to illustrate the influence of a tzaddik in elevating those around him spiritually, with examples of tzaddikim going into hiding to avoid G’d’s wrath against the wicked. The years of Ishmael’s life are mentioned in the Torah to calculate Jacob’s age, with interpretations suggesting deeper meanings related to righteousness and penitence. Ishmael’s kindness in attending his father’s funeral is noted,

and Rabbi Yoḥanan believed that Ishmael repented during his father's lifetime. Targum Jonathan on Genesis 25:17 also states that Ishmael repented before he died and was gathered to his people.

<p>וַיִּשְׁכְּנוּ מִחַוִּילָה עַד־שׁוּר אֲשֶׁר עַל־פְּנֵי  מִצְרַיִם בְּאֶרֶץ אַשּׁוּרָה עַל־פְּנֵי  כָּל־אֶחָיו נָפַל:</p>	<p>18    They dwelt from Havilah, by Shur, which is close to  P    Egypt, all the way to Asshur; they camped alongside  all their kin.</p>
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Ishmael's descendants settled from Chavilah to Shur, living among their brethren, possibly ruling over them. The relationship between God and Moses highlights direct communication without intermediaries. Ishmael's descendants built cities and lived in the wilderness, with Ishmael described as a wild man. Engaging in idle speech and levity leads to a spirit of uncleanness that can punish in Gehinnom. Avraham is depicted as a central figure in the book of Genesis, engaging in conversations with God and facing struggles. The descendants of Ishmael lived from Chavilah to Shur, among their brethren.

## 6: תולדות | Toldot (Genesis 25:19-28:9)

## Genesis 25

וְאֵלֶּה תּוֹלְדֵי יִצְחָק בֶּן־אַבְרָהָם	19	This is the story of Isaac, son of Abraham.
הוֹלִיד אֶת־יִצְחָק:	R	Abraham begot Isaac.

Chasidut explains how parental thoughts during conception influence a child's spiritual focus, with Avraham transmitting spiritual values to Yitzchak. Ramban clarifies that "the generations of Isaac" refer specifically to Jacob and Esau, emphasizing Isaac's distinction as the true offspring of Avraham. Rabbi Yosi in Kabbalah discusses how Isaac carried the image of Avraham even after his death, symbolizing a soul that brings joy and laughter to the world. The Midrash emphasizes the importance of rebuking children to prevent them from going astray, teaching Torah, and establishing royal and priestly dynasties through biblical lineages. Musar highlights the similarities between Isaac and Avraham, as well as between Rebecca and Sarah, with the Zohar noting how Rebecca brought back the presence of the שכינה. The Talmud recounts how descendants of Ishmael and Keturah claimed the land of Canaan, and how doubts about Isaac's paternity were dispelled by his resemblance to Avraham. The Targum emphasizes the physical resemblance between Yitzchok and Avraham, leading people to believe that Avraham was Yitzchok's father.

<p>וַיְהִי יִצְחָק בֶּן־אַרְבָּעִים שָׁנָה בָּקָהּתוֹ          אֶת־רִבְקָה בַּת־בְּתוּאֵל הָאֲרָמִי מִפָּדָן אָרָם          אֲחוֹת לְבָן הָאֲרָמִי לֹא־אִשָּׁה׃</p>	<p>20 Isaac was forty years old when he took to wife          P Rebekah, daughter of Bethuel the Aramean of          Paddan-aram, sister of Laban the Aramean.</p>	<p>וַיְהִי יִצְחָק בֶּן־אַרְבָּעִים שָׁנָה בָּקָהּתוֹ          אֶת־רִבְקָה בַּת־בְּתוּאֵל הָאֲרָמִי מִפָּדָן אָרָם          אֲחוֹת לְבָן הָאֲרָמִי לֹא־אִשָּׁה׃</p>
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Various commentaries on Genesis 25:20 discuss the significance of Paddan and Laban in relation to Rebecca, her barrenness, character, and God's intervention in her life, as well as the delay in her marriage and her righteousness despite her family's background. The act of presenting offerings in Jewish law emphasizes gratitude, individual success stemming from the altar, and the belief that successful farming is a gift from God. In Kabbalah, Isaac's marriage to Rivkah at forty symbolizes the balance of fire and water, and the dead will be transformed in the future. The Midrash praises Rebecca's righteousness amidst a deceitful family, highlighting the theme of redemption and suffering. Rashi explains that Abraham heard of Rebecca's birth on his return from Mount Moriah when Isaac was 37 years old. Rabbeinu Bahya and Sifte Chakhamim emphasize God's love despite sin and the significance of investigating a woman's family before marriage. The Talmud discusses Isaac's example of waiting twenty years before marrying another woman, with differing opinions on the cause of his infertility. The Targum notes that Isaac was forty when he married Rebecca, the daughter of Besueil from Padan Aram, sister of Laban.

<p>וַיַּעֲתֹר יִצְחָק לַיהוָה לְנִכְחַ אִשְׁתּוֹ כִּי          עֲקָרָה הִוא וַיַּעֲתֹר לוֹ יְהוָה וַתֵּהָרֵם          רֵבֶקָה אִשְׁתּוֹ:</p>	<p>21 Isaac pleaded with יהוה on behalf of his wife, because          J she was barren; and יהוה responded to his plea, and his          wife Rebekah conceived.</p>
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The power of prayer in changing the laws of nature and overturning decrees of childlessness is exemplified in the story of Isaac and Rebekah, where Isaac's fervent prayer for his barren wife led to her conception, demonstrating the effectiveness of direct prayer



to God without intermediaries. Rabbi Elazar and Rabbi Yitzchak from the Talmud discuss how prayers of the righteous, like Isaac's, can turn God's mind from cruelty to mercy, resulting in answered prayers. Additionally, the Midrash highlights the significance of barrenness and prayer in the lives of biblical figures such as Sarah, Rebecca, Leah, and Rachel, emphasizing the importance of prayer in overcoming challenges and receiving blessings from God.

וַיִּתְרָצְצוּ הַבָּנִים בְּקֶרֶבָּהּ וַתֹּאמֶר אִם-כֵּן  
לָמָּה זֶה אֲנִי וַתֵּלֶךְ לִדְרֹשׁ אֶת-יְהוָה: 22 But the children struggled in her womb, and she  
J said, "If so, why do I exist?" She went to inquire of  
יהוה,

Chasidut discusses Rivkah's challenging pregnancy, seeking answers from God and Torah scholars about the struggles of her sons, emphasizing the importance of hidden knowledge. Commentary offers differing interpretations of Rebekah's questioning and the struggle in her womb, with some suggesting violent movements and prophetic guidance sought from Shem and Eber. Halakhah describes the rise of false prophets promoting idol worship, while Jewish Thought explores prophecy, sibling rivalry between Esau and Jacob, and the blessing given to Jacob. Kabbalah delves into the conflict between Esau and Jacob in Rebekah's womb, representing opposing forces. Midrash highlights the struggles between the brothers, Jacob's righteousness, and the significance of seeking guidance from Torah scholars. Musar discusses Jacob's victory over Esau in two worlds, the blessings bestowed upon him, and the significance of the number twelve in relation to the tribes of Israel. Quoting Commentary emphasizes seeking counsel from God, linguistic styles in Scripture, invoking divine attributes in blessings, and exploring biblical narratives. Targum recounts Rebekah seeking guidance from the Lord and questioning the pain of motherhood at the school of Shem Rabba.

וַיֹּאמֶר יְהוָה לָּהּ שְׁנֵי בְּבִטְנָךְ  
וּשְׁנֵי לְאֻמִּים מִמֶּעֶיד יִפְרְדּוּ J and יהוה answered her, "Two nations are in your womb,  
וְלֹאִם מִלְּאִם יֵאָמֵץ וְרֵב יַעֲבֹד  
צָעִיר: J Two separate peoples shall issue from your body; One  
people shall be mightier than the other, And the older shall  
serve the younger."

Chasidut explains that the righteous nullify the Kingdom of Evil through Torah adherence, business activities can elevate wisdom, the divine and animal souls battle for control, Torah lishmah brings peace, Bnei Yisrael's power comes from overcoming negative forces, and negative forces exist for the righteous to conquer. The prophecy to Rebecca foretells the conflict between her twin sons, with one serving the other, each with different destinies. Esau's desire for his inheritance leads to Jacob's ascent and Esau's descent. The Zohar links the twins to the liver and heart, while Midrash compares Esau to Ishmael. Rabbi Yehuda and King Chizkiyahu lived simply despite their status, and the Talmud discusses the rise and fall of nations, the dangers of flattering the wicked, and direct divine communication with women. Adonoy tells Rebekah in the Targum that her twins will become two nations, with the greater serving the smaller if the smaller follows the commandments.

וַיִּמְלְאוּ יָמֶיהָ לֵלֶדֶת וְהִנֵּה תוֹמָם 24 When her time to give birth was at hand, there were  
J twins in her womb.

The spelling of “twins” in Genesis 25:24 indicates one child would be wicked and the other righteous, with Esau and Yaakov being identified before birth. A Seifer Torah with serious errors affecting pronunciation or meaning requires a new one, while missing auxiliary letters may not. The term “male” in Hebrew has various meanings, including completion and excellency. King David embodies qualities of kindness, judgment, and mercy, contrasting with Esav. The Midrash discusses the birth of twins, focusing on their characteristics. Rav Nahman bar Yitzhak states that a woman with treasure in her belly will not miscarry, citing Rebecca’s pregnancy as an example. Onkelos and Targum Jonathan mention the birth of twins from Rebekah’s womb after 270 days.

וַיֵּצֵא הָרִאשׁוֹן אֶדְמוֹנִי כָּלֹו בְּאֶדְרֶת 25 The first one emerged red, like a hairy mantle all  
שֶׁעַר וַיִּקְרְאוּ שְׁמוֹ עֵשָׂו: J over; so they named him Esau.

Chasidut emphasizes seeking Divine truth with sincerity and reverence for the Torah, contrasting the holy ruach-of-life with the negativity associated with Esav. Commentary delves into the significance of Esau’s appearance and name, with various interpretations highlighting his unique birth and vitality. Jewish Thought discusses the conflict between Esau and Jacob, foreshadowing their future struggles, while Kabbalah connects Esau to harsh judgment and the liver’s role in hunting and contemplation. Liturgy references Esau as the arch-enemy of the Jewish People in the Chanukah service, and Midrash explores the significance of Esau, Jacob, and biblical figures in relation to various themes. Musar illustrates Jacob’s cunning and spiritual ascent over Esau, while Quoting Commentary discusses the symbolism of materials in the Tabernacle and contrasts Yaakov’s virtuous character with Esav. Talmud cites sources connecting Esau’s descendants, the construction of the Temple, and the Jewish people as Messiah, while Tanakh associates Esav with the goat imagery in the Torah. Targum mentions Esau’s birth with a reddish complexion and hair.

וְאַחֲרֵי־כֵן יָצָא אָחִיו וַיְדֹ אֶחָזֶת בְּעֶקֶב 26 Then his brother emerged, holding on to the heel of  
עֵשָׂו וַיִּקְרָא שְׁמוֹ יַעֲקֹב וַיִּצְחָק בֶּן־שֵׁשִׁים J Esau; so they named him Jacob. Isaac was sixty  
שָׁנָה בְּלֵדֶת אֹתָם: years old when they were born.

Chasidut discusses Yaakov’s challenge against the force of death associated with Esau and the importance of spiritual maturity attained through trials. Likutei Halakhot explains the connection between washing hands upon waking and the revelation of daat engendered by nighttime devotions. In Kabbalah, it is explained that Jacob must be wiser than the primordial serpent. Midrash details the deaths of Sarah and Nahor, Abraham’s negotiations for the cave of Machpelah, and Isaac’s marriage to Rebekah. Musar connects Jacob’s name to the struggle with Esau, highlighting his humility and spiritual refinement. Quoting Commentary discusses the importance of heeding even the lighter commandments and the significance of mentioning the Exodus in the messianic era. The Talmud discusses the significance of mentioning Ishmael’s lifespan to calculate Jacob’s age and Isaac’s infertility. In Tanakh, God will not revoke the decree against Edom for their transgressions, and Jeremiah warns against trusting friends and family. Targum mentions Yaakov being born holding onto Esav’s heel.

וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עָשׂוּ אִישׁ יָדָע 27 When the boys grew up, Esau became a skillful hunter,  
צֵיד אִישׁ שָׂדֶה וַיַּעֲקֹב אִישׁ תָּם J a man of the outdoors; but Jacob became a mild man,  
אֹהֲלִים: raising livestock.

Chasidut emphasizes the spiritual spark of harmony within Rachel, connecting her to Yaakov's attribute of Tiferet, which helped Joseph avoid sin with Potiphar's wife. Esau's deceitful nature contrasts with Jacob's honesty and dedication to Torah study, leading to their divergent paths and destinies. The importance of Torah study, dedication to spiritual values, and pursuit of truth are highlighted in various commentaries, emphasizing the significance of Yaakov as a wholehearted man and master of Torah. The symbolism of Jacob's tents representing simplicity and internal growth is contrasted with Esau's pursuit of material pleasures and immediate results. The Midrash discusses the importance of guidance and rebuke in shaping the behavior of descendants, while Musar highlights Yaakov's integrity and avoidance of deceit in maintaining a close relationship with God. The Second Temple text contrasts Jacob's virtuous dwelling with Esau's wickedness and lack of a home, emphasizing the importance of living a life of wisdom and virtue. The Talmud discusses divine covenants with patriarchs and biblical figures born circumcised, while the Targum highlights the contrasting pursuits of Eisov and Yaakov, with Eisov's idleness and hunting birds and beasts contrasting with Yaakov's dedication to study and seeking instruction before the Lord.

וַיֵּאָהֵב יִצְחָק אֶת-עֵשָׂו כִּי-צִיד בָּפִיו 28 Isaac favored Esau because he had a taste for game;  
וּרְבֵקָה אָהָבָת אֶת-יַעֲקֹב: J but Rebekah favored Jacob.

Chasidut explains that Yitzchak loved Esau for his hunting skills to capture divine sparks, while Rivkah's love for Yaakov was enduring, reflecting Hashem's intrinsic love for Bnei Yisrael. Esau's deceptive behavior contrasted with Yaakov's trust in God, highlighting the importance of sincerity in serving God. Midrash details the deaths of Sarah, Nahor, and Lot, and Abraham's arrangements for Isaac's marriage to Rebekah. Musar emphasizes Rebekah's enduring love for Jacob based on spiritual qualities, while Isaac's love for Esau was transient and materialistic. Tanakh and Targum highlight the contrast in Yitzhak's love for Esav based on food and Rivkah's love for Yaakov based on honesty.

וַיֵּצֵד יַעֲקֹב נֶזֶד וַיֵּבֶא עֶשָׂו 29 Once when Jacob was cooking a stew, Esau came in  
מִן־הַשָּׂדֶה וְהוּא עֵינָף: J from the open, famished.

Esau returns home exhausted and hungry, requesting food from Jacob, who cooked lentils as a symbol of mourning for Abraham's death. Esau's exhaustion was attributed to sins committed that day, including murder and denying God and the birthright, reflecting his self-centeredness and lack of moral principles. Jacob cooked red lentils to break Esau's power, associated with his sins and wickedness, according to Rabbi Elazar and Midrash Tanchuma. The Talmud discusses various punishments and actions related to Esau's behavior, while Targum Jonathan adds that Esau committed five transgressions on the day Abraham died.

וַיֹּאמֶר עֵשָׂו אֶל־יַעֲקֹב הֲלֵעִיטִי נָא 30 And Esau said to Jacob, “Give me some of that red  
מִן־הָאָדָם הָאֵדֹם הֵזֶה כִּי עֵיף אֲנֹכִי J stuff to gulp down, for I am famished”—which is  
עַל־כֵּן קָרָא שְׁמוֹ אֲדָוִם: why he was named Edom.

Chasidut advises eating at a moderate pace and with proper table manners to avoid gluttony like Esau, contrasting with those who seek independence, leading to spiritual deadness. Esau's intense desire for red lentils led to his nickname "the red one," reflecting his attraction to anything red. Mishneh Torah emphasizes finding a balanced temperament in all traits, while Esau's lack of respect for his father led Jacob to ask him to sell his birthright. Lust for pleasure is considered worse than negative traits like gluttony, leading to greed and other negative behaviors. The Musar teachings emphasize not eating in a gluttonous manner when breaking a fast and the importance of sanctity and modesty in food intake. Rabbeinu Bahya discusses Pharaoh's fear of bloodshed in the desert and the contrast between the righteous and the wicked in their consumption habits. Esau asked Jacob for red pottage when exhausted, leading to him being named Edom.

וַיֹּאמֶר יַעֲקֹב מִכֶּרֶה כִּי־זֶם אֶת־בְּכֹרְתִי לִי: 31 J Jacob said, "First sell me your birthright."

Esau's lack of respect for his father and pursuit of frivolities led Jacob to demand his birthright as a way to honor their father, emphasizing the importance of spiritual growth over physical desires. The Midrash and Targum texts further explore the significance of selling a birthright and the passing of the birthright from Adam to Jacob. Rashi highlights Esau's deception in wanting Jacob's soup before the birthright sale, while Rabbeinu Bahya and Sifte Chakhamim discuss the significance of offerings and allegories in relation to prayer and intentions. Radak and Targum interpretations emphasize themes of superiority, proper words in prayer, and the timing of selling the birthright.

וַיֹּאמֶר עֵשָׂו הִנֵּה אֲנֹכִי הוֹלֵךְ לָמוּת 32 And Esau said, "I am at the point of death, so of what  
וְלָמָּה־זֶּה לִי בְכֹרָה: J use is my birthright to me?"

Esau sold his birthright to Jacob for a meal due to his hunting lifestyle and belief that he might die before his father, rendering the birthright irrelevant for him. The interpretation of "hal'itehu" in Genesis 25:30 as "Gorge the wicked" in relation to thieves stealing fruit from a sapling within the first four years of planting is discussed in Halakhah, based on Esau's demand to be fed until he dies. Esau's rejection of the birthright for immediate gratification reflects the consequences of valuing immediate pleasure over long-term consequences in Jewish Thought. In Musar, Jacob's ability to pass on his teachings to his children is contrasted with Esau's impure actions leading to death. Rabbi Yoḥanan explains in the Talmud that Esau engaged in various sins, including denying God's existence and despising his birthright. Esau's belief that he was about to die and questioning the value of the birthright is expressed in Targum Jonathan on Genesis 25:32.

וַיֹּאמֶר יַעֲקֹב הֲשָׁבְעָה לִי כִּי־זֶם וַיִּשָּׁבַע לוֹ 33 But Jacob said, "Swear to me first." So he swore to  
וַיִּמְכֹּר אֶת־בְּכֹרְתוֹ לְיַעֲקֹב: J him, and sold his birthright to Jacob.

Jacob secured Esau's sale of the birthright with an oath to ensure its validity and irrevocability, given the intangible nature of the birthright and Esau's state of exhaustion. This practice of using oaths to confirm transactions is still common today. The significance of names like Jacob and Israel in relation to greatness is explored, with Israel representing greatness despite Jacob initially being associated with the birthright. Lentils symbolize mourning and dedication to the birthright, with blessings following a pattern set by the patriarchs. The birthright transfer led Jacob to flee from Esau's challenge, and the Torah emerged from Jerusalem containing legal judgments. The story of Esau selling his birthright is compared to Rachel's request for mandrakes as both involve intangible items acquired

through oaths. Esau's sale of the birthright to Jacob highlights the precedence given to Jacob over Esau due to his discipline and practice of excellence, with Reuben's name seen as a prophecy comparing him to Esau.

וַיַּעֲקֹב נָתַן לְעֵשָׂו לֶחֶם וְגִייד עֲדָשִׁים 34 Jacob then gave Esau bread and lentil stew; he ate  
וַיֹּאכַל וַיִּשְׂתֶּה וַיָּקָם וַיֵּלֶךְ וַיֵּבֶז עֵשָׂו J and drank, and he rose and went away. Thus did  
אֶת־הַבְּכֹרָה: Esau spurn the birthright.

Esau despised his birthright symbolizing inner intelligence and vitality, leading to disgrace in the Kingdom of Evil and the moon of the Other Side. Various commentators offer different perspectives on Esau's reasons for despising the birthright, with some attributing it to his focus on immediate gratification and others to his lack of moral stature. Esau's actions of giving up his birthright for food and showing no regret highlight his disdain for spiritual matters, contrasting with Jacob's value for truth. The Talmud provides evidence of Esau's sinful behavior, including engaging in immoral acts and denying God's existence. Ultimately, Esau's actions symbolize a rejection of his spiritual inheritance and a denial of future blessings.

## Genesis 26

וַיְהִי רָעָב בְּאֶרֶץ מִלְכָּד הָרָעָב הָרִאשׁוֹן 1 There was a famine in the land—aside from the  
אֲשֶׁר הָיָה בְּיַמֵּי אַבְרָהָם וַיֵּלֶךְ יִצְחָק J previous famine that had occurred in the days of  
אֶל־אַבְיִמֶלֶךְ מֶלֶךְ־פְּלִשְׁתִּים גְּרָרָה: Abimelech, king of the  
Philistines, in Gerar.

The text discusses a severe famine in the time of Abraham and Isaac, highlighting the challenges faced by the righteous and the importance of following God's guidance. It also emphasizes the pattern of leaving and returning to the Promised Land seen in the lives of Abraham, Isaac, and Jacob, as well as the significance of Isaac's actions in the land of the Philistines. Additionally, it discusses the reopening of wells by Isaac after Abraham's death, symbolizing the restoration of abundance.

וַיֵּרָא אֵלָיו יְהוָה וַיֹּאמֶר אֵלֶיךָ 2 וַיֹּאמֶר אֵלָיו יְהוָה וַיֹּאמֶר אֵלֶיךָ J had appeared to him and said, "Do not go down  
מִצְרַיִם שָׁכֵן בְּאֶרֶץ אֲשֶׁר אֹמַר אֵלֶיךָ: to Egypt; stay in the land which I point out to you.

Chasidut emphasizes the importance of understanding constraints and waiting for God's guidance, as seen in Yaakov, Yitzchak, and Avraham's different experiences of traveling or staying in the Holy Land. Ramban, Sforno, Or HaChaim, Radak, Tur HaArokh, Siftei Chakhamim, Rav Hirsch, and Rashi provide insights into Isaac's obedience to God's instructions to stay in the land of Canaan and not go to Egypt, highlighting his status as a pure burnt offering. The Midrash and Quoting Commentary further discuss how God's will is abrogated for the righteous and how Jacob and Isaac's decisions to stay in the land of Israel were significant. The Second Temple period commentary and Targum emphasize the importance of avoiding irrational passions and following God's guidance, as seen in the patriarchs' actions.

גור בארץ הזאת ואהיה עמך ואברכך כילך ולזרעך אתן את כל הארצות האלו והקמתי את השבטה אשר נשבעתי לאברהם אבי:	3 J Reside in this land, and I will be with you and bless you; I will assign all these lands to you and to your heirs, fulfilling the oath that I swore to your father Abraham.
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Chasidut explains that Avraham's attribute was love, Yitzchok's was reverence for God, and Yaakov prayed to clarify if he could leave the Holy Land. The Liturgy in Siddur Ashkenaz and Siddur Sefard invokes the covenant with Abraham and the binding of Isaac during prayers. The Targum emphasizes God's promise to be with Isaac and fulfill the covenant made with Abraham. The Musar commentary discusses the gift of Torah starting with Avraham and the land of Israel becoming real when Yitzchok was forbidden to leave during a famine. The Talmud states that the reward for delighting in Shabbat is the unlimited portion of Yaakov, contrasting with the limited portions of Avraham and Yitzchak.

והרביתי את זרעך ככוכבי השמים ונתתי לזרעך את כל הארצות האלו והתברכו בזרעך כל גוי הארץ:	4 J I will make your heirs as numerous as the stars of heaven, and assign to your heirs all these lands, so that all the nations of the earth shall bless themselves by your heirs—
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Radak, Rashi, and Steinsaltz emphasize the promise of multiplying descendants and blessings for all nations through Abraham's descendants, with Chizkuni highlighting the expulsion of gentiles from the land and the genetic input received by all nations. Halakhah states that Yitzhak's descendants will inherit all lands and receive blessings from all nations. Midrash texts discuss blessings, consequences of not following God's statutes, and the interconnectedness of actions and consequences. Musar connects Jacob's name עקב to the ultimate purpose of life as defined in Kohelet 12,13. Ibn Ezra notes that God fulfilled the blessing of multiplication in Egypt for the Israelites, while Chizkuni explains that God will maintain His covenant with the Israelites. Tanakh and Targum highlight God's promise to make the children of Israel numerous, inherit lands, and bring blessings to all nations through them.

עקב אשר שמע אברהם בקלי וישמר משמתי מצותי חקותי ותורתי:	5 J inasmuch as Abraham obeyed Me and kept My charge: My commandments, My laws, and My teachings."
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Abraham observed and fulfilled the Torah before it was given, keeping various decrees and laws through divine inspiration and voluntary observance, focusing on faith, commandments, and teachings. He elevated the quality of Malchut through acts of kindness and charity, observed the Torah with obedience, and was rewarded for his righteousness and loyalty to God. Abraham's adherence to Torah is highlighted as a model for future generations, with God promising blessings to him and his descendants for obeying His commands.

וישב יצחק בגרר: 6 J So Isaac stayed in Gerar.

Isaac followed God's command to dwell in Gerar and identified Rebecca as his sister for her safety. The righteous patriarchs saw themselves as sojourners in the land, reflecting

humility and recognition of their transient nature. Despite not being a central character, Isaac's presence ensured continuity in the land of Canaan, with the Philistines potentially supporting Egypt against the Israelites. Isaac never left the land of Israel despite residing among the Philistines, and the Canaanites feared being dispossessed by the Israelites, leading to God's dilemma in fulfilling His promise to bring Abraham's descendants to a land of abundance.

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| <p>וַיִּשְׁאַלּוּ אֲנָשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ וַיֹּאמֶר<br/> אֲחֹתִי הִוא כִּי יִרְא לֵאמֹר אִשְׁתִּי<br/> פֶּן־יַהַרְגֵנִי אֲנָשֵׁי הַמָּקוֹם עַל־רֵבְקָה<br/> כִּי־טוֹבֶת מְרָאָה הִוא:</p> | <p>7</p> <p>J</p> | <p>When the local leaders asked him about his wife, he said, “She is my sister,” for he was afraid to say “my wife,” thinking, “The local leaders might kill me on account of Rebekah, for she is beautiful.”</p> |
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The text discusses the importance of honoring one's wife as a means to becoming wealthy, exemplified by Adam, Avraham, and Yitzchak, as well as the potential consequences of sinful thoughts. In marriage, the husband is obligated to provide for his wife's needs as outlined in the ketubah and rabbinic legislation, with examples like Isaac obligating himself to provide daily allowances. The word “yir-ah” has two meanings in Jewish thought, referring to instinctive fear and reverence for moral or intellectual qualities. In Kabbalah, the connection to the Shechinah allowed Biblical figures like Isaac to refer to their wives as sisters, reflecting divine presence and strength. Biblical heroes faced complex choices, such as dealing with beautiful wives in foreign nations or jealousy from family members, as seen in various passages throughout the Tanakh.

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| <p>וַיְהִי כִּי אָרְכוּ־לּוֹ שָׁם הַיָּמִים וַיִּשְׁקֹף אַבִּימֶלֶךְ<br/> מִלְּדָּה פִלְשֹׁתִים בְּעַד הַחֲלוֹן וַיֵּרָא וְהִנֵּה יֹצֵחַק<br/> מִצַּחֵק אֶת רֵבְקָה אִשְׁתּוֹ:</p> | <p>8</p> <p>J</p> | <p>When some time had passed, Abimelech king of the Philistines, looking out of the window, saw Isaac fondling his wife Rebekah.</p> |
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Yitzchok became less cautious in hiding his relationship with Rivkah, leading Avimelech to observe them engaging in marital intimacy through a window, which was permitted during the day due to specific circumstances. The Sages instituted the wearing of belts to separate the heart from the genitals to prevent lustful fantasies. The key to understanding the words of the Prophets lies in knowledge of the figures and general ideas they employ, serving to illuminate the deeper meanings of the Law. In Zohar Toldot, it is explained that the presence of the Shechinah was with Rivkah. Rabbi Yohanan explains that bad dreams, harsh prophecies, and disproportionate mourning are nullified by extended time. Rashbam explains that the “המשקוף” in Exodus 12:7 refers to the upper lintel visible when entering a door. Abimelech observed Isaac and Rebecca engaging in sacred sporting, suitable for kings. The Israelites offered burnt offerings and sacrifices of well-being, then ate, drank, and danced the following day. Avimelech observed Isaac playing with his wife Rebekah through a window after they had been there for a long time.

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| <p>וַיִּקְרָא אַבִּימֶלֶךְ לְיֹצֵחַק וַיֹּאמֶר אֵד הִנֵּה<br/> אִשְׁתְּךָ הִוא וְאַיֵּךְ אֲמַרְתָּ אֲחֹתִי הִוא<br/> וַיֹּאמֶר אֵלָיו יֹצֵחַק כִּי אֲמַרְתִּי פֶן־אָמוּת<br/> עָלַיָּה:</p> | <p>9</p> <p>J</p> | <p>Abimelech sent for Isaac and said, “So she is your wife! Why then did you say: ‘She is my sister?’” Isaac said to him, “Because I thought I might lose my life on account of her.”</p> |
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Radak explains that the word אך in Genesis 26:9 means “but” or “however,” clarifies that Avimelech in this chapter is not the same one from Avraham's time. Steinsaltz describes

Avimelech questioning Yitzchok about presenting Rivkah as his sister, to which Yitzchok responds out of fear for his own life. Kabbalah states that Abimelech used astrology to determine Rebekah was Isaac's wife and did not harm him due to God's reprimand in a previous incident. Yitzchak's detachment from the world is evident in his lack of focus on physical matters and silence when challenged about concealing his wife's identity, highlighting his disinterest in engaging with others. Targum confirms Avimelech confronting Isaac for lying about Rebekah being his sister, to which Isaac responds out of fear for his life.

<p>וַיֹּאמֶר אֲבִימֶלֶךְ מַה־זֹּאת עָשִׂיתָ לָנוּ כְּמַעֲט שָׁכַב אֶחָד הָעָם אֶת־אִשְׁתְּךָ וְהִבֵּאתָ עָלֵינוּ אֲשָׁם:</p>	<p>10 J</p>	<p>Abimelech said, "What have you done to us! One of the men might have lain with your wife, and you would have brought guilt upon us."</p>
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In Genesis 26:10, Avimelech almost slept with Rivkah, causing concern for potential guilt and punishment, prompting him to take action to prevent it. The Midrash connects offerings brought by the tribes of Israel to biblical figures like Jacob, Joseph, Ephraim, Abraham, Isaac, and Jacob. Commentaries on Deuteronomy 15:7:1 and Numbers 16:15:2 emphasize helping the destitute with dignity and refute claims of despotism, while highlighting the portrayal of the Messiah as poor and Moses' denial of taking donkeys. Abimelech questions Isaac's actions in Targum translations, expressing concern about potential guilt.

<p>וַיִּצֹו אֲבִימֶלֶךְ אֶת־כָּל־הָעָם לֵאמֹר הַנִּגַּע בְּאִישׁ הַזֶּה וּבְאִשְׁתּוֹ מוֹת יוֹמָת:</p>	<p>11 J</p>	<p>Abimelech then charged all the people, saying, "Anyone who molests this man or his wife shall be put to death."</p>
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Avimelech warned his people not to harm Isaac or his wife, emphasizing the consequences of death for any harm done. Rabbi Aivu, Rabbi Hanin, and Daniyel the tailor discuss Isaac's prosperity and the importance of overseeing slaves for their work. The text emphasizes the similarities between Isaac's experiences and those of his father Abraham, highlighting the importance of maintaining covenants and oaths in relationships. Isaac faced adversity in Gerar but eventually found peace and security by digging wells. Avimelech commanded his people not to harm Isaac or his wife, threatening death as punishment.

<p>וַיִּזְרַע יִצְחָק בְּאֶרֶץ הַהוּא וַיִּמְצָא בִשְׁנָה הַהוּא מֵאָה שְׁעָרִים וַיְבָרְכֵהוּ יְהוָה:</p>	<p>12 J</p>	<p>Isaac sowed in that land and reaped a hundredfold the same year. יהוה blessed him,</p>
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The text discusses how the Patriarchs sought eternal life and spiritual blessings, not just temporal goods, as seen in Abraham's willingness to sacrifice his life for eternal life and Isaac blessing Jacob with spiritual blessings. Additionally, the text explores the symbolism of the moon and its relationship to the Jewish people, highlighting the need for humility and spiritual success over material success in both this world and the world to come. Isaac's sowing in the land and reaping a hundredfold harvest was a blessing from God, unaffected by jealousy, and symbolized his devotion to righteous behavior and tithing.

<p>וַיִּגְדַּל הָאִישׁ הַזֶּה הַלּוֹד וַיִּגְדַּל עַד כִּי־גָדַל מְאֹד:</p>	<p>13 J</p>	<p>and the man grew richer and richer until he was very wealthy:</p>
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In Chasidut, Sarah's doubt about why God waited until she was too old to conceive was subtly expressed through her comment about her husband's age, showing her lack of belief in her own righteousness. In the Midrash, Rabbi Tanhuma explains that the mention of old age for Abraham, Isaac, and Jacob in the Torah indicates their merit, with Isaac being blessed with beauty, strength, wealth, wisdom, and a long life. The Musar commentary questions the value of Avimelech's wealth compared to the dung of Isaac's mules and criticizes Anah for crossbreeding horses and donkeys. In the Targum, both Onkelos and Targum Jonathan describe how the man in Genesis 26:13 prospered and became very great.

וַיְהִי־לּוֹ מִקְנֵה־צֹאן וּמִקְנֵה בָקָר וְעֶבְדָּהּ 14 he acquired flocks and herds, and a large  
רֶבֶה וַיִּקְנְאוּ אֹתוֹ פְּלִשְׁתִּים: J household, so that the Philistines envied him.

Isaac's wealth in flocks and herds led to jealousy from the Philistines, who expelled him courteously. The Midrash emphasizes overseeing one's property for blessings, while Rabbeinu Bahya notes the significance of sheep in the Torah. Joseph's brothers were jealous of him due to his dreams, not his virtues, according to another commentary. Targum Onkelos and Targum Jonathan both highlight the jealousy of the Philistines towards Isaac's wealth in flocks and herds.

וְכָל־הַבְּאֵרֹת אֲשֶׁר חָפַר עַבְדֵי אָבִיו 15 And the Philistines stopped up all the wells which his  
בְּיָמֵי אַבְרָהָם אָבִיו סָתְמוּם פְּלִשְׁתִּים J father's servants had dug in the days of his father  
וַיִּמְלְאוּם עֹפָר: Abraham, filling them with earth.

The text discusses how the Philistines stopped up the wells dug by Abraham out of jealousy towards Isaac, leading Isaac to redig them to sustain his herds and flocks. The Midrash explores God's healing with what He wounds, priestly blessings, Jacob's actions, and the impact of deaths on the world. Yitzchak is portrayed as passive, relying on his father's strategies, while Rashi and Ramban provide explanations for specific verses. The Targum mentions the Philistines stopping up the wells, and the Tosefta discusses Abraham and Isaac bringing plenty after a famine.

וַיֹּאמֶר אַבִּימֶלֶךְ אֶל־יִצְחָק לֵךְ מֵעִמָּנוּ 16 And Abimelech said to Isaac, "Go away from us, for  
כִּי־עֲצַמְתָּ מִמָּנוּ מְאֹד: J you have become far too big for us."

The residents of Gerar were envious of Isaac's wealth and power, leading them to want him to leave so they could benefit from his successful harvest. Rabbi Eliezer explains that the double letters in the Torah represent expressions of redemption passed down through the generations, including from Abraham to Sarah, the daughter of Asher. Rabbi Yehuda discusses Efron's incomplete generosity towards Abraham and Abimelech's true benevolence towards Isaac. Pesikta Rabbati emphasizes the importance of directing the heart towards the Holy of Holies during prayer, while Midrash Tanchuma explores the significance of doubled letters in the Torah and their association with different patriarchs. The Targum notes that Abimelech asked Isaac to leave because he had become more powerful than them in terms of wealth.

וַיֵּלֶךְ מִשָּׁם יִצְחָק וַיַּחַן בְּנַחֲל־גֵרָר 17 So Isaac departed from there and encamped in the wadi of  
וַיָּשֶׁב שָׁם: J Gerar, where he settled.

Isaac dug wells in the valley of Gerar, facing opposition from the Philistines, until he found a well of living water. He remained in the land of the Philistines, settling in Gerar as instructed by God, even after being forced to leave the city of Avimelech. Isaac camped far from the city, according to Rashi.

<p>וַיֵּשֶׁב יִצְחָק וַיַּחֲפֹר   אֶת־בְּאֵרֵת הַמַּיִם  אֲשֶׁר חָפְרוּ בִּימֵי אַבְרָהָם אָבִיו וַיִּסְתְּמוּם  פְּלִשְׁתִּים אַחֲרֵי מוֹת אַבְרָהָם וַיִּקְרָא לָהֶן  שִׁמּוֹת כְּשִׁמּוֹת אֲשֶׁר־קָרָא לָהֶן אָבִיו:</p>	<p>18 J</p>	<p>Isaac dug anew the wells which had been dug in the days of his father Abraham and which the Philistines had stopped up after Abraham's death; and he gave them the same names that his father had given them.</p>
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Isaac redug the wells originally dug by Abraham, maintaining continuity of ownership and emphasizing his father's merit. Various prayers connect the story of digging wells to themes of salvation and divine intervention. Rabbi Tanhuma highlights the generational blessings passed down from Abraham, Isaac, and Jacob. Radak and Ramban discuss the differences in the wells mentioned in Genesis and the actions of the Philistines towards Isaac. Targum emphasizes Isaac reopening his father's wells after they were blocked by the Philistines.

<p>וַיַּחֲפְרוּ עַבְדֵי־יִצְחָק בְּנֶחֱל וַיִּמְצְאוּ־שָׁם  בְּאֵר מַיִם חַיִּים:</p>	<p>19 J</p>	<p>But when Isaac's servants, digging in the wadi, found there a well of spring water,</p>
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Chasidut discusses how God is the source of life-force, with those attached receiving it while those who block themselves become separated. Ibn Ezra, Kli Yakar, Radak, Tur HaArokh, Rabbeinu Bahya, and Steinsaltz provide different interpretations of Isaac digging wells. Midrash texts highlight the significance of spring waters for purification rituals and the blessings associated with wells for the patriarchs. Talmudic interpretations see wells in dreams as symbols of peace, Torah, and life. The Targum and Tosefta mention how Isaac's servants found a well of spring water in a valley and how Isaac re-dug wells after Abraham's death to restore prosperity.

<p>וַיְרִיבוּ רֹעֵי גֵרָר עִם־רֹעֵי יִצְחָק לֵאמֹר  לָנוּ הַמַּיִם וַיִּקְרָא שֵׁם־הַבְּאֵר עֵשֶׂק כִּי  הִתְעַשְׂקוּ עִמּוֹ:</p>	<p>20 J</p>	<p>the herdsmen of Gerar quarreled with Isaac's herdsmen, saying, "The water is ours." He named that well Esek, because they contended with him.</p>
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Chasidut discusses how Isaac's faith in God led to the restoration of the wells, symbolizing the challenges faced in spiritual growth. Commentary interprets the naming of the wells as representing conflicts and resolutions regarding the House of God, with hope for peace. Midrash contrasts Moses' doubt with the forefathers' faith, while Quoting Commentary analyzes the term "עשוק" in Deuteronomy 28:29:1 and discusses unity and peace potential. Second Temple explores powers of thought, and Talmud highlights Isaac's faith in God's attributes. Targum recounts the quarrel over the well and its drying up and flowing again.

<p>וַיַּחֲפְרוּ בְּאֵר אַחֶרֶת וַיְרִיבוּ גַם־עָלֶיהָ  וַיִּקְרָא שְׁמָהּ שִׁטְנָה:</p>	<p>21 J</p>	<p>And when they dug another well, they disputed over that one also; so he named it Sitnah.</p>
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Chasidut explains that after Abraham's death, the Philistines blocked the springs of wisdom, but Isaac restored it through faith by digging wells of living water. The

commentary discusses how the well named Sitna reflected the Philistines' true feelings of hatred towards Isaac. Midrash explains the apportioning of the land to the people standing at the Plains of Moav due to foreseen destruction, and Aggadat Bereshit contrasts Isaac's merits with Joab's calamities. Quoting commentary interprets the four hundred years of affliction in Egypt and explains the concept of obstruction using the example of Bileam. Targum describes further contention over a well named Sitnah, meaning Obstruction or Accusation.

וַיַּעַקְבֹּק מַשְׁם וַיַּחְפֹּל בְּאֵר אַחֶרֶת	22	He moved from there and dug yet another well, and
וְלֹא רָבוּ עָלֶיהָ וַיִּקְרָא שְׁמָהּ רַחֲבֹת	J	they did not quarrel over it; so he called it Rehoboth,
וַיֹּאמֶר כִּי־עַתָּה הִרְחִיב יְהוָה לָנוּ		saying, "Now at last יהוה has granted us ample space to
וּפְרִינוּ בְּאֶרֶץ:		increase in the land."

Isaac continued Abraham's legacy by digging wells of living water through faith and attachment to God, symbolizing different periods in Jewish history and the coming of the Messiah. He avoided conflict with the Philistines, expressing hope for peace and prosperity in the land by naming the wells. The name Rechovot symbolizes spreading springs on all sides, crucial for salvation and redemption. Isaac's actions allude to the three Temples that will be built in the future, with each well representing a different Temple. Yitzchak's approach to conflict resolution with the Philistines differed from Avraham's and Yaakov's, relying on God's intervention and persistence in reopening wells despite challenges.

וַיַּעַל מַשְׁם בְּאֵר שֶׁבַע:	23 J	From there he went up to Beer-sheba.
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Chasidut explains that the three wells represent different historical periods and the struggle between good and evil, ultimately leading to a connection with God. Commentary notes that Isaac's move to Beersheba was due to fear of the Philistines, leading to success and honor. Kabbalah describes the Divine quality of retribution as admonishing the Jewish people to fear judgment, associated with the well of Be'er Sheva. Targum translations confirm Isaac's journey to Beer Sheva.

וַיֵּרָא אֵלָיו יְהוָה בַּלַּיְלָה הַהוּא וַיֹּאמֶר	24	That night יהוה appeared to him and said, "I am the
אֱלֹהֵי אֲבִרְהָם אֲבִיךָ אֶל־תִּירָא	J	God of your father Abraham's [house]. Fear not, for I
כִּי־אִתְּךָ אֲנִי וּבְרַכְתִּיךָ וְהִרְבֵּיתִי		am with you, and I will bless you and increase your
אֶת־זַרְעֲךָ בְּעָבוֹר אֲבִרְהָם עַבְדִּי:		offspring for the sake of My servant Abraham."

God reassured Isaac of protection and blessings despite conflicts with Abimelech and the Philistines, tying his success to his father's obedience. Midrash texts highlight the importance of being a servant of God, with examples from biblical figures like Abraham, Joseph, and Moses. Targum emphasizes God's promise to bless Isaac for Abraham's righteousness, while Tosefta teaches that blessings come through physical deeds like planting seeds and giving thanks, establishing the obligation of Birkat Hamazon.

וַיִּבֶן שָׁם מִזְבֵּחַ וַיִּקְרָא בְּשֵׁם יְהוָה	25	So he built an altar there and invoked יהוה by name.
וַיִּטֶּשׁ שָׁם אֹהֶלֹו וַיִּכְרוּ־שָׁם עֲבָדֵי־יִצְחָק	J	Isaac pitched his tent there and his servants started
בְּאֵר:		digging a well.

Yitzchak dug wells to separate from idolaters and cleave to God's attributes, symbolizing Torah study, Temple sacrifices, and patience in suffering. The well named "Sheva" hints at future goodness for those who suffer for God's name, and when God appeared to Yitzchak, he stopped all other preparations to receive Him. Isaac's success in digging a well in Beersheba resulted in a treaty with Avimelech, showing God's timing and Isaac's proclamation of the Lord's name. Isaac redug wells his father Abraham had dug, including one in Beersheba, where Jacob later lingered before going to Egypt. Moses, Aaron, and elders of Israel dug a well honored as "a well dug by princes," passing down knowledge of God through the generations. Yitzchok built an altar, prayed in the Name of Adonoy, set up his tent, and had his servants dig a well at that location according to Targum Jonathan on Genesis 26:25.

וַאֲבִימֶלֶךְ הַלֵּךְ אֵלָיו מִגֶּרָר וְאַחֲזָת 26 And Abimelech came to him from Gerar, with Ahuzzath  
מַרְעֵהוּ וּפִיכֹל שַׂר־צְבָאוֹ: J his councilor and Phicol chief of his troops.

Rashbam, Or HaChaim, Radak, Rashi, and Chizkuni offer interpretations of Avimelech's visit to Isaac, with varying explanations for the entourage he brought. The Midrash emphasizes the transient nature of happiness and success, using examples from various biblical figures to highlight the need to be prepared for changes in fortune. The commentary on Jacob's naming of his son and the oath regarding Shechem illustrates the importance of fulfilling promises and oaths in Jewish tradition. Targum Jonathan describes Avimelech's visit to Isaac with his entourage, including his chief of the army, to address the impact of Isaac's departure on their land.

וַיֹּאמֶר אֵלֵיהֶם יִצְחָק מִדּוּעַ בָּאתֶם אֵלַי 27 Isaac said to them, "Why have you come to me, seeing  
וְאַתֶּם שָׂנֵאתֶם אֹתִי וְתִשְׁלַחֲנִי J that you have been hostile to me and have driven me  
מֵאִתְּכֶם: away from you?"

Isaac questions Avimelech's motives for approaching him, suggesting they are rooted in jealousy and fear of God's promise to Abraham. Despite a covenant being made between them, Isaac challenges Avimelech's intentions, implying their hatred will not disappear. The Midrash highlights the importance of giving and receiving rebuke for establishing peace, contrasting Isaac's approach to conflict resolution with that of Abraham and Jacob. In the Targum, Yitzchok questions why his enemies seek his help after previously driving him away and hating him.

וַיֹּאמְרוּ רָאוּ רָאִינוּ כִּי־יְהִיָּה יְהוָה | 28 And they said, "We now see plainly that יהוה has been  
עִמָּךְ וְנֹאמַר תְּהִי נָא אֵלֶּה J with you, and we thought: Let there be a sworn treaty  
בֵּינוֹתֵינוּ בֵּינֵינוּ וּבֵינֶךָ וְנִכְרַתָּה between our two parties, between you and us. Let us  
בְּרִית עִמָּךְ: make a pact with you

Chasidut discusses Avraham's heightened spiritual awareness when encountering the three strangers, paralleled in the teachings of the Tzaddik after visiting the Land of Israel. Commentary from Ibn Ezra, Rashbam, Sforno, Or HaChaim, Radak, Tur HaArokh, and Siftei Chakhamim provides insights on the pact between Isaac and Avimelech, emphasizing the continuation of the oath from Abraham's time. The Midrash highlights the importance of submitting to divine will in times of suffering and seeking justice for the persecuted, while the Targum describes the blessings brought by Isaac's presence and the proposed oath and

covenant with him by the people. Ramban, Rabbeinu Bahya, and Chizkuni provide interpretations on various biblical texts and concepts.

<p>אִם־תַּעֲשֶׂה עִמָּנוּ רָעָה כַּאֲשֶׁר לֹא נִגְעַנְנוּךָ וְכַאֲשֶׁר עָשִׂינוּ עִמָּךָ רַק־טוֹב וְנִשְׁלַחְךָ בְּשָׁלוֹם אֶתָּה עֲתָה בְּרוּךְ יְהוָה:</p>	<p>29 J that you will not do us harm, just as we have not molested you but have always dealt kindly with you and sent you away in peace. From now on, be you blessed of יהוה!”</p>
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Avimelech seeks peace with Yitzhak due to his recognition of Yitzhak’s blessings and power, leading to the renewal of the covenant with Abraham. The Rambam and Ramban describe holy figures as both scholars and warriors, with the Ramban highlighting the threat posed by the covenant with God. The people wanted to establish a covenant with Isaac, but their intentions were not entirely good. Radak and Ibn Ezra explain the respect shown to the Patriarchs by kings and the significance of bearing false witness. The Targums emphasize that Avimelech and his people acted with good intentions towards Isaac.

<p>וַיַּעַשׂ לָהֶם מִשְׁתֶּה וַיֹּאכְלוּ וַיִּשְׁתּוּ:</p>	<p>30 J Then he made for them a feast, and they ate and drank.</p>
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In Kedushat Levi, the absence of a festive meal when Abraham entertained angels is explained by the idea of a righteous person elevating the spiritual status of a wicked person through a meal. Yitzchok’s feast for Abimelech in Genesis, Toldot 15, serves as a reminder for Israelites during exile of their forebears facing danger and persecution yet being sought after by powerful kings. Isaac’s actions in Gerar during a famine, where he claims Rebekah as his sister out of fear, are met with kindness by Abimelech, who remembers the covenant with Abraham and provides for Isaac until the famine ends. Eating together can create strong bonds, as seen in various biblical examples, while maintaining spiritual purity is emphasized through Daniel and his friends refusing non-kosher food in exile. Yitzchok’s feast for Abimelech and his companions is highlighted in Targum as a shared meal.

<p>וַיִּשְׁכְּימוּ בַבֹּקֶר וַיִּשָּׁבְעוּ אִישׁ לְאָחִיו וַיִּשְׁלַחֵם יִצְחָק וַיֵּלְכוּ מֵאֵתוֹ בְּשָׁלוֹם:</p>	<p>31 J Early in the morning, they exchanged oaths. Isaac then bade them farewell, and they departed from him in peace.</p>
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Isaac made a covenant with Abimelech and Phicol before parting ways in peace, emphasizing the importance of maintaining friendly relations. Celebratory meals are customary for certain mitzvot like circumcision, with expenses seen as separate from other obligations. Pharaoh’s change of heart towards the Israelites led to him being rewarded with a burial place, despite his initial refusal to let them go. Esau despised his birthright due to mortal danger, not poverty, and Isaac’s dim vision was attributed to old age, not a punishment from God. Isaac’s desire for venison was typical of kings, and Jacob was not given wealth before fleeing to prevent jealousy and danger. Onkelos and Targum Jonathan describe Isaac sending off his guests with a covenant and blessings, praying for their peace as they departed.

<p>וַיְהִי   בַּיּוֹם הַהוּא וַיִּבְּאוּ עֲבָדֵי יִצְחָק וַיִּגְדּוּ לּוֹ עַל־אֲדוֹת הַבְּאֵר אֲשֶׁר חָפְרוּ וַיֹּאמְרוּ לוֹ מָצָאנוּ מַיִם:</p>	<p>32 J That same day Isaac’s servants came and told him about the well they had dug, and said to him, “We have found water!”</p>
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Isaac's servants found water in a well, symbolizing a connection to God as the source of life-force. Those attached to God receive a continuous flow of life-force, while sin can create blockages. The well dug by Isaac was likely the same one dug by Abraham and stopped up by the Philistines, demonstrating Isaac's success to Abimelech. The event was timed by God to show Isaac's prosperity.

וַיִּקְרָא אֹתָהּ שִׁבְעָה עַל־כֵּן שֵׁם־הָעִיר בְּאֵר 33 He named it Shibah; therefore the name of the  
שִׁבְעָה עַד הַיּוֹם הַזֶּה: J city is Beer-sheba to this day.

Abraham and Isaac both named Beersheba, ensuring its enduring significance and connection to oaths, with the name alluding to the Tabernacle at Shiloh. The gravity of oaths and importance of swearing in the Name of God is emphasized in Kabbalah, with the term Oath-Shevuah founded on the Sefirah of the Living God. In the Midrash, Abraham mourns Sarah's death, negotiates for the cave of Machpelah, arranges Isaac's marriage to Rebekah, and sends Eliezer to find a wife for Isaac. Confirmation of Isaac's status as heir is established through material blessings in the Quoting Commentary, with the explanation of the name Be'er-Sheva. Targum explains that Isaac named the city Shiva/Sheba in Genesis 26:33, leading to its name Beersheba.

וַיְהִי עָשׂו בֶן־אַרְבָּעִים שָׁנָה וַיִּקַּח אִשָּׁה 34 When Esau was forty years old, he took to wife  
אֶת־יְהוּדִית בַּת־בְּאֵרִי הַחִתִּית וְאֶת־בַּסְמַת P Judith daughter of Beeri the Hittite, and Basemath  
בַּת־אֵילֹן הַחִתִּית: daughter of Elon the Hittite;

Esau married Yehudit and Basmat, symbolizing his spiritual corruption and disregard for his heritage, leading to bitterness and strife within the family. His marriages reflected his pursuit of external appearances over spiritual values, causing unhappiness to Isaac and Rebecca and leading to his eyes becoming dim at the age of forty. Esau's choice of wives, including Canaanite women, showed his failure to understand the covenant and the importance of choosing the right marriage partner, as he took authority over his own marriages without his father's approval.

וַתְּהִי־נָמֶרֶת רוּחַ לְיִצְחָק 35 and they were a source of bitterness to Isaac and  
וּלְרִבְקָה: P Rebekah.

Esau's wives caused mental anguish and discord within the family, leading to frustration and opposition to the parents' wishes. Their rebellious behavior, possibly influenced by idol worship, resulted in Esau receiving a blessing that fueled his hatred towards Jacob, leading to Jacob fleeing for his life. The wives' conduct significantly impacted family dynamics and subsequent events. The term "מורה" in Deuteronomy 21:18:3 is interpreted by Chizkuni as meaning "rebellious," as seen in Genesis 26:35. The Targums on Genesis 26:35 describe Esau's wives as rebellious and disrespectful, engaging in strange worship and rejecting instruction from Isaac and Rebekah.

## Genesis 27

וַיְהִי כִּי־זָקֵן יִצְחָק וַתְּכַהֵן עֵינָיו מֵרָאָה 1 When Isaac was old and his eyes were too dim to see,  
וַיִּקְרָא אֶת־עָשָׂו בְּנֵה הַגָּדֹל וַיֹּאמֶר אֵלָיו J he called his older son Esau and said to him, "My  
בְּנִי וַיֹּאמֶר אֵלָיו הִנְנִי: son." He answered, "Here I am."

Yitzchak Avinu's blindness is contrasted with Moshe Rabeynu's ability to see the land of Israel from afar, embodying the three Patriarchs. The concept of blindness is associated with kelipah and Lilith, while getting too close to Godliness can harm one's eyes. Different interpretations suggest reasons for Yitzchak's failing eyesight, including divine affliction, punishment, or prevention from leaving his house. Darkness in Kabbalah represents a withdrawal of judgment and elevation to mercy, linked to the shofar and the creation of light. The Midrash explains Isaac's weakened eyesight as punishment for taking a bribe from Esau, contrasting his righteous end with the fate of the wicked. Job's rebellious behavior is attributed to a failure to recognize divine judgment, highlighting the importance of distancing oneself from evildoers in Musar teachings. Rabbi Elazar warns against taking curses lightly, as seen in the fulfillment of Abimelech's curse on Sarah resulting in Isaac's blindness. Isaac's fading eyesight due to seeing the Throne of Glory is mentioned in Targum, with Esau responding to his father's revelation.

וַיֹּאמֶר הִנֵּה־נָא זָקֵנְתִּי לֹא יָדַעְתִּי יוֹם מוֹתִי: 2 And he said, "I am old now, and I do not know how soon I may die.

Various commentators discuss Isaac's uncertainty about his impending death, Rebecca's motives for changing Isaac's words, and the significance of Esau's arguments for a blessing. The Midrash reflects on mortality, legal judgments, and the obscurities of death and consolation. Isaac's transition from Justice to Mercy, his spiritual equivalence to Adam, and his connection to the holy soil of Israel are explored in Musar. Additionally, Rabbeinu Bahya explains God's anger towards Bileam, Gad's complex background, Isaac's love for Esau, and the meaning of the Vale of Siddim in Targum. Yitzchok's acknowledgment of his old age and uncertainty about death is highlighted in both Onkelos and Targum Jonathan.

וְעָתָה שְׂאֵ־נָא כְלִיךָ תְּלִיךָ וְקִשְׁתְּךָ 3 Take your gear, your quiver and bow, and go out into  
וְצֹא הִשָּׁדָה וְצוּדָה לִי: J the open and hunt me some game.

In Genesis 27:3, Yitzchak instructs Esau to inspect his flawless slaughter knife, with commentators like Ibn Ezra, Rashbam, Sforno, Radak, Tur HaArokh, Ba'al ha-Turim, Nefesh HaChayim, and Midrash Tanchuma Buber offering interpretations on the significance of hunting tools and proper slaughtering. Kabbalistic texts emphasize the importance of peace of mind and diligent study, while Talmudic texts from Tractate Soferim 7:2 discuss the pronunciation of certain words. Onkelos and Targum Jonathan provide translations of the instruction given to Jacob in Genesis 27:3 to take his hunting tools to procure food for his father.

וַעֲשֵׂה־לִּי מִטַּעַמִּים כַּאֲשֶׁר אֲהַבְתִּי 4 Then prepare a dish for me such as I like, and bring it  
וְהָבִי־אָה לִּי וְאִכְלָה בְּעֵבֶר תְּבָרְכָךְ: J to me to eat, so that I may give you my innermost  
נַפְשִׁי בְּטָרֶם אָמוּת: blessing before I die."

Chasidut compares positive commandments to preparing a tasty dish for God, symbolizing good deeds on Rosh HaShanah. Isaac intended to bless Esau for the land and covenant, emphasizing the taste of food for a joyous blessing. Halakhah highlights Jacob's contentment with necessities and prioritizing personal integrity. Jewish Thought discusses Isaac's love for Esau and the importance of joy in blessings. Kabbalah emphasizes the importance of positive precepts and commandments to bring the Holy One closer. Midrash explores the patriarchs' knowledge of their impending death and the significance of items

given to Esau. Musar links Isaac's desire for delicacies before blessing Esau to the future meal for the righteous in the World to Come. Quoting Commentary discusses the spiritual benefits of the future meal of the righteous and the importance of recognizing God's presence. Tanakh emphasizes the importance of love in blessings, as seen in Yitzhak's request for food he loved before blessing Esau. Targum translates Genesis 27:4 similarly, with Isaac asking for a tasty dish to bless Esau before he dies.

וְרִבְקָה שָׁמְעָה בְּדִבְרֵי יִצְחָק	5	Rebekah had been listening as Isaac spoke to his son
אֶל-עֵשָׂו בְּנוֹ וַיֵּלֶךְ עֹשֶׂה הַשָּׂדֶה לְצֹד	J	Esau. When Esau had gone out into the open to hunt
צִיד לְהָבִיא:		game to bring home,

Rebekah advised Jacob to deceive Isaac to receive Esau's blessing by preparing a meal with goats, emphasizing the importance of interpreting deeper meanings in Jewish texts. In Kabbalah, Rebekah's actions ensured the survival of the Jewish people. The Midrash connects tithing to wealth and highlights the consequences of neglecting it. Rashi and Ramban provide interpretations of the text, discussing the significance of offerings and the similarities between a kid and a deer. Targum emphasizes Rebekah's role in ensuring Jacob received the blessing intended for Esau.

וְרִבְקָה אָמְרָה אֶל-יַעֲקֹב בְּנָה לֵאמֹר הִנֵּה	6	Rebekah said to her son Jacob, "I overheard
שָׁמְעָתִי אֶת-אָבִיךָ מְדַבֵּר אֶל-עֵשָׂו אָחִיךָ	J	your father speaking to your brother Esau,
לֵאמֹר:		saying,

Rebecca informed Jacob about Isaac sending Esau for the blessing, referred to Esau as Jacob's brother, and used the word "saying" to relay Isaac's words. Yaakov prayed after being aroused by tasty foods, and it was decreed by God that Jacob would rule the world if Esau was not blessed. R. Johanan emphasized promoting peace for longevity, Jacob's actions were strategic, and Rebecca's instructions were to advance the nation. Positive and negative commandments in the Torah separate and sanctify the Jewish people, with positive commandments likened to delicious dishes. Rivkah heard Isaac speaking to Esau and informed Jacob about the treasures of the dew being opened that night.

הָבִיָּאָה לִי צִיד וְעֲשֵׂה-לִי מִטְעָמִים	7	'Bring me some game and prepare a dish for me to
וְאֵכְלָה וְאַבְרַכְכָּה לְפָנֶי יְהוָה לְפָנֶי	J	eat, that I may bless you, with יהוה's approval, before I
מוֹתִי:		die.'

Various interpretations of Rivkah's phrase "before the Lord" in relation to Yitzchok's blessing include divine approval and prophetic importance. In the Kabbalah, Esau's desire for blessings leads to a questioning of Jacob's fate. The Midrash discusses blessings, assistance to Israel being assistance to the Holy Spirit, and the significance of blessings from patriarchs. Rabbeinu Bahya connects blessings to wisdom, Ibn Ezra discusses the preservation of meaning in Scripture and the commandment to honor parents, and Targum Jonathan emphasizes Isaac's request for venison before blessing Esau in the presence of the Lord.

וְעַתָּה בְּנִי שִׁמְעָה בְּקוֹלִי לְאֲשֶׁר אֲנִי מְצַוֶּה אֹתְךָ:	8 J	Now, my son, listen carefully as I instruct you.
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Rebecca instructs her son to bring her two young kids for sacrifice, emphasizing her authority as a prophetess and the importance of obeying prophets even if it involves deception. The details of the menorah construction in the Torah symbolize enlightenment and wisdom, with each component serving a specific function in man's development. Rivkah cooked two dishes on Pesach eve in Kabbalah to exterminate the Evil Inclination and allow faith to govern, while in Midrash, Rebecca instructs Jacob to deceive Isaac to receive blessings, seen as advancing the nation and symbolizing blessings and atonement for future generations. Onkelos Genesis 27:8 and Targum Jonathan on Genesis 27:8 both convey the message of a command being given to a son to listen and receive instructions.

לְדָנָא אֶל־הַצֹּאֵן וְקַח־לִי מִשָּׁם שְׁנֵי גִדֵּי עִזִּים	9	Go to the flock and fetch me two choice kids,
טְבִימִם וְאֶעֱשֶׂה אֹתָם מִטַּעַמִּים לְאָבִיךָ כַּאֲשֶׁר	J	and I will make of them a dish for your father,
אָהֵב:		such as he likes.

Rebecca instructed Jacob to bring two choice goat kids for Isaac, one for a meal and one for a sin offering, symbolizing his ascendancy over Esau and securing forgiveness for his descendants. Isaac was likely to mistake the taste of goat meat for that of deer, so Rebecca prepared it for him. The sacrifices made by Jacob for Isaac were considered good for both him and his descendants, leading to blessings and atonement. Esau's choice to marry Mahalat from Ishmael was seen as a possible step towards repentance. Rebecca instructed Jacob to take two good goats for his father's blessing, as Isaac had stipulated in her marriage contract.

וְהִבֵּאתָ לְאָבִיךָ וְאָכַל בְּעֵבֶר אֲשֶׁר	10	Then take it to your father to eat, in order that he may
יְבָרְכֶךָ לִפְנֵי מוֹתוֹ:	J	bless you before he dies.”

The Midrash teaches that the heavenly court first takes away a person's trust in G-d before punishing them, reflecting the chasidic belief that faith can draw down guidance and afflictions only come after depression. Rebecca advises Jacob to bring food to Isaac to put him in a good mood for a blessing, as the Holy Spirit only rests on those in a positive state. Onkelos and Targum Jonathan both emphasize the act of bringing food to receive a blessing before death in Genesis 27:10.

וַיֹּאמֶר יַעֲקֹב אֶל־רֵבְקָה אִמּוֹ הֵן עֵשָׂו	11	Jacob answered his mother Rebekah, “But my
אָחִי אִישׁ שָׁעֹר וְאֲנֹכִי אִישׁ חֲלָק:	J	brother Esau is a hairy man and I am smooth-skinned.

Chasidut explains that the wicked receive their ruach from the impure ruach of Esav, who is described as hairy and powerful. Kabbalah relates Esav's portion to the scapegoat, representing his impurity and association with lower beings. Midrash discusses the relationship between Moses and Aaron, Jacob and Esau, and the importance of honoring parents. Musar connects Esau's power as an accuser to the Sa-ir mentioned in Leviticus 17:7, highlighting the vulnerability of Torah scholars. Quoting Commentary discusses the sending away of the scapegoat to prevent interference with offerings to God and the connection to Esau and Samael. Second Temple texts depict Abraham, Isaac, and Jacob as naked or smooth, symbolizing their spiritual dedication. Targum Jonathan on Genesis 27:11 explains Jacob's concern about being cursed by his father for deceiving him about Esav's appearance.

אולי ימשני אבי והייתי בעיניו במתעתה והביאתי עלי קללה ולא ברכה:	12 J	If my father touches me, I shall appear to him as a trickster and bring upon myself a curse, not a blessing.”
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Jacob was not concerned about vocal recognition from Isaac, as he believed their voices were similar, but he feared being recognized by touch to avoid being cursed for deceiving his father by pretending to be Esau. The word “yemusheni” is related to “yesubeni,” indicating a similarity in meaning, and “ki-metate’a” means “as a mocker,” coming from the same root as “to’eh.” Jacob may have altered his voice to sound like Esau’s, a common practice of impersonating others’ voices. Rebekah heard Jacob knocking and sent him to greet Isaac, who intended to bless both Jacob and Esau but only called Esau to avoid supplanting the genealogical chain. Esau honored his father by serving him in fine garments, while Jacob followed Rebekah’s instructions to receive Isaac’s blessing. The text warns against lying to manipulate others, comparing it to idolatry and emphasizing the importance of honesty in speech to avoid desecrating the divine Name. Rabbi Elazar and Rabbi Eliezer b. Jacob equate amending the truth in speech with idol worship, using Jacob’s actions in Genesis 27:12 as an example. Onkelos and Targum Jonathan mention the fear of being seen as an impostor or mocker by Isaac in Genesis 27:12.

ותאמר לו אמו עלי קללתך בנך אך שמע בקלי ולך קח לי:	13 J	But his mother said to him, “Your curse, my son, be upon me! Just do as I say and go fetch them for me.”
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Rebekah offers to take any curse that may come upon Jacob in order for him to receive the blessings from Isaac, with different commentaries emphasizing her love for Jacob and the righteousness of Jacob compared to Esau. The Midrash justifies Jacob’s deception as a means to prevent a curse and highlights Esau’s wickedness. Musar suggests that Rebekah’s statement indicates a recognition of the spiritual dynamics between Jacob and Esau. Rashi draws parallels between Rebekah’s reassurance to Jacob and Naomi’s reassurance to Ruth, while Ibn Ezra offers an alternative interpretation of Aaron’s role in the making of the golden calf. Onkelos and Targum Jonathan provide translations of Rebekah’s words to Jacob, emphasizing the impact of blessings and curses on him and his descendants.

וילך ויקח ויבא לאמו ותעש אמו מטעמים כאשר אהב אביו:	14 J	He got them and brought them to his mother, and his mother prepared a dish such as his father liked.
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Rebecca convinces Jacob to deceive Isaac for the blessing, believing the plan was divinely inspired and ensuring there will be no curse by convincing Isaac of Jacob’s righteousness. Rashbam explains that in Exodus 12:39, “כי לא חמץ” means the dough had not become fermented, showing how adjectives in the Torah indicate what led to the present state of something. Onkelos and Targum Jonathan describe how Jacob brought the food to his mother in Genesis 27:14, who then prepared a dish that Isaac loved.

ותקח רבקה את-בגדי עשו בנה הגדל החמדת אשר אהב בבית ותלבש את-יעקב בנה הקטן:	15 J	Rebekah then took the best clothes of her older son Esau, which were there in the house, and had her younger son Jacob put them on;
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Rebekah dressed Jacob in Esau’s fine garments to transfer the blessing, emphasizing the importance of commandments and symbolic significance of garments. Esau’s garments

were costly and originally belonged to Adam, passed down through generations. Adam's garments were decorated with drawings of animals and birds, showing God's mercy. Esau desired these garments, as they were considered desirable. The text also discusses the importance of performing mitzvot with dedication and wisdom, as seen in Rebbi Johanan's insight in the Talmud.

וְאֵת עֶרְת גְּדֵי הָעֲזִים הִלְבִּישָׁה 16 and she covered his hands and the hairless part of his  
עַל-יָדָיו וְעַל חִלְקֵת צְוֹאֲרָיו: J neck with the skins of the kids.

Rebekah used goats' skins to deceive Isaac into blessing Jacob instead of Esau, as described in the Kabbalah, Midrash, Musar, Second Temple, Talmud, and Targum commentaries. The Talmud discusses the interpretation of the word "kid" in Chullin 113b:2, while the Musar commentary emphasizes the principle of tit for tat in the punishment of Jacob, his sons, and Yehudah. Rebekah's deception with the goat skins led to similar actions by Jacob's sons, highlighting the theme of justice in the narrative.

וַתִּתֵּן אֶת-הַמִּטְעָמִים וְאֶת-הַלֶּחֶם אֲשֶׁר 17 Then she put in the hands of her son Jacob the dish  
עָשְׂתָה בְּיַד יַעֲקֹב בִּנְיָה: J and the bread that she had prepared.

Rebekah gave Jacob a well-spiced dish and fresh bread to take to Isaac as requested, with Jacob reluctantly participating in the deception. In the Midrash, Isaac receiving wine from the Garden of Eden is linked to blessings, and Jacob's large arms covered in skins hint at miraculous acts. Rashi explains the use of the plural form "necks" in Scripture, clarifying Binyamin's actions, while the Targum confirms Rebekah giving the food to Jacob.

וַיָּבֹא אֶל-אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר 18 He went to his father and said, "Father." And he said,  
הֲנִי מִי אַתָּה בְּנִי: J "Yes, which of my sons are you?"

In the Kabbalah commentary, Jacob's respectful approach to Isaac is contrasted with Esau's impolite speech. The Midrash discusses Jacob's deceit to receive blessings meant for Esau, highlighting the consequences of deceit and the inability to curse those whom God has not cursed. In the Targum, both Onkelos and Jonathan versions depict Jacob identifying himself as Isaac's son when approaching him.

וַיֹּאמֶר יַעֲקֹב אֶל-אָבִיו אֲנִכִּי עָשׂוּ בְכֹרִי 19 Jacob said to his father, "I am Esau, your first-born; I  
עָשִׂיתִי כַּאֲשֶׁר דִּבַּרְתָּ אֵלַי קוּם-נָא שֹׁבָה J have done as you told me. Pray sit up and eat of my  
וְאֶכְלָה מִצִּידִי בְּעֶבֶר תְּבָרְכֵנִי נִפְשָׁד: game, that you may give me your innermost  
blessing."

Some commentators suggest that prophets may stretch the truth in certain circumstances, such as foreseeing the future, as seen in examples involving King David, Elisha, Micaiah, and Daniel. The Bible portrays instances of deception and manipulation through words, highlighting the dark side of leadership and followership, with examples like the snake lying to Eve, Jacob deceiving his father, and Joseph's brothers deceiving Jacob. In Zohar Toldot 19:158, Jacob speaks humbly to his father, while Esau is impertinent. Esau's laziness led to him losing blessings to Jacob, and despite deceiving his father, Jacob was not considered a liar. In Genesis 27:19, Yaakov pretends to be Eisov to receive his father's

blessing by bringing him food as instructed, as seen in the Targum Jonathan version of the same verse.

וַיֹּאמֶר יִצְחָק אֶל-בְּנוֹ מִהֲיָה מְהֵרָה 20 Isaac said to his son, “How did you succeed so quickly,  
לְמַצָּא בְנִי וַיֹּאמֶר כִּי הִקְרָה יְהוָה J my son?” And he said, “Because your God יהוה granted  
אֱלֹהֵיךָ לְפָנַי: me good fortune.”

Isaac became suspicious of Jacob pretending to be Esau due to his quick return from the hunt and mentioning God, leading Isaac to realize that Jacob, not Esau, was before him. The Derashot HaRan and Akeidat Yitzchak commentaries discuss Isaac blessing Jacob with good intentions, divine assistance, and outstanding moral stature. In the Midrash Tanchuma Buber, Jacob’s actions are justified by following God’s guidance, with angels supporting him during the crucial moment. Rashi’s interpretation of the verb “קרה” in Numbers 35:11:1 is linked to Genesis 27:20, while a debate on calendrical calculations as a commandment is discussed. The Second Temple text emphasizes the swift acquisition of divine knowledge for perfect happiness, contrasting with earthly teachings, and the Targum highlights Yaakov attributing his success to God’s preparation.

וַיֹּאמֶר יִצְחָק אֶל-יַעֲקֹב גֹּשְׁה־נָא 21 Isaac said to Jacob, “Come closer that I may feel you,  
וְאֶמְשֹׁךְ בְּנִי הֲאֵתָה זֶה בְנִי עֲשׂו J my son—whether you are really my son Esau or not.”  
אִם-לֹא:

Isaac wanted to feel Esau to confirm his identity, believing Esau wouldn’t mention God’s name easily due to his lifestyle. Isaac blessed Jacob with reservations, assuming the Blessed One wouldn’t allow harm to Esau. Jacob sang a song when Isaac mistook him for Esau, crying out to Hashem in distress. God sent angels to support Isaac when he mistook Jacob for Esau, reassuring him not to fear. Isaac questioned how Jacob quickly found the blessing, realizing it was God’s coordination. Isaac asked Jacob to come closer so he could touch him and determine if he was really Esau or not.

וַיִּגֶשׁ יַעֲקֹב אֶל-יִצְחָק אָבִיו 22 So Jacob drew close to his father Isaac, who felt him and  
וַיִּמְשְׁהוּ וַיֹּאמֶר הֲקוֹל קוֹל יַעֲקֹב J wondered. “The voice is the voice of Jacob, yet the hands  
וְהַיָּדַיִם יְדֵי עֲשׂו: are the hands of Esau.”

Chasidut emphasizes the symbolism of wine at the Passover Seder and the importance of Torah study in sorting out sparks. Commentary highlights Yitzchok’s reliance on touch to differentiate between Yaakov and Esau. Jewish Thought discusses deception in the Bible and the significance of fulfilling one’s purpose. Kabbalah focuses on rivers symbolizing truth and the voice of Jacob. Midrash recounts the avenging of Zekharya’s blood. Musar highlights the power of children’s voices and the righteousness of Torah study. Quoting Commentary explores the connection between Moses’ prayer for water and Jacob’s blessing. Responsa prohibits wearing tefillin outside. Talmud discusses the destruction of the Temple by Rome. Tanakh emphasizes the Israelites crying out to יהוה. Targum depicts Yitzchok recognizing the voice of Yaakov and the hands of Esau.

וְלֹא הִכִּירוֹ כִּי־הָיוּ יָדָיו כִּידֵי 23 He did not recognize him, because his hands were hairy  
עֲשׂו אָחָיו שְׁעָרָת וַיְבָרְכֵהוּ: J like those of his brother Esau; and so he blessed him.

Isaac initially suspected Jacob of being an imposter but ended up blessing him after confirming his identity as Esau through his hairy hands. Jacob cried out to God when Isaac questioned his identity. Noah warned the generation of the flood for 120 years before building the ark, Isaac did not recognize Jacob at first due to Esau's wickedness but blessed him after foreseeing his repentance. God showed Isaac the Temple built and destroyed in the future. The Shechinah dwells among the Jewish people even when contaminated. The Israelites heard the voice of God in Deuteronomy 4:12. Yitzchok did not recognize Jacob because of his hairy hands.

וַיֹּאמֶר אִתָּהּ זֶה בְּנִי עֵשָׂו וַיֹּאמֶר 24 He asked, "Are you really my son Esau?" And when he  
אָנֹכִי: J said, "I am,"

Isaac initially mistook Jacob for Esau, seeking confirmation of his identity before giving the blessing, focusing on the person in front of him rather than the name. The Midrash discusses the significance of wine in blessings and the symbolism of odor and garments, emphasizing the importance of abstaining from wine. Musar highlights Isaac's intention for blessings to apply in the Hereafter or this world, with the wine symbolizing Paradise. Targum Jonathan and Onkelos convey Jacob confirming his identity as Esau to Isaac.

וַיֹּאמֶר הַגֶּשָׁה לִי וְאָכְלָה מִצֵּיד 25 he said, "Serve me and let me eat of my son's game that I  
בְּנִי לְמַעַן תְּבָרֵכֶה נַפְשִׁי וַיַּגִּשְׁלוֹ J may give you my innermost blessing." So he served him  
וַיֹּאכַל וַיָּבֵא לוֹ יַיִן וַיִּשְׁתְּ: and he ate, and he brought him wine and he drank.

Yaakov represents judgment and gevurot, symbolized by wine, bringing a blessing. Ibn Ezra explains grammatical nuances in the text, Radak notes customary language, and Tur HaArokh suggests Gavriel brought the wine. In Kabbalah, wine brings complete joy, similar to Levites needing cheering. Isaac asked Esau about the source of wine, suggesting it was from the Garden of Eden. The Midrash mentions references to Torah, Prophets, Talmud, and Midrashim in Isaac's blessing. Taste includes joy, grief, penitence, and tranquility, with pleasure from eating and drinking. Speech can bring joy or grief, as illustrated in Proverbs and 1 Samuel. In Targum, an angel provided wine from ancient grapes for Isaac to drink.

וַיֹּאמֶר אֵלָיו יִצְחָק אָבִיו גֶּשָׁה־נָּא 26 Then his father Isaac said to him, "Come close and  
וּשְׁקָה־לִּי בְנִי: J kiss me, my son";

Yitzchak asked Yaakov to kiss him to identify him, using smell and touch due to his blindness. Yitzchak felt close to Yaakov after eating, leading to the request for a kiss. In the Midrash, Jacob smelled like the Garden of Eden, while Esau smelled like Gehenna. Or HaChaim explains that mentioning Sinai in Deuteronomy 33:2 shows the spiritual level of the Jewish people, creating a suitable mindset for blessings. Onkelos and Targum Jonathan offer different translations of Yitzchak's words in Genesis 27:26.

וַיֵּשֶׁב וַיִּשְׁקֵלּוּ וַיֵּרָח אֶת־רִיחַ בְּגָדָיו 27 and he went up and kissed him. And he smelled his  
וַיְבָרְכֵהוּ וַיֹּאמֶר רִיחַ בְּנִי J clothes and he blessed him, saying, "Ah, the smell of my  
כְּרִיחַ שְׂדֵה אֲשֶׁר בָּרַךְ יְהוָה: son is like the smell of the fields that יהוה has blessed.

The text discusses the pleasing odour of Noach and Yitzchok, the significance of blessings for different experiences, the importance of the right hand in blessings, and the metaphor

of tilling a field to unite with the divine. It also highlights Jacob’s ability to foresee future events, the contrasting scents of Jacob and Esau, and the transfer of priestly garments from Adam to Isaac. The imagery of sweetness and desirability is used to describe the bride in Song of Songs. Targum Jonathan describes Yitzchok blessing Jacob after smelling the fragrance of his garments.

וַיְתֵן-לָךְ הָאֱלֹהִים מִטֵּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֵשׁ:	28 J	“May God give you Of the dew of heaven and the fat of the earth, Abundance of new grain and wine.
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Chasidut highlights the blessings of livelihood for the Jewish people, emphasizing the constant need for renewal and connection to the Divine. Halakhah details the rituals surrounding the berachah for bread, including hand placement and pronunciation. Jewish Thought discusses the pursuit of eternal life and spiritual blessings by the Patriarchs, prioritizing spiritual over material blessings. Kabbalah delves into the symbolism of dew in providing sustenance for the righteous. Liturgy references blessings leading to further blessings, while Midrash and Musar explore the dual interpretations of blessings in the Torah. Quoting Commentary offers various insights on the blessings in the Torah, connecting them to different aspects of Jewish thought. Second Temple and Talmudic sources discuss the significance of dew as a gift from God to the descendants of Abraham. Lastly, Tanakh and Targum emphasize the blessings of abundance and sustenance for the Jewish people.

יַעֲבֹדוךָ עַמִּים לָךְ לְאֻמִּים הָיָה גִּבּוֹר לְאֶחָיִךְ וַיִּשְׁתַּחֲוֶיךָ לָךְ בְּנֵי אִמְךָ אֲרִיךְ אֲרוּר וּמְבָרְכֶיךָ בָּרוּךְ:	29 J	Let peoples serve you, And nations bow to you; Be master over your brothers, And let your mother’s sons bow to you. Cursed be they who curse you, Blessed they who bless you.”
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Isaac’s blessings indicate that the righteous suffer before finding tranquility, while the wicked experience tranquility before affliction. Jacob’s humbling of himself before Esau leads to eventual dominion over him. The Torah was passed down from Moses to the Men of the Great Assembly, emphasizing patience in justice and raising disciples. Jacob’s dual task as Jacob and Israel involved neutralizing negative influences and promoting positive spiritual forces. Isaac prepared separate blessings for Esau and Jacob, with Jacob ultimately becoming the heir of the covenant.

וַיְהִי כִּאֲשֶׁר כָּלָה יִצְחָק לְבָרְךָ אֶת-יַעֲקֹב וַיְהִי אַךְ יֵצֵא יֵצֵא יַעֲקֹב מֵאֵת פְּנֵי יִצְחָק אָבִיו וַעֲשׂוֹ אֶחָיו בֵּא מַצִּידוֹ:	30 J	No sooner had Jacob left the presence of his father Isaac—after Isaac had finished blessing Jacob—than his brother Esau came back from his hunt.
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Yitzchok initially hesitated to bless Yaakov, each patriarch associated with a different name of God representing different attributes. Yaakov narrowly received the blessing from Yitzchok before Esau arrived, highlighting the miraculous circumstances. In Kabbalah, Jacob and the Shechinah were blessed together, while Esau’s hunting contained no blessing. The Midrash explains Jacob hid from Esau to avoid being killed after receiving the blessing, and Isaac trembled upon realizing his mistake. Moses portrays the constant battle between virtue and vice symbolized by Jacob and Esau. The Gemara discusses the size of a bird’s face and the thickness of the Ark cover, while the Targum describes Esau returning after Jacob’s blessing.

<p>וַיַּעַשׂ גַּם־הוּא מִטַּעַמִּים וַיָּבֵא לְאָבִיו וַיֹּאמֶר לְאָבִיו יָקִים אָבִי וַיֹּאכַל מִצֵּיד בְּנִי בַעֲבֹר תְּבָרַכְנִי נִפְשָׁךְ:</p>	<p>31 J</p>	<p>He too prepared a dish and brought it to his father. And he said to his father, “Let my father sit up and eat of his son’s game, so that you may give me your innermost blessing.”</p>
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Esau prepared food for his father Isaac and woke him up to receive his blessing, showing disrespect compared to Jacob’s humble approach. Repentance is urged for Israel to avoid harsh punishment from God, with cleansing the heart leading to salvation. Esau’s impertinent behavior and offering of “bitter foods” symbolized his sinful nature, ultimately leading to God’s disfavor. Esau’s inability to catch game for his father’s blessing was attributed to Satan’s interference, highlighting his disrespectful speech towards his father and his later punishment by God. Targum Jonathan specifies that Esau made food out of a dog to bring to his father for the blessing.

<p>וַיֹּאמֶר לוֹ יִצְחָק אָבִיו מִי־אַתָּה וַיֹּאמֶר אָנִי בְנֶךָ בְּכֹרֶךָ עָשׂוּ:</p>	<p>32 J</p>	<p>His father Isaac said to him, “Who are you?” And he said, “I am your son, Esau, your first-born!”</p>
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Isaac mistook Jacob for Esau when he asked “Who are you?” leading to confusion when Esau entered. Jacob’s humility towards Isaac results in blessings for his descendants, while Esau’s lack of respect brings retribution. Reuven’s offer to guarantee Benjamin’s return is criticized in the Midrash, highlighting the consequences of his past actions. Ramban explains that Esau despised his birthright due to mortal danger, not poverty, and attributes Isaac’s dim vision to old age. In Targum Jonathan and Onkelos, Esau identifies himself as the firstborn son when questioned by Isaac.

<p>וַיִּחַרְדּוּ יִצְחָק חֲרָדָה גְּדֹלָה עַד־מָאֹד וַיֹּאמֶר מִי־אַתָּה הוּא הַצֹּדֵיץ וַיָּבֵא לִי וְאָכַל מִכָּל בְּטָרִם תְּבוּא וְאַבְרָכָהוּ גַם־בְּרוּךְ יִהְיֶה:</p>	<p>33 J</p>	<p>Isaac was seized with very violent trembling. “Who was it then,” he demanded, “that hunted game and brought it to me? Moreover, I ate of it before you came, and I blessed him; now he must remain blessed!”</p>
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Chasidut emphasizes Yitzchok’s blessings to Yaakov for both the world to come and success on earth, with the righteous focusing on the needs of others. Commentary delves into Yitzchok’s realization and confirmation of Jacob’s rightful blessing over Esau, while Liturgy calls for similar blessings for all worshippers. Kabbalah discusses the legions between earth and heaven, and Musar interprets the blessings in terms of material benefits or blessings of the Torah. Quoting Commentary explores interpretations of various biblical passages, and Responsa argues for Isaac’s favor over Abraham and Jacob. Second Temple highlights moments of astonishment and ecstasy, while Talmud discusses repentance and a taste of the World-to-Come for the patriarchs. Targum depicts Yitzchok’s surprise and confirmation of Jacob’s blessing over Esau.

<p>כַּשְׁמַע עָשׂוּ אֶת־דְּבָרֵי אָבִיו וַיִּצְעַק צַעֲקָה גְּדֹלָה וּמְרָה עַד־מָאֹד וַיֹּאמֶר לְאָבִיו בְּרַכְנִי גַם־אֲנִי אָבִי:</p>	<p>34 J</p>	<p>When Esau heard his father’s words, he burst into wild and bitter sobbing, and said to his father, “Bless me too, Father!”</p>
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Esau sought a blessing from his father after Jacob received the blessing of lordship, leading to a cycle of crying and punishment among descendants. Additionally, the Mishnah

וַיֹּאמֶר בְּנֵי אַחִיד בְּמַרְמָה וַיִּקַּח 35 But he answered, “Your brother came with guile and took  
בְּרַכְתְּךָ: J away your blessing.”

וַיֹּאמֶר הֵכִי קָרָא שְׁמוֹ יַעֲקֹב 36 [Esau] said, “Was he, then, named Jacob that he might  
וַיַּעֲקֹבֵנִי יְהוָה פַּעַמַּיִם אֶת-בְּכֹרְתִי J supplant me these two times? First he took away my  
לָקַח וְהִנֵּה עָתָה לָקַח בְּרַכְתִּי birthright and now he has taken away my blessing!”  
וַיֹּאמֶר הֲלֹא-אֶצְלָתָ לִּי בְרַכָּה: And he added, “Have you not reserved a blessing for  
me?”

וַיַּעַן יִצְחָק וַיֹּאמֶר לְעֵשָׂו הֵן גִּבֹּרִי 37 Isaac answered, saying to Esau, “But I have made  
שְׂמָתִי לָךְ וְאֶת-כָּל-אֲחָיו נָתַתִּי לָךְ J him master over you: I have given him all his  
לְעַבְדִּים וְדָגָן וְתִירָשׁ סָמַכְתִּיו וְלֶכְהָ brothers for servants, and sustained him with grain  
אֶפְרָא מָה אֲעִשֶׂה בְנִי: and wine. What, then, can I still do for you, my son?”

200



<p>וַיֹּאמֶר עֵשָׂו אֶל־אָבִיו הַבְּרָכָה אַחַת  הוּא־לְךָ אָבִי בְּרַכְנִי גַם־אֲנִי אָבִי וַיֵּשָׂא  עֵשָׂו קוֹלָו וַיִּבְדֵּךְ:</p>	<p>38 And Esau said to his father, “Have you but one  J blessing, Father? Bless me too, Father!” And Esau  wept aloud.</p>
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Esau questions his father Isaac about blessings, seeking a separate blessing from Jacob, reflecting his origins on the “left” side of the emanations. The text emphasizes the need to overpower Esau’s voice to hear the voice of Yaakov through repentance, highlighting the power of holy tears to oppose evil tears shed by Esau. Esau’s honoring of his father is rewarded by God, even though he was considered wicked, demonstrating the importance of honoring parents. The Sages teach that Esau, along with Cain and Manasseh, sought repentance in different ways.

<p>וַיַּעַן יִצְחָק אָבִיו וַיֹּאמֶר אֵלָיו הִנֵּה  מִשְׁמַנֵּי הָאָרֶץ יִהְיֶה מִזֶּשְׁבֶּךְ וּמִטֶּל  הַשָּׁמַיִם מֵעַל:</p>	<p>39 And his father Isaac answered, saying to him, “See,  J your abode shall enjoy the fat of the earth And the dew  of heaven above.</p>
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Isaac blesses Esau with promises of fertile land but a life of subservience, emphasizing his role as a servant to his brother. The Midrash discusses how God shows mercy to the wicked like Esau, contrasting him with Jacob as an example of faith and righteousness. Rashi, Tur HaArokh, and Rabbeinu Bahya provide insights into the nature of Esau’s blessing and the conditions attached to it. In the Targum, Yitzchok and Targum Jonathan both convey that Esau will dwell in fertile areas and receive blessings from heaven.

<p>וְעַל־חֶרֶבְךָ תִּחְיֶה וְאֶת־אֶחֱיָךְ תַּעֲבֹד  וְהָיָה כִּאֲשֶׁר תִּרְדּוּ וּפָרַקְתָּ עָלֶיךָ מִעַל  צִוְּאָרְךָ:</p>	<p>40 Yet by your sword you shall live, And you shall serve  J your brother; But when you grow restive, You shall  break his yoke from your neck.”</p>
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Chasidut explains that Yaakov observed the 613 commandments even in Padan Aram, Yitzchak’s blessing to Esau encourages humility, and the power to punish the wicked comes from Edom. Commentary from Ramban, Ibn Ezra, Rashbam, Or HaChaim, Radak, Tur HaArokh, Steinsaltz, Da’at Zekenim, Chizkuni, and others elaborate on Esau’s blessings and abilities. Halakhah discusses Rav Hisda’s view on eating meat before cheese, the necessity of mayim ahronim, and the significance of removing a knife from the table. Jewish Thought emphasizes individual actions, faith, and the importance of fulfilling G’d’s will. Kabbalah delves into the blessings of Jacob and Esau, the mysteries of faith, and the connection between bile and the sword. Midrash explores various themes related to divine promises, prayers, violence, and the symbolism of the sword. The Mishnah outlines rules regarding bathing and medicine on Shabbat. Musar discusses Isaac’s addition to Jacob’s blessing and the potential of contending with Heavenly forces. Quoting Commentary reflects on the fulfillment of Yitzchak’s blessing regarding Esau and the symbolic significance of using iron tools. Second Temple discusses the benefits of submitting to the wise. Talmud emphasizes seeking forgiveness from God, pursuing peace, humility, and avoiding pride. Tanakh mentions Edom’s refusal to allow the Israelites to pass through their land. Targum explains Esau’s fate to live by the sword and serve his brother.

<p>וַיִּשְׁטֹם עֵשָׂו אֶת־יַעֲקֹב עַל־הַבְּרָכָה  אֲשֶׁר בָּרַךְ אָבִיו וַיֹּאמֶר עֵשָׂו בְּלִבּוֹ  יִקְרְבוּ יָמַי אֲבָל אָבִי וְאַהֲרָגָה  אֶת־יַעֲקֹב אָחִי:</p>	<p>41 J Now Esau harbored a grudge against Jacob because of the blessing which his father had given him, and Esau said to himself, “Let but the mourning period of my father come, and I will kill my brother Jacob.”</p>
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Esau harbored hatred towards Jacob for receiving their father’s blessing, leading him to plan Jacob’s murder after Isaac’s death to avoid causing him grief. Rebekah was aware of Esau’s intentions and warned Jacob, ensuring his safety. The Talmud discusses Esau’s hatred towards Jacob and the importance of close relationships, while the Targum compares Esau’s plan to kill Jacob to Cain’s murder of Abel.

<p>וַיַּגֵּד לְרֵבְקָה אֶת־דְּבָרֵי עֵשָׂו בְּנֵה הַגָּדֹל  וַתִּשְׁלַח וַתִּקְרָא לְיַעֲקֹב בְּנֵה הַקָּטָן  וַתֹּאמֶר אֵלָיו הִנֵּה עֹשֶׂה אָחִיךָ מִתְנַחֵם  לְךָ לְהָרְגֶךָ:</p>	<p>42 J When the words of her older son Esau were reported to Rebekah, she sent for her younger son Jacob and said to him, “Your brother Esau is consoling himself by planning to kill you.</p>
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Rebecca warned Jacob of Esau’s plan to kill him, transferring the blessing from Esau to Jacob due to Esau’s wickedness. Esau’s intentions were revealed through his thoughts, prompting Rebecca to advise Jacob to flee to avoid being killed by his brother. Jacob heeded his mother’s warning, showing the importance of listening to wise counsel [Targum Jonathan on Genesis 27:42].

<p>וַעֲתָה בְנִי שְׁמַע בְּקוֹלִי וְקוּם בְּרַח־לְךָ  אֶל־לָבָן אָחִי תַרְנָה:</p>	<p>43 J Now, my son, listen to me. Flee at once to Haran, to my brother Laban.</p>
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Rebecca advised Jacob to flee to Laban in Haran to escape Esau’s potential harm, as she feared Isaac’s imminent death could lead to Esau carrying out his evil intentions. Jacob heeded his mother’s advice and went to Haran, where he worked for Laban for seven years to marry Rachel. Psalm 3 was written by David as he fled from Absalom, drawing parallels to biblical figures who fled, and Charan and Padan Arom are the same town with two different names. Targum Jonathan also conveys Isaac instructing Jacob to flee to Laban in Haran for safety.

<p>וַיֵּשְׁבֶת עִמּוֹ יָמִים אַחָדִים עַד אֲשֶׁר־תִּשְׁׁוֹב  תַּמָּת אָחִיךָ:</p>	<p>44 J Stay with him a while, until your brother’s fury subsides—</p>
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In Genesis 27:44, the phrase “a few days” is interpreted as meaning a few years, less than ten, to wait for Esau’s anger towards Jacob to subside due to selling his birthright. Leah was initially hated by Jacob for tricking him into marriage, working seven years for Rachel, not Leah, as Laban intended, with Jacob’s love making the years seem like days. The Second Temple text discusses learning about the senses, oneself, body parts, their functions, and the mind’s role. Onkelos, Targum Jonathan, and Targum Jerusalem advise Rebekah to stay with Laban until Esau’s anger subsides in Genesis 27:44.

<p>עד-שוב אף-אחיך ממך ושכח את  אשר-עשית לו ושלחתי ולקחתיך  משם למה אשכל גם-שניכם יום  אחד:</p>	<p>45 until your brother's anger against you subsides—and  J he forgets what you have done to him. Then I will  fetch you from there. Let me not lose you both in  one day!"</p>
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Chasidut emphasizes the importance of fulfilling commandments before enjoying the fruits of labor, highlighting Balak's fear of the Israelites' ability to elevate Moabite converts to a high spiritual level. Commentary discusses Rebekah's concern about Jacob and Esau dying on the same day due to their conflict. Midrash details Esau's protest over burial place, Jacob's deception for blessings, and Joseph's honor in burying Jacob. Quoting commentary connects Rivkah's loss of Yaakov and Eisav, Deborah's death delivering a message, and Leah's thankfulness for her fourth child. Second Temple texts highlight Rebecca's wisdom in advising Jacob to flee to Laban, and Talmud confirms the fulfillment of Rebecca's prophecy about Jacob and Esau being bereaved on the same day. Targum references emphasize God's intervention to prevent the loss of both brothers in one day.

<p>ותאמר רבקה אל-יצחק קצתי בחיי  מפני בנות חת אם-לקח יעקב אשה  מבנות-חת כאלה מבנות הארץ למה  לי חיים:</p>	<p>46 Rebekah said to Isaac, "I am disgusted with my life  P because of the Hittite women. If Jacob marries a  Hittite woman like these, from among the native  women, what good will life be to me?"</p>
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Rebecca's concern for Jacob's safety and the preservation of the Holy Temple led her to suggest he marry someone from her family far away to avoid intermarriage with the Canaanites. Jacob's settlement in Canaan symbolized his return to his father's land, while Joseph's actions of tale-bearing caused jealousy among his brothers. Rebecca's disgust with the idea of a life against God's will is connected to the destruction of the Temple, emphasizing the Jewish people's connection to God. The term "קץ" signifies loathsomeness or being fed up with life, as seen in references to Rivkah in Genesis 27:46 and other verses.

## Genesis 28

<p>ויקרא יצחק אל-יעקב ויברך אתו  ויצוהו ויאמר לו לא-תקח אשה  מבנות כנען:</p>	<p>1 So Isaac sent for Jacob and blessed him. He instructed  P him, saying, "You shall not take a wife from among the  Canaanite women.</p>
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Rashi explains that a tzadik's departure leaves a lasting impact, as seen in the creation of the world; Yitzchok retroactively approved of Yaakov's actions and warned him to flee; prophets need wealth and strength to chastise; blessings were passed down from generation to generation; and Yitzchok commanded Yaakov not to marry a Canaanite woman.

<p>קום לך פדנה ארם ביתה בתואל  אבי אמך וקח-לך משם אשה  מבנות לבן אחי אמך:</p>	<p>2 Up, go to Paddan-aram, to the house of Bethuel, your  P mother's father, and take a wife there from among the  daughters of Laban, your mother's brother.</p>
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Radak explains that "קום" means to go quickly, not literally rise, while "פדנה ארם" refers to going to Charan. Sifte Chakhamim notes that words needing a "ל" prefix are usually names

of places. Isaac knew Laban had daughters, indicating contact between the families. The blessing Esav sold to Yaakov was given exclusively to Yaakov and his descendants. Abraham and Isaac sought wives for their sons to fulfill the command to be fruitful and multiply. In the Second Temple text, marriages were arranged with specific instructions from fathers. Targum Onkelos and Targum Jonathan state that Jacob was instructed to go to Padan Aram to marry one of Laban's daughters.

וְאֵל שַׁדַּי יְבָרֶךְ אֶתְּךָ וַיַּפְרֶךְ 3 May El Shaddai bless you, make you fertile and numerous,  
וַיִּרְבֶּךָ וְהָיִיתָ לְקָהָל עַמִּים: P so that you become an assembly of peoples.

Isaac blesses Jacob with wealth, offspring, and stature, emphasizing God's sufficiency in providing blessings and the potential for greatness. Moses is granted a longer-lasting revelation of God's goodness and forgiveness for Israel. Jacob receives blessings through cunning and from God, with El Shaddai providing protection. The succession of blessings from Jacob to Moses is highlighted, showing individualized blessings reflecting unique characteristics. The importance of marriage for receiving blessings, the role of wives in bringing blessings, and conditions of worthiness for blessings are discussed. Targums emphasize God blessing Jacob with offspring and a great assembly of tribes.

וַיְתֵּן-לֹדָאֵת-בְּרִכַּת אֲבִרְהָם לָהּ 4 May you and your offspring be granted the blessing of  
וְלִזְרַעְךָ אֶתְּךָ לְרִשְׁתָּהּ אֶת-אֶרֶץ P Abraham, that you may possess the land where you are  
מִגְרִיךָ אֲשֶׁר-נָתַן אֱלֹהִים לְאַבְרָהָם: sojourning, which God assigned to Abraham.”

Yitzchok initially hesitated to bless Yaakov to keep him unaware of the blessings, with each patriarch associated with a different name of G'd. Yaakov is instructed to marry within the family to pass down monotheism and blessings, ensuring the continuation of the family legacy. Only Abraham and his descendants are commanded to undergo circumcision, excluding Ishmael and Esau's descendants. The Midrash emphasizes the fulfillment of patriarchal blessings in establishing the twelve tribes, while Isaac had different blessings in mind for Jacob and Esau. The text refutes claims of allusions to Mohammed in Scripture and warns against heretics undermining the teachings of Moses. Onkelos and Targum Jonathan mention that God will give Jacob and his descendants the blessing of Abraham in Genesis 28:4.

וַיִּשְׁלַח יִצְחָק אֶת-יַעֲקֹב וַיֵּלֶךְ פַּדְדָּנָה 5 Then Isaac sent Jacob off, and he went to Paddan-  
אֲרָם אֶל-לָבָן בֶּן-בְּתוּאֵל הָאֲרָמִי אָחִי P aram, to Laban the son of Bethuel the Aramean, the  
רֵבֶכָה אִם יַעֲקֹב וְעֵשָׂו: brother of Rebekah, mother of Jacob and Esau.

In Chasidut, Yaakov emphasizes the importance of mercy in divine judgment and is warned about Lavan's mixed nature. Commentary highlights the influence of maternal relatives on character and the importance of following parental commands. In Jewish Thought, the story of Jacob and Esau emphasizes heavenly blessings over material wealth, with Jacob receiving the principal blessing after a successful struggle. Midrash discusses Rebecca's righteousness in a family of deceivers, urging Israel to uphold Torah and righteousness. In Musar, Jacob and Esau's mystical purpose is explored, with Rebecca allocating certain genes to each twin. The Targum emphasizes Yitzchok sending Yaakov to stay with Lavan in Paddan Aram.

וַיֵּרָא עֵשָׂו כִּי־בֵרַךְ יִצְחָק אֶת־יַעֲקֹב וְשָׁלַח אֹתוֹ פַּדְאֵן אַרָם לְקַח־תָּלוּ מִשָּׁם אִשָּׁה בְּבָרְכוֹ אֹתוֹ וַיִּצֹו עָלָיו לֵאמֹר לֹא־תִקַּח אִשָּׁה מִבְּנוֹת כְּנָעַן׃	6 When Esau saw that Isaac had blessed Jacob and sent P him off to Paddan-aram to take a wife from there, charging him, as he blessed him, “You shall not take a wife from among the Canaanite women,”
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The text discusses the humility of Abraham and Jacob, who considered themselves unworthy despite promises; Esau realized he lost his share due to marrying Canaanite women and sought to marry into Avraham’s family to restore his claim; Jacob required greater protection outside of Israel but was assured by God; Dinah’s actions led to her being seized by Shechem, showcasing her family’s strength, wealth, and beauty; Esau’s decision to marry Canaanite women demonstrated his lack of understanding of the Abrahamic destiny and his inability to lead the household.

וַיִּשְׁמַע יַעֲקֹב אֶל־אָבִיו וְאֶל־אִמּוֹ וַיֵּלֶךְ פַּדְאֵן אַרָם׃	7 and that Jacob had obeyed his father and mother and P gone to Paddan-aram,
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Jacob obeyed his father and went to Padan-aram, delaying his return to honor his parents, leading to Joseph not honoring him for the same amount of time. The text emphasizes the importance of dwelling in the Holy Land and being buried there, criticizes astronomers who do not follow the Jewish theory of Sabbath calculation, and discusses the significance of following divine guidance. Midrashim highlight the obedience of Jacob and the importance of heeding God’s commandments, with Ramban explaining the spiritual significance of Jacob’s experiences and the importance of prayer in Jerusalem. The Second Temple text stresses the importance of being a practitioner rather than just a listener, using Jacob’s journey to Mesopotamia as an example.

וַיֵּרָא עֵשָׂו כִּי רָעוֹת בָּנוֹת כְּנָעַן בְּעֵינָיו יִצְחָק אָבִיו׃	8 Esau realized that the Canaanite women displeased P his father Isaac.
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Esau, realizing his Canaanite wives displeased his father Isaac, married a daughter of Ishmael to ensure his father’s blessing for his descendants. Jacob heeded advice and warnings, receiving blessings and setting out to Paddan-Aram. Ibn Ezra warns against marrying Canaanite women, while Targum notes Esau’s understanding of Isaac’s disapproval of Canaanite women.

וַיֵּלֶךְ עֵשָׂו אֶל־יִשְׁמָעֵאל וַיִּקַּח אֶת־מַחֲלָת בַּת־יִשְׁמָעֵאל בְּנֵי־אַבְרָהָם אַחֻזַּת נְבִיאוֹת עַל־נָשָׁיו לֹא־אִשָּׁה׃	9 So Esau went to Ishmael and took to wife, in P addition to the wives he had, Mahalath the daughter of Ishmael son of Abraham, sister of Nebaioth.
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Esau married Mahalat, the daughter of Ishmael, to bring spirituality into his household, influenced by a desire to connect to Abraham’s lineage. The concept of creatures sticking with their own kind is illustrated through examples like Esau going to Yishmael and birds of the same kind being ritually impure or pure. The story of Yaakov’s deceit and blessing in Genesis highlights sensuality and love, with Yitzhak’s blindness leading to deception and the proper transfer of the blessing. Forgiveness of sins is compared to forgiveness granted to a proselyte and is illustrated through various examples in Jewish texts.

## 7: | Vayetzei (Genesis 28:10-32:3)

### Genesis 28

וַיֵּצֵא יַעֲקֹב מִבְּעֵר שֶׁבַע וַיֵּלֶךְ חָרָנָה:	10	Jacob left Beer-sheba, and set out for Haran.
	J	
וַיִּפְגַּע בְּמָקוֹם וַיֵּלֶן שָׁם כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם וַיִּשֶׁם מִרְאשֵׁתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא:	11 J E	He came upon a certain place and stopped there for the night, for the sun had set. Taking one of the stones of that place, he put it under his head and lay down in that place.
וַיַּחְלֹם וְהִנֵּה סֹלֶם מַצֵּב אֶרֶצָה וְרֹאשׁוֹ מֵגִיעַ הַשָּׁמַיְמָה וְהִנֵּה מַלְאָכֵי אֱלֹהִים עֹלִים וֵירֹדִים בּוֹ:	12 E	He had a dream; a stairway was set on the ground and its top reached to the sky, and messengers of God were going up and down on it.
וְהִנֵּה יְהוָה נֹצֵב עָלָיו וַיֹּאמֶר אֲנִי יְהוָה אֱלֹהֵי אֲבֹרָתְךָ אֲבִיךָ וְאֵלֹהֵי יִצְחָק הָאֶרֶץ אֲשֶׁר אֲתָה שֹׁכֵב עָלֶיהָ לְךָ אֶתְנֶנָּה וְלִזְרֹעֲךָ:	13 J	And standing beside him was יהוה, who said, "I am יהוה, the God of your father Abraham's [house] and the God of Isaac's [house]: the ground on which you are lying I will assign to you and to your offspring.
וְהָיָה זֶרְעֲךָ כְּעֹפֶר הָאֶרֶץ וּפְרָצְתָּ יָמָה וְקִדְמָה וְצָפֹנָה וְנִגְבָּה וְנִבְרָכוּ בְּךָ כָּל־מִשְׁפְּחוֹת הָאֲדָמָה וּבְזֹרְעֶךָ:	14 J	Your descendants shall be as the dust of the earth; you shall spread out to the west and to the east, to the north and to the south. All the families of the earth shall bless themselves by you and your descendants.
וְהִנֵּה אֲנִי עִמָּךְ וְשָׁמַרְתִּיךָ בְּכָל אֲשֶׁר־תֵּלֶךְ וְהִשְׁבַּתִּיךָ אֶל־הָאֲדָמָה הַזֹּאת כִּי לֹא אֶעֱזֹבְךָ עַד אֲשֶׁר אֶסְעֶשֶׂתִּי אֵת אֲשֶׁר־דִּבַּרְתִּי לְךָ:	15 J	Remember, I am with you: I will protect you wherever you go and will bring you back to this land. I will not leave you until I have done what I have promised you."
וַיִּקָּץ יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר אֲכֹן יֵשׁ יְהוָה בַּמָּקוֹם הַזֶּה וְאֲנִי לֹא יָדַעְתִּי:	16 J	Jacob awoke from his sleep and said, "Surely יהוה is present in this place, and I did not know it!"
וַיִּירָא וַיֹּאמֶר מִה־נִּזְרָא הַמָּקוֹם הַזֶּה אֲיֵן זֶה כִּי אֶסְבִּית אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמַיִם:	17 E	Shaken, he said, "How awesome is this place! This is none other than the abode of God, and that is the gateway to heaven."
וַיִּשָּׁכֶם יַעֲקֹב בַּבֹּקֶר וַיִּקַּח אֶת־הָאֶבֶן אֲשֶׁר־שָׁם מִרְאשֵׁתָיו וַיִּשֶׁם אֹתָהּ מִצְבֵּה וַיִּצֹק שֶׁמֶן עַל־רֹאשָׁהּ:	18 E	Early in the morning, Jacob took the stone that he had put under his head and set it up as a pillar and poured oil on the top of it.

19	וַיִּקְרָא אֶת־שֵׁם־הַמָּקוֹם הַהוּא בֵּית־אֵל וְאוּלָם לֹא שֵׁם־הָעִיר לְרֵאשִׁנָּה:	J	He named that site Bethel; but previously the name of the city had been Luz.
20	וַיִּדְרַךְ יַעֲקֹב נֶדֶר לֵאמֹר אִם־יְהִי אֱלֹהִים עִמָּדִי וּשְׁמֹרְנִי בַדֶּרֶךְ הַזֶּה אֲשֶׁר אֲנִכִּי הוֹלֵךְ וְנָתַתְּלִי לֶחֶם לֶאֱכֹל וּבִגְד לְלַבֵּשׁ:	E	Jacob then made a vow, saying, “If God remains with me, protecting me on this journey that I am making, and giving me bread to eat and clothing to wear,
21	וְשָׁבְתִי בְשָׁלוֹם אֶל־בֵּית אָבִי וְיְהִי יְהוָה לִי לֵאלֹהִים:	E	and I return safe to my father’s house— shall be my God.
22	וְהָאֶבֶן הַזֹּאת אֲשֶׁר־שָׁמַתִּי מִצְבֵּה יְהִי בֵּית אֱלֹהִים וְכָל־אֲשֶׁר תִּתֶּן־לִי עֲשֵׂה אֶעֱשֶׂרְנָו לַיהוָה:	E	And this stone, which I have set up as a pillar, shall be God’s abode; and of all that You give me, I will set aside a tithe for You.”

## Genesis 29

1	J	וַיֵּשָׂא יַעֲקֹב רֶגְלָיו וַיֵּלֶךְ אֶרֶצָה בְּנִי־קָדָם:	Jacob resumed his journey and came to the land of the Easterners.
2	J	וַיֵּרָא וְהִנֵּה בְּאֵר בַּשָּׂדֶה וְהִנֵּה־שָׁם שְׁלֹשָׁה עֲדָר־צֹאן רֹבְצִים עָלֶיהָ כִּי מִן־הַבְּאֵר הַהוּא יִשְׁקוּ הָעֲדָרִים וְהָאֶבֶן גְּדֹלָה עַל־פִּי הַבְּאֵר:	There before his eyes was a well in the open. Three flocks of sheep were lying there beside it, for the flocks were watered from that well. The stone on the mouth of the well was large.
3	J	וּנְאֻסְפוּ־שָׁמָּה כָּל־הָעֲדָרִים וַיָּגִלּוּ אֶת־הָאֶבֶן מֵעַל־פִּי הַבְּאֵר וְהִשְׁקוּ אֶת־הַצֹּאן וְהָשִׁיבוּ אֶת־הָאֶבֶן עַל־פִּי הַבְּאֵר לְמָקְמָהּ:	When all the flocks were gathered there, the stone would be rolled from the mouth of the well and the sheep watered; then the stone would be put back in its place on the mouth of the well.
4	J	וַיֹּאמֶר לָהֶם יַעֲקֹב אַחֵי מֵאֵין אַתֶּם וַיֹּאמְרוּ מִחָרָן אָנַחְנוּ:	Jacob said to them, “My friends, where are you from?” And they said, “We are from Haran.”
5	J	וַיֹּאמֶר לָהֶם הֲיֹדַעְתֶּם אֶת־לָבָן בֶּן־נָחוֹר וַיֹּאמְרוּ יָדַעְנוּ:	He said to them, “Do you know Laban the son of Nahor?” And they said, “Yes, we do.”
6	J	וַיֹּאמֶר לָהֶם הַשָּׁלוֹם לוֹ וַיֹּאמְרוּ שָׁלוֹם וְהִנֵּה רַחֵל בָּתּוֹ בָּאָה עִם־הַצֹּאן:	He continued, “Is he well?” They answered, “Yes, he is; and there is his daughter Rachel, coming with the flock.”
7	J	וַיֹּאמֶר הֵן עוֹד הַיּוֹם גָּדוֹל לֹא־עַתָּה הָאֶסֶף הַמִּקְנֶה הַשֶּׁקוּ הַצֹּאן וּלְכוּ רְעוּ:	He said, “It is still broad daylight, too early to round up the animals; water the flock and take them to pasture.”

- וַיֹּאמְרוּ לֹא נוּכַל עַד אֲשֶׁר יֵאָסֶפוּ  
כָּל־הַעֲדָרִים וְגָלְלוּ אֶת־הָאֶבֶן מֵעַל פִּי  
הַבְּאֵר וְהִשְׁקִינוּ הָצֹאן:
- עוֹדְנוּ מְדַבֵּר עִמָּם וְרַחֵל | בָּאָה עִם־הַצֹּאן  
אֲשֶׁר לְאֲבִיהָ כִּי רָעָה הָיָה:
- וַיְהִי כַּאֲשֶׁר רָאָה יַעֲקֹב אֶת־רַחֵל בַּת־לָבָן  
אָחִי אִמּוֹ וְאֶת־צֹאן לָבָן אָחִי אִמּוֹ וַיֵּגֶשׁ  
יַעֲקֹב וַיִּגַּל אֶת־הָאֶבֶן מֵעַל פִּי הַבְּאֵר וַיִּשְׁק  
אֶת־צֹאן לָבָן אָחִי אִמּוֹ:
- וַיִּשָּׁק יַעֲקֹב לְרַחֵל וַיִּשָּׂא אֶת־קֶלְוֹ וַיִּבְדֹּךְ:
- וַיֹּגֵד יַעֲקֹב לְרַחֵל כִּי אָחִי אֲבִיהָ הוּא וְכִי  
בֶן־רִבְקָה הוּא וַתֵּרָץ וַתִּגֵּד לְאָבִיהָ:
- וַיְהִי כַּשְּׁמַע לָבָן אֶת־שְׁמַע | יַעֲקֹב  
בֶּן־אָחִיתוֹ וַיֵּרָץ לִקְרֹאתוֹ וַיַּחֲבֹק־לוֹ  
וַיִּנָּשֶׁק־לוֹ וַיְבִיאוּהוּ אֶל־בֵּיתוֹ וַיִּסְפָּר לְלָבָן  
אֵת כָּל־הַדְּבָרִים הָאֵלֶּה:
- וַיֹּאמֶר לוֹ לָבָן אַךְ עַצְמִי וּבִשְׁרִי אֵתָּה וַיֵּשֶׁב  
עִמּוֹ חֹדֶשׁ יָמִים:
- וַיֹּאמֶר לָבָן לְיַעֲקֹב הֲכִי־אֶתִּי אֵתָּה  
וַעֲבַדְתָּנִי חִנָּם הַגִּידָה לִּי מַה־מְשַׁכְּרֶתְךָ:
- וּלְלָבָן שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לְאֵה וְשֵׁם  
הַקְּטָנָה רַחֵל:
- וַעֲיָנִי לְאֵה רַכּוֹת וְרַחֵל הָיְתָה יִפְתָּתָאֵר  
וַיִּפֹּת מִרְאָהּ:
- וַיֶּאֱהָב יַעֲקֹב אֶת־רַחֵל וַיֹּאמֶר אֶעֱבָדְךָ  
שִׁבְעַ שָׁנִים בְּרַחֵל בְּתֶךָ הַקְּטָנָה:
- 8 J But they said, “We cannot, until all the flocks are rounded up; then the stone is rolled off the mouth of the well and we water the sheep.”
- 9 J While he was still speaking with them, Rachel came with her father’s flock—for she was its shepherd.
- 10 J And when Jacob saw Rachel, the daughter of his uncle Laban, and the flock of his uncle Laban, Jacob went up and rolled the stone off the mouth of the well, and watered the flock of his uncle Laban.
- 11 J Then Jacob kissed Rachel, and broke into tears.
- 12 J Jacob told Rachel that he was her father’s kinsman, that he was Rebekah’s son; and she ran and told her father.
- 13 J On hearing the news of his sister’s son Jacob, Laban ran to greet him; he embraced him and kissed him, and took him into his house. He told Laban all that had happened,
- 14 J and Laban said to him, “You are truly my bone and flesh.” When he had stayed with him a month’s time,
- 15 J Laban said to Jacob, “Just because you are a kinsman, should you serve me for nothing? Tell me, what shall your wages be?”
- 16 J Now Laban had two daughters; the name of the older one was Leah, and the name of the younger was Rachel.
- 17 J Leah had weak eyes; Rachel was shapely and beautiful.
- 18 J Jacob loved Rachel; so he answered, “I will serve you seven years for your younger daughter Rachel.”



וַיֹּאמֶר לָבָן טוֹב תַּתִּי אֹתָהּ לָךְ מִתַּתִּי אֹתָהּ לְאִישׁ אַחֵר שָׁבָה עִמָּדִי:	19	Laban said, "Better that I give her to you than that J I should give her to an outsider. Stay with me."
וַיַּעֲבֹד יַעֲקֹב בְּרָחֵל שִׁבְעַת שָׁנִים וַיְהִי בְּעֵינָיו כְּיָמִים אֶחָדִים בְּאַהֲבָתוֹ אֹתָהּ:	20	So Jacob served seven years for Rachel and they J seemed to him but a few days because of his love for her.
וַיֹּאמֶר יַעֲקֹב אֶל-לָבָן הֲבֵה אֶת-אִשְׁתִּי כִּי מָלְאוּ יָמִי וְאַבֹּאָה אֵלֶיהָ:	21	Then Jacob said to Laban, "Give me my wife, for J my time is fulfilled, that I may cohabit with her."
וַיֵּאסֹף לָבָן אֶת-כָּל-אֲנָשֵׁי הַמָּקוֹם וַיַּעַשׂ מִשְׁתֶּה:	22	And Laban gathered all the people of the place and J made a feast.
וַיְהִי בָעֶרֶב וַיִּקַּח אֶת-לֵאָה בָתּוֹ וַיָּבֵא אֹתָהּ אֵלָיו וַיָּבֹא אֵלֶיהָ:	23	When evening came, he took his daughter Leah J and brought her to him; and he cohabited with her.—
וַיִּתֵּן לָבָן לָהּ אֶת-זִלְפָּה שִׁפְחָתוֹ לְלֵאָה בָּתּוֹ שִׁפְחָהּ:	24	Laban had given his maidservant Zilpah to his J daughter Leah as her maid.—
וַיְהִי בַּבֹּקֶר וַהֲנֵה-הָיָה לֵאָה וַיֹּאמֶר אֶל-לָבָן מַה-זֹּאת עָשִׂיתָ לִּי הֲלֹא בְרָחֵל עַבְדָּתִי עִמָּדָד וְלָמָּה רָמִיתָנִי:	25	When morning came, there was Leah! So he said J to Laban, "What is this you have done to me? I was in your service for Rachel! Why did you deceive me?"
וַיֹּאמֶר לָבָן לֹא-יַעֲשֶׂה כֵן בַּמָּקוֹמֵנוּ לְתַת הַצְעִירָה לִפְנֵי הַבְּכִירָה:	26	Laban said, "It is not the practice in our place to J marry off the younger before the older.
מִלֵּא שִׁבְעַת זֹאת וְנִתְּנָה לָךְ גַּם-אֶת-זֹאת בַּעֲבֹדָה אֲשֶׁר תַּעֲבֹד עִמָּדִי עוֹד שִׁבְע־שָׁנִים אַחֲרֹת:	27	Wait until the bridal week of this one is over and J we will give you that one too, provided you serve me another seven years."
וַיַּעַשׂ יַעֲקֹב כֵּן וַיִּמְלֵא שִׁבְעַת זֹאת וַיִּתֵּן-לוֹ אֶת-רָחֵל בָּתּוֹ לוֹ לְאִשָּׁה:	28	Jacob did so; he waited out the bridal week of the J one, and then he gave him his daughter Rachel as wife.—
וַיִּתֵּן לָבָן לְרָחֵל בָּתּוֹ אֶת-בִּלְהָה שִׁפְחָתוֹ לָהּ לְשִׁפְחָהּ:	29	Laban had given his maidservant Bilhah to his J daughter Rachel as her maid.—
וַיָּבֹא גַם אֶל-רָחֵל וַיֶּאֱהָב גַּם-אֶת-רָחֵל מִלֵּאָה וַיַּעֲבֹד עִמָּו עוֹד שִׁבְע־שָׁנִים אַחֲרֹת:	30	And Jacob cohabited with Rachel also; indeed, he J loved Rachel more than Leah. And he served him another seven years.
וַיֵּרָא יְהוָה כִּי-שָׁנוּאָה לֵאָה וַיִּפְתַּח אֶת-רִחְמָהּ וְרָחֵל עֲקָרָה:	31	Seeing that Leah was unloved, יהוה opened her J womb; but Rachel was barren.

וַתֵּהֶר לֵאָה וַתֵּלֶד בֶּן וַתִּקְרָא שְׁמוֹ רְאוּבֵן כִּי אָמְרָה כִּי־רָאָה יְהוָה בְּעֲנִי כִי עָתָה יֵאָהֱבֵנִי אִישִׁי:	32 J	Leah conceived and bore a son, and named him Reuben; for she declared, “It means: ‘יהוה has seen my affliction’; it also means: ‘Now my husband will love me.’”
וַתֵּהֶר עוֹד וַתֵּלֶד בֶּן וַתֹּאמֶר כִּי־שָׁמַע יְהוָה כִּי־שָׁנוּאַה אֲנִכִּי וַיִּתֶּן־לִי גַם־אֶת־זֶה וַתִּקְרָא שְׁמוֹ שִׁמְעוֹן:	33 J	She conceived again and bore a son, and declared, “This is because יהוה heard that I was unloved and has given me this one also”; so she named him Simeon.
וַתֵּהֶר עוֹד וַתֵּלֶד בֶּן וַתֹּאמֶר עָתָה הִפַּעַם יִלּוּה אִישִׁי אֵלַי כִּי־יִלְדֹתִי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי:	34 J	Again she conceived and bore a son and declared, “This time my husband will become attached to me, for I have borne him three sons.” Therefore he was named Levi.
וַתֵּהֶר עוֹד וַתֵּלֶד בֶּן וַתֹּאמֶר הִפַּעַם אוֹדָה אֶת־יְהוָה עַל־כֵּן קָרָאָה שְׁמוֹ יְהוּדָה וַתַּעֲמֹד מִלֵּדָת:	35 J	She conceived again and bore a son, and declared, “This time I will praise יהוה.” Therefore she named him Judah. Then she stopped bearing.

### Genesis 30

וַתֵּרָא רָחֵל כִּי לֹא יֵלְדָה לְיַעֲקֹב וַתִּקְנֶא רָחֵל בְּאֶחָתָהּ וַתֹּאמֶר אֶל־יַעֲקֹב הִבֵּה־לִּי בָנִים וְאִם־אֵין מִתָּה אֲנִכִּי:	1 J E	When Rachel saw that she had borne Jacob no children, she became envious of her sister; and Rachel said to Jacob, “Give me children, or I shall die.”
וַיַּחַר־אַף יַעֲקֹב בְּרָחֵל וַיֹּאמֶר הֲתַחַת אֱלֹהִים אֲנִכִּי אֲשֶׁר־מָנַע מִמֶּנּוּ פָּרִי־בֶטֶן:	2 E	Jacob was incensed at Rachel, and said, “Can I take the place of God, who has denied you fruit of the womb?”
וַתֹּאמֶר הִנֵּה אִמָּתִי בִלְהָה בֹּא אֵלֶיהָ וַתֵּלֶד עַל־בְּרָכִי וְאִבְנָה גַם־אֲנִכִּי מִמֶּנָּה:	3 E	She said, “Here is my maid Bilhah. Consort with her, that she may bear on my knees and that through her I too may have children.”
וַתִּתֵּן־לוֹ אֶת־בִּלְהָה שִׁפְחָתָהּ לְאִשָּׁה וַיִּבֹּא אֵלֶיהָ יַעֲקֹב:	4 J E	So she gave him her maid Bilhah as concubine, and Jacob cohabited with her.
וַתֵּהֶר בִּלְהָה וַתֵּלֶד לְיַעֲקֹב בֶּן:	5 E	Bilhah conceived and bore Jacob a son.
וַתֹּאמֶר רָחֵל דָּגַנִּי אֱלֹהִים וְגַם שָׁמַע בְּקוֹלִי וַיִּתֶּן־לִּי בֶן עַל־כֵּן קָרָאָה שְׁמוֹ דָּן:	6 E	And Rachel said, “God has vindicated me; indeed, [God] has heeded my plea and given me a son.” Therefore she named him Dan.

7	ותהר עוד ותלד בלילה שפחת רחל בן שני ליעקב:	E	Rachel's maid Bilhah conceived again and bore Jacob a second son.
8	ותאמר רחל נפתולי אלהים   נפתלתי עם אחתי גם-זכלתי ותקרא שמו נפתלי:	E	And Rachel said, "A fateful contest I waged with my sister; yes, and I have prevailed." So she named him Naphtali.
9	ותרא לאה כי עמדה מלדת ותקח את-זלפה שפחתה ותתן אותה ליעקב לאשה:	E	When Leah saw that she had stopped bearing children, she took her maid Zilpah and gave her to Jacob as concubine.
10	ותלד זלפה שפחת לאה ליעקב בן:	E	And when Leah's maid Zilpah bore Jacob a son,
11	ותאמר לאה ותקרא את-שמו גד:	E	Leah said, "What luck!" So she named him Gad.
12	ותלד זלפה שפחת לאה בן שני ליעקב:	E	When Leah's maid Zilpah bore Jacob a second son,
13	ותאמר לאה באשרי כי אשרוני בנות ותקרא את-שמו אשר:	E	Leah declared, "What fortune!" meaning, "Women will deem me fortunate." So she named him Asher.
14	וילך ראובן בימי קציר-חטים וימצא דודאים בשדה ויבא אתם אל-לאה אמו ותאמר רחל אל-לאה תני-נא לי מדודאי בנד:	E	Once, at the time of the wheat harvest, Reuben came upon some mandrakes in the field and brought them to his mother Leah. Rachel said to Leah, "Please give me some of your son's mandrakes."
15	ותאמר לה המעט קחתך את-איש ולקחת גם את-דודאי בני ותאמר רחל לכן ישלב עמך הלילה תחת דודאי בנד:	E	But she said to her, "Was it not enough for you to take away my husband, that you would also take my son's mandrakes?" Rachel replied, "I promise, he shall lie with you tonight, in return for your son's mandrakes."
16	ויבא יעקב מן-השדה בערב ותצא לאה לקראתו ותאמר אלי תבוא בי שכר שכרתיך בדודאי בני וישלב עמך בלילה הוא:	E	When Jacob came home from the field in the evening, Leah went out to meet him and said, "You are to sleep with me, for I have hired you with my son's mandrakes." And he lay with her that night.
17	וישמע אלהים אל-לאה ותהר ותלד ליעקב בן חמישי:	E	God heeded Leah, and she conceived and bore him a fifth son.
18	ותאמר לאה נתן אלהים שכרי אשר-נתתי שפחתי לאישי ותקרא שמו יששכר:	E	And Leah said, "God has given me my reward for having given my maid to my husband." So she named him Issachar.

19	ותָהָר עוֹד לֵאָה וּתְלִד בֶּן־שְׁשִׁי לְיַעֲקֹב:	E	When Leah conceived again and bore Jacob a sixth son,
20	וּתְאֹמַר לֵאָה זָבַדְנִי אֱלֹהִים   אֶתִּי גָבַד טוֹב הַפֶּעַם יִזְבְּלֵנִי אִישִׁי כִּי־יִלְדֹתִי לוֹ שֵׁשָׁה בָנִים וּתְקַרָא אֶת־שְׁמוֹ זְבֻלֹן:	E	Leah said, "God has given me a choice gift; this time my husband will exalt me, for I have borne him six sons." So she named him Zebulun.
21	וְאַחֵר יִלְדָה בֵּת וּתְקַרָא אֶת־שְׁמָהּ דִּינָה:	E	Last, she bore him a daughter, and named her Dinah.
22	וַיִּזְכֹּר אֱלֹהִים אֶת־רַחֵל וַיִּשְׁמַע אֵלֶיהָ אֱלֹהִים וַיִּפְתַּח אֶת־רַחֲמָהּ:	E	Now God remembered Rachel; God heeded her and opened her womb.
23	וּתָהָר וּתְלִד בֶּן וּתְאֹמַר אֶסָף אֱלֹהִים אֶת־חֹרְפָתִי:	E	She conceived and bore a son, and said, "God has taken away my disgrace."
24	וּתְקַרָא אֶת־שְׁמוֹ יוֹסֵף לֵאמֹר יוֹסֵף יִהְיֶה לִּי בֶן אַחֵר:	J E	So she named him Joseph, which is to say, "May יהוה add another son for me."
25	וַיְהִי כַּאֲשֶׁר יָלְדָה רַחֵל אֶת־יוֹסֵף וַיֹּאמֶר יַעֲקֹב אֶל־לְבָן שְׁלַחֲנִי וְאֶלְכָה אֶל־מְקוֹמִי וּלְאֶרְצִי:	J	After Rachel had borne Joseph, Jacob said to Laban, "Give me leave to go back to my own homeland.
26	תִּנֵּןָה אֶת־נַשְׁי וְאֶת־יְלָדֵי אֲשֶׁר עָבַדְתִּי אִתָּךְ בָּהֶן וְאֶלְכָה בִּי אֶתָּה יָדַעְתָּ אֶת־עַבְדְּתִי אֲשֶׁר עָבַדְתִּיךָ:	J	Give me my wives and my children, for whom I have served you, that I may go; for well you know what services I have rendered you."
27	וַיֹּאמֶר אֵלָיו לְבָן אִם־נָא מַצְאֵתִי חֵן בְּעֵינֶיךָ נְחַשְׁתִּי וַיְבָרְכֵנִי יְהוָה בְּגִלְגָּל:	J	But Laban said to him, "If you will indulge me, I have learned by divination that יהוה has blessed me on your account."
28	וַיֹּאמֶר נִקְבָה שְׂכָרְךָ עָלַי וְאֶתָּנָה:	J	And he continued, "Name the wages due from me, and I will pay you."
29	וַיֹּאמֶר אֵלָיו אַתָּה יָדַעְתָּ אֶת אֲשֶׁר עָבַדְתִּיךָ וְאֶת אֲשֶׁר־הָיָה מְקֻנָּךְ אִתִּי:	J	But he said, "You know well how I have served you and how your livestock has fared with me.
30	כִּי מְעַט אֲשֶׁר־הָיָה לְךָ לִפְנֵי וַיִּפְרָץ לְרֹב וַיְבָרְךָ יְהוָה אִתָּךְ לְרֹגְלִי וְעַתָּה מַתִּי אֶעֱשֶׂה גַם־אֲנִכִּי לְבֵיתִי:	J	For the little you had before I came has grown to much, since יהוה has blessed you wherever I turned. And now, when shall I make provision for my own household?"
31	וַיֹּאמֶר מָה אֶתְּנֶלְךָ וַיֹּאמֶר יַעֲקֹב לֹא־תִתְּנֵנִי מֵאֻמָּה אִם־תַּעֲשֶׂה־לִּי הַדָּבָר הַזֶּה אֲשׁוּבָה אֶרְעֶה צֹאנֶךָ אֶשְׁמֶר:	J	He said, "What shall I pay you?" And Jacob said, "Pay me nothing! If you will do this thing for me, I will again pasture and keep your flocks:

אָעבֶר בְּכָל־צֹאֲנֶיךָ הַיּוֹם הַסֵּר מִשָּׁם כָּל־שֶׂה   נִקְדָּ וטִלּוּא וְכָל־שֶׁה־חוּם בַּכְּשָׂבִים וטִלּוּא וְנִקְדָּ בַּעֲזִים וְהִזָּה שְׂכָרִי:	32	let me pass through your whole flock today, removing J from there every speckled and spotted animal—every dark-colored sheep and every spotted and speckled goat. Such shall be my wages.
וְעִנֵּתָה־בִּי צְדָקְתִּי בַּיּוֹם מִחֵר כִּי־תָבוֹא עַל־שְׂכָרִי לְפָנֶיךָ כֹּל אֲשֶׁר־אֵינְנִי נִקְדָּ וטִלּוּא בַּעֲזִים וְחוּם בַּכְּשָׂבִים גָּנוּב הוּא אֶתִּי:	33	In the future when you go over my wages, let my J honesty toward you testify for me: if there are among my goats any that are not speckled or spotted or any sheep that are not dark-colored, they got there by theft.”
וַיֹּאמֶר לָבָן הֵן לֹא יִהְיֶה כַּדְּבָרֶךָ:	34	And Laban said, “Very well, let it be as you say.” J
וַיֹּסֶר בַּיּוֹם הַהוּא אֶת־הַתִּישִׁים הָעֲקָדִים וְהַטִּלָּאִים וְאֵת כָּל־הָעֲזִים הַנִּקְדּוֹת וְהַטִּלָּאוֹת כֹּל אֲשֶׁר־לָבָן בּוֹ וְכָל־חוּם בַּכְּשָׂבִים וַיִּתֵּן בְּיַד־בָּנָיו:	35	But that same day he removed the streaked and J spotted he-goats and all the speckled and spotted she- goats—every one that had white on it—and all the dark-colored sheep, and left them in the charge of his sons.
וַיִּשֶׂם דֶּרֶךְ שְׁלֹשֶׁת יָמִים בֵּינֻם וּבֵין יַעֲקֹב וַיַּעֲקֹב רָעָה אֶת־צֹאֲן לָבָן הַנוֹתֵרֶת:	36	And he put a distance of three days’ journey between J himself and Jacob, while Jacob was pasturing the rest of Laban’s flock.
וַיִּקְחֵלֹו יַעֲקֹב מִקָּל לִבְנֶה לֶחָ וְלֹז וְעֶרְמוֹן וַיַּפְצֵל בָּהֶן פְּצָלוֹת לִבְנוֹת מִחֹשֶׁה הַלָּבָן אֲשֶׁר עַל־הַמִּקְלוֹת:	37	Jacob then got fresh shoots of poplar, and of almond J and plane, and peeled white stripes in them, laying bare the white of the shoots.
וַיִּצֵּג אֶת־הַמִּקְלוֹת אֲשֶׁר פָּצַל בְּרֹהֲטִים בְּשִׁקְנוֹת הַמַּיִם אֲשֶׁר תָּבֹאן הַצֹּאֵן לִשְׁתּוֹת לִנְכַח הַצֹּאֵן וַיַּחֲמֶנָה בַּבֹּאֵן לִשְׁתּוֹת:	38	The rods that he had peeled he set up in front of the J goats in the troughs, the water receptacles, that the goats came to drink from. Their mating occurred when they came to drink,
וַיַּחֲמֻ הַצֹּאֵן אֶל־הַמִּקְלוֹת וַתִּלְדּוּ הַצֹּאֵן עֲקָדִים נִקְדָּים וטִלָּאִים:	39	and since the goats mated by the rods, the goats J brought forth streaked, speckled, and spotted young.
וְהַכְּשָׂבִים הִפְרִיד יַעֲקֹב וַיִּתֵּן פָּנֵי הַצֹּאֵן אֶל־עֹקֶד וְכָל־חוּם בַּצֹּאֵן לָבָן וַיִּשְׁתַּלּוּ עֲדָרִים לְבָדּוֹ וְלֹא שָׂתָם עַל־צֹאֲן לָבָן:	40	But Jacob dealt separately with the sheep; he made J these animals face the streaked or wholly dark- colored animals in Laban’s flock. And so he produced special flocks for himself, which he did not put with Laban’s flocks.

וְהָיָה בְּכָל־יָחַם הַצֹּאן הַמְקֻשָּׁרוֹת וְשָׁם יַעֲקֹב אֶת־הַמְקָלֹת לְעֵינֵי הַצֹּאן בְּרֹהֲטִים לִיחְמֹנָה בַּמְקָלֹת:	41	Moreover, when the sturdier animals were mating, Jacob would place the rods in the troughs, in full view of the animals, so that they mated by the rods;
וּבַהֲעֲטִיף הַצֹּאן לֹא יֵשִׁים וְהָיָה הָעֲטֻפִים לָלֶבֶן וְהַקֻּשָּׁרִים לַיעֲקֹב:	42	but with the feeble animals he would not place them there. Thus the feeble ones went to Laban and the sturdy to Jacob.
וַיִּפְרֹץ הָאִישׁ מְאֹד מְאֹד וַיְהִי־לּוֹ צֹאן רְבֹזֹת וּשְׁפָחוֹת וְעֶבְדִּים וְגִמְלִים וַחֲמֹרִים:	43	So the man grew exceedingly prosperous, and came to own large flocks, maidservants and menservants, camels and asses.

### Genesis 31

וַיִּשְׁמַע אֶת־דְּבָרֵי בְנֵי־לֶבֶן לְאֹמֶר לָקַח יַעֲקֹב אֶת כָּל־אֲשֶׁר לְאֲבִינוֹ וּמֵאֲשֶׁר לְאֲבִינוֹ עָשָׂה אֶת כָּל־הַכְּבֹד הַזֶּה:	1	Now he heard the things that Laban's sons were saying: "Jacob has taken all that was our father's, and from that which was our father's he has built up all this wealth."
וַיֵּרָא יַעֲקֹב אֶת־פְּנֵי לָבָן וְהָנָה אֵינָנו עִמּוֹ כַּתְּמוּל שְׁלֹשׁ:	2	Jacob also saw that Laban's manner toward him was not as it had been in the past.
וַיֹּאמֶר יְהוָה אֶל־יַעֲקֹב שׁוּב אֶל־אֶרֶץ אֲבוֹתֶיךָ וְלִמְוֹלֶדְתְּךָ וְאֵלֶּיָּהָ עֲמֹד:	3	J Then יהוה said to Jacob, "Return to your ancestors' land—where you were born—and I will be with you."
וַיִּשְׁלַח יַעֲקֹב וַיִּקְרָא לְרַחֵל וּלְלֵאָה הַשָּׂדֶה אֶל־צֹאנָו:	4	Jacob had Rachel and Leah called to the field, where his flock was,
וַיֹּאמֶר לָהֶן רָאָה אֲנֹכִי אֶת־פְּנֵי אֲבִיכֶן כִּי־אֵינָנו אֵלַי כַּתְּמֹל שְׁלֹשׁ וְאֵלֶּיָּהָ אֲבִי הָיָה עִמָּדִי:	5	and said to them, "I see that your father's manner toward me is not as it has been in the past. But the God of my father's [house] has been with me.
וְאַתֶּנָּה יָדַעְתָּן כִּי בְּכָל־כְּחִי עָבַדְתִּי אֶת־אֲבִיכֶן:	6	As you know, I have served your father with all my might;
וְאַבִּיכֶן הִתֵּל בִּי וַהֲחֲלֵף אֶת־מִשְׁכָּרְתִּי עֲשֶׂרֶת מַגִּים וְלֹא־נִתְּנוּ אֱלֹהִים לְהָרַע עִמָּדִי:	7	but your father has cheated me, changing my wages time and again. God, however, would not let him do me harm.
אִם־כֹּה יֹאמֶר נִקְדִּים יְהִיָּה שְׂכָרְךָ וְיִלְדוּ כָל־הַצֹּאן נִקְדִּים וְאִם־כֹּה יֹאמֶר עֲקָדִים יְהִיָּה שְׂכָרְךָ וְיִלְדוּ כָל־הַצֹּאן עֲקָדִים:	8	If he said thus, 'The speckled shall be your wages,' then all the flocks would drop speckled young; and if he said thus, 'The streaked shall be your wages,' then all the flocks would drop streaked young.
וַיַּעַל אֱלֹהִים אֶת־מִקְנֶה אֲבִיכֶם וַיִּתֵּן־לִי:	9	God has taken away your father's livestock and given it to me.

וַיְהִי בְּעֵת יְחֹם הַצֹּאן וְאִשָּׁא עֵינַי	10	“Once, at the mating time of the flocks, I had a dream
וְאָרָא בַּחֲלוֹם וְהִנֵּה הֶעֱתִידִים הָעֹלִים	E	in which I saw that the he-goats mating with the flock
עַל־הַצֹּאן עֲקָדִים נִקְדָּים וּבְרָדִים:		were streaked, speckled, and mottled.
וַיֹּאמֶר אֵלַי מַלְאָךְ הָאֱלֹהִים בַּחֲלוֹם	11	And in the dream a messenger of God said to me,
יַעֲקֹב וָאָמַר הִנְנִי:	E	‘Jacob!’ ‘Here,’ I answered.
וַיֹּאמֶר שָׂאֲנָא עֵינַי וָרָאָה	12	And the messenger said, ‘Note well that all the he-
כָּל־הֶעֱתִידִים הָעֹלִים עַל־הַצֹּאן	E	goats which are mating with the flock are streaked,
עֲקָדִים נִקְדָּים וּבְרָדִים כִּי רָאִיתִי אֹתְךָ		speckled, and mottled; for I have noted all that Laban
כָּל־אֲשֶׁר לָבָן עֹשֶׂה לָּךְ:		has been doing to you.
אֲנֹכִי הָאֵל בֵּית־אֵל אֲשֶׁר מָשַׁחְתָּ שָׁם	13	I am the God of Bethel, where you anointed a pillar
מִצֵּבָה אֲשֶׁר נָדַרְתָּ לִּי שָׁם נִגְדָר עֲתָה	E	and where you made a vow to Me. Now, arise and
קוּם צֵא מִן־הָאָרֶץ הַזֹּאת וְשׁוּב		leave this land and return to your native land.”
אֶל־אָרֶץ מוֹלִדְתְּךָ:		
וַתַּעַן רָחֵל וְלֵאָה וַתֹּאמְרָנָה לּוֹ הָעוֹד	14	Then Rachel and Leah answered him, saying, “Have
לָנוּ חֵלֶק וְנַחֲלָה בְּבֵית אָבִינוּ:	E	we still a share in the inheritance of our father’s
		house?
הֲלוֹא נִכְרִיּוֹת נָחֲשָׁבָנוּ לּוֹ כִּי מִכְרָנוּ	15	Surely, he regards us as outsiders, now that he has
וַיֹּאכַל גַּם־אֶכּוֹל אֶת־כֶּסֶּפֵּנוּ:	E	sold us and has used up our purchase price.
כִּי כָל־הָעֶשֶׂר אֲשֶׁר הֵצִיל אֱלֹהִים	16	Truly, all the wealth that God has taken away from
מֵאֲבֹתֵינוּ לָנוּ הוּא וּלְבָנֵינוּ וְעֲתָה כֹל־	E	our father belongs to us and to our children. Now
אֲשֶׁר אָמַר אֱלֹהִים אֵלֶיךָ עֲשֵׂה:		then, do just as God has told you.”
וַיָּקָם יַעֲקֹב וַיִּשָּׂא אֶת־בָּנָיו וְאֶת־נָשָׁיו	17	Thereupon Jacob put his children and wives on
עַל־הַגְּמֵלִים:	J	camels;
וַיַּנְהֵג אֶת־כָּל־מִקְנֵהוּ וְאֶת־כָּל־רֶכֶשׁוֹ	18	and he drove off all his livestock and all the wealth
אֲשֶׁר רָכַשׁ מִקְנֵה קְנִיָּו אֲשֶׁר רָכַשׁ	J P	that he had amassed, the livestock in his possession
בְּפָדָן אֲרָם לָבוֹא אֶל־יִצְחָק אָבִיו		that he had acquired in Paddan-aram, to go to his
אֶרֶץ כְּנָעַן:		father Isaac in the land of Canaan.
וּלְבָן הָלַךְ לִגְזֹז אֶת־צֹאֲנוֹ וַתִּגְנֹב רָחֵל	19	Meanwhile Laban had gone to shear his sheep, and
אֶת־הַתְּרָפִים אֲשֶׁר לְאָבִיהָ:	E	Rachel stole her father’s household idols.
וַיִּגְנֹב יַעֲקֹב אֶת־לֵב לָבָן הָאֲרָמִי	20	Jacob kept Laban the Aramean in the dark, not telling
עַל־בְּלִי הַגִּיד לּוֹ כִּי בָרַח הוּא:	E	him that he was fleeing,
וַיִּבְרַח הוּא וְכָל־אֲשֶׁר־לּוֹ וַיָּקָם וַיַּעֲבֹר	21	and fled with all that he had. Soon he was across the
אֶת־הַנָּהָר וַיֵּשֶׁם אֶת־פָּנָיו הָר הַגִּלְעָד:	E	Euphrates and heading toward the hill country of
		Gilead.

22	וַיִּגַד לְלָבָן בַּיּוֹם הַשְּׁלִישִׁי כִּי בָרַח יַעֲקֹב: E	On the third day, Laban was told that Jacob had fled.
23	וַיִּקַּח אֶת־אֶחָיו עִמּוֹ וַיִּרְדְּף אַחֲרָיו E הָרֶדֶף שִׁבְעַת יָמִים וַיִּדְבֹּק אֹתוֹ בְּהַר הַגִּלְעָד: E	So he took his kinsmen with him and pursued him a distance of seven days, catching up with him in the hill country of Gilead.
24	וַיֵּבֹא אֱלֹהִים אֶל־לָבָן הָאַרְמִי בַחֲלֹם E הַלַּיְלָה וַיֹּאמֶר לוֹ הִשָּׁמֶר לָךְ E פֶּן־תִּדְבֹּר עִם־יַעֲקֹב מִטוֹב עַד־רָע: E	But God appeared to Laban the Aramean in a dream by night and said to him, "Beware of attempting anything with Jacob, good or bad."
25	וַיִּשָּׁג לָבָן אַת־יַעֲקֹב וַיַּעֲקֹב תִּקַּע E אֶת־אָהֳלוֹ בְּהָר וּלְבָן תִּקַּע אֶת־אֶחָיו E בְּהַר הַגִּלְעָד: E	Laban overtook Jacob. Jacob had pitched his tent on the Height, and Laban with his kinsmen encamped in the hill country of Gilead.
26	וַיֹּאמֶר לָבָן לְיַעֲקֹב מָה עָשִׂיתָ וַתִּגְנֹב E אֶת־לִבִּי וַתִּנְהַג אֶת־בָּנָי בַּשְּׁבִיזוֹת E חָרִב: E	And Laban said to Jacob, "What did you mean by keeping me in the dark and carrying off my daughters like captives of the sword?
27	לָמָּה נִחַבְתָּ לְבָרִיחַ וַתִּגְנֹב אֹתִי E וְלֹא־הִגַּדְתָּ לִּי וְאַשְׁלַחְתָּ בְּשִׁמְחָה E וּבְשָׂרִים בְּתָף וּבְכִנּוֹר: E	Why did you flee in secrecy and mislead me and not tell me? I would have sent you off with festive music, with timbrel and lyre.
28	וְלֹא נִשְׁתַּתֵּנִי לְנִשֶּׁק לְבָנִי וּלְבָנֹתַי E עֲתָה הִסְבַּלְתָּ עִשּׂוֹ: E	You did not even let me kiss my sons and daughters good-bye! It was a foolish thing for you to do.
29	יֵשׁ־לֵאֱלֹ יָדִי לַעֲשׂוֹת עִמָּכֶם רָע וְאֵלֹהֵי E אֲבִיכֶם אָמַשׁ   אָמַר אֵלַי לֵאמֹר E הִשָּׁמֶר לָךְ מִדְּבַר עִם־יַעֲקֹב מִטוֹב E עַד־רָע: E	I have it in my power to do you harm; but the God of your father's [house] said to me last night, 'Beware of attempting anything with Jacob, good or bad.'
30	וַעֲתָה הֲלֹךְ הִלַּכְתָּ כִּי־נִכְסְף נִכְסַּפְתָּה E לְבֵית אָבִיךָ לָמָּה גָנַבְתָּ אֶת־אֱלֹהֵי: E	Very well, you had to leave because you were longing for your father's house; but why did you steal my gods?"
31	וַיַּעַן יַעֲקֹב וַיֹּאמֶר לְלָבָן כִּי יָרֵאתִי כִּי E אֶמְרָתִי פֶן־תִּגְזֹל אֶת־בָּנוֹתַי מִעֵמִי: E	Jacob answered Laban, saying, "I was afraid because I thought you would take your daughters from me by force.
32	עִם אִשֶּׁר תִּמְצָא אֶת־אֱלֹהֶיךָ לֹא E יִחְיֶה נֶגֶד אֶחָיו הִכְרֵ־לָךְ מָה עִמָּדִי E וְקַח־לָךְ וְלֹא־יִדַּע יַעֲקֹב כִּי רָחֵל E גָּנְבָתָם: E	But anyone with whom you find your gods shall not remain alive! In the presence of our kin, point out what I have of yours and take it." Jacob, of course, did not know that Rachel had stolen them.



וַיָּבֹא לְבֶן בְּאֵהָל יַעֲקֹב   וּבְאֵהָל לֵאָה וּבְאֵהָל שְׁתֵּי הָאִמָּהוֹת וְלֹא מָצָא וַיֵּצֵא מֵאֵהָל לֵאָה וַיָּבֹא בְּאֵהָל רָחֵל:	33	So Laban went into Jacob's tent and Leah's tent and the tents of the two maidservants; but he did not find them. Leaving Leah's tent, he entered Rachel's tent.
וְרָחֵל לָקְחָה אֶת־הַתְּרָפִים וַתִּשְׁמַם בְּכֹר הַגָּמֶל וַתֵּשֶׁב עֲלֵיהֶם וַיִּמְשֹׁשׁ לָבָן אֶת־כָּל־הָאֵהָל וְלֹא מָצָא:	34	Rachel, meanwhile, had taken the idols and placed them in the camel cushion and sat on them; and Laban rummaged through the tent without finding them.
וַתֹּאמֶר אֶל־אָבִיהָ אֶל־יֹחֵד בְּעֵינַי אֲדֹנָי כִּי לֹא אוֹכֵל לָקוּם מִפְּנֵיךְ כִּי־דָרַדְרָה נָשִׁים לִי וַיַּחֲפֹשׂ וְלֹא מָצָא אֶת־הַתְּרָפִים:	35	For she said to her father, "Let not my lord take it amiss that I cannot rise before you, for I am in a womanly way." Thus he searched, but could not find the household idols.
וַיַּחֲרֹ לְיַעֲקֹב וַיִּרֶב בְּלִבּוֹ וַיַּעַן יַעֲקֹב וַיֹּאמֶר לְלָבָן מִה־פִּשְׁעִי מָה חַטָּאתִי כִּי דָלַקְתָּ אַחֲרָי:	36	Now Jacob became incensed and took up his grievance with Laban. Jacob spoke up and said to Laban, "What is my crime, what is my guilt that you should pursue me?
כִּי־מִשְׁשָׁתָּ אֶת־כָּל־כְּלִי מִה־מְצֹאתִי מִכָּל כְּלִי־בֵיתְךָ שֵׁים כֹּה נִגַּד אֲחִי וְאֲחִיד וַיִּזְכִּיחוּ בֵּין שְׁנֵינוּ:	37	You rummaged through all my things; what have you found of all your household objects? Set it here, before my kin and yours, and let them decide between us two.
זֶה עָשָׂרִים שָׁנָה אֲנִכִּי עֹמֵד רֹחֵלִיד וְעֹזִיד לֹא שָׁבְלוּ וְאֵלַי צֹאנֶךָ לֹא אִכְלָתִי:	38	"These twenty years I have spent in your service, your ewes and she-goats never miscarried, nor did I feast on rams from your flock.
טֶרֶפָה לֹא־הֵבֵאתִי אֵלֶיךָ אֲנִכִּי אֲחֻטָּנָה מִיָּדִי תִבְקַשְׁשָׁנָה גָּנַבְתִּי יוֹם וּגָנַבְתִּי לַיְלָה:	39	That which was torn by beasts I never brought to you; I myself made good the loss; you exacted it of me, whether snatched by day or snatched by night.
הָיִיתִי בַיּוֹם אֲכַלְנִי חָרִב וּקְרַח בַּלַּיְלָה וַתִּדָּד שְׁנַתִּי מֵעֵינַי:	40	Often, scorching heat ravaged me by day and frost by night; and sleep fled from my eyes.
זֶה־לִּי עָשָׂרִים שָׁנָה בְּבֵיתְךָ עֲבַדְתִּיד אַרְבַּע־עֶשְׂרֵה שָׁנָה בְּשֵׁתִי בְנִתִּיד וְשֵׁשׁ שָׁנִים בְּצֹאנֶךָ וַתַּחֲלֵף אֶת־מִשְׁכָּרְתִּי עֲשָׂרַת מָנִים:	41	Of the twenty years that I spent in your household, I served you fourteen years for your two daughters, and six years for your flocks; and you changed my wages time and again.

לֹאִלִּי אֱלֹהֵי אָבִי אֱלֹהֵי אַבְרָהָם וְיִצְחָק יִצְחָק הָיָה לִּי כִּי עָתָה רִיקָם שְׁלַחְתָּנִי אֶת־עֲנִי וְאֶת־יָדַי כְּפִי רָאָה אֱלֹהִים וַיִּזְכֹּךְ אֹמְשׁ:	42 E	Had not the God of my father's [house]—the God of Abraham and the Fear of Isaac—been with me, you would have sent me away empty-handed. But it was my plight and the toil of my hands that God took notice of—and gave judgment on last night."
וַיַּעַן לָבָן וַיֹּאמֶר אֶל־יַעֲקֹב הַבָּנוֹת בָּנֹתַי וְהַבָּנִים בְּנֵי וְהָצֹאן צֹאנִי וְכָל אֲשֶׁר־אַתָּה רֹאֶה לִי־הוּא וְלִבְנֹתַי מִה־אֶעֱשֶׂה לְאֵלֶּה הַיּוֹם אוֹ לְבָנֶיהֶן אֲשֶׁר יִלְדוּ:	43 E	Then Laban spoke up and said to Jacob, "The daughters are my daughters, the children are my children, and the flocks are my flocks; all that you see is mine. Yet what can I do now about my daughters or the children they have borne?"
וַעֲתָה לָכֵה נִכְרְתָה בְרִית אֲנִי וְאַתָּה וְהָיָה לְעֵד בֵּינִי וּבֵינֶךָ:	44 E	Come, then, let us make a pact, you and I, that there may be a witness between you and me."
וַיִּקַּח יַעֲקֹב אֶבֶן וַיְרִימָהּ מִצְבָּה:	45 E	Thereupon Jacob took a stone and set it up as a pillar.
וַיֹּאמֶר יַעֲקֹב לְאֶחָיו לְקַטּוּ אֲבָנִים וַיִּקְחוּ אֲבָנִים וַיַּעֲשׂוּ־גֹל וַיֹּאכְלוּ שָׁם עַל־הַגֹּל:	46 E	And Jacob said to his kinsmen, "Gather stones." So they took stones and made a mound; and they partook of a meal there by the mound.
וַיִּקְרָא־לוֹ לָבָן יֶגֶר שָׁהֲדוּתָא וַיַּעֲקֹב קָרָא לוֹ גָּל־עַד:	47 E	Laban named it Yegar-sahadutha, but Jacob named it Gal-ed.
וַיֹּאמֶר לָבָן הֲגַל הַזֶּה עֵד בֵּינִי וּבֵינֶךָ הַיּוֹם עַל־כֵּן קָרָא־שְׁמוֹ גָּל־עַד:	48 E	And Laban declared, "This mound is a witness between you and me this day." That is why it was named Gal-ed;
וְהַמִּצְפָּה אֲשֶׁר אָמַר יִצָּף יְהוָה בֵּינִי וּבֵינֶךָ כִּי נִסְתָּר אִישׁ מֵרֵעֵהוּ:	49 J	and [it was called] Mizpah, because he said, "May יהוה watch between you and me, when we are out of sight of each other.
אִם־תַּעֲנֶנָּה אֶת־בָּנֹתַי וְאִם־תִּקַּח נָשִׁים עַל־בָּנֹתַי אֵין אִישׁ עִמָּנוּ רֹאֶה אֱלֹהִים עַד בֵּינִי וּבֵינֶךָ:	50 E	If you ill-treat my daughters or take other wives besides my daughters—though no one else be about, remember, it is God who will be witness between you and me."
וַיֹּאמֶר לָבָן לְיַעֲקֹב הִנֵּה הֲגַל הַזֶּה וְהִנֵּה הַמִּצְבָּה אֲשֶׁר יָרִיתִי בֵּינִי וּבֵינֶךָ:	51 E	And Laban said to Jacob, "Here is this mound and here the pillar which I have set up between you and me:

עד הגל הזה ועדה המצבה אם-אני לא-אעבר אליך את-הגל הזה ואם-אתה לא-תעבר אלי את-הגל הזה ואת-המצבה הזאת לרעה:	52	this mound shall be witness and this pillar shall be E witness that I am not to cross to you past this mound, and that you are not to cross to me past this mound and this pillar, with hostile intent.
אלהי אברהם ואלהי נחור ישפטו בינינו אלהי אביהם וישבע יעקב בפחד אביו יצחק:	53	May the God of Abraham's [house] and the god of E Nahor's [house]"—their ancestral deities—"judge between us." And Jacob swore by the Fear of his father Isaac's [house].
ויזבח יעקב זבח בָּהָר ויקרא לאחיו לאכל-לחם ויאכלו לחם וילינו בָּהָר:	54	Jacob then offered up a sacrifice on the Height, and E invited his kinsmen to partake of the meal. After the meal, they spent the night on the Height.

## Genesis 32

וישכם לבן בבקר וינשק לבניו ולבנותיו ויברך אתהם וילך וישב לבן למקמו:	1	Early in the morning, Laban kissed his sons and E daughters and bade them good-by; then Laban left on his journey homeward.
ויעקב הלך לדרך ויפגועו בו מלאכי אלהים:	2	Jacob went on his way, and messengers of God E encountered him.
ויאמר יעקב כאשר ראם מחנה אלהים זה ויקרא שם-המקום ההוא מחנאים:	3	When he saw them, Jacob said, "This is God's camp." E So he named that place Mahanaim.

## 8: וישלח | Vayishlach (Genesis 32:4-36:43)

### Genesis 32

וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל-עֵשָׂו 4 Jacob sent messengers ahead to his brother Esau in  
אֶרְצוֹ אֶרְצָה שְׂעִיר שְׂדֵה אֱדוֹם: J the land of Seir, the country of Edom,

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Chasidut highlights Rachel and Joseph's spiritual elevation through the attribute of harmony, while Yaakov's observance of commandments and sending of angels ahead of him to confront Eisav are seen as paving the way for future challenges. Commentary discusses Jacob's respectful approach to Esau through sending messengers, potentially angels, to avoid conflict, with angels serving as intermediaries between God and man. Midrash and Musar explore the protection and symbolism of angels in Jacob's encounters, with Rabbi Shimon ben Lakish and other commentators providing insights on Esau's actions and the empires mentioned in Genesis. Targum specifies the location of Jacob's messengers to Esau.

וַיֹּצֵא אֹתָם לֵאמֹר כֹּה תֹאמְרוּן לְאֵדִנִי 5 and instructed them as follows, "Thus shall you say,  
לְעֵשָׂו כֹּה אָמַר עַבְדְּךָ יַעֲקֹב עִם-לָבָן J 'To my lord Esau, thus says your servant Jacob: I  
נָגַרְתִּי וְאַחֵר עַד-עַתָּה: stayed with Laban and remained until now;

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The tzadik's words can bring peace with enemies through tefilah, submission to nations is necessary until redemption, transforming evil impulses requires submission and conversion, gifts to Eisav aim to draw him closer to Yaakov's path, second tithe spent on food in Jerusalem compels charity, Abraham's incomplete departure and Isaac's suspicions lead to spiritual blessings over material wealth, Jacob humbles himself before Esau for peace, showing mercy to the poor is emphasized, righteous are compared to strangers, Torah study and prayers are alternatives to physical weapons, Yaakov's reference to taking Shechem alludes to future physical warfare for Jewish people, and Angel Gabriel hints at Jewish people's three exiles to Joseph through the word "ta'eh." (Chasidut, Commentary, Jewish Thought, Midrash, Quoting Commentary, Targum)

וַיְהִי-לִי שׂוֹר וְחֲמֹר צֹאן וְעַבְדִּי 6 I have acquired cattle, asses, sheep, and male and female  
וְשִׁפְחָה וְאֶשְׁלַחָהּ לְהַגִּיד לְאֵדִנִי J slaves; and I send this message to my lord in the hope of  
לְמַצְאֹתָּהּ בְּעֵינֶיךָ: gaining your favor.”

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Chasidut emphasizes that livelihood comes automatically through doing the will of the Place, transforming others through the words of the tzadik, meriting a higher soul through Torah, and sweetening the yetzer hara for future generations. Commentary on Jacob's message to Esau highlights his humility and transparency, while Jewish Thought discusses the qualifications for attaining prophetic powers. The Midrash focuses on Jacob's modesty and righteousness in contrast to Esau's arrogance, as well as the symbolism of the gifts sent to Esau. Quoting Commentary offers interpretations of specific verses, such as the use of singular terms in referring to multiple entities. Targum recounts Jacob's message to Esau, emphasizing his lack of wealth despite his blessings and his desire to avoid conflict.

וַיָּשׁוּבוּ הַמַּלְאָכִים אֶל-יַעֲקֹב לֵאמֹר בָּאנוּ אֶל-אֶחָיִךְ אֶל-עֵשָׂו וְגַם הֵלֵךְ לִקְרֹאתָךְ וְאַרְבַּע־מֵאוֹת אִישׁ עִמּוֹ:	7 J	The messengers returned to Jacob, saying, “We came to your brother Esau; he himself is coming to meet you, and his retinue numbers four hundred.”
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Yaakov’s transformation into Yisrael symbolizes his ability to connect with absolute truth without resorting to trickery, highlighted by his statement “קטנתי - I have become small.” Esau’s approach with 400 armed men was perceived as threatening, leading Yaakov to fear a confrontation and prepare for defense. Esau’s lack of repentance and evil nature is emphasized in Kabbalistic interpretations, while Jacob’s fear of being killed by Esau and distress at the thought of killing him are discussed in Midrashic interpretations. The return of the messengers to Jacob in Musar and Targum commentaries further elaborate on the impending encounter between Yaakov and Esau.

וַיִּירָא יַעֲקֹב מְאֹד וַיֵּצֵר לוֹ וַיַּחַץ אֶת-הָעָם אֲשֶׁר-אִתּוֹ וְאֶת-הָעֶזְאָא וְאֶת-הַבָּקָר וְהַגְּמָלִים לְשְׁנֵי מַחֲנֹת:	8 J	Jacob was greatly frightened; in his anxiety, he divided the people with him, and the flocks and herds and camels, into two camps,
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The Chasidut text emphasizes the importance of always fearing God, even in times of distress, illustrating how seemingly negative occurrences can be for our own good and how Divine blessing can come through loving means. Jacob feared Esau’s intentions, divided his camp, and sent gifts to soften him, fearing for his life and his family’s safety. Bileam’s attempts to curse Israel led to his humiliation, acknowledging his sins. Jacob prayed for his family’s well-being and eventual return in peace. Mordechai and Esther used different tactics to counteract the evil decree against the Jews. Rabbi Ya’akov bar Idi raised a contradiction regarding Jacob’s fear despite God’s promises, suggesting that sin could still cause suffering. Yaakov’s immediate and intense reaction to Esau’s approach raised questions about the distinction between fear and distress.

וַיֹּאמֶר אִם-יָבוֹא עֵשָׂו אֶל-הַמַּחֲנֶה הָאֶחָד וְהִכָּהוּ וְהָיָה הַמַּחֲנֶה הַנִּשְׁאָר לְפָלִיטָה:	9 J	thinking, “If Esau comes to the one camp and attacks it, the other camp may yet escape.”
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Chasidut highlights Yaakov’s establishment of the arvit prayer as a form of constant connection to Hashem, even in distress. Commentary emphasizes the importance of diversifying assets and Jacob’s preparation for war, prayer, and giving gifts to escape Esau’s wrath. Kabbalah discusses how Jacob repaired the sefirotic connections disrupted by sin, while Midrash illustrates Jacob’s actions of dividing his people, sending gifts, and praying as proper conduct. Quoting Commentary provides examples of mixed constructions in the Torah, and Talmud explains how Obadiah merited prophecy for hiding prophets inspired by Jacob’s strategy. Targum conveys Jacob’s concern for the survival of one camp if Esau attacks.

וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי אָבִי אַבְרָהָם וְאֱלֹהֵי אָבִי יִצְחָק יְהוָה הָאֹמֵר אֵלַי שׁוּב לְאֶרְצְךָ וְלִמְוֹלְדֹתֶךָ וְאִיטִיבָה עִמָּךְ:	10 J	Then Jacob said, “O God of my father Abraham’s [house] and God of my father Isaac’s [house], O יהוה, who said to me, ‘Return to your native land and I will deal bountifully with you’!
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Yaakov expressed humility and gratitude towards Hashem, attributing all accomplishments to divine kindness, ensuring merits passed to descendants. Yaakov's prayer structure emphasized reliance on divine promises and mercy, reflecting the 13 attributes of mercy. He prayed for protection from Esau, showing access to a dimension of G-d not available to Gentile nations guided by the attribute אל-הים. Jacob's preparations for his encounter with Esau serve as a model for dealing with adversaries, involving prayer, war readiness, and gifts. God's unchangeability is recognized by Jacob crossing the Jordan with a rod, symbolizing schooling and discipline.

קִטְנֹתִי מִכָּל הַחֲסָדִים וּמִכָּל-הַאֲמֻת אֲשֶׁר	11	I am unworthy of all the kindness that You have so
עָשִׂיתָ אֶת-עַבְדְּךָ כִּי בַמֶּקְלִי עָבַרְתִּי	J	steadfastly shown Your servant: with my staff
אֶת-הַיַּרְדֵּן הַזֶּה וְעַתָּה הֵייתִי לִשְׁנֵי		alone I crossed this Jordan, and now I have become
מַחֲנֹת:		two camps.

Yaakov prays for protection from negative forces within, seeking humility in recognizing his own insignificance compared to God's greatness, expressing unworthiness of the kindness shown to him and fearing potential harm from Esau despite God's promises. Various commentaries emphasize Jacob's humility and pursuit of perfection in religious duties over material gain, with Rabbi Chaim Abulafia suggesting that Jacob decreased his possessions through charity to merit God's salvation. Rabbi Yannai and Rabbi Zeira avoided dangerous situations to not rely on miracles and diminish their merits, while Targum highlights Jacob's acknowledgment of unworthiness due to God's kindness and faithfulness.

הַצִּילֵנִי נָא מִיַּד אָחִי מִיַּד עֵשָׂו	12	Deliver me, I pray, from the hand of my brother, from
כִּי-יָרָא אָנֹכִי אֹתוֹ פּוֹרְצָבֹא וְהִכָּנִי	J	the hand of Esau; else, I fear, he may come and strike me
אִם עַל-בָּנָיִם:		down, mothers and children alike.

Yaakov prays for protection from Esau, representing the negative side of emanations, reminding God of His promise for good for himself and his descendants. Various biblical figures prayed in times of need and were answered with miracles, demonstrating the power of prayer in Jewish tradition. The Midrash Tanchuma explains Jacob's fear of Esau and the significance of doubled letters in the Bible, while Musar discusses the consequences of stealing and the importance of choosing words carefully in prayer. Onkelos and Targum Jonathan both interpret Jacob's prayer for deliverance from Esau, fearing harm to his family.

וְאַתָּה אֲמַרְתָּ הֵיטֵב אֵיטִיב עִמָּךְ	13	Yet You have said, 'I will deal bountifully with you and
וְשָׂמַתִּי אֶת-זֶרְעֶךָ כְּחוֹל הַיָּם אֲשֶׁר	J	make your offspring as the sands of the sea, which are
לֹא-יִסְפָּר מֶרֶב:		too numerous to count.'"

Kedushat Levi explains that God's goodness towards Yaakov will be publicly recognized as a blessing, while Rashi interprets Genesis verses as prohibiting counting Abraham's descendants. The text discusses the fear and reverence of G'd, Midrash compares Israelites to sand, and Musar explains the different types of good God will do for Jacob. Quoting various commentators, the comparison of Israel to sand breaking waves symbolizes their resilience against nations, while Targum emphasizes God's promise to make Abraham's descendants numerous.

וַיֵּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח 14 After spending the night there, he selected from what  
מִן־הַבָּא בְיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו: E was at hand these presents for his brother Esau:

Jacob prepared a gift for Esau from his possessions, including flocks and herds, as he had no opportunity to acquire other items, symbolizing his wealth and intended to appease Esau. The High Priest symbolically presented the sins of the Jewish people as a gift to Esau on the Day of Atonement. Rabbi Eliezer and Rabbi Berekhiah used Jacob's gift as an example to prescribe minimal frequencies of intercourse based on occupation and decent sexual behavior, respectively. Jacob stayed the night and took a gift from what he had with him to give to Esau.

עֲזִים מֵאֲתָיִם וְתִשְׁעִים עֶשְׂרִים רְחֵלִים מֵאֲתָיִם 15 200 she-goats and 20 he-goats; 200 ewes  
וְאַיִלִּים עֶשְׂרִים: E and 20 rams;

Jacob sent a gift of 550 animals to Esau, symbolizing the years preceding the Israelite kingdom. Rabbi Schuck suggests the giraffe may be non-kosher due to crossbreeding. The Midrash discusses protection from evil, Jacob's strategies against Esau, and the importance of seeking mercy from God. Rabbeinu Bahya highlights Jacob's preparations as a model for dealing with hostility. The Talmud discusses minimal frequencies of intercourse based on occupation, while Targum interprets specific numbers of animals sent to Esau.

גַּמְלִים מִיִּנְיָקוֹת וּבְנֵיהֶם שְׁלֹשִׁים פָּרוֹת אַרְבַּעַם 16 30 milch camels with their colts; 40 cows  
וּפָרִים עֶשְׂרֶה אֶתְנַת עֶשְׂרִים וְעִזִּים עֶשְׂרֶה: E and 10 bulls; 20 she-asses and 10 he-asses.

The text discusses the gift of camels sent by Jacob to Esau, with interpretations varying on the number and gender of the camels. Jacob arrived intact in his body, children, wealth, and studies despite his encounter with Esau, giving an extensive gift to appease him. Rashi explains the discreet nature of camels in mating, while the Midrash highlights Jacob's foresight and commitment to Torah study. Various commentators, such as Rashi, Ramban, Ibn Ezra, and Targum Onkelos, provide insights on different aspects of the text.

וַיִּתֵּן בְּיַד־עֲבָדָיו עֶדֶר עֶדֶר לְבָדֹו וַיֹּאמֶר 17 These he put in the charge of his servants, drove by  
אֶל־עֲבָדָיו עֲבָרוּ לִפְנֵי וַיְרוּחַ תִּשְׁמֹמוּ בֵּין E drove, and he told his servants, "Go on ahead, and  
עֶדֶר וּבֵין עֶדֶר: keep a distance between droves."

When approaching God, one must realize that service is meant to provide satisfaction to the Creator, not secure earthly rewards. Jacob strategically separated his gifts to Esau to impress him and request intervals between troubles for his descendants. Jacob sent gifts to Esau to appease him and blind his eyes, showing humility and distress during the encounter. The number 400 is significant in relation to the evil eye, with connections to Avram, Efron, and Esau. In Genesis 32:17, Jacob placed his herds in the hands of his servants, separated and leaving ample space between each herd.

וַיִּצֹו אֶת־הָרֹאשׁוֹן לֵאמֹר כִּי יִפְגְּשְׁךָ 18 He instructed the one in front as follows, "When my  
עֲשֹׂו אָחִי וּשְׁאַלְךָ לֵאמֹר לְמִי־אַתָּה E brother Esau meets you and asks you, 'Who's your  
וְאָנָה תֵּלֵךְ וּלְמִי אַתָּה לֹפְנִיד: master? Where are you going? And whose [animals] are  
these ahead of you?"

Chasidut explains that when approaching God, one should not seek earthly rewards but fulfill their purpose in life, even when the evil urge questions their actions. Commentary on Genesis 32:18 by various scholars provides insights into specific phrases, while Midrash discusses the symbolism of water and dust in testing a woman suspected of adultery. Rabbeinu Bahya, Siftei Chakhamim, and Ramban offer interpretations on verses in Devarim and Genesis 32, respectively. Targum Onkelos and Targum Jonathan detail Jacob's instructions to his messengers on how to respond to Esau's inquiries.

וְאָמַרְתָּ לְעַבְדְּךָ לְיַעֲקֹב מִנְחָה הוּא	19	you shall answer, ‘Your servant Jacob’s; they are a gift
שְׁלוּחָהּ לְאִדְנִי לַעֲשׂוֹ וְהָנָה גַם־הוּא	E	sent to my lord Esau; and [Jacob] himself is right
אַחֲרֵינוּ:		behind us.”

Yaakov strategically approached Esau with gifts to calm his anger and ensure a peaceful encounter, instructing his messengers to present themselves as servants of Yaakov and answer Esau's questions in a specific order. In Midrash, it is discussed how Jacob prepared for prayer, gift-giving, and war before encountering Esau, who chose to go to Se'ir either due to a promissory note or shame. Additionally, Jacob's gift to Samael symbolizes the transfer of Israel's sins to him, leading to their removal and atonement. Rashi clarifies that “corpse” specifically refers to a human soul and explains the consequences of Aharon and Miriam's haughtiness. Targum describes Yaakov sending a gift to Eisov as he followed behind them.

וַיֵּצֵא גַם אֶת־הַשְּׁלִישִׁי גַם	20	He gave similar instructions to the second one,
אֶת־כָּל־הַהֹלְכִים אַחֲרָי הָעֲדָרִים לְאַמֵּר	E	and the third, and all the others who followed the
בְּדִבְרֵי הַזֶּה תִּדְבְּרוּן אֶל־עֲשׂוֹ בְּמִצְאָם		droves, namely, “Thus and so shall you say to
אֹתוֹ:		Esau when you reach him.

Jacob instructed his servants to tell Esau that the animals they were bringing were a gift for him, and that Jacob was coming behind them to meet him, using specific vocalizations and lengthening of letters in the word “m'tza'akhem.” The Midrash emphasizes Jacob's foresight and planning in dividing his flocks and presenting gifts to Esau to appease him, drawing parallels to contemporary interactions with gentiles. In Leviticus 7:11:1, Kli Yakar explains the significance of peace-offerings to God, while Gevia Kesef 3:8 discusses the differences in belief and perception between Jacob and Laban through the use of “Lord” and “God” in their interactions with the divine. Onkelos and Targum Jonathan mention Jacob instructing his followers on how to speak to Esau in a specific manner in Genesis 32:20.

וְאָמַרְתֶּם גַּם הִנֵּה עַבְדְּךָ יַעֲקֹב	21	And you shall add, ‘And your servant Jacob himself is
אַחֲרֵינוּ כִּי־אָמַר אֲכַפְּרָה פָּנָיו בְּמִנְחָה	E	right behind us.” For he reasoned, “If I propitiate him
הַהֹלֶכֶת לִפְנָי וְאַחֲרֵי־כֵן אֶרְאֶה פָּנָיו		with presents in advance, and then face him, perhaps
אוּלֵי יֵשָׂא פָּנָי:		he will show me favor.”

The author discusses the spiritual significance of Moses charging the firstborn of Israel with offering sacrifices and the requirement for male Israelites to give a half shekel as ransom for their souls. Jacob strategically sends gifts to Esau to appease him before their meeting, reflecting a common practice to soften the attitude of a high-ranking individual. The term “Yom Kippur” has various meanings related to covering sins, cleansing, and appeasing injured parties. Israel offers a sin offering each New Moon to compensate for the



reduction in the moon's size, symbolizing the removal of negative influences and the restoration of holiness. Jacob's preparation and distress in sending gifts to Esau are discussed in various commentaries, highlighting the concept of appeasement and reconciliation.

וַתַּעֲבֹר הַמִּנְחָה עַל־פָּנָיו וְהוּא לָן 22 And so the gift went on ahead, while he remained  
בַּלַּיְלָה־הַהוּא בַּמַּחֲנֶה: E in camp that night.

Jacob stayed in the camp with his servants and shepherds to prepare for a potential attack by his brother Esau, dividing his people, arming them, offering gifts, and praying. Ramban warns against idolatry and highlights the uniqueness of Israel as God's treasured possession. Onkelos interprets passages to avoid implying physical properties to God, while Targum Jonathan mentions Jacob sending a present ahead of him before spending the night in the camp.

וַיָּקָם | בַּלַּיְלָה הוּא וַיִּקַּח אֶת־שְׁתֵּי נָשָׁיו 23 That same night he arose, and taking his two  
וְאֶת־שְׁתֵּי שִׁפְחָתָיו וְאֶת־אֶחָד עָשָׂר יְלָדָיו E wives, his two maidservants, and his eleven sons,  
וַיַּעֲבֹר אֶת מַעְבַּר יַבֹּק: he crossed the ford of the Jabbok.

Jacob strategically crossed the Jabbok River with his family, leaving Dinah hidden in a box to protect her from Esau. The mention of Dinah's absence in the text raises questions about Jacob's punishment for hiding her. The crossing of the river was done at night to avoid Esau, similar to David's actions when fleeing from Avshalom. Jacob acted as a bridge, symbolically moving his family across the stream, while also concealing the letter *v* from his name. In the Tanakh, Jacob divided his children among his wives and maids upon seeing Esau approaching with four hundred men. In the Targum, Jacob crossed the river with his two wives, two concubines, and eleven children under the cover of night.

וַיִּקְחֵם וַיַּעֲבֵרֵם אֶת־הַנָּחַל וַיַּעֲבֹר 24 After taking them across the stream, he sent across all  
אֶת־אֲשֵׁר־לּוֹ: E his possessions.

Jacob acted as a bridge for his family and belongings to cross the river before wrestling with an angel in the guise of Esau's guardian angel, ultimately dominating the angel. He then locked his daughter Dina in a chest to protect her from Esau, showing caution and stealth in his approach to resolving his issues with Esav (Shir HaShirim Rabbah 3:6:3, Pirkei DeRabbi Eliezer 37:3, Bereshit Rabbah 76:9). Jacob also prepared a gift for Esav and encountered messengers of God before facing his brother, as detailed in Genesis 32:2-24 (Fox, Genesis, Part III; Yaakov, Preparations for Esav).

וַיִּתְּרַ יַעֲקֹב לְבַדּוֹ וַיֵּאָבֶק אִישׁ עִמּוֹ 25 Jacob was left alone. And a figure wrestled with him  
עַד עֲלֹת הַשָּׁחַר: E until the break of dawn.

In Genesis 32:25, Jacob wrestles with an angel symbolizing the struggle between man and celestial beings, achieving a higher spiritual level and a direct connection to Hashem for Bnei Yisrael. The wrestling match represents a battle between two philosophies, with Jacob ultimately triumphing, and the event is referenced in liturgy, Midrash, and Tanakh. Ramban and other commentators discuss the nature of prophetic visions and the appearance of angels in various stories, while Musar highlights Jacob's spiritual refinement and adherence to Torah laws.

וַיֵּרָא כִּי לֹא יָכֹל לוֹ וַיִּגַע 26 When he saw that he had not prevailed against him, he  
בְּכַף־יָרְכוֹ וַתִּקַּע כַּף־יָרְדֵּי E wrenched Jacob's hip at its socket, so that the socket of his  
יַעֲקֹב בְּהֶאֱבָקוֹ עִמּוֹ: hip was strained as he wrestled with him.

The Kedushat Levi emphasizes humility in serving God and explores the symbolism of Yaakov's struggle and the significance of the thigh. The Ba'al Shem Tov stresses the purpose of serving God as uplifting sparks of holiness. The angel dislocated Yaakov's thigh as a warning, symbolizing his struggle with material forces. The commandment of remembering the battle between Yaakov and the angel serves as a reminder of redemption by the Messiah. The importance of certain commandments as reminders and the concept of hope in Jewish thought are discussed. Kabbalistic texts explain Samael's failure to overcome Jacob and the significance of the thigh dislocation. Midrashic texts elaborate on Yaakov's encounter with the angel and the prohibition of eating the sciatic nerve. Musar discusses the negative effects of the destruction of the Temple. Rabbi Yehuda holds that the sciatic nerve is forbidden due to the wrestling match between Jacob and the angel. Targum translations mention the dislocation of Yaakov's hip joint during the wrestling match.

וַיֹּאמֶר שְׁלַחֲנִי כִּי עֹלָה הַשָּׁחַר וַיֹּאמֶר 27 Then he said, "Let me go, for dawn is breaking." But  
לֹא אֶשְׁלַחְךָ כִּי אִם־בֵּרַכְתָּנִי: E he answered, "I will not let you go, unless you bless  
me."

The angel wanted to leave Yaakov, but Yaakov refused to let him go until he received a blessing, acknowledging his victory and the legitimacy of the blessings he had received from his father. The angel revealed that Yaakov's name would be changed to Israel, signifying his triumph over Esau, Laban, and angels, and that he had acted truthfully in all his dealings. The angel also explained that he needed to sing praises to God at dawn, a time when destructive forces have no power to harm. Ultimately, Yaakov's request for a blessing from the angel was a way of ensuring peace and acknowledging his victory in the struggle. Esau is symbolized as 'Se'ir' with dominion during the night, weakening as morning approaches, signifying the end of his rule. The Midrash discusses the unity of God's presence in the place where Yaakov found two stones had become one, the significance of angels created daily to praise God, and the angel's refusal to bless Yaakov until completing his task, revealing the angel was sent to test him. Love has the power to transform evil into good, as seen in the relationship between Esau and Jacob, and can even convert pagans to Judaism. The Gemara discusses Jacob wrestling with an angel who needed to ascend to sing songs of praise to God, clarifying that the angel cried to Jacob during their encounter. In Genesis 32:27, the man tells Yaakov to let him go because the dawn is breaking and it is time for the angels to offer praise to the Lord, but Yaakov refuses to let him go until he blesses him.

וַיֹּאמֶר אֵלָיו מַה־שְּׁמֶךָ וַיֹּאמֶר 28 Said the other, "What is your name?" He replied,  
יַעֲקֹב: E "Jacob."

The patriarchs' names reflect their attributes and tasks, with Avraham spreading monotheism, Yitzchok preserving his father's accomplishments, and Yaakov balancing loving kindness and awe of God. The name change to Israel signifies being ennobled before God, reflecting the aspect of Keter (Crown). God fulfills prophecies and changes names to reflect spiritual growth, as seen in Jacob's struggle and victory over God, angels, and men.

The Jewish narrative of the Pesah story emphasizes finding meaning in catastrophe and choosing “difficult liberty” over easy necessity. Jacob’s transition to Israel symbolizes the shift from learning dependent on hearing to clear vision granted by God. In Genesis 32:28, both Onkelos and Targum Jonathan record Jacob responding with “Yaakov” when asked for his name.

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֶר עוֹד שְׁמִי כִּי אֶם־יִשְׂרָאֵל כִּי־שָׁרִיתָ עִם־אֱלֹהִים וְעִם־אֲנָשִׁים וַתִּגְבַּל:	29    Said he, “Your name shall no longer be Jacob, but E    Israel, for you have striven with beings divine and human, and have prevailed.”
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Chasidut explains the significance of name changes in the Bible, such as Abram becoming Abraham and Sarai becoming Sarah, as reflections of changes in their souls. Halakhah discusses the prohibition against clairvoyance and the tradition of reciting a specific phrase after the first verse of the Shema. Kabbalah explains that when Jacob’s name was changed to Israel, he was crowned to include all the Patriarchs. Midrash highlights Jacob’s fear of producing idolatrous descendants and the significance of name changes in the Bible. Musar explores the spiritual achievements associated with the names Jacob and Israel. Quoting Commentary connects Jacob’s wrestling match with God to Moses and Jonah’s struggles. Second Temple discusses the impossibility of naming the Existent. Talmud discusses the transgression of calling Jacob by his old name, Jacob becoming master over the angel he wrestled with, and the angel hinting at future events. Tanakh describes Jacob wrestling with an angel and prevailing, leading to a name change to Israel. Targum explains that Jacob’s name was changed to Israel because he contended and prevailed with Godly beings and men.

וַיִּשְׁאַל יַעֲקֹב וַיֹּאמֶר הַגִּידָה נָא שְׁמִי וַיֹּאמֶר לָמָּה זֶה תִּשְׁאַל לְשְׁמִי וַיִּבְרַךְ אֹתוֹ שָׁם:	30    Jacob asked, “Pray tell me your name.” But he said, E    “You must not ask my name!” And he took leave of him there.
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Yaakov named the site of his encounter with God ‘Peniel’ after seeing the Divine face to face and remaining alive, experiencing direct acknowledgment from God for selfless service. The angel told Yaakov that angels do not have fixed names to prevent being forced to do things, and Yaakov’s victory over the angel represented Esau’s acceptance of Isaac’s blessing. Jacob’s strength increased as night turned to day, causing Samael’s power to diminish, and he confirmed his blessings before leaving. Jacob’s forgetting of his vow led to trouble with Laban and Esau, but an angel reminded him to fulfill it, leading to Simeon and Levi avenging Dinah and Jacob being permitted to go to Bethel. Rabbeinu Bahya discusses the celestial blessings given to Yaakov by Esau’s representative, linking it to future redemption, while Rashi explains the mystical nature of certain Torah aspects, and the angel in Judges 13:18 tells Manoah not to ask for his name.

וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם פְּנִיֵּאל כִּי־רָאִיתִי אֱלֹהִים פָּנִים אֶל־פָּנִים וַתִּנָּצַל נַפְשִׁי:	31    So Jacob named the place Peniel, meaning, “I have E    seen a divine being face to face, yet my life has been preserved.”
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Chasidut emphasizes selfless devotion to God, leading to direct acknowledgment and extraordinary experiences, while Jewish Thought discusses man’s free will and interpretations of verses to prevent misunderstandings. Kabbalah recounts Rabbi Shimon’s

fear and appointment of successors after a powerful encounter, while Midrash warns against turning to idolatrous judges and unnecessary conflict. Quoting Commentary highlights the literal translations of certain verses, and Second Temple uses the “sun” metaphorically. Tanakh mentions Jacob’s struggle with an angel and Moses speaking to God face to face, while Targum explains Yaakov naming Peniel after seeing Godly beings face to face and surviving.

וַיִּזְרַח־לּוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת־פְּנוּאֵל 32 The sun rose upon him as he passed Penuel,  
וְהוּא צִלַּע עַל־יָרְכוֹ: E limping on his hip.

Chasidut emphasizes the importance of building words of holiness from sparks, with charity giving strength and healing corresponding to the sun shining for Yaakov. Commentary highlights the healing effect of the sun on Yaakov’s injury, while Halakhah discusses the observance of Shabbat and determining its timing based on local sunset. Kabbalah delves into the symbolism of Jacob’s limp and his prayer obligations, while Liturgy connects the double reward for enhancing Shabbos with Jacob’s battle with Esau’s angel. Midrash explores various commandments given to biblical figures, with Musar focusing on Jacob’s acceptance of his injury and the mitzvah of not eating the gid hanasheh. Quoting Commentary interprets Jacob’s encounter with the angel symbolically, while Talmud discusses interpretations of various Torah verses and the importance of Torah scholars. Targum elaborates on the sun shining for Jacob and his limp as he passed Penuel.

עַל־כֵּן לֹא־יֵאכְלוּ בְנֵי־יִשְׂרָאֵל אֶת־גִּיד 33 That is why the children of Israel to this day do not  
הַנֶּשֶׂה אֲשֶׁר עַל־כֶּף הֵיכֶל עַד הַיּוֹם הַזֶּה E eat the thigh muscle that is on the socket of the hip,  
כִּי נָגַע בְּכַף־יָרֵךְ יַעֲקֹב בְּגִיד הַנֶּשֶׂה: since Jacob’s hip socket was wrenched at the thigh  
muscle.

The prohibition against eating the sciatic nerve originates from Jacob wrestling with an angel, symbolizing his struggle and victory, leading to the prohibition of that part of the animal. This prohibition serves as a moral lesson, reminding of the need for divine protection and avoiding defiled elements, with mystical significance linked to the Sefirah of Foundation-Yesod. The prohibition applies to both domesticated and wild animals, even in cases of consecration, and must be removed from both sides of the animal, with severe consequences for consuming even a small amount of the nerve. The prohibition is broader than eating sacrificial animals and applies to descendants of Noah, with differing opinions on its application to non-kosher animals and birds. The Targum explains that the prohibition stems from Jacob’s wrestling match with an angel, resulting in the displacement of the tendon on the hip joint, which the children of Israel do not eat as a reminder of that event.

### Genesis 33

וַיֵּשָׂא יַעֲקֹב עֵינָיו וַיֵּרָא וְהִנֵּה עֹשֹׂו בָּא וְעִמּוֹ 1 Looking up, Jacob saw Esau coming, with a  
אַרְבַּע מֵאוֹת אִישׁ וַיַּחֲצֵן אֶת־הַיְלָדִים עַל־לֵאָה E retinue of four hundred. He divided the children  
וְעַל־רָחֵל וְעַל שְׁתֵּי הַשִּׁפְחוֹת: among Leah, Rachel, and the two maids,

Esau was not appeased by Jacob’s gift, Jacob ensured safety of his children by dividing them between their mothers, Esau did not disarm despite gifts and Jacob’s confidence in God’s

promises, Jacob arranged his camp so each mother could watch over her children as Esau approached with a large military procession. In Kabbalah, circumcision on the eighth day is significant, the righteous are exalted through their eyes, wicked men are degraded through their eyes, and Jacob ultimately found rest despite facing troubles with Esau, Dinah, and Joseph. There is historical tension between the descendants of Esav and Ya'akov, with questions about trust and ongoing conflict. Jacob took his family and crossed the ford of the Jabbok, and when he saw Esau approaching with four hundred men, he divided his children among Leah, Rachel, and the two handmaids.

וַיִּשֶׁם אֶת־הַשְּׁפָחוֹת וְאֶת־יְלִדֵיהֶן רִאשֹׁנָה	2	putting the maids and their children first,
וְאֶת־לֵאָה וְיְלִדֶיהָ אַחֲרָיִם וְאֶת־רָחֵל וְאֶת־יוֹסֵף	E	Leah and her children next, and Rachel and
אַחֲרָיִם:		Joseph last.

Chasidut explains that Yaakov's divine connection allowed him to draw out G-dly energy, but he was punished for delaying his vow fulfillment. Commentary highlights Jacob's emotional attachment to Rachel and Joseph. Kabbalah shows Jacob's foresight of the last exile and his prayer for protection. Midrash discusses the giving of the Torah, the actions of Jacob towards Esau, and Joseph's association with the sons of Bilhah. Targum explains Jacob's strategic placement of his family to protect them from Esau.

וְהוּא עָבַר לִפְנֵיהֶם וַיִּשְׁתַּחוּ אֲרָצָה	3	He himself went on ahead and bowed low to the
שִׁבְעַת פְּעָמִים עַד־גִּשְׁתּוֹ עַד־אָחִיו:	E	ground seven times until he was near his brother.

Jacob approached Esau with humility, offering himself as a target for Esau's anger to protect his family, symbolized by his prostration seven times. The Hebrew word 'abar refers to motion in space, as seen in various biblical verses. Rabbi Chiyah and Rabbi Berachya compare God's compassion to that of a father, with Jacob prioritizing his maidservants and their children. Benjamin's sanctity was higher due to not bowing to Esau, contrasting with Jacob's actions. Ramban, Rashi, Rabbeinu Bahya, and Or HaChaim use the number seven metaphorically in different contexts. The Talmud uses the word "over" to indicate precedence, and Targum states that Jacob prayed for mercy while prostrating before Esau.

וַיָּרֶץ עֵשָׂו לִקְרֹאתוֹ וַיַּחְבְּקֵהוּ וַיִּפֹּל	4	Esau ran to greet him. He embraced him and, falling on
עַל־צְוֹארוֹ וַיִּשָּׁקֵהוּ וַיִּבְכּוּ:	E	his neck, he kissed him; and they wept.

Various commentators offer interpretations of Esau's actions towards Jacob in Genesis 33:4, with Ibn Ezra suggesting insincerity, Sforno emphasizing humility and gifts, Radak and Haamek Davar highlighting the emotional moment, Shadal questioning the necessity of mentioning the kiss, Rabbeinu Bahya and Siftei Chakhamim suggesting insincerity indicated by dots, Rav Hirsch seeing genuine emotion in Esau's tears, and Rashi noting Esau's pity for Jacob. Midrash discusses instances of divine protection, Musar delves into the significance of the dots in the Torah, and quoting commentary explores reconciliations and interpretations of relationships in Genesis. The Talmud discusses Jacob's concern for Joseph's purity, the use of dots in the Torah to indicate nuances, and further examples of hidden meanings in words marked with dots. In the Tanakh, Joseph mourns Jacob with embraces, weeping, and kisses, while the Targum depicts Esau and Jacob embracing, kissing, and weeping for different reasons.

וַיֵּשָׂא אֶת-עֵינָיו וַיֵּרָא אֶת-הַנָּשִׁים	5	Looking about, he saw the women and the children.
וְאֶת-הַיָּלְדִּים וַיֹּאמֶר מִי-אֵלֶּה לָּךְ וַיֹּאמֶר	E	“Who,” he asked, “are these with you?” He answered,
הַיָּלְדִּים אֲשֶׁר-חָנַן אֱלֹהִים אֶת-עַבְדְּךָ:		“The children with whom God has favored your
		servant.”

Chasidut explains that Yaakov Avinu prayed for his journey after understanding the concept of tithing, as seen in the Gemara, following a dream where God appeared to him in mercy. Moses prayed for knowledge of God’s attributes and actions, not His essence, emphasizing that God’s actions, described in terms of human emotions, are for the benefit of His creation and not driven by feelings. In the Midrash, the importance of Torah study, respect for elders, and blessings are highlighted. Ibn Ezra and other commentators offer interpretations on various biblical passages, such as Isaiah 7:14 and Genesis 43:29. The Second Temple text discusses the zeal of those who practice devotion to cultivate spiritual children. Finally, the Targum recounts how Yaakov modestly referred to his wives as children given to him by God when questioned by Eisov.

וַתֵּגֶשְׁנָה הַשֹּׁפְחוֹת הָנָּה וְיִלְדֶיהָ	6	Then the maids, with their children, came forward and
וַתִּשְׁתַּחֲוּיִן:	E	bowed low;

The maidservants and their children prostrated themselves before Esau, following Jacob’s lead. The children initially hesitated but eventually followed suit. Esau did not insist on their prostration, emphasizing the actions of the servant maids. Joseph obscured Rachel from Esau, and his name Tzafenat Paane’ah is significant. Mordekhai justified his actions with Torah teachings. Ibn Ezra criticizes translations and discusses word usage. Korah and his followers were swallowed up, with Moses and Hannah praying for them. The concubines and their children also prostrated themselves before Jacob.

וַתֵּגֶשׁ גַּם-לֵאָה וְיִלְדֶיהָ וַיִּשְׁתַּחֲוּ	7	next Leah, with her children, came forward and bowed
וְאַחֵר נָגַשׁ יוֹסֵף וְרָחֵל וַיִּשְׁתַּחֲוּ:	E	low; and last, Joseph and Rachel came forward and bowed
		low.

Joseph approached Esau before Rachel to shield his attractive mother from inquisitive eyes, earning him a blessing associated with protection. The Temple was constructed with wisdom, understanding, and skill, attributes seen in Joshua and Othniel. Esau’s influence on Amalek, who in turn influenced Israel, will result in Esau falling at the hands of Joseph and Benjamin. Leah’s decision to have a daughter named Dinah symbolizing Justice, ultimately led to Dinah’s tragic fate at the hands of Shechem. In Genesis 33:7, both Onkelos and Targum Jonathan mention Leah and her children bowing before Esau, with Joseph standing before Rachel to hide her and they both bowed.

וַיֹּאמֶר מִי לָּךְ כָּל-הַמַּחֲנֶה הַזֶּה אֲשֶׁר	8	And he asked, “What do you mean by all this company
פָּגַשְׁתִּי וַיֹּאמֶר לְמַצָּאתִי בְעֵינַי אֲדֹנִי:	E	which I have met?” He answered, “To gain my lord’s
		favor.”

Esau questioned Jacob about the purpose of the camp he encountered, which Jacob explained was a gift to find favor in Esau’s eyes. The Midrash suggests that angels stopped attacking Esau’s men when they mentioned being related to Jacob, leading to Esau finding

favor in Jacob's eyes. Abraham advanced spiritually and morally, transitioning to a prophet in his community and achieving visions beyond the natural realm. In various Midrashim, angels confronted Esau's people throughout the night, leading to a miscommunication with Jacob. Rashi explains Hebrew words that can be treated as both masculine and feminine, while Ramban interprets Jacob's announcement to Esau as a gesture of goodwill. Targum states that Jacob sent a gift to Eisov to gain favor in his eyes.

וַיֹּאמֶר עֵשָׂו יִשְׁלֵי רַב אָחִי יְהִי לָךְ 9 Esau said, "I have enough, my brother; let what you  
אֲשֶׁר-לָךְ: E have remain yours."

In Chasidut, the wicked receive their ruach from a RaV of the kelipah, corresponding to Esau, who is considered the RaV of the husks. Esau admitted he has much but not everything, indicating that the wicked always feel something is missing, while the righteous are content with what they have. Jacob serves Laban for seven years to marry Rachel but is tricked into marrying Leah first. Esau plans to confront Jacob, but Jacob prepares gifts to appease him, and they are eventually reconciled. Esau tells Jacob to keep his possessions and wishes him success in Genesis 33:9 according to both Onkelos and Targum Jonathan.

וַיֹּאמֶר יַעֲקֹב אֶל-נָא אִם-נָא מִצָּאתִי 10 But Jacob said, "No, I pray you; if you would do me  
חֵן בְּעֵינֶיךָ וְלָקַחְתָּ מִנִּחָתִי מִיָּדִי כִּי E this favor, accept from me this gift; for to see your  
עַל-פָּנֶיךָ רָאִיתִי פָנֶיךָ כְּרֹאֵת פְּנֵי אֱלֹהִים face is like seeing the face of God, and you have  
וְתִרְצֵנִי: received me favorably.

Yaakov sought Esau's favor by comparing his face to that of a Divine being, showing his respect and admiration for his brother. Jacob asked Esau to accept his gift because he saw his face as one sees the sight of an angel, indicating that Esau was pleased with him and had forgiven him, similar to how God accepts offerings from those who fear Him. The determination of the onset and conclusion of Shabbat is to be done locally, except in extreme polar regions where a person must conduct themselves as if lost in the desert. Man has freedom of will, while angels do not, and various interpretations are provided to prevent the impression that G-d is speaking to Himself or non-existent partners. Aaron used incense to call upon the Shekhinah, Nachshon ben Aminadav sanctified God's name by jumping into the sea, and flattery of King Agrippa led to corruption. Rashi explains that the phrase "כי על כן" is used in the Bible to convey the reason or cause behind a particular action or request. Rabbi Shimon ben Lakish compares seeing Esau to seeing a divine vision, and the Targum Onkelos and Targum Jonathan on Genesis 33:10 also compare Esau's face to that of a godly being.

קַח-נָא אֶת-בְּרִכְתִּי אֲשֶׁר הֵבֵאתָ לָךְ 11 Please accept my present which has been brought to  
כִּי-חֲנִנִי אֱלֹהִים וְכִי יִשְׁלִי-כָּל E you, for God has favored me and I have plenty." And  
וַיִּפְצַר-בּוֹ וַיִּקַּח: when he urged him, he accepted.

Chasidut emphasizes righteousness and contentment with God's blessings, symbolized by Avraham and Yaakov. In Kabbalah, the quality of "All-Kol" is passed down through the forefathers. Liturgy calls for blessings similar to those received by Abraham, Isaac, and Jacob. Midrash explains Jacob's gift to Esau as a symbol of future tribute to the messianic king. Musar highlights Jacob's vitality and purity, contrasting him with Esau's association with death. The Talmud teaches that repentance from arrogance leads to a peaceful death

like the patriarchs. The Second Temple period reflects on Abel's righteousness and divine favor. Jacob's gesture of peace towards Esau in Targum emphasizes that the gift was from God and that he had plenty.

וַיֹּאמֶר נִסְעָה וְנִלְכָּה וְאֵלֶיךָ 12 And [Esau] said, "Let us start on our journey, and I will  
לְנַגִּידָךְ: E proceed at your pace."

Ibn Ezra, Rashi, and Radak explain that Esau's proposal to travel together with Jacob in Genesis 33:12 was an attempt to restore brotherhood and equality between them. Midrash highlights Jacob's refusal to journey with Esau as a sign that Esau would not share in the world to come. The Talmud discusses the rise and fall of nations, with neither the Jewish people nor the nations having an advantage. Targum notes that Esau agreed to travel with Jacob until they reached Jacob's home.

וַיֹּאמֶר אֵלָיו אֲדֹנָי יֵדַע כִּי־הַיְלָדִים 13 But he said to him, "My lord knows that the children are  
רַפִּים וְהָעֹצֵן וְהַבֶּקֶר עֲלֹת עָלַי E frail and that the flocks and herds, which are nursing,  
וְדַפְקוֹם יוֹם אֶחָד וּמָתוּ כָּל־הָעֹצֵן: are a care to me; if they are driven hard a single day, all  
the flocks will die.

The prophet Isaiah teaches that conducting oneself in a holy spirit brings holiness to daily experiences, despite the division between Yaakov and Esau, G'd can provide material blessings. Jacob emphasizes the need for gentle care for his children and flocks, with specific language in the Torah indicating the importance of avoiding overexertion. The temple was to be erected in Benjamin's territory, descendants of Benjamin like Saul and Mordechai inflicted defeats on Esau's descendants. In Bereshit Rabbah 78:13, it is explained that Moses and Aaron are referred to as tender children, while Israel is likened to nursing flocks and cattle. Yaakov tells Esau that his children are not ready to withstand his influence, remaining a distinctive nation in Egypt. Targum translations reiterate the importance of not overdriving the flocks due to their delicate nature.

יַעֲבֹר־נָא אֲדֹנָי לִפְנֵי עַבְדּוֹ וְאֲנִי אֶתְנַהֲלָהּ 14 Let my lord go on ahead of his servant, while I  
לְאִטִּי לְרִגְלֵי הַמִּלְאָכָה אֲשֶׁר־לִפְנֵי וְלִרְגְלֵי E travel slowly, at the pace of the cattle before me  
הַיְלָדִים עַד אֲשֶׁר־אָבֹא אֶל־אֲדֹנָי שְׁעִירָה: and at the pace of the children, until I come to my  
lord in Seir."

Chasidut emphasizes acting solely for God, purifying motives to avoid transgressions, and receiving strength from God. Commentary discusses Jacob's intentions with Esau, linking to future redemption. Halakhah advises misleading answers to gentiles. Jewish Thought discusses rewards for good deeds, collective and individual. Midrash explores Jacob's interactions with Esau and the sons' actions in Shekhem. Musar highlights repentance, prayer, and charity for survival in exile. Quoting Commentary delves into the concept of "mlachah" and ethical behavior. Talmud advises Jews to position themselves higher than Gentiles and extend the journey when asked about their destination. Targum explains Jacob's interactions with Esau. Tosefta outlines interactions with Samaritans and idol worshipers.



<p>וַיֹּאמֶר עֲשׂוֹ אֲצִיגְהָנָא עִמָּךְ מִן־הָעַם אֲשֶׁר אִתִּי וַיֹּאמֶר לָמָּה זֶה אֲמַצְאֶחֶן בְּעֵינֵי אֲדֹנָי:</p>	<p>15 E</p>	<p>Then Esau said, “Let me assign to you some of the people who are with me.” But he said, “Oh no, my lord is too kind to me!”</p>
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Jacob declined Esau’s offer to accompany him, emphasizing the importance of finding favor in Esau’s eyes over accepting an escort. Esau’s men later abandoned him on the way to Seir, with only four hundred lads surviving, a repayment from God. Jacob’s response to Esau’s proposal hints at a reluctance to accept converts seeking to benefit from the Jewish people’s good fortune, as seen in the word חן. Ramban explains that the angels who met Jacob were a vision to reassure him in enemy territory, signifying divine protection.

<p>וַיָּשָׁב בַּיּוֹם הַהוּא עֲשׂוֹ לְדַרְכּוֹ שְׁעִירָה:</p>	<p>16 E</p>	<p>So Esau started back that day on his way to Seir.</p>
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Esau returned alone as his men had left him, leading to Yaakov refraining from visiting him in Seir. After Yom Kippur, Jews build a sukkah to emulate Yaakov traveling to Sukkos after Esau went to Se’ir. Esau went to Seir, a well-watered land, adjacent to Israel. The Talmud discusses angels, honoring teachers, and interpretations of biblical texts. God warns the Israelites not to provoke Esau’s descendants in Seir. On the day Jacob and Esau parted, Esau returned home to Seir, while Jacob continued to Gabla through a miracle.

<p>וַיַּעֲקֹב נָסַע סֻכֹּתָה וַיְבִן לָוּ בֵּית וּלְמִקְנֵהוּ עָשָׂה סֻכֹּת עַל־כֵּן קָרָא שֵׁם־הַמָּקוֹם סֻכּוֹת:</p>	<p>17 E</p>	<p>But Jacob journeyed on to Succoth, and built a house for himself and made stalls for his cattle; that is why the place was called Succoth.</p>
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The text discusses the impermanence of possessions in this world and the importance of rejoicing in God during Sukkot, connecting the blemish of the sukkah to one’s spiritual fall [Chasidut]. Jacob built a permanent house in Sukkot for Hashem while establishing temporary shelters for worldly matters, beyond the Jordan, outside of Canaan [Commentary]. King David composed songs to clear the path for prayers, Jacob rolled a stone off a well symbolizing the removal of obstacles, and the completion of the Middle Pillar joins with the Shekhinah [Kabbalah]. Liturgy in Selichot Nusach Lita Linear, Nusach Ashkenaz Lita, and Nusach Polin references the redemption of Isaac with a ram caught in a thicket, asking for mercy and forgiveness in Jacob’s merit [Liturgy]. Jacob selected a gift for Esau, wrestled with a man, blessed by him, and settled in Canaan, staying in Sukot for 18 months, building a house, and establishing booths for his livestock [Midrash]. After Yom Kippur, Jews engage in building the sukkah, symbolizing the completion and fulfillment of Sukkot, representing peace and wholeness for Israel [Musal]. Jacob was faulted for being away from his father for twenty-two years, and House of Shammai permit co-wives to brothers based on the interpretation of the widow who is outside the family of the levir [Talmud]. Yaakov traveled to Sukkos, built a house and shelters for his livestock, and named the place Sukkos, staying there for twelve months [Targum].

<p>וַיָּבֹא יַעֲקֹב שָׁלֵם עִיר שְׁכֶם אֲשֶׁר בְּאֶרֶץ כְּנָעַן בְּבֹאֹו מִפַּדָּן אֲרָם וַיַּחֵן אֶת־פָּנָיו הָעִיר:</p>	<p>18 E R</p>	<p>Jacob arrived safe in the city of Shechem which is in the land of Canaan—having come thus from Paddan-aram—and he encamped before the city.</p>
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Yaakov’s arrival in Shechem symbolizes faith and peace restoration, leading to spiritual elevation and preparation for future challenges. He established ownership in Shechem,

hinting at future conquests, and earned the right to call Babylonia “life” by observing Shabbat. The Vilna Gaon believed his name hinted at his role in saving Israel, while in Kabbalah, Jacob represents the Middle Pillar and completion of the tabernacle. Midrash discusses Jacob observing Shabbat and inheriting the world without limits, while Musar highlights Jacob’s perfection in serving God. Ramban sees divine protection in Jacob’s encounter with angels, and Talmud emphasizes performing acts of kindness as Jacob did for Shechem.

וַיִּקֶן אֶת־חֶלְקֵת הַשָּׂדֶה אֲשֶׁר נָטָה־שָׁם	19	The parcel of land where he pitched his tent he
אָהֳלוֹ מִיַּד בְּנֵי־חָמוֹר אָבִי שָׁכֶם בְּמֶאֱהָ	E	purchased from the kin of Hamor, Shechem’s father,
קֶשִׁיטָה:		for a hundred kesitahs.

Various commentaries discuss Jacob’s purchase of a portion of land in Shechem, with interpretations of the payment ranging from valuable coins to sheep. This purchase, along with acquisitions like the Cave of Machpelah and the Temple Mount, solidifies Israel’s claim to these historic sites. The Midrash emphasizes the passing down of the land from Abraham to Jacob, highlighting their worthiness and the significance of legal acquisitions in specific locations in Canaan. In the Talmud, Rabbi Akiva explains the term “kesita” as a ma’a coin, clarifying the purchase made by Jacob. Additionally, the Tanakh mentions the burial of Joseph in Shechem, on the land bought by Jacob, becoming a heritage of the Josephites. Targum Jonathan specifies the payment for the land as pearls, emphasizing the value of Jacob’s purchase.

וַיַּעַב־שָׁם מִזְבֵּחַ וַיִּקְרָא־לוֹ אֵל אֱלֹהֵי	20	He set up an altar there, and called it El-elohe-
יִשְׂרָאֵל:	E	yisrael.

Chasidut explains the association of El with strength and truth in prayer, emphasizing the ability to connect with God and nullify His decrees. In commentary, altars were named to honor God’s presence and protection, reflecting the Divine Presence in the Land of Israel. Jewish Thought explores the significance of different names for God, while Kabbalah delves into the distinctions between lower and upper grades in relation to God’s names. Midrash highlights God’s interactions with Jacob and the people, emphasizing gratitude and acceptance of His kingdom. Musar discusses Jacob’s spiritual journey and achievements, including prevailing over evil and achieving spiritual perfection. Quoting commentary further expands on the naming of altars and the significance of God’s involvement, while Talmud and Targum focus on the naming of altars by Jacob as a tribute to God.

## Genesis 34

וַתֵּצֵא דִינָה בַת־לֵאָה אֲשֶׁר יָלְדָה	1	Now Dinah, the daughter whom Leah had borne to
לְיַעֲקֹב לְרְאוֹת בָּבָנוֹת הָאָרֶץ:	J	Jacob, went out to visit the daughters of the land.

Dinah, daughter of Leah, went out alone, intending to convert daughters of the land for the sake of Heaven, reflecting the righteousness of her ancestors. Maternal identity is debated based on parturition in Halakhah, while Maimonides believed women’s seclusion was for honor and control. The incident of Dinah teaches the importance of women staying within the home for safety, as even illustrious daughters like her were not immune to harm. Yosef from Maon interpreted Hos. 5 in Tiberias, and Targum explains that Dinah went out to observe the behavior of local girls.

וַיֵּרָא אֹתָהּ שָׁכֶם בֶּן־חַמּוֹר הַחִוִּי נָשִׂיא 2 Shechem son of Hamor the Hivite, chief of the  
הָאֶרֶץ וַיִּקַּח אֹתָהּ וַיִּשְׁכַּב אִתָּהּ וַיְעִנֶּהָ: J country, saw her, and took her and lay with her and  
disgraced her.

Various interpretations of the phrase “and he afflicted her” in Genesis 34:2 include suggestions that Shechem sodomized Dinah, caused her physical pain as a virgin during intercourse, or deprived her of relations. The story of Dinah serves as a cautionary tale about the dangers of immodesty and the importance of modesty in behavior, with Shechem representing a breach in the area of licentiousness. In the Talmud, various rabbis interpret different verses to discuss topics such as licentiousness, affliction, and curses. The Targum states that Shechem forcibly lay with and afflicted Dinah.

וַתִּדְבֹק נַפְשׁוֹ בְּדִינָה בַת־יַעֲקֹב 3 Being strongly drawn to Dinah daughter of Jacob, and  
וַיֹּאמֶר אֶת־הַנַּעֲרָ וַיְדַבֵּר עִלְלָב J in love with the maiden, he spoke to the maiden  
הַנַּעֲרָ: tenderly.

Shechem desired to marry Dinah despite causing her pain, expressing his love for her and seeking her consent, paralleled with God’s love for Israel in various Midrashim. The name “Israel” signifies a future exalted status, reflecting eternal value and superiority over angels through Torah observance. Rabbi Chaninah ben Tradyon’s soul was attached to Shechem’s before departing after he raped Dinah, highlighting the ability of holy souls to positively influence others. Shechem’s love for Dinah is compared to God’s love for Israel, expressed in three different ways in the Torah (Targum Jonathan on Genesis 34:3).

וַיֹּאמֶר שָׁכֶם אֶל־חַמּוֹר אָבִיו לֵאמֹר קַח־לִי 4 So Shechem said to his father Hamor, “Get  
אֶת־הַיְלָדָה הַזֹּאת לְאִשָּׁה: J me this girl as a wife.”

Shechem urgently wanted his father to speak to Yaakov about marrying Dinah, showing a sense of entitlement. The Midrash discusses God showing Moses the past and future of Israel, reassuring the Israelites when the spies brought negative reports. Bible scholars analyze the story of Jacob and his sons with conflicting views on moral ambiguity. The Talmud explains phrases from the text, and the Targum states that Shechem asked his father Chamor to take Dinah as his wife.

וַיַּעֲקֹב שָׁמַע כִּי טָמְא אֶת־דִּינָה בָתּוֹ 5 Jacob heard that he had defiled his daughter Dinah;  
וּבְנָיו הָיוּ אֶת־מִקְנֵהוּ בַשָּׂדֶה וְהָחֹרֶשׁ J but since his sons were in the field with his cattle,  
יַעֲקֹב עַד־בָּאָם: Jacob kept silent until they came home.

Jacob chose to remain silent and refrain from addressing the situation with Shechem until his sons returned home and were informed of what had happened with Dinah, showing his preference to wait for their presence before taking action. Despite the defilement of Dinah, Jacob stayed quiet, while his sons were saddened and angered by the incident. The Talmud explains that children may be born with disabilities as a form of divine punishment for specific sinful actions committed by the parents, such as being lame from overturned tables, blind from gazing inappropriately, dumb from kissing inappropriately, or deaf from conversing during cohabitation.

וַיֵּצֵא חָמוֹר אָבִי־שָׁכֶם אֶל־יַעֲקֹב 6 Then Shechem's father Hamor came out to Jacob to  
 לְדַבֵּר אִתּוֹ: J speak to him.

In Midrash Tanchuma, Moses is punished and not mentioned in the song of praise, the well in the desert symbolizes the removal of distractions for Torah scholars and corresponds to different courts in Jerusalem, and the well that accompanied the Israelites was eventually hidden in the Sea of Tiberias. Hamor approached Jacob to discuss marriage (Onkelos Genesis 34:6; Targum Jonathan on Genesis 34:6).

וּבְנֵי יַעֲקֹב בָּאוּ מִן־הַשָּׂדֶה כְּשָׁמָעֻם 7 Meanwhile Jacob's sons, having heard the news, came  
 וַיִּתְעַצְבוּ הָאֲנָשִׁים וַיַּחַר לָהֶם מְאֹד J in from the field. The men were distressed and very  
 כִּי־נָבְלָה עָשָׂה בְּיִשְׂרָאֵל לְשֹׁכֵב angry, because he had committed an outrage in Israel  
 אֶת־בֶּת־יַעֲקֹב וְכֵן לֹא יַעֲשֶׂה: by lying with Jacob's daughter—a thing not to be  
 done.

The text describes the distress and anger of Jacob's sons upon learning of the rape of Dinah by Shechem, emphasizing the heinousness of the act as a violation of moral standards even among the Canaanites. The prohibition against intermarriage predates the Sinaitic covenant, as seen in the narratives of Dinah and Tamar in the Torah, with the Brisker Rav explaining that the Court of Shem decreed against intermarriage. Moral perfection requires constant refinement and purification of one's personality, as virtues must be acquired and not just natural traits, exemplified by Abraham's acquisition of higher values through prophetic insight. In Midrash Tanchuma, it is explained that Joshua lived ten years less than Moses because he spoke ten words before his master, and in Bereshit Rabbah, Job is said to have lived during the days of Abraham, Jacob, and the Tribes. Dinah's brothers, especially Simeon and Levi, took revenge by killing the unprotected male citizens of the city after the rape, reflecting the different resolution from the recommendations in Deuteronomy.

וַיְדַבֵּר חָמוֹר אִתָּם לֵאמֹר שְׁכֶם בְּנִי 8 And Hamor spoke with them, saying, "My son  
 חָשָׁקָה נַפְשִׁי בְּבִתְכֶם תִּנּוּ נָא אֶתָּה לִּי J Shechem longs for your daughter. Please give her to  
 לְאִשָּׁה: him in marriage.

Chasidut explains that the vowels in Hebrew letters symbolize different aspects of God's essence, with "cholem" representing Hashem's essence, sh'va symbolizing restrictions God has imposed on Himself, and kametz symbolizing largesse after imposing restrictions. Commentary suggests Chamor may have been willing to pay damages for Dinah or marry her to disclaim responsibility for damages, while Midrash discusses expressions of affection towards Israel using examples from the story of Dinah and Shechem, emphasizing understanding and silence in interactions with others. Targum states that Chamor asks for Dinah to be given to his son Shechem as a wife.

וְהִתְחַתְּנוּ אִתָּנוּ בְּנֹתֵיכֶם תִּתְּנוּ־לָנוּ 9 Intermarry with us: give your daughters to us, and  
 וְאֶת־בְּנֹתֵינוּ תִּקְחוּ לָכֶם: J take our daughters for yourselves:

The intermarriage proposal in Genesis 34 was initiated by the sons of Yaakov as an honor, but Shechem and Chamor reversed the proposal to persuade their townsfolk to submit to circumcision. Hamor also suggested a political union along with the marriage proposal.

Rashi explains that the proposition was made to emphasize the importance of Jacob’s sons, allowing them to choose daughters of Shechem for themselves. The Talmud discusses differences in pronunciation between Rav and Samuel, leading to interpretations related to biblical verses. Onkelos and Targum Jonathan convey the message of intermarriage between two groups in Genesis 34:9.

וְאַתָּנּוּ תֵּשְׁבוּ וְהָאָרֶץ תִּהְיֶה לִפְנֵיכֶם שְׁבוּ וְסָחֲרוּהָ וְהָאָחֻזְ בָּהּ:	10 J	You will dwell among us, and the land will be open before you; settle, move about, and acquire holdings in it.”
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Rashbam explains that the letter ה in וסחרוה saved the Torah from needing to write the word בה. Sforno discusses the principle of newcomers not being allowed to compete with local inhabitants in commerce or artisanship. Radak emphasizes the importance of trading within the land and buying freehold property to become equal to the prominent people of the town. Steinsaltz describes the offer of permanent residency, trade, and social unification in the land, despite the previous violent incident. Ramban explains that Joseph’s brothers altered their words to Jacob for the sake of peace, implying they would be free to trade in the land to convince him to send Benjamin. Abarbanel recounts a historical event where the King of Spain forced Jews to convert, leading to great suffering and exile, with only a few surviving. Targum Onkelos and Targum Jonathan both emphasize the benefits of living with the people of the land for trading and possessing property.

וַיֹּאמֶר שָׁכֵם אֶל-אָבִיהָ וְאֶל-אֶחָיו אֲמַצְאֲחֹן בְּעֵינֵיכֶם וְאֲשֶׁר תֹּאמְרוּ אֵלַי אֲתֹן:	11 J	Then Shechem said to her father and brothers, “Do me this favor, and I will pay whatever you tell me.
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Shechem approached Rachel’s father and brothers, offering to give whatever they asked for in order to find favor in their eyes, showing passion unlike Hamor [Onkelos Genesis 34:11; Targum Jonathan on Genesis 34:11].

הֲרָבּוּ עָלַי מָאֵל מְהֵרָ וּמִתֵּן וְאַתָּנָה כַּאֲשֶׁר תֹּאמְרוּ אֵלַי וְתִנּוּלִי אֶת-הַנַּעֲמָה לְאִשָּׁה:	12 J	Ask of me a bride-price ever so high, as well as gifts, and I will pay what you tell me; only give me the maiden for a wife.”
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The text discusses Dinah’s situation with Shechem, highlighting the importance of her consent in marriage and Shechem’s attempts to make amends through a larger dowry. The Rabbis differ on what happened to Dinah after her rescue, with a feasible opinion being that Simeon took her and buried her in the Land of Israel. The Talmud explains the obligations of the seducer in marriage, with Rav Ḥisda stating that the seducer must give a divorce if he does not want to keep the woman, while Rabbi Ismael argues for a bride-price. The commentary and Targum mention the tradition of increasing the bridal dowry and gifts for marriage.

וַיַּעֲנוּ בְנֵי-יַעֲקֹב אֶת-שָׁכֵם וְאֶת-חָמּוֹר אָבִיו בְּמַרְמָה וַיְדַבְּרוּ אֲשֶׁר טָמְאָה אֶת דִּינָה אֲחֹתָם:	13 J	Jacob’s sons answered Shechem and his father Hamor—speaking with guile because he had defiled their sister Dinah—
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Jacob's sons used subtlety to respond to Shechem and Hamor, devising a plan to weaken the city through circumcision, leading to Simeon and Levi's violent actions. The Ramban disagrees with the Rambam on the killing of the males of Shechem, while the Midrash recounts various versions of Jacob and Esau's battle. In the Second Temple text, Dina was violated by Shechem, leading to the violent retaliation by Simeon and Levi. The Targum highlights the defilement of Dina by Shechem as the catalyst for the events that unfolded.

וַיֹּאמְרוּ אֲלֵיהֶם לֹא נֹכַח לַעֲשׂוֹת הַדָּבָר הַזֶּה לָתֵת אֶת־אֲחֹתֵנוּ לְאִישׁ אֲשֶׁר־לֹ עָרְלָה בִּי־חֲרָפָה הוּא לָנוּ:	14 J	and said to them, “We cannot do this thing, to give our sister to a man who is uncircumcised, for that is a disgrace among us.
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Chasidut discusses the association of disgrace with the foreskin and the breaking of the covenant of peace, while the Commentary emphasizes the shame and disgrace of intermarrying with uncircumcised individuals. Jewish Thought highlights the significance of circumcision in preventing Jews from being consigned to purgatory, while the Midrash discusses the actions of Jacob's sons to prevent Dina from marrying a man with a foreskin. Musar defines a pious person by their sense of shame and reverence for God, and the Quoting Commentary mentions Jacob's sons' deceitful plan involving circumcision to avenge Dinah's defilement. Targum emphasizes the refusal to allow their sister to marry an uncircumcised man to avoid disgrace.

אֲדִי־בָזֹאת נֹאֲוֹת לָכֶם אִם תְּהִי כַּמֶּנּוּ לְהִמָּל לָכֶם כָּל־זָכָר:	15 J	Only on this condition will we agree with you; that you will become like us in that every male among you is circumcised.
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Rashi explains that “נאות” in Genesis 34:15:1 means “we will consent unto you” and “להמול” means “to be circumcised” in the passive form. Rav Hirsch discusses the concept of “נאות” as a spiritual tool for understanding and the need for all males to be circumcised for reconciliation. In the Midrash, Isaac circumcised Jacob and Esau, with Esau despising the covenant, while in the Talmud, Rav and Samuel disagree on various matters, including the pronunciation of words and interpretation of verses. Both Onkelos and Targum Jonathan mention in the Targum that all males must be circumcised for consent.

וְנָתַנּוּ אֶת־בָּנֵינוּ לָכֶם וְאֶת־בָּנוֹתֵיכֶם נִקַּח־לָנוּ וְיָשְׁבֵנוּ אִתְּכֶם וְהָיִינוּ לָעָם אֶחָד:	16 J	Then we will give our daughters to you and take your daughters to ourselves; and we will dwell among you and become as one kindred.
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In Genesis 34:16, the brothers showed astuteness by offering their daughters in marriage to remove doubt of trickery, while Hamor and his son proposed intermarriage between the sons of Jacob and the men of Shechem to induce consent for circumcision and unity among the people. Onkelos and Targum Jonathan discuss the idea of intermarriage leading to unity and becoming one people.

וְאִם־לֹא תִשְׁמָעוּ אֲלֵינוּ לְהִמָּוֶל וְלִקְחָנוּ אֶת־בָּתְּנוּ וְהִלָּכְנוּ:	17 J	But if you will not listen to us and become circumcised, we will take our daughter and go.”
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The brothers threatened to take Dinah and leave if their conditions were not met, seeking a peaceful resolution through circumcision as a sign of respect for their laws and customs,

while also concealing their desire for revenge and convincing Shechem that this was the only way to acquire Dinah. The Targum translations emphasize that they will take their daughter by force if necessary.

וַיִּטְבוּ דְבָרֵיהֶם בְּעֵינֵי חָמוֹר וּבְעֵינֵי שִׁכֶם 18 Their words pleased Hamor and Hamor's son  
בֶּן־חָמוֹר: J Shechem.

Both Onkelos and Targum Jonathan on Genesis 34:18 agree that the sons of Jacob's proposal for intermarriage with the men of Shechem on the condition of circumcision was pleasing to Hamor and Shechem.

וְלֹא־אַחַר הִנָּעַר לַעֲשׂוֹת הַדָּבָר כִּי 19 And the youth lost no time in doing the thing, for he  
חָפֵץ בְּבִת־יַעֲקֹב וְהוּא נִכְבָּד מְאֹל J wanted Jacob's daughter. Now he was the most  
בֵּית אָבִיו: respected in his father's house.

Ibn Ezra, Rashbam, Sforno, Radak, Rav Hirsch, Steinsaltz, and Chizkuni offer various insights into the story of Shechem and Dinah, highlighting Shechem's respect, leadership, and motivations. Moses' belief in natural law is challenged, leading to the composition of a song emphasizing gratitude to God. The Midrash discusses expressions of love from God towards Israel and the significance of intermarriage. Radak explains the concept of God hearing the cries of His people in Psalms and Genesis. The Talmud lists seven types of false Pharisees, and the Targum highlights Shechem's quick marriage to Dinah due to his desire for her and his high status.

וַיָּבֹא חָמוֹר וּשְׁכֶם בְּנוֹ אֶל־שַׁעַר 20 So Hamor and his son Shechem went to the public  
עִירָם וַיְדַבְּרוּ אֶל־אֲנָשֵׁי עִירָם J place of their town and spoke to their town council,  
לְאָמֹר: saying,

In Genesis 34:20, Hamor and Shechem convene with the elders at the city gate, a customary meeting place for important matters. The Talmud permits washing a baby on Shabbat before and after circumcision, with Rabbi Elazar ben Azarya allowing it even on the third day. In Ruth 3:11, Boaz reassures Ruth based on her reputation with the elders, while in Genesis 26:7, Isaac lies to protect his wife from the local leaders. The Targum simply states that Hamor and Shechem spoke with the men of their city at the gate.

הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם אֲתָנוּ וַיֵּשְׁבוּ 21 "These people are our friends; let them settle in the  
בְּאֶרֶץ וַיִּסְחָרוּ אֹתָהּ וְהָאֶרֶץ הַגְּדוֹלָה J land and move about in it, for the land is large  
רַחֲבַת־יָדַיִם לִפְנֵיהֶם אֶת־בָּנוֹתֵם נִקַּח־לָנוּ enough for them; we will take their daughters to  
לְנָשִׁים וְאֶת־בָּנוֹתֵינוּ נִתֵּן לָהֶם: ourselves as wives and give our daughters to them.

In Chasidut, the completion of the Talmud is celebrated with a benediction, emphasizing the importance of Torah study and the strength it provides. In the Commentary, the residents of Shechem initially believed Jacob's family was hostile, but a proposal for intermarriage was a ploy to show harmony. Jewish Thought highlights the significance of observing the shemittah legislation for spiritual development, while Midrash discusses the creation of the earth for humanity and the eternal existence of Israel and the Torah. In Musar, Adam and Eve's actions led to purification processes, and the earth is compared to a human body with different functions. Or HaChaim emphasizes the Jewish people's role in

rescuing holy souls, while Zevach Pesach discusses the Israelites' distinctiveness and growth in Egypt. Targum mentions the proposal for intermarriage to promote living and trading in the land.

אֲדָבָרְזֹאת יֵאָתוּ לָנוּ הָאֲנָשִׁים 22 But only on this condition will their representatives agree  
 לְשִׁבֶּת אִתָּנוּ לְהִיּוֹת לָעַם אֶחָד J with us to dwell among us and be as one kindred: that all  
 בְּהִמּוֹל לָנוּ כָּל־זָכָר כַּאֲשֶׁר הֵם our males become circumcised as they are circumcised.  
 נִמְלִים:

Chasidut emphasizes engaging in mundane affairs to vivify souls and show kindness, reflecting the continuous chesed of God, with Torah prioritizing family except for saints and the Land of Israel. Ibn Ezra and Rashi discuss the root of “consent” and the significance of circumcision in Genesis 34:22, while Midrash highlights the importance of upholding the covenant through generations, even in the face of oppressive decrees. The priests’ use of circumcision skin is mentioned in the Jerusalem Talmud, and Targum explains the condition for unity in Genesis 34:22.

מִקְנֵהֶם וְקִנְיָנָם וְכָל־בְּהֶמְתָּם הֵלֹא 23 Their cattle and substance and all their beasts will be  
 לָנוּ הֵם אִם אֲנִי נִאֲוָתָה לָהֶם וַיֵּשְׁבוּ J ours, if we only agree to their terms, so that they will  
 אִתָּנוּ: settle among us.”

The term “mikneh” and “behemoth” emphasize the large number of livestock belonging to Yaakov’s family, with the people of Shechem seeing them as potential property. The sons of Yaakov sought consent to live with the people of Shechem, who believed merging with Yaakov’s family would enrich themselves. Jacob’s sons used cunning to manipulate Shechem and Hamor into circumcision, ultimately leading to their downfall. God instructs Moses to teach the Israelites the Torah with understanding, likening it to a fully set table. Onkelos and Targum Jonathan interpret Genesis 34:23 as a desire to acquire possessions and livestock through living in harmony.

וַיִּשְׁמְעוּ אֶל־חַמּוֹר וְאֶל־שִׁכֶּם בְּנוֹ 24 All his fellow townsmen heeded Hamor and his son  
 כָּל־יֹצְאֵי שַׁעַר עִירוֹ וְיִמְלֹא כָּל־זָכָר J Shechem, and all males, all his fellow townsmen,  
 כָּל־יֹצְאֵי שַׁעַר עִירוֹ: were circumcised.

In Genesis 34:24, the men in the city were forcibly circumcised by Hamor and Shechem, unlike those who entered the city to pay respects. Tamar was accused of lewdness and sentenced to be burned, not killed, due to her lineage. Jacob’s sons used deceit to avoid giving their sister to a man with a foreskin, leading to the circumcision of the city’s men. Radak explains the interchangeability of terms for entering and leaving the gate, Ramban discusses age requirements for military service, and Rabbeinu Bahya highlights Bileam’s divine vision. In the Targum, all males who passed through the city gate were circumcised.

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִיוֹתָם כְּאֲבִים וִיקְחוּ 25 On the third day, when they were in pain, Simeon  
 שְׁנֵי־בְנֵי־יַעֲקֹב שְׁמֹעוֹן וְלֵוִי אֲחֵי דִינָה J and Levi, two of Jacob’s sons, brothers of Dinah,  
 אִישׁ חָרְבּוֹ וַיָּבֹאוּ עַל־הָעִיר בִּטָּח וַיַּהַרְגוּ took each his sword, came upon the city  
 כָּל־זָכָר: unmolested, and slew all the males.



Simeon and Levi avenged their sister Dinah's defilement by killing the men of Shechem after their circumcision, acting with zeal and strength but also facing criticism for their actions. The third day after circumcision is significant in determining practices like bathing and medical care, with the Talmud discussing various halakhot based on biblical allusions. Yosef favored Shimeon due to his association with strict judgment, as seen in previous events like the attack on Shechem. Pinchas' lineage as a descendant of Cohein and Levi is highlighted in the Midrash to justify his actions, emphasizing the significance of each tribe's role and actions in Israel's history. The Mishnah discusses practices like washing a baby on the third day after circumcision, tying a scarlet strip of wool to a scapegoat, and fasting practices of the non-priestly watch.

וְאֶת־חָמוֹר וְאֶת־שָׁכֶם בְּנוֹ הָרָגוּ 26 They put Hamor and his son Shechem to the sword,  
 לְפִי־חָרֶב וַיִּקְחוּ אֶת־דִּינָה מִבֵּית שָׁכֶם J took Dinah out of Shechem's house, and went away.  
 וַיֵּצְאוּ:

Sforno and Radak suggest Dinah stayed with Shechem until Shimon promised to marry her, while Steinsaltz mentions Hamor and Shechem were killed conspicuously, possibly beheaded, and Dina was taken from Shechem's house as a future bride. Chizkuni suggests Dinah had to be dragged as she was unwilling to leave. In Jewish Thought, Dinah's brothers did not speak with her after she was abused by Shechem, concerned about the family's reputation. In Midrash, the killing of Shechem and his father is analyzed, with different interpretations offered. The Givonim felt justified in deceiving the Israelites due to the trickery of Yaakov's sons towards their Chivite relatives. Hamor and Shechem were killed by the sword, and Dinah was taken from Shechem's house in the Targum.

בְּנֵי יַעֲקֹב בָּאוּ עַל־הַחֲלָלִים וַיִּבְזּוּ 27 The other sons of Jacob came upon the slain and  
 הָעִיר אֲשֶׁר טָמְאוּ אֲחוֹתָם: J plundered the town, because their sister had been  
 defiled.

Sforno, Or HaChaim, Radak, Rashi, and Steinsaltz all explain that Jacob's sons took revenge on the city of Shechem for defiling their sister Dinah by stripping the slain, looting the city, and demonstrating the consequences of their actions. Gevia Kesef also discusses the morality of their actions, implicating all the male inhabitants of Shechem for the defilement of Dinah.

אֶת־צֹאֲנֵם וְאֶת־בָּקָרָם וְאֶת־חֲמֹרֵיהֶם וְאֶת־ 28 They seized their flocks and herds and asses,  
 אֲשֶׁר־בְּעִיר וְאֶת־אֲשֶׁר בַּשָּׂדֶה לָקְחוּ: J all that was inside the town and outside;

The people of Shechem were plundered by Jacob's sons, taking livestock such as sheep, cattle, and donkeys from the city and the field [Steinsaltz on Genesis 34:28; Targum].

וְאֶת־כָּל־חֵילָם וְאֶת־כָּל־טָפָם 29 all their wealth, all their children, and their wives,  
 וְאֶת־נְשֵׁיהֶם שָׁבוּ וַיִּבְזּוּ וְאֶת כָּל־אֲשֶׁר J all that was in the houses, they took as captives and  
 בִּבְיָתָם: booty.

Genesis 34:29 discusses the plundering of wealth and captives from the house of Shechem or Hamor, with Rashi explaining the terms "חילם" and "שבו" as wealth and captives, respectively. Ibn Ezra notes the change in meaning if "שבייה" is accented differently. Both

Onkelos and Targum Jonathan mention that the invaders took wealth, children, wives, and possessions from the plundered people and their houses.

<p>וַיֹּאמֶר יַעֲקֹב אֶל־שִׁמְעוֹן וְאֶל־לֵוִי 30  עֲבַרְתֶּם אִתִּי לְהַבְאִישְׁנִי בַיָּשָׁב J  הָאָרֶץ בְּפִנְעָנִי וּבִפְרֹזִי וְאֲנִי מִתִּי  מִסְפָּר וְנֹאסְפוֹ עָלַי וְהִכּוּנִי  וְנִשְׁמַדְתִּי אֲנִי וּבֵיתִי:</p>	<p>Jacob said to Simeon and Levi, “You have brought  trouble on me, making me odious among the inhabitants  of the land, the Canaanites and the Perizzites; my  fighters are few in number, so that if they unite against  me and attack me, I and my house will be destroyed.”</p>
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Jacob was concerned that Simeon and Levi’s actions in Shechem would lead to retaliation from the Canaanites due to their few numbers. The Ramban supports Jacob’s criticism, while the Rambam notes Shimon and Levi’s response to Jacob. Akeidat Yitzchak emphasizes the value of life and the duty to preserve it faithfully, while discussing Moses’ blessings and the roles of the tribes. Kabbalah warns against turning away from HaShem to seek stagnant waters. The Midrash recounts the brothers’ deception of Jacob regarding Joseph’s fate. Rabbi Abraham ibn Ezra, Sforno, Or HaChaim, Ibn Ezra, Gevia Kesef, and Chizkuni provide insights into Moses’ blessing, Simeon and Levi’s actions, and Jacob’s reaction. Isaiah, Deuteronomy, and Targum highlight the consequences of violence and the importance of avoiding unnecessary conflict.

<p>וַיֹּאמְרוּ הַכְּזוֹנָה יַעֲשֶׂה 31  אֶת־אֲחֻזָּתָנוּ: J</p>	<p>But they answered, “Should our sister be treated like a  whore?”</p>
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Simeon and Levi seek vengeance for the violation of their sister Dinah by Shechem, arguing that she was not willingly involved and should not be treated as a harlot. The brothers’ actions instill fear in other nations, justifying their brutal response according to the Midrash and Targum commentaries. Dinah’s brothers are criticized for their lack of communication and support after the incident, highlighting the importance of listening to and standing by those who have been wronged according to the Dirshuni II commentary. The Akeidat Yitzchak commentary emphasizes the role of intermediaries like Moses in repairing the relationship between G-d and His people, while the Musar commentary suggests that Jacob’s punishment for a minor impropriety led to the events involving Dinah and Reuben and Bilhah. The complexity of right and wrong is further explored in the Quoting Commentary, where Simeon and Levi’s violent actions lead to condemnation from Jacob, questioning the morality of their actions.

## Genesis 35

<p>וַיֹּאמֶר אֱלֹהִים אֶל־יַעֲקֹב קוּם עֲלֵה 1  בֵּית־אֵל וְשָׁב־שָׁם וַעֲשֵׂה־שָׁם מִזְבֵּחַ E  לְאֵל הַנִּרְאָה אֵלֶיךָ בְּבִרְחֶךָ מִפְּנֵי עֵשָׂו  אָחִיךָ:</p>	<p>God said to Jacob, “Arise, go up to Bethel and remain  there; and build an altar there to the God who  appeared to you when you were fleeing from your  brother Esau.”</p>
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Jacob was commanded to go to Beth-el to settle and build an altar to purify the camp from idols and defilement, express gratitude for God’s protection, and fulfill a vow made years earlier. Prophets receive messages through dreams or visions, influenced by the Active Intellect, and Jacob’s encounter with angels symbolized victory over idolatrous influences.

In Midrash, Jacob's actions affect his fortunes, and God instructs him to fulfill his vow at Beth-El. Rashi, Torah Temimah, Ramban, and Gevia Kesef provide interpretations of Jacob's actions and interactions with God. In Tanakh, Abram builds an altar to worship God after receiving a promise about his descendants, while in Targum, Elohim instructs Jacob to build an altar in Beth-El as a fulfillment of a previous encounter with God.

וַיֹּאמֶר יַעֲקֹב אֶל-בֵּיתוֹ וְאֶל-כָּל-אֲשֶׁר	2	So Jacob said to his household and to all who were
עִמּוֹ הָסְרוּ אֶת-אֱלֹהֵי הַנֹּכַח אֲשֶׁר	E	with him, "Rid yourselves of the alien gods in your
בְּתִכְכֶּם וְהִטְהַרוּ וְהַחֲלִיפוּ שְׂמַלְתֵּיכֶם:		midst, purify yourselves, and change your clothes.

Chasidut explains how Avraham and Yitzchak converted people, while Yaakov warned against idolatry; Halakhah discusses the ritual impurity of false deities; Jewish Thought emphasizes fulfilling vows and objective valuations; Midrash highlights the consequences of not fulfilling vows and the importance of loving one another; Musar stresses the need to remove forbidden objects to maintain purity; Quoting Commentary discusses the importance of moral standards in the Land of Israel; Second Temple commentary contrasts Laban's demand for a search with Jacob's instructions to remove idols; Targum describes Yaakov's instructions to remove foreign idols, purify, and change garments.

וְנָקוּמָה וְנַעֲלֶה בֵּית-אֵל וְאֶעֱשֶׂה-שָׁם	3	Come, let us go up to Bethel, and I will build an altar
מִזְבֵּחַ לְאֵל הָעֲנָה אֹתִי בְּיוֹם צָרָתִי וַיְהִי	E	there to the God who answered me when I was in
עִמָּדִי בְּדֶרֶךְ אֲשֶׁר הָלַכְתִּי:		distress and who has been with me wherever I have gone."

Jacob's decision to build an altar in Beit El reflects his gratitude and faith in God's protection during times of trouble. Jacob's uncertainty about the significance of his dream of the ladder contrasts with Abraham's certainty in Divine instructions, highlighting his journey towards understanding. The Midrash emphasizes that troubles signal impending redemption, discusses the importance of praying towards Jerusalem, and compares the strength needed in times of trouble to different weights of chains. Rabbi Yoḥanan argues against heretics using verses to support multiple gods, providing responses affirming belief in one God. The Targum also highlights Jacob's gratitude towards God for answering his prayers and providing support during his journey.

וַיִּתְּנוּ אֶל-יַעֲקֹב אֵת כָּל-אֱלֹהֵי הַנֹּכַח אֲשֶׁר	4	They gave to Jacob all the alien gods that they
בְּיָדָם וְאֶת-הַנְּזָמִים אֲשֶׁר בְּאִזְנֵיהֶם וַיִּטְמֵן	E	had, and the rings that were in their ears, and
אֹתָם יַעֲקֹב תַּחַת הָאֵלֶּה אֲשֶׁר עִם-שָׁכֶם:		Jacob buried them under the terebinth that was near Shechem.

Chasidut explains the concept of rectification through hands, illustrated by Jacob receiving idolatrous artifacts from his household members in Genesis 35:4. Commentary discusses Jacob burying the idols under a terebinth tree near Shechem to prevent idolatrous use, fulfilling a vow and avoiding detection. Midrash highlights various biblical figures fulfilling Torah aspects before receiving it, with Jacob commended for removing foreign gods. Mishnah distinguishes between vows prohibiting benefit from a person or their food, while Talmud recounts Rabbi Ismael ben Rabbi Yose warning Samaritans of idol worship. Second Temple commentary emphasizes Jacob's rejection of wealth through evil means. Targum mentions Jacob burying foreign gods and earrings under an oak tree near Shechem.

<p>וַיִּסְעוּ וַיְהִי   חֲתַת אֱלֹהִים עַל־הָעָרִים  אֲשֶׁר סְבִיבוֹתֵיהֶם וְלֹא רָדְפוּ אַחֲרַי בְּנֵי  יַעֲקֹב:</p>	<p>5 As they set out, a terror from God fell on the cities  E round about, so that they did not pursue the sons  of Jacob.</p>
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Jacob's departure from Shechem caused fear among the surrounding cities, preventing them from pursuing his family. Midrash Vayisu highlights the bravery of Jacob's sons in battles against the Amorite kings and Esau, with Judah's courage standing out. Radak suggests that Abram may have briefly lived in locations mentioned in Genesis 12:6, praying for Jacob's family after a prophetic vision of Dinah's rape. Ibn Ezra and Chizkuni provide interpretations of Jacob's words in Genesis 49:6 and 48:22, respectively. The Targum mentions the sons of Jacob praising and praying to the Lord during their journey, with the surrounding cities struck with fear and not pursuing them.

<p>וַיָּבֹא יַעֲקֹב לּוֹזָה אֲשֶׁר בְּאַרְצָן כְּנָעַן הוּא  בֵּית־אֵל הוּא וְכָל־הָעָם אֲשֶׁר־עִמּוֹ:</p>	<p>6 Thus Jacob came to Luz—that is, Bethel—in the land  E of Canaan, he and all the people who were with him.</p>
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Radak, Rabbeinu Bahya, and Chizkuni mention a second town called Luz in Canaan where Yaakov and his entourage were spared casualties during attacks by the Canaanites due to fear of God. The Midrash describes three battles in Shechem where idolaters gathered to wage war with Jacob's children but were prevented by God. Ramban explains how Jacob's sons dealt with the people of Shechem, with Simeon and Levi acting independently to kill the men of the city, leading Jacob to curse them. Additionally, Rabbeinu Bahya discusses the significance of the names Yaakov and Yisrael in relation to spiritual and physical concerns. Finally, the Targum states that Jacob arrived at Luz in Canaan, also known as Bethel, with all his companions.

<p>וַיִּבֶן שָׁם מִזְבֵּחַ וַיִּקְרָא לַמָּקוֹם אֵל  בֵּית־אֵל כִּי שָׁם נִגְלוּ אֵלָיו הָאֱלֹהִים  בְּבָרְחוֹ מִפְּנֵי אָחִיו:</p>	<p>7 There he built an altar and named the site El-bethel, for  E it was there that God had been revealed to him when  he was fleeing from his brother.</p>
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In Genesis 35:7, Jacob named the place El Bet El to signify God's association with the site where angels were revealed to him. The presence of God was revealed in Bethel, emphasizing His singular power and presence. Midrash discusses Leah's behavior, the creation of women to be modest, Jacob's altar connected to Dina's punishment, and Shechem's actions towards Dina. Rabbeinu Bahya sees Yaakov's blessing as an allusion to the ten emanations, Rashi notes the building of altars by the patriarchs, Ramban highlights Yaakov's spiritual journey to Beth-El, Gevia Kesef discusses the significance of divine terms, and Chizkuni explains the renaming of Luz to Beth-El. In the Talmud, Rabbi Yoḥanan refutes heretics' claims of multiple gods by emphasizing the oneness of God through examples in the Bible. According to Targum, Jacob built an altar at Bethel where God was revealed to him while fleeing from Esau.

<p>וַתָּמָת דִּבְרָה מִיִּנְקַת רַבָּקָה וַתִּקָּבֵר מִתַּחַת  לְבֵית־אֵל תַּחַת הָאֵלֹן וַיִּקְרָא שְׁמוֹ אֵלֹן  בָּכוֹת:</p>	<p>8 Deborah, Rebekah's nurse, died, and was buried  E under the oak below Bethel; so it was named  Allon-bacuth.</p>
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Deborah, Rebekah's nurse, died and was buried beneath an oak tree, leading Jacob to learn of Rebekah's death indirectly to avoid dishonor in her burial, as Esau's evil nature could

bring curses. The eternal existence and special status of the Jewish people is intrinsic, not solely dependent on observance of the covenant, with Torah being a natural part of Jewish identity. Jacob mourned the deaths of Deborah, Rebekah, Laban, Rachel, and experienced a Divine vision during a time of mourning, with God showing compassion to those mourning. The deaths of significant women in the Torah are only mentioned in relation to significant events or deeds.

וַיֵּרָא אֱלֹהִים אֶל-יַעֲקֹב עוֹד בְּבֹאֹ 9 God appeared again to Jacob on his arrival from  
מִפְּדַן אֲרָם וַיְבָרֶךְ אֹתוֹ: P Paddan-aram. God blessed him,

God appeared directly to Jacob in Bet El, blessing him with consolation after his mourning, surrounded by angels once he left Laban's idol worship. The humble person connects with Hashem, exemplified in various actions, while the Midrash discusses the consequences of iniquity. Rabbeinu Bahya, Gevia Kesef, Rashi, and Da'at Zekenim explore different aspects of the patriarchs, beliefs, promises, blessings, and conditions in the stories of Jacob and his family. The Tanakh highlights God's covenant with Abraham, the promise of a son through Sarah, and Abraham's intercession for Sodom, revealing God's mercy and justice. The Targum emphasizes God's teachings on marriage, visiting the afflicted, and comforting mourners through examples from Adam, Abraham, and Jacob.

וַיֹּאמְרוּ לוֹ אֱלֹהִים שְׁמֶךָ יַעֲקֹב לֹא-יִקְרָא 10 saying to him, "You whose name is Jacob, You  
שְׁמֶךָ עוֹד יַעֲקֹב כִּי אִם-יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ P shall be called Jacob no more, But Israel shall be  
וַיִּקְרָא אֶת-שְׁמוֹ יִשְׂרָאֵל: your name." Thus he was named Israel.

The text discusses the significance of Jacob's name change to Israel, symbolizing his victory, leadership, and spiritual growth. The prohibition against clairvoyance applies to both genders, with transgressors liable for lashes. The power of the constellations can be nullified by God's kindness, and Israelites are considered ministers over celestial ministers. The concept of building a tabernacle for God is symbolic, emphasizing the importance of attaining holiness. Jacob's qualities and name change to Israel are discussed in various Midrash texts. Ben Zoma predicts a future time when Israel will no longer mention the Exodus, similar to the transition from Jacob to Israel. Yaakov's name change to Yisrael signifies his struggle with God and men. Rabbi Elazar Ben Azaryah introduced the practice of mentioning the Exodus from Egypt at night, and the Tosefta emphasizes specific guidelines for blessings.

וַיֹּאמֶר לוֹ אֱלֹהִים אֲנִי אֵל שַׁדַּי 11 And God said to him, "I am El Shaddai. Be fertile and  
פְּרֹה וּרְבֵה גּוֹי וְקָהָל גּוֹיִם יִהְיֶה P increase; A nation, yea an assembly of nations, Shall  
מִמֶּךָ וּמִלְכִּים מִחֲלָצֶיךָ יֵצְאוּ: descend from you. Kings shall issue from your loins.

Chasidut explains Yaakov penalized Reuven by depriving him of firstborn rights, emphasizing the importance of guarding the brit to avoid blemishing the Name Shadai and receive blessings through the mezuzah. Kabbalah emphasizes reverence when entering the presence of God, while Midrash highlights promises to Jacob's descendants and special events like the fifteenth of Av. Musar delves into G-d's love for Israel and hidden light, while Commentary discusses anointing and the significance of biblical figures like Abraham. Second Temple texts explain how God is referred to based on individual spiritual states, and Talmudic discussions cover various interpretations and debates on community errors

and celebrations. Tanakh and Targum passages detail God's interactions with Jacob and promises of offspring and kings descending from him.

וְאֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לְאַבְרָהָם	12	The land that I assigned to Abraham and Isaac I
וְלִיצְחָק לְךָ אֶתְנַנֶּה וְלִזְרַעְךָ אַחֲרָיִךְ אֶתֵּן	P	assign to you; And to your offspring to come Will I
אֶת־הָאָרֶץ:		assign the land.”

God promised Jacob the same land given to Abraham and Isaac, assuring him that it would be a personal possession for him and his descendants. This promise is seen as irrevocable, ensuring that Jacob and his future offspring will ultimately inherit and settle the land, with a nation, assembly of nations, and kings descending from him. Avner understood that two kings would come from Benjamin, as Rashi explains, while Ramban emphasizes the worthiness of each patriarch to receive a covenant. Targum Jonathan and Onkelos both confirm God's promise to Jacob regarding the land.

וַיַּעַל מֵעֲלָיו אֱלֹהִים בַּמָּקוֹם	13	God parted from him at the spot where [God] had
אֲשֶׁר־דִּבֶּר אִתּוֹ:	P	spoken to him;

The patriarchs, including Yaakov, are seen as a Divine Chariot, with God's presence resting upon them in specific locations. The departure of the Divine Presence after communicating with individuals, as seen in the cases of Avraham and Yaakov, highlights the significance of these encounters. The use of verbs like “ascend” and “go up” in biblical verses emphasizes the divine nature of these interactions and the communication between God and humanity. The concept of the righteous serving as vessels through which God's presence can dwell and be elevated is also discussed, with the idea that prayers must be focused on HaShem's title related to the prayer for them to be effective. The arrival of the Messiah and the exact date of redemption are deemed unknowable by humans, with calculations discouraged to avoid confusion and disappointment. Astrology and predictions based on planetary conjunctions are dismissed as inaccurate indicators of the Messiah's coming, while prophecies point to the restoration of prophecy in Israel as a sign of the Messianic era.

וַיַּצֵּב יַעֲקֹב מִצְבֵּה בַּמָּקוֹם אֲשֶׁר־דִּבֶּר	14	and Jacob set up a pillar at the site where [God] had
אִתּוֹ מִצְבֵּת אֶבֶן וַיִּסֹּד עָלֶיהָ נִסָּד וַיִּצַק	P	spoken to him, a pillar of stone, and he offered a
עָלֶיהָ שֵׁמֶן:		libation on it and poured oil upon it.

Chasidut discusses allusions in a story, including references to tefillin, tzitzit, laughter of the bull and ram, anointed king on Mount Zion, pouring and molding, advice, nations as inheritance, serving with awe, and rejoicing upon the trembling of the wicked. Commentary explains Jacob's act of setting up a pillar at Beth-el, pouring out a drink offering and anointing it with oil to sanctify it, symbolizing completion of his vow and preparation for a house of God. Kabbalah mentions the renewal of the moon and restoration of youth like an eagle. Midrash describes the patriarchs as the Divine Chariot, with Jacob pouring oil on the monument where God spoke to him. Quoting Commentary highlights the sanctification of the stone as an altar and setting up a pillar to honor God. Targum recounts Yaakov setting up a stone monument, pouring wine, water, and oil on it in the customs of the Feast of Tabernacles.

וַיִּקְרָא יַעֲקֹב אֶת־שֵׁם הַמָּקוֹם אֲשֶׁר דִּבֶּר אֲתָנוּ 15 Jacob gave the site, where God had spoken to  
שֵׁם אֱלֹהִים בֵּית־אֵל: P him, the name of Bethel.

Jacob named the place where God spoke to him Beth-El to emphasize its significance as a House of God and confirm the authenticity of his vision, distinguishing it from a mere dream. The use of “Lord” in Jacob’s interactions and visions highlights his connection to the divine, while Laban’s confused belief led him to use both “God” and “Lord” in his interactions with Jacob. Hagar called the messenger of God “El-roi” after he spoke to her, signifying that she had seen God, and God departed from Jacob at the spot where he had spoken to him.

וַיִּסְעוּ מִבֵּית אֵל וַיְהִי־עוֹד 16 They set out from Bethel; but when they were still  
כְּבֶרֶת־הָאֶרֶץ לְבֹא אֶפְרָתָה וְתֵלֵד E some distance short of Ephrath, Rachel was in  
רָחֵל וְתִקַּשׁ בְּלִדְתָּהּ: childbirth, and she had hard labor.

Rachel had a difficult childbirth and died after giving birth, along with Pinhas’s wife and Mikhal daughter of Shaul. The timing of Rachel’s labor is debated, with Rabbi Eliezer ben Yaakov suggesting the end of summer and the Rabbis suggesting after the rainy season. A pregnant woman experiencing labor pains for three consecutive days within eleven days of menstruation is considered a zava if the pains subside for a full day and night before giving birth, according to Rabbi Yehoshua. The Sanhedrin in Beit Lechem was significant during the time of Megillat Ruth, and the location of Kever Rachel is debated. The mother of vainglory is represented as dying in childbirth, symbolizing the death of the soul when giving birth to vainglory. The people at the gate and elders wished for Ruth to be like Rachel and Leah in building up the House of Israel.

וַיְהִי בְּהַקְשָׁתָהּ בְּלִדְתָּהּ וְתֹאמַר לָהּ 17 When her labor was at its hardest, the midwife said  
הַמְּלִידָת אֶל־תִּירָאִי כִּי־גִסְיוֹנָה לָךְ בֶּן: E to her, “Have no fear, for it is another boy for you.”

The midwife assured Rachel that she was giving birth to a son, alleviating her fears of dying during childbirth. Midrashic texts discuss the concept of additions from God being greater than the original, using examples like Abraham, Rachel, and King Hezekiah. The Mishnah outlines the criteria for determining if a pregnant woman is considered a zava based on labor pains and blood discharge. The German commentary on Mishnah Chullin 4:1:1 compares the difficulty of childbirth to Genesis 35:17, while another commentary suggests supplementing the term “הַמְּקַשָּׁה” with “לִילֵד.” Targum Jonathan confirms that Rachel gave birth to a son during her difficult labor.

וַיְהִי בְּצֵאת נַפְשָׁהּ כִּי מָתָה וְתִקְרָא 18 But as she breathed her last—for she was dying—she  
שְׁמוֹ בֶן־אוֹנִי וְאָבִיו קָרָא־לּוֹ בִּנְיָמִין: E named him Ben-oni; but his father called him  
Benjamin.

The name Binyamin indicates prominence as it is derived from “BeN YaMIN” meaning the Land of Israel, considered higher than all other lands. Rachel named her son Ben-Oni, meaning “son of my sorrow,” but Jacob renamed him Benjamin, symbolizing strength and a shift in power towards a nascent nation. Aninut is the period between death and burial, during which the onen is exempt from mitzvot and certain activities. The Mishnah discusses scenarios where a son may or may not be considered a firstborn with regard to

inheritance and redemption from a priest, detailing cases of uncertain paternity and unusual forms of miscarriage. Rav Nahman bar Yitzhak argues that Joseph's name was written with a second yod on the ephod to reflect his birth name.

וַתָּמָת רָחֵל וַתִּקָּבֵר בַּדֶּרֶךְ אֶפְרָתָה 19 Thus Rachel died. She was buried on the road to  
הוא בית לחם: E Ephrath—now Bethlehem.

Rachel died and was buried on the road to Bethlehem due to complications during childbirth, with Jacob naming his son Benjamin after her death. The Land of Israel is considered holy and cannot tolerate sinners, as seen in the punishment of the Canaanites. Rachel's burial place is mentioned in various texts, with the Tosefta mentioning Saul meeting two men near her tomb at Zelzah.

וַיַּצֵּב יַעֲקֹב מַצֵּבָה עַל-קִבְרֶתָהּ הִוא מַצֵּבָה 20 Over her grave Jacob set up a pillar; it is the pillar  
קִבְרֶת-רָחֵל עַד-הַיּוֹם: E at Rachel's grave to this day.

Ibn Ezra suggests "kivrah" should have been used instead of "kevratah" for Jacob's monument over Rachel's grave, while Rashbam references Samuel I 10:2. Sforno explains the monument was for protection at a crossroads. Steinsaltz notes the monument lasted for generations. Midrash teaches Jacob used leftover money for the monument, and Rabbi Shimon ben Gamliel says righteous individuals do not need physical memorials. Jacob buried Rachel at a location where exiles would pass, hoping for mercy. Targum states Jacob's monument remains on Rachel's grave.

וַיֵּסַע יִשְׂרָאֵל וַיֵּט אֹהֶלָה מִהָלָא 21 Israel journeyed on, and pitched his tent beyond  
לְמִגְדַּל-עֵדֶר: J Migdal-eder.

Yaakov Avinu pitched his tent near Migdal Eder after Rachel's death, symbolizing the completion of the twelve tribes with the birth of Binyamin. Esau's claim to be buried where Rachel was buried led Yaakov to choose a different burial place, but after their reconciliation, Esau renounced his claim. Migdal Eder is mentioned in various texts, but its exact location near Jerusalem is unknown. Rabbi Shimon emphasizes the importance of a good name over other crowns, highlighting the accessibility of Torah study to all. Micah 4:8 describes the restoration of the monarchy in Fair Jerusalem, symbolized by Migdal-eder near Bethlehem, indicating the return of kingship to the House of Israel. Yisrael continued his journey and pitched his tent beyond the Tower of Eder, believed to be where the Messiah will be revealed in the future.

וַיְהִי בְשֹׁכֵן יִשְׂרָאֵל בְּאֶרֶץ הַהוּא וַיֵּלֶךְ 22 While Israel stayed in that land, Reuben went and  
רְאוּבֵן וַיִּשְׁכַּב אֶת-בִּלְהָהּ פִּילְגֶּשׁ אִבְיוֹ J lay with Bilhah, his father's concubine; and Israel  
וַיִּשְׁמַע יִשְׂרָאֵל וַיְהִי בְנֵי-יַעֲקֹב שְׁנַיִם found out. Now the sons of Jacob were twelve in  
עָשָׂר: number.

Leah named her son Issachar as a reward for giving her maid-servant to Yaakov, showing her selflessness and desire for him to father more founding fathers of the Jewish people (Chasidut). Jacob did not disown Reuben for disturbing Bilhah's bed, and despite losing his status as firstborn, Reuben was still counted among Jacob's sons (Commentary). Certain Torah passages should be read but not translated in public, while in the time of Ezra, a



translator was used during Torah readings to help people understand the text (Halakhah). The severity of punishments for transgressions not explicitly mentioned in the Torah, the importance of protecting vital elements, and Moses' expectations of the Jewish people's faith are discussed in Jewish Thought. Reuben's act of sleeping with Bilhah was seen as a major sin of treason and rebellion, contrasting with Judah's confession and repentance (Quoting Commentary). The Talmud clarifies that Reuben's act of rearranging Jacob's bed was actually a demonstration of righteousness, not sin, and it was not translated to avoid shaming Reuben, while the story of Tamar was translated (Talmud). Moses blessed Reuben for his survival despite his small population in Deuteronomy 33:6 (Tanakh). Reuben's actions near Bilhah caused distress to Jacob, but the Spirit of Holiness reassured Jacob that all his sons were righteous (Targum). Specific scriptural passages are publicly read and translated during public readings, including the incident of Reuben and Bilhah, while the account of David and Bathsheba is neither read nor translated (Tosefta).

בְּנֵי לֵאָה בְּכוֹר יַעֲקֹב רְאוּבֵן וְשִׁמְעוֹן 23 The sons of Leah: Reuben—Jacob's first-born—  
וְלֵוִי וְיְהוּדָה וְיִשְׂשַׁכָּר וְזִבְלוּן: P Simeon, Levi, Judah, Issachar, and Zebulun.

Reuben repented for his sin with Bilhah and retained his status as firstborn in genealogy and Divine Service, although he lost material benefits. Various commentaries discuss Reuben's primacy within the family and his offerings in relation to his repentance and restoration among his brothers. In Genesis 35:23, Reuben is listed first among Jacob's sons, emphasizing his status as the firstborn despite his sin. Onkelos and Targum Jonathan list Reuben, Shimon, Levi, Judah, Issachar, and Zebulun as the sons of Leah.

בְּנֵי רָחֵל יוֹסֵף וּבְנִימִן: 24 P The sons of Rachel: Joseph and Benjamin.

The sons of Rachel were Joseph and Benjamin, as stated in both the Targum and a commentary on Genesis 35:24. The Midrash mentions seven barren women from the Bible, including Sarah, Rivka, Rachel, Leah, Manoach's wife, Chana, and Zion, who is described as a barren woman who will become a happy mother of children.

וּבְנֵי בִלְהָה שְׁפָחַת רָחֵל דָּן וְנַפְתָּלִי: 25 P The sons of Bilhah, Rachel's maid: Dan and Naphtali.

The sons of Bilha, Rachel's maidservant, were Dan and Naftali, according to Steinsaltz on Genesis 35:25. Rachel is remembered by God as a symbol of His kindness and faithfulness to the house of Israel, as emphasized in Midrash. Both Onkelos and Targum Jonathan on Genesis 35:25 also list Dan and Naphtali as Rachel's sons.

וּבְנֵי זִלְפָּה שְׁפָחַת לֵאָה גָּד וְאַשֶּׁר 26 And the sons of Zilpah, Leah's maid: Gad and Asher.

אֵלֶּה בְּנֵי יַעֲקֹב אֲשֶׁר יָלְדוּ לוֹ בְּפָדָן אֲרָם: P These are the sons of Jacob who were born to him in Paddan-aram.

The majority of Jacob's sons were born in Paddan-aram, but Benjamin was born in Canaan. God remembered Rachel because of her importance in the lineage of the patriarchs. Ramban explains the difference between "Tabernacle" and "Tabernacle of the Testimony," while Ibn Ezra discusses poetic license in Isaiah 14:11. The Targum mentions that Gad and Asher were born to Jacob in Padan Aram.

וַיָּבֹא יַעֲקֹב אֶל-יִצְחָק אָבִיו מִמָּרָא קִרְיַת הָאֲרֵבֶּעַ הוּא חֶבְרוֹן אֲשֶׁר-גָּר-שָׁם אֲבִרָהִם וַיִּצְחָק:	27 P	And Jacob came to his father Isaac at Mamre, at Kiriath-arba—now Hebron—where Abraham and Isaac had sojourned.
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The commentary discusses the significance of Mamre and Kiryat Arba in Genesis 35:27, highlighting the importance of being buried where ancestors lived. The Midrash explains the significance of Beersheba and Eretz Yisrael. Rashi clarifies the 430 years in Exodus 12:40, grammatical rules in I Samuel 16:1, promise of Canaan in I Chronicles 16:19, and patriarchs as signs in Genesis 12:6. Ramban discusses the ladder vision and significance of locations in Genesis 28:17, while Chizkuni explains spiritual value in Genesis 23:17. The Talmud discusses Esau preventing Jacob's burial at the Cave of Machpelah, and Targum mentions Jacob visiting Isaac in Mamre at Kiryat Arba.

וַיְהִי יְמֵי יִצְחָק מֵאָת שָׁנָה וּשְׁמֹנִים שָׁנָה:	28 P	Isaac was a hundred and eighty years old
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Isaac lived to be 180 years old, with the Torah not mentioning “which he lived” possibly due to the lack of a wife until his binding on the altar, causing him to lose his eyesight. The delay in reporting Isaac's death was to show he lived to a ripe old age, with Esau returning to take part in his funeral, burying him near the cave of Machpelah. The Midrash discusses the importance of old age in achieving a high level of prayer, as exemplified by Abraham, Isaac, and Jacob, and highlights the five ways in which each patriarch merited their sons. The Torah lists Jacob's years of life in reverse order compared to Abraham and Isaac, possibly to emphasize that his last 17 years were the most significant. Targum Jonathan and Onkelos confirm that Isaac lived for 180 years.

וַיָּגֹעַ יִצְחָק וַיָּמָת וַיֵּאָסֶף אֶל-עַמּוּי זָקֵן וּשְׁבַע יָמִים וַיִּקְבְּרוּ אוֹתוֹ עֵשָׂו וַיַּעֲקֹב בְּנָיו:	29 P	when he breathed his last and died. He was gathered to his kin in ripe old age; and he was buried by his sons Esau and Jacob.
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Chasidut emphasizes Avram's unwavering faith in God and the importance of his descendants in God's plan. Commentary highlights the non-chronological order of events in the Torah, while Midrash discusses the aftermath of Simeon and Levi's actions. Musar delves into the significance of honoring parents, and Quoting Commentary reflects on Yaakov's return to Canaan. Second Temple commentary discusses Isaac's unique status, and Talmud and Targum focus on Ishmael's repentance and Yitzchok's burial.

## Genesis 36

וְאַלֶּה תִּלְדוֹת עֵשָׂו הוּא אֱדוֹם:	1 R	This is the line of Esau—that is, Edom.
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Ibn Ezra explains that Esau is the father of Edom, Sforino suggests “these are the names of Esau's sons” refers to his grandchildren, Or HaChaim emphasizes Esau and Edom are interchangeable, Radak highlights the distinction between Esau's descendants in Canaan and Seir, Steinsaltz notes Esau was nicknamed Edom due to his red hair, and Chizkuni explains the introduction of Esau's descendants. In Kabbalah, Satan is Samael associated with the liver, the goat symbolizes carrying sins to an uninhabited land, and darkness is represented by red, green, and black. The Midrash discusses God's engagement in establishing nations and families, the power of the House of Joseph against Esau, and the

strength of Joseph. The Edomites, descendants of Esau, have been plundered. Onkelos and Targum Jonathan identify Esau's descendants as Edom.

<p>עָשָׂו לָקַח אֶת־נָשָׁיו מִבְּנוֹת כְּנָעַן אֶת־עֲדָה בַּת־אֵילֹן הַחִתִּי וְאֶת־אֹהֲלִיבָמָה בַּת־עֲנָה בַת־צִבְעֹן הַחִוִּי:</p>	<p>2 Esau took his wives from among the Canaanite P women—Adah daughter of Elon the Hittite, and Oholibamah daughter of Anah daughter of Zibeon the Hivite —</p>
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In the commentary, Ramban identifies Adah as Basmath and Oholibamah as Judith, while Ibn Ezra discusses Oholibamah's lineage. Rashbam explains the name changes of Esau's wives, Sforno highlights Oholibamah's role in Esau's settlement, Radak notes the dual names of Esau's wives, and Chizkuni discusses the identities of Esau's wives and their children. In Kabbalah, apostates deny fundamental truths of Judaism, leading to severe consequences. In the Midrash, Esau's genealogy is discussed to expose mamzerim, and in Musar, the negative influence of Egypt and Esau's choice to settle in Seir are explored. The Talmud discusses the expertise of early settlers in planting crops, and the Targum mentions the lineage of Esau's wives.

<p>וְאֶת־בָּשְׁמַת בַּת־יִשְׁמָעֵאל אָחוֹת נְבִיּוֹת:</p>	<p>3 and also Basemath daughter of Ishmael and sister of P Nebaioth.</p>
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Esau's sins were forgiven when he married Basmat/Mahalat, Ishmael's daughter, in accordance with his parents' wishes to marry within the family. The name Mahalat signifies forgiveness, but Esau should have divorced his wives before marrying her, which added to his troubles. Esau's marriage to Basmat is mentioned in Targum Onkelos and Targum Jonathan as marrying Bosmas, Nebayoth's sister.

<p>וַתֵּלֶד עֲדָה לְעֵשָׂו אֶת־אֵלִיפָז וּבָשְׁמַת יָלְדָה אֶת־רְעוּאֵל:</p>	<p>4 Adah bore to Esau Eliphaz; Basemath bore P Reuel;</p>
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The text mentions that Ada bore Elifaz, Esau's firstborn son, and Basmat bore Re'uel. The importance of making peace with others before seeking atonement from God is discussed, using examples from the story of Job and his companions. The concept of retribution against wicked nations, such as Egypt, Assyria, and Edom, with a focus on the punishment of Esau's descendants, is emphasized. The need for humility and mercy in seeking forgiveness and the consequences of failing to do so are highlighted.

<p>וְאֹהֲלִיבָמָה יָלְדָה אֶת־ וְאֶת־יְעֻשׁ וְאֶת־יָעֵלָם וְאֶת־קֹרַח אֵלֶּה בְּנֵי עֵשָׂו אֲשֶׁר יָלְדוּ־לּוֹ בְּאֶרֶץ כְּנָעַן:</p>	<p>5 and Oholibamah bore Jeush, Jalam, and Korah. Those P were the sons of Esau, who were born to him in the land of Canaan.</p>
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Ada, possibly identical to Bosmas, was the daughter of the Hittite Eylon who burned incense to an idol, while Korach, considered illegitimate as he was fathered by Eliphaz, was among the sons of Oholibamah who bore Yeush, Ya'elam, and Korah to Esau in Canaan. Esau's genealogical records in Midrash reveal secrets, including identifying mamzerim among his descendants, with differing opinions on the number of mamzerim. Rashbam explains that the phrase "אלה תולדות" introduces the names of the grandsons of the individual, leading to a detailed account of the descendants of Noach, Esau, and Yaakov,

culminating in Yaakov's grandchildren totaling 70 before their descent to Egypt. Targum mentions Oholivomoh bearing Yeush, Yalom, and Korach to Esau in Canaan.

וַיִּקַּח עֵשָׂו אֶת־נָשָׁיו וְאֶת־בָּנָיו וְאֶת־בָּנֹתָיו	6	Esau took his wives, his sons and daughters, and
וְאֶת־כָּל־נַפְשׁוֹת בֵּיתוֹ וְאֶת־מִקְנֵהוּ	P	all the members of his household, his cattle and all
וְאֶת־כָּל־בְּהֶמְתּוֹ וְאֵת כָּל־קִנְיָנוֹ אֲשֶׁר רָכַשׁ		his livestock, and all the property that he had
בְּאֶרֶץ כְּנָעַן וַיֵּלֶךְ אֶל־אֶרֶץ מִפְּנֵי יַעֲקֹב		acquired in the land of Canaan, and went to
אֲחֵיו:		another land because of his brother Jacob.

Chasidut discusses the influence of a tzaddik on others spiritually, Esau's origins in the "left side" of emanations, and the eternal connection between the Jewish people and God. Commentary explains Esau's migration to Se'ir due to Jacob's inheritance in Canaan and the need for space. Midrash compares Israel to sheep and discusses the impact of one person's actions on the community. Musar highlights the implications of Esau's impurity and Isaac's sanctification. Quoting Commentary clarifies Jacob's actions and precedence over Esau, while Targum mentions Esau's move out of fear of Jacob.

כִּי־הָיָה רַב כְּוֹשֶׁם רַב מִשְׁבַּת יַחְדָּו	7	For their possessions were too many for them to dwell
וְלֹא יָכְלָה אֶרֶץ מְגֻרֵיהֶם לְשֹׂאת	P	together, and the land where they sojourned could not
אֹתָם מִפְּנֵי מִקְנֵיהֶם:		support them because of their livestock.

Esau and Jacob's wealth of livestock in Hebron forced Esau to leave due to economic reasons and shame over selling his birthright, as the Torah implies the inadequacy of the specific city of Chevron. Jacob was protected by angels when leaving Israel and Esau's jealousy led him to depart. The Targum explains that their combined wealth became too much for them to live together in the land they were temporarily residing in.

וַיֵּשֶׁב עֵשָׂו בְּהַר שֵׁעִיר עֵשָׂו הוּא	8	So Esau settled in the hill country of Seir—Esau being
אֱדוֹם:	P	Edom.

Esau settled in Seir, leading to his descendants being known as Edomites. The Israelites' acceptance of the Torah at Sinai distinguished them as the chosen people, despite God's fondness for other nations. Jacob settled in the Land of Israel through prayer, while Esau settled elsewhere voluntarily. Moses emphasized the brotherly connection between Edom and Israel to remind Edom of their shared ancestry and the prophecy of exile. Esau settled in Mount Se'ir, while Yaakov settled in the land promised to Abraham after Esau settled as an alien.

וְאַלֶּה תְּלֻדֹת עֵשָׂו אָבִי אֱדוֹם	9	This, then, is the line of Esau, the ancestor of the Edomites,
בְּהַר שֵׁעִיר:	P	in the hill country of Seir.

The text discusses the generations of Esau, mentioning his children and grandchildren, including those born in Se'ir and Canaan. Joseph's role in Egypt was to transfer the pollution of the serpent from Jacob's descendants to their surroundings, thus purifying them, contrasting with Esau's descendants being labeled as bastards. The Targum specifies that Esau was the prince of the Edomites and lived in the mountain of Gabal.

<p>אֵלֶּה שְׁמוֹת בְּנֵי-עֵשָׂו אֲלִיפֹז בֶּן-עֲדָה  אִשְׁתּוֹ עֵשָׂו רְעוּאֵל בֶּן-בְּשֶׁמֶת אִשְׁתּוֹ  עֵשָׂו:</p>	<p>10    These are the names of Esau's sons: Eliphaz, the son  P    of Esau's wife Adah; Reuel, the son of Esau's wife  Basemath.</p>
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The Torah lists Esau's sons and grandsons, with a focus on the Alufim, men of authority, born in Canaan and Se'ir. Oholvamah's grandchildren are not mentioned, and Esau's sons were born to different wives. The Midrash discusses Joseph's statement about being sent to Egypt by God, citing various verses to emphasize legal judgments and specific events. The Targum Onkelos and Targum Jonathan list Esau's sons as Eliphaz and Reuel.

<p>וַיְהִיו בְּנֵי אֲלִיפֹז תִּמָּן אוֹמָר צֶפּוֹ  וְגַטָּם וְכֶנָּז:</p>	<p>11    The sons of Eliphaz were Teman, Omar, Zepho,  P    Gatam, and Kenaz.</p>
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The sons of Eliphaz were Teman, Omar, Tzezo, Gatam, and Kenaz. Ibn Ezra interprets references to Seir and Paran in Deuteronomy as God's glory in Israel, Rabbeinu Bahya discusses Joseph's military escort for Jacob's burial, and Radak notes a spelling discrepancy in Eliphaz's son Zephi/Zepho. In Tractate Soferim 5:11, it is mentioned that certain names, including Yisra'el, Ga'tham, Potifar, and Nebukadnezzar, should not be broken up. The Targum lists the sons of Eliphaz as Teiman, Omar, Tzepho, Gatam, Kenaz, and Timna.

<p>וְתִמְנָע   הִיא הָיְתָה פִּילָגֶשׁ לְאֵלִיפֹז בֶּן-עֵשָׂו  וְתִלְדַּת לְאֵלִיפֹז אֶת-עַמְלֵק אֵלֶּה בְּנֵי עֲדָה  אִשְׁתּוֹ עֵשָׂו:</p>	<p>12    Timna was a concubine of Esau's son Eliphaz; she  P    bore Amalek to Eliphaz. Those were the descendants  of Esau's wife Adah.</p>
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Chasidut explains that the Torah contains hidden meanings beyond the peshat level, with Itzchak symbolizing Gevurah successfully bringing judgments to their source. Commentary reveals that Timna, a concubine of Eliphaz, bore Amalek, not considered a true descendant of Esau, leading to the command to blot out Amalek. Halakhah emphasizes the importance of patience and wisdom in guiding converts, citing examples of outstanding batei din. Jewish Thought discusses repentance beginning where the sin occurred, symbolized by Adam and Eve's realization and atonement with fig leaves. Kabbalah explains the battle against Amalek and its connection to the Name HaShem. Midrash reveals the genealogy of Esau's sons, including Elephaz's incestuous relations with Timna. Musar highlights the significance of studying every part of the Torah, even seemingly insignificant details. Quoting Commentary provides various interpretations of the story of Timna as a concubine. Second Temple discusses how the wicked adopt doctrines as concubines, using Timna bearing Amalek as an example. Talmud emphasizes the significance of every detail in the Torah, as questioned by Manasseh. Targum mentions Timna as a concubine of Eliphaz who bore Amalek.

<p>וְאֵלֶּה בְּנֵי רְעוּאֵל נַחַת זֶרַח  שָׁמָה וּמִצָּה אֵלֶּה הֵיוּ בְּנֵי בְּשֶׁמֶת  אִשְׁתּוֹ עֵשָׂו:</p>	<p>13    And these were the sons of Reuel: Nahath, Zerah,  P    Shammah, and Mizzah. Those were the descendants of  Esau's wife Basemath.</p>
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The text mentions the sons of Re'uel: Nahat, Zerah, Shama, and Mitza, born to Basmat, the wife of Esau. The Midrash discusses interpretations of the phrase "leaping upon the heights" in relation to the redemption of Israel. The Targum lists the sons of Re'uel as Nachas, Zerach, Shamoh, and Mizzoh, sons of Bosmas or Basemath, the wife of Esau.

וְאֵלֶּה הָיוּ בְנֵי אֶהְלִיבָמָה בַּת־עֵנָה	14	And these were the sons of Esau's wife Oholibamah,
בַּת־צִבְעוֹן אִשְׁתּוֹ וַתֵּלֶד לְעֵשָׂו אֶת־	P	daughter of Anah daughter of Zibeon: she bore to
וְאֶת־יֵעֻשׁ וְאֶת־יָלָם וְאֶת־קֹרַח:		Esau Jeush, Jalam, and Korah.

Oholivama, daughter of Ana and Tzivon, was Esau's wife from Se'ir and bore him three sons. The Midrash discusses the degeneracy of Seir's descendants, while Musar questions the accuracy of certain claims in the Torah. The Targum provides variations in the names of Oholivama's sons.

אֵלֶּה אֲלוֹפֵי בְנֵי־עֵשָׂו בְּנֵי אֵלִיפָז בְּכוֹר־	15	These are the clans of the sons of Esau. The
עֵשָׂו אֲלוֹף תִּימָן אֲלוֹף אוֹמָר אֲלוֹף	P	descendants of Esau's first-born Eliphaz: the clans
צֶפּוֹ אֲלוֹף קֶנָּז:		Teman, Omar, Zepho, Kenaz,

The Alufim mentioned in Genesis 36 were leaders of families, not creators, maintaining their status even after the kingdom of Edom was established. In various Midrash texts, Jacob is reassured by God that Joseph will rise against Esau's lords, Rebecca's descendants are linked to chieftains, and the prince of Asher confirms judgment through offerings. The connection between Tzefto, the first king of Poland, and the sin of Adam and Chava is discussed in Musar, highlighting the blemish caused by Adam's sin on the twenty-two letters of the Torah. The Targum lists the chiefs of the sons of Esau as Teiman, Omar, Zepho, and Kenaz.

אֲלוֹף־קֹרַח אֲלוֹף גַּעְתָּם אֲלוֹף עַמְלֶק	16	Korah, Gatam, and Amalek; these are the clans of
אֵלֶּה אֲלוֹפֵי אֵלִיפָז בְּאֶרֶץ אָדָם אֵלֶּה	P	Eliphaz in the land of Edom. Those are the
בְּנֵי עָדָה:		descendants of Adah.

Korach and Amalek are mentioned as chieftains in the land of Edom, with some suggesting there were multiple individuals named Korach and Amalek due to their status as chieftains. Esau's genealogical records were listed to expose mamzerim, with Korah considered a mamzer because he was the illegitimate child of Esau's wife Oholivama and his son Elifaz. The Targum states that Korach, Gatam, and Amaleik were chiefs of Eliphaz in Edom.

וְאֵלֶּה בְּנֵי רְעוּאֵל בְּנֵי־עֵשָׂו אֲלוֹף	17	And these are the descendants of Esau's son Reuel: the
נַחַת אֲלוֹף זֶרַח אֲלוֹף שָׁמָה אֲלוֹף	P	clans Nahath, Zerah, Shammah, and Mizzah; these are
מִזָּה אֵלֶּה אֲלוֹפֵי רְעוּאֵל בְּאֶרֶץ		the clans of Reuel in the land of Edom. Those are the
אָדָם אֵלֶּה בְּנֵי בְשֶׁמֶת אִשְׁתּוֹ עֵשָׂו:		descendants of Esau's wife Basemath.

Re'uel, son of Esau, had four chieftains in Edom: Nahat, Zerah, Shama, and Mitza, who were born to Basmat, Esau's wife.

וְאֵלֶּה בְּנֵי אֶהְלִיבָמָה אִשְׁתּוֹ אֲלוֹף	18	And these are the descendants of Esau's wife
יְעוּשׁ אֲלוֹף יֵעֻשׁ וְיָלָם אֲלוֹף קֹרַח אֵלֶּה	P	Oholibamah: the clans Jeush, Jalam, and Korah; these
אֲלוֹפֵי אֶהְלִיבָמָה בַּת־עֵנָה אִשְׁתּוֹ		are the clans of Esau's wife Oholibamah, the daughter
עֵשָׂו:		of Anah.

The verse lists the sons of Oholivama, Esau's wife, including the chieftains of Yeush, Ya'elam, and Korah, all of whom were descendants of Ana. The Targum translations provide the same information, listing the sons as Chief Ye'ush, Chief Yalom, and Chief Korach, with slight variations in the names.

אֵלֶּה בְּנֵי-עֵשָׂו וְאֵלֶּה אֲלוֹפֵיהֶם 19 Those were the sons of Esau—that is, Edom—and those  
הוּא אֲדוֹם: P are their clans.

The Midrash lists the sons of Jacob and Esau, as well as the descendants of Seir the Horite. It also mentions Timna becoming a concubine to Eliphaz and bearing Amalek, as well as an event involving animals with human-like lower halves and bear or ape-like upper halves. The Commentary discusses the chiefs that came to Esau, explaining they were chieftains who later attained sovereignty but were not formally crowned as kings. The Targum identifies the sons of Esau as the father of the Edomites.

אֵלֶּה בְּנֵי-שַׁעִיר הַחֹרִי יֹשְׁבֵי הָאָרֶץ 20 These were the sons of Seir the Horite, who were  
לוֹטָן וְשׁוֹבָל וְזִבְעוֹן וְעָנָה: P settled in the land: Lotan, Shobal, Zibeon, Anah,

Se'ir Hachori was the father of an ancient nation distinct from Esau's lineage, with the Torah listing his sons to show Esau's conquest of them. The Horite nobles were associated with white color symbolizing nobility, while the Midrash discusses the degeneracy of Seir's descendants. The defeat of the Chori took place on a mountain where they lived, with Rashi emphasizing the importance of studying the Torah. The Talmud explains that early generations established parameters for planting based on tradition, with the Horites being experts in determining suitable crops. The descendants of Seir were Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan according to I Chronicles 1:37-38.

וְדִשׁוֹן וְעֶזֶר וְדִישָׁן אֵלֶּה אֲלוֹפֵי 21 Dishon, Ezer, and Dishan. Those are the clans of the  
הַחֹרִי בְּנֵי שַׁעִיר בְּאֶרֶץ אֲדוֹם: P Horites, the descendants of Seir, in the land of Edom.

The chieftains of the Horites in the land of Edom may have been actual Horite chieftains or Edomite chieftains who adopted the title. The Midrash Tanchuma discusses instances of incest within the descendants of Seir, emphasizing the immoral nature of their lineage. Rabbeinu Bahya explains that the first city of refuge was in Reuven as a reward for attempting to save Joseph's life, while Radak clarifies the difference between Dishon and Dishan. The Targum states that Dishon, Eitzer, and Dishan were chiefs of the Horites in Edom and chieftains of the sons of Gebal living in the land of the Edomites.

וַיְהִיו בְּנֵי-לוֹטָן חֹרִי וְהִמָּם וְאַחֹת 22 The sons of Lotan were Hori and Hemam; and Lotan's  
לוֹטָן תִּמְנָע: P sister was Timna.

Timna, mentioned in Genesis 36:22, was the concubine of Elifaz, son of Esau, and the mother of Amalek. The Torah mentions Timna as Lotan's sister to emphasize her connection to Eliphaz and the desire to marry into Abraham's family. The Talmud and Jewish Thought emphasize the importance of all verses in the Torah, even seemingly trivial details like genealogies and lists of kings. Kabbalah delves into the deeper secrets of the Torah, discussing the blemish caused by Amalek and the need to repair it through Torah recitation and adherence to HaShem's voice. The Midrash explores Timna's desire to convert and the eventual birth of Amalek as punishment for rejecting her.

וְאֵלֶּה בְּנֵי שׁוּבָל עֲלֹן וּמְנַחֵת 23 The sons of Shobal were these: Alvan, Manahath, Ebal,  
וְעִיבָל שֶׁפּוֹ וְאֹנָם: P Shepho, and Onam.

Shoval's descendants are listed as Alvan, Manahat, Eval, Shepho, and Onam in Genesis 36:23, with a discrepancy in the spelling of Alvan noted by Radak. Targum Jonathan on Genesis 36:23 also lists the sons of Shobal as Alvan, Manachoth, Ebal, Shepho, and Onam.

וְאֵלֶּה בְּנֵי־צִבְעוֹן וְאִיָּה וְאַנָּה הוּא עֲנָה 24 The sons of Zibeon were these: Aiah and Anah—that  
אֲשֶׁר מָצָא אֶת־הַיָּמִם בַּמִּדְבָּר בְּרֻעָתוֹ P was the Anah who discovered the hot springs in the  
אֶת־הַחֲמָרִים לְצִבְעוֹן אָבִיו: wilderness while pasturing the asses of his father  
Zibeon.

The descendants of Zibeon, particularly his son Anah, are credited with discovering mules through crossbreeding horses and donkeys, with interpretations suggesting bravery or innovation in the face of attackers. Anah's actions are seen as transgressive or innovative, leading to his distinction in the text, with various commentators discussing the linguistic feature of the redundant letter "vav" in the names of Zibeon's children. The Midrash Tanchuma and Bereshit Rabbah discuss incestuous relations among the descendants of Seir, with Anah having relations with his daughter-in-law. The text from Kav HaYashar, Zohar, and Shenei Luchot HaBerit discuss the creation of mules and destructive spirits, cautioning against certain practices. The Talmud debates the origins of mules, the creation of hell and fire, and the danger of white mules, while the Tanakh and Targum mention the descendants and actions of Zibeon and Anah.

וְאֵלֶּה בְּנֵי־עֲנָה דִּשׁוֹן וְאוֹהֵלִיבָמָה 25 The children of Anah were these: Dishon and Anah's  
בַּת־עֲנָה: P daughter Oholibamah.

Anah, son of Se'ir the Horite, had a daughter named Oholibamah. Interpretations differ on Anah's lineage, with some suggesting he was also the son of Zibeon through incest. Ibn Ezra clarifies Oholibamah was Zibeon's granddaughter, Tur HaArokh states she was the daughter of the Anah who discovered mules, not Se'ir's son. Rashi proposes Anah had Oholibamah through incest with Zibeon's wife. Chizkuni believes Anah and his daughter are the same person. The Targum mentions Anoh's children were Dishon and Oholivomoh, with Targum Jonathan specifying the daughter's name as Ahalibama.

וְאֵלֶּה בְּנֵי דִּשׁוֹן חֶמְדָּן וְאַשְׁבָּן 26 The sons of Dishon were these: Hemdan, Eshban,  
וַיְתֵרָן וְכֶרָן: P Ithran, and Cheran.

Dishan and Dishon are the same person, differentiated by spelling to avoid confusion with other similar names (Kings 1:7:40, Genesis 36:26). Confession of sins is necessary for atonement, with communal recitation during synagogue rituals and individual confession before fasting (Halakhah). Judah is likened to a lion's whelp in Midrash Tanchuma, Vayechi 10:9. Radak clarifies the difference between Dishon and Dishan, while Targum lists the sons of Dishon as Chemdan, Eshban, Yisran, and Keran (I Chronicles 1:41, Onkelos Genesis 36:26, Targum Jonathan Genesis 36:26).

אֵלֶּה בְּנֵי־אֶזֶר בִּלְהָן וְזַאֲוָן וְאַכָּן: 27 P The sons of Ezer were these: Bilhan, Zaavan, and Akan.



The verse from Genesis suggests enduring afflictions in this world for enduring riches in the Hereafter. The names of the sons of Ezer are Bilhan, Zaavan, and Akan. Radak notes a discrepancy in the spelling of Zaavan and Jaakan in I Chronicles 1:42:1 compared to Genesis 36:27. Yehudah's motivation for suggesting to sell Joseph is unclear, with potential reasons being to spare Joseph's life or for material gain. Onkelos and Targum Jonathan mention the sons of Eitzer as Bilhan, Za'avan, and Akan in Genesis 36:27.

אֵלֶּה בְּנֵי־דִישָׁן עוֹז וְאַרָן: 28 P And the sons of Dishan were these: Uz and Aran.

The children of Dishan are Utz and Aran, with uncertainty about whether the land of Utz belonged to the Arameans or Edomites. Radak explains that the distinction between Dishon and Dishan was not considered important, as Ezra uses the name "Dishon" for both in Chronicles 1:41:1. Targum Onkelos names them as Utz and Aran, while Targum Jonathan names them as Hutz and Aram.

אֵלֶּה אֱלוֹפֵי הַחֲרִי אֱלוֹפֵי לוֹטָן אֱלוֹפֵי שׁוֹבָל 29 These are the clans of the Horites: the clans  
אֱלוֹפֵי צִבְעוֹן אֱלוֹפֵי עָנָה: P Lotan, Shobal, Zibeon, Anah,

The verse lists the chieftains of the Horites, including Lotan, Shoval, Tzivon, and Ana. Timna, a princess who desired to convert to Judaism, became the concubine of Eliphaz, son of Esau, and bore Amalek, demonstrating the praiseworthiness of the household of Abraham. Despite being the sister of Lotan, Timna is not listed among his children because she shared a mother with him, not a father. The Talmud emphasizes the significance of the phrase "And Lotan's sister was Timna" by highlighting Timna's royal lineage. The Targum translations of Genesis 36:29 also list the chiefs of the Horites as Rabba Lotan, Rabba Shobal, Rabba Sebeon, and Rabba Anah.

אֵלֶּה דְּשָׁן אֱלוֹפֵי אֶצֶר אֱלוֹפֵי דִישָׁן אֵלֶּה 30 Dishon, Ezer, and Dishan. Those are the clans of  
אֱלוֹפֵי הַחֲרִי לְאֶלְפֵיהֶם בְּאֶרֶץ שַׁעִיר: P the Horites, clan by clan, in the land of Seir.

The verse in Genesis 36:30 lists the chieftains of the Horites in the land of Se'ir, including Dishon, Ezer, and Dishan. The Targum clarifies that these chiefs were leaders of the Chorites who lived in the Land of Se'ir, also known as Gabla.

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם 31 These are the kings who reigned in the land of  
לִפְנֵי מֶלֶךְ־מִלְכָּה לְבָנֵי יִשְׂרָאֵל: J Edom before any king reigned over the Israelites.

Chasidut discusses the distinction between Israel and the nations, focusing on Yaakov and Eisav, fallen sparks, and overcoming negative forces. Commentary contrasts Edomite and Israelite kings, hinting at ultimate redemption. Jewish Thought explores the fate of Edomites and foreign kings, while Kabbalah delves into the destruction of Edomite kings and the repair of Chaos. Midrash highlights Israel's redemption through forefathers, while Musar discusses the Romans' perception of Israel's decline. Quoting Commentary explains priestly garments' atonement and interprets Israel as the Shechinah. Targum lists the kings of Edom before Israel's kings.

וַיְמָלֶךְ בְּאֶדוֹם בֶּלַע בֶּן־בְּעוֹר וְשֵׁם 32 Bela son of Beor reigned in Edom, and the name of his  
עִירוֹ דִּנְהַבָּה: J city was Dinhabah.

Ibn Ezra distinguishes Bela from Balaam and Jobab from Job, emphasizing that the kings mentioned did not inherit their thrones dynastically. The Midrash discusses the selection of important figures in Israel, highlighting the significance of Torah study and action. Rashi illustrates the rewards of studying the Torah through the example of Timna's desire to be connected to Abraham's descendants. Targum sources identify Bela son of Beor as ruling in Edom, with different spellings for his city.

וַיָּמָת בֶּלַע וַיִּמְלֹךְ תַּחְתָּיו יוֹבָב 33 When Bela died, Jobab son of Zerah, from Bozrah,  
בְּזֹרַח מִבְּצָרָה: J succeeded him as king.

After Bela's death, Yovav from Bozrah became the new king of Edom, as explained by Rashi and supported by Genesis Rabbah 83:3 and Isaiah 34:6. Rabbi Abahu elaborates on the significance of offerings from Asher, Pagiel, and Israel, symbolizing redemption, acceptance of the Torah, and greatness bestowed upon Israel for receiving the Torah. Bozrah's role in providing kings for Edom is highlighted, leading to its punishment and desolation according to the Rabbis. The Targum also confirms Yovav's succession to the throne after Bela's death.

וַיָּמָת יוֹבָב וַיִּמְלֹךְ תַּחְתָּיו חֻשָּׁם 34 When Jobab died, Husham of the land of the Temanites  
מֵאֶרֶץ הַתִּימָנִי: J succeeded him as king.

Yovav was succeeded by Husham of the Temanites, as mentioned in the Midrash Mekhilta DeRabbi Yishmael and Bamidbar Rabbah commentaries, which also discuss the reactions of the people to the events surrounding Pharaoh and Israel, as well as the significance of the offerings made by the princes of Asher and Dan. In the Targum, it is simply stated that Chusham became king of the Teimanites after Yovav's death.

וַיָּמָת חֻשָּׁם וַיִּמְלֹךְ תַּחְתָּיו הָדָד 35 When Husham died, Hadad son of Bedad, who defeated  
בְּזִבְדָּד הַמִּכָּה אֶת־מִדְיָן בְּשָׂדֵה מוֹאָב וְשֵׁם עִירוֹ עָוִיִּת: J the Midianites in the country of Moab, succeeded him as king; the name of his city was Avith.

Hadad defeated the Midianites, leading to his reign in Avith; Moab and Midian united against Israel during Balaam's time; Hadad's name changes to reflect his kingship. Moab and Midian formed an alliance against Israel due to fear of Moses' power in prayer; Balak, a former prince of Midian, became king of Moab, leading the alliance. Chusham died, Hadad succeeded him as king, defeating the Midianites in Moab, establishing Avith as his capital.

וַיָּמָת הָדָד וַיִּמְלֹךְ תַּחְתָּיו שַׁמְלָה 36 When Hadad died, Samlah of Masrekah succeeded  
מִמְשָׁרְקָה: J him as king.

After Hadad died, Samla of Masreka became the new ruler of Edom. The kings of Edom were appointed from various locations, similar to how idolaters are made from materials gathered from different places. In contrast, Israel will eventually judge and destroy Edom, as indicated in the verse "saviors will ascend Mount Zion [to judge the mountain of Esau]."

וַיָּמָת שַׁמְלָה וַיִּמְלֹךְ תַּחְתָּיו שָׂאוּל 37 When Samlah died, Saul of Rehoboth-on-the-river  
מִרְחֹבֹת הַנָּהָר: J succeeded him as king.

In Chasidut, daat unites chochmah and binah by radiating from keter, extending into the lower sefirot through daat tachton. In Halakhah, corrupted choice can darken the light of wisdom, symbolized by “broad spaces by the river,” but cannot destroy Israel’s natural excellence. Kabbalah discusses the connection between Understanding-Binah and Kingship-Malchut, with Understanding-Binah providing blessings to Kingship-Malchut. In Midrash, idolaters are likened to a ship, similar to kings appointed from different locations in Edom before Israel. Targum mentions that Samlah died and was succeeded by Sha’ul from Rechovos-by-the-river according to Onkelos and Targum Jonathan.

וַיָּמָת שְׁאוּל וַיִּמְלֹךְ תַּחְתָּיו בְּעַל חֲנָן 38 When Saul died, Baal-hanan son of Achbor  
בֶּן-עֶכְבֹּר: J succeeded him as king.

Baal Hanan son of Akhbor succeeded Sha-ul as king after his death, ruling over the city of Chanan with no other cities mentioned in connection with him (Targum).

וַיָּמָת בְּעַל חֲנָן בֶּן-עֶכְבֹּר וַיִּמְלֹךְ 39 And when Baal-hanan son of Achbor died, Hadar  
תַּחְתָּיו הָדָר וְשֵׁם עִירוֹ פָּעוּ וְשֵׁם J succeeded him as king; the name of his city was Pau,  
אִשְׁתּוֹ מְהֵטָבָל בַּת-מִטְרֵד בַּת מִי and his wife’s name was Mehetabel daughter of Matred  
זָהָב: daughter of Me-zahab.

Ibn Ezra suggests Mehetabel listed two fathers could refer to her mother and father, while Me-Zahab may be a goldsmith or a proper name. Radak questions the mention of Hadar’s wife and her father’s name. Rabbeinu Bahya sees Hadar and his wife’s names as reflecting character traits, Rashi views Me-Zahab’s name as indicating great wealth, and Steinsaltz notes Me-Zahab’s wealth may have stabilized Hadar’s reign. Rabbi Yochanan ben Zakai derived 300 legal decisions from Bereshit 36:39, showing the depth of wisdom in the Torah. Midrash discusses Hadar’s rule, with Elijah warning a Roman ruler in a dream to replenish his father’s treasures. The Arizal explains the killing of the Canaanite nations, while the defeat of their kings symbolizes the union between Israel and its land. Rashbam, Rabbeinu Bahya, Rambam, and Radak offer interpretations of different aspects of the text. Targum describes Hadar’s succession to the throne of Pa’u, his wife Meheitaveil, and his focus on material wealth.

וְאֵלֶּה שְׁמוֹת אֲלוּפֵי עֵשָׂו לְמִשְׁפַּחָתָם 40 These are the names of the clans of Esau, each  
לְמִקְמָתָם בְּשִׁמְתָם אֲלוּף תִּמְנָע אֲלוּף J with its families and locality, name by name: the  
עֲלֹוּה אֲלוּף יִתֶּת: clans Timna, Alvah, Jetheth,

Chasidut explains that wicked individuals who speak arrogantly of tzaddikim receive their ruach from a RaV of the kelipah, corresponding to Esav who is described as having much and being the RaV of the husks. The Midrash discusses Menasseh b. Hezekiah’s fault-finding lectures, Thimna’s role in the birth of Amalek, and the symbolism of offerings. Rabbeinu Bahya and Ramban explain the ongoing war against Amalek and his lineage, while Ibn Ezra suggests that Timna bore Amalek. The Talmud highlights Manasseh’s mockery of verses and Targum lists the chiefs of Esau as Chief Timna, Chief Alvoh, and Chief Yeseis.

אֲלוּף אֶהְלִיבָמָה אֲלוּף אֵלָה אֲלוּף פִּינֹן: 41 J Oholibamah, Elah, Pinon,

Oholivamah is a male mentioned in Genesis 36, despite having a typically female name ending in ה. It is suggested that the tribe or its chieftain was named after Esau's wife Oholivama. The Targum translations differ in the names of the chiefs mentioned in the same chapter, with Onkelos using Chief Oholivomoh, Chief Eilah, Chief Pinon, while Targum Jonathan refers to them as Rabba Aholibama, Rabba Elah, and Rabba Phinon.

אֱלוֹף קִנָּז אֱלוֹף תֵּימֹן אֱלוֹף מִבְּצָר: 42 J Kenaz, Teman, Mibzar,

Steinsaltz emphasizes the significance of the chieftains mentioned in Genesis 36:42 within Esau's genealogy. In Targum Jonathan, Onkelos translates Chief Kenaz, Chief Teimon, Chief Mivtzar as Rabba Kenaz, Rabba Teman, Rabba Mibzar.

אֱלוֹף מַגְדִּיֶּאל אֱלוֹף עִירָם אֵלֶּה | 43 Magdiel, and Iram. Those are the clans of Edom—that  
 אֱלוֹפֵי אֲדוֹם לְמִשְׁבְּתָם בְּאֶרֶץ J is, of Esau, father of the Edomites—by their  
 אַחֲזָתָם הוּא עָשׂוֹ אָבִי אֲדוֹם: settlements in the land which they hold.

Chasidut teaches that speaking slander can be elevated by studying Torah with the twenty-two letters, with the letter aleph being closest to G-d. Ramban, Gur Aryeh, and Rashi identify Magdiel as representing Rome, with Gur Aryeh adding that Rome will be humbled by Hashem. The Book of Concealment is described as a balanced book, referencing the kings of Edom. Jacob receives a vision from God at Mount Moriah and later meets Laban in Haran. Yitzhak is portrayed as a stabilizing force in Genesis, while Rivka emerges as a dynamic figure bridging dreams and reality. The Gemara discusses individuals who remain wicked from beginning to end, such as Ahasuerus and Esau. The verse in Tanakh lists the kings of Edom before any king reigned over Israel, mentioning Bela son of Beor. The chiefs of Edom, Magdiel and Iram, were known for their strong cities and were descendants of Esau.

## 9: וישב | Vayeshev (Genesis 37:1-40:23)

### Genesis 37

וישב יעקב בארץ מגורי אביו 1 Now Jacob was settled in the land where his father had  
בארץ כנען: P sojourned, the land of Canaan.

The text discusses how Yaakov's settling in Canaan signifies fear and humility, representing his transition to embodying fear and overcoming challenges to maintain divine judgment. It contrasts Yaakov's choice to dwell in the Chosen Land with Esau's permanent possession of Mount Seir, emphasizing Jacob's acknowledgment of his goodness and decision not to inherit land like Esau. The importance of rebuking children to prevent depravity, the imperfection preceding perfection in the world, and the significance of not taking entitlement to the Holy Land for granted are also highlighted. Rabbi Yoḥanan explains that whenever it says "And he dwelt" in the Torah, it signifies impending calamity.

אֵלֶּה | תְּלֻדֹת יַעֲקֹב יוֹסֵף בֶּן־שִׁבְע־עָשָׂרָה 2 This, then, is the line of Jacob: At seventeen years  
שָׁנָה הָיָה רָעָה אֶת־אֶחָיו בְּצֹאן וְהָיָה נֹעַר J of age, Joseph tended the flocks with his brothers,  
אֶת־בָּנֵי בִלְהָה וְאֶת־בָּנֵי זִלְפָּה נְשֵׁי אָבִיו R as a helper to the sons of his father's wives Bilhah  
וַיָּבֵא יוֹסֵף אֶת־דְּבָרֵתָם רָעָה אֶל־אֲבִיהֶם: and Zilpah. And Joseph brought bad reports of  
them to their father.

Chasidut: Yosef embodied the essence of Yaakov and blessed him with charity and pleasantness, symbolizing the integration of spiritual and physical worlds. Commentary: Various interpretations of "These are the generations of Jacob" are discussed, with insights from Rashbam, Ramban, Ibn Ezra, Sforno, and others. Halakhah: Joseph's descent into Egypt was caused by lashon hara. Jewish Thought: The text explores the appellation 'youth' given to Yosef and others, the prohibition of marrying two sisters, Joseph as a stereotype of a Jew, and the distinction between derash and peshat in interpretation. Kabbalah: Jacob, Moses, and Joseph are interconnected, with Joseph mediating between the qualities of Avraham and Yitzchak. Midrash: Joseph was beloved to his father and knew seventy languages. Musar: The importance of refraining from lashon hara and the humility of Joseph are emphasized. Quoting Commentary: Joseph's flaws led to redemption, highlighting character development. Second Temple: Joseph is consistently referred to as young. Talmud: Joseph's semen was emitted between his fingernails, leading to Benjamin's descendants. Targum: Joseph reported his brothers' bad behavior to his father.

וַיִּשְׂרָאֵל אֶהָב אֶת־יוֹסֵף מִכָּל־בָּנָיו 3 J Now Israel loved Joseph best of all his sons—he was  
כִּי־בֶן־זָקֵנִים הָיָה לוֹ וַעֲשָׂה לוֹ כְּתֹנֶת E his "child of old age"; and he had made him an  
פָּסִים: ornamented tunic.

Yosef HaTzaddik is known for bringing people closer to Hashem and showing compassion, receiving the Thirteen Attributes of Mercy from Yaakov. Yosef's wisdom and knowledge possibly came from Shem and Eber, and his coat of many colors symbolized his future leadership but also led to jealousy among his brothers. The Midrash draws parallels between Joseph and Zion, emphasizing divine plans and consequences. Jacob's love for

Joseph led to his brothers' jealousy and ultimately their exile in Egypt. The Talmud warns against favoritism among children, citing Joseph's colored coat as an example. The High Priest's garments symbolize royalty and honor, reflecting his lofty assignment. Joseph's journey to Egypt was influenced by his complex beliefs and the robe of statecraft, leading to deceptive practices. Tamar wore an ornamented tunic as a maiden princess, similar to the colorful cloak given to Joseph by Yaakov.

וַיֵּרְאוּ אֶחָיו כִּי־אָהֵב אָהֵב אֲבִיהֶם 4 And when his brothers saw that their father loved him  
מִכָּל־אֶחָיו וַיִּשְׁנְאוּ אוֹתוֹ וְלֹא יָכְלוּ E more than any of his brothers, they hated him so that  
דַּבְּרוּ לְשָׁלֹם: they could not speak a friendly word to him.

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The text explores the lack of peaceful communication among Joseph and his brothers due to their jealousy stemming from Jacob's favoritism towards Joseph, leading to strife within the family. Various commentaries emphasize the importance of open communication and honesty in expressing feelings, contrasting negative behavior like Naval's ill-will towards others. The Midrash draws parallels between Joseph's experiences and divine decrees, highlighting themes of brotherly love and the fulfillment of divine plans. Ibn Ezra, Sforno, Radak, Rabbeinu Bahya, and Rashi offer insights into the brothers' inability to speak peacefully with Joseph, emphasizing their righteousness and the consequences of their negative feelings. Rabbi Jonathan Eybeschutz suggests that communication and reconciliation could have prevented the conflict arising from Jacob's favoritism.

וַיְחַלֵּם יוֹסֵף חֲלֹם וַיַּגֵּד לְאֶחָיו 5 Once Joseph had a dream which he told to his brothers;  
וַיִּסְקְפוּ עוֹד שְׂנְאָה אוֹתוֹ: J and they hated him even more.

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Joseph's decision to share his dream with his brothers led to increased hatred towards him, as they interpreted the dream as a sign of his ambition to rule over them. The Midrash and Targum commentaries draw parallels between the experiences of Joseph and Zion, highlighting similarities in love, hatred, dreams, jealousy, stripping, casting into pits, and being raised up. The dream itself was not revealed in the text, leading some commentators to believe it did not come true, and Joseph's insistence on sharing it may have been a factor in the tragic events that followed.

וַיֹּאמֶר אֲלֵיהֶם שְׁמַעוּ־נָא הַחֲלֹם הַזֶּה אֲשֶׁר 6 He said to them, "Hear this dream which I have  
חֲלַמְתִּי: J dreamed:

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Joseph's invitation to his brothers to listen to his dream intensified their hostility towards him, as he insisted they hear him out immediately to prevent any delay in its fulfillment and prove his sincerity. The use of the definitive article "ה" in front of the word "חלום" indicated he had already mentioned having a dream without revealing details, showing his destined greatness was not due to favoritism but a destiny decreed by heaven. The dream of his sheaf standing upright and his brothers' sheaves bowing down foreshadowed their future bowing down to him, with their negative reaction leading to the rise of wicked kings from Joseph's descendants. Nachmanides explains that the brothers' bowing down to the ruler of Egypt fulfilled the first dream, while the second dream of eleven stars bowing down could only come true once Binyamin and Yaakov arrived in Egypt. Onkelos translates Joseph's words as "Listen [now] to this dream that I dreamt," while Targum Jonathan renders it as "And he said to them, Hear now this dream which I have dreamed."

וְהָיָה אֲנִיחָנוּ מֵאֲלֵמִים אֲלֵמִים בְּתוֹךְ הַשָּׂדֶה וְהָיָה קָמָה אֲלֵמֵתִי וְגַם־נִצָּבָה וְהָיָה תְּסֻבֵּיהָ אֲלֵמֵתֶיכֶם וְתִשְׁתַּחֲוֶינָה לְאֵלֵמֵתִי:	7    There we were binding sheaves in the field, when J    suddenly my sheaf stood up and remained upright; then your sheaves gathered around and bowed low to my sheaf.”
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Chasidut discusses Joseph’s behavior towards his brothers to avoid hostility after his dream was fulfilled, Likutei Moharan connects Joseph’s rise to a Holy Name for appointing a king, Likutei Halakhah links Joseph’s ability to perceive Godliness to his dream, and Tanya explains the Shechinah rising when evil forces disperse. The Midrash compares Joseph’s experiences to Zion, emphasizing love, hatred, dreams, and actions. The Second Temple commentary analyzes Joseph’s dreams about sheaves and celestial bodies, highlighting his character traits. The Targum translation of Genesis 37:7 depicts Joseph’s sheaf standing upright while his brothers’ sheaves bow to him.

וַיֹּאמְרוּ לוֹ אָחִיו הַמֶּלֶךְ תִּמְלֹךְ עָלֵינוּ אִם־מָשׁוּל תִּמְשָׁל בָּנוּ וַיֹּסֶפּוּ עוֹד שִׂנְאָה אֵתוֹ עַל־חֲלֻמֹּתָיו וְעַל־דְּבָרָיו:	8    His brothers answered, “Do you mean to reign over J    us? Do you mean to rule over us?” And they hated him even more for his talk about his dreams.
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Joseph’s brothers questioned his dreams of ruling over them, intensifying their hatred towards him, with Onkelos’ interpretation preferred. The text discusses the special merit of dwelling in the Land of Israel, attributing Esau’s power to residing there. Yehudah offered to serve his brother’s sentence in Egypt to spare his father’s anguish, leading to Joseph revealing his identity in private and ensuring his family’s comfortable relocation to Egypt. The Midrash draws parallels between Joseph and Zion, emphasizing similarities in experiences and spiritual themes. The extreme hatred of Joseph’s brothers was rationalized by their fear of his desire to reign over them. Shadal explains the phrase “to rule over the day and the night” in Genesis 1:18, supporting Ramban’s interpretation. The text praises those who resist vainglory, recognizing its fleeting nature. The Targum highlights Joseph’s brothers’ hatred towards him for his dreams of ruling over them.

וַיַּחֲלֶם עוֹד חֲלֹם אֲחֵר וַיְסַפֵּר אֵתוֹ לְאָחִיו וַיֹּאמֶר הִנֵּה חֲלֻמֵּי חֲלֹם עוֹד וְהָיָה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי:	9    He dreamed another dream and told it to his J    brothers, saying, “Look, I have had another dream: And this time, the sun, the moon, and eleven stars were bowing down to me.”
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In Chasidut, Reb Noson explains that Yosef’s second dream symbolizes his role as a tzaddik guiding others towards righteousness. In Commentary, Joseph’s dream challenges interpreting symbols into reality, with the sun complying with Joshua’s command due to his descent from Joseph. In Halakhah, Moses promises rewards in the world to come for Israel, symbolizing God’s protection and victory over enemies. In Jewish Thought, the Yalkut Shimoni recounts Joshua’s conversation with the sun, emphasizing praising God as a testimony to an absolute Master. In Kabbalah, Joseph reaches the level of ‘the Righteous-One’ and the ‘life-force of the worlds’ through worship. In Midrash, praise of the Lord is discussed from angels, righteous individuals, and heavenly bodies, highlighting the significance of dreams and humility. In Musar, Jacob’s name as “sun” is interpreted in relation to Joseph’s dream, and in Quoting Commentary, Rashi and Rabbeinu Bahya discuss speech forms and the mystical aspects of Torah knowledge. In Second Temple, the Signs in

Job 38:32 are connected to the Mazzaroth and the twelve tribes, while in Talmud, Joseph's dream symbolizes his family members bowing down to him, with Rabbi Berekhya noting not all dreams are fully realized. In Targum, Joseph's dream of the sun, moon, and stars bowing down is recounted.

<p>וַיְסַפֵּר אֶל-אָבִיו וְאֶל-אֶחָיו וַיַּגְדֵּר-בּוֹ  אָבִיו וַיֹּאמֶר לוֹ מָה הַחֲלֹם הַזֶּה אֲשֶׁר  חָלַמְתָּ הִבּוֹא נִבּוֹא אֲנִי וְאִמְךָ וְאֶחָיִךְ  לְהִשְׁתַּחֲוֹת לָךְ אֶרְצָה:</p>	<p>10 And when he told it to his father and brothers, his  J father berated him. "What," he said to him, "is this  dream you have dreamed? Are we to come, I and your  mother and your brothers, and bow low to you to the  ground?"</p>
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Joseph shared his dream with his family twice, leading to his father rebuking him to prevent envy and hatred from his brothers. Prostration after Shemoneh Esreh allows for prayer in all three positions of Moses, with no fixed text for supplications. Jacob doubted the prophetic nature of Joseph's dreams, questioning how his deceased wife could be included, indicating a belief in the resurrection of the dead. The Talmud discusses different forms of bowing, including kidda, keria, and hishtaḥava'a, as exemplified in biblical verses. In Genesis 37:10, Joseph's dream leads to his father's rebuke and disbelief in the idea of his family bowing down to him.

<p>וַיִּקְנְאוּ-בּוֹ אֶחָיו וְאָבִיו שָׁמַר  אֶת-הַדָּבָר:</p>	<p>11 So his brothers were wrought up at him, and his father  J kept the matter in mind.</p>
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Chasidut emphasizes the importance of spiritual preparation before prayer and commandments, with good intentions leading to spiritual growth and fulfillment of commandments. Kabbalah discusses envy as a cause of punishment, seen in figures like Cain, the ten tribes of Israel, and Yeravam. Midrash highlights Joseph's prophetic dreams causing tension and foreshadowing future events, leading to his betrayal and descent into Egypt. Musar focuses on studying Torah for its own sake, connecting Esau's jealousy to the punishment of Jewish scholars, and questioning interpretations of biblical verses. Quoting Commentary examines the active anticipation implied in observing the Sabbath, the need for vigilance and caution in making covenants, and the sanctity of thoughts and intentions. Second Temple discusses Joseph's dream of the sun, moon, and stars bowing to him, reflecting on the power of God. Tanakh and Targum both mention Joseph's dream causing jealousy among his brothers, with his father keeping the matter in mind.

<p>וַיֵּלְכוּ אֶחָיו לְרֹעֹת אֶת-צֹאן  אֲבִיהֶם בְּשֶׁחֶם:</p>	<p>12 One time, when his brothers had gone to pasture their  E father's flock at Shechem,</p>
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Chasidut teaches that the melody helps the shepherd maintain a spiritual mindset while surrounded by animals, referencing Joseph's brothers grazing themselves in Genesis 37:12. The dots above "את" in the same verse suggest a disconnection between tending themselves and their father's flock, leading to evil actions against Joseph. The Yosef narrative in Midrash includes the Yehuda/Tamar episode and chronological issues. Rashi explains the role of Bilhah's sons, and dots over Aharon's name in Numbers 3:39 indicate his exclusion from Levite counting. The Talmud discusses dots in the Torah, while Targum Jonathan and Onkelos mention Joseph's brothers tending their father's sheep in Shechem in Genesis 37:12.



וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף הֲלוֹא אֲחִיךָ	13	Israel said to Joseph, “Your brothers are pasturing at
רְעִים בְּשֶׂכֶם לָכֵּה וְאֶשְׁלַחְךָ אֲלֵיהֶם	E	Shechem. Come, I will send you to them.” He
וַיֹּאמֶר לוֹ הֲנִנִּי:		answered, “I am ready.”

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Chasidut emphasizes the protective role of tzitzit against immorality, relating to Yosef in SheKheM. Commentary highlights Yosef’s obedience to Jacob’s command to check on his brothers in Shechem, fulfilling a prophecy about the patriarchs’ descendants going to Egypt. Jewish Thought discusses the events in Shechem, the resistance of Dinah, the negotiation with Chamor, the massacre, Jacob’s realization of idolatry, and Reuben’s actions affecting his status. Midrash focuses on God’s desires for love and honor among the people, Joseph’s adherence to commandments, Judah’s consequences for failing a mitzva, and the benefits of Torah study. Second Temple teachings emphasize the importance of inner beauty and resistance to bodily pleasures. Targum relates Yisrael sending Yosef to Shechem out of concern for the Hivae attacking his brothers.

וַיֹּאמֶר לוֹ לֵךְ־נָא רְאֵה אֶת־שָׁלוֹם	14	And he said to him, “Go and see how your brothers are
אֲחִיךָ וְאֶת־שָׁלוֹם הַצֹּאן וְהַשִּׁבְנִי	E	and how the flocks are faring, and bring me back
דְּבַר וַיִּשְׁלַחְהוּ מֵעֵמֶק חֶבְרֹן וַיָּבֹא		word.” So he sent him from the valley of Hebron.
שָׁכְמָה:		When he reached Shechem,

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Joseph was sent by Jacob from Hebron to Shechem to check on his brothers, beginning a cycle of events fulfilling the covenant with Abraham. Peace is crucial for the community’s well-being, unity is important for holiness, and Torah completes harmony. Jacob’s blessing to Joseph before his death is seen as a prophecy of the future of the tribes of Israel. Joseph accepted his father’s mission despite danger, showing obedience to parents unless conflicting with God’s commandments. Scripture hints at deeper meanings, such as the body coupling with the soul. The descent of the Jewish people to Egypt began with Joseph’s journey to his brothers, and it is advised that a Torah scholar should not go out alone at night.

וַיִּמָּצְאוּהוּ אִישׁ וְהָנָה תַּעֲהָ בַשָּׂדֶה	15	a man came upon him wandering in the fields. The
וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר מַה־תִּבְקֶשׁ:	E	man asked him, “What are you looking for?”

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Various commentaries and texts discuss the significance of spiritual beings appearing in human form, such as angels guiding Joseph to his brothers and Eliezer’s mission to find a wife for Isaac. The Midrash Tanchuma notes the theme of punishment in Shechem, while the Second Temple text emphasizes the importance of being open to better teaching and avoiding negative traits. The distinction between earthly servants and angels is highlighted in the Musar commentary on Eliezer and Mattatron, with references to specific terms indicating their roles. Additionally, the Targum texts mention a man or possibly Gabriel finding Joseph in the field and inquiring about his intentions.

וַיֹּאמֶר אֶת־אֲחֵי אֲנֹכִי מִבְּקֶשׁ	16	He answered, “I am looking for my brothers. Could
הַגִּידְהֶנָּה לִּי אִיפֹה הֵם רְעִים:	E	you tell me where they are pasturing?”

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Yosef represents severities and benevolences, seeking Divine inspiration in the Diaspora where help is available despite the Shechina not dwelling there. Strengthening oneself and showing kindness to the Shechina can make one a throne for the attribute of Loving-

Kindness, similar to Abraham's time. Joseph, seeking his brothers, asks a stranger for their location, Gabriel led Joseph to his brothers, who planned to kill him but sold him instead to Ishmaelites to hide their actions from Jacob. Sforno explains the use of אִיפּוֹא and אִיָּה in Genesis, while the Gemara suggests Job may have lived in the time of Isaac, Jacob, or Joseph based on the word "eifo" in the respective verses. Onkelos and Targum Jonathan convey that Joseph is looking for his brothers and asks where they are pasturing.

וַיֹּאמֶר הָאִישׁ נָסְעוּ מִזֶּה כִּי שָׁמַעְתִּי אֲמָרִים נִלְכָּה דֹתָנָה וַיֵּלֶךְ יוֹסֵף אַחֲרָיו וַיִּמְצָאם בְּדוֹתָן:	17 E	The man said, "They have gone from here, for I heard them say: Let us go to Dothan." So Joseph followed his brothers and found them at Dothan.
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The angel warned Joseph that his brothers had departed from brotherhood and were seeking legal pretexts to harm him in Dothan, leading Joseph to ultimately find them there. The mention of Dothan symbolizes the brothers' abandonment of brotherliness and their plot to kill Joseph through legal means. Quoting Rashi's commentary on Genesis 37:17, Joseph's journey to Dothan is a pivotal moment in the narrative of his betrayal by his brothers, as indicated in various Midrashim and Targums.

וַיֵּרְאוּ אֹתוֹ מֵרֶחֶק וּבָטְרָם יִקְרָב אֲלֵיהֶם וַיִּתְנַבְּלוּ אֹתוֹ לְהַמִּיתוֹ:	18 E	They saw him from afar, and before he came close to them they conspired to kill him.
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Joseph's brothers conspired to kill him, filled with devious thoughts and intense hatred towards him, ultimately deciding to take his life themselves. Rabbi Yehudah highlights the importance of exhausting all means for success in encounters, while the Midrash draws parallels between Joseph's experiences and those of Zion. The Kabbalists believe that the Heavenly objective was to wipe out the brothers' residual guilt for selling Joseph, with allusions to the Ten Martyrs' deaths. Rashi, Ibn Ezra, and Targum provide interpretations linking conspiracy, evil thoughts, and wiles to the actions taken against Joseph.

וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו הִנֵּה בָּעַל הַחֲלֻמּוֹת הַלֹּזֵה בָּא:	19 J	They said to one another, "Here comes that dreamer!"
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The brothers' deep animosity towards Joseph was fueled by his dreams, viewing him as a hostile stranger rather than their brother. Simeon and Levi were the main instigators of the plot to kill Joseph, highlighting the motif of youth and beauty being dangerous. In Targum Jonathan on Genesis 37:19, Shimeon and Levi refer to Joseph as the master of dreams.

וַעֲתָה   לָכֵן וְנַהֲרִיגֵהוּ וְנִשְׁלַכֵּהוּ בְּאַחַד הַבְּרוֹת וְאָמְרֵנוּ חֲתִיָּה רָעָה אֲכָלְתָּהוּ וְנִרְאָה מִה־יְהִי חֲלֻמָּתּוֹ:	20 J	Come now, let us kill him and throw him into one of the pits; and we can say, 'A savage beast devoured him.' We shall see what comes of his dreams!"
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Joseph's brothers planned to kill him out of jealousy, but the Holy Spirit indicated his dreams of greatness would come true. Yosef favored Shimeon to avoid conflict among the tribes. Midrash discusses Joseph's trials due to speaking evil of his brothers and the consequences of seeking to nullify the Torah. Musar highlights how Joseph's sin of lashon hara led to his brothers' unforgiving behavior towards him. The gemstones on the High Priest's breastplate symbolize the tribes' characteristics and actions, such as Reuven's admission of guilt, Levi's spiritual illumination, and Yehudah's bravery in battle. Onkelos

and Targum Jonathan translate the brothers' plot to kill Joseph and cover it up with a wild animal attack in Genesis 37:20.

וַיִּשְׁמַע רְאוּבֵן וַיִּצְלָהוּ מִיָּדָם 21 But when Reuben heard it, he tried to save him from  
וַיֹּאמֶר לֹא נִכְנֹו נַפְשׁוֹ: E them. He said, "Let us not take his life."

Reuben's true intent to perform a mitzvah saved Yosef from being killed by his brothers, recorded in the Torah and connected to the future merits of their descendants, guiding them to righteousness and helping them resist wrongdoing. Reuben's repentance for his sins and good deeds, without ulterior motives, are highlighted in various Midrashim and the Midrash Hagadol, emphasizing the importance of sincere actions. Reuben's actions towards Joseph and Bilhah are contrasted, with him being praised for saving Joseph and seeking atonement for his act with Bilhah. Rabbi Tanḥum bar Ḥanilai explains that Reuben was listed first in the rescue because he was the first to try to save Joseph, despite losing his birthright to him. Reuben heard his brothers' plan to kill Joseph and rescued him, saying they should not kill him or be responsible for his death, as mentioned in Onkelos Genesis 37:21 and Targum Jonathan on Genesis 37:21.

וַיֹּאמֶר אֲלֵהֶם | רְאוּבֵן אֶל-תִּשְׁפְּכוּ-דָם 22 And Reuben went on, "Shed no blood! Cast him  
הַשְּׁלִיכוּ אֹתוֹ אֶל-הַבּוֹר הַזֶּה אֲשֶׁר בְּמִדְבָּר E into that pit out in the wilderness, but do not  
וַיֵּד אֶל-תִּשְׁלַחוּ-בּוֹ לְמַעַן הַצִּיל אֹתוֹ מִיָּדָם touch him yourselves"—intending to save him  
לְהָשִׁיבוֹ אֶל-אָבִיו: from them and restore him to his father.

Reuben's attempt to save Joseph's life by suggesting he be thrown into a pit instead of killed is praised in various commentaries and Midrash texts, highlighting his good intentions and desire to return Joseph safely to their father. Despite his good intentions, Reuben's actions ultimately led to negative consequences for his descendants, as seen in the Midrash criticizing him for referring to his sons as his own rather than as Yaakov's.

וַיְהִי כַּאֲשֶׁר-בָּא יוֹסֵף אֶל-אֶחָיו וַיִּפְשְׁטוּ 23 When Joseph came up to his brothers, they  
אֶת-יוֹסֵף אֶת-כְּתֹנֶתוֹ אֶת-כְּתֹנֶת הַפָּסִים J stripped Joseph of his tunic, the ornamented tunic  
אֲשֶׁר עָלָיו: that he was wearing,

Ibn Ezra and Rashbam explain the stripping of Joseph by his brothers, with Or HaChaim and Tur HaArokh providing additional details. Siftei Chakhamim and Chizkuni highlight the striped coat as the main cause of jealousy. The Midrash Tanchuma and Bereshit Rabbah draw parallels between Joseph and Zion, while Aggadat Bereshit emphasizes similarities in their experiences. Ramban discusses the word "asher" in Leviticus 4:22, Yosef's struggle over his tunic in Genesis 37:23, and Rashi on Ecclesiastes 8:16. Targum Jonathan and Onkelos describe how Joseph's brothers stripped him of his colorful coat upon his arrival.

וַיִּקְחֻהוּ וַיִּשְׁלְכוּ אֹתוֹ הַבְּרָה וְהַבּוֹר 24 and took him and cast him into the pit. The pit was  
יָק אֵין בּוֹ מַיִם: E empty; there was no water in it.

The Mishnah in Avot emphasizes man's ability to choose to serve God and achieve righteousness, contrasting with those who choose a path away from God. The rejection of Yosef's leadership by his brothers led to his descent for future elevation. The pit Joseph was thrown into lacked water, protecting him from drowning and highlighting potential

dangers. Those who do not involve themselves with Torah will face punishment in Gehinnom. The pit symbolizes fear and emptiness in Kabbalah, representing the lack of fear of God and the fourth exile. Joseph's story parallels Zion's hardships, symbolizing the lack of Torah. Abraham's kindness allowed him to enter the domain of love, contrasting with Adam's sin of consuming grapes. The word "הַרְקוֹת" in Genesis 41:27:2 refers to the pit lacking water. Psalms 30:4 expresses gratitude for being saved from Sheol and the Pit. Targum Onkelos and Targum Jonathan describe Joseph being thrown into an empty pit with no water, potentially containing dangerous creatures.

<p>וַיֵּשְׁבוּ לֶאֱכָל-לֶחֶם וַיִּשְׂאוּ עֵינֵיהֶם וַיֵּרְאוּ וַהֲנִה אֶרְצָת יִשְׁמָעֵאלִים בָּאָה מִגִּלְעָד וּגְמָלֵיהֶם נָשָׂאִים נֹבֶאת וְצִרִי וְלֹט הַזֵּלָקִים לְהוֹרִיד מִצְרַיִם:</p>	<p>25 J E</p>	<p>Then they sat down to a meal. Looking up, they saw a caravan of Ishmaelites coming from Gilead, their camels bearing gum, balm, and ladanum to be taken to Egypt.</p>
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The Ishmaelites, recognized by the brothers as a caravan carrying spices and balms from Gilead, sold Joseph to Egypt after being bought by the Midianites. Eating should be for sustenance and to keep the body healthy, with Joseph's example of eating only to break hunger serving as a lesson in reverence and fear of God. The story of Joseph parallels Zion, highlighting the consequences of actions and the importance of forgiveness. Ramban, Onkelos, Rashi, Chizkuni, and Bartenura provide interpretations of various terms related to spices and balms in different biblical texts. The Targums of Onkelos, Jonathan, and Jerusalem describe traders from different regions carrying spices and products to Egypt. Rabbi Tarfon used the story of Joseph's sale into slavery as an example of God's mercy towards the righteous.

<p>וַיֹּאמֶר יְהוּדָה אֶל-אֶחָיו מֶה-בִּצְעַ כִּי נִהְרָג אֶת-אֶחָינוּ וְכִסֵּינוּ אֶת-דָּמּוֹ:</p>	<p>26 J</p>	<p>Then Judah said to his brothers, "What do we gain by killing our brother and covering up his blood?"</p>
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Chasidut discusses Yehuda's wisdom in advising against killing Yosef based on the lack of benefit and potential consequences, while the Midrash highlights his leadership role. Rabbi Meir and Rabbi Yehuda ben Korha interpret texts from Genesis, with Rabbi Meir connecting Judah's actions to the kingship of Israel. Various commentators discuss the implications of Judah's actions, including the importance of completing commandments and the consequences of not forgiving lashon hara. The Talmud and Tosefta also delve into Judah's actions and their significance in Jewish thought and law.

<p>לָכֵן וְנִמְכְּרֵנוּ לְיִשְׁמָעֵאלִים וַיִּדְּנוּ אֶל-תִּהְיֵיבוּ כִּי-אֶחָינוּ בְּשָׂרֵנוּ הוּא וַיִּשְׁמְעוּ אֶחָיו:</p>	<p>27 J</p>	<p>Come, let us sell him to the Ishmaelites, but let us not do away with him ourselves. After all, he is our brother, our own flesh." His brothers agreed.</p>
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The brothers initially wanted to kill Yosef for speaking ill of them to their father, but Yehuda's wisdom led to them selling him instead, as seen in various commentaries such as Ibn Ezra, Sforno, Radak, Rashi, Tze'enah Ure'enah, and Chizkuni. The Midrash discusses instances of individuals being ostracized or rebuked, praising Judah for his leadership and self-sacrifice. In Tanakh, Moses pleads for Miriam after she is struck with leprosy. Targum Onkelos and Targum Jonathan describe the brothers deciding to sell Joseph to the Yishmaelites. Rabbi Tarfon discusses why the tribe of Yehudah merited the kingship of Israel, highlighting humility as a key factor.

וַיַּעֲבְרוּ אַנְשֵׁי מִדְיָנִים סָחָרִים וַיִּמְשְׁכוּ	28	When Midianite traders passed by, they pulled
וַיַּעֲלוּ אֶת־יוֹסֵף מִן־הַבּוֹר וַיִּמְכְּרוּ אֶת־יוֹסֵף	J E	Joseph up out of the pit. They sold Joseph for
לִישְׁמַעֲאֵלִים בְּעֶשְׂרִים כֶּסֶף וַיְבִיאוּ		twenty pieces of silver to the Ishmaelites, who
אֶת־יוֹסֵף מִצְרָיִמָּה:		brought Joseph to Egypt.

Various commentators offer explanations for the sale of Joseph, with Ibn Ezra suggesting a close relationship between the Midianites and Ishmaelites, Rashbam proposing that the Midianites sold Joseph to the Ishmaelites without the brothers' knowledge, and Sforno explaining the Midianites' role as merchants and agents in the sale. Halakhic texts stress the importance of eating with intention and self-control, using Joseph as an example of reverent eating. Midrashic interpretations connect Joseph's sale to the story of Yehuda and Tamar, highlighting consequences and emphasizing treating children equally. In the Talmud, Rab reprimands R. Kahana for not studying Torah constantly, emphasizing Torah's priority over personal needs. Gideon's request for golden earrings from the defeated Midianites is noted in the Tanakh, while the Targum describes the involvement of various parties in Joseph's sale, including the Midianites and Ishmaelites.

וַיָּשָׁב רְאוּבֵן אֶל־הַבּוֹר וְהִנֵּה אֵין־יוֹסֵף	29	When Reuben returned to the pit and saw that
בַּבּוֹר וַיִּקְרַע אֶת־בְּגָדָיו:	E	Joseph was not in the pit, he rent his clothes.

Reuben attempted to rescue Joseph from the pit, either to return him to his father or cover up his death, influenced by Yehudah's confession. The brothers faked Joseph's death by dipping his tunic in goat's blood. In the Midrash, Reuben's repentance and efforts to save Joseph are highlighted. Reuben's city of refuge was in his territory for his attempt to save Joseph, and he later fled to Betzer after thinking he caused Joseph's death accidentally. The Targum mentions Reuben's grief at finding Joseph missing from the pit, as he had been fasting for his actions with Bilhah.

וַיָּשָׁב אֶל־אֶחָיו וַיֹּאמֶר הִלָּךְ אִינִי	30	Returning to his brothers, he said, "The boy is gone!
וְאַנִּי אָנֹכָה אֲנִי־בָּא:	E	Now, what am I to do?"

Reuben felt guilt and fear over Joseph's disappearance, worried about being blamed as the eldest brother, and expressed concern for his father's grief. The Ten Martyrs were executed for selling Joseph, with Reuben's involvement in a different sin hinted at. Reuben's relationship with his brothers was puzzling, and the redundancy in his words emphasized the matter at hand. In Targum Jonathan, Joseph returns to his brothers and expresses concern about facing his father without Joseph.

וַיִּקְחוּ אֶת־כֶּתֶנֶת יוֹסֵף וַיִּשְׁחָטוּ שְׂעִיר עִזִּים	31	Then they took Joseph's tunic, slaughtered a kid,
וַיִּטְבְּלוּ אֶת־הַכֶּתֶנֶת בַּדָּם:	J	and dipped the tunic in the blood.

The brothers in Genesis 37:31 used a goat's blood to deceive their father about Joseph's disappearance, as it resembled human blood (Chizkuni). The priestly garments symbolize atonement for various sins, such as the tunic for bloodshed and the belt for licentious behavior (Jewish Thought). Moses advised Aaron to offer a sin-offering before entering the sanctuary to avoid condemnation from Satan, with the offerings of the princes of the tribes corresponding to significant figures and events in Jewish history (Midrash). Jacob's punishment for his brothers' actions included being sold as a servant and suspected of

illicit relations, reflecting a measure-for-measure response (Musar). Ramban explains that the priestly garments atone for specific sins, such as the tunic for bloodshed and the pants for sexual prohibitions (Quoting Commentary). The tunic in Genesis 37:31 symbolizes the struggles faced by statesmen in their lives (Second Temple). The tunic atones for bloodshed, the trousers for forbidden sexual relations, and the turban for haughtiness, among other sins (Talmud). The Targum mentions that Joseph's coat was dipped in the blood of a male goat, as its blood resembles that of a man (Targum).

וַיִּשְׁלְחוּ אֶת־כִּתְנֵת הַפָּסִים וַיְבִיאוּ אֶל־אָבִיהֶם וַיֹּאמְרוּ זֹאת מִצָּאֵנוּ הַכְּרִנָּה הַכִּתְנֵת בְּנֶךְ הוּא אִם־לֹא:	32 J	They had the ornamented tunic taken to their father, and they said, "We found this. Please examine it; is it your son's tunic or not?"
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Chasidut discusses overcoming negative forces through serving the Lord and removing earthly aspirations. Commentary delves into the brothers sending Joseph's coat to Jacob, emphasizing the significance of the word "hapasim." Jewish Thought highlights the importance of memory joggers in reinforcing character traits and fulfilling commandments. Kabbalah connects Jacob's trembling to Joseph's punishment, while Midrash focuses on parallels between Judah and Tamar. Musar discusses Judah's punishment for the sale of Joseph. Quoting Commentary links the stories of Joseph's brothers and Tamar showing Judah evidence. Talmud explains Judah's use of the word "discern" in informing Jacob and when Tamar presented evidence. Targum mentions the brothers sending Joseph's coat to Jacob for identification.

וַיִּכְרָה וַיֹּאמֶר כִּתְנֵת בְּנִי חַיָּה רָעָה אֲכָלְתָּהוּ טָרֵף טָרֵף יוֹסֵף:	33 J	He recognized it, and said, "My son's tunic! A savage beast devoured him! Joseph was torn by a beast!"
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Jacob identified Joseph's torn coat, believing he had been devoured by a wild beast, as his sons had deceived him to prevent a curse and fulfill a divine decree. Deception and manipulation are seen in biblical leaders and followers, such as the snake lying to Eve and Jacob's sons presenting a false confirmation of Joseph's death. The distress of the speaker in the liturgy is described, seeking salvation in the month of Tevet. Midrash discusses the punishment of Joseph's brothers and the symbolism of the olive leaf. Various commentaries provide interpretations of different aspects of the story, including the identity of Asher's daughter Serach and the symbolism of gemstones on the High Priest's breastplate. In the Second Temple text, Joseph's pursuit of artificiality is likened to being devoured by an evil beast. Rabbi Shimon teaches in the Talmud about the punishment for liars, illustrated by Jacob's sons deceiving him. In Tanakh, it is stated that a guardian is not required to replace an animal torn by beasts. The Targum suggests that Jacob believed Joseph was still alive, with an evil woman possibly involved.

וַיִּקְרַע יַעֲקֹב שָׂמְלֹתָיו וַיַּשֶּׂם שָׂק בְּמַתְנָיו וַיִּתְאַבֵּל עַל־בְּנוֹ יָמִים רַבִּים:	34 J	Jacob rent his clothes, put sackcloth on his loins, and observed mourning for his son many days.
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Jacob mourned Joseph for twenty-two years, tearing his garments and wearing sackcloth as a sign of deep grief, despite protests from his family. Tearing clothes is a traditional expression of sorrow in Jewish mourning customs, with biblical examples including Jacob and the Israelites. The Midrash draws parallels between Joseph and Zion, highlighting similarities in experiences and consequences faced by different biblical figures. Jacob's punishment for not honoring his parents during his time with Laban was seen as a sin,

lasting the same amount of time as Joseph's separation from him. In Targum, Jacob mourned for his son for many days, demonstrating his enduring sorrow.

וַיִּקְמוּ כָּל־בָּנָיו וְכָל־בָּתְּלָיו לְנַחֲמוֹ	35	All his sons and daughters sought to comfort him; but
וַיִּמָּאן לְהַתְנַחֵם וַיֹּאמֶר כִּי־אֶרְדּוּ	J	he refused to be comforted, saying, "No, I will go down
אֶל־בְּנֵי אֲבִל שְׁאֵלָה וַיִּבְדָּ אֹתוֹ		mourning to my son in Sheol." Thus his father bewailed
אָבִיו:		him.

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Joseph instructed his brothers not to engage in halachic discussions while on their journey to Egypt, contradicting the Talmudic recommendation to study halachah daily, as he knew they were all alive and well. Yaakov's refusal to be consoled after Joseph's disappearance stemmed from his belief that as long as none of his children died during his lifetime, he would not face gehinom. Jacob mourned Joseph's assumed death for many years until realizing he was alive, showing events can serve a greater purpose in God's plan. Joseph's compassion towards Benjamin was due to their shared parentage, and the tradition of the deceased's soul "commuting" between Heaven and earth for the first twelve months after death led Jacob to realize Joseph was alive.

וְהַמִּדְיָנִים מָכְרוּ אֹתוֹ אֶל־מִצְרַיִם	36	The Midianites, meanwhile, sold him in Egypt to
לְפוֹטִיפָר סֵרִיס פַּרְעֹה שֶׁר הַטַּבָּחִים:	E	Potiphar, a courtier of Pharaoh and his prefect.

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The term "hatabachim" in Genesis 37:36 refers to the slaughterers or executioners of the king, with Potiphar identified as the chief executioner by various commentators. Joseph's brothers sold him to the Midianites, who then sold him to the Ishmaelites, leading to his mistreatment along the way. Yosef's downfall is attributed to his behavior in bearing tales about his brothers and insisting on telling them his dreams, which leads to his eventual sale into slavery. Pinehas went to war with Midian to exact judgment on behalf of his grandfather Joseph, and Nebuchadnezzar besieged Jerusalem, leading to its destruction and the exile of the people. Joseph was sold by the Midianites in Egypt to Potiphar, who was an officer and captain of the guards for Pharaoh.

## Genesis 38

וַיְהִי בַּעֲת הַהוּא וַיֵּרֶד יְהוּדָה מֵאֶת	1	About that time Judah left his brothers and camped
אֶחָיו וַיֵּט עַד־אִישׁ עַדְלָמִי וּשְׁמוֹ הִירָה:	J	near a certain Adullamite whose name was Hirah.

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Chasidut: Yehuda married in despair, seeking hope for the future but later realizing his mistake in seeking temporary solutions. His son Shela's name reflected this error, leading to the deaths of his first two sons [Chasidut].

Commentary: Genesis 38 contrasts Judah's behavior with Joseph's, showing Judah's lineage leading to Perez. The early generations may have had children at a younger age, allowing events to unfold within 22 years. Judah's actions are significant in family dynamics and divine providence [Commentary].

Midrash: Judah's descent is seen as punishment for selling Joseph, with the narrative highlighting themes of punishment, divine justice, and the importance of completing righteous deeds. The coat of many colors in Joseph's story and Israel's actions leading to exile in Egypt are also explored [Midrash].

Musar: G-d's intentions are always for the good of the Jewish people, as seen in the sale of Joseph. Despite apparent chaos, G-d was working to pave the way for the arrival of the Messiah [Musar].

Quoting Commentary: Judah's esteem was lowered by his brothers after Joseph's sale. Joseph was the first Israelite enslaved in Egypt, but Peretz, ancestor of the Messiah, was born before this event. Different interpretations of "תולדות" are critiqued [Quoting Commentary].

Talmud: Starting a mitzva but not finishing it leads to demotion from greatness, as seen in Judah's case. Certain phrases indicate ordained times for calamity or good [Talmud].

Tanakh: David fled to the cave of Adullam, where his brothers and father's household joined him [Tanakh].

Targum: Judah separated from his brothers and went to a man named Chirah, an Adullamite [Targum].

וַיֵּרָא שָׁם יְהוּדָה בִּתְאִישׁ בְּנֵעֲנִי וּשְׁמוֹ שׁוּא וַיִּקְחָהּ וַיְבֹא אִלֶּיהָ:	2 J	There Judah saw the daughter of a certain Canaanite whose name was Shua, and he took her [into his household as wife] and cohabited with her.
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Ramban explains that "Canaanite" in Genesis 38:2 refers to a merchant, not an actual Canaanite, to clarify Judah did not marry a Canaanitish woman. Ibn Ezra, Rashbam, Or HaChaim, Radak, Tur HaArokh, and Rabbeinu Bahya support this interpretation, with Sifte Chakhamim adding that Jacob's sons would not marry Canaanites. Tamar was not a Canaanite, and Ibn Ezra believes Judah's sons were evil due to marrying Canaanites. The Talmud discusses whether a merchant can be referred to as a Canaanite, citing examples from Genesis 38:2 and other verses. In the Second Temple period, Tamar's story is idealized and allegorized, with Rabbinical comments showing little admiration for her, but recognizing her role in the lineage of David and the Messiah.

וַתֵּהָר וַתֵּלֶד בֶּן וַיִּקְרָא אֶת־שְׁמוֹ עֵר:	3 J	She conceived and bore a son, and he named him Er.
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Judah named his first son Er and his wife named their second son Onan, with the Rabbis suggesting that Er's name indicated his fate of being thrown off from the world. The Midrash draws parallels between Joseph and Zion, while the Targum states that Tamar named her son Er because he was destined to die childless.

וַתֵּהָר עוֹד וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ אֹנָן:	4 J	She conceived again and bore a son, and named him Onan.
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Tamar conceives and names her son Onan in Genesis 38:4, with interpretations suggesting the name may mean might or vitality [Steinsaltz]. The Midrash discusses Judah's sons, Er, Onan, and Shela, with Er being considered wicked for avoiding impregnating his wife during intercourse. Targum explains that Onan was named as such because his father would have to mourn for him [Onkelos, Targum Jonathan].

וַתִּסֶּף עוֹד וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שֵׁלָה וְהָיָה בְּכֶזִיב בְּלִדְתָּהּ אֹתוֹ:	5 J	Once again she bore a son, and named him Shelah; he was at Chezib when she bore him.
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The name Chezib may have been given to the place where Shelah was born because it was there that Bat Shua ceased bearing children, and some scholars suggest that Yehudah was not present at Shelah's birth. The name Shelah itself may be related to the concept of error or deception, possibly indicating that Yehudah made a mistake by not being present at the birth. In the Midrash, there is a debate on whether Hiram was the same person as the Hira in the time of Judah, and it is discussed how Ketura was perfumed with mitzvot and good deeds. Radak explains that the names Jokim, Cozeba, Joash, Saraph, and Yashuvi in I Chronicles 4:22 have various midrashic interpretations, with some suggesting they are descendants of Shelah and possibly from Bethlehem in Judah. According to Targum Jonathan, the son was named Shela because Judah had forgotten about his wife and was not present when she gave birth. Targum Jerusalem simply states that she ceased giving birth after this son.

וַיִּקַּח יְהוּדָה אִשָּׁה לְעֵר בְּכוֹרָו וּשְׁמָהּ 6 Judah got a wife for Er his first-born; her name was  
תָּמָר: J Tamar.

Tamar, the wife of Er, is believed to be of unknown origins and possibly descended from Shem or Aram Naharayim. In the Second Temple interpretation, Tamar symbolizes victory and Er's immediate death after marrying her represents the mind achieving victory over the body. The Targum suggests that Tamar was a daughter of Shem.

וַיְהִי עֵר בְּכוֹר יְהוּדָה רָע בְּעֵינֵי יְהוָה 7 But Er, Judah's first-born, was displeasing to יהוה, and  
וַיָּמָתֵהוּ יְהוָה: J יהוה took his life.

Er's sin of seeking honor from his fellow man led to his downfall, as did Onan's similar error. The birth of Peretz and Zerach rectified their souls by embodying different aspects of seeking honor. Masturbation is forbidden in Halakhah as it goes against the mitzva of procreation, with the severity of the sin emphasized in Kabbalah and Musar teachings. The deaths of Er and Onan are linked to the destruction of the Temples in Or HaChaim's commentary, while Talmudic references warn of consequences for neglecting vows and Torah study. Judah's actions and the birth of his sons are explained in the Midrash, with the birth of Perez and Zerah seen as a way for the Messiah to come.

וַיֹּאמֶר יְהוּדָה לְאוֹנָן בֶּן 8 Then Judah said to Onan, "Join with your brother's wife  
אֶל-אִשְׁתִּי אֲחִידָהּ וַיִּבֶם אֶתָּה J and do your duty by her as a brother-in-law, and provide  
וְהָקַם זָרַע לְאֶחָיו: offspring for your brother."

Levirate marriage is a practice commanded in the Torah to perpetuate the deceased brother's memory and lineage by marrying his childless widow, with exceptions outlined in Deuteronomy 25:5. Various righteous figures, such as Judah, fulfilled this commandment even before the Torah was given, symbolizing the deceased brother as the father of the child. The Talmud discusses the concept of reincarnation through levirate marriage, with the duty of ensuring reincarnation hinted at in the lighting of one light for the family during Chanukah. Additionally, the Targum and Tanakh both emphasize the importance of the levirate marriage custom in preserving the deceased brother's lineage and inheritance.

9 But Onan, knowing that the offspring would not count as  
 J his, let [the semen] go to waste whenever he joined with  
 his brother's wife, so as not to provide offspring for his  
 brother.

Onan's refusal to impregnate his brother's wife was due to not wanting to share the child's merit with his deceased brother, as seen in Halakhah interpretations. The daughters of Zelophehad stood against their husbands and were honored for their wisdom and righteousness, highlighting the importance of marrying wisely. The severe sin of wasting seed is emphasized in Musar, with Rabbi Eliezer and the Zohar stressing the grave consequences of such actions. Oved, a descendant of Elimelech, became a leader of Am Yisrael, symbolizing a tikkun for his ancestors' self-centered behavior. The Talmud discusses Onan's actions, including engaging in anal intercourse to avoid impregnating his brother's widow and the consequences of masturbation. Onkelos and Targum Jonathan explain that Onan's actions were to avoid giving offspring to his brother.

10 What he did was displeasing to יהוה, who took his  
 J life also.

Mussar literature describes fasts and mortifications for excision and capital sins like wasteful emissions of semen, with Er and Onan dying for this sin, considered evil in the eyes of the Lord, leading to their deaths at a young age. Masturbation is against the mitzva of procreation, with coitus interruptus forbidden, as seen in the story of Er and Onan in the Torah. Wasteful seminal emissions are equated to murder, idol worship, and deserving of death in Kabbalah, with repentance difficult and severe consequences. Judah's actions were considered evil by the Lord in the Tanakh, leading to his death, and Rabbi Eliezer emphasized the gravity of wasting seed, likening it to shedding blood and worshiping idols. The Talmud discusses Onan's punishment for spilling semen, emphasizing that emitting semen for no purpose is a serious offense.

11 Then Judah said to his daughter-in-law Tamar, "Stay  
 J as a widow in your father's house until my son Shelah  
 grows up"—for he thought, "He too might die like his  
 brothers." So Tamar went to live in her father's house.

Judah did not intend for Tamar to marry his son Shelah due to fear of him dying like his brothers, leading Tamar to take matters into her own hands to secure offspring from the family of Yaakov/Yehudah. In the Talmud, the verse prohibits a High Priest from marrying any widow, clarified to include widows from both betrothal and marriage. Targum mentions Judah instructing Tamar to remain a widow until Shelah was grown up, following his directive to live in her father's house as instructed.

12 A long time afterward, Shua's daughter, the wife of  
 J Judah, died. When his period of mourning was over,  
 Judah went up to Timnah to his sheepshearers, together  
 with his friend Hirah the Adullamite.

Judah failed to provide Tamar with a place in his house, causing her despair, leading her to approach Judah during the festive shearing event for yibum. Various commentaries discuss the significance of Judah's actions, including his relationship with Hirah, the lineage of Perez and Zerah, and the punishment meted out to Judah and his brothers. The Talmud suggests that Judah's failure to complete a mitzva resulted in the deaths of his wife and children. Yehudah's wife, the daughter of Shu'a, died, and he sought consolation by going to Timnah for sheep-shearing with his friend Chirah.

וַיֵּגֵד לְתָמָר לֵאמֹר הִנֵּה חָמִיד 13 And Tamar was told, "Your father-in-law is coming up to  
עֲלֵה תִמְנָה לָגֹז צֹאנִי: J Timnah for the sheepshearing."

Rashi connects "going up" to Timnah in Genesis 38:13 to the mountainous terrain, while Chizkuni sees Yehudah's journey as spiritually uplifting. The Midrash discusses the similarities between Rebekah and Tamar, and the Talmud explores the contradiction in the direction of travel to Timnah. Targum Jonathan mentions Tamar being informed of her father-in-law coming to Timnah to shear his sheep.

וַתִּסֹּב בְּגָדֶיהָ אֲלֻמְנוּתָהּ מֵעֲלֶיהָ וַתִּכְסֶּה 14 So she took off her widow's garb, covered her face with  
בְּצַעְרֶיהָ וַתִּתְּעַלֶּף וַתֵּשֶׁב בַּפֶּתַח עֵינַיִם J a veil, and, wrapping herself up, sat down at the  
אֲשֶׁר עַל־דֶּרֶךְ תִּמְנָה כִּי רָאָתָה entrance to Enaim, which is on the road to Timnah;  
כִּי־גָדַל שְׁלֹה וְהוּא לֹא־נָתַנָּה לָּהּ for she saw that Shelah was grown up, yet she had not  
לְאִשָּׁה: been given to him as wife.

Tamar disguised herself to conceive a child with Judah in Genesis 38:14, using clothing to hide her identity and attract him. The Torah mentions covering hair with a scarf and the unbinding of hair in cases of suspected adultery. The Divine quality "Thus-Koh" can transform judgment into mercy, and Tamar's righteousness is highlighted in the Midrash. In the Talmud, Tamar's actions are compared to Zimri ben Salu, and the Second Temple text describes Wisdom testing scholars by veiling her face. Additionally, Targum states that Tamar took off her widow's clothing, covered herself with a veil, and sat at a crossroads to conceive a child with Judah.

וַיִּרְאֶה יְהוּדָה וַיַּחְשְׁבֶהָ לְזוֹנָה כִּי 15 When Judah saw her, he took her for a harlot; for she  
כִּסְתָּהּ פָּנֶיהָ: J had covered her face.

The Baal Shem Tov explains that food and drink contain sparks of Adam that long to become attached to holiness, and when a person eats and drinks, they are repairing their own sparks. Yehudah mistook Tamar for a harlot because she covered her face, a common practice among harlots sitting at crossroads, veiling part of the face while leaving the throat and neck exposed. Judah saw Tamar and mistook her for a harlot because she covered her face, but she was actually his daughter-in-law. The kingdom of David, despite its seemingly unholy origins, was part of God's plan to eventually purify and restore all people and forces outside the realm of holiness to their sacred roots. Tamar bore divine seed without seeing the sower, veiled her face, and recognized the symbols as gifts from a divine source. Rabbi Shmuel bar Nahmani said that Rabbi Yonatan said a modest bride in her father-in-law's house will have kings and prophets emerge from her, as seen with Tamar who covered her face, contrary to a prostitute. The Tosefta discusses instances where multiple individuals

make different statements in a sequence, emphasizing that each statement is distinct and not interchangeable.

<p>וַיֵּט אֵלֶיהָ אֶל-הַדֶּרֶךְ וַיֹּאמֶר הִבֵּה-נָא אֲבֹא אֵלֶיךָ כִּי לֹא יָדַע כִּי כִלְתּוֹ הוא ותאמר מה-תתן-לי כִּי תָבֹא אֵלַי:</p>	<p>16 So he turned aside to her by the road and said, “Here, let me sleep with you”—for he did not know that she was his daughter-in-law. “What,” she asked, “will you pay for sleeping with me?”</p>
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Judah did not recognize Tamar when he approached her, leading to a marriage-like arrangement instead of prostitution. Tamar covered her face as a sign of modesty, and divine intervention guided Judah to fulfill his destiny. Rashbam explains phrases like “לכו ונהרגו” as invitations for participation in planned undertakings. Second Temple texts depict Judah as a seeker of knowledge with reverence for hidden virtues, while Targum versions differ on whether Judah propositioned Tamar knowingly or unknowingly.

<p>וַיֹּאמֶר אֲנֹכִי אֶשְׁלַח גְּדִי-עִזִּים מִן-הָעֶזְאֵן וְתֹאמַר אִם-תִּתֶּנּוּ עֶרְבוֹן עַד שְׁלַחְךָ:</p>	<p>17 He replied, “I will send a kid from my flock.” But she said, “You must leave a pledge until you have sent it.”</p>
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Yehudah sent a kid to Tamar as a gift, giving her his signet ring as collateral. The prohibition of cooking a kid in its mother’s milk only applies to kosher domesticated animals. In Kabbalah, the mouth with a tongue represents the central column uniting the lights in the two columns. The term “גדי” refers to any young tender animal, and the prohibition against cooking a kid is mentioned three times in the Torah. Onkelos and Targum Jonathan both mention Yehudah promising to send a kid to Tamar, with her requesting security until he sent it.

<p>וַיֹּאמֶר מָה הָעֶרְבוֹן אֲשֶׁר אֶתֶּן-לָךְ וְתֹאמַר חֲתָמְךָ וּפְתִילְךָ וּמַטֶּיךָ אֲשֶׁר בְּיָדְךָ וַיִּתֵּן-לָהּ וַיָּבֹא אֵלֶיהָ וַתְּהַר לּוֹ:</p>	<p>18 And he said, “What pledge shall I give you?” She replied, “Your seal and cord, and the staff which you carry.” So he gave them to her and slept with her, and she conceived by him.</p>
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Judah gave Tamar his signet ring, outer garment, and staff as collateral, symbolizing his status and authority, leading to Tamar conceiving righteous children. Tamar’s actions with Judah are seen as righteous, leading to the salvation of her descendants. The Talmud explains that Tamar’s pregnancy signs were moved apart by Samael but brought back together by Gabriel to ensure her survival and the birth of King David. Judah gave Tamar his signet ring, wrap, and staff as a pledge, leading to her becoming pregnant.

<p>וַתֵּקֶם וַתֵּלֶךְ וַתְּסֹר צַעֲיָפָהּ מֵעָלֶיהָ וַתִּלְבַּשׁ בְּגָדֵי אִלְמָנוּתָהּ:</p>	<p>19 Then she went on her way. She took off her veil and again put on her widow’s garb.</p>
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Tamar’s choice to dress as a widow in Genesis 38:19 symbolized her refusal to marry and her success in becoming pregnant by Judah, changing her status from barren widow to married mother. The detailed descriptions of her changing garments highlight the importance of clothing in the story, with Targum Onkelos and Targum Jonathan specifically mentioning her actions of taking off her veil and putting on her widow’s garb.

<p>וַיִּשְׁלַח יְהוּדָה אֶת־גִּדְי הָעִזִּים בְּיַד רַעְיָהוּ הָעֵדְלָמִי לְקַחַת הָעֶרְבּוֹן מִיַּד הָאִשָּׁה וְלֹא מָצָאָהּ:</p>	<p>20 J</p>	<p>Judah sent the kid by his friend the Adullamite, to redeem the pledge from the woman; but he could not find her.</p>
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Judah sent a kid to Tamar through his friend Hira as collateral, but Hira did not find Tamar. Tamar asks for collateral from Judah before consorting with him, symbolizing kingship and the Torah's ability to mock those who seek to avoid judgment. Rashi explains that the term "גדי" includes calves and lambs, with Ibn Ezra discussing the offering of first-fruits and Bartenura clarifying excluded animals. Rabbi Elazar derives kashrut laws from Judah sending a kid of the goats, and Targum states that Judah sent a goat-kid with his friend to retrieve security from a woman but could not find her.

<p>וַיִּשְׁאַל אֶת־אַנְשֵׁי מְקוֹמָהּ לֵאמֹר אֵיךְ הַקְדֻשָּׁה הִוא בְּעֵינַיִם עַל־הַדֶּרֶךְ וַיֹּאמְרוּ לֹא־הָיְתָה בָּזָה קְדֻשָּׁה:</p>	<p>21 J</p>	<p>He inquired of the council of that locale, "Where is the prostitute, the one at Enaim, by the road?" But they said, "There has been no prostitute here."</p>
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The term "הקדשה" refers to a woman always ready for sexual relations, with a male equivalent mentioned in Deuteronomy 23:18 and 1 Kings 14:24. Yehudah asked for the location of the harlot, but the men denied knowledge of her. Rashi explains it as a woman devoted to illicit intercourse, while Bekhor Shor compares it to being prepared for sex as in Numbers 11:18. Ibn Ezra explains "kedeshah" as a woman known for offering herself to all, and "kadesh" as the passive partner in male homosexual intercourse, connecting it to Egyptian practices. Onkelos and Targum Jonathan mention a man asking about a harlot at a junction, with the men denying her presence in Genesis 38:21.

<p>וַיָּשֹׁב אֶל־יְהוּדָה וַיֹּאמֶר לֹא מָצָאתִיהָ וְגַם אַנְשֵׁי הַמָּקוֹם אָמְרוּ לֹא־הָיְתָה בָּזָה קְדֻשָּׁה:</p>	<p>22 J</p>	<p>So he returned to Judah and said, "I could not find her; moreover, the local council said: There has been no prostitute here."</p>
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The men of the place told Judah they did not find the woman he was seeking, warning him of potential damage to his reputation. Midrash Tanchuma compares Jacob and Joseph's experiences, both born circumcised, exiled, exalted through dreams, and Joseph rewarded for not kissing in sin. Rabbeinu Bahya explains Reuven disarranging his father's bed as dishonoring both his father and God, highlighting the partnership in creating a person. Targum Onkelos and Targum Jonathan state that the men of Tamar's place confirmed there was no harlot there.

<p>וַיֹּאמֶר יְהוּדָה תִּקַּח־לָהּ פֶּן נִהְיָה לְבָז הִנֵּה שָׁלַחְתִּי הַגִּדִּי הַזֶּה וְאַתָּה לֹא מָצָאתָהּ:</p>	<p>23 J</p>	<p>Judah said, "Let her keep them, lest we become a laughingstock. I did send her this kid, but you did not find her."</p>
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Judah decides to let Tamar keep the pledge to avoid public embarrassment and uphold his promises, showing noble conduct and fulfilling obligations. Selichot prayers focus on Reuben and Judah's repentance for their sins involving Tamar. Targum highlights Judah's concern about humiliation if Tamar took the pledge. Virtue, represented by Tamar, is not found, leading to embarrassment for Judah.

<p>וַיְהִי   כְּמִשְׁלֹש חֳדָשִׁים וַיֵּגֶד לַיהוּדָה          לֵאמֹר זִנְתָה תָמָר כְּלֹתֶךָ וְגַם הֵנָּה          הָרָה לְזִנוּנִים וַיֹּאמֶר יְהוּדָה הוֹצִיָּאוּהָ          וּתְשָׂרֶף:</p>	<p>24 J About three months later, Judah was told, “Your daughter-in-law Tamar has played the harlot; in fact, she is pregnant from harlotry.” “Bring her out,” said Judah. “She should be burned!”</p>
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Judah ordered Tamar to be burned for harlotry based on her pregnancy and the moral depravity of the generation, with the tribunal sentencing her to death as a deterrent. Non-Jewish courts can use circumstantial evidence to administer justice, and the Talmud emphasizes the importance of maintaining dignity and the severity of adultery. In Kabbalah, the repair of BaN occurs when Nukva receives completion from Yesod, reflecting the mystery of male and female. Judah, Isaac, and Jacob judged Tamar, but she was saved from burning, with Judah’s lineage connected to important figures. Rabbeinu Bahya criticizes Malki Tzedek for blessing Avram before God, and Rav Hirsch discusses the concept of Yibbum. The Gemara discusses avoiding public embarrassment and recognizes pregnancy after three months, with an objection raised about licentious intercourse with a gentile. Leviticus 21:9 states the punishment for a priest’s daughter defiling herself, and Targum recounts Judah ordering Tamar to be burned for her pregnancy. In Tosefta, a virgin for niddah purposes is defined, and criteria for recognizing pregnancy are outlined.

<p>הוּא מוֹצֵאת וְהִיא שְׁלָחָה אֶל-חָמִיהָ          לֵאמֹר לְאִישׁ אֲשֶׁר-אַלְהָ לִּי אֲנֹכִי          הָרָה וְתֹאמַר הַכֶּר־נָא לְמִי הַחֲתָמָה          וְהַפְתִּילִים וְהַמָּטָה הָאֵלֶּה:</p>	<p>25 J As she was being brought out, she sent this message to her father-in-law, “It’s by the man to whom these belong that I’m pregnant.” And she added, “Examine these: whose seal and cord and staff are these?”</p>
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Tamar chose to avoid publicly embarrassing Judah by privately appealing to him when facing execution, demonstrating the importance of avoiding humiliation in public. This ethical principle is derived from Tamar’s actions in the Torah, where she did not reveal that she was pregnant with Judah’s child to spare him public embarrassment. This concept is also reflected in other instances in the Torah where individuals chose to avoid humiliation in public, even at great personal cost, emphasizing the importance of memory in performing mitzvot and reinforcing trust in God.

<p>וַיִּכֶּר יְהוּדָה וַיֹּאמֶר צִדְקָה מִמֶּנִּי          כִּי-עָלִיכֶן לֹא-נָתַתִּיהָ לְשִׁלָּה בְנִי          וְלֹא-יָסַף עוֹד לְדַעְתָּהּ:</p>	<p>26 J Judah recognized them, and said, “She is more in the right than I, inasmuch as I did not give her to my son Shelah.” And he was not intimate with her again.</p>
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Yehudah acknowledges Tamar’s righteousness and fulfills the levirate marriage obligation, leading to blessings and favor from God. This humility and acceptance of responsibility are emphasized in various commentaries, highlighting the importance of admitting wrongdoing and seeking forgiveness. The text also explores the significance of Judah’s confession in relation to other biblical figures and events, showcasing his growth and maturity. Additionally, Moses prays for Judah’s strength against his enemies in Deuteronomy 33:7.

<p>וַיְהִי בְּעֵת לִדְתָּהּ וְהֵנָּה תֹאמִים          בְּבֶטְנָהּ:</p>	<p>27 J When the time came for her to give birth, there were twins in her womb!</p>
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The birth of twins Peretz and Zerach symbolizes the duality of life on earth and the potential for spiritual growth and closeness to God, with the firstborn being identified by a red thread. Tamar and Rebekah both gave birth to twins after covering themselves with a veil, with Tamar bearing Perez and Zerah, leading to the Jews prevailing over their enemies despite Haman's belief in his success. Ibn Ezra and Rashi provide insights into the meanings of "צדקה" and the fulfillment of days to bear between different women in the text. Onkelos and Targum Jonathan mention that Tamar gave birth to twins in her womb.

וַיְהִי בִלְדֹתָהּ וַיִּתֵּן יָדָא וַתִּקַּח הַמִּלְדָּה וַתִּקְשֹׁר עַל-יָדוֹ שָׁנִי לֵאמֹר זֶה יֵצֵא רִאשׁוֹנָה:	28 J	While she was in labor, one of them put out a hand, and the midwife tied a crimson thread on that hand, to signify: This one came out first.
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The births of Peretz and Zerach in Chasidut symbolize missed opportunities for spiritual growth, emphasizing sincerity in mitzvot to bond with the Creator. In Halakhah, if a fetus extends its hand from the womb and then returns it, the mother is impure. In Midrash, Tamar's actions in Sotah led to rewards of descendants who became kings and prophets. Ibn Ezra and Da'at Zekenim provide explanations for Moses not circumcising his son on the eighth day. In Talmud, Rav Huna and Rabbi Abba discuss impurity after childbirth and the credibility of witnesses in multiple births. Zerah's name meaning "brightness" in Tanakh and the scarlet thread on the firstborn's hand in Targum are also mentioned.

וַיְהִי   כַּמְשִׁיב יָדוֹ וְהִנֵּה יֵצֵא אָחִיו וַתֹּאמֶר מֶה-פָּרַצְתָּ עָלֶיךָ פָּרִץ וַיִּקְרָא שְׁמוֹ פֶּרֶץ:	29 J	But just then it drew back its hand, and out came its brother; and she said, "What a breach you have made for yourself!" So he was named Perez.
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The birth of twins Peretz and Zerach symbolizes the journey towards spiritual growth and service to God, with Peretz being born first despite Zerach initially appearing first, leading to the establishment of the Kingdom of David. Various commentaries discuss the significance of the twins' names, the breach made during birth, and the implications of the birth order for the kingdom, highlighting the connection between kingship and priesthood. Additionally, the concept of breaching a fence is connected to the power of Esau, with David ultimately avenging the forces of Esau as the Messiah.

וְאַחֲרַי יֵצֵא אָחִיו אֲשֶׁר עַל-יָדוֹ הַשָּׁנִי וַיִּקְרָא שְׁמוֹ זֶרַח:	30 J	Afterward his brother came out, on whose hand was the crimson thread; he was named Zerah.
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The "crimson thread" in Genesis 38:30 represents the shining of the Light of the Face, symbolizing a warning and linked to the sun's redness at sunrise and sunset, with Zerach and Peretz symbolizing the sun and the moon respectively. Zerach was considered the firstborn by hand emergence, but Peretz was recognized as the firstborn for emerging fully from the womb, paralleling Achan's four acts of sacrilege. Judah marries Tamar, leading to the birth of twins Perez and Zarah, while Joseph is imprisoned in Egypt, and Pharaoh's officers find issues with the king's food. Chapter 38 of Genesis develops Yehuda's character, highlighting the continuity and discontinuity between generations and the lineage leading to royalty, providing crucial development for Yehuda before the story continues in Chapter 39. In labor, one of the twins puts out a hand, and the midwife ties a crimson thread on it to indicate he was the first to come out, named Zorach or Zarach due to the scarlet thread.

וַיֹּסֶף הוֹרֵד מִצְרַיִם וַיְקַנְהוּ פוֹטִיפָר׃ 1 When Joseph was taken down to Egypt, Potiphar, a  
סָרִיס פְּרָעָה שֶׁר הַטְּבָחִים אִישׁ מִצְרִי J courtier of Pharaoh and his prefect —a [type of]  
מִיַּד הַיִּשְׁמַעֲלִים אֲשֶׁר הוֹרְדוּהוּ שָׁמָּה׃ Egyptian official —bought him from the Ishmaelites  
who had brought him there.

Joseph was brought down to Egypt as a slave to Potiphar, fulfilling the decree made to Abraham that his descendants would be strangers and sometimes slaves in a foreign land. Joseph's descent marked the beginning of this decree, and his time in Egypt saved Israel from Gehenna. In the Talmud, Rabbi Elazar explains that Joseph brought down Pharaoh's astrologers by interpreting dreams, while Potiphar attempted to have relations with Joseph but was castrated by an angel. Additionally, Benaiah killed a huge Egyptian man with a spear in his hand using a club, as described in II Samuel 23:21 and I Chronicles 11:23.

וַיְהִי יְהוָה אִת־יוֹסֵף וַיְהִי אִישׁ 2 וַיְהִי יְהוָה was with Joseph, and he was a successful man; and  
מַצְלִיחַ וַיְהִי בְּבֵית אֲדֹנָיו הַמִּצְרִי׃ J he stayed in the house of his Egyptian master.

The text explores how the inner essence of Bnei Yisrael remains with them in exile, using the story of Joseph in Egypt as an example of divine truth being revealed and hidden. Joseph's success is attributed to God's protection and favor, leading to his rise to power in his master's household. The first degree of prophecy inspires individuals to perform good deeds and achieve noble goals, as seen in figures like the judges of Israel and kings like Saul and David. Additionally, the text from the Midrash illustrates how trouble is signified by certain phrases, such as "it was in the days," and how God's presence with Joseph led to his success. Rabbeinu Bahya and Abarbanel provide interpretations of symbolism in the Bible, linking gemstones on the High Priest's breastplate to specific tribes and discussing the significance of repeated verbs in verses about Joseph's success. Ultimately, Joseph's prosperity is attributed to God's assistance and divine influence.

וַיֵּרָא אֲדֹנָיו כִּי יְהוָה אִתּוֹ וְכָל׃ 3 And when his master saw that יהוה was with him and  
אֲשֶׁר־הוּא עֹשֶׂה יְהוָה מִצְלִיחַ בְּכָל׃ J that יהוה lent success to everything he undertook,

Joseph's success in Potiphar's house was attributed to the Lord being with him, leading to divine assistance recognized by Potiphar, who appointed Joseph as his personal attendant. This success was both natural and providential, with God transforming seemingly unsuccessful endeavors into prosperity, ultimately resulting in Joseph being put in charge of Potiphar's house and treasures. Joseph's success is linked to his actions, emphasizing the importance of active participation in fulfilling commandments. His piety and fear of God protected him from temptation and ensured his future descendants would be able to offer sacrifices without harm, highlighting the principle of punishment fitting the crime. Joseph's humility and acknowledgment of God's role in his success are evident in his constant invocation of God's name and crediting of God for his achievements, leading to patience and prosperity. Both Onkelos and Targum Jonathan emphasize that Joseph's success was due to the Word of the Lord being with him, resulting in all his endeavors being successful.



וַיִּמָּצָא יוֹסֵף חֵן בְּעֵינָיו וַיִּשְׂרָת 4 he took a liking to Joseph. He made him his personal  
 אֹתוֹ וַיִּפְקְדֵהוּ עַל-בֵּיתוֹ J attendant and put him in charge of his household, placing  
 וְכָל-יִשְׁלֹוֹ נָתַן בְּיָדוֹ: in his hands all that he owned.

Joseph served as Potifar's personal valet, managing all of Potifar's belongings and overseeing all aspects of the household with extreme regard for cleanliness. Potifar recognized Joseph's success as coming from God, promoting him due to favor in his eyes and his honesty. In various Midrashim, it is explained that finding favor is akin to befriending, being put in charge, and giving one's daughter in marriage. Additionally, Ramban discusses the consequences of defiling the Sanctuary, while Rashbam notes textual similarities in different biblical passages. In the Targum, Joseph found favor with Potiphar and was appointed as supervisor over his household.

וַיְהִי מֵאִזְּהָהּ הִפְקִיד אֹתוֹ בְּבֵיתוֹ וְעַל 5 And from the time that the Egyptian put him in charge  
 כָּל-אֲשֶׁר יִשְׁלֹוֹ וַיְבָרֶךְ יְהוָה אֶת-בֵּית המצרי בגלל יוסף וַיְהִי בִרְכַּת יְהוָה J of his household and of all that he owned, יהוה blessed  
 בְּכָל-אֲשֶׁר יִשְׁלֹוֹ בְּבֵית וּבִשְׂדֵה: was upon everything that he owned, in the house and  
 outside.

God blessed Potiphar's household due to Joseph's presence, similar to Oved Edom hosting the Holy Ark. Joseph's success was attributed to his Divine knowledge and fear of God, leading to favor with Potiphar. The blessing on Potiphar's belongings was due to Joseph's elevated status, ministering directly to him and being in charge of the household. The blessing received by Laban and the Egyptian contrasted with the lack of blessing in Ahab's house due to not fearing God. The righteous, such as Jacob and Joseph, brought blessings with them wherever they went, as seen in the examples of Israel, Jacob, and Joseph.

וַיַּעֲזֹב כָּל-אֲשֶׁר-לֹו בְּיַד-יוֹסֵף וְלֹא-יָדָע 6 He left all that he had in Joseph's hands and, with  
 אֹתוֹ מֵאֹמֶה כִּי אִם-הֶלֶחֶם אֲשֶׁר-הָוָא J him there, he paid attention to nothing save the  
 אוֹכֵל וַיְהִי יוֹסֵף יָפֵה-תָאֵר וַיְהִי מְרֻאָה: food that he ate. Now Joseph was well built and  
 handsome.

In Chasidut, prayers build up the Shekhinah for union, symbolized by baking. Ramban explains that Potiphar left everything to Joseph except the bread due to cultural differences. The term "form" is not applicable to God in Hebrew. In Kabbalah, the union of Tiferet and Malkhut creates all souls. Rebecca was attracted to Isaac's greatness in Midrash. Joseph's vanity led to his downfall in Musar. Rashi suggests "bread" in Genesis 39:6 is a euphemism for marriage. Potiphar left everything to Joseph except the food he ate in Targum.

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַתִּשָּׂא אֶשְׁת־אֲדֹנָיו 7 After a time, his master's wife cast her eyes  
 אֶת-עֵינֶיהָ אֶל-יוֹסֵף וַתֹּאמֶר שְׁכַבָה עִמִּי J upon Joseph and said, "Lie with me."

Joseph's righteousness and fear of God are demonstrated through his refusal of Mrs. Potiphar's advances, leading to his rise to prominence despite setbacks. The importance of trusting in God's plan is highlighted, along with the consequences of Reuben, Shimon, and Levi's actions, and the praise given to Judah and Issachar. Joseph's resistance

to temptation and subsequent imprisonment are seen as a test of his righteousness. The significance of Joseph's beauty and the consequences of his preening are discussed, while the Second Temple period emphasizes the importance of resisting bodily pleasures. The Talmud draws parallels between Joseph's temptation and those of Lot and Samson, highlighting the theme of temptation involving the eyes. Onkelos and Targum Jonathan recount Mrs. Potiphar's attempts to seduce Joseph in Genesis 39:7.

וַיֹּאמֶר אֶל-אִשְׁתּוֹ אֲדֹנָיו הֵן אֲדֹנִי לֹא-יִדְעַת אֶתִּי מִהַבַּיִת וְכָל אֲשֶׁר-יְשִׁילֹוּ נָתַן בְּיָדִי:	8 J	But he refused. He said to his master's wife, "Look, with me here, my master gives no thought to anything in this house, and all that he owns he has placed in my hands.
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Joseph's refusal to commit adultery with his master's wife was marked by protest and amazement, showing his disgust at her immoral demand and teaching us to combat the yetzer hara by recognizing the trust placed in us by God. His loyalty to God and his master was greater than his fear of her anger, emphasizing his moral obligations and loyalty to God over personal desires. Joseph's righteousness in refusing Potifar's wife's advances due to his trust in God and fear of sinning was rewarded, highlighting the importance of following God's commandments over human authority. The use of the shalshleth cantillation mark in Genesis 19:16 is explained by Minchat Shai, and Ramban discusses the significance of Joseph's refusal, emphasizing the cultural differences between Egyptians and Hebrews. Lessons in Leadership explores Joseph's internal conflict of identity while facing temptation in Egypt, highlighting his struggle between betraying his master and his Jewish beliefs. Joseph's response to Potifar's wife in the Targum emphasizes his loyalty to his master and God, refusing to betray the trust placed in him.

אֵינְנוּ גָדוֹל בְּבֵית הַזֶּה מִמֶּנִּי וְלֹא-חֲשָׁד מִמֶּנִּי מְאוּמָּה כִּי אִם-אוֹתָךְ בְּאִשְׁרִי אֶת-אִשְׁתִּי וְאִידָא אֶעֱשֶׂה הָרָעָה הַגְּדוֹלָה הַזֹּאת וְחָטֵאתִי לֵאלֹהִים:	9 J	He wields no more authority in this house than I, and he has withheld nothing from me except yourself, since you are his wife. How then could I do this most wicked thing, and sin before God?"
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Chasidut emphasizes the importance of resisting temptation by recognizing Hashem's trust and choosing not to sin, as seen in Joseph's refusal of Potiphar's wife. Jewish Thought discusses the Jewish people's interactions with non-Israelite nations and Moses' expectation of doubt, while Midrash highlights how Joseph, David, and Boaz overcame evil inclinations with oaths. Musar considers lashon hara more severe than other sins, attributing it as the cause of idolatry, illicit relations, and bloodshed. Commentary praises Joseph's steadfastness in refusing Potiphar's wife, citing his loyalty to God and moral integrity. Talmud discusses the distinction between sins committed with the body and money, using examples like Joseph and Potiphar's wife, and considers forbidden sexual relations, bloodshed, and malicious speech as great transgressions. Targum interprets Joseph's refusal of Potiphar's wife as acknowledging his authority but refusing to sin due to it being evil and against God.

וַיְהִי כִּדְבָרָהּ אֶל-יוֹסֵף יוֹם   יוֹם וְלֹא-שָׁמַע אֵלֶיהָ לְשָׁכַב אִצְלָהּ לְהִיּוֹת עִמָּה:	10 J	And much as she coaxed Joseph day after day, he did not yield to her request to lie beside her, to be with her.
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Various commentators interpret Joseph's refusal to be alone with Potiphar's wife in Genesis 39:10 as a demonstration of his commitment to his religion and conscience, resisting temptation and avoiding inappropriate behavior despite her persistent advances. The Midrash praises Joseph's righteousness and wisdom, highlighting his adherence to the commandments and his ultimate success in Egypt. Rabbi Elazar explains that Joseph's steadfastness in refusing to commit adultery served as a role model for prioritizing Torah study over worldly distractions, avoiding consequences in this world and the World-to-Come.

וַיְהִי בְּהַיּוֹם הַזֶּה וַיָּבֹא הַבַּיִתָּה לַעֲשׂוֹת	11	One such day, he came into the house to do his
מְלָאכָתּוֹ וְאִין אִישׁ מֵאֲנָשֵׁי הַבַּיִת שָׁם	J	work. None of the household being there inside,
בַּבַּיִת:		

Chasidut emphasizes the importance of vigilance in serving God, as illustrated by Joseph's resistance to temptation through seeing his father's image. The Commentary praises Joseph's righteousness for resisting Potiphar's wife's advances, with different interpretations suggesting he was either inspired by his father's image or found himself impotent. The Midrash compares Joseph's righteousness to that of Mordekhai and highlights his observance of the commandments, leading to eventual rewards from God. The Zohar interprets "to do his work" as studying Torah and performing mitzvot to resist the evil urge. In the Talmud, there is a discussion on whether Joseph's actions should be counted among the prohibited work on Shabbat, with explanations on the circumstances of his encounter with Potiphar's wife. The Targum simply states that Joseph found no one else in the house on the specific day he came to examine his accounts.

וַתִּתְּפֶשֶׁהוּ בְּבִגְדּוֹ לֵאמֹר שְׁכַבָּה	12	she caught hold of him by his garment and said, "Lie
עִמִּי וַיַּעֲזֹב בְּגָדוֹ בְּיָדָהּ וַיָּנֶס וַיֵּצֵא	J	with me!" But he left his garment in her hand and got
הַחוּצָה:		away and fled outside.

In the Kedushat Levi commentary, Yaakov's love for Rachel and Joseph's resistance to Potiphar's wife are connected to the attribute of Tiferet. Joseph's actions in fleeing from temptation are praised in various commentaries and liturgical texts, reflecting his commitment to chastity and righteousness. The Talmud and Midrash also highlight Joseph's wise actions and rewards for his righteousness, while the Targum recounts the story of Joseph fleeing from Potiphar's wife in Genesis 39:12.

וַיְהִי כִּרְאוּתָהּ כִּי־עָזַב בְּגָדוֹ בְּיָדָהּ וַיָּנֶס	13	When she saw that he had left it in her hand and had
הַחוּצָה J		fled outside,

Chasidut explains how Rachel's physical attributes symbolize the attribute of harmony, which can elevate physical matters spiritually. Joseph used this attribute to avoid sinning when faced with temptation from Potiphar's wife, who falsely accused him to avoid shame. Musar compares Joseph leaving his garment with Mrs. Potiphar to Queen Esther taking control of the kingdom without relations with the king. Targum describes Joseph fleeing from Potiphar's wife, leaving his garment as evidence of her false accusations.

<p>וְתִקְרָא לְאִנְשֵׁי בֵיתָהּ וְתֹאמַר לָהֶם לֹא־מֹר רָאוּ הָבִיא לָנוּ אִישׁ עִבְרִי לְצַחֵק בָּנוּ בָּא אֵלַי לְשָׁכַב עִמִּי וְאֶקְרָא בְּקוֹל גָּדוֹל:</p>	<p>14 J</p>	<p>she called out to her servants and said to them, “Look, he had to bring us a Hebrew to dally with us! This one came to lie with me; but I screamed loud.</p>
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Potiphar’s wife falsely accused Joseph of trying to take advantage of her, using his Hebrew identity against him and exaggerating the situation to gain support. Joseph’s righteousness and wisdom ultimately led to his success in Egypt, as emphasized in various Midrashim. The Second Temple commentary praises Abraham and Joseph for rejecting lusts and passions, while the Targum depicts Potiphar’s wife’s false accusations in a dramatic manner. Abraham in Mamre received news from a fugitive in Genesis 14:13.

<p>וַיְהִי כְשָׁמְעוֹ כִּי־הִרִימָתִי קוֹלִי וְאֶקְרָא וַיַּעֲזֹב בְּגָדוֹ אֶצְלִי וַיָּנָס וַיֵּצֵא הַחוּצָה:</p>	<p>15 J</p>	<p>And when he heard me screaming at the top of my voice, he left his garment with me and got away and fled outside.”</p>
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Joseph left his garment with Potiphar’s wife when she falsely accused him of attempting to rape her, leading him to flee when she started yelling, as stated in Targum Onkelos and Targum Jonathan on Genesis 39:15.

<p>וַתִּנָּח בְּגָדוֹ אֶצְלָהּ עַד־בּוֹא אֲדֹנָיו אֶל־בֵּיתוֹ:</p>	<p>16 J</p>	<p>She kept his garment beside her, until his master came home.</p>
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Rashi explains that Joseph’s master refers to Potiphar, not the garment’s owner, while Steinsaltz notes that Potiphar’s wife kept Joseph’s garment with her until her husband returned. Kabbalah relates the Matron to Malchut and Esther’s rule over Achashverosh to Joseph’s ability to attract negative forces. In the Midrash, Joseph’s escape symbolizes his leap by the merit of the patriarchs, and Potiphar’s wife falsely accuses him of seduction. Ramban discusses the High Priest’s garments coming from the Temple treasury, and Targum notes that Potiphar’s wife kept Joseph’s garment with her until Potiphar returned.

<p>וַתִּדְבֹּר אֵלָיו בְּדִבְרֵים הָאֵלֶּה לֵאמֹר בָּא־אֵלַי הָעֶבֶד הָאֲשֶׁר־הֵבֵאתָ לָנוּ לְצַחֵק בִּי:</p>	<p>17 J</p>	<p>Then she told him the same story, saying, “The Hebrew slave whom you brought into our house came to me to dally with me;</p>
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Chasidut highlights Potiphar’s impotence as a consequence of his desire for homosexual acts with Joseph, showcasing God’s orchestration of events to bring down the wicked and strengthen the righteous. Commentary explores Potiphar’s anger towards his wife’s accusations against Joseph, suggesting various interpretations for his actions. Kabbalah delves into the symbolism of riding animals to represent responsibility and control, while Midrash discusses the corrupt actions of the Israelites and Ishmael, contrasting negative and positive interpretations. Quoting Commentary provides examples of how the term “לצחק” can refer to different actions in different verses, and Targum explains Potiphar’s wife’s accusation against Joseph. Tosefta presents Rabbi Shimon ben Yochai’s interpretation of “m’tzachek” in Genesis 21:9 as Ishmael’s inappropriate behavior towards Isaac, diverging from Rabbi Akiva’s view.

18 but when I screamed at the top of my voice, he left his  
 J garment with me and fled outside.”

Joseph’s integrity is demonstrated by his refusal to comply with his master’s wife’s advances, leading to his imprisonment. His obedience to God’s commandments and wisdom in avoiding temptation eventually result in his reward of becoming a ruler. Pharaoh’s decision to send carriages to bring Joseph’s family to Egypt indicates a welcome, dispelling Yaakov’s previous concerns about antisemitism in Egypt. The Targum translations of Joseph’s statement emphasize his reaction to the situation.

19 When his master heard the story that his wife  
 J told him, namely, “Thus and so your slave did to  
 עבדך ויחר אפו: me,” he was furious.

Potiphar’s impotency may have been a result of his desire to use Joseph for homosexual practices, leading to fatal errors in judgment. The Almighty orchestrated events to allow the wicked to make mistakes, ultimately leading to their downfall and strengthening Joseph’s faith in God. Potiphar did not believe his wife’s false accusation of Joseph trying to rape her, possibly due to Joseph’s righteousness or a miracle of God, putting Joseph in prison to avoid scandal. Rabbi Abahu suggests that Potiphar punished Joseph despite believing in his innocence to protect his family’s reputation. Ibn Ezra and Ramban provide interpretations of specific words in the text, while Targum mentions Potiphar’s anger upon hearing the accusation.

20 So Joseph’s master had him put in prison, where  
 J the king’s prisoners were confined. But even while  
 ויהי־שם בבית הסהר: he was there in prison,

Joseph’s time in prison, despite being innocent, led to interpreting dreams and ultimately becoming a leader in Egypt. The Torah emphasizes Joseph’s righteousness and adherence to God’s commandments, highlighting how the Lord was with him in both prosperity and trouble. Various words in the Hebrew Bible are spelled with a waw but read with a yod, as seen in the Talmud, and Joseph’s placement in the prison is detailed in different Targum commentaries.

21 was with Joseph—extending kindness to him and  
 J disposing the chief jailer favorably toward him.

Joseph found favor in the eyes of those around him, even in prison, due to divine protection and influence, allowing him to oversee all activities in the prison. Moses seeks to understand God’s ways and find favor, leading to promises of miraculous distinctions and blessings. The Midrash draws parallels between Joseph and Zion, highlighting their experiences and divine favor. Fathers are encouraged to teach their sons Torah and mitzvot for lasting success. Or HaChaim emphasizes the removal of barriers between Israel and God’s favor, while Targum highlights the Lord’s support and kindness towards Joseph.

וַיִּתֵּן שָׂר בֵּית-הַסֵּהֶר בְּיָדֵי-יוֹסֵף אֵת	22	The chief jailer put in Joseph's charge all the
כָּל-הַאֲסִירִים אֲשֶׁר בְּבֵית הַסֵּהֶר וְאֵת	J	prisoners who were in that prison, and he was the
כָּל-אֲשֶׁר עָשִׂים שָׁם הוּא הָיָה עֹשֶׂה:		one to carry out everything that was done there.

Joseph was the supervisor of the other prisoners in jail, overseeing their work and daily routines, evidence of his good character and ability to manage effectively. Despite Potiphar's wife's persistent attempts to seduce him, Joseph remained faithful to God, with God ensuring his success in times of trouble and prosperity. The Israelites were punished for making the golden calf, not for worshiping it, as they did not actually make it, with the plague being a partial punishment for their sin. Joseph was appointed by the prison chief to be in control of all the prisoners and tasks in the prison.

אֵין   שָׂר בֵּית-הַסֵּהֶר רֹאֶה	23	The chief jailer did not supervise anything that was
אֶת-כָּל-מַאֲוָמָה בְּיָדוֹ בְּאֲשֶׁר יְהוָה אֵתוֹ	J	in Joseph's charge, because יהוה was with him, and
וְאֲשֶׁר-יְהוָה עֹשֶׂה יְהוָה מַצְלִיחַ:		whatever he did יהוה made successful.

Joseph's success in prison was attributed to God's presence with him, leading the commandant to trust him completely. Despite being falsely accused and pursued by Zulycah, Joseph remained steadfast in his faith. The story in Genesis 39 reflects a pattern of success, imprisonment, and rise to power, with key words connecting different elements. The Targum emphasizes that the prison chief trusted Joseph due to seeing no fault in him, attributing his success to the Word of the Lord.

## Genesis 40

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חֲטָאוּ מִשְׁקָה	1	Some time later, the cupbearer and the baker of
מֶלֶךְ-מִצְרַיִם וְהָאֹפֶה לְאֹדְנֵיהֶם לְמֶלֶךְ	E	the king of Egypt gave offense to their lord the
מִצְרַיִם:		king of Egypt.

The Chief of the cup-bearer and the Chief of the bakers sinned by committing offenses against the King of Egypt, leading to their imprisonment and the baker being hanged. The Torah hints at the future downfall of the King of Egypt, showcasing God's power over earthly rulers. The butler and baker sinned in different ways, with the butler having a fly in his goblet and the baker having a pebble in his loaf. Joseph's righteousness is highlighted in his refusal to sin with Potiphar's wife, and lashon hara is considered a serious transgression with corresponding punishment. The Egyptian king's butler and baker conspired to poison their master, the king of Egypt.

וַיִּקְצֹף פַּרְעֹה עַל שְׁנֵי סֹרִיסָיו עַל שָׂר	2	Pharaoh was angry with his two courtiers, the chief
הַמִּשְׁקִים וְעַל שָׂר הָאֹפֶים:	E	cupbearer and the chief baker,

Pharaoh was angry at his two courtiers, who were castrated and held distinguished offices, because they had not supervised their underlings carefully, which was divinely orchestrated to save Joseph from the dungeon. The Torah instructs remembrances to be tied to acts of observance to prevent forgetting important commandments, as seen in the case of the chief cupbearer who forgot Joseph's request. Rabban Simon b. Gamaliel said a one-day-old baby can violate Sabbath if necessary to preserve his life, but Sabbath cannot be violated for King David once he is dead. Ramban explains that Joseph was placed in the

king's prison due to the love his master had for him, caused by God. The weak-willed incontinent soul is served by three servants: the chief baker, the chief butler, and the chief cook, as mentioned by Moses.

וַיִּתֵּן אֹתָם בְּמִשְׁמַר בֵּית שַׂר הַטְּבָחִים	3	and put them in custody, in the house of the
אֶל־בֵּית הַסֵּהָר מְקוֹם אֲשֶׁר יוֹסֵף אֶסּוּר	E	prefect, in the same prison house where Joseph was
שָׁם:		confined.

Joseph placed the courtiers in custody in the house of the chief executioner to prevent their escape, leading to his interpretation of their dreams and eventual release from prison as part of the divine plan. The prison held distinguished prisoners with special privileges, while Joseph's interpretation of dreams for the butler and baker showed that interpretations belong to God. The Targums state that the chief executioner placed them in the same prison where Joseph was already imprisoned. Rashbam explains the term "משרת" in Numbers 6:3 as related to being freed from chains.

וַיִּפְקֹד שַׂר הַטְּבָחִים אֶת־יוֹסֵף אֹתָם	4	The prefect assigned Joseph to them, and he attended
וַיֵּשֶׁרֶת אֹתָם וַיְהִיו יָמִים בְּמִשְׁמָר:	E	them. When they had been in custody for some time,

Joseph was brought to the captain of the guard's house and placed in a dungeon with the butler and baker, serving them for a year before interpreting their dreams. Rashbam compares Joseph's role with Aaron and his sons' leadership over the Levites, while Tur HaArokh explains Joseph spent a total of 12 years in jail, with 9 years before the king's prisoners joined him. Targum states Joseph was appointed by the chief of the slaughterers to serve with them in the house of custody.

וַיַּחֲלֹמוּ חֲלֹם שְׁנֵיהֶם אִישׁ חֲלֹמוֹ	5	both of them—the cupbearer and the baker of the
בַּלַּיְלָה אֶחָד אִישׁ כְּפִתְרוֹן חֲלֹמוֹ	E	king of Egypt, who were confined in the prison—
הַמִּשְׁקָה וְהָאֹפָה אֲשֶׁר לְמַלְךְ מִצְרַיִם		dreamed in the same night, each his own dream and
אֲשֶׁר אֶסּוּרִים בְּבֵית הַסֵּהָר:		each dream with its own meaning.

Various commentators offer different interpretations of Genesis 40:5:1, with Ramban suggesting consistency between the dreams and their interpretations, Ibn Ezra pointing out details that could predict the future, Rashbam indicating easy interpretability, Radak highlighting personalization, and Tur HaArokh emphasizing emotion-based interpretation. Rabbi Hama bar Abba from the Midrash explains the interconnectedness of the dreams of the butler and baker, as Joseph served them in prison before interpreting their dreams, directing them to God for interpretations. Ramban and Ibn Ezra discuss Joseph's association with the sons of Bilhah and Zilpah due to his brothers' mistreatment, and Targum notes that both the butler and baker had dreams with individual interpretations while imprisoned in Egypt.

וַיָּבֹא אֲלֵיהֶם יוֹסֵף בֹּקֶר וַיֵּרָא	6	When Joseph came to them in the morning, he saw that
אֹתָם וְהֵנָּם זַעֲפִים:	E	they were distraught.

The prisoners in the dungeon were distressed by their dreams, leading to Joseph interpreting the dreams as a gift from God. Worry is a negative quality that can be seen in one's countenance and must be addressed spiritually. Rashi and Chizkuni explain that נסו

means in wrath, with Onkelos translating as נסיסין. The chief officer in Daniel expressed concern about endangering his life if he did not eat the allotted food. Onkelos and Targum Jonathan describe Joseph noticing the prisoners' distress in the morning.

<p>וַיִּשְׁאַל אֶת־סֹרִיסֵי פְרָעָה אֲשֶׁר אִתּוֹ בְּמִשְׁמַר בֵּית אֲדֹנָיו לֵאמֹר מָדוּעַ פְּנֵיכֶם רָעִים הַיּוֹם:</p>	<p>7 He asked Pharaoh's courtiers, who were with him in E custody in his master's house, saying, "Why do you appear downcast today?"</p>
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Joseph fearlessly inquired about the dreams of Pharaoh's officers in prison, showcasing his wisdom and courage despite the potential danger, emphasizing the change in status between them and his concern for their well-being. His inquiry was driven by loyalty and attentiveness to their distress, highlighting his unique perspective on the world and ability to see specific details and relationships in every situation. The Hebrew term "panim" has various meanings, and the servant of Pharaoh in dreams is described as a eunuch, unable to procreate or enter the holy assembly. Joseph's question to Pharaoh's officials in his master's house focused on their current distress and change in demeanor compared to previous days.

<p>וַיֹּאמְרוּ אֵלָיו חֲלוֹם חָלַמְנוּ וּפְתָר אֵין אֹתוֹ וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הֲלוֹא לֵאלֹהִים פְּתָרָנִים סִפְרוּ־נָא לִי:</p>	<p>8 And they said to him, "We had dreams, and there is no E one to interpret them." So Joseph said to them, "Surely God can interpret! Tell me [your dreams]."</p>
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In Genesis 40:8, Joseph suggests that interpretations of dreams belong to God and he may be able to interpret the dreams with God's help, as seen in various commentaries such as Akeidat Yitzchak, Kabbalah, Midrash, and Targum. The ability to interpret dreams is seen as a gift from God, emphasizing the importance of listening and learning from the wise rather than making judgments on traditions or explanations.

<p>וַיְסַפֵּר שֶׁר־הַמִּשְׁקִים אֶת־חֲלֹמוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ בְּחֻלּוֹמִי וְהִנֵּה־גֶפֶן לִפְנֵי:</p>	<p>9 Then the chief cupbearer told his dream to Joseph. He E said to him, "In my dream, there was a vine in front of me.</p>
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The Chief of the butlers emphasizes his dream in Genesis 40:9, related to good health, while the Chief of the bakers' mistake leads to his demise. Joseph gains the trust of the ministers by interpreting their dreams. The dream of the chief butler in the Midrash symbolizes Israel's redemption, with the four cups representing various concepts. Leaning while eating at the Seder is required, with exceptions for certain individuals. In the Second Temple text, a dream involving a vine symbolizes wickedness and harm. The chief butler tells Joseph about his vine-related dream in the Targum.

<p>וּבְגֶפֶן שְׁלֹשָׁה שָׂרִיגִם וְהוּא כְּפָרְחָת עָלְתָה נֹצֵה הַבְּשִׁילוֹ אֲשֶׁכְּלָתֶיהָ עָנְבִים:</p>	<p>10 On the vine were three branches. It had barely E budded, when out came its blossoms and its clusters ripened into grapes.</p>
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In Kedushat Levi, the three branches on the vine in Genesis 40:10 symbolize the Temple, King, and High Priest, while Likutei Moharan links affluence to those close to the government. Likutei Halakhot discusses gratitude and the categories of people who should recite the thanksgiving prayer. The dream in Genesis 40:10 and Midrash Bereshit Rabbah



88:5 connect the vine to Israel and prominent figures like Moses, Aaron, and Miriam. Rabbeinu Bahya explains Passover meat preparation in Exodus 12:8, and the Talmud discusses the symbolism of the three branches in Pharaoh's butler's dream. The dream in Book II 30:4 of the Second Temple expressed a desire for the vine to remain fruitless. Onkelos and Targum Jonathan both describe the vine with three branches in Genesis 40:10.

<p>וְכֹס פֶּרֶה בְּיָדִי וָאָקַח אֶת־הָעֲנָבִים וָאֲשַׁחֲט אֹתָם אֶל־כּוֹס פֶּרֶה וָאָתַן אֶת־הַכּוֹס עַל־כַּף פֶּרֶה:</p>	<p>11 Pharaoh's cup was in my hand, and I took the E grapes, pressed them into Pharaoh's cup, and placed the cup in Pharaoh's hand."</p>
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In Genesis 40:11, Ibn Ezra suggests “va-eschat” means “to cut,” Rashbam says “I squeezed,” Radak explains “shachat” as closing off, Radak clarifies “el kose” means “into the cup,” Rav Hirsch translates “al kaf Paroh” as Pharaoh reaching for the cup, Rashi notes “va-eschat” only appears in this verse, and Steinsaltz summarizes Joseph pressing grapes into Pharaoh's cup. The dream in the Second Temple involves a vine with three stalks bearing grapes squeezed into Pharaoh's cup, symbolizing senselessness and passion. The Midrash connects the vine in the butler's dream to Israel, with three tendrils representing Moses, Aaron, and Miriam, and Joseph interpreting the dream correctly. Rava explains the three cups in the dream signify future misfortunes for Egypt, while the Talmud links the Four Cups of Passover to promises of deliverance in Exodus and the four kingdoms. Onkelos and Targum Jonathan describe Joseph interpreting Pharaoh's dream by squeezing grapes into the cup.

<p>וַיֹּאמֶר לוֹ יוֹסֵף זֶה פְּתִילָה שְׁלֹשֶׁת הַשָּׁרָבִים שְׁלֹשֶׁת יָמִים הֵם:</p>	<p>12 Joseph said to him, “This is its interpretation: The E three branches are three days.</p>
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The dream of the chief butler in Genesis 40:12 is interpreted by Joseph as referring to events that would occur in three days, symbolically representing the restoration of the butler to his position. The separation of the tribe of Levi from the other tribes was necessary to prevent all of Israel from dying in the desert, as explained in the Midrash. Rabbi Shimon questions the wording in the verse, using “ve-arka” instead of “ve-ar’a,” linking it to the descendants of Cain who were expelled and became confused. Joseph's interpretation of the dream in Targum Jonathan and Targum Jerusalem also emphasizes the eventual deliverance of the children of Abraham, Isaac, and Jacob from slavery in Egypt.

<p>בְּעוֹד   שְׁלֹשֶׁת יָמִים יִשָּׂא פֶּרֶה אֶת־רֹאשׁוֹ וְהִשִּׁיבָה עַל־כַּנֹּךְ וְנָתַתָּ כּוֹס־פֶּרֶה בְּיָדוֹ כַּמִּשְׁפָּט הָרִאשׁוֹן אֲשֶׁר הָיְתָה מִשְׁקָהוּ:</p>	<p>13 In three days Pharaoh will pardon you and restore E you to your post; you will place Pharaoh's cup in his hand, as was your custom formerly when you were his cupbearer.</p>
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Pharaoh will restore the chief butler to his previous position after three days, as indicated by the dream. The original meaning of mishpat in the Bible refers to habits or customs rather than justice. The four cups mentioned in Genesis 40:11-13 are explained in the Liturgy as connected to the Torah. The chief butler's dream symbolizes Israel's redemption in the Midrash. Joseph spent time in Potiphar's house and prison due to lashon hara, and the tribe of Levi was counted separately to prevent catastrophe. Ramban, Rashi, and Nachmanides interpret different aspects of the census in the Quoting Commentary. The Four Cups of Passover have various interpretations in the Talmud, and Psalms 80:16

emphasizes God's planting. The Targum states that Pharaoh will restore the cupbearer to his position in three days.

כִּי אֶסְזַכְרְתֶּנִּי אֶתְּךָ כְּאִשֶּׁר יֵיטֵב לָךְ	14	But think of me when all is well with you again,
וְעָשִׂיתָ-נָּא עִמָּדִי חֶסֶד וְהִזְכַּרְתֶּנִּי	E	and do me the kindness of mentioning me to
אֶל-פַּרְעֹה וְהוֹצֵאתָנִי מִן-הַבַּיִת הַזֶּה:		Pharaoh, so as to free me from this place.

Joseph asked the chief cupbearer to remember him and speak to Pharaoh on his behalf, hoping for his release from prison, believing Pharaoh would release him upon realizing his innocence. Acts of kindness through speech are considered mitzvot and are rewarded by God, as exemplified by Joseph, Abraham, and Sarah. Rabbi Shimon explains that Joseph's dreams came from God, not about remembrance. Joseph and Moses faced additional suffering due to their words and actions, with Joseph spending two extra years in prison for asking the butler to remember him. The Mishnah outlines measurements for the Shabbat limit, and Musar emphasizes the importance of using Torah as medication to resist the evil inclination. Ramban explains the compensation for a miscarriage when summoned by the woman's husband, not the woman herself, and Targum highlights Joseph's request to the chief butler for his release from prison.

כִּי-גָנַב גְּזֵבְתִּי מֵאֶרֶץ הָעִבְרִים	15	For in truth, I was kidnapped from the land of the
וְגַם-כֹּה לֹא-עָשִׂיתִי מְאוּמָה	E	Hebrews; nor have I done anything here that they
כִּי-שָׂמוּ אֹתִי בַּבּוֹר:		should have put me in the dungeon."

Joseph emphasizes his innocence and connection to his Hebrew ancestors when explaining his situation, distinguishing himself from Canaanites. Various Midrashim explore biblical narratives, including responses to the Torah and offerings made by biblical figures. Ibn Ezra analyzes linguistic aspects, while Second Temple texts highlight Abraham's pride in his Hebrew identity. The Talmud discusses equivalence in vows and circumcision, with interpretations from different sages. In the Tanakh, Joseph's explanations differ based on his audience, emphasizing his innocence. Targum interpretations of Genesis 40:15 focus on Joseph's unjust imprisonment.

וַיֵּרָא שְׂרֵה־הָאֲפִים כִּי טוֹב פָּתַר וַיֹּאמֶר	16	When the chief baker saw how favorably he had
אֶל-יֹסֵף אֶף-אֲנִי בְּחִלּוּמִי וְהִנֵּה	E	interpreted, he said to Joseph, "In my dream,
שְׁלֹשָׁה סִלִּי חָרִי עַל-רָאשִׁי:		similarly, there were three openwork baskets on my
		head.

Joseph accurately interprets the dreams of the chief butler and chief baker, with the chief baker's dream symbolizing the Jewish people and their fate. Rabban Gamaliel and his father's house were strict in certain practices, such as only baking wafer-cakes on festivals. The use of the word "אף" by the serpent in questioning G-d's words is linked to divine anger. The dreams of the chief butler and chief baker in the Second Temple text symbolize their roles, with the lifting of three baskets of wheaten loaves representing the ruling part of the soul. Rabbi Elazar explains in the Talmud that the baker knew Joseph's interpretation was good because each of them was shown their own dream and the interpretation of the other's dream.

17	ובסל העליון מכל מאכל פרעה מעשה אפה והעוף אכל אתם מן הסל מעל ראשי:	E	In the uppermost basket were all kinds of food for Pharaoh that a baker prepares; and the birds were eating it out of the basket above my head.”
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Radak explains that “בסל” means basket. Rav Hirsch notes the audacity of the bird eating food meant for Pharaoh. Steinsaltz describes the uppermost basket containing food for Pharaoh. The Midrash interprets Joseph’s dreams for the chief baker and chief butler. The commentary discusses the significance of birds in the Torah. The Second Temple text talks about unforeseen events destroying one’s plans. Onkelos and Targum Jonathan mention the bird eating from the basket on the speaker’s head in Genesis 40:17.

18	ויען יוסף ויאמר זה פתרגו שלשת הסלים שלשת ימים הם:	E	Joseph answered, “This is its interpretation: The three baskets are three days.
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Or HaChaim, Radak, and Steinsaltz discuss Joseph’s interpretation of the dreams of the chief baker and chief butler. The chief baker’s dream symbolized his impending execution, while the chief butler’s dream indicated his restoration to his position. In the Targum, Joseph explains that the three baskets in the dream represent three days until the chief baker’s death, with additional interpretations linking the baskets to the enslavements of the house of Israel in Egypt. Ultimately, Joseph’s accurate interpretations of the dreams demonstrate his gift of prophecy.

19	בעוד   שלשת ימים ישא פרעה את ראשך מעליך ותלה אותך על-עץ ואכל העוף את-בשרך מעליך:	E	In three days Pharaoh will lift off your head and impale you upon a pole; and the birds will pick off your flesh.”
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Ibn Ezra interprets “be’od” as “before again” and “yissa” as “remove or raise” in Genesis 40:19, while Rashbam suggests the baker will be beheaded and Tur HaArokh sees Pharaoh raising the cupbearer’s head as a promotion. The Midrash discusses conception, dreams, the tribe of Levi, peace, and rewards from God, emphasizing the importance of peace. Musar explains the separate counting of the tribe of Levi to prevent disaster in the desert. Ramban and Rabbeinu Bahya offer interpretations of “kol yotzei tzava” and “se’u” in relation to a census, while Siftei Chakhamim and Ibn Ezra discuss the meaning of “sh’oh” and “li-sheloshet yamim.” Targum Jonathan predicts the fate of the baker in Genesis 40:19.

20	ויהי   ביום השלישי יום הולדת את-פרעה ויעש משתה לכל-עבדיו וישא את-ראש   שר המשקים ואת-ראש שר האפים בתוך עבדיו:	E	On the third day—his birthday—Pharaoh made a banquet for all his officials, and he singled out his chief cupbearer and his chief baker from among his officials.
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Pharaoh celebrated his birthday by judging his servants, restoring the Chief of the butlers and hanging the Chief of the bakers, highlighting the importance of seeking favor with rulers to avoid punishment. Joseph accurately predicts the fate of the chief baker and chief butler through dream interpretations, as seen in the outcome on Pharaoh’s birthday. The reconciliation between the King of Egypt and the cup-bearer on Pharaoh’s birthday symbolizes the body’s desires on the day of birth, not eternal light. The Talmud specifically

identifies the king's birthday as being on the third day, associated with Pharaoh's birthday in Genesis 40:20.

וַיָּשֶׁב אֶת־שֵׁר הַמְּשָׁקִים עַל־מִשְׁקָהוּ	21	He restored the chief cupbearer to his cupbearing,
וַיִּתֵּן הַכּוֹס עַל־כַּף פַּרְעֹה:	E	and he placed the cup in Pharaoh's hand;

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Ibn Ezra explains “mashkehu” in Genesis 40:21 as the chief butler's drink and in verse 13 as giving him a drink, while Steinsaltz notes Pharaoh restored the chief butler to his position. Chizkuni compares the chief butler's unavoidable crime to a fly landing on a cup. Joseph correctly interprets the chief baker's dream of three baskets symbolizing the four kingdoms that would subjugate Israel, with Rome being the fourth kingdom. The chief baker is hanged on Pharaoh's birthday. The phrase “ἐπὶ σπονδαῖς” in the context of pouring wine as cup-bearer is related to “on the conditions of a truce” in the Second Temple period. Targum Jonathan and Onkelos state that the chief butler was reinstated to his position after Joseph interpreted his dream.

וְאֵת שֵׁר הָאֲפִים תָּלָה בְּאֶשׁ פֶּתֶר	22	but the chief baker he impaled—just as Joseph had
לָהֶם יוֹסֵף:	E	interpreted to them.

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The chief baker in Genesis was hanged for negligence after a pebble was found in his breakfast roll, fulfilling Joseph's interpretation of his dream. The word “תלה” in Genesis 40:22 is related to hanging, as seen in other instances in the Bible, and the word “עניך” in Genesis 16:11 relates to suffering. Both Onkelos and Targum Jonathan confirm the chief baker's fate as predicted by Joseph.

וְלֹא־זָכַר שֵׁר־הַמְּשָׁקִים אֶת־יוֹסֵף	23	Yet the chief cupbearer did not think of Joseph; he
וַיִּשְׁכַּחְהוּ:	E	forgot him.

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The chief butler forgot about Joseph, delaying his release from prison for two years. The lesson is to trust in God rather than relying on others. Moses, Queen Esther, and Joseph showed humility and gratitude by not overlooking those who had helped them. Joseph's trust in the chief butler instead of God led to his delayed release.

## 10: מקץ | Miketz (Genesis 41:1-44:17)

### Genesis 41

וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפָרְעֹה חֹלֵם וְהִנֵּה  
עֹמֵד עַל־הַיָּאָר׃ 1 After two years' time, Pharaoh dreamed that he was  
E standing by the Nile,

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In Chasidut, Mei HaShiloach explains that Yosef's salvation came after refinement in recognizing God's goodness and having a pure heart, while Ba'al Shem Tov discusses removing darkness through Torah study. Ramban and Onkelos disagree on the translation of "ye'or," Ibn Ezra discusses reckoning the two years, and various commentators offer interpretations of Pharaoh's dream. Rabbi Chiya in Kabbalah discusses the end of darkness and perfection, while Midrash draws parallels between Joseph and Zion's trials and redemption. In quoting commentary, Rashi explains the term "יָמִים" literally as days, not years, and the Talmud rejects a two-year interpretation of the term "yamim" in a Nazir's vow. Targum Jonathan mentions Pharaoh's dream as a sign of remembrance of Joseph before the Word of the Lord.

וְהִנֵּה מִן־הַיָּאָר עָלָה שִׁבְעַת פָּרוֹת יְפוֹת  
מְרֻאָה וּבְרִיאַת בָּשָׂר וַתִּרְעִינָה בְּאַחוּ׃ 2 when out of the Nile there came up seven cows,  
E handsome and sturdy, and they grazed in the reed  
grass.

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The seven characteristics of love, awe, beauty, victory, splendor, foundation, and majesty are represented by the seven healthy cows in Genesis 41:2, essential for connecting with God and overcoming arrogance and hatred towards others. Various interpretations of Pharaoh's dream in Genesis 41:2:1 are discussed by Ramban, Radak, Tur HaArokh, Rashbam, Ibn Ezra, Or HaChaim, Rabbeinu Bahya, Rashi, Steinsaltz, Rav Hirsch, Tze'enah Ure'enah, Da'at Zekenim, and Chizkuni. The importance of interpretation and understanding deeper meanings in Jewish thought, Kabbalistic teachings on the ten sefirot, and Midrash on the significance of dreams, brotherhood, and the Nile are highlighted. Ibn Ezra's interpretation of Genesis 1:2, Rabbeinu Bahya's emphasis on seeking wisdom, and Rashi's explanation of Hosea 13:15 in the Targum are also mentioned.

וְהִנֵּה שִׁבְעַת פָּרוֹת אַחֲרוֹת עֹלֹת אַחֲרֵיהֶן  
מִן־הַיָּאָר רָעוֹת מְרֻאָה וְדַקּוֹת בָּשָׂר  
וַתַּעֲמִדְנָה אֶצֶל הַפָּרוֹת עַל־שֵׁפֶת הַיָּאָר׃ 3 But presently, seven other cows came up from the  
E Nile close behind them, ugly and gaunt, and stood  
beside the cows on the bank of the Nile;

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The Evil Inclination tempts individuals to sin in seven ways, including love of money and pleasure, fear of punishment, self-glorification, triumph over enemies, self-praise, attachment to worldly desires, and seeking power, but repentance can extract good deeds from its influence. Pharaoh's dream of cows standing next to each other indicated immediate famine following years of plenty, with lean cows representing the famine. Pharaoh tests Joseph's interpretation by altering details, leading to unity during good years and division during bad years. Ramban explains that the cows were feeding on grass by the river, related to brotherhood, as described in Targum Jonathan.

4 and the ugly gaunt cows ate up the seven  
 E handsome sturdy cows. And Pharaoh  
 awoke.

Chasidut discusses the Evil Inclination tempting individuals in seven ways, advising on how to combat it through mitzvot and teshuvah. Commentary on Pharaoh's dream interprets it as a warning of famine consuming abundance, emphasizing the significance of Pharaoh's awakening. In the Midrash, Rabbi Shimon ben Lakish and Rabbi Yehoshua illustrate the superiority of God's greatness over human greatness through Pharaoh's example. Targum translations of Genesis 41:4 describe the dream where thin cows eat fat cows and Pharaoh wakes up.

5 He fell asleep and dreamed a second time: Seven ears  
 E of grain, solid and healthy, grew on a single stalk.  
 וַיִּשָּׁן וַיַּחְלֹם שְׁנִית וְהִנֵּה | שִׁבְעַת  
 שְׂבָלִים עֲלֹת בְּקִנְיָה אֶחָד בְּרִיאֹת  
 וְטֹבֹת:

In Genesis 41:5, commentators discuss the symbolism of seven ears of grain on one stalk representing plenty and abundance. Samael injuring Jacob's thigh joint symbolizes later descendants suffering under harsh decrees, reversed by the Hasmoneans overcoming the Greeks. Targum Onkelos and Targum Jonathan recount Joseph's dream of seven healthy ears of grain on a single stalk.

6 But close behind them sprouted seven ears, thin and  
 E scorched by the east wind.  
 וְהִנֵּה שִׁבְעַת שְׂבָלִים דְּקוֹת וְשְׂדוּפֹת  
 קָדִים צְמָחוּת אַחֲרֵיהֶן:

Pharaoh's dream in Genesis 41 symbolized the worsening famine each year, with Rashi and Ibn Ezra explaining the significance of the east wind. Midrash texts highlight the respect shown to royalty by various biblical figures and Joseph's ability to interpret Pharaoh's dream accurately. Mishnah Bava Metziah 9 discusses the conditions under which a cultivator can subtract from owed produce due to damage, with Rabbi Yehuda adding specific conditions. Targum translations emphasize the destructive effects of the east wind in Pharaoh's dream.

7 And the thin ears swallowed up the seven solid  
 E and full ears. Then Pharaoh awoke: it was a  
 וַתִּבְלַעְנָה הַשְּׂבָלִים הַדְּקוֹת אֶת שִׁבְעַת  
 הַשְּׂבָלִים הַבְּרִיאֹת וְהַמְּלֵאֹת וַיִּקָּץ פַּרְעֹה  
 וְהִנֵּה חֲלֹם:

Chasidut explains the seven ways the Evil Inclination tempts individuals to sin, emphasizing the importance of teshuvah to extract good deeds from its influence. The Torah portion of Miketz provides advice on serving God, while the light of Hanukkah candles should only be used to direct oneself towards God. Ibn Ezra discusses how Hebrew speakers convey meaning clearly through different words and spellings. The Talmud notes Noah's prohibition from sexual relations in the Ark and advises on when to engage in relations for those desiring children. Proverbs 1:8 advises to heed parental discipline, while Targum describes Pharaoh's dream in Genesis 41:7.

<p>וַיְהִי בַבֹּקֶר וַתִּפְּעֶם רוּחוֹ וַיִּשְׁלַח וַיִּקְרָא  אֶת־כָּל־חֲרָטְמֵי מִצְרַיִם וְאֶת־כָּל־חֲכָמֶיהָ  וַיְסַפֵּר פִּרְעֹה לָהֶם אֶת־חֲלָמוֹ וְאִין־פִּתְּרָה  אוֹתָם לִפְרֹעֹה:</p>	<p>8 Next morning, his spirit was agitated, and he sent  E for all the magician-priests of Egypt, and all its  sages; and Pharaoh told them his dreams, but  none could interpret them for Pharaoh.</p>
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Pharaoh and Nebuchadnezzar both had troubling dreams that needed interpretation, leading to challenges in understanding their significance. Joseph accurately interpreted Pharaoh's dream about the upcoming famine, leading to his rise in status and the salvation of Egypt. Jacob's doubt about the significance of his dream of the ladder was resolved after events in Shechem. Jonah preferred death over life because he had already died once, while Elijah did not die. The Mishnah states conditions under which a person does not make a bet peras. Ramban explains the sorcery of Egypt's magicians, and Targum highlights the importance of Joseph's interpretation of Pharaoh's dream. Nebuchadnezzar sought the meaning of his dream anxiously, while Pharaoh's dream indicated the release of Joseph from prison.

<p>וַיַּדְבֵּר שֹׁר הַמִּשְׁקִים אֶת־פִּרְעֹה לֵאמֹר  אֶת־חַטָּאִי אֲנִי מִזְכִּיר הַיּוֹם:</p>	<p>9 The chief cupbearer then spoke up and said to  E Pharaoh, "I must make mention today of my offenses.</p>
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Various commentators on Genesis 41:9:1 discuss the chief butler's admission of his sins before Pharaoh, noting the necessity of recalling faults (Ibn Ezra), the chief butler's own sin leading to his imprisonment (Sforno), the chief butler addressing Pharaoh's advisers (Or HaChaim), mentioning past sins for the king's interest (Radak), guilt in forgetting his promise to Joseph (Tur HaArokh), and recognition of his primary role in the situation (Malbim). The Torah emphasizes remembrance of important events and commandments to prevent forgetting, with failure to remember being considered culpable, as shown by the chief cupbearer's forgetfulness of Joseph's request in Genesis. The magicians' inability to interpret Pharaoh's dream leads to the chief butler mentioning Joseph, who is eventually elevated to a position of prominence. Confessing sins, even at the risk of death, can bring mercy and forgiveness from God, as demonstrated by the Chief Butler's confession to assist Pharaoh in Genesis 41:9 according to Onkelos and Targum Jonathan.

<p>פִּרְעֹה קָצַף עַל־עַבְדָּיו וַיִּתֵּן אוֹתִי  בְּמִשְׁמַר בֵּית שֹׁר הַטְּבָחִים אִתִּי וְאֶת  שֹׁר הָאֲפִים:</p>	<p>10 Once Pharaoh was angry with his servants, and placed  E me in custody in the house of the prefect, together  with the chief baker.</p>
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The title "Pharaoh" is used for the king of Egypt in the Bible, and the repetition of "me" in Genesis 41:10:2 is in line with Hebrew usage. In the Midrash, it is noted that God can cause masters to be angry at their servants, as seen with Pharaoh and Joseph, and vice versa, as seen with Bigtan and Teresh. In the Targum, Pharaoh puts the speaker and chief baker under guard in the house of the chief executioner due to his anger (Onkelos Genesis 41:10; Targum Jonathan on Genesis 41:10).

<p>וַנְּחַלְמָה חֲלוֹם בְּלַיְלָה אֶחָד אֲנִי וְהוּא  אִישׁ כְּפִתְרוֹן חֲלָמוֹ חֲלָמְנוּ:</p>	<p>11 We had dreams the same night, he and I, each of us  E a dream with a meaning of its own.</p>
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Various commentators on Genesis 41:11:1 note that the dreams of the cupbearer and the baker were accurately interpreted, unlike the interpretations given by the wise men to

Pharaoh. Ramban explains that interpreting dreams means foretelling the future, with each dream consistent with its interpretation, while Rabbi Abraham ibn Ezra clarifies that the dreams seen were true and not just a result of worries. Onkelos and Targum Jonathan describe how Pharaoh and his cupbearer had dreams on the same night but each dream had its own interpretation.

<p>וְשֵׁם אֶתְנֹו נַעַר עֲבָדִי לְשָׁר 12  הַטְּבָחִים וְנִסְפְּרָלוֹ וַיִּפְתְּרֵלָנוּ E  אֶת־חֲלֻמֵּינוּ אִישׁ בְּחֻלְמוֹ פִּתְּרָה:</p>	<p>A Hebrew youth was there with us, a servant of the  prefect; and when we told him our dreams, he  interpreted them for us, telling each of the meaning of  his dream.</p>
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The chief of the butlers interpreted each dream individually to dissuade Pharaoh from promoting Joseph, who was referred to as a youth, a fool, and a slave. Jeremiah's statement about being known before birth applies to all prophets, with Joseph and Joshua both being called young despite their ages. The chief butler feared for his position if Pharaoh died without revealing Joseph's dream interpretation, leading to Joseph being summoned and promoted. The Talmud explains that dreams follow the interpretation given to them, as seen in Pharaoh's ministers and Joseph's interpretations.

<p>וַיְהִי כַּאֲשֶׁר פָּתַרְלָנוּ בֶּן הָיָה אֵתִי 13  הָשִׁיב עַל־כְּנִי וְאֵתוֹ תָּלָה: E</p>	<p>And as he interpreted for us, so it came to pass: I was  restored to my post, and the other was impaled."</p>
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Different commentators have varying interpretations of who is responsible for restoring the cupbearer to his position in Genesis 41:13:1, with some attributing it to Pharaoh and others to Joseph, highlighting the power of interpretation in determining outcomes. Joseph's ability to accurately interpret dreams led to his release from prison and rise to greatness in Egypt, showcasing the importance of dreams and their interpretations. Rabbeinu Bahya and Gevia Kesef discuss Joseph's qualities and the concept that commands in Hebrew language and logic may refer to potential actions, essential for understanding the Torah and Prophets. In the Talmud, Rabbi Eliezer warns against acting on dreams before their interpretation, while Rabbi Elazar and Rava emphasize that dreams follow the interpretation given. The Targums confirm that Joseph's interpretation of dreams came true, resulting in the restoration of the cupbearer and the execution of the baker.

<p>וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא אֶת־יוֹסֵף 14  וַיֵּרֶצֶהוּ מִן־הַבּוֹר וַיַּגְלַח וַיַּחֲלֶף E  שָׂמָלָתָיו וַיָּבֵא אֶל־פַּרְעֹה:</p>	<p>Thereupon Pharaoh sent for Joseph, and he was rushed  from the dungeon. He had his hair cut and changed his  clothes, and he appeared before Pharaoh.</p>
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Pharaoh quickly brought Joseph out of the dungeon, where he was shaved and changed clothes before being presented to Pharaoh. The text highlights the importance of adorning oneself both externally and internally in service of God, similar to meeting royalty, and emphasizes God's pleasure in those who make peace. The parallels between Joseph and Zion in their treatment, suffering, and redemption are also highlighted, along with the importance of sincerity and devotion in worship. Additionally, the Talmud provides guidance on interpreting dreams, advising positive verses to counter negative outcomes.



15    וַיֹּאמֶר פַּרְעֹה אֶל-יֹסֵף חֲלוֹם חֲלָמָי וּפְתָר אֵין אֵתוֹ וְאֲנִי שָׁמַעְתִּי עָלֶיךָ לֵאמֹר תִּשְׁמַע חֲלוֹם לִפְתָר אֹתוֹ:	E	And Pharaoh said to Joseph, “I have had a dream, but no one can interpret it. Now I have heard it said of you that for you to hear a dream is to tell its meaning.”
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Chasidut emphasizes that interpreting the world around us is essential for achieving everlasting life, as all affairs of the world are like a dream that requires interpretation and comes from God. Commentary highlights Joseph’s reputation for accurately interpreting dreams, emphasizing that the ability to understand dreams comes from God. Midrash explains that because Joseph attributed the interpretation of dreams to God, he was promised greatness and leadership. Quoting Commentary connects the word “שמע” to understanding, similar to the French word “entendre.” In Tanakh, King Nebuchadnezzar sought to understand the meaning of a troubling dream, while in Targum, Pharaoh sought Joseph’s help to interpret his dream after hearing of Joseph’s ability to explain dreams.

16    וַיַּעַן יוֹסֵף אֶת-פַּרְעֹה לֵאמֹר בְּלִעְדֵּי אֱלֹהִים יַעֲנֶה אֶת-שְׁלוֹם פַּרְעֹה:	E	Joseph answered Pharaoh, saying, “Not I! God will see to Pharaoh’s welfare.”
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In Chasidut, humility is emphasized as acknowledging that accomplishments come from the kindness of the Creator, as seen in Yosef’s example in Genesis 41:16. Joseph’s humility in attributing dream interpretation to God reflects a belief in free will and the limitations of human power compared to the divine, highlighting the importance of turning to the Creator rather than intermediaries like horoscopes. Joseph’s deference to royalty in interpreting Pharaoh’s dreams is also noted in Midrash and Musar, emphasizing the respect shown by biblical figures towards rulers and the authority of God over earthly events.

17    וַיִּדְבֹּר פַּרְעֹה אֶל-יֹסֵף בְּחֻלְמֵי הַנֶּגֶז עֹמֵד עַל-שְׂפַת הַיָּאָר:	E	Then Pharaoh said to Joseph, “In my dream, I was standing on the bank of the Nile,
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Chasidut explains that Yaakov’s arrival in Egypt led to the people sowing seed again despite a predicted famine, with Rashi and Nachmanides addressing questions about Yaakov annulling his son’s interpretation of Pharaoh’s dream. Radak, Rav Hirsch, and Steinsaltz offer interpretations of Pharaoh’s dream and its retelling. The Midrash discusses offerings made by the tribe of Manasseh and praises Joseph for his righteousness. In the Second Temple period, the river in Pharaoh’s dream is interpreted as a symbol of speech. Pharaoh tells Joseph about his dream in Targum.

18    וַהֲגָה מִן-הַיָּאָר עֹלָת שִׁבְעַת פָּרוֹת בְּרִיאֹת בְּשָׂר וִיפֹת תֹּאֵר וַתִּרְעֶינָה בְּאֶחוּ:	E	when out of the Nile came up seven sturdy and well-formed cows and grazed in the reed grass.
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Pharaoh’s dream of seven cows was initially described differently in the Torah and by Pharaoh, with Joseph correcting Pharaoh’s account. Joseph’s wisdom and insight were demonstrated when he accurately interpreted the dream and showed deference to royalty when summoned by Pharaoh. Different rabbis had varying interpretations of the length of the famine mentioned in the dream, with some linking it to events in biblical history. The Targums describe the cows as either well-fleshed cows or fat-fleshed oxen grazing by the river.

<p>וְהָיָה שִׁבְע־פָּרוֹת אַחֲרוֹת עֲלוֹת אַחֲרֵיהֶן דְּלוֹת וְרַעוֹת תָּאֵר מְאֹד וְרָקוֹת בְּשׂוֹר לֹא־רָאִיתִי כְהֵנָּה בְּכָל־אֶרֶץ מִצְרַיִם לְרַע:</p>	<p>19 Presently there followed them seven other cows, E scrawny, ill-formed, and emaciated—never had I seen their likes for ugliness in all the land of Egypt!</p>
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Various commentators interpret Pharaoh's dream of the lean cows as emphasizing the poor quality of the cows, with Ibn Ezra explaining the use of synonyms, Da'at Zekenim suggesting it was a test for Joseph, and Chizkuni noting the repetition as a compliment to Joseph. In the Midrash, Pharaoh tests Joseph's interpretation skills by altering the details of the dream, but Joseph corrects him each time, impressing Pharaoh with his wisdom and insight. In the Targum, seven poor, bad-looking, and thin-fleshed cows appear in Egypt, standing out for their badness compared to others in the land of Mizraim.

<p>וַתֹּאכַלְנָה הַפָּרוֹת הָרָקוֹת וְהָרַעוֹת אֶת שִׁבְעַת הַפָּרוֹת הָרֵאשֹׁנוֹת הַבְּרִיאֹת:</p>	<p>20 And the seven lean and ugly cows ate up the E first seven cows, the sturdy ones;</p>
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Radak explains that the “הִרְקוֹת” in Genesis 41:20 refers to cows with a thin layer of flesh, as seen in verse 19, while Steinsaltz describes how the lean cows ate the fat cows. Rashi connects the forty years of uninhabited land in Ezekiel 29:11 to the forty-two years of famine in Pharaoh's dream, with only two years of famine occurring before Jacob arrived in Egypt. Onkelos and Targum Jonathan both describe how the thin and bad-looking cows devoured the healthy cows in Genesis 41:20.

<p>וַתִּבְּאֵנָה אֶל־קִרְבָּנָהּ וְלֹא נֹדַע כִּי־בָאוּ אֶל־קִרְבָּנָהּ וּמֵרָאִיתָהֶן רָע כַּאֲשֶׁר בַּתְּחִלָּה וָאִיקָץ:</p>	<p>21 but when they had consumed them, one could not tell E that they had consumed them, for they looked just as bad as before. And I awoke.</p>
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Chasidut discusses the Evil Inclination inducing sin in seven characteristics, Torah insights leading to both creation and famine, the importance of renewing habits to avoid forgetfulness, Yosef's nullification of Paroh's deception through recognizing holiness, preparation sustaining through hardship, trust in Hashem revealing inherent good, and Torah and prayer nullifying illusions. In the commentary, Ibn Ezra, Rashbam, Sforno, and Radak analyze Pharaoh's dream in Genesis 41:21, noting details like the ill-favored cows remaining unchanged and connections to warnings about food not satiating. Kabbalah warns of Israel suffering when mixed with evil influences, while Targum describes the lack of recognition in the dream's ending.

<p>וָאֵרָא בְּחִלְמִי וְהִנֵּה   שִׁבְעַת שִׁבְלִים עֲלוֹת בְּקֶנֶה אֶחָד מִלֵּאֵת וְטֹבוֹת:</p>	<p>22 In my other dream, I saw seven ears of grain, full E and healthy, growing on a single stalk;</p>
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Reuben warns his brothers that they are responsible for Joseph's suffering, even though they did not physically harm him (Commentary). Pharaoh tests Joseph with a dream, which Joseph accurately interprets, impressing Pharaoh (Midrash). Jacob's success in battle against the Emorites is attributed to charity, struggle against evil urges, and prayer, referred to as הַקּוֹל קוֹל יַעֲקֹב (Musal). Sforno explains the term “מִלֵּאֵת” in Exodus 22:28 as a heave for the priest, referencing Genesis 41:22, and Ramban discusses the significance of honoring one's father over one's grandfather (Quoting Commentary). Targum Jonathan

describes a dream similar to Onkelos in Genesis 41:22, where seven healthy ears of grain grow on one stalk (Targum).

וְהִנֵּה שִׁבְעַת שְׂבָלִים צִנְמוֹת דְּקוֹת	23	but right behind them sprouted seven ears,
שִׁדְפוֹת קָדִים צִמְחוֹת אַחֲרֵיהֶם:	E	shriveled, thin, and scorched by the east wind.

Various commentators offer different interpretations of the word “tz’numoth” in Genesis 41:23, with Ramban suggesting it means “separated into many pieces,” Ibn Ezra equating it to “images” or “hard,” Rashbam suggesting it means “hard as stone,” Radak referencing the Talmudic term for dried bread, Tur HaArokh explaining it as “split open into many small sections,” and Siftei Chakhamim discussing Pharaoh’s use of the term in the context of Joseph’s interpretation of the dream, while Rashi translates it as “parched,” relating it to a lack of moisture and hardness similar to a rock. In the Midrash, Pharaoh tests Joseph by altering details of his dream, but Joseph corrects him each time, proving his wisdom and insight. Bartenura explains that the term “בבכורות” in Genesis 41:23 refers to the time when the produce are ripe and full, with the basket containing less as they begin to shrink and shrivel up. In the Targum, Onkelos and Targum Jonathan describe seven ears of corn that were shriveled, thin, and scorched by the east wind, growing after healthy ears.

וּתְבַלְעֵן הַשְּׂבָלִים הַדְּקֹת אֶת שִׁבְעַת	24	And the thin ears swallowed the seven healthy ears.
הַשְּׂבָלִים הַטְּבוֹת וְאָמַר אֶל־הַחֲרָטְמִים	E	I have told my magician-priests, but none has an
וְאֵין מֵגִיד לִי:		explanation for me.”

The text discusses Pharaoh’s dream about cows and ears, with Joseph interpreting the dream as being from God. In the Second Temple period, a similar dream with ears of corn is described. Targum translations of Genesis 41:24 mention Joseph seeking interpretation from magicians who cannot provide an explanation.

וַיֹּאמֶר יוֹסֵף אֶל־פַּרְעֹה חֵלֹם פֶּרֶעָה	25	And Joseph said to Pharaoh, “Pharaoh’s dreams are
אֶחָד הוּא אֶת אֲשֶׁר הָאֱלֹהִים עֹשֶׂה	E	one and the same: Pharaoh has been told what God
הַגִּיד לְפַרְעֹה:		is about to do.

Chasidut emphasizes Yaakov’s blessing canceling harmful decrees, while those who study Jewish law create bodies for evil forces. The Commentary highlights God’s prophetic dream to Pharaoh about abundance and famine, with Joseph emphasizing the importance of preparation. The Midrash discusses Pharaoh seeking interpretations from magicians and the significance of the number “one” in Joseph’s interpretation. Musar reflects on Joseph’s rise to power and his constant crediting of God for his accomplishments. Quoting Commentary reinforces the message from God through repetition and the metaphor of animals in Pharaoh’s dream. The Targum states that Joseph tells Pharaoh his dream is one and from God.

שִׁבְעַת פָּרֹת הַטְּבוֹת שִׁבְעַת שָׁנִים הִנֵּה וְשִׁבְעַת	26	The seven healthy cows are seven years, and the
הַשְּׂבָלִים הַטְּבוֹת שִׁבְעַת שָׁנִים הִנֵּה חֵלֹם	E	seven healthy ears are seven years; it is the same
אֶחָד הוּא:		dream.

Rashi, Siftei Chakhamim, and Steinsaltz explain that the dream of the cows and ears was repeated twice to emphasize the imminent nature of the events, with the cows symbolizing

growth and abundance and the ears representing the cyclical nature of growth. Onkelos and Targum Jonathan interpret the dream as symbolizing seven years of abundance represented by the seven good cows and ears.

וְשִׁבְעַת הַפְּרוֹת הָרְקוֹת וְהָרֵעֶת הָעֵלֶת	27	The seven lean and ugly cows that followed are
אֲחֵרֵיהֶן שִׁבְעַת שָׁנִים הֵנָּה וְשִׁבְעַת הַשָּׁבָלִים	E	seven years, as are also the seven empty ears
הָרְקוֹת שְׂדֵפוֹת הַקָּדִים יְהִי שִׁבְעַת שָׁנֵי		scorched by the east wind; they are seven years of
רָעָב:		famine.

Joseph accurately predicted the seven years of famine in Pharaoh's dream, warning against complacency during the preceding abundance. Through prayer and blessings, Joseph managed to reduce the famine from 42 to only two years. The sequence of names in Genesis 36 should be memorized consistently, and the symbolic representation of famine in the dream is confirmed in both Onkelos and Targum Jonathan.

הוּא הַדְּבָר אֲשֶׁר דִּבַּרְתִּי אֶל־פַּרְעֹה אֲשֶׁר	28	It is just as I have told Pharaoh: Pharaoh has
הָאֱלֹהִים עָשָׂה הָרָאָה אֶת־פַּרְעֹה:	E	been shown what God is about to do.

Rashi explains Yaakov's arrival in Egypt allowed for the annulment of the famine through prayer, contradicting Joseph's interpretation of Pharaoh's dream. Sforno and Radak emphasize that God forewarned Pharaoh of the famine to prevent destruction in Egypt. Musar commentary highlights the symbolism of Jacob sending Joseph from Emek Chevron and the need to publicize belief in Divine providence in impure places like Egypt. Onkelos and Targum Jonathan interpret Genesis 41:28 as God revealing His plans to Pharaoh.

הֵנָּה שִׁבְעַת שָׁנִים בָּאוֹת שָׁבַע גְּדוֹל	29	Immediately ahead are seven years of great abundance
בְּכָל־אֶרֶץ מִצְרַיִם:	E	in all the land of Egypt.

Ibn Ezra and Rashbam discuss the correct reading of the prayer without a vav, emphasizing that "sava" is a noun like "ra'av." Or HaChaim points out Joseph's specification of plenty only in Egypt and worldwide famine, supported by the description of the cows. Steinsaltz connects the seven years of plenty to the fat cows and good ears. Ramban explains that the cows and ears of corn symbolize plowing and harvesting in Pharaoh's dream, with the river representing abundance or famine in Egypt. The stored food was only in Egypt, indicating the specificity of the abundance, while the famine affected all lands. Joseph's interpretation highlighted the distinction between Egypt's ability to store food and other countries' inability to do so. Onkelos and Targum Jonathan describe the upcoming seven years of abundance in Egypt as predicted by Joseph's interpretation of Pharaoh's dream.

וְקָמוּ שִׁבְעַת שָׁנֵי רָעָב אֲחֵרֵיהֶן וְנִשְׁכַּח	30	After them will come seven years of famine, and all
כָּל־הַשָּׁבַע בְּאֶרֶץ מִצְרַיִם וְכָל־	E	the abundance in the land of Egypt will be forgotten.
הָרָעָב אֶת־הָאֶרֶץ:		As the land is ravaged by famine,

The phrase "ונשכה כל השבע" in Genesis 41:30 represents the act of swallowing, symbolizing the seven years of famine that will devastate Egypt after seven years of abundance (Onkelos Genesis 41:30, Targum Jonathan on Genesis 41:30).

<p>וְלֹא-יִוָּדַע הַשָּׁבַע בְּאַרְץ מִפְּנֵי הָרָעָב          31 no trace of the abundance will be left in the land          E because of the famine thereafter, for it will be very          severe.</p>	<p>הָהוּא אֲחֲרֵי־כֵן כִּי־כָבֵד הוּא מְאֹד:</p>
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Joseph's interpretation of Pharaoh's dream in Genesis 41:31 suggests that the good years of plenty will not be recognized because the famine that follows will consume all the produce of the good years, leaving nothing behind. Both Rashi and Targum Jonathan connect this idea to the notion that the previous abundance of the land will not be remembered.

<p>וְעַל הַשָּׁנֹת הַחֲלֹים אֶל־פְּרָעָה פַּעַמַּיִם          32 As for Pharaoh having had the same dream twice, it          E means that the matter has been determined by God,          and that God will soon carry it out.</p>	<p>כִּי־נִכְזָן הַדָּבָר מֵעַם הָאֱלֹהִים וּמִמֶּהָר          הָאֱלֹהִים לַעֲשֹׂתוֹ:</p>
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Various commentators, including Ramban, Ibn Ezra, and Or HaChaim, explain that Pharaoh's dream was shown twice to emphasize the imminent fulfillment of the events, specifically the impending famine after years of plenty. The importance of the Day of Atonement in symbolizing unity with God and the consequences of disobedience, such as the death of a High Priest, are highlighted in Jewish Thought. In Midrash, R. Jochanan states that dreams repeated by the same person are significant, as seen in Pharaoh's doubled dream in Genesis. Rabbi Yohanan in the Talmud also mentions that dreams repeated multiple times are fulfilled, similar to Pharaoh's dream being shown twice to confirm its divine origin and quick fulfillment.

<p>וְעַתָּה יֵרָא פְּרָעָה אִישׁ נָבוֹן          33 "Accordingly, let Pharaoh find someone who's discerning          E and wise, whom you can set over the land of Egypt.</p>	<p>וְחָכָם וְיִשְׁתָּהוּ עַל־אַרְץ מִצְרַיִם:</p>
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Joseph advised Pharaoh to appoint a discerning and wise man to oversee the administration of the land, ensuring the provision of food for the people and the preservation of surplus grain during the seven years of abundance to prepare for the impending famine. Joseph suggested himself for the position, emphasizing the need for someone with exceptional qualities to fulfill the task effectively.

<p>יַעֲשֶׂה פְּרָעָה וַיִּפְקֹד פְּקָדִים עַל־הָאָרֶץ          34 And let Pharaoh take steps to appoint overseers over          E the land, and organize the land of Egypt in the seven          years of plenty.</p>	<p>וְחָמַשׁ אֶת־אַרְץ מִצְרַיִם בְּשִׁבְעַ שָׁנֵי          הַשָּׁבָע:</p>
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Joseph advised Pharaoh to collect and store one fifth of the harvest during years of plenty to prepare for famine, saving lives (Various Commentaries). The fallen angels desired human women, reflecting man's leadership over angels (Kabbalah). Joseph, the wise man, saved Egypt from famine but was only remembered by God (Midrash). Various commentators discuss the meaning of armed provisions in preparing for journeys (Quoting Commentary). Pharaoh should appoint officials to prepare Egypt during years of abundance by storing one part in five of the land's produce (Targum).

<p>וַיִּקְבְּצוּ אֶת־כָּל־אֲכָל הַשָּׁנִים הַטֹּבוֹת          35 Let all the food of these good years that are coming          E be gathered, and let the grain be collected under          Pharaoh's authority as food to be stored in the cities.</p>	<p>הַבָּאֹת הָאֵלֶּה וַיִּצְבְּרוּ־בָר תַּחַת          יַד־פְּרָעָה אֲכָל בְּעָרִים וּשְׁמָרוּ:</p>
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Chasidut suggests that Noach's responsibility to feed animals in the ark allowed for the permission to eat meat, as seen in the Torah's use of the word אָכַל. Various commentaries offer interpretations of Joseph's advice to collect and store grain, with Rashi highlighting the connection between abundance of food and the work of the poor. The Targum emphasizes the importance of storing grain under Pharaoh's authority during times of plenty.

וְהָיָה הָאֶכָּל לְפָקֶדוֹן לְאֶרֶץ לְשִׁבְעַת שָׁנִי הָרָעָב אֲשֶׁר תְּהִיִּין בְּאֶרֶץ מִצְרַיִם וְלֹא־תִכָּרֵת הָאֶרֶץ בְּרָעָב:	36 E	Let that food be a reserve for the land for the seven years of famine which will come upon the land of Egypt, so that the land may not perish in the famine."
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Joseph stored food as a reserve under Pharaoh's officers to prevent famine in Egypt, ensuring the land's survival. The seven years of plenty led to a severe famine, affecting neighboring regions, and Joseph sold grain to Egyptians, intensifying the famine. The Mishnah states that obligations in a marriage contract must be fulfilled, even if omitted. Pharaoh was advised to appoint wise commissioners to collect and store food during abundance for future famine, as seen in Genesis 41:33-36. The Targum emphasizes that the stored grain will prevent the people from perishing due to hunger during the seven years of famine in Egypt.

וַיִּיטֹב הַדָּבָר בְּעֵינֵי פַרְעֹה וּבְעֵינֵי כָּל־עֲבָדָיו:	37 E	The plan pleased Pharaoh and all his courtiers.
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Pharaoh and his ministers approved of Joseph's plan and advice, recognizing his wisdom and practicality, which led to widespread approval among all who heard the proposal. Joseph's interpretation of dreams is seen as a gift from God, illustrating the connection between wisdom and vision. Joseph's charisma and beauty were so intense that he found favor with everyone he encountered, even being recognized by Pharaoh as having the Spirit of God within him. Both Onkelos and Targum Jonathan on Genesis 41:37 state that Pharaoh and his servants approved of the plan.

וַיֹּאמֶר פַּרְעֹה אֶל־עֲבָדָיו הֲנִמְצָא כָזֶה אִישׁ אֲשֶׁר רֹוחַ אֱלֹהִים בּוֹ:	38 E	And Pharaoh said to his courtiers, "Could we find another like him—a man with the divine spirit?"
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Chasidut explains that Yosef represents rectification by mitigating the bad and protecting from humiliation, linked to guarding the eye from imagination. Commentary highlights Pharaoh's recognition of Yosef's exceptional wisdom and divine inspiration, leading to his appointment as viceroy despite hesitations due to his Hebrew origin. Jewish Thought discusses understanding God's attributes through light, the progression of the soul towards prophetic insights, and the denial of prophecy to those undeserving. Midrash emphasizes the significance of loving the Torah, praises Yosef for his wisdom, and highlights his exceptional qualities recognized by Pharaoh. Musar discusses the severity of lashon hara using Yosef's punishment and rise to glory as an example, contrasting Pharaoh's reaction to Moses presenting himself as a messenger of God. Quoting Commentary mentions Margaret Thatcher praising Lord Young for bringing solutions like Yosef's wisdom, and Targum notes Pharaoh's recognition of Joseph's divine spirit from the Lord.

<p>וַיֹּאמֶר פַּרְעֹה אֶל-יֹסֵף אַחֲרֵי הוֹדִיעַ  אֱלֹהִים אוֹתָךְ אֶת-כָּל-זֹאת אֵין-נִבּוֹן  וְחָכָם כָּמוֹךָ:</p>	<p>39 E</p>	<p>So Pharaoh said to Joseph, “Since God has made all this known to you, there is none so discerning and wise as you.</p>
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Yosef's rulership is connected to Chokhmah and Binah, representing wisdom and understanding, which were recognized by Pharaoh, leading to his appointment as a trusted advisor based on his insight into interpreting dreams and handling the upcoming famine. The Rabbi uses a simile of the sun and different types of light to explain the attributes of God, relating Elōhim to the prophets and Adonāi to the patriarchs, emphasizing the importance of prophecy and divine connection. In the Midrash, Rabbi Yossi discusses the merit and punishment coinciding with specific days, such as the destruction of the First and Second Temples, and highlights Judah's wisdom in dealing with Joseph's anger. Pharaoh acknowledged that Joseph had a unique understanding of wisdom, understanding, and knowledge, which was inspired by his representative in the Celestial Regions.

<p>אַתָּה תִּהְיֶה עַל-בֵּיתִי וְעַל-פִּיךָ  יִשָּׁק כָּל-עַמִּי רַק הַכִּסֵּא  אֲנִי אֶהְיֶה מִמֶּךָ:</p>	<p>40 E</p>	<p>You shall be in charge of my court, and by your command shall all my people be directed; only with respect to the throne shall I be superior to you.”</p>
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Joseph's favoritism towards Benjamin foreshadows Mordechai's role in the Purim story, reflecting the Chasidic belief that forefathers' actions predict descendants' lives. Joseph's position under Pharaoh parallels Mordechai's under Achashverosh, emphasizing the connection between the two stories. Different interpretations of Genesis 41:40 suggest Joseph's limited authority in specific matters, with the throne remaining Pharaoh's. Rabbi Yishmael warns against sinful behavior, highlighting the importance of respecting authority and following God's decrees. Maimonides and Nachmanides disagree on the nature of eventual perfection, with Nachmanides believing it applies to both body and soul, supported by Midrash Rabbah. Psalm 105:21 states that God made Joseph master of his household and gave him authority over all his possessions. Joseph's role as head of Pharaoh's house and provider for the people is emphasized in the Targum.

<p>וַיֹּאמֶר פַּרְעֹה אֶל-יֹסֵף רְאֵה נָתַתִּי אֹתָךְ  עַל כָּל-אֶרֶץ מִצְרָיִם:</p>	<p>41 E</p>	<p>Pharaoh further said to Joseph, “See, I put you in charge of all the land of Egypt.”</p>
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Pharaoh appoints Joseph as the supreme authority in Egypt, symbolized by the handing over of his ring and other symbols of office, acknowledging Joseph's wisdom and appointing him to oversee the land. Joseph's new role as a leader and administrator is further solidified by his actions during the years of plenty and famine. The lightbodies were created to provide warmth and indicate seasons, existing before but now taking on these functions, with their purpose and timing being significant. Joseph correctly interprets Pharaoh's dream, advising him to appoint a wise man to manage the coming years of plenty and famine, which Pharaoh agrees to after seeing the signs of Joseph's words coming true. Abraham was proclaimed ruler of Egypt, proud of being Hebrew, and gloried in doing nothing. Joseph wore a golden collar and royal ring, symbols of necessity and gift. Pharaoh appoints Joseph as ruler over all of Egypt, as stated in both Targum Onkelos and Targum Jonathan on Genesis 41:41.

וַיִּסֶר פָּרְעֹה אֶת־טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתֵּן	42	And removing his signet ring from his hand,
אֹתָהּ עַל־יַד יוֹסֵף וַיַּלְבֵּשׁ אֹתוֹ	E	Pharaoh put it on Joseph's hand; and he had him
בְּגָדֵי־שֵׁשׁ וַיַּשֶּׂם רֶבֶד הַזָּהָב עַל־צוּאָרוֹ:		dressed in robes of fine linen, and put a gold chain
		about his neck.

Pharaoh gave Joseph his ring, linen garments, and a gold chain, symbolizing Joseph's leadership and high office in Egypt. Licentiousness leads to chaos and destruction, as seen in historical events. The Mishnah describes the fire chamber in the Temple where elders slept with the keys. Yosef's changing clothing signifies his maturing attitude, and the importance of following commandments is emphasized. The symbolism of Joseph's attire in dreams contrasts with earthly adornments, as seen with Tamar.

וַיַּרְכֵּב אֹתוֹ בַּמְרֻכָּבָת הַמִּשְׁנָה	43	He had him ride in the chariot of his second-in-
אֲשֶׁר־לּוֹ וַיִּקְרָאוּ לִפְנֵי אֲבִרְהָ וַנִּתְּנוֹ	E	command, and they cried before him, "Abrek!" Thus
אֹתוֹ עַל כָּל־אֶרֶץ מִצְרַיִם:		he placed him over all the land of Egypt.

Chasidut discusses the connection between rectifying the brit and receiving double bounty, as seen with Moshe and Yosef, highlighting the relationship between wisdom and glory. The blessings over commandments symbolize the flow of blessings from the world to the world, as exemplified by Yosef being called Avrekh. Commentary delves into the meanings of the terms "mishneh" and "avrekh" in Genesis, emphasizing the significance of Joseph's righteousness in his exaltation by Pharaoh. Musar reflects on Abraham's journey through Egypt and his pursuit of true wisdom, while Second Temple commentary explores the dangers of succumbing to vainglory. Talmud discusses the interpretations of biblical references related to Pharaoh's chariot and the term "reikha," while Targum highlights Yosef's high position in Egypt and his wisdom and youth.

וַיֹּאמֶר פָּרְעֹה אֶל־יוֹסֵף אֲנִי פָּרְעֹה וּבְלִעְדֶּיךָ	44	Pharaoh said to Joseph, "I am Pharaoh; yet
לֹא־יָרִים אִישׁ אֶת־יָדוֹ וְאֶת־רַגְלוֹ בְּכָל־אֶרֶץ	E	without you, no one shall lift up hand or foot in
מִצְרַיִם:		all the land of Egypt."

Chasidut teaches that through the tzaddik, represented by Yosef, faith increases and atheism disappears, leading to dancing and hand-clapping. The importance of respecting printers' exclusive rights is emphasized. In the commentary, Pharaoh asserts his authority over Egypt, declaring Joseph as having ultimate authority. The Midrash discusses Joseph's righteousness and the rewards of observing commandments. Rabbeinu Bahya emphasizes God's rewards for observing His commandments. In the Talmud, Rabbi Yohanan believed Pharaoh saw royal characteristics in Joseph, while Rebbi Abbahu argues for the importance of benedictions. In Tanakh, God identifies himself as יהוה to Moses. Targum describes Pharaoh acknowledging Joseph as his viceregent.

וַיִּקְרָא פָּרְעֹה שֵׁם־יוֹסֵף צִפְנָת פָּעֻנָח	45	Pharaoh then gave Joseph the name Zaphenath-
וַיִּתֵּן־לּוֹ אֶת־אֲסֵנַת בַּת־פּוֹטִי פֶרַע	E	paneah; and he gave him for a wife Asenath daughter
כֹּהֵן אֵן לֵאשָׁה וַיֵּצֵא יוֹסֵף עַל־אֶרֶץ	P	of Poti-phera, priest of On. Thus Joseph emerged in
מִצְרַיִם:		charge of the land of Egypt.—



In Chasidut, it is explained that God allowed Potiphar to believe his wife's false accusations against Joseph to bring about the downfall of the wicked. In Commentary, Joseph married Osnat, possibly to avoid being considered a slave, and she was believed to be the daughter of Dinah. In Jewish Thought, Yosef was known as "one who explains what is hidden" and it is a mission of Mashiach ben Yosef to explain hints in the Torah. In Midrash, Joseph's suffering with Potiphar's wife led to his marriage with Asenath. In Quoting Commentary, changing names signifies promotion, as seen with Joseph and Joshua. In Second Temple, Joseph changes his name to Psonthomphanech and chooses a priest as his father-in-law. In Talmud, Potiphar intended homosexual intercourse with Joseph but was castrated by the angel Gabriel. In Tanakh, names are changed and young men will be killed by the sword. In Targum, Pharaoh named Joseph Tzafnas Paneiach and he became ruler over Egypt.

<p>וְיֹסֵף בֶּן־שְׁלֹשִׁים שָׁנָה בָּעָמְדוֹ לִפְנֵי  פַּרְעֹה מֶלֶךְ־מִצְרָיִם וַיֵּצֵא יוֹסֵף מִלִּפְנֵי  פַּרְעֹה וַיַּעֲבֹר בְּכָל־אֶרֶץ מִצְרָיִם:</p>	<p>46 Joseph was thirty years old when he entered the  E P service of Pharaoh king of Egypt.—Leaving  Pharaoh's presence, Joseph traveled through all the  land of Egypt.</p>
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Joseph, at thirty, assumed high office in Egypt, overseeing storage facilities and fields, and his reputation spread throughout the land. He married Osnath, built a grand house, and was greatly respected, increasing in greatness. The letter ל in the alphabet represents Torah and its essence, taken by Moses from Joseph to give the Torah to the Jewish people. Jacob should have been at least a hundred and seven when Joseph was thirty, and fulfillment of a good dream can be anticipated up to twenty-two years later, as seen in Joseph's dream being fulfilled after twenty-two years. Yosef was thirty when he appeared before Pharaoh and then traveled throughout Egypt as a ruler.

<p>וַתַּעַשׂ הָאֲרֶץ בְּשֶׁבַע שָׁנֵי הַשָּׁבַע  לְקַמָּצִים:</p>	<p>47 During the seven years of plenty, the land produced in  E abundance.</p>
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During the seven years of plenty, the earth produced abundant crops, with Joseph overseeing the collection and storage of grain fist by fist, ensuring that each city had enough food without relying on outlying areas. The me'il garment is described as wrapping around the body with no sleeves, Ibn Ezra relates "ve-kamatz" to "li-kematzim" meaning to gather, and Targum describes the storehouses being filled completely with every blade producing two handfuls of grain during the years of abundance.

<p>וַיִּקְבֹּץ אֶת־כָּל־אֶכָּל   שֶׁבַע שָׁנִים אֲשֶׁר  הָיָה בָּאֶרֶץ מִצְרָיִם וַיִּתֵּן־אֶכָּל בְּעָרִים אֶכָּל  שְׂדֵה־הָעִיר אֲשֶׁר סְבִיבֹתֶיהָ נָתַן בְּתוֹכָהּ:</p>	<p>48 And he gathered all the grain of the seven years  E that the land of Egypt was enjoying, and stored the  grain in the cities; he put in each city the grain of  the fields around it.</p>
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Joseph stored various types of food in cities during the years of plenty, paying farmers to encourage cooperation, mixing earth with grain to prevent spoilage, ensuring enough food for everyone in Egypt. The abundance of food stored in cities like Tiberias and Tzippori sufficed for the residents without needing to use grain from outlying areas, symbolizing abundance in Egypt and famine in other lands. Joseph's interpretation of the dream indicated widespread famine in other countries due to their inability to store food, while in Egypt, the grain was stored locally in cities like Tiberias and Tzippori.

וַיִּצְבֹּר יוֹסֵף בָּרֶב כְּחֹל הַיָּם	49	So Joseph collected produce in very large quantity, like the
הָרִבָּה מְאֹד עַד כִּי־חָדַל לִסְפֹּר	E	sands of the sea, until he ceased to measure it, for it could
כִּי־אֵין מִסְפָּר:		not be measured.

The surplus of grain during Joseph's time was so vast that it could not be counted, likened to the sand of the sea, leading to wise storage practices for future use. The quality of materials determines a craftsman's status in Jewish thought, with religious philosophy being highly esteemed. Joseph's accumulation of corn during the years of plenty allowed each city to have enough to eat without relying on grain from other areas. Ramban, Rashi, and others provide interpretations of various biblical verses, linking them to the Sabbath and creation. The importance of counting and inclusion is highlighted in determining holiness, as seen in the example of Joseph's corn in Egypt.

וּלְיוֹסֵף יָלְדוּ שְׁנֵי בָנִים בְּטָרֵם תְּבוּאָה	50	Before the years of famine came, Joseph became the
שְׁנַת הָרָעָב אֲשֶׁר יָלְדָהּ־לּוֹ אֲסֵנַת	E	father of two sons, whom Asenath daughter of Poti-
בַּת־פְּרוֹטִי פָּרַע כֹּהֵן אוֹן:		phera, priest of On, bore to him.

Joseph's sons Ephrayim and Menashe were born before the famine, making them regular grandchildren of Yaakov, reflecting Joseph's fulfillment of the commandment to be fruitful and multiply. Marital relations during a famine were prohibited for those who had not yet fulfilled this commandment, as seen in Joseph's case, while Levi was exempt as he had not yet had a daughter. During times of communal distress, restrictions should be placed on various activities, including sexual relations. The Midrash recounts how Joseph prepared for the famine by storing food, similar to Noah refraining from procreation during difficult times. The Talmud prohibits conjugal relations during famines to avoid children being born in hardship, but those without children may still fulfill the commandment to be fruitful and multiply. Joseph had two sons before the famine, as mentioned in the Targum.

וַיִּקְרָא יוֹסֵף אֶת־שֵׁם הַבְּכוֹר מְנַשֶּׁה	51	Joseph named the first-born Manasseh, meaning,
כִּי־נִשְׁכַּח אֱלֹהִים אֶת־כָּל־עֲמָלִי וְאֶת	E	"God has made me forget completely my hardship
כָּל־בֵּית אָבִי:		and my parental home."

The text discusses the significance of the names Menashe and Ephraim in relation to trials and tribulations leading to positive outcomes, reflecting a journey towards ultimate good perceived as such. It also explores the concept of increasing or decreasing day by day in spiritual growth, with Beit Shammai focusing on departing from evil and Beit Hillel emphasizing increasing enthusiasm to purify the body. The daughters of Tzelofchad symbolize the five salvations, representing the desire for salvation and redemption, linked to the messianic times. The disagreement between Beit Shammai and Beit Hillel is explained in the context of spiritual illumination and purification through enthusiasm and growth, with Joseph naming his firstborn Manasseh to signify forgetting past hardships and moving forward in fulfillment of his destiny. Moses named his son Gershom to recall being a stranger in a foreign land, while Jacob arrived intact in body, children, wealth, and studies, with Joseph forgetting his Torah studies in Egypt. Ramban, Tur HaArokh, and Rashi provide interpretations of key phrases in Deuteronomy, emphasizing Moses' role in explaining the Torah to the Israelites. Yosef named his firstborn Menasheh to signify moving on from past troubles and his father's house, with God's help in forgetting the past.

וְאֵת שֵׁם הַשֵּׁנִי קָרָא אֶפְרַיִם 52 And the second he named Ephraim, meaning, “God has  
כִּי־הִפְרִינִי אֱלֹהִים בְּאֶרֶץ עֲנִי: E made me fertile in the land of my affliction.”

The name Menasheh signifies forgetfulness of ancestry and past struggles, while Ephraim symbolizes becoming fruitful through holy thoughts, reflecting two paths of diminishing bodily desires or increasing spiritual enlightenment. Joseph named his second son Ephraim as a reminder of his gratitude for God’s blessings after his suffering, connecting the name to his own success and rise to prominence in the land of his affliction. The text discusses the uncertainty of whether Shem or Yefet is the eldest son of Noah, with evidence suggesting Yefet is the eldest, and highlights how Ephraim’s humility led to him receiving the birthright. Joseph named his sons Manasseh and Ephraim to reflect his experiences, and Moses named his son Gershom to signify feeling like a stranger in a foreign land.

וַתֵּכֶּלֶינָה שְׁבַע שָׁנֵי הַשָּׁבַע אֲשֶׁר הָיָה 53 The seven years of abundance that the land of Egypt  
בְּאֶרֶץ מִצְרַיִם: E enjoyed came to an end,

The seven years of plenty in Egypt ended, leading to a famine that affected Egypt and three other lands. Joseph sold grain to the Egyptians, intensifying the famine in Egypt. Pharaoh directed them to Joseph, who compelled them to circumcise themselves, ensuring their lives in the World to Come. The Targum states that the seven years of abundance in Egypt came to an end as prophesied.

וַתֵּחֲלִינָה שְׁבַע שָׁנֵי הָרָעָב לָבוֹא כַּאֲשֶׁר 54 and the seven years of famine set in, just as Joseph  
אָמַר יוֹסֵף וַיְהִי רָעָב בְּכָל־הָאֲרָצוֹת E had foretold. There was famine in all lands, but  
וּבְכָל־אֶרֶץ מִצְרַיִם הָיָה לֶחֶם: throughout the land of Egypt there was bread.

The famine during the seven years of plenty affected lands surrounding Egypt, but Egypt was spared due to Joseph’s foresight in storing food in cities. The transition from abundance to famine was abrupt in Egypt due to its reliance on the Nile for irrigation. During the famine, the Egyptians began to look sickly as food supplies ran out. After the seven years of plenty, hunger spread throughout Egypt, and Joseph compelled the Egyptians to circumcise themselves before selling them grain. Pharaoh’s dream symbolized the coming abundance and famine in Egypt, with Joseph’s wisdom in managing the food supply highlighted. The seven years of famine began as foretold by Joseph, with Egypt being the only land with bread available.

וַתִּרְעַב כָּל־אֶרֶץ מִצְרַיִם וַיִּצְעַק הָעָם 55 And when all the land of Egypt felt the hunger, the  
אֶל־פַּרְעֹה לֶלֶחֶם וַיֹּאמֶר פַּרְעֹה E people cried out to Pharaoh for bread; and Pharaoh  
לְכָל־מִצְרַיִם לָכֹּו אֶל־יוֹסֵף אֲשֶׁר־יֹאמַר said to all the Egyptians, “Go to Joseph; whatever he  
לָכֶם תַּעֲשׂוּ: tells you, you shall do.”—

Joseph maintained his Jewish identity in Egypt by keeping his Jewish name, although he received an Egyptian title from Pharaoh. However, Sefat Emet criticizes Joseph for requiring the Egyptians to be circumcised before receiving food during the famine. This act led to the people following Joseph’s orders to avoid further consequences, as Pharaoh recognized Joseph as the supplier of grain. The land of Egypt is associated with impurity, and Joseph’s actions symbolized purification from the serpent’s influence. Radak explains that the word “כל” in Genesis 41:55 does not always mean “all,” but rather “most,” as seen in

other examples in Scripture. Targum Jonathan on Genesis 41:55 also highlights how Pharaoh directed the people to follow Joseph's instructions during the famine.

וְהָרַעַב הָיָה עַל כָּל-פְּנֵי הָאָרֶץ	56	Accordingly, when the famine became severe in the land
וַיִּפְתָּח יוֹסֵף אֶת-כָּל-אֲשֶׁר בְּהֶם	E	of Egypt, Joseph laid open all that was within, and
וַיִּשְׁבֵּר לַמִּצְרַיִם וַיַּחֲזֹק הָרַעַב בְּאֶרֶץ		rationed out grain to the Egyptians. The famine,
מִצְרַיִם:		however, spread over the whole world.

The concept of wealth and blessings being hidden within the mundane is highlighted in Yosef's actions during the famine, where he managed the distribution of grain to prevent panic and speculation. The severity of the famine led to Egyptians being compelled to circumcise themselves before receiving bread, with the wealthy being affected first. Yosef's measures aimed to alleviate the situation, ensuring order and providing for the people. Joseph's actions also included collecting surplus grain to prevent waste and profiteering, distributing rations per family to manage resources effectively.

וְכָל-הָאָרֶץ בָּאוּ מִצְרַיִמָּה לְשֹׁבֵר	57	So all the world came to Joseph in Egypt to procure
אֶל-יוֹסֵף כִּי-חָזַק הָרַעַב	E	rations, for the famine had become severe throughout
בְּכָל-הָאָרֶץ:		the world.

All countries came to Egypt to buy grain from Joseph during a severe famine, fulfilling the prophecy that all the earth would come to him. Joseph ruled as king for forty years after being appointed second to the king of Egypt, implementing strict laws for purchasing food. In Zohar, Joseph symbolizes justice and is favored by God, while in Targum, people from all countries sought grain from Joseph as a place of economic refuge. Rav Yehuda said Joseph collected all the silver and gold in the world and brought it to Egypt during the famine, as stated in Genesis 47:14.

## Genesis 42

וַיֵּרָא יַעֲקֹב כִּי יֵשׁ-שֹׁבֵר בְּמִצְרַיִם	1	When Jacob saw that there were food rations to be had in
וַיֹּאמֶר יַעֲקֹב לְבָנָיו לָמָּה תִּתְרָאוּ:	J	Egypt, he said to his sons, "Why do you keep looking at one another?

The text discusses how Divine light elevates material darkness to clarify and elevate Torah, symbolized by Joseph's descent to Egypt. Jacob's concern for his family's survival in Egypt is highlighted. Halakhah dictates completing a fast if a situation improves, adapting to fasting practices when traveling. Solomon emphasizes the importance of structure in a household, correlating it with natural processes. Jacob's prophetic actions regarding Egypt are discussed in Kabbalah and Midrash. Musar stresses the importance of avoiding envy and judgment by hiding abundance. Various commentaries address the concept of "seeing" events and understanding mentally. Talmud advises minimizing indulgence after breaking a fast. Yaakov's observation of grain in Egypt prompts him to send his sons for provisions.

וַיֹּאמֶר הִנֵּה שָׁמַעְתִּי כִּי יֵשׁ-שֹׁבֵר	2	Now I hear," he went on, "that there are rations to be
בְּמִצְרַיִם רְדוּ-שָׁמָּה וּשְׁבְרוּ-לָנוּ מִשָּׁם	J	had in Egypt. Go down and procure rations for us
וְנָחִיָּה וְלֹא נָמוּת:		there, that we may live and not die."

Chasidut discusses Joseph's descent as a metaphor for Torah reaching lowest levels to elevate wisdom, focusing on internal essence. Commentary notes interpretations of "shivru" and significance of term "רדו" in relation to 210 years in Egypt. Midrash highlights brothers' descent, offerings symbolizing historical events, and significance of not entering through one gate. Quoting Commentary discusses duration of Israelites' exile, different interpretations of timing, and redemption from exile using numerical allusions. Responsa caution against calculating exact date of Redemption and Messiah's arrival. Targum states Jacob sends sons to Egypt to buy grain during famine.

וַיֵּרְדוּ אֶחָיוסָף עֲשָׂרָה לְשֹׁבֵר בָּר 3 So ten of Joseph's brothers went down to get grain  
מִמִּצְרַיִם: J rations in Egypt;

Joseph's brothers traveled to Egypt in groups of ten to purchase grain, with the intention of redeeming Joseph. The number ten was significant in forming a quorum for prayer and fulfilling Joseph's dreams. Midrash texts explore the symbolism and significance of the number ten, Jacob's decision to send all ten brothers to Egypt, and Abraham's experiences mirroring those of his descendants. The Talmud emphasizes the importance of speaking wisely and waiting for one's turn to speak, using examples from biblical figures like Job, Judah, and Moses. Additionally, the Targum highlights how Joseph's ten brothers went to Egypt to buy grain.

וְאֶת־בְּנֵימִן אֶחָי יוֹסֵף לֹא־שָׁלַח יַעֲקֹב 4 for Jacob did not send Joseph's brother Benjamin with  
אֶת־אֶחָיו כִּי אָמַר פֶּן־יִקְרָאנוּ אֶסּוֹן: J his brothers, since he feared that he might meet with  
disaster.

Ibn Ezra mentions harm and death, Radak explains Binyamin's unique relationship to Joseph, Rashi explains the fear of mischief befalling Binyamin, and Benjamin was not sent with the other brothers to avoid disaster. The Midrash highlights the true purpose of their journey - to find Joseph, not just to buy grain. The Talmud discusses Rabbi Nehunya ben HaKana's opinion on harm caused by man versus harm caused by Heaven, while Rav Adda bar Ahava argues against this distinction. Yaakov did not send Binyamin with his brothers to Egypt because he feared misfortune or death might befall him, as he was still a young man according to the Targum.

וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל לְשֹׁבֵר בְּתוֹךְ 5 Thus the sons of Israel were among those who came to  
הַבָּאִים כִּי־הָיָה הָרָעָב בְּאֶרֶץ E procure rations, for the famine extended to the land of  
כְּנָעַן: Canaan.

Chasidut explains Joseph's behavior towards his brothers in Egypt as a way to prevent conflict, while Commentary discusses the brothers disguising themselves to avoid danger. Halakhah emphasizes God's unity with His knowledge, and Midrash discusses the power of ten in setting aside retribution and sanctifying God's name. Quoting Commentary and Talmud both highlight the importance of a congregation of ten for religious observations, with Targum mentioning the brothers buying grain individually to avoid the evil eye.

וְיוֹסֵף הוּא הַשְּׁלִיט עַל-הָאָרֶץ הוּא הַמְשִׁבִּיר לְכָל-עַם הָאָרֶץ וַיָּבֹאוּ אֲחָיו יוֹסֵף וַיִּשְׁתַּחֲווּ לָוּ אַפַּיִם אֶרְצָה:	6 Now Joseph was the vizier of the land; it was he who E dispensed rations to all the people of the land. And Joseph's brothers came and bowed low to him, with their faces to the ground.
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Joseph's role as ruler in Egypt focused on improving the well-being of the population through religious reorientation, embodying aspects of both severity and benevolence as a true tzaddik. He personally sold grain to all, including his brothers, to confront them, symbolizing the importance of maintaining personal integrity while providing for others. Yosef overpowered impurity in the land, representing the sun ruling over the moon in Kabbalah, and combining Torah and Priesthood for Torah's sake in Musar. Prostration before Joseph reflected his authority and the fulfillment of his dreams, as seen in Targum and Commentary. Jacob's offering in the tabernacle symbolized his blessing of Ephraim and Manasseh, reflecting the roles of Jacob and Joseph in the family in Midrash. Joseph's example of interacting with the world while maintaining integrity is highlighted in various commentaries, showing it is possible to uphold personal values while providing for others. Rava in Talmud emphasizes the blessings received for teaching halakha, comparing it to Joseph's role as a provider to all the people of the land.

וַיֵּרָא יוֹסֵף אֶת-אֶחָיו וַיִּכְרַם וַיִּתְּנָבֶר אֲלֵיהֶם וַיְדַבֵּר אִתָּם קָשׁוֹת וַיֹּאמֶר אֲלֵהֶם מֵאֵין בָּאתֶם וַיֹּאמְרוּ מִמִּצְרַיִם בְּנֵנוּ לְשִׁבְר-אֶכָּל:	7 When Joseph saw his brothers, he recognized them; but E he acted like a stranger toward them and spoke harshly to them. He asked them, "Where do you come from?" And they said, "From the land of Canaan, to procure food."
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Joseph recognized his brothers immediately and disguised himself by speaking harshly to test their honesty and loyalty, ultimately revealing his true identity after confirming their remorse for their past actions. The brothers, including Reuben and Judah, were willing to redeem Simeon and bring Benjamin to Egypt, leading to a transformation in their relationships and understanding of one another. The term "וידבר" implies censorious speech, and Yosef is described as "yitnaker" to his brothers, possibly indicating that he disguised himself as a non-Jew.

וַיִּכַּר יוֹסֵף אֶת-אֶחָיו וְהֵם לֹא הִכְרָהוּ:	8 For though Joseph recognized his brothers, they did not J recognize him.
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Joseph recognized his brothers due to their beards and knowledge of their names, while they did not recognize him because of his changed appearance and belief that he was dead. The Torah emphasizes Joseph's brotherly love in not harming his brothers. The blessing in the Amidah prayer curses apostates and heretics, denouncing those who oppose God. Yosef's recognition of his brothers reflects the trait of Mashiach ben Yosef in every generation, with Satan hiding his characteristics. Rabbi Yohanan connects the Tamar/Yehuda episode to Yosef's story, highlighting Yehuda's punishment for betraying his brother and father. In the Talmud, it is discussed how one's appearance can change over time, leading to legal arguments about recognition.

וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֻמוֹת אֲשֶׁר חָלַם 9 Recalling the dreams that he had dreamed about  
 לָהֶם וַיֹּאמֶר אֲלֵהֶם מִרְגָּלִים אַתֶּם J them, Joseph said to them, “You are spies, you have  
 לְרַאֲוֹת אֶת-עֲרֹת הָאָרֶץ בְּאַתְּם: come to see the land in its nakedness.”

Chasidut explains that the priestly garments correspond to aspects of spiritual growth, with angels recognizing God’s glory in Israel through Torah and mitzvot. Joseph’s actions towards his brothers in Egypt were driven by his interpretation of dreams and suspicion of their intentions. Midrash discusses the purpose of the earth and the eternal connection between Israel and the Torah, while Musar focuses on the loyalty and defense of the brothers. Commentary and Targum highlight Joseph’s testing of his brothers and accusation of spying, reflecting his wisdom and desire to fulfill his dreams.

וַיֹּאמְרוּ אֵלָיו לֹא אֲדֹנִי וְעַבְדֶּיךָ בָּאוּ 10 But they said to him, “No, my lord! Truly, your servants  
 לְשִׁבְר־אֶכָּל: J have come to procure food.

The brothers denied being spies, stating they came to Egypt to buy food, which was seen as a natural explanation for their journey. Joseph accused them of spying despite their explanation. Joseph recognized his brothers when they came to Egypt to buy food, but he pretended to be a stranger to them and accused them of being spies. Ultimately, Jacob agreed to send Benjamin to secure Simeon’s release. In Genesis 42:10, Onkelos and Targum Jonathan both describe Joseph’s brothers denying that they are spies, stating that they have come to buy grain.

כֻּלָּנוּ בְנֵי אִישׁ-אֶחָד נָחֲנוּ בְּנִים 11 We are all of us sons of the same man; we are being  
 אֲנַחְנוּ לֹא-הָיוּ עַבְדֶּיךָ מִרְגָּלִים: J honest; your servants have never been spies!”

Chasidut emphasizes unity among the people of Israel for service to God; Liturgy and Commentary highlight the importance of Jewish unity as descendants of Jacob; Midrash teaches a lesson about mocking God’s words; Musar discusses the brothers’ acknowledgment of Joseph as a substitute for their father; Quoting Commentary connects the Israelites’ fear of the Egyptians to their shared ancestry with Abraham; Second Temple commentary praises unity as a reason to hate war and love peace; Targum emphasizes the brothers’ honesty and denial of being spies.

וַיֹּאמֶר אֲלֵהֶם לֹא כִי-עֲרֹת הָאָרֶץ 12 And he said to them, “No, you have come to see the  
 בְּאַתְּם לְרַאֲוֹת: J land in its nakedness!”

Joseph accused his brothers of coming to reveal shameful aspects of Egypt, implying they were not capable of elevating him spiritually without all twelve brothers present. The brothers believed their ability to act as intermediaries to the celestial domain was blocked until all brothers were reunited, as seen by the absence of holy spirit during Yaakov and Joseph’s separation. Joseph did not initially believe his brothers were siblings, accusing them of being spies due to entering Egypt through different gates, leading to a revelation of their family situation. Joseph, now vizier, tests his brothers’ loyalty by accusing them of being spies before revealing his identity. In the Midrash, Jacob sends his sons to Egypt for food, Joseph recognizes them but they do not recognize him, leading to accusations of spying and Simeon’s imprisonment. Judah convinces Jacob to send Benjamin to Egypt, and

the text concludes with Jacob's fear for Benjamin's safety. In the Targum, Joseph accuses his brothers of coming to see the exposed land and the nakedness of Egypt's shame.

<p>וַיֹּאמְרוּ שְׁנַיִם עָשָׂר עֲבָדֶיךָ אֲחֵים   13  אֲנַחְנוּ בְנֵי אִישׁ־אֶחָד בְּאֶרֶץ כְּנָעַן J  וְהַנָּה הַקָּטָן אֶת־אֲבִינוּ הַיּוֹם וְהָאֶחָד  אֵינְנוּ:</p>	<p>And they replied, “We your servants were twelve  brothers, sons of a certain man in the land of Canaan;  the youngest, however, is now with our father, and  one is no more.”</p>
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The brothers of Joseph established their credibility by explaining their family ties and the circumstances of their missing brother, leading Joseph to test their honesty by accusing them of being spies. Maternal brothers are only considered brothers for mourning and witness laws, not for inheritance or levirate marriage. The Talmud and Midrash emphasize the importance of brotherhood and honesty, highlighting the covenant between siblings and the laws of trust and integrity. The Targum also recounts the brothers' explanation of their family situation to Joseph.

<p>וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הוּא אֲשֶׁר דִּבַּרְתִּי אֲלֵכֶם   14  לֵאמֹר מְרֻגְלִים אַתֶּם: J</p>	<p>But Joseph said to them, “It is just as I have  told you: You are spies!</p>
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Joseph accuses his brothers of being spies based on their detailed responses and demands they bring their youngest brother as a test of honesty, leading to Simeon remaining as a hostage. Despite their past actions, Joseph shows mercy, reveals himself, prays for them, and emphasizes divine intervention in the situation through Jacob's omission of all other names and mention of God before Joseph. The Targum Onkelos and Targum Jonathan both mention Joseph's accusation of his brothers as spies in Genesis 42:14.

<p>בְּזֹאת תִּבְחָנוּ חַי פְּרָעָה אִם־תֵּצְאוּ   15  מִזֶּה כִּי אִם־בָּבוֹא אֲחֵיכֶם הַקָּטָן J  הִנֵּה:</p>	<p>By this you shall be put to the test: unless your youngest  brother comes here, by Pharaoh, you shall not depart  from this place!</p>
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In Chasidut, the Rebbe advises a woman to remain still as a test of faith, citing verses from Genesis and Jonah to illustrate that calmness will lead to a positive outcome. In Halakhah, God's knowledge is intrinsic to His being and beyond human comprehension, as shown in biblical references. In Jewish Thought, God is depicted as the intellectus, the ens intelligens, and the ens intelligible, all one and the same, with His attributes reflecting this unity. In Midrash, God seeks for Israel to love, honor, and have awe for one another, paralleling Joseph's actions that did not transgress the Ten Commandments. Ibn Ezra interprets Isaiah 48:10 as God choosing to refine his people through affliction rather than simply selecting them, rejecting the alternate interpretation. In Second Temple, Abraham is depicted as willing to take oaths in opposite directions, swearing by the health of Pharaoh in both positive and negative forms. In Targum, Onkelos and Targum Jonathan explain in Genesis 42:15 that the brothers will not be allowed to leave unless their youngest brother is brought to Egypt, as Pharaoh's life is sworn as a guarantee.



<p>שְׁלַחוּ מִכֶּם אֶחָד וְיִקַּח אֶת־אֶחֶיכֶם וְאַתֶּם הָאֲסוּרִים וְיִבְחֲנוּ דְבָרֵיכֶם הָאֵלֶּמֶת אֶתְכֶם וְאִם־לֹא תִי פְרֹעָה כִּי מְרַגְלִים אַתֶּם:</p>	<p>16 J</p>	<p>Let one of you go and bring your brother, while the rest of you remain confined, that your words may be put to the test whether there is truth in you. Else, by Pharaoh, you are nothing but spies!"</p>
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Chasidut teaches that teaching Torah to unworthy students can result in punishment, but imprisonment can rectify this. In the commentary on Genesis 42:16, Joseph tested his brothers' credibility by accusing them of being spies and eventually revealing his identity to them. The Noda BiYehudah commentary discusses the Hebrew grammar in Gen 42:16, focusing on the word "mimchem." In the Second Temple commentary, Abraham's contradictory oaths reflect conflicting values. Both Targums Onkelos and Jonathan recount Joseph testing his brothers in Genesis 42:16 by sending one to bring back their youngest brother while the rest remain locked up.

<p>וַיֹּאסֶף אֹתָם אֶל־מִשְׁמַר שְׁלֹשֶׁת יָמִים:</p>	<p>17 J</p>	<p>And he confined them in the guardhouse for three days.</p>
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Through giving charity joyfully, one can redeem their soul from captivity within the forces of evil and remove the debt owed to these negative forces that rule over their heart, as explained in Tanya, Part IV; Iggeret HaKodesh 4:12. Joseph imprisoned his brothers for three days to instill fear, test their reactions, and ensure their families did not suffer hunger, without causing physical harm or financial loss, as seen in commentary on Joseph's actions. In Bereshit Rabbah 91:7, Joseph tests his brothers to see if they have changed, while in Esther Rabbah 9:2, Haman's wife advises him to hang Mordekhai on a gibbet. Both Ibn Ezra and Chizkuni interpret Exodus 19:15 as being prepared for the third day, with no additional day added by Moses, using examples from other biblical verses. Targum Jonathan and Onkelos explain that Joseph kept his brothers in prison for three days as punishment.

<p>וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בְּיוֹם הַשְּׁלִישִׁי זֹאת עָשׂוּ וְחָיוּ אֶת־הָאֱלֹהִים אֲנִי יִרָא:</p>	<p>18 J</p>	<p>On the third day Joseph said to them, "Do this and you shall live, for I fear God.</p>
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In Genesis 42:18, Joseph teaches the lesson that determination to do God's will is accounted for even when immediate execution is impossible, as shown by the brothers' eventual actions. The Torah warns against being drawn to physical pleasures while eating, emphasizing that eating should be solely for sustenance and to maintain health. In Shemot Rabbah 26:3, Moses instructs Joshua to choose men for war against Amalek, highlighting Joshua's readiness to lead Israel into the Land and the significance of his lineage from Ephraim. Abraham's conduct is commended for resisting lusts and passions and fearing God.

<p>אִם־כֹּנְנִים אַתֶּם אֶחֶיכֶם אֶחָד יֹאסֶר בְּבֵית מִשְׁמַרְכֶּם וְאַתֶּם לָכוּ הַבָּיִאוּ שֹׁבָר רַעְבּוֹן בְּתֵיכֶם:</p>	<p>19 J</p>	<p>If you are being honest, let one of you brothers be held in your place of detention, while the rest of you go and take home rations for your starving households;</p>
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Ibn Ezra interprets "famine of your houses" as a need for corn during a famine, Or HaChaim suggests Joseph let the brothers choose who to hand over for incarceration if honest, Radak explains "shever ra'avon" as breaking hunger from the harvest, Rabbeinu Bahya

emphasizes using food for health, not indulgence, Siftei Chakhamim clarifies “your place of guarding” was not made for the brothers, Rashi explains it refers to the house where the brothers are imprisoned. The text discusses linking flesh to provision and perceiving God through it. In Midrash, Joseph prostrates for mercy, Reuben reminds of betrayal, Judah questions their covenant with God, and Joseph’s compassion is noted. Musar highlights Joseph providing food based on need, Torah advises against gluttony. Yehudah appeals to Joseph’s mercy by recounting Binyamin’s circumstances gently. Targum states one brother will be imprisoned if honest, others bring food for their households.

וְאֶת־אֶחְיֶיכֶם הִקְטַן תָּבִיאוּ אֵלַי וַיֵּאמְרוּ דְּבָרֵיכֶם וְלֹא תָמוּתוּ וַיַּעֲשׂוּ־כֵן:	20 J	but you must bring me your youngest brother, that your words may be verified and that you may not die.” And they did accordingly.
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Joseph warns his brothers of consequences if they do not return with Benjamin, leading to their acknowledgment of guilt and agreement to his terms. The phrase “וַיֵּאמְרוּ דְּבָרֵיכֶם” confirms their commitment to prevent their families from starving. Joseph’s compassion allows them to return home, demanding Benjamin as proof of innocence, to which the brothers agree, showing acceptance of his authority. The Midrash emphasizes the importance of mercy in the story, with Joseph seeking and ultimately showing mercy towards his brothers. Ibn Ezra highlights the consequences of their lack of trustworthiness in Genesis 42:20, while Onkelos and Targum Jonathan mention Joseph’s instruction for the brothers to bring Benjamin to verify their words and avoid death.

וַיֵּאמְרוּ אִישׁ אֶל־אָחִיו אָבֵל־אֲשָׁמִים אֲנַחְנוּ עַל־אֶחָיו אֲשֶׁר רָאִינוּ צָרָתוֹ נִפְשׁוֹ בְּהִתְחַנְּנוֹ אֵלָינוּ וְלֹא שָׁמַעְנוּ עַל־כֵּן בָּאָה אֵלָינוּ הַצָּרָה הַזֹּאת:	21 E	They said to one another, “Alas, we are being punished on account of our brother, because we looked on at his anguish, yet paid no heed as he pleaded with us. That is why this distress has come upon us.”
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Joseph strategically placed the words “את האלוקים אני ירא” to emphasize the importance of determination in fulfilling God’s will, even if immediate action is not possible. The brothers’ acceptance of Joseph’s demands led to their security and realization of their past cruelty towards him. During Yom Kippur, the confession acknowledges sins of the current generation and their ancestors, following biblical examples. The importance of remembering and performing mitzvot, as well as the significance of priestly garments and special attire for different occasions, is emphasized in Jewish thought. In the Midrash, the brothers show remorse for their actions only after realizing the gravity of their crime in Egypt. Musar highlights the importance of thorough confession before God, as shame can lead to repentance and forgiveness of sins. Ramban, Radak, Rashi, Gevia Kesef, and Chizkuni provide insights into various biblical texts, offering interpretations and explanations. The Targum underscores the brothers’ acknowledgment of guilt for mistreating Joseph, leading to their current predicament.

וַיַּעַן רְעוּבֵן אֹתָם לֵאמֹר הֲלוֹא אָמַרְתִּי אֲלֵיכֶם   לֹא־אֶמְרָאֵל־תַּחְטָאוּ בִּילָד וְלֹא שָׁמַעְתֶּם וְגַם־דָּמוֹ הִנֵּה נִדְרָשׁ:	22 E	Then Reuben spoke up and said to them, “Did I not tell you, ‘Do no wrong to the boy’? But you paid no heed. Now comes the reckoning for his blood.”
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Reuben's warning not to harm Joseph was ignored, leading to their punishment for cruelty and causing Joseph's death. The brothers' hatred towards Joseph stemmed from Jacob's favoritism, resulting in the plan to sell him to Egypt to avoid retribution. The brothers were sincere in their guilt over Joseph's suffering, with Joseph recognizing that it was God who placed him in Egypt. Yehudah's leadership is endorsed by the brothers, confirming him as the leader over Reuben (Ramban on Genesis 37:22:1, Tribal Lands, Chapter 1; Reuven 32, Tze'enah Ure'enah, Miketz 68, Tze'enah Ure'enah, Miketz 72).

וְהֵם לֹא יָדְעוּ כִּי שָׁמַע יוֹסֵף 23 They did not know that Joseph understood, for there was an  
כִּי הַמַּלְיָן בֵּינֵיהֶם: E interpreter between him and them.

The text discusses how speaking with joy and passion in service leads to pleasure in the world of Understanding, with service requiring exertion and longing for the pleasure of the World to Come. Joseph imprisoned Simeon instead of Reuben, leading to various interpretations by commentators such as Ibn Ezra, Rashbam, Or HaChaim, Siftei Chakhamim, Rashi, Steinsaltz, and Tze'enah Ure'enah. Yosef's brothers did not recognize his holiness as Mashiach ben Yosef, leading to misunderstandings and different interpretations in Jewish Thought texts like Kol HaTor and Akeidat Yitzchak. Judah's plea for Benjamin's innocence and Joseph's compassion towards his brothers are highlighted in the Midrash, where Joseph's ability to understand different languages is emphasized. The concept of understanding through interpretation is explored further in the Quoting Commentary, with references to biblical verses and insights from Rashi, Ibn Ezra, and Siftei Chakhamim. Joseph's brothers' lack of awareness of his understanding is attributed to an interpreter, Menasheh, in the Targum.

וַיִּסָּב מֵעֲלֵיהֶם וַיִּבְדָּ וַיָּשָׁב אֲלֵהֶם 24 He turned away from them and wept. But he came  
וַיְדַבֵּר אֲלֵהֶם וַיִּקַּח מֵאֹתָם E back to them and spoke to them; and he took Simeon  
אֶת־שִׁמְעוֹן וַיֹּאסְרֵהוּ אֶתוֹ לְעֵינֵיהֶם: from among them and had him bound before their  
eyes.

Joseph took Simeon hostage to prevent conflict with Levi, treated him well during his captivity, and released him once the brothers left. This incident led to the ruling that Israelites should not hand over one of their own when demanded by Gentiles without specifying a person. Rabbi Shimeon explains that Yosef showed favoritism towards Shimeon due to his association with strict judgment. The brothers were terrified when Simeon was seized, and they realized their guilt for selling Joseph. Rabbeinu Bahya explains that Joseph imprisoned Simeon because he sought to kill Joseph, a view supported by the Sages in Bereshit Rabbah.

וַיִּצְוֵה יוֹסֵף וַיִּמְלֵאוּ אֶת־כְּלֵיהֶם בָּרֶ 25 Then Joseph gave orders to fill their bags with grain,  
וְלָהֵשִׁיב בְּסַפֵּיהֶם אִישׁ אֶל־שָׁקוֹ וְלָתֵת E return each one's money to his sack, and give them  
לָהֶם צֹדָה לַדֶּרֶךְ וַיַּעַשׂ לָהֶם כֵּן: provisions for the journey; and this was done for  
them.

Joseph showed goodwill towards his brothers by filling their containers with grain and secretly returning their money, aiming to demonstrate his kindness and lack of hostile intentions. The brothers were distressed by the money's return, serving as atonement for

their past actions. In the Targum, Joseph provided provisions for their journey, showing his care for them.

וַיִּשְׂאוּ אֶת־שִׁבְרָם עַל־חֲמֹרֵיהֶם וַיֵּלְכוּ 26 So they loaded their asses with the rations and  
מִשָּׁם: J departed from there.

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The brothers quickly departed with the corn they bought, as mentioned in the Torah. The term “exalted” in reference to God should be understood as elevation in rank and dignity. Joseph commanded his brothers to fill their vessels with grain, restore the silver to their sacks, and provide provisions for the journey. Rabbi Tarfon used the phrase “My son will not go down with you” to indicate disagreement with nonsensical statements. The Targums state that the brothers placed their grain purchases on their donkeys and left.

וַיִּפְתַּח הָאֶחָד אֶת־שָׁקוֹ לָתֵת מִסְּפֹא 27 As one of them was opening his sack to give feed to  
לְחֹמְרוֹ בַּמָּלֶזֶן וַיֵּרָא אֶת־כֶּסֶּפּוֹ J his ass at the night encampment, he saw his money  
וְהִנֵּה־הוּא בְּפִי אֲמֹתָחָיו: right there at the mouth of his bag.

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One brother, possibly Levi or Reuben, found the silver strategically placed by Joseph in his sack at an inn, causing worry among the brothers as they returned home. The Midrash highlights the anxiety and fear caused by the discovery of the silver, leading to accusations and potential disaster. The principle of tit for tat is illustrated in the story, emphasizing justice in poetic ways. Targum Onkelos and Targum Jonathan provide specific details about the brother finding the money in his bag while feeding his donkey at the inn.

וַיֹּאמֶר אֶל־אֶחָיו הוֹשֵׁב בְּסִפִּי וְגַם 28 And he said to his brothers, “My money has been  
הִנֵּה בְּאֲמֹתָחָי וַיֵּצֵא לָבָם וַיַּחֲרְדּוּ J returned! It is here in my bag!” Their hearts sank; and,  
אִישׁ אֶל־אֶחָיו לֵאמֹר מִהֲזֹאת עָשָׂה trembling, they turned to one another, saying, “What  
אֱלֹהִים לָנוּ: is this that God has done to us?”

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The brothers found their money in their sacks, feeling it was punishment for past sins, including selling Joseph into slavery. Rabbi Simon bar Zevid and Rabbi Levi were eulogized, emphasizing the irreplaceability of Torah scholars. The text discusses how all concepts in the Prophets and Hagiographa are contained in the Torah. Rabbi Yoḥanan contemplates if everything in the Writings is alluded to in the Torah. In Proverbs and Job, foolishness and feeling humiliated by God are discussed. Joseph’s brothers were shocked and confused when they found their money in their sacks, wondering why God had done this to them (Onkelos Genesis 42:28, Targum Jonathan on Genesis 42:28).

וַיָּבֹאוּ אֶל־יַעֲקֹב אֲבִיהֶם אֶרְצָה כְּנָעַן 29 When they came to their father Jacob in the land of  
וַיַּגִּידוּ לוֹ אֵת כָּל־הַקֶּרֶת אֲתָם לֵאמֹר: J Canaan, they told him all that had befallen them,  
saying,

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The Midrash reflects on Joseph’s actions towards his brothers, Jacob’s suspicions, and the importance of wisdom, while also highlighting the concept that accusations arise in times of danger. Ibn Ezra explains the interpretation of specific words in Leviticus and Deuteronomy, emphasizing the consequences of sin. The Targum simply states that the brothers reported everything to Jacob in Canaan.

דִּבֶּר הָאִישׁ הָאֲדָנִי הָאָרֶץ אֶתָּנוּ קָשׁוֹת וַיִּתֵּן 30 “The man who is lord of the land spoke harshly to  
אֶתָּנוּ בְּמַרְגָּלִים אֶת־הָאָרֶץ: J us and accused us of spying on the land.

The Tetragrammaton is a sacred name of God that conveys the meaning of “absolute existence” in Hebrew, inspiring dread in its utterance and distinct from other names of God. The righteous acts as a reconciler between conflicting qualities of God, ensuring peace and goodness in the world. Joseph’s brothers were accused of being spies by Joseph when they came to Egypt during a famine, as recounted in Genesis 42:30 in both Onkelos and Targum Jonathan. The Gemara discusses the term “dibber” in the context of harsh language, citing examples from Genesis and Psalms.

וַנֹּאמֶר אֵלָיו בָּנִים אֲנַחְנוּ לֹא הָייִנוּ 31 We said to him, ‘We are being honest; we have never  
מְרַגְלִים: J been spies!

Ramban explains that the brothers denied being spies based on their trustworthiness, while the Midrash suggests Joseph accused them because they entered the city through different gates. Scripture does not confirm this. Onkelos translates “honest people” as “faithful men” in Targum Jonathan.

שְׁנֵים־עָשָׂר אֲנַחְנוּ אֲחִים בְּנֵי אָבִינוּ 32 There were twelve of us brothers, sons by the same  
הָאֶחָד אֵינָנוּ וְהַקָּטָן הַיּוֹם אֶת־אָבִינוּ J father; but one is no more, and the youngest is now  
בְּאֶרֶץ כְּנָעַן: with our father in the land of Canaan.’

The brothers deliberately omitted certain details when recounting their conversation with Joseph to their father to avoid implicating him as Joseph’s servant and to portray Joseph as overly inquisitive without cause, allowing them to avoid further suspicion from Joseph. Targum mentions that the brothers are twelve in number, with one missing and the youngest being with their father in the land of Canaan.

וַיֹּאמֶר אֵלֵינוּ הָאִישׁ הָאֲדָנִי הָאָרֶץ 33 But the man—who is lord of the land—said to us, ‘By  
בְּזֹאת אֲדַע כִּי בָנִים אַתֶּם אֲחֵיכֶם J this I shall know that you are being honest: leave one of  
הָאֶחָד הַנִּיחוּ אִתִּי וְאֶת־רַעְבּוֹן your brothers with me, and take something for your  
בְּתֵיכֶם קְחוּ וְלִכּוּ: starving households and be off.

Ibn Ezra, Radak, and Rav Hirsch emphasize the importance of providing food for the hungry households during a famine, with Steinsaltz summarizing that one brother must stay to alleviate hunger. The pronunciation of “Tefillin” should have a drawn-out Lamed due to the dot in the letter, and “Le’Honeach” should be pronounced with a Kamatz and “Al Mitzvat” with a Patach, as ruled by the Great Achronim. Judah’s offer to become a slave in place of Benjamin demonstrates complete repentance according to the sages and Rambam. The man in charge of the land told Joseph’s brothers to leave one of their brothers with him as a guarantee of their honesty and take food for their hungry families.

<p>וְהָבִיאוּ אֶת־אֲחֵיכֶם הַקָּטָן אֵלַי 34</p> <p>וְאִדְעָה כִּי לֹא מְרַגְלִים אַתֶּם כִּי בָנִים  J</p> <p>אַתֶּם אֶת־אֲחֵיכֶם אֲתֹן לָכֶם</p> <p>וְאֶת־הָאָרֶץ תִּסְחָרוּ:</p>	<p>And bring your youngest brother to me, that I may</p> <p>know that you are not spies, that you are being</p> <p>honest. I will then restore your brother to you, and</p> <p>you shall be free to move about in the land.”</p>
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The text discusses two types of love: one based on a father’s admiration for his son’s wisdom and deeds, and another rooted in unconditional love. The brothers altered Joseph’s words to convince Jacob to send Benjamin with them to Egypt, not informing him of Simeon’s imprisonment. Jacob’s vague understanding of events in Egypt led him to send his sons there for grain, where Joseph tested them and eventually revealed his identity. Joseph promised to return Benjamin and allow the brothers to continue trading in Egypt once they proved themselves honest.

<p>וַיְהִי הֵם מְרִיקִים שְׂקֵיהֶם וְהִנֵּה־אִישׁ 35</p> <p>צָרוּר־כֶּסֶף בְּשֻׁקּוֹ וַיֵּרְאוּ אֶת־צָרָרוֹת  E</p> <p>בְּסִפֵּיהֶם הֵמָּה וַאֲבֵיהֶם וַיִּירָאוּ:</p>	<p>As they were emptying their sacks, there, in each</p> <p>one’s sack, was his money-bag! When they and their</p> <p>father saw their money-bags, they were dismayed.</p>
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The text from Chasidut explains that even after fasting, desires and passions remain, leading to fear and reluctance to take power, as seen in the story of Joseph’s brothers finding money in their sacks. Commentary from Rashbam, Radak, Rashi, Steinsaltz, and Chizkuni provides grammatical insights and highlights the worry and fear of the brothers. The Midrash discusses Judah’s contemplation of past events, the concern over the returned silver, and Jacob’s refusal to let Reuben take responsibility for Benjamin. Quoting commentary from Rashi connects the phrase “וַיֵּה” in Genesis 15:17 to other instances like Genesis 42:35. The Targum recounts how the brothers found their money in their sacks, causing fear for them and their father.

<p>וַיֹּאמֶר אֲלֵהֶם יַעֲקֹב אֲבֵיהֶם אֲתִי 36</p> <p>שְׁבַלְתֶּם יוֹסֵף אֵינֶנּוּ וְשִׁמְעוֹן אֵינֶנּוּ  E</p> <p>וְאֶת־בְּנִימִן תִּקְחוּ עָלַי הֲיִן כָּלֵנָה:</p>	<p>Their father Jacob said to them, “It is always me that you</p> <p>bereave: Joseph is no more and Simeon is no more, and</p> <p>now you would take away Benjamin. These things</p> <p>always happen to me!”</p>
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In Genesis 42:35-36, Yaakov’s sons find money in their sacks, leading Yaakov to fear losing more children after the loss of Yosef and Shimon. Jacob accuses his sons of involvement in Joseph’s disappearance, expresses reluctance to send Benjamin due to past tragedies, and suspects foul play. Reuben offers to take responsibility for Benjamin, Jacob refuses initially, and the promise of twelve tribes from Jacob is fulfilled through his sons. Rabbi Yochanan suggests Jacob’s spiritual powers departed when he mourned Joseph and further diminished with Benjamin’s departure, reviving when he received news of Joseph being alive. The allegorical interpretation of dreams, the tree of life and knowledge, and the practice of divination are discussed, with emphasis on signs repeating three times, as seen in Jacob’s losses. Jacob laments the loss of Joseph and potential loss of Benjamin, expressing sorrow at not knowing Joseph’s fate and the threat to all his children.

<p>וַיֹּאמֶר רְאוּבֵן אֶל־אָבִיו לֵאמֹר אֶת־שְׁנֵי בְנֵי תַמִּית אִם־לֹא אָבִיאָנּוּ אֵלֶיךָ תָּנָה אֹתוֹ עַל־יָדִי וְאֲנִי אָשִׁיבָנּוּ אֵלֶיךָ:</p>	<p>37 Then Reuben said to his father, “You may kill my E two sons if I do not bring him back to you. Put him in my care, and I will return him to you.”</p>
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Reuben offered to have his two sons be punished if he failed to bring Benjamin back to Jacob, but Jacob relied more on Judah's influence. Reuben's suggestion was seen as foolish and not dignified with a serious response, while Judah successfully persuaded Jacob to let Benjamin go to Egypt for food. In Midrash, it is explained that the guarantor responsible for a loan is the one who offers to repay it, and Jacob suspected his sons of wrongdoing when he found silver in their sacks. Reuben's offer was refused, and in Musar, it is shown that despite good intentions, Reuben's actions led to the downfall of his descendants. In the Talmud, it is argued that Reuben's offer regarding Benjamin was an example of an unconditional guarantee, highlighting the importance of distinguishing between types of guarantors. Additionally, in Targum, Reuben offers to have his two sons killed if he does not bring Benjamin back to his father, emphasizing the seriousness of his commitment.

<p>וַיֹּאמֶר לֹא־יֵרֵד בְּנֵי עִמְכֶם בִּי־אֲחִיו מָת וְהוּא לְבִדּוֹ נִשְׁאַר וְקִרְאָהוּ אֶסּוֹן בְּדֶרֶךְ אֲשֶׁר תִּלְכוּ־בָּהּ וְהוֹרִדְתֶּם אֶת־שִׁיבְתִּי בְּיָגוֹן שְׂאוּלָה:</p>	<p>38 But he said, “My son must not go down with you, for J his brother is dead and he alone is left. If he meets with disaster on the journey you are taking, you will send my white head down to Sheol in grief.”</p>
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Yaakov trusted Yehudah with Benjamin's safety, as he feared losing Rachel's only remaining son. Esau and his sons dwelt in the land of Seir, while Jacob's sons prospered in Canaan. Joseph's success in Egypt led to him being favored by the king and marrying Asenath. Yaakov refused to let Benjamin go with his brothers due to the sorrow he experienced from losing Joseph.

## Genesis 43

וְהָרָעַב כָּבֵד בְּאֶרֶץ: 1 J But the famine in the land was severe.

Yehudah suggested waiting until there was no more bread before arguing with Jacob to send Binyamin. Jacob expressed fears and preferred not to accept the risks proposed by his sons despite the severe famine. The Midrash draws parallels between Abraham's trials and those of his descendants, with God promising to fight for Israel in the future. The Targum confirms the severity of the famine in Genesis 43:1.

<p>וַיְהִי כַאֲשֶׁר כָּלוּ לֶאֱכֹל אֶת־הַשֹּׁבָר אֲשֶׁר הָבִיאוּ מִמִּצְרַיִם וַיֹּאמֶר אֲלֵיהֶם אַבְיָהֶם שָׁבוּ שִׁבְרוּ־לָנוּ מִעֵט־אֶקָּל:</p>	<p>2 And when they had eaten up the rations which they J had brought from Egypt, their father said to them, “Go again and procure some food for us.”</p>
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Sforno believed Jacob feared his sons wanted to lose Benjamin like Joseph, Or HaChaim emphasized the need for more grain, Rashi clarified the text, Steinsaltz highlighted context. Solomon discusses household forces in Proverbs, Midrash discusses Jacob's life, Joseph's brothers' test, and Judah's offer in Bereshit Rabbah. Yaakov's use of “שבר” and “רדו שמה” foreshadowed Egypt's exile, and Judah waited for the food stores to run out before suggesting returning to Egypt with Benjamin. Targum mentioned Jacob instructing his sons to buy more food after finishing the grain from Egypt.

וַיֹּאמֶר אֵלָיו יְהוּדָה לְאֹמֶר הָעֵד הָעֵד בְּנִי 3 But Judah said to him, “The man warned us, ‘Do  
הָאִישׁ לֹא־תֵרְאוּ פָנַי בְּלִתִּי אֲחֵיכֶם J not let me see your faces unless your brother is  
אִתְּכֶם: with you.’

Yehudah convinces Jacob to send Benjamin to Egypt to buy grain, emphasizing the importance of his presence and challenging Jacob to find an alternative solution. Judah’s leadership qualities are evident in his interactions with his father, with references to warnings through witnesses in biblical verses. In the Talmud, Rabbi Ḥanina argues that night begins when three stars are visible, contradicting the Mishnah, while in the Tanakh, Pharaoh warns Moses to leave and not return. Yehudah warns his brothers that they cannot see the man’s face without Benjamin, as seen in Targum Jonathan.

אִם־יֵשֶׁךְ מְשַׁלַּח אֶת־אֲחִינוּ אֵתָנוּ נֵרְדָּה 4 If you will let our brother go with us, we will go  
וְנִשְׁבְּרָה לָךְ אֹכֶל: J down and procure food for you;

The brothers were willing to go to Egypt to buy supplies only if Yaakov sent Binyamin with them, as they feared for their safety and the possibility of death if they did not have him with them (Tur HaArokh, Genesis 43:4:1; Steinsaltz on Genesis 43:4). Joshua bin Nun cursed those who built Jericho, similar to the Egyptians who could not live in their homes after the plagues, symbolizing death of their children, while Jacob sent Benjamin back to Egypt, fearing for their lives (Midrash). Both Onkelos and Targum Jonathan translate Genesis 43:4 similarly, stating that the brothers will go buy grain if Benjamin is sent with them (Targum).

וְאִם־אֵינֶךָ מְשַׁלַּח לֹא נֵרֵד כִּי־אִישׁ 5 but if you will not let him go, we will not go down, for  
אָמַר אֵלֵינוּ לֹא־תֵרְאוּ פָנַי בְּלִתִּי J that man said to us, ‘Do not let me see your faces unless  
אֲחֵיכֶם אִתְּכֶם: your brother is with you.’”

In Genesis 43:1, Jacob is reluctant to send Benjamin to Egypt, but the brothers argue that they cannot go down without him as the man in Egypt said they would not see his face without Benjamin. Bereshit Rabbah 91:10 emphasizes the necessity of bringing Benjamin to Egypt due to the severe famine, with Judah offering to guarantee his safety and take responsibility for his return. The Targum highlights that they will not go down to Egypt unless Benjamin is sent with them.

וַיֹּאמֶר יִשְׂרָאֵל לָמָּה הִרְעַתֶּם לִי 6 And Israel said, “Why did you serve me so ill as to tell  
לְהַגִּיד לְאִישׁ הָעוֹד לָכֶם אֶח: J the man that you had another brother?”

Jacob, referred to as “Israel” when rising to the occasion, reproaches his sons for mentioning Benjamin unnecessarily, leading to trouble. In Shemot Rabbah 18:6, God compares smiting Egypt to a king rescuing his son from barbarians. Bereshit Rabbah 91:10 shows Judah offering to guarantee Benjamin’s safety forever. Barukh SheAmar on Pesach Haggadah explains how the Egyptians accused the Israelites of evil actions to justify their mistreatment. In Targum Jonathan on Genesis 43:6, Israel questions why his sons revealed the existence of another brother to the man they were dealing with.



<p>וַיֹּאמְרוּ שְׂאוֹל שְׂאֵל־הָאִישׁ לָנוּ וְלִמּוֹלֶדְתָּנוּ לֵאמֹר הֲעוֹד אֲבִיכֶם חַי הִישׁ לָכֶם אָח וְנִגְדַּלְוָנוּ עַל־פִּי הַדְּבָרִים הָאֵלֶּה הַיְדוּעַ נִדְעַ כִּי יֹאמֶר הוֹרִידוּ אֶת־אֲחֵיכֶם:</p>	<p>7 J</p>	<p>They replied, “But the man kept asking about us and our family, saying, ‘Is your father still living? Have you another brother?’ And we answered him accordingly. How were we to know that he would say, ‘Bring your brother here?’”</p>
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Chasidut explains the importance of the wood of the bed for childbearing, Rashi clarifies the word “מולדתנו” in Genesis 43:7, Akeidat Yitzchak discusses Isaac’s ancestry and intermarriage consequences, Midrash details Joseph’s demand for Benjamin, Aggadat Bereshit shows Joseph’s compassion towards his brothers, and Ramban, Rashi, Rashbam, and Chizkuni offer interpretations of Joseph’s actions and questioning in Genesis 43:7. Onkelos and Targum Jonathan recount the brothers’ questioning by the Egyptian official in Genesis 43:7.

<p>וַיֹּאמֶר יְהוּדָה אֶל־יִשְׂרָאֵל אָבִיו שְׁלַחַה הַנֶּעַר אִתִּי וְנִקּוּמָה וְנִלְכָּה וְנַחֲיָה וְלֹא נָמוּת גַּם־אֲנַחְנוּ גַם־אַתָּה גַם־טַפְּנוּ:</p>	<p>8 J</p>	<p>Then Judah said to his father Israel, “Send the boy in my care, and let us be on our way, that we may live and not die—you and we and our children.</p>
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Judah urges Israel to send Benjamin with him to Egypt for food, emphasizing their survival depends on it, with a focus on preserving their own lives first and concern for their children. Rabbi Yosef argues Rashi’s interpretation of Judah and Benjamin’s story is not relevant, as Judah’s argument was about Benjamin’s safety, not solely benefiting others. Judah offers to be a guarantor for Benjamin, showing responsibility and selflessness, while Jacob’s questioning is seen as a lack of faith in God’s plan. Radak explains that the death of one brother will cause the death of the other, emphasizing the importance of Judah’s insistence on Benjamin accompanying them to avoid death by hunger. Yehudah tells Israel to send Benjamin with him to live and not die, including themselves and their children [Onkelos Genesis 43:8; Targum Jonathan on Genesis 43:8].

<p>אֲנֹכִי אֶעֱרָבָנוּ מִיָּדִי תִּבְקָשְׁנוּ אִם־לֹא הִבֵּיאֲתִי אֵלֶיךָ וְהִצַּגְתִּי לְפָנֶיךָ וְחָטָאתִי לָךְ כָּל־הַיָּמִים:</p>	<p>9 J</p>	<p>I myself will be surety for him; you may hold me responsible: if I do not bring him back to you and set him before you, I shall stand guilty before you forever.</p>
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Yehudah promises to guarantee Binyamin’s return, pledging to be labeled a sinner forever if he fails, a commitment seen as unnecessary by the sages. Judah’s vow is considered legally ineffective due to his inability to control the outcome, leading to potential excommunication. Despite fulfilling his promise, Judah’s commitment to endure excommunication is viewed as frivolous and may have caused his bones to rattle in his coffin. The importance of brotherhood, trust, and loyalty is highlighted as Judah takes responsibility for Benjamin, seeking to ensure his safety and emphasizing the significance of keeping promises within the family. Judah’s suffering for selling Joseph into slavery is discussed, with his bones rolling in his casket until Moses prayed for him to lift the curse. The concept of conditional excommunication and the need for its annulment by religious authorities is explored in relation to Judah’s vow, with the understanding that failing to fulfill his promise would result in being labeled a sinner for life. Rav Yehuda and Rabbi Shmuel bar Nahmani discuss the nullification of conditional ostracism, linking it to Judah’s statement regarding Benjamin. Reish Lakish and Rav Huna derive legal obligations from

Judah's assurance regarding Benjamin, while Avot DeRabbi Natan teaches the importance of humility and wisdom in communication, using biblical examples. Onkelos, Targum Jonathan, and Targum Jerusalem all emphasize Judah's willingness to be surety for Benjamin in Genesis 43:9.

כִּי לוֹלֵא הִתְמַהֲמְהֵנוּ כִּי־עַתָּה שָׁבְנוּ 10 For we could have been there and back twice if we  
זֶה פְּעָמִים: J had not dawdled.”

The brothers delayed their return to Egypt, causing unnecessary suffering, but they took steps to ensure their success on the journey, including bringing a gift, returning the money found in their sacks, taking Benjamin with them, and praying for mercy from God when facing the ruler of Egypt. Yehudah emphasizes the urgency of not delaying the return to Egypt to avoid harm to all involved, while the concept of “if not for” statements is discussed in relation to the merit of the Almighty, Torah, and faith in various Midrashim. The text discusses how Egypt represents worldly desires, Moses symbolizes liberation from these passions, and the importance of focusing on spiritual growth and liberation instead of worldly distractions. Onkelos and Targum Jonathan interpret Genesis 43:10 as stating that if the brothers had not hesitated, they could have completed the journey twice already.

וַיֹּאמֶר אֲלֵהֶם יִשְׂרָאֵל אֲבֵיהֶם אִם־כֵּן 11 Then their father Israel said to them, “If it must be so,  
אִפְּוֹא זֹאת עֲשׂוּ קַחוּ מִזֶּמֶרֶת הָאָרֶץ J do this: take some of the choice products of the land in  
בְּכֻלֵּיכֶם וְהוֹרִידוּ לְאִישׁ מִנְחָה מֵעֵט your baggage, and carry them down as a gift for the  
צִרִי וּמִעֵט דָּבָשׁ נֹכָחַת וְלֵט בָּטָנִים man—some balm and some honey, gum, ladanum,  
וּשְׁקָדִים: pistachio nuts, and almonds.

Chasidut emphasizes the importance of reciting the Hallel prayer and giving charity to find favor with public officials, reflecting on one's distance from God for repentance and joy in the soul. The number seven is linked to music in Jewish tradition, with the Land of Israel being considered the land of song. Halakhah discusses the process of obtaining balsam oil from the Land of Israel with a special blessing. Jewish Thought delves into Korach's rebellion against Moses and Aaron, while Midrash explores Israel's instructions to his sons on what gifts to take to Egypt. Mishnah details exemptions from peah obligations, while Musar discusses the Torah's approach to controlling evil urges. Quoting Commentary provides various interpretations from Ramban, Radak, Ibn Ezra, and others, and Talmud suggests Job's timeline. Targum elaborates on the offerings Israel instructed his sons to take to Egypt.

וְכִסְף מִשְׁנֶה קָחוּ בִידְכֶם וְאֶת־הַכֶּסֶף 12 And take with you double the money, carrying back  
הַמּוֹשָׁב בְּפִי אֲמַתְחַתִּיכֶם תָּשִׁיבוּ J with you the money that was replaced in the mouths  
בִּידְכֶם אוֹלֵי מִשְׁנֶה הוּא: of your bags; perhaps it was a mistake.

The commentators discuss the meaning of “double money” in Genesis 43:12, with some suggesting it was mistakenly placed in the brothers' bags. In Bereshit Rabbah 91:11, Israel instructs his sons to take choice produce, gifts, and double the silver to Joseph. Rashi explains “fatted cattle” in I Samuel 15:9, while Rashbam clarifies the word “אוֹלֵי” in Numbers 22:33. Rabbeinu Bahya emphasizes meticulous calculations with Gentiles, and Ramban interprets “hamishneh” in Genesis 41:43. The Targum translations of Genesis 43:12 also focus on returning the money found in their bags.

וְאֶת־אֶחָיְכֶם קָחוּ וְקוּמוּ שׁוּבוּ 13 Take your brother too; and go back at once to the  
אֶל־הָאִישׁ: J man.

Joseph's intention in Genesis 42:18 was to show that determination to do God's will is accounted as if it has already been done, even if circumstances prevent immediate action. The importance of bringing Benjamin when returning to the man is emphasized in the commentary, along with the need for honesty and fair dealings with non-Jews, as illustrated by the story of Joseph's brothers returning the money they found in their sacks. Israel instructed his sons to take gifts and double the silver when returning to Egypt, highlighting the importance of prayer for success and ethical treatment of Gentiles. The Targums specify the importance of bringing Benjamin when returning to the man.

וְאֵל שַׁדַּי יִתֵּן לָכֶם רַחֲמִים לִפְנֵי 14 And may El Shaddai dispose the man to mercy toward  
הָאִישׁ וְשַׁלַּח לָכֶם אֶת־אֶחָיְכֶם אֲחֵר E you, that he may release to you your other brother, as  
וְאֶת־בְּנִימִן וְאֲנִי כַּאֲשֶׁר שָׂכַלְתִּי well as Benjamin. As for me, if I am to be bereaved, I  
שָׂכַלְתִּי: shall be bereaved."

Chasidut emphasizes that suffering refines man to recognize God, with compassion emphasized in prayer. Jacob's omission of Simeon's name in his prayer for his sons' journey to Egypt reflects his lack of favor due to the Shechem incident. In Jewish Thought, converts are not accepted in times of prosperity, and Abraham's obedience to God's commands is highlighted. In Kabbalah, references to El Shaddai and Adonai in times of trouble are discussed. The Midrash explores divine mercy, the establishment of the twelve tribes, and Joseph's interactions with his brothers. Rabbi Oshiyah comments on Jacob's words in Genesis 43:14 alluding to the four exiles. In Quoting Commentary, various commentators provide interpretations on mercy from God, treatment towards Benjamin, redemption from idolatry, and parallels between Jacob's time in Egypt and the Jewish exile under Rome. In Tanakh, Esther risks her life to save her people by instructing all Jews in Shushan to fast for three days and nights. Targum interprets Jacob's prayer for compassion from God regarding the release of Benjamin and his other son.

וַיִּקְחוּ הָאֲנָשִׁים אֶת־הַמִּנְחָה הַזֹּאת 15 So the agents took that gift, and they took with them  
וּמִשְׁנֵה־כֶּסֶף לָקְחוּ בִידֵם וְאֶת־בְּנִימִן J double the money, as well as Benjamin. They made  
וַיֵּקְמוּ וַיֵּרְדּוּ מִצְרָיִם וַיַּעֲמְדוּ לִפְנֵי יוֹסֵף: their way down to Egypt, where they presented  
themselves to Joseph.

The brothers, eager and anxious, took Benjamin and a gift to Egypt, standing before Joseph who reacted emotionally, leading to fear of new accusations. In the Midrash, the sons of Jacob fought and defeated kings, making a covenant with them to dwell in the land. The Targum highlights the men taking the offering, double money, and Benjamin to Egypt, standing before Joseph. Siftei Chakhamim discusses the use of the word "words" in Leviticus 8:2. (Onkelos Genesis 43:15, Targum Jonathan on Genesis 43:15)

וַיֵּרָא יוֹסֵף אֶת־בְּנֵימִן וַיֹּאמֶר לְאֶשֶׁר	16	When Joseph saw Benjamin with them, he said to
עַל־בֵּיתוֹ הֵבֵא אֶת־הָאֲנָשִׁים הַבָּיְתָה	J	his house steward, “Take those men into the
וּטְבַח טָבַח וְהָיוּ כִּי אֶתִּי יֹאכְלוּ הָאֲנָשִׁים		house; slaughter and prepare an animal, for those
בַּצֹּהֲרָיִם:		men will dine with me at noon.”

Joseph wanted to observe his brothers’ reactions to Binyamin during a meal in his living quarters, ensuring the animals were slaughtered according to Jewish law. The Midrash emphasizes performing acts of kindness and observing God’s commandments, while the suffering of Joseph’s brothers was a consequence of their previous actions. The prince of Ephrayim offered on the Sabbath due to Joseph’s observance, similar to other instances of apparent violations for God’s command. Rabbi Shimon and Rabbi Yosei discuss the validity of slaughter based on Joseph’s actions, as described in Targum Jonathan on Genesis 43:16.

וַיַּעַשׂ הָאִישׁ כַּאֲשֶׁר אָמַר יוֹסֵף וַיָּבֵא הָאִישׁ	17	The man did as Joseph said, and he brought
אֶת־הָאֲנָשִׁים בֵּיתָהּ יוֹסֵף:	J	the men into Joseph’s house.

Da’at Zekenim suggests the man who brought the men to Joseph’s house was Joseph’s son Menashe, highlighting the vulnerability of the men being alone in the man’s private house. The sons of Jacob, with the help of the Lord, overpowered the kings and their armies, causing confusion and fear among them. Rashi contrasts the word “הָשִׁב” in Isaiah 42:22:3 with Genesis 43:17, noting a repetition of the word “brought” in Genesis 43:24:1 to emphasize the change in location. Onkelos and Targum Jonathan both state that the man brought the men to Joseph’s house as instructed by Joseph in Genesis 43:17.

וַיִּירָאוּ הָאֲנָשִׁים כִּי הוּבְאוּ בֵּית יוֹסֵף	18	But the men were frightened at being brought into
וַיֹּאמְרוּ עַל־דְּבַר הַכֶּסֶף הַשֶּׁב	E	Joseph’s house. “It must be,” they thought, “because
בְּאִמְתַּחֲתֵינוּ בַּתְּחִלָּה אֲנֻחֲנוּ מִבָּאִים		of the money replaced in our bags the first time that
לְהַתְּגַלֵּל עָלֵינוּ וּלְהַתְּנַפֵּל עָלֵינוּ וּלְקַחַת		we have been brought inside, as a pretext to attack
אֶתָּנוּ לַעֲבָדִים וְאֶת־חֲמֹרֵינוּ:		us and seize us as slaves, with our pack animals.”

Chasidut explains that the money in the bags symbolizes desires and the fear of judgment day even for righteous individuals, with Hashem desiring all desires to be uplifted to His service. The Commentary highlights the brothers’ fear of being falsely accused by Joseph and the consequences for their families. Jewish Thought discusses the precepts in the Section on Damages, emphasizing responsibility for damage caused. The Midrash mentions Joseph observing Shabbat and reassuring his brothers, while Musar focuses on the difficulty of accepting admonishment and the importance of studying Torah. Quoting Commentary includes interpretations by Ramban, Rashi, and Ibn Ezra, while Responsa establishes that wool and linen tallit are equal. Targum describes the brothers’ fear of theft accusations by Joseph.

וַיֵּשׁוּ אֶל־הָאִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף	19	So they went up to Joseph’s house steward and spoke
וַיְדַבְּרוּ אֵלָיו פֶּתַח הַבַּיִת:	E	to him at the entrance of the house.

Joseph’s brothers spoke to the man in charge of Joseph’s house at the entrance to avoid being overheard, as they were afraid to enter the house. The Midrash notes Joseph’s observance of Shabbat before it was given and his kindness to Simeon while he was

imprisoned. Rashi explains that the mention of bringing in twice in the verse indicates that the men were initially brought outside to speak to the man but then followed him back into the house. Onkelos and Targum Jonathan both state that the brothers approached the man in charge of Joseph's house and spoke to him at the entrance.

וַיֹּאמְרוּ בִּי אֲדֹנָי יְרֵד יְרֵדְנוּ בְּתַחֲלָה לְשִׁבְר־אֶכָּל:	20 E	“If you please, my lord,” they said, “we came down once before to procure food.
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In the Midrash, Joseph observed Shabbat and reassured his brothers before revealing their silver had been returned and releasing Simeon to them. In the Targum, the brothers refer to themselves as “my master” when asking to buy grain from the Egyptian official [Genesis 43:20].

וַיְהִי כִּי־בָּאוּ אֶל־הַמָּלֹךְ וַנִּפְתָּחָה אֶת־אֲמַתְחַתֵּינוּ וְהִנֵּה כֶּסֶף־אִישׁ בְּפִי אֲמַתְחַתּוֹ כֶּסֶּפְנוּ בְּמִשְׁקָלוֹ וַנִּשָּׁב אִתּוֹ בִּידְנוּ:	21 E	But when we arrived at the night encampment and opened our bags, there was each one's money in the mouth of his bag, our money in full. So we have brought it back with us.
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The brothers found their money in their sacks at the inn, in the correct amount, and brought it back with them, unaware of any wrongdoing.

וּכְסָף אַחֵר הוֹרְדָנוּ בִּידְנוּ לְשִׁבְר־אֶכָּל לֹא יָדָעְנוּ מִי־שָׁם כֶּסֶּפְנוּ בְּאֲמַתְחַתֵּינוּ:	22 E	And we have brought down with us other money to procure food. We do not know who put the money in our bags.”
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In Genesis 43:22, the brothers brought down silver to acquire food and did not know how it ended up in their sacks, with Targum Jonathan mentioning that they brought additional money but were unsure of who put it there [Targum].

וַיֹּאמֶר שְׁלוֹם לָכֶם אֵל־תִּירָאוּ אֱלֹהִיכֶם וְאֱלֹהֵי אֲבִיכֶם נָתַן לָכֶם מִטְּמוֹן בְּאֲמַתְחַתֵּיכֶם כֶּסֶּפְכֶם בָּא אֵלַי וַיּוֹצֵא אֹלָהֶם אֶת־שִׁמְעוֹן:	23 E	He replied, “All is well with you; do not be afraid. Your God, the God of your father's [house], must have put treasure in your bags for you. I got your payment.” And he brought out Simeon to them.
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Joseph's official reassured his brothers by telling them hidden treasure was found in their sacks, likely due to common practices of hiding money under grain. Joseph observed Shabbat before it was given, comforting the men brought to his house and comparing Simeon to a cruse of oil. Judah's speech to Joseph is seen as a plea for compassion by Ramban, appealing to Joseph's fear of God and recounting their father's reluctance to send Benjamin. In Genesis 43:23, both Onkelos and Targum Jonathan describe the man reassuring Joseph's brothers and bringing Shimon out to them.

וַיָּבֹא הָאִישׁ אֶת־הָאֲנָשִׁים בֵּיתָהּ יוֹסֵף וַיִּתֵּן־מַיִם וַיְרַחְצוּ רַגְלֵיהֶם וַיִּתֵּן מִסְּפּוֹא לְחִמְרֵיהֶם:	24 J	Then the steward brought the men into Joseph's house; he gave them water to bathe their feet, and he provided feed for their asses.
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The man brought the men into Joseph's house as guests, providing water for washing their feet and feed for their donkeys. (Targum)

וַיִּלְכְּדוּ אֶת־הַמִּנְחָה עַד־בּוֹא יוֹסֵף 25 They laid out their gifts to await Joseph's arrival at  
בַּצֹּהֲרִים כִּי שָׁמְעוּ כִּי־שָׁם יֵאָכְלוּ לֶחֶם: J noon, for they had heard that they were to dine  
there.

The brothers prepared a gift for Joseph in an ornate manner to present it upon his arrival at noon, reflecting Jewish law's emphasis on thoughtful offerings. Jacob sends Benjamin with his brothers to Egypt for protection, and Joseph reassures them, treating Simeon well despite his imprisonment. Chizkuni explains that the word "וַיִּלְכְּדוּ" in Exodus 16:5 means not only "to prepare" but also to conceal after preparing for later presentation, as seen in Genesis 43:25 and 2 Chronicles 29:19. (Onkelos Genesis 43:25, Targum Jonathan on Genesis 43:25)

וַיָּבֹא יוֹסֵף הַבֵּיתָה וַיִּבְיֵאוּ לוֹ 26 When Joseph came home, they presented to him the  
אֶת־הַמִּנְחָה אֲשֶׁר־בְּיָדָם הַבֵּיתָה J gifts that they had brought with them into the house,  
וַיִּשְׁתַּחוּ וַיִּלּוּ אֶרְצָה: bowing low before him to the ground.

The brothers brought Joseph a gift prepared in a separate room to find favor as in Joseph's dream, fulfilling his dream where they prostrated to him as sheaves. The Hebrew verb "bo" signifies "to come" in reference to the fulfillment of God's word or the coming of the Shechinah, as seen in various biblical passages. Ramban interprets Jacob's dream as symbolizing his entire household bowing to Joseph, while HaKtav VeHaKabbalah discusses the difference between prostration as bowing the head or on the earth. Targum Jonathan describes the brothers prostrating themselves on the ground before Joseph.

וַיִּשְׁאַל לָהֶם לְשָׁלוֹם וַיֹּאמֶר הַשָּׁלוֹם 27 He greeted them, and he said, "How is your aged  
אֲבִיכֶם הַזֶּקֶן אֲשֶׁר אָמַרְתֶּם הֵעוֹדְנִי חַי: J father of whom you spoke? Is he still in good  
health?"

Ibn Ezra suggests "shalom" in Genesis 43:27 means "in peace," Sforno links it to physical health, Or HaChaim notes Joseph's concern for his brothers' well-being, Da'at Zekenim refers to the "old father" as Yitzchok, Rav Hirsch highlights Joseph's care for his father, and Steinsaltz notes Joseph's friendly welcome. Midrash emphasizes Joseph's continued care for his brothers, leading to reconciliation. Rabbenu Bachya praises Yehudah's strategic approach with Yosef, Tur HaArokh highlights Yosef's question about his father. Talmud discusses respecting elders and wise qualities. Targum describes Joseph's inquiry about their father's well-being.

וַיֹּאמְרוּ שָׁלוֹם לַעֲבָדְךָ 28 They replied, "It is well with your servant our father; he is still  
לְאֲבִינוּ עוֹדְנִי חַי וְיָקָדּוּ: J in good health." And they bowed and made obeisance.

The brothers expressed gratitude for the viceroy's concern for their father's well-being by prostrating themselves. In the Midrash, Joseph showed kindness to his brothers, recognized Benjamin, and contrasted pride with humility. Yosef's sentence was increased for asking the officer to remember him, and he either embalmed his father without permission or remained silent when referred to as a servant. Rav Yehuda explains that

Joseph was called “Bones” for his humility in not protesting when his brothers referred to Jacob as his servant. In the Targum, the brothers inform Joseph that their father is alive and well, bowing down before him.

וַיִּשָּׂא עֵינָיו וַיֵּרָא אֶת-בְּנִימִין אָחִיו בֶּן-אִמּוֹ וַיֹּאמֶר הֲזֶה אַחֲיִכֶּם הַקָּטָן אֲשֶׁר אָמַרְתָּם אֵלַי וַיֹּאמֶר אֱלֹהִים יְחַנֵּן בְּנִי:	29    Looking about, he saw his brother Benjamin, his J    mother’s son, and asked, “Is this your youngest brother of whom you spoke to me?” And he went on, “May God be gracious to you, my boy.”
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Chasidut discusses Yaakov representing inner intelligence and grace, blessing the tribes with Chein, while Binyamin was blessed by Yosef with grace. Commentary on Genesis 43:29:1 includes Ibn Ezra explaining the unique root of “Yochnekhah,” Sforno interpreting Joseph’s blessing for Benjamin to gain his brothers’ affection, and Radak noting Joseph recognized Benjamin due to their mother’s resemblance. Midrash reflects on Joseph’s emotional reaction to seeing Benjamin, his strategic actions to protect his brothers, and the peace between Judah and Joseph. Musar recounts Rabbi Yose and Rabbi Chiya expressing gratitude to a merchant, blessing him with the name Chanan for God’s grace. Quoting Commentary includes Ramban on Numbers 20:10:1 discussing Moses’ question as a test of faith, Rabbeinu Bahya on Shemot 34:6:6 on God’s attributes, and Chizkuni on Exodus 34:6:4 interpreting “gracious” as generosity. Talmud mentions Rabbi Hiyya bar Abba suggesting Jochebed as the missing seventieth person in Jacob’s family count, supported by Rabbi Hama bar Hanina. Targum describes Jacob seeing Benjamin and Benjamin blessing the Lord in response.

וַיַּמְהֵר יוֹסֵף כִּי-נִכְמְרוּ רַחֲמָיו אֶל-אָחִיו וַיִּבְקֶשׁ לִבְכּוֹת וַיָּבֹא הַחֲדָרָה וַיִּבְךְ שָׁמָּה:	30    With that, Joseph hurried out, for he was overcome with J    feeling toward his brother and was on the verge of tears; he went into a room and wept there.
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Joseph’s compassion towards his brother Benjamin was stirred by learning about his ten sons’ names, symbolizing his grief over his missing brother. The name Tetragrammaton is the distinct designation of God, denoting His unique existence. Joseph arranges a banquet for his brothers, showing concern for their wellbeing and giving special attention to Benjamin. The quality of Mercy and Graciousness is important for the righteous, as seen in Joseph’s actions. In the future, God will nearly destroy all nations that attacked Jerusalem.

וַיִּרְחֹץ פָּנָיו וַיֵּצֵא וַיִּתְאַפֵּק וַיֹּאמֶר שִׁימוּ לָחֶם:	31    Then he washed his face, reappeared, and—now in control of J    himself—gave the order, “Serve the meal.”
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Joseph washed his face to hide his tears and maintain composure in front of his brothers, showing self-restraint in controlling his emotions despite the emotional turmoil he was experiencing. This act of restraint is compared to instances of exaggeration in the Bible and is connected to the term “restrained” in Isaiah by Rashi. Onkelos and Targum Jonathan also mention Joseph washing his face before instructing to serve bread in Genesis 43:31.

וַיַּשְׁמִימוּ לוֹ לְבַדּוֹ וְלָהֶם לְבָדָם וְלַמִּצְרָיִם	32	They served him by himself, and them by themselves,
הָאֲכָלִים אִתּוֹ לְבָדָם כִּי לֹא יוֹכְלוּ	J	and the Egyptians who ate with him by themselves;
הַמִּצְרָיִם לֵאכֹל אֶת־הָעֵבְרִים לָחֶם		for the Egyptians could not dine with the Hebrews,
כִּי־תוֹעֵבָה הוּא לַמִּצְרָיִם:		since that would be abhorrent to the Egyptians.

The Egyptians' disdain for sheep and goats, which they considered deities, led to a separation in dining between Joseph and his brothers as well as the Egyptians. This separation stemmed from the Covenant of Fate in Egypt, where the Jews were elevated to a unique status, emphasizing the importance of loving and respecting strangers. Joseph's slander of his brothers and the cultural differences between the Hebrews and Egyptians contributed to the mutual distaste for each other's eating habits, as seen in Genesis 43:32 and Exodus 39:6. Separate dining arrangements were made due to religious dietary restrictions, with the Egyptians unable to eat with the Hebrews because the animals they worshipped were considered unclean.

וַיֵּשְׁבוּ לִפְנֵי הַבָּכָר בְּבִכְרָתוֹ	33	As they were seated by his direction, from the oldest in the
וְהַצָּעִיר בְּצַעֲרָתוֹ וַיִּתְמְהוּ	J	order of his seniority to the youngest in the order of his
הָאֲנָשִׁים אִישׁ אֶל־רֵעֵהוּ:		youth, the men looked at one another in astonishment.

In the Chasidut commentary, the brothers drank wine with Yosef as a form of reparation after feeling they had achieved some level of forgiveness, which was unintentional and not with a complete heart. The seating arrangement at the banquet arranged by Yosef caused astonishment among the brothers, with confusion about the communication involved. The Midrash discusses Joseph's compassion towards Benjamin and symbolism of Judah and Joseph eating together. The Musar commentary highlights the suspicion of Joseph's motives in seeking royalty and the reconciliation between Joseph and Yehudah. The Targum mentions the seating arrangement of the brothers before Yosef according to their birth order and the placement of Benjamin next to Yosef.

וַיֵּשָׂא מִשָּׂאֵת מֵאֵת פָּנָיו אֵלֵהֶם וַתָּרַב	34	Portions were served them from his table; but
מִשָּׂאֵת בְּנִימֵן מִמִּשָּׂאֵת כָּלֶם חֲמִשׁ	J	Benjamin's portion was several times that of anyone
יָדוֹת וַיִּשְׂתּוּ וַיִּשְׂכְּרוּ עִמּוֹ:		else. And they drank their fill with him.

Ibn Ezra defines "masot" as gifts in Genesis 43:34, Sforno explains that Benjamin's gifts were five times greater than any individual brother's gifts, Rashbam suggests Benjamin's gift was far greater, Rashi clarifies Benjamin received five times his own portion and additional gifts, Tze'edah Ure'edah explains Benjamin received five gifts. In Halakhah, betrothal with less than a p'rutah is invalid, but intercourse in the presence of witnesses requires a divorce. Shemot Rabbah 21 emphasizes God listens to prayers before they are spoken, the structure of daily prayers reflects service to God, and proper prayer is seen as equivalent to Temple service. Avudraham's interpretation of Numbers 4:15 and Genesis 43:34 inspired the prayer "And load us." In Midrash, Joseph tested his brothers' loyalty by framing Benjamin, who later offered a peace offering symbolizing his family's history and future, leading to divine praise for Avidan. In Mishnah Makkot 3:2, those liable for lashes include individuals who eat sacrificial food while impure, and in Mishnah Shabbat 23:2, guests may be counted from memory and lots drawn for equal portions. Rashi discusses presents from the king's palace, Rashbam compares gifts given to Binyamin in Exodus, Radak interprets receiving a blessing from the Lord, and Chizkuni interprets the word



“gift.” Rabbi Yosei suggests Joseph’s brothers did not drink wine until they were with him in the Talmud. According to Targum, Benjamin’s portion at the meal with Joseph was five times larger than the others’.

## Genesis 44

וַיֹּצֵא אֶת־אֲשֶׁר עַל־בֵּיתוֹ לְאֹמֶר מֶלֶא	1	Then he instructed his house steward as follows,
אֶת־אֲמֹתָחַת הָאֲנָשִׁים אֲכָל כֶּאֱשֶׁר יוּכְלוֹן	J	“Fill the men’s bags with food, as much as they can
שָׂאת וְשִׁים בְּכֶסֶף־אִישׁ בְּפִי אֲמֹתָחַתוֹ:		carry, and put each one’s money in the mouth of his
		bag.

Joseph strategically tested his brothers’ loyalty by placing his goblet in Benjamin’s sack, leading to discomfort and confusion but without causing harm. The use of words like karab, naga’, and nagash in the text indicate physical nearness and movement towards others. Judah’s speech to Joseph was a plea for compassion, suggesting that the goblet incident was a test by Joseph. In Genesis 44:1, Onkelos and Targum Jonathan recount Joseph instructing his steward to fill the men’s bags with grain and return their money.

וְאֶת־גְּבִיעִי גְּבִיעַ הַכֶּסֶף תָּשִׁים בְּפִי	2	Put my silver goblet in the mouth of the bag of the
אֲמֹתָחַת הַקָּטָן וְאֶת בְּכֶסֶף שְׁבָרוֹ וְיָעֵשׂ	J	youngest one, together with his money for the
כְּדַבַּר יוֹסֵף אֲשֶׁר דִּבֶּר:		rations.” And he did as Joseph told him.

The text discusses the meaning of the word “goblet” in Genesis 44:2, with interpretations by Ibn Ezra, Sforino, Rashi, Sifte Chakhamim, Chizkuni, and Steinsaltz. Knowledge is achieved through deeds, gematria, and the “silver goblet” in Kol HaTor 3:8, related to building Jerusalem and concealed in gematria according to the Sages. In the Midrash, Joseph’s brothers unknowingly have their silver returned to them in their sacks, along with Joseph’s silver goblet in Benjamin’s sack. Joseph Ibn Kaspi expresses his intention to write about the secrets of the Torah in his new book “The Guide to Knowledge” or “The Silver Goblet.” Onkelos and Targum Jonathan recount the story of Joseph planting a silver goblet in the youngest brother’s bag in Genesis 44:2.

הַבֹּקֶר אֹר וְהָאֲנָשִׁים שְׁלָחוּ הֵמָּה	3	With the first light of morning, the men were sent off
וְחִמְרֵיהֶם:	J	with their pack animals.

Chasidut emphasizes the importance of studying Torah in difficult circumstances, poverty, and distress, likening it to the darkness of night. The commentary discusses the early morning departure of Joseph’s brothers, highlighting the use of the word “אור” as a verb and the importance of leaving during the day. In Kabbalah, Tikkunei Zohar explains the arrival of the blessed Holy One and the representation of mercy and light. Jacob warns his sons not to appear sated in front of Esau and Ishmael in the Midrash, while Mishnah discusses the consequences of a nazirite consuming forbidden items. Radak explains the significance of the name Zevulun, and Talmud analyzes the word “or” to determine its meaning. Onkelos and Targum Jonathan describe the men being sent off with their donkeys as the morning lightened in Genesis 44:3.

<p>הֵם יָצְאוּ אֶת־הָעִיר לֹא הִרְחִיקוּ וַיֹּסֶף  אָמַר לְאִשְׁרֵי עַל־בֵּיתוֹ קוּם רִדְף אַחֲרַי  הָאֲנָשִׁים וְהִשְׁגָּתָם וְאָמַרְתָּ אֲלֵהֶם לָמָּה  שָׁלַמְתֶּם רָעָה תַּחַת טוֹבָה:</p>	<p>4 They had just left the city and had not gone far,  J when Joseph said to his house steward, “Up, go after  those men! And when you overtake them, say to  them, ‘Why did you repay good with evil?’</p>
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Joseph’s brothers departed from the city, prompting a pursuit due to accusations of theft. The term “yaza” is discussed in relation to motion and appearance, while Joseph plans to frame his brothers by planting his silver cup in Benjamin’s sack. Radak clarifies the meaning of the text using the word “et” in various biblical verses, and Targum describes Joseph instructing his house steward to pursue his brothers for their actions.

<p>הֲלוֹא זֶה אֲשֶׁר יִשְׁתָּה אֲדֹנִי בּוֹ וְהוּא  נָחַשׁ יִנְחֹשׁ בּוֹ הִרְעַתְתָּם אֲשֶׁר  עָשִׂיתָם:</p>	<p>5 It is the very one from which my master drinks and  J which he uses for divination. It was a wicked thing for  you to do!”</p>
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Joseph accused his brothers of stealing his divination cup to test their loyalty, despite already knowing their guilt through divination. The brothers denied the accusation and offered to be slaves if the goblet was found among them. The principle of self-defense applies to both Noachides and Jews, but taking the life of an innocent bystander to save oneself is forbidden. Joseph’s brothers are rebuked by God for causing their father’s clothes to be rent for nothing, leading them to realize their own wrongdoing. Leviticus 19:26 prohibits divination and the consumption of blood, as seen in the story of Joseph’s goblet.

<p>וַיִּשְׁגֹּם וַיְדַבֵּר אֲלֵהֶם אֶת־הַדְּבָרִים הָאֵלֶּה:</p>	<p>6 J He overtook them and spoke those words to them.</p>
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In Genesis 44:6, both Onkelos and Targum Jonathan describe how Joseph caught up with his brothers and spoke to them.

<p>וַיֹּאמְרוּ אֵלָיו לָמָּה יְדַבֵּר אֲדֹנִי בְּדְבָרִים  הָאֵלֶּה חֲלִילָה לַעֲבֹדֶיךָ מַעֲשֹׂת בְּדְבָר  הַזֶּה:</p>	<p>7 And they said to him, “Why does my lord say such  J things? Far be it from your servants to do anything of  the kind!</p>
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The brothers returned the money they found to prove their honesty and dismissed the value of the goblet, arguing against accusations of theft. In Kabbalah, the Shechinah’s connection to the divine is symbolized by the phylactery of the hand. Ramban questions Potiphar’s wife’s accusation of Joseph, suggesting it may have been about intimacy rather than adultery. Onkelos and Targum Jonathan convey the brothers’ refusal to commit a degrading act suggested by Joseph.

<p>הֵן כֶּסֶף אֲשֶׁר מָצְאוּ בְּפִי  אִמְתַּחֲתֵינוּ הִשְׁכִּינוּ אֵלָיךְ מֵאֲרָץ  כְּנָעַן וְאֵיךְ נִגְנַב מִבֵּית אֲדֹנֶיךָ כֶּסֶף  אוֹ זָהָב:</p>	<p>8 Here we brought back to you from the land of Canaan  J the money that we found in the mouths of our bags.  How then could we have stolen any silver or gold from  your master’s house!</p>
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The brothers returned the money they found in their sacks to Joseph to show their honesty and integrity, even though they were told they owed nothing (Genesis 44:8). The Midrash emphasizes the importance of loving, honoring, and having awe for one another, using a

series of a fortiori inferences to highlight the covenant between the Lord and the forefathers (Tanna DeBei Eliyahu Rabbah 26:1; Bereshit Rabbah 92:7). The Targum explains that the brothers returned the money to prove they did not steal silver or gold vessels from Joseph's house (Onkelos Genesis 44:8; Targum Jonathan on Genesis 44:8).

9      אֲשֶׁר יִמָּצָא אִתּוֹ מִעֲבָדֶיךָ וְמָתָה  
J      rest of us, moreover, shall become slaves to my lord.”

The brothers in Genesis 44:9 initially declared death for the thief of the goblet, but later offered themselves as slaves when it was found with Benjamin, showing their innocence. Judah takes responsibility for Benjamin, suffering for his role in selling Joseph as a slave, and goes to great lengths to bring Benjamin back while the other brothers offer to become slaves. Targum Onkelos and Targum Jonathan on Genesis 44:9 both agree that the thief would face death and the rest would become slaves if the missing item was found with a servant.

10      וַיֹּאמֶר גַּם־עֲתָה כְּדִבְרֵיכֶם כִּן־הוּא  
J      אֲשֶׁר יִמָּצָא אִתּוֹ יְהִי־לִי עֶבֶד  
וְאַתֶּם תִּהְיוּ נְקִיִּים      He replied, “Although what you are proposing is right,  
only the one with whom it is found shall be my slave;  
but the rest of you shall go free.”

Joseph shows leniency towards his guilty brothers by only making the one with the stolen goblet his servant, rather than all of them as suggested by the law. The Midrash highlights the consequences of the king's son's wrongdoings and Joseph's brothers' accusations against Benjamin. Onkelos and Targum Jonathan provide different translations of Joseph's response to his brothers in Genesis 44:10.

11      וַיִּמְהָרוּ וַיֵּרְדּוּ אִישׁ אֶת־אֲמָתֹתָיו אֲרָצָה  
J      וַיִּפְתְּחוּ אִישׁ אֲמָתֹתָיו      So each one hastened to lower his bag to the  
ground, and each one opened his bag.

The brothers in Genesis 44:11 hurried to lower their sacks and open them for inspection, showing their willingness to comply with Joseph's request according to Steinsaltz and Targum Jonathan.

12      וַיַּחְפֹּשׂ בִּגְדוֹל הַחֵל וּבִקְטָן כֻּלָּה  
J      וַיִּמָּצָא הַגִּבִּיעַ בְּאֲמָתֹת בְּנִימִן:  
bag.      He searched, beginning with the oldest and ending with  
the youngest; and the goblet turned up in Benjamin's

Joseph searched the brothers' sacks starting with the oldest to avoid suspicion, leading to the discovery of the goblet in Benjamin's sack. Benjamin was unjustly accused of theft, but G'd promised him the Holy Temple on his tribal territory as compensation. The search for leaven before Passover is compared to the search for the goblet, emphasizing the importance of searching with a lamp. The Talmud derives the requirement to search for leaven from the story of finding the goblet in Benjamin's sack.

13      וַיִּקְרְעוּ שְׂמֹלֵתָם וַיַּעֲמֹס אִישׁ  
J      עַל־חֲמֹרֹו וַיָּשֻׁבוּ הָעִירָה:  
animal, and they returned to the city.

The brothers symbolically reloaded their donkeys as a punishment for causing their father to mourn by sending Joseph's coat, leading to a measure-for-measure repayment from God. The Liturgy emphasizes annulling evil decrees through repentance, prayer, and charity, as seen in various sections of the Machzor Rosh Hashanah and Yom Kippur Ashkenaz. In different Midrashim, Moses, the brothers' treatment of Benjamin, and Mordecai's actions in Shushan are highlighted, showing the generational impact of actions. Radak and Rashi interpret "burdened" in Zechariah 12:3 and II Chronicles 10:11 as being loaded, similar to Genesis 44:13. Onkelos and Targum Jonathan mention the men tearing their clothes in grief and loading their donkeys in Genesis 44:13, with Targum Jonathan adding that they were given strength to endure.

וַיָּבֹאוּ יְהוּדָה וְאֶחָיו בֵּיתָהּ יוֹסֵף	14	When Judah and his brothers reentered the house of
וְהוּא עוֹדֵנָּה שָׁם וַיִּפְּלוּ לִפְנֵי	J	Joseph, who was still there, they threw themselves on the
אֲרֶצָה:		ground before him.

Judah and his brothers went to Joseph's house where they prostrated themselves before him, fulfilling Joseph's dream of eleven stars bowing down to him. Judah spoke on behalf of his brothers and offered to take Benjamin's place as a slave, leading them to agree to sell Joseph to the Ishmaelites. Rabbeinu Bahya explains that Yaakov's placement of Ephrayim ahead of Menashe was to show respect to the older brother, and the leadership dynamic shifts to Judah in Egypt. In Targum, Judah and his brothers find Joseph still at his house and bow down before him.

וַיֹּאמֶר לָהֶם יוֹסֵף מַה־הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר	15	Joseph said to them, "What is this deed that you
עָשִׂיתֶם הֲלוֹא יָדַעְתֶּם כִּי־נִחָשׁ יִנְחֹשׁ אִישׁ	J	have done? Do you not know that a man like me
אֲשֶׁר כֹּמְנִי:		practices divination?"

Joseph, as a high-ranking official, implied he could practice divination to uncover the truth about the stolen goblet, which should have deterred his brothers from stealing. The concept that God is identical with His attributes is reflected in the Hebrew language, emphasizing the unity between God and His qualities. Joseph accused his brothers of stealing the silver cup, suggesting Benjamin used it for divination to find Joseph. The role of the Messiah Ben Joseph involves defeating negative forces and subduing the serpent's influence in the land. Chizkuni explains that "enchantments" refer to instances of financial success, searching for a missing goblet, and warning against using sorcery. Yoseif asserts his expertise in divination when accusing his brothers of wrongdoing.

וַיֹּאמֶר יְהוּדָה מַה־נֹּאמַר לַאֲדֹנָי	16	Judah replied, "What can we say to my lord? How can
מַה־נִּדְבָּר וּמַה־נִּצָּטְדָּק הָאֱלֹהִים	J	we plead, how can we prove our innocence? God has
מָצָא אֶת־עֲוֹן עַבְדֶּיךָ הֲגִנוּ עַבְדֶּיךָ		uncovered the crime of your servants. Here we are,
לַאֲדֹנָי גַּם־אֲנַחְנוּ גַּם אֲשֶׁר־נִמְצָא		then, slaves of my lord, the rest of us as much as he in
הַגִּבִּיעַ בְּיָדְךָ:		whose possession the goblet was found."

Chasidut: Mei HaShiloach connects the brothers' false accusation to their past sin of selling Yosef, while Sippurei Maasiyot alludes to the shattering and repair of the pre-Creation sefirot in the narrative. Ibn Ezra explains the spelling of "nitztaddak," Rashi suggests God orchestrated the situation for the brothers to face their sins, and Liturgy expresses shame and repentance before God. Midrash highlights the consequences of the brothers' actions in

selling Joseph, and Musar discusses the concept of “measure for measure” in their behavior. Quoting Commentary provides linguistic explanations from different verses, and Responsa explores the dilemma of saving a thief from the death penalty. Talmud explains an abbreviation in Genesis, and Targum depicts Judah offering to be a slave along with the one in possession of the goblet to justify themselves for their sins.

וַיֹּאמֶר חֲלִילָהּ לִי מַעֲשׂוֹת זֹאת הָאִישׁ אֲשֶׁר נִמְצָא הַגִּבִּיעַ בְּיָדוֹ הוּא יִהְיֶה לִּי עֶבֶד וְאַתֶּם עָלוּ לְשָׁלוֹם אֶל־אֲבֵיכֶם:	17 J	But he replied, “Far be it from me to act thus! Only the one in whose possession the goblet was found shall be my slave; the rest of you go back in peace to your father.”
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Joseph did not want to be an instrument of punishment for the brothers’ past crimes, only punishing the guilty party, as seen in various commentaries. Sins between humans must be atoned for directly, as shown in the example of Abraham reconciling with Lot. Judah’s selfless offer as a slave in Benjamin’s place leads to Joseph revealing himself and forgiving his brothers in the Midrash. Joseph’s statement in Genesis 44:17 allowed the brothers to return to their father in peace, with Reuben still facing punishment for his own sins. Radak and Rabbenu Bachya highlight the strategic approach of Judah in appealing to Joseph’s conscience in addressing the situation. Onkelos and Targum Jonathan depict Joseph declaring that the man with the goblet will be his slave, allowing the others to return to their father in peace.

## 11: |ויגש| Vayigash (Genesis 44:18-47:27)

### Genesis 44

18 וַיֵּגֶשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנָיִי  
 J יְדַבֵּר-נָא עִבְדְּךָ דְּבָר בְּאַזְנֵי אֲדֹנָיִי  
 וְאַל-יָחַר אַפְּךָ בְּעַבְדְּךָ כִּי כָמוֹךָ  
 כְּפָרְעָה: Pharaoh.

Chasidut emphasizes the power of prayer in overturning divine decrees, as seen in Yehudah's plea to Joseph to save Benjamin. The interaction symbolizes a spiritual confrontation between the Jewish collective soul and an individual ruler, highlighting the role of tzaddikim in interceding for others. The text explores the divine essence within creation and the importance of recognizing God's presence in all situations. Yehudah's strategic approach to Joseph combines legal arguments, pleas for mercy, and a willingness to resort to war if necessary. The Midrash portrays Judah's fight for justice against Joseph's unjust treatment of Benjamin, demonstrating humility and loyalty within the covenant of brotherhood. Targum highlights Yehudah's private plea to Joseph, emphasizing the protection of Benjamin and their status as kings in Canaan. Radak, Ibn Ezra, Rabbeinu Bahya, Simchat HaRegel, and Tze'enah Ure'enah provide various interpretations of the text, connecting it to themes of righteousness, loyalty, and the future of Israel.

19 אֲדֹנָיִי שְׂאֵל אֶת-עַבְדֶּיךָ לֵאמֹר הֲיֵשׁ-לָכֶם  
 J אָב אֲוִי-אָח: another brother?'

Yehuda attributes the theft accusation against Binyamin to God's will, emphasizing that one is not punished for a deficiency until it is brought into action, showing actions are only punished when one's own will is involved. Judah appeals for compassion to Joseph, offering himself as a servant in Benjamin's place, accusing Joseph of using subterfuge. Judah's concern for Benjamin and willingness to sacrifice himself is highlighted in the Midrash, leading to a more gentle exchange with Joseph. Ramban and Rashi offer interpretations of the brothers' altered message to Jacob and Joseph's questions about their family, while the Targums provide translations and interpretations of Joseph's interactions with his brothers.

20 וַנֹּאמֶר אֶל-אֲדֹנָיִי יֵשׁ-לָנוּ אָב זָקֵן  
 J וַיֵּלֶד זָקֵנִים קָטָן וְאָחִיו מֵת וַיִּתֵּר  
 הוּא לְבָדּוֹ לְאִמּוֹ וְאָבִיו אֲהָבּוֹ: so that he alone is left of his mother, and his father dotes on him.'

The brothers of Joseph mentioned their father's old age to indicate Joseph could have been young, with Judah lying about Joseph's death out of fear he would ask for Benjamin to be brought to Egypt. Joseph was the only surviving son of his mother. Ramban explains that Joseph was called the son of Jacob's old age because he was born when Jacob was old and wise, with Tze'enah Ure'enah discussing Judah's fear of Joseph asking for Benjamin back, leading to the death of both Benjamin and Jacob. Onkelos and Targum Jonathan convey the

message that Joseph's brothers told him they have an old father, a young son of his old age whose brother is dead, and he is the only one left of his mother, and their father loves him.

וַתֹּאמֶר אֶל-עֲבָדָיו הוֹרְדֵהוּ אֵלַי 21 Then you said to your servants, 'Bring him down to  
וְאֶשִׂימָה עֵינֵי עָלָיו: J me, that I may set eyes on him.'

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Various commentators interpret Judah's plea to bring Benjamin to Egypt as a promise to guard and treat him well, with Joseph's request to see Benjamin personally seen as a promise of protection from harm. Divine providence manifests differently based on merit, as seen in examples like the preservation of the four kings of Sodom for Lot's sake. Rabbi Yehuda, Rabbi Neḥemya, and the Rabbis interpret Judah's approach to Joseph differently, with Judah ultimately trying to calm the situation by speaking gently to Joseph. Rashi criticizes Judah for being unreliable in issuing decrees and not fulfilling them, warning that he may be stricken with leprosy like Pharaoh for detaining Benjamin. Targum translations of "that I may set my eyes on him" emphasize divine favor and grace towards Benjamin.

וַנֹּאמֶר אֶל-אֲדֹנָי לֹא-יִוָּכַל הַנֶּעַר לָעֵזֹב 22 We said to my lord, 'The boy cannot leave his father;  
אֶת-אָבִיו וְעֵזֹב אֶת-אָבִיו וּמָת: J if he were to leave him, his father would die.'

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Judah, Ibn Ezra, Rashbam, Sforno, Tur HaArokh, Rabbeinu Bahya, Sifte Chakhamim, Rashi, and Steinsaltz all explain that if Benjamin were to leave his father, his father would die. In the Musar commentary, it is emphasized that standing up against evil is important, even if it means risking one's life. Rashi discusses King Shlomo's age when he became king, and explains that Judah's brothers revealed the truth out of fear of losing another brother. Onkelos and Targum Jonathan both translate the statement about Benjamin not leaving his father as indicating that he would die if he did so.

וַתֹּאמֶר אֶל-עֲבָדָיו אִם-לֹא יֵרָד 23 But you said to your servants, 'Unless your youngest  
אֶחָיֶכֶם הִקְטָן אִתְּכֶם לֹא תִסְפּוּן J brother comes down with you, do not let me see your  
לְרֹאזֹת פָּנַי: faces.'

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Sforno suggests Joseph brought Benjamin as punishment, Steinsaltz notes Joseph's requirement to see Benjamin. Midrash emphasizes brotherhood and loyalty among Jacob's sons. Rashi interprets Numbers 24:8 as dividing land or wounding enemies. Onkelos and Targum Jonathan translate Genesis 44:23 as Joseph warning his brothers they won't see his face without Benjamin.

וַיְהִי כִּי עָלִינוּ אֶל-עֲבָדָיו אָבִי וַנְּגַד־לּוֹ 24 When we came back to your servant my father, we  
אֶת דְּבָרֵי אֲדֹנָי: J reported my lord's words to him.

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Judah told Joseph that their father initially refused to let Benjamin go with them, but eventually agreed due to the famine. Rabbi Yehuda HaNasi suggests Joseph died before his brothers because he embalmed his father against God's will, while the Rabbis argue Jacob commanded it. Rav Yehuda explains Joseph was called "Bones" for his humility in not protesting when his brothers referred to Jacob as his servant. Onkelos and Targum Jonathan mention the brothers telling their father about their master's words.

וַיֹּאמֶר אָבִינוּ שְׁבוּ שְׁבוּ-לָנוּ 25 “Later our father said, ‘Go back and procure some food  
מִעֵט-אֶכֶל: J for us.’

The brothers forced their father to send Benjamin due to the severity of the famine, with Jacob warning them that not bringing Benjamin back would cause him deep sorrow (Sforno on Genesis 44:25:1). Midrash Tanchuma Buber emphasizes the need to subdue the land before the children of Israel when going down to Egypt to buy food. Onkelos translates “food” as “grain,” while Targum Jonathan translates it as “corn” in Genesis 44:25.

וַנֹּאמֶר לֹא נוֹכַל לָרֶדֶת אִם-יֵשׁ 26 We answered, ‘We cannot go down; only if our  
אֶחָינוּ הַקָּטָן אִתָּנוּ וַיֵּרְדֵנוּ בִּי-לֹא J youngest brother is with us can we go down, for we  
נוֹכַל לִרְאוֹת פְּנֵי הָאִישׁ וְאֶחָינוּ may not show our faces to the man unless our youngest  
הַקָּטָן אִינָנוּ אִתָּנוּ: brother is with us.’

The literal translation of Genesis 44:1 is “see the man’s face.” According to Steinsaltz, the brothers cannot go to Egypt without their youngest brother. R. Nehemiah explains that Judah was sent ahead to establish an academy for Joseph to teach Torah. Both Onkelos and Targum Jonathan emphasize the importance of the youngest brother being present to see the man’s face.

וַיֹּאמֶר עַבְדְּךָ אָבִי אֵלֵינוּ אַתֶּם יְדַעְתֶּם כִּי 27 Your servant my father said to us, ‘As you know,  
שְׁנַיִם יָלְדָה-לִי אִשְׁתִּי: J my wife bore me two sons.

Jacob emphasized the special status of Benjamin as the only remaining son from his beloved wife Rachel, justifying Judah’s concern for Benjamin’s safety. Joseph was called “bones while yet alive” for not protesting when his father’s honor was disparaged by his brothers, dying before them due to arrogance. Judah showed effective leadership by acknowledging his flaws, protecting his kin, and committing to his family, while Benjamin was innocent and Judah took responsibility for his welfare. Targum mentions Jacob telling his sons that his wife Rachel bore him two sons.

וַיֵּצֵא הָאֶחָד מֵאִתִּי וְאָמַר אֵךְ טָרַף 28 But one is gone from me, and I said: Alas, he was torn  
טָרַף וְלֹא רָאִיתִי עַד-הַנֵּה: J by a beast! And I have not seen him since.

Yehudah suggests Jacob believed Joseph was torn apart by wild animals but still alive, emphasizing the importance of spiritual values over material wealth. The Mishnah discusses errors in prayer and Rabbi Hanina ben Dosa’s practice of predicting prayer outcomes. Ramban and Bartenura provide interpretations of specific words in Leviticus 23:27 and Mishnah Berakhot 5:5:2, respectively. Onkelos and Targum Jonathan translate Jacob’s belief that one of his sons is dead in Genesis 44:28.

וְלִקְחֶתֶם גַּם-אֶת-זֶה מֵעִם פָּנֵי וְקָרְהוּ 29 If you take this one from me, too, and he meets with  
אֶסֶן וְהוֹרַדְתֶּם אֶת-שִׁיבְתִּי בְרָעָה J disaster, you will send my white head down to Sheol  
שְׂאֵלָה: in sorrow.’

Ramban explains that “ason” refers to accidental death, Siftei Chakhamim clarifies that Yaakov would be more sorrowful for Binyomin than for Rochel, Yoseif, or Shimon, Rashi



notes that if Benjamin were lost, it would be as if all three had died the same day, Steinsaltz adds that Yaakov's old age would be even worse if Benjamin were taken away, Tze'enah Ure'enah points out that Benjamin brought Yaakov comfort after the loss of his mother and brother, and Judah warned Joseph about the consequences of harming Benjamin. The Rabbi discusses the importance of accents and vowel signs in Hebrew for grammatical accuracy and differentiating tenses, Midrash recommends traveling with righteous men and avoiding wicked companions, and the Targum highlights Jacob's fear of losing Benjamin.

וְעַתָּה כְּבֹאִי אֶל־עַבְדְּךָ אָבִי וְהַנֶּעַר	30	“Now, if I come to your servant my father and the boy
אֵינָנוּ אֲתָנּוּ וְנַפְשׁוֹ קְשׁוּרָה בְּנַפְשׁוֹ:	J	is not with us—since his own life is so bound up with his—

Chasidut emphasizes the importance of possessing unpretentiousness and complete love for the tzaddik, as seen in the bond between Yonatan and David [Likutei Moharan 135:4:2]. Commentary highlights Judah's concern for Benjamin's return, emphasizing the deep connection between Benjamin and their father. Kabbalah discusses the binding of the divine masculine and feminine aspects symbolized by phylacteries. Liturgy mentions Abraham consecrating Isaac in the Selichot prayer for the Fast of Gedaliah. Quoting Commentary explains the term “hamekusharoth” in Genesis 30:41 as males closely following females, similar to the bond between Yehudah and Binyamin. Targum translates Joseph's statement in Genesis 44:30 as Jacob's soul being bound up with Benjamin's soul, showing Jacob's deep love for his youngest son.

וְהָיָה כִּרְאוֹתָיו כִּי־אֵין הַנֶּעַר וּמָת	31	when he sees that the boy is not with us, he will die,
וְהוֹרִידוּ עַבְדְּיָךְ אֶת־שִׁיבֹת עַבְדְּךָ	J	and your servants will send the white head of your
אֲבִינוּ בִּיגּוֹן שְׂאֵלָה:		servant our father down to Sheol in grief.

Yehuda believed Yaakov would die if Binyamin did not return, showing the strong bond between them. Joseph's lack of concern for his father's honor is highlighted in the Talmud, based on his nickname “Bones.” Yehuda's emotional speech in Vayigash allows Yosef to understand Yaakov's love for his sons, leading to Yosef revealing his identity. Onkelos translates Jacob's fear of death if Benjamin does not return in Genesis 44:31, expressing the sorrow of Jacob's servants.

כִּי עַבְדְּךָ עָרַב אֶת־הַנֶּעַר מִעַם אָבִי	32	Now your servant has pledged himself for the boy to
לֵאמֹר אִם־לֹא אָבִיאָנּוּ אֵלֶיךָ	J	my father, saying, ‘If I do not bring him back to you, I
וְחָטָאתִי לְאָבִי כָּל־הַיָּמִים:		shall stand guilty before my father forever.’

Judah takes responsibility for Benjamin's safety, offering to be a slave in his place, leading to Joseph revealing himself and reconciliation. In the Midrash, Judah's anxiety over Benjamin, past actions, and humility are highlighted. Judah's curse and acceptance of excommunication are discussed in Musar, emphasizing the importance of seeking forgiveness from God. In the Commentary, Judah confesses his sins, invokes a curse upon himself, and leads to atonement. Onkelos and Targum Jonathan explain Judah becoming surety for Benjamin's return to his father.

33 Therefore, please let your servant remain as a slave to my  
 J lord instead of the boy, and let the boy go back with his  
 brothers.

Yehudah offers to become a slave in place of Benjamin to prevent sinning against his father, showcasing his strength for war and service despite believing Joseph's accusations are baseless. This act of selflessness and repentance leads to Yehudah becoming the ancestor of Israel's kings, highlighting the principle that a penitent stands higher than a perfectly righteous individual. The Targum and Tosefta also discuss Judah's offer to take Benjamin's place, with the Tosefta attributing Yehudah's merit for kingship to his actions of admitting his wrongdoings, saving his brother, and sanctifying God's name.

34 For how can I go back to my father unless the boy is  
 J with me? Let me not be witness to the woe that would  
 overtake my father!"

Yehuda's selfless devotion to his father outweighed personal gain, serving as a lesson for Bnei Yisrael in their relationship with God. Judah's plea for Benjamin's release highlights the importance of empathy and genuine concern for others. Joseph tests his brothers to ensure they have changed, with Judah's speech about their father's grief playing a crucial role in the events. Targum interpretations also emphasize the concern for returning without Benjamin and the potential harm to Jacob.

## Genesis 45

1 Joseph could no longer control himself before all his  
 J attendants, and he cried out, "Have everyone withdraw  
 from me!" So there was no one else about when Joseph  
 made himself known to his brothers.

Yehuda's approach to Yosef led to redemption through truth, exemplifying acceptance of reality and humbling oneself before Hashem, as seen in the story of Yosef and his brothers. Joseph revealed himself to his brothers in private to prevent embarrassment and protect their reputation, showing mercy despite past grievances. Rabbi Chama bar Chaninah and Rabbi Shmuel bar Nachman emphasize the importance of obtaining permission before entering the presence of a king, as seen in Joseph's actions in Genesis 45:1. Abraham rejects the doctrines of the body and human commission, declaring his appointment by God as the controller of external matters. Yosef cried and asked everyone to leave before revealing himself to his brothers in Genesis 45:1, according to both Onkelos and Targum Jonathan.

2 His sobs were so loud that the Egyptians could hear, and  
 J so the news reached Pharaoh's palace.

In Genesis 45:2, various commentators explain that Joseph's weeping was heard by the people of Egypt and Pharaoh's household, emphasizing the honesty and emotion behind his tears. In Jewish thought, moral imperfections can hinder prophetic inspiration, with examples like anger causing Elisha to lose prophecy. In Midrash Bereshit Rabbah, Joseph's

brothers could not withstand his rebuke, showing the power of divine insight. Additionally, the Talmud discusses the significance of priests wearing the appropriate garments in the Sanctuary, with death penalties for those who do not adhere to the rules. Onkelos and Targum Jonathan also mention Joseph's loud weeping in front of the Egyptians and Pharaoh's household.

וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו אֲנִי יוֹסֵף הָעוֹד אִבִּי חַי וְלֹא־יָבֹלְוּ אֶחָיו לְעֵנֹת אֹתוֹ כִּי נִבְהָלוּ מִפָּנָיו:	3 E	Joseph said to his brothers, "I am Joseph. Is my father still well?" But his brothers could not answer him, so dumbfounded were they on account of him.
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The brothers initially feared Yosef but later recognized his righteousness and leadership, symbolized by his encompassing trait of connection, accepting his guidance as essential for preparing for redemption. Joseph revealed his identity to his brothers, causing fear and shame, with the brothers astonished by his sudden appearance as a powerful ruler and scared of potential retaliation for selling him into slavery. The text discusses the gradual revelation of the Divine Presence to Israel, comparing it to how Joseph revealed himself to his brothers little by little, emphasizing the importance of righteousness and meekness in seeking protection. Yosef feared his father had rejected him, but after revealing himself to his brothers, he realized his father still loved and grieved for him, leading him to inquire about his father's well-being before anything else.

וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו גִּשׁוּ־נָא אֵלַי וַיִּגְשׁוּ וַיֹּאמֶר אֲנִי יוֹסֵף אֶחֱיָכֶם אֲשֶׁר־מָכַרְתֶּם אֹתִי מִצְרָיִמָּה:	4 J	Then Joseph said to his brothers, "Come forward to me." And when they came forward, he said, "I am your brother Joseph, he whom you sold into Egypt.
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Yosef attributes his righteousness and success to being sold by his brothers, showing that everyone has a specific place designed for them. Yosef's revelation of his identity to his brothers was to prevent humiliation and destruction of Egypt, emphasizing his high status and urging them to bring their father to Egypt. The brothers were complicit in the sale, even though they did not physically carry it out, leading to Joseph's eventual slavery in Egypt.

וְעַתָּה   אַל־תַּעֲצֹבוּ וְאַל־יִחַר בְּעֵינֵיכֶם כִּי־מָכַרְתֶּם אֹתִי הִנֵּה כִּי לְמַחְיָה שְׁלַחְנִי אֱלֹהִים לִפְנֵיכֶם:	5 J	Now, do not be distressed or reproach yourselves because you sold me hither; it was to save life that God sent me ahead of you.
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Chasidut highlights the brothers' repentance over selling Joseph, with their acknowledgment of the sin after over twenty years. Commentary emphasizes Joseph's reassurance to his brothers that selling him was part of God's plan for their benefit. Jewish Thought explains the necessity of expulsion from Eden to maintain human nature, while Midrash discusses the brothers' plot to kill Joseph and the consequences of their actions. Musar focuses on Joseph's forgiveness and discretion, linking it to the concept of the משיח בן יוסף. Quoting Commentary discusses Ibn Ezra and Rashi's interpretations of biblical verses related to Joseph, and Tanakh emphasizes God's role in managing events to achieve His desired outcome, as seen in the story of Joseph. Targum interprets Genesis 45:5 as Joseph reassuring his brothers about God's plan in selling him into slavery.

6 כִּי־זֶה שְׁנַתִּים הָרָעָב בְּקֶרֶב הָאָרֶץ J It is now two years that there has been famine in the land, and there are still five years to come in which there shall be no yield from tilling.

Joseph reminds his brothers of the two years of famine that have passed and the five more to come, emphasizing his role as the provider sent by God to Egypt. The Midrash discusses famines throughout history, highlighting major catastrophes for powerful figures and the consequences of leaving the Land of Israel during famine. Nachmanides and Ramban explain how the experiences of Abraham and Jacob in Egypt foreshadow the Israelites' later exile. The Talmud calculates Jacob's age upon arriving in Egypt during the famine and explains the deduction of two years from every century for Jubilee Year and Sabbatical cycles. The Targum and Tosefta mention the impact of blessings on households during times of famine and prosperity.

7 וַיִּשְׁלַחֲנִי אֱלֹהִים לְפָנֵיכֶם לְשׁוּם לָכֶם J God has sent me ahead of you to ensure your survival on earth, and to save your lives in an extraordinary deliverance.

Chasidut emphasizes the importance of being present in both heaven and earth for true perfection, leaving a legacy behind on earth. The commentary on Joseph and his brothers raises questions about their actions and motivations, while Kabbalah discusses the impact of separation from loved ones on the presence of the Holy Spirit. The Midrash BeChiddush on Pesach Haggadah highlights the significance of telling the story of the Exodus to remember God's wonders, with Abraham declaring his commission from God in the Second Temple period. Targum interpretations of Genesis 45:7 emphasize God sending Joseph ahead for the family's survival and a great deliverance.

8 וְעַתָּה לֹא־אַתֶּם שְׁלַחְתֶּם אֹתִי הִנֵּה כִי J So, it was not you who sent me here, but God—who has made me a father to Pharaoh, lord of all his household, and ruler over the whole land of Egypt.

Joseph's rise to power in Egypt was orchestrated by God as part of a larger divine plan, leading him to forgive his brothers and understand their actions as part of God's design. The text explores the consequences of man's freewill being ascribed to God, Jacob's blessings and burial request, Joseph's objections to blessing placement, and the impact of Joseph's rebuke on his brothers. The Midrash emphasizes the importance of forgiveness and divine retribution, drawing parallels between Joseph's actions and those of his descendants. Joseph reassures his brothers that his presence in Egypt was God's will to save lives during a famine, highlighting his role as a connector between generations. In Isaiah 22:15, God instructs the prophet to confront Shebna, the steward in charge of the palace. The Targum also emphasizes that Joseph's leadership in Egypt was part of God's plan, not his brothers'.

9 מְהֵרָא וְעֵלֹא אֶל־אָבִי וְאֶמְרָתֶם אֵלָיו כֹּה J "Now, hurry back to my father and say to him: Thus says your son Joseph, 'God has made me lord of all Egypt; come down to me without delay.

Joseph urgently instructs his brothers to inform their father that God has made him a ruler over Egypt, inviting Jacob to come to Goshen to prevent delay in the Israelites' exile. The Midrash discusses Joseph's revelation to his brothers, paralleling it to the Day of Judgment and highlighting the suffering of the righteous. Rabbeinu Bahya and Ramban emphasize the Divine Presence and reassurance of safety in Egypt under Joseph's rule. Simchat HaRegel underscores Divine Providence in the Israelites' journey from idol worship to redemption. Jacob's prayer in the Second Temple criticizes Joseph for relying on his own wisdom. The Targums also detail Joseph's urgent message to his brothers to inform Jacob of his position in Egypt and to come without delay.

וְיִשְׁבֹּתָ בְּאֶרֶץ-גֹּשֶׁן וְהָיִיתָ קָרוֹב אֵלַי אֲתָה וּבְנֶיךָ וּבְנֵי בְנֶיךָ וְצֹאנְךָ וּבְקָרְךָ וְכָל-אֲשֶׁר-לְךָ:	10 J	You will dwell in the region of Goshen, where you will be near me—you and your children and your grandchildren, your flocks and herds, and all that is yours.
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Joseph tells Jacob that they will settle in the land of Goshen, away from the royal palace in Egypt, to be near Joseph and close to Canaan. God promises in Exodus 8:18 to spare Goshen from swarms of insects as a sign of His presence among His people. Joseph informs his brothers that they will live in Goshen with their descendants, livestock, and possessions. (Onkelos Genesis 45:10, Targum Jonathan on Genesis 45:10)

וְכִלְכַּלְתִּי אִתְּךָ שָׁם כִּי-עוֹד חֲמֵשׁ שָׁנִים רָעָב פֹּתֵחַתּוֹרֶשׁ אֲתָה וּבֵיתְךָ וְכָל-אֲשֶׁר-לְךָ:	11 J	There I will provide for you—for there are yet five years of famine to come—that you and your household and all that is yours may not suffer want.'
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Joseph strategically moved his family to Goshen near Egypt's capital to avoid suspicion of profiteering, ensuring their well-being during the famine and fulfilling God's providence. The Midrash emphasizes the blessings that follow the righteous, with Jacob blessing Pharaoh and Joseph providing for his family during the famine. Rabbi Yoseph and Zevach Pesach clarify the intentions behind Jacob's family's temporary stay in Egypt. The Targum mentions Joseph's provision for his family during the remaining years of famine, while the Tosefta highlights the impact of specific individuals on the blessings received by Isaac, Laban, Potiphar, and the Egyptians.

וְהִנֵּה עֵינֵיכֶם רְאוּת וְעֵינַי אִתִּי בְּנִימִין כִּי-פִי הַמְדַבֵּר אֲלֵיכֶם:	12 J	You can see for yourselves, and my brother Benjamin for himself, that it is indeed I who am speaking to you.
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In Chasidut, the presence of light and darkness within human intellect is discussed, with the words of a tzaddik refining the intellect. Joseph's ability to speak in Hebrew to his brothers is highlighted in the commentary, emphasizing his authority as ruler of Egypt. Israel's redemption from Egypt is attributed to their maintenance of identity and moral standards, as discussed in Jewish Thought and the Midrash. Rabbi Elazar explains Joseph's lack of resentment towards his brothers in the Talmud, while in the Targum, Joseph reassures his brothers by speaking to them in their own language.

וְהַגַּדְתָּם לְאָבִי אֶת־כָּל־כְּבוֹדִי בְּמִצְרַיִם וְאֵת כָּל־אֲשֶׁר רָאִיתָם וּמַהֲרֶתֶם וְהוֹרַדְתָּם אֶת־אָבִי הֵנָּה:	13 J	And you must tell my father everything about my high station in Egypt and all that you have seen; and bring my father here with all speed.”
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The brothers initially feared Yosef but later recognized his righteousness and leadership qualities, leading to their acceptance and alignment with him as they acknowledged the beginning of the exile and the importance of his role in preparing for ultimate redemption. Joseph wanted his father to know that he had the power to ensure his father would be treated with respect and deference in Egypt, so he instructed his brothers to tell their father about his glory and capabilities as a ruler, urging them to bring their father down to Egypt quickly so he could see it all for himself. Jacob did not intend to settle in Egypt, only wanting to see Joseph and return to Canaan, but God reassured him in a dream at Beersheba that he could go to Egypt, as the promise was to both Jacob the individual and the nation. In Genesis 45:13, Onkelos and Targum Jonathan both translate Joseph’s request to tell his father about his honor in Egypt and to bring him down quickly.

וַיִּפֹּל עַל־צוּאֵרֵי בְנֵימִן־אָחִיו וַיִּבְכֶּה וּבְנֵימִן בָּכָה עַל־צוּאֵרָיו:	14 J	With that he embraced his brother Benjamin around the neck and wept, and Benjamin wept on his neck.
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Joseph wept over the future destruction of the Temples in Benjamin’s portion, while Benjamin wept for the Tabernacle in Shiloh in Joseph’s portion. The five changes of raiment given to Benjamin hinted at Mordecai’s future royal attire. Rabbi Elazar explains that Joseph cried over the destruction of the two Temples that were destined to be in Benjamin’s territory, while Benjamin cried over the tabernacle of Shiloh that was destined to be in Joseph’s territory. The Targum also highlights this connection, emphasizing the future destruction of the holy temple in Benjamin’s portion and the tabernacle of Shiloh in Joseph’s portion.

וַיִּנָּשֶׁק לְכָל־אָחָיו וַיִּבְכֶּה עֲלֵהֶם וְאָחָרֵי כֵן דִּבְּרוּ אִתּוֹ:	15 J	He kissed all his brothers and wept upon them; only then were his brothers able to talk to him.
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Joseph’s tears and kisses allowed for open communication and reconciliation with his brothers, demonstrating the importance of remorse before salvation can be attained. Radak explains that “Kiss the son” signifies respect and submission to God’s authority, with the word בר also meaning “chosen.” In the Targum, Joseph’s tears were shed upon realizing his people would be enslaved.

וְהַקֵּל נִשְׁמַע בֵּית פַּרְעֹה לְאֹמֶר בָּאוּ אָחֵי יוֹסֵף וַיִּטֵּב בְּעֵינֵי פַרְעֹה וּבְעֵינֵי עַבְדָּיו:	16 J	The news reached Pharaoh’s palace: “Joseph’s brothers have come.” Pharaoh and his courtiers were pleased.
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The word ‘va’ata’ signifies repentance in Chasidut, with Joseph’s brothers correcting their sin through their pain over Binyamin. In the Commentary, the arrival of Joseph’s brothers in Egypt confirmed Joseph’s status as a distinguished leader, causing rejoicing among the Egyptians. In Jewish Thought, Shama’ is used homonymously to mean both “to hear” and “to obey.” In the Midrash, Judah’s recognition of Joseph caused chaos, while Joseph is praised and likened to a faultless dove. Quoting Commentary, studying other areas of wisdom enhances Torah understanding. In Second Temple, Pharaoh saw the arrival of

Joseph's brothers as an opportunity to tempt towards desire. In Targum, Pharaoh and his servants were pleased to hear of Joseph's brothers' arrival.

וַיֹּאמֶר פַּרְעֹה אֶל-יוֹסֵף אָמַר אֶל-אַחֶיךָ זֹאת עֲשׂוּ טַעְנוּ אֶת-בְּעִירְכֶם וּלְכוּ-בָאוּ אֶרֶצָה כְּנָעַן:	17 J	And Pharaoh said to Joseph, "Say to your brothers, 'Do as follows: load up your beasts and go at once to the land of Canaan.
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Ibn Ezra connects the word "ta'anu" to "meto'ane," Sforno explains the purpose of taking Jacob to Egypt, Or HaChaim notes Pharaoh's command to take wagons, Radak explains "beasts" as a collective term, Tur HaArokh clarifies prodding the beasts, Rav Hirsch discusses animal-related Hebrew words, Rashi interprets "load your beasts" as loading them with grain, Steinsaltz notes Pharaoh's trust in Joseph's judgment, and Tze'enah Ure'enah explains Pharaoh's orders to send grain to Canaan and bring Jacob to Egypt. Midrash recounts Pharaoh's offer of the finest land in Egypt, Joseph's gifts to Benjamin and food for the journey, and advice to study Torah and enter the city before sunset. Ibn Ezra interprets Isaiah 14:19 as "pierced" with wounds, comparing it to the Arabic word for "pierce" and noting a possible connection to the Hebrew word for "load." Targum states Pharaoh instructs Joseph's brothers to load their animals and go to Canaan.

וּקְחוּ אֶת-אֲבִיכֶם וְאֶת-בְּתִיכֶם וּבָאוּ אֵלַי וְאֶתְנֶנָּה לָכֶם אֶת-טוֹב אֶרֶץ מִצְרַיִם וְאִכְלוּ אֶת-חֶלֶב הָאָרֶץ:	18 J	Take your father and your households and come to me; I will give you the best of the land of Egypt and you shall live off the fat of the land.'
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Pharaoh prophesied about the Jewish people's Exodus actions by promising them the best land in Egypt, symbolized by the term "fat of the land." Certain forbidden fats are liable for kerat in sacrifices, while the fat-tail is permitted. Joseph's brothers were promised the finest land by Pharaoh, and Joseph sent gifts to his family before they journeyed to Egypt. Ramban explains the distinction between cheilev and shuman, supporting the tradition that the fat tail is not cheilev. In Targum, "the best of the land of Egypt" is translated as "the best of what is desirable in the land of Mizraim," emphasizing the invitation to enjoy the best of the land.

וְאַתָּה צִוִּיתָהּ זֹאת עֲשׂוּ קְחוּ-לָכֶם מֵאֶרֶץ מִצְרַיִם עֲגָלוֹת לִטְפָּכֶם וּלְנִשְׁיָכֶם וּנְשֵׁאתֶם אֶת-אֲבִיכֶם וּבָאתֶם:	19 J	And you are bidden [to add], 'Do as follows: take from the land of Egypt wagons for your children and your wives, and bring your father here.
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Pharaoh allowed Joseph to bring carriages and animals to Egypt for his family's journey, showing trust in Joseph's integrity and ensuring their comfort. The sons of Jacob prioritized carrying their father over their own families, demonstrating their commitment to honoring parents. The Targum states that Joseph instructed his brothers to bring wagons from Egypt to transport their families and father to him.

וְעֵינְכֶם אַל-תִּחַס עַל-כְּלִיכֶם כִּי-טוֹב כָּל-אֶרֶץ מִצְרַיִם לָכֶם הִוא:	20 J	And never mind your belongings, for the best of all the land of Egypt shall be yours."
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Sforno, Radak, Tur HaArokh, Rav Hirsch, Steinsaltz, and Da'at Zekenim all emphasize Joseph's advice to his brothers not to worry about leaving belongings behind when moving

to Egypt. Targum Onkelos and Targum Jonathan also convey this message, stating that the best of Egypt belongs to them.

- וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל וַיֵּתֶן לָהֶם 21 The sons of Israel did so; Joseph gave them wagons as  
 יוֹסֵף עֲגָלוֹת עַל־פִּי פַרְעֹה וַיֵּתֶן J Pharaoh had commanded, and he supplied them with  
 לָהֶם צֹדָה לַדֶּרֶךְ: provisions for the journey.

Joseph's brothers quickly followed his instructions, using wagons provided by Pharaoh to return to Canaan with plenty of food and other items as a sign of forgiveness and Joseph's identity. Judah was sent ahead to establish an academy for Joseph to teach Torah, reflecting the importance of Torah study in the lineage of Abraham. The word "צֹדָה" in Nehemiah 13:15 refers to provisions, as clarified by Rashi, who also explains the word "רֶטֶשׁ" in Job 33:25. Yoseif gave wagons and provisions to the sons of Yisrael as ordered by Pharaoh (Onkelos Genesis 45:21, Targum Jonathan on Genesis 45:21).

- לְכֻלָּם נָתַן לְאִישׁ חֲלָפוֹת שְׂמָלֹת 22 To each of them, moreover, he gave a change of  
 וּלְבִנְיָמִן נָתַן שְׁלֹשׁ מֵאוֹת כֶּסֶף J clothing; but to Benjamin he gave three hundred pieces  
 וְחֲמֵשׁ חֲלָפֹת שְׂמָלֹת: of silver and several changes of clothing.

Yosef's gifts of three hundred pieces of silver and five changes of clothes to Binyamin symbolize future events, including Mordechai's role in the Purim story. The garments represent spiritual levels needing rectification through exile, aligning with the tradition of changing clothes on Purim. Benjamin's special treatment reflects his innocence in Joseph's sale, while Yosef's actions carry deep symbolism of forgiveness, compensation, and foreshadowing future events, as seen in various commentaries and Midrashic interpretations. The significance of clothing, favoritism, and the senses in relation to Joseph's story is highlighted in different sources like the Musar and Talmud, emphasizing the intricate layers of meaning in the biblical narrative.

- וּלְאָבִיו שָׁלַח כְּזֹאת עֲשָׂרָה חֲמֹרִים 23 And to his father he sent the following: ten he-asses  
 נִשְׂאִים מְטוֹב מִצִּיֵּרִים וְעֶשֶׂר אֲתֹנֹת J laden with the best things of Egypt, and ten she-asses  
 נִשְׂאֹת בָּרֶךְ וְלֶחֶם וּמִזֹּן לְאָבִיו laden with grain, bread, and provisions for his father on  
 לַדֶּרֶךְ: the journey.

Joseph sent his father gifts consisting of ten male and female donkeys carrying provisions and quality clothing for their journey to Egypt, ensuring nothing was lacking for their household. Joseph did not burden Benjamin with a donkey. The gifts included aged wine with mystical significance, connecting the elderly to higher spiritual realms. The Talmud discusses the contents of the gifts, with one opinion focusing on aged wine and another considering everything as food. The Targum specifies that male donkeys carried wine and luxury items, while female donkeys carried grain and bread for the journey.

- וַיִּשְׁלַח אֶת־אֶחָיו וַיִּלְכוּ וַיֹּאמֶר 24 As he sent his brothers off on their way, he told them,  
 אֲלֵהֶם אַל־תִּרְגְּזוּ בַדֶּרֶךְ: J "Do not be quarrelsome on the way."

Joseph instructed his brothers not to engage in halachic discussions while on their journey to Egypt, to avoid quarreling and focus on their safety and protection under his authority.



He provided them with provisions for the journey and emphasized the importance of trust and unity among them, ensuring they would reach their destination safely.

וַיַּעֲלוּ מִמִּצְרַיִם וַיָּבֹאוּ אֶרֶץ כְּנָעַן 25 They went up from Egypt and came to their father  
אֶל-יַעֲקֹב בְּאֶרֶץ כְּנָעַן: J Jacob in the land of Canaan.

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The text describes Joseph's brothers returning from Egypt to Canaan to inform Jacob of Joseph being alive. Eretz Yisrael is portrayed as superior to other lands, with a higher and more productive nature, including the Temple. The Targums of Onkelos and Jonathan confirm the brothers' journey from Egypt to Canaan to see Jacob.

וַיֹּדְדוּ לוֹ לֵאמֹר עֹד יוֹסֵף חַי וְקַיָּהוּא 26 And they told him, "Joseph is still alive; yes, he is  
מִשְׁלַל בְּכָל-אֶרֶץ מִצְרַיִם וַיִּפֹּג לְבֹבוֹ כִּי J ruler over the whole land of Egypt." His heart went  
לֹא-הָאֱמִין לָהֶם: numb, for he did not believe them.

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Chasidut discusses Joseph's reassurance to Yaakov about their exile in Egypt leading to redemption through symbolic carriages, while Commentary explains Jacob's shock and revival upon hearing the news, with Joseph's gradual revelation contributing to their reunion. Jewish Thought highlights the homonymous use of "Shama" in hearing and obeying, emphasizing prayers for Mashiach ben Yosef. Midrash mentions Jacob sending Judah to establish a Torah academy, while Quoting Commentary discusses physical reactions to overwhelming joy. Second Temple texts mention ecstasy experiences, and Talmud explores the consequences of lying. Targum describes Yaakov's uncertainty upon hearing about Joseph.

וַיִּדְבְּרוּ אֵלָיו אֵת כָּל-דִּבְרֵי יוֹסֵף אֲשֶׁר 27 But when they recounted all that Joseph had said  
דִּבֶּר אֲלֵהֶם וַיֵּרָא אֶת-הָעֲגָלוֹת אֲשֶׁר-שָׁלַח J to them, and when he saw the wagons that Joseph  
יוֹסֵף לְשֵׂאת אֹתוֹ וְתַחֲיֵי רוּחַ יַעֲקֹב had sent to transport him, the spirit of their father  
אָבִיהֶם: Jacob revived.

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Yaakov's spirit was revived upon seeing the wagons sent by Yosef, symbolizing the connection between worldly matters and the divine; Yosef hinted at redemption and inheritance of Israel. The brothers lied to Yaakov about selling Yosef, who was unaware of their actions until seeing the carriages sent by Yosef, reviving his spirit and prophetic insights. The Rambam believes Yaakov criticized Shimon and Levi for selling Yosef, while the Ramban disagrees. Moral imperfections can lessen prophetic inspiration, with certain vices causing it to be entirely withdrawn. The Holy Spirit withdraws during spiritual separation but returns upon reconnection, as seen with Yaakov and Yosef. The sale of Yosef led to a famine, but his brothers' reunion in Egypt lifted the excommunication pact and revived Yaakov's spirit. Judah's bones rolled until Moses implored mercy, Jacob's soul was restored upon learning Yosef was alive, and Israel's death reflected a higher spiritual level. Rashi explains that Yaakov's spirit was revived upon reuniting with Yosef, and Da'at Zekenim discusses how the Holy Spirit returned when the brothers' oath was released. Rabbi Shimon discusses the punishment for a liar using the example of Yaakov's sons deceiving him about Yosef, with some suggesting Yaakov regained the Holy Spirit upon learning the truth. In Deuteronomy 21, laws regarding unknown murders, captive women, inheritance, wayward sons, and burial practices are outlined. Yaakov's spirit of prophecy was revived upon hearing Yosef's words and seeing the wagons sent by him.

28 וַיֹּאמֶר יִשְׂרָאֵל רֵב עוֹד-יוֹסֵף בְּנִי חַי  
 אֵלַיכָה וְאַרְאֶנּוּ בְּטָרִם אָמוֹת: J must go and see him before I die.”

Yaakov was overjoyed to hear that Joseph was still alive after 22 years, as it showed that Joseph had remained true to his tradition and teachings despite being exposed to negative influences in Egypt. The Gemara provides advice on how to navigate desires and joys through four levels of birrur, starting with curbing lust with thoughts of mortality, then studying Torah, reciting the Shema, and finally contemplating death. Jacob expressed his immense joy that Joseph was alive, indicating that his position in Egypt was inconsequential compared to the fact that his son was still alive. Jacob’s sons return to Canaan with news of Joseph being alive, and they use Serach to gently break the news to Jacob. Jacob’s faith is restored, and he plans to see Joseph before he dies. Joseph reveals his true identity to his family, emphasizing that it was part of God’s plan and urging them to prepare to migrate to Egypt. Israel expresses great joy and gratitude for the unexpected news that his son Joseph is still alive, after being delivered from various dangers.

## Genesis 46

1 וַיֵּסַע יִשְׂרָאֵל וְכָל-אֲשֶׁר-לֹו וַיָּבֹא  
 E בְּאֶרֶה שֹׁבַע וַיִּזְבֹּחַ זִבְחִים לֵאלֹהֵי  
 אָבִיו יִצְחָק: his father Isaac’s [house].

Yaakov offered sacrifices to God at Beer-sheba in honor of his father Yitzchak, seeking to bring Divine approval to his decision to go to Egypt, with the sacrifices symbolizing a desire to perfect character traits and restore the Holy Spirit. The act of honoring his father over his grandfather by offering sacrifices to Isaac’s God is emphasized, with the sacrifices aimed at harmonizing divine attributes and seeking guidance and assurance from God. The text also explores Jacob’s actions in relation to his father’s blessings and suffering, with the burnt-offering symbolizing the study of the book. Israel traveled to Beersheba with all his possessions and offered sacrifices to the God of his father Isaac, emphasizing the journey and the changing names of Jacob and Israel.

2 וַיֹּאמֶר אֱלֹהִים | לְיִשְׂרָאֵל בְּמִרְאָת הַלַּיְלָה  
 E וַיֹּאמֶר יַעֲקֹב | יַעֲקֹב וַיֹּאמֶר הִנְנִי: God called to Israel in a vision by night: “Jacob! Jacob!” He answered, “Here.”

Moses was unique among prophets as he did not need to separate from his physical self to receive prophecy, remaining humble and connected to both realms [Chasidut]. The repetition of Jacob’s name signifies a shift in his role from contending with spiritual forces to enduring slavery in Egypt [Commentary]. Maimonides highlights the principle of prophecy involving the senses ceasing to act and the influence of the Active Intellect on the rational and imaginative faculties [Jewish Thought]. In Kabbalistic teachings, the repetition of a name signifies the unity of an individual’s spiritual aspects, reflecting a completion or unity of the spirit [Kabbalah]. The repetition of names like “Moses, Moses” in the Midrash signifies affection and encouragement, highlighting a deep connection to both this world and the world to come [Midrash]. The Tosefta states that double expressions of names are expressions of love and encouragement, indicating praise for the individual [Tosefta].

וַיֹּאמֶר אֲנֹכִי הָאֵל אֱלֹהֵי אֲבִיךָ	3	“I am God, the God of your father’s [house]. Fear not
אֶל-תֵּירָא מִרְדָּה מִצְרַיִם כִּי-לִגְוִי גָדוֹל	E	to go down to Egypt, for I will make you there into a
אֲשִׁמְךָ שָׁם:		great nation.

Rashi explains that when a tzaddik leaves his hometown, a void is felt by those left behind, as seen with Yaakov leaving Canaan for Charan, taking his spiritual assets with him. Ibn Ezra explains the missing root in “me-redah,” Sforno clarifies God’s reassurance to Jacob about avoiding intermarriage in Egypt, and Radak highlights the promise of Jacob becoming a great nation there. Jewish Thought notes the preordained events leading to Pesach, the voluntary move to Egypt, and challenges the idea that wickedness leads to a loss of free will. Midrashic commentators discuss the significance of God’s identification to Moshe and the blessings given to Abraham in relation to his descendants. God emphasizes the contrast between Israelites’ enslavement in Egypt and their current freedom, with the redemption being necessary for imprisoned souls (Or HaChaim). The promises made to the patriarchs were conditional on worthiness, seen in the growth and multiplication of the Israelites in Egypt (Da’at Zekenim, Chizkuni). Targum Jonathan reassures Jacob of becoming a great nation in Egypt despite the servitude decreed with Abraham.

אֲנֹכִי אֶרֶד עִמָּךְ מִצְרַיִם וְאֲנֹכִי	4	I Myself will go down with you to Egypt, and I Myself
אֶעֱלֶיךָ גַם-עֹלָה וְיוֹסֵף יָשִׁית יָדוֹ	E	will also bring you back; and Joseph’s hand shall close
עַל-עֵינֶיךָ:		your eyes.”

Chasidut explains that sacrificing oneself and recognizing God’s presence in descent leads to spiritual elevation, as seen in Jacob’s journey to Egypt. Various commentaries emphasize God’s presence with Jacob in Egypt and the promise of returning to the Holy Land. Jewish thought discusses interpretations of corporeality in the Pentateuch and character traits of Jacob’s sons. Kabbalah highlights the Shechinah’s presence with the Jewish people in exile, while Midrash emphasizes God’s protection and involvement with the Israelites. Musar reflects on the Shechinah’s connection to Israel in exile, and the Second Temple commentary discusses God’s continuous presence. The Talmud addresses seeking mercy from the Patriarchs and symbolism in dreams, while the Targum emphasizes God’s promise to accompany the Israelites to Egypt and bring them back up again.

וַיֵּקֶם יַעֲקֹב מִבְּעַר שֶׁבַע וַיֵּשְׂאוּ בְנֵי-יִשְׂרָאֵל	5	So Jacob set out from Beer-sheba. The sons of
אֶת-יַעֲקֹב אֲבִיהֶם וְאֶת-טַפָּם וְאֶת-נָשֵׁיהֶם	J	Israel put their father Jacob and their children and
בְּעֶגְלוֹת אֲשֶׁר-שָׁלַח פַּרְעֹה לָשֵׂאת אֹתוֹ:	E	their wives in the wagons that Pharaoh had sent to transport him;

Yaakov’s children are called “the Children of Israel” for the first time, symbolizing their dual task towards God and their environment. Pharaoh’s decree for exile was seen as determined by God, with the children of Israel repaying Yaakov by carrying him across the river. Despite his previous strengths, Yaakov’s circumstances changed over time, and God promised to make him a great nation in Egypt, with Joseph caring for him and eventually bringing him back to the Land of Israel after his death. The title “the children of Israel” was used before the Torah was given, and the Jubilee Year is counted as one year of a Sabbatical cycle with two years deducted from every century. Yaakov’s departure from Beer Sheva was made easier with God’s promise, and his family traveled in wagons provided by Pharaoh, with the sons riding on the animals while the elderly Yaakov sat.

וַיִּקְחוּ אֶת־מִקְנֵיהֶם וְאֶת־רְכוּשָׁם אֲשֶׁר 6 and they took along their livestock and the wealth that  
 רָכְשׁוּ בְּאֶרֶץ כְּנָעַן וַיָּבֹאוּ מִצְרָיִם P they had amassed in the land of Canaan. Thus Jacob  
 יַעֲקֹב וְכָל־זָרְעוֹ אִתּוֹ: and all his offspring with him came to Egypt:

Jacob and his sons brought their livestock and possessions with them to Egypt, giving away possessions acquired outside Canaan to Esau in exchange for the Cave of Machpelah. Despite initially intending to only go to the border of Egypt, Jacob was compelled by God to go down to Egypt with all his descendants, including daughters of sons, as it was seen as a place of economic refuge during times of famine. God reassured Jacob about the migration and promised to eventually bring him back to the Land of Israel, orchestrating the descent to Egypt through Joseph being sold into slavery. (Midrash, Quoting Commentary)

בָּנָיו וּבְנֵי בָנָיו אִתּוֹ בְּנֵתָיו וּבְנֵת 7 he brought with him to Egypt his sons and grandsons,  
 בָּנָיו וְכָל־זָרְעוֹ הֵבִיא אִתּוֹ P his daughters and granddaughters—all his offspring.  
 מִצְרָיִם:

Ramban and Ibn Ezra debate the use of the plural form “daughters” in Genesis 46:7, with Ramban suggesting it refers to many people in genealogy, while Ibn Ezra proposes it may include maid servants like Dinah. Other commentators suggest the term may refer to daughters-in-law or granddaughters, with Rashi mentioning Serach and Yocheved. In the Midrash, Jacob joyfully goes to Egypt to see Joseph, leading to their settlement in Goshen and prosperity, with God promising to bring Jacob back to Israel after his death. The Torah connects Isaac’s wells to Jacob’s journey to Egypt, highlighting the importance of individuals like Calev and Joshua, as well as the role of women in attachment to Israel. Additionally, Pallu had a son named Eliab, and Ethan had a son named Azariah in the Tanakh, while the Targum mentions Jacob’s entire family accompanying him to Egypt.

וְאֵלֶּה שְׁמוֹת בְּנֵי־יִשְׂרָאֵל הַבָּאִים 8 These are the names of the Israelites, Jacob and his  
 מִצְרָיִם יַעֲקֹב וּבְנָיו בְּכֹר יַעֲקֹב P descendants, who came to Egypt. Jacob’s first-born  
 רְאוּבֵן: Reuben;

The seventy righteous individuals in Genesis 46:8:1 refer to Jacob and his sons, demonstrating the importance of family lineage and the miraculous growth of the Jewish nation. The Sefer HaChinukh prohibits clairvoyance, while Contemporary Halakhic Problems explores differing opinions on the status of the recipients of the Torah at Mount Sinai. The Midrash discusses the use of specific words in the Torah and emphasizes the importance of the Tabernacle. In Musar, questions arise about the Midrash’s mention of alternate names for Abraham and Jacob. Rashi and Ramban provide insights on the significance of Jacob being referred to as both Jacob and Israel. Onkelos and Targum Jonathan list the names of Jacob’s sons who came to Egypt, with Reuben identified as the firstborn. Isaac’s blessings led to prosperity, but oppression followed the deaths of Joseph and his brothers.

וּבְנֵי רְאוּבֵן חֲנוֹךְ וּפְלֹא וְהֶזְרֹן וְכַרְמִי: 9 P Reuben’s sons: Enoch, Pallu, Hezron, and Carmi.

The sons of Reuben are listed as Hanokh, Palu, Hetzron, and Karmi in various commentaries and translations of the Bible, with slight variations in spelling. Additionally, the Torah attributes deaths in the desert not only to the sin of the spies, but also to other

specific transgressions such as idol worship and intermarriage. (Genesis 46:9, Numbers 14:35, Numbers 26:8, Numbers 26:64)

10      Simeon's sons: Jemuel, Jamin, Ohad, Jachin, Zohar,  
P      and Saul the son of a Canaanite woman.

Simeon's marriage to a Canaanite woman resulted in the birth of Shaul, who was singled out in Scripture due to his mother's nationality, seen as a breach of tradition. In halakhah, the ovum donor is considered the halachic mother in cases of surrogate motherhood, as seen with Dinah, influencing maternal relationships by conception rather than birth. The land was apportioned to those standing on the Plains of Moav due to the destruction of six families, including Simeon's, who buried Dina in Canaan. Different interpretations suggest various sons of Jacob had different approaches to intermarriage, with Shimon and Judah possibly marrying Canaanite women. Simeon's sons are listed in Exodus 6:15, with Shaul being the son of a Canaanite woman according to Targum.

11 P      Levi's sons: Gershon, Kohath, and Merari.

The 430 years mentioned in Exodus 12:40 includes the time from the birth of Isaac until the Exodus, with other settlements made by the patriarchs considered sojourning. The Gersonides were listed first in a previous count of Levites from 30 days old and up, while Kehot was listed first in a count of Levites who were thirty years and older, with the addition of "they also" to indicate that this section of Levites was also counted. The sons of Levi are Gershon, Kehath, and Merari according to both Onkelos and Targum Jonathan on Genesis 46:11.

12      Judah's sons: Er, Onan, Shelah, Perez, and Zerah—  
P      but Er and Onan had died in the land of Canaan; and  
Perez's sons were Hezron and Hamul.

Er and Onan's deaths in Canaan were due to their sins, highlighting the importance of purity and morality within Judah's family. Judah's failure to complete a mitzva led to negative consequences, as seen in the deaths of his sons and wife. The concept of substitution is exemplified through Tamar, Ruth, and David, showing how impurity can be redeemed and lead to purity. The descendants of Judah, such as Bezalel, were also linked to Judah's lineage, emphasizing the significance of their role in the divine plan.

13 P      Issachar's sons: Tola, Puvah, Iob, and Shimron.

The sons of Issachar were Tola, Puva, Yov, and Shimron, with a custom of changing the vocalization of Yissokhor. Rabbi Meir refutes a Samaritan's claim of descent from Joseph based on the names of Issachar's sons. Jashub, also known as Job, was a Torah scholar from the tribe of Issachar, with the descendants of Jashub and Shimron specified in Numbers 26:24. The Targum describes Issachar's sons as sages and masters of reasoning.

14 P      Zebulun's sons: Sered, Elon, and Jahleel.

The verse lists the sons of Zebulun as Sered, Elon, and Yahle'el, who were known for their skills in commerce and providing for their brothers, the sons of Issakar, receiving a similar reward (Onkelos Genesis 46:14, Targum Jonathan on Genesis 46:14).

אֵלֶּה   בְּנֵי לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב	15	Those were the sons whom Leah bore to Jacob in
בְּפָדָן אַרָם וְאֵת דִּינָה בָתּוּ כָּל־נַפְשׁ בָּנָיו	P	Paddan-aram, in addition to his daughter Dinah.
וּבְנוֹתָיו שְׁלֹשִׁים וּשְׁלֹשׁ:		Persons in all, male and female: 33.

The commentary discusses the missing person in Jacob's descendants as Jochebed, explores the possibility of her longevity, and emphasizes hidden miracles in the Torah. The Jewish Thought commentary highlights the surprise attack against the Midianites, led by Joshua and Pinchas, with specific instructions for purification and loot distribution. The Midrash delves into differing perspectives on fetal formation and offerings related to the exodus from Egypt. Ramban clarifies details about Abraham's birth and lineage, while the Talmud establishes Jochebed's age and resolves the discrepancy in Jacob's family count with the birth of a twin sister. The Targum translations list Leah's sons born in Padan Aram, including Dinah, totaling thirty-three souls.

וּבְנֵי גָד צִפְיוֹן וְחַגִּי שֻׁנִי וְעִזְבּוֹן עֲרִי	16	Gad's sons: Ziphion, Haggi, Shuni, Ezbon, Eri,
וְאֶרֹדִי וְאַרְעִלִי:	P	Arodi, and Areli.

The seven sons of Gad are listed as Ziphion, Hagi, Shuni, Etzbon, Eri, Arodi, and Areli, with different interpretations and symbolic meanings given to their names [Steinsaltz, Musar, Quoting Commentary, Tanakh, Targum].

וּבְנֵי אָשֶׁר יִמְנָה וִישְׁוּהָ וִישְׁוִי וּבְרִיעָה	17	Asher's sons: Imnah, Ishvah, Ishvi, and Beriah, and
וְשֶׁרַח אֲחֻתָּם וּבְנֵי בְרִיעָה חֶבֶר	P	their sister Serah. Beriah's sons: Heber and
וּמַלְכִּי־אֵל:		Malchiel.

Serach, daughter of Asher, is listed as his daughter in Scripture but was actually his wife's daughter from another man, making her the half-sister of Asher's sons. She inherited her father's portion of land due to not having any brothers and is noted for her unique personality and close relationship with Jacob. Serach's genealogy is traced through Lotan rather than Se'ir due to her maternal lineage, and she is mentioned before her status in the list of Yaakov's offspring to highlight her deeds.

אֵלֶּה בְּנֵי זִלְפָּה אֲשֶׁר־נָתַן לָבָן לְלֵאָה	18	These were the descendants of Zilpah, whom Laban
בָּתּוּ וַתֵּלֶד אֶת־אֵלֶּה לְיַעֲקֹב שֵׁשׁ	P	had given to his daughter Leah. These she bore to
עֶשְׂרֵה נַפְשׁ:		Jacob—16 persons.

In Genesis 46:18, the Torah lists Zilpah's sons before Rachel's to show the larger number of offspring from Zilpah, who was originally a handmaid. Targum Onkelos and Targum Jonathan state that Zilpah bore sixteen children to Jacob.

בְּנֵי רַחֵל אִשְׁתׁ יַעֲקֹב יוֹסֵף	19	The sons of Jacob's wife Rachel were Joseph and
וּבִנְיָמִן:	P	Benjamin.

Sforno, Rashi, Steinsaltz, Tze'edah Ure'edah, and Rabbeinu Bahya emphasize Rachel as Jacob's beloved wife and the mother of Joseph and Benjamin, the choicest of the tribes. Midrash Bereshit Rabbah and Bamidbar Rabbah highlight Rachel's significance in the house of Israel and the symbolism behind Benjamin's offering. Ramban discusses Jacob's love for Benjamin due to him being Rachel's only son. Onkelos and Targum Jonathan both confirm that Joseph and Benjamin were the sons of Rachel, Jacob's wife.

וַיֵּלֶד לְיוֹסֵף בְּאֶרֶץ מִצְרַיִם אִשָּׁה יְלֵדָהּ לוֹ	20	To Joseph were born in the land of Egypt
אֶסְנַת בַּת-פְּוֹטִי פָּרַע כֹּהֵן אֶת-מְנַשֶּׁה וְאֶת-אֶפְרַיִם:	P	Manasseh and Ephraim, whom Asenath daughter of Poti-phera priest of On bore to him.

Chasidut explains how Yitzchok blesses Esau according to his soul's origin, emphasizing the need for physical sacrifice for the afterlife. In Egypt, Joseph fathers Manasseh and Ephraim with his wife Asenath, who are part of the house of Jacob. Rabbi Pinchas highlights how David's kindness towards Saul leads to divine mercy and conversions. Rashi explains the linguistic change in Exodus 9:18, while the Second Temple text mentions Machir, son of Manasseh. Targum details the birth of Menasheh and Ephraim to Joseph and Asenath in Egypt.

וּבְנֵי בְנֵימִן בִּלְעָ וְבֶכֶר וְאַשְׁבֵּל גֵּרָא	21	Benjamin's sons: Bela, Becher, Ashbel, Gera,
וְנַעֲמָן אֶחָי וְרוֹשׁ וּמֻפִּים וּחֻפִּים וְאַרְדִּי:	P	Naaman, Ehi, Rosh, Muppim, Huppim, and Ard.

Naaman, a son of Benjamin, had ten sons whose names reflected his connection to his lost brother Joseph, showing various aspects of their relationship and eventual reconciliation. The families of Ard and Naaman are considered separate due to their mother being pregnant when they went to Egypt. Benjamin's ten sons are seen as a blessing from God, fulfilling the destiny of the twelve tribes originally meant for Joseph. The descendants of Benjamin were divided into clans, with additional interpretations of their names provided in Targum Jonathan. Joseph's improper emission of semen led to Benjamin having ten sons named after Joseph instead of the twelve tribes descending from him, as explained in the Talmud.

אֵלֶּה בְנֵי רָחֵל אֲשֶׁר יָלְדָה לְיַעֲקֹב	22	These were the descendants of Rachel who were born
כָּל-נַפְשׁ אַרְבַּעָה עָשָׂר:	P	to Jacob—14 persons in all.

In Genesis 46:22, it is noted that the descendants of Rachel, including Joseph and his two sons, totaled fourteen people. Ibn Ezra explains Leviticus 20:6 as referring to cutting off those who turn to ghosts, comparing it to punishment for giving seed to Molech, using the term "nefashim" as seen in examples like Ezekiel 20:13 and Genesis 46:22. Onkelos and Targum Jonathan both state that Rachel bore fourteen children to Jacob, as mentioned in Genesis 46:22.

וּבְנֵי-דָן חֻשִׁים:	23 P	Dan's son: Hushim.
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Ibn Ezra suggests Dan may have had two sons, one possibly dying; Radak explains "sons" may indicate only one son; Steinsaltz notes Hushim referred to in plural due to numerous descendants; Chizkuni proposes Dan had two sons, one unnamed. Midrash discusses significance of multiple names in Bible, tribes of Judah and Dan in construction of Tabernacle and Temple, and various biblical figures. Musar teaches exiles of Jewish people

are ultimately for their benefit, descendants of Dan will play significant role in battles preceding arrival of Messiah. Quoting commentary provides insights on genealogy and various biblical figures. Talmud debates interpretation of “sons” referring to single son or large number of descendants. Tanakh lists descendants of Dan by clans, mentioning Shuhamites. Targum Jonathan describes descendants of Dan as skilled warriors and traders.

וּבְנֵי נַפְתָּלִי יַחְזָאֵל וְגוֹנִי וְיֶזֶר וְשִׁלֵּם: 24 P Naphtali's sons: Jahzeel, Guni, Jezer, and Shillem.

The sons of Naphtali are listed as Yahtze’el, Guni, Yetzer, and Shilem, skilled weavers and idol breakers, reflecting their actions and inclinations towards idolatry and devotion to God. The names of the sons of Naphtali remained unchanged, reflecting their complete inclination towards God. Zerach, counted as Tzochar, means “illumination”, and the family of Ohad became extinct. The stored grain from Egypt was distributed as indicated in Genesis 46:24. The sons of Naphtali were Jakzeel, Guni, Jetser, and Shillem according to both Onkelos and Targum Jonathan on Genesis 46:24.

אֵלֶּה בְּנֵי בִלְהָה אֲשֶׁר־נָתַן לָבָן 25 These were the descendants of Bilhah, whom Laban  
לְרָחֵל בָּתּוֹ וַתֵּלֶד אֶת־אֵלֶּה לְיַעֲקֹב P had given to his daughter Rachel. These she bore to  
כָּל־נַפֶּשׁ שִׁבְעָה: Jacob—7 persons in all.

The sons of Bilha and Zilpa, given to Rachel and Leah by Laban, respectively, were seven in total, half the number of their descendants. The genealogy of Naphtali in I Chronicles praises Bilhah for willingly marrying Jacob, highlighting her positive qualities. Targum Onkelos and Targum Jonathan on Genesis 46:25 state that Bilhah’s sons were given to Rachel by Laban and that she bore seven souls to Jacob.

כָּל־הַנֶּפֶשׁ הַבָּאָה לְיַעֲקֹב מִצִּירְיָמָה 26 All the persons belonging to Jacob who came to Egypt  
יִצְחָק יָרְכוּ מִלֶּבֶד נָשִׁי בְנֵי־יַעֲקֹב P —his own issue, aside from the wives of Jacob’s sons—  
כָּל־נַפֶּשׁ שְׁשִׁים וָשֵׁשׁ: all these persons numbered 66.

The text discusses the count of 66 people who went to Egypt with Jacob, excluding Joseph and his sons, as well as Yocheved. Different commentaries provide interpretations of the count, with some emphasizing the significance of the tribe of Levi and the unity of the Jewish people. Specific individuals, such as Bilhah and Levi’s descendants, are highlighted in the text. The inclusion or exclusion of certain individuals leads to discrepancies in the total count of people.

וּבְנֵי יוֹסֵף אֲשֶׁר־יָלְדָּו לוֹ בְּמִצְרַיִם נֶפֶשׁ 27 And Joseph’s sons who were born to him in Egypt  
שְׁנַיִם כָּל־הַנֶּפֶשׁ לְבֵית־יַעֲקֹב הַבָּאָה P were two in number. Thus the total of Jacob’s  
מִצִּירְיָמָה שִׁבְעִים: household who came to Egypt was seventy persons.

Chasidut discusses Yaakov representing glory and the soul, emphasizing unity within the Jewish nation. Commentary debates the count of 70 individuals from Yaakov’s family entering Egypt, with spiritual significance discussed. Kabbalah highlights seeking God’s word and righteousness, while Midrash focuses on the counting of the tribe of Levi and the wisdom of Serah. Musar stresses the interconnectedness of all Jews and the importance of loving one another. Quoting Commentary connects Exodus to Genesis, discussing the



discrepancy in the number of Yaakov's family members entering Egypt. Talmud resolves the discrepancy by suggesting a twin sister was born with Dinah or Benjamin. Tanakh and Targum mention the seventy persons from Jacob's descendants entering Egypt, with additional details about Jochebed and the increase of the Israelites.

וְאֶת־יְהוּדָה שָׁלַח לִפְנֵי אֶל־יוֹסֵף 28 He had sent Judah ahead of him to Joseph, to point the  
 לְהוֹרֹת לִפְנֵי גֹשֶׁן וַיָּבֹאוּ אֶרֶצָה J way before him to Goshen. So when they came to the  
 גֹּשֶׁן: region of Goshen,

Yaakov sent Yehuda ahead to Goshen to establish a Torah academy and prepare living quarters, symbolizing reconciliation between the brothers and ensuring spiritual needs were met before physical ones (Chasidut, Commentary, Musar). Yehuda's leadership in Egypt and preparations for resettlement parallel historical patterns of leadership succession, with Egyptians aiming to prevent Torah study and commandment performance to distance the Israelites from God (Quoting Commentary). In the Talmud, lineage, marriage practices, and offspring are discussed, with a mention of Shaḥaraim possibly marrying Ruth the Moabite after divorcing his Benjaminites wives (Halakhah, Talmud). The Targum states that Yaakov sent Yehuda ahead to prepare a place for the family in Goshen (Targum).

וַיֹּאמֶר יוֹסֵף מְרַבְּתוֹ וַיַּעַל 29 Joseph ordered his chariot and went to Goshen to  
 לִקְרֹאת יִשְׂרָאֵל אָבִיו גֹּשֶׁן וַיֵּרָא אֵלָיו J meet his father Israel; he presented himself to him  
 וַיִּפֹּל עַל־צוּאָרָיו וַיִּבֶךְ עַל־צוּאָרָיו עוֹד: and, embracing him around the neck, he wept on his  
 neck a good while.

Joseph's meeting with his father Jacob symbolizes his righteousness and control over all to draw towards God, contrasting with Jacob's deep connection to God and Joseph's hidden nature. Joseph's rulership in Egypt prepared for exile, reflecting man's role to rule over nature with humility. Joseph's reunion with Jacob was emotionally charged, with Jacob not recognizing him at first due to his royal attire. Joseph's actions towards his father were seen as culturally inappropriate, but he was absolved from reciting the Shema due to honoring Jacob. The lack of pathos in Moses and Aaron's reunion reflects a calm relationship, contrasting with emotional reunions in Genesis. Jacob did not kiss Joseph when they met due to suspicions of moral impurity, confirmed by the Holy Spirit. Pharaoh ordered his chariot and army to accompany him.

וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף אֲמוּתָה הַפֶּעַם 30 Then Israel said to Joseph, "Now I can die,  
 אַחֲרֵי רְאוּתִי אֶת־פָּנֶיךָ כִּי עוֹדָךְ חַי: J having seen for myself that you are still alive."

Jacob was relieved to see Joseph alive, allowing him to die in peace without facing two deaths as he previously feared. The reunion brought Jacob a sense of fulfillment, highlighting Joseph's importance in the family. The Torah emphasizes Joseph's righteousness and spiritual unity with his brothers, despite his mistreatment and different life experiences. Jacob's words to Joseph are seen as a message against succumbing to the temptations of prosperity in the Second Temple commentary. Israel finds comfort in knowing he can die as the righteous do after reuniting with Joseph in the Targum.

<p>וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו וְאֶל־בֵּית אָבִיו אֲעֵלֶה וְאֶגִּידָה לְפָרְעֹה וְאֹמְרָה אֵלָיו אֲחִי וּבֵית־אָבִי אֲשֶׁר בְּאֶרֶץ־כְּנָעַן בָּאוּ אֵלָי:</p>	<p>31 J</p>	<p>Then Joseph said to his brothers and to his father's household, "I will go up and tell the news to Pharaoh, and say to him, 'My brothers and my father's household, who were in the land of Canaan, have come to me.'</p>
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Joseph ensured his family's integrity by declining Pharaoh's offer for his brothers to participate in Egyptian political life and instructing them to say they were shepherds to avoid offending Pharaoh, as Egyptians disliked shepherds. He then mentioned going to Pharaoh to inform him about his family's arrival from Canaan [Targum].

<p>וְהָאֲנָשִׁים רְעִי צֹאן כִּי־אֲנִשִּׁי מִקְנֶה הֵיוּ וְצֹאנָם וּבָקָרָם וְכָל־אֲשֶׁר לָהֶם הִבִּיאוּ:</p>	<p>32 J</p>	<p>They happen to be shepherds; they have always been breeders of livestock, and they have brought with them their flocks and herds and all that is theirs.'</p>
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Joseph presented his brothers to Pharaoh as wealthy shepherds skilled in raising sheep and cattle, highlighting their self-employment and success in livestock farming. The Targum translations of Genesis 46:32 further emphasize their expertise in caring for animals and bringing their possessions with them.

<p>וְהָיָה כִּי־יִקְרָא לָכֶם פָּרְעֹה וְאָמַר מַה־מַּעֲשֵׂיכֶם:</p>	<p>33 J</p>	<p>So when Pharaoh summons you and asks, 'What is your occupation?'</p>
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In Egypt, occupation was crucial for identity, with Egyptians avoiding Jews' professions to protect them from assimilation. Pharaoh's question about the Jews' occupation aimed to maintain their distinctiveness. The text compares humans to cattle-rearers, reflecting power dynamics and reluctance to admit subordination. Targum translations of Pharaoh's question in Genesis 46:33 emphasize the focus on work.

<p>וְאָמַרְתֶּם אֲנִשִּׁי מִקְנֶה הֵיוּ עַבְדֵּיךָ מִנְעוּרֵינוּ וְעַד־עַתָּה גַם־אֲנַחְנוּ גַם־אֲבֹתֵינוּ בְּעֵבֹר תִּשְׁבוּ בְּאֶרֶץ גֹּשֶׁן כִּי־תוֹעֵבַת מִצְרַיִם כָּל־רֹעֶה צֹאן:</p>	<p>34 J</p>	<p>you shall answer, 'Your servants have been breeders of livestock from the start until now, both we and our fathers'—so that you may stay in the region of Goshen. For all shepherds are abhorrent to Egyptians.'</p>
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The Egyptians viewed shepherds as an abomination due to their religious beliefs and aversion to killing animals. The Torah's command to sacrifice animals was meant to counter false principles and demonstrate God's superiority over Egyptian deities. The division between Israelite and Egyptian cattle during the plague in Egypt prevented the spread of pestilence. The rejection of shepherds by the Egyptians and the sacrifice of virtues as offerings are symbolic of the conflict between virtue and passion. The Targum translations of Genesis 46:34 emphasize the Israelites' suitability to settle in Goshen as livestock owners from a young age, highlighting the Egyptians' disdain for shepherds.

וַיָּבֹא יוֹסֵף וַיֹּגֵד לְפָרְעֹה וַיֹּאמֶר 1 Then Joseph came and reported to Pharaoh, saying, “My  
אָבִי וְאֶחָיו וְצֹאֲנָם וּבְקָרָם J father and my brothers, with their flocks and herds and all  
וְכָל-אֲשֶׁר לָהֶם בָּאוּ מֵאֶרֶץ כְּנָעַן that is theirs, have come from the land of Canaan and are  
וְהֵנָּה בְּאֶרֶץ גֹּשֶׁן: now in the region of Goshen.”

Ibn Ezra explains that Goshen includes Rameses as a subdivision within it, Or HaChaim interprets Joseph’s promise to Pharaoh as securing grazing land in Goshen for his family’s cattle, Rav Hirsch suggests Joseph presented his family to Pharaoh first to avoid Jacob bowing before him, and Steinsaltz speculates that Egypt may have had a regulation for shepherds to dwell in Goshen, which Joseph reported to Pharaoh upon his family’s arrival. In the Targum, Joseph informs Pharaoh that his father, brothers, livestock, and possessions have arrived in Goshen from Canaan.

וּמִקְצָה אֶחָיו לָקַח חֲמִשָּׁה אָנָשִׁים 2 And carefully selecting a few of his brothers, he  
וַיַּצְגֵּם לִפְנֵי פַרְעֹה: J presented them to Pharaoh.

Joseph strategically selected five of his brothers, Reuben, Simeon, Levi, Benjamin, and Issachar, to present to Pharaoh to avoid them being drafted into the Egyptian army, as they were considered weaker. The Midrash explains that the selection was based on their names being repeated in Moses’s blessing, with Judah, Naphtali, Asher, Dan, Zebulun, and Gad being considered mighty and not presented. Ramban clarifies the term “mikeitz” in Deuteronomy 15:1, while Rashi and Chizkuni discuss the strength of the tribes Zebulun, Gad, Dan, Naphtali, and Asher. In the Talmud, Rava questions Rabba bar Mari about the weak brothers presented to Pharaoh, identified as Dan, Zebulun, Gad, Asher, and Naftali. Moses blesses Zebulun and Issachar in the Tanakh, encouraging them to find joy in their travels and contentment in their homes. Onkelos and Targum Jonathan state that Joseph presented five brothers to Pharaoh, specifically Zebulun, Dan, Naphtali, Gad, and Asher.

וַיֹּאמֶר פַּרְעֹה אֶל-אֶחָיו מַה-מְעֹשֵׂיכֶם 3 Pharaoh said to his brothers, “What is your  
וַיֹּאמְרוּ אֶל-פַּרְעֹה רֹעִים צֹאן עֶבְדֶּיךָ J occupation?” They answered Pharaoh, “We your  
גַּם-אֲנָחְנוּ גַם-אֲבוֹתֵינוּ: servants are shepherds, as were also our fathers.

Chasidut explains the concept of “ELDaD and MeIDaD” as a source of bounty, completing the Name Elohim with the letter heh (Likutei Moharan 97:1:2). The Torah demonstrates interchangeability of letters with the use of ה instead of י in רעה (Rabbeinu Bahya), and Joseph’s brothers distinguish themselves as shepherds, not cattle breeders, as advised by Joseph (Rav Hirsch, Steinsaltz). The second tithe in Jerusalem promotes charity to strengthen love and brotherhood, while the law concerning first-born animals includes only domestic animals for practicality (Jewish Thought). Radak interprets רֹעִים in Genesis 21:20:4 as lad or shooter, Rabbeinu Bahya clarifies Yaakov’s instructions to gather stones in Genesis 31:46:1, and Ramban explains Yaakov’s respectful address to Laban’s brothers (Quoting Commentary). In the Second Temple period, Jacob’s sons resist the temptations of Pharaoh in Egypt and proudly declare their identity as shepherds when questioned (Second Temple). Pharaoh inquires about Joseph’s brothers’ occupation, to which they respond that they are shepherds like their fathers (Targum Onkelos Genesis 47:3).

וַיֹּאמְרוּ אֶל־פַּרְעֹה לְגֹר בְּאֶרֶץ כְּנָעַן כִּי־אֵין מִרְעָה לְצֹאן אֲשֶׁר לַעֲבָדֶיךָ כִּי־כָבֵד הָרָעָב בְּאֶרֶץ כְּנָעַן וְעַתָּה יֵשְׁבוּ־נָא עַבְדֶּיךָ בְּאֶרֶץ גֹּשֶׁן:	4 J	We have come,” they told Pharaoh, “to sojourn in this land, for there is no pasture for your servants’ flocks, the famine being severe in the land of Canaan. Pray, then, let your servants stay in the region of Goshen.”
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The brothers sought temporary refuge in Goshen due to severe famine in Canaan, emphasizing the divine intervention that has consistently saved the Jewish people throughout history. The parallel events in the lives of Abraham and his descendants underscore the continuity of the Jewish people, as seen in their shared experiences of famine and descent to Egypt. The Pesach Haggadah highlights the fulfillment of God’s prophecy in the Israelites’ descent into Egypt, while Rashi, Rabbeinu Bahya, and other commentators discuss the patriarchs’ temporary residence in foreign lands and the importance of seeing themselves as temporary residents in Egypt.

וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף לֵאמֹר אָבִיךָ וְאֶחָיֶךָ בָּאוּ אֵלֶיךָ:	5 J	Then Pharaoh said to Joseph, “As regards your father and your brothers who have come to you,
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Pharaoh told Joseph that his family had arrived, giving him permission to invite them to settle in Egypt under his authority and Pharaoh’s approval. Jacob requested to settle in Goshen to avoid assimilation and because the land technically belonged to his family. The Israelites went to Goshen to care for Pharaoh’s flocks, with Pharaoh allowing them to settle there temporarily.

אֶרֶץ מִצְרַיִם לְפָנֶיךָ הִוא בְּמִיטֵב הָאָרֶץ הַיּוֹשֵׁב אֶת־אָבִיךָ וְאֶת־אֶחָיֶךָ יֵשְׁבוּ בְּאֶרֶץ גֹּשֶׁן וְאִם־יָדַעְתָּ וְיִשְׁכְּבוּ אֲנָשֵׁי־חַיִּל וְשִׁמְתָם שָׂרֵי מִקְנֶה עַל־אֲשֶׁר־לִי:	6 J	the land of Egypt is open before you: settle your father and your brothers in the best part of the land; let them stay in the region of Goshen. And if you know some men of ability among them, put them in charge of my livestock.”
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In Genesis 47:6, various commentators interpret the appointment of rulers over livestock in Egypt, with Ibn Ezra suggesting they were in charge of horses and mules, Rashbam and Or HaChaim emphasizing their capabilities in tending to livestock, and Rashi and Sifte Chakhamim highlighting their skill in tending sheep. The Midrash discusses the significance of God revealing Himself from a thorn bush to Moses, emphasizing the symbol of God’s presence and compassion for Israel. TABC Talmidim suggest Yosef’s strategic decisions to prevent mass hatred and the Maggid’s interpretation clarifies Jacob’s family’s intentions in Egypt. The Talmud discusses the vegetables to be used for Passover in Jerusalem Talmud Pesachim and the respect due to Torah scholars in Berakhot. In Targum, Onkelos and Targum Jonathan mention settling Jacob’s family in the best part of Egypt and appointing capable men as livestock officers.

וַיָּבֵא יוֹסֵף אֶת־יַעֲקֹב אָבִיו וַיַּעֲמֵדְהוּ לְפָנָיו פַּרְעֹה וַיְבָרֶךְ יַעֲקֹב אֶת־פַּרְעֹה:	7 E	Joseph then brought his father Jacob and presented him to Pharaoh; and Jacob greeted Pharaoh.
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Joseph’s reputation as an interpreter of dreams remained intact despite the unfulfilled prediction of the seven years of famine, as he left room for God to change the outcome. Jacob’s blessing of Pharaoh and the Nile rising reflects the impact of the righteous on their

surroundings, with Jacob's response to Pharaoh's question about his age emphasizing divine protection and the importance of praising God in difficult times. Jacob's family intended to reside temporarily in Egypt due to the famine, not to settle permanently, as clarified by Zevach Pesach, convincing Pharaoh to allow them to settle in Goshen.

וַיֹּאמֶר פַּרְעֹה אֶל-יַעֲקֹב בְּמָה יָמִי שָׁנִי 8 Pharaoh asked Jacob, "How many are the years of  
חַיִּיךָ: E your life?"

Pharaoh was amazed by Yaakov's age, prompting him to inquire about it. Yaakov explained that his troubled life had aged him, leading to G-d shortening his lifespan by 33 years for complaining to Pharaoh. The Midrash suggests that Yaakov's reduced lifespan was due to not appreciating all that G-d had done for him.

וַיֹּאמֶר יַעֲקֹב אֶל-פַּרְעֹה יָמִי שָׁנִי 9 And Jacob answered Pharaoh, "The years of my  
מְגֻרֵי שְׁלָשִׁים וּמֵאָת שָׁנָה מְעַט E sojourn [on earth] are one hundred and thirty. Few  
וְרַעִים הָיוּ יָמֵי שָׁנִי חַיִּי וְלֹא הֵשִׁיגוּ and hard have been the years of my life, nor do they  
אֶת-יָמֵי שָׁנֵי חַיֵּי אֲבוֹתַי בְּיָמֵי come up to the life spans of my ancestors during their  
מְגֻרֵיהֶם: sojourns."

Jacob, at 130 years old, considers his life short and full of hardship compared to his ancestors, attributing his aged appearance to the troubles he endured. Ramban links Jacob and David to the moon for their humility and hardships, elevating the righteous above celestial beings. Midrash discusses the judgment of the wicked in Gehinnom, symbolizing Jacob and Joseph with silver offerings and Manasseh with gold, while exploring mourning, ingratitude, and fragrant plants in the Garden of Eden. Quoting Commentary reflects on Simeon and Levi's actions, the lifespans of early generations, Jacob's joy in the afterlife, and the bitterness of human life. Second Temple and Targum highlight Jacob's statement to Pharaoh about his few and troubled years compared to his ancestors.

וַיִּבְרַךְ יַעֲקֹב אֶת-פַּרְעֹה וַיֵּצֵא מִלִּפְנֵי 10 Then Jacob bade Pharaoh farewell, and left Pharaoh's  
פַּרְעֹה: E presence.

Yaakov blessed Pharaoh with a promise of prosperity by the rising of the Nile, which was seen as valuable due to his age. The blessing was a formality when taking leave of royalty, showing respect. God's blessings on Israel are connected to His presence among His people, as seen in the blessings at the Tabernacle's erection and the encounter with Pharaoh. Rashi explains that the word "blessing" means salutation in Old French, similar to the greeting Yaakov gave Pharaoh. Targum Jonathan and Onkelos both state that Yaakov blessed Pharaoh before departing.

וַיּוֹשֶׁב יוֹסֵף אֶת-אָבִיו וְאֶת-אֶחָיו וַיָּתֵן 11 So Joseph settled his father and his brothers, giving  
לָהֶם אֲחֻזָּה בְּאֶרֶץ מִצְרַיִם בְּמִיטֵב J them holdings in the choicest part of the land of  
הָאֶרֶץ בְּאֶרֶץ רַעַמְסֵס כְּאֲשֶׁר צִוָּה Egypt, in the region of Rameses, as Pharaoh had  
פַּרְעֹה: commanded.

Joseph settled his father and brothers in the land of Egypt in Goshen near Raamses, giving them possession of houses, vineyards, and fields in the best part of the land. The Israelites

left the district of Raamses, traveling a distance of 120 mil in a moment to settle in the country of Pelusim as full citizens with Pharaoh's permission.

וַיְכַלֵּל יוֹסֵף אֶת־אָבִיו וְאֶת־אָחָיו	12	Joseph sustained his father, and his brothers, and all
וְאֶת־כָּל־בֵּית אָבִיו לֶחֶם לְפִי הַטָּף:	J	his father's household with bread, down to the little ones.

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In Likutei Moharan 2:4:5, Yosef's prayers led to Yaakov granting him the rights of the firstborn, emphasizing the importance of prayer. Joseph distributed rations to his family based on need, ensuring everyone's needs were met. Jacob discussed the future of his sons, praising Yehudah and emphasizing Benjamin's importance. Solomon's wisdom surpassed all men, and the Midrash discusses the righteousness of the patriarchs. Joseph provided bread according to the needs of his family, highlighting the importance of not seeking luxuries. Yaakov's descent to Egypt included meetings with God, Yosef, and Pharaoh, emphasizing divine favor and the migration with a list of names totaling seventy. The Gemara clarifies a vow to grow hair like a Nazirite. Yosef provided bread according to the needs of his family.

וְלֶחֶם אֵין בְּכָל־הָאָרֶץ כִּי־כָבֵד	13	Now there was no bread in all the world, for the famine
הָרָעַב מְאֹד וְתֵלָה אֶרֶץ מִצְרַיִם	J	was very severe; both the land of Egypt and the land of
וְאֶרֶץ כְּנָעַן מִפְּנֵי הָרָעַב:		Canaan languished because of the famine.

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The word "va-telah" indicates exhaustion and crazed inhabitants due to a severe famine in Egypt and Canaan, leading to a shortage of bread and people eating inordinate amounts of food, depleting reserves prematurely. People living further away did not come to Egypt for food due to the long journey or less severe famine.

וַיִּלְקֹט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא	14	Joseph gathered in all the money that was to be found
בְּאֶרֶץ־מִצְרַיִם וּבְאֶרֶץ כְּנָעַן בַּשֶּׁבֶר	J	in the land of Egypt and in the land of Canaan, as
אֲשֶׁר־הֵם שֹׁבְרִים וַיָּבֵא יוֹסֵף		payment for the rations that were being procured,
אֶת־הַכֶּסֶף בֵּיתָה פְּרָעָה:		and Joseph brought the money into Pharaoh's palace.

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Joseph's integrity and wisdom are highlighted in how he collected all the money in Egypt during the famine, bringing it to Pharaoh's treasury without keeping any for himself, earning the trust of the people and ensuring the survival of the population. The Midrash texts discuss the prosperity of Eretz Yisrael and Joseph's righteousness, while Rabbeinu Bahya, Rashi, and Ramban provide insights into Joseph's character and actions. The Talmud and Targum emphasize Joseph's role in collecting and managing resources during the famine.

וַיִּתֵּם הַכֶּסֶף מֵאֶרֶץ מִצְרַיִם וּמֵאֶרֶץ	15	And when the money gave out in the land of Egypt
כְּנָעַן וַיָּבֹאוּ כָל־מִצְרַיִם אֶל־יוֹסֵף	J	and in the land of Canaan, all the Egyptians came to
לֵאמֹר הִבֵּה־לָנוּ לֶחֶם וְלֹמָה נָמוּת		Joseph and said, "Give us bread, lest we die before
נִגְדָה כִּי אָפַס כֶּסֶף:		your very eyes; for the money is gone!"

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During the famine, the money in Egypt and Canaan was exhausted, leading the Egyptians to seek food from Joseph who initially accepted money as payment to impoverish them and

elevate his brothers' status. Joseph's knowledge of people's finances allowed him to charge prices accordingly, accepting livestock as payment as the money supply dwindled. The Torah mentions the depletion of money in Canaan to emphasize the dire situation, and some sages believe the famine ended with Yaakov's arrival. Ibn Ezra and Siftei Chakhamim explain the concept of money being brought to naught, showing that only Hashem has the power to save or punish. Targum translations also highlight the lack of money in Egypt and Canaan during the famine.

וַיֹּאמֶר יוֹסֵף הֵבּוּ מִקְנֵיכֶם וְאֶתְנָה 16 And Joseph said, "Bring your livestock, and I will sell to  
לָכֶם בְּמִקְנֵיכֶם אֶם-אָפֶס כֶּסֶף: J you against your livestock, if the money is gone."

Ibn Ezra explains the irregular vocalization of the word "give" in Genesis 47:16 and discusses the use of the word "fail" in the same verse. Haamek Davar suggests Joseph tested his brothers by asking for their livestock. Steinsaltz summarizes Joseph's offer to exchange food for livestock when the brothers ran out of silver. Midrash states Joseph selected weaker brothers to present before Pharaoh and asked for livestock when silver ran out. Quoting Ibn Ezra, the word "אֶפֶס" in Isaiah 29:20 means to be brought to naught. Targum versions describe Joseph offering to exchange food for livestock when money runs out.

וַיָּבִיאוּ אֶת-מִקְנֵיהֶם אֶל-יוֹסֵף וַיִּתֵּן לָהֶם 17 So they brought their livestock to Joseph, and Joseph  
יוֹסֵף לֶחֶם בַּסּוּסִים וּבַמִּקְנָה הַצֹּאן J gave them bread in exchange for the horses, for the  
וּבַמִּקְנָה הַבָּקָר וּבַחֲמֹרִים וַיִּנְהַלֵּם stocks of sheep and cattle, and the asses; thus he  
בַּלֶּחֶם בְּכָל-מִקְנֵיהֶם בַּשָּׁנָה הַהוּא: provided them with bread that year in exchange for  
all their livestock.

During the famine, Joseph distributed food slowly to prevent overeating, following proper conduct. He provided food in exchange for livestock in the sixth year of the famine when money ran out, including horses. Joseph gathered silver from Egypt and other countries, which Israel took when leaving Egypt, and the wealth eventually ended up hidden in Rome. Yoseif exchanged bread for livestock from the people, including horses, sheep, cattle, and donkeys, sustaining them during the famine.

וַתֵּתֶם הַשָּׁנָה הַהוּא וַיָּבֹאוּ אֵלָיו בַּשָּׁנָה 18 And when that year was ended, they came to him the  
הַשְּׁנִית וַיֹּאמְרוּ לוֹ לֹא-נִכְתֹּד מֵאֲדֹנֵי בִי J next year and said to him, "We cannot hide from my  
אֶם-תֵּם הַכֶּסֶף וּמִקְנָה הַבְּהֵמָה lord that, with all the money and animal stocks  
אֶל-אֲדֹנֵי לֹא נִשְׂאָר לִפְנֵי אֲדֹנֵי בְלָתִי consigned to my lord, nothing is left at my lord's  
אֶם-גּוֹיְתָנוּ וְאֶדְמָתָנוּ: disposal save our persons and our farmland.

Jacob's arrival in Egypt brought a blessing that ended the famine, which resumed after his death. Joseph strategically selected less powerful brothers to present before Pharaoh, exposing their wealth. Midrash portrays Jacob as pure and righteous, while Esau is depicted as violent and deceitful. Both Targum Onkelos and Targum Jonathan recount the Egyptians offering their bodies and lands to Joseph in exchange for food during the famine.

לָמָּה נָמוּת לְעֵינֶיךָ גַּם-אֲנַחְנוּ גַּם	19	Let us not perish before your eyes, both we and our
אֲדָמָתָנוּ קִנְיָה-אֲתָנוּ וְאֶת-אֲדָמָתָנוּ בִּלְחֶם	J	land. Take us and our land in exchange for bread,
וְנִהְיֶה אֲנַחְנוּ וְאֲדָמָתָנוּ עֲבָדִים לְפַרְעֹה		and we with our land will be serfs to Pharaoh;
וְתִזְרַע וְנִחְיֶה וְלֹא נָמוּת וְהָאֲדָמָה לֹא		provide the seed, that we may live and not die, and
תִּשָּׁם:		that the land may not become a waste.”

Yaakov's arrival in Egypt ended the famine, Joseph established a share-cropping system with the Egyptians, Rabbeinu Yonah and Rabbeinu Bahya discuss the significance of Jacob's blessing, Pirkei Avot 2:5 provides advice on character traits, and the Targums describe the Egyptians offering to become slaves to Pharaoh for seed grain.

וַיִּקֶן יוֹסֵף אֶת-כָּל-אֲדָמַת מִצְרַיִם	20	So Joseph gained possession of all the farm land of
לְפַרְעֹה כִּי-מָכְרוּ מִצְרַיִם אִישׁ שְׂדֵהוּ	J	Egypt for Pharaoh, all the Egyptians having sold their
כִּי-חִזַּק עֲלֵהֶם הָרָעָב וַתְּהִי הָאָרֶץ		fields because the famine was too much for them; thus
לְפַרְעֹה:		the land passed over to Pharaoh.

Yoseif acquired all the land in Egypt during the famine, making the Egyptians serfs of Pharaoh, similar to how Torah scholars may appear unattractive externally but are filled with knowledge internally. Israel's sins will be atoned for on Yom Kippur, and they will not be subject to the yoke of any creature in the future, overcoming their captors like Joseph who purchased his purchasers (Gen. 47:19-20, Targum Jonathan on Gen. 47:20).

וְאֶת-הָעָם הָעֶבְרִי הֵעֲבִיר אֹתוֹ לְעָרִים מְקֻצָּה	21	And he removed the population town by town, from
גְּבוּל-מִצְרַיִם וְעַד-קֶצְהוֹ:	J	one end of Egypt's border to the other.

Joseph uprooted the Egyptians from their cities and transferred them to new locations to prevent uprisings, remind them they were slaves, and prevent them from claiming inheritance of the land. His actions aimed to remove a reproach from his brothers and highlight their status as strangers in the land. This enforced resettlement was seen as a moral refinement process to lead people back to sanctity and the holy covenant with God, symbolizing the importance of Israelites being strangers in other lands. Joseph's love for his brothers was demonstrated by this act, preventing the Egyptians from calling his brothers exiles and ensuring they were settled in different areas to avoid ridicule.

רַק אֲדָמַת הַכֹּהֲנִים לֹא קִנְיָה כִּי חֹק	22	Only the land of the priests he did not take over, for
לַכֹּהֲנִים מֵאֵת פַּרְעֹה וְאָכְלוּ אֶת-חֲחֻקָּם	J	the priests had an allotment from Pharaoh, and they
אֲשֶׁר נָתַן לָהֶם פַּרְעֹה עַל-כֵּן לֹא מָכְרוּ		lived off the allotment which Pharaoh had made to
אֶת-אֲדָמָתָם:		them; therefore they did not sell their land.

In Egypt, the priests were exempt from laws restricting land ownership due to their role as local aristocracy or religious leaders, receiving daily allotments of food from Pharaoh. Rabbi Simlai emphasizes starting prayers with praise to align oneself with God's will, while Kabbalah explains the term Chok as representing HaShem's role as the decisor. Rabbi Tachlipha teaches about Heaven assigning man's necessities, with expenses for Sabbath, festivals, and education exempt. In the Talmud, the term "statute [hok]" in relation to food



is discussed, and the Targum explains that the priests did not sell their land in Egypt due to their previous help to Pharaoh.

וַיֹּאמֶר יוֹסֵף אֶל־הָעָם הֵן קָנִיתִי אֶתְכֶם הַיּוֹם	23	Then Joseph said to the people, “Whereas I have
וְאֶת־אֲדָמַתְכֶם לְפָרְעָה הָאֵלֶּכֶם זֶרַע	J	this day acquired you and your land for Pharaoh,
וְזָרַעְתֶּם אֶת־הָאֲדָמָה:		here is seed for you to sow the land.

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The text discusses the consequences of not following Joseph’s instructions during the famine, linking the ability to have children to the concept of “Heh you have seed.” The importance of charity, peace, and making one’s wife happy in the mitzvah for fertility is emphasized, along with the connection to the concept of tzedek and the source of seed. The acquisition of people and lands for Pharaoh, the use of language in prophecies, the symbolism of patriarchs representing Sefirot, and the purification of seed in Kabbalah are also discussed. Additionally, the word “eychah” in Akeidat Yitzchak is examined in a different context, and the role of David in completing the forefathers is highlighted in the commentary.

וְהָיָה בַּתְּבוּאָת וּנְתַתֶּם חֲמִישִׁית	24	And when harvest comes, you shall give one-fifth to
לְפָרְעָה וְאַרְבַּע הַיְדֹת יִהְיֶה לָכֶם	J	Pharaoh, and four-fifths shall be yours as seed for the
לְזֶרַע הַשָּׂדֶה וְלֶאֱכֹלְכֶם וְלֶאֱשֹׁר		fields and as food for you and those in your households,
בְּבֵתֵיכֶם וְלֶאֱכֹל לְטַפְכֶם:		and as nourishment for your children.”

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In Kedushat Levi, the comparison between God and the soul is explored through five attributes, with Joseph instructing farmers to give one fifth of their crops to Pharaoh and keep four fifths for themselves, ensuring they have enough food. Pharaoh’s dreams were prophetic, leading Joseph to interpret them as a message from God, ultimately saving mankind from famine. The Mishnah discusses the measure for joining Shabbat boundaries, with specific measurements for the size of meals. Rabbeinu Bahya explains the presence of God accompanying the Israelites to Egypt, associated with retribution and lack of pity. Onkelos and Targum Jonathan state that a fifth of produce must be given to Pharaoh.

וַיֹּאמְרוּ הֶחַיְתָּנוּ נִמְצָאֵחֹל בְּעֵינֵי	25	And they said, “You have saved our lives! We are
אֲדָנִי וְהִיָּינוּ עֲבָדִים לְפָרְעָה:	J	grateful to my lord, and we shall be serfs to Pharaoh.”

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In Genesis 47:25, the Israelites referred to themselves as Pharaoh’s slaves, indicating they would not have been willing to become Joseph’s slaves. Rashi explains that paying the tax annually did not mean they would belong to Pharaoh as slaves, while Or HaChaim suggests that by offering themselves as slaves to Pharaoh, they became owned outright by him. Joseph correctly interpreted Pharaoh’s dreams, gaining favor and managing the distribution of grain during the famine, ultimately reuniting with his family in Canaan. The seven years of plenty in Egypt ended perfectly, leading to a severe famine where even coarse bread was sought after. Pharaoh directed the hungry Egyptians to Joseph, who compelled them to circumcise themselves, ensuring their lives in the World to Come. In Genesis 47:25, Onkelos and Targum Jonathan both state that Joseph’s brothers acknowledge he saved their lives and offer to be slaves to Pharaoh in gratitude.

וַיַּשֶׁם אֶתֶּה יוֹסֵף לְחֹק עַד־הַיּוֹם הַזֶּה	26	And Joseph made it into a land law in Egypt, which
עַל־אֲדָמַת מִצְרַיִם לְפָרֶעָה לְחֶמֶשׁ רֶ"ק	J	is still valid, that a fifth should be Pharaoh's; only
אֲדָמַת הַכֹּהֲנִים לִבְדָּם לֹא הָיְתָה לְפָרֶעָה:		the land of the priests did not become Pharaoh's.

Joseph established a law in Egypt where one-fifth of the land was designated for Pharaoh, with exceptions for the priests who were supported directly by the king. Joseph did not drink wine after being separated from his brothers, and it is suggested that his brothers also abstained from wine without him. Yosef's power is emphasized in rescuing his family and Egypt, leading to the Egyptians serving him. The phrase "to/for Pharaoh" highlights the legal transaction involving Yosef's influence, and he advised collecting a 20% tax during years of plenty. This law was codified to ensure it was not a burden and would remain in place permanently.

וַיָּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם	27	Thus Israel settled in the country of Egypt, in the region of
בְּאֶרֶץ גֹּשֶׁן וַיַּאֲחִזּוּ בָּהּ וַיִּפְרוּ	J P	Goshen; they acquired holdings in it, and were fertile and
וַיִּרְבּוּ מְאֹד:		increased greatly.

The settling of the Israelites in the land of Goshen among the Egyptians allowed them to sublimate Egyptian cultural values while maintaining their identity as Yisrael, as noted in Chasidut. Jacob strategically settled his sons in Goshen to prevent political involvement in Egyptian affairs and minimize their exile, as highlighted in the commentary. Rabbi Soloveitchik observed that the Israelites became comfortable in Egypt despite reminders of their return to the Promised Land, needing to be forced to leave. Kabbalistic interpretations connect the removal of ḥallah from dough to purification and generation of clean seed, paralleling human coupling in Genesis 47:23. Various commentaries discuss the destruction of enemies leading to the return of holiness to the Jewish people, the significance of dwelling in certain places signifying impending calamity, and the prosperity and growth of the Israelites in Goshen as described in Targum.

## 12: ויחי | Vayechi (Genesis 47:28-50:26)

### Genesis 47

28 ויחי יעקב בארץ מצרים שבע עשרה  
 שנה ויהי ימי יעקב שני חליו שבע שנים  
 וארבעים ומאת שנה: P so that the span of Jacob's life came to one hundred and forty-seven years.

The text discusses the importance of understanding and knowledge in Torah study, highlighting the idea that God is intimately involved in every detail. Jacob lived in Egypt for seventeen peaceful years before his death, symbolizing the end of his life and the beginning of Israel's exile. Despite previous suffering, Jacob found peace during these years. Rabbeinu Bahya and Ramban provide interpretations of numbers in biblical verses, while the Talmud connects the 147 psalms in the Book of Psalms to Jacob's years. Rabbi's toothache was healed after showing mercy, reflecting Psalm 145:9. Both Targums confirm Jacob's seventeen years in Egypt and total lifespan of 147 years.

29 ויקרבו ימי ישראל למות ויקרא | לבנו  
 ליוסף ויאמר לו אם־נא מצאתי חן  
 בעיניך שים־נא ידך תחת ירכי ועשית  
 עמדי חסד ואמת אל־נא תקברני  
 במצרים: J And when the time approached for Israel to die, he summoned his son Joseph and said to him, "Do me this favor, place your hand under my thigh as a pledge of your steadfast loyalty: please do not bury me in Egypt.

True kindness is done without expecting reward, acquiring wise souls and engaging in mundane affairs with good intentions. Jacob's request to be buried in Canaan was made in advance with kindness and truth, ensuring an enduring commitment. In approaching death, individuals' days come before the Supernal King. The righteous pray not to be gathered with the wicked, and the lack of control over the day of death is discussed in various Midrash texts. Avraham, Yitzchak, and Yaakov experienced a taste of the World to Come while alive, emphasizing the importance of performing acts of loving-kindness. Symbolic gestures in making oaths, such as placing one's hand under the control of a master, are significant in Jewish thought. Rabbi Yohanan explains that dwelling in a certain place in the Torah signifies impending calamity or pain. Abraham instructs his senior servant to place his hand under his thigh, and Yisrael asks Yoseif to promise to bury him in a different place than Egypt.

30 וישכבתי עם־אבותי ונשאתני  
 ממצרים וקברתני בקברתם ויאמר  
 אנכי אעשה כדברך: J When I lie down with my ancestors, take me up from Egypt and bury me in their burial-place." He replied, "I will do as you have spoken."

Joseph, a virtuous man, promised his father Jacob to bury him in the Land of Israel, which Jacob insisted on with an oath sworn in God's name. Jewish thought interprets Jacob's desire to be buried with his fathers as a symbol of resurrection and immortality of the soul, emphasizing the importance of burial in a righteous place for spiritual benefits. The Talmud explains that Jacob's wish to be buried in the Land of Israel was not for resurrection but for spiritual significance, while the Midrash discusses the significance of

being buried in the land of Israel and the importance of honoring the wishes of the deceased.

וַיֹּאמֶר הַשָּׁבֶעָה לִּי וַיִּשָּׁבַע לוֹ וַיִּשְׁתַּחוּ 31 And he said, “Swear to me.” And he swore to him.  
יִשְׂרָאֵל עַל־רֹאשׁ הַמֶּטֶה: J Then Israel bowed at the head of the bed.

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Yaakov asked Yosef to swear to bury him in Eretz Yisrael to transfer spiritual power and ensure Yaakov’s legacy continued through him, causing the brothers to fear Yosef’s newfound spiritual power. Joseph’s oath was needed to fulfill Jacob’s last wish, as Jacob was concerned his body would not be buried in Egypt as an idol. Bedtime prayers in the Siddur Sefard and Siddur Ashkenaz ask for peaceful rest and protection from evil, with a figurative reference to Jacob’s offspring being pure. The Gemara questions calling Joseph a fox, suggesting it was a recognition of his greatness.

## Genesis 48

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר לְיוֹסֵף הִנֵּה 1 Some time afterward, Joseph was told, “Your  
אֲבִיךָ חָלָה וַיִּקַּח אֶת־שְׁנֵי בָנָיו עִמּוֹ אֶת־מְנַשֶּׁה E father is ill.” So he took with him his two sons,  
וְאֶת־אֶפְרַיִם: Manasseh and Ephraim.

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The text discusses different perspectives on Joseph being informed of Jacob’s illness, with some suggesting Ephraim was the messenger. Jacob’s illness was significant, as sneezing was traditionally seen as a sign of imminent death until Jacob prayed for time. The Sages equate lack of respiration with death, based on the belief that the soul exits through the nostrils. Joseph did not want to be alone with Jacob to avoid questions about his brothers, and Judah takes responsibility for selling Joseph into slavery to avert divine punishment. Jacob ensures Joseph’s merit by not promising him rewards. Ibn Ezra explains Deuteronomy 24:6 literally, while Targum mentions Joseph taking his sons to Jacob after hearing of his illness.

וַיַּגֵּד לְיַעֲקֹב וַיֹּאמֶר הִנֵּה בִנִּי יוֹסֵף בָּא 2 When Jacob was told, “Your son Joseph has come to  
אֵלַי וַיִּתְחַזֵּק יִשְׂרָאֵל וַיָּשֶׁב עַל־הַמֶּטֶה: E see you,” Israel summoned his strength and sat up in  
bed.

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In Chasidut, looking at tzitzit is a remedy for the ill, strengthening Israel corresponding to the number of strings, loops, and knots. In Kabbalah, the letters Aleph, Chet, Hei, Ayin on the throat have specific functions in three columns. The Midrash emphasizes respect for royalty, as seen in Moses and Jacob honoring Joseph. Mishnah discusses vows and their implications, while Musar highlights the importance of leaving behind righteous descendants. The Targum recounts Jacob sitting up in bed upon hearing Joseph had come to him.

וַיֹּאמֶר יַעֲקֹב אֶל־יוֹסֵף אֵל שְׁדִי 3 And Jacob said to Joseph, “El Shaddai, who appeared  
נִרְאָה־אֵלַי בְּלוּז בְּאֶרֶץ כְּנָעַן וַיְבָרֵךְ P to me at Luz in the land of Canaan, blessed me—  
אֶתִּי:

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Rashbam explains Jacob saw God in Luz upon returning from Padan Aram, Radak notes God introduced Himself to Jacob as Shaddai and blessed him, Rav Hirsch emphasizes the

significance of Jacob's blessing to Joseph's sons, Steinsaltz mentions Jacob recounted God's appearance and blessing in Luz, Akeidat Yitzchak discusses blessings and insights imparted by individuals near the end of their lives, Rabbeinu Bahya suggests "hanir-eh" does not indicate a feminine attribute of God, Gevia Kesef explains the use of "God Almighty" in Genesis 17:1, and Targum Onkelos and Targum Jonathan state Yaakov told Yoseif that Almighty Shaddai appeared to him in Luz and blessed him.

וַיֹּאמֶר אֵלַי הַנְּגִי מִפְּרֹדֶךָ וְהִרְבֵּיתִיךָ וְנָתַתִּיךָ לְקָהָל עַמִּים וְנָתַתִּי אֶת־הָאָרֶץ הַזֹּאת לְזֶרְעֶךָ אֶתְּרִיד אֶחָזֶת עוֹלָם:	4 P	and said to me, 'I will make you fertile and numerous, making of you a community of peoples; and I will assign this land to your offspring to come for an everlasting possession.'
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Jacob designates Ephraim and Manasseh as heads of tribes, ensuring Joseph and his sons receive their rightful inheritance in Canaan. Reuben did not sin with Bilhah but disturbed her bed to defend his mother's honor, and Benjamin's birth completed the twelve tribes. Mishnah outlines offerings for erroneous rulings by judges, with Rabbis differing on the specifics. Ramban explains the promise of nations to Abraham refers to Israel, while Talmud argues one tribe is a congregation based on Benjamin's birth in Jerusalem. God promises Jacob fruitfulness, leadership of tribes, and everlasting possession of the land for his descendants.

וְעַתָּה שְׁנֵי־בָנֶיךָ הַנוֹלָדִים לְךָ בְּאֶרֶץ מִצְרַיִם עַד־בָּאתִי אֵלֶיךָ מִצְרַיִמָּה לִי־הֵם אֶפְרַיִם וּמְנַשֶּׁה כְּרְאוּבֵן וְשִׁמְעוֹן יִהְיוּ־לִי:	5 P	Now, your two sons, who were born to you in the land of Egypt before I came to you in Egypt, shall be mine; Ephraim and Manasseh shall be mine no less than Reuben and Simeon.
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Yaakov elevated Ephrayim and Menashe to the status of his own sons, equal to Reuven and Shimon, based on Joseph's role in sustaining the family and his desire to honor Rachel's memory. The text discusses the unity of the tribes in Israel, with blessings given to each tribe based on their history and future roles. In the Midrash, the counting of the tribes and the importance of tithing are emphasized, while the Mishnah discusses vows regarding benefiting from those born or yet to be born. The Second Temple text compares Ephraim and Manasseh to Reuben and Simeon, and the Talmud states that Ephraim and Manasseh are counted as two tribes, with Abba Shaul equating cursing a husband's parents in front of his children to doing so in his presence. The Targum notes that Jacob considered Ephraim and Menashe as his own sons.

וּמוֹלֶדֶתְךָ אֲשֶׁר־הוֹלֵדָהּ אַחֲרֵיהֶם לְךָ יִהְיוּ עַל שֵׁם אֲחֵיהֶם יִקְרָאוּ בְּנֵהֶלְתָּם:	6 P	But progeny born to you after them shall be yours; they shall be recorded instead of their brothers in their inheritance.
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Ramban interprets that Joseph's sons, Ephraim and Menashe, were considered part of the tribe of Joseph and not separate tribes, receiving a double portion of land. Halakhah details the customs and rituals of Simchat Torah, including taking out three Torah scrolls, a festive meal, and inviting others to a party. Midrash emphasizes the importance of unity among the tribes and the inheritance of Torah knowledge, with references to Joseph's blessings and the belief in resurrection. The Talmud discusses inheritance laws and the counting of

tribes, with Ephraim and Manasseh counted as two tribes. The Targum commentary supports the idea that Joseph’s future descendants would be part of his tribe.

<p>וְאֵנִי   בְּבֹאִי מִפָּדָן מָתָה עָלַי רָחֵל  בְּאֶרֶץ כְּנָעַן בְּדֶרֶךְ בְּעוֹד  כְּבֵרֶת-אֶרֶץ לְבֵא אֶפְרָתָה וְאֶקְבְּרָהּ  שָׁם בְּדֶרֶךְ אֶפְרָת הוּא בֵּית לָחֶם:</p>	<p>7 I [do this because], when I was returning from Paddan,  R Rachel died, to my sorrow, while I was journeying in the  land of Canaan, when still some distance short of  Ephrath; and I buried her there on the road to  Ephrath”—now Bethlehem.</p>
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Jacob buried Rachel on the way back from Padan Aram by God’s command in Canaan to ensure her intercession for her descendants, while Joseph’s righteousness is shown in avoiding being alone with his father. The souls of the deceased are influenced by their material experiences, and the Talmud teaches about mourning and remedies for physical ailments. God’s promises to Israel in the Tanakh include restoration, forgiveness, and eternal love, while Jacob’s burial request is mentioned in the Targum.

<p>וַיֵּרָא יִשְׂרָאֵל אֶת-בְּנֵי יוֹסֵף וַיֹּאמֶר  מִי-אֵלֶּה:</p>	<p>8 Noticing Joseph’s sons, Israel asked, “Who are  E these?”</p>
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Jacob’s failing eyesight prevented him from recognizing Joseph’s sons, prompting him to ask who they were and leading to a tense interaction with Joseph regarding the future descendants of Ephraim. Despite this, Ephraim is still beloved by God, as seen in his descendants like Joshua who would lead Israel to greatness. Yisrael asks Yoseif about his sons in Genesis 48:8, wondering who they are [Onkelos, Targum Jonathan].

<p>וַיֹּאמֶר יוֹסֵף אֶל-אֲבִיו בְּנֵי הֵם  אֲשֶׁר-נָתַן לִי אֱלֹהִים בְּזֵה וַיֹּאמֶר  קְחֵם-נָא אֵלַי וְאֶבְרַכֶּם:</p>	<p>9 And Joseph said to his father, “They are my sons,  E whom God has given me here.” “Bring them up to  me,” he said, “that I may bless them.”</p>
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Joseph informed Jacob that Ephraim and Manasseh were his sons, emphasizing God’s favor in granting him children despite past mistakes. Jacob subsequently agreed to bless them, highlighting the importance of proximity in blessings and prayers. The Israelites’ temptation in Shittim led to a plague stopped by Pinchas, with Ephraim’s lineage posing challenges. The sanctification of the moon symbolizes Israel’s sanctification, with the Jewish Court having authority to declare the start of each month, linked to betrothal and direct communication with God. In presenting his sons to Jacob, Joseph mentioned his marriage to Asenath, daughter of Dinah, for the blessing.

<p>וַעֲיַי יִשְׂרָאֵל כְּבָדוֹ מִזְקֵן לֹא יוֹכֵל  לְרִאזוֹת וַיִּגֶּשׁ אֹתָם אֵלָיו וַיִּשָּׁק לָהֶם  וַיַּחְבֵּק לָהֶם:</p>	<p>10 Now Israel’s eyes were dim with age; he could not see.  E So [Joseph] brought them close to him, and he kissed  them and embraced them.</p>
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Jacob’s failing eyesight prevented him from blessing Joseph’s children properly, and the physical contact of kissing and embracing the children was meant to make Jacob more attached to them so that his blessing would be more effective. Rabbi Elazar explains that Jacob’s eyes became dim from the age of Isaac, who was completely blind. The Midrash texts emphasize the importance of old age and the virtues of Abraham, Isaac, and Jacob,

who each merited their sons through five qualities. Rabbeinu Bahya explains that Moses' vision at 120 was a miracle, while Ramban argues that Esau despised his birthright due to his brutal nature. The Talmud discusses the presence of yeshivas among the Israelites and explains why Jacob did not kiss Joseph until his death. In the Targum, Yisrael's failing eyesight led Yoseif to bring his sons near, kiss them, and hug them.

<p>וַיֹּאמֶר יִשְׂרָאֵל אֶל-יוֹסֵף רְאֵה פָנַיִךְ לֹא פָּלַלְתִּי וְהִנֵּה הִרְאָה אֹתִי אֱלֹהִים גַּם אֶת-יִרְעֶךָ:</p>	<p>11 And Israel said to Joseph, “I never expected to see E you again, and here God has let me see your children as well.”</p>
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Various commentators offer interpretations of the word פָּלַלְתִּי in Genesis, with Rashbam explaining it as judgment, Sforno connecting it to a previous blessing from God, Radak relating it to independent judges, and Tur HaArokh translating it as “I had not dared to expect.” Halakhah details the mitzvah of tefillin, emphasizing the importance of all letters being intact in the passages written on parchment. In Midrash, the Assembly of Israel acknowledges affliction by the evil inclination but believes in divine protection. The Targum expresses Israel's surprise at seeing Joseph's offspring, a sight he did not expect but was granted by God.

<p>וַיּוֹצֵא יוֹסֵף אֹתָם מֵעַם בְּרָכָיו וַיִּשְׁתַּחוּ לְאַפָּיו אֶרְצָה:</p>	<p>12 Joseph then removed them from his knees, and bowed E low with his face to the ground.</p>
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Joseph positioned his sons Manasseh and Ephraim for blessings in the correct order, with Manasseh on the right and Ephraim on the left, showing respect for the intended sequence. The blessings of the tribes focus on their unique characteristics and roles, emphasizing unity and material wealth without jealousy. Despite Jacob's initial refusal to bless them due to future sins, Ephraim's descendants would be favored by God and become a multitude of nations. Joseph wept on Jacob's neck, leading to a heartfelt reunion and recognition despite initial confusion.

<p>וַיִּקַּח יוֹסֵף אֶת-שְׁנֵיהֶם אֶת-אֶפְרַיִם בְּיָמִינוֹ מִשְׁמָאל יִשְׂרָאֵל וְאֶת-מְנַשֶּׁה בְּשְׂמָאלוֹ מִיָּמִין יִשְׂרָאֵל וַיִּגַּשׁ אֵלָיו:</p>	<p>13 Joseph took the two of them, Ephraim with his right E hand—to Israel's left—and Manasseh with his left hand—to Israel's right—and brought them close to him.</p>
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Ibn Ezra, Rashbam, Radak, Rabbeinu Bahya, Rashi, Steinsaltz, and Chizkuni offer various interpretations of the positioning of Joseph's sons before Jacob for the blessing, with disagreements on the correct order based on age and spiritual superiority. Midrash highlights Joseph's righteousness and the significance of the division of land by lot, while also emphasizing Ephraim's importance. The Israelites' memory of fish in Egypt is mentioned as a blessing for Joseph's children, and the Second Temple commentary discusses the symbolism of Joseph's blessing. Targum describes Yoseif positioning Ephraim on his right side and Menasheh on his left side before Yisrael.

וַיִּשְׁלַח יִשְׂרָאֵל אֶת־יְמִינוֹ וַיֵּשֶׁת׃	14	But Israel stretched out his right hand and laid it on
עַל־רֹאשׁ אֶפְרַיִם וְהוּא הַצָּעִיר	E	Ephraim's head, though he was the younger, and his
וְאֶת־שְׁמֹאלוֹ עַל־רֹאשׁ מְנַשֶּׁה שְׂכֵל׃		left hand on Manasseh's head—thus crossing his
אֶת־יָדָיו כִּי מְנַשֶּׁה הַבְּכוֹר׃		hands—although Manasseh was the first-born.

Yaakov crossed his hands to bless Ephraim over Menashe due to his prophetic insight that Ephraim would have a more significant future, aiming to draw the blessing of intellect and establish a sanctuary through their will. The right hand on Ephraim's head symbolizes the spiritual side of Mashiach ben Yosef receiving abundant Lovingkindness, highlighting the importance of blessings being bestowed on the deserving. Joseph's righteousness is shown through his humility and concern for others, reflecting the humility and worthiness of Ephraim and Menashe. Aaron raised his hands to bless the people, not as an affirmation gesture, and the word כי is interpreted as "although" in various verses. Rabbi Elazar faced objections from Reish Lakish regarding instances where the Torah mentions "his hands," remaining silent in response. Yisrael intentionally placed his right hand on Ephraim's head and his left hand on Menashe's head in Genesis 48:14.

וַיְבָרֶךְ אֶת־יוֹסֵף וַיֹּאמֶר הָאֱלֹהִים אֲשֶׁר	15	And he blessed Joseph, saying, "The God in whose
הִתְהַלְכוּ אֲבֹתַי לִפְנֵי אַבְרָהָם וְיִצְחָק	E	ways my fathers Abraham and Isaac walked, The
הָאֱלֹהִים הָרַעָה אֹתִי מֵעוֹדִי עַד־הַיּוֹם		God who has been my shepherd from my birth to
הַזֶּה׃		this day—

Chasidut discusses the different attributes of the Patriarchs in their relationship with God, with Noach embodying Justice, Avraham and Yitzchok showing Mercy, and Yaakov having constant guidance from God. Jewish Thought explores the significance of the names of God, the importance of striving for closeness to God, and the impact of the land of Israel on the perception of God's power. Midrash delves into walking with God and blessings given by Jacob to his sons. Musar emphasizes the covenant with God through Jacob blessing Joseph, and the importance of spiritual awakening. Quoting Commentary highlights the deep understanding of God by Chanoch and the sacrifices offered by Jacob before heading to Egypt. Second Temple discusses the importance of nourishment from God, while Talmud contrasts providing food with redemption, and Targum focuses on Jacob's blessing of Joseph and acknowledgment of God's sustenance.

הַמַּלְאָךְ הַגָּאֹל אֹתִי מִכָּל־רָע יְבָרֶךְ׃	16	The Messenger who has redeemed me from all harm—
אֶת־הַנְּעָרִים וַיִּקְרָא בָהֶם שְׁמִי וְשֵׁם	E	Bless the lads. In them may my name be recalled, And
אֲבֹתִי אַבְרָהָם וְיִצְחָק וַיְדַגּוּ לָרֹב		the names of my fathers Abraham and Isaac, And may
בְּקֶרֶב הָאָרֶץ׃		they be teeming multitudes upon the earth."

Chasidut discusses the significance of the 12 constellations and gemstones representing holy attributes and the 12 tribes, linking the month of Adar to fish symbolizing fertility and protection from the evil eye. Commentary from various sources explains Jacob's blessings for his grandsons, emphasizing divine protection and spiritual values. Halakhah details the order of readings after Hakafof in the synagogue, while Jewish Thought connects the redeemer of Jacob to the Angel of Yosef. Kabbalah delves into protection from the evil eye and the symbolism of the Shekhinah as an angel. Liturgy includes prayers referencing the angel who redeemed Jacob, and Midrash discusses prayer direction and the protection of



the patriarchs. Musar highlights the importance of man as the chief creation, with angels serving the righteous, and Responsa refutes allusions to Mohammed in Scripture. In Second Temple texts, punishment is described as indirect, and Talmud explains protection from evil and the evil eye, while Tanakh promises protection from harm and Targum discusses blessings upon Jacob's descendants.

וַיֵּרָא יוֹסֵף כִּי־יָשִׁית אָבִיו יְדִימִינוּ	17	When Joseph saw that his father was placing his
עַל־רֹאשׁ אֶפְרַיִם וַיֵּרַע בְּעֵינָיו וַיִּתְמַךְ	E	right hand on Ephraim's head, he thought it wrong;
יְדֵאָבִיו לְהַסִּיר אֶת־הָמַעַל רֹאשׁ־אֶפְרַיִם		so he took hold of his father's hand to move it from
עַל־רֹאשׁ מְנַשֶּׁה:		Ephraim's head to Manasseh's.

Jacob's decision to place his right hand on Ephraim's head instead of Manasseh's during the blessing symbolizes the spiritual aspect of Mashiach ben Yosef and the importance of Ephraim's descendants, despite Joseph's initial displeasure. The Talmud discusses the significance of the right hand in blessings, with Rabbi Yosei HaHorem arguing that it is also called yad, while another tanna disagrees. Yosef's attempt to move Jacob's hand to Manasseh's head in the Targum highlights the tension surrounding the blessing. Ibn Ezra and Rashi provide interpretations of relevant verses, emphasizing the importance of the right hand in guiding and supporting.

וַיֹּאמֶר יוֹסֵף אֶל־אָבִיו לֹא־כֵן אָבִי	18	"Not so, Father," Joseph said to his father, "for the
כִּי־זֶה הַבְּכֹר שֵׁם יְמִינֶךָ עַל־רֹאשׁוֹ:	E	other is the first-born; place your right hand on his
		head."

Joseph corrected Jacob's assumption about the order of his sons, expressing doubts about his intentions and preferring the firstborn to be blessed. Midrash discusses Jacob blessing Ephraim over Manasseh, with offerings symbolizing family members and blessings. Ramban refutes the idea of Isaac being poor and losing his father's wealth, attributing his dim eyesight to old age and his blessing of Jacob to a desire for a spiritual experience. Targum emphasizes Ephraim as the firstborn deserving the blessing.

וַיִּמָּאן אָבִיו וַיֹּאמֶר יָדַעְתִּי בְנִי יָדַעְתִּי	19	But his father objected, saying, "I know, my son, I
גַּם־הוּא יִהְיֶה־לְעָם וְגַם־הוּא יִגְדֹּל	E	know. He too shall become a people, and he too shall
וְאוֹלָם אַחֲיוֹ הַקָּטָן יִגְדֹּל מִמֶּנּוּ וְזָרְעוֹ		be great. Yet his younger brother shall be greater than
יִהְיֶה מְלֹא־הַגּוֹיִם:		he, and his offspring shall be plentiful enough for
		nations."

Jacob favored Ephraim over Manasseh, placing his right hand on Ephraim's head despite him being the younger brother, indicating Ephraim's future greatness and the fullness of his descendants. This blessing was fulfilled through leaders like Joshua, who achieved fame that filled the nations, showcasing Ephraim's importance. Despite this, both Ephraim and Manasseh are recognized for their greatness and significance in their own right, with the Gemara discussing how the sun stood still for Joshua as a sign of Ephraim's future as a multitude of nations.

<p>וַיְבָרֶכֶם בַּיּוֹם הַהוּא לֵאמֹר בְּךָ יִבְרַךְ יִשְׂרָאֵל לֵאמֹר יִשְׁמַךְ אֱלֹהִים כְּאַפְרַיִם וּכְמְנַשֶּׁה וַיֵּשֶׁם אֶת אֶפְרַיִם לִפְנֵי מְנַשֶּׁה:</p>	<p>20 So he blessed them that day, saying, “By you shall E Israel invoke blessings, saying: God make you like Ephraim and Manasseh.” Thus he put Ephraim before Manasseh.</p>
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The text discusses God preparing for recovery before bringing troubles, illustrated by Yaakov blessing Ephrayim over Menashe to prepare individuals for God’s kindness. Ephraim’s superiority over Menashe is emphasized in blessings, with Ephraim placed first to reflect his importance. The beauty of the beard in Kabbalah symbolizes blessings from Atika Kadisha, extending to Israel Saba and Tevunah. Liturgy includes blessings for children based on Ephraim and Menashe’s descendants and matriarchs, asking for divine protection and peace. Midrash discusses Joseph’s righteousness, the lighting of the Chanukah menorah, Ephraim being placed before Manasseh, the ordeal of bitter waters, and the offerings of the chieftains of the tribes. Rabbi Emden blessed both sons and daughters, with Numbers 2:18 describing Ephraim’s division in the west. Targum emphasizes Ephraim’s superiority over Menasheh in blessings.

<p>וַיֹּאמֶר יִשְׂרָאֵל אֶל-יוֹסֵף הִנֵּה אָנֹכִי מֵת וְהָיָה אֱלֹהִים עִמָּכֶם וְהָשִׁיב אֶתְכֶם אֶל-אֶרֶץ אֲבֹתֵיכֶם:</p>	<p>21 Then Israel said to Joseph, “I am about to die; but E God will be with you and bring you back to the land of your ancestors.</p>
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Jacob, close to death, reassures Joseph that God will be with his descendants and will bring them back to the land of their fathers after 400 years, emphasizing the irrevocable promise and assigning an extra share to Joseph’s descendants. Jacob prophetically assures Joseph of the future restoration to the land. The text advises scholars not to argue over traditions or interpretations, emphasizes the importance of listening and being careful with words, and highlights the faithful testimony of God. Jacob gave Joseph signs to identify the future redeemer of Israel and granted him Shekhem for not acting like his brothers. Ramban questions Moses asking for God’s name as a sign, with the response indicating God’s mercy and assurance of His presence with the Israelites. Israel dwells safely in a land of abundance under God’s protection, while Targum highlights Jacob reassuring Joseph of God’s support and promise to restore them to the land of their fathers.

<p>וְאֲנִי נֹתֵתִי לְךָ שְׂכָם אֶחָד עַל-אֶחָיִךְ אֲשֶׁר לָקַחְתִּי מִיַּד הָאֱמֹרִי בְּחֶרֶבִי וּבִקְשָׁתִי:</p>	<p>22 And now, I assign to you one portion more than to E your brothers, which I wrested from the Amorites with my sword and bow.”</p>
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Prayer is a powerful weapon in Chasidut, as demonstrated in Genesis 48:22 and Psalms 44:7, 9, with Jacob blessing Joseph with the birthright and Shechem. Unity among the people of Israel is essential for serving God, as seen in Judges 20:11 and Proverbs 4:23. Jacob’s blessing to Joseph’s sons symbolizes prayer and intercession in Jewish Thought, while the synagogue and Torah-learning academies symbolize the presence of the Shechinah in Kabbalah. In Midrash, Judah’s confrontation with Joseph leads to a reunion with his family in Egypt, where Joseph ensures their well-being. Musar emphasizes charity, struggle against evil, and prayer as weapons in battle, as seen in Psalms 85:14 and Exodus 30:12. Jacob’s blessing of Joseph’s sons in Second Temple times connects to the division of Canaan amongst the tribes, while Talmud explains that Jacob’s bequest to Joseph was obtained through prayer, not physical weapons. Yaakov assigns Efrayim and Menashe two

portions of land in Canaan in Tanakh, and Targum interprets Jacob's gift of Shekem to Joseph as prayer and plea.

## Genesis 49

וַיִּקְרָא יַעֲקֹב אֶל־בָּנָיו וַיֹּאמֶר הָאֶסְפוּ וְאָגִידָה  
לָכֶם אֵת אֲשֶׁר־יִקְרָא אֲתֶכֶם בְּאַחֲרִית  
הַיָּמִים: 1 And Jacob called his sons and said, "Come  
J together that I may tell you what is to befall you  
in days to come.

In Chasidut, Yaakov's prayer focused on the letters, while his sons comforted him by pointing out Hashem's oneness in the future. Halakhah discusses signs of salvation's approach and the importance of confidentiality. In Jewish Thought, Torah guides from death to life, and Jacob desired to reveal the end of days. Kabbalah discusses drawing from wisdom to find good intellect. In Midrash, idolatry will bow down to God, and judgment in the future favors Jews. In Musar, Jacob emphasized unity for redemption. Ramban explains the festivals as days of offerings, and Jacob's attempt to predict the Messiah was unsuccessful. In Second Temple, Isaac and Jacob are seen as prophets, and in Talmud, Jacob tried to reveal complete redemption but was reassured by his sons. In Targum, Jacob revealed hidden mysteries to his sons, blessing each according to their deeds and emphasizing unity and worship of one God.

הַקְבֹּצוּ וְשִׁמְעוּ בְנֵי יַעֲקֹב וְשִׁמְעוּ  
אֶל־יִשְׂרָאֵל אֲבִיכֶם: 2 Assemble and hearken, O sons of Jacob; Hearken to  
J Israel your father:

The text discusses the unity and influence of Bnei Yisrael represented by Yosef and Binyamin, the importance of preserving Israel's teachings, Jacob's warning to his sons about future exile and idol worship, and the significance of righteousness as the foundation of the world. The declaration of G'd's Uniqueness in the Ten Commandments is emphasized as a daily affirmation of faith stemming from Jacob's confrontation with his sons about loyalty to G'd. Onkelos and Targum Jonathan highlight the importance of listening to and receiving instruction from father Yisrael.

רְאוּבֵן בְּכֹרִי אֶתָּה כְּחִי וְרֵאשִׁית  
אֹזְנִי יִתֵּר שְׂאֵת וַיִּתֵּר עֹז: 3 Reuben, you are my first-born, My might and first fruit of  
J my vigor, Exceeding in rank And exceeding in honor.

Chasidut emphasizes Moshe Rabeynu's healing of Reuven's blessing, highlighting the power of charity, repentance, and prayer to bring strength and renewal. Commentary from Ramban, Ibn Ezra, Rashbam, Kli Yakar, Sforno, Radak, Or HaChaim, and others explores Reuben's loss of privileges due to character flaws and actions. Midrash discusses Jacob's rebuke of Reuben and his lost birthright, while Musar delves into Jacob's purity and spiritual identity. Quoting Commentary from various sources elaborates on interpretations of biblical texts, emphasizing the importance of following commandments and spiritual concepts. Talmudic discussions question Jacob's purity, while Tanakh and Targum mention blessings and the transfer of privileges from Reuben to others.

פָּחוּז כַּמַּיִם אֶל־תּוֹתֵר כִּי עָלִית  
מִשְׁכְּבִי אֲבִיךָ אַזְ חִלְלֵת יְצוּעִי  
עָלָה: 4 Unstable as water, you shall excel no longer; For when you  
J mounted your father's bed, You brought disgrace—my  
couch he mounted!

Yaakov penalized Reuven for defiling his father's bed by not giving him the rights of the firstborn, transferring them to Yosef instead. Reuven's impulsive actions led to a loss of privileges, but through repentance, he was ultimately forgiven and blessed by Moses. The Aherim state that Reuven rearranged two beds, one of the Divine Presence and one of his father, symbolizing his innocence. The Torah justifies Yaakov's decision to transfer the birthright from Reuven to Yosef due to character deficiencies, as seen in Bereshit 49:3–4.

שִׁמְעוֹן וְלֵוִי אֲחָיִם כְּלֵי חַמָּס 5 Simeon and Levi are a pair; Their weapons are tools of  
מִכְרֵתֵיהֶם: J lawlessness.

In Chasidut, bringing a weapon when moving into a new house is considered a segulah, related to the acronym in Proverbs 24:3. Jacob criticizes Simeon and Levi for their violent actions against the people of Shechem, which were not inherited but a result of their own choices. The rabbis in the Talmud interpret Jacob's words to Simeon and Levi, suggesting that the weapons used were stolen from Esau. In various Midrashim, Simeon and Levi are condemned for their violence, leading to their division and scattering. In the Second Temple period, Simeon and Levi are described as united in will and purpose, with Moses combining them symbolically. The Targum commentaries also highlight their propensity for violence and warfare.

בְּסֶדֶם אֶל־תִּבְאֵנָּה נַפְשִׁי בְּקִהְלָם 6 Let not my person be included in their council, Let not  
אֶל־תִּחַד כְּבֹדִי כִּי בְּאַפִּם הָרָגוּ J my being be counted in their assembly. For when angry  
אִישׁ וּבְרָצֹנָם עָקְרוּ־שׁוֹר: they slay a man, And when pleased they maim an ox.

Chasidut explains Shimon and Levi's ability to elevate negative forces to holiness, influenced by Yaakov's blessings to the tribes. Commentary discusses Jacob's disapproval of their violent actions in Shechem and their role in the story of Joseph. Jewish Thought explores the Hayyot's animal forms, human creation in the image of G-d, and the importance of spiritual values over physical strength. Midrash focuses on Simeon and Levi's actions regarding Joseph and Shechem, while Musar discusses the secrecy of Joseph's sale and the caution needed in placing bans. Quoting Commentary includes Ramban's view on Simeon and Levi's actions, Rashi's prayers, and the sudden deaths of the tribes. Talmud mentions alterations to biblical verses to avoid negative connotations, and Tanakh highlights the rebellion of Korah. Targum emphasizes the rejection of participating in violent actions.

אָרוּר אַפָּם כִּי עָז וְעִבְרָתָם כִּי קִשְׁתָּהּ 7 Cursed be their anger so fierce, And their wrath so  
אֶחָלֵקֵם בִּיעָקֹב וְאַפִּצֵּם בְּיִשְׂרָאֵל: J relentless. I will divide them in Jacob, Scatter them in  
Israel.

In Chasidut, the Shechinah is raised through acts of charity, linked to the coming of Shilo. Commentary discusses Jacob's division of Simeon and Levi within Israel to prevent future outbursts of anger. Halakhah debates Yaakov's criticism of Shimon and Levi's actions, with Ramban focusing on Yaakov's final words. Jewish Thought explores negative characteristics, blessings for the tribes, limitations of human perfection, and responsibility for sin. Midrash discusses Simeon and Levi's violent actions, curse on their anger, and scattering among tribes. Musar emphasizes caution when placing bans, Joseph's brothers' silence about selling him, and Jacob's admonishment of Shimon and Levi. Quoting Commentary highlights Jacob's disappointment in Reuben, Simeon, and Levi, their

scattering among tribes, and potential for redemption. Talmud mentions alterations to the Torah, ambiguous verses, and interpretations of specific terms. Targum describes Jacob's curse on Shimeon and Levi's anger, dividing their inheritance to prevent excessive power.

יְהוּדָה אֶתְּהָ יוֹדוּךָ אֶחָיִךָ יְדֹךָ	8	You, O Judah, your brothers shall praise; Your hand shall
בְּעֶרְךָ אֵיבֶיךָ יִשְׁתַּחֲוּוּ לָךְ בְּנֵי אָבִיךָ	J	be on the nape of your foes; Your father's sons shall bow
		low to you.

Chasidut discusses the familiarity of addressing God in Genesis 49:8, while the commentary on Jacob's blessing of Judah highlights his leadership role and victory over enemies. Jewish Thought raises questions on various actions and motivations in the story of Joseph and his brothers. Kabbalah emphasizes the connection between the Shema, brotherhood, and the preservation of She through Judah. The Midrash explores the blessings and characteristics of Jacob's sons, with Judah praised for his strength and leadership. Musar reflects on Judah's saving of Joseph and the resulting pity on the kingdom of the house of Judah. Quoting various commentators, Second Temple texts, and Talmudic passages discuss different aspects of Judah's role and significance, including his skill with the bow. Finally, Targum predicts Judah's acknowledgment and praise by his brothers after his confession regarding Tamar.

גֹּדֵר אֲרִיָּה יְהוּדָה מִטְרֹף בְּנֵי	9	Judah is a lion's whelp; On prey, my son, have you grown.
עֲלִיתָ כָּרַע רֹבֵץ כְּאֲרִיָּה וְכִלְבִּיא	J	He crouches, lies down like a lion, Like a lioness—who
מִי יִקְרָאנוּ:		dare rouse him?

In Chasidut, Yehudah is compared to a lion symbolizing the Jewish people gathering sparks of holiness, with the Holy Temple reflecting God's relationships with gentile nations and the Jewish people. In Halakhah, the writing of second names is specified, and praying for suitable matches is encouraged. In Jewish Thought, Rashi and Ibn Ezra disagree on the significance of the flags of the tribes, which will be replaced by a single flag in messianic times. In Kabbalah, those who fear the Lord should strive for love, awe, fear, and humility. In Midrash, Judah and the Hebrew midwives are commended for their courage. In Musar, the connection between Yehudah and Dan is explained through future heroic deeds in the time of the Messiah. In Quoting Commentary, the twelve tribes of Israel were assigned specific standards with unique colors and symbols. In Talmud, the midwives compared the Israelites to animals, and different names for Nebuchadnezzar are discussed. In Tanakh, David and Solomon's leadership is acknowledged, and in Targum, Yehudah's leadership, strength, and bravery are emphasized.

לֹא יִסּוּר שִׁבְט מִיְהוּדָה וּמַחֲקֶק	10	The scepter shall not depart from Judah, Nor the ruler's
מִבֵּין רַגְלָיו עַד כִּי־יָבֹא שִׁילָה וְלֹא	J	staff from between his feet; So that tribute shall come to
יִקְהֶת עַמִּים:		him And the homage of peoples be his.

Chasidut discusses Korach's rebellion against Moses, emphasizing generational spiritual differences and the need for action alongside prayer. Agra DeKala links the actions of Shifrah and Puah to future priests, the House of David monarchy, and the coming of the Messiah. Halakhah highlights the authority of exilarchs in Babylon over the Jewish people and the criticism of the Hasmoneans for not appointing a king from the tribe of Yehuda. Jewish Thought explains the existence of both Mashiach ben Yosef and Mashiach ben David

in every generation. Kabbalah interprets the “plant of the field” as the first Messiah and the “herb of the field” as the second Messiah, with Moses’ absence serving the Shechinah. Midrash emphasizes God’s mercy and justice through biblical examples, while Musar discusses the preeminence of Yehudah in leadership and royalty until the Messiah. Quoting Commentary connects the creation of the world in six days to the preservation of the world over six thousand years, with different roles for the tribes of Yehudah and Levi in adjudication and legislation. Talmud discusses the anointing of kings and the authority of Jewish rulers, and Tanakh mentions tribute being brought to God from a distant people. Targum translations of Genesis 49:10 emphasize the continuation of kings from the house of Yehudah until the Messiah’s arrival.

אֶסְרִי לִגְפֶנֶן עֵינָהּ וְלִשְׂרָקָהּ בְּנֵי אֶתְנֹה	11	He tethers his ass to a vine, His ass’s foal to a choice
כִּבְּסִי בַיַּיִן לְבָשׁוֹ וּבְדֵם־עֲנָבִים סוּתָהּ:	J	vine; He washes his garment in wine, His robe in blood of grapes.

Chasidut: During Adar, the miracles of Purim were covert to prevent overwhelming fear. The Mei HaShiloach relates grapes in Yaakov’s blessing to mistakes and clarification, Likutei Moharan connects grapes to the Community of Israel and holiness in speech, Sefat Emet discusses inner and outer aspects represented by Moshe and Yaakov, and Agra DeKala interprets Shifrah and Puah’s actions as meriting the priesthood and monarchy. Commentary discusses the symbolism of binding animals to the vine and abundance of wine in Judah, representing peace, prosperity, Torah study, and redemption. Halakhah compares David and Jerusalem to bread and wine, while Midrash discusses the significance of binding a foal to a vine and the future abundance of wine. Musar mentions insights from a child about weakening impurity with the name Ya-h and esoteric insights. Quoting Commentary delves into specific letters in Hebrew words, oil abundance, justice, and wine symbolism. Talmud predicts the future abundance of grapes in Eretz Yisrael and the quality of wine produced. Tanakh describes the abundance of food and drink for the Israelites, while Targum depicts the Messiah from the house of Judah as a victorious warrior.

חֲכָלֵי עֵינָיִם מִיַּיִן וְלִבָּן־שָׁנִים	12	His eyes are darker than wine; His teeth are whiter
מִחֶלֶב:	J	than milk.

In Chasidut, Yaakov uses hyperbole to convey G’d’s overwhelming desire to bestow blessings on His people, with Judah’s portion in the Land of Israel symbolized by wine and milk. The Midrash explains the negative consequences of excessive wine consumption and praises Judah for saving lives. The Talmud discusses the effects of wine and Rabbi Yohanan’s opinion on smiling. In Tanakh, Judah’s hands are strengthened by God against his enemies. The Targums describe the king Meshiha’s eyes as beautiful like wine and teeth as pure as milk, with abundant blessings in his land.

זְבוּלֹן לְחוּף יָמִים יִשְׁכֵּן וְהוּא לְחוּף	13	Zebulun shall dwell by the seashore; He shall be a haven
אֶנְתִּי וְיָרְכָתוּ עַל־צִידוֹ:	J	for ships, And his flank shall rest on Sidon.

Yaakov describes God’s desire to bestow blessings on His people, surpassing even the joy of His children receiving them. The fear of God brings confidence and comfort, as seen with the midwives who were granted houses for fearing God. Zebulun’s commercial activities will support Issachar’s Torah studies, emphasized in various commentaries. The Hillazon emerges every seventy years in Zevulun’s territory. Zebulun and Issachar had an

agreement to support each other, with Zebulun's maritime activities benefiting Issachar's Torah study. The tribes were blessed according to their needs, with Moses sealing the blessings. The significance of the twelve standards for the tribes of Israel is explained, each corresponding to the gemstones of the High Priest's breastplate. Zebulun's love for items by the sea is linked to his lineage, and drawing water during a festivity is explained through examples from Asher and Zebulun. Jonah's story at the water-drawing festivity illustrates how the holy spirit rests on a happy heart. Zebulun's settlement by the sea and dominion over havens is described in the Targum.

יִשָּׂשכָר חֲמֹר גִּרְסָם רֹבֵץ בֵּין 14 Issachar is a strong-boned ass, Crouching among the  
הַמִּשְׁפָּתִים: J sheepfolds.

Chasidut focuses on Issachar's role in fulfilling commandments and the spiritual rewards, while the Baal Shem Tov sees Issachar as serving Hashem with physical substance. In Jewish Thought, Abraham's sacrifice of Isaac symbolizes victory of mind over matter, paralleling Moses' journey to Egypt. Kabbalah discusses the importance of being satisfied with necessities and the strength of Issachar. The Midrash highlights the actions and characteristics of various tribes, praising Judah for leadership and Issachar for Torah study. Musar emphasizes Issachar's dedication to Torah study and service to God. Quoting Commentary describes the relationship between Issachar and Zebulun in sanctifying God through trade. The Talmud discusses the divine intervention in the conception of Issachar and provides guidelines for behavior in a bathhouse. Tanakh questions the passivity of the tribe of Reuben during battle. Targum portrays Issachar as a strong tribe knowledgeable in the law and rich in property.

וַיֵּרָא מְנוּחָה כִּי טוֹב וְאֶת־הָאָרֶץ כִּי 15 When he saw how good was security, And how pleasant  
נִעְמָה וַיֵּט שִׁכְמוֹ לְסִבְלָ וַיְהִי J was the country, He bent his shoulder to the burden,  
לְמַס־עֲבָד: And became a toiling serf.

The importance of recognizing goodness and pleasantness in life, becoming an indentured servant to overcome obstacles, focusing on Torah study and serving the community like Issachar, eating only for sustenance and to strengthen the mind for Torah study, the traditional perception of donkeys and the story of Bileam and Balak, the Torah given after twenty-six generations, the importance of embracing the Torah and serving God, Zebulun and Issachar's roles and blessings, Psalm 133:1 expressing unity among brothers, and the Targum commentaries on Genesis 49:15 emphasizing rest, pleasantness, labor, and tribute.

דָּן יִדְּיָן עַמּוֹ כְּאַחַד שְׁבֵטֵי 16 Dan shall govern his people, As one of the tribes of  
יִשְׂרָאֵל: J Israel.

Yaakov's prayer for the coming of Moshiach caused the Shechina to depart from him as he spiritually elevated himself, connecting with the divine. The verse "Dan shall judge his people" is explained by various commentators, including Ramban, Ibn Ezra, Rashbam, Tur HaArokh, Or HaChaim, Radak, Steinsaltz, Tze'enah Ure'enah, and Derashot HaRan. The title Kingship-Malchut represents dominion through judgment, connected to the name Lord-Adona'y. Dan, like Judah and Samson, symbolizes vengeance and protection, with the twelve tribes named after their greatness in Israel. The camp in the text emphasizes kind deeds, charity, and tithing, reflecting the attributes of kindness, justice, and charity. The tribe of Dan contributed to the development of law in monetary matters, and a man from

Dan was known for his precision in language. Rabbi Yoḥanan compares Samson to God for his protection of the Jewish people, and the Targum speaks of a man from the house of Dan who will judge with truth and deliver his people.

יְהִי־דָן נָחֵשׁ עַל־דֶּרֶךְ שְׂפִיפֹן	17	Dan shall be a serpent by the road, A viper by the path,
עַל־אֶרֶץ הַנֶּשֶׁךְ עֹקֵב־סוּס וַיִּפֹּל	J	That bites the horse's heels So that his rider is thrown
רָכָבוֹ אֲחֹרֶ:		backward.

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Various commentaries connect the tribe of Dan to a serpent on the road and a viper attacking a horse's heel, symbolizing Samson's solo battles and unconventional methods of warfare, as well as his vengeful nature and cunning use of unlikely weapons. The Midrash and Musar texts further explore Dan's role in future redemption and battles preceding the Messiah's coming, with descendants of Dan playing key roles in these events. The Talmud and Targum highlight Samson's fulfillment of Jacob's prophecy concerning the tribe of Dan, emphasizing his strength and ability to defeat enemies.

לִישׁוּעָתְךָ קוֹיָתִי יְהוָה:	18 J	I wait for Your deliverance, O יהוה !
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Various commentators offer insights into Jacob's prayer for salvation in Genesis 49:18, with interpretations ranging from a plea for divine help after Samson's death to a prayer for Dan's safety in battle. The prayer references Psalms, Isaiah, and Ezekiel, and is echoed in liturgical prayers expressing hope for deliverance from God. In Midrash, different tribes and figures are associated with specific characteristics and roles, while Musar texts mention future vengeance against enemies and the invocation of God's Holy Names in Jacob's prayer. In the Second Temple period, symbols of self-mastery and waiting for salvation are depicted through imagery related to Dan and the Song of Moses.

גָּד גָּדוֹד יְגוֹדֵנוּ וְהוּא יִגָּד	19	Gad shall be raided by raiders, But he shall raid at their
עֲקֵב:	J	heels.

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Chasidut emphasizes the importance of following God's laws, showing mercy to others, and the unique qualities of each tribe in Israel. Commentary highlights Gad's role as a warrior tribe in conquering Canaan. Jewish Thought discusses the battle against the Midianites, the division of loot, and legislation regarding ritual purification. Midrash discusses justice, charity, and the redeemer coming from the tribe of Gad. Mishnah specifies guidelines for testifying a man's death. Musar stresses repentance and conquering passions, using Gad as an example. Quoting Commentary discusses the humility of Reuven, Shimon, and Gad, and the significance of Gad in various biblical texts. Talmud compares the wise man and the fool, using Gad as an example of foresight. Targum describes the tribe of Gad as a strong armed troop leading in war and living in peace in their inheritance.

מֵאֲשֶׁר שְׂמֶנֶה לַחֲמֹז וְהוּא יִתֵּן	20	Asher's bread shall be rich, And he shall yield royal
מַעֲדֵנִי־מִלֵּךְ:	J	dainties.

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In Chasidut, the stones on the Choshen Mishpat correspond to the tribes of Israel based on their attributes and actions, with Asher linked to olive oil representing wisdom and the importance of this resource. Ibn Ezra, Rashbam, and Kli Yakar highlight Asher's provision of oil for kings and the Temple, while Midrash explains Asher's favor due to his beautiful daughters and rich land. The gemstone for Asher, called תרשיש, reflects the richness of their



land portion in Israel, providing luxurious and delicious food fit for kings according to Targum.

נַפְתָּלִי אֵילָה שְׁלַחָה הַנָּתַן 21 Naphtali is a hind let loose, Which yields lovely  
אִמְרֵי־שֹׁפָר: J fawns.

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Chasidut discusses Naphtali as a symbol of confidence and faith in God, leading to gratitude and blessings. Commentary compares Naphtali to a hind delivering good news, reflecting the tribe's speed and abundance. Jewish Thought connects Naphtali to Mashiach ben Yosef and Queen Esther, while Liturgy laments the tragedies of Tevet and begs for salvation. Midrash analyzes the offerings of the princes of Israel, linking them to their lineage and significant events. Musar emphasizes kindness without expectation of reward, mirroring God's kindness. Quoting Commentary explores different interpretations of biblical verses related to Naphtali, while Talmud discusses the midwives' comparison of Israelites to animals and Naphtali's speed. Targum describes Naphtali as a swift messenger delivering good news with sweet words.

בֶּן פֶּרֶת יוֹסֵף בֶּן פֶּרֶת עַל־עֵין בְּנוֹת 22 Joseph is a wild ass, A wild ass by a spring —Wild  
צִעָדָה עַל־יְשׁוּר: J colts on a hillside.

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In Chasidut, Joseph's blessing highlights his unique status among the tribes, his immunity to the evil eye, and his role in preparing a place for Bnei Yisrael in Mitzrayim. Commentary from Ramban, Ibn Ezra, Sforno, Rashbam, Radak, Tur HaArokh, Or HaChaim, Rashi, Tze'enah Ure'enah, Steinsaltz, and Chizkuni provide various interpretations of Joseph's fruitfulness and protection. In Jewish Thought, the sin of the spies led to a loss of the land of Israel and a diminished divine power due to not acting according to G'd's will. Kabbalah discusses Abraham, Yosef, and Moses connecting with divine attributes, while Midrash emphasizes following God's will over earthly directives. Musar explores the prohibition of shaving and the importance of repentance and self-reflection. In Second Temple texts, Joseph's status among his brothers and father's prayers are highlighted, while Talmudic interpretations discuss Joseph's immunity to the evil eye. Targum praises Joseph's wisdom and righteousness in resisting temptation and his growth symbolized by a vine planted by water.

וַיִּמְרְרוּ וַרְבוּ וַיִּשְׁטְמוּהוּ בַּעֲלֵי 23 Archers bitterly assailed him; They shot at him and  
הַצִּים: J harried him.

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Chasidut explains that God intervenes for Israel in times of oppression to glorify His name, punishing those who mistreat others like Bileam. Commentary highlights Joseph's resilience in the face of adversity, while Kabbalah connects vision to Chesed and the correction of the eyes to the Brit. Midrash emphasizes Joseph's exaltation and the impact of evil speech on his life, with Musar focusing on the importance of guarding one's tongue and deeds like Joseph. Quoting Commentary discusses interpretations of phrases related to arrows and fighting, and Targum elaborates on the persecution Joseph faced from magicians in Egypt.

וְתִשָּׁב בְּאַיְתּוֹ קִשְׁתּוֹ וַיִּפְּזוּ זְרָעֵי	24	Yet his bow stayed taut, And his arms were made firm By
יָדָיו מִיַּד אֲבִיר יַעֲקֹב מִשֵּׁם רֹעִה	J	the hands of the Mighty One of Jacob— There, the
אֲבֵן יִשְׂרָאֵל:		Shepherd, the Rock of Israel—

Chasidut emphasizes the importance of preparation for sacred tasks and explores the spiritual values embodied by the names given by the matriarchs to their children. Commentary discusses Joseph's leadership over Israel and his ability to remain steadfast in the face of adversity. Jewish Thought highlights Yaakov's strength and power in overcoming empires and his role as the "Rock of Israel." Kabbalah delves into the blessings said while eating fruit and the significance of continuous prayer and elevation. Midrash discusses interpretations of the creation of the earth, the significance of stones in Jewish history, and Joseph's resistance to temptation. Musar discusses Adam's sin with grapes and Noah's righteousness leading to the foundation of the present universe. Quoting Commentary provides explanations from Ramban, Ibn Ezra, Rabbeinu Bahya, Or HaChaim, Haamek Sheilah, and Da'at Zekenim. Talmud explains Joseph's overcoming of desire and Jacob's reaction to his sons born in wedlock. Targum translations of Genesis 49:24 emphasize strength, righteousness, faithfulness to the Torah, trust in God, and leadership over the people of Israel.

מֵאֵל אֲבִיד וַיַּעֲזֹרְךָ וְאֵת שְׂדֵי	25	The God of your father's [house], who helps you, And
וַיְבָרְכֶךָ בְּרִכַּת שָׁמַיִם מֵעַל בְּרִכַּת	J	Shaddai who blesses you With blessings of heaven above,
תְּהוֹם רַבָּצָת תַּחַת בְּרִכַּת שְׂדִים		Blessings of the deep that couches below, Blessings of the
וְרִחִים:		breast and womb.

Chasidut discusses God's ability to impose limits, necessary for both Him and His creatures. Commentary highlights various interpretations of blessings on Joseph's land. Jewish Thought explores the Torah's promise of material rewards and the importance of divine assistance. Liturgy references Joseph being separated from his brothers. Midrash compares Joseph's moral strength to resist temptation with other biblical figures. Musar emphasizes the importance of guarding one's tongue and deeds, using Joseph as an example. Quoting Commentary provides insights on building an altar of stone and interpreting biblical blessings. Tanakh describes Joseph's land as blessed by God with dew from heaven and abundance from below. Targum translations of Genesis 49:25 emphasize blessings from God.

בְּרִכַּת אֲבִיד גְּבֹרֹה עַל-בְּרִכַּת	26	The blessings of your father Surpass the blessings of my
הוֹרֵי עַד-תְּאֵאוֹת גְּבֻעַת עוֹלָם	J	ancestors, To the utmost bounds of the eternal hills. May
תְּהִיֵּין לְרֹאשׁ יוֹסֵף וּלְקֶדֶד נְזִיר		they rest on the head of Joseph, On the brow of the elect
אֶחָיו:		of his brothers.

Chasidut explains how Yaakov's focus on Rachel allowed Yosef and Binyamin to embody Leah and Rachel, leading to Yosef's acceptance of Hashem's will. Commentary from Ibn Ezra, Rashbam, Radak, and Rashi highlights the extensive blessings bestowed upon Joseph, surpassing those of his ancestors. In Jewish Thought, Yosef is seen as separate from his brothers and associated with being the first Mashiach. Kabbalah discusses the division of the Ten Sefirot and the concept of Malchut as a crown. Midrash texts explore Joseph's brothers plotting against him, the rewards for Benjamin and Judah, and the blessings given

to Joseph by Jacob. Quoting commentary from Ramban, Rashi, and others, the text delves into various interpretations of biblical verses related to Joseph. Talmud references Rabbi Mallai's statement that Joseph behaved like a nazirite. Tanakh verses describe God's presence causing the earth to shake and Joseph being blessed with bounty. Targum discusses the blessings received by Joseph from the patriarchs and matriarchs.

בְּנִימִין זֶאֱבִי יִטְרֹף בִּבְקָר יֹאכֵל 27 Benjamin is a ravenous wolf; In the morning he consumes  
עַד וְלַעֲרֵב יַחְלֵק שָׁלָל: J the foe, And in the evening he divides the spoil.”

The text discusses the significance of gemstones representing the tribes of Israel, with each stone symbolizing specific attributes. Benjamin is compared to a wolf and his land is associated with the Temple. The Altar in the Temple had a ledge to ensure it was in Benjamin's inheritance. The complaint “Of what use is a candle in broad daylight?” is supported by Iyov 25:4-5. The meaning of “adei ad” is about unity and sustenance. Mishnah Eruvin 5:5 allows unreliable witnesses to testify about the Shabbat limit. Rabbeinu Bahya connects the ram caught in the thicket to G'd's presence in Benjamin's territory. The Talmud discusses the location of the Temple in Benjamin's land and Phineas' actions against sinners. Benjamin is compared to a wolf in Targum, with the Shekhina dwelling in his land. The King's palace can eat Shevi'it produce until it is no longer found in Beth El.

כָּל־אֵלֶּה שְׁבֵטֵי יִשְׂרָאֵל שְׁנַיִם עָשָׂר 28 All these were the tribes of Israel, twelve in number,  
וְזֹאת אֲשֶׁר־דָּבָר לָהֶם אָבִיהֶם וַיְבָרֵךְ R and this is what their father said to them as he bade  
אוֹתָם אִישׁ אֲשֶׁר כִּבְרָכְתּוֹ בִּרְדּוֹ them farewell, addressing to each a parting word  
אֹתָם: appropriate to him.

Chasidut emphasizes the importance of intense love for Torah leading to closeness to God and subduing cravings, while Mei HaShiloach discusses the fear and service of God when coming to a Cohen, Likutei Moharan stresses speaking with holiness, and Sefat Emet connects Yaakov's blessings to his sons to divine sources and the essence of Torah. Moses' blessings are seen as a continuation of Jacob's, with each son receiving individualized blessings tailored to their attributes and destinies. Kabbalah explains that Yaakov blessed each tribe according to a specific blessing, ensuring they received the appropriate one, and Midrash discusses how Jacob and Moses blessed the tribes by likening them to animals. Musar highlights the importance of retaining individual customs based on the tribes, with Maimonides allowing for varying numbers of stitches in phylacteries, and David's blessings for the Jewish people are seen as comprehensive. The Talmud discusses answering multiple questions simultaneously, and Targum states that each of the twelve tribes of Israel received a unique blessing from their father.

וַיֹּצֵא אוֹתָם וַיֹּאמֶר אֲלֵהֶם אֲנִי נֹאכָף 29 Then he instructed them, saying to them, “I am  
אֶל־עַמִּי קְבְּרוּ אֹתִי אֶל־אֲבֹתַי P about to be gathered to my kin. Bury me with my  
אֶל־הַמְּעָרָה אֲשֶׁר בַּשָּׂדֶה עֵפְרוֹן ancestors in the cave which is in the field of Ephron  
הַחִתִּי: the Hittite,

Jacob commanded all his sons to bury him in the cave of Machpelah, emphasizing the importance of promptness in carrying out his wishes. The Rabbi discusses the intricacies of Hebrew grammar and pronunciation, highlighting the significance of accents and vowel signs. In the Midrash, Jacob's commands to his sons are related to their merit, his burial,

and the carrying of his bier, with parallels drawn between Jacob and Joseph. Rashi explains the Festival of Ingathering, while Chizkuni discusses Yaakov's fear of Esau and acts of kindness beyond duty. Onkelos and Targum Jonathan both mention Jacob's instructions to be buried in the cave in the field of Ephron the Chittite.

בְּמַעֲרֵה אֲשֶׁר בְּשָׂדֵה הַמַּכְפֵּלָה אֲשֶׁר	30	the cave which is in the field of Machpelah,
עַל־פְּנֵי־מַמְרֵא בְּאֶרֶץ כְּנָעַן אֲשֶׁר קָנָה	P	facing Mamre, in the land of Canaan, the field
אַבְרָהָם אֶת־הַשָּׂדֶה מֵאֶת עֶפְרֹן הַחִתִּי		that Abraham bought from Ephron the Hittite
לְאַחֲזֵת־קֶבֶר:		for a burial site—

Yaakov asserts his right to be buried in the cave of Machpelah, which Avraham legally acquired and designated as an ancestral burial plot to secure his sons' ownership. The Targum mentions that Avraham bought the cave from Ephron the Hittite for a burial place, emphasizing its significance as an inheritance for burial purposes.

שָׁמָּה קָבְרוּ אֶת־אַבְרָהָם וְאֵת שָׂרָה אִשְׁתּוֹ	31	there Abraham and his wife Sarah were buried;
שָׁמָּה קָבְרוּ אֶת־יִצְחָק וְאֵת רִבְקָה אִשְׁתּוֹ	P	there Isaac and his wife Rebekah were buried;
וְשָׁמָּה קָבַרְתִּי אֶת־לֵאָה:		and there I buried Leah—

Jacob emphasizes the importance of being buried in the cave of Machpelah, mentioning Leah's burial there and stating that only the three patriarchs and their wives should be buried there. Joseph brings an army to protect against Esau's interference in Jacob's burial. The Midrash suggests that Moses may not have actually died, but rather stands and serves near the patriarchs. The Talmud debates whether the generation of the desert will be granted eternal life. Onkelos and Targum Jonathan mention Abraham, Sarah, Isaac, Rebekah, and Leah being buried in the same location.

מִקְנֵה הַשָּׂדֶה וְהַמַּעֲרָה אֲשֶׁר־בּוֹ מֵאֶת	32	the field and the cave in it, bought from the
בְּנֵי־חֵת:	P	Hittites.”

Jacob clarified the purchase of the field and cave from the Hittites to avoid the law of בר מצרא, ensuring no claims could be made against the property. The repetition of the story of acquiring the cave of Machpelah underscored the importance of solidifying Abraham's ownership. Lea and Rachel had children with Jacob through their handmaids, resulting in the birth of several sons, including Joseph. The field and cave were purchased from the sons of Cheis and Hitah according to Targum commentary.

וַיָּכַל יַעֲקֹב לְצַנֹּת אֶת־בָּנָיו וַיֹּאסֶף	33	When Jacob finished his instructions to his sons, he
רַגְלָיו אֶל־הַמֶּטֶה וַיָּגֹעַ וַיֹּאסֶף	P	drew his feet into the bed and, breathing his last, he was
אֶל־עַמּוּיוֹ:		gathered to his kin.

Yaakov Avinu did not die in the traditional sense, with his soul remaining connected to his body after death, supported by Rashi and other sages. The concept of a “second body” is mentioned, allowing for a continued connection between the physical and spiritual realms. Man can share his wealth and moral stature with others, with spiritual powers being enhanced in old age, as seen with Jacob, Elijah, and Moses. Jacob instructed his sons to carry his body to be buried in Canaan, assigning specific roles to each son based on direction, advising them to honor each other, serve the Lord, forgive each other's

transgressions, and protect one another. Aaron is not allowed to enter the land assigned to the Israelites because he disobeyed God's command regarding the Waters of Meribah, and uncircumcised males who fail to circumcise themselves will be cut off from their kin for breaking God's covenant.

## Genesis 50

וַיִּפֹּל יוֹסֵף עַל-פְּנֵי אָבִיו וַיִּבְדּוּ עָלָיו 1 Joseph flung himself upon his father's face and wept over  
וַיִּשְׁקֶלּוּ: J him and kissed him.

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Joseph showed emotion and kissed his father Jacob while he was still alive, not dead, as kissing a corpse is forbidden. Some authorities believe there is a mitzva for a couple to have sexual relations upon reuniting after a trip, seen as positive for their relationship. The angels disguised themselves as humans before entering Sodom, and Joseph's premature death was attributed to embalming his father and Judah referring to Jacob as Joseph's servant. Ramban discusses the High Priest's ability to perform Divine Service while in mourning, and Esau reconciles with Jacob after years of estrangement. Yoseif wept over his father, surrounded by chiefs and the Lion of Jehuda, suggesting raising a tall cedar symbolizing the twelve tribes.

וַיֹּצֵו יוֹסֵף אֶת-עֲבָדָיו אֶת-הַרְפָּאִים לְחַנֹּט 2 Then Joseph ordered the physicians in his service to  
אֶת-אָבִיו וַיַּחַנְטוּ הַרְפָּאִים אֶת-יִשְׂרָאֵל: J embalm his father, and the physicians embalmed  
Israel.

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Ibn Ezra suggests Jacob was embalmed to avoid desecration, Rashbam interprets embalming differently, Haamek Davar says Joseph embalmed Jacob to prevent decay, Radak explains embalming prevents putrefaction, Rabbeinu Bahya describes embalming with spices, Or HaChaim is concerned about decay, Rav Hirsch contrasts Egyptian embalming with Jewish beliefs, Rashi mentions aromatic spices, Steinsaltz explains the embalming process, Tze'enah Ure'enah says Jacob's children embalmed him, and Da'at Zekenim says embalming makes the body stench-proof. In Midrash, Moses and Aaron are seen as redeemers, Jacob and Joseph's similarities are highlighted, and Joseph's death before his brothers is attributed to his embalming of Jacob. Sifte Chakhamim explains that Jacob did not die conventionally, Rabbi Yehuda HaNasi learns about sales in sea towns from Jacob's burial plot, and Joseph ordered his physician servants to embalm his father Israel.

וַיִּמְלְאוּ-לּוֹ אַרְבָּעִים יוֹם כִּי כֵן יִמְלְאוּ יָמָי 3 It required forty days, for such is the full period of  
הַחַנְטִים וַיִּבְכּוּ אֹתוֹ מִצָּרִים שִׁבְעִים יוֹם: J embalming. The Egyptians bewailed him seventy  
days;

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The Egyptians mourned Joseph for seventy days, with forty days spent embalming his body and thirty days of official mourning, signifying respect for Joseph and the blessing he brought to Egypt by ending the famine. The Jews cried out to God in a turning point after a period of suffering, emphasizing the importance of seeking divine intervention. Rabbi Levi explains God's rescue of the Israelites from Egypt as reneging on their honor, similar to rescuing a son from a barbaric country. Rabbi Yochanan's interpretation of Jacob not dying highlights the spiritual powers associated with his names. The number seventy symbolizes peace and agreement in Second Temple practices, contrasting with Egypt's mourning

period. In the Talmud, Rabbi Binyamin bar Yefet and Rebbi Abbahu discuss the importance of bowing before those in power and the significance of the seventy days between Haman's and Mordechai's letters. Onkelos and Targum Jonathan elaborate on the embalming and mourning process for Joseph, attributing the end of a famine to Jacob's righteousness.

וַיַּעֲבְרוּ יָמֵי בְּכִיתוֹ וַיִּדְבֵּר יוֹסֵף אֶל-בֵּית פַּרְעֹה לֵאמֹר אִם-נָא מִצָּאתִי חַן בְּעֵינֶיךָ דַּבְּרוּ-נָא בְּאָזְנִי פַרְעֹה לֵאמֹר:	4 and when the wailing period was over, Joseph J spoke to Pharaoh's court, saying, "Do me this favor, and lay this appeal before Pharaoh:
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Joseph used intermediaries to request Pharaoh's approval to bury Jacob in Canaan, following the Torah's limit of mourning for thirty days. The Midrash discusses the relationship between fathers and children, contrasting good and wicked children, and highlights Joseph's actions towards Pharaoh's household after Jacob's death. In the wilderness, the staff turned into a snake, avoiding being shown to Pharaoh to prevent being removed from his presence, similar to Joseph's situation. After mourning, Joseph asked Pharaoh's household to speak on his behalf before Pharaoh.

אָבִי הִשְׁבִּיעַנִי לֵאמֹר הִנֵּה אָנֹכִי מֵת בְּקִבְרִי אֲשֶׁר כָּרִיתִי לִי בְּאֶרֶץ כְּנָעַן שָׁמָּה תִּקְבְּרֵנִי וְעַתָּה אֵעֲלֶה-נָּא וְאֶקְבְּרָה אֶת-אָבִי וְאָשׁוּבָה:	5 'My father made me swear, saying, "I am about to die. J Be sure to bury me in the grave which I made ready for myself in the land of Canaan." Now, therefore, let me go up and bury my father; then I shall return."
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Ibn Ezra explains "kariti" as "I have digged," Rashbam clarifies Joseph will return to Pharaoh's country after burying Jacob in Canaan, Or HaChaim notes Joseph used "lamor" to prevent Pharaoh from annulling his oath, Rabbeinu Bahya interprets "kariti" as Jacob legally acquiring his grave by paying money, Rashi offers Midrashic explanations, Musar discusses Jacob's behavior, and Talmud delves into the significance of burial sites and oaths. Onkelos and Targum Jonathan interpret Jacob's burial request as a solemn oath to Joseph.

וַיֹּאמֶר פַּרְעֹה עֲלֶה וּקְבֹר אֶת-אָבִיךָ כַּאֲשֶׁר הִשְׁבִּיעֶיךָ:	6 And Pharaoh said, "Go up and bury your father, as he J made you promise on oath."
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Yoseif was permitted to speak Hebrew to his brothers in private by Pharaoh, who allowed him to bury his father in Canaan after Yoseif reminded Pharaoh of the oath he had made to his father. The burial procession was accompanied by all of Egypt, with chariots and horsemen for protection, and the Divine Presence. Jacob had acquired his burial plot with money from Esau, and Pharaoh ultimately agreed to let Joseph go fulfill his promise to his father.

וַיַּעַל יוֹסֵף לְקַבֵּר אֶת-אָבִיו וַיַּעֲלוּ אִתּוֹ כָּל-עַבְדֵי פַרְעֹה וְקָנִי בֵיתוֹ וְכָל זִקְנֵי אֶרֶץ-מִצְרַיִם:	7 So Joseph went up to bury his father; and with him J went up all the officials of Pharaoh, the senior members of his court, and all of Egypt's dignitaries,
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Ibn Ezra explains that Pharaoh's servants referred to the Egyptians who accompanied Jacob's body for burial, not all servants in Egypt. Sforno notes Joseph's voluntary journey to bury his father. Rabbeinu Bahya identifies nine groups that traveled to Canaan for Jacob's burial, including Pharaoh's ministers and Joseph's household. The Midrash highlights the

honor and rewards received by righteous individuals for their acts of kindness, such as Joseph's burial procession with dignitaries and divine presence. The Mishnah discusses the reciprocity in how one treats others, citing examples like Miriam waiting for Moses and Joseph's merit in burying his father. The Talmud emphasizes the importance of honoring one's father, with Joseph being considered greater than Moses for burying his father with honor.

8 וְכָל בֵּית יוֹסֵף וְאֶחָיו וּבֵית  
J אָבִיו וְכָל טָפְלָם וְצֹאֲנָם וּבְקָרָם  
עֲזָבוּ בְּאֶרֶץ גֹּשֶׁן: herds were left in the region of Goshen.

Joseph's family and household, along with his brothers and father's household, left only their children, flocks, and cattle in the land of Goshen for the burial of Jacob. The Midrash describes Jacob offering Esau money or a burial plot, with Pharaoh allowing Joseph to fulfill his father's oath to bury him in Canaan. Rashi explains the changing order of mention of Joseph's brothers and the Egyptians in different contexts, reflecting the respect shown to Joseph and his family. The Talmud discusses the burial procession of Jacob, highlighting the honor Joseph showed to his father by leading the funeral procession. The Targum mentions that Joseph's household and his brothers went to bury Jacob, leaving behind their children, sheep, and cattle in Goshen.

9 וַיַּעַל עִמּוֹ גַּם-רֶכֶב גַּם-פָּרָשִׁים וַיְהִי  
J הַמְחֲנֶה כְּבֵד מְאֹד: Chariots, too, and horsemen went up with him; it was a very large troop.

Joseph was accompanied by a military escort of chariots and horsemen to Canaan to bury his father Jacob, possibly sent by Pharaoh, with angels guarding them. Miriam and Moses were honored for waiting and burying their family members, and God is said to participate in the burial of righteous individuals. Jacob's burial plot was acquired through money, and Joseph's burial in Canaan was prevented to show respect for Pharaoh. The conflict with Esau's descendants over the burial place led to war, with Joseph ultimately prevailing.

10 וַיָּבֹאוּ עַד-גֹּרֶן הָאֶטָד אֲשֶׁר בְּעֵבֶר  
J הַיַּרְדֵּן וַיִּסְפְּדוּ-שָׁם מִסְפַּד גָּדוֹל  
וְכָבֵד מְאֹד וַיַּעַשׂ לְאָבִיו אָבֵל שִׁבְעַת  
יָמִים: When they came to Goren ha-Atad, which is beyond the Jordan, they held there a very great and solemn lamentation; and he observed a mourning period of seven days for his father.

Joseph observed a seven-day mourning period for Jacob, during which the Egyptians eulogized him greatly, and the location of the mourning, the threshing floor of Atad, was named after an incident where all the kings of Canaan and princes of Ishmael hung their crowns on Jacob's coffin. The obligation of mourning for close relatives is a positive commandment, with the first day being required by Scriptural Law and the following days being rabbinic, and the seven-day mourning period was instituted by Moses. The seven days of consecration for Aaron and his sons symbolize the entire life cycle and the preparation for their life's destiny. The Midrash discusses the mourning period observed by Joseph and his brothers for Jacob, as well as the origins of the seven-day mourning period and the customs and rituals associated with mourning. Rabbi Yitzhak explains that maggots are painful to the deceased, and Rav Hisda says the soul mourns for seven days

after death. Joseph and his brothers held a grand funeral and mourned their father for seven days at the threshing place of Atad.

<p>וַיֵּרָא יוֹשֵׁב הָאֶרֶץ הַכְּנַעֲנִי 11  אֶת־הָאֵבֶל בְּגֵרָן הָאֲטָד וַיֹּאמְרוּ J  אֲבֵל־כְּבֹד זֶה לְמִצְרַיִם עַל־פֶּן קָרָא  שְׁמָהּ אֲבֵל מִצְרַיִם אֲשֶׁר בְּעֶבֶר  הַיַּרְדֵּן:</p>	<p>And when the Canaanite inhabitants of the land saw the  mourning at Goren ha-Atad, they said, “This is a  solemn mourning on the part of the Egyptians.” That is  why it was named Abel-mizraim, which is beyond the  Jordan.</p>
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Chasidut explains that on Chanukah, Israel sees the good intellectually through lights, while Purim is celebrated through speaking and Pesach through deed. The Midrash recounts how Jacob’s children embalmed him and brought him to the land of Israel, where the Canaanites mourned him, leading to a comparison with the kindness shown by the Egyptians towards Jacob. The Talmud emphasizes Joseph’s merit in burying his father and the lesson that even those who do not show kindness can still receive rewards from God. The Tanakh highlights the importance the Egyptians placed on death, as seen in the embalming of Yosef and Yaakov, and their solemn mourning rituals. The Targum describes how the Canaanites mistook the mourning for Jacob as mourning for Egypt, leading to the naming of the place as Egypt’s Mourning.

<p>וַיַּעֲשׂוּ בָנָיו לוֹ כֵּן כַּאֲשֶׁר צֻוּם: 12 P</p>	<p>Thus his sons did for him as he had instructed them.</p>
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Jacob’s sons followed his specific instructions for his burial, including who should carry his bier and how they should be positioned around it. Joseph and Levi were excluded from carrying the bier, with Ephraim and Menashe serving as substitutes. This organization was later reflected in the encampment of the tribes in the wilderness, with each tribe following their father’s instructions for their placement.

<p>וַיֵּשְׂאוּ אֹתוֹ בָּנָיו אֶרֶצָה כְּנָעַן וַיִּקְבְּרוּ אֹתוֹ 13  בְּמַעְרַת שְׂדֵה הַמַּכְפֵּלָה אֲשֶׁר קָנָה P  אַבְרָהָם אֶת־הַשְּׂדֵה לְאַחֲזֹת־קֶבֶר מֵאֵת  עֶפְרָן הַחִתִּי עַל־פְּנֵי מִמְרָא:</p>	<p>His sons carried him to the land of Canaan, and  buried him in the cave of the field of Machpelah,  the field near Mamre, which Abraham had bought  for a burial site from Ephron the Hittite.</p>
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Jacob’s sons, excluding Levi and Joseph, carried his body to be buried in Canaan as per his instructions, with Ephraim and Manasseh participating. Judah’s wife was considered a Canaanite due to her father being a trader. The Talmud explains that Joseph was chosen to bury Jacob to honor him, while the Targum recounts how Esau tried to prevent Jacob’s burial in the cave of Machpelah.

<p>וַיָּשָׁב יוֹסֵף מִצְרַיִמָּה הוּא וְאָחָיו 14  וְכָל־הָעָלִים אִתּוֹ לִקְבֹּר אֶת־אָבִיו אַחֲרָי  קִבְּרוּ אֶת־אָבִיו: J</p>	<p>After burying his father, Joseph returned to Egypt,  he and his brothers and all who had gone up with  him to bury his father.</p>
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After burying Jacob, Joseph and his family returned safely to Egypt with a royal escort, emphasizing the respect shown to Jacob during the burial. Joseph did not invite his brothers to dine with him after Jacob’s death, causing them to fear his revenge, but they fabricated Jacob’s dying wish for Joseph to forgive them. The mishna discusses Joseph’s



honor in burying his father Jacob, questioning the order of importance between Joseph's brothers and the Egyptians who accompanied him to the burial. Joseph's return to Egypt after burying Jacob shows that none of those who accompanied him died on the way.

<p>וַיֵּרְאוּ אֶחָיוֹסֵף כִּי־מֵת אָבִיהֶם 15</p> <p>וַיֹּאמְרוּ לוֹ יִשְׁטָמְנוּ יוֹסֵף וְהִשָּׁב יֹשִׁיב  J</p> <p>לָנוּ אֵת כָּל־הָרָעָה אֲשֶׁר גָּמְלָנוּ אֹתוֹ:</p>	<p>When Joseph's brothers saw that their father was</p> <p>dead, they said, "What if Joseph still bears a grudge</p> <p>against us and pays us back for all the wrong that we</p> <p>did him!"</p>
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After Jacob's death, Joseph's brothers feared his resentment due to their past actions, but Joseph reassured them that their repentance had turned their sins into merits as intended by Hashem. The brothers believed Joseph's separate table was a sign of revenge and sought forgiveness, claiming their actions were commanded by God. Joseph's forgiveness was followed by a display of humility and reconciliation, emphasizing the importance of peace and preventing strict judgment. The phrase "we wish that we had died" is explained as not conditional, and the idea that Jacob did not truly die is discussed, referencing other righteous individuals believed to still be alive after physical death.

<p>וַיִּצְווּ אֶל־יוֹסֵף לֵאמֹר אֲבִיךָ צִוָּה 16</p> <p>לִפְנֵי מוֹתוֹ לֵאמֹר:  J</p>	<p>So they sent this message to Joseph, "Before his death</p> <p>your father left this instruction:</p>
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The brothers sent discreet messengers to Joseph, falsely claiming their father had commanded them to do so for the sake of peace, using the sons of Bilhah out of fear Joseph had not forgiven them. R. Simeon emphasized the importance of peace offerings and the power of peace in maintaining relationships. Peace is considered essential for fear of God and pursuing peace can lead to reconciliation and blessings, even with enemies. Rabban Simeon b. Gamaliel highlighted how the brothers lied about their father's command to maintain peace between Joseph and his brethren, as seen in Genesis 50:16-17 and reiterated in Yevamot 65b:7. The Targums specify that Yoseif was told his father had commanded before his death to speak to him, with Bilhah's descendants delivering the message.

<p>כֹּה־תֹאמְרוּ לְיוֹסֵף אֲנֵנָּה שָׂא נָא 17</p> <p>פֶּשַׁע אַחִיד וְחַטָּאתָם כִּי־רָעָה  J</p> <p>גָּמְלוֹךְ וְעַתָּה שָׂא נָא לִפְשַׁע עַבְדִּי</p> <p>אֱלֹהֵי אֲבִיךָ וַיִּבֶךְ יוֹסֵף בְּדַבָּרָם</p> <p>אֵלָיו:</p>	<p>So shall you say to Joseph, 'Forgive, I urge you, the</p> <p>offense and guilt of your brothers who treated you so</p> <p>harshly.' Therefore, please forgive the offense of the</p> <p>servants of the God of your father's [house]." And</p> <p>Joseph was in tears as they spoke to him.</p>
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Joseph's forgiveness is sought by his brothers on behalf of their father's God, emphasizing their shared faith and the importance of peace and forgiveness in Jewish tradition. The importance of seeking forgiveness and maintaining peace is highlighted in various commentaries, prayers, and teachings, with instances where altering the truth is permissible for good intentions. Rabbi Yosei bar Hanina advises asking for forgiveness no more than three times, and Rabbi Ile'a states that deviating from the truth for the sake of peace is acceptable. Yoseif is asked to forgive his brothers for their transgression, showing the significance of seeking forgiveness and reconciliation in Jewish thought and teachings.

וילכו גם-אחיו ויפלו לפניו 18 His brothers went to him themselves, flung themselves  
ויאמרו הננו לך לעבדים: J before him, and said, “We are prepared to be your slaves.”

Treating people with contempt is seen as unholy avodah in Chasidut, exemplified by Joseph’s brothers who ended up falling into slavery after not believing he would become a ruler. The importance of submitting to divine will in difficult times is emphasized in Midrash, with examples from various biblical figures. Musar highlights Judah’s redemption through self-sacrifice, contrasting with his brothers’ sorrow for their role in Joseph’s sale. In Talmud, it is stated that one must bow down and submit to the fox in its hour, as seen with Joseph’s brothers bowing before him. Onkelos and Targum Jonathan both state that Joseph’s brothers declared themselves to be his servants in Genesis 50:18.

ויאמר אליהם יוסף אל-תיראו כי ה' תחת 19 But Joseph said to them, “Have no fear! Am I a  
אלהים אני: J substitute for God?

Joseph reassures his brothers that he is not in the place of God to punish them, emphasizing that only God can grant atonement for their sins. He highlights his fear of God and understanding that revenge is not his role as a human, as seen in Genesis 50:19 and various commentaries. Abraham declares himself appointed by God, not by men, to control body and external things, positioning himself between body and soul. Yoseif, in the Targum, reassures his brothers that he will not harm them, acknowledging that all human thoughts are known to the Lord.

ואתם חשבתם עלי רעה אלהים 20 Besides, although you intended me harm, God  
חשבה לטובה למען עשה ביום הזה J intended it for good, so as to bring about the present  
להחית עם-רוב: result—the survival of many people.

Chasidut emphasizes the importance of not judging others harshly and always praying for the ability to judge favorably, while the commentators on Genesis 50:20:1 discuss how the brothers’ harmful actions were ultimately part of God’s plan for good. Jewish Thought explores themes of sibling rivalry, reconciliation, and divine intervention in the Book of Genesis, highlighting the complex relationships between Joseph and his brothers, as well as Yehudah and Tamar. The Midrash illustrates how Joseph’s actions align with the commandments given in the Torah, emphasizing compassion, forgiveness, and generosity towards his family. Quoting Commentary and Tanakh both focus on Joseph reassuring his brothers that God intended their actions for good, leading to the saving of many lives, while Targum interprets Genesis 50:20 as Joseph acknowledging that God’s intentions prevailed over his brothers’ evil actions.

ועתה אל-תיראו אנכי אכלכל אתכם 21 And so, fear not. I will sustain you and your  
ואת-טפכם וינתם אותם וידבר J dependents.” Thus he reassured them, speaking  
על-לבם: kindly to them.

Joseph’s words to his brothers came from his heart, comforting them and reassuring them of his forgiveness and support, using logic to demonstrate his sincerity and emphasizing the importance of reconciliation and forgiveness. Joseph’s actions also exemplify the importance of guarding one’s tongue and deeds, showcasing forgiveness as a foundational concept in Judaism and Christianity. Additionally, the Tosefta highlights the blessings

bestowed upon individuals once they arrived at their respective locations, contrasting the prosperity during Joseph and his brothers' time with the challenges faced after their passing.

וַיֵּשֶׁב יוֹסֵף בְּמִצְרַיִם הוּא וּבֵית אָבִיו 22 So Joseph and his father's household remained in  
וַיְחִי יוֹסֵף מֵאָה וָעָשָׂר שָׁנִים: J Egypt. Joseph lived one hundred and ten years.

Joseph lived a peaceful life in Egypt for 110 years, raising his grandchildren from Menashe and instilling righteousness in them through his teachings. The Midrash compares the lifespans of various pairs of individuals, highlighting distinct periods of dedication to different pursuits in the lives of Moses, Rabbi Yoḥanan ben Zakkai, and Rabbi Akiva. Jacob reassures his sons of their G-d-fearing nature and spiritual entitlement, acknowledging Joseph's achievements but assuring the others of intimacy with G-d. Rashi explains the Israelites' trust in Moses due to phrases from Jacob and Joseph, while Or HaChaim and Chizkuni offer insights into Isaac's life and the individual value of the Israelites to God. Targum notes that Joseph lived to be 110 years old in Egypt with his father's household.

וַיֵּרָא יוֹסֵף לְאֶפְרַיִם בְּנֵי שְׁלֹשִׁים 23 Joseph lived to see children of the third generation of  
גַּם בְּנֵי מָכִיר בֶּן-מְנַשֶּׁה יְלָדוּ J E Ephraim; the children of Machir son of Manasseh were  
עַל-בְּרֵכֵי יוֹסֵף: likewise born upon Joseph's knees.

Chasidut explains that the messiah from the house of David will come after the messiah from the house of Joseph, with the process starting with Elijah and Joseph, and ending with David. The mention of a third generation of Ephrayim in Genesis 50:23 alludes to the messiah from the house of Joseph being a descendant of Ephrayim. Commentary from various sources discusses the role of Joseph in raising righteous descendants, with Rashi clarifying that he raised his descendants on his knees. Midrash highlights the offerings made by Jacob and Joseph, symbolizing blessings and wisdom. Quoting Commentary delves into interpretations of specific terms and actions related to Joseph's descendants. Targum mentions Joseph raising Machir's sons and circumcising Menasheh's sons.

וַיֹּאמֶר יוֹסֵף אֶל-אֶחָיו אֲנֹכִי מֵת וְאַלֹהִים 24 At length, Joseph said to his brothers, "I am about  
פָּקֹד יִפְקֹד אֶתְכֶם וְהָעִלָּה אֶתְכֶם E to die. God will surely take notice of you and bring  
מִן-הָאָרֶץ הַזֹּאת אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּע you up from this land to the land promised on oath  
לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב: to Abraham, to Isaac, and to Jacob."

Joseph instructed his brothers to take his remains to Canaan before his death, preparing them for future suffering and redemption. The double letters in the Torah symbolize different redemption stories, highlighting hope and resilience throughout the Hebrew Bible. The Midrash discusses the significance of prayer, true redeemers, and divine visitation, while Musar explores spiritual connections to the land of Israel and the restoration of G-d's Presence. The tradition of "pakod pakad'ti" signifies the true redeemer of the Jewish people, Moses' question about God's name, and the Jewish people's sense of exile. Additionally, Joseph believed in the preservation of the soul and bodily pleasures in Egypt, while God promises to bring the Israelites into the Promised Land in the Tanakh. Yoseif's message in the Targum emphasizes the fulfillment of the promise to the patriarchs.

וַיִּשָּׁבַע יוֹסֵף אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר פֶּקֶד	25	So Joseph made the sons of Israel swear, saying,
יִפְקֹד אֱלֹהִים אֶתְכֶם וְהָעֵלָתִם	E	“When God has taken notice of you, you shall carry
אֶת־עֲצָמֹתַי מִזֶּה:		up my bones from here.”

Joseph made the Children of Israel swear to take his remains out of Egypt upon their redemption, which Moses fulfilled by bringing Joseph's bones to be buried in the land of Israel, ensuring they would not be worshipped. This act symbolizes the Jewish people's covenant with fate and their sense of isolation, with a deep connection to their community and alienation from the outside world. The repetition of “God will surely remember you” by Yaakov and Yoseif highlights the significance of suffering as a means of inspiring repentance and prayer, linking Yoseif's request to his Jewish identity and the eventual redemption of the Israelites.

וַיָּמָת יוֹסֵף בֶּן־מֵאָה וְעֶשְׂרִי שָׁנִים	26	Joseph died at the age of one hundred and ten years;
וַיַּחְנֹטוּ אוֹתוֹ וַיִּשָּׂם בְּאֵרוֹן בְּמִצְרַיִם:	E	and he was embalmed and placed in a coffin in Egypt.

The text discusses the descent of Divine light into materiality to elevate Torah, highlighting Joseph's descent to Egypt as an example. Commentary delves into the significance of Joseph's preparation of his own coffin and Moses retrieving his remains. R. Nathan believed Joseph's grave was in royal tombs, emphasizing his righteousness. Musar emphasizes prioritizing spiritual service over bodily pleasures, citing the Zohar as an example. The Patriarchal Narratives in Genesis focus on God's promises and struggles of each generation. In Exodus 40:38, a cloud of יהוה rested over the Tabernacle by day, with fire appearing at night. Targum describes Joseph's embalming and placement in a coffin in Egypt.