

for Mums & Dads
100%

Summary of the פְּרָשָׁה, by עליות

ask your children questions!

כהן sent יַעֲקֹב ahead of him, to עֵשָׂו. The מְלֹאכִים returned and told יַעֲקֹב that his brother, עֵשָׂו, was coming with 400 men. יַעֲקֹב prepared to meet עֵשָׂו in three ways: 1. he divided his camp into two - should one be struck the other would survive; 2. he said תְּפִלוֹת to ה';

לוי 3. he sent gifts to עֵשָׂו. יַעֲקֹב wrestled with a 'man' (מְלֹאךְ). יַעֲקֹב's hip socket was injured. יַעֲקֹב said that he would not let the מְלֹאךְ go until he blessed him. The angel said:

“... לא יַעֲקֹב יֵאמָר עוֹד שֵׁמֶךָ כִּי אִם-יִשְׂרָאֵל כִּי-שָׂרִיתָ עִם-אֱלֹקִים וְעִם-אֲנָשִׁים וְתוֹכַל:”
“No longer will it be said that your name is יַעֲקֹב, but יִשְׂרָאֵל, for you have become great before (or: “you have fought with”) ה' and man, and you have won.”

שלישי יַעֲקֹב began to limp because of his injured hip. This is why we may not eat the שְׁלִישֵׁי הַגֵּיד - the sciatic nerve, from the hindquarter of the animal - to this day. יַעֲקֹב saw עֵשָׂו coming. He divided his children among his wives and the שְׁפָחוֹת (handmaids), then went ahead, bowing seven times as he approached his brother. עֵשָׂו ran towards him, fell upon his neck, and kissed him; then they wept. עֵשָׂו saw the women and children and asked: “Who are these to you?” יַעֲקֹב answered: “The children whom ה' has graciously given to your servant.”

רביעי יַעֲקֹב's wives, שְׁפָחוֹת and children then came forward and bowed down. יַעֲקֹב urged his brother to accept the gifts and עֵשָׂו refused at first, but then, finally, accepted. (The מִדְרָשׁ teaches that עֵשָׂו had really wanted to accept all the time.) עֵשָׂו said that they should travel together, but יַעֲקֹב answered that his children, and his nursing flocks and cattle would not cope with עֵשָׂו's pace. יַעֲקֹב arrived at שְׂכֵם, in כְּנָעַן.

חמישי דִּינָה was kidnapped by שְׂכֵם, the prince of the region. שְׂכֵם asked his father, חַמּוֹר, if he could have דִּינָה as a wife. חַמּוֹר went to speak with יַעֲקֹב. He wanted his people and בְּנֵי יִשְׂרָאֵל to marry each other and live amongst each other. יַעֲקֹב's sons told שְׂכֵם and his father חַמּוֹר that their men would all have to have מִיֵּלָה. They returned and told this to their people. All the males then had מִיֵּלָה. On the third day, שְׂמֵעוֹן and לֵוִי killed every male with their swords and rescued דִּינָה. יַעֲקֹב was very cross with שְׂמֵעוֹן and לֵוִי for what they had done. ה' told יַעֲקֹב to go to בֵּית אֵל and build a מִזְבֵּחַ. יַעֲקֹב did as ה' had said. ה' appeared to יַעֲקֹב, blessed him, and told him that his name would be יִשְׂרָאֵל.

ששי יַעֲקֹב died as she was giving birth to בְּנִימִין. She was buried on the road to אַפְרַת, which is בֵּית לָחֶם. יַעֲקֹב put a monument over her grave. יַעֲקֹב died at the age of 180 and was buried by his sons, יַעֲקֹב and עֵשָׂו. The תּוֹרָה lists the descendants of עֵשָׂו and the chiefs of his children, known as the אֲלוּפֵי עֵשָׂו.

שביעי אֲלוּף מִגְדֵיאל אֲלוּף עֵיִרָם אֵלָה | אֲלוּפֵי אֲדוּם לְמִשְׁבֵּתָם בְּאֶרֶץ אַחֲזָתָם הוּא עֵשָׂו אָבִי אֲדוּם:

סֵפֶר בְּרֵאשִׁית

- בְּרֵאשִׁית
- נח
- לֶךְ-לֶךְ
- וַיֵּרָא
- חַיֵּי שָׂרָה
- תּוֹלְדוֹת
- וַיַּצֵּא
- וַיִּשְׁלַח
- וַיֵּשֶׁב
- מִקָּץ
- וַיִּגְשׁ
- וַיַּחֲיוּ

Pirkei Avot - Chapter 1: Mishnah 15

פְּרָקִי אֲבוֹת : א: ט"ז

from the wisdom of the Rabbis:

שְׁמוּאֵל says: Make your תּוֹרָה study a fixed practice; say little and do much, and receive everyone with a cheerful face.

שְׁמוּאֵל אוֹמֵר, עֲשֵׂה תוֹרָתְךָ קָבֵעַ. אֲמֹר מְעַט וַעֲשֵׂה הַרְבֵּה, וְהוּי מְקַבֵּל אֶת כָּל הָאָדָם בְּסִבָּר פָּנִים יְפוֹת:

Now read these פסוקים and the translations beneath them:

בְּרֵאשִׁית ל"ב: כ"ט

כַּט וַיֹּאמֶר לֹא יִעֲקֹב יֵאמָר עוֹד שְׁמֶךָ כִּי אִם-יִשְׂרָאֵל כִּי-שָׁרִיתָ עִם-אֱלֹקִים
וְעִם-אֲנָשִׁים וְתוֹכַל:

And he said: your name shall no longer be called יַעֲקֹב , but יִשְׂרָאֵל , because you have fought with Hashem and with men, and have won.

רש"י

(כט) לא יעקב - לא יאמר עוד שהצרכות באו לך בעקבה
וצרמיה כי אם צשררה וצגלוי פנים, וסופך שהקצ"ה נגלה
עליך בצית אל ומחליף את שמך, ושם הוא מצרכך, ואני שם
אביה ואודה לך עליהן

It shall no longer be said that the בְּרֵכּוֹת came to you through trickery and deceit, but through noble conduct and in an open manner; because, later on, the Holy One Blessed Be He will reveal Himself to you at בֵּית-אֵל and will change your name. There, He will bless you, and I shall be there and admit your right to them (the בְּרֵכּוֹת).

בְּרֵאשִׁית ל"ה: י

י וַיֹּאמֶר-לוֹ אֱלֹקִים שְׁמֶךָ יִעֲקֹב לֹא-יִקְרָא שְׁמֶךָ עוֹד יִעֲקֹב כִּי אִם-יִשְׂרָאֵל יִהְיֶה
שְׁמֶךָ וַיִּקְרָא אֶת-שְׁמוֹ יִשְׂרָאֵל:

And ה' said to him: your name is יַעֲקֹב . Your name shall no longer be called יַעֲקֹב ; but יִשְׂרָאֵל shall be your name, and He called his name יִשְׂרָאֵל .

רש"י

(י) לא יקרא שמך עוד יעקב - לשון אדם הבא במארב
ועקבה אלא לשון שר ונגיד:

"Your name shall no longer be called יַעֲקֹב " : Which means, 'a man who comes as a lurker and trickster', "but it shall be יִשְׂרָאֵל" which signifies *Prince* and *Chief*.

With a fine point, put the נקודות into both רש"י texts, above. Use your חומש to help you. Now practise reading the רש"י .

Write, **in your own words**, what you understand רש"י to be saying in each of his comments above.
