

The Hint of the Lentils

1. Genesis 25

(כח) וַיֵּאָהֵב יִצְחָק אֶת־עֵשָׂו כִּי־צִיד בְּפִיו וְרֵבֶקָה אֲהַבַת אֶת־יַעֲקֹב: (כט) וַיִּזַּד יַעֲקֹב נִזְיד וַיָּבֵא עֵשָׂו מִן־הַשָּׂדֶה וְהוּא עֵיף: (ל) וַיֹּאמֶר עֵשָׂו אֶל־יַעֲקֹב הֲלֹעִיטֵנִי נָא מִן־הָאָדָם הָאָדָם הַזֶּה כִּי עֵיף אָנֹכִי עַל־כֵּן קָרָא־שְׁמוֹ אֶדּוֹם: (לא) וַיֹּאמֶר יַעֲקֹב מְכַרָה כֵּיּוֹם אֶת־בְּכֹרְתְךָ לִי: (לב) וַיֹּאמֶר עֵשָׂו הֲנֵה אָנֹכִי הוֹלֵךְ לָמוֹת וְלָמָּה־זֶה לִי בְכֹרָה: (לג) וַיֹּאמֶר יַעֲקֹב הַשְׁבִּעָה לִי כֵּיּוֹם וַיִּשְׁבַּע לוֹ וַיִּמְכֹּר אֶת־בְּכֹרְתוֹ לִי־עֲקֹב: (לד) וַיַּעֲקֹב נָתַן לְעֵשָׂו לֶחֶם וַנִּזְיד עֲדָשִׁים וַיֹּאכַל וַיִּשֶׂת וַיָּקָם וַיֵּלֶךְ וַיָּבֹז עֵשָׂו אֶת־הַבְּכֹרָה: (ס)

(28) Isaac favored Esau because he had a taste for game; but Rebekah favored Jacob. (29) Once when Jacob was cooking a stew, Esau came in from the open, famished. (30) And Esau said to Jacob, "Give me some of that red stuff to gulp down, for I am famished"—which is why he was named Edom. (31) Jacob said, "First sell me your birthright." (32) And Esau said, "I am at the point of death, so of what use is my birthright to me?" (33) But Jacob said, "Swear to me first." So he swore to him, and sold his birthright to Jacob. (34) **Jacob then gave Esau bread and lentil stew;** he ate and drank, and he rose and went away. Thus did Esau spurn the birthright.

The Unworthy One, who is Necessary for Father

2. Genesis 27

(א) וַיְהִי כִּי־יִזְקֶן יִצְחָק וַתִּכְהֶינּוּ עֵינָיו מֵרָאִת וַיִּקְרָא אֶת־עֵשָׂו בְּנֹו הַגָּדֹל וַיֹּאמֶר אֵלָיו בְּנִי וַיֹּאמֶר אֵלָיו הַנְּנִי: (ב) וַיֹּאמֶר הַנְּהִינָא זְקֵנִיתִי לֹא יָדַעְתִּי יוֹם מוֹתִי: (ג) וְעַתָּה שְׂאֵנָא כְּלִיד תְּלִיד וְקִשְׁתְּךָ וְצִיד הַשָּׂדֶה וְצִידָה לִי צִידָה [צִיד]: (ד) וְעֵשָׂו הִלְכֵי מִטְעָמִים כַּאֲשֶׁר אֲהַבְתִּי וְהִבִּיאָה לִי וְאֶכְלָה בְּעֵבֹר תְּבָרְכֶךָ נַפְשִׁי בְּטָרָם אָמוֹת: (ה) וְרֵבֶקָה שָׁמְעַת בְּדַבַּר יִצְחָק אֶל־עֵשָׂו בְּנֹו וְהָלַךְ עֵשָׂו הַשָּׂדֶה לְצוּד צִיד לְהִבְיֹא: (ו) וְרֵבֶקָה אָמְרָה אֶל־יַעֲקֹב בְּנֵה לֹאמֵר הֲנֵה שְׁמַעְתִּי אֶת־אֲבִיךָ מְדַבֵּר אֶל־עֵשָׂו אֲחִידִי לֹאמֵר: (ז) הִבִּיאָה לִי צִיד וְעֵשָׂו הִלְכֵי מִטְעָמִים וְאֶכְלָה וְאֶבְרַכְכָּה לִפְנֵי יְקוֹק לִפְנֵי מוֹתִי: (ח) וְעַתָּה בְנִי שְׁמַע בְּקֹלִי לֹאֲשֶׁר אֲנִי מְצַנֶּה אִתְּךָ: (ט) לְדָנָא אֶל־הַצֹּאֵן וְקַח־לִי מִשָּׁם שְׁנֵי גְדֵי עִזִּים טְבִים וְאָעִשָׂה אִתָּם מִטְעָמִים לְאֲבִיךָ כַּאֲשֶׁר אָהַב: (י) וְהִבֵּאתְ לְאֲבִיךָ וְאֶכְלָה בְּעֵבֹר אֲשֶׁר יְבָרְכֶךָ לִפְנֵי מוֹתִי: (יא) וַיֹּאמֶר יַעֲקֹב אֶל־רֵבֶקָה אִמּוֹ הֵן עֵשָׂו אֲחִי אִישׁ שָׂעִר וְאָנֹכִי אִישׁ חֶלֶק: (יב) אֹרְלִי יִמְשְׁנִי אָבִי וְהִיטִי בְּעֵינָיו כַּמְתַּעַתַּע וְהִבֵּאתִי עָלַי קִלְלָה וְלֹא בְרָכָה: (יג) וַתֹּאמֶר לוֹ אִמּוֹ עָלַי קִלְלָתְךָ בְּנִי אֵךְ שְׁמַע בְּקֹלִי וְלֹךְ קַח־לִי: (יד) וַיֵּלֶךְ וַיִּקַּח וַיָּבֵא לֵאמֹו וַתַּעַשׂ אִמּוֹ מִטְעָמִים כַּאֲשֶׁר אָהַב אָבִיו: (טו) וַתִּקַּח רֵבֶקָה אֶת־בְּגָדֵי עֵשָׂו בְּנֵה הַגָּדֹל הַחֲמֹדֹת אֲשֶׁר אֲהַבְתָּ וַתִּלְבַּשׂ אֶת־יַעֲקֹב בְּנֵה הַקָּטָן: (טז) וְאֵת עֶרְת גְּדֵי הָעִזִּים הַלְבִּישָׁה עַל־יָדָיו וְעַל חֶלְקֵת צְוֹאֲרוֹ: (יז) וַתִּתֵּן אֶת־הַמִּטְעָמִים וְאֶת־הַלֶּחֶם אֲשֶׁר עָשִׂתָה בְּיַד יַעֲקֹב בְּנֵה: (יח) וַיָּבֵא אֶל־אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הַנְּנִי מִי אַתָּה בְּנִי: (יט) וַיֹּאמֶר יַעֲקֹב אֶל־אָבִיו אָנֹכִי עֵשָׂו בְּכֹרְךָ עֲשִׂיתִי כַּאֲשֶׁר דִּבַּרְתָּ אֵלַי קוּם־נָא שָׁבָה וְאֶכְלָה מִצִּידִי בְּעֵבֹר תְּבָרְכֶנִי נַפְשֶׁךָ: (כ) וַיֹּאמֶר יִצְחָק אֶל־בְּנֹו מֵהִזֶּה מֵהֵרַת לִמְצָא בְּנִי וַיֹּאמֶר כִּי הִקְרָה יְקוֹק אֶלְקִיד לִפְנֵי: (כא) וַיֹּאמֶר יִצְחָק אֶל יַעֲקֹב גֵּשׁ־נָא וְאִמְשֶׁךְ בְּנִי הַאֲתָה זֶה בְּנִי עֵשָׂו אִם־לֹא: (כב) וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיִּמְשָׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהִידִים יָדֵי עֵשָׂו: (כג) וְלֹא הִפִּירוּ כִּי־הָיוּ יָדָיו כִּי־יָדָיו עֵשָׂו אָחִיו שְׁעֵרֹת וַיְבָרְכֵהוּ: (כד) וַיֹּאמֶר אַתָּה זֶה בְּנִי עֵשָׂו וַיֹּאמֶר אָנִי: (כה) וַיֹּאמֶר הַנְּשָׂה לִי וְאֶכְלָה מִצִּיד בְּנִי לִמְעַן תְּבָרְכֶנִי נַפְשִׁי וַיִּגְשְׁלוּ וַיֹּאכַל וַיָּבֵא לוֹ יֵין וַיִּשֶׂת: (כו) וַיֹּאמֶר אֵלָיו יִצְחָק אָבִיו גֵּשׁ־נָא וְשָׁקֵל־לִי בְּנִי: (כז) וַיִּגַּשׁ וַיִּשְׁקֵלוּ וַיִּרַח אֶת־רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רֵיחַ בְּנִי כְרִיחַ שְׂדֵה אֲשֶׁר בְּרִכְו יְהוָה: (כח) וַיִּתְּנֶה לְדָוִד הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֵב דָּגָן וְתִירֵשׁ: (כט) וַיַּעֲבֹדֵד עַמִּים וַיִּשְׁתַּחֲוּ [וַיִּשְׁתַּחֲוּ] לְדָוִד לְאֱמִים הוּהוּ גְבִיר לְאֲחִידִי וַיִּשְׁתַּחֲוּ לוֹ בְּנִי אִמְךָ אֲרִיִד אֲרוּר וּמְבָרְכִיד בְּרוּךְ: (ל) וַיְהִי כַּאֲשֶׁר כָּלָה יִצְחָק לְבָרֵךְ אֶת יַעֲקֹב וַיְהִי אֵךְ יָצָא יַעֲקֹב מֵאֵת פְּנֵי יִצְחָק אָבִיו וְעֵשָׂו אָחִיו בָּא מִצִּידוֹ: (לא) וַיֵּשֶׁב גִּם־הוּא מִטְעָמִים וַיָּבֵא לְאָבִיו וַיֹּאמֶר לְאָבִיו יְקָם אָבִי וַיֹּאמֶר מִצִּיד בְּנֹו בְּעֵבֹר תְּבָרְכֶנִי נַפְשֶׁךָ: (לב) וַיֹּאמֶר לוֹ יִצְחָק אָבִיו מִי־אַתָּה וַיֹּאמֶר אָנִי בְּנֹו בְכֹרְךָ עֵשָׂו: (לג) וַיַּחֲרִד יִצְחָק חֲרָדָה גְּדֹלָה וַיֹּאמֶר מִי־אֲפֹא הוּא הַצִּיד־צִיד וְבָא לִי וְאֶכְלָ מִכָּל בְּטָרָם תְּבֹאוּ וְאֶבְרַכְכָּה גִם־בְּרוּךְ יְהוָה: (לד) כִּשְׁמַע עֵשָׂו אֶת־דְּבָרֵי אָבִיו וַיִּצְעַק צַעֲקָה גְּדֹלָה וַיִּמְרָה עַד־מָאֹד וַיֹּאמֶר לְאָבִיו בְּרַכְנִי גִם־אָנִי אָבִי: (לה) וַיֹּאמֶר בָּא אֲחִידִי בְּמִרְמָה וַיִּקַּח בְּרַכְתְּךָ: (לו) וַיֹּאמֶר הַכִּי קָרָא שְׁמוֹ יַעֲקֹב וַיַּעֲקֹבֵנִי זֶה פְעָמִים אֶת־בְּכֹרְתִי לָקַח וְהֵנֵה עַתָּה לָקַח בְּרַכְתִּי וַיֹּאמֶר הַלֹּא־אֶצְלַת לִי בְרָכָה: (לז) וַיַּעַן יִצְחָק וַיֹּאמֶר לְעֵשָׂו הֵן גְּבִיר שְׁמַתִּי לְךָ וְאֶת־כָּל־אֲחִיו נָתַתִּי לוֹ לְעַבְדִּים וְדָגָן וְתִירֵשׁ סִמְכַתִּי וְלָכָה אֲפֹא מֵה אָעִשָׂה בְּנִי: (לח) וַיֹּאמֶר עֵשָׂו אֶל־אָבִיו הַבְּרָכָה אַחַת הוּא־לְךָ אָבִי בְּרַכְנִי גִם־אָנִי אָבִי וַיִּשְׂא עֵשָׂו קֶלֶו וַיָּבֹד: (לט) וַיַּעַן יִצְחָק אָבִיו וַיֹּאמֶר אֵלָיו הֲנֵה מִשְׁמַנֵּי הָאָרֶץ יְהִי מוֹשְׁבֶךָ וּמִטַּל הַשָּׁמַיִם מֵעַל: (מ) וְעַל־חֲרָבְךָ תַּחִּיה וְאֶת־אֲחִידִי תַעֲבֹד וְהָיָה כַּאֲשֶׁר תִּרְיֵד וּפְרַקְתָּ עָלַי מֵעַל צְוֹאֲרֶךָ: (מא) וַיִּשְׁטֵם עֵשָׂו אֶת־יַעֲקֹב עַל־הַבְּרָכָה אֲשֶׁר בְּרַכּוֹ אָבִיו וַיֹּאמֶר עֵשָׂו בְּלִבּוֹ יִקְרְבוּ יָמֵי אָבִל אָבִי וְאֶהְרָגָה אֶת־יַעֲקֹב אָחִי: (מב) וַיִּגַּד לְרֵבֶקָה אֶת־דְּבָרֵי עֵשָׂו בְּנֵה הַגָּדֹל וַתִּשְׁלַח וַתִּקְרָא לְיַעֲקֹב בְּנֵה הַקָּטָן וַתֹּאמֶר אֵלָיו הֲנֵה עֵשָׂו אֲחִידִי מִתְנַחֵם לְךָ הַהֲרָגָה: (מג) וְעַתָּה בְּנִי שְׁמַע בְּקֹלִי וְקוּם בְּרַחֲלֶךָ אֶל־בְּנֹו אָחִי חַרְוָה: (מד) וּשְׁבַת עִמּוֹ יָמִים אַחֲדִים עַד אֲשֶׁר־תִּשׁוּב חֲמַת אֲחִידִי: (מה) עַד־שׁוּב אֶף־אֲחִידִי מִמֶּךָ וְשָׁכַח אֶת אֲשֶׁר־עָשִׂיתָ לוֹ וְשָׁלַחְתִּי וְלִקַּחְתִּיךָ מִשָּׁם לָמָּה אֲשַׁכַּל גִּם־שְׂנוּכִים יוֹם אַחַד: (מו) וַתֹּאמֶר רֵבֶקָה אֶל־יִצְחָק קַצְתִּי בַחֲיִי מִפְּנֵי בְנוֹת תַּת אִם־לִקַּח יַעֲקֹב אִשָּׁה מִבְּנוֹת־חַת כַּאֲלֵה מִבְּנוֹת הָאָרֶץ לָמָּה לִי חַיִּים:

(1) When Isaac was old and his eyes were too dim to see, he called his older son Esau and said to him, "My son." He answered, "Here I am." (2) And he said, "I am old now, and I do not know how soon I may die. (3) Take your gear, your quiver and bow, and go out into the open and hunt me some game. (4) Then prepare a dish for me such as I like, and bring it to me to eat, so that I may give you my innermost blessing before I die." (5) Rebekah had been listening as Isaac spoke to his son Esau. When Esau had gone out into the open to hunt game to bring home, (6) Rebekah said to her son Jacob, "I overheard your father speaking to your brother Esau, saying, (7) 'Bring me some game and prepare a dish for me to eat, that I may bless you, with the LORD's approval, before I die.' (8) Now, my son, listen carefully as I instruct you. (9) Go to the flock and fetch me two choice kids, and I will make of them a dish for your father, such as he likes. (10) Then take it to your father to eat, in order that he may bless you before he dies." (11) Jacob answered his mother Rebekah, "But my brother Esau is a hairy man and I am smooth-skinned. (12) If my father touches me, I shall appear to him as a trickster and bring upon myself a curse, not a blessing." (13) But his mother said to him, "Your curse, my son, be upon me! Just do as I say and go fetch them for me." (14) He got them and brought them to his mother, and his mother prepared a dish such as his father liked. (15) 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; (16) and she covered his hands and the hairless part of his neck with the skins of the kids. (17) Then she put in the hands of her son Jacob the dish and the bread that she had prepared. (18) He went to his father and said, "Father." And he

said, “Yes, which of my sons are you?” (19) Jacob said to his father, “I am Esau, your first-born; I have done as you told me. Pray sit up and eat of my game, that you may give me your innermost blessing.” (20) Isaac said to his son, “How did you succeed so quickly, my son?” And he said, “Because the LORD your G-d granted me good fortune.” (21) Isaac said to Jacob, “Come closer that I may feel you, my son—whether you are really my son Esau or not.” (22) So Jacob drew close to his father Isaac, who felt him and wondered. “The voice is the voice of Jacob, yet the hands are the hands of Esau.” (23) He did not recognize him, because his hands were hairy like those of his brother Esau; and so he blessed him. (24) He asked, “Are you really my son Esau?” And when he said, “I am,” (25) he said, “Serve me and let me eat of my son’s game that I may give you my innermost blessing.” So he served him and he ate, and he brought him wine and he drank. (26) Then his father Isaac said to him, “Come close and kiss me, my son”; (27) and he went up and kissed him. And he smelled his clothes and he blessed him, saying, “Ah, the smell of my son is like the smell of the fields that the LORD has blessed. (28) “May G-d give you Of the dew of heaven and the fat of the earth, Abundance of new grain and wine. (29) 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.” (30) 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. (31) 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.” (32) His father Isaac said to him, “Who are you?” And he said, “I am your son, Esau, your first-born!” (33) 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!” (34) When Esau heard his father’s words, he burst into wild and bitter sobbing, and said to his father, “Bless me too, Father!” (35) But he answered, “Your brother came with guile and took away your blessing.” (36) [Esau] said, “Was he, then, named Jacob that he might supplant me these two times? First he took away my birthright and now he has taken away my blessing!” And he added, “Have you not reserved a blessing for me?” (37) Isaac answered, saying to Esau, “But I have made him master over you: I have given him all his brothers for servants, and sustained him with grain and wine. What, then, can I still do for you, my son?” (38) And Esau said to his father, “Have you but one blessing, Father? Bless me too, Father!” And Esau wept aloud. (39) And his father Isaac answered, saying to him, “See, your abode shall enjoy the fat of the earth And the dew of heaven above. (40) Yet by your sword you shall live, And you shall serve your brother; But when you grow restive, You shall break his yoke from your neck.” (41) 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.” (42) 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. (43) Now, my son, listen to me. Flee at once to Haran, to my brother Laban. (44) Stay with him a while, until your brother’s fury subsides— (45) until your brother’s anger against you subsides—and he forgets what you have done to him. Then I will fetch you from there. Let me not lose you both in one day!” (46) Rebekah said to Isaac, “I am disgusted with my life 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?”

### 3. Devarim Rabbah 1:15

אמר רבן שמעון בן גמליאל, לא כבוד בריה את אבותיו כמו אני את אבותי, ומצאתי שפכד עשו לאביו יותר ממני.

Rabbi Shimon b. Gamliel said. No one has honored his parents as much as I have honoured my parents. However, I found that Esau honored his father more than me.

### 4. Bava Batra 16b:11-14

ותנא אותו היום נפטר אברהם אבינו ועשה יעקב אבינו תבשיל של עדשים לנחם את יצחק אביו [ומ"ש של עדשים] אמרי במערבא משמיה דרבה בר מרי מה עדשה זו אין לה פה אף אבל אין לו פה דבר אחר מה עדשה זו מגולגלת אף אבילות מגולגלת ומחזרת על באי העולם מאי בינייהו איכא בינייהו לנחומי בביעי אמר רבי יוחנן חמש עבירות עבר אותו רשע באותו היום בא על נערה מאורסה והרג את הנפש וכפר בעיקר וכפר בתחיית המתים ושט את ...

**On that day Abraham our forefather passed away, and Jacob our forefather prepared a lentil stew to comfort Isaac, his father,** as it was customary to serve mourners lentil stew. The Gemara explains: **And what is different about lentils** that they in particular are the fare customarily offered to mourners? **They say in the West, Eretz Yisrael, in the name of Rabba bar Mari: Just as this lentil has no mouth,** i.e., it does not have a crack like other legumes, **so too a mourner has no mouth,** that is, his anguish prevents him from speaking. **Alternatively, just as this lentil is completely round, so too mourning comes around to the inhabitants of the world.** The Gemara asks: **What is** the practical difference **between** the two explanations? The Gemara answers: **There is** a practical difference **between them** with regard to whether it is appropriate **to console** a mourner **with eggs,** which have no opening but are not completely round.

**Rabbi Yoḥanan says: That wicked Esau committed five transgressions on that day that Abraham died: He engaged in sexual intercourse with a betrothed maiden, he killed a person, he denied the principle of G-d’s existence, he denied resurrection of the dead, and he despised the birthright....**

### 5. Genesis 32:8

(ח) וַיִּירָא יַעֲקֹב מְאֹד וַיִּצְרָ לוֹ וַיַּחֲצֵ אֶת־הָעָם אֶשְׂרָאֵל וְאֶת־הַצֹּאן וְאֶת־הַבְּקָר וְהַגְּמָלִים לְשְׁנֵי מַחֲנֹת:

Jacob was greatly frightened; in his anxiety, he divided the people with him, and the flocks and herds and camels, into two camps,

## 6. Genesis 28:15

(טו) וְהִנֵּה אֲנִי עֹמֵד עִמָּךְ וְשֹׁמְרֵתִיךָ בְּכָל אֶשְׂרֵתֶלְךָ וְהִשְׁבַּתִּיךָ אֶל־הָאָדָמָה הַזֹּאת כִּי לֹא אֶעְזֹבְךָ עַד אֲשֶׁר אִסְעֵשִׂיתִי אֶת אֶשְׂרֵדְבָרְתִּי לְךָ:

(15) 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.”

## 7. Sanhedrin 98b:5-6

אמר [ליה] שמה יגרום החטא כדר' יעקב בר אידי דר' יעקב בר אידי רמי כתיב (בראשית כח, טו) הנה אנכי עמך ושמתך בכל אשר תלך וכתוב (בראשית לב, ח) ויירא יעקב מאד וייצר לו שהיה מתיירא שמה יגרום החטא כדנתיא (שמות טו, טז) עד יעבור עמך יקוק זו ביאה ראשונה עד יעבור עם זו קניית זו ביאה שניה

Rabba said to him: I am concerned lest sin cause me to suffer the pain despite the Torah study and the good deeds in which I engage, in accordance with the statement of Rabbi Ya'akov bar Idi. As Rabbi Ya'akov bar Idi raises a contradiction. It is written that G-d said to Jacob: “And I am with you, and will keep you wherever you go” (Genesis 28:15), and it is written: “And Jacob was greatly afraid and distressed” (Genesis 32:7). If G-d assured Jacob that He would keep him, why was he concerned? Rabbi Ya'akov bar Idi explains: He was afraid lest sin on his part cause that assurance to be abrogated, as it is taught in a *baraita* with regard to the verse: “Until Your people pass over, Lord, until Your people, whom You have acquired, pass over” (Exodus 15:16). “Until Your people pass over, Lord”; this is a reference to the first entry into the land, led by Joshua. “Until Your people, whom You have acquired, pass over”; this is a reference to the second entry into the land, when they returned to Zion from Babylonia.

## 8. Bereishit Rabbah 76:2

כָּל הַשָּׁנִים הַלָּלוּ הוּא יוֹשֵׁב וּמְכַבֵּד אֶת הוֹרָיו, תֹּאמַר שְׁהוּא בָּא עָלַי מִכַּח כְּבוֹד אָב וָאִם

All those years he has been honoring his parents. Let's say that he will come upon with the power of honoring his father and mother.

## The Sister and Wife

### 9. Genesis 29:21-28

(כא) וַיֹּאמֶר יַעֲקֹב אֶל־לָבָן הֲבֵה אֶת־אִשְׁתִּי כִּי מָלְאוּ יְמֵי וְאָבוֹאָה אֵלַיָּה: (כב) וַיֹּאסֶף לָבָן אֶת־כָּל־אֲנָשֵׁי הַמָּקוֹם וַיַּעַשׂ מִשְׁתֵּה: (כג) וַיְהִי בַעֲרֹב וַיִּקַּח אֶת־לֵאָה בְּתוֹ וַיָּבֵא אֹתָהּ אֵלָיו וַיָּבֵא אֵת־הָאֵלֶּה: (כד) וַיִּתֵּן לָבָן לָהּ אֶת־זִלְפָּה שִׁפְחָתוֹ לְלֵאָה בְּתוֹ שִׁפְחָהּ: (כה) וַיְהִי בַבֹּקֶר וְהִנֵּה־הוּא לֵאָה וַיֹּאמֶר אֶל־לָבָן מַה־זֹּאת עָשִׂיתְ לִי הֲלֹא בְרַחֵל עַבְדָּתִי עִמָּךְ וְלָמָּה רָמִיתָנִי: (כו) וַיֹּאמֶר לָבָן לֹא־עָשִׂה כֵּן בְּמִקוֹמִנוּ לְתַת הַצְּעִירָה לְפָנֵי הַבְּכִירָה: (כז) מִלֵּא שְׁבַע זָאת וְנִתְּנָה לָךְ גַּם־אֶת־זֹאת בְּעַבְדָּהּ אֲשֶׁר תַּעֲבֹד עִמָּדִי עוֹד שְׁבַע־שָׁנִים אַחֲרוֹת: (כח) וַיַּעַשׂ יַעֲקֹב כֵּן וַיִּמְלֵא שְׁבַע זָאת וַיִּתְּנוּ־לוֹ אֶת־רַחֵל בְּתוֹ לוֹ לְאִשָּׁה:

(21) Then Jacob said to Laban, “Give me my wife, for my time is fulfilled, that I may cohabit with her.” (22) And Laban gathered all the people of the place and made a feast. (23) When evening came, he took his daughter Leah and brought her to him; and he cohabited with her.— (24) Laban had given his maidservant Zilpah to his daughter Leah as her maid.— (25) When morning came, there was Leah! So he said to Laban, “What is this you have done to me? I was in your service for Rachel! Why did you deceive me?” (26) Laban said, “It is not the practice in our place to marry off the younger before the older. (27) Wait until the bridal week of this one is over and we will give you that one too, provided you serve me another seven years.” (28) Jacob did so; he waited out the bridal week of the one, and then he gave him his daughter Rachel as wife.—

### 10. Genesis 29:31

(לא) וַיִּרְא יְקוֹק כִּי־שְׁנוּאָה לֵאָה וַיִּפְתַּח אֶת־רַחְמָהּ וְרַחֵל עֲקָרָה:

(31) The LORD saw that Leah was unloved and he opened her womb; but Rachel was barren.

### 11. Mishnah Gittin 9:10

(י) בֵּית שַׁמַּי אומרים, לא יגרש אדם את אשתו אלא אם כן מצא בה דבר ערוה, שנאמר (דברים כד), כי מצא בה ערות דבר. ובית הלל אומרים, אפלו הקדיחה תבשילו, שנאמר (שם), כי מצא בה ערות דבר. רבי עקיבא אומר, אפלו מצא אחרת נאה הימנה, שנאמר (שם), והיא אם לא תמצא חן בעיניו:

(10) Beit Shammai say, "No man shall divorce his wife, unless he found in her unchaste behaviour, as it is stated [Deuteronomy 24:1], 'Because he found in her *'ervat davar*' [unchaste behavior]."' Beit Hillel say, "Even if she spoiled his food, because it is said, *'ervat davar*'. Rabbi Akivah says, "Even if he found another [woman] prettier than her, as it is stated [ibid.] 'If it happen that she does not find favor in his eyes.'"

### 12. Genesis 35

וַיִּסְעוּ מִבֵּית אֵל וַיְהִיעוּד כְּבֵרֵת־הָאֲרָץ לְבֹא אֶפְרַתָּה וַתֵּלֶד רַחֵל וַתִּקְשׁ בְּלִדְתָּהּ: וַיְהִי בְהִקְשָׁתָהּ בְּלִדְתָּהּ וַתֹּאמֶר לָהּ הַמִּלְדָּת אֶל־תִּירָאִי כִּי־גַם־זֶה לָךְ בֶּן: וַיְהִי בְצָאת נַפְשָׁהּ כִּי מָתָה וַתִּקְרָא שְׁמוֹ בְּרָאוּנִי וְאָבִיו קָרָאֵלּוּ בְנִימִין: וַתָּמֶת רַחֵל וַתִּקְבֹּר בְּדֶרֶךְ אֶפְרַתָּה הוּא בֵּית לְחָם:  
 They set out from Bethel; but when they were still some distance short of Ephrath, Rachel was in childbirth, and she had hard labor. When her labor was at its hardest, the midwife said to her, "Have no fear, for it is another boy for you." But as she breathed her last—for she was dying—she named him Ben-oni; but his father called him Benjamin. Thus Rachel died. She was buried on the road to Ephrath—now Bethlehem.

### 13. Genesis 31

עַם אֲשֶׁר תִּמְצָא אֶת־אֱלֹהֶיךָ לֹא יְחִיָּה נֶגְדַּ אַחֲיֵינוּ הַכְּרִלְךָ מֵה עִמְדֵי וְקַחֲלָךְ וְלֹא־יָדַע יַעֲקֹב כִּי רַחֵל גָּנְבָתֶם:

But anyone with whom you find your G-ds shall not remain alive! In the presence of our kinsmen, point out what I have of yours and take it." Jacob, of course, did not know that Rachel had stolen them.

### 14. Rashi

LET HIM NOT LIVE — In consequence of this curse Rachel died on the journey ([Genesis Rabbah 74:9](#)).

### Attitude Towards Doctors

#### 15. Exodus 15:26

..כִּי אֲנִי יְקוֹק רִפְאֵךְ: (ט)

...for I the LORD am your healer."

#### 16. II Chronicles 16:12

(יב) וַיַּחֲלֵא אֲסָא בְּשָׁנָת שְׁלוּשִׁים וַתִּשַׁע לְמַלְכוּתוֹ בְּרַגְלָיו עַד־לְמַעְלָה חֲלִיו וְגַם־בְּחִלּוֹ לֹא־דָרַשׁ אֶת־יְקוֹק כִּי בְרַפְאִים:

(12) In the thirty-ninth year of his reign, Asa suffered from an acute foot ailment; but ill as he was, he still did not turn to the LORD but to physicians.

### The Historical Element

#### 17. Bereishit Rabbah 67:4

זַעֲקָה אַחַת הִזְעִיק יַעֲקֹב לְעֶשָׂו, דְּכָתִיב: כְּשָׁמַע עֶשָׂו אֶת דְּבָרֵי אָבִיו וַיִּזְעַק זַעֲקָה, וְהִכָּן נִפְרַע לוֹ בְּשׁוֹשַׁן הַבִּירָה, שְׁנֵאָמַר (אסתר ד, א): וַיִּזְעַק זַעֲקָה גְדוֹלָה וּמְרָה עַד מְאֹד

Yaakov made Esav cry one cry, as it says "when Esav heard his father's words he cried a cry". Where was this paid back? In Shushan, as it says "And he cried a great bitter cry."

#### 18. Ziva Shamir, <http://www.e-mago.co.il/magazine-403.htm>

- Bialik plays on the "red lentils" and "red wine" - to talk about the drunk anti-Semite (Ukrainian), the Edom. This may be part of the imagery here.
- Bordeaux in England? Perhaps this is בור דויי - hell.

### Who is Mr. Underman?

#### 19. <http://www.e-mago.co.il/magazine-417.htm>

- Is it "under", perhaps from hell? Is it "other"? Is it related to the infamous heretic "Acher" -the other one? Like Mr. Underman, there is a question about whether he can have a family. Perhaps he is the British who kept the Jews from getting back to Israel during the Mandate Period?

#### 20. Chagigah 15b:5

בתו של אחר אתיא לקמיה דרבי אמרה ליה רבי פרנסני אמר לה בת מי את אמרה לו בתו של אחר אני אמר לה עדיין יש מזרעו בעולם והא כתיב (איוב יח, יט) לא נין לו ולא נכד בעמו ואין שריד במגוריו אמרה לו זכור לתורתו ואל תזכור מעשיו מיד ירדה אש וסכסכה ספסלו של רבי בכה ואמר רבי ומה למתגנין בה כך למשתבחין בה על אחת כמה וכמה

The Gemara relates: **The daughter of Aher came before Rabbi Yehuda HaNasi and said to him: Rabbi, provide me with sustenance, as she was in need of food. He said to her: Whose daughter are you? She said to him: I am the daughter of Aher. He said to her, angrily: Is there still of his seed remaining in the world? But isn't it stated: "He shall have neither son nor grandson among his people or any remaining in his dwellings" (Job 18:19)? She said to him: Remember his Torah, and do not remember his deeds. Immediately, fire descended and licked Rabbi Yehuda HaNasi's bench. Rabbi Yehuda HaNasi wept and said: If G-d protects the honor of those who treat the Torah with contempt in such a manner, as Aher despised the Torah and relinquished its teachings, how much more so would He do for those who treat it with honor.**

21. I would add, perhaps the imagery is to Lavan, the perpetual source of angst in the life of Yaakov.