

**What Goes Around Comes Around**

The Events/Actions of the Fathers are a Sign for the Children – מעשה אבות סימן לבנים

**SECOND APPROACH**

**I**

**בראשית פרק לב-לג- פרשת וישלח**

**Bereishit 32- Parshat Vayishlach .1**

**(ד) וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל עֵשָׂו אָחִיו אֶרְצָה שְׂעִיר שָׂדֵה אֲדוֹם:**

(ה) וַיִּצַו אֹתָם לֵאמֹר כֹּה תֹאמְרוּן לְאֲדֹנָי לַעֲשׂו כֹּה אָמַר עַבְדְּךָ יַעֲקֹב עִם לְבָן גִּרְתִּי וְאַחַר עַד עָתָה:

(ו) וַיְהִי לִי שׂוֹר וְחִמּוֹר צֹאן וְעֶבֶד וְשִׁפְחָה וְאֲשֻׁלְחָה לְהַגִּיד לְאֲדֹנָי לְמַצָּא חֵן בְּעֵינָיֶךָ:

(ז) וַיֵּשְׁבוּ הַמַּלְאָכִים אֶל יַעֲקֹב לֵאמֹר בָּאנוּ אֵל אָחִיךָ אֶל עֵשָׂו וְגַם הֵלֵךְ לְקִרְאָתְךָ וְאַרְבַּע מֵאוֹת אִישׁ עִמּוֹ:

(ח) וַיִּירָא יַעֲקֹב מְאֹד וַיִּצָּר לוֹ וַיַּחֲץ אֶת הָעַם אֲשֶׁר אִתּוֹ וְאֶת הַצֹּאן וְאֶת הַבָּקָר וְהַגְּמָלִים לְשְׁנֵי מַחֲנֹת:

**(ט) וַיֹּאמֶר אִם יָבוֹא עֵשָׂו אֶל הַמַּחֲנֶה הָאֶחָד וְהִכָּהוּ וְהָיָה הַמַּחֲנֶה הַנּוֹשָׂא לְפָלִיטָה:**

(י) וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי אָבִי אַבְרָהָם וְאֱלֹהֵי אָבִי יִצְחָק יִקְוֶה הָאֵלִים אֵלַי שׁוּב לְאַרְצְךָ וּלְמוֹלַדְתְּךָ וְאִיטִיבָה עִמָּךְ:

(יא) קִטַּנְתִּי מִכָּל הַחֲסָדִים וּמִכָּל הָאֲמֻת אֲשֶׁר עָשִׂיתָ אֶת עַבְדְּךָ כִּי בְמִקְלִי עָבַרְתִּי אֶת הַיַּרְדֵּן הַזֶּה וְעַתָּה הֵייתִי לְשְׁנֵי מַחֲנֹת:

(יב) הֲצִלֵּנִי נָא מִיַּד אָחִי מִיַּד עֵשָׂו כִּי יֵרָא אָנֹכִי אִתּוֹ פֶּן יָבוֹא וְהִכָּה אִם עַל בָּנָיִם:

(יג) וְאַתָּה אֲמַרְתָּ הֵיטֵב אִיטִיב עִמָּךְ וְשָׁמַתִּי אֶת זְרַעְךָ כְּחוֹל הַיָּם אֲשֶׁר לֹא יִסְפָּר מֵרֶב:

פרק לג

(טו) וַיֹּאמֶר עֵשָׂו אֲצִיגָה נָא עִמָּךְ מִן הָעַם אֲשֶׁר אִתִּי וַיֹּאמֶר לָמָּה זֶה אֲמַצָּא חֵן בְּעֵינֵי אֲדֹנָי:

**4 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom.**

5 And he commanded them, saying: 'Thus shall ye say unto my lord Esau: Thus saith thy servant Jacob: I have sojourned with Laban, and stayed until now.

6 And I have oxen, and asses and flocks, and men-servants and maid-servants; and I have sent to tell my lord, that I may find favor in thy sight.'

7 And the messengers returned to Jacob, saying: 'We came to thy brother Esau, and moreover he cometh to meet thee, and four hundred men with him.'

8 Then Jacob was greatly afraid and was distressed. And he divided the people that were with him, and the flocks, and the herds, and the camels, into two camps.

**9 And he said: 'If Esau should come to the one camp, and smite it, then the camp which is left shall escape.'**

10 And Jacob said: 'O God of my father Abraham, and God of my father Isaac, O LORD, who saidst unto me: Return unto thy country, and to thy kindred, and I will do thee good;

11 I am not worthy of all the mercies, and of all the truth, which Thou hast shown unto Thy servant; for with my staff I passed over this Jordan; and now I am become two camps.

12 Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and smite me, the mother with the children.

13 And Thou saidst: I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.'

Chapter 33

15 Thereupon Esau said, "Let me leave with

	you some of the people who are with me." But he said, " <b>Why [do] that? May I find favor in my master's eyes.</b> "
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1. רמב"ן בראשית פרק לב פסוק ד (Nachmanides Breishit 32:4)

**וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל-עֵשָׂו אָחִיו אֶרְצָה שְׂעִיר שָׂדֵה אֲדוֹם:**

And Yaakov sent messengers before him to Eisav his brother to the land of Se'ir, the country of Edom:

This section was written in order to inform us that the Holy One, blessed be He, delivered his servant and redeemed (ד) him from the hand that was stronger than he; and He sent an angel and saved him...and in order to further teach us that Yaakov did not place his trust in his righteousness, and that he strove for delivery with all his might. There is yet in this section a hint for future generations, for everything that happened to our father with his brother Eisav will constantly occur to us with Eisav's children, and it is proper for us to adhere to the way of the righteous by preparing ourselves in the three things for which he prepared himself: for prayer, for giving him a present, and for rescue by methods of warfare, to flee, and to be saved

2. רמב"ן בראשית פרק לב פסוק ט (Nachmanides Breishit 32:9)

**וַיֹּאמֶר אִם-יָבֹא עֵשָׂו אֶל-הַמַּחֲנֶה הָאֶחָת וְהָפְהוּ וְהָיָה הַמַּחֲנֶה הַנֶּשְׂאָר לְפָלִיטָה:**

And he said, if Eisav comes to the one camp, and attacks it, then the other camp which is left shall escape:

THEN THE CAMP WHICH IS LEFT SHALL ESCAPE...**In line with the simple meaning, Yaakov stated this as a possibility.** He said(ט) that perhaps one camp shall escape, for during the time that Eisav smites one, the other will flee, or perhaps his anger will subside or deliverance will come to them from G-d. And so the rabbis said in Breishit Rabbah, the Torah teaches you 'proper conduct: a man should not leave all his money in one corner

**And Rashi wrote: 'Then the camp which is left shall escape in spite of him for I will fight against him.** He prepared himself for three things: for prayer, for giving Eisav a gift (diplomacy,) and for war...What did Yaakov do? He armed his people underneath, and clothed them in white from the outside and he prepared himself for three things." And this is the most correct [interpretation, in line with Rashi and the Midrash, who say that he prepared himself also for war, as opposed to the simple meaning first mentioned].

**The intent of this is that Jacob knew that all his seed would not fall into Esau's hands. Therefore, in any case, one camp would be saved.** This also implies that the children of Esau will not formulate a decree against us designed to obliterate our name entirely, but they will do evil to some of us in some of their countries. One of their kings will formulate a decree in his country against our wealth or our persons while simultaneously another king will show compassion in his place and save the refugees.<sup>23</sup> And so the Rabbis said in Bereshith Rabbah,<sup>24</sup>76:3. "*If Esau come to the one camp, and smite it — these are our brethren in the south. Then the camp which is left shall escape — these are our brethren in the Diaspora.*" **Our Rabbis thus saw that this chapter alludes also to the future generations.**

3. רמב"ן בראשית לג Nachmanides Bereishit 33:15

**לְמָה זֶה אֶמְצָא חֵן בְּעֵינֵי אֲדֹנָי**

Why [do] that? May I find favor in my master's eyes?

(טו) WHY THIS? LET ME FIND FAVOR IN THE EYES OF MY LORD. *Why this*, that you should do me a favor which I do not need? *Let me find favor* in your eyes, and do not give me any recompense at present [for the gift which I have presented to you]. This is the language of Rashi. Now Jacob's meaning was that he did not want them and their company at all, the more so since he intended to go another way.

**Our Rabbis have further seen an advisory aspect in this entire chapter.** Thus they have said:<sup>95</sup>*Bereshith Rabbah 78:18*. “Before embarking on a journey to the Roman ruler, Rabbi Yanai would peruse this section of the Torah, and he never took Romans with him as an escort on the return journey. One time he did not peruse this section and he took Romans with him, and he had not yet reached Acco when he was compelled to sell his travelling cloak for bribery money.” [The significance attached to this chapter] was because of the Rabbinical tradition that this was the section of the exile. Therefore when Rabbi Yanai entered Rome, in the court of the kings of Edom, [on a mission] concerning public matters, he would peruse this section of the Torah in order to follow the advice of the wise patriarch, **for it is he that the generations are to see and emulate.** Thus he would not accept the company of the Romans as an escort for they draw no man near to them except for their own interest<sup>98</sup>*Aboth 2:3*. and take liberties with people’s belongings.

3. תהילים פרק כ (Tehillim 20)

<p>1 For the conductor, a song of David.          2 May Hashem answer <b>you</b> on a day of distress; may the name of the G-d of Jacob fortify <b>you</b>.          3 May He send <b>your</b> aid from His sanctuary, and may He support <b>you</b> from Zion.          4 May He remember all <b>your</b> meal offerings and may He accept <b>your</b> fat burnt offerings forever.          5 May He give <b>you</b> as <b>your</b> heart [desires], and may He fulfill all <b>your</b> counsel.          6 Let us sing praises for <b>your</b> salvation, and let us assemble in the name of our God; may the L-rd fulfill all <b>your</b> requests.          7 <b>Now I know</b> that the Lord saved His anointed; He answered him from His holy heavens; with the mighty acts of salvation from His right hand.          8 These trust in chariots and these in horses, but we-we mention the name of the Lord our God.          9 They kneel and fall, but we rise and are re-invigorated.</p>	<p>(א) לְמִנְצַחַ מְזִמּוֹר לְדָוִד:          (ב) יַעֲנֶה יְקֹוֹק בְּיוֹם צָרָה יִשְׁגָּבֶךָ שֵׁם אֱלֹהֵי יַעֲקֹב:          (ג) יִשְׁלַח עֲזָרָה מִקֹּדֶשׁ וּמִצִּיּוֹן יִסְעֶדֶךָ:          (ד) יִזְכֹּר כָּל מִנְחֹתֶיךָ וְעוֹלֹתֶיךָ יִדְשָׁנָה סֹלָה:          (ה) יִתֵּן לְךָ כָּל־בְּבָרָה וְכָל עֲצָתְךָ יִמְלֵא:          (ו) נִרְנְנָה בִישׁוּעֹתֶיךָ וּבְשֵׁם אֱלֹהֵינוּ נִדְגַל יִמְלֵא יְקֹוֹק כָּל מִשְׁאֲלוֹתֶיךָ:          (ז) עֲתָה יִדְעֵתִי כִי הוֹשִׁיעַ יְקֹוֹק מִשִּׁיחוֹ יַעֲנֵהוּ מִשְׁמֵי קֹדֶשׁוֹ בְּגִבְרוֹת יֵשַׁע יְמִינוֹ:          (ח) אֱלֹהֵי בְרָכָב וְאֱלֹהֵי בְּסוּסִים וְאַנְחֵנוּ בְּשֵׁם יְקֹוֹק אֱלֹהֵינוּ נִזְכִּיר:          (ט) הִמָּה פָּרְעוּ וְנִפְלוּ וְאַנְחֵנוּ קִמְנוּ וְנִתְעוֹדַד:          (י) יְקֹוֹק הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קְרָאֵנוּ:</p>
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**רש"י: May the Lord answer you on a day of distress.** This psalm was [composed] because he [David] was sending Joab and all Israel to war, and he would stand in Jerusalem and pray for them, as the matter is stated (in **II Sam. 18:3**): “It is better that you be for us from the city as aid.”

4. שמואל ב' פרק יח (Shmuel B 18)

<p>1 David mustered the troops who were with him and set over them captains of thousands and captains of hundreds.</p>	<p>(א) וַיִּפְקֹד דָּוִד אֶת הָעָם אֲשֶׁר אִתּוֹ וַיִּשֶׂם עֲלֵיהֶם שָׂרֵי אֲלָפִים וְשָׂרֵי מֵאוֹת:          (ב) וַיִּשְׁלַח דָּוִד אֶת הָעָם הַשְּׁלִישִׁית בְּיַד יוֹאָב</p>
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2 David sent out the troops, one-third under the command of Joab, one-third under the command of Joab's brother Avishai son of Zeruah, and one-third under the command of Ittai the Gittite. And David said to the troops, "I myself will march out with you."

3 But the troops replied, "No! For if some of us flee, the rest will not be concerned about us; even if half of us should die, the others will not be concerned about us. But you are worth ten thousand of us. **Therefore, it is better for you to support us from the town.**"

4 And the king said to them, "I will do whatever you think best." So the king stood beside the gate as all the troops marched out by their hundreds and thousands.

5 **The king gave orders to Joab, Abishai, and Ittai: "Deal gently with my boy Absalom, for my sake." All the troops heard the king give the order about Absalom to all the officers.**

6 The troops marched out into the open to confront the Israelites, and the battle was fought in the forest of Ephraim.

7 And the people of Israel were beaten there before the servants of David, and the slaughter there, on that day, was very great, twenty thousand men.

9 And Absalom chanced to come before the servants of David. And Absalom was riding upon his mule, and the mule came under the thick boughs of the great terebinth, and his head caught hold in the terebinth, and he was placed between the heaven and the earth; and the mule that was beneath him passed on.

10 And a man saw it and told Joab. And he said, "Behold I saw Absalom hanging in a terebinth."

11 And Joab said to the man who told him, "Now if you had seen it, then why did you not smite him there to the ground? And it would

וְהַשְׁלִשִׁית בְּיַד אַבִּישַׁי בֶּן צְרוּיָה אַחֵי יוֹאָב וְהַשְׁלִשִׁת  
בְּיַד אֶתִּי הַגִּתִּי וְיֹאמְרוּ הַמֶּלֶךְ אֶל הָעָם יֵצֵא אֵצְא גַם  
אֲנִי עִמָּכֶם:

(ג) וַיֹּאמְרוּ הָעָם לֹא תֵצֵא כִּי אִם נָס נָבוֹס לֹא יִשְׁימוּ  
אֵלֵינוּ לֵב וְאִם יָמְתוּ חֲצֵינוּ לֹא יִשְׁימוּ אֵלֵינוּ לֵב כִּי  
עֲתָה כְּמוֹנוּ עֲשֶׂרָה אֲלָפִים וְעֲתָה טוֹב כִּי תִהְיֶה לָנוּ  
מֵעִיר לְעִזּוֹר: ו

(ד) וַיֹּאמְרוּ אֵלֵיהֶם הַמֶּלֶךְ אֲשֶׁר יִטֵּב בְּעֵינֵיכֶם  
אֲעֲשֶׂה וַיַּעֲמֵד הַמֶּלֶךְ אֶל יַד הַשַּׁעַר וְכָל הָעָם יָצְאוּ  
לְמֵאוֹת וּלְאֲלָפִים:

(ה) וַיֵּצֵא הַמֶּלֶךְ אֶת יוֹאָב וְאֶת אַבִּישַׁי וְאֶת אֶתִּי  
לֵאמֹר לֹאט לִי לְנַעַר לְאַבְשָׁלוֹם וְכָל הָעָם שָׁמְעוּ  
בְּצִוֵּת הַמֶּלֶךְ אֶת כָּל הַשָּׂרִים עַל דְּבַר אַבְשָׁלוֹם:

(ו) וַיֵּצֵא הָעָם הַשְּׂדֵה לְקִרְאֵת יִשְׂרָאֵל וַתְּהִי  
הַמִּלְחָמָה בְּיַעַר אֶפְרָיִם:

(ז) וַיִּנְגְּפוּ שָׂם עִם יִשְׂרָאֵל לְפָנָי עַבְדֵי דָוִד וַתְּהִי שָׂם  
הַמַּגָּפָה גְדוֹלָה בַּיּוֹם הַהוּא עֲשָׂרִים אֲלָף: ...

(ט) וַיִּקְרָא אַבְשָׁלוֹם לְפָנָי עַבְדֵי דָוִד וְאַבְשָׁלוֹם רָכַב  
עַל הַפָּרָד וַיָּבֵא הַפָּרָד תַּחַת שׁוֹבְרֵי הָאֵלֶּה הַגְּדוֹלָה  
וַיַּחֲזֵק רֹאשׁוֹ בָּאֵלֶּה וַיִּתֵּן בֵּין הַשָּׁמַיִם וּבֵין הָאָרֶץ  
וְהַפָּרָד אֲשֶׁר תַּחְתָּיו עָבַר:

(י) וַיֵּרָא אִישׁ אֶחָד וַיִּגַּד לְיוֹאָב וַיֹּאמֶר הִנֵּה רָאִיתִי  
אֶת אַבְשָׁלוֹם תְּלוּי בָּאֵלֶּה:

(יא) וַיֹּאמֶר יוֹאָב לְאִישׁ הַמַּגִּיד לוֹ וְהִנֵּה רָאִיתָ וַיִּמְדוּעַ  
לֹא הִכִּיתָ שָׂם אֶרְצָה וְעָלִי לְתֵת לָךְ עֲשֶׂרָה כֶּסֶף

have been [incumbent] upon me to give you ten [pieces of] silver, and a belt."

12 And the man said to Joab: "Though I should weigh on my palms a thousand [pieces] of silver, I would not stretch out my hand against the king's son, because before our ears did the king charge you and Avishai and Ittai saying, 'Take care whoever [it may be] of the youth, of Absalom.'

14 And Joab said, "I shall no longer request of you." And he took three darts in his hand and thrust them into Absalom's heart while he was yet alive in the heart of the terebinth...

19 And Ahimaaz, the son of Zadok said, "Let me now run and bring news to the king that the Lord has avenged him from the hand of his enemies."

20 And Joab said to him: "You are not the man to bring news this day, but you shall [perhaps] bring news another day, but this day you shall not bring news, because the king's son is dead."

21 And Joab said to the Cushite "Go tell the king what you have seen." And the Cushite bowed down to Joab, and ran.

22 And Ahimaaz the son of Zadok continued again, and said to Joab, "Come what may, please allow me to run after the Cushite..."

23...And Ahimaaz ran by the way of the plain, and he went ahead of the Cushite.

24 And David sat between the two gates; and the watchman went up to the roof of the gate to the wall, and he lifted up his eyes and looked, and behold [there was] a man running alone.

25 And the watchman called out, and told the king. And the king said, "If he is alone, he has news to tell." And he came nearer and nearer.

26 And the watchman saw another man running; and the watchman called to the gatekeepers, and he said, "Behold, there is a man running alone." And the king said, "This one also brings

וְחִגְרָה אַחַת:

(יב) וַיֹּאמֶר הָאִישׁ אֶל יוֹאָב וְלֹא אֶנְכִי שֹׁקֵל עַל כֶּפֶי אֶלְפֵי כֶסֶף לֹא אֲשַׁלַּח יָדִי אֶל בֶּן הַמֶּלֶךְ כִּי בְאַזְנֵינוּ צִוָּה הַמֶּלֶךְ אֶתְךָ וְאֶת אַבִּישַׁי וְאֶת אִתַּי לֵאמֹר שְׁמְרוּ מִי בִנְעָר בְּאַבְשָׁלוֹם:...

(יד) וַיֹּאמֶר יוֹאָב לֹא כֵן אֲחִילָהּ לְפָנֶיךָ וַיִּקַּח שְׁלֹשֶׁה שְׁבָטִים בְּכַפּוֹ וַיִּתְקַעֵם בְּלֵב אַבְשָׁלוֹם עוֹדְנוּ חַי בְּלֵב הָאֵלֶּה:...

(יט) וְאַחִימַעֵץ בֶּן צְדוֹק אָמַר אַרְוֹצָה נָא וְאַבְשָׁרָה אֶת הַמֶּלֶךְ כִּי שֹׁפֵטוֹ יִקְוֶה מִיַּד אִבְיָו:

(כ) וַיֹּאמֶר לוֹ יוֹאָב לֹא אִישׁ בְּשָׂרָה אֶתָּה הַיּוֹם הַזֶּה וּבִשְׂרָתְךָ בְּיוֹם אַחֵר וְהַיּוֹם הַזֶּה לֹא תִבְשֵׁר כִּי עַל כֵּן בֶּן הַמֶּלֶךְ מֵת:

(כא) וַיֹּאמֶר יוֹאָב לְכוּשֵׁי לָךְ הִגַּד לְמֶלֶךְ אֲשֶׁר רָאִיתָה וַיִּשְׁתַּחֲוֶה כּוּשֵׁי לְיוֹאָב וַיֵּרֶץ:

(כב) וַיִּסֹּף עוֹד אַחִימַעֵץ בֶּן צְדוֹק וַיֹּאמֶר אֶל יוֹאָב וַיְהִי מָה אַרְצָה נָא גַם אֲנִי אַחֲרֵי הַכוּשֵׁי ...

(כג) ...וַיֵּרֶץ אַחִימַעֵץ דְּרָךְ הַכְּפָר וַיַּעֲבֵר אֶת הַכוּשֵׁי:

(כד) וַדּוּד יוֹשֵׁב בֵּין שְׁנֵי הַשְּׁעָרִים וַיִּלֶךְ הַצֶּפֶה אֶל גֵּג הַשְּׁעָר אֶל הַחוּמָה וַיִּשָּׂא אֶת עֵינָיו וַיֵּרָא וְהִנֵּה אִישׁ רָץ לְבָדוּ:

(כה) וַיִּקְרָא הַצֶּפֶה וַיִּגַּד לְמֶלֶךְ וַיֹּאמֶר הַמֶּלֶךְ אִם לְבָדוּ בְּשׂוּרָה בְּפִיו וַיִּלֶךְ הַלּוֹךְ וַקְרַב:

(כו) וַיֵּרָא הַצֶּפֶה אִישׁ אַחֵר רָץ וַיִּקְרָא הַצֶּפֶה אֶל הַשְּׁעָר וַיֹּאמֶר הִנֵּה אִישׁ רָץ לְבָדוּ וַיֹּאמֶר הַמֶּלֶךְ גַּם

news."

27 And the watchman said, "I see the running of the first one is like the running of Ahimaaz the son of Zadok." And the king said, "This is a good man, and he [surely] comes with good news."

28 And Ahimaaz called, and said to the king, "Peace" And he bowed down to the king on his face, to the ground, and said, "Blessed is the Lord your God who has delivered up the men that raised up their hand against my lord the king."

29 And the king said, "[Is there] peace with the young man Absalom?" And Ahimaaz answered, "I saw a great crowd when Joab sent the servant of the king and [me] your servant, but I did not know what it was."

30 And the king said, "Turn aside and stand there." And he turned aside and stood.

31 And, behold, the Cushite came; and the Cushite said, "Let my lord the king receive the tidings that the Lord has avenged you today from all that rose up against you."

32 And the king said to the Cushite, "Is all well with the young man Absalom?" And the Cushite said, "Let the enemies of my lord the king [all] be like that young man, and so with all those that have risen against you for evil."

#### SAMUEL II 19

1 And the king trembled, and he went up to the upper chamber of the gate, and wept; and thus he said, as he went, "O' my son Absalom, my son, my son Absalom! Would I have died in your stead, O' Absalom my son, my son!"

2 And it was told to Joab, "Behold the king is weeping and mourning over Absalom."

3 And the victory that day [turned] into mourning for all the people; for the people heard on that day, saying: "The king is saddened over his son."

4 And the people sneaked that day into the city, as people that are ashamed sneak away when they flee in battle.

זֶה מְבֹשֵׁר:

(כז) וַיֹּאמֶר הַצֶּפֶה אֲנִי רָאֵה אֶת מְרוּצַת הָרֹאשׁוֹן  
כְּמַרְצַת אַחִימַעֵץ בֶּן צְדוֹק וַיֹּאמֶר הַמֶּלֶךְ אִישׁ טוֹב זֶה  
וְאֵל בְּשׂוֹרָה טוֹבָה יְבוֹא:

(כח) וַיִּקְרָא אַחִימַעֵץ וַיֹּאמֶר אֶל הַמֶּלֶךְ שְׁלוֹם  
וַיִּשְׁתַּחוּ לַמֶּלֶךְ לְאַפְיוֹ אֶרְצָה וַיֹּאמֶר בְּרוּךְ יְקֹוֹק  
אֱלֹהֵיךָ אֲשֶׁר סָגַר אֶת הָאֲנָשִׁים אֲשֶׁר נִשְׂאוּ אֶת יְדֵם  
בְּאֲדֹנֵי הַמֶּלֶךְ:

(כט) וַיֹּאמֶר הַמֶּלֶךְ שְׁלוֹם לְנֶעַר לְאַבְשָׁלוֹם וַיֹּאמֶר  
אַחִימַעֵץ רְאִיתִי הַהֲמוֹן הַגָּדוֹל לְשַׁלַּח אֶת עֶבֶד הַמֶּלֶךְ  
יּוֹאֵב וְאֶת עֶבְדֵךָ וְלֹא יָדַעְתִּי מֶה:

(ל) וַיֹּאמֶר הַמֶּלֶךְ סֵב הַתִּיצֵב כֹּה וַיִּסֵּב וַיַּעֲמֵד:

(לא) וְהִנֵּה הַכּוּשִׁי בָּא וַיֹּאמֶר הַכּוּשִׁי יִתְבַּשֵּׁר אֲדֹנֵי  
הַמֶּלֶךְ כִּי שִׁפְטָה יְקֹוֹק הַיּוֹם מִיַּד כָּל הַקָּמִים עֲלֶיךָ: ו

(לב) וַיֹּאמֶר הַמֶּלֶךְ אֶל הַכּוּשִׁי הַשְׁלוֹם לְנֶעַר  
לְאַבְשָׁלוֹם וַיֹּאמֶר הַכּוּשִׁי יְהִי כְנֶעַר אִיבֵי אֲדֹנֵי הַמֶּלֶךְ  
וְכָל אֲשֶׁר קָמוּ עֲלֶיךָ לְרָעָה: ו

שמואל ב פרק יט

(א) וַיִּרְגַז הַמֶּלֶךְ וַיַּעַל עַל עֲלִיַּת הַשַּׁעַר וַיִּבֶךְ וַיֹּאמֶר  
בְּלַכְתּוֹ בְּנֵי אַבְשָׁלוֹם בְּנֵי בְנֵי אַבְשָׁלוֹם מִי יִתֵּן  
מוֹתִי אֲנִי תַחְתֵּיהֶם אַבְשָׁלוֹם בְּנֵי בְנֵי:

(ב) וַיִּגַּד לְיוֹאֵב הִנֵּה הַמֶּלֶךְ בֵּכָה וַיִּתְאַבֵּל עַל  
אַבְשָׁלוֹם:

(ג) וַתְּהִי הַתְּשֻׁעָה בַיּוֹם הַהוּא לְכָל הָעָם כִּי  
שָׁמַע הָעָם בַּיּוֹם הַהוּא לֵאמֹר נִעְצַב הַמֶּלֶךְ עַל בְּנוֹ:

5 And the king covered his face, and the king cried with loud voice: 'O' my son Absalom, O' Absalom, my son, my son!"

6 And Joab came to the king, into the house; and he said, "Today you have embarrassed all your servants, who have today saved your life, the lives of your sons and daughters, the lives of your wives, and the lives of your concubines.

7 loving those that hate you, and hating those that love you; for on this day you have declared that you regard neither princes nor servants, since I perceive today that if Absalom had lived and we all had died today, then it would have been proper in your eyes.

8 And now arise, go out, and speak to the heart of your servants, for I swear by the Lord, that [if] you do not go forth, not one man will remain with you tonight. Now this will be worse for you than all the misfortune that has befallen you from your youth until now."

9 And the king arose, and sat in the gate. And all the people were notified saying, "Behold the king is sitting in the gate." And all the people came before the king, but Israel fled every man to his tents.

(ד) וַיִּתְגַּבְּבָה הָעַם בַּיּוֹם הַהוּא לְבוֹא הָעִיר כְּאִשָּׁר  
יִתְגַּבְּבָה הָעַם הַנִּכְלָמִים בְּנוֹסֵם בַּמִּלְחָמָה:

(ה) וְהַמֶּלֶךְ לֹאטָ אֶת פָּנָיו וַיִּזְעַק הַמֶּלֶךְ קוֹל גְּדוֹל בְּנֵי  
אַבְשָׁלוֹם אַבְשָׁלוֹם בְּנֵי בְנֵי: ֹ

(ו) וַיָּבֵא יוֹאָב אֶל הַמֶּלֶךְ הַבֵּית וַיֹּאמֶר הַבִּשְׁתֵּי הַיּוֹם  
אֶת פָּנָיו כָּל עַבְדֵיךְ הַמְמַלְטִים אֶת נַפְשְׁךָ הַיּוֹם וְאֶת  
נַפְשׁ בְּנֵיךְ וּבְנֵיךְ וְנַפְשׁ נְשִׂיךָ וְנַפְשׁ פְּלִגְשָׁיךָ:

(ז) לְאַהֲבָה אֶת שְׂנְאֵיךָ וּלְשֹׂנְאֵיךְ אֶת אַהֲבֵיךָ כִּי הִגְדַּתָּ  
הַיּוֹם כִּי אֵין לְךָ שָׂרִים וְעַבְדִּים כִּי יִדְעֵתִי הַיּוֹם כִּי לֹא  
לֹא אַבְשָׁלוֹם חַי וְכָלְנוּ הַיּוֹם מֵתִים כִּי אַז יֵשֶׁר בְּעֵינֶיךָ:

(ח) וַעֲתָה קוּם צֵא וּדְבַר עַל לֵב עַבְדֶּיךָ כִּי בִיקוּן  
נִשְׁבַּעְתִּי כִּי אֵינְךָ יוֹצֵא אִם יִלִּין אִישׁ אֶתְךָ הַלַּיְלָה  
וְרָעָה לְךָ זֹאת מְכֹל הָרָעָה אֲשֶׁר בָּאָה עָלֶיךָ מִנְעַרְיָךְ  
עַד עֲתָה:

(ט) וַיָּקָם הַמֶּלֶךְ וַיֵּשֶׁב בַּשָּׁעַר וּלְכָל הָעַם הִגִּידוּ  
לֵאמֹר הִנֵּה הַמֶּלֶךְ יוֹשֵׁב בַּשָּׁעַר וַיָּבֵא כָּל הָעַם לְפָנָיו  
הַמֶּלֶךְ וְיִשְׂרָאֵל נָס אִישׁ לְאַהֲלָיו: ֹ

## בראשית פרשת וישלח פרק לה

1 And God said to Jacob, "Arise and go up to Beth el and abide there, and make there an altar to the God Who appeared to you when you fled from your brother Esau

2 Thereupon Jacob said to his household and to all those who were with him, "Remove the deities of the foreign nations, which are in your midst, purify yourselves and change your clothes.

3 And we will arise and go up to Beth el, and I

(א) וַיֹּאמֶר אֱלֹהִים אֶל יַעֲקֹב קוּם עֲלֵה בֵּית אֵל וְשָׁב  
שָׁם וַעֲשֵׂה שָׁם מִזְבֵּחַ לְאֵל הַנִּרְאָה אֵלֶיךָ בְּבָרְחֶךָ  
מִפְּנֵי עֵשָׂו אָחִיךָ:

(ב) וַיֹּאמֶר יַעֲקֹב אֶל בֵּיתוֹ וְאֶל כָּל אֲשֶׁר עִמּוֹ הַסְּרוּ  
אֶת אֱלֹהֵי הַנֹּכַר אֲשֶׁר בְּתֻכְכֶם וְהִטְהַרוּ וְהַחֲלִיפוּ  
שְׂמַלְתֵיכֶם:

(ג) וְנִקְוָמָה וְנַעֲלֵה בֵּית אֵל וְאֶעֱשֵׂה שָׁם מִזְבֵּחַ לְאֵל  
הָעֵנָה אֶתִּי בַיּוֹם צָרְתִּי וַיְהִי עִמְדֵי בְדֶרֶךְ אֲשֶׁר  
הָלַכְתִּי:

will make an altar to the God Who answered me on the day of my distress, and was with me on the way that I went."

5. **רמח"ל (דרך החיים)** [Rabbi Moshe Chaim Luzzato 1707-1746]

מה עשו הראשונים, אבות העולם, שכך חשק ה' בהם?...יעלה בשכלו מה טוב לאדם כל ימי חייו לעשות כן גם הוא וטוב לו.