

# DAN, THE DARK AND POWERFUL

Source Sheet by Tamar Weissman

## Genesis 29:10-30

(10) 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) Then Jacob kissed Rachel, and broke into tears... (30) And Jacob cohabited with Rachel also; indeed, he loved Rachel more than Leah. And he served him another seven years.

## בראשית כ"ט:י-ל'

(י) וַיְהִי כַּאֲשֶׁר רָאָה יַעֲקֹב  
אֶת־רַחֵל בַּת־לָבָן אֹחִי אִמּוֹ  
וְאֶת־צֹאן לָבָן אֹחִי אִמּוֹ וַיֵּגֶשׁ  
יַעֲקֹב וַיִּגַּל אֶת־הָאֶבֶן מֵעַל פִּי  
הַבְּאֵר וַיִּשְׁק אֶת־צֹאן לָבָן אֹחִי  
אִמּוֹ: (יא) וַיִּשְׁק יַעֲקֹב לְרַחֵל  
וַיִּשָּׂא אֶת־קִלּוֹ וַיָּבֶךְ: ... (ל) וַיִּבֹא  
גַם אֶל־רַחֵל וַיֵּאָהֶב גַּם־אֶת־רַחֵל  
מִלֵּאָה וַיַּעֲבֹד עִמּוֹ עוֹד  
שִׁבְע־שָׁנִים אַחֲרוֹת:

## Genesis 30:1-2

(1) 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." (2) Jacob was incensed at Rachel, and said, "Can I take the place of God, who has denied you fruit of the womb?"

## בראשית ל':א-ב'

(א) וַתֵּרָא רַחֵל כִּי לֹא יֵלְדָהּ  
לְיַעֲקֹב וַתִּקְנֶא רַחֵל בְּאֲחֹתָהּ  
וַתֹּאמֶר אֶל־יַעֲקֹב הִבֵּה־לִּי בָנִים  
וְאִם־אֵין מִתָּה אֲנֹכִי: (ב)  
וַיַּחֲרֶאֱף יַעֲקֹב בְּרַחֵל וַיֹּאמֶר  
הֲתַחַת אֱלֹהִים אֲנֹכִי אֲשֶׁר־מָנַע  
מִמֶּךָ פְּרִי־בֶטֶן:

## Bereshit Rabbah 71:7

(7) "Jacob's wrath was enflamed at

## בראשית רבה ע"א:ז'

(ז) וַיַּחֲרֶאֱף יַעֲקֹב בְּרַחֵל

**Rachel; he said: Am I in place of God, who withheld from you fruit of the womb?” (Genesis 30:2).**  
**“She said: Here is my maidservant Bilha, consort with her and she shall bear upon my knees, and I shall be built through her”**  
**(Genesis 30:3).** “Jacob’s wrath was enflamed at Rachel” – the Rabbis of the South said in the name of Rabbi Alexandri in the name of Rabbi Yohanan: “Should the wise answer with empty counsel” (Job 15:2) – this is Abraham: “Abram heeded Sarah’s voice” (Genesis 16:2). “And have the east wind fill his belly” (Job 15:2) – this is Jacob: “Jacob’s wrath was enflamed at Rachel; he said...” The Holy One blessed be He said to him: ‘Is that the way one answers the distressed? As you live, your sons are destined to stand before her son.’  
 “Am I in place of God, who withheld from you fruit of the womb?” – He has withheld from you, He has not withheld from me. She said to him: ‘Did your father do thus to your mother? Did he not gird his loins opposite her?’ He said to her: ‘My father had no children, but I have children.’ She said to him: ‘But your grandfather did not have children, and he girded his loins opposite her.’ He said to her: ‘You can do just as she did for my grandfather.’ She said to him: ‘What did she do?’ He said to

(בראשית ל, ב), רבנן דרומא  
 בשם רבי אלכסנדר בן רבי  
 יוחנן אמר (איוב טו, ב): הֶחֱכַם  
 יַעֲנֶה דַעַת רוּחַ, זֶה אַבְרָהָם,  
 (בראשית טז, ב): וַיִּשְׁמַע אַבְרָם  
 לְקוֹל שָׂרָי. (איוב טו, ב): וַיִּמְלֵא  
 קָדִים בִּטְנוֹ, זֶה יַעֲקֹב, וַיַּחַר אֵף  
 יַעֲקֹב בְּרַחֵל וַיֹּאמֶר וְגו', אָמַר לוֹ  
 הַקָּדוֹשׁ בְּרוּךְ הוּא כִּךְ עוֹנִים אֶת  
 הַמַּעֲיָקוֹת, חִיִּיךְ שֶׁבְּנִיךְ עֲתִידִים  
 לַעֲמֹד לִפְנֵי בְנָהּ. וַיֹּאמֶר הִתְחַת  
 אֱלֹהִים אֲנֹכִי אֲשֶׁר מָנַע מִמֶּךָ פְּרִי  
 בֶטֶן, מִמֶּךָ מָנַע מִמֶּנִּי לֹא מָנַע.  
 אָמְרָה לוֹ כִּךְ עָשָׂה אָבִיךָ לְאִמֶּךָ,  
 לֹא חָגַר מִתְּנִי כְּנָגְדָהּ. אָמַר לָהּ  
 אָבִי לֹא הָיָה לוֹ בָּנִים אֲבָל אֲנִי  
 יֵשׁ לִי בָנִים. אָמְרָה לוֹ וְזָקִינְךָ לֹא  
 הָיָה לוֹ בָּנִים, וְחָגַר מִתְּנִי כְּנָגְדָהּ  
 שָׂרָה. אָמַר לָהּ יְכוּלָה אַתְּ  
 לַעֲשׂוֹת כְּשֵׁם שֶׁעָשְׂתָה זָקִנְתִּי.  
 אָמְרָה לוֹ מָה עָשְׂתָה, אָמַר לָהּ  
 הַכְּנִיסָה צֶרְתָּהּ לְתוֹךְ בֵּיתָהּ.  
 אָמְרָה לוֹ אִם הִדְבַּר הַזֶּה מְעַכֵּב  
 (בראשית ל, ג): הִנֵּה אֲמַתִּי  
 בִלְהָה בָּא אֵלֶיהָ וְאַבְנָה גַם אֲנֹכִי,  
 מָה זֶה נִבְנִית עַל יְדֵי צֶרְתָּהּ אֵף זֶה  
 נִבְנִית עַל יְדֵי צֶרְתָּהּ. (בראשית  
 ל, ו): וַתֹּאמֶר רַחֵל דְּנִנִּי אֱלֹהִים,  
 דְּנִנִּי וְחִיבִנִּי דְּנִנִּי וְזָכַנִּי. דְּנִנִּי

her: 'She introduced her rival wife into her household.' She said to him: 'If that is the matter that is preventing it: "Here is my maidservant Bilha, consort with her"' – just as that one was built through her rival wife, this one too was built through her rival wife.

**“Rachel said: God judged me, and also heard my voice, and gave me a son; therefore, she called his name Dan” (Genesis 30:6).**

“Rachel said: God judged me” – He judged me and convicted me; He judged me and exonerated me. He judged me and convicted me, as it is stated: “And Rachel was barren” (Genesis 29:31). He judged me and exonerated me – “He gave me a son.” “Therefore [*al ken*], she called his name Dan” – everywhere that *al ken* is stated, it is a large population.

#### Genesis 30:3-6

(3) 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.” (4) So she gave him her maid Bilhah as concubine, and Jacob cohabited with her. (5) Bilhah conceived and bore Jacob a son. (6) And Rachel said, “God has vindicated me; indeed, [God] has

וְחַיִּבְנִי, שֶׁנֶּאֱמַר (בראשית כט,  
לא): וְרַחֵל עָקְרָה. דִּנְנִי וְזַכֵּנִי,  
שֶׁנֶּאֱמַר (בראשית ל, ו): וַיִּתֵּן לִי  
בֵן. (בראשית ל, ו): עַל כֵּן קִרְאָהּ  
שְׁמוֹ דָּן, בְּכָל מְקוֹם שֶׁנֶּאֱמַר עַל  
כֵּן מְרֻבָּה בְּאֶחָלוּסִין.

#### בראשית ל:ג-ו'

(ג) וַתֹּאמֶר הִנֵּה אִמְתִּי בִלְהָה בְּאֵל  
אֵלֶיהָ וַתֵּלֶד עָלַי בָּרָכִי וְאֶבְנָה  
גַּם־אֲנֹכִי מִמֶּנָּה: (ד) וַתִּתֵּן־לִּי  
אֶת־בִּלְהָה שֶׁפָּחַתָּהּ לְאִשָּׁה וַיְבֹא  
אֵלֶיהָ יַעֲקֹב: (ה) וַתַּהַר בִּלְהָה  
וַתֵּלֶד לְיַעֲקֹב בֵּן: (ו) וַתֹּאמֶר רַחֵל  
דִּנְנִי אֱלֹהִים וְגַם שָׁמַע בְּקוֹלִי  
וַיִּתֵּן־לִי בֵן עַל־כֵּן קִרְאָהּ שְׁמוֹ דָּן:

heeded my plea and given me a son." Therefore she named him Dan.

**Judges 18:25**

(25) But the Danites replied, "Don't do any shouting at us, or some desperate party might attack you, and you and your family would lose your lives."

**שופטים י"ח:כ"ה**

(כה) וַיֹּאמְרוּ אֵלָיו בְּנֵי־דָן  
אַל־תִּשְׁמַע קוֹלָךְ עִמָּנוּ כִּן־יִפְגְּעוּ  
בָּכֶם אֲנָשִׁים מְרִי נָפֶשׁ וְאַסְפֹּתָה  
נַפְשֶׁךָ וְנַפְשׁ בֵּיתְךָ:

**I Samuel 1:10**

(10) In her wretchedness, she prayed to GOD, weeping all the while.

**שמואל א א':י'**

(י) וְהָיָא מָרַת נָפֶשׁ וַתִּתְפַּלֵּל  
עַל־יְהוָה וּבְכָה תְּבָכָה:

**Genesis 49:16-18**

(16) Dan shall govern his people, As one of the tribes of Israel. (17) Dan shall be a serpent by the road, A viper by the path, That bites the horse's heels So that his rider is thrown backward. (18) I wait for Your deliverance, O יהוה !

**בראשית מ"ט:ט"ז-י"ח**

(טז) דָּן יִדְּיִן עַמּוֹ כְּאַחַד שְׁבֵטֵי  
יִשְׂרָאֵל: (יז) יִהְיֶה־דָן נָחֵשׁ עַל־יֶדְדֹרֶךְ  
שָׁפִיפֵן עַל־אַרְחַת הַנֶּשֶׁךְ  
עַקְבֵי־סוֹס וַיִּפֹּל רֶכֶבּוֹ אַחֲוָר: (יח)  
לִישׁוּעָתְךָ קוֹיָתִי יְהוָה: {ס}

**Targum Jonathan on Genesis 30:6**

(6) And Rahel said, The Lord hath judged me in His good mercies; He hath also heard the voice of my prayer, and given me a son; and so it is to be that He shall judge by the

**תרגום יונתן על בראשית ל':ו'**

(ו) וְאָמַרַת רַחֵל דָּן יְתִי יְיָ  
בְּרַחֲמֵי טְבִיא וּלְחוּד שְׁמַע  
בְּקוֹל צְלוֹתִי וַיֵּהֱב לִי בֶר וַיְהִיכִדִּין

hand of Shimshon bar Manovach, who shall be of his seed; and hath he not delivered into his hand the people of the Philistae? Therefore she called his name Dan.

עֲתִיד לְמִידָן עַל יַד שִׁמְשׁוֹן בֶּרֶ  
מְנוּחַ דָּמָן זֶרְעִיתִיהָ וְלֹא מִסֵּר  
בְּיָדֶיהָ יֵת עֲמָא דְפִלְשְׁתִּי בְּגִין  
כֵּן קָרָת שְׁמִיהָ דָּן

#### Rashi on Genesis 49:16-18

(1) דָּן יָדִין עָמוֹ means DAN WILL TAKE VENGEANCE FOR HIS PEOPLE from the Philistines, the phrase having the same meaning as in (Deuteronomy 32:30) “For the Lord will avenge (יָדִין) his people”. (2) כָּאֶחָד שְׁבֵטֵי יִשְׂרָאֵל means ALL THE TRIBES OF ISRAEL WILL BE AT ONE with him and he will take vengeance for all of them. This prophecy alludes to Samson (Genesis Rabbah 99:11). One might also explain כָּאֶחָד שְׁבֵטֵי יִשְׂרָאֵל thus: “[Dan will take vengeance for his people as did] the most distinguished tribe (הַמְּיוֹחָד) among the tribes of Israel” — alluding to David who was of the tribe of Judah (Genesis Rabbah 99:11). (1) שְׁפִיפָן is another name for a נָחָשׁ. I am of opinion that it is thus called because it hisses (נוֹשֵׁף) when biting. Similarly we have, (Genesis 3:15) “and thou shalt bite (תִּשְׁכֹּחַ) at their heel” (cf. Rashi thereon). (2) הַנֶּשֶׁךְ הַנֶּשֶׁךְ THAT BITETH THE HORSE’S HEELS — this is the manner of the serpent. Scripture

#### רש"י על בראשית

מ"ט:ט"ז-י"ח

(א) דָּן יָדִין עָמוֹ. יִנָּקֶם נִקְמַת עָמוֹ מִפְּלִשְׁתִּים כָּמוֹ כִּי יָדִין ה' עָמוֹ (דְּבָרִים ל"ב): (ב) כָּאֶחָד שְׁבֵטֵי יִשְׂרָאֵל. כָּל יִשְׂרָאֵל יִהְיוּ כְּאֶחָד עָמוֹ, וְאֵת כָּלֶם יָדִין, וְעַל שִׁמְשׁוֹן נִבְּא נְבוּאָה זוֹ; וְעוֹד יֵשׁ לְפָרֵשׁ כָּאֶחָד שְׁבֵטֵי יִשְׂרָאֵל, כְּמִיּוֹחָד שְׁבִשְׁבָטִים, הוּא דָּוִד, שָׁבָא מִיְּהוּדָה: (א) שְׁפִיפָן. הוּא נָחָשׁ; וְאוֹמֵר אֲנִי שֶׁקְרוֹי כֵּן עַל שֵׁם שֶׁהוּא נוֹשֵׁף, כָּמוֹ וְאִתָּה תִּשְׁוֹפְנוּ עֶקֶב (בְּרֵאשִׁית ג'): (ב) הַנֶּשֶׁךְ עֶקְבֵי סוֹס. כֶּךָ דִּרְכוֹ שֶׁל נָחָשׁ, וְדָמָהּ לְנָחָשׁ הַנּוֹשֵׁךְ עֶקְבֵי סוֹס, וַיִּפֹּל רֶכֶב אַחֹר — שְׁלֹא נָגַע בּוֹ. וְדָגְמָתוֹ מְצִינוּ בְּשִׁמְשׁוֹן: וַיִּלְפַּת שִׁמְשׁוֹן אֶת שְׁנֵי עַמּוּדֵי הַתּוֹךְ וְגוֹמֵר (שׁוֹפְטִים ט"ז) — וְשָׁעַל הֶגֶג מֵתוֹ; וְאַנְקָלוּס תִּרְגָּם כְּחֹי חוֹרְמָן, שֵׁם מִין נָחָשׁ, שָׁאִין רְפוּאָה לְנִשְׁכָּתוֹ, וְהוּא צִפְעוֹנִי,

compares him to a serpent that bites the horse's heels ויפל רכבו אֲחֹרָה THAT HIS RIDER FALLETH BACKWARD without it (the serpent) having touched him at all. We find the analogy to this in the case of Samson with reference to whom this prophecy was made (Judges 16:29): "And Samson took fast hold of the two middle pillars etc." — and those on the roof died though not directly attacked. Onkelos translates נחש by כחיוי חורמן, like the serpent "Churman", which is the name of a kind of serpent the bite of which is incurable. It is the serpent which in Hebrew is called צפעוני. It is called a חורמן because it destroys (חרם) everything. The word וכפיתנא in the Targum means "and like a פתן" (like an asp). יכמון in the Targum means לישועתך' (1). "he lies in wait". יארוב I HOPE FOR THY AID, O ETERNAL — He prophesied that the Philistines would put out his (Samson's) eyes, and that he would have to say (Judges 16:28) "Remember me, I pray Thee, and strengthen me, I pray Thee, only this once etc."

**Bereshit Rabbah 98:14**

**(14) "Dan will be a serpent on the road, a viper on the path, that**

וְקָרוֹי חוֹרְמָן עַל שֵׁם שְׁעוֹשָׂה  
הַכֹּל חָרָם; וְכַפִּיתְנָא – כְּמוֹ פֶּתֶן,  
יְכַמוֹן – יֶאֱרָב: (א) לִישׁוּעַתְךָ  
קוֹיִתִּי ה'. נִתְּנָבָא שְׂיִנְקָרוּ  
פְּלִשְׁתִּים אֶת עֵינָיו, וְסוּפוּ לִזְמַר  
זְכָרָנִי נָא וְחַזְקֵנִי נָא אֶךְ הַפֶּעַם  
וְגו' (שׁוֹפְטִים ט"ז):

**בראשית רבה צ"ח:י"ד**

**(יד) יְהִי דָן נָחֵשׁ עָלֵי דֶרֶךְ**

**bites a horse's heels, and his rider falls backward" (Genesis 49:17).**

"Dan will be a serpent on the road" – just as the serpent is found among women, so, Samson son of Manoah was found among women. Just as the serpent is restrained by oath, so, Samson was restrained by oath: "Samson said to them: Take an oath to me" (Judges 15:12). Just as this serpent, all its strength is only in its head, so, Samson: "He told her his whole heart and said to her: If I were shaved, my strength would leave me" (Judges 16:17). Just as this serpent, its venom permeates even after its death, so, "the dead whom he put to death in his death [were more than those he put to death during his life]" (Judges 16:30). "That bites a horse's heels" – "Summon Samson and let him amuse us" (Judges 16:25). Rabbi Levi said: It is written: "On the roof there were some three thousand" (Judges 16:27). These were the ones who were at the edge of the roof, but those who were behind them, and behind those behind them, no one knows, and you say: "His brothers and the entire household of his father went down, bore him, and went up; they buried him...in the grave of Manoah his father" (Judges 16:31)? It is because Jacob our patriarch requested mercy regarding

(בראשית מט, יז), מה נחש זה מצוי בין הנשים, כך שמשון בן מנוח מצוי בין הנשים. מה הנחש נאסר בשבועה, כך שמשון בן מנוח נאסר בשבועה (שופטים טו, יב): ויאמר להם שמשון השבעו לי. מה נחש זה כל כחו אינו אלא בראשו, כך שמשון (שופטים טז, יז): אם גלחתי וסר ממני כחי. מה הנחש הזה ריסו מחלחל לאחר המיתה, כך (שופטים טז, ל): ויהיו המתים אשר המית במותו וגו'. הנשך עקבי סוס, (שופטים טז, כה): קראו לשמשון וישחק לנו, אמר רבי לוי כתיב (שופטים טז, כז): ועל הגג כשלת אלפים, אלו מה שהיו על שפת הגג, אבל מה שהיו לאחוריהם ולאחורי אחוריהם אין בריה יודעת, ואת אמרת (שופטים טז, לא): וירדו אחיו וכל בית אביהו וישאו אתו ויעלו ויקברו אתו וגו' בקבר מנוח אביו, אלא יעקב אבינו בקש רחמים על הדבר. ויפל רכבו אחור, יחזרו דברים לאחוריהם, לפי שהיה יעקב אבינו רואה אותו וסבור בו

this matter: “And his rider falls backward” – let all these items fall backward. **“For your salvation I hope, Lord” (Genesis 49:18).** Because Jacob our patriarch envisioned him [Samson] and believed that he was the messianic king, when he envisioned that he would die, he said: Will this one, too, die? “For your salvation, I hope, Lord.” Rabbi Yitzhak said: Everything is through hope; [relief from] suffering is through hope, sanctification of the Name is through hope, the merit of the patriarchs is through hope, the desire for the World to Come is through hope. Suffering – that is what is written: “Even in the path of Your judgments, Lord, we hoped for You” (Isaiah 26:8) – this is suffering. “For Your name” (Isaiah 26:8) – this is sanctification of the Name. “And Your memory” (Isaiah 26:8) – this is the merit of the patriarchs. “The desire of the soul” (Isaiah 26:8) – this is the desire for the World to Come. Grace is through hope: “Lord, be gracious to us, we have hoped for You” (Isaiah 33:2). Forgiveness is through hope: “For forgiveness is with You” (Psalms 130:4). What is written thereafter? “I have hoped, Lord” (Psalms 130:5). Because Jacob our patriarch envisioned him and believed that salvation would arrive

שהוא מִלֵּךְ הַמָּשִׁיחַ, כִּיּוֹן שְׂרָאָה  
 אוֹתוֹ שְׁמַת, אָמַר אֵף זֶה מֵת  
 (בראשית מט, יח): לִישׁוּעָתְךָ  
 קוִיִּתִּי ה'. אָמַר רַבִּי יִצְחָק הַכֹּל  
 בְּקוּוֹי, יִסּוּרִין בְּקוּוֹי, קִדְשָׁת  
 הַשֵּׁם בְּקוּוֹי, זְכוֹת אָבוֹת בְּקוּוֹי,  
 תַּאֲוֹתוֹ שֶׁל עוֹלָם הַבָּא בְּקוּוֹי.  
 יִסּוּרִין, הֵדָא הוּא דְכָתִיב (ישעיה  
 כו, ח): אֵף אַרְח מִשְׁפָּטֶיךָ ה'  
 קוִינּוּךָ, אֵלּוּ יִסּוּרִין. (ישעיה כו,  
 ח): לְשִׁמְךָ, זֶה קִדְשָׁת הַשֵּׁם.  
 (ישעיה כו, ח): וּלְזִכְרֶךָ, זֶה זְכוֹת  
 אָבוֹת. (ישעיה כו, ח): תַּאֲוֹת  
 נִפְשׁ, זֶה תַּאֲוֹתוֹ שֶׁל עוֹלָם הַבָּא.  
 חֲנִינָה בְּקוּוֹי (ישעיה לג, ב): ה'  
 חֲנִנּוּ לְךָ קוִינּוּ. סְלִיחָה בְּקוּוֹי  
 (תהלים קל, ד): כִּי עָמַךְ  
 הַסְּלִיחָה, מָה כְּתִיב בִּתְרִיה  
 (תהלים קל, ה): קוִיִּתִּי ה'. לְפִי  
 שְׁהִיָּה יַעֲקֹב אֲבִינוּ רוֹאֶה אוֹתוֹ  
 וְסוֹבֵר בּוֹ שְׁנֵאֵלָה מִנֶּעַת בְּיָמָיו,  
 כִּיּוֹן שְׂרָאָה שְׁמַת, מִיָּד אָמַר  
 לִישׁוּעָתְךָ קוִיִּתִּי ה'.



in his days, when he envisioned that he would die, he said: Will this one, too, die? “For your salvation, I hope, Lord.”

**Sotah 9b:6**

**MISHNA:** The mishna provides additional examples of people who were treated by Heaven commensurate with their actions. **Samson followed his eyes, therefore** he was punished measure for measure, as **the Philistines gouged out his eyes, as it is stated: “And the Philistines laid hold on him, and put out his eyes”** (Judges 16:21).

**Sotah 9b:11**

**GEMARA:**The Sages taught (*Tosefta* 3:15): **Samson rebelled with his eyes, as it is stated:** “Then his father and his mother said to him: Is there never a woman among the daughters of your brethren, or among all my people, that you go out to take a wife of the uncircumcised Philistines? **And Samson said to his father: Get her for me; for she is pleasant in my eyes”** (Judges 14:3). **Therefore, the Philistines gouged out his eyes, as**

**סוטה ט' ב:ו'**

מִתְנִי שְׁמֶשׁוֹן הֵלֵךְ אַחֵר עֵינָיו  
— לְפִיכָךְ נִקְרוּ פְּלִשְׁתִּים אֶת  
עֵינָיו, שֶׁנֶּאֱמַר: “וַיֹּאחֲזוּהוּ  
פְּלִשְׁתִּים וַיִּנָּקְרוּ אֶת עֵינָיו”.

**סוטה ט' ב:י"א**

גַּמִּי תָנוּ רַבָּנִן: שְׁמֶשׁוֹן בְּעֵינָיו  
מָרַד, שֶׁנֶּאֱמַר: “וַיֹּאמֶר שְׁמֶשׁוֹן  
אֶל אָבִיו אוֹתָהּ קַח לִי כִּי הִיא  
יִשְׂרָאֵל בְּעֵינָי” — לְפִיכָךְ נִקְרוּ  
פְּלִשְׁתִּים אֶת עֵינָיו, שֶׁנֶּאֱמַר:  
“וַיֹּאחֲזוּהוּ פְּלִשְׁתִּים וַיִּנָּקְרוּ אֶת  
עֵינָיו”.

it is stated: “And the Philistines laid hold on him, and put out his eyes” (Judges 16:21).

#### Tribal Lands, Chapter 8; Dan 33

It would take this type of responsive personality – a messianic personality, envisioned Jacob – to defeat the Philistines. Yet this deeper level of responsiveness and passion came with dangers. Such a man would have a grand vision, but had to be able to control his eyes lest his personal lusts betray him. The *nezirut* of Samson was meant to protect him, but was not enough to prevent his wandering, large eyes from entrapping him. Samson *was* Dan: a strong leader with insurmountable weaknesses. “*Le-yeshuatkha kiviti Hashem!*” lamented Jacob, and the brilliant flash of Dan receded back into dark shadows. The patriarch had to look elsewhere for his Messiah, to a different son of Rachel who set into sharp relief Dan’s failings.

#### Numbers 10:25

(25) Then, as the rear guard of all the divisions, the standard of the division of Dan would set out, troop

נחלת השבטים, ח; דן ל"ג

...

#### במדבר י"כ"ה

(כה) וְנָסַע הַגָּל מַחֲנֵה בְנֵי־דָן  
מֵאַסָּף לְכָל־הַמַּחֲנֵת לְצַבָּאתָם  
וְעַל־צִבְאוֹ אַחֲיָעֶזֶר בֶּן־עַמִּישַׁדָּי:

by troop. In command of its troop  
was Ahiezer son of Ammishaddai;

**Rashi on Numbers 10:25**

(1) מאסף לכל המחנות [THEN THE  
BANNER OF THE CAMP OF THE  
CHILDREN OF DAN SET FORWARD]  
WHICH WAS THE GATHERER OF  
ALL THE CAMPS — The Talmud  
Yerushalmi Eruvin 5:1 has the  
following statement: Because the  
tribe of Dan consisted of numerous  
troops (i. e. was more numerous  
than each of the other tribes, except  
Judah which marched on the front,  
cf. Chapter II), it marched in the rear  
so that if anyone of the other tribes  
lost anything, he (Dan) restored it to  
him. (מאסף לכל המחנות therefore  
means “the one who gathered in  
everything belonging to all the  
camps”.)

**Judges 18:1-7**

(1) In those days there was no king  
in Israel, and in those days the tribe  
of Dan was seeking a territory in  
which to settle; for to that day no  
territory had fallen to their lot  
among the tribes of Israel. (2) The  
Danites sent out five of their  
number, from their clan seat at

**רש"י על במדבר י"ב"ה**

(א) מאסף לכל המחנות. תלמוד  
ירושלמי: לפי שהיה שבטו של  
דן מרבה באכלוסים, היה נוסע  
באחרונה, וכל מי שהיה מאבד  
דבר היה מחזירו לו (תלמוד  
ירושלמי ערובין ה'):

**שופטים י"ח:א-ז**

(א) בימים ההם אין מלך  
בישראל ובימים ההם שבט  
הדני מבקשלו נחלה לשבת כִּי  
לֹא־נָפְלָה לוֹ עַד־הַיּוֹם הַהוּא  
בְּתוֹךְ־שִׁבְטֵי יִשְׂרָאֵל בְּנִחְלָה:  
{פ} (ב) וישלחו בני־דן  
ממשפחתם חמשה אנשים

Zorah and Eshtaol—valiant men—to spy out the land and explore it. “Go,” they told them, “and explore the land.” When they had advanced into the hill country of Ephraim as far as the house of Micah, they stopped there for the night.(3) While in the vicinity of Micah’s house, they recognized the speech of the young Levite, so they went over and asked him, “Who brought you to these parts? What are you doing in this place? What is your business here?”(4) He replied, “Thus and thus Micah did for me—he hired me and I became his priest.”(5) They said to him, “Please, inquire of God; we would like to know if the mission on which we are going will be successful.”(6) “Go in peace,” the priest said to them, “GOD views with favor the mission you are going on.”(7) The five men went on and came to Laish. They observed the people in it dwelling carefree, after the manner of the Sidonians, a tranquil and unsuspecting people, with no one in the land to molest them and with no hereditary ruler. Moreover, they were distant from the Sidonians and had no dealings with anybody.

מִקְצוֹתֵם אַנְשִׁים בְּנֵי־חַיִל  
מְצַרְעָה וּמֵאֶשְׁתָּאֵל לְרַגֵּל  
אֶת־הָאָרֶץ וּלְחַקְרָהּ וַיֹּאמְרוּ  
אֲלֵהֶם לָכֵן חִקְרוּ אֶת־הָאָרֶץ  
וַיָּבֹאוּ הָר־אֶפְרַיִם עַד־בֵּית מִיכָה  
וַיָּלִינוּ שָׁם: (ג) הֵמָּה עִם־בֵּית  
מִיכָה וְהֵמָּה הִפְּרִיחוּ אֶת־קוֹל  
הַנָּעַר הַלֵּוִי וַיִּסְּרוּ שָׁם וַיֹּאמְרוּ לוֹ  
מִי־הֵבִיאָךְ הֵלֵם וּמָה־אַתָּה עֹשֶׂה  
בְּזֶה וּמָה־לָּךְ כֹּה: (ד) וַיֹּאמֶר  
אֲלֵהֶם כֹּזֶה וְכֹזֶה עֹשֶׂה לִּי מִיכָה  
וַיִּשְׁכְּרֵנִי וַאֲהִי־לוֹ לְכֹהֵן: (ה)  
וַיֹּאמְרוּ לוֹ שְׂאֵל־נָא בִּאלֹהִים  
וְנִדְעָה הֲתִצְלַח דְּרָכֵנוּ אֲשֶׁר  
אֲנַחֲנוּ הֹלְכִים עָלֶיהָ: (ו) וַיֹּאמֶר  
לָהֶם הַכֹּהֵן לָכֵן לְשָׁלוֹם נֵכַח  
יְהוָה דְּרַכְכֶם אֲשֶׁר תֵּלְכוּ־בָהּ:  
{פ} (ז) וַיֵּלְכוּ חֲמִשָּׁת הָאֲנָשִׁים  
וַיָּבֹאוּ לִישָׁה וַיִּרְאוּ אֶת־הָעָם  
אֲשֶׁר־בְּקִרְבָּהּ יוֹשְׁבֵת־לְבָטָח  
כְּמִשְׁפַּט צִדְנִים שְׁקֵט | וּבִטָּח  
וְאִין־מְכָלִים דְּבַר בָּאָרֶץ יוֹרֵשׁ  
לְעַר וּרְחוּקִים הֵמָּה מִצִּדְנִים  
וְדָבַר אִין־לָהֶם עִם־אָדָם:

(32) 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.(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.(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.(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.

#### Genesis 44:1-5

(1) Then he instructed his house steward as follows, “Fill the men’s bags with food, as much as they can carry, and put each one’s money in the mouth of his bag.(2) Put my silver goblet in the mouth of the bag of the youngest one, together with his money for the rations.” And he did as Joseph told him...(5) It is the very one from which my master drinks and which he uses for

(לב) עֹם אֲשֶׁר תִּמְצָא אֶת־אֱלֹהֶיךָ  
לֹא יִחְיֶה נֶגֶד אֶחָיו הַכֹּרֶלֶךְ מֶה  
עֲמָדִי וְקַח־לְךָ וְלֹא־יָדַע יַעֲקֹב כִּי  
רָחֵל גָּנְבָתָם:(לג) וַיָּבֵא לְבֶן  
בְּאֵהָל יַעֲקֹב וּבְאֵהָל לֵאָה  
וּבְאֵהָל שְׁתֵּי הָאֻמָּהוֹת וְלֹא מָצָא  
וַיֵּצֵא מֵאֵהָל לֵאָה וַיָּבֵא בְּאֵהָל  
רָחֵל:(לד) וַרְחֵל לְקַחָהּ  
אֶת־הַתְּרָפִים וַתְּשִׁמֵם בְּכֹר הַגָּמֶל  
וַתֵּשֶׁב עֲלֵיהֶם וַיִּמָּשֶׁשׁ לְבֶן  
אֶת־כָּל־הָאֵהָל וְלֹא מָצָא:(לה)  
וַתֹּאמֶר אֶל־אָבִיהָ אֶל־יִחֹר בְּעֵינַי  
אֲדֹנָי כִּי לֹא אוֹכֵל לְקֹנָם מִפְּנֵיךְ  
כִּי־דָרַךְ נָשִׁים לִי וַיַּחֲפֹשׂ וְלֹא  
מָצָא אֶת־הַתְּרָפִים:

#### בראשית מ"ד:א-ה'

(א) וַיֵּצֵא אֶת־אֲשֶׁר עַל־בֵּיתוֹ  
לֵאמֹר מֵלֵא אֶת־אֻמָּתָחַת  
הָאֲנָשִׁים אֲכֹל כֶּאֱשֶׁר יוֹכְלוֹן  
שָׂאת וְשִׁים כֶּסֶף־אִישׁ בְּפִי  
אֻמָּתָחַתוֹ:(ב) וְאֶת־גְּבִיעִי גְבִיעַ  
הַכֶּסֶף תִּשִּׁים בְּפִי אֻמָּתָחַת הַקָּטָן  
וְאֶת כֶּסֶף שִׁבְרוֹ וַיַּעַשׂ כַּדְּבָר  
יוֹסֵף אֲשֶׁר דִּבֶּר...:(ה) הֲלוֹא זֶה  
אֲשֶׁר יִשְׁתֶּה אֲדֹנָי בּוֹ וְהוּא נִחַשׁ

divination. It was a wicked thing for you to do!”

**Bereshit Rabbah 92:8**

(8) “The goblet was found in Benjamin's sack” – once the goblet was found, they said to him: ‘What [have you done,] thief who is son of a thief?’

**Judges 17:1-5**

(1) There was a man in the hill country of Ephraim whose name was Micah... (4) So when he gave the silver back to his mother, his mother took two hundred shekels of silver and gave it to a smith. He made of it a sculptured image and a molten image, which were kept in the house of Micah. (5) Now this man Micah had a house of God; he had made an ephod and oracle idols and he had inducted one of his sons to be his priest.

**I Samuel 15:22-23**

(22) But Samuel said: “Does GOD delight in burnt offerings and sacrifices As much as in obedience to GOD’s command? Surely, obedience is better than sacrifice, Compliance

יִנְחָשׁ בּוֹ הִרְעַתָּם אֲשֶׁר עָשִׂיתָם:

**בראשית רבה צ”ב:ח’**

(ח) וַיִּמָּצֵא הַגָּבִיעַ בְּאַמְתַּחַת בְּנִימִן, כִּיּוֹן שֶׁנִּמְצָא הַגָּבִיעַ אָמְרוּ לוֹ מָה גִּנְבָא בֶר גִּנְבָתָא!?

**שופטים י”ז:א-ה’**

(א) וַיְהִי־אִישׁ מִהֶרֶץ־אֶפְרַיִם וּשְׁמוֹ מִיכָהוּ: (ד) וַיָּשֶׁב אֶת־הַכֶּסֶף לְאִמּוֹ וַתִּקַּח אִמּוֹ מֵאֲתָיִם כֶּסֶף וַתַּתְּנֵהוּ לְצֹרֶף וַיַּעֲשֶׂהוּ פֶסֶל וּמִסְכָּה וַיְהִי בְּבֵית מִיכָהוּ: (ה) וְהָאִישׁ מִיכָה לוֹ בֵּית אֱלֹהִים וַיַּעַשׂ אֶפֹד וְתַרְפִּים וַיִּמְלֵא אֶת־יָד אֶחָד מִבָּנָיו וַיְהִי־לוֹ לִכְהֵן:

**שמואל א ט”ו:כ”ב-כ”ג**

(כב) וַיֹּאמֶר שְׁמוּאֵל הַחֶפֶץ לַיהוָה בְּעֹלֹת וּזְבָחִים כְּשֹׁמֵעַ בְּקוֹל יְהוָה הִנֵּה שֹׁמֵעַ מִזְבַּח טוֹב לְהִקְשִׁיב מִחֻלָּב אֵילִים: (כג) כִּי

than the fat of rams.(23) For rebellion is like the sin of divination, Defiance, like the iniquity of oracle idols. Because you rejected GOD's command, [God] has rejected you as king."

#### Judges 18:14-31

(14) Here the five men who had gone to spy out the Laish region remarked to their clans, "Do you know, there is an ephod in these houses, and oracle idols, and a sculptured image and a molten image? Now you know what you have to do."...

(17) while the five who had gone to spy out the land went inside and took the sculptured image, the ephod, the oracle idols, and the molten image. The priest was standing at the entrance of the gate, and the six hundred men girt with their weapons of war,(18) while the others entered Micah's house and took the sculptured image, the molten image, the ephod, and the oracle idols. The priest said to them, "What are you doing?"(19) But they said to him, "Be quiet; put your hand on your mouth! Come with us and be our father and priest. Would you rather be priest to one man's household, or be priest to a tribe and clan in Israel?"(20) The priest was

חטאת־קֶסֶם מְרִי וְאֹן וְתַרְפִּים  
הַפְּצָר יַעַן מֵאִסַּת אֶת־דְּבַר יְהוָה  
וַיִּמְאַסְךָ מִמֶּלֶךְ: {ס}

#### שופטים י"ח:י"ד-ל"א

(יד) וַיַּעֲלוּ חֲמִשָּׁת הָאֲנָשִׁים  
הַהֲלָכִים לְרִגְלָאֵת־הָאָרֶץ לֵאמֹר  
וַיֹּאמְרוּ אֶל־אֲחֵיהֶם הַיִּדְעָתֶם כִּי  
יֵשׁ בְּבֵתַיִם הָאֵלֶּה אֵפוֹד וְתַרְפִּים  
וּפָסֶל וּמִסְכָּה וְעֵתָה דַּעוּ  
מָה־תַּעֲשׂוּ:...(יז) וַיַּעֲלוּ חֲמִשָּׁת  
הָאֲנָשִׁים הַהֲלָכִים לְרִגְלָאֵת־  
אֶת־הָאָרֶץ בָּאוּ שָׁמָּה לְקַחוּ  
אֶת־הַפָּסֶל וְאֶת־הָאֵפוֹד  
וְאֶת־הַתַּרְפִּים וְאֶת־הַמִּסְכָּה  
וְהַכֹּהֵן נֹצֵב פֶּתַח הַשַּׁעַר  
וְשֵׁש־מֵאוֹת הָאִישׁ הַחֲגֹזֹר כָּלִי  
הַמִּלְחָמָה:(יח) וְאֵלֶּה בָּאוּ בֵּית  
מִיכָה וַיִּקְחוּ אֶת־פָּסֶל הָאֵפוֹד  
וְאֶת־הַתַּרְפִּים וְאֶת־הַמִּסְכָּה  
וַיֹּאמֶר אֲלֵיהֶם הַכֹּהֵן מָה אַתֶּם  
עֹשִׂים:(יט) וַיֹּאמְרוּ לוֹ הַחֲרֹשׁ  
שָׁם־יִדְדָךְ עַל־פִּידְךָ וְלָךְ עִמָּנוּ  
וְהָיָה־לָנוּ לָאֵב וּלְכֹהֵן הַטּוֹב |  
הָיֹתָךְ כֹּהֵן לְבֵית אִישׁ אֶחָד אֹ  
הָיֹתָךְ כֹּהֵן לְשִׁבְט וּלְמִשְׁפָּחָה

delighted. He took the ephod, the oracle idols, and the sculptured image, and he joined the people....(30) The Danites set up the sculptured image for themselves; and Jonathan son of Gershom son of Manasseh, and his descendants, served as priests to the Danite tribe until the land went into exile.(31) They maintained the sculptured image that Micah had made throughout the time that the House of God stood at Shiloh.

בְּיִשְׂרָאֵל: (כ) וַיֵּטֵב לֵב הַכֹּהֵן  
וַיִּקַּח אֶת־הָאֹפֹד וְאֶת־הַתָּרְפִים  
וְאֶת־הַפֶּסֶל וַיָּבֵא בְּקֶרֶב הָעָם: ...  
(ל) וַיִּקְיִמוּ לָהֶם בְּנֵי־דָן  
אֶת־הַפֶּסֶל וַיְהוֹנָתָן בֶּן־גֵּרְשֹׁם  
בֶּן־מִישֵׁה הוּא וּבָנָיו הָיוּ כֹהֲנִים  
לְשֹׁבֵט הַדָּנִי עַד־יוֹם גָּלוּת  
הָאָרֶץ: (לא) וַיִּשְׁמְרוּ לָהֶם  
אֶת־פֶּסֶל מִיָּכָה אֲשֶׁר עָשָׂה  
כָּל־יְמֵי הַיּוֹת בֵּית־הָאֱלֹהִים  
בְּשִׁלֹה: {פ}

#### Tribal Lands, Chapter 8; Dan 66

(66) ***Eternal Promise*** Dan presented startling contrasts that at once attracted and repelled. To him belonged raw power and tremendous self-reliance, but dangerous vulnerability and isolationist disquiet menaced those strengths. Though we have much to root for, he consistently succumbed to his flaws; although he was part of the nation, it remained admittedly hard to embrace the serpent. But include him we must, and the best way to achieve that is by celebrating the promise and potential that will be his birthright, forever. Let us believe that one day, Dan will emerge as the leader that we all yearn for, and let us echo the cry of

נחלת השבטים, ח; דן ס"ו



Jacob: *Le-yeshuatkha kiviti Hashem!*

*Source Sheet created on Sefaria by Tamar Weissman*