

**The CSH Cookbook  
Ekhol B'simcha / Eat in Joy  
is in *and it's* selling  
*like ~~hotcakes~~ latkes !!!***

*What a timely gift to share family recipes with family and friends  
while supporting CSH.*

**Cookbooks are \$20 each.  
Prepay\* and pick them up at the Chanukah/Shabbat Potluck Dinner  
or have them mailed to you for an additional \$4 per book.**

(Cookbooks will not be sold at the Potluck dinner)

(Multiple book mailing rate does not apply / Drop shipping not available.)

\*pay by paypal on the CSH website <http://www.synagoguehamptons.org/>  
or mail a check to  
CSH PO Box 1800, East Hampton, NY 11937

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**SAVE THE DATE!  
CHANUKAH @ CSH Dec. 23 – 24  
with Rabbi Jan Uhrbach & Aaron Weininger**

**RSVP if you plan on joining us for Shabbat Dinner!**

**Friday Night Services  
followed by  
Vegetarian/ Dairy Pot Luck Shabbat Dinner  
@ Old Whalers  
More details to follow**

**Shabbat Morning Services followed by Chanukah Kiddush  
@ Old Whalers 9:30am**

**Havdalah / Chanukah Lighting at Vered Gallery 6:00pm  
*LIGHTS OF CHANGE,  
THIS TIME WITH "CHANGE"*  
with the East End Jewish Community**

**Please RSVP if you would like to help design / set up  
the CSH "Coin-orah"**  
*all donations from this event will go to Magen David Adom, Israel*

**Candle Lighting Friday, December 9th 4:04 pm (earliest candle lighting of the year)**

## CSH Shabbat Service Schedule

December 10- Temple Adas Israel 10:00am

December 17 - Temple Adas Israel 10:00 am

**December 24 - CSH @ Old Whalers (Chanukah) 9:30am**

December 31 - Temple Adas Israel

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### **This week's parashat: Vayishlach**

Annual: Genesis 32:4-36:43 (Etz Hayim p. 198)

Triennial: Genesis 34:1-35:15 (Etz Hayim p. 206)

Haftarah: Obadiah 1:1–21 (Etz Hayim p. 22)

**Vayishlach Musings:** *Leah's daughter Dinah, whom she had borne to Jacob, went out to visit some of the local girls. She was seen by Shechem, son of the chief of the region, Chamor the Hivite. He seduced her, slept with her, and [then] raped her. Becoming deeply attached to Jacob's daughter Dinah, he fell in love with the girl, and tried to make up with her. Shechem said to his father Chamor, 'Get me this young girl as a wife.' 34:5 Jacob learned that his daughter Dinah had been defiled. His sons were in the field with the livestock, and Jacob remained silent until they came home. Bereshit 34:1-5*

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Some rabbis suggest that Dina's rape is a judgment against Leah for having "gone out," albeit to meet her lawful husband, Jacob, to tell him that she had "purchased" his (sexual) company for the night from her sister Rachel by giving Rachel the magical fertility mandrakes that Reuben found (Gen. 30:16). Perhaps this much sexual independence and agency arranged by women only, with no male decisor, was too much for misogyny-blinded rabbis. Thus, "like mother, like daughter," Dina was punished for her mother's presumed "going out." The rabbis derive from this that it is unacceptable and dangerous for women to "go out," a view later codified by Maimonides. "The king's daughter is all glorious within" (according to a traditional interpretation of Ps. 45:14). What a misguided, misogynistic view!<sup>16</sup> Our Foremothers, as well as our Forefathers, were all great "out-goers," as we shall soon see.

If Leah hadn't "gone out," then, according to the midrash, Rachel would not have given birth to Joseph, and Joseph could not then have saved his family and tribe from famine. According to another midrash quoted by Rashi, the fetuses in Leah's and Rachel's wombs also "went out." Dina and Joseph were switched so that Rachel, who originally carried Dina, would bear a son and thus a tribe. Joseph and Dina, born together, have often been paired. Both were outcasts, solitary. Perhaps they are one soul, or two karmically linked souls.

"Dina bat Leah": her lineage is given through her mother. Are both Leah and Dina impulsive, too natural? Is it because they are not loved at home that they "go out"—Leah from her father Laban and from her husband Jacob, who does not love her, Dina from a family in which she is the only daughter, and may be lonely for "sisters"? Or is Dina restless, like her grandfather Abraham? Like him, does she look for the angel in every stranger, run out to meet Her? Or is Dina expansive, like her father Jacob/Israel, or like her grandmother Rebecca who "went out" to meet Abraham's servant Eliezer, and who left home to marry a man she had not yet met? Ah, is Dina "curious" like our great foremother Eve, who was so tempted by knowledge? As Dina went out to "see" the daughters of the land, so Eve "saw" that the fruit of the tree was good (Gen. 3:6). Is Dina, like Eve and like God, fated to suffer the inevitable consequences of knowledge and creativity, namely, pain? Din is a judgment, and in Dina's name it is feminine in form, suggesting either that the Judge is female, or that just as homicide and femicide were pre-figured as fratricide and male-specific in the story of Cain and Abel, sexual violence is a specific male violation of women or of Shekhinah, the feminine divine presence. (This is true even though some men also rape other men and boys.)

To read this commentary in its entirety, go to: <http://www.phyllis-chesler.com/126/the-rape-of-dina>

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How does Shechem act? 'His soul cleaved to her and he loved and spoke kindly to her' (34:3). The only other man in the entire Tnakh described in such loving terms to a woman is Jacob's tender feelings for his wife Rachel (29:18). We are also told that Jacob kissed her the first time he saw her (29:11). One could argue that such extreme behavior could be construed or misconstrued as close to a defilement as one could get in that society. However, crucially different Rachel, of course is not Dinah's mother. Dinah's mother is Leah – the despised wife of Jacob (29:31). Imagine a young girl whose father married two sisters, her mother and her Aunt, one of whom, her Aunt, her father loves and speaks tenderly to, but to her mother he never speaks tenderly. Dinah's older brother Simon is named 'because I was hated' (29:33). After giving birth again she names the child Levi hoping that after three sons 'this time my husband will love me'. (29:34). Of course, he does not. Dinah, her daughter finds a man who speaks tenderly and states his love for her.

It seems highly unlikely that Dinah would not react positively to a man who is gentle with her, demonstrates his affection something she never heard her father say to her mother, although she heard her father say tender statements to her Aunt Rachel. This must have been the behavior she secretly fantasized about from her father towards her mother. The chances that she would not love Shechem back are almost nonexistent. Shechem asks his father to arrange a marriage and was prepared to offer any price to marry Dinah (34:12).

The sons, led by Simon and Levi aggressively announce to their Father that we cannot give our sister to an uncircumcised one. What are her options; other than her brothers, half-brothers, cousins from her Uncle Esau or from her Granduncle Ishmael where is she to find a circumcised husband? Her full brother Judah can marry a Canaanite and in fact marries two, the latter becoming the maternal ancestor of King David, the messianic King. The Prince we are told 'did not hesitate to do it (34:19). The 'it' is to be circumcised. He was prepared to be circumcised instantly. Why? 'Because he was delighted with Jacob's daughter and was honored' (34:19). He convinces or orders all the males of the city to be circumcised. When the men of Shechem are recovering from the circumcision Simon and Levi violently attack and slaughter all the males, enslave the women and children and plunder the city. Dinah is, of course, never consulted about her preferences.

Simon and Levi say to their father 'Should our sister be treated like a whore' (34:31). The words Hebrew 'ya'aseh et achosanu' is very similar to Cain responding to God 'ha'shomar achi anochi' (Am I my brother's keeper) – three words with the same meter.

Did Simon and Levi feel that their mother, hated by their father, treated her as child producing sex object – as a whore'? They must have known that there was no love relationship between their mother and their father, especially given their names.

Jacob clearly saw the circumstances differently. Could both Jacob and Dinah recognize that a loving husband was positive? Simon and Levi acted out of mid-eastern honor and vengeance. Their virgin sister was defiled in their eyes; therefore they feel totally justified to take vengeance and kill the perpetrator and his tribal family. The love that finally entered their family was either irrelevant to them or they were jealous of what their mother did not have? Are vengeance or love Jewish values?

To read this commentary in its entirety, go to: [http://www.moshereiss.org/articles/12\\_family.htm](http://www.moshereiss.org/articles/12_family.htm)

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We can conceive of reasonable ways to explain Jacob's behavior. Perhaps he wishes to confer with his family before entering a tricky, potentially danger-fraught negotiation or retaliation. Perhaps Jacob feels too weak to counter his daughter's attacker alone, and so waits for his sons to produce a show of strength.

But these explanations seem out of character for the patriarch, for whom self-assured, individual

action is the norm. Earlier in *Vayishlach*, when Esav confronts him with an army, Jacob acts decisively, strategically and without conferencing with his sons. In the following chapter, Jacob battles a Divine being entirely alone, and though he is injured in the process, Jacob wins, suggesting a great personal power. And if we should think that Jacob's injuries weakened him, leaving him unable to face Dinah's attacker, the text informs us that "Jacob came complete to the city of Shechem."<sup>2</sup>

Given his history, it seems unlikely that, in the case of Dinah, Jacob feels the need for counsel or fears a lack of strength. This suggests another, more troubling reason for Jacob's lack of response. Perhaps he simply does not care enough for Dinah to feel responsible for acting on her behalf. The text's introduction of Dinah as "the daughter of Leah"<sup>3</sup> hints at Jacob's indifference towards her. Though outside her family she is viewed as Jacob's daughter,<sup>4</sup> perhaps Jacob did not feel compelled to defend the daughter of Leah, a wife he did not want and did not love.

Jacob's apparent lack of empathy is not reserved exclusively for Dinah. He regularly disregards the safety of Leah's other children. When Jacob is faced with famine, he sends her sons on a dangerous mission to acquire food, but does not send Benjamin, Rachel's son.<sup>5</sup> Later in the narrative, when Leah's son Simon is taken captive in Egypt, Jacob leaves him to his fate, rather than complying with the demand to send Benjamin in order to save Simon. Jacob's apparent indifference to these children of his unloved wife can explain his silence in the face of Dinah's rape. He does not feel the empathy and connection that would have forced him to respond.

This deeply upsetting apathy is a challenge that still faces humanity today, enabling the prevalent sexual violence we observe in the modern world. The number of worldwide victims of sexual violence is incredibly high. In South Africa, a recent study suggests that in some provinces, 25 percent of men admit to rape.<sup>6</sup> In Sudan, an estimated hundreds of women face sexual violence each day.<sup>7</sup> Playwright and activist Eve Ensler writes that "the women of eastern Congo are enduring their 12th year of sexual terrorism. The girl children born of rape are now being raped."<sup>8</sup> According to the UN, 200,000 women, from very little girls to old women, have been raped during the ongoing violence there,<sup>9</sup> and often without consequences. A fifteen-year-old girl who was kidnapped and raped for a month in the Congo describes that "No one came for me... No one from my family looked for me."<sup>10</sup> And rape is not a crisis only in the Global South. Nearly 100,000 women in the United States are raped each year.<sup>11</sup> Per capita, more than double that number are raped annually in Canada.<sup>12</sup>

Like Jacob, many of us remain, at least relatively, silent. Yet there are individuals who have broken Jacob's age-old silence by devoting their lives and careers to addressing sexual violence. For a generation, Denis Mukwege, a Congolese gynecologist, has been a leader in treating women who have been raped at the Panzi hospital in the eastern DRC. Eric Reeve, a professor of English literature at Smith College, has spent the last decade researching the violence in Sudan and has been a passionate national and international advocate for women there.

Finding our own empathy is a tremendous challenge. The world is a very big place, and it is hard to feel a personal bond and responsibility for every contemporary Dinah around the globe. But our indignation at Jacob's silence should be instructive, urging us to speak out in the face of the sexual violence in our time. It is an accident of birth that one of these girls is not personally beloved to us. Let us work to ensure they stay safe.

[http://ajws.org/what\\_we\\_do/education/publications/dvar\\_tzedek/5770/vayishlach.html](http://ajws.org/what_we_do/education/publications/dvar_tzedek/5770/vayishlach.html)

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### **Dinah's Month by Rabbi Jill Hammer**

*Adar I, the leap month of the Jewish calendar, falls just before Adar II, the final month, during which [Purim](#) is celebrated. Adar I is added in certain years in order to keep lunar time balanced with solar time, so that holidays fall in their proper seasons, yet the months always correspond to the moon's*

phases. A year with a leap month is called "pregnant." Tradition holds that the twelve months of the year represent the twelve tribes of [Israel](#), [Jacob](#)'s sons. Adar I, the thirteenth month, represents Dinah, Jacob's daughter.

Adar Aleph is the month most often missing  
as you are most often missing, your story  
lacking like a year without a season,  
your life events reduced  
to a syrup of rape and vengeance,  
a place to pour out anger.

Did you love the man the way some say you did  
or is that too a lie, a mask for what really happened?  
Was there something else you loved –  
An idea, a mother, a scent, a woman with black hair,  
a crescent moon, an orange, an amulet,  
or a pearl a trader carried to you on his camel?  
Could anyone among the ragged wanderers  
who bore your thousand names across six continents  
put a face to you?

Have we tried enough to find one thread of your garment –  
The shawl [Sarah](#) left with her sister  
saying she wouldn't wear it now that she was a pioneer  
that Rebekah brought to wrap herself in the fragrance of the old land,  
the one [Leah](#) swathed herself in like a laundered self,  
The soft old shawl maybe you loved, though it did not save you?

We have sewed you into the calendar, though we see you  
sporadically, when the year spreads open its days like legs  
and the fog lifts from our own ancient bodies.

You are our leap month –  
Our years are pregnant with you,  
Dinah daughter  
of a woman veiled by darkness, daughter  
of a woman veiled by memory,  
daughter of a woman veiled by time.

<http://www.ritualwell.org/ritual/dinahs-month>



**Thank you for contributing to our High Holiday appeal.  
Your gift helps sustain and secure our community.**

**Keith and Judy Benkov  
Stacy Menzer  
Jules and Linda Toch**

If you have not as yet made your donation to the High Holyday Appeal, it is not too late.



**Yom Huledet Sameach**

## Henry Block on celebrating his 90<sup>th</sup> Birthday

### End Quote

If I had my child to raise all over again,  
I'd fingerprint more and point the finger less.  
I'd do less correcting and more connecting.  
I'd take my eyes off my watch, and watch with my eyes.  
I would care to know less and know to care more.  
I'd take more hikes and fly more kites.  
I'd stop playing serious, and seriously play.  
I'd run through more fields and gaze at more stars.  
I'd do more hugging and less tugging.  
I would be firm less often, and affirm much more.  
I'd build self-esteem first, and the house later.  
I'd teach less about the love of power,  
and more about the power of love.

Diane Loomans

Shabbat Shalom.

Stacy