

This eChok volume of
Genesis ~ Volume 1

Dedicated in loving memory of
**Joseph and Adele
Mizrahi ל"ה**

by their son ~ David

and in memory of

Arthur Sulcov ל"ה

*by his loving wife Esther
and children ~ Robert and Sherry*

In memory of
**Jacob and Mary
Hidary**

By their Children

but action does not lead to study. (4) If one wants to study Torah and he has a son to study Torah, he takes precedence over his son. But if the son is insightful and intelligent, and [capable of] understanding what he learns more than he is, his son takes precedence. But even though his son takes precedence, he, himself, must not desist [from study]. For just as it is a commandment

upon him to teach his son, so too, is it a commandment to teach himself.

שְׁהֵתְלַמּוּד קוֹדֵם לְמַעֲשֵׂה מִפְּנֵי שְׁהֵתְלַמּוּד מְבִיא לְיָדֵי מַעֲשֵׂה וְאִין הַמַּעֲשֵׂה מְבִיא לְיָדֵי תְלַמּוּד: ד הָיָה הוּא רוֹצֵה לְלַמּוֹד תּוֹרָה וְיֵשׁ לוֹ בֶן לְלַמּוֹד תּוֹרָה הוּא קוֹדֵם לְבְנוֹ וְאִם הָיָה בְנוֹ נָבוֹן וּמְשָׁכִיל לְהַבִּין מֵה שֶׁיִּלְמּוֹד יוֹתֵר מִמֶּנּוּ בְנוֹ קוֹדֵם וְאִף עַל פִּי שֶׁבְנוֹ קוֹדֵם לֹא יִבְטַל הוּא שְׂבִשֵׁם שְׂמִצּוּהָ עָלָיו לְלַמֵּד אֶת בְּנוֹ כִּךְ הוּא מִצְוָה לְלַמֵּד עַצְמוֹ:

TOLDOT FOR THURSDAY NIGHT

תולדות ליל ששי

צירוף יהוה

יֵא וּפְקִיד אֲבִימֶלֶךְ יֵת כָּל עַמָּא לְמִימֵר דִּינִזְק בְּגִבְרָא הַדִּין וּבְאַתְתִּיהָ אֲתִקְטִילָא יִתְקַטֵּל: יב וְיִזְרַע יִצְחָק בְּאַרְעָא הַהִיא וְאֲשַׁכַּח בְּשִׁתָּא הַהִיא עַל חַד מֵאַהּ בְּדִשְׁעֵרוֹהִי וּבְרַכִּיהָ יִי:

יֵא וּיִצְוֹ אֲבִימֶלֶךְ אֶת־כָּל־הָעַם לֵאמֹר הַנִּגְעַע בְּאִישׁ הַזֶּה וּבְאִשְׁתּוֹ מוֹת יוּמָת: יב וְיִזְרַע יִצְחָק בְּאַרְצָא הַהִיא וַיִּמְצָא בַשָּׁנָה הַהִיא מֵאָה שְׁעָרִים וַיְבָרַכְהוּ יְדוֹה: שְׁלִישִׁי

(11) So Avimelekh commanded all the people, saying: Anyone who touches this man or his wife, will surely be put to death! (12) Yitzchak sowed in that land, and in that year he yielded one hundred-fold. Moreover, the Lord blessed him.

RASHI

רש"י

(12) **In that land** — *Even though [God had told Yitzchak never to leave the Land of Israel (see Rashi verse 2 above), and thus we see that Gerar, the land of the Philistines, is indeed technically part of the Land of Israel,*

nevertheless,] it is not as intrinsically significant as the Land of Israel proper, namely, those territories of the “seven nations” (see Deuteronomy 7:1) [constituting the area of land that would flourish from the blessing of “the Land of Israel” per se. Thus, we see that God especially blessed Yitzchak, for he yielded so much in a land that was not so fertile. Furthermore,] In that year — *[Yitzchak yielded one hundredfold,] even though the year was out of the ordinary, for it was a year [within a period] of famine. In that land ... in that year* — *Why does the verse need to say both [“that” land and “that” year]? In order to tell us that [apart from the fact that Gerar was not the fully fertile Land of Israel proper, and that it was a period of famine (see preceding Rashi), furthermore] “that” particular [piece of] ground [that Yitzchak sowed, had especially] hard [soil], and [of all the years during that*

(יב) בְּאַרְצָא הַהִיא. אִף עַל פִּי שְׂאִינָה חֲשׂוּבָה בְּאַרְצָא יִשְׂרָאֵל עַצְמָהּ בְּאַרְצָא שְׂבַעֲהָ גוֹיִם: בַּשָּׁנָה הַהִיא. אִף עַל פִּי שְׂאִינָה כְּתֻבָּה שֶׁהִיָּה שְׁנַת רָעָבוֹן: בְּאַרְצָא הַהִיא בַּשָּׁנָה הַהִיא. שְׁנִיָּהֶם לָמָּה לוֹמֵר שְׂהָאָרְצָא

יג וַיִּגְדַּל גְּבִרָא וְאָזַל אָזִיל (נ"א סג"י) וְרֵבִי עַד דִּי רְבָא לַחְדָּא: יד וְהוּהוּ לִיָּה גִיתִי עֲנָא וְגִיתִי תוֹרִין וּפְלִחְנָא (נ"א וְעִבְדָּה) סג"א וְקִנְיָאוּ בֵּיהּ פְּלִשְׁתָּאִי: טו וְכָל בִּירִין דִּי חֲפְרוּ עֲבָדֵי אֲבוּהֵי בְּיֻמֵי אֲבָרָהִם אֲבוּהֵי טְמוֹנוֹן פְּלִשְׁתָּאִי וּמְלֵאֲנוֹן

יג וַיִּגְדַּל הָאִישׁ וַיִּלְךָ הַלֶּוך׃ וַיִּגְדַּל עַד כִּי־ גָדַל מְאֹד׃ יד וַיְהִי־לוֹ מִקְנֵה־צֹאן׃ וּמִקְנֵה־ בָקָר׃ וְעִבְדָּה רַבָּה וַיִּקְנְאוּ אֹתוֹ פְּלִשְׁתִּים׃ טו וְכָל־הַבְּאֵרֹת אֲשֶׁר חָפְרוּ עֲבָדֵי אָבִיו בְּיָמֵי אֲבָרָהִם אֲבִיו סְתָמוּם פְּלִשְׁתִּים׃

(13) The man prospered, and continued to prosper until he became very wealthy. (14) He possessed herds of flock and cattle, and many commercial activities. And the Philistines were jealous of him. (15) And all of the wells that his father's servants had dug in the days of his father, Avraham — the Philistines blocked

RASHI

רש"י

period of famine,] "that" particular year was [especially] harsh [and yet Yitzchak yielded a hundred-fold because of God's blessing] (Bereishit Rabbah 64:6). מאה שערים —

[literally, "one hundred estimated values."] For they [namely, Yitzchak and the people with him] estimated how much crop should have been yielded; however, the yield was one hundred times the amount estimated.

Now, [is it not taught that a blessing falls on

items that are not counted, unmeasured and hidden from the eye? So why did they estimate and make an eventual count of the crop altogether?] Our Rabbis have taught that this [preliminary] estimation [and final count of the crop] was for the purpose of [calculating exactly how much] tithes [were due, for Yitzchak was particularly punctilious regarding tithing his income, as were Avraham (see Genesis 14:20) and Yaakov (see Genesis 28:22)] (Bereishit Rabbah 64:6). (13) **Until he became very wealthy** — [This last phrase seems superfluous.

However, it comes to teach us that apart from great property, Yitzchak was blessed with great success in his wealth, to the point] that people would say: "Rather the dung of Yitzchak's mules, than Avimelekh's silver and gold!" [That is to say, Yitzchak was so successful, that the manure even from his sterile animals, like his mules, if applied to the ground, would yield more value than all of Avimelekh's silver and gold!] (Mizrachi and Bereishit Rabbah 64:7).

(14) **ועבדה רבה** — [means:] A great deal of commercial activity; *ovreine* in Old French. [The related singular term,] *עבודה* signifies only one work activity, whereas [our term] *עבדה* signifies many commercial activities. (15) **The Philistines blocked up** — [because they

were jealous. But] they [gave the excuse] saying, "These wells are dangerous for us, because [the water sources might attract hostile] troops to come upon us!" (Tosefta Sotah 10:2) [And Onkelos translates the expression *סתמום פלשתאי* as,] *סתמום פלשתאי* [the term *סתמום* is not to

קָשָׁה וְהַשְׁנָה קָשָׁה: מֵאָה שְׁעָרִים. שְׁאֲמַדוּהָ כַּמָּה רְאוּיָה לַעֲשׂוֹת וְעִשְׂתָּהּ עַל אַחַת מֵאָה מִמָּה שְׁאֲמַדוּהָ וְרִבּוֹתָנָה אֲמָרוּ אוֹמְדֵי זֶה לְמַעֲשְׂרוֹת הָיָה: (יג) כִּי גָדַל מְאֹד. שְׁהִיוּ אוֹמְרִים זָבַל פְּרֻדוֹתָיו שֶׁל יִצְחָק וְלֹא כִסְפוֹ וְזָהָבוֹ שֶׁל אֲבִימֶלֶךְ: (יד) וְעִבְדָּה רַבָּה. פְּעֵלָה רַבָּה בְּלִשׁוֹן לַע"ז אוֹבְרוּיִנ"א עִבְדָּה מִשְׁמַע עִבְדָּה אַחַת. עִבְדָּה בְּשׁוֹר"ק מִשְׁמַע פְּעֵלָה רַבָּה: (טו) סְתָמוּם פְּלִשְׁתִּים. מִפְּנֵי שְׁאֲמָרוּ תִקְלָה הֵם לָנוּ מִפְּנֵי הַגִּיטוֹת הַבְּאֵרֹת עֲלֵינוּ. טְמוֹנוֹן פְּלִשְׁתָּאִי לְשׁוֹן

עפרא: טז ואמר אבימלך
 ליצחק אזל מעמנא ארי
 תקפתא מננא לחדא: יז ואזל
 מתמן יצחק ושרא בנחלא
 דגרר ויתב תמן: יח ותב יצחק
 וחפר ית בירי דמיא די חפרו
 ביומי אברהם אבוהי וטמונון
 פלשתאי בתר דמית אברהם
 וקרא להן שמנון כשמנון די
 הוה קרי להן אבוהי: יט וחפרו
 עבדי יצחק בנחלא ואשכחו
 תמן בירא דמיין נבעין:
 כ ונצו רעותא דגרר עם

וימלאום עפר: טז ויאמר אבימלך אל-
 יצחק לך מעמנו פי-עצמת ממנו מאד:
 יז וילך משם יצחק ויחן בנחל-גרר וישב
 שם: יח וישב יצחק ויחפר ואת-בארות
 הפנים אשר חפרו בימי אברהם אביו
 ויסתמום פלשתים אחרי מות אברהם
 ויקרא להן שמות פשמת אשר-קרא להן
 אביו: יט ויחפרו עבדי-יצחק בנחל
 וימצאו-שם באר מים חיים: כ ויריבו רעי

up and filled them with earth. (16) Avimelekh then said to Yitzchak: Go away from us, because you have become much more powerfully wealthy than we are! (17) So Yitzchak went away from there, and encamped in the Gerar valley, and lived there, (18) [Although] Yitzchak went back [in order] to dig those wells of water which they had dug in the days of his father, Avraham and which the Philistines had blocked up after the death of Avraham. And he called them the same names as his father had called them. (19) Then, Yitzchak's servants dug in the valley, and there they found a well of fresh running water. (20) Then the

RASHI

be mistaken as being related to טמן, “to store away,” but rather.] denotes סתימה, meaning “blocking up,” which is [טמטום] in the language of the Talmud, [as in the expression] (Pesachim 42a), מטמטם את הלב,

“blocks up the heart.” (17) **In the Gerar valley** — [Although this valley bears the same name as Avimelekh's city, the Gerar valley was actually] far away from the city [and thus Yitzchak did according to Avimelekh's order to go away, while still obeying God's command to stay in Gerar (see Or Hachaim)]. (18) **ויחפר ... וישב** — [This verse, if read literally, could be understood to mean: “And once again, Yitzchak dug wells ... and the Philistines blocked them up.” How could Yitzchak have dug wells if he had already left Gerar? And did the Philistines now block up these new wells? However, the verse actually means: “Yitzchak went back to dig] those very wells which they had dug in the days of his father, Avraham, and which the Philistines had blocked up before Yitzchak had left Gerar.” [Thus, after he had left Gerar,] he went back there and dug these wells [once again].

רש"י

סתימה ובלשון התלמוד מטמטם את הלב: (יז) בנחל גרר. רחוק מן העיר: (יח) וישב ויחפר. את הבארות אשר חפרו בימי אברהם אביו. ופלשתים סתמום מקודם שנטע יצחק מגרר חזר ויחפרן:

רעותא די צחק למימר די לנא
 מיא וקרא שמא דבירא עסקא
 ארי אתעסיקו עמיה:
 כא וחסרו בירא אחרי ונצו אף
 עלה וקרא שמה שטנה:
 כב ואסתלק מתמן וחסר בירא
 אחרי ולא נצו עלה וקרא
 שמה רחבות ואמר ארי כען
 אפתי יי לנא וניפוש (נ"א
 ויפשנא) בארעא: כג
 ואסתלק מתמן באר שבע:
 כד ואתגלי ליה יי בליליא
 ההוא ואמר אנא אלהה
 דאברהם אבוך לא תדחל ארי
 בסעךך מימרי ואברכךך
 ואסגי ית בנך בדיל אברהם
 עבדי: כה ובנא תמן מדפחא
 וצלי בשמא דיי ופרס תמן
 משכניה וכו' תמן עבדי צחק

גָרַר עַם־רַעֵי יִצְחָק לֵאמֹר לָנוּ הַמַּיִם
 וַיִּקְרָא שֵׁם־הַבְּאֵר עֵשֶׂק כִּי הִתְעַשְׂקוּ עִמּוֹ:
 כֹּא וַיַּחְפְּרוּ בְּאֵר אַחֲרַת וַיִּרְיִבוּ גַם־עָלֶיהָ
 וַיִּקְרָא שְׁמָהּ שֹׁטְנָה: כֵּב וַיַּעֲתֵק מִשָּׁם
 וַיַּחְפֹּר בְּאֵר אַחֲרַת וְלֹא רָבוּ עָלֶיהָ וַיִּקְרָא
 שְׁמָהּ רַחְבוֹת וַיֹּאמֶר כִּי־עַתָּה הִרְחִיב יְדוּהָ
 לָנוּ וּפְרִינוּ בְּאַרְצָךְ: רִבְעִי כֵּג וַיַּעַל מִשָּׁם בְּאֵר
 שֶׁבַע: כֹּד וַיֵּרָא אֵלָיו יְדוּהָ בַלִּילָהּ הַהוּא
 וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אַבְרָהָם אֲבִיךָ אֶל־
 תִּירָא כִּי־אַתָּה אֲנֹכִי וּבְרַכְתִּיךָ וְהִרְבִּיתִי
 אֶת־זַרְעֲךָ בְּעִבּוֹר אַבְרָהָם עַבְדִּי: כֹּה וַיִּבֶן
 שָׁם מִזְבֵּחַ וַיִּקְרָא בְּשֵׁם יְדוּהָ וַיִּט־שֵׁם

herdsmen of Gerar quarreled with Yitzchak's herdsmen, saying, The water is ours! So he called the name of that well Eisek, for they engaged with him [in dispute]. (21) They dug another well. But they quarreled also over that one. So he called its name Sitnah. (22) And he transferred [his tent] from there, and dug another well. Over this one, they did not quarrel. So he called its name Rechovot, and said, Because now, the Lord has granted us expanse, so we can be fruitful in the land. (23) From there, he went up to Be-eir Sheva. (24) And the Lord appeared to him on that night, and said: I am the God of your father, Avraham. Do not fear, for I am with you, and I shall bless you and increase your offspring, for the sake of My servant, Avraham. (25) He built an altar there, and declared the Name of the Lord [in prayer]. And there he pitched his tent, and

RASHI

רש"י

(כ) עשק. — [This name, "Eisek," means: "Engaging with someone] in dispute." כ"י — [means:] They engaged with him in quarreling and dispute,

(כ) עשק. ערעור: כ"י התעשקו עמו. נתעשקו עמו עליה במריבה וערעור: (כא) שטנה. נושימנ"ט בלע"ז: (כב) ופרינו בארץ. כתרגומו וניפוש בארעא:

over the well. (21) שטנה — Nuisement in Old French [meaning "accusation" or "offense"]. (22) ופרינו בארץ — [The verb here, ופרינו, is to be understood as being in the future tense, just] as it is translated [by Onkelos], namely בארעא וניפוש [which is the way it appears in the version of Onkelos that Rashi had, even though other versions have ויפשנא, "we have

בִּירָא: כּו וְאַבְיִמֶלֶךְ אָזַל לְוֹתֵיהּ
מִגְרָר וְסִיעַת מִרְחֻמוּהִי וּפִיכֹל
רַב חִילִיָּה: כּו וְאָמַר לְהוֹן
יִצְחָק מָה דִּין אֲתִיתוֹן לְוֹתֵי
וְאִתּוֹן סְנִיתוֹן יְתִי וְשִׁלְחָתוֹנִי
מִלְּוֹתְכֹן: כּח וְאָמְרוּ מִחֻזָּא

אֱהָלוּ וַיְכַרְוּ-שָׁם עַבְדֵי-יִצְחָק בְּאֵר:
כּו וְאַבְיִמֶלֶךְ הֵלֵךְ אֵלָיו מִגְרָר וְאַחֲזַת
מִרְעָהּ וּפִיכֹל שָׁר-צָבָאוּ: כּו וַיֹּאמֶר אֲלֵהֶם
יִצְחָק מִדּוּעַ בָּאתֶם אֵלַי וְאַתֶּם שֹׁנְאֵתֶם
אֹתִי וְתִשְׁלַחְוֵנִי מֵאַתְכֶּם: כּח וַיֹּאמְרוּ רְאוּ

Yitzchak's servants excavated a well. (26) Avimelekh went to him from Gerar, together with a group of his friends, and Pikhol, his army general. (27) And Yitzchak said to them: Why have you come to me? You hate me, and you cast me away from you! (28) They said: We have surely seen that the Lord is with

RASHI

רש"י

increased"]. (26) ואחזת מרעהו — [to be understood] as it is translated [by Onkelos, namely]: וסיעת מרחמוהי, meaning, "a group [comprised] from (ב) his friends" [i.e., a group of his friends. Thus, the term מרעהו here is explained as מ-רעהו, "from his friends," where מ is a prefix to the word רעהו]. Now, there are those who explain the term מרעהו, [as being one word,] with the letter מ [not being a prefix, but rather,] an integral part of the word [also meaning

(כו) ואחזת מרעהו. כתרגומו וסיעת מרחמוהי סיעת מאוהביו. ויש פותרין מרעהו מ' מיסוד התבה כמנו שלשים מרעים דשמשון כדי שתהיה תבת ואחזת דבוקה אכל אין דרך ארץ לדבר על המלכות כן סיעת אוהביו שאם כן כל סיעת אוהביו הוליק עמו ולא היה לו אלא סיעה אחת של אוהבים לכן יש לפותרו כלשון הראשון. ואל תתמה על תי"ו של ואחזת ואף על פי שאינה תבה סמוכה יש דוגמתה במקרא עזרת מצר. ושכרת ולא מיין: ואחזת. לשון קבוצה ואגודה שנאחזין יחד:

"friends"], as with Shimshon's "thirty friends (מרעים)" (Judges 14:11). [Explaining the word [מרעים] in this way, the [preceding] word ואחזת comes to be understood as being in the construct state [and meaning "(his) group of"]. However, [this explanation is incorrect, as] it is improper to speak of "his group of friends" when referring to a king. For if so, [our verse would be telling us that] the group comprising all of his friends was accompanying him, i.e., that he had only one group of friends [which is an improper inference when speaking of a king]. Therefore, the first explanation must be the correct one [namely, that the מ of מרעהו is a prefix meaning "from," that the word ואחזת is in the absolute state, not the construct, and that the expression means "a group from his friends"]. And do not wonder about the letter ת [at the end] of the word ואחזת [a suffix which usually denotes the construct state in a feminine word]. For even though the word [ואחזת] is indeed not in the construct state [as explained, nevertheless, it has a ת attached to the end of it. Unusual a form as it is,] there are comparable examples to it in Scripture. For instance (Psalms 60:13), "help (עזרת) against the adversary" [where the word עזרת has a letter ת at the end, even though the word is not in the construct state]; and (Isaiah 51:21), "drunk (ושכרת), but not from wine." — [This term] signifies

חֲזִינָא אַרִי הוּהּ מִימְרָא דִי
בְּסַעֲדָךְ וְאַמְרָנָא תַתְּקִים כְּעֵן
מוֹמְתָא דְהוּהּ בֵּין אַבְהֵתְנָא
בִּינָנָא וּבִינְךָ וְנִגְדוּר קִים עִמָּךְ:
כט אַם תַּעֲבֹד עִמָּנָא בִישָׂא
כְּמָא דִּי לֹא אֲנִיִּקְנֶךָ וְכְמָא דִּי
עֲבַדְנָא עִמָּךְ לְחֹד טב
וְנִשְׁלַחְנֶךָ בְּשָׁלֵם אַתְּ כְּעֵן
בְּרִיכָא דִי: ל וְעַבַד לְהוֹן
מִשְׁתִּיא וְאֶכְלוּ וּשְׁתִּיאוּ:
לא וְאֶקְדִּימוּ בְּצַפְרָא וְקִיִּימוּ
גְּבַר לְאַחוּהִי וּשְׁלַחְנֹן יִצְחָק
וְאָזְלוּ מִלְּוֵתֵיהּ בְּשָׁלֵם: לב וְהוּהּ
בִּיּוֹמָא הַהוּא וְאַתּוּ עֲבָדֵי יִצְחָק
וְחִוּיָאוּ לֵיהּ עַל עֵיסַק בִּירָא דִּי
חִפְרוּ וְאַמְרוּ לֵיהּ אֲשַׁכְחָנָא
מִיָּא: לג וְקָרָא יְתֵהּ שְׁבַעָה עַל
כֵּן שְׁמָא דְקָרְתָא בְּאַרָא דְשִׁבְעָה
(ג"א בְּאַר שְׁבַע) עַד יוֹמָא

רְאִינוּ כִּי־הִיָּה יְדוּהַ | עִמָּךְ וְנֹאמַר תְּהִי נֹא
אֱלֹה בֵּינוֹתֵינוּ בִּינֵינוּ וּבֵינֶךָ וּנְכַרְתֶּהּ בְּרִית
עִמָּךְ: כט אִם־תַּעֲשֶׂה עִמָּנוּ רָעָה כַּאֲשֶׁר לֹא
נִגְעַנּוּךָ וְכַאֲשֶׁר עָשִׂינוּ עִמָּךְ רַק־טוֹב
וְנִשְׁלַחְךָ בְּשָׁלוֹם אַתָּה עִתָּה בְּרוּךְ יְדוּהַ:
חמישי ל וַיַּעַשׂ לָהֶם מִשְׁתֶּה וַיֹּאכְלוּ וַיִּשְׁתּוּ:
לא וַיִּשְׁכְּמוּ בַּבֶּקֶר וַיִּשְׁבְּעוּ אִישׁ לְאַחוּ
וַיִּשְׁלַחֵם יִצְחָק וַיֵּלְכוּ מֵאֲתָוּ בְּשָׁלוֹם:
לב וַיְהִי | בַּיּוֹם הַהוּא וַיָּבֹאוּ עֲבָדֵי יִצְחָק
וַיִּגְדּוּ לוֹ עַל־אֲדוֹת הַבְּאֵר אֲשֶׁר חִפְרוּ
וַיֹּאמְרוּ לוֹ מִצְאָנוּ מַיִם: לג וַיִּקְרָא אַתָּה
שְׁבַעָה עַל־כֵּן שֵׁם־הָעֵיר בְּאֵר שְׁבַע עַד

you. So we said, Let the oath between us, now be between us and you, and let us make a covenant with you: (29) That you will do us no evil, just as we have not touched you, and just as we have done with you only good, sending you away in peace — you too, now [do likewise. You who are] blessed of the Lord. (30) He made a feast for them, and they ate and drank. (31) They rose early in the morning, and swore, one to the other. Then Yitzchak escorted them, and they departed from him in peace. (32) On that same day, Yitzchak's servants came and told him about the well that they had dug. They said to him: We have found water! (33) He called it Shiv'ah. [And] because of this, the name of the

RASHI

a "group" or "band" [of people] who are held (נאחוין) together. (28) ראו ראינו — [Why the double expression used here? They were effectively saying:] "We have seen (ראו) with your father [Avraham] — and now, we have seen it (ראינו) with you." (Bereishit Rabbah

רש"י (כח) ראו ראינו. ראו באב"ך ראינו בך: תהי נא אלה בינותינו וגו'. האלה אשר בינותינו מימי אב"ך תהי גם עתה ביננו ובינך: (כט) לא נגענוך. בשאמרנו לך לך מעמנו. אתה. גם אתה (ס"א עתה) עשה לנו כמו כן: (לג) שבעה. על שם הברית:

64:10) ... תהי נא אלה בינותינו — [This verse, literally read as: "Let there now be an oath between ourselves, between us and you," actually means:] "The oath that [we have already made] between us in the days of Avraham — let it now be also between us and you." (29) **We have not touched you** — when we said to you (verse 16 above), "Go away from us...!" אתה — [This means to say:] You too, do likewise with us. (33) שבעה — [So called,] because

הַדִּין: לֹד וְהוּא עָשׂוּ בַר
 אַרְבָּעִין שָׁנָיִם וְנָסִיב אֶתְתָּא יִתְ
 יְהוּדִית בֵּת בְּאֵרִי חֲתָאָה וְיִתְ
 בְשָׁמַת בֵּת אֵילֹן חֲתָאָה:
 לַה וְהוּאָה מְסַרְבֵּן וּמְרַגְזֵן עַל
 מִימֵר יִצְחָק וְרִבְקָה: א וְהוּא
 כַּד סִיב יִצְחָק וְכַהִיָּא עֵינוֹהִי

הַיּוֹם הַזֶּה: ס לֹד וְיִהִי עָשׂוּ בֶן־אַרְבָּעִים
 שָׁנָה וַיִּקַּח אִשָּׁה אֶת־יְהוּדִית בֵּת־בְּאֵרִי
 הַחֲתָי וְאֶת־בְּשָׁמַת בֵּת־אֵילָן הַחֲתָי:
 לַה וְתַהֲיִין מֵרַת רוּחַ לְיִצְחָק וְלִרְבֵּקָה: ס
 כּו א וְיִהִי כִּי־יָקֹן יִצְחָק וְתַכְהִינן עֵינָיו

city is Be-eir Sheva, [even] until today. (34) Now, when Eisav was forty years old, he took Yehudit, the daughter of Be-eiri the Chittite, as a wife, and Bossmat, the daughter of Eilon the Chittite. (35) And they were a source of provocation to Yitzchak and Rivkah. 27 (1) And when Yitzchak was old, his

RASHI

of the covenant [between them, which was marked (see verse 31 above) by an oath (שבועה). The mention of why Be-eir Sheva is named thus, is a reiteration of the naming of that same city, when Avraham took an oath with Avimelekh (see Genesis 21:31)].
(34) [When Eisav was] forty years old — *Eisav is compared to a pig, as the verse says (Psalms 80:14), “The [wild] pig of the forest ravages it” [where the wild pig is Edom, i.e., Eisav, depicted here as having ravaged the vine, which is Israel]. Now, this pig, when it lies down [on its stomach], stretches out its hooves, [as if] to say: “You see! I am pure!” [i.e., I am a kosher animal with cloven hooves, one of the two signs of a kosher animal (see Leviticus 11:3). Thus, outwardly, the pig tricks people into thinking that it is kosher, while inwardly, it does not chew the cud, and is thus an impure animal.] So too, these [descendants of Eisav, like Eisav himself,] thief and plunder, while outwardly appearing to be honorable. [And so,] throughout all of [his first] forty years, Eisav would kidnap wives from out of the very hands of their husbands, and would abuse them. But when he turned forty, he said [hypocritically]: “My father married a woman when he was forty years old — so will I!” [in this way, appearing to be righteous, but really continuing to follow his evil ways, for he married two evil idolatrous Chittite women] (Bereishit Rabbah 65:1). (35) **מרת רוח** — [This expression] signifies “rebellious of spirit,” [i.e., rebelling against the will of someone else,] as in the verse (Deuteronomy 9:24), “You have been rebellious (ממרים).” That is to say, everything they did, was in order to provoke or to cause distress **To Yitzchak and Rivkah** — For these [evil women] worshipped idols (Bereishit Rabbah 65:4). **27 (1) [His eyes] became dim** — From the smoke of [idolatrous incense burned by] these [evil wives of Eisav]*

רש"י

(לד) בֶּן אַרְבָּעִים שָׁנָה. עָשׂוּ הָיָה נִמְשָׁל לַחֲזִיר שְׂנֵאֲמֵר יְכַרְסְמֵנָה חֲזִיר מִיַּעַר הַחֲזִיר הַזֶּה בְּשֵׂהוּא שׁוֹכֵב פּוֹשֵׁט טַלְפָּיו לֹמֵר רָאוּ שְׂאֲנֵי טְהוֹר כֶּף אֱלוֹ גּוֹזְלִים וְחוֹמְסִים וּמְרָאִים עֲצָמָם בְּשָׂרִים. כָּל אַרְבָּעִים שָׁנָה הָיָה עָשׂוּ צַד נָשִׁים מִתַּחַת יָד בְּעֵלֵיהֶן וּמַעֲנָה אוֹתָם בְּשֵׂהִיָּה בֶּן אַרְבָּעִים אָמַר אֲבָא בֶּן אַרְבָּעִים שָׁנָה נָשָׂא אִשָּׁה אַף אָנִי בֶּן: (לה) **מרת רוח**. לְשׁוֹן הַמְרָאָת רוּחַ כִּמוֹ מְמָרִים הֵייתָם כָּל מַעֲשֵׂיהֶן הָיוּ לְהַכְעִיס וּלְעֲצָבוֹ: לְיִצְחָק וְלִרְבֵּקָה. שְׁהִיוּ עוֹבְדוֹת עֲבוֹדַת אֱלִילִים: (א) וְתַכְהִינן. בְּעֲשָׂן שֶׁל אֱלוֹ (שְׁהִיוּ מַעֲשָׂנוֹת וּמִקְטִירוֹת לְעֲבוֹדַת זָרָה).

מלמחזי ויקרא ית עשו בריה
 רבא ואמר ליה ברי ואמר ליה
 הא אנא:

מֵרֵאֵת וַיִּקְרָא אֶת־עֶשָׂו בְּנֵוֹ הַגָּדֹל
 וַיֹּאמֶר אֵלָיו בְּנֵי וַיֹּאמֶר אֵלָיו הֲנִנִּי:

eyes became dim [preventing him] from seeing. He called his elder son, Eisav, and said to him: My son! And he said to him: I am here!

RASHI

רש"י

(Tanchuma 8). Another explanation [as to why Yitzchak's eyes were dim]: When he was bound up on top of the altar, and his father was about to slaughter him — at that moment, the heavens opened up, and the ministering angels [of God] saw this and cried. Their tears descended [down to earth,] and fell into Yitzchak's eyes, causing them to [eventually] become dim (Bereishit Rabbah 65:10). Another explanation is: [Yitzchak's eyes becoming dim, was Divinely orchestrated,] so that Yaakov could take the blessings [that were rightfully his (see the ensuing passage)] (Tanchuma 8).

דבר אחר כשנעקד על גבי המזבח והיה אביו רוצה לשחטו באותה שעה נפתחו השמים וראו מלאכי השרת והיו בוכים וירדו דמעותיהם ונפלו על עיניו לפיכך כהו עיניו. דבר אחר כדי שיטול יעקב את הברכות:

TOLDOT FOR FRIDAY

לך לך ליום ששי

ב ואמר הא כען סיבית לית
 אנא ידע יומא דאימות:
 ג וכען סב כען זינד סיפד

ב וַיֹּאמֶר הֲנֵה־נָא זְקַנְתִּי לֹא יִדְעֵתִי יוֹם מוֹתִי: ג וְעַתָּה שְׂא־נָא כְּלִיךָ תְּלִיךָ וְקִשְׁתְּךָ

(2) And he said: You see — I have become old now [and] I do not know the day of my death. (3) So now, please sharpen your equipment — your sword and

RASHI

רש"י

(2) **I do not know the day of my death** — Rabbi Yehoshua Ben Karchah says: If a person reaches the age when his parents passed away, he should be concerned [regarding his own death] for five years before and five years after. Now, Yitzchak was 123 years old at this point, so he said: "Maybe I shall [only] reach the age at which my mother passed away, namely, when she was 127 years old," (see Genesis 23:1) "and indeed, I am within five years of that age. Therefore, I do not know the day of my death, since I may reach [only] the age when my mother passed away, or I may yet reach the age when my father passed away" (namely, at 175, see Genesis 25:7) (Bereishit Rabbah 65:12). (3) **שא נא** —

(ב) לֹא יִדְעֵתִי יוֹם מוֹתִי. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קַרְחָה אִם מְגִיעַ אָדָם לְפָרֵק אַבּוֹתָיו יִדְאָג חֲמֵשׁ שָׁנִים לְפָנֵיהֶן וְחֲמֵשׁ שָׁנִים לְאַחַר בֶּן וַיִּצְחָק הָיָה בֶּן קב"ג אָמַר שְׂמָא לְפָרֵק אָמִי אָנִי מְגִיעַ וְהִיא מֵתָה בַת קב"ז. וְהָרַנִּי בֶּן חֲמֵשׁ שָׁנִים סְמוּךְ לְפָרֵקָה לְפִיכָךְ לֹא יִדְעֵתִי יוֹם מוֹתִי שְׂמָא לְפָרֵק אָמִי שְׂמָא לְפָרֵק אָבָא: (ג) **שָׂא נָא**. לְשׁוֹן הַשְּׁחָה בְּאוֹתָהּ שְׁשָׁנֵינוּ אֵין