לְהָבִין מַה שֶּׁיִּלְמוֹד יוֹתֵר מִמֶּנּוּ בְּנוֹ קוֹדֵם וְאַף עַל פִּי שֶׁבְּנוֹ קוֹדֵם לֹא יְבַטֵּל הוּא שֶׁכֵּשֵׁם שֶׁמִּצְוָה עָלָיו לְלַמֵּד אֶת בְּנוֹ כָּךְ הוּא מִצְוָה לְלַמֵּד עַצְמוֹ:

[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.

TOLDOT FOR THURSDAY NIGHT תולדות ליל ששי

צירוף יהוה

יא וַיְצַו אֲבִימֶלֶךְ אֶת־כָּל־הָעָם לֵאמֹר הַנֹּגֵעַ בָּאִישׁ הַזֶּה וּבְאִשְׁתּוֹ **מוֹת יוּמָת:** וּפַקִּיד אֲבִימֶלֶךְ יָת כָּל עַמָּא לְמֵימָר דְּיַנְזֵק בְּגַבְרָא הָדֵין וּבְאִתְּתֵיהּ אִתְקְטָלָא יִתְקְטֵל: **יב** וַיִּזְרַע יִצְחָק בָּאָרֶץ הַהִוא וַיִּמְצָא בַּשָּׁנָה הַהֵוא מֵאָה

(11) So Avimelekh commanded all the people, saying: Anyone who touches this man or his wife, will surely be put to death! **(12)** Yitzhak sowed in that land,

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(יב) **בָּאָרֶץ הַהִוא.** אַף עַל פִּי שֶׁאֵינָהּ חֲשׁוּבָה כְּאֶרֶץ יִשְׂרָאֵל עַצְמָהּ כְּאֶרֶץ שִׁבְעָה גּוֹיִם: **בַּשָּׁנָה הַהִוא.** אַף עַל פִּי שֶׁאֵינָהּ כְּתִקְנָתָהּ שֶׁהָיְתָה שְׁנַת רָעָבוֹן: **בָּאָרֶץ הַהִוא בַּשָּׁנָה הַהִוא.** שְׁנֵיהֶם לָמָּה לוֹמַר שֶׁהָאָרֶץ קָשָׁה וְהַשָּׁנָה קָשָׁה: **מֵאָה שְׁעָרִים.** שֶׁאָמְדוּהָ כַּמָּה רְאוּיָה לַעֲשׂוֹת וְעָשְׂתָה עַל אַחַת מֵאָה מִמַּה

(12) In that land — *Even though [God had told Yitzhak 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 Yitzhak, for he yielded so much in a land that was not so fertile. Furthermore,]* **In that year —** *[Yitzhak 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 Yitzhak sowed, had especially] hard [soil], and [of all the years during that period of famine,] "that" particular year was [especially] harsh [and yet Yitzhak yielded a hundred-fold because of God's blessing] (*Bereishit Rabbah *64:6).* **מאה שערים** *— [literally, "one hundred estimated values."] For they [namely, Yitzhak and the people with him] estimated how much crop should have been yielded; however, the yield was one hundred times*

שְׁעָרִים וַיְבָרְכֵהוּ יְהוָה: וּזְרַע יִצְחָק בָּאָרֶץ הַהִיא וְאַשְׁכַּח בְּשַׁתָּא הַהִיא עַל חַד מְאָה
בְּדְשַׂעֲרוֹהִי וּבָרְכֵיהּ יְיָ: שלישי יג וַיִּגְדַּל הָאִישׁ וַיֵּלֶךְ הָלוֹךְ וְגָדֵל עַד
כִּי־גָדַל מְאֹד: וּרְבָא גַּבְרָא וַאֲזַל אֲזִיל (נ"א סָגֵי) וְרָבֵי עַד דִּי רְבָא לַחֲדָא: יד וַיְהִי־לוֹ
מִקְנֵה־צֹאן וּמִקְנֵה בָקָר וַעֲבֻדָּה רַבָּה וַיְקַנְאוּ אֹתוֹ פְּלִשְׁתִּים: וַהֲוָה
לֵיהּ גֵּיתֵי עָנָא וְגֵיתֵי תּוֹרִין וּפָלְחָנָא (נ"א וַעֲבוּדָה) סַגְיָא וְקַנִּיאוּ בֵיהּ פְּלִשְׁתָּאֵי: טו וְכָל־
הַבְּאֵרֹת אֲשֶׁר חָפְרוּ עַבְדֵי אָבִיו בִּימֵי אַבְרָהָם אָבִיו סִתְּמוּם

and in that year he yielded one hundred-fold. Moreover, the Lord blessed him. **(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

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שֶׁאָמְדוּהוּ וְרַבּוֹתֵנוּ אָמְרוּ אוֹמֶד זֶה לְמַעֲשְׂרוֹת הָיָה: (יג) **כִּי גָדַל מְאֹד.** שֶׁהָיוּ אוֹמְרִים זֶבֶל פָּרְדּוֹתָיו שֶׁל יִצְחָק וְלֹא כַּסְפּוֹ וּזְהָבוֹ שֶׁל אֲבִימֶלֶךְ: (יד) **וַעֲבֻדָּה רַבָּה.** פְּעֻלָּה רַבָּה בְּלָשׁוֹן לַעַ"ז אוֹבְרוֹינְ"א עֲבוֹדָה מַשְׁמָע עֲבוֹדָה אַחַת. עֲבֻדָּה בְּשׁוּר"ק מַשְׁמָע פְּעֻלָּה רַבָּה: (טו) **סִתְּמוּם פְּלִשְׁתִּים.** מִפְּנֵי שֶׁאָמְרוּ תַּקָּלָה הֵם לָנוּ מִפְּנֵי הַגִּיסוֹת הַבָּאוֹת עָלֵינוּ. טַמּוּנוּן פְּלִשְׁתָּאֵי

*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 Yitzhak 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, Yitzhak was blessed with great success in his wealth, to the point] that people would say: "Rather the dung of Yitzhak's mules, than Avimelekh's silver and gold!" [That is to say, Yitzhak 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!] (*Mizrahi 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 פלשתים*, as,]* טמונון פלשתאי *[the term* סתמום *is not to be mistaken as being related to* טמן*, "to store away," but rather,] denotes* סתימה*, meaning "blocking up," which is*

פְּלִשְׁתִּים וַיְמַלְאוּם עָפָר: וְכָל בֵּירִין דִּי חָפְרוּ עַבְדֵי אֲבוּהִי בְּיוֹמֵי אַבְרָהָם אֲבוּהִי
טַמּוֹנוּן פְּלִשְׁתָּאֵי וּמְלַאנוּן עַפְרָא: **טז** **וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־יִצְחָק לֵךְ מֵעִמָּנוּ**
כִּי־עָצַמְתָּ מִמֶּנּוּ מְאֹד: וַאֲמַר אֲבִימֶלֶךְ לְיִצְחָק אִזֵל מֵעִמָּנָא אֲרֵי תְקֵפְתָּא מִנָּנָא לַחֲדָא:
יז **וַיֵּלֶךְ מִשָּׁם יִצְחָק וַיִּחַן בְּנַחַל־גְּרָר וַיֵּשֶׁב שָׁם:** וַאֲזַל מִתַּמָּן יִצְחָק וּשְׁרָא
בְּנַחֲלָא דִּגְרָר וִיתֵב תַּמָּן: **יח** **וַיָּשָׁב יִצְחָק וַיַּחְפֹּר ׀ אֶת־בְּאֵרֹת הַמַּיִם אֲשֶׁר**
חָפְרוּ בִּימֵי אַבְרָהָם אָבִיו וַיְסַתְּמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת אַבְרָהָם
וַיִּקְרָא לָהֶן שֵׁמוֹת כַּשֵּׁמֹת אֲשֶׁר־קָרָא לָהֶן אָבִיו: וְתָב יִצְחָק וְחָפַר יָת
בֵּירֵי דְמַיָּא דִּי חָפְרוּ בְּיוֹמֵי אַבְרָהָם אֲבוּהִי וְטַמּוֹנוּן פְּלִשְׁתָּאֵי בָּתַר דְּמִית אַבְרָהָם וּקְרָא לְהֵן
שְׁמָהָן כִּשְׁמָהָן דִּי הֲוָה קָרֵי לְהֵן אֲבוּהִי: **יט** **וַיַּחְפְּרוּ עַבְדֵי־יִצְחָק בַּנָּחַל וַיִּמְצְאוּ־**
שָׁם בְּאֵר מַיִם חַיִּים: וַחָפָרוּ עַבְדֵי יִצְחָק בְּנַחֲלָא וְאַשְׁכָּחוּ תַּמָּן בֵּירָא דְמַיִין נָבְעִין:

blocked up and filled them with earth. **(16)** Avimelekh then said to Yitzhak: Go away from us, because you have become much more powerfully wealthy than we are! **(17)** So Yitzhak went away from there, and encamped in the Gerar valley, and lived there, **(18)** [Although] Yitzhak 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, Yitzhak's servants dug in the valley, and there they found a well of fresh running water.

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[טמטום] in the language of the Talmud, [as in the expression] **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 Yitzhak did according to Avimelekh's order to go away, while still obeying God's command to stay in Gerar (see* Or Hahaim*)].* **(18) וישב ... ויחפר** — *[This verse, if read literally, could be understood to mean: "And once again, Yitzhak dug wells ... and the Philistines blocked them up." How could Yitzhak have dug wells if he had already left Gerar? And did the Philistines now block up these new wells? However, the verse actually means: "Yitzhak 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 Yitzhak had left Gerar." [Thus, after he had left Gerar,] he went back there and dug these*

לָשׁוֹן סְתִימָה וּבְלָשׁוֹן הַתַּלְמוּד מְטַמְטֵם אֶת הַלֵּב:
(יז) **בְּנַחַל גְּרָר.** רָחוֹק מִן הָעִיר: (יח) **וַיָּשָׁב וַיַּחְפֹּר.** אֶת
הַבְּאֵרוֹת אֲשֶׁר חָפְרוּ בִּימֵי אַבְרָהָם אָבִיו. וּפְלִשְׁתִּים
סְתָמוּם מִקּוֹדֶם שֶׁנָּסַע יִצְחָק מִגְּרָר חָזַר וְחָפְרָן:

כ וַיָּרִיבוּ רֹעֵי גְרָר עִם־רֹעֵי יִצְחָק לֵאמֹר לָנוּ הַמָּיִם וַיִּקְרָא
שֵׁם־הַבְּאֵר עֵשֶׂק כִּי הִתְעַשְּׂקוּ עִמּוֹ: וּנְצוֹ רַעֲוָתָא דִּגְרָר עִם רַעֲוָתָא דְיִצְחָק
לְמֵימַר דִּי לָנָא מַיָּא וּקְרָא שְׁמָא דִבֵּירָא עֵסְקָא אֲרֵי אִתְעַסִּיקוּ עִמֵּיהּ: כא וַיַּחְפְּרוּ בְּאֵר
אַחֶרֶת וַיָּרִיבוּ גַּם־עָלֶיהָ וַיִּקְרָא שְׁמָהּ שִׂטְנָה: וְחַפָּרוּ בֵּירָא אָחֳרִי וּנְצוֹ אַף
עֲלַהּ וּקְרָא שְׁמַהּ שִׂטְנָה: כב וַיַּעְתֵּק מִשָּׁם וַיַּחְפֹּר בְּאֵר אַחֶרֶת וְלֹא רָבוּ
עָלֶיהָ וַיִּקְרָא שְׁמָהּ רְחֹבוֹת וַיֹּאמֶר כִּי־עַתָּה הִרְחִיב יְדוָֹה לָנוּ
וּפָרִינוּ בָּאָרֶץ: וְאִסְתַּלַּק מִתַּמָּן וַחֲפַר בֵּירָא אָחֳרִי וְלָא נְצוֹ עֲלַהּ וּקְרָא שְׁמַהּ רְחֹבוֹת
וַאֲמַר אֲרֵי כְעַן אַפְתֵּי יְיָ לָנָא וְנִיפּוּשׁ (נ"א וְיִפְשְׁנָא) בְּאַרְעָא: כג וַיַּעַל מִשָּׁם בְּאֵר
שָׁבַע: וְאִסְתַּלַּק מִתַּמָּן בְּאֵר שָׁבַע: רביעי כד וַיֵּרָא אֵלָיו יְדוָֹה בַּלַּיְלָה הַהוּא
וַיֹּאמֶר אָנֹכִי אֱלֹהֵי אַבְרָהָם אָבִיךָ אַל־תִּירָא כִּי־אִתְּךָ אָנֹכִי
וּבֵרַכְתִּיךָ וְהִרְבֵּיתִי אֶת־זַרְעֲךָ בַּעֲבוּר אַבְרָהָם עַבְדִּי: וְאִתְגְּלִי לֵיהּ יְיָ
בְּלֵילְיָא הַהוּא וַאֲמַר אֲנָא אֱלָהֵהּ דְּאַבְרָהָם אֲבוּךְ לָא תִדְחַל אֲרֵי בְסַעְדָּךְ מֵימְרִי וַאֲבָרְכִנָּךְ וְאַסְגֵּי
יָת בְּנָךְ בְּדִיל אַבְרָהָם עַבְדִּי: כה וַיִּבֶן שָׁם מִזְבֵּחַ וַיִּקְרָא בְּשֵׁם יְדוָֹה

(20) Then the herdsmen of Gerar quarreled with Yitzhak'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 Rehovot, 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

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(כ) **עֵשֶׂק.** עֵרְעוּר: **כִּי הִתְעַשְּׂקוּ עִמּוֹ.** נִתְעַשְּׁקוּ עִמּוֹ עָלֶיהָ בְּמֵרִיבָה וְעֵרְעוּר: (כא) **שִׂטְנָה.** נוֹשִׁימְנ"ט בלע"ז: (כב) **וּפָרִינוּ בָּאָרֶץ.** כְּתַרְגּוּמוֹ וְנִיפּוּשׁ

wells [once again]. **(20)** **עשק** — *[This name, "Eisek," means: "Engaging with someone] in dispute."* **כי התעשקו עמו** — *[means:] They engaged (*התעשקו*) with him in quarreling and dispute, 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* וניפוש בארעא *[which is the way it appears in the version of Onkelos that Rashi had, even though other versions*

וַיֶּט־שָׁם אָהֳלוֹ וַיִּכְרוּ־שָׁם עַבְדֵי־יִצְחָק בְּאֵר: וּבְנָא תַּמָּן מַדְבְּחָא וְצַלִּי
בִּשְׁמָא דַיְיָ וּפְרַס תַּמָּן מַשְׁכְּנֵיהּ וּכְרוֹ תַמָּן עַבְדֵי יִצְחָק בֵּירָא: כו וַאֲבִימֶלֶךְ הָלַךְ אֵלָיו
מִגְּרָר וַאֲחֻזַּת מֵרֵעֵהוּ וּפִיכֹל שַׂר־צְבָאוֹ: וַאֲבִימֶלֶךְ אֲזַל לְוָתֵיהּ מִגְּרָר וְסִיעַת
מְרַחֲמוֹהִי וּפִיכֹל רַב חֵילֵיהּ: כז וַיֹּאמֶר אֲלֵהֶם יִצְחָק מַדּוּעַ בָּאתֶם אֵלָי

altar there, and declared the Name of the Lord [in prayer]. And there he pitched his tent, and Yitzhak'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 Yitzhak said to them: Why have you come to me? You hate me, and

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בְּאַרְעָא: (כו) **וַאֲחֻזַּת מֵרֵעֵהוּ.** כְּתַרְגּוּמוֹ וְסִיעַת מְרַחֲמוֹהִי סִיעַת מֵאוֹהֲבָיו. וְיֵשׁ פּוֹתְרִין מֵרֵעֵהוּ מִ' מִיסוֹד הַתֵּבָה כְּמוֹ שְׁלֹשִׁים מֵרֵעִים דְּשִׁמְשׁוֹן כְּדֵי שֶׁתִּהְיֶה תֵּבַת וַאֲחֻזַּת דְּבוּקָה אֲבָל אֵין דֶּרֶךְ אֶרֶץ לְדַבֵּר עַל הַמַּלְכוּת כֵּן סִיעַת אוֹהֲבָיו שֶׁאִם כֵּן כָּל סִיעַת אוֹהֲבָיו הוֹלִיךְ עִמּוֹ וְלֹא הָיָה לוֹ אֶלָּא סִיעָה אַחַת שֶׁל אוֹהֲבִים לָכֵן יֵשׁ לְפוֹתְרוֹ כַּלָּשׁוֹן הָרִאשׁוֹן. וְאַל תִּתְמַהּ עַל תֵּי"ו שֶׁל וַאֲחֻזַּת וְאַף עַל פִּי שֶׁאֵינָהּ תֵּבָה סְמוּכָה יֵשׁ דּוּגְמָתָהּ בַּמִּקְרָא עֶזְרַת מִצָּר. וּשְׁכֹרַת וְלֹא מִיָּיִן: **וַאֲחֻזַּת.** לָשׁוֹן קִבּוּצָה וַאֲגוּדָה

have **ויפשננא**, *"we have increased"].* **(26) ואחזת מרעהו** *— [to be understood] as it is translated [by Onkelos, namely]:* **וסיעת מרחמוהי**, *meaning, "a group [comprised] from (***מ***) 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 "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."* **ואחזת** *— [This term] signifies a "group" or "band" [of people] who are held (***נאחזין***)*

וְאַתֶּם שְׂנֵאתֶם אֹתִי וַתְּשַׁלְּחוּנִי מֵאִתְּכֶם: וַאֲמַר לְהוֹן יִצְחָק מָה דֵּין אֲתֵיתוּן
לְוָתִי וְאַתּוּן סְנֵיתוּן יָתִי וְשַׁלַּחְתּוּנִי מִלְוָתְכוֹן: כח **וַיֹּאמְרוּ רָאוֹ רָאִינוּ כִּי־הָיָה**
יְדוָֹה ו עִמָּךְ וַנֹּאמֶר תְּהִי נָא אָלָה בֵּינוֹתֵינוּ בֵּינֵינוּ וּבֵינֶךָ
וְנִכְרְתָה בְרִית עִמָּךְ: וַאֲמָרוּ מֶחֱזָא חֲזֵינָא אֲרֵי הֲוָה מֵימְרָא דַּייָ בְּסַעְדָּךְ וַאֲמַרְנָא תִּתְקַיַּם
כְּעַן מוֹמָתָא דְּהֲוָה בֵּין אֲבָהָתָנָא בֵּינָנָא וּבֵינָךְ וְנִגְזַר קְיָם עִמָּךְ: כט **אִם־תַּעֲשֶׂה עִמָּנוּ**
רָעָה כַּאֲשֶׁר לֹא נְגָעֲנוּךָ וְכַאֲשֶׁר עָשִׂינוּ עִמְּךָ רַק־טוֹב וַנְּשַׁלֵּחֲךָ
בְּשָׁלוֹם אַתָּה עַתָּה בְּרוּךְ יְדוָֹה: אִם תַּעֲבֵד עִמָּנָא בִּישָׁא כְּמָא דִּי לָא אַנְזֵיקְנָךְ
וּכְמָא דִּי עֲבַדְנָא עִמָּךְ לְחוֹד טַב וַנְשַׁלְחִנָּךְ בִּשְׁלָם אַתְּ כְּעַן בְּרִיכָא דַּייָ: חמישי ל **וַיַּעַשׂ לָהֶם**
מִשְׁתֶּה וַיֹּאכְלוּ וַיִּשְׁתּוּ: וַעֲבַד לְהוֹן מִשְׁתְּיָא וַאֲכָלוּ וּשְׁתִיאוּ: לא **וַיַּשְׁכִּימוּ**
בַבֹּקֶר וַיִּשָּׁבְעוּ אִישׁ לְאָחִיו וַיְשַׁלְּחֵם יִצְחָק וַיֵּלְכוּ מֵאִתּוֹ
בְּשָׁלוֹם: וְאַקְדִּימוּ בְצַפְרָא וְקַיִּימוּ גְּבַר לְאָחוּהִי וְשַׁלְּחִנּוּן יִצְחָק וַאֲזָלוּ מִלְוָתֵיהּ בְּשְׁלָם:
לב **וַיְהִי ו בַּיּוֹם הַהוּא וַיָּבֹאוּ עַבְדֵי יִצְחָק וַיַּגִּדוּ לוֹ עַל־אֹדוֹת**
הַבְּאֵר אֲשֶׁר חָפָרוּ וַיֹּאמְרוּ לוֹ מָצָאנוּ מָיִם: וַהֲוָה בְּיוֹמָא הַהוּא וַאֲתוֹ עַבְדֵי

you cast me away from you! (28) They said: We have surely seen that the Lord is with 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 Yitzhak escorted them, and they departed from him in peace. (32) On that same day, Yitzhak's servants came and told him about the well that they had dug. They said to him: We have

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שְׁנֵאֲחָזִין יַחַד: (כח) **רָאוֹ רָאִינוּ.** רָאוּ בְּאָבִיךָ רָאִינוּ בְּךָ: **תְּהִי נָא אָלָה בֵּינוֹתֵינוּ וְגוֹ'.** הָאָלָה אֲשֶׁר בֵּינוֹתֵינוּ מִימֵי אָבִיךָ תְּהִי גַּם עַתָּה בֵּינֵינוּ וּבֵינֶיךָ: (כט) **לֹא נְגָעֲנוּךָ.** כְּשֶׁאָמַרְנוּ לְךָ לֵךְ מֵעִמָּנוּ. **אַתָּה.** גַּם

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 *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*

יִצְחָק וְחִוִּיאוּ לֵיהּ עַל עֵיסַק בֵּירָא דִּי חַפָּרוּ וַאֲמָרוּ לֵיהּ אַשְׁכַּחְנָא מַיָּא: **לג** **וַיִּקְרָא אֹתָהּ שִׁבְעָה עַל־כֵּן שֵׁם־הָעִיר בְּאֵר שֶׁבַע עַד הַיּוֹם הַזֶּה: ס** וּקְרָא יָתַהּ שִׁבְעָה עַל כֵּן שְׁמָא דְקַרְתָּא בְּאֵרָא דְשֶׁבַע (נ"א בְּאֵר שֶׁבַע) עַד יוֹמָא הָדֵין: **לד** **וַיְהִי עֵשָׂו בֶּן־אַרְבָּעִים שָׁנָה וַיִּקַּח אִשָּׁה אֶת־יְהוּדִית בַּת־בְּאֵרִי הַחִתִּי וְאֶת־בָּשְׂמַת בַּת־אֵילֹן הַחִתִּי:** וַהֲוָה עֵשָׂו בַּר אַרְבְּעִין שְׁנִין וּנְסִיב אִתְּתָא יָת יְהוּדִית בַּת בְּאֵרִי חִתָּאָה וְיָת בָּשְׂמַת בַּת אֵילוֹן חִתָּאָה: **לה** **וַתִּהְיֶיןָ מֹרַת רוּחַ לְיִצְחָק**

found water! **(33)** He called it Shiv'ah. [And] because of this, the name of the 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 Hittite, as a wife, and Bossmat, the daughter of Eilon the Hittite. **(35)** And they were a source of provocation to

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אַתָּה (ס"א עַתָּה) עֲשֵׂה לָנוּ כְּמוֹ כֵן: (לג) **שִׁבְעָה.** עַל שֵׁם הַבְּרִית: (לד) **בֶּן אַרְבָּעִים שָׁנָה.** עֵשָׂו הָיָה נִמְשָׁל לַחֲזִיר שֶׁנֶּאֱמַר יְכַרְסְמֶנָּה חֲזִיר מִיָּעַר הַחֲזִיר הַזֶּה כְּשֶׁהוּא שׁוֹכֵב פּוֹשֵׁט טְלָפָיו לוֹמַר רְאוּ שֶׁאֲנִי טָהוֹר כָּךְ אֵלּוּ גּוֹזְלִים וְחוֹמְסִים וּמַרְאִים עַצְמָם כְּשֵׁרִים. כָּל אַרְבָּעִים שָׁנָה הָיָה עֵשָׂו צָד נָשִׁים מִתַּחַת יַד בַּעֲלֵיהֶן וּמְעַנֶּה אוֹתָם כְּשֶׁהָיָה בֶּן אַרְבָּעִים אָמַר אַבָּא בֶּן אַרְבָּעִים שָׁנָה נָשָׂא אִשָּׁה אַף אֲנִי כֵּן: (לה) **מֹרַת רוּחַ.** לְשׁוֹן הַמְּרָאַת רוּחַ כְּמוֹ מַמְרִים הֱיִיתֶם כָּל מַעֲשֵׂיהֶן

means to say:] You too, do likewise with us. **(33)** **שבעה** *— [So called,] because 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,] thieve 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 Hittite 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,*

וּלְרִבְקָה: ס וַהֲוָאָה מְסָרְבָן וּמְרַגְּזָן עַל מֵימַר יִצְחָק וְרִבְקָה: כז א וַיְהִי כִּי־זָקֵן
יִצְחָק וַתִּכְהֶיָן עֵינָיו מֵרְאֹת וַיִּקְרָא אֶת־עֵשָׂו ו בְּנוֹ הַגָּדֹל וַיֹּאמֶר
אֵלָיו בְּנִי וַיֹּאמֶר אֵלָיו הִנֵּנִי: וַהֲוָה כַּד סִיב יִצְחָק וְכָהַיָא עֵינוֹהִי מִלְּמֶחֱזֵי וּקְרָא יָת

עֵשָׂו בְּרֵיהּ רַבָּא וַאֲמַר לֵיהּ בְּרִי וַאֲמַר לֵיהּ הָא אָנָא:

Yitzhak and Rivkah. **27** **(1)** And when Yitzhak was old, his 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!

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was in order to provoke or to cause distress **To Yitzhak and Rivkah —** *For these [evil women] worshipped idols (*Bereishit Rabbah *65:4).* **(1) [His eyes] became dim —** *From the smoke of [idolatrous incense burned by] these [evil wives of Eisav] (*Tanhuma *8). Another explanation [as to why Yitzhak'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 Yitzhak's eyes, causing them to [eventually] become dim (*Bereishit Rabbah *65:10). Another explanation is: [Yitzhak's eyes becoming dim, was Divinely orchestrated,] so that Yaakov could take the blessings [that were rightfully his (see the ensuing passage)] (*Tanhuma *8).*

הָיוּ לְהַכְעִיס וּלְעִצָּבוֹן: **לְיִצְחָק וּלְרִבְקָה.** שֶׁהָיוּ עוֹבְדוֹת עֲבוֹדַת אֱלִילִים: (א) **וַתִּכְהֶיָן.** בַּעֲשָׁנָן שֶׁל אֵלּוּ (שֶׁהָיוּ מְעַשְּׁנוֹת וּמַקְטִירוֹת לָעֲבוֹדָת זָרָה). דָּבָר אַחֵר כְּשֶׁנֶּעֱקַד עַל גַּבֵּי הַמִּזְבֵּחַ וְהָיָה אָבִיו רוֹצֶה לִשְׁחֹטוֹ בְּאוֹתָהּ שָׁעָה נִפְתְּחוּ הַשָּׁמַיִם וְרָאוּ מַלְאֲכֵי הַשָּׁרֵת וְהָיוּ בּוֹכִים וְיָרְדוּ דִּמְעוֹתֵיהֶם וְנָפְלוּ עַל עֵינָיו לְפִיכָךְ כָּהוּ עֵינָיו. דָּבָר אַחֵר כְּדֵי שֶׁיִּטּוֹל יַעֲקֹב אֶת הַבְּרָכוֹת:

TOLDOT FOR FRIDAY לך לך ליום ששי

ב וַיֹּאמֶר הִנֵּה־נָא זָקַנְתִּי לֹא יָדַעְתִּי יוֹם מוֹתִי: וַאֲמַר הָא כְעַן סֵיבִית לֵית

(2) And he said: You see — I have become old now [and] I do not know the

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(2) I do not know the day of my death — *Rabbi Yehoshua Ben Karhah 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, Yitzhak was 123 years old at this point, so he said: "Maybe I shall [only] reach the age at which my mother*

(ב) **לֹא יָדַעְתִּי יוֹם מוֹתִי.** אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה אִם מַגִּיעַ אָדָם לְפֶרֶק אֲבוֹתָיו יְדָאֵג חָמֵשׁ שָׁנִים לִפְנֵיהֶן וְחָמֵשׁ שָׁנִים לְאַחַר כֵּן וְיִצְחָק הָיָה בֶּן קכ"ג