

חומש עם רש"י • תולדות • שני

Complete Word-for-Word Interlinear • Navy & Gold Edition

TOLDOT • 2ND ALIYAH

CHAPTER PREVIEW

This aliyah continues the story of Yitzchak Avinu dwelling in Gerar among the Pelishtim during the famine. Following Hashem's command, Yitzchak settles in the land, but he finds himself in a complex situation regarding his wife, Rivkah. Remembering what happened with his father Avraham, Yitzchak tells the locals that Rivkah is his sister out of fear for his life, trusting Hashem to protect them while taking necessary precautions in a hostile environment.

Eventually, Avimelech the king of the Pelishtim discovers the truth and confronts Yitzchak about the risk this posed to his people. After clarifying the matter, Avimelech issues a royal decree to safeguard Yitzchak and Rivkah from any harm. Free to dwell in peace, Yitzchak turns to working the land, and Hashem grants him extraordinary berachah in his agricultural endeavors.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

וַיָּשֶׁב יִצְחָק בְּגֵרָר:

in Gerar Yitzchak And settled

פסוק ב

Pasuk 2

וַיִּשְׁאַלּוּ אַנְשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ וַיֹּאמֶר אַחֲתִי הִוא כִּי יָרָא

my wife to say he was afraid for she my sister and he said about his wife the place the men of and asked

פֶּן יַהַרְגֵנִי אַנְשֵׁי הַמָּקוֹם עַל רִבְקָה כִּי טוֹבַת מְרֵאָה הִיא:

she appearance good of for Rivkah on account of the place the men of will kill me lest

רש"י

לְאִשְׁתּוֹ. עַל אִשְׁתּוֹ, כְּמוֹ אִמְרֵי לִי אָחִי הִוא בְּרֵאשִׁית כִּי יִיג:

20 Bereshis He is my brother about me Say just as his wife concerning Concerning his wife

פסוק ג

Pasuk 3

וַיְהִי כִּי אָרְכוּ לוֹ שָׁם הַיָּמִים וַיִּשְׁקֹף אֲבִימֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים בְּעַד

through Philistines king of Avimelech and looked out the days there for him were prolonged when and it was

הַחֲלוֹן וַיֵּרָא וְהִנֵּה יִצְחָק מְצַחֵק אֶת רִבְקָה אִשְׁתּוֹ:

his wife Rivkah — sporting Yitzchak and behold and he saw the window

רש"י

כי ארכו. אמר, מעתה אין לי לדאג, מאחר שלא אנסוה עד עכשו, ולא
and not now until they violated her that not since to worry for me there is no from now he said they grew long When
נזהר להיות נשמר:
guarded to be was careful

רש"י

וישקף אבימלך וגומר. ראהו משמש מטתו:
his bed servicing he saw him and so on Avimelech And he looked out

פסוק ד

Pasuk 4

ויקרא אבימלך ליצחק ויאמר אף הנה אשתך הוא ואיך אמרת אחתי
my sister did you say and how she is your wife here behold and said to Yitzchak Avimelech And called
הוא ויאמר אליו יצחק כי אמרתי פן אמות עליה:
on account of her I die lest I said because Yitzchak to him and said she is

פסוק ה

Pasuk 5

ויאמר אבימלך מה זאת עשית לנו כמעט שכב אחד העם את אשתך
your wife with the people one of lay almost to us you have done is this What Avimelech And he said
והבאת עלינו אשם:
guilt upon us and you would bring

רש"י

אחד העם. המיחד בעם, זה המלך:
the king this is among the people the singled-out the people One of

רש"י

והבאת עלינו אשם. אם שכב כבר, הבאת עלינו אשם:
guilt upon us you brought already he had lain if guilt upon us and you brought

פסוק ו

Pasuk 6

ויצו אבימלך את כל העם לאמר הנגע באיש הזה ובאשתו מות
certainly or his wife · this man one who touches saying the people all — Avimelech And charged
יומת:
shall be put to death

פסוק ז

Pasuk 7

ויזרע יצחק בארץ ההוא וימצא בשנה ההוא מאה שערים ויברכהו
and blessed him fold a hundred that in the year and he found that in the land Yitzchak and sowed

יְהוָה:

Hashem

רש"י

בארץ ההוא. אע"פ שאינו חשובה בארץ ישראל עצמה, בארץ שבָּעָה גוֹיִם

nations the seven like the land of itself Yisrael like the land of important that it is not even though that in land

בראשית רבה :

Rabbah Bereshis

רש"י

בשנה ההיא. אע"פ שאינה פתקנה, שהיתה שנת רעבון בראשית רבה :

Rabbah Bereshis famine a year of for it was in its proper state that it was not even though that In the year

רש"י

בארץ ההיא בשנה ההיא. שניהם למה? לומר, שהארץ קשה והשנה קשה:

was hard and the year was hard that the land to say why both of them that in the year that In the land

רש"י

מאה שערים. שאמדוה כמה ראוייה לעשות, ועשתה על אחת שאמדוה

that they estimated it each one for and it produced to produce it was fit how much that they estimated it fold A hundred

מאה. ורבותינו אמרו אמד זה למעשרות הנה:

was for tithes this estimation said and our Rabbis a hundred

CHAPTER SUMMARY

Yitzchak resides in Gerar and identifies Rivkah as his sister out of fear that the locals might kill him because of her beauty.

When Avimelech observes Yitzchak acting affectionately with Rivkah, he realizes she is his wife and summons Yitzchak to demand an explanation. Yitzchak explains his fear for his life, prompting Avimelech to warn all his people under penalty of death not to touch Yitzchak or Rivkah. Yitzchak then plants crops in the land and reaps a hundredfold yield that same year, as Hashem blesses him abundantly.

Look at what happens here in the psukim. Yitzchak Avinu finds himself in a terrible nisayon, surrounded by the locals in Gerar. Out of fear for his life, he has to keep his true connection with Rivka hidden. But the Torah tells us, 'v'yehi ki archu lo sham hayanim', as time went on, Avimelech looks out the window and sees the way Yitzchak and Rivka are conducting themselves with absolute holiness and purity. In an instant, the truth comes out. Right after that, Yitzchak plants in that dry land, and Hashem grants him extraordinary hatzlacha, a hundredfold yield.

There is a profound chiddush here for our daily avodah. Sometimes a Yid finds himself in a situation where he feels surrounded by darkness, where he feels he has to hide his true spiritual stature or fight just to survive the environment. You might think that being in such a place slows down your growth or holds back your bracha. But the Torah is showing us the exact opposite. Even when you are living in Gerar, when you hold firm to your kedusha and act with quiet emunah, Hashem sees it. That very place of tension becomes the vessel for the ultimate bracha.

When you maintain your true Yiddishe tznius and mesoras avos even when the world around you is looking or pressure is high, you trigger the highest level of Siyata D'Shmaya. The bracha of 'me'ah shearim' did not come despite the difficult environment of Gerar; it came precisely because Yitzchak stayed connected to Hashem within it.

Today, when you find yourself in a challenging or messy situation, whether at work or in a worldly setting, don't throw up your hands or compromise on your Yiddishkeit. Stand firm, conduct yourself with the quiet kedusha of a Yid, and trust that Hashem will send His rich bracha into your handiwork right there.