

חומש עם רש"י • תולדות • רביעי

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

TOLDOT • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Yitzchak Avinu travels up to Be'er Sheva, where Hashem appears to him in a night vision. Hashem reassures him not to fear, promising to bless him and multiply his seed for the sake of his father Avraham. In response to this revelation, Yitzchak builds a mizbe'ach, calls upon the Name of Hashem, pitches his tent, and his servants begin digging a new well.

Following these events, Avimelech comes to Yitzchak from Gerar, accompanied by his advisor Achuzas and his army commander Phichol. Although Yitzchak confronts them for their past hostility and for driving him away, they express their desire to make a binding covenant of peace, acknowledging that Hashem's blessing is clearly with him.

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

פסוק א

Pasuk 1

וַיַּעַל מִשָּׁם בְּאֵר שֶׁבַע:

Sheba Beer from there And he went up

פסוק ב

Pasuk 2

וַיֵּרָא אֵלָיו יְהוָה בַּלַּיְלָה הַהוּא וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אֲבֹרָהָם אָבִיךָ אֵל

do not your father Avraham God of I am and said that in night Hashem to him And appeared

תִּירָא כִּי אֲתָךְ אֲנֹכִי וּבִרְכָתִיךָ וְהִרְבֵּיתִי אֶת זַרְעֲךָ בְּעִבּוֹר אֲבֹרָהָם

Avraham for the sake of your offspring — and multiply and I will bless you I am with you for fear

עַבְדִּי:

My servant

פסוק ג

Pasuk 3

וַיִּבֶן שָׁם מִזְבֵּחַ וַיִּקְרָא בְּשֵׁם יְהוָה וַיִּטּ שָׁם אֶהְלוֹ וַיִּכְרוּ שָׁם

there and dug his tent there and he pitched HASHEM on the Name of and he called an altar there and he built

עַבְדִּי יִצְחָק בְּאֵר:

a well Yitzchak the servants of

פסוק ד

וַאֲבִימֶלֶךְ הָלַךְ אֵלָיו מִגֶּרָר וְאַחֲזַת מִרְעָהּ וּפִיכֹל שָׂר צָבָאוֹ:

his army chief of and Pichol his councilor and Ahuzzath from Gerar to him went And Avimelech

רש"י

ואחזת מרעהו. פתרגומו וסיעת מרחמוהי, סיעת מאהביו. ויש
and there are from those loving him a company from his friends and a company as its Targum from his friends And Ahuzzath
פותרין מרעהו מ' מיסוד התבה, כמו שלשים מרעים דשמשון, כדי
in order of Shimshon companions thirty just as the word from the root of Mem from his companion who explain
שתהיה תבת ואחזת דבוקה; אבל אין דרך ארץ לדבר על המלכות כן,
so royalty about to speak land way of it is not however attached and Ahuzzath the word of that it will be
סיעת אהביו, שאם כן, כל סיעת אהביו הוליך עמו, ולא היה לו אלא
except to him was and not with him he led his friends the company of all of so for if his friends the company of
סיעה אחת של אהבים – לכן יש לפתרו בלשון הראשון; ואל תתמה על
at be astonished and do not the first in the manner to explain it there is therefore friends of one a company
ת"ו של אחזת ואע"פ שאין תבה סמוכה, יש דגמטה במקרא עזרת מצר
help in Scripture its example there is in construct a word that it is not and even Ahuzzath of the letter Tav
תהלים ס', ושכרת ולא מין ישעיהו נ"א :
Yeshayahu from wine and not and drunken 60 Tehillim from adversary

רש"י

אחזת. לשון קביצה ואגדה שנאחזין יחד:

together for they are held and a band a gathering is an expression of Achuzat

פסוק ה

וַיֹּאמֶר אֲלֵהֶם יִצְחָק מְדוּעַ בָּאתֶם אֵלָי וְאַתֶּם שִׁנְאתֶם אֹתִי וַתִּשְׁלַחוּנִי

and sent me away me have hated and you to me have you come why Yitzchak to them and he said

מאתכם:

from you

פסוק ו

וַיֹּאמְרוּ רָאוּ רָאִינוּ כִּי הָיָה יְהוָה עִמָּךְ וַנֹּאמֶר תְּהִי נָא אֵלֶּה

an oath please let there be and we said with you Hashem was that we have seen seeing And they said

בינותינו בינינו ובינך ונכרתה ברית עמך:

with you a covenant and let us make and between you between ourselves between us

רש"י

ראו ראינו. ראינו באביר, ראינו בה:

with you we saw with your father we saw we saw seeing

רש"י

תְּהִי נָא אֱלֹהֵי בֵּינוֹתֵינוּ וְגו'. הָאֵלָּה אֲשֶׁר בֵּינוֹתֵינוּ מִיָּמֵי אָבִיךָ תְּהִי גַם
also let it be your father from the days of was between us which The oath etc. between us an oath please Let there be
עַתָּה בֵּינוֹנוּ וּבֵינֶיךָ :
and between you between us now

פסוק ז

Pasuk 7

אִם תַּעֲשֶׂה עִמָּנוּ רָעָה כְּאֲשֶׁר לֹא נִגַּעְנוּךָ וְכַאֲשֶׁר עָשִׂינוּ עִמָּךָ רַק טוֹב
good only with you we did and as we touched you not just as harm with us you will do that
וְנִשְׁלַחְךָ בְּשָׁלוֹם אֶתָּה עַתָּה בְּרוּךְ יְהוָה:
Hashem are blessed of now you in peace and sent you

רש"י

לֹא נִגַּעְנוּךָ. כְּשֶׁאָמַרְנוּ לָךְ לָךְ מֵעַמָּנוּ:
from us for yourself go when we said we touched you not

רש"י

אִתָּה. גַּם אֶתָּה עֲשֵׂה לָנוּ כְּמוֹ כֵּן:
so like to us do thou also thou

CHAPTER SUMMARY

Yitzchak Avinu ascends to Be'er Sheva, receives a divine promise of blessing and protection from Hashem, and responds by building a mizbe'ach and setting up his encampment where his servants dig a well. Avimelech and his entourage then arrive from Gerar to initiate a peace treaty; despite Yitzchak questioning their previous harsh treatment, they recognize Hashem's presence with him and request a mutual pledge of non-aggression.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the chiddush in this aliyah. Yitzchak Avinu gets pushed around, sent away, and treated with hostility by Avimelech and the people of Gerar. But Yitzchak doesn't fight them or lose his emunah. He just moves on, builds a mizbeach, connects to Hashem, and keeps doing his avodah. And what happens in the end? The very people who hated him and chased him away come marching to Beer-sheba asking for a shalom treaty. They tell him openly, Ráo ra'inu, we clearly saw that Hashem is with you.

Lichiora, this is a huge yesod for our daily lives. When someone acts with hostility or treats us unfairly, our natural instinct is to get dragged into the fight, to prove them wrong, or to feel broken. But Yitzchak teaches us that a Yid doesn't draw his strength from how people treat him. When you hold tight to Hashem and focus on your own avodah without letting the hatred get inside you, the truth eventually comes out. Even those who stood against you will be forced to see that Hashem's berachah is rests upon you.

When you face friction, disrespect, or unfair treatment from others today, do not get pulled into the machlokas. Walk away like Yitzchak Avinu, connect to Hashem, and let your emunah and quiet integrity speak for themselves.

