

חומש עם רש"י • תולדות • חמישי

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

TOLDOT • 5TH ALIYAH

CHAPTER PREVIEW

This aliyah begins with the conclusion of Yitzchak's dealings with Avimelech. After making a feast and swearing a pact of peace, Avimelech and his people depart. That very day, Yitzchak's servants bring him the good news that they found water in a new well, which he names Shibah, establishing the name of the city as Beer-sheba. The narrative then transitions to Eisav marrying two Hittite women at the age of forty, bringing great bitterness of spirit to Yitzchak and Rivkah.

We then learn of Yitzchak in his old age, whose eyesight had dimmed. Sensing that his end might be near, he calls Eisav and asks him to hunt game and prepare a meal so he can bless him. Rivkah overhears this command and immediately instructs Yaakov to fetch two young goats from the flock so she can prepare the meal instead. Despite Yaakov's hesitation that Yitzchak might feel his smooth skin and curse him, Rivkah reassures him, dresses him in Eisav's finest garments and goat skins, and sends him to receive the berachos. Yaakov presents the food to his father, and after Yitzchak feels his hands and recognizes the voice of Yaakov mixed with the touch of Eisav, he proceeds to bless him.

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

פסוק א

Pasuk 1

וַיַּעַשׂ לָהֶם מִשְׁתֶּה וַיֹּאכְלוּ וַיִּשְׁתּוּ:

and they drank and they ate a feast for them and he made

פסוק ב

Pasuk 2

וַיִּשְׁכְּמוּ בֶּבֶקֶר וַיִּשָּׁבְעוּ אִישׁ לְאָחִיו וַיִּשְׁלְחֵם יִצְחָק וַיֵּלְכוּ מֵאֵתוֹ

from him and they went Yitzchak and sent them to his brother a man and they swore in the morning And they arose early

בְּשָׁלוֹם:

in peace

פסוק ג

Pasuk 3

וַיְהִי בַיּוֹם הַהוּא וַיָּבֹאוּ עֲבָדֵי יִצְחָק וַיַּגִּדוּ לוֹ עַל אֲדוֹת הַבְּאֵר

the well the matter of about him and they told Yitzchak the servants of and came that on the day And it was

אֲשֶׁר חָפְרוּ וַיֹּאמְרוּ לוֹ מָצָאנוּ מַיִם:

water we found to him and they said they had dug that

פסוק ד

וַיִּקְרָא אֹתָהּ שִׁבְעָה עַל כֵּן שֵׁם הָעִיר בְּאֵר שֶׁבַע עַד הַיּוֹם הַזֶּה:

this the day until sheba Beer- the city is the name of so upon Shibah it And he called

רש"י

שבעה. על שם הברית:

the covenant account of on Shibah

פסוק 4

וַיְהִי עָשׂו בֶּן אַרְבָּעִים שָׁנָה וַיִּקַּח אִשָּׁה אֶת יְהוּדִית בַּת בְּאֵרִי

Beer- daughter of Yehudit — a wife and he took years forty a son of Esav and it was

הַחִתִּי וְאֵת בְּשֵׁמֶת בַּת אֵילָן הַחִתִּי:

the Hittite Eilon daughter of Basmath and — the Hittite

רש"י

בן ארבעים שנה. עָשׂו הָיָה נִמְשָׁל לַחֲזִיר, שֶׁנֶּאֱמַר יִכְרַסְמָנָה חֲזִיר מִיָּעַר

from the forest boar ravages it as it is said to a boar compared was Esau years old forty forty years old

תהילים פ' , הַחֲזִיר הַזֶּה כֹּשֶׁהוּא שׁוֹכֵב, פּוֹשֵׁט טְלָפָיו, לּוֹמֵר רְאוּ שְׂאֲנֵי טָהוֹר; כֹּף

so clean that I am see to say its hooves stretches out lies down when it this the boar chapter Tehillim

אֵלּוּ גּוֹזְלִים וְחוֹמְסִים וּמְרָאִים עֲצָמָם כְּשָׂרִים; כָּל מ' שָׁנָה הָיָה עָשׂו צָד נָשִׁים

women trapping Esau was years forty all kosher themselves and show and extort rob these

מִתַּחַת בְּעָלֵיהֶן וּמַעֲנָה אוֹתָם, כֹּשֶׁהָיָה בֶּן מ' אָמַר אָבִא בֶּן מ' שָׁנָה נָשָׂא אִשָּׁה,

a wife married years forty aged father he said forty aged when he was them and abusing their husbands from under

אִף אֲנִי כֵן:

so I also

פסוק 5

וַתְּהִינָּן מֵרַת רוּחַ לְיִצְחָק וּלְרִבְקָה:

and to Rivkah to Yitzchak spirit a bitterness of and they were

רש"י

מרת רוח. לְשׁוֹן הַמְּרָאוֹת רוּחַ, כְּמוֹ מְמָרִים הָיִיתָם, כָּל מַעֲשֵׂיהֶן הָיוּ

were their deeds all you were rebellious like the spirit opposing an expression of spirit bitterness of

לְהַכְעִיס וּלְעֻצְבוֹ:

and for grief to provoke anger

רש"י

ליצחק ולרבקה. שֶׁהָיוּ עוֹבְדוֹת עֲ"ז בְּרֵאשִׁית רַבָּה :

Rabbah Bereshit idolatry worshipping that they were and to Rivkah to Yitzchak

פסוק 6

וַיְהִי כִּי זָקֵן יִצְחָק וַתִּכְהֶיז עֵינָיו מִרְאֵת וַיִּקְרָא אֶת עֶשָׂו בְּנוֹ הַגָּדֹל

the elder his son Esav — and he called from seeing his eyes and grew dim Yitzchak became old when and it was

וַיֹּאמֶר אֵלָיו בְּנִי וַיֹּאמֶר אֵלָיו הִנְנִי:

here I am to him and he said my son to him and he said

רש"י

ותכהיז. בפעשנן של אלו. ד"א כשנעקד ע"ג המזבח והיה אביו רוצה

wanting his father and was the altar upon when he was bound another explanation these of from the smoke And were dim

לשחטו, באותה שעה נפתחו השמים וראו מלאכי השרת והיו בוכים, וירדו

and descended weeping and were the service angels of and saw the heavens opened time at that to slaughter him

דמעוניהם ונפלו על עיניו, לפיכך כהו עיניו. ד"א כדי שיטל יעקב

Yaakov that would take in order another explanation his eyes became dim therefore his eyes upon and fell their tears

את הברכות:

the blessings —

פסוק ח

וַיֹּאמֶר הִנֵּה נָא זָקַנְתִּי לֹא יָדַעְתִּי יוֹם מוֹתִי:

my death the day of I know not I have aged please behold And he said

רש"י

לא ידעתי יום מותי. אמר רבי יהושע בן קורחא אם מגיע אדם לפרק אבותיו

his parents the age of a person reaches if Korcha son of Yehoshua Rabbi said my death the day of know I do not

ידאג חמש שנים לפניו וחמש לאחר כן: ויצחק היה בן קכ"ג, אמר שמא

perhaps he said 123 the age of was and Yitzchak . after and five before them years five he should worry

לפרק אמי אני מגיע והיא מתה בת קכ"ז והריני בן ה' שנים סמוך

close years five within and behold I am 127 at the age of died and she will reach I my mother to the age of

לפרקה; לפיכך לא ידעתי יום מותי, שמא לפרק אמי, שמא לפרק

to the age of or perhaps my mother to the age of perhaps my death the day of know I do not therefore to her age

אבא:

my father

פסוק ט

וְעַתָּה שֵׂא נָא כְלִיךָ תְּלִיךָ וְקִשְׁתְּךָ וְצֵא הַשָּׂדֶה וְצוּדָה לִי צִידָה:

game some for me and hunt to the field and go out and your bow your quiver your gear please take and now

רש"י

שא נא. לשון השחזה, באותה ששנינו אין משחזין את הסכין, אבל

but the knife — sharpen we do not which we learned like that sharpening an expression of please take

משיאה על גבי חברתה ביצה כ"ח, חיד ספינה ושחט יפה, שלא תאכילני

you feed me so that not properly and slaughter your knife sharpen 28b Beitzah its fellow the back of upon one passes it

נִבְלָה בראשית רבה :

Rabbah Bereshit unslaughtered meat

רש"י

תליך. חרבך שְׁדָרְךָ לְתִלוֹתָהּ:

to hang it which it is way your sword your quiver

רש"י

וצודה לי. מן ההפקר ולא מן הגזל:

stolen property from and not ownerless property from for me and hunt

פסוק י

Pasuk 10

וַעֲשֵׂה לִי מִטַּעַמִּים כַּאֲשֶׁר אֶהְבֵּתִי וְהִבֵּאתָ לִּי וְאָכַלְהָ בְּעֶבְרֶךָ תְּבָרְכֶךָ

will bless you so that and I will eat to me and bring I love such as tasty dishes for me and make

נַפְשִׁי בְּטָרֶם אָמוֹת:

I die before my soul

פסוק יא

Pasuk 11

וּרְבִקָּה שָׁמְעַת כַּדְּבָר יִצְחָק אֶל עֲשׂו בְּנוֹ וַיֵּלֶךְ עֲשׂו הַשָּׂדֶה לְצוּד צִיד

game to hunt to the field Esav and went his son Esav to Yitzchak when spoke was listening And Rivkah

לְהָבִיא:

to bring

רש"י

לצוד ציד להביא. מהו להביא? אם לא ימצא ציד יביא מן הגזל:

the stolen-property from he will bring game he will find not if to bring what is to bring game to hunt

פסוק יב

Pasuk 12

וּרְבִקָּה אָמְרָה אֶל יַעֲקֹב בְּנָה יֹאמֶר הִנֵּה שָׁמַעְתִּי אֶת אָבִיךָ מְדַבֵּר אֶל

to speaking your father — I heard behold saying her son Yaakov to said And Rivkah

עֲשׂו אָחִיךָ לְאֹמֶר:

saying your brother Esav

פסוק יג

Pasuk 13

הִבֵּאתָ לִּי צִיד וַעֲשֵׂה לִּי מִטַּעַמִּים וְאָכַלְהָ וְאֶבְרַכְכָּה לִפְנֵי יְהוָה לִפְנֵי

before Hashem before and I will bless you and I will eat delicacies for me and make game to me bring

מוֹתִי:

my death

רש"י

לפני ה'. ברשותו, שישכים על ידי:
my hand upon that He approve with His permission HASHEM Before

פסוק יד

Pasuk 14

ועתה בני שמע בקלי לאשר אני מצוה אתה:
you command I to that which to my voice listen my son And now

פסוק טו

Pasuk 15

לך נא אל הצאן וקח לי משם שני גדיי עזים טבים ואעשה אתם
them and I will make choice goats kids of two from there for me and take the flock to please Go
מטעמים לאביך כאשר אהב:
he loves as for your father tasty delicacies

רש"י

וקח לי. משלי הם ואינם גזל, שכתב לה יצחק בכתבתה לטל שני גדיי
kids of two to take in her kethubah Yitzchak for her wrote for so stolen and are not they are from mine for me and take
עזים בכל יום בראשית רבה:
Rabbah Bereishis day in every goats

רש"י

שני גדיי עזים. וכי שני גדיי עזים היה מאכל של יצחק? אלא האחד הקריב
he brought the one rather Yitzchak of the food was goats kids of two and did goats kids of Two
לפסחו והאחד עשה מטעמים; בפרקי רבי אליעזר:
Eliezer Rabbi in the Chapters of savory foods he made into and the one for his Pesach-offering

רש"י

כאשר אהב. כי טעם הגדי כטעם החזי:
the deer is like the taste of the kid the taste of for he loved as

פסוק טז

Pasuk 16

והבאת לאביך ואכל בעבר אשר יברכה לפני מותו:
his death before he may bless you that so and he shall eat to your father and you shall bring

פסוק יז

Pasuk 17

ויאמר יעקב אל רבקה אמו הן עשו אחי איש שער ואנכי איש
a man and I am hairy is a man my brother Esav behold his mother Rivkah to Yaakov And he said
חלק:
smooth

רש"י

איש שעיר. בעל שער:

hair a possessor of hairy A man

פסוק יח

Pasuk 18

אולי ימשני אבי והייתי בעיניו כמתעתע והבאתי עלי קללה ולא

and not a curse upon myself and I will bring like a trickster in his eyes and I will be my father will feel me perhaps

ברכה:

a blessing

רש"י

ימשני. כמו ממשש בצהרים:

at noon-time one groping like he will feel me

פסוק יט

Pasuk 19

ותאמר לו אמו עלי קללתך בני אף שמע בקלי וילך קח לי:

for me fetch and go to my voice hearken only my son is your curse Upon me his mother to him And said

פסוק כ

Pasuk 20

וילך ויקח ויבא לאמו ותעש אמו מטעמים פאשר אהב אביו:

his father loved just as delicacies his mother and made to his mother and he brought and he took And he went

פסוק כא

Pasuk 21

ותקח רבקה את בגדי עשו בנה הגדל החמד אשר אתה בבית

in the house were with her which the coveted the older her son Esav garments of — Rivkah And took

ותלבש את יעקב בנה הקטן:

the younger her son Yaakov — and she dressed

רש"י

החמדת. הנקיות, כתרגומו דכיתא, ד"א שחמד אותן מן נמרוד:

Nimrod from them that he coveted another explanation clean ones as its Targum the clean the coveted

רש"י

אשר אתה בבית. והלא כמה נשים היו לו, והוא מפקיד אצל אמו? אלא

rather his mother with stored and he to him were wives several and behold in the house with her which

שהיה בקי במעשיהן וחושדן:

and suspected them with their deeds familiar that he was

פסוק כב

וְאֵת עֶרְת גְּדֵי הָעִזִּים הַלְבִּישָׁה עַל יָדָיו וְעַל הַלָּקֶת צִוְּאָרָיו:

his neck the smooth part of and upon his hands upon she put the goats kids of the skins of and —

פסוק כג

וַתִּתֵּן אֶת הַמִּטְעָמִים וְאֵת הַלֶּחֶם אֲשֶׁר עָשְׂתָה בִּיד יַעֲקֹב בְּנָה:

her son Yaakov into the hand of she had prepared that the bread and — the delicacy — And she placed

פסוק כד

וַיָּבֹא אֶל אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנְנִי מִי אַתָּה בְּנִי:

my son are you who here I am and he said my father and he said his father to And he came

פסוק כה

וַיֹּאמֶר יַעֲקֹב אֶל אָבִיו אָנֹכִי עָשׂוּ בְּכֹרֶךָ עָשִׂיתִי כַּאֲשֶׁר דִּבַּרְתָּ אֵלַי קוּם:

arise to me you spoke as I have done your firstborn Esau I am his father to Yaakov And he said

נָא שֹׁבָה וְאָכְלָה מִצִּידִי בְּעִבּוֹר תְּבָרַכְנִי נַפְשְׁךָ:

your soul will bless me so that from my game and eat sit please

רש"י

אֲנֹכִי עָשׂוּ בְּכֹרֶךָ. אָנֹכִי הַמְבִּיא לְךָ וְעָשׂוּ הוּא בְּכֹרֶךָ:

your firstborn is and Esau to you the one bringing I am your firstborn Esau I am

רש"י

עָשִׂיתִי. כְּמָה דְּבָרִים כַּאֲשֶׁר דִּבַּרְתָּ אֵלַי:

to me You spoke just as things many I have done

רש"י

שָׁבָה. לְשׁוֹן מִסָּב עַל הַשְׁלָחוֹ, לְכָה מִתְרַגֵּם אִסְתַּחַר:

istachar it is translated therefore the table at reclining an expression of Sit

פסוק כו

וַיֹּאמֶר יִצְחָק אֶל בְּנוֹ מַה זֶה מְהֵרָתָ לְמָצֵא בְּנִי וַיֹּאמֶר כִּי הִקְרָה

granted fortune Because And he said my son to find you hurried is this How his son to Yitzchak And he said

יְהוָה אֱלֹהֶיךָ לְפָנַי:

before me your God HASHEM

פסוק כז

וַיֹּאמֶר יִצְחָק אֶל יַעֲקֹב גִּשָּׁה נָא וַאֲמַשָּׁךְ בְּנֵי הָאֵתָה זֶה בְּנִי עֲשׂו

Esav my son this one are you my son and I will feel you please Come near Yaakov to Yitzchak And he said

אִם לֹא:

not if

רש"י

גִּשָּׁה נָא וַאֲמַשָּׁךְ. אָמַר יִצְחָק בְּלִבּוֹ אֵין דְּרָךְ עֲשׂו לְהִיּוֹת שֵׁם שָׁמַיִם

Heaven the Name of to have Esav the way of it is not in his heart Yitzchak said and I may feel you please step near

שָׁגוּר בְּפִיו, וְזֶה אָמַר כִּי הִקְרָה ה' אֱלֹהֶיךָ:

your God Hashem caused to happen because said and this one in his mouth fluent

פסוק כח

וַיִּגַּשׁ יַעֲקֹב אֶל יִצְחָק אָבִיו וַיִּמָּשְׁחוּ וַיֹּאמֶר הַקֵּל קוֹל יַעֲקֹב

Yaakov is the voice of the voice and he said and he felt him his father Yitzchak to Yaakov And drew close

וְהַיָּדַיִם יְדֵי עֲשׂו:

Esav are the hands of and the hands

רש"י

קוֹל יַעֲקֹב. שִׁמְדָּפֶר בְּלָשׁוֹן תַּחֲנוּנִים קוֹם נָא, אָבֵל עֲשׂו קִנְטוּרִיָּא דְּפֶר יָקָם

Let arise spoke harshness Esav however please Arise supplications in a language of that he speaks Yaakov The voice of

אָבִי:

my father

פסוק כט

וְלֹא הִפִּירוּ כִּי הָיוּ יָדָיו כִּי־יָדָיו כִּי־יָדָיו עֲשׂו אָחִיו שְׁעָרֹת וַיְבָרְכֵהוּ:

and he blessed him hairy his brother Esav like the hands of his hands were because did he recognize him and not

פסוק ל

וַיֹּאמֶר אֵתָה זֶה בְּנִי עֲשׂו וַיֹּאמֶר אָנִי:

I am and he said Esav my son this one are you and he said

רש"י

וַיֹּאמֶר אָנִי. לֹא אָמַר אָנִי עֲשׂו אֶלָּא אָנִי:

it is I but rather Esav I am say He did not I am And he said

פסוק לא

וַיֹּאמֶר הַגִּשָּׁה לִי וְאָכְלָה מִצֵּיד בְּנִי לְמַעַן תְּבָרְכֶה נַפְשִׁי וַיִּגַּשׁ

and he brought near my soul will bless you so that my son from game of and I will eat to me bring near And he said

לו וַיֹּאכַל וַיִּבֶא לוֹ יַיִן וַיִּשְׁתְּ:

and he drank wine to him and he brought and he ate to him

פסוק לב

Pasuk 32

וַיֹּאמֶר אֵלָיו יִצְחָק אָבִיו גֹּשָׁה נָא וּשְׁקָה לִי בְנִי:

my son me and kiss please come near his father Yitzchak to him And he said

פסוק לג

Pasuk 33

וַיִּגַּשׁ וַיִּשָּׁק לוֹ וַיֶּרַח אֶת רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר

and he said and he blessed him his clothes the smell of — and he smelled him and he kissed And he approached

רָאָה רִיחַ בְנִי כְּרִיחַ שְׂדֵה אֲשֶׁר בֵּרַכְוּ יְהוָה:

Hashem has blessed it that a field is like the smell of my son the smell of see

רש"י

וירח וגו'. וְהָלֹא אֵין רִיחַ רַע יוֹתֵר מִשְׁטָף הָעִזִּים? אֵלָּא מִלְּמַד

it teaches but the goats than the washings of more bad smell there is no and is it not etc. and he smelled

שֶׁנִּכְנְסָה עִמּוֹ רִיחַ גֶּן עֵדֶן;

Eden Gan the fragrance of with him that there entered

רש"י

כריח שדה אשר ברכו ה'. שֶׁנָּתַן בּוֹ רִיחַ טוֹב וְזֶהוּ שְׂדֵה תְּפוחִים, כֶּן

so apples a field of and this is good a fragrance in it that He gave Hashem blessed it that a field like the smell of

דְּרָשׁוּ רַז"ל:

our Sages z"l expounded

CHAPTER SUMMARY

Yitzchak seals a covenant of peace with Avimelech over a feast, after which his servants discover a new well of water in Beersheba. Later, Eisav marries two Hittite women who cause deep grief to his parents. When Yitzchak grows old and blind, he sends Eisav to hunt game in order to bless him, but Rivkah instructs Yaakov to disguise himself with Eisav's clothes and goat skins to receive the blessings first. Yaakov brings the prepared food to Yitzchak, who feels his hairy hands, marvels that the voice is the voice of Yaakov while the hands are the hands of Eisav, and ultimately eats, drinks, and gives Yaakov the divine blessings.

Look at what happens here when Yitzchak Avinu tries to discern who is standing in front of him. He reaches out his hands, he feels the hairiness, but then he hears the dibbur. He hears the refined, gentle way of speaking, and he utters those famous words: "Hakol kol Yaakov, v'hahayadayim yedei Esav." The hands look like Esav, the external picture says Esav, but the voice, the inner essence, the pnimiyus, is purely Yaakov.

There is a profound yesod here for our daily avodah. In our own lives, we often look at ourselves or at another Yid and all we see are the "yedei Esav", the external roughness, the stumbles, the messy real-world struggles. We get caught up in the outer shell. But Hashem is listening to the kol Yaakov. He hears the quiet desire of a Yid to do the right thing, the soft tefillah, the inner yearning of the neshama that remains entirely pure no matter what outer garments it is wearing.

When you go through your day, don't judge yourself or your fellow Yid by the external hands. Don't let a rough exterior or a moment of weakness fool you into thinking that's who you really are. Tune into the kol, recognize that deep down, every Yid wants to be connected to Hashem and walk in His ways.

Today, when you talk to someone who seems rough or frustrating on the outside, pause and remind yourself: look past the external hands and listen for the kol Yaakov inside them.