

חומש עם רש"י • תולדות • שביעי

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TOLDOT • 7TH ALIYAH

CHAPTER PREVIEW

In this final aliyah of Parshas Toldos, Yaakov Avinu sets out on his journey to Paddan-aram following the tzava'ah and brochos of his father Yitzchak. He departs to fulfill the rotson of his parents, both to escape the anger of Eisav and to find a choshoher shidduch from the family of Lavan, keeping far away from the bnay Kena'an.

Eisav observes these events and takes note of how much his father despises the daughters of Kena'an. Realizing that his own Canaanite wives are bad in the eyes of Yitzchak, Eisav attempts to patch things up by going to Yishmael and taking his daughter Mahalath as an additional wife.

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

פסוק א

Pasuk 1

וַיִּשְׁלַח יִצְחָק אֶת יַעֲקֹב וַיֵּלֶךְ פְּדָנָה אֶרֶם אֶל לָבָן בֶּן בְּתוּאֵל הָאֲרָמִי
the Aramean Betuel son of Lavan to Aram to Paddan and he went Yaakov — Yitzchak And he sent
אָחִי רִבְקָה אִם יַעֲקֹב וְעָשָׂו:
and Esav Yaakov mother of Rivkah brother of

רש"י

אם יעקב ועשו. איני יודע מה מלמדנו:
it teaches us what know I do not and Esav Yaakov mother of

פסוק ב

Pasuk 2

וַיֵּרָא עָשָׂו כִּי בֵרַךְ יִצְחָק אֶת יַעֲקֹב וַיִּשְׁלַח אֹתוֹ פְּדָנָה אֶרֶם לָקַחַת לֹ
for himself to take Aram to Paddan him and sent Yaakov — Yitzchak blessed that Esav And saw
מִשָּׁם אִשָּׁה בְּבָרְכּוֹ אֹתוֹ וַיֹּצֵו עָלָיו לֵאמֹר לֹא תִקַּח אִשָּׁה
a wife you shall take not saying him and commanded him when blessing a wife from there
מִבְנוֹת כְּנָעַן:
Canaan from the daughters of

פסוק ג

Pasuk 3

וַיִּשְׁמַע יַעֲקֹב אֶל אָבִיו וְאֶל אִמּוֹ וַיֵּלֶךְ פְּדָנָה אֶרֶם:
Aram to Paddan and went his mother and to his father to Yaakov And listened

וישמע יעקב. מחבר לענין של מעלה, וירא עשו כי ברה יצחק וגו'
 and so forth Yitzhak blessed that Esav and saw above of to the subject is connected Yaakov And that hearkened
 וכי שלח אותו פדנה ארם, וכי שמע יעקב אל אביו והלה פדנה ארם, וכי
 and that Aram to Padan and went his father to Yaakov hearkened and that Aram to Padan him he sent and that
 רעות בנות כנעז, והלה גם הוא אל ישמעאל:
 Yishmael to he also and went Kenaan the daughters of were evil

פסוק ד

Pasuk 4

וירא עשו כי רעות בנות כנעז בעיני יצחק אביו:

his father Yitzhak in the eyes of Kenaan the daughters of were evil that Esav And Esav saw

פסוק ה

Pasuk 5

וילה עשו אל ישמעאל ויקח את מחלת בת ישמעאל בן אברהם

Avraham son of Yishmael daughter of Machalas — and took Yishmael to Esav and went

אחות נביות על נשיו לו לאשה:

for a wife to him his wives in addition to Nevayos sister of

אחות נביות. ממשמע שנאמר בת ישמעאל איני יודע שהיא אחות
 the sister of that she was know do I not Ishmael daughter of that it was said from the implication Nebaioth the sister of
 נביות? אלא למדנו שמת ישמעאל משיעדה לעשו קדם נשואיה והשיאה
 and gave her away her marriage before to Esau after he betrothed her Ishmael that died we learned rather Nebaioth
 נביות אחיה, ולמדנו שהיה יעקב באותו הפרק בן ס"ג שנים, שהרי ישמעאל
 Ishmael for behold years 63 a son of period at that Yaakov that was and we learned her brother Nebaioth
 בן ע"ד שנים היה כשנולד יעקב, י"ד שנה היה גדול ישמעאל מיצחק, ויצחק
 and Yitzhak than Yitzhak Ishmael older was years 14 Yaakov when was born was years 74 a son of
 בן ס' שנה בלדת אותם הרי ע"ד, ושנותיו היו קל"ז, שנאמר ואלה שני
 the years of and these are as it was said 137 were and his years 74 behold them at the birth of years 60 a son of
 חיי ישמעאל וגו', נמצא יעקב בשמת ישמעאל בן ס"ג שנים היה, ולמדנו
 and we learned was years 63 a son of Ishmael when died Yaakov it turns out etc. Ishmael the life of
 מכאן שנטמן בבית עבר י"ד שנה ואחר כה הלה לחרו, שהרי לא שהה
 did he stay not for behold to Haran he went so and after years 14 Ever in the house of that he hid from here
 בבית לכן לפני לדתו של יוסף אלא י"ד שנה, שנאמר עבדתיה ארבע עשרה
 teen four I served you as it was said years 14 except Yosef the birth of before Lavan in the house of
 שנה בשתי כנתייה ושש שנים בצאנה, ושכר הצאן משנולד יוסף היה,
 was Yosef from when was born the flock and the wage of for your flock years and six daughters for your two years
 שנאמר ויהי כאשר ילדה רחל את יוסף וגו'; ויוסף בן ל' שנה היה כשמהלה,
 when he ruled was years 30 a son of and Yosef etc. Yosef — Rachel bore when and it was as it was said
 ומשם עד שירד יעקב למצרים ט' שנים, ז' של שבע וב' של רעב, ויעקב
 and Yaakov famine of and 2 plenty of 7 years 9 to Mitzrayim Yaakov that went down until and from there

אָמַר לְפָרַעְהַ יָמֵי שְׁנֵי מִגּוּרֵי שְׁלֹשִׁים וּמֵאָתָּה שָׁנָה – צָא וַחֲשַׁב י"ד

14 and calculate go years and one hundred thirty my sojourning the years of the days of to Pharaoh said

שְׁלֹפְנֵי לֵדָת יוֹסֵף וּשְׁלֹשִׁים שָׁל יוֹסֵף וְתִשַׁע מִשְׁמָלָהּ עַד שָׁבָא יַעֲקֹב, הָרִי נ"ג,

53 behold Yaakov that came until from when he ruled and nine Yosef of and thirty Yosef the birth of that before

וּכְשִׁפְּרֵשׁ מֵאָבִיו הָיָה בֶן ס"ג, הָרִי קי"ו, וְהוּא אֹמֵר שְׁלֹשִׁים וּמֵאָתָּה

and one hundred thirty says and he 116 behold 63 a son of he was from his father and when he separated

שָׁנָה, הָרִי חֲסֵרִים י"ד שָׁנִים, הָא לְמִדַּת שְׁאֲחֵר שְׁקָבַל הַבְּרָכוֹת נִטְמָן בְּבֵית

in the house of he hid the blessings that he received that after you learned thus years 14 missing behold years

עָבַר י"ד שָׁנִים, אָבֵל לֹא נֶעְנַשׁ בְּזָכוֹת הַתּוֹרָה; שְׁהָרִי לֹא פָּרַשׁ יוֹסֵף

Yosef was separated not for behold the Torah by the merit of was he punished not but years 14 Ever

מֵאָבִיו אֲלֹא כ"ב שָׁנָה, דְּהֵינּוּ מִי"ז עַד ל"ט, כְּנִגְדַּ כ"ב שְׁפָרַשׁ יַעֲקֹב

Yaakov that was separated 22 corresponding to 39 until from 17 which is years 22 except from his father

מֵאָבִיו וְלֹא כְּבָדוֹ, וְהֵם כ' שָׁנִים בְּבֵית לָבָן וּשְׁתֵּי שָׁנִים שְׁשָׁה

that he stayed years and two Lavan in the house of years 20 and they are did he honor him and not from his father

בְּדֶרֶךְ, כְּדֻכְתֵּיב וַיִּבֶן לוֹ בַּיִת וּלְמִקְנֵהוּ עָשָׂה סֶכֶת, וּפָר' רַז"ל

our Sages z"l and explained booths he made and for his livestock a house for himself and he built as it is written on the way

מִזֶּה הַפְּסוּק שְׁשָׁה י"ח חֳדָשִׁים בְּדֶרֶךְ – דְּבֵית הָיָה בַּיָּמֹת הַגְּשָׁמִים וְסֶכֶת הָיוּ

are and booths the rains in the days of is for a house on the way months 18 that he stayed verse from this

בַּיָּמֹת הַחֲמָה – וּלְחֻשְׁבוֹן הַפְּסוּקִים שֶׁחֲשַׁבְנוּ לְעֵיל מִשְׁפָּרַשׁ

from when he separated above that we calculated the verses and according to the sun in the days of calculation of

מֵאָבִיו עַד שִׁירָד לְמִצְרַיִם שְׁהָיָה בֶן ק"ל שָׁנִים, שְׁשָׁם אָנוּ מוֹצְאִים עוֹד

another find we that there years 130 a son of that he was to Mitzrayim that he went down until from his father

י"ד שָׁנִים – אֲלֹא וַדָּאִי נִטְמָן בְּבֵית עָבַר בְּהַלִּיכָתוֹ לְבֵית לָבָן לְלִמּוֹד תּוֹרָה

Torah to learn Lavan to the house of in his going Ever in the house of he hid certainly rather years 14

מִמֶּנּוּ, וּבִשְׁבִיל זְכוֹת הַתּוֹרָה לֹא נֶעְנַשׁ עֲלֵיהֶם וְלֹא פָּרַשׁ יוֹסֵף מִמֶּנּוּ

from him Yosef was separated and not for them was he punished not the Torah the merit of and for the sake of from him

אֲלֹא כ"ב שָׁנָה – מְדָה כְּנִגְדַּ מְדָה – ע"כ בְּרַש"י יָשָׁן:

old in Rashi until here measure against measure years 22 except

רש"י

עַל נִשְׂיוֹ. הוֹסִיף רִשְׁעָה עַל רִשְׁעָתוֹ, שְׁלֹא גֵרַשׁ אֶת הָרְאשׁוֹנוֹת:

the first wives — he divorced that not his wickedness upon wickedness he added his wives Besides

CHAPTER SUMMARY

This aliyah recounts Yaakov's departure to Paddan-aram to the house of Lavan, obediently following the directives of Yitzchak and Rivka. Upon seeing Yaakov's kibbud av v'em and realizing how deeply Yitzchak disdained the local Canaanite women, Eisav goes to Yishmael and marries his daughter Mahalath, the sister of Nebaioth, adding her to his existing wives in an effort to appease his father.

Look at what happens here in the pesukim with Esav. He sees that Yitzchak blessed Yaakov and sent him away to find a shidduch, commanding him not to take a wife from the Bnos Knaan. Esav realizes that his father hates these Canaanite women. So what does Esav do? He goes to Yishmael and marries Machalas, the daughter of Yishmael. But look at the phrasing: "al nashav", on top of his existing wives. He did not get rid of the wicked Canaanite wives he already had! He just added another wife to the mix, thinking he was fixing the problem.

The Torah is coming to show us a profound sevara in human nature and avodas Hashem. Esav understood that something was wrong with his life, but his way of fixing it was totally external. Instead of doing real teshuvah, uprooting the bad, and removing the bad influences from his home, he just tried to paste a good deed on top of his rotten foundation. He thought, I will keep my bad habits, but I will add a frum-looking step on top, and that will make everything kadosh.

How often do we fall into this exact same mistake? A Yid feels a void or knows he is doing something he shouldn't be doing, and his yetzer hara convinces him to just add a extra chumra or do a nice segula, while leaving the bad habit untouched. Real avodah requires us to clean out the bad first. You cannot build a kadosh home or a pure neshama by just adding good things on top of lingering tumah.

Take one practical area in your life today where you know something is wrong, and instead of trying to cover it up with a good deed, take one real step to actually remove or stop the bad thing itself.