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## פרשת תולדות

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### פרק כו פסוק ב

וַיֵּרָא אֵלָיו יְ-הוָה וַיֹּאמֶר אֵל-תִּרְדּוּ מִצְרַיִם שָׁכֵן בְּאֶרֶץ אֲשֶׁר אָמַר אֵלָיךָ:

### רש"י

אל תרד מצרימה. שְׁהִיָּה דַעְתּוֹ לְרֵדֵת לְמִצְרַיִם כְּמוֹ שְׁיָרֵד אָבִיו בְּיָמֵי הָרַעֲב, אָמַר לוֹ "אל תרד מצרימה", שְׁאַתָּה עוֹלָה תְּמִימָה וְאִין חוּצָה לְאֶרֶץ כְּדַאי לָךְ.

### מושג

שְׁאַתָּה עוֹלָה תְּמִימָה וְאִין חוּצָה לְאֶרֶץ כְּדַאי לָךְ.

#### Translation:

Because you are a perfect *Olah* and outside of Eretz Yisrael is not appropriate for you<sup>1</sup>.

#### Explanation:

Yitzchok was considered a perfect עולה and as such should remain in Eretz Yisroel. He reached this status either because of the Akeida or because he was born in Eretz Yisroel. Just like a sacrifice that was taken out of the בית המקדש would become invalid, so too if Yitzchok would leave Eretz Yisroel it would ruin his high level of קדושה. We learn from here that all of Eretz Yisroel has a high level of קדושה somewhat like the קדושה found in the בית המקדש<sup>2</sup> and that when one leaves Eretz Yisroel it is as if they became impure.

#### Looking in the Pasuk:

The Midrash is bothered by why Yitzchok was told not to go to מצרים while Avrohom was allowed to go. In the wording of the Pasuk there are two additional problems. Firstly, both in ב פסוק and in ג פסוק Yitzchok is being told to stay in Eretz Yisroel. Why is the command repeated? Secondly, why in ב פסוק is the word שכן used while in ג פסוק the term גור is used? To this the Midrash answers that not only is Yitzchok being told to remain temporarily - גור - in גר and not go just now to מצרים, but he is also being told that he must remain permanently - שכן - in Eretz Yisroel<sup>3</sup>. The reason he must remain is because he is an עולה תמימה while Avrohom was not.

#### Musag Learning Outcomes:

Know: Yitzchok Avinu was commanded to live only in ארץ ישראל. Just like a קרבן must not leave the בית המקדש so too Yitzchok must not leave the קדושה of ארץ ישראל.

Understand: ארץ ישראל has a high level of קדושה somewhat like the בית המקדש. Yitzchok who had achieved the level of קדושה of a perfect sacrifice was therefore commanded to stay in ארץ ישראל just like a קרבן must remain in the בית המקדש.

Think: Looking closely at the wording of Pesukim, especially at similar Shorashim, as well as paying attention to seemingly extra Pesukim, help us better understand the intent of the Pesukim.

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1 See note #1

2 See note #2

3 See note #3

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## NOTES

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1. The Midrash Rashi quotes is bothered by the fact that Avrohom was never told not to go to Mitzrayim while Yitzchok is told to remain in ארץ כנען. Why the difference? The Midrash answers that Yitzchok is considered an עולה תמימה and therefore being in חוץ לארץ is not worthwhile or appropriate for him. The two questions that must be answered are:

Why should an עולה תמימה not leave ארץ ישראל?

Why is Yitzchok considered an עולה תמימה?

To answer we must look at Rashi's sources. There are two possible sources for Rashi, the מדרש רבה and מדרש תנחומא ישן. The מדרש רבה reads:

וירא אליו ה' ויאמר אל תרד מצרימה שכון בארץ, עשה שכונה בארץ ישראל הוי נוטע הוי זורע הוי נציב, דבר אחר שכון בארץ שכון את השכינה בארץ, גור בארץ הזאת אמר רב הושעיה את עולה תמימה מה עולה אם יצאת חוץ לקלעים היא נפסלת אף את אם יצאת חוץ לארץ נפסלת.

The Midrash uses the laws of קרבנות to explain our first question; why an עולה תמימה may not leave ארץ ישראל. Just like in the המקדש an עולה, which has the laws of קדשי קדשים may not be taken out of the קלעים<sup>4</sup>, so too a person who is holy must stay within the boundaries of קדושה: the land of Israel. An עולה that left the קלעים would be invalidated; so too a person who has elevated himself to the level of an עולה תמימה would be 'invalidated' were he to leave ארץ ישראל.

As for the first question of why is Yitzchok considered an עולה תמימה, most of us would explain that this is a result of the Akeidah, in which Hashem commands Avrohom לעולה. However, a look at the Tanchumah ישן provides us with further insight, as well as a different understanding of why Yitzchok could not leave ארץ ישראל:

אמר לו הקב"ה, יצחק, אביך שבא מחוצה לארץ ירד למצרים, אבל אתה שנולדת בארץ ישראל ואתה עולה טהורה, תרד? בתמימה? לפיכך אל תרד מצרימה. גור בארץ הזאת, אמר רבי חנן בשם רבי שמואל בן רבי יצחק, למה? אינו רוצה שיטמא בארץ העמים.

The Tanchumah points to the fact that Yitzchok was born in ארץ ישראל which made him an עולה<sup>5</sup> and therefore could not go to חוץ לארץ as it would make him טמא. (The Tanchumah does not use the term עולה תמימה and does not use the parallel to קרבנות.) It would seem that the Tanchuma is simply explaining that Yitzchok who was born in ארץ ישראל was therefore pure and should not be made impure by going to חוץ לארץ<sup>6</sup>.

From the wording used by רש"י that כדאי לך, it seems that Rashi is using the explanation of the Tanchuma and not the Rabbah.

2. If we were to use this reasoning in the reverse we would come to the conclusion that one who lives in ארץ ישראל should realize that it is as if they are living within the walls of the המקדש and should try to reach the level of an עולה תמימה. The ספר כפתור ופרח explains that for this reason the Torah ties the Pesukim dealing with the gift of ארץ ישראל with the Mitzvah of מילה<sup>7</sup>:

בראשית פרק יז) ה ונתתי לך ולנרעך אהרית את ארץ מגרית את כל-ארץ פנען לאחוזת עולם והייתי להם לא-להים: ט ויאמר א-להים אל-אברהם ואתה את-בריתי תשמר ונרעך ונרעך אהרית לדרתם: י זאת בריתי אשר תשמרו ביני וביניכם ובין נרעך אהרית המול לכם כל-נכר:

Before receiving the gift of ארץ ישראל it was essential that Hashem gave them the Mitzvah which helps us reach the level of תמימים, as Hashem tells Avrohom להגיה תמים. For this very same reason יהושע is מל the people before entering ארץ ישראל.

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4 The קלעים or curtains, were the boundaries in the משכן. In the המקדש an עולה could not be taken out of the walls of the עזרה. All of this applies only after the animal had been sacrificed.

5 There is no doubt that Yitzchok is referred to as an עולה due to the Akeidah. Our point here is that according to the Tanchuma the status of עולה was not the reason he could not leave ארץ ישראל, but rather his status of טהורה was the reason.

6 Even today there are Halachik guidelines as to when it is permitted for one who lives in ארץ ישראל to leave, even for a short time, to חוץ לארץ. In general, it is permitted only for compelling reasons.

7 Interestingly, an animal may not be offered as a קרבן until it is 8 days old, the same age for ברית מילה.

3. The Musag is teaching that יצחק is being told not only not to go to מצרים now, but to never leave to חוץ לארץ. The question is how did חז"ל know to expand Hashem's command to include *never* leaving ארץ ישראל? Perhaps all Hashem was telling יצחק was only not to leave now! The רמב"ן answers that if all Hashem wanted was to tell יצחק was not to go down now, but to remain in גרר, it would have sufficed to tell him בארץ הזאת גור. The first Pasuk of אל תרד מצרימה שכן בארץ אשר אמר refers to the command to remain permanently in ארץ ישראל as the Shoresh infers. The second Pasuk, using the Shoresh ג.ו.ר, refers to a second command to remain in גרר temporarily, where he will be blessed. Additionally, we may read into the Shoresh ש.כ.ג not only to dwell permanently but also to bring the שכינה into the land. These two interpretations are found in the words of the Midrash (quoted in Note #1) from which our Musag is taken:

שכון בארץ: עשה שכונה בארץ ישראל הוי נוטע הוי זורע הוי נציב, דבר אחר שכון בארץ שכן את השכינה בארץ.  
It thus becomes clear that יצחק is being told to remain for his entire life in ארץ ישראל.

#### 4. Questions for further thought:

According to the Tanchuma Yaakov Avinu, who was also born in ארץ ישראל, was allowed to leave to חוץ לארץ.

- a. Was this only because he was in danger of being killed by Eisav?
- b. Does the vision of the סולם give us any clues?
- c. How would we understand Yaakov's going down to Mitzrayim?