

חומש עם רש"י • ראש השנה א • ששי

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

ROSH HASHANA I • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the encounter between Avraham and Avimelech, the king of the Plishtim, who comes accompanied by Phicol, the general of his army. Recognizing the extraordinary hashgacha pratis that follows Avraham in everything he does, Avimelech seeks to establish a formal treaty of peace and loyalty between their households for generations to come.

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

פסוק א

Pasuk 1

וַיְהִי בַּעֲת הַהוּא וַיֹּאמֶר אֲבִימֶלֶךְ וּפִיכֹל שֶׁר צָבָאוֹ אֶל אַבְרָהָם לֵאמֹר
saying Avraham to his army general of and Phichol Avimelech and he said that at the time And it was
אֱלֹהִים עִמָּךְ בְּכֹל אֲשֶׁר אַתָּה עֹשֶׂה׃
do you that in everything is with you God

רש"י

אֱלֹהִים עִמָּךְ. לְפִי שָׂרְאוּ שִׁינְא מִשְׁכֻּנַּת סְדוֹם לְשָׁלוֹם, וְעַם הַמְּלָכִים
the kings and with in peace Sedom from the neighborhood of that he left that they saw because is with you G-d
נִלְחָם וְנָפְלוּ בְּיָדוֹ, וְנִפְקְדָה אִשְׁתּוֹ לְזִקְוֹנָיו׃
in his old age his wife and was remembered into his hand and they fell he fought

פסוק ב

Pasuk 2

וְעַתָּה הִשָּׁבְעָה לִּי בֵּאלֹהִים הֵנָּה אִם תִּשְׁקֹר לִּי וּלְנִינִי
or with my child with me you will deal falsely that not here by God to me swear And now
וּלְנִכְדִּי כַּחֲסֵד אֲשֶׁר עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעַם הָאָרֶץ אֲשֶׁר
that the land and with with me you shall do with you I have done that like the kindness or with my grandchild
גִּרְתָּהּ בָּהּ׃
in it you have sojourned

רש"י

וּלְנִינִי וּלְנִכְדִּי. עַד כָּאן רַחֲמֵי הָאֵב על הַבֵּן׃
the son upon the father the mercy of here until and to my grandson and to my son

כחסד אשר עשיתי עמך תעשה עמדי. שְׁאֲמַרְתִּי לְךָ הִנֵּה אֶרְצִי לְפָנֶיךָ

is before you my land Behold to you that I said with me you shall do with you I have done that According to the kindness

בראשית רבה :

Rabbah Bereishis

פסוק ג

Pasuk 3

וַיֹּאמֶר אַבְרָהָם אֲנֹכִי אֲשָׁבַע:

will swear I Avraham And said

פסוק ד

Pasuk 4

וְהוֹכַח אַבְרָהָם אֶת אַבְיִמֶלֶךְ עַל אֲדוֹת בְּאֵר הַמַּיִם אֲשֶׁר

which the water the well of the matter of concerning Avimelech — Avraham And Abraham rebuked

גָּזְלוּ עֲבָדֵי אַבְיִמֶלֶךְ:

Avimelech the servants of had seized

וְהוֹכַח. נִתְוַכַּח עִמּוֹ עַל כֵּן:

this about with him he argued And he reproved

פסוק ה

Pasuk 5

וַיֹּאמֶר אַבְיִמֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה אֶת הַדָּבָר הַזֶּה וְגַם אַתָּה לֹא הִגַּדְתָּ

did tell not you and also this the matter — did who I knew not Avimelech And said

לִי וְגַם אֲנֹכִי לֹא שָׁמַעְתִּי בְּלִתי הַיּוֹם:

today except heard not I and also me

פסוק ו

Pasuk 6

וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן לְאַבְיִמֶלֶךְ וַיַּכְרֹתוּ שְׁנֵיהֶם בְּרִית:

a covenant both of them and they cut to Avimelech and gave and cattle sheep Avraham And took

CHAPTER SUMMARY

Avraham agrees to the treaty and swears an oath of loyalty to Avimelech, but first he uses the opportunity to bring up a serious grievance regarding a well of water that Avimelech's servants had wrongfully seized. After Avimelech claims complete ignorance of the theft, Avraham takes sheep and cattle, presents them to Avimelech as a sign of their agreement, and the two of them seal a binding covenant of peace.

The Torah is showing us a fascinating thing here. Avimelech comes to Avraham Avinu to make a treaty, recognizing that Hashem is with him in everything. But right after Avraham agrees to swear, the very next pasuk says, "And Avraham reproached Avimelech about the well of water that Avimelech's servants had seized." Lichoira, this is highly unusual. You are in the middle of closing a major peace treaty, a massive kiddush Hashem where the local king is honoring you, and suddenly you bring up a dispute about a water well? Why ruin the moment with a complaint about property?

The chiddush here is that true peace and real relationships cannot be built on a foundation of unresolved grievances. Avraham Avinu was teaching us a major yesod in middos and hanhagas ha'adam. If there is an unresolved issue, a feeling of theft or unfairness lingering in the air, you cannot just sweep it under the rug and pretend everything is wonderful. If Avraham had stayed silent to "keep the peace," that resentment would have festered, and the treaty would have been hollow. By bringing the issue of the stolen well into the open, Avraham cleared the air so that the covenant they made immediately afterward would be genuine and lasting.

We often make the mistake of thinking that being a "baal chessed" or a soft person means we must never speak up when we are wronged, or that we should bottle up our feelings to avoid conflict. But the Torah is teaching us that true shalom requires honesty. If someone close to you did something that hurt you or took something that belongs to you, the most Torah-dik way to handle it is not to harbor silent resentment, but to address it directly and calmly, with a soft tongue, so that you can truly move forward together.

Today, if you are holding onto a grudge or a grievance against a spouse, a business partner, or a friend, don't let it fester under a fake smile. Find a quiet, respectful moment to gently clear the air, so that your relationship can be built on real truth.