

חומש עם רש"י • ראש השנה א • שביעי

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

ROSH HASHANA I • 7TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we see the finalization of the treaty between Avraham and Avimelech at Beer-sheba. Avraham sets apart seven ewes from his flock, prompting a question from Avimelech about their purpose. Avraham explains that these sheep will serve as a testimony and proof that he was indeed the one who dug the well, establishing his rightful ownership.

Following this agreement, the place is named Beer-sheba to commemorate the oath sworn between them. After Avimelech and his general Phicol return to the land of the Philistines, Avraham plants a tamarisk tree (eshel) and calls out in the name of Hashem, establishing a long-term presence in the region.

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

פסוק א

Pasuk 1

וַיֵּצֵב אַבְרָהָם אֶת שִׁבְעַת כְּבָשֹׂת הַצֹּאן לְבִדְהָן:

by themselves the flock ewes of seven — Avraham And he set

פסוק ב

Pasuk 2

וַיֹּאמֶר אַבְיִמֶלֶךְ אֶל אַבְרָהָם מָה הִנֵּה שִׁבְעַת כְּבָשֹׂת הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ

you set which these ewes seven are what Avraham to Avimelech And he said

לְבִדְהָן:

by themselves

פסוק ג

Pasuk 3

וַיֹּאמֶר כִּי אֶת שִׁבְעַת כְּבָשֹׂת תִּקַּח מִיָּדִי בְּעֵבֹר תִּהְיֶה לִּי לְעֵדָה כִּי

that as testimony for me it will be so that from my hand you shall take ewes seven — that And he said

חֲפָרְתִּי אֶת הַבְּאֵר הַזֹּאת:

this the well — I dug

רש"י

בְּעֵבֹר תִּהְיֶה לִּי זֹאת:

this to me shall be in order that

רש"י

לעדה. לשון עדות של נקבה, כמו ועדה המצבה בראשית ל"א :
thirty-one Bereishis the pillar and a witness just as feminine of testimony an expression of as a witness

רש"י

כי חפרתי את הבאר. מריבים היו עליה רועי אבימלך ואומרים אנחנו חפרנוה,
dug it we and saying Avimelech the shepherds of over it were quarreling the well — I have dug that
אמרו ביניהם כל מי שיתראה על הבאר ויעלו המים לקראתו, שלו היא,
it is his towards him the waters and will rise the well at that shows himself who any between themselves they said
ועלו לקראת אברהם:
Avraham towards and they rose

פסוק ד

Pasuk 4

על כן קרא למקום ההוא באר שבע כי שם נשבעו שניהם:
both of them swore an oath there because Sheva Be'er that to the place he called · Therefore

פסוק ה

Pasuk 5

ויכרתו ברית בבאר שבע ויקם אבימלך ופיכל שר צבאו
his army the general of and Phichol Avimelech and he arose Sheva at Beer a covenant And they cut
וישובו אל ארץ פלשתים:
the Philistines the land of to and they returned

פסוק ו

Pasuk 6

ויטע אשל בבאר שבע ויקרא שם בשם יהוה אל עולם:
the universe God of Hashem upon the name of there and he called Sheva in Beer a tamarisk And he planted

רש"י

אשל. רב ושמואל, חד אמר פרדס להביא ממנו פרות לאורחים בסעודה, וחד אמר
said and one at the meal for the guests fruits from it to bring an orchard said one and Shmuel Rav An eshel
פנדק לאכסניא ובו כל מיני פרות. ומצינו לשון נטיעה באהלים, שנאמר
as it is said regarding tents planting the expression of and we find fruits kinds of all and in it for lodging an inn
ויטע אהלי אפדנו דניאל י"א :
11 Daniel his palace the tents of and he shall plant

רש"י

ויקרא שם וגו'. על ידי אותו אשל נקרא שמו של הקב"ה אלוה לכול
of all God the Holy One of the name was called Eshel that means of by etc. there And he called
העולם, לאחר שאוכלים ושותים אומר להם ברכו למי שאכלתם משלו, סבורים
think of His whose you ate Him bless to them he would say and drank they ate after the universe
אתם שמשלי אכלתם? משל מי שאמר והיה העולם אכלתם סוטה י' :
10a Sotah you ate the universe and came to be Who spoke Him from that of you ate that of mine you

וַיָּגֵר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים:

many days the Philistines in the land of Abraham And Abraham resided

רש"י

ימים רבים. מְרַבִּים עַל שֶׁל חֶבְרוֹן. בְּחֶבְרוֹן עָשָׂה כ"ה שָׁנָה וְכָאן כ"ו, שֶׁהָרִי בֶן
a son of for behold 26 and here years 25 he spent in Hebron Hebron those of than more numerous many Days

ע"ה שָׁנָה הָיָה בְּצֵאתוֹ מִחֶרֶן, אוֹתָהּ שָׁנָה וַיָּבֹא וַיֵּשֶׁב בְּאֵלֵי מַמְרָא,
Mamre by the terebinths of and he dwelt and he came year that same from Haran at his departure he was years 75

שֶׁלֹּא מְצִינוּ קֶדֶם לָכֵן שֶׁנִּתְיָשֵׁב אֶלָּא שָׁם, שֶׁבְּכָל מְקוֹמוֹתָיו הָיָה כְּאוֹרֵחַ חוֹנָה
who pitches camp like a guest he was his places for in all there except that he settled this before we find for not

וְנוֹסֵעַ וְהוֹלֵךְ, שֶׁנֶּאֱמַר וַיַּעֲבֵר אַבְרָם, וַיַּעֲתֵק מִשָּׁם, וַיְהִי רָעָב בְּאֶרֶץ
in the land a famine and there was from there and he removed Avram and he passed as it is said and goes on and journeys

וַיֵּרֶד אַבְרָם מִצְרַיִמָּה בְּרֵאשִׁית י"ב, וּבְמִצְרַיִם לֹא עָשָׂה אֶלָּא שְׁלֹשָׁה חֳדָשִׁים
months three except he spent not and in Mitzrayim 12 Genesis to Mitzrayim Avram and he went down

שֶׁהָרִי שָׁלְחוֹ פַרְעֹה מִיד, וַיֵּלֶךְ לְמַסְעָיו עַד וַיָּבֹא וַיֵּשֶׁב בְּאֵלֵי מַמְרָא
Mamre by the terebinths of and dwelt he came until on his journeys and he went immediately Pharaoh sent him away for behold

אֲשֶׁר בְּחֶבְרוֹן שָׁם י"ג, שָׁם יָשַׁב עַד שֶׁנֶּהְפְּכָה סְדוֹם, מִיד וַיֵּסַע מִשָּׁם
from there and journeyed immediately Sodom was overthrown until he dwelt there 13 there in Hebron which are

אַבְרָהָם מִפְּנֵי בּוֹשָׁה שֶׁל לוֹט וְכֹא לְאֶרֶץ פְּלִשְׁתִּים, וּבֶן צ"ט שָׁנָה הָיָה,
he was years 99 and a son of the Philistines to the land of and he came Lot of the shame because of Avraham

שֶׁהָרִי בְּשָׁלִישִׁי לְמִילָתוֹ בָּאוּ אֲצִלוֹ הַמַּלְאָכִים, הָרִי כ"ה שָׁנָה, וְכָאן כְּתִיב
it is written and here years 25 behold the angels to him came of his circumcision on the third day for behold

יָמִים רַבִּים, מְרַבִּים עַל הָרֵאשׁוֹנִים, וְלֹא בָּא הַכְּתוּב לְסַתֵּם אֶלָּא לְפָרֵשׁ, וְאִם
and if to explain but to leave indefinite the Scripture came and not the first ones than more numerous many days

הָיוּ מְרַבִּים עֲלֵיהֶם שְׁתֵּי שָׁנִים אוֹ יוֹתֵר הָיָה מִפְּרָשָׁם, וְעַל פְּרָחָד אֵינָם
they are not necessity and of specified them it would have more or years by two than them more numerous they were

יִתְרִים יוֹתֵר מִשָּׁנָה, הָרִי כ"ו שָׁנָה; מִיד יָצָא מִשָּׁם וְחָזַר לְחֶבְרוֹן, וְאוֹתָהּ
and that to Hebron and returned from there he departed immediately years 26 behold than a year more more

שָׁנָה קִדְמָה לַפְּנֵי עֲקִידָתוֹ שֶׁל יִצְחָק י"ב שָׁנִים, בְּסֵדֶר עוֹלָם:
Olam in Seder years 12 Yitzchak of the binding before preceded year

CHAPTER SUMMARY

The aliyah details the covenant established at Beer-sheba, where Avraham uses seven ewes as a physical testimony of his ownership of the well. After swearing an oath and concluding the pact, Avimelech and Phicol depart, while Avraham plants a tamarisk tree, invokes the name of Hashem, and resides in the land of the Philistines for many days.

The Chumash is telling us that right after Avraham Avinu makes a treaty with Avimelech and settles the dispute over the water wells, he immediately goes and plants an "eshel" in Beer-sheba, and uses it to call out in the name of Hashem. Rashi brings down that this eshel was an inn to provide food, drink, and lodging for wayfarers. Lichoira, we have to understand the timing here. Avraham just finished dealing with politics, treaties, and securing his physical property. Why is this the exact moment he decides to set up a major chessed operation?

The chiddush here is that Avraham Avinu is teaching us a yesod in how a Yid looks at his physical achievements. When Hashem helps you secure your business, your home, or your livelihood, the reaction shouldn't just be to sit back and enjoy the quiet. The moment Avraham secured the well and made peace, he immediately asked himself: "How can I use this new stability to bring more of Hashem's presence into the world?" He didn't build a private villa; he built an eshel to feed hungry travelers and introduce them to the Borei Olam.

We often find ourselves waiting for "the right time" to do real chessed or to focus on our avodas Hashem, thinking we first need to settle all our worldly worries. But the Torah is showing us that the whole tachlis of having physical stability is to turn it into a vessel for ruchniyus. When Hashem gives you an expansion in your parnassah or peace of mind in your home, that is the exact moment to expand your chessed and use your resources to help another Yid.

Today, take one physical blessing or resource that Hashem has recently settled for you, whether it is a comfortable home, a stable job, or even just a quiet hour in your schedule, and use it directly for a mitzvah or to help someone else, turning your personal "well" into an eshel.