

## Parsha Plug: Parshat Toldot

Bereshit 21:28-33	בראשית כא:כח-לג
<p><b>28</b> And Avraham placed seven ewe lambs by themselves. <b>29</b> And Avimelech said to Avraham, "What are these seven ewe lambs, which you have placed by themselves?" <b>30</b> And he said, "For these seven ewe lambs you shall take from my hand, in order that it be to me for a witness that I dug this well." <b>31</b> Therefore, he named that place Beer Sheva, for there they both swore. <b>32</b> And they formed a covenant in Beer Sheva, and Avimelech and Pichol his general arose, and they returned to the land of the Philistines. <b>33</b> And he planted an eishel in Beer Sheva, and he called there in the name of the Lord, the God of the world.</p>	<p><b>כח</b> וַיִּצַב אַבְרָהָם, אֶת-שִׁבְעַת כְּבָשׂוֹת הַצֹּאן--לְבִדְהֵן. <b>כט</b> וַיֹּאמֶר אַבְיִמֶלֶךְ, אֶל-אַבְרָהָם: מָה הֵנָּה, שִׁבְעַת כְּבָשׂוֹת הָאֵלֶּה, אֲשֶׁר הִצַּבְתָּ, לְבִדְנָה. ל וַיֹּאמֶר--כִּי אֶת-שִׁבְעַת כְּבָשׂוֹת, תִּקַּח מִיָּדִי: בְּעִבּוֹר תִּהְיֶה-לִּי לְעֵדָה, כִּי חִפְרְתִי אֶת-הַבְּאֵר הַזֹּאת. לֹא עַל-כֵּן, קָרָא לְמָקוֹם הַהוּא--בְּאֵר שִׁבְעָה: כִּי שָׁם נִשְׁבַּעוּ, שְׁנֵיהֶם. לב וַיִּכְרְתוּ בְרִית, בְּבְאֵר שִׁבְעָה; וַיָּקָם אַבְיִמֶלֶךְ, וּפִיכֹל שָׂר-צָבָאוֹ, וַיָּשׁוּבוּ, אֶל-אֶרֶץ פְּלִשְׁתִּים. לג וַיִּטַּע אֵשֶׁל, בְּבְאֵר שִׁבְעָה; וַיִּקְרָא-שָׁם--בְּשֵׁם ה', קַל עוֹלָם.</p>

Bereshit 26:13-33	בראשית כו:יג-לג
<p><b>13</b> And the man [Yitzchak] became great, and he grew constantly greater until he had grown very great. <b>14</b> And he had possessions of sheep and possessions of cattle and much production, and the Philistines envied him. <b>15</b> And all the wells that his father's servants had dug in the days of Avraham, his father, the Philistines stopped them up and filled them with earth. <b>16</b> And Avimelech said to Yitzchak, "Go away from us, for you have become much stronger than we." <b>17</b> And Yitzchak went away from there, and he encamped in the valley of Gerar and dwelt there. <b>18</b> And Yitzchak again dug the wells of water which they had dug in the days of his father, Avraham, and the Philistines had stopped them up after Avraham's death; and he gave them names like the names that his father had given them. <b>19</b> And Yitzchak's servants dug in the valley, and they found there a well of living waters. <b>20</b> And the shepherds of Gerar quarreled with Yitzchak's shepherds, saying, "The water is ours"; so he named the well Esek, because they had contended with him. <b>21</b> And they dug another well, and they quarreled about it also; so he named it Sitnah. <b>22</b> And he moved away from there, and he dug another well, and they did not quarrel over it; so he named it Rechovot, and he said, "For now the Lord has made room for us, and we will be fruitful in the land." <b>23</b> And he went up from there to Beer sheba. <b>24</b> And the Lord appeared to him on that night and said, "I am the God of Avraham, your father. Fear not, for I am with you, and I will bless you and multiply your seed for the sake of Avraham, My servant." <b>25</b> And he built an altar there, and he called in the name of the Lord, and he pitched his tent there, and Yitzchak's servants dug a well there. <b>26</b> And Avimelech went to him from Gerar, and a group of his companions and Pichol, his</p>	<p><b>יג</b> וַיִּגְדַּל, הָאִישׁ; וַיֵּלֶךְ הַלּוֹךְ וַיִּגְדַּל, עַד כִּי-גָדַל מְאֹד. יד וַיְהִי-לוֹ מְקַנְיָה-צֹאן וּמְקַנְיַת בָּקָר, וַעֲבָדָה רַבָּה; וַיִּקְנְאוּ אֹתוֹ, פְּלִשְׁתִּים. טו וְכָל-הַבְּאֵרֹת, אֲשֶׁר חָפְרוּ עַבְדֵי אָבִיו, בְּיַמֵּי אַבְרָהָם אָבִיו--סִתְּמוּם פְּלִשְׁתִּים, וַיִּמְלְאוּם עֹפֶר. טז וַיֹּאמֶר אַבְיִמֶלֶךְ, אֶל-יִצְחָק: לָךְ, מִעֲמֻנּוֹ, כִּי-עֲצַמְתָּ מִמֶּנּוּ, מְאֹד. יז וַיֵּלֶךְ מִשָּׁם, יִצְחָק; וַיַּחַן בְּנַחַל-גֶּרָר, וַיָּשׁוּב שָׁם. יח וַיָּשׁוּב יִצְחָק וַיַּחְפֹּר אֶת-בְּאֵרֹת הַמַּיִם, אֲשֶׁר חָפְרוּ בְּיַמֵּי אַבְרָהָם אָבִיו, וַיִּסְתְּמוּם פְּלִשְׁתִּים, אַחֲרֵי מוֹת אַבְרָהָם; וַיִּקְרָא לָהֶן, שְׁמוֹת, כְּשֵׁמֹת, אֲשֶׁר-קָרָא לָהֶן אָבִיו. יט וַיַּחְפְּרוּ עַבְדֵי-יִצְחָק, בְּנַחַל; וַיִּמְצְאוּ-שָׁם--בְּאֵר, מַיִם חַיִּים. כ וַיִּרְיִבוּ רַעֲיֵי גֶרָר, עִם-רַעֲיֵי יִצְחָק לְאֹמֶר--לָנוּ הַמַּיִם; וַיִּקְרָא שֵׁם-הַבְּאֵר עֵשֶׂק, כִּי הִתְעַשְׂקוּ עִמּוֹ. כא וַיַּחְפְּרוּ בְּאֵר אַחֲרָת, וַיִּרְיִבוּ גַם-עָלֶיהָ; וַיִּקְרָא שְׁמָהּ, שִׁטְנָה. כב וַיַּעֲתֵק מִשָּׁם, וַיַּחְפֹּר בְּאֵר אַחֲרָת, וְלֹא רִיבוּ, עָלֶיהָ; וַיִּקְרָא שְׁמָהּ, רַחֲבוֹת, וַיֹּאמֶר כִּי-עַתָּה הִרְחִיב ה' לָנוּ, וּפְרִינּוּ בְּאֶרֶץ. כג וַיַּעַל מִשָּׁם, בְּאֵר שִׁבְעָה. כד וַיֵּרָא אֵלָיו ה', בְּלֵילָה הַהוּא, וַיֹּאמֶר, אֲנֹכִי אֱלֹקֵי אַבְרָהָם אָבִיךָ; אַל-תִּירָא, כִּי-אֲתָךְ אֲנֹכִי, וּבְרַכְתִּיךָ וְהִרְבִּיתִי אֶת-זַרְעֶךָ, בְּעִבּוֹר אַבְרָהָם עַבְדִּי. כה וַיִּבֶן שָׁם מִזְבֵּחַ, וַיִּקְרָא בְּשֵׁם ה', וַיִּטַּע-שָׁם, אֵהָלוֹ; וַיִּכְרוּ-שָׁם עַבְדֵי-יִצְחָק, בְּאֵר. כו וַאֲבִימֶלֶךְ, הֵלֵךְ אֵלָיו מִגֶּרָר; וְאַחֲזָתוֹ, מִרְעֻהוֹ, וּפִיכֹל, שָׂר-צָבָאוֹ. כז</p>

<p>general. <b>27</b> And Yitzchak said to them, "Why have you come to me, since you hate me, and you sent me away from you?" <b>28</b> And they said, "We have seen that the Lord was with you; so we said: Let there now be an oath between us, between ourselves and you, and let us form a covenant with you. <b>29</b> If you do [not] harm us, as we have not touched you, and as we have done with you only good, and we sent you away in peace, [so do] you now, blessed of the Lord." <b>30</b> So he made a feast for them, and they ate and drank. <b>31</b> And they arose early in the morning, and they swore one to the other, and Yitzchak escorted them, and they went away from him in peace. <b>32</b> And it came to pass on that day, that Yitzchak's servants came and told him about the well that they had dug, and they said to him, "We have found water." <b>33</b> And he named it Sheva; therefore, the city is named Beer Sheva until this very day.</p>	<p>וַיֹּאמֶר אֱלֹהִים יִצְחָק, מִדּוּעַ בָּאתֶם אֵלַי; וְאַתֶּם שָׂנֵאתֶם אֹתִי, וַתְּשַׁלְּחוּנִי מֵאִתְּכֶם. כֹּה וַיֹּאמְרוּ, רָאוּ רְאִינוּ כִּי-הָיָה ה' עִמָּךְ, וַנֹּאמֶר תְּהִי נָא אֵלֹה בֵּינוֹתֵינוּ, בֵּינֵנוּ וּבֵינְךָ; וּנְכַרְתֶּה בְרִית, עִמָּךְ. כִּט אִם-תַּעֲשֶׂה עִמָּנוּ רָעָה, כִּי־אֲשֶׁר לֹא נִגְעֵנוּךְ, וְכִי־אֲשֶׁר עָשִׂינוּ עִמָּךְ רָק-טוֹב, וְנִשְׁלַחְךָ בְּשָׁלוֹם; אֵתְּהָ עִתָּהּ, בְּרוּךְ ה'. ל נִיעַשׂ לָהֶם מִשְׁתֵּה, וַיֹּאכְלוּ וַיִּשְׂתּוּ. לֹא וַיִּשְׁפִּימוּ בְּבִקְרָה, וַיִּשָּׁבְעוּ אִישׁ לְאָחִיו; וַיִּשְׁלַחֵם יִצְחָק, וַיֵּלְכוּ מֵאֵתוֹ בְּשָׁלוֹם. לֵב וַיְהִי בַיּוֹם הַהוּא, וַיִּבְאוּ עֲבָדֵי יִצְחָק, וַיִּגְדּוּ לוֹ, עַל-אֲדוֹת הַבְּאֵר אֲשֶׁר חָפְרוּ; וַיֹּאמְרוּ לוֹ, מְצָאנוּ מַיִם. לֵג וַיִּקְרָא אֹתָהּ, שֶׁבַע; עַל-כֵּן שֵׁם-הָעִיר בְּאֵר שֶׁבַע, עַד הַיּוֹם הַזֶּה.</p>
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<p><b>Ramban Bereshit 26:20</b></p>	<p><b>רמב"ן על בראשית כו:כ</b></p>
<p>The verses give a lengthy account of the matter of the wells when in the literal interpretation of the story there would seem to be no benefit nor any great honor to Yitzchak in that he and his father did the identical thing. However, there is a hidden matter involved here since the Torah's purpose is to make known a future matter. 'A well of living water' alludes to the House of God which the children of Yitzchak will build (Bereshit 26:19)...He called the first well Esek (contention) which is an allusion to the First Temple, concerning which the nations contended with us and instigated quarrels and wars with us until they destroyed it. The second well he called Sitnah (enmity), a name harsher than the first. This alludes to the Second Temple...And during its entire existence they were a source of enmity unto us until they destroyed it and drove us from it into bitter exile. The third well he called Rechovot (spacious). This is a reference to the Third Temple, which will be speedily built in our days, and it will be done without any quarrel and feud, and God will enlarge our borders...</p>	<p>ויקרא שם הבאר עשק יספר הכתוב ויאריך בענין הבארות ואין בפשוטי הספור תועלת ולא כבוד גדול ליצחק והוא ואביו עשו אותם בשוה. אבל יש בדבר ענין נסתר בתוכו, כי בא להודיע דבר עתיד. כי "באר מים חיים" ירמוז לבית אלקים אשר יעשו בניו של יצחק...וקרא הראשון עשק, ירמוז לבית הראשון אשר התעשקו עמנו ועשו אותנו כמה מחלוקות וכמה מלחמות עד שהחריבוהו. והשני קרא שמה שטנה, שם קשה מן הראשון, והוא הבית השני...וכל ימיו היו לנו לשטנה עד שהחריבוהו וגלו ממנו גלות רעה. והשלישי קרא רחובות, הוא הבית העתיד שיבנה במהרה בימינו והוא יעשה בלא ריב ומצה, והאל ירחיב את גבולנו...</p>

<p><b>Netivot Shalom Toldot 175</b></p>	<p><b>נתיבות שלום תולדות קעה</b></p>
<p>Regarding the wells, there is an idea that the three wells correspond to the three stages in the life of a person. The first well corresponds to the first stage, the stage of youth, 'And they found water there,' for water indicates love, 'And the shepherds of Gerar quarrelled with Yitzchak's shepherds saying, 'The water is ours,' for when this characteristic falls there will be wasted love and concerns of desire, and this is unique to the</p>	<p>ובעוד אופן י"ל ענין הבארות, שהם נגד ג' תקופות בחיי האדם. הבאר הראשון הוא כנגד הראשונה, תקופת ימי הנערות, וימצאו שם מים, שמים מורה על אהבה, ויריבו רעי גרר עם רעי יצחק לאמר לנו המים, שכאשר מדה זו נופלת נהיה מזה אהבות נפולות ועניני תאוות, שזוהו המיוחד בתקופה הראשונה בעת</p>

<p>first stage of life during a time when a person has boiling blood for passion. And afterwards, 'They dug another well', corresponding to the second stage of a person's life, a stage that is harder than the first for then the evil inclination attacks the person from two fronts, these are the fronts of desire and troubles of food, livelihood, and the great suffering of children, and all other things that are bothersome. Thus this stage is called 'Sitnah' for in this stage Satan stands in a person's path and does not allow him to progress. If a person merits to overcome this stage of desire and troubles, then he arrives at the stage of old age, the third stage, as it is said 'And he moved away from there,' that is he shook off all of the concerns of desire and all of the concerns of troubles, and he merits to arrive at the most supreme level in serving God, 'for now the Lord has made room for us, and we will be fruitful in the land'.</p>	<p>שיש באדם רתיחת הדם לתאוות. ואח"כ ויחפרו באר אחרת, כנגד התקופה השניה בחיי האדם, שהיא תקופה יותר קשה מהראשונה שאז היצה"ר מתקיף את האדם בב' הזיתות, הן בחזית התאוות והן בחזית הטרדות צמו פרנסה וצער גדול בנים וכל שאר עניני טרדות, וע"כ נקרא שטנה, שבתקופה זו עומד לו השטן בדרכו ואינו מניח לו להתקדם. ואם זוכה להתגבר גם בתקופה הזאת על תאוותיו וטרדותיו, אזי הוא מגיע בעת זקנה לתקופה השלישית, וכמ"ד ויעתק משם, שמתנער מכל עניני תאוות ומכל עניני טרדות, וזוכה להגיע לדרגה עילאית יותר בעבודת ה' בחי' כי עתה הרחיב לנו ה' ופרינו בארץ.</p>
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### Nehama Leibowitz New Studies in Bereshit: Toledot 1: A Reclamation Controversy pp. 257-262

Water means life for man, land and animal, for the immediate place and the whole neighborhood. But the Philistines thought otherwise, as it is stated, 'All the wells which his father's servants had dug in the days of Abraham his father, the Philistines stopped them up and filled them with earth'. What did they mean by doing this? Surely they were cutting off their nose to spite their face and withholding benefits from both themselves and their cattle!...The conduct of the Philistines can only be understood if we take these wells to signify the wells of true faith which the Patriarchs caused to flow and which the forces of desolation and idolatry stopped up...Today in the age of Jewish renaissance in the homeland where wells are literally dug in the land of our forefathers fructifying the desert areas of the Negev, we can appreciate the greatness of the Patriarchs who combined their dissemination of the true faith with the practical reclamation of the soil by digging wells and watering the ground...Was this reaction characteristic only of the Philistines, three and a half thousand years ago, when Isaac dwelt in his tent and wells were dug with primitive instruments, or can it not be paralleled in every generation, even in our own atomic age?...The whole history of the Jewish people is marked by expulsions from their homeland, from one exile to another from one town to another, from village to village, from one quarter of a city to another, and this can also be paralleled in this history of the Patriarchs. In our sidra we have, therefore, the first expulsion...the history of the forefathers, in this respect, as well, being paralleled in their descendants: מעשה אבות סימן לבנים.

### Meor Einayim 6:5:1-5 (pp. 70-71)

To understand this matter we will begin with the verse, *they have forsaken me, the source of living waters* (Jeremiah 2:13). Its meaning is that God is the source from Whom comes the flow of life to all living things in all manners, *there is no other besides [God]* (Deut. 4:35); and anyone who is attached to [God] is attached to the root of life *whose waters do not fail* (Isaiah 58:11) – but only so long as there is no blockage from his side. For if, God forbid, on account of his sins he blocks himself from the source, his life will become

### מאור עיניים ו:ה:א-ה (ע"עא)

להבין הענין נקדמים פסוק אותי עזבו מקור מים חיים כי הוא הש"י הוא המקור שממנו השפעות החיות לכל חי בכל האופנים אין עוד מלבדו וכל הדבוק בו הוא דבוק בשורש החיות אשר לא יכזבו מימיו ובלבד אשר לא יהיה הפסק מצדו כי אם ח"ו ע"י עונותיו יפסיק את עצמו מהמקור יעדר חיותו ממנו אך מצדו ית'

absent; but from [God's] side there is no blockage...But after Avraham's death, these springs of wisdom were stopped up, because they *were stopped by the Philistines* (Gen. 26:18) who are the aspect of evil which is set in a person, who had overpowered the world...But when Yitzchak, his son, came and held to his father's path, he taught this awareness to the people of his generation as well – to return and dig to the aspect of a well of living water through many types of intelligences and great and concealed counsels – until *Yitzchak dug again the wells of water* (Gen. 26:18)...However, every person must strengthen himself even in the times when evil obstructs him and does not allow him to rise up to the aspect of "well"; nevertheless he should see through his mind's eye that even in that place is a contraction of [God's] Divinity.

אין שום הפסק...אך אחרי מות אברהם נסתמו מעינות החכמה ההיא מחמת שסתמום פלשתים שהוא בחינת הרע שנקבע באדם שנתגבר על העולם...ובבא יצחק בנו ואחר בדרך אביו ולימד דעת הנ"ל גם כן לבני דורו לשוב לחפור לבחינת באר מים חיים בכמה מיני שכליים ועצות גדולות ונעלמות עד כי וישב יצחק ויחפור את בארות המים...אך צריך כל אדם להחזיק את עצמו אף בזמן שהרע מעכבו ואינו מניחו לעלות לבחינת באר מכל מקום יראה בעין שכלו שגם שם הוא צמצום אלקותו ית'.