

חומש עם רש"י • וירא • ראשון

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

VAYERA • 1ST ALIYAH

CHAPTER PREVIEW

We open this parsha with Avraham Avinu sitting at the entrance of his tent in the heat of the day, recovering from his bris milah. Hashem comes to visit him in his weakness, showing us the great yesod of bikur cholim. Even in his pain, Avraham is looking out for guests, and as soon as he sees three travelers, he runs to welcome them with unbelievable warmth and hachnasas orchim.

We see the incredible zrizus of Avraham and Sarah as they quickly prepare a lavish meal for these guests, who are actually malachim in disguise. The aliyah wraps up with the malach giving the bsorah that Sarah will have a son, leading to Sarah's wonderment and Hashem's response that nothing is too wondrous for Him.

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

פסוק א

Pasuk 1

וַיֵּרָא אֵלָיו יְהוָה בְּאֵלֵי מַמְרֵא וְהוּא יֹשֵׁב פֶּתַח הָאֹהֶל פַּחַם
in the heat of the tent at the entrance of was sitting and he Mamre by the plains of Hashem to him And appeared
הַיּוֹם:
the day

רש"י

וירא אליו. לבקר את החולה. אמר רבי חמא בר חנינא, יום שלישי
the third day Chanina son of Chama Rabbi said the sick person — to visit to him And He appeared
למילתו הִיא, וְבָא הַקֹּדֶשׁ וְשָׁאַל בְּשָׁלוֹמוֹ בְּבֵּית מִצִּיעָא פ"ו:
86b Metzia Bava of his welfare and asked the Holy One blessed be and came it was to his circumcision
He

רש"י

באלוני ממרא. הוא שָׁנַתָּן לוֹ עֵצָה עַל הַמִּילָה, לְפִיכָךְ נִגְלָה עָלָיו
to him He revealed Himself therefore the circumcision regarding counsel to him who gave he Mamre By the plains of
בְּחֻלֵּי בְּרֵאשִׁית רַבָּה:
Rabbah Bereishis in his portion

רש"י

יושב. ישב פתיב, פקש לעמד, אמר לו הקדוש שבו ואני אעמד, ואתה
and you will stand and I sit the Holy One blessed be to him said to stand he wished it is written he sat sitting
סימן לבניה שעתיד אני להתיצב בעדת הדינים והן יושביו, שנאמר
as it is said will sit and they the judges in the assembly of will stand I that in the future to your children a sign

אֱלֹהִים נֹצֵב בְּעֵדַת אֵל תְּהִלִּים פ"ב בראשית רבה :

Rabbah Bereishis chapter 82 Tehillim God in the assembly of stands God

רש"י

פתח האהל. לראות אם יש עובר ושב ויכניסם בביתו:

into his house and he would bring them and returning one passing there is if to see the tent At the entrance of

רש"י

כחום היום. הוציא הקב"ה חמה מנתיקה, שלא להטריחו באורחים,

with guests to trouble him so as not from its sheath the sun the Holy One blessed be brought out the day In the heat of He

ולפי שראהו מצטער שלא היו אורחים באים, הביא המלאכים עליו בדמות

in the likeness of to him the angels He brought coming guests were that not grieved that He saw him and because

אנשים כבא מציעא שם :

there Metzia Bava men

פסוק ב

Pasuk 2

וישא עיניו וירא והנה שלשה אנשים נצבים עליו וירא וירץ

and he ran and he saw over him standing men three and behold and he saw his eyes And he lifted

לקראתם מפתח האהל וישתחוו ארצה:

to the ground and he bowed the tent from the entrance of to greet them

רש"י

והנה שלשה אנשים. אחד לבשר את שרה ואחד להפך את סדום ואחד לרפא

to heal and one Sodom — to overthrow and one Sarah — to announce one men three And behold

את אברהם, שאין מלאך אחד עושה שתי שליחיות בראשית רבה. תדע לה,

to you You may know Rabbah Bereishis commissions two performs one angel for not Avraham —

שכן כל הפרשה הוא מזכירן בלשון רבים ויאכלו, ויאמרו אליו, ובבשורה

and in the announcement to him and they said and they ate plural in language of mentions them it the section all that so

נאמר ויאמר שוב אשוב אליה, ובהפיכת סדום הוא אומר פי לא אוכל לעשות

to do I can not for says it Sodom and in the overthrow of to you I will return surely and he said it is said

דבר לביתי הפפי, ורפאל שרפא את אברהם הלה משם להציל את לוט;

Lot — to rescue from there went Avraham — who healed And Raphael my overthrowing not to anything

הוא שנאמר ויהי כהוציאם אתם החוצה ויאמר המלט על נפשך, למדת שהאחד

that the one you learn your life for escape that he said outside them when they brought and it was what is stated that is

היה מציל בראשית רבה :

Rabbah Bereishis delivering was

רש"י

נצבים עליו. לפניו, אבל לשון נקיה הוא פלפי המלאכים:

the angels regarding it is refined an expression but before him over him standing

רש"י

וירא. מהו וירא וירא שתי פעמים? הראשון כמשמעו והשני
and the second according to its literal meaning the first times two and he saw and he saw what is it And he saw
לשון הבנה, נסתכל שהיו נצבים במקום אחד והבין שלא היו
they were that not and he understood one in a place standing that they were he looked understanding an expression of
רוצים להטריחו, ואף על פי שידעו היו שיצא לקראתם עמדו
they stood towards them that he would go out they were that they knew though and even to trouble him wanting
במקומם לכבודו, להראותו שלא רצו להטריחו, וקדם הוא ורץ לקראתם,
towards them and ran he and preceded to trouble him they wanted that not to show him for his honor in their place
בבבא מציעא, כתיב נצבים עליו, וכתוב וירץ לקראתם? כד חזיוהו דהנה
that he was they saw him when towards them and he ran and it is written by him standing it is written Metzia in Bava
שרי ואסר פרושו הימנו, מיד וירץ לקראתם:
towards them and he ran immediately from him they separated and binding untying

פסוק ג

Pasuk 3

ויאמר אדני אם נא מצאתי חן בעיניך אל נא תעבר מעל עבדך:
your servant from over pass please do not in your eyes favor I have found please if my lords And he said

רש"י

ויאמר אדני אם נא וגו'. לגדול שבהם אמר וקראם כלם אדונים
lords all of them and he called them he spoke among them to the greatest etc. now if my lord And he said
ולגדול אמר אל נא תעבר, וכיון שלא יעבר הוא יעמדו חבריו עמו,
with him his companions would stand he he would pass that not and since pass by please do not he said and to the greatest
ובלשון זה הוא חל שבועות ל"ה. ד"א קדש הוא, והיה אומר להקב"ה
to the Holy One saying and he was it is holy another explanation 35b Shevuos profane it this and in usage
להמתין לו עד שירויץ ויכניס את האורחים ואע"פ שכתוב אחר וירץ
and he ran after that it is written and even though the guests — and brings in that he runs until for him to wait
לקראתם, האמירה קדם לכן היתה, ודרה המקראות לדבר כן, כמו שפרשתי אצל
by that I explained just as thus to speak the Scriptures and the way of was this before the speaking to meet them
לא ידון רוחי באדם, שנכתב אחר ויולד נח, ואי אפשר לומר
to say and it is impossible Noach and he begot after which was written in man My spirit shall contend not
אלא שהיתה הגזרה קדם ללדה כ' שנה, ושתי הלשונות בב"ר:
are in Bereishis Rabbah the interpretations and both years twenty the birth before the decree that was except

פסוק ד

Pasuk 4

יקח נא מעט מים ורחצו רגליכם והשענו תחת העץ:
the tree under and recline your feet and wash water a little please let be brought

רש"י

יקח נא. על ידי שליח, והקב"ה שלם לבניו על ידי
the hand of by his children recompensed and the Holy One blessed a messenger the hand of by please let be fetched
be He

שְׁלִיחַ, שֶׁנֶּאֱמַר וַיִּרָם מֹשֶׁה אֶת יָדוֹ וַיַּךְ אֶת הַסֵּלַע בַּמַּדְבָּר כ' :

20 Bamidbar the rock — and he smote his hand — Moshe and he lifted as it is said a messenger

רש"י

וּרְחַצוּ רַגְלֵיכֶם. כְּפֶסֶד שֶׁהֵם עֲרַבִּיִּים שֶׁמִּשְׁתַּחֲוִּיִּים לְאַבְקַּת רַגְלֵיהֶם וְהַקָּפִיד
and he was particular their feet to the dust of who bow down were Arabians that they He thought your feet And wash
שֶׁלֹּא לְהַכְנִיס עֲ"ן לְבֵיתוֹ; אֲבָל לוֹט שֶׁלֹּא הִקְפִיד, הִקְדִּים לִיָּנָה לְרַחֲצָהּ,
before washing lodging mentioned first particular who was not Lot but into his house idolatry to bring in not
שֶׁנֶּאֱמַר וְלִינוּ וְרַחֲצוּ רַגְלֵיכֶם:
your feet and wash and tarry all night as it is said

רש"י

תַּחַת הָעֵץ. תַּחַת הָאֵילָן:
the tree beneath the tree Under

פסוק ה

Pasuk 5

וְאָקַחְהָ פֶת לֶחֶם וְסַעְדוּ לְבָבְכֶם אַחֲרָיִךְ תַּעֲבֵרוּ כִּי עַל כֵּן
therefore · because you shall pass on afterwards your heart and sustain bread a morsel of and let me fetch
עַבְרַתְּםָּ עַל עַבְדְּכֶם וַיֹּאמְרוּ כֵּן תַּעֲשֶׂה כַּאֲשֶׁר דִּבַּרְתָּ:
you have spoken just as you shall do so and they said your servant by you have passed

רש"י

וְסַעְדוּ לַבָּבָהּ. בַּתּוֹרָה, בְּנִבְיָאִים וּבְכַתּוּבִים מְצִינוּ דִּפְתָּא סַעְדָּתָא דְּלִבָּא.
of the heart is the sustenance that bread we find and in the Writings in the Prophets In the Torah your heart And sustain
בַּתּוֹרָה וְסַעְדוּ לְבָבְכֶם, בְּנִבְיָאִים סַעְדַּת לִבָּהּ פֶת לֶחֶם שׁוֹפְטִים י"ט, בְּכַתּוּבִים
In the Writings 19 Shoftim of bread with a morsel your heart Sustain In the Prophets your heart and sustain In the Torah
וְלֶחֶם לִבָּב אֲנוֹשׁ יִסְעַד תַּחַל' ק"ד. אָמַר רַבִּי חֲמָא, לְבָבְכֶם אֵין כְּתִיב כָּאֵין אֱלָא
but rather here written is not your hearts Chama Rabbi said 104 Tehillim sustains man the heart of and bread
לְבָבְכֶם, מְגִיד שֶׁאֵין יֵצֵר הָרַע שׁוֹלֵט בְּמַלְאָכִים בְּרַאשִׁית רַבָּה :
Rabbah Bereishis over the angels ruling evil inclination that there is no teaching your heart

רש"י

אַחֲרָיִךְ תַּעֲבֹרוּ. אַחֲרָיִךְ תֵּלְכוּ:
you shall go so after you shall pass after

רש"י

כִּי עַל כֵּן עֲבַרְתֶּם. כִּי הִדְבַּר הַזֶּה אֲנִי מְבַקֵּשׁ מִכֶּם מֵאַחֲרֵי שֶׁעַבַרְתֶּם עָלַי
by me that you passed since from you request I this the thing because you passed therefore · For
לְכַבֹּדִי:
for my honor

רש"י

כִּי עַל כֵּן. כְּמוֹ עַל אֲשֶׁר, וְכֵן כָּל כִּי עַל כֵּן שֶׁבְּמִקְרָא, כִּי עַל כֵּן בָּאוּ
they came therefore · for that is in Scripture therefore · for every and so that because is like therefore · for

בְּצֶל קָרְתִּי בְּרֹאשִׁית י"ט , כִּי עַל כֵּן רָאִיתִי פָנֶיךָ בְּרֹאשִׁית ל"ג:י , כִּי
10 33 Bereishis your face I have seen therefore · for 19 Bereishis my roof under the shadow of
עַל כֵּן לֹא נִתְּתִיהָ שָׁם ל"ח , כִּי עַל כֵּן יָדַעְתָּ הִנֵּתָנוּ בַּמִּדְבָּר י'
Bamidbar our encampment you know therefore · for 38 there I gave her not therefore · for

פסוק ו

Pasuk 6

וַיַּמְהֵר אַבְרָהָם הָאֵלֶּלְהָ אֶל שָׂרָה וַיֹּאמֶר מְהֵרִי שְׁלֵשׁ סָאִים קֹמַח סֵלֶת
fine flour flour seahs of three hurry and he said Sarah to to the tent Avraham And hastened
לוֹשִׁי וְעָשִׂי עֲגוֹת:
cakes and make knead

רש"י

קֹמַח סֵלֶת. סֵלֶת לְעֲגוֹת, קֹמַח לְעֻמִּילָן שֶׁל טַבָּחִים, לְכַסּוֹת אֶת הַקֶּדֶרָה לְשֹׂאֵב אֶת
— to absorb the pot — to cover cooks of for the dough meal for cakes fine flour fine flour Meal

הַזֶּהֱמָא:
the scum

פסוק ז

Pasuk 7

וְאֵל הַבָּקָר רָץ אַבְרָהָם וַיִּקַּח בֶּן בָּקָר רֶדֶךְ וְטוֹב וַיִּתֵּן אֶל הַנַּעַר
the youth to and he gave and good tender cattle a son of and he took Avraham ran the herd and to
וַיַּמְהֵר לַעֲשׂוֹת אֹתוֹ:
it to prepare and he hastened

רש"י

בֶּן בָּקָר רֶדֶךְ וְטוֹב. ג' פָּרִים הָיוּ, כְּדֵי לְהַאֲכִילָן ג' לְשׁוֹנוֹת בְּחֶרֶדֶל בָּבָא
Bava with mustard tongues three to feed them in order there were bulls three and good tender cattle A son of

מְצִיעָא פ"ז :
chapter seven Metzia

רש"י

אֵל הַנַּעַר. זֶה יִשְׁמָעֵאל, לְחַנּוּכוֹ בְּמִצְוֹת בְּרֹאשִׁית רַבָּה :
Rabbah Bereishis in mitzvos to train him Yishmael this the young man To

פסוק ח

Pasuk 8

וַיִּקַּח חֲמָאָה וְחֵלֶב וּבֶן הַבָּקָר אֲשֶׁר עָשָׂה וַיִּתֵּן לְפָנֵיהֶם וְהוּא
and he before them and he set he had prepared which the herd and the son of and milk curds And he took
עֹמֵד עֲלֵיהֶם תַּחַת הָעֵץ וַיֹּאכְלוּ:
and they ate the tree under over them was standing

רש"י

ויקח חמאה וגו'. וְלָחֶם לֹא הָבִיא, לְפִי שֶׁפָּרְסָה שָׂרָה נָדָה, שֶׁחֲזָר לָהּ
to her for returned menstruation Sarah that saw because did he bring not but bread etcetera butter And he took
אֲרַח כְּנָשִׁים אוֹתוֹ הַיּוֹם, וְנִטְמָאת הָעֹפָה בְּבֹא מְצִיעָא שָׁם :
there Metzia Bava the dough and became impure day that of women the manner

רש"י

חמאה. שֶׁמֶן הַחֵלֶב שֶׁקוֹלְטִין מֵעַל פָּנָיו:
its surface from upon which they skim the milk the fat of Butter

רש"י

ובן הבקר אשר עשה. אֲשֶׁר תָּקַן; תָּקַן קָמָא קָמָא שֶׁתָּקַן אִמְטִי וְאִיתִי
and placed he brought that he prepared first the first he prepared which he made which the herd And the son of
קָמָהוּ:
before them

רש"י

ויאכלו. נִרְאוּ כְּמִי שֶׁאָכְלוּ, מִכָּאן שֶׁלֹּא יִשְׁנָה אָדָם מִן הַמִּנְהָג בְּבֹא מְצִיעָא
Metzia Bava the custom from a person should deviate that not from here who ate like one they appeared And they ate
שָׁם :
there

פסוק ט

Pasuk 9

וַיֹּאמְרוּ אֵלָיו אֵיךְ שָׂרָה אֲשֶׁתְּךָ וַיֹּאמֶר הִנֵּה בְּאֹהֶל:
in the tent behold and he said your wife Sarah where is to him And they said

רש"י

ויאמרו אליו. נְקוּד עַל אִי"ו שֶׁבְּאֵלָיו, וְתִנְיָא ר"ש בֶּן אֶלְעָזָר אוֹמֵר
says Elazar son of Rabbi Shimon and it was taught which are in to-him aleph yud vav upon dotted to him And they said
כָּל מְקוֹם שֶׁפִּתְּב רַבָּה עַל הַנִּקְדָּה, אֵתָּה דוֹרֵשׁ הַפֶּתֶב; וְכָאן הַנִּקְדָּה רַבָּה עַל
over is greater the dotting and here the writing expound you the dotting over is greater where the writing place every
הַפֶּתֶב אֵתָּה דוֹרֵשׁ הַנִּקְדָּה, שֶׁאִף לְשָׂרָה שֶׁאֵלּוּ אִיו אֲבָרָהֶם, לְמַדְנִי שִׁישְׂאֵל
that should inquire we learned Avraham where is he they asked about Sarah that even the dotting expound you the writing
אָדָם בְּאֶכְסִינְיָ שֶׁלּוֹ לְאִישׁ עַל הָאִשָּׁה וְלָאִשָּׁה עַל הָאִישׁ. בְּכִבָּא מְצִיעָא אוֹמְרִים
they say Metzia in Bava the man about and of the woman the woman about of the man his at the lodging a man
יודעים הָיוּ מַלְאָכֵי הַשְּׂרָת שָׂרָה אִמֵּנוּ הֵיכָן הָיְתָה, אֶלָּא לְהוֹדִיעַ שֶׁצְנוּעָה הָיְתָה,
she was that modest to make known but she was where our mother Sarah the service the angels of were knowing
כְּדִי לְחַבְּבָהּ עַל בַּעְלָהּ. אָמַר רַבִּי יוֹסִי בֶר חֲנִינָא, כְּדִי לְשַׁגֵּר לָהּ כּוּס שֶׁל בִּרְכָּה:
blessing of a cup to her to send in order Chanina son of Yosei Rabbi said her husband upon to endear her in order

רש"י

הנה באהל. צְנוּעָה הִיא:
she is modest in the tent Behold

פסוק י

וַיֹּאמֶר שׁוּב אָשׁוּב אֵלַיָּךְ כָּעֵת חַיָּה וְהִנֵּה בֵן לְשָׂרָה אִשְׁתְּךָ וְשָׂרָה

and Sarah your wife for Sarah a son and behold next year at this time to you I will return surely And he said

שְׁמַעַת פֶּתַח הָאֵהָל וְהוּא אַחֲרָיו:

was behind him and it the tent at the entrance of was listening

רש"י

שוב אשוב. לא בשׁוּרוּ הַמַּלְאָךְ שִׁיָּשׁוּב אֵלָיו, אֲלָא בְּשִׁלְיָחוּתוֹ שֶׁל

of in the mission but to him that he would return the angel announced to him not I will return Return

מְקוֹם אָמַר לוֹ, כְּמוֹ וַיֹּאמֶר לָהּ מַלְאָךְ ה' הִרְבָּה אֲרֻכָּה, וְהוּא אֵין

has not and he I will multiply greatly Hashem the angel of to her and he said like to him he said the Omnipresent

בְּיָדוֹ לְהִרְבּוֹת, אֲלָא בְּשִׁלְיָחוּתוֹ שֶׁל מְקוֹם, אַף כָּאֵן בְּשִׁלְיָחוּתוֹ שֶׁל מְקוֹם

the Omnipresent of in the mission here even the Omnipresent of in the mission but to multiply in his power

אָמַר לוֹ כֵּן בִּ"ר . אֵלִישָׁע אָמַר לְשׁוֹנַמִּית לְמוֹעֵד הַזֶּה כָּעֵת חַיָּה אַתָּה

you reviving at the time this at the season to the Shunamite said Elisha in Bereishis Rabbah so to him he said

חֲבֵקָת בֵּן וְתֹאמַר אֵל אֲדֹנָי אִישׁ הָאֱלֹהִים אַל תִּכְזָּב בְּשִׁפְחָתְךָ, אוֹתָן הַמַּלְאָכִים

the angels those to your handmaid lie do not God man of my lord do not and she said a son shall embrace

שֶׁבִּשְׂרוּ אֶת שָׂרָה אָמְרוּ לְמוֹעֵד אָשׁוּב, אָמַר לָהּ אֵלִישָׁע אוֹתָם הַמַּלְאָכִים שֶׁהֵם

who they the angels those Elisha to her said I will return at the season said Sarah — who announced

חַיִּים וְקִיָּמִים לְעוֹלָם אָמְרוּ לְמוֹעֵד אָשׁוּב, אֲכַל אֲנִי בָּשָׂר וְדָם שֶׁהַיּוֹם חַי

is alive who today and blood flesh I but I will return at the season said forever and enduring are living

וּמָחָר מֵת – בֵּין חַי וּבֵין מֵת לְמוֹעֵד הַזֶּה וּגו':

etc. this at the season dead or whether alive whether is dead and tomorrow

רש"י

כַּעַת חַיָּה. כָּעֵת הַזֹּאת לְשָׁנָה הַבָּאָה, וּפְסַח הָיָה, וּלְפָסַח הַבָּא נוֹלָד יִצְחָק,

Yitzchak was born the coming and by Pesach it was and Pesach the coming next year this at this time living At this time

מִדָּלָא קָרִינוּ כָּעֵת אֲלָא כָּעֵת:

at this time but at a time we read since not

רש"י

כַּעַת חַיָּה. כָּעֵת הַזֹּאת שֶׁתִּהְיֶה לָכֶם, שֶׁתִּהְיֶיוּ כָּלְכֶם שְׁלֵמִים וְקִיָּמִים:

and alive healthy all of you that you will be to you life that there will be this at the time of life At the time

רש"י

וְהוּא אַחֲרָיו. הִפְתַּח הָיָה אַחֲרֵי הַמַּלְאָךְ:

the angel behind was the door was behind him and it

פסוק יא

וְאַבְרָהָם וְשָׂרָה זְקֵנִים בָּאִים בַּיָּמִים הַחֲדָל לְהִיּוֹת לְשָׂרָה אֲרַח כְּנָשִׁים:

of women the manner for Sarah to be had ceased in years advanced were old and Sarah and Avraham

רש"י

חדל להיות. פסק ממנה:

from her stopped to be ceased

רש"י

אורח כנשים. ארח נדות:

menstruant women the manner of like women the manner of

פסוק יב

Pasuk 12

וּתְצַחֵק שָׂרָה בְּקִרְבָּהּ לֵאמֹר אַחֲרַי בְּלֹתִי הֲיִתָּה לִי עֵדָנָה וְאֲדֹנִי

and my lord smooth skin to me shall there be my wearing out after saying within herself Sarah And laughed

זָקֵן:

is old

רש"י

בְּקִרְבָּהּ. מִסֵּתִפְלָת בְּמַעֲיָהּ וְאָמְרָה אֶפְשָׁר הֲקִרְבִּים הֲלֹלוּ טְעוּנִין וְלֹד? הַשְּׂדִים הֲלֹלוּ

these the breasts a child can carry these the innards is it possible and she said at her innards she looked within herself

שֶׁצָמְקוּ מוֹשְׁכֵין חֵלֶב? תַּנְחוּמָא:

Tanchuma milk can draw that dried up

רש"י

עֲדָנָה. צִחְצִיחוֹת בָּשָׂר, וּלְשׁוֹן מִשְׁנָה מְשִׁיר אֶת הַשֶּׁעַר וּמַעֲדִין אֶת הַבָּשָׂר. דָּבָר

another the flesh — and softens the hair — it removes the Mishnah and the language of flesh smoothness of glistening

אַחֵר לְשׁוֹן עֵדוֹ; זְמַן וְסֵת נִדּוּת:

niddah the flow of the period of time an expression of explanation

פסוק יג

Pasuk 13

וַיֹּאמֶר יְהוָה אֶל אַבְרָהָם לָמָּה זֶה צָחֻקָה שָׂרָה לֵאמֹר הֲאֵף אֲמַנָּם אֵלֹד

I will give birth true is it indeed saying Sarah laughed is this why Avraham to Hashem And said

וְאֲנִי זָקֵנָתִי:

have grown old when I

רש"י

הֲאֵף אֲמַנָּם. הֲגַם אֵמֶת אֵלֹד?

I will give birth truth is it also true Is it even

רש"י

וְאֲנִי זָקֵנָתִי שִׁנָּה הַכָּתוּב מִפְּנֵי הַשְּׁלוֹם, שֶׁהָרִי הִיא אֲמָרָה וְאֲדֹנִי זָקֵן:

is old and my lord said she for behold peace for the sake of the Scripture altered have grown old and I

פסוק יד

הִיפּלָא מִיְהוָה דָּבָר לְמוֹעֵד אָשׁוּב אֵלַיָּךְ כָּעֵת חַיָּה וּלְשָׂרָה

and to Sarah next year at this time to you I will return at the appointed time any matter from Hashem Is there hidden

בֵּן:

a son

רש"י

הִיפּלָא. כְּתַרְגּוּמוֹ הִתְכַּסִּי? וְכִי שׁוּם דָּבָר מְפָלָא וּמִפְרָד וּמְכֻסָּה מִמֶּנִּי

from Me and covered and separated wondrously distant thing any is indeed is it hidden as its translation Is it too hard

מִלַּעֲשׂוֹת כְּרִצּוֹנִי:

according to My will from doing

רש"י

לְמוֹעֵד. לְאוֹתוֹ מוֹעֵד הַמִּיָּחָד שֶׁקִּבַּעְתִּי לָךְ אֶתְמוּל, לְמוֹעֵד הַזֶּה

this at the appointed time yesterday for you that I established specific appointed time at that At the appointed time

כְּשָׁנָה הָאַחֶרֶת:

next in the year

CHAPTER SUMMARY

The aliyah begins with Hashem appearing to Avraham Avinu by Mamre while he sits in the heat of the day. Seeing three men approaching, Avraham runs to greet them, offers them water to wash their feet, and invites them to rest under the tree. He and Sarah quickly prepare a generous meal of cakes and meat for them. After eating, the guests ask for Sarah and promise that she will have a son by next year, prompting Sarah to laugh to herself in her old age, which brings a gentle rebuke from Hashem, reminding us that nothing is beyond His power.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is showing us the incredible zrizus of Avraham Avinu. Think about the situation: he is ninety-nine years old, on the third day after his bris milah, and the heat of the day is unbearable. Yet, the moment he sees potential guests, he doesn't just walk; the pasuk says "vayaratz likrasam", he ran to greet them. He runs to Sarah, he runs to the cattle. This is not just hospitality; this is a burning, unstoppable passion for a mitzvah that overcomes all physical limitations.

Lichoira, we often wait for the perfect conditions to do a mitzvah or to help another Yid. We tell ourselves, "I'm too tired today," "I'm not feeling a hundred percent," or "the timing is just not right." But Avraham Avinu teaches us the yesod of zrizus: when a mitzvah comes your way, you run. You don't let the heat of the day or your own physical weakness hold you back. The energy we bring to a mitzvah actually infuses us with new life.

Today, when an opportunity for a mitzvah or chesed comes your way, don't hesitate or do it half-heartedly. Jump up and do it immediately with real warmth and excitement, even if you feel tired or busy.