

חומש עם רש"י • וירא • רביעי

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

VAYERA • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the final churban of Sodom and Gomorrah. The malach grants Lot's request to flee to Zoar, and as soon as Lot arrives, Hashem rains down sulfur and fire from the shamayim, completely wiping out the cities and their inhabitants. Lot's wife looks back and is turned into a pillar of salt. Avraham Avinu looks out the next morning and sees the smoke rising like a furnace, and the Torah emphasizes that Hashem saved Lot in the merit of Avraham. Afterward, Lot and his daughters hide in a cave, where the daughters, believing the entire world was destroyed, make their father drink wine and bear children from him, who become the nations of Moav and Ammon.

Following the destruction, Avraham journeys to Gerar, where he again says that Sarah is his sister to protect himself. Abimelech, the king of Gerar, takes Sarah, but Hashem warns him in a dream that he will die if he touches her. After Abimelech pleads his innocence, Hashem commands him to return Sarah to Avraham and ask him to mispallel on his behalf. Abimelech restores Sarah, gives Avraham gifts, and Avraham's tefillah heals the household of Abimelech. Immediately following this, Hashem remembers Sarah, and she gives birth to Yitzchak in Avraham's old age, who is circumcised on the eighth day.

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

פסוק א

Pasuk 1

וַיֹּאמֶר אֵלָיו הִנֵּה נִשְׂאתִי פָנֶיךָ גַם לְדַבֵּר הָיָה לְבַלְתִּי הֶפְכִּי אֶת
— my overturning to not this for the matter also your face I have lifted Behold to him And he said
הָעִיר אֲשֶׁר דִּבַּרְתָּ:
you spoke of which the city

רש"י

גַּם לְדַבֵּר הַזֶּה. לֹא דִיָּךְ שְׂאֵתָה נִצָּל, אֲלֹא אֶף כָּל הָעִיר אֲצִיל בְּגִלְתָּה:
for your sake I will save the city all of even but are saved that you is it enough for you not this concerning the thing Also

רש"י

הֶפְכִּי. הוֹפֵךְ אֲנִי, כְּמוֹ עַד בָּאִי בְּרֵאשִׁית מ"ח, אַחֲרַי רֹאִי בְּרֵאשִׁית ט"ז:י"ג
16 Bereishis my seeing after 48 Bereishis my coming until just as I overthrow My overthrowing
, מְדִי דְבָרִי בּוֹ יִרְמִיָּהוּ ל"א :
Yirmeyahu of him my speaking whenever 13

פסוק ב

מִהֵר הִמָּלֵט שָׁמָּה כִּי לֹא אוֹכַל לַעֲשׂוֹת דְּבַר עַד בֹּאֲךָ שָׁמָּה עַל כֵּן

· therefore there your arrival until anything to do I am able not for there flee Hurry

קָרָא שֵׁם הָעִיר צוֹעַר:

Tzoar the city the name of he called

רש"י

כִּי לֹא אוֹכַל לַעֲשׂוֹת. זֶה עֲנָשׁוֹן שֶׁל מַלְאָכִים עַל שֶׁאָמְרוּ כִּי מִשְׁחָתִים אֲנַחְנוּ,

we are destroying For that they said for the angels of is the punishment This to do I can not For

וְתָלוּ הַדָּבָר בְּעַצְמָן, לְפִיכָךְ לֹא זָזוּ מִשָּׁם עַד שֶׁהִזְקִקוּ לומר שֶׁאֵין

that not to say they were forced until from there did they move not therefore to themselves the matter and they attributed

הַדָּבָר בְּרִשְׁוֹתָן:

is in their power the matter

רש"י

כִּי לֹא אוֹכַל. לְשׁוֹן יָחִיד; מִכָּאן אַתָּה לִמַּד שֶׁהָאֶחָד הוֹפֵךְ וְהָאֶחָד מַצִּיל,

saves and the one overthrows that the one learn you from here singular an expression of I can not For

שֶׁאֵין ב' מַלְאָכִים נִשְׁלָחִים לְדָבָר א':

one for a mission sent angels two for there are not

רש"י

עַל כֵּן קָרָא שֵׁם הָעִיר צוֹעַר. עַל שֵׁם וְהוּא מְצָעַר:

a little one and it is the name of on Tzoar the city the name of he called · Therefore

פסוק ג

הַשֶּׁמֶשׁ יָצָא עַל הָאָרֶץ וְלוֹט בָּא צִעְרָה:

Zoar entered and Lot the earth upon went out The sun

פסוק ד

וַיְהִי הַמָּטָר עַל סֹדֶם וְעַל עִמְרָה גְפָרִית וְאֵשׁ מֵאֵת יְהוָה מִן הַשָּׁמַיִם:

the heavens from Hashem from and fire sulfur Gomorrah and upon Sodom upon rained And Hashem

רש"י

וה' המטיר. כָּל מְקוֹם שֶׁנֶּאֱמַר וְה' - הוּא וּבֵית דִּינּוֹ:

His judgment and the court of He And Hashem that it is said place every caused to rain And Hashem

רש"י

המטיר על סדום. בַּעֲלוֹת הַשַּׁחַר, כְּמוֹ שֶׁנֶּאֱמַר וּכְמוֹ הַשַּׁחַר עָלָה, שָׁעָה

the hour rose the dawn and when that it is said as the dawn at the rising of Sodom upon He caused to rain

שֶׁהַלְכָּנָה עוֹמֶדֶת בְּרָקִיעַ עִם הַחֲמָה, לְפִי שֶׁהָיוּ מֵהֶם עוֹבְדִין לַחֲמָה וּמֵהֶם

and of them the sun worshipping of them that there were because the sun with in the sky stands that the moon

לְלִבָּנָה, אָמַר הַקֹּדֶשׁ אִם אֶפְרַע מֵהֶם בַּיּוֹם, יִהְיוּ עוֹבְדֵי לִבָּנָה אוֹמְרִים
saying the moon the worshippers of will be by day them I punish if the Holy One blessed be said the moon
He

אִלּוּ הָיָה בַּלַּיְלָה, כְּשֶׁהָלִבָּנָה מוֹשְׁלֶת, לֹא הָיִינוּ חֲרֻבִּין, וְאִם אֶפְרַע מֵהֶם בַּלַּיְלָה,
at night them I punish and if destroyed would we have been not rules when the moon at night it were if

יִהְיוּ עוֹבְדֵי הַחֲמָה אוֹמְרִים אִלּוּ הָיָה בַּיּוֹם, כְּשֶׁהַחֲמָה מוֹשְׁלֶת, לֹא הָיִינוּ
would we have been not rules when the sun by day it were if saying the sun the worshippers of will be

חֲרֻבִּין; לָכֵן כְּתִיב וּכְמוֹ הַשַּׁחַר עָלָה, וְנִפְרַע מֵהֶם בְּשַׁעַה שֶׁהַחֲמָה וְהָלִבָּנָה
and the moon that the sun at the hour them and He punished rose the dawn and when it is written therefore destroyed

מוֹשְׁלוֹת:

rule

רש"י

הַמָּטִיר גִּפְרִית וְאֵשׁ. בַּתְּחִלָּה מָטָר, וְנִעְשְׂהָ גִפְרִית וְאֵשׁ:
and fire brimstone and it became rain at first and fire brimstone He rained

רש"י

מֵאֵת ה'. דֶּרֶךְ הַמִּקְרְאוֹת לְדַבֵּר כֵּן, כְּמוֹ נָשִׁי לְמֶה, וְלֹא אָמַר נָשִׁי; וְכֵן אָמַר
said and so my wives did he say and not Lemech wives of like so to speak the verses the way of Hashem From

דָּוִד קָחוּ עִמָּכֶם אֶת עַבְדֵי אֲדֹנֵיכֶם מַלְכִּים א א', וְלֹא אָמַר מַעֲבָדֵי; וְכֵן
and so from my servants did he say and not 1 I Melachim your lord the servants of — with you take Dovid

אַחַשְׁוֵרוֹשׁ אָמַר בְּשֵׁם הַמֶּלֶךְ, וְלֹא אָמַר בְּשֵׁמִי; אֵף כֵּאֵן אָמַר, מֵאֵת ה' וְלֹא
and not Hashem from it says here also in my name did he say and not the king in the name of said Achashverosh

אָמַר מֵאֵתִי:

from Me did He say

רש"י

מִן הַשָּׁמַיִם. הוּא שֶׁאָמַר הַפֶּתוּב כִּי כֶם יִדִּין עַמִּים וְגו' אִיּוֹב ל"ו, כְּשֶׁבָא
when He comes 36 Iyov etc. peoples He judges by them for the verse that said it is the heaven From

לַיִסֵּר הַבְּרִיּוֹת מִבֵּיא עֲלֵיהֶם אֵשׁ מִן הַשָּׁמַיִם, כְּמוֹ שֶׁעָשָׂה לְסֻדּוֹם, וּכְשֶׁבָא
and when He comes to Sedom He did just as the heaven from fire upon them He brings the creatures to chastise

לְהוֹרִיד הַמָּן מִן הַשָּׁמַיִם הַנִּגְנִי מִמָּטִיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם שְׁמוֹת ט"ז:
16 Shemos the heaven from bread for you will rain behold I the heaven from the Manna to bring down

פסוק ה

Pasuk 5

וַיַּהֲפֹךְ אֶת הָעָרִים הָאֵל וְאֵת כָּל הַפֶּלֶא וְאֵת כָּל יוֹשְׁבֵי הָעָרִים
the cities the inhabitants of all of and — the plain all of and — these the cities — And He overturned

וְצִמַּח הָאֲדָמָה:

the ground and the vegetation of

רש"י

וַיַּהֲפֹךְ אֶת הָעָרִים וְגו'. אַרְבַּעָתָם יוֹשְׁבוֹת בְּסֶלַע אֶחָד וַהֲפָכֵן מִלְּמַעְלָה
from above and He overturned them one on a rock were situated the four of them etc. the cities — And He overthrew

לְמַטָּה, שֶׁנֶּאֱמַר בַּחֲלָמִישׁ שָׁלַח יָדוֹ וְגו' אִיּוֹב כ' :

28 Iyov etc. His hand He put forth upon the flinty rock as it is said to below

פסוק ו

Pasuk 6

וַתִּבֹּט אִשְׁתּוֹ מֵאַחֲרָיו וַתְּהִי נֹצִיב מֶלַח:

salt a pillar of and she became from behind him his wife And she looked

רש"י

ותבט אשתו מאחוריו. של לוט:

Lot of from behind him his wife And she looked

רש"י

וַתְּהִי נֹצִיב מֶלַח. בְּמֶלַח חֲטָאָה וּבְמֶלַח לָקַתָּהּ; אָמַר לָהּ תַּנִּי מְעַט מֶלַח

salt a little Give to her He said she was punished and with salt she sinned with salt salt a pillar of And she became

לְאוֹרְחִים הֵלְלוּ, אָמְרָה לוֹ אִי הַמִּנְהֵג הָרַע הִזָּה אָתָּה בָּא לְהַנְהִיג בַּמָּקוֹם הַזֶּה

this in the place to introduce come you this bad the custom Even to him She said these to the guests

בראשית רבה :

Rabbah Bereishis

פסוק ז

Pasuk 7

וַיִּשְׁכֶּם אַבְרָהָם בַּבֶּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם אֶת פְּנֵי יְהוָה:

Hashem before — there he stood where the place to in the morning Avraham And he arose early

פסוק ח

Pasuk 8

וַיִּשְׁקֹף עַל פְּנֵי סְדֹם וְעִמְרָה וְעַל כָּל פְּנֵי אֶרֶץ הַכְּפָר וַיֵּרָא

and he saw the Plain the land of the face of all and upon and Amorah Sedom the face of upon And he looked

וַהֲנִה עָלָה קִיטֹר הָאֶרֶץ כְּקִיטֹר הַכֹּבֶשֶׁן:

the furnace like the smoke of the land the smoke of rose and behold

רש"י

קִיטֹר. תַּמּוּר שֶׁל עֵשֶׂן, טוֹרֶק"א בלע"ז:

in foreign tongue torche smoke of a rising column of smoke

רש"י

הַכֹּבֶשֶׁן. חֲפִירָה שֶׁשׂוֹרְפִין בָּהּ אֶת הָאֲבָנִים לְסִיד, וְכֵן כָּל כֹּבֶשֶׁן שֶׁבַתּוֹרָה:

that is in the Torah furnace every and so to lime the stones — in it that they burn an excavation The furnace

פסוק ט

Pasuk 9

וַיְהִי בַשָּׁחַת אֱלֹהִים אֶת עָרֵי הַכְּפָר וַיִּזְכֹּר אֱלֹהִים אֶת אַבְרָהָם

Avraham — God and He remembered the plain the cities of — God when destroying And it was

וַיִּשְׁלַח אֶת לוֹט מִתּוֹךְ הַהִפּוּךְ בְּהִפּוֹךְ אֶת הָעָרִים אֲשֶׁר יָשָׁב בָּהֶן

in them dwelt that the cities — when overturning the upheaval from the midst of Lot — and He sent

לוֹט:

Lot

רש"י

וַיִּזְכּוֹר אֱלֹהִים אֶת אַבְרָהָם. מָהוּ זְכִירְתּוֹ שֶׁל אַבְרָהָם עַל לוֹט? נִזְכָּר

He remembered Lot regarding Avraham of His remembering what is Avraham — G-d And remembered

שֶׁהָיָה לוֹט יוֹדֵעַ שֶׁשָּׂרָה אִשְׁתּוֹ שֶׁל אַבְרָהָם וְשָׁמַע אֲבֹרָהָם בְּמִצְרַיִם עַל

regarding in Mitzrayim Avraham that said and he heard Avraham of was the wife that Sarah knowing Lot that was

שָׂרָה אֲחֹתִי הִיא, וְלֹא גָלָה הַדָּבָר, שֶׁהָיָה חָס עָלָיו, לְפִיכָךְ חָס הַקָּדוֹשׁ

the Holy One spared therefore of him sparing because he was the matter did he reveal and not she is my sister Sarah

עָלָיו בְּרֹאשִׁית רַבָּה :

Rabbah Bereishis of him

פסוק י

Pasuk 10

וַיַּעַל לוֹט מִצּוּעַר וַיָּשָׁב בְּהָר וּשְׁתֵּי בָנָתָיו עִמּוֹ כִּי יָרָא

he was afraid for with him daughters and his two in the mountain and he settled from Zoar Lot And he went up

לְשֹׁכֶת בְּצוּעַר וַיָּשָׁב בְּמַעְרָה הוּא וּשְׁתֵּי בָנָתָיו:

daughters and his two he in the cave and he lived in Zoar to dwell

רש"י

כִּי יָרָא לְשֹׁכֶת בְּצוּעַר. לְפִי שֶׁהָיְתָה קְרוֹבָה לְסְדוֹם:

to Sodom near that it was because in Zoar to dwell he feared for

פסוק יא

Pasuk 11

וַתֹּאמֶר הַבְּכִירָה אֶל הַצְעִירָה אָבִינוּ זָקֵן וְאִישׁ אֵין בְּאֶרֶץ לָבוֹא עָלֵינוּ

upon us to come in the land there is not and a man is old our father the younger one to the older one And she said

כְּדָרָךְ כָּל הָאָרֶץ:

the earth all according to the way of

רש"י

אֲבִינוּ זָקֵן. וְאִם לֹא עָכְשׁוּ אִימָתִי? שָׁמָּה יָמוּת אוֹ יִפְסַק מִהוּלִיד:

from begetting he will cease or he will die perhaps when now not and if is old our father

רש"י

וְאִישׁ אֵין בְּאֶרֶץ. סְבוּרוֹת הָיוּ שֶׁכָּל הָעוֹלָם נִחְרַב כְּמוֹ דְּדוֹר

in the generation of like was destroyed the world that all of they were of the opinion in the earth there is not and a man

הַמַּבּוּל: בְּרֹאשִׁית רַבָּה :

Rabbah Bereishis the Flood

פסוק יב

לָכֶּה נַשְׁקֶה אֶת אֲבִינוּ יַיִן וְנִשְׁכְּבָה עִמּוֹ וְנִחִיָּה מֵאֲבִינוּ זָרַע:
 offspring from our father and we may maintain with him and let us lie wine our father — let us make drink come

פסוק יג

וַתִּשְׁקִין אֶת אָבִיהָ יַיִן בַּלַּיְלָה הוּא וַתָּבֹא הַבְּכִירָה וַתִּשְׁכַּב אִתּוֹ
 with and she lay the older one and she came that in the night wine their father — And they made drink
 אָבִיהָ וְלֹא יָדַע בְּשִׁכְבָּהּ וּבְקוּמָהּ:
 or of her rising of her lying down he knew and not her father

רש"י

וַתִּשְׁקִין וּגו'. יַיִן נִזְדָּמַן לָהֶן בַּמַּעְרָה לְהוֹצִיא מֵהֶן שְׁנֵי אֲמוֹת:
 nations two from them to bring forth in the cave for them was provided wine etc. And they made drink

רש"י

וַתִּשְׁכַּב אֶת אָבִיהָ. וּבְצִעֲרָהּ כְּתִיב וַתִּשְׁכַּב עִמּוֹ? צִעֲרָהּ, לִפִּי שֶׁלֹּא פִתְחָה
 she initiated that not because the younger with him and she lay it is written and regarding the younger her father — And she lay
 בְּזִנוּת אֲלֹא אַחֲוֹתָהּ לְמִדְתָּהּ חֲסֵד עָלֶיהָ הַכְּתוּב וְלֹא פִרְשׁ גְּנוּתָהּ; אֲבָל
 but her shame explicitly mention and did not the Scripture upon her spared taught her her sister but in unchastity
 בְּכִירָה שִׁפְתָּהּ בְּזִנוּת פִּרְסָמָה הַכְּתוּב בַּמַּכְרֵשׁ.
 explicitly the Scripture exposed her in unchastity who initiated the elder

רש"י

וּבְקוּמָהּ. שֶׁל בְּכִירָה נִקּוּד, לומר, שֶׁבְּקוּמָהּ יָדַע, וְאַעֲפ"כּ לֹא נִשְׁמַר
 did he guard himself not and even though he knew that when she arose to say is dotted the elder of and when she arose
 לַיְלָה שְׁנֵי מַלְשָׁתוֹת. אָמַר רַבִּי לֵוִי כָּל מִי שֶׁהוּא לְהוֹט אַחֵר בּוֹלְמוֹס שֶׁל
 of the desire after inflamed that he is · whoever Levi Rabbi said from drinking the second the night
 עֲרִיּוֹת לְסוֹף מֵאֲכִילִים אוֹתוֹ מִבְּשָׂרוֹ:
 from his own flesh him they feed in the end forbidden relationships

פסוק יד

וַיְהִי מִמָּחָרָת וַתֹּאמֶר הַבְּכִירָה אֶל הַצִּעֲרָה הֵן שִׁכַּבְתִּי אִמָּשׁ אֶת
 — last night I lay behold the younger one to the older one and said on the morrow And it was
 אָבִי נַשְׁקֵנוּ יַיִן גַּם הַלַּיְלָה וּבֹאִי שִׁכְבִּי עִמּוֹ וְנִחִיָּה מֵאֲבִינוּ
 from our father that we may maintain with him lie and go tonight also wine let us make him drink my father
 זָרַע:
 offspring

פסוק טו

וַתִּשְׁקִין גַּם בַּלַּיְלָה הַהוּא אֶת אָבִיהָ יֵין וַתָּקָם הַצְעִירָה וַתִּשְׁכַּב עִמּוֹ

with him and she lay the younger and arose wine their father — that on the night also And they made drink

וְלֹא יָדַע בְּשֹׁכְבָהּ וּבִקְמָהּ:

or of her rising of her lying down he knew and not

פסוק טז

וַתִּהְיוּ בָנֹת לֹט מֵאֲבִיהֶן:

from their father Lot the daughters of the two of And they became pregnant

רש"י

וַתִּהְיוּ בָנֹת לֹט מֵאֲבִיהֶן. אַע"פ שֶׁאִין הָאִשָּׁה מִתְעַבְּרַת מִבִּיָּאָה רִאשׁוֹנָה, אֲלוֹ שְׁלֹטוֹ

controlled these first first from relations becomes pregnant a woman that not Even though etc. And they conceived

בְּעֶצְמָן וְהוֹצִיאוּ עֲרוֹתָן לַחוּץ וְנִתְעַבְּרוּ מִבִּיָּאָה רִאשׁוֹנָה:

first from relations and became pregnant to the outside their womb-opening and brought out themselves

פסוק יז

וַתֵּלֶד הַבְּכִירָה בֶּן וַתִּקְרָא שְׁמוֹ מוֹאָב הוּא אָבִי מוֹאָב עַד הַיּוֹם:

the day until Moav is the father of he Moav his name and she called a son the older one And she bore

רש"י

מוֹאָב. זֶה שֶׁלֹּא הָיְתָה צְנוּעָה פְּרִשָּׁה שֶׁמֵּאֲבִיהָ הוּא, אֲבָל צְעִירָה קָרָאתוֹ בְּלָשׁוֹן

in language called him the younger but he is that from her father explained modest was who not this one Moab

נְקִיָּה, וְקִבְּלָה שָׂכָר בִּימֵי מֹשֶׁה, שֶׁנֶּאֱמַר בְּבָנֵי עַמּוֹן אֵל תִּתְגַּר בָּם

with them contend do not Ammon regarding the children of as it is said Moshe in the days of reward and she received clean

דְּבָרִים ב' - כָּלֵל, וּבְמוֹאָב לֹא הִזְהִיר אֶלָּא שֶׁלֹּא יִלָּחֵם בָּם, אֲבָל

but with them he should wage war that not except He warned not and regarding Moab at all two Devarim

לְצַעֲרוֹ הַתִּיר לוֹ:

to him He permitted to distress them

פסוק יח

וְהַצְעִירָה גַּם הִיא יָלְדָה בֶּן וַתִּקְרָא שְׁמוֹ בֶּן עַמִּי הוּא אָבִי בְנֵי

the children of is the father of he ammi Ben his name and she called a son bore she also And the younger

עַמּוֹן עַד הַיּוֹם:

today until Ammon

פסוק יט

וַיֵּסַע מִשָּׁם אַבְרָהָם אֶרֶץ הַנֶּגֶב וַיֵּשֶׁב בֵּין קִדְשׁ וּבֵין שׁוּר

Shur and between Kadesh between and he settled the Negev to the land of Avraham from there And journeyed

וַיֵּגֶר בְּגֶרָר:

in Gerar and he sojourned

רש"י

וַיֵּסַע מִשָּׁם אַבְרָהָם. כְּשֶׁרָאָה שְׂחָרְבוּ הַכְּרָכִים וּפָסְקוּ הָעוֹבְרִים וְהַשָּׁבִים,

and the returners the passersby and ceased the cities that were destroyed when he saw Avraham from there And journeyed

נָסַע לוֹ מִשָּׁם. ד"א לְהִתְרַחֵק מִלוֹט, שֶׁיֵּצֵא עָלָיו שֵׁם רָע,

evil a reputation upon him because went out from Lot to distance himself another explanation from there for himself he journeyed

שָׁבָא עַל בָּנוֹתָיו:

his daughters upon that he came

פסוק כ

וַיֹּאמֶר אַבְרָהָם אֶל שָׂרָה אִשְׁתּוֹ אַחֲתִי הִוא וַיִּשְׁלַח אַבְיִמֶלֶךְ מֶלֶךְ גֶּרָר וַיִּקַּח

and took Gerar king of Avimelech and sent she is my sister his wife Sarah of Avraham And said

אֶת שָׂרָה:

Sarah —

רש"י

וַיֹּאמֶר אַבְרָהָם. כָּאֵן לֹא נָטַל רִשׁוֹת אֶלָּא עַל כְּרָחָהּ שְׁלֹא בְטוֹבָתָהּ, לְפִי

because with her consent not her will against but rather permission did he take not here Avraham And he said

שֶׁכָּבַר לְקַחָהּ לְבֵית פַּרְעֹה עַל יְדֵי כֵן:

this means of by Paroh to the house of she was taken that already

רש"י

אֶל שָׂרָה אִשְׁתּוֹ. עַל שָׂרָה אִשְׁתּוֹ, כִּי־זֶה בּוֹ אֶל הַלָּקַח אָרוֹן וְגו' וְאֶל

and concerning etc. the Ark of the taking of concerning to it similar his wife Sarah concerning his wife Sarah To

מֹת חֲמִיָּה שְׁמוֹאֵל א ד' , שְׁנֵיהֶם בְּלִשׁוֹן עַל:

concerning in the meaning of both of them 4 I Shmuel her father-in-law the death of

פסוק כא

וַיָּבֹא אֱלֹהִים אֶל אַבְיִמֶלֶךְ בַּחֲלוֹם הַלַּיְלָה וַיֹּאמֶר לוֹ הִנֵּה מֵת

are to die behold you to him and He said the night in a dream of Avimelech to God And came

עַל הָאִשָּׁה אֲשֶׁר לָקַחְתָּ וְהִוא בָּעֵלָתָּ בְּעַל:

a husband is married to and she you have taken whom the woman because of

פסוק כב

וַאֲבִימֶלֶךְ לֹא קָרַב אֵלֶיהָ וַיֹּאמֶר אֲדֹנָי הַגּוֹי גַּם צְדִיק תַּהְרֹג:

You slay righteous even will a nation my Lord and he said her approached had not And Avimelech

רש"י

לֹא קָרַב אֵלֶיהָ. הַמַּלְאָךְ מָנְעוּ, כְּמוֹ שֶׁנֶּאֱמַר לֹא נִתְּתִיהָ לְנִגֵּעַ אֵלֶיהָ:

her to touch I permitted you not it is said as prevented him the angel her come near had not

רש"י

הַגּוֹי גַּם צְדִיק תַּהְרֹג. אִם הוּא צְדִיק תַּהְרֹגוּ, שָׁמָּה כִּי יִדְרֹכָהּ לְאַבֵּד

to destroy is Your way so perhaps will You slay it is righteous it if Even You slay righteous also Will the nation

הָאֲמוֹת חֲנָם? כִּי עָשִׂיתָ לְדֹר הַמַּבּוּל וּלְדֹר הַפִּלְגָּה, אִם אֲנִי אוֹמֵר

say I even the Dispersal and to the generation of the Flood to the generation of You did so without cause nations

שֶׁהֲרַגְתָּם עַל לֹא דָבָר, כְּמוֹ שֶׁאַתָּה אוֹמֵר לְהַרְגֵנִי:

to kill me think that You just as thing no for that You slew them

פסוק כג

הֲלֹא הוּא אָמַר לִי אֲחֹתִי הִיא וְהִיא גַּם הִיא אֶמְרָה אָחִי הוּא

he is my brother said herself also and she she is my sister to me say he Did not

בְּתָם לְבָבִי וּבִנְקִיָּן כִּפִּי עָשִׂיתִי זֹאת:

this I did my hands and with the my heart with the innocence of cleanliness of

רש"י

גַּם הוּא. לְרַבּוֹת עֲבָדִים וְגַמְלִים וְחֲמָרִים שָׁלָה, אֶת כָּלָם שָׁאֲלֹתִי וְאָמְרוּ לִי

to me and they said I asked all of them — of hers and ass-drivers and camel-drivers servants to include she Also

אָחִיהָ הוּא:

he is her brother

רש"י

בְּתָם לְבָבִי. שֶׁלֹּא דְמִיתִי לְחַטָּא:

to sin I intended that not my heart In the integrity of

רש"י

וּבִנְקִיָּון כִּפִּי. נָקִי אֲנִי מִן הַחַטָּא, שֶׁלֹּא נִגַּעְתִּי בָּהּ:

her did I touch that not the sin from am I innocent my hands and in the innocence of

פסוק כד

וַיֹּאמֶר אֵלָיו הָאֱלֹהִים בְּחֶלֶם גַּם אֲנֹכִי יָדַעְתִּי כִּי בְּתָם לְבָבָךְ

your heart with the innocence of that knew I also in the dream God to him And He said

עָשִׂיתָ זֹאת וְאָחֲשֹׁךְ גַּם אֲנֹכִי אוֹתָךְ מִחַטֹּי לִי עַל כֵּן לֹא נִתְּתִיהָ

I allowed you not · therefore against Me from sinning you I also and I withheld this you did

לִּנְגַע אֶלֶיהָ:

her to touch

רש"י

ידעתי כי בתם לבבך וגו'. אמת שלא דמית מתחלה לחטא אבל
but to sin from the beginning did you intend that not it is true etc. your heart in the integrity of that I knew

נקיון כפיים אין כאן:

here there is not hands cleanness of

רש"י

לא נתתיר. לא ממך היה שלא נגעת בה, אלא חשכתי אני אותה מחטא ולא
and not from sinning — you I withheld but her you touched that not it was from you not permit you I did not

נתתי לה כח, וכן ולא נתנו אלהים בראשית ל"א:ז', וכן ולא נתנו
and not and similarly 7 31 Bereshis God permitted him and not and similarly power to you did I give

אביה לבוא שופטים ט"ו :

Shoftim to enter her father permitted him

פסוק כה

Pasuk 25

ועתה השב אשת האיש כי נביא הוא ויתפלל בעדך וחייה ואם אינה
you do not and if and live for you and he will pray he is a prophet for the man the wife of return And now

משיב דע כי מות תמות אתה וכל אשר לך:

yours that are and all you you shall die surely that know return her

רש"י

השב אשת האיש. ואל תהא סבור שפא תתגנה בעיניו ולא
and not in his eyes she will become repulsive perhaps of the opinion be and do not the man the wife of Restore

ימקלנה או ישנאה ולא יתפלל עליה:

for you will he pray and not he will hate you or will he take her back

רש"י

כי נביא הוא. ויודע שלא נגעת בה, לפיכך ויתפלל בעדך בבא קמא צ"ב :

92 Kamma Bava for you and he will pray therefore her you touched that not and he knows he is a prophet for

פסוק כו

Pasuk 26

וישפם אבימלך בפקר ויקרא לכל עבדיו וידבר את כל
all of — and he spoke his servants to all of and he called in the morning Avimelech And he arose early

הדברים האלה באזניהם ויראו האנשים מאד:

greatly the men and they feared in their ears these the matters

פסוק כז

וַיִּקְרָא אַבְיִמֶלֶךְ לְאַבְרָהָם וַיֹּאמֶר לוֹ מָה עָשִׂיתָ לָּנוּ וּמָה חָטָאתִי
 have I sinned and what to us have you done What to him and he said to Avraham Avimelech And called
 לָךְ כִּי הֵבֵאתָ עָלַי וְעַל מַמְלַכְתִּי חֲטָאָה גְדוֹלָה מַעֲשִׂים אֲשֶׁר לֹא
 not that deeds great a sin my kingdom and upon upon me you have brought that against you
 יַעֲשׂוּ עִשְׂיֹת עִמָּדִי:
 with me you have done should be done

רש"י

מַעֲשִׂים אֲשֶׁר לֹא יַעֲשׂוּ. מִכָּה אֲשֶׁר לֹא הָרַגְלָה לְבֹא עַל בְּרִיָּה בָּאָה לָנוּ עַל
 by upon us has come creatures upon to come is customary not that a plague should be done not that Deeds
 יָדָהּ, עֲצִירַת כָּל נִקְבִּים שֶׁל זָרַע וְשֶׁל קִטְנִים וְרָעִי וְאַזְנוֹת וְחֹטָם:
 and nose and ears and excrement urine and of semen of orifices all the closing of your hand

פסוק כח

וַיֹּאמֶר אַבְיִמֶלֶךְ אֶל אַבְרָהָם מָה רָאִיתָ כִּי עָשִׂיתָ אֶת הַדָּבָר הַזֶּה:
 this the thing — you did that did you see what Avraham to Avimelech And he said

פסוק כט

וַיֹּאמֶר אַבְרָהָם כִּי אָמַרְתִּי רַק אֵין יִרְאֵת אֱלֹהִים בַּמָּקוֹם הַזֶּה
 this in the place God fear of there is no surely I said because Avraham And said
 וְהָרַגוּנִי עַל דְּבַר אִשְׁתִּי:
 my wife the matter of because of and they will kill me

רש"י

רַק אֵין יִרְאֵת אֱלֹהִים. אֶכְסֵנָאִי שְׂבָא לְעִיר, עַל עֲסָקֵי אֲכִילָה וּשְׂתִיָּה שׁוֹאֲלִין
 do they ask and drinking eating matters of about to the city who comes a guest God fear of there is no Surely
 אוֹתוֹ אוֹ עַל עֲסָקֵי אִשְׁתּוֹ שׁוֹאֲלִין אוֹתוֹ? אִשְׁתָּהּ הִיא אוֹ אַחֹתָהּ הִיא? בְּבֹא קָמָא שָׁם
 there Kamma Bava is she your sister or is she your wife him do they ask his wife matters of about or him
 :

פסוק ל

וְגַם אִמְנָה אַחֲתִי בֵּת אָבִי הִוא אֶךְ לֹא בֵּת אִמִּי
 my mother the daughter of not but she is my father the daughter of she is my sister indeed And also
 וְתָהִי לִי לְאִשָּׁה:
 for a wife to me and she became

רש"י

אחתי בת אבי הוא. ובת אב מתרת לכן נח, שאין

for there is no Noach to a son of is permitted a father And the daughter of she is my father the daughter of My sister

אבהות לגוי, וכדי לאמת דבריו השיבם פן. ואם תאמר והלא

but was she not you will say And if thus he answered them his words to verify and in order to a non-Jew paternal relationship

בת אחיו היתה? בני בנים הרי הן כבנים, ורחי היא בתו

the daughter of she is and behold like children they are behold children the children of she was his brother the daughter of

של תרח וכן הוא אומר ללוט פי אנשים אחים אנחנו בראשית י"ג ח':

13 Bereishis we are brothers men for to Lot says he and so Terach of

רש"י

אך לא בת אמי. הרן מאם אחרת היה:

was different from a mother Haran my mother the daughter of not But

פסוק לא

Pasuk 31

ויהי כאשר התעו אתי אלהים מבית אבי ואמר לה זה

this to her and I said my father from the house of God me caused to wander when And it was

חסדך אשר תעשי עמדי אל כל המקום אשר נבוא שמה אמרי לי

of me say there we shall come that the place every to with me you shall do which is your kindness

אחי הוא:

he is my brother

רש"י

ויהי כאשר התעו וגו'. אנקלוס תרגם מה שתרגם; ויש לישוב עוד

further to settle it and there is that he translated what translated Onkelos etc. caused to wander when And it was

דבר דבור על אפניו, כשהוציאני הקב"ה מבית אבי להיות משוטט

roaming to be my father from the house of the Holy One when He brought-me- its fit ways upon spoken a matter forth

ונד מקום למקום, ידעתי שאעבר במקום רשעים ואמר לה זה חסדך

your kindness this is to her and I said wicked people in a place of that I would pass Iknew to place from place and wandering

:

רש"י

כאשר התעו. לשון רבים. ואל תתמה, כי הרבה מקומות לשון אלהות

Godship a term of passages many for be surprised and do not plural is a term of caused to wander when

ולשון מרות קרוי בלשון רבים, אשר הלכו אלהים שמואל ב ז', אלהים חיים

living God 7 II Shmuel God went whom plural in a term of is called authority and a term of

דברים ה', אלהים קדשים יהושע כ"ד, וכל לשון אדנות לשון רבים; וכן ויקח

and took and so plural is a term of lordship term of and every 24 Yehoshua holy God 5 Devarim

אדני יוסף בראשית ל"ט, ואדני האדנים דברים י', אדני הארץ בראשית מ"ב

42 Bereishis the land the lord of 10 Devarim the lords and Lord of 39 Bereishis Yosef the master of

, וכן בעליו עמו שמות כ"ב, והועד בבעליו שם כ"א. ואם תאמר מהו

what is you will say and if 21 there to its master and warning was given 22 Shemos is with it its owner and so

לְשׁוֹן הַתְּעוּ? כָּל הַגּוֹלָה מִמְּקוֹמוֹ וַאֲיֵנוּ מֵיֹשֵׁב קְרוֹי תוֹעָה, כָּמוֹ וְתִלָּךְ
and she went like a wanderer is called settled and is not from his place who is exiled anyone caused to wander the term
וַתֵּתַע בְּרֹאשִׁית כ"א, תַּעֲיִיתִי כְּשֶׁה אֶבֶד תַּהֲלִים קי"ט, יִתְעוּ לְבָלִי אֶכֶל
food for lack of they wander 119 Tehillim lost like a sheep I went astray 21 Bereishis and she strayed
אִיּוֹב ל"ח – יֵצְאוּ וַיִּתְעוּ לְבַקֵּשׁ אֹכְלָם:
their food to seek and wander they go out 38 Iyov

רש"י
אמרי לי. עלי, וכן וישאלו אנשי המקום לאשתו בראשית כ"ו, על
about 26 Bereishis regarding his wife the place the men of and they asked and so about me regarding me say
אשתו, וכן ואמר פרעה לבני ישראל שמות י"ד, כמו על בני
the children of about like 14 Shemos Yisrael regarding the children of Pharaoh and he will say and so his wife
ישראל; פן יאמרו לי אשה הרגתהו שופטים ט':
9 Shoftim killed him a woman regarding me they will say lest Yisrael

פסוק לב

Pasuk 32

וַיִּקַּח אַבִּימֶלֶךְ צֹאן וּבָקָר וְעֶבְדִּים וּשְׁפָחוֹת וַיִּתֵּן לְאַבְרָהָם וַיֹּשֶׁב
and he restored to Avraham and he gave and female slaves and male slaves and oxen sheep Avimelech And took
לוֹ אֶת שָׂרָה אִשְׁתּוֹ:
his wife Sarah — to him

רש"י
ויתן לאברהם. כדי שיתפייס ויתפלל עליו:
for him and pray that he be appeased in order to Avraham and he gave

פסוק לג

Pasuk 33

וַיֹּאמֶר אַבִּימֶלֶךְ הִנֵּה אֶרְצִי לְפָנֶיךָ בְּטוֹב בְּעֵינֶיךָ שָׁב:
settle in your eyes in the good is before you my land behold Avimelech And said

רש"י
הנה ארצי לפניך. אבל פרעה אמר לו הנה אשתך קח ולה, לפי שנתיירא,
that he feared because and go take your wife behold to him said Pharaoh but is before you my land Behold
שְׁהַמְצָרִים שְׁטוּפִי זְמָה:
lewdness were addicted to that the Egyptians

פסוק לד

Pasuk 34

וּלְשָׂרָה אָמַר הִנֵּה נָתַתִּי אֵלַי כֶּסֶף לְאַחִיךָ הִנֵּה הוּא לָךְ
is for you it behold to your brother pieces of silver a thousand I have given behold he said And to Sarah
פְּסוֹת עֵינַיִם לְכָל אֲשֶׁר אִתָּךְ וְאֵת כָּל וְנִכְחַת:
and you are vindicated everyone and with are with you who to all eyes a covering of

רש"י

ולשרה אמר. אבימלך לכבדה כדי לפיסה, הנה עשיתי לך כבוד זה, נתתי
I have given this honor for you I have made behold to appease her in order for her honor Avimelech he said And to Sarah
ממון לאחיה שאמרתי עליו אחי הוא, הנה הממון והכבוד הזה לך כסות
a covering is to you this and the honor the money behold he is my brother about him whom you said to your brother money

עינים :

of eyes

רש"י

לכל אשר אתך. יכסו עיניהם שלא יקלוק, שאלו השיבותיה ריקנית,
empty-handed I had returned you for if they will slight you so that not their eyes they will cover are with you who to all
יש להם לומר לאחר שנתעלל בה החזירה; עכשו שהצרכתי לבזבז ממון
money to lavish that I was forced now he returned her her that he abused after to say to them there is
ולפיסה, יודעים יהיו שעל פרחי השיבותיה ועל ידי נס:
a miracle means of and by I returned you my will that against they will be knowing and to appease you

רש"י

ואת כל. ועם כל באי עולם:

the world those who enter all of and with all and with

רש"י

ונכחת. יהי לך פתחון פה להתנפח ולהראות דברים נכרים הללו;
these evident matters and to show to argue mouth an opening of to you there will be and you may face
ולשון הוכחה בכל מקום ברור דברים ובלע"ז אשפרו"ביר, ואנקלוס
and Onkelos eprouver and in foreign tongue matters clarification of place in every proving and the expression of
תרגם בפנים אחרים, ולשון המקרא כה הוא נופל על התרגום, הנה לך
to you behold the translation upon falls it thus the verse and the language of different in a manner translated
כסות של כבוד על העינים שלי ששלו כה וכל אשר אתה, ועל
and on are with you who and upon all upon you that gazed of mine the eyes on account of honor of a covering of
בן תרגמו וחיזית יתיה וית כל דעמה. ויש מ"א אכל
but Midrashic explanations and there are that are with you all and — you because I saw he translated it account of this
ישוב לשון המקרא פרשתי:
I have explained the verse the language of the proper settling of

סבוק לה

Pasuk 35

ויתפלל אברהם אל האלהים וירפא אלהים את אבימלך ואת אשתו

his wife and — Avimelech — God and healed God to Avraham And prayed

ואמהותיו וילדו:

and they bore and his handmaids

רש"י

וילדו. כתרגומו ואתרוחו, נפתחו נקביהם והוציאו, והיא לדה
bringing forth and this is and they brought out their orifices were opened and they were relieved like its Targum and they brought forth

כִּי עָצַר עָצַר יְהוָה בְּעַד כָּל רֶחֶם לְבֵית אַבִּימֶלֶךְ עַל דְּבַר
the matter of because of Avimelech of the house of womb every for the sake of Hashem had closed closing for
שָׂרָה אִשְׁתּוֹ אֲבָרְהָם:
Avraham the wife of Sarah

רש"י

בעד כל רחם. כנגד כל פתח:
opening every corresponding to womb every For

רש"י

על דבר שרה. על פי דבורה של שרה:
Sarah of her bidding the mouth of by Sarah the word of Because of

וַיְהִי וַיִּזְכֹּר אֶת שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר:
He spoke as for Sarah Hashem and did He said as Sarah — remembered And Hashem

רש"י

וה' פקד את שרה וגו'. סמך פרשה זו ללמדך, שכל המבקש רחמים
mercy who requests that anyone to teach you this the section He juxtaposed etc. Sarah — remembered And Hashem
על חברו והוא צריק לאותו דבר, הוא נענה תחלה בבא קמא צ"ב, שנאמר
as it is said 92 Kamma Bava first is answered he thing for that needs and he his fellow for
ויתפלל וגו', וסמיה ליה וה' פקד את שרה, שפקדה כבר קדם
before already that He remembered her Sarah — remembered And Hashem to it and juxtaposed etc. And he prayed
שרפא את אבימלך:
Avimelech — that He healed

רש"י

פקד את שרה כאשר אמר. בהריון:
with pregnancy He said as Sarah — He remembered

רש"י

כאשר דבר. בלדה. והיכן היא אמירה, והיכן הוא דבור? אמירה ויאמר אלהים
God and He said saying speaking is and where saying is and where with birth He had spoken as
אבל שרה אשתה וגו' בראשית י"ז, דבור ה' דבר ה' אל אברהם בברית
at the Covenant Avram to Hashem the word of was speaking 17 Bereshis etc your wife Sarah nay but
בין הבתרים, ושם נאמר לא יירשך זה וגו' שם ט"ו, והביא היורש
the heir and He brought 15 there etc this one shall inherit you not it was said and there the Pieces Between

מִשָּׂרָה:

from Sarah

רַש"י

וַיַּעַשׂ ה' לְשָׂרָה כְּאֲשֶׁר דָּבַר. לְאַבְרָהָם:

to Avraham He spoke as to Sarah Hashem And He did

פסוק לח

Pasuk 38

וַתֵּהָרֵם וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן לְזִקְנָיו לְמוֹעֵד אֲשֶׁר דָּבַר אֱתוֹ

of it spoke which at the set time in his old age a son to Avraham Sarah and she bore And she conceived

אֱלֹהִים:

God

רַש"י

לְמוֹעֵד אֲשֶׁר דָּבַר אֱתוֹ. דִּי מִלִּיל יְתָהּ, אֶת הַמּוֹעֵד דָּבַר וְקָבַע

and established He spoke the appointed time — with him He spoke which with him He spoke which At the appointed time

כְּשֶׁאָמַר לוֹ לְמוֹעֵד אָשׁוּב אֵלַיָּךְ שֵׁם י"ח, שָׂרָה לוֹ שְׂרִיטָה בַּפֶּתַל,

on the wall a scratch for him He scratched 18 there to you I will return at the appointed time to him when He said

אָמַר לוֹ כְּשֶׁתִּגֵּיעַ חֲמָה לְשְׂרִיטָה זוֹ בַּשָּׁנָה הַבְּאִחֶרֶת, תֵּלֵד:

she will give birth the next in the year this to the scratch the sun when reaches to him He said

רַש"י

לְזִקְנָיו. הָיָה זֶה אִיקוֹנִין שֶׁלּוֹ דוּמָה לוֹ:

to him similar of his the features the brightness of was to his elders

פסוק לט

Pasuk 39

וַיִּקְרָא אַבְרָהָם אֶת שֵׁם בְּנוֹ הַנּוֹלָד לוֹ אֲשֶׁר יָלְדָהּ לוֹ שָׂרָה יִצְחָק:

Yitzchak Sarah to him bore whom to him who was born his son the name of — Avraham And called

פסוק מ

Pasuk 40

וַיִּמָּל אַבְרָהָם אֶת יִצְחָק בְּנוֹ בֶּן שְׁמֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֱתוֹ

him commanded as days eight of age of his son Yitzchak — Avraham And circumcised

אֱלֹהִים:

God

CHAPTER SUMMARY

The aliyah begins with the destruction of Sodom and Gomorrah by sulfur and fire, the turning of Lot's wife into a pillar of salt, and Lot's escape to a cave with his daughters, leading to the birth of Moav and Ammon. Avraham then travels to Gerar, where Sarah is taken by Abimelech but protected by Hashem's warning in a dream. After Abimelech returns Sarah with gifts

and Avraham davens for the healing of Abimelech's household, the parsha reaches a major climax as Hashem remembers Sarah, leading to the birth and bris milah of Yitzchak.

למעשה WHAT TO TAKE HOME

The Torah is showing us a tremendous, eye-opening yesod in how Hashem runs the world. Look at the sequence of the parsha: first, Avraham Avinu has to daven for Abimelech and his household to be healed so they can have children. Immediately after, the very next pasuk says, "V'Hashem pakad es Sarah", Hashem remembered Sarah and she finally gave birth to Yitzchak. The Gemara in Bava Kamma brings down from here the famous klal: anyone who needs rachamim for himself, but davens for his friend who needs that same thing, he is answered first.

Lichoira, this is a difficult sevara to understand. If a person is in deep pain and needs a yeshua, how is he expected to put his own tzaros aside and daven for someone else? The answer is that this is exactly what breaks the mechitzos. When we are wrapped up in our own worries, our tefillos can sometimes become narrow. But when you look at another Yid who is suffering from the exact same nisayon, and your heart genuinely goes out to them, you are acting with true, selfless ahavas Yisrael. Mimeila, you awaken a midda k'neged midda in Shamayim, and Hashem showers His chesed down on you first.

Today, take a moment before you daven for your own needs. Think of someone in your circle, a friend, a neighbor, or a chavrusa, who is going through the exact same struggle, whether it is parnassah, shidduchim, shalom bayis, or health. Put your own list aside for two minutes and daven with real warmth and heart specifically for them.