

חומש עם רש"י • וירא • תמישי

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

VAYERA • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the great simcha of the birth of Yitzchak to Avraham and Sarah in their old age, a miracle that brings laughter and wonder to everyone who hears of it. We see the child grow and get weaned, which Avraham celebrates with a great feast. But the simcha is quickly met with a serious nisayon as Sarah sees Yishmael, the son of Hagar, playing in a way that threatens Yitzchak's spiritual future.

Sarah demands that Avraham cast out Hagar and her son so that Yishmael will not inherit together with Yitzchak. Although this dabar is very painful to Avraham, Hashem tells him to listen to everything Sarah says, assuring him that his true seed will be called through Yitzchak. Avraham sends them away into the midbar, where they face a desperate situation when their water runs out.

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

פסוק א

Pasuk 1

וְאַבְרָהָם בֶּן מֵאָת שָׁנָה בְּהוֹלֵד לוֹ אֶת יִצְחָק בְּנוֹ:

his son Yitzchak — to him at the being born years one hundred was a son of and Avraham

פסוק ב

Pasuk 2

וְתֹאמַר שָׂרָה צָחֵק עָשָׂה לִי אֱלֹהִים כָּל הַשְׁמֵעַ יִצְחָק לִי:

with me will laugh who hears everyone God for me has made laughter Sarah And said

רש"י

יִצְחָק לִי. יִשְׂמַח עָלַי. וּמֵ"א הַרְבֵּה עֲקָרוֹת נִפְקְדוּ עִמָּהּ, הַרְבֵּה חוֹלִים

sick people many with her were remembered barren women many and from Midrash over me will rejoice for me will rejoice

נִתְרַפְּאוּ בּוֹ בַּיּוֹם, הַרְבֵּה תַּפְלוֹת נִעֲנוּ עִמָּהּ, וְרַב שְׂחֹק הָיָה בְּעוֹלָם:

in the world was laughter and abundance of with her were answered prayers many day on that were healed

פסוק ג

Pasuk 3

וְתֹאמַר מִי מִלָּל לְאַבְרָהָם הֵינִיכָה בָּנִים שָׂרָה כִּי יִלְדֹתִי בֶן

a son I have borne that Sarah children would suckle to Avraham would have spoken who And she said

לְזִקְנָיו:

for his old age

רש"י

מי מלל לאברהם. לשון שבח וחישיבות, ראו, מי הוא וכמה הוא שומר
keeps He and how much He is who see and importance praise an expression of to Avraham spoke Who
הבטחתו הקב"ה מבטיח ועושה.
and performs promises the Holy One blessed be His promise
He

רש"י

מלל. שנה הפתוב ולא אמר דבר - גימטריא שלו ק', כלומר לסוף
at the end of meaning to say is one hundred of it the numerical value spoke say and did not the Scripture changed Spoke
מאה לאברהם:
for Avraham one hundred

רש"י

היניקה בנים שרה. ומהו בנים לשון רבים? ביום המשתה הביאו השרות
the princesses brought the feast on the day of plural in the language of children and what is Sarah children suckled
בניהן עמהן והניקה אותם, שהיו אמרות לא ילדה שרה, אלא אסופי
a foundling but rather Sarah gave birth not saying for they were them and she suckled with them their children
הביאה מן השוק:
the street from she brought

פסוק ד

Pasuk 4

ויגדל הילד ויגמל ויעש אברהם משתה גדול ביום הגמל את
— the weaning of on the day of great a feast Avraham and made and was weaned the child And grew
יצחק:
Yitzchak

רש"י

ויגמל. לסוף כ"ד חדש גיטין ע"ה :
75b Gittin months twenty-four at the end of And he was weaned

רש"י

משתה גדול. שהיו שם גדולי הדור שם ועבר ואבימלך בראשית רבה :
Rabbah Bereishis and Avimelech and Eber Shem the generation the great men of there that there were great A feast

פסוק ה

Pasuk 5

ותרא שרה את בן הגר המצרית אשר ילדה לאברהם מצחק:
making merry to Avraham she bore whom the Egyptian Hagar the son of — Sarah And she saw

רש"י

מצחק. לשון ע"ז, כמו שנאמר ויקמו לצחק שמות ל"ב, ד"א
another explanation 32 Shemos to make merry and they rose it is said as idol worship an expression of making sport

לְשׁוֹן גְּלוּי עֲרִיּוֹת, כָּמָה דְּתִימָא לְצַחֵק בִּי בְּרֵאשִׁית ל"ט , ד"א
 another explanation 39 Bereishis at me to mock you say as forbidden relations uncovering of an expression of
 לְשׁוֹן רְצִיחָה, כָּמוֹ יָקוּמוּ נָא הַנְּעָרִים וְיִשְׁחָקוּ לְפָנֵינוּ וְגו' שְׂמוּאֵל ב ב' ,
 2 II Shmuel etc before us and make sport the young men please let arise as murder an expression of
 שֶׁהָיָה מְרִיב עִם יִצְחָק עַל הִרְשָׁה וְאוֹמֵר אָנִי בְּכוֹר וְנוֹטֵל פִּי שְׁנַיִם,
 double a portion of and I take the firstborn I am and saying the inheritance about Yitzchak with quarrelling that he was
 וַיּוֹצְאֵם בַּשָּׂדֶה וְנוֹטֵל קִשְׁתּוֹ וַיּוֹרֶה בּוֹ חֲצִיִּים, כָּמָה דְּתִימָא כְּמַתְּלֵהְלָה הִיָּרָה
 who casts as a madman you say as arrows at him and shot his bow and he took into the field and they went out
 זָקִים וְגו' וְאָמַר הֲלֹא מִשְׁחָק אָנִי מִשְׁלִי כ"ו :
 26 Mishlei I mocking am I not and says etc firebrands

פסוק 1

Pasuk 6

וְתֹאמַר לְאַבְרָהָם גֵּרֶשׁ הָאֵמָה הַזֹּאת וְאֵת בְּנָהּ כִּי לֹא יִירָשׁ בֶּן
 the son of shall inherit not for her son and — this the maidservant drive out to Avraham And she said
 הָאֵמָה הַזֹּאת עִם בְּנֵי עִם יִצְחָק:
 Yitzchak with my son with this the maidservant

רש"י

עִם בְּנֵי עִם יִצְחָק. מִפִּיֶּנּוּ שֶׁהוּא בְּנֵי אֶפְלוּ אִם אֵינוּ הִגִּין כִּי־יִצְחָק, אוֹ הִגִּין כִּי־יִצְחָק
 like Yitzchak worthy or like Yitzchak worthy he is not if even my son that he is since Yitzchak with my son with
 אֶפְלוּ אֵינוּ בְּנֵי, אֵין זֶה כְּדֹאֵי לִירָשׁ עִמוֹ, מִן עִם בְּנֵי עִם יִצְחָק,
 Yitzchak with my son with how much more so with him to inherit deserving this one is not my son he is not even
 שְׁשִׁיתֵיהֶן בּוֹ בְּרֵאשִׁית רַבָּה :
 Rabbah Bereishis are in him that both of them

פסוק 2

Pasuk 7

וַיֵּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אוֹדֹת בְּנוֹ:
 his son account of on Avraham in the eyes of greatly the matter And was evil

רש"י

עַל אוֹדֹת בְּנוֹ. שִׁשְׁמַע שִׁצָּא לְתַרְבוֹת רָעָה בְּרֵאשִׁית רַבָּה , וּפְשׁוּטוֹ
 and its simple meaning Rabbah Bereishis evil to a culture that he went out because he heard his son account of On
 עַל שֶׁאָמְרָה לוֹ לְשַׁלְּחוֹ:
 to send him away to him that she said is because

פסוק 3

Pasuk 8

וַיֹּאמֶר אֱלֹהִים אֶל אַבְרָהָם אֵל יִרַע בְּעֵינֶיךָ עַל הַנָּעַר וְעַל
 and concerning the youth concerning in your eyes let it be bad do not Avraham to God And said
 אִמָּתְךָ כָּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שִׁרָה שְׁמַע בְּקוֹלָהּ כִּי בִי־יִצְחָק יִקְרָא
 will be called through Yitzchak for to her voice hearken Sarah to you she says that all your maidservant

לָהּ זֶרַע:

offspring for you

רש"י

שמע בקולה. לְמַדְנוּ שֶׁהָיָה אֲבִרָהָם טָפֵל לְשָׂרָה בְּנִבְיאוֹת:

in prophecy to Sarah secondary Avraham that was we have learned unto her voice hearken

פסוק ט

Pasuk 9

וְגַם אֵת בֶּן הָאֲמָה לְגוֹי אֲשִׁימֵנוּ כִּי זֶרַעָהּ הוּא:

he is your seed because I will make him into a nation the maidservant the son of — And also

פסוק י

Pasuk 10

וַיִּשְׁכֶּם אֲבִרָהָם בַּבֹּקֶר וַיִּקַּח לָחֶם וַחֲמַת מַיִם וַיִּתֵּן אֶל הָגָר

Hagar to and he gave water and a skin of bread and he took in the morning Avraham And Avraham arose early

שָׁם עַל שִׁכְמָהּ וְאֵת הַיֶּלֶד וַיִּשְׁלַחַהּ וַתֵּלֶךְ וַתִּתַּע בְּמִדְבָּר

in the wilderness of and she wandered and she went and he sent her away the child and — her shoulder upon he placed

בְּאֵר שֶׁבַע:

Sheva Beer

רש"י

לחם וחמת מים. וְלֹא כֶסֶף וְזָהָב, לְפִי שֶׁהָיָה שׁוֹנְאוֹ עַל שִׁינְאָ לְתַרְבוֹת רָעָה:

evil to a culture that he went out over hating him that he was because and gold silver and not water and a flask of bread

רש"י

ואת הילד. אַף הֵיֶלֶד שָׁם עַל שִׁכְמָהּ, שֶׁהִכְנִיסָה בּוֹ שָׂרָה עֵין רָעָה וַאֲחֻזָּתוֹ חֲמָה

a fever and seized him evil an eye Sarah in him for she cast her shoulder on he placed the child even the child and —

וְלֹא יָכוֹל לֵילֵךְ בְּרַגְלָיו בְּרֹאשִׁית רַבָּה :

Rabbah Bereishis on his feet to walk he was able and not

רש"י

ותלך ותתע. חֲזָרָה לְגִלּוּלֵי בֵּית אָבִיהָ פִּרְקֵי דְרַבִּי אֱלִיעֶזֶר פ' ל' :

30 chapter Eliezer DeRabbi Pirkei her father the house of to the idols of she returned and she wandered And she went

פסוק יא

Pasuk 11

וַיְכַלּוּ הַמַּיִם מִן הַחֲמַת וַתִּשְׁלַךְ אֵת הַיֶּלֶד תַּחַת אֶחָד הַשִּׁיחִים:

the bushes one of under the child — and she cast the skin from the water And were finished

רש"י

ויכלו המים. לְפִי שֶׁדָּרָךְ חוֹלִים לְשִׁתּוֹת הִרְפָּה:

much to drink sick people that it is the way of because the water And was spent

וּתְלָךְ וַתֵּשֶׁב לָהּ מִנֶּגֶד הָרֶחֶק כְּמִטְחֵי קִשֵּׁת כִּי אָמְרָה אֶל
 let me not she said for a bow like the draw of far off from opposite for herself and she sat And she went
 אַרְאֶה בְּמוֹת הַיָּלֵד וַתֵּשֶׁב מִנֶּגֶד וַתִּשָּׂא אֶת קוֹלָהּ וַתִּבְכֶּה:
 and she wept her voice — and she lifted from opposite and she sat the child upon the death of look

רש"י

מנגד. מרחוק:

from afar From opposite

רש"י

כַּמִּטְחֵי קִשֵּׁת. כְּשֵׁנִי טִיחוֹת בְּרֹאשִׁית רַבָּה, וְהוּא לְשׁוֹן יְרִיֶּת חֵץ,
 an arrow shooting of is an expression of and it Rabbah Bereishis bowshots like two a bowshot as the distance of
 בְּלִשׁוֹן מִשְׁנָה שֶׁהֵטִיחַ בְּאִשְׁתּוֹ, עַל שֵׁם שֶׁהִזְרִיעַ יוֹרָה כַּחֵץ; וְאִם תֹּאמַר
 you will say and if like an arrow shoots that the seed account of on into his wife who shot the Mishnah in the language of
 הִיָּה לוֹ לְכַתֵּב כְּמִטְחֵי קִשֵּׁת, מִשְׁפַּט הַי"ו לְפָנִים לְכָאן, כְּמוֹ בְּחֻגֵי הַסֵּלַע
 the rock in the clefts of like to here is to enter the letter vav the rule of a bow as the distance of to write for it it was
 שִׁיר הַשִּׁירִים ב', מִגְזֵרֶת וְהִיָּתָה אֶדְמַת יְהוּדָה לְמִצְרַיִם לְחָגָא יִשְׁעִיהוּ י"ט,
 nineteen Yeshayahu for a dread to Mitzrayim Yehudah the land of and shall be from the root of two Songs Song of
 וּמִגְזֵרֶת יַחְגֹּגוּ וְיִנּוּעוּ כַּשְׂכּוֹר תְּהִלִּים ק"ז, וְכֵן קִצְוֵי אֶרֶץ
 earth the ends of and likewise one hundred seven Tehillim like a drunkard and stagger they reel and from the root of
 תְּהִלִּים ס"ה, מִגְזֵרֶת קָצָה:
 end from the root of sixty five Tehillim

רש"י

ותשב מנגד. כיון שקרב למות הוסיפה להתרחק:

to distance herself she added to die that he neared since at a distance And she sat

וַיִּשְׁמַע אֱלֹהִים אֶת קוֹל הַנַּעַר וַיִּקְרָא מִלֵּאָה אֱלֹהִים אֶל הָגָר מִן הַשָּׁמַיִם
 the heavens from Hagar to God an angel of and called the youth the voice of — God And heard
 וַיֹּאמֶר לָהּ מָה לָּךְ הָגָר אֵל תִּירָאִי כִּי שָׁמַע אֱלֹהִים אֶל קוֹל הַנַּעַר
 the youth the voice of to God heard for fear do not Hagar is to you What to her and he said
 בְּאִשֶּׁר הוּא שָׁם:
 is there he in where

רש"י

את קול הנער. מכאן שיפה תפלת החולה מתפלת אחרים עליו והיא
 and it for him others than the prayer of the sick person the prayer of that is better from here the lad the voice of —

קודמת להתקבל בראשית רבה:

Rabbah Bereishis to be accepted comes first

באשר הוא שם. לפי מעשים שהוא עושה עכשו הוא נדון, ולא לפי מה
 what according to and not is judged he now does that he deeds according to is there he in that
 שהוא עתיד לעשות ראש השנה ט"ז, לפי שהיו מלאכי השרת מקטרגים
 prosecuting the service the angels of that were because 16 Hashanah Rosh to do is destined that he
 ואומרים רבנו של עולם, מי שעתיד זרעו להמית בנני בצמא אתה מעלה
 bring up You with thirst Your children to kill his offspring who is destined one the universe of Master and saying
 לו באר, והוא משיכם עכשו מה הוא, צדיק או רשע? אמרו לו צדיק, אמר
 He said righteous to Him they said wicked or righteous is he what now answered them and He a well for him
 להם לפי מעשיו של עכשו אני דנו, וזהו באשר הוא שם. והיכן המית את
 — did he kill and where is there he in that and this is judge him I now of his deeds according to to them
 ישראל בצמא? כשהגלם נבוכדנצר, שנאמר משא בערב וגו' לקראת צמא
 the thirsty toward etc. upon Arabia The burden as it is said Nebuchadnezzar when exiled them with thirst Israel
 התיו מים וגו' ישעיהו כ"א, כשהיו מוליכין אותם אצל ערבים, היו ישראל
 Israel were Arabians near them leading when they were 21 Yeshayahu etc. water bring
 אומרים לשוביהם בבקשה מכם הוליכונו אצל בני דודנו ישמעאל וירחמו
 and they will pity Ishmael our uncle the children of near lead us from you please to their captors saying
 עלינו, שנאמר ארחות דדנים שם – אל תקרי דדנים אלא דודים – ואלו יוצאים
 go out and these kinsmen but Dedanites read do not there Dedanites caravans of as it is said us
 לקראתם ומביאין להם בשר ודג מלוח ונודות נפוחים, כסבורים ישראל שהם
 that they Israel believing inflated and water-skins salted and fish meat to them and bring toward them
 מלאים מים, וכשמכניסו לתוך פיו ופותחו, הרוח נכנסת בגופו ומת:
 and he dies his body enters the air and opens it his mouth into and when he puts it water are full of

פסוק יד

Pasuk 14

קומי שאי את הנער והחזיקי את ידך בו כי לגוי גדול אשימנו:
 I will make him great into a nation for on him your hand — and hold the youth — lift up Arise

פסוק טו

Pasuk 15

ויפקח אלהים את עיניה ותרא באר מים ותלך ותמלא את החמת
 the skin — and she filled and she went water a well of and she saw her eyes — God And opened
 מים ותשק את הנער:
 to the youth — and she gave drink with water

פסוק טז

Pasuk 16

ויהי אלהים את הנער ויגדל וישב במדבר ויהי רכה קשת:
 with a bow an archer and he became in the wilderness and he dwelt and he grew the youth — God And was

רש"י

רבה קשת. יורה חצים בקשת:
with a bow arrows one who shoots of a bow an archer

רש"י

קשת. על שם האמנות, כמו חמר, גמל, ציד, לפיכך השי"ן מדגשת.
is emphasized the letter Shin therefore hunter camel driver donkey driver like the occupation the name of on a Bowman
היה יושב במדבר ומלסטים את העוברים, הוא שנאמר ידו בכל וגומר:
and so on against everyone his hand that which is said it is the passersby — and robbing in the wilderness dwelling he was

פסוק יז

Pasuk 17

וישב במדבר פארן ותקח לו אמו אשה מארץ מצרים:
Mitzrayim from the land of a wife his mother for him and took Paran in the wilderness of And he lived

רש"י

מארץ מצרים. מקום גדוליה, שנאמר וְלֹה שפחה מצרית וגו' בראשית
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CHAPTER SUMMARY

The aliyah follows the birth and weaning of Yitzchak, Sarah's demand to expel Hagar and Yishmael, and Hashem's instruction to Avraham to obey Sarah's voice. Avraham sends them off into the wilderness of Beer-sheba with bread and water; when the water is finished, Hagar casts the boy under a bush and weeps from a distance. Hashem hears the cry of the lad and sends an angel to comfort Hagar, opening her eyes to find a well of water, and the aliyah concludes with Yishmael growing up in the wilderness of Paran and marrying a wife from Mitzrayim.

The Torah tells us that when Yishmael was crying in the desert, the malach told Hagar, "For Hashem has heard the voice of the lad where he is." Rashi brings down the famous Chazal that the angels were complaining: "Ribono shel Olam, this person is going to kill Your children in the future, and You are bringing him up a well?" Hashem answered them, "Right now, is he a tzaddik or a rasha?" They said, "A tzaddik." Hashem replied, "According to his actions of right now, I judge him."

Think about the depth of this yesod. Lichoira, we look at ourselves, our past failures, or our future worries, and we feel completely blocked. We think, "How can I stand in front of Hashem and daven when I know my shortcomings?" Or we look at our children or our chavrusas and judge them based on where we think they are heading. But the Ribbono shel Olam teaches us a completely different derech in avodah: "Ba'asher hu sham", Hashem looks at you exactly where you are standing at this very second.

If you make a ratzon right now to do teshuvah, to learn one mishnah with cheshkek, or to daven with a bit more kavanah, Hashem doesn't bring up your past or calculate your future struggles. At this moment, you are a tzaddik in His eyes. This is a tremendous chizuk for our emunah. We do not need to be crushed by the weight of tomorrow's nisyonos; we only need to be true to Hashem in the present moment.

Today, when you stand up to daven or sit down to learn, block out all the noise of your past mistakes and future worries. Focus entirely on making this one present moment a moment of ratzon, knowing that Hashem is judging and loving you "ba'asher hu sham", exactly as you are right now.