

חומש עם רש"י • וירא • ששי

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

VAYERA • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we see Avimelech, the king of the Plishtim, coming to Avraham Avinu together with Phichol, the general of his army. Seeing how Hashem is clearly with Avraham in everything he does, Avimelech seeks to establish a treaty of peace and loyalty between their families for generations to come. Avraham agrees to swear, but first he uses the opportunity to bring up a serious grievance regarding a water well that Avimelech's servants had wrongfully seized.

After Avimelech claims he had no prior knowledge of the theft, the two of them seal their covenant with a gift of sheep and cattle. Avraham sets aside seven specific ewes as a unique testimony that he was the one who dug the disputed well, leading to the naming of the place as Beer-sheba. The aliyah concludes with Avraham planting an eshel, calling out in the name of Hashem, and dwelling in the land of the Plishtim for many years.

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

פסוק א

Pasuk 1

וַיְהִי בַּעֲתֵּה הַהוּא וַיֹּאמֶר אֲבִימֶלֶךְ וּפִיכֹל שֶׁר צָבָאוֹ אֶל אַבְרָהָם לֵאמֹר
saying Avraham to his army general of and Phichol Avimelech and he said that at the time And it was
אֱלֹהִים עִמָּךְ בְּכֹל אֲשֶׁר אַתָּה עֹשֶׂה:
do you that in all is with you G-d

רש"י

אלהים עמך. לפי שראו שיצא משכונת סדום לשלום, ועם המלכים
the kings and with in peace Sedom from the neighborhood of that he left that they saw because is with you G-d
נלחם ונפלו בידו, ונפקדה אשתו לזקוניו:
in his old age his wife and was remembered into his hand and they fell he fought

פסוק ב

Pasuk 2

וַעֲתָה הִשְׁבַּעָה לִּי בֵּאלֹהִים הֵנָּה אִם תִּשְׁקֹר לִּי וּלְנִינִי
and with my child with me you will deal falsely that not here by God to me swear And now
וּלְנִכְדִּי כַּחֲסֵד אֲשֶׁר עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעַם הָאָרֶץ
the land and with with me you shall do with you I have done that like the kindness and with my grandchild
אֲשֶׁר גִּרְתָּהּ בָּהּ:
in it you have sojourned that

רש"י

ולניני ולנכדי. עד כאן רחמי האב על הבן:
the son upon the father the mercy of here until and to my grandson and to my son

רש"י

כחסד אשר עשיתי עמך תעשה עמדי. שְׁאַמְרָתִי לָךְ הִנֵּה אֶרְצִי לְפָנֶיךָ
is before you my land Behold to you that I said with me you shall do with you I have done that According to the kindness
בראשית רבה :
Rabbah Bereishis

פסוק ג

Pasuk 3

וַיֹּאמֶר אַבְרָהָם אֲנֹכִי אֲשָׁבַע:
will swear I Avraham And said

פסוק ד

Pasuk 4

וְהוֹכַח אַבְרָהָם אֶת אַבְיִמֶלֶךְ עַל אֲדוֹת בְּאֵר הַמַּיִם אֲשֶׁר
which the water the well of the matter of concerning Avimelech — Avraham And Abraham
reproached
גָּזְלוּ עַבְדֵי אַבְיִמֶלֶךְ:
Avimelech the servants of had seized

רש"י

והוכח. נתוכח עמו על כה:
this about with him he argued And he reproved

פסוק ה

Pasuk 5

וַיֹּאמֶר אַבְיִמֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה אֶת הַדָּבָר הַזֶּה וְגַם אַתָּה לֹא הִגַּדְתָּ
told not you and also this the matter — did who I knew not Avimelech And said
לִי וְגַם אֲנֹכִי לֹא שָׁמַעְתִּי בְּלִתי הַיּוֹם:
today except heard not I and also me

פסוק ו

Pasuk 6

וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן לְאַבְיִמֶלֶךְ וַיַּכְרֶתוּ שְׁנֵיהֶם בְּרִית:
a covenant both of them and they made to Avimelech and he gave and cattle sheep Avraham And took

פסוק ז

Pasuk 7

וַיַּצֵּב אַבְרָהָם אֶת שִׁבְעַת כְּבָשֹׁת הַצֹּאן לְבִדְקוֹן:
by themselves the flock ewes of seven — Avraham And he set

וַיֹּאמֶר אַבְיִמֶלֶךְ אֶל אֲבִרָהָם מָה הִנֵּה שִׁבְעַת כְּבָשֹׂת הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ
you have set which these ewes seven are they what Avraham to Avimelech And said

לְבַדָּנָה:

by themselves

וַיֹּאמֶר כִּי אֶת שִׁבְעַת כְּבָשֹׂת תִּקַּח מִיָּדִי בְּעֵבוֹר תְּהִיָּה לִי 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

בעבור תהיה לי. זאת:

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 for 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 ויצלו המים לקראתו, שלו היא,
it is his towards him the waters and will rise the well at that will appear who any between themselves they said

ועלו לקראת אברהם:

Avraham towards and they rose

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

ויכרתו ברית בבאר שבע ויקם אבימלך ופיכל שר צבאו
his army the general of and Phichol Avimelech and there arose Sheva in Beer a covenant And they sealed

וישבו אל ארץ פלשתים:

the Philistines the land of to and they returned

וַיִּטֵּעַ אֶשֶׁל בְּבֵאֵר שָׁבַע וַיִּקְרָא שָׁם בְּשֵׁם יְהוָה אֵל עוֹלָם:

the universe God of Hashem upon the name of there and he called Sheva in Beer an orchard 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 Eshel

פנדק לאכסניא וכו' 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

וַיִּטֵּעַ אֶהְלֵי אֶפְדְּנוּ דַּנְיָאֵל 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 ל'כל

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 Whospoke Him from of you ate that of mine you

פסוק יג

וַיָּגֵר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים:

many days the Philistines in the land of Avraham And sojourned

רש"י

ימים רבים. מרבים על של חברון. בחברון עשה כ"ה שנה וכאן כ"ו,

twenty-six and here years twenty-five he spent in Hebron Hebron those of than more numerous many Days

שהרי בן ע"ה שנה היה בצאתו מחרן, אותה שנה ויבא וישב

and he dwelt and he came year that same from Haran at his departure he was years seventy-five a son of for behold

באלני ממרא, שלא מצינו קדם לכן שנתישב אלא שם, שפכל מקומותיו היה

he was his places for in all there except that he settled this before have we found for not Mamre by the plains of

באורח חונה ונוסע והולך, שנאמר ויעבר אברם, ויעתק משם,

from there and he removed Avram and he passed as it is said and goes on and journeys who pitches camp like a guest

ויהי רעב בארץ ויירד אברם מצרימה בראשית י"ב, ובמצרים לא

not and in Mitzrayim twelve Genesis to Mitzrayim Avram and he went down in the land a famine and there was

עשה אלא שלשה חדשים שהרי שלחו פרעה מיד, וילך למסעיו עד

until on his journeys and he went immediately Pharaoh sent him away for behold months three except did he spend

ויבא וישב באלני ממרא אשר בחברון שם י"ג, שם ישב עד שנהפכה

was overthrown until he dwelt there thirteen there are in Hebron which Mamre by the plains of and dwelt he came

סדום, מיד ויסע משם אברהם מפני בושה של לוט ובא לארץ

to the land of and he came Lot of the shame because of Avraham from there and he journeyed immediately Sodom

פלשתים, וכן צ"ט שנה היה, שהרי בשלישי למילתו באו אצלו המלאכים,

the angels to him came of his circumcision on the third for behold he was years ninety-nine and a son of the Philistines

הָרִי כ"ה שָׁנָה, וְכָאן כְּתִיב יָמִים רַבִּים, מְרַבִּים עַל הָרֵאשׁוֹנִים, וְלֹא בָּא
 did come and not the first ones than more numerous many days it is written and here years twenty-five behold
 הַפְּתוּב לְסֵתָם אֶלָּא לְפָרֵשׁ, וְאִם הָיוּ מְרַבִּים עֲלֵיהֶם שְׁתֵּי שָׁנִים אוֹ יוֹתֵר
 more or years by two than them more numerous they were and if to specify but to leave vague the Scripture
 הִיא מְפָרֶשֶׁת, וְעַל כְּרַחֲךָ אֵינָם יִתְרִים יוֹתֵר מִשָּׁנָה, הָרִי כ"ו שָׁנָה;
 years twenty-six behold than a year more greater they are not your necessity and of specified them it would have
 מִיָּד יֵצֵא מִשָּׁם וְחָזַר לְחֶבְרוֹן, וְאוֹתָהּ שָׁנָה קִדְמָה לְפָנָי עֲקֻדָּתוֹ שֶׁל יִצְחָק
 Yitzhak the binding of before preceded year and that to Hebron and returned from there he went out immediately
 י"ב שָׁנִים, בְּסֵדֶר עוֹלָם:
 Olam in Seder years twelve

CHAPTER SUMMARY

The aliyah begins with Avimelech and Phichol approaching Avraham to swear a covenant of truthfulness and loyalty, which Avraham accepts. Avraham then reproves Avimelech over a stolen well, and after Avimelech denies any knowledge of the matter, they seal their pact with livestock, including seven ewes set apart by Avraham to prove his ownership of the well. After naming the place Beer-sheba to mark their oath, Avimelech and Phichol return home, while Avraham plants a tamarisk tree, invokes the name of Hashem, the Everlasting Elokim, and remains in the land of the Plishtim for a long period.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is showing us a fascinating dynamic in this parsha. Avimelech and Phicol come to Avraham Avinu because they see that "Elokim imcha b'chol asher atah oseh", they recognize that Hashem is with him in everything. Yet, immediately after agreeing to make a treaty, what does Avraham do? The pasuk says, "V'yochach Avraham es Avimelech." He openly reproaches him about the well of water that Avimelech's servants had stolen. Lichoira, why bring up a fight right now when you are trying to seal a peace treaty?

The chiddush here is that true peace and kiddush Hashem cannot be built on a foundation of swept-under-the-rug dishonesty. Avraham Avinu teaches us that being a person of Hashem, someone who walks with emunah and integrity, means we do not ignore injustice or theft just to keep a fake, comfortable quiet. True shalom requires clarity and truth. Avraham did not let the stolen well slide; he brought it to light, resolved it with proof, and only then did they cut the covenant.

In our own lives, we often face situations in business, family, or shul where we want to keep the peace, so we stay quiet about things that are wrong, dishonest, or unfair. We think that ignoring the problem is the "frum" or polite thing to do. But the Torah is teaching us that real avodas Hashem demands that we address issues head-on, with respect but with absolute truth. When we resolve things honestly, we actually create a much stronger, more genuine connection with others.

Today, if there is an unresolved issue, a small misunderstanding, or a business matter that was left vague or unfair, do not just let it slide for a fake peace. Speak up gently, clarify the truth, and build your relationships on a foundation of absolute honesty.