

חומש עם רש"י • לך לך • ראשון

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

LECH-LECHA • 1ST ALIYAH

CHAPTER PREVIEW

In this first aliyah of Parshas Lech-Lecha, we begin the holy journey of Avraham Avinu. Hashem commands Avram to leave his land, his birthplace, and his father's house, and to travel to the land that Hashem will show him. Along with this command, Hashem promises to make him into a great nation, to bless him, and to make his name great. Avram sets out immediately with his wife Sarai, his nephew Lot, and all their belongings and the souls they acquired in Haran, heading toward the land of Canaan.

Upon arriving in Canaan, Avram travels through the land, reaching Shechem and the plains of Moreh. Hashem appears to him and promises to give this land to his children, prompting Avram to build an altar to Hashem. He then travels further, pitching his tent between Bethel and Ai, where he builds another altar and calls out in the name of Hashem. However, a severe famine soon strikes the land, forcing Avram to travel down to Mitzrayim to find food.

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

פסוק א

Pasuk 1

וַיֹּאמֶר יְהוָה אֶל אַבְרָם לֵךְ לְךָ מֵאֶרֶץ וְיִמְמוּלְדָּתְךָ וּמִבֵּית
and from the house of and from your from your land for yourself go Avram to Hashem And He said
birthplace
אֲבִיךָ אֶל הָאָרֶץ אֲשֶׁר אֶרְאֶה:
I will show you that the land to your father

רש"י

לְךָ לְךָ. לְהִנָּאתָ וּלְטוֹבָתָהּ, שָׁם אֶעֱשֶׂה לְגוֹי גָּדוֹל, כִּי אֵי אַתָּה זֹכָה
merit you not here great into a nation I will make you there and for your good for your benefit for yourself Go
לְבָנִים, וְעוֹד שְׂאוּדִיעַ טְבַעַךְ בְּעוֹלָם:
in the world your character that I will make known and furthermore children

פסוק ב

Pasuk 2

וְאֶעֱשֶׂה לְגוֹי גָּדוֹל וְאֶבְרַכְךָ וְאֶגְדֹּל וְשִׁמְךָ וְהָיָה בְרָכָה:
a blessing and you shall be your name and I will make great and I will bless you great into a nation And I will make you

רש"י

וְאֶעֱשֶׂה לְגוֹי גָּדוֹל. לְפִי שֶׁהִדְרָךְ גּוֹרֶמֶת לְשִׁלְשָׁה דְּבָרִים, מִמַּעֲטָת פְּרִיָּה
fruitfulness it diminishes things ·three causes that the journey Because great into a nation And I will make you

וּרְבִיָּה וּמִמַּעֲטָת אֶת הַמָּמוֹן וּמִמַּעֲטָת אֶת הַשֵּׁם, לָכֵן הִזְמַק לְשִׁלְשָׁה
·three he needed therefore the reputation — and it diminishes the wealth — and it diminishes and multiplication
בְּרָכוֹת הֵלְלוּ, שֶׁהִבְטִיחוֹ עַל הַבָּנִים וְעַל הַמָּמוֹן וְעַל הַשֵּׁם:
the reputation and concerning the wealth and concerning the children concerning that He promised him these blessings

רש"י

ואברכה. בְּמָמוֹן בראשית רבה :

Rabbah Bereishis with wealth And I will bless you

רש"י

והיה ברכה. הַבְּרָכוֹת נְתוּנוֹת בְּיָדָהּ; עַד עֲכָשׁוּ הָיוּ בְּיָדִי, בִּרְכָתִי לְאַדָּם וְנֹחַ,
and Noach Adam I blessed in My hand they were now until in your hand are given the blessings a blessing And be
וּמִמַּעֲטָת אֶת הַמָּמוֹן אֶתְּךָ אֲשֶׁר תִּחְפֹּץ בראשית רבה . דָּבָר אַחֵר וְאֶעֱשֶׂה
And I will make you explanation Another Rabbah Bereishis you desire whom — shall bless you and from now
לְגוֹי גָּדוֹל זֶה שְׂאוֹמְרִים אֱלֹהֵי אֲבֹתָם, וְאֶבְרַכְךָ זֶה שְׂאוֹמְרִים אֱלֹהֵי יִצְחָק,
Yitzchak God of is that they say this and I will bless you Avraham God of is that they say this great into a nation
וְאֶגְדֹּל שִׁמְךָ זֶה שְׂאוֹמְרִים אֱלֹהֵי יַעֲקֹב. יָכוֹל יְהִיוּ חֻתְמֵיךָ בְּכָלֹּךָ,
with all of them conclude they should One might think Yaakov God of is that they say this your name and I will make great
תִּלְמוּד לומר וְהָיָה בְּרָכָה, בְּךָ חֻתְמֵיךָ וְלֹא בָהֶם:
with them and not they conclude with you a blessing and be says the teaching

רש"י

מאדצך. וְהָיָה כְּכֹר יֵצֵא מִשָּׁם עִם אָבִיו וְכֹא עַד חֶרֶן? אֵלֶּא כֹּה אָמַר לוֹ
to him He said thus rather Charan as far as and come his father with from there he depart already but did not From your land
הִתְרַחַק עוֹד מִשָּׁם וְיָצָא מִבֵּית אָבִיהֶּ:
your father from the house of and go out from there further distance yourself

רש"י

אשר אראך. לֹא גָלָה לוֹ הָאָרֶץ מִיָּד כְּדִי לְחַבְּבָהּ בְּעֵינָיו, וְלָתֵת לוֹ
to him and to give in his eyes to make it beloved in order immediately the land to him reveal He did not I will show you Which
שָׂכָר עַל כָּל דְּבוּר וְדְבוּר; כִּיּוֹצֵא בּוֹ, אֶת בְּנֵה אֶת יְחִידָהּ אֲשֶׁר אֶחָבֵת אֶת יִצְחָק
Yitzchak — you love whom your only one — your son — to it Similar and utterance utterance every for reward
ברא' כ"ב , כִּיּוֹצֵא בּוֹ עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֵלֶיהָ, וְכִיו"כ וְקָרָא אֵלֶיהָ
to it and call And similar to it to you I will say which the mountains one of upon to it Similar 22 Bereishis
אֶת הַקְּרִיאָה אֲשֶׁר אָנֹכִי דֹבֵר אֵלֶיהָ יוֹנָה ג' :
3 Yonah to you speak I which the proclamation —

פסוק ג

Pasuk 3

וְאֶבְרַכָּה מְבָרְכֶיהָ וּמִקְלָלָהּ אָאָר וְנִבְרָכוּ בְּךָ כָּל מִשְׁפַּחַת
the families of all by you and shall bless themselves I will curse and the one who curses those who bless you And I will bless

הָאֲדָמָה:
the earth

רש"י

ונברכו בך. יש אגדות רבות, וזהו פשוטו, אדם אומר לבנו תהא
may you be to his son says a man its plain meaning and this is many Aggadoth there are in you And shall be blessed
פאברהם, וכן כל ונברכו בך שפמקרא, וזה מוכיח בך יברה ישראל
Yisrael shall bless by you proves and this which is in Scripture in you and shall be blessed every and so like Avraham
לאמר ישמך אלהים כאפרים וכמנשה בר' מ"ח :
forty-eight Bereishis and like Menashe like Ephraim God may God make you saying

פסוק ד

Pasuk 4

ויילך אברהם כאשר דבר אליו יהוה וילך אתו לוט ואברהם בן
was the age of and Avram Lot with him and went Hashem to him spoke as Avram And went
חמש שנים ושבעים שנה ביצאתו מחרן:
from Charan upon his leaving years and seventy years five

פסוק ה

Pasuk 5

ויקח אברהם את שרי אשתו ואת לוט בן אחיו ואת כל רכושם אשר
that their wealth all of and — his brother son of Lot and — his wife Sarai — Avram And took
רכשו ואת הנפש אשר עשו בחרן ויצאו לקחת ארצה
to the land of to go and they went out in Charan they had made that the souls and — they had acquired
בנעז ויבאו ארצה כנען:
Kenaan to the land of and they came Kenaan

רש"י

אשר עשו בחרן. שהכניסן תחת כנפי השכינה; אברהם מגיר את האנשים
the men — would convert Avraham the Shechinah the wings of under whom he brought in Charan they made that
ושרה מגירת הנשים, ומעלה עליהם הכתוב כאלו עשאו; ופשוטו של
of and the plain sense they made them as if the Scripture upon them and accounts the women would convert and Sarah
מקרא עבדים ושפחות שקנו להם, כמו עשה את כל הכבד הזה שם
there this the wealth all — he acquired like for themselves that they acquired and maidservants servants the verse
ל"א, וישראל עשה חיל במדבר כד יח, לשון קונה וכונס:
and amassing acquiring an expression of 18 24 Bamidbar wealth acquires and Yisrael 31

פסוק ו

Pasuk 6

ויעבר אברהם בארץ עד מקום שכם עד אלון מורה והפנעני אז
then and the Canaanite Moreh the plain of until Shechem the place of until through the land Avram And passed
בארץ:
was in the land

רש"י

ויעבר אברם בארץ. נכנס לתוכה:
into its midst he entered through the land Avram And Avram passed

רש"י

עד מקום שכם. להתפלל על בני יעקב, כשיבאו להלחם בשכם:
in Shechem the place of Until to pray Shechem the sons of on behalf of Yaakov when they would come to fight in Shechem

רש"י

אלון מורה. הוא שכם. הראהו הר גריזים וְהָר עֵיבָל, שָׁשָׁם קָבְלוּ יִשְׂרָאֵל
Yisrael accepted where there Ebal and Mount Gerizim Mount He showed him Shechem it is Moreh the plain of
שְׁבוּעַת הַתּוֹרָה:
the Torah the oath of

רש"י

והכנעני אז בארץ. הנה הולך וכובש את ארץ ישראל מזרעו של שם,
Shem of from the seed Yisrael the land of — and conquering going was in the land then And the Canaanite
שֶׁבַח לְקוֹ שָׁם נָפְלָה פְּשָׁחָלָק נח את הארץ לבניו, שְׁנֵאֲמַר וּמִלְכִּי צֶדֶק מֶלֶךְ
king of Tzedek and Malki as it is said to his sons the earth — Noach when divided it fell Shem of for in the portion
שָׁלֹם בְּרָא' י"ב, לְפִיכָה וַיֹּאמֶר ה' אֶל אַבְרָם לְזַרְעָה אֶתְּנֶנָּה אֶת הָאָרֶץ הַזֹּאת,
this the land — I will give to your seed Avram to Hashem and said therefore 12 Bereishis Shalem
עֲתִיד אֲנִי לְהַחְזִירָהּ לְבָנֶיךָ שֶׁהֵם מִזְרַעוֹ שָׁם:
Shem of from the seed who they to your children to return it am I destined

פסוק ז

Pasuk 7

וַיֵּרָא יְהוָה אֶל אַבְרָם וַיֹּאמֶר לְזַרְעָה אֶתְּנֶנָּה אֶת הָאָרֶץ הַזֹּאת וַיִּבֶן
and he built this the land — I will give to your offspring and He said Avram to Hashem And appeared
שָׁם מִזְבֵּחַ לַיהוָה הַנִּרְאָה אֵלָיו:
to him Who appeared to Hashem an altar there

רש"י

ויבן שם מזבח. על בשורת הָזֶרַע וְעַל בְּשׂוֹרַת אֶרֶץ יִשְׂרָאֵל:
Yisrael the Land of the good tidings of and for the offspring the good tidings of for an altar there And he built

פסוק ח

Pasuk 8

וַיַּעֲתֶק מִשָּׁם הַהָרָה מִקְדָּם לְבֵית אֵל וַיֵּט אֶהְלָה בֵּית אֵל
El Beis his tent and he pitched El of Beis from the east to the mountain from there And he moved
מִיָּם וְהָעֵי מִקְדָּם וַיִּבֶן שָׁם מִזְבֵּחַ לַיהוָה וַיִּקְרָא בְּשֵׁם יְהוָה:
Hashem on the Name of and he called to Hashem an altar there and he built from the east and the Ai from the west

רש"י

ויעתק משם. אָהָלוֹ:

his tent from there And he removed

רַש"י

מקדם לבית אל. בְּמִזְרְחָהּ שֶׁל בֵּית אֵל נִמְצְאָת בֵּית אֵל בְּמַעְרְבוֹ, הוּא שֶׁנֶּאֱמַר בֵּית

Beis is what is said that was on his west El Beis it turns out El Beis of on the east El of Beis From the east

אֵל מִיָּם:

on the west El

רַש"י

אהלו. אהלה כְּתִיב, בְּתֵחֶלָּה נָטָה אֶת אֹהֶל אִשְׁתּוֹ וְאַחֲרַיָּךְ אֶת שְׁלוֹ בְּרֵאשִׁית

Bereishis his own — so and after his wife the tent of — he pitched in the beginning is written her tent His tent

רבה :

Rabbah

רַש"י

ויבן שם מזבח. נִתְנַבֵּא שֶׁעֲתִידִין בְּנָיו לְהִכָּשֵׁל שָׁם עַל עֲוֹן עָכֹן, וְהִתְפַּלֵּל

and he prayed Achan the sin of over there to stumble his children that are destined he prophesied an altar there And he built

שָׁם עֲלֵיהֶם:

for them there

פסוק ט

Pasuk 9

וַיֵּסַע אַבְרָם הַלּוֹךְ וְנֹסֵעַ הַנִּגְבָּה:

toward the south and journeying going Avram And journeyed

רַש"י

הלוך ונסוע. לְפָרָקִים יוֹשֵׁב כָּאֵן חֹדֶשׁ אוֹ יוֹתֵר, וְנֹסֵעַ מִשָּׁם וְנוֹטָה אָהָלוֹ

his tent and pitch from there and journey more or a month here he would dwell by stages and journeying going

בְּמָקוֹם אֲחֵר, וְכָל מַסְעָיו הַנִּגְבָּה, לְלָכֶת לְדְרוֹמָה שֶׁל אֶרֶץ יִשְׂרָאֵל וְהִיא

and it Yisrael the land of of to the south to go were toward the South his journeys and all another in a place

לְצַד יְרוּשָׁלַיִם, שֶׁהוּא בְּחֵלְקוֹ שֶׁל יְהוּדָה, שֶׁנִּטְלוּ בְּדְרוֹמָה שֶׁל אֶרֶץ יִשְׂרָאֵל

Yisrael the land of of in the south who took Yehudah of in the portion which is of Yerushalayim is toward the side

לְהַר הַמֹּרִיָּה שֶׁהִיא נִחְלָתוֹ בְּרֵאשִׁית רַבָּה :

Rabbah Bereishis his inheritance which is Moriah to the mountain of

פסוק י

Pasuk 10

וַיְהִי רָעָב בָּאֶרֶץ וַיֵּרֶד אַבְרָם מִצְרַיִם לְגֹר שָׁם כִּי כָבֵד

severe was for there to sojourn to Mitzrayim Avram and went down in the land a famine And there was

הָרָעָב בָּאֶרֶץ:

in the land the famine

רעב בארץ. באותה הארץ לבדה, לנסותו, אם יתרהר אחר דבריו של
 of the words after he would question whether to test him alone land in that in the land A famine
הקב"ה שאמר לקחת אל ארץ כנען, ועכשו משיאו לצאת ממנה:
 from it to leave forces him and now Kenaan the land of to to go Who said the Holy One Blessed Be He

פסוק יא

Pasuk 11

ויהי כאשר הקריב לבוא מצרימה ויאמר אל שרי אשתו הנה נא
 now behold his wife Sarai to and he said Mitzrayim to enter he drew near as And it was
ידעתי כי אשה יפת מראה את:
 you are appearance of beautiful a woman that I know

הנה נא ידעתי. מדרש אנדה עד עכשו לא הפיר בה מתוך צניעות
 the modesty owing to in her perceive he did not now until explanation is The Midrashic I know now Behold
שבשניהם, ועכשו הפיר בה על ידי מעשה. דבר אחר, מנהג העולם
 the world the custom of explanation Another an event means of by of her he became cognizant and now of both of them
שעל ידי טרח הדרך אדם מתבזה, וזאת עמדה בנפיה. ופשוטו
 And the plain sense in her beauty remained but this one becomes uncomely a person the journey the exertion of means of is that by
של מקרא הנה נא הגיע השעה שיש לדאג על יפיה, ידעתי זה ימים
 days this I have known thy beauty about reason to worry that there is the time has arrived now Behold the text is of
רבים כי יפת מראה את, ועכשו אנו באים בין אנשים שחורים ומכערים, אחיהם
 brethren and repulsive black people among are coming we but now art thou appearance fair of that many
של פושים, ולא הרגלו באשה יפה; ודומה לו הנה נא אדני סורו
 turn aside my lords now Behold to it is And similar beautiful to a woman been accustomed who have not Cushites of
נא בר' י"ט :

19 Genesis I pray you

פסוק יב

Pasuk 12

והיה כי יראו אתך המצרים ואמרו אשתו זאת והרגו אתי
 me and they will kill is this one his wife and they will say the Egyptians you will see when and it will be
ואתך יחיו:
 they will let live and you

פסוק יג

Pasuk 13

אמרי נא אחתי את למען ייטב לי בעבורך וחייתה נפשי בגללה:
 because of you my soul and will live for your sake with me it will go well so that you are my sister please say

CHAPTER SUMMARY

The aliyah follows Avram's journey from Haran to Canaan and then down to Mitzrayim due to the famine. After receiving Hashem's command and beautiful promises of blessing, Avram travels to Canaan, where Hashem promises the land to his offspring, and Avram builds altars to Hashem at Shechem and near Bethel. When the famine forces them to go down to Mitzrayim, Avram realizes the danger Sarai's beauty poses to his life among the Egyptians, and he asks her to say she is his sister so that they will spare his life and treat him well for her sake.

למעשה WHAT TO TAKE HOME

The Torah is showing us a tremendous chiddush in the very beginning of Avraham Avinu's journey. Hashem commands him to leave everything behind and promises him unbelievable brachos, but the moment he arrives in the Promised Land, what happens? A heavy famine hits, and he is forced to leave and go down to Egypt. Lichoira, we would ask a huge kasha: is this the reward for listening to Hashem? Where are all the promises of blessing?

The yesod here is that the path of avodas Hashem is not a straight line of immediate comfort. Avraham Avinu does not ask questions, he does not complain, and he does not lose his emunah. He understands that the nisayon itself is part of the process of building his neshama and preparing him for his ultimate destiny. When Hashem sends a challenge right after we make a commitment to do the right thing, it is not a sign of rejection; it is the very way Hashem refines us.

When you make a kabbalah to improve in your learning, your davening, or your middos, and suddenly you face an unexpected obstacle or a cold shoulder, do not get discouraged. Mimeila, you must realize this is just the "famine" before the growth. Keep moving forward with simple emunah, just like Avraham Avinu.

Today, when you encounter a sudden frustration or difficulty in your daily schedule, do not ask "why is this happening to me?" Instead, take a deep breath, accept it with love, and say to yourself: "This is my nisayon right now, and I am going to keep serving Hashem through it."