

חומש עם רש"י • לך לך • שני

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

LECH-LECHA • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, we follow Avram and Sarai as they descend into Mitzrayim due to the heavy famine in Eretz Yisrael. Avram, anticipating the moral depravity of the Mitzrim, asks Sarai to present herself as his sister to protect his life. Upon their arrival, the Mitzrim indeed notice Sarai's exceptional beauty, and she is quickly taken to the palace of Pharaoh, while Avram is showered with wealth and livestock on her account.

However, Hashem does not abandon Sarai in her distress. The aliyah describes how Hashem intervenes directly, striking Pharaoh and his household with severe plagues. This divine retribution forces Pharaoh to realize the truth, leading to a sharp confrontation with Avram and their eventual departure from Mitzrayim, laden with great wealth, as they journey back toward the place of the altar in Bethel.

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

פסוק א

Pasuk 1

וַיְהִי כְּבֹא אַבְרָם מִצְרַיִם וַיֵּרְאוּ הַמִּצְרִיִּים אֶת הָאִשָּׁה כִּי יָפָה
beautiful that the woman — the Egyptians and they saw to Mitzrayim Avram as the coming of And it was
הוא מאד:
very she was

רש"י

וַיְהִי כְּבֹא אַבְרָם מִצְרַיִם. הָיָה לוֹ לֵאמֹר כְּבֹאִם מִצְרַיִם? אֵלָּא לְמַד
it teaches but to Mitzrayim when they came to say to him it was to Mitzrayim Avram when came And it was
שֶׁהִטְמִין אוֹתָהּ בְּתֵבָה, וְעַל יָדֵי שֶׁתִּבְּעוּ אֶת הַמָּכֶס פָּתְחוּ וַיֵּרְאוּ
and they saw they opened the custom tax — that they demanded the means and through in a chest her that he hid
אוֹתָהּ:
her

פסוק ב

Pasuk 2

וַיֵּרְאוּ אֹתָהּ שְׂרֵי פַרְעֹה וַיְהִלּוּ אֹתָהּ אֵל פַּרְעֹה וַתִּקַּח הָאִשָּׁה
the woman and was taken Pharaoh to her and they praised Pharaoh the officers of her And they saw
בֵּית פַּרְעֹה:
Pharaoh to the house of

רש"י

ויהללו אותה אל פרעה. הללוּהּ ביניהם לומר הגונה זו למלך:
for the king this one fitting is saying among themselves they praised her Pharaoh to — her And they praised

פסוק ג

Pasuk 3

ולאברהם היטיב בעבורה ויהי לו צאן ובקר וחמרים ועבדים
and male slaves and donkeys and cattle sheep to him and there were for her sake he did well and to Avram
ושפחת ואתנת וגמלים:
and camels and she-donkeys and maidservants

רש"י

ולאברהם היטיב. פרעה בעבורה:
for her sake Pharaoh he dealt well and to Abram

פסוק ד

Pasuk 4

וינגע יהוה את פרעה נגעים גדלים ואת ביתו על דבר שרי אשת
wife of Sarai account of on his household and — great plagues Pharaoh — Hashem And afflicted
אברהם:
Avram

רש"י

וינגע ה' וגו'. במפת ראתו לקה, שהתשמיש קשה לו בראשית
Bereishis for it is difficult which marital relations he was smitten Raathon with the plague of etc. Hashem And He plagued
רבה:
Rabbah

רש"י

ואת ביתו כתרגומו ועל אנש ביתה ומדרשו לרבות כתליו ועמודיו וכליו
and its utensils and its pillars its walls to include and its Midrash his house the people of and on like its Targum his house and —
ברש"י יןן:
old in Rashi

רש"י

על דבר שרי. על פי דבורה; אומרת למלאך ה', והוא מכה;
would smite and he smite to the angel she would say her command the mouth of by Sarai the word of Because of

פסוק ה

Pasuk 5

ויקרא פרעה לאברהם ויאמר מה זאת עשית לי למא לא הגדת לי
me tell did you not why to me you have done is this what and he said to Avram Pharaoh And he called

כִּי אִשְׁתָּהּ הוּא:

she was your wife that

פסוק 6

Pasuk 6

לָמָּה אָמַרְתָּ אֲחֹתִי הוּא וְאָקַח אֹתָהּ לִי לְאִשָּׁה וְעַתָּה הִנֵּה אִשְׁתָּהּ קָח

take your wife behold and now for a wife to me her so that I took she is my sister did you say Why

וְלֵךְ:

and go

רש"י

קח ולך. לא כְּאַבִּימֶלֶךְ שֶׁאָמַר לוֹ הִנֵּה אֶרְצִי לְפָנֶיךָ, אֲלֵא אָמַר לוֹ לֵךְ וְאַל

and do not go to him he said but is before you my land behold to him who said like Avimelech not and go Take

תַּעֲמֹד, שֶׁהַמִּצְרִיִּים שְׂטוּפֵי זָמָה הֵם, שֶׁנֶּאֱמַר וְזָרְמַת סוּסִים זָרְמָתָם: יַחְזָקָא ל"ג

23 Yechezkel is their issue of horses and whose issue as it is said they lewdness are addicted to for the Egyptians stay

:

פסוק 7

Pasuk 7

וַיִּצְוֵהוּ עָלָיו פַּרְעֹה אֲנָשִׁים וַיִּשְׁלְחוּ אוֹתוֹ וְאֶת אִשְׁתּוֹ וְאֶת כָּל

all and — his wife and — him and they escorted men Paroh concerning him And commanded

אִשְׁרָ לּוֹ:

was to him that

רש"י

וַיִּצְוֵהוּ עָלָיו. עַל אוֹדוּתָיו, לְשַׁלְּחוֹ וּלְשָׁמְרוֹ:

and to protect him to escort him his sake for concerning him And he commanded

רש"י

וַיִּשְׁלְחוּ. כְּתַרְגוּמוֹ וְאֵלֵיָּאוֹ:

and they escorted as its translation And they accompanied

פסוק 8

Pasuk 8

וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל אִשְׁרָ לּוֹ וְלוֹט עִמּוֹ הַנֶּגֶבָה:

to the Negev with him and Lot was to him that and all and his wife he from Mitzrayim Avram And went up

רש"י

וַיַּעַל אַבְרָם וּגְו' הַנֶּגֶבָה. לָבֹא לְדְרוֹמָה שֶׁל אֶרֶץ יִשְׂרָאֵל, כְּמוֹ שֶׁאָמַר

it said just as Yisrael the land of of to the south to come towards the South etc. Avram And he went up

לְמַעַל הַלֹּךְ וְנִסּוּעַ הַנֶּגֶבָה, לְהָר הַמּוֹרְיָה; וּמִכָּל מְקוֹם כִּשְׁהוּא הוֹלֵךְ

goes when he place And from every Moriah to the mountain of towards the South and journeying going above

מִמִּצְרַיִם לְאֶרֶץ כְּנָעַן, מִדְּרוֹם לְצָפוֹן הוּא מְהֵלָה, שֶׁאֶרֶץ מִצְרַיִם בְּדְרוֹמָה שֶׁל

of is in the south Mitzrayim for the land of travels he to north from south Kenaan to the land of from Mitzrayim

אֶרֶץ יִשְׂרָאֵל כְּמוֹ שְׁמוּכֶיךָ בַּמַּסְעוֹת וּבְגִבּוּלֵי הָאֶרֶץ:
the land and in the borders of in the journeys it proves just as Yisrael the land of

פסוק ט

Pasuk 9

וְאַבְרָם כָּבֵד מְאֹד בַּמִּקְנָה בַּכֶּסֶף וּבַזָּהָב:

and with gold with silver with livestock very was heavy And Avram

רש"י

כבד מאד. טעון משאות:

burdens laden with very heavy

פסוק י

Pasuk 10

וַיֵּלֶךְ לְמַסְעָיו מִנֶּגֶב וְעַד בֵּית אֵל עַד הַמָּקוֹם אֲשֶׁר הָיָה שָׁם אֹהֶלָה

his tent there was where the place until El Beis and until from the south on his journeys And he went

אֶהְיֶה בְּתַחֲלָה בֵּין בֵּית אֵל וּבֵין הָעֵי:

Ai and between El Beis between at the beginning his tent

רש"י

וַיֵּלֶךְ לְמַסְעָיו. כְּשֶׁחָזַר מִמִּצְרַיִם לְאֶרֶץ כְּנָעַן הָיָה הוֹלֵךְ וְלֹן בְּאַכְסָנִיּוֹת

in the inns and lodging going he was Kenaan to the land of from Mitzrayim when he returned on his journeys And he went

שָׁלֹן בָּהֶם בְּהִלֵּיכְתּוֹ לְמִצְרַיִם, לְמַדָּה דֶּרֶךְ אֶרֶץ, שֶׁלֹּא יִשְׁנֶה אָדָם מֵאַכְסָנִיָּא

from the inn a person should change that not conduct proper this teaches you to Mitzrayim on his going in them that he lodged

שָׁלוֹ. דָּבָר אַחֵר בְּחִזְרָתוֹ פָּרַע הַקְּפוּתָיו בְּרֹאשִׁית רַבָּה :

Rabbah Bereishis his debts he paid on his return explanation Another of his

רש"י

מִנֶּגֶב. אֶרֶץ מִצְרַיִם בְּדִרְוֹמָהּ שֶׁל אֶרֶץ כְּנָעַן:

Kenaan the land of of is in the south Mitzrayim the land of From the south

פסוק יא

Pasuk 11

אֵל מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה שָׁם בְּרֵאשִׁיתָ וַיִּקְרָא שָׁם אַבְרָם בְּשֵׁם

upon the Name of Avram there and he called at first there he made which the altar the place of to

יְהוָה:

Hashem

רש"י

אשר עשה שם בראשנה. ואשר קרא שם אברהם בשם ה' וגם יש לומר

to say there is and also Hashem upon the Name of Avram there called and where at the first there he made which

וַיִּקְרָא שָׁם עַכְשָׁיו בְּשֵׁם ה':

Hashem upon the Name of now there and he called

The aliyah traces the dramatic sequence of Avram's descent to Mitzrayim, where Sarai is taken to Pharaoh's palace, prompting Hashem to strike Pharaoh with powerful plagues. Recognizing the divine hand protecting Sarai, Pharaoh confronts Avram for concealing that she was his wife, quickly sends them away with all their newly acquired wealth, and Avram returns to the place of his original altar between Bethel and Ai to call upon the name of Hashem.

למעשה WHAT TO TAKE HOME

The Torah is telling us that when Avram Avinu returned from the darkness of Egypt, he did not get carried away by his newfound wealth. The pasuk says he went back to the very same places he had been before, "to the place where his tent had been formerly... to the site of the altar that he had built there at first." Lichoira, now that he was "very rich in cattle, silver, and gold," he could have upgraded his lifestyle or looked for a more prestigious place to settle. But the Tanna is teaching us that Avram's first priority was to return to his spiritual roots, to the place where he first built his mizbeach and called out in the name of Hashem.

This is a tremendous yesod for our own avodas Hashem. Sometimes we go through a period of change, whether it is a financial success, a new job, or just a busy season in life that temporarily pulls us away from our regular learning and davening. The yetzer hara tries to convince us that we have outgrown our old, simple spiritual routines. But the true ratzon of Hashem is that we must return to our "altar at first", to the basic, solid spiritual foundations that kept us connected in the first place.

When Hashem blesses you with success or brings you out of a challenging situation, do not let the new circumstances distract you from your core spiritual habits. Make it your business today to return to a simple, foundational spiritual practice that you used to do with excitement, whether it is a specific shiur, a set time for learning, or davening with the same simple kavanah you had years ago.