

חומש עם רש"י • לך לך • שלישי

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

LECH-LECHA • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the separation between Avram and his nephew Lot. Because of their immense wealth and the vast size of their flocks, the land cannot support them staying together, which leads to fighting between Avram's shepherds and Lot's shepherds. Avram, seeking to avoid strife with his kinsman, generously offers Lot the choice of where to settle, prompting Lot to choose the fertile plain of the Jordan near the wicked city of Sodom.

Once the separation is complete, Hashem speaks to Avram, telling him to look out in every direction. Hashem promises to give all of this land to Avram and his children forever, and to make his offspring as numerous as the dust of the earth. Avram then travels through the land and builds an altar to Hashem in Hebron.

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

פסוק א

Pasuk 1

וְגַם לְלוֹט הֵחֵלָךְ אֶת אַבְרָם הָיָה צֹאן וּבָקָר וְאֹהֳלָיִם:

and tents and herds flocks there was Avram with who went to Lot And also

רש"י

הֵחֵלָךְ אֶת אַבְרָם. מִי גָרַם שֶׁהָיָה לוֹ זֹאת? הֲלִיכְתּוֹ עִם אַבְרָם:

Avram with his going this to him that there was caused who Avram with who went

פסוק ב

Pasuk 2

וְלֹא נָשָׂא אֹתָם הָאָרֶץ לְשָׁכֶת יַחְדָּו כִּי הָיָה רְכוּשָׁם רָב וְלֹא יָכְלוּ

they were able and not great their possession was for together to dwell the land them supported and not

לְשָׁכֶת יַחְדָּו:

together to dwell

רש"י

וְלֹא נָשָׂא אֹתָם. לֹא הָיְתָה יְכוּלָה לְהַסְפִּיק מְרֻעָה לְמִקְנֵיהֶם, וּלְשׁוֹן קָצֵר הוּא,

it is short and a phrasing for their cattle pasture to provide able was it not them bore And not

וְצָרִיךְ לְהוֹסִיף עָלָיו, כְּמוֹ וְלֹא נָשָׂא אוֹתָם מְרֻעָה הָאָרֶץ, לְפִיכָךְ כָּתַב וְלֹא נָשָׂא

bore and not it wrote therefore the land the pasture of them bore and not like upon it to add and it needs

בְּלִשׁוֹן זָכָר:

masculine in the tongue of

פסוק ג

וַיְהִי רִיב בֵּין רְעֵי מִקְנֵה אַבְרָם וּבֵין רְעֵי מִקְנֵה
 the livestock of the herders of and between Avram the livestock of the herders of between a quarrel And there was
 לוֹט וְהַכְנַעֲנִי וְהַפְּרִזִּי אֲזִי יָשָׁב בְּאֶרֶץ:
 in the land dwelt then and the Perizzite and the Canaanite Lot

רש"י

ויהי ריב. לפי שהיו רועים של לוט רשעים ומרעים בהמתם בשדות
 in fields of their cattle and they grazed wicked men Lot of shepherds that they were because a quarrel And there was
 אחרים, ורועי אברם מוכיחים אותם על הגזל, והם אומרים נתנה הארץ
 the land was given would say and they the robbery for them would rebuke Avram and the shepherds of others
 לאברם, ולו אין יורש, ולוט יורשו, ואין זה גזל, והכתוב אומר
 says and the Scripture robbery this and there is no is his heir and Lot heir there is no and to him to Avram
 והכנעני והפריזי אֲזִי יָשָׁב בְּאֶרֶץ, ולא זכה בה אברם עדין ב':
 yet Avram it had acquired and not in the land dwelt then and the Perizzite and the Canaanite

פסוק ד

וַיֹּאמֶר אַבְרָם אֶל לוֹט אַל נָא תְהִי מְרִיבָה בֵּינִי וּבֵינֶיךָ וּבֵין
 and between and between you between me strife there be please let not Lot to Avram And said
 רְעֵי וּבֵין רְעֵיךָ כִּי אֲנָשִׁים אַחִים אֲנַחְנוּ:
 we are brothers men for your herders and between my herders

רש"י

אנשים אחים. קרובים, ומדרש אנדה דומין בקלסתר פנים:
 face in the features of they resembled exposition and the Midrashic relatives brothers men

פסוק ה

הֲלֹא כָל הָאָרֶץ לִפְנֶיךָ הַפָּרָד נָא מֵעַלִּי אִם הַשְׂמָאל וְאִמְנָה וְאִם
 and if then I will go right the left if from upon me please separate before you the land all of Is not
 הַיָּמִין וְאִשְׁמְאֵלָה:
 then I will go left the right

רש"י

אם השמאל ואימנה. בכל אשר תשב, לא אתרחק ממך ואעמד לך
 for you and I will stand from you will I distance myself not you will dwell that in all then I will go right the left If
 למגן ולעזר, וסוף דבר הצרה לו, שנאמר וישמע אברם כי
 that Avram And he heard as it is said of him he was in need the matter and the end of and as a helper as a shield
 נשבה אחיו וגו':
 etc. his brother was taken captive

רש"י

ואימנה. אימין את עצמי, כמו ואשמאלה אשמאל את עצמי.
myself — I will direct to the left and I will go to the left just as myself — I will direct to the right and I will go to the right
ואם תאמר הִיא לוֹ לְנֶקֶד, וְאִמִּינָה, כִּי מָצִינוּ בְּמָקוֹם אֲחֵר אִם יֵשׁ
there is if another in a place we found so and I will go to the right to be punctuated for it it was you will say and if
לְהִמִּין שְׂמוּאל ב' י"ד וְאִין נְקוּד לְהִמִּין:
to turn to the right punctuated and it is not 14 II Shmuel to turn to the right

פסוק ו

Pasuk 6

וַיִּשָּׂא לוֹט אֶת עֵינָיו וַיֵּרָא אֶת כָּל כְּפַר הַיַּרְדֵּן כִּי כָלָה מִשְׁקָה
was well watered all of it that the Jordan the plain of all of — and he saw his eyes — Lot And he lifted
לִפְנֵי שַׁחַת יְהוָה אֶת סֹדֹם וְאֶת עֲמֹרָה כִּגְן יְהוָה כְּאֶרֶץ
like the land of Hashem like the garden of Gomorrah and — Sodom — Hashem the destroying of before
מִצְרַיִם בְּאֶכָה צֹעַר:
Tzoar as you come to Mitzrayim

רש"י

כי כלה משקה. ארץ נחלי מים:
water streams of a land of was well watered all of it that

רש"י

לפני שחת ה' את סדום ואת עמרה. הִיא אותו מִישׁוֹר:
plain that was Gomorrah and — Sodom — Hashem destroyed before

רש"י

כגן ה'. לְאֵילָנוֹת:
in respect of trees Hashem like the garden of

רש"י

כארץ מצרים. לְזֶרְעִים בְּרֵאשִׁית רַבָּה :
Rabbah Bereishis for seeds Mitzrayim like the land of

רש"י

באכה צער. עד צער. וּמִדְרָשׁ אַגְדָּה דוֹרְשָׁה לְגִנְאִי, עַל שֶׁהֵיוּ שְׂטוּפֵי זִמָּה
lewdness addicted to that they were because to discredit interprets it exposition and the Midrashic Zoar until to Zoar as you go
בְּחָר לוֹ לוֹט בְּשִׁכּוּנָתָם:
their neighborhood Lot for himself chose

פסוק ז

Pasuk 7

וַיִּבְחַר לוֹ לוֹט אֶת כָּל כְּפַר הַיַּרְדֵּן וַיֵּסַע לוֹט מִקֶּדֶם וַיִּפְרְדּוּ
and they parted from the east Lot and journeyed the Jordan the plain of all of — Lot for himself And he chose

איש מעל אחיו:

his brother from from upon each man

רש"י

כבר. מישור, פתגומו:

as its translation a plain Kikar

רש"י

מקדם. נסע מאצל אברם והלך לו למערכו של אברם; נמצא נוסע

journeying it is found Avram of to the west for himself and went Avram from near he journeyed From the east

ממזרח למערב. ומדרש אגדה הסייע עצמו מקדמונו של עולם; אמר אי

there is no he said the universe of from the Originator himself he removed explanation and the Midrash to west from east

אפשי לא באברם ולא באלהיו:

in his God and not in Avram not desire for me

פסוק ח

Pasuk 8

אברם ישב בארץ פנעז ולוט ישב בערי הפקר ויאהל עד סדם:

Sedom until and pitched tent the Plain in the cities of settled and Lot Kenaan in the land of settled Avram

רש"י

ויאהל. נטה אהלים לרועיו ולמקנהו עד סדום:

Sedom until and for his cattle for his shepherds tents he stretched out And he pitched tents

פסוק ט

Pasuk 9

ואנשי סדם רעים וחסאים ליהנה מאד:

exceedingly against Hashem and sinners were wicked Sodom And the men of

רש"י

ואנשי סדום רעים. ואף על פי כן לא נמנע לוט מלשכן עמם. ורבותינו

and our Rabbis with them from dwelling Lot did refrain not so though . and even were wicked Sodom And the men of

למדו מכאן יומא ל"ח ושם רשעים ירקב משלי י' :

10 Mishlei shall rot wicked ones and the name of 38b Yoma from here learned

רש"י

רעים. בגופם:

with their bodies wicked

רש"י

וחטאים. בממונם סנה' ק"ט :

109 Sanhedrin with their wealth and sinners

רש"י

לה' מאד. יודעים רבונם, ומתפונים למרד בו:

against Him rebelled and intentionally their Master they knew exceedingly to Hashem

וַיְהִיָּה אָמַר אֶל אַבְרָם אַחֲרֵי הַפָּרֶד לוֹט מֵעִמּוֹ שָׂא נָא עֵינֶיךָ וּרְאֵה
and look your eyes please raise from with him Lot the parting of after Avram to said And Hashem
מִן הַמָּקוֹם אֲשֶׁר אַתָּה שָׁם צָפְנָה וְנִגְבָּה וְקִדְמָה וַיֵּמָּה:
and westward and eastward and southward northward there you are where the place from

רש"י

אחרי הפרד לוט. כל זמן שהרשע עמו היה הדבור פורש ממנו:
from him withdrawn the Divine speech was was with him that the wicked one the time all Lot the separating of After

כִּי אַתָּה כָּל הָאָרֶץ אֲשֶׁר אַתָּה רֹאֶה לָּךְ אֶתְנַנָּה וְלִזְרַעְךָ עַד עוֹלָם:
forever until and to your offspring I will give it to you see you that the land all of — for

וּשְׁמַתִּי אֶת זֶרְעֶךָ כַּעֲפַר הָאָרֶץ אֲשֶׁר אִם יוּכַל אִישׁ לְמִנּוֹת אֶת
— to count a man can if that the earth like the dust of your offspring — And I will make
עֲפַר הָאָרֶץ גַּם זֶרְעֶךָ יִמְנָה:
will be counted your offspring also the earth the dust of

רש"י

אשר אם יוכל איש. כשם שאי אפשר לעפר להמנות כה זרעה לא ימנה:
will be counted not your seed so to be counted for the dust possible that it is not just as a man can if that

קוֹם הִתְהַלֵּךְ בָּאָרֶץ לְאַרְכָּהּ וּלְרָחְבָּהּ כִּי לָּךְ אֶתְנַנָּה:
I will give it to you for and through its breadth through its length in the land walk about Arise

וַיָּאֵהֶל אַבְרָם וַיָּבֹא וַיֵּשֶׁב בְּאֵלְנֵי מַמְרָא אֲשֶׁר בְּחֶבְרוֹן וַיְבִן שָׁם
there and he built are in Chevron which Mamre in the plains of and he dwelt and he came Avram And he tented
מִזְבֵּחַ לַיהוָה:
to Hashem an altar

רש"י

ממרא. שם אדם:
a man the name of Mamre

CHAPTER SUMMARY

The aliyah begins with the quarreling between the shepherds of Avram and Lot, which leads Avram to propose that they separate peacefully. Lot chooses the well-watered plain of the Jordan and pitches his tents near the wicked people of Sodom, while Avram remains in the land of Canaan. Immediately after Lot departs, Hashem appears to Avram, reaffirming His promise to give the entire land to his descendants forever and to multiply his offspring like the dust of the earth, after which Avram moves his tent to Mamre in Hebron and builds an altar to Hashem.

למעשה WHAT TO TAKE HOME

The Torah is showing us a powerful yesod in how Hashem runs the world. Lichoira, Avram Avinu was the one who gave up the best land, telling Lot, "If you go left, I will go right." He chose peace over the prime real estate. Yet, immediately after Lot separates and takes the lush Jordan plain, Hashem appears to Avram and tells him, "Raise your eyes... all the land that you see, to you I will give it." By stepping back and refusing to fight over gashmiyus, Avram did not lose a single inch; mimeila, he inherited everything.

We often get caught up in a struggle for our livelihood, our honor, or what we think we deserve, feeling that if we do not push and fight, we will be left with nothing. The yetzer hara whispers that being *mevater* (yielding) makes you a loser. But the truth of Torah is exactly the opposite. When you make yourself like dust, refusing to engage in *machlokes* and trusting in Hashem's *hashgacha*, Hashem says, "Now I can give you the real *bracha*."

Today, if you find yourself in a situation of friction or a dispute over money, honor, or space, be the one to step back. Let the other person take the "better" portion, knowing with complete *emunah* that what is destined for you cannot be taken by anyone else.