

חומש עם רש"י • לך לך • חמישי

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

LECH-LECHA • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we find Avraham Avinu returning from the miraculous war against the four kings. The king of Sedom approaches Avraham with a proposal to split the spoils, asking only for the captured people while offering Avraham all the physical booty. Avraham, with his characteristic yiras Shamayim and emunah, completely rejects the offer, swearing that he will not take even a thread or a shoe strap so that Sedom can never claim they made him rich.

Following these events, Hashem appears to Avraham in a vision to reassure him not to fear, promising him a very great reward. This leads into a deeply personal and heartfelt dialogue where Avraham expresses his pain over being childless, wondering who will inherit his spiritual legacy if his steward, Eliezer of Damesek, is currently poised to be his heir.

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

פסוק א

Pasuk 1

וַיֹּאמֶר מֶלֶךְ סֹדֶם אֶל אַבְרָם תֵּן לִי הַנֶּפֶשׁ וְהָרֶכֶשׁ קַח לָךְ:

for yourself take and the possessions the people to me give Avram to Sodom the king of And he said

רש"י

תֵּן לִי הַנֶּפֶשׁ. מִן הַשְּׂבִי שְׁחַצְלָתִי, הַחֲזֹר לִי הַגּוֹפִים לְבָדָם:

alone the bodies to me return that you rescued of mine the captivity from the persons to me Give

פסוק ב

Pasuk 2

וַיֹּאמֶר אַבְרָם אֶל מֶלֶךְ סֹדֶם הֲרִימָתִי יָדִי אֶל יְהוָה אֵל עֲלִיּוֹן קִנְיָה

Creator of Most High God Hashem to my hand I lift up Sedom the king of to Avram And said

שָׁמַיִם וָאָרֶץ:

and earth heaven

רש"י

הֲרִימָתִי יָדִי. לְשׁוֹן שְׂבוּעָה, מְרִים אֲנִי אֶת יָדִי לְאֵל עֲלִיּוֹן, וְכֵן בִּי

by Myself and similarly Most High to God my hand — I lift an oath an expression of my hand I have lifted

נִשְׁבַּעְתִּי בַר' כ"ב, נִשְׁבַּע אֲנִי, וְכֵן נָתַתִּי פָסָף הַשָּׂדֶה קַח מִמֶּנִּי שֵׁם כ"ג,

23 there from me take the field the money of I have given and similarly I swear 22 Bereshis I have sworn

נוֹתֵן אֲנִי לָךְ פָּסָף הַשָּׂדֶה, קַחְהוּ מִמֶּנִּי:

from me take it the field the money of to you I give

פסוק ג

אם מחוט ועד שרוף נעל ואם אקח מכל אשר לך ולא תאמר אני

I you shall say and not is yours that from all I will take and if a shoe a strap of and until from a thread If

העשרתי את אברם:

Avram — made rich

רש"י

אם מחוט ועד שרוף נעל. אעפ"י לעצמי מן השבי:

the captivity from for myself I will withhold a shoe a strap of and until from a thread If

רש"י

ואם אקח מכל אשר לך. ואם תאמר לתת לי שכר מבית גנזיך, לא

not your treasures from the house of reward to me to give you will say and if is yours that from all I will take And if

אקח:

will I take

רש"י

ולא תאמר וגו'. שהקדוש ברוך הוא הבטיחני לעשרני, שנאמר ואברכה וגו':

etc. and I will bless you as it is said to enrich me promised me is He blessed for the Holy One etc. you should say And not

פסוק ד

בלעדי רק אשר אכלו הנערים וחקל האנשים אשר הלכו אתי

with me went who the men and the share of the youths have eaten that which only Far be it from me

ענר אשכול וממרא הם יקחו חלקם:

their share shall take they and Mamre Eshkol Aner

רש"י

הנערים. עבדי אשר הלכו אתי ועוד ענר אשכול וממרא וגו'; אף על פי

though · even etc. and Mamre Eshcol Aner and furthermore with me went who my servants The lads

שעבדי נכנסו למלחמה, שנאמר הוא ועבדיו ויפם, וענר וחבריו ישובו

sat and his companions and Aner and smote them and his servants he as it is said into the battle entered that my servants

על הפלים לשמר, אפלו הכי הם יקחו חלקם. וממנו למד דוד, שאמר

whosaid Dovid learned and from him their portion shall take they so even to guard the baggage by

פחלק היירד במלחמה וכחלק הישב על הפלים יחלקו

they shall share together the baggage by the one who sits and as the portion of into the battle the one who goes down as the portion of

שמואל א' ל', ולכה נאמר ויהי מהיום ההוא ומעלה וישמה לחק

for a statute and he made it and backward that from the day and it was it is said and therefore 30 I Shmuel

ולמשפט שם, ולא נאמר והלך, לפי שכבר נתן החק בימי אברם:

Avram in the days of the statute was given that already because and forward was it said and not there and for an ordinance

פסוק ה

אחר הדברים האלה היה דבר יהוה אל אברם במחזה לאמר אל תירא
 fear do not saying in a vision Avram to Hashem the word of was these the events After
 אברם אנכי מגן לך שכרך הרבה מאד:
 great is very your reward for you am a shield I Avram

רש"י

אחר הדברים האלה. כל מקום שנאמר אחר - סמוך, אחרי - מכלל
 is distant afterwards is immediately adjacent after that it is said place every these the things After
 בראשית רבה. אחר הדברים האלה אחר שנעשה לו נס זה, שהרג את
 — that he killed this a miracle for him that was performed after these the things After Rabbah Bereishis
 המלכים והיה דואג ואומר, שמא קבלתי שכר על כל צדקותי, לכה אומר
 said therefore my righteous deeds all for reward I have received perhaps and saying anxious and he was the kings
 לו המקום אל תירא אברם אנכי מגן לך, מן הענש, שלא תענש
 you will be punished that not the punishment from for you am a shield I Abram fear do not the Omnipresent to him
 על כל אותן נפשות שהרגת; ומה שאתה דואג על קבול שכרך, שכרך
 your reward your reward the receipt of about are anxious that you and as for what that you killed souls those all for
 הרבה מאד בראשית רבה:
 Rabbah Bereishis great is exceedingly

סוכו

ויאמר אברם אדני יהוה מה תתן לי ואנכי הולך עירי וכן
 and the steward childless go and I to me will You give what Hashem my Lord Avram And said
 משק ביתי הוא דמשק אליעזר:
 Eliezer of Damascus he is of my house of the household

רש"י

הולך עירי. מנחם בן סרוק פרשו לשון יורש, וחבר לו ער וענה
 and grandson son to it is and a companion heir as meaning explained it Saruk son of Menachem childless Igo
 מלאכי ב', עירי, בלא יורש, פארש תאמר ובכל תבואתי תשרש איוב
 Job it would uproot my increase and in all you say just as heir without ariri chapter 2 Malachi
 ל"א, תעקר שרשיה, כך לשון עירי חסר בנים, ובלע"ז
 and in Old French children lacking ariri is the meaning of so too its roots it would tear up chapter 31
 דישאנפנטיש. ולי נראה ער וענה מגזרת ולבי ער שיר השירים
 Songs Song of is awake and my heart is from the root and one who answers er it seems and to me desenfante
 ה', ועירי לשון חרב, וכן ערו ערו תה' קל"ז, וכן ערות
 destroying and similarly chapter 137 Psalms rase it rase it and similarly destruction an expression of and ariri is chapter 5
 יסוד חבקוק ג', וכן ערער תתערער ירמ' נ"א, וכן פי
 for and similarly chapter 51 Jeremiah shall be destroyed utterly and similarly chapter 3 Habakkuk the foundation
 ארזה ערה צפניה ב':
 chapter 2 Zephaniah shall be destroyed its cedar-work

רש"י

ובן משק ביתי. כְּתַרְגוּמוֹ, שְׁכָל בֵּיתִי נִזּוֹן עַל פִּיו, כְּמוֹ וְעַל

and by like his word by is sustained my house that all of is like its Targum my house the household of And the steward of

פִּיךָ יִשָּׁק בְּר' מַלְכִּים א , אֲפוּטְרוֹפּוֹס שְׁלִי, וְאִלּוּ הָיָה לִי בֶן, הָיָה בְנִי

my son would be a son to me there was and if of mine the administrator 1 kings Bereshis shall be sustained your word

מִמֶּנָּה עַל שְׁלִי:

mine over appointed

רש"י

דמשק. לְפִי הַתַּרְגוּם מִדְּמָשֶׁק הָיָה, וּלְפִי מ"א שְׂרָדָה הַמְּלָכִים עַד

until the kings that he pursued Midrash Aggadah and according to he was from Damascus the Targum according to Damascus

דְּמָשֶׁק. וּבִתְלֻמוֹד דְּרָשׁוּ נוֹטְרִיקוֹן דּוּלָה וּמִשְׁקָה מִתּוֹרַת רַבּוֹ

his master from the Torah of and gives to drink one who draws an abbreviation they expounded and in the Talmud Damascus

לְאַחֵרִים:

to others

פסוק ז

Pasuk 7

וַיֹּאמֶר אַבְרָם הֵן לִי לֹא נָתַתָּה זָרַע וְהִנֵּה בֶן בֵּיתִי יוֹרֵשׁ

inherits my household a member of and behold offspring You have given not to me behold Avram And said

אֲתִי:

me

רש"י

הֵן לִי לֹא נָתַתָּה זָרַע. וַיֹּאמֶר תוֹעֵלֶת בְּכָל אֲשֶׁר תִּתֶּנּוּ לִי?

to me You will give that is in all benefit and what offspring You have given not to me Behold

פסוק ח

Pasuk 8

וְהִנֵּה דָבָר יְהוָה אֵלָיו לֹאמַר לֹא יִירָשְׁךָ זֶה כִּי אִם אֲשֶׁר יֵצֵא

shall come out he who rather but this one shall inherit you not saying to him Hashem the word of And behold

מִמַּעֲיָה הוּא יִירָשְׁךָ:

shall inherit you he from your innards

פסוק ט

Pasuk 9

וַיּוֹצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הִבֵּט נָא הַשָּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים אִם

if the stars and count toward the heaven please look and He said outside him And He took out

תּוֹכֵל לְסַפֵּר אֶתֶם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה זַרְעֶךָ:

your offspring shall be so to him and He said them to count you are able

רש"י

ויוצא אתו החוצה. לפי פשוטו הוציאו מאהלו לחוץ לראות הכוכבים,
the stars to see outside from his tent He brought him its plain meaning According to outside — him And He brought
ולפי מדרשו אמר לו צא מאצטגנינות שלך שראית במזלות
in the constellations that you saw of yours from astrology go forth to him He said its Midrashic explanation and according to
שאינך עתיד להעמיד בן, אברם אין לו בן, אבל אברהם יש לו בן, שרי לא
will not Sarai a son to him has Abraham but son to him has no Abram a son to raise destined that you are not
תלד, אבל שרה תלד; אני קורא לכם שם אחר וישתנה המזל. ד"א
Another explanation the destiny and will change another name for you call I will bear Sarah but bear
הוציאו מחללו של עולם והגביהו למעלה מן הכוכבים, וזהו לשון
the expression of and this is the stars from above and elevated him the world of from the space He brought him
הבטה מלמעלה למטה:
to below from above looking

פסוק י

Pasuk 10

והאמן ביהוה ויחשבה לו צדקה:

as righteousness to him and He reckoned it in Hashem And he believed

רש"י

והאמין בה'. לא שאל לו אות על זאת; אבל על ירשת הארץ
the land the inheritance of concerning but this concerning a sign of Him did he ask not in Hashem And he believed
שאל לו אות ואמר לו במה אדע.
shall I know by what to Him and he said a sign of Him he asked

רש"י

ויחשבה לו צדקה. הקב"ה חשבה לאברם לזכות ולצדקה על
for and as righteousness as a merit to Avram accounted it the Holy One blessed be for righteousness to him And He accounted it
He
האמנה שהאמין בו. דבר אחר במה אדע, לא שאל לו אות אלא
but a sign for himself ask he did not shall I know By what explanation Another in Him that he believed the faith
אמר לפניו, הודיעני באיזה זכות יתקיימו בך, אמר לו הקב"ה,
the Holy One blessed be to him said in it they will endure merit by what let me know before Him he said
He
בזכות הקרבנות:
the sacrifices through the merit of

CHAPTER SUMMARY

The aliyah concludes with Hashem's powerful response to Avraham's concern, assuring him that Eliezer will not be his heir, but rather a child from his own body will inherit him. Hashem takes Avraham outside, showing him the stars and promising that his offspring will be just as countless. Avraham puts his complete trust in Hashem, which Hashem reckons to him as a great merit.

The Torah is showing us a tremendous yesod in how we look at our parnassah and our success in this world. When Avram Avinu is offered the spoils of the war by the king of Sodom, he refuses to take even a thread or a shoelace. Lichoira, why not? He won the war, he was entitled to it. But Avram says b'davka: "So that you shall not say, 'It is I who made Abram rich.'"

Avram understood that if a Yid is going to be wealthy, or even just have his basic needs met, it must come directly from Hashem, without any middleman getting the credit. He did not want a rasha like the king of Sodom to ever claim that human effort or a human hand was the source of Avram's blessing.

Immediately after this, the pasuk says, "After these things, the word of Hashem came to Abram.. 'Fear not, Abram, I am a shield to you; your reward shall be very great.'" Rashi explains that Avram was worried that he had used up his merits by receiving a miracle in the war. But Hashem reassures him that by standing strong and refusing the easy money of Sodom, his reward was actually multiplied. When you make the ratzon of Hashem your priority and refuse to compromise on your emunah for a quick profit, you do not lose out. Mimeila, Hashem becomes your shield and your ultimate provider.

We face this same nisayon in our daily business and work. The yetzer hara whispers that we must cut corners, flatter the wrong people, or engage in questionable deals because "that is how you make a living." We think that our effort and our connections are what make us rich. But the truth is that everything is already decreed from Rosh Hashanah. When we stand strong like Avram Avinu, refusing to take the "thread or sandal strap" that does not belong to us or that compromises our Torah values, we open the vessel for real, lasting berachah directly from the hand of Hashem.

Today, when a situation arises where you are tempted to compromise on your values or rely on questionable means for financial gain, stop and declare to yourself: "My parnassah comes only from Hashem, and no flesh and blood will ever say they made me rich." Walk away from the compromise, and trust that Hashem will shield you and provide for you in ways you cannot even imagine.