

חומש עם רש"י • לך לך • נשי

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

LECH-LECHA • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the momentous Bris Bein HaBesarim, the Covenant Between the Parts, where Hashem promises the land of Canaan to Avram's descendants. Avram is shown the future of his children, including the dark decree of the Egyptian exile and the ultimate redemption with great wealth.

We then see Sarai, who has not yet been zocheh to children, giving her maidservant Hagar to Avram so they can build a family. This leads to tension, Hagar's flight into the wilderness, her encounter with the malachim, and the birth of Yishmael. Finally, Hashem appears to Avram at ninety-nine years old, changing his name to Avraham and preparing him for the mitzvah of Bris Milah.

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

פסוק א

Pasuk 1

וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כַּשְׁדִּים לָתֶת לְךָ אֶת
— to you to give of the Chaldeans from Ur brought you out Who Hashem I am to him And He said
הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ:
to inherit it this the land

פסוק ב

Pasuk 2

וַיֹּאמֶר אֲדֹנָי יְהוָה בְּמָה אֲדַע כִּי אִירְשָׁנָה:
I will inherit it that will I know with what Hashem my Lord And he said

פסוק ג

Pasuk 3

וַיֹּאמֶר אֵלָיו קַח לִי עֵגְלָה מְשֻׁלָּשֶׁת וְעֵז מְשֻׁלָּשֶׁת וְאַיִל מְשֻׁלָּשׁ
three-fold and a ram three-fold and a she-goat three-fold a heifer for Me take to him And He said
וְתֹר וְגִזְלָה:
and a young bird and a turtledove

רש"י

עגלה משלשת. שלשה עגלים; רמז לשלשה פרים, פר יום הכפורים ופר
and the bull of Atonement the Day of the bull of bulls to three a hint heifers three threefold A heifer
העלם דבר של צבור ועגלה ערופה:
whose neck is broken and the heifer the congregation of matter the hidden

רש"י

ועז משלשת. רמז לשעיר הנעשה בפנים ושעירי מוספין של מועד
the Festival of additional offerings and the goats of inside that is offered to the goat a hint threefold And a goat
ושעיר חטאת יחיד:
an individual the sin-offering of and the goat of

רש"י

ואיל משלש. אשם ודאי ואשם תלוי וכבשה של חטאת
the sin-offering of of and the ewe suspense and the guilt-offering of certainty the guilt-offering of threefold And a ram
יחיד:
an individual

רש"י

ותור וגוזל. תור וכן יונה בראשית רבה :
Rabbah Bereishis pigeon and a young a turtle-dove and a young-pigeon and a turtle-dove

פסוק ד

Pasuk 4

ויקח לו את כל אלה ויביתר אתם בתוך ויתן איש בתרו
his piece each and he placed in the middle them and he split these all of — for him And he took
לקראת רעהו ואת הצפר לא בתר:
he split not the bird and — its counterpart opposite

רש"י

ויביתר אתם. חלק כל אחד לשני חלקים; ואין המקרא יוצא מידי פשוטו,
its literal meaning the hands of leaves the verse and not portions into two one each he divided them And he split
לפי שהיה כורת ברית עמו לשמר הבטחתו להוריש לבניו את הארץ
the land — to his children to give inheritance his promise to keep with him a covenant making that he was because
בדכתיב ביום ההוא כרת ה' את אברם ברית לאמר וגומר, ודרך פורתי
makers of and the way of and so on saying a covenant Avram — Hashem made that on day as it is written
ברית לחלק בהמה ולעבר בין בתריה, כמה שנאמר להלן העברים בין
between who passed further on which is said like that its parts between and to pass an animal is to divide a covenant
בתרי העגל ירמיה ל"ד, אף כאן תנור עשן ולפיד אש אשר עבר בין
between passed which fire and a torch of smoke a furnace of here so 34 Yirmeyahu the calf the parts of
הגזרים הוא שלוחו של שכינה, שהוא אש.
fire which is the Shechinah of was the messenger it the pieces

רש"י

ואת הצפור לא בתר. לפי שהאמות נמשלו לפרים ואילים ושעירים, שנאמר
as it is said and goats and rams to bulls are compared that the nations Because did he split not the bird And —
סבבני פרים רבים וגו' תהל' כ"ב, ואומר האיל אשר ראית בעל הקרננים
the horns possessor of you saw which The ram and it says 22 Tehillim etc many bulls encompassed me
מלכי מדי ופרס דניאל ח', ואומר והצפיר השעיר מלך יון שם, וישאל
and Israel there Yavan is the king of the hairy and the he-goat and it says 8 Daniel and Paras Madai are the kings of

נִמְשְׁלוּ לְבָנֵי יוֹנָה, שֶׁנֶּאֱמַר יוֹנָתִי בְּחִגְוֵי הַסֵּלַע שִׁיר הַשִּׁירִים ב', לְפִיכָּהּ בְּתֵר
 he split Therefore 2 haShirim Shir the rock in the clefts of my dove as it is said doves to young are compared
 הַבְּהֵמוֹת, רָמָז שְׂיֵהִיו הָאֲמוֹת כָּלִים וְהוֹלְכִים, וְאֵת הַצֶּפּוֹר לֹא בִּתְר , רָמָז
 a hint did he split not the bird and — and going perishing the nations that they will be a hint the animals
 שְׂיֵהִיו יִשְׂרָאֵל קִיָּמִין לְעוֹלָם:
 forever existing Israel that they will be

פסוק ה

Pasuk 5

וַיֵּרֶד הָעֵיט עַל הַפְּגָרִים וַיֵּשֶׁב אֹתָם אַבְרָם:

Avram them and blew away the carcasses upon the bird of prey And descended

רש"י

הָעֵיט. הוּא עוֹף, עַל שֵׁם שֶׁהוּא עֵט וְשׂוֹאֵף אֶל הַנִּבְלֹת לְטוֹשׁ עָלֵי אֶכְל, כְּמוֹ
 like food upon to swoop the carcasses after and pants swoops that it account of on a bird it is The bird of prey
 וַתַּעַט אֶל הַשָּׁלָל שְׂמוֹאֵל א ט"ו :
 15 I Shmuel the spoil upon and you pounced

רש"י

עַל הַפְּגָרִים. עַל הַבְּתָרִים. הַפְּגָרִים מְתָרְגְּמִינָן פִּגְלֵיָא, אֶלֹא מֵתוּרָה שֶׁהָרְגָלוֹ לְתַרְגָּם
 to translate they were accustomed since but paglayya we translate the carcasses the pieces upon the carcasses Upon
 "אִישׁ בְּתָרוֹ" וַיֵּהֵב פִּלְגֵיָא, נִתְחַלַּף לָהֶם תִּבְתּ פִּגְלֵיָא לְפִלְגֵיָא, וַתִּרְגְּמוּ
 and they translated to palgayya paglayya the word for them was switched palgayya and he gave his piece each
 הַפְּגָרִים פִּלְגֵיָא; וְכָל הַמְתָּרְגָּם כֵּן טוֹעָה, לְפִי שֶׁאֵין לְהַקִּישׁ בְּתָרִים לְפְגָרִים,
 to carcasses pieces to compare that there is not because errs so who translates and anyone palgayya the carcasses
 שֶׁבְּתָרִים תִּרְגְּמוּ פִלְגֵיָא, וּפְגָרִים תִּרְגְּמוּ פִּגְלֵיָא, לְשׁוֹן פִּגּוּל, כְּמוֹ פִּגּוּל
 abhorred like pigul an expression of paglayya its translation is and carcasses palgayya its translation is for pieces
 הוּא וַיִּקְרָא ז' ל' פָּגָר:
 carcass related to 7 Vayikra it is

רש"י

וַיִּשָּׁב. לְשׁוֹן נְשִׁיכָה וְהַפְּרָחָה, כְּמוֹ יֵשֶׁב רוּחוֹ תה' קמ"ז , רָמָז
 a hint 147 Tehillim His wind He causes to blow like and making fly blowing an expression of And he scared away
 שְׂיֵבֵא דָוִד בֶּן יִשִּׁי לְכֻלֹּתָם, וְאֵין מְנַיְחִין אוֹתוֹ מִן הַשָּׁמַיִם עַד שְׂיֵבֵא
 that will come until Heaven from him allow but they do not to destroy them Yishai son of Dovid that will come
 מֶלֶךְ הַמָּשִׁיחַ:
 the Messiah King

פסוק ו

Pasuk 6

וַיְהִי הַשֶּׁמֶשׁ לָבוֹא וַתִּרְדָּמָה נִפְלָה עַל אַבְרָם וַהֲגָה אֵימָה חֲשֵׁכָה

of darkness a dread and behold Avram upon fell and a deep sleep about to set the sun And it was

גְּדֻלָּה נִפְלְתָה עָלָיו:

upon him falling great

והנה אימה וגו'. רמז לצרות וחשך של גליות:

exiles of and darkness to troubles a hint etc. a dread and behold

פסוק ז

Pasuk 7

וַיֹּאמֶר לְאַבְרָם יָדַע תֵּדַע כִּי גֵר יִהְיֶה זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם

theirs not in a land your offspring will be a stranger that you shall know knowing to Avram And He said

וְעִבְדוּם וְעָנוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה:

years hundred four them and they will oppress and they will enslave them

רש"י

כִּי גֵר יִהְיֶה זְרַעְךָ. מִשְׁנוּלָד יִצְחָק עַד שְׂיָצְאוֹ יִשְׂרָאֵל מִמִּצְרַיִם אַרְבַּע מֵאוֹת

hundred four from Mitzrayim Yisrael that went out until Yitzchak from when was born your seed shall be a stranger for

שָׁנָה כִּיצַד? יִצְחָק בֶּן שָׁשִׁים שָׁנָה כְּשֶׁנוּלָד יַעֲקֹב, וַיַּעֲקֹב כְּשֶׁיָּרַד לְמִצְרַיִם

to Mitzrayim when he went down and Yaakov Yaakov when was born years sixty was a son of Yitzchak how so years

אָמַר יָמֵי שְׁנֵי מִגּוּרֵי שְׁלֹשִׁים וּמֵאוֹת שָׁנָה, הָרִי ק"צ, וּבְמִצְרַיִם

and in Mitzrayim one hundred and ninety behold years and a hundred thirty my sojournings the years of the days of said

הָיוּ מֵאוֹתָם וְעֶשֶׂר כְּמִנְיָן רַד"ו, הָרִי אַרְבַּע מֵאוֹת שָׁנָה. וְאִם תֹּאמַר בְּמִצְרַיִם

in Mitzrayim you will say and if years hundred four behold Redu like the number of and ten two hundred they were

הָיוּ אַרְבַּע מֵאוֹת, הָרִי קֶהֱת מִיּוֹרְדֵי מִצְרַיִם הָיָה, צֵא וַחֲשַׁב שְׁנוֹתָיו שֶׁל

of his years and calculate go out was Mitzrayim from those going down to Kehas behold hundred four they were

קֶהֱת וְשֶׁל עֲמָרָם וּשְׁמוֹנִים שֶׁל מֹשֶׁה שֶׁהָיָה כְּשֶׁיָּצְאוֹ יִשְׂרָאֵל מִמִּצְרַיִם, אֵין אֹתָהּ

you not from Mitzrayim Yisrael when went out that he was Moshe of and eighty Amram and of Kehas

מוֹצֵא אֵלָּא שְׁלֹשׁ מֵאוֹת וַחֲמִשִּׁים, וְאֹתָהּ צָרִיךְ לְהוֹצִיא מֵהֶן כָּל הַשָּׁנִים שֶׁחֵי קֶהֱת

Kehas that lived the years all from them to subtract need and you and fifty hundred three but find

אַחֵר לֵדַת עֲמָרָם וְשֶׁחֵי עֲמָרָם אַחֵר לֵדַת מֹשֶׁה:

Moshe the birth of after Amram and that lived Amram the birth of after

רש"י

בְּאֶרֶץ לֹא לָהֶם. לֹא נֹאמַר בְּאֶרֶץ מִצְרַיִם, אֲלָּא לֹא לָהֶם - וּמִשְׁנוּלָד יִצְחָק

Yitzchak and from when was born theirs not but rather Mitzrayim in the land of was it said not theirs not In a land

וַיָּגֵר אַבְרָהָם וְגו' בֵּר' כ"א, וּבִיְצָחָק גֵּוֹר בְּאֶרֶץ הַזֹּאת שֵׁם כ"ו,

twenty-six there this in the land sojourn and regarding Yitzchak twenty-one Bereishis etcetera Avraham and sojourned

וַיַּעֲקֹב גֵּר בְּאֶרֶץ חָם תַּח' ק"ה, לְגִוֹר בְּאֶרֶץ בָּאנוּ בֵּר' מ"ז:

forty-seven Bereishis we have come in the land to sojourn one hundred five Tehillim Cham in the land of sojourned and Yaakov

פסוק ח

Pasuk 8

וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנֹכִי וְאַחֲרָי כֵּן יֵצְאוּ בִּרְכָּשׁ

with wealth they shall go out that and after will I judge they shall serve whom the nation — And also

גָּדוֹל:

great

רַש"י

וְגַם אֶת הַגּוֹי. וְגַם לְרַבּוֹת ד' מְלָכוֹת, שְׂאֵף הֵן כָּלִים שֶׁשְׁעָבְדוּ אֶת
— they enslaved because will perish they that even monarchies four to include and also the nation — And also

יִשְׂרָאֵל:

Yisrael

רַש"י

דֵּן אֲנִכִּי. בְּעֶשֶׂר מַכּוֹת:

plagues with ten will I judge

רַש"י

בְּרֶכֶשׁ גָּדוֹל. בְּמִמּוֹן גָּדוֹל, כְּמוֹ שֶׁנֶּאֱמַר וַיִּנָּצְלוּ אֶת מִצְרַיִם שְׁמוֹת י"ב :

12 Shemos Mitzrayim — and they despoiled that it is said as great with wealth great With substance

פסוק ט

Pasuk 9

וְאַתָּה תָּבוֹא אֶל אֲבֹתֶיךָ בְּשָׁלוֹם תִּקְבֹּר בְּשִׁיבָה טוֹבָה:

good at an old age you shall be buried in peace your ancestors to shall go And you

רַש"י

וְאַתָּה תָּבוֹא. וְלֹא תִרְאֶה כָּל אֵלֶּה:

these all behold and not shall come And you

רַש"י

אֶל אֲבוֹתֶיךָ. אָבִיו עֹבֵד עֲזָן וְהוּא מְבַשְּׂרוֹ שְׂיָבָא אֵלָיו? לְמַדָּה

it teaches you to him that he will go announces to him and He idolatry was a worshiper of his father your fathers Unto

שֶׁעָשָׂה תִּרְחַ תְּשׁוּבָה:

repentance Terach that he did

רַש"י

תִּקְבֹּר בְּשִׁיבָה טוֹבָה. בְּשָׂרוֹ שֶׁיַּעֲשֶׂה יִשְׁמָעֵאל תְּשׁוּבָה בְּיָמָיו, וְלֹא

and not in his days repentance Yishmael that he would make He announced to him good in an old age You shall be buried

יִצְחָק עָשָׂה לְתִרְבּוֹת רָעָה בְּיָמָיו; וּלְפִיכָּה מֵת ה' שָׁנִים קָדָם זְמָנוֹ, וְכוּ' בְּיוֹם

day and on that his time before years five he died and therefore in his days evil to a culture Esav would go out

מֶרֶד עָשָׂה:

Esav rebelled

פסוק י

Pasuk 10

וְדוֹר רְבִיעִי יָשׁוּבוּ הִנֵּה כִּי לֹא שָׁלֵם עוֹן הָאֱמֹרִי עַד הַנִּה:

now until the Amorite the iniquity of is complete not for here they shall return fourth And a generation

רש"י

ודור רביעי. לאחר שיגלו למצרים יהיו שם ג' דורות, והרביעי
and the fourth generations three there they will be to Mitzrayim that they exile after fourth And a generation
ישובו לארץ הזאת, לפי שבארץ כנען היה מדבר עמו, וכרת ברית זו,
this a covenant and He made with him speaking He was Kenaan that in the land of because this to the land they will return
כדכתיב: לתת לה את הארץ הזאת לרשתה. וכן היה: יעקב ירד למצרים, צא
go to Mitzrayim went down Yaakov it was and so to inherit it this the land — to you to give as it is written
וחשב דורותיו: יהודה, פרץ, וחסרון, וכלב בן חסרון מבאי הארץ היה:
was the land of those who entered Chezron son of and Kalev and Chezron Perez Yehudah his generations and count

רש"י

כי לא שלם עון האמרי. להיות משתלח מארצו עד אותו זמן, שאין
for not time that until from his land sent away to be the Emori the iniquity of is complete not for
הקב"ה נפרע מאמה עד שתתמלא סאתה, שנאמר בסאתה בשלחה
when sending her away in full measure as it is said its measure that is filled until from a nation exacts punishment the Holy One
תריבנה יש' כ"ז :
twenty seven Yeshayahu You contend with her

פסוק יא

Pasuk 11

ויהי השמש באה ועלטה היה והנה תנור עשן ולפיד אש אשר
which fire and a torch of smoke a furnace of and behold there was and darkness set the sun And it was
עבר בין הגזרים האלה:
these the pieces between passed

רש"י

ויהי השמש באה. כמו ויהי הם מריקים שקיהם בראשית מ"ב , ויהי הם
they and it was forty-two Bereishis their sacks were emptying they and it was like setting the sun And it was
קברים איש מלכים ב י"ג , פלומר, ויהי דבר זה:
this thing and it was meaning to say thirteen two Melachim a man were burying

רש"י

השמש באה. שקעה:
it set came the sun

רש"י

ועלטה היה. חשך היום:
the day grew dark there was And thick darkness

רש"י

והנה תנור עשן וגו'. רמז לו שיפלו המלכיות בגיהנם:
into Gehinom the kingdoms that they will fall to him He hinted etc. smoke a furnace of And behold

רש"י

באה. טַעְמוֹ לְמַעַלָּה, לְכָךְ הוּא מִבְּאֵר שְׂבָא כָּבֵד. וְאִם הָיָה טַעְמוֹ לְמַטָּה, בְּאֶלֶף,
on the Aleph below its accent was and if already that it came is explained it therefore is above its accent came
הָיָה מִבְּאֵר כְּשֶׁהִיא שׁוֹקֵעֶת; וְאִ"א לֹא כֵן, שֶׁהָיָה כָּבֵד פְּתִיב וַיְהִי
and it was it is written already for behold so to say and it is impossible is setting as it explained it would be
הַשֶּׁמֶשׁ לָבוֹא, וְהַעֲבֵרָת תַּנּוּר עָשָׂן לְאַחֵר מִכָּאן הָיְתָה, נִמְצָא שֶׁכָּבֵד שָׁקֵעָה;
it had set that already it turns out was this after smoke the furnace of and the passing of was setting the sun
וְזֶה חֵלּוּק בְּכָל תֵּבָה לְשׁוֹן נִקְבָּה שְׂסוּדָה שְׁתֵּי אוֹתִיּוֹת, כְּמוֹ בָּא, קָם,
arose came like letters two whose root is feminine of the language of word in every is the difference and this
שָׁב: כְּשֶׁהִטְעַם לְמַעַלָּה, לְשׁוֹן עָבֵר הוּא, כְּגוֹן זֶה, וְכְגוֹן וְרַחֵל בָּאָה, קָמָה
arose came and Rachel and such as this such as it past tense it is the language of is above when the accent returned
אֶלְמָתִי, הִנֵּה שָׁבָה יְבִמְתָּהּ, וְכְשֶׁהִטְעַם לְמַטָּה הוּא לְשׁוֹן הַזֶּה, דָּבָר
a thing present tense is the language of it is below and when the accent your sister-in-law has returned behold my sheaf
שֶׁנֶּעֱשֶׂה עִכְשָׁו וְהוֹלָה, כְּמוֹ בָּאָה עִם הַצֹּאן, בְּעָרֵב הִיא בָּאָה וּבִבְקָר
and in the morning would come she in the evening the sheep with is coming like and continuing now that is being done
הִיא שָׁבָה:
would return she

פסוק יב

Pasuk 12

בַּיּוֹם הַהוּא כָּרַת יְהוָה אֶת אַבְרָם בְּרִית לֵאמֹר לְיִזְרְעֶךָ נָתַתִּי אֶת
— I have given to your offspring saying a covenant Avram — Hashem made that On the day
הָאָרֶץ הַזֹּאת מִנְּהַר מִצְרַיִם עַד הַנָּהָר הַגָּדֹל נָהָר פְּרָת:
Peras the river of the great the river until Mitzrayim from the river of this the land

רש"י

לְזִרְעֶךָ נָתַתִּי. אֲמִירְתּוֹ שֶׁל הַקֹּדֶם הַזֶּה כְּאִלּוּ הִיא עֲשׂוּיָה:
is done it is as if the Holy One blessed be of The saying of I have given To your seed He

רש"י

הַנָּהָר הַגָּדוֹל. לְפִי שֶׁהוּא דְבוּק לְאֶרֶץ יִשְׂרָאֵל קוֹרְאָהּ גָּדוֹל, אַע"פ שֶׁהוּא
that it even though great Scripture calls it Yisrael to the land of is attached that it because the great The river
מֵאַחֵר בְּאַרְבָּעָה נְהָרוֹת הַיּוֹצְאִים מֵעֵדֶן, שֶׁנֶּאֱמַר וְהַנָּהָר הָרְבִיעִי הוּא פְּרָת. מִשָּׁל
A proverb of Peras it is the fourth and the river as it is said from Eden that go out rivers of the four is the last
הַדְּיוּט: עֶבֶד מֶלֶךְ מֶלֶךְ, הַדְּבִק לְשִׁחֹר וַיִּשְׁתַּחֲוּ לָהּ בְּרֵאשִׁית רַבָּה:
Rabbah Bereishis to you and they will bow to a ruler attach yourself is a king a king A servant of a commoner

פסוק יג

Pasuk 13

אֶת הַקֵּינִי וְאֶת הַקֵּנִיזִי וְאֶת הַקַּדְמוֹנִי:
the Kadmonite and — the Kenizzite and — the Kenite —

רש"י

את הקני. עֲשָׂרָה אַמּוֹת יֵשׁ כָּאן וְלֹא נָתַן לָהֶם אֶלָּא שִׁבְעָה גוֹיִם, וְהַשְׁלָשָׁה אֲדוֹם
Edom and the three nations seven but to them did He give and not here there are nations ten the Kenite —
וּמוֹאָב וְעַמּוֹן, וְהֵם קִינִי, קִנִּזִּי, וְקַדְמוֹנִי עֲתִידִים לְהִיּוֹת יְרֵשָׁה לְעֵתִיד
for the future an inheritance to be are destined and Kadmonite Kenizzite Kenite and they and Ammon and Moav
בְּרֵאשִׁית רַבָּה, שְׁנַאֲמַר: אֲדוֹם וּמוֹאָב מְשֻׁלּוֹחַ יָדָם וּבְנֵי עַמּוֹן מְשֻׁמְעָתָם
their subjects Ammon and the children of their hand the putting forth of and Moav Edom as it is said Rabbah Bereishis
יִשְׁעִיָּה י"א :

11 Yeshayahu

פסוק יד

Pasuk 14

וְאֵת הַחִתִּי וְאֵת הַפְּרִזִּי וְאֵת הָרֶפְאִים:

the Rephaim and — the Perizzites and — the Hittites and —

רש"י

וְאֵת הָרֶפְאִים. אֶרֶץ עוֹג, שְׁנַאֲמַר בָּהּ: הֵהוּא יִקְרָא אֶרֶץ רֶפְאִים דְּבָרִים ג' :
three Devarim Rephaim the land of is called that about it as it is said Og the land of the Rephaim And —

פסוק טו

Pasuk 15

וְאֵת הָאֱמֹרִי וְאֵת הַכְּנַעֲנִי וְאֵת הַגִּרְגָּשִׁי וְאֵת הַיְבוּסִי:

the Yevusi and — the Girgashi and — the Kenaani and — the Emori and —

פסוק טז

Pasuk 16

וְשָׂרִי אִשְׁתְּ אַבְרָם לֹא יָלְדָה לוֹ וְלֶהָ שַׁפְחָה מִצְרִית וּשְׁמָהּ הָגָר:

Hagar and her name Egyptian a maidservant and she had to him had borne not Avram wife of And Sarai

רש"י

שַׁפְחָה מִצְרִית. בֵּת פַּרְעֹה הָיְתָה, כְּשֶׁרָאָה נְסִים שֶׁנַּעֲשׂוּ לְשָׂרָה אָמַר: מוֹטָב
it is better he said for Sarah that were done miracles when he saw she was Pharaoh the daughter of Egyptian A handmaid
שֶׁתְּהָא בְּתִי שַׁפְחָה בְּבֵיתָה זֶה וְלֹא גְבִירָה בְּבֵיתָה אַחֵר:
another in a house a mistress and not this one in the house of a handmaid my daughter that she should be

פסוק יז

Pasuk 17

וַתֹּאמֶר שָׂרִי אֶל אַבְרָם הִנֵּה נָא עֲצָרְנִי יְהוָה מְלָדָת בָּא נָא אֵל

to please come from bearing Hashem has restrained me now Behold Avram to Sarai And she said

שַׁפְחָתִי אוֹלִי אֲבִנָּה מִמֶּנָּה וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרִי:

Sarai to the voice of Avram And he listened from her I will be built up perhaps my maidservant

רש"י

אולי אבנה ממנה. למד על מי שאין לו בנים שאינו בנוי אלא הרוס:
demolished but rather built that he is not children to him who has not one about this teaches from her I will be built perhaps

רש"י

אבנה ממנה. בזכות שאכניס צרתי לתוך ביתי:
my house into my rival wife that I bring in through the merit through her I shall be builded

רש"י

לקול שרי. לרוח הקדש שבה בראשית רבה :
Rabbah Bereishis that was in her the holiness to the spirit of Sarai To the voice of

פסוק יח

Pasuk 18

ותקח שרי אשת אברם את הגר המצרית שפחתה מקץ עשר שנים
years ten at the end of her maidservant the Egyptian Hagar — Avram wife of Sarai And she took
לשבת אברם בארץ כנען ותתן אתה לאברם אישה לו לאשה:
for a wife to him her husband to Avram her and she gave Kenaan in the land of Avram of the dwelling of

רש"י

ותקח שרי. לקחתה בדברים, אשריה שזכית לדבק בגוף קדוש כזה בראשית
Bereishis like this holy to a body to cling that you merited happy are you with words she took her Sarai And she took
רבה :
Rabbah

רש"י

מקץ עשר שנים. מועד הקבוע לאשה ששהתה עשר שנים ולא ילדה
has she borne and not years ten who has stayed for a woman appointed the period years ten At the end of
לבעלה, חייב לשא אחרת:
another to marry he is obligated to her husband

רש"י

לשבת אברם וגו'. מגיד שאין ישיבת חוצה לארץ עולה לו מן המניין יב'
Yevamos the count from for him rises the Land outside the dwelling of that not this teaches etc. Avram after dwelling
ס"ד, לפי שלא נאמר לו ואעשה לגוי גדול, עד שיבא לארץ
to the Land of that he comes until great into a nation and I will make you to him was said that not because 64
ישׂראל:
Yisrael

פסוק יט

Pasuk 19

ויבא אל הגר ותהר ותרא פי הרתה ותקל גברתה
her mistress and was lessened she had conceived that and she saw and she conceived Hagar to And he came

בְּעֵינֶיהָ:

in her eyes

רש"י

ויבא אל הגר ותהר. מביאה ראשונה בראשית רבה :

Rabbah Bereishis the first from union and she conceived Hagar to And he came

רש"י

ותקל גברתה בעיניה. אמרה שרי זו אין סתרה בגלויה מראה עצמה

herself she shows like her public self her private self is not this Sarai she said in her eyes her mistress And was slighted

כאלו היא צדקת ואינה צדקת, שלא זכתה להריון כל השנים הללו,

these the years all pregnancy did she merit since not a righteous woman but she is not is a righteous woman she as if

ואני נתעברתי מביאה ראשונה בראשית רבה :

Rabbah Bereishis the first from cohabitation became pregnant and I

פסוק ב

Pasuk 20

ותאמר שרי אל אברם חמסי עליה אנכי נתתי שפחתי בחיקה

into your bosom my maidservant gave I is upon you My wrong Avram to Sarai And she said

ותרא כי הרתה ואקל בעיניה ישפט יהוה ביני וביניה:

and between you between me Hashem may judge in her eyes and I became light she conceived that and she saw

רש"י

חמסי עליה. חמס העשוי לי, עליה אני מטיל הענש; כשהתפללת להקב"ה

to the Holy One when you prayed the punishment cast I upon you to me that is done the wrong is upon you My wrong

מה תתן לי ואנכי הולך ערירי, לא התפללת אלא עליה, והיה לה

for you and it was for yourself except did you pray not childless go seeing that I to me will You give what

להתפלל על שנינו, והייתי אני נפקדת עמה, ועוד דבריה אתה חומס ממני,

from me deprive you your words and furthermore with you remembered I and I would be both of us for to pray

שאתה שומע בזיוני ושותק בראשית רבה :

Rabbah Bereishis and remain silent my disgrace hear since you

רש"י

אנכי נתתי שפחתי וגו' ביני וביניך. כל ביניה שפמקרא חסר, וזה

and this is defective that is in Scripture between you every and between you between me etc my handmaid have given I

מלא, קרי ביה ובניה, שהכניסה עין הרע בעבורה של הגר והפילה עברה;

her fetus and she miscarried Hagar of on her pregnancy evil an eye for she cast and your children in it read is full

הוא שהמלאה אומר להגר הנה הרה, והלא כבר הרתה, והוא מבשר לה

to her announces and he she conceived already but it is not will conceive behold you to Hagar says what the angel this is

שתהר? אלא מלמד שהפילה הריון הראשון:

the first pregnancy that she miscarried it teaches rather that she will conceive

פסוק כא

וַיֹּאמֶר אַבְרָם אֶל שָׂרִי הִנֵּה שֹׁפְחֶתָךְ בְּיָדְךָ עֲשִׂי לָהּ הַטּוֹב בְּעֵינֶיךָ

in your eyes the good to her do is in your hand your maidservant behold Sarai to Avram And said

וַתַּעֲנֶה שָׂרִי וַתִּבְרַח מִפְּנֶיהָ:

from her presence and she fled Sarai and afflicted her

רש"י

ותענה שרי. היתה משעבדת בה בקשי בראשית רבה :

Rabbah Bereishis with hardship her subjugating she was her And Sarai afflicted

פסוק כב

וַיִּמְצְאֶה מִלְאָךְ יְהוָה עַל עֵין הַמַּיִם בַּמִּדְבָּר עַל הָעֵין בְּדֶרֶךְ שׁוּר:

Shur on the road to the spring by in the wilderness the water a spring of by Hashem an angel of And found her

פסוק כג

וַיֹּאמֶר הָגָר שֹׁפַחַת שָׂרִי אֵי מִזָּה בָּאת וְאַנָּה תֵּלְכִי וַתֹּאמֶר

And she said are you going and where did you come from this where Sarai maidservant of Hagar And he said

מִפְּנֵי שָׂרִי גְבֻרָתִי אֲנֹכִי בִּרְחַת:

am fleeing I my mistress Sarai from before

רש"י

מזה באת. מהיכן באת? יודע היה, אלא לתן לה פתח לפניס עמה

with her to enter an opening to her to give but he was knowing did you come from where did you come from where

בדברים. ולשון אי מזה: איזה המקום שתאמר עליו מזה אני באה?

am coming I from this about it that you will say the place where is from this where is and the expression into words

פסוק כד

וַיֹּאמֶר לָהּ מִלְאָךְ יְהוָה שׁוּבִי אֶל גְּבֻרָתְךָ וְהִתְעַנִּי תַּחַת יְדֶיךָ:

her hands under and submit yourself your mistress to return Hashem the angel of to her And he said

רש"י

ויאמר לה מלאך וגו'. על כל אמירה הנה שלוח לה מלאך אחר, לכה נאמר

it is said therefore different an angel to her sent there was statement each For etc. an angel of to her And he said

מִלְאָךְ בְּכָל אֲמִירָה וְאֲמִירָה:

and statement statement in every angel

פסוק כה

וַיֹּאמֶר לָהּ מִלְאָךְ יְהוָה הֲרַבָּה אֲרַבָּה אֶת זְרַעְךָ וְלֹא יִסְפָּר

it will be counted and not your offspring — I will multiply greatly Hashem the angel of to her And he said

מרב:

from abundance

פסוק כו

Pasuk 26

וַיֹּאמֶר לָהּ מֵלֶאֱלֹהִים הִנֵּה הָרָה וְיִלְדֶתָ בֵּן וְקָרָאתָ שְׁמוֹ
his name and you shall call a son and shall bear are pregnant behold you Hashem the angel of to her And he said
יִשְׁמָעֵאל כִּי שָׁמַע יְהוָה אֶל עֲנִיָּהּ:
your suffering to Hashem has heard for Yishmael

רש"י

הנך הרה. כַּשֶּׁתְּשׁוּבִי תִהְיֶי, כָּמוֹ הִנֵּה הָרָה דָּאֶשֶׁת מָנוּחַ:
Manoach of the wife of are pregnant behold you just as you will conceive when you return are pregnant behold you

רש"י

וילדת בן. כָּמוֹ וְיִלְדֶתָ, וְדוֹמָה לוֹ יִשְׁכֶּתָּ בְּלִבְנוֹן מְקַנְנֵתִי בְּאֲרָזִים יִרְמְיָה
Yirmeyahu in the cedars nested in Lebanon O you who dwell to it and similar and bearing is like a son and you shall bear
כ"ב :

22

רש"י

וקראת שמו. צווי הוא, כָּמוֹ שֶׁאָמַר לְזָכָר וְקָרָאתָ אֶת שְׁמוֹ יִצְחָק בֵּר'
Bereshis Yitzchak his name — and you shall call to a male one says just as it is a command his name And you shall call
י"ז :

seventeen

פסוק כז

Pasuk 27

וְהוּא יִהְיֶה פָּרָא אָדָם יָדוֹ בְּכָל יָד וְכָל בּוֹ וְעַל פָּנָיו
the face of and over against him everyone and the hand of against everyone his hand man a wild will be and he
כָּל אָחָיו יִשְׁכֹּן:
he shall dwell his brothers all

רש"י

פרא אדם. אוֹהֵב מְדֻפְרוֹת לְצוּד חַיּוֹת, כָּמוֹ שֶׁכָּתוּב וַיֵּשֶׁב בְּמִדְבָּר וַיְהִי
and he became in the wilderness and he dwelt that is written just as wild beasts to hunt wildernesses who loves man A wild
רָכָה קִשֶּׁת בְּרָאשִׁית כ"א :
twenty-one Bereishis with a bow an archer

רש"י

ידו בכל. לְסֻטִּים:
a highwayman against everyone his hand

רש"י

ויד כל בו. הכל שונאין אותו ומתגרין בו:
him and provokes him hates everyone against him everyone and the hand of

רש"י

ועל פני כל אחיו ישכון. שיהיה זרעו גדול בראשית רבה :
Rabbah Bereishis numerous his offspring that will be he shall dwell his brethren all of the presence of And in

פסוק כח

Pasuk 28

ותקרא שם יהוה הדבר אליה אתה אל ראי כי אמרה הגם
have I indeed she said for seeing are G-d of You to her Who spoke Hashem the name of And she called
הלם ראיתי אחרי ראי:
my seeing after seen here

רש"י

אתה אל ראי. נקוד חטף קמץ, מפני שהוא שם דבר, אלוה הראיה,
of seeing a God · a noun that it is because kametz a chataph is punctuated with of seeing are a God You
שרואה בעלבון של עלובין:
the humiliated of the humiliation Who sees

רש"י

הגם הלים. לשון תמה; וכי סבורה הייתי שאף הלים במדברות ראיתי
I saw in the wildernesses here that even I was believing could it be wonder an expression of here Have I also
שלוחו של מקום אחרי ראי אותם בביתו של אברהם ששם הייתי
I was where there Avraham of in the house them my seeing after the Omnipresent · the messenger of
רגילה לראות מלאכים? ותדע שהיתה רגילה לראותם, שהרי מנוח ראה את
— saw Manoach for behold to see them accustomed that she was And you may know angels to see accustomed
המלאך פעם אחת ואמר מות נמות שופ' י"ג, וזו ראתה ד' זה אחר זה
another after one four saw and this one 13 Judges we shall die surely and said one time the angel
ולא חרדה:
fear and did not

פסוק כט

Pasuk 29

על כן קרא לבאר באר לחי ראי הנה בין קדש ובין ברד:
Bered and between Kadesh between behold it is roi lahai Beer the well he called · Therefore

רש"י

באר לחי. פתרגומו:
as its translation the Living One the well of

פסוק ל

וַתֵּלֶד הָגָר לְאַבְרָם בֶּן וִיקְרָא אַבְרָם שֵׁם בְּנוֹ אֲשֶׁר יָלְדָהּ הָגָר
Hagar bore whom his son the name of Avram and he called a son to Avram Hagar And she bore

יִשְׁמָעֵאל:

Yishmael

רש"י

וִיקְרָא אַבְרָם שֵׁם וּגו'. אַע"פ שֶׁלֹּא שָׁמַע אַבְרָם דְּבַרִּי הַמַּלְאָךְ שֶׁאָמַר
who said the angel the words of Abram heard that not Even though etc. the name Abram And he called
וְקָרָאתָ שְׁמוֹ יִשְׁמָעֵאל, שְׂרָתָה רוּחַ הַקֹּדֶשׁ עָלָיו וְקָרָאוּ יִשְׁמָעֵאל:
Yishmael and he called him upon him Holiness the Spirit of rested Yishmael his name and you shall call

פסוק לא

וְאַבְרָם בֶּן שְׁמוֹנִים שָׁנָה וְשֵׁשׁ שָׁנִים בְּלָדָתָהּ הָגָר אֶת יִשְׁמָעֵאל
Yishmael — Hagar at the bearing of years and six years eighty was a son of And Avram

לְאַבְרָם:

to Avram

רש"י

וְאַבְרָם בֶּן שְׁמוֹנִים וּגו'. לְשִׁבְחוֹ שֶׁל יִשְׁמָעֵאל נִכְתָּב, לְהוֹדִיעַ שֶׁהָיָה בֶּן
a son of that he was to make known it was written Yishmael of to the praise etc. eighty was a son of And Avram
י"ג שָׁנָה כְּשֶׁנִּמּוּל וְלֹא עָכָב:
object and he did not when he was circumcised years thirteen

פסוק לב

וַיְהִי אַבְרָם בֶּן תִּשְׁעִים שָׁנָה וְתִשְׁעֵי שָׁנִים וַיֵּרָא יְהוָה אֶל אַבְרָם
Avram to Hashem and appeared years and nine years ninety the son of Avram And it was

וַיֹּאמֶר אֵלָיו אֲנִי אֵל שְׁדֵי הַתְּהִלָּה לְפָנַי וְהָיָה תָמִים:

wholehearted and be before Me walk Shaddai G-d I am to him and He said

רש"י

שְׁדֵי. אֲנִי הוּא שֵׁשׁ דִּי בְּאַלְהוּתִי לְכָל בְּרִיָּה, לְפִיכָּהּ הַתְּהִלָּה לְפָנַי וְאַהֲיָה
and I will be before Me walk therefore creature for every in My Godship sufficiency who has am He I Almighty
לָהּ לְאֵלוֹהַּ וּלְפָטְרוֹ; וְכֵן כָּל מְקוֹם שֶׁהוּא בְּמִקְרָא פְּרוּשׁ כֹּה: דִּי שְׁלוֹ,
of His sufficiency is thus its explanation is in Scripture that it place every and likewise and for a patron for a God to you
וְהַכֹּל לְפִי הָעֲנָיו:
the context is according to and everything

רש"י

הַתְּהִלָּה לְפָנַי. כְּתִרְגוּמוֹ פָּלַח קִדְמִי, הִדְפַּק בְּעִבּוּדִתִּי:

to My service cleave before Me worship like its Targum before Me Walk

רש"י

והיה תמים. אף זה צווי אחר צווי, הִיָּה שְׁלֵם בְּכָל נִסְיוֹנוֹתַי; וּלְפִי
and according to my trials in all whole-hearted be a command after a command this even perfect And be
מִדְרָשׁוֹ הִתְחַלֵּף לְפָנַי בְּמִצְוֹת מִלָּה, וּבְדָבָר הִזָּה תִּהְיֶה תָּמִים, שְׁפָל
for all perfect you will be this and through this thing circumcision with the mitzvah of before Me walk its Midrash
זְמַן שֶׁהָעֶרְלָה בָּךְ אֶתָּה בַּעַל מוֹם לְפָנַי. דָּבָר אַחֵר וְהִיָּה תָּמִים, עַכְשָׁו
now perfect and be explanation Another before Me a blemish are a possessor of you is in you that the foreskin the time
אֶתָּה חֹסֵר ה' אֲבָרִים, ב' עֵינַיִם, ב' אָזְנִים, וְרֹאשׁ הַגּוֹיָה שְׂאוֹסֶיךָ לָךְ אוֹת עַל
upon a letter to you that I will add the body and the head of ears two eyes two organs five lack you
שְׁמֶךָ, וְיִהְיוּ מִנֵּן אוֹתֵיּוֹתֶיךָ רמ"ח כְּמִנֵּן אֲבָרֶיךָ:
your limbs corresponding to the 248 your letters the number of and will be your name
number of

פסוק לג

Pasuk 33

וְאֶתָּנָה בְּרִיתִי בֵּינִי וּבֵינֶךָ וְאֶרְבָּה אוֹתָךְ בְּמֵאֹד מְאֹד:
exceedingly exceedingly you and I will multiply and between you between Me My covenant and I will establish

רש"י

וְאֶתָּנָה בְּרִיתִי. בְּרִית שֶׁל אֲהָבָה וּבְרִית הָאָרֶץ לְהוֹרִישָׁהּ לָךְ עַל יְדֵי
means of by to you to give it as an inheritance the land and a covenant of love of a covenant My covenant And I will make
מִצְוָה זוֹ:
this the mitzvah

פסוק לד

Pasuk 34

וַיִּפֹּל אַבְרָם עַל פָּנָיו וַיְדַבֵּר אֹתוֹ אֱלֹהִים לֵאמֹר:
saying God with him and spoke his face upon Avram And he fell

רש"י

וַיִּפֹּל אַבְרָם עַל פָּנָיו. מִמּוֹרָא הַשְּׁכִינָה; שֶׁעַד שְׁלֵא מָל לֹא הָיָה בּוֹ כֹחַ
strength in him was not he circumcised that not for until the Shechinah from fear of his face upon Avram And he fell
לְעֵמֶד וְרוּחַ הַקֹּדֶשׁ נִצָּבָת עָלָיו, וְזֶהוּ שְׁנֵאמַר בְּבִלְעָם נָפַל וּגְלוּי
and with open fallen regarding Bilam that which is said and this is over him standing the Holiness and the Spirit of to stand
עֵינַיִם, בְּבִרְיָתָא דְרַבִּי אֱלִיעֶזֶר:
Eliezer of Rabbi in the Baraitha eyes

פסוק לה

Pasuk 35

אֲנִי הִנֵּה בְּרִיתִי אִתָּךְ וְהָיִיתָ לְאָב הַמּוֹן גּוֹיִם:
nations a multitude of for a father of and you shall be is with you My covenant behold I

פסוק לו

וְלֹא יִקְרָא עוֹד אֶת שְׁמֹךְ אַבְרָם וְהָיָה שְׁמֹךְ אַבְרָהָם כִּי אָב

a father of for Avraham your name and shall be Avram your name — anymore shall be called and not

הָמוֹן גּוֹיִם נִתְּתִיךָ:

I have made you nations a multitude of

רש"י

כִּי אָב הָמוֹן גּוֹיִם. לְשׁוֹן נוֹטְרִיקוֹן שֶׁל שְׁמוֹ; וְרִי"ש שֶׁהָיְתָה בּוֹ בְּתַחֲלָה,

initially in it that was and the resh his name of an acrostic an expression of nations a multitude of a father of for

שֶׁלֹּא הָיָה אָב אֶלָּא לְאַרְם שֶׁהוּא מְקוֹמוֹ וְעַכְשָׁיו אָב לְכָל הָעוֹלָם, לֹא זָזָה

move did not the world to all of a father and now his place which is to Aram except a father he was that not

מִמְקוֹמָהּ, שֶׁאַף יו"ד שֶׁל שָׂרִי נִתְרַעְמָה עַל הַשְׂכִּינָה עַד שֶׁנִּתּוּסַּפָּה לִיהוֹשֻׁעַ, שֶׁנֶּאֱמַר

as it is said to Yehoshua it was added until the Divine Presence to complained Sarai of the yud for even from its place

וַיִּקְרָא מֹשֶׁה לְהוֹשֵׁעַ בֶּן נוּן יְהוֹשֻׁעַ בַּמִּדְבָּר י"ג :

13 Bamidbar Yehoshua Nun son of to Hoshea Moshe and called

פסוק לז

וְהִפְרֵתִי אֹתָךְ בְּמֵאֹד מְאֹד וְנִתְּתִיךָ לְגוֹיִם וּמְלָכִים מִמֶּךָּ

from you and kings into nations and I will make you exceedingly exceedingly — you And I will make fertile

יֵצְאוּ:

shall come forth

רש"י

וְנִתְּתִיךָ לְגוֹיִם. יִשְׂרָאֵל וְאֶדוֹם, שֶׁהָרִי יִשְׁמַעֵאל כָּבֵר הָיָה לוֹ, וְלֹא הָיָה

was He and not to him was already Yishmael for behold and Edom Israel into nations and I will make you

מִבְּשָׂרוֹ עָלָיו:

concerning him announcing to him

CHAPTER SUMMARY

The aliyah begins with the Bris Bein HaBesarim, where Hashem seals His promise of the land to Avram's offspring, foretelling the four hundred years of exile and the eventual judgment of their oppressors. Following this, Sarai gives Hagar to Avram; when Hagar conceives, she begins to treat Sarai lightly, prompting Sarai to deal harshly with her until Hagar flees. In the desert, malachim find Hagar, instruct her to return and submit to Sarai, and promise her a son named Yishmael who will be a wild man. The aliyah concludes with Avram at ninety-nine years old, where Hashem changes his name to Avraham as a sign of the covenant and promises to make him the father of a multitude of nations.

In this parsha, we see the incredible, heavy moment of the Bris Bein HaBesarim. Hashem promises Avraham Avinu the land, but first, a dark dread falls over him: "Know well that your offspring shall be strangers in a land not theirs, and they shall be enslaved and oppressed." Lichoira, this is a terrifying kasha. Why must the path to the promised inheritance go through four hundred years of painful exile and servitude? The Torah is teaching us a fundamental yesod in how Hashem runs the world: the greatest, most enduring spiritual realities are only built through process, struggle, and patience.

We see this same theme play out with Sarai. She is barren, waiting and hoping, and finally tries to build her family through Hagar, which leads to immense pain and domestic strife. Nothing comes easily. Even when Hashem promises greatness, the derech is paved with nisyonos, waiting, and deep darkness before the light of the "flaming torch" finally breaks through. We often want our spiritual growth, our parnassah, or our shalom bayis to be instant and smooth. But the Tanna is telling us that the "exile", the struggle and the waiting, is actually the very crucible that refines us to be fit to receive the ultimate bracha.

When you face a situation today that feels dark, stagnant, or filled with struggle, do not lose your emunah or think Hashem has chas v'shalom abandoned you. The darkness is not a sign of failure; it is the "dark dread" of the covenant, the necessary preparation before the great light.

Today, when you encounter a frustration, a delay, or a difficult struggle in your avodas Hashem or daily life, stop and say to yourself: "This difficulty is the process of my growth. Hashem is preparing me for the bracha that is surely coming."