

חומש עם רש"י • לך לך • שביעי

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

LECH-LECHA • 7TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the everlasting covenant that Hashem establishes with Avraham and his offspring. Hashem promises to be their Elokim and to give them the land of Canaan as an eternal inheritance. To seal this holy bond, Hashem commands Avraham regarding the mitzvah of bris milah, which must be performed on every male child at eight days old, as well as on servants born in the house or bought with money.

We also see Hashem changing Sarai's name to Sarah and promising that she will give birth to a son, Yitzchak, through whom the covenant will be established. Although Avraham asks that Ishmael should also find favor and live before Hashem, Hashem makes it clear that while Ishmael will be blessed and become a great nation, the true covenant is davka with Yitzchak.

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

פסוק א

Pasuk 1

וְהִקְמַתִּי אֶת בְּרִיתִי בֵּינִי וּבֵינְךָ וּבֵין יְרֵעֶךָ אַחֲרַיָּךְ

after you your offspring and between and between you between Me My covenant — And I will establish

לְדֹרֹתָם לְבְרִית עוֹלָם לִהְיוֹת לָךְ לֵאלֹהִים וּלְיִרְעֶךָ אַחֲרַיָּךְ:

after you and to your offspring for a God to you to be everlasting for a covenant for their generations

רש"י

וְהִקְמַתִּי אֶת בְּרִיתִי. וְמָה הִיא הַבְּרִית? לִהְיוֹת לָךְ לֵאלֹהִים:

for a God to you to be the covenant is and what My covenant — And I will establish

פסוק ב

Pasuk 2

וְנָתַתִּי לָךְ וּלְיִרְעֶךָ אַחֲרַיָּךְ אֶת אֶרֶץ מְגֻרֶיךָ אֵת כָּל אֶרֶץ

the land of all of — your sojournings the land of — after you and to your offspring to you And I will give

כְּנָעַן לְאֻחָזֶיךָ עוֹלָם וְהָיִיתִי לָהֶם לֵאלֹהִים:

for a God to them and I will be eternity for a possession of Kenaan

רש"י

לְאֻחָזֶיךָ עוֹלָם. וְשָׁם אֶהְיֶה לָהֶם לֵאלֹהִים, אֲבָל הָדָר בְּחוּצָה לְאֶרֶץ דּוּמָה

is similar of the Land outside one who dwells but for a God to you I will be and there eternity for a possession of

כְּמִי שֶׁאֵין לוֹ אֱלֹהִים:

a God to him who has not to one

פסוק ג

וַיֹּאמֶר אֱלֹהִים אֶל אַבְרָהָם וְאַתָּה אֵת בְּרִיתִי תִשְׁמֹר אֶתָּה וְזַרְעֲךָ
 and your offspring you shall keep My covenant — and you Avraham to God And said
 אַחֲרֶיךָ לְדֹרֹתָם:
 throughout their after you
 generations

רש"י

וְאַתָּה. וַי"ו זו מוסיף על ענין ראשון, אֲנִי הִנֵּה בְרִיתִי אִתָּךְ, וְאַתָּה
 and as for thee with thee My covenant behold I preceding the matter upon adds this the letter vav And as for thee
 הֲיִי זָהִיר לְשִׁמּוּרִי, וְמָה הִיא שְׁמִירָתוֹ? זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ הַמּוֹל לָכֶם
 amongst you be circumsised ye shall keep which is My covenant this its keeping is and what to keep it careful be
 וְגו':
 etc

פסוק ד

זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ בֵּינִי וּבֵינֵיכֶם וּבֵין זַרְעֲךָ אַחֲרֶיךָ
 after you your offspring and between and between you between Me you shall keep which is My covenant This
 הַמּוֹל לָכֶם כָּל זָכָר:
 male every among you to be circumsised

רש"י

בֵּינִי וּבֵינֵיכֶם וְגו'. אֹתָם שֶׁל עַכְשָׁיו:
 now of those etc. and between you Between me

רש"י

וּבֵין זַרְעֲךָ אַחֲרֶיךָ. הָעֲתִידִין לְהוֹלֵד:
 to be born who are destined after you your seed and between

רש"י

הַמּוֹל. כְּמוֹ לְהַמּוֹל, כְּמוֹ שֶׁאַתָּה אֹמֵר עֲשׂוֹת, כְּמוֹ לַעֲשׂוֹת:
 to do is like to do say that you just as to be circumsised is like to be circumsised

פסוק ה

וְנִמְלֹתֶם אֵת בָּשָׂר עַרְלַתְכֶם וְהָיָה לְאוֹת בְּרִית בֵּינִי
 between Me a covenant for a sign of and it shall be your foreskin the flesh of — And you shall
 circumsise
 וּבֵינֵיכֶם:
 and between you

רש"י

וְנִמְלַתֶם. כְּמוֹ וּמְלַתֶם, וְהַנּוּ"ן בּוֹ יִתְּרָה לִיסוּד הַנוּפֵל בּוֹ לַפְּרָקִים,
 at times from it that falls away to the root is extra in it and the Nun and you shall circumsise is like and you shall circumsise

כָּגוֹן נ' שֶׁל נוֹשֶׁה ונ' שֶׁל נוֹשֶׁא, ונִמְלָתָם, כָּמוֹ ונִשְׂאָתָם; אֲכָל
but and you shall carry is like and you shall circumcise carrying of and the Nun biting of the Nun such as
יְמוֹל לְשׁוֹן יִפְעַל, כָּמוֹ יַעֲשֶׂה, יֵאָכֵל:
it shall be eaten it shall be done like Niphal is a form of shall be circumcised

פסוק ו

Pasuk 6

וּבֶן שְׁמֹנֶת יָמִים יְמוֹל לָכֶם כָּל זָכָר לְדֹרֹתֵיכֶם יָלִיד בֵּית
the house one born of throughout your male every for you shall be circumcised days eight And a son of
generations

וּמִקְנֵת כֶּסֶף מִכָּל בֶּן נָכָר אֲשֶׁר לֹא מִזֶּרְעָה הוּא:
he of your offspring is not who a stranger son of from any money and a purchase of

רש"י

יְלִיד בֵּית. שִׁילָדָתוֹ הַשִּׁפְחָה בְּבֵית:
in the house the handmaid whom she bore him the house One born of

רש"י

מִקְנֵת כֶּסֶף. שֶׁקָּנָא מִשְׁנוֹלָד:
after he was born whom he bought money the purchase of

פסוק ז

Pasuk 7

הַיּוֹמָל יְמוֹל יָלִיד בֵּיתָהּ וּמִקְנֵת כֶּסֶף וְהָיְתָה בְּרִיתִי
My covenant and shall be your money and the purchase of your house one born in shall surely be circumcised
בְּבִשְׂרָכֶם לְבְרִית עוֹלָם:
everlasting for a covenant in your flesh

רש"י

הַיּוֹמָל יְמוֹל יָלִיד בֵּיתָהּ. כָּאן כָּפַל עָלָיו וְלֹא אָמַר לְשְׁמוֹנֶה יָמִים
days at eight did He say and not concerning it He repeated here your house one born of must be circumcised circumcised
לְלַמֶּדְהָ שִׁישׁ יָלִיד בֵּית נְמוֹל לְאַחַר שְׁמוֹנֶה יָמִים ס"א לְאַחַד כָּמוֹ
as on day one other books days eight after who is circumcised a house one born of that there is to teach you
שֶׁמֶפֶרֶשׁ בְּמַסְכֵּת שֶׁבַת דף קל"ה ב':
b 135 page Shabbos in Tractate it is explained

פסוק ח

Pasuk 8

וְעָרַל זָכָר אֲשֶׁר לֹא יְמוֹל אֶת בָּשָׂר עָרְלָתוֹ וְנִכְרְתָה הַנֶּפֶשׁ
the soul and shall be cut off his foreskin the flesh of — will circumcise not who male And an uncircumcised
הֵהוּא מֵעַמִּיָּה אֶת בְּרִיתִי הִפְרָ:
he has broken My covenant — from its people that

רש"י

וערל זכר. כאן למד שמהמילה באותו מקום שהוא נקר בין זכר
male between distinguishable that is place is in that that circumcision it taught here male And the uncircumcised
לנקבה בראשית רבה :
Rabbah Bereishis to female

רש"י

אשר לא ימול. משיגיע לכלל ענשין ונקרתה; אבל אביו אין
is not his father but and he shall be cut off punishments the category of from when he reaches circumcise himself does not Who
ענוש עליו פרת, אבל עובר בעשה:
a positive commandment transgresses but with kares on his account punished

רש"י

ונכרתה הנפש. הולך ערירי ומת קדם זמנו שבת כ"ד :
24 Shabbos his time before and dies childless he goes the soul and shall be cut off

פסוק ט

Pasuk 9

ויאמר אלהים אל אברהם שרי אשתך לא תקרא את שמה שרי כי
but Sarai her name — shall you call not your wife Sarai Avraham to God And He said
שרה שמה:
her name Sarah

רש"י

לא תקרא את שמה שרי. דמשמע שרי, לי ולא לאחרים, כי שרה סתם
generally Sarah but to others and not to me my princess which implies Sarai her name — shall you call not
שמה, שתהא על כל ברכות י"ג :
13 Berakhot all over a princess that she shall be her name

פסוק י

Pasuk 10

וברכתי אתה וגם נתתי ממנה לך בן וברכתיך והייתה לגוים
nations and she shall become and I will bless her a son to you from her I will give and also — her And I will bless
מלכי עמים ממנה יהיו:
shall be from her peoples kings of

רש"י

וברכתי אותה. ומה היא הברכה? שחזרה לנערוּתה, שנאמר היתה לי
to me shall there be as it is said to her youthfulness that she returned the blessing is And what her And I will bless
עדנה בר' י"ח :
eighteen Bereshis rejuvenation

רש"י

וברכתי. בהנחת שדים פשנצרכה לך ביום משתה של יצחק, שהיו
for they were Yitzchak of the feast of on the day of this when she needed breasts with the nursing of And I will bless her

מִרְנָנִין עֲלֵיהֶם שֶׁהֵבִיאוּ אֲסוּפִי מִן הַשּׁוּק וְאוֹמְרִים בָּנֵנוּ הוּא, וְהֵבִיָּאָה כָּל
every and she brought he is our son and saying the street from a founding that they brought about them speaking spitefully
אֶחָת בָּנָה עִמָּה וּמִנְקָתָהּ לֹא הֵבִיָּאָה, וְהִיא הֵנִיקָה אֶת כָּלָם; הוּא שֶׁנֶּאֱמַר
that which is said this is all of them — suckled and she she brought not but her wet-nurse with her her son one
הֵנִיקָה בָּנִים שָׂרָה, בִּ"ר רָמְזוּ בְּמִקְצֵת:
in part it alluded to it In Bereishis Rabbah Sarah children has given suck to

פסוק יא

Pasuk 11

וַיִּפֹּל אַבְרָהָם עַל פָּנָיו וַיִּצְחַק וַיֹּאמֶר בְּלִבּוֹ הֲלֹכֵן מֵאָה שָׁנָה
years a hundred shall to a son of in his heart and he said and he laughed his face upon Avraham And he fell
יִוָּלֵד וְאִם שָׂרָה הִבֵּת תִּשְׁעִים שָׁנָה תֵּלֵד:
give birth years ninety shall a daughter of Sarah and if be born

רש"י

וַיִּפֹּל אַבְרָהָם עַל פָּנָיו וַיִּצְחַק. זֶה ת"א, לְשׁוֹן שִׂמְחָה, וַחֲדִי, וְשָׁל
and that of and he rejoiced joy an expression of Onkelos translated this and he laughed his face upon Avraham And he fell
שָׂרָה לְשׁוֹן מַחֲוָה; לְמַדְתָּ שֶׁאַבְרָהָם הֶאֱמִין וְשִׂמַּח וְשָׂרָה לֹא הֶאֱמִינָה וְלִגְלָגָה,
and sneered believe did not and Sarah and rejoiced believed that Avraham you learn laughter an expression of Sarah
וְזֶה שֶׁהִקְפִּיד הַקָּב"ה עַל שָׂרָה וְלֹא הִקְפִּיד עַל אַבְרָהָם:
Avraham with mind and did not Sarah with the Holy One that was particular and this is

רש"י

הֲלֹכֵן. יֵשׁ תְּמִיחוֹת שֶׁהֵן קִימוֹת, כְּמוֹ הֲנִגְלָה נִגְלִיתִי? שְׁמוּאֵל א ב' ,
chapter 2 I Shmuel I reveal Myself Did indeed like affirmative that they questions there are Shall to a hundred
הֲרָאָה אֵתָּה יח' ח' , אֵף זֶה הִיא קִימָת; וְכֵן אָמַר בְּלִבּוֹ, הֲנִעֲשֶׂה חֶסֶד
kindness has there been done in his heart he said and thus affirmative it is this so too chapter 8 Yechezkel you Do you see
זֶה לְאַחֵר, מָה שֶׁהַקָּב"ה עוֹשֶׂה לִּי?
for me does which the Holy One like that to another this

רש"י

וְאִם שָׂרָה הִבֵּת תִּשְׁעִים שָׁנָה. הִיָּתָה כְּדָאִי לֵילֵד; וְאֵף עַל פִּי שְׁדוּרוֹת
that generations though and even to give birth worthy was years ninety who is a daughter of Sarah and if
הָרֵאשׁוֹנִים הָיוּ מוֹלִידִין בְּנֵי ת"ק שָׁנָה, בִּימֵי אַבְרָהָם נִתְמַעְטוּ הַשָּׁנִים כְּבָר
already the years were shortened Avraham in the days of years five hundred at the age of begetting were the first
וְכֵן תִּשְׁוֶה כַּח לְעוֹלָם, צֵא וְלִמַּד מֵעֲשָׂרָה דוֹרוֹת שֶׁמִּנֵּחַ וְעַד אַבְרָהָם,
Avraham and until that from Noach generations from ten and learn go to the world strength weakness of and came
שֶׁמָּהֲרוּ תוֹלְדוֹתֵיהֶן בְּנֵי ס' וּבְנֵי ע':
seventy and at the age of sixty at the age of their offspring who hastened

פסוק יב

Pasuk 12

וַיֹּאמֶר אַבְרָהָם אֶל הָאֱלֹהִים לוֹ יִשְׁמָעֵאל יִחְיָה לְפָנֶיךָ:
before You would live Yishmael if only God to Avraham And said

רש"י

לו ישמעאל יחיה. הלאי שיחיה ישמעאל; איני כדאי לקבל מתן שכר
reward a gift of to receive worthy I am not Yishmael that he might live Would that might live Yishmael Would that

פֶּזָה:
like this

רש"י

יחיה לפניך. יחיה ביראתך, כמו התהלך לפני - פלח קדמי:
before Me worship before Me walk like in Your fear he shall live before You live

פסוק יג

Pasuk 13

ויאמר אלהים אבל שרה אשתך ילדת לך בן וקראת את שמו יצחק
Yitzhak his name — and you shall call a son to you shall bear your wife Sarah indeed God And said

והקמתי את בריתי אתו לברית עולם לזרעו אחריו:
after him for his offspring everlasting for a covenant with him My covenant — and I will establish

רש"י

אבל. לשון אמת דברים, וכן אבל אשמים אנחנו בראשית מ"ב, אבל בן
a son verily forty-two Bereishis are we guilty verily and so matters the truth of an expression of Verily
אין לה מלכים ב ד':
four two Melachim to her there is not

רש"י

וקראת את שמו יצחק. על שם הצחוק, וי"א על שם העשרה נסיונות
trials the ten the name of on and some say the laughter the name of on Yitzhak his name — and you shall call
וצ' שנה של שרה וח' ימים שנמול, וק' שנה של אברהם:
Avraham of years and one hundred that he was circumcised days and eight Sarah of years and ninety

רש"י

והקימתי את בריתי אתו. למה נאמר, כבר כתיב ואתה את בריתי תשמר
you shall keep My covenant — and you it is written already is it said why with him My covenant — And I will establish
אתה וזרעך וגו'? אלא לפי שאומר והקמותי וגו', יכול בני ישמעאל
Yishmael the children of one might think etc. and I will establish that it says because but etc. and your seed you
ובני קטורה בכלל הקיום, ת"ל והקמתי את בריתי
My covenant — and I will establish therefore Scripture teaches the establishment are included in Keturah and the children of
אתו - ולא עם אחרים: ואת בריתי אקים את יצחק. למה נאמר? אלא למד
it teaches but is it said why Yitzhak with I will establish My covenant And — others with and not with him
שהיה קדוש מבטן. ד"א אמר ר' אבא, מכאן למד ק"ו בן
the son of a logical conclusion he learned from here Abba Rabbi said another explanation from the womb holy that he was
הגבירה מן האמה; כתיב הנה ברכתי אתו והפריתי אתו והרבייתי
and I will multiply him and I will make fruitful him I have blessed behold it is written the handmaid from the son of the mistress
אתו, זה ישמעאל, וכן ואת בריתי אקים את יצחק:
Yitzhak with I will establish My covenant and — and how much more so Yishmael this is him

רש"י

ואת בריתי. ברית המילה תהא מסורה לזרעו של יצחק:
Yitzhak · to the descendants of transmitted shall be circumcision the covenant of My covenant And —

פסוק יד

Pasuk 14

ולישמעאל ושמעתיך הנה ברכתי אתו והפרייתי אתו והרבייתי
and I will multiply him and I will make fruitful him I have blessed behold I have heard you and regarding Yishmael
אתו במאד מאד שנים עשר נשיאם יוליד ונתתיו לגוי גדול:
great into a nation and I will make him he shall beget chieftains ten two exceedingly exceedingly him

רש"י

שנים עשר נשיאים. כעננים יכלו; כמו נשיאים ורוח משלי כ"ה :
25 Mishlei and wind clouds like they shall vanish like clouds princes ten Two

פסוק טו

Pasuk 15

ואת בריתי אקים את יצחק אשר תלד לך שרה למועד הזה בשנה
in the year this at the season Sarah to you will bear whom Yitzhak — I will establish My covenant and —

האחרת:

next

פסוק טז

Pasuk 16

ויכל לדבר אתו ויעל אלהים מעל אברהם:
Avraham from upon God and ascended with him to speak And He finished

רש"י

מעל אברהם. לשון נקיה הוא כלפי שכניה, ולמדנו שהצדיקים מרפבתו של
of are the chariot that the righteous and we learn the Shechinah towards it is refined an expression Avraham From upon
מקום בראשית רבה :
Rabbah Bereishis the Omnipresent

פסוק יז

Pasuk 17

ויקח אברהם את ישמעאל בנו ואת כל ילדי ביתו ואת כל מקנת
the purchase of all of and — his house those born of all of and — his son Yishmael — Avraham And took
כספו כל זכר באנשי בית אברהם וימל את בשר ערלתם
their foreskin the flesh of — and he circumcised Avraham the house of among the men of male every his money
בפעם היום הזה כאשר דבר אתו אלהים:
G-d with him spoke just as this the day on the strength of

רש"י

בעצם היום. בו ביום שצטווה, ביום ולא בלילה; לא נתירא לא מן
from not he feared not by night and not by day that he was commanded on the day on it the day In the strength of
הגוים ולא מן הלצנים, ושל לא יהיו אויביו ובני דורו אומרים אלו
if saying his generation and the people of his enemies should be and so that not the cynics from and not the non-Jews
ראינוהו לא הנחנוהו למויל ולקיים מצותו של מקום:
the Omnipresent of the mitzvah of and to fulfill to circumcise we would have allowed not we had seen him him

רש"י

וימל. לשון ויפעל:
and he did an expression of and he circumcised

פסוק יח

Pasuk 18

ואברהם בן תשעים ותשע שנה בהמלו בשר ערלתו:
his foreskin the flesh of when he circumcised years and nine ninety was the son of and Avraham

רש"י

בהמולו. בהפעלו, כמו בהבראם בראשית ב':
two Bereshis when they were created like in its passive form when he was circumcised

פסוק יט

Pasuk 19

וישמעאל בנו בן שלש עשרה שנה בהמלו את בשר
the flesh of — when he was circumcised years ten three was the age of his son and Yishmael

ערלתו:
his foreskin

רש"י

בהמולו את בשר ערלתו. באברהם לא נאמר "את", לפי שלא היה חסר
lacking he was that not because et was it said not regarding Avraham his foreskin the flesh of — when he circumcised
אלא חתוך בשר, שכבר נתמעה על ידי תשמיש; אבל ישמעאל שהיה
who was Yishmael but marital relations means of by it was worn down since already flesh the cutting of except
ילד, הזמק לחתוך ערלה ולפרע המילה, לכה נאמר בו "את"
et regarding him it was said therefore the circumcision and to uncover the foreskin to cut was required a lad
בראשית רבה :
Rabbah Bereishis

פסוק כ

Pasuk 20

בעצם היום הזה נמול אברהם וישמעאל בנו:
his son and Yishmael Avraham was circumcised this the day on the strength of

בַּעֲצֵם הַיּוֹם הַזֶּה. שְׁמֻלָּאוֹ לְאַבְרָהָם צ"ט שָׁנָה וְלְיִשְׁמָעֵאל י"ג שָׁנִים
 years thirteen and to Yishmael years ninety-nine to Avraham that were completed this the day In the strength of
 נִמּוּל אַבְרָהָם וְיִשְׁמָעֵאל בְּנוֹ :
 his son and Yishmael Avraham was circumcised

פסוק כא

Pasuk 21

וְכָל אַנְשֵׁי בֵּיתוֹ יְלִיד בְּיֶת וּמִקְנֵת כֶּסֶף מֵאֵת בֶּן נֹכַר
 a stranger a son of from money and those bought with the house those born of his house the men of and all
 נִמְלְוּ אִתּוֹ :
 with him were circumcised

CHAPTER SUMMARY

The aliyah concludes with the immediate fulfillment of the mitzvah of bris milah. On that very day, Avraham, at ninety-nine years old, circumcises himself, his thirteen-year-old son Ishmael, and every male member of his household, including his homeborn and purchased servants, showing his absolute and prompt obedience to the command of Hashem.

לְמַעַשָּׂה WHAT TO TAKE HOME

The Torah emphasizes that Avraham Avinu performed the mitzvah of bris milah "b'etzem hayom hazeh", on that very day, the moment Hashem commanded him. Think about the physical reality here: Avraham was ninety-nine years old, a revered leader, and he was about to perform a painful, life-altering procedure on himself, his son, and his entire household. Lichoira, he had every reason to wait, to plan, or to do it quietly in the middle of the night to avoid the mockery of the scoffers of his generation. Yet, the moment the command came, he did not hesitate for a single second.

This is the yesod of zrizus, of running to do a mitzvah. The yetzer hara is a big specialist in the "later" business. When a Yid gets an inspiration to learn, to give tzedakah, or to fix a relationship, the yetzer hara doesn't usually say "don't do it." Instead, he says, "It's a beautiful dabar, but do it tomorrow when you are more settled." By showing us Avraham's immediate action, the Torah is teaching us that the holiness of a mitzvah is captured in the very moment the opportunity arises. If you wait, the warmth cools down.

When you feel a push to do something right, whether it is opening a sefer, calling someone to offer help, or stepping away from a distraction to daven with more kavanah, do not let the thought grow cold. Act on it "b'etzem hayom hazeh", right then and there, without letting your calculations get in the way of your avodah.

Today, the very moment you get an urge to do a mitzvah or learn a line of Torah, do not delay it even by five minutes; act on that holy thought immediately.