

פרשת לך לך

יב א וַיֹּאמֶר יְיָ לְאָבְרָם לְךָ מֵאֶרֶץ וּמִמְלַדְתְּךָ
 וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אֶרְאֶה: ב וְאֶעֱשֶׂךָ לְגוֹי גָּדוֹל
 וּמִבֵּית אָבוֹךָ לְאֶרֶץ דֵּי אַחֲזִינָה: ב וְאֶעֱבְדְנָךְ לְעַם סְגִי
 וְאַבְרָמְךָ וְאַגְדְּלָה שְׁמֹךְ וְהָיָה בְרָכָה: ג וְאַבְרָכָה מְבָרְכֶיךָ
 וְאַבְרָכְנָךְ וְאַרְבִּי שְׁמֹךְ וְיִתְהַא מְבָרְךָ: ג וְאַבְרָךְ מְבָרְכֶיךָ

כ"ט

חָשָׂר תַּחֲפוּז (סס). דָּבָר חָחֵר, "וְאֶעֱשֶׂךָ לְגוֹי גָּדוֹל", זֶה שְׁאוֹמְרִים
 חֲלָהי חֲבָרְהִים. "וְאַבְרָכְךָ", זֶה שְׁאוֹמְרִים חֲלָהי יִתְחַק. "וְאַגְדְּלָה
 שְׁמֹךְ", זֶה שְׁאוֹמְרִים חֲלָהי יַעֲקֹב. יְכוּל יְהִי חוֹתְמִין צְבוּלָן,
 פִּלְמוּד לומר "וְהָיָה בְרָכָה", צָד חוֹתְמִין וְלֹא מֵשֶׁס (פִּסְחִים קי"ז):
מֵאֶרֶץ וּמִמְלוּדְתְּךָ. וְהֵלֵךְ כְּבָר יֵלֵךְ מֵשֶׁס עַם אֲבִיו זָכָא
 עַד חֲרָן. חֲלָהי כָּד חָמֵר לוֹ, הִתְרַחֵק עוֹד מֵשֶׁס וְלֹא מֵצִית אֲבִיךָ:
אֲשֶׁר אֶרְאֶה. לֹא גִלָּה לוֹ הַחֲרָן מִיָּד, כְּדִי לַחֲצֹבָה צְעִינִי
 וְלִתְת לוֹ שְׂכָר עַל כֹּל דְּצוּר וְדְצוּר . פִּיּוּלָא בּוֹ, "אֵת צִנְדָּךְ אֵת
 יְחִידְךָ חָשָׂר חֲהַבְתָּ אֵת יִתְחַק". פִּיּוּלָא בּוֹ, "עַל חֲחַד הַהָרִים
 חָשָׂר חָמֵר חֲלִיד" (וְהֵלֵךְ כְּב, ב). פִּיּוּלָא בּוֹ, "וּקְרָח חֲלִיָּה אֵת
 הַקְרִיָּה חָשָׂר חֲלִנִי דָבָר חֲלִיד" (ויגה ג, ב; בְּרַאשִׁית רַבָּה עַם ט:

(א) לך לך. להגדלתך ולטובתך. עַם חָטָעָךְ לְגוֹי גָּדוֹל, וְכֵחָן
 אֵי חָפָה זֹכְהָ לְבָנִים (ראש השנה טז), ועוד, שְׁחוֹדֵיב טַצְעָךְ
 צְבוּלָם (תנחומא ג): (ב) וְאֶעֱשֶׂךָ לְגוֹי גָּדוֹל. לְפִי שְׁהַדְרָךְ
 גוֹרְמֵת לְשִׁלְשָׁה דְבָרִים, מִמְטַטַּת פְּרִיָּה וּרְצִיָּה, וּמִמְטַטַּת אֵת
 הַמְמוֹן, וּמִמְטַטַּת אֵת הַשֶּׁס, לְכָד הַזִּקְק לְשִׁלְשׁ צְרָכוֹת הַלְלוֹ,
 שְׁהַצְטִיחוֹ עַל הַבָּנִים וְעַל הַמְמוֹן וְעַל הַשֶּׁס וְנִי: וְזֶה וְאַגְדְּלָה
 שְׁמֹךְ, הַרְיִי מוֹסִיף אֹת עַל שְׁמֹךְ, שְׁעַד עַכְשָׁיו שְׁמֹךְ חֲבָרְהִים,
 מִכְּחֹן וְחִלְדָּ חֲבָרְהִים, וְחֲבָרְהִים עוֹלָה רַמ"ח, כְּנֶגֶד חֲבָרְיוֹ שֶׁל
 חָדָם (בְּרַאשִׁית רַבָּה לט, יא): וְאַבְרָכְךָ. צְמִמוֹן. צְרַאשִׁית רַבָּה
 (סס): וְהָיָה בְרָכָה. הַצְרָכוֹת נִתְנוּגוֹת צִדְקָה. עַד עַכְשָׁיו הָיוּ
 צִדְקָה צְרָכָתִי אֵת חָדָם וְאֵת לַח וְחוֹתָךְ, וּמְעַכְשָׁיו חָפָה תְּצַרְךָ אֵת

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

12.

12.

¹Hashem said to Avram, "Go for yourself from your land, from your birthplace, and from your father's house to the land that I will show you. ²And I will make you into a **great nation**; I will bless you, and make your name great, and you shall **be a blessing**.
³I will bless those who bless you,

איזיל לך מארעך — Hashem said to Avram, "Go for yourself^[1] from your land, from your birthplace,^[2] and from your father's house, and from your birthplace,^[2] and from your father's house, to the land that I will show you.
 2. וְאֶעֱבְדְנָךְ לְעַם סְגִי — And there I will make you into a VAST nation;^[3] וְאַבְרָכְנָךְ — I will bless you, וְאַרְבִּי שְׁמֹךְ — and make your name great, וְיִתְהַא מְבָרְךָ — and you shall BE BLESSED.^[4]
 3. וְאַבְרָכְנָךְ מְבָרְכֶיךָ — I will bless those who bless you,

1. I.e., for your benefit and for your own good (*Rashi*; cf. *Ramban*).
 2. Translation follows *Ibn Ezra*. Alternatively, *from your family* (see *Parshegen*).
 Although Avraham had already left his land and birthplace of Ur Kasdim and relocated to Charan, Hashem told him to go yet farther from there and leave his father's household as well (*Rashi*).
 3. Throughout the Book of *Bereishis*, where the phrase appears in the context of Hashem's promises to the forefathers about the descendants they would produce, Onkelos renders this phrase as עַם סְגִי, a vast nation (in numbers). [See also *Shemos* 32:10.] In *Bamidbar* (14:12) and *Devarim* (4:7-8; 26:5), however, Onkelos renders it as עַם רַב, a great nation, which also

bears the meaning of "a prominent nation." See *Beurei Onkelos* at length.
 4. The literal meaning of וְהָיָה בְרָכָה is, *and you shall be a blessing*. Onkelos clarifies that the actual meaning of this expression is that Avraham would be blessed. As for why the Torah uses the language of בְּרָכָה, *HaKesav VeHaKabbalah* explains that when the Torah wants to express a person's complete attachment to a trait or activity, it describes him as *being* that trait or activity. For example, David HaMelech says, וְאָנִי תַפְלָה, *I am prayer* (*Tehillim* 109:4), rather than, "I am prayerful," to express his complete, unswerving dedication to prayer. Here too, Hashem was telling Avraham that he would be blessed to the extent of being *identified* with blessing itself ("you will embody blessing").
Rashi, however, interprets the phrase וְהָיָה בְרָכָה to

וּמְקַלְלֶךָ אֶאֱר וְנִבְרַכְוּ בְּךָ כָּל מְשֻׁפָּחֹת הָאָדָמָה: ❖ הַ וַיֵּלֶךְ
וּמְלַטְטֶף אֱלוֹט וַיִּתְּבָרְכוּן בְּדִילֶךָ כָּל וּרְעֵיתָ אֲרָעָא: הַ וַאֲלוֹ
אֲבָרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו יְהוָה וַיֵּלֶךְ אֹתוֹ לוֹט וְאֲבָרָם בֶּן־
אֲבָרָם כַּמָּא דִּי מְלִיל עֲמָה יִי וַאֲלוֹ עֲמָה לוֹט וְאֲבָרָם בֶּר
חֲמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ מִחָרָן: הַ וַיִּקַּח אֲבָרָם
שְׁבַעִין וְחֲמֵשׁ שָׁנִין בְּמִפְקָה מִחָרָן: הַ וַיְדַבֵּר אֲבָרָם
אֶת־שָׂרֵי אִשְׁתּוֹ וְאֶת־לוֹט בֶּן־אָחִיו וְאֶת־כָּל־רְכוּשָׁם אֲשֶׁר
יָת שָׂרֵי אִתְתָּהּ וַיָּת לוֹט בֶּר אָחוּהִי וַיָּת כָּל קִנְיָנָהוּן דִּי
רָכְשׁוּ וְאֶת־הַנְּפֹשׁ אֲשֶׁר־עָשׂוּ בְּחָרָן וַיֵּצְאוּ לְלַכְתַּת אֶרְצָה כְּנָעַן
קְנוּ וַיָּת נַפְשָׁתָא דִּי שַׁעֲבִידוּ בְּחָרָן וַיִּנְפְּקוּ לְמִיזַל לְאֶרְעָא דְכְנָעַן
לְאוּרִיתָא

רש"י

הַנְּפֹשִׁים, וַיִּמְעָלָה עֲלֵיהֶם הַכְּתוּב כְּאִילוּ עֲשָׂאוּם (בְּרַחֲמֵי
רַבָּה שֶׁס' י"ד; פ"ד, ד'; סְנַהֲדְרִין ל"ט, א). וַפְּשׁוּטוֹ שֶׁל מִקְרָא, עֲבָדִים
וְשִׁפְחוֹת שֶׁקָּנוּ לָהֶם, כְּמוֹ "עֲבָדָה אֵת כָּל הַכְּבֹד הַזֶּה" (לְהַלֵּן
לֹא, א) לְשׁוֹן קִנְיִן, "וַיִּשְׁרָחֵל עֲשָׂה קִינ" (בְּמַדְבַּר כ"ד, יח) לְשׁוֹן
קִינָה וְכוּנָם:

(ג) וְנִבְרַכְוּ בְּךָ. יֵשׁ חֲלֻמוֹת רַבּוֹת, וְזוֹה פְּשׁוּטוֹ, חֲדָם אֹמֵר
לְבַנו קָהָל חֲזָרָהֶם. וְכֵן כָּל "וְנִבְרַכְוּ בְּךָ" שֶׁצִּמְקָרָא, וְזוֹה
מוֹכֵיחַ, "בְּךָ יִצְרָךְ יִשְׁרָחֵל לְחַמֵּר יִשְׁמַד חֲלָהִים פְּאֲפָרִים
וְכַמְנֵשָׁה" (לְהַלֵּן מַת, כ: א) (ד) אֲשֶׁר עָשׂוּ בְּחָרָן. שֶׁהַכְּנִיסוּם
פָּתַח פְּנֵי הַשְּׂכִינָה. אֲזָרָהֶם מְגִיִּיר אֵת הַחֲנֻשִׁים וְשָׂרָה מְגִיִּירַת

CHUMASH TRANSLATION

and he who curses you I will curse; and all the families of the earth shall bless themselves by you."

⁴So Avram went as Hashem had spoken to him, and Lot went with him; Avram was seventy-five years old when he departed from Charan. ⁵Avram took his wife Sarai and Lot, his brother's son, and all their possessions that they had acquired, and the souls that they made in Charan; and they left to go to the land of Canaan,

mean, and you will bless others ("you shall be a giver of blessing").

5. I.e., in your merit ("through you"). For example, rain fell and dew appeared in Avraham's merit (see *Bereishis Rabbah* 39:12). According to *Rashi*, however, the word בָּךְ here means by you; that is, "All the families of the earth shall bless others using you as an example: 'May you be like Avraham!'"

6. See 8:15 above, note 15.

7. The literal translation of the phrase וְאֶת הַנְּפֹשׁ אֲשֶׁר עָשׂוּ בְּחָרָן is "And the souls (i.e., people) that they made

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וַיִּתְּבָרְכוּן — and he who curses you I will curse, and he who curses you I will curse, and all the families of the earth SHALL BE BLESSED BECAUSE OF YOU."⁶

4. So Avram went — כַּמָּא דִּי מְלִיל עֲמָה יִי — as Hashem had spoken with⁶ him, and Lot went with him; — וַאֲלוֹ עֲמָה לוֹט — Avram was seventy-five years old — בְּמִפְקָה מִחָרָן — when he departed from Charan.

5. Avram took his wife Sarai with him, — וַיְדַבֵּר אֲבָרָם וַיָּת שָׂרֵי אִתְתָּהּ — and Lot, his brother's son, — וַיָּת לוֹט בֶּר אָחוּהִי — and all their possessions that they had acquired, — כָּל קִנְיָנָהוּן דִּי קְנוּ — and the souls that they BOUND TO THE TORAH in Charan;⁷ — וַיִּנְפְּקוּ לְמִיזַל לְאֶרְעָא — and they left Charan to go to the land of Canaan,

in Charan." Understood simply, this refers to slaves and maidservants acquired by Avraham and Lot (see *Rashi*, second explanation). Onkelos, however, explains that it refers to the people that Avraham and Sarah brought close to Hashem and His commandments (see, similarly, *Rashi*, first explanation; *Radak*). The Torah uses the expression, *the souls that they "made" in Charan*, to convey that one who teaches Torah to another is given credit as though he had made him (see *Sanhedrin* 99b with *Rashi* בְּחָרָן עָשׂוּ עִשׂוֹ). See also *Avodah Zarah* 9a.

וַיָּבֹאוּ אֶרֶץ כְּנָעַן: 1 וַיַּעֲבֹר אַבְרָם בְּאֶרֶץ עַד מְקוֹם שְׁכֶם עַד וַאֲתוּ לְאֶרֶץ דְּכָנָעַן: 2 וַיַּעֲבֹר אַבְרָם בְּאֶרֶץ עַד אֶתֶר שְׁכֶם עַד אֵלּוֹן מוֹרֶה וְהַכְּנַעֲנִי אָז בְּאֶרֶץ: 3 וַיֵּרָא יְהוָה אֶל-אַבְרָם וַיֹּאמֶר מִיִּשְׂרָאֵל וּכְנַעֲנָה בֶּן בְּנֵי אֶרֶץ: 4 וַאֲתַגְּלִי יְיָ לְאַבְרָם וַאֲמַר לְזָרְעֶךָ אֲתָן אֶת-הָאֶרֶץ הַזֹּאת וַיְבִין שֵׁם מִזְבֵּחַ לַיהוָה הַנִּרְאָה לְבִנְיָן אֲתָן יְיָ אֶרֶץ הָרָא וּבָנָא תַמָּן מִדְּבַחָא קָדָם יְיָ דְאַתַּגְּלִי אֵלָיו: 5 וַיַּעֲתֵק מִשָּׁם הֶהָרָה מִקְדָּם לְבֵית-אֵל וַיִּטֵּ אֹהֶלָה בֵּית-לַה: 6 וַאֲסַתְלַק מִתַּמָּן לְטוּרָא מִמְדִּנְחָ לְבֵית אֵל וּפְרַס מִשְׁכְּנָה בֵּית

רש"י

"ויאמר אל אברהם לזרעך חסון את הרצון הזאת" (פסוק ז), עתיד חסון להחזיקה לזרעך, שהם מזרעו של שם (מדרש הגדה; תורת כהנים סוף קדושים); (ז) ויבין שם מזבוח. על צדקת הזרע ועל צדקת חסון ויבין שם מזבוח. על צדקת הזרע ומשם. חסון מקדם לבית אל. צדקתה של בית אל, נמצאת בית אל צדקתה, הוא שצדקת בית אל מים: אהלה. חסון: כתיב, צדקתה נטה את חסון ואחר כך את שם (טו):

(1) ויעבר אברהם בארץ. נכנס צדקתה: עד מקום שכם. להחפול על בני יעקב כפיצולו להלחם בצדקת (מדרש הגדה; בראשית רבה לט, טו); אלו מורה. היא שם (טוטה לט), הרחוק הר גרמיוס והר טיבל, שם קצלו יצא אל צדקת הפורה (מדרש הגדה); והכנעני אז בארץ. היה הולך וכבש את חסון ויבין שם מזרעו של שם, שצדקתו של שם נפלה כצדקת נח את חסון לזרעו, שצדקת "ומלכי לך מלך שלם" (להלן יד, יח) לפיכך,

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and they came to the land of Canaan. ⁸Avram passed into the land as far as the area of Shechem, until **Elon Moreh**; the Canaanite was then in the land.

⁷Hashem **appeared** to Avram and said, "To your children I will give this land." So he built an altar there **to Hashem Who appeared to him**. ⁸From there he **relocated [his tent]** to the mountain east of Beis-El and he pitched his tent,

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and they came to the land of Canaan. ⁸Avram passed into the land,^[8] traveling into it as far as the area of Shechem, and he built an altar there **to Hashem Who appeared to him**; that is, until the **PLAIN of Moreh**;^[9] the Canaanite nation was then in the land. ⁷Hashem **BECAME REVEALED**^[10] to Avram and He said, "To your children I will give this land." So [Avram] built an altar there **BEFORE Hashem Who WAS REVEALED to him**.^[11] ⁸From there [Avram] **MOVED ON**^[12] to the mountain east of Beis-El,^[13] and he pitched^[14] his tent, בית

8. I.e., he entered the land (*Rashi*). [This is consistent with Onkelos' translation of וַיָּבֹאוּ אֶרֶץ כְּנָעַן in the previous verse as, they came (וָאִתּוֹ) to the land of Canaan, rather than, they entered (וַעֲלָו) into the land of Canaan, indicating that they merely reached the border. In this verse, then, Avraham entered the land (*Parshegen*).]

9. For discussion of Onkelos' rendering of אֵלּוֹן מוֹרֶה as the "Plain" of Moreh, see 14:6 below.

10. To avoid the implication of Hashem having physical properties, Onkelos translates the word וַיֵּרָא as וַיִּתְגַּלֵּי, He became revealed, rather than the more direct and literal וַיֵּרָא, He appeared, or "He made himself seen" (see, for example, 46:29 below, where Yosef appeared to Yaakov).

11. He built the altar in gratitude for Hashem's promise of children and the possession of the land (*Rashi*). [Onkelos says, before Hashem, to avoid any misperception that

Hashem needs the altar; see *Noach* 8:20, note 21.)]

12. Onkelos interprets the word וַיַּעֲתֵק as, "he moved (himself) away," unlike *Rashi* who interprets it as, "he relocated [his tent]." See also *Ibn Ezra*.

13. Onkelos transliterates the name of this place rather than presenting its translation ("house of the Almighty"). *Elyah Rabbah* (142:3) infers from this that the word אֵל here does not have the sanctity of a Name of Hashem, but is simply a part of the name of a place. [One therefore need not refer to it as Beis-Kel.] See also *Teshuvos Chasam Sofer*, *Yoreh Deah* §270. Cf. *Teshuvos R' Eliezer Gordon* (printed in *Sdei Chemed*, Vol. 6, *Kuntress Be'er Bisdei*).

14. The Aramaic וּפְרַס is related to the Hebrew word פָּרַשׁ, spread out; i.e., he spread out his tent and set it up. See *Shemos* 40:19: וַיִּפְרֹש׶ׁ אֶת הָאֹהֶל עַל הַמִּשְׁכָּן; *He spread the Tent over the Mishkan*.

אֵל מִיָּם וְהָעִי מִקֶּדֶם וַיְבַן־שָׁם מִזְבֵּחַ לַיהוָה וַיִּקְרָא בְּשֵׁם
אֵל מִמְעַרְבָּא וְעַי מִמְדִּינְחָא וַבְּנָא תַמָּן מִדְּבַחָא קֳדָם יְיָ וַצְּלִי בְּשֵׁמָא

יְהוָה: ט וַיִּסַּע אַבְרָם הַלֹּךְ וְנָסוּעַ הַנִּגְבָּה: פ
דִּי: ט וַנְטַל אַבְרָם אֶזְל וַנְטַל לְדְרוּמָא:

וַיְהִי רָעַב בְּאֶרֶץ וַיֵּרֶד אַבְרָם מִצְרֵימָה לָגוּר שָׁם כִּי־כָבֵד
וְהָיָה כַּפְּנָא בְּאֶרֶץ וַנְחַת אַבְרָם לְמִצְרַיִם לְאִתּוֹתְבָא תַמָּן אַרִי תְקִיף

הָרָעַב בְּאֶרֶץ: יא וַיְהִי כַּאֲשֶׁר הִקְרִיב לְבֹא מִצְרֵימָה וַיֹּאמֶר
כַּפְּנָא בְּאֶרֶץ: יא וְהָיָה כִּד קָרִיב לְמִיעַל לְמִצְרַיִם וַאֲמַר

אֶל־שָׂרִי אִשְׁתּוֹ הִנֵּה־נָא יֹדַעְתִּי כִּי אִשָּׁה יִפְתַּח־מְרֹאֵה אֶת־
לְשָׂרִי אֶתְתָּה הָא הָא כֶּעַן *יֹדַעִית אַרִי אֶתְתָּא שְׂפִירַת חִיּוּ אֶת־

*ג'א: ידענא

רש"י

הוא, שאמר לו ללכת אל ארץ כנען ועכשיו משאיו ללאת ממנה (תנחומא ה): (יא) הנה נא ידעתי. מדרש חגדה, עד עכשיו לא הכיר צה מפורד לגיעות שצפנייהם, ועכשיו הכיר צה על ידי מעשה (סא). דבר אחר, מנהג העולם שעל ידי טורח הדרכה חדם מתצפה, וזאת עמדה ציפיה ובראשית רבה מ, ד. ופשוטו של מקרא, הנה נא, הגיעה השעה שיש לדאוג על יפך. ידעתי זה ימים רבים כי אשה יפת מראה את, ועכשיו חנו צאים צין חגשים

וַיְבַן שָׁם מִזְבֵּחַ. כתנבא שעתידין ציו להפגל פס על עון עכו, והתפלל פס עליהם (סס טו): (ט) הלוך ונסוע. לפרקים, יושב פאן חדש או יותר, ונוסע משם ונוטה חלו צמקוס אחר, וכל מסעיו הנגבה, ללכת לדרומה של ארץ ישראל, והיא ללד ירושלים, שהיא בחלקו של יהודה, שנטלו צדרומה של ארץ ישראל הר המוריה שהיא נחלתו. ובראשית רבה (סא: י) רעב בארץ. צחותה הארץ לצדה, לנפוטו חס ירהר אחר דצרוי של הקדוש צרוי

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with Beis-El on the west and Ai on the east; and he built there an altar to Hashem and he called out in the Name of Hashem. ⁹Then Avram journeyed on, going and traveling toward the south.

¹⁰There was a famine in the land, and Avram descended to Egypt to sojourn there, for the famine was intense in the land. ¹¹And it happened, as he came near to entering Egypt, he said to his wife Sarai, "See now, I have known that you are a woman of beautiful appearance.

— with Beis-El to the west and Ai to the east; — and he built there an altar BEFORE Hashem, — and he PRAYED there in the Name of Hashem.^[15]

9. אזל ונטל — Then Avram journeyed on, — going and traveling toward the south.

10. והיה רעב בארץא. — There was a famine in the land, — and Avram descended to Egypt to DWELL there, — ארי תקיף כפנא בארעא — for the famine was intense in the land of Canaan.

11. והיה כד קריב למיעל למצרים — And it happened, as [Avram] came near to entering Egypt, — ואמר לשרי היא כען ידעית ארי אתה — he said to his wife Sarai, — שפירת חייו את — "Behold now, I have always known that you are a woman of beautiful appearance."^[16]

15. I.e., he prayed invoking Hashem's Name. The literal meaning of וַיִּקְרָא בְּשֵׁם ה' is, and he called out in the Name of Hashem. Onkelos consistently understands this as a reference to prayer, as it states (Eichah 3:55), I called Your Name, Hashem, from the depths of the pit (Ramban). [Avraham prayed at this location, near the city of Ai, that his descendants not be annihilated there due to the sin of Achan; see Yeshoshua Ch. 7 (Rashi).] Others understand the phrase וַיִּקְרָא בְּשֵׁם ה' to mean

that Avraham proclaimed Hashem's Unity and urged people to serve Him (Ibn Ezra, Radak).

16. The verse thus means: "Behold now," i.e., the time has come to be concerned about your beauty, for "I have [always] known that you are, etc." (see Rashi, final explanation).

Other editions of Onkelos translate הנה נא ידעתי as Behold, now I know (present tense). Due to Avraham and Sarai's great degree of modesty, he

יב וְהָיָה כִּי-יִרְאוּ אֶתְךָ הַמִּצְרַיִם וְאָמְרוּ אֲשֶׁתּוֹ זֹאת וְהָרְגוּ
 יב ויהי כִּד יַחֲזוּן יִתִּיךְ מִצְרָאִי וַיִּמְרוּן אֶתְתָּה דָא וַיִּקְטְלוּן
 אֹתִי וְאֶתְךָ יַחֲיוּ: יג אֶמְרִי-נָא אַחֲתִי אֶת לְמַעַן יֵיטֵב-לִי
 יתי וַיִּתִּיךְ יִקְיָמוּן: יג אֶמְרִי כַעַן אַחֲתִי אֶת בְּדִיל דְּיֵיטֵב לִי
 בַּעֲבוּרְךָ וְחַיְתָה נַפְשִׁי בְּגִלְלָךְ: ❖ שני יד וַיְהִי כְּבוֹא אַבְרָם
 בְּדִילךָ וְתַתְּקִים נַפְשִׁי בַּפִּתְגָּמֵיכִי: יד וַהֲוֶה כִּד עַל אַבְרָם
 מִצְרַיִמָּה וַיִּרְאוּ הַמִּצְרַיִם אֶת-הָאִשָּׁה כִּי-יָפָה הִוא מְאֹד:
 לְמִצְרַיִם וַחֲזוּ מִצְרָאִי יֵת אֶתְתָּא אַרִי שְׁפִירְתָּא הִיא לְחָדָא:
 טו וַיִּרְאוּ אֹתָהּ שְׂרֵי פִרְעָה וַיְהַלְלוּ אֹתָהּ אֶל-פְּרַעָה
 טו וַחֲזוּ יֵתָה רַבְרַבִּי פִרְעָה וְשָׁבְחוּ יֵתָה לְפִרְעָה**
 **א:א: אַרִי **נ"א: לְתָת פִּרְעָה

רש"י

שְׂרֵי פִרְעָה וְיִתְּקִים נַפְשִׁי בַּפִּתְגָּמֵיכִי (טו) וַיְהַלְלוּ אֹתָהּ אֶל פִּרְעָה. הַלְלוּהָ בְּיַמֶּיהָ
 שְׂרֵי פִרְעָה וְיִתְּקִים נַפְשִׁי בַּפִּתְגָּמֵיכִי (טו) וַיְהַלְלוּ אֹתָהּ אֶל פִּרְעָה. הַלְלוּהָ בְּיַמֶּיהָ
 וְיִתְּקִים נַפְשִׁי בַּפִּתְגָּמֵיכִי (טו) וַיְהַלְלוּ אֹתָהּ אֶל פִּרְעָה. הַלְלוּהָ בְּיַמֶּיהָ
 וְיִתְּקִים נַפְשִׁי בַּפִּתְגָּמֵיכִי (טו) וַיְהַלְלוּ אֹתָהּ אֶל פִּרְעָה. הַלְלוּהָ בְּיַמֶּיהָ

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¹²And it shall happen, when the Egyptians will see you, they will say, "This is his wife!"; then they will kill me, but you they will keep alive. ¹³Please say that you are my sister, so that it may go well with me on account of you, and my soul may live because of you."
¹⁴And it happened, as Avram came to Egypt, the Egyptians saw that the woman was very beautiful. ¹⁵When the officials of Pharaoh saw her, they praised her for Pharaoh,

12. And it will shall happen, when the Egyptians will see you — וַיִּמְרוּן אֶתְתָּה דָא — they will say, "This is his wife!" — and they will kill me, but you they will keep alive.
13. Say NOW that you are my sister,^[17] — אֶמְרִי כַעַן אַחֲתִי אֶת — so that it may go well with me on account of you,^[18] — בְּדִיל דְּיֵיטֵב לִי בְּדִילךָ — and my soul may live THROUGH YOUR WORDS.^[19]
14. And so it happened that as Avram ENTERED INTO Egypt, וַחֲזוּ מִצְרָאִי יֵת אֶתְתָּא אַרִי — the Egyptians saw that the woman was very beautiful.
15. When the officials of Pharaoh saw her, וְשָׁבְחוּ יֵתָה לְפִרְעָה — they praised her TO Pharaoh,^[20]

had never taken note of her physical appearance. Now, however, through a coincidence, he became aware of her beauty (*Rashi*; see also *Or HaChaim*).

17. Meaning: "Say now, even without anyone asking," because they will assume on their own that you are my wife and kill me (see *Or HaChaim* to v. 12).

The word נָא is typically translated as *please*, with some exceptions (such as in v. 11 above), and this is in fact how *Targum Yonasan* translates our verse — "Please" [בְּכַעַן] say that you are my sister (see also *Rabbeinu Bachya* to v. 11). Onkelos, however, consistently translates נָא as כַּעַן (with perhaps one exception in *Bamidbar* 12:13); see also *Ibn Ezra* to *Shemos* 4:13. [The rendering of נָא as כַּעַן, *now*, generally means "at this time." However, it is sometimes used as a figure of speech (see *Radak* to v. 11),

and perhaps also in the sense of "thus" ("now that..."), see note 19 to 27:22 below.]

18. I.e., they will give me gifts because of you (*Rashi*). Alternatively, the next phrase is an explanation of this one, i.e., it will go well with me, that my life will be spared (*Radak*). [*Radak* remarks: Heaven forbid that Avraham would seek to gain anything but his life from the situation. For explanation of *Rashi*, see *Sforno* and *Gur Aryeh*.]

19. That is, through your saying that you are my sister (see *Radak*). Onkelos deviates from the literal translation of בְּגִלְלָךְ (*because of you*) because Avraham's life would not be spared because of Sarah — on the contrary, his life was in *danger* because of her! Rather, his life would be spared through her words (*Me'at Tzori*).

20. I.e., they praised her beauty before Pharaoh. Other

וַתִּקַּח הָאִשָּׁה בַּיִת פְּרָעָה: טו וְלֹאֲבָרָם הֵיטִיב בַּעֲבוּרָה
 וְאִדְבַּרְתָּ אֶתְתָּא לְבֵית פְּרָעָה: טו וְלֹאֲבָרָם אֹטִיב בְּדִילָה
 וַיְהִי־לּוֹ צֶאֱן־וּבִקָּר וַחֲמֹרִים וְעֶבְדִים וּשְׁפָחוֹת וְאֶתְנַת
 וְהוּוּ לָהּ עֶאֱן וְתוּרִין וְחֲמֹרִין וְעֶבְדִין וְאִמְהָן וְאֶתְנָן
 וְגַמְלִים: יז וַיִּנְגַע יְהוָה | אֶת־פְּרָעָה נְגַעִים גְּדֹלִים וְאֶת־
 וְגַמְלִין: יז וְאִתִּי יי עַל פְּרָעָה מִכְתָּשִׁין וּרְבִיבִין וְעַל
 בֵּיתוֹ עַל־דְּבַר שָׂרִי אִשְׁתְּ אֲבָרָם: יח וַיִּקְרָא פְּרָעָה לְאֲבָרָם
 אֲנָשׁ בֵּיתָה עַל עֵיסַק שָׂרִי אֶתְתָּא אֲבָרָם: יח וַקְרָא פְּרָעָה לְאֲבָרָם
 וַיֹּאמֶר מַה־זֹּאת עֲשִׂיתָ לִּי לָמָּה לֹא־הִגַּדְתָּ לִּי כִּי אִשְׁתְּךָ
 וְאָמַר מָה דָא עֲבַדְתָּ לִּי לָמָּה לֹא חֲוִיתָא לִּי אֲרִי אֶתְתְּךָ
 הוּא: יט לָמָּה אָמַרְתָּ אַחֲתִי הוּא וְאָקַח אֶתְהָ לִּי לְאִשָּׁה
 הִיא: יט לָמָּה אָמַרְתָּ אַחֲתִי הִיא וּדְבַרִּית יְתָה לִּי לְאִנְתּוֹ

רש"י

לומר הגונה זו למלך (תנחומא ס:): טו) ולאברם היטיב. ביתו. פתגמומו "ועל חניש ציטיה" ומדרשו לרבות פוקליו
 פרעה בעבורה ונתן לו מתנות: (יז) וינגע ה' וגו'. צמפת
 רחמן לקה, שהשמיט קשה לו (בראשית רבה מא, ב:): ואת
 חומרת למלך הך והוא מפה (בראשית רבה ס:; תנחומא ס:):

CHUMASH TRANSLATION

and the woman was taken to Pharaoh's house. ¹⁶And he treated Avram well because of her, and he acquired sheep, cattle, donkeys, slaves and maidservants, female donkeys, and camels.

¹⁷But Hashem afflicted Pharaoh with great afflictions, and his house, by the word of Sarai, the wife of Avram. ¹⁸Pharaoh summoned Avram and said, "What is this you have done to me? Why did you not tell me that she is your wife?" ¹⁹Why did you say, 'She is my sister,' and I thus took her for myself as a wife?

ONKELOS ELUCIDATED

and the woman was taken to Pharaoh's house. — and the woman was taken to Pharaoh's house.

16. וְלֹאֲבָרָם אֹטִיב בְּדִילָה — Thinking that Sarai was in fact Avram's sister, [Pharaoh] treated Avram well because of her, and [Avram] thus acquired sheep, cattle,^[21] donkeys, slaves and maidservants, female donkeys, and camels.

17. וְאִתִּי יי עַל פְּרָעָה מִכְתָּשִׁין וּרְבִיבִין — But Hashem BROUGHT UPON Pharaoh severe afflictions,^[22] and UPON THE MEMBERS OF his house,^[23] על עֵיסַק שָׂרִי אֶתְתָּא — OVER THE MATTER^[24] of Sarai, the wife of Avram.

18. וַקְרָא פְּרָעָה לְאֲבָרָם וְאָמַר — Realizing why he was being punished, Pharaoh summoned Avram and said, מָה דָא עֲבַדְתָּ לִּי לָמָּה לֹא חֲוִיתָא לִּי — "What is this you have done to me? Why did you not tell me that she is your wife?"

19. לָמָּה אָמַרְתָּ אַחֲתִי הִיא — Why did you say, 'She is my sister' and, as a result, I took her for myself

versions of Onkelos, however, read: וְשִׁבְחוּ יְתָה לְתֵת פְּרָעָה, they praised her for Pharaoh; i.e., they praised her among themselves, saying that she was fit for Pharaoh (see Ramban; see also Rashi).

21. The Aramaic תוּרִין — literally, oxen, like the Hebrew term שׁוֹר — is a general term for cattle.

22. The Aramaic מִכְתָּשִׁין is related to the Hebrew root כָּתַשׁ, to pound or crush (Tirgem Avraham). Rashi explains that Pharaoh was afflicted with a debilitating skin

disease (*raasan*) that makes cohabitation impossible.

23. Rashi cites Onkelos here, and then offers a Midrashic interpretation of the phrase וְאֶת בֵּיתוֹ (literally, and his house); namely, that Pharaoh's house itself was afflicted with *tzaraas*.

24. See *Mizrachi* to 14:6 below. Rashi, however, interprets the term על דְּבַר as related to דְּבַר, *speech* ("by the word of"); i.e., Sarah would say to the angel, "Strike!" and he would strike.

וַעֲתָהּ הִנֵּה אֲשֶׁתְךָ קַח וְלָךְ: כ וַיֵּצֵא עֲלָיו פְּרָעָה אֲנָשִׁים
 וּבָעֵן הָאֵל אֶתְךָ דָּבַר וְאִיזִיל: כ וּפְקִיד עֲלוּהִי פְּרָעָה גּוֹבְרִין
 וַיִּשְׁלְחוּ אֹתוֹ וְאֶת-אִשְׁתּוֹ וְאֶת-כָּל-אֲשֶׁר-לוֹ: [יג] א וַיֵּעַל¹
 וְאֵלֹהֵי אִתָּהּ וְיָת אֶתְתָּהּ וְיָת כָּל דֵּי לָהּ: יג א וּסְלִיק
 אֲבָרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל-אֲשֶׁר-לוֹ וְלוֹט עִמּוֹ הַנְּגֻבָה:
 אֲבָרָם מִמִּצְרַיִם הוּא וְאֶתְתָּהּ וְכָל דֵּי לָהּ וְלוֹט עִמָּה לְדְרוֹמָא:
 ב וְאֲבָרָם כְּבָד מְאֹד בַּמִּקְנֶה בַּבְּסָף וּבַזָּהָב: ג וַיֵּלֶךְ לְמִסְעָיו
 ב וְאֲבָרָם תְּקִיף לַחֲדָא בַּבְּעִירָא בַּכֶּסֶפָא וּבַדְּהָבָא: ג וְאוּל לְמִטְלֹנְהוּ
 מִנְּגֻב וְעַד-בֵּית-אֵל עַד-הַמְּקוֹם אֲשֶׁר-הָיָה שָׁם אָהֳלָה בְּתַחֲלָה
 מִדְּרוֹמָא וְעַד בֵּית אֵל עַד אֶתְרָא דֵּי פְרָס תַּמָּן מִשְׁכְּנָה בְּקַדְמִיתָא

כ"ט

לְאָרְז פִּנְטֵן מִדְרוֹס לְפִנּוֹן הוּא מִהֶלֶךְ, שְׁאָרְז מִלְרִים צְדְרוֹמָא
 שֶׁל אָרְז יִשְׂרָאֵל, כְּמוֹ שְׂמוּכִים צְמֻסֻּת וּצְנֻזְלֵי הָאָרְז: (ב)
 כְּבָד מְאֹד. טַעֲמֵן מִשְׁאוֹת: (ג) וַיֵּלֶךְ לְמִסְעָיו. פִּשְׁחֹר
 מִמִּלְרִים לְאָרְז פִּנְטֵן הִיָּה הוֹלֵךְ וְלֵן צְאֻכְסִיּוֹת שְׁלֵן צְהֵם צְהִלִּיכְתּוֹ
 לְמִלְרִים (צְרַאשִׁית רַבָּה מֵא, ג), לְמִדָּה דְרָךְ אָרְז שֶׁלֹּא יִשְׁנֶה אָדָם
 מֵאֲכֻסְיָא שְׁלוֹ (עֵרְכִין טז). דְּצָר אַחֵר, צְחֻזְרֹתוֹ פְּרַעַת הַקְּסוּזִין
 (צְרַאשִׁית רַבָּה ט:). מִנְּגֻב. אָרְז מִלְרִים צְדְרוֹמָא שֶׁל אָרְז פִּנְטֵן:

(יט) קַח וְלָךְ. וְלֹא כְּצִימְלֵךְ שְׁאֵמֵר לוֹ "הִנֵּה אֲרָזִי לְפִנְיֶךָ"
 (וְהֵן כ, טו) חָלָל אֵמֵר לוֹ לָךְ וְאֵל פְּטֻמוֹד, שְׁהַמְלָרִים שְׂמוּפִי
 זְמַה הַס, שְׁפִלְמֵר "וּזְרַמַּת סוּסִים וְרַמְסֵס" (יחזקאל כג, כ; מִדְרַש
 אֲגָדָה: (כ) וַיֵּצֵא עֲלָיו. עַל אֲדוּתֵיּוֹ לְשִׁלְחוֹ וּלְשִׁמְרוֹ: וַיִּשְׁלְחוּ.
 פְּתַרְגוּמוֹ "וְאֵלֹהֵי־אִי": (א) וַיֵּעַל אֲבָרָם וְגוֹ הַנְּגֻבָה. לְצַח
 לְדְרוֹמָא שֶׁל אָרְז יִשְׂרָאֵל. כְּמוֹ שְׁאֵמֵר לְמַעֲלָה (יב, ט) "הֲלוֹךְ
 וְסוּבֵת הַנְּגֻבָה", לְהַר הַמּוֹרִיָּה. וּמִכֵּן מְקוֹם פְּשָׁתֵּיהּ הוֹלֵךְ מִמִּלְרִים

— CHUMASH TRANSLATION —

Now, here is your wife; take [her] and go!²⁰ So Pharaoh assigned men to him, and they sent him off with his wife and all that was his.

13.

¹So Avram went up from Egypt, he with his wife and all that was his — and Lot with him — to the south.
²Now Avram was very laden with livestock, silver, and gold. ³He proceeded on his journeys from the south to Beis-El until the place where his tent had been at first,

— ONKELOS ELUCIDATED —

דָּבַר — Now, here is your wife; וּבָעֵן הָאֵל אֶתְךָ — take her and go!^[25]

20. — So Pharaoh assigned men to [Avram] to send him off and to protect him, וְאֵלֹהֵי אִתָּהּ וְיָת אֶתְתָּהּ וְיָת כָּל דֵּי לָהּ — and they ESCORTED him and his wife and all that was his.^[26]

13.

1. הוא וְסְלִיק אֲבָרָם מִמִּצְרַיִם — So Avram went up from Egypt, וְאֵלֹהֵי אִתָּהּ וְיָת אֶתְתָּהּ וְיָת כָּל דֵּי לָהּ — he with his wife Sarai and all that was his, וְלוֹט עִמָּה — and they traveled to the south of Canaan.
2. וְאֲבָרָם תְּקִיף לַחֲדָא — Now Avram was very MIGHTY with wealth,^[1] וְאֲבָרָם תְּקִיף לַחֲדָא — with livestock, silver, and gold.
3. וְאוּל לְמִטְלֹנְהוּ מִדְּרוֹמָא וְעַד בֵּית אֵל — He proceeded on his journeys from the south of Canaan to Beis-El, עַד אֶתְרָא — and he continued from there until he reached the place where HE HAD PITCHED his tent at first,

25. Onkelos does not render וְנָקַח as וְנָסִיבִית as he usually does in the context of marriage, because indeed Pharaoh did not marry her yet. He merely took her to his palace for the purpose of marrying her, but Hashem prevented him from doing so (*Or HaTargum*; see also *Targum Yonasan*; *Ibn Ezra*).

26. The Hebrew וַיִּשְׁלְחוּ literally means, they sent off. This could be understood in the sense of “they drove

away”; see, for example, 3:23 above. However, in our verse, “and all that was his” is one of the direct objects of וַיִּשְׁלְחוּ. This shows that וַיִּשְׁלְחוּ is used here in the sense of “escorting,” for one escorts another’s property in order to protect it; one does not drive it away (*Nachalas Yaakov* to *Rashi*; *Maharsha* to *Sotah* 46b).

1. Onkelos understands the word כְּבָד here to denote intensity rather than heaviness, as he does in many other