

חומש עם רש"י • לך לך • שני

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

LECH-LECHA • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, we follow Avram and Sarai as they descend into Mitzrayim due to the heavy famine in Eretz Yisrael. Avram, anticipating the moral depravity of the Mitzrim, asks Sarai to present herself as his sister to protect his life. Upon their arrival, the Mitzrim indeed notice Sarai's exceptional beauty, and she is quickly taken to the palace of Pharaoh, while Avram is showered with wealth and livestock on her account.

However, Hashem does not abandon Sarai in her distress. The aliyah describes how Hashem intervenes directly, striking Pharaoh and his household with severe plagues. This divine retribution forces Pharaoh to realize the truth, leading to a sharp confrontation with Avram and their eventual departure from Mitzrayim, laden with great wealth, as they journey back toward the place of the altar in Bethel.

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

פסוק א

Pasuk 1

וַיְהִי כְּבֹא אַבְרָם מִצְרָיִם וַיֵּרְאוּ הַמִּצְרִיִּים אֶת הָאִשָּׁה כִּי יָפָה
beautiful that the woman — the Egyptians and they saw to Mitzrayim Avram as the coming of And it was
הִוא מְאֹד:
very she was

רש"י

וַיְהִי כְּבֹא אַבְרָם מִצְרָיִם. הָיָה לוֹ לֵאמֹר כְּבֹאִם מִצְרָיִם? אֵלָּא לְמַד
it teaches but to Mitzrayim when they came to say to him it was to Mitzrayim Avram when came And it was
שֶׁהִטְמִין אוֹתָהּ בְּתֵבָה, וְעַל יָדֵי שֶׁתִּבְּעוּ אֶת הַמָּכֶס פָּתְחוּ וַיֵּרְאוּ
and they saw they opened the custom tax — that they demanded the means and through in a chest her that he hid
אוֹתָהּ:
her

פסוק ב

Pasuk 2

וַיֵּרְאוּ אֶתָּה שָׂרִי פַרְעֹה וַיְהִי לָהּ אֵל פַּרְעֹה וַתִּקַּח הָאִשָּׁה
the woman and was taken Pharaoh to her and they praised Pharaoh the officers of her And they saw
בֵּית פַּרְעֹה:
Pharaoh to the house of

רש"י

ויהללו אותה אל פרעה. הללוּהּ ביניהם לומר הגונה זו למלך:
for the king this one fitting is saying among themselves they praised her Pharaoh to — her And they praised

פסוק ג

Pasuk 3

ולאברהם היטיב בעבורה ויהי לו צאן ובקר וחמרים ועבדים
and male slaves and donkeys and cattle sheep to him and there were for her sake he did well and to Avram
ושפחת ואתנת וגמלים:
and camels and she-donkeys and maidservants

רש"י

ולאברהם היטיב. פרעה בעבורה:
for her sake Pharaoh he dealt well and to Abram

פסוק ד

Pasuk 4

וינגע יהוה את פרעה נגעים גדלים ואת ביתו על דבר שרי אשת
wife of Sarai account of on his household and — great plagues Pharaoh — Hashem And afflicted
אברהם:
Avram

רש"י

וינגע ה' וגו'. במפת ראתו לקה, שהתשמיש קשה לו בראשית
Bereishis for it is difficult which marital relations he was smitten Raathon with the plague of etc. Hashem And He plagued
רבה:
Rabbah

רש"י

ואת ביתו כתרגומו ועל אנש ביתה ומדרשו לרבות כתליו ועמודיו וכליו
and its utensils and its pillars its walls to include and its Midrash his house the people of and on like its Targum his house and —
ברש"י יןן:
old in Rashi

רש"י

על דבר שרי. על פי דבורה; אומרת למלאך ה', והוא מכה;
would smite and he smite to the angel she would say her command the mouth of by Sarai the word of Because of

פסוק ה

Pasuk 5

ויקרא פרעה לאברהם ויאמר מה זאת עשית לי לממה לא הגדת לי
me tell did you not why to me you have done is this what and he said to Avram Pharaoh And he called

כִּי אִשְׁתָּךְ הוּא:

she was your wife that

פסוק ו

Pasuk 6

לָמָּה אָמַרְתָּ אֲחֹתִי הוּא וְאָקַח אֹתָהּ לִי לְאִשָּׁה וְעַתָּה הִנֵּה אִשְׁתָּךְ קָח

take your wife behold and now for a wife to me her so that I took she is my sister did you say Why

וְלֵךְ:

and go

רש"י

קח ולך. לא כְּאַבִּימֶלֶךְ שֶׁאָמַר לוֹ הִנֵּה אֶרְצִי לְפָנֶיךָ, אֲלֵא אָמַר לוֹ לֵךְ וְאַל

and do not go to him he said but is before you my land behold to him who said like Avimelech not and go Take

תַּעֲמִד, שֶׁהַמִּצְרִיִּים שְׂטוּפֵי זִמָּה הֵם, שֶׁנֶּאֱמַר וְזִרְמַת סוּסִים זִרְמָתָם: יַחְזָקָא ל"ג

23 Yechezkel is their issue of horses and whose issue as it is said they lewdness are addicted to for the Egyptians stay

:

פסוק ז

Pasuk 7

וַיִּצְוֵהוּ עָלָיו פַּרְעֹה אֲנָשִׁים וַיִּשְׁלְחוּ אוֹתוֹ וְאֶת אִשְׁתּוֹ וְאֶת כָּל

all and — his wife and — him and they escorted men Paroh concerning him And commanded

אִשְׁרָ לּוֹ:

was to him that

רש"י

וַיִּצְוֵהוּ עָלָיו. עַל אוֹדוּתָיו, לְשַׁלְּחוֹ וּלְשָׁמְרוֹ:

and to protect him to escort him his sake for concerning him And he commanded

רש"י

וַיִּשְׁלְחוּ. כְּתַרְגוּמוֹ וְאֶלְוִיָּאוֹ:

and they escorted as its translation And they accompanied

פסוק ח

Pasuk 8

וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל אִשְׁרָ לּוֹ וְלוֹט עִמּוֹ הַנֶּגֶבָה:

to the Negev with him and Lot was to him that and all and his wife he from Mitzrayim Avram And went up

רש"י

וַיַּעַל אַבְרָם וּגְו' הַנֶּגֶבָה. לָבֹא לְדְרוֹמָה שֶׁל אֶרֶץ יִשְׂרָאֵל, כְּמוֹ שֶׁאָמַר

it said just as Yisrael the land of of to the south to come towards the South etc. Avram And he went up

לְמַעַל הַלֹּךְ וְנִסּוּעַ הַנֶּגֶבָה, לְהָר הַמּוֹרִיָּה; וּמִכָּל מְקוֹם כִּשְׁהוּא הוֹלֵךְ

goes when he place And from every Moriah to the mountain of towards the South and journeying going above

מִמִּצְרַיִם לְאֶרֶץ כְּנָעַן, מִדְּרוֹם לְצָפוֹן הוּא מְהֵלָה, שֶׁאֶרֶץ מִצְרַיִם בְּדְרוֹמָה שֶׁל

of is in the south Mitzrayim for the land of travels he to north from south Kenaan to the land of from Mitzrayim

אֶרֶץ יִשְׂרָאֵל כְּמוֹ שְׁמוּכֶיךָ בַּמַּסְעוֹת וּבְגִבּוּלֵי הָאָרֶץ:
the land and in the borders of in the journeys it proves just as Yisrael the land of

פסוק ט

Pasuk 9

וְאַבְרָם כָּבֵד מְאֹד בַּמִּקְנָה בַּכֶּסֶף וּבַזָּהָב:
and with gold with silver with livestock very was heavy And Avram

רש"י

כבד מאד. טעון משאות:
burdens laden with very heavy

פסוק י

Pasuk 10

וַיֵּלֶךְ לְמַסְעָיו מִנֶּגֶב וְעַד בֵּית אֵל עַד הַמָּקוֹם אֲשֶׁר הָיָה שָׁם אֹהֶלָה
his tent there was where the place until El Beis and until from the south on his journeys And he went
אֶהְיֶה בֵּתחֶלָה בֵּין בֵּית אֵל וּבֵין הָעֵי:
Ai and between El Beis between at the beginning his tent

רש"י

וַיֵּלֶךְ לְמַסְעָיו. כְּשֶׁחָזַר מִמִּצְרַיִם לְאֶרֶץ כְּנָעַן הָיָה הוֹלֵךְ וְלֹן בְּאַכְסָנִיּוֹת
in the inns and lodging going he was Kenaan to the land of from Mitzrayim when he returned on his journeys And he went
שָׁלֹן בָּהֶם בְּהִלֵּכְתוֹ לְמִצְרַיִם, לְמַדָּה דֶּרֶךְ אֶרֶץ, שֶׁלֹּא יִשְׁנֶה אָדָם מֵאַכְסָנִיָּא
from the inn a person should change that not conduct proper this teaches you to Mitzrayim on his going in them that he lodged
שָׁלוֹ. דָּבָר אַחֵר בְּחִזְרָתוֹ פָּרַע הַקְּפוּתָיו בְּרֹאשִׁית רַבָּה :
Rabbah Bereishis his debts he paid on his return explanation Another of his

רש"י

מִנֶּגֶב. אֶרֶץ מִצְרַיִם בְּדִרְוֹמָהּ שֶׁל אֶרֶץ כְּנָעַן:
Kenaan the land of of is in the south Mitzrayim the land of From the south

פסוק יא

Pasuk 11

אֵל מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה שָׁם בְּרֹאשֶׁנָּה וַיִּקְרָא שָׁם אַבְרָם בְּשֵׁם
upon the Name of Avram there and he called at first there he made which the altar the place of to
יְהוָה:
Hashem

רש"י

אשר עשה שם בראשנה. ואשר קרא שם אברהם בשם ה' וגם יש לומר
to say there is and also Hashem upon the Name of Avram there called and where at the first there he made which
ויקרא שם עכשו בשם ה':
Hashem upon the Name of now there and he called

The aliyah traces the dramatic sequence of Avram's descent to Mitzrayim, where Sarai is taken to Pharaoh's palace, prompting Hashem to strike Pharaoh with powerful plagues. Recognizing the divine hand protecting Sarai, Pharaoh confronts Avram for concealing that she was his wife, quickly sends them away with all their newly acquired wealth, and Avram returns to the place of his original altar between Bethel and Ai to call upon the name of Hashem.

למעשה WHAT TO TAKE HOME

The Torah is telling us that when Avram Avinu returned from the darkness of Egypt, he did not get carried away by his newfound wealth. The pasuk says he went back to the very same places he had been before, "to the place where his tent had been formerly... to the site of the altar that he had built there at first." Lichoira, now that he was "very rich in cattle, silver, and gold," he could have upgraded his lifestyle or looked for a more prestigious place to settle. But the Tanna is teaching us that Avram's first priority was to return to his spiritual roots, to the place where he first built his mizbeach and called out in the name of Hashem.

This is a tremendous yesod for our own avodas Hashem. Sometimes we go through a period of change, whether it is a financial success, a new job, or just a busy season in life that temporarily pulls us away from our regular learning and davening. The yetzer hara tries to convince us that we have outgrown our old, simple spiritual routines. But the true ratzon of Hashem is that we must return to our "altar at first", to the basic, solid spiritual foundations that kept us connected in the first place.

When Hashem blesses you with success or brings you out of a challenging situation, do not let the new circumstances distract you from your core spiritual habits. Make it your business today to return to a simple, foundational spiritual practice that you used to do with excitement, whether it is a specific shiur, a set time for learning, or davening with the same simple kavanah you had years ago.

דף יומי • פכורות • דף ל"א

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

We begin the daf with a fascinating discussion regarding the kabbalah (acceptance) of a chaver. The Gemara brings a braisa where the Tannaim argue about an am ha'aretz who accepted the strict stringencies of a chaver but then backslid and retracted. Rabbi Meir holds we can never accept him back, while Rabbi Yehuda and the Sages offer more lenient views depending on whether he retracted in public or private. We also learn about the status of a chaver who became a tax collector, and the Gemara brings a beautiful ma'aseh with Rav Huna bar Chiyya and the Sages of his generation regarding this very halacha.

Next, the Gemara transitions to the halachos of inspecting blemishes. The braisa teaches that a person is trusted to inspect all firstborns except for his own, due to the concern of personal interest. However, he is trusted to inspect his own consecrated animals, his own animal tithes, and his own pure foods. The Gemara analyzes the exact case of this braisa, clarifying whether we are dealing with a single expert or a Beis Din of three, and explains the underlying sevara for why he is trusted in the other cases. We then begin a new Mishnah discussing how disqualified consecrated animals are sold and weighed after redemption.

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עמוד א' DAF 31A

BRAISA

תנו רבנן: וכולן שחזרו בהן אין מקבלין אותן עולמית, דברי רבי מאיר.

The Rabbis taught in a braisa: And with regard to all of them, amei ha'aretz who accepted the stringencies of a chaver and then backslid, who retracted from their acceptance, we never accept them back as chaverim; this is the statement of Rabbi Meir.

BRAISA

רבי יהודה אומר: חזרו במטמוניות — אין מקבלין אותן, בפרהסיא — מקבלין אותן.

Rabbi Yehuda says: If they retracted in private, while in public they still pretend to act like chaverim, we do not accept them, because they are acting deceitfully; but if they retracted in public, showing openly that they left the path, and now they want to return, we accept them, because they can be trusted.

BRAISA

איכא דאמרי: אם עשו דבריהן במטמוניות — מקבלין אותן, בפרהסיא — אין מקבלין אותן.

There are those who say a different version of Rabbi Yehuda's ruling: If they performed their actions as chaverim in private as well, showing they were sincere from the start, then when they want to return we accept them; but if they only acted as chaverim in public, then we do not accept them.

BRAISA

רבי שמעון ורבי יהושע בן קורחה אומרים: בין כך ובין כך מקבלין אותן, משום שנאמר: "שובו בנים שובבים".

Rabbi Shimon and Rabbi Yehoshua ben Korcha say: Both in this case and in that case, under all circumstances, we accept them back, because it is stated in the pasuk: "Return, backsliding children, I will heal your backslidings."

RULING

אמר רבי יצחק איש כפר עכו אמר רבי יוחנן: הלכה כמותו הוויג.

Rabbi Yitzchak of the village of Akko said that Rabbi Yochanan said: The halacha is like that pair, Rabbi Shimon and Rabbi Yehoshua ben Korcha, that we always accept them back.

BRAISA

תנו רבנן, בראשונה היו אומרים: חבר ונעשה גבאי — דוחין אותו מחבירתו, פירש — אין מקבלין אותו.

The Rabbis taught in a braisa: At first, they would say: If a chaver became a tax collector, we reject him from his status of being a chaver; and even if he resigned from being a tax collector, we do not accept him back.

BRAISA

חזרו לומר: פירש — הרי הוא ככל אדם.

Later, they went back to say: If he resigned, behold he is like any other person and we can accept him back.

STATEMENT

רב הונא בר חייא איצטריקא ליה שעתא, הוה עייל גביה רבה ורב יוסף וארבע מאה זוגא דרבנן.

The Gemara relates: Rav Huna bar Chiyya needed the hour, meaning the Sages needed him for a certain matter. Rabba and Rav Yosef and four hundred pairs of Rabbis went to his house to visit him.

STATEMENT

שמע דאתו, קטיר להו ארבע מאה תכתקי.

When he heard that they were coming, he tied for them four hundred chairs to sit on.

STATEMENT

לסוף שמעו דנעשה גבאי, שלחו ליה: זיל לחשיבותיה, זיל לקדמותיה.

In the end, they heard that he had become a tax collector. They sent to him: Go to your importance as a tax collector, go to your former status, as we do not need you anymore.

STATEMENT

שלח להו: הדר בי. רב יוסף לא אזל, רבה אזל.

He sent to them: I have repented and resigned. Rav Yosef did not go to him, but Rabba went.

EXPLANATION

רב יוסף אמר: תנינא, פירש — אין מקבלין אותו;

Rav Yosef said to explain his view: **We learned** in the first version of the braisa, if he **resigned**, we do not accept him back.

EXPLANATION

רַבָּה אָמַר: תִּנִּינָא, חֲזְרוּ לוֹמַר: פִּירֵשׁ — הֲרִי הוּא כָּל אָדָם.

But **Rabba said: We learned** in the later version of the braisa, **they went back to say:** If he **resigned**, behold he is like any other person and we accept him.

BRAISA

תִּנּוּ רַבָּנֵי: כָּל הַבְּכוֹרוֹת אָדָם רוֹאָה, חוּץ מִשָּׁל עֲצָמוֹ, וְרוֹאָה אֶת קִדְּשׁוֹ, וְאֶת מַעֲשְׂרוֹתָיו, וְנִשְׁאָל עַל טְהוֹרוֹתָיו.

The Rabbis taught in a braisa: A person may inspect all firstborns to rule on their blemishes, **except for his own** firstborns, because he has a personal interest; **but he may inspect his own consecrated animals** to see if they have a blemish to redeem them, **and his own animal tithes**, and he may ask himself and rule **on his own pure foods**.

QUESTION

אָמַר מָר: כָּל הַבְּכוֹרוֹת אָדָם רוֹאָה חוּץ מִשָּׁל עֲצָמוֹ. בְּמַאי עֲסָקִינָן?

The Master said above: A person may inspect all firstborns except for his own. The Gemara asks: **With what** are we dealing here?

QUESTION

אֵילִימָא בְּחֵד — מִי מְהִימָן?

If we say we are dealing **with a single** expert, **is he trusted** by himself to permit a firstborn? The Mishnah says we need three people!

QUESTION

אָלָא בְּתִלְתָּא, וּמִי חֲשִׁידִי?

Rather, we must be dealing **with three** judges, and he is one of them. But if so, **is he suspected** of bias when he is sitting with two others?

OBJECTION

וְהִתְנַן: מִיֵּאָנָה אוֹ שֶׁחֲלָצָה בְּפָנָיו — יִשְׁאַנָּה, מִפְּנֵי שֶׁהוּא בֵּית דִּין!

But didn't we learn in a Mishnah: If a girl **refused** her husband **or performed chalitzah in front of him** as a judge, **he may marry her**, because **he is** only one member of a **Beis Din**, so there is no suspicion of bias!

RESOLUTION

לְעוֹלָם בְּחֵד, וְכִדְאָמַר רַב חֲסִידָא אָמַר רַבִּי יוֹחָנָן: בְּיַחֲד מוֹמָחָה, הֵכָא נָמִי בְּיַחֲד מוֹמָחָה.

The Gemara answers: **Actually**, we are dealing **with a single** judge, and like Rav Chisda said that Rabbi Yochanan said in another context: We are dealing **with a single expert** who is trusted alone; **here too**, we are dealing **with a single expert**. He is trusted for others, but not for his own.

EXPLANATION

וְרוֹאָה אֶת קִדְּשׁוֹ, דָּאִי בָּעִי מִיתְּשִׁיל עַלֵּיהּ.

The Gemara explains the next clauses: **And he may inspect his own consecrated animals**, because we do not suspect him of inventing a blemish, **since if he wants, he can ask a Chacham to annul them** entirely, so he has no motive to lie.

EXPLANATION

ומעשרותיו, דאי בעי שדי ביה מומא בכוליה עדריה.

And he may inspect his own animal tithes, because if he wants, he could have cast a blemish on his entire herd before tithing them, which would make them all exempt from being offered on the Mizbeach.

EXPLANATION

ונשאל על טהרותיו, דהא חזו ליה בימי טומאתו.

And he may ask himself on his own pure foods, because even if they are tamei, behold they are fit for him to eat during the days of his tumah, so he is not desperate to lie.

STATEMENT

הדרן עלה עד כמה ישראל חייבין.

May we return to you, "Until how much is an Yisrael obligated."

משנה MISHNAH

MISHNAH

מתני' כל פסולי המוקדשין, הנאמן להקדש, נמכרין באיטליו, ונשחטין באיטליו, ונשקלין בליטרא,

MISHNAH: With regard to all disqualified consecrated animals that were redeemed, their benefit goes to the Hekdesh treasury. Therefore, to get the highest price, they are sold in the butcher's market, and they are slaughtered in the butcher's market, and they are weighed by the litra like regular meat,

MISHNAH

חוץ מן הבכור והמעשר, שהנתינתן לבעלים.

except for the firstborn and the animal tithe, whose benefit goes to the owners (the Kohen or the owner), so we do not degrade them by selling them in the public market.

MISHNAH

פסולי המוקדשין — הנתינתן להקדש. ושוקלין מנה כנגד מנה בבכור.

For disqualified consecrated animals, their benefit goes to Hekdesh. But we may weigh a portion against a portion in the case of a blemished firstborn to be precise, but not with official weights.

GEMARA

גמ'

GEMARA:

STATEMENT

כל פסולי המוקדשין הנאָתן להקדש.

Our Mishnah taught that with regard to **all disqualified consecrated animals** that were redeemed, **their benefit** from the sale **belongs to the Temple treasury**.

QUESTION

אימת?

The Gemara asks: **When** does this apply?

OBJECTION

אלימא לאחר פדיונו — הנאָתן להקדש?

If we say that it is referring to the profit made **after its redemption**, does **their benefit** really go **to the Temple treasury**?

OBJECTION

הנאָתן דכעלים הוא!

Surely **their benefit belongs to the owner** who redeemed them!

ANSWER

אָלאַ לפני פדיונו.

Rather, you must say it refers to the sale **before its redemption**, where the money paid goes to the Temple treasury.

OBJECTION

נשחטין?

But if so, how can the Mishnah say they are **slaughtered** and then evaluated?

OBJECTION

הא בעי העמדה והערכה!

But redeeming a consecrated animal **requires standing and valuation** while it is still alive!

EXPLANATION

הניחא למאן דאמר, קדשי מזבח לא היו בכלל העמדה והערכה,

The Gemara notes: **This works out well according to the one who says** that **altar-consecrated** animals that became blemished **were not included in the** requirement of **standing and valuation**, so they can indeed be slaughtered before

redemption.

QUESTION

אֵלָא לְמַאן דְּאָמַר הָיוּ בְּכָלֵל הַעֲמֻדָּה וְהַעֲרֻכָּה, מַאי אֵיפָא לְמִימַר?

But according to the one who says they were included in the requirement of standing and valuation, what is there to say to explain our Mishnah?

RESOLUTION

אֵלָא לְעוֹלָם לְאַחַר פְּדִיּוֹן,

Rather, we must say that the Mishnah is **actually** talking about a case **after redemption**,

RESOLUTION

וַיֹּאמֶר הַנְּאֻתָּו לְהַקְדִּישׁ? אֲדַמְעִיקְרָא.

and what is the meaning of "their benefit belongs to the Temple treasury"? It refers to the initial redemption payment.

EXPLANATION

דְּכִיּוֹן דְּשָׂרֵי לְהוּ מָר, נִמְכָּרִין בְּאִיטָלִיז וְנִשְׁחָטִין בְּאִיטָלִיז וְנִשְׁקָלִין בְּלִיטְרָא, טָפִי וּפְרִיק מְעִיקְרָא.

Because since the Master permits them to be sold in the butchers' market, and slaughtered in the butchers' market, and weighed by the litra, the owner is willing to pay more and redeem it for a higher price initially, which directly benefits the Temple treasury.

STATEMENT

חוץ מן הכבוד ומן המעשר שהננייתן לבעלים.

The Mishnah stated: **Except for the firstborn and the tithe, whose benefit belongs to the owner**, and therefore they may only be sold in the owner's house.

QUESTION

בְּשִׁלְמָא בְּכוּר — בְּאִיטְלִיז הוּא דִּלְא מִיזְדָּבֶן, הָא בְּבִיתִיָּה מִיזְדָּבֶן,

The Gemara asks: **Granted**, regarding a firstborn, it is only in the butchers' market that it may not be sold, but in his house it may be sold.

QUESTION

אלא מעשר — בביתיה מי מיזדבן?

But regarding the animal tithe, may it be sold in his house?

OBJECTION

וְהַתְנִיחַ: בְּכֹחַ נֶאֱמַר "לֹא תִפְדֶּה" וְנִמְכַּר חַי, בְּמַעֲשֵׂר נֶאֱמַר "לֹא יִגָּאֵל" וְאֵינוֹ נִמְכָּר, לֹא חַי וְלֹא שְׁחוּט, לֹא תָם וְלֹא בַעַל מוֹם.

But isn't it taught in a braisa: Regarding a firstborn it is said, "You shall not redeem," but it may be sold alive; whereas regarding the animal tithe it is said, "It shall not be redeemed," and it may not be sold at all, neither alive nor

slaughtered, neither unblemished nor blemished! This contradicts our Mishnah which implies a blemished tithe animal can be sold in the house.

EXPLANATION

הָא מִיִּלְתָּא אִיקְשָׁא לִיה לְרַב שֵׁשֶׁת בְּאוֹרְתָא, וְשִׁנְיָה בְּקִדְמוּתָא מִבְּרִייתָא,

The Gemara relates: This matter was difficult for Rav Sheshet in the evening, and he resolved it in the morning from a braisa:

RESOLUTION

בְּמַעֲשֵׂר בְּהֶמָּה שֶׁל יְתוּמִים עֲסָקִינוּ, וּמַשּׁוּם הִשָּׁבַת אֲבִידָה נִגְעוּ בָּהּ.

We are dealing here with the animal tithe of orphans, and because of the mitzvah of returning a lost object to save them from financial loss, the Sages touched upon it and permitted them to sell it.

STATEMENT

רַבִּי אִידִי סִרְסִיָּה דְּרַב שֵׁשֶׁת הָוָה שְׁמָעָה מִיֵּינָה, אֲזַל אִמְרָה בִּי מִדְּרָשָׁא וְלֹא אִמְרָה מִשְׁמִיָּה,

The Gemara relates: Rav Idi, the attendant of Rav Sheshet, heard this teretz from him. He went and said it in the study hall, but did not say it in his master's name.

STATEMENT

שָׁמַע רַב שֵׁשֶׁת אִיקְפַּד, אָמַר: מֵאֵן דְּעָקִיץ לִיעֲקָצִיהָ עֲקָרְבָּא,

Rav Sheshet heard about this and was annoyed. He said: The one who stung me, let a scorpion sting him!

QUESTION

וְרַב שֵׁשֶׁת מָאי נִפְקָא לִיה מֵינָה?

The Gemara asks: And as for Rav Sheshet, what difference does it make to him whether his name was mentioned?

ANSWER

דָּאָמַר רַב יְהוּדָה אָמַר רַב: מָאי דְּכָתִיב "אֶגְוֶרָה בְּאֶהְלָךְ עוֹלָמִים"?

It is as Rav Yehuda said in the name of Rav: What is the meaning of that which is written, "I will dwell in Your tent forever [olamim]"?

QUESTION

וְכִי אִיפְשָׁר לְאָדָם לְגוֹר בְּשְׁנֵי עוֹלָמִים?

Is it possible for a person to dwell in two worlds simultaneously?

EXPLANATION

אָלֹא אָמַר דָּוִד: רַבּוֹנוּ שֶׁל עוֹלָם, יֹאמְרוּ דְּבַר שְׁמוּעָה מִפִּי בְּעוֹלָם הַזֶּה.

Rather, David said before Hashem: Master of the Universe, let them say a matter of halakha in my name in this world after my passing.

PROOF

דאָמַר רַבִּי יוֹחָנָן מִשּׁוֹם רַבִּי שִׁמּוֹן בֶּן יוֹחַי: כָּל תְּלִמִיד חָכָם שְׂאוֹמְרִים דְּבַר שְׁמוּעָה מִפִּי בְּעוֹלָם
הַזֶּה — שְׁפֹתָיו דּוֹכְבוֹת בְּקָבָר.

As Rabbi Yochanan said in the name of Rabbi Shimon ben Yochai: Any Torah scholar in whose name a matter of halakha is said in this world, his lips move in the grave as if he is speaking.

PROOF

וְאָמַר רַבִּי יִצְחָק בַּר זְעִירִי: מַאי קָרָא — "וְחִכָּה כִּיִּין הַטּוֹב הוֹלֵךְ לְדוֹדֵי לְמִישְׁרִים דּוֹכֵב שְׁפָתַי
יָשָׁנִים",

And Rabbi Yitzchak bar Ze'eiri said: What is the verse for this? "And the roof of your mouth is like the best wine, that glides down smoothly for my beloved, moving gently the lips of those who are asleep."

EXPLANATION

כְּכוֹמֶר שֶׁל עֲנָבִים, מָה כּוֹמֶר שֶׁל עֲנָבִים כִּיִּין דְּאָדָם נוֹגֵעַ בוֹ – דּוֹכֵב, אֵף תְּלִמִידֵי חֲכָמִים, כִּיִּין שְׂאָדָם
אוֹמֵר דְּבַר שְׁמוּעָה מִפִּי – דּוֹכְבוֹת שְׁפֹתָיו בְּקָבָר.

This is like a heap of grapes: just as with a heap of grapes, once a person touches it, it drips wine, so too with Torah scholars, once a person says a matter of halakha in their name, their lips move in the grave.

QUESTION

מַאי בְּרִיתָא?

The Gemara asks: **What is the braisa** that Rav Sheshet relied on?

BRAISA

דִּתְנִינָא: מַעֲשֵׂר בְּהֶמָּה שֶׁל יְתוֹמִים — מוֹכְרִין אוֹתוֹ, וּמַעֲשֵׂר בְּהֶמָּה שֶׁשְּׁחָטוּ — מְכַלְיעוּ בְּעוֹרוֹ, בְּחֶלְפוֹ,
וּבְגִידוֹ, וּבְקֶרְנָיו.

As it is taught in a braisa: The animal tithe of orphans, we may sell it. And an animal tithe that was slaughtered, whose meat may not be sold, **one may include** the cost of the meat in its hide, its fat, its sinew, and its horns when selling those parts.

QUESTION

מַאי קָאָמַר?

The Gemara asks: **What is the braisa saying?** The two clauses seem to contradict.

ANSWER

אָמַר אַבְי: הֵכִי קָאָמַר — מַעֲשֵׂר בְּהֶמָּה שֶׁל יְתוֹמִים מוֹכְרִין אוֹתוֹ בְּהֶבְלָעָה.

Abaye said: This is what it is saying: The animal tithe of orphans, we may sell it only by including its price in other items.

INFERENCE

מְכַלְל דְּגָדוּל בְּהֶבְלָעָה לֹא?

The Gemara asks: **Does this imply that for an adult**, even by including the price, **no**, he may not sell it?

OBJECTION

מאי שנא מהא דתנא: הלוקח לולב מחבירו בשביעית — נותן לו אתרוג במתנה, לפי שאינו רשאי ללוקחו בשביעית.

How is this different from that which is taught in a braisa: One who buys a lulav from his fellow in the Shemittah year, the seller gives him an esrog as a gift, because he is not permitted to purchase it in the Shemittah year since Shemittah produce cannot be sold.

OBJECTION

והוינו בה: לא רצה ליתן לו במתנה מאי?

And we discussed this: If the seller does not want to give it to him as a gift, what is the halacha?

OBJECTION

ואמר רב הונא: מבליע לו דמי אתרוג בלולב!

And Rav Huna said: He includes the price of the esrog in the lulav! This shows that inclusion is permitted for anyone, not just orphans.

RESOLUTION

התם לא מוכחא מילתא, הכא מוכחא מילתא.

The Gemara answers: **There**, with the lulav, **the matter is not obvious** that he is paying for the esrog, but **here**, with the meat, **the matter is obvious** and looks like a direct sale.

OBJECTION

אמר רבא: אם כן, "מעשר בהמה" תרי זמני למה לי?

Raba said: If so, why do I need the words "animal tithe" twice in the braisa?

RESOLUTION

אלא אמר רבא: הכי קאמר, מעשר בהמה של יתומים מוכרין אותו כדרכו, ומעשר בהמה דגדול ששחטו מבליעו בעורו בחלבו בגידו ובקרקריו.

Rather, Raba said: This is what it is saying: The animal tithe of orphans, we may sell it in the normal way. And the animal tithe of an adult that was slaughtered, he may not sell the meat normally, but he may include it in its hide, its fat, its sinew, and its horns.

QUESTION

אמר רבא: מנא אמינא לה?

Raba said: From where do I say this distinction that the prohibition of selling a tithe animal only applies while it is alive?

PROOF

דכתיב: "והיה הוא ותמורתו יהיה קדש לא יגאל".

As it is written: "Then it and its substitute shall be holy; it shall not be redeemed."

INFERENCE

אִמְתִּי עוֹשֶׂה תְּמוּנָה — מִחַיִּים, אִמְתִּי אֵינוֹ נִגְאָל — מִחַיִּים, הֵא לְאַחֵר שְׁחִיטָה — נִגְאָל,

When does it make a substitute? While alive. When is it not redeemed? While alive. This implies that after slaughtering, it can be redeemed and sold.

EXPLANATION

וְרַבֵּנן (ההוא) [הוא] דְּגִזְרוּ לְאַחֵר שְׁחִיטָה, אֹטוֹ לְפָנֵי שְׁחִיטָה.

And it is the Rabbis who decreed a prohibition after slaughtering, on account of the prohibition before slaughtering.

STATEMENT

דָּבָר הַנִּישּׂוּם מִחַיִּים — גִּזְזוּ רַבָּנן לְאַחֵר שְׁחִיטָה אֹטוֹ לְפָנֵי שְׁחִיטָה,

Therefore, for something that is valued while alive, the Rabbis decreed a prohibition after slaughtering on account of before slaughtering.

SUMMARY

In summary, the daf establishes that according to the halacha, we follow Rabbi Shimon and Rabbi Yehoshua ben Korcha that a backslidden chaver who repents is always accepted back. We also pasken that a tax collector who resigns is accepted back, which Rabba acted upon practically in the case of Rav Huna bar Chiyya. Regarding blemishes, the Gemara clarifies that a single expert is trusted to rule on others' firstborns but not his own; however, he may rule on his own consecrated animals, tithes, and pure foods because he has no motive to lie. Finally, the new Mishnah teaches that redeemed consecrated animals are sold in the public market to maximize the profit for the Temple treasury, whereas a blemished firstborn and animal tithe are not sold in this degrading manner because their benefit goes to the owners rather than Hekdesh.

The Gemara brings down a beautiful and powerful yesod about the power of teshuvah. We learn in the braisa that if an am ha'aretz accepted the stringencies of a chaver and then backslid, Rabbi Shimon and Rabbi Yehoshua ben Korcha say that we always accept him back, because the pasuk says, "Return, backsliding children, I will heal your backslidings." The Gemara rules that the halacha is like this pair. Even when someone fell so low that he became a tax collector, which in those days meant he was completely untrusted, once he says "I have repented," we accept him back.

Lichoira, we have to ask ourselves: how can we trust someone who has already proven he can slip away? The answer is that Hashem's mercy is not based on a cold calculation of probability. When a Yid sincerely says "I want to come back," Hashem opens the door wide, and we must do the same. There is no such thing as a Yid who is too far gone, and there is no past failure that can block the path of teshuvah.

This is a tremendous chizuk for our own avodas Hashem. Sometimes the yetzer hara whispers to a person, "Look how many times you tried to improve in your davening or your learning, and you fell back. Who are you fooling?" The sugya is telling us: "Return, backsliding children!" Hashem wants you back right now, regardless of yesterday's slip-ups.

Today, when you feel a small pull to do teshuvah or to improve in a certain mitzvah, don't let past failures hold you back. Take one small, concrete step forward right now, with the absolute emunah that Hashem is waiting to accept you back with open arms.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמִי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרֻבֵּי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסִיד אֱלֹהִים לְעֵת מִצָּא רַק לְשׁוֹטָף מִיָּם רַבִּים אֲלִיוֹ לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זֶה תִּלְהֶ אִיעֲצָה עָלַי עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הָבִין בְּמִתְגַּ וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מֵה תִשְׁתַּחֲוֶה נַפְשִׁי וּמֵה תִתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנִי יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לְבִדָּה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קָרְאתִיהָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמָר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'