

חומש עם רש"י • לך לך • רביעי

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

LECH-LECHA • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the famous war of the four kings against the five kings, a massive world conflict that swept up Avram's nephew, Lot, who was living in the wicked city of Sodom. When the victorious four kings capture Lot and take all his possessions, a fugitive escapes to bring the news to Avram, who is dwelling peacefully by the plains of Mamre.

Upon hearing that his kinsman has been taken captive, Avram does not hesitate. He immediately musters his household of three hundred and eighteen men and pursues the powerful armies all the way to Dan, where he wages a miraculous night battle to rescue Lot and restore all the captured people and spoils.

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

פסוק א

Pasuk 1

וַיְהִי בַיָּמִי אֲמֶרְפֶּל מֶלֶךְ שִׁנָּר אֲרִיֹחַ מֶלֶךְ אֵלְסָר כְּדֹרְלֹאֶמֶר מֶלֶךְ
king of Chedorlaomer Ellasar king of Arioch Shinar king of Amraphel in the days of And it was
עִילָם וְתִדְעַל מֶלֶךְ גּוֹיִם:
Goyim king of and Tidal Elam

רש"י

אמרפל. הוא נמרוד, שאמר לאברהם פל לתוך כבשן האש בראשית רבה:
Rabbah Bereishis the fire the furnace of into fall to Avraham who said Nimrod he is Amraphel

רש"י

מלך גוים. מקום יש ששמו גוים, על שם שנתקבצו שמה מכמה אמות
nations from several there that gathered account of on Goiim whose name is there is A place Goiim King of
ומקומות והמליכו איש עליהם ושמו תדעל:
Tidal and his name was over them a man and they crowned and places

פסוק ב

Pasuk 2

עָשׂוּ מִלְחָמָה אֶת בֶּרַע מֶלֶךְ סְדֹם וְאֶת בְּרָשָׁע מֶלֶךְ עֲמֹרָה שִׁנְאָב מֶלֶךְ
king of Shinab Gomorrah king of Birsha and with Sodom king of Bera — war they made
אֲדָמָה וְשִׁמְאֵבֶר מֶלֶךְ צְבוִיִּים וּמֶלֶךְ בֶּלַע הִיא צֶעֶר:
Zoar it is Bela and the king of Zeboiim Zeboiim king of and Shemeber Admah

רש"י

ברע. רע לַשְׁמַיִם וְרַע לַבְּרִיּוֹת:

to creations and evil to Heaven evil Bera

רש"י

ברשע. שְׁנַתְעָלָה בְּרָשָׁע:

through wickedness who rose Birsha

רש"י

שנאב. שׁוֹנָא אָבִיו שֶׁבַשְׁמַיִם:

Who is in heaven his Father he hated Shinab

רש"י

שמאבר. שֶׁם אָבֵר לְעוֹף וְלִקְפֹּץ וְלִמְרֹד בְּחֻקְכָּה:

against the Holy One and to rebel and to spring to fly a wing he set Shemeber
blessed be He

רש"י

בלע. שֵׁם הָעִיר:

the city is the name of Bela

פסוק ג

Pasuk 3

כָּל אֵלֶּה חִבְּרוּ אֶל עֵמֶק הַשִּׁדִּים הוּא יָם הַמֶּלַח:

Salt the Sea of it is Siddim the Valley of at joined forces these All of

רש"י

עמק השדים. כֶּה שְׁמוֹ, עַל שֵׁם שֶׁהָיוּ בּוֹ שְׂדוֹת הָרִפָּה:

many fields in it that there were account of on was its name so Siddim The valley of

רש"י

הוא ים המלח. לְאַחַר זְמַן נִמְשָׁה הַיָּם לְתוֹכוֹ וְנִצְשָׁה יָם הַמֶּלַח. וּמִדְּרַשׁ

and the Midrashic the Salt the Sea of and became into it the sea flowed time after the Salt the Sea of the same is

אֲגָדָה אוֹמֵר שְׁנַתְפָּקְעוּ הַצּוּרִים סְבִיבוֹתָיו וְנִמְשְׁכוּ יְאוּרִים לְתוֹכוֹ:

into it streams and flowed around it the rocks that cracked states explanation

פסוק ד

Pasuk 4

שְׁתֵּים עָשָׂר שָׁנָה עָבְדוּ אֶת כְּדֹרְלֶעָמֶר וּשְׁלֹשׁ עָשָׂר שָׁנָה מָרְדּוּ:

they rebelled years and thirteen Chedorlaomer — they served years Twelve

רש"י

שתיים עשרה שנה עבדו. חֲמֵשָׁה מְלָכִים הָלְלוּ אֶת כְּדֹרְלֶעָמֶר:

Kedorlaomer — these kings five they served years Twelve

פסוק ה

וּבַאַרְבַּע עָשָׂרָה שָׁנָה בָּא כְּדָרְלַעֲמֹר וְהַמְּלָכִים אֲשֶׁר אִתּוֹ וַיִּכּוּ אֹתוֹ

— and they defeated were with him who and the kings Chedorlaomer came year ten and in four

רְפָאִים בְּעֶשְׂתֵּת־רֶת קַרְנַיִם וְאֵת הַזּוּזִים בָּהֶם וְאֵת הָאֵימִים בְּשִׁוְהַ קִּרְיַתָּיִם:

Kiriathaim in Shaveh the Emim and — in Ham the Zuzim and — Karnaim in Ashteroth the Rephaim

רש"י

ובארבע עשרה שנה. למרדן:

of their rebellion year . And in the fourteenth

רש"י

בא כדרלעמר. לפי שהוא היה בעל המעשה נכנס בעבי הקורה:

the beam into the thickness of he entered the matter the master of was that he because Chedorlaomer came

רש"י

והמלכים. אלה שלשה מלכים:

kings are three these And the kings

רש"י

הזוזים. הם זמזמים:

the Zamzumim they are The Zuzim

פסוק 1

וְאֵת הַחֲרִי בְּהָרָם שְׁעִיר עַד אֵיל פָּאֲרֹן אֲשֶׁר עַל הַמִּדְבָּר:

the wilderness by which is Paran the plain of until Seir in their mountain of the Horites and —

רש"י

בהררם. בהר שלקהם:

of theirs in the mountain In their mount

רש"י

איל פארן. בתרגומו מישור. ואמר אני שאין איל לשון מישור, אלא מישור

the plain but rather plain an expression of El that is not I and say plain of as its translation Paran El

של פארן איל שמו, ושל ממרא אלוני שמו, ושל ירדן כפר שמו,

was its name Kikkar Jordan and that of was its name Elonei Mamre and that of was its name El Paran of

ושל שטים אבל שמו, אבל השטים, וכן בעל גד בעל שמו; וכלם

and all of them was its name Baal Gad Baal and so too of the Shittim Abel was its name Abel Shittim and that of

מתרגמין מישור, וכל א' שמו עליו:

is upon it its name one and each plain are translated

רש"י

על המדבר. אצל המדבר, כמו ועליו מטה מנשה במדבר ב' :

two in Bamidbar Manasseh the tribe of and next to him like the wilderness next to the wilderness By

פסוק 2

וַיָּשָׁבוּ וַיָּבֹאוּ אֶל עֵין מִשְׁפָּט הוּא קִדְשׁ וַיַּכּוּ אֶת כָּל שָׂדֵה
 the field of all — and they smote Kadesh it Mishpat Ein to and they came And they returned
 הָעִמְלִיקִי וְגַם אֶת הָאֹמֶרִי הַיֹּשֵׁב בְּחַצְצֹן תָּמָר:
 Tamar in Chatzatzon who dwelt the Amorite — and also the Amalekite

רש"י

עין משפט היא קדש. על שם העתיד, שעתידין משה ואהרן להשפט שם על
 over there to be judged and Aharon Moshe that are destined the future the name of on Kadesh it is Mishpat Ein
 עסקי אותו העין והם מי מריבה. ואנקלוס תרגמו כפשוטו מקום
 a place according to its plain sense translated it and Onkelos Merivah the waters of and they spring that the matters of
 שהיו בני המדינה מתקבצים שם לכל משפט:
 the lawsuit for every there gathering the province the people of that were

רש"י

שדה העמלקי. עדן לא נולד עמלק, ונקרא על שם העתיד:
 the future the name of by and it is called Amalek was born not still the Amalekite The field of

רש"י

בחצצון תמר. הוא עין גדי, מקרא מלא בדברי הימים ב' כ' ביהושפט:
 regarding Yehoshafat 20 2 . in Chronides explicit a verse Gedi Ein it is Tamar In Chatzeitzon

פסוק ח

וַיֵּצֵא מֶלֶךְ סֹדֶם וּמֶלֶךְ עֲמֹרָה וּמֶלֶךְ אַדְמָה וּמֶלֶךְ צִבְיִים
 Zeboiim and the king of Admah and the king of Gomorrah and the king of Sodom the king of And went out
 צִבְיִים וּמֶלֶךְ בֶּלַע הוּא צֶר וַיַּעֲרְכוּ אִתָּם מִלְחָמָה בְּעֶמְקֵי הַשָּׂדִים:
 Siddim in the valley of battle with them and they arranged Zoar it is Bela and the king of Zeboiim

פסוק ט

אֵת כְּדֹרְלֹעַמֶר מֶלֶךְ עֵילָם וְתִדְעָל מֶלֶךְ גּוֹיִם וְאַמְרָפֶל מֶלֶךְ שִׁנְעַר וְאַרְיֹחַ
 and Arioch Shinar king of and Amraphel Goyim king of and Tidal Elam king of Kedorlaomer —
 מֶלֶךְ אֶלְסָר אַרְבַּעַה מְלָכִים אֶת הַחֲמִשָּׁה:
 the five against kings four Ellasar king of

רש"י

ארבעה מלכים וגו'. ואף על פי כן נצחו המצטים, להודיעה שגבורים היו,
 they were that mighty to inform you the fewer victorious were so though . and even etc. kings Four
 ואף על פי כן לא נמנעו אברהם מלרדף אחריהם:
 after them from pursuing Avraham refrained not so though . and even

פסוק י

וַעֲמָק הַשְּׂדִים בְּאֶרֶת חֲמַר וַיִּנָּסוּ מֶלֶךְ סֹדֶם וְעִמְרָה וַיִּפְּלוּ

and they fell and Gomorrah Sodom the king of and they fled clay pits of was pits of Siddim And the valley of

שָׁמָּה וְהַנִּשְׁאָרִים הָרָה נָסוּ:

fled to the mountain and those remaining there

רש"י

בֹּאֶרֶת בֹּאֶרֶת חֲמַר. בְּאֶרֶת הָרֵבָה הָיָה שָׁם, שְׁנוּטִלִין מִשָּׁם אֲדָמָה לְטִיט שֶׁל בְּנִין.

building of for clay earth from there that they took there were many pits clay pits of Pits of

וּמִדְרָשׁ אֲנִידָה שְׁהָיָה הַטִּיט מְגֻבֵּל בָּהֶם, וְנִעְשָׂה נֶס לְמֶלֶךְ סֹדֶם

Sodom for the king of a miracle and was performed in them kneaded the clay is that was explanation And the Midrashic

שִׁינָּא מִשָּׁם, לְפִי שְׁהָיָה בְּאֵמוֹת מְקַצְתָּן שֶׁלֹּא הָיוּ מֵאֲמִינִין

believing were who did not some of them among the nations that there were because from there that he escaped

שֶׁנֶּצַל אֲבִרָהָם מֵאוּר כַּשְׂדִּים מִכְּבֹּשֶׁן הָאֵשׁ, וְכִיּוֹן שִׁינָּא זֶה מִן הַחֲמַר,

the day from this one that escaped and once the fire from the furnace of Kasdim from Ur Avraham that was delivered

הָאֲמִינוּ בְּאַבְרָם לְמַפְרָע:

retrospectively in Avram they believed

רש"י

הָרָה נָסוּ. לָהֶר נָסוּ, הָרָה, כְּמוֹ לָהֶר; כָּל תְּבִיחָה שְׂצָרִיכָה לָמ"ד

the letter Lamed that requires word every to a mountain is like to a mountain they fled to a mountain they fled to a mountain

בְּתַחֲלָתָהּ, הַטִּיל לָהּ ה"א בְּסוּפָהּ. וַיֵּשׁ חִלּוּק בֵּין הָרָה לְהָהָרָה,

to the mountain to a mountain between a difference and there is at its end the letter Heh for it one may place at its beginning

שֶׁה"א שְׂבִסוּף הַתְּבִיחָה עוֹמֶדֶת בְּמָקוֹם לָמ"ד שְׂפָרָאשָׁה, אֲבָל אֵינָהּ

it does not but which is at its beginning the letter Lamed in place of stands the word which is at the end of for the Heh

עוֹמֶדֶת בְּמָקוֹם לָמ"ד וְנִקְוָדָה פֶּתַח תַּחְתִּיָּה, וְהָרִי הָרָה כְּמוֹ לָהֶר

to a mountain is like to a mountain and behold underneath it with a Patach and vocalized the letter Lamed in place of stand

אוּ כְּמוֹ אֵל הָר, וְאֵינוּ מְפָרֵשׁ לְאִיזָה הָר, אֲלָא שְׂפָל אֶחָד נָס בְּאַשֶּׁר מָצָא

he found wherever fled one that every but rather mountain to which specify and it does not a mountain to is like or

הָר תַּחֲלָה, וְכִשְׁהוּא נוֹתֵן ה"א בְּרֹאשָׁה לְכַתֵּב הָהָרָה אוּ הַמִּדְבָּרָה,

to the wilderness or to the mountain to write at its beginning the letter Heh places and when he first a mountain

פְּתִירוֹנוֹ כְּמוֹ אֵל הָהָר אוּ כְּמוֹ לָהֶר, וּמִשְׁמַע לְאוֹתוֹ הָר הַיָּדוּעַ

which is known mountain to that and it implies to the mountain like or the mountain to like its meaning is

וּמִפְרָשׁ בְּפֶרֶשׁ:

in the passage and specified

פסוק יא

וַיִּקְחוּ אֶת כָּל רֶכֶשׁ סֹדֶם וְעִמְרָה וְאֵת כָּל אֲכָלָם וַיֵּלְכוּ:

and they went their food all and — and Gomorrah Sodom the wealth of all — And they took

פסוק יב

וַיִּקְחוּ אֶת לוֹט וְאֶת רְכָשׁוֹ בֶּן אָחִי אַבְרָם וַיֵּלְכוּ וְהוּא
and he and they departed Avram the brother of the son of his possessions and — Lot — And they took

יֵשֵׁב בְּסֻדֹּם:

in Sedom was dwelling

רש"י

וְהוּא יֵשֵׁב בְּסֻדֹּם. מִי גָרָם לוֹ זֹאת? יִשְׁיֶכְתּוּ בְּסֻדֹּם:

in Sodom his dwelling this to him caused who in Sodom dwelt and he

פסוק יג

וַיָּבֹא הַפְּלִיט וַיֹּגֵד לְאַבְרָם הָעֶבְרִי וְהוּא שָׁכֵן בְּאֵלְנֵי מַמְרֵא
Mamre in the plains of was dwelling and he the Hebrew to Avram and he told the fugitive And there came

הָאֱמֹרִי אָחִי אֶשְׁכֹּל וְאָחִי עֲנֵר וְהֵם בְּעָלֵי בְרִית אַבְרָם:

Avram the covenant of were allies of and they Aner and brother of Eshkol brother of the Amorite

רש"י

וַיָּבֹא הַפְּלִיט. לְפִי פְּשׁוּטוֹ זֶה עוֹג, שְׁפֹלֵט מִן הַמִּלְחָמָה, וְהוּא

and he the war from who escaped Og this its plain meaning according to the escaped one And there came

שֶׁכְּתוּב כִּי רַק עוֹג נִשְׁאַר מִיֵּתֶר הָרֶפְאִים דְּבַר ג' וְזֶהוּ נִשְׁאַר, שְׁלֹא

that not was left and this is chapter 3 Devarim the Rephaim from the remnant of was left Og only for is what is written

הִרְגוּהוּ אֲמֶרְפֶּל וְחֻבְרִיו כְּשֶׁהָכּוּ הָרֶפְאִים בְּעֶשְׂתְּרוֹת קַרְנִים, תַּנְחוּמָא וּמִדְרָשׁ

and the Midrash Tanchuma Karnaim in Ashteroth the Rephaim when they smote and his allies Amraphel did they kill him

ב"ר זֶה עוֹג, שְׁפֹלֵט מְדוֹר הַמַּבּוּל; וְזֶהוּ מִיֵּתֶר הָרֶפְאִים,

the Rephaim from the remnant of and this is the Flood from the generation of who escaped Og this Bereishis Rabbah

שֶׁנֶּאֱמַר הַנְּפִלִים הָיוּ בָּאָרֶץ וְגו' לְעֵיל ו' וּמִתְכּוֹן שְׂיִהָרַג אַבְרָם

Avram that he be killed and he intended chapter 6 above etc. in the earth were the Nephilim as it is said

וַיִּשָּׂא אֶת שָׂרָה:

Sarah — and he would marry

רש"י

הָעֶבְרִי. שָׂבָא מֵעֵבֶר הַנָּהָר בְּרֵאשִׁית רַבָּה :

Rabbah Bereishis of the river from the side who came the Hebrew

רש"י

בְּעָלֵי בְרִית אַבְרָם. שְׁכַרְתּוֹ עִמּוֹ בְּרִית:

a covenant with him who cut Abram a covenant of masters of

פסוק יד

וַיִּשְׁמַע אַבְרָם כִּי נִשְׁבָּה אָחִיו וַיָּרֶק אֶת חֲנִיכָיו יְלִידֵי בֵּיתוֹ שְׁמֹנֶה

eight his house those born of his disciples — and he armed his brother was captured that Avram And he heard

עָשָׂר וּשְׁלֹשׁ מֵאוֹת וַיִּרְדֵּף עַד דָּן:

Dan until and he pursued hundred and three ten

רש"י

וירק. פְּתַרְגּוּמוֹ וְזָרִיז, וְכֵן וַהֲרִיקְתִּי אַחֲרֵיכֶם חֶרֶב וַיִּקְרָא כ"ו - אֲזִדֶּיךָ

I will arm myself 26 Vayikra a sword after you and I will draw and so and he girded like its Targum And he armed

בְּחֶרְבִי עֲלֵיכֶם, וְכֵן אָרִיק חֶרְבִי שְׁמוֹת ט"ו, וְכֵן וַהֲרִק חֲנִית וּסָגַר תַּה' ל"ה :

35 Tehillim and close a spear and draw and so 15 Shemos my sword I will draw and so against you with my sword

רש"י

חֲנִיכָיו. חֲנָכוֹ כְּתִיב ס"א קָרִי, זֶה אֲלֵיעֶזֶר שְׁחַנְכוֹ לְמִצְוֹת וְהוּא

and it is to mitzvos whom he trained Eliezer this is read other books it is written his trained one his trained servants

לְשׁוֹן הַתְּחִלַּת כְּנִיסַת הָאָדָם אוֹ כְּלִי לְאַמְנוֹת שֶׁהוּא עֲתִיד לַעֲמֹד בָּהּ, וְכֵן

and so in it to stand is destined that he into the occupation a vessel or a person the entry of the beginning of an expression of

חֲנָה לַנֶּעֶר מִשְׁלֵי כ"ב, חֲנֻכַּת הַמִּזְבֵּחַ בַּמִּדְבָּר ז', חֲנֻכַּת הַבַּיִת תַּה' ל'

30 Tehillim the House the dedication of 7 Bamidbar the Altar the dedication of 22 Mishlei the lad train

וּבַלַּע"ז קוֹרִין לוֹ אֵינֶנּוּ נִיר:

enseigner it they call and in Old French

רש"י

שְׁמֵנָה עֶשֶׂר וּגו'. רַבּוֹתֵינוּ אָמְרוּ אֲלֵיעֶזֶר לְבַדּוֹ הָיָה נִדְרִים ל"ב, וְהוּא מִנְיָן

is the numerical value and he 32 Nedarim he was alone Eliezer said our Rabbis etc. ten Eight

גִּימַטְרִיָּא שֶׁל שְׁמוֹ:

his name of of the gematria

רש"י

עַד דָּן. שָׁם תָּשַׁשׁ כָּחוֹ, שָׁרָאָה שְׁעֵתִידִין בְּנָיו לְהַעֲמִיד שָׁם עֶגֶל סִנְה' צ"ו :

96 Sanhedrin a calf there to set up his children that are destined for he saw his strength weakened there Dan until

פסוק טו

Pasuk 15

וַיַּחֲלֶק עֲלֵיהֶם לַיְלָה הוּא וַעֲבָדָיו וַיִּכֶּם וַיִּרְדְּפֵם עַד

as far as and he pursued them and he defeated them and his servants he at night against them And he deployed

חֹבֶה אֲשֶׁר מִשְׁמָאל לְדַמָּשֶׁק:

of Damasek to the left which is Chovah

רש"י

וַיַּחֲלֶק עֲלֵיהֶם. לָפִי פְּשׁוּטוֹ סֵרַס הַמִּקְרָא "וַיַּחֲלֶק הוּא וַעֲבָדָיו עֲלֵיהֶם

against them and his servants he "And he divided the verse invert its plain sense According to against them And he divided

לַיְלָה" בְּדֶרֶךְ הָרוֹדְפִים שֶׁמִּתְפַּלְגִּים אַחֲרֵי הַנִּרְדָּפִים, כְּשֶׁבּוֹרְחִין זֶה לְכָאן וְזֶה

and this one to here this one when they flee the pursued after who divide themselves of pursuers as the manner at night"

לְכָאן:

to here

רש"י

לילה. כלומר אחר שחשכה לא נמנע מלרדפם. ומדרש אגדה
explanation is and the Midrashic from pursuing them refrain he did not that it became dark after meaning to say by night
שנחלק הלילה, ובחציו הראשון נעשה לו נס, וחציו השני נשמר ובא
and came was kept second and its half a miracle for him was made first and in its half the night that was divided
לו לחצות לילה של מצרים:
Mitzrayim of of the night for midnight for him

רש"י

עד חובה. אין מקום ששמו חובה, ודן קורא חובה, על שם עבודה זרה
foreign worship account of on Hobah he calls but Dan Hobah whose name is place there is no Hobah Unto
שעתידה להיות שם:
there to be that is destined

פסוק טז

Pasuk 16

וישב את כל הרכש וגם את לוט אחיו ורכשו השיב
he brought back and his possessions his kinsman Lot — and also the possessions all of — And he brought back
וגם את הנשים ואת העם:
the people and — the women — and also

פסוק יז

Pasuk 17

ויצא מלך סדם לקראתו אחרי שובו מהכות את פדרלעמר ואת
and — Chedorlaomer — from defeating his return after to meet him Sodom the king of And went out
המלכים אשר אתו אל עמק שוה הוא עמק המלך:
the King is the Valley of it Shaveh the Valley of to were with him who the kings

רש"י

עמק שוה. פה שמו, פתרגומו למישר מפנא – פנוי מאילנות ומכל מכשול:
obstacle and from every of trees clear cleared to a plain like its Targum was its name so Shaveh The valley of

רש"י

עמק המלך. בית ריסא דמלכא בית ריס א' שהוא שלשים קנים,
measuring rods thirty which is one a ris the place of of the king the race-course the place of the king The valley of
שהיה מיחד למלך לצחק שם. ומדרש אגדה עמק, שהשוו שם כל האמות
the nations all there where they agreed the valley Aggadah and the Midrash there to play for the king designated which was
והמליכו את אברהם עליהם לנשיא אלהים ולקצין:
and as a leader G-d as a prince of over them Avraham — and made king

פסוק יח

וּמַלְכִּי צֶדֶק מֶלֶךְ שָׁלֵם הוֹצִיא לָחֶם וַיֵּיז וְהוּא כֹהֵן לְאֵל עֲלִיּוֹן:

Most High to God was a priest and he and wine bread brought out Shalem king of Tzedek And Malki

רש"י

ומלכי צדק. מ"א הוא שם בן נח נדרים ל"ב :

32 Nedarim Noach son of Shem he is Midrash Aggadah Tzedek And Melchi

רש"י

לחם ויין. כֹּהֵן עוֹשִׂים לִיגִיעֵי מִלְחָמָה, וְהִרְאָה לוֹ שְׂאִין בְּלִבּוֹ עָלָיו

against him in his heart that there is not him and he showed battle for those wearied of they do so and wine Bread

עַל שֶׁהִרְגָּ אֶת בָּנָיו. וּמ"א רָמַז לוֹ עַל הַמִּנְחֹת וְעַל הַנִּסְכִּים

the libations and about the meal-offerings about to him he hinted And Midrashic his sons — that he killed for explanation

שִׁיקְרִיבוּ שָׁם בָּנָיו:

his descendants there that they would offer

פסוק יט

וַיְבָרְכֵהוּ וַיֹּאמֶר בָּרוּךְ אַבְרָם לְאֵל עֲלִיּוֹן קִנְיָה שָׁמַיִם וָאָרֶץ:

and earth heaven Creator of Most High of God Avram Blessed is and he said And he blessed him

רש"י

קנח שמים וארץ. כִּמּוֹ עֲשֵׂה שָׁמַיִם וָאָרֶץ תִּהְיֶה קל"ד ; עַל יְדֵי עֲשִׂיתָן

His making them means of by 134 Psalms and earth heaven Maker of similar to and earth heaven Acquirer of

קִנְיָן לְהִיּוֹת שָׁלוֹ:

His to be He acquired them

פסוק כ

וּבָרוּךְ אֵל עֲלִיּוֹן אֲשֶׁר מָגֵן צָרִיךְ בְּיָדְךָ וַיֵּתֶן לוֹ מֵעֶשֶׂר

a tenth to him and he gave into your hand your enemies delivered Who Most High God and blessed is

מִכָּל:

of everything

רש"י

אשר מגן. אֲשֶׁר הִסְגִּיר, וְכֵן אֲמַנְנָה יִשְׂרָאֵל הוֹשֵׁעַ י"א :

eleven Hoshea Yisrael shall I deliver you and so handed over who delivered Who

רש"י

ויתן לו. אַבְרָהָם מֵעֶשֶׂר מִכָּל אֲשֶׁר לוֹ, לְפִי שֶׁהָיָה כֹהֵן:

a kohen that he was because was his that of everything a tithe Avraham to him And he gave

The aliyah details the rebellion of the five kings of the Jordan Valley against Chedorlaomer, leading to a devastating invasion by the four kings who plunder Sodom and Gomorrah and capture Lot. Avram launches a daring rescue mission, defeating the four kings, recovering all the captives and booty, and is subsequently greeted by the king of Sodom and blessed by Melchizedek, the king of Salem, to whom Avram gives a tenth of everything.

לְמַעַן WHAT TO TAKE HOME

The Torah goes into great detail describing the massive world war of the four kings against the five kings, a global clash of empires that shook the entire region. Yet, the Gemara and our Chazal reveal the deep pshat behind all this geopolitical noise: the whole war only happened for the sake of Avraham Avinu, so that he could rescue his nephew Lot and bring him back. To the rest of the world, it looked like massive historical movements of armies and kings, but in reality, the entire world stage was being shaken up by Hashem just for the sake of one tzaddik and his family.

This is a tremendous yesod in emunah and how we look at the world. Lichoira, we look at the news, the politics, the global events, and we feel so small and insignificant. But the Tanna is telling us that the entire world is run b'davka for the sake of the Yidden and their avodas Hashem. The big, noisy events of the world are just the background scenery that Hashem moves around to set up the exact nisayon or the exact yeshua that a single Yid needs for his neshama.

When you realize this, your whole perspective on life changes. You are not a helpless bystander in a world of giant forces. Hashem is running the entire universe, from the smallest detail to the biggest global event, with you in mind. Mimeila, when things around you are in turmoil, don't get lost in the noise. Focus on your avodah, on doing the ratzon Hashem right where you are, knowing that He is orchestrating everything for your ultimate good.

Today, when you hear or read about stressful world events or major changes around you, don't get swept up in the anxiety; instead, pause and remind yourself: 'Hashem runs the entire world, and everything happening is ultimately to set the stage for the Torah and avodah of the Jewish people.'

דף יומי • בכורות • דף ל"ג

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

THE SUGYA

We start off on our daf with a beautiful shakla v'tarya between Beit Shammai and Beit Hillel regarding who is allowed to eat a blemished firstborn animal (bechor ba'al mum). Beit Hillel bring a powerful kal v'chomer to prove that even a non-priest (zar) may eat it, while the Gemara tests this logic and looks for the source of Rabbi Akiva's chiddush that even a non-Jew is permitted to eat from it. We also delve into the different drashos from the Hekesh of "gazelle and deer" to understand the exact status of these blemished kodashim.

From there, the Gemara brings a braisa discussing whether we can feed a blemished bechor to a niddah. Beit Shammai are machmir, comparing it to the breast and thigh of shelamim, while Beit Hillel are mekil based on the pasuk of "the impure and the pure alike shall eat it." This leads us into a fascinating discussion about different types of tumah—specifically, tumah that comes from the body versus tumah from an outside source—and how this affects the halachos of eating kodashim.

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

עמוד א' DAF 33A

ANSWER

ובית הלל: הני מילי תם, אבל בעל מום כתיב "הטמא והטהור יחדיו יאכלנו",

And Beit Hillel would respond to that claim: **These words**, that a non-priest may not eat of it, apply only to **an unblemished firstborn**, which is offered on the Mizbe'ach; **but** regarding a **blemished firstborn**, it is written: "**The impure and the pure alike shall eat it.**"

PROOF

ומה טמא שאינו אוכל בקדשים קלים אוכל בבכור, ור שאוכל בקדשים קלים אינו דין שיאכל בבכור.

Beit Hillel now make a kal v'chomer: **And if an impure person, who does not eat of offerings of lesser sanctity**, nevertheless **eats of a blemished firstborn; a non-priest, who does eat of offerings of lesser sanctity** like shelamim, **is it not logical that he should eat of a blemished firstborn?**

OBJECTION

איכא למיפרך: מה לטמא, שכן הותר מכללו בעבודת צבור!

The Gemara asks: **There is a refutation** to this kal v'chomer: **What** is unique about an impure person? **For he was permitted from his general prohibition in** the case of **communal service**, where impure kohanim may perform the avodah if the tzibbur is tamei! This leniency does not apply to a non-priest, who is never allowed to perform the avodah.

RESOLUTION

ובית הלל, אטו בעבודה קאמר? באכילה קאמרינו, אכילת זר עדיף.

And Beit Hillel would answer: Is that to say that the kal v'chomer was stated regarding the avodah, which was the subject of your refutation? No, we are speaking regarding eating the meat, and regarding eating, the eating of a non-priest is superior to that of an impure person, so the refutation does not apply.

STATEMENT

ורבי עקיבא מתיר, ואפילו גוי.

The baraita stated: And Rabbi Akiva permits a blemished firstborn to be eaten, and even by a non-Jew.

EXPLANATION

מאי טעמא דרבי עקיבא? "פצבִי וְאֵיל" — מָה צָבִי וְאֵיל מוּתָר לְגוֹי, אִם פְּסוּלִין מוּתָר לְגוֹי.

What is the reason of Rabbi Akiva? The Torah compares blemished consecrated animals to "the gazelle and the deer"—just as a gazelle and a deer are permitted to a non-Jew to eat, so too, disqualified blemished consecrated animals, including a blemished firstborn, are permitted to a non-Jew.

QUESTION

ואידך?

And the other Tanna, who disagrees with Rabbi Akiva and forbids a non-Jew from eating it, how does he explain this comparison?

ANSWER

תֵּלְתָא "צָבִי וְאֵיל" כְּתִיבִי, חֵד לְכַדְרָבִי יִצְחָק, וְחֵד לְכַדְרָבִי אוֹשְׁעִיָּא, וְחֵד לְכַדְרָבִי אֶלְעָזָר הַקָּפָר.

The Gemara answers: Three times the comparison to "gazelle and deer" is written in the Torah. One is needed for that which Rabbi Yitzchak taught, and one is needed for that which Rabbi Oshaya taught, and one is needed for that which Rabbi Elazar HaKappar taught.

EXPLANATION

ואידך? מָה צָבִי וְאֵיל פְּטוּרִים מִן הַבְּכוֹרָה, אִם פְּסוּלֵי הַמוּקְדָּשִׁין פְּטוּרִין מִן הַבְּכוֹרָה.

And the other verse, how does he use it? He derives: Just as a gazelle and a deer are exempt from the law of the firstborn, since the law only applies to cattle, sheep, and goats, so too, disqualified consecrated animals that were redeemed are exempt from the law of the firstborn if they give birth after redemption.

BRAISA

תְּנִי רַבָּנִי: כְּכוֹר אֵין מֵאכִילִין אוֹתוֹ לְנִדּוֹת, דְּכָרִי בֵּית שְׁמַאי. וּבֵית הֵלֵל אוֹמְרִים: מֵאכִילִין אוֹתוֹ לְנִדּוֹת.

The Rabbis taught in a braisa: As for a blemished firstborn, we do not feed it to menstruating women; this is the statement of Beit Shammai. And Beit Hillel say: We may feed it to menstruating women.

EXPLANATION

מאי טעמא דבית שמאי? דכתיב: "וּבְשָׂרָם יִהְיֶה לָהֶם", מָה הֵתֵם נִדּוֹת לָהֶם, אִם הֵכָא נִדּוֹת לָהֶם.

What is the reason of Beit Shammai? As it is written regarding the firstborn: "And their meat shall be yours, like the wave-breast and like the right thigh." Just as there, with the breast and thigh, menstruating women may not eat them because they are tamei, so too here, with the firstborn, menstruating women may not eat it.

ANSWER

ובית הלל: הני מילי תם, אבל בעל מום — "הטמא והטהור יאכלנו".

And Beit Hillel respond: **These words**, comparing it to the breast and thigh, apply only to **an unblemished** firstborn; but regarding a **blemished** firstborn, the Torah says: "**The impure and the pure alike shall eat it.**"

ANSWER

ובית שמאי, הני מילי היכא דאין טומאה יוצאה עליו מגופו, אבל היכא דטומאה יוצאה עליו מגופו — לא.

And Beit Shammai argue: **These words**, that an impure person may eat it, apply only **where the impurity does not issue upon him from his own body**, such as one who touched a corpse; but **where the impurity issues upon him from his own body**, such as a zav or a niddah, **no**, they may not eat it.

PROOF

דאשכחן דפליג רחמנא בין טומאה יוצאה עליו מגופו, לבין שאין טומאה יוצאה עליו מגופו,

For we find that the Merciful One distinguishes between impurity issuing upon him from his own body, and between impurity that does not issue upon him from his own body,

PROOF

דתנו: הפסח שפא בטומאה — לא יאכלו ממנו זבים ומצורעין ונדות ויו לדות.

as we learned in a Mishnah: **A Pesach offering that comes in a state of impurity** because the majority of the community is tamei, zavim, metzoraim, zavot, niddot, and women after childbirth may not eat from it, because only corpse-impurity is permitted, but not impurity issuing from the body.

RESOLUTION

ובית הלל: התם הוא דגלי רחמנא "טמא נפש", אבל הכא "טמא" סתמא כתיב, לא שנא.

And Beit Hillel respond: **It is only there**, by the Pesach, that the Merciful One revealed a distinction by writing "**impure by a corpse,**" but **here**, by the firstborn, "**impure**" is written unspecified, so it makes no difference what kind of impurity it is.

BRAISA

תנו רבנן: אין מרגילין ביום טוב, פיוצא בו אין מרגילין בבכור, ולא בפסולי המוקדשין.

The Rabbis taught in a braisa: **We do not skin** an animal from its feet to keep the hide whole as a container **on Yom Tov**; and similarly, we **do not skin** in this manner a **firstborn** animal, **nor** do we do so with **disqualified consecrated animals**.

STATEMENT

בשלמא יום טוב — דקא טרח טירחא דלא חזי ליה.

The Gemara analyzes this: **Granted, on Yom Tov** it is forbidden, because he is exerting an exertion that is not needed for him on Yom Tov itself.

QUESTION

א לא בכור — מאן תנא?

But regarding a blemished **firstborn** on a weekday, **who is the Tanna** who forbids skinning it this way?

ANSWER

אמר רב חסדא: בית שמאי היא, דאמר אין מאכילין אותו לנדות.

Rav Chisda said: It is the opinion of **Beit Shammai**, who say we do not feed it to menstruating women, because they treat a blemished firstborn with the sanctity of kodashim, and skinning it this way is a degradation.

QUESTION

ולא בפסולי המוקדשין. מאן תנא?

The Gemara asks: "Nor with disqualified consecrated animals"—who is the Tanna of this clause?

ANSWER

אמר רב חסדא: רבי אלעזר ברבי שמעון היא,

Rav Chisda said: It is **Rabbi Elazar son of Rabbi Shimon**,

PROOF

דתנו: היו לפניו שתי חטאות, אחת תמימה ואחת בעלת מום — תמימה תקרב, בעלת מום תיפדה.

as we learned in a Mishnah: If there were before him two sin-offerings, one unblemished and one blemished, the unblemished one shall be offered, and the blemished one shall be redeemed.

PROOF

נשחטה בעלת מום, אם עד שלא נזרק דמה של תמימה — מותרת, אם משנזרק דמה של תמימה — אסורה.

If the blemished one was slaughtered after redemption, if it was before the blood of the unblemished one was sprinkled, it is permitted to be eaten; if it was after the blood of the unblemished one was sprinkled, it is forbidden to be eaten, because the unblemished one has already atoned for the sin.

PROOF

רבי אלעזר ברבי שמעון אומר: אפילו בשר בקדירה, ונזרק דמה של תמימה — אסורה.

Rabbi Elazar son of Rabbi Shimon says: Even if the meat of the blemished one was already cooking in the pot, and then the blood of the unblemished one was sprinkled, it is forbidden. We see he holds that disqualified consecrated animals retain a high level of sanctity, so he would forbid skinning them from the feet.

QUESTION

ורב חסדא, לוקמה כולה בבית שמאי!

The Gemara asks: **And Rav Chisda**, let him establish the entire braisa according to **Beit Shammai**, including the clause about disqualified consecrated animals!

ANSWER

דלמא עד כאן לא קאמרי בית שמאי אלא בבכור, דקדושתו מרחם, אבל פסולי המוקדשין דאין קדושתו מרחם — לא.

The Gemara answers: Perhaps **Beit Shammai** only say their strict ruling regarding a firstborn, whose sanctity is from the womb; but regarding disqualified consecrated animals, whose sanctity is not from the womb, no, they would not apply

this restriction.

עמוד ב' DAF 33B

QUESTION

ולוקמה כולל ברבי אלעזר ברבי שמעון!

The Gemara asks: **But let him establish the entire** baraita in accordance with Rabbi Elazar son of Rabbi Shimon, and then we would not need to split the authorship of the baraita!

ANSWER

דילמא עד כאן לא קאמר רבי אלעזר ברבי שמעון ה"ם אלא פסולי המוקדשין, דאלימי למיתפס פדיונו, אבל בכור דלא אלים למיתפס פדיונו — לא.

The Gemara answers: **Perhaps Rabbi Elazar son of Rabbi Shimon only says** his lenient ruling **there with regard to disqualified consecrated animals, whose sanctity is strong enough to transfer** itself to **their redemption money**, so they retain some sanctity even after slaughtering; **but with regard to a firstborn, whose sanctity is not strong enough to transfer** itself to **its redemption money** since it cannot be redeemed, perhaps its sanctity is not retained after slaughtering, and therefore **no**, he would not permit skinning it from its feet.

QUESTION

ורבי אלעזר ברבי שמעון לית ליה כל פסולי המוקדשין נמכרין באיטליז ונשקלין בליטרא?

The Gemara asks: **But does Rabbi Elazar son of Rabbi Shimon not hold** of the Mishnah's rule that **all disqualified consecrated animals are sold in the butcher's market and weighed by the litra** like non-sacred meat?

INFERENCE

אלמא דכיון דאיכא רווחא להקדש שרי לה!

Consequently, since there is a financial gain for Hekdesh, because the owner will pay more to redeem it if he knows he can sell it easily, the Sages **permitted it**. If so, why not permit skinning from the feet for the same reason?

ANSWER

אמר רב מרי בריה דרב כהנא: מה שמשביח בעור — פוגם בבשר.

Rav Mari the son of Rav Kahana said: That which he improves in the hide by skinning it whole he ruins in the meat, because some meat gets torn off with the hide, so there is no net gain for Hekdesh.

ANSWER

במערבא משמיה דרבינא אמרי: מפני שנראה כעובד עבודה בקדשים.

In the West, Eretz Yisrael, **they say in the name of Ravina:** It is forbidden because it looks like he is performing work with **consecrated animals**, which is a Torah prohibition.

ANSWER

רבי יוסי בר אבין אומר: גזירה שמא יגדל מהן עדרים עדרים.

Rabbi Yosei bar Avin says: It is a Rabbinic decree, lest he raise herds upon herds from them by delaying their slaughter while waiting for buyers for the hides, and he might come to shear or work them.

משנה MISHNAH

MISHNAH

מתני' בכור שאֶחָזוּ דָם, אֶפִּילוּ מֵת — אֵין מְקִיזִין לוֹ דָם, דְּבָרֵי רַבִּי יְהוּדָה.

MISHNAH: A firstborn animal that was seized with a congestion of blood, even if it will die if left untreated, we may not let its blood; these are the words of Rabbi Yehuda, because he holds we are afraid he might make a blemish.

MISHNAH

וְחֻכָּמִים אוֹמְרִים: יִקְיָז, וּבִלְבָד שֶׁלֹּא יַעֲשֶׂה בּוֹ מוּם, וְאִם עָשָׂה בּוֹ מוּם — הֲרִי זֶה לֹא יִשְׁחַט עָלָיו.

And the Sages say: He may let its blood, provided that he does not make a blemish in it; and if he did make a blemish in it, behold, this animal may not be slaughtered on account of that blemish, as a penalty for causing it.

MISHNAH

רַבִּי שִׁמּוֹן אוֹמֵר: יִקְיָז, אֲףִי עַל פִּי שֶׁהוּא עוֹשֶׂה בּוֹ מוּם.

Rabbi Shimon says: He may let its blood even though he makes a blemish in it, and he may even slaughter it on account of that blemish.

גמרא GEMARA

BRAISA

גְּמַ' תִּנּוּ רַבָּנָן: בְּכוֹר שֶׁאֶחָזוּ דָם — מְקִיזִין לוֹ אֶת הַדָּם בְּמָקוֹם שֶׁאֵין עוֹשִׂים בּוֹ מוּם, וְאֵין מְקִיזִין לוֹ אֶת הַדָּם בְּמָקוֹם שֶׁעוֹשִׂין בּוֹ מוּם, דְּבָרֵי רַבִּי מֵאִיר.

GEMARA: The Rabbis taught in a braisa: A firstborn animal that was seized with a congestion of blood, we may let its blood in a place where we do not make a blemish, but we may not let its blood in a place where we make a blemish; these are the words of Rabbi Meir.

BRAISA

וְחֻכָּמִים אוֹמְרִים: אֲףִי בְּמָקוֹם שֶׁעוֹשֶׂה בּוֹ מוּם, וּבִלְבָד שֶׁלֹּא יִשְׁחַט עַל אוֹתוֹ הַמוּם.

And the Sages say: Even in a place where he makes a blemish he may let blood, provided that he does not slaughter the animal on account of that blemish.

BRAISA

רַבִּי שִׁמּוֹן אוֹמֵר: אֲףִי נִשְׁחַט עַל אוֹתוֹ הַמוּם.

Rabbi Shimon says: It may even be slaughtered on account of that blemish.

BRAISA

רבי יהודה אומר: אפילו מת — אין מקיזין לו את הדם.

Rabbi Yehuda says: Even if it will die, we may not let its blood at all.

STATEMENT

מתני ליה רבי אלעזר לבריה, ואמרי לה רבי חייה לבריה: כמחלוקת כאן, כך מחלוקת בבית של תרומה,

Rabbi Elazar taught his son, and some say it was Rabbi Chiyya who taught his son: Just as there is a dispute here regarding bloodletting, so there is a dispute regarding a barrel of terumah.

STATEMENT

דתנו: הבית של תרומה שנוגד בה ספק טומאה — רבי אליעזר אומר: אם היתה במקום התורפה — נניחנה במקום המוצנע, אם היתה מגולה — יכסנה.

As we learned in a Mishnah: In the case of a barrel of terumah in which a doubt of impurity arose, Rabbi Eliezer says: If it was in an exposed place, he should place it in a hidden place; if it was uncovered, he should cover it, to protect it from further impurity.

STATEMENT

רבי יהושע אומר: אם היתה מונחת במקום המוצנע — נניחנה במקום התורפה, אם היתה מכוסה — גללה.

Rabbi Yehoshua says: If it was resting in a hidden place, he may place it in an exposed place; if it was covered, he may uncover it, because we do not need to protect doubtful terumah.

STATEMENT

רבן גמליאל אומר: לא יחדש בה דבר.

Rabban Gamliel says: He should not initiate any new action with it, but rather leave it exactly as it is.

EXPLANATION

רבי מאיר כרבי אליעזר, ורבנן כרבי יהושע, ורבי יהודה כרבן גמליאל.

The Gemara aligns the opinions: Rabbi Meir holds like Rabbi Eliezer, and the Rabbis hold like Rabbi Yehoshua, and Rabbi Yehuda holds like Rabban Gamliel.

OBJECTION

ממאי? דלמא עד כאן לא קאמר רבי מאיר התי, דקא עביד בידיה, אבל הכא דגרימא — כרבי יהושע סבירא ליה!

The Gemara objects: **From where** do we know this? Perhaps Rabbi Meir only says his strict ruling **there** by the firstborn because he is doing the blemish actively with his hands; but here by the barrel, where it is only indirectly causing impurity, he holds like Rabbi Yehoshua that it is permitted!

OBJECTION

ועד פאן לא קאמער רבי אליעזר הָתָם, אָלָא שְׁמָא יָבֵא אֵלָיו ויטְהַרְנָה, אָבֵל הָכָא, דְּאִי שְׂבִיב לִיה
מִיִּית — כְּרַבּוֹנָן סְבִירָא לִיה!

And perhaps Rabbi Eliezer only says his strict ruling there by the barrel because perhaps Eliyahu will come and declare it pure, so we must preserve it; but here by the firstborn, where if he leaves it, it will die and be completely lost, he holds like the Rabbis that we may let its blood!

OBJECTION

ועד פאן לא קאמרי רבנן הָכָא, דְּאִי שְׂבִיב לִיה מִיִּית, אָבֵל הָתָם — שְׁמָא יָבֵא אֵלָיו ויטְהַרְנָה, כְּרַבִּי
אֵלִיעֶזֶר סְבִירָא לָהּ!

And perhaps the Rabbis only say their lenient ruling here by the firstborn because if he leaves it, it will die; but there by the barrel, where perhaps Eliyahu will come and declare it pure, they hold like Rabbi Eliezer that we must protect it!

OBJECTION

ועד פאן לא קאמער רבי יהודה הָכָא, דְּקָא עֲבִיד בְּיָדָם, אָבֵל הָתָם דְּגֵרְמָא — כְּרַבִּי יְהוֹשֻׁעַ סְבִירָא
לִיה!

And perhaps Rabbi Yehuda only says his strict ruling here by the firstborn because he is doing the blemish actively with his hands; but there by the barrel, where it is only indirectly causing impurity, he holds like Rabbi Yehoshua!

OBJECTION

ועד פאן לא קאמער רבן גַּמְלִיאל הָתָם, דְּשְׁמָא יָבֵא אֵלָיו ויטְהַרְנָה, אָבֵל הָכָא, דְּאִי שְׂבִיב לִיה
מִיִּית, כְּרַבְּנָן סְבִירָא לִיה!

And perhaps Rabban Gamliel only says his ruling there by the barrel because perhaps Eliyahu will come and declare it pure; but here by the firstborn, where if he leaves it, it will die, he holds like the Rabbis!

OBJECTION

ועוד, הָכָא בִּקְרָאִי פְּלִיגִי וְהָכָא בִּקְרָאִי פְּלִיגִי,

And furthermore, here in the case of the firstborn they argue about verses, and there in the case of the barrel they argue about verses, so the disputes are not based on the same principles.

STATEMENT

דָּאמַר רַבִּי חִיָּיא בַר אֲבָא אָמַר רַבִּי יוֹחָנָן: הַכֹּל מוֹדִים בְּמַחְמִץ אַחֵר מְחַמֵּץ שֶׁהוּא חַיִּיב, דְּכֵתִיב "לֹא
תֵאֲפֹה חֶמֶץ" וְ"לֹא תַעֲשֶׂה".

For Rabbi Chiyya bar Abba said that Rabbi Yochanan said: Everyone agrees regarding one who leavens a meal offering after another has already leavened it that he is liable, as it is written: "It shall not be baked as chametz" and "It shall not be made as chametz."

STATEMENT

בְּמִסְרָס אַחֵר מִסְרָס שֶׁהוּא חַיִּיב, דְּכֵתִיב: "וּמַעוֹף וְכֹתוֹת וְנִתּוֹק וְכֹרוֹת", אִם עַל כּוֹרֵת חַיִּיב, עַל נוֹתֵק
לֹא כָּל שְׁפֹן? אֲלֵא לְהֵבִיא נוֹתֵק אַחֵר כּוֹרֵת, שֶׁהוּא חַיִּיב.

And everyone agrees regarding one who castrates an animal after another has already castrated it that he is liable, as it is written: "And that which is bruised, or crushed, or torn, or cut"; if one is liable for cutting off the organ, is he not all the more so liable for tearing it? Rather, the verse comes to include one who tears the organ after another has already cut it, that he is liable.

EXPLANATION

לא נחלקו אלא במטיל מום בבעל מום, דרבנן מאיר סבר: "כל מום לא יהיה בו", ורבנן סברי: "תמים יהיה לרצון".

They only disputed regarding one who places a blemish on a blemished animal; for Rabbi Meir holds that the verse "No blemish shall be in it" means even a blemished animal may not receive another blemish, and the Rabbis hold that the verse "It shall be unblemished to be accepted" implies that the prohibition only applies to an unblemished animal.

QUESTION

ורבן מאיר, האי "תמים יהיה לרצון" מאי עביד ליה?

The Gemara asks: And Rabbi Meir, what does he do with this verse of "It shall be unblemished to be accepted"?

ANSWER

מבעי ליה למעוטי בעל מום מעיקרו.

The Gemara answers: He needs it to exclude an animal that was blemished from its inception from being consecrated.

OBJECTION

בעל מום מעיקרו — פשיטא, דיקלא בעלמא הוא!

The Gemara objects: An animal blemished from its inception is obvious that it cannot be consecrated, for it is merely like a palm tree, which only has monetary sanctity!

ANSWER

א לא למעוטי פסולי המוקדשין לאחר פדיונן, סלקא דעתך אמינא: הואיל ואסירי בגיזה ועבודה — במומין נמי ליתסרו, קא משמע לן.

Rather, it comes to exclude disqualified consecrated animals after their redemption from the prohibition of causing a blemish; for it might enter your mind to say: Since they are forbidden in shearing and working, they should also be forbidden in receiving blemishes; therefore, it teaches us that they are permitted.

QUESTION

ורבנן נמי, הכתיב "כל מום לא יהיה בו"!

The Gemara asks: And the Rabbis also, is it not written: "No blemish shall be in it", which Rabbi Meir used to forbid causing a blemish on a blemished animal?

ANSWER

לגרמא הוא דאתי, דתנא: "מום לא יהיה בו" — אין לי

The Gemara answers: It comes to forbid indirectly causing a blemish, as it was taught in a braisa: "No blemish shall be in it" — I only have a prohibition against actively making a blemish...

SUMMARY

In short, the daf establishes that according to Beit Hillel, a blemished bechor has a lighter status, allowing both zarim and tamei individuals (including a niddah) to eat from it, as the Torah does not distinguish between different types of tumah here. We then learn a braisa that forbids skinning a firstborn or disqualified consecrated animal from the feet to make a leather container. Rav Chisda explains that the Tanna who forbids this by a blemished bechor is Beit Shammai, who treat it with high sanctity, while the one who forbids it by disqualified kodashim is Rabbi Elazar son of Rabbi Shimon, who holds they retain their sacred status even after redemption.

למעשה WHAT TO TAKE HOME

The Gemara is bothered by how we treat a blemished firstborn, a bechor ba'al mum. Lichoira, once it has a mum, it cannot be offered on the Mizbe'ach. Yet, we see a major machlokes between Beit Shammai and Beit Hillel about how much of its original kedushah remains. Beit Shammai hold that even a blemished bechor retains such a high level of sanctity that we cannot feed it to a niddah, and we cannot skin it in a way that degrades the meat, because they hold its kedushah is still deeply intact. Beit Hillel are mekil, but even they agree it has a special status. We see from here a tremendous yesod: something that was once designated for the Mizbe'ach never completely loses its holiness, even when it becomes broken and blemished.

This is a powerful lesson for our own avodas Hashem. Sometimes a Yid looks at himself and feels like a ba'al mum. He feels broken, spiritually bruised, or far from the madreigah of being 'unblemished' and fit for the Mizbe'ach. The yetzer hara whispers to him, 'You are disqualified, your learning and davening have no value anymore.' But the Torah is telling us the exact opposite. Even when there is a mum, the kedushah is still there! Hashem still treasures you, and the holiness of your neshama remains intact.

We must treat ourselves, and every single fellow Yid, with the utmost respect and dignity, recognizing that a holy neshama can never be truly disqualified. Even when we feel broken, we are still kadosh.

Today, when you feel a lack of inspiration or feel 'blemished' by your mistakes, stop and remind yourself: 'My neshama is still kadosh to Hashem.' Do one small mitzvah with the pride of knowing your holiness is still fully there.

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 יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשֵׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפֵּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זֶה תִּלְךָ אֵינִי עֹלָה עֲלִיָּה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ 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 צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת נְאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֵר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנִיָּהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי 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 צִלָּךְ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנוֹיָהּ קִשְׁבוֹת לְקוֹל תַּחֲנוּנָי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֵר שֹׁמְרִים לְבָקֵר:

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

וְהוּא יַפְּדֶה 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.'