חוּמָּשׁ עִם רַשִׁ"י · לך לך · וְרְבִיעִי

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.

פָּסוּק א

Pasuk 1

וַיְהִי בִּימֵי אַמְרָפֶל מֶלֶךְ שִׁנְעָר אַרְיוֹךְ מֶלֶךְ אֶלָּסָר כְּדָרְלָעֹמֶר מֶלֶךְ
And it was in the days of Amraphel king of Shinar Arioch king of Ellasar Chedorlaomer king of

עֵילָם וְתִדְעָל מֶלֶךְ גּוֹיִם:
Elam and Tidal king of Goyim

רַשִׁ"י

אמרפל. הוּא נִמְרוֹד, שֶׁאָמַר לְאַבְרָהָם פֹּל לְתוֹךְ כִּבְשַׁן הָאֵשׁ בראשית רבה :
Amraphel he is Nimrod who said to Avraham fall into the furnace of the fire Bereishis Rabbah

רַשִׁ"י

מלך גוים. מָקוֹם יֵשׁ שֶׁשְּׁמוֹ גּוֹיִם, עַל שֵׁם שֶׁנִּתְקַבְּצוּ שָׁמָּה מִכַּמָּה אֻמּוֹת
King of Goiim A place there is whose name is Goiim on account of that gathered there from several nations

וּמְקוֹמוֹת וְהִמְלִיכוּ אִישׁ עֲלֵיהֶם וּשְׁמוֹ תִּדְעָל:
and places and they crowned a man over them and his name was Tidal

פָּסוּק ב

Pasuk 2

עָשׂוּ מִלְחָמָה אֶת בֶּרַע מֶלֶךְ סְדֹם וְאֶת בִּרְשַׁע מֶלֶךְ עֲמֹרָה שִׁנְאָב מֶלֶךְ
they made war — Bera king of Sodom and with Birsha king of Gomorrah Shinab king of

אַדְמָה וְשֶׁמְאֵבֶר מֶלֶךְ צְבוֹיִים צביים מֶלֶךְ וּמֶלֶךְ בֶּלַע הִיא צֹעַר:
Admah and Shemeber king of Zeboiim Zeboiim and the king of Bela it is Zoar

רַשִׁ"י

ברע. רַע לַשָּׁמַיִם וְרַע לַבְּרִיּוֹת:
Bera evil to Heaven and evil to creations

רַשִׁ"י

ברשע. שֶׁנִּתְעַלָּה בְּרֶשַׁע:
Birsha who rose through wickedness

רַשִׁ"י

שנאב. שׂוֹנֵא אָבִיו שֶׁבַּשָּׁמַיִם:
Shinab he hated his Father Who is in heaven

רַשִׁ"י

שמאבר. שָׂם אֵבֶר לָעוּף וְלִקְפֹּץ וְלִמְרֹד בְּהַקָּבָ"ה:
Shemeber Shemeber he set a wing to fly and to spring and to rebel against the Holy One blessed be He

רַשִׁ"י

בלע. שֵׁם הָעִיר:
Bela is the name of the city

פָּסוּק ג

Pasuk 3

כָּל אֵלֶּה חָבְרוּ אֶל עֵמֶק הַשִּׂדִּים הוּא יָם הַמֶּלַח:
All of these joined forces at the Valley of Siddim it is the Sea of Salt

רַשִׁ"י

עמק השדים. כָּךְ שְׁמוֹ, עַל שֵׁם שֶׁהָיוּ בּוֹ שָׂדוֹת הַרְבֵּה:
The valley of Siddim so was its name, on account of that there were in it fields many

רַשִׁ"י

הוא ים המלח. לְאַחַר זְמַן נִמְשַׁךְ הַיָּם לְתוֹכוֹ וְנַעֲשָׂה יָם הַמֶּלַח. וּמִדְרַשׁ אַגָּדָה אוֹמֵר שֶׁנִּתְבַּקְּעוּ הַצּוּרִים סְבִיבוֹתָיו וְנִמְשְׁכוּ יְאוֹרִים לְתוֹכוֹ:
The same is the Sea of the Salt and the Midrashic explanation states that cracked the rocks around it and flowed streams into it

פָּסוּק ד

Pasuk 4

שְׁתֵּים עֶשְׂרֵה שָׁנָה עָבְדוּ אֶת כְּדָרְלָעֹמֶר וּשְׁלֹשׁ עֶשְׂרֵה שָׁנָה מָרָדוּ:
Twelve · years they served — Chedorlaomer and thirteen · years they rebelled

רַשִׁ"י

שתים עשרה שנה עבדו. חֲמִשָּׁה מְלָכִים הַלָּלוּ אֶת כְּדָרְלָעֹמֶר:
Twelve · years they served five kings these — Kedorlaomer

פָּסוּק ה

Pasuk 5

וּבְאַרְבַּע עֶשְׂרֵה שָׁנָה בָּא כְדָרְלָעֹמֶר וְהַמְּלָכִים אֲשֶׁר אִתּוֹ וַיַּכּוּ אֶת
— and they defeated were with him who and the kings Chedorlaomer came year ten and in four

רְפָאִים בְּעַשְׁתְּרֹת קַרְנַיִם וְאֶת הַזּוּזִים בְּהָם וְאֵת הָאֵימִים בְּשָׁוֵה קִרְיָתָיִם׃
Kiriathaim in Shaveh the Emim and — in Ham the Zuzim and — Karnaim in Ashteroth the Rephaim

רַשִׁ״י

ובארבע עשרה שנה. לִמְרָדָן׃
of their rebellion year · And in the fourteenth

רַשִׁ״י

בא כדרלעמר. לְפִי שֶׁהוּא הָיָה בַּעַל הַמַּעֲשֶׂה נִכְנַס בְּעֹבִי הַקּוֹרָה׃
the beam into the thickness of he entered the matter the master of was that he because Chedorlaomer came

רַשִׁ״י

והמלכים. אֵלֶּה שְׁלֹשָׁה מְלָכִים׃
kings are three these And the kings

רַשִׁ״י

הזוזים. הֵם זַמְזֻמִּים׃
the Zamzumim they are The Zuzim

פָּסוּק ו

Pasuk 6

וְאֶת הַחֹרִי בְּהַרְרָם שֵׂעִיר עַד אֵיל פָּארָן אֲשֶׁר עַל הַמִּדְבָּר׃
the wilderness by which is Paran the plain of until Seir in their mountain of the Horites and —

רַשִׁ״י

בהררם. בְּהַר שֶׁלָּהֶם׃
of theirs in the mountain In their mount

רַשִׁ״י

איל פארן. כְּתַרְגּוּמוֹ מִישׁוֹר. וְאוֹמֵר אֲנִי שֶׁאֵין אֵיל לְשׁוֹן מִישׁוֹר, אֶלָּא מִישׁוֹר
the plain but rather plain an expression of El that is not I and say plain of as its translation Paran El

שֶׁל פָּארָן אֵיל שְׁמוֹ, וְשֶׁל מַמְרֵא אֵלוֹנֵי שְׁמוֹ, וְשֶׁל יַרְדֵּן כִּכָּר שְׁמוֹ,
was its name Kikkar Jordan and that of was its name Elonei Mamre and that of was its name El Paran of

וְשֶׁל שִׁטִּים אָבֵל שְׁמוֹ, אָבֵל הַשִּׁטִּים, וְכֵן בַּעַל גָּד בַּעַל שְׁמוֹ; וְכֻלָּם
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

מְתֻרְגָּמִין מִישׁוֹר, וְכָל א' שְׁמוֹ עָלָיו׃
is upon it its name one and each plain are translated

רַשִׁ״י

על המדבר. אֵצֶל הַמִּדְבָּר, כְּמוֹ וְעָלָיו מַטֵּה מְנַשֶּׁה בְּמִדְבַּר ב׳ ׃
two in Bamidbar Manasseh the tribe of and next to him like the wilderness next to the wilderness By

פָּסוּק ז

Pasuk 7

וַיָּשֻׁבוּ וַיָּבֹאוּ אֶל עֵין מִשְׁפָּט הִוא קָדֵשׁ וַיַּכּוּ אֶת כָּל שְׂדֵה
And they returned and they came Ein to Mishpat it Kadesh and they smote — all the field of

הָעֲמָלֵקִי וְגַם אֶת הָאֱמֹרִי הַיֹּשֵׁב בְּחַצְצֹן תָּמָר׃
the Amalekite and also — the Amorite who dwelt in Chatzatzon Tamar

רַשִׁ״י

עין משפט היא קדש. עַל שֵׁם הֶעָתִיד, שֶׁעֲתִידִין מֹשֶׁה וְאַהֲרֹן לְהִשָּׁפֵט שָׁם עַל
Ein Mishpat it is Kadesh on the name of the future that are destined Moshe and Aharon to be judged there over

עִסְקֵי אוֹתוֹ הָעַיִן וְהֵם מֵי מְרִיבָה. וְאָנְקְלוֹס תִּרְגְּמוֹ כִּפְשׁוּטוֹ מָקוֹם
the matters of that spring and they the waters of Merivah Onkelos and translated it according to its plain sense a place

שֶׁהָיוּ בְנֵי הַמְּדִינָה מִתְקַבְּצִים שָׁם לְכָל מִשְׁפָּט׃
that were the people of the province gathering there for every lawsuit

רַשִׁ״י

שדה העמלקי. עֲדַיִן לֹא נוֹלַד עֲמָלֵק, וְנִקְרָא עַל שֵׁם הֶעָתִיד׃
The field of the Amalekite still not was born Amalek and it is called by the name of the future

רַשִׁ״י

בחצצון תמר. הוּא עֵין גֶּדִי, מִקְרָא מָלֵא בְּדִבְרֵי הַיָּמִים ב' כ' כְּיְהוֹשָׁפָט׃
In Chatzeitzon Tamar it is Ein Gedi a verse explicit in Chronicles 2 · 20 regarding Yehoshafat

פָּסוּק ח

Pasuk 8

וַיֵּצֵא מֶלֶךְ סְדֹם וּמֶלֶךְ עֲמֹרָה וּמֶלֶךְ אַדְמָה וּמֶלֶךְ צְבָיִם
And went out the king of Sodom and the king of Gomorrah and the king of Admah and the king of Zeboiim

צְבוֹיִם וּמֶלֶךְ בֶּלַע הִוא צֹעַר וַיַּעַרְכוּ אִתָּם מִלְחָמָה בְּעֵמֶק הַשִּׂדִּים׃
Zeboiim and the king of Bela it is Zoar and they arranged with them battle in the valley of Siddim

פָּסוּק ט

Pasuk 9

אֶת כְּדָרְלָעֹמֶר מֶלֶךְ עֵילָם וְתִדְעָל מֶלֶךְ גּוֹיִם וְאַמְרָפֶל מֶלֶךְ שִׁנְעָר וְאַרְיוֹךְ
— Kedorlaomer king of Elam and Tidal king of Goyim and Amraphel king of Shinar and Arioch

מֶלֶךְ אֶלָּסָר אַרְבָּעָה מְלָכִים אֶת הַחֲמִשָּׁה׃
king of Ellasar four kings against the five

רַשִׁ״י

ארבעה מלכים וגו'. וְאַף עַל פִּי כֵן נִצְּחוּ הַמְּעָטִים, לְהוֹדִיעֲךָ שֶׁגִּבּוֹרִים הָיוּ,
Four kings etc. · and even though so victorious were the fewer to inform you that mighty they were

וְאַף עַל פִּי כֵן לֹא נִמְנַע אַבְרָהָם מִלִּרְדֹּף אַחֲרֵיהֶם׃
and even · though so not refrained Avraham from pursuing after them

פָּסוּק י

וְעֵמֶק הַשִּׂדִּים בְּאֵרֹת חֵמָר וַיָּנֻסוּ מֶלֶךְ סְדֹם וַעֲמֹרָה 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

רַשִׁ"י

בארת בארת חמר. בְּאֵרוֹת הַרְבֵּה הָיוּ שָׁם, שֶׁנּוֹטְלִין מִשָּׁם אֲדָמָה לְטִיט שֶׁל בִּנְיָן.
building of for clay earth from there that they took there were many pits clay pits of Pits of

וּמִדְרַשׁ אַגָּדָה שֶׁהָיָה הַטִּיט מָגְבָּל בָּהֶם, וְנַעֲשָׂה נֵס לְמֶלֶךְ סְדוֹם
Sodom for the king of a miracle and was performed in them kneaded the clay is that was explanation And the Midrashic

שֶׁיָּצָא מִשָּׁם, לְפִי שֶׁהָיוּ בָאֻמּוֹת מִקְצָתָן שֶׁלֹּא הָיוּ מַאֲמִינִין
believing were who did not some of them among the nations that there were because from there that he escaped

שֶׁנִּצַּל אַבְרָהָם מֵאוּר כַּשְׂדִּים מִכִּבְשַׁן הָאֵשׁ, וְכֵיוָן שֶׁיָּצָא זֶה מִן הַחֹמֶר,
the clay from this one that escaped and once the fire from the furnace of Kasdim from Ur Avraham that was delivered

הֶאֱמִינוּ בְּאַבְרָם לְמַפְרֵעַ׃
retrospectively in Avram they believed

רַשִׁ"י

הרה נסו. לְהָר נָסוּ, הָרָה, כְּמוֹ לְהָר; כָּל תֵּבָה שֶׁצְּרִיכָה לָמֶ"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

בְּתְחִלָּתָהּ, הֵטִיל לָהּ ה"א בְּסוֹפָהּ. וְיֵשׁ 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 שֶׁבְּסוֹף הַתֵּבָה עוֹמֶדֶת בִּמְקוֹם לָמֶ"ד שֶׁבְּרֹאשָׁהּ, 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 בִּמְקוֹם לָמֶ"ד וְנִקּוּדָה פַּתָּח תַּחְתֶּיהָ, וַהֲרֵי הָרָה כְּמוֹ לְהָר
to a mountain is like to a mountain and behold underneath it with a Patach and vocalized the letter Lamed in place of stand

אוֹ כְּמוֹ אֶל הַר, וְאֵינוֹ מְפָרֵשׁ לְאֵיזֶה הַר, אֶלָּא שֶׁכָּל אֶחָד נָס בַּאֲשֶׁר מָצָא
he found wherever fled one that every but rather mountain to which specify and it does not a mountain to is like or

הַר תְּחִלָּה, וּכְשֶׁהוּא נוֹתֵן ה"א בְּרֹאשָׁהּ לִכְתֹּב הָהָרָה אוֹ הַמִּדְבָּרָה,
to the wilderness or to the mountain to write at its beginning the letter Heh places and when he first a mountain

פִּתְרוֹנוֹ כְּמוֹ אֶל הָהָר אוֹ כְּמוֹ לְהָהָר, וּמַשְׁמַע לְאוֹתוֹ הַר הַיָּדוּעַ
which is known mountain to that and it implies to the mountain like or the mountain to like its meaning is

וּמְפֹרָשׁ בַּפָּרָשָׁה׃
in the passage and specified

פָּסוּק יא

וַיִּקְחוּ אֶת כָּל רְכֻשׁ סְדֹם וַעֲמֹרָה וְאֶת כָּל אָכְלָם וַיֵּלֵכוּ׃
and they went their food all and — and Gomorrah Sodom the wealth of all — And they took

פָּסוּק יב

Pasuk 12

וַיִּקְחוּ אֶת לוֹט וְאֶת רְכֻשׁוֹ בֶּן אֲחִי אַבְרָם וַיֵּלֵכוּ וְהוּא
And they took — Lot — and his possessions the son of the brother of Avram and they departed and he

יֹשֵׁב בִּסְדֹם׃
was dwelling in Sedom

רַשִׁ"י

והוא ישב בסדום. מִי גָּרַם לוֹ זֹאת? יְשִׁיבָתוֹ בִּסְדוֹם׃
and he dwelt in Sodom who caused to him this his dwelling in Sodom

פָּסוּק יג

Pasuk 13

וַיָּבֹא הַפָּלִיט וַיַּגֶּד לְאַבְרָם הָעִבְרִי וְהוּא שֹׁכֵן בְּאֵלֹנֵי מַמְרֵא
And there came the fugitive and he told to Avram the Hebrew and he was dwelling in the plains of Mamre

הָאֱמֹרִי אֲחִי אֶשְׁכֹּל וַאֲחִי עָנֵר וְהֵם בַּעֲלֵי בְרִית אַבְרָם׃
the Amorite brother of Eshkol and brother of Aner and they were allies of the covenant of Avram

רַשִׁ"י

ויבא הפליט. לְפִי פְּשׁוּטוֹ זֶה עוֹג, שֶׁפָּלַט מִן הַמִּלְחָמָה, וְהוּא
And there came the escaped one according to its plain meaning this Og who escaped from the war and he

שֶׁכָּתוּב כִּי רַק עוֹג נִשְׁאַר מִיֶּתֶר הָרְפָאִים דברי' ג' וְזֶהוּ נִשְׁאַר, שֶׁלֹּא
is what is written for only Og was left from the remnant of the Rephaim Devarim chapter 3 and this is was left that not

הָרְגוּהוּ אַמְרָפֶל וַחֲבֶרָיו כְּשֶׁהִכּוּ הָרְפָאִים בְּעַשְׁתְּרוֹת קַרְנַיִם, תַּנְחוּמָא וּמִדְרַשׁ
did they kill him Amraphel and his allies when they smote the Rephaim in Ashteroth Karnaim Tanchuma and the Midrash

בְּ"רַ זֶה עוֹג, שֶׁפָּלַט מִדּוֹר הַמַּבּוּל; וְזֶהוּ מִיֶּתֶר הָרְפָאִים,
Bereishis Rabbah this Og who escaped from the generation of the Flood and this is from the remnant of the Rephaim,

שֶׁנֶּאֱמַר הַנְּפִלִים הָיוּ בָאָרֶץ וְגוֹ' לְעֵיל ו' וּמִתְכַּוֵּן שֶׁיֵּהָרֵג אַבְרָם
as it is said the Nephilim were in the earth etc. above chapter 6 and he intended that he be killed Avram

וְיִשָּׂא אֶת שָׂרָה׃
and he would marry — Sarah

רַשִׁ"י

העברי. שֶׁבָּא מֵעֵבֶר הַנָּהָר בראשית רבה :
the Hebrew who came from the side of the river Bereishis Rabbah

רַשִׁ"י

בעלי ברית אברם. שֶׁכָּרְתוּ עִמּוֹ בְּרִית׃
masters of a covenant Abram who cut with him a covenant

פָּסוּק יד

Pasuk 14

וַיִּשְׁמַע אַבְרָם כִּי נִשְׁבָּה אָחִיו וַיָּרֶק אֶת חֲנִיכָיו יְלִידֵי בֵיתוֹ שְׁמֹנָה
And he heard Avram that was captured his brother and he armed — his disciples those born of his house eight

עָשָׂר וּשְׁלֹשׁ מֵאוֹת וַיִּרְדֹּף עַד דָּן׃
Dan until and he pursued hundred and three ten

רַשִׁ"י

וירק. כְּתַרְגּוּמוֹ וְזָרִיז, וְכֵן וַהֲרִיקֹתִי אַחֲרֵיכֶם חָרֶב ויקרא כ"ו – אֶזְדַּיֵּן
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

בְּחַרְבִּי עֲלֵיכֶם, וְכֵן אָרִיק חַרְבִּי שמות ט"ו , וְכֵן וְהָרַק חֲנִית וְסָגֹר תה' 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

רַשִׁ"י

חניכיו. חנכו כְּתִיב ס"א קְרֵי , זֶה אֱלִיעֶזֶר שֶׁחִנְּכוֹ 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 הַתְחָלַת כְּנִיסַת הָאָדָם אוֹ כְּלִי לָאֻמָּנוּת שֶׁהוּא עָתִיד 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

חֲנֹךְ לַנַּעַר משלי כ"ב , חֲנֻכַּת הַמִּזְבֵּחַ במד' ז' , חֲנֻכַּת הַבַּיִת תה' ל'
30 Tehillim the House the dedication of 7 Bamidbar the Altar the dedication of 22 Mishlei the lad train

ובלע"ז קוֹרִין לוֹ אינצ"נייר׃
enseigner it they call and in Old French

רַשִׁ"י

שמנה עשר וגו'. רַבּוֹתֵינוּ אָמְרוּ אֱלִיעֶזֶר לְבַדּוֹ הָיָה נדרים ל"ב , וְהוּא מִנְיַן
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

רַשִׁ"י

עד דן. שָׁם תָּשַׁשׁ כֹּחוֹ, שֶׁרָאָה שֶׁעֲתִידִין בָּנָיו לְהַעֲמִיד שָׁם עֶגֶל סנה' צ"ו :
96 Sanhedrin a calf there to set up his children that are destined for he saw his strength weakened there Dan until

פָּסוּק טו

Pasuk 15

וַיֶּחָלֵק עֲלֵיהֶם לַיְלָה הוּא וַעֲבָדָיו וַיַּכֵּם וַיִּרְדְּפֵם עַד
as far as and he pursued them and he defeated them and his servants he at night against them And he deployed

חוֹבָה אֲשֶׁר מִשְּׂמֹאל לְדַמָּשֶׂק׃
of Damasek to the left which is Chovah

רַשִׁ"י

ויחלק עליהם. לְפִי פְּשׁוּטוֹ סָרַס הַמִּקְרָא "וַיֶּחָלֵק 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" כְּדֶרֶךְ הָרוֹדְפִים שֶׁמִּתְפַּלְּגִים אַחַר 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

רַשִׁ"י

לילה. כְּלוֹמַר אַחַר שֶׁחָשְׁכָה לֹא נִמְנַע מִלְּרָדְפָם. וּמִדְרַשׁ אַגָּדָה

explanation is and the Midrashic from pursuing them refrain he did not that it became dark after meaning to say by night

שֶׁנֶּחֱלַק הַלַּיְלָה, וּבְחֶצְיוֹ הָרִאשׁוֹן נַעֲשָׂה לוֹ נֵס, וְחֶצְיוֹ הַשֵּׁנִי נִשְׁמַר וּבָא

and came was kept second and its half a miracle for him was made first and in its half the night that was divided

לוֹ לַחֲצוֹת לַיְלָה שֶׁל מִצְרַיִם:

Mitzrayim of of the night for midnight for him

רַשִׁ"י

עד חובה. אֵין מָקוֹם שֶׁשְּׁמוֹ חוֹבָה, וְדָן קוֹרֵא חוֹבָה, עַל שֵׁם עֲבוֹדָה זָרָה

foreign worship account of on Hobah he calls but Dan Hobah whose name is place there is no Hobah Unto

שֶׁעֲתִידָה לִהְיוֹת שָׁם:

there to be that is destined

פָּסוּק ט ז

Pasuk 16

וַיָּשֶׁב אֵת כָּל הָרְכֻשׁ וְגַם אֶת לוֹט אָחִיו וּרְכֻשׁוֹ הֵשִׁיב

he brought back and his possessions his kinsman Lot — and also the possessions all of — And he brought back

וְגַם אֶת הַנָּשִׁים וְאֶת הָעָם:

the people and — the women — and also

פָּסוּק י ז

Pasuk 17

וַיֵּצֵא מֶלֶךְ סְדֹם לִקְרָאתוֹ אַחֲרֵי שׁוּבוֹ מֵהַכּוֹת אֶת כְּדָרְלָעֹמֶר וְאֶת

and — Chedorlaomer — from defeating his return after to meet him Sodom the king of And went out

הַמְּלָכִים אֲשֶׁר אִתּוֹ אֶל עֵמֶק שָׁוֵה הוּא עֵמֶק הַמֶּלֶךְ:

the King is the Valley of it Shaveh the Valley of to were with him who the kings

רַשִׁ"י

עמק שוה. כְּתַרְגּוּמוֹ לְמֵישַׁר מְפַנָּא – פָּנוּי מֵאִילָנוֹת וּמִכָּל מִכְשׁוֹל:

obstacle and from every of trees clear cleared to a plain like its Targum was its name so Shaveh The valley of

רַשִׁ"י

עמק המלך. בֵּית רִיסָא דְּמַלְכָּא בֵּית רִיס א' שֶׁהוּא שְׁלֹשִׁים קָנִים,

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

שֶׁהָיָה מְיֻחָד לַמֶּלֶךְ לְצַחֵק שָׁם. וּמִדְרַשׁ אַגָּדָה עֵמֶק, שֶׁהָשְׁווּ שָׁם כָּל הָאֻמּוֹת

the nations all there where they agreed the valley Aggadah and the Midrash there to play for the king designated which was

וְהִמְלִיכוּ אֶת אַבְרָהָם עֲלֵיהֶם לִנְשִׂיא אֱלֹהִים וּלְקָצִין:

and as a leader G-d as a prince of over them Avraham — and made king

פָּסוּק י ח

Pasuk 18

וּמַלְכִּי צֶדֶק מֶלֶךְ שָׁלֵם הוֹצִיא לֶחֶם וָיָיִן וְהוּא כֹהֵן לְאֵל עֶלְיוֹן׃

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

רַשִׁ״י

ומלכי צדק. מ״א הוא שֵׁם בֶּן נֹחַ נדרים ל״ב׃

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

רַשִׁ״י

לחם ויין. כְּךְ עוֹשִׂים לִיגִיעֵי מִלְחָמָה, וְהֶרְאָה לוֹ שֶׁאֵין בְּלִבּוֹ עָלָיו עַל שֶׁהָרַג אֶת בָּנָיו. וּמִ״אַ רָמַז לוֹ עַל הַמְּנָחוֹת וְעַל הַנְּסָכִים שֶׁיַּקְרִיבוּ שָׁם בָּנָיו׃

Bread and wine. so they do for those wearied of battle and he showed him that there is not in his heart against him for that he killed his sons — And Midrashic explanation hinted to him about the meal-offerings and about the libations that they would offer there his descendants

פָּסוּק יט

Pasuk 19

וַיְבָרְכֵהוּ וַיֹּאמַר בָּרוּךְ אַבְרָם לְאֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ׃

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

רַשִׁ״י

קנה שמים וארץ. כְּמוֹ עֹשֵׂה שָׁמַיִם וָאָרֶץ תה' קל״ד ; עַל יְדֵי עֲשִׂיָּתָן קָנָאָן לִהְיוֹת שֶׁלּוֹ׃

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

His to be He acquired them

פָּסוּק כ

Pasuk 20

וּבָרוּךְ אֵל עֶלְיוֹן אֲשֶׁר מִגֵּן צָרֶיךָ בְּיָדֶךָ וַיִּתֶּן לוֹ מַעֲשֵׂר

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

מִכֹּל׃

of everything

רַשִׁ״י

אשר מגן. אֲשֶׁר הִסְגִּיר, וְכֵן אֲמַגֶּנְךָ יִשְׂרָאֵל הושע י״א׃

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

רַשִׁ״י

ויתן לו. אַבְרָהָם מעשר מכל אֲשֶׁר לוֹ, לְפִי שֶׁהָיָה כֹּהֵן׃

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

CHAPTER SUMMARY

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.

לְמַעֲשֶׂה 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.'

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף ל״ג

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📖 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.

עַמּוּד א׳ DAF 33A

ANSWER

וּבֵית הִלֵּל: הָנֵי מִילֵּי תָּם, אֲבָל בַּעַל מוּם כְּתִיב ״הַטָּמֵא וְהַטָּהוֹר יַחְדָּיו יֹאכְלֶנּוּ״,

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

וּמָה טָמֵא שֶׁאֵינוֹ אוֹכֵל בְּקָדָשִׁים קַלִּים אוֹכֵל בִּבְכוֹר, זָר שֶׁאוֹכֵל בְּקָדָשִׁים קַלִּים אֵינוֹ דִּין שֶׁיֹּאכַל בִּבְכוֹר.

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

אִיכָּא לְמֵיפְרַךְ?: מָה לְטָמֵא, שֶׁכֵּן הוּתַּר מִכְּלָלוֹ בַּעֲבוֹדַת צִבּוּר!

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

וּבֵית הִלֵּל, אַטּוּ בַּעֲבוֹדָה קָאָמַר? בַּאֲכִילָה קָאָמְרִינַן, אֲכִילַת זָר עֲדִיפָא.

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

וְרַבִּי עֲקִיבָא מַתִּיר, וַאֲפִילּוּ גּוֹי.

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

EXPLANATION

מַאי טַעְמָא דְּרַבִּי עֲקִיבָא? "כַּצְּבִי וְכָאַיָּל" — מָה צְּבִי וְאַיָּל מוּתָּר לְגוֹי, אַף פְּסוּלִין מוּתָּר 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

וְאִידַּךְ?

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

ANSWER

תְּלָתָא "צְבִי וְאַיָּל" כְּתִיבִי, חַד לְכִדְרַבִּי יִצְחָק, וְחַד לְכִדְרַבִּי אוֹשַׁעְיָא, וְחַד לְכִדְרַבִּי אֶלְעָזָר הַקַּפָּר.

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

וְאִידַּךְ? מָה צְּבִי וְאַיָּל פְּטוּרִים מִן הַבְּכוֹרָה, אַף פְּסוּלֵי הַמּוּקְדָּשִׁין 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

תָּנוּ רַבָּנַן: בְּכוֹר אֵין מַאֲכִילִין אוֹתוֹ לִנְדּוֹת, דִּבְרֵי בֵּית שַׁמַּאי. וּבֵית הִלֵּל אוֹמְרִים: מַאֲכִילִין אוֹתוֹ לִנְדּוֹת.

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

מַאי טַעְמָא דְּבֵית שַׁמַּאי? דִּכְתִיב: "וּבְשָׂרָם יִהְיֶה לָךְ", מָה הָתָם נִדּוֹת לָא, אַף הָכָא נִדּוֹת לָא.

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

וּבֵית הִלֵּל: הָנֵי מִילֵּי תָּם, אֲבָל בַּעַל מוּם — "הַטָּמֵא וְהַטָּהוֹר יֹאכְלֶנּוּ".

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

וּבֵית שַׁמַּאי, הָנֵי מִילֵּי הֵיכָא דְּאֵין טוּמְאָה יוֹצְאָה עָלָיו מִגּוּפוֹ, אֲבָל הֵיכָא דְּטוּמְאָה יוֹצְאָה עָלָיו מִגּוּפוֹ — לָא.

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

דְּאַשְׁכְּחַן דְּפַלֵּיג רַחֲמָנָא בֵּין טוּמְאָה יוֹצְאָה עָלָיו מִגּוּפוֹ, לְבֵין שֶׁאֵין טוּמְאָה יוֹצְאָה עָלָיו מִגּוּפוֹ,

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

דִּתְנַן: הַפֶּסַח שֶׁבָּא בְּטוּמְאָה — לֹא יֹאכְלוּ מִמֶּנּוּ זָבִים וּמְצוֹרָעִין וְזָבוֹת וְנִדּוֹת וְיוֹלְדוֹת.

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

וּבֵית הִלֵּל: הָתָם הוּא דְּגַלְּאִי רַחֲמָנָא "טָמֵא נֶפֶשׁ", אֲבָל הָכָא "טָמֵא" סְתָמָא כְּתִיב, לָא שְׁנָא.

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

תָּנוּ רַבָּנַן: אֵין מַרְגִּילִין בְּיוֹם טוֹב, כֵּיוֹצֵא בּוֹ אֵין מַרְגִּילִין בַּבְּכוֹר, וְלֹא בִּפְסוּלֵי הַמּוּקְדָּשִׁין.

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

בְּשִׁלָּמָא יוֹם טוֹב — דְּקָא טָרַח טִירְחָא דְּלָא חָזֵי לֵיהּ.

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

אֶלָּא בְּכוֹר — מַאן תַּנָּא?

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

ANSWER

אָמַר רַב חִסְדָּא: בֵּית שַׁמַּאי הִיא, דְּאָמַר אֵין מַאֲכִילִין אוֹתוֹ לִנְדוֹת.

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

וְלֹא בִּפְסוּלֵי הַמּוּקְדָּשִׁין. מַאן תַּנָּא?

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

ANSWER

אָמַר רַב חִסְדָּא: רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן הִיא,

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

PROOF

דְּתָנַן: הָיוּ לְפָנָיו שְׁתֵּי חַטָּאוֹת, אַחַת תְּמִימָה וְאַחַת בַּעֲלַת מוּם — תְּמִימָה תִּקָּרֵב, בַּעֲלַת מוּם תִּיפָּדֶה.

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

נִשְׁחֲטָה בַּעֲלַת מוּם, אִם עַד שֶׁלֹּא נִזְרַק דָּמָהּ שֶׁל תְּמִימָה — מוּתֶּרֶת, אִם מִשֶּׁנִּזְרַק דָּמָהּ שֶׁל תְּמִימָה — אֲסוּרָה.

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

רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן אוֹמֵר: אֲפִילּוּ בָּשָׂר בִּקְדֵירָה, וְנִזְרַק דָּמָהּ שֶׁל תְּמִימָה — אֲסוּרָה.

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

וְרַב חִסְדָּא, לוֹקְמַהּ כּוּלַּהּ כְּבֵית שַׁמַּאי!

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

ANSWER

דִּלְמָא עַד כָּאן לָא קָאָמְרִי בֵּית שַׁמַּאי אֶלָּא בִּבְכוֹר, דִּקְדוּשָּׁתוֹ מֵרֶחֶם, אֲבָל פְּסוּלֵי הַמּוּקְדָּשִׁין דְּאֵין קְדוּשָּׁתוֹ מֵרֶחֶם — לָא.

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.

QUESTION

וְלוֹקְמַהּ כּוּלַּהּ כְּרַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן!

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

דִּילְמָא עַד כָּאן לָא קָאָמַר רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן הָתָם אֶלָּא פְּסוּלֵי הַמּוּקְדָּשִׁין, דְּאַלִּימִי לְמִיתְפַּס פִּדְיוֹנוֹ, אֲבָל בְּכוֹר דְּלָא אַלִּים לְמִיתְפַּס פִּדְיוֹנוֹ — לָא.

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

וְרַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן לֵית לֵיהּ כָּל פְּסוּלֵי הַמּוּקְדָּשִׁין נִמְכָּרִין בָּאִיטְלִיז וְנִשְׁקָלִין בְּלִיטְרָא?

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

אַלְמָא דְּכֵיוָן דְּאִיכָּא רַוְוחָא לְהֶקְדֵּשׁ שָׁרֵי לֵהּ!

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

אָמַר רַב מָרִי בְּרֵיהּ דְּרַב כָּהֲנָא: מַה שֶּׁמַּשְׁבִּיחַ בָּעוֹר — פּוֹגֵם בַּבָּשָׂר.

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

בְּמַעְרָבָא מִשְּׁמֵיהּ דְּרָבִינָא אָמְרִי: מִפְּנֵי שֶׁנִּרְאֶה כְּעוֹבֵד עֲבוֹדָה בְּקָדָשִׁים.

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

רַבִּי יוֹסֵי בַּר אָבִין אוֹמֵר: גְּזֵירָה שֶׁמָּא יְגַדֵּל מֵהֶן עֲדָרִים עֲדָרִים.

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.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ בְּכוֹר שֶׁאֲחָזוֹ דָּם, אֲפִילּוּ מֵת — אֵין מַקִּיזִין לוֹ דָּם, דִּבְרֵי 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

וַחֲכָמִים אוֹמְרִים: יַקִּיז, וּבִלְבַד שֶׁלֹּא יַעֲשֶׂה בּוֹ מוּם, וְאִם עָשָׂה בּוֹ מוּם — הֲרֵי זֶה לֹא יִשָּׁחֵט 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 שִׁמְעוֹן אוֹמֵר: יַקִּיז, אַף 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.

גְּמָרָא GEMARA

BRAISA

גְּמָ׳ תָּנוּ רַבָּנַן: בְּכוֹר שֶׁאֲחָזוֹ דָּם — מַקִּיזִין לוֹ אֶת הַדָּם בִּמְקוֹם שֶׁאֵין עוֹשִׂים בּוֹ מוּם, וְאֵין מַקִּיזִין לוֹ אֶת הַדָּם בִּמְקוֹם שֶׁעוֹשִׂין בּוֹ מוּם, דִּבְרֵי 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

וַחֲכָמִים אוֹמְרִים: אַף בִּמְקוֹם שֶׁעוֹשֶׂה בּוֹ מוּם, וּבִלְבַד שֶׁלֹּא יִשָּׁחֵט עַל אוֹתוֹ הַמּוּם.

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 שִׁמְעוֹן אוֹמֵר: אַף נִשְׁחָט עַל אוֹתוֹ הַמּוּם.

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

BRAISA

רַבִּי יְהוּדָה אוֹמֵר: אֲפִילּוּ מֵת — אֵין מַקִּיזִין לוֹ אֶת הַדָּם.

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

STATEMENT

מַתְנִי לֵיהּ רַבִּי אֶלְעָזָר לִבְרֵיהּ, וְאָמְרִי לַהּ רַבִּי חִיָּיא לִבְרֵיהּ: כַּמַּחְלוֹקֶת כָּאן, כָּךְ מַחְלוֹקֶת בְּחָבִית שֶׁל תְּרוּמָה,

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

דְּתָנַן: חָבִית שֶׁל תְּרוּמָה שֶׁנּוֹלַד בָּהּ סְפֵק טוּמְאָה — רַבִּי אֱלִיעֶזֶר אוֹמֵר: אִם הָיְתָה בִּמְקוֹם הַתּוּרְפָּה — יַנִּיחֶנָּה בְּמָקוֹם הַמּוּצְנָע, אִם הָיְתָה מְגוּלָּה — יְכַסֶּנָּה.

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

רַבִּי יְהוֹשֻׁעַ אוֹמֵר: אִם הָיְתָה מוּנַּחַת בְּמָקוֹם הַמּוּצְנָע — יַנִּיחֶנָּה בִּמְקוֹם הַתּוּרְפָּה, אִם הָיְתָה מְכוּסָּה — יְגַלֶּנָּה.

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

רַבָּן גַּמְלִיאֵל אוֹמֵר: לֹא יְחַדֵּשׁ בָּהּ דָּבָר.

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

EXPLANATION

רַבִּי מֵאִיר כְּרַבִּי אֶלִיעֶזֶר, וְרַבָּנַן כְּרַבִּי יְהוֹשֻׁעַ, וְרַבִּי יְהוּדָה כְּרַבָּן גַּמְלִיאֵל.

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

מִמַּאי? דִּלְמָא עַד כָּאן לָא קָאָמַר רַבִּי מֵאִיר הָתָם, דְּקָא עָבֵיד בִּידַיִם, אֲבָל הָכָא דִּגְרָמָא — כְּרַבִּי יְהוֹשֻׁעַ סְבִירָא לֵיהּ!

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

וְעַד כָּאן לָא קָאָמַר רַבִּי אֱלִיעֶזֶר הָתָם, אֶלָּא שֶׁמָּא יָבֹא אֵלְיָהוּ וִיטַהֲרֶנָּה, אֲבָל הָכָא, דְּאִי שָׁבֵיק לֵיהּ מָיֵית — כְּרַבּוֹנַן סְבִירָא לֵיהּ!

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

וְעַד כָּאן לָא קָאָמְרִי רַבָּנַן הָכָא, דְּאִי שָׁבֵיק לֵיהּ מָיֵית, אֲבָל הָתָם — שָׁמָּא יָבֹא אֵלְיָהוּ וִיטַהֲרֶנָּה, כְּרַבִּי אֱלִיעֶזֶר סְבִירָא לְהוּ!

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

וְעַד כָּאן לָא קָאָמַר רַבִּי יְהוּדָה הָכָא, דְּקָא עָבֵיד בְּיָדַיִם, אֲבָל הָתָם דִּגְרָמָא — כְּרַבִּי יְהוֹשֻׁעַ סְבִירָא לֵיהּ!

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

וְעַד כָּאן לָא קָאָמַר רַבָּן גַּמְלִיאֵל הָתָם, דְּשָׁמָּא יָבֹא אֵלְיָהוּ וִיטַהֲרֶנָּה, אֲבָל הָכָא, דְּאִי שָׁבֵיק לֵיהּ מָיֵית, כְּרַבָּנַן סְבִירָא לֵיהּ!

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

וְעוֹד, הָכָא בִּקְרָאֵי פְּלִיגִי וְהָכָא בִּקְרָאֵי 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

דְּאָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: הַכֹּל מוֹדִים בִּמְחַמֵּץ אַחַר מְחַמֵּץ שֶׁהוּא חַיָּיב, דִּכְתִיב "לֹא תֵאָפֶה חָמֵץ" וְ"לֹא תֵעָשֶׂה".

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

בִּמְסָרֵס אַחֵר מְסָרֵס שֶׁהוּא חַיָּיב, דִּכְתִיב: "וּמָעוּךְ וְכָתוּת וְנָתוּק וְכָרוּת", אִם עַל כּוֹרֵת חַיָּיב, עַל נוֹתֵק לֹא כָּל שֶׁכֵּן? אֶלָּא לְהָבִיא נוֹתֵק אַחַר כּוֹרֵת, שֶׁהוּא חַיָּיב.

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

לֹא נֶחְלְקוּ אֶלָּא בְּמֵטִיל מוּם בְּבַעַל מוּם, דְּרַבִּי מֵאִיר סָבַר: ״כָּל מוּם לֹא יִהְיֶה בּוֹ״, וְרַבָּנַן סָבְרִי: ״תָּמִים יִהְיֶה לְרָצוֹן״.

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

וְרַבִּי מֵאִיר, הַאי ״תָּמִים יִהְיֶה לְרָצוֹן״ מַאי עָבֵיד לֵיהּ?

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

ANSWER

מִיבְּעֵי לֵיהּ לְמַעוּטֵי בַּעַל מוּם מֵעִיקָּרוֹ.

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

OBJECTION

בַּעַל מוּם מֵעִיקָּרוֹ — פְּשִׁיטָא, דִּיקְלָא בְּעָלְמָא הוּא!

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

אֶלָּא לְמַעוּטֵי פְּסוּלֵי הַמּוּקְדָּשִׁין לְאַחַר פִּדְיוֹנָן, סָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל וַאֲסִירִי בְּגִיזָּה וַעֲבוֹדָה — בְּמוּמִין נָמֵי לִיתַּסְרוּ, קָא מַשְׁמַע לַן.

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

וְרַבָּנַן נָמֵי, הָכְתִיב ״כָּל מוּם לֹא יִהְיֶה בּוֹ״!

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

לִגְרְמָא הוּא דְּאָתֵי, דְּתַנְיָא: ״מוּם לֹא יִהְיֶה בּוֹ״ — אֵין לִי

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.

לְמַעֲשֶׂה · 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.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

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.

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל 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.'