

חומש עם רש"י • לך לך • חמישי

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

LECH-LECHA • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we find Avraham Avinu returning from the miraculous war against the four kings. The king of Sedom approaches Avraham with a proposal to split the spoils, asking only for the captured people while offering Avraham all the physical booty. Avraham, with his characteristic yiras Shamayim and emunah, completely rejects the offer, swearing that he will not take even a thread or a shoe strap so that Sedom can never claim they made him rich.

Following these events, Hashem appears to Avraham in a vision to reassure him not to fear, promising him a very great reward. This leads into a deeply personal and heartfelt dialogue where Avraham expresses his pain over being childless, wondering who will inherit his spiritual legacy if his steward, Eliezer of Damesek, is currently poised to be his heir.

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

פסוק א

Pasuk 1

וַיֹּאמֶר מֶלֶךְ סֹדֶם אֶל אַבְרָם תֵּן לִי הַנֶּפֶשׁ וְהָרֶכֶשׁ קַח לָךְ:

for yourself take and the possessions the people to me give Avram to Sedom the king of And he said

רש"י

תֵּן לִי הַנֶּפֶשׁ. מִן הַשְּׂבִי שְׁחַצְלָתִי, הַחֲזֹר לִי הַגּוֹפִים לְבָדָם:

alone the bodies to me return that you rescued of mine the captivity from the persons to me Give

פסוק ב

Pasuk 2

וַיֹּאמֶר אַבְרָם אֶל מֶלֶךְ סֹדֶם הֲרִימָתִי יָדִי אֶל יְהוָה אֵל עֲלִיּוֹן קִנְיָה

Creator of Most High God Hashem to my hand I lift up Sedom the king of to Avram And said

שָׁמַיִם וָאָרֶץ:

and earth heaven

רש"י

הֲרִימָתִי יָדִי. לְשׁוֹן שְׂבוּעָה, מְרִים אֲנִי אֶת יָדִי לְאֵל עֲלִיּוֹן, וְכֵן בִּי

by Myself and similarly Most High to God my hand — I lift an oath an expression of my hand I have lifted

נִשְׁבַּעְתִּי בַר' כ"ב, נִשְׁבַּע אֲנִי, וְכֵן נָתַתִּי פָסָף הַשָּׂדֶה קַח מִמֶּנִּי שֵׁם כ"ג,

23 there from me take the field the money of I have given and similarly I swear 22 Bereshis I have sworn

נוֹתֵן אֲנִי לָךְ פָּסָף הַשָּׂדֶה, קַחְהוּ מִמֶּנִּי:

from me take it the field the money of to you I give

פסוק ג

אם מחוט ועד שרוף נעל ואם אקח מכל אשר לך ולא תאמר אני

I you shall say and not is yours that from all I will take and if a shoe a strap of and until from a thread If

העשרתי את אברם:

Avram — made rich

רש"י

אם מחוט ועד שרוף נעל. אעפ"י לעצמי מן השבי:

the captivity from for myself I will withhold a shoe a strap of and until from a thread If

רש"י

ואם אקח מכל אשר לך. ואם תאמר לתת לי שכר מבית גנזיך, לא

not your treasures from the house of reward to me to give you will say and if is yours that from all I will take And if

אקח:

will I take

רש"י

ולא תאמר וגו'. שהקדוש ברוך הוא הבטיחני לעשרני, שנאמר ואברכה וגו':

etc. and I will bless you as it is said to enrich me promised me is He blessed for the Holy One etc. you should say And not

פסוק ד

בלעדי רק אשר אכלו הנערים וחקל האנשים אשר הלכו אתי

with me went who the men and the share of the youths have eaten that which only Far be it from me

ענר אשכול וממרא הם יקחו חלקם:

their share shall take they and Mamre Eshkol Aner

רש"י

הנערים. עבדי אשר הלכו אתי ועוד ענר אשכול וממרא וגו'; אף על פי

though · even etc. and Mamre Eshcol Aner and furthermore with me went who my servants The lads

שעבדי נכנסו למלחמה, שנאמר הוא ועבדיו ויפם, וענר וחבריו ישובו

sat and his companions and Aner and smote them and his servants he as it is said into the battle entered that my servants

על הפלים לשמר, אפלו הכי הם יקחו חלקם. וממנו למד דוד, שאמר

whosaid Dovid learned and from him their portion shall take they so even to guard the baggage by

פחלק היירד במלחמה וכחלק הישב על הפלים יחדו יחלקו

they shall share together the baggage by the one who sits and as the portion of into the battle the one who goes down as the portion of

שמואל א' ל', ולכה נאמר ויהי מהיום ההוא ומעלה וישמה לחק

for a statute and he made it and backward that from the day and it was it is said and therefore 30 I Shmuel

ולמשפט שם, ולא נאמר והלך, לפי שכבר נתן החק בימי אברם:

Avram in the days of the statute was given that already because and forward was it said and not there and for an ordinance

פסוק ה

אחר הדברים האלה היה דבר יהוה אל אברם במחזה לאמר אל תירא
 fear do not saying in a vision Avram to Hashem the word of was these the events After
 אברם אנכי מגן לך שכרך הרבה מאד:
 great is very your reward for you am a shield I Avram

רש"י

אחר הדברים האלה. כל מקום שנאמר אחר - סמוך, אחרי - מכלל
 is distant afterwards is immediately adjacent after that it is said place every these the things After
 בראשית רבה. אחר הדברים האלה אחר שנעשה לו נס זה, שהרג את
 — that he killed this a miracle for him that was performed after these the things After Rabbah Bereishit
 המלכים והיה דואג ואומר, שמא קבלתי שכר על כל צדקותי, לכה אומר
 said therefore my righteous deeds all for reward I have received perhaps and saying anxious and he was the kings
 לו המקום אל תירא אברם אנכי מגן לך, מן הענש, שלא תענש
 you will be punished that not the punishment from for you am a shield I Abram fear do not the Omnipresent to him
 על כל אותן נפשות שהרגת; ומה שאתה דואג על קבול שכרך, שכרך
 your reward your reward the receipt of about are anxious that you and as for what that you killed souls those all for
 הרבה מאד בראשית רבה:
 Rabbah Bereishit great is exceedingly

סוכו

ויאמר אברם אדני יהוה מה תתן לי ואנכי הולך עירי וכן
 and the steward childless go and I to me will You give what Hashem my Lord Avram And said
 משק ביתי הוא דמשק אליעזר:
 Eliezer of Damascus he is of my house of the household

רש"י

הולך עירי. מנחם בן סרוק פרשו לשון יורש, וחבר לו ער וענה
 and grandson son to it is and a companion heir as meaning explained it Saruk son of Menachem childless I go
 מלאכי ב', עירי, בלא יורש, פארש תאמר ובכל תבואתי תשרש איוב
 Job it would uproot my increase and in all you say just as heir without ariri chapter 2 Malachi
 ל"א, תעקר שרשיה, כך לשון עירי חסר בנים, ובלע"ז
 and in Old French children lacking ariri is the meaning of so too its roots it would tear up chapter 31
 דישאנפנטיש. ולי נראה ער וענה מגזרת ולבי ער שיר השירים
 Songs Song of is awake and my heart is from the root and one who answers er it seems and to me desenfante
 ה', ועירי לשון חרב, וכן ערו ערו תה' קל"ז, וכן ערות
 destroying and similarly chapter 137 Psalms raise it raise it and similarly destruction an expression of and ariri is chapter 5
 יסוד חבוקק ג', וכן ערער תתערער ירמ' נ"א, וכן פי
 for and similarly chapter 51 Jeremiah shall be destroyed utterly and similarly chapter 3 Habakkuk the foundation
 ארזה ערה צפניה ב':
 chapter 2 Zephaniah shall be destroyed its cedar-work

רש"י

ובן משק ביתי. כְּתַרְגוּמוֹ, שְׁכָל בֵּיתִי נִזּוֹן עַל פִּיו, כְּמוֹ וְעַל

and by like his word by is sustained my house that all of is like its Targum my house the household of And the steward of

פִּיךָ יִשָּׁק בְּר' מַלְכִּים א , אֲפוֹטְרוֹפּוֹס שְׁלִי, וְאִלּוּ הָיָה לִי בֶן, הָיָה בְנִי

my son would be a son to me there was and if of mine the administrator 1 kings Bereshis shall be sustained your word

מִמֶּנָּה עַל שְׁלִי:

mine over appointed

רש"י

דמשק. לְפִי הַתַּרְגוּם מִדְּמָשֶׁק הָיָה, וּלְפִי מ"א שְׂרָדָה הַמְּלָכִים עַד

until the kings that he pursued Midrash Aggadah and according to he was from Damascus the Targum according to Damascus

דְּמָשֶׁק. וּבִתְלֻמוֹד דְּרָשׁוּ נוֹטְרִיקוֹן דּוּלָה וּמִשְׁקָה מִתּוֹרַת רַבּוֹ

his master from the Torah of and gives to drink one who draws an abbreviation they expounded and in the Talmud Damascus

לְאַחֵרִים:

to others

פסוק ז

Pasuk 7

וַיֹּאמֶר אַבְרָם הֵן לִי לֹא נָתַתָּה זָרַע וְהִנֵּה בֶן בֵּיתִי יוֹרֵשׁ

inherits my household a member of and behold offspring You have given not to me behold Avram And said

אֲתִי:

me

רש"י

הֵן לִי לֹא נָתַתָּה זָרַע. וַיֹּאמֶר תוֹעֵלֶת בְּכָל אֲשֶׁר תִּתֶּנּוּ לִי?

to me You will give that is in all benefit and what offspring You have given not to me Behold

פסוק ח

Pasuk 8

וְהִנֵּה דָבָר יְהוָה אֵלָיו לֹאמַר לֹא יִירָשֶׁהָ זֶה כִּי אִם אֲשֶׁר יֵצֵא

shall come out he who rather but this one shall inherit you not saying to him Hashem the word of And behold

מִמַּעֲיָה הוּא יִירָשֶׁהָ:

shall inherit you he from your innards

פסוק ט

Pasuk 9

וַיּוֹצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הִבֵּט נָא הַשָּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים אִם

if the stars and count toward the heaven please look and He said outside him And He took out

תּוֹכֵל לְסַפֵּר אֶתֶם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה זַרְעֶךָ:

your offspring shall be so to him and He said them to count you are able

רש"י

ויוצא אתו החוצה. לפי פשוטו הוציאו מאהלו לחוץ לראות הכוכבים,
the stars to see outside from his tent He brought him its plain meaning According to outside — him And He brought
ולפי מדרשו אמר לו צא מאצטגנינות שלך שראית במזלות
in the constellations that you saw of yours from astrology go forth to him He said its Midrashic explanation and according to
שאינך עתיד להעמיד בן, אברם אין לו בן, אבל אברהם יש לו בן, שרי לא
will not Sarai a son to him has Abraham but son to him has no Abram a son to raise destined that you are not
תלד, אבל שרה תלד; אני קורא לכם שם אחר וישתנה המזל. ד"א
Another explanation the destiny and will change another name for you call I will bear Sarah but bear
הוציאו מחללו של עולם והגביהו למעלה מן הכוכבים, וזהו לשון
the expression of and this is the stars from above and elevated him the world of from the space He brought him
הבטה מלמעלה למטה:
to below from above looking

סוק"י

Pasuk 10

והאמן ביהוה ויחשבה לו צדקה:

as righteousness to him and He reckoned it in Hashem And he believed

רש"י

והאמין בה'. לא שאל לו אות על זאת; אבל על ירשת הארץ
the land the inheritance of concerning but this concerning a sign of Him did he ask not in Hashem And he believed
שאל לו אות ואמר לו במה אדע.
shall I know by what to Him and he said a sign of Him he asked

רש"י

ויחשבה לו צדקה. הקב"ה חשבה לאברם לזכות ולצדקה על
for and as righteousness as a merit to Avram accounted it the Holy One blessed be for righteousness to him And He accounted it
He
האמנה שהאמין בו. דבר אחר במה אדע, לא שאל לו אות אלא
but a sign for himself ask he did not shall I know By what explanation Another in Him that he believed the faith
אמר לפניו, הודיעני באיזה זכות יתקיימו בך, אמר לו הקב"ה,
the Holy One blessed be to him said in it they will endure merit by what let me know before Him he said
He
בזכות הקרבנות:
the sacrifices through the merit of

CHAPTER SUMMARY

The aliyah concludes with Hashem's powerful response to Avraham's concern, assuring him that Eliezer will not be his heir, but rather a child from his own body will inherit him. Hashem takes Avraham outside, showing him the stars and promising that his offspring will be just as countless. Avraham puts his complete trust in Hashem, which Hashem reckons to him as a great merit.

The Torah is showing us a tremendous yesod in how we look at our parnassah and our success in this world. When Avram Avinu is offered the spoils of the war by the king of Sodom, he refuses to take even a thread or a shoelace. Lichoira, why not? He won the war, he was entitled to it. But Avram says b'davka: "So that you shall not say, 'It is I who made Abram rich.'"

Avram understood that if a Yid is going to be wealthy, or even just have his basic needs met, it must come directly from Hashem, without any middleman getting the credit. He did not want a rasha like the king of Sodom to ever claim that human effort or a human hand was the source of Avram's blessing.

Immediately after this, the pasuk says, "After these things, the word of Hashem came to Abram.. 'Fear not, Abram, I am a shield to you; your reward shall be very great.'" Rashi explains that Avram was worried that he had used up his merits by receiving a miracle in the war. But Hashem reassures him that by standing strong and refusing the easy money of Sodom, his reward was actually multiplied. When you make the ratzon of Hashem your priority and refuse to compromise on your emunah for a quick profit, you do not lose out. Mimeila, Hashem becomes your shield and your ultimate provider.

We face this same nisayon in our daily business and work. The yetzer hara whispers that we must cut corners, flatter the wrong people, or engage in questionable deals because "that is how you make a living." We think that our effort and our connections are what make us rich. But the truth is that everything is already decreed from Rosh Hashanah. When we stand strong like Avram Avinu, refusing to take the "thread or sandal strap" that does not belong to us or that compromises our Torah values, we open the vessel for real, lasting berachah directly from the hand of Hashem.

Today, when a situation arises where you are tempted to compromise on your values or rely on questionable means for financial gain, stop and declare to yourself: "My parnassah comes only from Hashem, and no flesh and blood will ever say they made me rich." Walk away from the compromise, and trust that Hashem will shield you and provide for you in ways you cannot even imagine.

דף יומי • בכורות • דף ל"ד

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THE SUGYA

We begin this daf by looking into the source for the prohibition of causing an indirect blemish (grama) to a firstborn animal, such as placing dough on its ear so a dog will bite it off. The Gemara then returns to the dispute between Rabbi Eliezer and Rabbi Yehoshua regarding safeguarding doubtful terumah, analyzing whether their machlokes is based on whether we follow the vocalization or the spelling of the Torah, or if it hinges on whether doubtful terumah is considered "fit for you" in anticipation of Eliyahu Hanavi coming to declare it pure.

Following this, the Gemara discusses the halacha of bloodletting for a firstborn animal, clarifying Shmuel's ruling in accordance with Rabbi Shimon. We then learn a new Mishnah regarding one who intentionally blemishes a firstborn. Rabbi Eliezer holds that as a penalty, the owner may never slaughter the animal, while the Sages rule that if a second blemish develops on its own, he may slaughter it. The Gemara immediately raises a kasha on Rabbi Eliezer from a Mishnah in Nega'im, where he seemingly does not impose a permanent penalty on someone who intentionally cut off his tzara'as.

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עמוד א' DAF 34A

QUESTION

אֵלֶּא שֶׁלֹא יִתֵּן בּוֹ מוֹם, מִנֵּיִן שֶׁלֹא יָבִיֵא דְבִילָהּ וּבִצֵּק וְיִנְיָחָנָה עַל הָאוֹזֶן כִּדֵּי שְׂיֵבֵא כָּלֵב וְיֵאכְלֶנָּה?

The Torah only explicitly wrote the prohibition that one may not directly place a blemish on a korban. But **except** for that, **that one may not place a blemish in it** indirectly, **from where** do we derive **that one may not bring** a pressed fig or dough and **place it on the ear** of a firstborn animal **so that a dog will come and eat it**, and in doing so bite off the ear and blemish the animal?

ANSWER

תלמוד לומר "כל מום" — אֶחָד מוֹם וְאֶחָד כָּל מוֹם.

The verse states: "Any blemish" (Vayikra 22:21) — which includes both a direct blemish and also any indirect blemish.

EXPLANATION

הָכָא בְּקֶרְאֵי פְּלִיגִי, דְּאָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל, וְכֵן אָמַר רִישׁ לָקִישׁ, וְכֵן אָמַר רַב נַחֲמָן אָמַר רַבָּה בַּר אֲבוּהֵי: "וְאֲנִי הִנֵּה נֹתֵתִי לָךְ אֶת מִשְׁמֶרֶת תְּרוּמָתִי".

The Gemara now returns to the dispute between Rabbi Eliezer and Rabbi Yehoshua regarding safeguarding a barrel of doubtful terumah. Here, they disagree about the interpretation of verses, as Rav Yehuda says that Shmuel says, and so says Reish Lakish, and so says Rav Nachman that Rabba bar Avuh says: The Torah states, "And I, behold, I have given you the charge of My terumos" (Bamidbar 18:8).

EXPLANATION

רבי אליעזר סבר: בשתי תרומות הכתוב מדבר, אחת תרומה טהורה ואחת תרומה תלויה, ואמר
רחמנא: עבד לך שימור.

Rabbi Eliezer holds: The verse is speaking of two types of **terumos**, because the word is written in the plural, "My **terumos**" — **one** is definitely **pure terumah**, and **one** is **suspended terumah** whose status is in doubt. And the Merciful One says: **Make a safeguarding for it**, meaning even the doubtful terumah must be protected from further tumah.

EXPLANATION

ורבי יהושע: "תרומתי" כתיב.

And Rabbi Yehoshua argues that the word is **written** in a way that can be read as "**My terumah**" in the singular. Therefore, the obligation to safeguard applies only to definitely pure terumah.

QUESTION

למימרא דרבי אליעזר סבר יש אם למקרא?

The Gemara asks: Is this to say that Rabbi Eliezer holds that the **vocalization of the Torah is authoritative**, and we follow the pronunciation "terumosai" rather than the spelling which looks like "terumasi"?

OBJECTION

ורמינהי: "בבגדו בה" — כיון שפירס טליתו עליה, שוב אינו רשאי למוכרה, דברי רבי עקיבא.

But raise a contradiction from a braisa regarding a Hebrew maidservant: The verse says, "**seeing that he has dealt deceitfully with her [bevigdo vah]**" (Shemos 21:8). Rabbi Akiva expounds the word based on its vocalization, as if it comes from the word "beged" (garment): **Once he has spread his cloak over her** by designating her as a wife, **he is no longer permitted to sell her** to anyone else. **These are the words of Rabbi Akiva**, who holds that the vocalization is authoritative.

OBJECTION

רבי אליעזר אומר: כיון שבגד בה, שוב אינו רשאי למוכרה!

But Rabbi Eliezer says: **Once the father has dealt deceitfully [bagad] with her** by selling her once, **he is no longer permitted to sell her** again. Rabbi Eliezer expounds the word based on its spelling, which can be read as "bevagdo" (his betrayal). This proves that Rabbi Eliezer holds the spelling of the Torah is authoritative, which contradicts his ruling by terumah!

RESOLUTION

אלא, הכא בהא קמיפלגי: רבי יהושע סבר: הראויה לך שמור, ושאינה ראויה לך לא תשמור,

Rather, here in the case of terumah, they disagree about this instead: The verse says "to you" (Lach). Rabbi Yehoshua holds: Terumah that is fit for you to eat, i.e., pure terumah, you must safeguard; but terumah that is not fit for you, i.e., doubtful terumah, you do not need to safeguard.

RESOLUTION

ורבי אליעזר: הא נמי ראויה היא, שמא יבוא אליהו ויטהרנה.

And Rabbi Eliezer holds: This doubtful terumah is also considered fit for you, lest Eliyahu Hanavi will come and declare it pure, and then you will eat it.

STATEMENT

אמר רב יהודה אמר שמואל: הלכה כרבי שמעון.

The Gemara returns to the topic of letting blood for a firstborn. Rav Yehuda says that Shmuel says: The halacha is in accordance with Rabbi Shimon that one may let blood.

OBJECTION

מתקיר לה רב נחמן בר יצחק: הי רבי שמעון? אילימא רבי שמעון דמתניתין, עד השתא לא
אשמעינן שמואל דבר שאין מתכוין מותר?

Rav Nachman bar Yitzchak objects to this: Which ruling of Rabbi Shimon is Shmuel referring to? If we say he means Rabbi Shimon of our Mishnah, who permits letting blood because he holds an unintentional act is permitted, is that possible? Until now, has Shmuel not let us hear that an unintentional act is permitted? Why would he need to state the halacha here?

OBJECTION

והא רבי חייא בר אשי אמר רב: הלכה כרבי יהודה, ורב חנני בר אשי אמר שמואל: הלכה כרבי
שמעון,

But surely Rav Chiyya bar Ashi says that Rav says: The halacha is like Rabbi Yehuda that an unintentional act is forbidden; and Rav Chanin bar Ashi says that Shmuel says: The halacha is like Rabbi Shimon that it is permitted.

OBJECTION

ורב חייא בר אבין מתני בלא גברי — רב אמר: הלכה כרבי יהודה, ושמואל אמר: הלכה כרבי
שמעון!

And Rav Chiyya bar Avin teaches this dispute without citing those men as intermediaries, but directly: Rav says: The halacha is like Rabbi Yehuda, and Shmuel says: The halacha is like Rabbi Shimon! So Shmuel's view on this is already well known.

ANSWER

אלא רבי שמעון דברייטא, ורב שישא בריה דרב אידי מתני לה בהדיא: אמר רב יהודה אמר
שמואל: הלכה כרבי שמעון דברייטא.

Rather, Shmuel is referring to Rabbi Shimon of the braisa, who permits eating the meat of the firstborn on account of the blemish caused by bloodletting. And Rav Sheisha the son of Rav Idi teaches this explicitly: Rav Yehuda says that Shmuel says: The halacha is like Rabbi Shimon of the braisa.

משנה MISHNAH

MISHNAH

מתני הצורם אוזן בפכור — הרי זה לא ישחוט עולמית, דברי רבי אליעזר.

MISHNAH: One who slits the ear of a firstborn animal to intentionally blemish it — behold, this person may never slaughter the animal, as a penalty. These are the words of Rabbi Eliezer.

MISHNAH

ונחכמים אומרים: נולד בו מום אחר — ישחוט עליו.

And the Sages say: If another blemish develops in it on its own, he may slaughter the animal on account of that second blemish.

QUESTION

גמ' ומי קניס רבי אליעזר לעולם?

GEMARA: But does Rabbi Eliezer penalize a person forever for a transgression?

OBJECTION

ורמינהי: מי שהיתה לו בהרת

But raise a contradiction from a Mishnah in Nega'im: One who had a snow-white leprous mark [baheres] on his skin...

עמוד ב' DAF 34B

מishnah MISHNAH

MISHNAH

ונקצצה — טהור,

The Mishnah in Nega'im teaches: If a leprous mark was on a person's body and it was cut off inadvertently, he is pure.

MISHNAH

קצצה מתכוין —

But if he cut it off intentionally to rid himself of the impurity,

MISHNAH

רבי אליעזר אומר: לקשיילד לו נגע אחר יטהר הימנו.

Rabbi Eliezer says: When another leprous mark will be born to him, i.e., when he develops a new mark, he will become pure from it, meaning his purification from the first mark is dependent on the purification of this new one.

MISHNAH

וחכמים אומרים: עד שתפרח בכולו, או עד שתמעט בהרתו מפגרים!

And the Sages say: He can never become pure until the leprosy spreads over his entire body, which is a Torah-law sign of purity, or until his bright spot shrinks to less than the size of a split bean before he cut it off, which would mean it was never a valid mark to begin with. Otherwise, he remains impure forever. This shows that Rabbi Eliezer does not impose a permanent penalty on a transgressor, which contradicts his ruling in our Mishnah regarding a firstborn!

ANSWER

רַבָּה וְרַב יוֹסֵף דְּאָמְרֵי תְרוּוִיָּהּ:

Rabba and Rav Yosef both say in resolution of this contradiction:

ANSWER

כִּי קִנִּיּוֹס רַבִּי אֶלִיעֶזֶר בְּמִמוֹנֹו, בְּגִוּפוֹ לֹא קִנִּיּוֹס.

When Rabbi Eliezer penalizes a transgressor permanently, that is only with regard to his property, such as a firstborn animal; but with regard to his body, such as leprosy, he does not penalize him permanently.

EXPLANATION

מִמוֹנֹו — אֵיכָא לְמִימַר דְּאֵתִי לְמִיעָבֵד,

The Gemara explains: Regarding his property, there is reason to say that he will come to do the transgression and intentionally cause a blemish, because he loses nothing by doing so since the animal is already forbidden to him. Therefore, a severe, permanent penalty is needed to deter him.

EXPLANATION

גִּוּפוֹ — מִי אֵיכָא לְמִימַר דְּאֵתִי לְמִיעָבֵד?

But regarding his body, is there really reason to say that he will come to do this and cut off the mark? A person is hesitant to mutilate his own flesh, and the temporary penalty of waiting for another mark is deterrent enough, since there is no guarantee another mark will ever appear.

QUESTION

אָמַר רַבָּא: דְּרַבִּי אֶלִיעֶזֶר אֲדַרְבֵּי אֶלִיעֶזֶר קִשְׁיָא, דְּרַבְּנֹו אֲדַרְבְּנֹו לֹא קִשְׁיָא?

Rava said: Is only the ruling of Rabbi Eliezer here difficult against the ruling of Rabbi Eliezer there, while the ruling of the Rabbis here against the ruling of the Rabbis there is not difficult? In our Mishnah, the Rabbis only penalize the owner until another blemish occurs, whereas in Nega'im they penalize him permanently! This contradiction also needs to be resolved.

RESOLUTION

אֶלָּא, דְּרַבִּי אֶלִיעֶזֶר אֲדַרְבֵּי אֶלִיעֶזֶר לֹא קִשְׁיָא, בְּדִשְׁנִינֹו.

Rather, we must explain as follows: The ruling of Rabbi Eliezer here against the ruling of Rabbi Eliezer there is not difficult, just as we answered, distinguishing between property and body.

RESOLUTION

רַבְּנֹו אֲדַרְבְּנֹו נִמִּי לֹא קִשְׁיָא,

And the ruling of the Rabbis here against the ruling of the Rabbis there is also not difficult,

RESOLUTION

הָכָא בְּמַאי דְּעָבֵד קִנְסוּהָ, הָכָא בְּמַאי דְּעָבֵד קִנְסוּהָ.

because here, in the case of the firstborn, they penalized him in accordance with what he did, and there, in the case of leprosy, they penalized him in accordance with what he did.

EXPLANATION

בְּמַאי אֵיכְוִין לְמִישְׁרִייה בְּהַאי מוּמָא?

The Gemara elaborates: In the case of the firstborn, **with what did he intend to permit** the animal? **With this specific blemish** that he made.

EXPLANATION

בְּהֵאֵי מוּמָא קְנָסוּהָ רַבֵּנָן, דְּבִהְיָא מוּמָא לָא לִישְׁתַּרֵּי לִיהּ.

Therefore, **the Rabbis penalized him specifically with regard to this blemish**, that through this blemish it should not **become permitted to him**. But if another, natural blemish occurs, he may slaughter it.

EXPLANATION

וְהָכָא, בְּמָא דְעֵבֵד קְנָסוּהָ — אִיכְפֻּיָּן לְטַהוּרֵי נַפְשֵׁיהּ בְּהֵאֵי קְצִיצָה, בְּהֵאֵי קְצִיצָה קְנָסוּהָ רַבֵּנָן.

And here, in the case of leprosy, **they penalized him in accordance with what he did**: He intended to purify himself **through this cutting off** of the mark; therefore, **the Rabbis penalized him with regard to this cutting off**, treating it as if the mark is still there, which leaves him permanently impure.

QUESTION

בְּעֵי רַב פָּפָא: "יִטְהַר" תָּנִן, אוּ "וְיִטְהַר" תָּנִן?

Rav Pappa asked: Did we learn in the Mishnah the word 'yit'har' (he shall be pure), or did we learn 'veyit'har' (and he shall be pure)?

QUESTION

לְמָא נִפְקָא מִינָהּ?

The Gemara asks: **What is the practical difference** between these two versions?

ANSWER

לְחֶתֶן שֶׁנִּרְאָה בּוֹ נֶגַע.

The Gemara answers: The difference is in the case of **a bridegroom upon whom a new leprous mark appeared**.

BRAISA

דִּתְנִין: חֶתֶן שֶׁנִּרְאָה בּוֹ נֶגַע — נּוֹתְנִין לוֹ שִׁבְעָה יָמִים, לוֹ וּלְאַצְטְלִיתוֹ וְלְכִסּוֹתוֹ,

As we learned in a Mishnah: **A bridegroom upon whom a leprous mark appeared**, we give him seven days of grace before examining it, to not disrupt his joy; this applies **to him, to his cloak, and to his garment**.

BRAISA

וְכֹן בְּרֶגֶל — נּוֹתְנִין לוֹ כָּל יְמֵי הָרֶגֶל.

And similarly, on a Festival, we give him all the days of the Festival as a grace period.

EXPLANATION

אִי אָמַרְתָּ "יִטְהַר" תָּנִן — מְקַמֵּייתָא טַהַר לִיהּ, לְכַתְרֵייתָא נִטְרִין לִיהּ שִׁבְעָה יָמֵי מִשְׁתָּהּ.

Now, **if you say we learned 'yit'har'**, it means that as soon as the second mark appears, **he is purified from the first mark** immediately. And as **for the second mark**, **we wait for him** during the **seven days of the wedding feast** before inspecting it. Thus, he is completely pure during his wedding week.

EXPLANATION

אֵלֶּא אִי אָמַרְתָּ: "וַיִּטְהַר" תֵּנֶן — סוּף סוּף, כִּי לֹא מִטְמִית לְבִתְרִייתָא, הָא מִיטְמֵא וְקָאִי מִקְמִייתָא.

But if you say we learned 'veyit'har', it means he only becomes pure from the first mark after the second one is declared pure. If so, ultimately, even though you do not declare him impure from the second mark during the seven days, he still stands as impure from the first mark! Thus, the grace period does him no good.

QUESTION

מאי?

The Gemara asks: **What** is the conclusion of this inquiry?

RESOLUTION

תיקו.

The Gemara concludes: The question **shall stand** unresolved.

QUESTION

בְּעֵי מִינִיָּה רַבִּי יִרְמְיָה מְרַבִּי זִירָא: צוּרִם אוֹזֵן בְּכֹכּוֹר וָמֵת, מִהוּ לְקַנּוֹס בְּנוֹ אַחֲרָיו?

Rabbi Yirmeya asked Rabbi Zeira: If one slits the ear of a firstborn animal and then dies, what is the law as to whether to penalize his son after him by forbidding the son from slaughtering and eating the animal?

EXPLANATION

אִם תִּמְצִי לומר: מוֹכֵר עֶבְדוֹ לְגוֹיִם וָמֵת — קָנְסוּ בְנוֹ אַחֲרָיו, דְּכָל יוֹמָא וְיוֹמָא מִפְּקַע לֵיהּ מִמְצוֹת.

He analyzes the sides of the question: If you say that in the case of one who sells his Jewish slave to non-Jews and dies, they penalized his son after him by forcing the son to redeem the slave, that is because every single day the slave remains with the non-Jew, the father's action removes him from mitzvos, so the transgression is ongoing.

EXPLANATION

אִם תִּמְצִי לומר: כּוֹוֹן מְלַאכְתּוֹ בְּמוֹעֵד וָמֵת — לֹא קָנְסוּ בְנוֹ אַחֲרָיו, מִשּׁוּם דְּלֹא עֲבָדָה לְאִסּוּרָא.

And if you say that in the case of one who intentionally planned his work for Chol HaMoed and died, they did not penalize his son after him, that is because the son himself did not do any prohibition, and the father's forbidden act is already completed.

QUESTION

הָכָא מַאי? לְדִידֵיהּ קָנְסוּ רַבָּנָן, וְהָא לִיתִּיהּ, אוּ דְלָמָּא לְמִמוּנֵיהּ קָנְסוּ רַבָּנָן, וְהָא אִיתִּיהּ?

So here, what is the halacha? Did the Rabbis penalize him personally, and since he is no longer alive, the penalty lapses? Or perhaps the Rabbis penalized his property, and since the property is still here, the penalty remains?

ANSWER

אמר ליה: תניתוה,

Rabbi Zeira said to him: You have already learned it in a Mishnah:

MISHNAH

שדה שנתקוצה בשביעית — תזרע למוצאי שביעית,

A field that was cleared of thorns during the Shemittah year may be sown at the conclusion of Shemittah, because clearing thorns is not a primary agricultural labor.

MISHNAH

ביטויבה נידירה — לא תזרע למוצאי שביעית.

But if it was plowed or manured during Shemittah, it may not be sown at the conclusion of Shemittah as a penalty.

גמרא GEMARA

STATEMENT

ואמר רב אסי ברבי חנינא: נקטינו, הטיבה ומת — בנו זורעה.

And Rav Assi bar Chanina said: We have a tradition that if he plowed it and died, his son may sow it.

INFERENCE

אלמא לדידיה קנסו רבנו, לבריה לא קנסו רבנו.

Consequently, the Rabbis penalized him personally, but they did not penalize his son. The same should apply to the firstborn animal.

STATEMENT

אמר אביי: נקטינו

Abaye said: We have a tradition that...

SUMMARY

The Gemara derives the prohibition of causing an indirect blemish from the verse "Any blemish," and resolves the machlokes between Rabbi Eliezer and Rabbi Yehoshua regarding doubtful terumah by explaining that they argue over whether we say Eliyahu Hanavi will come and declare it pure. After establishing that the halacha follows Rabbi Shimon of the braisa who permits eating a firstborn that was blemished through bloodletting, the Gemara turns to the penalty for intentionally blemishing a firstborn. To resolve the contradiction between Rabbi Eliezer's strict permanent penalty here and his more lenient ruling regarding one who cut off his tzara'as, Rabba and Rav Yosef offer a classic teretz: Rabbi Eliezer only penalizes a person permanently when it comes to his property, but he does not impose a permanent penalty when it affects his own body.

The Mishnah teaches us a powerful yeshivish yesod about how we deal with our mistakes and transgressions. If a person intentionally blemishes a bechor to make it permitted for slaughter, Rabbi Eliezer says he can never slaughter it. The Chachamim, however, are mechadesh that if a new, natural blemish develops later, he can slaughter it on account of that second blemish. The Gemara is bothered: why do the Chachamim let him off? The teretz is that the Chachamim only penalized him on the specific blemish he made. They did not lock the door on him forever; they left a path for the animal to eventually become permitted through natural means.

This is a deep lesson in how Hashem runs His world and how we must look at our own spiritual failures. When we make a mistake, when we blemish our own neshama or mess up a situation through our own willful bad choices, the yetzer hara wants us to believe we are permanently disqualified. He tells us, "You ruined this, you can never fix it, you are penalized forever." But the Torah's way is different. Even when we must face the consequences of what we did, Hashem never shuts the door completely. He always leaves a path open for a new situation to develop, a new opportunity for teshuvah and growth that comes from Shamayim.

We see this yesod clearly in our daily avodah. If you made a mess of a relationship, a business deal, or your own spiritual schedule through your own negligence, do not fall into despair. You might not be able to use the "blemished" path you tried to force, but look out for the new, clean opening Hashem is going to send your way.

Today, if you are feeling stuck or penalized by a past mistake, stop trying to force the old situation. Instead, daven to Hashem for a new opening, and keep your eyes open to recognize the fresh opportunity He is sending you to start over.

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 פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחֲשֹׁב יְהוָה לֹא עֶזְרָא וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עֶזְרָא חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֵיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְגַּוְרֵסן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגֹּזִי לֹא חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוֹזִי לָמָּה זִנְחִיתָנִי לָמָּה קָדַר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֶבֹּאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנִי יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָה וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחִידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאָב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךָ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיִּאֲבָדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךָ אֵל יָנוּם שִׁמְרָךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךָ יְהוָה צִלָּךָ עַל יַד מִיִּנָּה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַּהֲיֶינָה אַזְנוֹיְךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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.'