

This eChok volume of
Genesis ~ Volume 1

Dedicated in loving memory of
**Joseph and Adele
Mizrahi ל"א**

by their son ~ David

and in memory of

Arthur Sulcov ל"א

*by his loving wife Esther
and children ~ Robert and Sherry*

In memory of
**Jacob and Mary
Hidary**

By their Children

ז והות מצותא בין רעי
 בעיריה דאברם ובין רעי
 בעיריה דלוט וכנענאה
 ופרנאה בכן יתיב בארעא:
 ח ואמר אברם ללוט לא כען
 תהי מצותא בינא וביןך ובין
 רעותי ובין רעותך ארי גוברין
 אחין אנחנו: ט הלא כל ארעא
 קדמך אתפרש כען מלותי אם

ז ויהי ריב בין רעי מקנה אברם ובין רעי
 מקנה לוט והכנעני והפרזי אז ישב
 בארץ: ח ויאמר אברם אל לוט אל נא
 תהי מריבה ביני וביןך ובין רעי ובין
 רעיך פי אנשים אחים אנחנו: ט הלא
 כל הארץ לפניך הפרד נא מעלי אם

(7) And there was a quarrel between the herdsmen of Avram's cattle and the herdsmen of Lot's cattle; and the Canaanites and the Perizzites dwelled in the Land at that time. (8) And Avram said to Lot, Please, let there be no contention between me and you, or between my herdsmen and your herdsmen, for we are relatives. (9) Is not the entire Land before you? Please, separate from me: if [you

RASHI

רש"י

(7) **And there was a quarrel** — because Lot's herdsmen were evil and would pasture their cattle in other people's fields. So Avram's herdsmen would rebuke them for this act of robbery, but they would reply, "The Land has been given to Avram, and since he has no [son as] heir, Lot his brother's son will inherit him, so it is not robbery!" Scripture, however, states [immediately after this, in our verse], "and the Canaanites and

(ז) ויהי ריב. לפי שהיו רועיו של לוט רשעים ומרעים בהמתם בשדות אחרים, ורועי אברם מוכיחים אותן על הגזל, והם אומרים: נתנה הארץ לאברם ולו אין יורש, ולוט יורשו, ואין זה גזל, והכתוב אומר: "והכנעני והפרזי אז ישב בארץ", ולא זכה אברם עדין: (ח) אנשים אחים. קרובים, ומדרש אגדה: דומין בקלסתר פנים: (ט) אם השמאל ואימנה. בכל אשר תשב, לא אתרחק ממך, ואעמד לך למגן ולעזר, וסוף דבר

the Perizzites dwelled in the Land at that time" [to remind us of the falsity of Lot's herdsmen's argument,] since Avram had not yet come to possess the Land [for if it had been Avram's possession, he could have given them permission to pasture wherever they wished] (Bereishit Rabbah 41:5). (8) **אנשים אחים** — [literally, "brother men," meaning:] Relatives. The Midrash Aggadah explains that [in one aspect, Avraham and Lot were indeed like brothers, since] they resembled each other in their facial features (Bereishit Rabbah 41:6). [Thus, Avraham was effectively saying here to Lot: "Since we look like brothers, people might mistake you for me and think that I am pasturing my animals in their land!"] (9) **If [you go to] the left, then I shall [go to] the right** — [meaning on the other side, but close to you nevertheless. Avraham said to Lot:] "Wherever you [decide to] dwell, I will not be far away from you. I shall stand by you to protect and help you." Indeed, Lot ultimately needed this help from

את לצפונא ואנא לדרומא
 ואם את לדרומא ואנא
 לצפונא י ויקף לוט ית עינוהי
 וחזא ית כל מישר ירדנא ארי
 כלה בית שקיא קדם חבלות
 י ית סדום וית עמרה כגינתא
 דיי כארעא דמצרים מטי
 לצער: יא ובחר ליה לוט ית
 כל מישר ירדנא ונטל לוט

הַשְׁמַאל וְאִימְנָה וְאִם־הַיְמִין וְאֲשַׁמְאִילָהּ:
 וַיֵּשֶׂא־לוֹט אֶת־עֵינָיו וַיֵּרָא אֶת־כָּל־כַּפְּר
 הַיַּרְדֵּן כִּי כָלָה מִשְׁקָהּ לִפְנֵי ו שַׁחַת יְדוּהַ
 אֶת־סֹדֶם וְאֶת־עַמֹּרָה כַּגֵּן־יְדוּהַ כַּאֲרֶץ
 מִצְרַיִם בְּאֶכָה צֶעַר: יא וַיִּבְחַר־לוֹ לֹט אֶת

go to] the left, then I shall [go to] the right, and if [you go to] the right, then I shall [go to] the left. (10) Lot raised his eyes and saw all of the Kikar Plain of Jordan, [and] that it was all well-watered. [For] before the Lord destroyed Sedom and Ammorah, [it was] like the Lord's garden, like the land of Egypt as you come to Tzo'ar. (11) So Lot chose for himself all of the Jordan's Kikar Plain.

RASHI

רש"י

Avraham, as the verse says (14:14 below), "Avram heard that his relative had been taken captive" ואימנה — [This unusual word signifies the causative form, with the root ימין, "right-hand side," thus having the meaning:] "I shall make myself go to the right." This is like [the similar word that appears later in our verse,] ואשמאילה, meaning: "I shall make myself go to the left."

הצריך לו, שנאמר: "וישמע אברם כי נשבה אחיו וגו'": ואימנה. אימין את עצמי, כמו: "ואשמאילה", אשמאיל את עצמי, ואם תאמר: היתה לו לינקד 'ואימנה', כך מצינו במקום אחר: "אם יש להימין" ואין נקוד להימין: (י) כי כלה משקה. ארץ נחלי מים: לפני שחת ה' את־סדם ואת־עמרה. היתה אותו מישור: כגן ה'. לאילנות: בארץ מצרים. לזרעים: באכה צער. עד צער, ומדרש אגדה

Now, [these two words are causative verbs in the first person future form (i.e., I shall ...), in which case the letter א is usually vocalized with a patach, like the words אקריא, akriy, "I shall have this read out," or אלביש, albish, "I shall clothe someone," and indeed like the word here אשמאילה, asme-illah, "I shall make myself go to the left." However, the word ואימנה here has the letter א vocalized with a tzeirei, to read ve-eiminah.] But if you were to submit that [this word ואימנה] should have been vocalized [with a patach under the א to read] ve-ayiminah, however, we do find a similar verb form in another place in Scripture [where the word is vocalized with a tzeirei, thus supporting the validity of this vocalization; and this is the verse] (II Samuel 14:19), "that no man can go to the right (להימין, le-heimin)," [with a tzeirei under the letter ה,] rather than being vocalized [with a patach to read:] le-hayimin. (10) It was all well-watered — [because that area of] the Land [was replete] with streams of water. Before the Lord destroyed Sedom and Ammorah — that Plain was Like the Lord's garden — [namely, the Garden of Eden, full of beautiful] trees (see Genesis 2:8-9), Like the land of Egypt — [known] for [its] seeds [and plants (see Deuteronomy 11:10)] (Bereishit Rabbah 41:7). באכה צער — [means:] Until Tzo'ar. And the Midrash Aggadah explains

מִלְקַדְמֵי־מִן וְאֶת־פָּרְשׁוֹ גָּבַר מִלּוֹת
 אַחֵיהֶי: יב אַבְרָם יָתֵב בְּאַרְעָא
 דְּכַנְעַן וְלוֹט יָתֵב בְּקִיּוֹרֵי
 מִישְׂרָא וּפְרַס עַד סְדוֹם:
 יג וְאֲנָשִׁין דְּסְדוֹם בִּישִׁין
 בְּמִמּוֹנְהוֹן וְחִיבִין בְּגוֹיֵתְהוֹן
 קָדָם יי לְחָדָא: יד וַיֵּי אָמַר
 לְאַבְרָם בְּתֵר דְּאֶתְפָּרֵשׁ לוֹט

כָּל־כֶּפֶר הִיָּרְדֵן וַיִּסַּע לוֹט מִקְדָּם וַיִּפְרְדּוּ
 אִישׁ מֵעַל אַחֵיו: יב אַבְרָם יָשָׁב בְּאַרְצֵי־
 כְּנַעַן וְלוֹט יָשָׁב בְּעַרְי הַכֶּפֶר וַיֵּאֱהַל עַד־
 סְדוֹם: יג וְאֲנָשִׁי סְדוֹם רָעִים וְחַטָּאִים לִידוּהָ
 מְאֹד: יד וַיִּדְוָה אָמַר אֶל־אַבְרָם אַחֲרֵי־

Lot travelled from the east, and they parted, one from another. (12) Avram dwelled in the Land of Canaan, while Lot dwelled in the cities of the Kikar Plain, pitching [his] tents as far as Sedom. (13) Now, the people of Sedom were very evil and sinful against the Lord. (14) And the Lord said to Avram, after Lot

RASHI

this to the discredit [of Lot]. Since they [namely, the people of Sedom and Ammorah] were permeated with lewdness, and it was for this reason that Lot chose their neighborhood for himself. This is taught in Tractate Horiyot (10b). (11) ככר — [This word is rendered] in its translation [by Onkelos, as:] A plain. [However, Rashi cites his own opinion that “Kikar” actually refers to the name of that particular plain, thus, the Kikar Plain of the Jordan (see Rashi 14:6 below).] From the

east — i.e., he travelled from being beside Avram and proceeded on his way towards the west of Avram. Hence, Lot was travelling “from the east” to the west. [And although Sedom, Lot’s choice of abode was to the east of Avram, Lot nevertheless was embarrassed to show Avram that he was going there. He thus tricked Avram by travelling in the opposite direction, westward, and later, when they had parted (see later in our verse), Lot reverted and went eastward to Sedom.] And the Midrash Aggadah explains [the term for “from the east,” מִקְדָּם]: Lot removed himself from [God,] the One Who preceded (מִ-קְדָּמוֹן) the world, saying, “I wish no part of Avram or his God!” (Bereishit Rabbah 41:7). (12) וַיֵּאֱהַל — [This word is a verb, with the root אהל, “tent.” Thus, the meaning is:] “He pitched tents” for his herdsmen and his cattle, [reaching] as far as Sedom. (13) **Now, the people of Sedom were [very] evil** — But nevertheless, Lot did not refrain from living among them. And our Rabbis (Yoma 38b) have learnt from here [that when Scripture says] (Proverbs 10:7), “the name of evil people will rot” [it means that whenever evil people are mentioned, one must also mention their discredit; as we see here, when Sedom was mentioned, Scripture then continues, “the people of Sedom were very evil”]. **Evil** — [i.e., committing transgressions] with their bodies; **Sinful** — [i.e., committing transgressions] with their money. **Very [evil and sinful] against the Lord** —

רש"י

דורשה לגנאי: על שהיו שטופי זמה, בחר לו לוט בשכונתם, במסכת הוריות: (יא) כפר. מישור, בתרגומו: מִקְדָּם. נסע מאצל אברם (ממזרח) והלך לו למערבו של אברם, נמצא נוסע ממזרח למערב, ומדרש אגדה: הסיע עצמו מקדמונו של עולם, אמר: אי אפשר לא באברם ולא באלהיו: (יב) וַיֵּאֱהַל. נטה אהלים לרועיו ולמקנהו עד סדום: (יג) וְאֲנָשִׁי סְדוֹם רָעִים. ואף על פי כן לא נמנע לוט מלשכן עמם, ורבותינו למדו מכאן: “ושם רשעים ירקבו”: רעים. בגופם; וחטאים. בממונם: לה' מאד.

מעמיה וקוף כען עינך וחזי מן
אתרא דאת תמן לצפונא
ולדרומא ולמדינתא
ולמערבא: טו ארי ית כל
ארעא די את חזי לך אתננה
ולבניך עד עלם: טז ואשוי ית
בניך סגיאין כעפרא דארעא
כמא די לא אפשר לגבר
לממני ית עפרא דארעא אף
בניך לא יתמנון: יז קום הלך
בארעא לארפה ולפתיה ארי
לך אתננה: יח ופרס אברם
ואתא ויתב במישרי ממרא די
בחרון ובנא תמן מדבחא
קדם יי: א והוה ביומי אמרפל
מלכא דבבל אריוף מלכא

הפרד-לוט מעמו שא-נא עיניך וראה
מן-המקום אשר-אתה שם צפנה ונגבה
וקדמה וימה: טו כי את-כל-הארץ אשר-
אתה ראה לך אתננה ולזרעך עד-עולם:
טז ושמתי את-זרעך כעפר הארץ אשר |
אם-יוכל איש למנות את-עפר הארץ
גם-זרעך ימנה: יז קום התהלך בארץ
לארפה ולרחבה פי לך אתננה: יח ויאהל
אברם ויבא וישב באלני ממרא אשר
בחרון ויבן-שם מזבח לידוה: פ רביעי
יד א ויהי בימי אמרפל מלך-שנער אריוף

had parted from him, Raise your eyes now, and, from where you are, look to the north, to the south, to the east and to the west; (15) For I shall give the entire Land which you see, to you and to your offspring, forever. (16) And I shall make your offspring like the dust of the earth, so that if a man could count the dust of the earth, so too, would your offspring be countable. (17) Arise, walk around in the Land, through its length and its breadth, for I shall give it to you. (18) So Avram set up his tents. Then he came and stayed in the Eilonei Plains of Mamrei, which are in Chevron, and he built an altar to the Lord there. **14** (1) And it was, in the days when Amrafel the king of Shin'ar, Aryokh the

RASHI

רש"י

i.e., knowing their Master and yet intentionally rebelling against Him (Sanhedrin 109a). (14) [And the Lord said to Avram,] after Lot had parted from him — As long as that evil man [Lot] was with Avraham, the Divine word separated

יודעים רבונם ומתכוננים למרד בו: (יד) אחרי הפרד לוט. כל זמן שהרשע עמו, היה הדבור פורש ממנו: (טז) אשר אם-יוכל איש. כשם שאי אפשר לעפר להמנות, כך זרעך לא ימנה: (יח) ממרא. שם אדם: (א) אמרפל. הוא נמרד שאמר לאברהם: 'פל לתוף

itself from Avraham [i.e., God did not speak to him. However, as soon as "Lot had parted from him," that is when "And the Lord said to Avram ..."] (Tanchuma Vayeitzei 10). (16) So that if a man could count [the dust of the earth] — [The meaning here is:] Just as it is impossible for dust to be counted, so too, your offspring will be uncountable. (18) Mamrei — This is the name of a man [and not the name of a place] (Bereishit Rabbah 42:8). **14** (1) Amrafel [the king of Shin'ar] — This is Nimrod [king of Shin'ar (see Genesis

דאַלסר כְּדַרְלֵעֹמֶר מֶלֶכָּא
 דְּעֵילָם וְתִדְעַל מֶלֶכָּא דְעַמְמִי:
 ב סְדֹרוּ (נ"י עֲבָדוּ) קָרְבָּא עִם
 בְּרַע מֶלֶכָּא דְסֹדֶם וְעִם בְּרַשַׁע
 מֶלֶכָּא דְעַמְרָה שְׁנָאב מֶלֶכָּא
 דְאַדְמָה וְשִׁמְאֵבֶר מֶלֶכָּא
 דְצִבּוּיִם וּמֶלֶכָּא דְבִלְעָה הִיא
 צִעַר: ג כָּל אֱלִיָּן אֲתַכְנִישׁוּ
 לְמִישֵׁר חֻקְלֵיאָהּ הִיא אֲתֵר יִמָּא
 דְּמֶלְכָּא: ד תְּרַתִּי עֲשֵׂרִי שְׁנֵי

מֶלֶךְ אֶלְסַר כְּדַרְלֵעֹמֶר מֶלֶךְ עֵילָם וְתִדְעַל
 מֶלֶךְ גּוֹיִם: ב עָשׂוּ מִלְחָמָה אֶת־בְּרַע מֶלֶךְ
 סֹדֶם וְאֶת־בְּרַשַׁע מֶלֶךְ עַמְרָה שְׁנָאב ו
 מֶלֶךְ אֲדָמָה וְשִׁמְאֵבֶר מֶלֶךְ צִבּוּיִם וּמֶלֶךְ
 בִּלְעָה הִיא־צִעַר: ג כָּל־אֱלֹהֵי חִבְרוֹ אֶל־עַמְק
 הַשְּׂדִיִּים הוּא יָם הַמֶּלַח: ד שְׁתַּיִם עֲשָׂרָה

king of Elassar, Kedarla-omer the king of Eilam and Tid'al the king of Goyim, (2) [They] waged war against Berra the king of Sedom, Birsha the king of Ammorah, Shin-av the king of Admah, Shemeiver the king of Tzevoyim and the king of Bel'a, which is Tzo'ar — (3) That all these had joined together at the Siddim Valley, which is [now] the Salt Sea. (4) For twelve years they served

RASHI

רש"י

10:9-10]], the one who said to Avraham: "Jump (פול) into the furnace of fire!" [Thus, the name פול אמרפול signifies פול אמר: "he said: Jump!"] (see Rashi Genesis 11:28; Eiruvim 53a). [Tid'al] the king of Goyim — There is a place whose name is "Goyim" [גוים, meaning "nations"], so named because people from many different nations and places gathered there, and they appointed a person to be king over all of them: his name was Tid'al (Bereishit Rabbah 42:4). (2) ברע — [literally, ב-רע, "with evil," so named because he was] evil towards Heaven and evil towards people. ברשע — [so named] because he was supreme in his evil (ברשעו) (Tanchuma 8). שנאב — [so called because] he hated (שנא) his Father (אב) in heaven. — [so called because] he placed (שם) appendages (אבר) upon himself, in order to fly and leap [in an attempt] to rebel against the Holy One, Blessed is He. (ibid.) בלע — This is the name of a city [rather than the name of a king]. (3) עמק השדים — This is its name, so called because it contained many fields (שדות). Which is [now] the Salt Sea — After some time, the sea flowed into this valley and it became [what is now known as] the Salt Sea. And the Midrash Aggadah explains that [when Sedom was destroyed (see Genesis 19:24-25),] the surrounding cliffs cracked open, and the rivers [of water that came through the cracks,] flowed into this valley [resulting in the Salt Sea] (Bereishit Rabbah 42:5). (4) For twelve years they served — namely, these five kings [served] Kedarla-omer. (5) And in the fourteenth year — of

כבשן האש. מלך גוים. מקום יש ששמו גוים, על שם שנתקבצו שמה מלמה אמות ומקומות והמליכו איש עליהם, ושמו תדעל (בראשית רבה): (ב) ברע. רע לשמים ורע לבריות: ברשע. שנתעלה ברשעו: שנאב. שונא אביו שבשמים: שמאבר. שם אבר לעוף ולמרד בהקדוש, ברוף הוא: בלע. שם העיר: (ג) עמק השדים. כך שמו, על שם שהיו בו שדות הרבה; הוא ים המלח. לאחר זמן נמשך הים לתוכו ונעשה ים המלח, ומדרש אגדה אומר שנתבקעו הצורים סביבותיו ונמשכו יאורים לתוכו: (ד) שתים עשרה שנה עברו. חמשה מלכים הללו את כדרלעמר:

פִּלְחוּ יֵת כְּדָרְלָעֹמֶר וּתְלַת
 עֲשָׂרֵי שָׁנִין מֵרְדּוֹ: הַ וּבְאַרְבַּע
 עֲשָׂרֵי שָׁנִין אֶתָּא כְּדָרְלָעֹמֶר
 וּמְלָכֵיִא דְעַמִּיָּהּ וּמְחוּ יֵת
 גְּבַרְיָא דִּי בְעִשְׁתְּרוֹת קַרְנַיִם
 וְיֵת תְּקִיפֵיִא דְבְּהַמְתָּא וְיֵת
 אִימַתְנֵי דְבִשְׁוֵה קַרְיָתִים: וְיֵת
 חוּרְאֵי דִּי בְטוּרְהוּן דְשַׁעִיר עַד
 מִישֹׁר פְּאָרְן דְסַמִּיד עַל

שָׁנָה עָבְדוּ אֶת־כְּדָרְלָעֹמֶר וּשְׁלֹשׁ־עֶשְׂרֵה
 שָׁנָה מֵרְדּוֹ: הַ וּבְאַרְבַּע עֶשְׂרֵה שָׁנָה בָּא
 כְּדָרְלָעֹמֶר וְהַמְּלָכִים אֲשֶׁר אִתּוֹ וַיִּכּוּ אֶת־
 רִפְאִים בְּעִשְׁתְּרוֹת קַרְנַיִם וְאֶת־הַזּוּזִים בְּהַם
 וְאֵת הָאִימִים בְּשׁוּה קַרְיָתִים: וְיֵת־הַחֲרִי
 בְּהַרְרָם שַׁעִיר עַד אֵיל פְּאָרְן אֲשֶׁר עַל־

Kedarla-omer, and then for thirteen years they rebelled. (5) And in the fourteenth year, Kedarla-omer came, along with the kings who were with him, and smote the Refaim in Ashterot Karnayim, the Zuzim in Hum, the Aimim in Shaveih Kiryatayim, (6) And the Chorites in their mountain, Seir, until the Eil Plain of

RASHI

רש"י

their rebellion, **Kedarla-omer came** — Since [the rebellion was against him,] the matter was of relevance to him, he was therefore the one to “enter into the thickness of the beam” [i.e., to take the matter into his own hands and lead the battle] (Bereishit Rabbah 42:6). **Along with the kings** — i.e., those three kings [who were his allies, namely, Amrafel, Aryokh and Tid'al (see verse 1 above)]. **The Zuzim** — These are the Zamzumim (see Deuteronomy 2:10-11,20) [who were powerful giants. These Zamzumim were defeated by Kedarla-omer and his allies, who were in turn conquered by Avraham (see verse 14-15 below). Thus, in identifying those who were defeated by the four kings, Scripture here describes the mighty victory ultimately achieved by Avraham]. (6) **בהררם** — [means:] In their mountain. **איל פארן** — [The word איל is rendered] in its translation [by Onkelos] as: Plain. However, I say that איל does not mean “plain.” Rather, [the meaning here is that] the plain of Paran is called “Eil.” [Similarly,] the plain of Mamrei is called “Eilonet” (see 13:18 above), and that of Jordan is called “Kikar” (see 13:10-11 above) and that of Shittim is called “Aveil” [as in the term אבל השטים (see Numbers 33:49). And similarly (Joshua 11:17), בעל גד [does not mean “the Gad plain,” but rather, “the Baal Plain of Gad,” i.e.,] its name is Baal. So, [although] all of these [terms, namely, בעל, אבל, ככר, איל, אלונני, are in these contexts] translated [by Onkelos] as “plain,” [nevertheless,] each term actually refers to the respective name of the plain [in question]. **על המדבר** — [literally, “upon the desert,” but

(ה) וּבְאַרְבַּע עֶשְׂרֵה שָׁנָה. לְמֵרְדּוֹ, בָּא כְּדָרְלָעֹמֶר, לְפִי שְׁהוּא הָיָה בְעַל הַמַּעֲשֶׂה נִכְנַס בְּעַבְי הַקּוֹרָה: וְהַמְּלָכִים. אֵלֶּה שְׁלֹשָׁה מְלָכִים: הַזּוּזִים. הֵם זְמוּזִים: (ו) בְּהַרְרָם. בְּהַר שְׁלֵהֶם: אֵיל פְּאָרְן. כְּתַרְגּוּמוֹ 'מִישׁוֹר', וְאוֹמֵר אֲנִי שְׁאִין 'אֵיל' לְשׁוֹן 'מִישׁוֹר', אֵלֶּא מִישׁוֹר שֶׁל פְּאָרְן אֵיל שְׁמוֹ, וְשֶׁל מַמְרָא אֵלוֹנֵי שְׁמוֹ, וְשֶׁל יַרְדֵּן כְּכַר שְׁמוֹ וְשֶׁל שִׁטִּים אֵבֶל שְׁמוֹ: 'אֵבֶל הַשִּׁטִּים' וְכֵן בְּעַל גַּד בְּעַל שְׁמוֹ, וְכֻלָּם מְתַרְגְּמִין 'מִישׁוֹר' וְכֹל אַחַד שְׁמוֹ עָלָיו: עַל־

מִדְבָּרָא: ז וְתָבוּ וְאָתוּ לְמִישַׁר
 פְּלוּג דִּינָא הִיא רְקַם וּמְחוּ יֵת
 כָּל חֻקַּל עֲמֻלְקָאָה וְאָף יֵת
 אֲמוֹרָאָה דִּיתִיב בְּעֵין גְּדִי:
 ח וּנְפִיק מְלָכָא דְסָדוּם וּמְלָכָא
 דְעַמּוֹרָה וּמְלָכָא דְאַדְמָה
 וּמְלָכָא דְצְבוֹיִם וּמְלָכָא דְבִלְעַ
 הִיא צוּעַר וְסַדְרוּ עֲמַהוּן קְרָבָא
 בְּמִישַׁר חֻקְלִיא: ט עִם
 כְּדָרְלַעֲמַר מְלָכָא דְעֵילָם
 וְתַדְעַל מְלָכָא דְעַמְמִין
 וְאַמְרַפֵּל מְלָכָא דְבִבְלָא וְאַרְיוֹךְ
 מְלָכָא דְאַלְסַר אַרְבַּעַה מְלָכִין

הַמְדַּבֵּר: ז וַיָּשׁוּבוּ וַיָּבֹאוּ אֶל-עֵין מִשְׁפַּט׃
 הוּא קַדֵּשׁ וַיִּכּוּ אֶת-כָּל-שְׂדֵה הָעַמְלָקִי וְגַם
 אֶת-הָאֲמֹרִי הַיֹּשֵׁב בְּחַצְצוֹן תְּמָר: ח וַיֵּצֵא
 מֶלֶךְ-סֹדֹם וּמֶלֶךְ עַמּוֹרָה וּמֶלֶךְ אַדְמָה וּמֶלֶךְ
 צְבוִיִּים וּמֶלֶךְ בִּלְעַ הוּא-צֹעַר וַיַּעֲרְכוּ אֹתָם
 מִלְחָמָה בְּעַמְקַת הַשָּׁדִיִּים: ט אֵת כְּדָרְלַעֲמַר
 מֶלֶךְ עֵילָם וְתַדְעַל מֶלֶךְ גּוֹיִם וְאַמְרַפֵּל
 מֶלֶךְ שְׁנַעַר וְאַרְיוֹךְ מֶלֶךְ אֶלְסַר אַרְבַּעַה

Paran which is near the desert. (7) Then they went back and came to Ein Mishpat, which is Kadesh, and smote the entire Amaleikite area and also the Emmorites, who dwelled in Chatzetzon Tamar. (8) So the king of Sedom went out, along with the king of Ammorah, the king of Admah, the king of Tzevoyim and the king of Bel'a, which is Tzo'ar — and engaged them in battle in the Siddim Valley: (9) Against Kedarla-omer the king of Eilam, Tid'al the king of Goyim, Amrafel the king of Shin'ar and Aryokh the king of Elassar — four kings

RASHI

רש"י

here, means:] “Near the desert,” as in the verse (Numbers 2:20), “Next to him (עליו) the tribe of Menashe” [where על is also used to mean “next to”]. (7) עֵין מִשְׁפַּט הוּא קַדֵּשׁ — [This place is named עֵין מִשְׁפַּט, literally, “the spring of judgment,”] so called because of [the incident to take place in] the future, when later on, Moshe and Aharon would be judged there concerning the events of that spring, namely, the waters of Merivah (see Numbers Chapter 20:1-13; Tanchuma 8). And Onkelos explains this name according to its simple meaning, namely, [that this plain was] a place where the people of that country would gather together for all types of judgments [of legal cases]. **The ... Amaleikite area** — Actually, Amaleik [himself] had not yet been born [at this stage], but [this area] was named after the future [where this would be the area of Amaleik] (Bereishit Rabbah 42:7). **In Chatzetzon Tamar** — This is Ein Geddi, explicitly [identified as such] in a verse in Chronicles (II 20:2), regarding [the account of] Yehoshafat. (9) **Four kings [against those five]** — But even so, the fewer in number were victorious. This tells you that these [four kings] were powerful (see also Rashi verse 5 above), but that nevertheless, Avram did not refrain

הַמְדַּבֵּר. אֶצֶל הַמְדַּבֵּר כְּמוֹ: “וְעָלְיוּ מִטְּהַ מְנַשֶּׁה:” (10) עֵין מִשְׁפַּט הוּא קַדֵּשׁ. עַל שֵׁם הָעֵתִיד, שְׁעֵתִידִין מִשֶּׁה וְאֶהְרֹן לְהַשְׁפִּיט שָׁם עַל עֶסְקֵי אוֹתוֹ הָעֵין, וְהֵם מִי מְרִיבָה, וְאוֹנְקֵלוֹס תְּרַגְּמוּ בְּפִשְׁטוֹ: מְקוֹם שְׁבָנֵי הַמְדִינָה מִתְקַבְּצִים שָׁם לְכָל מִשְׁפָּט: שְׂדֵה הָעַמְלָקִי. עֵדִין לֹא נוֹלַד עַמְלָק, וְנִקְרָא עַל שֵׁם הָעֵתִיד: בְּחַצְצוֹן תְּמָר. הִיא עֵין גְּדִי, מְקָרָא מְלָא (בְּרַבְרִי הַיָּמִים ב): בִּיהוֹשָׁפָט: (ט) אַרְבַּעַה מְלָכִים וְגוֹ'. וְאָף עַל פִּי כֹן נִצְחוּ הַמוֹעֲטִים, לְהוֹדִיעַךְ שְׁגָבוּרִים הָיוּ

לְקַבֵּיל חֲמֵשָׁה: י וּמִיִּשְׂרָאֵל
 חֲקָלִיָּא בִּירִין בִּירִין מִסְקִין
 חִימְרָא וְעִרְקוּ מִלְּפֵא דְסֻדּוֹם
 וְעִמּוֹרָה וּנְפְלוּ תַּמָּן
 וְדֹאשְׁתָּארוּ לְטוֹרָא עֲרִקוּ:
 יא וּשְׁבוּ יָת כָּל קְנִינָא דְסֻדּוֹם

מְלָכִים אֶת־הַחֲמֵשָׁה: י וְעַמֶּק הַשְּׂדִים
 בְּאֵרֶת בְּאֵרֶת חֲמֹר וַיִּנְסוּ מִלְּךְ־סֻדָּם וְעַמְרָה
 וַיִּפְּלוּ־שָׁמָּה וְהַנְּשָׂאִים הָרָה נָסוּ: יא וַיִּקְחוּ

against those five. (10) Now, the Siddim Valley had many asphalt pits; when the king of Sedom and Ammorah fled, they fell into them, while those who remained, fled to mountains. (11) And they took all the wealth of Sedom and

RASHI

רש"י

from pursuing them (see verse 15 below).

(10) בְּאֵרֶת בְּאֵרֶת חֲמֹר — [Here, in this valley,] there were many pits [which resulted] when people took asphalt from the ground of the area [that was rich in asphalt], for use as mortar in buildings. And the Midrash Aggadah explains that these pits were steeped in soft sticky asphalt, and a miracle was wrought that the king of Sedom escaped out of this area. [And why was this miracle wrought?] Because there were some nations that did not believe that Avraham had been saved from [Nimrod's casting him into] the furnace of fire in Ur Kassdim (see Rashi Genesis 11:28).

However, when [they saw that] the king of Sedom escaped out of the [pits of sticky] asphalt, they retroactively believed about [the miracle that had been wrought for] Avraham

(Bereishit Rabbah 42:7). הרה נסו — [means:] They fled to a mountain. Any word that requires a ל as a prefix [to mean “to ...,” or “for ...”], Scripture [often] places a ה as a suffix onto it [as the equivalent of the prefix ל. Thus, the word here הרה, he-rah, is equivalent to להר, le-har, meaning “to a mountain”]. And there is a difference in meaning between our word הרה, he-rah, and ההרה, ha-harah [which has the definite article placed at the beginning of the word]. For [as we have explained,] the ה [suffix in both of these cases] replaces a ל prefix [meaning “to ...,” or “for ...”], but it does not replace a ל vocalized with a patach underneath [meaning “to the ...,” or “for the ...”]. Hence, [here, the word] הרה, he-rah [which does not have a definite article ה at the beginning,] is equivalent to להר, le-har, or like הר אל, [both expressions] meaning “to a mountain,” i.e., not specifying which mountain is being referred to in particular; rather, each person fled to the first mountain he could find [and thus, the verse reads: “those who remained, fled to mountains”]. But if a word [also] has a ה at the

ואף על פי כן לא נמנע אברהם מלרדף אחריהם: (י) בְּאֵרֶת בְּאֵרֶת חֲמֹר. בְּאֵרֶת הַרְבֵּה הָיוּ שֵׁם שְׁנוּטְלִין מִשֵּׁם אֲדָמָה לְטִיט שֶׁל בְּנֵין, וּמִדְרַשׁ אֲגָדָה, שְׁהָיָה הַטִּיט מְגַבֵּל בְּהֵם וְנִעֲשֶׂה נֶס לְמֶלֶךְ סֻדּוֹם שִׁיִּצָּא מִשֵּׁם, לְפִי שְׁהָיוּ בְּאֵמוֹת מִקְצֵתָן שֶׁלֹּא הָיוּ מְאֻמֵּינִין שֶׁנִּצְלַח אֲבָרָהֶם מְאוּר כְּשִׁדְּדִים מִכַּבְּשֵׁן הָאֵשׁ, וְכִיוֹן שִׁיִּצָּא זֶה מִן הַחֲמֹר, הֶאֱמִינוּ בְּאֲבָרָהֶם לְמַפְרָע: הָרָה נָסוּ. לְהֵר נָסוּ, הָרָה כְּמוֹ לְהֵר, כָּל תְּבֵה שֶׁצָּרִיכָה לְמִ"ד בְּתַחֲלָתָהּ הַטִּיל לָהּ ה"א בְּסוּפָהּ, וַיֵּשׁ חֲלוּק בֵּין הָרָה לְהֵרָהּ, שְׁה"א שְׁבִטוּף הַתְּבֵה עוֹמֶדֶת בְּמִקּוֹם לְמִ"ד שְׁבִרָאשָׁה, אֲבָל (סְפָרִים אַחֲרִים: זו) אֵינָה עוֹמֶדֶת בְּמִקּוֹם לְמִ"ד (סְפָרִים אַחֲרִים: לְנִקּוֹד) וְנִקּוּדָה פִּתְח תַּחְתִּיָּה, וְהָרִי "הָרָה" כְּמוֹ לְהֵר, אוּ כְּמוֹ אֶל הָר, וַאֲיִנוּ מְפָרֵשׁ לְאִיזוֹ הָר, אֲלֵא שֶׁבֶל אֶחָד נֶס בְּאֲשֶׁר מְצָא הָר תַּחֲלָה, וּכְשֶׁהוּא

וְעַמּוֹרָה וְיֵת כָּל מִיכְלֵהוֹן
וְאֵזְלוּ: יב וּשְׁבוּ יֵת לוֹט וְיֵת
קַנְיִינִיה בַּר אַחֻוּי דְאַבְרָם
וְאֵזְלוּ וְהוּא יֵת בְּסֻדּוֹם:
יג וְאַתָּא מְשִׁיבָא וְחַי לְאַבְרָם
עֲבָרָאָה וְהוּא שְׂרִי בְּמִישְׂרֵי

אֶת־כָּל־רֶכֶשׁ סֻדֹם וְעַמּוֹרָה וְאֶת־כָּל־אֲכָלָם
וַיֵּלְכוּ: יב וַיִּקְחוּ אֶת־לוֹט וְאֶת־רֶכְשׁוֹ בֵּין־
אָחִי אַבְרָם וַיֵּלְכוּ וְהוּא יֹשֵׁב בְּסֻדּוֹם:
יג וַיָּבֵא הַפְּלִיט וַיַּגִּד לְאַבְרָם הָעֵבְרִי וְהוּא

Ammorah, and all their food, and then they left. (12) And they captured Lot, Avram's brother's son, along with all his possessions and they left, since he was dwelling in Sedom. (13) And the fugitive came and told Avram the Ivri, who

RASHI

רש"י

beginning, e.g., if the verse would write ההרה, **ha-harah**, or המדברה, **ha-midbarah**, then [since these words have the definite article at the beginning, in addition to the ה suffix to replace the ל prefix], their meanings are: אל ההר or like לההר, "To the mountain" [and "to the desert"], which indicates that it would be referring then to a particular mountain that is being discussed in the passage [which is not the case here, for they were simply fleeing to any mountain they could find]. (12) **He was dwelling in Sedom** — What was the

נותן ה"א בראשה לכתב ההרה, או המדברה, פתרונו כמו אל ההר, או כמו לההר (להרה), ומשמע לאותו הר הידוע ומפרש בפרשה: (יב) והוא יושב בסדום. מי גרם לו זאת? ישיבתו בסדום: (יג) ויבא הפליט. לפי פשוטו זה עוג שפלט מן המלחמה, והוא שכתוב: "כי רק עוג נשאר מיתר הרפאים", וזהו 'נשאר', שלא הרגוהו אמרפל וחבריו כשהכו הרפאים בעשתרות קרנים, תנחומא. ומדרש בראשית רבה: זה עוג שפלט מדור המבול, וזהו מיתר הרפאים, שנאמר: "הנפילים היו בארץ וגו'", ומתפנן שיהרג אברם וישא את שרה: העברי. שבא

cause of Lot's [being taken captive and his possessions being plundered]? The fact that "he was dwelling in Sedom." (Bereishit Rabbah 42:7) (13) **And the fugitive came** — According to its simple meaning, the verse here is referring to Og, who escaped from this war [between the four and five kings]. This is what the Scripture is referring to, when it says (Deuteronomy 3:11), "For only Og, king of the Bashan, was left [from the remnant of the Refaim]" — thus, "was left" means that Amrafel and his allies did not slay him, when they smote the [other giants] Refaim in Ashterot Karnayim (see Rashi there). This is taught in Tanchuma (Chukat 25; see also Niddah 61a). And the Midrash Bereishit Rabbah explains that the verse here is referring to Og, who escaped from the generation of the Flood. This, then, is the meaning of (Deuteronomy 3:11), "[For only Og ... was left] from the remnant of the Refaim," for the verse says (Genesis 6:4), "Now, the giants were on the earth in those days" [namely, at the time of the Flood, and thus, Og, one of the giant Refaim, escaped from the Flood as a "remnant of the Refaim." And why did Og really come to Avraham?] He intended [when informing Avraham of Lot's capture,] that Avraham would [go to war and consequently] be killed, so that he [Og] would then marry Sarah (Bereishit Rabbah 42:8). **[Avram] the Ivri** —

ממרא אֶמְרָא אֶמְרָא אַחֵיהּ
 דְּאֶשְׁכּוֹל וְאַחֵיהּ דְּעֵנַר וְאַנּוֹן
 אֲנָשֵׁי קְזִימִיָּה דְאַבְרָם:
 יד וּשְׁמַע אַבְרָם אֶרֶי אֶשְׁתְּבִי
 אַחֵיהּ וְזָרְיוֹ יָת עֵילְמוּהִי יְלִידֵי

שִׁכֵּן בְּאֵלְנֵי מַמְרֵא הָאֶמְרֵי אֶחֱי אֶשְׁכֵּל
 וְאֶחֱי עֵנַר וְהֵם בְּעֵלֵי בְרִית־אֲבָרָם:
 יד וַיִּשְׁמַע אַבְרָם כִּי נִשְׁבְּהָ אֶחָיו וַיִּרַק
 אֶת־חַנְיֵכּוֹ יְלִידֵי בֵיתוֹ שְׁמֹנֶה עָשָׂר וּשְׁלֹשׁ

was living in the Eilonei Plain of Mamrei the Emmorite who was the brother of Eshkol and the brother of Aneur. They were Avram's allies. (14) And when Avram heard that his relative had been taken captive, he armed his trained men who had been born in his household — three hundred and eighteen [of them]

RASHI

רש"י

[The name עברי is used for Avraham,] for he came from across (עבר) the [Perat] River (Bereishit Rabbah 43:6; see Joshua 24:2-3).

בעלי ברית אברם — [literally, “members of Avram’s covenant,” called such] because they had made a covenant with him. Another explanation [of the expression, בעלי ברית] because they submitted their advice to Avraham regarding [the commandment of] circumcision [which is known as a “covenant” (ברית מילה); see Genesis 17:19 and Rashi there]. [Their

giving advice regarding circumcision is] explained elsewhere (see Rashi on Genesis 18:1).

(14) וירק — [This word means] as the Targum translates it: “And he armed.” Armer in Old French. Similar is the verse (Leviticus 26:33), והריקתי אחריכם חרב, meaning, “and I shall arm Myself with (or literally, unsheathe) My sword upon you;” likewise (Exodus 15:9), “I shall unsheathe (אריק) my sword” [also referring to “arming oneself” with a sword]; and also (Psalms 35:3), “unsheathe (והרק) the spear and battle-axe.” חניכיו — [This word, which normally is to be written in the full plural form, חניכיו, is] written here [some versions in Rashi have, חניכיו, is read here] as חניכו [with a missing ו. The word can thus be read as if in singular form, “his trained man.”] This refers to Eliezer, whom Avraham trained (חנך) in the commandments. [The term חנך] denotes the initiation of a person or an object into the particular profession or purpose to which he or it will be applied in the future. Similar is the verse (Proverbs 22:6), “Educate (חנך) a child,” and (Numbers 7:10), “the inauguration (חנכת) of the altar,” and (Psalms 30:1), “the inauguration (חנכת) of the Holy Temple.” And in Old French, the term is called enseigner. [Three hundred and] eighteen [of them] — [When Avraham gathered his 318 young men for war, according to Torah law (see Deuteronomy 20:5-8 and Rashi there), all those who were betrothed, or fearful of war or their sins, were told to withdraw. And] our Rabbis teach that it was only Eliezer [who remained out of all

מֵעֵבֶר הַנְּהָר (בְּרֵאשִׁית רַבָּה): בְּעֵלֵי בְרִית־אֲבָרָם. שְׁכַרְתּוֹ עִמּוֹ בְּרִית (סְפָרִים אַחֲרִים, דְּבַר אַחַר: שְׁהִשְׂיָאוּ לוֹ עֵצָה עַל הַמִּילָה, כְּמוֹ שְׁמִפְרָשׁ בְּמָקוֹם אַחֲרֵי: (יד) וַיִּרַק. בְּתַרְגוּמוֹ וְזָרְיוֹ, וְכֵן: וְהַרִיקְתִּי אַחֲרֵיכֶם חָרֶב, אֲזִידֵן בְּחָרְבִי עֲלֵיכֶם, וְכֵן: “אֲרִיק חָרְבִי”, וְכֵן: “וְהַרַקְתִּי חֲנִית וְסָגַר”: חַנְיֵכּוֹ. חֲנֹכוֹ כְּתִיב (סְפָרִים אַחֲרִים, קָרִי) זֶה אֱלִיעֶזֶר שְׁחֲנֹכוֹ לְמִצְוֹת, וְהוּא לְשׁוֹן הַתְּחִלַּת כְּנִיסַת הָאָדָם, אוֹ כְּלֵי לְאֻמְנוֹת שְׁהוּא עֲתִיד לְעַמּוֹד בָּהּ, וְכֵן: “חֲנֹךְ לְנֶעֱר”, “חֲנֻכַּת הַמִּזְבֵּחַ”, “חֲנֻכַּת הַבַּיִת”, וּבְלִעּוֹז קוֹרִין לוֹ אִינְצֵנִי”ר: שְׁמֹנֶה עָשָׂר וּגו’. רְבוּחֵינוּ אֶמְרוּ: אֱלִיעֶזֶר לְבָדוֹ הִיָּה

בִּיתִיָּה תָּלֵת מְאֹה וְתַמְנֵי עָסָר
וְרִדְף עַד דָּן:

מֵאוֹת וַיִּרְדֹּף עַד־דָּן:

— and he pursued [them] until [reaching them at] Dan.

RASHI

רש"י

these men. And indeed, in allusion to the fact that Eliezer was as worthy as all the 318 men put together, we see that] this number, [318]

וְהוּא מְנִין גַּמְטְרִיָּה שֶׁל שְׁמוֹ: עַד דָּן. שֶׁם תָּשֵׁשׁ בַּחוּ
שְׂרָאָה שְׁעֵתֵי דִין בְּנֵיו לְהַעֲמִיד שָׁם עֲגָל:

is the gematria [i.e., the numerical value] of Eliezer's name [where each letter of his name is assigned a numerical value according to its position in the alphabet, and when these are added together, the total comes to 318] (Nedarim 32a). [And he pursued them] until ... Dan — where Avraham weakened, for he foresaw that in the future, his descendants would set up a calf there. [See I Kings 12:25-33, where Scripture describes how Yerav'am the son of Nevat set up two golden calves as idols, one in Beit-eil and the other in Dan] (Sanhedrin 96a).

LECH LECHA FOR FRIDAY

לך לך ליום ששי

טו וְאֵת־פְּלֶגַע עֲלֵיהֶוֹן לִילֵיא הוּא

טו וַיִּחַלֵּק עֲלֵיהֶם | לַיְלָה הוּא וְעַבְדָּיו וַיִּפְּסוּ

(15) And he along with his servants divided themselves up against them [even]

RASHI

רש"י

(15) [וַיִּחַלֵּק עֲלֵיהֶם לַיְלָה הוּא וְעַבְדָּיו] — *[if read literally, means: "And he divided themselves against them at night, he and his servants" which is obscure in meaning. Rather,] in order to obtain the simple meaning of the verse, we must readjust the order of the phrases within it, as follows:*

(טו) וַיִּחַלֵּק עֲלֵיהֶם. לְפִי פְּשׁוּטוֹ, סָרַס הַמִּקְרָא: וַיִּחַלֵּק הוּא וְעַבְדָּיו עֲלֵיהֶם לַיְלָה' בְּדֶרֶךְ הַרוֹדְפִים שְׁמֵת־פְּלֶגַעִים אַחַר הַנִּרְדָּפִים כְּשֶׁבוֹרְחִים זֶה לְכָאן וְזֶה לְכָאן: לַיְלָה. כְּלוּמַר אַחַר שֶׁחֲשָׁבָה לֹא נִמְנָע מִלְרַדֵּפֵם, וּמִדְרַשׁ אַגְדָּה, שֶׁנִּחַלֵּק הַלַּיְלָה וּבְחֻצֵי הָרֵאשׁוֹן נַעֲשֶׂה לוֹ נֶס וְחֻצֵי הַשְּׁנִי נִשְׁמַר וּבָא לוֹ

"And he along with his servants divided themselves up against them at night." This is the way of pursuers: When those who are fleeing, run in different directions, the pursuers divide themselves up [into separate bands of men] and pursue after them. לַיְלָה — [The verse here] means to say: Even after it had become dark, Avraham did not refrain from pursuing them. And the Midrash Aggadah explains [the phrase עליהם לילה, literally, "And the night was divided for them," to allude to the fact that] the night was divided [into two parts]: In the first half of that night, a miracle was wrought for Avraham [namely, that he defeated these mighty kings]. And [since Avraham showed self-sacrifice in that he pursued these enemies in the middle of the night, so God repaid him by] holding in reserve the second half of that [miraculous] night [for Avraham's descendants, when they were in Egypt,] when [the second