חוּמָּשׁ עִם רַשִׁ"י · נח · חֲמִישִׁי

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NOACH · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we learn about the beautiful and comforting covenant that Hashem makes with Noach, his children, and all living creatures after they leave the teivah. Hashem promises that He will never again bring a flood of water to destroy the world and wipe out all flesh.

To seal this promise, Hashem establishes a physical sign in the world. He places His rainbow in the clouds as an everlasting reminder of this special covenant between Him and the earth.

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

פָּסוּק א

Pasuk 1

וַיֹּאמֶר אֱלֹהִים אֶל נֹחַ וְאֶל בָּנָיו אִתּוֹ לֵאמֹר׃

saying with him his sons and to Noach to God And He said

פָּסוּק ב

Pasuk 2

וַאֲנִי הִנְנִי מֵקִים אֶת בְּרִיתִי אִתְּכֶם וְאֶת זַרְעֲכֶם אַחֲרֵיכֶם׃

after you your offspring and — with you My covenant — establishing behold Me And I

רַשִׁ"י

וַאֲנִי הִנְנִי. מַסְכִּים אֲנִי עִמְּךָ, שֶׁהָיָה נֹחַ דּוֹאֵג לַעֲסֹק בִּפְרִיָה וּרְבִיָה עַד

until and multiplying in fruitfulness to engage anxious Noach for was with you I agree behold I And I

שֶׁהִבְטִיחוֹ הַקָּבָ"ה שֶׁלֹּא לְשַׁחֵת הָעוֹלָם עוֹד, וְכֵן עָשָׂה וּבָאַחֲרוֹנָה אָמַר לוֹ

to him He said and in the end He did and so again the world to destroy not the Holy One blessed be He that promised him

הִנְנִי מַסְכִּים לַעֲשׂוֹת קִיּוּם וְחִזּוּק בְּרִית לְהַבְטָחָתִי וְאֶתֵּן לְךָ אוֹת׃

a sign to you and I will give to My promise of a covenant and strengthening permanence to make agree behold I

פָּסוּק ג

Pasuk 3

וְאֵת כָּל נֶפֶשׁ הַחַיָּה אֲשֶׁר אִתְּכֶם בָּעוֹף בַּבְּהֵמָה וּבְכָל חַיַּת

beasts of and among all among the cattle among the birds is with you which that is alive living soul every and with

הָאָרֶץ אִתְּכֶם מִכֹּל יֹצְאֵי הַתֵּבָה לְכֹל חַיַּת הָאָרֶץ׃

the earth beast of to every the ark those who go out of from all with you the earth

רַשִׁ"י

חית הארץ אתכם. הֵם הַמִּתְהַלְּכִים עִם הַבְּרִיּוֹת:
the beast of the earth with you they are those who walk with the people

רַשִׁ"י

מכל יוצאי התבה. לְהָבִיא שְׁקָצִים וּרְמָשִׂים:
from all those who go out of the Ark to include creeping things and reptiles

רַשִׁ"י

חית הארץ. לְהָבִיא הַמַּזִּיקִין, שֶׁאֵינָן בִּכְלַל הַחַיָּה אֲשֶׁר אִתְּכֶם, שֶׁאֵין הִלּוּכָן עִם הַבְּרִיּוֹת:
Beast of the earth to include that are not the damaging ones in the category of the living creature which is with you for not is their walking with the people

פָּסוּק ד

Pasuk 4

וַהֲקִמֹתִי אֶת בְּרִיתִי אִתְּכֶם וְלֹא יִכָּרֵת כָּל בָּשָׂר עוֹד מִמֵּי
And I will establish — My covenant with you and not will be cut off all flesh anymore from the waters of

הַמַּבּוּל וְלֹא יִהְיֶה עוֹד מַבּוּל לְשַׁחֵת הָאָרֶץ:
the flood and not will there be anymore a flood to destroy the earth

רַשִׁ"י

והקמותי. אֶעֱשֶׂה קִיּוּם לִבְרִיתִי. וּמַהוּ קִיּוּמוֹ? אוֹת הַקֶּשֶׁת כְּמוֹ שֶׁמְּסַיֵּם
And I will establish I will make confirmation to my covenant and what is its confirmation the sign of the rainbow as he concludes

וְהוֹלֵךְ:
and goes on

פָּסוּק ה

Pasuk 5

וַיֹּאמֶר אֱלֹהִים זֹאת אוֹת הַבְּרִית אֲשֶׁר אֲנִי נֹתֵן בֵּינִי וּבֵינֵיכֶם
And said God this is the sign of the covenant which I set between Me and between you

וּבֵין כָּל נֶפֶשׁ חַיָּה אֲשֶׁר אִתְּכֶם לְדֹרֹת עוֹלָם:
and between every soul living that is with you for generations of eternity

רַשִׁ"י

לדרת עולם. נִכְתַּב חָסֵר, שֶׁיֵּשׁ דּוֹרוֹת שֶׁלֹּא הֻצְרְכוּ לְאוֹת לְפִי
for generations forever it is written defective because there are generations that did not require a sign because

שֶׁצַּדִּיקִים גְּמוּרִים הָיוּ, כְּמוֹ דּוֹרוֹ שֶׁל חִזְקִיָּהוּ מֶלֶךְ יְהוּדָה וְדוֹרוֹ שֶׁל ·
that righteous complete they were like the generation of · Chizkiyahu king of Yehudah and the generation of ·

רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי ב"ר :
Rabbi Shimon son of Yochai Bereshis Rabbah

פָּסוּק ו

Pasuk 6

אֶת קַשְׁתִּי נָתַתִּי בֶּעָנָן וְהָיְתָה לְאוֹת בְּרִית בֵּינִי וּבֵין הָאָרֶץ׃

— My bow I have set in the cloud and it shall be for a sign of a covenant between Me and between the earth

פָּסוּק ז

Pasuk 7

וְהָיָה בְּעַנְנִי עָנָן עַל הָאָרֶץ וְנִרְאֲתָה הַקֶּשֶׁת בֶּעָנָן׃

And it shall be when I cloud a cloud over the earth and there shall appear the bow in the cloud

רַשִׁ"י

בענני ענן. כְּשֶׁתַּעֲלֶה בְּמַחֲשָׁבָה לְפָנַי לְהָבִיא חֹשֶׁךְ וַאֲבַדּוֹן לָעוֹלָם׃

When I cloud a cloud when it arises in thought before Me to bring darkness and destruction upon the world

פָּסוּק ח

Pasuk 8

וְזָכַרְתִּי אֶת בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל נֶפֶשׁ חַיָּה

and I will remember — My covenant which is between Me and between you and between every soul living

בְּכָל בָּשָׂר וְלֹא יִהְיֶה עוֹד הַמַּיִם לְמַבּוּל לְשַׁחֵת כָּל בָּשָׂר׃

among all flesh and not will there be again the waters for a flood to destroy all flesh

פָּסוּק ט

Pasuk 9

וְהָיְתָה הַקֶּשֶׁת בֶּעָנָן וּרְאִיתִיהָ לִזְכֹּר בְּרִית עוֹלָם בֵּין אֱלֹהִים

And it shall be the bow in the cloud and I will see it to remember a covenant of eternity between God

וּבֵין כָּל נֶפֶשׁ חַיָּה בְּכָל בָּשָׂר אֲשֶׁר עַל הָאָרֶץ׃

and between every soul of living creature among all flesh that is upon the earth

רַשִׁ"י

בין אלהים ובין כל נפש חיה. בֵּין מִדַּת הַדִּין שֶׁל מַעְלָה וּבֵינֵיכֶם, שֶׁהָיָה לוֹ לִכְתֹּב בֵּינִי וּבֵין כָּל נֶפֶשׁ חַיָּה, אֶלָּא זֶהוּ מִדְרָשׁוֹ כְּשֶׁתָּבֹא מִדַּת הַדִּין לְקַטְרֵג עֲלֵיכֶם לְחַיֵּב אֶתְכֶם, אֲנִי רוֹאֶה אֶת הָאוֹת וְנִזְכָּר׃

Between God and between every living soul Between Above and you and between Justice of the attribute of for it was for Him to write between Me and between every soul living rather this is its homiletic explanation when will come

the attribute of Justice to prosecute against you to condemn you I look upon — the sign and remember

פָּסוּק י

Pasuk 10

וַיֹּאמֶר אֱלֹהִים אֶל נֹחַ זֹאת אוֹת הַבְּרִית אֲשֶׁר הֲקִמֹתִי בֵּינִי

And said God to Noach This is the sign of the covenant which I have established between Me

וּבֵין כָּל בָּשָׂר אֲשֶׁר עַל הָאָרֶץ׃

and between all flesh that is upon the earth

רַשִׁ״י

זֹאת אוֹת הַבְּרִית. הֶרְאָהוּ הַקֶּשֶׁת וְאָמַר לוֹ הֲרֵי הָאוֹת שֶׁאָמַרְתִּי:

This is the sign of the covenant He showed him the rainbow and He said to him behold the sign that I spoke of

CHAPTER SUMMARY

The aliyah details how Hashem establishes His covenant with Noach, his descendants, and all the animals that survived the flood, promising never again to destroy the earth with a flood. Hashem designates the rainbow in the clouds as the official sign of this covenant, explaining that whenever He brings clouds over the earth and the rainbow appears, He will see it and remember His everlasting promise to protect all living flesh from being wiped out by water.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us about the keshes, the rainbow, which Hashem placed in the sky as an os bris, a sign of His covenant never to bring another mabul to destroy the world. Lichoira, we have to understand the deep pshat here. Why does Hashem need a physical sign in the clouds to "remember" His promise? The Ribbono shel Olam obviously does not forget. The chiddush here is that the sign is actually meant for us. When the clouds of life gather and things look dark, Hashem shows us the keshes to remind us that even when midas hadin is stretching over the world, His love and His covenant are eternal.

This is a tremendous yesod in our own avodas Hashem. Every Yid goes through times of "clouds" in life, times of tzaros, confusion, or spiritual coldness where it feels like a personal mabul is threatening to wash everything away. The yetzer hara wants you to think that the darkness is absolute and that you are completely lost. But the Torah is teaching us that davka inside the cloud, that is exactly where the keshes appears. The light of Hashem's connection to you is never gone; it is just being refracted through the cloud.

When you face a difficult nisayon or a dark moment today, do not let the clouds blind you. Stop and look for the "keshes", the small chassadim, the points of light, and the emunah that Hashem is holding onto you even right now.

Today, when you feel overwhelmed or face a stressful situation, take thirty seconds to stop, breathe, and explicitly say to yourself: "The clouds are temporary, but Hashem's love and connection to me are eternal."

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף כ״ז

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

📖 THE SUGYA

We start off on this daf by delving deeper into the concept of tovah hana'ah—the benefit of discretion that an owner has in choosing which Kohen receives his priestly gifts. The Gemara explores the practical nafka minas of this concept, discussing whether an Israelite can accept payment to direct these gifts to a specific Kohen, and why this halacha applies differently to teruma than to other priestly gifts like the foreleg, cheeks, and abomasum.

From there, the sugya moves into a beautiful and highly practical discussion regarding the leniencies of teruma from Chutz la'Aretz. Since its status is only mid'Rabbanan, the Sages were much more lenient, allowing a Kohen to assist at the threshing floor to receive it, and permitting it to be nullified in a simple majority. We will see how the Amoraim behaved in practice with these leniencies, including how they handled the halachos of tumah and taharah regarding eating teruma and separating challah outside of Eretz Yisrael.

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עמוד א׳ DAF 27A

STATEMENT

טוֹבַת הֲנָאָה לַבְּעָלִים.

The Gemara notes that **the benefit of discretion** in choosing which Kohen gets the priestly gifts belongs **to the owners** of the produce, and this benefit has monetary value.

EXPLANATION

כֵּיצַד?

How so? How does this play out in practice?

BRAISA

יִשְׂרָאֵל שֶׁהִפְרִישׁ תְּרוּמָה מִכָּרְיוֹ, וּמְצָאוֹ יִשְׂרָאֵל אַחֵר, וְאָמַר לוֹ: ״הֵא לְךָ סֶלַע זֶה, וּתְנֵהוּ לְבֶן בִּתִּי כֹּהֵן״ — מוּתָּר.

If an **Israelite separated teruma from his pile** of grain, **and another Israelite found him and said to him, "Take this sela** coin **for yourself, and give** the teruma **to my daughter's son** who is **a Kohen,"** it is **permitted** for the owner to accept the money, because the benefit of discretion is his to sell.

BRAISA

אִם הָיָה כֹּהֵן לְכֹהֵן — אָסוּר.

But **if it was a Kohen** who offered the sela **to** another **Kohen** to secure the gifts for himself, it is **prohibited**, because Kohanim may not pay to obtain priestly gifts.

QUESTION

וְתַנָּא מַאי טַעְמָא לָא קָאָמַר מַתְּנוֹת כְּהוּנָּה?

The Gemara asks: **And** according to the **Tanna** of this Baraisa, **what is the reason** that **he does not state** that the owners also have the benefit of discretion with regard to the **priestly gifts** of the foreleg, cheeks, and abomasum? Why does he only mention teruma?

ANSWER

אָמַר לָךְ: תְּרוּמָה, דְּקְדוּשַּׁת הַגּוּף הִיא, דְּכֵיוָן דְּלָא מִתַּחֲלָא — לָא אָתֵי לְמִיטְעֵי בַּהּ.

The Gemara answers: The Tanna **could have said to you** that **teruma, which has inherent sanctity,** is different; **since it cannot be redeemed,** a person **will not come to err with it** and treat it as non-sacred even if the owner receives payment for it.

ANSWER

הָנֵי, כֵּיוָן דְּקְדוּשַּׁת דָּמִים נִינְהוּ, אָתֵי לְמִיטְעֵי בְּהוֹן, דְּבַר מִיתַּחַל קְדוּשְׁתַּיְיהוּ אַאַרְבְּעָה זוּזֵי, וְאָתֵא לְמִינְהַג בְּהוֹן מִנְהָג דְּחוּלִּין.

But **these** priestly gifts, **since they have sanctity** that inheres only in their **monetary value**—meaning they can be sold by the Kohen—people **might come to err with them,** thinking **that their sanctity can be redeemed for four zuz** (which is one sela), **and** they will **come to treat them in the manner of non-sacred food,** which is forbidden since they must be eaten in a dignified manner.

STATEMENT

אָמַר רָבָא: תְּרוּמַת חוּצָה לָאָרֶץ — אֵין בָּהּ מִשּׁוּם כֹּהֵן הַמְסַיֵּיעַ בְּבֵית הַגָּרְנוֹת.

Rava said: Teruma from outside of Eretz Yisrael is not subject to the prohibition of **a Kohen assisting at the threshing floor** to obtain the gifts; since its status is only Rabbinic, the Sages were lenient and allowed a Kohen to help out in exchange for receiving it.

PROOF

רַב חָמָא יָהֵיב לֵיהּ לְשַׁמָּעֵיהּ.

The Gemara relates that **Rav Chama would give** his teruma from outside of Eretz Yisrael **to his servant,** who was a Kohen, as his wages.

STATEMENT

אָמַר שְׁמוּאֵל: תְּרוּמַת חוּצָה לָאָרֶץ — בְּטֵילָה בְּרוֹב.

Shmuel said: Teruma from outside of Eretz Yisrael that became mixed with non-sacred produce **is nullified in a simple majority** of more than half, unlike Eretz Yisrael teruma which requires a ratio of one hundred to one.

PROOF

רַבָּה מְבַטְּלָהּ בְּרוֹב, וְאוֹכֵל לָהּ בִּימֵי טוּמְאָתוֹ.

The Gemara relates that **Rabba,** who was a Kohen, **would nullify** his teruma from outside of Eretz Yisrael **in a majority** ab initio, **and eat it during his days of impurity.**

PROOF

רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ, כִּי מִתְרְמֵי לֵיהּ חַמְרָא דִּתְרוּמָה, הֲוָה רָמֵי תְּרֵי נַטְלֵי דְּחוּלִּין וַחֲדָא נַטְלָא דִּתְרוּמָה, וְשָׁקֵיל חַד.

Rav Huna the son of Rav Yehoshua, when he would happen to have wine of teruma from outside of Eretz Yisrael, **would pour two cups of non-sacred wine and one cup of teruma wine** into a vessel to nullify it, **and** then **take out one** cup's worth to drink.

PROOF

מִיכָּן וְאֵילָךְ, רָמֵי חֲדָא וְשָׁקֵיל חֲדָא.

From here onward, since there was already a majority of non-sacred wine in the vessel, he would simply **pour in one** cup of teruma wine **and take out one** cup's worth to drink, relying on the existing majority.

STATEMENT

וְאָמַר שְׁמוּאֵל: תְּרוּמַת חוּצָה לָאָרֶץ, אוֹכֵל וְהוֹלֵךְ, וְאַחַר כָּךְ מַפְרִישׁ.

And Shmuel said: Regarding **teruma from outside of Eretz Yisrael,** one may **go on eating** the produce first, **and afterward separate** the teruma from what remains.

STATEMENT

וְאָמַר שְׁמוּאֵל: אֵין תְּרוּמַת חוּצָה לָאָרֶץ אֲסוּרָה אֶלָּא בִּמְי שֶׁהַטּוּמְאָה יוֹצְאָה עָלָיו מִגּוּפוֹ,

And Shmuel also said: Teruma from outside of Eretz Yisrael is prohibited only to a Kohen **whose impurity emerges upon him from his own body,** such as a baal keri or a niddah.

STATEMENT

וְהָנֵי מִילֵּי בַּאֲכִילָה, אֲבָל בִּנְגִיעָה — לֵית לַן בַּהּ.

And this applies only to eating it, **but as for touching** it, **we have no problem with it** even if the person has impurity emerging from their body.

INFERENCE

אָמַר רָבִינָא: הֵילְכָךְ, נִדָּה קוֹצָה חַלָּה, וְאוֹכֶל לָהּ כֹּהֵן קָטָן,

Ravina said: Therefore, based on Shmuel's leniency, **a niddah may separate challah** from dough outside of Eretz Yisrael, **and a minor Kohen** (who has never experienced a seminal emission and is therefore pure from bodily impurity) **may eat it.**

INFERENCE

וְאִי לֵיכָּא כֹּהֵן קָטָן — שָׁקְלָה לַהּ בְּרֵישׁ מַסָּא, וְשָׁדְיָא בְּתַנּוּרָא,

And if there is no minor Kohen available, **she takes it with the tip of a skewer and throws it into the oven** to burn it,

INFERENCE

וַהֲדַר מַפְרְשָׁא חַלָּה אַחֲרִיתִי, כִּי הֵיכִי דְּלָא תִּשְׁתַּכַּח תּוֹרַת חַלָּה, וְאוֹכֶל לָהּ כֹּהֵן גָּדוֹל.

and then she separates another challah from the dough, **so that the law of challah should not be forgotten, and an adult Kohen** who is impure **may eat it,** since it is only a symbolic second separation.

STATEMENT

רַב נַחְמָן וְרַב עַמְרָם וְרָמֵי בַּר חָמָא הֲווֹ קָאָזְלִי בְּאַרְבָּא, סְלֵיק רַב עַמְרָם לְאִפְּנוֹיֵי,

The Gemara relates: **Rav Nachman, Rav Amram, and Rami bar Chama were traveling in a ferry. Rav Amram went ashore to relieve himself.**

QUESTION

אֲתַאי הָהִיא אִיתְּתָא עַלַּת קַמַּיְיהוּ, אֲמַרָה לְהוּ: טְמֵא מֵת מַהוּ שֶׁיִּטְבּוֹל וְאוֹכֵל תְּרוּמַת חוּצָה לָאָרֶץ?

Meanwhile, **a certain woman came before them and said to them: May one who is impure from a corpse immerse** in a mikveh **and eat teruma from outside of Eretz Yisrael** without waiting for the sprinkling of the ashes of the Red Heifer?

STATEMENT

אֲמַר לֵיהּ רַב נַחְמָן לְרָמֵי בַּר חָמָא:

Rav Nachman said to Rami bar Chama: Let us answer her query.

עמוד ב׳ DAF 27B

QUESTION

וְכִי הַזָּאָה יֵשׁ לָנוּ?

The Gemara asks: **But do we have sprinkling** of the ashes of the Parah Adumah nowadays? Since we do not, how can immersion in a mikveh alone help a corpse-impure person?

STATEMENT

אֲמַר לֵיהּ רָמֵי בַּר חָמָא: לָא לֵיחוּשׁ לֵיהּ לְסָבָא.

Rami bar Chama said to him, to Rav Nachman: **Should we not be concerned for** the opinion of **the elder**, Rav Amram, and wait for him to return before deciding the halacha?

STATEMENT

אַדְּהָכִי אֲתָא רַב עַמְרָם, אֲמַר לְהוּ: הָכִי אָמַר רַב: טְמֵא מֵת טוֹבֵל וְאוֹכֵל בִּתְרוּמַת חוּצָה לָאָרֶץ.

Meanwhile, Rav Amram came back, and **he said to them: This is what Rav said: One who is impure** with **corpse-impurity may immerse and eat of terumah of** the **outside of the Land** of Yisrael, because the Rabbis were lenient regarding the impurity of Chutz la'Aretz.

RULING

וְלֵית הִלְכְתָא כְּוָותֵיהּ,

The Gemara notes: **But the halacha is not in accordance with his** lenient **opinion**.

STATEMENT

דְּאָמַר מָר זוּטְרָא מִשְּׁמֵיהּ דְּרַב שֵׁשֶׁת: טְמֵא שֶׁרֶץ טוֹבֵל וְאוֹכֵל בִּתְרוּמַת חוּצָה לָאָרֶץ, וְלֵית הִלְכְתָא כְּוָותֵיהּ.

As Mar Zutra said in the name of Rav Sheshet: One who is impure through contact with a **creeping animal may immerse and eat of terumah of** the **outside of the Land**, **but the halacha is not in accordance with his opinion** either.

מִשְׁנָה MISHNAH

MISHNAH

בְּכוֹר נֶאֱכָל שָׁנָה בְּשָׁנָה כּוּ׳.

We learnt in our Mishnah: **A firstborn is eaten year by year**, whether it is unblemished or blemished, etc.

גְּמָרָא GEMARA

INFERENCE

מִדְּקָאָמַר ״נוֹלַד בּוֹ מוּם בְּתוֹךְ שְׁנָתוֹ״, לְמֵימְרָא דִּלְשָׁנָה דִּידֵיהּ מָנֵינַן.

The Gemara infers: **From the fact that** the Mishnah **says, "If a blemish developed in it within its year,"** rather than "within the calendar year," **that is to say that we count according to its** own **year** from its birth, and not by the calendar year.

QUESTION

מְנָא הָנֵי מִילֵּי?

The Gemara asks: **From where are these words** derived?

ANSWER

דְּאָמַר רַב יְהוּדָה אָמַר רַב, דְּאָמַר קְרָא: ״לִפְנֵי ה׳ אֱלֹהֶיךָ תֹּאכְלֶנּוּ שָׁנָה בְּשָׁנָה״,

As Rav Yehuda said that **Rav said, as the verse states: "Before Hashem your Elokim you shall eat it year by year** [shana b'shana] in the place that Hashem shall choose."

EXPLANATION

אֵיזוֹהִי שָׁנָה שֶׁנִּכְנֶסֶת בַּחֲבֶרְתָּהּ? הֱוֵי אוֹמֵר: שָׁנָה שֶׁל בְּכוֹר.

The phrase "a year in a year" implies: **Which is the year that enters into its fellow** calendar year? **You must say:** This is **the year of the firstborn**, which begins on its birthday and overlaps into the next calendar year.

BRAISA

דְּבֵי רַב תָּנָא: ״שָׁנָה בְּשָׁנָה״ — יוֹם אֶחָד בְּשָׁנָה זוֹ, וְיוֹם אֶחָד בְּשָׁנָה זוֹ, לִימֵּד עַל הַבְּכוֹר שֶׁנֶּאֱכָל לִשְׁנֵי יָמִים וְלַיְלָה אֶחָד.

However, **the school of Rav taught** a different derashah: **"Year by year"** means **one day in this year, and one day in that year**. This **taught regarding the** unblemished **firstborn that it is eaten for two days and one night**.

QUESTION

דְּבֵי רַב, מְנָא לְהוּ?

The Gemara asks: According to **the school of Rav**, who use this verse for the eating time, **from where do they** derive that we count the firstborn's year from its birth?

ANSWER

יָלְפִי מְקֻדָּשִׁים,

The Gemara answers: **They learn it from** the general rule of **sacrificial animals**, whose age is counted from their birth.

QUESTION

וְקָדָשִׁים גּוּפַיְיהוּ מְנָלַן?

The Gemara asks: **And** regarding **sacrificial animals themselves, from where do we** derive this?

ANSWER

אָמַר רַב אַחָא בַּר יַעֲקֹב: אָמַר קְרָא ״כֶּבֶשׂ בֶּן שְׁנָתוֹ״ — שְׁנָתוֹ שֶׁלּוֹ, וְלֹא שָׁנָה שֶׁל מִנְיַן עוֹלָם.

Rav Acha bar Yaakov said: The verse states regarding a mother after childbirth: **"A lamb in its year"**—this means **its own year** from its birth, **and not a year of the counting of the world**.

QUESTION

וְרַב, נֶאֱכָל לִשְׁנֵי יָמִים וְלַיְלָה אֶחָד, מְנָא לֵיהּ?

The Gemara asks: **And Rav**, who used "year by year" to teach that we count from its birth, **from where does he** derive that a firstborn **is eaten for two days and one night**?

ANSWER

נָפְקָא לֵיהּ מֵ״וּבְשָׂרָם יִהְיֶה לָּךְ כַּחֲזֵה הַתְּנוּפָה וּכְשׁוֹק הַיָּמִין״ — הִקִּישׁוֹ הַכָּתוּב לְחָזֶה וָשׁוֹק שֶׁל שְׁלָמִים: מָה לְהַלָּן שְׁנֵי יָמִים וְלַיְלָה אֶחָד, אַף כָּאן שְׁנֵי יָמִים וְלַיְלָה אֶחָד.

The Gemara answers: **He derives it from** the verse: **"And their flesh shall be yours, as the breast of waving and as the right thigh, it shall be yours." The verse juxtaposed it to the breast and thigh of peace-offerings: Just as there** it is eaten for **two days and one night, so too here**, the firstborn is eaten for **two days and one night**.

SUMMARY

The Gemara clarifies that while an owner may accept payment for directing teruma to a specific Kohen because tovah hana'ah is considered to have monetary value, a Kohen is strictly forbidden from paying to secure these gifts. We learn that the Sages instituted various leniencies for teruma of Chutz la'Aretz, such as allowing it to be nullified in a simple majority, permitting one to eat the produce before separating the teruma, and allowing those with certain types of tumah to eat or touch it. Finally, the Gemara transitions to a new discussion based on our Mishnah, deriving from the words "shana b'shana" in the pasuk that the one-year timeframe for eating a firstborn animal is calculated from the day of its birth rather than by the calendar year.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara is bothered by how we treat teruma from outside of Eretz Yisrael. Because its status is only Rabbinic, the Sages were incredibly lenient, allowing us to nullify it in a simple majority, eat it even when impure, and even eat the produce first and separate the teruma only afterward. Yet, right alongside these leniencies, Ravina teaches us that a woman must still separate a second, symbolic challah "so that the law of challah should not be forgotten."

Think about the deep yesod the Tanna is telling us here. Even when the strict letter of the law is relaxed, and even when we are dealing with a Rabbinic decree outside the Land, we never treat the mitzvah cheaply. We do not say, "Since it is only Rabbinic and full of leniencies, it doesn't really matter." On the contrary, the Sages went out of their way to create a whole extra step, separating a second challah, just to keep the consciousness of the mitzvah alive and burning in our hearts.

This is a powerful lesson for our daily avodas Hashem. Sometimes we find ourselves in situations where, halachically, we are allowed to rely on leniencies, or we are dealing with a minor custom, a "light" halacha, or a detail that is "only" Rabbinic. The yetzer hara whispers that we can treat it lightly or rush through it. But a true Yid knows that the connection to Hashem lies in the care we show. Even when we must rely on a leniency, we must keep the preciousness of the mitzvah alive in our minds.

Today, when you perform a mitzvah that you might usually rush through because it is "only" a custom or a Rabbinic detail, pause for ten seconds. Do it with deliberate care and focus, showing Hashem that every single detail of His Torah is precious to you.

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.'