

חומש ע"י רש"י • נח • ששי

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

NOACH • 6TH ALIYAH

CHAPTER PREVIEW

We begin this aliyah right after the mabul, with Noah and his three sons, Shem, Cham, and Yephes, coming out of the teivah to rebuild the world. Lichoira, instead of focusing on ruchniyus, Noah immediately becomes a "man of the soil" and plants a vineyard, which leads to a major nisayon. He gets drunk and uncovered in his tent, leading to Cham's terrible bizayon of his father, while Shem and Yephes show tremendous zrizus and yiras Shamayim by walking backward to cover him with the utmost kavod.

After Noah wakes up and realizes what happened, he curses Cham's son, Canaan, to be a slave of slaves, while giving beautiful brachos to Shem and Yephes. The Torah then transitions to the generations after the mabul, listing the descendants of Noah's sons as they begin to branch out across the world. We also meet Nimrod, the first mighty rebel on earth, and see how the different families and nations began to establish their own lands and languages.

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

פסוק א

Pasuk 1

וַיְהִיו בְּנֵי נֹחַ הַיֹּצְאִים מִן הַתֵּיבָה שֵׁם וְחָם וְיָפֶת וְחָם הוּא

he and Cham and Yephes and Cham Shem the ark from who came out Noah the sons of And they were

אָבִי כְנָעַן:

Kenaan the father of

רש"י

וְחָם הוּא אָבִי כְנָעַן. לָמָּה הֲצַרָּה לוֹמֵר כָּאן? לְפִי שֶׁהִפְרָשָׁה עֲסוּקָה וּבָאָה

and comes is occupied that the section Because here to say was it necessary why Canaan is the father of he And Cham

בְּשִׁכְרוּתוֹ שֶׁל נֹחַ שֶׁקִּלְקַל בָּהֶם וְעַל יָדוֹ נִתְקַלַּל כְּנָעַן, וְעַדִּין לֹא

not and yet Canaan was cursed his hand and through Cham in it where sinned Noah of with the drunkenness

כָּתַב תּוֹלְדוֹתָם, וְלֹא יָדַעְנוּ שֶׁכְּנָעַן בְּנוֹ – לְפִיכָּה הֲצַרָּה לוֹמֵר כָּאן

here to say it was necessary therefore is his son that Canaan did we know and not Cham the generations of did he write

וְחָם הוּא אָבִי כְנָעַן:

Canaan is the father of he and Cham

פסוק ב

Pasuk 2

שְׁלֹשָׁה אֵלֶּה בְּנֵי נֹחַ וּמֵאֵלֶּה נִפְצָה כָּל הָאָרֶץ:

the earth all of spread out and from these Noah were the sons of these Three

פסוק ג

וַיִּחַל נֹחַ אִישׁ הָאֲדָמָה וַיֵּטֶע כָּרֶם:

a vineyard and he planted the soil a man of Noach And began

רש"י

ויחל. עשה עצמו חליון, שהיה לו לעסק תחלה בנטיעה אחרת ב"ר :

Bereishis Rabbah another with planting first to occupy to him for he was profane himself he made And he began

רש"י

איש האדמה. אדוני האדמה כמו איש נעמי רות א' :

1 Ruth Naomi the husband of similar to the ground the master of the ground A man of

רש"י

ויטע כרם. כשנכנס לתבה הכניס עמו זמורות ויחורי תאנים

fig trees and cuttings of vine-shoots with him he brought in into the Ark when he entered a vineyard And he planted

ב"ר :

Bereishis Rabbah

פסוק ד

וַיִּשְׁתַּ מִן הַיַּיִן וַיִּשְׁכַּר וַיִּתְּגַל בְּתוֹךְ אָהֳלָה:

his tent within and he uncovered himself and he became drunk the wine from And he drank

רש"י

ויתגל. לשון ויתפעל:

the reflexive form an expression of and he uncovered himself

רש"י

אהלה. אהלה פתיב, רמז ל'י' שבטים שנקראו על שם שומרון, שנקראת

which was called Shomron the name of by who were called tribes to the ten an allusion it is written with a hei His tent

אהלה שגלו על עסקי היין שנאמר השתים במזרקי יין עמוס ו' :

six Amos wine in bowls of who drink as it is said the wine account of on who were exiled Oholah

פסוק ה

וַיֵּרָא חָם אָבִי כְנַעַן אֶת עֶרְוַת אָבִיו וַיַּגֵּד לְשְׁנֵי אָחָיו בַּחוּץ:

outside brothers to his two and he told his father the nakedness of — Canaan the father of Cham And he saw

רש"י

וירא חם אבי כנען. יש מרבותינו אומרים כנען ראה והגיד לאביו, לכה

therefore to his father and told saw Canaan whosay from our Rabbis there are Canaan the father of Cham And he saw

הזכר על הדבר ונתקלל ב"ר :

Bereishis Rabbah and was cursed the matter upon he was mentioned

וירא את ערות אביו. יש אומרים סרסו ויש אומרים רבועו
he sodomized him those who say and there are he castrated him those who say there are his father the nakedness of — And he saw

סנה' ע':

70 Sanhedrin

פסוק ו

Pasuk 6

ויקח שם ויפת את השמלה וישימו על שכם שניהם וילכו
and they walked both of them the shoulder of upon and they placed the garment — and Yephes Shem And took
אחרנית ויכסו את ערות אביהם ופניהם אחרנית וערות
and the nakedness of were backward and their faces their father the nakedness of — and they covered backward
אביהם לא ראו:
see they did not their father

ויקח שם ויפת. אין כתיב ויקחו, אלא ויקח - למד על שם
Shem about it teaches and he took but rather and they took written it is not and Japheth Shem And he took
שנתאמץ במצוה יותר מיפת, לכה זכו בניו לטלית של ציצית, ויפת
and Japheth tzitzis of the cloak his sons merited therefore than Japheth more in the mitzvah that he exerted himself
זכה לקבורה לבניו, שנאמר אתן לגוג מקום שם קבר יחזקאל ל"ט, וחס
And Cham 39 Yechezkel burial there a place of to Gog I will give as it is said for his sons burial merited
שפזה את אביו נאמר בורעו פן ינהג מלה אשור את שבי מצרים
Mitzrayim the captives of — Ashur the king of shall lead so regarding his offspring it is said his father — who despised
ואת גלות פוש נערים וזקנים ערום ויחף וחסופי שת וגו' ישעיהו כ':
20 Yeshayahu etc. buttocks and with uncovered and barefoot naked and old young Cush the exiles of and —

ופניהם אחרנית. למה נאמר פעם שניה? מלמד
and they needed near him that when they approached it teaches second a time is it said why were backward and their faces
להפך עצמם לכסותו הפכו פניהם אחרנית:
backward their faces they turned to cover him themselves to turn

פסוק ז

Pasuk 7

וייקץ נח מיינו וידע את אשר עשה לו בנו הקטן:
the young his son to him had done that which — and he knew from his wine Noach And he awoke

בנו הקטן. הפסול והפזוי, כמו הנה קטן נתתיה פגזים פזוי פאדם
among men despised among the nations I made you small behold like and the despised the unfit the younger His son
ירמיה מ"ט:
forty nine Yirmeyahu

וַיֹּאמֶר אֲרוּר כְּנָעַן עֶבֶד עֲבָדִים יִהְיֶה לְאַחָיו:

to his brothers he shall be servants a servant of Canaan cursed is and he said

רש"י

אֲרוּר כְּנָעַן. אֶתְּהָ גֵרְמָתָ לִי שֶׁלֹּא אוֹלִיד בֶּן רְבִיעִי אַחֵר לְשִׁמְשָׁנִי, אֲרוּר בְּנִי

your son cursed to serve me another fourth a son I will father that not for me caused you Canaan Cursed

רְבִיעִי לְהִיּוֹת מְשָׁמֶשׁ אֶת זֶרַעַם שֶׁל אֱלוֹ הַגְּדוֹלִים, שְׁהוּטָל עֲלֵיהֶם טָרַח

the burden of upon them upon whom was cast older ones these of the offspring — serving to be fourth

עֲבוּדָתִי מֵעַתָּה. וְמָה רָאָה חָם שִׁפְסָרְסוֹ? אָמַר לָהֶם לְאַחָיו אָדָם הָרִאשׁוֹן שְׁנֵי

two the first Adam to his brothers to them He said that he castrated him Cham saw And what from now on my service

בָּנִים הָיוּ לוֹ, וְהָרַג זֶה אֶת זֶה בְּשָׁבִיל יִרְשָׁת הָעוֹלָם, וְאָבִינוּ יֵשׁ לוֹ

· has and our father the world the inheritance of for the sake of this one — this one and killed to him were sons

ג' בָּנִים וְעוֹדְנָו מְבַקֵּשׁ בֶּן רְבִיעִי:

fourth a son seeks and he still sons three

וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי שֵׁם וַיְהִי כְנָעַן עֶבֶד לָמוֹ:

to them a servant Canaan and shall be Shem the God of Hashem blessed is And he said

רש"י

בְּרוּךְ ה' אֱלֹהֵי שֵׁם. שְׁעֵתִיד לְשֹׁמֵר הַבְּטָחָתוֹ לְזָרְעוֹ, לְתַת לָהֶם אֶת אֶרֶץ

the land of — to them to give to his offspring His promise to keep who is destined Shem the God of Hashem Blessed is

כְּנָעַן:

Canaan

רש"י

וַיְהִי. לָהֶם כְּנָעַן לְמַס עוֹבֵד:

serving for tribute Canaan to them and may he be

יִפְתָּ אֱלֹהִים לְיִפְתָּ וַיִּשְׁכֵּן בְּאֶהְלֵי שֵׁם וַיְהִי כְנָעַן עֶבֶד לָמוֹ:

to them a slave Canaan and let be Shem in the tents of and let Him dwell for Japheth God May He enlarge

רש"י

יפת אלהים ליפת. מִתְרָגֵם יִפְתִּי, יִרְחִיב:

He will expand may He extend it is translated for Yephes God May enlarge

רש"י

וַיִּשְׁכֵּן בְּאֶהְלֵי שֵׁם. יִשְׁרָה שְׁכִינָתוֹ בְּיִשְׂרָאֵל. וּמִדְרָשׁ חֲכָמִים אַע"פ

even though the Sages and the exposition of in Yisrael His Divine Presence may He rest Shem in the tents of and may He dwell

שִׁיפֹתַי אֱלֹהִים לִיפֹת - שְׁכָנָה כָּרַשׁ, שְׁהִיָּה מִבְּנֵי יֶפֶת, בֵּית שְׁנִי - לֹא
not Second the House Yephes from the children of who was Koresh in that built for Yephes God that enlarged
שְׁרָתָה בּוֹ שְׁכִינָה; וְהִיכֹן שְׁרָתָה? בְּמִקְדָּשׁ רִאשׁוֹן שְׁכָנָה שְׁלֹמֹה שְׁהִיָּה
who was Shlomo which built First in the Sanctuary did it dwell and where the Divine Presence in it did dwell
מִבְּנֵי שֵׁם:
Shem from the children of

וַיְהִי כִנְעָן עֶבֶד לַמּוֹ. אֵף מִשְׁיָגְלוֹ בְּנֵי שֵׁם יִמְכְּרוּ לָהֶם עֲבָדִים
slaves to them there will be sold Shem the children of when they exile Even to them a servant Canaan And may he be
מִבְּנֵי כְנַעַן:
Canaan from the children of

פסוק יא

Pasuk 11

וַיְחִי נֹחַ אַחֲרֵי הַמַּבּוּל שְׁלֹשׁ מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה:
years and fifty years hundred three the Flood after Noach And lived

פסוק יב

Pasuk 12

וַיְהִיו כָּל יְמֵי נֹחַ תִּשְׁעַת מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה וַיָּמָת:
and he died years and fifty years hundred nine Noach the days of all And they were

פסוק יג

Pasuk 13

וְאֵלֶּה תּוֹלְדֹת בְּנֵי נֹחַ שֵׁם חָם וְיֶפֶת וַיּוֹלְדוּ לָהֶם בָּנִים
sons to them and there were born and Yephes Cham Shem Noach the sons of the generations of And these are
אַחֲרֵי הַמַּבּוּל:
the Flood after

פסוק יד

Pasuk 14

בְּנֵי יֶפֶת גֹּמֶר וּמָגוֹג וּמָדַי וַיָּוֶן וְתֻבֶּל וּמִשְׁכֵּךְ וְתִירָס:
and Tiras and Meshech and Tuval and Yavan and Madai and Magog Gomer Yefes The sons of

רש"י

וְתִירָס. זֶה פָּרֶס ב"ר :
Bereishis Rabbah Persia this is And Tiras

פסוק טו

Pasuk 15

וּבְנֵי גֹמֶר אֲשֶׁכְנַז וְרִיפַת וְתַגְרֵמָה:
and Togarmah and Riphath Ashkenaz Gomer And the sons of

וּבְנֵי יָוָן אֵלִישָׁה וְתַרְשִׁישׁ כְּתִים וְדָדָנִים:
and Dodanim Kittim and Tarshish Elishah Yavan And the sons of

מֵאֵלֶּה נִפְרְדוּ אֵיִי הַגּוֹיִם בְּאַרְצֵתָם אִישׁ לְלִשְׁנוֹ לְמִשְׁפַּחְתָּם
by their families according to his each man in their lands the nations the islands of separated From these

בְּגוֹיֵיהֶם:
in their nations

וּבְנֵי חָם כּוּשׁ וּמִצְרַיִם וּפּוּט וְכֶנָּעַן:
and Kenaar and Put and Mitzrayim Cush Cham And the sons of

וּבְנֵי כּוּשׁ סִבְאָ וְחַוִּילָה וְסַבְתָּה וְרַעְמָה וְסַבְתֶּכָּא וּבְנֵי רַעְמָה שִׁבְאָ
Sheba Raamah and the sons of and Sabteca and Raamah and Sabtah and Havilah Seba Cush And the sons of
וַיִּדְדָן:
and Dedan

וְכוּשׁ יָלַד אֶת נִמְרֹד הוּא הֵחֵל לְהִיּוֹת גִּבּוֹר בְּאֶרֶץ:
in the land a mighty one to be began he Nimrod — begot And Cush

רש"י

לְהִיּוֹת גִּבּוֹר. לְהַמְרִיד כָּל הָעוֹלָם עַל הַקֹּדֶשׁ הַקָּדוֹשׁ בְּעֵצַת דּוֹר
the generation of with the counsel of the Holy One blessed be against the world all of to cause to rebel a mighty one to be

הַפְּלָגָה:
the dispersion

הוּא הָיָה גִבּוֹר צֶדֶק לְפָנָי יְהוָה עַל כֵּן יֵאמַר כְּנִמְרֹד גִּבּוֹר צֶדֶק לְפָנָי
before hunter a mighty like Nimrod it is said . therefore Hashem before hunter a mighty was He

יהוה:

Hashem

רש"י

גבר ציד. צד דעתן של בריות בפיו, ומטען למרד במקום:
against the Omnipresent to rebel and misled them with his mouth people of the mind he ensnared hunter a mighty

רש"י

לפני ה'. מתפון להקניטו על פניו:
His face upon to provoke Him intending Hashem Before

רש"י

על כן יאמר. על כל אדם מרשיע בעזות פנים, יודע רבנו
his Master who knows face with brazenness of who acts wickedly man every regarding it is said so Therefore
ומתפון למרד בו, יאמר זה כנמרד גבור ציד:
hunter a mighty like Nimrod this one is it is said against Him to rebel and intends

פסוק כב

Pasuk 22

ותהי ראשית ממלכתו בבל וארד ואכד וכלנה בארץ שנער:
Shinar in the land of and Calneh and Accad and Erech Bavel his kingdom the beginning of And was

פסוק כג

Pasuk 23

מן הארץ ההוא יצא אשור ויבן את נינוה ואת רחבת עיר ואת
and — of the city Rehoboth and — Nineveh — and he built Asshur went forth that the land From

כלח:

Calah

רש"י

מן הארץ וגו'. פיון שראה אשור את בניו שומעין לנמרוד ומורדין
and rebelling to Nimrod listening his sons — Asshur that he saw As soon as etc. the land From
במקום לבנות המגדל יצא מתוכם:
from their midst he went forth the Tower to build against the Omnipresent

פסוק כד

Pasuk 24

ואת רסן בין נינוה ובין כלח הוא העיר הגדלה:
the great the city that is Calah and between Nineveh between Resen and —

רש"י

העיר הגדלה. היא נינוה שג' ונינוה היתה עיר גדולה לאלהים יונה ג':
3 Yonah to God great a city was and Nineveh as it is said Nineveh it great the city

פסוק כה

וּמִצְרַיִם יָלַד אֶת לוּדִים וְאֶת עֲנָמִים וְאֶת לְהָבִים וְאֶת נַפְתָּחִים:

Naphtuhim and — Lehabim and — Anamim and — Ludim — begot And Mitzrayim

רש"י

להבים. שִׁפְנֵיהֶם דּוֹמִים לְלֶהָב:

a flame resemble whose faces Lehabim

פסוק כו

וְאֶת פְּתָרְסִים וְאֶת כְּסֻלְחִים אֲשֶׁר יָצְאוּ מִשָּׁם פְּלִשְׁתִּים וְאֶת כַּפְתָּרִים:

Caphthorim and — Philistines from there came out whom Casluhim and — Pathrusim and —

רש"י

פתרסים ואת כסלחים אשר יצאו משם פלשתים. יצאו, שְׁהִיוּ

for they were they came out from both of them Philistines from there came out whom Casluhim and — Pathrusim

פְּתָרְסִים וְכְסֻלְחִים מִחֲלִיפִין מִשְׁכַּב נְשֹׁתֵיהֶם אֵלּוּ לְאֵלּוּ וַיָּצְאוּ מֵהֶם

from them and there came out with those these their wives the cohabitation of exchanging and Casluhim Pathrusim

פְּלִשְׁתִּים:

Philistines

פסוק כז

וּכְנֻעַן יָלַד אֶת צִידֹן בְּכֹרוֹ וְאֶת חֵת:

Heth and — his firstborn Sidon — begot And Canaan

פסוק כח

וְאֶת הַיְבוּסִי וְאֶת הָאֲמֹרִי וְאֶת הַגִּרְגָּשִׁי:

the Girgashite and — the Amorite and — the Jebusite and —

פסוק כט

וְאֶת הַחִוִּי וְאֶת הָעֲרֻקִי וְאֶת הַסִּינִי:

the Sinites and — the Arkites and — the Hivites and —

פסוק ל

וְאֶת הָאֲרָוֶדִי וְאֶת הַזִּמְרִי וְאֶת הַחֲמָתִי וְאַחֵר נִפְצוּ מִשְׁפְּחוֹת הַכְּנַעֲנִי:

the Canaanite the families of spread out and afterward the Hamathite and — the Zemarite and — the Arvadite and —

רש"י

ואחר נפוצו. מאֵלָה נִפְּצוּ מִשְׁפְּחוֹת הָרֶבֶה:

many families were spread from these were spread abroad And afterwards

וַיְהִי גְבוּל הַכְּנַעֲנִי מִצִּידֹן בְּאֶחָה גְרָרָה עַד עֵזָה בְּאֶחָה סְדֹמָה
 to Sedom as you come Azzah until to Gerar as you come from Tzidon the Canaanite the boundary of And it was
 וַעֲמָרָה וְאַדְמָה וְצִבְיִם עַד לָשָׁע:
 Lasha until and Tzevoyim and Admah and Amarah

רש"י

גבול הכנעני. סוף ארצו. כל גבול לשון סוף וקצה:
 and extremity end is an expression of boundary every his land the end of the Canaanite The boundary of

רש"י

באכה. שם דבר. ולי נראה כאדם האומר לחברו, גבול זה מגיע עד אשר
 that until reaches this boundary to his fellow who says like a person it seems and to me a noun as thou comest
 תבא לגבול פלוני:
 so and so to the boundary of you come

אלה בני חם למשפחתם לשונותם בארצותם בגויהם:
 by their nations in their lands according to their languages according to their families Cham the sons of These are

רש"י

ללשונותם בארצותם. אע"פ שנתלקו לשונות וארצות, כלם בני חם הם:
 they are Cham sons of all of them and lands into tongues that they divided even though in their lands after their tongues

וְלָשֵׁם יֶלֶד גַּם הוּא אָבִי כָּל בְּנֵי עֶבֶר אָחִי יֶפֶת הַגָּדוֹל:
 the elder Yepheth the brother of Ever the children of all the father of him also were born And to Shem

רש"י

אבי כל בני עבר. הנהר היה שם:
 Shem was the River the side of the children of all The father of

רש"י

אחי יפת הגדול. איני יודע אם יפת הגדול אם שם, כשהוא אומר שם
 Shem was says when it Shem or if the elder Yapheth was if know I do not the elder Yapheth the brother of
 בן מאת שנה וגו' שנתים אחר המבול, הוי אומר יפת הגדול, שהרי בן
 a son of for behold the elder Yapheth was it says behold the flood after two years etc. years one hundred a son of
 ת"ק שנה היה נח כשהתחיל להוליד, והמבול היה בשנת שש מאות שנה,
 years hundred six in the year of was and the flood to father children when he began Noach was years five hundred
 נמצא שהגדול בכניו היה בן מאה שנה, ושם לא הגיע למאה עד
 until to one hundred reach did not and Shem years one hundred a son of was of his sons that the eldest it is found

שְׁנַתִּים אַחֲרֵי הַמָּבּוּל:

the flood after two years

רש"י

אחי יפת. ולא אחי חם? שאלו שניהם כבודו את אביהם, וזה בזהו:

shamed him and this one their father — honored two of them for these Cham the brother of and not Yapheth the brother of

פסוק לד

Pasuk 34

בְּנֵי שֵׁם עִילָם וְאַשּׁוּר וְאַרְפַּכְשָׁד וְלוּד וְאַרָם:

and Aram and Lud and Arpachshad and Asshur Elam Shem The sons of

פסוק לה

Pasuk 35

וּבְנֵי אָרָם עוּץ וְחוּל וְגֶתֶר וּמָשׁ:

and Mash and Gether and Hul Uz Aram And the sons of

פסוק לו

Pasuk 36

וְאַרְפַּכְשָׁד יָלַד אֶת שֶׁלַח וְשֶׁלַח יָלַד אֶת עֵבֶר:

Eber — begot and Shelah Shelah — begot And Arpachshad

פסוק לז

Pasuk 37

וְלְעֵבֶר יָלַד שְׁנֵי בָנִים שֵׁם הָאֶחָד פֶּלֶג כִּי בְיָמָיו נִפְלְגָה הָאָרֶץ

the earth was divided in his days for was Peleg the first the name of sons two were born And to Ever

וְשֵׁם אָחִיו יוֹקְטָן:

was Yoktan his brother and the name of

רש"י

נפלגה. נתפלבלו הלשונות ונפוצו מן הבקעה ונתפלגו בכל העולם. למדנו

we learn the world in all and they dispersed the valley from and they scattered the languages were confounded was divided

שְׁהָיָה עֵבֶר נָבִיא, שֶׁקָּרָא שֵׁם בְּנוֹ עַל שֵׁם הָעֵתִיד; וְשִׁנֵּינוּ בְּסֵדֶר עוֹלָם

Olam in Seder and we learned the future the name of upon his son the name of for he called a prophet Ever that was

שֶׁבְּסוֹף יָמָיו נִתְפַּלְגּוּ, שֶׁא"ת בְּתַחֲלַת יָמָיו, הָרִי יוֹקְטָן אָחִיו צָעִיר מִמֶּנּוּ

than him was younger his brother Yoktan behold his days at the beginning of for if you say they dispersed his days that at the end of

וְהוֹלִיד כַּמָּה מִשְׁפָּחוֹת קִדְּם לָכֵן, שֶׁנֶּאֱמַר וַיִּקְטָן יָלַד וְגו' וְאַחֲרַי כֶּה וַיְהִי כָּל הָאָרֶץ

the earth all and it was that and after etc. begot and Yoktan as it is said this before families several and he begot

וְגו'; וְא"ת בְּאֶמְצַע יָמָיו, לֹא בָּא הַכְּתוּב לְסַתֵּם אֶלָּא לְפַרְשׁ, הָא לְמַדָּת

you learn thus to clarify but to obscure the verse came not his days in the middle of and if you say etc.

שֶׁבְּשָׁנַת מוֹת פֶּלֶג נִתְפַּלְגּוּ:

they dispersed Peleg the death of that in the year of

רש"י

ויקטן. שְׁהָיָה עָנּוּ וּמִקְטִין עָצְמוֹ, לָכֵן זָכָה לְהַעֲמִיד כָּל הַמִּשְׁפָּחוֹת הַלֵּלוּ:
these the families all to establish he merited therefore himself and made small humble because he was And Joktan

פסוק לח

Pasuk 38

וַיִּקְטֹן יֵלֶד אֶת אֱלִמּוֹדָד וְאֶת שֶׁלֶף וְאֶת חַצְרָמָוֶת וְאֶת יֶרַח:
Yerach and — Chatzarmaveth and — Shelef and — Almodad — begot And Yoktan

רש"י

חצרמות. על שם מקומו, דברי אגדה ב"ר :
Bereishis Rabbah Agadah the words of his place the name of on Chatzarmaveth

פסוק לט

Pasuk 39

וְאֶת הַדּוֹרָם וְאֶת אוּזַל וְאֶת דִּקְלָה:
Diklah and — Uzal and — Hadoram and —

פסוק מ

Pasuk 40

וְאֶת עוֹבָל וְאֶת אַבִּימָאֵל וְאֶת שְׁבָא:
Sheba and — Abimael and — Obal and —

פסוק מא

Pasuk 41

וְאֶת אוֹפִיר וְאֶת חִוִּילָה וְאֶת יוֹבָב כָּל אֵלֶּה בְּנֵי יִקְטָן:
Joktan the sons of these all of Jobab and — Havilah and — Ophir and —

פסוק מב

Pasuk 42

וַיְהִי מוֹשְׁבָם מִמֶּשָׁא בְּאֶחָה סְפָרָה הָר הַקָּדָם:
the east the mountain of toward Sephar as you go from Mesha their settlement And it was

פסוק מג

Pasuk 43

אֵלֶּה בְּנֵי שֵׁם לְמִשְׁפַּחָתָם לְשָׁנָתָם בְּאֶרְצֵתָם לְגוֹיָהֶם:
according to their in their lands according to their according to their Shem the sons of These are
nations languages families

פסוק מד

Pasuk 44

אֵלֶּה מִשְׁפָּחוֹת בְּנֵי נֹחַ לְתוֹלְדֹתָם בְּגוֹיָהֶם וּמֵאֵלֶּה נִפְרְדּוּ
were separated and from these in their nations according to their Noach the sons of the families of These are
generations

CHAPTER SUMMARY

The aliyah details Noach's planting of a vineyard, his subsequent drunkenness, and the contrasting behavior of his sons: Cham degrades him, while Shem and Yephes respectfully cover him. Upon sobering, Noach curses Canaan to servitude and blesses Shem and Yephes. The text then chronicles the genealogy of Noach's descendants, tracing the lineages of Japheth, Ham (including Nimrod's rise to power and the expansion of his kingdom), and Shem down to the division of the earth in the days of Peleg, establishing the foundations of the seventy nations.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is showing us a powerful contrast in how people react when they see someone else in a state of vulnerability or disgrace. When Noach became drunk and lay uncovered, Ham saw his father's shame and immediately went outside to talk about it, spreading the news to others. But Shem and Japheth did the exact opposite. They took a garment, walked backward so they wouldn't look at their father's disgrace, and covered him with dignity.

This is a major yesod in our daily avodah. In life, we are constantly put in situations where we notice someone else's slip-up, their weakness, or their embarrassing moment. The yetzer hara immediately whispers to us to become like Ham, to look closely, to focus on the negativity, and to run "outside" to tell others, whether through lashon hara, a smirk, or just a juicy piece of gossip. We think we are just sharing information, but we are actually trampling on another person's dignity.

Shem and Japheth teach us the true Torah way. When you see someone else's vulnerability, you don't stare, and you don't talk about it. You "walk backward", you purposely avert your eyes, you protect their honor, and you find a way to cover them up and shield them from shame. This is not just about being polite; it is about having a refined neshama that refuses to feed on another Yid's embarrassment.

Today, when you hear a piece of gossip or notice someone making an embarrassing mistake, do not repeat it or dwell on it. Purposely turn your mind away, "walk backward" from the situation, and protect that person's dignity.

דף יומי • בכורות • דף כ"ח

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THE SUGYA

We start off on our daf with the Gemara continuing the shakla v'tarya between Rav Yehuda in the name of Rav and the other Sages of the school of Rav. The discussion centers on the limudim for how long a firstborn animal may be eaten, and from where we derive that a blemished bechor goes to the Kohen. From there, the Gemara transitions into a deep discussion regarding the timeframe for keeping a blemished bechor nowadays when there is no Beis HaMikdash.

The Gemara brings a kasha on how to understand our Mishnah's ruling about keeping a blemished bechor for twelve months. We analyze different braisos to determine if we grant an extra thirty days past the animal's first year to find a Kohen, leading to a discussion on Rabbi Elazar's shitta and a subsequent refutation. Finally, we learn a new Mishnah regarding one who slaughters a bechor before showing its blemish to an expert, which brings out a major machlokes between Rabbi Yehuda and Rabbi Meir.

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

עמוד א' DAF 28A

ANSWER

ואידה, אי מהתם איכא למימר חזה ושוק של תודה.

And the other Sages of the school of Rav, how do they respond to this? They say that **if** we were to derive the halacha **from there**, from the comparison to peace offerings, **there is room to say** that the Torah is comparing the firstborn to the **breast and thigh of a thanks offering**, which is eaten for only one day and a night, and not for two days and two nights.

ANSWER

ואידה, אמר קרא: "לך יהיה" — הוסיף לך הפתוב הויה אחרת בבכור.

And the other, Rav Yehuda in the name of Rav, how does he answer this? **The verse states: "It shall be yours"**, which is an extra phrase, meaning **the verse added for you another state of being in the case of a firstborn**, to teach that it has an extra day of eating like a peace offering.

ANSWER

ואידה, הא מהתם איכא למימר: האי "יהיה לך" — לימד על בכור פעל מום שנותנו לכהן, שלא מצינו לו בכל התורה כולה.

And the other Sages of the school of Rav, how do they explain this extra phrase? They say **indeed, from there there is room to say** that **this phrase of "it shall be yours" taught about a blemished firstborn, that the owner gives it to the Kohen; as we have not found** this halacha explicitly written **for it in the entire Torah**.

ANSWER

ואידה, אמר "ובשרם" — אחד תם ואחד פעל מום,

And the other, Rav Yehuda in the name of Rav, from where does he derive that a blemished firstborn goes to the Kohen? He says the verse states "And their flesh" in the plural, which implies one that is unblemished and one that is blemished.

ANSWER

ואידך — "ובשרם" דהני בכורות דכולהו ישראל קאמר.

And the other Sages of the school of Rav, how do they respond to this? They say that "and their flesh" is saying this in the plural because it refers to these firstborns of all of Israel, not to include blemished ones.

מִשְׁנָה MISHNAH

MISHNAH

נוֹלַד לוֹ מוֹם בְּתוֹךְ שָׁנָתוֹ, רִשְׁאֵי לְקַיְּמוֹ כָּל שָׁנִים עֶשְׂרֵי חֹדֶשׁ.

We learnt in the Mishnah: If a blemish developed on it within its first year, the owner is permitted to keep it all twelve months.

גְּמָרָא GEMARA

QUESTION

איבעיא להו: היכי קאמר? נולד לו בתוך שנתו, רשאי לקיימו כל שנים עשר חודש, ולאחר שנתו נמי שלשים?

A dilemma was raised before them in the bais medrash: How is the Mishnah saying this? Does it mean that if a blemish developed on it within its year, the owner is permitted to keep it all twelve months, and after its year also for another thirty days?

QUESTION

או דלמא: היכא דנולד בו מום בתוך שנתו, רשאי לקיימו כל שנים עשר חודש ותו לא, והיכא דנולד לו אחר שנתו, אינו רשאי לקיימו אלא שלשים?

Or perhaps, where a blemish developed on it within its year, the owner is permitted to keep it all twelve months and no more; and where it developed a blemish after its year, he is not permitted to keep it except for thirty days?

PROOF

תא שמע, דתנא: בכור בזמן הזה, עד שלא נראה להראותו לחכם — רשאי לקיימו שתיים ושלש שנים,

The Gemara suggests: Come and hear a proof, as it is taught in a braisa: A firstborn nowadays, when there is no Beis HaMikdash, before it is fit to be shown to a Chacham because it has no blemish, one is permitted to keep it two or three years.

PROOF

ומשנראה להראותו לחכם, נולד לו מום בתוך שנתו — רשאי לקיימו כל שנים עשר חודש.

But once it is fit to be shown to a Chacham because a blemish appeared, then if a blemish developed on it within its year, the owner is permitted to keep it all twelve months.

PROOF

אחר שנתו אינו רשאי לקיימו אפילו יום אחד, ואפילו שעה אחת.

But if it is after its year, he is not permitted to keep it even one day, and even one hour.

PROOF

אבל מפני השבת אבידה לבצעלים, אמרו: רשאי לקיימו שלשים יום.

However, because of returning a loss to the owners, to give them time to find a Kohen, they said: He is permitted to keep it thirty days.

QUESTION

ועדיין תיבעי לי: שלשים יום אחר שנתו, או דלמא קודם שנתו?

The Gemara asks: But still, let the dilemma be raised on this braisa itself: Are these thirty days granted when the blemish developed after its year, or perhaps they are granted when it developed before its year and the year ended?

PROOF

תא שמע: נולד לו מום בחמשה עשר יום בתוך שנתו, משלימין לו חמשה עשר יום אחר שנתו.

The Gemara suggests: Come and hear another braisa: If a blemish developed on it fifteen days within its year, we complete for him fifteen days after its year to make a total of thirty days.

PROOF

שמע מינה, מסייע לרבי אלעזר, דאמר רבי אלעזר: נותנין לו שלשים יום משעה שנוולד בו מום.

Hear from this that we do give extra days after the year. This supports Rabbi Elazar, as Rabbi Elazar said: We give him thirty days from the time that the blemish developed on it, even if it extends past the first year.

STATEMENT

איכא דאמרי, אמר רבי אלעזר: מניין לבכור שנוולד בו מום בתוך שנתו שנותנין לו שלשים יום אחר שנתו?

There are those who say a different version: Rabbi Elazar said: From where is it derived for a firstborn that developed a blemish within its year, that we give him thirty days after its year?

PROOF

שנאמר: "לפני ה' אלהיך תאכלנו שנה בשנה", (איזו) [אילו] הן ימים החשובין שנה — הוי אומר אלו שלשים יום.

As it is said: "Before Hashem your Elokim you shall eat it year by year." Which are the days that are considered like a year? You must say these are thirty days, which are sometimes considered a year in halacha.

OBJECTION

מיתיבי: נולד לו מום בחמשה עשר יום בתוך שנתו — משלימין לו חמשה עשר יום אחר שנתו.

The Gemara raises an objection from the braisa: If a blemish developed on it fifteen days within its year, we complete for him fifteen days after its year.

INFERENCE

השלמה — אין, מיהבא — לא!

This implies that to **complete** thirty days from the blemish, **yes**, we allow it; but **giving** a full thirty days after the year when the blemish happened earlier, **no**, we do not!

REFUTATION

תויבתא דרבא אלא, תויבתא.

The Gemara concludes: **The refutation of Rabbi Elazar is a conclusive refutation.**

משנה MISHNAH

MISHNAH

מתני' השוחט את הבכור ומראה את מומו — רבי יהודה מתיר, רבי מאיר אומר: הואיל ונשחט שלא על פי מומחה — אסור.

MISHNAH: One who slaughters a firstborn and only then shows its blemish to an expert — Rabbi Yehuda permits eating it if the expert finds it was a permanent blemish; Rabbi Meir says: Since it was slaughtered not by the word of an expert, it is forbidden to benefit from it.

MISHNAH

מי שאינו מומחה ורואה את הבכור, ונשחט על פיו — הרי זה יקבר, וישלם מביתו.

One who is not an expert and examines a firstborn, and it was slaughtered based on his word and then found to not have a permanent blemish, behold this animal must be buried, and the non-expert must pay from his house to the Kohen for the damage he caused.

גמרא GEMARA

STATEMENT

גמ' אמר רבה בר בר חנה: בדוקין שבעין — דכולי עלמא לא פליגי דאסור, מפני שהן משתנין.

GEMARA: Rabbah bar bar Channah said: Regarding cataracts in the eye, everyone agrees that it is forbidden if slaughtered before being shown to an expert, **because they change** after death and the expert cannot verify if it was a valid blemish beforehand.

EXPLANATION

לא נחלקו אלא במומין שפגור, דרבא מאיר סבר: גזרינן מומין שפגור אטו דוקין שבעין.

They only argued regarding blemishes on the body, as Rabbi Meir holds: We decree a prohibition on blemishes on the body due to cataracts in the eye,

EXPLANATION

ורבי יהודה סבר: לא גזרינן מומין שבגוף אטו דוקין שבעין.

and Rabbi Yehuda holds: We do not decree a prohibition on blemishes on the body due to cataracts in the eye.

PROOF

תנא נמי הכי: השוחט את הפכור ומראה את מומיו — רבי יהודה אומר: בדוקין שבעין אסור, מפני שהן משתנין, במומין שבגוף מותר, מפני שאין משתנין.

This is also taught in a braisa: One who slaughters a firstborn and shows its blemishes afterward — Rabbi Yehuda says: Regarding cataracts in the eye it is forbidden, because they change; regarding blemishes on the body it is permitted, because they do not change.

PROOF

רבי מאיר אומר: אחד זה ואחד זה אסור, מפני שהן משתנין.

Rabbi Meir says: Both this and that are forbidden, because they change.

QUESTION

מפני שהן משתנין סלקא דעתך? מומין שבגוף מי משתנין?!

The Gemara asks: Can it enter your mind to say "because they change" as the reason for body blemishes? Do blemishes on the body change after slaughter?!

ANSWER

אלא מפני המשתנין.

Rather, Rabbi Meir means: Because of those blemishes that change, i.e., as a Rabbinic decree.

STATEMENT

אמר רב נחמן בר יצחק:

Rav Nachman bar Yitzchak said to explain the braisa:

עמוד ב' DAF 28B

INFERENCE

מתניתין נמי דיקא, רבי מאיר אומר: הואיל ונשחט שלא על פי מומקה אסור.

The wording of our Mishnah is also precise in supporting Rabba bar bar Chana's explanation, as it states: Rabbi Meir says: Since it was slaughtered not according to the ruling of an expert, it is prohibited to be eaten.

STATEMENT

שמע מינה קנסא קא קנס רבי מאיר, שמע מינה.

The Gemara notes: Indeed, conclude from it that Rabbi Meir penalizes him for not showing the blemish to an expert, and it is not because we are concerned that the blemish changed. The Gemara confirms: Conclude from it that this is so.

QUESTION

איבעצא להו: מפני המשתנין — דכולהו משתני, או דלמא איכא דמשתני ואיכא דלא משתני?

A dilemma was raised before them, the Sages in the bais medrash: When the Braisa says that we do not permit a firstborn based on a non-expert's examination due to blemishes on the cornea which change after death, does this mean that all of them change, or perhaps there are some that change and there are others that do not change?

EXPLANATION

למאי נפקא מינה? לאכחושי סהדי.

The Gemara asks: What is the practical difference of this inquiry? The Gemara answers: It is with regard to contradicting witnesses who testify that the animal had this exact blemish in its eye while it was still alive.

QUESTION

אי אמרת: כולו משתני — שקרי נינהו, ואי אמרת: איכא דמשתני ואיכא דלא משתני — סמכינן עליהו. מאי?

Because if you say that all of them change after death, then these witnesses are liars, since the blemish we see now cannot be the same one they saw when it was alive. But if you say that there are some that change and there are others that do not change, then we can rely on them, as this might be a blemish that does not change. So, what is the halachic conclusion?

PROOF

תא שמע, דאמר רבה בר בר חנה: שח לי רבי יאשיה דמן אושא, בא ואראך בדוקין שהן משתנים.

Come and hear a proof, as Rabba bar bar Chana said: Rabbi Yoshiya from Usha told me, "Come and I will show you corneas that change after death."

INFERENCE

מדקאמר ליה "בא ואראך", מכיל דאיכא דמשתני ואיכא דלא משתני.

From the fact that he said to him, "Come and I will show you those that change," we can learn by inference that there are some that change and there are others that do not change, which is why he had to point out the specific ones that do.

משנה MISHNAH

MISHNAH

מי שאינו מומחה, וראה את הכבד ונשחט על פיו, הרי זה יקבר, וישלם מכיתו.

We learned in our Mishnah: One who is not an expert, and he examined the firstborn and it was slaughtered based on his ruling, behold this animal must be buried, and he must pay the value of the loss to the Kohen from his home, meaning from his own pocket.

גמרא GEMARA

QUESTION

לִימָא תֵּנּוּ סֵתְמָא כְּרַבִּי מֵאִיר?

The Gemara asks: **Shall we say that we learned this unattributed Mishnah in accordance with Rabbi Meir**, who penalizes and forbids the animal in all cases where it was slaughtered without an expert?

ANSWER

דְּלִמָּא בְּדוּקִין שְׂכָעִין, וְדַבְרֵי הַכֹּל.

The Gemara rejects this: No, **perhaps** our Mishnah is talking specifically about **corneas in the eye** which change after death, **and** in such a case it is **the words of all**, even the Rabbis agree that the animal is forbidden because we cannot verify the blemish.

BRAISA

תָּנָא: כְּשֶׁהוּא מְשַׁלֵּם — מְשַׁלֵּם רְבִיעַ לְדָקָה, וּמִחֲצָה לַגֹּסֶה.

A Tanna **taught** in a Braisa: **When he pays** the Kohen, **he pays one-quarter** of the value **for a small animal**, like a sheep or goat, **and half** the value **for a large animal**, like a bull.

EXPLANATION

מֵאִי טַעְמָא? אָמַר רַב פָּפָא: זֶה הֶפְסֵד מְרֻבָּה, וְזֶה הֶפְסֵד מוֹעֵט.

The Gemara asks: **What is the reason** for this difference? **Rav Pappa said:** This large animal represents a **great loss** to the non-expert if he had to pay the full half-value, **and that** small animal is a **small loss**, so the Sages made a distinction to ease the burden on him.

OBJECTION

אִי הָכִי, לְפֻּם פְּסִידָא לִישָׁלָם!

The Gemara objects: **If so**, that the Sages were just trying to scale it based on the size of the loss, **let him pay according to the actual loss** proportionally! Why fix arbitrary fractions of a quarter and a half?

RESOLUTION

אָמַר רַב הוּנָא בַּר מְנוּחַ מְשַׁמִּיָּה דְרַב אַחָא בַּר אִיקָא: מְשֻׁם גְּזִירַת מְגִדְלֵי בְּהֵמָה דְקָה נִגְעוּ בָּהּ.

Rav Huna bar Manoach said in the name of Rav Acha bar Ika: They touched upon it and set the payment for a small animal at only a quarter **because of the decree against those who raise small livestock** in Eretz Yisrael. Since raising small cattle in Eretz Yisrael is discouraged because they destroy the fields, the Sages did not want to make it too profitable or easy for the Kohen to collect on them, so they reduced the compensation to a quarter.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי' דִּן אֶת הַדִּין, וְיָכָה אֶת הַחַיִּיב וְחַיִּיב אֶת הַזֹּכֵא, טִימָא אֶת הַטָּהוֹר וְטָהֵר אֶת הַטָּמֵא — מֶה שְׁעָשָׂה עָשׂוֹי, וִישָׁלֵם מִבֵּיתוֹ.

MISHNAH: If a judge **judged a case**, and **erred**, and thereby **exempted the liable party** or **obligated the innocent party**, or if he ruled on ritual purity and **declared impure that which was pure**, or **declared pure that which was impure**, what he **did is done** and the ruling stands, **but he must pay** the damages **from his home**, meaning from his own personal funds.

MISHNAH

וְאִם הָיָה מוֹמָחָה לְבֵית דִּין — פְּטוֹר מִלְשָׁלִים.

And if he was an expert recognized by the court, he is exempt from paying.

גְּמָרָא GEMARA

QUESTION

גְּמ' לִימָא תַנּוּ סְתָמָא פְּרָבִי מְאִיר, דְּדָאִין דִּינָא דְגֵרְמִי?

GEMARA: Shall we say that we learned this unattributed Mishnah in accordance with Rabbi Meir, who judges and holds a person liable for **indirect damage**? After all, the judge only spoke words and did not directly damage the property himself.

ANSWER

אָמַר רַבִּי אֵילָעָא אָמַר רַב: כְּגוֹן שֶׁנִּשְׂא וְנָתַן בְּיָד.

Rabbi Ile'a said in the name of Rav: This is a case where he physically took the object and gave it over with his own hand, which is direct damage, and everyone agrees one is liable for that.

OBJECTION

בְּשָׁלְמָא חַיִּיב אֶת הַזֹּכֵאִי — כְּגוֹן שֶׁנִּשְׂא וְנָתַן בְּיָד,

The Gemara asks: **Granted**, where he obligated the innocent party, we can easily find a case of direct action, such as where he physically took the money from the innocent party and gave it to the other with his hand.

OBJECTION

אָלָא זִיכָּה אֶת הַחַיִּיב הִכִּי דְמִי? אִי דָאֻמַּר לֵיהּ "פְּטוֹר אַתָּה" — וְהָא לֹא נִשְׂא וְנָתַן בְּיָד!

But where he exempted the liable party, what are the circumstances of direct action? If he merely said to him, "You are exempt," behold, he did not physically take and give with his hand!

RESOLUTION

אָמַר רַבִּינָא: כְּגוֹן שֶׁהָיָה לוֹ מַשְׁכּוֹן וְנִטְלוּ הֵימָנוּ.

Ravina said: It is a case where the creditor had a collateral belonging to the debtor in his possession, and the judge physically took it from him and returned it to the debtor.

EXPLANATION

טִימֵא אֶת הַטְּהוֹר — דָּאֲנַע בְּהוּ שְׂרָץ,

The Gemara asks: If he **declared impure that which was pure**, how did he do this with his own hands? The Gemara answers: Where he physically touched a dead creeping animal to them, thereby making them impure.

EXPLANATION

טִיְהַר אֶת הַטָּמֵא — שְׁעִירָכֶן עִם פִּירוֹתָיו.

And if he **declared pure that which was impure**, how did he cause direct damage? **Where he mixed them**, the impure fruits, **with** the owner's other **pure fruits**, thereby rendering the entire mixture impure and unusable.

מִשְׁנָה MISHNAH

MISHNAH

מִתְּנִי וּמַעֲשֶׂה בַּפֶּרָה שְׁנִיטָלָה הָאֵם שָׁלָה, וְהָאֵכִילָה רַבִּי טַרְפוֹן לְכֻלָּבִים,

MISHNAH: And there was an incident involving a cow whose womb was removed, and Rabbi Tarfon ruled that it was a treifah and fed it to the dogs.

MISHNAH

וְכָא מַעֲשֶׂה לִפְנֵי חֲכָמִים בְּיָבְנָה, וְהִתִּירוּהָ.

And the incident came before the Sages in Yavneh, and they permitted it, ruling that an animal without a womb is not a treifah.

MISHNAH

וְאָמַר תּוֹדוֹס הָרוֹפֵא: אֵין פֶּרָה וְחִזְיָה יוֹצֵאָה מֵאַלְכְּסַנְדְּרִיָּא שֶׁל מִצְרַיִם, שְׂאִין חוֹתְכִין הָאֵם שָׁלָה, בְּשָׁבִיל שְׁלָא תֵּלֵד.

And Todos the doctor said: No cow or pig leaves Alexandria of Mitzrayim without them cutting out its womb, so that it will not give birth and allow others to breed their superior stock, and yet these animals live on.

MISHNAH

אָמַר רַבִּי טַרְפוֹן: הֲלָכָה חֲמוּרָה טַרְפוֹן!

Upon hearing this, **Rabbi Tarfon said: Your donkey is gone, Tarfon!** He assumed he would have to sell his donkey to pay for the cow he mistakenly ordered to be thrown to the dogs.

MISHNAH

אָמַר לוֹ רַבִּי עֲקִיבָא: רַבִּי טַרְפוֹן, אַתָּה מוֹמָחָה לְבֵית דִּין, וְכָל הַמוֹמָחָה לְבֵית דִּין פֶּטוּר מִלְּשָׁלֵם.

Rabbi Akiva said to him: Rabbi Tarfon, you are an expert recognized by the court, and anyone who is an expert recognized by the court is exempt from paying.

גְּמָרָא GEMARA

QUESTION

גְּמ' וְתִיבּוּק לִיָּה, דְּטָעָה בְּדִבְרֵי מִשְׁנָה, וְטָעָה בְּדִבְרֵי מִשְׁנָה חִזְזִיר!

GEMARA: But let him derive his exemption from the fact that he erred in a matter of Mishnah, since the halacha that a womb-less animal is kosher is an established law, and the rule is that if a judge erred in a matter of Mishnah, the decision is reversed and the owner can get his money back from the litigant, so the judge doesn't have to pay!

ANSWER

הָדָא וְעוֹד קָאָמַר: הָדָא — דְּטָעָה בְּדִבְרֵי מִשְׁנָה חוּזֵר,

The Gemara answers: Rabbi Akiva was saying "one thing and another" to reassure him: First, that since you erred in a matter of Mishnah, the decision is reversed and you are not liable,

ANSWER

וְעוֹד — אִי נִמְי בְּשִׁיקוּל הַדָּעַת טָעִיתָהּ, מוֹמְחָה לְבֵית דִּין אַתָּה, וְכָל הַמוֹמְחָה לְבֵית דִּין פָּטוּר מִלְשָׁלָם.

and furthermore, even if you had erred in the weighing of opinions where the decision cannot be reversed, you are an expert recognized by the court, and anyone who is an expert recognized by the court is exempt from paying.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי' הַנוֹטֵל שְׂכָר לְהִיּוֹת רוֹאֶה אֶת הַבְּכוֹרוֹת — אֵין שׁוֹחֲטִין עַל פִּיו, אֶלָּא אִם כ�ּן הָיָה מוֹמְחָה.

MISHNAH: One who takes payment to examine firstborn animals to see if they have a blemish, we do not slaughter the animal based on his ruling, unless he was an expert as great as Ila in Yavneh, who was permitted to take payment.

SUMMARY

The daf concludes the debate between Rav's talmidim regarding the source that a blemished bechor belongs to the Kohen, either from the word "and their flesh" or from "it shall be yours." The Gemara then clarifies the rules for keeping a blemished bechor nowadays, proving that if a blemish develops close to the end of its first year, we complete a full thirty days for the owner even if it extends into the second year, which refutes Rabbi Elazar's broader ruling. In the next Mishnah, we learn that if one slaughtered a bechor before showing its blemish to an expert, Rabbi Yehuda permits it if the blemish is found to be permanent, while Rabbi Meir forbids it. The Gemara explains that this machlokes is a Rabbinic decree on body blemishes due to cataracts in the eye, which change after death and cannot be properly evaluated post-mortem.

We see in our sugya the beautiful, trembling yiras Shamayim of the great Tanna, Rabbi Tarfon. When he realized he had mistakenly ruled a cow to be treif and had it fed to the dogs, he cried out with real pain, "Halcha chamorcha Tarfon!", "Your donkey is gone, Tarfon!" He was ready to sell his own riding donkey to pay back the owner for his mistake. Even though Rabbi Akiva comforted him that as an official expert of the court he was halachically exempt from paying, Rabbi Tarfon's immediate, instinctive reaction was to take personal responsibility and pay out of his own pocket for the loss he caused.

This is a massive yesod for our own daily avodah. How often do we make a mistake that impacts someone else, whether it is a financial loss, a hurt feeling, or a misunderstanding, and our first reaction is to look for excuses, heterim, or halachic exemptions to get ourselves off the hook? We try to explain why we aren't really to blame, or why we don't legally owe anything.

But a true Torah personality lives with a higher standard of integrity. Like Rabbi Tarfon, our first thought should be: "I caused a loss, how can I make it right?" When we take responsibility for our actions without hiding behind technicalities, we show true gadlus and bring kavod to Hashem's name.

Today, if you realize you made a mistake that caused someone else even a small loss, inconvenience, or distress, do not look for excuses. Step up immediately, apologize, and ask how you can make it right or compensate them.

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 יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן 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 מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדָּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

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 וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעַה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

וְהוּא יַפְדֶּה 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.'