חוּמָּשׁ עִם רַשִׁ"י · נח · שִׁשִּׁי

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

NOACH · 6TH ALIYAH

📖 CHAPTER PREVIEW

We begin this aliyah right after the mabul, with Noach and his three sons, Shem, Cham, and Yephes, coming out of the teivah to rebuild the world. Lichoira, instead of focusing on ruchniyus, Noach 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 Noach 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 Noach'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.

פָּסוּק א

Pasuk 1

וַיִּהְיוּ בְנֵי נֹחַ הַיֹּצְאִים מִן הַתֵּבָה שֵׁם וְחָם וְיָפֶת וְחָם הוּא

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

אֲבִי כְנָעַן׃

Kenaan the father of

רַשִׁ"י

וחם הוא אבי כנען. לָמָּה הָצְרַךְ לוֹמַר כָּאן? לִפִי שֶׁהַפָּרָשָׁה 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 שֶׁקִּלְקֵל בָּהּ חָם וְעַל יָדוֹ נִתְקַלֵּל כְּנַעַן, וַעֲדַיִן לֹא

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

כָּתַב תּוֹלְדוֹת חָם, וְלֹא יָדַעְנוּ שֶׁכְּנַעַן בְּנוֹ – לְפִיכָךְ הָצְרַךְ לוֹמַר 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 אֲבִי כְנָעַן׃

Canaan is the father of he and Cham

פָּסוּק ב

Pasuk 2

שְׁלֹשָׁה אֵלֶּה בְּנֵי נֹחַ וּמֵאֵלֶּה נָפְצָה כָּל הָאָרֶץ׃

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

פָּסוּק ג

Pasuk 3

וַיָּחֶל נֹחַ אִישׁ הָאֲדָמָה וַיִּטַּע כָּרֶם׃

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

רַשִּׁ"י

ויחל. עָשָׂה עַצְמוֹ חֻלִּין, שֶׁהָיָה לוֹ לַעֲסֹק תְּחִלָּה בִּנְטִיעָה אַחֶרֶת ב"ר׃

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

רַשִּׁ"י

איש האדמה. אֲדוֹנֵי הָאֲדָמָה כְּמוֹ אִישׁ נָעֳמִי רות א' ׃

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

רַשִּׁ"י

ויטע כרם. כְּשֶׁנִּכְנַס לַתֵּבָה הִכְנִיס עִמּוֹ זְמוֹרוֹת וְיִחוּרֵי תְאֵנִים ב"ר׃

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

פָּסוּק ד

Pasuk 4

וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל בְּתוֹךְ אָהֳלֹה׃

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

רַשִּׁ"י

ויתגל. לְשׁוֹן וַיִּתְפַּעֵל׃

and he uncovered himself an expression of the reflexive form

רַשִּׁ"י

אהלה. אהלה כְּתִיב, רֶמֶז לְי' שְׁבָטִים שֶׁנִּקְרְאוּ עַל שֵׁם שׁוֹמְרוֹן, שֶׁנִּקְרֵאת אָהֳלָה שֶׁגָּלוּ עַל עִסְקֵי הַיַּיִן שֶׁנֶּאֱמַר הַשֹּׁתִים בְּמִזְרְקֵי יַיִן עמוס ו' ׃

His tent with a hei it is written an allusion to the ten tribes who were called by the name of Shomron which was called Oholah who were exiled on account of the wine as it is said who drink in bowls of wine Amos 6

פָּסוּק ה

Pasuk 5

וַיַּרְא חָם אֲבִי כְנַעַן אֵת עֶרְוַת אָבִיו וַיַּגֶּד לִשְׁנֵי אֶחָיו בַּחוּץ׃

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

רַשִּׁ"י

וירא חם אבי כנען. יֵשׁ מֵרַבּוֹתֵינוּ אוֹמְרִים כְּנַעַן רָאָה וְהִגִּיד לְאָבִיו, לְכָךְ הָזְכַּר עַל הַדָּבָר וְנִתְקַלֵּל ב"ר׃

And he saw the father of Cham Canaan there are from our Rabbis who say Canaan saw and told to his father therefore he was mentioned upon the matter and was cursed Bereishis Rabbah

רַ"שִׁ"י

וירא את ערות אביו. יֵשׁ אוֹמְרִים סֵרְסוֹ וְיֵשׁ אוֹמְרִים רְבָעוֹ

And he saw — the nakedness of his father there are those who say he castrated him and there are those who say he sodomized him

סנה' ע' :

Sanhedrin 70

פָּסוּק ו

Pasuk 6

וַיִּקַּח שֵׁם וָיֶפֶת אֶת הַשִּׂמְלָה וַיָּשִׂימוּ עַל שְׁכֶם שְׁנֵיהֶם וַיֵּלְכוּ

And took Shem and Yephes — the garment upon and they placed both of them the shoulder of and they walked

אֲחֹרַנִּית וַיְכַסּוּ אֵת עֶרְוַת אֲבִיהֶם וּפְנֵיהֶם אֲחֹרַנִּית וְעֶרְוַת

backward and they covered — the nakedness of their father and their faces were backward and the nakedness of

אֲבִיהֶם לֹא רָאוּ:

their father they did not see

רַ"שִׁ"י

ויקח שם ויפת. אֵין כְּתִיב וַיִּקְחוּ, אֶלָּא וַיִּקַּח – לִמֵּד עַל שֵׁם

And he took Shem and Japheth and it is not written they took but rather and he took it teaches about Shem

שֶׁנִּתְאַמֵּץ בְּמִצְוָה יוֹתֵר מִיֶּפֶת, לְכָךְ זָכוּ בָּנָיו לְטַלִּית שֶׁל צִיצִית, וְיֶפֶת

that he exerted himself in the mitzvah more than Japheth therefore merited his sons of the cloak tzitzis and Japheth

זָכָה לִקְבוּרָה לְבָנָיו, שֶׁנֶּאֱמַר אֶתֵּן לְגוֹג מָקוֹם שָׁם קֶבֶר יחזקאל ל"ט , וְחָם

for his sons merited burial as it is said I will give to Gog a place of there burial Yechezkel 39 And Cham

שֶׁבִּזָּה אֶת אָבִיו נֶאֱמַר בְּזַרְעוֹ כֵּן יְנַהֵג מֶלֶךְ אַשּׁוּר אֶת שְׁבִי מִצְרַיִם

who despised — his father it is said regarding his offspring so shall lead the king of Ashur the captives of Mitzrayim

וְאֶת גָּלוּת כּוּשׁ נְעָרִים וּזְקֵנִים עָרוֹם וְיָחֵף וַחֲשׂוּפֵי שֵׁת וְגוֹ' ישעיהו כ' :

and — the exiles of Cush young and old naked and barefoot and with uncovered buttocks etc. Yeshayahu 20

רַ"שִׁ"י

ופניהם אחורנית. לָמָּה נֶאֱמַר פַּעַם שְׁנִיָּה? מְלַמֵּד

and their faces were backward why is it said a time second it teaches

שֶׁכְּשֶׁקָּרְבוּ אֵצְלוֹ וְהָצְרְכוּ

that when they approached near him and they needed

לַהֲפֹךְ עַצְמָם לְכַסּוֹתוֹ הָפְכוּ פְּנֵיהֶם אֲחֹרַנִּית:

to turn themselves to cover him they turned their faces backward

פָּסוּק ז

Pasuk 7

וַיִּיקַץ נֹחַ מִיֵּינוֹ וַיֵּדַע אֵת אֲשֶׁר עָשָׂה לוֹ בְּנוֹ הַקָּטָן:

And he awoke Noach from his wine and he knew — that which had done to him his son the young

רַ"שִׁ"י

בנו הקטן. הַפָּסוּל וְהַבָּזוּי, כְּמוֹ הִנֵּה קָטֹן נְתַתִּיךָ בַּגּוֹיִם בָּזוּי בָּאָדָם

His son the younger the unfit and the despised like behold small I made you among the nations despised among men

ירמיה מ"ט :

Yirmeyahu forty nine

פָּסוּק ח

Pasuk 8

וַיֹּאמֶר אָרוּר כְּנָעַן עֶבֶד עֲבָדִים יִהְיֶה לְאֶחָיו׃

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

רַ"שִׁ"י

ארור כנען. אַתָּה גָּרַמְתָּ לִי שֶׁלֹּא אוֹלִיד בֵּן רְבִיעִי אַחֵר לְשַׁמְּשֵׁנִי, אָרוּר בִּנְךָ
your son cursed to serve me another fourth a son I will father that not for me caused you Canaan Cursed

רְבִיעִי לִהְיוֹת מְשַׁמֵּשׁ אֶת זַרְעָם שֶׁל אֵלּוּ הַגְּדוֹלִים, שֶׁהוּטַל עֲלֵיהֶם טִרַח
the burden of upon them upon whom was cast older ones these of the offspring — serving to be fourth

עֲבוֹדָתִי מֵעַתָּה. וּמָה רָאָה חָם שֶׁסִּרְסוֹ? אָמַר לָהֶם לְאֶחָיו 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

בָנִים הָיוּ לוֹ, וְהָרַג זֶה אֶת זֶה בִּשְׁבִיל יְרֻשַּׁת 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 וְעוֹדָנוּ מְבַקֵּשׁ בֵּן רְבִיעִי׃
fourth a son seeks and he still sons three

פָּסוּק ט

Pasuk 9

וַיֹּאמֶר בָּרוּךְ יְהוָה אֱלֹהֵי שֵׁם וִיהִי כְנַעַן עֶבֶד לָמוֹ׃

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

רַ"שִׁ"י

ברוך ה' אלהי שם. שֶׁעָתִיד לִשְׁמֹר הַבְטָחָתוֹ לְזַרְעוֹ, לָתֵת 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

כְּנַעַן׃
Canaan

רַ"שִׁ"י

ויהי. לָהֶם כְּנַעַן לְמַס עוֹבֵד׃
serving for tribute Canaan to them and may he be

פָּסוּק י

Pasuk 10

יַפְתְּ אֱלֹהִים לְיֶפֶת וְיִשְׁכֹּן בְּאָהֳלֵי שֵׁם וִיהִי כְנַעַן 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

רַ"שִׁ"י

יפת אלהים ליפת. מְתֻרְגָּם יַפְתִּי, יַרְחִיב׃
He will expand may He extend it is translated for Yephes God May enlarge

רַ"שִׁ"י

וישכן באהלי שם. יַשְׁרֶה שְׁכִינָתוֹ בְּיִשְׂרָאֵל. וּמִדְרַשׁ 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

שֶׁיִּפְתְּ אֱלֹהִים לְיֶפֶת – שֶׁבָּנָה כֹּרֶשׁ, שֶׁהָיָה מִבְּנֵי יֶפֶת, בֵּית שֵׁנִי – לֹא
not Second the House Yephes from the children of who was Koresh in that built for Yephes God that enlarged

שָׁרְתָה בּוֹ שְׁכִינָה; וְהֵיכָן שָׁרְתָה? בְּמִקְדָּשׁ רִאשׁוֹן שֶׁבָּנָה שְׁלֹמֹה שֶׁהָיָה
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

רַשִׁ"י

וִיהִי כְנַעַן עֶבֶד לְמוֹ. אַף מְשֶׁיִּגְלוּ בְּנֵי שֵׁם יִמָּכְרוּ 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 כְּנַעַן:
Canaan from the children of

פָּסוּק יא

Pasuk 11

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

פָּסוּק יב

Pasuk 12

וַיִּהְיוּ כָּל יְמֵי נֹחַ תְּשַׁע מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה וַיָּמֹת:
and he died years and fifty years hundred nine Noach the days of all And they were

פָּסוּק יג

Pasuk 13

וְאֵלֶּה תּוֹלְדֹת בְּנֵי נֹחַ שֵׁם חָם וָיֶפֶת וַיִּוָּלְדוּ לָהֶם בָּנִים
sons to them and there were born and Yephes Cham Shem Noach the sons of the generations of And these are

אַחַר הַמַּבּוּל:
the Flood after

פָּסוּק יד

Pasuk 14

בְּנֵי יֶפֶת גֹּמֶר וּמָגוֹג וּמָדַי וְיָוָן וְתֻבַל וּמֶשֶׁךְ וְתִירָס:
and Tiras and Meshech and Tuval and Yavan and Madai and Magog Gomer Yefes The sons of

רַשִׁ"י

וְתִירָס. זוֹ פָּרַס ב"ר :
Bereishis Rabbah Persia this is And Tiras

פָּסוּק טו

Pasuk 15

וּבְנֵי גֹמֶר אַשְׁכְּנַז וְרִיפַת וְתֹגַרְמָה:
and Togarmah and Riphath Ashkenaz Gomer And the sons of

פָּסוּק ט ז

Pasuk 16

וּבְנֵי יָוָן אֱלִישָׁה וְתַרְשִׁישׁ כִּתִּים וְדֹדָנִים׃

And the sons of Yavan Elishah and Tarshish Kittim and Dodanim

פָּסוּק י ז

Pasuk 17

מֵאֵלֶּה נִפְרְדוּ אִיֵּי הַגּוֹיִם בְּאַרְצֹתָם אִישׁ לִלְשֹׁנוֹ לְמִשְׁפְּחֹתָם

From these separated the islands of the nations in their lands each man according to his language by their families

בְּגוֹיֵהֶם׃

in their nations

פָּסוּק י ח

Pasuk 18

וּבְנֵי חָם כּוּשׁ וּמִצְרַיִם וּפוּט וּכְנָעַן׃

And the sons of Cham Cush and Mitzrayim and Put and Kenaan

פָּסוּק י ט

Pasuk 19

וּבְנֵי כוּשׁ סְבָא וַחֲוִילָה וְסַבְתָּה וְרַעְמָה וְסַבְתְּכָא וּבְנֵי רַעְמָה שְׁבָא

And the sons of Cush Seba Havilah and Sabtah and Raamah and Sabteca and the sons of Raamah Sheba

וּדְדָן׃

and Dedan

פָּסוּק י כ

Pasuk 20

וְכוּשׁ יָלַד אֶת נִמְרֹד הוּא הֵחֵל לִהְיוֹת גִּבֹּר בָּאָרֶץ׃

And Cush begot — Nimrod he began to be a mighty one in the land

רַ"שִׁ"י

להיות גבור. לְהַמְרִיד כָּל הָעוֹלָם עַל הַקָּבָּ"ה בַּעֲצַת דּוֹר הַפַּלָגָה׃

to be a mighty one to cause to rebel all of the world against the Holy One blessed be He with the counsel of the generation of the dispersion

פָּסוּק כ א

Pasuk 21

הוּא הָיָה גִּבֹּר צַיִד לִפְנֵי יְהוָה עַל כֵּן יֵאָמַר כְּנִמְרֹד גִּבּוֹר צַיִד לִפְנֵי

He was a mighty hunter before Hashem therefore it is said · like Nimrod a mighty hunter before

יְהוָה׃
Hashem

רַ״שִׁ״י

גִּבֹּר צַיִד. צָד דַּעְתָּן שֶׁל בְּרִיּוֹת בְּפִיו, וּמַטְעָן לִמְרֹד בַּמָּקוֹם׃
a mighty hunter he ensnared the mind of people with his mouth and misled them to rebel against the Omnipresent

רַ״שִׁ״י

לִפְנֵי ה׳. מִתְכַּוֵּן לְהַקְנִיטוֹ עַל פָּנָיו׃
Before Hashem intending to provoke Him His face upon

רַ״שִׁ״י

עַל כֵּן יֵאָמֵר. עַל כָּל אָדָם מַרְשִׁיעַ בְּעַזּוּת פָּנִים, יוֹדֵעַ רִבּוֹנוֹ
Therefore so it is said regarding every man who acts wickedly with brazenness of face who knows his Master

וּמִתְכַּוֵּן לִמְרֹד בּוֹ, יֵאָמֵר זֶה כְּנִמְרֹד גִּבּוֹר צַיִד׃
and intends to rebel against Him it is said this one is like Nimrod a mighty hunter

פָּסוּק כב

Pasuk 22

וַתְּהִי רֵאשִׁית מַמְלַכְתּוֹ בָּבֶל וְאֶרֶךְ וְאַכַּד וְכַלְנֵה בְּאֶרֶץ שִׁנְעָר׃
And was the beginning of his kingdom Bavel and Erech and Accad and Calneh in the land of Shinar

פָּסוּק כג

Pasuk 23

מִן הָאָרֶץ הַהִוא יָצָא אַשּׁוּר וַיִּבֶן אֶת נִינְוֵה וְאֶת רְחֹבֹת עִיר וְאֶת
From the land that went forth Asshur and he built — Nineveh and — of the city Rehoboth and —

כָּלַח׃
Calah

רַ״שִׁ״י

מִן הָאָרֶץ וגו׳. כֵּיוָן שֶׁרָאָה אַשּׁוּר אֶת בָּנָיו שׁוֹמְעִין לְנִמְרוֹד וּמוֹרְדִין
From the land etc. As soon as that he saw Asshur — his sons listening to Nimrod and rebelling

בַּמָּקוֹם לִבְנוֹת הַמִּגְדָּל יָצָא מִתּוֹכָם׃
against the Omnipresent to build the Tower he went forth from their midst

פָּסוּק כד

Pasuk 24

וְאֶת רֶסֶן בֵּין נִינְוֵה וּבֵין כָּלַח הִוא הָעִיר הַגְּדֹלָה׃
and — Resen between Nineveh and between Calah that is the city the great

רַ״שִׁ״י

הָעִיר הַגְּדֹלָה. הִיא נִינְוֵה שֶׁנֶּ׳ וְנִינְוֵה הָיְתָה עִיר גְּדוֹלָה לֵאלֹהִים יונה ג׳ :
the city great it Nineveh as it is said and Nineveh was a city great to God Yonah 3

פָּסוּק כה

Pasuk 25

וּמִצְרַיִם יָלַד אֶת לוּדִים וְאֶת עֲנָמִים וְאֶת לְהָבִים וְאֶת נַפְתֻּחִים׃

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

רַשִׁ״י

להבים. שֶׁפְּנֵיהֶם דּוֹמִים לְלַהַב׃

Lehabim whose faces resemble a flame

פָּסוּק כּוֹ

Pasuk 26

וְאֶת פַּתְרֻסִים וְאֶת כַּסְלֻחִים אֲשֶׁר יָצְאוּ מִשָּׁם פְּלִשְׁתִּים וְאֶת כַּפְתֹּרִים׃

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

רַשִׁ״י

פתרסים ואת כסלחים אשר יצאו משם פלשתים. מִשְּׁנֵיהֶם יָצְאוּ, שֶׁהָיוּ מֵהֶם וְיָצְאוּ לְאֵלּוּ עִם נְשׁוֹתֵיהֶם מִשְׁכַּב מַחֲלִיפִין וְכַסְלוּחִים פַּתְרוּסִים פְּלִשְׁתִּים׃

Pathrusim and — Casluhim and — whom came out from there Philistines from both of them they came out for they were from them and there came out with those these their wives the cohabitation of exchanging and Casluhim Pathrusim Philistines

פָּסוּק כז

Pasuk 27

וּכְנַעַן יָלַד אֶת צִידֹן בְּכֹרוֹ וְאֶת חֵת׃

And Canaan begot — Sidon his firstborn and — Heth

פָּסוּק כח

Pasuk 28

וְאֶת הַיְבוּסִי וְאֶת הָאֱמֹרִי וְאֶת הַגִּרְגָּשִׁי׃

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

פָּסוּק כט

Pasuk 29

וְאֶת הַחִוִּי וְאֶת הַעַרְקִי וְאֶת הַסִּינִי׃

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

פָּסוּק ל

Pasuk 30

וְאֶת הָאַרְוָדִי וְאֶת הַצְּמָרִי וְאֶת הַחֲמָתִי וְאַחַר נָפֹצוּ מִשְׁפְּחוֹת הַכְּנַעֲנִי׃

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

רַשִׁ״י

ואחר נפוצו. מֵאֵלֶּה נָפוֹצוּ מִשְׁפָּחוֹת הַרְבֵּה׃

And afterwards were spread abroad from these were spread families many

פָּסוּק לא

Pasuk 31

וַיְהִי גְּבוּל הַכְּנַעֲנִי מִצִּידֹן בֹּאֲכָה גְּרָרָה עַד עַזָּה בֹּאֲכָה סְדֹמָה
And it was the boundary of the Canaanite from Tzidon as you come to Gerar until Azzah as you come to Sedom

וַעֲמֹרָה וְאַדְמָה וּצְבֹיִם עַד לָשַׁע׃
and Amorah and Admah and Tzevoyim until Lasha

רַ"שִׁ"י

גבול הכנעני. סוֹף אַרְצוֹ. כָּל גְּבוּל לְשׁוֹן סוֹף וְקָצֶה׃
The boundary of the Canaanite the end of his land every boundary is an expression of end and extremity

רַ"שִׁ"י

באכה. שֵׁם דָּבָר. וְלִי נִרְאֶה כְּאָדָם הָאוֹמֵר לַחֲבֵרוֹ, גְּבוּל זֶה מַגִּיעַ עַד אֲשֶׁר תָּבֹא לִגְבוּל פְּלוֹנִי׃
as thou comest a noun · and to me it seems like a person who says to his fellow boundary this reaches until that you come to the boundary of so and so

פָּסוּק לב

Pasuk 32

אֵלֶּה בְנֵי חָם לְמִשְׁפְּחֹתָם לִלְשֹׁנֹתָם בְּאַרְצֹתָם בְּגוֹיֵהֶם׃
These are the sons of Cham according to their families according to their languages in their lands by their nations

רַ"שִׁ"י

ללשונותם בארצותם. אַע"פ שֶׁנִּתְחַלְקוּ לִלְשׁוֹנוֹת וַאֲרָצוֹת, כֻּלָּם בְּנֵי חָם הֵם׃
after their tongues in their lands even though that they divided into tongues and lands all of them sons of Cham they are

פָּסוּק לג

Pasuk 33

וּלְשֵׁם יֻלַּד גַּם הוּא אֲבִי כָּל בְּנֵי עֵבֶר אֲחִי יֶפֶת הַגָּדוֹל׃
And to Shem were born also him the father of all the children of Ever the brother of Yepheth the elder

רַ"שִׁ"י

אבי כל בני עבר. הַנָּהָר הָיָה שֵׁם׃
The father of all the children of the side of the River was Shem

רַ"שִׁ"י

אחי יפת הגדול. אֵינִי יוֹדֵעַ אִם יֶפֶת הַגָּדוֹל אִם שֵׁם, כְּשֶׁהוּא אוֹמֵר שֵׁם בֵּן מְאַת שָׁנָה וְגוֹ' שְׁנָתַיִם אַחַר הַמַּבּוּל, הֲרֵי אוֹמֵר יֶפֶת הַגָּדוֹל, שֶׁהֲרֵי בֵּן ת"ק שָׁנָה הָיָה נֹחַ כְּשֶׁהִתְחִיל לְהוֹלִיד, וְהַמַּבּוּל הָיָה בִּשְׁנַת שֵׁשׁ מֵאוֹת שָׁנָה, נִמְצָא שֶׁהַגָּדוֹל בִּבָנָיו הָיָה בֶּן מֵאָה שָׁנָה, וְשֵׁם לֹא הִגִּיעַ לְמֵאָה עַד
I do not know if Yapheth was the elder or if Shem, when it says Shem was the brother of Yapheth the elder, for behold it says a son of one hundred years etc. two years after the flood behold the elder Yapheth was a son of five hundred years when he began to father children and the flood was in the year of six hundred years Noach was a son of one hundred years and Shem did not reach to one hundred

שְׁנָתַיִם אַחַר הַמַּבּוּל׃
the flood after two years

רַשִׁ״י

אחי יפת. וְלֹא אֲחִי חָם? שֶׁאִלּוּ שְׁנֵיהֶם כִּבְּדוּ אֶת אֲבִיהֶם, וְזֶה בִּזָּהוּ׃
the brother of Yapheth and not the brother of Cham? for these two of them honored their father — and this one shamed him

פָּסוּק לד

Pasuk 34

בְּנֵי שֵׁם עֵילָם וְאַשּׁוּר וְאַרְפַּכְשַׁד וְלוּד וַאֲרָם׃
The sons of Shem Elam and Asshur and Arpachshad and Lud and Aram

פָּסוּק לה

Pasuk 35

וּבְנֵי אֲרָם עוּץ וְחוּל וְגֶתֶר וָמַשׁ׃
And the sons of Aram Uz and Hul and Gether and Mash

פָּסוּק לו

Pasuk 36

וְאַרְפַּכְשַׁד יָלַד אֶת שָׁלַח וְשֶׁלַח יָלַד אֶת עֵבֶר׃
And Arpachshad begot — Shelah and Shelah begot — Eber

פָּסוּק לז

Pasuk 37

וּלְעֵבֶר יֻלַּד שְׁנֵי בָנִים שֵׁם הָאֶחָד פֶּלֶג כִּי בְיָמָיו נִפְלְגָה הָאָרֶץ
And to Ever were born two sons the name of the first was Peleg for in his days the earth was divided

וְשֵׁם אָחִיו יָקְטָן׃
and the name of his brother was Yoktan

רַשִׁ״י

נפלגה. נִתְבַּלְבְּלוּ הַלְּשׁוֹנוֹת וְנָפוֹצוּ מִן הַבִּקְעָה וְנִתְפַּלְּגוּ בְּכָל הָעוֹלָם. לָמַדְנוּ
was divided they were confounded the languages and they scattered from the valley and they dispersed in all the world we learn

שֶׁהָיָה עֵבֶר נָבִיא, שֶׁקָּרָא שֵׁם בְּנוֹ עַל שֵׁם הֶעָתִיד; וְשָׁנִינוּ בְּסֵדֶר עוֹלָם
that was Ever a prophet for he called the name of his son upon the future and we learned in Seder Olam

שֶׁבְּסוֹף יָמָיו נִתְפַּלְּגוּ, שֶׁאִ"תּ בִּתְחִלַּת יָמָיו, הֲרֵי יָקְטָן אָחִיו צָעִיר מִמֶּנּוּ
that at the end of his days they dispersed, for if you say at the beginning of his days behold Yoktan his brother was younger than him

וְהוֹלִיד כַּמָּה מִשְׁפָּחוֹת קֹדֶם לָכֵן, שֶׁנֶּאֱמַר וְיָקְטָן יָלַד וְגוֹ' וְאַחַר כָּךְ וַיְהִי כָּל הָאָרֶץ
and he begot several families before this, as it is said and Yoktan begot etc. and after that and it was all the earth

וְגוֹ'; וְאִ"תּ בְּאֶמְצַע יָמָיו, לֹא בָא הַכָּתוּב לְסִתֹּם אֶלָּא לְפָרֵשׁ, הָא לָמַדְתָּ
etc.; and if you say in the middle of his days, not came the verse to obscure but to clarify thus you learn

שֶׁבְּשָׁנַת מוֹת פֶּלֶג נִתְפַּלְּגוּ׃
that in the year of the death of Peleg they dispersed

רַשִׁ"י

ויקטן. שֶׁהָיָה עָנָו וּמַקְטִין עַצְמוֹ, לְכָךְ זָכָה לְהַעֲמִיד כָּל הַמִּשְׁפָּחוֹת הַלָּלוּ:

And Joktan because he was humble and made small himself therefore he merited to establish all the families these

פָּסוּק לח

Pasuk 38

וְיָקְטָן יָלַד אֶת אַלְמוֹדָד וְאֶת שָׁלֶף וְאֶת חֲצַרְמָוֶת וְאֶת יָרַח:

And Yoktan begot — Almodad and — Shelef and — Chatzarmaveth and — Yerach

רַשִׁ"י

חצרמות. עַל שֵׁם מְקוֹמוֹ, דִּבְרֵי אַגָּדָה בְּרֵאשִׁית רַבָּה:

Chatzarmaveth on the name of his place the words of Agadah Bereishis Rabbah

פָּסוּק לט

Pasuk 39

וְאֶת הֲדוֹרָם וְאֶת אוּזָל וְאֶת דִּקְלָה:

and — Hadoram and — Uzal and — Diklah

פָּסוּק מ

Pasuk 40

וְאֶת עוֹבָל וְאֶת אֲבִימָאֵל וְאֶת שְׁבָא:

and — Obal and — Abimael and — Sheba

פָּסוּק מא

Pasuk 41

וְאֶת אוֹפִר וְאֶת חֲוִילָה וְאֶת יוֹבָב כָּל אֵלֶּה בְּנֵי יָקְטָן:

and — Ophir and — Havilah and — Jobab all of these the sons of Joktan

פָּסוּק מב

Pasuk 42

וַיְהִי מוֹשָׁבָם מִמֵּשָׁא בְּאֲכָה סְפָרָה הַר הַקֶּדֶם:

And it was their settlement from Mesha as you go toward Sephar the mountain of the east

פָּסוּק מג

Pasuk 43

אֵלֶּה בְנֵי שֵׁם לְמִשְׁפְּחֹתָם לִלְשֹׁנֹתָם בְּאַרְצֹתָם לְגוֹיֵהֶם:

These are the sons of Shem according to their families according to their languages in their lands according to their nations

פָּסוּק מד

Pasuk 44

אֵלֶּה מִשְׁפְּחֹת בְּנֵי נֹחַ לְתוֹלְדֹתָם בְּגוֹיֵהֶם וּמֵאֵלֶּה נִפְרְדוּ

These are the families of the sons of Noach according to their generations in their nations and from these were separated

הַגּוֹיִם בָּאָרֶץ אַחַר הַמַּבּוּל׃

the Flood after on the earth the nations

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.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף כ״ח

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

📖 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.

עַמּוּד א׳ DAF 28A

ANSWER

וְאִידַּךְ, אִי מֵהָתָם אִיכָּא לְמֵימַר חָזֶה וְשׁוֹק שֶׁל תּוֹדָה.

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

וְאִידַּךְ, אָמַר קְרָא: ״לְךָ יִהְיֶה״ — הוֹסִיף לְךָ הַכָּתוּב הֲוָיָה אַחֶרֶת בִּבְכוֹר.

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

וְאִידַּךְ, הָא מֵהָתָם אִיכָּא לְמֵימַר: הַאי ״יִהְיֶה לָךְ״ — לִימֵּד עַל בְּכוֹר בַּעַל מוּם שֶׁנּוֹתְנוֹ לְכֹהֵן, שֶׁלֹּא מָצִינוּ לוֹ בְּכָל הַתּוֹרָה כּוּלָּהּ.

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

וְאִידַּךְ, אָמַר ״וּבְשָׂרָם״ — אֶחָד תָּם וְאֶחָד בַּעַל מוּם,

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

וְאִידַּךְ — ״וּבְשָׂרָם״ דְּהָנֵי בְּכוֹרוֹת דְּכוּלְּהוּ יִשְׂרָאֵל קָאָמַר.

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 מוּם בְּתוֹךְ שְׁנָתוֹ, רַשַּׁאי לְקַיְּימוֹ כָּל שְׁנֵים עָשָׂר 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

אִיבַּעְיָא לְהוּ: הֵיכִי קָאָמַר? נוֹלַד לוֹ בְּתוֹךְ שְׁנָתוֹ, רַשַּׁאי לְקַיְּימוֹ כָּל שְׁנֵים עָשָׂר חֹדֶשׁ, וּלְאַחַר שְׁנָתוֹ נָמֵי שְׁלֹשִׁים?

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

אוֹ דִלְמָא: הֵיכָא דְּנוֹלַד בּוֹ מוּם בְּתוֹךְ שְׁנָתוֹ, רַשַּׁאי לְקַיְּימוֹ כָּל שְׁנֵים עָשָׂר חֹדֶשׁ וְתוּ לָא, וְהֵיכָא דְּנוֹלַד לוֹ אַחַר שְׁנָתוֹ, אֵינוֹ רַשַּׁאי לְקַיְּימוֹ אֶלָּא שְׁלֹשִׁים?

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

תָּא שְׁמַע, דְּתַנְיָא: בְּכוֹר בִּזְמַן הַזֶּה, עַד שֶׁלֹּא נִרְאָה לְהַרְאוֹתוֹ לֶחָכָם — רַשַּׁאי לְקַיְּימוֹ שְׁתַּיִם וְשָׁלֹשׁ שָׁנִים,

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

וּמִשֶּׁנִּרְאָה לְהַרְאוֹתוֹ לֶחָכָם, נוֹלַד לוֹ מוּם בְּתוֹךְ שְׁנָתוֹ — רַשַּׁאי לְקַיְּימוֹ כָּל שְׁנֵים עָשָׂר חֹדֶשׁ.

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

אַחַר שְׁנָתוֹ אֵינוֹ רַשַּׁאי לְקַיְּימוֹ אֲפִילּוּ יוֹם אֶחָד, וַאֲפִילּוּ שָׁעָה אַחַת.

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

PROOF

אֲבָל מִפְּנֵי הַשָּׁבַת אֲבֵידָה לַבְּעָלִים, אָמְרוּ: רַשַּׁאי לְקַיְּימוֹ שְׁלֹשִׁים יוֹם.

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

וַעֲדַיִין תִּיבָּעֵי לִי: שְׁלֹשִׁים יוֹם אַחַר שְׁנָתוֹ, אוֹ דִלְמָא קוֹדֶם שְׁנָתוֹ?

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

תָּא שְׁמַע: נוֹלַד לוֹ מוּם בַּחֲמִשָּׁה עָשָׂר יוֹם בְּתוֹךְ שְׁנָתוֹ, מַשְׁלִימִין לוֹ חֲמִשָּׁה עָשָׂר יוֹם אַחַר שְׁנָתוֹ.

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

שְׁמַע מִינַּהּ, מְסַיַּיע לְרַבִּי אֶלְעָזָר, דְּאָמַר רַבִּי אֶלְעָזָר: נוֹתְנִין לוֹ שְׁלֹשִׁים יוֹם מִשָּׁעָה שֶׁנּוֹלַד בּוֹ מוּם.

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

אִיכָּא דְּאָמְרִי, אָמַר רַבִּי אֶלְעָזָר: מִנַּיִן לִבְכוֹר שֶׁנּוֹלַד בּוֹ מוּם בְּתוֹךְ שְׁנָתוֹ שֶׁנּוֹתְנִין לוֹ שְׁלֹשִׁים יוֹם אַחַר שְׁנָתוֹ?

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

שֶׁנֶּאֱמַר: "לִפְנֵי ה' אֱלֹהֶיךָ תֹּאכְלֶנּוּ שָׁנָה בְשָׁנָה", (אֵיזוֹ) [אֵילּוּ] הֵן יָמִים הַחֲשׁוּבִין שָׁנָה — הֱוֵי אוֹמֵר אֵלּוּ שְׁלֹשִׁים יוֹם.

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

מֵיתִיבִי: נוֹלַד לוֹ מוּם בַּחֲמִשָּׁה עָשָׂר יוֹם בְּתוֹךְ שְׁנָתוֹ — מַשְׁלִימִין לוֹ חֲמִשָּׁה עָשָׂר יוֹם אַחַר שְׁנָתוֹ.

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

הַשְׁלָמָה — אִין, מֵיהַבָּא — לָא!

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

תְּיוּבְתָּא דְּרַבִּי אֶלְעָזָר, תְּיוּבְתָּא.

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

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הַשּׁוֹחֵט אֶת הַבְּכוֹר וּמַרְאֶה אֶת מוּמוֹ — רַבִּי יְהוּדָה מַתִּיר, רַבִּי מֵאִיר אוֹמֵר: הוֹאִיל וְנִשְׁחַט שֶׁלֹּא עַל פִּי מוּמְחֶה — אָסוּר.

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

מִי שֶׁאֵינוֹ מוּמְחֶה וְרוֹאֶה אֶת הַבְּכוֹר, וְנִשְׁחַט עַל פִּיו — הֲרֵי זֶה יִקָּבֵר, וְיִשַּׁלֵּם מִבֵּיתוֹ.

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.

גְּמָרָא GEMARA

STATEMENT

גְּמָ׳ אָמַר רַבָּה בַּר בַּר חָנָה: בִּדְוִקִּין שֶׁבָּעַיִן — דְּכוּלֵּי עָלְמָא לָא פְּלִיגִי דְּאָסוּר, מִפְּנֵי שֶׁהֵן מִשְׁתַּנִּין.

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

לֹא נֶחְלְקוּ אֶלָּא בְּמוּמִין שֶׁבַּגּוּף, דְּרַבִּי מֵאִיר סָבַר: גָּזְרִינַן מוּמִין שֶׁבַּגּוּף אַטּוּ דְּוִקִּין שֶׁבָּעַיִן,

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

וְרַבִּי יְהוּדָה סָבַר: לָא גָּזְרִינַן מוּמִין שֶׁבַּגּוּף אַטּוּ דּוּקִין שֶׁבָּעַיִן.

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

PROOF

תַּנְיָא נָמֵי הָכִי: הַשּׁוֹחֵט אֶת הַבְּכוֹר וּמַרְאֶה אֶת מוּמָיו — רַבִּי יְהוּדָה אוֹמֵר: בְּדוּקִין שֶׁבְּעַיִן אָסוּר, מִפְּנֵי שֶׁהֵן מִשְׁתַּנִּין, בְּמוּמִין שֶׁבַּגּוּף מוּתָּר, מִפְּנֵי שֶׁאֵין מִשְׁתַּנִּין.

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

רַבִּי מֵאִיר אוֹמֵר: אֶחָד זֶה וְאֶחָד זֶה אָסוּר, מִפְּנֵי שֶׁהֵן מִשְׁתַּנִּין.

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

QUESTION

מִפְּנֵי שֶׁהֵן מִשְׁתַּנִּין סָלְקָא דַּעְתָּךְ? מוּמִין שֶׁבַּגּוּף מִי מִשְׁתַּנִּין?!

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

אֶלָּא מִפְּנֵי הַמִּשְׁתַּנִּין.

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

STATEMENT

אָמַר רַב נַחְמָן בַּר יִצְחָק:

Rav Nachman bar Yitzchak said to explain the braisa:

עמוד ב׳ DAF 28B

INFERENCE

מַתְנִיתִין נָמֵי דַּיְקָא, רַבִּי מֵאִיר אוֹמֵר: הוֹאִיל וְנִשְׁחַט שֶׁלֹּא עַל פִּי מוּמְחֶה אָסוּר.

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

שְׁמַע מִינַּהּ קְנָסָא קָא קָנֵס רַבִּי מֵאִיר, שְׁמַע מִינַּהּ.

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

אִיבַּעְיָא לְהוּ: מִפְּנֵי הַמִּשְׁתַּנִּין — דְּכוּלְּהוּ מִשְׁתַּנִּי, אוֹ דִלְמָא אִיכָּא דְּמִשְׁתַּנֵּי וְאִיכָּא דְּלָא מִשְׁתַּנֵּי?

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

לְמַאי נָפְקָא מִינַּהּ? לְאַכְחוֹשֵׁי סָהֲדֵי.

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

אִי אָמְרַתְּ: כּוּלְּהוּ מִשְׁתַּנִּי — שַׁקְרֵי נִינְהוּ, וְאִי אָמְרַתְּ: אִיכָּא דְּמִשְׁתַּנֵּי וְאִיכָּא דְּלָא מִשְׁתַּנֵּי — סָמְכִינַן עֲלַיְיהוּ. מַאי?

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

תָּא שְׁמַע, דְּאָמַר רַבָּה בַּר בַּר חָנָה: שָׁח לִי רַבִּי יֹאשִׁיָּה דְּמִן אוּשָׁא, בֹּא וְאַרְאֶךָּ בְּדוּקִין שֶׁהֵן מִשְׁתַּנִּים.

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

מִדְּקָאָמַר לֵיהּ "בֹּא וְאַרְאֶךָּ", מִכְּלָל דְּאִיכָּא דְּמִשְׁתַּנֵּי וְאִיכָּא דְּלָא מִשְׁתַּנֵּי.

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.

מִשְׁנָה MISHNAH

MISHNAH

מִי שֶׁאֵינוֹ מוּמְחֶה, וְרָאָה אֶת הַבְּכוֹר וְנִשְׁחַט עַל פִּיו, הֲרֵי זֶה יִקָּבֵר, וִישַׁלֵּם מִבֵּיתוֹ.

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.

גְּמָרָא GEMARA

QUESTION

לֵימָא תְּנַן סְתָמָא 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

דִּלְמָא בְּדוּקִין שֶׁבָּעַיִן, וְדִבְרֵי 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 לַדַּקָּה, וּמֶחֱצָה לַגַּסָּה.

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

מַאי טַעְמָא? אָמַר רַב פָּפָּא: זֶה הֶפְסֵד מְרוּבֶּה, וְזֶה הֶפְסֵד מוּעָט.

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, לְפוּם פְּסִידָא לִישַׁלֵּם!

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 מָנוֹחַ מִשְּׁמֵיהּ דְּרַב אַחָא בַּר אִיקָא: מְשׁוּם גְּזֵירַת מְגַדְּלֵי בְּהֵמָה דַּקָּה נָגְעוּ 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

מַתְנִי׳ דָּן אֶת הַדִּין, וְזִכָּה אֶת הַחַיָּיב וְחִיֵּיב אֶת הַזַּכַּאי, טִימֵּא אֶת הַטָּהוֹר וְטִיהֵר אֶת הַטָּמֵא — מַה שֶּׁעָשָׂה עָשׂוּי, וִישַׁלֵּם 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 מוּמְחֶה לְבֵית דִּין — פָּטוּר מִלְּשַׁלֵּם.

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

גְּמָרָא GEMARA

QUESTION

גְּמִ' לֵימָא תְּנַן סְתָמָא כְּרַבִּי מֵאִיר, דְּדָאֵין דִּינָא דְּגַרְמֵי?

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 אִילְעָא אָמַר רַב: כְּגוֹן שֶׁנָּשָׂא וְנָתַן בַּיָּד.

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

בְּשִׁלָּמָא חַיֵּיב אֶת הַזַּכַּאי — כְּגוֹן שֶׁנָּשָׂא וְנָתַן בַּיָּד,

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

אֶלָּא זִיכָּה אֶת הַחַיָּיב הֵיכִי דָּמֵי? אִי דַּאֲמַר לֵיהּ "פָּטוּר אַתָּה" — וְהָא לֹא נָשָׂא וְנָתַן בַּיָּד!

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 רָבִינָא: כְּגוֹן שֶׁהָיָה לוֹ מַשְׁכּוֹן וּנְטָלוֹ הֵימֶנּוּ.

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

טִימֵּא אֶת הַטָּהוֹר — דְּאַגַּע בְּהוּ שֶׁרֶץ,

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

טִיהֵר אֶת הַטָּמֵא — שֶׁעֵירְבָן עִם פֵּירוֹתָיו.

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

מַתְנִי׳ וּמַעֲשֶׂה בִּפָּרָה שֶׁנִּיטְּלָה הָאֵם שֶׁלָּהּ, וְהֶאֱכִילָהּ רַבִּי טַרְפוֹן לִכְלָבִים,

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

וּבָא מַעֲשֶׂה לִפְנֵי חֲכָמִים בְּיַבְנֶה, 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 פָּרָה וַחֲזִירָה יוֹצְאָה מֵאֶלֶכְסַנְדְּרִיָּא שֶׁל מִצְרַיִם, שֶׁאֵין חוֹתְכִין הָאֵם שֶׁלָּהּ, בִּשְׁבִיל שֶׁלֹּא 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: הָלְכָה חֲמוֹרְךָ 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 מוּמְחֶה לְבֵית דִּין, וְכָל הַמּוּמְחֶה לְבֵית דִּין פָּטוּר מִלְּשַׁלֵּם.

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

גְּמָ׳ וְתִיפּוֹק לֵיהּ, דְּטָעָה בִּדְבַר מִשְׁנָה, וְטָעָה בִּדְבַר מִשְׁנָה חוֹזֵר!

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

חַדָּא וְעוֹד קָאָמַר: חֲדָא — דְּטָעָה בִּדְבַר מִשְׁנָה חוֹזֵר,

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 נָמֵי בְּשִׁיקּוּל הַדַּעַת טָעִיתָה, מוּמְחֶה לְבֵית דִּין אַתָּה, וְכָל הַמּוּמְחֶה לְבֵית דִּין פָּטוּר מִלְּשַׁלֵּם.

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

מַתְנִי׳ הַנּוֹטֵל שָׂכָר לְהָיוֹת רוֹאֶה אֶת הַבְּכוֹרוֹת — אֵין שׁוֹחֲטִין עַל פִּיו, אֶלָּא אִם כֵּן הָיָה מוּמְחֶה.

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.

לְמַעֲשֶׂה WHAT TO TAKE HOME

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.

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.'

אור החיים הקדוש · נח · שִׁשִּׁי

Explanatory English · Line-by-Line Edition

NOACH · 6TH ALIYAH

The Hebrew is the original Ohr HaChaim. Each passage is paired with its AI-assisted explanatory English, beside it on wide pages and beneath it on smaller screens. Brief clarifications are marked within the English. In plain words and Lemaaseh are separate AI-assisted study aids.

This edition has no Ohr HaChaim commentary on this aliyah.

פָּסוּק יח — *Genesis 9:18*

וַיִּהְיוּ בְנֵי־נֹחַ הַיֹּצְאִים מִן־הַתֵּבָה שֵׁם וְחָם וָיֶפֶת וְחָם הוּא אֲבִי כְנָעַן׃

And the sons of Noah, that went forth from the ark, were Shem, and Ham, and Japheth; and Ham is the father of Canaan.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק יט — *Genesis 9:19*

שְׁלֹשָׁה אֵלֶּה בְּנֵי־נֹחַ וּמֵאֵלֶּה נָפְצָה כָּל־הָאָרֶץ׃

These three were the sons of Noah, and of these was the whole earth overspread.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כ — *Genesis 9:20*

וַיָּחֶל נֹחַ אִישׁ הָאֲדָמָה וַיִּטַּע כָּרֶם׃

And Noah, the man of the land, began and planted a vineyard.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כא Genesis 9:21

וַיֵּ֥שְׁתְּ מִן־הַיַּ֖יִן וַיִּשְׁכָּ֑ר וַיִּתְגַּ֖ל בְּת֥וֹךְ אָהֳלֹֽה׃

And he drank of the wine, and was drunken; and he was uncovered within his tent.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כב Genesis 9:22

וַיַּ֗רְא חָ֤ם אֲבִ֣י כְנַ֔עַן אֵ֖ת עֶרְוַ֣ת אָבִ֑יו וַיַּגֵּ֥ד לִשְׁנֵֽי־אֶחָ֖יו בַּחֽוּץ׃

And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כג Genesis 9:23

וַיִּקַּח֩ שֵׁ֨ם וָיֶ֜פֶת אֶת־הַשִּׂמְלָ֗ה וַיָּשִׂ֨ימוּ֙ עַל־שְׁכֶ֣ם שְׁנֵיהֶ֔ם וַיֵּלְכוּ֙ אֲחֹ֣רַנִּ֔ית וַיְכַסּ֕וּ אֵ֖ת עֶרְוַ֣ת אֲבִיהֶ֑ם וּפְנֵיהֶם֙ אֲחֹ֣רַנִּ֔ית וְעֶרְוַ֥ת אֲבִיהֶ֖ם לֹ֥א רָאֽוּ׃

And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כד Genesis 9:24

וַיִּ֥יקֶץ נֹ֖חַ מִיֵּינ֑וֹ וַיֵּ֕דַע אֵ֥ת אֲשֶׁר־עָ֥שָׂה־ל֖וֹ בְּנ֥וֹ הַקָּטָֽן׃

And Noah awoke from his wine, and knew what his youngest son had done unto him.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כה — Genesis 9:25

וַיֹּאמֶר אָרוּר כְּנָעַן עֶבֶד עֲבָדִים יִהְיֶה לְאֶחָיו׃

And he said: Cursed be Canaan; a servant of servants shall he be unto his brethren.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כו — Genesis 9:26

וַיֹּאמֶר בָּרוּךְ יְהוָה אֱלֹהֵי שֵׁם וִיהִי כְנַעַן עֶבֶד לָמוֹ׃

And he said: Blessed be the LORD, the God of Shem; And let Canaan be their servant.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כז — Genesis 9:27

יַפְתְּ אֱלֹהִים לְיֶפֶת וְיִשְׁכֹּן בְּאָהֳלֵי־שֵׁם וִיהִי כְנַעַן עֶבֶד לָמוֹ׃

God enlarge Japheth, and he shall dwell in the tents of Shem; And let Canaan be their servant.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כח — Genesis 9:28

וַיְחִי־נֹחַ אַחַר הַמַּבּוּל שְׁלֹשׁ מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה׃

And Noah lived after the flood three hundred and fifty years.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כט

Genesis 9:29

וַיִּהְיוּ כָּל־יְמֵי־נֹחַ תְּשַׁע מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה וַיָּמֹת׃ (פ)

And all the days of Noah were nine hundred and fifty years; and he died.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק א

Genesis 10:1

וְאֵלֶּה תּוֹלְדֹת בְּנֵי־נֹחַ שֵׁם חָם וָיֶפֶת וַיִּוָּלְדוּ לָהֶם בָּנִים אַחַר הַמַּבּוּל׃

Now these are the generations of the sons of Noah: Shem, Ham, and Japheth; and unto them were sons born after the flood.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק ב

Genesis 10:2

בְּנֵי יֶפֶת גֹּמֶר וּמָגוֹג וּמָדַי וְיָוָן וְתֻבַל וּמֶשֶׁךְ וְתִירָס׃

The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק ג

Genesis 10:3

וּבְנֵי גֹמֶר אַשְׁכְּנַז וְרִיפַת וְתֹגַרְמָה׃

And the sons of Gomer: Ashkenaz, and Riphath, and Togarmah.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק ד

Genesis 10:4

וּבְנֵי יָוָן אֱלִישָׁה וְתַרְשִׁישׁ כִּתִּים וְדֹדָנִים׃

And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק ה

Genesis 10:5

מֵאֵלֶּה נִפְרְדוּ אִיֵּי הַגּוֹיִם בְּאַרְצֹתָם אִישׁ לִלְשֹׁנוֹ לְמִשְׁפְּחֹתָם בְּגוֹיֵהֶם׃

Of these were the isles of the nations divided in their lands, every one after his tongue, after their families, in their nations.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק ו

Genesis 10:6

וּבְנֵי חָם כּוּשׁ וּמִצְרַיִם וּפוּט וּכְנָעַן׃

And the sons of Ham: Cush, and Mizraim, and Put, and Canaan.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק ז

Genesis 10:7

וּבְנֵי כוּשׁ סְבָא וַחֲוִילָה וְסַבְתָּה וְרַעְמָה וְסַבְתְּכָא וּבְנֵי רַעְמָה שְׁבָא וּדְדָן׃

And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabteca; and the sons of Raamah: Sheba, and Dedan.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק ח

Genesis 10:8

וְכוּשׁ יָלַד אֶת־נִמְרֹד הוּא הֵחֵל לִהְיוֹת גִּבֹּר בָּאָרֶץ׃

And Cush begot Nimrod; he began to be a mighty one in the earth.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק ט

Genesis 10:9

הוּא־הָיָה גִבֹּר־צַיִד לִפְנֵי יְהוָה עַל־כֵּן יֵאָמַר כְּנִמְרֹד גִּבּוֹר צַיִד לִפְנֵי יְהוָה׃

He was a mighty hunter before the LORD; wherefore it is said: 'Like Nimrod a mighty hunter before the LORD.'

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק י

Genesis 10:10

וַתְּהִי רֵאשִׁית מַמְלַכְתּוֹ בָּבֶל וְאֶרֶךְ וְאַכַּד וְכַלְנֵּה בְּאֶרֶץ שִׁנְעָר׃

And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק יא

Genesis 10:11

מִן־הָאָרֶץ הַהִוא יָצָא אַשּׁוּר וַיִּבֶן אֶת־נִינְוֵה וְאֶת־רְחֹבֹת עִיר וְאֶת־כָּלַח׃

Out of that land went forth Asshur, and builded Nineveh, and Rehoboth-ir, and Calah,

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק יב — Genesis 10:12

וְאֶת־רֶסֶן בֵּין נִינְוֵה וּבֵין כָּלַח הִוא הָעִיר הַגְּדֹלָה׃

and Resen between Nineveh and Calah, the same is the great city.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק יג — Genesis 10:13

וּמִצְרַיִם יָלַד אֶת־לוּדִים וְאֶת־עֲנָמִים וְאֶת־לְהָבִים וְאֶת־נַפְתֻּחִים׃

And Mizraim begot Ludim, and Anamim, and Lehabim, and Naphtuhim,

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק יד — Genesis 10:14

וְאֶת־פַּתְרֻסִּים וְאֶת־כַּסְלֻחִים אֲשֶׁר יָצְאוּ מִשָּׁם פְּלִשְׁתִּים וְאֶת־כַּפְתֹרִים׃ (ס)

and Pathrusim, and Casluhim, whence went forth the Philistines, and Caphtorim.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק טו — Genesis 10:15

וּכְנַעַן יָלַד אֶת־צִידֹן בְּכֹרוֹ וְאֶת־חֵת׃

And Canaan begot Zidon his firstborn, and Heth;

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק טז — Genesis 10:16

וְאֶת־הַיְבוּסִי וְאֶת־הָאֱמֹרִי וְאֶת הַגִּרְגָּשִׁי׃

and the Jebusite, and the Amorite, and the Girgashite;

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק יז — Genesis 10:17

וְאֶת־הַחִוִּי וְאֶת־הָעַרְקִי וְאֶת־הַסִּינִי׃

and the Hivite, and the Arkite, and the Sinite;

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק יח — Genesis 10:18

וְאֶת־הָאַרְוָדִי וְאֶת־הַצְּמָרִי וְאֶת־הַחֲמָתִי וְאַחַר נָפֹצוּ מִשְׁפְּחוֹת הַכְּנַעֲנִי׃

and the Arvadite, and the Zemarite, and the Hamathite; and afterward were the families of the Canaanite spread abroad.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק יט — Genesis 10:19

וַיְהִי גְּבוּל הַכְּנַעֲנִי מִצִּידֹן בֹּאֲכָה גְרָרָה עַד־עַזָּה בֹּאֲכָה סְדֹמָה וַעֲמֹרָה וְאַדְמָה וּצְבֹיִם עַד־לָשַׁע׃

And the border of the Canaanite was from Zidon, as thou goest toward Gerar, unto Gaza; as thou goest toward Sodom and Gomorrah and Admah and Zeboiim, unto Lasha.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כ Genesis 10:20

אֵ֣לֶּה בְנֵי־חָ֔ם לְמִשְׁפְּחֹתָ֖ם לִלְשֹׁנֹתָ֑ם בְּאַרְצֹתָ֖ם בְּגוֹיֵהֶֽם׃ (ס)

These are the sons of Ham, after their families, after their tongues, in their lands, in their nations.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כא Genesis 10:21

וּלְשֵׁ֥ם יֻלַּ֖ד גַּם־ה֑וּא אֲבִי֙ כָּל־בְּנֵי־עֵ֔בֶר אֲחִ֖י יֶ֥פֶת הַגָּדֽוֹל׃

And unto Shem, the father of all the children of Eber, the elder brother of Japheth, to him also were children born.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כב Genesis 10:22

בְּנֵ֥י שֵׁ֖ם עֵילָ֣ם וְאַשּׁ֑וּר וְאַרְפַּכְשַׁ֖ד וְל֥וּד וַאֲרָֽם׃

The sons of Shem: Elam, and Asshur, and Arpachshad, and Lud, and Aram.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כג Genesis 10:23

וּבְנֵ֖י אֲרָ֑ם ע֥וּץ וְח֖וּל וְגֶ֥תֶר וָמַֽשׁ׃

And the sons of Aram: Uz, and Hul, and Gether, and Mash.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כד

Genesis 10:24

וְאַרְפַּכְשַׁד יָלַד אֶת־שֶׁלַח וְשֶׁלַח יָלַד אֶת־עֵבֶר׃

And Arpachshad begot Shelah; and Shelah begot Eber.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כה

Genesis 10:25

וּלְעֵבֶר יֻלַּד שְׁנֵי בָנִים שֵׁם הָאֶחָד פֶּלֶג כִּי בְיָמָיו נִפְלְגָה הָאָרֶץ וְשֵׁם אָחִיו יָקְטָן׃

And unto Eber were born two sons; the name of the one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כו

Genesis 10:26

וְיָקְטָן יָלַד אֶת־אַלְמוֹדָד וְאֶת־שָׁלֶף וְאֶת־חֲצַרְמָוֶת וְאֶת־יָרַח׃

And Joktan begot Almodad, and Sheleph, and Hazarmaveth, and Jerah;

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כז

Genesis 10:27

וְאֶת־הֲדוֹרָם וְאֶת־אוּזָל וְאֶת־דִּקְלָה׃

and Hadoram, and Uzal, and Diklah;

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כח

Genesis 10:28

וְאֶת־עוֹבָל וְאֶת־אֲבִימָאֵל וְאֶת־שְׁבָא׃

and Obal, and Abimael, and Sheba;

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כט

Genesis 10:29

וְאֶת־אוֹפִר וְאֶת־חֲוִילָה וְאֶת־יוֹבָב כָּל־אֵלֶּה בְּנֵי יָקְטָן׃

and Ophir, and Havilah, and Jobab; all these were the sons of Joktan.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק ל

Genesis 10:30

וַיְהִי מוֹשָׁבָם מִמֵּשָׁא בְּאָכָה סְפָרָה הַר הַקֶּדֶם׃

And their dwelling was from Mesha, as thou goest toward Sephar, unto the mountain of the east.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק לא

Genesis 10:31

אֵלֶּה בְנֵי־שֵׁם לְמִשְׁפְּחֹתָם לִלְשֹׁנֹתָם בְּאַרְצֹתָם לְגוֹיֵהֶם׃

These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

No Ohr HaChaim comment on this pasuk in this edition.

אֵלֶּה מִשְׁפְּחֹת בְּנֵי־נֹחַ לְתוֹלְדֹתָם בְּגוֹיֵהֶם וּמֵאֵלֶּה נִפְרְדוּ הַגּוֹיִם בָּאָרֶץ אַחַר הַמַּבּוּל׃ (פ)

These are the families of the sons of Noah, after their generations, in their nations; and of these were the nations divided in the earth after the flood.

No Ohr HaChaim comment on this pasuk in this edition.

Torah Hebrew comes from Sefaria, Tanach with Ta'amei Hamikra. The Torah English is JPS 1917. Ohr HaChaim Hebrew comes from Sefaria, Vocalized Edition. These source editions are public domain. Hebrew wording and punctuation are preserved; web markup is removed and spacing is normalized.
The Ohr HaChaim English is an AI-assisted explanatory translation from the Hebrew. Summaries and practical reflections are editorial study aids. Published Eliyahu Munk English is retained in the source archive, separate from this edition.