חוּמָּשׁ עִם רַשִׁ"י · נח · שְׁבִיעִי

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

NOACH · 7TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we learn about the famous story of the Dor Haflagah, the Generation of the Dispersion. The Torah describes how the entire world was united with one language, but they used this unity to rebel against Hashem by building a massive city and a tower reaching into the heavens. To stop their rebellion, Hashem confused their languages so they could no longer understand one another, which naturally forced them to stop building and scatter across the face of the earth.

Following this, the Torah traces the generations from Noach's son, Shem, all the way down to Terach and his sons, Abram, Nachor, and Haran. We are introduced to Abram's family, including his wife Sarai, and we learn about their initial journey with Terach from Ur Kasdim toward the land of Canaan, stopping and settling in Haran.

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

פָּסוּק א

Pasuk 1

וַיְהִי כָל הָאָרֶץ שָׂפָה אֶחָת וּדְבָרִים אֲחָדִים׃

unified and words one language the earth all And it was

רַשִׁ"י

שפה אחת. לְשׁוֹן הַקֹּדֶשׁ׃

the holiness the tongue of one language

רַשִׁ"י

ודברים אחדים. בָּאוּ בְעֵצָה אַחַת וְאָמְרוּ לֹא כָּל הֵימֶנּוּ שֶׁיִּבְחַר לוֹ אֶת — for Himself that He choose from Him all not and they said single with a plan they came one And words of

הָעֶלְיוֹנִים, נַעֲלֶה לָרָקִיעַ וְנַעֲשֶׂה עִמּוֹ מִלְחָמָה. דָּבָר אַחֵר עַל יְחִידוֹ the Only One concerning explanation another war with Him and let us make to the heaven let us ascend the upper realms

שֶׁל עוֹלָם. דָּבָר אַחֵר וּדְבָרִים אֲחָדִים – אָמְרוּ אַחַת לְאֶלֶף ותרנ"ו שָׁנִים years and six hundred fifty-six in a thousand once they said sharp and words explanation another the universe of

הָרָקִיעַ מִתְמוֹטֵט כְּשֵׁם שֶׁעָשָׂה בִּימֵי הַמַּבּוּל, בֹּאוּ וְנַעֲשֶׂה לוֹ סְמִיכוֹת ב"ר : Bereishis Rabbah supports for it and let us make come the Flood in the days of it did just as collapses the heaven

פָּסוּק ב

Pasuk 2

וַיְהִי בְנָסְעָם מִקֶּדֶם וַיִּמְצְאוּ בִקְעָה בְּאֶרֶץ שִׁנְעָר וַיֵּשְׁבוּ שָׁם׃

there and they settled Shinar in the land of a valley and they found from the east in their journeying And it was

רַשִׁ"י

בנסעם מקדם. שָׁהָיוּ יוֹשְׁבִים שָׁם, כִּדְכְתִיב לְמַעְלָה וַיְהִי מוֹשָׁבָם וְגו'
as they journeyed from the east dwelling where they were as it is written above and was their dwelling place etc.

הַר הַקֶּדֶם וְנָסְעוּ מִשָּׁם לָתוּר לָהֶם מָקוֹם לְהַחֲזִיק אֶת כֻּלָּם
the mountain of the east and they journeyed from there to search out for themselves a place to accommodate — all of them

וְלֹא מָצְאוּ אֶלָּא שִׁנְעָר:
and not they found except Shinar

פָּסוּק ג

Pasuk 3

וַיֹּאמְרוּ אִישׁ אֶל רֵעֵהוּ הָבָה נִלְבְּנָה לְבֵנִים וְנִשְׂרְפָה לִשְׂרֵפָה וַתְּהִי לָהֶם
for them and was to a burning and let us burn bricks let us make come his fellow to each man And they said

הַלְּבֵנָה לְאָבֶן וְהַחֵמָר הָיָה לָהֶם לַחֹמֶר:
for mortar for them was and the clay for stone the brick

רַשִׁ"י

איש אל רעהו. אָמָּה לְאָמָּה, מִצְרַיִם לְכוּשׁ, וְכוּשׁ לְפוּט וּפוּט לִכְנַעַן:
A man to his fellow one nation to another nation Mitzrayim to Cush and Cush to Put and Put to Canaan

רַשִׁ"י

הבה. הַזְמִינוּ עַצְמְכֶם. כָּל הָבָה לְשׁוֹן הַזְמָנָה הוּא, שֶׁמְּכִינִים עַצְמָן וּמִתְחַבְּרִים
Come prepare yourselves every come is an expression of preparation it that they prepare themselves and unite

לִמְלָאכָה אוֹ לְעֵצָה אוֹ לְמַשָּׂא. הָבָה הַזְמִינוּ, אפר"לייר בלע"ז:
for work or for counsel or for a burden come prepare appareiller in old French

רַשִׁ"י

לבנים. שֶׁאֵין אֲבָנִים בְּבָבֶל, שֶׁהִיא בִּקְעָה:
Bricks for there are no stones in Bavel which is a valley

רַשִׁ"י

ונשרפה לשרפה. כָּךְ עוֹשִׂין הַלְּבֵנִים שֶׁקּוֹרִין טוויל"ש בל', שׂוֹרְפִים אוֹתָן
and let us burn thoroughly so they make the bricks which they call tuiles in the language of they fire them

בְּכִבְשָׁן:
in a furnace

רַשִׁ"י

לחמר. לָטוּחַ הַקִּיר:
for mortar to plaster the wall

פָּסוּק ד

Pasuk 4

וַיֹּאמְרוּ הָבָה נִבְנֶה לָּנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַּשָּׁמַיִם וְנַעֲשֶׂה
And they said come let us build for ourselves a city and a tower with its top in the heavens and let us make

לָנוּ שֵׁם פֶּן נָפוּץ עַל פְּנֵי כָל הָאָרֶץ׃

the earth all the face of upon we be scattered lest a name for ourselves

רַ״שִׁ״י

פן נפוץ. שֶׁלֹּא יָבִיא עָלֵינוּ שׁוּם מַכָּה לַהַפִּיצֵנוּ מִכָּאן׃

from here to scatter us plague any upon us He will bring that not we be scattered Lest

פָּסוּק ה

Pasuk 5

וַיֵּרֶד יְהוָה לִרְאֹת אֶת הָעִיר וְאֶת הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם׃

man the sons of built which the tower and — the city — to see Hashem And descended

רַ״שִׁ״י

וירד ה' לראות. לֹא הֶצְרַךְ לְכָךְ, אֶלָּא בָּא לְלַמֵּד לְדַיָּנִים שֶׁלֹּא

that not to judges to teach He came but for this He needed not to see Hashem And He descended

יְרַשְׁיעוּ הַנִּדּוֹן עַד שֶׁיִּרְאוּ וְיָבִינוּ, מִדְרַשׁ רַבִּי תַּנְחוּמָא׃

Tanchuma Rabbi the Midrash of and understand that they see until the defendant they should convict

רַ״שִׁ״י

בני האדם. אֶלָּא בְּנֵי מִי? שֶׁמָּא בְּנֵי חֲמוֹרִים וּגְמַלִּים? אֶלָּא בְּנֵי אָדָם

Adam the children of rather or camels donkeys children of perhaps whom children of but man The children of

הָרִאשׁוֹן שֶׁכָּפָה אֶת הַטּוֹבָה וְאָמַר הָאִשָּׁה אֲשֶׁר נָתַתָּ עִמָּדִי, אַף אֵלּוּ כָּפוּ בַּטּוֹבָה

the goodness denied these even with me You gave whom the woman and said the goodness — who denied the first

לִמְרֹד בְּמִי שֶׁהִשְׁפִּיעָם טוֹבָה, וּמִלְּטָם מִן הַמַּבּוּל׃

the Flood from and rescued them goodness showered them with against Him who to rebel

פָּסוּק ו

Pasuk 6

וַיֹּאמֶר יְהוָה הֵן עַם אֶחָד וְשָׂפָה אַחַת לְכֻלָּם וְזֶה הַחִלָּם לַעֲשׂוֹת

to do they have begun and this for all of them one and language one people behold Hashem And said

וְעַתָּה לֹא יִבָּצֵר מֵהֶם כֹּל אֲשֶׁר יָזְמוּ לַעֲשׂוֹת׃

to do they planned that all from them will be withheld not and now

רַ״שִׁ״י

הן עם אחד. כָּל טוֹבָה זוֹ יֵשׁ עִמָּהֶן, שֶׁעַם אֶחָד הֵם, וְשָׂפָה אַחַת

one and a language they are one that a people with them there is this benefit all one a people Behold

לְכֻלָּן וְדָבָר זֶה הֵחֵלּוּ לַעֲשׂוֹת׃

to do they began this and thing to all of them

רַ״שִׁ״י

החלם. כְּמוֹ אָמְרָם, עֲשׂוֹתָם – לְהַתְחִיל הֵם לַעֲשׂוֹת׃

to do they to begin their doing their speaking like their beginning

רַ״שִׁ״י

לא יבצר מהם וגו' לעשות. בִּתְמִיהָה. יִבָּצֵר לְשׁוֹן מְנִיעָה, כְּתַרְגּוּמוֹ׃

like its Targum prevention is an expression of yibatzer as a question to do etc. from them shall be restrained Not

וְדוֹמֶה לוֹ יִבְצֹר רוּחַ נְגִידִים תה' ע"ו :

and similar to it He cuts off the spirit of nobles Tehillim 76

פָּסוּק ז

Pasuk 7

הָבָה נֵרְדָה וְנָבְלָה שָׁם שְׂפָתָם אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ

come let us go down and let us confound there their language so that not they will understand a man

שְׂפַת רֵעֵהוּ׃

the language of his companion

רַשִׁ"י

הבה נרדה. בְּבֵית דִּינוֹ נִמְלַךְ מֵעַנְוְתָנוּתוֹ יְתֵרָה׃

Come let us go down with the house of His judgment He took counsel from His meekness exceeding

רַשִׁ"י

הבה. מִדָּה כְּנֶגֶד מִדָּה – הֵם אָמְרוּ הָבָה נִבְנֶה, וְהוּא כְּנֶגְדָּם מָדַד

Come measure corresponding to measure they said come let us build and He correspondingly to them measured

וְאָמַר הָבָה נֵרְדָה׃

and said come let us go down

רַשִׁ"י

ונבלה. וּנְבַלְבֵּל; נו"ן מְשַׁמֶּשׁ בִּלְשׁוֹן רַבִּים, וְהֵ"א אַחֲרוֹנָה

And let us confound we will mix up the letter Nun serves in the expression of plural and the letter Heh the last

יְתֵרָה, כְּהֵ"א שֶׁל נֵרְדָה׃

is extra like the Heh of let us go down

רַשִׁ"י

לא ישמעו. זֶה שׁוֹאֵל לְבֵנָה וְזֶה מֵבִיא טִיט, וְזֶה עוֹמֵד עָלָיו

They will not understand this one asks for a brick and this one brings mortar and this one stands against him

וּפוֹצֵעַ אֶת מֹחוֹ׃

and splits open — his brain

פָּסוּק ח

Pasuk 8

וַיָּפֶץ יְהוָה אֹתָם מִשָּׁם עַל פְּנֵי כָּל הָאָרֶץ וַיַּחְדְּלוּ לִבְנֹת הָעִיר׃

And scattered Hashem them from there upon the face of all the earth and they ceased to build the city

רַשִׁ"י

ויפץ ה' אתם משם. בָּעוֹלָם הַזֶּה; מַה שֶּׁאָמְרוּ פֶּן נָפוּץ, נִתְקַיֵּם עֲלֵיהֶם,

And scattered Hashem them from there in the world this what that they said lest we be scattered was fulfilled upon them

הוּא שֶׁאָמַר שְׁלֹמֹה מְגוֹרַת רָשָׁע הִיא תְּבוֹאֶנּוּ משלי י' :

that which said Shlomo the fear of a wicked person it will come upon him Mishlei ten

פָּסוּק ט

Pasuk 9

עַל כֵּן קָרָא שְׁמָהּ בָּבֶל כִּי שָׁם בָּלַל יְהוָה שְׂפַת כָּל הָאָרֶץ

Therefore · He called its name Bavel because there Hashem confounded the language of all of the earth

וּמִשָּׁם הֱפִיצָם יְהוָה עַל פְּנֵי כָּל הָאָרֶץ׃

and from there He scattered them Hashem upon the face of all of the earth

רַשִׁ״י

ומשם הפיצם. לְמֵד שֶׁאֵין לָהֶם חֵלֶק לָעוֹלָם הַבָּא; וְכִי אֵיזוֹ

And from there He scattered them. This teaches that there is not a portion to them in the world to come; And indeed which

קָשָׁה, שֶׁל דּוֹר הַמַּבּוּל אוֹ שֶׁל דּוֹר הַפַּלָּגָה? אֵלּוּ לֹא פָשְׁטוּ יָד

was worse that of the generation of the Flood or that of the generation of the Dispersion? These did not stretch forth hand

בָּעֲקָר וְאֵלּוּ פָשְׁטוּ יָד בָּעֲקָר לְהִלָּחֵם בּוֹ, וְאֵלּוּ נִשְׁטְפוּ וְאֵלּוּ

against the Root and these stretched forth hand against the Root to war against Him, and yet these were drowned and these

לֹא נֶאֱבְדוּ מִן הָעוֹלָם? אֶלָּא שֶׁדּוֹר הַמַּבּוּל הָיוּ גַּזְלָנִים וְהָיְתָה מְרִיבָה

did not perish from the world? Rather because the generation of the Flood were robbers and there was strife

בֵּינֵיהֶם, לְכָךְ נֶאֱבְדוּ; וְאֵלּוּ הָיוּ נוֹהֲגִים אַהֲבָה וְרֵעוּת בֵּינֵיהֶם, שֶׁנֶּ'

between them as it is said, Therefore they perished; but these were conducting themselves with love and friendship between them

שָׂפָה אֶחָת וּדְבָרִים אֲחָדִים, לָמַדְתָּ שֶׁשִּׂנְאוּי הַמַּחֲלֹקֶת וְגָדוֹל הַשָּׁלוֹם׃

language one and words unified, You have learned that hateful is strife and great is peace

פָּסוּק י

Pasuk 10

אֵלֶּה תּוֹלְדֹת שֵׁם שֵׁם בֶּן מְאַת שָׁנָה וַיּוֹלֶד אֶת אַרְפַּכְשָׁד

These are the generations of Shem Shem was a son of one hundred years and he begot — Arpachshad

שְׁנָתַיִם אַחַר הַמַּבּוּל׃

two years after the Flood

רַשִׁ״י

שם בן מאת שנה. כְּשֶׁהוֹלִיד אֶת אַרְפַּכְשָׁד שְׁנָתַיִם אַחַר הַמַּבּוּל׃

Shem was a son of one hundred years when he begot — Arpachshad two years after the Flood

פָּסוּק יא

Pasuk 11

וַיְחִי שֵׁם אַחֲרֵי הוֹלִידוֹ אֶת אַרְפַּכְשָׁד חֲמֵשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים

And lived Shem after his begetting — Arpachshad five hundred years and he begot sons

וּבָנוֹת׃

and daughters

פָּסוּק יב

Pasuk 12

וְאַרְפַּכְשַׁד חַי חָמֵשׁ וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת שָׁלַח׃

And Arpachshad lived five and thirty years and he begot — Shelah

פָּסוּק יג

Pasuk 13

וַיְחִי אַרְפַּכְשַׁד אַחֲרֵי הוֹלִידוֹ אֶת שֶׁלַח שָׁלֹשׁ שָׁנִים וְאַרְבַּע מֵאוֹת שָׁנָה

And lived Arpachshad after his begetting — Shelah three years and four hundred years

וַיּוֹלֶד בָּנִים וּבָנוֹת׃

and he begot sons and daughters

פָּסוּק יד

Pasuk 14

וְשֶׁלַח חַי שְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת עֵבֶר׃

And Shelah lived thirty years and he begot — Ever

פָּסוּק טו

Pasuk 15

וַיְחִי שֶׁלַח אַחֲרֵי הוֹלִידוֹ אֶת עֵבֶר שָׁלֹשׁ שָׁנִים וְאַרְבַּע מֵאוֹת שָׁנָה וַיּוֹלֶד

And lived Shelach after his begetting — Ever three years and four hundred years and he begot

בָּנִים וּבָנוֹת׃

sons and daughters

פָּסוּק טז

Pasuk 16

וַיְחִי עֵבֶר אַרְבַּע וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת פָּלֶג׃

And lived Ever four and thirty years and he begot — Peleg

פָּסוּק יז

Pasuk 17

וַיְחִי עֵבֶר אַחֲרֵי הוֹלִידוֹ אֶת פֶּלֶג שְׁלֹשִׁים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה וַיּוֹלֶד

And lived Ever after his begetting — Peleg thirty years and four hundred years and he begot

בָּנִים וּבָנוֹת׃

sons and daughters

פָּסוּק יח

Pasuk 18

וַיְחִי פֶלֶג שְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת רְעוּ׃

And lived Peleg thirty years and he begot — Reu

פָּסוּק יט

Pasuk 19

וַיְחִי פֶלֶג אַחֲרֵי הוֹלִידוֹ אֶת רְעוּ תֵּשַׁע שָׁנִים וּמָאתַיִם שָׁנָה וַיּוֹלֶד

And lived Peleg after his begetting — Reu nine years and two hundred years and he begot

בָּנִים וּבָנוֹת׃

and daughters sons

פָּסוּק כ

Pasuk 20

וַיְחִי רְעוּ שְׁתַּיִם וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת שְׂרוּג׃

Serug — and he begot years and thirty two Reu And lived

פָּסוּק כא

Pasuk 21

וַיְחִי רְעוּ אַחֲרֵי הוֹלִידוֹ אֶת שְׂרוּג שֶׁבַע שָׁנִים וּמָאתַיִם שָׁנָה וַיּוֹלֶד

and he begot years and two hundred years seven Serug — his begetting after Reu And lived

בָּנִים וּבָנוֹת׃

and daughters sons

פָּסוּק כב

Pasuk 22

וַיְחִי שְׂרוּג שְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת נָחוֹר׃

Nachor — and he begot years thirty Serug And lived

פָּסוּק כג

Pasuk 23

וַיְחִי שְׂרוּג אַחֲרֵי הוֹלִידוֹ אֶת נָחוֹר מָאתַיִם שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃

and daughters sons and he begot years two hundred Nachor — his begetting after Serug And lived

פָּסוּק כד

Pasuk 24

וַיְחִי נָחוֹר תֵּשַׁע וְעֶשְׂרִים שָׁנָה וַיּוֹלֶד אֶת תָּרַח׃

Terach — and he begot years and twenty nine Nachor And lived

פָּסוּק כה

Pasuk 25

וַיְחִי נָחוֹר אַחֲרֵי הוֹלִידוֹ אֶת תָּרַח תְּשַׁע עֶשְׂרֵה שָׁנָה וּמְאַת שָׁנָה

years and one hundred years ten nine Terach — his begetting after Nachor And lived

וַיּוֹלֶד בָּנִים וּבָנוֹת׃

and daughters sons and he begot

פָּסוּק כו

Pasuk 26

וַיְחִי תֶּרַח שִׁבְעִים שָׁנָה וַיּוֹלֶד אֶת אַבְרָם אֶת נָחוֹר וְאֶת הָרָן׃

Haran and — Nachor — Avram — and he begot years seventy Terach And lived

פָּסוּק כז

Pasuk 27

וְאֵלֶּה תּוֹלְדֹת תֶּרַח תֶּרַח הוֹלִיד אֶת אַבְרָם אֶת נָחוֹר וְאֶת הָרָן וְהָרָן

And these are the generations of Terach Terach begot — Avram — Nachor and — Haran Haran

הוֹלִיד אֶת לוֹט:

begot — Lot

פָּסוּק כח

Pasuk 28

וַיָּמָת הָרָן עַל פְּנֵי תֶּרַח אָבִיו בְּאֶרֶץ מוֹלַדְתּוֹ בְּאוּר כַּשְׂדִּים:

And died Haran during the lifetime of Terach his father in the land of his birth in Ur of the Chaldeans

רַשִׁ"י

עַל פְּנֵי תֶּרַח אָבִיו. בְּחַיֵּי אָבִיו. וּמִדְרַשׁ אַגָּדָה אוֹמֵר שֶׁעַל

In the presence of Terah his father during the lifetime of his father and the Midrashic explanation says that through

יְדֵי אָבִיו מֵת; שֶׁקִּבֵּל תֶּרַח עַל אַבְרָם בְּנוֹ לִפְנֵי נִמְרוֹד עַל שֶׁכִּתֵּת אֶת

the hands of his father he died for accused Terah against Avram his son before Nimrod that he smashed —

צְלָמָיו, וְהִשְׁלִיכוֹ לְכִבְשַׁן הָאֵשׁ, וְהָרָן יוֹשֵׁב וְאוֹמֵר בְּלִבּוֹ אִם אַבְרָם נוֹצֵחַ

his idols and he cast him into the furnace of the fire and Haran was waiting and saying in his heart if Avram is victorious

אֲנִי מִשֶּׁלּוֹ, וְאִם נִמְרוֹד נוֹצֵחַ אֲנִי מִשֶּׁלּוֹ; וּכְשֶׁנִּצַּל אַבְרָם, אָמְרוּ לוֹ לְהָרָן מִשֶּׁל

Iam on his side and if Nimrod is victorious Iam on his side they said to him to Haran of

מִי אַתָּה? אָמַר לָהֶם הָרָן מִשֶּׁל אַבְרָם אֲנִי, הִשְׁלִיכוּהוּ לְכִבְשַׁן הָאֵשׁ וְנִשְׂרַף,

whom are you he said to them Haran of Avram Iam they cast him into the furnace of the fire and he was burnt

וְזֶהוּ אוּר כַּשְׂדִּים ב"ר . וּמְנַחֵם פֵּרֵשׁ אוּר – בִּקְעָה; וְכֵן בָּאָרִים כַּבְּדוּ ה'

and this is Ur Kasdim Bereshit Ur explained and Menachem a valley and so in the valleys glorify Hashem

ישעיה כ"ד , וְכֵן מְאוּרַת צִפְעוֹנִי שם י"א כָּל חֹר וּבְקַע עָמֹק קְרוּי אוּר:

Yeshayahu 24 and so the den of a basilisk there 11 every hole and cleft deep is called Ur

פָּסוּק כט

Pasuk 29

וַיִּקַּח אַבְרָם וְנָחוֹר לָהֶם נָשִׁים שֵׁם אֵשֶׁת אַבְרָם שָׂרָי וְשֵׁם

And took Avram and Nachor for themselves wives the name of the wife of Avram Sarai and the name of

אֵשֶׁת נָחוֹר מִלְכָּה בַּת הָרָן אֲבִי מִלְכָּה וַאֲבִי יִסְכָּה:

the wife of Nachor Milcah the daughter of Haran the father of Milcah and the father of Yiscah

רַשִׁ"י

יסכה. זוֹ שָׂרָה, עַל שֵׁם שֶׁסּוֹכָה בְּרוּחַ הַקֹּדֶשׁ וְשֶׁהַכֹּל סוֹכִין בְּיָפְיָהּ;

Jiscah this is Sarah on the name that she gazed with the spirit of holiness and that everyone gazed at her beauty

וְעוֹד יִסְכָּה לְשׁוֹן נְסִיכוּת, כְּמוֹ שָׂרָה לְשׁוֹן שָׂרָה:

and furthermore Jiscah is an expression of royalty just as Sarah is an expression of ruling

פָּסוּק ל

Pasuk 30

וַתְּהִי שָׂרַי עֲקָרָה אֵין לָהּ וָלָד׃

And was Sarai barren there was no to her child

פָּסוּק לא

Pasuk 31

וַיִּקַּח תֶּרַח אֶת אַבְרָם בְּנוֹ וְאֶת לוֹט בֶּן הָרָן בֶּן בְּנוֹ וְאֶת שָׂרַי

And took Terach — Avram his son and — Lot the son of Haran the grandson of Sarai and — his son

כַּלָּתוֹ אֵשֶׁת אַבְרָם בְּנוֹ וַיֵּצְאוּ אִתָּם מֵאוּר כַּשְׂדִּים לָלֶכֶת

his daughter-in-law the wife of Avram his son and they went out with them from Ur of the Chaldeans to go

אַרְצָה כְּנַעַן וַיָּבֹאוּ עַד חָרָן וַיֵּשְׁבוּ שָׁם׃

to the land of Canaan and they came as far as Haran and they settled there

רַ"שִׁ"י

ויצאו אתם. וַיֵּצְאוּ תֶּרַח וְאַבְרָם עִם לוֹט וְשָׂרַי׃

And they went forth with them and they went forth Terach and Avram with Lot and Sarai

פָּסוּק לב

Pasuk 32

וַיִּהְיוּ יְמֵי תֶרַח חָמֵשׁ שָׁנִים וּמָאתַיִם שָׁנָה וַיָּמָת תֶּרַח בְּחָרָן׃

And were the days of Terach five years and two hundred years and died Terach in Charan

רַ"שִׁ"י

וימת תרח בחרן. לְאַחַר שֶׁיָּצָא אַבְרָם מֵחָרָן וּבָא לְאֶרֶץ כְּנַעַן, וְהָיָה שָׁם

And died Terah in Haran after that went out Abram from Haran and came to the land of Canaan and he was there

יוֹתֵר מִשִּׁשִּׁים שָׁנָה; שֶׁהֲרֵי כָּתוּב וְאַבְרָם בֶּן חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ

more than sixty years; for behold it is written and Abram was a son of five years and seventy years at his departure

מֵחָרָן וְתֶרַח בֶּן שִׁבְעִים שָׁנָה כְּשֶׁנּוֹלַד אַבְרָם, הֲרֵי קמ"ה לְתֶרַח;

from Haran and Terah was a son of seventy years when was born Abram behold one hundred forty five for Terah;

כְּשֶׁיָּצָא אַבְרָם מֵחָרָן עֲדַיִן נִשְׁאֲרוּ מִשְּׁנוֹתָיו הַרְבֵּה, וְלָמָּה הִקְדִּים הַכָּתוּב

when went out Abram from Haran still remained many of his years and why did precede the Scripture

מִיתָתוֹ שֶׁל תֶּרַח לִיצִיאָתוֹ שֶׁל אַבְרָם? שֶׁלֹּא יְהֵא הַדָּבָר מְפֻרְסָם לַכֹּל וְיֹאמְרוּ

of the death of Terah to the departure of Abram so that not will be the matter publicized to all and they will say

לֹא קִיֵּם אַבְרָם אֶת כִּבּוּד אָבִיו, שֶׁהִנִּיחוֹ זָקֵן וְהָלַךְ לוֹ, לְפִיכָךְ קְרָאוֹ הַכָּתוּב

— Abram did fulfill not his father the honor of for he left him old and went his way therefore called him the Scripture

מֵת, שֶׁהָרְשָׁעִים אַף בְּחַיֵּיהֶם קְרוּיִים מֵתִים, וְהַצַּדִּיקִים אַף בְּמִיתָתָן קְרוּיִים חַיִּים,

dead for the wicked even in their lifetime are called dead and the righteous even in their death are called living

שֶׁנֶּאֱמַר וּבְנָיָהוּ בֶן יְהוֹיָדָע בֶּן אִישׁ חַי שְׁמוּאֵל ב' כ"ג׃

as it is said and Benaiah son of Jehoiada son of a man living Shmuel II 23

רַ"שִׁ"י

בחרן הַנּוּ"ן הַפּוּכָה לוֹמַר לְךָ, עַד אַבְרָם חָרוֹן אַף שֶׁל מָקוֹם׃

In Haran the letter Nun is inverted to say to you until Avram the burning anger of the Omnipotent

CHAPTER SUMMARY

The aliyah begins with the people of the world migrating to a valley in Shinar, where they decided to make bricks and build a city and a tower to make a name for themselves and avoid being scattered. Hashem saw their rebellion and confounded their single language into many, causing them to abandon the construction of Babel and disperse across the globe. The Torah then lists the ten generations from Shem to Terach, detailing their ages and offspring, and concludes by introducing Abram, his wife Sarai, and their nephew Lot, noting Sarai's barrenness and the family's journey from Ur Kasdim to Haran, where Terach eventually passed away.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us a fascinating thing about the Dor HaHaflagah, the generation of the tower. They had an unbelievable koach of unity, "one language and the same words." Lichoira, they were using this tremendous power for the worst possible thing, rebelling against Hashem. Yet, look at how Hashem dealt with them. He didn't bring a flood to destroy them like the previous generation; He simply mixed up their languages so they couldn't communicate, which naturally stopped their plans. Rashi brings down the famous Chazal that because they acted with love and friendship among themselves, Hashem showed them mercy.

Think about the yesod here. Even when people are completely off the derech, even when their goals are wrong, the simple fact that they are united and care about one another creates a massive zechus that holds back midas hadin. If this is true for those rebelling against Hashem, how much more so is it true for us? When we, as frum Yidden trying to do Hashem's will, stand together in achdus, we create an impenetrable shield of protection for Klal Yisrael.

We often think that to merit Hashem's bracha, we need to be perfect in every single area of our avodah. But the sugya of the Migdal Bavel teaches us that the ultimate key to holding back judgment and bringing down shefa is how we talk to and treat one another. When we stop bickering, when we overlook our differences and speak "saphah achas", with a soft, unifying language, Hashem says, "I cannot destroy them."

Today, make a conscious effort to build achdus in your immediate circle. When you speak to a family member, a coworker, or a fellow mispallel in shul, use words that connect rather than divide. Avoid any cynical comments or sharp remarks that create distance, and instead, use your speech to bring Yidden closer together.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף כ״ט

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

📖 THE SUGYA

We begin the daf by finishing up the sugya of paying a fee to a mumcheh, an expert, to examine a bechor. The Gemara is medayek on the Mishnah's ruling that the expert gets paid whether he finds a mum or declares the animal unblemished. We need this halacha so people don't suspect the expert of lying just to collect a fee, and the Gemara explains why we aren't worried about a different kind of suspicion.

Then we move into a major new Mishnah that deals with taking payment for doing mitzvos. The Mishnah lays down the yesod that if a judge takes a wage to judge, or a witness takes a wage to testify, their actions are completely batel. The same goes for taking a wage to sprinkle the mei chatas of the Parah Adumah. We learn out the mekor for this from the pesukim, showing that just as Moshe Rabbeinu taught us the Torah for free, we must teach and judge for free.

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

עַמּוּד א׳ DAF 29A

מִשְׁנָה MISHNAH

MISHNAH

כְּאִילָא בְּיַבְנֶה, שֶׁהִתִּירוּ לוֹ (בְּיַבְנֶה) חֲכָמִים לִהְיוֹת נוֹטֵל אַרְבַּע אִיסָּרוֹת לִבְהֵמָה דַּקָּה, וְשִׁשָּׁה לְגַסָּה, בֵּין תָּם וּבֵין בַּעַל מוּם.

The Mishnah concludes its list of permitted cases: **Like** the case of **Ila in Yavne, whom the Sages** in Yavne **permitted to take four** copper **issar** coins as a fee for examining **a small animal** such as a sheep or goat, **and six** issar **for a large animal** such as a cow, and this was permitted **whether** the animal turned out to be **unblemished or whether** it turned out to be **blemished**.

גְּמָרָא GEMARA

GEMARA

גְּמִ׳ מַאי טַעְמָא? הַאי נְפִישׁ טִירְחֵיהּ, וְהַאי לָא נְפִישׁ טִירְחֵיהּ.

The Gemara asks: **What is the reason** for this difference in the fee? Why did they allow more for a large animal? The Gemara answers: **This one**, the large animal, **its effort is great** because it is harder to handle and examine, **and that one**, the small animal, **its effort is not** as **great**.

STATEMENT

בֵּין תָּם וּבֵין בַּעַל מוּם.

The Gemara analyzes the next clause of the Mishnah: The expert may take his fee **whether** the animal is **unblemished or whether** it is **blemished**.

QUESTION

בְּשְׁלָמָא בַּעַל מוּם — מִשּׁוּם דְּקָא שָׁרֵי לֵיהּ, אֶלָּא תָּם אַמַּאי?

The Gemara asks: **Granted** he should receive a fee when he declares it a **blemished** animal, **because he is permitting it** for slaughter and eating, so he has performed a tangible service; **but** if he declares it **unblemished**, so that it remains forbidden to slaughter, **why** does he get paid?

ANSWER

דְּאִם כֵּן, אָתֵי לְמִיחְשְׁדֵיהּ, וְאָמְרִי: הַאי בַּעַל מוּם תָּם הוּא, וְהַאי דְּקָא שָׁרֵי לֵיהּ — מִשּׁוּם אַגְרָא.

The Gemara answers: **Because if so**, that he is only paid when declaring it blemished, people will **come to suspect him, and they will say: This** animal which he declared **blemished is** really **unblemished, and this** reason **that he permitted it is** only **because of the fee** that he wanted to collect.

OBJECTION

אִי הָכִי, תָּם נָמֵי אָמְרִי: בַּעַל מוּם הוּא, וְהַאי דְּלָא קָשָׁרֵי לֵיהּ סָבַר כִּי הֵיכִי דְּלִשְׁקוֹל אַגְרֵיהּ זִימְנָא אַחֲרִיתִי!

The Gemara objects: **If so**, that we are worried about suspicion, then even when he gets paid either way, when he declares it **unblemished, they will also say: It is** really **blemished, and this** reason **that he does not permit it** now is because **he thinks:** I will declare it unblemished now **so that I can take my fee another time** when they bring it back to me to examine again!

RESOLUTION

חַד זִימְנָא תַּקִּינוּ לֵיהּ רַבָּנַן, תְּרֵי זִימְנֵי לָא תַּקִּינוּ לֵיהּ רַבָּנַן.

The Gemara answers: **The Rabbis instituted** that he may collect a fee **one time** for examining a given animal, but **the Rabbis did not institute** that he may collect a fee **two times** for the same animal. Since he cannot get paid again for this animal, he has no incentive to delay permitting it.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הַנּוֹטֵל שְׂכָרוֹ לָדוּן — דִּינָיו בְּטֵילִים, לְהָעִיד — עֵדוּתָיו בְּטֵילִין, לְהַזּוֹת וּלְקַדֵּשׁ — מֵימָיו מֵי מְעָרָה, אֶפְרוֹ אֵפֶר מִקְלֶה.

MISHNAH: One who takes his wage to judge a case, **his judgments are void.** One who takes a wage **to testify, his testimonies are void.** One who takes a wage **to sprinkle** the purification water of the Red Heifer **or to sanctify** the water by mixing it with the ashes, **his water** is considered like ordinary **cave water** which is invalid for purification, and **his ashes** are considered like ordinary **burnt ashes** of the hearth.

MISHNAH

אִם הָיָה כֹּהֵן, מְטַמְּאֵהוּ מִתְּרוּמָתוֹ — מַאֲכִילוֹ וּמַשְׁקוֹ וְסָכוֹ, וְאִם הָיָה זָקֵן — מַרְכִּיבוֹ עַל הַחֲמוֹר, וְנוֹתֵן לוֹ שְׂכָרוֹ כְּפוֹעֵל.

The Mishnah qualifies this: **If** the expert or judge **was a Kohen,** and the person who needed him **made him tamei** so that he was prevented **from** eating **his terumah,** the person **must feed him, give him drink, and anoint him** with oil to compensate for his loss. **And if he was an old man, he may ride him on a donkey** to the place of judgment. **And** in all these cases, **he may give him his wage like** that of **an unemployed laborer** who is paid to sit idle from his regular work.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ מְנָהָנֵי מִילֵּי?

GEMARA: From where are these words derived, that a judge may not take a wage for judging?

ANSWER

אָמַר רַב יְהוּדָה אָמַר רַב, דְּאָמַר קְרָא: ״רְאֵה לִמַּדְתִּי אֶתְכֶם וְגוֹ׳״, מָה אֲנִי בְּחִנָּם — אַף אַתֶּם בְּחִנָּם.

Rav Yehuda said that **Rav said: As the verse states: "Behold, I have taught you** statutes and ordinances, as Hashem my Elokim commanded me." This implies: **Just as I** learned from Hashem **for free, so too you** must teach and judge **for free**.

PROOF

תַּנְיָא נָמֵי הָכִי: ״כַּאֲשֶׁר צִוַּנִי ה׳ אֱלֹהָי״ — מָה אֲנִי בְּחִנָּם, אַף אַתֶּם בְּחִנָּם.

It is also taught likewise in a Braisa: "As Hashem my Elokim commanded me" — **just as I** learned **for free, so too you** must teach **for free**.

EXPLANATION

וּמִנַּיִן שֶׁאִם לֹא מָצָא בְּחִנָּם שֶׁיְּלַמֵּד בְּשָׂכָר? תַּלְמוּד לוֹמַר: ״אֱמֶת קְנֵה״.

And from where do we know **that if one cannot find** a teacher to teach him **for free, that he should learn** even **for a fee? The verse teaches: "Buy truth"**, meaning one must acquire Torah even at a cost.

EXPLANATION

וּמִנַּיִן שֶׁלֹּא יֹאמַר: כְּשֵׁם שֶׁלְּמַדְתִּיהָ בְּשָׂכָר כָּךְ אֲלַמְּדֶנָּה בְּשָׂכָר? תַּלְמוּד לוֹמַר: ״אֱמֶת קְנֵה וְאַל תִּמְכֹּר״.

And from where do we know **that he should not say: Just as I learned it for a fee, so too I will teach it for a fee? The verse teaches: "Buy truth, and do not sell"** — even if you had to pay to learn, you must teach others for free.

STATEMENT

לְהַזּוֹת וּלְקַדֵּשׁ — מֵימָיו מֵי מְעָרָה, אֶפְרוֹ אֵפֶר מִקְלֶה.

The Gemara quotes the Mishnah: If one takes a wage **to sprinkle or to sanctify, his water is like cave water, and his ashes are like burnt ashes.**

QUESTION

וּרְמִינְהוּ: הַמְקַדֵּשׁ בְּמֵי חַטָּאת בְּאֵפֶר חַטָּאת — הֲרֵי זוֹ מְקוּדֶּשֶׁת, אַף עַל פִּי שֶׁהוּא יִשְׂרָאֵל!

And the Gemara raises a contradiction from a Mishnah in Kiddushin: **One who betroths** a woman **with purification water or with purification ashes, she is betrothed, even though he is an Israelite** who cannot perform the service himself. This shows that the water and ashes have monetary value and are not invalidated by taking a benefit for them!

ANSWER

אָמַר אַבָּיֵי: לָא קַשְׁיָא — כָּאן בִּשְׂכַר הֲבָאָה וּמִלּוּי, כָּאן בִּשְׂכַר הַזָּאָה וְקִידּוּשׁ.

Abaye said: This is not difficult. Here, in Kiddushin, the value refers to **the wage for bringing** the ashes **and filling** the water, which is permitted; whereas **there**, in our Mishnah, it refers to **the wage for sprinkling and sanctifying**, which is forbidden.

INFERENCE

דַּיְקָא נָמֵי, דְּקָתָנֵי הָכָא "לְהַזּוֹת וּלְקַדֵּשׁ", וְהָתָם קָתָנֵי "הַמְקַדֵּשׁ בְּמֵי חַטָּאת וּבְאֵפֶר חַטָּאת", שְׁמַע מִינַּהּ.

The Gemara notes: The wording **is also precise, as it teaches here "to sprinkle and to sanctify"**, which are the actual mitzvah acts, **and there** in Kiddushin **it teaches "one who betroths with purification water and with purification ashes"**, referring to the physical items before the mitzvah is done. The Gemara concludes: Indeed, **learn from it** that this distinction is correct.

STATEMENT

אִם הָיָה כֹּהֵן מְטַמְּאוֹ מִתְּרוּמָתוֹ כּוּ'.

The Gemara quotes the Mishnah: **If he was a Kohen, and he made him tamei from his terumah, etc.**

EXPLANATION

אִיהוּ גּוּפֵיהּ הֵיכִי אָזֵיל? לְבֵית הַפְּרָס דְּרַבָּנַן, דְּאָמַר רַב יְהוּדָה אָמַר רַב: מְנַפֵּחַ אָדָם בֵּית הַפְּרָס וְהוֹלֵךְ.

The Gemara asks: **How was he himself**, the Kohen, permitted **to go** to a place of tumah in the first place? The Gemara answers: It refers **to a Beis HaPeras**, a field where a grave was plowed over, which is only tamei **by Rabbinic decree, as Rav Yehuda said** that **Rav said: A person may blow** the dust before him in **a Beis HaPeras and walk** through it, so a Kohen may enter it for a mitzvah.

עמוד ב' DAF 29B

STATEMENT

וְרַב יְהוּדָה בַּר אַמִּי מִשְּׁמֵיהּ דְּרַב יְהוּדָה אָמַר: בֵּית הַפְּרָס שֶׁנִּידַּשׁ טָהוֹר.

And Rav Yehuda bar Ami in the name of Rav Yehuda said: A field suspected of containing a crushed grave, known as a **beit haperas, that has been trodden** underfoot, thereby creating a path, is **pure**, and we do not worry about bones being kicked up, because the whole prohibition of a beit haperas is only a Rabbinic stringency.

EXPLANATION

אִי נָמֵי: בִּשְׁאָר טוּמְאוֹת, דְּלָא מַזְהַר עֲלַיְיהוּ.

Alternatively, the Mishnah is referring to a case where the Kohen became tamei **with other** forms of **impurities, regarding which** Kohanim **are not warned** by the Torah to avoid. A Kohen is only prohibited from contracting tumah from a corpse, yet he

still may not eat terumah while tamei from these other sources.

מִשְׁנָה MISHNAH

MISHNAH

אִם הָיָה זָקֵן — מַרְכִּיבוֹ עַל הַחֲמוֹר.

The Mishnah taught: **If** the expert **was an elderly person,** the one who needs him **transports him on a donkey** to the animal.

גְּמָרָא GEMARA

BRAISA

תְּנָא: כְּפוֹעֵל בָּטֵל.

A Tanna **taught** in a Braisa: The owner pays him **like an idle laborer.**

EXPLANATION

אָמַר אַבָּיֵי: כְּפוֹעֵל בָּטֵל שֶׁל אוֹתָהּ מְלָאכָה.

Abaye said: This means he is paid **like an idle laborer of that** specific **work** from which he was made idle, meaning we estimate how much a person would take to leave his specific job for this easier task.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הֶחָשׁוּד עַל הַבְּכוֹרוֹת, אֵין לוֹקְחִין מִמֶּנּוּ בְּשַׂר צְבָאִים, וְלֹא עוֹרוֹת שֶׁאֵינָן עֲבוּדִים.

MISHNAH: In the case of **one who is suspect with regard to** violating the sanctity of **firstborn** animals, by intentionally causing blemishes to slaughter them, **we may not purchase from him deer meat, nor** may we purchase from him **hides that are not tanned.**

MISHNAH

רַבִּי אֱלִיעֶזֶר אוֹמֵר: לוֹקְחִין מִמֶּנּוּ עוֹרוֹת שֶׁל נְקֵבָה, וְאֵין לוֹקְחִין מִמֶּנּוּ צֶמֶר מְלוּבָּן וְצוֹאִי, אֲבָל לוֹקְחִין מִמֶּנּוּ טָוִי וּבְגָדִים.

Rabbi Eliezer says: We may purchase from him hides of a female animal, **but we may not purchase from him bleached or dirty wool. However, we may purchase from him spun thread and garments.**

גְּמָרָא GEMARA

EXPLANATION

גְּמָ׳ בְּשַׂר צְבָאִים. דְּמִיחַלַּף בִּדְעֻגְלָה.

GEMARA: The Mishnah prohibited purchasing **deer meat.** The Gemara explains: This is **because it can be confused with** the meat **of a calf,** which is a firstborn, since they look similar.

INFERENCE

וְלֹא עוֹרוֹת שֶׁאֵינָן עֲבוּדִים. הָא עֲבוּדִים זָבְנִינַן. אִם אִיתָא דִּבְכוֹר הַוָה — לָא הַוָה טָרַח בֵּיהּ, סָבַר: אִי שָׁמְעוּ בֵּיהּ רַבָּנַן מַפְסְדוּ לֵיהּ מִינַּאי.

The Mishnah taught: **Nor** may we purchase **hides that are not tanned.** The Gemara infers: **But tanned** hides **we may buy.** What is the reason? **If it were so that it was a firstborn, he would not have troubled himself with it** to tan it, because **he would say to himself: If the Rabbis hear about it, they will confiscate it from me** and I will lose my labor.

EXPLANATION

רַבִּי אֱלִיעֶזֶר אוֹמֵר: לוֹקְחִין מִמֶּנּוּ עוֹרוֹת שֶׁל נְקֵבָה. מַאי טַעְמָא? מִידָּע יְדִיעַ.

The Mishnah taught: **Rabbi Eliezer says: We may purchase from him hides of a female. What is the reason?** The difference between a male and female hide **is well known** from the place of the womb.

OBJECTION

וְתַנָּא קַמָּא, אִם כֵּן, זָכָר נָמֵי חָיֵיק לְזַכְרוּתֵיהּ וְאָמַר "עַכְבָּרִים אֲכָלוּהוּ",

And how does **the First Tanna** respond? He worries that **if so,** that we permit female hides, he will take a **male** hide, **cut out its male organ, and say, "Mice ate it,"** to make it look like a female hide.

RESOLUTION

וְאִידַּךְ — בֵּי עַכְבָּרִים מִידָּע יְדִיעַ.

And the other, Rabbi Eliezer, argues: **The place** where **mice** eat **is recognizable** and looks different from a clean cut made by a knife.

QUESTION

וְאֵין לוֹקְחִין מִמֶּנּוּ צֶמֶר מְלוּבָּן וְצוֹאִי, הַשְׁתָּא צֶמֶר מְלוּבָּן לָא זָבְנִינַן, צוֹאִי מִיבַּעְיָא?

The Mishnah taught: **And we may not purchase from him bleached or dirty wool.** The Gemara asks: **Now,** if **we may not purchase bleached wool,** where he put in effort, **is it necessary** to say we cannot buy **dirty** wool?

ANSWER

אֶלָּא, חֲדָא קָתָנֵי: צֶמֶר מְלוּבָּן מִצּוֹאָתוֹ.

Rather, it is teaching one combined **case: wool that was bleached** and cleaned **from its dirt.**

QUESTION

אֲבָל לוֹקְחִין מִמֶּנּוּ טָוִי וּבְגָדִים. הַשְׁתָּא טָוִי זָבְנִינַן, בְּגָדִים מִיבַּעְיָא?

The Mishnah taught: **But we may purchase from him spun thread and garments.** The Gemara asks: **Now,** if **we may purchase spun thread, is it necessary** to say we may purchase **garments,** which require even more labor?

ANSWER

מַאי בְּגָדִים? נַמְטֵי.

The Gemara answers: **What does "garments" mean** here? It means **felt** garments, which are made directly from wool without being spun first.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הֶחָשׁוּד עַל הַשְּׁבִיעִית — אֵין לוֹקְחִין מִמֶּנּוּ פִּשְׁתָּן, וַאֲפִילּוּ סָרָק, אֲבָל לוֹקְחִין מֵהֶם טָוִי וְאָרִיג.

MISHNAH: In the case of **one who is suspect with regard to the Sabbatical Year, we may not purchase flax from him, and even combed** flax. **But we may purchase from them spun thread and woven fabric.**

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ הַשְׁתָּא טָוִי זָבְנִינַן, אָרִיג מִיבַּעְיָא?

GEMARA: Now, if **we may purchase spun thread, is it necessary** to say we may purchase **woven fabric?**

ANSWER

מַאי ״אָרִיג״? תִּיכֵּי.

The Gemara answers: **What is "woven fabric"** referring to? It means wool woven into **chains,** which is not spun first.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הֶחָשׁוּד לְהָיוֹת מוֹכֵר תְּרוּמָה לְשׁוּם חוּלִּין — אֵין לוֹקְחִין מִמֶּנּוּ אֲפִילּוּ מַיִם וָמֶלַח, דִּבְרֵי רַבִּי יְהוּדָה.

MISHNAH: One who is suspect of selling terumah under the guise of non-sacred produce, we may not purchase from him even water and salt; these are the words of Rabbi Yehuda.

MISHNAH

רַבִּי שִׁמְעוֹן אוֹמֵר: כֹּל שֶׁיֵּשׁ בּוֹ זִיקַת תְּרוּמָה וּמַעַשְׂרוֹת אֵין לוֹקְחִין מִמֶּנּוּ.

Rabbi Shimon says: Any item that has a connection to terumah and tithes, we may not purchase from him, but we may buy water and salt.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ לְאֵתוֹיֵי מַאי?

GEMARA: What does Rabbi Shimon's rule **come to include** that is not a standard agricultural product?

ANSWER

לְאֵתוֹיֵי קִרְבֵּי דָּגִים, דִּמְעָרְבִי בְּהוּ שֶׁמֶן זַיִת.

It comes **to include fish innards, because they mix olive oil into them,** and we suspect it might be oil of terumah.

STATEMENT

הָהוּא טַבָּחָא דַּהֲוָה חָשׁוּד לְזַבּוֹנֵי

The Gemara relates: There was **a certain butcher who was suspected of selling** forbidden fat...

SUMMARY

The Gemara establishes that while a judge or witness cannot take a wage for the mitzvah itself, they are allowed to receive 'sechar batalah'—compensation for the wages they are losing by sitting idle from their regular work. We also clarify a contradiction regarding the ashes of the Parah Adumah, distinguishing between taking a wage for the physical acts of fetching and carrying the water, which is mutar, and taking a wage for the actual mitzvah acts of sprinkling and sanctifying, which is assur. Finally, the Gemara explains how a Kohen is permitted to make himself tamei to perform these services, explaining that it refers to a d'Rabbanan tumah like a Beis HaPeras where a Kohen may go for the sake of a mitzvah.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara is bothered by a fundamental question: how can we charge a person to teach them Torah or to judge their case? Rav Yehuda says in the name of Rav that the pasuk is telling us, "Just as I learned from Hashem for free, so too you must teach and judge for free." The Torah is a gift of pure chesed from Hashem, and we have no right to put a price tag on it. Yet, the Gemara brings a beautiful balance: "Buy truth, and do not sell." If you cannot find someone to teach you for free, you must be willing to pay whatever it takes to acquire the truth of Torah. But once you have it, you must never sell it; you must pass it on to others with the same open heart that Hashem gave it to us.

This yeshivish shakla v'tarya is not just about the halachos of paying a Dayan or a rebbe. It is a deep yesod in how we value our own ruchniyus. Lichoira, we often hesitate when it comes to spending money on our spiritual growth. We might think twice about buying a beautiful new sefer, paying for a high-quality shiur, or investing in a tutor to help our child learn. But the Torah is telling us: "Buy truth!" When it comes to acquiring emunah, Torah, and mitzvos, there is no such thing as "too expensive." We must be ready to invest our hard-earned money to bring the light of Hashem into our lives.

At the same time, when we are on the giving end, we must act with absolute selflessness. When a friend asks you for help in understanding a difficult piece of Gemara, or when someone needs your guidance in avodas Hashem, do not calculate what you will get out of it. Do not look for honor, recognition, or payback. "Just as I learned for free, so too you must teach for free." We are merely conduits for Hashem's wisdom, and our job is to share it with warmth and love, without any personal negiah.

Today, invest in your ruchniyus without calculation. Whether it is buying that sefer you have been wanting, paying for a class, or spending extra time helping another Yid learn a halacha or a passuk for free, show Hashem that His truth is your greatest treasure.

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.'