

חומש עם רש"י • לך לך • נשי

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

LECH-LECHA • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the momentous Bris Bein HaBesarim, the Covenant Between the Parts, where Hashem promises the land of Canaan to Avram's descendants. Avram is shown the future of his children, including the dark decree of the Egyptian exile and the ultimate redemption with great wealth.

We then see Sarai, who has not yet been zocheh to children, giving her maidservant Hagar to Avram so they can build a family. This leads to tension, Hagar's flight into the wilderness, her encounter with the malachim, and the birth of Yishmael. Finally, Hashem appears to Avram at ninety-nine years old, changing his name to Avraham and preparing him for the mitzvah of Bris Milah.

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

פסוק א

Pasuk 1

וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כַּשְׁדִּים לָתֶת לְךָ אֶת
— to you to give of the Chaldeans from Ur brought you out Who Hashem I am to him And He said
הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ:
to inherit it this the land

פסוק ב

Pasuk 2

וַיֹּאמֶר אֲדֹנָי יְהוָה בְּמָה אֲדַע כִּי אִירְשָׁנָה:
I will inherit it that will I know with what Hashem my Lord And he said

פסוק ג

Pasuk 3

וַיֹּאמֶר אֵלָיו קַח לִי עֵגְלָה מְשֻׁלֶּשֶׁת וְעֵז מְשֻׁלֶּשֶׁת וְאַיִל מְשֻׁלָּשׁ
three-fold and a ram three-fold and a she-goat three-fold a heifer for Me take to him And He said
וְתֹר וְגִזְלָה:
and a young bird and a turtledove

רש"י

עגלה משלשת. שלשה עגלים; רמז לשלשה פרים, פר יום הכפורים ופר
and the bull of Atonement the Day of the bull of bulls to three a hint heifers three threefold A heifer
העלם דבר של צבור ועגלה ערופה:
whose neck is broken and the heifer the congregation of matter the hidden

רש"י

ועז משלשת. רמז לשעיר הנעשה בפנים ושעירי מוספין של מועד
the Festival of additional offerings and the goats of inside that is offered to the goat a hint threefold And a goat
ושעיר חטאת יחיד:
an individual the sin-offering of and the goat of

רש"י

ואיל משלש. אשם ודאי ואשם תלוי וכבשה של חטאת
the sin-offering of of and the ewe suspense and the guilt-offering of certainty the guilt-offering of threefold And a ram
יחיד:
an individual

רש"י

ותור וגוזל. תור ובן יונה בראשית רבה :
Rabbah Bereishis pigeon and a young a turtle-dove and a young-pigeon and a turtle-dove

פסוק ד

Pasuk 4

ויקח לו את כל אלה ויביתר אתם בתוך ויתן איש בתרו
his piece each and he placed in the middle them and he split these all of — for him And he took
לקראת רעהו ואת הצפר לא בתר:
he split not the bird and — its counterpart opposite

רש"י

ויביתר אתם. חלק כל אחד לשני חלקים; ואין המקרא יוצא מידי פשוטו,
its literal meaning the hands of leaves the verse and not portions into two one each he divided them And he split
לפי שהיה כורת ברית עמו לשמר הבטחתו להוריש לבניו את הארץ
the land — to his children to give inheritance his promise to keep with him a covenant making that he was because
בדכתיב ביום ההוא כרת ה' את אברם ברית לאמר וגומר, ודרך פורתי
makers of and the way of and so on saying a covenant Avram — Hashem made that on day as it is written
ברית לחלק בהמה ולעבר בין בתריה, כמה שנאמר להלן העברים בין
between who passed further on which is said like that its parts between and to pass an animal is to divide a covenant
בתרי העגל ירמיה ל"ד, אף כאן תנור עשן ולפיד אש אשר עבר בין
between passed which fire and a torch of smoke a furnace of here so 34 Yirmeyahu the calf the parts of
הגזרים הוא שלוחו של שכינה, שהוא אש.
fire which is the Shechinah of was the messenger it the pieces

רש"י

ואת הצפור לא בתר. לפי שהאמות נמשלו לפרים ואילים ושעירים, שנאמר
as it is said and goats and rams to bulls are compared that the nations Because did he split not the bird And —
סבבני פרים רבים וגו' תהל' כ"ב, ואומר האיל אשר ראית בעל הקרננים
the horns possessor of you saw which The ram and it says 22 Tehillim etc many bulls encompassed me
מלכי מדי ופרס דניאל ח', ואומר והצפיר השעיר מלך יון שם, וישאאל
and Israel there Yavan is the king of the hairy and the he-goat and it says 8 Daniel and Paras Madai are the kings of

נִמְשְׁלוּ לְבָנֵי יוֹנָה, שֶׁנֶּאֱמַר יוֹנָתִי בְּחִגּוּי הַסֵּלַע שִׁיר הַשִּׁירִים ב', לְפִיכָּהּ בְּתֵר
he split Therefore 2 haShirim Shir the rock in the clefts of my dove as it is said doves to young are compared
הַבְּהֵמוֹת, רָמָז שִׁיְהִיו הָאֲמוֹת כָּלִים וְהוֹלְכִים, וְאֵת הַצֶּפּוֹר לֹא בָּתֵּר, רָמָז
a hint did he split not the bird and — and going perishing the nations that they will be a hint the animals
שִׁיְהִיו יִשְׂרָאֵל קַיָּמִין לְעוֹלָם:
forever existing Israel that they will be

פסוק ה

Pasuk 5

וַיֵּרֶד הָעֵיט עַל הַפְּגָרִים וַיֵּשֶׁב אֹתָם אַבְרָם:

Avram them and blew away the carcasses upon the bird of prey And descended

רש"י

הָעֵיט. הוּא עוֹף, עַל שֵׁם שֶׁהוּא עֵט וְשׂוֹאֵף אֶל הַנִּבְלֹת לְטוֹשׁ עָלֵי אֶכְל, כְּמוֹ
like food upon to swoop the carcasses after and pants swoops that it account of on a bird it is The bird of prey
וַתַּעַט אֶל הַשָּׁלָל שְׂמוֹאל א ט"ו:
15 I Shmuel the spoil upon and you pounced

רש"י

עַל הַפְּגָרִים. עַל הַבְּתָרִים. הַפְּגָרִים מְתָרְגְּמִין פֶּגְלָא, אֶלֹּא מֵתוֹף שֶׁהָרְגוּ לְתַרְגָּם
to translate they were accustomed since but paglayya we translate the carcasses the pieces upon the carcasses Upon
"אִישׁ בְּתָרוֹ" וַיֵּהֵב פֶּלְגָא, נִתְחַלַּף לָהֶם תִּבְתּ פֶּגְלָא לְפֶלְגָא, וַתִּרְגְּמוּ
and they translated to palgayya paglayya the word for them was switched palgayya and he gave his piece each
הַפְּגָרִים פֶּלְגָא; וְכָל הַמְתָּרְגָּם כֵּן טוֹעָה, לְפִי שֶׁאֵין לְהַקִּישׁ בְּתָרִים לְפְגָרִים,
to carcasses pieces to compare that there is not because errs so who translates and anyone palgayya the carcasses
שֶׁבְתָרִים תִּרְגְּמוּ פֶלְגָא, וּפְגָרִים תִּרְגְּמוּ פֶּגְלָא, לְשׁוֹן פֶּגּוּל, כְּמוֹ פֶּגּוּל
abhorred like pigul an expression of paglayya its translation is and carcasses palgayya its translation is for pieces
הוּא וַיִּקְרָא ז' ל' פָּגָר:
carcass related to 7 Vayikra it is

רש"י

וַיִּשָּׁב. לְשׁוֹן נְשִׁיכָה וְהַפְּרָחָה, כְּמוֹ יֵשֶׁב רוּחוֹ תה' קמ"ז, רָמָז
a hint 147 Tehillim His wind He causes to blow like and making fly blowing an expression of And he scared away
שְׂיָבָא דָּוִד בֶּן יִשִׁי לְכֻלֹּתָם, וְאֵין מְנִיחִין אוֹתוֹ מִן הַשָּׁמַיִם עַד שְׂיָבָא
that will come until Heaven from him allow but they do not to destroy them Yishai son of Dovid that will come
מֶלֶךְ הַמָּשִׁיחַ:
the Messiah King

פסוק ו

Pasuk 6

וַיְהִי הַשֶּׁמֶשׁ לָבוֹא וַתִּרְדָּמָה נִפְלָה עַל אַבְרָם וַהֲגָה אִמָּהּ חֲשִׁכָה

of darkness a dread and behold Avram upon fell and a deep sleep about to set the sun And it was

גְּדֹלָה נִפְלֶתָת עָלָיו:

upon him falling great

והנה אימה וגו'. רמז לצרות וחשך של גליות:

exiles of and darkness to troubles a hint etc. a dread and behold

פסוק ז

Pasuk 7

וַיֹּאמֶר לְאַבְרָם יָדַע תֵּדַע כִּי גֵר יִהְיֶה זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם

theirs not in a land your offspring will be a stranger that you shall know knowing to Avram And He said

וְעִבְדוּם וְעָנוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה:

years hundred four them and they will oppress and they will enslave them

רש"י

כִּי גֵר יִהְיֶה זְרַעְךָ. מִשְׁנוּלָד יִצְחָק עַד שְׂיָצָאוּ יִשְׂרָאֵל מִמִּצְרַיִם אַרְבַּע מֵאוֹת

hundred four from Mitzrayim Yisrael that went out until Yitzchak from when was born your seed shall be a stranger for

שָׁנָה כִּיצַד? יִצְחָק בֶּן שָׁשִׁים שָׁנָה כְּשֶׁנוּלָד יַעֲקֹב, וַיַּעֲקֹב כְּשִׁירַד לְמִצְרַיִם

to Mitzrayim when he went down and Yaakov Yaakov when was born years sixty was a son of Yitzchak how so years

אָמַר יָמֵי שְׁנֵי מִגּוּרֵי שְׁלֹשִׁים וּמֵאוֹת שָׁנָה, הָרִי ק"צ, וּבְמִצְרַיִם

and in Mitzrayim one hundred and ninety behold years and a hundred thirty my sojournings the years of the days of said

הָיוּ מֵאוֹתָם וְעֶשֶׂר כְּמִנְיָן רַד"ו, הָרִי אַרְבַּע מֵאוֹת שָׁנָה. וְאִם תֹּאמַר בְּמִצְרַיִם

in Mitzrayim you will say and if years hundred four behold Redu like the number of and ten two hundred they were

הָיוּ אַרְבַּע מֵאוֹת, הָרִי קָהָת מִיּוֹרְדֵי מִצְרַיִם הָיָה, צֵא וְחֲשַׁב שְׁנוֹתָיו שֶׁל

of his years and calculate go out was Mitzrayim from those going down to Kehas behold hundred four they were

קָהָת וְשֶׁל עֲמָרָם וּשְׁמוֹנִים שָׁל מֹשֶׁה שֶׁהָיָה כְּשִׂיָּצָאוּ יִשְׂרָאֵל מִמִּצְרַיִם, אֵין אֹתָהּ

you not from Mitzrayim Yisrael when went out that he was Moshe of and eighty Amram and of Kehas

מוֹצֵא אֵלָּא שְׁלֹשׁ מֵאוֹת וְחֲמִשִּׁים, וְאֹתָהּ צָרִיךְ לְהוֹצִיא מֵהֶן כָּל הַשָּׁנִים שְׁחֵי קָהָת

Kehas that lived the years all from them to subtract need and you and fifty hundred three but find

אַחֵר לֵדַת עֲמָרָם וְשְׁחֵי עֲמָרָם אַחֵר לֵדַת מֹשֶׁה:

Moshe the birth of after Amram and that lived Amram the birth of after

רש"י

בְּאֶרֶץ לֹא לָהֶם. לֹא נֹאמַר בְּאֶרֶץ מִצְרַיִם, אֲלָּא לֹא לָהֶם – וּמִשְׁנוּלָד יִצְחָק

Yitzchak and from when was born theirs not but rather Mitzrayim in the land of was it said not theirs not In a land

וַיֵּגֶר אַבְרָהָם וְגו' בִּר' כ"א, וּבִיצְחָק גֵּר בְּאֶרֶץ הַזֹּאת שָׁם כ"ו,

twenty-six there this in the land sojourn and regarding Yitzchak twenty-one Bereishis etcetera Avraham and sojourned

וַיַּעֲקֹב גֵּר בְּאֶרֶץ חָם תַּח' ק"ה, לְגִוּר בְּאֶרֶץ בָּאנוּ בִּר' מ"ז:

forty-seven Bereishis we have come in the land to sojourn one hundred five Tehillim Cham in the land of sojourned and Yaakov

פסוק ח

Pasuk 8

וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִכִּי וְאַחֲרָי כֵּן יֵצְאוּ בִּרְכָּשׁ

with wealth they shall go out that and after will I judge they shall serve whom the nation — And also

גָּדוֹל:

great

רַש"י

וְגַם אֶת הַגּוֹי. וְגַם לְרַבּוֹת ד' מְלָכוֹת, שְׂאֵף הֵן כָּלִים שֶׁשְׁעָבְדוּ אֶת
— they enslaved because will perish they that even monarchies four to include and also the nation — And also

יִשְׂרָאֵל:

Yisrael

רַש"י

דֵּן אֲנִכִּי. בְּעֶשֶׂר מַכּוֹת:

plagues with ten will I judge

רַש"י

בְּרֶכֶשׁ גָּדוֹל. בְּמִמּוֹן גָּדוֹל, כְּמוֹ שֶׁנֶּאֱמַר וַיִּנָּצְלוּ אֶת מִצְרַיִם שְׁמוֹת י"ב:
12 Shemos Mitzrayim — and they despoiled that it is said as great with wealth great With substance

פסוק ט

Pasuk 9

וְאַתָּה תָּבוֹא אֶל אֲבֹתֶיךָ בְּשָׁלוֹם תִּקָּבֵר בְּשִׁיבָה טוֹבָה:

good at an old age you shall be buried in peace your ancestors to shall go And you

רַש"י

וְאַתָּה תָּבוֹא. וְלֹא תִרְאֶה כָּל אֵלֶּה:

these all behold and not shall come And you

רַש"י

אֶל אֲבוֹתֶיךָ. אָבִיו עֹבֵד עֲזָ' וְהוּא מְבַשְּׂרוֹ שְׂיָבָא אֵלָיו? לְמַדָּה

it teaches you to him that he will go announces to him and He idolatry was a worshiper of his father your fathers Unto

שֶׁעָשָׂה תִּרְחַ תְּשׁוּבָה:

repentance Terach that he did

רַש"י

תִּקָּבֵר בְּשִׁיבָה טוֹבָה. בְּשָׂרוֹ שֶׁיַּעֲשֶׂה יִשְׁמָעֵאל תְּשׁוּבָה בְּיָמָיו, וְלֹא
and not in his days repentance Yishmael that he would make He announced to him good in an old age You shall be buried

יִצְחָק עָשָׂה לְתִרְבּוֹת רָעָה בְּיָמָיו; וּלְפִיכָּה מֵת ה' שָׁנִים קָדָם זְמָנוֹ, וְבוֹ כִּיּוֹם
day and on that his time before years five he died and therefore in his days evil to a culture Esav would go out

מָרַד עָשָׂה:

Esav rebelled

פסוק י

Pasuk 10

וְדוֹר רְבִיעִי יָשׁוּבוּ הִנֵּה כִּי לֹא שָׁלֵם עוֹן הָאֱמֹרִי עַד הִנֵּה:

now until the Amorite the iniquity of is complete not for here they shall return fourth And a generation

רש"י

ודור רביעי. לאחר שִׁיגְלוֹ לְמִצְרַיִם יִהְיוּ שָׁם ג' דורות, וְהָרְבִיעִי
and the fourth generations three there they will be to Mitzrayim that they exile after fourth And a generation
יָשׁוּבוּ לְאֶרֶץ הַזֹּאת, לְפִי שֶׁבְּאֶרֶץ כְּנָעַן הָיָה מִדְּבַר עִמּוֹ, וְכָרַת בְּרִית זֶה,
this a covenant and He made with him speaking He was Kenaan that in the land of because this to the land they will return
כְּדִכְתִּיב: לָתֵת לָהּ אֶת הָאֶרֶץ הַזֹּאת לְרִשְׁתָּהּ. וְכֵן הָיָה: יַעֲקֹב יָרַד לְמִצְרַיִם, צֵא
go to Mitzrayim went down Yaakov it was and so to inherit it this the land — to you to give as it is written
וַחֲשַׁב דורותיו: יהודה, פֶּרֶץ, וְחֶצְרוֹן, וְכָלֵב בֶּן חֶצְרוֹן מִבְּנֵי הָאֶרֶץ הָהִיא:
was the land of those who entered Chezron son of and Kaleb and Chezron Perez Yehudah his generations and count

רש"י

כי לא שלם עון האמרי. להיות משתלח מארצו עד אותו זמן, שאין
for not time that until from his land sent away to be the Emori the iniquity of is complete not for
הַקֹּדֶשׁ הַנִּפְרָע מֵאִמָּה עַד שֶׁתִּמְלֵא סִטְתָּהּ, שֶׁנֶּאֱמַר בְּסִטְתָּהּ בְּשִׁלְחָהּ
when sending her away in full measure as it is said its measure that is filled until from a nation exacts punishment the Holy One
תְּרִיבְנָה יֵשׁ כ"ז :
twenty seven Yeshayahu You contend with her

פסוק יא

Pasuk 11

וַיְהִי הַשֶּׁמֶשׁ בָּאָה וְעֲלָטָה הָיָה וְהָיָה תִנּוּר עָשָׂן וְלִפִּיד אֵשׁ אֲשֶׁר
which fire and a torch of smoke a furnace of and behold there was and darkness set the sun And it was
עָבַר בֵּין הַגְּזָרִים הָאֵלֶּה:
these the pieces between passed

רש"י

וַיְהִי הַשֶּׁמֶשׁ בָּאָה. כְּמוֹ וַיְהִי הֵם מְרִיקִים שִׁקְיָהֶם בְּרָאשֵׁית מ"ב , וַיְהִי הֵם
they and it was forty-two Bereishis their sacks were emptying they and it was like setting the sun And it was
קֹבְרִים אִישׁ מַלְכִּים ב י"ג , פְּלוּמֵר, וַיְהִי דָּבָר זֶה:
this thing and it was meaning to say thirteen two Melachim a man were burying

רש"י

השמש באה. שֶׁקָּעָה:
it set came the sun

רש"י

ועלטה היה. חָשַׁךְ הַיּוֹם:
the day grew dark there was And thick darkness

רש"י

והנה תנור עשן וגו'. רָמַז לוֹ שֶׁיִּפְּלוּ הַמַּלְכוּתִּים בְּגִיהֶנּוֹם:
into Gehinom the kingdoms that they will fall to him He hinted etc. smoke a furnace of And behold

רש"י

באה. טַעְמוֹ לְמַעַלָּה, לְכָךְ הוּא מְבֹאֵר שְׂפָא כָּבֵד. וְאִם הָיָה טַעְמוֹ לְמַטָּה, בָּאֵלֶּיךָ.
on the Aleph below its accent was and if already that it came is explained it therefore is above its accent came
הָיָה מְבֹאֵר כְּשֶׁהָיָא שׁוּקְעָת; וְאִ"א לֹא כֵּן, שֶׁהָיָה כָּבֵד כְּתִיב וַיְהִי
and it was it is written already for behold so to say and it is impossible is setting as it explained it would be
הַשֶּׁמֶשׁ לְבֹא, וְהַעֲבֵרָת תַּנּוּר עָשָׂן לְאַחֵר מִכָּאן הָיְתָה, נִמְצָא שֶׁכָּבֵד שְׁקָעָה;
it had set that already it turns out was this after smoke the furnace of and the passing of was setting the sun
וְזֶה חֵלּוּק בְּכָל תְּבִיחָה לְשׁוֹן נִקְבָּה שְׁיִסּוּדָה שְׁתֵּי אוֹתִיּוֹת, כְּמוֹ בָּא, קָם,
arose came like letters two whose root is feminine of the language of word in every is the difference and this
שָׁב: כְּשֶׁהִטְעַם לְמַעַלָּה, לְשׁוֹן עָבֵר הוּא, כְּגוֹן זֶה, וְכְגוֹן וְרַחֵל בָּאָה, קָמָה
arose came and Rachel and such as this such as it past tense it is the language of is above when the accent returned
אֶלְמָתִי, הִנֵּה שָׁבָה יְבִמְתָּהּ, וְכְשֶׁהִטְעַם לְמַטָּה הוּא לְשׁוֹן הַזֶּה, דָּבָר
a thing present tense is the language of it is below and when the accent your sister-in-law has returned behold my sheaf
שֶׁנֶּעֱשֶׂה עֲכָשׁוּ וְהוֹלָה, כְּמוֹ בָּאָה עִם הַצֹּאן, בְּעָרֵב הִיא בָּאָה וּבִבְקָר
and in the morning would come she in the evening the sheep with is coming like and continuing now that is being done
הִיא שָׁבָה:
would return she

פסוק יב

Pasuk 12

בַּיּוֹם הַהוּא כָּרַת יְהוָה אֶת אַבְרָם בְּרִית לֵאמֹר לְיִרְעָךָ נָתַתִּי אֶת
— I have given to your offspring saying a covenant Avram — Hashem made that On the day
הָאָרֶץ הַזֹּאת מִנְּהַר מִצְרַיִם עַד הַנָּהָר הַגָּדֹל נָהָר פְּרָת:
Peras the river of the great the river until Mitzrayim from the river of this the land

רש"י

לְזִרְעֶךָ נָתַתִּי. אֲמִירְתּוֹ שֶׁל הַקֹּדֶם הַפָּאֵל הִיא עֲשׂוּיָה:
is done it is as if the Holy One blessed be of The saying of I have given To your seed He

רש"י

הַנָּהָר הַגָּדוֹל. לְפִי שֶׁהוּא דְבוּק לְאֶרֶץ יִשְׂרָאֵל קוֹרְאָהּ גָּדוֹל, אַע"פ שֶׁהוּא
that it even though great Scripture calls it Yisrael to the land of is attached that it because the great The river
מֵאַחֵר בְּאַרְבָּעָה נְהָרוֹת הַיּוֹצְאִים מֵעֵדֶן, שֶׁנֶּאֱמַר וְהַנָּהָר הָרְבִיעִי הוּא פְּרָת. מִשָּׁל
A proverb of Peras it is the fourth and the river as it is said from Eden that go out rivers of the four is the last
הַדְּיוֹט: עֶבֶד מֶלֶךְ מֶלֶךְ, הַדְּבִק לְשִׁחֹר וַיִּשְׁתַּחֲוּ לָהּ בְּרֵאשִׁית רַבָּה:
Rabbah Bereishis to you and they will bow to a ruler attach yourself is a king a king A servant of a commoner

פסוק יג

Pasuk 13

אֶת הַקֵּינִי וְאֶת הַקֵּנִיזִי וְאֶת הַקַּדְמוֹנִי:
the Kadmonite and — the Kenizzite and — the Kenite —

רש"י

את הקני. עֲשָׂרָה אַמּוֹת יֵשׁ כָּאן וְלֹא נָתַן לָהֶם אֶלָּא שִׁבְעָה גוֹיִם, וְהַשְׁלֹשָׁה אֲדוֹם
Edom and the three nations seven but to them did He give and not here there are nations ten the Kenite —
וּמוֹאָב וְעַמּוֹן, וְהֵם קִינִי, קִנִּיזִי, וְקַדְמוֹנִי עֲתִידִים לְהִיּוֹת יְרֵשָׁה לְעֵתִיד
for the future an inheritance to be are destined and Kadmonite Kenizzite Kenite and they and Ammon and Moav
בְּרֵאשִׁית רַבָּה, שְׁנַאֲמַר: אֲדוֹם וּמוֹאָב מְשֻׁלּוֹחַ יָדָם וּבְנֵי עַמּוֹן מְשֻׁמְעָתָם
their subjects Ammon and the children of their hand the putting forth of and Moav Edom as it is said Rabbah Bereishis
יִשְׁעִיָּה י"א :

11 Yeshayahu

פסוק יד

Pasuk 14

וְאֵת הַחִתִּי וְאֵת הַפְּרִזִּי וְאֵת הָרֶפְאִים:

the Rephaim and — the Perizzites and — the Hittites and —

רש"י

וְאֵת הָרֶפְאִים. אֶרֶץ עוֹג, שְׁנַאֲמַר בָּהּ: הִיא יִקְרָא אֶרֶץ רֶפְאִים דְּבָרִים ג' :
three Devarim Rephaim the land of is called that about it as it is said Og the land of the Rephaim And —

פסוק טו

Pasuk 15

וְאֵת הָאֱמֹרִי וְאֵת הַכְּנַעֲנִי וְאֵת הַגִּרְגָּשִׁי וְאֵת הַיְבוּסִי:

the Yevusi and — the Girgashi and — the Kenaani and — the Emori and —

פסוק טז

Pasuk 16

וְשָׂרִי אִשְׁתְּ אַבְרָם לֹא יָלְדָה לוֹ וְלֶהָ שַׁפְחָה מִצְרִית וּשְׁמָהּ הָגָר:

Hagar and her name Egyptian a maidservant and she had to him had borne not Avram wife of And Sarai

רש"י

שַׁפְחָה מִצְרִית. בֵּת פָּרַעַה הִיא, כְּשֶׁרָאָה נִסִּים שֶׁנַּעֲשׂוּ לְשָׂרָה אָמַר: מוֹטָב
it is better he said for Sarah that were done miracles when he saw she was Pharaoh the daughter of Egyptian A handmaid

שֶׁתִּהְיֶה בְּתִי שַׁפְחָה בְּבֵית זֶה וְלֹא גְבִירָה בְּבֵית אַחֵר:
another in a house a mistress and not this one in the house of a handmaid my daughter that she should be

פסוק יז

Pasuk 17

וַתֹּאמֶר שָׂרִי אֶל אַבְרָם הִנֵּה נָא עֲצָרְנִי יְהוָה מְלָדֶת בָּא נָא אֵל

to please come from bearing Hashem has restrained me now Behold Avram to Sarai And she said

שַׁפְחָתִי אוֹלִי אֲבִנָּה מִמֶּנָּה וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרִי:

Sarai to the voice of Avram And he listened from her I will be built up perhaps my maidservant

רש"י

אולי אבנה ממנה. למד על מי שאין לו בנים שאינו בנוי אלא הרוס:
demolished but rather built that he is not children to him who has not one about this teaches from her I will be built perhaps

רש"י

אבנה ממנה. בזכות שאכניס צרתי לתוך ביתי:
my house into my rival wife that I bring in through the merit through her I shall be builded

רש"י

לקול שרי. לרוח הקדש שבה בראשית רבה :
Rabbah Bereishis that was in her the holiness to the spirit of Sarai To the voice of

פסוק יח

Pasuk 18

ותקח שרי אשת אברם את הגר המצרית שפחתה מקץ עשר שנים
years ten at the end of her maidservant the Egyptian Hagar — Avram wife of Sarai And she took
לשבת אברם בארץ כנען ותתן אתה לאברם אישה לו לאשה:
for a wife to him her husband to Avram her and she gave Kenaan in the land of Avram of the dwelling of

רש"י

ותקח שרי. לקחתה בדברים, אשריה שזכית לדבק בגוף קדוש כזה בראשית
Bereishis like this holy to a body to cling that you merited happy are you with words she took her Sarai And she took
רבה :
Rabbah

רש"י

מקץ עשר שנים. מועד הקבוע לאשה ששהתה עשר שנים ולא ילדה
has she borne and not years ten who has stayed for a woman appointed the period years ten At the end of
לבעלה, חייב לשא אחרת:
another to marry he is obligated to her husband

רש"י

לשבת אברם וגו'. מגיד שאין ישיבת חוצה לארץ עולה לו מן המניין יב'
Yevamos the count from for him rises the Land outside the dwelling of that not this teaches etc. Avram after dwelling
ס"ד , לפי שלא נאמר לו ואעשה לגוי גדול, עד שיבא לארץ
to the Land of that he comes until great into a nation and I will make you to him was said that not because 64
ישׂראל:
Yisrael

פסוק יט

Pasuk 19

ויבא אל הגר ותהר ותרא פי הרתה ותקל גברתה
her mistress and was lessened she had conceived that and she saw and she conceived Hagar to And he came

בְּעֵינֶיהָ:

in her eyes

רש"י

ויבא אל הגר ותהר. מביאה ראשונה בראשית רבה :

Rabbah Bereishis the first from union and she conceived Hagar to And he came

רש"י

ותקל גברתה בעיניה. אמרה שרי זו אין סתרה בגלויה מראה עצמה

herself she shows like her public self her private self is not this Sarai she said in her eyes her mistress And was slighted

כאלו היא צדקת ואינה צדקת, שלא זכתה להריון כל השנים הללו,

these the years all pregnancy did she merit since not a righteous woman but she is not is a righteous woman she as if

ואני נתעברתי מביאה ראשונה בראשית רבה :

Rabbah Bereishis the first from cohabitation became pregnant and I

פסוק ב

Pasuk 20

ותאמר שרי אל אברם חמסי עליה אנכי נתתי שפחתי בחיקה

into your bosom my maidservant gave I is upon you My wrong Avram to Sarai And she said

ותרא כי הרתה ואקל בעיניה ישפט יהוה ביני וביניה:

and between you between me Hashem may judge in her eyes and I became light she conceived that and she saw

רש"י

חמסי עליה. חמס העשוי לי, עליה אני מטיל הענש; כשהתפללת להקב"ה

to the Holy One when you prayed the punishment cast I upon you to me that is done the wrong is upon you My wrong

מה תתן לי ואנכי הולך ערירי, לא התפללת אלא עליה, והיה לה

for you and it was for yourself except did you pray not childless go seeing that I to me will You give what

להתפלל על שנינו, והייתי אני נפקדת עמה, ועוד דבריה אתה חומס ממני,

from me deprive you your words and furthermore with you remembered I and I would be both of us for to pray

שאתה שומע בזיוני ושותק בראשית רבה :

Rabbah Bereishis and remain silent my disgrace hear since you

רש"י

אנכי נתתי שפחתי וגו' ביני וביניך. כל ביניה שפמקרא חסר, וזה

and this is defective that is in Scripture between you every and between you between me etc my handmaid have given I

מלא, קרי ביה ובניה, שהכניסה עין הרע בעבורה של הגר והפילה עברה;

her fetus and she miscarried Hagar of on her pregnancy evil an eye for she cast and your children in it read is full

הוא שהמלאה אומר להגר הנה הרה, והלא כבר הרתה, והוא מבשר לה

to her announces and he she conceived already but it is not will conceive behold you to Hagar says what the angel this is

שתהר? אלא מלמד שהפילה הריון הראשון:

the first pregnancy that she miscarried it teaches rather that she will conceive

פסוק כא

וַיֹּאמֶר אַבְרָם אֶל שָׂרִי הִנֵּה שֹׁפְחֶתָךְ בְּיָדְךָ עֲשִׂי לָהּ הַטּוֹב בְּעֵינֶיךָ

in your eyes the good to her do is in your hand your maidservant behold Sarai to Avram And said

וַתַּעֲנֶה שָׂרִי וַתִּבְרַח מִפְּנֶיהָ:

from her presence and she fled Sarai and afflicted her

רש"י

ותענה שרי. היתה משעבדת בה בקשי בראשית רבה :

Rabbah Bereishis with hardship her subjugating she was her And Sarai afflicted

פסוק כב

וַיִּמְצְאֶה מִלְּאָה יְהוָה עַל עֵין הַמַּיִם בְּמִדְבָּר עַל הָעֵין בְּדֶרֶךְ שׁוּר:

Shur on the road to the spring by in the wilderness the water a spring of by Hashem an angel of And found her

פסוק כג

וַיֹּאמֶר הָגֵר שֹׁפַחַת שָׂרִי אֵי מִזָּה בָּאת וְאַנָּה תִּלְכִּי וַתֹּאמֶר

And she said are you going and where did you come from this where Sarai maidservant of Hagar And he said

מִפְּנֵי שָׂרִי גְבֻרָתִי אֲנֹכִי בִּרְחַת:

am fleeing I my mistress Sarai from before

רש"י

מזה באת. מהיכן באת? יודע היה, אלא לתן לה פתח לפניס עמה

with her to enter an opening to her to give but he was knowing did you come from where did you come from where

בדברים. ולשון אי מזה: איזה המקום שתאמר עליו מזה אני באה?

am coming I from this about it that you will say the place where is from this where is and the expression into words

פסוק כד

וַיֹּאמֶר לָהּ מִלְּאָה יְהוָה שׁוּבִי אֶל גְּבֻרָתְךָ וְהִתְעַנִּי תַּחַת יְדֶיךָ:

her hands under and submit yourself your mistress to return Hashem the angel of to her And he said

רש"י

ויאמר לה מלאך וגו'. על כל אמירה היה שלוח לה מלאך אחר, לכה נאמר

it is said therefore different an angel to her sent there was statement each For etc. an angel of to her And he said

מִלְּאָה בְּכָל אֲמִירָה וְאֲמִירָה:

and statement statement in every angel

פסוק כה

וַיֹּאמֶר לָהּ מִלְּאָה יְהוָה הֲרַבָּה אֲרַבָּה אֶת זְרַעְךָ וְלֹא יִסְפָּר

it will be counted and not your offspring — I will multiply greatly Hashem the angel of to her And he said

מרב:

from abundance

פסוק כו

Pasuk 26

וַיֹּאמֶר לָהּ מֵלֶאֱלֹהִים הִנֵּה הָרָה וְיִלְדֶתָ בֵּן וְקָרָאתָ שְׁמוֹ
his name and you shall call a son and shall bear are pregnant behold you Hashem the angel of to her And he said
יִשְׁמָעֵאל כִּי שָׁמַע יְהוָה אֶל עֲנִיָּהּ:
your suffering to Hashem has heard for Yishmael

רש"י

הנך הרה. כַּשֶּׁתְּשׁוּבִי תִהְיֶינָה, כְּמוֹ הִנֵּה הָרָה דָּאֶשֶׁת מָנוּחַ:
Manoach of the wife of are pregnant behold you just as you will conceive when you return are pregnant behold you

רש"י

וילדת בן. כְּמוֹ וְיִלְדֶתָ, וְדוּמָה לוֹ יִשְׁכֶּתָּ בְּלִבְנוֹן מְקַנְנֵתִי בְּאֲרָזִים יִרְמְיָה
Yirmeyahu in the cedars nested in Lebanon O you who dwell to it and similar and bearing is like a son and you shall bear
כ"ב :

22

רש"י

וקראת שמו. צווי הוא, כְּמוֹ שֶׁאָמַר לְזָכָר וְקָרָאתָ אֶת שְׁמוֹ יִצְחָק בֶּר'
Bereshis Yitzchak his name — and you shall call to a male one says just as it is a command his name And you shall call
י"ז :

seventeen

פסוק כז

Pasuk 27

וְהוּא יִהְיֶה פָּרָא אָדָם יָדוֹ בְּכָל יָד וְעַל פָּנָיו
the face of and over against him everyone and the hand of against everyone his hand man a wild will be and he
כָּל אָחָיו יִשְׁכֹּן:
he shall dwell his brothers all

רש"י

פרא אדם. אוֹהֵב מְדֻפְרוֹת לְצוּד חַיּוֹת, כְּמוֹ שֶׁכָּתוּב וַיֵּשֶׁב בְּמִדְבָּר וַיְהִי
and he became in the wilderness and he dwelt that is written just as wild beasts to hunt wildernesses who loves man A wild
רָכָה קִשֶּׁת בְּרָאשִׁית כ"א :
twenty-one Bereishis with a bow an archer

רש"י

ידו בכל. לְסֻטִּים:
a highwayman against everyone his hand

רש"י

ויד כל בו. הכל שונאין אותו ומתגרין בו:
him and provokes him hates everyone against him everyone and the hand of

רש"י

ועל פני כל אחיו ישכון. שיהיה זרעו גדול בראשית רבה :
Rabbah Bereishis numerous his offspring that will be he shall dwell his brethren all of the presence of And in

פסוק כח

Pasuk 28

ותקרא שם יהוה הדבר אליה אתה אל ראי כי אמרה הגם
have I indeed she said for seeing are G-d of You to her Who spoke Hashem the name of And she called
הלם ראיתי אחרי ראי:
my seeing after seen here

רש"י

אתה אל ראי. נקוד חטף קמץ, מפני שהוא שם דבר, אלוה הראיה,
of seeing a God · a noun that it is because kametz a chataph is punctuated with of seeing are a God You
שרואה בעלבון של עלובין:
the humiliated of the humiliation Who sees

רש"י

הגם הלים. לשון תמה; וכי סבורה הייתי שאף הלים במדברות ראיתי
I saw in the wildernesses here that even I was believing could it be wonder an expression of here Have I also
שלוחו של מקום אחרי ראי אותם בביתו של אברהם ששם הייתי
I was where there Avraham of in the house them my seeing after the Omnipresent · the messenger of
רגילה לראות מלאכים? ותדע שהיתה רגילה לראותם, שהרי מנוח ראה את
— saw Manoach for behold to see them accustomed that she was And you may know angels to see accustomed
המלאך פעם אחת ואמר מות נמות שופ' י"ג, וזו ראתה ד' זה אחר זה
another after one four saw and this one 13 Judges we shall die surely and said one time the angel
ולא חרדה:
fear and did not

פסוק כט

Pasuk 29

על כן קרא לבאר באר לחי ראי הנה בין קדש ובין ברד:
Bered and between Kadesh between behold it is roi lahai Beer the well he called · Therefore

רש"י

באר לחי. פתרגומו:
as its translation the Living One the well of

פסוק ל

וַתֵּלֶד הָגָר לְאַבְרָם בֶּן וִיקְרָא אַבְרָם שֵׁם בְּנוֹ אֲשֶׁר יָלְדָהּ הָגָר
Hagar bore whom his son the name of Avram and he called a son to Avram Hagar And she bore

יִשְׁמָעֵאל:

Yishmael

רש"י

וִיקְרָא אַבְרָם שֵׁם וּגו'. אַע"פ שֶׁלֹּא שָׁמַע אַבְרָם דְּבַרֵּי הַמַּלְאָךְ שֶׁאָמַר
who said the angel the words of Abram heard that not Even though etc. the name Abram And he called
וְקָרָאתָ שְׁמוֹ יִשְׁמָעֵאל, שְׂרָתָה רוּחַ הַקֹּדֶשׁ עָלָיו וְקָרָאוּ יִשְׁמָעֵאל:
Yishmael and he called him upon him Holiness the Spirit of rested Yishmael his name and you shall call

פסוק לא

וְאַבְרָם בֶּן שְׁמוֹנִים שָׁנָה וְשֵׁשׁ שָׁנִים בְּלָדָתָהּ הָגָר אֶת יִשְׁמָעֵאל
Yishmael — Hagar at the bearing of years and six years eighty was a son of And Avram

לְאַבְרָם:

to Avram

רש"י

וְאַבְרָם בֶּן שְׁמוֹנִים וּגו'. לְשִׁבְחוֹ שֶׁל יִשְׁמָעֵאל נִכְתָּב, לְהוֹדִיעַ שֶׁהָיָה בֶּן
a son of that he was to make known it was written Yishmael of to the praise etc. eighty was a son of And Avram
י"ג שָׁנָה כְּשֶׁנִּמּוּל וְלֹא עָכָב:
object and he did not when he was circumcised years thirteen

פסוק לב

וַיְהִי אַבְרָם בֶּן תִּשְׁעִים שָׁנָה וְתִשְׁעֵי שָׁנִים וַיֵּרָא יְהוָה אֶל אַבְרָם
Avram to Hashem and appeared years and nine years ninety the son of Avram And it was

וַיֹּאמֶר אֵלָיו אֲנִי אֵל שְׁדֵי הַתְּהִלָּה לְפָנַי וְהָיָה תָמִים:

wholehearted and be before Me walk Shaddai G-d I am to him and He said

רש"י

שְׁדֵי. אֲנִי הוּא שֵׁשׁ דִּי בְּאַלְהוּתִי לְכָל בְּרִיָּה, לְפִיכָּהּ הַתְּהִלָּה לְפָנַי וְאַהֲיָה
and I will be before Me walk therefore creature for every in My Godship sufficiency who has am He I Almighty
לָהּ לְאֵלוֹהַּ וּלְפָטְרוֹ; וְכֵן כָּל מְקוֹם שֶׁהוּא בְּמִקְרָא פְּרוּשׁ כֹּה: דִּי שְׁלוֹ,
of His sufficiency is thus its explanation is in Scripture that it place every and likewise and for a patron for a God to you
וְהַכֹּל לְפִי הָעֲנָיו:
the context is according to and everything

רש"י

הַתְּהִלָּה לְפָנַי. כְּתִרְגוּמוֹ פָּלַח קִדְמִי, הִדְבֵּק בַּעֲבוּדָתִי:

to My service cleave before Me worship like its Targum before Me Walk

רש"י

והיה תמים. אף זה צווי אחר צווי, הִיָּה שְׁלֵם בְּכָל נִסְיוֹנוֹתַי; וּלְפִי
and according to my trials in all whole-hearted be a command after a command this even perfect And be
מִדְרָשׁוֹ הִתְחַלֵּף לְפָנַי בְּמִצְוֹת מִלָּה, וּבְדָבָר הָיָה תְהִיָּה תָמִים, שְׁפָל
for all perfect you will be this and through this thing circumcision with the mitzvah of before Me walk its Midrash
זְמַן שֶׁהָעֶרְלָה בָּהּ אֶתָּה בַּעַל מוֹם לְפָנַי. דָּבָר אַחֵר וְהִיָּה תָמִים, עַכְשָׁו
now perfect and be explanation Another before Me a blemish are a possessor of you is in you that the foreskin the time
אֶתָּה חֹסֵר ה' אֲבָרִים, ב' עֵינַיִם, ב' אָזְנִים, וְרֹאשׁ הַגּוֹיָה שְׂאוּסִיף לָהּ אוֹת עַל
upon a letter to you that I will add the body and the head of ears two eyes two organs five lack you
שְׁמָהּ, וְיִהְיוּ מִנֵּן אוֹתֵיּוֹתֶיהָ רמ"ח כְּמִנֵּן אֲבָרֶיהָ:
your limbs corresponding to the 248 your letters the number of and will be your name
number of

פסוק לג

Pasuk 33

וְאֶתָּנָה בְּרִיתִי בֵּינִי וּבֵינָךְ וְאֶרְבָּה אוֹתָךְ בְּמֵאֵד מְאֹד:
exceedingly exceedingly you and I will multiply and between you between Me My covenant and I will establish

רש"י

וְאֶתָּנָה בְּרִיתִי. בְּרִית שֶׁל אֶהְבָּה וּבְרִית הָאָרֶץ לְהוֹרִישָׁהּ לָהּ עַל יְדֵי
means of by to you to give it as an inheritance the land and a covenant of love of a covenant My covenant And I will make
מִצְוָה זוֹ:
this the mitzvah

פסוק לד

Pasuk 34

וַיִּפֹּל אַבְרָם עַל פָּנָיו וַיְדַבֵּר אֹתוֹ אֱלֹהִים לֵאמֹר:
saying God with him and spoke his face upon Avram And he fell

רש"י

וַיִּפֹּל אַבְרָם עַל פָּנָיו. מִמּוֹרָא הַשְּׁכִינָה; שְׁעַד שְׁלֵא מָל לֹא הָיָה בּוֹ כֹחַ
strength in him was not he circumcised that not for until the Shechinah from fear of his face upon Avram And he fell
לְעֵמֶד וְרוּחַ הַקֹּדֶשׁ נִצָּבָת עָלָיו, וְזֶהוּ שְׁנֵאמַר בְּבִלְעָם נָפַל וּגְלוּי
and with open fallen regarding Bilam that which is said and this is over him standing the Holiness and the Spirit of to stand
עֵינַיִם, בְּבִרְיָתָא דְרַבִּי אֱלִיעֶזֶר:
Eliezer of Rabbi in the Baraitha eyes

פסוק לה

Pasuk 35

אֲנִי הִנֵּה בְּרִיתִי אִתָּךְ וְהָיִיתָ לְאָב הַמּוֹן גּוֹיִם:
nations a multitude of for a father of and you shall be is with you My covenant behold I

פסוק לו

וְלֹא יִקְרָא עוֹד אֶת שְׁמֹךְ אַבְרָם וְהָיָה שְׁמֹךְ אַבְרָהָם כִּי אָב

a father of for Avraham your name and shall be Avram your name — anymore shall be called and not

הָמוֹן גּוֹיִם נִתְּתִיךָ:

I have made you nations a multitude of

רש"י

כִּי אָב הָמוֹן גּוֹיִם. לְשׁוֹן נוֹטְרִיקוֹן שֶׁל שְׁמוֹ; וְרִי"ש שֶׁהָיְתָה בּוֹ בְּתַחֲלָה,

initially in it that was and the resh his name of an acrostic an expression of nations a multitude of a father of for

שֶׁלֹּא הָיָה אָב אֶלָּא לְאַרְם שֶׁהוּא מְקוֹמוֹ וְעַכְשָׁיו אָב לְכָל הָעוֹלָם, לֹא זָזָה

move did not the world to all of a father and now his place which is to Aram except a father he was that not

מִמְקוֹמָהּ, שֶׁאַף יו"ד שֶׁל שָׂרִי נִתְרַעְמָה עַל הַשְׂכִּינָה עַד שֶׁנִּתּוּסַּפָּה לִיהוֹשֻׁעַ, שֶׁנֶּאֱמַר

as it is said to Yehoshua it was added until the Divine Presence to complained Sarai of the yud for even from its place

וַיִּקְרָא מֹשֶׁה לְהוֹשֵׁעַ בֶּן נוּן יְהוֹשֻׁעַ בַּמִּדְבָּר י"ג :

13 Bamidbar Yehoshua Nun son of to Hoshea Moshe and called

פסוק לז

וְהִפְרֵתִי אֹתָךְ בְּמֵאֹד מְאֹד וְנִתְּתִיךָ לְגוֹיִם וּמְלָכִים מִמֶּךָ

from you and kings into nations and I will make you exceedingly exceedingly — you And I will make fertile

יֵצְאוּ:

shall come forth

רש"י

וְנִתְּתִיךָ לְגוֹיִם. יִשְׂרָאֵל וְאֶדוֹם, שֶׁהָרִי יִשְׁמַעֵאל כָּבֹד הָיָה לוֹ, וְלֹא הָיָה

was He and not to him was already Yishmael for behold and Edom Israel into nations and I will make you

מִבְּשָׂרוֹ עָלָיו:

concerning him announcing to him

CHAPTER SUMMARY

The aliyah begins with the Bris Bein HaBesarim, where Hashem seals His promise of the land to Avram's offspring, foretelling the four hundred years of exile and the eventual judgment of their oppressors. Following this, Sarai gives Hagar to Avram; when Hagar conceives, she begins to treat Sarai lightly, prompting Sarai to deal harshly with her until Hagar flees. In the desert, malachim find Hagar, instruct her to return and submit to Sarai, and promise her a son named Yishmael who will be a wild man. The aliyah concludes with Avram at ninety-nine years old, where Hashem changes his name to Avraham as a sign of the covenant and promises to make him the father of a multitude of nations.

In this parsha, we see the incredible, heavy moment of the Bris Bein HaBesarim. Hashem promises Avraham Avinu the land, but first, a dark dread falls over him: "Know well that your offspring shall be strangers in a land not theirs, and they shall be enslaved and oppressed." Lichoira, this is a terrifying kasha. Why must the path to the promised inheritance go through four hundred years of painful exile and servitude? The Torah is teaching us a fundamental yesod in how Hashem runs the world: the greatest, most enduring spiritual realities are only built through process, struggle, and patience.

We see this same theme play out with Sarai. She is barren, waiting and hoping, and finally tries to build her family through Hagar, which leads to immense pain and domestic strife. Nothing comes easily. Even when Hashem promises greatness, the derech is paved with nisyonos, waiting, and deep darkness before the light of the "flaming torch" finally breaks through. We often want our spiritual growth, our parnassah, or our shalom bayis to be instant and smooth. But the Tanna is telling us that the "exile", the struggle and the waiting, is actually the very crucible that refines us to be fit to receive the ultimate bracha.

When you face a situation today that feels dark, stagnant, or filled with struggle, do not lose your emunah or think Hashem has chas v'shalom abandoned you. The darkness is not a sign of failure; it is the "dark dread" of the covenant, the necessary preparation before the great light.

Today, when you encounter a frustration, a delay, or a difficult struggle in your avodas Hashem or daily life, stop and say to yourself: "This difficulty is the process of my growth. Hashem is preparing me for the bracha that is surely coming."

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THE SUGYA

We start off on our daf with a very important yeshivish discussion about damage that isn't physically visible, known as hezek she'eino nikar. The Gemara is bothered by why a son is exempt from paying if his father caused this kind of damage and then died. We learn that mid'Oraisa, invisible damage isn't halachically considered damage at all, and the whole chiyuv to pay is only a knas mid'Rabbanan. Mimeila, the Rabbis only penalized the father himself, but they didn't extend this penalty to his son.

Next, the Mishnah brings us into the sugya of causing a blemish in a firstborn animal (bechor). We learn about a fascinating incident with a Roman officer who slit a bechor's ear, and another case where children playing in the field accidentally severed a lamb's tail. The Tanna uses these cases to establish a major klal in hilchos bechoros: if a blemish is made without the owner's da'as or intent, it is muttar to slaughter the animal on that blemish, but if there was any implicit ratzon or intent, it is strictly assur.

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

עמוד א' DAF 35A

STATEMENT

טימא טהרות ומת — לא קנסו בנו אחריו.

If one **rendered impure the ritually pure items** of another **and died**, the Sages **did not penalize his son after him** by requiring him to pay for the damage.

QUESTION

מאי טעמא?

What is the reason for this? Why is the son exempt?

ANSWER

היזק שאינו ניכר לא שמייה היזק, קנסא דרבנן — לדידיה קנסו רבנן, לבריה לא קנסו רבנן.

The reason is that **damage that is not evident**, meaning there is no visible physical change in the object, **is not called damage** by Torah law. The obligation to pay is only **a Rabbinic penalty** because the owner suffered a loss; and **the Sages penalized him** himself, but **the Sages did not penalize his son** after his death.

משנה MISHNAH

MISHNAH

מתני' מעשה בזכר של רחלים זקן, ושערו מדולדל, וראהו קסטור אחד ואמר: מה טיבו של זה?

MISHNAH: There was an incident involving an old male sheep (a ram) whose hair was long and dangling because it was a firstborn and could not be sheared, and a certain Roman quaestor saw it and said: What is the status of this animal that you let it grow so old and do not shear or slaughter it?

MISHNAH

אמרו לו: בכור הוא, ואינו נשחט אלא אם כן היה בו מום.

They said to him: It is a firstborn offering, and it may not be slaughtered unless there is a blemish in it.

MISHNAH

נטל (פיגום) [פיגיום] וצרם אֵזְנוֹ, וכא מעשה לפני חכמים והתירו,

The quaestor took a dagger and slit its ear. And the incident came before the Sages for a ruling, and they permitted it for slaughter, since the blemish was made by a non-Jew without the owner's prompting.

MISHNAH

ואחר שהתירו הלה וצירם באזני בכורות אחרים ואסרו.

And after they permitted it, the quaestor went and slit the ears of other firstborns, and the Sages prohibited them, because now it was done with the owners' implicit satisfaction.

MISHNAH

פעם אחת היו תינוקות משחקין בשדה, וקשרו זנבי טלאים זה בזה, ונפסקה זנבו של אחד מהם, והרי הוא בכור, וכא מעשה לפני חכמים והתירו.

Another time, children were playing in the field, and they tied the tails of lambs to one another, and the tail of one of them was severed, and it was a firstborn. And the incident came before the Sages and they permitted it, since the children did it unintentionally.

MISHNAH

ראו שהתירו, הלכו וקשרו זנבות בכורות אחרים, ואסרו.

When the people saw that they permitted it, they went and tied the tails of other firstborns to get them blemished, and the Sages prohibited them.

MISHNAH

זה הכלל: כל שהוא לדעתו — אסור, שלא לדעתו — מותר.

This is the general rule: Any blemish that is caused with his intent is prohibited; but if it is caused without his intent, it is permitted.

גמרא GEMARA

GEMARA

גמ' פעם אחרת היה כו'. וצריכא,

GEMARA: The Mishnah taught: **Another time, children were playing etc. And** the Gemara notes that it is **necessary** to teach both the case of the Roman quaestor and the case of the children.

EXPLANATION

דאי אשמועינן גוי — דלא אתי למיסרה, אבל קטן דאתי למיסרה — אימא לא.

For if it had taught us only the case of the **gentile**, we would say that the Sages permitted it because he will not come to make a habit of it, since the laws of firstborns do not apply to him. But regarding a Jewish **minor**, who might come to make a habit of it when he grows up, I would say the Sages should **not** permit it, even the first time.

EXPLANATION

ואי אשמועינן קטן, משום דלא אתי לאיחלופי בגדול, אבל גוי דאתי לאיחלופי בגדול — אימא לא. צריכא.

And if it had taught us only the case of the **minor**, we would say the Sages permitted it because he will not be confused with an adult Jew, so people won't learn to blemish intentionally. But regarding a **gentile**, who might be confused with an adult Jew, I would say the Sages should **not** permit it. Therefore, both cases are **necessary**.

STATEMENT

אמר רב חסדא אמר רב קטינא: לא שנו אלא דאמרו ליה "אכלא אם כן היתה בו מום",

Rav Chisda said that Rav Katina said: They only taught that the firstborn is permitted where they said to him, "unless there was a blemish in it," which implies a blemish that occurred on its own.

STATEMENT

אבל אם אמרו ליה "אם נעשה בו מום" — כמאן דאמרו ליה "זיל עביד ביה מומא" דמי.

But if they said to him, "if a blemish is made in it," which implies human action, it is considered as if they said to him, "Go and make a blemish in it," and the animal is prohibited.

OBJECTION

אמר רבא: מפדי ממילא הוא, מה לי "היתה", מה לי "נעשה"?

Rava said: Now, since both expressions actually imply that the blemish occurred by itself, what is the difference to me if they said "there was," and what is the difference to me if they said "was made"?

RESOLUTION

אלא "נעשה" נמי ממילא הוא, ולא שנא.

Rather, "was made" also means it occurred by itself, and there is no difference between them; in both cases, the animal is permitted.

QUESTION

זה הכלל: כל שהוא לדעת — אסור. לאיתווי מאי?

The Mishnah stated: This is the general rule: Any blemish that is caused with intent is prohibited. What does this come to include?

ANSWER

לְאִיתוּי גֵרָמָא.

It comes **to include an indirect action** (grama), teaching that causing a blemish indirectly is also forbidden.

ANSWER

שְׁלֹא לְדַעַת — לְאִיתוּי מְסִיחַ לְפִי תוּמוֹ.

And the second part of the rule, "**without intent** is permitted," comes **to include** a case where a gentile acts based on a Jew **speaking offhandedly**, without intending to prompt the gentile to make a blemish.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי הָיָה בְּכוֹר רֹדֵפוֹ, בָּעָטוּ, וְעָשָׂה בּוֹ מוֹם — הָרִי זֶה שׁוֹחֲטִין עָלָיו.

MISHNAH: If a **firstborn** animal was **pursuing** him, and he **kicked** it and caused a blemish in it, behold, they may **slaughter** the animal **on account of** this blemish.

גְּמָרָא GEMARA

STATEMENT

גְּמ' אָמַר רַב פָּפָא: לֹא שָׁנוּ אֶלָּא שֶׁבָּעָטוּ בְּשַׁעַת רְדִיפָּה, אֲבָל לְאַחַר רְדִיפָּה — לֹא.

GEMARA: Rav Pappa said: They only taught this where he kicked it at the time of the pursuit, but after the pursuit, **no**, it is prohibited because we suspect he intended to blemish it.

QUESTION

פְּשִׁיטָא!

The Gemara asks: Isn't this **obvious**? Why would we permit it after the danger has passed?

ANSWER

מָהוּ דְּתִימָא: צְעָרִיָּה הוּא דְּמַדְכֹּר, קָא מְשַׁמַּע לָן.

The Gemara answers: **Lest you say** that **he is merely remembering his pain** and kicked it out of anger, and not to blemish it, therefore Rav Pappa **comes to teach us** that we assume he did it to cause a blemish.

STATEMENT

אִיכָא דְאָמְרִי, אָמַר רַב פָּפָא: לֹא תִימָא בְּשַׁעַת רְדִיפָּה — אֵין, אֲבָל שְׁלֹא בְּשַׁעַת רְדִיפָּה — לֹא, אֶלָּא
אֲפִילוּ לְאַחַר רְדִיפָּה נָמִי.

There are those who say a different version: Rav Pappa said: Do not say that at the time of pursuit, yes, it is permitted, but not at the time of pursuit, no. Rather, even after the pursuit, it is also permitted.

EXPLANATION

מאי טעמא? צעריה [הוא] דמדכר.

What is the reason? He is remembering his pain, so we attribute the kick to his anger and not to an intention to blemish the animal.

STATEMENT

אמר רב יהודה: מותר להטיל מום בבכור קודם שיצא לאויר העולם.

Rav Yehuda said: It is permitted to cause a blemish in a firstborn before it emerges into the airspace of the world, since the sanctity of the firstborn does not take effect until birth.

STATEMENT

אמר רבא: גדיא באודניה, אימרא בשפותיה.

Rava said: This applies to a kid-goat by slitting its ear, which is the first part to emerge, and to a lamb by slitting its lips, which emerge first.

STATEMENT

איפא דאמרי: אימרא נמי באודניה, אימור דרר צדעיו נפק.

There are those who say: A lamb also can be blemished in its ear, for we can say that it emerged sideways, with its ears coming out first.

STATEMENT

אמר רבא: אכל ולא מיחזי, פעי ומיחזי — הוי מום.

Rava said: If a blemish in the mouth is such that when the animal eats it is not visible, but when it cries out it is visible, it is considered a blemish.

QUESTION

מאי קא משמע לן? תנינא: החוטין החיצונות — שנפגמו וּשְׁנַגְּמוּ, הפנימיות — שנעקרו.

The Gemara asks: What is this coming to teach us? We already learned this in a Mishnah: The outer teeth that are chipped or worn down, or the inner teeth that are uprooted, are blemishes.

QUESTION

מאי טעמא? לאו משום דכי פעי מיחזי!?

What is the reason that uprooted inner teeth are a blemish? Is it not because when it cries out, they are visible? Thus, Rava's rule is already in the Mishnah!

ANSWER

אמר רב פפא: רבא נמי טעמא דמתניתין מפרש, מאי טעמא נעקרו הוי מום — משום דכי פעי מיחזי.

Rav Pappa said: Rava is also merely explaining the reason of our Mishnah: What is the reason that when they are uprooted it is a blemish? It is because when it cries out, it is visible.

MISHNAH

מִתְּנִי כָּל הַמוֹמִין הָרְאוּיִין לְבֹא בְּיַד אָדָם, רוֹעֵי יִשְׂרָאֵל נֶאֱמָנִין, רוֹעִים כְּהֻנִּים אֵינָן נֶאֱמָנִין.

MISHNAH: Regarding all blemishes that are capable of being caused by human hands, Jewish shepherds are trusted to testify that they occurred naturally, but shepherds who are Kohanim are not trusted, because they have a personal interest in permitting the animal.

MISHNAH

רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: נֶאֱמָן הוּא עַל שֶׁל חֲבִירוֹ, וְאֵין נֶאֱמָן עַל שֶׁל עַצְמוֹ.

Rabban Shimon ben Gamliel says: A Kohen is trusted regarding his fellow's firstborn, but he is not trusted regarding his own.

MISHNAH

רַבִּי מֵאִיר אוֹמֵר: הֶחָשׂוֹד עַל הַדָּבָר, לֹא דָנוּ וְלֹא מְעִידוֹ.

Rabbi Meir says: One who is suspected of a matter may neither judge it nor testify about it, even regarding others.

גמרא GEMARA

GEMARA

גַּמְ' רַבִּי יוֹחָנָן וְרַבִּי אֶלְעָזָר, חֵד אָמַר: "רוֹעֵי יִשְׂרָאֵל" בִּי כְהֻנִּים — נֶאֱמָנִין, לְלִגְמָא לֹא חִיִּישִׁין.

GEMARA: Rabbi Yochanan and Rabbi Elazar differed in their interpretation. One said: "Jewish shepherds" who work in the house of Kohanim are trusted, and we do not fear that they will lie just to get a drink or a small favor from the Kohen.

EXPLANATION

רוֹעֵי כְהֻנִּים בִּי יִשְׂרָאֵל — אֵין נֶאֱמָנִין, מִימָר אָמַר: כִּיּוֹן דָּקָא טְרַחֲנָא בֵּיהּ, לֹא שָׁבִיק לְדִידֵי וְיַהֲיֵי לְאַחֲרֵינִי.

But shepherds who are Kohanim working in the house of a Yisrael are not trusted, because the Kohen says to himself: Since I am taking trouble with it, the owner will not leave me and give it to others; so he has a personal interest.

EXPLANATION

וְהוּא הַדִּין כְּהוֹן לְכַהֵן, דְּחִיִּישִׁין לְגוּמְלִין.

And the same law applies to a Kohen testifying for another Kohen, as we fear they will reciprocate favors for each other.

EXPLANATION

וְאַתָּא רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל לְמִימָר: נֶאֱמָן הוּא עַל שֶׁל חֲבִירוֹ, וְאֵינּוּ נֶאֱמָן עַל שֶׁל עַצְמוֹ.

And Rabban Shimon ben Gamliel comes to say: He is trusted regarding his fellow's animal, but he is not trusted regarding his own.

EXPLANATION

וַאֲתָא רַבִּי מַעִיר לְמִימַר: הֶחָשׂוּד עַל הַדָּבָר לֹא דָנוּ וְלֹא מְעִידוּ.

And Rabbi Meir comes to say: One who is suspected of a matter may neither judge it nor testify about it.

EXPLANATION

וְחֵד אָמַר: "רוֹעֵי יִשְׂרָאֵל" וְהֵן כֹּהֲנִים — נֶאֱמָנִין,

And the other Sage said: "Jewish shepherds" means even if they themselves are Kohanim, they are trusted if they are hired shepherds,

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EXPLANATION

מִימַר אָמַר: לֹא שָׁבִיק צוֹרֵבָא מֵרַבָּנָא וְיַהֲיִיב לְדִידֵי.

The Israelite shepherd would say to himself: My employer will not forsake a Torah scholar who is a priest and give the blemished firstborn to me, an unlearned shepherd. Therefore, he has no incentive to lie.

EXPLANATION

"רוֹעֵי כֹהֲנִים" וְהֵן יִשְׂרָאֵל — אֵינָן נֶאֱמָנִין, דְּחִיּוּשֵׁינָן לְלִגְיָמָא.

But if the first tanna meant "priest-shepherds" to mean and they are Israelites in the employ of a priest, then they are not believed to testify, as we are concerned about a swallow—meaning, we worry they might lie to curry favor so that their employer will give them a portion of the firstborn to eat.

EXPLANATION

וְכָל שֶׁפֶן כֹּהֵן לְכַהֵן, דְּחִיּוּשֵׁינָן לְגוּמְלִין, וְחִיּוּשֵׁינָן לְלִגְיָמָא.

And all the more so is the testimony of one priest for another priest not believed, as we are concerned about reciprocal favors—that they will scratch each other's backs—and we are concerned about a swallow of the meat.

EXPLANATION

וַאֲתָא רַבָּן שִׁמְעוֹן לְמִימַר: נֶאֱמָן עַל שְׁל חֲבִירוֹ, וְאֵינּוּ נֶאֱמָן עַל שְׁל עַצְמוֹ.

And Rabban Shimon ben Gamliel comes to say that a priest is believed regarding the firstborn of his fellow priest, but he is not believed regarding his own firstborn.

EXPLANATION

וַאֲתָא רַבִּי מַעִיר לְמִימַר: הֶחָשׂוּד עַל הַדָּבָר, לֹא דָנוּ וְלֹא מְעִידוּ.

And Rabbi Meir comes to say: One who is suspect regarding a matter may neither judge it nor testify about it, even for someone else.

QUESTION

בְּשָׁלְמָא לְמַאן דְּאָמַר: רוֹעֵי יִשְׂרָאֵל וְהֵן כֹּהֲנִים נֶאֱמָנִין — הֲיֵינוּ דְּאֲתָא רַבִּי מַעִיר לְמִימַר: הֶחָשׂוּד
עַל הַדָּבָר לֹא דָנוּ וְלֹא מְעִידוּ.

The Gemara asks: **Granted according to the one who says** that the first tanna's case of "Israelite shepherds" means they are in an Israelite's house **and they are priests**, and the first tanna says they **are believed; that is why Rabbi Meir comes to say that one who is suspect regarding a matter may neither judge it nor testify about it**, to argue and say that a priest is suspect and cannot testify even for an Israelite.

QUESTION

אָלָא לְמַאן דְּאָמַר: רוֹעֵי כְהֻנִּים בֵּי יִשְׂרָאֵל אֵין נֶאֱמָנִין — מַאי אָתָּא רַבִּי מֵאִיר לְאַשְׁמוּעִינוּ? הֲיִינוּ תְנָא קָמָא!

But according to the one who says that the first tanna's case of "priest-shepherds" means they are in the house of an Israelite and they are not believed, what does Rabbi Meir come to teach us? That is the exact same ruling as the first tanna himself!

ANSWER

אִיכָּא בִּינְיָהוּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן קֶפּוּסָאִי,

The Gemara answers: **There is a practical difference between them** regarding the ruling of Rabbi Yehoshua ben Kefusai.

PROOF

דִּתְנִינָא: רַבִּי יְהוֹשֻׁעַ בֶּן קֶפּוּסָאִי אוֹמֵר: בְּכוֹר בֵּי כְהֻנָּה צָרִיךְ שְׁנַיִם מִן הַשּׁוּק לְהַעֲדָא עָלָיו.

As it is taught in a baraisa: Rabbi Yehoshua ben Kefusai says: A firstborn animal in the house of a priest requires two independent people **from the marketplace to testify about it** that the blemish was not caused intentionally. This implies that even other priests from the marketplace are kosher to testify.

PROOF

רַבִּין שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: אֶפְּלוּ בְנוֹ, אֶפְּלוּ בַתּוֹ.

Rabban Shimon ben Gamliel says: Even his son, and even his daughter, who are members of his household, may testify.

PROOF

רַבִּי יוֹסֵי אוֹמֵר: אֶפְּלוּ עֲשָׂרָה וְהֵן בְּנֵי בֵּיתוֹ אֵין מְעִידִין עָלָיו.

Rabbi Yosei says: Even ten people, if they are members of his household, may not testify about it. Now, the first tanna of our Mishnah agrees with Rabbi Yehoshua ben Kefusai that an outside priest is kosher, whereas Rabbi Meir holds that no priest is kosher to testify.

QUESTION

כַּמָּאן אָזְלָא הָא דְּאָמַר רַב חֲסֵדָא אָמַר רַב קִטִּינָא: סִפֵּק בְּכוֹר שְׁנוּלָד בֵּי יִשְׂרָאֵל, צָרִיךְ שְׁנַיִם מִן הַשּׁוּק לְהַעֲדָא עָלָיו?

The Gemara asks: **In accordance with whose opinion goes that** which Rav Chisda said that Rav Ketina said: An animal of doubtful firstborn status that was born in the house of an Israelite requires two independent people **from the marketplace to testify about it** that its blemish occurred naturally?

ANSWER

כַּמָּאן? כְּרַבִּי יְהוֹשֻׁעַ בֶּן קֶפּוּסָאִי.

In accordance with whom is this? It is like Rabbi Yehoshua ben Kefusai, who requires independent witnesses for a firstborn in a priest's house; so too, Rav Ketina requires them for a doubtful firstborn in an Israelite's house.

STATEMENT

רב נחמן אמר: בעלים מעידין עליו,

Rav Nachman argued and said: The owners themselves may testify about it, because an Israelite is not suspected of intentionally blemishing a firstborn.

INFERENCE

דאי לא תימא הכי, מעשר לרבי מאיר מי מעיד עליו?

For if you do not say so, but rather suspect everyone, then regarding animal tithe, according to Rabbi Meir, who can testify about it? Since Rabbi Meir holds that anyone suspect in a matter cannot testify, if Israelites were suspect, no one could ever testify on animal tithe!

OBJECTION

מעשר ודאי מהימן, דאי בעי שדי ביה מומא בכוליה עדריה.

The Gemara rejects this: Regarding animal tithe, the owner is certainly believed, because if he wanted, he could have cast a blemish on his entire flock before tithing them, which is permitted. Since he didn't do that, he is not suspected of doing so now.

EXPLANATION

אלא ספק בכור, לרבי מאיר מי מעיד עליו?

Rather, Rav Nachman's kasha must be: Regarding a doubtful firstborn, according to Rabbi Meir, who can testify about it? Since both priests and Israelites stand to benefit, who is kosher to testify?

OBJECTION

וכי תימא, הכי נמי דלית ליה תקנתא,

And if you say: Indeed, so it is, that it has no remedy and can never be slaughtered because no one is kosher to testify,

REFUTATION

והתנן, שהיה רבי יוסי אומר: כל שחליפיו ביד כהן פטור מן המתנות, ורבי מאיר מחייב!

but didn't we learn in a Mishnah that Rabbi Yosei would say: Any doubtful firstborn whose replacement is in the hand of a priest is exempt from the priestly gifts, and Rabbi Meir obligates him to give the gifts? This proves Rabbi Meir holds a doubtful firstborn is permitted to be eaten, which means there must be a way to testify on its blemish!

RESOLUTION

אלא שמע מינה: בעלים מעידין עליו, כהנים הוא דחשידי אמומי, ישראל לא חשידי אמומי.

Rather, learn from this: The owners may testify about it. It is only priests who are suspected regarding blemishes, but Israelites are not suspected regarding blemishes.

RULING

איתמר: רב נחמן אמר: הלכה פרבן שמעון בן גמליאל,

It was stated: Rav Nachman says: The halacha is like Rabban Shimon ben Gamliel, that a priest is believed to testify on another priest's firstborn.

RULING

רבא אָמַר: הָלָכָה כְּרַבִּי יוֹסֵי.

Rava says: The halacha is like Rabbi Yosei, that household members are not believed.

QUESTION

וּמִי אָמַר רַבָּא הֵכִי? וְהָאֻמְרָא רַבָּא: בְּעָלִים עוֹמְדִים עִמָּנוּ בַּחוּץ, נִכְנָס שְׁלָם וְיָצָא חָבוּל — מַעֲיָדִין עָלָיו!

The Gemara asks: **And did Rava really say this? But didn't Rava say:** If the owners were standing with us outside, and the animal **entered whole and came out injured**, they may testify about it? This implies that even the owners themselves are believed in such a case, which contradicts Rabbi Yosei!

ANSWER

אִימָא: כָּל בְּעָלִים עוֹמְדִים, וְלֹא חִיִּישִׁינוּ.

The Gemara answers: **Say** that Rava meant: **As long as the owners were standing** outside, we know they did not do it, **and we are not concerned** that they had someone else do it.

QUESTION

אִי הֵכִי מֵאִי לְמִימָרָא?

The Gemara asks: **If so, what is there to say?** Isn't that obvious?

ANSWER

מַהוּ דְּתִימָא: נִיחוּשׁ לְחֻשְׁדָּא, קָא מְשַׁמַּע לֵן.

The Gemara answers: **Lest you say:** Let us worry about suspicion that they planned it beforehand, **therefore he comes to teach us** that we do not worry.

RULING

וְהִלְכְתָּא כְּרַבִּין שִׁמְעוֹן בֶּן גַּמְלִיאֵל, וְדוֹקָא בְּנוֹ וּבִתּוֹ, אֲכָל אֶשְׁתּוֹ לָא. מֵאִי טַעְמָא? אֶשְׁתּוֹ כְּגוּפוֹ דְּמִי.

The Gemara concludes: **And the halacha is like Rabban Shimon ben Gamliel**, and specifically his son and his daughter may testify, **but his wife may not.** What is the reason? A man's wife is like his own body, and she is disqualified just like him.

QUESTION

אָמַר לִיהִי רַב פַּפָּא לְאַבֵּי: לְרַבִּי מַעֲיָר דְּאֻמְרָא הִתְשׁוּד עַל הַדְּבָר לֹא דָנוּ וְלֹא מַעֲיָדוּ,

Rav Pappa said to Abaye: According to Rabbi Meir, who says: One who is suspect regarding a matter may neither judge it nor testify about it,

QUESTION

וְקֹאמַר רַבִּי מַעֲיָר הִתְשׁוּד לְדְבָר אֶחָד חֲשׁוֹד לְכָל הַתּוֹרָה כּוּלָּהּ,

and Rabbi Meir also says: One who is suspect regarding one matter is suspect regarding the entire Torah,

QUESTION

כֹּהֲנִים הָכִי נָמִי דְּלֹא דִּינִי דִּינָא? וְהִכְתִּיב "וְעַל פִּיהֶם יִהְיֶה כָּל רִיב וְכָל נִגַּע"!

is it indeed so that priests may not judge any lawsuit? But isn't it written: "And by their word shall be every dispute and every plague"? How could Rabbi Meir disqualify all priests from judging?

SUMMARY

The Gemara analyzes the cases of the Roman officer and the children, explaining why both examples are absolutely necessary to teach us the boundaries of what is considered "without intent." We then learn about a case where a firstborn animal is chasing someone; if he kicks it in self-defense and causes a blemish, the halacha depends on whether he did it during the pursuit or afterward, with the Gemara presenting a machlokes about whether we attribute a post-pursuit kick to his lingering anger or to an intent to blemish. Finally, Rav Yehuda teaches a major chiddush that one may blemish a bechor before it actually enters the airspace of the world, since the kedusha of a firstborn does not take effect until birth, and Rava clarifies how this applies practically to different animals based on which limbs emerge first.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The beautiful yeshivish shakla v'tarya on our daf brings us to a fascinating discussion about a firstborn animal that is chasing a person. The Mishnah teaches that if the animal was pursuing you and you kicked it, thereby causing a blemish, the blemish is kosher and you can slaughter the animal on it. But Rav Pappa brings a deep sevara in the Gemara: what if you kicked it after the pursuit was already over? One lashon in the Gemara says this is forbidden, but the second lashon says it is muttar. Why? Because "tza'arei d'midchar", you are still remembering the pain and the fear of being chased, so the kick was an act of self-defense and emotional reaction, not a calculated, underhanded scheme to blemish the animal.

Think about the deep yesod the Torah is revealing to us here. When a person is in pain, when they are feeling cornered, hurt, or overwhelmed by the struggles of life, their reactions are viewed differently by Shamayim. Hashem understands the "tza'arei d'midchar." He knows that when you are hurting, your patience might wear thin, your tefillah might lack focus, or you might speak sharply. Hashem does not judge a person in their moment of pain the same way He judges them when everything is calm and smooth.

But there is a second side to this avodah, and it is how we look at other Yidden. If Hashem has such rachmanus on a person who is reacting out of pain, how much more so must we have that same empathy! When a friend, a spouse, or a coworker snaps at you or acts coldly, don't be so quick to judge them or assume they have bad intentions. Lichoira, they are going through a hard time. They are remembering their own pain, carrying a heavy pack, or dealing with a hidden tzar.

Today, when someone reacts to you with irritation or impatience, do not kick back. Take a deep breath and tell yourself: "They must be in pain right now." Be nosei b'ol with them, judge them l'kaf zechus, and show them the soft, forgiving heart that Hashem shows to us.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשֹׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה וְנִחַתְנִי לָמָּה קוֹדֵר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מִצֵּתָה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמָר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקָר שְׁמָרִים לְבָקָר:

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

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'