חוּמָּשׁ עִם רַשִׁ"י · לך לך · שִׁשִּׁי

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.

פָּסוּק א

Pasuk 1

וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כַּשְׂדִּים לָתֶת לְךָ אֶת

And He said to him I am Hashem Who brought you out from Ur of the Chaldeans to give to you —

הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ׃

the land this to inherit it

פָּסוּק ב

Pasuk 2

וַיֹּאמַר אֲדֹנָי יֱהוִה בַּמָּה אֵדַע כִּי אִירָשֶׁנָּה׃

And he said my Lord Hashem with what will I know that I will inherit it

פָּסוּק ג

Pasuk 3

וַיֹּאמֶר אֵלָיו קְחָה לִי עֶגְלָה מְשֻׁלֶּשֶׁת וְעֵז מְשֻׁלֶּשֶׁת וְאַיִל מְשֻׁלָּשׁ

And He said to him take for Me a heifer three-fold and a she-goat three-fold and a ram three-fold

וְתֹר וְגוֹזָל׃

and a turtledove and a young bird

רַשִׁ"י

עגלה משלשת. שְׁלֹשָׁה עֲגָלִים; רֶמֶז לִשְׁלֹשָׁה פָּרִים, פַּר יוֹם הַכִּפּוּרִים וּפַר

A heifer threefold three heifers; a hint to three bulls, the bull of the Day of Atonement and the bull of

הֶעְלֵם דָּבָר שֶׁל צִבּוּר וְעֶגְלָה עֲרוּפָה׃

the hidden matter of the congregation and the heifer whose neck is broken

רַשִׁ"י

וְעֵז משלשת. רֶמֶז לְשָׂעִיר הַנַּעֲשֶׂה בִּפְנִים וּשְׂעִירֵי מוּסָפִין שֶׁל מוֹעֵד

And a goat a hint to the goat that is offered inside and the goats of additional offerings the Festival of

וּשְׂעִיר חַטַּאת יָחִיד׃

and the goat of the sin-offering of an individual

רַשִׁ"י

וְאַיִל משלש. אָשָׁם וַדַּאי וְאָשָׁם תָּלוּי וְכִבְשָׂה שֶׁל חַטַּאת

And a ram threefold the guilt-offering of certainty and the guilt-offering of suspense and the ewe of the sin-offering of

יָחִיד׃

an individual

רַשִׁ"י

וְתוֹר וְגוֹזָל. תּוֹר וּבֶן יוֹנָה בראשית רבה׃

and a turtle-dove and a young-pigeon a turtle-dove and a young pigeon Bereishis Rabbah

פָּסוּק ד

Pasuk 4

וַיִּקַּח לוֹ אֶת כָּל אֵלֶּה וַיְבַתֵּר אֹתָם בַּתָּוֶךְ וַיִּתֵּן אִישׁ בִּתְרוֹ

And he took for him — all of these and he split them in the middle and he placed each his piece

לִקְרַאת רֵעֵהוּ וְאֶת הַצִּפֹּר לֹא בָתָר׃

opposite its counterpart and — the bird not he split

רַשִׁ"י

ויבתר אתם. חָלַק כָּל אֶחָד לִשְׁנֵי חֲלָקִים; וְאֵין הַמִּקְרָא יוֹצֵא מִידֵי פְּשׁוּטוֹ,

And he split them he divided each one into two portions and not leaves the verse the hands of its literal meaning

לְפִי שֶׁהָיָה כּוֹרֵת בְּרִית עִמּוֹ לִשְׁמֹר הַבְטָחָתוֹ לְהוֹרִישׁ לְבָנָיו אֶת הָאָרֶץ

because that he was making a covenant with him to keep his promise to give inheritance to his children — the land

כְּדִכְתִיב בַּיּוֹם הַהוּא כָּרַת ה' אֶת אַבְרָם בְּרִית לֵאמֹר וגומר, וְדֶרֶךְ כּוֹרְתֵי

as it is written on day that made — Hashem Avram a covenant saying and so on and the way of makers of

בְּרִית לְחַלֵּק בְּהֵמָה וְלַעֲבֹר בֵּין בְּתָרֶיהָ, כְּמַה שֶׁנֶּאֱמַר לְהַלָּן הָעֹבְרִים בֵּין

a covenant is to divide an animal and to pass between its parts like that which is said further on who passed between

בִּתְרֵי הָעֵגֶל ירמיה ל"ד , אַף כָּאן תַּנּוּר עָשָׁן וְלַפִּיד אֵשׁ אֲשֶׁר עָבַר בֵּין

the parts of the calf Yirmeyahu 34 , so here a furnace of smoke and a torch of fire which passed between

הַגְּזָרִים הוּא שְׁלוּחוֹ שֶׁל שְׁכִינָה, שֶׁהוּא אֵשׁ.

the pieces it was the messenger of the Shechinah which is fire

רַשִׁ"י

ואת הצפור לא בתר. לְפִי שֶׁהָאֻמּוֹת נִמְשְׁלוּ לְפָרִים וְאֵילִים וּשְׂעִירִים, שֶׁנֶּאֱמַר

And — the bird not he split did he split Because that the nations are compared to bulls and rams and goats as it is said

סְבָבוּנִי פָּרִים רַבִּים וְגוֹ' תהל' כ"ב , וְאוֹמֵר הָאַיִל אֲשֶׁר רָאִיתָ בַּעַל הַקְּרָנָיִם

encompassed me bulls many etc Tehillim 22 , and it says The ram which you saw possessor of the horns

מַלְכֵי מָדַי וּפָרָס דניאל ח' , וְאוֹמֵר וְהַצָּפִיר הַשָּׂעִיר מֶלֶךְ יָוָן שם , וְיִשְׂרָאֵל

are the kings of Madai and Paras Daniel 8 , and it says and the he-goat the hairy is the king of Yavan there , and Israel

נִמְשְׁלוּ לִבְנֵי יוֹנָה, שֶׁנֶּאֱמַר יוֹנָתִי בְּחַגְוֵי הַסֶּלַע שיר השירים ב' , לְפִיכָךְ בִּתֵּר
he split Therefore 2 haShirim Shir the rock in the clefts of my dove as it is said doves to young are compared

הַבְּהֵמוֹת, רֶמֶז שֶׁיִּהְיוּ הָאֻמּוֹת כָּלִים וְהוֹלְכִים, ואת הצפור לא בתר , רֶמֶז
a hint did he split not the bird and — and going perishing the nations that they will be a hint the animals

שֶׁיִּהְיוּ יִשְׂרָאֵל קַיָּמִין לְעוֹלָם:
forever existing Israel that they will be

פָּסוּק ה

Pasuk 5

וַיֵּרֶד הָעַיִט עַל הַפְּגָרִים וַיַּשֵּׁב אֹתָם אַבְרָם:
Avram them and blew away the carcasses upon the bird of prey And descended

רַשִׁ"י

העיט. הוּא עוֹף, עַל שֵׁם שֶׁהוּא עָט וְשׁוֹאֵף אֶל הַנְּבֵלוֹת לָטוּשׁ עֲלֵי אֹכֶל, 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 שמואל א ט"ו :
15 I Shmuel the spoil upon and you pounced

רַשִׁ"י

על הפגרים. עַל הַבְּתָרִים. הַפְּגָרִים מְתַרְגְּמִינַן פַּגְלַיָּא, אֶלָּא מִתּוֹךְ שֶׁהָרְגִלוּ לְתַרְגֵּם
to translate they were accustomed since but paglayya we translate the carcasses the pieces upon the carcasses Upon

"איש בִּתְרוֹ" וְיהַב פַּלְגַּיָּא, נִתְחַלֵּף לָהֶם תֵּבַת פַּגְלַיָּא לְפַלְגַּיָּא, וְתִרְגְּמוּ
and they translated to palgayya paglayya the word for them was switched palgayya and he gave his piece each

הַפְּגָרִים פַּלְגַּיָּא; וְכָל הַמְתַרְגֵּם כֵּן טוֹעֶה, לְפִי שֶׁאֵין לְהַקִּישׁ בְּתָרִים לְפְגָרִים,
to carcasses pieces to compare that there is not because errs so who translates and anyone palgayya the carcasses

שֶׁבְּתָרִים תַּרְגּוּמוֹ פַּלְגַּיָּא, וּפְגָרִים תַּרְגּוּמוֹ פַּגְלַיָּא, לְשׁוֹן פִּגּוּל, כְּמוֹ פִּגּוּל
abhorred like pigul an expression of paglayya its translation is and carcasses palgayya its translation is for pieces

הוּא ויקרא ז' לְ פֶּגֶר:
carcass related to 7 Vayikra it is

רַשִׁ"י

וישב. לְשׁוֹן נְשִׁיבָה וְהַפְרָחָה, כְּמוֹ יַשֵּׁב רוּחוֹ תה' קמ"ז , רֶמֶז
a hint 147 Tehillim His wind He causes to blow like and making fly blowing an expression of And he scared away

שֶׁיָּבֹא דָּוִד בֶּן יִשַׁי לְכַלּוֹתָם, וְאֵין מַנִּיחִין אוֹתוֹ מִן הַשָּׁמַיִם עַד שֶׁיָּבֹא
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

פָּסוּק ו

Pasuk 6

וַיְהִי הַשֶּׁמֶשׁ לָבוֹא וְתַרְדֵּמָה נָפְלָה עַל אַבְרָם וְהִנֵּה אֵימָה חֲשֵׁכָה
of darkness a dread and behold Avram upon fell and a deep sleep about to set the sun And it was

גְדֹלָה נֹפֶלֶת עָלָיו:
upon him falling great

רַשִׁ"י

והנה אימה וגו'. רֶמֶז לְצָרוֹת וְחֹשֶׁךְ שֶׁל גָּלֻיּוֹת:

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

פָּסוּק ז

Pasuk 7

וַיֹּאמֶר לְאַבְרָם יָדֹעַ תֵּדַע כִּי גֵר יִהְיֶה זַרְעֲךָ בְּאֶרֶץ לֹא לָהֶם

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

וַעֲבָדוּם וְעִנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה:

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

רַשִׁ"י

כי גר יהיה זרעך. מִשֶּׁנּוֹלַד יִצְחָק עַד שֶׁיָּצְאוּ יִשְׂרָאֵל מִמִּצְרַיִם אַרְבַּע מֵאוֹת

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

שָׁנָה כֵּיצַד? יִצְחָק בֶּן שִׁשִּׁים שָׁנָה כְּשֶׁנּוֹלַד יַעֲקֹב, וְיַעֲקֹב כְּשֶׁיָּרַד לְמִצְרַיִם

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

אָמַר יְמֵי שְׁנֵי מְגוּרַי שְׁלֹשִׁים וּמְאַת שָׁנָה, הֲרֵי ק"צ, וּבְמִצְרַיִם

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

הָיוּ מָאתַיִם וְעֶשֶׂר כְּמִנְיַן רְד"ו, הֲרֵי אַרְבַּע מֵאוֹת שָׁנָה. וְאִם תֹּאמַר בְּמִצְרַיִם

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

הָיוּ אַרְבַּע מֵאוֹת, הֲרֵי קְהָת מִיּוֹרְדֵי מִצְרַיִם הָיָה, צֵא וַחֲשֹׁב שְׁנוֹתָיו שֶׁל

they were four hundred behold Kehas was go out and calculate his years of

קְהָת וְשֶׁל עַמְרָם וּשְׁמוֹנִים שֶׁל מֹשֶׁה שֶׁהָיָה כְּשֶׁיָּצְאוּ יִשְׂרָאֵל מִמִּצְרַיִם, אֵין אַתָּה

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

מוֹצֵא אֶלָּא שְׁלֹשׁ מֵאוֹת וַחֲמִשִּׁים, וְאַתָּה צָרִיךְ לְהוֹצִיא מֵהֶן כָּל הַשָּׁנִים שֶׁחַי קְהָת

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

אַחַר לֵדַת עַמְרָם וְשֶׁחַי עַמְרָם אַחַר לֵדַת מֹשֶׁה:

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

רַשִׁ"י

בארץ לא להם. לֹא נֶאֱמַר בְּאֶרֶץ מִצְרַיִם, אֶלָּא לֹא לָהֶם – וּמִשֶּׁנּוֹלַד יִצְחָק

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

וַיָּגָר אַבְרָהָם וְגוֹ' בר' כ"א, וּבְיִצְחָק גּוּר בָּאָרֶץ הַזֹּאת שָׁם כ"ו,

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

וְיַעֲקֹב גָּר בְּאֶרֶץ חָם תה' ק"ה, לָגוּר בָּאָרֶץ בָּאנוּ בר' מ"ז:

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

פָּסוּק ח

Pasuk 8

וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָּן אָנֹכִי וְאַחֲרֵי כֵן יֵצְאוּ בִּרְכֻשׁ

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

גָּדוֹל׃
great

רַשִׁ״י

וגם את הגוי. וְגַם לְרַבּוֹת ד' מַלְכֻיּוֹת, שֶׁאַף הֵן כָּלִים עַל שֶׁשִּׁעְבְּדוּ אֶת יִשְׂרָאֵל׃
And also — the nation and also to include four monarchies, that even they will perish because they enslaved — Yisrael

רַשִׁ״י

דן אנכי. בְּעֶשֶׂר מַכּוֹת׃
judge will I with ten plagues

רַשִׁ״י

ברכש גדול. בְּמָמוֹן גָּדוֹל, כְּמוֹ שֶׁנֶּאֱמַר וַיְנַצְּלוּ אֶת מִצְרַיִם שמות י"ב׃
With substance great with wealth as that it is said and they despoiled — Mitzrayim Shemos 12

פָּסוּק ט

Pasuk 9

וְאַתָּה תָּבוֹא אֶל אֲבֹתֶיךָ בְּשָׁלוֹם תִּקָּבֵר בְּשֵׂיבָה טוֹבָה׃
And you shall go to your ancestors in peace you shall be buried at an old age good

רַשִׁ״י

ואתה תבוא. וְלֹא תִרְאֶה כָּל אֵלֶּה׃
And you shall come and not behold all these

רַשִׁ״י

אל אבותיך. אָבִיו עוֹבֵד עָ"זָ וְהוּא מְבַשְּׂרוֹ שֶׁיָּבֹא אֵלָיו? לְמֶדְךָ שֶׁעָשָׂה תֶּרַח תְּשׁוּבָה׃
Unto your fathers his father was a worshiper of idolatry and He announces to him that he will go to him it teaches you that he did Terach repentance

רַשִׁ״י

תקבר בשיבה טובה. בְּשְׂרוֹ שֶׁיַּעֲשֶׂה יִשְׁמָעֵאל תְּשׁוּבָה בְּיָמָיו, וְלֹא יֵצֵא עֵשָׂו לְתַרְבּוּת רָעָה בְּיָמָיו; וּלְפִיכָךְ מֵת ה' שָׁנִים קֹדֶם זְמַנּוֹ, וּבוֹ בַּיּוֹם מָרַד עֵשָׂו׃
You shall be buried in an old age good He announced to him that he would make Yishmael repentance in his days, and not would go out Esav to a culture evil in his days; and therefore he died five years before his time, and on that day Esav rebelled

פָּסוּק י

Pasuk 10

וְדוֹר רְבִיעִי יָשׁוּבוּ הֵנָּה כִּי לֹא שָׁלֵם עֲוֹן הָאֱמֹרִי עַד הֵנָּה׃
And a generation fourth they shall return here for not is complete the iniquity of the Amorite until now

רַשִׁ"י

ודור רביעי. לְאַחַר שֶׁיִּגְלוּ לְמִצְרַיִם יִהְיוּ שָׁם ג' דוֹרוֹת, וְהָרְבִיעִי
and the fourth generations three there they will be to Mitzrayim that they exile after fourth And a generation

יָשׁוּבוּ לָאָרֶץ הַזֹּאת, לְפִי שֶׁבְּאֶרֶץ כְּנַעַן הָיָה מְדַבֵּר עִמּוֹ, וְכָרַת בְּרִית זוֹ,
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

כְּדִכְתִיב: לָתֶת לְךָ אֶת הָאָרֶץ 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

וַחֲשֹׁב דּוֹרוֹתָיו: יְהוּדָה, פֶּרֶץ, וְחֶצְרוֹן, וְכָלֵב בֶּן חֶצְרוֹן מִבָּאֵי הָאָרֶץ הָיָה:
was the land of those who entered Chezron son of and Kalev and Chezron Perez Yehudah his generations and count

רַשִׁ"י

כי לא שלם עון האמרי. לִהְיוֹת מְשֻׁתַּלַּחַ מֵאַרְצוֹ עַד אוֹתוֹ זְמַן, שֶׁאֵין
for not time that until from his land sent away to be the Emori the iniquity of is complete not for

הַקָּבָ"ה נִפְרָע מֵאָמָּה עַד שֶׁתִּתְמַלֵּא סְאָתָהּ, שֶׁנֶּאֱמַר בְּסַאסְאָה בְּשַׁלְּחָהּ
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

תְּרִיבֶנָּה יש' כ"ז :
twenty seven Yeshayahu You contend with her

פָּסוּק יא

Pasuk 11

וַיְהִי הַשֶּׁמֶשׁ בָּאָה וַעֲלָטָה הָיָה וְהִנֵּה תַנּוּר עָשָׁן וְלַפִּיד 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

רַשִׁ"י

ויהי השמש באה. כְּמוֹ וַיְהִי הֵם מְרִיקִים שַׂקֵּיהֶם בראשית 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 מלכים ב י"ג , כְּלוֹמַר, וַיְהִי דָּבָר זֶה:
this thing and it was meaning to say thirteen two Melachim a man were burying

רַשִׁ"י

השמש באה. שָׁקְעָה:
it set came the sun

רַשִׁ"י

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

רַשִׁ"י

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

רַשִׁ"י

באה. טַעֲמוֹ לְמַעְלָה, לְכָךְ הוּא מְבֹאָר שֶׁבָּא כְּבָר. וְאִם הָיָה טַעֲמוֹ לְמַטָּה, בָּאָל"ף,
on the Aleph below its accent was and if already that it came is explained it therefore is above its accent came

הָיָה מְבֹאָר כְּשֶׁהִיא שׁוֹקַעַת: וְאִ"א לוֹמַר כֵּן, שֶׁהֲרֵי כְּבָר 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 לָבוֹא, וְהַעֲבָרַת תַּנּוּר עָשָׁן לְאַחַר מִכָּאן הָיְתָה, נִמְצָא שֶׁכְּבָר שָׁקְעָה:
it had set that already it turns out was this after smoke the furnace of and the passing of was setting the sun

וְזֶה חִלּוּק בְּכָל תֵּבָה לְשׁוֹן נְקֵבָה שֶׁיְּסוֹדָהּ 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: כְּשֶׁהַטַּעַם לְמַעְלָה, לְשׁוֹן עָבַר הוּא, כְּגוֹן זֶה, וּכְגוֹן וְרָחֵל 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

אַלְמָתִי, הִנֵּה שָׁבָה יְבִמְתֵּךְ, וּכְשֶׁהַטַּעַם לְמַטָּה הוּא לְשׁוֹן הוֹוֶה, 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

שֶׁנַּעֲשָׂה עַכְשָׁו וְהוֹלֵךְ, כְּמוֹ בָּאָה עִם הַצֹּאן, בָּעֶרֶב הִיא בָּאָה וּבַבֹּקֶר
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

פָּסוּק יב

Pasuk 12

בַּיּוֹם הַהוּא כָּרַת יְהוָה אֶת אַבְרָם בְּרִית לֵאמֹר לְזַרְעֲךָ 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 נְהַר פְּרָת:
Peras the river of the great the river until Mitzrayim from the river of this the land

רַשִׁ"י

לזרעך נתתי. אֲמִירָתוֹ שֶׁל הַקָּבָ"ה כְּאִלּוּ הִיא עֲשׂוּיָה:
is done it is as if the Holy One blessed be He of The saying of I have given To your seed

רַשִׁ"י

הנהר הגדול. לְפִי שֶׁהוּא דָבוּק לְאֶרֶץ יִשְׂרָאֵל קוֹרְאֵהוּ גָּדוֹל, אַע"פִּ שֶׁהוּא
that it even though great Scripture calls it Yisrael to the land of is attached that it because the great The river

מְאֹחָר בְּאַרְבָּעָה נְהָרוֹת הַיּוֹצְאִים מֵעֵדֶן, שֶׁנֶּאֱמַר וְהַנָּהָר הָרְבִיעִי הוּא פְּרָת. מָשָׁל
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

הֶדְיוֹט: עֶבֶד מֶלֶךְ מֶלֶךְ, הִדָּבֵק לַשַּׁחֲוָר וְיִשְׁתַּחֲווּ לְךָ בראשית רבה :
Rabbah Bereishis to you and they will bow to a ruler attach yourself is a king a king A servant of a commoner

פָּסוּק יג

Pasuk 13

אֶת הַקֵּינִי וְאֶת הַקְּנִזִּי וְאֶת הַקַּדְמֹנִי:
the Kadmonite and — the Kenizzite and — the Kenite —

רַשִׁ"י

את הקני. עֶשֶׂר אֻמּוֹת יֵשׁ כָּאן וְלֹא נָתַן לָהֶם אֶלָּא שִׁבְעָה גּוֹיִם, וְהַשְּׁלִשָּׁה אֱדוֹם

Edom and the three nations seven but to them did He give and not here there are nations ten the Kenite —

וּמוֹאָב וְעַמּוֹן, וְהֵם קֵינִי, קְנִזִּי, וְקַדְמוֹנִי עֲתִידִים לִהְיוֹת יְרֻשָּׁה לֶעָתִיד

for the future an inheritance to be are destined and Kadmonite Kenizzite Kenite and they and Ammon and Moav

בראשית רבה , שֶׁנֶּאֱמַר: אֱדוֹם וּמוֹאָב מִשְׁלוֹחַ יָדָם וּבְנֵי עַמּוֹן מִשְׁמַעְתָּם

their subjects Ammon and the children of their hand the putting forth of and Moav Edom as it is said Rabbah Bereishis

ישעיה י"א :

11 Yeshayahu

פָּסוּק יד

Pasuk 14

וְאֶת הַחִתִּי וְאֶת הַפְּרִזִּי וְאֶת הָרְפָאִים:

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

רַשִׁ"י

ואת הרפאים. אֶרֶץ עוֹג, שֶׁנֶּאֱמַר בָּהּ: הַהוּא יֵקָרֵא אֶרֶץ רְפָאִים דברים ג' :

three Devarim Rephaim the land of is called that about it as it is said Og the land of the Rephaim And —

פָּסוּק טו

Pasuk 15

וְאֶת הָאֱמֹרִי וְאֶת הַכְּנַעֲנִי וְאֶת הַגִּרְגָּשִׁי וְאֶת הַיְבוּסִי:

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

פָּסוּק טז

Pasuk 16

וְשָׂרַי אֵשֶׁת אַבְרָם לֹא יָלְדָה לוֹ וְלָהּ שִׁפְחָה מִצְרִית וּשְׁמָהּ הָגָר:

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

רַשִׁ"י

שפחה מצרית. בַּת פַּרְעֹה הָיְתָה, כְּשֶׁרָאָה נִסִּים שֶׁנַּעֲשׂוּ לְשָׂרָה אָמַר: מוּטָב

it is better he said for Sarah that were done miracles when he saw she was Pharaoh the daughter of Egyptian A handmaid

שֶׁתְּהֵא בִתִּי שִׁפְחָה 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

פָּסוּק יז

Pasuk 17

וַתֹּאמֶר שָׂרַי אֶל אַבְרָם הִנֵּה נָא עֲצָרַנִי יְהוָה מִלֶּדֶת בֹּא נָא אֶל

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

שִׁפְחָתִי אוּלַי אִבָּנֶה מִמֶּנָּה וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרָי:

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

רַ"שִׁ"י

אולי אבנה ממנה. לְמֵד עַל מִי שֶׁאֵין לוֹ בָּנִים שֶׁאֵינוֹ בָּנוּי אֶלָּא הָרוּס:

perhaps I will be built from her about one who has not to him children that he is not built but rather demolished

רַ"שִׁ"י

אבנה ממנה. בִּזְכוּת שֶׁאַכְנִיס צָרָתִי לְתוֹךְ בֵּיתִי:

I shall be builded through her through the merit that I bring in my rival wife into my house

רַ"שִׁ"י

לקול שרי. לְרוּחַ הַקֹּדֶשׁ שֶׁבָּהּ בראשית רבה :

To the voice of Sarai to the spirit of the holiness that was in her Bereishis Rabbah

פָּסוּק יח

Pasuk 18

וַתִּקַּח שָׂרַי אֵשֶׁת אַבְרָם אֶת הָגָר הַמִּצְרִית שִׁפְחָתָהּ מִקֵּץ עֶשֶׂר שָׁנִים

And she took Sarai wife of Avram — Hagar the Egyptian her maidservant at the end of ten years

לְשֶׁבֶת אַבְרָם בְּאֶרֶץ כְּנָעַן וַתִּתֵּן אֹתָהּ לְאַבְרָם אִישָׁהּ לוֹ לְאִשָּׁה:

of the dwelling of Avram in the land of Kenaan and she gave her to Avram her husband to him for a wife

רַ"שִׁ"י

ותקח שרי. לְקָחַתָּהּ בִּדְבָרִים, אַשְׁרַיִךְ שֶׁזָּכִית לִדָּבֵק בְּגוּף קָדוֹשׁ כָּזֶה בראשית רבה :

And she took Sarai she took her with words happy are you that you merited to cling to a body holy like this Bereishis Rabbah

רַ"שִׁ"י

מקץ עשר שנים. מוֹעֵד הַקָּבוּעַ לְאִשָּׁה שֶׁשָּׁהֲתָה עֶשֶׂר שָׁנִים וְלֹא יָלְדָה

At the end of ten years the period appointed for a woman who has stayed ten years and not has she borne

לְבַעְלָהּ, חַיָּב לִשָּׂא אַחֶרֶת:

to her husband he is obligated to marry another

רַ"שִׁ"י

לשבת אברם וגו'. מַגִּיד שֶׁאֵין יְשִׁיבַת חוּצָה לָאָרֶץ עוֹלָה לוֹ מִן הַמִּנְיָן יב' Yevamos the count from for him rises the Land outside the dwelling of that not this teaches etc. Avram after dwelling

ס"ד , לְפִי שֶׁלֹּא נֶאֱמַר לוֹ וְאֶעֱשְׂךָ לְגוֹי גָּדוֹל, עַד שֶׁיָּבֹא לְאֶרֶץ

64 because that not was said to him and I will make you into a nation great until that he comes to the Land of

יִשְׂרָאֵל:

Yisrael

פָּסוּק יט

Pasuk 19

וַיָּבֹא אֶל הָגָר וַתַּהַר וַתֵּרֶא כִּי הָרָתָה וַתֵּקַל גְּבִרְתָּהּ

And he came to Hagar and she conceived and she saw that she had conceived and was lessened her mistress

בְּעֵינֶיהָ:

in her eyes

רַשִׁ"י

ויבא אל הגר ותהר. מִבִּיאָה רִאשׁוֹנָה בראשית רבה :

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

רַשִׁ"י

ותקל גברתה בעיניה. אָמְרָה שָׂרַי זוֹ אֵין סִתְרָהּ כִּגְלוּיָהּ מַרְאָה עַצְמָהּ

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

כְּאִלּוּ הִיא צַדֶּקֶת וְאֵינָהּ צַדֶּקֶת, שֶׁלֹּא זָכְתָה לְהֵרָיוֹן כָּל הַשָּׁנִים הַלָּלוּ,

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

וַאֲנִי נִתְעַבַּרְתִּי מִבִּיאָה רִאשׁוֹנָה בראשית רבה :

Rabbah Bereishis the first from cohabitation became pregnant and I

פָּסוּק כ

Pasuk 20

וַתֹּאמֶר שָׂרַי אֶל אַבְרָם חֲמָסִי עָלֶיךָ אָנֹכִי נָתַתִּי שִׁפְחָתִי בְּחֵיקֶךָ

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

וַתֵּרֶא כִּי הָרָתָה וָאֵקַל בְּעֵינֶיהָ יִשְׁפֹּט יְהוָה בֵּינִי וּבֵינֶיךָ:

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

רַשִׁ"י

חמסי עליך. חָמָס הֶעָשׁוּי לִי, עָלֶיךָ אֲנִי מֵטִיל הָעֹנֶשׁ; כְּשֶׁהִתְפַּלַּלְתָּ לְהַקָּבָ"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

מַה תִּתֶּן לִי וְאָנֹכִי הוֹלֵךְ עֲרִירִי, לֹא הִתְפַּלַּלְתָּ אֶלָּא עָלֶיךָ, וְהָיָה לְךָ

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

לְהִתְפַּלֵּל עַל שְׁנֵינוּ, וְהָיִיתִי אֲנִי נִפְקֶדֶת עִמָּךְ, וְעוֹד דְּבָרֶיךָ אַתָּה חוֹמֵס מִמֶּנִּי,

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

שֶׁאַתָּה שׁוֹמֵעַ בְּזִיּוֹנִי וְשׁוֹתֵק בראשית רבה :

Rabbah Bereishis and remain silent my disgrace hear since you

רַשִׁ"י

אנכי נתתי שפחתי וגו' ביני וביניך. כָּל בֵּינֶיךָ שֶׁבַּמִּקְרָא חָסֵר, וְזֶה

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

מָלֵא, קְרִי בֵּיהּ וּבָנַיִךְ, שֶׁהִכְנִיסָה עַיִן הָרָע בְּעִבּוּרָהּ שֶׁל הָגָר וְהִפִּילָה עֻבָּרָהּ;

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

הוּא שֶׁהַמַּלְאָךְ אוֹמֵר לְהָגָר הִנָּךְ הָרָה, וְהֲלֹא כְּבָר הָרְתָה, וְהוּא מְבַשֵּׂר לָהּ

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

שֶׁתַּהַר? אֶלָּא מְלַמֵּד שֶׁהִפִּילָה הֵרָיוֹן הָרִאשׁוֹן:

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

פָּסוּק כא

Pasuk 21

וַיֹּאמֶר אַבְרָם אֶל שָׂרַי הִנֵּה שִׁפְחָתֵךְ בְּיָדֵךְ עֲשִׂי לָהּ הַטּוֹב בְּעֵינָיִךְ
And said Avram to Sarai behold your maidservant is in your hand do to her the good in your eyes

וַתְּעַנֶּהָ שָׂרַי וַתִּבְרַח מִפָּנֶיהָ׃
And afflicted her Sarai and she fled from her presence

רַשִׁ"י

ותענה שרי. הָיְתָה מְשַׁעְבֶּדֶת בָּהּ בְּקַשְׁיִ בראשית רבה׃
And Sarai afflicted her was subjugating her with hardship Bereishis Rabbah

פָּסוּק כב

Pasuk 22

וַיִּמְצָאָהּ מַלְאַךְ יְהוָה עַל עֵין הַמַּיִם בַּמִּדְבָּר עַל הָעַיִן בְּדֶרֶךְ שׁוּר׃
And found her an angel of Hashem by a spring of the water in the wilderness by the spring on the road to Shur

פָּסוּק כג

Pasuk 23

וַיֹּאמַר הָגָר שִׁפְחַת שָׂרַי אֵי מִזֶּה בָאת וְאָנָה תֵלֵכִי וַתֹּאמֶר
And he said Hagar maidservant of Sarai where from this did you come and where are you going and she said

מִפְּנֵי שָׂרַי גְּבִרְתִּי אָנֹכִי בֹרַחַת׃
From before Sarai my mistress I am fleeing

רַשִׁ"י

מזה באת. מֵהֵיכָן בָּאת? יוֹדֵעַ הָיָה, אֶלָּא לִתֵּן לָהּ פֶּתַח לִכָּנֵס עִמָּהּ
From where did you come from where did you come with her to enter an opening to her to give but he was knowing did you come

בִּדְבָרִים. וּלְשׁוֹן אֵי מִזֶּה: אַיֵּה הַמָּקוֹם שֶׁתֹּאמַר עָלָיו מִזֶּה אֲנִי בָּאָה?
into words and the expression where is from this where is about it that you will say the place am coming I from this

פָּסוּק כד

Pasuk 24

וַיֹּאמֶר לָהּ מַלְאַךְ יְהוָה שׁוּבִי אֶל גְּבִרְתֵּךְ וְהִתְעַנִּי תַּחַת יָדֶיהָ׃
And he said to her the angel of Hashem return to your mistress and submit yourself under her hands

רַשִׁ"י

ויאמר לה מלאך וגו'. עַל כָּל אֲמִירָה הָיָה שָׁלוּחַ לָהּ מַלְאָךְ אַחֵר, לְכָךְ נֶאֱמַר
And he said to her an angel of etc. For each statement there was sent to her an angel different therefore it is said

מַלְאָךְ בְּכָל אֲמִירָה וַאֲמִירָה׃
Angel in every statement and statement

פָּסוּק כה

Pasuk 25

וַיֹּאמֶר לָהּ מַלְאַךְ יְהוָה הַרְבָּה אַרְבֶּה אֶת זַרְעֵךְ וְלֹא יִסָּפֵר
And he said to her the angel of Hashem greatly I will multiply — your offspring and not it will be counted

מֵרֹב׃

from abundance

פָּסוּק כו

Pasuk 26

וַיֹּאמֶר לָהּ מַלְאַךְ יְהוָה הִנָּךְ הָרָה וְיֹלַדְתְּ בֵּן וְקָרָאת שְׁמוֹ

And he said to her the angel of Hashem behold you are pregnant and shall bear a son and you shall call his name

יִשְׁמָעֵאל כִּי שָׁמַע יְהוָה אֶל עָנְיֵךְ׃

Yishmael for has heard Hashem to your suffering

רַ"שִׁ"י

הנך הרה. כְּשֶׁתְּשׁוּבִי תַּהֲרִי, כְּמוֹ הִנָּךְ הָרָה דְּאֵשֶׁת מָנוֹחַ׃

behold you are pregnant when you return you will conceive just as behold you are pregnant of the wife of Manoach

רַ"שִׁ"י

וילדת בן. כְּמוֹ וְיוֹלֶדֶת, וְדוֹמֶה לוֹ יֹשֶׁבְתִּ בַּלְּבָנוֹן מְקֻנָּנְתִּי בָּאֲרָזִים ירמיה׃

and you shall bear a son is like and bearing and similar to it O you who dwell in Lebanon nested in the cedars Yirmeyahu

כ"ב׃

22

רַ"שִׁ"י

וקראת שמו. צִוּוּי הוּא, כְּמוֹ שֶׁאוֹמֵר לְזָכָר וְקָרָאתָ אֶת שְׁמוֹ יִצְחָק׃ בר'

And you shall call his name a command it is just as one says to a male and you shall call — his name Yitzchak Bereshis

י"ז׃

seventeen

פָּסוּק כז

Pasuk 27

וְהוּא יִהְיֶה פֶּרֶא אָדָם יָדוֹ בַכֹּל וְיַד כֹּל בּוֹ וְעַל פְּנֵי

and he will be a wild man his hand against everyone and the hand of everyone against him and over the face of

כָּל אֶחָיו יִשְׁכֹּן׃

all his brothers he shall dwell

רַ"שִׁ"י

פרא אדם. אוֹהֵב מִדְבָּרוֹת לָצוּד חַיּוֹת, כְּמוֹ שֶׁכָּתוּב וַיֵּשֶׁב בַּמִּדְבָּר וַיְהִי׃

A wild man who loves wildernesses to hunt wild beasts just as that is written and he dwelt in the wilderness and he became

רֹבֶה קֶשֶׁת בראשית כ"א׃

an archer with a bow Bereishis twenty-one

רַ"שִׁ"י

ידו בכל. לִסְטִים׃

his hand against everyone a highwayman

רַשִׁ"י

וְיַד כֹּל בּוֹ. הַכֹּל שׂוֹנְאִין אוֹתוֹ וּמִתְגָּרִין בּוֹ:

him and provokes him hates everyone against him everyone and the hand of

רַשִׁ"י

וְעַל פְּנֵי כָל אֶחָיו יִשְׁכֹּן. שֶׁיִּהְיֶה זַרְעוֹ גָּדוֹל בְּרֵאשִׁית רַבָּה :

Rabbah Bereishis numerous his offspring that will be he shall dwell his brethren all of the presence of And in

פָּסוּק כח

Pasuk 28

וַתִּקְרָא שֵׁם יְהוָה הַדֹּבֵר אֵלֶיהָ אַתָּה אֵל רָאִי כִּי אָמְרָה הֲגַם

have I indeed she said for seeing are G-d of You to her Who spoke Hashem the name of And she called

הֲלֹם רָאִיתִי אַחֲרֵי רֹאִי:

my seeing after seen here

רַשִׁ"י

אַתָּה אֵל רֹאִי. נָקוּד חֲטַף קָמָץ, מִפְּנֵי שֶׁהוּא שֵׁם דָּבָר, אֱלוֹהַּ הָרְאָיָה,

of seeing a God · a noun that it is because kametz a chataph is punctuated with of seeing are a God You

שֶׁרוֹאֶה בְּעֶלְבּוֹן שֶׁל עֲלוּבִין:

the humiliated of the humiliation Who sees

רַשִׁ"י

הגם הלם. לְשׁוֹן תִּמַּהּ; וְכִי סְבוּרָה הָיִיתִי שֶׁאַף הֲלוֹם בַּמִּדְבָּרוֹת רָאִיתִי

Isaw in the wildernesses here that even Iwas believing could it be wonder an expression of here Have Ialso

שְׁלוּחוֹ שֶׁל מָקוֹם אַחֲרֵי רֹאִי אוֹתָם בְּבֵיתוֹ שֶׁל אַבְרָהָם שֶׁשָּׁם הָיִיתִי

Iwas where there Avraham of in the house them my seeing after the Omnipresent · the messenger of

רְגִילָה לִרְאוֹת מַלְאָכִים? וְתֵדַע שֶׁהָיְתָה רְגִילָה לִרְאוֹתָם, שֶׁהֲרֵי מָנוֹחַ רָאָה אֶת

— saw Manoach for behold to see them accustomed that she was And you may know angels to see accustomed

הַמַּלְאָךְ פַּעַם אַחַת וְאָמַר מוֹת נָמוּת שופ' י"ג , וְזוֹ רָאֲתָה ד' זֶה אַחַר זֶה

another after one four saw and this one 13 Judges we shall die surely and said one time the angel

וְלֹא חָרְדָה:

fear and did not

פָּסוּק כט

Pasuk 29

עַל כֵּן קָרָא לַבְּאֵר בְּאֵר לַחַי רֹאִי הִנֵּה בֵּין קָדֵשׁ וּבֵין בָּרֶד:

Bered and between Kadesh between behold it is roi lahai Beer the well he called · Therefore

רַשִׁ"י

בְּאֵר לַחַי. כְּתַרְגּוּמוֹ:

as its translation the Living One the well of

פָּסוּק ל

Pasuk 30

וַתֵּלֶד הָגָר לְאַבְרָם בֵּן וַיִּקְרָא אַבְרָם שֵׁם בְּנוֹ אֲשֶׁר יָלְדָה הָגָר
And she bore Hagar to Avram a son and he called the name of his son whom bore Hagar

יִשְׁמָעֵאל׃
Yishmael

רַשִׁ"י

ויקרא אברם שם וגו'. אַע"פ שֶׁלֹּא שָׁמַע אַבְרָם דִּבְרֵי הַמַּלְאָךְ שֶׁאָמַר
And he called Abram the name etc. Even though that not heard Abram the words of the angel who said

וְקָרָאת שְׁמוֹ יִשְׁמָעֵאל, שָׁרְתָה רוּחַ הַקֹּדֶשׁ עָלָיו וְקָרָאוֹ יִשְׁמָעֵאל׃
and you shall call his name Yishmael, rested the Spirit of Holiness upon him and he called him Yishmael

פָּסוּק לא

Pasuk 31

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

לְאַבְרָם׃
to Avram

רַשִׁ"י

ואברם בן שמונים וגו'. לְשַׁבְּחוֹ שֶׁל יִשְׁמָעֵאל נִכְתַּב, לְהוֹדִיעַ שֶׁהָיָה בֶּן
And Avram was a son of eighty etc. to the praise of Yishmael it was written, to make known that he was a son of

י"ג שָׁנָה כְּשֶׁנִּמּוֹל וְלֹא עִכֵּב׃
thirteen years when he was circumcised and he did not object

פָּסוּק לב

Pasuk 32

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

וַיֹּאמֶר אֵלָיו אֲנִי אֵל שַׁדַּי הִתְהַלֵּךְ לְפָנַי וֶהְיֵה תָמִים׃
and He said to him I am G-d Shaddai walk before Me and be wholehearted

רַשִׁ"י

שדי. אֲנִי הוּא שֶׁיֵּשׁ דַּי בְּאֱלֹהוּתִי לְכָל בְּרִיָּה, לְפִיכָךְ הִתְהַלֵּךְ לְפָנַי וְאֱהְיֵה
Almighty I am He who has sufficiency in My Godship for every creature, therefore walk before Me and I will be

לְךָ לֵאלוֹהַּ וּלְפַטְרוֹן; וְכֵן כָּל מָקוֹם שֶׁהוּא בַּמִּקְרָא פֵּרוּשׁוֹ כָּךְ: דַּי שֶׁלּוֹ,
to you for a God and for a patron; and likewise every place that it is in Scripture its explanation is thus: sufficiency of His

וְהַכֹּל לְפִי הָעִנְיָן׃
and everything is according to the context

רַשִׁ"י

התהלך לפני. כְּתַרְגּוּמוֹ פְּלַח קֳדָמַי, הִדָּבֵק בַּעֲבוֹדָתִי׃
Walk before Me like its Targum worship before Me cleave to My service

רַשִׁ"י

והיה תמים. אַף זֶה צִוּוּי אַחַר צִוּוּי, הֱיֵה שָׁלֵם בְּכָל נִסְיוֹנוֹתַי; וּלְפִי

and according to | my trials | in all | whole-hearted | be | a command | after | a command | this | even | perfect | And be

מִדְרָשׁוֹ הִתְהַלֵּךְ לְפָנַי בְּמִצְוַת מִילָה, וּבַדָּבָר הַזֶּה תִּהְיֶה תָּמִים, שֶׁכָּל

for all | perfect | you will be | this | and through this thing | circumcision | with the mitzvah of | before Me | walk | its Midrash

זְמַן שֶׁהָעָרְלָה בְּךָ אַתָּה בַּעַל מוּם לְפָנַי. דָּבָר אַחֵר וֶהְיֵה 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

אַתָּה חָסֵר ה' אֵבָרִים, ב' עֵינַיִם, ב' אָזְנַיִם, וְרֹאשׁ הַגּוּיָה שֶׁאוֹסִיף לְךָ 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

שְׁמְךָ, וְיִהְיוּ מִנְיַן אוֹתִיּוֹתֶיךָ רמ"ח כְּמִנְיַן אֵבָרֶיךָ:

your name | and will be | the number of | your letters | 248 | corresponding to the number of | your limbs

פָּסוּק לג

Pasuk 33

וְאֶתְּנָה בְרִיתִי בֵּינִי וּבֵינֶךָ וְאַרְבֶּה אוֹתְךָ בִּמְאֹד מְאֹד:

exceedingly | exceedingly | you | and I will multiply | and between you | between Me | My covenant | and I will establish

רַשִׁ"י

ואתנה בריתי. בְּרִית שֶׁל אַהֲבָה וּבְרִית הָאָרֶץ לְהוֹרִישָׁהּ לְךָ 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

פָּסוּק לד

Pasuk 34

וַיִּפֹּל אַבְרָם עַל פָּנָיו וַיְדַבֵּר אִתּוֹ אֱלֹהִים לֵאמֹר:

saying | God | with him | and spoke | his face | upon | Avram | And he fell

רַשִׁ"י

ויפל אברם על פניו. מִמּוֹרָא הַשְּׁכִינָה; שֶׁעַד שֶׁלֹּא מָל לֹא הָיָה בּוֹ כֹּחַ

strength | in him | was | not | he circumcised | that not | for until | the Shechinah | from fear of | his face | upon | Avram | And he fell

לַעֲמֹד וְרוּחַ הַקֹּדֶשׁ נִצֶּבֶת עָלָיו, וְזֶהוּ שֶׁנֶּאֱמַר בִּבְלְעָם נֹפֵל 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

עֵינָיִם, בְּבָרַיְתָא דְּרַבִּי אֱלִיעֶזֶר:

eyes | in the Baraitha | of Rabbi | Eliezer

פָּסוּק לה

Pasuk 35

אֲנִי הִנֵּה בְרִיתִי אִתָּךְ וְהָיִיתָ לְאַב הֲמוֹן גּוֹיִם:

nations | a multitude of | for a father of | and you shall be | is with you | My covenant | behold | I

פָּסוּק לו

Pasuk 36

וְלֹא יִקָּרֵא עוֹד אֶת שִׁמְךָ אַבְרָם וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אַב

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

הֲמוֹן גּוֹיִם נְתַתִּיךָ׃

I have made you nations a multitude of

רַ"שִׁ"י

כִּי אב המון גוים. לְשׁוֹן נוֹטָרִיקוֹן שֶׁל שְׁמוֹ; וְרֵי"שׁ שֶׁהָיְתָה בּוֹ בַּתְּחִלָּה,

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 לַאֲרָם שֶׁהוּא מְקוֹמוֹ וְעַכְשָׁו 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

מִמְּקוֹמָהּ, שֶׁאַף יו"ד שֶׁל שָׂרַי נִתְרָעֲמָה עַל הַשְׁכִּינָה עַד שֶׁנּוֹסְפָה 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 בִּן נוּן יְהוֹשֻׁעַ בְּמִדְבַּר י"ג׃

13 Bamidbar Yehoshua Nun son of to Hoshea Moshe and called

פְּסוּק ל׳ז

Pasuk 37

וְהִפְרֵתִי אֹתְךָ בִּמְאֹד מְאֹד וּנְתַתִּיךָ לְגוֹיִם וּמְלָכִים מִמְּךָ

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

יֵצֵאוּ׃

shall come forth

רַ"שִׁ"י

ונתתיך לגוים. יִשְׂרָאֵל וֶאֱדוֹם, שֶׁהֲרֵי יִשְׁמָעֵאל כְּבָר 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

מְבַשְּׂרוֹ 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.

לְמַעֲשֶׂה WHAT TO TAKE HOME

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."

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף ל״ה

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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.

עַמּוּד א׳ DAF 35A

STATEMENT

טִימֵּא טְהָרוֹת וָמֵת — לֹא קָנְסוּ בְּנוֹ אַחֲרָיו.

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

מַאי טַעְמָא?

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

ANSWER

הֶיזֵּק שֶׁאֵינוֹ נִיכָּר לָא שְׁמֵיהּ הֶיזֵּק, קְנָסָא דְּרַבָּנַן — לְדִידֵיהּ קְנָסוּ רַבָּנַן, לִבְרֵיהּ לָא קְנָסוּ רַבָּנַן.

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.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ מַעֲשֶׂה בְּזָכָר שֶׁל רְחֵלִים זָקֵן, וּשְׂעָרוֹ מְדוֹלְדָּל, וְרָאָהוּ קַסְטוֹר אֶחָד וְאָמַר: מָה טִיבוֹ שֶׁל זֶה?

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

אָמְרוּ לוֹ: בְּכוֹר הוּא, וְאֵינוֹ נִשְׁחָט אֶלָּא אִם כֵּן הָיָה בּוֹ מוּם.

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

MISHNAH

נָטַל (פיגום) [פִּיגְיוֹם] וְצָרַם אָזְנוֹ, וּבָא מַעֲשֶׂה לִפְנֵי חֲכָמִים וְהִתִּירוּ,

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

וְאַחַר שֶׁהִתִּירוּ הָלַךְ וְצֵירֵם בְּאָזְנֵי בְכוֹרוֹת אֲחֵרִים וְאָסְרוּ.

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

פַּעַם אַחַת הָיוּ תִּינוֹקוֹת מְשַׂחֲקִין בַּשָּׂדֶה, וְקָשְׁרוּ זַנְבֵי טְלָאִים זֶה בָּזֶה, וְנִפְסְקָה זְנָבוֹ שֶׁל אֶחָד מֵהֶם, וַהֲרֵי הוּא בְּכוֹר, וּבָא מַעֲשֶׂה לִפְנֵי חֲכָמִים וְהִתִּירוּ.

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

רָאוּ שֶׁהִתִּירוּ, הָלְכוּ וְקָשְׁרוּ זַנְבוֹת בְּכוֹרוֹת אֲחֵרִים, וְאָסְרוּ.

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

זֶה הַכְּלָל: כֹּל שֶׁהוּא לְדַעְתּוֹ — אָסוּר, שֶׁלֹּא לְדַעְתּוֹ — מוּתָּר.

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.**

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ פַּעַם אַחֶרֶת הָיָה כּוּ׳. וּצְרִיכָא,

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

דְּאִי אַשְׁמְעִינַן גּוֹי — דִּלְמָא אָתֵי לְמִיסְרַהּ, אֲבָל קָטָן דְּאָתֵי לְמִיסְרַהּ — אֵימָא לָא.

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

וְאִי אַשְׁמוֹעִינַן קָטָן, מִשּׁוּם דְּלָא אָתֵי לְאִיחַלּוֹפֵי בְּגָדוֹל, אֲבָל גּוֹי דְּאָתֵי לְאִיחַלּוֹפֵי בְּגָדוֹל — אֵימָא לָא. צְרִיכָא.

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

אָמַר רַב חִסְדָּא אָמַר רַב קַטִּינָא: לֹא שָׁנוּ אֶלָּא דַּאֲמַרוּ לֵיהּ "אֶלָּא אִם כֵּן הָיָה בּוֹ מוּם",

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

אֲבָל אִם אֲמַרוּ לֵיהּ "אִם נַעֲשָׂה בּוֹ מוּם" — כְּמַאן דַּאֲמַרוּ לֵיהּ "זִיל עֲבֵיד בֵּיהּ מוּמָא" דָּמֵי.

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

אָמַר רָבָא: מִכְּדֵי מִמֵּילָא הוּא, מָה לִי "הָיָה", מָה לִי "נַעֲשָׂה"?

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

אֶלָּא "נַעֲשָׂה" נָמֵי מִמֵּילָא הוּא, וְלָא שְׁנָא.

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

QUESTION

זֶה הַכְּלָל: כֹּל שֶׁהוּא לְדַעַת — אָסוּר. לְאֵיתוֹיֵי מַאי?

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

ANSWER

לְאֵיתוֹיֵי גְּרָמָא.

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

ANSWER

שֶׁלֹּא לְדַעַת — לְאֵיתוֹיֵי מֵסִיחַ לְפִי תוּמּוֹ.

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

מַתְנִי׳ הָיָה בְּכוֹר רוֹדְפוֹ, בְּעָטוֹ, וְעָשָׂה בּוֹ מוּם — הֲרֵי 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 פָּפָּא: לֹא שָׁנוּ אֶלָּא שֶׁבְּעָטוֹ בִּשְׁעַת רְדִיפָה, אֲבָל לְאַחַר רְדִיפָה — לָא.

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

מַהוּ דְּתֵימָא: צַעֲרֵיהּ הוּא דְּמִדְּכַר, קָא מַשְׁמַע לַן.

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

אִיכָּא דְּאָמְרִי, אָמַר רַב פָּפָּא: לָא תֵּימָא בִּשְׁעַת רְדִיפָה — אִין, אֲבָל שֶׁלֹּא בִּשְׁעַת רְדִיפָה — לָא, אֶלָּא אַפִּילּוּ לְאַחַר רְדִיפָה נָמֵי.

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

מַאי טַעְמָא? צַעֲרִיהּ [הוּא] דְּמִדְּכַר.

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

אָמַר רַב יְהוּדָה: מוּתָּר לְהַטִּיל מוּם בִּבְכוֹר קוֹדֶם שֶׁיָּצָא לַאֲוִיר הָעוֹלָם.

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

אָמַר רָבָא: גַּדְיָא בְּאוּדְנֵיהּ, אִימְּרָא בְּשִׂפְוָותֵיהּ.

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

אִיכָּא דְּאָמְרִי: אִימְּרָא נָמֵי בְּאוּדְנֵיהּ, אֵימוֹר דָּרֵךְ צְדָעָיו נְפַק.

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

אָמַר רָבָא: אָכֵל וְלָא מִיחַזֵי, פָּעֵי וּמִיחַזֵי — הָוֵי מוּם.

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

מַאי קָא מַשְׁמַע לַן? תְּנֵינָא: הַחוּטִין הַחִיצוֹנוֹת — שֶׁנִּפְגְּמוּ וְשֶׁנִּגְנְמוּ, הַפְּנִימִיּוֹת — שֶׁנֶּעֱקְרוּ.

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

מַאי טַעְמָא? לָאו מִשּׁוּם דְּכִי פָּעֵי מִיחַזֵי?!

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

אָמַר רַב פָּפָּא: רָבָא נָמֵי טַעְמָא דְּמַתְנִיתִין מְפָרֵשׁ, מַאי טַעְמָא נֶעֱקְרוּ הָוֵי מוּם — מִשּׁוּם דְּכִי פָּעֵי מִיחַזֵי.

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.**

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ כָּל הַמּוּמִין הָרְאוּיִין לָבֹא בִּידֵי אָדָם, רוֹעֵי יִשְׂרָאֵל נֶאֱמָנִין, רוֹעִים כֹּהֲנִים 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

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: נֶאֱמָן הוּא עַל שֶׁל חֲבֵירוֹ, 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: הֶחָשׁוּד עַל הַדָּבָר, לֹא דָנוֹ וְלֹא מְעִידוֹ.

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

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ רַבִּי יוֹחָנָן וְרַבִּי אֶלְעָזָר, חַד אָמַר: ״רוֹעֵי יִשְׂרָאֵל״ בֵּי כֹּהֲנִים — נֶאֱמָנִין, לִלְגִימָא לָא חָיְישִׁינַן.

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 כֹּהֲנִים בֵּי יִשְׂרָאֵל — אֵין נֶאֱמָנִין, מֵימָר אָמַר: כֵּיוָן דְּקָא טָרְחָנָא בֵּיהּ, לָא שָׁבֵיק לְדִידִי וְיָהֵיב לְאַחֲרִינֵי.

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 כֹּהֵן לְכֹהֵן, דְּחָיְישִׁינַן לְגוּמְלִין.

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

EXPLANATION

וַאֲתָא רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל לְמֵימַר: נֶאֱמָן הוּא עַל שֶׁל חֲבֵירוֹ, וְאֵינוֹ 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 מֵאִיר לְמֵימַר: הֶחָשׁוּד 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

וְחַד 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,

עַמּוּד ב׳ DAF 35B

EXPLANATION

מֵימָר אָמַר: לָא שָׁבֵיק צוּרְבָּא מֵרַבָּנַן וְיָהֵיב לְדִידִי.

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 כֹּהֲנִים" וְהֵן יִשְׂרָאֵל — אֵינָן נֶאֱמָנִין, דְּחָיְישִׁינַן לִלְגִימָא.

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 שֶׁכֵּן כֹּהֵן לְכֹהֵן, דְּחָיְישִׁינַן לְגוּמְלִין, וְחָיְישִׁינַן לִלְגִימָא.

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 לְמֵימַר: נֶאֱמָן עַל שֶׁל חֲבֵירוֹ, וְאֵינוֹ נֶאֱמָן עַל שֶׁל 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 מֵאִיר לְמֵימַר: הֶחָשׁוּד 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

בְּשְׁלָמָא לְמַאן דְּאָמַר: רוֹעֵי יִשְׂרָאֵל וְהֵן כֹּהֲנִים נֶאֱמָנִין — הַיְינוּ דַּאֲתָא רַבִּי מֵאִיר לְמֵימַר: הֶחָשׁוּד 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

אֶלָּא לְמַאן דְּאָמַר: רוֹעֵי כֹּהֲנִים בֵּי יִשְׂרָאֵל אֵין נֶאֱמָנִין — מַאי אַתָּא רַבִּי מֵאִיר לְאַשְׁמוֹעִינַן? הַיְינוּ תַּנָּא קַמָּא!

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 בֵּינַיְיהוּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן קַפּוֹסַאי,

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

PROOF

דְּתַנְיָא: רַבִּי יְהוֹשֻׁעַ בֶּן קַפּוֹסַאי אוֹמֵר: בְּכוֹר בֵּי כֹהֵן צָרִיךְ שְׁנַיִם מִן הַשּׁוּק לְהָעִיד 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

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: אֲפִילּוּ בְּנוֹ, אֲפִילּוּ בִּתּוֹ.

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

PROOF

רַבִּי יוֹסֵי אוֹמֵר: אֲפִילּוּ עֲשָׂרָה וְהֵן בְּנֵי בֵיתוֹ 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

כְּמַאן אָזְלָא הָא דְּאָמַר רַב חִסְדָּא אָמַר רַב קַטִּינָא: סְפֵק בְּכוֹר שֶׁנּוֹלַד בֵּי יִשְׂרָאֵל, צָרִיךְ שְׁנַיִם מִן הַשּׁוּק לְהָעִיד 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

כְּמַאן? כְּרַבִּי יְהוֹשֻׁעַ בֶּן קַפּוֹסַאי.

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

רַב נַחְמָן אָמַר: בְּעָלִים מְעִידִין עָלָיו,

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

INFERENCE

דְּאִי לָא תֵּימָא הָכִי, מַעֲשֵׂר לְרַבִּי מֵאִיר מִי מֵעִיד עָלָיו?

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

מַעֲשֵׂר וַדַּאי מְהֵימַן, דְּאִי בָּעֵי שָׁדֵי בֵּיהּ מוּמָא בְּכוּלֵּיהּ עֲדָרֵיהּ.

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

אֶלָּא סְפֵק בְּכוֹר, לְרַבִּי מֵאִיר מִי מֵעִיד עָלָיו?

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

וְכִי תֵּימָא, הָכִי נָמֵי דְּלֵית לֵיהּ תַּקָּנְתָּא,

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

וְהָתְנַן, שֶׁהָיָה רַבִּי יוֹסֵי אוֹמֵר: כֹּל שֶׁחֲלִיפָיו בְּיַד כֹּהֵן פָּטוּר מִן הַמַּתָּנוֹת, וְרַבִּי מֵאִיר מְחַיֵּיב!

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

אֶלָּא שְׁמַע מִינַּהּ: בְּעָלִים מְעִידִין עָלָיו, כֹּהֲנִים הוּא דַּחֲשִׁידִי אַמּוּמֵי, יִשְׂרָאֵל לָא חֲשִׁידִי אַמּוּמֵי.

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

אִיתְּמַר: רַב נַחְמָן אָמַר: הֲלָכָה כְּרַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל,

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

רָבָא אָמַר: הֲלָכָה כְּרַבִּי יוֹסֵי.

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

QUESTION

וּמִי אָמַר רָבָא הָכִי? וְהָאָמַר רָבָא: בְּעָלִים עוֹמְדִים עִמָּנוּ בַּחוּץ, נִכְנַס שָׁלֵם וְיָצָא חָבוּל — מְעִידִין 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

אֵימָא: כָּל בְּעָלִים עוֹמְדִים, וְלָא חָיְישִׁינַן.

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 הָכִי מַאי לְמֵימְרָא?

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

ANSWER

מַהוּ דְּתֵימָא: נֵיחוּשׁ לַחֲשָׁדָא, קָא מַשְׁמַע לַן.

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

וְהִלְכְתָא כְּרַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל, וְדַוְקָא בְּנוֹ וּבִתּוֹ, אֲבָל אִשְׁתּוֹ לָא. מַאי טַעְמָא? אִשְׁתּוֹ כְּגוּפוֹ דָּמֵי.

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

אֲמַר לֵיהּ רַב פָּפָּא לְאַבָּיֵי: לְרַבִּי מֵאִיר דְּאָמַר הֶחָשׁוּד עַל הַדָּבָר לֹא דָנוּ וְלֹא מְעִידוּ,

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

וְקָאָמַר רַבִּי מֵאִיר הֶחָשׁוּד לְדָבָר אֶחָד חָשׁוּד לְכָל הַתּוֹרָה כּוּלָּהּ,

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

QUESTION

כֹּהֲנִים הָכִי נָמֵי דְּלָא דָּיְינִי דִּינָא? וְהָכְתִיב ״וְעַל פִּיהֶם יִהְיֶה כָּל רִיב וְכָל נֶגַע״!

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.

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.'