חוּמָשׁ עִם רַשִׁ"י · לך לך · שְׁבִיעִי

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

LECH-LECHA · 7TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we learn about the everlasting covenant that Hashem establishes with Avraham and his offspring. Hashem promises to be their Elokim and to give them the land of Canaan as an eternal inheritance. To seal this holy bond, Hashem commands Avraham regarding the mitzvah of bris milah, which must be performed on every male child at eight days old, as well as on servants born in the house or bought with money.

We also see Hashem changing Sarai's name to Sarah and promising that she will give birth to a son, Yitzchak, through whom the covenant will be established. Although Avraham asks that Ishmael should also find favor and live before Hashem, Hashem makes it clear that while Ishmael will be blessed and become a great nation, the true covenant is davka with Yitzchak.

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

פָּסוּק א

Pasuk 1

וַהֲקִמֹתִי אֶת בְּרִיתִי בֵּינִי וּבֵינֶךָ וּבֵין זַרְעֲךָ אַחֲרֶיךָ
And I will establish — My covenant between Me and between you and your offspring and between after you

לְדֹרֹתָם לִבְרִית עוֹלָם לִהְיוֹת לְךָ לֵאלֹהִים וּלְזַרְעֲךָ אַחֲרֶיךָ׃
for their generations for a covenant everlasting to be to you for a God and to your offspring after you

רַשִׁ"י

והקמתי את בריתי. וּמַה הִיא הַבְּרִית? לִהְיוֹת לְךָ לֵאלֹהִים׃
And I will establish — My covenant and what is the covenant to be to you for a God

פָּסוּק ב

Pasuk 2

וְנָתַתִּי לְךָ וּלְזַרְעֲךָ אַחֲרֶיךָ אֵת אֶרֶץ מְגֻרֶיךָ אֵת כָּל אֶרֶץ
And I will give to you and to your offspring after you — the land of your sojournings — all of the land of

כְּנַעַן לַאֲחֻזַּת עוֹלָם וְהָיִיתִי לָהֶם לֵאלֹהִים׃
Kenaan for a possession of eternity and I will be to them for a God

רַשִׁ"י

לאחזת עולם. וְשָׁם אֶהְיֶה לָכֶם לֵאלֹהִים, אֲבָל הַדָּר בְּחוּצָה לָאָרֶץ דּוֹמֶה
for a possession of eternity and there I will be to you for a God but one who dwells outside of the Land is similar

כְּמִי שֶׁאֵין לוֹ אֱלוֹהַּ׃
to one who has not to him a God

פָּסוּק ג

Pasuk 3

וַיֹּאמֶר אֱלֹהִים אֶל אַבְרָהָם וְאַתָּה אֶת בְּרִיתִי תִּשְׁמֹר אַתָּה וְזַרְעֲךָ
And said God to Avraham and you — My covenant you shall keep and your offspring

אַחֲרֶיךָ לְדֹרֹתָם׃
after you throughout their generations

רַ"שִׁ"י

ואתה. וָי"ו זוֹ מוֹסִיף עַל עִנְיָן רִאשׁוֹן, אֲנִי הִנֵּה בְּרִיתִי אִתָּךְ, וְאַתָּה
And as for thee with thee My covenant behold I preceding the matter upon adds this the letter vav And as for thee

הֱוֵי זָהִיר לְשָׁמְרוֹ, וּמַה הִיא שְׁמִירָתוֹ? זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ הִמּוֹל לָכֶם
be careful to keep it and what is its keeping this is My covenant which ye shall keep be circumcised amongst you

וְגוֹ׳׃
etc

פָּסוּק ד

Pasuk 4

זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ בֵּינִי וּבֵינֵיכֶם וּבֵין זַרְעֲךָ אַחֲרֶיךָ
This is My covenant which you shall keep between Me and between you and between your offspring after you

הִמּוֹל לָכֶם כָּל זָכָר׃
to be circumcised among you every male

רַ"שִׁ"י

ביני וביניכם וגו׳. אוֹתָם שֶׁל עַכְשָׁו׃
Between me and between you etc. of those now

רַ"שִׁ"י

ובין זרעך אחריך. הָעֲתִידִין לְהִוָּלֵד׃
and between your seed after you who are destined to be born

רַ"שִׁ"י

המול. כְּמוֹ לְהִמּוֹל, כְּמוֹ שֶׁאַתָּה אוֹמֵר עֲשׂוֹת, כְּמוֹ לַעֲשׂוֹת׃
to be circumcised is like to be circumcised that you just as to be circumcised say to do is like to do

פָּסוּק ה

Pasuk 5

וּנְמַלְתֶּם אֵת בְּשַׂר עָרְלַתְכֶם וְהָיָה לְאוֹת בְּרִית בֵּינִי
And you shall circumcise — the flesh of your foreskin and it shall be for a sign of a covenant between Me

וּבֵינֵיכֶם׃
and between you

רַ"שִׁ"י

ונמלתם. כְּמוֹ וּמַלְתֶּם, וְהַנּוּ"ן יְתֵרָה הִוא בּוֹ לִיסוֹד הַנּוֹפֵל לִפְרָקִים, בּוֹ
and you shall circumcise is like and you shall circumcise and the Nun is extra in it to the root that falls away from it at times

כְּגוֹן נ' שֶׁל נוֹשֵׂךְ וּנ' שֶׁל נוֹשֵׂא, וּנְמַלְתֶּם, כְּמוֹ וּנְשָׂאתֶם; אֲבָל
such as the Nun of biting and the Nun of carrying, and you shall circumcise, is like and you shall carry; but

יְמוֹל לְשׁוֹן יִפְעֵל, כְּמוֹ יֵעָשֶׂה, יֵאָכֵל:
shall be circumcised is a form of Niphal like it shall be done it shall be eaten

פָּסוּק ו

Pasuk 6

וּבֶן שְׁמֹנַת יָמִים יִמּוֹל לָכֶם כָּל זָכָר לְדֹרֹתֵיכֶם יְלִיד בָּיִת
And a son of eight days shall be circumcised for you every male throughout your generations one born of the house

וּמִקְנַת כֶּסֶף מִכֹּל בֶּן נֵכָר אֲשֶׁר לֹא מִזַּרְעֲךָ הוּא:
and a purchase of money from any son of a stranger who is not of your offspring he

רַשְׁ"י

יליד בית. שֶׁיִּלָּדַתּוּ הַשִּׁפְחָה בַּבַּיִת:
One born of the house whom she bore him the handmaid in the house

רַשְׁ"י

מקנת כסף. שֶׁקְּנָאוֹ מִשֶּׁנּוֹלַד:
the purchase of money whom he bought after he was born

פָּסוּק ז

Pasuk 7

הִמּוֹל יִמּוֹל יְלִיד בֵּיתְךָ וּמִקְנַת כַּסְפֶּךָ וְהָיְתָה בְרִיתִי
circumcised shall surely be one born in your house and the purchase of your money and shall be My covenant

בִּבְשַׂרְכֶם לִבְרִית עוֹלָם:
in your flesh for a covenant everlasting

רַשְׁ"י

המול ימול יליד ביתך. כָּאן כָּפַל עָלָיו וְלֹא אָמַר לִשְׁמוֹנָה יָמִים
circumcised must be circumcised one born of your house here He repeated and not did He say at eight days

לְלַמֶּדְךָ שֶׁיֵּשׁ יְלִיד בַּיִת נִמּוֹל לְאַחַר שְׁמוֹנָה יָמִים ס"א לְאֶחָד כְּמוֹ
to teach you that there is one born of a house who is circumcised after eight days other books on day one as

שֶׁמְּפֹרָשׁ בְּמַסֶּכֶת שַׁבָּת דף קל"ה ב' :
it is explained in Tractate Shabbos page 135 b

פָּסוּק ח

Pasuk 8

וְעָרֵל זָכָר אֲשֶׁר לֹא יִמּוֹל אֶת בְּשַׂר עָרְלָתוֹ וְנִכְרְתָה הַנֶּפֶשׁ
And an uncircumcised male who not will circumcise — the flesh of his foreskin and shall be cut off the soul

הַהִוא מֵעַמֶּיהָ אֶת בְּרִיתִי הֵפַר:
that from its people — My covenant he has broken

רַשִׁ"י

וערל זכר. כָּאן לִמֵּד שֶׁהַמִּילָה בְּאוֹתוֹ מָקוֹם שֶׁהוּא נִכָּר בֵּין זָכָר

And the uncircumcised male. here it taught that circumcision is in that place that is distinguishable between male

לִנְקֵבָה בראשית רבה :

to female Bereishis Rabbah

רַשִׁ"י

אשר לא ימול. מִשֶּׁיַּגִּיעַ לִכְלַל עֲנָשִׁין וְנִכְרְתָה; אֲבָל אָבִיו אֵין

Who does not circumcise himself from when he reaches the category of punishments and he shall be cut off; but his father is not

עָנוּשׁ עָלָיו כָּרֵת, אֲבָל עוֹבֵר בַּעֲשֵׂה:

punished on his account with kares but transgresses a positive commandment

רַשִׁ"י

ונכרתה הנפש. הוֹלֵךְ עֲרִירִי וּמֵת קֹדֶם זְמַנּוֹ שבת כ"ד :

and shall be cut off the soul he goes childless and dies before his time Shabbos 24

פָּסוּק ט

Pasuk 9

וַיֹּאמֶר אֱלֹהִים אֶל אַבְרָהָם שָׂרַי אִשְׁתְּךָ לֹא תִקְרָא אֶת שְׁמָהּ שָׂרָי כִּי

And He said God to Avraham Sarai your wife not shall you call — her name Sarai but

שָׂרָה שְׁמָהּ:

Sarah her name

רַשִׁ"י

לא תקרא את שמה שרי. דְּמַשְׁמַע שָׂרַי, לִי וְלֹא לְאַחֵרִים, כִּי שרה סְתָם

not shall you call — her name Sarai which implies my princess to me and not to others but Sarah generally

שְׁמָהּ, שֶׁתְּהֵא שָׂרָה עַל כֹּל ברכות י"ג :

her name that she shall be a princess over all Berakhot 13

פָּסוּק י

Pasuk 10

וּבֵרַכְתִּי אֹתָהּ וְגַם נָתַתִּי מִמֶּנָּה לְךָ בֵּן וּבֵרַכְתִּיהָ וְהָיְתָה לְגוֹיִם

And I will bless — her and also I will give from her to you a son and I will bless her and she shall become nations

מַלְכֵי עַמִּים מִמֶּנָּה יִהְיוּ:

kings of peoples from her shall be

רַשִׁ"י

וברכתי אותה. וּמַה הִיא הַבְּרָכָה? שֶׁחָזְרָה לְנַעֲרוּתָהּ, שֶׁנֶּאֱמַר הָיְתָה לִי

And I will bless her And what is the blessing that she returned to her youthfulness as it is said shall there be to me

עֶדְנָה בר' י"ח :

rejuvenation Bereshis eighteen

רַשִׁ"י

וברכתיה. בַּהֲנָקַת שָׁדַיִם כְּשֶׁנִּצְרְכָה לְכָךְ בְּיוֹם מִשְׁתֶּה שֶׁל יִצְחָק, שֶׁהָיוּ

And I will bless her with the nursing of breasts when she needed this on the day of the feast of Yitzchak of for they were

מְרַנְּנִין עֲלֵיהֶם שֶׁהֵבִיאוּ אֲסוּפִי מִן הַשּׁוּק וְאוֹמְרִים בְּנֵנוּ הוּא, וְהֵבִיאָה כָּל
every and she brought he is our son and saying the street from a foundling that they brought about them speaking spitefully

אַחַת בְּנָהּ עִמָּהּ וּמֵנִקְתָּהּ לֹא הֵבִיאָה, וְהִיא הֵנִיקָה אֶת כֻּלָּם; הוּא שֶׁנֶּאֱמַר
that which is said this is all of them — suckled and she she brought not but her wet-nurse with her her son one

הֵינִיקָה בָּנִים שָׂרָה, בְּ"ר רְמָזוֹ בְּמִקְצָת:
in part it alluded to it In Bereishis Rabbah Sarah children has given suck to

פָּסוּק יא

Pasuk 11

וַיִּפֹּל אַבְרָהָם עַל פָּנָיו וַיִּצְחָק וַיֹּאמֶר בְּלִבּוֹ הַלְבֶן מֵאָה שָׁנָה
years a hundred shall to a son of in his heart and he said and he laughed his face upon Avraham And he fell

יִוָּלֵד וְאִם שָׂרָה הֲבַת תִּשְׁעִים שָׁנָה תֵּלֵד:
give birth years ninety shall a daughter of Sarah and if be born

רַשִׁ"י

ויפל אברהם על פניו ויצחק. זֶה תִּ"א, לְשׁוֹן שִׂמְחָה, וַחֲדִי, וְשֶׁל
and that of and he rejoiced joy an expression of Onkelos translated this and he laughed his face upon Avraham And he fell

שָׂרָה לְשׁוֹן מָחוֹךְ; לָמַדְתָּ שֶׁאַבְרָהָם הֶאֱמִין וְשָׂמַח וְשָׂרָה לֹא הֶאֱמִינָה וְלִגְלְגָה,
and sneered believe did not and Sarah and rejoiced believed that Avraham you learn laughter an expression of Sarah

וְזֶהוּ שֶׁהִקְפִּיד הַקָּבָ"ה עַל שָׂרָה וְלֹא הִקְפִּיד עַל אַבְרָהָם:
Avraham with mind and did not Sarah with the Holy One that was particular and this is

רַשִׁ"י

הלבן. יֵשׁ תְּמִיהוֹת שֶׁהֵן קַיָּמוֹת, כְּמוֹ הֲנִגְלֹה נִגְלֵיתִי? שמואל א ב' ,
chapter 2 I Shmuel I reveal Myself Did indeed like affirmative that they questions there are Shall to a hundred

הֲרֹאֶה אַתָּה יח' ח' , אַף זוֹ הֲיֵא קַיֶּמֶת; וְכָךְ אָמַר בְּלִבּוֹ, הֲנַעֲשָׂה חֶסֶד
kindness has there been done in his heart he said and thus affirmative it is this so too chapter 8 Yechezkel you Do you see

זֶה לְאַחֵר, מַה שֶּׁהַקָּבָ"ה עוֹשֶׂה לִי?
for me does which the Holy One like that to another this

רַשִׁ"י

ואם שרה הבת תשעים שנה. הָיְתָה כְּדַאי לְיַלֵּד; וְאַף עַל פִּי שֶׁדּוֹרוֹת
that generations though · and even to give birth worthy was years ninety who is a daughter of Sarah and if

הָרִאשׁוֹנִים הָיוּ מוֹלִידִין בְּנֵי ת"ק שָׁנָה, בִּימֵי אַבְרָהָם נִתְמָעֲטוּ הַשָּׁנִים כְּבָר
already the years were shortened Avraham in the days of years five hundred at the age of begetting were the first

וּבָא תַּשּׁוּת כֹּחַ לָעוֹלָם, צֵא וּלְמַד מֵעֲשָׂרָה דוֹרוֹת שֶׁמִּנֹּחַ וְעַד אַבְרָהָם,
Avraham and until that from Noach generations from ten and learn go to the world strength weakness of and came

שֶׁמִּהֲרוּ תּוֹלְדוֹתֵיהֶן בְּנֵי ס' וּבְנֵי ע':
seventy and at the age of sixty at the age of their offspring who hastened

פָּסוּק יב

Pasuk 12

וַיֹּאמֶר אַבְרָהָם אֶל הָאֱלֹהִים לוּ יִשְׁמָעֵאל יִחְיֶה לְפָנֶיךָ:
before You would live Yishmael if only God to Avraham And said

רַשִׁ"י

לוּ ישמעאל יחיה. הַלְוַאי שֶׁיִּחְיֶה יִשְׁמָעֵאל; אֵינִי כְּדַאי לְקַבֵּל מַתָּן שָׂכָר
reward a gift of to receive worthy I am not Yishmael that he might live Would that might live Yishmael Would that

כָּזֶה:
like this

רַשִׁ"י

יחיה לפניך. יִחְיֶה בְּיִרְאָתֶךָ, כְּמוֹ הִתְהַלֵּךְ לְפָנַי – פְּלַח קֳדָמַי:
before Me worship before Me walk like in Your fear he shall live before You live

פסוק יג

Pasuk 13

וַיֹּאמֶר אֱלֹהִים אֲבָל שָׂרָה אִשְׁתְּךָ יֹלֶדֶת לְךָ בֵּן וְקָרָאתָ אֶת שְׁמוֹ יִצְחָק
Yitzchak his name — and you shall call a son to you shall bear your wife Sarah indeed God And said

וַהֲקִמֹתִי אֶת בְּרִיתִי אִתּוֹ לִבְרִית עוֹלָם לְזַרְעוֹ אַחֲרָיו:
after him for his offspring everlasting for a covenant with him My covenant — and I will establish

רַשִׁ"י

אבל. לְשׁוֹן אֲמִתַּת דְּבָרִים, וְכֵן אֲבָל אֲשֵׁמִים אֲנַחְנוּ בראשית מ"ב , אֲבָל בֵּן
a son verily forty-two Bereishis are we guilty verily and so matters the truth of an expression of Verily

אֵין לָהּ מלכים ב ד' :
four two Melachim to her there is not

רַשִׁ"י

וקראת את שמו יצחק. עַל שֵׁם הַצְּחוֹק, וְיֵ"א עַל שֵׁם הָעֲשָׂרָה נִסְיוֹנוֹת
trials the ten the name of on and some say the laughter the name of on Yitzchak his name — and you shall call

וצ' שָׁנָה שֶׁל שָׂרָה וח' יָמִים שֶׁנִּמּוֹל, וק' שָׁנָה שֶׁל אַבְרָהָם:
Avraham of years and one hundred that he was circumcised days and eight Sarah of years and ninety

רַשִׁ"י

והקימתי את בריתי אתו. לָמָּה נֶּאֱמַר, כְּבָר כְּתִיב וְאַתָּה אֶת בְּרִיתִי תִּשְׁמֹר
you shall keep My covenant — and you it is written already is it said why with him My covenant — And I will establish

אַתָּה וְזַרְעֲךָ וגו'? אֶלָּא לְפִי שֶׁאוֹמֵר וַהֲקִמוֹתִי וגו', יָכוֹל בְּנֵי יִשְׁמָעֵאל
Yishmael the children of one might think etc. and I will establish that it says because but etc. and your seed you

וּבְנֵי קְטוּרָה בִּכְלַל הַקִּיּוּם, תַּ"ל וַהֲקִמֹתִי אֶת בְּרִיתִי
My covenant — and I will establish therefore Scripture teaches the establishment are included in Keturah and the children of

אִתּוֹ – וְלֹא עִם אֲחֵרִים: ואת בריתי אקים את יצחק. לָמָּה נֶּאֱמַר? אֶלָּא לְמֵד
it teaches but is it said why Yitzchak with I will establish My covenant And — others with and not with him

שֶׁהָיָה קָדוֹשׁ מִבִּטְנוֹ. דָּ"אַ אָמַר רַ' אַבָּא, מִכָּאן לָמַד קַ"וָ בֵּן
the son of a logical conclusion he learned from here Abba Rabbi said another explanation from the womb holy that he was

הַגְּבִירָה מִבֶּן הָאָמָה; כְּתִיב הִנֵּה בֵּרַכְתִּי אֹתוֹ וְהִפְרֵיתִי אֹתוֹ וְהִרְבֵּיתִי
and I will multiply him and I will make fruitful him I have blessed behold it is written the handmaid from the son of the mistress

אֹתוֹ, זֶה יִשְׁמָעֵאל, וְקַ"וָ וְאֶת בְּרִיתִי אָקִים אֶת יִצְחָק:
Yitzchak with I will establish My covenant and — and how much more so Yishmael this is him

רַשִׁ"י

וְאֶת בְּרִיתִי. בְּרִית הַמִּילָה תִּהֵא מְסוּרָה לְזַרְעוֹ שֶׁל יִצְחָק:

And — My covenant the covenant of circumcision shall be transmitted to the descendants of Yitzchak.

פָּסוּק יד

Pasuk 14

וּלְיִשְׁמָעֵאל שְׁמַעְתִּיךָ הִנֵּה בֵּרַכְתִּי אֹתוֹ וְהִפְרֵיתִי אֹתוֹ וְהִרְבֵּיתִי

and regarding Yishmael I have heard you behold I have blessed him and I will make fruitful him and I will multiply

אֹתוֹ בִּמְאֹד מְאֹד שְׁנֵים עָשָׂר נְשִׂיאִם יוֹלִיד וּנְתַתִּיו לְגוֹי גָּדוֹל:

him exceedingly exceedingly two ten chieftains he shall beget and I will make him into a nation great

רַשִׁ"י

שנים עשר נשיאים. כַּעֲנָנִים יִכְלוּ; כְּמוֹ נְשִׂיאִים וְרוּחַ משלי כ"ה:

Two ten princes like clouds they shall vanish like clouds and wind Mishlei 25

פָּסוּק טו

Pasuk 15

וְאֶת בְּרִיתִי אָקִים אֶת יִצְחָק אֲשֶׁר תֵּלֶד לְךָ שָׂרָה לַמּוֹעֵד הַזֶּה בַּשָּׁנָה

and — My covenant I will establish — Yitzchak whom to you will bear Sarah at the season this in the year

הָאַחֶרֶת:

next

פָּסוּק טז

Pasuk 16

וַיְכַל לְדַבֵּר אִתּוֹ וַיַּעַל אֱלֹהִים מֵעַל אַבְרָהָם:

And He finished to speak with him and ascended God from upon Avraham

רַשִׁ"י

מעל אברהם. לְשׁוֹן נְקִיָּה הוּא כְּלַפֵּי שְׁכִינָה, וְלָמְדְנוּ שֶׁהַצַּדִּיקִים מֶרְכָּבָתוֹ שֶׁל מָקוֹם בראשית רבה:

From upon Avraham an expression refined it is towards the Shechinah and we learn that the righteous are the chariot of the Omnipresent Bereishis Rabbah

פָּסוּק יז

Pasuk 17

וַיִּקַּח אַבְרָהָם אֶת יִשְׁמָעֵאל בְּנוֹ וְאֵת כָּל יְלִידֵי בֵיתוֹ וְאֵת כָּל מִקְנַת

And took Avraham — Yishmael his son and — all of those born of his house and — all of the purchase of

כַּסְפּוֹ כָּל זָכָר בְּאַנְשֵׁי בֵּית אַבְרָהָם וַיָּמָל אֶת בְּשַׂר עָרְלָתָם

his money every male among the men of the house of Avraham and he circumcised — the flesh of their foreskin

בְּעֶצֶם הַיּוֹם הַזֶּה כַּאֲשֶׁר דִּבֶּר אִתּוֹ אֱלֹהִים:

on the strength of the day this just as spoke with him G-d

רַשִׁ"י

בעצם היום. בּוֹ בַּיּוֹם שֶׁנִּצְטַוָּה, וְלֹא בַּלַּיְלָה; לֹא נִתְיָרֵא מִן
In the strength of the day on it on the day that he was commanded and not by night he feared not from

הַגּוֹיִם וְלֹא מִן הַלֵּצָנִים, וְשֶׁלֹּא יִהְיוּ אוֹיְבָיו וּבְנֵי דּוֹרוֹ אוֹמְרִים אִלּוּ
the non-Jews and not from the cynics should be and so that not his enemies and the people of his generation saying if

רְאִינוּהוּ לֹא הִנַּחְנוּהוּ לָמוּל וּלְקַיֵּם מִצְוָתוֹ שֶׁל מָקוֹם:
we had seen him not we would have allowed him to circumcise and to fulfill the mitzvah of of the Omnipresent

רַשִׁ"י

וימל. לְשׁוֹן וַיִּפְעַל:
and he circumcised an expression of and he did

פָּסוּק יח

Pasuk 18

וְאַבְרָהָם בֶּן תִּשְׁעִים וָתֵשַׁע שָׁנָה בְּהִמּוֹלוֹ בְּשַׂר עָרְלָתוֹ:
and Avraham was the son of ninety and nine years when he circumcised the flesh of his foreskin

רַשִׁ"י

בהמולו. בְּהִפָּעֲלוֹ, כְּמוֹ בְּהִבָּרְאָם בראשית ב' :
when he was circumcised in its passive form like when they were created Bereshis two

פָּסוּק יט

Pasuk 19

וְיִשְׁמָעֵאל בְּנוֹ בֶּן שְׁלֹשׁ עֶשְׂרֵה שָׁנָה בְּהִמּוֹלוֹ אֵת בְּשַׂר
and Yishmael his son was the age of three ten years when he was circumcised — the flesh of

עָרְלָתוֹ:
his foreskin

רַשִׁ"י

בהמולו את בשר ערלתו. בְּאַבְרָהָם לֹא נֶאֱמַר "אֵת", לְפִי שֶׁלֹּא הָיָה חָסֵר
when he circumcised — the flesh of his foreskin regarding Avraham not was it said et because that not he was lacking

אֶלָּא חִתּוּךְ בָּשָׂר, שֶׁכְּבָר נִתְמָעֵךְ עַל יְדֵי תַּשְׁמִישׁ; אֲבָל יִשְׁמָעֵאל שֶׁהָיָה
the cutting of flesh since already it was worn down by means of marital relations but Yishmael who was

יֶלֶד, הָזְקַק לַחְתֹּךְ עָרְלָה וּלְפָרֵעַ הַמִּילָה, לְכָךְ נֶאֱמַר בּוֹ "אֵת"
a lad was required to cut the foreskin and to uncover the circumcision therefore it was said regarding him et

בראשית רבה :
Bereishis Rabbah

פָּסוּק כ

Pasuk 20

בְּעֶצֶם הַיּוֹם הַזֶּה נִמּוֹל אַבְרָהָם וְיִשְׁמָעֵאל בְּנוֹ:
on the strength of the day this was circumcised Avraham and Yishmael his son

רַ"שִׁ י"י

בְּעֶצֶם הַיּוֹם הַזֶּה. שֶׁמָּלְאוּ לְאַבְרָהָם צ"ט שָׁנָה וּלְיִשְׁמָעֵאל י"ג שָׁנִים
In the strength of the day this that were completed to Avraham ninety-nine years and to Yishmael thirteen years

נִמּוֹל אַבְרָהָם וְיִשְׁמָעֵאל בְּנוֹ׃
was circumcised Avraham and Yishmael his son

פָּסוּק כא

Pasuk 21

וְכָל אַנְשֵׁי בֵיתוֹ יְלִיד בָּיִת וּמִקְנַת כֶּסֶף מֵאֵת בֶּן נֵכָר
and all the men of his house those born of the house and those bought with money from a son of a stranger

נִמֹּלוּ אִתּוֹ׃
were circumcised with him

CHAPTER SUMMARY

The aliyah concludes with the immediate fulfillment of the mitzvah of bris milah. On that very day, Avraham, at ninety-nine years old, circumcises himself, his thirteen-year-old son Ishmael, and every male member of his household, including his homeborn and purchased servants, showing his absolute and prompt obedience to the command of Hashem.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah emphasizes that Avraham Avinu performed the mitzvah of bris milah "b'etzem hayom hazeh", on that very day, the moment Hashem commanded him. Think about the physical reality here: Avraham was ninety-nine years old, a revered leader, and he was about to perform a painful, life-altering procedure on himself, his son, and his entire household. Lichoira, he had every reason to wait, to plan, or to do it quietly in the middle of the night to avoid the mockery of the scoffers of his generation. Yet, the moment the command came, he did not hesitate for a single second.

This is the yesod of zrizus, of running to do a mitzvah. The yetzer hara is a big specialist in the "later" business. When a Yid gets an inspiration to learn, to give tzedakah, or to fix a relationship, the yetzer hara doesn't usually say "don't do it." Instead, he says, "It's a beautiful dabar, but do it tomorrow when you are more settled." By showing us Avraham's immediate action, the Torah is teaching us that the holiness of a mitzvah is captured in the very moment the opportunity arises. If you wait, the warmth cools down.

When you feel a push to do something right, whether it is opening a sefer, calling someone to offer help, or stepping away from a distraction to daven with more kavanah, do not let the thought grow cold. Act on it "b'etzem hayom hazeh", right then and there, without letting your calculations get in the way of your avodah.

Today, the very moment you get an urge to do a mitzvah or learn a line of Torah, do not delay it even by five minutes; act on that holy thought immediately.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף ל״ו

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📖 THE SUGYA

We begin the daf by continuing our discussion of the credibility of kohanim regarding blemishes on a firstborn animal. The Gemara asks whether we can accept hearsay testimony—where one witness testifies in the name of another—to permit a blemished bechor. We also look at a case where a kohen brings a blemished bechor and claims he didn't know it was a firstborn until now, analyzing this through the lens of "the mouth that prohibited is the mouth that permitted" and the power of a miggo.

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

עמוד א׳ DAF 36A

ANSWER

אֵימַר דְּאָמַר רַבִּי מֵאִיר לַחֲשָׁשָׁא, לְאַחְזוּקֵינְהוּ מִי אָמַר?

The Gemara answers: You can **say that Rabbi Meir says** that kohanim are suspect **for a concern** that they might cause a blemish, but **to establish them** as definitely causing blemishes, **did he say** this? Certainly not.

QUESTION

אִיבַּעְיָא לְהוּ: עֵד מִפִּי עֵד, מַהוּ לְעֵדוּת בְּכוֹר?

A dilemma was raised before them: Regarding **hearsay testimony**, where one witness testifies in the name of another, **what is** the halacha **for testimony of a firstborn** animal's blemish?

STATEMENT

רַב אַסִּי אָסַר, וְרַב אָשֵׁי שָׁרֵי.

Rav Asi prohibits permitting the firstborn based on this, **and Rav Ashi permits** it.

OBJECTION

אָמַר לֵיהּ רַב אַסִּי לְרַב אָשֵׁי: וְהָא תָּנָא דְּבֵי מְנַשֶּׁה: אֵין עֵד מִפִּי עֵד כָּשֵׁר אֶלָּא לְעֵדוּת הָאִשָּׁה!

Rav Asi said to Rav Ashi: But didn't the Tanna of the school of Menashe teach: Hearsay testimony is not valid except for the testimony of a woman to permit her to remarry when her husband dies!

RESOLUTION

תְּנִי: אֶלָּא לְעֵדוּת שֶׁהָאִשָּׁה כְּשֵׁרָה לָהּ בִּלְבָד.

Rav Ashi replied: Emend the baraisa and **teach** it this way: **Except for testimony for which a woman is kosher herself**, which includes testifying on a firstborn's blemish.

STATEMENT

רַב יֵימַר אַכְשַׁר עֵד מִפִּי עֵד בִּבְכוֹר, קָרֵי עֲלֵיהּ מָרִימָר: "יֵימַר שָׁרֵי בּוּכְרָא".

The Gemara relates: **Rav Yeimar declared valid hearsay testimony regarding a firstborn. Mareimar called out about him** mockingly: **"Yeimar permits firstborns!"**

RULING

וְהִלְכְתָא: עֵד מִפִּי עֵד כָּשֵׁר לְעֵדוּת בְּכוֹר.

And the halacha is: Hearsay testimony is valid for the testimony of a firstborn.

STATEMENT

אָמַר רַבִּי אִילְעָא: לֹא הָיוּ מוּחְזָקִין בּוֹ שֶׁהוּא בְּכוֹר, וּבָא אֶחָד וְאָמַר שֶׁהוּא בְּכוֹר וּמוּמוֹ עִמּוֹ — נֶאֱמָן.

Rabbi Ile'a said: If **they did not have an established presumption about it that it is a firstborn, and one came and said that it is a firstborn and its blemish is with it**, meaning it was blemished inadvertently, **he is believed**.

QUESTION

מַאי קָא מַשְׁמַע לַן, שֶׁהַפֶּה שֶׁאָסַר הוּא הַפֶּה שֶׁהִתִּיר? תְּנִינָא: הָאִשָּׁה שֶׁאָמְרָה "אֵשֶׁת אִישׁ הָיִיתִי וְגֵרוּשָׁה אֲנִי" נֶאֱמֶנֶת, שֶׁהַפֶּה שֶׁאָסַר הוּא הַפֶּה שֶׁהִתִּיר!

The Gemara asks: **What is this coming to teach us? Is it that 'the mouth that prohibited is the mouth that permitted'? But we already learned this** in a Mishnah: **A woman who said, "I was a married woman and now I am divorced," is believed, because the mouth that prohibited is the mouth that permitted!**

ANSWER

מַהוּ דְּתֵימָא: הָתָם הוּא דְּאִי בָּעְיָא לָא אָמְרָה. אֲבָל הָכָא, דְּלָא סַגִּיא דְּלָא אָמְרָה, דְּקָדָשִׁים בְּחוּץ לָא אָכֵיל, אֵימָא: לָא הַפֶּה שֶׁאָסַר הוּא,

The Gemara answers: **Lest you say: There** by the woman **it is** different, **since if she wanted she did not have to say** anything at all. **But here, where it is not possible that he would not say** it, **since he cannot eat kodashim outside** the Beis HaMikdash without an expert's permission, **I might say: It is not** a case of **'the mouth that prohibited'** because he was forced to admit it was a firstborn,

EXPLANATION

קָא מַשְׁמַע לַן, דְּאִי מִשּׁוּם הָכִי — הֲוָה שָׁדֵי בֵּיהּ מוּמָא דְּנִיכָּר וְאָכֵיל לֵיהּ.

therefore **it comes to teach us** that he is believed, **for if it were because of that**, that he wanted to lie, **he would have cast a blemish in it that is obvious** to everyone **and eaten it** without needing an expert.

OBJECTION

מַתְקֵיף לַהּ מָר בַּר רַב אָשֵׁי: מַאי שְׁנָא מֵהָהוּא גַּבְרָא דְּאוֹגַר לֵיהּ חֲמָרָא לְחַבְרֵיהּ, וַאֲמַר לֵיהּ: לָא תֵּיזִיל בְּאוֹרְחָא דִּנְהַר פְּקוֹד דְּאִיכָּא מַיָּא, זִיל בְּאוֹרְחָא דְּנַרַשׁ דְּלֵיכָּא מַיָּא.

Mar bar Rav Ashi challenged this: How is this different from that man who rented a donkey to his fellow, and said to him: Do not go on the path of Nehar Pekod where there is water, go on the path of Neresh where there is no water.

STATEMENT

אֲזַל בְּאוֹרְחָא דִּנְהַר פְּקוֹד וּמִית חֲמָרָא, וַאֲתָא וַאֲמַר לֵיהּ: בְּאוֹרְחָא דִּנְהַר פְּקוֹד אָזִלִי, וּמֵיהוּ מַיָּא לָא הֲווֹ.

He went on the path of Nehar Pekod and the donkey died, and he came and said to him: I went on the path of Nehar Pekod, but there was no water there.

STATEMENT

וַאֲמַר רָבָא: מָה לוֹ לְשַׁקֵּר, אִי בָּעֵי אָמַר: בְּאוֹרְחָא דְּנַרֶשׁ אֲזַלִי.

And Rava said: He is believed because of a miggo of **'why would he lie?' If he wanted, he could have said: I went on the path of Neresh.**

STATEMENT

וַאֲמַר אַבָּיֵי: "מָה לוֹ לְשַׁקֵּר" בִּמְקוֹם עֵדִים לָא אָמְרִינַן.

And Abaye said: We do not say 'why would he lie' in a place of witnesses, since witnesses can testify that there is water on that path. So too here, since kohanim are suspected of causing blemishes, it is like a place of witnesses!

REFUTATION

הָכִי הַשְׁתָּא?! הָתָם וַדַּאי אִיכָּא מַיָּא, הָכָא וַדַּאי שָׁדֵי בֵּיהּ מוּמָא — חֲשָׁשָׁא הוּא, וּבְמָקוֹם חֲשָׁשָׁא אָמְרִינַן "מָה לוֹ לְשַׁקֵּר".

The Gemara rejects this: **How can you compare the two?! There, there is certainly water** on that path; but **here, is it certain that he cast a blemish in it? It is only a concern, and in a place of mere concern we do say 'why would he lie'.**

STATEMENT

יָתֵיב רָבִינָא וְקָאָמַר לְהַאי שְׁמַעְתָּא בְּלָא גַּבְרָא, אֲמַר לֵיהּ רָבָא זוּטֵי לְרָבִינָא: אֲנַן מִשְּׁמֵיהּ דְּרַבִּי אִילְעָא מַתְנִינַן לַהּ.

Ravina sat and was saying this halacha anonymously. Rava Zuti said to Ravina: We learn this in the name of Rabbi Ile'a.

STATEMENT

רַבִּי צָדוֹק הֲוָה לֵיהּ בּוּכְרָא, רְמָא לֵיהּ שְׁעָרֵי בְּסַלֵּי, בַּהֲדֵי דְּקָאָכֵיל אִיבְּזַע שִׂיפְתֵּיהּ.

The Gemara relates: **Rabbi Tzadok had a firstborn** animal. **He put barley for it in wicker baskets, and while it was eating, its lip split** on the basket, rendering it blemished.

STATEMENT

אֲתָא לְקַמֵּיהּ דְּרַבִּי יְהוֹשֻׁעַ, אָמַר לוֹ: כְּלוּם חִילַּקְנוּ בֵּין חָבֵר לְעַם הָאָרֶץ? אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ: הֵן.

He came before Rabbi Yehoshua and said to him: Did we make any distinction between a chaver and an am ha'aretz regarding credibility about blemishes? **Rabbi Yehoshua said to him: Yes**, we did, and you are believed.

STATEMENT

אֲתָא לְקַמֵּיהּ דְּרַבָּן גַּמְלִיאֵל, אָמַר לוֹ: חִילַּקְנוּ בֵּין חָבֵר לְעַם הָאָרֶץ? אָמַר לוֹ רַבָּן גַּמְלִיאֵל: לָא.

He came before Rabban Gamliel and said to him: Did we make any distinction between a chaver and an am ha'aretz? Rabban Gamliel said to him: No.

STATEMENT

אָמַר לוֹ: (והא) [וַהֲלֹא] רַבִּי יְהוֹשֻׁעַ אָמַר לִי הֵן! אָמַר לוֹ: הַמְתֵּן עַד שֶׁיַּעֲלוּ בַּעֲלֵי תְּרִיסִין לְבֵית הַמִּדְרָשׁ.

Rabbi Tzadok said to him: But Rabbi Yehoshua said to me, "Yes"! Rabban Gamliel said to him: Wait until the masters of the shields, the Torah scholars, go up to the Beis HaMedrash.

STATEMENT

כֵּיוָן שֶׁנִּכְנְסוּ לְבֵית הַמִּדְרָשׁ, עָמַד הַשּׁוֹאֵל וְשָׁאַל: כְּלוּם חִילַּקְנוּ בֵּין חָבֵר לְעַם הָאָרֶץ? אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ: לָאו.

Once they entered the Beis HaMedrash, the questioner stood and asked: Did we make any distinction between a chaver and an am ha'aretz? Rabbi Yehoshua said to him: No.

STATEMENT

אָמַר לוֹ רַבָּן גַּמְלִיאֵל: וַהֲלֹא מִשְּׁמְךָ אָמְרוּ לִי הֵן! יְהוֹשֻׁעַ, עֲמוֹד עַל רַגְלֶיךָ, וְיָעִידוּ בְּךָ.

Rabban Gamliel said to him: But they told me in your name, "Yes"! Yehoshua, stand on your feet, and they will testify against you that you said this.

STATEMENT

עָמַד רַבִּי יְהוֹשֻׁעַ עַל רַגְלָיו וְאָמַר: הֵיאַךְ אֶעֱשֶׂה? אִילְמָלֵי אֲנִי חַי וְהוּא מֵת — יָכוֹל הַחַי לְהַכְחִישׁ אֶת הַמֵּת, עַכְשָׁיו שֶׁאֲנִי חַי וְהוּא חַי — הֵיאַךְ חַי יָכוֹל לְהַכְחִישׁ אֶת הַחַי?

Rabbi Yehoshua stood on his feet and said: How can I do this? If I were alive and he, the witness Rabbi Tzadok, were dead, the living could deny the dead. Now that I am alive and he is alive, how can a living person deny another living person?

STATEMENT

וְהָיָה רַבָּן גַּמְלִיאֵל עוֹמֵד וְדוֹרֵשׁ, וְרַבִּי יְהוֹשֻׁעַ עוֹמֵד עַל רַגְלָיו, עַד שֶׁרִינְּנוּ כָּל הָעָם וְאָמְרוּ לְחוּצְפִּית הַמְתוּרְגְּמָן: עֲמוֹד! וְעָמַד.

And Rabban Gamliel was standing and expounding, and Rabbi Yehoshua was standing on his feet, until all the people murmured and said to Chutzpis the Meturgeman: Stop! And he stopped.

מִשְׁנָה MISHNAH

MISHNAH

מתני׳ נֶאֱמָן הַכֹּהֵן לוֹמַר: הֶרְאֵיתִי בְּכוֹר זֶה וּבַעַל מוּם הוּא.

MISHNAH: A kohen is believed to say: I showed this firstborn to an expert in the past, and it is blemished with a permanent blemish, and thus I may slaughter it.

גְּמָרָא GEMARA

STATEMENT

גְּמָ׳ אָמַר רַב יְהוּדָה אָמַר רַב: נֶאֱמָן הַכֹּהֵן לוֹמַר ״בְּכוֹר זֶה נָתַן לִי יִשְׂרָאֵל בְּמוּמוֹ״.

GEMARA: Rav Yehuda said in the name of Rav: A kohen is believed to say, "An Yisrael gave me this firstborn with its blemish already on it."

EXPLANATION

מַאי טַעְמָא? כֹּל מִילְּתָא דַּעֲבִידָא לְאִיגַּלּוֹיֵי לָא מְשַׁקְּרִי בַּהּ אִינָשֵׁי.

What is the reason? Any matter that is likely to be revealed, people do not lie about it, since the Yisrael who gave it to him can easily be asked.

PROOF

אָמַר רַב אָשֵׁי: אַף אֲנַן נָמֵי תְּנֵינָא, נֶאֱמָן הַכֹּהֵן לוֹמַר ״הֶרְאֵיתִי בְּכוֹר זֶה וּבַעַל מוּם הוּא״.

Rav Ashi said: We also learned this in our Mishnah: A kohen is believed to say, "I showed this firstborn and it is blemished."

EXPLANATION

מַאי טַעְמָא? לָאו מִשּׁוּם דְּאָמְרִינַן כֹּל מִילְּתָא דַּעֲבִידָא לְאִיגַּלּוֹיֵי לָא מְשַׁקְּרִי בַּהּ אִינָשֵׁי?

What is the reason? Is it not because we say: Any matter that is likely to be revealed, people do not lie about it, since we can ask the expert?

OBJECTION

הָתָם הוּא דְּקָדְשִׁים בְּחוּץ לָא אָכֵיל, אֲבָל הָכָא, כֵּינָן דַּחֲשִׁידִי — חֲשִׁידִי.

The Gemara objects: Perhaps **there** in the Mishnah he is believed because **he would not eat kodashim outside** the Beis HaMikdash, **but here**, regarding whether he received it with a blemish, **since they are suspected** of causing blemishes, **they are suspected** and we should not believe him!

OBJECTION

מֵתִיב רַב שֵׁיזְבִי: הָאוֹמֵר לְמִי שֶׁאֵין נֶאֱמָן עַל הַמַּעֲשֵׂר ״קַח לִי מִמִּי שֶׁהוּא נֶאֱמָן״ אוֹ ״מִמִּי שֶׁהוּא מְעַשֵּׂר״ — אֵינוֹ נֶאֱמָן.

Rav Sheizbi challenged this: One who says to someone who is not trusted regarding ma'aser, "Buy for me from someone who is trusted," or "from someone who tithes," he is not believed when he says he did so.

QUESTION

אַמַּאי? נֵימָא: כֹּל מִילְּתָא דַּעֲבִידָא לְאִיגַּלּוֹיֵי לָא מְשַׁקְּרִי בַּהּ אִינָשֵׁי!

Why? Let us say: Any matter that is likely to be revealed, people do not lie about it, since we can ask the seller!

ANSWER

שָׁאנֵי הָתָם,

The Gemara answers: **It is different there,**

EXPLANATION

דְּאִית לֵיהּ לְאִשְׁתְּמוֹטֵי.

The Gemara explains why the agent is not afraid to lie in the first case of the Mishnah: **Since he has** an easy way **to excuse himself** by claiming that he truly believed the merchant was trustworthy.

STATEMENT

סֵיפָא וַדַּאי מְסַיְּיעָא לֵיהּ:

The Gemara suggests: **The latter clause** of that Mishnah **certainly supports him**, namely Rav, who ruled that a person will not lie about something that is bound to be revealed.

PROOF

מֵאִישׁ פְּלוֹנִי — הֲרֵי זֶה נֶאֱמָן.

For the Mishnah says that if the sender specified, "Buy **from person so-and-so**," who is known to be trustworthy, **behold, this** agent **is believed** when he says he bought from him. Since the sender can easily ask that person, the agent would not dare to lie.

REFUTATION

הָתָם, כֵּיוָן דְּאִית לֵיהּ תּוֹבֵעַ, מִירְתַּת.

The Gemara rejects this proof: **There**, in the case of the Mishnah, **since he has a claimant** who specified a particular merchant and is likely to check up on him, the agent **is afraid** to lie. But in Rav's case, the priest does not expect anyone to go and track down the Israelite who gave him the animal, so he is not afraid.

OBJECTION

אָמַר רַבִּי יִרְמְיָה בַּר אַבָּא: מְנָא לֵיהּ לִיהוּדָה הָא?

Rabbi Yirmeya bar Abba said upon hearing Rav Yehuda's ruling: **From where does** Rav **Yehuda know this** halacha in the name of Rav?

EXPLANATION

אֲנָא בְּגִידּוּל קְבַעְתֵּיהּ, וְגִידּוּל קְבַע בְּדִידֵיהּ.

Actually, **I established it** by teaching this halacha **to Giddul** in Rav's name, **and Giddul established it in his own** transmission to Rav Yehuda, but Giddul must have gotten it confused.

STATEMENT

וְהָכִי אָמְרִי לֵיהּ: נֶאֱמָן יִשְׂרָאֵל לוֹמַר ״בְּכוֹר זֶה נָתַתִּי לְכֹהֵן בְּמוּמוֹ״.

And this is what I said to him: An Israelite is believed to say, "This bechor I gave to the kohen with its blemish already on it," and we do not suspect that they are conspiring to permit an unblemished bechor.

QUESTION

יִשְׂרָאֵל? פְּשִׁיטָא!

The Gemara asks: An **Israelite?** Is it not **obvious** that he is believed? He has no personal gain here, as the bechor belongs entirely to the kohen!

ANSWER

לָא צְרִיכָא בְּקָטָן וְהִגְדִּיל,

The Gemara answers: **No,** it is **necessary** to state this in a case **where** the animal was **small** when he gave it to the kohen, **and** now it has **grown large**.

EXPLANATION

מַהוּ דְּתֵימָא: לָא קִים לֵיהּ? קָא מַשְׁמַע לַן.

Lest you say that the Israelite **does not recognize it** clearly anymore and might be mistaken, **He comes to teach us** that we trust his recognition.

STATEMENT

בְּסוּרָא מַתְנוּ כְּלִשָּׁנָא בָתְרָא, בְּפוּמְבְּדִיתָא כְּלִשָּׁנָא קַמָּא,

The Gemara notes: **In Sura they taught** this halacha **according to the latter version** of Rabbi Yirmeya bar Abba, that only the Israelite is believed; but **in Pumbedita they taught** it **according to the first version** of Rav Yehuda, that even the kohen is believed.

RULING

וְהִלְכְתָא אֲפִילּוּ כְּלִשָּׁנָא קַמָּא.

And the halacha is even according to the first version, that the kohen is believed when he names the Israelite who gave it to him.

STATEMENT

רַפְרָם בְּפוּמְבְּדִיתָא חֲוָה לֵיהּ בּוּכְרָא, וְיַהֲבֵיהּ לֵיהּ לְכֹהֵן בְּלָא מוּמָא.

The Gemara relates: **Rafram in Pumbedita had a bechor, and he gave it to a kohen without a blemish.**

STATEMENT

אֲזַל שְׁדָא בֵּיהּ מוּמָא.

The kohen **went and cast a blemish in it** intentionally.

STATEMENT

יוֹמָא חַד חֲלַשׁ בְּעֵינֵיהּ, אַיְיתְיֵיהּ לְקַמֵּיהּ.

One day, Rafram **suffered in his eyes** and could not see well, so the kohen **brought it before him** to examine the blemish, not realizing Rafram was the owner.

STATEMENT

אֲמַר לֵיהּ: בְּכוֹר זֶה נָתַן לִי יִשְׂרָאֵל בְּמוּמוֹ.

The kohen **said to him: "An Israelite gave me this bechor with its blemish** already on it."

STATEMENT

אַרְפְּסִינֵיהּ לְעֵינֵיהּ, חַזְיֵיהּ בְּשִׁקְרֵיהּ.

Raframforced open his eyes, and saw him in his lie, recognizing the animal.

STATEMENT

אֲמַר לֵיהּ: לָאו אֲנָא דְּיָהֵיבְתֵּיהּ לָךְ?

Raframsaid to him: "Was it not I who gave it to you without any blemish?"

EXPLANATION

וַאֲפִילּוּ הָכִי לָא חַשׁ לַהּ לְמֵילְתָא, הַאי הוּא דַּחֲצִיף, כּוּלֵּי עָלְמָא לָא חֲצִיפִי.

And even so, Raframdid not worry about this matter to disqualify other kohanim; he said: This particular kohen is the one who is impudent, but the rest of the world of kohanim are not so impudent as to lie about this.

STATEMENT

הָהוּא שָׁרוּעַ דַּאֲתָא לְקַמֵּיהּ דְּרַב אָשֵׁי, אָמַר: לְמַאי נֵיחוּשׁ לֵיהּ?

There was a certain animal with an oversized limb that came before Rav Ashi. He said: For what should we suspect here?

STATEMENT

אִי כֹּהֵן הוּא, אִי יִשְׂרָאֵל הוּא — הָרֵי בְּכוֹר וּמוּמוֹ עִמּוֹ.

Whether it is a kohen who brought it, or whether it is an Israelite who brought it, behold, the bechor and its blemish are with it from birth, so there is no concern of an intentionally inflicted blemish.

QUESTION

אֲמַר לֵיהּ רָבִינָא לְרַב אָשֵׁי: וְדִלְמָא יִשְׂרָאֵל הוּא, וְאָמַר רַב יְהוּדָה: אֵין רוֹאִין בְּכוֹר יִשְׂרָאֵל אֶלָּא אִם כֵּן כֹּהֵן עִמּוֹ!

Ravina said to Rav Ashi: But perhaps it is an Israelite who brought it, and Rav Yehuda said: We do not examine the bechor of an Israelite unless a kohen is with him, so that the Israelite does not keep it for himself!

ANSWER

אֲמַר לֵיהּ: הָכִי הַשְׁתָּא?!

Rav Ashi said to him: How can you compare the two?!

EXPLANATION

הָתָם, נְהִי דְּקָדָשִׁים בְּחוּץ לָא אָכִיל, אַמָּמוֹנֵיהּ דִּכֹהֵן חַשִּׁיד.

There, in a standard case, granted that the Israelite would not eat sacrificial meat outside the Beis Hamikdash because of the severe prohibition, yet regarding the money of the kohen, he is suspected of wanting to steal it.

EXPLANATION

הָכָא, מִכְּדֵי יָדַע דְּהַאי מוּם מוּבְהָק הוּא, מַאי טַעְמָא אַתְיוּהּ קַמֵּיהּ רַבָּנַן?

But **here, since he knows that this is an obvious blemish, what is the reason he brought it before the Rabbis** at all?

EXPLANATION

מִשּׁוּם כְּבוֹדוֹ דְּחָכָם; עַל כְּבוֹדוֹ דְּחָכָם לָא עָבֵיד, אִיסּוּרָא עָבֵד?!

It is only **out of respect for the Torah scholar.** Now, if he is so careful that **he would not bypass the respect of a Torah scholar, would he commit a transgression** of stealing from the kohen?! Surely not.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הַכֹּל נֶאֱמָנִין עַל מוּמֵי מַעֲשֵׂר.

MISHNAH: Everyone is believed regarding the blemishes of animal **tithe,** even the owner himself.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ מַאי טַעְמָא?

GEMARA: What is the reason the owner is believed here, unlike by a bechor?

ANSWER

דְּאִי בָּעֵי שָׁדֵי בֵּיהּ מוּמָא מֵעִיקָּרָא!

The Gemara answers: **Because if he wanted, he could have cast a blemish in it from the very beginning** before tithing it!

QUESTION

מִי יָדַע הֵי נָפֵיק?

The Gemara asks: But **did he know which one would come out** tenth during the counting to blemish it beforehand?

OBJECTION

וְכִי תֵּימָא מַפֵּיק לֵיהּ בְּרֵישׁ עַשָּׂרָה, ״לֹא יְבַקֵּר בֵּין טוֹב לָרָע״ אָמַר רַחֲמָנָא!

And if you say he could force it to come out at the head of the ten, the Torah says, "He shall not search between good and bad," meaning he must count them as they pass through the gate naturally!

RESOLUTION

אֶלָּא דְּאִי בָּעֵי שָׁדֵי בֵּיהּ מוּמָא (בכולי) [בְּכוּלֵּיהּ] עֲדָרֵיהּ.

Rather, the reason he is believed is **that if he wanted, he could have cast a blemish in his entire herd** before counting, which is permitted, and thereby ensure the tenth animal would be blemished. Since he had this option, he is believed now.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ בְּכוֹר שֶׁנִּסְמֵית עֵינוֹ, וְשֶׁנִּשְׁבְּרָה יָדוֹ, וְשֶׁנִּשְׁבְּרָה רַגְלוֹ — הֲרֵי זֶה יִשָּׁחֵט עַל פִּי שְׁלֹשָׁה בְּנֵי הַכְּנֶסֶת.

MISHNAH: A bechor whose eye was blinded, or whose foreleg was severed, or whose hind leg was broken, behold, this may be slaughtered based on the assessment of **three members of the synagogue** who are not ordained experts, as these are obvious blemishes.

MISHNAH

רַבִּי יוֹסֵי אוֹמֵר: אֲפִילּוּ יֵשׁ שָׁם עֶשְׂרִים וּשְׁלֹשָׁה, אֵינוֹ נִשְׁחָט אֶלָּא עַל פִּי מוּמְחֶה.

Rabbi Yose says: Even if there are twenty-three laymen **there, it may not be slaughtered except based on** the ruling of an ordained **expert.**

גְּמָרָא GEMARA

STATEMENT

גְּמָ׳ רַבִּי שִׁמְלַאי וְרַבִּי יְהוּדָה נְשִׂיאָה תַּרְוַיְיהוּ מְשַׁמֵּיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמְרִי,

GEMARA: Rabbi Simlai and Rabbi Yehuda Nesi'ah both said in the name of Rabbi Yehoshua ben Levi,

STATEMENT

וְאָמְרִי לַהּ: רַבִּי שִׁמְלַאי וְרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי תַּרְוַיְיהוּ מִשּׁוּם רַבִּי יְהוּדָה נְשִׂיאָה אָמְרִי:

and some say it this way: **Rabbi Simlai and Rabbi Yehoshua ben Levi both said in the name of Rabbi Yehuda Nesi'ah:**

STATEMENT

הַתָּרַת בְּכוֹר בְּחוּצָה לָאָרֶץ עַל פִּי שְׁלֹשָׁה בְּנֵי הַכְּנֶסֶת.

The permitting of a bechor in Chutz La'aretz may be done **based on three members of the synagogue.**

STATEMENT

אָמַר רָבָא: וּבְמוּמִין מוּבְהָקִין.

Rava said: And this is specifically **with obvious blemishes.**

QUESTION

מַאי קָא מַשְׁמַע לַן? תְּנֵינָא: בְּכוֹר שֶׁנִּסְמֵית עֵינוֹ, וְשֶׁנִּשְׁתַּבְּרָה יָדוֹ, וְשֶׁנִּשְׁתַּבְּרָה רַגְלוֹ — הֲרֵי זֶה יִשָּׁחֵט עַל פִּי שְׁלֹשָׁה בְּנֵי הַכְּנֶסֶת!

The Gemara asks: **What is this coming to teach us? We already learned** this in our Mishnah: **A bechor whose eye was blinded, or whose foreleg was severed, or whose hind leg was broken, behold, this may be slaughtered based on three members of the synagogue!**

ANSWER

אִי מִמַּתְנִיתִין הֲוָה אָמֵינָא: בְּחוּצָה לָאָרֶץ אֲפִילּוּ מוּמִין שֶׁאֵין מוּבְהָקִין,

The Gemara answers: **If** we only knew it **from the Mishnah, I would have said: In Chutz La'aretz, even blemishes that are not obvious** may be permitted by three laymen,

EXPLANATION

וְהַאי דְּקָתָנֵי מוּבְהָקִין — לְהוֹדִיעֲךָ כֹּחוֹ דְּרַבִּי יוֹסֵי, קָא מַשְׁמַע לַן.

and that which the Mishnah **teaches** regarding **obvious** blemishes was only **to let you know the strength of Rabbi Yose,** who requires an expert even for these. Therefore, Rava **comes to teach us** that even in Chutz La'aretz, laymen may only permit obvious blemishes.

STATEMENT

אָמַר רַב יְהוּדָה אָמַר רַבִּי יִרְמְיָה בַּר אַבָּא, סָפֵק מִשְּׁמֵיהּ דְּרַב, סָפֵק מִשְּׁמֵיהּ דִּשְׁמוּאֵל:

Rav Yehuda said that **Rabbi Yirmeya bar Abba said,** with **doubt whether** it was **in the name of Rav,** or **doubt whether** it was **in the name of Shmuel:**

STATEMENT

שְׁלֹשָׁה מַתִּירִין אֶת הַבְּכוֹר בִּמְקוֹם שֶׁאֵין מוּמְחֶה.

Three laymen **may permit a bechor in a place where there is no expert.**

QUESTION

מַאי קָא מַשְׁמַע לַן? תְּנֵינָא: הֲרֵי זֶה יִשָּׁחֵט עַל פִּי שְׁלֹשָׁה בְּנֵי הַכְּנֶסֶת!

The Gemara asks: **What is this coming to teach us? We already learned** in the Mishnah: **Behold, this may be slaughtered based on three members of the synagogue!**

ANSWER

אִי מִמַּתְנִיתִין הֲוָה אָמֵינָא: בִּמְקוֹם מוּמְחֶה, קָא מַשְׁמַע לַן: בִּמְקוֹם שֶׁאֵין מוּמְחֶה — אִין, בִּמְקוֹם שֶׁיֵּשׁ מוּמְחֶה — לָא.

The Gemara answers: **If** we only knew it **from the Mishnah, I would have said** they may do so even **in a place where there is an expert.** Therefore, **it comes to teach us: In a place where there is no expert, yes,** they may permit it; but **in a place where there is an expert, no,** they may not.

STATEMENT

אָמַר רַב חִיָּיא בַּר עַמְרָם: שְׁלֹשָׁה מַתִּירִין אֶת הַבְּכוֹר בִּמְקוֹם שֶׁאֵין מוּמְחֶה, שְׁלֹשָׁה מַתִּירִין אֶת הַנֶּדֶר בִּמְקוֹם שֶׁאֵין חָכָם.

Rav Chiyya bar Amram said: Three laymen **may permit a bechor in a place where there is no expert, and three** laymen **may permit a vow in a place where there is no Torah scholar.**

STATEMENT

שְׁלֹשָׁה מַתִּירִין אֶת הַבְּכוֹר בִּמְקוֹם שֶׁאֵין מוּמְחֶה

The Gemara repeats: **Three may permit a bechor in a place where there is no expert.**

SUMMARY

The Gemara concludes that hearsay testimony is indeed kosher for permitting a blemished firstborn, as it falls under the category of testimony for which a woman is kosher. We then learn that if a kohen brings a blemished animal and says he didn't realize it was a bechor, he is believed because of a miggo, since he could have easily cast an obvious blemish and eaten it without an expert. The daf relates the famous, dramatic incident where Rabbi Tzadok's bechor was blemished, leading to a sharp dispute between Rabban Gamliel and Rabbi Yehoshua in the Beis HaMedrash. Finally, a new Mishnah teaches that a kohen is believed to say he already showed the bechor to an expert, which the Gemara explains is based on the principle that people do not lie about matters that are easily revealed and verified.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara on our daf brings down a powerful rule of human nature: "Kol miltha d'avida l'igaluya, la meshakri bah inashi", people do not lie about something that is bound to be revealed. When a person knows that the truth will eventually come to light, they naturally hold back from fabricating a story. This isn't just a rule of halachic credibility; it is a profound insight into how Hashem designed our psychological makeup to lean toward truth when we are held accountable.

In our daily avodah, we can use this concept to build our own spiritual guardrails. The yetzer hara often tries to convince us that we can slip up in private, whispering that "nobody will ever know." But the emunah of a Yid is to live with the constant awareness that everything we do is ultimately "avida l'igaluya", it is destined to be revealed before the Kisei HaKavod. When we realize that there are no secrets from Hashem, the temptation to cut corners or compromise on our integrity simply melts away.

Today, take one small action with the conscious thought that Hashem is watching and everything is open before Him. Whether it is being extra honest in a business transaction, speaking gently when no one else is around to hear, or davening with real kavana in private, remind yourself: "The truth is always revealed before Hashem, and that is my greatest motivation to do what is right."

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.'