

חומש עם רש"י • לך לך • שביעי

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.

פסוק א

Pasuk 1

וְהִקְמַתִּי אֶת בְּרִיתִי בֵּינִי וּבֵינְךָ וּבֵין זַרְעֲךָ אַחֲרֶיךָ

after you your offspring and between and between you between Me My covenant — And I will establish

לְדֹרֹתָם לְבְרִית עוֹלָם לִהְיוֹת לָךְ לֵאלֹהִים וּלְזַרְעֲךָ אַחֲרֶיךָ:

after you and to your offspring for a God to you to be everlasting for a covenant for their generations

רש"י

וְהִקְמַתִּי אֶת בְּרִיתִי. וְמָה הִיא הַבְּרִית? לִהְיוֹת לָךְ לֵאלֹהִים:

for a God to you to be the covenant is and what My covenant — And I will establish

פסוק ב

Pasuk 2

וְנָתַתִּי לָךְ וּלְזַרְעֲךָ אַחֲרֶיךָ אֶת אֶרֶץ מִגְרֶיךָ אֶת כָּל אֶרֶץ

the land of all of — your sojournings the land of — after you and to your offspring to you And I will give

כְּנָעַן לְאֻחָזֶת עוֹלָם וְהָיִיתִי לָהֶם לֵאלֹהִים:

for a God to them and I will be eternity for a possession of Kenaan

רש"י

לְאֻחָזֶת עוֹלָם. וְשָׁם אֶהְיֶה לָהֶם לֵאלֹהִים, אֲבָל הַדָּר בְּחוּצָה לְאֶרֶץ דּוּמָה

is similar of the Land outside one who dwells but for a God to you I will be and there eternity for a possession of

כְּמִי שֶׁאֵין לוֹ אֱלֹהִים:

a God to him who has not to one

פסוק ג

וַיֹּאמֶר אֱלֹהִים אֶל אַבְרָהָם וְאַתָּה אֶת בְּרִיתִי תִשְׁמֹר אֶתָּה וְזַרְעֲךָ
 and your offspring you shall keep My covenant — and you Avraham to God And said
 אַחֲרֶיךָ לְדֹרֹתָם:
 throughout their after you
 generations

רש"י

וְאַתָּה. וַי"ו זו מוסיף על ענין ראשון, אֲנִי הִנֵּה בְרִיתִי 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
 הֲיִי זָהִיר לְשִׁמּוּרִי, וְמָה הִיא שְׁמִירָתוֹ? זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ הַמּוֹל לָכֶם
 amongst you be circumsised ye shall keep which is My covenant this its keeping is and what to keep it careful be
 וְגו':
 etc

פסוק ד

זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ בֵּינִי וּבֵינֵיכֶם וּבֵין זַרְעֲךָ אַחֲרֶיךָ
 after you your offspring and between and between you between Me you shall keep which is My covenant This
 הַמּוֹל לָכֶם כָּל זָכָר:
 male every among you to be circumsised

רש"י

בֵּינִי וּבֵינֵיכֶם וְגו'. אֹתָם שֶׁל עַכְשָׁיו:
 now of those etc. and between you Between me

רש"י

וּבֵין זֶרַעךָ אַחֲרֶיךָ. הָעֲתִידִין לְהוֹלֵד:
 to be born who are destined after you your seed and between

רש"י

הַמּוֹל. כְּמוֹ לְהַמּוֹל, כְּמוֹ שֶׁאַתָּה אוֹמֵר עֲשׂוֹת, כְּמוֹ לַעֲשׂוֹת:
 to do is like to do say that you just as to be circumsised is like to be circumsised

פסוק ה

וְנִמְלֹתֶם אֶת בָּשָׂר עַרְלַתְכֶם וְהָיָה לְאוֹת בְּרִית בֵּינִי
 between Me a covenant for a sign of and it shall be your foreskin the flesh of — And you shall
 circumsise
 וּבֵינֵיכֶם:
 and between you

רש"י

וְנִמְלַתֶם. כְּמוֹ וּמְלַתֶם, וְהַנּוּ"ן בּוֹ יִתְּרָה לִיסוּד הַנוּפֵל בּוֹ לַפְּרָקִים,
 at times from it that falls away to the root is extra in it and the Nun and you shall circumsise is like and you shall circumsise

כַּגֹּזֶן נ' שֶׁל נוֹשֶׁה ונ' שֶׁל נוֹשֶׂא, ונִמְלָתָם, כָּמוֹ ונִשְׂאָתָם; אֲכָל
but and you shall carry is like and you shall circumcise carrying of and the Nun biting of the Nun such as
יְמוּל לְשׁוֹן יִפְעַל, כָּמוֹ יַעֲשֶׂה, יֵאָכֵל:
it shall be eaten it shall be done like Niph'al is a form of shall be circumcised

פסוק ו

Pasuk 6

וּבֶן שְׁמֹנֶת יָמִים יְמוּל לָכֶם כָּל זָכָר לְדֹרֹתֵיכֶם יֶלֶד בֵּית
the house one born of throughout your male every for you shall be circumcised days eight And a son of
generations

וּמִקְנֵת כֶּסֶף מִכָּל בֶּן נָכָר אֲשֶׁר לֹא מִזֶּרְעָה הוּא:
he of your offspring is not who a stranger son of from any money and a purchase of

רש"י

יֶלֶד בֵּית. שִׁילָדָתוֹ הַשְּׁפָחָה בְּבֵית:
in the house the handmaid whom she bore him the house One born of

רש"י

מִקְנֵת כֶּסֶף. שֶׁקָּנָא מִשְׁנוּלָד:
after he was born whom he bought money the purchase of

פסוק ז

Pasuk 7

הַיּוֹמָל יְמוּל יֶלֶד בֵּיתָהּ וּמִקְנֵת כֶּסֶף וְהִיְתָה בְּרִיתִי
My covenant and shall be your money and the purchase of your house one born in shall surely be circumcised
בְּבִשְׂרָכֶם לְבְרִית עוֹלָם:
everlasting for a covenant in your flesh

רש"י

הַיּוֹמָל יְמוּל יֶלֶד בֵּיתָהּ. כָּאֵן כָּפַל עָלָיו וְלֹא אָמַר לְשְׁמוֹנָה יָמִים
days at eight did He say and not concerning it He repeated here your house one born of must be circumcised circumcised
לְלַמֶּדֶה שִׁישׁ יֶלֶד בֵּית נְמוּל לְאַחַר שְׁמוֹנָה יָמִים ס"א לְאַחַד כָּמוֹ
as on day one other books days eight after who is circumcised a house one born of that there is to teach you
שֶׁמֶפֶרֶשׁ בְּמַסֶּכֶת שֶׁבֶת דף קל"ה ב' :
b 135 page Shabbos in Tractate it is explained

פסוק ח

Pasuk 8

וְעָרַל זָכָר אֲשֶׁר לֹא יְמוּל אֶת בָּשָׂר עָרְלָתוֹ וְנִכְרְתָה הַנֶּפֶשׁ
the soul and shall be cut off his foreskin the flesh of — will circumcise not who male And an uncircumcised
הֵהוּא מֵעַמִּיָּה אֶת בְּרִיתִי הִפְרָ:
he has broken My covenant — from its people that

רש"י

וערל זכר. כאן למד שמהמילה באותו מקום שהוא נקר בין זכר
male between distinguishable that is place is in that that circumcision it taught here male And the uncircumcised
לנקבה בראשית רבה :
Rabbah Bereishis to female

רש"י

אשר לא ימול. משיגיע לכלל ענשין ונקרתה; אבל אביו אין
is not his father but and he shall be cut off punishments the category of from when he reaches circumcise himself does not Who
ענוש עליו פרת, אבל עובר בעשה:
a positive commandment transgresses but with kares on his account punished

רש"י

ונכרתה הנפש. הולך ערירי ומת קדם זמנו שבת כ"ד :
24 Shabbos his time before and dies childless he goes the soul and shall be cut off

פסוק ט

Pasuk 9

ויאמר אלהים אל אברהם שרי אשתך לא תקרא את שמה שרי כי
but Sarai her name — shall you call not your wife Sarai Avraham to God And He said
שרה שמה:
her name Sarah

רש"י

לא תקרא את שמה שרי. דמשמע שרי, לי ולא לאחרים, כי שרה סתם
generally Sarai but to others and not to me my princess which implies Sarai her name — shall you call not
שמה, שתהא על כל ברכות י"ג :
13 Berakhot all over a princess that she shall be her name

פסוק י

Pasuk 10

וברכתי אתה וגם נתתי ממנה לך בן וברכתיך והייתה לגוים
nations and she shall become and I will bless her a son to you from her I will give and also — her And I will bless
מלכי עמים ממנה יהיו:
shall be from her peoples kings of

רש"י

וברכתי אותה. ומה היא הברכה? שחזרה לנערוּתה, שנאמר היתה לי
to me shall there be as it is said to her youthfulness that she returned the blessing is And what her And I will bless
עדנה בר' י"ח :
eighteen Bereshis rejuvenation

רש"י

וברכתי. בהנחת שדים פשנצרכה לך ביום משתה של יצחק, שהיו
for they were Yitzchak of the feast of on the day of this when she needed breasts with the nursing of And I will bless her

מִרְנָנִין עֲלֵיהֶם שֶׁהֵבִיאוּ אֲסוּפִי מִן הַשּׁוּק וְאוֹמְרִים בָּנֵנוּ הוּא, וְהֵבִיָּאָה כָּל
every and she brought he is our son and saying the street from a founding that they brought about them speaking spitefully
אֶחָת בָּנָה עִמָּה וּמִנְקָתָהּ לֹא הֵבִיָּאָה, וְהִיא הִנִּיקָה אֶת כָּלָם; 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
הִנִּיקָה בָּנִים שָׂרָה, בִּ"ר רָמְזוּ בְּמִקְצֵת:
in part it alluded to it In Bereishis Rabbah Sarah children has given suck to

פסוק יא

Pasuk 11

וַיִּפֹּל אַבְרָהָם עַל פָּנָיו וַיִּצְחַק וַיֹּאמֶר בְּלִבּוֹ הֲלֹכֵן 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 הֵבֵת תִּשְׁעִים שָׁנָה תֵּלֵד:
give birth years ninety shall a daughter of Sarah and if be born

רש"י

וַיִּפֹּל אַבְרָהָם עַל פָּנָיו וַיִּצְחַק. זֶה ת"א, לְשׁוֹן שִׂמְחָה, וַחֲדִי, וְשָׁל
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 מַחֲוָה; לְמַדְתָּ שֶׁאַבְרָהָם הֵאֱמִין וְשִׂמַּח וְשָׂרָה לֹא הֵאֱמִינָה וְלִגְלָגָה,
and sneered believe did not and Sarah and rejoiced believed that Avraham you learn laughter an expression of Sarah
וְזֶה שֶׁהִקְפִּיד הַקָּב"ה עַל שָׂרָה וְלֹא הִקְפִּיד עַל אַבְרָהָם:
Avraham with mind and did not Sarah with the Holy One that was particular and this is

רש"י

הֲלֹכֵן. יֵשׁ תְּמִיחוֹת שֶׁהֵן קִימוֹת, כְּמוֹ הֲנִגְלָה נִגְלִיתִי? שְׁמוּאֵל א ב' ,
chapter 2 I Shmuel I reveal Myself Did indeed like affirmative that they questions there are Shall to a hundred
הֲרָאָה אֵתָּה יח' ח' , אֵף זֶה הִיא קִימָת; וְכֵן אָמַר בְּלִבּוֹ, הֲנִעֲשֶׂה 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 שֶׁהַקָּב"ה עוֹשֶׂה לִּי?
for me does which the Holy One like that to another this

רש"י

וְאִם שָׂרָה הֵבֵת תִּשְׁעִים שָׁנָה. הִיָּתָה כְּדָאִי לֵילֵד; וְאֵף עַל פִּי שְׁדוּרוֹת
that generations though and even to give birth worthy was years ninety who is a daughter of Sarah and if
הֲרֵאשׁוֹנִים הָיוּ מוֹלִידִין בְּנֵי ת"ק שָׁנָה, בִּימֵי אַבְרָהָם נִתְמַעְטוּ הַשָּׁנִים כְּבָר
already the years were shortened Avraham in the days of years five hundred at the age of begetting were the first
וְכֵן תִּשְׁוֶה כַּח לְעוֹלָם, צֵא וְלִמַּד מֵעֲשָׂרָה דוֹרוֹת שֶׁמִּנֵּחַ וְעַד אַבְרָהָם,
Avraham and until that from Noach generations from ten and learn go to the world strength weakness of and came
שֶׁמָּהֲרוּ תוֹלְדוֹתֵיהֶן בְּנֵי ס' וּבְנֵי ע':
seventy and at the age of sixty at the age of their offspring who hastened

פסוק יב

Pasuk 12

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

רש"י

לו ישמעאל יחיה. הלאי שיחיה ישמעאל; איני כדאי לקבל מתן שכר
reward a gift of to receive worthy I am not Yishmael that he might live Would that might live Yishmael Would that

פֶּזָה:
like this

רש"י

יחיה לפניך. יחיה ביראתך, כמו התהלך לפני - פלח קדמי:
before Me worship before Me walk like in Your fear he shall live before You live

פסוק יג

Pasuk 13

ויאמר אלהים אבל שרה אשתך ילדת לך בן וקראת את שמו יצחק
Yitzhak his name — and you shall call a son to you shall bear your wife Sarah indeed God And said

והקמתי את בריתי אתו לברית עולם לזרעו אחריו:
after him for his offspring everlasting for a covenant with him My covenant — and I will establish

רש"י

אבל. לשון אמת דברים, וכן אבל אשמים אנחנו בראשית מ"ב, אבל בן
a son verily forty-two Bereishis are we guilty verily and so matters the truth of an expression of Verily
אין לה מלכים ב ד':
four two Melachim to her there is not

רש"י

וקראת את שמו יצחק. על שם הצחוק, וי"א על שם העשרה נסיונות
trials the ten the name of on and some say the laughter the name of on Yitzhak his name — and you shall call
וצ' שנה של שרה וח' ימים שנמול, וק' שנה של אברהם:
Avraham of years and one hundred that he was circumcised days and eight Sarah of years and ninety

רש"י

והקימתי את בריתי אתו. למה נאמר, כבר כתיב ואתה את בריתי תשמר
you shall keep My covenant — and you it is written already is it said why with him My covenant — And I will establish
אתה וזרעך וגו'? אלא לפי שאומר והקמותי וגו', יכול בני ישמעאל
Yishmael the children of one might think etc. and I will establish that it says because but etc. and your seed you
ובני קטורה בכלל הקיום, ת"ל והקמתי את בריתי
My covenant — and I will establish therefore Scripture teaches the establishment are included in Keturah and the children of
אתו - ולא עם אחרים: ואת בריתי אקים את יצחק. למה נאמר? אלא למד
it teaches but is it said why Yitzhak with I will establish My covenant And — others with and not with him
שהיה קדוש מבטן. ד"א אמר ר' אבא, מכאן למד ק"ו בן
the son of a logical conclusion he learned from here Abba Rabbi said another explanation from the womb holy that he was
הגבירה מן האמה; כתיב הנה ברכתי אתו והפריתי אתו והרבייתי
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
אתו, זה ישמעאל, וכן ואת בריתי אקים את יצחק:
Yitzhak with I will establish My covenant and — and how much more so Yishmael this is him

רש"י

ואת בריתי. ברית המילה תהא מסורה לזרעו של יצחק:
Yitzhak · to the descendants of transmitted shall be circumcision the covenant of My covenant And —

פסוק יד

Pasuk 14

ולישמעאל ושמעתיך הנה ברכתי אתו והפרייתי אתו והרביתי
and I will multiply him and I will make fruitful him I have blessed behold I have heard you and regarding Yishmael
אתו במאד מאד שנים עשר נשיאם יוליד ונתתיו לגוי גדול:
great into a nation and I will make him he shall beget chieftains ten two exceedingly exceedingly him

רש"י

שנים עשר נשיאים. כעננים יכלו; כמו נשיאים ורוח משלי כ"ה :
25 Mishlei and wind clouds like they shall vanish like clouds princes ten Two

פסוק טו

Pasuk 15

ואת בריתי אקים את יצחק אשר תלד לך שרה למועד הזה בשנה
in the year this at the season Sarah to you will bear whom Yitzhak — I will establish My covenant and —

האחרת:

next

פסוק טז

Pasuk 16

ויכל לדבר אתו ויעל אלהים מעל אברהם:
Avraham from upon God and ascended with him to speak And He finished

רש"י

מעל אברהם. לשון נקיה הוא כלפי שכניה, ולמדנו שהצדיקים מרפבתו של
of are the chariot that the righteous and we learn the Shechinah towards it is refined an expression Avraham From upon
מקום בראשית רבה :
Rabbah Bereishis the Omnipresent

פסוק יז

Pasuk 17

ויקח אברהם את ישמעאל בנו ואת כל ילדי ביתו ואת כל מקנת
the purchase of all of and — his house those born of all of and — his son Yishmael — Avraham And took
כספו כל זכר באנשי בית אברהם וימל את בשר ערלתם
their foreskin the flesh of — and he circumcised Avraham the house of among the men of male every his money
בפעם היום הזה כאשר דבר אתו אלהים:
G-d with him spoke just as this the day on the strength of

רש"י

בעצם היום. בו ביום שצטווה, ביום ולא בלילה; לא נתירא לא מן
from not he feared not by night and not by day that he was commanded on the day on it the day In the strength of
הגוים ולא מן הלצנים, ושל לא יהיו אויביו ובני דורו אומרים אלו
if saying his generation and the people of his enemies should be and so that not the cynics from and not the non-Jews
ראינוהו לא הנחנוהו למויל ולקיים מצותו של מקום:
the Omnipresent of the mitzvah of and to fulfill to circumcise we would have allowed not we had seen him him

רש"י

וימל. לשון ויפעל:
and he did an expression of and he circumcised

פסוק יח

Pasuk 18

ואברהם בן תשעים ותשע שנה בהמלו בשר ערלתו:
his foreskin the flesh of when he circumcised years and nine ninety was the son of and Avraham

רש"י

בהמולו. בהפעלו, כמו בהבראם בראשית ב':
two Bereshis when they were created like in its passive form when he was circumcised

פסוק יט

Pasuk 19

וישמעאל בנו בן שלש עשרה שנה בהמלו את בשר
the flesh of — when he was circumcised years ten three was the age of his son and Yishmael

ערלתו:
his foreskin

רש"י

בהמולו את בשר ערלתו. באברהם לא נאמר "את", לפי שלא היה חסר
lacking he was that not because et was it said not regarding Avraham his foreskin the flesh of — when he circumcised
אלא חתוך בשר, שכבר נתמעה על ידי תשמיש; אבל ישמעאל שהיה
who was Yishmael but marital relations means of by it was worn down since already flesh the cutting of except
ילד, הזמק לחתוך ערלה ולפרע המילה, לכה נאמר בו "את"
et regarding him it was said therefore the circumcision and to uncover the foreskin to cut was required a lad
בראשית רבה :
Rabbah Bereishis

פסוק כ

Pasuk 20

בעצם היום הזה נמול אברהם וישמעאל בנו:
his son and Yishmael Avraham was circumcised this the day on the strength of

בַּעֲצֵם הַיּוֹם הַזֶּה. שְׁמֻלָּאוֹ לְאַבְרָהָם צ"ט שָׁנָה וּלְיִשְׁמָעֵאל י"ג שָׁנִים
 years thirteen and to Yishmael years ninety-nine to Avraham that were completed this the day In the strength of
 נִמּוּל אַבְרָהָם וַיִּשְׁמָעֵאל בְּנוֹ :
 his son and Yishmael Avraham was circumcised

פסוק כא

Pasuk 21

וְכָל אַנְשֵׁי בֵּיתוֹ יְלִיד בֵּית וּמִקְנֵת כֶּסֶף מֵאֵת בֶּן נֹכַר
 a stranger a son of from money and those bought with the house those born of his house the men of and all
 נִמְלּוּ אִתּוֹ :
 with him were circumcised

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.

דף יומי • בכורות • דף 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

אימר דאמר רבי מאיר לחששא, לאחזוקינהו מי אמר?

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

איבעיא להו: עד מפי עד, מהו לעדות בכור?

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

רב אסי אסר, ורב אשי שרי.

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

OBJECTION

אמר ליה רב אסי לרב אשי: והא תנא דבי מנשה: אין עד מפי עד כשר אלא לעדות האשה!

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

תני: אלא לעדות שהאשה כשרה לה בלבד.

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

רב יימר אכשר עד מפי עד בכור, קרי עליה מרימר: "יימר שרי בוכרא".

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

RULING

והלכתא: עד מפי עד כשר לעדות בכור.

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

STATEMENT

אמר רבי אילעא: לא היו מוחזקין בו שהוא בכור, ובא אחד ואמר שהוא בכור ומומו עמו — נאמן.

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

מאי קא משמע לן, שהפה שאסר הוא הפה שהתיר? תנינא: האשה שאמרה "אשת איש הייתי וגרושה אני" נאמנת, שהפה שאסר הוא הפה שהתיר!

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

מהו דתימא: התיב הוא דאי בעי לא אמרה. אבל הכא, דלא סגי דלא אמרה, דקדשים בחוץ לא אכיל, אימא: לא הפה שאסר הוא,

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

קא משמע לן, דאי משום הכי — הוה שדי ביה מומא דניכר ואכיל ליה.

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

מתקיף לה מר בר רב אשי: מאי שנא מההוא גברא דאוגר ליה חמרא לחבריה, ואמר ליה: לא תיזיל באורחא דנהר פקוד דאיפא מיא, זיל באורחא דנרש דליפא מיא.

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

אֵל בְּאֶרְחַת דְּנֶהַר פֶּקוֹד וּמִית חֲמָרָא, וְאָתָא וְאָמַר לֵיהּ: בְּאֶרְחַת דְּנֶהַר פֶּקוֹד אָזְלִי, וּמִיָּהּ מִיָּא לָא הוּוּ.

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

וְאָמַר רַבָּא: מָה לוֹ לְשַׁקֵּר, אִי בְּעֵי אָמַר: בְּאֶרְחַת דְּנֶרֶשׁ אָזְלִי.

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

וְאָמַר אַבְי: "מָה לוֹ לְשַׁקֵּר" בְּמָקוֹם עֵדִים לָא אָמְרִינָן.

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?! הֵתָם וְדָאִי אִיכָא מִיָּא, הָכָא וְדָאִי שְׂדֵי בֵּיהּ מוּמָא — חֲשָׁשָׁא הוּא, וּבְמָקוֹם חֲשָׁשָׁא אָמְרִינָן "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

תְּתִיב רַבִּינָא וְקָאָמַר לְהָאִי שְׁמַעְתָּא בְּלֹא גִבְרָא, אָמַר לֵיהּ רַבָּא זוּטִי לְרַבִּינָא: אֲנִן מְשַׁמְיָה דְּרַבִּי אֵילְעָא מִתְנַיֵּן לָהּ.

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 צְדוֹק הָוָה לֵיהּ בּוּכְרָא, רָמָא לֵיהּ שְׁעָרֵי בָּסְלִי, בְּהָדִי דְקָאכִיל אִיבּוּעַ שִׁיפְתִּיהּ.

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

אָתָא לְקַמְיָה דְּרַבִּי יְהוֹשֻׁעַ, אָמַר לוֹ: כָּלוּם חֵילָקְנּוּ בֵּין חֵבֵר לְעַם הָאֶרֶץ? 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

אָתָא לְקַמְיָה דְּרַבָּן גַּמְלִיֵּאל, אָמַר לוֹ: חֵילָקְנּוּ בֵּין חֵבֵר לְעַם הָאֶרֶץ? אָמַר לוֹ רַבָּן גַּמְלִיֵּאל: לֹא.

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: (וְהָא) [וְהָלֵא] רַבִּי יְהוֹשֻעַ אָמַר לִי הֵן! אָמַר לוֹ: הַמֵּתִן עַד שְׂיַעֲלוּ בַּעֲלֵי תַרְיָסִין לְבֵית הַמְדְּרָשׁ.

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

כִּיּוֹן שְׂנַכְנְסוּ לְבֵית הַמְדְּרָשׁ, עֹמֵד הַשּׁוֹאֵל וְשֹׂאֵל: כָּלּוּם חִילָקְנוּ בֵּין חֵבֶר לַעַם הָאֶרֶץ? אָמַר לוֹ רַבִּי יְהוֹשֻעַ: לֹא.

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 רַבֵּן גַּמְלִיאֵל: וְהָלֵא מִשְׁמָה אָמְרוּ לִי הֵן! יְהוֹשֻעַ, עֹמֵד עַל רַגְלֶיךָ, וְיַעֲיֶדּוּ בָּךְ.

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

עֹמֵד רַבִּי יְהוֹשֻעַ עַל רַגְלָיו וְאָמַר: הֵיאֵךְ אֶעֱשֶׂה? אֵילְמָלִי אֲנִי חַי וְהוּא מֵת — יָכוֹל הַחַי לְהַכְחִישׁ אֶת הַמֵּת, עֹכְשִׁיו שְׂאֲנִי חַי וְהוּא חַי — הֵיאֵךְ 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 רַבֵּן גַּמְלִיאֵל עֹמֵד וְדוֹרֵשׁ, וְרַבִּי יְהוֹשֻעַ עֹמֵד עַל רַגְלָיו, עַד שֶׁרִינְנוּ כָּל הָעָם וְאָמְרוּ לְחוּצָפִית הַמֵּתוּרְגָּמָן: עֹמֵד! וְעֹמֵד.

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

מִתְנִי' נֶאֱמַן הַכֹּהֵן לֹמֵר: הִרְאִיתִי בְּכוֹר זֶה וּבָעַל מוֹם 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.

STATEMENT

גמ' אומר רב יהודה אומר רב: נאמן הכהן לומר "בכור זה נתן לי ישראל במומו".

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

מאי טעמא? כל מילתא דעבידא לאיגלויי לא משקרי בה אינשי.

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

אמר רב אשי: אף אנו נמי תנינא, נאמן הכהן לומר "הראיתי בכור זה ובעל מום הוא".

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

מאי טעמא? לא משום דאמרין כל מילתא דעבידא לאיגלויי לא משקרי בה אינשי?

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

התם הוא דקדשים בחוץ לא אכיל, אבל הכא, כיון דחשידי — חשידי.

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

מתיב רב שיזבי: האומר למי שאין נאמן על המעשר "קח לי ממי שהוא נאמן" או "ממי שהוא מעשר" — אינו נאמן.

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

אמאי? נימא: כל מילתא דעבידא לאיגלויי לא משקרי בה אינשי!

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

שאני התם,

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

עמוד ב' DAF 36B

EXPLANATION

דאית ליה לאשתמוטי.

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

סיפא ודאי מסייעא ליה:

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

מאיש פלוני — הרי זה נאמן.

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

התם, כיון דאית ליה תובע, מירתת.

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

אמר רבי ירמיה בר אבא: מנא ליה ליהודה הא?

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

אנא בגידול קבעתיה, וגידול קבע בדידיה.

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

והכי אמרי ליה: נאמן ישראל לומר "בכור זה נתתי לכהן במומו".

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

ישראל? פשיטא!

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

לא צריכא בקטן והגדיל,

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

מהו דתימא: לא קים ליה? קא משמע לן.

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

בסורא מתנו כלשנא בתרא, בפומבדיתא כלשנא קמא,

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

והלכתא אפילו כלשנא קמא.

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

רפרם בפומבדיתא הוה ליה בוכרא, ויהביה ליה לכהן בלא מומא.

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

STATEMENT

אזל שדא ביה מומא.

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

STATEMENT

יומא חד חלש בעיניה, אייתיה לקמיה.

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

אמר ליה: בכור זה נתן לי ישראל במומו.

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

STATEMENT

אַרְפָּסִינְיָה לְעִינְיָהּ, חֲזִייהָ בְּשִׁקְרֶיהָ.

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

STATEMENT

אָמַר לִיה: לָאוּ אֲנִי דִּיהִיבְתִּיהָ לָּךְ?

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

EXPLANATION

וְאַפִּילוּ הֵכִי לֹא חָשׂ לַה לְמִיָּלְתָּא, הָאִי הוּא דְחֻצִּיתָּא, כּוּלִּי עֲלָמָא לֹא חֻצִּיפִי.

And even so, Rafram did 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 שְׂרוּעַ דְּאֵתָא לְקַמִּיָּה דְּרַב אָשִׁי, אָמַר: לְמַאי נִיחוּשׁ לִיה?

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

STATEMENT

אִי כֹהֵן הוּא, אִי יִשְׂרָאֵל הוּא — הֲרִי 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

אָמַר לִיה רַבִּינָא לְרַב אָשִׁי: וְדָלְמָא יִשְׂרָאֵל הוּא, וְאָמַר רַב יְהוּדָה: אֵין רוֹאִין בְּכוֹר יִשְׂרָאֵל אֲלָא 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

אָמַר לִיה: הֵכִי הִשְׁתָּא?!

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

EXPLANATION

הֵתָם, נְהִי דְקַדְשִׁים בְּחוּץ לָא אָכִיל, אֲמַמוּנִיָּה דְכֹהֵן חֲשִׁיד.

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, מִכְּדִי יָדַע דִּהְיָא מוּם מוּבָהֵק הוּא, מַאי טַעְמָא אֲתִיּוּהָ קַמִּיָּה רַבָּנָן?

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

EXPLANATION

משום כבודו דחכם; על כבודו דחכם לא עבד, איסורא עבד!

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.

משנה MISHNAH

MISHNAH

מתני' הכל נאמנין על מומי מעשר.

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

גמרא GEMARA

QUESTION

גמ' מאי טעמא?

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

ANSWER

דאי בעי שדי ביה מומא מעיקרא!

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

QUESTION

מי ידע הי נפיק?

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

OBJECTION

וכי תימא מפיק ליה פריש עשרה, "לא יבקר בין טוב לרע" אמר רחמנא!

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

א לא דאי בעי שדי ביה מומא (כולי) [בכוליה] עדריה.

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.

MISHNAH

מִתְּנִי בְּכוֹר שְׁנִסְמִית עֵינּוֹ, וְשִׁנְקָטָעָה יָדוֹ, וְשִׁנְשַׁבְּרָה רַגְלוֹ — הֲרִי זֶה יִשְׁחַט עַל פִּי שְׁלֹשָׁה בְּנֵי הַכִּנְסֵת.

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 יוֹסִי אוֹמֵר: אֲפִילוּ יֵשׁ שָׁם עֶשְׂרִים וּשְׁלֹשָׁה, אֵינּוּ נִשְׁחָט אֶלָּא עַל פִּי מוֹמְחָה.

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

גְּמִ' רַבִּי שִׁמְלַאי וְרַבִּי יְהוּדָה נְשִׂיאָה תְּרוּיָהּ מִשְׁמִיָּה 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 לָהּ: רַבִּי שִׁמְלַאי וְרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי תְּרוּיָהּ 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

הִתֵּרַת בְּכוֹר בְּחוּצָה לְאֶרֶץ עַל פִּי שְׁלֹשָׁה בְּנֵי הַכִּנְסֵת.

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

STATEMENT

אָמַר רַבָּא: וּבְמוֹמִין מוֹבְהָקִין.

Rava said: And this is specifically with obvious blemishes.

QUESTION

מַאי קָא מְשַׁמַּע לָן? תִּנְיָנָא: בְּכוֹר שְׁנִסְמִית עֵינּוֹ, וְשִׁנְקָטָעָה יָדוֹ, וְשִׁנְשַׁבְּרָה רַגְלוֹ — הֲרִי זֶה יִשְׁחַט עַל פִּי שְׁלֹשָׁה בְּנֵי הַכִּנְסֵת!

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

אי ממתניתין הוה אמינא: בחוצה לארץ אפילו מומין שאין מובהקין,

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

והאי דקתני מובהקין — להודיעהו כחו דרבי יוסי, קא משמע לן.

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

אמר רב יהודה אמר רבי ירמיה בר אבא, ספק משמיה דרב, ספק משמיה דשמואל:

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

שלשה מתירין את הבכור במקום שאין מומחה.

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

QUESTION

מאי קא משמע לן? תנינא: הרי זה ישחט על פי שלשה בני הכנסת!

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

אי ממתניתין הוה אמינא: במקום מומחה, קא משמע לן: במקום שאין מומחה — אין, במקום שיש מומחה — לא.

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

אמר רב חייא בר עמרם: שלשה מתירין את הבכור במקום שאין מומחה, שלשה מתירין את הנדר במקום שאין חכם.

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

שלשה מתירין את הבכור במקום שאין מומחה

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.

למעשה 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."

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֶנִּי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אִין הִבִּין בְּמִתְג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחָתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוּר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֵר יָעַר וְכִלְהִיבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֹרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֹרֶךָ יְהוָה צִלָּךְ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שֹׁמְרִים לְבָקֶר:

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

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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