

חומש עם רש"י • וירא • ראשון

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

VAYERA • 1ST ALIYAH

CHAPTER PREVIEW

We open this parsha with Avraham Avinu sitting at the entrance of his tent in the heat of the day, recovering from his bris milah. Hashem comes to visit him in his weakness, showing us the great yesod of bikur cholim. Even in his pain, Avraham is looking out for guests, and as soon as he sees three travelers, he runs to welcome them with unbelievable warmth and hachnasas orchim.

We see the incredible zrizus of Avraham and Sarah as they quickly prepare a lavish meal for these guests, who are actually malachim in disguise. The aliyah wraps up with the malach giving the bsorah that Sarah will have a son, leading to Sarah's wonderment and Hashem's response that nothing is too wondrous for Him.

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

פסוק א

Pasuk 1

וַיֵּרָא אֵלָיו יְהוָה בְּאֵלֶיךָ מִמְּרָא וְהוּא יֹשֵׁב פֶּתַח הָאֹהֶל פַּחַם
in the heat of the tent at the entrance of was sitting and he Mamre by the plains of Hashem to him And appeared
הַיּוֹם:
the day

רש"י

וירא אליו. לבקר את החולה. אמר רבי חמא בר חנינא, יום שלישי
the third day Chanina son of Chama Rabbi said the sick person — to visit to him And He appeared
למילתו היתה, ובא הקב"ה ושאל בשלומו בבא מציעא פ"ו:
86b Metzia Bava of his welfare and asked the Holy One blessed be and came it was to his circumcision
He

רש"י

באלוני ממרא. הוא שנתן לו עצה על המילה, לפיכך נגלה עליו
to him He revealed Himself therefore the circumcision regarding counsel to him who gave he Mamre By the plains of
בחלקו בראשית רבה:
Rabbah Bereishis in his portion

רש"י

יושב. ישב פתיב, בקש לעמד, אמר לו הקב"ה שבו ואני אעמד, ואתה
and you will stand and I sit the Holy One blessed be to him said to stand he wished it is written he sat sitting
סימן לבניה שעתידי אני להתיצב בעדת הדינים והן יושביו, שנאמר
as it is said will sit and they the judges in the assembly of will stand I that in the future to your children a sign

אֱלֹהִים נֹצֵב בְּעֵדַת אֵל תְּהִלִּים פ"ב בראשית רבה :

Rabbah Bereishis chapter 82 Tehillim God in the assembly of stands God

רש"י

פתח האהל. לראות אם יש עובר ושב ויכניסם בביתו:

into his house and he would bring them and returning one passing there is if to see the tent At the entrance of

רש"י

כחום היום. הוציא הקב"ה חמה מנתיקה, שלא להטריחו באורחים,

with guests to trouble him so as not from its sheath the sun the Holy One blessed be brought out the day In the heat of He

ולפי שראהו מצטער שלא היו אורחים באים, הביא המלאכים עליו בדמות

in the likeness of to him the angels He brought coming guests were that not grieved that He saw him and because

אנשים כבא מציעא שם :

there Metzia Bava men

פסוק ב

Pasuk 2

וישא עיניו וירא והנה שלשה אנשים נצבים עליו וירא וירץ

and he ran and he saw over him standing men three and behold and he saw his eyes And he lifted

לקראתם מפתח האהל וישתחו ארצה:

to the ground and he bowed the tent from the entrance of to greet them

רש"י

והנה שלשה אנשים. אחד לבשר את שרה ואחד להפך את סדום ואחד לרפא

to heal and one Sodom — to overthrow and one Sarah — to announce one men three And behold

את אברהם, שאין מלאך אחד עושה שתי שליחיות בראשית רבה. תדע לה,

to you You may know Rabbah Bereishis commissions two performs one angel for not Avraham —

שכן כל הפרשה הוא מזכירן בלשון רבים ויאכלו, ויאמרו אליו, ובבשורה

and in the announcement to him and they said and they ate plural in language of mentions them it the section all that so

נאמר ויאמר שוב אשוב אליה, ובהפיכת סדום הוא אומר פי לא אוכל לעשות

to do I can not for says it Sodom and in the overthrow of to you I will return surely and he said it is said

דבר לביתי הפפי, ורפאל שרפא את אברהם הלה משם להציל את לוט;

Lot — to rescue from there went Avraham — who healed And Raphael my overthrowing not to anything

הוא שנאמר ויהי כהוציאם אתם החוצה ויאמר המלט על נפשך, למדת שהאחד

that the one you learn your life for escape that he said outside them when they brought and it was what is stated that is

היה מציל בראשית רבה :

Rabbah Bereishis delivering was

רש"י

נצבים עליו. לפניו, אבל לשון נקיה הוא פלפי המלאכים:

the angels regarding it is refined an expression but before him over him standing

רש"י

וירא. מהו וירא וירא שתי פעמים? הראשון כמשמעו והשני
and the second according to its literal meaning the first times two and he saw and he saw what is it And he saw
לשון הבנה, נסתכל שהיו נצבים במקום אחד והבין שלא היו
they were that not and he understood one in a place standing that they were he looked understanding an expression of
רוצים להטריחו, ואף על פי שידעו היו שיצא לקראתם עמדו
they stood towards them that he would go out they were that they knew though and even to trouble him wanting
במקומם לכבודו, להראותו שלא רצו להטריחו, וקדם הוא ורץ לקראתם,
towards them and ran he and preceded to trouble him they wanted that not to show him for his honor in their place
בבבא מציעא, כתיב נצבים עליו, וכתוב וירץ לקראתם? כד חזיוהו דהנה
that he was they saw him when towards them and he ran and it is written by him standing it is written Metzia in Bava
שרי ואסר פרושו הימנו, מיד וירץ לקראתם:
towards them and he ran immediately from him they separated and binding untying

פסוק ג

Pasuk 3

ויאמר אדני אם נא מצאתי חן בעיניך אל נא תעבר מעל עבדך:
your servant from over pass please do not in your eyes favor I have found please if my lords And he said

רש"י

ויאמר אדני אם נא וגו'. לגדול שבהם אמר וקראם כלם אדונים
lords all of them and he called them he spoke among them to the greatest etc. now if my lord And he said
ולגדול אמר אל נא תעבר, וכיון שלא יעבר הוא יעמדו חבריו עמו,
with him his companions would stand he he would pass that not and since pass by please do not he said and to the greatest
ובלשון זה הוא חל שבועות ל"ה. ד"א קדש הוא, והיה אומר להקב"ה
to the Holy One saying and he was it is holy another explanation 35b Shevuos profane it this and in usage
להמתין לו עד שירויץ ויכניס את האורחים ואע"פ שכתוב אחר וירץ
and he ran after that it is written and even though the guests — and brings in that he runs until for him to wait
לקראתם, האמירה קדם לכן היתה, ודרה המקראות לדבר כן, כמו שפרשתי אצל
by that I explained just as thus to speak the Scriptures and the way of was this before the speaking to meet them
לא ידון רוחי באדם, שנכתב אחר ויולד נח, ואי אפשר לומר
to say and it is impossible Noach and he begot after which was written in man My spirit shall contend not
אלא שהיתה הגזרה קדם ללדה כ' שנה, ושתי הלשונות בב"ר:
are in Bereishis Rabbah the interpretations and both years twenty the birth before the decree that was except

פסוק ד

Pasuk 4

יקח נא מעט מים ורחצו רגליכם והשענו תחת העץ:
the tree under and recline your feet and wash water a little please let be brought

רש"י

יקח נא. על ידי שליח, והקב"ה שלם לבניו על ידי
the hand of by his children recompensed and the Holy One blessed a messenger the hand of by please let be fetched
be He

שְׁלִיחַ, שֶׁנֶּאֱמַר וַיָּרֶם מֹשֶׁה אֶת יָדוֹ וַיִּךְ אֶת הַסֵּלַע בַּמַּדְבָּר כ' :

20 Bamidbar the rock — and he smote his hand — Moshe and he lifted as it is said a messenger

רש"י

וּרְחַצוּ רַגְלֵיכֶם. כְּפֶסֶד שֶׁהֵם עֲרַבִּיִּים שֶׁמִּשְׁתַּחֲוִּים לְאַבְקַּת רַגְלֵיהֶם וְהַקָּפִיד
and he was particular their feet to the dust of who bow down were Arabians that they He thought your feet And wash
שֶׁלֹּא לְהַכְנִיס עֲ"ז לְבֵיתוֹ; אֲבָל לוֹט שֶׁלֹּא הִקְפִיד, הִקְדִּים לִינָה לְרַחֲצָהּ,
before washing lodging mentioned first particular who was not Lot but into his house idolatry to bring in not
שֶׁנֶּאֱמַר וְלִינוּ וְרַחֲצוּ רַגְלֵיכֶם:
your feet and wash and tarry all night as it is said

רש"י

תַּחַת הָעֵץ. תַּחַת הָאֵילָן:
the tree beneath the tree Under

פסוק ה

Pasuk 5

וְאָקַחְהָ פֶת לֶחֶם וְסַעְדוּ לְבָבְכֶם אַחֲרַי תַּעֲבֵרוּ כִּי עַל כֵּן
therefore · because you shall pass on afterwards your heart and sustain bread a morsel of and let me fetch
עַבְרַתְּםָּ עַל עַבְדְּכֶם וַיֹּאמְרוּ כֵּן תַּעֲשֶׂה כְּאֲשֶׁר דִּבַּרְתָּ:
you have spoken just as you shall do so and they said your servant by you have passed

רש"י

וְסַעְדוּ לַבָּבָהּ. בַּתּוֹרָה, בְּנִבְיָאִים וּבְכַתּוּבִים מְצִינוּ דִּפְתָּא סַעְדָּתָא דְּלִבָּא.
of the heart is the sustenance that bread we find and in the Writings in the Prophets In the Torah your heart And sustain
בַּתּוֹרָה וְסַעְדוּ לְבָבְכֶם, בְּנִבְיָאִים סַעְדַּת לִבָּהּ פֶת לֶחֶם שׁוֹפְטִים י"ט, בְּכַתּוּבִים
In the Writings 19 Shoftim of bread with a morsel your heart Sustain In the Prophets your heart and sustain In the Torah
וְלֶחֶם לִבָּב אֲנוֹשׁ יִסְעַד תַּחַל' ק"ד. אָמַר רַבִּי חָמָא, לְבָבְכֶם אֵין כְּתִיב כָּאֵין אֱלָא
but rather here written is not your hearts Chama Rabbi said 104 Tehillim sustains man the heart of and bread
לְבָבְכֶם, מְגִיד שֶׁאֵין יֵצֵר הָרַע שׁוֹלֵט בְּמַלְאָכִים בְּרֵאשִׁית רַבָּה :
Rabbah Bereishis over the angels ruling evil inclination that there is no teaching your heart

רש"י

אַחֲרַי תַּעֲבֵרוּ. אַחֲרַי כֵּן תֵּלְכוּ:
you shall go so after you shall pass after

רש"י

כִּי עַל כֵּן עָבַרְתֶּם. כִּי הִדְבַּר הַזֶּה אֲנִי מְבַקֵּשׁ מִכֶּם מֵאַחֲרֵי שֶׁעָבַרְתֶּם עָלַי
by me that you passed since from you request I this the thing because you passed therefore · For
לְכָבוֹדִי:
for my honor

רש"י

כִּי עַל כֵּן. כְּמוֹ עַל אֲשֶׁר, וְכֵן כָּל כִּי עַל כֵּן שֶׁבְּמִקְרָא, כִּי עַל כֵּן בָּאוּ
they came therefore · for that is in Scripture therefore · for every and so that because is like therefore · for

בָּצַל קָרַתִּי בְּרֹאשִׁית י"ט , כִּי עַל כֵּן רָאִיתִי פָנֶיךָ בְּרֹאשִׁית לִי:י , כִּי
10 33 Bereishis your face I have seen therefore · for 19 Bereishis my roof under the shadow of
עַל כֵּן לֹא נִתְּתִיהָ שָׁם ל"ח , כִּי עַל כֵּן יָדַעְתָּ הִנֵּתָנוּ בַּמִּדְבָּר י'
Bamidbar our encampment you know therefore · for 38 there I gave her not therefore · for

פסוק ו

Pasuk 6

וַיַּמְהֵר אַבְרָהָם הָאֵלֶּלְהָ אֶל שָׂרָה וַיֹּאמֶר מְהֵרָה שְׁלֹשׁ סָאִים קֹמַח סֶלֶת
fine flour flour seahs of three hurry and he said Sarah to to the tent Avraham And hastened
לוֹשִׁי וְעָשִׂי עֲגוֹת:
cakes and make knead

רש"י

קֹמַח סֶלֶת. סֶלֶת לְעֲגוֹת, קֹמַח לְעֻמִּילָן שֶׁל טַבָּחִים, לְכַסּוֹת אֶת הַקֶּדֶרָה לְשֹׂאֵב אֶת
— to absorb the pot — to cover cooks of for the dough meal for cakes fine flour fine flour Meal
הַזֶּהמָא:
the scum

פסוק ז

Pasuk 7

וְאֵל הַבָּקָר רָץ אַבְרָהָם וַיִּקַּח בֶּן בָּקָר רֶךְ וְטוֹב וַיִּתֵּן אֶל הַנַּעַר
the youth to and he gave and good tender cattle a son of and he took Avraham ran the herd and to
וַיַּמְהֵר לַעֲשׂוֹת אֹתוֹ:
it to prepare and he hastened

רש"י

בֶּן בָּקָר רֶךְ וְטוֹב. ג' פָּרִים הָיוּ, כְּדֵי לְהַאֲכִילָן ג' לְשׁוֹנוֹת בָּחֶרְדֵּל בָּבָא
Bava with mustard tongues three to feed them in order there were bulls three and good tender cattle A son of
מְצִיעָא פ"ז :
chapter seven Metzia

רש"י

אֵל הַנַּעַר. זֶה יִשְׁמָעֵאל, לְחַנּוּכוֹ בְּמִצְוֹת בְּרֹאשִׁית רַבָּה :
Rabbah Bereishis in mitzvos to train him Yishmael this the young man To

פסוק ח

Pasuk 8

וַיִּקַּח חֲמָאָה וְחֵלָב וּבֶן הַבָּקָר אֲשֶׁר עָשָׂה וַיִּתֵּן לְפָנֵיהֶם וְהוּא
and he before them and he set he had prepared which the herd and the son of and milk curds And he took
עֹמֵד עֲלֵיהֶם תַּחַת הָעֵץ וַיֹּאכְלוּ:
and they ate the tree under over them was standing

רש"י

ויקח חמאה וגו'. וְלָחֶם לֹא הָבִיא, לְפִי שֶׁפָּרְסָה שָׂרָה נָדָה, שֶׁחֲזָר לָהּ
to her for returned menstruation Sarah that saw because did he bring not but bread etcetera butter And he took
אֲרַח כְּנָשִׁים אוֹתוֹ הַיּוֹם, וְנִטְמָאתָ הָעֹפָה בְּבֹא מְצִיעָא שָׁם :
there Metzia Bava the dough and became impure day that of women the manner

רש"י

חמאה. שֶׁמֶן הַחֵלֶב שֶׁקוֹלְטִין מֵעַל פָּנָיו:
its surface from upon which they skim the milk the fat of Butter

רש"י

ובן הבקר אשר עשה. אֲשֶׁר תָּקַן; תָּקַן קָמָא קָמָא שֶׁתָּקַן אִמְטִי וְאִיתִי
and placed he brought that he prepared first the first he prepared which he made which the herd And the son of
קָמָהוּ:
before them

רש"י

ויאכלו. נִרְאוּ כְּמִי שֶׁאָכְלוּ, מִכָּאן שֶׁלֹּא יִשְׁנָה אָדָם מִן הַמִּנְהָג בְּבֹא מְצִיעָא
Metzia Bava the custom from a person should deviate that not from here who ate like one they appeared And they ate
שָׁם :
there

פסוק ט

Pasuk 9

וַיֹּאמְרוּ אֵלָיו אֵיךְ שָׂרָה אֲשֶׁתְּךָ וַיֹּאמֶר הִנֵּה בְּאֶהֱלִי:
in the tent behold and he said your wife Sarah where is to him And they said

רש"י

ויאמרו אליו. נְקוּד עַל אִי"ו שֶׁבְּאֶלְיוּ, וְתִנְיָא ר"ש בֶּן אֶלְעָזָר אוֹמֵר
says Elazar son of Rabbi Shimon and it was taught which are in to-him aleph yud vav upon dotted to him And they said
כָּל מְקוֹם שֶׁפְּתַב רַבָּה עַל הַנִּקְדָּה, אֵתָה דוֹרְשׁ הַפְּתָב; וְכֵאן הַנִּקְדָּה רַבָּה עַל
over is greater the dotting and here the writing expound you the dotting over is greater where the writing place every
הַפְּתָב אֵתָה דוֹרְשׁ הַנִּקְדָּה, שֶׁאֵף לְשָׂרָה שֶׁאֵלּוּ אִיו אֲבָרָהֶם, לְמַדְנֵי שִׁישְׁאֵל
that should inquire we learned Avraham where is he they asked about Sarah that even the dotting expound you the writing
אָדָם בְּאֶכְסִינְיָ שֶׁלּוֹ לְאִישׁ עַל הָאִשָּׁה וְלָאִשָּׁה עַל הָאִישׁ. בְּכִבָּא מְצִיעָא אוֹמְרִים
they say Metzia in Bava the man about and of the woman the woman about of the man his at the lodging a man
יודעים הָיוּ מְלָאכֵי הַשְּׂרָת שָׂרָה אִמֵּנוּ הֵיכָן הָיְתָה, אֶלָּא לְהוֹדִיעַ שֶׁצְנוּעָה הָיְתָה,
she was that modest to make known but she was where our mother Sarah the service the angels of were knowing
כְּדִי לְחַבְּבָהּ עַל בַּעְלָהּ. אָמַר רַבִּי יוֹסִי בַר חֲנִינָא, כְּדִי לְשַׁגֵּר לָהּ כּוּס שֶׁל בְּרָכָה:
blessing of a cup to her to send in order Chanina son of Yosei Rabbi said her husband upon to endear her in order

רש"י

הנה באהל. צְנוּעָה הִיא:
she is modest in the tent Behold

פסוק י

וַיֹּאמֶר שׁוּב אָשׁוּב אֵלַיָּךְ כָּעֵת חַיָּה וְהִנֵּה בֵן לְשָׂרָה אִשְׁתְּךָ וְשָׂרָה

and Sarah your wife for Sarah a son and behold next year at this time to you I will return surely And he said

שְׁמַעַת פֶּתַח הָאֵהָל וְהוּא אַחֲרָיו:

was behind him and it the tent at the entrance of was listening

רש"י

שוב אשוב. לא בשׁוּרו המְלָאךְ שִׁיָּשׁוּב אֵלָיו, אֲלָא בְּשִׁלְיָחוֹתוֹ שֶׁל

of in the mission but to him that he would return the angel announced to him not I will return Return

מְקוֹם אָמַר לוֹ, כְּמוֹ וַיֹּאמֶר לָהּ מְלָאךְ ה' הִרְבָּה אֲרֻכָּה, וְהוּא אֵין

has not and he I will multiply greatly Hashem the angel of to her and he said like to him he said the Omnipresent

בְּיָדוֹ לְהִרְבּוֹת, אֲלָא בְּשִׁלְיָחוֹתוֹ שֶׁל מְקוֹם, אַף כָּאֵן בְּשִׁלְיָחוֹתוֹ שֶׁל מְקוֹם

the Omnipresent of in the mission here even the Omnipresent of in the mission but to multiply in his power

אָמַר לוֹ כֵּן בִּ"ר . אֵלִישָׁע אָמַר לְשׁוֹנְמִית לְמוֹעֵד הַזֶּה כָּעֵת חַיָּה אַתָּה

you reviving at the time this at the season to the Shunamite said Elisha in Bereishis Rabbah so to him he said

חֲבֻקָּת בֵּן וַתֹּאמֶר אֵל אֲדֹנָי אִישׁ הָאֱלֹהִים אֵל תִּכְזֹּב בְּשַׁפְּחָתְךָ, אוֹתָן הַמְּלָאכִים

the angels those to your handmaid lie do not God man of my lord do not and she said a son shall embrace

שֶׁבְּשָׂרוֹ אֶת שָׂרָה אָמְרוּ לְמוֹעֵד אָשׁוּב, אָמַר לָהּ אֵלִישָׁע אוֹתָם הַמְּלָאכִים שֶׁהֵם

who they the angels those Elisha to her said I will return at the season said Sarah — who announced

חַיִּים וְקִיָּמִים לְעוֹלָם אָמְרוּ לְמוֹעֵד אָשׁוּב, אֲכַל אֲנִי בָּשָׂר וְדָם שֶׁהַיּוֹם חַי

is alive who today and blood flesh I but I will return at the season said forever and enduring are living

וּמָחָר מֵת – בֵּין חַי וּבֵין מֵת לְמוֹעֵד הַזֶּה וּגו':

etc. this at the season dead or whether alive whether is dead and tomorrow

רש"י

כַּעַת חַיָּה. כָּעֵת הַזֹּאת לְשָׁנָה הַבָּאָה, וּפְסַח הָיָה, וּלְפָסַח הַבָּא נוֹלָד יִצְחָק,

Yitzchak was born the coming and by Pesach it was and Pesach the coming next year this at this time living At this time

מִדָּלָא קָרִינוּ כָּעֵת אֲלָא כָּעֵת:

at this time but at a time we read since not

רש"י

כַּעַת חַיָּה. כָּעֵת הַזֹּאת שֶׁתִּהְיֶה חַיָּה לָכֶם, שֶׁתִּהְיֶיוּ כָּלְכֶם שְׁלֵמִים וְקִיָּמִים:

and alive healthy all of you that you will be to you life that there will be this at the time of life At the time

רש"י

וְהוּא אַחֲרָיו. הִפְתַּח הָיָה אַחֲרֵי הַמְּלָאךְ:

the angel behind was the door was behind him and it

פסוק יא

וְאַבְרָהָם וְשָׂרָה זְקֵנִים בָּאִים בַּיָּמִים הַזֵּל לְהִיּוֹת לְשָׂרָה אֲרַח כְּנָשִׁים:

of women the manner for Sarah to be had ceased in years advanced were old and Sarah and Avraham

רש"י

חדל להיות. פסק ממנה:

from her stopped to be ceased

רש"י

אורח כנשים. ארח נדות:

menstruant women the manner of like women the manner of

פסוק יב

Pasuk 12

וּתְצַחֵק שָׂרָה בְּקִרְבָּהּ לֵאמֹר אַחֲרַי בְּלֹתִי הֲיִתָּה לִי עֵדָנָה וְאֲדֹנִי

and my lord smooth skin to me shall there be my wearing out after saying within herself Sarah And laughed

זָקֵן:

is old

רש"י

בְּקִרְבָּהּ. מִסְתַּכֶּלֶת בְּמַעֲיָהּ וְאָמְרָה אֶפְשָׁר הִקְרַבְתִּים הֲלוֹ טְעוֹנִין וְלֹד? הַשְּׂדִים הֲלוֹ

these the breasts a child can carry these the innards is it possible and she said at her innards she looked within herself

שֶׁצָמְקוּ מוֹשְׁכֵין חֵלֶב? תַּנְחוּמָא:

Tanchuma milk can draw that dried up

רש"י

עֲדָנָה. צַחְצוּחַ בָּשָׂר, וּלְשׁוֹן מְשֻׁנָּה מְשִׁיר אֶת הַשֹּׁעַר וּמַעֲדִין אֶת הַבָּשָׂר. דָּבָר

another the flesh — and softens the hair — it removes the Mishnah and the language of flesh smoothness of glistening

אַחֵר לְשׁוֹן עֵדוֹ; זְמַן וְסֵת נִדּוּת:

niddah the flow of the period of time an expression of explanation

פסוק יג

Pasuk 13

וַיֹּאמֶר יְהוָה אֶל אַבְרָהָם לָמָּה זֶה צָחָקָה שָׂרָה לֵאמֹר הֲאֵף אֲמַנָּם אֵלַי

I will give birth true is it indeed saying Sarah laughed is this why Avraham to Hashem And said

וְאֲנִי זָקֵנָתִי:

have grown old when I

רש"י

הֲאֵף אֲמַנָּם. הֲגַם אֱמֶת אֵלַי?

I will give birth truth is it also true Is it even

רש"י

וְאֲנִי זָקֵנָתִי שִׁנָּה הַכָּתוּב מִפְּנֵי הַשְּׁלוֹם, שֶׁהָרִי הִיא אֲמָרָה וְאֲדֹנִי זָקֵן:

is old and my lord said she for behold peace for the sake of the Scripture altered have grown old and I

פסוק יד

הִיפֹלָא מִיְהוָה דָּבָר לְמוֹעֵד אָשׁוּב אֵלֶיךָ כָּעֵת חַיָּה וּלְשָׂרָה

and to Sarah next year at this time to you I will return at the appointed time any matter from Hashem Is there hidden

בֵּן:

a son

רש"י

הִיפֹלָא. כְּתַרְגוּמוֹ הִתְכַּסִּי? וְכִי שׁוּם דָּבָר מְפָלָא וּמִפְּרֵד וּמִכְסָּה מִמֶּנִּי

from Me and covered and separated wondrously distant thing any is indeed is it hidden as its translation Is it too hard

מִלַּעֲשׂוֹת כְּרִצּוֹנִי:

according to My will from doing

רש"י

לְמוֹעֵד. לְאוֹתוֹ מוֹעֵד הַמִּיָּחָד שֶׁקִּבַּעְתִּי לָךְ אֶתְמוּל, לְמוֹעֵד הַזֶּה

this at the appointed time yesterday for you that I established specific appointed time at that At the appointed time

כְּשָׁנָה הָאַחֲרֵת:

next in the year

CHAPTER SUMMARY

The aliyah begins with Hashem appearing to Avraham Avinu by Mamre while he sits in the heat of the day. Seeing three men approaching, Avraham runs to greet them, offers them water to wash their feet, and invites them to rest under the tree. He and Sarah quickly prepare a generous meal of cakes and meat for them. After eating, the guests ask for Sarah and promise that she will have a son by next year, prompting Sarah to laugh to herself in her old age, which brings a gentle rebuke from Hashem, reminding us that nothing is beyond His power.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is showing us the incredible zrizus of Avraham Avinu. Think about the situation: he is ninety-nine years old, on the third day after his bris milah, and the heat of the day is unbearable. Yet, the moment he sees potential guests, he doesn't just walk; the pasuk says "vayaratz likrasam", he ran to greet them. He runs to Sarah, he runs to the cattle. This is not just hospitality; this is a burning, unstoppable passion for a mitzvah that overcomes all physical limitations.

Lichoira, we often wait for the perfect conditions to do a mitzvah or to help another Yid. We tell ourselves, "I'm too tired today," "I'm not feeling a hundred percent," or "the timing is just not right." But Avraham Avinu teaches us the yesod of zrizus: when a mitzvah comes your way, you run. You don't let the heat of the day or your own physical weakness hold you back. The energy we bring to a mitzvah actually infuses us with new life.

Today, when an opportunity for a mitzvah or chesed comes your way, don't hesitate or do it half-heartedly. Jump up and do it immediately with real warmth and excitement, even if you feel tired or busy.

דף יומי • בכורות • דף ל"ז

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THE SUGYA

We start off this daf by wrapping up the sugya of who is qualified to permit a firstborn animal or to dissolve a vow. The Gemara clarifies the exact parameters of the machlokes between Rabbi Yehuda and the Rabbis regarding whether a Sage is required to be part of a three-man panel for hataras nedarim, and we bring a clear halachic ruling that the halacha does not follow Rabbi Yosei's stringent view. From there, we move into a new Mishnah in Perek Kol Pesulei HaMukdashin that deals with the dinim of a seller who mistakenly sells forbidden meat—such as an unpermitted bechor or a treifah—and how the financial restitution is calculated based on whether the buyers actually ate the meat and whether they derived any halachically recognized benefit from it.

In the second half of the daf, we are zocheh to begin a new Perek, "On Account of These Blemishes" (Perek Al Elu Mumim). This Perek is the central location in Shas for defining the specific physical blemishes (mumim) that permit a firstborn animal to be slaughtered and eaten outside the Beis HaMikdash. We begin with the first Mishnah of the Perek, which details various mumim in the ear of the animal, such as a split, a perforation, or dryness, and the Gemara begins its limud to find the Torah source showing that ear blemishes are indeed considered valid mumim despite not being explicitly written alongside "lame or blind" in the pesukim.

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

עמוד א' DAF 37A

EXPLANATION

לְאַפּוֹקֵי מִדְּרַבִּי יוֹסֵי,

The ruling that three laymen may permit a firstborn animal is **to the exclusion of the opinion of Rabbi Yosei** in our Mishnah, who holds that even a court of twenty-three cannot permit a firstborn without an expert.

EXPLANATION

שֶׁלֹּשָׁה מְפִירִין אֶת הַנֶּדֶר בְּמָקוֹם שֶׁאֵין חָכָם לְאַפּוֹקֵי מִדְּרַבִּי יְהוּדָה,

And the ruling that **three** laymen **may dissolve a vow in a place where there is no Sage** is **to the exclusion of the opinion of Rabbi Yehuda**,

BRAISA

דִּתְנִינָא: הַפֶּרֶת נְדָרִים בְּשִׁלְשָׁה, רַבִּי יְהוּדָה אוֹמֵר: אֶחָד מֵהֶם חָכָם.

as **it is taught** in a braisa: **The dissolution of vows** is done by **three** laymen; **Rabbi Yehuda says**: **At least one of them** must be a **Sage**.

QUESTION

במקום שאין חכם. כגון מאן?

The Gemara asks: When we say that a single Sage can dissolve a vow, or that laymen can only do so in a place where there is no Sage, like whom is considered such a Sage?

ANSWER

אמר רב נחמן: כגון אנא.

Rav Nachman said: Like me, who is an expert in these halachos.

QUESTION

רבי יהודה אומר: אחד מהן חכם, מכיל דהנה כל דהו?

The Gemara asks: Since Rabbi Yehuda says that one of them must be a Sage, is it implied that those other two can be anyone, even complete ignoramuses?

ANSWER

אמר רבינא: דמסברי ליה וסבר.

Ravina said: No, they must be people to whom we explain the halachos of vows and they understand them.

מִשְׁנָה MISHNAH

MISHNAH

רבי יוסי אומר: אפילו יש שם עשרים ושלשה כו'.

We learned in the Mishnah that Rabbi Yosei says: Even if there are twenty-three Sages there, etc., a firstborn may only be slaughtered on the word of an expert.

גְּמָרָא GEMARA

STATEMENT

אמר רב חננאל אמר רב: אין הלכה כרבי יוסי.

Rav Chananel said that Rav said: The halacha is not like Rabbi Yosei.

QUESTION

פשיטא, יחיד ורבים הלכה כרבים!

The Gemara asks: This is obvious! There is a rule that when there is a dispute between an individual and the many, the halacha is like the many, so why did Rav need to state this?

ANSWER

מהו דתימא נמוקו עמו? קא משמע לן.

The Gemara answers: **Lest you say** that Rabbi Yosei is different because **his reasoning is with him**, meaning his logic is always exceptionally deep, and we should follow him; therefore, Rav **comes to teach us** that the halacha still follows the Rabbis.

INFERENCE

תַּפְּשׁוּט מִהָא, דְּהָרַךְ קַמִּייתָא מְשַׁמִּיָּה דְשִׁמוּאֵל אֵיתָמַר, דְּאֵי מְשַׁמִּיָּה דְרַב — תִּרְתִּי לְמָה לִּי?

The Gemara suggests: Let us **resolve from this** our earlier dilemma as to who authored the statement that three laymen may permit a firstborn. Let us say **that that first statement was said in the name of Shmuel; for if it was said in the name of Rav, why do I need two** statements from him rejecting Rabbi Yosei?

ANSWER

חָדָא (מַכְלִיל) [מַכְלִילָא] דְּחִבֵּירְתָּהּ אֵיתָמַר.

The Gemara rejects this: No, Rav could have said both, because **one statement was said by inference from the other**, and Rav himself only explicitly uttered one of them.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי' הַשּׁוֹחֵט אֶת הַבְּכוֹר, וְנוֹדַע שֶׁלֹּא הִרְאָהוּ — מָה שֶׁאָכְלוּ אֲכָלוּ, וְיִחְזִיר לָהֶם הַדָּמִים,

MISHNAH: One who slaughters a firstborn animal and sells its meat, and it became known that he did not show it to an expert to permit it, **what the buyers ate, they ate**, but the seller must **return the money to them** because he sold them forbidden meat;

MISHNAH

וּמָה שֶׁלֹּא אָכְלוּ — הַבֶּשֶׂר יִקָּבֵר, וְיִחְזִיר אֶת הַדָּמִים.

and what they did not eat, the meat must be buried, and the seller must return the money for that meat as well.

MISHNAH

וְכֵן הַשּׁוֹחֵט אֶת הַפָּרָה וּמִכְרָהּ, וְנוֹדַע שֶׁהִיא טְרֵפָה — מָה שֶׁאָכְלוּ אֲכָלוּ,

And likewise, one who slaughters a cow and sells it, and it became known that it is a treifah, what they ate, they ate, and he must return their money;

MISHNAH

וּמָה שֶׁלֹּא אָכְלוּ — הֵם יִחְזִירוּ לוֹ אֶת הַבֶּשֶׂר, וְהוּא יִחְזִיר לָהֶם אֶת הַדָּמִים.

and what they did not eat, they shall return the meat to him, and he shall return the money to them.

MISHNAH

מִכְרוּהוּ לְגוֹיִם, אוֹ הִטִּילוּהוּ לְכִלְבִּים — יִשְׁלְמוּ דָמֵי טְרֵפָה.

If the buyers **sold it to non-Jews, or threw it to the dogs, they shall pay** the seller **the value of treifah meat**, and the seller refunds them the difference.

GEMARA

גָּמִי תִּנּוּ רַבָּנָן: הַמוֹכֵר בָּשָׂר לַחֲבִירוֹ וְנִמְצָא בָּשָׂר בְּכוֹר,

GEMARA: The Rabbis taught in a braisa: One who sells meat to his fellow and it is found to be the meat of a firstborn that was not permitted by an expert,

BRAISA

פִּירוֹת וְנִמְצָא טְבָלִים, יֵינִי וְנִמְצָא יֵינִי נֶסֶךְ — מָה שֶּׁאָכְלוּ אָכְלוּ, וַיַּחְזִיר לָהֶם אֶת הַדָּמִים.

or produce and it is found to be tevel, or wine and it is found to be wine used for a libation to avodah zarah, what they ate, they ate, and he must return all the money to them.

BRAISA

רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר: דְּבָרִים שֶׁהִנָּפֵשׁ קֶצֶה בָּהֶן — יַחְזִיר לָהֶן אֶת הַדָּמִים,

Rabbi Shimon ben Elazar says: For items that a person is repulsed by, he must return all the money to them because they had no enjoyment from eating it;

BRAISA

וְשֵׂאִין הִנָּפֵשׁ קֶצֶה בָּהֶם — יִנָּכֶה לָהֶם אֶת הַדָּמִים.

but for those that a person is not repulsed by, he deducts the value of their benefit from the money and returns the rest.

BRAISA

וְאֵלּוּ הֵן דְּבָרִים שֶׁהִנָּפֵשׁ קֶצֶה בָּהֶן: נְבִילוֹת וְטְרֵיפּוֹת, שְׂקָצִים וְרִמָּשִׁים.

And these are the items that a person is repulsed by: carcasses and treifos, detestable creatures and creeping things.

BRAISA

וְאֵלּוּ הֵן דְּבָרִים שֶׁאִין הִנָּפֵשׁ קֶצֶה בָּהֶן: בְּכוֹרוֹת, טְבָלִים וַיֵּין נֶסֶךְ.

And these are the items that a person is not repulsed by: firstborn animals, tevel, and wine used for a libation.

QUESTION

בְּכוֹר — וְלִימָא לִיה: מַאי אַפְסִידֶתָּהּ?

The Gemara asks: In the case of a **firstborn**, why does the buyer have to pay for his benefit? **Let him say to** the seller: **What loss did I cause you** by eating it? Since it was an unblemished firstborn, you could never have eaten it or benefited from it anyway!

ANSWER

לֹא צָרִיכָא, כְּגוֹן דְּזָבִין לִיה מִמָּקוֹם מוּמָא,

The Gemara answers: **No, it is necessary** in a case **where he sold him** meat from the place of a blemish,

EXPLANATION

דאָמער ליה: אי לאו דאָכַלַת הָוָה מַחֲזִינָא לִיה וְשָׂרִי נִיחָא לִיה, כָּרְבִי יְהוּדָה.

where the seller can say to him: If you had not eaten it, I would have shown it to a Sage and he would have permitted it for me, in accordance with Rabbi Yehuda who allows showing a blemish even after slaughtering.

EXPLANATION

טָבָלִים — הָוָה מַתְקִינָנָא לָהּ וְאָכַלְנָא לָהּ,

Similarly, regarding **tevel**, the seller can say: I would have fixed them by tithing and eaten them.

EXPLANATION

יֵין נֶסֶךְ — עַל יְדֵי תַעְרוּבָתָא, וּכְרָבָן שְׁמַעוֹן בֶּן גַּמְלִיאֵל.

And regarding **wine used for a libation**, this is a case where it was sold by way of a mixture with permitted wine, and in accordance with Rabban Shimon ben Gamliel.

PROOF

דִּתְנוּ: יֵין נֶסֶךְ שֶׁנָּפַל לְבוֹר — כּוּלּוֹ אָסוּר בִּהְנָאָה.

As we learned in a Mishnah: Wine used for a libation that fell into a cistern of kosher wine, all of it is forbidden for benefit.

PROOF

רָבָן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: יִמָּכַר כּוּלּוֹ לְגוֹיִם, חוּץ מִדְּמֵי יֵין נֶסֶךְ שָׁבוּ.

Rabban Shimon ben Gamliel says: All of it may be sold to non-Jews, except for the value of the wine used for a libation that is in it. Thus, the seller could have benefited from the mixture.

STATEMENT

הֲדָרְנוּ עֲלֶיךָ כָּל פְּסוּלֵי הַמוֹקֵדֶשִׁין.

May we return to you, "Kol Pesulei HaMukdashin".

מִשְׁנָה MISHNAH

MISHNAH

מִתְּנִי עַל אֵלוּ מוּמִין שׁוֹחֲטִין אֶת הַבְּכוֹר:

MISHNAH: On account of these blemishes we may slaughter a firstborn animal outside the Beis HaMikdash:

MISHNAH

נִפְגְּמָה אָזְנוֹ מִן הַחֲסָחוֹס, אֲבָל לֹא הָעוֹר,

If its ear was damaged in the cartilage, but not just in the skin;

MISHNAH

נִסְדָּקָה אַף עַל פִּי שְׁלֹא חֲסָרָה, נִימְכָה מְלֹא כְרָשִׁינָה, אוֹ שִׁיבָשָׁה.

or if the ear was split, even though it did not lose any substance; or if it was perforated the size of a vetch, or if it dried up.

MISHNAH

איזהו יבשה? כל שתנקב ואינה מוציאה טיפת דם.

What is considered dried up? Any ear that, if it is pierced, does not produce a drop of blood.

MISHNAH

רבי יוסי בן המשולם אומר: יבשה שתהא נפרקת.

Rabbi Yosei ben HaMeshullam says: It must be so dry that it crumbles.

גמרא GEMARA

QUESTION

גמ' אמאי? פסח ועור כתיב!

GEMARA: Why do these ear blemishes permit the animal? **Lame and blind are written** in the Torah as blemishes, but not ear blemishes!

ANSWER

כתיב נמי "כי יהיה בו מום",

The Gemara answers: **It is also written, "If there be in it a blemish"**, which is a general term.

QUESTION

ואימא: "כי יהיה בו מום" — כלל, "פסח או עור" — פרט,

The Gemara asks: **But say that "If there be in it a blemish"** is a generalization, "lame or blind" is a specification,

QUESTION

כלל ופרט אין בכלל אלא מה שבפרט; פסח ועור — אין, מידי אחרینא — לא!

and there is a rule: with a generalization and a specification, there is nothing in the generalization except that which is in the specification; so lame and blind, yes, they are blemishes, but any other thing, no!

ANSWER

"כל מום רע" — חזר וכלל,

The Gemara answers: The verse says "**any ill blemish**", so the Torah went back and generalized.

EXPLANATION

כלל ופרט וכלל — אי אתה דן אלא כעין הפרט;

Now we have a generalization, a specification, and a generalization, and you may only judge in accordance with the characteristics of the specification.

EXPLANATION

מה הפרט מפורש — מומין שפגלוי ואינן חוזרין, אף כל מומין שפגלוי ואינן חוזרין.

Just as the specification is explicit as referring to blemishes that are visible and do not heal, so too, all blemishes that are visible and do not heal are included.

QUESTION

ואימא: מה הפרט מפורש — מומין שפגלוי, ובוטל ממלאכתו, ואינו חוזר,

The Gemara asks: But say: Just as the specification is explicit as referring to blemishes that are visible, and cause it to be idle from its work, and do not heal,

QUESTION

אף כל — מומין שפגלוי, ובוטל ממלאכתו, ואינו חוזר.

so too, all included blemishes must be visible, cause it to be idle from its work, and not heal.

QUESTION

אלמה תנן: נפגמה אזנו מן החסחוס ולא מן העור?

If so, why did we learn in the Mishnah that its ear was damaged in the cartilage is a blemish? An ear blemish does not stop an animal from working!

ANSWER

כל מום רע ריבויא הוא,

The Gemara answers: The phrase "any ill blemish" is an inclusion, which expands the law to include all visible blemishes even if they do not stop it from working.

QUESTION

אי הכי, מומין שפסתר נמי?

The Gemara asks: If so, should hidden blemishes also be included?

QUESTION

אלמה תנן: חוטין החיצונות שנפגמו ונשנממו, והפנימיות שנעקרו —

Why did we learn in the Mishnah later that only the outer teeth that were damaged or worn down are blemishes, but the inner teeth that were uprooted are not, because they are hidden?

עמוד ב' DAF 37B

INFERENCE

נעקרו אין, נפגמו ונשנממו לא?

The Gemara infers from the Mishnah: If the internal gums were extracted, then yes, it is a blemish and we may slaughter the firstborn; but if they were merely damaged or chipped, no, it is not a blemish because it is a hidden blemish. Why should that be?

ANSWER

בְּעֵינָא "מום רע", וְלִיכָא!

The Gemara answers: **I require** that a blemish be an "ill blemish" to permit slaughtering, which means it must be exposed and degrading, **and** here, with a hidden blemish, **there is none** of that degradation.

QUESTION

אִי הָכִי, מוֹם עוֹבֵר נִמְי!

The Gemara asks: **If so**, that the verse includes all blemishes under "any ill blemish" except hidden ones, then **a temporary blemish** should **also** permit slaughtering! **Why** then **did we learn** in our Mishnah that if the ear was damaged and lacking from the skin, it may not be slaughtered **because** it is a temporary blemish?

QUESTION

אֵלְמָה תֵּנִן: וְלֹא מִן הָעוֹר?

Why indeed **did we learn** in the Mishnah: **And not** if the lack is **from the skin** of the ear, because it is a temporary blemish?

ANSWER

מוֹם עוֹבֵר סְבָרָא הוּא,

The Gemara answers: Excluding **a temporary blemish** is based on logical **reasoning**:

ANSWER

הַשְׁתָּא מִיפְרָק לָא פְּרָקִינוּ עֲלוּיָהּ, מִשְׁחָט שְׁחָטִינוּ עֲלוּיָהּ?

Now, if **we do not even redeem** a regular consecrated offering **on account of it** when it has a temporary blemish, **would we slaughter** a firstborn outside the Beis HaMikdash, which is even stricter since it cannot be redeemed, **on account of it**?

PROOF

דִּתְנִינָא: "וְאִם כָּל בְּהֵמָה טְמֵאָה אֲשֶׁר לֹא יִקְרִיבוּ מִמֶּנָּה קֶרְבֶּן לַיהוָה" — בְּבִעַלֵי מוֹמִין הַפְּתוּב מְדַבֵּר.

As it is taught in a Braisa: The pasuk says, "And if it be any impure animal, of which they may not bring an offering to Hashem"—the verse is speaking of blemished kosher animals that are being redeemed.

PROOF

אִתָּהּ אוֹמֵר בְּבִעַלֵי מוֹמִין שְׁנִפְדּוּ הַפְּתוּב מְדַבֵּר, אוֹ אֵינוּ אֵלָּא בְּבֵהֶמָה טְמֵאָה מְמַשׁ?

The Braisa asks: **Do you say** that the verse is speaking of blemished animals that are redeemed, or is it only speaking of an actual impure animal like a donkey?

PROOF

כְּשֶׁהוּא אוֹמֵר "וְאִם בְּבֵהֶמָה טְמֵאָה", הֲרֵי בְּהֵמָה טְמֵאָה אָמַר,

When it says later in the parsha, "And if it be of the impure animal," behold, an impure animal is already spoken of there.

PROOF

הָא מָה אֲנִי מְקַיֵּים "אֲשֶׁר לֹא יִקְרִיבוּ מִמֶּנָּה"? הֲוֵי אוֹמֵר: זֶה בְּעַלֵי מוֹמִין שְׁנִפְדּוּ.

How then do I fulfill the words "of which they may not bring"? You must say: This refers to blemished animals that are redeemed.

PROOF

יכול יפדו על מום עובר?

The Braisa continues: **I might** have thought they **may be redeemed on account of a temporary blemish**.

PROOF

תלמוד לומר: "אשר לא יקריבו ממנה קרבן לה" — מי שאינה קריבה כל עיקר, נצתה זו שאינה קריבה היום אלא למחר.

Therefore, the verse teaches: "Of which they may not bring an offering to Hashem"—meaning that which is not fit to be offered at all because of a permanent blemish; **excluding this** animal with a temporary blemish, **which is not fit to be offered today but** will be fit **tomorrow** when it heals.

ANSWER

איבעית אימא: אם כן פסח ועור למה לי?

If you want, say another teretz: **If so**, that even a temporary blemish permits slaughtering, **why do I need** the Torah to specify "lame" and "blind"? It could have just said "any ill blemish." Rather, it teaches that only permanent blemishes like these are included.

משנה MISHNAH

MISHNAH

נסדקה אף על פי שלא חסרה.

We learned in the Mishnah: If the ear of the firstborn was **split**, even though it is **not lacking** any substance, it may be slaughtered.

גמרא GEMARA

BRAISA

תנו רבנן: הסדק — כל שהוא, הפגימה — בין בידי אדם בין בידי שמים.

The Rabbis taught in a Braisa: **The split** that is a blemish can be **any size**; the **damage**, i.e., a nick, is a blemish **whether** it was caused **by the hand of man or by the hand of Heaven**.

QUESTION

מכלל דסדק בידי שמים לא?

The Gemara asks: Is it **to be inferred** from the wording **that a split caused by the hand of Heaven is not** a blemish? That makes no sense, as it is still a visible blemish!

ANSWER

אֵלָא, סָדֵק וּפְגִימָה — בֵּין בִּידֵי שָׁמַיִם בֵּין בִּידֵי אָדָם.

Rather, the Braisa meant: Both a **split and damage** are blemishes, **whether** caused by the hand of Heaven or by the hand of man.

STATEMENT

וְכַמָּה נְשִׁיעוֹר פְּגִימָה? כַּדִּי שֶׁתִּחְגוֹר בָּהּ צִיפּוֹרָן.

And how much is the **measure of damage** to be a blemish? It must be **enough** that a **fingernail** will catch on it when passed over the ear.

מִשְׁנָה MISHNAH

MISHNAH

נִקְבָּה מֶלֶא וְכוּ'.

The Mishnah stated: If the ear **was pierced the full size of** a bitter vetch, etc.

גְּמָרָא GEMARA

BRAISA

תִּנּוּ רַבָּנֵן: כַּמָּה נִקְיַבַת הָאוֹזִין? מֶלֶא כַרְשִׁינָה.

The Rabbis taught in a Braisa: **How much is the piercing of the ear** to be a blemish? **The full size of** a karshina seed.

BRAISA

רַבִּי יוֹסִי בְּרַבִּי יְהוּדָה אוֹמֵר: בְּכַעֲדָשָׁה.

Rabbi Yosei son of Rabbi Yehuda says: It must be **like the size of** a lentil.

BRAISA

וְאִיזוֹ הִיא יִבֶּשָׁה? שֶׁאֵם תִּינָקֵב וְאִינָה מוֹצִיָּאָה טִיפַת דָּם.

And which is a **dried** ear that is a blemish? One **that if it is pierced, it does not produce** even a drop of blood.

BRAISA

רַבִּי יוֹסֵן בֶּן הַמְּשׁוּלָם אוֹמֵר: יִבֶּשָׁה כַּדִּי שֶׁתֵּהָא נִפְרָקֶת.

Rabbi Yosei ben HaMeshullam says: **Dried** means it is so dry **that it would crumble** when touched.

STATEMENT

תָּנָא: קְרוּבִין דְּבִרְיָהּ לְהִיּוֹת שְׁוִין.

A Tanna taught: **Their words are close to being identical** in practice.

QUESTION

דְּבָרֵיהֶן דְּמֵאוּ? אֵילִימָא דְתַנָּא קָמָא וְרַבִּי יוֹסִי בֶן הַמְּשׁוּלָם — טוּבָא אִיכָא!

The Gemara asks: **Whose words** are close? **If we say** the words of the Tanna Kamma and Rabbi Yosei ben HaMeshullam regarding a dried ear, **there is a big difference** between them!

ANSWER

אֵלָא דְתַנָּא קָמָא וְרַבִּי יוֹסִי בְּרַבִּי יְהוּדָה.

Rather, it refers to the words of the Tanna Kamma and Rabbi Yosei son of Rabbi Yehuda, as a karshina and a lentil are almost the same size.

QUESTION

כַּעֲדָשָׁה — אִין, בְּצִיר מִכַּעֲדָשָׁה — לֹא?

The Gemara asks on Rabbi Yosei son of Rabbi Yehuda: If it is the size of a **lentil**, **yes**, it is a blemish, but **less than a lentil**, **no**, it is not a blemish?

OBJECTION

וּרְמִינָהּ: "מִרְצָע" — אִין לִי אֵלָא מִרְצָע, מִנִּין לְרֵבוֹת הַסּוּל, וְהַסִּירָה, וְהַמַּחֲט, וְהַמְקָדָה, וְהַמְכַתֵּב?

And the Gemara **points out a contradiction** from a Braisa regarding a Hebrew slave: The Torah says "an awl"—I only know that one may use an awl; from where do we include a palm thorn, a thorn, a needle, a drill, and a stylus?

OBJECTION

תַּלְמוּד לֹוֹמֵר: "וְלָקַחְתָּ" — כָּל דָּבָר שֶׁנִּלְקַח בְּיָד, דְּבָרֵי רַבִּי יוֹסִי בְּרַבִּי יְהוּדָה.

Therefore the verse teaches: "And you shall take"—to include anything that is taken in the hand. These are the words of Rabbi Yosei son of Rabbi Yehuda.

OBJECTION

רַבִּי אוֹמֵר: "מִרְצָע" — מָה מִרְצָע מִיּוֹחָד שֶׁל מֶתֶכֶת, אֵף כָּל שֶׁל מֶתֶכֶת.

Rabbi Yehuda HaNasi says: "An awl"—just as an awl is uniquely made of metal, so too anything used must be of metal.

OBJECTION

וְקִתְנֵי סִיפָא: אָמַר רַבִּי, יוּדָן בְּרַבִּי הֵיָּה דוֹרֵשׁ: כְּשֶׁהֵן רוֹצְעִין, אֵאִין רוֹצְעִין אֵלָא בְּמִילָתָא.

And the latter clause teaches: Rabbi Yehuda HaNasi said, Yudan the son of Rabbi Yehuda would expound: When they pierce the slave's ear, they only pierce in the earlobe.

OBJECTION

וְחֻכָּמִים אוֹמְרִים: אִין עֶבֶד עֲבָרִי כֵהֵן נִרְצָע, מִפְּנֵי שֶׁנַּעֲשֶׂה בְּעַל מוּם.

And the Sages say: A Hebrew slave who is a Kohen is not pierced, because he would thereby become blemished and unfit for the Avodah.

OBJECTION

וְאִם תֹּאמַר: בְּמִילָתָא הֵיוּ רוֹצְעִין, הֵיאֵךְ עֶבֶד כֵהֵן נַעֲשֶׂה בְּעַל מוּם?

And if you say that they would pierce in the earlobe, how does a Kohen slave become blemished? A hole in the soft earlobe is not a blemish!

OBJECTION

הָאֵין רוֹצֵעִין אֶלָּא בְּגוֹבֵה שֶׁל אוֹזן.

Rather, they only pierce in the upper cartilage of the ear. Now, even a tiny needle hole in the cartilage would blemish him, which contradicts Rabbi Yosei's view that it requires a lentil-sized hole!

RESOLUTION

אָמַר רַב חָנָא בַּר קַטִּינָא: לָא קָשְׁיָא — כָּאן לְשִׁחוּט, כָּאן לְפִסּוּל.

Rav Chana bar Kattina said: This is not difficult. Here, requiring a lentil-size, is to permit slaughtering a firstborn outside the Mikdash; there, even a tiny hole, is to disqualify a Kohen from the Avodah.

EXPLANATION

מָאי כְּרִשְׁינָה? אָמַר רַב שֶׁרְבִיָּא: הִינָדָא.

The Gemara asks: What is a karshina? Rav Sherevya said: It is hinda, a vetch seed.

QUESTION

בָּעָא מִינֵיהּ רַב הוֹשְׁעִיא מֶרַב הוּנָא רַבָּה:

Rav Oshaya asked of Rav Huna Rabbah:

QUESTION

כְּרִשְׁינָה הַנִּכְנָסֶת וְיוֹצֵאָה, אוֹ כְּרִשְׁינָה הָעוֹמֶדֶת?

Does the hole have to be large enough for a karshina that enters and exits easily, or a karshina that stands snugly in the hole?

ANSWER

אָמַר לוֹ: זוֹ לֹא שָׁמַעְתִּי, כִּיּוֹצֵא בָּהּ שָׁמַעְתִּי.

Rav Huna said to him: This I have not heard, but something similar to it I have heard.

PROOF

דִּתְנוּ: הַשְּׁדֵּרָה וְהַגּוֹלְגוֹלָת שֶׁחֲסֵרוּ, כַּמָּה חֲסֵרוֹן בַּשְּׁדֵּרָה וְלֹא יִהְיֶה מְטַמֵּא בְּאֵהָל?

As we learned in a Mishnah: Regarding the spine or the skull that are lacking some bone, how much must the lack in the spine be so that it does not convey tumah in a tent as a complete spine?

PROOF

בֵּית שְׁמַאי אוֹמְרִים: שְׁתֵּי חוּלִיּוֹת, וּבֵית הֵלֵל אוֹמְרִים: חוּלִיָּא אַחַת.

Beis Shammai say: Two vertebrae, and Beis Hillel say: One vertebra.

PROOF

וּבְגוֹלְגוֹלָת, בֵּית שְׁמַאי אוֹמְרִים: כַּמְּלֵא מְקוֹדֶה, וּבֵית הֵלֵל אוֹמְרִים: כִּדִּי שִׁינִטֵּל מִן הַחֵי וְיָמוּת.

And in the skull, Beis Shammai say: The full size of a drill hole, and Beis Hillel say: Enough that if it were removed from a living person, he would die.

PROOF

וַיִּתֵּיב רַב חֲסִידָא וְקָמִיבַעֲיָא לֵיהּ: "כַּדִּי שִׁינְטִיל מִן הַחַי" — וְכַמָּה?

And Rav Chisda sat and was raising a dilemma: "Enough that if it were removed from a living person"—and how much is that?

PROOF

אָמַר לֵיהּ רַב תַּחְלִיפָא בַּר אַבּוּדִימִי: הָכִי אָמַר שְׁמוּאֵל — כֶּסֶּלַעַ.

Rav Tachlifa bar Avudimi said to him: So said Shmuel—it is like the size of a sela coin.

STATEMENT

וְאִיתֵּמַר: רַב סַפְרָא אָמַר: שְׁמַעְתָּתָא אָמַר לֵיהּ, וְרַב שְׁמוּאֵל בַּר יְהוּדָה אָמַר: מִתְּנִיתָא אָמַר לֵיהּ, וְסִימְנִיהּ: תְּנִי רַב שְׁמוּאֵל בַּר יְהוּדָה.

And it was stated: Rav Safra said that Shmuel said it to him as a tradition, and Rav Shmuel bar Yehuda said that Shmuel said it to him as a Braisa; and your mnemonic is: Rav Shmuel bar Yehuda teaches Braisas.

STATEMENT

וְאָמַר לֵיהּ...:

And Rav Chisda said to him:...

OBJECTION

אִם כֵּן, עֲשִׂיתָה דְּבָרֵי בֵּית שְׁמַאי וְדְּבָרֵי בֵּית הַלֵּל אֶחָד!

If so, that Beis Hillel's measure is a sela, you have made the words of Beis Shammai and the words of Beis Hillel identical! How can that be?

PROOF

דִּתְנִן: מָאוּר שְׁלֹא נַעֲשָׂה בְּיַד אָדָם, שִׁיעוּרוֹ מְלֵא אֶגְרוֹף גָּדוֹל, וְזֶהוּ אֶגְרוֹפוֹ שֶׁל בֶּן אֲבָטִיחַ.

As we learned in a Mishnah: A light-hole that was not made by the hand of man, its measure to let tumah pass is the full size of a large fist, and this is the fist of Ben Avatiach.

PROOF

אָמַר רַבִּי יוֹסֵי: וַיִּשְׁנֻ כְּרָאשׁ גָּדוֹל שֶׁל אָדָם.

Rabbi Yosei said: And it is like the large head of a man.

OBJECTION

נַעֲשָׂה בְּיַד אָדָם, שִׁיעֲרוֹהוּ כְּמֵלֵא מְקַדָּח גָּדוֹל שֶׁל לְשָׁפָה, שֶׁהוּא כְּפוּנְדִּיּוֹן (שֶׁל) הָאִיטָלְקִי, וְכֶסֶּלַע נִירוֹנִית, וַיִּשְׁנֻ

But if the hole was made by the hand of man, they measured it like the full size of a large drill of the Temple Chamber, which is like an Italian pundeyon, and like a Neronian sela, and it is the same as Beis Shammai's drill-hole! So Beis Shammai

and Beis Hillel would have the same measure of a sela!

SUMMARY

The daf concludes the previous Perek by establishing that the halacha does not follow Rabbi Yosei's view that even twenty-three Sages cannot permit a bechor without an expert. We then learn a Mishnah and a supporting braisa regarding a merchant who sells forbidden food, such as an unpermitted bechor, tevel, or treifah meat. The Tanna Kamma and Rabbi Shimon ben Elazar argue over whether the seller must refund the entire purchase price or if he can deduct the value of the benefit the buyer received, depending on whether the food is something a person is naturally repulsed by (like treifah) or not (like tevel or bechor). Finally, we begin the sixth perek, learning the Mishnah's list of ear blemishes—such as a damaged cartilage, a split, a hole, or a dried-up ear—and the Gemara begins a detailed shakla v'tarya using the hermeneutical rules of klal u'prat to derive from the pesukim how ear blemishes are halachically included as valid mumim.

למעשה WHAT TO TAKE HOME

We see in the Gemara a beautiful yeshivish discussion about the halachos of a seller who accidentally sold something forbidden, like tevel or an unexamined bechor. Rabbi Shimon ben Elazar makes a deep chiddush: we have to look at the buyer's actual experience. If it is something the nefesh katzah bah, something a person is naturally repulsed by, like nevelah, the buyer gets a full refund because he had absolutely zero pleasure from the food. But if it is something like tevel, where there is no physical repulsion, the buyer must deduct the value of the benefit he received.

This is a massive yesod for our daily avodah. How often do we look at our spiritual failures, our aveiros, with a sense of "nefesh katzah"? When a Yid slips up, does he feel a deep, inner repulsion to the spiritual damage he just caused, or does he secretly still taste the sweetness of the world? The goal of a Yid is to reach a level of yiras Shamayim where sin itself becomes something our neshama is repulsed by, where we cannot stand the thought of being separated from Hashem even for a moment.

When we build this inner sensitivity, teshuvah becomes natural. We don't just regret the action; we are genuinely repulsed by the distance it created between us and Hashem. Mimeila, we run back to the Torah and mitzvos with a pure heart.

Today, when you encounter a temptation or a moment of nisayon, pause and remind yourself of the true nature of spiritual damage. Tell yourself: "This is not who I am; my neshama is completely repulsed by anything that distances me from Hashem."

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עֹז וְאֵין 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 פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינּוּ בְּמִתְּג וְרָסוּן עָדִיו לְבָלוּם 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 חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר 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 סוּד 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 בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִיִּנָּה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמַר צִאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

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

וְהוּא יַפְדֶּה 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.'