

חומש עם רש"י · וירא · רביעי

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

VAYERA · 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the final churban of Sodom and Gomorrah. The malach grants Lot's request to flee to Zoar, and as soon as Lot arrives, Hashem rains down sulfur and fire from the shamayim, completely wiping out the cities and their inhabitants. Lot's wife looks back and is turned into a pillar of salt. Avraham Avinu looks out the next morning and sees the smoke rising like a furnace, and the Torah emphasizes that Hashem saved Lot in the merit of Avraham. Afterward, Lot and his daughters hide in a cave, where the daughters, believing the entire world was destroyed, make their father drink wine and bear children from him, who become the nations of Moav and Ammon.

Following the destruction, Avraham journeys to Gerar, where he again says that Sarah is his sister to protect himself. Abimelech, the king of Gerar, takes Sarah, but Hashem warns him in a dream that he will die if he touches her. After Abimelech pleads his innocence, Hashem commands him to return Sarah to Avraham and ask him to mispallel on his behalf. Abimelech restores Sarah, gives Avraham gifts, and Avraham's tefillah heals the household of Abimelech. Immediately following this, Hashem remembers Sarah, and she gives birth to Yitzchak in Avraham's old age, who is circumcised on the eighth day.

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

פסוק א

Pasuk 1

וַיֹּאמֶר אֵלָיו הִנֵּה נִשְׂאתִי פָנֶיךָ גַם לְדַבֵּר הָיָה לְבַלְתִּי הֶפְכִּי אֶת
— my overturning to not this for the matter also your face I have lifted Behold to him And he said
הָעִיר אֲשֶׁר דִּבַּרְתָּ:
you spoke of which the city

רש"י

גַּם לְדַבֵּר הַזֶּה. לֹא דִּיָּךְ שְׂאֵתָה נִצָּל, אֲלֹא אֶף כָּל הָעִיר אֲצִיל בְּגִלְתִּי:
for your sake I will save the city all of even but are saved that you is it enough for you not this concerning the thing Also

רש"י

הֶפְכִּי. הוֹפֵךְ אֲנִי, כְּמוֹ עַד בָּאִי בְּרֵאשִׁית מ"ח, אַחֲרַי רֹאִי בְּרֵאשִׁית ט"ז:י"ג
16 Bereishis my seeing after 48 Bereishis my coming until just as I overthrow My overthrowing
, מְדִי דְבָרִי בּוֹ יִרְמִיָּהוּ ל"א :
Yirmeyahu of him my speaking whenever 13

פסוק ב

מִהֵר הִמָּלֵט שָׁמָּה כִּי לֹא אוֹכַל לַעֲשׂוֹת דְּבַר עַד בֹּאֲךָ שָׁמָּה עַל כֵּן

· therefore there your arrival until anything to do I am able not for there flee Hurry

קָרָא שֵׁם הָעִיר צוֹעַר:

Tzoar the city the name of he called

רש"י

כִּי לֹא אוֹכַל לַעֲשׂוֹת. זֶה עֲנָשׁוֹן שֶׁל מַלְאָכִים עַל שֶׁאָמְרוּ כִּי מִשְׁחַתִּים אֲנַחְנוּ,

we are destroying For that they said for the angels of is the punishment This to do I can not For

וְתָלוּ הַדָּבָר בְּעַצְמָן, לְפִיכָךְ לֹא זָזוּ מִשָּׁם עַד שֶׁהִזְקִקוּ לומר שְׂאִין

that not to say they were forced until from there did they move not therefore to themselves the matter and they attributed

הַדָּבָר בְּרִשְׁוֹתָן:

is in their power the matter

רש"י

כִּי לֹא אוֹכַל. לְשׁוֹן יָחִיד; מִכָּאן אַתָּה לִמַּד שֶׁהָאֶחָד הוֹפֵךְ וְהָאֶחָד מַצִּיל,

saves and the one overthrows that the one learn you from here singular an expression of I can not For

שְׂאִין ב' מַלְאָכִים נִשְׁלָחִים לְדָבָר א':

one for a mission sent angels two for there are not

רש"י

עַל כֵּן קָרָא שֵׁם הָעִיר צוֹעַר. עַל שֵׁם וְהוּא מְצָעַר:

a little one and it is the name of on Tzoar the city the name of he called · Therefore

פסוק ג

הַשֶּׁמֶשׁ יָצָא עַל הָאָרֶץ וְלוֹט בָּא צִעְרָה:

Zoar entered and Lot the earth upon went out The sun

פסוק ד

וַיִּהְיֶה הַמָּטָר עַל סֹדֶם וְעַל עִמְרָה גְפְרִית וְאֵשׁ מֵאֵת יְהוָה מִן הַשָּׁמַיִם:

the heavens from Hashem from and fire sulfur Gomorrah and upon Sodom upon rained And Hashem

רש"י

וה' המטיר. כָּל מְקוֹם שֶׁנֶּאֱמַר וְה' - הוּא וּבֵית דִּינּוֹ:

His judgment and the court of He And Hashem that it is said place every caused to rain And Hashem

רש"י

המטיר על סדום. בַּעֲלוֹת הַשַּׁחַר, כְּמוֹ שֶׁנֶּאֱמַר וּכְמוֹ הַשַּׁחַר עָלָה, שָׁעָה

the hour rose the dawn and when that it is said as the dawn at the rising of Sodom upon He caused to rain

שֶׁהִלָּכְנָה עוֹמֶדֶת בְּרָקִיעַ עִם הַחֲמָה, לְפִי שֶׁהָיוּ מֵהֶם עוֹבְדִין לַחֲמָה וּמֵהֶם

and of them the sun worshipping of them that there were because the sun with in the sky stands that the moon

לְלִבָּנָה, אָמַר הַקֹּדֶשׁ אִם אֶפְרַע מֵהֶם בַּיּוֹם, יִהְיוּ עוֹבְדֵי לִבָּנָה אוֹמְרִים
saying the moon the worshippers of will be by day them I punish if the Holy One blessed be said the moon
He

אִלּוּ הָיָה בַּלַּיְלָה, כְּשֶׁהָלִבָּנָה מוֹשְׁלֶת, לֹא הָיִינוּ חֲרָבִין, וְאִם אֶפְרַע מֵהֶם בַּלַּיְלָה,
at night them I punish and if destroyed would we have been not rules when the moon at night it were if

יִהְיוּ עוֹבְדֵי הַחֲמָה אוֹמְרִים אִלּוּ הָיָה בַּיּוֹם, כְּשֶׁהַחֲמָה מוֹשְׁלֶת, לֹא הָיִינוּ
would we have been not rules when the sun by day it were if saying the sun the worshippers of will be

חֲרָבִין; לָכֵן כְּתִיב וַיָּקֵם הַשַּׁחַר עָלָהּ, וַיַּפְרַע מֵהֶם בְּשַׁעַר שֶׁהַחֲמָה וְהָלִבָּנָה
and the moon that the sun at the hour them and He punished rose the dawn and when it is written therefore destroyed

מוֹשְׁלוֹת:

rule

רש"י

הַמָּטִיר גִּפְרִית וָאֵשׁ. בַּתְּחִלָּה מָטָר, וְנִעְשְׂהָ גִפְרִית וָאֵשׁ:
and fire brimstone and it became rain at first and fire brimstone He rained

רש"י

מֵאֵת ה'. דֶּרֶךְ הַמִּקְרְאוֹת לְדַבֵּר כֵּן, כִּמוֹ נָשִׁי לְמֶה, וְלֹא אָמַר נָשִׁי; וְכֵן אָמַר
said and so my wives did he say and not Lemech wives of like so to speak the verses the way of Hashem From

דָּוִד קָחוּ עִמָּכֶם אֶת עַבְדֵי אֲדֹנֵיכֶם מַלְכִּים א א', וְלֹא אָמַר מַעֲבָדֵי; וְכֵן
and so from my servants did he say and not 1 I Melachim your lord the servants of — with you take Dovid

אַחַשְׁוֵרוֹשׁ אָמַר בְּשֵׁם הַמֶּלֶךְ, וְלֹא אָמַר בְּשֵׁמִי; אֵף כֵּן אָמַר, מֵאֵת ה' וְלֹא
and not Hashem from it says here also in my name did he say and not the king in the name of said Achashverosh

אָמַר מֵאֵתִי:

from Me did He say

רש"י

מִן הַשָּׁמַיִם. הוּא שֶׁאָמַר הַפֶּתוּב כִּי כֶם יִדִּין עַמִּים וְגו' אִיּוֹב ל"ו, כְּשֶׁבָא
when He comes 36 Iyov etc. peoples He judges by them for the verse that said it is the heaven From

לַיִסֵּר הַבְּרִיּוֹת מִבֵּיא עֲלֵיהֶם אֵשׁ מִן הַשָּׁמַיִם, כִּמוֹ שֶׁעָשָׂה לְסֻדּוֹם, וְכְשֶׁבָא
and when He comes to Sedom He did just as the heaven from fire upon them He brings the creatures to chastise

לְהוֹרִיד הַמָּן מִן הַשָּׁמַיִם הַנִּגְנִי מִמָּטִיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם שְׁמוֹת ט"ז:
16 Shemos the heaven from bread for you will rain behold I the heaven from the Manna to bring down

פסוק ה

Pasuk 5

וַיַּהֲפֹךְ אֶת הָעָרִים הָאֵל וְאֵת כָּל הַפֶּכֶר וְאֵת כָּל יוֹשְׁבֵי הָעָרִים
the cities the inhabitants of all of and — the plain all of and — these the cities — And He overturned

וַצִּמַּח הָאֲדָמָה:

the ground and the vegetation of

רש"י

וַיַּהֲפֹךְ אֶת הָעָרִים וְגו'. אַרְבַּעָתָם יוֹשְׁבוֹת בְּסֶלַע אֶחָד וַהֲפֹכֶן מִלְּמַעְלָה
from above and He overturned them one on a rock were situated the four of them etc. the cities — And He overthrew

לְמַטָּה, שֶׁנֶּאֱמַר בַּחֲלָמִישׁ שָׁלַח יָדוֹ וְגו' אִיּוֹב כ' :

28 Iyov etc. His hand He put forth upon the flinty rock as it is said to below

פסוק ו

Pasuk 6

וַתִּבֹּט אִשְׁתּוֹ מֵאַחֲרָיו וַתְּהִי נֹצִיב מֶלַח:

salt a pillar of and she became from behind him his wife And she looked

רש"י

ותבט אשתו מאחוריו. של לוט:

Lot of from behind him his wife And she looked

רש"י

ותהי נציב מלח. במלח חטאה ובמלח לקתה; אמר לה תני מעט מלח

salt a little Give to her He said she was punished and with salt she sinned with salt salt a pillar of And she became

לְאוֹרְחִים הָלְלוּ, אָמְרָה לוֹ אִי הַמִּנְהָג הָרַע הַזֶּה אָתָּה בָּא לְהַנְהִיג בַּמָּקוֹם הַזֶּה

this in the place to introduce come you this bad the custom Even to him She said these to the guests

בראשית רבה :

Rabbah Bereishis

פסוק ז

Pasuk 7

וַיִּשְׁכֶּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם אֶת פְּנֵי יְהוָה:

Hashem before — there he stood where the place to in the morning Avraham And he arose early

פסוק ח

Pasuk 8

וַיִּשְׁקֹף עַל פְּנֵי סְדֹם וְעִמְרָה וְעַל כָּל פְּנֵי אֶרֶץ הַכְּפָר וַיֵּרָא

and he saw the Plain the land of the face of all and upon and Amorah Sedom the face of upon And he looked

וַהֲנִה עָלָה קִיטֹר הָאֶרֶץ כְּקִיטֹר הַכֹּבֶשֶׂן:

the furnace like the smoke of the land the smoke of rose and behold

רש"י

קִיטֹר. תַּמּוּר שֶׁל עֵשֶׂן, טוֹרֵק"א בלע"ז:

in foreign tongue torche smoke of a rising column of smoke

רש"י

הַכֹּבֶשֶׂן. חֲפִירָה שֶׁשׂוֹרְפִין בָּהּ אֶת הָאֲבָנִים לְסִיד, וְכֵן כָּל כֹּבֶשֶׂן שֶׁבַתּוֹרָה:

that is in the Torah furnace every and so to lime the stones — in it that they burn an excavation The furnace

פסוק ט

Pasuk 9

וַיְהִי בַשָּׁחַת אֱלֹהִים אֶת עָרֵי הַכְּפָר וַיִּזְכֹּר אֱלֹהִים אֶת אַבְרָהָם

Avraham — God and He remembered the plain the cities of — God when destroying And it was

וַיִּשְׁלַח אֶת לוֹט מִתּוֹךְ הַהִפּוּךְ בְּהִפּוֹךְ אֶת הָעָרִים אֲשֶׁר יָשָׁב בָּהֶן

in them dwelt that the cities — when overturning the upheaval from the midst of Lot — and He sent

לוֹט:

Lot

רש"י

וַיִּזְכּוֹר אֱלֹהִים אֶת אַבְרָהָם. מָהוּ זְכִירָתוֹ שֶׁל אַבְרָהָם עַל לוֹט? נִזְכָּר

He remembered Lot regarding Avraham of His remembering what is Avraham — G-d And remembered

שֶׁהָיָה לוֹט יוֹדֵעַ שֶׁשָּׂרָה אִשְׁתּוֹ שֶׁל אַבְרָהָם וְשָׁמַע אֲבָרָם בְּמִצְרַיִם עַל

regarding in Mitzrayim Avraham that said and he heard Avraham of was the wife that Sarah knowing Lot that was

שָׂרָה אֲחֹתִי הִיא, וְלֹא גָלָה הַדָּבָר, שֶׁהָיָה חָס עָלָיו, לְפִיכָךְ חָס הַקָּדוֹשׁ

the Holy One spared therefore of him sparing because he was the matter did he reveal and not she is my sister Sarah

עָלָיו בְּרֹאשִׁית רַבָּה :

Rabbah Bereishis of him

פסוק י

Pasuk 10

וַיַּעַל לוֹט מִצּוּעַר וַיָּשָׁב בְּהָר וּשְׁתֵּי בָנָתָיו עִמּוֹ כִּי יָרָא

he was afraid for with him daughters and his two in the mountain and he settled from Zoar Lot And he went up

לְשֹׁכֶת בְּצוּעַר וַיָּשָׁב בְּמַעְרָה הוּא וּשְׁתֵּי בָנָתָיו:

daughters and his two he in the cave and he lived in Zoar to dwell

רש"י

כִּי יָרָא לְשֹׁכֶת בְּצוּעַר. לְפִי שֶׁהָיְתָה קְרוֹבָה לְסְדוֹם:

to Sodom near that it was because in Zoar to dwell he feared for

פסוק יא

Pasuk 11

וַתֹּאמֶר הַבְּכִירָה אֶל הַצְעִירָה אָבִינוּ זָקֵן וְאִישׁ אֵין בְּאֶרֶץ לָבוֹא עָלֵינוּ

upon us to come in the land there is not and a man is old our father the younger one to the older one And she said

כְּדָרָךְ כָּל הָאָרֶץ:

the earth all according to the way of

רש"י

אָבִינוּ זָקֵן. וְאִם לֹא עָכְשׁוּ אִימָתִי? שָׁמָּה יָמוּת אוֹ יִפְסֹק מִחוּלִיד:

from begetting he will cease or he will die perhaps when now not and if is old our father

רש"י

וְאִישׁ אֵין בְּאֶרֶץ. סְבוּרוֹת הָיוּ שֶׁכָּל הָעוֹלָם נִחְרַב כְּמוֹ בְּדוֹר

in the generation of like was destroyed the world that all of they were of the opinion in the earth there is not and a man

הַמַּבּוּל: בְּרֹאשִׁית רַבָּה :

Rabbah Bereishis the Flood

פסוק יב

לָכֶּה נַשְׁקֶה אֶת אֲבִינוּ יַיִן וְנִשְׁכְּבָה עִמּוֹ וְנִחִיָּה מֵאֲבִינוּ זָרַע:
 offspring from our father and we may maintain with him and let us lie wine our father — let us make drink come

פסוק יג

וַתִּשְׁקִין אֶת אָבִיהֶן יַיִן בַּלַּיְלָה הוּא וַתָּבֹא הַבְּכִירָה וַתִּשְׁכַּב אִתּוֹ
 with and she lay the older one and she came that in the night wine their father — And they made drink
 אָבִיהָ וְלֹא יָדַע בְּשִׁכְבָּהּ וּבְקוּמָהּ:
 or of her rising of her lying down he knew and not her father

רש"י

וַתִּשְׁקִין וּגו'. יַיִן נִזְדַּמָּן לָהֶן בַּמַּעְרָה לְהוֹצִיא מֵהֶן שְׁנֵי אֲמוֹת:
 nations two from them to bring forth in the cave for them was provided wine etc. And they made drink

רש"י

וַתִּשְׁכַּב אֶת אָבִיהָ. וּבְצִעֲרֶיהָ כְּתִיב וַתִּשְׁכַּב עִמּוֹ? צִעֲרָהּ, לִפִּי שֶׁלֹּא פִתְחָה
 she initiated that not because the younger with him and she lay it is written and regarding the younger her father — And she lay
 בְּזִנוּת אֲלֹא אַחֲוֹתָהּ לְמִדְתָּהּ חֲסֵד עָלֶיהָ הַכְּתוּב וְלֹא פִרְשׁ גְּנוּתָהּ; אֲבָל
 but her shame explicitly mention and did not the Scripture upon her spared taught her her sister but in unchastity
 בְּכִירָה שִׁפְתָּהּ בְּזִנוּת פִּרְסָמָה הַכְּתוּב בְּמַכְרָשׁ.
 explicitly the Scripture exposed her in unchastity who initiated the elder

רש"י

וּבְקוּמָהּ. שֶׁל בְּכִירָה נִקּוּד, לֹאמַר, שֶׁבְּקוּמָהּ יָדַע, וְאַעֲפ"כּ לֹא נִשְׁמַר
 did he guard himself not and even though he knew that when she arose to say is dotted the elder of and when she arose
 לַיְלָה שְׁנֵי מַלְשָׁתוֹת. אָמַר רַבִּי לֵוִי כָּל מִי שֶׁהוּא לְהוֹט אַחֵר בּוֹלְמוֹס שֶׁל
 of the desire after inflamed that he is · whoever Levi Rabbi said from drinking the second the night
 עֲרִיּוֹת לְסוֹף מֵאֲכִילִים אוֹתוֹ מִבְּשָׂרוֹ:
 from his own flesh him they feed in the end forbidden relationships

פסוק יד

וַיְהִי מִמָּחָרֶת וַתֹּאמֶר הַבְּכִירָה אֶל הַצִּעֲרָה הֵן שִׁכַּבְתִּי אִמָּשׁ אֶת
 — last night I lay behold the younger one to the older one and said on the morrow And it was
 אָבִי נַשְׁקֵנוּ יַיִן גַּם הַלַּיְלָה וּבֹאִי שִׁכְבִּי עִמּוֹ וְנִחִיָּה מֵאֲבִינוּ
 from our father that we may maintain with him lie and go tonight also wine let us make him drink my father
 זָרַע:
 offspring

פסוק טו

וַתִּשְׁקֶינָּה גַם בַּלַּיְלָה הַהוּא אֶת אָבִיהָ יֵין וַתִּקַּם הַצְעִירָה וַתִּשְׁכַּב עִמּוֹ

with him and she lay the younger and arose wine their father — that on the night also And they made drink

וְלֹא יָדַע בְּשֹׁכְבָהּ וּבִקְמָהּ:

or of her rising of her lying down he knew and not

פסוק טז

וַתִּהְיֶינָה שְׁתֵּי בָנוֹת לוֹט מֵאֲבִיהֶן:

from their father Lot the daughters of the two of And they became pregnant

רש"י

וַתִּהְיֶינָה שְׁתֵּי בָנוֹת לוֹט מֵאֲבִיהֶן, אֵלֶּיךָ שָׁלוֹם

controlled these first first from relations becomes pregnant a woman that not Even though etc. And they conceived

בְּעֶצְמָן וְהוֹצִיאוּ עֲרוֹתָן לְחוּץ וְנִתְעַבְּרוּ מִבִּיטָה רְאוּשׁוֹנָה:

first from relations and became pregnant to the outside their womb-opening and brought out themselves

פסוק יז

וַתֵּלֶד הַבְּכִירָה בֶּן וַתִּקְרָא שְׁמוֹ מוֹאָב הוּא אָבִי מוֹאָב עַד הַיּוֹם:

the day until Moav is the father of he Moav his name and she called a son the older one And she bore

רש"י

מוֹאָב. זֶה שֶׁלֹּא הָיְתָה צְנוּעָה פֶּרֶשָׁה שֶׁמֵּאֲבִיהָ הוּא, אֲבָל צְעִירָה קָרָאתוֹ בְּלָשׁוֹן

in language called him the younger but he is that from her father explained modest was who not this one Moab

נְקִיָּה, וְקִבְּלָה שָׂכָר בִּימֵי מֹשֶׁה, שֶׁנֶּאֱמַר בְּבָנֵי עַמּוֹן אֵל תִּתְגַּר בָּם

with them contend do not Ammon regarding the children of as it is said Moshe in the days of reward and she received clean

דְּבָרִים ב' - כָּלֵל, וּבְמוֹאָב לֹא הִזְהִיר אֶלָּא שֶׁלֹּא יִלְחֶם בָּם, אֲבָל

but with them he should wage war that not except He warned not and regarding Moab at all two Devarim

לְצַעֲרוֹ הַתִּיר לוֹ:

to him He permitted to distress them

פסוק יח

וְהַצְעִירָה גַם הִיא יָלְדָה בֶּן וַתִּקְרָא שְׁמוֹ בֶּן עַמִּי הוּא אָבִי בְנֵי

the children of is the father of he ammi Ben his name and she called a son bore she also And the younger

עַמּוֹן עַד הַיּוֹם:

today until Ammon

פסוק יט

וַיֵּסַע מִשָּׁם אַבְרָהָם אֶרֶץ הַנֶּגֶב וַיֵּשֶׁב בֵּין קִדְשׁ וּבֵין שׁוּר

Shur and between Kadesh between and he settled the Negev to the land of Avraham from there And journeyed

וַיֵּגֶר בְּגֶרָר:

in Gerar and he sojourned

רש"י

וַיֵּסַע מִשָּׁם אַבְרָהָם. כְּשֶׁרָאָה שְׂחָרְבוּ הַכְּרָכִים וּפָסְקוּ הָעוֹבְרִים וְהַשָּׁבִים,

and the returners the passersby and ceased the cities that were destroyed when he saw Avraham from there And journeyed

נָסַע לוֹ מִשָּׁם. ד"א לְהִתְרַחֵק מִלּוֹט, שֶׁיֵּצֵא עָלָיו שֵׁם רָע,

evil a reputation upon him because went out from Lot to distance himself another explanation from there for himself he journeyed

שָׁבָא עַל בָּנוֹתָיו:

his daughters upon that he came

פסוק כ

וַיֹּאמֶר אַבְרָהָם אֶל שָׂרָה אִשְׁתּוֹ אַחֲתִי הִוא וַיִּשְׁלַח אַבְיִמֶלֶךְ מֶלֶךְ גֶּרָר וַיִּקַּח

and took Gerar king of Avimelech and sent she is my sister his wife Sarah of Avraham And said

אֶת שָׂרָה:

Sarah —

רש"י

וַיֹּאמֶר אַבְרָהָם. כָּאֵן לֹא נָטַל רִשׁוֹת אֶלָּא עַל כְּרָחָהּ שְׁלֹא בְטוֹבָתָהּ, לְפִי

because with her consent not her will against but rather permission did he take not here Avraham And he said

שֶׁכָּבַר לְקַחָהּ לְבֵית פַּרְעֹה עַל יְדֵי כֵן:

this means of by Paroh to the house of she was taken that already

רש"י

אֶל שָׂרָה אִשְׁתּוֹ. עַל שָׂרָה אִשְׁתּוֹ, כְּיוֹצֵא בּוֹ אֶל הַלָּקַח אָרוֹן וְגו' וְאֶל

and concerning etc. the Ark of the taking of concerning to it similar his wife Sarah concerning his wife Sarah To

מֹת חֲמִיָּה שְׁמוֹאֵל א ד' , שְׁנֵיהֶם בְּלִשׁוֹן עַל:

concerning in the meaning of both of them 4 I Shmuel her father-in-law the death of

פסוק כא

וַיָּבֹא אֱלֹהִים אֶל אַבְיִמֶלֶךְ בַּחֲלוֹם הַלַּיְלָה וַיֹּאמֶר לוֹ הִנֵּה מֵת

are to die behold you to him and He said the night in a dream of Avimelech to God And came

עַל הָאִשָּׁה אֲשֶׁר לָקַחְתָּ וְהִוא בָּעֵלָתָּ בְּעַל:

a husband is married to and she you have taken whom the woman because of

פסוק כב

וַאֲבִימֶלֶךְ לֹא קָרַב אֵלֶיהָ וַיֹּאמֶר אֲדֹנָי הַגּוֹי גַּם צְדִיק תַּהְרֹג:

You slay righteous even will a nation my Lord and he said her approached had not And Avimelech

רש"י

לֹא קָרַב אֵלֶיהָ. הַמַּלְאָךְ מָנְעוּ, כְּמוֹ שֶׁנֶּאֱמַר לֹא נִתְּתִיהָ לְנִגֵּעַ אֵלֶיהָ:

her to touch I permitted you not it is said as prevented him the angel her come near had not

רש"י

הַגּוֹי גַּם צְדִיק תַּהְרֹג. אִם הוּא צְדִיק תַּהְרֹגוּ, שָׁמָּה כִּי יִדְרֹכָהּ לְאַבֵּד

to destroy is Your way so perhaps will You slay it is righteous it if Even You slay righteous also Will the nation

הָאֲמֹת חֲנָם? כִּי עָשִׂיתָ לְדֹר הַמַּבּוּל וּלְדֹר הַפִּלְגָּה, אִם אֲנִי אוֹמֵר

say I even the Dispersal and to the generation of the Flood to the generation of You did so without cause nations

שֶׁהֲרַגְתָּם עַל לֹא דָבָר, כְּמוֹ שֶׁאַתָּה אוֹמֵר לְהַרְגֵנִי:

to kill me think that You just as thing no for that You slew them

פסוק כג

הֲלֹא הוּא אָמַר לִי אֲחֹתִי הִיא וְהִיא גַּם הִיא אָמְרָה אָחִי הוּא

he is my brother said herself also and she she is my sister to me say he Did not

בְּתָם לְבָבִי וּבִנְקִיין כְּפִי עָשִׂיתִי זֹאת:

this I did my hands and with the my heart with the innocence of cleanliness of

רש"י

גַּם הוּא. לְרַבּוֹת עֲבָדִים וְגַמְלִים וְחֲמָרִים שָׁלָה, אֶת כָּלָם שָׁאֲלֹתִי וְאָמְרוּ לִי

to me and they said I asked all of them — of hers and ass-drivers and camel-drivers servants to include she Also

אָחִיהָ הוּא:

he is her brother

רש"י

בְּתָם לְבָבִי. שֶׁלֹּא דְמִיתִי לְחַטָּא:

to sin I intended that not my heart In the integrity of

רש"י

וּבִנְקִיין כְּפִי. נָקִי אֲנִי מִן הַחַטָּא, שֶׁלֹּא נִגַּעְתִּי בָּהּ:

her did I touch that not the sin from am I innocent my hands and in the innocence of

פסוק כד

וַיֹּאמֶר אֵלָיו הָאֱלֹהִים בְּחֶלֶם גַּם אֲנֹכִי יָדַעְתִּי כִּי בְּתָם לְבָבְךָ

your heart with the innocence of that knew I also in the dream God to him And He said

עָשִׂיתָ זֹאת וְאָחֲשֹׁךְ גַּם אֲנֹכִי אוֹתָךְ מִחַטֹּי לִי עַל כֵּן לֹא נִתְּתִיהָ

I allowed you not · therefore against Me from sinning you I also and I withheld this you did

לנגע אליה:

her to touch

רש"י

ידעתי כי בתם לבבך וגו'. אמת שלא דמית מתחלה לחטא אבל
but to sin from the beginning did you intend that not it is true etc. your heart in the integrity of that I knew

נקיון כפיים אין כאן:

here there is not hands cleanness of

רש"י

לא נתתיר. לא ממך היה שלא נגעת בה, אלא חשכתי אני אותה מחטא ולא
and not from sinning — you I withheld but her you touched that not it was from you not permit you I did not

נתתי לה כח, וכן ולא נתנו אלהים בראשית ל"א:ז', וכן ולא נתנו
and not and similarly 7 31 Bereshis God permitted him and not and similarly power to you did I give

אביה לבוא שופטים ט"ו :

Shoftim to enter her father permitted him

פסוק כה

Pasuk 25

ועתה השב אשת האיש כי נביא הוא ויתפלל בעדך וחייה ואם אינה
you do not and if and live for you and he will pray he is a prophet for the man the wife of return And now

משיב דע כי מות תמות אתה וכל אשר לך:

yours that are and all you you shall die surely that know return her

רש"י

השב אשת האיש. ואל תהא סבור שפא תתגנה בעיניו ולא
and not in his eyes she will become repulsive perhaps of the opinion be and do not the man the wife of Restore

ימקלנה או ישנאה ולא יתפלל עליה:

for you will he pray and not he will hate you or will he take her back

רש"י

כי נביא הוא. וידע שלא נגעת בה, לפיכך ויתפלל בעדך בבא קמא צ"ב :

92 Kamma Bava for you and he will pray therefore her you touched that not and he knows he is a prophet for

פסוק כו

Pasuk 26

וישפם אבימלך בפקר ויקרא לכל עבדיו וידבר את כל
all of — and he spoke his servants to all of and he called in the morning Avimelech And he arose early

הדברים האלה באזניהם ויראו האנשים מאד:

greatly the men and they feared in their ears these the matters

פסוק כז

וַיִּקְרָא אַבְיִמֶלֶךְ לְאַבְרָהָם וַיֹּאמֶר לוֹ מָה עָשִׂיתָ לָּנוּ וּמָה חָטָאתִי
 have I sinned and what to us have you done What to him and he said to Avraham Avimelech And called
 לָךְ כִּי הֵבֵאתָ עָלַי וְעַל מַמְלַכְתִּי חֲטָאָה גְדוֹלָה מַעֲשִׂים אֲשֶׁר לֹא
 not that deeds great a sin my kingdom and upon upon me you have brought that against you
 יַעֲשׂוּ עִשְׂיֹת עִמָּדִי:
 with me you have done should be done

רש"י

מַעֲשִׂים אֲשֶׁר לֹא יַעֲשׂוּ. מִכָּה אֲשֶׁר לֹא הָרַגְלָה לָבֵא עַל בְּרִיָּה בָּאָה לָנוּ עַל
 by upon us has come creatures upon to come is customary not that a plague should be done not that Deeds
 יָדָהּ, עֲצִירַת כָּל נִקְבִּים שֶׁל זָרַע וְשֶׁל קִטְנִים וְרָעִי וְאַזְנוֹת וְחֹטָם:
 and nose and ears and excrement urine and of semen of orifices all the closing of your hand

פסוק כח

וַיֹּאמֶר אַבְיִמֶלֶךְ אֶל אַבְרָהָם מָה רָאִיתָ כִּי עָשִׂיתָ אֶת הַדָּבָר הַזֶּה:
 this the thing — you did that did you see what Avraham to Avimelech And he said

פסוק כט

וַיֹּאמֶר אַבְרָהָם כִּי אָמַרְתִּי רַק אֵין יִרְאֵת אֱלֹהִים בַּמָּקוֹם הַזֶּה
 this in the place God fear of there is no surely I said because Avraham And said
 וְהָרַגוּנִי עַל דְּבַר אִשְׁתִּי:
 my wife the matter of because of and they will kill me

רש"י

רַק אֵין יִרְאֵת אֱלֹהִים. אֶכְסֵנָאִי שָׂבָא לְעִיר, עַל עֲסָקֵי אֲכִילָה וּשְׂתִיָּה שׁוֹאֲלִין
 do they ask and drinking eating matters of about to the city who comes a guest God fear of there is no Surely
 אוֹתוֹ אוֹ עַל עֲסָקֵי אִשְׁתּוֹ שׁוֹאֲלִין אוֹתוֹ? אִשְׁתָּהּ הִיא אוֹ אַחֹתָהּ הִיא? בְּבֵא קָמָא שָׁם
 there Kamma Bava is she your sister or is she your wife him do they ask his wife matters of about or him
 :

פסוק ל

וְגַם אִמְנָה אַחֲתִי בַת אָבִי הִוא אֲךָ לֹא בַת אִמִּי
 my mother the daughter of not but she is my father the daughter of she is my sister indeed And also
 וְתָהִי לִי לְאִשָּׁה:
 for a wife to me and she became

רש"י

אחתי בת אבי הוא. ובת אב מתרת לכן נח, שאין

for there is no Noach to a son of is permitted a father And the daughter of she is my father the daughter of My sister

אבהות לגוי, וכדי לאמת דבריו השיבם פן. ואם תאמר והלא

but was she not you will say And if thus he answered them his words to verify and in order to a non-Jew paternal relationship

בת אחיו היתה? בני בנים הרי הן כבנים, ורחי היא בתו

the daughter of she is and behold like children they are behold children the children of she was his brother the daughter of

של תרח וכן הוא אומר ללוט פי אנשים אחים אנחנו בראשית י"ג ח':

13 Bereishis we are brothers men for to Lot says he and so Terach of

רש"י

אך לא בת אמי. הרן מאם אחרת היה:

was different from a mother Haran my mother the daughter of not But

פסוק לא

Pasuk 31

ויהי כאשר התעו אתי אלהים מבית אבי ואמר לה זה

this to her and I said my father from the house of God me caused to wander when And it was

חסדך אשר תעשי עמדי אל כל המקום אשר נבוא שמה אמרי לי

of me say there we shall come that the place every to with me you shall do which is your kindness

אחי הוא:

he is my brother

רש"י

ויהי כאשר התעו וגו'. אנקלוס תרגם מה שתרגם; ויש לישוב עוד

further to settle it and there is that he translated what translated Onkelos etc. caused to wander when And it was

דבר דבור על אפניו, כשהוציאני הקב"ה מבית אבי להיות משוטט

roaming to be my father from the house of the Holy One when He brought-me- its fit ways upon spoken a matter forth

ונד מקום למקום, ידעתי שאעבר במקום רשעים ואמר לה זה חסדך

your kindness this is to her and I said wicked people in a place of that I would pass Iknew to place from place and wandering

:

רש"י

כאשר התעו. לשון רבים. ואל תתמה, כי הרבה מקומות לשון אלהות

Godship a term of passages many for be surprised and do not plural is a term of caused to wander when

ולשון מרות קרוי בלשון רבים, אשר הלכו אלהים שמואל ב' ז', אלהים חיים

living God 7 II Shmuel God went whom plural in a term of is called authority and a term of

דברים ה', אלהים קדשים יהושע כ"ד, וכל לשון אדנות לשון רבים; וכן ויקח

and took and so plural is a term of lordship term of and every 24 Yehoshua holy God 5 Devarim

אדני יוסף בראשית ל"ט, ואדני האדנים דברים י', אדני הארץ בראשית מ"ב

42 Bereishis the land the lord of 10 Devarim the lords and Lord of 39 Bereishis Yosef the master of

, וכן בעליו עמו שמות כ"ב, והועד בבעליו שם כ"א. ואם תאמר מהו

what is you will say and if 21 there to its master and warning was given 22 Shemos is with it its owner and so

לְשׁוֹן הַתְּעוּ? כָּל הַגּוֹלָה מִמְּקוֹמוֹ וַאֲיֵנוּ מִיֹּשֵׁב קְרוֹי תוֹעָה, כָּמוֹ וְתִלָּךְ
and she went like a wanderer is called settled and is not from his place who is exiled anyone caused to wander the term
וַתֵּתַע בְּרֹאשִׁית כ"א, תַּעֲיִיתִי כְּשֶׁה אֶבֶד תַּהֲלִים קי"ט, יִתְעוּ לְבָלִי אֶכֶל
food for lack of they wander 119 Tehillim lost like a sheep I went astray 21 Bereishis and she strayed
אִיּוֹב ל"ח – יֵצְאוּ וַיִּתְעוּ לְבַקֵּשׁ אֹכְלָם:
their food to seek and wander they go out 38 Iyov

רש"י
אֲמַרִי לִי. עָלַי, וְכֵן וַיִּשְׁאַלוּ אַנְשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ בְּרֹאשִׁית כ"ו, עַל
about 26 Bereishis regarding his wife the place the men of and they asked and so about me regarding me say
אִשְׁתּוֹ, וְכֵן וַאֲמַר פַּרְעֹה לְבָנָי יִשְׂרָאֵל שְׁמוֹת י"ד, כָּמוֹ עַל בְּנֵי
the children of about like 14 Shemos Yisrael regarding the children of Pharaoh and he will say and so his wife
יִשְׂרָאֵל; פֶּן יֹאמְרוּ לִי אִשָּׁה הִרְגָתָהּ שׁוֹפְטִים ט':
9 Shoftim killed him a woman regarding me they will say lest Yisrael

פסוק לב

Pasuk 32

וַיִּקַּח אַבִּימֶלֶךְ צֹאן וּבָקָר וְעַבְדִּים וְשִׁפְחוֹת וַיִּתֵּן לְאַבְרָהָם וַיֹּשֶׁב
and he restored to Avraham and he gave and female slaves and male slaves and oxen sheep Avimelech And took
לוֹ אֶת שָׂרָה אִשְׁתּוֹ:
his wife Sarah — to him

רש"י
וַיִּתֵּן לְאַבְרָהָם. כִּדִּי שְׂתִיפִים וַיִּתְפַּלֵּל עָלָיו:
for him and pray that he be appeased in order to Avraham and he gave

פסוק לג

Pasuk 33

וַיֹּאמֶר אַבִּימֶלֶךְ הִנֵּה אֶרְצִי לְפָנֶיךָ בְּטוֹב בְּעֵינֶיךָ שָׁב:
settle in your eyes in the good is before you my land behold Avimelech And said

רש"י
הִנֵּה אֶרְצִי לְפָנֶיךָ. אֶבֶל פַּרְעֹה אָמַר לוֹ הִנֵּה אִשְׁתְּךָ קַח וְלֵךְ, לְפִי שִׁנְתִּירָא,
that he feared because and go take your wife behold to him said Pharaoh but is before you my land Behold
שֶׁהַמִּצְרִיִּים שְׁטוּפִי זָמָה:
lewdness were addicted to that the Egyptians

פסוק לד

Pasuk 34

וּלְשָׂרָה אָמַר הִנֵּה נָתַתִּי אֵלָיךְ כֶּסֶף לְאַחֶיךָ הִנֵּה הוּא לָךְ
is for you it behold to your brother pieces of silver a thousand I have given behold he said And to Sarah
פְּסוֹת עֵינַיִם לְכָל אֲשֶׁר אִתְּךָ וְאֵת כָּל וְנִכְחַת:
and you are vindicated everyone and with are with you who to all eyes a covering of

רש"י

ולשרה אמר. אבימלך לכבדה כדי לפיסה, הנה עשיתי לך כבוד זה, נתתי
I have given this honor for you I have made behold to appease her in order for her honor Avimelech he said And to Sarah
ממון לאחיה שאמרתי עליו אחי הוא, הנה הממון והכבוד הזה לך כסות
a covering is to you this and the honor the money behold he is my brother about him whom you said to your brother money

עינים :

of eyes

רש"י

לכל אשר אתך. יכסו עיניהם שלא יקלוק, שאלו השיבותיה ריקנית,
empty-handed I had returned you for if they will slight you so that not their eyes they will cover are with you who to all
יש להם לומר לאחר שנתעלל בה החזירה; עכשו שהצרכתי לבזבז ממון
money to lavish that I was forced now he returned her her that he abused after to say to them there is
ולפיסה, יודעים יהיו שעל פרחי השיבותיה ועל ידי נס:
a miracle means of and by I returned you my will that against they will be knowing and to appease you

רש"י

ואת כל. ועם כל באי עולם:

the world those who enter all of and with all and with

רש"י

ונכחת. יהי לך פתחון פה להתנפח ולהראות דברים נכרים הללו;
these evident matters and to show to argue mouth an opening of to you there will be and you may face
ולשון הוכחה בכל מקום ברור דברים ובלע"ז אשפרו"ביר, ואנקלוס
and Onkelos eprouver and in foreign tongue matters clarification of place in every proving and the expression of
תרגם בפנים אחרים, ולשון המקרא כה הוא נופל על התרגום, הנה לך
to you behold the translation upon falls it thus the verse and the language of different in a manner translated
כסות של כבוד על העינים שלי ששלטו כה וכל אשר אתה, ועל
and on are with you who and upon all upon you that gazed of mine the eyes on account of honor of a covering of
בן תרגמו וחיזית יתיה וית כל דעמה. ויש מ"א אכל
but Midrashic explanations and there are that are with you all and — you because I saw he translated it account of this
ישוב לשון המקרא פרשתי:
I have explained the verse the language of the proper settling of

סבוק לה

Pasuk 35

ויתפלל אברהם אל האלהים וירפא אלהים את אבימלך ואת אשתו

his wife and — Avimelech — God and healed God to Avraham And prayed

ואמהותיו וילדו:

and they bore and his handmaids

רש"י

וילדו. כתרגומו ואתרוחו, נפתחו נקביהם והוציאו, והיא לדה
bringing forth and this is and they brought out their orifices were opened and they were relieved like its Targum and they brought forth

כִּי עָצַר עָצַר יְהוָה בְּעַד כָּל רֶחֶם לְבֵית אַבִּימֶלֶךְ עַל דְּבַר
the matter of because of Avimelech of the house of womb every for the sake of Hashem had closed closing for
שָׂרָה אִשְׁתּוֹ אֲבִרָהָם:
Avraham the wife of Sarah

רש"י

בעד כל רחם. כנגד כל פתח:
opening every corresponding to womb every For

רש"י

על דבר שרה. על פי דבורה של שרה:
Sarah of her bidding the mouth of by Sarah the word of Because of

וַיְהִי וַיִּזְכֹּר אֶת שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר:
He spoke as for Sarah Hashem and did He said as Sarah — remembered And Hashem

רש"י

וה' פקד את שרה וגו'. סמך פרשה זו ללמדך, שכל המבקש רחמים
mercy who requests that anyone to teach you this the section He juxtaposed etc. Sarah — remembered And Hashem
על חברו והוא צריק לאותו דבר, הוא נענה תחלה בבא קמא צ"ב, שנאמר
as it is said 92 Kamma Bava first is answered he thing for that needs and he his fellow for
ויתפלל וגו', וסמיה ליה וה' פקד את שרה, שפקדה כבר קדם
before already that He remembered her Sarah — remembered And Hashem to it and juxtaposed etc. And he prayed
שרפא את אבימלך:
Avimelech — that He healed

רש"י

פקד את שרה כאשר אמר. בהריון:
with pregnancy He said as Sarah — He remembered

רש"י

כאשר דבר. בלדה. והיכן היא אמירה, והיכן הוא דבור? אמירה ויאמר אלהים
God and He said saying speaking is and where saying is and where with birth He had spoken as
אבל שרה אשתה וגו' בראשית י"ז, דבור ה' דבר ה' אל אברהם בברית
at the Covenant Avram to Hashem the word of was speaking 17 Bereshis etc your wife Sarah nay but
בין הבתרים, ושם נאמר לא יירשך זה וגו' שם ט"ו, והביא היורש
the heir and He brought 15 there etc this one shall inherit you not it was said and there the Pieces Between

מִשָּׂרָה:

from Sarah

רַש"י

וַיַּעַשׂ ה' לְשָׂרָה כְּאֲשֶׁר דִּבֶּר. לְאַבְרָהָם:

to Avraham He spoke as to Sarah Hashem And He did

פסוק לח

Pasuk 38

וַתֵּהָרֵם וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן לְזִקְנָיו לְמוֹעֵד אֲשֶׁר דִּבֶּר אֱתוֹ

of it spoke which at the set time in his old age a son to Avraham Sarah and she bore And she conceived

אֱלֹהִים:

God

רַש"י

לְמוֹעֵד אֲשֶׁר דִּבֶּר אֱתוֹ. דִּי מִלִּיל יְתָהּ, אֶת הַמּוֹעֵד דִּבֶּר וְקָבַע

and established He spoke the appointed time — with him He spoke which with him He spoke which At the appointed time

כְּשֶׁאָמַר לוֹ לְמוֹעֵד אָשׁוּב אֵלַיָּךְ שֵׁם י"ח, שָׂרָה לוֹ שְׂרִיטָה בַּפֶּתַל,

on the wall a scratch for him He scratched 18 there to you I will return at the appointed time to him when He said

אָמַר לוֹ כְּשֶׁתִּגֵּיעַ חֲמָה לְשְׂרִיטָה זוֹ בַּשָּׁנָה הַבְּאִחֶרֶת, תֵּלֵד:

she will give birth the next in the year this to the scratch the sun when reaches to him He said

רַש"י

לְזִקְנָיו. הָיָה זֶה אִיקוֹנִין שֶׁלּוֹ דוּמָה לוֹ:

to him similar of his the features the brightness of was to his elders

פסוק לט

Pasuk 39

וַיִּקְרָא אַבְרָהָם אֶת שֵׁם בְּנוֹ הַנּוֹלָד לוֹ אֲשֶׁר יָלְדָהּ לוֹ שָׂרָה יִצְחָק:

Yitzchak Sarah to him bore whom to him who was born his son the name of — Avraham And called

פסוק מ

Pasuk 40

וַיִּמָּל אַבְרָהָם אֶת יִצְחָק בְּנוֹ בֶּן שְׁמֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֱתוֹ

him commanded as days eight of age of his son Yitzchak — Avraham And circumcised

אֱלֹהִים:

God

CHAPTER SUMMARY

The aliyah begins with the destruction of Sodom and Gomorrah by sulfur and fire, the turning of Lot's wife into a pillar of salt, and Lot's escape to a cave with his daughters, leading to the birth of Moav and Ammon. Avraham then travels to Gerar, where Sarah is taken by Abimelech but protected by Hashem's warning in a dream. After Abimelech returns Sarah with gifts

and Avraham davens for the healing of Abimelech's household, the parsha reaches a major climax as Hashem remembers Sarah, leading to the birth and bris milah of Yitzchak.

למעשה WHAT TO TAKE HOME

The Torah is showing us a tremendous, eye-opening yesod in how Hashem runs the world. Look at the sequence of the parsha: first, Avraham Avinu has to daven for Abimelech and his household to be healed so they can have children. Immediately after, the very next pasuk says, "V'Hashem pakad es Sarah", Hashem remembered Sarah and she finally gave birth to Yitzchak. The Gemara in Bava Kamma brings down from here the famous klal: anyone who needs rachamim for himself, but davens for his friend who needs that same thing, he is answered first.

Lichoira, this is a difficult sevara to understand. If a person is in deep pain and needs a yeshua, how is he expected to put his own tzaros aside and daven for someone else? The answer is that this is exactly what breaks the mechitzos. When we are wrapped up in our own worries, our tefillos can sometimes become narrow. But when you look at another Yid who is suffering from the exact same nisayon, and your heart genuinely goes out to them, you are acting with true, selfless ahavas Yisrael. Mimeila, you awaken a midda k'neged midda in Shamayim, and Hashem showers His chesed down on you first.

Today, take a moment before you daven for your own needs. Think of someone in your circle, a friend, a neighbor, or a chavrusa, who is going through the exact same struggle, whether it is parnassah, shidduchim, shalom bayis, or health. Put your own list aside for two minutes and daven with real warmth and heart specifically for them.

דף יומי • בכורות • דף מ'

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THE SUGYA

We start off on Daf Mem with a fascinating discussion about the different cubit measures kept in the Beis HaMikdash, specifically the two larger cubits that were used to prevent the Temple artisans from accidentally committing me'ilah. The Gemara connects these measurements to our Mishnah's discussion of blemishes in a firstborn animal, specifically regarding the size of a fingerbreadth on the tail. This leads us directly into a new Mishnah dealing with testicle-related blemishes, where Rabbi Yishmael and Rabbi Akiva argue about how we determine if an animal has only one testicle, and we learn about a major dispute between Rabbi Akiva and Rabbi Yochanan ben Nuri regarding a testicle that was found attached to the loins after shechitah.

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

עמוד א' DAF 40A

EXPLANATION

בְּשׁוּשַׁן הַבְּיָרָה, אַחַת עַל קֶרֶן מְזֻרְחִית צְפוֹנִית וְאַחַת עַל קֶרֶן מְזֻרְחִית דְּרוֹמִית.

These cubit measures were kept in **Shushan the Capital** chamber, which was built above the eastern gate of the Temple Mount. **One** was placed **on the northeastern corner**, and **one** was placed **on the southeastern corner** of that chamber.

EXPLANATION

וְשֶׁעַל קֶרֶן מְזֻרְחִית צְפוֹנִית הָיְתָה יְתִירָה עַל שֵׁל מֹשֶׁה חֲצִי אֶצְבָּע.

The one **that** was **on the northeastern corner** was **longer than** the standard cubit of **Moshe**, which was six handbreadths, **by half a fingerbreadth**.

EXPLANATION

וְשֶׁעַל קֶרֶן מְזֻרְחִית דְּרוֹמִית הָיְתָה יְתִירָה עָלֶיהָ חֲצִי אֶצְבָּע, נִמְצְאָה יְתִירָה עַל שֵׁל מֹשֶׁה אֶצְבָּע.

And the one **that** was **on the southeastern corner** was **longer than** it, meaning longer than the northeastern one, **by another half a fingerbreadth**; thus, **it turned out to be longer than** the cubit of **Moshe** by a full **fingerbreadth**.

EXPLANATION

וְלָמָּה הָיוּ אַחַת גְּדוּלָּה וְאַחַת קְטַנָּה? (כשהיו) אוֹמְנֵיין נוֹטְלִין בְּקִטְנָה, וּמַחֲזִירִין בְּגְדוּלָּה, שֶׁלֹּא יָבוֹאוּ לְיַדֵּי מַעֲלָה.

And **why did** the Sages say **there should be** two measures of a cubit, **one large and one small**? It was **so that** the Temple artisans **would take** their payment according to the work they did as measured **by the small** cubit, **and return** the value to the Temple **by** doing their work measured with **the large** cubit, **so that they would not come to** commit **me'ilah**, a misuse of consecrated property, by taking more payment than they deserved.

QUESTION

תִּרְתִּי לְמָה לִי?

The Gemara asks: **Why do I need two** large cubits, the one that was half a fingerbreadth larger than Moshe's cubit, and the other that was a full fingerbreadth larger?

ANSWER

חָדָא — דְּכִסְפָּא וְזָהָבָא, וְחָדָא — דְּבִנְיָנָא.

The Gemara answers: **One**, the shorter of the two, was **for** measuring **silver and gold** vessels, so the artisans would not lose too much on these precious metals. **And** the other **one**, the larger, was **for** the stone and wood **building** structures.

STATEMENT

רַב נַחֲמָן בַּר יִצְחָק, וְאִי תִימָא רַב הוּנָא בַּר נָתָן, לְאוֹתָהּ שְׁשָׁנִינוּ: שֵׁישׁ בָּשָׂר בֵּין חוּלְיָא לְחוּלְיָא מְלֵא אֲצִבְעָא.

Rav Nachman bar Yitzchak, and some say Rav Huna bar Natan, said: This baraita, which defines a fingerbreadth as one-fourth of a handbreadth, refers **to that which we learned** in our Mishnah regarding the blemishes of a firstborn animal: **Where there is flesh between one joint and another joint** of the tail to the extent of **a full fingerbreadth**. That measure of a fingerbreadth is one-fourth of an average handbreadth.

MISHNAH מִשְׁנָה

MISHNAH

מִתְנִי' אֵין לוֹ בִּיצִים, אוֹ אֵין לוֹ אֶלָּא בִּיצָה אַחַת.

MISHNAH: A firstborn animal is considered blemished and may be slaughtered if **it has no testicles**, or if **it has only one testicle**.

MISHNAH

רַבִּי יִשְׁמָעֵאל אוֹמֵר: אִם יֵשׁ לוֹ שְׁנֵי כִּסִּין — יֵשׁ לוֹ שְׁתֵּי בִּיצִים, אֵין לוֹ שְׁנֵי כִּסִּין — אֵין לוֹ אֶלָּא בִּיצָה אַחַת.

Rabbi Yishmael says: If it has **two** scrotal sacs, we assume **it has two testicles**; but if it does **not have two sacs**, we assume **it has only one testicle** and is blemished.

MISHNAH

רַבִּי עֲקִיבָא אוֹמֵר: מוֹשִׁיבוֹ עַל עֲפוּזוֹ וּמִמַּעַה, אִם יֵשׁ בִּיצָה — סוֹפָהּ לִצְאָתָא.

Rabbi Akiva says: The matter can be clarified. **One seats** the animal **on its rump** and **mashes** the sac; if **there is a second testicle** hidden inside, **it is ultimately going to emerge**.

MISHNAH

מַעֲשֶׂה שְׁמִיעָה וְלֹא יָצָא, נִשְׁחָטָה וְנִמְצְאָת דְּבוּקָה בְּכֶסֶלִים, וְהִתִּיר רַבִּי עֲקִיבָא וְאָסֵר רַבִּי יוֹחָנָן בֶּן נוּרִי.

There was **an incident where** a kohen **mashed** the sac **and** the testicle **did not emerge**, so they assumed it was blemished. But after **it was slaughtered**, the second testicle **was found attached to the loins**. **And Rabbi Akiva permitted** the meat to be eaten, because the testicle had not emerged normally, making it a blemish, **while Rabbi Yochanan ben Nuri prohibited** it, holding that since it had two testicles, it was unblemished and slaughtered outside the Beis HaMikdash.

גְּמָרָא GEMARA

QUESTION

גְּמִי הִשְׁתָּא אִין לֹא אֶלָּא בִּיצָה אַחַת אֲמַרְתָּ הוּי מוּמָא, אִין לֹא כָּלֵל מִיַּבְעָיָא?

GEMARA: The Gemara asks: **Now**, since **you said** that if it has **only one** testicle it is a blemish, is it **necessary** to state that if it has **none at all** it is a blemish? That is obvious!

ANSWER

חֲסוּרֵי מִיַּחְסָרָא וְהָכִי קִתְּנִי: אִין לֹא שְׁתֵּי בִיצִים בְּשְׁתֵּי כִיסִין אֶלָּא בְּכִיס אֶחָד, אִי נָמִי שְׁתֵּי כִיסִין וּבִיצָה אַחַת — הָרִי זֶה מוּם.

The Gemara answers: The Mishnah is **incomplete**, and **this is what it is teaching**: If it does not have two testicles in two sacs, **but** rather they are both **in one sac**, or **alternatively**, if it has **two sacs** and **only one testicle**, behold, **this is a blemish**.

EXPLANATION

רַבִּי יִשְׁמַעֵאל אוֹמֵר: יֵשׁ לֹא שְׁתֵּי כִיסִים — בְּדוּעַ שְׂיֵשׁ לֹא שְׁתֵּי בִיצִים, אִין לֹא אֶלָּא כִיס אֶחָד — כְּמִי שֶׁאִין לֹא אֶלָּא בִיצָה אַחַת דְּמִי,

And this is how the rest of the Mishnah should be understood: **Rabbi Yishmael says**: If it has **two sacs**, it is **known** that it has **two testicles**, and it is unblemished. But if it has **only one sac**, it is **considered** like one that has **only one testicle**, and it is blemished.

EXPLANATION

וְאַתָּא רַבִּי עֲקִיבָא לְמִימַר: בְּדוּעַ לָא אֲמַרִּינוּ, אֶלָּא מוֹשִׁיבֵי עַל עַפְוִזָּא וּמִמַּעַר, אִם יֵשׁ בִּיצָה סוּפָא לְצִאתָא.

And Rabbi Akiva comes to say: We do not say that it is **known** just from the sacs. Rather, one **seats it on its rump** and **mashes** the sac; if there is a testicle, it is ultimately going to **emerge**.

EXPLANATION

וּמַעֲשֶׂה שְׁמִיעָרָא וְלֹא יָצָא וְכוּ'.

And the Mishnah concluded: **There was an incident where he mashed** and it **did not emerge**, etc.

BRAISA

תַּנְיָא, אָמַר רַבִּי יוֹסִי: מַעֲשֶׂה בְּפִירָן שֶׁל בֵּית מֵנַחֵם, שְׁמִיעָרָא וְלֹא יָצָאתָא, וְנִשְׁחָטָה וְנִמְצְאתָא דְּבוּקָה בְּכֶסֶלִים, וְהִתִּיר רַבִּי עֲקִיבָא, וְאַסֵּר רַבִּי יוֹחָנָן בֶּן נוּרִי.

It is taught in a braisa: **Rabbi Yosei said**: **There was an incident in Piran of Beit Menahe**m, where a kohen **mashed** the sac and the testicle **did not emerge**, and the animal was **slaughtered** and the testicle was **found attached to the loins**. **And**

Rabbi Akiva permitted the meat, and Rabbi Yochanan ben Nuri prohibited it.

BRAISA

אָמַר לוֹ רַבִּי עֲקִיבָא לְרַבִּי יוֹחָנָן בֶּן נוּרִי: עַד מָתִי אַתָּה מְכַלָּה מְמוֹנָן שֶׁל יִשְׂרָאֵל!

Rabbi Akiva said to Rabbi Yochanan ben Nuri: Until when will you destroy the property of the Jewish people by declaring these animals forbidden to be eaten?

BRAISA

אָמַר לוֹ רַבִּי יוֹחָנָן בֶּן נוּרִי לְרַבִּי עֲקִיבָא: עַד מָתִי אַתָּה מְאָכִיל יִשְׂרָאֵל נְבִילוֹת!

Rabbi Yochanan ben Nuri said to Rabbi Akiva: Until when will you feed the Jewish people nevelos, unslaughtered carcasses!

QUESTION

לָאוּ מִישְׁחָט שְׁחִטָּיָה?

The Gemara asks: **Was it not properly slaughtered?** How could Rabbi Yochanan ben Nuri call it a nevelah?

ANSWER

אֵלֹא: טְרֵיפוֹת.

The Gemara answers: **Rather**, he meant to say: Until when will you feed them **treifos**, animals with a fatal defect?

QUESTION

לֹא אִיסוּר טְרֵיפוֹת הוּא?!

The Gemara challenges: But **is it not a prohibition of treifos?** A missing testicle is not a treifah defect!

ANSWER

אֵלֹא: עַד מָתִי אַתָּה מְאָכִיל יִשְׂרָאֵל קֳדָשִׁים בַּחוּץ!

Rather, this is what he meant: **Until when will you feed the Jewish people kodashim**, sacrificial meat, slaughtered **outside** the Temple courtyard! Since he held it was unblemished, it remained a holy offering that could not be eaten as chullin.

מִשְׁנָה MISHNAH

MISHNAH

מִתְּנִי בַעַל חֲמִשׁ רַגְלִים, אוֹ שְׂאֵאִין לוֹ אֵלֹא שְׁלֹשׁ, וְשֶׁרָגְלָיו קְלוּטוֹת כְּשֶׁל חֲמוֹר, וְהַשְּׁחוּל וְהַכְּסוּל.

MISHNAH: An animal with five legs, or one that has only three, or one whose hooves are closed like those of a donkey, and the shachul, and the kasul are all blemished and may be slaughtered.

MISHNAH

אֵיזֶהוּ שְׁחוּל? שֶׁנֶּשְׁמָטָה יָרִיכוֹ. וְכְסוּל? שֶׁאֶחַת מִיָּרִיכוֹתָיו גְּבוּהוֹת.

What is a shachul? One whose thighbone was dislocated. And what is a kasul? One where one of its thighs is higher than the other.

STATEMENT

גְּמִי אָמַר רַב הוּנָא: לֹא שָׁנוּ אֶלָּא שְׁחִסְרָא וְיִתְרָא בִּיד, אֲבָל בְּרֵגֶל — טְרֵפָה נִמִּי הוּא, דְּכָל יִתְרָא בְּנִטּוּל דְּמִי.

GEMARA: Rav Huna said: They only taught that an extra or missing leg is merely a blemish where it is missing or extra on the foreleg. But on the hind leg, it is also a treifah, because any extra limb is considered like a removed limb, and an animal whose hind leg is removed is a treifah.

STATEMENT

אָמַר רַב פָּפָא: לֹא תִימָא דְּעֵגִילָן וְלֹא סְדִיקָן, אֶלָּא כִּיּוֹן דְּעֵגִילָן, אַף עַל גַּב דְּסְדִיקָן.

Rav Pappa said: Do not say that it is a blemish only where they are round and not split at all. Rather, once they are round, even though they are split, it is still a blemish.

BRAISA

וְהַשְּׁחוּל וְהַכְּסוּל וְכוּ'. תַּנּוּ רַבֵּנָן: אֵיזָהוּ כְּסוּל וְאֵיזָהוּ שְׁחוּל?

The Mishnah taught: And the shachul and the kasul, etc. The Rabbis taught in a braisa: What is the kasul and what is the shachul?

BRAISA

שְׁחוּל — שֶׁנִּשְׁמָטָה יְרִיכוֹ, כְּסוּל — שֶׁרָגְלוֹ אֶחָד בְּתוֹךְ הַכְּסָל, וְרָגְלוֹ אֶחָד עַל גַּבֵּי הַכְּסָל.

The shachul is one whose thighbone was dislocated. The kasul is one where one of its legs is inside the loin, and its other leg is on top of the loin.

BRAISA

תַּנָּא: הַשְּׂרוּעָה וְהַקָּלוּט — שְׂרוּעָה שֶׁנִּשְׁתַּרְבֵּב לוֹ יְרִיכוֹ, קָלוּט — שֶׁרָגְלָיו קְלוּטוֹת כְּשֶׁל חֲמוֹר וּכְשֶׁל סוֹס.

A Tanna taught: The sarua and the kalut. A sarua is one whose thigh is elongated. A kalut is one whose hooves are closed like those of a donkey or a horse.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי' נִשְׁפָּר עֶצֶם יָדוֹ וְעֶצֶם רֵגְלוֹ, אַף עַל פִּי שֶׁאִינוֹ נִכָּר.

MISHNAH: If the bone of its foreleg or the bone of its hind leg was broken, even though it is not noticeable, it is a blemish.

MISHNAH

מוֹמִיין אֵלּוּ מִנֵּה אֵילָא בְּיַבְנָה, וְהוּדוֹ לוֹ חֲכָמִים.

These blemishes were enumerated by Ilai in Yavneh, and the Sages agreed with him.

MISHNAH

וְעוֹד שְׁלֹשָׁה הוֹסִיף, אָמְרוּ לוֹ: לֹא שָׁמַעְנוּ אֶת אֵלּוּ.

And he added three more cases, but they said to him: We have not heard a tradition regarding these.

MISHNAH

שֶׁנִּלְגַּל עֵינּוֹ עָגוּל כְּשֶׁל אָדָם, וּפִיו דּוֹמֶה כְּשֶׁל חֲזִיר, וְשִׁנָּיִטָּל רֹב הַמְדַּבֵּר בְּלִשְׁוֹנוֹ.

The three cases are: An animal whose eyeball is round like that of a human, and its mouth resembles that of a pig, and one whose tongue has lost most of its speaking part.

MISHNAH

בֵּית דִּין שֶׁל אַחֲרֵיהֶן אָמְרוּ: הֲרִי זֶה מוּם.

However, the court that came after them said: Behold, this is a blemish.

גְּמָרָא GEMARA

QUESTION

גְּמ' אֵינּוּ נִיכָר, מִי קָא הָרִי מוּמָא?

GEMARA: The Gemara asks: If a break is not noticeable, does it indeed constitute a blemish? A blemish must be visible!

ANSWER

אָמַר רַב פַּפָּא: אֵינּוּ נִיכָר מִחַמַּת עֲצָמוֹ, אֲבָל נִיכָר מִחַמַּת מְלָאכָה.

Rav Pappa said: It is not noticeable on its own when the animal is standing, but it is noticeable when it does work, as it limps.

QUESTION

מוּמִין אֵלּוּ מָנָה וְכוּ'. לְמִימָרָא דְלָאוּ הֵינּוּ אוֹרְחִיָּה?

The Mishnah taught: These blemishes were enumerated, etc., including an eyeball round like a human's. The Gemara asks: Is this to say that this is not its normal way for an animal to have a round eyeball?

OBJECTION

וּרְמִינָהּ: הַמְּפֻלֶּת מִיּוֹן בְּהֶמָּה וְחִתָּה וְעוֹף, בֵּין טְמֵאִין בֵּין טְהוֹרִין, אִם זָכָר תֵּשֵׁב לְזָכָר. אִם נִקְבָּה — תֵּשֵׁב לְנִקְבָּה, אֵינּוּ יָדוּעַ — תֵּשֵׁב לְזָכָר וְלִנְקָבָה, דְּבָרֵי רַבִּי מֵאִיר.

But they raised a contradiction from a Mishnah in Niddah: One who discharges the form of a beast, wild animal, or bird, whether impure or pure, if it is male she must observe the impurity and purity periods for a male, and if it is female she must observe them for a female, and if it is not known she must observe the stringencies of both a male and a female; these are the words of Rabbi Meir.

OBJECTION

ואמר רבבה בר בר חנה אמר רבי יוחנן: מאי טעמיה דרבי מאיר? הואיל וגלגל עינו כגול כשל אדם!

And Rabba bar bar Chana said in the name of Rabbi Yochanan: What is the reason of Rabbi Meir? Since its eyeball is round like that of a human, it is considered a human fetus! This implies that all animals normally have round eyeballs like humans!

RESOLUTION

אמר רב יוסף: לא קשיא, הא באוקמא, הא בחיורא.

Rav Yosef said: This is not difficult. This case, where it is a blemish, refers to the black part of the eye, which is normally oval in animals but here is round like a human's. That case, where they are similar, refers to the white part of the eye, which is round in both.

STATEMENT

ופיו דומה כשל חזיר. אמר רב פפא: לא תימא דשפיד ופרוס, אלא כיון דפרוס אף על גב דלא שפיד.

The Mishnah taught: And its mouth resembles that of a pig. Rav Pappa said: Do not say that it is a blemish only where it is pointed and split like a pig's mouth. Rather, once it is split, even though it is not pointed, it is a blemish.

EXPLANATION

ושניטל רוב המדבר שבלשונו. מתניתין מני? רבי יהודה היא, דתנא: ואת שניטל רוב הלשון, רבי יהודה אומר: רוב המדבר של לשונו.

The Mishnah taught: And one whose tongue has lost most of its speaking part. Whose Mishnah is this? It is Rabbi Yehudah, as it is taught in a braisa: And one whose tongue has lost most of its tongue, Rabbi Yehudah says: Most of the speaking part of its tongue.

משנה MISHNAH

MISHNAH

מתני' ומעשה שהלחי התחתון עודף על העליון, ושאל רבן גמליאל לחכמים, ואמרו: הרי זה מום.

MISHNAH: And there was an incident where the lower jaw projected beyond the upper jaw, and Rabban Gamliel asked the Sages, and they said: Behold, this is a blemish.

גמרא GEMARA

QUESTION

גמ' מאי תנא דקתני "ומעשה"?

GEMARA: What did the Tanna teach previously that he now teaches: "And there was an incident"? Usually, "and there was an incident" comes to support a previously stated rule, but this rule was not mentioned!

ANSWER

משום דתנן "פיו דומה לחזיר", ופליגי רבנן עליה דרבא, וקאמרין: כי פליגי רבנן עליה דרבא בשפתו עליונה עודפת על התחתונה, אבל שהתחתונה עודפת על העליונה — הרי זה מום.

The Gemara answers: It is because we learned in a Mishnah elsewhere: "Its mouth resembles that of a pig," and the Rabbis disagree with Rabbi Yehudah there. And we say: When the Rabbis disagree with Rabbi Yehudah, it is where its upper lip projects over the lower one, but where the lower jaw projects over the upper one, all agree that behold, this is a blemish. The incident is brought to support this distinction.

עמוד ב' DAF 40B

STATEMENT

ומעשה נמי שלחי התחתון עודף על העליון, שאל רבן שמעון בן גמליאל לחכמים ואמרו: הרי זה מום.

And there was also an incident where the lower jaw of a firstborn animal protruded beyond the upper jaw, and Rabbab Shimon ben Gamliel asked the Sages for a ruling, and they said: This is a blemish that permits the animal to be slaughtered.

QUESTION

והא גבי אדם הוא דתנן: שפתו העליונה עודפת על התחתונה, או שתחתונה עודפת על העליונה — הרי זה מום.

But the Gemara asks: Is this really so? But it is with regard to a person that we learned in a Mishnah elsewhere: If his upper lip protrudes beyond the lower lip, or if his lower lip protrudes beyond the upper lip, this is a blemish that disqualifies a Kohen from serving in the Beis HaMikdash.

EXPLANATION

גבי אדם הוא דכתיב: "איש איש מזרע אהרן", איש ששורה בזרעו של אהרן, אבל בבהמה לא!

And we explain that it is only with regard to a person that it is written: "Any man of the seed of Aaron," which we darshen to mean he must be a man who is equal in appearance to the rest of the seed of Aaron; but with regard to an animal, this requirement of a normal appearance does not apply, so why should a protruding jaw be a blemish?

ANSWER

אמר רב פפא: לא קשיא, הא דאית בה עצם, הא דלית בה עצם.

Rav Pappa said: This is not difficult; this case in our Mishnah, where it is a blemish for an animal, is where there is a bone in the lower jaw that is longer than the upper jaw, whereas that case in the other Mishnah, which is only a blemish for a human, is where there is no bone protruding, but only the fleshy lip.

משנה MISHNAH

MISHNAH

מתני' אוזן הגדי היתה כפולה, אמרו חכמים: בזמן שהוא עצם אחד — מום, בזמן שאין בו עצם — אינו מום.

MISHNAH: If the ear of a kid was doubled so that it looked like two ears, the Sages said: When it is one bone—meaning the extra ear has its own cartilage—it is a blemish; when there is no bone in it, it is not a blemish.

MISHNAH

רבי חנניא בן גמליאל אומר: זנב הגדי שהוא דומה לשל חזיר, ושאיין בה של חוליות — הרי זה מום.

Rabbi Chananya ben Gamliel says: The tail of a kid that is similar to that of a pig, or a tail that does not have three joints, this is a blemish.

גמרא GEMARA

BRAISA

גמ' תנו רבנן: פיו בלום ורגליו מבוזמות, מחמת הרוח — אינו מום, מחמת העצם — הרי זה מום.

GEMARA: The Rabbis taught in a Braisa: If its mouth is swollen, or its legs are swollen, then if it is due to wind, meaning it is just bloated, it is not a blemish; but if it is due to the bone being enlarged, this is a blemish.

BRAISA

אזניו כפולות, בחסחסות אחת — הרי זה מום, בשתי חסחסיות — אינו מום.

If its ears are doubled, then if they are joined with one cartilage, this is a blemish; but if they are split with two cartilages, it is not a blemish.

STATEMENT

רבן גמליאל אומר: זנב הגדי שהוא דומה לשל חזיר.

The Mishnah taught that Rabban Gamliel says: The tail of a kid that is similar to that of a pig is a blemish.

EXPLANATION

אמר רב פפא: לא תימא דקטינא, אלא דכריכא, אף על גב דאלימא.

Rav Pappa said: Do not say that this means only where it is thin like a pig's tail; rather, even where it is curled like a pig's tail, even though it is thick like a normal goat's tail, it is still a blemish.

STATEMENT

או שאיין בה של חוליות וכו'.

The Mishnah also taught: Or if the tail of a kid does not have three joints, etc.

STATEMENT

אמר רב הונא: בגדי — שתיים הרי זה מום, שלש אינו מום. בטלה — שלש הרי זה מום, ארבע אינו מום.

Rav Huna said: In a kid, if the tail has only two joints, this is a blemish, but if it has three, it is not a blemish. In a lamb, if it has only three joints, this is a blemish, but if it has four, it is not a blemish.

OBJECTION

מִיתִיבִי בְּגָדִי — אַחַת הָרִי זֶה מוֹם, שְׁתֵּים הָרִי זֶה מוֹם, שְׁלֹשׁ אֵינּוּ מוֹם.

The Gemara raises an objection from a Braisa: In a kid, if it has only one joint, this is a blemish, but if it has two, it is not a blemish. In a lamb, if it has only two joints, this is a blemish, but if it has three, it is not a blemish!

REFUTATION

תְּיֻבָּקָא דְּרַב הוּנָא.

This is indeed a conclusive refutation of Rav Huna.

EXPLANATION

וְרַב הוּנָא, מִתְנִיתִין אֲטַעֲיֵיהּ; אִיהּוּ סֵבֵר: מִדְּרִישָׁא בְּגָדִי — סִיפָא נָמִי בְּגָדִי, וְלֹא הִיא — רִישָׁא בְּגָדִי, וְסִיפָא בְּטָלָה.

And the Gemara explains: Rav Huna, the wording of the Mishnah misled him; he thought that since the first clause of the Mishnah speaks of a kid, the latter clause mentioning three joints must also speak of a kid. But it is not so; the first clause indeed speaks of a kid, but the latter clause actually speaks of a lamb, as the Braisa clarified.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי רַבִּי חֲנִינָא בֶּן אֲנְטִיגֹנוֹס אוֹמֵר: אֵת שִׁיבֹלֶת בְּעֵינָיו, וְשֹׁנְפָגִם עֶצֶם יָדוֹ וְרַגְלוֹ, וְשֹׁנְפָרֶק עֶצְמוֹ שֶׁל פִּיו, עֵינּוֹ אַחַת גְּדוֹלָה וְאַחַת קְטַנָּה, אֶזְנוֹ אַחַת גְּדוֹלָה וְאַחַת קְטַנָּה, בְּמִרְאָה אֶבֶל לֹא בִמְדָה.

MISHNAH: Rabbi Chanina ben Antigonus says: These are blemishes: One that has a wart in its eyes; and one whose bone of its foreleg or hind leg was damaged; and one whose bone of its mouth—its jaw—was dislocated; and one whose one eye is large and one is small, or one whose one ear is large and one is small, provided the difference is noticeable by sight, but not if it is only noticeable by measurement.

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: שְׁתֵּי בִיעֲצִיו, אַחַת גְּדוֹלָה כְּשֶׁחֶבְרֵתָהּ, וְלֹא הוֹדּוּ לוֹ חֲכָמִים.

Rabbi Yehuda says: If of its two testicles, one is as large as two of its fellow, it is a blemish; but the Sages did not agree with him.

גְּמָרָא GEMARA

QUESTION

גְּמָ' לְמִימָרָא דִּינִפְלֵת הוּי מוֹם?

GEMARA: Is this to say that a wart is a blemish?

OBJECTION

וּרְמִינָהוּ: וְאֵלּוּ שְׂאִין שׁוֹחֲטִין עָלֶיהֶן לֹא בַּמִּקְדָּשׁ וְלֹא בַּמִּדְיָנָה — בַּעַל גָּרֶב וּבַעַל יִפְלֹת!

But I will point out a contradiction from a later Mishnah: And these are those that we do not slaughter for as a blemish, neither in the Beis HaMikdash nor in the province—meaning they are not full-fledged blemishes—namely, an animal with scurvy or a wart!

QUESTION

וְתִסְבְּרָא? הָא כְּתִיבָא "יִפְלֹת" בְּאוֹרֵייתָא!

The Gemara asks: And can you really think that a wart is not a blemish? But "a wart" is explicitly written in the Torah as a blemish!

ANSWER

אֵלָּא, לָא קִשְׂיָא: הָא — בְּגוּפוֹ, הָא — בְּעֵינוֹ.

Rather, it is not difficult: This Mishnah here, which says it is a blemish, is referring to a wart in its eye; whereas that Mishnah, which says it is not a full blemish, is referring to a wart on its body.

QUESTION

מִכַּדִּי קָרָא סֵתֶמָּא, מָה לִּי בְּגוּפוֹ וּמָה לִּי בְּעֵינוֹ?

The Gemara asks: Now, since the Pasuk is written without specification, what difference does it make to me if it is on its body, and what difference does it make to me if it is in its eye? Why should we distinguish?

ANSWER

אֵלָּא לָא קִשְׂיָא, הָא דְאִית בֵּה עֶצֶם, הָא דְלִית בֵּה עֶצֶם.

Rather, it is not difficult: This case where it is a blemish is where there is a bone inside the wart, and that case where it is not is where there is no bone inside it.

EXPLANATION

דִּקְרָא — דְאִית בֵּה עֶצֶם, מִתְנִיתִין — דְלִית בֵּה עֶצֶם; בְּעֵינוֹ — הָוֵי מוּם, בְּגוּפָא — לָא הָוֵי מוּם.

So the Pasuk and our Mishnah refer to a wart that has a bone; whereas the other Mishnah refers to a wart that has no bone, in which case if it is in its eye, it is a blemish, but if it is on its body, it is not a blemish.

QUESTION

וְלִית לֶה עֶצֶם בְּגוּפָא פְּסוּלָה? הָרִי תִלְתּוּל בְּעֶלְמָא הוּא, דְתַנּוּ: רַבִּי אֱלִיעֶזֶר אוֹמֵר: בְּעַלִּי הַתִּילּוּלִין פְּסוּלִין בְּאָדָם וְכִשְׂרִין בְּבִהֶמָּה!

The Gemara asks: But does a wart that has no bone on the body disqualify the animal at all? It is merely hanging flesh, as we learned in a Mishnah: Rabbi Eliezer says: Those with hanging flesh are disqualified in a person, but fit in an animal! So why would the other Mishnah say it is even a minor blemish?

ANSWER

אֵלָּא, אִידִי וְאִידִי בְּעֵינוֹ, וְלֹא קִשְׂיָא: הָא — בְּשַׁחֲוֹר, הָא — בְּלָבָן.

Rather, both this Mishnah and that Mishnah are referring to a wart in its eye, and it is not difficult: This Mishnah here refers to a wart in the black of the eye, which is a blemish; whereas that Mishnah refers to a wart in the white of the eye.

QUESTION

וְהָא אֵין מוּמִין בְּלָבָן!

The Gemara asks: **But we have a rule that there are no blemishes in the white** of the eye at all, so it should not even be a minor blemish!

ANSWER

אָלָא: אֵינִי וְאֵינִי בְּלָבָן, וְאָמַר רִישׁ לָקִישׁ: לָא קִשְׁיָא, הָא — דְּאִית בֵּה שְׁעָר, הָא — דְּלִית בֵּה שְׁעָר.

Rather, both this Mishnah and that Mishnah refer to a wart **in the white** of the eye, and Reish Lakish said: It is not difficult; this case where it is a blemish is **where there is hair** growing on the wart, and that case where it is not is **where there is no hair** growing on it.

STATEMENT

עֵינֹו אַחַת גְּדוֹלָה וְכוּ'. תָּנָא: גְּדוֹלָה כְּשֶׁל עֵגֶל, קְטַנָּה כְּשֶׁל אֲוִיו.

The Mishnah taught: **One eye large, etc.** A Tanna taught in a Braisa: **Large** means it is as large as that of a calf, and **small** means it is as small as that of a goose.

QUESTION

אֲזַנֹו אַחַת גְּדוֹלָה וְכוּ'. וְרַבֵּנָן עַד כַּמָּה?

The Mishnah taught: **One ear large, etc.** And the Gemara asks: According to the Rabbis, up to how much of a difference must there be to be a blemish?

BRAISA

תָּנִינָא, אַחֲרִים אוֹמְרִים: אִפִּילוּ אֵינָהּ לִשְׁנֵיהָ אֶלָּא כְּפוֹל — כְּשִׁירָה.

It is taught in a Braisa: **Others say: Even if one ear is only like a bean compared to the second ear, it is fit**, unless the difference is even more extreme.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי' זָנֵב הָעֵגֶל — שְׂאִינָהּ מַגְעַת לְעֶרְקוֹב, אָמְרוּ חֲכָמִים: כָּל מְרֻבֵּית עֲגָלִים כֵּן, כָּל זְמַן שִׁיְהוּ מְגֻדָּלִין — הֵן נִמְתַּחֲחוֹת.

MISHNAH: If the tail of a calf does not reach the knee-joint, the Sages said: All growing calves are like this; as long as they grow, their tails stretch and grow longer, so this is not a permanent blemish.

MISHNAH

אִיזְהוּ עֶרְקוֹב שֶׁאָמְרוּ? רַבִּי חֲנִינָא בֶן אֲנְטִיגוֹנוֹס אוֹמֵר: בְּעֶרְקוֹב שֶׁבְּאֶמְצַע הֵירֶה.

Which is the knee-joint that they spoke of? Rabbi Chanina ben Antigonus says: The knee-joint that is in the middle of the thigh.

SUMMARY

The Gemara first clarifies the dimensions of the cubits in the Temple and how they relate to the definition of a fingerbreadth for blemishes. We then learn the Mishnah's halachos regarding a firstborn with missing or misplaced testicles, with the Gemara explaining the exact nature of the dispute between Rabbi Akiva and Rabbi Yochanan ben Nuri—specifically whether an internal testicle renders the animal unblemished, which would make its slaughter outside the Azarah a severe transgression of eating kodashim outside the Temple. Finally, the next Mishnah introduces other physical blemishes, such as an animal with five legs or three legs, or closed hooves like a donkey, as well as the cases of shachul (a dislocated thighbone) and kasul (uneven thighs), with Rav Huna clarifying that an extra or missing hind leg actually renders the animal a treifah, not just a ba'al mum.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara brings down a powerful exchange between Rabbi Akiva and Rabbi Yochanan ben Nuri. When dealing with a doubtful blemish on a firstborn animal, Rabbi Akiva cries out: "Until when will you destroy the property of the Jewish people!" To which Rabbi Yochanan ben Nuri fires back: "Until when will you feed the Jewish people kodashim outside the Temple!" Lichoira, we see here two giants of the Mesorah, each standing guard over a different, sacred boundary. Rabbi Akiva is looking at the Yid who is about to lose his hard-earned money, while Rabbi Yochanan ben Nuri is looking at the absolute sanctity of the Beis HaMikdash.

This is not just a lomdishe machlokes in Hilchos Bechoros; it is a profound lesson in how we must carry our own avodas Hashem. When we look at another Yid, we must have the heart of Rabbi Akiva, a deep, burning sensitivity for their physical and financial well-being, feeling their pain and worrying about their hard work. At the very same time, when it comes to our own standards of halachah and yiras Shamayim, we must have the uncompromising vigilance of Rabbi Yochanan ben Nuri, ensuring we do not compromise on a single detail of Hashem's Torah.

True greatness means holding both of these truths at once. We cannot use "strictness" in halachah as an excuse to be insensitive to another person's pocket or feelings, nor can we use "compassion" as an excuse to bend the clear halachah. We must be incredibly soft and caring toward our fellow Yid, while remaining beautifully firm and holy in our commitment to Hashem.

Today, when someone asks you for help or when a business situation arises, make a conscious effort to protect the other person's money and dignity with the utmost care, treating their property with the same seriousness you would treat a holy offering in the Beis HaMikdash.

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 יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשֵׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפֵּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הָבִין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

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

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 נִוָּעְצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שְׁמֶרֶהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרֶה יְהוָה צִלָּהּ 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:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

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

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.'