חוּמָּשׁ עִם רַשִׁ"י · וירא · חֲמִישִׁי

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

VAYERA · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we learn about the great simcha of the birth of Yitzchak to Avraham and Sarah in their old age, a miracle that brings laughter and wonder to everyone who hears of it. We see the child grow and get weaned, which Avraham celebrates with a great feast. But the simcha is quickly met with a serious nisayon as Sarah sees Yishmael, the son of Hagar, playing in a way that threatens Yitzchak's spiritual future.

Sarah demands that Avraham cast out Hagar and her son so that Yishmael will not inherit together with Yitzchak. Although this dabar is very painful to Avraham, Hashem tells him to listen to everything Sarah says, assuring him that his true seed will be called through Yitzchak. Avraham sends them away into the midbar, where they face a desperate situation when their water runs out.

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

פָּסוּק א

Pasuk 1

וְאַבְרָהָם בֶּן מְאַת שָׁנָה בְּהִוָּלֶד לוֹ אֵת יִצְחָק בְּנוֹ׃

his son Yitzchak — to him at the being born years one hundred was a son of and Avraham

פָּסוּק ב

Pasuk 2

וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹהִים כָּל הַשֹּׁמֵעַ יִצְחַק לִי׃

with me will laugh who hears everyone God for me has made laughter Sarah And said

רַשִׁ"י

יצחק לי. יִשְׂמַח עָלַי. וּמִ"אַ הַרְבֵּה עֲקָרוֹת נִפְקְדוּ עִמָּהּ, הַרְבֵּה חוֹלִים

sick people many with her were remembered barren women many and from Midrash over me will rejoice for me will rejoice

נִתְרַפְּאוּ בוֹ בַּיּוֹם, הַרְבֵּה תְּפִלּוֹת נַעֲנוּ עִמָּהּ, וְרֹב שְׂחוֹק הָיָה בָּעוֹלָם׃

in the world was laughter and abundance of with her were answered prayers many day on that were healed

פָּסוּק ג

Pasuk 3

וַתֹּאמֶר מִי מִלֵּל לְאַבְרָהָם הֵינִיקָה בָנִים שָׂרָה כִּי יָלַדְתִּי בֵן

a son I have borne that Sarah children would suckle to Avraham would have spoken who And she said

לְזִקְנָיו׃

for his old age

רַשִׁ"י

מי מלל לאברהם. לְשׁוֹן שֶׁבַח וַחֲשִׁיבוּת, רְאוּ, מִי הוּא וְכַמָּה הוּא שׁוֹמֵר
Who spoke to Avraham. an expression of praise and importance, see, who He is and how much He keeps

הַבְטָחָתוֹ הַקָּבָ"ה מַבְטִיחַ וְעוֹשֶׂה.
His promise the Holy One blessed be He promises and performs

רַשִׁ"י

מלל. שִׁנָּה הַכָּתוּב וְלֹא אָמַר דִּבֵּר – גִּימַטְרִיָּא שֶׁלּוֹ ק', כְּלוֹמַר לְסוֹף
Spoke. changed the Scripture and did not say spoke – the numerical value of it is one hundred, meaning to say at the end of

מֵאָה לְאַבְרָהָם:
one hundred for Avraham

רַשִׁ"י

היניקה בנים שרה. וּמַהוּ בָּנִים לְשׁוֹן רַבִּים? בְּיוֹם הַמִּשְׁתֶּה הֵבִיאוּ הַשָּׂרוֹת
suckled children Sarah. and what is children plural? in the language of on the day of the feast brought the princesses

בְּנֵיהֶן עִמָּהֶן וְהֵנִיקָה אוֹתָם, שֶׁהָיוּ אוֹמְרוֹת לֹא יָלְדָה שָׂרָה, אֶלָּא אֲסוּפִי
their children with them and she suckled them, for they were saying not gave birth Sarah, but rather a foundling

הֵבִיאָה מִן הַשּׁוּק:
she brought from the street

פָּסוּק ד

Pasuk 4

וַיִּגְדַּל הַיֶּלֶד וַיִּגָּמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתֶּה גָּדוֹל בְּיוֹם הִגָּמֵל אֶת
And grew the child and was weaned and made Avraham a feast great on the day of the weaning of —

יִצְחָק:
Yitzchak

רַשִׁ"י

ויגמל. לְסוֹף כ"ד חֹדֶשׁ גיטין ע"ה :
And he was weaned at the end of twenty-four months Gittin 75b

רַשִׁ"י

משתה גדול. שֶׁהָיוּ שָׁם גְּדוֹלֵי הַדּוֹר שֵׁם וְעֵבֶר וַאֲבִימֶלֶךְ בראשית רבה :
A feast great that there were there the great men of the generation Shem and Eber and Avimelech Bereishis Rabbah

פָּסוּק ה

Pasuk 5

וַתֵּרֶא שָׂרָה אֶת בֶּן הָגָר הַמִּצְרִית אֲשֶׁר יָלְדָה לְאַבְרָהָם מְצַחֵק:
And she saw — Sarah the son of Hagar the Egyptian whom she bore to Avraham making merry

רַשִׁ"י

מצחק. לְשׁוֹן עֲ"ז, כְּמוֹ שֶׁנֶּאֱמַר וַיָּקֻמוּ לְצַחֵק שמות ל"ב , דְּ"אַ
making sport an expression of idol worship, as it is said and they rose to make merry Shemos 32, another explanation

לְשׁוֹן גִּלּוּי עֲרָיוֹת, כְּמָה דְּתֵימָא לְצַחֵק בִּי בראשית ל"ט , דְּ"אַ

another explanation 39 Bereishis at me to mock you say as forbidden relations uncovering of an expression of

לְשׁוֹן רְצִיחָה, כְּמוֹ יָקוּמוּ נָא הַנְּעָרִים וִישַׂחֲקוּ לְפָנֵינוּ וְגוֹ' שמואל ב ב' ,

2 II Shmuel etc before us and make sport the young men please let arise as murder an expression of

שֶׁהָיָה מְרִיב עִם יִצְחָק עַל הַיְרֻשָּׁה וְאוֹמֵר אֲנִי בְּכוֹר וְנוֹטֵל פִּי שְׁנַיִם,

double a portion of and I take the firstborn I am and saying the inheritance about Yitzchak with quarrelling that he was

וְיוֹצְאִים בַּשָּׂדֶה וְנוֹטֵל קַשְׁתּוֹ וְיוֹרֶה בּוֹ חִצִּים, כְּמָה דְּתֵימָא כְּמִתְלַהְלֵהַּ הַיֹּרֶה

who casts as a madman you say as arrows at him and shot his bow and he took into the field and they went out

זִקִּים וְגוֹ' וְאָמַר הֲלֹא מְשַׂחֵק אָנִי משלי כ"ו :

26 Mishlei I mocking am I not and says etc firebrands

פָּסוּק ו

Pasuk 6

וַתֹּאמֶר לְאַבְרָהָם גָּרֵשׁ הָאָמָה הַזֹּאת וְאֶת בְּנָהּ כִּי לֹא יִירַשׁ בֶּן

the son of shall inherit not for her son and — this the maidservant drive out to Avraham And she said

הָאָמָה הַזֹּאת עִם בְּנִי עִם יִצְחָק:

Yitzchak with my son with this the maidservant

רַשִׁ"י

עם בני עם יצחק. מִכַּיָּון שֶׁהוּא בְנִי אֲפִלּוּ אִם אֵינוֹ הָגוּן כְּיִצְחָק, אוֹ הָגוּן כְּיִצְחָק

like Yitzchak worthy or like Yitzchak worthy he is not if even my son that he is since Yitzchak with my son with

אֲפִלּוּ אֵינוֹ בְנִי, אֵין זֶה כְּדַאי לִירַשׁ עִמּוֹ, קַ"וָ עִם בְּנִי עִם יִצְחָק,

Yitzchak with my son with how much more so with him to inherit deserving this one is not my son he is not even

שֶׁשְּׁתֵיהֶן בּוֹ בראשית רבה :

Rabbah Bereishis are in him that both of them

פָּסוּק ז

Pasuk 7

וַיֵּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אוֹדֹת בְּנוֹ:

his son account of on Avraham in the eyes of greatly the matter And was evil

רַשִׁ"י

על אודות בנו. שֶׁשָּׁמַע שֶׁיָּצָא לְתַרְבּוּת רָעָה בראשית רבה , וּפְשׁוּטוֹ

and its simple meaning Rabbah Bereishis evil to a culture that he went out because he heard his son account of On

עַל שֶׁאָמְרָה לוֹ לְשַׁלְּחוֹ:

to send him away to him that she said is because

פָּסוּק ח

Pasuk 8

וַיֹּאמֶר אֱלֹהִים אֶל אַבְרָהָם אַל יֵרַע בְּעֵינֶיךָ עַל הַנַּעַר וְעַל

and concerning the youth concerning in your eyes let it be bad do not Avraham to God And said

אֲמָתֶךָ כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע בְּקֹלָהּ כִּי בְיִצְחָק יִקָּרֵא

will be called through Yitzchak for to her voice hearken Sarah to you she says that all your maidservant

לְךָ זָרַע׃

offspring for you

רַשִׁ״י

שמע בקולה. לָמַדְנוּ שֶׁהָיָה אַבְרָהָם טָפֵל לְשָׂרָה בִּנְבִיאוּת׃

hearken unto her voice we have learned that was Avraham secondary to Sarah in prophecy

פָּסוּק ט

Pasuk 9

וְגַם אֶת בֶּן הָאָמָה לְגוֹי אֲשִׂימֶנּוּ כִּי זַרְעֲךָ הוּא׃

And also — the son of the maidservant Avraham I will make him into a nation because your seed he is

פָּסוּק י

Pasuk 10

וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיִּקַּח לֶחֶם וְחֵמַת מַיִם וַיִּתֵּן אֶל הָגָר

And Avraham arose early Avraham in the morning and he took bread and a skin of water and he gave to Hagar

שָׂם עַל שִׁכְמָהּ וְאֶת הַיֶּלֶד וַיְשַׁלְּחֶהָ וַתֵּלֶךְ וַתֵּתַע בְּמִדְבַּר

he placed upon her shoulder and — the child and he sent her away and she went and she wandered in the wilderness of

בְּאֵר שָׁבַע׃

Beer Sheva

רַשִׁ״י

לחם וחמת מים. וְלֹא כֶסֶף וְזָהָב, לְפִי שֶׁהָיָה שׂוֹנְאוֹ עַל שֶׁיָּצָא לְתַרְבּוּת רָעָה׃

bread and a flask of water and not silver and gold because that he was hating him over that he went out to a culture evil

רַשִׁ״י

ואת הילד. אַף הַיֶּלֶד שָׂם עַל שִׁכְמָהּ, שֶׁהִכְנִיסָה בּוֹ שָׂרָה עַיִן רָעָה וַאֲחָזַתּוּ חַמָּה

and — the child even the child and he placed on her shoulder for she cast in him Sarah an eye evil and seized him a fever

וְלֹא יָכוֹל לֵילֵךְ בְּרַגְלָיו בראשית רבה :

and not he was able to walk on his feet Bereishis Rabbah

רַשִׁ״י

ותלך ותתע. חָזְרָה לְגִלּוּלֵי בֵּית אָבִיהָ פרקי דרבי אליעזר פ' ל' :

And she went and she wandered she returned to the idols of the house of her father Pirkei DeRabbi Eliezer chapter 30

פָּסוּק יא

Pasuk 11

וַיִּכְלוּ הַמַּיִם מִן הַחֵמֶת וַתַּשְׁלֵךְ אֶת הַיֶּלֶד תַּחַת אַחַד הַשִּׂיחִם׃

And were finished the water from the skin and she cast — the child under one of the bushes

רַשִׁ״י

ויכלו המים. לְפִי שֶׁדַּרְכָּהּ חוֹלִים לִשְׁתּוֹת הַרְבֵּה׃

And was spent the water because that it is the way of sick people to drink much

פָּסוּק יב

Pasuk 12

וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנֶּגֶד הַרְחֵק כִּמְטַחֲוֵי קֶשֶׁת כִּי אָמְרָה אַל

let me not she said for a bow like the draw of far off from opposite for herself and she sat And she went

אֶרְאֶה בְּמוֹת הַיֶּלֶד וַתֵּשֶׁב מִנֶּגֶד וַתִּשָּׂא אֶת קֹלָהּ וַתֵּבְךְּ׃

and she wept her voice — and she lifted from opposite and she sat the child upon the death of look

רַשִׁ"י

מנגד. מֵרָחוֹק׃

from afar From opposite

רַשִׁ"י

כמטחוי קשת. כִּשְׁתֵּי טִיחוֹת בראשית רבה , וְהוּא לְשׁוֹן יְרִיַּת חֵץ,

an arrow shooting of is an expression of and it Rabbah Bereishis bowshots like two a bowshot as the distance of

בִּלְשׁוֹן מִשְׁנָה שֶׁהֵטִיחַ בְּאִשְׁתּוֹ, עַל שֵׁם שֶׁהַזֶּרַע יוֹרֶה כַּחֵץ; וְאִם תֹּאמַר

you will say and if like an arrow shoots that the seed account of on into his wife who shot the Mishnah in the language of

הָיָה לוֹ לִכְתֹּב כִּמְטַחֵי קֶשֶׁת, מִשְּׁפַּט הַוָּי"ו לִכָּנֵס לְכָאן, כְּמוֹ בְּחַגְוֵי הַסֶּלַע

the rock in the clefts of like to here is to enter the letter vav the rule of a bow as the distance of to write for it it was

שיר השירים ב' , מִגִּזְרַת וְהָיְתָה אַדְמַת יְהוּדָה לְמִצְרַיִם לְחָגָא ישעיהו י"ט ,

nineteen Yeshayahu for a dread to Mitzrayim Yehudah the land of and shall be from the root of two Songs Song of

וּמִגִּזְרַת יָחוֹגוּ וְיָנוּעוּ כַּשִּׁכּוֹר תהילים ק"ז , וְכֵן קְצְוֵי אָרֶץ

earth the ends of and likewise one hundred seven Tehillim like a drunkard and stagger they reel and from the root of

תהילים ס"ה , מִגִּזְרַת קָצָה׃

end from the root of sixty five Tehillim

רַשִׁ"י

ותשב מנגד. כֵּינָן שֶׁקָּרַב לָמוּת הוֹסִיפָה לְהִתְרַחֵק׃

to distance herself she added to die that he neared since at a distance And she sat

פָּסוּק יג

Pasuk 13

וַיִּשְׁמַע אֱלֹהִים אֶת קוֹל הַנַּעַר וַיִּקְרָא מַלְאַךְ אֱלֹהִים אֶל הָגָר מִן הַשָּׁמָיִם

the heavens from Hagar to God an angel of and called the youth the voice of — God And heard

וַיֹּאמֶר לָהּ מַה לָּךְ הָגָר אַל תִּירְאִי כִּי שָׁמַע אֱלֹהִים אֶל קוֹל הַנַּעַר

the youth the voice of to God heard for fear do not Hagar is to you What to her and he said

בַּאֲשֶׁר הוּא שָׁם׃

is there he in where

רַשִׁ"י

את קול הנער. מִכָּאן שֶׁיָּפָה תְּפִלַּת הַחוֹלֶה מִתְּפִלַּת אֲחֵרִים עָלָיו וְהִיא

and it for him others than the prayer of the sick person the prayer of that is better from here the lad the voice of —

קוֹדֶמֶת לְהִתְקַבֵּל בראשית רבה :

Rabbah Bereishis to be accepted comes first

באשר הוא שם. לְפִי מַעֲשִׂים שֶׁהוּא עוֹשֶׂה עַכְשָׁו הוּא נִדּוֹן, וְלֹא לְפִי מַה
what according to and not is judged he now does that he deeds according to is there he in that

שֶׁהוּא עָתִיד לַעֲשׂוֹת רֹאשׁ הַשָּׁנָה ט"ז , לְפִי שֶׁהָיוּ מַלְאֲכֵי הַשָּׁרֵת מְקַטְרְגִים
prosecuting the service the angels of that were because 16 Hashanah Rosh to do is destined that he

וְאוֹמְרִים רִבּוֹנוֹ שֶׁל עוֹלָם, מִי שֶׁעָתִיד זַרְעוֹ לְהָמִית בָּנֶיךָ בַּצָּמָא אַתָּה מַעֲלֶה
bring up You with thirst Your children to kill his offspring who is destined one the universe of Master and saying

לוֹ בְּאֵר, וְהוּא מְשִׁיבָם עַכְשָׁו מַה הוּא, צַדִּיק אוֹ רָשָׁע? אָמְרוּ לוֹ צַדִּיק, אָמַר
He said righteous to Him they said wicked or righteous is he what now answered them and He a well for him

לָהֶם לְפִי מַעֲשָׂיו שֶׁל עַכְשָׁו אֲנִי דָנוֹ, וְזֶהוּ בַּאֲשֶׁר הוּא שָׁם. וְהֵיכָן הֵמִית אֶת
— did he kill and where is there he in that and this is judge him I now of his deeds according to to them

יִשְׂרָאֵל בַּצָּמָא? כְּשֶׁהָגְלָם נְבוּכַדְנֶצַּר, שֶׁנֶּאֱמַר מַשָּׂא בַּעְרָב וְגוֹ' לִקְרַאת צָמֵא
the thirsty toward etc. upon Arabia The burden as it is said Nebuchadnezzar when exiled them with thirst Israel

הֵתָיוּ מַיִם וְגוֹ' ישעיהו כ"א , כְּשֶׁהָיוּ מוֹלִיכִין אוֹתָם אֵצֶל עַרְבִיִּים, הָיוּ יִשְׂרָאֵל
Israel were Arabians near them leading when they were 21 Yeshayahu etc. water bring

אוֹמְרִים לְשׁוֹבֵיהֶם בְּבַקָּשָׁה מִכֶּם הוֹלִיכוּנוּ אֵצֶל בְּנֵי דוֹדֵנוּ יִשְׁמָעֵאל וִירַחֲמוּ
and they will pity Ishmael our uncle the children of near lead us from you please to their captors saying

עָלֵינוּ, שֶׁנֶּאֱמַר אֹרְחוֹת דְּדָנִים שָׁם – אַל תִּקְרֵי דְּדָנִים אֶלָּא דּוֹדִים – וְאֵלּוּ יוֹצְאִים
go out and these kinsmen but Dedanites read do not there Dedanites caravans of as it is said us

לְקִרְאָתָם וּמְבִיאִין לָהֶם בָּשָׂר וְדָג מָלוּחַ וְנוֹדוֹת נְפוּחִים, כִּסְבוּרִים יִשְׂרָאֵל שֶׁהֵם
that they Israel believing inflated and water-skins salted and fish meat to them and bring toward them

מְלֵאִים מַיִם, וּכְשֶׁמַּכְנִיסוֹ לְתוֹךְ פִּיו וּפוֹתְחוֹ, הָרוּחַ נִכְנֶסֶת בְּגוּפוֹ וּמֵת:
and he dies his body enters the air and opens it his mouth into and when he puts it water are full of

פָּסוּק יד

Pasuk 14

קוּמִי שְׂאִי אֶת הַנַּעַר וְהַחֲזִיקִי אֶת יָדֵךְ בּוֹ כִּי לְגוֹי גָּדוֹל אֲשִׂימֶנּוּ:
I will make him great into a nation for on him your hand — and hold the youth — lift up Arise

פָּסוּק טו

Pasuk 15

וַיִּפְקַח אֱלֹהִים אֶת עֵינֶיהָ וַתֵּרֶא בְּאֵר מָיִם וַתֵּלֶךְ וַתְּמַלֵּא אֶת הַחֵמֶת
the skin — and she filled and she went water a well of and she saw her eyes — God And opened

מַיִם וַתַּשְׁקְ אֶת הַנָּעַר:
to the youth — and she gave drink with water

פָּסוּק טז

Pasuk 16

וַיְהִי אֱלֹהִים אֶת הַנַּעַר וַיִּגְדָּל וַיֵּשֶׁב בַּמִּדְבָּר וַיְהִי רֹבֶה קַשָּׁת:
with a bow an archer and he became in the wilderness and he dwelt and he grew the youth — God And was

רַשִׁ"י

רבה קשת. יוֹרֶה חִצִּים בְּקֶשֶׁת:
with a bow arrows one who shoots of a bow an archer

רַשִׁ"י

קשת. עַל שֵׁם הָאֻמָּנוּת, כְּמוֹ חַמָּר, גַּמָּל, צַיָּד, לְפִיכָךְ הַשִּׁי"ן מְדֻגֶּשֶׁת.
is emphasized the letter Shin therefore hunter camel driver donkey driver like the occupation the name of on a bowman

הָיָה יוֹשֵׁב בַּמִּדְבָּר וּמְלַסְטֵם אֶת הָעוֹבְרִים, הוּא שֶׁנֶּאֱמַר יָדוֹ בַכֹּל וְגוֹמֵר:
and so on against everyone his hand that which is said it is the passersby — and robbing in the wilderness dwelling he was

פָּסוּק יז

Pasuk 17

וַיֵּשֶׁב בְּמִדְבַּר פָּארָן וַתִּקַּח לוֹ אִמּוֹ אִשָּׁה מֵאֶרֶץ מִצְרָיִם:
Mitzrayim from the land of a wife his mother for him and took Paran in the wilderness of And he lived

רַשִׁ"י

מארץ מצרים. מִמְּקוֹם גִּדּוּלֶיהָ, שֶׁנֶּאֱמַר וְלָהּ שִׁפְחָה מִצְרִית וְגוֹ' בראשית
Bereishis etcetera Egyptian a handmaid and she had as it is said her upbringing from the place of Mitzrayim From the land of

טי"ז:א' , הַיְנוּ דְּאָמְרִי אִינָשֵׁי זְרֹק חוּטָרָא לַאֲוִירָא, אַעִיקָּרֵיהּ קָאֵי:
on its root into the air a stick throw people that say this is 1 16

CHAPTER SUMMARY

The aliyah follows the birth and weaning of Yitzchak, Sarah's demand to expel Hagar and Yishmael, and Hashem's instruction to Avraham to obey Sarah's voice. Avraham sends them off into the wilderness of Beer-sheba with bread and water; when the water is finished, Hagar casts the boy under a bush and weeps from a distance. Hashem hears the cry of the lad and sends an angel to comfort Hagar, opening her eyes to find a well of water, and the aliyah concludes with Yishmael growing up in the wilderness of Paran and marrying a wife from Mitzrayim.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah tells us that when Yishmael was crying in the desert, the malach told Hagar, "For Hashem has heard the voice of the lad where he is." Rashi brings down the famous Chazal that the angels were complaining: "Ribono shel Olam, this person is going to kill Your children in the future, and You are bringing him up a well?" Hashem answered them, "Right now, is he a tzaddik or a rasha?" They said, "A tzaddik." Hashem replied, "According to his actions of right now, I judge him."

Think about the depth of this yesod. Lichoira, we look at ourselves, our past failures, or our future worries, and we feel completely blocked. We think, "How can I stand in front of Hashem and daven when I know my shortcomings?" Or we look at our children or our chavrusas and judge them based on where we think they are heading. But the Ribbono shel Olam teaches us a completely different derech in avodah: "Ba'asher hu sham", Hashem looks at you exactly where you are standing at this very second.

If you make a ratzon right now to do teshuvah, to learn one mishnah with cheshkek, or to daven with a bit more kavanah, Hashem doesn't bring up your past or calculate your future struggles. At this moment, you are a tzaddik in His eyes. This is a tremendous chizuk for our emunah. We do not need to be crushed by the weight of tomorrow's nisyonos; we only need to be true to Hashem in the present moment.

Today, when you stand up to daven or sit down to learn, block out all the noise of your past mistakes and future worries. Focus entirely on making this one present moment a moment of ratzon, knowing that Hashem is judging and loving you "ba'asher hu sham", exactly as you are right now.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף מ״א

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📖 THE SUGYA

We start off the daf by clarifying a detail from the previous Mishnah regarding the joints of an animal, specifically how to identify the upper joint in a camel versus a calf. The Gemara then asks a strong kasha on the next Mishnah: why does the Tanna need to repeat that we slaughter a firstborn outside the Beis HaMikdash for these blemishes, when we already learned this at the very beginning of the perek? The Gemara's teretz is beautiful, showing us that the repetition is a major chiddush to teach us that the halacha follows all the individual opinions mentioned previously, and that disqualified consecrated animals can also be redeemed on account of these blemishes.

Next, we move into a new Mishnah that lists temporary blemishes and other disqualifications for which we do not slaughter a firstborn, neither in the Beis HaMikdash nor in the province. This includes things like pale spots on the eye, damaged internal gums, warts, and certain boils. The Gemara immediately jumps in to analyze the nature of these boils, contrasting our Mishnah with the pesukim in the Torah that list "garav" and "yalefes" as permanent blemishes. Through a beautiful shakla v'tarya, the Gemara resolves the apparent contradictions by distinguishing between different types of moist and dry boils, and between standard boils and the incurable boils of Egypt.

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

עַמּוּד א׳ DAF 41A

GEMARA

גְּמָ׳ תָּנָא: קֶפֶץ הָעֶלְיוֹן וְלֹא קֶפֶץ הַתַּחְתּוֹן, וּכְנֶגְדּוֹ בְּגָמָל נִיכָּר.

GEMARA: It was taught in a Braisa: The joint mentioned in the Mishnah is **the upper joint, and not the lower joint; and corresponding to it in a camel,** this bone **is noticeable** from the outside, whereas in a calf it is not.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ עַל אֵלּוּ מוּמִין שׁוֹחֲטִין אֶת הַבְּכוֹר, וּפְסוּלֵי הַמּוּקְדָּשִׁין נִפְדִּין עֲלֵיהֶן.

MISHNAH: For these blemishes enumerated in the previous Mishnayos, **one slaughters the firstborn** outside the Beis HaMikdash, **and disqualified consecrated animals may be redeemed on their account.**

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ הָא תּוּ לְמָה לִי? הָא תְּנָא לֵיהּ רֵישָׁא: עַל אֵלּוּ מוּמִין שׁוֹחֲטִין אֶת הַבְּכוֹר!

GEMARA: Why do I need this statement **further? But didn't the Tanna already teach in the first clause** at the beginning of the perek: **For these blemishes one slaughters the firstborn** outside the Beis HaMikdash?

ANSWER

סֵיפָא אִיצְטְרִיכָא: פְּסוּלֵי הַמּוּקְדָּשִׁין נִפְדִּין עֲלֵיהֶן.

The Gemara answers: **The latter clause was necessary** to teach that **disqualified consecrated animals may be redeemed on their account.**

QUESTION

הָא נָמֵי פְּשִׁיטָא — מִישְׁחַט שָׁחֲטִינַן, מִיפְּרַק מִיבַּעְיָא?

The Gemara asks: **But this too is obvious! If we may slaughter** a firstborn on account of these blemishes, **is it necessary** to state that we may **redeem** other consecrated animals on their account? Surely a blemish that permits a firstborn is severe enough to permit redemption!

ANSWER

אֶלָּא, אַיְידֵי דְּתָנָא שְׁלֹשָׁה הוֹסִיף, וְאָמְרוּ לוֹ: לֹא שָׁמַעְנוּ אֶת אֵלּוּ, וְקָתָנֵי וְאָתֵי דִּיחִידָאָה, וְקָא סָתֵים לַהּ בְּכוּלְּהוּ: עַל אֵלּוּ מוּמִין שׁוֹחֲטִין אֶת הַבְּכוֹר וּפְסוּלֵי הַמּוּקְדָּשִׁין נִפְדִּין עֲלֵיהֶן.

Rather, since a previous Mishnah **taught** that Rabbi Ila **added three** blemishes, **and** the Sages **said to him: "We did not hear** of **these," and** then the Mishnah **proceeded to teach** individual opinions of Rabbi Chananya ben Gamliel and Rabbi Chanina ben Antigonus, we might have thought the halacha does not follow them. Therefore, the Tanna **states an unattributed ruling regarding all of them: For these blemishes one slaughters the firstborn and disqualified consecrated animals may be redeemed on their account,** to teach us that the halacha indeed follows all of these individual opinions.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ וְאֵלּוּ שֶׁאֵין שׁוֹחֲטִין עֲלֵיהֶן, לֹא בַּמִּקְדָּשׁ וְלֹא בַּמְּדִינָה:

MISHNAH: And these are the blemishes **that one does not slaughter** a firstborn **on their account, neither in the Beis HaMikdash nor in the province** (outside the Beis HaMikdash):

MISHNAH

חֲוָורָר, וְהַמַּיִם שֶׁאֵין קְבוּעִין, וְחוּטִּין הַפְּנִימִיּוֹת שֶׁנִּפְגְּמוּ — אֲבָל לֹא שֶׁנֶּעֱקְרוּ,

pale spots on the eye, **and water** streaming from the eye **that is not permanent; and internal gums that were damaged, but not** those **that were** completely **extracted;**

MISHNAH

וּבַעַל גָּרָב, וּבַעַל יַבֶּלֶת, וּבַעַל חֲזָזִית, זָקֵן, וְחוֹלֶה, וּמְזוֹהָם,

and an animal **with moist boils, and** one **with a wart, and** one **with boils,** and an **old, or sick, or foul-smelling** animal;

MISHNAH

וְשֶׁנֶּעֶבְדָה בּוֹ עֲבֵירָה, וְשֶׁהֵמִית אָדָם — עַל פִּי עֵד אֶחָד אוֹ עַל פִּי הַבְּעָלִים.

and an animal **with which a transgression was performed,** such as bestiality, **and** one **that killed a person,** where the transgression or killing was established **by the testimony of one witness or by the owner's** own admission.

MISHNAH

וְטוּמְטוּם וְאַנְדְּרוֹגִינוֹס, לֹא בַּמִּקְדָּשׁ וְלֹא בַּמְּדִינָה.

And one does not slaughter **a tumtum** (an animal with hidden organs) **or an androginos** (a hermaphrodite), **neither in the Beis HaMikdash nor in the province.**

MISHNAH

רַבִּי שִׁמְעוֹן אוֹמֵר: אֵין לְךָ מוּם גָּדוֹל מִזֶּה, וַחֲכָמִים אוֹמְרִים: אֵינוֹ בְּכוֹר, אֶלָּא נִגָּזָז וְנֶעֱבָד.

Rabbi Shimon says: You have no greater blemish than this, and it may be slaughtered in the province. **And the Sages say: It does not have the sanctity of a firstborn at all; rather, it is** like **a non-sacred animal** and **may be shorn and worked with.**

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ וְגָרָב לָא? וְהָכְתִיב ״גָּרָב״ בְּאוֹרָיְיתָא!

GEMARA: And is a boil not considered a permanent blemish? **But isn't it written "garav" in the Torah** as one of the permanent blemishes?

QUESTION

וַחֲזָזִית לָא? וְהָכְתִיב ״יַלֶּפֶת״ בְּאוֹרָיְיתָא!

And is a boil of the chazazis type **not** a permanent blemish? **But isn't it written "yalefes" in the Torah,** which is a blemish?

PROOF

וְתַנְיָא: ״גָּרָב״ — זֶה הַחֶרֶס, ״יַלֶּפֶת״ — זוֹ חֲזָזִית הַמִּצְרִית,

And it was taught in a Braisa: **"Garav" — this is** a boil as hard as **earthenware; "yalefes" — this is the Egyptian chazazis.**

QUESTION

וְאָמַר רֵישׁ לָקִישׁ: לָמָּה נִקְרָא שְׁמָהּ ״יַלֶּפֶת״? שֶׁמְּלַפֶּפֶת וְהוֹלֶכֶת עַד יוֹם הַמִּיתָה.

And Reish Lakish said: Why is it called "yalefes"? Because it clings to the animal **and continues until the day of death,** meaning it is incurable. So why does our Mishnah say they are not permanent blemishes?

ANSWER

בְּשִׁלְמָא חֲזָזִית אַחֲזָזִית לָא קַשְׁיָא: כָּאן בַּחֲזָזִית הַמִּצְרִית, כָּאן בַּחֲזָזִית דְּעָלְמָא.

The Gemara answers: **Granted,** the contradiction of **chazazis against chazazis is not difficult: Here,** in the Torah, it refers **to the Egyptian chazazis** which is incurable; **there,** in our Mishnah, it refers **to a standard chazazis** which can heal.

QUESTION

אֶלָּא גָּרָב אַגָּרָב קַשְׁיָא!

But the contradiction of **garav against garav is difficult!**

ANSWER

גָּרָב אַגָּרָב נָמֵי לָא קַשְׁיָא, הָא בְּלַח, הָא בְּיָבֵשׁ.

The Gemara answers: **Garav against garav is also not difficult: This** one in our Mishnah refers **to a moist** boil, while **that** one in the Torah refers **to a dry** boil.

EXPLANATION

לַח — אִיתַּסּוֹי, יָבֵשׁ — לָא מִיתַּסֵּי.

A moist boil **heals,** so it is only a temporary blemish; **a dry** boil **does not heal,** so it is a permanent blemish.

QUESTION

וְלַח מִיתַּסֵּי? וְהָכְתִיב: ״יַכְּכָה ה׳ בִּשְׁחִין מִצְרַיִם וְגוֹ׳״,

The Gemara asks: **And does a moist** boil indeed **heal? But isn't it written: "Hashem will smite you with the boil of Egypt,** and with hemorrhoids, **and with garav, and with chares,** from which you cannot be healed"?

INFERENCE

וּמִדִּכְתִיב ״וּבְחֶרֶס״ חֶרֵי גָּרָב לַח אָמוּר, וְקָאָמַר: ״אֲשֶׁר לֹא תוּכַל לְהֵרָפֵא״!

And since it is written "and with chares" which is dry like earthenware, **behold, "garav"** in that verse must refer to **a moist** boil, **and yet the verse says: "from which you cannot be healed"!** This proves moist garav is also incurable!

ANSWER

אֶלָּא, תְּלָתָא הֲווּ: דִּקְרָא — יָבֵשׁ בֵּין מִבִּפְנִים בֵּין מִבַּחוּץ,

Rather, there are three types of garav: The garav **of the verse** of blemishes is **dry both on the inside and on the outside,** which is incurable and is called "chares" in Devarim.

EXPLANATION

דְּמַתְנִיתִין — לַח מִבַּחוּץ וּמִבִּפְנִים,

The garav **of our Mishnah** is **moist on the outside and on the inside,** which heals.

EXPLANATION

דְּמִצְרַיִם — יָבֵשׁ מִבִּפְנִים וְלַח מִבַּחוּץ, דִּכְתִיב ״וַיְהִי שְׁחִין פּוֹרֵחַ אַבַּעְבּוּעֹת בָּאָדָם״.

And the garav **of Egypt** is **dry on the inside but moist on the outside,** which is also incurable, **as it is written: "And it became a boil breaking out with blisters on man,"** and blisters are moist.

STATEMENT

וְהַזָּקֵן וְהַחוֹלֶה וְהַמְּזוֹהָם.

The Mishnah taught: **And the old, and the sick, and the foul-smelling** animal may not be sacrificed.

QUESTION

מְנָהֲנֵי מִילֵּי?

The Gemara asks: **From where are these words** derived?

ANSWER

דְּתָנוּ רַבָּנַן: ״מִן הַצֹּאן וּמִן הַכְּשָׂבִים וּמִן הָעִזִּים״ — פָּרַט לַזָּקֵן וְלַחוֹלֶה וְלַמְּסוֹרָס.

For the Rabbis taught in a Braisa: The verse says, **"from the flock, from the sheep, and from the goats"** — the three instances of the word "from" come **to exclude the old, and the sick, and the foul-smelling** animal.

EXPLANATION

וּצְרִיכִי, דְּאִי כְּתַב רַחֲמָנָא לְמַעוּטֵי זָקֵן, דְּלָא הָדַר בָּרֵיא, אֲבָל חוֹלֶה, דַּהֲדַר בָּרֵיא — אֵימָא לָא.

And all three exclusions **are necessary: For if the Merciful One had written** only one exclusion **to exclude an old** animal, we would say it is excluded **because it will not become healthy** and young again; **but a sick** animal, **which can become healthy again, I would say is not** excluded.

EXPLANATION

וְאִי כְּתַב לְמַעוּטֵי חוֹלֶה, דְּלָאו אוֹרְחֵיהּ, אֲבָל זָקֵן, דְּהַיְינוּ אוֹרְחֵיהּ — אֵימָא לָא.

And if the Torah **had written** an exclusion only **to exclude a sick** animal, we would say it is excluded **because this is not its normal way; but an old** animal, **which is its normal way** of life, **I would say is not** excluded.

EXPLANATION

וְאִי כְּתַב רַחֲמָנָא תְּרֵי, לְמַעוּטֵי הָנֵי דִּכְחִישִׁי, אֲבָל מְזוֹהָם דְּלָא כְּחִישׁ — אֵימָא לָא,

And if the Merciful One had written only **two** exclusions, we would say they come **to exclude these** two **which are weak; but a foul-smelling** animal **which is not weak, I would say is not** excluded.

EXPLANATION

וְאִי נָמֵי לְמַעוּטֵי מְזוֹהָם מִשּׁוּם דְּמֵאִיס, אֲבָל הָנֵי דְּלָא מְאִיסִי — אֵימָא לָא, צְרִיכִי.

And alternatively, if it only excluded **a foul-smelling** animal, we would say it is excluded **because it is repulsive; but these** others **which are not repulsive, I would say are not** excluded. Therefore, all three **are necessary.**

QUESTION

וְשֶׁנֶּעֶבְדָה בּוֹ עֲבֵירָה וְכוּ'. מְנָא הָנֵי מִילֵּי?

The Mishnah taught: **And** an animal **with which a transgression was performed, etc.** The Gemara asks: **From where are these words** derived?

ANSWER

דְּתָנוּ רַבָּנַן: ״מִן הַבְּהֵמָה״ — לְהוֹצִיא רוֹבֵעַ וְנִרְבָּע, ״מִן הַבָּקָר״ — לְהוֹצִיא אֶת הַנֶּעֱבָד,

For the Rabbis taught in a Braisa: The verse says, **"from the animal"** — **to exclude** an animal that **mated with a human or was mated by a human; "from the cattle"** — **to exclude** an animal **that was worshipped** as an idol;

EXPLANATION

״מִן הַצֹּאן״ — לְהוֹצִיא אֶת הַמּוּקְצֶה, ״וּמִן הַצֹּאן״ — לְהוֹצִיא אֶת הַנּוֹגֵחַ.

"from the flock" — to exclude an animal **set aside** for idolatry; **"and from the flock" — to exclude** an animal **that gored** and killed a person.

QUESTION

הָנֵי בְּנֵי קְטָלָא נִינְהוּ!

The Gemara asks: But **these** animals **are subject to the death penalty** by Beis Din! Why do we need a verse to disqualify them from the Mizbeach? They should be stoned!

ANSWER

עַל פִּי עֵד אֶחָד אוֹ עַל פִּי הַבְּעָלִים.

The Gemara answers: This refers to where the act was established **by the testimony of one witness or by the owner's** own admission, where they cannot be executed but are still disqualified.

EXPLANATION

בִּשְׁלָמָא טוּמְטוּם, בַּמִּקְדָּשׁ לָא — דִּילְמָא נְקֵבָה הִיא, בַּמְּדִינָה לָא — דִּילְמָא זָכָר הוּא וְלֵית בֵּהּ מוּמָא.

The Gemara analyzes the Mishnah: **Granted, a tumtum** is not slaughtered; **in the Beis HaMikdash no, because perhaps it is a female** and not a firstborn at all; **in the province no, because perhaps it is a male and has no blemish,** so it is a perfect firstborn which may not be slaughtered outside.

QUESTION

אֶלָּא אַנְדְּרוֹגִינוֹס, בִּשְׁלָמָא בַּמִּקְדָּשׁ לָא, דִּילְמָא נְקֵבָה הִיא.

But an androginos: Granted, in the Beis HaMikdash no, because perhaps it is a female and invalid for a firstborn offering.

QUESTION

אֶלָּא בַּמְּדִינָה נָמֵי, נְהֵי דְּזָכָר הוּא — תֵּעָשֶׂה נַקְבוּת חָרִיץ, וְיִשְׁחוֹט עָלֶיהָ!

But in the province also let it not be slaughtered? **Granted that it is a male, let its female organ be considered a cleft** in the flesh, **and let us slaughter it on account of this** blemish!

ANSWER

אָמַר אַבָּיֵי: אָמַר קְרָא "אוֹ חָרוּץ אוֹ שָׁבוּר", חָרוּץ דּוּמְיָא דְּשָׁבוּר, מָה שָׁבוּר בִּמְקוֹם עֶצֶם, אַף חָרוּץ בִּמְקוֹם עֶצֶם.

Abaye said: The verse says: "or cleft, or broken." We compare **"cleft" to "broken": Just as "broken"** is a blemish only **in a place of bone, so too "cleft"** is a blemish only **in a place of bone,** not in the soft flesh of the genitalia.

ANSWER

רָבָא אָמַר: בְּלָא שָׁבוּר נָמֵי לָא מָצֵית אָמְרַתְּ חָרוּץ בִּמְקוֹם בָּשָׂר הָוֵי מוּמָא,

Rava said: Even without comparing it to **"broken," you cannot say that a cleft in a place of flesh is a blemish.**

EXPLANATION

דְּאִי סָלְקָא דַּעְתָּךְ הָוֵי מוּמָא, כֵּיוָן דְּאָמַר "עֶרֶב" זֶהוּ חֶרֶס, מֵיחָרָץ חֲרִיץ, דִּכְתִיב: "וּמַרְאֵהוּ עָמוֹק מִן הָעוֹר", כְּמַרְאֵה חֲמָה הָעֲמוּקָה מִן הַצֵּל.

For if it should enter your mind that it is a blemish, since the Gemara **said "garav" is chares,** which is **a cleft** in the skin — **as it is written: "and its appearance is deeper than the skin," like the appearance of sunlight which appears deeper than the shadow** —

EXPLANATION

וְלִיכְתּוֹב רַחֲמָנָא "חָרוּץ" וְלָא בָּעֵי "גָּרָב", וְאָמֵינָא: "חָרוּץ" דְּלָא מְאִיס — הָוֵי מוּמָא, "גָּרָב" דְּמְאִיס — לֹא כָּל שֶׁכֵּן?

let the Merciful One write "cleft" and we would not need "garav"! For I would say: If a "cleft" which is not repulsive is a blemish, is "garav" which is repulsive not all the more so a blemish?

EXPLANATION

כְּתַב רַחֲמָנָא "גָּרָב" לְמֵימַר דְּחָרוּץ בִּמְקוֹם בָּשָׂר — לָא הָוֵי מוּמָא.

Rather, **the Merciful One wrote "garav" to say that a cleft in a place of flesh is not a blemish,** which is why a separate word was needed for garav.

STATEMENT

רַבִּי יִשְׁמָעֵאל אוֹמֵר: אֵין לְךָ מוּם גָּדוֹל מִזֶּה.

The Gemara notes: **Rabbi Ishmael says: You have no greater blemish than this** androginos.

EXPLANATION

כְּאַבָּיֵי לָא אָמַר, חָרוּץ דּוּמְיָא דְּשָׁבוּר לָא אָמְרִינַן.

He **did not say like Abaye,** because **we do not say "cleft" is compared to "broken."**

EXPLANATION

כְּרָבָא נָמֵי לָא אָמַר, דִּילְמָא הֵיכָא דְּלָא מִינַּכְּרָא, אֲבָל הֵיכָא דְּמִינַּכַּר — "מוּם רָע" קָרִינָא בֵּיהּ.

And **he also did not say like Rava,** because **perhaps** a cleft in flesh is not a blemish only **where it is not noticeable, but where it is noticeable, we call it a "bad blemish"** and it is indeed a blemish.

עַמּוּד ב׳ DAF 41B

QUESTION

בָּעֵי רָבָא: מַאי טַעְמָא דְּרַבִּי יִשְׁמָעֵאל?

Rava asks: What is the reason of Rabbi Yishmael for ruling that a hermaphrodite is slaughtered in the province as a blemished firstborn?

QUESTION

מִיפְּשָׁט פְּשִׁיטָא לֵיהּ אַנְדְּרוֹגִינוֹס בְּכוֹר הוּא וּמוּמוֹ עִמּוֹ,

Is it completely obvious to him that **a hermaphrodite is** definitely a male **firstborn, and** that **its blemish**—the female organ —**is with it**, so it is a blemished firstborn that may be slaughtered?

QUESTION

אוֹ דִילְמָא סַפּוּקֵי מְסַפְּקָא לֵיהּ, וְ"אִם תֵּימְצָא לוֹמַר" קָאָמַר — אִם תֵּימְצָא לוֹמַר בְּכוֹר הוּא, הֲרֵי מוּמוֹ עִמּוֹ!

Or perhaps he is in doubt whether it is a male or female, **and** he is speaking in the style of **"if you will say"**—meaning, **if you will say** that **it is a firstborn** because it is a male, then **behold, its blemish is with it**, and either way it can be slaughtered?

QUESTION

לְמַאי נָפְקָא מִינַּהּ?

The Gemara asks: **What is the practical difference** between these two ways of understanding Rabbi Yishmael?

ANSWER

לְמֵילְקֵא עָלֶיהָ מִשּׁוּם גִּיזָּה וַעֲבוֹדָה, אִי נָמֵי לְמֵיתְבֵּהּ לְכֹהֵן.

The Gemara answers: The difference is **regarding being flogged on its account because of** the prohibition of **shearing and working** a firstborn; if it is a certain firstborn, one is flogged, but if it is a doubt, one is not. **Or also,** there is a difference **regarding giving it to a Kohen**; if it is a doubt, the owner can say to the Kohen, "bring proof that it is a male and you can have it."

PROOF

תָּא שְׁמַע: רַבִּי אִילְעַאי אוֹמֵר מִשּׁוּם רַבִּי יִשְׁמָעֵאל: אַנְדְּרוֹגִינוֹס בְּכוֹר הוּא, וּמוּמוֹ עִמּוֹ.

Come and hear a proof from a braisa: **Rabbi Ilai says in the name of Rabbi Yishmael: A hermaphrodite is a firstborn, and its blemish is with it.**

INFERENCE

שְׁמַע מִינַּהּ מִיפְּשַׁט פְּשִׁיטָא לֵיהּ!

The Gemara suggests: **Learn from this** that **it is completely obvious to him** that it is a male firstborn, since he states clearly "it is a firstborn."

REFUTATION

וְדִילְמָא "אִם תֵּימְצָא לוֹמַר" קָאָמַר!

The Gemara repels the proof: **But perhaps** he was still speaking in the style of **"if you will say"** and the braisa just shortened his words!

PROOF

תָּא שְׁמַע: זָכָר — וְלֹא נְקֵבָה.

Come and hear another proof from a braisa: The Torah says regarding a cattle burnt-offering, **"a male"**—which teaches: **and not a female.**

PROOF

כְּשֶׁהוּא אוֹמֵר לְמַטָּה "זָכָר", שֶׁאֵין תַּלְמוּד לוֹמַר, מָה תַּלְמוּד לוֹמַר? לְהוֹצִיא טוּמְטוּם וְאַנְדְּרוֹגִינוֹס.

When it says below regarding sheep **"a male"**, **where there is no need for the verse to say so** since we already know it must be a male, **what does the verse come to teach?** It comes **to exclude a tumtum and a hermaphrodite** from being brought as a burnt-offering.

EXPLANATION

מַנִּי? אִילֵּימָא תַּנָּא קַמָּא — סְפֵיקָא הוּא, וְאָתֵי קְרָא לְמַעוּטֵי סְפֵיקָא?

The Gemara analyzes this: **Whose opinion is this** braisa? **If we say** it is the **first Tanna** of our Mishnah, who says a hermaphrodite is a doubt, **is it a doubt** to him, **and would a verse come to exclude a doubt** which is already excluded from the Mizbe'ach because of the uncertainty?

EXPLANATION

אֶלָּא רַבָּנַן בָּתְרָאֵי מֵחַד קְרָא נָפְקִי, דְּהָא גַּבֵּי בְּכוֹר חַד ״זָכָר״ הוּא דִּכְתִיב, (קא) [וְקָא] מְמַעֲטִי כּוּלְּהוּ מִינַּיְיהוּ!

Rather, is it the **latter Rabbis** of our Mishnah who hold a hermaphrodite is a creation of its own? But they **derive** all exclusions **from one verse, as regarding a firstborn, only one "male" is written, and they exclude all of them**—female, tumtum, and hermaphrodite—**from it!** Why would they need a second verse here?

EXPLANATION

אֶלָּא, פְּשִׁיטָא רַבִּי יִשְׁמָעֵאל, וְאִי אָמְרַתְּ בְּשִׁלְמָא רַבִּי יִשְׁמָעֵאל מִיפְּשַׁט פְּשִׁיטָא לֵיהּ — הַיְינוּ דְּאִיצְטְרִיךְ קְרָא לְמַעוּטֵי,

Rather, it is obvious that this braisa is **Rabbi Yishmael. And granted if you say** that **it is completely obvious to Rabbi Yishmael** that a hermaphrodite is a male, **that is why a verse was needed to exclude** it from being brought as a burnt-offering.

EXPLANATION

אֶלָּא אִי אָמְרַתְּ מְסַפְּקָא לֵיהּ — אִצְטְרִיךְ קְרָא לְמַעוּטֵי סְפֵיקָא?

But if you say he is in doubt, was a verse needed to exclude a doubt? Surely not! Therefore, it must be obvious to him that it is a male.

REFUTATION

לְעוֹלָם רַבָּנַן בָּתְרָאֵי, וְגַבֵּי בְּכוֹר תַּרְתֵּי קְרָאֵי כְּתִיב: ״הַזָּכָר״ וְ״הַזְּכָרִים״.

The Gemara rejects this: **Actually,** the braisa can be **the latter Rabbis, and regarding a firstborn, two verses are written: "the male" and "the males,"** so they also use two verses to exclude them, just like by a burnt-offering.

מִשְׁנָה MISHNAH

MISHNAH

וַחֲכָמִים אוֹמְרִים: אֵינוֹ בְּכוֹר כּוּ'.

§ The Mishnah taught: **And the Sages say: It is not a firstborn,** but rather it is non-sacred and may be shorn and worked.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַב חִסְדָּא: מַחְלוֹקֶת בְּאַנְדְּרוֹגִינוֹס, אֲבָל בְּטוּמְטוּם — דִּבְרֵי הַכֹּל סְפֵיקָא הוּא, וְקָדוֹשׁ מִסְּפֵיקָא.

Rav Chisda says: This dispute between Rabbi Yishmael and the Sages **is regarding a hermaphrodite, but regarding a tumtum, everyone agrees it is a doubt, and it is holy out of doubt** and cannot be shorn or worked.

OBJECTION

אֲמַר לֵיהּ רָבָא: אֶלָּא מֵעַתָּה, בַּעֲרָכִין יֵעָרֵךְ?

Rava said to him: If that is so, that a tumtum is definitely a male or a female and only hidden, then **regarding valuations, should he be valuated** as a doubt of either a male or female valuation?

SUMMARY

In this daf, the Gemara resolves a contradiction between our Mishnah and the pesukim regarding whether boils (garav and chazazis) are considered permanent or temporary blemishes, explaining that it depends on whether they are dry or moist, and whether they are the Egyptian variety. We also learn the source for excluding old, sick, or foul-smelling animals from being brought as korbanos. The Gemara derives these exclusions from the three-fold repetition of the word "from" in the pesukim, explaining lichoira why we need a separate exclusion for each case, as we could not have derived one from the other due to their different characteristics of weakness, repulsiveness, or potential to heal.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is bothered by a contradiction regarding the blemish of "garav" (boils). The Torah lists garav as a permanent blemish that disqualifies an animal from the mizbeach, yet our Mishnah says it is a temporary blemish that does not allow us to slaughter a firstborn. The teretz is that there are different types of garav. A dry boil is permanent and incurable, but a moist boil is temporary because it eventually heals.

Lichoira, this teaches us a deep yesod in our own avodas Hashem. Sometimes a Yid looks at his own spiritual state, his middos, or his struggles with the yetzer hara, and he feels completely broken. He sees his flaws and thinks, "This is who I am, it is permanent, I am incurable." He falls into a heavy, dry despair, which is the real danger of the yetzer hara.

But the Tanna is telling us a different sevara. As long as there is still warmth, as long as there is a "moistness" and a desire to grow, the blemish is only temporary. It is not a permanent state. If you still feel the pain of where you are holding, and you still wet your siddur with tears or feel a warmth for a blatt Gemara, that means your neshama is alive and healing is on the way. The only permanent blemish is when a person becomes dry and cold, chas v'shalom.

Today, when you feel down about a spiritual slip or a bad middah, don't let yourself dry up in despair. Keep things "moist" by doing one small, warm act of avodah, say a single chapter of Tehillim with real heart, or learn one halacha with enthusiasm, to show Hashem that you are ready to heal.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

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

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

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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