חוּמָּשׁ עִם רַשִׁ"יי · PARSHAS HASHAVUA

חוּמָּשׁ עִם רַשִׁ"יי · תולדות · חֲמִישִׁי

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

TOLDOT · 5TH ALIYAH

📖 CHAPTER PREVIEW

This aliyah begins with the conclusion of Yitzchak's dealings with Avimelech. After making a feast and swearing a pact of peace, Avimelech and his people depart. That very day, Yitzchak's servants bring him the good news that they found water in a new well, which he names Shibah, establishing the name of the city as Beer-sheba. The narrative then transitions to Eisav marrying two Hittite women at the age of forty, bringing great bitterness of spirit to Yitzchak and Rivkah.

We then learn of Yitzchak in his old age, whose eyesight had dimmed. Sensing that his end might be near, he calls Eisav and asks him to hunt game and prepare a meal so he can bless him. Rivkah overhears this command and immediately instructs Yaakov to fetch two young goats from the flock so she can prepare the meal instead. Despite Yaakov's hesitation that Yitzchak might feel his smooth skin and curse him, Rivkah reassures him, dresses him in Eisav's finest garments and goat skins, and sends him to receive the berachos. Yaakov presents the food to his father, and after Yitzchak feels his hands and recognizes the voice of Yaakov mixed with the touch of Eisav, he proceeds to bless him.

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

פָּסוּק א

Pasuk 1

וַיַּעַשׂ לָהֶם מִשְׁתֶּה וַיֹּאכְלוּ וַיִּשְׁתּוּ׃

and they drank and they ate a feast for them and he made

פָּסוּק ב

Pasuk 2

וַיַּשְׁכִּימוּ בַבֹּקֶר וַיִּשָּׁבְעוּ אִישׁ לְאָחִיו וַיְשַׁלַּח֣ם יִצְחָק וַיֵּלְכוּ מֵאִתּוֹ

And they arose early in the morning and they swore a man to his brother and sent them Yitzchak and they went from him

בְּשָׁלוֹם׃

in peace

פָּסוּק ג

Pasuk 3

וַיְהִי בַּיּוֹם הַהוּא וַיָּבֹאוּ עַבְדֵי יִצְחָק וַיַּגִּדוּ לוֹ עַל אֹדוֹת הַבְּאֵר

And it was on the day that and came the servants of Yitzchak and told him about the matter of the well

אֲשֶׁר חָפָרוּ וַיֹּאמְרוּ לוֹ מָצָאנוּ מָיִם׃

that they had dug and they said to him we found water

פָּסוּק ד

Pasuk 4

וַיִּקְרָא אֹתָהּ שִׁבְעָה עַל כֵּן שֵׁם הָעִיר בְּאֵר שֶׁבַע עַד הַיּוֹם הַזֶּה׃

And he called it Shibah upon so the name of the city is Beer- sheba until the day this

רַשִׁ"י

שבעה. עַל שֵׁם הַבְּרִית׃

Shibah on account of the covenant

פָּסוּק ה

Pasuk 5

וַיְהִי עֵשָׂו בֶּן אַרְבָּעִים שָׁנָה וַיִּקַּח אִשָּׁה אֶת יְהוּדִית בַּת בְּאֵרִי

and it was Esav a son of forty years and he took a wife — Yehudit daughter of Beeri

הַחִתִּי וְאֶת בָּשְׂמַת בַּת אֵילֹן הַחִתִּי׃

the Hittite and — Basmath daughter of Eilon the Hittite

רַשִׁ"י

בן ארבעים שנה. עֵשָׂו הָיָה נִמְשָׁל לַחֲזִיר, שֶׁנֶּאֱמַר יְכַרְסְמֶנָּה חֲזִיר מִיָּעַר

forty years old forty years old was Esau compared to a boar as it is said ravages it boar from the forest

תהילים פ' , הַחֲזִיר הַזֶּה כְּשֶׁהוּא שׁוֹכֵב, פּוֹשֵׁט טְלָפָיו, לוֹמַר רְאוּ שֶׁאֲנִי טָהוֹר; כָּךְ

Tehillim chapter when it lies down stretches out its hooves to say see that I am clean so

אֵלּוּ גּוֹזְלִים וְחוֹמְסִים וּמַרְאִים עַצְמָם כְּשֵׁרִים; כָּל מ' שָׁנָה הָיָה עֵשָׂו צָד נָשִׁים

these rob and extort and show themselves kosher all forty years was Esau trapping women

מִתַּחַת בַּעֲלֵיהֶן וּמְעַנֶּה אוֹתָם, כְּשֶׁהָיָה בֶּן מ' אָמַר אַבָּא בֶּן מ' שָׁנָה נָשָׂא אִשָּׁה,

from under their husbands and abusing them when he was forty aged father he said forty aged years married a wife

אַף אֲנִי כֵּן׃

also I so

פָּסוּק ו

Pasuk 6

וַתִּהְיֶיןָ מֹרַת רוּחַ לְיִצְחָק וּלְרִבְקָה׃

and they were a bitterness of spirit to Yitzchak and to Rivkah

רַשִׁ"י

מרת רוח. לְשׁוֹן הַמָּרָאוֹת רוּחַ, כְּמוֹ מַמְרִים הֱיִיתֶם, כָּל מַעֲשֵׂיהֶן הָיוּ

bitterness of spirit an expression of opposing the spirit like rebellious you were all their deeds were

לְהַכְעִיס וּלְעַצְבוֹן׃

to provoke anger and for grief

רַשִׁ"י

ליצחק ולרבקה. שֶׁהָיוּ עוֹבְדוֹת עַ"ז בראשית רבה :

to Yitzchak and to Rivkah that they were worshipping idolatry Bereshit Rabbah

פָּסוּק ז

Pasuk 7

וַיְהִי כִּי זָקֵן יִצְחָק וַתִּכְהֶיןָ עֵינָיו מֵרְאֹת וַיִּקְרָא אֶת עֵשָׂו בְּנוֹ הַגָּדֹל
the elder his son Esav — and he called from seeing his eyes and grew dim Yitzchak became old when and it was

וַיֹּאמֶר אֵלָיו בְּנִי וַיֹּאמֶר אֵלָיו הִנֵּנִי׃
here I am to him and he said my son to him and he said

רַשִׁ"י

ותכהין. בַּעֲשָׁנָן שֶׁל אִלּוּ. דָּ"אַ כְּשֶׁנֶּעֱקַד עַ"גַ הַמִּזְבֵּחַ וְהָיָה אָבִיו רוֹצֶה
wanting his father and was the altar upon when he was bound another explanation these of from the smoke And were dim

לְשָׁחֳטוֹ, בְּאוֹתָהּ שָׁעָה נִפְתְּחוּ הַשָּׁמַיִם וְרָאוּ מַלְאֲכֵי הַשָּׁרֵת וְהָיוּ בּוֹכִים, וְיָרְדוּ
and descended weeping and were the service angels of and saw the heavens opened time at that to slaughter him

דִּמְעוֹתֵיהֶם וְנָפְלוּ עַל עֵינָיו, לְפִיכָךְ כָּהוּ עֵינָיו. דָּ"אַ כְּדֵי שֶׁיִּטֹּל יַעֲקֹב
Yaakov that would take in order another explanation his eyes became dim therefore his eyes upon and fell their tears

אֶת הַבְּרָכוֹת׃
the blessings —

פָּסוּק ח

Pasuk 8

וַיֹּאמֶר הִנֵּה נָא זָקַנְתִּי לֹא יָדַעְתִּי יוֹם מוֹתִי׃
my death the day of I know not I have aged please behold And he said

רַשִׁ"י

לא ידעתי יום מותי. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה אִם מַגִּיעַ אָדָם לְפֶרֶק אֲבוֹתָיו
his parents the age of a person reaches if Korcha son of Yehoshua Rabbi said my death the day of know I do not

יִדְאַג חֲמֵשׁ שָׁנִים לִפְנֵיהֶן וְחָמֵשׁ לְאַחַר כֵּן; וְיִצְחָק הָיָה בֶּן קכ"ג, אָמַר שֶׁמָּא
perhaps he said 123 the age of was and Yitzchak · after and five before them years five he should worry

לְפֶרֶק אִמִּי אֲנִי מַגִּיעַ וְהִיא מֵתָה בַּת קכ"ז וַהֲרֵינִי בֶּן ה' שָׁנִים סָמוּךְ
close years five within and behold I am 127 at the age of died and she will reach I my mother to the age of

לְפִרְקָהּ; לְפִיכָךְ לֹא ידעתי יוֹם מוֹתִי , שֶׁמָּא לְפֶרֶק אִמִּי, שֶׁמָּא לְפֶרֶק
to the age of or perhaps my mother to the age of perhaps my death the day of know I do not therefore to her age

אַבָּא׃
my father

פָּסוּק ט

Pasuk 9

וְעַתָּה שָׂא נָא כֵלֶיךָ תֶּלְיְךָ וְקַשְׁתֶּךָ וְצֵא הַשָּׂדֶה וְצוּדָה לִי צַיִד׃
game some for me and hunt to the field and go out and your bow your quiver your gear please take and now

רַשִׁ"י

שא נא. לְשׁוֹן הַשְׁחָזָה, כְּאוֹתָהּ שֶׁשָּׁנִינוּ אֵין מַשְׁחִיזִין אֶת הַסַּכִּין, אֲבָל
but the knife — sharpen we do not which we learned like that sharpening an expression of please take

מַשִּׂיאָהּ עַל גַּבֵּי חֲבֶרְתָּהּ ביצה כ"ח , חַדֵּד סַכִּינְךָ וּשְׁחֹט יָפֶה, שֶׁלֹּא תַּאֲכִילֵנִי
you feed me so that not properly and slaughter your knife sharpen 28b Beitzah its fellow the back of upon one passes it

נְבֵלָה בראשית רבה :

unslaughtered meat Bereshit Rabbah

רַשִׁ"י

תליך. חַרְבְּךָ שֶׁדֶּרֶךְ לְתָלוֹתָהּ:

your quiver your sword which it is way to hang it

רַשִׁ"י

וצודה לי. מִן הַהֶפְקֵר וְלֹא מִן הַגָּזֵל:

and hunt for me from ownerless property and not from stolen property

פָּסוּק י

Pasuk 10

וַעֲשֵׂה לִי מַטְעַמִּים כַּאֲשֶׁר אָהַבְתִּי וְהָבִיאָה לִי וְאֹכֵלָה בַּעֲבוּר תְּבָרֶכְךָ

and make for me tasty dishes such as I love and bring to me and I will eat so that will bless you

נַפְשִׁי בְּטֶרֶם אָמוּת:

my soul before I die

פָּסוּק יא

Pasuk 11

וְרִבְקָה שֹׁמַעַת בְּדַבֵּר יִצְחָק אֶל עֵשָׂו בְּנוֹ וַיֵּלֶךְ עֵשָׂו הַשָּׂדֶה לָצוּד צַיִד

And Rivkah was listening when spoke Yitzchak to Esav his son and went Esav to the field to hunt game

לְהָבִיא:

to bring

רַשִׁ"י

לצוד ציד להביא. מַהוּ לְהָבִיא? אִם לֹא יִמְצָא צַיִד יָבִיא מִן הַגָּזֵל:

to hunt game to bring what is to bring if not he will find game he will bring from the stolen-property

פָּסוּק יב

Pasuk 12

וְרִבְקָה אָמְרָה אֶל יַעֲקֹב בְּנָהּ לֵאמֹר הִנֵּה שָׁמַעְתִּי אֶת אָבִיךָ מְדַבֵּר אֶל

And Rivkah said to Yaakov her son saying behold I heard — your father speaking to

עֵשָׂו אָחִיךָ לֵאמֹר:

Esav your brother saying

פָּסוּק יג

Pasuk 13

הָבִיאָה לִי צַיִד וַעֲשֵׂה לִי מַטְעַמִּים וְאֹכֵלָה וַאֲבָרֶכְכָה לִפְנֵי יְהוָה לִפְנֵי

bring to me game and make for me delicacies and I will eat and I will bless you before Hashem before

מוֹתִי:

my death

רַשִׁ"י

לִפְנֵי ה'. בִּרְשׁוּתוֹ, שֶׁיִּסְכֹּם עַל יָדִי:

Before HASHEM with His permission that He approve upon my hand

פָּסוּק יד

Pasuk 14

וְעַתָּה בְנִי שְׁמַע בְּקֹלִי לַאֲשֶׁר אֲנִי מְצַוֶּה אֹתָךְ:

And now my son listen to my voice to that which I command you

פָּסוּק טו

Pasuk 15

לֶךְ נָא אֶל הַצֹּאן וְקַח לִי מִשָּׁם שְׁנֵי גְדָיֵי עִזִּים טֹבִים וְאֶעֱשֶׂה אֹתָם

Go please to the flock and take for me from there two kids of goats choice and I will make them

מַטְעַמִּים לְאָבִיךָ כַּאֲשֶׁר אָהֵב:

tasty delicacies for your father as he loves

רַשִׁ"י

וקח לי. מִשֶּׁלִּי הֵם וְאֵינָם גָּזֵל, שֶׁכָּךְ כָּתַב לָהּ יִצְחָק בִּכְתֻבָּתָהּ לִטֹּל שְׁנֵי גְדָיֵי

and take for me from mine they are and are not stolen for so wrote for her Yitzchak in her kethubah to take two kids of

עִזִּים בְּכָל יוֹם בראשית רבה :

goats in every day Bereishis Rabbah

רַשִׁ"י

שני גדיי עזים. וְכִי שְׁנֵי גְדָיֵי עִזִּים הָיָה מַאֲכַל שֶׁל יִצְחָק? אֶלָּא הָאֶחָד הִקְרִיב

Two kids of goats and did two kids of goats was the food of Yitzchak rather the one he brought

לְפִסְחוֹ וְהָאֶחָד עָשָׂה מַטְעַמִּים; בְּפִרְקֵי רַבִּי אֱלִיעֶזֶר:

for his Pesach-offering and the one he made into savory foods in the Chapters of Rabbi Eliezer

רַשִׁ"י

כאשר אהב. כִּי טַעַם הַגְּדִי כְּטַעַם הַצְּבִי:

as he loved for the taste of the kid is like the taste of the deer

פָּסוּק טז

Pasuk 16

וְהֵבֵאתָ לְאָבִיךָ וְאָכָל בַּעֲבוּר אֲשֶׁר יְבָרֶכְךָ לִפְנֵי מוֹתוֹ:

and you shall bring to your father and he shall eat so that he may bless you before his death

פָּסוּק יז

Pasuk 17

וַיֹּאמֶר יַעֲקֹב אֶל רִבְקָה אִמּוֹ הֵן עֵשָׂו אָחִי אִישׁ שָׂעִר וְאָנֹכִי אִישׁ

And he said Yaakov to Rivkah his mother behold Esav my brother is a man hairy and I am a man

חָלָק:

smooth

רַשִׁ"י

איש שעיר. בַּעַל שֵׂעָר:

A man — hairy — a possessor of — hair

פָּסוּק יח

Pasuk 18

אוּלַי יְמֻשֵּׁנִי אָבִי וְהָיִיתִי בְעֵינָיו כִּמְתַעְתֵּעַ וְהֵבֵאתִי עָלַי קְלָלָה וְלֹא בְרָכָה:

perhaps — will feel me — my father — and I will be — in his eyes — like a trickster — and I will bring — upon myself — a curse — and not — a blessing

רַשִׁ"י

ימשני. כְּמוֹ מְמַשֵּׁשׁ בַּצָּהֳרַיִם:

he will feel me — like — one groping — at noon-time

פָּסוּק יט

Pasuk 19

וַתֹּאמֶר לוֹ אִמּוֹ עָלַי קִלְלָתְךָ בְּנִי אַךְ שְׁמַע בְּקֹלִי וְלֵךְ קַח לִי:

And said — to him — his mother — Upon me — is your curse — my son — only — hearken — to my voice — and go — fetch — for me

פָּסוּק כ

Pasuk 20

וַיֵּלֶךְ וַיִּקַּח וַיָּבֵא לְאִמּוֹ וַתַּעַשׂ אִמּוֹ מַטְעַמִּים כַּאֲשֶׁר אָהֵב אָבִיו:

And he went — and he took — and he brought — to his mother — and made — his mother — delicacies — just as — loved — his father

פָּסוּק כא

Pasuk 21

וַתִּקַּח רִבְקָה אֶת בִּגְדֵי עֵשָׂו בְּנָהּ הַגָּדֹל הַחֲמֻדֹת אֲשֶׁר אִתָּהּ בַּבָּיִת

And took — Rivkah — — garments of — Esav — her son — the older — the coveted — which — were with her — in the house

וַתַּלְבֵּשׁ אֶת יַעֲקֹב בְּנָהּ הַקָּטָן:

and she dressed — — Yaakov — her son — the younger

רַשִׁ"י

החמדת. הַנְּקִיּוֹת, כְּתַרְגּוּמוֹ דְּכְיָתָא, דָּ"א שֶׁחָמַד אוֹתָן מִן נִמְרוֹד:

the coveted — the clean — as its Targum — clean ones — another explanation — that he coveted — them — from — Nimrod

רַשִׁ"י

אשר אתה בבית. וַהֲלֹא כַּמָּה נָשִׁים הָיוּ לוֹ, וְהוּא מַפְקִיד אֵצֶל אִמּוֹ? אֶלָּא שֶׁהָיָה בָקִי בְּמַעֲשֵׂיהֶן וְחוֹשְׁדָן:

which — with her — in the house — and behold — several — wives — were — to him — and he — stored — with — his mother — rather — that he was — familiar — with their deeds — and suspected them

פָּסוּק כב

Pasuk 22

וְאֵת עֹרֹת גְּדָיֵי הָעִזִּים הִלְבִּישָׁה עַל יָדָיו וְעַל חֶלְקַת צַוָּארָיו׃

and — the skins of kids of the goats she put upon his hands and upon the smooth part of his neck

פָּסוּק כג

Pasuk 23

וַתִּתֵּן אֶת הַמַּטְעַמִּים וְאֶת הַלֶּחֶם אֲשֶׁר עָשָׂתָה בְּיַד יַעֲקֹב בְּנָהּ׃

And she placed — the delicacy and — that she had prepared into the hand of Yaakov her son

פָּסוּק כד

Pasuk 24

וַיָּבֹא אֶל אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנֵּנִי מִי אַתָּה בְּנִי׃

And he came to his father and he said my father and he said here I am who are you my son

פָּסוּק כה

Pasuk 25

וַיֹּאמֶר יַעֲקֹב אֶל אָבִיו אָנֹכִי עֵשָׂו בְּכֹרֶךָ עָשִׂיתִי כַּאֲשֶׁר דִּבַּרְתָּ אֵלָי קוּם

And he said Yaakov to his father I am Esav your firstborn I have done as you spoke to me arise

שְׁבָה וְאָכְלָה מִצֵּידִי בַּעֲבוּר תְּבָרֲכַנִי נַפְשֶׁךָ׃

please sit and eat from my game so that your soul will bless me

רַ"שִׁ"י

אנכי עשו בכורך. אָנֹכִי הַמֵּבִיא לְךָ וְעֵשָׂו הוּא בְּכוֹרֶךָ׃

I am Esau your firstborn I am the one bringing to you and Esau is your firstborn

רַ"שִׁ"י

עשיתי. כַּמָּה דְּבָרִים כַּאֲשֶׁר דִּבַּרְתָּ אֵלַי׃

I have done many things just as You spoke to me

רַ"שִׁ"י

שבה. לְשׁוֹן מֵסֵב עַל הַשֻּׁלְחָן, לְכָךְ מְתֻרְגָּם אִסְתָּחַר׃

Sit an expression of reclining at the table therefore it is translated istachar

פָּסוּק כו

Pasuk 26

וַיֹּאמֶר יִצְחָק אֶל בְּנוֹ מַה זֶּה מִהַרְתָּ לִמְצֹא בְּנִי וַיֹּאמֶר כִּי הִקְרָה

And he said Yitzchak to his son How is this you hurried to find my son And he said Because granted fortune

יְהוָה אֱלֹהֶיךָ לְפָנָי׃

HASHEM your God before me

פָּסוּק כז

Pasuk 27

וַיֹּאמֶר יִצְחָק אֶל יַעֲקֹב גְּשָׁה נָּא וַאֲמֻשְׁךָ בְּנִי הַאַתָּה זֶה בְּנִי עֵשָׂו
And he said Yitzchak to Yaakov Come near please and I will feel you my son are you this one my son Esav

אִם לֹא׃
if not

רַשִׁ״י

גשה נא ואמשך. אָמַר יִצְחָק בְּלִבּוֹ אֵין דֶּרֶךְ עֵשָׂו לְהְיוֹת שֵׁם שָׁמַיִם שְׁגוּר בְּפִיו, וְזֶה אָמַר כִּי הִקְרָה ה׳ אֱלֹהֶיךָ׃
step near please and I may feel you said Yitzchak in his heart it is not the way of Esav to have the Name of Heaven fluent in his mouth and this one said because caused to happen Hashem your God

פָּסוּק כח

Pasuk 28

וַיִּגַּשׁ יַעֲקֹב אֶל יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב
And drew close Yaakov to Yitzchak his father and he felt him and he said the voice is the voice of Yaakov

וְהַיָּדַיִם יְדֵי עֵשָׂו׃
and the hands are the hands of Esav

רַשִׁ״י

קול יעקב. שֶׁמְּדַבֵּר בִּלְשׁוֹן תַּחֲנוּנִים קוּם נָא, אֲבָל עֵשָׂו קַנְטוּרְיָא דִּבֵּר יָקֻם
The voice of Yaakov that he speaks in a language of supplications Arise please however Esav harshness spoke Let arise

אָבִי׃
my father

פָּסוּק כט

Pasuk 29

וְלֹא הִכִּירוֹ כִּי הָיוּ יָדָיו כִּידֵי עֵשָׂו אָחִיו שְׂעִרֹת וַיְבָרְכֵהוּ׃
and not did he recognize him because were his hands like the hands of Esav his brother hairy and he blessed him

פָּסוּק ל

Pasuk 30

וַיֹּאמֶר אַתָּה זֶה בְּנִי עֵשָׂו וַיֹּאמֶר אָנִי׃
and he said are you this one my son Esav and he said I am

רַשִׁ״י

ויאמר אני. לֹא אָמַר אֲנִי עֵשָׂו אֶלָּא אָנִי׃
And he said I am He did not say I am Esav but rather it is I

פָּסוּק לא

Pasuk 31

וַיֹּאמֶר הַגִּשָׁה לִי וְאֹכְלָה מִצֵּיד בְּנִי לְמַעַן תְּבָרֶכְךָ נַפְשִׁי וַיַּגֶּשׁ
And he said bring near to me and I will eat from game of my son so that will bless you my soul and he brought near

לוֹ וַיֹּאכַל וַיָּבֵא לוֹ יַיִן וַיֵּשְׁתְּ׃

and he drank wine to him and he brought and he ate to him

פָּסוּק לב

Pasuk 32

וַיֹּאמֶר אֵלָיו יִצְחָק אָבִיו גְּשָׁה נָּא וּשְׁקָה לִּי בְנִי׃

my son me and kiss please come near his father Yitzchak to him And he said

פָּסוּק לג

Pasuk 33

וַיִּגַּשׁ וַיִּשַּׁק לוֹ וַיָּרַח אֶת רֵיחַ בְּגָדָיו וַיְבָרֲכֵהוּ וַיֹּאמֶר

and he said and he blessed him his clothes the smell of — and he smelled him and he kissed And he approached

רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ יְהוָה׃

Hashem has blessed it that a field is like the smell of my son the smell of see

רַשִׁ"י

וירח וגו'. וַהֲלֹא אֵין רֵיחַ רַע יוֹתֵר מִמִּשְׁטֵף הָעִזִּים? אֶלָּא מְלַמֵּד

it teaches but the goats than the washings of more bad smell there is no and is it not etc. and he smelled

שֶׁנִּכְנְסָה עִמּוֹ רֵיחַ גַּן עֵדֶן׃

Eden Gan the fragrance of with him that there entered

רַשִׁ"י

כריח שדה אשר ברכו ה'. שֶׁנָּתַן בּוֹ רֵיחַ טוֹב וְזֶהוּ שְׂדֵה תַּפּוּחִים, כָּךְ

so apples a field of and this is good a fragrance in it that He gave Hashem blessed it that a field like the smell of

דָּרְשׁוּ רַז"ל׃

our Sages z"l expounded

CHAPTER SUMMARY

Yitzchak seals a covenant of peace with Avimelech over a feast, after which his servants discover a new well of water in Beer-sheba. Later, Eisav marries two Hittite women who cause deep grief to his parents. When Yitzchak grows old and blind, he sends Eisav to hunt game in order to bless him, but Rivkah instructs Yaakov to disguise himself with Eisav's clothes and goat skins to receive the blessings first. Yaakov brings the prepared food to Yitzchak, who feels his hairy hands, marvels that the voice is the voice of Yaakov while the hands are the hands of Eisav, and ultimately eats, drinks, and gives Yaakov the divine blessings.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what happens here when Yitzchak Avinu tries to discern who is standing in front of him. He reaches out his hands, he feels the hairiness, but then he hears the dibbur. He hears the refined, gentle way of speaking, and he utters those famous words: "Hakol kol Yaakov, v'hahayadayim yedei Esav." The hands look like Esav, the external picture says Esav, but the voice, the inner essence, the pnimiyus, is purely Yaakov.

There is a profound yesod here for our daily avodah. In our own lives, we often look at ourselves or at another Yid and all we see are the "yedei Esav", the external roughness, the stumbles, the messy real-world struggles. We get caught up in the outer shell. But Hashem is listening to the kol Yaakov. He hears the quiet desire of a Yid to do the right thing, the soft tefillah, the inner yearning of the neshama that remains entirely pure no matter what outer garments it is wearing.

When you go through your day, don't judge yourself or your fellow Yid by the external hands. Don't let a rough exterior or a moment of weakness fool you into thinking that's who you really are. Tune into the kol, recognize that deep down, every Yid wants to be connected to Hashem and walk in His ways.

Today, when you talk to someone who seems rough or frustrating on the outside, pause and remind yourself: look past the external hands and listen for the kol Yaakov inside them.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף נ״ה

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📖 THE SUGYA

This daf opens with a sharp kasha on Rav's shitta regarding combining two separate groups of five animals for ma'aser behemah. The Gemara presents a Baraita where a single sheep in the middle is enough to connect flocks from two separate towns, which directly refutes Rav's requirement of five in the middle. Shmuel offers a teretz to reconcile the Baraita with Rav, leading the Gemara to explore what else can serve as a bridge to join two flocks, including the shepherd himself, his kelim, or even his shepherd dog.

The Gemara then dives into the Mishnah's ruling according to Rabbi Meir that the Yarden river forms a halachic mechitzah that separates animals on opposite banks. We analyze whether this separation is due to the physical inability of the animals to cross without a bridge, or if the Torah established the Yarden as a formal geographical boundary. Through this discussion, the sugya investigates the exact status of the Yarden, its halachic boundaries relative to the land of Kena'an, and how the river received its unique name.

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

עמוד א׳ DAF 55A

OBJECTION

מֵיתִיבִי:

The Gemara **raises an objection** against Rav's ruling that five animals are required in the middle to combine two separate groups of five into one flock for ma'aser behemah:

BRAISA

הָיָה לוֹ חָמֵשׁ בִּכְפַר חֲנַנְיָה וְחָמֵשׁ בִּכְפַר עוֹתְנַי —

A Baraita states: If **one had five** sheep **in Kfar Chananya and five** sheep **in Kfar Osnai,**

BRAISA

אֵין מִצְטָרְפוֹת עַד שֶׁיְּהֵא לוֹ אַחַת בְּצִיפּוֹרִי.

they do not combine to make the required total of ten, **unless he has one** sheep between them **in Tzippori.**

OBJECTION

תְּיוּבְתָּא דְּרַב!

The Gemara points out: This is **a conclusive refutation of** the opinion of **Rav!** For the Baraita explicitly states that a single animal in the middle is sufficient to combine the outer groups, contradicting Rav who said five are needed.

RESOLUTION

תַּרְגְּמַהּ שְׁמוּאֵל אַלִּיבָּא דְּרַב:

Shmuel explained the Baraita **according to the opinion of Rav:**

RESOLUTION

כְּגוֹן שֶׁהָיוּ תֵּשַׁע מִכָּאן וְתֵשַׁע מִכָּאן וְאַחַת בָּאֶמְצַע,

The Baraita is speaking about a case **where there were nine** sheep **on this side and nine on that side, and one in the middle,**

EXPLANATION

דְּהַהִיא חַזְיָא לְהָכָא וְחַזְיָא לְהָכָא.

for that one sheep in the middle **is fit** to combine with the nine **on this side** to complete a group of ten, **and is fit** to combine with the nine **on that side** to complete a group of ten.

STATEMENT

אָמַר רַב פָּפָּא:

Rav Pappa said:

STATEMENT

וְלִשְׁמוּאֵל, אֲפִילּוּ רוֹעֶה מְצָרְפָן,

And according to Shmuel who holds that one animal in the middle joins the two sides, **even a shepherd** standing in the middle **combines them,**

STATEMENT

וַאֲפִילּוּ כְּלִיוֹ שֶׁל רוֹעֶה מְצָרְפָן.

and even a garment or utensil **of the shepherd** placed in the middle **combines them.** Since the shepherd goes to fetch his vessel, he effectively brings the two flocks together.

QUESTION

בָּעֵי רַב אָשֵׁי:

Rav Ashi raised a shepherd's dilemma:

QUESTION

כַּלְבָּא דְּרוֹעֶה מַאי?

What is the halachah if **the shepherd's dog** is sitting in the middle?

QUESTION

כֵּינָן דְּקָרֵי לֵיהּ וְאָתֵי לָא מִצְטָרְפִי,

Do we say that **since** the shepherd **calls it and it comes** to him, the shepherd does not need to walk to the middle, and therefore the two sides **do not combine?**

QUESTION

אוֹ דִלְמָא זִימְנִין דְּלָא אָתֵי, וּמִצְטָרֵךְ אִיהוּ לְמֵיזַל וְאֵתֵייהּ?

Or perhaps, since sometimes it does not come, and he is needed to go and bring it, it is like his vessel and they do combine?

RULING

תֵּיקוּ.

The question **shall stand** unresolved.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי מֵאִיר אוֹמֵר: הַיַּרְדֵּן מַפְסִיק לְמַעֲשַׂר בְּהֵמָה.

We learned in the Mishnah: **Rabbi Meir says: The Yarden forms a partition for ma'aser behemah,** separating animals on either bank.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבִּי אַמִּי:

Rabbi Ami said:

STATEMENT

לֹא שָׁנוּ אֶלָּא שֶׁאֵין שָׁם גֶּשֶׁר,

They only taught this **where there is no bridge** over the river;

STATEMENT

אֲבָל יֵשׁ שָׁם גֶּשֶׁר — גֶּשֶׁר מְצָרְפָן.

but if there is a bridge there, the bridge combines them.

INFERENCE

אַלְמָא, מִשּׁוּם דְּלָא מִיקָּרְבָן הוּא.

Consequently, Rabbi Ami understands that the river separates them only **because they cannot approach each other** across the water.

OBJECTION

מֵיתִיבִי:

The Gemara **raises an objection** from a Baraita:

BRAISA

הָיוּ לוֹ בִּשְׁנֵי עֲבֵרֵי הַיַּרְדֵּן אֵילָךְ וְאֵילָךְ,

If one had animals on the two banks of the Yarden, here and there,

BRAISA

אוֹ בִּשְׁנֵי אַבְטִילָאוֹת כְּגוֹן שֶׁל נָמֵר וְנָמוֹרִי —

or in two provinces, such as Namer and Namori,

BRAISA

אֵין מִצְטָרְפִין,

they do not combine;

BRAISA

וְאֵין צָרִיךְ לוֹמַר חוּצָה לָאָרֶץ וָאָרֶץ.

and needless to say, animals in chutz la'Aretz and Eretz Yisrael do not combine.

OBJECTION

וְהָא חוּצָה לָאָרֶץ וָאָרֶץ כִּמְקוֹם שֶׁיֵּשׁ גֶּשֶׁר דָּמֵי,

The Gemara analyzes the Baraita: Now, chutz la'Aretz and Eretz Yisrael is considered like a place where there is a bridge, since there is no physical river obstructing the animals,

OBJECTION

וְקָתָנֵי: לֹא מִצְטָרְפִין!

and yet it teaches: They do not combine! This proves that the boundary separating areas is not dependent on physical passage.

RESOLUTION

אֶלָּא אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן:

Rather, Rabbi Chiyya bar Abba said that Rabbi Yochanan said:

RESOLUTION

הַיְינוּ טַעְמֵיהּ דְּרַבִּי מֵאִיר,

This is the reason of Rabbi Meir for ruling that the Yarden separates:

PROOF

דְּאָמַר קְרָא: ״וְהַיַּרְדֵּן יִגְבֹּל אֹתוֹ לִפְאַת קֵדְמָה״,

as the verse says: "And the Yarden shall border it on the east side."

EXPLANATION

הַכָּתוּב עָשָׂאוֹ גְּבוּל בִּפְנֵי עַצְמוֹ.

The verse made it an independent border, and any halachic border creates a separation regarding ma'aser behemah.

OBJECTION

אֶלָּא מֵעַתָּה, "וְתָאַר הַגְּבוּל" "וְעָלָה הַגְּבוּל",

The Gemara asks: **If so,** regarding the verses describing tribal boundaries where it says **"And the border turned"** or **"And the border went up",**

OBJECTION

הָכִי נָמֵי הַכָּתוּב עָשָׂאוֹ גְּבוּל בִּפְנֵי עַצְמוֹ!

so too should we say that the verse made each tribal boundary an independent border, so that animals on two sides of a tribal boundary should not combine?

RESOLUTION

שָׁאנֵי הָתָם, דְּאָמַר קְרָא: "זֹאת תִּהְיֶה לָכֶם הָאָרֶץ לִגְבֻלֹתֶיהָ סָבִיב",

The Gemara answers: **It is different there, as the verse says: "This shall be the land for you according to its borders round about,"**

EXPLANATION

כּוּלַּהּ אֶרֶץ יִשְׂרָאֵל גְּבוּל אֶחָד הִיא.

teaching that **the entirety of Eretz Yisrael is one single border** regarding this halachah.

QUESTION

אִי הָכִי, יַרְדֵּן נָמֵי!

The Gemara asks: **If so, the Yarden should also** be included in this unified border of Eretz Yisrael!

ANSWER

"אֶרֶץ" — וְלֹא יַרְדֵּן.

The Gemara answers: The verse specifies **"land" — and the Yarden is not** land, but a body of water, so it remains a separate border.

OBJECTION

בְּשִׁלְמָא לְרַבִּי חִיָּיא בַּר אַבָּא — הַיְינוּ דְּקָתָנֵי "יַרְדֵּן",

It works out well according to Rabbi Chiyya bar Abba, who says Rabbi Meir's ruling is derived from a pasuk, **as that is why the Tanna specifically taught "the Yarden";**

OBJECTION

אֶלָּא לְרַבִּי אַמִּי — לִיתְנִינְהוּ לְכוּלְּהוּ נְהָרוֹת!

but according to Rabbi Ami, who holds it is due to the physical obstruction of crossing, **let him teach all rivers!** Why single out the Yarden?

RULING

קַשְׁיָא.

This is indeed **a difficulty** against Rabbi Ami.

QUESTION

לֵימָא כְּתַנָּאֵי:

Shall we say that whether the Yarden is considered a border distinct from Eretz Yisrael **is like a dispute between Tanna'im?**

BRAISA

"כִּי אַתֶּם עֹבְרִים אֶת הַיַּרְדֵּן אַרְצָה כְּנָעַן",

For a Baraita states: The pasuk says, **"When you cross the Yarden into the land of Kena'an."**

BRAISA

"אַרְצָה" — אֶרֶץ כְּנַעַן, וְלֹא הַיַּרְדֵּן אֶרֶץ כְּנַעַן, דִּבְרֵי רַבִּי יְהוּדָה בֶּן בְּתֵירָה.

The word **"into the land"** implies that **the land of Kena'an** is Eretz Yisrael, **and the Yarden is not the land of Kena'an; these are the words of Rabbi Yehudah ben Beteira.**

BRAISA

רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר:

Rabbi Shimon ben Yochai says:

BRAISA

הֲרֵי הוּא אוֹמֵר "מֵעֵבֶר לְיַרְדֵּן יְרֵחוֹ קֵדְמָה מִזְרָחָה",

Behold, it says: "Beyond the Yarden of Yericho eastward, toward the sunrise."

INFERENCE

מָה יְרֵחוֹ אֶרֶץ כְּנַעַן, אַף יַרְדֵּן אֶרֶץ כְּנַעַן.

Just as Yericho is part of the land of Kena'an, so too is the Yarden part of the land of Kena'an. Thus, the question of whether the Yarden is considered distinct from Eretz Yisrael is a Tannaitic dispute.

STATEMENT

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן:

Rabbah bar bar Chana said that **Rabbi Yochanan said:**

STATEMENT

אֵין "יַרְדֵּן" אֶלָּא מִבֵּית יְרֵחוֹ וּלְמַטָּה.

It is only called "Yarden" from Beis Yericho and below, southward.

QUESTION

לְמַאי הִלְכְתָא?

To what halachah does this statement apply?

QUESTION

אִילֵּימָא לְנוֹדֵר — הַלֵּךְ אַחַר לְשׁוֹן בְּנֵי אָדָם,

If we say it applies **to one who makes a vow,** that is difficult, for regarding vows we **follow the common language of people,**

QUESTION

וְכׇל הֵיכָא דְּקָרוּ לֵיהּ ״יַרְדֵּן״ אִיתְּסַר לֵיהּ!

and anywhere people call it "Yarden", it should be forbidden to him!

ANSWER

אֶלָּא לְמַעְשַׂר בְּהֵמָה.

Rather, this definition applies **to ma'aser behemah,** determining where the river has the status of Yarden to form a partition.

PROOF

תַּנְיָא נָמֵי הָכִי:

This is also taught in a Baraita:

BRAISA

יַרְדֵּן יוֹצֵא מִמְּעָרַת פַּמְיָיס,

The Yarden emerges from the cave of Pamyas,

BRAISA

וּמְהַלֵּךְ בְּיַמָּה שֶׁל סִיבְכִי, וּבְיַמָּה שֶׁל טְבֶרְיָא, וּבְיַמָּה שֶׁל סְדוֹם,

and flows through the Sea of Sivchi, and through the Sea of Tverya, and through the Sea of Sdom,

BRAISA

וְהוֹלֵךְ וְנוֹפֵל לַיָּם הַגָּדוֹל,

and continues and falls into the Great Sea;

BRAISA

וְאֵין ״יַרְדֵּן״ אֶלָּא מִבֵּית יְרִיחוֹ וּלְמַטָּה.

and it is only called "Yarden" from Beis Yericho and below.

STATEMENT

אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן:

Rabbi Chiyya bar Abba said that **Rabbi Yochanan said:**

EXPLANATION

לָמָּה נִקְרָא שְׁמוֹ ״יַרְדֵּן״? שֶׁיּוֹרֵד מִדָּן.

Why is its name called "Yarden"? Because it flows down (yored) from Dan.

STATEMENT

אֲמַר לֵיהּ רַבִּי אַבָּא לְרַב אָשֵׁי:

Rabbi Abba said to Rav Ashi:

STATEMENT

אַתּוּן מֵהָתָם מַתְנִיתוּ לַהּ, אֲנַן מֵהָכָא מַתְנִינַן לַהּ,

You in Bavel learn it from there, but we in Eretz Yisrael learn it from here, from a explicit pasuk:

PROOF

"וַיִּקְרְאוּ (לוֹ) לֶשֶׁם דָּן בְּשֵׁם דָּן אֲבִיהֶם".

"And they called Leshem, 'Dan', after the name of Dan their father."

STATEMENT

וְאָמַר רַבִּי יִצְחָק: לֶשֶׁם זוֹ פַּמְיָיס,

And Rabbi Yitzchak said: Leshem is Pamyas;

PROOF

וְתַנְיָא: יוֹצֵא יַרְדֵּן מִמְּעָרַת פַּמְיָיס.

and it was taught in a Baraita: The Yarden emerges from the cave of Pamyas. Thus the name Yarden means coming down from Dan.

STATEMENT

אָמַר רַב כָּהֲנָא:

Rav Kahana said:

STATEMENT

זַכְרוּתֵיהּ דְּיַרְדְּנָא מִמְּעָרַת פַּמְיָיס,

The primary source of the Yarden is from the cave of Pamyas.

RULING

הֵיכָא דְּאָמַר: "לָא שָׁתֵינָא מַיִם מִמְּעָרַת פַּמְיָיס" — אִיתְּסַר לֵיהּ בְּכוּלֵּיהּ יַרְדְּנָא.

Therefore, where one says, "I will not drink water from the cave of Pamyas," he is forbidden from the entire Yarden, since all its waters originate there.

STATEMENT

זַכְרוּתָא דְּדָמָא — כַּבְדָּא,

The primary source of blood is the liver,

PROOF

כִּדְרַבִּי יִצְחָק, דְּאָמַר רַבִּי יִצְחָק: כָּבֵד שֶׁנִּימּוֹחַ — מְטַמֵּא בִּרְבִיעִית.

in accordance with Rabbi Yitzchak, as Rabbi Yitzchak said: A liver that melted conveys tumah like a revi'is of blood.

STATEMENT

זַכְרוּתָא דְּמַיָּא — פְּרָת,

The primary source of all water in the world is the Peras river,

PROOF

דְּאָמַר רַב יְהוּדָה אָמַר רַב: הַנּוֹדֵר מִמֵּימֵי פְּרָת — אָסוּר בְּכָל מֵימוֹת שֶׁבָּעוֹלָם.

as Rav Yehudah said that Rav said: One who vows against the waters of Peras is forbidden from all waters in the world.

QUESTION

הֵיכִי דָּמֵי?

The Gemara asks: What are the circumstances of this vow?

QUESTION

אִילֵּימָא דְּאָמַר "לָא שָׁתֵינָא מִמֵּימֵי דִּפְרָת" —

If we say that he said, "I will not drink from the waters of Peras,"

QUESTION

מֵי פְּרָת הוּא דְּלָא שָׁתֵינָא, הָא מִנַּהֲרָא אַחֲרִינָא שָׁתֵינָא.

he meant: It is the water of the Peras river that I will not drink, but from another river I will drink!

ANSWER

אֶלָּא, דְּאָמַר: "לָא שָׁתֵינָא מִמַּיִם דְּאָתוּ מִפְּרָת",

Rather, it is a case where he said, "I will not drink from water that comes from Peras,"

EXPLANATION

דְּאָמַר רַב יְהוּדָה אָמַר רַב: כָּל הַנְּהָרוֹת לְמַטָּה מִשְּׁלֹשָׁה נְהָרוֹת, וּשְׁלֹשָׁה נְהָרוֹת לְמַטָּה מִפְּרָת.

for Rav Yehudah said that Rav said: All rivers flow below three major rivers, and those three rivers flow below Peras, making Peras the root source of all rivers.

QUESTION

וְהָאִיכָּא

The Gemara asks: But is there not another river that does not come from Peras?

עמוד ב׳ DAF 55B

QUESTION

עֵינָתָא דְּמִידַּלְיָין!

The Gemara asks: But what about **springs that are higher** in the mountains than the Euphrates? How can their waters possibly come from the Euphrates?

ANSWER

אָמַר רַב מְשַׁרְשִׁיָא:

To answer this, **Rav Mesharshiya said:**

EXPLANATION

הָנָהוּ סוּלָּמֵי דִּפְרָת נִינְהוּ.

These are like the subterranean **ladders of the Euphrates;** the water seeps through the earth and gets pushed upward, emerging at those higher springs.

OBJECTION

וְהָא כְּתִיב: "וְהַנָּהָר הָרְבִיעִי הוּא פְּרָת"!

The Gemara asks: **But isn't it written** in the pasuk regarding the rivers of Eden: **"And the fourth river is the Euphrates"?** This implies that the Euphrates is merely one of four branching rivers, and the last one at that, not the master source of all world waters!

ANSWER

אָמַר רַב נַחְמָן בַּר יִצְחָק, וְאִיתֵּימָא רַב אַחָא בַּר יַעֲקֹב:

Rav Nachman bar Yitzchak said, and some say it was **Rav Acha bar Yaakov** who said:

EXPLANATION

הוּא פְּרָת דְּמֵעִיקָּרָא.

It is the Euphrates that is referred to **from the beginning** as the main river coming out of Eden, from which all other rivers split off, and then it continued on as the fourth river.

BRAISA

תַּנְיָא, רַבִּי מֵאִיר אוֹמֵר:

It was taught in a Braisa that **Rabbi Meir says:**

STATEMENT

"יוּבַל" שְׁמוֹ,

Yuval is its name when it emerges from Eden,

PROOF

שֶׁנֶּאֱמַר: "וְהָיָה כְּעֵץ שָׁתוּל עַל מַיִם וְעַל יוּבַל יְשַׁלַּח שָׁרָשָׁיו",

as it is stated in the pasuk: **"For he shall be as a tree planted by the waters, and that spreads out its roots by the river [yuval]..."**

QUESTION

וְלָמָּה נִקְרָא שְׁמוֹ "פְּרָת"?

And why is its name called Peras (Euphrates)?

ANSWER

שֶׁמֵּימָיו פָּרִים וְרָבִים.

Because its waters are fruitful (parim) **and multiply** from subterranean sources without needing rain.

PROOF

מְסַיַּיע לֵיהּ לִשְׁמוּאֵל,

The Gemara notes: This Braisa **supports Shmuel,**

STATEMENT

דְּאָמַר שְׁמוּאֵל: נַהֲרָא מְכֵּיפֵּיהּ מִיבְּרִיךְ.

for Shmuel says: A river is blessed and grows **from its own riverbed,** meaning underground springs, not from rain.

OBJECTION

וּפְלִיגָא דְּרַב,

And this disagrees with Rav,

STATEMENT

דְּאָמַר רַב אַמִּי אָמַר רַב: מִיטְרָא בְּמַעְרְבָא סָהֲדָא רַבָּה פְּרָת.

for Rav Ami said that **Rav says:** When there is **rain in the West** (Eretz Yisrael), **the great witness is the Euphrates,** as its waters swell from that rain.

STATEMENT

אֲבוּהּ דִּשְׁמוּאֵל עָבֵיד לְהוּ לִבְנָאתֵיהּ מִקְוֶה בְּיוֹמֵי נִיסָן, וּמַפָּצֵי בְּיוֹמֵי תִּשְׁרֵי.

The Gemara relates: **The father of Shmuel made a mikveh for his daughters during the days of Nisan, and** laid out **mats** for privacy **in the days of Tishrei** when they immersed directly in the river.

EXPLANATION

מִקְוֶה בְּיוֹמֵי נִיסָן — סָבַר לַהּ כְּרַב, דְּאָמַר רַב אַמִּי אָמַר רַב: מִיטְרָא בְּמַעְרְבָא סָהֲדָא רַבָּה פְּרָת,

Making **a mikveh in the days of Nisan** was because **he holds like Rav, as Rav Ami said** that **Rav says: When there is rain in the West, the great witness is the Euphrates,**

EXPLANATION

שֶׁמָּא יִרְבּוּ נוֹטְפִין עַל הַזּוֹחֲלִין, וְהָוֵי לְהוּ מֵי גְּשָׁמִים רוֹבָּא.

and **perhaps the accumulated rainwater will exceed the flowing spring water, making rainwater the majority;** and flowing rainwater is not valid for a mikveh.

EXPLANATION

וּמַפָּצֵי בְּיוֹמֵי תִּשְׁרֵי.

And he provided **mats in the days of Tishrei** so they could immerse in the river itself, as there was no concern of rainwater then.

OBJECTION

וּפְלִיגָא דִּידֵיהּ אַדִּידֵיהּ,

The Gemara notes: **And** this opinion **of his** (Shmuel's position that rivers grow from springs) **conflicts with his own** other statement,

PROOF

דְּאָמַר שְׁמוּאֵל: אֵין הַמַּיִם נִטְהָרִים בְּזוֹחֲלִין אֶלָּא פְּרָת בְּיוֹמֵי תִּשְׁרֵי.

for Shmuel says: Water does not purify while flowing except for the waters of **the Euphrates in the days of Tishrei,** showing he too was concerned about rainwater during the rest of the year!

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הַלּוֹקֵחַ, אוֹ שֶׁנִּיתַּן לוֹ בְּמַתָּנָה — פָּטוּר מִמַּעֲשֵׂר בְּהֵמָה.

MISHNAH: One who buys an animal, **or** one to **whom** an animal **was given as a gift, is exempt from animal tithe** (ma'asar behemah).

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ מְנָא הָנֵי מִילֵּי?

GEMARA: From where are these words derived?

ANSWER

אָמַר רַב כָּהֲנָא: דְּאָמַר קְרָא ״בְּכוֹר בָּנֶיךָ תִּתֶּן לִי כֵּן תַּעֲשֶׂה לְשֹׁרְךָ לְצֹאנֶךָ״,

Rav Kahana said: As the pasuk says: "The firstborn of your sons you shall give to Me. So shall you do with your oxen and with your sheep..." comparing animal sanctity to human firstborns, excluding bought or gifted animals.

SUMMARY

The Gemara refutes Rav's view that five animals are required in the middle to combine two outer flocks of five for ma'aser behemah, bringing a Baraita showing that a single animal suffices. Shmuel answers that the Baraita refers to nine animals on each side and one in the middle. Rav Pappa expands on Shmuel's approach, stating that even the shepherd or his garments placed in the middle can combine the flocks, while an inquiry regarding his dog remains unresolved. Turning to Rabbi Meir's view that the Yarden separates animals on its opposite banks, the Gemara rejects Rabbi Ami's physical-obstruction explanation and establishes via Rabbi Yochanan that the Yarden is defined by a pasuk as an independent border. Finally, the Gemara

clarifies that the river is strictly called 'Yarden' from Beis Yericho and southward for halachic purposes, and explains its name as deriving from the fact that it flows down from Dan (Paneas).

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara is dealing with the halachos of ma'aser behemah and asks what actually connects two separate groups of sheep. Is it just physical proximity, or is there a deeper connection? Rav Pappa points out that according to Shmuel, even a shepherd's keili or utensil sitting in the middle can combine two flocks. Why? Because the shepherd cares about his vessel. Since he will inevitably walk out into that middle space to retrieve his belong, that spot becomes a bridge that draws both sides together.

What a profound yesod for us in our own daily avodah! We often look at different areas of our life, our davening, our business, our family time, our personal struggles, as if they are totally distant, disconnected islands. We wonder how to bring kedushah into our mundane workday or how to connect our spiritual aspirations with our daily chores. The sugya is teaching us that it does not take a massive, grand gesture to bridge two split worlds. A single keili, one small vessel of the Shepherd placed in the middle, unites everything.

When you take a ordinary physical act and place a small vessel of Yiras Shamayim right in the middle of it, you instantly connect that moment to Hashem. A quiet, honest brachah said with kavana in the middle of a rushed workday, a two-minute quiet tefillah before walking into a difficult meeting, or pausing for a second to remember that your parnassah comes directly from Hashem, that is your keili in the middle. Mimeila, the entire day is no longer fragmented. It all joins together into one continuous flock under the care of the Ultimate Shepherd.

Today, pick one mundane or routine activity in your day and place a small keili of kedushah right in the middle of it. Before you start a work task or make a business phone call, pause for five seconds to say a short kapitel Tehillim or silently ask Hashem for hatzlachah, elevating that entire physical moment into your avodas Hashem.

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.'