חוּמָּשׁ עִם רַשִׁ"י · תולדות · שִׁשִּׁי

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

TOLDOT · 6TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Yaakov Avinu receives the primary brachos from Yitzchak Avinu, receiving the dew of the heavens and the fat of the earth, along with dominion over his brother. Right as Yaakov leaves his father, Eisav returns from the field, prepares his game, and brings it to Yitzchak. When Yitzchak realizes that Yaakov has already taken the brachos, he trembles greatly, confirming that Yaakov will indeed remain blessed.

Eisav cries out in deep bitterness upon hearing what happened, accusing Yaakov of taking both his birthright and his brachos. Eisav begs his father for a bracha of his own, and Yitzchak grants him a blessing centered on the sword, predicting that Eisav will serve Yaakov, but can break free if Yisrael drops in their spiritual level. Eisav harbors intense hatred toward Yaakov and plots to kill him after Yitzchak passes away. Recognizing the threat, Rivkah urges Yaakov to flee to her brother Lavan in Haran, while convincing Yitzchak to send Yaakov away to find a proper shidduch from her family rather than marrying local Canaanite women.

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

פָּסוּק א

Pasuk 1

וְיִתֶּן־לְךָ֙ הָאֱלֹהִ֔ים מִטַּ֖ל הַשָּׁמַ֑יִם וּמִשְׁמַנֵּ֣י הָאָ֔רֶץ וְרֹ֖ב

And may give to you God from the dew of the heavens and from the fatness of the earth and abundance of

דָּגָ֥ן וְתִירֹֽשׁ׃

grain and wine

רַשִׁ"י

ויתן לך. יִתֵּן וְיַחֲזֹר וְיִתֵּן בראשית רבה . וּלְפִי פְּשׁוּטוֹ מוֹסָב

And may He give to you May He give and return and give Bereshis Rabbah And according to its simple meaning it refers back

לְעִנְיָן הָרִאשׁוֹן: רְאֵה רֵיחַ בְּנִי שֶׁנָּתַן לוֹ הַקָּבָ"ה כְּרֵיחַ שָׂדֶה וְגוֹ'

to the matter first See the smell of my son that gave to him the Holy One blessed be He is like the smell of a field etc.

וְעוֹד יִתֵּן לְךָ מִטַּל הַשָּׁמַיִם וְגוֹ':

and furthermore may He give to you from the dew of the heavens etc.

רַשִׁ"י

מטל השמים. כְּמַשְׁמָעוֹ; וּמִדְרָשֵׁי אַגָּדָה יֵשׁ לְהַרְבֵּה פָּנִים:

From the dew of the heavens according to its literal meaning and Midrashic expositions of Aggadah there are to many facets

רַשִׁ"י

האלהים. מַהוּ הָאֱלֹהִים? בַּדִּין; אִם רָאוּי לְךָ יִתֵּן לְךָ וְאִם לָאו לֹא

not not and if to you He will give are you worthy if with strict judgment God what is God

יִתֵּן לְךָ, אֲבָל לְעֵשָׂו אָמַר מִשְׁמַנֵּי הָאָרֶץ יִהְיֶה מוֹשָׁבֶךָ, בֵּין צַדִּיק בֵּין רָשָׁע

wicked or righteous whether your dwelling shall be the earth from the fat places of he said to Esav but to you He will give

יִתֵּן לְךָ; וּמִמֶּנּוּ לָמַד שְׁלֹמֹה, כְּשֶׁעָשָׂה הַבַּיִת סִדֵּר תְּפִלָּתוֹ. יִשְׂרָאֵל שֶׁהוּא

who is an Israelite his prayer he arranged the Temple when he made Shlomo learned and from him to you He will give

בַּעַל אֱמוּנָה וּמַצְדִּיק עָלָיו אֶת הַדִּין לֹא יִקְרָא עָלֶיךָ תְּגָר, לְפִיכָךְ

therefore a complaint against You call out will not the judgment — upon himself and justifies faith a possessor of

וְנָתַתָּ לָאִישׁ בְּכָל דְּרָכָיו אֲשֶׁר תֵּדַע אֶת לְבָבוֹ מלכים א, ח' , אֲבָל

however 8 I Kings his heart — You know whose his ways according to all to the man and You shall render

נָכְרִי מְחֻסַּר אֱמָנָה, לְפִיכָךְ אָמַר אַתָּה תִּשְׁמַע הַשָּׁמַיִם, וְעָשִׂיתָ כְּכֹל אֲשֶׁר יִקְרָא

calls out that according to all and act in heaven shall hear You he said therefore faith lacking in a non-Jew

אֵלֶיךָ הַנָּכְרִי שם , בֵּין רָאוּי בֵּין שֶׁאֵינוֹ רָאוּי תֵּן לוֹ, כְּדֵי שֶׁלֹּא יִקְרָא עָלֶיךָ

against You he call out that not in order to him give worthy he is not or he is worthy whether there the non-Jew to You

תְּגָר:

a complaint

פָּסוּק ב

Pasuk 2

יַעַבְדוּךָ עַמִּים וישתחו וְיִשְׁתַּחֲווּ לְךָ לְאֻמִּים הֱוֵה גְבִיר לְאַחֶיךָ

to your brothers a master Be nations to you may bow down and peoples May serve you

וְיִשְׁתַּחֲווּ לְךָ בְּנֵי אִמֶּךָ אֹרְרֶיךָ אָרוּר וּמְבָרֲכֶיךָ בָּרוּךְ:

are blessed and those who bless you are cursed those who curse you your mother the sons of to you and may bow down

רַשִׁ"י

בני אמך. וְיַעֲקֹב אָמַר לִיהוּדָה בְּנֵי אָבִיךָ, לְפִי שֶׁהָיוּ לוֹ בָּנִים מִכַּמָּה

from several sons to him that were because your father Sons of to Yehudah said And Yaakov your mother Sons of

אִמָּהוֹת, וְכָאן, שֶׁלֹּא נָשָׂא אֶלָּא אִשָּׁה אַחַת, אוֹמֵר בְּנֵי אִמֶּךָ בראשית רבה :

Rabbah Bereshit your mother sons of he says one wife but he married that not and here mothers

רַשִׁ"י

ארריך ארור ומברכיך ברוך. וּבִבִלְעָם הוּא אוֹמֵר מְבָרְכֶיךָ בָּרוּךְ

are blessed those who bless you says it and regarding Bilaam are blessed and those who bless you are cursed those who curse you

וְאֹרְרֶיךָ אָרוּר? הַצַּדִּיקִים תְּחִלָּתָם יִסּוּרִים וְסוֹפָן שַׁלְוָה וְאוֹרְרֵיהֶם

and those who curse them is tranquility and their end is suffering their beginning the righteous are cursed and those who curse you

וּמְצַעֲרֵיהֶם קוֹדְמִים לְמְבָרְכֵיהֶם, לְפִיכָךְ יִצְחָק הִקְדִּים קִלְלַת אוֹרְרִים לִבְרַכַת

to the blessing of those who curse the curse of placed first Yitzchak therefore those who bless them precede and cause them pain

מְבָרְכִים: הָרְשָׁעִים תְּחִלָּתָן שַׁלְוָה וְסוֹפָן יִסּוּרִין, לְפִיכָךְ בִּלְעָם הִקְדִּים בְּרָכָה

blessing placed first Bilaam therefore is suffering and their end is tranquility their beginning the wicked those who bless

לִקְלָלָה בראשית רבה :

Rabbah Bereshit before curse

פָּסוּק ג

Pasuk 3

וַיְהִי כַּאֲשֶׁר כִּלָּה יִצְחָק לְבָרֵךְ אֶת יַעֲקֹב וַיְהִי אַךְ יָצֹא יָצָא יַעֲקֹב מֵאֵת

from Yaakov out going just and it was Yaakov — to bless Yitzchak finished when and it was

פְּנֵי יִצְחָק אָבִיו וְעֵשָׂו אָחִיו בָּא מִצֵּידוֹ׃

from his hunt came his brother and Esav his father Yitzchak the presence of

רַשִׁ"י

יצא יצא. זֶה יוֹצֵא וְזֶה בָּא׃

comes and this one goes out this one had gone out had gone out

פָּסוּק ד

Pasuk 4

וַיַּעַשׂ גַּם הוּא מַטְעַמִּים וַיָּבֵא לְאָבִיו וַיֹּאמֶר לְאָבִיו יָקֻם אָבִי

my father Let arise to his father and he said to his father and he brought delicacies he also And he made

וְיֹאכַל מִצֵּיד בְּנוֹ בַּעֲבוּר תְּבָרֲכַנִּי נַפְשֶׁךָ׃

your soul will bless me so that his son from the game of and eat

פָּסוּק ה

Pasuk 5

וַיֹּאמֶר לוֹ יִצְחָק אָבִיו מִי אָתָּה וַיֹּאמֶר אֲנִי בִנְךָ בְּכֹרְךָ עֵשָׂו׃

Esav your firstborn your son I am And he said are you Who his father Yitzchak to him And he said

פָּסוּק ו

Pasuk 6

וַיֶּחֱרַד יִצְחָק חֲרָדָה גְּדֹלָה עַד מְאֹד וַיֹּאמֶר מִי אֵפוֹא הוּא הַצָּד צַיִד

game who hunted is he then Who and he said exceedingly unto great a trembling Yitzchak And trembled

וַיָּבֵא לִי וָאֹכַל מִכֹּל בְּטֶרֶם תָּבוֹא וָאֲבָרְכֵהוּ גַּם בָּרוּךְ יִהְיֶה׃

he shall be blessed also and I blessed him you came before of everything and I ate to me and brought

רַשִׁ"י

ויחרד. כְּתַרְגּוּמוֹ וּתְוַהּ, לְשׁוֹן תְּמִיהָ. וּמִדְרָשׁוֹ רָאָה גֵּיהִנֹּם פְּתוּחָה

open Gehinnom he saw and its Midrash astonishment an expression of and he was perplexed as its Targum And he trembled

מִתַּחְתָּיו׃

from beneath him

רַשִׁ"י

מי אפוא. לָשׁוֹן לְעַצְמוֹ מְשַׁמֵּשׁ עִם כַּמָּה דְּבָרִים; אֵיפֹה – אַיֵּה פֹּה, מִי הוּא וְאֵיפֹה

and where is he who here where where here matters several with serving by itself an expression then Who

הוּא הַצָּד צַיִד?

venison that hunted is he

רַשִׁ"י

ואכל מכל. מִכָּל טְעָמִים שֶׁבִּקַּשְׁתִּי לִטְעֹם, טָעַמְתִּי בּוֹ בראשית רבה :

And I ate of all of all tastes that I sought to taste I tasted in it Bereshis Rabbah

רַשִׁ"י

גם ברוך יהיה. שֶׁלֹּא תֹּאמַר אִלּוּלֵי שֶׁרִמָּה יַעֲקֹב לְאָבִיו לֹא נָטַל אֶת — would he take not his father Yaakov that deceived if not you will say so that not he shall be blessed also

הַבְּרָכוֹת, לְכָךְ הִסְכִּים וּבֵרְכוֹ מִדַּעְתּוֹ בראשית רבה :

Rabbah Bereshis of his own will and blessed him he agreed therefore the blessings

פָּסוּק ז

Pasuk 7

כְּשָׁמְעַ עֵשָׂו אֶת דִּבְרֵי אָבִיו וַיִּצְעַק צְעָקָה גְּדֹלָה וּמָרָה עַד מְאֹד

exceedingly until and bitter great a cry and he cried his father the words of — Esav when hearing

וַיֹּאמֶר לְאָבִיו בָּרֲכֵנִי גַם אָנִי אָבִי:

my father I also bless me to his father and he said

פָּסוּק ח

Pasuk 8

וַיֹּאמֶר בָּא אָחִיךָ בְּמִרְמָה וַיִּקַּח בִּרְכָתֶךָ:

your blessing and he took with guile your brother came And he said

רַשִׁ"י

במרמה. בְּחָכְמָה:

With subtlety with wisdom

פָּסוּק ט

Pasuk 9

וַיֹּאמֶר הֲכִי קָרָא שְׁמוֹ יַעֲקֹב וַיַּעְקְבֵנִי זֶה פַּעֲמַיִם אֶת בְּכֹרָתִי

my birthright — two times these that he supplanted me Yaakov his name he called Is it because And he said

לָקָח וְהִנֵּה עַתָּה לָקַח בִּרְכָתִי וַיֹּאמַר הֲלֹא אָצַלְתָּ לִי בְּרָכָה:

a blessing for me reserved Have you not And he said my blessing he took now and behold he took

רַשִׁ"י

הכי קרא שמו. לְשׁוֹן תְּמַהּ הוּא, כְּמוֹ הֲכִי אָחִי אַתָּה, שֶׁמָּא לְכָךְ

for this perhaps you are my brother is it because like it is wonder an expression of his name he called is it because

נִקְרָא שְׁמוֹ יַעֲקֹב עַל שֵׁם סוֹפוֹ שֶׁהוּא עָתִיד לְעָקְבֵנִי? תַּנְחוּמָא. לָמָּה חָרַד

trembled why Tanchuma to supplant me is destined that he his end account of on Yaakov his name was called

יִצְחָק? אָמַר שֶׁמָּא עָוֹן יֵשׁ בִּי שֶׁבֵּרַכְתִּי קָטָן לִפְנֵי גָּדוֹל וְשִׁנִּיתִי סֵדֶר הַיַּחַס,

the lineage the order of and I altered the elder before the younger that I blessed in me there is sin perhaps he said Yitzchak

הִתְחִיל עֵשָׂו מְצַעֵק וַיַּעְקְבֵנִי זֶה פַּעֲמַיִם, אָמַר לוֹ אָבִיו מֶה עָשָׂה לְךָ? אָמַר

he said to you did he do what his father to him said two times this and he supplanted me crying out Esav began

לוֹ אֶת בְּכֹרָתִי לָקָח, אָמַר בְּכָךְ הָיִיתִי מֻצָּר וְחָרַד שֶׁמָּא עָבַרְתִּי עַל שׁוּרַת

the line of upon I transgressed perhaps and trembling grieved I was over this he said he took my birthright — to him

הַדִּין, עַכְשָׁו לַבְּכוֹר בֵּרַכְתִּי, גַּם בָּרוּךְ יִהְיֶה׃
he shall be blessed also I blessed the firstborn now the law

רַשִׁ״י

ויעקבני. כְּתַרְגּוּמוֹ וּכְמַנִי – אֲרָבַנִי; וְאָרַב – וּכְמַן.
and he ambushes and he lies in wait he lay in wait for me and he ambushed me like its Targum And he supplanteth me

וְיֵשׁ מְתַרְגְּמִין וְחַכְּמַנִי, נִתְחַכֵּם לִי׃
against me he acted cleverly and he outwitted me who translate and there are

רַשִׁ״י

אצלת. לְשׁוֹן הַפְרָשָׁה כְּמוֹ וַיָּאצֶל׃
and He separated like setting aside an expression of Have you reserved

פָּסוּק י׳

Pasuk 10

וַיַּעַן יִצְחָק וַיֹּאמֶר לְעֵשָׂו הֵן גְּבִיר שַׂמְתִּיו לָךְ וְאֶת כָּל אֶחָיו נָתַתִּי
I gave his brothers all and — over you I made him a master behold to Esav and said Yitzchak And answered

לוֹ לַעֲבָדִים וְדָגָן וְתִירֹשׁ סְמַכְתִּיו וּלְכָה אֵפוֹא מָה אֶעֱשֶׂה בְּנִי׃
my son can I do what then and for you I sustained him and wine and grain for servants to him

רַשִׁ״י

הן גביר. בְּרָכָה זוֹ שְׁבִיעִית הִיא, וְהוּא עוֹשֶׂה אוֹתָהּ רִאשׁוֹנָה? אֶלָּא אָמַר לוֹ מַה
what to him he said rather first it makes and he is seventh this blessing a master Behold

תּוֹעֶלֶת לְךָ בַּבְּרָכָה? אִם תִּקְנֶה נְכָסִים, שֶׁלּוֹ הֵם, שֶׁהֲרֵי גְּבִיר שַׂמְתִּיו לָךְ,
over you I made him a master for behold they are his property you acquire if in blessing for you benefit

וּמַה שֶׁקָּנָה עֶבֶד קָנָה רַבּוֹ׃
his master acquired a servant acquires and whatever

רַשִׁ״י

ולכה אפא מה אעשה. אַיֵּה אֵיפֹא אֲבַקֵּשׁ מַה לַּעֲשׂוֹת לְךָ׃
for you to do what shall I seek here where shall I do what now and unto you

פָּסוּק י״א

Pasuk 11

וַיֹּאמֶר עֵשָׂו אֶל אָבִיו הַבְּרָכָה אַחַת הִוא לְךָ אָבִי בָּרֲכֵנִי גַם אֲנִי אָבִי
my father I also bless me my father to you it one Is blessing his father to Esav And he said

וַיִּשָּׂא עֵשָׂו קֹלוֹ וַיֵּבְךְּ׃
and wept his voice Esav and raised

רַשִׁ״י

הברכה אחת. ה״א זוֹ מְשַׁמֶּשֶׁת לְשׁוֹן תְּמִיהָה, כְּמוֹ הַבְּמַחֲנִים? הַשְּׁמֵנָה
whether fat whether in camps like wonder an expression of serves [as] this the letterheh one Is [there] a blessing

הִיא? הַכְּמוֹת נָבָל?
a churl should like the death of it [is]

פָּסוּק יב

Pasuk 12

וַיַּעַן יִצְחָק אָבִיו וַיֹּאמֶר אֵלָיו הִנֵּה מִשְׁמַנֵּי הָאָרֶץ יִהְיֶה מוֹשָׁבֶךָ

And answered Yitzchak his father and he said to him behold from the fatness of the earth shall be your dwelling

וּמִטַּל הַשָּׁמַיִם מֵעָל׃

and from dew of the heavens from above

רַ"שִׁ"י

משמני ארץ וגו'. זוֹ אִיטַלְיָאָה שֶׁל יָוָן׃

From the fatness of the earth etc. this is Italy of Greece

פָּסוּק יג

Pasuk 13

וְעַל חַרְבְּךָ תִחְיֶה וְאֶת אָחִיךָ תַּעֲבֹד וְהָיָה כַּאֲשֶׁר תָּרִיד

and by your sword you shall live and — your brother you shall serve and it shall be when you grow restive

וּפָרַקְתָּ עֻלּוֹ מֵעַל צַוָּארֶךָ׃

and you shall break his yoke from off your neck

רַ"שִׁ"י

ועל חרבך. כְּמוֹ בְּחַרְבְּךָ, יֵ֫שׁ עַל בִּמְקוֹם בְּ', כְּמוֹ עָמַדְתָּם עַל חַרְבְּכֶם – your sword by you stood such as the prefix beis in place of al there is by your sword is like your sword and by

בְּחַרְבְּכֶם; עַל צִבְאֹתָם – בְּצִבְאֹתָם׃

by your sword by their hosts their hosts

רַ"שִׁ"י

תריד. לְשׁוֹן צַעַר כְּמוֹ אָרִיד בְּשִׂיחִי, כְּלוֹמַר, כְּשֶׁיַּעַבְרוּ יִשְׂרָאֵל עַל

an expression of grief like I am distraught in my complaint that is to say when transgress Yisrael on

הַתּוֹרָה וְיִהְיֶה לְךָ פְּתִחוֹן פֶּה לְהִצְטַעֵר עַל הַבְּרָכוֹת שֶׁנָּטַל, וּפרקת

the Torah and there will be to you an opening of mouth to feel aggrieved over the blessings that he took then you shall break

עלו וגומר׃

his yoke and so forth

פָּסוּק יד

Pasuk 14

וַיִּשְׂטֹם עֵשָׂו אֶת יַעֲקֹב עַל הַבְּרָכָה אֲשֶׁר בֵּרְכוֹ אָבִיו וַיֹּאמֶר עֵשָׂו בְּלִבּוֹ

and hated Esav — Yaakov because of the blessing that blessed him his father and said Esav in his heart

יִקְרְבוּ יְמֵי אֵבֶל אָבִי וְאַהַרְגָה אֶת יַעֲקֹב אָחִי׃

will approach the days of mourning for my father and I will kill — Yaakov my brother

רַ"שִׁ"י

יקרבו ימי אבל אבי. כְּמִשְׁמָעוֹ, שֶׁלֹּא אַצְעַר אֶת אַבָּא,

shall approach the days of mourning for my father according to its plain meaning so that not I will cause grief — father

וּמִדְרָשִׁי אַגָּדָה לְכַמָּה פָּנִים יֵשׁ׃

and Midrashic explanations of Aggadah to several aspects there are

פָּסוּק טו

Pasuk 15

וַיֻּגַּד לְרִבְקָה אֶת דִּבְרֵי עֵשָׂו בְּנָהּ הַגָּדֹל וַתִּשְׁלַח וַתִּקְרָא לְיַעֲקֹב בְּנָהּ הַקָּטָן וַתֹּאמֶר אֵלָיו הִנֵּה עֵשָׂו אָחִיךָ מִתְנַחֵם לְךָ לְהָרְגֶךָ׃

and it was told to Rivkah — the words of Esav her son the older and she sent and she called for Yaakov her son the younger and she said to him behold Esav your brother is consoling himself regarding you to kill you

רַשִׁ"י

ויגד לרבקה. בְּרוּחַ הַקֹּדֶשׁ הֻגַּד לָהּ מַה שֶּׁעָשָׂו מְהַרְהֵר בְּלִבּוֹ׃

And it was told to Rivkah through the spirit of holiness it was told to her what that Esav was thinking in his heart

רַשִׁ"י

מתנחם לך. נִחַם עַל הָאַחְוָה לַחְשֹׁב מַחֲשָׁבָה אַחֶרֶת לְהִתְנַכֵּר לְךָ׃ וּלְהָרְגֶךָ. וּמִדְרַשׁ אַגָּדָה כְּבָר אַתָּה מֵת בְּעֵינָיו וְשָׁתָה עָלֶיךָ כּוֹס שֶׁל תַּנְחוּמִים. וּלְפִי פְּשׁוּטוֹ לְשׁוֹן תַּנְחוּמִים, מִתְנַחֵם הוּא עַל הַבְּרָכוֹת בַּהֲרִיגָתְךָ׃

doth comfort himself concerning you to estrange himself from you a thought different to think the brotherhood for he regrets and to kill you and the Midrash Aggadah already you are dead in his eyes and he drank over you a cup of consolation and according to its plain meaning an expression of comforting he comforts himself for he the blessings by your killing

פָּסוּק טז

Pasuk 16

וְעַתָּה בְנִי שְׁמַע בְּקֹלִי וְקוּם בְּרַח לְךָ אֶל לָבָן אָחִי חָרָנָה׃

And now my son listen to my voice and arise flee for yourself to Lavan my brother to Haran

פָּסוּק יז

Pasuk 17

וְיָשַׁבְתָּ עִמּוֹ יָמִים אֲחָדִים עַד אֲשֶׁר תָּשׁוּב חֲמַת אָחִיךָ׃

and you shall stay with him days a few until that subsides the fury of your brother

רַשִׁ"י

אחדים. מְעָטִים׃

few few

פָּסוּק יח

Pasuk 18

עַד שׁוּב אַף אָחִיךָ מִמְּךָ וְשָׁכַח אֵת אֲשֶׁר עָשִׂיתָ לוֹ וְשָׁלַחְתִּי וּלְקַחְתִּיךָ מִשָּׁם לָמָּה אֶשְׁכַּל גַּם שְׁנֵיכֶם יוֹם אֶחָד׃

until subsides the anger of your brother from you and he forgets — that which you did to him and I will send and bring you from there why should I be bereaved of both of you also in day one

רַשִׁ"י

למה אשכל. אֶהְיֶה שַׁכּוּלָה מִשְּׁנֵיכֶם. הַקּוֹבֵר אֶת בָּנָיו קָרוּי שַׁכּוּל, וְכֵן

and so bereaved is called his children — one who buries of both of you bereaved shall I be shall I be bereaved why

בְּיַעֲקֹב אָמַר כַּאֲשֶׁר שָׁכֹלְתִּי שָׁכָלְתִּי:

I am bereaved I am bereaved just as it says with Yaakov

רַשִׁ"י

גם שניכם. אִם יָקוּם עָלֶיךָ וְאַתָּה תַּהַרְגֶנּוּ יַעַמְדוּ בָּנָיו וְיַהַרְגוּךָ; וְרוּחַ הַקֹּדֶשׁ

of holiness and the spirit and kill you his sons will stand kill him and you against you he rises if both of you also

נִזְרָקָה בָהּ וְנִתְנַבְּאָה שֶׁבְּיוֹם א' יָמוּתוּ, כְּמוֹ שֶׁמְּפֹרָשׁ בְּפֶרֶק הַמְקַנֵּא

one who warns in the chapter that is explained just as they will die one that on day and she prophesied in her was sparkled

לְאִשְׁתּוֹ:

his wife

פָּסוּק יט

Pasuk 19

וַתֹּאמֶר רִבְקָה אֶל יִצְחָק קַצְתִּי בְחַיַּי מִפְּנֵי בְּנוֹת חֵת אִם לֹקֵחַ

takes If Chet the daughters of because of with my life I am disgusted Yitzchak to Rivkah And said

יַעֲקֹב אִשָּׁה מִבְּנוֹת חֵת כָּאֵלֶּה מִבְּנוֹת הָאָרֶץ לָמָּה לִי חַיִּים:

life for me why the land from the daughters of like these Chet from the daughters of a wife Yaakov

רַשִׁ"י

קצתי בחיי. מָאַסְתִּי בְחַיַּי:

my life I despise with my life I am disgusted

פָּסוּק כ

Pasuk 20

וַיִּקְרָא יִצְחָק אֶל יַעֲקֹב וַיְבָרֶךְ אֹתוֹ וַיְצַוֵּהוּ וַיֹּאמֶר לוֹ לֹא תִקַּח

take you shall not to him and said and instructed him him and blessed Yaakov to Yitzchak and called

אִשָּׁה מִבְּנוֹת כְּנָעַן:

Canaan from the daughters of a wife

פָּסוּק כא

Pasuk 21

קוּם לֵךְ פַּדֶּנָה אֲרָם בֵּיתָה בְתוּאֵל אֲבִי אִמֶּךָ וְקַח לְךָ מִשָּׁם

from there for yourself and take your mother father of Bethuel to the house of Aram to Paddan go Arise

אִשָּׁה מִבְּנוֹת לָבָן אֲחִי אִמֶּךָ:

your mother brother of Lavan from the daughters of a wife

רַשִׁ"י

פדנה. כְּמוֹ לְפַדָּן:

to Padan is like Padanah

רַשִׁ"י

ביתה בתואל. לְבֵית בְּתוּאֵל, כָּל תֵּבָה שֶׁצְּרִיכָה לָמֶ"ד בִּתְחִלָּתָהּ הֵטִיל לָהּ ה"א
To the house of Betuel for it he placed a Hei at its beginning a Lamed that requires word Any Betuel to the house of

בְּסוֹפָהּ יבמות י"ג :
at its end Yevamos 13b

פָּסוּק כב

Pasuk 22

וְאֵל שַׁדַּי יְבָרֵךְ אֹתְךָ וְיַפְרְךָ וְיַרְבֶּךָ וְהָיִיתָ לִקְהַל
And God Shaddai bless you and make-you-fertile and multiply-you and you shall become an assembly of

עַמִּים:
peoples

רַשִׁ"י

ואל שדי. מִי שֶׁדַּי בְּבִרְכוֹתָיו לַמִּתְבָּרְכִין מִפִּיו, יברך אותך :
And God Almighty He Who has sufficiency in His blessings for those blessed from His mouth may He bless you

פָּסוּק כג

Pasuk 23

וְיִתֶּן לְךָ אֶת בִּרְכַת אַבְרָהָם לְךָ וּלְזַרְעֲךָ אִתָּךְ לְרִשְׁתְּךָ אֶת
And may He give to you — the blessing of Avraham to you and to your offspring with you for your inheriting —

אֶרֶץ מְגֻרֶיךָ אֲשֶׁר נָתַן אֱלֹהִים לְאַבְרָהָם:
the land of your sojournings which gave God to Avraham

רַשִׁ"י

את ברכת אברהם. שֶׁאָמַר לוֹ וְאֶעֶשְׂךָ לְגוֹי גָּדוֹל וְהִתְבָּרְכוּ בְּזַרְעֲךָ
— the blessing of Avraham that He said to him and I will make you into a nation and shall bless themselves in your seed

יִהְיוּ אוֹתָן בְּרָכוֹת אֲמוּרוֹת בִּשְׁבִילְךָ – מִמְּךָ יֵצֵא אוֹתוֹ הַגּוֹי וְאוֹתוֹ הַזֶּרַע הַמְבֹרָךְ:
let be those blessings said for your sake – from you shall issue that nation and that seed blessed

CHAPTER SUMMARY

This aliyah details Yitzchak blessing Yaakov with prosperity and rulership, followed immediately by Eisav's return and Yitzchak's intense trembling upon realizing the brachos were given away. Eisav cries bitter tears and demands a blessing, receiving a decree to live by the sword and serve his brother, with the caveat that he can break the yoke if Yaakov fails spiritually. Eisav plans to murder Yaakov after Yitzchak's death, prompting Rivkah to advise Yaakov to flee to Lavan in Haran. Rivkah then approaches Yitzchak about avoiding local Canaanite marriages, leading Yitzchak to charge Yaakov not to marry a local woman, bless him with the bracha of Avraham, and send him off to Paddan-aram to take a wife from Lavan's household.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

Look at what happens when Yitzchak realizes Yaakov took the brachos. The pasuk says Yitzchak trembled with a great fear, but immediately declared, "Gam baruch yihyeh", he shall indeed remain blessed! Yitzchak recognized right then and there that this was not a mistake or an accident. Hashem runs the world, and if Yaakov walked away with the brachos, then that is exactly what Hashem willed to happen. There is no arguing with Hashem's hashgacha.

So often in life, things do not go according to our plans. A deal falls through, a shidduch doesn't work out, or someone else gets the recognition or parnassah we thought was coming to us. The yetzer hara wants us to get angry, bitter, or try to fight the reality. But a Yid looks at the situation and realizes: Hashem directed this. It didn't happen because of so-and-so's trickery or bad luck; Hashem is behind the curtain, guiding every single detail for our ultimate good.

When you face a sudden change of plans or a disappointment today, stop before reacting. Remind yourself that Hashem is in charge, and say with emunah: "This too is from Hashem, and it is exactly what needs to happen."

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף נ״ו

Daf Yomi · The Full Daf · Elucidated Talmud · Navy & Gold Edition · with Rashi

📖 THE SUGYA

In this sugya, the Gemara delves into the gezeirah shavah and textual derivations that link the dinim of pidyon haben to ma'aser behemah. Through a series of kal v'chomers and exclusions, the Gemara evaluates which types of korbanos—such as chattos, olos, shelamim, and olat re'iyah—might be excluded from purchase or gift limitations, ultimately isolating ma'aser behemah as the primary subject of these gezeirah shavah rules.

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

עַמּוּד א׳ DAF 56A

PROOF

מָה בְּנֶיךָ — אֵין בְּלָקוּחַ וּבְמַתָּנָה,

The Gemara links the verses: **Just as** the word **"your son"** regarding pidyon haben **does not apply to a purchased child or to a child given as a gift,**

PROOF

אַף צֹאנְךָ וּבְקָרֶךָ — אֵינוֹ בְּלָקוּחַ וּבְמַתָּנָה.

so too the phrase **"your flock and your herd"** teaches that animal tithe **does not apply to a purchased animal or to a gift.**

QUESTION

וְהַאי בִּבְכוֹר כְּתִיב!

The Gemara asks: **But this** verse of "your flock and your herd" **is written with regard to a firstborn animal**, not animal tithe!

ANSWER

אָמַר קְרָא: ״כֵּן תַּעֲשֶׂה״,

The verse states: "So shall you do with your ox and your sheep" (Shemos 22:29).

ANSWER

אִם אֵינוֹ עִנְיָן לִבְכוֹר, דְּלָא אִיתֵיהּ בַּעֲשִׂיָּיה, דִּבְרֶחֶם קָדוֹשׁ — תְּנֵהוּ עִנְיָן לְמַעֲשֵׂר בְּהֵמָה.

If this extra phrase "so shall you do" **is not needed for the subject of a firstborn—for it does not require an action** of human consecration, **since it is holy from the womb—apply it to the subject of animal tithe,** which does require human action to sanctify it.

QUESTION

וְאֵימָא: תְּנֵהוּ עִנְיָן לְחַטָּאת וּלְאָשָׁם!

The Gemara suggests: **But say** instead: **apply it to the subject of a sin offering and a guilt offering,** to exclude a purchased animal from being brought for these sacrifices!

ANSWER

דּוּמְיָא דִּבְנְךָ — מָה בִּנְךָ שֶׁאֵינוֹ בָּא עַל חֵטְא, אַף צֹאנְךָ וּשְׁוֹרְךָ שֶׁאֵינוֹ בָּא עַל חֵטְא.

The Gemara answers: The derived offering must be **similar to "your son": just as your son does not come** as redemption **for a sin, so too "your flock and your ox"** must refer to an offering **that does not come for a sin,** thus excluding a sin offering and guilt offering.

QUESTION

וְאֵימָא: תְּנֵהוּ עִנְיָן לְעוֹלָה וּלְשַׁלְמִים!

The Gemara suggests further: **But say** instead: **apply it to the subject of a burnt offering and a peace offering,** which do not come for a sin!

ANSWER

דּוּמְיָא דִּבְנְךָ — מָה בִּנְךָ שֶׁאֵינוֹ בָּא בִּנֶּדֶר וּנְדָבָה, אַף צֹאנְךָ וּשְׁוֹרְךָ כּוּ'.

The Gemara answers: It must be **similar to "your son": just as your son does not come through a vow or a voluntary pledge, so too "your flock and your ox"** refers to an offering that **does not come through a vow or a voluntary pledge,** which excludes voluntary burnt offerings and peace offerings.

QUESTION

וְאֵימָא: תְּנֵהוּ עִנְיָן לְעוֹלַת רְאִיָּיה!

The Gemara suggests again: **But say** instead: **apply it to the subject of the pilgrimage burnt offering,** which is a mandatory obligation, not a vow or voluntary pledge, and does not come for a sin!

ANSWER

דּוּמְיָא דִּבְנְךָ — מָה בִּנְךָ שֶׁאֵין קָבוּעַ לוֹ זְמַן, אַף שׁוֹרְךָ וְצֹאנְךָ שֶׁאֵין קָבוּעַ לוֹ זְמַן.

The Gemara answers: It must be **similar to "your son": just as your son does not have a fixed time** of year for his redemption (as it is simply thirty days after birth), **so too "your ox and your flock"** refers to animal tithe, **which does not have a fixed time** on the calendar, excluding the pilgrimage burnt offering which is set for the festivals.

QUESTION

אִי מָה בִּנְךָ אֵינוֹ בְּלָקוּחַ כְּלָל, אַף שׁוֹרְךָ וְצֹאנְךָ אֵינוֹ בְּלָקוּחַ כְּלָל,

The Gemara asks: **If** so, we should say: **Just as your son is not** subject to redemption when **purchased under any circumstances, so too your ox and your flock should not** be subject to animal tithe when **purchased under any circumstances!**

OBJECTION

אַלְמָה אָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן: לָקַח עֲשָׂרָה עוּבְּרִין בִּמְעֵי אִמָּן — כּוּלָּם נִכְנָסִין לַדִּיר לְהִתְעַשֵּׂר?

If so, **why did Rabbi Assi say in the name of Rabbi Yochanan: If one purchased ten fetuses in their mothers' wombs, they all enter the pen to be tithed?** Why aren't they exempt as purchased animals?

RESOLUTION

אָמַר רָבָא, אָמַר קְרָא: ״תַּעֲשֶׂה״ — בִּשְׁעַת עֲשִׂיָּיה מִיעֵט הַכָּתוּב.

Rava said: The verse states "you shall do", which teaches that **the verse excluded** a purchased animal only if it was bought **at the time of action**—meaning when it is already fit to be processed and sacrificed—not when it was bought while still an unfit fetus.

STATEMENT

גּוּפָא, אָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן: לָקַח עֲשָׂרָה עוּבָּרִים בִּמְעֵי אִמָּן — כּוּלָּן נִכְנָסִין לַדִּיר לְהִתְעַשֵּׂר.

The Gemara now analyzes **the matter itself: Rabbi Assi said in the name of Rabbi Yochanan: If one purchased ten fetuses in their mothers' wombs, they all enter the pen to be tithed.**

OBJECTION

וְהָא אֲנַן תְּנַן: הַלּוֹקֵחַ אוֹ שֶׁנִּיתַּן לוֹ בְּמַתָּנָה פָּטוּר מִן מַעְשַׂר בְּהֵמָה!

The Gemara asks: **But didn't we learn in our Mishnah: One who purchases an animal, or one to whom an animal was given as a gift, is exempt from animal tithe?** Why then are these fetuses subject to tithe?

ANSWER

אָמַר רַבִּי אֶלְעָזָר: רַבִּי יוֹחָנָן חֲזַאי בְּחֵילְמָא, מִילְּתָא מְעַלְיָא אָמֵינָא.

Rabbi Elazar said: I saw Rabbi Yochanan in a dream, which indicates **I am about to say an excellent matter** to explain his opinion.

ANSWER

אָמַר קְרָא ״תַּעֲשֶׂה״, בִּשְׁעַת עֲשִׂיָּיה מִיעֵט הַכָּתוּב.

He explained: **The verse states "you shall do",** meaning **the verse excluded** a purchased animal only if it was bought **at the time of action,** when it is fit to be sacrificed, excluding fetuses which are bought prior to that stage.

OBJECTION

אֵיתִיבֵיהּ רַבִּי שִׁמְעוֹן בֶּן אֶלְיָקִים לְרַבִּי אֶלְעָזָר: הַלָּקוּחַ חָל עַל מְחוּסַּר זְמַן!

Rabbi Shimon ben Elyakim raised an objection to Rabbi Elazar from a Braisa: The exemption of **a purchased animal applies even to an animal whose time has not yet arrived** (before eight days old), even though it is not yet fit for action!

RESOLUTION

אֲמַר לֵיהּ: זוֹ אֵינָהּ מִשְׁנָה,

Rabbi Elazar **said to him: This is not an authoritative Mishnah** or Braisa, and we do not rely on it.

RESOLUTION

וְאִם תִּמְצָא לוֹמַר מִשְׁנָה — רַבִּי שִׁמְעוֹן בֶּן יְהוּדָה הִיא מִשּׁוּם רַבִּי שִׁמְעוֹן,

And if you want to say it is an authoritative teaching, it is according to Rabbi Shimon ben Yehuda in the name of Rabbi Shimon,

EXPLANATION

דְּאָמַר: מְחוּסַּר זְמַן נִכְנָס לַדִּיר לְהִתְעַשֵּׂר, וַהֲרֵי הוּא כִּבְכוֹר,

who says: An animal whose time has not yet arrived enters the pen to be tithed, and it is like a firstborn;

EXPLANATION

מָה בְּכוֹר קָדוֹשׁ לִפְנֵי זְמַנּוֹ וְקָרֵב לְאַחַר זְמַנּוֹ — אַף מְחוּסַּר זְמַן קָדוֹשׁ לִפְנֵי זְמַנּוֹ וְקָרֵב לְאַחַר זְמַנּוֹ.

just as a firstborn becomes holy before its time to be brought on the mizbeach, **and is offered after its time, so too an animal whose time has not yet arrived becomes holy before its time and is offered after its time.** Therefore, in his view, an animal under eight days old is already considered fit for action.

BRAISA

תָּנֵי תַּנָּא קַמֵּיהּ דְּרַב: אֵיזֶהוּ אֶתְנַן שֶׁנִּכְנָס לַדִּיר לְהִתְעַשֵּׂר? כֹּל שֶׁנְּתָנוֹ לָהּ וְחָזַר וּלְקָחוֹ הֵימֶנָּה.

A tanna recited a Braisa before Rav: Which is the prostitute's fee that enters the pen to be tithed? Any animal that he gave to her, and then went and purchased it back from her.

QUESTION

וְהָא אִיפְּסִיל לֵיהּ בְּלוֹקֵחַ!

The Gemara asks: **But isn't it disqualified from tithe because he is a purchaser** who bought it back from her?

ANSWER

אִישְׁתְּמִיטְתֵּיהּ הָא דְּאָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן: לָקַח עֲשָׂרָה עוּבָּרִין בִּמְעֵי אִמָּן — כּוּלָּם נִכְנָסִין לַדִּיר לְהִתְעַשֵּׂר.

The Gemara answers: **This ruling of Rabbi Assi in the name of Rabbi Yochanan escaped him, where he said: If one purchased ten fetuses in their mothers' wombs, they all enter the pen to be tithed.** Here too, he must have bought back the fetus while still in its mother's womb.

עמוד ב׳ DAF 56B

QUESTION

וְתֵיעַשֵּׂר אִיהִי!

And let her tithe it herself! Why must a Yid buy the fetus back from her for it to be enter the pen for ma'aser? Why couldn't the woman tithe it on her own, since it was given to her while still an unborn fetus, so it never became forbidden as ethnan?

ANSWER

בְּזוֹנָה גּוֹיָה.

The Gemara answers: The Baraita is talking **about a non-Jewish prostitute,** who is not commanded in mitzvos at all, and therefore cannot separate ma'aser behemah.

QUESTION

וְלוֹקְמַהּ בְּזוֹנָה יִשְׂרְאֵלִית, וְתֵיעַשֵּׂרְהּ אִיהִי!

The Gemara asks: **But let us establish** the Baraita **by a Jewish prostitute, and let her tithe it herself!** Why make it a case of a non-Jew?

ANSWER

קָא מַשְׁמַע לַן דְּזוֹנָה יִשְׂרְאֵלִית לָא הָוֵי אֶתְנַן.

The Gemara answers: The Baraita specifically chose a non-Jewish prostitute to **teach us that** an animal given to **a Jewish prostitute is not** considered **ethnan** at all, and is permitted to be brought on the mizbe'ach, which is why the Baraita had to deal with a non-Jewish woman.

PROOF

כִּדְאַבָּיֵי, דְּאָמַר אַבָּיֵי:

This is **in accordance with Abaye, as Abaye said:**

STATEMENT

זוֹנָה גּוֹיָה — אֶתְנַנָּהּ אָסוּר, וְכֹהֵן הַבָּא עָלֶיהָ אֵינוֹ לוֹקֶה מִשּׁוּם "לֹא יְחַלֵּל זַרְעוֹ".

Regarding **a non-Jewish prostitute — her payment is forbidden** for the mizbe'ach as ethnan zonah, **but a Kohen who has relations with her does not receive lashes on account of "He shall not profane his seed"** (Vayikra 21:15).

STATEMENT

זוֹנָה יִשְׂרְאֵלִית — אֶתְנַנָּהּ מוּתָּר, וְכֹהֵן הַבָּא עָלֶיהָ לוֹקֶה מִשּׁוּם "לֹא יְחַלֵּל זַרְעוֹ".

Whereas regarding **a Jewish prostitute — her payment is permitted** for the mizbe'ach, **and a Kohen who has relations with her receives lashes on account of "He shall not profane his seed."**

EXPLANATION

זוֹנָה גּוֹיָה אֶתְנַנָּהּ אָסוּר — גָּמַר "תּוֹעֵבָה" "תּוֹעֵבָה" מֵעֲרָיוֹת.

The Gemara explains Abaye's opinion: As for **a non-Jewish prostitute, her payment is forbidden** because Abaye **derives a gezeirah shavah of "abomination"** written by ethnan (Devarim 23:19) and **"abomination"** written **from forbidden relations** (Vayikra 18:29):

EXPLANATION

מָה עֲרָיוֹת, דְּלָא תָּפְסִי בְּהוּ קִדּוּשֵׁי — אַף זוֹנָה, בְּהָךְ דְּלָא תָּפְסִי בַּהּ קִדּוּשֵׁי.

Just as by **forbidden relations,** they are women with **whom kiddushin cannot take effect, so too, the prostitute** whose payment is forbidden as ethnan refers **to this one with whom kiddushin cannot take effect** — which is a non-Jewish woman.

EXPLANATION

וְכֹהֵן הַבָּא עָלֶיהָ אֵינוֹ לוֹקֶה מִשּׁוּם "לֹא יְחַלֵּל זַרְעוֹ",

And a Kohen who has relations with her does not receive lashes on account of "He shall not profane his seed,"

EXPLANATION

דְּלֹא יְחַלֵּל זַרְעוֹ אָמַר רַחֲמָנָא, וְהַאי לָאו זַרְעֵיהּ הוּא.

because the Torah states, "He shall not profane his seed," and this child born from a non-Jewish woman **is not his seed,** since a child from a non-Jewish mother takes after her and is a non-Jew.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הָאַחִין וְהַשּׁוּתָּפִין, שֶׁחַיָּיבִין בַּקָּלְבּוֹן — פְּטוּרִין מִמַּעְשֵׂר בְּהֵמָה,

MISHNAH: Brothers or partners, who are obligated in the kalbon (the surcharge added when giving a half-shekel jointly to the Beis Hamikdash), **are exempt from ma'aser behemah;**

MISHNAH

חַיָּיבִין בְּמַעְשֵׂר בְּהֵמָה — פְּטוּרִין מִן הַקָּלְבּוֹן.

whereas if they are **obligated in ma'aser behemah,** they are **exempt from the kalbon.**

MISHNAH

כָּנוּ מִתְּפִיסַּת הַבַּיִת — חַיָּיבִין,

How so? If the brothers **acquired** the animals **from the general pool of the estate** left by their father and haven't divided it yet, **they are obligated** in ma'aser behemah;

MISHNAH

וְאִם לָאו — פְּטוּרִין.

and if not, if they already divided the estate, **they are exempt.**

MISHNAH

חָלְקוּ, חָזְרוּ וְנִשְׁתַּתְּפוּ — חַיָּיבִין בַּקָּלְבּוֹן וּפְטוּרִין מִמַּעְשַׂר בְּהֵמָה.

If **they divided** the inheritance **and then went back and partnered together, they are obligated in the kalbon and exempt from ma'aser behemah.**

גְּמָרָא GEMARA

BRAISA

גְּמָ׳ תָּנוּ רַבָּנַן: ״יִהְיֶה לְךָ״ — וְלֹא שֶׁל שׁוּתָּפוּת.

GEMARA: The Rabbis taught in a Baraita: The pasuk regarding animal tithes says, **"shall be yours"** (Shemos 13:12) — implying **and not that of a partnership.**

QUESTION

יָכוֹל אֲפִילּוּ כָּנוּ מִתְּפִיסַּת הַבַּיִת?

I might have thought that even if they acquired animals jointly **from the pool of the estate** of their father, they should also be exempt from ma'aser behemah because they own it together?

ANSWER

תַּלְמוּד לוֹמַר: ״יִהְיֶה״.

Therefore **the verse states: "Shall be"** to include brothers who inherit from the general estate, teaching that they are obligated.

QUESTION

וְהַאי בִּבְכוֹר כְּתִיב!

The Gemara asks: **But this verse is written concerning a בכור, a firstborn animal,** not ma'aser behemah!

ANSWER

אִם אֵינוֹ עָנְיָן לִבְכוֹר, דְּהָא אִיתֵּיהּ בְּשׁוּתָּפוּת, דִּכְתִיב: "וּבְכוֹרוֹת בְּקַרְכֶם וְצֹאנְכֶם", תְּנֵהוּ עָנְיָן לְמַעְשַׂר בְּהֵמָה.

If it is not needed for the matter of a בכור — since a בכור indeed applies in a partnership, as it is written: "And the firstborns of your cattle and your sheep" in plural (Devarim 12:6) — **apply it to the matter of ma'aser behemah.**

STATEMENT

אָמַר רַבִּי יִרְמְיָה: פְּעָמִים שֶׁחַיָּיבִין בָּזֶה וּבָזֶה,

Rabbi Yirmeyah said: There are times when they are obligated in both this (kalbon) **and this** (ma'aser behemah),

STATEMENT

וּפְעָמִים שֶׁפְּטוּרִין מִזֶּה וּמִזֶּה,

and times when they are exempt from both this and this,

STATEMENT

פְּעָמִים שֶׁחַיָּיבִין בַּקָּלְבּוֹן וּפְטוּרִין מִמַּעְשַׂר בְּהֵמָה,

times when they are obligated in the kalbon and exempt from ma'aser behemah,

STATEMENT

וּפְעָמִים שֶׁחַיָּיבִין בְּמַעְשַׂר בְּהֵמָה וּפְטוּרִין מִן הַקָּלְבּוֹן.

and times when they are obligated in ma'aser behemah and exempt from the kalbon.

EXPLANATION

חַיָּיבִין בָּזֶה וּבָזֶה — שֶׁחָלְקוּ בַּכְּסָפִים וְלֹא חָלְקוּ בַּבְּהֵמָה,

The Gemara explains: How so? When are they **obligated in both this and this? Where they divided the money** from the estate — so regarding money they are considered independent individuals who must pay the kalbon when giving together — **and did not divide the animals,** so regarding animals they are still in the father's estate and obligated in ma'aser behemah.

EXPLANATION

פְּטוּרִין מִזֶּה וּמִזֶּה — שֶׁחָלְקוּ בַּבְּהֵמָה וְלֹא חָלְקוּ בַּכְּסָפִים.

When are they **exempt from both this and this? Where they divided the animals** — so they became partners in the animals and are exempt from ma'aser behemah — **and did not divide the money,** so regarding money they are still considered sons of the household and exempt from the kalbon.

EXPLANATION

חַיָּיבִין בַּקָּלְבּוֹן וּפְטוּרִין מִמַּעֲשַׂר בְּהֵמָה — שֶׁחָלְקוּ בָּזֶה וּבָזֶה.

When are they **obligated in the kalbon and exempt from ma'aser behemah? Where they divided both this and this,** both the money and the animals, and then became partners.

EXPLANATION

חַיָּיבִין בְּמַעֲשַׂר בְּהֵמָה וּפְטוּרִין מִן הַקָּלְבּוֹן — שֶׁלֹּא חָלְקוּ בָּזֶה וּבָזֶה.

When are they **obligated in ma'aser behemah and exempt from the kalbon? Where they did not divide either this or this,** maintaining the entire estate together.

QUESTION

פְּשִׁיטָא!

The Gemara asks: Isn't this **pashut?** Why did Rabbi Yirmeyah need to list these cases?

ANSWER

חָלְקוּ בַּבְּהֵמָה וְלֹא חָלְקוּ בַּכְּסָפִים אִיצְטְרִיכָא לֵיהּ,

The Gemara answers: The case where **they divided the animals and did not divide the money was necessary for him** to teach.

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא: כֵּיוָן דְּחָלְקוּ בַּבְּהֵמָה, גַּלּוֹ דַּעְתַּיְיהוּ דִּלְמִיפְלַג קָיְימִי, וְלִיחַיְיבוּ בְּקָלְבּוֹן — קָא מַשְׁמַע לַן.

Because **it might have entered your mind to say: Since they divided the animals, they revealed their intention that they stand to divide** the rest of the estate as well, **and therefore let them be obligated in the kalbon** right now. So Rabbi Yirmeyah **comes to teach us** that as long as they haven't actually divided the money, they remain exempt from the kalbon.

STATEMENT

אָמַר רַב עָנָן: לֹא שָׁנוּ אֶלָּא שֶׁחָלְקוּ גְּדָיִים כְּנֶגֶד תְּיָישִׁים וּתְיָישִׁים כְּנֶגֶד גְּדָיִים.

Rav Anan said: They taught that dividing animals makes them like buyers and exempts them from ma'aser behemah **only when they divided kids against rams and rams against kids,** exchanging different categories of animals, which is clearly an exchange and a division.

STATEMENT

אֲבָל חָלְקוּ גְּדָיִים כְּנֶגֶד גְּדָיִים וּתְיָישִׁים כְּנֶגֶד תְּיָישִׁים — אוֹמֵר זֶה חֶלְקוֹ הַמַּגִּיעוֹ מִשָּׁעָה רִאשׁוֹנָה לְכָךְ.

But if they divided kids against kids and rams against rams, where each receives identical types, we **say: This is his portion that was coming to him from the very first moment for this,** through the principle of bereirah (retroactive clarification), so it is not an exchange and they remain obligated in ma'aser behemah.

STATEMENT

וְרַב נַחְמָן אָמַר: אֲפִילּוּ חָלְקוּ גְּדָיִים כְּנֶגֶד גְּדָיִים וּתְיָישִׁים כְּנֶגֶד תְּיָישִׁים — אֵין אוֹמְרִים זֶה הוּא חֶלְקוֹ הַמַּגִּיעוֹ מִשָּׁעָה רִאשׁוֹנָה לְכָךְ.

And Rav Nachman said: Even if they divided kids against kids and rams against rams, we do not say this is his portion coming to him from the first moment for this, because we do not hold of bereirah; therefore, any division renders them like buyers and exempts them from ma'aser behemah.

STATEMENT

וְרַבִּי אֶלְעָזָר אָמַר: לֹא שָׁנוּ אֶלָּא שֶׁחָלְקוּ תִּשְׁעָה כְּנֶגֶד עֲשָׂרָה, וַעֲשָׂרָה כְּנֶגֶד תִּשְׁעָה.

And Rabbi Elazar said: They taught that division exempts them **only where they divided nine** smaller animals **against ten, or ten against nine,** adjusting for value,

STATEMENT

אֲבָל חָלְקוּ תִּשְׁעָה כְּנֶגֶד תִּשְׁעָה וַעֲשָׂרָה כְּנֶגֶד עֲשָׂרָה — אוֹמֵר זֶה חֶלְקוֹ הַמַּגִּיעוֹ מִשָּׁעָה רִאשׁוֹנָה לְכָךְ.

but if they divided nine against nine or ten against ten, equal numbers of equal animals, we **say: This is his portion coming to him from the very first moment for this,** so they remain obligated in ma'aser behemah.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: אֲפִילּוּ חָלְקוּ תִּשְׁעָה כְּנֶגֶד תִּשְׁעָה, וַעֲשָׂרָה כְּנֶגֶד עֲשָׂרָה, אֵין אוֹמֵר זֶה חֶלְקוֹ הַמַּגִּיעוֹ מִשָּׁעָה רִאשׁוֹנָה לְכָךְ.

And Rabbi Yochanan said: Even if they divided nine against nine or ten against ten, we do not say this is his portion coming to him from the first moment for this, and they are exempt from ma'aser behemah.

SUMMARY

The Gemara works through the textual comparisons between pidyon haben and ma'aser behemah to establish that purchased animals and gifts are exempt from animal tithing. It then reconciles Rabbi Yochanan's shitta—that purchasing ten unborn fetuses still obligates them in ma'aser behemah—by explaining that the exclusion of a lakoo'ach (purchased animal) applies only when bought at a stage when the animal is already fit for action and sacrifice, not while still an unfit fetus. The Gemara further analyzes related braisos concerning an animal given as ethnan zonah to a non-Jewish prostitute, clarifying when such an animal can be bought back as a fetus and brought to the pen for tithing.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara on today's daf delves into the halachos of Ma'aser Behemah and teaches that when partners or brothers split an inheritance, the animals they divide lose their original status and are considered "purchased" (lakoach), exempting them from the mitzvah of tithing. Even if they later decide to join back together and pool their flock, that brief moment of division and separation broke the original unity. Once they split, the initial, seamless connection is lost.

There is a profound lesson for our daily avodah here. Unity in a family, a community, or a shul is something precious that takes real effort to build and maintain. But when we let small disagreements cause a division, when we separate and go our own ways, it is never simple to just "put things back the way they were." Even if people reconcile down the road, a split leaves a mark and changes the nature of the relationship.

Hashem values peace and true achdus among Yidden above almost everything else. We have to guard our connections with others fiercely before a breach occurs, treating our shalom in our homes and shuls with extreme care.

Today, if you feel a slight distance or tension growing between you and a family member, friend, or neighbor, don't let it linger until a real split happens. Take one small action today, a warm word, a smile, or a quick phone call, to protect the shalom and keep the bond strong.

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.'