חוּמָּשׁ עִם רַשִׁ"י · וישלח · שֵׁנִי

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

VAYISHLACH · 2ND ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Yaakov Avinu prepares to meet his brother Eisav by sending a massive, meticulously arranged tribute of livestock ahead of him. Yaakov divides the animals into separate droves with space in between them to appease Eisav along the way, instructing his servants to speak with great respect and to inform Eisav that Yaakov himself is right behind them.

After sending the gifts ahead, Yaakov moves his family across the Yabbok ford in the middle of the night. Remaining behind alone to retrieve some small crocks, Yaakov encounters the Sar shel Eisav (Eisav's guardian angel). They wrestle until the break of dawn, and although the angel injures the socket of Yaakov's hip, Yaakov prevails and refuses to let the angel depart until he blesses him, receiving the name Yisrael.

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

פָּסוּק א

Pasuk 1

וַיָּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן הַבָּא בְּיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו׃

And he lodged there during the night that and he took from that came in his hand a gift for Esav his brother

רַשִׁ"י

הבא בידו. בִּרְשׁוּתוֹ, וְכֵן וַיִּקַּח אֶת כָּל אַרְצוֹ מִיָּדוֹ במדבר כ"א . 21 Bamidbar from his hand his land all — and he took and similarly in his possession to his hand that came

ומ"א מִן הַבָּא בְּיָדוֹ – אֲבָנִים טובות וּמַרְגָּלִיּוֹת, שֶׁאָדָם צָר בִּצְרוֹר in a bundle binds that a person and pearls precious stones in his hand that came from and Midrash Aggadah

וְנוֹשְׂאָם בְּיָדוֹ דָּ"אַ מִן הַבָּא בְּיָדוֹ, מִן הַחֻלִּין, שֶׁנָּטַל מַעֲשֵׂר, tithe that he separated the unconsecrated from into his hand that came from another explanation in his hand and carries them

כְּמָה דְּאַתְּ אָמַר עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ, וַהֲדַר לָקַח מִנְחָה׃ a gift he took and afterwards to You I will tithe it tithe say that you just as

פָּסוּק ב

Pasuk 2

עִזִּים מָאתַיִם וּתְיָשִׁים עֶשְׂרִים רְחֵלִים מָאתַיִם וְאֵילִים עֶשְׂרִים׃

twenty and rams two hundred ewes twenty and he-goats two hundred she-goats

רַשִׁ"י

עזים מאתים ותישים עשרים. מָאתַיִם עִזִּים צְרִיכוֹת עֶשְׂרִים תְּיָשִׁים, וְכֵן כֻּלָּם, all of them and so he goats twenty need she goats Two hundred twenty and he goats two hundred She goats

הַזְּכָרִים כְּדֵי צָרְכָּהּ הַנְּקֵבוֹת; וּבְבְרֵאשִׁית רַבָּה דּוֹרֵשׁ מִכָּאן לָעוֹנָה הָאֲמוּרָה stated for the marital duty from here it expounds and in Bereishis Rabbah the females the need of according to the males

בַּתּוֹרָה, הַטַּיָּלִים בְּכָל יוֹם, הַפּוֹעֲלִים שְׁתַּיִם בְּשַׁבָּת, הַחַמָּרִים אַחַת בְּשַׁבָּת, הַגַּמָּלִים

camel drivers a week one donkey drivers a week two laborers day every men of leisure in the Torah

אַחַת לִשְׁלֹשִׁים יוֹם, הַסַּפָּנִים אַחַת לְשִׁשָּׁה חֳדָשִׁים; וְאֵינִי יוֹדֵעַ לְכַוֵּן הַמִּדְרָשׁ הַזֶּה

this the Midrash to align know and I do not months per six one sailors days per thirty one

בְּכִוּוּן, אַךְ נִרְאֶה בְּעֵינַי שֶׁלְּמַדְנוּ מִכָּאן שֶׁאֵין הָעוֹנָה שָׁוָה בְּכָל אָדָם אֶלָּא

rather man for every equal the marital duty that is not from here that we learned in my eyes it appears however with precision

לְפִי טֹרַח הַמָּטָל עָלָיו, שֶׁמָּצִינוּ כָּאן שֶׁמָּסַר לְכָל תַּיִשׁ עֶשֶׂר עִזִּים וְכֵן לְכָל

to each and so she goats ten he goat to each that he assigned here for we found upon him placed the exertion according to

אַיִל; לְפִי שֶׁהֵם פְּנוּיִים מִמְּלָאכָה דַּרְכָּם לְהַרְבּוֹת תַּשְׁמִישׁ וּלְעַבֵּר עֶשֶׂר נְקֵבוֹת,

females ten and to impregnate mating to increase their way is from labor are free that they because ram

וּבְהֵמָה מִשֶּׁנִּתְעַבְּרָה אֵינָהּ מְקַבֶּלֶת זָכָר, וּפָרִים שֶׁעוֹסְקִין בִּמְלָאכָה, לֹא מָסַר לְזָכָר

per male he assign did not in work that engage and bulls a male receptive to is not once it is impregnated and an animal

אֶלָּא אַרְבַּע נְקֵבוֹת, וְלַחֲמוֹר שֶׁהוֹלֵךְ בְּדֶרֶךְ רְחוֹקָה שְׁתֵּי נְקֵבוֹת לְזָכָר, וְלַגְּמַלִּים

and for the camels per male females two far on a journey that goes and for the donkey females four except

שֶׁהוֹלְכִים דֶּרֶךְ יוֹתֵר רְחוֹקָה נְקֵבָה אַחַת לְזָכָר:

per male one female far more a journey that go

פָּסוּק ג

Pasuk 3

גְּמַלִּים מֵינִיקוֹת וּבְנֵיהֶם שְׁלֹשִׁים פָּרוֹת אַרְבָּעִים וּפָרִים עֲשָׂרָה אֲתֹנֹת

jennies ten and bulls forty cows thirty and their young nursing camels

עֶשְׂרִים וַעְיָרִם עֲשָׂרָה:

ten and foals twenty

רַ"שִׁ"י

גמלים מיניקות שלשים, ובניהם. עִמָּהֶם: **ומ"א:** וּבְנֵיהֶם – בַּנָּאֵיהֶם, זָכָר

a male their builders and their colts and Midrashic explanation with them and their colts thirty nursing camels

כְּנֶגֶד נְקֵבָה, וּלְפִי שֶׁצָּנוּעַ בְּתַשְׁמִישׁ לֹא פִּרְסְמוֹ הַכָּתוּב בראשית רבה :

Rabbah Bereshit the verse publicize it did not in mating that it is chaste and because a female corresponding to

רַ"שִׁ"י

ועירם. חֲמוֹרִים זְכָרִים:

male donkeys and ועירם

פָּסוּק ד

Pasuk 4

וַיִּתֵּן בְּיַד עֲבָדָיו עֵדֶר עֵדֶר לְבַדּוֹ וַיֹּאמֶר אֶל עֲבָדָיו עִבְרוּ לְפָנַי

before me pass on his servants to and he said by itself by drove drove his servants into the hand of And he gave

וְרֶוַח תָּשִׂימוּ בֵּין עֵדֶר וּבֵין עֵדֶר:

drove and between drove between you shall place and a space

רַ"שִׁ"י

עדר עדר לבדו. כָּל מִין וָמִין לְעַצְמוֹ:

by itself and species species every by itself a drove a drove

רַשִׁ"י

עברו לפני. דֶּרֶךְ יוֹם אוֹ פָּחוֹת וַאֲנִי אָבֹא אַחֲרֵיכֶם:
after you will come and I less or a day a journey of before me pass on

רַשִׁ"י

ורוח תשימו. עֵדֶר לִפְנֵי חֲבֵרוֹ מְלֹא עַיִן, כְּדֵי לְהַשְׂבִּיעַ עֵינוֹ שֶׁל אוֹתוֹ רָשָׁע
wicked man that of his eye to satisfy in order of an eye fullness its fellow before flock you shall put And a space

וּלְתַוֵּהוּ עַל רִבּוּי הַדּוּרוֹן:
the gift the abundance of at and to amaze him

פָּסוּק ה

Pasuk 5

וַיְצַו אֶת הָרִאשׁוֹן לֵאמֹר כִּי יִפְגָּשְׁךָ עֵשָׂו אָחִי וְשֹׁאֵלְךָ לֵאמֹר לְמִי
Whose saying and asks you my brother Esav meets you When saying the first — And he commanded

אַתָּה וְאָנָה תֵלֵךְ וּלְמִי אֵלֶּה לְפָנֶיךָ:
before you are these and whose are you going and where are you

רַשִׁ"י

למי אתה. שֶׁל מִי אַתָּה, מִי שׁוֹלְחֲךָ, וְתַרְגּוּם דְּמָאן אַתְּ?
are you of whom and its Targum sends you who are you whom of are you to whom

רַשִׁ"י

ולמי אלה לפניך. וְאֵלֶּה שֶׁלְּפָנֶיךָ שֶׁל מִי הֵם; לְמִי הַמִּנְחָה הַזֹּאת שְׁלוּחָה?
sent this is the gift to whom are they whom of that are before you and these before you are these And to whom

לָמֶ"ד מְשַׁמֶּשֶׁת בְּרֹאשׁ הַתֵּבָה בִּמְקוֹם שֶׁל, כְּמוֹ: וְכֹל אֲשֶׁר אַתָּה רֹאֶה לִי
is mine see you that and all like belonging to in place of the word at the beginning of serves The letter lamed

הוּא בראשית ל"א:מ"ג – שֶׁלִּי הוּא; לַה' הָאָרֶץ וּמְלוֹאָהּ תהילים כ"ד – שֶׁל
24 Tehillim and its fullness the earth Is the L-rd's it is belonging to me 43 31 Bereshis it is

ה':
belonging to

פָּסוּק ו

Pasuk 6

וְאָמַרְתָּ לְעַבְדְּךָ לְיַעֲקֹב מִנְחָה הִוא שְׁלוּחָה לַאדֹנִי לְעֵשָׂו וְהִנֵּה גַם
Also And behold To Esav To my lord Sent It is A gift To Yaakov To your servant And you shall say

הוּא אַחֲרֵינוּ:
Is behind us He

רַשִׁ"י

ואמרת לעבדך ליעקב. עַל רִאשׁוֹן רִאשׁוֹן וְעַל אַחֲרוֹן אַחֲרוֹן; שֶׁשָּׁאַלְתָּ
That which you asked the last the last and on the first the first On to Yaakov It belongs to your servant Then you shall say

לְמִי אַתָּה? לְעַבְדְּךָ לְיַעֲקֹב אֲנִי – וְתַרְגּוּמוֹ דְּעַבְדָּךְ דְּיַעֲקֹב –
To whom are you I belong to your servant to Yaakov I and its Targum Belonging to your servant belonging to Yaakov

וְשֶׁשָּׁאַלְתָּ וּלְמִי אֵלֶּה לְפָנֶיךָ, מִנְחָה הִיא שְׁלוּחָה וְגוֹ':
etc sent it It is a tribute before you are these and to whom And that which you asked

רַשִׁ"י

והנה גם הוא. יַעֲקֹב:
Yaakov he also and behold

פָּסוּק ז

Pasuk 7

וַיְצַו גַּם אֶת הַשֵּׁנִי גַּם אֶת הַשְּׁלִישִׁי גַּם אֶת כָּל הַהֹלְכִים אַחֲרֵי
after those following all — also the third — also the second — also And he commanded

הָעֲדָרִים לֵאמֹר כַּדָּבָר הַזֶּה תְּדַבְּרוּן אֶל עֵשָׂו בְּמֹצַאֲכֶם אֹתוֹ:
him upon your finding Esav to shall you speak this like the matter saying the droves

פָּסוּק ח

Pasuk 8

וַאֲמַרְתֶּם גַּם הִנֵּה עַבְדְּךָ יַעֲקֹב אַחֲרֵינוּ כִּי אָמַר אֲכַפְּרָה פָנָיו בַּמִּנְחָה
with the gift his presence I will appease he said for is behind us Yaakov your servant behold also and you shall say

הַהֹלֶכֶת לְפָנָי וְאַחֲרֵי כֵן אֶרְאֶה פָנָיו אוּלַי יִשָּׂא פָנָי:
my face he will lift perhaps his face I will see so and after before me that goes

רַשִׁ"י

אכפרה פניו. אֲבַטֵּל רָגְזוֹ; וְכֵן וְכֻפַּר בְּרִיתְכֶם אֶת מָוֶת ישעיהו כ"ח ,
28 Yeshayahu death with your covenant and shall be annulled and similarly his anger I will remove his face I will appease

לֹא תוּכְלִי כַּפָּרָה שם מ"ז . וְנִרְאֶה בְעֵינַי שֶׁכָּל כַּפָּרָה שֶׁאֵצֶל עָוֹן
iniquity that is next to expression of kaparah that every in my eyes and it appears 47 there to put it away you will be able not

וְחַטָּא וְאֵצֶל פָּנִים כֻּלָּן לְשׁוֹן קִנּוּחַ וְהַעֲבָרָה הֵן, וְלָשׁוֹן אֲרַמִּי הוּא,
it is Aramaic and an expression they are and removing wiping are an expression of all of them anger and next to and sin

וְהַרְבֵּה בַּתַּלְמוּד וְכַפֵּר יְדֵיהּ, בָּעֵי לְכַפּוּרֵי יְדֵי בְּהַהוּא גַּבְרָא, וְגַם בִּלְשׁוֹן
in the language of and also man on that his hands to wipe he wants his hand and wiped in the Talmud and frequently

הַמִּקְרָא נִקְרָאִים הַמְזָרְקִים שֶׁל קֹדֶשׁ כְּפוּרֵי זָהָב עזרא א' , עַל שֵׁם שֶׁהַכֹּהֵן
that the kohen account on 1 Ezra gold bowls of the Sanctuary of the bowls are called the Scripture

מְקַנֵּחַ יָדָיו בָּהֶן בִּשְׂפַת הַמִּזְרָק:
the bowl on the rim of on them his hands wipes

פָּסוּק ט

Pasuk 9

וַתַּעֲבֹר הַמִּנְחָה עַל פָּנָיו וְהוּא לָן בַּלַּיְלָה הַהוּא בַּמַּחֲנֶה:
in the camp that in the night lodged and he his presence over the gift and passed

רַשִׁ"י

על פניו. כְּמוֹ לְפָנָיו, וְכֵן חָמָס וָשֹׁד יִשָּׁמַע בָּהּ עַל פָּנַי תָּמִיד ירמיהו ו' , וְכֵן
and so 6 Yirmeyahu continually My face upon in it is heard and robbery violence and so before him like his face upon

הַמַּכְעִסִים אֹתִי עַל פָּנַי ישעיהו ס"ה ; וּמ"א עַל פָּנָיו, אַף הוּא שָׁרוּי בְּכַעַס,
in anger was resting he even his face upon and Midrash 65 Yeshayahu My face upon Me who provoke

שֶׁהָיָה צָרִיךְ לְכָל זֶה בראשית רבה :
Rabbah Bereshis this for all needing that he was

פָּסוּק י

Pasuk 10

וַיָּקָם בַּלַּיְלָה הוּא וַיִּקַּח אֶת שְׁתֵּי נָשָׁיו וְאֶת שְׁתֵּי שִׁפְחֹתָיו וְאֶת אַחַד
one and — maidservants his two and — wives his two — and he took that in the night and he arose

עָשָׂר יְלָדָיו וַיַּעֲבֹר אֵת מַעֲבַר יַבֹּק:
Yabbok the ford of — and he crossed his children ten

רַ"שִׁ"י

ואת אחד עשר ילדיו. וְדִינָה הֵיכָן הָיְתָה? נִתְּנָה בְּתֵבָה וְנָעַל בְּפָנֶיהָ, שֶׁלֹּא
so that not before her and locked in a chest he placed her was she where and Dinah his children ten one And —

יִתֵּן בָּהּ עֵשָׂו עֵינָיו, וּלְכָךְ נֶעֱנַשׁ יַעֲקֹב שֶׁמְּנָעָהּ מֵאָחִיו, שֶׁמָּא
lest from his brother that he withheld her Yaakov was punished and for this his eyes Esav upon her would set

תַּחֲזִירֶנּוּ לַמּוֹטָב, וְנָפְלָה בְּיַד שְׁכֶם בראשית רבה :
Rabbah Bereshis Shechem into the hand of and she fell to good she would return him

רַ"שִׁ"י

יבק. שֵׁם הַנָּהָר:
the river is the name of Yabbok

פָּסוּק יא

Pasuk 11

וַיִּקָּחֵם וַיַּעֲבִרֵם אֶת הַנָּחַל וַיַּעֲבֵר אֶת אֲשֶׁר לוֹ:
was his that — and He passed over the stream — and passed them over and He took them

רַ"שִׁ"י

את אשר לו. הַבְּהֵמָה וְהַמִּטַּלְטְלִים; עָשָׂה עַצְמוֹ כְּגַשָּׁר נוֹטֵל מִכָּאן וּמַנִּיחַ כָּאן
here and setting down from here taking like a ferry himself he made and the movables the cattle was his that —

בראשית רבה :
Rabbah Bereshis

פָּסוּק יב

Pasuk 12

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר:
the dawn the rising of until with him a man and wrestled alone Yaakov And he was left

רַ"שִׁ"י

ויותר יעקב. שָׁכַח פַּכִּים קְטַנִּים וְחָזַר עֲלֵיהֶם חולין צ"א :
91a Chullin for them and returned small jars he forgot Yaakov And was left

רַשִׁ"י

ויאבק איש. מְנַחֵם פִּי' וַיִּתְעַפֵּר אִישׁ, לְשׁוֹן אָבָק, שֶׁהָיוּ
that they were dust an expression of a man and he covered with dust explained Menachem a man And a man wrestled

מַעֲלִים עָפָר בְּרַגְלֵיהֶם ע"י נְעִנוּעָם. וְלִי נִרְאֶה שֶׁהוּא לְשׁוֹן וַיִּתְקַשֵּׁר,
an expression of that it is it seems and to me their movement their movement through with their feet dust raising

וְלָשׁוֹן אֲרַמִּי הוּא, כָּתַר דַּאֲבִיקוּ בֵיהּ, וַאֲבֵיק לֵיהּ מֵיבַק – לְשׁוֹן
twining it and he twined to it that they attached after it is Aramaic and a language and he attached

עֲנִיבָה, שֶׁכֵּן דֶּרֶךְ שְׁנַיִם שֶׁמִּתְעַצְּמִים לְהַפִּיל אִישׁ אֶת רֵעֵהוּ, שֶׁחוֹבְקוֹ
his fellow — a man to throw down who strive two the way of for so is tying a loop an expression of

וְאוֹבְקוֹ בְּזִרוֹעוֹתָיו. וּפֵרְשׁוּ רַז"ל שֶׁהוּא שָׂרוֹ שֶׁל עֵשָׂו
the guardian angel of that he was of blessed memory our Sages and explained with his arms and twines him that he embraces him

בראשית רבה :
Esav of

פָּסוּק יג

Pasuk 13

וַיַּרְא כִּי לֹא יָכֹל לוֹ וַיִּגַּע בְּכַף יֶרְכּוֹ וַתֵּקַע כַּף
the socket of and was dislocated his hip the socket of and he touched against him he prevailed not that And he saw

יֶרֶךְ יַעֲקֹב בְּהֵאָבְקוֹ עִמּוֹ:
with him as he wrestled Yaakov the hip of

רַשִׁ"י

ויגע בכף ירכו. קוּלִית הַיָּרֵךְ הַתָּקוּעַ בְּקַלְבּוּסִית שֶׁבַּיָּרֵךְ, וְנִקְרֵאת כַּף, עַ"שׁ שֶׁהַבָּשָׂר
that the flesh named for hollow is called in the hip-socket that is stuck the thigh the bone of his thigh in the socket of And he touched

שֶׁעָלֶיהָ כְּמִין כַּף שֶׁל קְדֵרָה:
a pot of hollow ladle is like a type of that is upon it

רַשִׁ"י

ותקע. נִתְקַעְקְעָה מִמְּקוֹם מַחְבַּרְתָּהּ, וְדוֹמֶה לוֹ פֶּן תֵּקַע נַפְשִׁי מִמֵּךְ יִרְמְיָהוּ
Yirmeyahu from you My soul be alienated lest to it and similar its socket from the place of it was dislodged And was strained

ו' , לְשׁוֹן הֲסָרָה. וּבְמִשְׁנָה לְקַעְקֵעַ בִּיצָתָן – לְשָׁרֵשׁ שָׁרְשֵׁיהֶן:
their roots to root out their stock to uproot and in the Mishnah removal an expression of 6

פָּסוּק יד

Pasuk 14

וַיֹּאמֶר שַׁלְּחֵנִי כִּי עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלֵּחֲךָ כִּי אִם בֵּרַכְתָּנִי:
you bless me · unless send you off I will not and he said the dawn has risen for send me off And he said

רַשִׁ"י

כי עלה השחר. וְצָרִיךְ אֲנִי לוֹמַר שִׁירָה בַּיּוֹם חולין צ"א :
91b Chullin by day song to say I and need the dawn has risen For

רַשִׁ"י

ברכתני. הוֹדֵה לִי עַל הַבְּרָכוֹת שֶׁבֵּרְכַנִי אָבִי, שֶׁעֵשָׂו מְעָרְעֵר עֲלֵיהֶן:
concerning them disputes that Eisav my father that blessed me the blessings upon to me concede you bless me

פָּסוּק טו

Pasuk 15

וַיֹּאמֶר אֵלָיו מַה שְּׁמֶךָ וַיֹּאמֶר יַעֲקֹב׃

Yaakov and he said is your name what to him and he said

פָּסוּק טז

Pasuk 16

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם יִשְׂרָאֵל כִּי שָׂרִיתָ עִם

with you strived because Yisrael rather for your name any longer shall be said Yaakov Not And he said

אֱלֹהִים וְעִם אֲנָשִׁים וַתּוּכָל׃

and prevailed men and with an angel

רַשִׁ״י

לא יעקב. לֹא יֵאָמֵר עוֹד שֶׁהַבְּרָכוֹת בָּאוּ לְךָ בְּעָקְבָה וּרְמִיָּה כִּי אִם בְּשָׂרָרָה

with lordship · but and deceit through supplanting to you came that the blessings anymore shall be said not Jacob No

וְגִלּוּי פָּנִים, וְסוֹפְךָ שֶׁהַקָּבָ"ה נִגְלָה אֵלֶיךָ בְּבֵית אֵל וּמַחֲלִיף שִׁמְךָ

and change -el in Beth to you will reveal Himself blessed be He is that the Holy One and your end of face and openness

וְשָׁם הוּא מְבָרְכֶךָּ, וַאֲנִי שָׁם אֶהְיֶה וְאוֹדֶה לְךָ עֲלֵיהֶן, וְזֶה שֶׁכָּתוּב

and this about them to you and admit will be there and I will bless you He and there your name

וַיָּשַׂר אֶל מַלְאָךְ וַיֻּכָל בָּכָה וַיִּתְחַנֶּן לוֹ הושע י"ב – בָּכָה

12 Hosea to him and made supplication he wept and prevailed an angel with and he strove is what is written

הַמַּלְאָךְ וַיִּתְחַנֶּן לוֹ, וּמַה נִּתְחַנֵּן לוֹ? בֵּית אֵל יִמְצָאֵנוּ וְשָׁם

-el Beth to him did he supplicate and what to him and made supplication the angel wept ·

יְדַבֵּר עִמָּנוּ, הַמְתֵּן לִי עַד שֶׁיְּדַבֵּר עִמָּנוּ שָׁם; וְלֹא רָצָה יַעֲקֹב, וְעַל

would agree and not there with us that He speaks until for me wait with us He will speak and there He will find us

כָּרְחוֹ הוֹדָה לוֹ עֲלֵיהֶן, וְזֶהוּ וַיְבָרֶךְ אֹתוֹ שָׁם, שֶׁהָיָה מִתְחַנֵּן לְהַמְתִּין

that he was there him and he blessed and this is about them to him he admitted his own will and against Yaakov

לוֹ וְלֹא רָצָה׃

for him to wait supplicating

רַשִׁ״י

ועם אנשים. עֵשָׂו וְלָבָן׃

and Lavan Esav men And with

רַשִׁ״י

ותוכל. לָהֶם׃

over them and you prevailed

פָּסוּק יז

Pasuk 17

וַיִּשְׁאַל יַעֲקֹב וַיֹּאמֶר הַגִּידָה נָּא שְׁמֶךָ וַיֹּאמֶר לָמָּה זֶּה תִּשְׁאַל לִשְׁמִי

for my name you ask is this why and he said your name please tell and said Yaakov And asked

וַיְבָרֶךְ אֹתוֹ שָׁם׃

there him and he blessed

רַ״שִׁ״י

לְמָה זֶּה תִּשְׁאַל. אֵין לָנוּ שֵׁם קָבוּעַ, מִשְׁתַּנִּים שְׁמוֹתֵינוּ, הַכֹּל לְפִי מִצְוַת

why is this that you ask there is no for us name fixed change our names all according to the command of

עֲבוֹדַת הַשְׁלִיחוּת שֶׁאָנוּ מְשְׁתַּלְחִים בראשית רבה׃

the service of the mission that we are sent Bereshis Rabbah

CHAPTER SUMMARY

Yaakov Avinu sends a large gift of hundreds of cattle, sheep, goats, and camels to Eisav in separate droves, instructing his servants to tell Eisav that these are a gift from his servant Yaakov, who is following behind. That night, after transferring his family and belongings across the Yabbok stream, Yaakov stays behind alone and fights with Eisav's angel until dawn. The angel dislocates Yaakov's hip socket, but Yaakov triumphs and refuses to release him until the angel blesses him, announcing that Yaakov's name will now also be Yisrael, for he has striven with both divine and human powers and prevailed.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what happens here with Yaakov Avinu. The pasuk says, "Vayivaver Yaakov levaddo", Yaakov was left all alone, and suddenly he finds himself in a desperate, all-night struggle with the sar of Esav. Right there, in the dark, struggling through the night and getting hurt, Yaakov doesn't just try to survive the fight and run away. When the malach begs to be let go at dawn, Yaakov demands, "I will not let you go unless you bless me!"

This is a major chiddush in how a Yid faces a nisayon. We often think that when a tough situation hits, a struggle in parnassah, a dark moment, an all-night wrestling match with our own yetzer hara, the whole goal is just to get through it and move on. But Yaakov Avinu teaches us the real sevara: every struggle is sent b'davka to elevate us. You don't just leave the fight empty-handed. You hold on until you extract a brachah from the very darkness itself. Mimeila, that exact fight is what changed his name from Yaakov to Yisrael, recognizing that he fought and prevailed.

Today, when you hit a difficult moment or a frustrating struggle, don't just ask Hashem to make it disappear. Stop and ask yourself: "What is the brachah Hashem wants me to take out of this dark place? What strength or madreigah am I supposed to build right here?"

Takeaway for today: The next time a difficulty or frustration pops up today, pause before reacting and identify one way this struggle can actually build your middos or bring you closer to Hashem.

דַּף יוֹמִי · עֲרָכִין · דַּף ו׳

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📖 THE SUGYA

In this sugya, the Gemara explores the halachos regarding accepting donations from a non-Jew for the Beis Hamikdash or for a shul. We learn about the crucial difference between accepting materials at the very beginning of the building of the Beis Hamikdash versus after it is already standing, as well as the rules about items that are distinct and recognizable. The Gemara also discusses a case where a non-Jew separates terumah or donates a beam, and we are concerned about his unspoken intentions.

From there, the Gemara moves into the halachos of tzedakah and how it compares to hekdesh. We analyze whether someone who designates a specific coin for tzedakah is allowed to swap it out for a different coin, depending on the exact lashon he used and whether the money has already reached the hands of the gabbai tzedakah.

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

עמוד א׳ DAF 6A

BRAISA

תָּנָא חֲדָא: גּוֹי שֶׁהִתְנַדֵּב נְדָבָה לְבֶדֶק הַבַּיִת מְקַבְּלִים הֵימֶנּוּ,

One Baraita taught: In the case of **a non-Jew who volunteered a donation for the maintenance of the Temple, we accept it from him;**

OBJECTION

וְתַנְיָא אִידַּךְ: אֵין מְקַבְּלִין!

and another Baraita taught: We do not accept it **from him!** Is this not a contradiction?

RESOLUTION

אָמַר רַבִּי אִילָא אָמַר רַבִּי יוֹחָנָן: לָא קַשְׁיָא, הָא — בַּתְּחִילָּה, הָא — בַּסּוֹף.

Rabbi Ila said that **Rabbi Yochanan said:** This is **not difficult. This** Baraita, which says we do not accept it, is speaking **at the beginning** of the building of the Temple; while **that** Baraita, which says we do accept it, is speaking **at the end,** after the Temple is already built.

PROOF

דְּאָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן: בִּתְחִילָּה, אֲפִילּוּ מַיִם וּמֶלַח אֵין מְקַבְּלִין מֵהֶם.

For Rabbi Assi said that **Rabbi Yochanan said: At the beginning** of the building, **we do not accept even water and salt from them,** so that the non-Jews should not have a share in establishing the Temple.

EXPLANATION

בַּסּוֹף, דָּבָר הַמְּסוּיָּם אֵין מְקַבְּלִין, דָּבָר שֶׁאֵינוֹ מְסוּיָּם מְקַבְּלִין.

However, **at the end,** after it is built, **a item that is distinct** and recognizable **we do not accept,** so that they do not take pride in a visible part of the Temple, but **an item that is not distinct we do accept.**

QUESTION

הֵיכִי דָּמֵי דָּבָר הַמְּסוּיָּם?

The Gemara asks: **What is considered an item that is distinct?**

ANSWER

אָמַר רַב יוֹסֵף: כְּגוֹן אַמָּה כְּלִיָּא עוֹרֵב.

Rav Yosef said: For example, the cubit-wide raven-dispeller sheet of metal with spikes placed on top of the roof of the Sanctuary.

OBJECTION

מֵתִיב רַב יוֹסֵף: "וְאִיגֶּרֶת אֶל אָסָף שׁוֹמֵר הַפַּרְדֵּס אֲשֶׁר לַמֶּלֶךְ וְגוֹ'".

Rav Yosef raised an objection against Rabbi Yochanan's rule that at the beginning of building nothing is accepted: But Nechemiah asked King Artachshashta: **"And a letter to Asaph the keeper of the king's park, that he give me timber..." (Nechemiah 2:8).** So we see Nechemiah accepted building materials from a non-Jew at the very beginning of building Yerushalayim!

RESOLUTION

אֲמַר לֵיהּ אַבַּיֵי: שָׁאנֵי מַלְכוּתָא דְּלָא הָדְרָא בַּיהּ,

Abaye said to him: A government is different, because it does not renege on its word or boast about minor gifts, so there is no concern.

PROOF

דְּאָמַר שְׁמוּאֵל: אִי אָמַר מַלְכוּתָא "עָקְרָנָא טוּרֵי", עָקַר טוּרֵי וְלָא הָדַר בֵּיהּ.

For Shmuel said: If the government says, "I will uproot mountains," it will uproot mountains and will not renege on its word.

STATEMENT

אָמַר רַב יְהוּדָה אָמַר רַב: גּוֹי שֶׁהִפְרִישׁ תְּרוּמָה מִכְּרִיוֹ, בּוֹדְקִין אוֹתוֹ,

Rav Yehuda said that **Rav said:** In the case of **a non-Jew who separated terumah from his pile** of grain, **we examine him** to clarify his intention.

EXPLANATION

אִי בְּדַעַת יִשְׂרָאֵל הִפְרִישָׁהּ — תִּינָּתֵן לַכֹּהֵן,

If he separated it with the intention of an Yisrael, meaning to give it to a Kohen as gifts, **it should be given to the Kohen;**

EXPLANATION

וְאִם לָאו — טְעוּנָה גְּנִיזָה, חָיְישִׁינַן שֶׁמָּא בְּלִבּוֹ לַשָּׁמַיִם.

and if not, if he is vague, **it requires genizah** (burial/hiding), because **we are concerned that perhaps in his heart he intended it for Heaven,** i.e., he meant to sanctify it for the Temple, making it prohibited to eat, yet we cannot use it for the Temple either.

OBJECTION

מֵיתִיבִי: גּוֹי שֶׁהִתְנַדֵּב קוֹרָה, וְשֵׁם כָּתוּב עָלֶיהָ — בּוֹדְקִין אוֹתוֹ,

The Gemara **raised an objection** from a Baraita: In the case of **a non-Jew who volunteered a beam** for a shul, **and a Holy Name was written on it, we examine him.**

EXPLANATION

אִם אָמַר: "בְּדַעַת יִשְׂרָאֵל הִפְרַשְׁתִּיהָ" — יָגוֹד וְיִשְׁתַּמֵּשׁ בַּמּוֹתָר,

If he said, "I separated it with the intention of an Yisrael," he cuts away the Holy Name **and uses the remainder** of the beam for the shul;

EXPLANATION

וְאִם לָאו — טְעוּנָה גְּנִיזָה, חָיְישִׁינַן שֶׁמָּא בְּלִבּוֹ לַשָּׁמַיִם.

and if not, it requires genizah, because **we are concerned that perhaps in his heart he intended it for Heaven.**

INFERENCE

טַעְמָא דְּשֵׁם כָּתוּב עָלֶיהָ, דְּבָעְיָא גְּנִיזָה; הָא אֵין שֵׁם כָּתוּב עָלֶיהָ — לָא בָּעְיָא גְּנִיזָה!

Now the Gemara analyzes this Baraita: **The reason** it requires burial is **specifically because a Holy Name is written on it, that it requires genizah; but if no Holy Name was written on it, it would not require genizah!** Why then did Rav say that plain terumah of a non-Jew requires genizah without any Holy Name on it?

ANSWER

הוּא הַדִּין דְּאַף עַל גַּב דְּאֵין שֵׁם כָּתוּב עָלֶיהָ נָמֵי בָּעְיָא גְּנִיזָה,

The Gemara answers: **The same law applies that even though there is no Holy Name written on it, it also requires genizah** if he might have intended it for Heaven.

EXPLANATION

וְהָא קָא מַשְׁמַע לַן, דְּאַף עַל גַּב דְּשֵׁם כָּתוּב עָלֶיהָ, יָגוֹד וְיִשְׁתַּמֵּשׁ בַּמּוֹתָר, דְּשֵׁם שֶׁלֹּא בִּמְקוֹמוֹ לָאו קָדוֹשׁ.

And this is coming to teach us: That even though a Holy Name is written on it, he cuts away the Name **and uses the remainder, because a Holy Name outside its proper place is not sacred** to make the rest of the beam holy.

PROOF

דְּתַנַּן: הָיָה כָּתוּב עַל יְדוֹת הַכֵּלִים וְעַל כַּרְעֵי הַמִּטָּה — חֲרֵי זֶה יָגוֹד וְיִגְנוֹז.

As we learned in a Mishnah: If a Holy Name **was written on the handles of vessels or on the legs of a bed, he cuts away** the Name **and buries** it, and may use the rest.

STATEMENT

אָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבָהוּ: הָאוֹמֵר "סֶלַע זוֹ לִצְדָקָה" — מוּתָּר לְשַׁנּוֹתָהּ.

Rav Nachman said that **Rabbah bar Avahu said: One who says, "This sela coin is for tzedakah," it is permitted to exchange it** for a different coin and use this specific coin for something else.

INFERENCE

סְבוּר מִינַּהּ: לְעַצְמוֹ — אִין, לְאַחֵר — לָא.

The Talmidim **understood from this: For himself, yes,** he may exchange it and borrow it, but **for another person, no,** he cannot swap it.

STATEMENT

אִיתְּמַר: אָמַר רַב אַמִּי אָמַר רַבִּי יוֹחָנָן: בֵּין לְעַצְמוֹ בֵּין לְאַחֵר.

It was stated: Rabbi Ami said that **Rabbi Yochanan said: Whether for himself or whether for another person,** he is permitted to swap it.

STATEMENT

אָמַר רַבִּי זְעִירָא: לֹא שָׁנוּ אֶלָּא דְּאָמַר "עָלַי", אֲבָל אָמַר "חֲרִי זוֹ" — בְּעֵינַן בָּעֵי לְמִיתְּבַהּ.

Rabbi Zeira said: They taught this leniency **only where he said, "It is incumbent upon me** to give a sela to tzedakah," **but if he said, "This** coin **is** tzedakah," **he must give it as is,** in its exact form, and may not swap it.

OBJECTION

מַתְקִיף לַהּ רָבָא: אַדְרַבָּה, אִיפְּכָא מִיסְתַּבְּרָא —

Rava strongly objected to this: On the contrary, the opposite makes more sense!

EXPLANATION

אָמַר "זוֹ" מִשְׁתַּמֵּשׁ בָּהּ, כִּי הֵיכִי דְּלִיחַיֵּיב בְּאַחֲרָיוּתָהּ, אֲבָל אָמַר "עָלַי" — לָא!

If he **said "This** coin," he should be allowed to **use it so that he becomes obligated in financial responsibility for it** if it gets lost; **whereas if he said "It is incumbent upon me,"** he is already responsible anyway, so why should he swap it? **No!**

RESOLUTION

אֶלָּא, לָא שָׁנָא.

Rather, there is no difference between the lashon of "this" and "upon me," and in both cases he may swap it.

PROOF

תַּנְיָא כְּוָותֵיהּ דְּרָבָא: נֶדֶר צְדָקָה, וְאֵין הֶקְדֵּשׁ צְדָקָה.

It is taught in a Baraita **in accordance with Rava: A vow is tzedakah, but hekdesh is not tzedakah.**

QUESTION

מַאי קָאָמַר? לָא נֶדֶר וְלָא הֶקְדֵּשׁ צְדָקָה!

The Gemara asks: **What is it saying? Neither a vow nor hekdesh is tzedakah!** They are completely separate categories!

ANSWER

אֶלָּא לָאו הָכִי קָאָמַר: צְדָקָה הֲרֵי הִיא בְּבַל תְּאַחֵר, וְאֵינָהּ כְּהֶקְדֵּשׁ, דְּאִילּוּ הֶקְדֵּשׁ אָסִיר לְאִשְׁתַּמּוֹשֵׁי בֵּיהּ, וְאִילּוּ צְדָקָה שְׁרֵי לְאִשְׁתַּמּוֹשֵׁי בֵּיהּ.

Rather, is it not this is what it is saying: Tzedakah is like a vow regarding the prohibition of **do not delay** paying it; **and it is not like hekdesh, for whereas hekdesh is forbidden to be used, tzedakah is permitted to be used** and swapped before reaching the collector.

STATEMENT

אָמַר רַב כָּהֲנָא: אֲמָרִיתָא לִשְׁמַעְתָּא קַמֵּיהּ דְּרַב זְבִיד מִנְּהַרְדְּעָא, אָמַר: אַתּוּן הָכִי מַתְנִיתוּ לַהּ, אֲנַן הָכִי מַתְנֵינַן לַהּ —

Rav Kahana said: I said this teaching before Rav Zevid of Nehardea, and he said: You learn it this way, but we learn it this way as a direct statement:

STATEMENT

אָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ אָמַר רַב: הָאוֹמֵר "סֶלַע זוֹ לִצְדָקָה" מוּתָּר לְשַׁנּוֹתָהּ, בֵּין לְעַצְמוֹ בֵּין לְאַחֵר, בֵּין אָמַר "עָלַי" בֵּין אָמַר "הֲרֵי זוֹ".

Rav Nachman said that **Rabbah bar Avahu said** that **Rav said: One who says, "This sela coin is for tzedakah," it is permitted to exchange it, whether for himself or whether for another person, whether he said "It is incumbent upon me" or whether he said "This coin is."**

BRAISA

תָּנוּ רַבָּנַן: "סֶלַע זוֹ לִצְדָקָה" — עַד שֶׁלֹּא בָּאתָה לְיַד גַּבַּאי, מוּתָּר לְשַׁנּוֹתָהּ; מִשֶּׁבָּאתָה לְיַד גַּבַּאי, אָסוּר לְשַׁנּוֹתָהּ.

The Rabbis taught: If one says, **"This sela is for tzedakah," before it comes into the hand of the collector, it is permitted to exchange it; once it comes into the hand of the collector, it is forbidden to exchange it.**

QUESTION

אִינִי? וְהָא רַבִּי יַנַּאי יָזֵיף וּפָרַע!

The Gemara asks: **Is that so?** Is a charity collector really forbidden to borrow from the tzedakah funds? **But didn't Rabbi Yannai** himself, who was a gabbai tzedakah, **borrow** from the charity money **and** later **repay** it?

ANSWER

שָׁאנֵי רַבִּי יַנַּאי, דְּנִיחָא לְהוּ לַעֲנִיִּים דְּכַמָּה דְּמִשַּׁהֵי מְעַשֵּׁה וּמַיְיתֵי לְהוּ.

The Gemara answers: **Rabbi Yannai is different, because it is pleasing to the poor** for him to do this; **for as long as he delays taking action** to press donors by keeping the tzedakah chest empty, people are moved to give more, **and** in the end **he brings them** even more money.

BRAISA

תָּנוּ רַבָּנַן: יִשְׂרָאֵל שֶׁהִתְנַדֵּב מְנוֹרָה אוֹ נֵר לְבֵית הַכְּנֶסֶת — אָסוּר לְשַׁנּוֹתָהּ.

The Rabbis taught in a Braisa: If **a Jew donated a candelabra or a lamp to a shul, it is forbidden to change its** designated **use** for something else.

STATEMENT

סָבַר רַבִּי חִיָּיא בַּר אַבָּא לְמֵימַר: לָא שְׁנָא לִדְבַר הָרְשׁוּת וְלָא שְׁנָא לִדְבַר מִצְוָה.

Rabbi Chiyya bar Abba thought to say that this prohibition means **it makes no difference** if one wants to convert it **for an optional matter, and it makes no difference for a mitzvah matter**—either way it is forbidden.

STATEMENT

אֲמַר לֵיהּ רַב אַמִּי: הָכִי אָמַר רַבִּי יוֹחָנָן — לֹא שָׁנוּ אֶלָּא לִדְבַר הָרְשׁוּת, אֲבָל לִדְבַר מִצְוָה מוּתָּר לְשַׁנּוֹתָהּ.

Rav Ami said to him: Thus said Rabbi Yochanan: They taught this prohibition **only for an optional matter, but for a mitzvah matter, it is permitted to change its** use.

PROOF

מִדְּאָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן: גּוֹי שֶׁהִתְנַדֵּב מְנוֹרָה אוֹ נֵר לְבֵית הַכְּנֶסֶת, עַד שֶׁלֹּא נִשְׁתַּכַּח שֵׁם בְּעָלֶיהָ — אָסוּר לְשַׁנּוֹתָהּ, מִשֶּׁנִּשְׁתַּכַּח שֵׁם בְּעָלֶיהָ — מוּתָּר לְשַׁנּוֹתָהּ.

The Gemara proves this: **From that which Rabbi Assi said** in the name of **Rabbi Yochanan:** If **a non-Jew donated a candelabra or a lamp to a shul, as long as the name of its owner has not been forgotten, it is forbidden to change its** use; but **once the name of its owner has been forgotten, it is permitted to change its** use.

EXPLANATION

לְמַאי? אִילֵימָא לִדְבַר הָרְשׁוּת, מַאי אִירְיָא גּוֹי? אֲפִילּוּ יִשְׂרָאֵל נָמֵי!

The Gemara clarifies: **For what** purpose is it forbidden to change it before his name is forgotten? **If we say** it means **for an optional matter, why specifically** speak of **a non-Jew? Even** regarding a donation from **a Jew** it is **also** forbidden to change it for an optional purpose!

EXPLANATION

אֶלָּא לִדְבַר מִצְוָה, וְטַעְמָא דְּגוֹי הוּא דְּפָעֵי, אֲבָל יִשְׂרָאֵל דְּלָא פָּעֵי — שַׁפִּיר דָּמֵי.

Rather, it must mean **for a mitzvah matter. And the reason** it is forbidden **by a non-Jew is because he will scream** and complain that his gift was repurposed; **but** by **a Jew, who will not scream** since he is happy it goes to a mitzvah, **it is well and good** to change it even before his name is forgotten.

STATEMENT

שַׁעֲזַרְק טַיָּיעָא אִינַּדַּב שְׁרָגָא לְבֵי כְּנִישְׁתָּא דְּרַב יְהוּדָה, שַׁנְּיֵיהּ רַחֲבָא וְאִיקְּפַד רָבָא.

The Gemara relates an incident: **Shaazrak the Arab merchant donated a lamp to the shul of Rav Yehudah. Rachava changed its** use for another mitzvah, **and Rava became angry** at him.

STATEMENT

אִיכָּא דְּאָמְרִי: שַׁנְּיֵיהּ רָבָא וְאִיקְּפַד רַחֲבָא,

Some say: Rava changed its use, **and Rachava became angry** at Rava.

STATEMENT

וְאִיכָּא דְּאָמְרִי: שַׁנְּיֵיהּ חַזָּנֵי דְּפוּמְבְּדִיתָא, וְאִיקְּפַד רַחֲבָא וְאִיקְּפַד רַבָּה.

And some say: The Gabbaim of Pumbedisa changed its use, **and Rachava became angry, and Rabbah** also **became angry** at them.

EXPLANATION

מַאן דְּשַׁנְּיֵיהּ סָבַר דְּלָא שְׁכִיחַ, וּמַאן דְּאִיקְּפַד סָבַר זְמִנִין דְּמִקְּרֵי וְאָתֵי.

The Gemara explains the dispute: **The one who changed its** use **held that** this Arab merchant **is not frequently** in town, so his name is as good as forgotten; **and the one who became angry held that sometimes it happens that he comes** to town, and he will see and get upset.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הַגּוֹסֵס וְהַיּוֹצֵא לֵיהָרֵג — לֹא נִידַּר וְלֹא נֶעֱרָךְ.

MISHNAH: One who is a goses (a dying person) **or one who is taken out to be executed** by Beis Din—**he cannot be pledged by a vow** of market value, **and he cannot be subject to a valuation** (arachin).

MISHNAH

רַבִּי חֲנִינָא בֶּן עֲקַבְיָא אוֹמֵר: נֶעֱרָךְ, מִפְּנֵי שֶׁדָּמָיו קְצוּבִין.

Rabbi Chanina ben Akavya says: He can be subject to a valuation, because his value is fixed by the Torah according to his age and gender, regardless of his physical state.

MISHNAH

רַבִּי יוֹסֵי אוֹמֵר: נוֹדֵר וּמַעֲרִיךְ וּמַקְדִּישׁ, וְאִם הִזִּיק — חַיָּיב.

Rabbi Yosei says: A person in such a state **can pledge a vow** of another's market value, **and can evaluate** another, **and can consecrate** his property to hekdesh; **and if he caused damage, he is liable** to pay.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ בְּשֶׁלָּמָא גּוֹסֵס לֹא נִידַּר — דְּלָאו בַּר דָּמִים הוּא,

GEMARA: Granted, as for **a goses, he cannot be pledged by a vow** of market value—**because he is not subject to a market value,** as no person would buy a dying man;

QUESTION

וְלֹא נֶעֱרָךְ — דְּלָאו בַּר הַעֲמָדָה וְהַעֲרָכָה הוּא,

and granted **he cannot be subject to a valuation—because he is not capable of standing and being valued,**

QUESTION

אֶלָּא יוֹצֵא לֵיהָרֵג, בִּשְׁלָמָא לֹא נִידַּר — דְּלָאו בַּר דָּמִים הוּא,

rather, one who is taken out to be executed: Granted, he cannot be pledged by a vow—because he is not subject to a market value, as he is doomed to die;

QUESTION

אֶלָּא לֹא נֶעֱרָךְ אַמַּאי לָא?

but as for saying **he cannot be subject to a valuation, why not?** After all, he can stand, and arachin do not depend on market worth!

ANSWER

דְּתַנְיָא: מִנַּיִן הַיּוֹצֵא לֵיהָרֵג וְאָמַר "עֲרָכִי עָלַי", שֶׁלֹּא אָמַר כְּלוּם? תַּלְמוּד לוֹמַר: "כָּל חֵרֶם לֹא יִפָּדֶה".

The Gemara answers: **As it was taught** in a Braisa: **From where** do we know regarding **one who is taken out to be executed and said, "My valuation is upon me," that he has said nothing** valid and it is not collected from his estate? **The verse states: "Any condemned person** (cherem) **shall not be redeemed"** (Vayikra 27:29)—meaning he cannot be redeemed through paying a valuation.

BRAISA

יָכוֹל אֲפִילּוּ קוֹדֶם שֶׁנִּגְמַר דִּינוֹ? תַּלְמוּד לוֹמַר: "מִן הָאָדָם", וְלֹא כָּל הָאָדָם.

I might have thought this applies **even before his verdict was finalized? The verse states: "From among men"—and not all men,** excluding only someone whose sentence has already been finalized.

QUESTION

וּלְרַבִּי חֲנִינָא בֶּן עֲקַבְיָא, דְּאָמַר נֶעֱרָךְ מִפְּנֵי שֶׁדָּמָיו קְצוּבִין, הַאי "כָּל חֵרֶם" מַאי עָבֵיד לֵיהּ?

The Gemara asks: **And according to Rabbi Chanina ben Akavya, who said he can be subject to a valuation because his value is fixed, this** verse of **"Any condemned person"—what does he do with it?**

ANSWER

לְכִדְתַנְיָא, רַבִּי יִשְׁמָעֵאל בְּנוֹ שֶׁל רַבִּי יוֹחָנָן בֶּן בְּרוֹקָה אוֹמֵר: לְפִי שֶׁמָּצִינוּ לַמּוּמָתִים בִּידֵי שָׁמַיִם שֶׁנּוֹתְנִין מָמוֹן וּמִתְכַּפֵּר לָהֶם, שֶׁנֶּאֱמַר "אִם כֹּפֶר יוּשַׁת עָלָיו", יָכוֹל אַף בִּידֵי אָדָם כֵּן? תַּלְמוּד לוֹמַר "כָּל חֵרֶם לֹא יִפָּדֶה".

The Gemara answers: He uses it **for that which was taught** in a Braisa: **Rabbi Yishmael the son of Rabbi Yochanan ben Beroka says: Since we found regarding those liable to death at the hands of Heaven that they can give money and receive atonement, as it is stated** regarding an ox that killed a person: **"If a ransom be laid upon him," I might have thought that even for those liable to death at the hands of man, it should be so,** that he can pay money to avoid execution? Therefore **the verse states: "Any condemned person shall not be redeemed."**

BRAISA

אֵין לִי אֶלָּא מִיתוֹת חֲמוּרוֹת, שֶׁלֹּא נִיתְּנָה שִׁגְגָתָן לְכַפָּרָה, מִיתוֹת קַלּוֹת, שֶׁנִּיתְּנָה שִׁגְגָתָן לְכַפָּרָה, מִנַּיִן? תַּלְמוּד לוֹמַר: "כָּל חֵרֶם".

The Braisa continues: **I would only have derived severe death penalties, whose unwitting violations are not granted atonement** through a sin-offering (such as blasphemy); **from where do I know lighter death penalties, whose unwitting violations are granted atonement** through a sin-offering (such as Shabbos)? **The verse states: "Any condemned person"** to include all executions.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי יוֹסֵי אוֹמֵר: נוֹדֵר וּמַעֲרִיךְ כּוּ׳.

We learned in the Mishnah that **Rabbi Yosei says: He can vow, and evaluate, etc.**

גְּמָרָא GEMARA

QUESTION

וְתַנָּא קַמָּא מִי קָאָמַר דְּלָא?

The Gemara asks: **And did the Tanna Kamma actually say that he cannot** vow, evaluate, or consecrate?

EXPLANATION

אֶלָּא, בְּנוֹדֵר וּמַעֲרִיךְ וּמְקַדִּישׁ — כּוּלֵּי עָלְמָא לָא פְּלִיגִי, כִּי פְּלִיגִי — בְּאִם הִזִּיק.

Rather, this is how to understand it: **Regarding one who vows, evaluates, or consecrates, everyone agrees** that his words are valid. **Where do they differ? Regarding if he caused damage.**

EXPLANATION

תַּנָּא קַמָּא סָבַר: אִם הִזִּיק — אֵינוֹ חַיָּיב בְּתַשְׁלוּמִין, וְרַבִּי יוֹסֵי סָבַר: אִם הִזִּיק — חַיָּיב בְּתַשְׁלוּמִין.

The Tanna Kamma holds: If he caused damage, he is not liable to pay compensation from his estate after execution; **and Rabbi Yosei holds: If he caused damage, he is liable to pay** compensation from his estate.

QUESTION

בְּמַאי קָמִיפַּלְגִי?

The Gemara asks: **In what principle do they dispute?**

ANSWER

אָמַר רַב יוֹסֵף: בְּמִלְוָה עַל פֶּה גּוֹבֶה מִן הַיּוֹרְשִׁין קָמִיפַּלְגִי,

Rav Yosef said: They dispute in the question of whether an **oral loan can be collected from the heirs.**

EXPLANATION

תַּנָּא קַמָּא סָבַר: מִלְוָה עַל פֶּה אֵינוֹ גּוֹבֶה מִן הַיּוֹרְשִׁין, וְרַבִּי יוֹסֵי סָבַר: מִלְוָה עַל פֶּה גּוֹבֶה מִן הַיּוֹרְשִׁין.

The Tanna Kamma holds: An oral loan cannot be collected from the heirs, and tort obligations are treated like an oral loan; **and Rabbi Yosei holds: An oral loan can be collected from the heirs.**

ANSWER

רָבָא אָמַר: דְּכוּלֵּי עָלְמָא מִלְוָה עַל פֶּה אֵינוֹ גּוֹבֶה מִן הַיּוֹרְשִׁין, וְהָכָא בְּמִלְוָה כְּתוּבָה בַּתּוֹרָה קָמִיפַּלְגִי,

Rava said: Everyone agrees that an oral loan cannot be collected from the heirs, and here they dispute regarding a debt written in the Torah (a statutory liability like damages):

EXPLANATION

תַּנָּא קַמָּא סָבַר: מִלְוָה כְּתוּבָה בַּתּוֹרָה לָאו כִּכְתוּבָה בִּשְׁטָר דָּמְיָא, וְרַבִּי יוֹסֵי סָבַר: כִּכְתוּבָה בִּשְׁטָר דָּמְיָא.

The Tanna Kamma holds: A debt written in the Torah is not considered like one written in a deed, so it cannot be collected from heirs; **and Rabbi Yosei holds: It is considered like one written in a deed,** so it can be collected from the heirs.

STATEMENT

וְאִיכָּא דְּמַתְנֵי לַהּ אַהָא: הַיּוֹצֵא לֵיהָרֵג, הוּא שֶׁחָבַל בַּאֲחֵרִים — חַיָּיב, אֲחֵרִים שֶׁחָבְלוּ בּוֹ — פְּטוּרִין.

And some teach this dispute of Rav Yosef and Rava **on this** Braisa: If **one who is taken out to be executed injured others, he is liable; but if others injured him, they are exempt** from paying him.

BRAISA

רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר: אַף הוּא אִם חָבַל בַּאֲחֵרִים — פָּטוּר, שֶׁלֹּא נִיתַּן לַחֲזָרַת עֲמִידַת בֵּית דִּין.

Rabbi Shimon ben Elazar says: Even he, if he injured others, is exempt, because he will not be brought back to stand trial in Beis Din, as he is already condemned to death.

SUMMARY

The Gemara resolves an apparent contradiction regarding donations from a non-Jew for the Beis Hamikdash: during the initial building, nothing is accepted so non-Jews have no share in establishing it, whereas after it is built, non-recognizable donations are accepted, though recognizable items are rejected so they do not take pride in a visible part of the Mikdash. An exception is made for government donations, as a king does not back down or boast over minor gifts. Next, the Gemara explains that if a non-Jew separates terumah or donates a beam for a shul, we clarify his intention; if vague, it requires genizah out of concern that he intended it for Heaven. Finally, the Gemara details how tzedakah differs from hekdesh: designated tzedakah money may be swapped and used prior to reaching the gabbai tzedakah, whereas hekdesh remains strictly forbidden to use.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is bothered by a basic contradiction: one Baraita says we don’t accept a non-Jew's donation for the Beis HaMikdash, while another says we do. The teretz of Rabbi Yochanan is beautiful: at the beginning of the building, we don't accept even water or salt from them, so they shouldn't have a share in establishing the Mikdash. But once it's already built, we accept gifts that aren't distinct or recognizable.

There is a deeply moving yesod here for our own daily avodah. When you build something holy, a Torah home, a chavrusa, a new habit in yiras Shamayim, a davening with real kavanah, the foundation must be completely pure. At the start, at the moment of creation, you cannot let outside influences, compromises, or cheap shortcuts creep in. To build a true Mikdash in your life, the ground it rests on must be 100 percent for the sake of Heaven, built entirely on kedushah.

Once the foundation is solid and the structure stands strong, you have the strength to handle outside elements and engage with the world without losing your identity. But never skip the foundation stage. When you start a new seder or build a mesorah for your family, keep out the noise and keep it purely kadosh.

Today, take one new kabbalah or holy project you are starting and protect its foundation. Make sure the very first step is done with complete purity of intention, totally free from outside compromises or half-measures.

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.'