חוּמָּשׁ עִם רַשִׁ"י · וישב · וְרְבִיעִי

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

VAYESHEV · 4TH ALIYAH

📖 CHAPTER PREVIEW

In this aliya, the Torah steps away for a moment from the story of Yosef to focus on Yehudah. After the sale of Yosef, Yehudah goes down from his brothers, marries the daughter of Shua, and has three sons: Er, Onan, and Shelah. Er marries Tamar, but both Er and Onan pass away due to their sins before building a family with her. Yehudah, worried that Tamar brings bad mazal to his sons, sends her back to her father's house to wait for Shelah to grow up.

Seeing that Shelah is grown and she is not being given to him, Tamar acts with great tznius and wisdom. She covers her face and sits along the road to Timnah. Yehudah encounters her there without realizing who she is, and she takes his seal, cord, and staff as a pledge. When Tamar's pregnancy becomes known and she is taken out, she modestly hints at the truth by asking Yehudah to recognize his belongings rather than publicly shaming him. Yehudah openly acknowledges his mistake, declaring her righteous, and Tamar gives birth to the twins Perez and Zerah.

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

פָּסוּק א

Pasuk 1

וַיְהִי בָּעֵת הַהִוא וַיֵּרֶד יְהוּדָה מֵאֵת אֶחָיו וַיֵּט עַד אִישׁ עֲדֻלָּמִי

and it was at the time that and went down Yehudah from his brothers and turned unto a man an Adullamite

וּשְׁמוֹ חִירָה׃

and his name Chirah

רַשִׁ"י

וַיְהִי בָּעֵת הַהִוא. לָמָּה נִסְמְכָה פָּרָשָׁה זוֹ לְכָאן, וְהִפְסִיק בְּפָרָשָׁתוֹ שֶׁל יוֹסֵף?

and it was at the time that why was juxtaposed section this to here and interrupted in the section of of Yosef

לְלַמֵּד שֶׁהוֹרִידוּהוּ אֶחָיו מִגְּדֻלָּתוֹ כְּשֶׁרָאוּ בְצָרַת אֲבִיהֶם, אָמְרוּ: אַתָּה

to teach that they demoted him his brothers from his position when they saw in the distress of their father they said you

אָמַרְתָּ לְמָכְרוֹ, אִלּוּ אָמַרְתָּ לַהֲשִׁיבוֹ הָיִינוּ שׁוֹמְעִים לְךָ:

said to sell him if you had said to return him we would have listened to you

רַשִׁ"י

וַיֵּט. מֵאֵת אֶחָיו:

And he turned away from his brothers

רַשִׁ"י

עַד אִישׁ עֲדֻלָּמִי. נִשְׁתַּתֵּף עִמּוֹ:

until a man an Adullamite he partnered with him

פָּסוּק ב

Pasuk 2

וַיַּרְא שָׁם יְהוּדָה בַּת אִישׁ כְּנַעֲנִי וּשְׁמוֹ שׁוּעַ וַיִּקָּחֶהָ וַיָּבֹא

And he saw there Yehudah a daughter of a man a Canaanite and his name Shua and he took her and he came

אֵלֶיהָ׃

unto her

רַשִׁ"י

כנעני. תַּגְרָא בראשית רבה׃

Canaanite a merchant Bereshis Rabbah

פָּסוּק ג

Pasuk 3

וַתַּהַר וַתֵּלֶד בֵּן וַיִּקְרָא אֶת שְׁמוֹ עֵר׃

and she conceived and she bore a son and he called — his name Er

פָּסוּק ד

Pasuk 4

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתִּקְרָא אֶת שְׁמוֹ אוֹנָן׃

and she conceived again and she bore a son and she called — his name Onan

פָּסוּק ה

Pasuk 5

וַתֹּסֶף עוֹד וַתֵּלֶד בֵּן וַתִּקְרָא אֶת שְׁמוֹ שֵׁלָה וְהָיָה בְכְזִיב

and she continued again and she bore a son and she called — his name Shelah and he was in Chezib

בְּלִדְתָּהּ אֹתוֹ׃

when she bore him

רַשִׁ"י

והיה בכזיב. שֵׁם הַמָּקוֹם. וְאוֹמֵר אֲנִי עַל שֵׁם שֶׁפָּסְקָה מִלֶּדֶת נִקְרָא

and He was at Chezib is the name of the place and say I on account of that she ceased from bearing it was named

כְּזִיב, לְשׁוֹן הָיוּ תִהְיֶה לִי כְּמוֹ אַכְזָב ירמיהו ט"ו , אֲשֶׁר לֹא יְכַזְּבוּ מֵימָיו

an expression of Chezib Wilt thou indeed be unto me as a deceiver Yirmeyahu 15 whose do not fail its waters

ישעיהו נ"ח , וְאִם לֹא כֵן מַה בָּא לְהוֹדִיעֵנוּ? וּבְבְרֵ"ר רָאִיתִי, וַתִּקְרָא

58 Yeshayahu and if not so what does it come to inform us and in Bereishis Rabbah Isaw and she called

שְׁמוֹ שֵׁלָה וגומר פְּסַקַת׃

his name Shelah etc she ceased

פָּסוּק ו

Pasuk 6

וַיִּקַּח יְהוּדָה אִשָּׁה לְעֵר בְּכוֹרוֹ וּשְׁמָהּ תָּמָר׃

And took Yehudah a wife for Er his firstborn and her name Tamar

פָּסוּק ז

Pasuk 7

וַיְהִי עֵר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי יְהוָה וַיְמִתֵהוּ יְהוָה׃

Hashem and He killed him Hashem in the eyes of wicked Yehudah firstborn of Er And it was

רַ״שִׁ״י

רע בעיני ה'. כְּרָעָתוֹ שֶׁל אוֹנָן, מַשְׁחִית זַרְעוֹ, שֶׁנֶּאֱמַר בְּאוֹנָן

concerning Onan as it is stated his seed wasting Onan of like the wickedness Hashem in the eyes of Wicked

וַיָּמֶת גַּם אֹתוֹ, כְּמִיתָתוֹ שֶׁל עֵר מִיתָתוֹ שֶׁל אוֹנָן. וְלָמָּה הָיָה עֵר מַשְׁחִית זַרְעוֹ?

his seed wasting Er was and why Onan of the death Er of like the death him also and He put to death

כְּדֵי שֶׁלֹּא תִתְעַבֵּר וְיַכְחִישׁ יָפְיָהּ׃

her beauty and diminish she would become pregnant that not so

פָּסוּק ח

Pasuk 8

וַיֹּאמֶר יְהוּדָה לְאוֹנָן בֹּא אֶל אֵשֶׁת אָחִיךָ וְיַבֵּם אֹתָהּ וְהָקֵם זֶרַע

offspring and raise up her and levirate-marry your brother the wife of to Come to Onan Yehudah And he said

לְאָחִיךָ׃

for your brother

רַ״שִׁ״י

והקם זרע. הַבֵּן יִקָּרֵא עַל שֵׁם הַמֵּת׃

the deceased the name of by will be called the son seed and raise

פָּסוּק ט

Pasuk 9

וַיֵּדַע אוֹנָן כִּי לֹא לוֹ יִהְיֶה הַזֶּרַע וְהָיָה אִם בָּא אֶל אֵשֶׁת אָחִיו

his brother the wife of to he came whenever and it was the offspring would be his not that Onan And knew

וְשִׁחֵת אַרְצָה לְבִלְתִּי נָתֵן זֶרַע לְאָחִיו׃

for his brother offspring to provide so as not groundward that he ruined

רַ״שִׁ״י

ושחת ארצה. דָּשׁ מִבִּפְנִים וְזוֹרֶה מִבַּחוּץ בראשית רבה :

Rabbah Bereshit from outside and winnowed from inside he threshed earthward and he ruined

פָּסוּק י

Pasuk 10

וַיֵּרַע בְּעֵינֵי יְהוָה אֲשֶׁר עָשָׂה וַיָּמֶת גַּם אֹתוֹ׃

him also and He put to death he did that HASHEM in the eyes of And it was evil

פָּסוּק יא

Pasuk 11

וַיֹּאמֶר יְהוּדָה לְתָמָר כַּלָּתוֹ שְׁבִי אַלְמָנָה בֵּית אָבִיךְ עַד יִגְדַּל
grows up until your father in the house of as a widow dwell his daughter-in-law to Tamar Yehudah And he said

שֵׁלָה בְנִי כִּי אָמַר פֶּן יָמוּת גַּם הוּא כְּאֶחָיו וַתֵּלֶךְ תָּמָר וַתֵּשֶׁב
and she dwelt Tamar and she went like his brothers he also he die lest he thought for my son Shelah

בֵּית אָבִיהָ׃
her father in the house of

רַשִׁ"י

כי אמר וגו'. כְּלוֹמַר, דּוֹחֶה הָיָה אוֹתָהּ בְּקַשׁ, שֶׁלֹּא הָיָה בְּדַעְתּוֹ לְהַשִּׂיאָהּ לוֹ׃
to him to marry her off in his mind was it that not with a straw her he was pushing off that is to say etc. he said for

רַשִׁ"י

כי אמר פן ימות. מֻחְזֶקֶת הֵיא זוֹ שֶׁיָּמוּתוּ אֲנָשֶׁיהָ כתובות מ"ג׃
43b Ketubot her husbands that will die this one is she presumed he die lest he said for

פָּסוּק יב

Pasuk 12

וַיִּרְבּוּ הַיָּמִים וַתָּמָת בַּת שׁוּעַ אֵשֶׁת יְהוּדָה וַיִּנָּחֶם יְהוּדָה
Yehudah and was comforted Yehudah the wife of Shua the daughter of and died the days and were many

וַיַּעַל עַל גֹּזְזֵי צֹאנוֹ הוּא וְחִירָה רֵעֵהוּ הָעֲדֻלָּמִי תִּמְנָתָה׃
to Timnah the Adullamite his friend and Chirah he his sheep the shearers of to and went up

רַשִׁ"י

ויעל על גוזזי צאנו. וַיַּעַל תִּמְנָתָה לַעֲמֹד עַל גּוֹזְזֵי צֹאנוֹ׃
his sheep the shearers of over to stand to Timnah and he went up his sheep the shearers of to And he went up

פָּסוּק יג

Pasuk 13

וַיֻּגַּד לְתָמָר לֵאמֹר הִנֵּה חָמִיךְ עֹלֶה תִּמְנָתָה לָגֹז צֹאנוֹ׃
his sheep to shear to Timnah is going up your father-in-law behold saying to Tamar And it was told

רַשִׁ"י

עלה תמנתה. וּבְשִׁמְשׁוֹן הוּא אוֹמֵר וַיֵּרֶד שִׁמְשׁוֹן תִּמְנָתָה שופטים י"ד ?
14 Shoftim to Timnah Shimshon and went down says it and regarding Shimshon to Timnah goes up

בְּשִׁפּוּעַ הָהָר הָיְתָה יוֹשֶׁבֶת, עוֹלִין לָהּ מִכָּאן וְיוֹרְדִין לָהּ מִכָּאן׃
from here to it and one goes down from here to it one goes up sitting it was the mountain on the slope of

פָּסוּק יד

Pasuk 14

וַתָּסַר בִּגְדֵי אַלְמְנוּתָהּ מֵעָלֶיהָ וַתְּכַס בַּצָּעִיף וַתִּתְעַלָּף
and wrapped herself with a veil and she covered from upon her her widowhood the garments of and she removed

וַתֵּשֶׁב בְּפֶתַח עֵינַיִם אֲשֶׁר עַל דֶּרֶךְ תִּמְנָתָה כִּי רָאֲתָה כִּי גָדַל
was grown that she saw for Timnah the road to is upon which Enaim at the entrance of and she sat

שֵׁלָה וְהִוא לֹא נִתְּנָה לוֹ לְאִשָּׁה׃
as a wife to him was given not and she Shelah

רַשִׁ"י

ותתעלף. כִּסְּתָה פָּנֶיהָ, שֶׁלֹּא יַכִּיר בָּהּ׃
her he would recognize so that not her face she covered and she wrapped herself

רַשִׁ"י

ותשב בפתח עינים. בִּפְתִיחַת עֵינַיִם, בְּפָרְשַׁת דְּרָכִים שֶׁעַל דֶּרֶךְ תִּמְנָתָה.
Timnah the way to which is on roads at the fork of eyes at the opening of Enayim at the entrance of And she sat

וְרַבּוֹתֵינוּ דָּרְשׁוּ בְּפִתְחוֹ שֶׁל אַבְרָהָם אָבִינוּ, שֶׁכָּל עֵינַיִם מְצַפּוֹת לִרְאוֹתוֹ סוטה י'
10b Sotah to see it look forward eyes that all our father Avraham of at the entrance expounded and our Rabbis

:

רַשִׁ"י

כי ראתה כי גדל שלה וגו'. לְפִיכָךְ הִפְקִירָה עַצְמָהּ אֵצֶל יְהוּדָה, שֶׁהָיְתָה מִתְאַוָּה
desirous for she was Yehudah to herself she made available Therefore etc. Shelah was grown that she saw For

לְהַעֲמִיד מִמֶּנּוּ בָּנִים׃
children from him to establish

פָּסוּק טו

Pasuk 15

וַיִּרְאֶהָ יְהוּדָה וַיַּחְשְׁבֶהָ לְזוֹנָה כִּי כִסְּתָה פָּנֶיהָ׃
her face she had covered because to be a harlot and he thought her Yehudah And he saw her

רַשִׁ"י

ויחשבה לזונה. לְפִי שֶׁיּוֹשֶׁבֶת בְּפָרְשַׁת דְּרָכִים׃
roads at the crossroads of that she was sitting because to be a harlot And he thought her

רַשִׁ"י

כי כסתה פניה. וְלֹא יָכוֹל לִרְאוֹתָהּ וּלְהַכִּירָהּ. וּמִדְרַשׁ רַבּוֹתֵינוּ כִּי כִסְּתָה
she covered because our Rabbis and the Midrash of and to recognize her to see her was he able and not her face she covered For

פָנֶיהָ , כְּשֶׁהָיְתָה בְּבֵית חָמִיהָ הָיְתָה צְנוּעָה, לְפִיכָךְ לֹא חֲשָׁדָהּ׃
suspect her he did not therefore modest she was her father-in-law in the house of when she was her face

פָּסוּק טז

Pasuk 16

וַיֵּט אֵלֶיהָ אֶל הַדֶּרֶךְ וַיֹּאמֶר הָבָה נָּא אָבוֹא אֵלַיִךְ כִּי לֹא יָדַע כִּי
that he knew not for to you let me come please prepare and he said the road by to her And he turned

כַלָּתוֹ הִוא וַתֹּאמֶר מַה תִּתֶּן לִּי כִּי תָבוֹא אֵלָי׃
to me you come that to me will you give what And she said she was his daughter-in-law

רַשִׁ"י

ויט אליה אל הדרך. מִדַּרְכּוֹ שֶׁהָיָה בָּהּ, נָטָה אֶל הַדֶּרֶךְ אֲשֶׁר הִיא בָּהּ,

was on it she that the way to he turned on it that he was From the way the way to to her And he turned

וּבִלְשׁוֹן לַעַז דשטורנ"יר:

détourner foreign tongue And in the language of

רַשִׁ"י

הבה נא. הָכִינִי עַצְמֵךְ וְדַעְתֵּךְ לְכָךְ. כָּל לְשׁוֹן הָבָה לְשׁוֹן הַזְמָנָה הוּא,

it preparation is an expression of havah expression of every for this and your mind yourself prepare I pray thee come

חוּץ מִמָּקוֹם שֶׁיֵּשׁ לְתַרְגְּמוֹ בִּלְשׁוֹן נְתִינָה, וְאַף אוֹתָן שֶׁל הַזְמָנָה קְרוֹבִים

are close preparation of those and even giving in an expression of to translate it where there is from a place except

לִלְשׁוֹן נְתִינָה הֵם:

they giving to an expression of

פָּסוּק יז

Pasuk 17

וַיֹּאמֶר אָנֹכִי אֲשַׁלַּח גְּדִי עִזִּים מִן הַצֹּאן וַתֹּאמֶר אִם תִּתֵּן עֵרָבוֹן עַד

until a pledge you will give If and she said the flock from goats a kid of will send I And he said

שָׁלְחֵךְ:

your sending

רַשִׁ"י

ערבון. מַשְׁכּוֹן:

a security a pledge

פָּסוּק יח

Pasuk 18

וַיֹּאמֶר מָה הָעֵרָבוֹן אֲשֶׁר אֶתֵּן לָךְ וַתֹּאמֶר חֹתָמְךָ וּפְתִילֶךָ וּמַטְּךָ אֲשֶׁר

that and your staff and your wrap your seal and she said to you I shall give that the pledge what And he said

בְּיָדֶךָ וַיִּתֶּן לָהּ וַיָּבֹא אֵלֶיהָ וַתַּהַר לוֹ:

by him and she conceived to her and he came to her and he gave is in your hand

רַשִׁ"י

חתמך ופתילך. עִזְקָתְךָ וְשׁוֹשִׁיפְךָ – טַבַּעַת שֶׁאַתָּה חוֹתֵם בָּהּ וְשִׂמְלָתְךָ שֶׁאַתָּה

that you and your garment with it seal that you the ring and thy cloak Thy signet-ring and thy string Thy signet

מִתְכַּסֶּה בָּהּ:

with it cover yourself

רַשִׁ"י

ותהר לו. גִּבּוֹרִים כַּיּוֹצֵא בּוֹ, צַדִּיקִים כַּיּוֹצֵא בּוֹ.

him similar to righteous men him similar to mighty men by him And she conceived

פָּסוּק יט

Pasuk 19

וַתָּקָם וַתֵּלֶךְ וַתָּסַר צְעִיפָהּ מֵעָלֶיהָ וַתִּלְבַּשׁ בִּגְדֵי אַלְמְנוּתָהּ׃

And she arose | and she went | and she removed | her veil | from upon her | and she put on | the garments of | her widowhood

פָּסוּק כ

Pasuk 20

וַיִּשְׁלַח יְהוּדָה אֶת גְּדִי הָעִזִּים בְּיַד רֵעֵהוּ הָעֲדֻלָּמִי לָקַחַת הָעֵרָבוֹן

And sent | Yehudah | — | the kid of | the goats | by the hand of | his friend | the Adullamite | to take | the pledge

מִיַּד הָאִשָּׁה וְלֹא מְצָאָהּ׃

from the hand of | the woman | and not | he found her

פָּסוּק כא

Pasuk 21

וַיִּשְׁאַל אֶת אַנְשֵׁי מְקֹמָהּ לֵאמֹר אַיֵּה הַקְּדֵשָׁה הִוא בָעֵינַיִם עַל הַדָּרֶךְ

And he asked | — | the men of | her place | saying | Where is | the harlot | she | in Enaim | by | the road

וַיֹּאמְרוּ לֹא הָיְתָה בָזֶה קְדֵשָׁה׃

And they said | not | there was | here | a harlot

רַשִׁ״י

הקדשה. מְקֻדֶּשֶׁת וּמְזֻמֶּנֶת לִזְנוּת׃

A harlot | is designated | and prepared | for illicit-intercourse

פָּסוּק כב

Pasuk 22

וַיָּשָׁב אֶל יְהוּדָה וַיֹּאמֶר לֹא מְצָאתִיהָ וְגַם אַנְשֵׁי הַמָּקוֹם אָמְרוּ

And he returned | to | Yehudah | and said | I did not | find her | and also | the men of | the place | said

לֹא הָיְתָה בָזֶה קְדֵשָׁה׃

there was not | was | here | a harlot

פָּסוּק כג

Pasuk 23

וַיֹּאמֶר יְהוּדָה תִּקַּח לָהּ פֶּן נִהְיֶה לָבוּז הִנֵּה שָׁלַחְתִּי הַגְּדִי הַזֶּה וְאַתָּה

And said | Yehudah | let her take | for herself | lest | we become | a contempt | behold | I sent | the kid | this | and you

לֹא מְצָאתָהּ׃

did not | find her

רַשִׁ״י

תקח לה. יִהְיֶה שֶׁלָּהּ מַה שְּׁבְיָדָהּ׃

let her take | for herself | let it be | hers | that | which is in her possession

רַשִׁ"י

פן נהיה לבוז. אִם תְּבַקְּשֶׁנָּה עוֹד יִתְפָּרְסֵם הַדָּבָר וְיִהְיֶה גְּנַאי, כִּי מָה
what for disgraceful and it will be the matter will become public further you seek her if for a disgrace we become Lest

עָלַי לַעֲשׂוֹת עוֹד לְאַמֵּת דְּבָרַי:
my words to verify further to do is upon me

רַשִׁ"י

הנה שלחתי הגדי הזה. לְפִי שֶׁרִמָּה יְהוּדָה אֶת אָבִיו בִּגְדֵי עִזִּים שֶׁהִטְבִּיל
that he dipped goats with a kid of his father — Yehudah that deceived because this the kid Isent behold

כְּתֹנֶת יוֹסֵף בְּדָמוֹ, רִמּוּהוּ גַּם הוּא בִּגְדֵי עִזִּים בראשית רבה :
Rabbah Bereshit goats with a kid of he also they deceived him in its blood Yosef the tunic of

פָּסוּק כד

Pasuk 24

וַיְהִי כְּמִשְׁלֹשׁ חֳדָשִׁים וַיֻּגַּד לִיהוּדָה לֵאמֹר זָנְתָה תָּמָר
Tamar acted promiscuously saying to Yehudah and it was told months at about three and it was

כַּלָּתֶךָ וְגַם הִנֵּה הָרָה לִזְנוּנִים וַיֹּאמֶר יְהוּדָה הוֹצִיאוּהָ
bring her out Yehudah and said from harlotry she is pregnant behold and also your daughter-in-law

וְתִשָּׂרֵף:
and let her be burned

רַשִׁ"י

כמשלש חדשים. רֻבּוֹ שֶׁל רִאשׁוֹן וְרֻבּוֹ שֶׁל אַחֲרוֹן וְאֶמְצָעִי שָׁלֵם נדה
Niddah complete and the middle last the and the majority of first the the majority of months About three

מ"נ . וּלְשׁוֹן כְּמִשְׁלֹשׁ חֳדָשִׁים כְּהִשְׁתַּלֵּשׁ הַחֳדָשִׁים, כְּמוֹ וּמִשְׁלַחַ מָנוֹת אסתר ט' ,
9 Esther portions and sending like the months is as the tripling of months as three and the phrasing 59a

מִשְׁלוֹחַ יָדָם ישעיהו י"א , וְכֵן תִּרְגֵּם אָנְקְלוֹס כְּתִלָּתוּת יַרְחַיָּא:
the months when tripling Onkelos translated and so 11 Yeshayahu their hand sending forth

רַשִׁ"י

הרה לזנונים. שֵׁם דָּבָר, מְעֻבֶּרֶת כְּמוֹ אִשָּׁה הָרָה, וּכְמוֹ בָּרָה כַּחַמָּה:
as the sun clear and like pregnant woman like with child description a noun of by harlotry Pregnant

רַשִׁ"י

ותשרף. אָמַר אֶפְרַיִם מְקֻשָּׁאָה מִשּׁוּם רַבִּי מֵאִיר, בִּתּוֹ שֶׁל שֵׁם הָיְתָה, שֶׁהוּא
who was she was Shem of his daughter Meir Rabbi in the name of the Disputant Ephraim said And let her be burnt

כֹּהֵן, לְפִיכָךְ דָּנוּהָ בִשְׂרֵפָה:
a kohen therefore they sentenced her to burning

פָּסוּק כה

Pasuk 25

הִוא מוּצֵאת וְהִיא שָׁלְחָה אֶל חָמִיהָ לֵאמֹר לְאִישׁ אֲשֶׁר אֵלֶּה לוֹ
She was being brought out and she sent her father-in-law to saying by the man whom these are his

אָנֹכִי הָרָה וַתֹּאמֶר הַכֶּר נָא לְמִי הַחֹתֶמֶת וְהַפְּתִילִים וְהַמַּטֶּה הָאֵלֶּה׃

are these and the staff and the cloak the signet ring whose please recognize and she said pregnant I am

רַשִׁ״י

הוא מוצאת. לְהִשָּׂרֵף׃

to be burnt was brought forth She

רַשִׁ״י

והיא שלחה אל חמיה. לֹא רָצְתָה לְהַלְבִּין פָּנָיו וְלוֹמַר מִמְּךָ אֲנִי מְעֻבֶּרֶת, אֶלָּא

rather pregnant I am from you and to say his face to embarrass she wanted not her father-in-law to sent And she

לְאִישׁ אֲשֶׁר אֵלֶּה לוֹ, אָמְרָה אִם יוֹדֶה יוֹדֶה מֵעַצְמוֹ, וְאִם לָאו, יִשְׂרְפוּנִי,

let them burn me not and if on his own he will admit he will admit if she said belong to these whose by the man

וְאַל אַלְבִּין פָּנָיו. מִכָּאן אָמְרוּ נוֹחַ לוֹ לָאָדָם שֶׁיַּפִּילוּהוּ לְכִבְשַׁן הָאֵשׁ

the fire into a furnace of that they cast him for a person for him it is comfortable they said from here his face I embarrass and let not

וְאַל יַלְבִּין פְּנֵי חֲבֵרוֹ בָּרַבִּים׃

in public his fellow the face of he embarrass and let not

רַשִׁ״י

הכר נא. אֵין נָא אֶלָּא לְשׁוֹן בַּקָּשָׁה – הַכֵּר נָא בּוֹרַאֲךָ, וְאַל תְּאַבֵּד

destroy and do not your Creator I beg acknowledge entreaty an expression of other than please is not I pray thee Recognise

שָׁלֹשׁ נְפָשׁוֹת׃

lives three

פָּסוּק כו

Pasuk 26

וַיַּכֵּר יְהוּדָה וַיֹּאמֶר צָדְקָה מִמֶּנִּי כִּי עַל כֵּן לֹא נְתַתִּיהָ לְשֵׁלָה

to Shelah I gave her not therefore · because than I she is right and he said Yehudah And he recognized

בְנִי וְלֹא יָסַף עוֹד לְדַעְתָּהּ׃

to know her anymore he continued and not my son

רַשִׁ״י

צדקה. בְּדִבָּרֶיהָ׃

in her words She is righteous

רַשִׁ״י

ממני. הִיא מְעֻבֶּרֶת. וְרַבּוֹתֵינוּ ז"ל דָּרְשׁוּ שֶׁיָּצְאָה בַּת קוֹל וְאָמְרָה

and said voice a heavenly that there went forth expounded of blessed memory and our Rabbis pregnant she is from me

מִמֶּנִּי וּמֵאִתִּי יָצְאוּ הַדְּבָרִים, לְפִי שֶׁהָיְתָה צְנוּעָה בְּבֵית חָמִיהָ, גָּזַרְתִּי

I decreed her father-in-law in the house of modest that she was because these things came forth and from Me from Me

שֶׁיֵּצְאוּ מִמֶּנָּה מְלָכִים, וּמִשֵּׁבֶט יְהוּדָה גָּזַרְתִּי לְהַעֲמִיד מְלָכִים בְּיִשְׂרָאֵל׃

in Yisrael kings to establish I decreed Yehudah and from the tribe of kings from her that shall descend

רַשִׁ״י

כי על כן לא נתתיה. כִּי בְּדִין עָשְׂתָה, עַל אֲשֶׁר לֹא נְתַתִּיהָ לְשֵׁלָה בְּנִי׃

my son to Shelah I gave her not that because she acted rightly for I gave her not that · Because

רַשִׁ"י

ולא יסף עוד. יֵשׁ אוֹמְרִים לֹא הוֹסִיף, וְיֵשׁ אוֹמְרִים לֹא פָּסַק.

cease he did not those who say and there are continue he did not those who say there are further he continued and not

וַחֲבֵרוֹ גַּבֵּי אֶלְדָּד וּמֵידָד, וְלֹא יָסָפוּ, וּמְתַרְגְּמִינַן וְלָא פְּסָקוּ:

did they cease and not and we translate did they continue and not and Medad Eldad regarding and its counterpart

פסוק כז

Pasuk 27

וַיְהִי בְּעֵת לְדָתָהּ וְהִנֵּה תְאוֹמִים בְּבִטְנָהּ:

were in her womb twins and behold her giving birth at the time of And it was

רַשִׁ"י

בעת לדתה. וּבְרִבְקָה הוּא אוֹמֵר וַיִּמְלְאוּ יָמֶיהָ לָלֶדֶת? לְהַלָּן

there to give birth her days And were fulfilled says it and regarding Rivkah her bearing At the time of

לְמִלֵּאִים וְכָאן לַחֲסֵרִים:

for incomplete months and here for complete months

רַשִׁ"י

והנה תאומים. מָלֵא, וּלְהַלָּן תּוֹמִם חָסֵר, לְפִי שֶׁהָאֶחָד רָשָׁע, אֲבָל אֵלּוּ שְׁנֵיהֶם

both of them these but wicked that the one because defective twins and further on full twins and behold

צַדִּיקִים:

righteous

פסוק כח

Pasuk 28

וַיְהִי בְלִדְתָּהּ וַיִּתֵּן יָד וַתִּקַּח הַמְיַלֶּדֶת וַתִּקְשֹׁר עַל יָדוֹ

his hand upon and bound the midwife and took a hand that one put out in her giving birth And it was

שָׁנִי לֵאמֹר זֶה יָצָא רִאשֹׁנָה:

first came out this one saying a crimson thread

רַשִׁ"י

ויתן יד. הוֹצִיא הָאֶחָד יָדוֹ לַחוּץ, וּלְאַחַר שֶׁקְּשָׁרָה עַל יָדוֹ הַשָּׁנִי

the scarlet thread his hand upon that she bound and after outside his hand the one stretched forth a hand and he put out

הֶחֱזִירָהּ:

he drew it back

פסוק כט

Pasuk 29

וַיְהִי כְּמֵשִׁיב יָדוֹ וְהִנֵּה יָצָא אָחִיו וַתֹּאמֶר מַה פָּרַצְתָּ

breach you have made what and she said his brother came out and behold his hand as he drew back And it was

עָלֶיךָ פָּרֶץ וַיִּקְרָא שְׁמוֹ פָּרֶץ:

Perez his name and he called a breach upon yourself

רַשִׁ"י

פרצת. חָזַקְתָּ עָלֶיךָ חֹזֶק:
You have burst forth you have strengthened upon yourself strength

פָּסוּק ל

Pasuk 30

וְאַחַר יָצָא אָחִיו אֲשֶׁר עַל יָדוֹ הַשָּׁנִי וַיִּקְרָא שְׁמוֹ זָרַח:
and afterward came out his brother upon whom was on his hand the crimson thread and he called his name Zerach

רַשִׁ"י

אשר על ידו השני. אַרְבַּע יָדוֹת כְּתוּבוֹת כָּאן כְּנֶגֶד אַרְבָּעָה חֲרָמִים
that upon his hand was the scarlet string four hands are written here corresponding to four sacrileges

שֶׁמָּעַל עָכָן שֶׁיָּצָא מִמֶּנּוּ. וְיֵשׁ אוֹמְרִים כְּנֶגֶד אַרְבָּעָה דְּבָרִים שֶׁלָּקַח,
that trespassed Achan who descended from him and there are those who say corresponding to four things that he took

אַדֶּרֶת שִׁנְעָר וּשְׁתֵּי חֲתִיכוֹת כֶּסֶף שֶׁל מָאתַיִם שְׁקָלִים וּלְשׁוֹן זָהָב, בְּרֵאשִׁית רַבָּה:
a cloak of Babylon and two pieces of silver of two hundred shekels and a wedge of gold Bereshit Rabbah

רַשִׁ"י

ויקרא שמו זרח. עַל שֵׁם זְרִיחַת מַרְאִית הַשָּׁנִי:
And he called his name Zarach on account of the shining of the appearance of the scarlet thread

CHAPTER SUMMARY

The aliya details Yehudah's departure from his brothers, his marriage, and the births of Er, Onan, and Shelah, followed by the deaths of Er and Onan after marrying Tamar. Tamar then waits as a widow in her father's house until she acts to preserve the lineage by encountering Yehudah along the road to Timnah, securing his seal and staff as a pledge. When she is led out to be punished for her pregnancy, she quietly presents the items to Yehudah, prompting his public admission that she is righteous, which culminates in the birth of Perez and Zerah.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the climax of this sugya. Tamar is being led out to be burned. She holds the signet, the cord, and the staff of Yehudah. She could easily shout out his name and save her life instantly! But what does she do? She sends them to him quietly and says, "Haker-na", please recognize whose these are. She puts her entire life on the line just to avoid putting another Yid to shame in public.

Then comes Yehudah's reaction. A leader, the king of the Shevatim, facing total humiliation. It would have been so easy to make a teretz, to sweep it under the rug, to protect his kavod. But the moment he sees the truth, he stands up in front of everyone and declares, "Tzadkah mimeni", she is right, it is from me. No excuses, no covers.

Look at what Chazal pull out of this whole shakla v'tarya. From Tamar, we learn how far a person must go never to embarrass a fellow Yid. From Yehudah, we see the unbelievable koach of absolute truth and admitting a mistake, even when it costs you everything in the eyes of the world. This is the foundation of Malchus Dovid and Mashiach, who descend right here from Perez, built on selflessness and absolute emes.

Take this into your day today. When a moment comes where admitting you were wrong hurts your pride, or when protecting someone else's dignity costs you a bit of convenience or kavod, don't run away. Hold back from embarrassing another person, and have the courage to say, "I was wrong." That is true Yiras Shamayim.