חוּמָּשׁ עִם רַשִּׁ"י · וזאת הברכה · וְזֹאת הַבְּרָכָה · רְבִיעִי

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

V'ZOT HABERACHAH · 4TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his holy brachos to the shevatim before his histalkus, focusing here on the special partnership of Zevulun and Yissachar, and the strength of Gad. We see the beautiful connection between those who go out to the business world and those who sit and learn Torah, showing how both are essential in the eyes of Hashem.

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

פָּסוּק א

Pasuk 1

וְלִזְבוּלֻן אָמַר שְׂמַח זְבוּלֻן בְּצֵאתֶךָ וְיִשָּׂשכָר בְּאָהָלֶיךָ׃

in your tents and Yissachar in your going out Zevulun rejoice he said And of Zevulun

רַשִּׁ"י

ולזבולן אמר. אֵלּוּ חֲמִשָּׁה שְׁבָטִים שֶׁבֵּרַךְ בָּאַחֲרוֹנָה — זְבוּלֻן גָּד דָּן וְנַפְתָּלִי

and Naphtali Dan Gad Zebulun at the end whom he blessed tribes five these he said And of Zebulun

וְאָשֵׁר — כְּפַל שְׁמוֹתֵיהֶם לְחַזְּקָם וּלְהַגְבִּירָם, לְפִי שֶׁהָיוּ חַלָּשִׁים שֶׁבְּכָל

of all the weak ones that they were because and to empower them to strengthen them their names he repeated and Asher

הַשְּׁבָטִים, הֵם הֵם שֶׁהוֹלִיךְ יוֹסֵף לִפְנֵי פַּרְעֹה שֶׁנֶּאֱמַר בראשית מ"ז "וּמִקְצֵה

And from the least 47 Bereishis as it is said Pharaoh before Yosef whom he brought are they they the tribes

אֶחָיו לָקַח חֲמִשָּׁה אֲנָשִׁים", לְפִי שֶׁנִּרְאִים חַלָּשִׁים וְלֹא יָשִׂים אוֹתָם לוֹ

for himself them he would appoint so that not weak they appeared because men five he took of his brothers

שָׂרֵי מִלְחַמְתּוֹ׃

his war officers of

רַשִּׁ"י

שמח זבולן בצאתך וישכר באהליך. זְבוּלֻן וְיִשָּׂשכָר עָשׂוּ שֻׁתָּפוּת, זְבוּלֻן לְחוֹף

at the shore of Zevulun a partnership made and Yissachar Zevulun in your tents and Yissachar in your going out Zevulun Rejoice

יַמִּים יִשְׁכֹּן וְיוֹצֵא לְפַרְקְמַטְיָא בִּסְפִינוֹת וּמִשְׁתַּכֵּר וְנוֹתֵן לְתוֹךְ פִּיו שֶׁל יִשָּׂשכָר,

Yissachar · the mouth of into and give and earn profit in ships for merchandise and go out would dwell seas

וְהֵם יוֹשְׁבִים וְעוֹסְקִים בַּתּוֹרָה, לְפִיכָךְ הִקְדִּים זְבוּלֻן לְיִשָּׂשכָר

before Yissachar Zevulun He mentioned first therefore with the Torah and occupy themselves sit and they

שֶׁתּוֹרָתוֹ שֶׁל יִשָּׂשכָר עַל יְדֵי זְבוּלֻן הָיְתָה בראשית רבה צ"ט :

99 Rabbah Bereishis was Zevulun means of by Yissachar · because the Torah of

רַשִּׁ"י

שמח זבולן בצאתך. הַצָּלַח בְּצֵאתְךָ לְסְחוֹרָה׃

for merchandise in your going out be successful in your going out Zevulun Rejoice

רַשִׁ"י

וישששכר. הַצְלַח בִּישִׁיבַת אָהֳלֶיךָ לַתּוֹרָה, לֵישֵׁב וּלְעַבֵּר שָׁנִים וְלִקְבֹּעַ חֳדָשִׁים, כְּמוֹ
just as months and to fix years and to intercalate to sit for Torah your tents in the sitting of succeed And Issachar

שֶׁנֶּאֱמַר דהי"א י"ב "וּמִבְּנֵי יִשָּׂשכָר יוֹדְעֵי בִינָה לָעִתִּים.. רָאשֵׁיהֶם
their heads for the times understanding knowers of Issachar and of the sons of twelve Divrei HaYamim Alef that it is said

מָאתַיִם", רָאשֵׁי סַנְהֶדְרִין הָיוּ עוֹסְקִים בְּכָךְ, וְעַל פִּי קְבִיעוֹת עִתֵּיהֶם
their times the fixings of the mouth of and according to with this busying themselves they were Sanhedrin heads of two hundred

וְעִבּוּרֵיהֶם —
and their intercalations

פָּסוּק ב

Pasuk 2

עַמִּים הַר יִקְרָאוּ שָׁם יִזְבְּחוּ זִבְחֵי צֶדֶק כִּי שֶׁפַע יַמִּים
seas the abundance of for righteousness sacrifices of they shall offer there they shall invite to the mountain Nations

יִינָקוּ וּשְׂפוּנֵי טְמוּנֵי חוֹל׃
the sand hidden in and the treasures they shall suck

רַשִׁ"י

עמים. שֶׁל שִׁבְטֵי יִשְׂרָאֵל׃
Yisrael the tribes of of peoples

רַשִׁ"י

הר יקראו. לְהַר הַמּוֹרִיָּה יֵאָסְפוּ, כָּל אֲסִיפָה עַל יְדֵי קְרִיאָה הִיא,
it is a summons means of by assembly every they will assemble Moriah to the mountain of they shall call Mountain

וְשָׁם יזבחו בָּרְגָלִים זִבְחֵי צֶדֶק׃
righteousness sacrifices of on the Festivals they shall sacrifice and there

רַשִׁ"י

כי שפע ימים יינקו. יִשָּׂשכָר וּזְבוּלֻן, וְיִהְיֶה לָהֶם פְּנַאי לַעֲסֹק בַּתּוֹרָה׃
in the Torah to engage leisure to them and there will be and Zevulun Yissachar they shall suck seas abundance of for

רַשִׁ"י

ושפני טמוני חול. כִּסּוּיֵי טְמוּנֵי חוֹל, טָרִית וְחַלָּזוֹן וּזְכוּכִית לְבָנָה
white and glass and chilazon tuna fish in the sand hidden coverings of the sand concealed And the hidden treasures

הַיּוֹצְאִים מִן הַיָּם וּמִן הַחוֹל, וּבְחֶלְקוֹ שֶׁל יִשָּׂשכָר וּזְבוּלֻן הָיָה כְּמוֹ שֶׁאָמוּר
that is said just as it was and Zevulun Yissachar of and in the portion the sand and from the sea from that come out

בְּמַסֶּכֶת מְגִלָּה דף ו' "זְבוּלֻן עַם חֵרֵף נַפְשׁוֹ לָמוּת" שופטים ה' מְשׁוּם דְּ"נַפְתָּלִי
that Naftali because 5 Shoftim to die its life that jeopardized is a people Zevulun 6a page Megillah in Tractate

עַל מְרוֹמֵי שָׂדֶה" שם , הָיָה מִתְרַעֵם זְבוּלֻן עַל חֶלְקוֹ — לְאָחִי נָתַתָּ שָׂדוֹת
fields You gave to my brother his portion about Zevulun complaining was there the field the high places of was on

וּכְרָמִים וְכוּ' ספרי׃
Sifrei etc and vineyards

רַשִׁ"י

ושפני. לְשׁוֹן כִּסּוּי, כְּמוֹ שֶׁנֶּאֱמַר מלכים א ו' "וַיְכַסֶּה אֶת הַבַּיִת",
the house — and he covered 6 I Kings it is said as covering an expression of and the hidden treasures

"וְסָפֻן בָּאֶרֶז" ירמיהו כב, יד וְתַרְגּוּמוֹ "וּמְטַלָּל בְּכִיוֹרֵי אַרְזָא". דָּ"א — another explanation
cedar with panels of and ceiled and its Targum 14 22 Yirmeyahu with cedar and covered

עמים הר יקראו עַל יְדֵי פִּרַקְמַטְיָא שֶׁל זְבוּלָן תַּגָּרֵי אֻמּוֹת הָעוֹלָם
the world the nations of merchants of Zevulun of the commerce means of by they shall call to the mountain peoples

בָּאִים אֶל אַרְצוֹ, וְהוּא עוֹמֵד עַל הַסְּפָר וְהֵם אוֹמְרִים הוֹאִיל וְנִצְטַעֲרְנוּ עַד כָּאן
here until we troubled ourselves since say and they the border at dwells and he his land to come

נֵלֵךְ עַד יְרוּשָׁלַיִם וְנִרְאֶה מַה יִּרְאָתָהּ שֶׁל אָמָּה זוֹ וּמַה מַּעֲשֶׂיהָ, וְהֵם רוֹאִים
see and they are its practices and what this a nation of is the deity what and let us see Yerushalayim until let us go

כָּל יִשְׂרָאֵל עוֹבְדִים לֵאלוֹהַּ אֶחָד וְאוֹכְלִים מַאֲכָל אֶחָד — לְפִי שֶׁהַגּוֹיִם אֱלוֹהוֹ שֶׁל
of the god the non-Jews because one food and eating one God serving Israel all of

זֶה לֹא כֵאלוֹהוֹ שֶׁל זֶה וּמַאֲכָלוֹ שֶׁל זֶה לֹא כְמַאֲכָלוֹ שֶׁל זֶה — וְהֵם
and they that one of like the food is not this one of and the food that one of like the god is not this one

אוֹמְרִים אֵין אָמָּה כְּשֵׁרָה כְּזוֹ וּמִתְגַּיְּרִין שָׁם, שֶׁנֶּאֱמַר שָׁם יִזְבְּחוּ זִבְחֵי
sacrifices of they shall offer there as it is said there and they convert as this one as worthy nation there is no say

צֶדֶק ספרי :
Sifrei righteousness

רַשִׁ"י

כי שפע ימים ייניקו. זְבוּלָן וְיִשָּׂשכָר הַיָּם נוֹתֵן לָהֶם מָמוֹן בְּשֶׁפַע:
in abundance wealth to them gives the sea and Yissachar Zevulun they shall suck seas the abundance of for

פָּסוּק ג

Pasuk 3

וּלְגָד אָמַר בָּרוּךְ מַרְחִיב גָּד כְּלָבִיא שָׁכֵן וְטָרַף זְרוֹעַ אַף
also the arm and he tears he dwells like a lion Gad the One who enlarges Blessed is he said And of Gad

קָדְקֹד:
the crown of head

רַשִׁ"י

ברוך מרחיב גד. מְלַמֵּד שֶׁהָיָה תְּחוּמוֹ שֶׁל גָּד מַרְחִיב וְהוֹלֵךְ כְּלַפֵּי מִזְרָח שם :
there the east toward and going expanding Gad of his territory that was this teaches Gad He Who enlarges Blessed is

רַשִׁ"י

כלביא שכן. לְפִי שֶׁהָיָה סָמוּךְ לַסָּפָר, לְפִיכָךְ נִמְשַׁל בַּאֲרָיוֹת, שֶׁכָּל הַסְּמוּכִים
who are near for all to lions he is compared therefore to the border near that he was because he dwelleth as a lioness

לַסָּפָר צְרִיכִים לִהְיוֹת גִּבּוֹרִים שם :
there strong to be must to the border

רַשִׁ"י

וטרף זרוע אף קדקד. הָרוּגֵיהֶן הָיוּ נִכָּרִין, חוֹתְכִים הָרֹאשׁ עִם הַזְּרוֹעַ בְּמַכָּה
in a blow the arm with the head they would cut recognizable were their slain ones the crown of head also the arm and he tears

אַחַת׃
single

פָּסוּק ד

Pasuk 4

וַיַּרְא רֵאשִׁית לוֹ כִּי שָׁם חֶלְקַת מְחֹקֵק סָפוּן וַיֵּתֵא רָאשֵׁי
at the head of and he came is hidden the lawgiver the portion of there for for himself the best And he saw

עָם צִדְקַת יְהוָה עָשָׂה וּמִשְׁפָּטָיו עִם יִשְׂרָאֵל׃
Yisrael with and His ordinances he executed Hashem the righteousness of the people

רַ"שִׁ"י

וירא ראשית לו. רָאָה לִטֹּל לוֹ חֵלֶק בְּאֶרֶץ סִיחוֹן וְעוֹג, שֶׁהִיא רֵאשִׁית
the beginning of which is and Og Sichon in the land of a portion for himself to take He saw for himself the first part And he saw

כִּבּוּשׁ הָאָרֶץ׃
the Land the conquest of

רַ"שִׁ"י

כי שם חלקת. כִּי יָדַע אֲשֶׁר שָׁם בְּנַחֲלָתוֹ חלקת שְׂדֵה קְבוּרַת מחקק
the lawgiver the burial of the field of the portion of in his inheritance there that he knew because the portion of there Because

, וְהוּא מֹשֶׁה עי' ספרי; סוטה י"ג :
13 Sotah Sifrei see Moshe and he

רַ"שִׁ"י

ספון. אוֹתָהּ חֶלְקָה סְפוּנָה וּטְמוּנָה מִכָּל בְּרִיָּה, שֶׁנֶּאֱמַר דברים ל"ד "וְלֹא יָדַע אִישׁ
any man knew and not 34 Devarim as it is said creature from every and concealed was hidden portion that Hidden

אֶת קִבְרָתוֹ":׃
his burial place —

רַ"שִׁ"י

ויתא. גָּד׃
Gad and he came

רַ"שִׁ"י

ראשי עם. הֵם הָיוּ הוֹלְכִין לִפְנֵי הֶחָלוּץ בִּכְבוּשׁ הָאָרֶץ, לְפִי שֶׁהָיוּ
that they were because the Land at the conquest of the armed force before marching were they the people at the head of

גִּבּוֹרִים, וְכֵן הוּא אוֹמֵר "וְאַתֶּם תַּעַבְרוּ חֲמֻשִׁים לִפְנֵי אֲחֵיכֶם וְגוֹ'" יהושע א' :
chapter 1 Yehoshua etc. your brothers before armed shall pass over and you says it and so mighty men

רַ"שִׁ"י

צדקת ה' עשה. שֶׁהֶאֱמִינוּ דִּבְרֵיהֶם וְשָׁמְרוּ הַבְטָחָתָם לַעֲבֹר אֶת הַיַּרְדֵּן
the Jordan — to cross their promise and they kept their words because they verified he did Hashem the righteousness of

עַד שֶׁכָּבְשׁוּ וְחָלְקוּ; דָּ"אַ — ויתא מֹשֶׁה ראשי עם,
the people at the head of Moshe and he came another explanation and they divided that they conquered until

צדקת ה' עשה עַל מֹשֶׁה אָמוּר עי' ספרי :
Sifrei see it is said Moshe about he did Hashem the righteousness of

CHAPTER SUMMARY

The aliyah begins with the famous bracha to Zevulun and Yissachar, praising Zevulun's success in his seafaring business journeys and Yissachar's dedication in his tents of Torah, noting how they bring the nations to recognize Hashem through their honest dealings and the abundance of the seas. Moshe then blesses Gad, comparing his strength to a fierce lion that tears its prey, and praises Gad for choosing his portion of land on the east side of the Yarden where Moshe's own burial place was hidden, while still leading the chalutzim to fight for the rest of Klal Yisrael and executing Hashem's righteous judgments.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is mechadesh a beautiful yesod here in the partnership of Zevulun and Yissachar. Lichoira, we might have thought that only Yissachar, who sits and learns Torah in his tent all day, has a reason to rejoice, while Zevulun, who has to go out to the ports and deal with the business world, is just a helper. But Moshe Rabbeinu tells us, "Rejoice, O Zevulun, on your journeys." The Torah is telling us that when you support Torah, your work itself becomes an avodah, and you share equally in the simchah of the learning.

This is a major chiddush for our daily lives. Sometimes a Yid feels down because he has to spend his day running after a parnasah instead of sitting in the bais medrash. The yetzer hara tries to make him feel like his day is wasted. But the truth is, if you are working to support Torah, to pay yeshiva tuition, and to enable others to learn, your business trips and your office hours are kadosh. You are a full partner in the Torah being learned.

Today, when you go about your work or handle your finances, remember that you are Zevulun. Have in mind that your parnasah is there to support Torah and mitzvos, and do your business with joy, knowing that your work is an integral part of Hashem's plan.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף י״ב

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

📖 THE SUGYA

We begin the daf with a Mishnah that outlines which animals are invalid for redeeming a firstborn donkey (peter chamor). The Mishnah rules that we cannot redeem it with a calf, a wild beast, a slaughtered lamb, a tereifah, a hybrid, or a koy. The Gemara immediately seeks the source for these exclusions, identifying our Mishnah as the view of ben Bag Bag, who learns a gezeirah shavah of "lamb" "lamb" from the Pesach offering to exclude these categories.

From there, the Gemara enters a classic lomdishe shakla v'tarya regarding the limits of this gezeirah shavah. We explore why certain invalidations of the Pesach offering—such as being female, blemished, or older—do not apply to the redemption of a donkey, which the Torah explicitly permits through the ribbuy (inclusion) of "you shall redeem." This leads the Gemara to analyze two fascinating dilemmas: whether we can redeem a peter chamor with a ben pekua (a live fetus found inside a slaughtered animal), and whether we can use a lamb that physically resembles a different species.

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

עַמּוּד א׳ DAF 12A

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אֵין פּוֹדִין לֹא בְּעֵגֶל וְלֹא בְּחַיָּה, לֹא בִּשְׁחוּטָה וְלֹא בִּטְרֵיפָה, וְלֹא בְּכִלְאַיִם וְלֹא בְּכוּי.

We may not redeem a firstborn donkey **neither with a calf, nor with a wild beast, nor with a slaughtered** lamb, **nor with a tereifah** lamb, **nor with a hybrid** of a sheep and a goat, **nor with a koy**, which is a creature of doubtful status.

MISHNAH

וְרַבִּי אֱלִיעֶזֶר מַתִּיר בַּכִּלְאַיִם מִפְּנֵי שֶׁהוּא שֶׂה, וְאוֹסֵר בַּכּוּי מִפְּנֵי שֶׁהוּא סָפֵק.

And Rabbi Eliezer permits redeeming **with a hybrid because** he holds **it is** considered **a lamb, but he prohibits** redeeming **with a koy because it is a doubt** whether it is a domestic or wild animal.

MISHNAH

נְתָנוֹ לְכֹהֵן — אֵין הַכֹּהֵן רַשַּׁאי לְקַיְּימוֹ עַד שֶׁיַּפְרִישׁ שֶׂה תַּחְתָּיו.

If **he gave it to a Kohen** before redeeming it, **the Kohen is not permitted to keep it** as a donkey **until he designates a lamb in its stead** to redeem it.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ מַתְנִיתִין מַנִּי? בֶּן בַּג בַּג הִיא,

Whose opinion is **our Mishnah**? **It is** the view of **ben Bag Bag**,

PROOF

דְּתַנְיָא: בֶּן בַּג בַּג אוֹמֵר: נֶאֱמַר כָּאן ״שֶׂה״, וְנֶאֱמַר לְהַלָּן ״שֶׂה״,

as it is taught in a braisa: **ben Bag Bag says: It is stated here** by the redemption of a donkey **"lamb"**, **and it is stated there** by the Pesach offering **"lamb"**.

PROOF

מָה לְהַלָּן פָּרַט לְכָל הַשֵּׁמוֹת הַלָּלוּ, אַף כָּאן פָּרַט לְכָל הַשֵּׁמוֹת הַלָּלוּ.

Just as there, by the Pesach offering, the Torah **excludes all of these names** from being fit, **so too here**, by the firstborn donkey, the Torah **excludes all of these names** from being used for redemption.

QUESTION

אִי מָה לְהַלָּן זָכָר תָּמִים וּבֶן שָׁנָה, אַף כָּאן זָכָר תָּמִים וּבֶן שָׁנָה?

The Gemara asks: **If** so, **just as there** the Pesach offering must be a **male, unblemished, and in its first year, so too here** must the lamb be a **male, unblemished, and in its first year?**

ANSWER

תַּלְמוּד לוֹמַר: ״תִּפְדֶּה״ ״תִּפְדֶּה״ — רִיבָּה.

Therefore, **the Torah teaches: "you shall redeem" "you shall redeem"**, repeating the word to show that the Torah **included** even a female, a blemished lamb, or an older one.

QUESTION

אִי ״תִּפְדֶּה״ ״תִּפְדֶּה״ רִיבָּה, אֲפִילּוּ כֹּל הָנֵי נָמֵי?

The Gemara asks: **If "you shall redeem" "you shall redeem" included** everything, then **even all of these** excluded animals of our Mishnah should **also** be included?

ANSWER

אִם כֵּן, ״שֶׂה״ ״שֶׂה״ מַאי אַהֲנִי לֵיהּ?

The Gemara answers: **If so, what did** the gezeirah shavah of **"lamb" "lamb" accomplish for it?** It must be that the inclusion only goes so far, and the exclusions of the gezeirah shavah still stand.

QUESTION

אִיבַּעְיָא לְהוּ: מַהוּ לִפְדּוֹת בְּבֶן פְּקוּעָה?

A dilemma was raised before them: What is the halacha **to redeem** a firstborn donkey **with a ben pekua**, a live fetus found inside a slaughtered animal?

EXPLANATION

אַלִּיבָּא דְּרַבִּי מֵאִיר לָא תֵּיבְעֵי לָךְ, דְּכֵיוָן דְּאָמַר רַבִּי מֵאִיר: בֶּן פְּקוּעָה טָעוּן שְׁחִיטָה, שֶׁה מְעַלְיָא הוּא.

The Gemara clarifies: **According to Rabbi Meir, do not raise the question, since Rabbi Meir says** that **a ben pekua requires ritual slaughter** on its own, **it is a full-fledged lamb** in every way.

EXPLANATION

אֶלָּא כִּי תֵּיבְעֵי לָךְ אַלִּיבָּא דְּרַבָּנַן, דְּאָמְרִי: שְׁחִיטַת אִמּוֹ מְטַהַרְתּוֹ.

Rather, when should you raise the question? According to the Rabbis, who say that **the slaughter of its mother permits it** to be eaten without its own slaughter.

QUESTION

כְּבִישְׂרָא בְּדִיקוּלָּא דָּמֵי, אוֹ דִלְמָא: כֵּיוָן דְּהַשְׁתָּא מִיהָא רָהִיט וְאָזֵיל, "שֶׂה" קָרֵינָא בֵּיהּ?

Is it considered **like meat in a basket**, meaning it is already considered slaughtered and thus invalid for redemption, **or perhaps, since now at any rate it runs and goes** about, **we call it a "lamb"**?

STATEMENT

מָר זוּטְרָא אָמַר: אֵין פּוֹדִין, וְרַב אָשֵׁי אָמַר: פּוֹדִין.

Mar Zutra said: We may not redeem with it, **and Rav Ashi said: We may redeem** with it.

QUESTION

אָמַר לֵיהּ רַב אָשֵׁי לְמָר זוּטְרָא: מַאי דַּעְתָּךְ? דִּילְפַתְּ מִפֶּסַח.

Rav Ashi said to Mar Zutra: What is your reasoning? That you learn the laws of redemption **from the Pesach** offering, and a ben pekua is invalid for a Pesach offering?

OBJECTION

אִי מָה לְהַלָּן זָכָר תָּמִים וּבֶן שָׁנָה, אַף כָּאן זָכָר תָּמִים וּבֶן שָׁנָה!

But **if** so, **just as there** it must be a **male, unblemished, and in its first year, so too here** it must be a **male, unblemished, and in its first year!**

ANSWER

"תִּפְדֶּה" "תִּפְדֶּה" — רִיבָּה.

Mar Zutra replied: The words **"you shall redeem" "you shall redeem" included** other lambs.

OBJECTION

אִי "תִּפְדֶּה" "תִּפְדֶּה" רִיבָּה, אֲפִילּוּ בֶּן פְּקוּעָה נָמֵי!

Rav Ashi said to him: **If "you shall redeem" "you shall redeem" included** other lambs, then **even a ben pekua** should **also** be included!

ANSWER

אִם כֵּן, "שֶׂה" "שֶׂה" מַאי אַהֲנִי לֵיהּ?

Mar Zutra replied: **If so, what did "lamb" "lamb" accomplish for it?** It must be that a ben pekua is excluded because it is considered like a slaughtered animal.

QUESTION

אִיבַּעְיָא לְהוּ: מַהוּ לִפְדּוֹת בִּנְדָמָה?

A dilemma was raised before them: What is the halacha **to redeem** a firstborn donkey **with a lamb that resembles** another animal, such as a goat?

EXPLANATION

אַלְיבָּא דְּרַבִּי אֱלִיעֶזֶר לָא תֵּיבְעֵי לָךְ, הַשְׁתָּא בִּכְלְאַיִם פָּרְקִינַן, בִּנְדָמָה מִיבַּעְיָא?

The Gemara clarifies: **According to Rabbi Eliezer, do not raise the question; now** that **we may redeem with a hybrid, is a lamb that resembles** another animal **needed** to be asked? It is certainly permitted.

QUESTION

כִּי תֵּיבְעֵי לָךְ אַלְיבָּא דְּרַבָּנַן, בִּכְלְאַיִם הוּא דְּלָא פָּרְקִינַן, בִּנְדָמָה פָּרְקִינַן, אוֹ דִלְמָא לָא שְׁנָא?

When should you raise the question? According to the Rabbis: Is it only with a hybrid that we may not redeem, but with a lamb that resembles another animal **we may redeem, or perhaps there is no difference** and both are invalid?

PROOF

תָּא שְׁמַע: פָּרָה שֶׁיָּלְדָה מִין עֵז — אֵין פּוֹדִין, הָא רָחֵל שֶׁיָּלְדָה מִין עֵז — פּוֹדִין.

Come and hear a proof from a braisa: **A cow that gave birth to a kind of goat — we may not redeem** with it. **But** we can infer that **a ewe that gave birth to a kind of goat — we may redeem** with it.

QUESTION

מַנִּי? אִילֵּימָא רַבִּי אֱלִיעֶזֶר — הָא בִּכְלְאַיִם נָמֵי פָּרְקִינַן!

The Gemara asks: **Whose** opinion is this? **If we say it is Rabbi Eliezer — but we may redeem even with a hybrid** according to him, so why would he need to permit a lamb that resembles a goat?

PROOF

אֶלָּא לָאו רַבָּנַן הִיא?

Rather, is it not the opinion of **the Rabbis?** This proves that the Rabbis permit redeeming with a lamb that resembles another animal.

REFUTATION

לָא, לְעוֹלָם רַבִּי אֱלִיעֶזֶר הִיא, גּוּפַהּ קָא מַשְׁמַע לַן דְּפָרָה שֶׁיָּלְדָה מִין עֵז — אֵין פּוֹדִין.

The Gemara rejects this: **No, actually it is** the opinion of **Rabbi Eliezer, and it comes to teach us the law itself, that a cow that gave birth to a kind of goat — we may not redeem** with it.

EXPLANATION

לָא תֵּימָא: זִיל אַבָּתְרֵיהּ דִּידֵיהּ, וְהַאי עֵז מְעַלְיָא הוּא, אֶלָּא זִיל בָּתַר אִימֵּיהּ — וְהַאי עֵגֶל הוּא.

Do not say: go after the offspring itself, and this is a proper goat and should be valid; **rather, go after its mother — and this is a calf** and is therefore invalid.

PROOF

תָּא שְׁמַע, דְּתָנֵי רַבָּה בַּר שְׁמוּאֵל: אֵיזֶהוּ כִּלְאַיִם? רָחֵל שֶׁיָּלְדָה מִין עֵז, וְאָבִיו שֶׂה.

Come and hear another proof from that **which Rabba bar Shmuel taught: What is a hybrid? A ewe that gave birth to a kind of goat, and its father was a lamb.**

OBJECTION

אָבִיו שֶׂה, כִּלְאַיִם הוּא? נִדְמֶה הוּא!

The Gemara asks: If **its father was a lamb, is it a hybrid? It is a lamb that resembles** another animal!

EXPLANATION

אֶלָּא, אֵיזֶהוּ דָּמֵי לְכִלְאַיִם, דְּשַׁוְיוּהוּ רַבָּנַן כִּי כִּלְאַיִם? רָחֵל שֶׁיָּלְדָה מִין עֵז, וְאָבִיו שֶׂה.

Rather, the braisa must mean: **What is similar to a hybrid, which the Rabbis treated like a hybrid? A ewe that gave birth to a kind of goat, and its father was a lamb.**

QUESTION

לְמַאי? אִי לְקָדָשִׁים — מֵהֵיכָא דְּמַעֲטַתְּ כִּלְאַיִם, מֵהָתָם מְמַעֲטַתְּ נִדְמֶה, דְּתַנְיָא: ״שׁוֹר אוֹ כֶשֶׂב״ — פְּרָט לְכִלְאַיִם, ״אוֹ עֵז״ — פְּרָט לְנִדְמֶה!

The Gemara asks: **For what** halacha did they equate them? **If for Kodashim — from where we exclude a hybrid, from there we also exclude a lamb that resembles** another animal, **as it is taught** in a braisa: **"A bull or a sheep" — to exclude a hybrid, "or a goat" — to exclude a lamb that resembles** another animal!

EXPLANATION

אִי לִבְכוֹר, ״אַךְ בְּכוֹר שׁוֹר״ אָמַר רַחֲמָנָא, עַד שֶׁיִּהְיֶה הוּא שׁוֹר וּבְכוֹרוֹ שׁוֹר!

If for a firstborn animal, **the Torah says: "But the firstborn of a bull"**, meaning **until it is a bull and its firstborn is a bull**, which already excludes a lamb that resembles another animal!

EXPLANATION

אֶלָּא לְמַעֲשֵׂר, ״תַּחַת״ ״תַּחַת״ מִקֶּדָשִׁים גָּמַר!

Rather, for animal tithe? But the gezeirah shavah of **"under" "under" is learned from Kodashim**, which already excludes it!

ANSWER

אֶלָּא לְפֶטֶר חֲמוֹר.

Rather, it must be **for the redemption of a firstborn donkey**, proving that the Rabbis treat a lamb that resembles another animal like a hybrid and invalidate it.

REFUTATION

לָא, לְעוֹלָם לְמַעֲשֵׂר, וּכְגוֹן שֶׁיֵּשׁ בּוֹ מִקְצָת סִימָנִין, מַהוּ דְּתֵימָא ״הַעֲבָרָה״ ״הַעֲבָרָה״ מִבְּכוֹר גָּמַר, קָא מַשְׁמַע לַן, ״תַּחַת״ ״תַּחַת״ מִקֶּדָשִׁים גָּמַר.

The Gemara rejects this: **No, actually** it is **for animal tithe, and in a case where it has some of the physical signs** of its mother, **lest you say we learn** the gezeirah shavah of **"passing" "passing" from a firstborn** animal, **therefore it teaches us** that **we learn "under" "under" from Kodashim**.

QUESTION

אִיבַּעְיָא לְהוּ: מַהוּ לִפְדּוֹת בִּפְסוּלֵי הַמּוּקְדָּשִׁין?

A dilemma was raised before them: What is the halacha **to redeem** a firstborn donkey **with consecrated animals that became unfit** due to a blemish and were redeemed?

EXPLANATION

אַלִּיבָּא דְּרַבִּי שִׁמְעוֹן לָא תֵּיבְעֵי לָךְ, כֵּיוָן דְּאָמַר מוּתָּר בַּהֲנָאָה — חוּלִּין הוּא,

According to Rabbi Shimon, do not raise the question, since he says they are **permitted for benefit, they are** like regular **chullin** and valid.

QUESTION

כִּי תֵּיבְעֵי לָךְ אַלִּיבָּא דְּרַבִּי יְהוּדָה דְּאָמַר אָסוּר בַּהֲנָאָה. מַאי?

When should you raise the question? According to Rabbi Yehuda, who says they are **forbidden for benefit. What** is the halacha?

QUESTION

כֵּיוָן דְּאָסוּר בַּהֲנָאָה, אֵין אִיסּוּר חָל עַל אִיסּוּר? אוֹ דִלְמָא, כֵּיוָן דְּלָא תָּפֵיס פִּדְיוֹנוֹ, אַפְקוֹעֵי אִיסּוּרָא בְּעָלְמָא הוּא?

Since it is forbidden for benefit, does a prohibition not fall upon a prohibition? Or perhaps, since its redemption does not transfer sanctity to the donkey, **it is merely removing a prohibition** and is permitted?

ANSWER

אָמַר רַב מָרִי בְּרֵיהּ דְּרַב כָּהֲנָא: מִי זוּטַר מַאי דִּכְתִיב בְּהוּ, "כַּצְבִי וְכָאַיָּל"? מָה צְבִי וְאַיָּל אֵין פּוֹדִין, אַף פְּסוּלֵי הַמּוּקְדָּשִׁין אֵין פּוֹדִין!

Rav Mari the son of Rav Kahana said: Is that which is written concerning them, "like the gazelle and like the deer", a minor thing? **Just as a gazelle and a deer we may not redeem** a firstborn donkey with them, **so too with unfit consecrated animals we may not redeem**.

GEMARA

הַשְׁתָּא דְּאָתֵית לְהָכִי,

The Gemara notes: **Now that you have arrived at this** derivation,

EXPLANATION

לְרַבִּי שִׁמְעוֹן נָמֵי, "צְבִי וְאַיָּל" כְּתִיב בְּהוּ.

The Gemara notes: **According to Rabbi Shimon as well,** the verse **"like the gazelle and like the hart" is written regarding them,** the disqualified consecrated animals. Therefore, since a gazelle and a hart cannot be used for redemption, disqualified consecrated animals are also invalid for this purpose.

QUESTION

אִיבַּעְיָא לְהוּ: מַהוּ לִפְדּוֹת בְּבֶהֱמַת שְׁבִיעִית?

A dilemma was raised before them in the bais medrash: **What is** the halacha **to redeem** a firstborn donkey **with an animal** purchased with the holy produce **of the Sabbatical Year?**

EXPLANATION

וַדַּאי — לָא תֵּיבְּעֵי לָךְ, לַאֲכִילָה אָמַר רַחֲמָנָא, וְלֹא לְסְחוֹרָה.

The Gemara clarifies: Regarding a donkey of **definite** firstborn status, **do not raise the dilemma,** because **the Merciful One said** regarding Shevi'is produce, "it shall be **for consumption," and not for commerce.** Since the owner acquires his firstborn donkey in exchange for the lamb he gives to the kohen, this is considered forbidden commerce.

EXPLANATION

כִּי תֵּיבְּעֵי לָךְ — סָפֵק.

When you should raise the dilemma, it is in a case of a donkey of **uncertain** firstborn status.

EXPLANATION

וְאַלִּיבָּא דְּרַבִּי שִׁמְעוֹן לָא תֵּיבְּעֵי לָךְ, דְּלֵית לֵיהּ סָפֵק,

And according to the opinion of Rabbi Shimon, do not raise the dilemma, as he does not hold that there is any obligation of redemption in a case of **uncertain** firstborn status.

EXPLANATION

כִּי תֵּיבְּעֵי לָךְ אַלִּיבָּא דְּרַבִּי יְהוּדָה.

Rather, **when you should raise the dilemma,** it is **according to the opinion of Rabbi Yehuda,** who holds that the owner must designate a lamb for an uncertain firstborn donkey to permit it, but he keeps the lamb for himself.

QUESTION

מַאי כֵּיוָן דְּמַפְרֵישׁ טָלֶה וְהוּא לְעַצְמוֹ, "לְאָכְלָה" קָרִינָא בֵּיהּ, אוֹ דִילְמָא: כֵּיוָן דְּכַמָּה דְּלָא מַפְקַע אִיסּוּרֵיהּ לָא מִישְׁתְּרֵי, כִּסְחוֹרָה דָּמֵי?

What is the halacha? Do we say that **since he designates a lamb and it is for himself,** as he does not give it to the kohen, **we read in it "for consumption,"** and it is not considered commerce? **Or perhaps, since as long as he does not abrogate its forbidden status** by designating the lamb, the donkey **is not permitted** for benefit, when he designates the lamb to permit the donkey, **it is like commerce?**

PROOF

תָּא שְׁמַע, דְּאָמַר רַב חִסְדָּא: בְּהֶמַת שְׁבִיעִית אֵין פּוֹדִין בָּהּ אֶת הַוַּדַּאי, אֲבָל פּוֹדִין בָּהּ אֶת הַסָּפֵק.

Come and hear a resolution from that **which Rav Chisda said: With an animal of the Sabbatical Year, we may not redeem a definite** firstborn donkey, **but we may redeem an uncertain** firstborn donkey **with it.** This resolves our dilemma!

STATEMENT

וְאָמַר רַב חִסְדָּא: בְּהֶמַת שְׁבִיעִית פְּטוּרָה מִן הַבְּכוֹרָה, וְחַיֶּיבֶת בַּמַּתָּנוֹת.

And Rav Chisda said another ruling: **An animal of the Sabbatical Year is exempt from the** law of **firstborn, but is obligated in the gifts** of the priesthood.

EXPLANATION

פְּטוּרָה מִן הַבְּכוֹרָה — "לְאָכְלָה" אָמַר רַחֲמָנָא, וְלֹא לִשְׁרֵיפָה,

The Gemara explains: It is **exempt from the firstborn** status because **the Merciful One said** regarding Shevi'is produce, "it shall be **for consumption," and not for burning,** and parts of a kosher firstborn animal are burned on the Mizbe'ach.

EXPLANATION

וְחַיֶּיבֶת בַּמַּתָּנוֹת — דִּ"לְאָכְלָה" קָרִינָא בַּהּ.

And it is obligated in the gifts of the priesthood, **because we read in it "for consumption,"** as the kohen eats these gifts.

OBJECTION

מֵיתִיבִי: הָאוֹכֵל מֵעִיסַּת שְׁבִיעִית עַד שֶׁלֹּא הוּרְמָה חַלָּתָהּ — חַיָּיב מִיתָה.

The Gemara **raises an objection** from a Mishnah: **One who eats from dough of the Sabbatical Year before its challah has been separated is liable to death** at the hand of Heaven, just like any other tevel.

QUESTION

וְאַמַּאי? כֵּיוָן דְּאִילּוּ מִטַּמְּיָא בַּת שְׂרֵיפָה הִיא, "לְאָכְלָה" אָמַר רַחֲמָנָא, וְלֹא לִשְׁרֵיפָה!

But why is there an obligation of challah here? **Since if it becomes tamei, it is subject to burning,** and **the Merciful One said "for consumption," and not for burning!** Why is this different from Rav Chisda's ruling on the firstborn?

ANSWER

שָׁאנֵי הָכָא, דִּכְתִיב "לְדוֹרוֹתֵיכֶם".

The Gemara answers: **It is different here, as it is written** regarding challah, **"throughout your generations,"** which includes all dough, even in Shevi'is.

PROOF

תַּנְיָא נָמֵי הָכִי: מְנַיִן לָאוֹכֵל מֵעִיסַּת שְׁבִיעִית עַד שֶׁלֹּא הוּרְמָה חַלָּתָהּ שֶׁחַיָּיב מִיתָה — שֶׁנֶּאֱמַר: "לְדֹרֹתֵיכֶם".

This is also taught in a Braisa: **From where is it derived that one who eats from dough of the Sabbatical Year before its challah has been separated is liable to death? As it is stated: "Throughout your generations."**

QUESTION

וְלִגְמַר מִינַּהּ!

The Gemara asks: **And let us learn from it,** from challah, that a firstborn animal of Shevi'is should also be holy, and we should not apply the rule of "for consumption and not for burning"!

ANSWER

הָתָם עִיקָּר לַאֲכִילָה, הָכָא עִיקָּר לִשְׂרֵיפָה.

The Gemara answers: **There,** regarding challah, **the primary purpose is for consumption,** and it is burned only if it becomes tamei. **Here,** regarding the sacrificial parts of a firstborn, **the primary purpose is for burning** on the Mizbe'ach.

מִשְׁנָה MISHNAH

MISHNAH

נְתָנוֹ לְכֹהֵן כּוּ׳.

We learned in the Mishnah: **If he gave it to the kohen,** the kohen may not keep it unless he redeems it, **etc.**

גְּמָרָא GEMARA

STATEMENT

תְּנִינָא לְהָא דְּתָנוּ רַבָּנַן: יִשְׂרָאֵל שֶׁהָיָה לוֹ פֶּטֶר חֲמוֹר בְּתוֹךְ בֵּיתוֹ, וְאָמַר לוֹ הַכֹּהֵן: ״תְּנֵהוּ לִי וַאֲנִי אֶפְדֶּהוּ״ — הֲרֵי זֶה לֹא יִתֵּן לוֹ, אֶלָּא אִם כֵּן פְּדָאוֹ בְּפָנָיו.

The Gemara comments: **We have learned** in our Mishnah **that which the Rabbis taught** in a Braisa: **An Israelite who had a firstborn donkey in his house, and the kohen said to him, "Give it to me and I will redeem it," behold, he may not give it to him, unless** the kohen **redeems it in his presence.**

STATEMENT

אָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: זֹאת אוֹמֶרֶת נֶחְשְׁדוּ הַכֹּהֲנִים עַל פִּטְרֵי חֲמוֹרִים.

Rav Nachman said that **Rabba bar Avuh said: That is to say, kohanim are suspected regarding firstborn donkeys,** that they might use them without redeeming them.

QUESTION

פְּשִׁיטָא!

The Gemara asks: **Isn't it obvious?** That is exactly what the Braisa says!

ANSWER

מַהוּ דְּתֵימָא: הָנֵי מִילֵּי הֵיכָא דְּמַחְזַק לַן דְּמִיקְּרֵי, אֲבָל בִּסְתָמָא לָא — קָא מַשְׁמַע לַן דְּמוֹרֶה בַּהּ הֶיתֵּירָא.

The Gemara answers: **Lest you say, these words apply only where we have a presumption that it occasionally happens** with this specific kohen, **but with an ordinary** kohen **no,** we do not suspect him. Therefore, Rav Nachman **comes to teach us that** we suspect every kohen, because a kohen **finds a way to permit it to himself,** thinking that since it belongs to him anyway, he does not need to hasten to redeem it.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הַמַּפְרִישׁ פִּדְיוֹן פֶּטֶר חֲמוֹר וָמֵת, רַבִּי אֱלִיעֶזֶר אוֹמֵר: חַיָּיבִין בְּאַחֲרָיוּתוֹ, כַּחֲמֵשׁ סְלָעִים שֶׁל בֵּן, וַחֲכָמִים אוֹמְרִים: אֵין חַיָּיבִין בְּאַחֲרָיוּתוֹ, כְּפִדְיוֹן מַעֲשֵׂר שֵׁנִי.

MISHNAH: One who designates a lamb as **redemption for a firstborn donkey, and** the lamb **dies** before being given to the kohen, **Rabbi Eliezer says: He is responsible for its replacement, like the five sela'im of the redemption of the son. And the Sages say: He is not responsible for its replacement, like the redemption of Ma'aser Sheni.**

MISHNAH

הֵעִיד רַבִּי יְהוֹשֻׁעַ וְרַבִּי צָדוֹק עַל פִּדְיוֹן פֶּטֶר חֲמוֹר שֶׁמֵּת, שֶׁאֵין כָּאן לַכֹּהֵן כְּלוּם.

Rabbi Yehoshua and Rabbi Tzadok testified concerning the redemption lamb **of a firstborn donkey that died, that there is nothing here for the kohen.**

MISHNAH

מֵת פֶּטֶר חֲמוֹר, רַבִּי אֱלִיעֶזֶר אוֹמֵר: יִקָּבֵר, וּמוּתָּר בַּהֲנָאָתוֹ שֶׁל טָלֶה.

If **the firstborn donkey** itself **died** after the lamb was designated, **Rabbi Eliezer says: It must be buried, and the benefit of the lamb is permitted** to the owner, as he does not have to give it to the kohen.

MISHNAH

וַחֲכָמִים אוֹמְרִים: אֵין צָרִיךְ לְהִקָּבֵר, וְטָלֶה לַכֹּהֵן.

And the Sages say: It does not need to be buried, and the lamb must still be given **to the kohen.**

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ אָמַר רַב יוֹסֵף: מַאי טַעְמָא דְּרַבִּי אֱלִיעֶזֶר?

GEMARA: Rav Yosef said: What is the reason of Rabbi Eliezer for holding the owner responsible for the lamb?

ANSWER

דִּכְתִיב: ״אַךְ פָּדֹה תִפְדֶּה וְגוֹ׳״, מָה בְּכוֹר אָדָם חַיָּיב בְּאַחֲרָיוּתוֹ, אַף בְּכוֹר בְּהֵמָה טְמֵאָה חַיָּיב בְּאַחֲרָיוּתוֹ.

As it is written: "But you shall surely redeem, etc." This equates the two; **just as the firstborn of man,** the father **is responsible for its replacement** if the money is lost before reaching the kohen, **so too, the firstborn of an impure animal,** the owner **is responsible for its replacement.**

OBJECTION

אֲמַר לֵיהּ אַבָּיֵי: אִי מָה בְּכוֹר אָדָם מוּתָּר בַּהֲנָאָה, אַף בְּכוֹר בְּהֵמָה טְמֵאָה מוּתָּר!

Abaye said to him: If so, just as the firstborn of man is permitted for benefit even before redemption, **so too, the firstborn of an impure animal should be permitted** for benefit before redemption!

OBJECTION

וְכִי תֵּימָא הָכִי נָמֵי, וְהָתְנַן: מֵת פֶּטֶר חֲמוֹר, רַבִּי אֱלִיעֶזֶר אוֹמֵר: יִקָּבֵר.

And if you say that indeed it is so, but didn't we learn in our Mishnah: If **the firstborn donkey died, Rabbi Eliezer says: It must be buried?**

QUESTION

מַאי יִקָּבֵר? לָאו דְּאָסוּר בַּהֲנָאָה?

What is the meaning of **"it must be buried"? Is it not because it is forbidden for benefit?** This proves it is not like a firstborn of man!

ANSWER

לָא, יִקָּבֵר כִּבְכוֹר אָדָם.

The Gemara answers: **No,** it means **it must be buried like a firstborn of man,** which is buried out of respect, but not because it is forbidden for benefit.

QUESTION

אֶלָּא, אָדָם בְּכוֹר הוּא דְּבָעֵי קְבוּרָה, פָּשׁוּט לָא בָּעֵי קְבוּרָה?

The Gemara asks: **But is it only a firstborn man who requires burial, and a non-firstborn does not require burial?** Everyone requires burial!

OBJECTION

וְעוֹד תַּנְיָא: מוֹדֶה רַבִּי אֱלִיעֶזֶר בְּיִשְׂרָאֵל שֶׁיֵּשׁ לוֹ סְפֵק פֶּטֶר חֲמוֹר בְּתוֹךְ בֵּיתוֹ — שֶׁמַּפְרִישׁ טָלֶה עָלָיו, וְהוּא שֶׁלּוֹ!

And furthermore, it is taught in a Braisa: **Rabbi Eliezer agrees in the case of an Israelite who has an uncertain firstborn donkey in his house, that he designates a lamb for it, and** the lamb **is his.** If the donkey itself were permitted for benefit, why would he need to designate a lamb at all?

ANSWER

אֶלָּא אָמַר רָבָא: אָמַר קְרָא "אַךְ פָּדֹה תִפְדֶּה", לִפְדְיָיה הִקַּשְׁתִּיו, וְהוּא שֶׁלּוֹ! וְלֹא לְדָבָר אַחֵר.

Rather, Rava said: The verse states, "But you shall surely redeem." I have equated it to a firstborn of man only **with regard to redemption,** to teach that one is responsible for its replacement, **but not with regard to any other matter,** such as being permitted for benefit.

STATEMENT

תְּנַן הָתָם: הָעֲרָכִין — בִּשְׁעָתָן, וּפִדְיוֹן הַבֵּן — אַחַר שְׁלֹשִׁים יוֹם, פִּדְיוֹן פֶּטֶר חֲמוֹר — לְאַלְתַּר.

We learned in a Mishnah **there: Valuations** are paid **at their** designated **time; and the redemption of the son** is **after thirty days; and the redemption of a firstborn donkey** is **immediately.**

OBJECTION

וּפְדְיוֹן פֶּטֶר חֲמוֹר לְאַלְתַּר? וּרְמִינְהִי: אֵין בַּעֲרָכִין, וּבִפְדְיוֹן הַבֵּן, וּבִנְזִירוּת, וּבְפֶטֶר חֲמוֹר — פָּחוֹת מִשְּׁלֹשִׁים. וּמוֹסִיפִין עַד עוֹלָם!

The Gemara asks: **And is the redemption of a firstborn donkey immediately? But I will point out a contradiction: There is not in valuations, and in the redemption of the son, and in Nazirite vows, and in a firstborn donkey, less than thirty** days. **And we may add** to this time **forever!** This contradicts the ruling that it is immediate.

ANSWER

אָמַר רַב נַחְמָן: לוֹמַר שֶׁאִם פְּדָאוֹ — פָּדוּי,

Rav Nachman said: When the first Mishnah says "immediately," it is **to say that if he redeemed it** before thirty days, **it is redeemed.**

QUESTION

מִכְּלָל דִּבְנוֹ אִם פְּדָאוֹ אֵינוֹ פָּדוּי?

The Gemara asks: **By inference,** does this mean **that regarding his son, if he redeemed him** before thirty days, **he is not redeemed?**

OBJECTION

וְהָאִיתְּמַר: הַפּוֹדֶה אֶת בְּנוֹ בְּתוֹךְ שְׁלֹשִׁים יוֹם, רַב אָמַר: בְּנוֹ פָּדוּי!

But wasn't it stated: One who redeems his son within thirty days, Rav says: His son is redeemed!

ANSWER

לָאו אִיתְּמַר עֲלַהּ, אָמַר רָבָא: דְּכוּלֵי עָלְמָא "מֵעַכְשָׁיו" — אֵין בְּנוֹ פָּדוּי.

The Gemara answers: **Was it not stated concerning this** dispute, **Rava said: Everyone agrees** that if he said the redemption should take effect **"from now," his son is not redeemed,** because the obligation has not yet arrived. The first Mishnah refers to such a case.

SUMMARY

The Gemara concludes that while the gezeirah shavah from Pesach excludes animals that are not halachically defined as a standard "lamb" (like a hybrid or a calf), the repeating words of "you shall redeem" come to include blemished or female lambs. Regarding a ben pekua, Mar Zutra and Rav Ashi argue whether it is considered a valid lamb or if it is treated like a pre-slaughtered animal in a basket, which is invalid. Finally, the Gemara analyzes whether a lamb that resembles another animal (such as a goat) is treated like a hybrid and disqualified by the Rabbis, bringing proofs from various braisos discussing Kodashim, firstborns, and animal tithes to determine if we go after the physical appearance of the offspring or the status of the mother.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is bothered by a fascinating question: can you redeem a firstborn donkey with a "ben pekua", a live lamb found inside its mother after she was slaughtered? On the one hand, the animal is running around the field, so lichoira it looks like a living lamb. On the other hand, the halacha says the slaughter of its mother already rendered it permitted to be eaten, so in a halachic sense, it is already considered "meat in a basket." Mar Zutra rules that we cannot use it for redemption. Since it is halachically considered slaughtered, its physical running around is a mere illusion; we must look at its true halachic status.

This contains a deep, beautiful yesod for our daily avodas Hashem. In life, we often look at things based on how they appear on the outside. We see a person running around, busy, making noise, and we think, "Ah, look how alive and successful he is!" Or we look at our own actions and think that because we are physically active and going through the motions, we are doing great. But the Torah teaches us to look deeper. What is the real, inner halachic status of our actions? Are they truly alive with kavanah and yiras Shamayim, or are they just "meat in a basket", lifeless habits that happen to be moving?

When you do a mitzvah today, don't just let it be a mechanical action that "runs and goes about" on its own. Stop for one second before you daven or make a berachah, and bring real life into it. Ask yourself: is this action truly alive, or am I just going through the motions?

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.'