חוּמָּשׁ עִם רַשִׁ"י · וזאת הברכה · שִׁשִּׁי

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

V'ZOT HABERACHAH · 6TH ALIYAH

📖 CHAPTER PREVIEW

In this beautiful and uplifting aliyah, Moshe Rabbeinu continues his final brachos to Klal Yisrael before his histalkus, focusing on the unique protection and security that Hashem provides for His nation. We learn of how Hashem, Who existed before all of creation, serves as a constant refuge and support for the Yidden, driving out their enemies from before them.

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

פָּסוּק א

Pasuk 1

מְעֹנָה אֱלֹהֵי קֶדֶם וּמִתַּחַת זְרֹעֹת עוֹלָם וַיְגָרֶשׁ מִפָּנֶיךָ

A dwelling place is the God of ancient times and underneath are the arms of eternity and He drove out from before you

אוֹיֵב וַיֹּאמֶר הַשְׁמֵד׃

the enemy and He said destroy

רַשִׁ"י

מענה אלהי קדם. לְמָעוֹן הֵם הַשְּׁחָקִים לֵאלֹהֵי קֶדֶם, שֶׁקָּדַם

A dwelling place of the God of ancient times. As a dwelling place they are the skies for the God of ancient times, Who preceded

לְכָל אֱלֹהִים וּבָרַר לוֹ שְׁחָקִים לְשִׁבְתּוֹ, וּמְעוֹנָתוֹ, וּמִתַּחַת מְעוֹנָתוֹ כָּל

all gods and He selected for Himself skies for His sitting and His dwelling, and beneath His dwelling place all

בַּעֲלֵי זְרוֹעַ שׁוֹכְנִים׃

possessors of arm dwell

רַשִׁ"י

זרעת עולם. סִיחוֹן וְעוֹג וּמַלְכֵי כְּנַעַן שֶׁהָיוּ תָּקְפוּ וּגְבוּרָתוֹ שֶׁל עוֹלָם,

The arms of the world. Sihon and Og and the kings of Canaan who were the strength of and the might of the world,

לְפִיכָךְ עַל כָּרְחָם יֶחֶרְדוּ וְיָזוּעוּ וְכֹחָם חָלֵשׁ מִפָּנָיו, לְעוֹלָם אֵימַת

therefore against their will they tremble and they quake and their power is weakened before Him, always the fear of

הַגָּבוֹהַ עַל הַנָּמוּךְ, וְהוּא שֶׁהַכֹּחַ וְהַגְּבוּרָה שֶׁלּוֹ בְּעֶזְרֶךָ׃

the higher one is upon the lower one, and He whom the strength and the might are His is in your help

רַשִׁ"י

ויגרש מפניך אויב, ויאמר. לְךָ השמד אוֹתָם׃

and He drove out from before you the enemy, and He said to you destroy them

רַשִׁ"י

מענה. כָּל תֵּיבָה שֶׁצְּרִיכָה לַמ"ד בִּתְחִלָּתָהּ הֵטִיל לָהּ הֵ"א בְּסוֹפָהּ יבמות י"ג׃

From-Anah every word that requires a lamed at its beginning placed for it a hei at its end Yevamos 13

פָּסוּק ב

Pasuk 2

וַיִּשְׁכֹּן יִשְׂרָאֵל בֶּטַח בָּדָד עֵין יַעֲקֹב אֶל אֶרֶץ דָּגָן וְתִירוֹשׁ אַף שָׁמָיו

And dwelt Yisrael in safety alone the fountain of to Yaakov a land of grain and wine also His heavens

יַעַרְפוּ טָל׃

shall drip dew

רַשִׁ"י

בטח בדד. כָּל יָחִיד וְיָחִיד אִישׁ תַּחַת גַּפְנוֹ וְתַחַת תְּאֵנָתוֹ מְפֻזָּרִין וְאֵין

In safety alone every individual and individual a man under his vine and under his fig tree separated and they are not

צְרִיכִין לְהִתְאַסֵּף וְלֵישֵׁב יַחַד מִפְּנֵי הָאוֹיֵב׃

needing to gather and to dwell together because of the enemy

רַשִׁ"י

עין יעקב. כְּמוֹ "וְעֵינוֹ" כְּעֵין הַבְּדֹלַח" בְּמִדְבַּר י"א כְּעֵין

The appearance of Yaakov is like and its appearance was like the appearance of crystal Bamidbar 11 like the appearance of

הַבְּרָכָה שֶׁבֵּרְכָם יַעֲקֹב, לֹא כְּבָדָד שֶׁאָמַר יִרְמְיָה "בָּדָד יָשַׁבְתִּי" יִרְמְיָהוּ ט"ו ,

the blessing that blessed them Yaakov not like the alone that said Yirmeyah alone Isat Yirmeyahu 15

אֶלָּא כְּעֵין הַבְּטָחָה שֶׁהִבְטִיחָם יַעֲקֹב בְּרֵאשִׁית מ"ח "וְהָיָה אֱלֹהִים עִמָּכֶם

but rather like the appearance of the promise that promised them Yaakov Bereishis 48 and will be God with you

וְהֵשִׁיב אֶתְכֶם אֶל אֶרֶץ אֲבֹתֵיכֶם" עי' ספרי :

and He will return you to the land of your fathers see Sifrei

רַשִׁ"י

יערפו. יִטְּפוּ׃

they will drip they will drip

רַשִׁ"י

אַף שָׁמָיו יַעַרְפוּ טָל. אַף בִּרְכָתוֹ שֶׁל יִצְחָק נוֹסֶפֶת עַל בִּרְכָתוֹ שֶׁל יַעֲקֹב

Also His heavens shall drip dew also the blessing of Yitzchak is added upon the blessing of Yaakov

"וְיִתֶּן לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וגו'":

And may He give to you God from the dew of the heavens etc.

פָּסוּק ג

Pasuk 3

אַשְׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ עַם נוֹשַׁע בַּיהוָה מָגֵן עֶזְרֶךָ וַאֲשֶׁר

praiseworthy are you Yisrael who is like you a nation saved by Hashem the Shield of your help and Who

חֶרֶב גַּאֲוָתֶךָ וְיִכָּחֲשׁוּ אֹיְבֶיךָ לָךְ וְאַתָּה עַל בָּמוֹתֵימוֹ תִּדְרֹךְ׃

is the Sword of your grandeur and shall lie your enemies to you and you upon their high places shall tread

רַשִׁ"י

אשריך ישראל. לְאַחַר שֶׁפָּרַט לָהֶם הַבְּרָכוֹת, אָמַר לָהֶם מַה לִּי לְפָרֵט לָכֶם

Happy are you Yisrael after that he detailed to them the blessings he said what to them is it to me to detail to you

כָּל דָּבָר? הַכֹּל שֶׁלָּכֶם:
every thing everything is yours

רַשִׁ"י

אשריך, מי כמוך. תְּשׁוּעָתְךָ בַּה', אֲשֶׁר הוּא מגן עזרך וחרב
praiseworthy are you who is like you your salvation is in Hashem Who He is the shield of your help and the sword of

גאותך :
your grandeur

רַשִׁ"י

ויכחשו איביך לך. כְּגוֹן הַגִּבְעוֹנִים שֶׁאָמְרוּ "מֵאֶרֶץ רְחוֹקָה בָּאוּ עֲבָדֶיךָ וְגוֹ'"
And shall deny your enemies to you for example the Gibeonites who said From a land far have come your servants etc.

יהושע ט' :
Yehoshua 9

רַשִׁ"י

ואתה על במותימו תדרך. כְּעִנְיָן שֶׁנֶּאֱמַר "שִׂימוּ אֶת רַגְלֵיכֶם עַל צַוְּארֵי הַמְּלָכִים
And you upon their high places shall tread for example the matter that is said place — your feet upon the necks of the kings

הָאֵלֶּה" שם י :
these there 10

CHAPTER SUMMARY

The pesukim describe how Klal Yisrael will dwell in safety and security, blessed with a bountiful land of grain and wine under heavens that drip with dew. Moshe Rabbeinu proclaims the ultimate happiness of the nation, declaring that no other people is like Yisrael—a nation saved by Hashem, Who acts as their protecting shield and triumphant sword, causing their enemies to surrender and allowing the Yidden to tread upon their high places.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us in these pesukim a tremendous yesod about our bitachon and how we look at our place in this world. Moshe Rabbeinu is blessing Klal Yisrael before his histalkus, and he says, "Vayishkon Yisrael betach badad ein Yaakov", Yisrael shall dwell in safety, solitary, like the eye of Yaakov. Lichoira, we look at this word "badad," being alone or solitary, as a nebach, a weakness. We think that to be safe and successful, we need to blend in, to have the approval of the nations, or to rely on the same natural means that the rest of the world relies on.

But the Torah is teaching us the exact opposite chiddush. Our safety and our shemira come davka from being "badad," from being completely set apart and relying solely on Hashem. When we realize that "me'onah Elokei kedem," that Hashem is our only true dwelling place and refuge, then mimeila we don't need to look for security anywhere else. The moment a Yid stops trying to find safety by copying the ways of the world, and instead embraces being "badad", standing alone with his emunah and his Torah, that is when he merits the ultimate shemira of "ashreicha Yisrael mi chamocha."

This is a powerful avodah for us in our daily lives. In our parnassah, in our social lives, and in how we run our homes, the yetzer hara constantly tries to convince us that we have to act like everyone else to survive. We think we have to compromise a little here, or copy a lifestyle there, just to fit in and feel secure. But the truth is that our strength is davka in our distinctiveness. When you stand strong in your Yiddishkeit, without looking around to see what the world thinks, you are connecting yourself directly to the "zero'os olam," the everlasting arms of Hashem.

Today, when you face a situation where it feels uncomfortable to stand out as a frum Yid, or when you feel tempted to compromise on your standards to fit in, stop and remind yourself: "Vayishkon Yisrael betach badad." Make one small, proud choice to stand apart, knowing that your true safety and bracha come solely from your connection to Hashem.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף י״ד

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📖 THE SUGYA

We are starting a new perek, and the Mishnah begins by laying down a major yesod in the halachos of kodshim. The Tanna is coming to be mechadesh a fundamental distinction between two types of consecrated animals: those where a permanent blemish preceded their consecration (where they only have kedushas damim, sanctity of value), and those whose consecration preceded their blemish (which have kedushas haguf, physical sanctity). The Mishnah outlines how these two categories differ across a whole list of halachos, including the obligation of the firstborn, the priestly gifts, shearing and working with them, and whether they can be redeemed after death.

In the Gemara, the shakla v'tarya gets straight to work analyzing the precise wording of our Mishnah. The Gemara is bothered by what we can infer from the Mishnah's cases, looking to see if these halachos support Rabbi Eliezer's shitta regarding animals consecrated for Temple maintenance, or Rava's chiddush that consecrating a male animal for its value automatically confers physical sanctity. We also delve into a fascinating discussion regarding the status of offspring born to these animals, and whether they require a blemish before they can be redeemed.

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עַמּוּד א׳ DAF 14A

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ כָּל הַקָּדָשִׁים שֶׁקָּדַם מוּם קָבוּעַ לְהֶקְדֵּשָׁן וְנִפְדּוּ — חַיָּיבִין בַּבְּכוֹרָה וּבַמַּתָּנוֹת,

Mishnah: All sacrificial animals in which a permanent blemish preceded their consecration, and then **they were redeemed, are obligated in** the mitzvah of **a firstborn** (meaning, their offspring are subject to the laws of a firstborn), **and in the** priestly **gifts** of the foreleg, the jaw, and the maw,

MISHNAH

וְיוֹצְאִין לְחוּלִּין לִיגָּזֵז וְלֵיעָבֵד,

and they emerge to non-sacred status to be shorn and to be worked with,

MISHNAH

וְלָדָן וַחֲלָבָן מוּתָּר לְאַחַר פִּדְיוֹנָן.

and their offspring and their milk are permitted after their redemption.

MISHNAH

וְהַשּׁוֹחֲטָן בַּחוּץ פָּטוּר,

And one who slaughters them outside the Temple courtyard **is exempt** from the punishment of kares,

MISHNAH

וְאֵין עוֹשִׂין תְּמוּרָה,

and they do not make a substitute (meaning, if one attempts to exchange them for another animal, the second animal does not become holy),

MISHNAH

וְאִם מֵתוּ — יִפָּדוּ,

and if they died before being redeemed, **they may be redeemed** even after death to be fed to dogs,

MISHNAH

חוּץ מִן הַבְּכוֹר וּמִן הַמַּעֲשֵׂר.

except for the firstborn and the animal **tithe,** which, even if they were blemished before they became consecrated, assume inherent sanctity.

MISHNAH

וְכָל שֶׁקִּדַּם הֶקְדֵּשָׁן אֶת מוּמָן, אוֹ מוּם עוֹבֵר לְהֶקְדֵּשָׁן, וּלְאַחַר מִכָּאן נוֹלַד לָהֶן מוּם קָבוּעַ לְהֶקְדֵּשָׁן וְנִפְדּוּ — פְּטוּרִין מִן הַבְּכוֹרָה וּמִן הַמַּתָּנוֹת,

And all sacrificial animals **whose consecration preceded their blemish, or** who had **a temporary blemish prior to their consecration, and afterward a permanent blemish developed on them** which allowed them **to be consecrated** for redemption, **and they were redeemed — they are exempt from** the mitzvah of **a firstborn and from the** priestly **gifts,**

MISHNAH

וְאֵינָן יוֹצְאִין לְחוּלִין לִיגָּזֵז וְלֵיעָבֵד.

and they do not emerge to non-sacred status to be shorn and to be worked with.

MISHNAH

וְלָדָן וַחֲלָבָן אָסוּר לְאַחַר פִּדְיוֹנָן,

And their offspring (conceived before redemption) **and their milk are prohibited after their redemption,**

MISHNAH

וְהַשּׁוֹחֲטָן בַּחוּץ חַיָּיב, וְעוֹשִׂין תְּמוּרָה, וְאִם מֵתוּ — יִקָּבְרוּ.

and one who slaughters them outside the Temple courtyard **is liable** to kares, **and they make a substitute, and if they died** before redemption, **they must be buried** and cannot be redeemed to be fed to dogs.

גְּמָרָא GEMARA

INFERENCE

גְּמָ׳ טַעְמָא דִּנְפְדּוּ, הָא לֹא נִפְדּוּ — פְּטוּרִין מִן הַבְּכוֹרָה וּמִן הַמַּתָּנוֹת.

Gemara: The Gemara infers from the first clause of our Mishnah: **The reason** they are obligated in these mitzvos **is that they were redeemed; but** if **they were not redeemed, they are exempt from** the mitzvah of **a firstborn and from the** priestly **gifts.**

STATEMENT

קָסָבַר: קְדוּשַּׁת דָּמִים מְדַחָה מִן הַבְּכוֹרָה וּמִן הַמַּתָּנוֹת.

The Gemara notes: This indicates that the Tanna **holds: Sanctity of value** (which is the only sanctity these pre-blemished animals have) **defers** and exempts the animal **from** the mitzvah of **a firstborn and from the** priestly **gifts** as long as the sanctity remains on it.

INFERENCE

וְיוֹצְאִין לְחוּלִּין וְכוּ׳. טַעְמָא דִּנְפְדּוּ, הָא לֹא נִפְדּוּ — אֲסִירִי בִּגִּיזָּה וַעֲבוֹדָה.

We learnt in the Mishnah: **And they emerge to non-sacred status** to be shorn and to be worked with. The Gemara infers: **The reason** they are permitted **is that they were redeemed; but** if **they were not redeemed, they are prohibited in shearing and labor.**

QUESTION

מְסַיַּיע לֵיהּ לְרַבִּי אֱלִיעֶזֶר, דְּאָמַר: קָדְשֵׁי בֶּדֶק הַבַּיִת אֲסוּרִין בְּגִיזָּה וַעֲבוֹדָה?

The Gemara asks: Does this **support Rabbi Eliezer, who said: Animals consecrated for Temple maintenance** (which only have sanctity of value) **are prohibited in shearing and labor?** Since our Mishnah's unredeemed animals also have only sanctity of value, this seems to support his view.

ANSWER

אָמְרִי: לָא, קְדוּשַּׁת דָּמִים לַמִּזְבֵּחַ הוּא דְּמִיחַלְּפָא בִּקְדוּשַּׁת הַגּוּף לַמִּזְבֵּחַ, גְּזַרוּ בְּהוּ רַבָּנַן, אֲבָל קָדְשֵׁי בֶּדֶק הַבַּיִת — לָא.

The Sages **say** in response: **No,** there is no proof from here. It is only **sanctity of value for the Altar that is** easily **confused with physical sanctity for the Altar,** and therefore **the Rabbis decreed on them** that they are prohibited in shearing and labor so people wouldn't treat physically holy animals lightly. **But** as for **animals consecrated for Temple maintenance,** which are never offered on the Altar, there is no such confusion, and the Rabbis did **not** make a decree.

QUESTION

וְלָדָן וַחֲלָבָן מוּתָּר כּוּ׳. הֵיכִי דָּמֵי?

We learnt in the Mishnah: **Their offspring and their milk are permitted** after their redemption. The Gemara asks: **What are the circumstances** of this case?

OBJECTION

אִילֵימָא דְּאִיעַבַּר וְאִתְיְלִיד לְאַחַר פִּדְיוֹנָן — פְּשִׁיטָא, חוּלִּין נִינְהוּ!

If we say that the animal **became pregnant and gave birth after their redemption,** then it is **obvious** that they are permitted, as **they are** completely **non-sacred** from the moment of conception!

RESOLUTION

אֶלָּא דְּאִיעַבַּר לִפְנֵי פִּדְיוֹנָן, וְאִתְיְלִיד לְאַחַר פִּדְיוֹנָן.

Rather, it must be **that** the animal **became pregnant before their redemption, and gave birth after their redemption,** and the Mishnah teaches that the offspring is permitted.

INFERENCE

הָא לִפְנֵי פִּדְיוֹנָן — אֲסִירִי.

The Gemara infers: **But** if they gave birth **before their redemption,** the offspring **are prohibited** until they themselves are redeemed.

עַמּוּד ב׳ DAF 14B

QUESTION

נִפְדִּין תְּמִימִים אוֹ אֵין נִפְדִּין תְּמִימִין?

Are the offspring of animals consecrated for their value **redeemed** while they are still **unblemished, or are they not redeemed** while they are **unblemished**, meaning we must wait for them to develop a blemish?

PROOF

תָּא שְׁמַע: הַמַּתְפִּיס בַּעֲלֵי מוּמִין קְבוּעִין לְגַבֵּי מִזְבֵּחַ, וְיָלְדוּ — יִמָּכְרוּ, וְאֵין צְרִיכִין מוּם, שֶׁאֵין קְדוּשָּׁה חָלָה עֲלֵיהֶן, שֶׁלֹּא יְהֵא טָפֵל חָמוּר מִן הָעִיקָּר.

Come and hear a proof from a baraita: **One who consecrates** permanently **blemished** animals **for the altar, and they gave birth**, the offspring **may be sold** to be redeemed, **and they do not require a blemish** to permit their sale, **because** altar **sanctity does not take effect on them**, for we say **that the secondary** offspring **should not be more stringent than the primary** mother. Since the mother can be redeemed unblemished, so can the offspring.

INFERENCE

טַעְמָא, שֶׁלֹּא יְהֵא טָפֵל חָמוּר מִן הָעִיקָּר, אֲבָל הִקְדִּישׁ זָכָר לְדָמָיו — קָדוֹשׁ קְדוּשַּׁת הַגּוּף.

The Gemara infers: **The reason** the offspring is not sanctified with physical sanctity is **that the secondary should not be more stringent than the primary. But** if **one consecrated a male** animal **for its value**, where there is no secondary consecration, it is indeed **sanctified with physical sanctity**.

STATEMENT

מְסַיַּיע לֵיהּ לְרָבָא, דְּאָמַר רָבָא: הִקְדִּישׁ זָכָר לְדָמָיו — קָדוֹשׁ קְדוּשַּׁת הַגּוּף.

This **supports Rava, as Rava said: One who consecrates a male** animal **for its value**, it becomes **sanctified with physical sanctity**.

מִשְׁנָה MISHNAH

MISHNAH

וְהַשּׁוֹחֲטָן בַּחוּץ פָּטוּר.

The Mishnah taught: **And one who slaughters them**, animals whose blemish preceded their consecration, **outside** the Beis HaMikdash, is **exempt** from the punishment of kares.

גְּמָרָא GEMARA

EXPLANATION

רַבִּי אֶלְעָזָר מַתְנֵי "חַיָּיב", וּמוֹקֵי לַהּ בְּבָמַת יָחִיד.

Rabbi Elazar teaches the Mishnah with the version **"liable"**, **and he establishes it** as referring **to a private altar** of an individual, where offering a blemished animal is forbidden.

STATEMENT

דְּאָמַר רַבִּי אֶלְעָזָר: מִנַּיִן לַזּוֹבֵחַ בְּהֵמָה בַּעֲלַת מוּם בְּבָמַת יָחִיד בִּשְׁעַת הֶיתֵּר הַבָּמוֹת, שֶׁהוּא בְּלֹא תַּעֲשֶׂה?

As Rabbi Elazar said: From where is it derived **for one who slaughters a blemished animal on a private altar at a time when high places were permitted, that he** violates **a negative commandment?**

PROOF

שֶׁנֶּאֱמַר: "לֹא תִזְבַּח לַה' אֱלֹהֶיךָ שׁוֹר וָשֶׂה", אִם אֵינוֹ עִנְיָן לְבָמָה גְּדוֹלָה, דִּכְתִיב: "עִוֶּרֶת אוֹ שָׁבוּר וְגוֹ'", תְּנֵהוּ עִנְיָן לְבָמַת יָחִיד.

As it is stated: "You shall not sacrifice to Hashem your Elokim an ox or a sheep in which there is a blemish." **If** this verse **is not** needed for the **matter of the great altar** in the Mishkan, **as it is written** there: **"Blind or broken etc.** you shall not offer these to Hashem," then **apply it to the matter of a private altar**.

QUESTION

אֵימָא: אִם אֵינוֹ עִנְיָן לְקָדָשִׁים — תְּנֵהוּ עִנְיָן לִבְכוֹר, סָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל וְקָדוֹשׁ כְּשֶׁהוּא בַּעַל מוּם — לִיקְרֵב נָמֵי כְּשֶׁהוּא בַּעַל מוּם, קָא מַשְׁמַע לַן דְּלָא!

The Gemara asks: But **say** instead: **If it is not** needed for the **matter of** regular **sacrificial animals, apply it to the matter of a firstborn**. For **it might enter your mind to say: Since** a firstborn **is holy** even **when it is blemished** from birth, **let it also be sacrificed when it is blemished**. Therefore, the verse **comes to teach us that it is not** so!

ANSWER

אָמְרִי: בְּכוֹר בְּהֶדְיָא כְּתִיב בֵּיהּ "פִּסֵּחַ אוֹ עִוֵּר לֹא תִזְבָּחֶנּוּ".

The Sages **say** in response: Regarding **a firstborn, it is explicitly written about it: "Lame or blind... you shall not sacrifice it."** So we do not need another verse for this.

QUESTION

וְאֵימָא: אִם אֵינוֹ עִנְיָן לְקָדָשִׁים — תְּנֵהוּ עִנְיָן לְמַעֲשֵׂר, דְּסָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל וְקָדוֹשׁ בִּמוּמוֹ, דִּכְתִיב: "לֹא יְבַקֵּר בֵּין טוֹב לָרָע", נִקְרַב נָמֵי בִּמוּמֵיהּ, קָא מַשְׁמַע לַן דְּלָא!

The Gemara asks: **But say: If it is not** needed for **sacrificial animals, apply it to the matter of animal tithe. For it might enter your mind to say: Since it is holy with its blemish, as it is written: "He shall not distinguish between good and bad," let it also be sacrificed with its blemish**. Therefore, the verse **comes to teach us that it is not** so!

ANSWER

אָמְרִי: מַעֲשֵׂר נָמֵי גָּמַר "הַעֲבָרָה" "הַעֲבָרָה" מִבְּכוֹר.

The Sages **say: Animal tithe is also** derived by a gezerah shavah of the word **"passing"** and **"passing" from a firstborn**. Just as a blemished firstborn is not offered, neither is a blemished tithe.

QUESTION

אֵימָא: תְּנֵהוּ עִנְיָן לִתְמוּרַת קָדָשִׁים, דְּסָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל וּקְדוֹשָׁה כְּשֶׁהִיא בַּעֲלַת מוּם, דִּכְתִיב: "לֹא יַחֲלִיפֶנּוּ וְלֹא יָמִיר אוֹתוֹ וְגוֹ'", קָרֵיבָה נָמֵי כְּשֶׁהִיא בַּעֲלַת מוּם, קָא מַשְׁמַע לַן דְּלָא!

The Gemara asks: But **say: Apply it to the matter of a substitute of sacrificial animals. For it might enter your mind to say: Since it becomes holy** even **when it is blemished, as it is written: "He shall not exchange it nor substitute it etc.," let it also be sacrificed when it is blemished**. Therefore, the verse **comes to teach us that it is not** so!

ANSWER

אָמַר קְרָא: "וְהָיָה הוּא וּתְמוּרָתוֹ", מַקִּישׁ תְּמוּרָתוֹ לוֹ — מָה הוּא בַּעַל מוּם לֹא, אַף תְּמוּרָתוֹ בַּעַל מוּם לֹא.

The Gemara answers: **The verse states: "Then it and its substitute** shall be holy." This **compares its substitute to it**, the original animal: **Just as it**, the original animal, if it is **blemished, is not** sacrificed, **so too its substitute**, if it is **blemished, is not** sacrificed.

OBJECTION

מַתְקֵיף לַהּ רַבִּי זֵירָא: אֵימָא, תְּנֵהוּ עִנְיָן לְוַלְדוֹת קָדָשִׁים, דְּסָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל וּקְדוֹשִׁין כְּשֶׁהֵן בַּעֲלֵי מוּמִין אַגַּב אִמָּן, כְּשֶׁהֵן בַּעֲלֵי מוּמִין נָמֵי קָרְבִי, קָא מַשְׁמַע לַן דְּלָא!

Rabbi Zeira objects to this: Say instead, **apply it to the matter of the offspring of sacrificial animals. For it might enter your mind to say: Since they are holy when they are blemished on account of their mother, let them also be sacrificed when they are blemished**. Therefore, the verse **comes to teach us that it is not** so!

RESOLUTION

אָמַר רָבָא: כְּבָר פַּסְקַהּ תַּנָּא דְּבֵי רַבִּי יִשְׁמָעֵאל, דְּתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: "רַק קָדָשֶׁיךָ אֲשֶׁר יִהְיוּ לְךָ וּנְדָרֶיךָ" — "רַק קָדָשֶׁיךָ" אֵלּוּ הַתְּמוּרוֹת, "אֲשֶׁר יִהְיוּ לְךָ" אֵלּוּ הַוְּלָדוֹת, "וּנְדָרֶיךָ" — הִקִּישָׁן הַכָּתוּב לְנֶדֶר, מָה נֶּדֶר בַּעַל מוּם לֹא, אַף הָנֵי נָמֵי בַּעַל מוּם לֹא.

Rava said: The Tanna of the school of Rabbi Yishmael already decided this, as the Tanna of the school of Rabbi **Yishmael taught: "Only your holy things which you have, and your vows**, you shall take and go to the place which Hashem shall choose." **"Only your holy things"** — these are the substitutes; **"which you have"** — these are the offspring; **"and**

your vows" — the verse compares them to a vow. Just as a vow, if it is blemished, is not sacrificed, so too these, if they are blemished, are not sacrificed.

מִשְׁנָה MISHNAH

MISHNAH

וְאֵין עוֹשִׂין תְּמוּרָה, מַאי טַעְמָא? דְּאָמַר קְרָא: "לֹא יַחֲלִיפֶנּוּ וְלֹא יָמִיר וְגוֹ'".

The Mishnah taught: **And they do not effect a substitution. What is the reason? As the verse states: "He shall not exchange it nor substitute it etc."**

גְּמָרָא GEMARA

EXPLANATION

הַשְׁתָּא רַע בְּטוֹב אָמְרַתְּ לֹא, טוֹב בְּרַע מִיבַּעְיָא? אֶלָּא טוֹב מֵעִיקָּרוֹ עוֹשֶׂה תְּמוּרָה, רַע מֵעִיקָּרוֹ אֵין עוֹשֶׂה תְּמוּרָה.

The Gemara asks: **Now, if** substituting **a bad** animal **for a good** one **you said is not** allowed, **is it necessary** to say that substituting **a good for a bad** is forbidden? **Rather**, the verse must mean: **An animal that was good from its inception**, meaning unblemished when consecrated, **effects a substitution**, but one that was **bad from its inception**, meaning blemished when consecrated, **does not effect a substitution**.

מִשְׁנָה MISHNAH

MISHNAH

אִם מֵתוּ יִפָּדוּ.

The Mishnah taught: **If they died, they may be redeemed**.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַב יְהוּדָה אָמַר רַב: זוֹ דִּבְרֵי רַבִּי שִׁמְעוֹן, דְּאָמַר: קָדְשֵׁי מִזְבֵּחַ הָיוּ בִּכְלַל הַעֲמָדָה וְהַעֲרָכָה, קָדְשֵׁי בֶּדֶק הַבַּיִת לֹא הָיוּ בִּכְלַל הַעֲמָדָה וְהַעֲרָכָה.

Rav Yehudah said in the name of Rav: This is the opinion of Rabbi Shimon, who said: Altar-consecrated animals were included in the law of **standing and valuation**, meaning they cannot be redeemed after they die, but **Temple-treasury-consecrated animals were not included in** the law of **standing and valuation**.

PROOF

דְּתַנְיָא, רַבִּי שִׁמְעוֹן אוֹמֵר: קָדְשֵׁי בֶּדֶק הַבַּיִת, אִם מֵתוּ — יִפָּדוּ.

As we learned in a Mishnah, Rabbi Shimon says: Temple-treasury-consecrated animals, if they died, they may be redeemed.

STATEMENT

וּמוֹדֶה רַבִּי שִׁמְעוֹן בְּבַעַל מוּם מֵעִיקָּרוֹ שֶׁנִּפְדֶּה.

And Rabbi Shimon agrees regarding an animal that was blemished from its inception and consecrated for the altar, that it may be redeemed even if it died.

EXPLANATION

מַאי טַעְמָא? דְּאָמַר קְרָא: "אוֹתָהּ" "אוֹתָהּ" — לְמַעוֹטֵי בַּעַל מוּם מֵעִיקָּרָא.

What is the reason? As the verse states: "it" and "it", which comes to exclude an animal that was blemished from its inception from the requirement of standing and valuation.

STATEMENT

אֲבָל חֲכָמִים אוֹמְרִים: אִם מֵתוּ — יִקָּבְרוּ.

But the Sages say: If they died, they must be buried, because they hold even these require standing and valuation.

EXPLANATION

מַאן חֲכָמִים? תָּנָא דְּבֵי לֵוִי הוּא, דְּתָנָא דְּבֵי לֵוִי: הַכֹּל הָיוּ בִּכְלַל הַעֲמָדָה וְהַעֲרָכָה, וַאֲפִילּוּ בַּעַל מוּם מֵעִיקָּרוֹ.

Who are the Sages mentioned here? It is the Tanna of the school of Levi, as the Tanna of the school of Levi taught: Everything was included in the law of standing and valuation, and even an animal blemished from its inception.

STATEMENT

וְכֵן תָּנָא דְּבֵי לֵוִי בְּמַתְנִיתֵיהּ: אֲפִילּוּ חַיָּה, אֲפִילּוּ עוֹף,

And so the Tanna of the school of Levi taught in his Mishnah: Even a wild beast, and even a bird, require standing and valuation.

QUESTION

וְהָכְתִיב "אוֹתָהּ"!

The Gemara asks: But isn't it written "it", which implies an exclusion?

ANSWER

"אוֹתָהּ" לְתָנָא דְּבֵי לֵוִי קַשְׁיָא.

The Gemara answers: The word "it" is indeed a difficulty for the Tanna of the school of Levi.

QUESTION

אֲבָל רַבָּנַן דְּפָלִיגִי עֲלֵיהּ דְּרַבִּי שִׁמְעוֹן, מַאי? הָכִי נָמֵי דְּאִם מֵתוּ יִפָּדוּ? אִי הָכִי,

But the Rabbis who argue with Rabbi Shimon, what do they say? Do they also hold that if they died they may be redeemed? If so,

SUMMARY

The daf focuses on analyzing the Mishnah's rulings regarding blemished consecrated animals. We learn that an animal with a pre-existing blemish only has kedushas damim, meaning that once it is redeemed, it is completely chullin; its offspring and milk are muttar, and one who slaughters it outside the Azarah is exempt from kares. Conversely, an animal that had kedushas haguf before it was blemished retains a higher level of sanctity even after redemption, meaning its offspring and milk remain assur, and shearing or working it is forbidden. The Gemara uses these distinctions to clarify the status of offspring born before redemption, proving that they do not require a blemish to be redeemed. Finally, the Gemara discusses Rabbi Elazar's unique version of the Mishnah, which leads into a deep halachic analysis of whether one is allowed to offer a blemished animal on a private bamah.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The yesod of our Mishnah lies in the deep distinction between an animal whose blemish preceded its consecration, and one whose consecration came first. When a blemish is already there, the animal only receives a "kedushas damim", a sanctity of monetary value. It never becomes physically holy on the Mizbeach. But if it was holy first and then became blemished, that "kedushas haguf", the physical, intrinsic holiness, remains locked inside it forever, even after it is redeemed.

Lichoira, we have to ask ourselves: what is the avodah here for us? Every single Yid is a chelek Eloka mima'al, possessing a pure neshama that is inherently kadosh. But life happens, and we face nisyonos. Sometimes a person looks at themselves and sees "blemishes", mistakes they made, bad middos, or spiritual setbacks. The yetzer hara tries to convince us that these blemishes define us, that we have lost our intrinsic holiness and are now just "damaged goods."

But the Torah is teaching us a tremendous chiddush here. Your kedushah preceded any blemish! You were born with a neshama tehorah; your essential self is pure kedushas haguf. A blemish might affect your external actions or require a process of teshuvah and redemption, but it can never erase the intrinsic holiness of who you really are. Just like the animal that was consecrated first, your inner holiness remains intact, waiting to be uncovered.

Today, when you make a mistake or feel discouraged by your spiritual shortcomings, stop and remind yourself: "My neshama is kedushas haguf. This blemish is only on the outside, and it can never change my essential connection to Hashem."

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

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

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'