חוּמָּשׁ עִם רַשִּׁ"י · וזאת הברכה · שְׁבִיעִי

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

V'ZOT HABERACHAH · 7TH ALIYAH

📖 CHAPTER PREVIEW

In this final, deeply moving aliyah of the Torah, we stand with Moshe Rabbeinu as he ascends from the plains of Moav to the top of Har Nevo. Hashem shows him the entire Eretz Yisrael in all its beauty and future history, from Gilad until Dan, and reassures him that this is indeed the land promised to the Avos. Although Moshe is shown the land with his own eyes, Hashem tells him that he will not cross over to enter it.

We then read of the histalkus of Moshe Rabbeinu, the loyal servant of Hashem, who passes away at the age of one hundred and twenty with his physical strength and vision completely undimmed. The Torah describes his burial by Hashem in an unknown place, the thirty days of mourning kept by Bnei Yisrael, the transition of leadership to Yehoshua bin Nun, and a final, eternal tribute to Moshe's unmatched prophecy and the awesome miracles he performed before the eyes of all Yisrael.

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

פָּסוּק א

Pasuk 1

וַיַּעַל מֹשֶׁה מֵעַרְבֹת מוֹאָב אֶל הַר נְבוֹ רֹאשׁ הַפִּסְגָּה אֲשֶׁר עַל
And he went up Moshe from the plains of Moav to Mount Nevo the summit of the Pisgah which is upon

פְּנֵי יְרֵחוֹ וַיַּרְאֵהוּ יְהוָה אֶת כָּל הָאָרֶץ אֶת הַגִּלְעָד עַד דָּן:
the face of Yericho and Hashem showed him — the land all of — Hashem the Gilad — until Dan

רַשִּׁ"י

מערבת מואב אל הר נבו. כַּמָּה מַעֲלוֹת הָיוּ וּפְסָעָן מֹשֶׁה בְּפִסִיעָה אַחַת
From the plains of Moab to Mount Nebo Several steps there were and stepped them Moshe in a step one

סוטה י"ג :
Sotah 13b

רַשִּׁ"י

את כל הארץ. הֶרְאָהוּ אֶת כָּל אֶרֶץ יִשְׂרָאֵל בְּשַׁלְוָתָהּ, וְהַמְצִיקִין הָעֲתִידִים
— all of the land He showed him in its tranquility Yisrael the land of all of and the oppressors who are destined

לִהְיוֹת מְצִיקִין לָהּ:
to be oppressing her

רַשִּׁ"י

עד דן. הֶרְאָהוּ בְּנֵי דָן עוֹבְדִים עֲבוֹדָה זָרָה, שֶׁנֶּאֱמַר שופטים י"ח "וַיָּקִימוּ
Until Dan He showed him the children of Dan serving worship foreign as it is said Shoftim 18 and they set up

לָהֶם בְּנֵי דָן אֶת הַפֶּסֶל", וְהֶרְאָהוּ שִׁמְשׁוֹן שֶׁעָתִיד לָצֵאת מִמֶּנּוּ
for themselves the children of Dan — the image and He showed him Shimshon who is destined to emerge from him

לְמוֹשִׁיעַ׃

as a savior

פָּסוּק ב

Pasuk 2

וְאֵת כָּל נַפְתָּלִי וְאֵת אֶרֶץ אֶפְרַיִם וּמְנַשֶּׁה וְאֵת כָּל אֶרֶץ יְהוּדָה עַד

until Yehudah the land of all of and — and Menashe Efraim the land of and — Naftali all of and —

הַיָּם הָאַחֲרוֹן׃

the hindmost the sea

רַשִׁ"י

ואת כל נפתלי. הֶרְאָהוּ אַרְצוֹ בְּשַׁלְוָתָהּ וְחָרְבָּנָהּ, וְהֶרְאָהוּ דְּבוֹרָה וּבָרָק

and Barak Devorah and He showed him and its destruction in its tranquility his land He showed him Naftali all of And —

מִקֶּדֶשׁ נַפְתָּלִי נִלְחָמִים עִם סִיסְרָא וַחֲיָלוֹתָיו׃

and his armies Sisera with warring Naftali from Kedesh

רַשִׁ"י

ואת ארץ אפרים ומנשה. הֶרְאָהוּ אַרְצָם בְּשַׁלְוָתָהּ וּבְחָרְבָּנָהּ, וְהֶרְאָהוּ

and He showed him and in its ruin in its prosperity their land He showed him and Manasseh Ephraim the land of And —

יְהוֹשֻׁעַ נִלְחָם עִם מַלְכֵי כְנַעַן שֶׁבָּא מֵאֶפְרַיִם, וְגִדְעוֹן שֶׁבָּא מִמְּנַשֶּׁה נִלְחָם

warring from Manasseh who descended and Gideon from Ephraim who descended Canaan the kings of with warring Yehoshua

עִם מִדְיָן וַעֲמָלֵק׃

and Amalek Midian with

רַשִׁ"י

ואת כל ארץ יהודה. בְּשַׁלְוָתָהּ וּבְחָרְבָּנָהּ, וְהֶרְאָהוּ מַלְכוּת בֵּית דָּוִד

Dovid the house of the kingdom of and He showed him and in its ruin in its prosperity Yehudah the land of all of and —

וְנִצְחוֹנָם׃

and their victory

רַשִׁ"י

עד הים האחרון. אֶרֶץ הַמַּעֲרָב בְּשַׁלְוָתָהּ וּבְחָרְבָּנָהּ; דְּ"א — אַל תִּקְרֵי הַיָּם

the sea read do not another explanation and in its ruin in its prosperity the west the land of the last the sea Unto

הָאַחֲרוֹן אֶלָּא הַיּוֹם הָאַחֲרוֹן, הֶרְאָהוּ הַקָּבָ"ה כָּל הַמְּאֹרָעוֹת שֶׁעֲתִידִין

that are destined the events all the Holy One blessed be He He showed him the last the day but rather the last

לֵאָרַע לְיִשְׂרָאֵל עַד שֶׁיִּחְיוּ הַמֵּתִים ספרי :

Sifrei the dead that will live until to Yisrael to happen

פָּסוּק ג

Pasuk 3

וְאֶת הַנֶּגֶב וְאֶת הַכִּכָּר בִּקְעַת יְרֵחוֹ עִיר הַתְּמָרִים עַד צֹעַר׃

Tzoar until the date palms the city of Yericho the valley of the Plain and — the Negev and —

רַשִׁ"י

ואת הנגב. אֶרֶץ הַדָּרוֹם. דְּ"אַ — מְעָרַת הַמַּכְפֵּלָה שֶׁנֶּאֱמַר "וַיַּעֲלוּ

And — the south the land of the south another explanation — the cave of Machpelah as it is said and they went up

בַּנֶּגֶב וַיָּבֹא עַד חֶבְרוֹן" במדבר י"ג :

in the south and he came until Hebron Bamidbar thirteen

רַשִׁ"י

ואת הככר. הֶרְאָהוּ שְׁלֹמֹה יוֹצֵק כְּלֵי בֵית הַמִּקְדָּשׁ, שֶׁנֶּאֱמַר מלכים א ז'

And — the plain He showed him Shlomo casting the vessels of the House of the Sanctuary as it is said I Melachim 7

"בְּכִכַּר הַיַּרְדֵּן יְצָקָם הַמֶּלֶךְ בְּמַעֲבֵה הָאֲדָמָה" ספרי :

In the plain of the Jordan cast them the king in the thickness of the clay Sifrei

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר יְהוָה אֵלָיו זֹאת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב

And He said Hashem to him this is the land which I swore to Avraham to Yitzchak and to Yaakov

לֵאמֹר לְזַרְעֲךָ אֶתְּנֶנָּה הֶרְאִיתִיךָ בְעֵינֶיךָ וְשָׁמָּה לֹא תַעֲבֹר:

saying to your offspring I will give it I have shown you with your eyes but there not shall you cross

רַשִׁ"י

לאמר לזרעך אתננה הראיתיך. כְּדֵי שֶׁתֵּלֵךְ וְתֹאמַר לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב,

to say to your seed I will give it I let you see in order that you shall go and say to Avraham to Yitzchak and to Yaakov

שְׁבוּעָה שֶׁנִּשְׁבַּע לָכֶם הַקָּבָ"ה קִיְּמָהּ. וְזֶהוּ לאמר , לְכָךְ הֶרְאִיתִיהָ לְךָ, אֲבָל גְּזֵרָה

the oath that He swore to you the Holy One He fulfilled it and this is to say for this I showed it to you but a decree

הִיא מִלְּפָנַי שֶׁשָּׁמָּה לא תעבר , שֶׁאִלּוּלֵי כָּךְ הָיִיתִי מְקַיֶּמְךָ עַד שֶׁתִּרְאֶה

it is from before Me that there not you shall cross for if not so I would have kept you alive until that you saw

אוֹתָם נְטוּעִים וּקְבוּעִים בָּהּ וְתֵלֵךְ וְתַגִּיד לָהֶם:

them planted and settled in it and you would go and tell them

פָּסוּק ה

Pasuk 5

וַיָּמָת שָׁם מֹשֶׁה עֶבֶד יְהוָה בְּאֶרֶץ מוֹאָב עַל פִּי יְהוָה:

And he died there Moshe the servant of Hashem in the land of Moav by the mouth of Hashem

רַשִׁ"י

וימת שם משה. אֶפְשָׁר מֹשֶׁה מֵת וְכָתַב וימת שם משה ? אֶלָּא עַד כָּאן כָּתַב

And he died there Moshe is it possible died Moshe and wrote and he died there Moshe rather until here wrote

מֹשֶׁה, מִכָּאן וְאֵילָךְ כָּתַב יְהוֹשֻׁעַ. רַבִּי מֵאִיר אוֹמֵר אֶפְשָׁר סֵפֶר הַתּוֹרָה חָסֵר

Moshe from here and onward wrote Yehoshua Rabbi Meir says is it possible the Book of the Torah was lacking

כְּלוּם וְהוּא אוֹמֵר לֹא, כו "לָקוֹחַ אֵת סֵפֶר הַתּוֹרָה הַזֶּה"? אֶלָּא הַקָּבָ"ה אוֹמֵר וּמֹשֶׁה

anything and it says etc etc Take — the Book of the Torah this rather the Holy One dictated and Moshe

כּוֹתֵב בְּדֶמַע ספרי; ב"ב ט"ו, מנחות ל' :

wrote with tears Sifrei Bava Batra 15 Menachot 30

רַשִׁ"י

עַל פִּי ה'. בִּנְשִׁיקָה:

By the mouth of Hashem with a kiss

פָּסוּק ו

Pasuk 6

וַיִּקְבֹּר אֹתוֹ בַגַּיְ בְּאֶרֶץ מוֹאָב מוּל בֵּית פְּעוֹר וְלֹא יָדַע אִישׁ אֶת

And He buried him in the valley in the land of Moav opposite Beis Peor and not knew any man —

קִבְרָתוֹ עַד הַיּוֹם הַזֶּה:

his burial place until the day this

רַשִׁ"י

וַיִּקְבֹּר אֹתוֹ. הַקָּבָ"ה בִּכְבוֹדוֹ. רַבִּי יִשְׁמָעֵאל אוֹמֵר הוּא קָבַר אֶת עַצְמוֹ, וְזֶהוּ אֶחָד

And He buried him the Holy One in His glory Rabbi Yishmael says he buried — himself and this is one

מִשְׁלוֹשָׁה אֶתִּין שֶׁהָיָה רַבִּי יִשְׁמָעֵאל דּוֹרֵשׁ כֵּן. כַּיּוֹצֵא בּוֹ "בְּיוֹם מְלֹאת

of three instances of et that was Rabbi Yishmael interpreting thus similar to it on the day of the fulfillment of

יְמֵי נִזְרוֹ יָבִיא אֹתוֹ" בְּמִדְבַּר ו' — הוּא מֵבִיא אֶת עַצְמוֹ. כַּיּוֹצֵא בּוֹ

the days of his naziritehood he shall bring himself Bamidbar 6 he brings — himself similar to it

"וְהִשִּׂיאוּ אוֹתָם עָוֹן אַשְׁמָה" וְיִקְרָא כ"ב וְכִי אֲחֵרִים מַשִּׂיאִין אוֹתָם? אֶלָּא

and they will burden themselves with iniquity of trespass Vayikra 22 and did others burden them rather

הֵם מַשִּׂיאִים אֶת עַצְמָם:

they burden — themselves

רַשִׁ"י

מוּל בֵּית פְּעוֹר. קִבְרוֹ הָיָה מוּכָן שָׁם מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית לְכַפֵּר עַל מַעֲשֵׂה

opposite the house of Peor his grave was prepared there from the six days of Creation to atone for the deed of

פְּעוֹר, וְזֶה אֶחָד מִן הַדְּבָרִים שֶׁנִּבְרְאוּ בֵּין הַשְּׁמָשׁוֹת בְּעֶרֶב שַׁבָּת אבות פ"ד;

Peor and this one of the things that were created between the suns on the eve of Shabbos Avos chapter four

פסחים נ"ד :

Pesachim fifty-four

פָּסוּק ז

Pasuk 7

וּמֹשֶׁה בֶּן מֵאָה וְעֶשְׂרִים שָׁנָה בְּמֹתוֹ לֹא כָהֲתָה עֵינוֹ וְלֹא נָס

And Moshe was a son of one hundred and twenty years at his death not did dim his eye and not did flee

לֵחֹה:

his freshness

רַשִׁ"י

לֹא כהתה עינו. אַף מִשֶּׁמֵּת:

not was dim his eye even after he died

רַשִׁ"י

לא נס לחה. לַחְלוּחִית שֶׁבּוֹ, לֹא שָׁלַט בּוֹ רִקָּבוֹן וְלֹא נֶהְפַּךְ תֹּאַר
the appearance of changed and not decomposition over him ruled not that was in him the moisture his freshness fled not

פָּנָיו׃
his face

פָּסוּק ח

Pasuk 8

וַיִּבְכּוּ בְנֵי יִשְׂרָאֵל אֶת מֹשֶׁה בְּעַרְבֹת מוֹאָב שְׁלֹשִׁים יוֹם וַיִּתְּמוּ
and they ended days thirty Moav in the plains of Moshe — Yisrael the children of And they wept

יְמֵי בְכִי אֵבֶל מֹשֶׁה׃
Moshe the mourning of the weeping of the days of

רַשִׁ"י

בני ישראל. הַזְּכָרִים, אֲבָל בְּאַהֲרֹן מִתּוֹךְ שֶׁהָיָה רוֹדֵף שָׁלוֹם וְנוֹתֵן שָׁלוֹם
peace and placing peace pursuing that he was because regarding Aharon but the males Yisrael The children of

בֵּין אִישׁ לְרֵעֵהוּ וּבֵין אִשָּׁה לְבַעְלָהּ נֶאֱמַר במדבר כ, כט "כֹּל בֵּית
house of the entire 29 20 Bamidbar it is said and her husband a woman and between and his fellow a man between

יִשְׂרָאֵל" — זְכָרִים וּנְקֵבוֹת פרדר"א פי"ז :
Yisrael males and females Pirkei DeRabbi Eliezer chapter 17

פָּסוּק ט

Pasuk 9

וִיהוֹשֻׁעַ בִּן נוּן מָלֵא רוּחַ חָכְמָה כִּי סָמַךְ מֹשֶׁה אֶת יָדָיו עָלָיו
upon him his hands — Moshe laid because wisdom the spirit of was filled with Nun son of And Yehoshua

וַיִּשְׁמְעוּ אֵלָיו בְּנֵי יִשְׂרָאֵל וַיַּעֲשׂוּ כַּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה׃
Moshe — Hashem commanded as and they did Yisrael the children of him and they heeded

פָּסוּק י

Pasuk 10

וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה אֲשֶׁר יְדָעוֹ יְהוָה פָּנִים אֶל פָּנִים׃
face to face Hashem knew him whom like Moshe in Yisrael again a prophet arose And not

רַשִׁ"י

אשר ידעו ה' פנים אל פנים. שֶׁהָיָה לִבּוֹ גַּס בּוֹ וּמְדַבֵּר אֵלָיו בְּכָל עֵת
time at every to Him and speaking with Him familiar his heart that was face to face Hashem knew him Whom

שֶׁרוֹצֶה, כְּעִנְיָן שֶׁנֶּאֱמַר "וְעַתָּה אֵעֱלֶה אֶל ה'" שמות ל"ב , "עִמְדוּ וְאֶשְׁמְעָה מַה
what and I will hear stand 32 Shemos Hashem to I will ascend and now as it is said like the matter that he desired

יְצַוֶּה לָכֶם" במדבר ט' :
9 Bamidbar concerning you He will command

פָּסוּק יא

Pasuk 11

לְכָל הָאֹתוֹת וְהַמּוֹפְתִים אֲשֶׁר שְׁלָחוֹ יְהוָה לַעֲשׂוֹת בְּאֶרֶץ מִצְרַיִם לְפַרְעֹה
for all the signs and the wonders that Hashem sent him to perform in the land of Mitzrayim to Pharaoh

וּלְכָל עֲבָדָיו וּלְכָל אַרְצוֹ׃
and to all his servants and to all his land

פָּסוּק יב

Pasuk 12

וּלְכֹל הַיָּד הַחֲזָקָה וּלְכֹל הַמּוֹרָא הַגָּדוֹל אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵי כָּל
and for all the strong hand and for all the terror great which Moshe performed before the eyes of all of

יִשְׂרָאֵל׃
Yisrael

רַשִׁ״י

ולכל היד החזקה. שֶׁקִּבֵּל אֶת הַתּוֹרָה בַּלּוּחוֹת בְּיָדָיו׃
and in all the hand the strong that he received — the Torah on the Tablets in his hands

רַשִׁ״י

ולכל המורא הגדול. נִסִּים וּגְבוּרוֹת שֶׁבַּמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא עי' ספרי׃
and in all the terribleness the great miracles and mighty deeds that were in the wilderness the great and the terrible see Sifrei

:

רַשִׁ״י

לעיני כל ישראל. שֶׁנְּשָׂאוֹ לִבּוֹ לִשְׁבֹּר הַלּוּחוֹת לְעֵינֵיהֶם שֶׁנֶּאֱמַר "וָאֲשַׁבְּרֵם
before the eyes of all of Yisrael that carried him to break his heart the Tablets before their eyes as it is said and I broke them

לְעֵינֵיכֶם" דברים ט' וְהִסְכִּימָה דַּעַת הַקָּדוֹשׁ בָּרוּךְ הוּא לְדַעְתּוֹ, שֶׁנֶּאֱמַר "אֲשֶׁר
before your eyes Devarim 9 and agreed the mind of the Holy One blessed is He with his mind as it is said which

שִׁבַּרְתָּ" שמות ל"ד — יִישַׁר כֹּחֲךָ שֶׁשִּׁבַּרְתָּ׃
you broke Shemos 34 may it be straight your strength because you broke

CHAPTER SUMMARY

The aliyah traces the final moments of Moshe Rabbeinu as he views the Promised Land from Har Nevo, followed by his death and burial by Hashem in the valley of Moav. After Bnei Yisrael complete their thirty days of mourning, the leadership transitions smoothly to Yehoshua, who is filled with the spirit of wisdom. The Torah concludes with a powerful praise of Moshe Rabbeinu, establishing that no other prophet ever arose in Yisrael with his level of face-to-face prophecy, nor with the capacity to perform the awesome signs and wonders that Moshe displayed before Pharaoh in Mitzrayim and in the sight of all Yisrael.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah ends with the ultimate praise of Moshe Rabbeinu, highlighting "all the great might and awesome power that Moshe displayed before all Israel." Rashi is immediately bothered by this: what was this greatest, most awesome act that crowns the entire Torah? Rashi brings the Chazal that this refers to Moshe breaking the Luchos, the Tablets, after the Chet HaEgel, and that Hashem agreed with his decision. Lichoira, this is mind-boggling. Of all the miracles, the splitting of the sea, the giving of the Torah, the Manna, the greatest praise of Moshe is that he broke the Luchos?

The yeshivish sevara here is deep and touches the very core of our avodah. When Moshe saw the Yidden worshipping the golden calf, he realized that giving them the holy Luchos in that state would completely destroy them, as they would be liable for betraying the Torah they just received. Moshe made a painful, terrifying decision to shatter the holiest object on earth to protect the neshamos of Klal Yisrael. He put his own spiritual standing on the line, willing to destroy the Luchos, just to save his people. This teaches us that the ultimate purpose of the entire Torah is the connection and survival of the Jewish people.

Mimeila, we see that true greatness in Torah is not just about personal spiritual heights or holding onto abstract holiness. It is about having the responsibility and the heart to care for another Yid, even when they are far, and doing whatever it takes to help them. Hashem agreed with Moshe because Moshe understood that the neshama of a Yid is even holier than the Luchos themselves.

Today, look at someone in your life who might be struggling spiritually or emotionally. Instead of holding onto your own comfort or spiritual bubble, step out of your way to show them warmth, judge them favorably, or offer a helping hand, remembering that caring for Hashem's children is the greatest crown of the Torah.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף ט״ו

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📖 THE SUGYA

We start off on our daf by continuing the shakla v'tarya regarding Rav's shitta on our Mishnah. The Gemara is bothered by how to establish the Mishnah's ruling that if consecrated animals died they must be buried, which points to the requirement of standing and valuation (ha'amadah v'ha'aracha). We explore whether this is because of Rabbi Shimon's shitta, or if we can even align it with the Rabbis according to Rabbi Yochanan. We also delve into the halachos of an animal whose consecration preceded its blemish, which is exempt from the firstborn (bechor) and the priestly gifts (matanos).

From there, the Gemara brings a Braisa that learns these exemptions from the hekesh comparing disqualified consecrated animals (kodashim she'nifslu) to a gazelle (tzvi) and a hart (ayal). The Gemara goes deep into the lomdus of this hekesh, asking why we need a special mi'ut of "ach" (however) to forbid the chelev (fat) of these animals, and how we know that the prohibition of "it and its offspring" (oto v'es bno) still applies. We also begin a discussion on the source for the Mishnah's ruling that these animals may not be sheared or worked.

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

עַמּוּד א׳ DAF 15A

OBJECTION

”זוֹ דִּבְרֵי רַבִּי שִׁמְעוֹן וּמַחְלוֹקְתּוֹ” מֵיבַּעְיָא לֵיהּ!

If so, then Rav **should have** formulated his statement as: **"This is the statement of Rabbi Shimon and his disputants"**, since both agree that an animal blemished before its consecration can be redeemed!

ANSWER

אָמְרִי: רַב כְּרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, דְּאָמַר לְרַבָּנַן: קָדְשֵׁי בֶדֶק הַבַּיִת הָיוּ בִּכְלַל הַעֲמָדָה וְהַעֲרָכָה, קָדְשֵׁי מִזְבֵּחַ לֹא הָיוּ בִּכְלַל הַעֲמָדָה וְהַעֲרָכָה,

The Sages **say** in response: **Rav** holds **like Rabbi Shimon ben Lakish, who said** that **according to the Rabbis, consecrated property for Temple maintenance was included in** the law of **standing and valuation**, but **consecrated animals for the Altar were not included in** the law of **standing and valuation**.

EXPLANATION

וְלָא מִיתּוֹקְמָא מַתְנִיתִין כְּרַבָּנַן, דְּקָתָנֵי סֵיפָא: וְאִם מֵתוּ יִקָּבְרוּ.

And therefore, **our Mishnah cannot be established** as agreeing **with the Rabbis, as the latter clause teaches: And if they died, they must be buried**, which shows that even Altar-consecrated animals require standing and valuation, which is only Rabbi Shimon's view.

QUESTION

אָמַר: מִמַּאי דְּהָא ״מֵתוּ יִקָּבְרוּ״ מִשּׁוּם דְּבָעֵי הַעֲמָדָה וְהַעֲרָכָה הוּא? דִּלְמָא מִשּׁוּם דְּאֵין פּוֹדִין אֶת הַקָּדָשִׁים לְהַאֲכִילָן לִכְלָבִים הוּא!

The Gemara **asks: From where** do we know **that this** ruling of **"if they died they must be buried" is because they require standing and valuation? Perhaps it is because we do not redeem consecrated animals to feed them to dogs**, and since they died, they are only fit for dogs!

ANSWER

אָמְרִי: אִם כֵּן, נִיתְנֵי: ״אִם נַעֲשׂוּ טְרֵיפָה יִקָּבְרוּ״.

The Sages **say** in response: **If so, let** the Mishnah **teach: "If they became tereifah, they must be buried."** Since a tereifah can be stood up, the only reason to bury it would be the rule against feeding holy things to dogs, yet the Mishnah did not rule so.

RESOLUTION

וְאִיבָּעֵית אֵימָא: לְעוֹלָם רַב כְּרַבִּי יוֹחָנָן סְבִירָא לֵיהּ, וּתְנִי: זוֹ דִּבְרֵי רַבִּי שִׁמְעוֹן וּמַחְלוֹקְתּוֹ.

And if you want, say instead: **Actually, Rav holds like Rabbi Yochanan** that even the Rabbis require standing and valuation for Altar-consecrated animals, **and** indeed Rav **taught** the text of the Mishnah as: **"This is the statement of Rabbi Shimon and his disputants."**

QUESTION

אֲבָל קָדַם הֶקְדֵּשָׁן וְכוּ׳. מְנָא הָנֵי מִילֵּי?

The Mishnah taught: **But if their consecration preceded** their blemish, they are exempt from the firstborn and from the priestly gifts. The Gemara asks: **From where are these words** derived?

BRAISA

דְּתָנוּ רַבָּנַן: ״צְבִי״, מָה צְבִי פָּטוּר מִן הַבְּכוֹרָה, אַף פְּסוּלֵי הַמּוּקְדָּשִׁין פְּטוּרִין מִן הַבְּכוֹרָה.

For the Rabbis taught in a Braisa: The verse comparing disqualified consecrated animals to a **"gazelle"** teaches that **just as a gazelle is exempt from the law of the firstborn, so too, disqualified consecrated animals are exempt from the law of the firstborn.**

QUESTION

אוֹצִיא אֲנִי אֶת הַבְּכוֹרָה, וְלֹא אוֹצִיא אֶת הַמַּתָּנוֹת?

The Braisa continues: **Shall I exclude** only **the firstborn, and not exclude the priestly gifts?**

BRAISA

תַּלְמוּד לוֹמַר: ״וְאַיָּל״, מָה אַיָּל פָּטוּר מִן הַבְּכוֹרָה וּמִן הַמַּתָּנוֹת, אַף פְּסוּלֵי הַמּוּקְדָּשִׁין פְּטוּרִין מִן הַבְּכוֹרָה וּמִן הַמַּתָּנוֹת.

Therefore, **the verse teaches: "and the hart"; just as a hart is exempt from the firstborn and from the priestly gifts, so too, disqualified consecrated animals are exempt from the firstborn and from the priestly gifts.**

QUESTION

אִי מָה צְבִי וְאַיָּל חֻלְּבָּן מוּתָּר, אַף פְּסוּלֵי הַמּוּקְדָּשִׁין חֻלְּבָּן מוּתָּר?

The Braisa asks: **If so, just as the fat of a gazelle and a hart is permitted** to be eaten, **should the fat of disqualified consecrated animals also be permitted?**

BRAISA

תַּלְמוּד לוֹמַר: "אַךְ" — חִלֵּק.

Therefore, **the verse teaches: "However"**, which **divides** and limits the comparison, teaching that their fat remains forbidden.

EXPLANATION

אָמַר מָר: אוֹצִיא אֶת הַבְּכוֹר, וְלֹא אוֹצִיא אֶת הַמַּתָּנוֹת. מַאי שְׁנָא אוֹצִיא אֶת הַבְּכוֹר — שֶׁאֵין שָׁוֶה בַּכֹּל, וְלֹא אוֹצִיא אֶת הַמַּתָּנוֹת — שֶׁשָּׁוֹת בַּכֹּל. תַּלְמוּד לוֹמַר: "אַיָּל".

The Master said above: **Shall I exclude the firstborn, and not exclude the priestly gifts? What is the difference** that makes me **exclude the firstborn? Because it is not equal for all** animals, applying only to males. **And why should I not exclude the priestly gifts? Because they are equal for all**, applying to males and females. Therefore, **the verse teaches: "and the hart"** to exclude them as well.

QUESTION

אָמַר לֵיהּ רַב פָּפָּא לְאַבָּיֵי: אִי מָה צְבִי וְאַיָּל, אֵין אוֹתוֹ וְאֶת בְּנוֹ נוֹהֵג בָּהֶן, אַף פְּסוּלֵי הַמּוּקְדָּשִׁין אֵין אוֹתוֹ וְאֶת בְּנוֹ נוֹהֵג בּוֹ!

Rav Pappa said to Abaye: If we compare them, then **just as a gazelle and a hart do not have the prohibition of slaughtering "it and its offspring" on the same day, so too, disqualified consecrated animals should not have the prohibition of "it and its offspring"!**

ANSWER

אָמַר לֵיהּ: לְמַאי מְדַמֵּית לְהוּ? אִי לְחוּלִּין — "אוֹתוֹ וְאֶת בְּנוֹ" נוֹהֵג בּוֹ, וְאִי לְקָדָשִׁים — "אוֹתוֹ וְאֶת בְּנוֹ" נוֹהֵג בּוֹ!

Abaye **said to him: To what are you comparing them? If** you compare them **to non-sacred** domesticated animals, the prohibition of **"it and its offspring" applies to them; and if** you compare them **to consecrated** animals, the prohibition of **"it and its offspring" applies to them!** Since it applies to both, there is no basis to exempt them.

OBJECTION

אָמַר לֵיהּ: אִי הָכִי, גַּבֵּי חֶלְבּוֹ נָמֵי נֵימָא הָכִי: לְמַאי מְדַמֵּית לְהוּ? אִי לְחוּלִּין — חֶלְבָּן אָסוּר, וְאִי לְקָדָשִׁים — חֶלְבָּן אָסוּר!

Rav Pappa **said to him: If so, regarding its fat as well, let us say this: To what are you comparing them? If** you compare them **to non-sacred** animals, **their fat is forbidden; and if** you compare them **to consecrated** animals, **their fat is forbidden!** Why then did the Braisa need a verse to forbid their fat?

EXPLANATION

אֶלָּא, לָאו מִי אָמְרַתְּ "אַךְ" וְלֹא חֶלְבָּן? אֵימַר נָמֵי "אַךְ" וְלֹא אוֹתוֹ וְאֶת בְּנוֹ.

Rather, is it not so that **you said** the word **"However"** comes to exclude **and not its fat? Say also** that **"However"** comes to exclude **and not "it and its offspring"**!

ANSWER

רָבָא אָמַר: ״אַךְ״ לְאוֹתוֹ וְאֶת בְּנוֹ הוּא דַּאֲתָא, וְחֶלְבוֹ מִ״דָּמוֹ״ נָפְקָא, דִּכְתִיב: ״רַק אֶת דָּמוֹ לֹא תֹאכֵל״.

Rava said: The word **"However" comes for "it and its offspring"** to teach that this prohibition does apply, **and its fat is derived from "its blood", as it is written: "Only its blood you shall not eat."**

QUESTION

מַאי ״דָּמוֹ״? אִילֵימָא דָּמוֹ מַמָּשׁ, לָא יְהֵא אֶלָּא דָּמָן דִּצְבִי וְאַיָּל, אַטּוּ דָּמָן דִּצְבִי וְאַיָּל מִי שָׁרֵי?

The Gemara asks: **What is "its blood"** referring to? **If we say it is actual blood, even if it were only like the blood of a gazelle and a hart, is the blood of a gazelle and a hart permitted** that we would need a special verse to forbid it here?

ANSWER

אֶלָּא ״דָּמוֹ״ — חֶלְבּוֹ.

Rather, "its blood" is a metaphor for **its fat**.

QUESTION

וְלִיכְתּוֹב רַחֲמָנָא ״חֶלְבּוֹ״!

The Gemara asks: **But let the Merciful One write "its fat"** explicitly!

ANSWER

אִי כְּתַב רַחֲמָנָא ״חֵלֶב״, הֲוָה אָמֵינָא: אַהֲנִי הֵיקֵישָׁא וְאַהֲנִי קְרָא. אַהֲנִי הֵיקֵישָׁא לְמַעוֹטֵי מִכָּרֵת, דְּכִי כְּתַב כָּרֵת — אַאוֹכֵל חֵלֶב בְּהֵמָה הוּא דִּכְתִיב, שֶׁנֶּאֱמַר: ״כִּי כָל אוֹכֵל חֵלֶב מִן הַבְּהֵמָה״. וְאַהֲנִי קְרָא לְמֵיקַם עֲלֵיהּ בְּלָאו בְּעָלְמָא,

The Gemara answers: **If the Merciful One had written "fat", I would have said: Both the comparison** to the gazelle **and the verse are effective. The comparison is effective to exclude it from kares**, because the penalty of kares is only written for eating the fat of a domestic animal, as it says: "For whoever eats the fat of the animal..."; **and the verse is effective to establish a standard negative prohibition** against eating it.

EXPLANATION

לְהָכִי אַפְּקֵיהּ רַחֲמָנָא בִּלְשׁוֹן ״דָּמוֹ״, לוֹמַר לָךְ: מָה דָּמוֹ בְּכָרֵת — אַף חֶלְבּוֹ בְּכָרֵת.

Therefore, the Merciful One expressed it in the language of "its blood", to tell you: Just as blood carries the penalty of kares, so too, its fat carries the penalty of kares.

QUESTION

וְהָא תָּנָא ״אַךְ״, וְלֹא חֶלְבּוֹ, קָאָמַר!

The Gemara asks: **But the Tanna** of the Braisa **says: "However"** excludes **and not its fat!** How can Rava say "However" refers to "it and its offspring"?

ANSWER

הָכִי קָאָמַר: אִילּוּ לֹא נֶאֱמַר ״דָּמוֹ״, הֲוָה אָמֵינָא ״אַךְ״ — וְלֹא חֶלְבּוֹ, עַכְשָׁיו שֶׁנֶּאֱמַר ״דָּמוֹ״, לְאוֹתוֹ וְאֶת בְּנוֹ הוּא דַּאֲתָא.

The Gemara answers: **This is what** the Tanna **is saying: Had "its blood" not been said, I would have said "However"** excludes **and not its fat; now that "its blood" is said** to forbid the fat, the word "However" **comes for "it and its offspring"**.

QUESTION

וְאֵינָן יוֹצְאִין לְחוּלִּין. מְנָא הָנֵי מִילֵּי?

The Mishnah taught: **And they do not go out to non-sacred status** to be sheared and worked. The Gemara asks: **From where are these words** derived?

BRAISA

דְּתָנוּ רַבָּנַן: "תִּזְבַּח" — וְלֹא גִּיזָּה, "בָּשָׂר" — וְלֹא חָלָב, "וְאָכַלְתָּ" — וְלֹא לִכְלָבֶיךָ, מִכָּאן שֶׁאֵין פּוֹדִין אֶת הַקָּדָשִׁים לְהַאֲכִילָן לִכְלָבִים.

For the Rabbis taught in a Braisa: The verse says: **"You shall slaughter"** — **and not shear** its wool; **"flesh"** — **and not milk**; **"and you shall eat"** — **and not for your dogs. From here** we derive **that we do not redeem consecrated animals to feed them to dogs.**

עמוד ב׳ DAF 15B

STATEMENT

אִיכָּא דְּאָמְרִי: "תִּזְבַּח וְאָכַלְתָּ" — אֵין לְךָ בָּהֶן הֶיתֵּר אֲכִילָה אֶלָּא מִשְּׁעַת זְבִיחָה וְאֵילָךְ,

There are those who say a different version of this drasha: The verse says, **"You may slaughter and eat"** — this teaches that **you have permission to eat them only from the time of slaughter onward**, meaning that before shechita, they are forbidden to be eaten,

EXPLANATION

אֲבָל פּוֹדִין אֶת הַקָּדָשִׁים לְהַאֲכִילָן לִכְלָבִים, הָכִי נָמֵי דְּאָמַר.

but as for the ruling that **one may redeem sacrificial animals to feed them to dogs, indeed, so too he says** that this is permitted, because that halacha is not derived from the words "and you may eat."

מִשְׁנָה MISHNAH

MISHNAH

וְוַלְדָּן וַחֲלָבָן אָסוּר לְאַחַר פִּדְיוֹנָן.

The Mishnah taught: **And their offspring and their milk are prohibited after their redemption.**

גְּמָרָא GEMARA

QUESTION

הֵיכִי דָּמֵי?

The Gemara asks: **What are the circumstances** of the offspring's birth?

OBJECTION

אִילֵּימָא דְּאִיעַבַּר וְאִיתְיְלִיד לְאַחַר פִּדְיוֹנָן — אַמַּאי?

If we say that the offspring **was conceived and born after their redemption, why** should it be prohibited?

EXPLANATION

וְלַד צְבִי וְאַיָּל נִינְהוּ!

After all, **they are** like **the offspring of a gazelle and a hart**, which are completely chullin!

ANSWER

אֶלָּא דְּאִיעַבַּר לִפְנֵי פִּדְיוֹנָן וְאִיתְיְלִיד לְאַחַר פִּדְיוֹנָן.

Rather, we must say **that** the offspring **was conceived before their redemption and born after their redemption.**

INFERENCE

הָא לִפְנֵי פִּדְיוֹנָן — מִיקְדַּשׁ נָמֵי קְדֻשִּׁי.

The Gemara infers: **But** if they were born **before their redemption, they are also holy** with inherent sanctity.

QUESTION

מְנָא הָנֵי מִילֵּי?

The Gemara asks: **From where are these words** derived, that the offspring of a consecrated animal is holy?

PROOF

דְּתָנוּ רַבָּנַן: "זָכָר" — לְרַבּוֹת אֶת הַוָּלָד, וּ"נְקֵבָה" — לְרַבּוֹת אֶת הַתְּמוּרָה.

As the Rabbis taught in a Braisa: The verse regarding peace-offerings says "whether male or female." The word **"male"** comes **to include the offspring** of a peace-offering, **and "female"** comes **to include the substitute** of a peace-offering.

QUESTION

וְאֵין לִי אֶלָּא וְלַד תְּמִימִין וּתְמוּרַת תְּמִימִים, וְלַדֵּי בַּעֲלֵי מוּמִין וּתְמוּרַת בַּעֲלֵי מוּמִין מִנַּיִן?

And I only have a source for **the offspring of unblemished animals and the substitute of unblemished animals; from where** do we derive **the offspring of blemished animals and the substitute of blemished animals?**

ANSWER

כְּשֶׁהוּא אוֹמֵר "אִם זָכָר" — לְרַבּוֹת וְלַד בַּעֲלֵי מוּמִין, "אִם נְקֵבָה" — לְרַבּוֹת תְּמוּרַת בַּעֲלֵי מוּמִין.

When it says "if male," the extra word "if" comes **to include the offspring of blemished animals;** and when it says **"if female,"** the extra "if" comes **to include the substitute of blemished animals.**

QUESTION

אוֹתָן וְלָדוֹת שֶׁלְּאַחַר פִּדְיוֹנָן, מָה תְּהֵא עֲלֵיהֶן?

The Gemara asks: **Those offspring that** were born **after their redemption, what shall be with them?** Since they cannot be offered on the Mizbe'ach, nor can they be redeemed.

EXPLANATION

לִפְנֵי פִּדְיוֹנָן — מִיפְלָג פְּלִיגִי בְּהוּ, אִיכָּא לְמַאן דְּאָמַר: קָדְשֵׁי לִיקָרֵב, וְאִיכָּא לְמַאן דְּאָמַר: קָדְשֵׁי לִרְעִיָּיה.

The Gemara notes: If they were born **before their redemption, they argue about them; there is one who says they are holy to be offered** on the Mizbe'ach, **and there is one who says they are holy to graze** until they get a blemish and can be redeemed.

QUESTION

דְּלְאַחַר פִּדְיוֹנָן, מָה תְּהֵא עֲלֵיהֶן?

But as for those born **after their redemption, what shall be with them?**

ANSWER

אָמַר רַב הוּנָא: כּוֹנְסָן לַכִּיפָּה, וְהֵן מֵתִין.

Rav Huna said: One puts them into a chamber and they die of starvation.

EXPLANATION

דְּהֵיכִי לֵיעְבֵּיד? לִיקָרְבִינְהוּ — מִכֹּחַ קְדוּשָּׁה דְּחוּיָה קָאָתוּ, לִיפְרְקִינְהוּ — לָא אַלִּימִי לְמִיתְפַּס פִּדְיוֹנָן.

For what should we do? Should we offer them? They come from the power of a pushed-aside sanctity of the mother, so they are unfit for the Mizbe'ach. **Should we redeem them? They are not strong enough** in their sanctity **to catch their redemption** money.

STATEMENT

אָמְרִי בְּמַעְרְבָא מִשְּׁמֵיהּ דְּרַבִּי חֲנִינָא: סָמוּךְ לְפִדְיוֹנָן מַתְפִּיסָן לְשֵׁם אוֹתוֹ זֶבַח.

They said in the West, Eretz Yisrael, **in the name of Rabbi Chanina: Close to their redemption, one consecrates them for the sake of that same sacrifice.**

QUESTION

סָמוּךְ לְפִדְיוֹנָן? לְמֵימְרָא דִּבְנֵי פִּדְיָיה נִינְהוּ?

The Gemara asks: **Close to their redemption? Is that to say that they are subject to redemption?** But we just said they cannot be redeemed!

ANSWER

אֶלָּא אֵימָא: סָמוּךְ לְפִדְיוֹן אִמָּן מַתְפִּיסָן לְשֵׁם אוֹתוֹ זֶבַח.

Rather, say: Close to the redemption of their mother, while they are still in the womb, **one consecrates them for the sake of that same sacrifice.**

QUESTION

טַעְמָא מַאי?

The Gemara asks: **What is the reason** that we must do this, rather than leaving them as they are?

ANSWER

אָמַר רַבִּי לֵוִי: גְּזֵירָה שֶׁמָּא יְגַדֵּל מֵהֶן עֲדָרִים עֲדָרִים.

Rabbi Levi said: It is a Rabbinic decree, lest one raise flocks and flocks from them and come to shear them or work them.

QUESTION

בְּעָא מִינֵּיהּ רָבִינָא מֵרַב שֵׁשֶׁת: מַהוּ שֶׁמַּתְפִּיסָן לְכָל זֶבַח שֶׁיִּרְצֶה?

Ravina asked Rav Sheshet: What is the law as to **whether one can consecrates them for any sacrifice that he wants?**

ANSWER

אֲמַר לֵיהּ: אֵין מַתְפִּיסָן.

He said to him: One may not consecrate them for any other sacrifice.

QUESTION

מַאי טַעְמָא?

Ravina asked: **What is the reason?**

ANSWER

אֲמַר לֵיהּ: גָּמַר "בִּשְׁעָרֶיךָ" "בִּשְׁעָרֶיךָ" מִבְּכוֹר,

He said to him: We learn a gezerah shavah of "within your gates" written by redeemed animals, from **"within your gates"** written **by a firstborn.**

EXPLANATION

מָה בְּכוֹר אֵין מַתְפִּיסָן לְכָל זֶבַח שֶׁיִּרְצֶה, דִּכְתִיב: "אַךְ בְּכוֹר אֲשֶׁר יִבָּכֵר לַה' בִּבְהֵמָה וְגוֹ' לֹא יַקְדִּישׁ אִישׁ אֹתוֹ", אַף הָנֵי אֵין מַתְפִּיסָן לְכָל זֶבַח שֶׁיִּרְצֶה.

Just as a firstborn, one cannot consecrate it for any sacrifice that he wants, as it is written: "However, a firstborn which is born as a firstborn to Hashem among animals, a man shall not sanctify it" for another offering, **so too these, one cannot consecrate them for any sacrifice that he wants.**

PROOF

תַּנְיָא כְּוָותֵיהּ דְּרַב שֵׁשֶׁת:

The Gemara notes: **It is taught in a Braisa in accordance with Rav Sheshet:**

BRAISA

קָדָשִׁים שֶׁקָּדַם מוּם קָבוּעַ לְהֶקְדֵּישָׁן וְנִפְדּוּ — חַיָּיבִין בַּבְּכוֹרָה וּבַמַּתָּנוֹת,

Sacrificial animals whose permanent blemish preceded their consecration and were redeemed, are obligated in the law of the firstborn and in the priestly gifts,

BRAISA

בֵּין לִפְנֵי פִּדְיוֹנָן בֵּין לְאַחַר פִּדְיוֹנָן — הַגּוֹזֵז וְהָעוֹבֵד בָּהֶן אֵינוֹ סוֹפֵג אֶת הָאַרְבָּעִים,

whether before their redemption or after their redemption, one who shears them or works with them does not receive forty lashes,

BRAISA

בֵּין לִפְנֵי פִּדְיוֹנָן בֵּין לְאַחַר פִּדְיוֹנָן — אֵין עוֹשִׂין תְּמוּרָה.

and whether before their redemption or after their redemption, they do not make a substitute holy.

BRAISA

וְלִפְנֵי פִּדְיוֹנָן — מוֹעֲלִין בָּהֶן, וּלְאַחַר פִּדְיוֹנָן — אֵין מוֹעֲלִין בָּהֶן,

And before their redemption, one can commit me'ilah with them, but after their redemption, one cannot commit me'ilah with them.

BRAISA

וּוַלְדוֹתֵיהֶן — חוֹל, וְנִפְדִּין תְּמִימִים, וּמַתְפִּיסָן לְכָל זֶבַח שֶׁיִּרְצֶה.

And their offspring are chullin if born after redemption; and they may be redeemed even while unblemished if born before redemption; and one may consecrate them for any sacrifice that he wants.

BRAISA

כְּלָלוֹ שֶׁל דָּבָר: הֲרֵי הֵן כְּחוּלִּין לְכָל דִּבְרֵיהֶם, אֵין לְךָ בָּהֶם אֶלָּא מִצְוַת עֲלוּי בִּלְבָד.

The general rule of the matter: Behold, they are like chullin for all their matters, and you only have in them the mitzvah of value alone to give their worth to Hekdesh.

BRAISA

אֲבָל קָדַם הֶקְדֵּישָׁן אֶת מוּמָן, אוֹ מוּם עוֹבֵר לְהֶקְדֵּישָׁן, וּלְאַחַר מִכָּאן נוֹלַד מוּם קָבוּעַ וְנִפְדּוּ — פְּטוּרִין מִן הַבְּכוֹרָה וּמִן הַמַּתָּנוֹת,

But if their consecration preceded their blemish, or if a temporary blemish preceded their consecration and afterwards a permanent blemish occurred and they were redeemed, they are exempt from the law of the firstborn and from the priestly gifts,

BRAISA

בֵּין לִפְנֵי פִּדְיוֹנָן בֵּין לְאַחַר פִּדְיוֹנָן. הַגּוֹזֵז וְהָעוֹבֵד בָּהֶן סוֹפֵג אֶת הָאַרְבָּעִים,

whether before their redemption or after their redemption. And one who shears them or works with them receives forty lashes,

BRAISA

וּבֵין לִפְנֵי פִּדְיוֹנָן בֵּין לְאַחַר פִּדְיוֹנָן — עוֹשִׂין תְּמוּרָה.

and whether before their redemption or after their redemption, they make a substitute holy.

BRAISA

לִפְנֵי פִּדְיוֹנָן — מוֹעֲלִין בָּהֶן, וּלְאַחַר פִּדְיוֹנָן — אֵין מוֹעֲלִין בָּהֶן,

Before their redemption, one can commit me'ilah with them, but after their redemption, one cannot commit me'ilah with them.

BRAISA

וּוְלָדוֹתֵיהֶן קוֹדֶשׁ, וְאֵין נִיפְדִּין תְּמִימִין, וְאֵין מַתְפִּיסָן לְכָל זֶבַח שֶׁיִּרְצֶה.

And their offspring are holy, and they cannot be redeemed while unblemished, and one cannot consecrate them for any sacrifice that he wants — which is exactly like Rav Sheshet's ruling.

BRAISA

כְּלָלוֹ שֶׁל דָּבָר: הֲרֵי הֵן כְּהֶקְדֵּשׁ לְכָל דִּבְרֵיהֶם, וְאֵין לָךְ בָּהֶם אֶלָּא הֵיתֵּר אֲכִילָה בִּלְבָד.

The general rule of the matter: Behold, they are like Hekdesh for all their matters, and you only have in them permission of eating alone after they are slaughtered.

EXPLANATION

"כְּלָלוֹ שֶׁל דָּבָר" דְּרֵישָׁא — לְאַתּוֹיֵי שׁוֹחֲטָן בְּחוּץ דְּפָטוּר, "כְּלָלוֹ שֶׁל דָּבָר" דְּסֵיפָא —

The Gemara explains: **The "general rule of the matter" of the first clause** of the Braisa comes **to include one who slaughters them outside** the Beis HaMikdash, **that he is exempt** from the punishment of kares. **The "general rule of the matter" of the second clause** comes to include...

SUMMARY

The Gemara first resolves Rav's view of the Mishnah, showing that either the Mishnah follows Rabbi Shimon who requires standing and valuation for Altar-consecrated animals, or it can even follow the Rabbis if we hold like Rabbi Yochanan. Next, the Gemara analyzes the Braisa's derivation exempting disqualified consecrated animals from bechor and matanos based on the comparison to a tzvi and an ayal. Through a series of kashas and teretzim between Rav Pappa, Abaye, and Rava, the Gemara clarifies that while the hekesh exempts them from these gifts, a special limud of "ach" or "its blood" is needed to teach that their chelev remains forbidden under the penalty of kares, and that the prohibition of "oto v'es bno" still applies. Finally, the Gemara brings a Braisa deriving from the pesukim that one may not shear, work, or milk these redeemed animals, nor may we redeem consecrated animals solely to feed them to dogs.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara is bothered by a deep question: when an animal is consecrated to Hashem and then becomes blemished, it is redeemed and enters a strange, in-between state. It is no longer fit for the Altar, yet it is not completely regular chullin either. The Torah compares it to a gazelle and a hart, but Rava teaches us that we still apply the prohibition of "it and its offspring", we cannot slaughter the mother and its young on the same day. Even though this animal has lost its primary holy status, we must still treat its life and its relationships with a high level of sensitivity and care.

This teaches us a tremendous yesod in our own avodas Hashem. Sometimes, we feel like we have become "blemished." We had high aspirations, we made holy commitments, but then things broke down. We feel like we have been "redeemed" down to a lower, more mundane level of existence, far from the Altar we once dreamed of serving on. The yetzer hara whispers that since we are no longer in that pristine, holy state, it doesn't matter how we act anymore. We might as well throw away our sensitivity.

But the Torah is telling us: even "פסולי המוקדשין", disqualified holy things, retain a trace of their original sanctity. You are still a child of Hashem, and the holy moments of your past still define who you are today. Even if you cannot serve on the Altar right now, you are still expected to maintain your refinement, your sensitivity to mitzvos, and your care for others. A Yid is never truly "chullin."

Today, if you feel discouraged about a spiritual setback or a broken commitment, remind yourself that your past holiness still lives within you. Do one small, refined act of sensitivity, like speaking gently to a family member or taking extra care with a brachah, to show that you still carry that inner kedushah.

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.'