חוּמָּשׁ עִם רַשִׁ"י · נח · רְבִיעִי

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

NOACH · 4TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we learn about the long-awaited moment when Hashem commands Noach and his family to finally leave the teivah. After spending a full year inside, they are told to bring out all the animals so they can once again swarm the earth, be fertile, and rebuild the world. Upon stepping onto dry land, Noach immediately builds an mizbe'ach to Hashem and offers korbanos from the tahor animals, showing his deep hakaras hatov for their survival.

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

פָּסוּק א

Pasuk 1

וַיְדַבֵּר אֱלֹהִים אֶל נֹחַ לֵאמֹר׃

saying Noach to God And spoke

פָּסוּק ב

Pasuk 2

צֵא מִן הַתֵּבָה אַתָּה וְאִשְׁתְּךָ וּבָנֶיךָ וְנְשֵׁי בָנֶיךָ אִתָּךְ׃

with you your sons and the wives of and your sons and your wife you the ark from Go out

רַשִׁ"י

אתה ואשתך וגו'. אִישׁ וְאִשְׁתּוֹ, כָּאן הִתִּיר לָהֶם תַּשְׁמִישׁ הַמִּטָּה׃

the bed cohabitation of to them He permitted here and his wife husband etc. and your wife You

פָּסוּק ג

Pasuk 3

כָּל הַחַיָּה אֲשֶׁר אִתְּךָ מִכָּל בָּשָׂר בָּעוֹף וּבַבְּהֵמָה וּבְכָל הָרֶמֶשׂ

creeping thing and among every and among animals among birds flesh of all is with you that living thing Every

הָרֹמֵשׂ עַל הָאָרֶץ הוצא הַיְצֵא אִתָּךְ וְשָׁרְצוּ בָאָרֶץ וּפְרוּ וְרִבוּ

and multiply and be fertile on the earth and let them swarm with you bring out bring out the earth upon that creeps

עַל הָאָרֶץ׃

the earth upon

רַשִׁ"י

הוצא. הוֹצֵא כְּתִיב, הַיְצֵא קְרִי, הַיְצֵא – אֱמֹר לָהֶם שֶׁיֵּצְאוּ; הוֹצֵא – bring forth that they should go out to them say make go forth is read make go forth is written bring forth Bring forth

אִם אֵינָם רוֹצִים לָצֵאת הוֹצִיאֵם אַתָּה׃

you make them go out to go out willing they are not if

רַשִׁ"י

ושרצו בארץ. וְלֹא בַּתֵּבָה, מַגִּיד שֶׁאַף הַבְּהֵמָה וְהָעוֹף נֶאֱסְרוּ בְּתַשְׁמִישׁ:

in cohabitation were forbidden and the bird the animal that even this teaches in the Ark and not on the earth and they shall swarm

פָּסוּק ד

Pasuk 4

וַיֵּצֵא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי בָנָיו אִתּוֹ:

with him his sons and the wives of and his wife and his sons Noach And he went out

פָּסוּק ה

Pasuk 5

כָּל חַיָּה כָּל הָרֶמֶשׂ וְכָל הָעוֹף כֹּל רוֹמֵשׂ עַל הָאָרֶץ לְמִשְׁפְּחֹתֵיהֶם

by their families the earth upon that creeps everything bird and every creeping thing every beast Every

יָצְאוּ מִן הַתֵּבָה:

the ark from they went out

רַשִׁ"י

למשפחותיהם. קִבְּלוּ עֲלֵיהֶם עַל מְנָת לְדָבֵק בְּמִינָן:

to their species to cling condition on upon themselves they accepted according to their families

פָּסוּק ו

Pasuk 6

וַיִּבֶן נֹחַ מִזְבֵּחַ לַיהוָה וַיִּקַּח מִכֹּל הַבְּהֵמָה הַטְּהוֹרָה וּמִכֹּל הָעוֹף

the bird and from all of the pure the animal from all of and he took to Hashem an altar Noach And he built

הַטָּהֹר וַיַּעַל עֹלֹת בַּמִּזְבֵּחַ:

on the altar burnt offerings and he offered the pure

רַשִׁ"י

מכל הבהמה הטהורה. אָמַר לֹא צִוָּה לִי הַקָּבָ"ה לְהַכְנִיס מֵאֵלּוּ ז' ז' seven seven of these to bring in the Holy One blessed be He me commanded not he said the clean the animal Of all

אֶלָּא כְּדֵי לְהַקְרִיב קָרְבָּן מֵהֶם:

from them a sacrifice to offer in order except

פָּסוּק ז

Pasuk 7

וַיָּרַח יְהוָה אֶת רֵיחַ הַנִּיחֹחַ וַיֹּאמֶר יְהוָה אֶל לִבּוֹ לֹא אֹסִף

continue I will not His heart to Hashem and said the pleasantness the aroma of — Hashem And smelled

לְקַלֵּל עוֹד אֶת הָאֲדָמָה בַּעֲבוּר הָאָדָם כִּי יֵצֶר לֵב הָאָדָם רַע

is evil man the heart of the inclination of for man because of the ground — again to curse

מִנְּעֻרָיו וְלֹא אֹסִף עוֹד לְהַכּוֹת אֶת כָּל חַי כַּאֲשֶׁר עָשִׂיתִי:

I have done as living things all — to smite again continue and I will not from his youth

רַ"שִׁ"י

מנעריו. מִנְּעוּרָיו כְּתִיב, מִשֶּׁנִּנְעַר לָצֵאת מִמְּעֵי אִמּוֹ נִתַּן בּוֹ יֵצֶר

from his youth from his youth it is written from when he bestirs to go out from the womb of his mother is given in him the inclination

הָרָע:

evil

רַ"שִׁ"י

לא אסף ולא אסף. כְּפַל הַדָּבָר לִשְׁבוּעָה; הוּא שֶׁכָּתוּב אֲשֶׁר נִשְׁבַּעְתִּי

I will not continue and I will not continue He doubled the statement for an oath it is that which is written as I swore

מֵעֲבֹר מֵי נֹחַ, וְלֹא מָצִינוּ בָּהּ שְׁבוּעָה, אֶלָּא זוֹ שֶׁכָּפַל דְּבָרָיו וְהִיא

from passing over the waters of Noach and not we have found in it an oath except this that He doubled His words and it is

שְׁבוּעָה וְכֵן דָּרְשׁוּ חֲכָמִים בְּמס' שְׁבוּעוֹת:

an oath and so expounded the Sages in tractate Shevuot

פָּסוּק ח

Pasuk 8

עֹד כָּל יְמֵי הָאָרֶץ זֶרַע וְקָצִיר וְקֹר וָחֹם וְקַיִץ וָחֹרֶף וְיוֹם וָלָיְלָה

Still all the days of the earth seedtime and harvest and cold and heat and summer and winter and day and night

לֹא יִשְׁבֹּתוּ:

shall not cease

רַ"שִׁ"י

עוד כל ימי הארץ וגו' לא ישבתו. ו' עִתִּים הַלָּלוּ שְׁנֵי חֳדָשִׁים לְכָל אֶחָד וְאֶחָד,

Still all the days of the earth etc. shall not cease Six these seasons two months for each one and one

כְּמוֹ שֶׁשָּׁנִינוּ חֲצִי תִשְׁרֵי וּמַרְחֶשְׁוָן וַחֲצִי כִסְלֵו זֶרַע, חֲצִי כִסְלֵו וְטֵבֵת וַחֲצִי

just as we learned half of Tishrei and Marcheshvan and half of Kislev is seedtime half of Kislev and Teves and half of

שְׁבָט קֹר חֹרֶף ב"מ ק"ו :

Shevat is cold-season winter Bava Metzia 106b

רַ"שִׁ"י

קור. קָשֶׁה מֵחֹרֶף:

cold season is more severe than winter

רַ"שִׁ"י

חרף. עֵת זֶרַע שְׂעוֹרִים וְקִטְנִית הַחֲרִיפִין לְהִתְבַּשֵּׁל מַהֵר, וְהוּא חֲצִי שְׁבָט וַאֲדָר

Winter is the time of sowing barley and pulse which are quick to ripen quickly and it is half of Shevat and Adar

וַחֲצִי נִיסָן:

and half of Nissan

רַ"שִׁ"י

קציר. חֲצִי נִיסָן וְאִיָּר וַחֲצִי סִיוָן:

Harvest half of Nisan and Iyar and half of Sivan

רַשִׁ"י

קיץ. חֲצִי סִיוָן תַּמּוּז וַחֲצִי אָב, הוּא זְמַן לְקִיטַת תְּאֵנִים וּזְמַן שֶׁמְּיַבְּשִׁים אוֹתָן
them that they dry and the time figs gathering of the time of it is Av and half of Tammuz Sivan half of Summer

בַּשָּׂדוֹת, וּשְׁמוֹ קַיִץ, כְּמוֹ הַלֶּחֶם וְהַקַּיִץ לֶאֱכוֹל הַנְּעָרִים ש"ב ט"ז :
16 Shmuel II the young men to eat and the summer fruit the bread like summer fruit and its name is in the fields

רַשִׁ"י

חום. הוּא סוֹף יְמוֹת הַחַמָּה, חֲצִי אָב וֶאֱלוּל וַחֲצִי תִּשְׁרֵי, שֶׁהָעוֹלָם חַם בְּיוֹתֵר;
exceedingly is hot when the world Tishrei and half of and Elul Av half of the sun the days of the end of it is Heat

כְּמוֹ שֶׁשָּׁנִינוּ בְּמַסֶּכֶת יוֹמָא שִׁלְהֵי קַיְיטָא קָשֵׁי מִקַּיְיטָא:
than summer is harder summer the end of Yoma in the tractate of we learned just as

רַשִׁ"י

ויום ולילה לא ישבתו. מִכְּלָל שֶׁשָּׁבְתוּ כָּל יְמוֹת הַמַּבּוּל, שֶׁלֹּא שִׁמְּשׁוּ
did function for not the Flood the days of all that they ceased From the implication cease shall not and night And day

הַמַּזָּלוֹת, וְלֹא נִכַּר בֵּין יוֹם וּבֵין לַיְלָה ב"ר פכ"ה ופ'
and parshah chapter twenty five Bereishis Rabbah night and between day between was it recognizable and not the constellations

ל"ד :
thirty four

רַשִׁ"י

לא ישבתו. לֹא יִפְסְקוּ כָּל אֵלֶּה מִלְּהִתְנַהֵג כְּסִדְרָן:
according to their order from behaving these all of cease shall not cease shall not

פָּסוּק ט

Pasuk 9

וַיְבָרֶךְ אֱלֹהִים אֶת נֹחַ וְאֶת בָּנָיו וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ וּמִלְאוּ אֶת
— and fill and multiply be fruitful to them and He said his sons and — Noach — God And blessed

הָאָרֶץ:
the earth

פָּסוּק י

Pasuk 10

וּמוֹרַאֲכֶם וְחִתְּכֶם יִהְיֶה עַל כָּל חַיַּת הָאָרֶץ וְעַל כָּל עוֹף
the birds of all and upon the earth the beasts of all upon shall be and the dread of you And the fear of you

הַשָּׁמַיִם בְּכֹל אֲשֶׁר תִּרְמֹשׂ הָאֲדָמָה וּבְכָל דְּגֵי הַיָּם בְּיֶדְכֶם
into your hand the sea the fish of and with all the ground creeps on that with everything the heavens

נִתָּנוּ:
they are delivered

רַשִׁ"י

וחתכם. וְאֵימַתְכֶם, כְּמוֹ תִּרְאוּ חֲתַת איוב ו' וְאַגָּדָה לְשׁוֹן חַיּוּת שֶׁכָּל זְמַן
the time for all vitality an expression of and the Agadah 6 Iyov a terror you see like and your fear and the dread of you

שֶׁתִּינוֹק בֶּן יוֹמוֹ חַי אֵין אַתָּה צָרִיךְ לְשָׁמְרוֹ מִן הָעַכְבָּרִים; עוֹג מֶלֶךְ הַבָּשָׁן מֵת,
dead Bashan king of Og the mice from to guard him need you there is no is alive his day of that a baby

צָרִיךְ לְשָׁמְרוֹ מִן הָעַכְבָּרִים, שֶׁנֶּאֱמַר וּמוֹרַאֲכֶם וְחִתְּכֶם יִהְיֶה, אֵימָתַי יִהְיֶה
will be when shall be and the dread of you and the fear of you as it is said the mice from to guard him needs

מוֹרַאֲכֶם עַל הַחַיּוֹת? כָּל זְמַן שֶׁאַתֶּם חַיִּים שבת קנ"א :
151b Shabbos are alive that you the time all the beasts upon the fear of you

פָּסוּק יא

Pasuk 11

כָּל רֶמֶשׂ אֲשֶׁר הוּא חַי לָכֶם יִהְיֶה לְאָכְלָה כִּירֶק עֵשֶׂב נָתַתִּי לָכֶם
to you I have given herb like the green for food shall be for you is alive it that creeping thing Every

אֶת כֹּל:
everything —

רַ שִׁ "יִ

לכם יהיה לאכלה. שֶׁלֹּא הִרְשֵׁיתִי לְאָדָם הָרִאשׁוֹן בָּשָׂר אֶלָּא יֶרֶק עֵשֶׂב; וְלָכֶם –
and to you herbs green but meat Harishon to Adam did I permit for not for food it shall be for you

כִּירֶק עֵשֶׂב שֶׁהִפְקַרְתִּי לְאָדָם הָרִאשׁוֹן, נָתַתִּי לָכֶם אֶת כֹּל סנה' נ"ט :
59b Sanhedrin everything — to you I have given Harishon to Adam that I permitted herbs like the green

פָּסוּק יב

Pasuk 12

אַךְ בָּשָׂר בְּנַפְשׁוֹ דָמוֹ לֹא תֹאכֵלוּ:
you shall eat not its blood with its life flesh However

רַ שִׁ "יִ

בשר בנפשו. אָסַר לָהֶם אֵבֶר מִן הַחַי, כְּלוֹמַר כָּל זְמַן שֶׁנַּפְשׁוֹ בּוֹ, לֹא
do not is in it that its soul time all meaning to say the living from a limb to them He prohibited with its soul flesh

תֹּאכְלוּ הַבָּשָׂר:
the flesh eat

רַ שִׁ "יִ

בנפשו דמו. בְּעוֹד נַפְשׁוֹ בּוֹ
is in it its life while still its blood with its life

רַ שִׁ "יִ

בשר בנפשו לא תאכלו. הֲרֵי אֵבֶר מִן הַחַי, וְאַף בְּנַפְשׁוֹ דָמוֹ לֹא תֹאכֵלוּ,
shall you eat not its blood with its life and even the living from a limb behold this is shall you eat not with its life flesh

הֲרֵי דָם מִן הַחַי:
the living from blood behold this is

פָּסוּק יג

וְאַךְ אֶת דִּמְכֶם לְנַפְשֹׁתֵיכֶם אֶדְרֹשׁ מִיַּד כָּל חַיָּה אֶדְרְשֶׁנּוּ
I will demand it beast every from the hand of I will demand for your lives your blood — And surely

וּמִיַּד הָאָדָם מִיַּד אִישׁ אָחִיו אֶדְרֹשׁ אֶת נֶפֶשׁ הָאָדָם׃
man the life of — I will demand brother a man's from the hand of man and from the hand of

רַשִׁ"י

ואך את דמכם. אַע"פִּ שֶׁהִתַּרְתִּי לָכֶם נְטִילַת נְשָׁמָה בַּבְּהֵמָה, אֶת דִּמְכֶם
your blood — in the animal soul the taking of to you that I permitted even though your blood — And however

אֶדְרֹשׁ מֵהַשּׁוֹפְכוֹ דַּם עַצְמוֹ׃
I will demand from the one who spills the blood of himself

רַשִׁ"י

לנפשתיכם. אַף הַחוֹנֵק עַצְמוֹ, אַף עַל פִּי שֶׁלֹּא יָצָא מִמֶּנּוּ דָּם׃
for your souls even one who strangles himself even · though that not went out from him blood

רַשִׁ"י

מיד כל חיה. לְפִי שֶׁחָטְאוּ דּוֹר הַמַּבּוּל וְהָפְקְרוּ לְמַאֲכַל חַיּוֹת
From the hand of beast every Because that sinned the generation of the Flood and they were exposed for food of beasts

רָעוֹת לִשְׁלֹט בָּהֶן, שֶׁנֶּאֱמַר נִמְשַׁל כַּבְּהֵמוֹת נִדְמוּ תהלים מ"ט , לְפִיכָךְ
evil to rule over them as it is said he is ruled over like the beasts that perish Tehillim 49 therefore

הָצְרַךְ לְהַזְהִיר עֲלֵיהֶן אֶת הַחַיּוֹת׃
it was necessary to warn concerning them — the beasts

רַשִׁ"י

ומיד האדם. מִיַּד הַהוֹרֵג בְּמֵזִיד וְאֵין עֵדִים, אֲנִי אֶדְרֹשׁ׃
And from the hand of man from the hand of one who kills with premeditation and there are no witnesses I will require

רַשִׁ"י

מיד איש אחיו. שֶׁהוּא אוֹהֵב לוֹ כְּאָח וְהָרַג שׁוֹגֵג, אֲנִי אֶדְרֹשׁ אִם לֹא
From the hand of a man his brother who is loving him like a brother and killed unintentionally I will require if not

יִגְלֶה וִיבַקֵּשׁ עַל עֲוֹנוֹ לִמָּחֵל, שֶׁאַף הַשּׁוֹגֵג צָרִיךְ כַּפָּרָה, וְאִם אֵין
he goes into exile and seeks for his sin to be forgiven for even the unintentional killer needs atonement and if there are no

עֵדִים לְחַיְבוֹ גָּלוּת וְהוּא אֵינוֹ נִכְנָע, הַקָּבָ"ה דּוֹרֵשׁ מִמֶּנּוּ, כְּמוֹ שֶׁדָּרְשׁוּ
witnesses to obligate him exile and he is not submissive the Holy One blessed be He requires from him just as that expounded

רַבּוֹתֵינוּ "וְהָאֱלֹהִים אִנָּה לְיָדוֹ" – בְּמַסֶּכֶת מַכּוֹת – הַקָּבָ"ה מְזַמְּנָן
our Rabbis and God caused to happen to his hand – in the tractate of Makkot the Holy One blessed be He summons them

לְפֻנְדָּק אֶחָד וְכוּ׳׃
to an inn one etcetera

Pasuk 14

שֹׁפֵךְ דַּם הָאָדָם בָּאָדָם דָּמוֹ יִשָּׁפֵךְ כִּי בְצֶלֶם אֱלֹהִים עָשָׂה אֶת
One who sheds the blood of man by man his blood shall be shed for in the image of God He made —

הָאָדָם׃
man

רַשִׁ״י

באדם דמו ישפך. אִם יֵשׁ עֵדִים הַמְּיתוּהוּ אַתֶּם, לָמָּה? כִּי בְצֶלֶם אֱלֹהִים
By man his blood shall be shed if there are witnesses kill him you why because in the image of God

וגו׳׃
etc

רַשִׁ״י

עשה את האדם. זֶה מִקְרָא חָסֵר, וְצָרִיךְ לִהְיוֹת עָשָׂה הָעוֹשֶׂה אֶת הָאָדָם וְכֵן הַרְבֵּה
He made — man this verse is abbreviated and needs to be made the Maker — man and so many

בַּמִּקְרָא׃
in Scripture

סָסוּק טו

Pasuk 15

וְאַתֶּם פְּרוּ וּרְבוּ שִׁרְצוּ בָאָרֶץ וּרְבוּ בָהּ׃
And you be fruitful and multiply swarm on the earth and multiply on it

רַשִׁ״י

ואתם פרו ורבו. לְפִי פְּשׁוּטוֹ הָרִאשׁוֹנָה לִבְרָכָה וְכָאן לְצִוּוּי. וּלְפִי
And you be fruitful and multiply according to its plain sense the first was for blessing and here is for command and according to

מִדְרָשׁוֹ לְהַקִּישׁ מִי שֶׁאֵינוֹ עוֹסֵק בִּפְרִיָה וּרְבִיָה לְשׁוֹפֵךְ דָּמִים
its Midrashic explanation to compare one who does not engage in being fruitful and multiplying to one who sheds blood

יבמות ס"ג :
Yevamos 63

CHAPTER SUMMARY

Hashem accepts Noach's korbanos with favor and promises never again to bring a mabul to destroy the world, establishing that the natural seasons of the earth will continue uninterrupted. Hashem then blesses Noach and his sons to be fruitful and multiply, placing the fear of man upon the animal kingdom and permitting them to eat meat for the first time, while strictly forbidding ever eating a limb from a living animal (eiver min hachai). Finally, Hashem warns them of the severe prohibition against murder, establishing the absolute sanctity of human life because man was created in the tzelem Elokim.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us that the very first thing Noach did when he stepped out of the teivah into a ruined, empty world was to build a mizbeach and bring korbanos to Hashem. Lichoira, we have to ask: after a year of exhausting work feeding the animals day and night, and seeing the entire world destroyed, how did Noach have the presence of mind to immediately focus on giving back to Hashem? He could have been busy building a home, securing food, or just recovering from the trauma. Yet, his first step on dry land was an act of pure hakaras hatov.

This is a tremendous yesod for our own avodah. When we go through a difficult period, a personal "mabul" where everything feels stormy and unstable, our natural reaction when the crisis finally ends is to just collapse in relief or rush to rebuild our physical lives. The Tanna is teaching us that the true way to step out of the storm is to immediately stop and thank Hashem. Before you run to the next thing, you must build your own "mizbeach" of gratitude.

When Hashem smelled the sweet savor of Noach's korban, He promised never to bring another flood and established the natural cycles of the world. Mimeila, we see that when a Yid shows genuine hakaras hatov for being saved, it brings down a shefa of bracha and stability for the future. Your gratitude is what seals the yeshua and sweetens the judgment.

Today, when you experience a small salvation or finish a difficult task, do not just move on to the next thing. Stop for sixty seconds, say a chapter of Tehillim, or speak directly to Hashem from the heart to say thank you for getting you through the storm.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף כ״ו

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📖 THE SUGYA

We start the daf by continuing our deep dive into the sugya of wool that was plucked or fell off a blemished bechor. The Gemara is bothered by a contradiction to Rabbi Asi's ruling from a baraita, and we try to resolve it by analyzing how the Tanna of the baraita defines an "unblemished" animal before an expert has actually ruled on its blemish. This leads us into a major shakla v'tarya regarding whether the ruling of Reish Lakish is subject to a Tannaic dispute.

To understand this, the Gemara brings down a fascinating baraita featuring a dispute between Akavya ben Mahalalel and the Sages regarding wool that fell out of a blemished bechor. We analyze three different ways to understand this dispute, as explained by the First Tanna, Rabbi Yehuda, and Rabbi Yosei. The Gemara then transitions to a new she'ilah raised by Rabbi Yannai regarding wool that fell out on its own from an unblemished Olah-offering, setting up a discussion on the halachic status of such wool.

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

עמוד א׳ DAF 26A

OBJECTION

הָא בַּעַל מוּם שְׁרֵי, אַף עַל פִּי שֶׁלֹּא הִתִּירוּ מוּמְחֶה!

But we can infer from the baraita that if it is **a blemished** firstborn, the use of its plucked wool is **permitted, even though** an expert **did not** yet **permit** the animal for slaughter! This contradicts the ruling of Rabbi Asi.

ANSWER

תַּנָּא: כֹּל הֵיכָא דְּלֹא הִתִּירוּ מוּמְחֶה — תָּם קָרֵי לֵיהּ.

The Gemara answers: The **Tanna** of that baraita is of the opinion that **anywhere that** an expert **did not** yet **permit it, he calls it** an **unblemished** animal, even if it is physically blemished. Therefore, the baraita's prohibition of wool plucked from an 'unblemished' firstborn includes a blemished one before the expert's ruling.

STATEMENT

לֵימָא כְּתַנָּאֵי:

The Gemara suggests: **Shall we say** that this ruling of Reish Lakish is subject to a dispute **between Tannaim**? As we learned in the following baraita:

BRAISA

הַתּוֹלֵשׁ צֶמֶר מִבְּכוֹר תָּם, אַף עַל פִּי שֶׁנּוֹלַד בּוֹ מוּם וּשְׁחָטוֹ — אָסוּר.

One who plucks wool from an unblemished firstborn, even though a blemish subsequently developed in it and he slaughtered it based on that blemish, the use of the plucked wool is **prohibited**.

BRAISA

בְּכוֹר בַּעַל מוּם שֶׁתָּלַשׁ מִמֶּנּוּ, וְאַחַר כָּךְ מֵת — עֲקַבְיָא בֶּן מַהֲלַלְאֵל מַתִּיר, וַחֲכָמִים אוֹסְרִים.

But in the case of **a blemished firstborn from which he plucked** wool **and afterwards it died** without being slaughtered, **Akavya ben Mahalalel permits** the use of the wool, **and the Sages prohibit** it.

BRAISA

אָמַר רַבִּי יְהוּדָה: לֹא בָּזֶה הַתִּיר עֲקַבְיָא בֶּן מַהֲלַלְאֵל, אֶלָּא בְּשֵׂעָר בְּכוֹר בַּעַל מוּם שֶׁנָּשַׁר וְהִנִּיחוֹ בַּחַלּוֹן, וְאַחַר כָּךְ שְׁחָטוֹ — בָּזֶה עֲקַבְיָא בֶּן מַהֲלַלְאֵל מַתִּיר, וַחֲכָמִים אוֹסְרִין.

Rabbi Yehuda said: It was not in this case of an animal that died that **Akavya ben Mahalalel permitted** the wool, **but rather in** the case of **the hair of a blemished firstborn that fell out** on its own, **and he placed it in a window-compartment, and afterwards he slaughtered** the animal; **in this** case **Akavya ben Mahalalel permits** the wool, **and the Sages prohibit** it.

BRAISA

אָמַר רַבִּי יוֹסֵי: מוֹדֶה אַבָּא חֲלַפְתָּא בְּזֶה שֶׁהוּא מוּתָּר, אֲבָל בְּיִיחוּד אָמְרוּ חֲכָמִים: יַנִּיחֶנּוּ בַּחַלּוֹן, שֶׁמָּא יֵשׁ תִּקְוָה.

Rabbi Yosei said: My father, Chalaphta, concedes in this case of a slaughtered animal **that it is permitted. But** it was **specifically** regarding this **that the Sages said: Let him place it in the window-compartment, because perhaps there is hope** that it will eventually be permitted, since if he slaughters it, everyone agrees it is permitted.

BRAISA

שְׁחָטוֹ — דִּבְרֵי הַכֹּל מוּתָּר, מֵת — עֲקַבְיָא בֶּן מַהֲלַלְאֵל מַתִּיר וַחֲכָמִים אוֹסְרִים.

If **he slaughtered it, all agree** that the wool is **permitted;** if **it died, Akavya ben Mahalalel permits** it **and the Sages prohibit** it.

QUESTION

רַבִּי יוֹסֵי — הַיְינוּ תַּנָּא קַמָּא!

The Gemara asks: The opinion of **Rabbi Yosei is identical to** that of **the First Tanna**! Both say that if he slaughtered it, it is permitted, and if it died, they dispute.

QUESTION

אֶלָּא לָאו הַתִּירוֹ מוּמְחֶה אִיכָּא בֵּינַיְיהוּ?

Rather, is it not that the requirement of **the expert's permission is** the difference **between them**?

EXPLANATION

דְּתַנָּא קַמָּא סָבַר: הַתִּירוֹ מוּמְחֶה — אִין, וְאִי לָא — לָא, וַאֲתָא רַבִּי יוֹסֵי לְמֵימַר: אַף עַל גַּב דְּלֹא הַתִּירוֹ מוּמְחֶה!

For the First Tanna holds: If the expert **permitted it** before the wool fell out, **yes**, it is permitted after shechita, **but if not, no**, it is not permitted. **And Rabbi Yosei comes to say:** It is permitted **even though** the expert **did not** yet **permit it** before the wool fell out. If so, Reish Lakish's ruling is a Tannaic dispute!

ANSWER

אָמַר רָבָא: לָא, דְּכוּלֵּי עָלְמָא אִי הִתִּירוֹ מוּמְחֶה — אִין, אִי לָא הִתִּירוֹ — לָא,

Rava said: No, that is not the dispute, **for everyone agrees** that **if** the expert **permitted it** beforehand, **yes**, it is permitted, but **if he did not permit it, no**, it is not permitted.

EXPLANATION

וְשָׁלֹשׁ מַחְלוֹקוֹת בַּדָּבָר,

And there are three distinct **disputes in this matter** of how to understand Akavya and the Sages:

EXPLANATION

דְּתַנָּא קַמָּא סָבַר: פְּלִיגִי בְּמֵת, וְהוּא הַדִּין לִשְׁחָטוֹ, וְהַאי דְּקָמִיפַּלְגִי בְּמֵת — לְהוֹדִיעֲךָ כֹּחוֹ דַּעֲקַבְיָא.

For the First Tanna holds: They dispute in a case where the animal **died, and the same law applies to** where **he slaughtered it**—they dispute there too. **And the fact that they dispute in** the case of where it **died is to let you know the far-reaching power of Akavya,** who permits it even when it died.

EXPLANATION

וְרַבִּי יְהוּדָה סָבַר: בְּמֵת — דִּבְרֵי הַכֹּל אָסוּר, כִּי פְּלִיגִי — בִּשְׁחָטוֹ,

And Rabbi Yehuda holds: In a case where it **died, all agree** that it is **prohibited; when they dispute,** it is specifically **in** a case where **he slaughtered it**.

EXPLANATION

וַאֲתָא רַבִּי יוֹסֵי לְמֵימַר: בִּשְׁחָטוֹ — דִּבְרֵי הַכֹּל מוּתָּר, כִּי פְּלִיגִי — בְּמֵת.

And Rabbi Yosei comes to say: In a case where **he slaughtered it, all agree** that it is **permitted; when they dispute,** it is only **in** a case where it **died**.

RULING

אָמַר רַב נַחְמָן: הֲלָכָה כְּרַבִּי יְהוּדָה, הוֹאִיל וּתְנַן בִּבְחִירָתָא כְּוָותֵיהּ, דְּתָנַן:

Rav Nachman said: The halacha is like Rabbi Yehuda, since we learned in the chosen tractate, Eduyos, **in accordance with his opinion, as we learned** there in a Mishnah:

PROOF

שֵׂעָר בְּכוֹר בַּעַל מוּם שֶׁנָּשַׁר וְהִנִּיחוֹ בַּחַלּוֹן, וְאַחַר כָּךְ שְׁחָטוֹ — עֲקַבְיָא בֶּן מַהֲלַלְאֵל מַתִּיר, וַחֲכָמִים אוֹסְרִין.

The hair of a blemished firstborn that fell out and he placed it in a window-compartment, and afterwards he slaughtered it—Akavya ben Mahalalel permits it, **and the Sages prohibit** it.

PROOF

אָמַר רַב נַחְמָן בַּר יִצְחָק: מַתְנִיתִין נָמֵי דַּיְקָא, דְּתָנַן:

Rav Nachman bar Yitzchak said: Our Mishnah is also precise in supporting this, **as we learned** in the latter clause of our Mishnah:

מִשְׁנָה MISHNAH

MISHNAH

צֶמֶר הַמְּדוּלְדָּל בַּבְּכוֹר, אֶת שֶׁנִּרְאֶה עִם הַגִּיזָּה — מוּתָּר, וְאֶת שֶׁאֵינוֹ נִרְאֶה — אָסוּר.

Dangling wool on a firstborn: that which appears level **with the sheared fleece is permitted** when shorn after its death, **and that which does not appear** level with the fleece **is prohibited**.

גְּמָרָא GEMARA

QUESTION

מַנִּי? אִילֵימָא רַבִּי יוֹסֵי;

The Gemara analyzes this: **Whose** opinion is this? **If we say** it is **Rabbi Yosei**,

OBJECTION

וּבְמַאי? אִילֵימָא בִּשְׁחָטוֹ — בֵּין עֲקַבְיָא בֵּין רַבָּנַן, אִידֵּי וְאִידֵּי מִשְׁרָא שָׁרֵי!

and in what case does it speak? **If we say in** a case where **he slaughtered it,** then according to Rabbi Yosei, **both according to Akavya and according to the Rabbis, both this** wool **and that** wool **are permitted**!

QUESTION

וְאֶלָּא בְּמֵת?

But rather, must we say it speaks **in** a case where the animal **died**?

OBJECTION

וְאִי רַבָּנַן — אִידֵּי וְאִידֵּי מֵיסַר אָסְרִי,

If the Mishnah follows **the Rabbis, both this** wool **and that** wool **are prohibited** because the animal died.

OBJECTION

וְאִי עֲקַבְיָא — אִיפְּכָא מִיבַּעְיָא לֵיהּ: נִרְאֶה עִם הַגִּיזָּה — אָסוּר, דְּמִיתָה קָאָסְרָה לֵיהּ; אֵינוֹ נִרְאֶה עִם הַגִּיזָּה — מוּתָּר, דְּמֵעִיקָּרָא תְּלִישׁ!

And if it follows **Akavya, he should have required the opposite:** that which **appears** level **with the sheared fleece** should be **prohibited, because the death** of the animal **prohibits it** since it is considered attached; and that which **does not appear** level **with the sheared fleece** should be **permitted, because from the beginning it was** considered **detached** before death!

EXPLANATION

אֶלָּא פְּשִׁיטָא רַבִּי יְהוּדָה, וּבְמַאי?

Rather, it is obvious that the Mishnah follows **Rabbi Yehuda. And in what** case does it speak?

OBJECTION

אִילֵימָא בְּמֵת — בֵּין לְעַקַבְיָא בֵּין לְרַבָּנַן, אִידֵי וְאִידֵי מֵיסַר אָסְרִי!

If we say in a case where the animal **died, both according to Akavya and according to the Rabbis, both this** wool **and that** wool **are prohibited**!

QUESTION

אֶלָּא לָאו בִּשְׁחָטוֹ?

Rather, is it not speaking **in** a case where **he slaughtered it**?

OBJECTION

וְאִי עַקַבְיָא — אִידֵי וְאִידֵי מִשְׁרָא שָׁרֵי!

And if it follows **Akavya, both this** wool **and that** wool **are permitted**!

EXPLANATION

אֶלָּא לָאו רַבָּנַן הִיא? וּשְׁמַע מִינַּהּ: בִּשְׁחָטוֹ פְּלִיגִי.

Rather, is it not that the Mishnah **is** according to **the Rabbis** who argue with Akavya? **And learn from this** that **they dispute in** a case where **he slaughtered it**, just as Rabbi Yehuda said.

RESOLUTION

שְׁמַע מִינַּהּ.

The Gemara concludes: Indeed, **learn from this**.

QUESTION

בָּעֵי רַבִּי יַנַּאי: הַתּוֹלֵשׁ צֶמֶר מֵעוֹלָה תְּמִימָה, מַהוּ?

Rabbi Yannai asked: One who plucks wool from an unblemished Olah-offering, what is the law regarding the use of this wool?

QUESTION

תּוֹלֵשׁ? מִי אִיכָּא מַאן דְּשָׁרֵי?

The Gemara wonders: One who actively **plucks** it? **Is there anyone who permits** this? Plucking is a violation of the prohibition against shearing consecrated animals!

QUESTION

אֶלָּא, צֶמֶר שֶׁנִּתְלַשׁ מֵעוֹלָה תְּמִימָה, מַהוּ?

Rather, the question must be: **Wool that fell out** on its own **from an unblemished Olah-offering, what is** the law?

EXPLANATION

דְּחַטָּאת וְאָשָׁם לָא תְּיַבְּעֵי לָךְ, דְּכֵיוָן דִּלְכַפָּרָה אָתוּ — לָא מְשַׁהוּ לְהוּ.

The Gemara explains the scope of the question: **Do not ask your question regarding a Chatas or an Asham, because since they come for atonement, one does not delay them** from being offered, so there is no concern that wool will fall out while waiting.

EXPLANATION

דִּבְכוֹר וּמַעֲשֵׂר נָמֵי, דְּכֵיוָן דְּלָאו לְכַפָּרָה אָתוּ — מְשַׁהוּ לְהוּ.

And **regarding a firstborn and animal tithe also** do not ask, **because since they do not come for atonement, one delays them** until they develop a blemish, and we already know their laws.

QUESTION

כִּי תִּיבְּעֵי לָךְ דְּעוֹלָה, מַאי? כֵּיוָן

When you should ask your question, it is **regarding an Olah-offering: what** is the law? **Since** it does not come for atonement, does one delay it, or not?

עַמּוּד ב׳ DAF 26B

QUESTION

דְּעִיקַּר לָאו לְכַפָּרָה אָתֵי — מְשַׁהֵי לַהּ,

Is it that since **its primary** purpose **is not** to **come for atonement**, but rather as a gift to the Kohen, **he will delay it** and keep it around, and we must therefore forbid the wool?

QUESTION

אוֹ דִלְמָא, כֵּיוָן דְּעוֹלָה נָמֵי מְכַפְּרָא אַעֲשֵׂה — לָא מְשַׁהֵי לַהּ?

Or perhaps, since a burnt offering also effects atonement for neglecting to perform **a positive mitzva**, he is anxious to get his kapparah and **will not delay it**, meaning there is no concern?

PROOF

תָּא שְׁמַע: הַתּוֹלֵשׁ צֶמֶר מִבְּכוֹר תָּם, אַף עַל פִּי שֶׁנּוֹלַד בּוֹ מוּם, שְׁחָטוֹ — אָסוּר.

The Gemara suggests: **Come and hear** a resolution from a braisa: **One who plucks wool from an unblemished firstborn** animal, **even though a blemish subsequently developed in it** and **he** then **slaughtered it** on account of its blemish, benefit from the wool is **prohibited**.

INFERENCE

טַעְמָא דְּתוֹלֵשׁ, הָא נִתְלַשׁ — שָׁרֵי,

The Gemara infers: **The reason** it is prohibited is specifically because **he plucked** it by hand, **but** if it **was torn out** on its own, it is **permitted**,

INFERENCE

וְכָל שֶׁכֵּן עוֹלָה דְּלָא מְשַׁהֵי לַהּ!

and all the more so in the case of **a burnt offering, where he does not delay it**, that its torn-out wool should be permitted!

REFUTATION

הוּא הַדִּין אֲפִילּוּ נִתְלַשׁ נָמֵי אָסוּר,

The Gemara rejects this: **The same law applies** that **even** if the wool **was torn out** on its own, it is **also prohibited**,

EXPLANATION

וְהַאי דְּקָתָנֵי ״תּוֹלֵשׁ״ לְהוֹדִיעֲךָ כֹּחוֹ דַּעֲקַבְיָא, דְּבִבְעַל מוּם אֲפִילּוּ בְּתוֹלֵשׁ נָמֵי שָׁרֵי.

and this which the braisa **teaches** using the term **"plucks"** is **to let you know the power of Akavya** ben Mahalalel, **who maintains that in** the case of **a blemished** animal, **even if one plucks** the wool, it is **also permitted**.

QUESTION

וְהָאֲנַן ״נָשַׁר״ תְּנַן!

The Gemara asks: **But didn't we learn** in our Mishnah that the hair **"was shed"** on its own, rather than plucked?

ANSWER

תְּנָא ״נָשַׁר״ לְהוֹדִיעֲךָ כֹּחָן דְּרַבָּנַן, תְּנָא ״תּוֹלֵשׁ״ לְהוֹדִיעֲךָ כֹּחוֹ דַּעֲקַבְיָא.

The Gemara explains: Our Mishnah **taught "was shed" to let you know the power of the Rabbis**, who deem the wool prohibited even in such a lenient case; whereas the braisa **taught "plucks" to let you know the power of Akavya**, who permits it even in such a stringent case.

מִשְׁנָה MISHNAH

MISHNAH

צֶמֶר הַמְּדוֹלְדָּל כּוּ׳.

We learned in the Mishnah: **Wool that is dangling** from a firstborn but was not completely detached is permitted if it appears to be part of the fleece, but otherwise it is prohibited.

גְּמָרָא GEMARA

QUESTION

הֵיכִי דָּמֵי ״אֵינוֹ נִרְאֶה עִם הַגִּיזָּה״?

The Gemara inquires: **What is considered** a case of **"that which does not appear to be part of the fleece"**?

ANSWER

אָמַר רַבִּי אֶלְעָזָר אָמַר רֵישׁ לָקִישׁ: כֹּל שֶׁעִיקָּרוֹ הָפוּךְ כְּלַפֵּי רֹאשׁוֹ.

Rabbi Elazar said that **Reish Lakish said: This includes any** strand of wool **whose root is overturned** and is facing **toward its top**, pointing outward.

ANSWER

רַב נָתָן בַּר אוֹשַׁעְיָא אָמַר: כֹּל שֶׁאֵינוֹ מִתְמַעֵךְ עִם הַגִּיזָּה.

Rav Natan bar Oshaya said: This includes any strand of wool **that is not compressed together with the rest of the fleece** when the fleece is pressed down.

QUESTION

וְרֵישׁ לָקִישׁ, מַאי טַעְמָא לָא אָמַר כְּרַב נָתָן בַּר אוֹשַׁעְיָא?

The Gemara asks: **And Reish Lakish, what is the reason he did not state** his explanation **in accordance with Rav Natan bar Oshaya**, whose explanation seems closer to the literal words?

ANSWER

אָמַר רַבִּי אִילְעָא: קָסָבַר רֵישׁ לָקִישׁ, לְפִי שֶׁאִי אֶפְשָׁר לַגִּיזָּה בְּלֹא נִימִין הַמְדוּלְדָּלוֹת.

Rabbi Ile'a said: Reish Lakish holds that the Sages did not prohibit strands that are not compressed, **because it is impossible for there to be a fleece without dangling strands**. If we followed Rav Natan bar Oshaya, the fleece of a dead firstborn would never be permitted.

STATEMENT

הֲדַרַן עֲלָךְ הַלּוֹקֵחַ בְּהֵמָה.

May we return to you, "He who purchases a beast"!

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ עַד כַּמָּה יִשְׂרָאֵל חַיָּיבִין לִיטַּפֵּל בִּבְכוֹר?

MISHNAH: Until when must an Israelite tend to and raise **a firstborn** animal before giving it to the Kohen?

MISHNAH

בַּדַּקָּה — שְׁלֹשִׁים יוֹם, וּבַגַּסָּה — חֲמִשִּׁים יוֹם.

With regard to a small animal, like a sheep or goat, it is **thirty days; and with regard to a large** animal, like cattle, it is **fifty days**.

MISHNAH

רַבִּי יוֹסֵי אוֹמֵר: בַּדַּקָּה — שְׁלֹשָׁה חֳדָשִׁים.

Rabbi Yosei says: With regard to a small animal, it is **three months**.

MISHNAH

אָמַר לוֹ הַכֹּהֵן בְּתוֹךְ הַזְּמַן: "תְּנֵהוּ לִי" — הֲרֵי זֶה לֹא יִתְּנֶנּוּ לוֹ.

If **the Kohen said to him within this period: "Give it to me," this** owner **may not give it to him**.

MISHNAH

וְאִם בַּעַל מוּם הוּא, וְאָמַר לוֹ: "תְּנֵהוּ לִי שֶׁאוֹכְלֶנּוּ" — מוּתָּר.

And if it is a blemished firstborn, **and** the Kohen **said to him: "Give it to me so that I may eat it," it is permitted** for the owner to give it to him.

MISHNAH

וּבִשְׁעַת הַמִּקְדָּשׁ, אִם הָיָה תָּמִים, אָמַר לוֹ: "תֵּן [לִי] וְאַקְרִיבֶנּוּ" — מוּתָּר.

And at the time of the Temple, if it was unblemished, and the Kohen **said to him: "Give it to me and I will sacrifice it," it is permitted** to give it to him.

MISHNAH

הַבְּכוֹר נֶאֱכָל שָׁנָה בְּשָׁנָה, בֵּין תָּם בֵּין בַּעַל מוּם, שֶׁנֶּאֱמַר: "לִפְנֵי ה' אֱלֹהֶיךָ תֹּאכְלֶנּוּ שָׁנָה בְּשָׁנָה".

The firstborn is eaten year by year, within its first year, **whether it is unblemished or whether it is blemished, as it is stated: "Before Hashem your Elokim you shall eat it year by year"**.

MISHNAH

נוֹלַד לוֹ מוּם בְּתוֹךְ שְׁנָתוֹ — רַשַּׁאי לְקַיְּימוֹ כָּל שְׁנֵים עָשָׂר חֹדֶשׁ.

If **a blemish developed in it within its first year, he is permitted to keep it for the entire twelve months** of its first year.

MISHNAH

לְאַחַר שְׁנֵים עָשָׂר חֹדֶשׁ — אֵינוֹ רַשַּׁאי לְקַיְּימוֹ אֶלָּא שְׁלֹשִׁים יוֹם.

But if the blemish developed **after twelve months** have already passed, **he is permitted to keep it for only thirty days**.

גְּמָרָא GEMARA

QUESTION

גְּמָ' מְנָהֲנֵי מִילֵּי?

GEMARA: From where are these matters regarding the thirty and fifty days **derived**?

ANSWER

אָמַר רַב כָּהֲנָא: דְּאָמַר קְרָא "בְּכוֹר בָּנֶיךָ תִּתֶּן לִי", "כֵּן תַּעֲשֶׂה לְצֹאנֶךָ".

Rav Kahana said: As the verse states: "The firstborn of your sons you shall give to Me," and immediately afterward it says: **"So you shall do with your sheep."** This teaches that just as a firstborn son is redeemed at thirty days, so too a sheep is given at thirty days.

ANSWER

"מְלֵאָתְךָ וְדִמְעֲךָ לֹא תְאַחֵר", "כֵּן תַּעֲשֶׂה לְשׁוֹרֶךָ".

And the verses also state: **"You shall not delay the fullness of your harvest, and of the outflow of your presses,"** and then: **"So you shall do with your ox."** This teaches that just as the first fruits are brought on Shavuot, fifty days after Pesach, so too the firstborn ox is given at fifty days.

QUESTION

אֵיפוֹךְ אֲנָא!

The Gemara challenges: **I could reverse** the derivation and say that the ox requires thirty days and the sheep fifty days!

ANSWER

מִסְתַּבְּרָא דְּמַקְדַּם לְמַקְדַּם, דִּמְאַחַר לְדִמְאַחַר.

The Gemara explains: **It is logical that that which is mentioned earlier** in the first verse corresponds **to that which is mentioned earlier** in the second verse, and **that which is mentioned later** corresponds **to that which is mentioned later**.

OBJECTION

אַדְּרַבָּה, דִּסְמִיךְ לֵיהּ לְדִסְמִיךְ לֵיהּ!

The Gemara objects: **On the contrary, that which is closest to it** in the text should correspond **to that which is closest to it**!

RESOLUTION

אֶלָּא אָמַר רָבָא: אָמַר קְרָא "תַּעֲשֶׂה", הוֹסִיף לְךָ הַכָּתוּב עֲשִׂיָּיה אַחֶרֶת בְּשׁוֹרְךָ.

Rather, Rava said: The verse states "you shall do" in the case of the ox, which teaches that **the verse added for you another act of doing**, i.e., extra time, **with your ox** beyond the thirty days of the sheep.

QUESTION

וְאֵימָא: שִׁיתִּין!

The Gemara asks: **But** why fifty? **Say** he must keep it for **sixty** days!

ANSWER

לֹא מְסָרָהּ הַכָּתוּב אֶלָּא לַחֲכָמִים.

The Gemara answers: **The verse only handed over** the exact determination of the time **to the Sages**, who established it as fifty days.

PROOF

תַּנְיָא נָמֵי הָכִי: "בְּכוֹר בָּנֶיךָ תִּתֶּן לִי", "כֵּן תַּעֲשֶׂה לְצֹאנְךָ" — יָכוֹל אַף לְשׁוֹרְךָ?

This is also taught in a braisa: "The firstborn of your sons you shall give to Me," "So you shall do with your sheep" — I might have thought this applies **even to your ox**, that it requires only thirty days?

PROOF

תַּלְמוּד לוֹמַר: "תַּעֲשֶׂה" — הוֹסִיף לְךָ הַכָּתוּב עֲשִׂיָּיה אַחֶרֶת בְּשׁוֹרְךָ, לֹא מְסָרָהּ הַכָּתוּב אֶלָּא לַחֲכָמִים.

Therefore **the verse states: "You shall do" — the verse added for you another act of doing with your ox, and the verse only handed over** the determination **to the Sages**.

PROOF

מִכָּאן אָמְרוּ: עַד כַּמָּה יִשְׂרָאֵל חַיָּיבִין לְהַטְפֵּל בִּבְכוֹר? בִּבְהֵמָה דַּקָּה — שְׁלֹשִׁים יוֹם, בְּגַסָּה — חֲמִשִּׁים יוֹם.

From here they said: Until when must an Israelite tend to a firstborn? With regard to a small animal, thirty days; with regard to a large animal, fifty days.

BRAISA

רַבִּי יוֹסֵי אוֹמֵר: בַּדַּקָּה — שְׁלֹשָׁה חֳדָשִׁים, מִפְּנֵי שֶׁטִּפּוּלָהּ מְרוּבָּה.

Rabbi Yosei says: With regard to a small animal, three months, because its tending is extensive.

EXPLANATION

תָּנָא: מִפְּנֵי שֶׁשִּׁנֶּיהָ דַּקּוֹת.

A Tanna **taught** in explanation: This is **because its teeth are small** and it needs more time to nurse.

QUESTION

אִם אָמַר לוֹ הַכֹּהֵן בְּתוֹךְ הַזְּמַן "תְּנֵהוּ לִי", הֲרֵי זֶה לֹא יִתֵּן לוֹ. מַאי טַעְמָא?

The Mishnah taught: **If the Kohen said to him within this period: "Give it to me," this** owner **may not give it to him. What is the reason** for this?

ANSWER

אָמַר רַב שֵׁשֶׁת: מִפְּנֵי שֶׁנִּרְאֶה כְּכֹהֵן הַמְסַיֵּיעַ בְּבֵית הַגָּרָנוֹת.

Rav Sheshet said: Because he appears like a Kohen who assists in the granaries to get gifts, which is a degradation of the priesthood.

BRAISA

תָּנוּ רַבָּנַן: הַכֹּהֲנִים וְהַלְוִיִּם וְהָעֲנִיִּים הַמְסַיְּיעִים בְּבֵית הָרוֹעִים, וּבְבֵית הַגָּרָנוֹת, וּבְבֵית הַמִּטְבָּחַיִם — אֵין נוֹתְנִין לָהֶם תְּרוּמָה וּמַעֲשֵׂר בִּשְׂכָרָן,

The Rabbis taught: Kohanim, Levi'im, and poor people who assist owners **in the shearing place, in the granaries, or in the slaughterhouses — we do not give them terumah, ma'aser,** or the priestly gifts **as their wages** for helping,

BRAISA

וְאִם עוֹשִׂין כֵּן חִילְּלוּ, וַעֲלֵיהֶן הַכָּתוּב אוֹמֵר: "שִׁחַתֶּם בְּרִית הַלֵּוִי",

and if they do so, they have desecrated the holiness of the gifts, **and about them the verse says: "You have corrupted the covenant of Levi,"**

BRAISA

וְאוֹמֵר: "וְאֶת קָדְשֵׁי בְּנֵי יִשְׂרָאֵל לֹא תְחַלְּלוּ וְלֹא תָמוּתוּ".

and it says: "And you shall not profane the holy things of the children of Israel, lest you die."

QUESTION

מַאי "וְאוֹמֵר"?

The Gemara asks: **What is** the purpose of adding the second verse introduced by **"and it says"**?

ANSWER

וְכִי תֵּימָא: מִיתָה לָא — תָּא שְׁמַע: "וְאֶת קָדְשֵׁי בְּנֵי יִשְׂרָאֵל לֹא תְחַלְּלוּ וְלֹא תָמוּתוּ".

The Gemara explains: **And if you should say** that they violate a prohibition but the punishment of **death is not** incurred, **come and hear: "And you shall not profane the holy things of the children of Israel, lest you die."**

STATEMENT

וּבְקִשּׁוּ חֲכָמִים לְקוֹנְסָן, וְלִהְיוֹת מַפְרִישִׁין עֲלֵיהֶן תְּרוּמָה מִשָּׁלֵם,

And the Sages wished to penalize them, and to have them separate terumah from their own **intact** produce on behalf of the Kohanim who took the gifts as wages,

EXPLANATION

וּמִפְּנֵי מָה לֹא קְנָסוּם? דִּלְמָא אָתֵי לְאַפְרוֹשֵׁי מִן הַפָּטוּר עַל הַחִיּוּב.

but for what reason did they not penalize them? Lest they come to separate from that which is exempt for that which is obligated, which is halachically invalid.

STATEMENT

וּבְכוּלָּן יֵשׁ בָּהֶן

And in all of them, there is in them a certain status...

SUMMARY

The daf focuses on resolving the Tannaic opinions regarding wool that was detached from a blemished bechor. We analyze the positions of Akavya ben Mahalalel and the Sages, looking at whether they argue in a case where the animal died or where it was slaughtered, and how the requirement of an expert's permission affects the wool's status. Rav Nachman rules that the halacha follows Rabbi Yehuda's understanding because it is supported by the Mishnah in Eduyos, and Rav Nachman bar Yitzchak brings a raaya to this from the wording of our own Mishnah. Finally, the Gemara raises a kasha from Rabbi Yannai regarding wool that fell off an unblemished Olah-offering, distinguishing it from a Chatas or Asham which are brought for atonement.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Mishnah in our new perek asks a very basic question: "Until when is an Israelite obligated to care for a firstborn animal?" For a small animal like a sheep, it is thirty days, and for a large animal like a cow, it is fifty days. The Gemara brings the source from the pesukim: "The firstborn of your sons you shall give to Me, so shall you do for your oxen and your sheep." But lichoira, why does the Torah make the owner go through all this trouble? If the bechor belongs to the kohen, let the kohen come and take it right away! Why must the owner spend his own money, time, and energy feeding and tending to an animal that isn't even his?

The answer is a deep yesod in avodas Hashem. When Hashem gives us a mitzvah, He does not want us to just "get rid of it" or pass the burden along as quickly as possible. The Torah is telling us: "tappil bo", you must care for it, invest in it, and carry the responsibility yourself for a set time. It is easy to do a mitzvah when it requires no ongoing effort, but the real ratzon Hashem is that we should become nosei b'ol, carrying the weight of the holiness that enters our domain.

We often find ourselves wanting to rush through our obligations, to just "get them over with" so we can move on. Whether it is taking care of a needy family member, preparing for a mitzvah, or even sitting down to learn, the yetzer hara whispers to us to find the quickest way out. But the Torah teaches us that the care itself, the daily bother and the quiet investment of our time, is exactly where the kedushah lies.

Today, when a mitzvah or a chesed opportunity comes your way that requires ongoing effort, do not look for the quickest exit. Embrace the "tippul", the daily care and responsibility, knowing that Hashem wants your personal investment and effort, not just a completed task.

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.'