חוּמָּשׁ עִם רַשִּׁ"י · תולדות · שְׁלִישִׁי

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

TOLDOT · 3RD ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the Torah describes the immense brocha and success Hashem granted to Yitzchak Avinu while living in Gerar. His wealth grew so great that it aroused the envy of the Pelishtim. Out of jealousy, Abimelech asked Yitzchak to leave his area, and the Pelishtim went so far as to stop up the wells that Avraham Avinu's servants had dug, filling them in with earth.

After moving away to the valley of Gerar, Yitzchak re-dug his father's original wells and restored their original names. When Yitzchak's servants dug new wells of fresh spring water, the local shepherds disputed ownership, leading to conflict over the first two wells. Finally, a third well was dug without any opposition, prompting Yitzchak to give thanks to Hashem for providing room to expand and flourish in the land.

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פָּסוּק א

Pasuk 1

וַיִּגְדַּל הָאִישׁ וַיֵּלֶךְ הָלוֹךְ וְגָדֵל עַד כִּי גָדַל מְאֹד׃

and grew	the man	and went	continually	and growing	until	that	he grew	exceedingly

רַשִּׁ"י

כִּי גדל מאוד. שֶׁהָיוּ אוֹמְרִים זֶבֶל פָּרְדּוֹתָיו שֶׁל יִצְחָק וְלֹא כַסְפּוֹ וְזָהֳבוֹ שֶׁל אֲבִימֶלֶךְ בראשית רבה׃

For	he became great	exceedingly	that they were	saying	the dung of	the mules of	of	Yitzchak	and not	his silver
and his gold	of	Avimelech	Bereshis	Rabbah						

פָּסוּק ב

Pasuk 2

וַיְהִי לוֹ מִקְנֵה צֹאן וּמִקְנֵה בָקָר וַעֲבֻדָּה רַבָּה וַיְקַנְאוּ אֹתוֹ פְּלִשְׁתִּים׃

And he had	to him	possessions of	flocks	and possessions of	cattle	and household	abundant	and envied	him
the Philistines									

רַשִּׁ"י

ועבדה רבה. פְּעֻלָּה רַבָּה בִּלְשׁוֹן לע"ז אוברי"נא, עֲבוֹדָה עֲבוֹדָה מַשְׁמָע עֲבוֹדָה אַחַת; עֲבֻדָּה מַשְׁמָע פְּעֻלָּה רַבָּה׃

and work	great	undertakings	many	in the language	foreign	ouvraine	work	implies	work	one	work
implies	undertakings	many								

פָּסוּק ג

Pasuk 3

וְכָל הַבְּאֵרֹת אֲשֶׁר חָפְרוּ עַבְדֵי אָבִיו בִּימֵי אַבְרָהָם אָבִיו סִתְּמוּם
And all the wells which dug the servants of his father in the days of Avraham his father stopped them up

פְּלִשְׁתִּים וַיְמַלְאוּם עָפָר׃
the Pelishtim and filled them with earth

רַשִּׁ"י

סתמום פלשתים. מִפְּנֵי שֶׁאָמְרוּ תַּקָּלָה הֵם לָנוּ מִפְּנֵי הַגְּיָסוֹת הַבָּאוֹת עָלֵינוּ,
stopped them up Philistines because they said that a obstacle they are to us because of the troops that come upon us

טָמוֹנוּן פְּלִשְׁתָּאֵי לְשׁוֹן סְתִימָה, וּבִלְשׁוֹן הַתַּלְמוּד מְטַמְטֵם אֶת הַלֵּב׃
stopped them up the Philistines an expression of stopping up and in the language of the Talmud chokes up — the heart

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר אֲבִימֶלֶךְ אֶל יִצְחָק לֵךְ מֵעִמָּנוּ כִּי עָצַמְתָּ מִמֶּנּוּ מְאֹד׃
And he said to Avimelech go from us for you became mightier than us exceedingly

פָּסוּק ה

Pasuk 5

וַיֵּלֶךְ מִשָּׁם יִצְחָק וַיִּחַן בְּנַחַל גְּרָר וַיֵּשֶׁב שָׁם׃
and went from there Yitzchak and encamped in the valley of Gerar and dwelt there

רַשִּׁ"י

בנחל גרר. רָחוֹק מִן הָעִיר׃
In the valley of Gerar far away from the city

פָּסוּק ו

Pasuk 6

וַיָּשָׁב יִצְחָק וַיַּחְפֹּר אֶת בְּאֵרֹת הַמַּיִם אֲשֶׁר חָפְרוּ בִּימֵי אַבְרָהָם אָבִיו
and returned Yitzchak and dug — wells of the water that they dug in the days of Avraham his father

וַיְסַתְּמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת אַבְרָהָם וַיִּקְרָא לָהֶן שֵׁמוֹת כַּשֵּׁמֹת
and stopped them up Philistines after death of Avraham and he called to them names like the names

אֲשֶׁר קָרָא לָהֶן אָבִיו׃
that called to them his father

רַשִּׁ"י

וישב ויחפר. הַבְּאֵרוֹת אֲשֶׁר חָפְרוּ בִּימֵי אַבְרָהָם אָבִיו וּפְלִשְׁתִּים
And he returned and he dug the wells which they had dug in the days of Avraham his father and the Philistines

סִתְּמוּם, מִקֹּדֶם שֶׁנָּסַע יִצְחָק מִגְּרָר, חָזַר וַחֲפָרָן׃
had stopped them up prior to that traveled Yitzchak from Gerar he returned and dug them

פָּסוּק ז

Pasuk 7

וַיַּחְפְּרוּ עַבְדֵי יִצְחָק בַּנַּחַל וַיִּמְצְאוּ שָׁם בְּאֵר מַיִם חַיִּים׃

And dug servants of Yitzchak in the valley and found there a well of water springing

פָּסוּק ח

Pasuk 8

וַיָּרִיבוּ רֹעֵי גְרָר עִם רֹעֵי יִצְחָק לֵאמֹר לָנוּ הַמָּיִם וַיִּקְרָא

And quarreled the herdsmen of Gerar with the herdsmen of Yitzchak saying ours is the water and he called

שֵׁם הַבְּאֵר עֵשֶׂק כִּי הִתְעַשְּׂקוּ עִמּוֹ׃

the name of the well Esek because they contended with him

רַשִׁ"י

עשק. עִרְעוּר׃

Esek dispute

רַשִׁ"י

כי התעשקו עמו. נִתְעַשְּׂקוּ עִמּוֹ עָלֶיהָ בְּמִרְיָבָה וְעִרְעוּר׃

For they contend with him they engaged over it in strife and dispute

פָּסוּק ט

Pasuk 9

וַיַּחְפְּרוּ בְּאֵר אַחֶרֶת וַיָּרִיבוּ גַּם עָלֶיהָ וַיִּקְרָא שִׁמָּהּ שִׂטְנָה׃

And they dug a well another and they strove also over it and he called its name Sitnah

רַשִׁ"י

שטנה. נושימנ"ט׃

Sitanah nuisement

פָּסוּק י

Pasuk 10

וַיַּעְתֵּק מִשָּׁם וַיַּחְפֹּר בְּאֵר אַחֶרֶת וְלֹא רָבוּ עָלֶיהָ וַיִּקְרָא שְׁמָהּ

And he moved from there and he dug a well another and not they quarreled over it and he called its name

רְחֹבוֹת וַיֹּאמֶר כִּי עַתָּה הִרְחִיב יְהוָה לָנוּ וּפָרִינוּ בָּאָרֶץ׃

Rechovoth and he said for now Hashem has made room for us and we shall be fruitful in the land

רַשִׁ"י

ופרינו בארץ. כְּתַרְגּוּמוֹ וְנֵיפּוּשׁ בְּאַרְעָא׃

and we shall be fruitful in the land as its Targum and we shall increase in the land

CHAPTER SUMMARY

The aliyah details Yitzchak's expanding wealth and his subsequent encounters with the local inhabitants. After the Pelishtim envied his prosperity and stopped up Avraham's wells, Abimelech sent Yitzchak away. Relocating to Nachal Gerar, Yitzchak unstopped his father's wells and dug new ones; after fighting over the first two wells—which he named Esek and Sitnah—his

servants successfully dug a third well without dispute, which Yitzchak named Rechovos to celebrate Hashem making room for them.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what happens here with Yitzchak Avinu. He digs a well, the Plishtim fight with him, and they fill it up with dirt. Does Yitzchak get draginto a fighting match? Does he throw up his hands in despair and give up? Not at all. He simply moves over, digs another well, names the old one Esek, and keeps going. They fight again, he names it Sitnah, and moves on again. He just keeps digging until Hashem grants him Rechovoth, a place of peace and expansion.

This is a tremendous yesod for our own avodah. In life, whenever you try to build something good, whether it is establishing a seder limud, working on a middah, or building a frum home, the yetzer hara and outside nisyonos come and try to throw dirt into your well. The temptation is either to spend all your energy fighting the dirt, or to throw in the towel and say it is just not working. The Torah is teaching us the derech of Yitzchak Avinu: do not get stuck in the machlokos and setbacks. A Yid does not stop when a well gets blocked up. You just pick up the shovel and dig again.

Take this message into your day today. When you hit a frustration, an obstacle in your ruchniyus, or a disturbance that threatens to block your momentum, do not get dragged into the friction. Acknowledge it, move past it, and start fresh right where you are.

Today, if a Seder or a good Kabbalah gets interrupted or blocked by a distraction, do not abandon it or get frustrated; simply move past the disturbance and start digging again immediately.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף נ״ג

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📖 THE SUGYA

This daf begins the final perek of Maseches Bekhorot, Perek Ma'aser Behemah, which deals with the mitzva of tithing one's livestock. The Mishnah sets down the basic rules of where, when, and to which animals ma'aser behemah applies. It teaches that the chiyuv applies both inside Eretz Yisrael and in Chutz La'Aretz, both when the Beis Hamikdash is standing and when it is not, and that sheep and goats can be tithed together as one species, whereas cattle and flock, or new and old crops of animals, cannot.

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עַמּוּד א׳ DAF 53A

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳

MISHNAH:

MISHNAH

מַעֲשַׂר בְּהֵמָה

The mitzva of **animal tithe**

MISHNAH

נוֹהֵג בָּאָרֶץ וּבְחוּצָה לָאָרֶץ,

applies both **in the Land** of Yisrael **and outside of the Land** of Yisrael,

MISHNAH

בִּפְנֵי הַבַּיִת וְשֶׁלֹּא בִּפְנֵי הַבַּיִת,

in the presence of the Temple and not in the presence of the Temple,

MISHNAH

בַּחוּלִין אֲבָל לֹא בַּמּוּקְדָּשִׁין.

with non-sacred animals, but not with consecrated animals.

MISHNAH

וְנוֹהֵג בַּבָּקָר וּבַצֹּאן,

And the mitzva **applies to cattle and to flock,**

MISHNAH

וְאֵינָן מִתְעַשְּׂרִים מִזֶּה עַל זֶה.

and they are not tithed from one for the other.

MISHNAH

בַּכְּבָשִׂים וּבָעִזִּים

It applies **to sheep and to goats,**

MISHNAH

וּמִתְעַשְּׂרִין מִזֶּה עַל זֶה.

and they are tithed from one for the other.

MISHNAH

בֶּחָדָשׁ וּבַיָּשָׁן,

It applies **to new** animals, born after Rosh Hashanah for animal tithes, **and to old** animals, born before,

MISHNAH

וְאֵינָן מִתְעַשְּׂרִין מִזֶּה עַל זֶה.

and they are not tithed from one for the other.

MISHNAH

שֶׁהָיָה בַּדִּין,

The Mishnah explains why a pasuk is needed: **For logically,** we would have argued:

MISHNAH

וּמָה אִם הֶחָדָשׁ וְהַיָּשָׁן שֶׁאֵינָן כִּלְאַיִם זֶה בָּזֶה אֵינָם מִתְעַשְּׂרִין מִזֶּה עַל זֶה,

If regarding new and old animals, **which are not kelayim with one another, they are nevertheless not tithed from one for the other,**

MISHNAH

כְּבָשִׂים וְעִזִּים שֶׁהֵן כִּלְאַיִם זֶה בָּזֶה — אֵינוֹ דִּין שֶׁלֹּא יְהוּ מִתְעַשְּׂרִין מִזֶּה עַל זֶה?

then regarding **sheep and goats, which are kelayim with one another, is it not logical that they should not be tithed from one for the other?**

MISHNAH

תַּלְמוּד לוֹמַר: ״וְצֹאן״,

Therefore **the verse states: "And flock"** (Vayikra 27:32),

MISHNAH

מַשְׁמַע כָּל צֹאן אֶחָד.

which **implies all flock is one** species.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳

GEMARA:

QUESTION

לֵימָא מַתְנִיתִין דְּלָא כְּרַבִּי עֲקִיבָא?

Shall we say that our Mishnah is not in accordance with Rabbi Akiva?

PROOF

דְּתַנְיָא, רַבִּי עֲקִיבָא אוֹמֵר:

For it was taught in a braisa, Rabbi Akiva says:

PROOF

יָכוֹל יַעֲלֶה אָדָם מַעְשַׂר בְּהֵמָה מֵחוּצָה לָאָרֶץ וְיַקְרִיבֶנּוּ?

I might have thought that a person must bring up animal tithe from outside the Land of Yisrael **and sacrifice it** on the mizbe'ach in Yerushalayim?

PROOF

תַּלְמוּד לוֹמַר: "וְהֵבֵאתֶם שָׁמָּה עֹלֹתֵיכֶם וְזִבְחֵיכֶם וְאֵת מַעְשְׂרֹתֵיכֶם".

Therefore **the verse states: "And there you shall bring your burnt-offerings, and your sacrifices, and your tithes"** (Devarim 12:6).

PROOF

בִּשְׁתֵּי מַעֲשְׂרוֹת הַכָּתוּב מְדַבֵּר,

The verse is speaking of two tithes,

PROOF

אֶחָד מַעְשַׂר בְּהֵמָה וְאֶחָד מַעְשַׂר דָּגָן,

one is animal tithe and one is grain tithe.

PROOF

מִמָּקוֹם שֶׁאַתָּה מַעֲלֶה מַעְשַׂר דָּגָן אַתָּה מַעֲלֶה מַעְשַׂר בְּהֵמָה,

This teaches: **From a place where you bring up grain tithe, you bring up animal tithe;**

PROOF

וּמִמְּקוֹם שֶׁאִי אַתָּה מַעֲלֶה מַעְשַׂר דָּגָן אִי אַתָּה מַעֲלֶה מַעְשַׂר בְּהֵמָה!

and from a place where you do not bring up grain tithe, you do not bring up animal tithe! So according to Rabbi Akiva, animal tithe does not apply outside Eretz Yisrael at all, contrary to our Mishnah!

ANSWER

אֲפִילּוּ תֵּימָא רַבִּי עֲקִיבָא,

The Gemara answers: **You can even say** the Mishnah agrees with **Rabbi Akiva.**

ANSWER

כָּאן לְיִקָּרֵב, כָּאן לְיִקָּדֵשׁ.

There, in the braisa, it is referring to bringing the animal **to be sacrificed** on the mizbe'ach; **here,** in the Mishnah, it is referring to the animal becoming **sanctified** as a tithe.

PROOF

דַּיְקָא נָמֵי, דְּקָא נָסֵיב לַהּ תַּלְמוּדָא "וְהֵבֵאתֶם שָׁמָּה",

The Gemara adds: The wording **is also precise, as the derivation cites** the verse, **"And there you shall bring,"**

PROOF

שְׁמַע מִינַּהּ.

learn from this that it refers specifically to bringing it to be sacrificed.

QUESTION

אִי הָכִי, מֵאַחַר שֶׁאֵינוֹ קָרֵב, אַמַּאי קָדוֹשׁ?

The Gemara asks: **If so, since it is not sacrificed, why does it become holy?** What is the purpose of this kedushah outside Eretz Yisrael?

ANSWER

לְנֶאֱכָל בְּמוּמוֹ לַבְּעָלִים.

The Gemara answers: It becomes holy **to be eaten in its blemished state by the owner.**

STATEMENT

בִּפְנֵי הַבַּיִת וְשֶׁלֹּא בִּפְנֵי הַבַּיִת.

The Gemara cites the next clause of the Mishnah: The mitzva of animal tithe applies **in the presence of the Temple and not in the presence of the Temple.**

QUESTION

אִי הָכִי, אֲפִילּוּ הָאִידָּנָא נָמֵי!

The Gemara asks: **If so, even nowadays** people should **also** be obligated to separate animal tithes! Why don't we do it today?

ANSWER

כִּדְרַב הוּנָא, דְּאָמַר רַב הוּנָא: גְּזֵירָה מִשּׁוּם יָתוֹם.

The Gemara answers: It is **like Rav Huna's statement, as Rav Huna said: It is a decree because of an orphan** animal, a motherless lamb, which is exempt from tithes, lest one come to tithe it together with other animals.

OBJECTION

אִי הָכִי, מֵעִיקָּרָא נָמֵי לָא!

The Gemara objects: **If so, even originally,** when the Beis Hamikdash stood, they should **also not** have tithed, out of the same concern for an orphan animal!

RESOLUTION

אֶלָּא, אֶפְשָׁר בְּהַכְרָזָה.

Rather, originally **it was possible by means of an announcement,** informing people which animals were orphans.

OBJECTION

הָכָא נָמֵי, אֶפְשָׁר בְּהַכְרָזָה!

The Gemara asks: **Here too, nowadays, it should be possible by means of an announcement!** Why stop the entire mitzva?

ANSWER

אֶלָּא אָמַר רַבָּה: מִשּׁוּם תַּקָּלָה,

Rather, Rabba said: The Rabbinic prohibition nowadays is **because of a potential mishap,** that someone might mistakenly shear or work the consecrated tithe animal, or eat it without a blemish.

PROOF

וּמְנָא תֵּימְרָא דְּחָיְישִׁינַן לְתַקָּלָה?

And from where do you say that we are concerned for a potential mishap after the churban?

PROOF

דְּתַנַּן: אֵין מַקְדִּישִׁין, וְאֵין מַעֲרִיכִין, וְאֵין מַחֲרִימִין בַּזְּמַן הַזֶּה.

For we learned in a Mishnah: One may not consecrate items, **and one may not make vows of valuation, and one may not declare items cherem in the present time.**

PROOF

וְאִם הִקְדִּישׁ וְהֶעֱרִיךְ וְהֶחֱרִים,

And if one did consecrate, or make a valuation, or declare cherem,

PROOF

בְּהֵמָה — תֵּיעָקֵר,

if it is an **animal, it must be uprooted** and destroyed;

PROOF

פֵּירוֹת כְּסוּת וְכֵלִים — יֵרָקְבוּ,

if they are **produce, garments, or vessels, they should be left to rot;**

PROOF

מָעוֹת וּכְלֵי מַתָּכוֹת — יוֹלִיךְ לְיָם הַמֶּלַח.

and if they are **money or metal vessels, he should take them to the Salt Sea** to cast them away.

EXPLANATION

וְאֵיזֶהוּ עִיקּוּר?

The Gemara clarifies: **And what is this uprooting** of an animal?

EXPLANATION

נוֹעֵל דֶּלֶת בְּפָנֶיהָ וְהִיא מֵתָה מֵאֵילֶיהָ.

He locks the door in front of it and it dies on its own from starvation. This proves we avoid creating holy animals nowadays due to potential mishaps.

QUESTION

אִי הָכִי, בְּכוֹר נָמֵי לָא לִיקְדֵּשׁ!

The Gemara asks: **If so, a firstborn** male animal **should also not become holy** nowadays, so as to avoid a mishap!

ANSWER

בְּכוֹר בְּדִידַן תַּלְיָא מִילְּתָא?

The Gemara answers: **Does the matter of a firstborn depend on us?**

ANSWER

בְּרֶחֶם קָדוֹשׁ!

It becomes holy in the womb automatically upon birth!

QUESTION

הָכִי קָאָמַר: לִיקְנִינְהוּ לְאוּדְנַיְיהוּ לְגוֹיִם, דְּלָא לִיקְדֵּשׁ מֵעִיקָּרָא!

The Gemara clarifies the question: **This is what he is saying: Let us sell their ears to non-Jews** before birth, **so that they will not become holy in the first place!** Why don't Chazal require us to do this to avoid a mishap?

ANSWER

אֶפְשָׁר כִּדְרַב יְהוּדָה, דְּאָמַר רַב יְהוּדָה: מוּתָּר לוֹ לָאָדָם לְהַטִּיל מוּם בִּבְכוֹר קוֹדֶם שֶׁיֵּצֵא לָאֲוִיר הָעוֹלָם.

The Gemara suggests: **It is possible** to act in accordance with the ruling **like Rav Yehuda, as Rav Yehuda said: It is permitted for a person to inflict a blemish upon a firstborn** fetus **before it emerges into the atmosphere of the world,** since it is not yet sanctified as a firstborn.

QUESTION

הָכָא נָמֵי, אֶפְשָׁר דְּשָׁדֵי בֵּיהּ מוּמָא מֵעִיקָּרָא!

Here too, regarding animal tithes, **it is possible that he throws a blemish into it at the outset,** before it becomes sanctified!

ANSWER

מִי יָדַע הֵי נָפֵיק?

The Gemara answers: **Does he know which** animal **will emerge** tenth?

EXPLANATION

וְכִי תֵּימָא דְּמַפֵּיק לֵיהּ בְּרֵישׁ עַשְׂרָה — "לֹא יְבַקֵּר בֵּין טוֹב לָרָע" אָמַר רַחֲמָנָא.

And if you would say that he brings out the blemished animal **at the head of ten,** ensuring that it becomes the tenth, **the Merciful One states: "He shall not inquire between good or bad,"** meaning one may not plan in advance which animal will become the tenth.

QUESTION

וְכִי תֵּימָא: אֶפְשָׁר דְּשָׁדֵי בֵּיהּ מוּמָא בְּכוּלֵּיהּ עָדְרֵיהּ —

And if you would say that **it is possible that he throws a blemish into his entire herd,** ensuring that whichever animal comes out tenth will be blemished,

ANSWER

מְהֵרָה יִבָּנֶה בֵּית הַמִּקְדָּשׁ, וּבָעֵינַן בְּהֵמָה לְהַקְרָבָה וְלֵיכָּא.

that is also problematic, because **speedily the Bais Hamikdash will be rebuilt, and we will require animals for bringing as offerings and there will be none** unblemished!

QUESTION

הָכִי נָמֵי בִּבְכוֹר בְּהֵמָה, מְהֵרָה יִבָּנֶה בֵּית הַמִּקְדָּשׁ, וּבָעֵינַן בְּהֵמָה לְהַקְרָבָה וְלֵיכָּא!

The Gemara asks: **So too regarding a firstborn animal,** why not also say **speedily the Bais Hamikdash will be rebuilt, and we will require animals for bringing as offerings and there will be none?**

ANSWER

אֶפְשָׁר בִּפְשׁוּטִין.

The Gemara answers: Regarding offerings, **it is possible** to bring them **from ordinary, non-firstborn animals.**

QUESTION

הָכָא נָמֵי, אֶפְשָׁר בִּלְקוּחִין!

The Gemara challenges: **Here too,** regarding animal tithe, **it is possible** to bring offerings **from purchased animals** which are exempt from animal tithe!

ANSWER

כֵּיוָן דְּאִיהוּ שָׁדֵי בֵּיהּ מוּמָא בְּכוּלֵּיהּ עֲדֶרֵיהּ, וּשְׁכִיחִי מוּמֵי דְּפָסְלִי בְּקָדָשִׁים, דַּאֲפִילּוּ דּוּקִּין שֶׁבָּעַיִן נָמֵי פָּסְלִי — לָא שְׁכִיחִי.

The Gemara answers: **Since he** and everyone else **throws a blemish into his entire herd, and blemishes that disqualify for korbanos are common—for even cataract specks in the eye also disqualify—it will not be common** to find unblemished animals to purchase. Therefore, the Chachamim decreed that one should not tithe his animals in present times.

מִשְׁנָה MISHNAH

MISHNAH

בַּחוּלִּין אֲבָל לֹא בַּמּוּקְדָּשִׁין.

§ The Mishnah taught that animal tithe applies **to non-sacred animals, but not to sacrificial animals.**

גְּמָרָא GEMARA

QUESTION

מוּקְדָּשִׁין — פְּשִׁיטָא, לָאו דִּידֵיהּ נִינְהוּ!

The Gemara asks: Regarding **sacrificial animals, it is obvious** that tithe does not apply to them, as **they are not his** property to consecrate!

ANSWER

בְּקָדָשִׁים קַלִּים, וְאַלִּיבָּא דְּרַבִּי יוֹסֵי הַגְּלִילִי, דְּאָמַר: קָדָשִׁים קַלִּים מָמוֹן בְּעָלִים הֵם.

The Gemara answers: The Mishnah is talking **about offerings of lesser sanctity, and according to Rabbi Yosei HaGelili, who says: Offerings of lesser sanctity are the monetary property of the owner,** and therefore he has ownership to consecrate them.

PROOF

דְּתַנְיָא: "וּמָעֲלָה מַעַל בַּה'" — לְרַבּוֹת קָדָשִׁים קַלִּים שֶׁהֵן מָמוֹן בְּעָלִים, דִּבְרֵי רַבִּי יוֹסֵי הַגְּלִילִי.

For it is taught in a Braisa: "And he commits a trespass against Hashem"—this comes to include offerings of lesser sanctity, that they are the monetary property of the owner, these are the words of Rabbi Yosei HaGelili.

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא לִיעַשְּׂרוּ, קָא מַשְׁמַע לַן.

Therefore, **it might enter your mind to say let them be tithed, so** the Mishnah **comes to teach us** that they cannot be tithed.

QUESTION

וְאֵימָא הָכִי נָמֵי!

The Gemara suggests: **And say that indeed it is so,** that offerings of lesser sanctity can be tithed!

ANSWER

”יִהְיֶה קֹדֶשׁ“ אָמַר רַחֲמָנָא, וְלֹא שֶׁכְּבָר קָדוֹשׁ.

The Gemara answers: **"It shall be holy," the Merciful One said,** implying that it becomes holy now, **and not that it is already holy.**

QUESTION

טַעְמָא דִּכְתַב רַחֲמָנָא ”יִהְיֶה קֹדֶשׁ“, הָא לָאו הָכִי הַוָה אָמֵינָא חָיְילָא קְדוּשַׁת מַעֲשֵׂר עִילָּוַיהוּ?

The Gemara asks: Is the **reason only because the Merciful One wrote "It shall be holy," implying that were it not so, I would say that the sanctity of tithe takes effect upon them?**

QUESTION

הַשְׁתָּא קְדוּשָׁה חֲמוּרָה אַקְדוּשָׁה קַלָּה לָא חָיְילָא, קְדוּשָׁה קַלָּה אַקְדוּשָׁה קַלָּה מִיבַּעְיָא?!

Now, if a stringent sanctity does not take effect upon a lesser sanctity, is it necessary to say that a lesser sanctity does not take effect upon a lesser sanctity?!

QUESTION

מַאי הִיא?

The Gemara clarifies: **What is this** rule that a stringent sanctity does not take effect upon a lesser sanctity?

PROOF

דְּתַנַן: אֶחָד קָדְשֵׁי מִזְבֵּחַ וְאֶחָד קָדְשֵׁי בֶּדֶק הַבַּיִת, אֵין מְשַׁנִּין אוֹתָם מִקְּדוּשָׁה לִקְדוּשָׁה, אֲבָל מַקְדִּישִׁין אוֹתָן הֶקְדֵּשׁ עִילּוּי, וּמַחֲרִימִין אוֹתָן.

For we learned in a Mishnah: Whether animals consecrated for the Altar or consecrated for Temple maintenance, one cannot change them from one sanctity to another sanctity, but one can consecrate them with a monetary consecration, or dedicate them as cherem to the Kohanim. Thus, even a higher sanctity of the Altar cannot take effect on an animal already holy for Temple maintenance!

ANSWER

מַהוּ דְּתֵימָא: הָתָם, דְּכָל בְּהֵמָה לָאו לְעוֹלָה קָיְימָא, אֲבָל הָכָא, דְּכָל בְּהֵמָה לְמַעֲשֵׂר קָיְימָא, אַף עַל גַּב דְּאַקְדְּשַׁהּ — לָא פָּקַע אִיסּוּרָא דְּמַעֲשֵׂר מִינַּהּ.

The Gemara answers: **Lest you say: There, not every animal stands to become a olah-offering,** so a higher sanctity cannot take effect once consecrated; **but here, where every animal stands for animal tithe, even though he consecrated it** for a peace-offering, **the potential obligation of tithe is not removed from it.**

QUESTION

לְמַאי נָפְקָא מִינַּהּ?

The Gemara asks: **What is the practical difference** if the sanctity of tithe takes effect upon an animal already consecrated as a peace-offering?

ANSWER

בְּ"לֹא יִגָּאֵל" וּבְ"לֹא יִמָּכֵר" קָא מַשְׁמַע לַן.

The Gemara answers: The difference is regarding the prohibitions of **"It shall not be redeemed" and "It shall not be sold"** which apply specifically to tithes; therefore, the verse **comes to teach us** that tithe sanctity does not take effect on it.

מִשְׁנָה MISHNAH

MISHNAH

וְנוֹהֵג בַּבָּקָר וּבַצֹּאן, וְאֵין מִתְעַשְּׂרִין מִזֶּה עַל זֶה, בַּכְּבָשִׂים וּבָעִזִּים וְכוּ'.

§ The Mishnah stated: **And animal tithe applies to cattle and to sheep, and they are not tithed from this for that, nor with sheep and goats, etc.**

גְּמָרָא GEMARA

QUESTION

וְיִהְיוּ חָדָשׁ וְיָשָׁן מִתְעַשְּׂרִין מִזֶּה עַל זֶה מִקַּל וָחוֹמֶר:

The Gemara suggests: **And should not new-born animals and old-born animals be tithed from this for that by a kal v'chomer argument:**

PROOF

וּמָה כְּבָשִׂים וְעִזִּים שֶׁהֵם כִּלְאַיִם זֶה בָּזֶה — מִתְעַשְּׂרִין מִזֶּה עַל זֶה, חָדָשׁ וְיָשָׁן שֶׁאֵינָן כִּלְאַיִם זֶה בָּזֶה — אֵינוֹ דִּין שֶׁיִּתְעַשְּׂרוּ מִזֶּה עַל זֶה?

Just as sheep and goats, which are kilayim with each other, are nevertheless tithed from one for the other; new and old animals, which are not kilayim with each other, is it not logical that they should be tithed from one for the other?

ANSWER

תַּלְמוּד לוֹמַר: "עַשֵּׂר תְּעַשֵּׂר" בִּשְׁתֵּי מַעֲשְׂרוֹת הַכָּתוּב מְדַבֵּר, אֶחָד מַעֲשַׂר בְּהֵמָה וְאֶחָד מַעֲשַׂר דָּגָן, וּמַקִּישׁ מַעֲשַׂר בְּהֵמָה לְמַעֲשַׂר דָּגָן:

The verse states: "Tithe you shall tithe." The verse speaks of two tithes, one being animal tithe and one being grain tithe, and it compares animal tithe to grain tithe:

EXPLANATION

מָה מַעֲשַׂר דָּגָן מֵחָדָשׁ עַל הַיָּשָׁן לֹא, אַף מַעֲשַׂר בְּהֵמָה מֵחָדָשׁ עַל הַיָּשָׁן לֹא.

Just as with grain tithe, one may not tithe **from the new crop for the old crop, so too with animal tithe, one may not** tithe **from new animals for old animals.**

QUESTION

אִי הָכִי, כְּבָשִׂים וְעִזִּים נָמֵי לֵימָא: מַקִּישׁ מַעֲשֵׂר בְּהֵמָה לְמַעֲשֵׂר דָּגָן — מָה מַעֲשֵׂר דָּגָן מִמִּין עַל שֶׁאֵינוֹ מִינוֹ לֹא, אַף מַעֲשַׂר בְּהֵמָה מִמִּין עַל שֶׁאֵינוֹ מִינוֹ לֹא?

The Gemara asks: **If so, regarding sheep and goats also, let us say: Comparing animal tithe to grain tithe—just as grain tithe may not** be tithed **from one species for another species, so too animal tithe may not** be tithed **from one species for another species?**

ANSWER

רַבִּי רַחֲמָנָא "צֹאן".

The Gemara answers: **The Merciful One included** sheep and goats together by writing the inclusive word **"flock".**

QUESTION

אִי הָכִי, חָדָשׁ וְיָשָׁן נָמֵי!

The Gemara challenges: **If so, new and old animals should also** be valid to tithe from one for another, since they are both within "flock"!

ANSWER

הָא כְּתִיב "עַשֵּׂר תְּעַשֵּׂר".

The Gemara answers: **Behold it is written: "Tithe you shall tithe,"** which equates it to grain tithes.

QUESTION

וּמָה רָאִיתָ?

The Gemara asks: **And what did you see** to apply the comparison to years rather than to species?

ANSWER

אָמַר רָבָא: אָמַר קְרָא "שָׁנָה שָׁנָה" — לְשָׁנָה הִקַּשְׁתִּיו, וְלֹא לְדָבָר אַחֵר.

Rava said: The verse states "year by year," teaching: **I compared it regarding years, and not for another matter.**

מִשְׁנָה MISHNAH

MISHNAH

תְּנַן הָתָם: אֵין תּוֹרְמִין מִמִּין עַל שֶׁאֵינוֹ מִינוֹ, וְאִם תָּרַם — אֵין תְּרוּמָתוֹ תְּרוּמָה.

§ **We learned elsewhere in a Mishnah: One may not separate terumah from one species for a different species, and if he separated terumah, his terumah is not terumah.**

גְּמָרָא GEMARA

QUESTION

מְנָא הָנֵי מִילֵּי?

The Gemara asks: **From where are these words** derived?

ANSWER

אָמַר רַבִּי אַמִּי אָמַר רַבִּי יַנַּאי, וְאָמְרִי לַהּ אָמַר רַבִּי אַמִּי אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: ״כָּל חֵלֶב יִצְהָר וְכָל חֵלֶב תִּירוֹשׁ וְדָגָן״ — אָמְרָה תוֹרָה: תֵּן חֵלֶב לָזֶה וְחֵלֶב לָזֶה.

Rabbi Ami said that Rabbi Yannai said, and some say Rabbi Ami said that Rabbi Shimon ben Lakish said: The verse states: **"All the best of the oil and all the best of the wine and the grain"—the Torah is saying: Give the best of this** species for itself **and the best of that** species for itself, but do not separate from one species for another.

SUMMARY

The Gemara first addresses a apparent contradiction between our Mishnah and a braisa of Rabbi Akiva, who learns from a pasuk that ma'aser behemah does not apply outside Eretz Yisrael. The Gemara answers that according to Rabbi Akiva, an animal outside the Land still becomes kadosh as a tithe, but one does not bring it up to be sacrificed on the mizbe'ach; rather, it is eaten by its owner once it receives a blemish. The Gemara then asks why we do not separate ma'aser behemah nowadays, given that the Mishnah says the mitzva applies even when the Mikdash is not standing. Rabba explains that Chazal instituted a gzeirah against separating tithes nowadays because of a potential תקלה (mishap)—namely, that a person might mistakenly shear, work, or eat the consecrated animal without a blemish. The Gemara brings support for this gzeirah from a Mishnah stating that one may not consecrate items nowadays, and if one does, an animal must be locked away to starve so as to prevent any mishhandling of hekdesh. The Gemara concludes by discussing why this concern does not apply to a bekhor, which becomes kadosh automatically from the womb, and why we do not require people to blemish their entire herd in advance or sell part of the mothers to a non-Jew.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara is bothered by a basic kasha: why don't Chazal require us to throw a blemish on all our animals or sell a piece of the mother to a goy before birth so we never run into the severe issur of a mishap with a kadosh animal nowadays? Look at the teretz the Gemara gives! If everyone were to go around damaging their herds to avoid a potential nisayon, מהרה יבנה בית המקדש, speedily the Beis HaMikdash will be rebuilt, and when we need unblemished kosher animals to bring on the mizbe'ach, there won't be any available!

Think about what the Tanna is telling us here. Chazal were living in the dark reality of the churban, surrounded by ruins and Roman decrees. Lichoira, the practical, safe thing to do was to close shop and plan only for the present exile. But a Yid doesn't live like that. We don't plan our lives solely around the current darkness or set up our world in a way that forgets Geulah. We keep ourselves ready. We don't ruin the future just to make today a little more comfortable or risk-free.

This is a major lesson for our day-to-day avodah. Sometimes a Yid goes through a rough patch, a spiritual or personal churban, and the yetzer hara whispers: "Just give up on your bigger aspirations. Put a blemish on your dreams, lower your standards, write off your potential so you don't fail." The sugya teaches us the exact opposite. Never compromise your capacity for high kedushah just because things are hard right now. Keep your flock whole. Hashem can rebuild your personal Mikdash in an instant, and when He does, you want to be completely ready to serve Him with your absolute best.

Today, when you feel discouraged or bogged down by current difficulties, pause and tell yourself: "I am keeping myself ready for the Geulah." Do one mitzvah or learn one extra seder with the explicit emunah that Moshiach is coming today.

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.'