

חומש עם רש"י • תולדות • שלישי

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.

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

פסוק א

Pasuk 1

וַיִּגְדַּל הָאִישׁ וַיֵּלֶךְ הָלוֹךְ וַיִּגְדַּל עַד כִּי גָדַל מְאֹד׃

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

רש"י

כִּי גָדַל מְאֹד. שֶׁהָיוּ אוֹמְרִים זָכַל פְּרִדּוֹתָיו שֶׁל יִצְחָק וְלֹא כֶסֶף׃
his silver and not Yitzchak of the mules of the dung of saying that they were exceedingly he became great For

וַיִּזְכְּבוּ שֶׁל אֲבִימֶלֶךְ בְּרֵאשִׁית רַבָּה׃
Rabbah Bereshis Avimelech of and his gold

פסוק ב

Pasuk 2

וַיְהִי לוֹ מִקְנֵה צֹאן וּמִקְנֵה בָקָר וְעֶבְדָּה רַבָּה וַיִּקְנְאוּ אוֹתוֹ׃

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

פְּלִשְׁתִּים׃

the Philistines

רש"י

וְעֶבְדָּה רַבָּה. פְּעָלָה רַבָּה בְּלָשׁוֹן לַע"ז אוֹבֵרִי"נָא, עֲבֹדָה מְשֻׁמָּע עֲבֹדָה אַחַת; עֲבָדָה׃
work one work implies work ouvaine foreign in the language many undertakings great and work

מְשֻׁמָּע פְּעָלָה רַבָּה׃
many undertakings implies

פסוק ג

וְכָל הַבְּאֵרֹת אֲשֶׁר חָפְרוּ עֲבָדֵי אָבִיו בַּיָּמִי אֲבֹרָהֶם אָבִיו סָתְמוּם
 stopped them up his father Avraham in the days of his father the servants of dug which the wells And all
 פְּלִשְׁתִּים וַיִּמְלְאוּם עֶפְרָ:
 earth and filled them with the Pelishtim

רש"י

סִתְּמוּם פִּלְשְׁתִּים. מִפְּנֵי שֶׁאָמְרוּ תִּקְלָה הֵם לָנוּ מִפְּנֵי הַגִּזְסוֹת הַבָּאוֹת עָלֵינוּ,
 upon us that come the troops because of to us they are a obstacle that they said because Philistines stopped them up
 טְמוֹנוֹן פְּלִשְׁתָּאִי לְשׁוֹן סְתִימָה, וּבִלְשׁוֹן הַתְּלִמוֹד מְטַמֵּם אֶת הַלֵּב:
 the heart — chokes up the Talmud and in the language of stopping up an expression of the Philistines stopped them up

פסוק ד

וַיֹּאמֶר אַבְיִמֶלֶךְ אֶל יִצְחָק לָךְ מֵעַמָּנוּ כִּי עֲצַמְתָּ מִמָּנוּ מְאֹד:
 exceedingly than us you became mightier for from us go Yitzchak to Avimelech And he said

פסוק ה

וַיֵּלֶךְ מִשָּׁם יִצְחָק וַיַּחַן בְּנַחַל גֶּרָר וַיֵּשֶׁב שָׁם:
 there and dwelt Gerar in the valley of and encamped Yitzchak from there and went

רש"י

בְּנַחַל גֶּרָר. רָחוֹק מִן הָעִיר:
 the city from far away Gerar In the valley of

פסוק ו

וַיֵּשֶׁב יִצְחָק וַיַּחְפֹּר אֶת בְּאֵרֹת הַמַּיִם אֲשֶׁר חָפְרוּ בַּיָּמִי אֲבֹרָהֶם אָבִיו
 his father Avraham in the days of they dug that the water wells of — and dug Yitzchak and returned
 וַיִּסְתְּמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת אֲבֹרָהֶם וַיִּקְרָא לָהֶן שְׁמוֹת כַּשְּׁמוֹת
 like the names names to them and he called Avraham death of after Philistines and stopped them up
 אֲשֶׁר קָרָא לָהֶן אָבִיו:
 his father to them called that

רש"י

וַיֵּשֶׁב וַיַּחְפֹּר. הַבְּאֵרוֹת אֲשֶׁר חָפְרוּ בַּיָּמִי אֲבֹרָהֶם אָבִיו וּפְלִשְׁתִּים
 and the Philistines his father Avraham in the days of they had dug which the wells and he dug And he returned
 סִתְּמוּם, מִקְדָּם שֶׁנִּסַּע יִצְחָק מִגֶּרָר, חָזַר וַיַּחְפֹּר:
 and dug them he returned from Gerar Yitzchak that traveled prior to had stopped them up

פסוק ז

וַיַּחְפְּרוּ עַבְדֵי יִצְחָק בְּנַחַל וַיִּמְצְאוּ שָׁם בְּאֵר מַיִם חַיִּים:

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

פסוק ח

וַיָּרִיבוּ רָעִי גֵרָר עִם רָעִי יִצְחָק לֵאמֹר לָנוּ הַמַּיִם וַיִּקְרָא

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

שֵׁם הַבְּאֵר עֵשֶׂק כִּי הִתְעַשְׁקוּ עִמּוֹ:

with him they contended because Esek the well the name of

רש"י

עשק. ערעור:

dispute Esek

רש"י

כִּי הִתְעַשְׁקוּ עִמּוֹ. נִתְעַשְׁקוּ עִמּוֹ עָלֶיהָ בְּמַרִּיבָה וְעִרְעוֹר:

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

פסוק ט

וַיַּחְפְּרוּ בְּאֵר אַחֶרֶת וַיָּרִיבוּ גַם עָלֶיהָ וַיִּקְרָא שְׁמָהּ שִׁטְנָה:

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

רש"י

שטנה. נושימנ"ט:

nuisement Sitanah

פסוק י

וַיַּעֲתֶק מִשָּׁם וַיַּחְפֹּר בְּאֵר אַחֶרֶת וְלֹא רָבוּ עָלֶיהָ וַיִּקְרָא שְׁמָהּ

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

רְחֹבוֹת וַיֹּאמֶר כִּי עָתָה הִרְחִיב יְהוָה לָנוּ וּפְרִינֹנוּ בְּאֶרֶץ:

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

רש"י

ופרינו בארץ. כתרגומו וניפוש בארעא:

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

CHAPTER SUMMARY

The aliyah details Yitzchak's expanding wealth and his subsequent encounters with the local inhabitants. After the Pelisitim 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—he his

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

לְמַעַן 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 dragged into 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.

דף יומי • בכורות • דף 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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צמוד א' DAF 53A

משנה MISHNAH

MISHNAH

מתני'

MISHNAH:

MISHNAH

מעשר בהמה

The mitzva of **animal tithe**

MISHNAH

נוהג בארץ ובחוץ לארץ,

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

MISHNAH

בפני הבית ושל לא בפני הבית,

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

MISHNAH

בחולין אבל לא במוקדשין.

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

בַּכֶּבֶשִׁים וּבַעֲזִים

It applies to sheep and to goats,

MISHNAH

וּמִתְעַשְּׂרִין מִזֶּה עַל זֶה.

and they are tithed from one for the other.

MISHNAH

בַּחֲדָשׁ 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

שְׁהִיָּה בְּדִין,

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

MISHNAH

וּמָה אִם הֶחֱדָשׁ וְהַיָּשָׁן שְׁאֵינָן כְּלָאִים זֶה בָּזָה 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

בַּכֶּבֶשִׁים וּבַעֲזִים שֶׁהֵן כְּלָאִים זֶה בָּזָה — אֵינָן דִּין שְׁלֹא יִהְיוּ 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

תִּלְמוּד לומר: "וְצֹאן",

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

MISHNAH

משמע כל צאן אחד.

which implies all flock is one species.

גמרא GEMARA

GEMARA

גמ'

GEMARA:

QUESTION

לימא מתניתין דלא כרבי עקיבא?

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

PROOF

דתנא, רבי עקיבא אומר:

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

PROOF

כול יעלה אדם מעשר בהמה מחוצה לארץ ויקריבנו?

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

תלמוד לומר: "והבאתם שמה עלתיכם וזבחיכם ואת מעשרתיכם".

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

PROOF

בשתי מעשרות הכתוב מדבר,

The verse is speaking of two tithes,

PROOF

אחד מעשר בהמה ואחד מעשר דגן,

one is animal tithe and one is grain tithe.

PROOF

ממקום שאתה מעלה מעשר דגן אתה מעלה מעשר בהמה,

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

PROOF

וממקום שאי אתה מעלה מעשר דגן אי אתה מעלה מעשר בהמה!

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

אפילו תימא רבי עקיבא,

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

ANSWER

כאן ליקרב, כאן ליקדש.

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

דיקא נמי, דקא נסיב לה תלמודא "והבאתם שמה",

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

PROOF

שמע מינה.

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

QUESTION

אי הכי, מאחר שאינו קרב, אמאי קדוש?

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

לנאכל במומו לבועלים.

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

STATEMENT

בפני הבית ושלל בפני הבית.

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

אי הכי, אפילו האידנא נמי!

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

ANSWER

כְּדָרְבּ הוּנָא, דְּאָמַר רַב הוּנָא: גְּזִירָה מְשׁוּם 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, מַעֲיָקְרָא נָמִי 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 בְּהַכְרֵזָה.

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

OBJECTION

הָכֵא נָמִי, אֶפְשָׁר בְּהַכְרֵזָה!

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

ANSWER

אֶלָּא אָמַר רַבָּה: מְשׁוּם תַּקְלָה,

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

וּמִנָּא תִּימָרָא דְּחִיּוּשִׁינוּ לְתַקְלָה?

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

PROOF

דְּתַנּוּ: אִין מְקַדִּישִׁין, וְאִין מַעֲרִיכִין, וְאִין מַחְרִימִין בְּזִמְנָא הָדָא.

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 וְהַעֲרִיף וְהַחֲרִים,

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

PROOF

בְּהִמָּה — תִּיעָקֵר,

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

PROOF

פירות כסות וכלים — ירקבו,

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

PROOF

מעות וכלי מתכות — יוליך לים המלח.

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

EXPLANATION

ואיזהו עיקור?

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

EXPLANATION

נועל דלת בפניה והיא מתה מאליה.

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

אי הכי, בכור נמי לא ליקדש!

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

ANSWER

בכור בדידן תליא מילתא?

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

ANSWER

ברחם קדוש!

It becomes holy in the womb automatically upon birth!

QUESTION

הכי קאמר: ליקנינהו לאודניהו לגוים, דלא ליקדש מעיקרא!

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?

עמוד ב' DAF 53B

ANSWER

אָפּשָׁר כְּדָרְבּ יְהוּדָה, דָּאָמַר רַב יְהוּדָה: מוֹתֵר לוֹ לְאַדָּם לְהַטִּיל מוּם בְּכּוֹר קוֹדֵם שֶׁיֵּצֵא לְאוֹר 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 נָמִי, אָפּשָׁר דְּשַׁדִּי בִּיה מוּמָא מַעֲקָרָא!

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 הִי נָפִיק?

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

EXPLANATION

וְכִי תֵימָא דְּמַפִּיק לִיה בְּרִישׁ עֲשָׂרָה — "לֹא יִבְקֹר בֵּין טוֹב לְרַע" 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 תֵימָא: אָפּשָׁר דְּשַׁדִּי בִּיה מוּמָא בְּכוּלֵּיהּ עֲדָרִיהּ —

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 יִבְנֶה בֵּית הַמִּקְדָּשׁ, וּבְעֵינֵינוּ בְּהֶמָּה לְהַקְרִיבָהּ וְלִיכָא.

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 נָמִי בְּכּוֹר בְּהֶמָּה, מְהֵרָה יִבְנֶה בֵּית הַמִּקְדָּשׁ, וּבְעֵינֵינוּ בְּהֶמָּה לְהַקְרִיבָהּ וְלִיכָא!

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

אָפּשָׁר בְּפִשּׁוּטֵינוּ.

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

QUESTION

הָכָא נָמִי, אָפּשָׁר בְּלִקְוֹחֵינוּ!

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

ANSWER

כִּיּוֹן דִּאִיהוּ שְׂדֵי בֵיהּ מוּמָא בְּכוּלֵיהּ עֲדִריהּ, וּשְׂכִיחֵי מוּמֵי דְפָסִילֵי בְּקֻדְשֵׁיהֶם, דְּאִפִּילוּ דּוּקִין שְׂפָעִין נְמִי פָסִילֵי — לָא שְׂכִיחֵי.

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

בְּחוּלִין אֶכָּל לֹא בְּמוֹקֵדְשִׁין.

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

גְּמָרָא GEMARA

QUESTION

מוֹקֵדְשִׁין — פְּשִׁיטָא, לָא דִּידִיָּה 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

בְּקֻדְשֵׁים קָלִים, וְאֵלֵיכָא דְרַבִּי יוֹסִי הַגָּלִילִי, דְּאָמַר: קֻדְשֵׁים קָלִים מְמוֹן בְּעָלֵיהֶם.

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

דִּתְנִינָא: "וּמַעַלָּה מַעַל בְּהִ" — לְרַבּוֹת קֻדְשֵׁים קָלִים שֶׁהֵן מְמוֹן בְּעָלֵים, דְּבָרֵי רַבִּי יוֹסִי הַגָּלִילִי.

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

סָלָקָא דַּעְתָּךְ אֲמִינָא לִיעֲשֹׂרוּ, קָא מְשַׁמַּע לֵן.

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

וְאִמָּא הָכִי נָמִי!

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

ANSWER

”יִהְיֶה קֹדֶשׁ” אָמַר רַחֲמָנָא, וְלֹא שְׂכַבְרָא קֹדֶשׁ.

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

טַעֲמָא דְכִתְבֵּי רַחֲמָנָא ”יִהְיֶה קֹדֶשׁ”, הָא לָאו הָכִי הוּא אֲמִינָא חֲיִילָא קְדוּשַׁת מַעֲשֵׂר עִלּוּיָהּ?

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 אֶקְדוּשָׁה קְלָה לָא חֲיִילָא, קְדוּשָׁה קְלָה אֶקְדוּשָׁה קְלָה מִיבַעְיָא?!

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

דִּתְנִינוּ: אֶחָד קֹדֶשִׁי מִזְבֵּחַ וְאֶחָד קֹדֶשִׁי בֶּדֶק הַבַּיִת, אֵין מְשַׁנִּין אוֹתָם מִקְדוּשָׁה לְקְדוּשָׁה, אֲבָל מִקְדִּישִׁין אוֹתָן הַקֹּדֶשׁ עִלּוּי, וּמַחְרִימִין 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 דְּתִימָא: הֵתָם, דְּכָל בְּהֶמְהָ לָאו לְעוּלָה קִיָּימָא, אֲבָל הֶכָא, דְּכָל בְּהֶמְהָ לְמַעֲשֵׂר קִיָּימָא, אַף עַל גַּב דְּאֶקְדִּישָׁה — לָא פָקַע אִיסוּרָא דְּמַעֲשֵׂר מִינָהּ.

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 נִפְקָא מִינָהּ?

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

ב"לא יגאל" וב"לא ימכר" קא משמע לן.

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 בַּבֶּקָר וּבַצֹּאן, וְאֵין מִתְעַשְּׂרִין מִזֶּה עַל זֶה, בַּכֹּבָשִׁים וּבַעֲזִים 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

וַיְהִי חֹדֶשׁ וַיֵּשֶׁן מִתְעַשְּׂרִין מִזֶּה עַל זֶה מִקֵּל וְחוֹמֶר:

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

וְמָה בַּכֹּבָשִׁים וְעֲזִים שֶׁהֵם כְּלָאִים זֶה בָּזֶה — מִתְעַשְּׂרִין מִזֶּה עַל זֶה, חֹדֶשׁ וַיֵּשֶׁן שְׂאִינָן כְּלָאִים זֶה בָּזֶה — אֵינּוּ דִּין שְׂתִּיעֲשֻׁרוּ 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

תְּלִמוּד לומר: "עֲשֹׂר תַעֲשֹׂר" בְּשֵׁתִי מַעֲשְׂרוֹת הַכֶּתוּב מְדַבֵּר, אֶחָד מַעֲשֵׁר בְּהֶמָּה וְאֶחָד מַעֲשֵׁר דָּגָן, וּמִקִּישׁ מַעֲשֵׁר בְּהֶמָּה לְמַעֲשֵׁר 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 מַעֲשֵׁר דָּגָן מִחֹדֶשׁ עַל הַיֵּשֶׁן לֹא, אִם מַעֲשֵׁר בְּהֶמָּה מִחֹדֶשׁ עַל הַיֵּשֶׁן 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

אי הכי, ככשים ועזים נמי לימא: מקיש מעשר בהמה למעשר דגן — מה מעשר דגן ממין על שאינו מינו לא, אף מעשר בהמה ממין על שאינו מינו לא?

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

רבי רחמנא "צאן".

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

QUESTION

אי הכי, חדש וישן נמי!

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

הא כתיב "עשר תעשר".

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

QUESTION

ומה ראית?

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

ANSWER

אמר רבא: אמר קרא "שנה שנה" — לשנה הקשתי, ולא לדבר אחר.

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

משנה MISHNAH

MISHNAH

תנו הָתָם: אין תורמין ממין על שאינו מינו, ואם תרם — אין תרומתו תרומה.

§ 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.

גמרא GEMARA

QUESTION

מנא הני מילי?

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

ANSWER

אָמַר רַבִּי אָמִי אָמַר רַבִּי יַנָּאִי, וְאָמַרִי לֵה אָמַר רַבִּי אָמִי אָמַר רַבִּי שִׁמּוֹן בֶּן לָקִישׁ: "כָּל חֵלֶב יִצְהָר
וְכָל חֵלֶב תִּירוֹשׁ וְדָגָן" — אָמְרָה תּוֹרָה: 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 hekdeshe. The Gemara concludes by discussing why this concern does not apply to a bechor, 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.

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.

תהלים • חמשה קאפיטלער

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.

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עֹז וְאֵין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תִּסּוּבְּנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינִי בְּמִתְג וְרָסִן עָדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יִסּוּבְּנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוּ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךָ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךָ אֵל יָנוּם שִׁמְרָךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךָ יְהוָה צִלָּךָ עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:
יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:
יְהוָה יִשְׁמַר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:
אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:
אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנִי מִי יַעֲמֵד:
כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְרָא:
קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:
נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:
יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְדוּת:
וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל 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.'