חוּמָּשׁ עִם רַשִׁ"י · וזאת הברכה · רִאשׁוֹן

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

V'ZOT HABERACHAH · 1ST ALIYAH

📖 CHAPTER PREVIEW

We begin the final parsha of the Torah, Parshas V'Zot HaBerachah, where Moshe Rabbeinu, the ish HaElokim, prepares to leave this world by giving his final, holy berachos to the Bnei Yisrael. Before addressing the individual shevatim, Moshe Rabbeinu begins with a beautiful introduction that recalls the giving of the Torah, describing how Hashem approached the Bnei Yisrael from Sinai, Seir, and Paran, and how the nation lovingly accepted the Torah as an inheritance for the congregation of Yaakov.

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

פָּסוּק א

Pasuk 1

וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ הָאֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל לִפְנֵי

And this is the blessing with which Moshe blessed the man of God — the children of Yisrael before

מוֹתוֹ׃

his death

רַשִׁ"י

וזאת הברכה ... לפני מותו. סָמוּךְ לְמִיתָתוֹ, שֶׁאִם לֹא עַכְשָׁו אֵימָתַי שם׃

And this is the blessing before his death adjacent to his death for if not now when there

פָּסוּק ב

Pasuk 2

וַיֹּאמַר יְהוָה מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן

And he said Hashem from Sinai came and shone from Seir to them He appeared from Mount Paran

וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אשדת אֵשׁ דָּת לָמוֹ׃

and He approached from myriads of holiness from His right hand a fiery law fire of law for them

רַשִׁ"י

ויאמר ה' מסיני בא. פָּתַח תְּחִלָּה בְּשִׁבְחוֹ שֶׁל מָקוֹם וְאַחַ"כ פָּתַח

And he said Hashem from Sinai came he opened first with the praise of the Omnipresent and afterwards he opened

בְּצָרְכֵיהֶם שֶׁל יִשְׂרָאֵל, וּבַשֶּׁבַח שֶׁפָּתַח בּוֹ יֵשׁ בּוֹ הַזְכָּרַת זְכוּת לְיִשְׂרָאֵל, וְכָל

with the needs of Yisrael and in the praise that he opened with it there is mention of merit for Yisrael and all

זֶה דֶּרֶךְ רִצּוּי הוּא, כְּלוֹמַר כְּדַאי הֵם אֵלּוּ שֶׁתָּחוּל עֲלֵיהֶם בְּרָכָה ספרי׃

this is a way of appeasement it as if to say worthy are these that should rest upon them blessing Sifrei

רַשִׁ"י

מסיני בא. יָצָא לִקְרָאתָם כְּשֶׁבָּאוּ לְהִתְיַצֵּב בְּתַחְתִּית הָהָר כְּחָתָן

like a bridegroom the mountain at the bottom of to stand when they came to meet them He went out He came from Sinai

הַיּוֹצֵא לְהַקְבִּיל פְּנֵי כַלָּה, שֶׁנֶּאֱמַר "לִקְרַאת הָאֱלֹהִים" שמות י"ט , לְמָדָנוּ

it teaches us 19 Shemos God to meet as it is said a bride the face of to welcome who goes out

שֶׁיָּצָא כְּנֶגְדָּם:

towards them that He went out

רַשִׁ"י

וזרח משעיר למו. שֶׁפָּתַח לִבְנֵי עֵשָׂו שֶׁיְּקַבְּלוּ אֶת הַתּוֹרָה וְלֹא רָצוּ:

did they want and not the Torah — that they should accept Esav to the sons of for He opened to them from Seir And He shone

רַשִׁ"י

הופיע מהר פארן. שֶׁהָלַךְ שָׁם וּפָתַח לִבְנֵי יִשְׁמָעֵאל שֶׁיְּקַבְּלוּהָ וְלֹא

and not that they accept it Yishmael to the sons of and He offered there because He went Paran from Mount He appeared

רָצוּ ספרי :

Sifrei did they want

רַשִׁ"י

ואתה. לְיִשְׂרָאֵל:

to Yisrael and he came

רַשִׁ"י

מרבבת קדש — וְעִמּוֹ מִקְצָת רִבְבוֹת מַלְאֲכֵי קֹדֶשׁ וְלֹא כֻלָּם וְלֹא רֻבָּם,

most of them and not all of them and not holiness angels of the myriads of a part of and with Him holiness From myriads of

וְלֹא כְּדַרְכָּהּ בָּשָׂר וָדָם שֶׁמַּרְאֶה כָּל כְּבוֹד עָשְׁרוֹ וְתִפְאַרְתּוֹ בְּיוֹם חֻפָּתוֹ

his wedding canopy on the day of and his splendor his wealth the glory of all of who shows and blood flesh like the way of and not

שם :

there

רַשִׁ"י

אש דת. שֶׁהָיְתָה כְּתוּבָה מֵאָז לְפָנָיו בְּאֵשׁ שְׁחֹרָה עַל גַּב אֵשׁ לְבָנָה, נָתַן לָהֶם

to them He gave white fire the back of upon black in fire before Him from then written which was law fire

בַּלּוּחוֹת כְּתָב יַד יְמִינוֹ עי' תנחומא בראשית א' ; דְּ"אַ — אש דת

on the Tablets the writing of the hand of His right hand see Tanchuma Bereshit 1 another explanation law fire

כְּתַרְגּוּמוֹ, שֶׁנִּתְּנָה לָהֶם מִתּוֹךְ הָאֵשׁ:

like its Targum that was given to them from the midst of the fire

פָּסוּק ג

Pasuk 3

אַף חֹבֵב עַמִּים כָּל קְדֹשָׁיו בְּיָדֶךָ וְהֵם תֻּכּוּ לְרַגְלֶךָ יִשָּׂא

bearing at Your feet aligned themselves and they are in Your hand His holy ones all nations loving Even

מִדַּבְּרֹתֶיךָ:

Your utterances

רַשִׁ"י

אף חבב עמים. גַּם חִבָּה יְתֵרָה חָבַב אֶת הַשְּׁבָטִים; כָּל אֶחָד וְאֶחָד קָרוּי עַם,

Even He loved peoples Also love exceeding He loved — the tribes each and one is called a people

שֶׁהֲרֵי בִנְיָמִין לְבַדּוֹ הָיָה עָתִיד לְהִוָּלֵד כְּשֶׁאָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא לְיַעֲקֹב בראשית

for behold Binyamin alone was destined to be born when said the Holy One blessed is He to Yaakov Bereishis

ל"ה , "גּוֹי וְקָהָל גּוֹיִם יִהְיֶה מִמֶּךָּ":

35 a nation and a congregation of nations shall be from you

רַשִׁ"י

כל קדשיו בידך. נַפְשׁוֹת הַצַּדִּיקִים גְּנוּזוֹת אִתּוֹ, כָּעִנְיָן שֶׁנֶּאֱמַר שמואל א

All His holy ones are in Your hand the souls of the righteous are hidden with Him like the matter that is said Shmuel Aleph

כ"ה "וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה' אֱלֹהֶיךָ" ספרי :

25 and shall be the soul of my lord bound in the bundle of the life — Hashem your God Sifrei

רַשִׁ"י

והם תכו לרגלך. וְהֵם רְאוּיִם לְכָךְ, שֶׁהֲרֵי תִּוְּכוּ עַצְמָן לְתוֹךְ תַּחְתִּית

And they at Your foot sat they are deserving and they because of this they betook themselves into the middle of the underpart

הָהָר לְרַגְלְךָ בְּסִינַי:

of the mountain unto Your foot at Sinai

רַשִׁ"י

תכו. לְשׁוֹן פְּעָלוּ, הָתַּוְּכוּ לְתוֹךְ מַרְגְּלוֹתֶיךָ:

They placed themselves is an expression of they were acted upon they were centered into the midst of Your feet

רַשִׁ"י

ישא מדברתיך. נָשְׂאוּ עֲלֵיהֶם עֹל תּוֹרָתְךָ ספרי :

they bore of Your words they bore upon themselves the yoke of Your Torah Sifrei

רַשִׁ"י

מדברתיך. הַמֵּ"ם בּוֹ קָרוֹב לִיסוֹד, כְּמוֹ במדבר ז' , "וַיִּשְׁמַע אֶל הַקּוֹל מְדַבֵּר

Thy utterances the letter Mem in it is close to a root as in Bamidbar chapter 7 , and he heard the voice uttering itself

אֵלָיו", וְאֶשְׁמַע אֵת מְדַבֵּר אֵלַי" יחזקאל ב' כְּמוֹ מִתְדַּבֵּר אֵלַי, אַף

and I heard unto him — Him that uttered Himself unto me Yechezkel chapter 2 which is like speaking unto me so too

זֶה מדברתיך — מַה שֶּׁהָיִיתָ מְדַבֵּר לְהַשְׁמִיעֵנִי לֵאמֹר לָהֶם, טי"ש פורפרלירש

Thy utterances this that which You were speaking to make me hear to say to them tes pourparlers

בְּלַעַז. וְאָנְקְלוֹס תִּרְגֵּם שֶׁהָיוּ נוֹסְעִים עַל פִּי דְּבָרֶיךָ, וְהַמֵּ"ם בּוֹ שְׁמוּשׁ,

in old French and Onkelos translated that they were traveling by the word of Your words and the Mem in it is a prefix

מְשַׁמֶּשֶׁת לְשׁוֹן מִן. דָּבָר אַחֵר — אף חבב עמים , אַף בְּשָׁעַת חִבָּתָן שֶׁל

in the sense of from another explanation — Yea He loved peoples even , at the time of His love for

אֻמּוֹת הָעוֹלָם שֶׁהֶרְאֵיתָ לָאֻמּוֹת פָּנִים שׂוֹחֲקוֹת וּמָסַרְתָּ אֶת יִשְׂרָאֵל

the nations of the world when You showed to the nations a countenance smiling and You delivered — Israel

בְּיָדָם, כל קדושיו בידך , כָּל צַדִּיקֵיהֶם וְטוֹבֵיהֶם דָּבְקוּ בְךָ וְלֹא

into their hand all His holy ones were in Your hand all their righteous ones and their good ones and did not to You clung

מָשׁוּ מֵאַחֲרֶיךָ וְאַתָּה שׁוֹמְרָם:

from after You depart guarded them

רַשִׁ"י

והם תכו לרגלך. וְהֵם מִתְמַצְּעִים וּמִתְכַּנְּסִים לְתַחַת צִלְּךָ.

And they betook themselves to Your foot and they place themselves in the middle and gather to beneath Your shadow

רַשִׁ"י

ישא מדברתיך. מְקַבְּלִים גְּזֵרוֹתֶיךָ וְדָתוֹתֶיךָ בְּשִׂמְחָה, וְאֵלֶּה דִּבְרֵיהֶם:

they bore Your utterances accepting Your decrees and Your laws with joy and these were their words

פָּסוּק ד

Pasuk 4

תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב:

A Torah commanded to us Moshe a heritage of the congregation of Yaakov

רַשִׁ"י

תורה. אֲשֶׁר צוה לנו משה מורשה היא לקְהִלַּת יַעֲקֹב, אֲחַזְנוּהָ וְלֹא נַעַזְבֶנָּה:

The Torah which commanded us Moshe an inheritance it is to the congregation of Yaakov we have seized it and we will not abandon it

פָּסוּק ה

Pasuk 5

וַיְהִי בִישֻׁרוּן מֶלֶךְ בְּהִתְאַסֵּף רָאשֵׁי עָם יַחַד שִׁבְטֵי יִשְׂרָאֵל:

And He was in Yeshurun King when gathered the heads of the people together the tribes of Yisrael

רַשִׁ"י

ויהי. הַקָּבָּ"ה:

and He was the Holy One blessed be He

רַשִׁ"י

בישרון מלך. תָּמִיד עֹל מַלְכוּתוֹ עֲלֵיהֶם:

in Jeshurun a King constantly the yoke of His sovereignty upon them

רַשִׁ"י

בהתאסף. בְּכָל הִתְאַסֵּף רָאשֵׁי חֶשְׁבּוֹן אֲסִיפָתָם:

when there gathered in all of the gathering of the heads of the sum of their assembly

רַשִׁ"י

ראשי. כְּמוֹ שמות ל' "כִּי תִשָּׂא אֶת רֹאשׁ", רְאוּיִין אֵלּוּ שֶׁאֲבָרְכֵם.

My heads like Shemos the expression of When you take — the sum worthy are these that I bless them

דָּ"אַ — בהתאסף. בְּהִתְאַסְּפָם יַחַד בַּאֲגֻדָּה אַחַת וְשָׁלוֹם בֵּינֵיהֶם, הוּא

another explanation When there assemble when they assemble together in a band one and peace is between them He is

מַלְכָּם, וְלֹא כְּשֶׁיֵּשׁ מַחֲלֹקֶת בֵּינֵיהֶם ספרי :

their King and not when there is dissension between them Sifrei

פָּסוּק ו

Pasuk 6

יְחִי רְאוּבֵן וְאַל יָמֻת וִיהִי מְתָיו מִסְפָּר׃

May live Reuven and not die and let be his men numbered

רַשִׁ״י

יחי ראובן. בָּעוֹלָם הַזֶּה׃

Let live Reuven in the world this

רַשִׁ״י

ואל ימות לָעוֹלָם הַבָּא, שֶׁלֹּא יִזָּכֵר לוֹ מַעֲשֶׂה בִּלְהָה עי' שם׃

and let not he die in the world to come that not be remembered to him the incident of Bilhah see there

רַשִׁ״י

ויהי מתיו מספר. נִמְנִין בְּמִנְיַן שְׁאָר אֶחָיו, דְּגְמָא הֵיא זוֹ, כָּעִנְיָן שֶׁנֶּאֱמַר בראשית ל״ה "וַיִּשְׁכַּב אֶת בִּלְהָה, וַיִּהְיוּ בְּנֵי יַעֲקֹב שְׁנֵים עָשָׂר", שֶׁלֹּא יָצָא מִן הַמִּנְיָן׃

and let be his men counted in the number of his brothers an example it is this like the matter that is said

Bereishis 35 and he lay — Bilhah and were the sons of Yaakov twelve . that not he went out from the count

פָּסוּק ז

Pasuk 7

וְזֹאת לִיהוּדָה וַיֹּאמַר שְׁמַע יְהוָה קוֹל יְהוּדָה וְאֶל עַמּוֹ תְּבִיאֶנּוּ יָדָיו רָב לוֹ וְעֵזֶר מִצָּרָיו תִּהְיֶה׃

And this for Yehudah and he said Hashem hear the voice of Yehudah and to his people bring him his hands strive for him and a help from his adversaries may You be

רַשִׁ״י

וזאת ליהודה. סָמַךְ יְהוּדָה לִרְאוּבֵן מִפְּנֵי שֶׁשְּׁנֵיהֶם הוֹדוּ עַל קִלְקוּל

And this for Judah He juxtaposed Judah to Reuben because that both of them confessed over the wrongdoing

שֶׁבְּיָדָם, שֶׁנֶּאֱמַר "אֲשֶׁר חֲכָמִים יַגִּידוּ וְגוֹ' לָהֶם לְבַדָּם וְגוֹ' וְלֹא עָבַר זָר

that was in their hand as it is said "Which wise men tell etc. to them alone etc. and not passed a stranger

בְּתוֹכָם" איוב ט"ו ; וְעוֹד פֵּרְשׁוּ רַבּוֹתֵינוּ שֶׁכָּל אַרְבָּעִים שָׁנָה שֶׁהָיוּ יִשְׂרָאֵל

in their midst" Iyov 15 And furthermore explained our Rabbis that all forty years that were Yisrael

בַּמִּדְבָּר הָיוּ עַצְמוֹת יְהוּדָה מִתְגַּלְגְּלִין בָּאָרוֹן מִפְּנֵי נִדּוּי שֶׁקִּבֵּל עָלָיו,

in the wilderness were the bones of Judah rolling around in the coffin because of the ban that he accepted upon himself

שֶׁנֶּאֱמַר "וְחָטָאתִי לְאָבִי כָּל הַיָּמִים" בראשית מ"ד , אָמַר מֹשֶׁה מִי גָּרַם לִרְאוּבֵן

as it is said "and I shall sin against my father all the days" Bereishis 44 , said Moshe Who caused for Reuben

שֶׁיּוֹדֶה? יְהוּדָה וְכוּ' סוטה ז' :

that he should confess Judah etc. Sotah 7

רַשִׁ״י

שמע ה' קול יהודה. תְּפִלַּת דָּוִד וּשְׁלֹמֹה וְאָסָא מִפְּנֵי הַכּוּשִׁים, וִיהוֹשָׁפָט

Hear Hashem the voice of Yehudah the prayer of Dovid and Shlomo and Asa because of the Ethiopians and Yehoshafat

מִפְּנֵי הָעַמּוֹנִים, וְחִזְקִיָּה מִפְּנֵי סַנְחֵרִיב:
Sancheriv because of and Chizkiyah the Ammonites because of

רַשִׁ"י

ואל עמו תביאנו. לְשָׁלוֹם מִפְּנֵי הַמִּלְחָמָה:
the battle from before in peace bring him his people and to

רַשִׁ"י

ידיו רב לו. יָרִיבוּ רִיבוֹ וְיִנָּקְמוּ נְקָמָתוֹ:
his vengeance and avenge his fight let them fight for him strive his hands

רַשִׁ"י

ועזר מצריו תהיה. עַל יְהוֹשָׁפָט הִתְפַּלֵּל עַל מִלְחֶמֶת רָאמוֹת גִּלְעָד, "וַיִּזְעַק
"and cried out Gilead Ramoth the battle of regarding he prayed Yehoshafat for be You from his adversaries And a help

יְהוֹשָׁפָט וַה' עֲזָרוֹ" דברי הימים ב' י"ח ; דָּ"אַ — שמע ה' קול
the voice of Hashem Hear Another explanation 18 II HaYamim Divrei helped him" and Hashem Yehoshafat

יהודה , כָּאן רָמַז לְשִׁמְעוֹן מִתּוֹךְ בִּרְכוֹתָיו שֶׁל יְהוּדָה, וְאַף כְּשֶׁחָלְקוּ אֶרֶץ
the land of when they divided and indeed Yehudah · the blessings of from within to Shimon he alluded here Yehudah

יִשְׂרָאֵל נָטַל שִׁמְעוֹן מִתּוֹךְ גּוֹרָלוֹ שֶׁל יְהוּדָה, שֶׁנֶּאֱמַר יהושע י"ט "מֵחֵבֶל
"From the portion of 19 Yehoshua as it is said Yehudah · the lot of from within Shimon took Yisrael

בְּנֵי יְהוּדָה נַחֲלַת בְּנֵי שִׁמְעוֹן" וּמִפְּנֵי מָה לֹא יִחֵד לוֹ
for him set aside did he not what And because of Shimon" the children of was the inheritance of Yehudah the children of

בְּרָכָה בִּפְנֵי עַצְמוֹ? שֶׁהָיָה בְּלִבּוֹ עָלָיו עַל מַה שֶּׁעָשָׂה בַּשִּׁטִּים, כֵּן
so at Shittim that he did what on account of against him in his heart because there was himself by a blessing

כָּתוּב בְּאַגָּדַת תְּהִלִּים:
Tehillim in the Agada of is it written

CHAPTER SUMMARY

In this first aliyah, Moshe Rabbeinu praises the Bnei Yisrael for their devotion in following Hashem's steps and accepting His words when the Torah was commanded to them. He then begins his specific blessings to the shevatim, starting with Reuven, praying that he should live and not die and that his numbers be counted. Moshe then blesses Yehudah, asking Hashem to hear Yehudah's voice, return him safely from battle, and help him against his adversaries.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us a beautiful yesod in this first aliyah. When Moshe Rabbeinu comes to bless the Yidden before his histalkus, he doesn't just give them individual brachos right away. First, he speaks about Kabalas HaTorah, and then he says the famous pasuk, "Torah tziva lanu Moshe morasha kehilas Yaakov." The Gemara in Pesachim teaches us that the Torah is a "morasha," an inheritance, for every single Yid. It is not a cold, intellectual pursuit meant only for the elite or the naturally gifted. It belongs to you, b'davka, as a direct inheritance from your ancestors.

Lichoira, we have to ask: why is this the introduction to the brachos of the shevatim? The teretz is that the greatest bracha a Yid can ever receive is the realization that the Torah is his personal inheritance. Sometimes the yetzer hara tries to make a person feel like an outsider in the bais medrash, as if the Torah belongs only to the gedolim or the ones who can learn for hours without a break. But the Tanna is telling us that the Torah is "morasha kehilas Yaakov", it belongs to the entire congregation, to every single neshama, no matter where you currently stand in your avodas Hashem.

When you open a Gemara or a Chumash, you are not visiting someone else's property; you are walking into your own home. You are claiming what is rightfully yours. Every single word of Torah you learn connects you directly to the chain of mesorah that started at Har Sinai. This realization should fill us with immense simcha and a deep sense of responsibility to claim our inheritance every single day.

Today, when you sit down to learn, even if it is only for five minutes, say to yourself before you begin: "This Torah is my personal inheritance from Hashem, and I am claiming it right now."

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף ב׳

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📖 THE SUGYA

We begin Maseches Bekhoros with the first Mishnah on Daf 2a, which deals with the laws of a Peter Chamor—the firstborn of a donkey that must be redeemed with a lamb. The Mishnah teaches that if a non-Jew has any partnership or ownership share in the mother donkey or the fetus itself, the offspring is completely exempt from the kedushah of a firstborn. This is derived from the pasuk where Hashem says, "I sanctified to Me all the firstborn in Israel," which teaches us that the sanctity of a firstborn only applies when the animal is owned exclusively by a Jew.

The Gemara immediately dives into a detailed shakla v'tarya to understand why the Mishnah needs to list so many different cases of partnership and transactions with a non-Jew. Lichoira, once we know the basic rule that a non-Jew's ownership exempts the animal, the other cases seem redundant. The Gemara explains the specific chiddush of each case, showing how we might have otherwise made a mistake or applied a Rabbinic penalty.

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

עַמּוּד א׳ DAF 2A

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הַלּוֹקֵחַ עוּבַּר חֲמוֹרוֹ שֶׁל נָכְרִי,

MISHNAH: One who purchases the fetus of a donkey of a non-Jew,

MISHNAH

וְהַמּוֹכֵר לוֹ, אַף עַל פִּי שֶׁאֵינוֹ רַשַּׁאי,

and one who sells to him the fetus of his donkey, **even though he is not permitted** to sell a large animal to a non-Jew,

MISHNAH

הַמִּשְׁתַּתֵּף לוֹ, וְהַמְקַבֵּל הֵימֶנּוּ, וְהַנּוֹתֵן לוֹ בְּקַבָּלָה —

one who enters into a partnership with him in ownership of a donkey, **and one who receives** a donkey **from him** to care for in exchange for a share in its offspring, **and one who gives** his donkey **to him in receivership**—

MISHNAH

פָּטוּר מִן הַבְּכוֹרָה, שֶׁנֶּאֱמַר: ״בְּיִשְׂרָאֵל״, אֲבָל לֹא בַּאֲחֵרִים.

in all these cases, the offspring is **exempt from the law of the firstborn, as it is stated** in the Torah: "I sanctified to Me all the firstborn **in Israel**," which implies that the sanctity applies only to those owned solely by Jews, **but not** to those owned **by others**, meaning non-Jews.

גְּמָרָא GEMARA

QUESTION

גְּמִי כָּל הָנֵי לְמָה לִי?

GEMARA: Why do I need all these cases in the Mishnah? Why isn't one example of non-Jewish ownership enough to teach us the rule?

ANSWER

צְרִיכִי, דְּאִי תְּנָא לוֹקֵחַ — הָוָה אָמֵינָא מִשּׁוּם דְּקָא מַיְיתֵי לַהּ לִקְדוּשָּׁה,

The Gemara answers: They are all **necessary, for had the Tanna taught** only the case of the **purchaser** of a fetus from a non-Jew, **I would have said** that the exemption applies there **because he is bringing it into a state of sanctity**, as the Jew is acquiring it and it will now be subject to the mitzvos of a firstborn,

ANSWER

אֲבָל מוֹכֵר דְּקָא מַפְקַע לַהּ מִקְדוּשָּׁה — אֵימָא לִיקְנְסֵיהּ, קָא מַשְׁמַע לַן.

but in the case of the **seller, where he is removing it from a state of sanctity** by selling it to a non-Jew, **I might say that we should penalize him** by declaring the fetus subject to the firstborn laws so that he cannot escape the mitzvah. Therefore, the Mishnah **comes to teach us** that even here, the fetus is exempt.

QUESTION

וְהַמִּשְׁתַּתֵּף לוֹ, לְמָה לִי?

The Gemara asks: **And** the case of **one who enters into a partnership with him, why do I need** it?

ANSWER

לְאַפּוֹקֵי מִדְּרַבִּי יְהוּדָה, דְּאָמַר: שׁוּתָּפוּת גּוֹי חַייֶבֶת בִּבְכוֹרָה, קָמַשְׁמַע לַן דִּפְטוּרָה מִן הַבְּכוֹרָה.

The Gemara answers: It is needed **to exclude the opinion of Rabbi Yehuda, who says: Partnership with a non-Jew is obligated in the law of the firstborn**. Therefore, the Mishnah **comes to teach us that it is exempt from the law of the firstborn**.

QUESTION

וְהַמְקַבֵּל, לְמָה לִי?

The Gemara asks: **And** the case of **one who receives** a donkey from a non-Jew, **why do I need** it? This is already covered by the rule of partnership!

ANSWER

מִשּׁוּם דְּקָא בָּעֵי לְמִיתְנֵי וְהַנּוֹתֵן לוֹ בְּקַבָּלָה.

The Gemara answers: It is mentioned only **because the Tanna wants to teach** the next case, which is: **And one who gives** his donkey **to him in receivership**.

QUESTION

וְהַנּוֹתֵן לוֹ בְּקַבָּלָה, לְמָה לִי?

The Gemara asks: **And** the case of **one who gives** his donkey **to him in receivership, why do I need** it?

ANSWER

אִיצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל וְעִיקַּר בְּהֵמָה דְּיִשְׂרָאֵל הִיא, לִיקְנְסֵיהּ,

The Gemara answers: It **was necessary, for it might enter your mind to say: Since the main animal belongs to the Jew**, the Sages **should penalize him** by treating the offspring as a firstborn,

ANSWER

דִּלְמָא אָתֵי לְאֵיחֲלוּפֵי בִּבְהֵמָה אַחֲרִיתִי, קָמַשְׁמַע לַן.

lest he come to confuse it with another animal that the Jew puts in the care of a non-Jew where the non-Jew has no share in the offspring, in which case the offspring is indeed a firstborn. Therefore, the Mishnah **comes to teach us** that we do not penalize him.

STATEMENT

תְּנַן הָתָם: רַבִּי יְהוּדָה מַתִּיר בַּשְּׁבוּרָה, בֶּן בְּתֵירָא מַתִּיר בַּסּוּס.

The Gemara cites a related discussion: **We learned in a Mishnah elsewhere** regarding the prohibition of selling large livestock to a non-Jew: **Rabbi Yehuda permits** selling **a damaged animal** that cannot perform labor, and **Ben Beteira permits** selling **a horse** because riding is not a Torah-prohibited labor on Shabbos.

QUESTION

אִיבַּעְיָא לְהוּ: עוּבָּר מָה לִי אָמַר רַבִּי יְהוּדָה?

A dilemma was raised before them: What would Rabbi Yehuda say to me regarding selling **a fetus** to a non-Jew?

QUESTION

טַעְמָא דְּרַבִּי יְהוּדָה הָתָם דְּשָׁרֵי, מִשּׁוּם דִּשְׁבוּרָה, עוּבָּר נָמֵי שָׁבוּר הוּא.

Is **the reason of Rabbi Yehuda there, where he permits** the sale, **because it is damaged** and cannot work, and **a fetus is also** considered **damaged** since it cannot perform labor right now?

QUESTION

אוֹ דִלְמָא: שְׁבוּרָה לָאו הַיְינוּ אוֹרְחֵיהּ, אֲבָל עוּבָּר, כֵּיוָן דְּהַיְינוּ אוֹרְחֵיהּ, לָאו שָׁבוּר הוּא?

Or perhaps, a damaged animal is not in its natural state, so it is excluded from the prohibition, **but a fetus, since this is its natural state** and it will eventually grow up and work, **is not** considered **damaged**, and therefore it is prohibited to sell it?

PROOF

תָּא שְׁמַע: וְהַמּוֹכֵר לוֹ, אַף עַל פִּי שֶׁאֵינוֹ רַשַּׁאי. וְלָא פְּלִיג רַבִּי יְהוּדָה.

The Gemara suggests: **Come and hear** a proof from our Mishnah: **"And one who sells to him** the fetus of his donkey, **even though he is not permitted." And Rabbi Yehuda does not disagree** in the Mishnah to say that it is permitted to sell it! This

implies that Rabbi Yehuda agrees that selling a fetus is prohibited.

REFUTATION

וְלִיטַעְמַיְיהוּ, הַמִּשְׁתַּתֵּף לוֹ, וְהַמְקַבֵּל מִמֶּנּוּ, וְהַנּוֹתֵן לוֹ בְּקַבָּלָה, דְּלָא קָתָנֵי — הָכִי נָמֵי דְּלָא פְּלִיג?

The Gemara rejects this: **But according to your reasoning**, regarding the other cases of **one who enters into a partnership with him, and one who receives from him, and one who gives to him in receivership, where the Mishnah does not teach** that Rabbi Yehuda disagrees, **is it also true that he does not disagree** in those cases?

REFUTATION

אֶלָּא — פְּלִיג, וְלָא קָתָנֵי. הָכָא נָמֵי — פְּלִיג, וְלָא קָתָנֵי.

Rather, he certainly **disagrees** about partnership, **but the Mishnah does not teach** his view here. **Here too**, regarding selling a fetus, **he disagrees, but the Mishnah does not teach** his view.

PROOF

תָּא שְׁמַע: רַבִּי יְהוּדָה אוֹמֵר, הַמְקַבֵּל בְּהֵמָה מִן הַגּוֹי וְיָלְדָה — מַעֲלִין אוֹתוֹ בְּשָׁוְויוֹ, וְנוֹתֵן חֲצִי דָּמָיו לַכֹּהֵן.

The Gemara suggests: **Come and hear** a proof from a Braisa: **Rabbi Yehuda says, one who receives an animal from a non-Jew** to care for **and it gave birth** to a firstborn, **they assess its value, and he gives half of its value to the Kohen** because the Jew's half-share is sanctified.

PROOF

וְהַנּוֹתֵן לוֹ בְּקַבָּלָה, אַף עַל פִּי שֶׁאֵינוֹ רַשַּׁאי — קוֹנְסִים אוֹתוֹ עַד עֲשָׂרָה בְּדָמָיו, וְנוֹתֵן כָּל דָּמָיו לַכֹּהֵן.

And one who gives his animal **to him in receivership, even though he is not permitted** to do so, **we penalize him up to ten times its value, and he must give all of its value to the Kohen**.

עמוד ב׳ DAF 2B

QUESTION

מַאי לָאו אַעוּבָּר?

The Gemara asks: **What, is it not** referring **to the fetus** when the baraita says that he is not permitted to give it to the gentile? This would prove that Rabbi Yehuda prohibits selling a fetus to a gentile.

ANSWER

לָא, אַבְּהֵמָה.

The Gemara answers: **No,** it is referring **to the animal** itself, which he is not permitted to sell to a gentile, and that is why he is penalized.

QUESTION

וְהָא "דָּמָיו" קָתָנֵי!

The Gemara asks: **But doesn't it teach "its value"** in the masculine form, damav, which implies it is referring to the fetus, and not the mother, which would be feminine?

ANSWER

תְּנִי ״דָּמֶיהָ״.

The Gemara answers: Emend the text and **teach "its value"** in the feminine form, dameha, referring to the mother.

QUESTION

וְהָא ״נוֹתֵן כָּל דָּמָיו לַכֹּהֵן״ קָתָנֵי, וְאִי בְּהֵמָה — כֹּהֵן מַאי עֲבִידְתֵּיהּ?

The Gemara asks: **But doesn't it teach** that **he "gives all of its value to the Kohen"? And if** it is referring to the **animal** itself, **what is the Kohen's business** with it? Why should the Kohen receive the value of a non-sanctified mother animal?

ANSWER

הָכָא בְּמַאי עָסְקִינַן — כְּגוֹן דְּיָהֵיב לֵיהּ בְּהֵמָה מְעֻבֶּרְתָּא לְפַטּוֹמַהּ, דְּמִיגּוֹ דְּקָנְסִינַן לֵיהּ אַבְּהֵמָה, קָנְסִינַן לֵיהּ אַעוּבָּר.

The Gemara answers: **Here we are dealing with** a case **such as where he gave him a pregnant animal to fatten it,** where the agreement was to split the profits of the animal and the offspring. **Since we penalize him for** handing over **the animal** itself in a prohibited manner, **we** also **penalize him regarding the fetus,** and therefore he must give the value of the fetus to the Kohen.

PROOF

אָמַר רַב אָשֵׁי: תָּא שְׁמַע, רַבִּי יְהוּדָה מַתִּיר בַּשְּׁבוּרָה, מִפְּנֵי שֶׁאֵינָהּ יְכוֹלָה לְהִתְרַפְּאוֹת.

Rav Ashi said: Come and hear a proof from a different baraita: **Rabbi Yehuda permits** selling **a broken** or damaged animal to a gentile **because it is unable to be healed.**

INFERENCE

הָא יְכוֹלָה לְהִתְרַפְּאוֹת — אָסַר,

We deduce from here: **But** if it is **able to be healed,** Rabbi Yehuda **prohibits** selling it.

STATEMENT

וְהָא עוּבָּר נָמֵי כְּיָכוֹל לְהִתְרַפְּאוֹת דָּמֵי.

And this fetus is also comparable to an animal that is **able to be healed,** since it will eventually grow up and be fit for labor.

RESOLUTION

שְׁמַע מִינַּהּ.

The Gemara concludes: Indeed, **learn from it** that Rabbi Yehuda prohibits selling a fetus to a gentile.

STATEMENT

וְאִיכָּא דְּמַתְנֵי לַהּ אַמַּתְנִיתִין, וְהַמּוֹכֵר לוֹ, אַף עַל פִּי שֶׁאֵינוֹ רַשַּׁאי.

And there are those who teach this entire discussion as referring **to our Mishnah: "And one who sells to him, even though he is not permitted** to do so, the offspring is exempt from the law of the firstborn."

QUESTION

לֵימָא מַתְנִיתִין דְּלָא כְּרַבִּי יְהוּדָה, דְּתָנַן: רַבִּי יְהוּדָה מַתִּיר בַּשְּׁבוּרָה!

The Gemara asks: **Shall we say that our Mishnah is not in accordance with Rabbi Yehuda? As we learned** in a Mishnah: **Rabbi Yehuda permits** selling **a broken** animal to a gentile because it cannot work, and a fetus likewise cannot work, so Rabbi Yehuda should permit selling it!

ANSWER

אֲפִילּוּ תֵּימָא רַבִּי יְהוּדָה — שְׁבוּרָה, לָאו הַיְינוּ אוֹרְחֵיהּ; עוּבָּר, הַיְינוּ אוֹרְחֵיהּ.

The Gemara answers: **You may even say** the Mishnah is in accordance with **Rabbi Yehuda.** A **broken** animal is **not in its natural state,** so it is not included in the Rabbinic decree; but a **fetus is in its natural state,** and since it will eventually grow and work, it is included in the prohibition.

PROOF

תָּא שְׁמַע: רַבִּי יְהוּדָה אוֹמֵר: הַמְקַבֵּל בְּהֵמָה מִן הַגּוֹי וְיָלְדָה — מַעֲלִין אוֹתוֹ בְּשָׁוְיוֹ, וְנוֹתֵן חֲצִי דָּמָיו לַכֹּהֵן.

Come and hear a proof from a baraita: **Rabbi Yehuda says: One who receives an animal from a gentile** to care for, **and it gave birth** to a firstborn, **they assess its value, and he gives half of its value to the Kohen** to redeem his half-share.

STATEMENT

וְהַנּוֹתֵן לוֹ בְּקַבָּלָה, אַף עַל פִּי שֶׁאֵינוֹ רַשַּׁאי — קוֹנְסִין אוֹתוֹ עַד עֲשָׂרָה בְּדָמָיו, וְנוֹתֵן כָּל דָּמָיו לַכֹּהֵן.

And one who gives an animal **to** a gentile **in receivership, even though he is not permitted** to do so, **we penalize him up to ten times its value, and he gives all of its value to the Kohen.**

QUESTION

מַאי לָאו אַעוּבָּר?

The Gemara asks: **What, is it not** referring **to the fetus** when it says he is not permitted to give it to him?

ANSWER

לָא, אַבְּהֵמָה.

The Gemara answers: **No,** it is referring **to the animal** itself.

QUESTION

וְהָא דָּמָיו קָתָנֵי!

The Gemara asks: **But doesn't it teach "its value"** in the masculine form, damav?

ANSWER

תְּנִי "דָּמֶיהָ".

The Gemara answers: Emend the text and **teach "its value"** in the feminine form, dameha.

QUESTION

וְהָא "נוֹתֵן כָּל דָּמָיו לַכֹּהֵן" קָתָנֵי, וְאִי בְּהֵמָה — כֹּהֵן מַאי עֲבִידְתֵּיהּ?

The Gemara asks: **But doesn't it teach** that **he "gives all of its value to the Kohen"? And if** it is referring to the **animal, what is the Kohen's business** with it?

ANSWER

הָכָא בְּמַאי עָסְקִינַן — כְּגוֹן דְּיָהֵיב בְּהֵמָה מְעַבְּרְתָּא לְפַטּוּמַהּ, דְּמִיגּוֹ דְּקָנְסִינַן לֵיהּ אַבְּהֵמָה — קָנְסִינַן לֵיהּ אַעוּבָּר.

The Gemara answers: **Here we are dealing with** a case **such as where he gave him a pregnant animal to fatten it, where since we penalize him for** handing over **the animal, we** also **penalize him regarding the fetus.**

PROOF

אָמַר רַב אָשֵׁי, תָּא שְׁמַע: רַבִּי יְהוּדָה מַתִּיר בַּשְּׁבוּרָה, מִפְּנֵי שֶׁאֵינָהּ יְכוֹלָה לְהִתְרַפְּאוֹת.

Rav Ashi said: Come and hear a proof: **Rabbi Yehuda permits** selling **a broken** animal **because it is unable to be healed.**

INFERENCE

הָא יְכוֹלָה לְהִתְרַפְּאוֹת — אָסוּר,

We deduce: **But** if it is **able to be healed,** it is **prohibited.**

STATEMENT

וְהַאי נָמֵי כְּיָכוֹל לְהִתְרַפְּאוֹת דָּמֵי.

And this fetus **is also comparable to** an animal that is **able to be healed.**

RESOLUTION

שְׁמַע מִינַּהּ.

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

QUESTION

אִיבַּעְיָא לְהוּ: מָכַר בְּהֵמָה לְעוּבְּרֶיהָ, מַאי?

A dilemma was raised before them: If a Jew **sold an animal** to a gentile only **for its fetuses,** but kept the mother animal for himself, **what** is the halacha? Is this permitted?

EXPLANATION

תִּיבְּעֵי לְרַבִּי יְהוּדָה, תִּיבְּעֵי לְרַבָּנַן.

Let the dilemma be raised according to Rabbi Yehuda, and let the dilemma be raised according to the Rabbis.

EXPLANATION

תִּיבְּעֵי לְרַבִּי יְהוּדָה: עַד כָּאן לָא קָא שָׁרֵי רַבִּי יְהוּדָה אֶלָּא בִּשְׁבוּרָה, דְּלָא אָתְיָא לְאִיחַלּוּפֵי, אֲבָל שְׁלֵמָה דְּאָתְיָא לְאִיחַלּוּפֵי — אָסַר.

Let the dilemma be raised according to Rabbi Yehuda: Perhaps Rabbi Yehuda only permits the sale **in the case of a broken** animal, **which will not come to be confused** with a healthy animal, **but** in the case of **a complete,** healthy animal sold only for its fetuses, **which might come to be confused** with selling the entire animal, he **prohibits** it.

EXPLANATION

אוֹ דִלְמָא, וּמָה שְׁבוּרָה דִּפְסָקָה מִינֵּיהּ, וְכָל שֶׁכֵּן שְׁלֵמָה דְּלָא פְּסָקָה מִינֵּיהּ?

Or perhaps, if in the case of **a broken** animal, **which is completely severed from him** in ownership, Rabbi Yehuda permits it, then **all the more so** in the case of **a complete** animal sold only for its fetuses, **which is not completely severed from him,** he would permit it?

EXPLANATION

תִּיבְּעֵי לְרַבָּנַן: עַד כָּאן לָא קָאָסְרִי רַבָּנַן אֶלָּא בִּשְׁבוּרָה, דִּפְסַקָה מִינֵּיהּ, אֲבָל שְׁלֵמָה דְּלָא פְּסַקָה מִינֵּיהּ — שָׁרוּ.

Let the dilemma be raised according to the Rabbis: Perhaps the Rabbis only prohibit the sale **in the case of a broken** animal, **which is completely severed from him, but** in the case of **a complete** animal sold only for its fetuses, **which is not completely severed from him, they permit** it.

EXPLANATION

אוֹ דִלְמָא: וּמָה שְׁבוּרָה דְּלֹא אָתְיָא לְאִיחַלּוּפֵי — אָסְרִי, וְכָל שֶׁכֵּן שְׁלֵמָה דְּאָתְיָא לְאִיחַלּוּפֵי.

Or perhaps, if in the case of **a broken** animal, **which does not come to be confused** with a healthy animal, **they prohibit** it, then **all the more so** in the case of **a complete** animal sold only for its fetuses, **which might come to be confused** with selling the entire animal, they would prohibit it?

QUESTION

וְטַעְמָא דְּרַבָּנַן מִשּׁוּם הָכִי הוּא? וְהָתַנְיָא: אָמְרוּ לוֹ לְרַבִּי יְהוּדָה: וַהֲלֹא מַרְבִּיעִין עָלֶיהָ וְיוֹלֶדֶת!

The Gemara asks: **But is the reason of the Rabbis because of this** concern of confusion? **But isn't it taught** in a baraita: **They said to Rabbi Yehuda: But don't they mate her and she gives birth?**

INFERENCE

אַלְמָא מִשּׁוּם עוּבְּרֶיהָ הוּא.

Consequently, the Rabbis' reason for prohibiting the sale of a broken animal **is because of its fetuses,** which will be born healthy and fit for labor, and not because of confusion!

ANSWER

הָכִי קָאָמְרִי לֵיהּ: טַעְמָא דִּידַן מִשּׁוּם דְּאָתְיָא לְאִיחַלּוּפֵי בִּבְהֵמָה, אֶלָּא אַתְּ, מַאי טַעְמָא שָׁרֵית?

The Gemara answers: **This is what they were saying to him: Our reason** for prohibiting a broken animal **is because it might come to be confused with** a healthy **animal. But you, what is your reason that you permit** it?

EXPLANATION

מִשּׁוּם דְּאֵין יְכוֹלָה לְהִתְרַפְּאוֹת, כְּמַאן דְּזַבְּנַהּ לִשְׁחִיטָה דָּמֵי.

Is it **because she is unable to be healed,** so **she is considered like one who sold her for slaughter,** which is permitted?

OBJECTION

וַהֲלֹא מַרְבִּיעִין עָלֶיהָ וְיוֹלֶדֶת, וְכֵיוָן דְּמַרְבִּיעִין עָלֶיהָ וְיוֹלֶדֶת — מְשַׁהֵא לַהּ!

But don't they mate her and she gives birth? And since they mate her and she gives birth, the gentile **will keep her** alive for breeding, and she is not like an animal sold for immediate slaughter!

RESOLUTION

וַאֲמַר לְהוּ: לְכִשֶּׁתֵּלֵד, דְּלֹא מְקַבֶּלֶת זָכָר.

And Rabbi Yehuda **said to them:** We are dealing with a case **where she cannot give birth, as she does not accept a male.**

QUESTION

תָּא שְׁמַע, וְהַנּוֹתֵן לוֹ בְּקַבָּלָה, וְלָא קָתָנֵי: "אַף עַל פִּי שֶׁאֵינוֹ רַשַּׁאי"!

The Gemara suggests: **Come and hear** a proof from the wording of the baraita: **"And one who gives to him in receivership," and it does not teach: "even though he is not permitted"!** This implies that giving an animal in receivership is permitted l'chatchilah.

OBJECTION

וְלִיטַעְמָיךְ, הַמִּשְׁתַּתֵּף לוֹ דְּלָא קָתָנֵי, הָכִי נָמֵי דְּרַשַּׁאי?

The Gemara responds: **But according to your reasoning,** in the case of **one who enters into a partnership with him, which** the Mishnah **does not teach** is prohibited, **is it also indeed permitted?**

STATEMENT

וְהָא אָמַר אַבּוּהּ דִּשְׁמוּאֵל: אָסוּר לְאָדָם שֶׁיַּעֲשֶׂה שׁוּתָּפוּת עִם הַגּוֹי, שֶׁמָּא יִתְחַיֵּיב לוֹ שְׁבוּעָה וְנִשְׁבָּע לוֹ בְּשֵׁם עֲבוֹדָה זָרָה שֶׁלּוֹ, וְהַתּוֹרָה אָמְרָה: "לֹא יִשָּׁמַע עַל פִּיךָ"!

But didn't Shmuel's father say: It is forbidden for a person to form a partnership with a gentile, lest he become obligated to take an oath to him, and he will swear to him by the name of his idol, and the Torah said: "It shall not be heard on your mouth"!

EXPLANATION

אֶלָּא, תְּנָא מְכִירָה, וְהוּא הַדִּין לְשׁוּתָּפוּת.

Rather, the Mishnah **taught** the case of **selling, and the same law applies to partnership.**

ANSWER

הָכִי נָמֵי, תְּנָא מְכִירָה וְהוּא הַדִּין לְקַבָּלָנוּת.

So too here, the Mishnah **taught selling, and the same law applies to receivership.**

EXPLANATION

וּמַאי שְׁנָא מְכִירָה דְּנָקֵט? דְּעִיקָּר מְכִירָה הִיא.

And what is different about selling that it took that case specifically? **Because selling is the primary** and most common way of transferring ownership.

PROOF

תָּא שְׁמַע: רַבִּי יְהוּדָה אוֹמֵר, הַמְקַבֵּל בְּהֵמָה מִן הַגּוֹי וְיָלְדָה — מַעֲלִין אוֹתוֹ בְּשָׁוְויוֹ, וְנוֹתֵן חֲצִי דָּמָיו לַכֹּהֵן.

Come and hear a proof from a baraita: **Rabbi Yehuda says: One who receives an animal from a gentile** to care for, **and it gave birth** to a firstborn, **they assess its value, and he gives half of its value to the Kohen.**

STATEMENT

וְהַנּוֹתֵן בְּקַבָּלָה, אַף עַל פִּי שֶׁאֵינוֹ רַשַּׁאי — קוֹנְסִין אוֹתוֹ עַד עֲשָׂרָה בְּדָמָיו, וְנוֹתֵן כָּל דָּמָיו לַכֹּהֵן.

And one who gives an animal to a gentile **in receivership, even though he is not permitted** to do so, **we penalize him up to ten times its value, and he gives all of its value to the Kohen.**

STATEMENT

וַחֲכָמִים אוֹמְרִים: כָּל זְמַן שֶׁיַּד הַגּוֹי בָּאֶמְצַע — פְּטוּרָה מִן הַבְּכוֹרָה.

And the Sages say: As long as the hand of the gentile is in the middle—meaning he has a financial share in the animal—the offspring **is exempt from the law of the firstborn.**

SUMMARY

The Gemara analyzes the Mishnah's cases, explaining that we need the case of selling a fetus to a non-Jew to teach that even though the Jew did something prohibited by selling a large animal to a non-Jew, we do not penalize him by making the offspring holy. We also need the case of partnership to exclude the shitta of Rabbi Yehuda, who holds that a partnership with a non-Jew is actually obligated in bekhorah. The Gemara then discusses Rabbi Yehuda's view on selling a fetus or a damaged animal to a non-Jew, bringing a raaya from a Baraita regarding a Jew who gives his animal to a non-Jew in receivership, where Rabbi Yehuda rules that we penalize the Jew up to ten times the animal's value, which must be given to the Kohen.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is bothered by why the Mishnah needs to list so many different cases of partnerships and transactions with a non-Jew. The Gemara explains that each case is necessary because we might have thought the Chachamim would penalize a Jew who does something he is not supposed to do, like selling or giving an animal to a non-Jew, which removes it from the kedushah of bechorah. We might have thought we should force him to treat the offspring as a firstborn anyway as a penalty. Yet, the halachah is that we do not apply such a penalty here; if the non-Jew has a real share, the exemption of "b'Yisrael" applies, and the kedushah is gone.

Think about what this means for our own avodah. Sometimes we make a mistake, or we do something we know we shouldn't have done, and we feel we have compromised our spiritual standing. The yetzer hara comes and whispers, "Now you have to punish yourself, you have to carry this heavy burden of guilt, or you have to force yourself into an unnatural stringency to make up for it." But Hashem's Torah is precise. There is a time for teshuvah, but there is no room for self-imposed, artificial penalties that only drag us down and confuse our service of Hashem.

When you make a misstep, don't try to fix it by creating your own complicated, heavy rules that Hashem didn't ask of you. Accept the reality of where you are, do teshuvah with a light heart, and move forward in your avodas Hashem with clarity and simplicity.

Today, if you catch yourself feeling guilty over a past mistake, stop and tell yourself: "Hashem wants my honest avodah right now, not my self-imposed guilt or extra burdens. I will serve Him simply and joyfully from where I stand 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.'