

חומש עם רש"י • וזאת הברכה • שני

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

V'ZOT HABERACHAH • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his final berachos to the shevatim, focusing here on Shevet Levi and Shevet Binyamin. Moshe praises Levi for their absolute loyalty to Hashem, recalling how they stood strong during the trials in the midbar and put their commitment to Hashem's covenant above all personal and family considerations. Because of this devotion, they are chosen to be the teachers of Torah to Klal Yisrael and to perform the sacred avodah in the Beis HaMikdash.

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

פסוק א

Pasuk 1

וּלְלֵוִי אָמַר תְּמִיךָ וְאוּרִיךָ לְאִישׁ חֲסִידְךָ אֲשֶׁר נָסִיתוֹ בְּמַסָּה
at Massah You tested whom of Your piety be with the man and Your Urim Your Thummim he said And of Levi
תְּרִיבָהוּ עַל מֵי מְרִיבָה:
Meribah the waters of at You challenged him

רש"י

וּלְלֵוִי אָמַר. וְעַל לְוִי אָמַר:
he said Levi and regarding he said And of Levi

רש"י

תְּמִיךָ וְאוּרִיךָ. כְּלָפִי שְׂכִינָה הוּא מְדַבֵּר:
is speaking He the Shechinah towards and Your Urim Your Thummim

רש"י

אֲשֶׁר נָסִיתוֹ בְּמַסָּה. שֶׁלֹּא נִתְּלוֹנָנוּ עִם שְׂאֵר הַמְּלִינִים:
those who murmured the rest of with did they murmur that not with trials You tested him Whom

רש"י

תְּרִיבָהוּ וְגו'. כְּתָרְגוּמוֹ. ד"א — תְּרִיבָהוּ עַל מֵי
the waters of at Thou didst strive with him another explanation according to its Targum etc. Thou didst strive with him
מְרִיבָה, נִסְתַּקְּפָתָהּ לֹא לְבֹא בְּעִלְיָה, אִם מֹשֶׁה אָמַר שְׁמָעוּ נָא הַמְּרִיבִים,
ye rebels now hear said Moshe if with a pretext to come against him Thou didst seek an occasion Meribah

אֶהְרֹן וּמִרְיָם מָה עָשׂוּ? סִפְרֵי:
Sifrei did they do what and Miriam Aharon

פסוק ב

הָאֵמַר לְאָבִיו וּלְאִמּוֹ לֹא רָאִיתִיו וְאֶת אָחִיו לֹא הִכִּיר וְאֶת בְּנוֹ

his son and — he recognized not his brothers and — I saw him not and of his mother of his father Who said

בָּנָיו לֹא יָדַע כִּי שָׁמְרוּ אִמְרָתְךָ וּבְרִיתְךָ יִנְצְרוּ:

they guarded and Your covenant Your word they observed for he knew not his children

רש"י

האמר לאביו ולאמו לא ראיתיו. כשחטאו בעגל ואמרתי "מי לה'

for Hashem whoever is and I said with the calf when they sinned I have seen him not and to his mother to his father Who said

אלי" שמות ל"ב, נאספו אלי כל בני לוי וצויתים להרג את אבי

the father of — to kill and I commanded them Levi the sons of all to me gathered 32 Shemos to me

אמו והוא מישראל או את אחיו מאמו או בן בתו, וכן עשו.

they did and so his daughter the son of or from his mother his brother — or from Israel and he his mother

ואי אפשר לפרש אביו ממש ואחיו מאביו וכן בניו ממש, שהרי

for behold literally his sons and likewise from his father and his brother literally his father to explain . and it is impossible

לויים הם, ומשפט לוי לא חטא אחד מהם, שנאמר שם "כל בני לוי:

Levi the sons of all there as it is said of them one sinned not Levi and from the tribe of they are Levites

רש"י

כי שמרו אמתך. "לא יהיה לך אלהים אחרים" שמות כ, ב :

2 20 Shemos others gods to you be there shall not Your word they kept because

רש"י

ובריתך ינצרו. ברית מילה, שאותם שנוֹלְדוּ בַּמִּדְבָּר שֶׁל יִשְׂרָאֵל לֹא

did not Yisrael of in the desert who were born for those circumcision the covenant of they guarded And Your covenant

מָלוּ אֶת בְּנֵיהֶם, וְהֵם הָיוּ מוֹלִיִּין וּמִלִּין אֶת בְּנֵיהֶם:

their sons — and circumcising circumcised were and they their sons — circumcise

פסוק ג

יורו משפטיה ליעקב ותורתה לישראל ישימו קטורה באפה

before Your nostrils incense they shall place to Yisrael and Your Torah to Yaakov Your laws They shall teach

וכליל על מזבחה:

Your altar upon and whole-offerings

רש"י

יורו משפטיה. ראויין אלו לכה:

for this these are worthy Your judgments They shall teach

רש"י

וכליל. עולה יומא כ"ו :

26 Yoma a burnt-offering and entirely burnt

פסוק ד

בִּרְךָ יְהוָה חֵילוֹ וּפְעָלֵי יָדָיו תִּרְצֶה מִחֵץ מִתְנַיִם קָמְיוֹ
those who rise against the loins of smite favor his hands and the work of his substance Hashem Bless him

וּמִשְׁנָאָיו מִן יְקוֹמוֹן:
rising from and his enemies

רש"י

מִחֵץ מִתְנַיִם קָמְיוֹ. מִחֵץ קָמְיוֹ מִכַּף מִתְנַיִם, כְּעִנְיָן שֶׁנֶּאֱמַר
that is said like the matter the loins with a blow of those who rise against him smite those who rise against him the loins of Smite
תְּהִלִּים ס"ט "וּמִתְנִיָּהֶם תְּמִיד הִמָּעַד", וְעַל הַמַּעֲוָרִין עַל הַכֹּהֲנִים אָמַר כֵּן.
thus he said the Kehunah against those who contest and regarding make totter continually and their loins 69 Tehillim
ד"א — רָאָה שֶׁעֲתִידִין חֲשָׁמוֹנָי וּבָנָיו לְהִלָּחֵם עִם הַיּוֹנִים וְהַתְּפִלָּה
and he prayed the Greeks with to wage war and his sons Chashmonai that they are destined he saw another explanation
עֲלֵיהֶם, לָפִי שֶׁהָיוּ מוֹעָטִים — י"ב בְּנֵי חֲשָׁמוֹנָי וְאֶלְעָזָר — כְּנֶגֶד כַּמָּה רִבּוֹת,
myriads several against and Elazar Chashmonai sons of twelve few that they were because for them
לָכֵן נֶאֱמַר בֵּרַךְ ה' חֵילוֹ וּפְעָלֵי יָדָיו תִּרְצֶה בְּרֹאשִׁית רַבָּה צ"ט :
99 Rabbah Bereishis accept favorably his hands and the work of his army Hashem Bless it is said therefore

רש"י

וּמִשְׁנָאָיו מִן יְקוֹמוֹן. מִחֵץ קָמְיוֹ וּמִשְׁנָאָיו מִהָיוֹת לָהֶם תְּקוּמָה:
a recovery to them from having and those who hate him those who rise against him smite rising up from and those who hate him

פסוק ה

לְבִנְיָמִן אָמַר יְדִיד יְהוָה יִשְׁכֵּן לְבֵטַח עָלָיו חֲפָף עָלָיו כָּל הַיּוֹם
the day all over him He hovers by Him in safety shall dwell Hashem the beloved of he said Of Binyamin
וּבֵין כְּתִיפָיו שָׁכֵן:
He dwells His shoulders and between

רש"י

לְבִנְיָמִן אָמַר. לָפִי שֶׁכָּרְפַּת לֵוִי בַּעֲבוּדַת הַקִּרְבָּנוֹת וְשָׁל בְּנֵימִין
Binyamin and that of the sacrifices was in the service of Levi that the blessing of because he said Of Binyamin
כְּבִנְיָן בֵּית הַמִּקְדָּשׁ, בְּחֻלְקוֹ, סָמְכָן זֶה לָזֶה, וְסָמְךָ יוֹסֵף אַחֲרָיו,
after him Yosef and he juxtaposed to this this he juxtaposed them in his portion the Sanctuary the House of was in the building of
שָׂאָה הוּא מִשְׁכַּן שִׁילָה הָיָה כְּנוֹי בְּחֻלְקוֹ, שֶׁנֶּאֱמַר תְּהִלִּים ע"ח "וַיִּמָּאֵס בְּאֹהֶל
the tent of and He rejected 78 Tehillim as it is said in his portion built was Shiloh the Tabernacle of he for even
יוֹסֵף וְגו'", וּלְפִי שֶׁבֵּית עוֹלָמִים חָבִיב מִשִּׁילָה לָכֵן הִקְדִּים בְּנֵימִין
Binyamin he preceded therefore than Shiloh is more beloved Eternity that the House of and because etc. Yosef
לְיוֹסֵף:
before Yosef

רש"י

חֹפֶה עָלָיו. מְכַסֶּה אוֹתוֹ וּמִגֹּן עָלָיו:

over him and protects him He covers over him chofef

רש"י

כָּל הַיּוֹם. לְעוֹלָם, מִשְׁנַבְּחָהּ יְרוּשָׁלַיִם לֹא שָׁרְתָה שְׁכִינָהּ בְּמָקוֹם אֲחֵר:

other in a place the Shechinah dwelt not Yerushalayim from when was chosen forever the day all

רש"י

וּבֵין כְּתָפָיו שָׁכֵן. בְּגִבָּה אֲרָצוֹ הָיָה בֵּית הַמִּקְדָּשׁ בְּנוֹי, אֶלָּא

except built the Sanctuary the House of was his land on the height of shall he dwell his shoulders And between

שְׁנֵמוֹף עֶשְׂרִים וְשָׁלוֹשׁ אַמָּה מַעֲיִן עֵיטָם, וְשָׁם הָיָה דַּעְתּוֹ שֶׁל דָּוִד

Dovid of the intention was and there Eitam from the spring of cubits and three twenty that it was lower

לְבָנוֹתוֹ, כְּדֹאִיתָא בְּשַׁחֲיִטַּת קֳדָשִׁים זִבְחִים נ"ד אָמְרֵי נִתְּנִי בֵּיהּ פּוֹרְתָא, מִשּׁוּם

because a little lower it let us place they said 54 Zevachim holy sacrifices in the slaughter of as it is to build it

דְּכָתִיב "וּבֵין כְּתָפָיו שָׁכֵן" — אֵין לָהּ נֶאֱחָה פְּשׁוּר יוֹתֵר מִכְּתָפָיו:

than his shoulders more in an ox finer to you there is not shall he dwell his shoulders and between that it is written

CHAPTER SUMMARY

The aliyah begins with Moshe's berachah to Levi, praising their faithfulness at Massah and Meribah, and their selflessness during the cheit ha'egel when they executed Hashem's judgment without showing favoritism to relatives. Moshe blesses them to be the spiritual guides of the nation, teaching the halachos and bringing the ketores and olah offerings on the Mizbeach, while asking Hashem to bless their resources and defeat their adversaries. The aliyah concludes with the berachah to Binyamin, who is promised safety and security, described beautifully as resting securely under Hashem's protection with the Shechinah dwelling between his shoulders in his portion of Eretz Yisrael.

The Torah is telling us a tremendous chiddush about what it takes to become a true kli for Torah and avodah. When Moshe Rabbeinu blesses Shevet Levi, he praises them for being the ones who said of their parents, brothers, and children, "I consider them not." Rashi brings down that when the Bnei Yisrael sinned, Shevet Levi did not look at family biases or personal connections; they stood up purely for the kavod of Hashem. Because they were מוותר on their own personal feelings and put Hashem's ratzon above everything else, they zocheh to the next pasuk: "They shall teach Your laws to Jacob and Your instructions to Israel."

Lichoira, we would have thought that to be a great rebbe or a marbitz Torah, you just need a good head and a lot of diligence. But the Torah is teaching us that the real key to Torah leadership and influence is the willingness to step outside of your own personal interests and biases. When a Yid is ready to put his own personal touch, his family honor, and his social standing aside because he wants only what Hashem wants, that is when he becomes a vessel worthy of teaching Klal Yisrael.

We all face moments where doing the right thing, the true ratzon Hashem, clashes with our social comfort, our family dynamics, or our personal pride. The yetzer hara whispers that we should compromise just a little bit to keep the peace or to look good in the eyes of others. But the true path of Levi is to have that holy strength to say, "I only see Hashem's truth right now." When you make that kabbalah, Hashem blesses your efforts and gives you the siyata d'Shmaya to influence everyone around you for the good.

Today, when you face a choice where the right thing to do is socially uncomfortable or goes against your personal bias, choose the ratzon of Hashem anyway, without looking at what others will say.

דף יומי • בכורות • דף ג'

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

We start off the daf by continuing our shtika on the baraita regarding giving an animal to a non-Jew in receivership. The Gemara is medayek from the lashon of the baraita, specifically the word "damav" in the masculine, to show that the penalty applies to selling the fetus and not the mother. This leads us into a beautiful shakla v'tarya about the knas the Sages imposed on someone who sells large livestock to a non-Jew, comparing the penalty of ten times or one hundred times its value to the knas for selling a Canaanite slave to a non-Jew.

From there, the Gemara returns to the core dispute in the baraita between Rabbi Yehuda and the Rabbis regarding a firstborn animal owned in partnership with a non-Jew. We delve into how both sides darshen the very same pasuk of "All the firstborn" to support their respective shittos. Finally, the Gemara asks a basic kasha: how much of a partnership must the non-Jew have to exempt the animal from the bechorah? This brings us to the shitta of Rav Huna and the immediate objection of Rav Nachman.

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

עמוד א' DAF 3A

QUESTION

מאי לא אבהמה?

The Gemara asks: **What, is** the baraita **not** referring **to the animal** itself when it prohibits giving it in receivership? If so, the baraita prohibits giving it to the non-Jew in exchange for half the rights to future fetuses, and certainly giving the non-Jew rights to all the future fetuses would be forbidden.

ANSWER

לא, אעופר.

The Gemara responds: **No**, it is referring **to** an existing **fetus**, as the animal is already pregnant, and therefore it is prohibited to sell it. It is permitted, however, to sell to a non-Jew an animal that is not yet pregnant, for the rights to the fetuses alone.

INFERENCE

דיקא נמי דקתני: קונסין אותו עד עשרה בדמייו,

The Gemara comments: The language of the baraita **is also precise, as it teaches: The Sages penalize him up to ten times its value** using the masculine form damav, rather than the feminine form dameha,

STATEMENT

שמע מינה.

indicating that it is referring to the fetus and not the mother. The Gemara affirms: **Learn from it** that this is correct, and it cannot be proven from the baraita that it is forbidden to sell rights to a future fetus to a non-Jew.

STATEMENT

מְסִיעֵא לִיה לְרִישׁ לָקִישׁ, דָּאֲמַר רִישׁ לָקִישׁ: הַמוֹכֵר בְּהֵמָה גֹּסֶה לְגוֹי — קוֹנְסִין אוֹתוֹ עַד עֶשְׂרֵה בְּדָמֶיהָ.

The Gemara comments that the language of the baraita **supports the opinion of Reish Lakish**, as Reish Lakish says: **In the case of one who sells large livestock to a non-Jew, the Sages penalize him, requiring him to repurchase it from the non-Jew for up to ten times its value.**

QUESTION

דִּוְקָא אוּ לָאוּ דִּוְקָא?

The Gemara asks: Is this amount of ten times its value meant **literally**, or is it **not** meant **literally**?

PROOF

תָּא שְׁמַע, דָּאֲמַר רַבִּי יְהוֹשֻעַ בֶּן לֵוִי: הַמוֹכֵר עַבְדּוֹ לְגוֹי — קוֹנְסִין אוֹתוֹ עַד מֵאָה בְּדָמָיו!

Come and hear a proof from that which Rabbi Yehoshua ben Levi says: **In the case of one who sells his Canaanite slave to a non-Jew, the Sages penalize him, requiring him to repurchase the slave from the non-Jew for up to one hundred times his value!** It is therefore evident that the phrase "up to ten times" is not precise.

ANSWER

שְׂאֵנִי עָבֵד, דְּכָל יוֹמָא וְיוֹמָא מִפְּקַע לִיה מִמַּצּוֹת.

The Gemara responds: A **slave is different**, as **each and every day** that he works for the non-Jew, the non-Jew **restricts him from performing mitzvos**. Therefore, one who sells a slave is penalized more severely than one who sells his animal to a non-Jew.

STATEMENT

וְאִיכָא דְאָמְרִי, אָמַר רִישׁ לָקִישׁ: הַמוֹכֵר בְּהֵמָה גֹּסֶה לְגוֹי — קוֹנְסִין אוֹתוֹ עַד מֵאָה בְּדָמֶיהָ.

And there are those who say that there is another version of the previous discussion: Reish Lakish says: **In the case of one who sells large livestock to a non-Jew, the Sages penalize him, requiring him to repurchase it from the non-Jew for up to one hundred times its value.**

OBJECTION

תֵּנוּ: וְהִנּוּתֵּן לוֹ בְּקַבְלָהּ, אֲףִי עַל פִּי שְׂאֵינּוּ רֶשְׁאִי — קוֹנְסִין אוֹתוֹ עַד עֶשְׂרֵה בְּדָמֶיהָ!

The Gemara objects: But we learned in a baraita: **And in the case of one who gives the non-Jew an animal in receivership, even though he is not permitted to do so, the Sages penalize him by requiring that he purchase the non-Jew's portion of the animal for up to ten times its value!** This contradicts the statement of Reish Lakish.

RESOLUTION

מְכִירָה — פְּסָקָה מִיָּנִיה, קְבָלָנוּת — לֹא פְּסָקָה מִיָּנִיה.

The Gemara responds: In a case of **sale**, the animal is **entirely separated from him**, so the penalty is severe; whereas in a case of **receivership**, it is **not entirely separated from him**, as the animal still belongs to the Jew, so the penalty is not as severe.

QUESTION

דוקא או לא דוקא?

The Gemara asks: Does the amount of one hundred times its value stated by Reish Lakish mean **specifically** this amount and no more, **or** does it **not** mean **specifically** this amount?

PROOF

תא שמע, דאמר רבי יהושע בן לוי: המוכר עבדו לגוי — קונסין אותו עד עשרה בדמיו!

Come and hear a proof from that which Rabbi Yehoshua ben Levi says: In the case of one who sells his Canaanite slave to a non-Jew, the Sages penalize him, requiring him to repurchase the slave from the non-Jew for up to ten times his value! Apparently, the number one hundred is not meant literally.

ANSWER

שאני עבד, דלא הדר ליה.

The Gemara responds: A **slave is different, since** the slave **does not return to him**. Since the slave will be emancipated once the master redeems him, the Sages did not penalize him to such a great extent.

OBJECTION

בהמה מאי טעמא? משום דקא הדרא ליה, ניקנסיה טפי חד!

The Gemara challenges: Rather, **what is the reason** that he is penalized in the case of an **animal** more so than in the case of a slave? Is it **because of the fact that it returns to him**? If so, he should be penalized **only one additional** amount, meaning eleven times its value, and not one hundred!

RESOLUTION

אלא, עבד — מילתא דלא שכיחא היא, וכל מילתא דלא שכיחא לא גזרו ביה רבנן.

Rather, the sale of a **slave is an uncommon matter**, and with regard to **any uncommon matter**, the Sages did not issue a **decree**. Therefore, one cannot compare the penalty in the case of selling a slave to the penalty in the case of selling an animal.

משנה MISHNAH

MISHNAH

ובחכמים אומרים: כל זמן שייד הגוי כוי.

The Gemara returns to the dispute in the baraita: **And the Sages say: As long as the ownership of the non-Jew is involved**, the animal is exempt from firstborn status, **etc.**

גמרא GEMARA

STATEMENT

אמר רבי יהושע: ושניהם מקרא אחד דרשו, "כל בכור".

Rabbi Yehoshua said: And both of them interpreted the same one verse in accordance with their opinions, namely: "All the firstborn" (Exodus 13:2).

EXPLANATION

רַבִּינֵי סָבְרִי: "בְּכוֹר" — מִקְצֵת בְּכוֹר מִשְׁמַע, כָּתַב רַחֲמָנָא "כָּל" — עַד דְּאִיכָּא כּוֹלִיָּהּ.

The Rabbis hold: The word "firstborn" implies even a partial firstborn, meaning that even when a Jew owns part of the firstborn, it is subject to the obligations of firstborn status. Therefore, **the Merciful One wrote "all"** to teach that it is not subject to the obligations of firstborn status **unless the entire animal is owned by a Jew.**

EXPLANATION

וְרַבִּי יְהוּדָה סָבֵר: "בְּכוֹר" — כּוֹלִיָּהּ בְּכוֹר מִשְׁמַע, כָּתַב רַחֲמָנָא "כָּל" — דְּאִפִּילוּ כָּל דְּהוּא.

And Rabbi Yehuda holds: The word "firstborn" implies the entire firstborn, meaning that only if the entire firstborn is owned by a Jew would it be subject to the obligations of firstborn status. Therefore, **the Merciful One wrote "all"** to demonstrate that **even if any amount** of the animal belongs to a Jew, it has firstborn status.

EXPLANATION

אִיבָעִית אִימָא, דְּכוֹלִי עָלְמָא "בְּכוֹר" רּוּבָא מִשְׁמַע,

If you wish, say instead that everyone agrees that the word "firstborn" implies the majority of the animal belongs to the Jew,

EXPLANATION

מֵר סָבֵר: "כָּל" מִשְׁמַע לְמַלּוּי אֶתָּא, וּמֵר סָבֵר: לְגִרּוּעִי אֶתָּא.

and **one Sage**, the Rabbis, **holds:** "All" implies that it comes to fill the Jewish portion of ownership, meaning that it has firstborn status only if the entire animal belongs to a Jew; and **one Sage**, Rabbi Yehuda, **holds:** It comes to detract from the necessary Jewish ownership, indicating that the animal has firstborn status even if it is partially owned by a Jew.

QUESTION

וּכְמָה תִּהְיֶה שׁוֹתֶפוֹת שֶׁל גּוֹי, וְתִהְיֶה פְטוּרָה מִן הַבְּכוֹרָה?

The Gemara asks: **And how much must the partnership of the non-Jew be in the animal in order for it to be exempt from being counted a firstborn?**

ANSWER

אָמַר רַב הוּנָא: אִפִּילוּ אָזְנוֹ.

Rav Huna says: Even if the non-Jew owns only its ear.

OBJECTION

מִתְקִיף לֵה רַב נַחֲמָן: וְלִימָא לִיה: "שְׁקִיל אָזְנָה וְזֵיל"!

Rav Nachman objects to this: Let the priest say to him, the non-Jew: "Take your ear and go," as a blemished firstborn animal belongs to the priesthood, and the non-Jew's ownership of a non-essential limb should not exempt the rest of the animal!

STATEMENT

אֵיתָמַר, רַב חֲסִידָא אָמַר: דְּבָר שְׁעוּשָׁה אוֹתוֹ נִבְלָה, וְרַבָּא אָמַר: דְּבָר שְׁעוּשָׁה אוֹתוֹ טְרִיפָה.

It **was stated** that the Amora'im disputed this question: **Rav Chisda says:** The non-Jew must own a **part** of the animal **that**, if removed, **makes it a carcass** (neveilah); **and Rava says:** The non-Jew must own a **part that**, if removed, **makes it a treifah**.

EXPLANATION

במאי קמיפלגי? בטריפה חיה.

The Gemara asks: **In what principle do they differ?** They differ **with regard to** whether a treifah can live.

EXPLANATION

למאן דאמר דבר שעושה אותו טריפה — קסבר טריפה אינה חיה,

According to the one who says that the non-Jew must own a **part that makes it a treifah**, he holds that a treifah cannot **live**, and therefore the animal is considered as if it is missing a vital part;

EXPLANATION

ולמאן דאמר דבר שעושה אותו נבלה — אבל טריפה חיה.

and according to the one who says that the non-Jew must own a **part that makes it a carcass**, he holds that a **treifah can live**, and therefore only a part that makes it a carcass is considered vital enough to exempt the animal.

STATEMENT

אמרוהו רבנן קמיה דרב פפא: הא דרב הונא, ורב חסדא ורבא — לא פליגי, הא בו, הא באמו.

The Rabbis said before Rav Papa: These statements of Rav Huna, Rav Chisda, and Rava do **not dispute** each other; rather, **this** statement of Rav Huna refers to the non-Jew's partnership **in** the fetus itself, while **this** statement of Rav Chisda and Rava refers to the non-Jew's partnership **in its mother**.

OBJECTION

אמר להו רב פפא: מאי שנא בו, דבעינן "כל בכור" וליכא? אמו נמי בעינן "כל מקנה תזכר" וליכא!

Rav Papa said to them: What is the **difference in** the case of the non-Jew's partnership in the fetus **itself**, that we require "**all the firstborn**" and it is **not** fulfilled? In the case of partnership in **its mother**, we **also** require "**all your livestock you shall dedicate**" and it is **not** fulfilled! Therefore, even a minor partnership in the mother should exempt the fetus.

RESOLUTION

אלא, לא שנא.

Rather, there is **no difference**, and they indeed dispute each other.

OBJECTION

מתקיף לה מר בר רב אשי: מאי שנא מנפלים, דאף על גב דלאו בני חייתא נינהו קדשי, דאמר מר: "שטר שגר בהמה" — שגר בהמה!

Mar bar Rav Ashi objects to this: What is the **difference between** this and stillborns, which, even though they are not viable, are sanctified, as the Master said: "**The first offspring of a beast**" (Exodus 13:12) — even a stillborn of a beast is sanctified! Why then do we require the animal to be viable?

RESOLUTION

התם, כִּינן דִּלָּא עָרִיבוּ בְּהוּ חוּלִין — קָרִינָא בְּהוּ בְּכֹחַ "כָּל בְּכוֹר", הָכָא, כִּינן דְּעָרִיבוּ בְּהוּ חוּלִין —
לָא קָרִינָא בְּהוּ "כָּל בְּכוֹר".

The Gemara responds: **There**, since non-sacred ownership is not mixed in them, we read in them "all the firstborn" of a beast; **here**, since non-sacred ownership of a non-Jew is mixed in them, we do not read in them "all the firstborn."

STATEMENT

רַבִּי אֶלְעָזָר לָא עַל לְבֵי מִדְרָשָׁא, אֲשֶׁכַּחֲיָה לְרַבִּי אָסִי, אָמַר לֵיהּ: מַאי אָמַר רַבֵּנן בֵּי מִדְרָשָׁא? אָמַר
לֵיהּ:

The Gemara relates: Rabbi Elazar did not enter the study hall. He met Rabbi Assi and said to him: What did the Rabbis say in the study hall? Rabbi Assi said to him:

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STATEMENT

הָכִי אָמַר רַבִּי יוֹחָנָן: אֶפִּילוּ מוֹם קָל.

This is what Rabbi Yochanan said: The partnership of a non-Jew exempts the animal from the firstborn status **even** if the non-Jew owns only a part of the animal whose removal would cause only a **slight blemish**.

STATEMENT

וְהִדְתָּנָן: רַחֵל שְׂיָלְדָה מִין עֶזְרָא וְעֶזְרָא שְׂיָלְדָה מִין רַחֵל — פְּטוּרָה מִן הַבְּכוֹרָה, וְאִם יֵשׁ בּוֹ מִקְצַת סִימָנִין —
חַיִּיב.

And in addition, Rabbi Yochanan commented on **that which we learned in a Mishnah:** A ewe that gave birth to a offspring that looks like a **goat-type**, and a goat that gave birth to a offspring that looks like a **ewe-type**, is **exempt** from the law of the firstborn; but if it has **some of the characteristics** of the mother, then it is **obligated** in the firstborn status.

STATEMENT

מוֹם קְבוּעַ הָוִי לְשְׁחוּט עָלָיו.

On this, Rabbi Yochanan said: Nevertheless, **it is** considered a **permanent blemish**, which allows a kohen **to slaughter** the animal **on its account** outside the Beis HaMikdash.

QUESTION

בְּשָׂלְמָא מוֹם קָל — קָא מְשַׁמַּע לֵן כְּדִרְבּ הוֹנָא, וּלְאַפּוֹקִי מִדְּרַב חֲסִידָא וְרַבָּא.

The Gemara asks: **Granted**, Rabbi Yochanan's first ruling regarding a **slight blemish** is necessary, because **it teaches us** that he holds **like Rav Huna**, who says that even a non-Jew's ownership of the ear exempts the animal, **and** this is **to exclude** the view of **Rav Chisda and Rava**, who require the non-Jew to own a part of the fetus that would make it a neveilah or treifah if removed.

QUESTION

אָלָא מוֹם קְבוּעַ — מַאי קָא מְשַׁמַּע לֵן? דְּכִינן דְּאִישְׁתַּנִּי הָוָה לֵיהּ מוֹמָא? תַּנִּינָא: וּפְּרִי דוּמָה כְּשֶׁל
חֲזִיר — הָרִי זֶה מוֹם!

But regarding his second ruling that this offspring has a permanent blemish, what is it teaching us? Is it teaching us that since its appearance changed, it is considered a blemish? But we already learned this in a Mishnah: A lamb whose mouth is similar to that of a pig, behold, this is a blemish!

QUESTION

וכי תימא, הֲתָם נִשְׁתַּנָּה בְּדָבָר שֶׁאֵין בְּמִינוֹ קְדוֹשׁ בְּבִכּוּרָה, הֲכָא נִשְׁתַּנָּה בְּדָבָר שֶׁבְּמִינוֹ קְדוֹשׁ בְּבִכּוּרָה,

And if you say that there is a difference: **There**, in the case of a pig's mouth, the animal's appearance **changed into something whose species is not holy as a firstborn**, whereas **here**, where a sheep looks like a goat, its appearance **changed into something whose species is holy as a firstborn**, and therefore we might think it is not a blemish,

QUESTION

הָא נִמִּי תִּנִּינָא: עֵינֵינוּ אַחַת גְּדוֹלָה וְאַחַת קְטַנָּה.

but **this too we already learned** in a Mishnah: An animal with **one of its eyes large and one small** is blemished.

QUESTION

וְתַנָּא גְּדוֹלָה — גְּדוֹלָה כְּשֶׁל עֵגֶל, וְקְטַנָּה — קְטַנָּה כְּשֶׁל אֹוִז.

And a Tanna taught in a Baraisa explaining this Mishnah: A large eye means large like that of a calf, and a small eye means small like that of a goose.

QUESTION

בְּשֶׁלֹמָא קְטַנָּה כְּשֶׁל אֹוִז, אֵין בְּמִינוֹ קְדוֹשׁ בְּבִכּוּרָה, אֶלָּא גְּדוֹלָה כְּשֶׁל עֵגֶל — יֵשׁ בְּמִינוֹ קְדוֹשׁ בְּבִכּוּרָה!

Granted, an eye small like that of a goose is a blemish because a goose is a bird, and there is no holiness of a firstborn in its species; but an eye large like that of a calf, a calf is a bovine, and there is holiness of a firstborn in its species!

QUESTION

אֶלָּא לָאוּ מִשּׁוּם דְּאִישְׁתַּנִּי הָוָה לִיה מוּמָא?

Rather, is it not because we say: Since its appearance changed from that of its own species, it is considered a blemish? If so, Rabbi Yochanan's ruling is redundant!

ANSWER

לָא, מִשּׁוּם דְּהָוָה לִיה "שְׂרוּעַ".

The Gemara answers: **No**, that is not the reason. An eye as large as a calf's is a blemish because it is considered a 'sarua', an animal with an overgrown limb, which is a blemish explicitly written in the Torah.

PROOF

הֲכִי נִמִּי מִסְתַּבְּרָא, דְּתַנּוּ: מוּמִין אֵלּוּ, בֵּין קְבוּעִין בֵּין עוֹבְרִין — פּוֹסְלִין. יֵתֵר עֲלֵיהֶן אָדָם: עֵינֵינוּ שְׂתִיחֶן גְּדוֹלוֹת, שְׂתִיחֶן קְטַנּוֹת.

The Gemara comments: **This too stands to reason**, as we learned in a Mishnah: These blemishes, whether permanent or temporary, **disqualify** an animal from being offered, and they also disqualify a kohen from serving. **In addition to them, a person**, a kohen, is disqualified if **both of his eyes are large, or both of them are small**.

PROOF

גבי אדם הוא דכתיב: "אִישׁתְּנִי אִישׁ אִישׁ מִזֶּרַע אַהֲרֹן", דבְּעֵינֵן אִישׁ שׁוֹה בְּזֶרְעוֹ שֶׁל אַהֲרֹן, אֲבָל בְּהֵמָה, שְׁתִּיחֶן גְּדוּלוֹת שְׁתִּיחֶן קְטָנוֹת — נִמִּי לֹא הָי מוּמָא.

The Gemara explains: It is only **by a person** that it is written: 'Any man of the seed of Aaron', from which we derive **that we require a man who is normal** and equal among the seed of Aaron, meaning he looks like other people; **but by an animal**, if both of them are large or both of them are small, it is also not a blemish.

PROOF

אחת גדולה ואחת קטנה, מאי טעמא? אי משום שינוי — אפילו שתיחן גדולות, שתיחן קטנות נמי!

Now, if an animal has **one large eye and one small eye**, what is the reason that it is a blemish? If it is because of the change in appearance, then **even if both are large or both are small**, it should also be a blemish!

PROOF

אָלָא לָאוּ מְשׁוּם דִּהְיָה לִיה "שְׂרוּעִי"?

Rather, is it not because it is considered a 'sarua', which only applies when one limb is larger than the other? This proves that a mere change in appearance is not a blemish for an animal, and Rabbi Yochanan's ruling is indeed a chiddush!

ANSWER

לֹא, לְעוֹלָם אֵימָא לָהּ מְשׁוּם שִׁינוּי, שִׁינוּי הָי מוּמָא.

The Gemara rejects this proof: **No, actually I can say to you** that the blemish of one large eye and one small eye is indeed **because of the change** in appearance, for a **change** in appearance is a blemish.

ANSWER

וּדְקָא קְשִׁיָּא לָהּ: אֲפִילוּ שְׁתִּיחֶן גְּדוּלוֹת, שְׁתִּיחֶן קְטָנוֹת?

And as for that which is difficult for you: If so, even if both are large or both are small it should be a blemish?

ANSWER

הֵתָם, אִי מַחֲמַת בְּרִיּוּתָא יִתֵּירָא — תְּרוּוֹיָיָהּ בְּעֵי לְמִיבָרָא, אִי מַחֲמַת כְּחִישׁוּתָא יִתֵּירָא — תְּרוּוֹיָיָהּ בְּעֵי מִיכַחֵשׁ.

The explanation is that **there**, it is not considered an abnormal change; for **if** the large eyes are **due to extra health**, both of **them should be healthy** and large, and **if** the small eyes are **due to extra weakness**, both of **them should be weak** and small. Therefore, only when one is large and one is small is it an abnormal change.

STATEMENT

הָיָא גִּיּוֹרְתָא דְּהוּוּ מְסָרִין לָהּ אַחֵי חֵיוָתָא לְפִטּוּמָה,

The Gemara relates: There was a **certain female convert** whose non-Jewish brothers would hand over animals to her to **fatten them**, and they would split the profits,

STATEMENT

אֶתְּאִי לְקַמִּיָּה דְּרַבָּא, אָמַר לָהּ: לִית דְּחַשׁ לָהּ לְהָא דְּרַבִּי יְהוּדָה, דְּאָמַר: שׁוֹתֵפוֹת גּוֹי חֵיבֶת בְּכֹכְרָהּ.

and she came before Rava to ask if the offspring are subject to the sanctity of a firstborn. He said to her: There is no one who is concerned for this ruling of Rabbi Yehuda, who said that a partnership with a non-Jew is obligated in the law of the firstborn. The halacha follows the Rabbis that a partnership with a non-Jew exempts the animal.

STATEMENT

רַב מַרִּי בַר רַחֵל הָיָא חֵיטָא, הָוָה מְקַנָּה לְאוּדְנִיָּהּ לְגוֹי, וְאָסֵר לָהּ בְּגִיזָה וְעֹבֹדָה, וְיַהֲיִי לָהּ לְכַהֲנִים, וּכְלָאִי חֵיטָא דְּרַב מַרִּי בַר רַחֵל.

The Gemara relates another story: Rav Mari bar Rachel had a certain flock of animals. He would transfer ownership of their ears to a non-Jew before they gave birth to exempt them from the firstborn sanctity. But as a stringency, he prohibited them from shearing and labor, and he gave them to the kohanim. And in the end, the animals of Rav Mari bar Rachel died out as a punishment.

QUESTION

וְכִי מֵאַחֵר דְּאָסֵר לָהּ בְּגִיזָה וְעֹבֹדָה, וְיַהֲיִי לָהּ לְכַהֲנִים, אֲמַאי מְקַנָּה לָהּ לְאוּדְנִיָּהּ לְגוֹי,

The Gemara asks: And since he prohibited them from shearing and labor, and gave them to the kohanim, why did he transfer ownership of their ears to a non-Jew in the first place?

ANSWER

דְּלִמָּא אֲתִי בְּהוּ לִידֵי תַקְלָה?

The Gemara answers: He did this lest people come to a mishap through them by accidentally shearing them or working them, so he wanted to technically remove their intrinsic sanctity.

QUESTION

אִי הָכִי, מַאי טַעְמָא כָּלוּ חֵיטָא דְּרַב מַרִּי?

The Gemara asks: If so, what is the reason that the animals of Rav Mari died out? He acted with good intentions!

ANSWER

מִשּׁוּם דְּמִפְקַע לָהּ מְקֻדְּשֵׁתָּיהּ.

The Gemara answers: Because he removed them from their sanctity by selling their ears to a non-Jew.

QUESTION

וְהָאָמַר רַב יְהוּדָה: מוֹתֵר לְאָדָם לְהַטִּיל מוֹם בְּכֹכּוֹר קוּדָם שִׁינָא לְאוֹרֵי הָעוֹלָם!

The Gemara asks: But didn't Rav Yehuda say: It is permitted for a person to inflict a blemish on a firstborn before it emerges into the airspace of the world to make it permitted for slaughter? Why was Rav Mari punished for a similar evasion?

ANSWER

הָתָם מְקֻדְּשֵׁת מִזִּבְחָ קָא מִפְקַע לִיהּ, מְקֻדְּשֵׁת כְּהֵן לָא מִפְקַע לִיהּ. הָכָא אֲפִילוּ מְקֻדְּשֵׁת כְּהֵן קָא מִפְקַע לִיהּ.

The Gemara answers: There, by causing a blemish, he only removes it from the sanctity of the Altar, but he does not remove it from the sanctity of the kohen, who still receives the animal. Here, by selling a part to a non-Jew, he removes it

even from the sanctity of the kohen.

ANSWER

ואיפֿעית אימא: רב מרי בר רחל ידע לאקנויי קנזן גמור, וחזי ליה איניש אחריןא, ואזיל ועבד, וסבר רב מרי מילתא הוא דעבד, ואתי בה לידי תקלה.

And if you want, I can say another answer: Rav Mari bar Rachel knew how to transfer ownership with a complete acquisition, but another person might see him doing this, and go and do the same, and think that what Rav Mari did was a simple matter, but that other person will not perform the transaction properly and will come to a mishap by treating a holy firstborn as non-sacred.

משנה MISHNAH

MISHNAH

מתני' כהנים ולוים פטורין, מקל וחומר: אם פטרו את של ישראל במדבר, דין הוא שיפטרו את של עצמן.

MISHNAH: Kohanim and Levi'im are exempt from the redemption of their firstborn sons and firstborn donkeys, based on a kal vachomer: If they exempted the firstborns of the Israelites in the Wilderness through the Levi'im, it is logical that they should exempt their own firstborns.

SUMMARY

The Gemara clarifies that the baraita's penalty of "damav" refers to selling an existing fetus, which supports Reish Lakish's yesod regarding the knas for selling livestock to a non-Jew. We analyze two versions of Reish Lakish's shitta, debating whether the penalty is ten times or one hundred times the value, and we resolve the differences by comparing the halachos of an animal to those of a Canaanite slave, where different factors like the loss of mitzvos or the slave's eventual emancipation come into play. The Gemara then explains the dispute between Rabbi Yehuda and the Rabbis based on their drashos of the word "all" in the pasuk of "All the firstborn," concluding with Rav Huna's chiddush that even a non-Jew's ownership of just the animal's ear exempts it from bechorah, which Rav Nachman challenges by arguing that the kohen could simply tell the non-Jew to take his ear and leave.

The Gemara brings down a fascinating and tragic story about Rav Mari bar Rachel. He wanted to avoid any possible transgression of using a firstborn animal, so he would legally sell just the ear of the animal to a non-Jew before it was born, which halachically exempted it from the holiness of a bechor. Even though he did this with complete halachic precision, and even though he still treated the animal with holiness by not shearing or working it and giving its value to the kohanim, the Gemara tells us that his livestock died out as a heavenly punishment. Why? Because he used a legal loophole to strip the animal of its inherent kedushah.

Lichoira, we have to ask: if what he did was completely mutar and halachically sound, why was there such a severe kasha from Heaven on his property? The yeshivish sevara here is deep. There is a difference between the letter of the law and the ratzon of Hashem. Rav Mari bar Rachel was trying to protect himself from a potential stumbling block, but in doing so, he actively diminished the amount of kedushah in the world. He took something that was meant to become holy, a bechor, and preemptively deflated its spiritual potential.

This is a massive yesod for our daily avodah. How often do we look for the easy way out, the heter, the loophole that lets us bypass a spiritual obligation while technically remaining "kosher"? We might find a way to exempt ourselves from a certain mitzvah, or find a leniency that lets us avoid a difficult standard of honesty or tzedakah. We think we are being clever, but we are actually emptying our lives of the very kedushah Hashem wants us to bring into it.

Today, look for one area in your life where you have been relying on a "heter" or a loophole to make things easier for yourself. Instead of bypassing the spiritual opportunity, choose to embrace the mitzvah fully and with joy, welcoming the kedushah into your life rather than pushing it away.

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 פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין 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 פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

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

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 וְנִכְחָדֵם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְוֹעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ 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 עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִיִּנָּה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶּה וַיִּרְחַ בַּלַּיְלָה:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמַר צַאתְךָ וּבֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אַזְנוֹיֶךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי:

אִם עֲוֹנוֹת תִּשְׁמָר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהִרְבָּה 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.'

אור החיים הקדוש • וזאת הברכה • שני

Explanatory English • Line-by-Line Edition

V'ZOT HABERACHAH • 2ND ALIYAH

The Hebrew is the original Ohr HaChaim. Each passage is paired with its AI-assisted explanatory English, beside it on wide pages and beneath it on smaller screens. Brief clarifications are marked within the English. In plain words and Lemaaseh are separate AI-assisted study aids.

פסוק ה

Deuteronomy 33:8

וּלְלֵוִי אָמַר תְּמִידָה וְאוּרִיָּה לְאַיֵּשׁ חֲסִידָה אֲשֶׁר נִסִּיתוֹ בְּמַסָּה
תְּרִיבָהּ עַל־יְמֵי מְרִיבָהּ:

And of Levi he said: Thy Thummim and Thy Urim be with Thy holy one, Whom Thou didst prove at Massah,
With whom Thou didst strive at the waters of Meribah;

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 33:8:1

And of Levi he said: Thy Thummim etc. This means that this matter [of the High Priest's breastplate] shall remain established in his hand, and for his descendants after him as an everlasting priesthood.

וּלְלֵוִי אָמַר תְּמִידָה וְאוּרִיָּה לְאַיֵּשׁ חֲסִידָה אֲשֶׁר נִסִּיתוֹ בְּמַסָּה.
דָּבָר זֶה וְלִזְרָעוֹ אַחֲרָיו כְּהוֹנֵת עוֹלָם.

Or HaChaim on Deuteronomy 33:8:2

Whom Thou didst prove at Massah. The explanation is: Since Yaakov had said concerning Levi, in partnership with Shimon, "weapons of violence etc. Cursed be their anger, for it was fierce" (Genesis 49:5,7),

אֲשֶׁר נִסִּיתוֹ בְּמַסָּה. פְּרוּשׁ, לְכִי שִׁיעֲקֹב
אָמַר עַל לֵוִי בְּשִׁתּוּף עִם שִׁמְעוֹן "כָּלִי חֲמָס
וְגו' אָרוּר אָפָם כִּי עָז" וְגו' (בראשית
מט:ה,ז),

therefore Moshe said here that Levi was tested and shown not to be a master of anger and wrath. This was tested at Massah. This does not mean that Hashem actively tested him, but rather that He saw a proof in him, because all the other tribes of Israel tested Hashem, as it is written, "and because they tried Hashem" (Exodus 17:7), but Levi did not do so. From this you learn that their anger had subsided.

לְזֶה אָמַר כִּי לִי נִתְּנָה שְׂאִינוּ בַּעַל אֶף
וְעָבְרָה שְׁנִתְּנָה בְּמַסָּה, פְּרוֹשׁ לֹא שְׁנִתְּנָהוּ
ה'; אֲלֵא שֶׁרָאָה בּוֹ נִסְיוֹן, שֶׁכָּל שְׁבִיטֵי
יִשְׂרָאֵל נִסּוּ ה' דְּכָתִיב (שְׁמוֹת יז:) "וְעַל
נִסּוֹתֵם אֶת ה'", וְלֹא כֵן לִי, הֵא לְמַדָּת
שֶׁשָּׂכַר רוּגָזִים.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 33:8

בְּפִשְׁטוּת · In plain words

The Ohr HaChaim explains that Moshe's blessing to Levi confirms the everlasting priesthood through the Urim and Thummim. He addresses the harsh words Yaakov previously spoke to Levi regarding his fierce anger. Moshe clarifies that Levi's character had refined; this was proven at Massah, where the rest of the nation complained and tested Hashem, while the tribe of Levi remained faithful and did not join in the anger and rebellion.

לְמַעַשֶׂה · Lemaaseh

We learn from the tribe of Levi that past tendencies toward anger or impulsiveness do not define a person's spiritual future. Through conscious refinement, a trait that was once criticized can be completely transformed into a vehicle for holiness and divine service. When faced with a challenging situation where others are complaining or losing their composure, choosing to remain calm and faithful is the ultimate proof of our inner growth.

הָאֵמֹר לְאָבִיו וּלְאִמּוֹ לֹא רָאִיתִיו וְאֶת-אָחִיו לֹא הִכִּיר וְאֶת-בְּנוֹ [בְּנָיו] לֹא יָדַע כִּי שָׁמְרוּ אִמְרָתְךָ וּבְרִיתְךָ יִנְצְרוּ:

Who said of his father, and of his mother: 'I have not seen him'; Neither did he acknowledge his brethren, Nor knew he his own children; For they have observed Thy word, And keep Thy covenant.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 33:9:1

AI-assisted explanatory translation: [The verses] "Who said [of his father and of his mother: 'I have not seen him']" and "They shall teach Your ordinances [to Yaakov]" (Deuteronomy 33:10) can be explained in light of what Chazal said in Bava Batra 60a. They relate an incident where people came to a judge to litigate concerning a tree that was causing damage to a public pathway. The judge told them, "Wait until tomorrow." That night, he sent messengers and cut down his own tree first [so that he would be free of the same fault before ruling on theirs]. This is the meaning of "Who said of his father...": a person who acts with such integrity is fit to teach judgment to others, because there is no room for anyone to say to him, "Remove the beam from between your own eyes" (Bava Batra 15b). The proof of this absolute integrity is that he is "the one who says to his father and mother, 'I have not seen him'" [meaning he applies the law strictly to himself and his closest relatives first].

(ט~י) האמר וגוי' יורו משפט' וגוי'. יתבאר על דרך אמרם וכוונם לברכה (בבא בתרא ס.) במעשה שפאו לדון על אילן שהיה מזיק לדרך הרבים וכו', ואמר להם עד למחר וכו', ושלח וקץ וכו', עד כאן. והוא אמרו "האומר" וגוי', אדם כזה ראוי להורות משפט וכו', כי אין מקום לומר לו "טול קורה" וכו' (בבא בתרא טו:), וזה לך האות "האמר לאביו ולאמו".

AI-assisted explanatory translation: Another explanation: Since Hashem commanded, "You shall appoint judges... for your tribes" (Deuteronomy 16:18), and Chazal explained in the Sifrei that this requires appointing judges from within each specific tribe for that tribe, Moshe therefore declared here that the tribe of Levi is uniquely suited to be appointed over all the tribes of Israel. This is because they proved they do not show favoritism to a father, a brother, or a child. This is the meaning of "They shall teach Your ordinances to Yaakov" as a general rule for all of Israel, because we do not need to worry that a Levite judge will show favoritism to his own tribe over any other tribe.

עוד ירצה, לפי שצוה "שופטים וגו'
לשכטיך" (דברים טז:יח), ואמרו רבותינו
זכרונם לברכה (ספרי) שצריך שימנה
דינים לכל שבט, לזה אמר כי שבט לוי
ליצד מה שהוכחנו שלא נשאו פנים לאב
ולאח ולבן ואימם הם להתמנות על כל
שבטי ישראל, והוא אמרו "ורו משפטיך
ליעקב" בדרך כלל, כי אין לחוש שישאו
פנים לשבטם יותר משבט זולתם.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 33:9

בפשוט · In plain words

The Ohr HaChaim offers two explanations for why the Levites' refusal to show favoritism to their closest relatives makes them uniquely fit to teach Torah and judge Israel. First, drawing on the Talmudic principle that a judge must correct his own faults before correcting others, he explains that the Levites' willingness to apply the law strictly to themselves and their families ensures that no one can challenge their moral authority. Second, while judges are normally appointed from within each tribe to serve that specific tribe, the Levites proved during the incident of the Golden Calf that they are entirely free of tribal bias. Because they did not spare even their own kin, they are uniquely qualified to act as impartial judges for all of Israel.

למעשה · Lemaaseh

The Levites earned the right to teach and judge Israel because they demanded more from themselves and their own families than from anyone else. A powerful practical reflection from this is that our moral influence on others depends entirely on our personal integrity. If we wish to guide our children, students, or peers, we must first hold ourselves to the very standards we preach. We can practice this by identifying one area of self-discipline we expect from others and quietly mastering it ourselves first, thereby ensuring our words are spoken with sincere, lived authority.

יִוְרוּ מִשְׁפָּטֶיךָ לְיַעֲקֹב וְתוֹרָתְךָ לְיִשְׂרָאֵל יִשְׁיִמוּ קְטֹרֶת בְּאַפֶּךָ וּכְלִיל עַל-מִזְבְּחֶךָ:

They shall teach Jacob Thine ordinances, And Israel Thy law; They shall put incense before Thee, And whole burnt-offering upon Thine altar. .

No Ohr HaChaim comment on this pasuk in this edition.

בָּרַךְ יְהוָה חֵילוֹ וּפְעָל יָדָיו תִּרְצֶה מִחַץ מְתִנִּים קָמְיוֹ וּמִשְׁנֹאָיו מִן-יְקוֹמוֹן: (ס)

Bless, LORD, his substance, And accept the work of his hands; Smite through the loins of them that rise up against him, And of them that hate him, that they rise not again.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 33:11:1

Regarding the words "and of them that hate him, that they rise not again" (literally, "from rising"), this is understood in light of the words of Chazal in Bereishit Rabbah 99:2, who explain that Moshe was prophesying about the Greek empire, which was destined to fall by the hand of the Hasmoneans [who were Kohanim from the tribe of Levi]. Therefore, he said "and of them that hate him, from rising," meaning that even from the very time when those enemies would experience a rise to power and Israel would be brought low, at that very moment, "smite through the loins of them that rise up against him." And so it was, and this matter was a triumph achieved through a wondrous miracle.

וּמִשְׁנֹאָיו מִן יְקוֹמוֹן. אָמְרוּ "מִן יְקוֹמוֹן",
לְדַבְרֵיהֶם זְכוּנוֹם לְבָרָכָה (בראשית רבה
צ"ב:ב) שֶׁנִּתְּבֵא עַל מַלְכוּת יוֹן שְׁעִתִּידָה
לְפֹל בְּיַד בְּנֵי חֲשְׁמוֹנָא. לָזֶה אָמַר
וּמִשְׁנֹאָיו מִן יְקוֹמוֹן, פְּרוּשׁ אֲפֹלוּ מִן
הַזְמַן עֲצָמוּ שֶׁתִּהְיֶה לָהֶם לְשׁוֹנָאִים קִימָה,
וְיִשְׂרָאֵל שֶׁפְּלִים, בְּזִמַּן עֲצָמוּ "מִחַץ מְתִנִּים
קָמְיוֹ" וְגו', וְכֵן הָיָה, וְדָבָר זֶה הָיָה הַצֵּלָחָה
בְּנֶס וּפֶלֶא.

בפשוט · In plain words

The Ohr HaChaim explains the phrase "and of them that hate him, that they rise not again" (literally, "from rising") as a prophecy regarding the Hasmonean victory over the Greek empire. Even at the very historical moment when the Greek oppressors had risen to the height of their power and Israel was brought low, Hashem would smite the loins of Levi's enemies, bringing about a wondrous and miraculous salvation through the Hasmonean Kohanim.

למעשה · Lemaaseh

The Ohr HaChaim teaches that even when the enemies of Israel seem to be at the very peak of their rise and success, Hashem can instantly bring about a miraculous salvation through those who dedicate themselves to His service. We can apply this by strengthening our trust in Hashem's salvation during challenging times, recognizing that redemption can spring forth in a moment, even from a state of great lowliness.

פסוק יב

Deuteronomy 33:12

לְבִנְיָמִן אָמַר יְדִיד יְהוָה יִשְׁכֹּן לְבֵטַח עָלָיו חִפָּף עָלָיו כָּל-הַיּוֹם וּבֵין כַּתִּיפָיו שָׁכֵן: (ס)

Of Benjamin he said: The beloved of the LORD shall dwell in safety by Him; He covereth him all the day, And He dwelleth between his shoulders.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 33:12:1

Regarding the words, Of Benjamin he said: The word "Of Benjamin" is the speech of Moshe, whereas the word "he said" is the narrative voice of the Scripture. For if this were not so, how would it be understood that he is speaking about Benjamin? The same structure applies to the subsequent blessings, such as "And of Joseph he said" and "And of Zebulun he said."

לְבִנְיָמִן אָמַר. פֶּרוּשׁ תַּבַּת "לְבִנְיָמִן" הוּא דְבַר מֹשֶׁה, וְתַבַּת "אָמַר" הוּא דְבַר הַפֶּתוּב, שְׁאֵם לֹא כֵן בְּמַה יוֹבֵן הַדָּבָר שֶׁעַל בְּנִימִין הוּא אוֹמֵר, וְכֵן "לְיוֹסֵף" וְ"לְזִבְּלוּן" וְגו'.

Regarding the phrase, "shall dwell in safety by Him": This means, what is the reason that Benjamin will dwell in safety? It is "by Him" [literally, upon Him], meaning because he is the immediate neighbor of the One Who dwells in the Temple. For who would dare come to attack someone who is protected right next to the King?

וְאָמְרוּ "יִשְׁכֹּן לְבֵטַח עָלָיו". פְּרוּשׁ, מֵהַ
טַעַם יִשְׁכֹּן לְבֵטַח? "עָלָיו", פְּרוּשׁ עַל
הַיּוֹתוֹ שֶׁכֵּנוּ שָׁל שׂוֹכֵן הַבֵּיטָה, כִּי מִי יִבֹּא
אֶחָר הַמֶּלֶךְ:

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 33:12

בְּפִשְׁטוּת · In plain words

The Ohr HaChaim clarifies the narrative structure of the verse, explaining that the Torah inserts the word "said" to transition between Moshe's direct blessings to each tribe. He then explains that Benjamin's unique safety and security stem directly from his physical and spiritual proximity to the Divine Presence, as the Holy Temple was destined to be built within his tribal territory, placing him under the immediate protection of the King.

לְמַעַשֶׂה · Lemaaseh

When we choose to place ourselves close to Hashem by dedicating our daily environment to Torah and prayer, we merit a unique form of spiritual security. Just as Benjamin dwelt in safety because he was the neighbor of the Temple, we can cultivate our own sense of inner peace and protection by ensuring our homes and daily schedules are built around the Divine Presence. A modest way to practice this is to designate a specific, permanent area in one's home solely for Torah study and prayer, establishing a personal sanctuary that invites Hashem's presence into our everyday lives.

Torah Hebrew comes from Sefaria, Tanach with Ta'amei Hamikra. The Torah English is JPS 1917. Ohr HaChaim Hebrew comes from Sefaria, Vocalized Edition. These source editions are public domain. Hebrew wording and punctuation are preserved; web markup is removed and spacing is normalized.

The Ohr HaChaim English is an AI-assisted explanatory translation from the Hebrew. Summaries and practical reflections are editorial study aids. Published Eliyahu Munk English is retained in the source archive, separate from this edition.