חוּמָּשׁ עִם רַשִּׁ"י · וזאת הברכה · שֵׁנִי

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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.

פָּסוּק א

Pasuk 1

וּלְלֵוִי אָמַר תֻּמֶּיךָ וְאוּרֶיךָ לְאִישׁ חֲסִידֶךָ אֲשֶׁר נִסִּיתוֹ בְּמַסָּה

And of Levi he said Your Thummim and Your Urim be with the man of Your piety whom You tested at Massah

תְּרִיבֵהוּ עַל מֵי מְרִיבָה׃

You challenged him at the waters of Meribah

רַשִּׁ"י

וללוי אמר. וְעַל לֵוִי אָמַר׃

And of Levi he said and regarding Levi

רַשִּׁ"י

תמיך ואוריך. כְּלַפֵּי שְׁכִינָה הוּא מְדַבֵּר׃

Your Thummim and Your Urim towards the Shechinah He is speaking

רַשִּׁ"י

אשר נסיתו במסה. שֶׁלֹּא נִתְלוֹנְנוּ עִם שְׁאָר הַמַּלְיִנִים׃

Whom You tested him with trials that not did they murmur with the rest of those who murmured

רַשִּׁ"י

תריבהו וגו'. כְּתַרְגּוּמוֹ. דְּ"אַ — תריבהו על מי

Thou didst strive with him etc. according to its Targum another explanation — Thou didst strive with him at the waters of

מריבה, נִסְתַּקַּפְתָּ לוֹ לָבֹא בַּעֲלִילָה, אִם מֹשֶׁה אָמַר שִׁמְעוּ נָא הַמֹּרִים,

Meribah Thou didst seek an occasion against him to come with a pretext if Moshe said hear now ye rebels

אַהֲרֹן וּמִרְיָם מֶה עָשׂוּ? ספרי׃

Aharon and Miriam what did they do Sifrei

פָּסוּק ב

Pasuk 2

הָאֹמֵר לְאָבִיו וּלְאִמּוֹ לֹא רְאִיתִיו וְאֶת אֶחָיו לֹא הִכִּיר וְאֶת בָּנוֹ
his son and — he recognized not his brothers and — I saw him not and of his mother of his father Who said

בָּנָיו לֹא יָדָע כִּי שָׁמְרוּ אִמְרָתֶךָ וּבְרִיתְךָ יִנְצֹרוּ׃
they guarded and Your covenant Your word they observed for he knew not his children

רַשִׁ"י

האמר לאביו ולאמו לא ראיתיו. כְּשֶׁחָטְאוּ בָּעֵגֶל וְאָמַרְתִּי "מִי לַה'
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

אֵלָי" שמות ל"ב , נֶאֶסְפוּ אֵלַי כָּל בְּנֵי לֵוִי וְצִוִּיתִים לַהֲרֹג אֶת אֲבִי
the father of — to kill and I commanded them Levi the sons of all to me gathered 32 Shemos to me

אִמּוֹ וְהוּא מִיִּשְׂרָאֵל אוֹ אֶת אָחִיו מֵאִמּוֹ אוֹ בֶּן בִּתּוֹ, וְכֵן עָשׂוּ.
they did and so his daughter the son of or from his mother his brother — or from Israel and he his mother

וְאִי אֶפְשָׁר לְפָרֵשׁ אָבִיו מַמָּשׁ וְאָחִיו מֵאָבִיו וְכֵן בָּנָיו מַמָּשׁ, שֶׁהֲרֵי
for behold literally his sons and likewise from his father and his brother literally his father to explain · and it is impossible

לְוִיִּים הֵם, וּמִשֵּׁבֶט לֵוִי לֹא חָטָא אֶחָד מֵהֶם, שֶׁנֶּאֱמַר שם "כָּל בְּנֵי לֵוִי":
Levi the sons of all there as it is said of them one sinned not Levi and from the tribe of they are Levites

רַשִׁ"י

כי שמרו אמרתך. "לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים" שמות כ, ב :
2 20 Shemos others gods to you be there shall not Your word they kept because

רַשִׁ"י

וברית יצרו. בְּרִית מִילָה, שֶׁאוֹתָם שֶׁנּוֹלְדוּ 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 מוּלִין וּמָלִין אֶת בְּנֵיהֶם:
their sons — and circumcising circumcised were and they their sons — circumcise

פָּסוּק ג

Pasuk 3

יוֹרוּ מִשְׁפָּטֶיךָ לְיַעֲקֹב וְתוֹרָתְךָ לְיִשְׂרָאֵל יָשִׂימוּ קְטוֹרָה בְּאַפֶּךָ
before Your nostrils incense they shall place to Yisrael and Your Torah to Yaakov Your laws They shall teach

וְכָלִיל עַל מִזְבְּחֶךָ׃
Your altar upon and whole-offerings

רַשִׁ"י

יורו משפטיך. רְאוּיִין אֵלּוּ לְכָךְ:
for this these are worthy Your judgments They shall teach

רַשִׁ"י

וכליל. עוֹלָה יומא כ"ו :
26 Yoma a burnt-offering and entirely burnt

פָּסוּק ד

בָּרֵךְ יְהוָה חֵילוֹ וּפֹעַל יָדָיו תִּרְצֶּה מְחַץ מָתְנַיִם קָמָיו
those who rise against him | the loins of | smite | favor | his hands | and the work of | his substance | Hashem | Bless

וּמְשַׂנְאָיו מִן יְקוּמוּן׃
rising | from | and his enemies

רַשִׁ״י

מחץ מתנים קמיו. מְחַץ קָמָיו מַכַּת מָתְנַיִם, כָּעִנְיָן 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

תהילים ס"ט "וּמָתְנֵיהֶם תָּמִיד הַמְעַד", וְעַל הַמְעוֹרְרִין עַל הַכְּהֻנָּה אָמַר כֵּן.
thus | he said | the Kehunah | against | those who contest | and regarding | make totter | continually | and their loins | 69 | Tehillim

דָּ"א — רָאָה שֶׁעֲתִידִין חַשְׁמוֹנַאי וּבָנָיו לְהִלָּחֵם עִם הַיְוָנִים וְהִתְפַּלֵּל
and he prayed | the Greeks | with | to wage war | and his sons | Chashmonai | that they are destined | he saw | another explanation

עֲלֵיהֶם, לְפִי שֶׁהָיוּ מוּעָטִים — י"ב בְּנֵי חַשְׁמוֹנַאי וְאֶלְעָזָר — כְּנֶגֶד כַּמָּה רְבָבוֹת,
myriads | several | against | and Elazar | Chashmonai | sons of | twelve | few | that they were | because | for them

לְכָךְ נֶאֱמַר ברך ה' חילו ופעל ידיו תרצה בראשית רבה צ"ט :
99 | Rabbah | Bereishis | accept favorably | his hands | and the work of | his army | Hashem | Bless | it is said | therefore

רַשִׁ״י

ומשנאיו מן יקומון. מְחַץ קָמָיו וּמְשַׂנְאָיו מִהְיוֹת 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

פָּסוּק ה

לְבִנְיָמִן אָמַר יְדִיד יְהוָה יִשְׁכֹּן לָבֶטַח עָלָיו חֹפֵף 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 כְּתֵפָיו שָׁכֵן׃
He dwells | His shoulders | and between

רַשִׁ״י

לבנימן אמר. לְפִי שֶׁבִּרְכַּת לֵוִי בַּעֲבוֹדַת הַקָּרְבָּנוֹת וְשֶׁל בִּנְיָמִין
Binyamin | and that of | the sacrifices | was in the service of | Levi | that the blessing of | because | he said | Of Binyamin

בְּבִנְיַן בֵּית הַמִּקְדָּשׁ, בְּחֶלְקוֹ, סְמָכָן זֶה לָזֶה, וְסָמַךְ 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

שֶׁאַף הוּא מִשְׁכַּן שִׁילֹה הָיָה בָנוּי בְּחֶלְקוֹ, שֶׁנֶּאֱמַר תהלים ע"ח "וַיִּמְאַס 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 וְגוֹ'", וּלְפִי שֶׁבֵּית עוֹלָמִים חָבִיב מִשִּׁילֹה לְכָךְ הִקְדִּים בִּנְיָמִין
Binyamin | he preceded | therefore | than Shiloh | is more beloved | Eternity | that the House of | and because | etc. | Yosef

לְיוֹסֵף:
before Yosef

רַשִׁ"י

חפף עליו. מְכַסֶּה אוֹתוֹ וּמֵגֵן עָלָיו:

chofef over him He covers him and protects over him

רַשִׁ"י

כל היום. לְעוֹלָם, מִשֶּׁנִּבְחֲרָה יְרוּשָׁלַיִם לֹא שָׁרְתָה שְׁכִינָה בְּמָקוֹם אַחֵר:

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

רַשִׁ"י

ובין כתפיו שכן. בְּגֹבַהּ אַרְצוֹ הָיָה בֵּית הַמִּקְדָּשׁ בָּנוּי, אֶלָּא

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

שֶׁנָּמוּךְ עֶשְׂרִים וְשָׁלוֹשׁ אַמָּה מֵעֵין עֵיטָם, וְשָׁם הָיָה דַּעְתּוֹ שֶׁל דָּוִד

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

לִבְנוֹתוֹ, כִּדְאִיתָא בִּשְׁחִיטַת קָדָשִׁים זבחים נ"ד אָמְרֵי נִתְּתֵי בֵּיהּ פּוּרְתָּא, מִשּׁוּם

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

דִּכְתִיב "וּבֵין כְּתֵפָיו שָׁכֵן" — אֵין לְךָ נָאֶה בַּשּׁוֹר יוֹתֵר מִכְּתֵפָיו:

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

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.

לְמַעֲשֶׂה WHAT TO TAKE HOME

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.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף 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.

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עמוד א׳ DAF 3A

QUESTION

מַאי לָאו אַבְּהֵמָה?

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

לָא, אַעוּבָּר.

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

דַּיְקָא נָמֵי דְּקָתָנֵי: קוֹנְסִין אוֹתוֹ עַד עֲשָׂרָה בְּדָמָיו,

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

שְׁמַע מִינַּהּ.

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

מְסַיְּיעָא לֵיהּ לְרֵישׁ לָקִישׁ, דְּאָמַר רֵישׁ לָקִישׁ: הַמּוֹכֵר בְּהֵמָה גַּסָּה לְגוֹי — קוֹנְסִין אוֹתוֹ עַד עֲשָׂרָה 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

דַּוְקָא אוֹ לָאו דַּוְקָא?

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

PROOF

תָּא שְׁמַע, דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: הַמּוֹכֵר 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

שָׁאנֵי עֶבֶד, דְּכָל יוֹמָא וְיוֹמָא מַפְקַע לֵיהּ מִמִּצְוֹת.

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

וְאִיכָּא דְּאָמְרִי, אָמַר רֵישׁ לָקִישׁ: הַמּוֹכֵר בְּהֵמָה גַּסָּה 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

תְּנַן: וְהַנּוֹתֵן לוֹ בְּקַבָּלָה, אַף עַל פִּי שֶׁאֵינוֹ רַשַּׁאי — קוֹנְסִין אוֹתוֹ עַד עֲשָׂרָה 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 — פָּסְקָה מִינֵּיהּ, קַבָּלָנוּת — לָא פָּסְקָה מִינֵּיהּ.

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

דַּוְקָא אוֹ לָאו דַּוְקָא?

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

תָּא שְׁמַע, דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: הַמּוֹכֵר עַבְדּוֹ לְגוֹי — קוֹנְסִין אוֹתוֹ עַד עֲשָׂרָה 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 ten times his value!** Apparently, the number one hundred is not meant literally.

ANSWER

שָׁאנֵי עֶבֶד, דְּלָא הָדַר לֵיהּ.

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

בְּהֵמָה מַאי טַעְמָא? מִשּׁוּם דְּקָא הָדְרָא לֵיהּ, נִיקְנְסֵיהּ טְפֵי חַד!

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

אֶלָּא, עֶבֶד — מִילְּתָא דְּלָא שְׁכִיחָא הִיא, וְכָל מִילְּתָא דְּלָא שְׁכִיחָא לָא גָּזְרוּ בֵּיהּ רַבָּנַן.

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.

מִשְׁנָה MISHNAH

MISHNAH

וַחֲכָמִים אוֹמְרִים: כָּל זְמַן שֶׁיַּד הַגּוֹי כּוּ'.

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.**

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבִּי יְהוֹשֻׁעַ: וּשְׁנֵיהֶם מִקְרָא אֶחָד דָּרְשׁוּ, "כָּל בְּכוֹר".

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

רַבָּנַן סָבְרִי: "בְּכוֹר" — מִקְצָת בְּכוֹר מַשְׁמַע, כְּתַב רַחֲמָנָא "כָּל" — עַד דְּאִיכָּא כּוּלֵּיהּ.

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 סָבַר: "בְּכוֹר" — כּוּלֵּיהּ בְּכוֹר מַשְׁמַע, כְּתַב רַחֲמָנָא "כָּל" — דַּאֲפִילּוּ 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

אִיפְּעֵית אֵימָא, דְּכוּלֵּי עָלְמָא "בְּכוֹר" רוּבָּא מַשְׁמַע,

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

EXPLANATION

מָר סָבַר: "כָּל" מַשְׁמַע לְמַלּוֹיֵי אֶתָּא, וּמָר סָבַר: לְגָרוֹעֵי אֲתָא.

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

וְכַמָּה תְּהֵא שׁוּתָּפוּת שֶׁל גּוֹי, וּתְהֵא פְּטוּרָה 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: אֲפִילּוּ אָזְנוֹ.

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

OBJECTION

מַתְקֵיף לַהּ רַב נַחְמָן: וְלֵימָא לֵיהּ: "שְׁקֵיל אָזְנָךְ וְזִיל"!

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

אִיתְּמַר, רַב חִסְדָּא אָמַר: דָּבָר שֶׁעוֹשֶׂה אוֹתוֹ נְבֵלָה, וְרָבָא אָמַר: דָּבָר שֶׁעוֹשֶׂה אוֹתוֹ טְרֵיפָה.

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

בְּמַאי קָמִיפַּלְגִי? בִּטְרֵיפָה חַיָּה.

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

EXPLANATION

לְמַאן דְּאָמַר דָּבָר שֶׁעוֹשֶׂה אוֹתוֹ טְרֵיפָה — קָסָבַר טְרֵיפָה אֵינָהּ חַיָּה,

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

וּלְמַאן דְּאָמַר דָּבָר שֶׁעוֹשֶׂה אוֹתוֹ נְבֵלָה — אֲבָל טְרֵיפָה חַיָּה.

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

אַמְרוּהָ רַבָּנַן קַמֵּיהּ דְּרַב פָּפָּא: הָא דְּרַב הוּנָא, וְרַב חִסְדָּא וְרָבָא — לָא פְּלִיגִי, הָא בּוֹ, הָא בְּאִמּוֹ.

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

אֲמַר לְהוּ רַב פָּפָּא: מַאי שְׁנָא בּוֹ, דְּבָעֵינַן "כָּל בְּכוֹר" וְלֵיכָּא? אִמּוֹ נָמֵי בָּעֵינַן "כָּל מִקְנְךָ תִּזָּכָר" וְלֵיכָּא!

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

אֶלָּא, לָא שְׁנָא.

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

OBJECTION

מַתְקֵיף לַהּ מָר בַּר רַב אָשֵׁי: מַאי שְׁנָא מִנְּפָלִים, דְּאַף עַל גַּב דְּלָאו בְּנֵי חִיּוּתָא נִינְהוּ קָדְשִׁי, דְּאָמַר מָר: "פֶּטֶר שֶׁגֶר בְּהֵמָה" — שֶׁגֶר בִּבְהֵמָה!

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

הָתָם, כֵּיוָן דְּלָא עָרִיבוּ בְּהוּ חוּלִּין — קָרִינָא בְּהוּ בִּבְהֵמָה "כָּל בְּכוֹר", הָכָא, כֵּיוָן דְּעָרִיבוּ בְּהוּ חוּלִּין — 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 מִדְרְשָׁא, אַשְׁכְּחֵיהּ לְרַבִּי אַסִּי, אֲמַר לֵיהּ: מַאי אֲמוּר רַבָּנַן בֵּי מִדְרְשָׁא? אֲמַר 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:**

STATEMENT

הָכִי אָמַר רַבִּי יוֹחָנָן: אֲפִילּוּ מוּם קַל.

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

וְהָדְתְּנַן: רָחֵל שֶׁיָּלְדָה מִין עֵז וְעֵז שֶׁיָּלְדָה מִין רָחֵל — פְּטוּרָה מִן הַבְּכוֹרָה, וְאִם יֵשׁ בּוֹ מִקְצָת סִימָנִין — חַיָּיב.

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

מוּם קָבוּעַ הָוֵי לִשְׁחוֹט 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

בְּשְׁלָמָא מוּם קַל — קָא מַשְׁמַע לַן כִּדְרַב הוּנָא, וּלְאַפּוֹקֵי מִדְּרַב חִסְדָּא וְרָבָא.

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

אֶלָּא מוּם קָבוּעַ — מַאי קָא מַשְׁמַע לַן? דְּכֵיוָן דְּאִישְׁתַּנִּי הָוֵה לֵיהּ מוּמָא? תְּנִינָא: וּפִיו דּוֹמֶה כְּשֶׁל חֲזִיר — הֲרֵי זֶה מוּם!

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

וְכִי תֵּימָא, הָתָם נִשְׁתַּנָּה בְּדָבָר שֶׁאֵין בְּמִינוֹ קָדוֹשׁ בִּבְכוֹרָה, הָכָא נִשְׁתַּנָּה בְּדָבָר שֶׁבְּמִינוֹ קָדוֹשׁ בִּבְכוֹרָה,

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 נָמֵי תְּנֵינָא: עֵינוֹ 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, וּקְטַנָּה — קְטַנָּה כְּשֶׁל אַוָּוז.

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

בְּשְׁלָמָא קְטַנָּה כְּשֶׁל אַוָּוז, אֵין בְּמִינוֹ קָדוֹשׁ בִּבְכוֹרָה, אֶלָּא גְּדוֹלָה כְּשֶׁל עֵגֶל — יֵשׁ בְּמִינוֹ קָדוֹשׁ בִּבְכוֹרָה!

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 לָאו מִשּׁוּם דְּאָמְרִינַן: כֵּיוָן דְּאִישְׁתַּנִּי הָוֵה לֵיהּ 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 דְּהָוֵה לֵיהּ "שָׂרוּעַ".

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

הָכִי נָמֵי מִסְתַּבְּרָא, דְּתָנַן: מוּמִין אֵלּוּ, בֵּין קְבוּעִין בֵּין עוֹבְרִין — פּוֹסְלִין. יָתֵר עֲלֵיהֶן אָדָם: עֵינָיו שְׁתֵּיהֶן גְּדוֹלוֹת, שְׁתֵּיהֶן 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

גַּבֵּי אָדָם הוּא דִּכְתִיב: ״אִישׁ אִישׁ מִזֶּרַע אַהֲרֹן״, דְּבָעֵינַן אִישׁ שָׁוֶה בְּזַרְעוֹ שֶׁל אַהֲרֹן, אֲבָל בְּהֵמָה, שְׁתֵּיהֶן גְּדוֹלוֹת שְׁתֵּיהֶן קְטַנּוֹת — נָמֵי לָא הָוֵי 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

אַחַת גְּדוֹלָה וְאַחַת קְטַנָּה, מַאי טַעְמָא? אִי מִשּׁוּם שִׁינּוּי — אֲפִילּוּ שְׁתֵּיהֶן גְּדוֹלוֹת, שְׁתֵּיהֶן קְטַנּוֹת נָמֵי!

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

אֶלָּא לָאו מִשּׁוּם דְּהָוֵה לֵיהּ ״שָׂרוּעַ״?

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

לָא, לְעוֹלָם אֵימָא לָךְ מִשּׁוּם שִׁינּוּי, שִׁינּוּי הָוֵי 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 קַשְׁיָא לָךְ: אֲפִילּוּ שְׁתֵּיהֶן גְּדוֹלוֹת, שְׁתֵּיהֶן קְטַנּוֹת?

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

הָתָם, אִי מֵחֲמַת בְּרִיּוּתָא יַתִּירָא — תַּרְוַויְיהוּ בָּעֵי לְמִיבְרָא, אִי מֵחֲמַת כְּחִישׁוּתָא יַתִּירָא — תַּרְוַויְיהוּ בָּעֵי מִיכְחַשׁ.

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

הָהִיא גִּיּוֹרְתָּא דַּהֲווֹ מָסְרִין לַהּ אַחֵי חֵיוָתָא לְפַטּוֹמַהּ,

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

אֲתַאי לְקַמֵּיהּ דְּרָבָא, אֲמַר לַהּ: לֵית דְּחַשׁ לַהּ לְהָא דְּרַבִּי יְהוּדָה, דְּאָמַר: שׁוּתָּפוּת גּוֹי חַייֶבֶת בִּבְכוֹרָה.

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 מָרִי בַּר רָחֵל הַוְיָא לֵיהּ הָהִיא חֵיוָתָא, הֲוָה מַקְנֶה לְאוּדְנַיְיהוּ לְגוֹי, וְאָסַר לְהוּ בְּגִיזָּה וַעֲבוֹדָה, וְיָהֵיב לְהוּ לְכֹהֲנִים, וּכְלַאי חֵיוָתָא דְּרַב מָרִי בַּר רָחֵל.

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 מֵאַחַר דְּאָסַר לְהוּ בְּגִיזָּה וַעֲבוֹדָה, וְיָהֵיב לְהוּ לְכֹהֲנִים, אַמַּאי מַקְנֶה לְהוּ לְאוּדְנַיְיהוּ 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

דִּלְמָא אָתֵי בְּהוּ לִידֵי תַּקָּלָה?

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 כְּלוֹ חֵיוָתָא דְּרַב מָרִי?

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

ANSWER

מִשּׁוּם דְּמַפְקַע לְהוּ מִקְדוּשְׁתַּייְהוּ.

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

QUESTION

וְהָאָמַר רַב יְהוּדָה: מוּתָּר לָאָדָם לְהַטִּיל מוּם בִּבְכוֹר קוֹדֶם שֶׁיֵּצֵא לַאֲוִיר 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 מִקְדוּשַּׁת מִזְבֵּחַ קָא מַפְקַע לֵיהּ, מִקְדוּשַּׁת כֹּהֵן לָא מַפְקַע לֵיהּ. הָכָא אַפִּילּוּ מִקְדוּשַּׁת כֹּהֵן קָא מַפְקַע לֵיהּ.

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

וְאִיבָּעֵית אֵימָא: רַב מָרִי בַּר רָחֵל יָדַע לְאַקְנוֹיֵי קִנְיַן גָּמוּר, וְחָזֵי לֵיהּ אִינִישׁ אַחֲרִינָא, וְאָזֵיל וְעָבֵיד, וְסָבַר רַב מָרִי מִילְתָא הוּא דַּעֲבַד, וְאָתֵי בָּהּ לִידֵי תַּקָּלָה.

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.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ כֹּהֲנִים וּלְוִיִּם פְּטוּרִין, מִקַּל וָחוֹמֶר: אִם פָּטְרוּ אֶת שֶׁל יִשְׂרָאֵל בַּמִּדְבָּר, דִּין הוּא שֶׁיִּפְטְרוּ אֶת שֶׁל עַצְמָן.

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.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

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.

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.'

אור החיים הקדוש · וזאת הברכה · שֵׁנִי

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.

פָּסוּק ח *Deuteronomy 33:8*

וּלְלֵוִי אָמַר תֻּמֶּיךָ וְאוּרֶיךָ לְאִישׁ חֲסִידֶךָ אֲשֶׁר נִסִּיתוֹ בְּמַסָּה תְּרִיבֵהוּ עַל־מֵי מְרִיבָה׃

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

וּלְלֵוִי אָמַר תֻּמֶּיךָ וְגוֹ'. פֵּרוּשׁ, יִתְקַיֵּים בְּיָדוֹ דָּבָר זֶה וּלְזַרְעוֹ אַחֲרָיו כְּהוּנַּת עוֹלָם.

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.

Or HaChaim on Deuteronomy 33:8:2

אֲשֶׁר נִסִּיתוֹ בְּמַסָּה. פֵּרוּשׁ, לְפִי שֶׁיַּעֲקֹב אָמַר עַל לֵוִי בְּשִׁתּוּף עִם שִׁמְעוֹן "כְּלֵי חָמָס וְגוֹ' אָרוּר אַפָּם כִּי עָז" וְגוֹ' (בראשית מט:ה,ז),

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),

לָזֶה אָמַר כִּי לֵוִי נִתְנַסָּה שֶׁאֵינוֹ בַּעַל אַף וְעֶבְרָה שֶׁנִּתְנַסָּה בְּמַסָּה, פֵּרוּשׁ לֹא שֶׁנִּסָּהוּ ה', אֶלָּא שֶׁרָאָה בּוֹ נִסָּיוֹן, שֶׁכָּל שִׁבְטֵי יִשְׂרָאֵל נִסּוּ ה' דִּכְתִיב (שמות יז:ז) "וְעַל נַסּוֹתָם אֶת ה'", וְלֹא כֵן לֵוִי, הָא לָמַדְתָּ שֶׁשָּׁכַךְ רוּגְזָם.

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.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 33:8

בְּפַשְׁטוּת · 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.

לְמַעֲשֶׂה · 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.

הָאֹמֵר לְאָבִיו וּלְאִמּוֹ לֹא רְאִיתִיו וְאֶת־אֶחָיו לֹא הִכִּיר וְאֶת־בנו [בָּנָיו] לֹא יָדָע כִּי שָׁמְרוּ אִמְרָתֶךָ וּבְרִיתְךָ יִנְצֹרוּ׃

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

(ט~י) הָאֹמֵר וְגוֹ' יוֹרוּ מִשְׁפָּטֶיךָ וְגוֹ'. יִתְבָּאֵר עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (בבא בתרא ס.) בְּמַעֲשֶׂה שֶׁבָּאוּ לָדוּן עַל אִילָן שֶׁהָיָה מַזִּיק לְדֶרֶךְ הָרַבִּים וְכוּ', וְאָמַר לָהֶם עַד לְמָחָר וְכוּ', וְשָׁלַח וְקָץ וְכוּ', עַד כָּאן. וְהוּא אָמְרוֹ "הָאוֹמֵר" וְגוֹ', אָדָם כָּזֶה רָאוּי לְהוֹרוֹת מִשְׁפָּט וְכוּ', כִּי אֵין מָקוֹם לוֹמַר לוֹ "טוֹל קוֹרָה" וְכוּ' (בבא בתרא טו:), וְזֶה לְךָ הָאוֹת "הָאֹמֵר לְאָבִיו וּלְאִמּוֹ".

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].

Or HaChaim on Deuteronomy 33:9:2

עוֹד יֵרָצֶה, לְפִי שֶׁצִּוָּה "שֹׁפְטִים וְגוֹ' לִשְׁבָטֶיךָ" (דברים טז:יח), וְאָמְרוּ רַבּוֹתֵינוּ זִכְרוֹנָם לִבְרָכָה (ספרי) שֶׁצָּרִיךְ שֶׁיְּמַנֶּה דַּיָּנִים לְכָל שֵׁבֶט, לָזֶה אָמַר כִּי שֵׁבֶט לֵוִי לְצַד מַה שֶׁהוֹכַחְנוּ שֶׁלֹּא נָשְׂאוּ פָּנִים לְאָב וּלְאָח וּלְבֵן רְאוּיִים הֵם לְהִתְמַנּוֹת עַל כָּל שִׁבְטֵי יִשְׂרָאֵל, וְהוּא אָמְרוֹ "יוֹרוּ מִשְׁפָּטֶיךָ לְיַעֲקֹב" בְּדֶרֶךְ כְּלָל, כִּי אֵין לָחוּשׁ שֶׁיְּשַׂאוּ פָּנִים לְשִׁבְטָם יוֹתֵר מִשֵּׁבֶט זוּלָתָם.

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.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 33:9

בְּפַשְׁטוּת · 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.

לְמַעֲשֶׂה · 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.

פָּסוּק י

Deuteronomy 33:10

יוֹרוּ מִשְׁפָּטֶיךָ לְיַעֲקֹב וְתוֹרָתְךָ לְיִשְׂרָאֵל יָשִׂימוּ קְטוֹרָה בְּאַפֶּךָ וְכָלִיל 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.

פָּסוּק יא

Deuteronomy 33:11

בָּרֵךְ יְהוָה חֵילוֹ וּפֹעַל יָדָיו תִּרְצֶּה מְחַץ מָתְנַיִם קָמָיו וּמְשַׂנְאָיו מִן־יְקוּמוּן׃ (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

וּמְשַׂנְאָיו מִן יְקוּמוּן. אָמְרוּ "מִן יְקוּמוּן", לְדִבְרֵיהֶם זִכְרוֹנָם לִבְרָכָה (בראשית רבה צט:ב) שֶׁנִּתְנַבֵּא עַל מַלְכוּת יָוָן שֶׁעֲתִידָה לִפּוֹל בְּיַד בְּנֵי חַשְׁמוֹנַאי. לָזֶה אָמַר "וּמְשַׂנְאָיו מִן יְקוּמוּן", פֵּרוּשׁ אֲפִלּוּ מִן הַזְּמַן עַצְמוֹ שֶׁתִּהְיֶה לָהֶם לַשּׁוֹנְאִים קִימָה, וְיִשְׂרָאֵל שְׁפָלִים, בַּזְּמַן עַצְמוֹ "מְחַץ מָתְנַיִם קָמָיו" וְגוֹ', וְכֵן הָיָה, וְדָבָר זֶה הִיא הַצָּלָחָה בְּנֵס וָפֶלֶא.

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.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 33:11

בְּפַשְׁטוּת · 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.

לְמַעֲשֶׂה · 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.

פָּסוּק יב *Deuteronomy 33:12*

לְבִנְיָמִן אָמַר יְדִיד יְהוָה יִשְׁכֹּן לָבֶטַח עָלָיו חֹפֵף עָלָיו כָּל־הַיּוֹם וּבֵין כְּתֵפָיו 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

לְבִנְיָמִן אָמַר. פֵּרוּשׁ תֵּבַת "לְבִנְיָמִן" הוּא דִּבְרֵי מֹשֶׁה, וְתֵבַת "אָמַר" הוּא דִּבְרֵי הַכָּתוּב, שֶׁאִם לֹא כֵן בַּמֶּה יוּבַן הַדָּבָר שֶׁעַל בִּנְיָמִין הוּא אוֹמֵר, וְכֵן "לְיוֹסֵף" וְ"לִזְבוּלֻן" וְגוֹ'.

> 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."

Or HaChaim on Deuteronomy 33:12:2

וְאָמְרוֹ "יִשְׁכֹּן לָבֶטַח עָלָיו". פֵּרוּשׁ, מַה טַּעַם יִשְׁכּוֹן לָבֶטַח? "עָלָיו", פֵּרוּשׁ עַל הֱיוֹתוֹ שְׁכֵנוֹ שֶׁל שׁוֹכֵן הַבִּירָה, כִּי מִי יָבֹא אַחַר הַמֶּלֶךְ:

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?

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 33:12

בְּפַשְׁטוּת · 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.

לְמַעֲשֶׂה · 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.

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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.