חוּמָּשׁ עִם רַשִּׁ"י · וזאת הברכה · וְזֹאת הַבְּרָכָה · רְבִיעִי

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

V'ZOT HABERACHAH · 4TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his holy brachos to the shevatim before his histalkus, focusing here on the special partnership of Zevulun and Yissachar, and the strength of Gad. We see the beautiful connection between those who go out to the business world and those who sit and learn Torah, showing how both are essential in the eyes of Hashem.

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

פָּסוּק א

Pasuk 1

וְלִזְבוּלֻן אָמַר שְׂמַח זְבוּלֻן בְּצֵאתֶךָ וְיִשָּׂשכָר בְּאָהָלֶיךָ׃

in your tents and Yissachar in your going out Zevulun rejoice he said And of Zevulun

רַשִּׁ"י

ולזבולן אמר. אֵלּוּ חֲמִשָּׁה שְׁבָטִים שֶׁבֵּרַךְ בָּאַחֲרוֹנָה — זְבוּלֻן גָּד דָּן וְנַפְתָּלִי

and Naphtali Dan Gad Zebulun at the end whom he blessed tribes five these he said And of Zebulun

וְאָשֵׁר — כְּפַל שְׁמוֹתֵיהֶם לְחַזְּקָם וּלְהַגְבִּירָם, לְפִי שֶׁהָיוּ חַלָּשִׁים שֶׁבְּכָל

of all the weak ones that they were because and to empower them to strengthen them their names he repeated and Asher

הַשְּׁבָטִים, הֵם הֵם שֶׁהוֹלִיךְ יוֹסֵף לִפְנֵי פַּרְעֹה שֶׁנֶּאֱמַר בראשית מ"ז "וּמִקְצֵה

And from the least 47 Bereishis as it is said Pharaoh before Yosef whom he brought are they they the tribes

אֶחָיו לָקַח חֲמִשָּׁה אֲנָשִׁים", לְפִי שֶׁנִּרְאִים חַלָּשִׁים וְלֹא יָשִׂים אוֹתָם לוֹ

for himself them he would appoint so that not weak they appeared because men five he took of his brothers

שָׂרֵי מִלְחַמְתּוֹ׃

his war officers of

רַשִּׁ"י

שמח זבולן בצאתך וישכר באהליך. זְבוּלֻן וְיִשָּׂשכָר עָשׂוּ שֻׁתָּפוּת, זְבוּלֻן לְחוֹף

at the shore of Zevulun a partnership made and Yissachar Zevulun in your tents and Yissachar in your going out Zevulun Rejoice

יַמִּים יִשְׁכֹּן וְיוֹצֵא לְפַרְקְמַטְיָא בִּסְפִינוֹת וּמִשְׁתַּכֵּר וְנוֹתֵן לְתוֹךְ פִּיו שֶׁל יִשָּׂשכָר,

Yissachar · the mouth of into and give and earn profit in ships for merchandise and go out would dwell seas

וְהֵם יוֹשְׁבִים וְעוֹסְקִים בַּתּוֹרָה, לְפִיכָךְ הִקְדִּים זְבוּלֻן לְיִשָּׂשכָר

before Yissachar Zevulun He mentioned first therefore with the Torah and occupy themselves sit and they

שֶׁתּוֹרָתוֹ שֶׁל יִשָּׂשכָר עַל יְדֵי זְבוּלֻן הָיְתָה בראשית רבה צ"ט :

99 Rabbah Bereishis was Zevulun means of by Yissachar · because the Torah of

רַשִּׁ"י

שמח זבולן בצאתך. הַצָּלַח בְּצֵאתְךָ לְסְחוֹרָה׃

for merchandise in your going out be successful in your going out Zevulun Rejoice

רַשִׁ"י

וישששכר. הַצְלַח בִּישִׁיבַת אָהֳלֶיךָ לַתּוֹרָה, לֵישֵׁב וּלְעַבֵּר שָׁנִים וְלִקְבֹּעַ חֳדָשִׁים, כְּמוֹ
just as months and to fix years and to intercalate to sit for Torah your tents in the sitting of succeed And Issachar

שֶׁנֶּאֱמַר דהי"א י"ב "וּמִבְּנֵי יִשָּׂשכָר יוֹדְעֵי בִינָה לָעִתִּים.. רָאשֵׁיהֶם
their heads for the times understanding knowers of Issachar and of the sons of twelve Divrei HaYamim Alef that it is said

מָאתַיִם", רָאשֵׁי סַנְהֶדְרִין הָיוּ עוֹסְקִים בְּכָךְ, וְעַל פִּי קְבִיעוֹת עִתֵּיהֶם
their times the fixings of the mouth of and according to with this busying themselves they were Sanhedrin heads of two hundred

וְעִבּוּרֵיהֶם —
and their intercalations

פָּסוּק ב

Pasuk 2

עַמִּים הַר יִקְרָאוּ שָׁם יִזְבְּחוּ זִבְחֵי צֶדֶק כִּי שֶׁפַע יַמִּים
seas the abundance of for righteousness sacrifices of they shall offer there they shall invite to the mountain Nations

יִינָקוּ וּשְׂפוּנֵי טְמוּנֵי חוֹל׃
the sand hidden in and the treasures they shall suck

רַשִׁ"י

עמים. שֶׁל שִׁבְטֵי יִשְׂרָאֵל׃
Yisrael the tribes of of peoples

רַשִׁ"י

הר יקראו. לְהַר הַמּוֹרִיָּה יֵאָסְפוּ, כָּל אֲסִיפָה עַל יְדֵי קְרִיאָה הִיא,
it is a summons means of by assembly every they will assemble Moriah to the mountain of they shall call Mountain

וְשָׁם יזבחו בָּרְגָלִים זִבְחֵי צֶדֶק׃
righteousness sacrifices of on the Festivals they shall sacrifice and there

רַשִׁ"י

כי שפע ימים יינקו. יִשָּׂשכָר וּזְבוּלֻן, וְיִהְיֶה לָהֶם פְּנַאי לַעֲסֹק בַּתּוֹרָה׃
in the Torah to engage leisure to them and there will be and Zevulun Yissachar they shall suck seas abundance of for

רַשִׁ"י

ושפני טמוני חול. כִּסּוּיֵי טְמוּנֵי חוֹל, טָרִית וְחַלָּזוֹן וּזְכוּכִית לְבָנָה
white and glass and chilazon tuna fish in the sand hidden coverings of the sand concealed And the hidden treasures

הַיּוֹצְאִים מִן הַיָּם וּמִן הַחוֹל, וּבְחֶלְקוֹ שֶׁל יִשָּׂשכָר וּזְבוּלֻן הָיָה כְּמוֹ שֶׁאָמוּר
that is said just as it was and Zevulun Yissachar of and in the portion the sand and from the sea from that come out

בְּמַסֶּכֶת מְגִלָּה דף ו' "זְבוּלֻן עַם חֵרֵף נַפְשׁוֹ לָמוּת" שופטים ה' מְשׁוּם דְּ"נַפְתָּלִי
that Naftali because 5 Shoftim to die its life that jeopardized is a people Zevulun 6a page Megillah in Tractate

עַל מְרוֹמֵי שָׂדֶה" שם , הָיָה מִתְרַעֵם זְבוּלֻן עַל חֶלְקוֹ — לְאָחִי נָתַתָּ שָׂדוֹת
fields You gave to my brother his portion about Zevulun complaining was there the field the high places of was on

וּכְרָמִים וְכוּ' ספרי׃
Sifrei etc and vineyards

רַשִׁ"י

ושפני. לְשׁוֹן כִּסּוּי, כְּמוֹ שֶׁנֶּאֱמַר מלכים א ו' "וַיְכַסֶּה אֶת הַבַּיִת",
the house — and he covered 6 I Kings it is said as covering an expression of and the hidden treasures

"וְסָפֻן בָּאֶרֶז" ירמיהו כב, יד וְתַרְגּוּמוֹ "וּמְטַלָּל בְּכִיוֹרֵי אַרְזָא". דָּ"א — another explanation
cedar with panels of and ceiled and its Targum 14 22 Yirmeyahu with cedar and covered

עמים הר יקראו עַל יְדֵי פִּרַקְמַטְיָא שֶׁל זְבוּלָן תַּגָּרֵי אֻמּוֹת הָעוֹלָם
the world the nations of merchants of Zevulun of the commerce means of by they shall call to the mountain peoples

בָּאִים אֶל אַרְצוֹ, וְהוּא עוֹמֵד עַל הַסְּפָר וְהֵם אוֹמְרִים הוֹאִיל וְנִצְטַעֲרְנוּ עַד כָּאן
here until we troubled ourselves since say and they the border at dwells and he his land to come

נֵלֵךְ עַד יְרוּשָׁלַיִם וְנִרְאֶה מַה יִּרְאָתָהּ שֶׁל אָמָּה זוֹ וּמַה מַּעֲשֶׂיהָ, וְהֵם רוֹאִים
see and they are its practices and what this a nation of is the deity what and let us see Yerushalayim until let us go

כָּל יִשְׂרָאֵל עוֹבְדִים לֵאלוֹהַּ אֶחָד וְאוֹכְלִים מַאֲכָל אֶחָד — לְפִי שֶׁהַגּוֹיִם אֱלוֹהוֹ שֶׁל
of the god the non-Jews because one food and eating one God serving Israel all of

זֶה לֹא כֵאלוֹהוֹ שֶׁל זֶה וּמַאֲכָלוֹ שֶׁל זֶה לֹא כְמַאֲכָלוֹ שֶׁל זֶה — וְהֵם
and they that one of like the food is not this one of and the food that one of like the god is not this one

אוֹמְרִים אֵין אָמָּה כְּשֵׁרָה כְּזוֹ וּמִתְגַּיְּרִין שָׁם, שֶׁנֶּאֱמַר שָׁם יִזְבְּחוּ זִבְחֵי
sacrifices of they shall offer there as it is said there and they convert as this one as worthy nation there is no say

צֶדֶק ספרי :
Sifrei righteousness

רַשִׁ"י

כי שפע ימים ייניקו. זְבוּלָן וְיִשָּׂשכָר הַיָּם נוֹתֵן לָהֶם מָמוֹן בְּשֶׁפַע:
in abundance wealth to them gives the sea and Yissachar Zevulun they shall suck seas the abundance of for

פָּסוּק ג

Pasuk 3

וּלְגָד אָמַר בָּרוּךְ מַרְחִיב גָּד כְּלָבִיא שָׁכֵן וְטָרַף זְרוֹעַ אַף
also the arm and he tears he dwells like a lion Gad the One who enlarges Blessed is he said And of Gad

קָדְקֹד:
the crown of head

רַשִׁ"י

ברוך מרחיב גד. מְלַמֵּד שֶׁהָיָה תְּחוּמוֹ שֶׁל גָּד מַרְחִיב וְהוֹלֵךְ כְּלַפֵּי מִזְרָח שם :
there the east toward and going expanding Gad of his territory that was this teaches Gad He Who enlarges Blessed is

רַשִׁ"י

כלביא שכן. לְפִי שֶׁהָיָה סָמוּךְ לַסָּפָר, לְפִיכָךְ נִמְשַׁל בַּאֲרָיוֹת, שֶׁכָּל הַסְּמוּכִים
who are near for all to lions he is compared therefore to the border near that he was because he dwelleth as a lioness

לַסָּפָר צְרִיכִים לִהְיוֹת גִּבּוֹרִים שם :
there strong to be must to the border

רַשִׁ"י

וטרף זרוע אף קדקד. הָרוּגֵיהֶן הָיוּ נִכָּרִין, חוֹתְכִים הָרֹאשׁ עִם הַזְּרוֹעַ בְּמַכָּה
in a blow the arm with the head they would cut recognizable were their slain ones the crown of head also the arm and he tears

אַחַת׃
single

פָּסוּק ד

Pasuk 4

וַיַּרְא רֵאשִׁית לוֹ כִּי שָׁם חֶלְקַת מְחֹקֵק סָפוּן וַיֵּתֵא רָאשֵׁי
at the head of and he came is hidden the lawgiver the portion of there for for himself the best And he saw

עָם צִדְקַת יְהוָה עָשָׂה וּמִשְׁפָּטָיו עִם יִשְׂרָאֵל׃
Yisrael with and His ordinances he executed Hashem the righteousness of the people

רַ"שִׁ"י

וירא ראשית לו. רָאָה לִטֹּל לוֹ חֵלֶק בְּאֶרֶץ סִיחוֹן וְעוֹג, שֶׁהִיא רֵאשִׁית
the beginning of which is and Og Sichon in the land of a portion for himself to take He saw for himself the first part And he saw

כִּבּוּשׁ הָאָרֶץ׃
the Land the conquest of

רַ"שִׁ"י

כי שם חלקת. כִּי יָדַע אֲשֶׁר שָׁם בְּנַחֲלָתוֹ חלקת שְׂדֵה קְבוּרַת מחקק
the lawgiver the burial of the field of the portion of in his inheritance there that he knew because the portion of there Because

, וְהוּא מֹשֶׁה עי' ספרי; סוטה י"ג :
13 Sotah Sifrei see Moshe and he

רַ"שִׁ"י

ספון. אוֹתָהּ חֶלְקָה סְפוּנָה וּטְמוּנָה מִכָּל בְּרִיָּה, שֶׁנֶּאֱמַר דברים ל"ד "וְלֹא יָדַע אִישׁ
any man knew and not 34 Devarim as it is said creature from every and concealed was hidden portion that Hidden

אֶת קִבְרָתוֹ":׃
his burial place —

רַ"שִׁ"י

ויתא. גָּד׃
Gad and he came

רַ"שִׁ"י

ראשי עם. הֵם הָיוּ הוֹלְכִין לִפְנֵי הֶחָלוּץ בִּכְבוּשׁ הָאָרֶץ, לְפִי שֶׁהָיוּ
that they were because the Land at the conquest of the armed force before marching were they the people at the head of

גִּבּוֹרִים, וְכֵן הוּא אוֹמֵר "וְאַתֶּם תַּעַבְרוּ חֲמֻשִׁים לִפְנֵי אֲחֵיכֶם וְגוֹ'" יהושע א' :
chapter 1 Yehoshua etc. your brothers before armed shall pass over and you says it and so mighty men

רַ"שִׁ"י

צדקת ה' עשה. שֶׁהֶאֱמִינוּ דִּבְרֵיהֶם וְשָׁמְרוּ הַבְטָחָתָם לַעֲבֹר אֶת הַיַּרְדֵּן
the Jordan — to cross their promise and they kept their words because they verified he did Hashem the righteousness of

עַד שֶׁכָּבְשׁוּ וְחָלְקוּ; דָּ"אַ — ויתא מֹשֶׁה ראשי עם,
the people at the head of Moshe and he came another explanation and they divided that they conquered until

צדקת ה' עשה עַל מֹשֶׁה אָמוּר עי' ספרי :
Sifrei see it is said Moshe about he did Hashem the righteousness of

CHAPTER SUMMARY

The aliyah begins with the famous bracha to Zevulun and Yissachar, praising Zevulun's success in his seafaring business journeys and Yissachar's dedication in his tents of Torah, noting how they bring the nations to recognize Hashem through their honest dealings and the abundance of the seas. Moshe then blesses Gad, comparing his strength to a fierce lion that tears its prey, and praises Gad for choosing his portion of land on the east side of the Yarden where Moshe's own burial place was hidden, while still leading the chalutzim to fight for the rest of Klal Yisrael and executing Hashem's righteous judgments.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is mechadesh a beautiful yesod here in the partnership of Zevulun and Yissachar. Lichoira, we might have thought that only Yissachar, who sits and learns Torah in his tent all day, has a reason to rejoice, while Zevulun, who has to go out to the ports and deal with the business world, is just a helper. But Moshe Rabbeinu tells us, "Rejoice, O Zevulun, on your journeys." The Torah is telling us that when you support Torah, your work itself becomes an avodah, and you share equally in the simchah of the learning.

This is a major chiddush for our daily lives. Sometimes a Yid feels down because he has to spend his day running after a parnasah instead of sitting in the bais medrash. The yetzer hara tries to make him feel like his day is wasted. But the truth is, if you are working to support Torah, to pay yeshiva tuition, and to enable others to learn, your business trips and your office hours are kadosh. You are a full partner in the Torah being learned.

Today, when you go about your work or handle your finances, remember that you are Zevulun. Have in mind that your parnasah is there to support Torah and mitzvos, and do your business with joy, knowing that your work is an integral part of Hashem's plan.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף ה׳

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📖 THE SUGYA

We begin the daf with a deep dive into the machlokes between Rabbi Yoḥanan and Reish Lakish regarding whether the firstborn of Bnei Yisrael were sanctified in the wilderness. The Gemara seeks the source for Rabbi Yoḥanan's shitta that they indeed remained holy, bringing a beautiful chiddush from Rabbi Elazar who saw Rabbi Yoḥanan in a dream, confirming the limud from the pasuk "Mine they shall be." We also explore a second version of this machlokes brought by Rav Mordekhai, which leads to an important yesod about the chiyuv to teach a dabar in the precise lashon of one's rebbe.

Next, the Gemara brings a fascinating shakla v'tarya involving the Roman officer Kontrokos and Rabban Yoḥanan ben Zakkai. The officer asks several tough kashas on the numbers in the Torah, including why the individual count of the Levi'im doesn't match the total sum, and a serious challenge on the accounting of the silver collected for the Mishkan. Rabban Yoḥanan ben Zakkai defends the integrity of Moshe Rabbeinu, showing how the math works out perfectly once we understand the unique weight of the Sanctuary's currency.

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עמוד א׳ DAF 5A

STATEMENT

וּפָסְקוּ.

And then their sanctity **ceased** following the census in the wilderness.

QUESTION

בִּשְׁלָמָא רֵישׁ לָקִישׁ, כִּדְאָמַר טַעַם,

The Gemara asks: **Granted, according to Reish Lakish,** it is **as he said** the **reason** for his view, that they were not sanctified in the wilderness, based on the pesukim,

QUESTION

אֶלָּא לְרַבִּי יוֹחָנָן — מַאי טַעְמָא?

but according to Rabbi Yoḥanan, who holds that they did continue to be sanctified, **what is the reason** and source for his opinion?

ANSWER

אָמַר רַבִּי אֶלְעָזָר: רַבִּי יוֹחָנָן חֲזַאי בְּחֵילְמָא דְּמִילְתָא מְעַלַּיְתָא אָמֵינָא,

Rabbi Elazar said: I saw Rabbi Yoḥanan in a dream, which is a sign **that I am saying a proper matter** in explaining his opinion.

ANSWER

אָמַר קְרָא "לִי יִהְיוּ" — בַּהֲוָיָיתָן יִהְו.

The verse states: "Mine they shall be" (Bamidbar 3:13), which teaches that **in their** current **state of sanctity they shall remain** for all generations.

QUESTION

וְרַבִּי יוֹחָנָן, "וְהָיָה כִּי יְבִיאֲךָ... וְהַעֲבַרְתָּ" מַאי עָבֵיד לֵיהּ?

The Gemara asks: **And** as for **Rabbi Yoḥanan,** the verse **"And it shall be when He shall bring you... and you shall set apart"** (Shemos 13:11-12), which Reish Lakish used to prove that the mitzvah only started in Eretz Yisrael, **what does he do with it?**

ANSWER

הַהוּא מִיבְּעֵי לֵיהּ לְכִדְתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: עֲשֵׂה מִצְוָה זוֹ שֶׁבִּשְׁבִילָהּ תִּיכָּנֵס לָאָרֶץ.

The Gemara answers: **That** verse **is necessary for him for that which the Tanna of the school of Rabbi Yishmael taught: Perform this mitzvah** of firstborns now, **because on account of it you will** merit to **enter the Land** of Eretz Yisrael.

STATEMENT

אָמַר לֵיהּ רַב מָרְדֳּכַי לְרַב אָשֵׁי: אַתּוּן הָכִי מַתְנִיתוּ לַהּ, אֲנַן אִיפְּכָא מַתְנִינַן לַהּ,

Rav Mordekhai said to Rav Ashi: You teach it this way, but **we teach it the opposite way:**

STATEMENT

רַבִּי יוֹחָנָן אָמַר: לֹא קָדְשׁוּ בְּכוֹרוֹת בַּמִּדְבָּר, וְרֵישׁ לָקִישׁ אָמַר: קָדְשׁוּ בְּכוֹרוֹת בַּמִּדְבָּר.

Rabbi Yoḥanan says: The firstborn were not sanctified in the wilderness; and Reish Lakish says: The firstborn were sanctified in the wilderness.

QUESTION

אָמַר לֵיהּ: וְאָפְכִית נָמֵי תְּיוּבְתָּא, וְאָפְכִיתוּ לַהּ לְהָא דְּרַבִּי אֶלְעָזָר?

Rav Ashi **said to him: And do you also reverse the objections** raised between them, **and do you also reverse that which Rabbi Elazar** said about his dream, applying it to Reish Lakish instead?

ANSWER

אָמַר לֵיהּ: לֹא קָדְשׁוּ לְהוּ — לֹא הוּצְרְכוּ לִיקָּדֵשׁ.

Rav Mordekhai **said to him:** No, when Rabbi Yoḥanan said **"they were not sanctified,"** he meant **they did not need to be consecrated** by mouth, because they were already holy from the womb. But they certainly had sanctity.

QUESTION

אִי הָכִי, הַיְינוּ דִּידַן!

The Gemara asks: **If so,** that **is the same as our** version of the dispute, that according to Rabbi Yoḥanan they were indeed holy! Why did you present it as a different version?

ANSWER

קָא מַשְׁמַע לַן: חַיָּיב אָדָם לוֹמַר בִּלְשׁוֹן רַבּוֹ.

The Gemara answers: This **comes to teach us** that **a person is obligated to say** a teaching **in the precise language of his teacher,** even if the ultimate meaning is the same.

STATEMENT

שְׁאַל קוּנְטְרוּקוּס הַשַּׂר אֶת רַבָּן יוֹחָנָן בֶּן זַכַּאי: בִּפְרָטָן שֶׁל לְוִיִּם אַתָּה מוֹצֵא עֶשְׂרִים וּשְׁנַיִם אֶלֶף וּשְׁלֹשׁ מֵאוֹת,

The Gemara relates: **Kontrokos the officer asked Rabban Yoḥanan ben Zakkai: In the individual count of** the families of **the Levites, you find twenty-two thousand and three hundred,**

QUESTION

בִּכְלָלָן אַתָּה מוֹצֵא עֶשְׂרִים וּשְׁנַיִם אֶלֶף, וּשְׁלֹשׁ מֵאוֹת לְהֵיכָן הָלְכוּ?

yet **in their collective count, you find** only **twenty-two thousand. Where did the** other **three hundred go?**

ANSWER

אָמַר לוֹ: אוֹתָן שְׁלֹשׁ מֵאוֹת בְּכוֹרוֹת הָיוּ, וְאֵין בְּכוֹר מַפְקִיעַ בְּכוֹר.

Rabban Yoḥanan ben Zakkai **said to him: Those three hundred** extra Levites **were firstborns** themselves, **and a firstborn** Levite **cannot abrogate** the sanctity of an Israelite **firstborn** because he himself needs redemption.

EXPLANATION

מַאי טַעְמָא? אָמַר אַבָּיֵי: דַּיּוֹ לַבְּכוֹר שֶׁיַּפְקִיעַ קְדוּשַּׁת עַצְמוֹ.

The Gemara asks: **What is the reason? Abaye said: It is sufficient for the** Levite **firstborn that he should abrogate his own** firstborn **sanctity** and exempt himself from redemption.

QUESTION

וְעוֹד שְׁאָלוֹ: בְּגִבּוּי כֶּסֶף אַתָּה מוֹצֵא מָאתַיִם וְאַחַת כִּכָּר וְאַחַת עֶשְׂרֵה מָנֶה,

And he further asked him: In the collection of the silver, you find two hundred and one talents and eleven maneh,

PROOF

דִּכְתִיב: "בֶּקַע לַגֻּלְגֹּלֶת מַחֲצִית הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ וגו'",

as it is written: "A beka a head, half a shekel, by the shekel of the Sanctuary, etc." for 603,550 men, which totals 301,775 shekels,

PROOF

וּבִנְתִינַת הַכֶּסֶף אַתָּה מוֹצֵא מְאַת כִּכָּר, דִּכְתִיב: "וַיְהִי מְאַת כִּכַּר הַכֶּסֶף לָצֶקֶת וגו'".

but in the giving of the silver for the sockets, **you find** only **one hundred talents, as it is written: "And the hundred talents of silver were for casting, etc."**

QUESTION

מֹשֶׁה רַבְּכֶם גַּנָּב הָיָה, אוֹ קוּבְיוֹסְטוֹס הָיָה, אוֹ אֵינוֹ בָּקִי בְּחֶשְׁבּוֹנוֹת?

Was **Moshe your teacher a thief, or was he a gambler, or was he not expert in accounting?**

QUESTION

נָתַן מֶחֱצָה וְנָטַל מֶחֱצָה, וּמֶחֱצָה שָׁלֵם לֹא הֶחֱזִיר.

For **he gave half** of the money **and took half** for himself, **and he did not** even **return a complete half** to the Tabernacle!

ANSWER

אָמַר לוֹ: מֹשֶׁה רַבֵּינוּ גִּיזְבָּר נֶאֱמָן הָיָה, וּבְקִי בְּחֶשְׁבּוֹנוֹת הָיָה, וּמָנֶה שֶׁל קוֹדֶשׁ כָּפוּל הָיָה.

Rabban Yoḥanan ben Zakkai **said to him: Moshe our teacher was a trustworthy treasurer, and he was expert in accounting, but the maneh of the Sanctuary was double** the value of a standard maneh.

QUESTION

הָוֵי בַּהּ רַב אַחַאי: מַאי קָא קַשְׁיָא לֵיהּ, "וַיְהִי מְאַת כִּכַּר הַכֶּסֶף לָצֶקֶת וְגוֹ'"?

Rav Achai discussed it: What was difficult for him that forced him to give this answer? Was it the verse **"And the hundred talents of silver were for casting, etc."?**

QUESTION

הָנָךְ לָצֶקֶת, וְאִינָךְ בֵּי גַּזְּא!

But **these** one hundred talents were designated **for casting** the sockets, **and the other** hundred talents were placed **in the treasury!** Why did he assume they were missing?

ANSWER

כְּתַב קְרָא אַחֲרִינָא: "וְכֶסֶף פְּקוּדֵי הָעֵדָה מְאַת כִּכָּר וְגוֹ'".

The Gemara answers: **Another verse is written** regarding the total sum collected: **"And the silver of those that were numbered of the congregation was a hundred talents, etc."** which shows that only one hundred talents were collected in total.

QUESTION

וְדְקָאָמַר לֵיהּ: מָנֶה שֶׁל קוֹדֶשׁ כָּפוּל הָיָה, מְנָא לֵיהּ?

The Gemara asks: **And that which he said to him,** that **the maneh of the Sanctuary was double, from where does he** derive **this?**

ANSWER

אִילֵּימָא מִינֵּיהּ, שֶׁהֲרֵי כָּאן שִׁבְעִים וְאֶחָד מָנֶה — "וְאֶת הָאֶלֶף וּשְׁבַע מֵאוֹת וַחֲמִשָּׁה וְשִׁבְעִים עָשָׂה וָוִים לָעַמּוּדִים",

If we say it is derived **from** the verse **itself, for there are seventy-one maneh here** in the remaining silver: **"And of the thousand seven hundred and seventy-five shekels he made hooks for the pillars,"**

ANSWER

וְלֹא מָנָן הַכָּתוּב אֶלָּא בִּפְרוֹטְרוֹט, וְאִם אִיתָא — מֵאָה וְאֶחָד כִּכָּר וְאַחַת עֶשְׂרֵה מָנֶה מִיבְּעֵי לֵיהּ!

and the verse only counted them in detail as shekels, and not as talents. **And if it were so** that a Sanctuary maneh was standard, **it should have** written **one hundred and one talents and eleven maneh!**

ANSWER

אֶלָּא, מִדְּלֹא מְנָאָן הַכָּתוּב אֶלָּא בִּפְרוֹטְרוֹט, שְׁמַע מִינַּהּ: מָנֶה שֶׁל קוֹדֶשׁ כָּפוּל הָיָה.

Rather, since the verse only counted them in detail, learn from this that **the maneh of the Sanctuary was double,** making 1,775 shekels less than a full talent.

OBJECTION

וְדִילְמָא כְּלָלֵי קָחָשֵׁיב בְּכַכְּרֵי, פְּרָטֵי לָא קָא חָשֵׁיב בְּכַכְּרֵי!

The Gemara objects: **But perhaps** the Torah **counts whole** talents **in talents,** but **fractions** of a talent **it does not count in talents,** even if they add up to more than a talent!

ANSWER

אֶלָּא מֵהָכָא: "וּנְחֹשֶׁת הַתְּנוּפָה שִׁבְעִים כִּכָּר וְאַלְפַּיִם וְאַרְבַּע מֵאוֹת שָׁקֶל",

Rather, the proof is **from here: "And the copper of the wave-offering was seventy talents and two thousand and four hundred shekels"** (Shemos 38:29).

ANSWER

שֶׁהֲרֵי כָּאן תִּשְׁעִים וְשִׁשָּׁה מָנֶה, וְלֹא מְנָאָן הַכָּתוּב אֶלָּא בִּפְרוֹטְרוֹט, שְׁמַע מִינַּהּ: מָנֶה שֶׁל קוֹדֶשׁ כָּפוּל הָיָה.

For there are ninety-six maneh here in the remaining copper, **and the verse only counted them in detail** as shekels, and not as a talent. **Learn from this** that **the maneh of the Sanctuary was double,** so ninety-six maneh is less than a double-value talent.

OBJECTION

וְדִילְמָא פְּרָטָא רַבָּה קָא חָשֵׁיב בְּכַכְּרֵי, פְּרָטָא זוּטָא לָא קָחָשֵׁיב בְּכַכְּרֵי!

The Gemara objects: **But perhaps a large fraction** like ninety-six maneh **it would count in talents,** but **a small fraction** like seventy-one maneh **it does not count in talents!**

ANSWER

אֶלָּא אָמַר רַב חִסְדָּא: מֵהָכָא, "וְהַשֶּׁקֶל עֶשְׂרִים גֵּרָה עֶשְׂרִים שְׁקָלִים חֲמִשָּׁה וְעֶשְׂרִים שְׁקָלִים עֲשָׂרָה וַחֲמִשָּׁה שֶׁקֶל הַמָּנֶה יִהְיֶה לָכֶם".

Rather, Rav Chisda said: The proof is **from here: "And the shekel shall be twenty gerah; twenty shekels, twenty-five shekels, fifteen shekels, shall be your maneh"** (Yechezkel 45:12), which totals sixty shekels, showing the Sanctuary maneh was indeed double.

OBJECTION

וְהָא מָאתַן וְאַרְבְּעִין דָּנְיֵין!

The Gemara objects: **But** sixty shekels of four dinars each **are two hundred and forty** dinars, which is still not a maneh of one hundred dinars! So how does Yechezkel's verse equate sixty shekels to a maneh?

ANSWER

אֶלָּא שְׁמַע מִינַּהּ: מָנֶה שֶׁל קוֹדֶשׁ מָנֶה כָּפוּל הָיָה.

Rather, learn from this verse a number of things: First, learn that the **maneh of the Sanctuary was a double maneh**, meaning it was worth fifty holy shekels, which equal two hundred dinars.

INFERENCE

וּשְׁמַע מִינַּהּ, מוֹסִיפִין עַל הַמִּדּוֹת, וְאֵין מוֹסִיפִין יָתֵר עַל שְׁתּוּת,

And learn from this as well that the court **may increase the measures** and weights, **but they may not increase** them by **more than one-sixth** of the final total.

INFERENCE

וּשְׁמַע מִינַּהּ שְׁתוּתָא מִלְּבַר.

And learn from this that the **one-sixth** increase is calculated **from the outside**, meaning it is one-sixth of the new total, which is equivalent to adding one-fifth to the original fifty shekels, bringing it to sixty.

STATEMENT

אָמַר רַבִּי חֲנִינָא: שָׁאַלְתִּי אֶת רַבִּי אֱלִיעֶזֶר בְּבֵית מִדְרָשָׁא רַבָּא, מָה נִשְׁתַּנּוּ פִּטְרֵי חֲמוֹרִים מִפִּטְרֵי סוּסִים וּגְמַלִּים?

The Gemara returns to the topic of firstborn donkeys: **Rabbi Chanina said: I asked Rabbi Eliezer in the great study hall: In what way are the firstborn of donkeys different from the firstborn of horses and camels**, which do not require redemption?

ANSWER

אָמַר לִי: גְּזֵירַת הַכָּתוּב הִיא,

He said to me: It is a decree of the Scripture, a chok that we cannot fully understand.

EXPLANATION

וְעוֹד שֶׁסִּיְּעוּ יִשְׂרָאֵל בִּשְׁעַת יְצִיאָתָם מִמִּצְרַיִם, שֶׁאֵין לָךְ כָּל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל שֶׁלֹּא הָיוּ עִמּוֹ תִּשְׁעִים חֲמוֹרִים לוּבִים טְעוּנִים מִכֶּסֶף וְזָהָב שֶׁל מִצְרַיִם.

And furthermore, there is a historical reason: **because they assisted Bnei Yisrael at the time of their exodus from Mitzrayim, as there was not a single one of Israel who did not have ninety Libyan donkeys with him, laden with the silver and gold of Mitzrayim.**

STATEMENT

וְעוֹד שְׁאִלְתִּיו: מַאי לְשׁוֹן "רְפִידִים"?

Rabbi Chanina continues: **And furthermore, I asked him: What is the meaning of the name 'Rephidim'** in the verse where Amalek attacked?

ANSWER

וְאָמַר לִי: רְפִידִים שְׁמָהּ.

And he said to me: Rephidim is simply **its name**, a literal place name.

EXPLANATION

כְּתַנָּאֵי: רַבִּי אֱלִיעֶזֶר אוֹמֵר: רְפִידִים שְׁמָהּ,

The Gemara notes: This is **like** a dispute between **Tannaim,** as it is taught in a beraisa: **Rabbi Eliezer says: Rephidim is its name**.

EXPLANATION

רַבִּי יְהוֹשֻׁעַ אוֹמֵר: שֶׁרִיפּוּ עַצְמָן מִדִּבְרֵי תוֹרָה, וְכֵן הוּא אוֹמֵר: "לֹא הִפְנוּ אָבוֹת אֶל בָּנִים מֵרְפְיוֹן יָדָיִם".

But **Rabbi Yehoshua says:** It is called Rephidim because **they weakened themselves from the words of Torah**, **and so it says** in Yirmiyahu: **'Fathers did not turn back to their children because of weakness of hands'**.

STATEMENT

וְעוֹד שְׁאִלְתִּיו: מַאי לְשׁוֹן "שִׁטִּים"?

Rabbi Chanina continues: **And furthermore, I asked him: What is the meaning of the name 'Shittim'**?

ANSWER

וְאָמַר לִי: שִׁטִּים שְׁמָהּ.

And he said to me: Shittim is its name.

EXPLANATION

כְּתַנָּאֵי: רַבִּי אֱלִיעֶזֶר אוֹמֵר: שִׁטִּים שְׁמָהּ, רַבִּי יְהוֹשֻׁעַ אוֹמֵר: שֶׁנִּתְעַסְקוּ בְּדִבְרֵי שְׁטוּת.

The Gemara notes: This is **like** a dispute between **Tannaim: Rabbi Eliezer says: Shittim is its name. Rabbi Yehoshua says:** It was called Shittim because **they engaged in matters of nonsense** and immorality.

EXPLANATION

"וַתִּקְרֶאן לָעָם לִזְבְחֵי אֱלֹהֵיהֶן" — רַבִּי אֱלִיעֶזֶר אוֹמֵר: עֲרוּמוֹת פָּגְעוּ בָּהֶן, רַבִּי יְהוֹשֻׁעַ אוֹמֵר: שֶׁנַּעֲשׂוּ כוּלָּן בַּעֲלֵי קְרִיין.

Regarding the verse, **'And they called the people to the sacrifices of their gods,' Rabbi Eliezer says: Naked women met them** and enticed them. **Rabbi Yehoshua says: They all became baalei keri** from the intense lust.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' פָּרָה שֶׁיָּלְדָה מִין חֲמוֹר, וַחֲמוֹר שֶׁיָּלְדָה כְּמִין סוּס — פְּטוּרָה מִן הַבְּכוֹרָה,

MISHNAH: A cow that gave birth to a donkey-like offspring, **and a donkey that gave birth to a horse-like** offspring, are both **exempt from the law of the firstborn**.

MISHNAH

שֶׁנֶּאֱמַר: ״פֶּטֶר חֲמוֹר״ ״פֶּטֶר חֲמוֹר״ שְׁנֵי פְּעָמִים, עַד שֶׁיִּהֵא הַיּוֹלֵד חֲמוֹר וְהַנּוֹלָד חֲמוֹר.

As it is said: 'The firstborn of a donkey' in one verse, and **'the firstborn of a donkey'** in another verse, written **two times,** to teach that there is no obligation **until the mother giving birth is a donkey and the offspring born is a donkey.**

MISHNAH

וּמַה הֵם בַּאֲכִילָה?

And what is their status regarding eating them?

MISHNAH

בְּהֵמָה טְהוֹרָה שֶׁיָּלְדָה כְּמִין בְּהֵמָה טְמֵאָה — מוּתָּר בַּאֲכִילָה,

A kosher animal that gave birth to a non-kosher-like offspring—the offspring is **permitted for eating.**

MISHNAH

וּטְמֵאָה שֶׁיָּלְדָה כְּמִין בְּהֵמָה טְהוֹרָה — אָסוּר בַּאֲכִילָה,

And a non-kosher animal that gave birth to a kosher-like offspring—the offspring is **forbidden for eating.**

MISHNAH

שֶׁהַיּוֹצֵא מִן הַטְּמֵא — טָמֵא, וְהַיּוֹצֵא מִן הַטָּהוֹר — טָהוֹר.

Because that which emerges from the non-kosher is non-kosher, and that which emerges from the kosher is kosher.

גְּמָרָא GEMARA

GEMARA

גְּמ׳ תְּנַן הָתָם: רָחֵל שֶׁיָּלְדָה מִין עֵז, וְעֵז שֶׁיָּלְדָה מִין רָחֵל — פָּטוּר מִן הַבְּכוֹרָה, וְאִם יֵשׁ בּוֹ מִקְצָת סִימָנִין — חַיָּיב.

GEMARA: We learned in a Mishnah over there in Chullin: **A ewe that gave birth to a goat-like** offspring, **and a goat that gave birth to a ewe-like** offspring, are **exempt from the law of the firstborn. But if the offspring has some of the characteristics** of its mother, it is **obligated.**

QUESTION

מְנָא הָנֵי מִילֵּי?

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

ANSWER

אָמַר רַב יְהוּדָה, דְּאָמַר קְרָא: ״אַךְ בְּכוֹר שׁוֹר״ — שֶׁיִּהֵא הוּא שׁוֹר וּבְכוֹרוֹ שׁוֹר,

Rav Yehuda said: As the verse states: 'But the firstborn of an ox'—teaching **that it must be an ox and its firstborn must be an ox.**

ANSWER

”בְּכוֹר כֶּשֶׂב” — שֶׁיִּהֵא הוּא כֶּשֶׂב וּבְכוֹרוֹ כֶּשֶׂב, ”בְּכוֹר עֵז” — שֶׁיִּהֵא הוּא עֵז וּבְכוֹרוֹ עֵז.

'The firstborn of a sheep'—that it must be a sheep and its firstborn must be a sheep. 'The firstborn of a goat'—that it must be a goat and its firstborn must be a goat.

ANSWER

יָכוֹל אֲפִילּוּ יֵשׁ בּוֹ מִקְצָת סִימָנִין? תַּלְמוּד לוֹמַר: ”אַךְ” — חִלֵּק.

I **might have thought that even if it has some of the characteristics** of the mother, it is still exempt? Therefore, **the verse states: 'But'**—which **divides** and excludes this case, teaching that if it has some characteristics, it is obligated.

QUESTION

וְהָא תַּנָּא ”פֶּטֶר” ”פֶּטֶר” קָנָסִיב לַהּ, לְפָרָה!

The Gemara asks: **But doesn't the Tanna** of our Mishnah **bring the verses of 'firstborn' and 'firstborn' for the cow** that gave birth to a donkey-like offspring? Why does Rav Yehuda use a different verse?

ANSWER

הוּא דְּאָמַר כְּרַבִּי יוֹסֵי הַגְּלִילִי, דְּתַנְיָא: רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: ”אַךְ בְּכוֹר שׁוֹר” — עַד שֶׁיִּהֵא הוּא שׁוֹר וּבְכוֹרוֹ שׁוֹר,

The Gemara answers: Rav Yehuda **spoke in accordance with Rabbi Yosei HaGelili, as it is taught in a beraisa: Rabbi Yosei HaGelili says: 'But the firstborn of an ox'** teaches that it is not holy **until it is an ox and its firstborn is an ox.**

ANSWER

”בְּכוֹר כֶּשֶׂב” — עַד שֶׁיִּהֵא הוּא כֶּשֶׂב וּבְכוֹרוֹ כֶּשֶׂב, ”אוֹ בְכוֹר עֵז” — עַד שֶׁיִּהֵא הוּא עֵז וּבְכוֹרוֹ עֵז.

'The firstborn of a sheep'—until it is a sheep and its firstborn is a sheep. 'Or the firstborn of a goat'—until it is a goat and its firstborn is a goat.

ANSWER

יָכוֹל אֲפִילּוּ יֵשׁ בּוֹ מִקְצָת סִימָנִין? תַּלְמוּד לוֹמַר: ”אַךְ” — חִלֵּק.

I **might have thought that even if it has some of the characteristics** of the mother, it is exempt? Therefore, **the verse states: 'But'**—which **divides** and includes it.

QUESTION

בְּמַאי קָמִיפַּלְגִי?

The Gemara asks: **In what** principle **do they dispute**—our Mishnah's Tanna and Rabbi Yosei HaGelili?

EXPLANATION

תַּנָּא דִּידַן סָבַר: גָּלּוּי רַחֲמָנָא בִּקְדוּשַּׁת דָּמִים, וְהוּא הַדִּין בִּקְדוּשַּׁת הַגּוּף.

Our Tanna holds: The Torah revealed this rule of 'until the mother and offspring are the same' **by non-kosher animals, which have sanctity of value, and the same law applies to animals with physical sanctity.**

EXPLANATION

וְרַבִּי יוֹסֵי סָבַר: גַּלִּי רַחֲמָנָא בִּקְדוּשַּׁת הַגּוּף, וְהוּא הַדִּין בִּקְדוּשַּׁת דָּמִים, וְגָמַר קְדוּשַּׁת דָּמִים מִקְּדוּשַּׁת הַגּוּף.

And Rabbi Yosei holds: The Torah revealed this **by physical sanctity, and the same law applies to sanctity of value, and he derives sanctity of value from physical sanctity.**

QUESTION

וְתַנָּא דִּידַן, הַאי "בְּכוֹר" "בְּכוֹר" מַאי עָבֵיד לֵיהּ?

The Gemara asks: **And our Tanna, what does he do with this** repetition of **'firstborn' and 'firstborn'** in the verse of the ox, sheep, and goat?

ANSWER

מֵיבְּעֵי לֵיהּ לְכִדְרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא.

He **requires it for that which Rabbi Yosei b'rabbi Chanina said.**

EXPLANATION

דְּאָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: לָמָּה נֶאֶמְרוּ אֵימוּרִין בִּבְכוֹר שׁוֹר, אֵימוּרִין בִּבְכוֹר כֶּשֶׂב, אֵימוּרִין בִּבְכוֹר עֵז?

For Rabbi Yosei b'rabbi Chanina said: Why were the sacrificial parts mentioned by the firstborn of an ox, the firstborn of a sheep, and the firstborn of a goat separately?

EXPLANATION

צְרִיכָא, דְּאִי כְּתַב רַחֲמָנָא בִּבְכוֹר שׁוֹר — שֶׁכֵּן נִתְרַבָּה בִּנְסָכִים.

They are all **necessary, because if the Torah had only written it by the firstborn of an ox,** we would say it applies only there **because it is accompanied by a large amount of libations.**

EXPLANATION

כֶּשֶׂב — שֶׁכֵּן נִתְרַבָּה בְּאַלְיָה.

If it was only written by a **sheep,** we would say it applies only there **because its fat tail is offered on the Altar.**

EXPLANATION

בְּעֵז — שֶׁכֵּן נִתְרַבָּה אֵצֶל עֲבוֹדָה זָרָה בְּיָחִיד.

And if it was only written **by a goat,** we would say it applies only there **because a goat is brought as a sin offering for an individual's unintentional idol worship.**

QUESTION

חֲדָא מֵחֲדָא לָא אָתְיָא, תֵּיתֵי חֲדָא מִתַּרְתֵּי!

The Gemara asks: Granted **one cannot be derived from another, but let one be derived from the other two!**

QUESTION

בְּהֵי לָא לִיכְתּוֹב?

The Gemara analyzes: **Which one should the Torah not write**?

EXPLANATION

לֹא לִיכְתּוֹב רַחֲמָנָא בְּשׁוֹר, וְתֵיתֵי מֵהָנָךְ — מָה לְהָנָךְ, שֶׁכֵּן נִתְרַבּוּ אֵצֶל פְּסָחִים!

Let the Torah not write it by an ox, and let it be derived from the others—sheep and goats! But we could refute this: **What is unique about those** two is **that they are eligible for Pesach offerings**, which an ox is not!

EXPLANATION

לָא לִכְתּוֹב בְּכֶשֶׂב, וְתֵיתֵי מֵהָנָךְ — מָה לְהָנָךְ שֶׁכֵּן נִתְרַבּוּ אֵצֶל עֲבוֹדָה זָרָה בְּצִיבּוּר!

Let the Torah not write it by a sheep, and let it be derived from the others—ox and goat! But we could refute this: **What is unique about those** two is **that they are brought for communal idol worship offerings**, which a sheep is not!

EXPLANATION

לָא נִיכְתּוֹב רַחֲמָנָא בְּעֵז, וְתֵיתֵי מֵהָנָךְ — מָה לְהָנָךְ שֶׁכֵּן יֵשׁ בָּהֶן צַד רִבּוּי אֵצֶל מִזְבֵּחַ!

Let the Torah not write it by a goat, and let it be derived from the others—ox and sheep! But we could refute this: **What is unique about those** two is **that they have aspects of extra offerings on the Altar**—the ox has more libations, and the sheep has the fat tail!

RESOLUTION

הֵילְכָךְ צְרִיכִי.

Therefore, they are all **necessary**.

OBJECTION

וְרַבִּי יוֹסֵי הַגְּלִילִי, אִם כֵּן לִיכְתּוֹב קְרָא "אַךְ בְּכוֹר שׁוֹר כֶּשֶׂב וְעֵז", "בְּכוֹר" "בְּכוֹר" לָמָּה לִי?

And Rabbi Yosei HaGelili argues: **If so, let the verse write: 'But the firstborn of an ox, sheep, and goat.' Why do I need** the repetition of **'firstborn' and 'firstborn'** for each one?

RESOLUTION

אֶלָּא לָאו שְׁמַע מִינַּהּ: עַד שֶׁיִּהְיֶה הוּא שׁוֹר וּבְכוֹרוֹ שׁוֹר.

Rather, is it not to be learned from this: that it is not holy **until it is an ox and its firstborn is an ox**?

QUESTION

וְרַבִּי יוֹסֵי הַגְּלִילִי, הַאי "פֶּטֶר חֲמוֹר" "פֶּטֶר חֲמוֹר" מַאי עָבֵיד לֵיהּ?

The Gemara asks: **And Rabbi Yosei HaGelili, what does he do with this** repetition of **'the firstborn of a donkey' and 'the firstborn of a donkey'** in the Torah?

ANSWER

מֵיבְּעֵי לֵיהּ לְכִדְתַנְיָא: רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר, מִתּוֹךְ שֶׁנֶּאֱמַר "אַךְ פָּדֹה תִפְדֶּה אֶת בְּכוֹר הָאָדָם וְאֶת בְּכוֹר הַבְּהֵמָה הַטְּמֵאָה תִּפְדֶּה",

He **requires it for that which is taught in a beraisa: Rabbi Yosei HaGelili says: Since it is said, 'But you shall surely redeem the firstborn of man, and the firstborn of the non-kosher animal you shall redeem,'**

ANSWER

שׁוֹמֵעַ אֲנִי אֲפִילּוּ פִּטְרֵי סוּסִים וּגְמַלִּים?

I might hear that this includes **even the firstborn of horses and camels**?

ANSWER

תַּלְמוּד לוֹמַר "פֶּטֶר חֲמוֹר" — פֶּטֶר חֲמוֹר אָמַרְתִּי לְךָ, וְלֹא פִּטְרֵי סוּסִים וּגְמַלִּים.

Therefore, **the verse states: 'The firstborn of a donkey'**—meaning, **I told you the firstborn of a donkey, and not the firstborn of horses and camels**.

ANSWER

וַעֲדַיִין אֲנִי אוֹמֵר: פִּטְרֵי חֲמוֹר בְּשֶׂה, פִּטְרֵי סוּסִים וּגְמַלִּים בְּכָל דָּבָר.

And yet I might still say: The firstborn of a donkey is redeemed **with a lamb,** while **the firstborn of horses and camels** are redeemed **with anything** else.

SUMMARY

In this daf, the Gemara clarifies the dispute over the sanctity of the firstborn in the midbar, establishing that according to Rabbi Yoḥanan, their holiness was permanent across generations, while Reish Lakish holds it was paused until they entered Eretz Yisrael. We then address the questions of the officer Kontrokos; Rabban Yoḥanan ben Zakkai explains that the missing three hundred Levi'im were firstborns themselves, who could not redeem other firstborns. Regarding the silver accounting, the Gemara proves through a series of calculations and pesukim—culminating in a raaya from Yechezkel brought by Rav Chisda—that the holy shekel and maneh used for the Sanctuary were double the value of standard currency, vindicating the precise accounting of Moshe Rabbeinu.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara is bothered by a kasha on the accounting of the Mishkan's silver. The Roman officer Kontrokos challenged Rabban Yoḥanan ben Zakkai, claiming that Moshe Rabbeinu must have been a thief or terrible at math, because the total silver collected from the census did not seem to match what was actually used for the sockets. Rabban Yoḥanan ben Zakkai answered him clearly: Moshe Rabbeinu was a completely trustworthy treasurer, and the holy maneh of the Sanctuary was actually double the value of a standard maneh.

Lichoira, look at what is happening here. Moshe Rabbeinu, the leader of Klal Yisrael who spoke to Hashem face-to-face, was subjected to suspicion and accounting audits by outsiders. Even the greatest, most selfless leader can have his integrity questioned. Yet, the Torah goes out of its way to show that everything was accounted for down to the very last half-shekel. Moshe Rabbeinu did not rely on his reputation alone; he made sure the math was absolutely clear and transparent.

This teaches us a massive yesod in our own avodah. Sometimes we think, "As long as my intentions are pure and Hashem knows the truth, it doesn't matter how things look to others." But the Torah is telling us the exact opposite. We must be incredibly careful to act in a way that is completely clean, not just in the eyes of Hashem, but also in the eyes of people. Whether you are managing tzedakah funds, running a business, or just dealing with family members, you must go the extra mile to ensure there is no room for suspicion.

Today, make a point to practice absolute transparency in your financial dealings or commitments. If you owe someone money, manage a public project, or promised to take care of something, lay out the details clearly so there is no room for misunderstanding or doubt.

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.'