חוּמָּשׁ עִם רַשִּׁ"י · וזאת הברכה · חֲמִישִׁי

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

V'ZOT HABERACHAH · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his holy berachos to the shevatim before his histalkus, focusing here on the final individual shevatim: Dan, Naphtali, and Asher. We see how Moshe compares Dan to a powerful lion's whelp, and how he blesses Naphtali with abundance and Asher with oil and strength. Lichoira, these berachos are not just physical promises, but they represent the unique koach and tafkid that each shevet received to serve Hashem in their respective portions in Eretz Yisrael.

Following the individual berachos, Moshe transitions into a beautiful, heartfelt praise of Hashem and His relationship with Klal Yisrael, whom he calls Yeshurun. He describes the unique protection and majesty that Hashem provides for His nation, riding through the heavens to come to our aid. This sets the stage for the final, exalted words of blessing for the entire nation.

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

פָּסוּק א

Pasuk 1

וּלְדָן אָמַר דָּן גּוּר אַרְיֵה יְזַנֵּק מִן הַבָּשָׁן׃

the Bashan from he leaps a lion is a whelp of Dan he said And to Dan

רַשִּׁ"י

דן גור אריה. אַף הוּא הָיָה סָמוּךְ לַסְּפָר, לְפִיכָךְ מוֹשְׁלוֹ בַּאֲרָיוֹת שם׃

there to lions he compares him therefore to the border close was he even of a lion is a cub Dan

רַשִּׁ"י

יזנק מן הבשן. כְּתַרְגּוּמוֹ, שֶׁהָיָה הַיַּרְדֵּן יוֹצֵא מֵחֶלְקוֹ מִמְּעָרַת פַּמְיָאס, וְהִיא

and it Pameas from the cave of from his portion going out the Jordan that was as its Targum the Bashan from he shall leap

לֶשֶׁם שֶׁהִיא בְּחֶלְקוֹ שֶׁל דָּן, שֶׁנֶּאֱמַר יהושע י"ט "וַיִּקְרְאוּ לְלֶשֶׁם דָּן", וְזִנּוּקוֹ

and its spurting Dan Leshem and they called 19 Yehoshua as it is said Dan of in the portion which is Leshem

וְקִלּוּחוֹ מִן הַבָּשָׁן. דָּ"אַ — מַה זִּנּוּק זֶה יוֹצֵא מִמָּקוֹם אֶחָד וְנֶחֱלָק לִשְׁנֵי

into two and divides one from a place goes out this gush just as another explanation the Bashan from and its gushing

מְקוֹמוֹת, כָּךְ שִׁבְטוֹ שֶׁל דָּן נָטְלוּ חֵלֶק בִּשְׁנֵי מְקוֹמוֹת, תְּחִלָּה נָטְלוּ בִּצְפוֹנִית מַעֲרָבִית ·

in the northwest they took first places in two a portion took Dan of the tribe so places

— עֶקְרוֹן וּסְבִיבוֹתֶיהָ — וְלֹא סָפְקוּ לָהֶם, וּבָאוּ וְנִלְחֲמוּ עִם לֶשֶׁם שֶׁהִיא

which is Leshem against and they fought and they came for them sufficed and not and its surroundings Ekron

פַּמְיָאס, וְהִיא בִּצְפוֹנִית מִזְרָחִית — שֶׁהֲרֵי הַיַּרְדֵּן יוֹצֵא מִמְּעָרַת פַּמְיָאס וְהִיא

and it Pameas from the cave of goes out the Jordan for behold · in the northeast and it Pameas

בְּמִזְרָחָהּ שֶׁל אֶרֶץ יִשְׂרָאֵל וּבָא מֵהַצָּפוֹן לַדָּרוֹם, וְכָלֶה בִּקְצֵה יָם הַמֶּלַח

Salt the Sea of at the edge of and ends to the south from the north and comes Yisrael the Land of of in the east

שֶׁהוּא בְּמִזְרַח יְהוּדָה שֶׁנָּטַל בִּדְרוֹמָהּ שֶׁל אֶרֶץ יִשְׂרָאֵל — כְּמוֹ שֶׁמְּפֹרָשׁ בְּסֵפֶר

in the Book of is explained just as Yisrael the Land of of in the south who took Yehudah in the east of which is

יְהוֹשֻׁעַ, וְהוּא שֶׁנֶּאֱמַר שָׁם "וַיֵּצֵא גְּבוּל בְּנֵי דָן מֵהֶם וַיַּעֲלוּ בְּנֵי

the children of and went up from them Dan the children of the border of and went forth there what is said and that is Yehoshua

דָן וַיִּלָּחֲמוּ עִם לֶשֶׁם וְגוֹ'" — יָצָא גְּבוּלָם מִכָּל אוֹתוֹ הָרוּחַ שֶׁהִתְחִילוּ לִנְחֹל בּוֹ

in it to inherit that they began direction that from all their border went forth etc. Leshem against and fought Dan

ספרי :

Sifrei

פָּסוּק ב

Pasuk 2

וּלְנַפְתָּלִי אָמַר נַפְתָּלִי שְׂבַע רָצוֹן וּמָלֵא בִּרְכַּת יְהוָה יָם וְדָרוֹם

and the south the west Hashem the blessing of and full of favor sated with O Naftali he said And of Naftali

יְרָשָׁה:

possess

רַשִּׁ"י

שבע רצון. שֶׁהָיְתָה אַרְצוֹ שְׂבֵעָה כָּל רָצוֹן יוֹשְׁבֶיהָ:

its inhabitants the desire of all satisfied with his land that was desire Satisfied with

רַשִּׁ"י

ים ודרום ירשה. יָם כִּנֶּרֶת נָפְלָה בְּחֶלְקוֹ, וְנָטַל מְלֹא חֶבֶל

a rope's length the fullness of and he received into his portion fell Kinneret The sea of possess thou and the south The sea

חֶרֶם בִּדְרוֹמָהּ, לִפְרֹשׂ חֲרָמִים וּמִכְמוֹרוֹת ב"ק פ"א :

chapter eighty-one Bava Kamma and meshes nets to spread out on its south of fishing-coast

רַשִּׁ"י

ירשה. לְשׁוֹן צִוּוּי, כְּמוֹ "עֲלֵה רֵשׁ" דברים א' , וְהַטַּעַם שֶׁלְּמַעְלָה

which is above and the accent 1 Devarim take possession go up like command is an expression of take possession

בָּרֵ"יש מוֹכִיחַ, כְּמוֹ סְלַח, יְדַע, לְקַח, שְׁמַע, כְּשֶׁמּוֹסִיף בּוֹ הֵ"א יִהְיֶה הַטַּעַם לְמַעְלָה

above the accent will be the letter heh to it when one adds hear take know forgive just as proves on the resh

סְלָחָה, יְדָעָה, לְקָחָה, שְׁמָעָה, אַף כָּאן יְרָשָׁה לְשׁוֹן צִוּוּי, וּבַמָּסֹרֶת הַגְּדוֹלָה

Gedolah and in the Masorah command is an expression of take possession here so hear take know forgive

מָצִינוּ בְּאַלְפָּא בֵּיתָא לְשׁוֹן צִוּוּי דְּטַעֲמֵיהוֹן מִלְּעֵיל:

on the penultima whose accent is command of expressions of list in the alphabetical we find

פָּסוּק ג

Pasuk 3

וּלְאָשֵׁר אָמַר בָּרוּךְ מִבָּנִים אָשֵׁר יְהִי רָצוּי אֶחָיו וְטֹבֵל בַּשֶּׁמֶן רַגְלוֹ:

his foot in oil and dip his brothers favored by may he be be Asher above sons blessed he said And of Asher

רַשִּׁ"י

ברוך מבנים אשר. רָאִיתִי בְּסִפְרֵי — אֵין לְךָ בְּכָל הַשְּׁבָטִים שֶׁנִּתְבָּרֵךְ בְּבָנִים

with children who was blessed the tribes among all to you there is not in the Sifrei I have seen Asher above sons Blessed

כְּאָשֵׁר, וְאֵינִי יוֹדֵעַ כֵּיצַד:
how know and I do not like Asher

רַשִׁ"י

יהי רצוי אחיו. שֶׁהָיָה מִתְרַצֶּה לְאֶחָיו בְּשֶׁמֶן אַנְפִּיקִינוֹן וּבְקַפְּלָאוֹת, וְהֵם
and they and with fine fruits unripe olives with oil of to his brothers pleasing for he was his brethren accepted of let him be

מְרַצִּין לוֹ בְּתִבּוּאָה. דָּ"אַ — יהי רצוי אחיו שֶׁהָיוּ בְּנוֹתָיו נָאוֹת,
beautiful his daughters because were his brethren accepted of let him be another explanation with grain him pleased

וְהוּא שֶׁנֶּאֱמַר בְּדִבְרֵי הַיָּמִים דבהי"א ז' "הוּא אֲבִי בִרְזָיִת", שֶׁהָיוּ בְּנוֹתָיו
his daughters that were Birzayith was the father of he 7 Chronicles I · in Chronicles what is stated and this is

נְשׂוּאוֹת לְכֹהֲנִים גְּדוֹלִים וּמְלָכִים הַנִּמְשָׁחִים בְּשֶׁמֶן זַיִת:
olive with oil of who were anointed and Kings High to Priests married

רַשִׁ"י

וטבל בשמן רגלו. שֶׁהָיְתָה אַרְצוֹ מוֹשֶׁכֶת שֶׁמֶן כְּמַעְיָן, וּמַעֲשֶׂה שֶׁנִּצְטָרְכוּ
where they needed and an incident like a spring oil flowing with his land that was his foot in oil And he shall dip

אַנְשֵׁי לוֹדְקִיָּא לְשֶׁמֶן, מִנּוּ לָהֶם פּוּלְמוּסְטוּס אֶחָד, וְכוּ' כְּדְאִיתָא בִּמְנָחוֹת
in Menachot as it is etcetera one an agent for themselves they appointed oil Laodicia the people of

דף פ"ה :
85 page

פָּסוּק ד

Pasuk 4

בַּרְזֶל וּנְחֹשֶׁת מִנְעָלֶיךָ וּכְיָמֶיךָ דָּבְאֶךָ:
Iron and copper are your doorbolts and as your days is your strength

רַשִׁ"י

ברזל ונחשת מנעלך. עַכְשָׁו הוּא מְדַבֵּר כְּנֶגֶד כָּל יִשְׂרָאֵל, שֶׁהָיוּ גִּבּוֹרֵיהֶם יוֹשְׁבִים
Iron and copper are your locks now he speaks towards all of Yisrael that were their mighty men dwelling

בְּעָרֵי הַסְּפָר וְנוֹעֲלִים אוֹתָהּ שֶׁלֹּא יוּכְלוּ הָאוֹיְבִים לִכָּנֵס בָּהּ, כְּאִילוּ הִיא סְגוּרָה
in the cities of the border and locking it so that not will be able the enemies to enter into it as if is closed

בְּמַנְעוּלִים וּבְרִיחִים שֶׁל בַּרְזֶל וּנְחֹשֶׁת. דָּ"אַ, ברזל ונחשת מנעלך — אַרְצְכֶם
with locks and bars of iron and copper another explanation iron and copper are your locks your land

נְעוּלָה בְּהָרִים שֶׁחוֹצְבִין מֵהֶם בַּרְזֶל וּנְחֹשֶׁת, וְאַרְצוֹ שֶׁל אָשֵׁר הָיְתָה מְנֻעֶלֶת שֶׁל
by mountains that they quarry from them iron and copper and the land of Asher was the lock is locked of

אֶרֶץ יִשְׂרָאֵל ספרי :
the Land of Yisrael Sifrei

רַשִׁ"י

וכימיך דבאך. וּכְיָמִים שֶׁהֵם טוֹבִים לְךָ, שֶׁהֵן יְמֵי תְחִלָּתְךָ,
And as your days so shall be your strength and like the days that they are for you good which they are the days of your beginning

יְמֵי נְעוּרֶיךָ, כֵּן יִהְיוּ יְמֵי זִקְנָתְךָ, שֶׁהֵם דּוֹאֲבִים זָבִים וּמִתְמוֹטְטִים.
the days of your youth so shall be the days of your old age which they languish flow away and decline

דָּ"אַ, וכימיך דבאך כְּמִנְיַן יָמֶיךָ — כָּל הַיָּמִים אֲשֶׁר אַתֶּם
Another explanation And as your days so shall be your strength like the number of your days all the days that you

עוֹשִׂים רְצוֹנוֹ שֶׁל מָקוֹם — יִהְיֶה דָבְאֲךָ, שֶׁכָּל הָאֲרָצוֹת יִהְיוּ דוֹבְאוֹת כֶּסֶף וְזָהָב

and gold silver pouring will be the lands that all your flowing shall be the Omnipresent of the will perform

לְאֶרֶץ יִשְׂרָאֵל, שֶׁתְּהֵא מְבֹרֶכֶת בְּפֵרוֹת וְכָל הָאֲרָצוֹת מִתְפַּרְנְסוֹת הֵימֶנָּה וּמַמְשִׁיכוֹת

and draw from it are sustained the lands and all with fruits blessed because it will be Yisrael to the land of

לָהּ כַּסְפָּם וּזְהָבָם, אשקו"רנט, הַכֶּסֶף וְהַזָּהָב כָּלֶה מֵהֶם שֶׁהֵן מְזִיבוֹת אוֹתוֹ

it pour because they from them is exhausted and the gold the silver askorant and their gold their silver to it

לְאַרְצְכֶם:

to your land

פָּסוּק ה

Pasuk 5

אֵין כָּאֵל יְשֻׁרוּן רֹכֵב שָׁמַיִם בְּעֶזְרֶךָ וּבְגַאֲוָתוֹ שְׁחָקִים:

the skies and in His majesty to help you the heavens Who rides O Jeshurun like God There is none

רַשִׁ"י

אין כאל ישרון. דַּע לְךָ יְשֻׁרוּן שֶׁאֵין כָּאֵל בְּכָל אֱלֹהֵי הָעַמִּים

the nations the gods of among all like God that there is none O Jeshurun for yourself Know O Jeshurun like God There is none

וְלֹא כְצוּרְךָ צוּרָם:

is their rock like your Rock and not

רַשִׁ"י

רכב שמים. הוּא אוֹתוֹ אֱלוֹהַּ שֶׁבְּעֶזְרֶךָ, ובגאותו הוא רוֹכֵב שחקים :

skies rides He and in His majesty Who is in your help God that He is heaven rider of

CHAPTER SUMMARY

The aliyah begins with the berachah to Dan, comparing him to a lion's whelp leaping from the Bashan, followed by the berachah to Naphtali, who is sated with favor and full of Hashem's blessing to possess the south and west. Next, Asher is blessed to be the most favored of brothers, dipping his foot in oil, with doorbolts of iron and copper to ensure security all his days. Finally, Moshe praises Hashem, declaring there is none like Elokim, Who rides the heavens and skies in His majesty to help Yeshurun.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at how Moshe Rabbeinu blesses the shevatim in our parshah. When he comes to Naphtali, he describes him as "sated with favor and full of Hashem's blessing." Rashi is immediately bothered by this: how can a person be completely sated and full of blessing in a physical world where there is always something more to want? The teretz lies in the very nature of Naphtali's portion in Eretz Yisrael. His land was blessed with the sweet fruits of Ginosar, a place where the physical bounty was so complete and satisfying that it left a person feeling truly whole, with no lack.

The chiddush here goes much deeper than just the agricultural quality of a piece of land. The Torah is teaching us a fundamental yesod in our own avodas Hashem. True blessing is not about the sheer quantity of what you have; it is about the feeling of being "sated with favor." It is the midda of being sameach b'chelko, where you look at your life, your family, and your parnassah, and you feel completely full of Hashem's goodness, without looking over your shoulder at what someone else has.

Lichoira, the yetzer hara always tries to convince us that we are missing something, that if we only had a bit more money, a bigger house, or a different situation, then we would be happy. But the berachah of Naphtali teaches us that Hashem's blessing is already right in front of us. When we train ourselves to see the chessed in our daily lives, we become "full of Hashem's blessing" in reality.

Today, when you sit down to eat or when you look at your family, take thirty seconds to pause and consciously think about one specific chessed Hashem has given you, and say to yourself: "I am truly full of Hashem's blessing, and I need nothing else right now."

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף ו׳

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

📖 THE SUGYA

We begin the daf by continuing our shakla v'tarya on how we know that only a donkey's firstborn is subject to the mitzvah of peter chamor, and not other non-kosher animals like horses or camels. The Gemara brings a kasha from Rav Achai on the drasha of the double mention of "peter chamor" in the Torah, leading us to a deeper discussion of klal u'prat (generalization and detail) and how the Rabbis and Rabbi Yosei HaGelili argue over the structure of the pesukim.

From there, the Gemara moves into a fascinating series of she'eilos regarding anomalous births. We analyze the halachic status of a firstborn when a kosher animal gives birth to a non-kosher-looking species, or vice versa, such as a cow that gives birth to a donkey-like offspring, or a donkey that gives birth to a horse-like offspring. The Gemara wants to know if having some physical characteristics of the mother (miktzas simanim) is enough to make the offspring kadosh.

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

עמוד א׳ DAF 6A

STATEMENT

תַּלְמוּד לוֹמַר: ״פֶּטֶר חֲמוֹר״ ״פֶּטֶר חֲמוֹר״ שְׁנֵי פְּעָמִים —

Therefore, **the verse states** the phrase: **"Firstborn of a donkey"** and **"firstborn of a donkey"** a total of **two times**.

STATEMENT

פִּטְרֵי חֲמוֹרִים אָמַרְתִּי לְךָ, וְלֹא פִּטְרֵי סוּסִים וּגְמַלִּים.

This teaches that **firstborns of donkeys I said to you** are subject to the mitzvah, **but not firstborns of horses or camels**.

OBJECTION

פְּרִיךְ רַב אַחַאי:

Rav Achai refutes this: How can the extra verse alone exclude other animals?

EXPLANATION

אִי כְּתַב רַחֲמָנָא חַד, הֲוָה אָמֵינָא דָּבָר שֶׁהָיָה בַּכְּלָל, וְיָצָא מִן הַכְּלָל לְלַמֵּד, לֹא לְלַמֵּד עַל עַצְמוֹ יָצָא אֶלָּא לְלַמֵּד עַל הַכְּלָל כּוּלּוֹ יָצָא, וּלְעוֹלָם בְּשֶׂה.

If the Merciful One had written the term only **once, I would say** that a donkey is **an item that was included in the generalization** of all non-kosher animals, **and emerged from the generalization to teach** us something. And we have a rule: **It emerged from the generalization not** just **to teach about itself, but rather it emerged to teach about the entire generalization. And** accordingly, **actually** all non-kosher animals should be redeemed **with a lamb**.

EXPLANATION

כְּתַב רַחֲמָנָא ״פֶּטֶר חֲמוֹר״ אַחֲרִינָא, פִּטְרֵי חֲמוֹרִים וְלֹא פִּטְרֵי סוּסִים וּגְמַלִּים,

Therefore, **the Merciful One writes “firstborn of a donkey” another** time, to teach that only **firstborns of donkeys** must be redeemed with a lamb, **but not firstborns of horses or camels**.

OBJECTION

וְאֵימָא: מַעֲטִינְהוּ מֹשֶׁה, וּלְעוֹלָם בְּכָל דָּבָר!

But then **say** that the second verse only **excluded them from** redemption with **a lamb, but actually** they must still be redeemed **with any** other **item**!

ANSWER

אִם כֵּן, לִכְתּוֹב רַחֲמָנָא: ״פֶּטֶר חֲמוֹר תִּפְדֶּה בְשֶׂה״ וַ״חֲמוֹר תִּפְדֶּה בְשֶׂה״.

The Gemara answers: **If so, let the Merciful One write: “The firstborn of a donkey you shall redeem with a lamb,” and: “A donkey you shall redeem with a lamb.”**

QUESTION

״פֶּטֶר חֲמוֹר תִּפְדֶּה בְשֶׂה״, ״פֶּטֶר חֲמוֹר תִּפְדֶּה בְשֶׂה״ לְמָה לִי?

Why do I need the exact repetition of **“a firstborn of a donkey you shall redeem with a lamb,”** and **“a firstborn of a donkey you shall redeem with a lamb”**?

ANSWER

פִּטְרֵי חֲמוֹרִים אָמַרְתִּי לְךָ, וְלֹא פִּטְרֵי סוּסִים וּגְמַלִּים.

It must be to teach: **Firstborns of donkeys I said to you** are subject to the mitzvah, **but not firstborns of horses or camels** at all.

QUESTION

וְתַנָּא דִּידַן, לְמַעוֹטֵי סוּסִים וּגְמַלִּים, מְנָא לֵיהּ?

And as for **our Tanna** of the Mishnah, who uses this repetition for a different drasha, **from where does he** derive **to exclude horses and camels**?

ANSWER

אָמַר רַב פָּפָּא: כָּל מִקְנְךָ תִּזָּכָר — כְּלַל, שׁוֹר וָשֶׂה וַחֲמוֹר — פְּרַט,

Rav Pappa said: The verse says, **“From all your livestock you shall take the males”** — this is **a generalization. “An ox and a lamb and a donkey”** — this is **a detail**.

STATEMENT

כְּלָל וּפְרָט — אֵין בַּכְּלָל אֶלָּא מַה שֶּׁבַּפְּרָט,

And we have a rule of **a generalization and a detail: there is nothing in the generalization except that which is in the detail**.

INFERENCE

שׁוֹר וָשֶׂה וַחֲמוֹר — אִין, מִידֵי אַחֲרִינָא — לָא.

Therefore, **an ox, a lamb, and a donkey — yes,** they have firstborn sanctity, but **any other thing — no**.

QUESTION

וְרַבִּי יוֹסֵי הַגְּלִילִי?

And how does **Rabbi Yosei HaGelili** respond to this?

ANSWER

"פֶּטֶר" הִפְסִיק הָעִנְיָן,

He holds that the word **"firstborn"** in the phrase "and the firstborn of a donkey" **interrupted the matter**, so it is not a standard generalization and detail.

QUESTION

וְרַבָּנַן?

And how do **the Rabbis** respond?

ANSWER

וְ"ו" הַדַּר עָרְבֵיהּ קְרָא.

They hold that the letter **vav**, meaning "and," **returned and combined it** back into the list.

QUESTION

וְרַבִּי יוֹסֵי הַגְּלִילִי?

And how does **Rabbi Yosei HaGelili** respond to that?

ANSWER

לָא לִכְתּוֹב לָא וְ"ו" וְלָא "פֶּטֶר".

He says: If they were meant to be combined, **let the Torah write neither the vav nor the word "firstborn"**.

QUESTION

וְרַבָּנַן?

And how do **the Rabbis** explain this?

ANSWER

אַיְידֵי דְּהָא קְדוּשַּׁת דָּמִים, וְהָא קְדוּשַּׁת הַגּוּף — פְּסֵיק לְהוּ וַהֲדַר עָרִיב לְהוּ.

They say: **Since this** donkey has only **sanctity of value, and those**, the ox and lamb, have **inherent sanctity, the Torah separated them** with the word "firstborn" **and then combined them** again with the vav.

QUESTION

אִיבַּעְיָא לְהוּ: פָּרָה שֶׁיָּלְדָה מִין חֲמוֹר, וְיֵשׁ בּוֹ מִקְצָת סִימָנִין — מַהוּ?

A dilemma was raised before them: In the case of **a cow that gave birth to a donkey-like species, and it has some of the characteristics** of the mother, **what is the halacha**?

EXPLANATION

עַז שֶׁיָּלְדָה מִין רָחֵל, וְרָחֵל שֶׁיָּלְדָה מִין עֵז, דְּכִי יֵשׁ מִקְצָת סִימָנִין — חַיֶּיבֶת בִּבְכוֹרָה,

Perhaps when the Mishnah ruled regarding **a goat that gave birth to a ewe-like species, and a ewe that gave birth to a goat-like species, that when there are some characteristics** of the mother **it is obligated in the law of the firstborn**,

EXPLANATION

דְּהָא טְהוֹרָה וְהָא טְהוֹרָה, הָא קְדוּשַּׁת הַגּוּף וְהָא קְדוּשַּׁת הַגּוּף.

that is because **this is a kosher animal and that is a kosher animal, and this has inherent sanctity and that has inherent sanctity**.

EXPLANATION

הָכָא, דְּהָא טְמֵאָה וְהָא טְהוֹרָה, הָא קְדוּשַּׁת הַגּוּף וְהָא קְדוּשַּׁת דָּמִים — לָא,

But **here, where this** offspring resembles **a non-kosher animal and this** mother **is a kosher animal, and this** mother's species **has inherent sanctity and that** offspring's species **has sanctity of value** — perhaps **no**, it is not holy?

EXPLANATION

אוֹ דִלְמָא: כֵּיוָן דְּאִידֵּי וְאִידֵּי בְּנֵי מִיקְדָּשׁ בִּבְכוֹרָה — קָדוֹשׁ?

Or perhaps, since both this mother **and that** offspring's species **are subject to sanctity of the firstborn, it is holy**?

QUESTION

וְאִם תִּמְצֵי לוֹמַר: כֵּיוָן דְּאִידֵּי וְאִידֵּי מִיקְדָּשׁ בִּבְכוֹרָה קָדוֹשׁ, חֲמוֹר שֶׁיָּלְדָה מִין סוּס מַהוּ?

And if you say: Since both this and that are subject to sanctity of the firstborn it is holy, then in the case of **a donkey that gave birth to a horse-like species, what is the halacha**?

EXPLANATION

הָכָא וַדַּאי לָא בַּת מִיקְדָּשׁ בִּבְכוֹרָה הוּא, אוֹ דִלְמָא כֵּיוָן דְּמִין טְמֵאָה הוּא קָדוֹשׁ?

Do we say **here,** the horse **is certainly not subject to sanctity of the firstborn**, so it is exempt? **Or perhaps, since it is a non-kosher species** born from a non-kosher species, **it is holy**?

QUESTION

אִם תִּמְצָא לוֹמַר: כֵּיוָן דְּמִין טְמֵאָה הוּא קָדוֹשׁ, פָּרָה שֶׁיָּלְדָה מִין סוּס מַהוּ?

And if you say: Since it is a non-kosher species it is holy, then in the case of **a cow that gave birth to a horse-like species, what is the halacha**?

EXPLANATION

הָכָא וַדַּאי הָא טְהוֹרָה וְהָא טְמֵאָה, הָא בַּת מִיקְדָּשׁ בִּבְכוֹרָה וְהָא לָא בַּת מִיקְדָּשׁ בִּבְכוֹרָה, אוֹ דִלְמָא סִימָנִין מִילְּתָא הִיא?

Do we say **here, certainly this is a kosher animal and that is a non-kosher animal, and this is subject to sanctity of the firstborn and that is not subject to sanctity of the firstborn**, so it is exempt? **Or perhaps** having some **characteristics is a significant matter** and makes it holy?

PROOF

תָּא שְׁמַע: בְּהֵמָה טְהוֹרָה שֶׁיָּלְדָה מִין בְּהֵמָה טְמֵאָה — פְּטוּרָה מִן הַבְּכוֹרָה, אִם יֵשׁ בּוֹ מִקְצָת סִימָנִין — חַייֶבֶת בִּבְכוֹרָה.

Come and hear a proof from a Baraisa: **A kosher animal that gave birth to a non-kosher animal species is exempt from the firstborn** laws; but **if it has some of the characteristics** of the mother, **it is obligated in the firstborn** laws.

QUESTION

מַאי לָאו אֲפִילּוּ פָּרָה שֶׁיָּלְדָה מִין סוּס?

Is it not referring **even to a cow that gave birth to a horse-like species**?

ANSWER

לֹא, פָּרָה שֶׁיָּלְדָה מִין חֲמוֹר.

The Gemara rejects this: **No,** it refers only to **a cow that gave birth to a donkey-like species**.

PROOF

תָּא שְׁמַע: פָּרָה שֶׁיָּלְדָה מִין חֲמוֹר, וַחֲמוֹר שֶׁיָּלְדָה מִין סוּס — פְּטוּרָה מִן הַבְּכוֹרָה, אִם יֵשׁ בּוֹ מִקְצָת סִימָנִין — חַייֶבֶת בִּבְכוֹרָה.

Come and hear another proof: **A cow that gave birth to a donkey-like species, and a donkey that gave birth to a horse-like species, are exempt from the firstborn** laws; but **if it has some of the characteristics** of the mother, **it is obligated in the firstborn** laws.

QUESTION

מַאי לָאו אַתַּרְוַיְיהוּ?

Is it not that the ruling of being obligated if it has characteristics applies **to both of them**?

ANSWER

לָא, אַפָּרָה שֶׁיָּלְדָה מִין חֲמוֹר.

The Gemara rejects this: **No,** it refers only **to a cow that gave birth to a donkey-like species**.

OBJECTION

אֲבָל חֲמוֹר שֶׁיָּלְדָה מִין סוּס, לְמַאי קָתָנֵי לַהּ? לִפְטוֹרָא? פְּשִׁיטָא!

But if so, regarding **a donkey that gave birth to a horse-like species, for what** purpose **did the Tanna teach it? To teach that it is exempt** if it has no characteristics? That is **obvious**!

EXPLANATION

הַשְׁתָּא, וּמָה פָּרָה שֶׁיָּלְדָה מִין חֲמוֹר, דְּאִידֵּי וְאִידֵּי בְּנֵי מִיקְדָּשׁ בִּבְכוֹרָה נִינְהוּ, אָמַרְתְּ: אִם יֵשׁ בּוֹ מִקְצָת סִימָנִין — אִין, וְאִי לָא — לָא,

Now, if regarding a cow that gave birth to a donkey-like species, where both this and that are subject to sanctity of the firstborn, you said: if it has some characteristics, yes, it is holy, **and if not, no,**

QUESTION

חֲמוֹר שֶׁיָּלְדָה מִין סוּס מִיבַּעְיָא?

is it necessary to state that **a donkey that gave birth to a horse-like species** is exempt without characteristics?

ANSWER

אִיצְטְרִיךְ, סָלְקָא דַּעְתָּךְ: הָתָם הוּא דְּאִישׁ לָהּ קַרְנַיִם, וְהָא אֵין לָהּ קַרְנַיִם; הָא פַּרְסוֹתֶיהָ סְדוּקוֹת, וְהָא פַּרְסוֹתֶיהָ קְלוּטוֹת.

The Gemara answers: It **was necessary,** for **it might enter your mind to say: There,** in the case of a cow, **it is** distinct because the mother **has horns and this** offspring **has no horns; this** mother **has split hooves and this** offspring **has uncloven hooves**.

EXPLANATION

אֲבָל הָכָא, דְּאִידֵּי וְאִידֵּי אֵין לָהּ קַרְנַיִם, אִידֵּי וְאִידֵּי פַּרְסוֹתֶיהָ קְלוּטוֹת, אֵימָא חֲמוֹר אָדוֹם בְּעָלְמָא הוּא, קָמַשְׁמַע לַן.

But here, where both this and that have no horns, and both this and that have uncloven hooves, I might say it is merely a red donkey and should be holy even without characteristics. Therefore, **it comes to teach us** that it is exempt.

QUESTION

וּמָה הֵן בַּאֲכִילָה כּוּ'. לְמָה לִי לְמִיתְנֵי "שֶׁהַיּוֹצֵא"?

The Mishnah stated: **And what is their status regarding eating, etc. Why do I need to teach** the rule of **"that which emerges"** from them?

ANSWER

סִימָנָא בְּעָלְמָא הוּא, דְּלָא תִּיחַלַּף לָךְ, דְּלָא תֵּימָא: זִיל בָּתְרֵיהּ דִּידֵיהּ, וְהַאי טָהוֹר מֵעַלְיָא הוּא, וְהַאי טָמֵא מֵעַלְיָא הוּא, אֶלָּא זִיל בָּתַר אִימֵּיהּ.

It is **merely a sign, so that you will not be confused, so that you will not say: Go after the offspring itself, and this is a completely kosher animal, and this is a completely non-kosher animal; rather, go after its mother**.

QUESTION

מְנָא הָנֵי מִילֵּי? דְּתָנוּ רַבָּנַן:

From where are these words derived? **As the Rabbis taught** in a Baraisa:

STATEMENT

"אַךְ אֶת זֶה לֹא תֹאכְלוּ מִמַּעֲלֵי הַגֵּרָה וּמִמַּפְרִיסֵי הַפַּרְסָה" —

The verse says: **"But this you shall not eat from those that chew the cud and from those that have split hooves"**.

EXPLANATION

יֵשׁ לְךָ שֶׁהוּא מַעֲלֵה גֵּרָה וּמַפְרִיס פַּרְסָה וְאִי אַתָּה אוֹכְלוֹ, וְאֵיזֶה זֶה? טָהוֹר שֶׁנּוֹלַד מִן הַטָּמֵא.

This implies: **You have that which chews the cud and has split hooves and you may not eat it. And which is this? A kosher animal that was born from a non-kosher animal**.

QUESTION

אוֹ אֵינוֹ אֶלָּא טָמֵא הַנּוֹלָד מִן הַטָּהוֹר, וּמַאי "מִמַּעֲלֵי הַגֵּרָה וּמִמַּפְרִיסֵי הַפַּרְסָה"?

Or perhaps it is only a non-kosher animal born from a kosher animal, and what is the meaning of **"from those that chew the cud and from those that have split hooves"**?

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EXPLANATION

הָכִי קָאָמַר:

This is what the Tanna of the Braisa **is saying** to explain the verse:

EXPLANATION

דָּבָר הַבָּא מִמַּעֲלֵי הַגֵּרָה וּמִמַּפְרִיסֵי הַפַּרְסָה לָא תֵּיכוֹל,

A thing that comes from animals **that chew their cud and have split hooves you shall not eat** if it does not have kosher signs itself.

EXPLANATION

תַּלְמוּד לוֹמַר: "גָּמָל... טָמֵא הוּא" —

To counter this, **the verse teaches: "The camel... is impure for you"**,

EXPLANATION

הוּא טָמֵא, וְאֵין טָמֵא הַנּוֹלָד מִן הַטָּהוֹר טָמֵא אֶלָּא טָהוֹר.

meaning that **it**, the camel itself, **is impure, but a non-kosher** animal **that is born from a kosher** animal **is not impure, but rather** it is **kosher**.

STATEMENT

רַבִּי שִׁמְעוֹן אוֹמֵר: "גָּמָל" "גָּמָל" שְׁנֵי פְּעָמִים,

But **Rabbi Shimon says**: The Torah writes **"camel"** and **"camel" two times** in the context of the forbidden animals,

STATEMENT

אֶחָד גָּמָל הַנּוֹלָד מִן הַגְּמַלָּה, וְאֶחָד גָּמָל הַנּוֹלָד מִן הַפָּרָה.

one to forbid a **camel that is born from a female camel, and one** to forbid a **camel that is born from a cow**.

QUESTION

וְרַבָּנַן, הַאי "גָּמָל" "גָּמָל" מַאי עָבְדִי לֵיהּ?

The Gemara asks: **And the Rabbis**, who argue with Rabbi Shimon, **what do they do with this** repetition of **"camel" "camel"**?

ANSWER

חַד לֶאֱסוֹר עַצְמוֹ, וְחַד לֶאֱסוֹר חֲלָבוֹ.

The Gemara answers: They use **one** verse **to forbid** the camel **itself, and one** verse **to forbid its milk**.

QUESTION

וְרַבִּי שִׁמְעוֹן, לֶאֱסוֹר חֲלָבוֹ מְנָא לֵיהּ?

The Gemara asks: **And Rabbi Shimon, from where does he** derive **to forbid its milk**?

ANSWER

נָפְקָא לֵיהּ מֵ"אֶת הַגָּמָל".

The Gemara answers: **He derives it from** the extra word "et" in the phrase **"et the camel"**.

EXPLANATION

וְרַבָּנַן, "אֶתִּים" לָא דָּרְשִׁי.

The Gemara asks: **And the Rabbis**, why don't they learn it from there? Because they **do not expound** the word **"et"**.

BRAISA

כִּדְתַנְיָא: שִׁמְעוֹן הָעַמְסוֹנִי הָיָה דּוֹרֵשׁ כָּל "אֵת" וְ"אֵת" שֶׁבַּתּוֹרָה,

As it is taught in a Braisa: **Shimon HaAmsoni would expound every** single occurrence of **"et" in the Torah** to include something else.

BRAISA

כֵּיוָן שֶׁהִגִּיעַ לְ"אֶת ה' אֱלֹהֶיךָ תִּירָא" פֵּירַשׁ.

Once he reached the verse **"You shall fear Hashem your Elokim,"** which has the word "et", **he withdrew** from this method of learning, because who else could one be commanded to fear like Hashem?

BRAISA

אָמְרוּ לוֹ תַּלְמִידָיו: רַבִּי, כָּל "אֶתִּין" שֶׁדָּרַשְׁתָּ מָה תְּהֵא עֲלֵיהֶם?

His students said to him: Rabbi, all the occurrences of **"et" that you expounded until now, what will be with them**?

BRAISA

אָמְרָה לָהֶם: כְּשֵׁם שֶׁקִּבַּלְתִּי שָׂכָר עַל הַדְּרִישָׁה, כָּךְ אֲנִי מְקַבֵּל שָׂכָר עַל הַפְּרִישָׁה.

He said to them: Just as I received reward for the expounding, so I receive reward for the withdrawing.

BRAISA

עַד שֶׁבָּא רַבִּי עֲקִיבָא וְלִימֵּד: "אֶת ה' אֱלֹהֶיךָ תִּירָא" — לְרַבּוֹת תַּלְמִידֵי חֲכָמִים.

The matter stood **until Rabbi Akiva came and taught: "You shall fear Hashem your Elokim"** — the word "et" comes **to include Torah scholars**, that one must fear them as well.

QUESTION

אֲמַר לֵיהּ רַב אַחָא בְּרֵיהּ דְּרָבָא לְרַב אָשֵׁי:

Rav Acha the son of Rava said to Rav Ashi:

QUESTION

אֶלָּא מֵעַתָּה, טַעְמָא דְּרַבָּנַן מִ"גָּמָל" "גָּמָל", וְרַבִּי שִׁמְעוֹן מֵ"אֶת הַגָּמָל",

But if so, that **the reason of the Rabbis** to forbid camel's milk is **from "camel" "camel" and Rabbi Shimon** learns it **from "et the camel"**,

QUESTION

הָא לָאו הָכִי הַוָה אָמֵינָא חָלָב דִּבְהֵמָה טְמֵאָה שְׁרֵי?

then if not for this special derivation, **would I have said that the milk of a non-kosher animal is permitted**?

QUESTION

מַאי שְׁנָא מֵהָא דְּתַנְיָא: "הַטְּמֵאִים" — לֶאֱסוֹר צִירָן, וְרוֹטְבָן, וְקִיפָּה שֶׁלָּהֶן?

How is it different from that which is taught in a Braisa regarding creeping things: **"The unclean ones"** — the extra letter "heh" comes **to forbid their juice, and their gravy, and their congealed residue**? We see that any liquid coming from a non-kosher creature is forbidden!

ANSWER

אִיצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל דִּבְהֵמָה טְהוֹרָה נָמֵי חִידּוּשׁ הוּא,

Rav Ashi answered: A special verse **was necessary,** because **it might enter your mind to say: Since** the milk **of a kosher animal is also a novelty**,

ANSWER

דְּאָמַר מַר: דָּם נֶעְכָּר וְנַעֲשֶׂה חָלָב,

as the Master said: Blood is spoiled and becomes milk, and blood is forbidden,

ANSWER

וְכֵיוָן דְּחִידּוּשׁ הוּא — בִּבְהֵמָה טְמֵאָה נָמֵי לִישְׁתְּרֵי, קָא מַשְׁמַע לַן.

and since it is a novelty that the Torah permitted milk, **by a non-kosher animal it should also be permitted** as part of this novelty; therefore **it teaches us** that it is forbidden.

QUESTION

הָנִיחָא לְמַאן דְּאָמַר דָּם נֶעְכָּר וְנַעֲשֶׂה חָלָב,

The Gemara challenges: **This works out well according to the one who says that blood is spoiled and becomes milk**,

QUESTION

אֶלָּא לְמַאן דְּאָמַר אֵיבָרֶיהָ מִתְפָּרְקִין הֵימֶנָּה וְאֵין נַפְשָׁהּ חוֹזֶרֶת עָלֶיהָ עַד עֶשְׂרִים וְאַרְבָּעָה חֹדֶשׁ, מַאי אִיכָּא לְמֵימַר?

but according to the one who says that milk is not made from blood, but rather a nursing woman's **limbs are disjointed and her soul does not return to her until twenty-four months**, and that is why she does not menstruate, **what is there to say**? Why is milk a novelty?

ANSWER

אִיצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל וְלֵיכָּא מִידֵּי דְּאָתֵי מֵחַי וְשַׁרְיֵיהּ רַחֲמָנָא,

The Gemara answers: It **was necessary,** because **it might enter your mind to say: Since there is nothing that comes from a living animal that the Merciful One permits**,

ANSWER

וְהַאי חָלָב כִּי אֵבֶר מִן הַחַי הוּא, וּשְׁרֵי,

and this milk is like a limb from the living, and yet it is permitted,

ANSWER

וְהֵילְכָךְ אַפִּילּוּ בִּבְהֵמָה טְמֵאָה לִישְׁתְּרֵי, קָא מַשְׁמַע לַן.

and therefore, since it is a novelty, **even in a non-kosher animal it should be permitted;** therefore **it teaches us** that it is forbidden.

QUESTION

וְחָלָב דִּבְהֵמָה טְהוֹרָה מְנָלַן דִּשְׁרֵי?

The Gemara asks: **And the milk of a kosher animal, from where do we know that it is permitted** to eat?

QUESTION

אִילֵימָא מִדַּאֲסַר רַחֲמָנָא "בָּשָׂר בְּחָלָב", הָא לְחוּדֵיהּ שְׁרֵי,

If we say from the fact **that the Merciful One forbade meat cooked in milk,** which implies that milk **by itself is permitted**,

OBJECTION

וְאֵימָא: חָלָב לְחוּדֵיהּ אָסוּר בַּאֲכִילָה וּמוּתָּר בַּהֲנָאָה, בָּשָׂר בְּחָלָב — בַּהֲנָאָה נָמֵי אָסוּר!

we can reject this: **But say** that **milk by itself is forbidden to eat but permitted for benefit,** whereas **meat in milk is forbidden for benefit as well**!

OBJECTION

וּלְרַבִּי שִׁמְעוֹן, דְּשָׁרֵי בַּהֲנָאָה, מַשְׁכַּחַתְּ לַהּ לְמִילְקֵי עַל בִּישּׁוּלֵיהּ!

And according to Rabbi Shimon, who permits meat in milk **for benefit, you find** a reason for the Torah to write the prohibition: **to make one liable to lashes for cooking them** together, even if milk alone is forbidden!

ANSWER

אֶלָּא מִדְּגַלִּי רַחֲמָנָא דִּבְפִסּוּלֵי הַמּוּקְדָּשִׁין, "תִּזְבַּח" — וְלֹא גִּיזָּה, "בָּשָׂר" — וְלֹא חָלָב,

Rather, we derive it **from that which the Merciful One revealed regarding disqualified consecrated animals** that were redeemed, where the verse says: **"You may slaughter" — but not shear** its wool, and you may eat its **"meat" — but not** drink **its milk**,

ANSWER

הָא דְּחוּלִּין שְׁרֵי.

which implies **that** the milk **of non-sacred animals is permitted**.

OBJECTION

וְאֵימָא: דְּחוּלִּין אָסוּר בַּאֲכִילָה וּשְׁרֵי בַּהֲנָאָה, דְּקָדָשִׁים בַּהֲנָאָה נָמֵי אָסוּר!

The Gemara rejects this: **But say** that the milk **of non-sacred animals is forbidden to eat and permitted for benefit,** whereas that **of consecrated animals is forbidden for benefit as well**!

ANSWER

אֶלָּא, מִדִּכְתִיב: "וְדֵי חֲלֵב עִזִּים לְלַחְמֶךָ לְלֶחֶם בֵּיתֶךָ וְחַיִּים לְנַעֲרוֹתָיְךָ".

Rather, we derive it **from that which is written** in Mishlei: **"And there will be enough goats' milk for your food, for the food of your household, and life for your maidens."**

QUESTION

וְדִילְמָא לִסְחוֹרָה?

The Gemara asks: **But perhaps** it means to use the milk **for business** to buy food?

ANSWER

אֶלָּא מִדִּכְתִיב "וְאֵת עֲשֶׂרֶת חֲרִיצֵי הֶחָלָב".

Rather, we derive it **from that which is written** when Yishai sent Dovid to his brothers: **"And these ten cheeses of milk** bring to the captain of the thousand."

QUESTION

וְדִילְמָא לִסְחוֹרָה?

The Gemara asks: **But perhaps** it was **for business**?

ANSWER

אַטּוּ דַּרְכָּהּ שֶׁל מִלְחָמָה לִסְחוֹרָה?!

The Gemara answers: **Is it the way of war to do business**? He sent it to them to eat!

ANSWER

וְאִיבָּעֵית אֵימָא מֵהָכָא: "אֶרֶץ זָבַת חָלָב וּדְבָשׁ", וְאִי לָא דִּשְׁרֵי, מִשְׁתַּבַּח לַן קְרָא בְּמִידֵּי דְּלָא חֲזֵי?

And if you want, say we learn it **from here: "A land flowing with milk and honey." And if it were not permitted, would the verse praise** Eretz Yisrael **with something that is not fit** to eat?

ANSWER

וְאִיבָּעֵית אֵימָא מֵהָכָא: "לְכוּ שִׁבְרוּ וֶאֱכֹלוּ, וּלְכוּ שִׁבְרוּ בְּלֹא כֶסֶף וּבְלֹא מְחִיר יַיִן וְחָלָב".

And if you want, say we learn it **from here: "Go, buy and eat; and go, buy without money and without price, wine and milk."**

QUESTION

אֶלָּא מֵעַתָּה, "שָׁפָן" "שָׁפָן", "אַרְנֶבֶת" "אַרְנֶבֶת", "חֲזִיר" "חֲזִיר", לְהָנֵי הוּא דְּאָתוּ?

The Gemara asks: **But if so,** that repetitions of animal names come to forbid their milk, then the repetitions of **"hyrax" "hyrax", "hare" "hare", "pig" "pig"** in the Torah, **do they come for these** laws to forbid their milk?

ANSWER

אֶלָּא לְכִדְתַנְיָא: לָמָּה נִשְׁנוּ בַּבְּהֵמָה — מִפְּנֵי "הַשְּׁסוּעָה", וּבָעוֹפוֹת — מִפְּנֵי "הָרָאָה".

Rather, they must come **for that which is taught** in a Braisa: **Why were** the non-kosher animals **repeated** in Devarim? **Because of the shesuah**, a creature with two backs, **and** the non-kosher **birds because of the ra'ah**, which are only mentioned in Devarim.

OBJECTION

"גָּמָל" "גָּמָל" נָמֵי לְהָכִי הוּא דַּאֲתָא!

If so, the repetition of **"camel" "camel" also comes for this** reason, and not to forbid its milk!

ANSWER

כֹּל הֵיכָא דְּאִיכָּא לְמִידְרָשׁ דָּרְשִׁינַן.

The Gemara answers: **Wherever there is** room **to expound** and derive multiple halachos, **we expound**.

BRAISA

תָּנוּ רַבָּנַן: רָחֵל שֶׁיָּלְדָה מִין עֵז, וְעֵז שֶׁיָּלְדָה מִין רָחֵל — פְּטוּרָה מִן הַבְּכוֹרָה,

The Rabbis taught in a Braisa: **A ewe that gave birth to a species of goat, or a goat that gave birth to a species of ewe — it is exempt from the law of the firstborn**,

BRAISA

וְאִם יֵשׁ בּוֹ מִקְצָת סִימָנִים — חַיֶּבֶת.

but if it has some of the signs of its mother, the mother **is obligated** to treat it as a firstborn.

BRAISA

רַבִּי שִׁמְעוֹן אוֹמֵר: עַד שֶׁיְּהֵא רֹאשׁוֹ וְרוּבּוֹ דּוֹמֶה לְאִמּוֹ.

Rabbi Shimon says: It is not a firstborn **until its head and most of its body resemble its mother**.

QUESTION

אִיבַּעְיָא לְהוּ: לַאֲכִילָה, מִי בָּעֵי רַבִּי שִׁמְעוֹן רֹאשׁוֹ וְרוּבּוֹ, אוֹ לָא?

A dilemma was raised to them: Regarding eating a kosher animal born from a non-kosher animal, **does Rabbi Shimon require its head and most of its body** to resemble the mother to be permitted, **or not**?

EXPLANATION

לְעִנְיַן בְּכוֹרָה, כְּתִיב: "אַךְ ... בְּכוֹר שׁוֹר", עַד שֶׁיְּהֵא הוּא שׁוֹר וּבְכוֹרוֹ שׁוֹר.

The Gemara explains the sides of the question: **Regarding the matter of the firstborn, it is written: "But... the firstborn of a bull"**, which teaches that it is not holy **until it is a bull and its firstborn is a bull**.

EXPLANATION

אֲבָל לַאֲכִילָה, גָּמָל הוּא דְּאָמַר רַחֲמָנָא דַּאֲסִיר, הָא

But regarding eating, it is only a **camel that the Merciful One said is forbidden, but** this offspring is not a camel...

SUMMARY

The daf concludes that the repetition of "peter chamor" or the rules of klal u'prat serve to exclude other non-kosher animals from the mitzvah of redemption. We then analyze several cases of unusual births, bringing a Baraisa to resolve whether a cow giving birth to a donkey-like species, or a donkey giving birth to a horse-like species, is obligated in the firstborn laws. The Gemara establishes that if the offspring has some characteristics of the mother, it is obligated, but we must carefully distinguish between cases where both species are subject to firstborn sanctity and cases where one is completely exempt.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara on our daf brings down the famous story of Shimon HaAmsoni, who spent his entire life expounding every single "es" in the Torah to teach us something new. But when he reached the pasuk, "Es Hashem Elokecha tira", You shall fear Hashem, he stopped. He realized that nothing can be compared or added to the fear of Hashem Himself. When his talmidim asked him, "Rebbi, what will be with all the drashos you worked so hard on?" he answered them with incredible greatness: "Just as I received reward for the expounding, so I receive reward for the withdrawing."

Think about the sheer gadlus of this. Shimon HaAmsoni was ready to set aside his entire life's work, his reputation, and his intellectual pride, the moment he realized it did not align with the absolute truth of ratzon Hashem. In our own avodah, we often get so invested in our projects, our personal ways of doing things, or our desire to always be right and have the last word. We feel that if we back down, we lose everything.

Shimon HaAmsoni teaches us a major yesod in yiras Shamayim: sometimes, the greatest ratzon Hashem is specifically in the backing down. When you stop, when you withdraw from a machlokes, or when you admit you were wrong even though it hurts your pride, you are not losing. Mimeila, you are earning the exact same reward from Hashem for stopping as you did for pushing forward.

Today, when you find yourself in a situation where your ego wants you to push forward, to argue, or to insist on your way, stop and think of Shimon HaAmsoni. Take a deep breath, step back, and say to yourself: "I am choosing to receive reward for withdrawing."

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.'