חוּמָּשׁ עִם רַשִׁ"י · וזאת הברכה · רִאשׁוֹן

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

V'ZOT HABERACHAH · 1ST ALIYAH

📖 CHAPTER PREVIEW

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

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

פָּסוּק א

Pasuk 1

וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ הָאֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל לִפְנֵי

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

מוֹתוֹ׃

his death

רַשִׁ"י

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

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

פָּסוּק ב

Pasuk 2

וַיֹּאמַר יְהוָה מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן

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

וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אשדת אֵשׁ דָּת לָמוֹ׃

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

רַשִׁ"י

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

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

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

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

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

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

רַשִׁ"י

מסיני בא. יָצָא לִקְרָאתָם כְּשֶׁבָּאוּ לְהִתְיַצֵּב בְּתַחְתִּית הָהָר כְּחָתָן

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

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

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

שֶׁיָּצָא כְּנֶגְדָּם:

towards them that He went out

רַשִׁ"י

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

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

רַשִׁ"י

הופיע מהר פארן. שֶׁהָלַךְ שָׁם וּפָתַח לִבְנֵי יִשְׁמָעֵאל שֶׁיְּקַבְּלוּהָ וְלֹא

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

רָצוּ ספרי :

Sifrei did they want

רַשִׁ"י

ואתה. לְיִשְׂרָאֵל:

to Yisrael and he came

רַשִׁ"י

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

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

וְלֹא כְּדַרְכָּהּ בָּשָׂר וָדָם שֶׁמַּרְאֶה כָּל כְּבוֹד עָשְׁרוֹ וְתִפְאַרְתּוֹ בְּיוֹם חֻפָּתוֹ

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

שם :

there

רַשִׁ"י

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

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

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

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

כְּתַרְגּוּמוֹ, שֶׁנִּתְּנָה לָהֶם מִתּוֹךְ הָאֵשׁ:

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

פָּסוּק ג

Pasuk 3

אַף חֹבֵב עַמִּים כָּל קְדֹשָׁיו בְּיָדֶךָ וְהֵם תֻּכּוּ לְרַגְלֶךָ יִשָּׂא

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

מִדַּבְּרֹתֶיךָ:

Your utterances

רַשִׁ"י

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

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

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

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

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

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

רַשִׁ"י

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

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

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

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

רַשִׁ"י

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

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

הָהָר לְרַגְלְךָ בְּסִינַי:

of the mountain unto Your foot at Sinai

רַשִׁ"י

תכו. לְשׁוֹן פְּעָלוּ, הָתַּוְּכוּ לְתוֹךְ מַרְגְּלוֹתֶיךָ:

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

רַשִׁ"י

ישא מדברתיך. נָשְׂאוּ עֲלֵיהֶם עֹל תּוֹרָתְךָ ספרי :

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

רַשִׁ"י

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

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

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

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

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

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

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

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

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

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

אֻמּוֹת הָעוֹלָם שֶׁהֶרְאֵיתָ לָאֻמּוֹת פָּנִים שׂוֹחֲקוֹת וּמָסַרְתָּ אֶת יִשְׂרָאֵל

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

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

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

מָשׁוּ מֵאַחֲרֶיךָ וְאַתָּה שׁוֹמְרָם:

from after You depart guarded them

רַשִׁ"י

והם תכו לרגלך. וְהֵם מִתְמַצְּעִים וּמִתְכַּנְּסִים לְתַחַת צִלְּךָ.

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

רַשִׁ"י

ישא מדברתיך. מְקַבְּלִים גְּזֵרוֹתֶיךָ וְדָתוֹתֶיךָ בְּשִׂמְחָה, וְאֵלֶּה דִּבְרֵיהֶם:

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

פָּסוּק ד

Pasuk 4

תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב:

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

רַשִׁ"י

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

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

פָּסוּק ה

Pasuk 5

וַיְהִי בִישֻׁרוּן מֶלֶךְ בְּהִתְאַסֵּף רָאשֵׁי עָם יַחַד שִׁבְטֵי יִשְׂרָאֵל:

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

רַשִׁ"י

ויהי. הַקָּבָּ"ה:

and He was the Holy One blessed be He

רַשִׁ"י

בישרון מלך. תָּמִיד עֹל מַלְכוּתוֹ עֲלֵיהֶם:

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

רַשִׁ"י

בהתאסף. בְּכָל הִתְאַסֵּף רָאשֵׁי חֶשְׁבּוֹן אֲסִיפָתָם:

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

רַשִׁ"י

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

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

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

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

מַלְכָּם, וְלֹא כְּשֶׁיֵּשׁ מַחֲלֹקֶת בֵּינֵיהֶם ספרי :

their King and not when there is dissension between them Sifrei

פָּסוּק ו

Pasuk 6

יְחִי רְאוּבֵן וְאַל יָמֻת וִיהִי מְתָיו מִסְפָּר׃

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

רַשִׁ״י

יחי ראובן. בָּעוֹלָם הַזֶּה׃

Let live Reuven in the world this

רַשִׁ״י

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

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

רַשִׁ״י

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

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

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

פָּסוּק ז

Pasuk 7

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

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

רַשִׁ״י

וזאת ליהודה. סָמַךְ יְהוּדָה לִרְאוּבֵן מִפְּנֵי שֶׁשְּׁנֵיהֶם הוֹדוּ עַל קִלְקוּל

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

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

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

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

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

בַּמִּדְבָּר הָיוּ עַצְמוֹת יְהוּדָה מִתְגַּלְגְּלִין בָּאָרוֹן מִפְּנֵי נִדּוּי שֶׁקִּבֵּל עָלָיו,

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

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

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

שֶׁיּוֹדֶה? יְהוּדָה וְכוּ' סוטה ז' :

that he should confess Judah etc. Sotah 7

רַשִׁ״י

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

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

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

רַשִׁ"י

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

רַשִׁ"י

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

רַשִׁ"י

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

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

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

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

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

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

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

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף ט׳

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

📖 THE SUGYA

We begin the daf by wrapping up the famous, dramatic narrative of Rabbi Yehoshua and the Athenian elders. After bringing them back to Rome, Rabbi Yehoshua uses a bit of their home soil to restore their characteristic arrogance before the emperor, and then outwits them completely using a vessel filled with water from the "House of the Swallowed," leaving them utterly defeated.

Following this, we transition into a new Mishnah that deals with the practical halachos of Peter Chamor (the redemption of a firstborn donkey). The Mishnah outlines various cases where a donkey gives birth to twins, or where two donkeys give birth, and we are left with a doubt as to which offspring emerged first. We learn the guidelines for when the owner must give a lamb to the Kohen, when the Kohen has the burden of proof, and what kind of lamb may be used for this redemption.

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

עמוד א׳ DAF 9A

STATEMENT

כִּי מָטוּ לְבֵי בְלִיעֵי, מְלָא כּוּזָא דְמַיָּא מִבֵּי בְלִיעֵי.

When they reached the House of the Swallowed, which is a place in the sea where the water swallows up everything around it, Rabbi Yehoshua **filled a small jug of water from the House of the Swallowed**.

STATEMENT

כַּד אֲתוֹ, אוֹקְמִינְהוּ קַמֵּי קֵיסָר.

When they arrived back in Rome, **he stood them**, the Athenian elders, **before the emperor**.

STATEMENT

חַזְנְהוּ דַּהֲווֹ מְעַנְּיִ, אֲמַר לֵיהּ: הָנֵי לָאו נִינְהוּ.

The emperor **saw them, that they were suffering** and looked dejected from the journey, so **he said to him**, to Rabbi Yehoshua: **These are not** the famous wise men of Athens, because those sages are known to be strong and arrogant!

STATEMENT

שְׁקַל מֵעַפְרַיְיהוּ וּשְׁדָא עִילָוַיְיהוּ, אַקְשׁוֹ לְאַפֵּי מַלְכָּא.

Rabbi Yehoshua **took some of their dirt** that he had brought from Athens **and threw it upon them**. As soon as they smelled the scent of their home soil, **they hardened their faces before the king** and began to act with their usual arrogance.

STATEMENT

אֲמַר לֵיהּ: כֹּל דְּבָעֵית עֲבֵיד בְּהוּ.

The emperor saw this and **said to him**, to Rabbi Yehoshua: **Whatever you want, do with them**.

STATEMENT

אַיְיתִינְהוּ מַיָּא דְּאַיְיתִי מִבֵּי בְּלִיעֵי, שְׁדִינְהוּ בְּתִיגְדָּא, אֲמַר לְהוּ: מַלְיוּהּ לְהוּ וְאֵיזִילוּ לְכוּ.

Rabbi Yehoshua **brought the water that he had brought from the House of the Swallowed, poured it into a** hollow **utensil, and said to them: Fill it up and go on your way**.

STATEMENT

מְלוֹ וּשְׁדוֹ בֵּיהּ קַמָּאֵי קַמָּאֵי, וּבְלַע לְהוּ, מְלוֹ עַד דְּשָׁמֵיט כַּתְפַיְיהוּ, וּבְלוֹ לְהוּ וַאֲזוּל.

They filled and poured into it, the first waters **and the next** waters, **and** the utensil **swallowed them** up. **They filled** it repeatedly **until their shoulders became disjointed** from the strain, **and they were worn out and went away** in defeat.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ חֲמוֹרָה שֶׁלֹּא בִּיכְּרָה וְיָלְדָה שְׁנֵי זְכָרִים — נוֹתֵן טָלֶה אֶחָד לַכֹּהֵן,

MISHNAH: In the case of **a female donkey that had not previously given birth and now gave birth to two males**, the owner **gives one lamb to the Kohen**, because one of them is definitely the firstborn.

MISHNAH

זָכָר וּנְקֵבָה — מַפְרִישׁ טָלֶה אֶחָד לְעַצְמוֹ.

If she gave birth to **a male and a female** and we do not know which came out first, the owner **designates one lamb for himself**; he does not have to give it to the Kohen, because the Kohen has the burden of proof to show that the male was born first.

MISHNAH

שְׁתֵּי חֲמוֹרָיו שֶׁלֹּא בִּיכְּרוּ וְיָלְדוּ שְׁנֵי זְכָרִים — נוֹתֵן שְׁנֵי טְלָאִים לַכֹּהֵן.

If **one's two donkeys had not previously given birth and they gave birth to two males**, one each, the owner **gives two lambs to the Kohen**.

MISHNAH

זָכָר וּנְקֵבָה, אוֹ שְׁנֵי זְכָרִים וּנְקֵבָה — נוֹתֵן טָלֶה אֶחָד לַכֹּהֵן.

If they gave birth to **a male and a female, or** if they gave birth to **two males and a female,** the owner **gives one lamb to the Kohen**, since at least one male is definitely a firstborn.

MISHNAH

שְׁתֵּי נְקֵבוֹת וְזָכָר, אוֹ שְׁנֵי זְכָרִים וּשְׁתֵּי נְקֵבוֹת — אֵין לַכֹּהֵן כְּלוּם.

But if they gave birth to **two females and a male, or two males and two females, there is nothing for the Kohen**, because we can say that the females were born first in both cases.

MISHNAH

אַחַת בִּיכְּרָה, וְאַחַת שֶׁלֹּא בִּיכְּרָה, וְיָלְדָה שְׁנֵי זְכָרִים — נוֹתֵן טָלֶה אֶחָד לַכֹּהֵן;

If **one** donkey **had previously given birth and one had not previously given birth, and they** together **gave birth to two males,** the owner **gives one lamb to the Kohen**.

MISHNAH

זָכָר וּנְקֵבָה — מַפְרִישׁ טָלֶה אֶחָד לְעַצְמוֹ.

If they gave birth to **a male and a female,** the owner **designates one lamb for himself**, because we do not know if the male came from the mother that had not yet given birth.

MISHNAH

שֶׁנֶּאֱמַר: "וּפֶטֶר חֲמוֹר תִּפְדֶּה בְשֶׂה",

As it is stated in the Torah: **"And the firstborn of a donkey you shall redeem with a lamb,"**

MISHNAH

מִן הַכְּבָשִׂים וּמִן הָעִזִּים, זָכָר וּנְקֵבָה, גָּדוֹל וְקָטָן, תָּמִים וּבַעַל מוּם,

and this lamb can be **from the sheep or from the goats, male or female, large or small, unblemished or blemished**.

MISHNAH

פּוֹדֶה בּוֹ פְּעָמִים הַרְבֵּה, נִכְנָס לְדִיר לְהִתְעַשֵּׂר, וְאִם מֵת — נֶהֱנִין בּוֹ.

If the Kohen gives it back, the owner **may redeem with it many times** other firstborn donkeys; and a lamb that the owner keeps because of a doubt **enters the pen to be tithed** like any other chullin animal, **and if it dies, one may benefit from it**.

גְּמָרָא GEMARA

QUESTION

גְּמָ' מַאן תַּנָּא?

GEMARA: **Who is the Tanna** of our Mishnah who holds that if a donkey gives birth to twin males, the owner only gives one lamb?

ANSWER

אָמַר רַבִּי יִרְמְיָה: דְּלָא כְּרַבִּי יוֹסֵי הַגְּלִילִי, דְּאִי רַבִּי יוֹסֵי הַגְּלִילִי — הָאָמַר אֶפְשָׁר לְצַמְּצֵם!

Rabbi Yirmeya said: It is not in accordance with Rabbi Yosei HaGelili. For if it were Rabbi Yosei HaGelili, doesn't he say that **it is possible to be precise** and have two births occur at the exact same moment? And if so, both would be firstborns and require two lambs!

ANSWER

אָמַר אַבָּיֵי: אֲפִילּוּ תֵּימָא רַבִּי יוֹסֵי הַגְּלִילִי, שָׁאנֵי הָתָם דִּכְתִיב "הַזְּכָרִים לַה'".

Abaye said: You may even say the Mishnah is in accordance with **Rabbi Yosei HaGelili,** and **it is different there** by a kosher animal **as it is written: "The males shall be Hashem's,"** in the plural, which teaches that two can be holy at once; but by a donkey, only one is redeemed.

QUESTION

וְלִיגְמַר מִינֵּיהּ!

The Gemara asks: **But let us learn from it**, from the law of kosher animals, that the same applies to a donkey!

ANSWER

הָא מַיעֵט רַחֲמָנָא "הַזְּכָרִים".

The Gemara answers: **The Merciful One excluded** this by writing **"the males"** with the definite article, implying that only there, by kosher animals, do we say this.

QUESTION

אִיכָּא דְּאָמְרִי: לֵימָא דְּלָא כְּרַבִּי יוֹסֵי הַגְּלִילִי, דְּאִי רַבִּי יוֹסֵי הַגְּלִילִי — הָאָמַר אֶפְשָׁר לְצַמְצֵם!

Some say another version of this discussion: **Let us say** that our Mishnah **is not in accordance with Rabbi Yosei HaGelili, for if it were Rabbi Yosei HaGelili, doesn't he say** that **it is possible to be precise** and have them emerge simultaneously?

ANSWER

אָמַר אַבָּיֵי: אֲפִילּוּ תֵּימָא רַבִּי יוֹסֵי הַגְּלִילִי, שָׁאנֵי הָתָם דִּכְתִיב "הַזְּכָרִים לַה'".

Abaye said: You may even say it is in accordance with **Rabbi Yosei HaGelili,** and **it is different there as it is written: "The males shall be Hashem's."**

QUESTION

בִּשְׁלָמָא לְרַבִּי יִרְמְיָה, דְּלָא מוֹקֵי לַהּ כְּרַבִּי יוֹסֵי הַגְּלִילִי — הַיְינוּ דְּלָא קָתָנֵי "וְיָצְאוּ שְׁנֵי רָאשֵׁיהֶן כְּאֶחָד",

The Gemara asks: **Granted according to Rabbi Yirmeya, who does not establish** the Mishnah **in accordance with Rabbi Yosei HaGelili, that is why** the Mishnah **does not teach** the case of **"and both of their heads emerged as one,"** because according to the Rabbis such a thing is impossible.

QUESTION

אֶלָּא לְאַבָּיֵי — לִיתְנֵי "וְיָצְאוּ שְׁנֵי רָאשֵׁיהֶן כְּאֶחָד"!

But according to Abaye, who says the Mishnah can fit Rabbi Yosei HaGelili, **let it teach** the case of **"and both of their heads emerged as one"** to show that even in that case, only one lamb is given!

OBJECTION

וְעוֹד, תַּנְיָא: חֲמוֹרוֹ שֶׁלֹּא בִּיכְּרָה וְיָלְדָה שְׁנֵי זְכָרִים, וְיָצְאוּ שְׁנֵי רָאשֵׁיהֶן כְּאֶחָד, רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: שְׁנֵיהֶן לַכֹּהֵן, שֶׁנֶּאֱמַר "הַזְּכָרִים לַה'".

And furthermore, it was taught in a Braisa: If **one's donkey had not previously given birth and now gave birth to two males, and both of their heads emerged as one, Rabbi Yosei HaGelili says: Both of them are given to the Kohen, as it is stated: "The males shall be Hashem's."** This directly contradicts Abaye's distinction!

QUESTION

וְהָא כִּי כְּתִיב הַאי, בְּקִדּוּשַׁת הַגּוּף הוּא דִּכְתִיב!

The Gemara asks: **But when this** verse **is written, is it not written regarding** kosher animals which have **inherent sanctity,** whereas a donkey only has monetary sanctity?

REFUTATION

אֶלָּא מִשּׁוּם שֶׁנֶּאֱמַר "הַזְּכָרִים לַה'", תְּיוּבְתָּא דְאַבָּיֵי, תְּיוּבְתָּא.

Rather, because the Braisa explicitly applies the verse **"The males shall be Hashem's"** to a donkey, **the refutation of Abaye is a** complete **refutation**.

עמוד ב׳ DAF 9B

QUESTION

וְרַבָּנַן, לֵימָא קָסָבְרִי רַבָּנַן מִקְצָת רֶחֶם מַקְדִּישׁ?

The Gemara asks: **And** according to **the Rabbis**, who hold that twins can both be holy, **shall we say** that **the Rabbis hold** that even **a portion of the womb sanctifies** a firstborn, even if the offspring did not touch the entire womb?

EXPLANATION

דְּאִי כּוּלֵּיהּ רֶחֶם מַקְדִּישׁ — נְהִי דְּאִי אֶפְשָׁר לְצַמְצֵם, חֲצִיצָה מִיהָא אִיכָּא!

For if you say that only **the entire womb sanctifies**, then **granted that it is impossible to restrict** the births to happen at the exact same millisecond, and one must have emerged first, **there is at least an interposition** of the other fetus's head between each fetus and the womb, which should prevent the womb from sanctifying them!

ANSWER

אָמַר רַב: מִין בְּמִינוֹ אֵינוֹ חוֹצֵץ.

Rav said in response: **A substance** in contact **with its own kind does not interpose**. Since both are fetuses, they do not block each other from the womb's touch.

מִשְׁנָה MISHNAH

MISHNAH

זָכָר וּנְקֵבָה — מַפְרִישׁ טָלֶה כּוּ׳.

We learned in our Mishnah: If a donkey gave birth to **a male and a female** and we do not know which came first, the owner **separates a lamb**, which remains his own. **etc.**

גְּמָרָא GEMARA

QUESTION

וְכֵיוָן דִּלְעַצְמוֹ הוּא, לְמָה לִי לְאַפְרוֹשֵׁי?

The Gemara asks: **And since** the lamb **is for himself**, meaning he keeps it, **why do I need** him **to separate** it at all?

ANSWER

לְאַפְקוֹעֵי לְאִיסּוּרֵיהּ מִינֵּיהּ.

The Gemara answers: It is necessary **to remove its forbidden status from it**, meaning from the donkey.

INFERENCE

אַלְמָא, כֵּיוָן דְּלָא מַפְקַע לְאִיסּוּרֵיהּ, אָסוּר בַּהֲנָאָה.

The Gemara infers: **Consequently**, we see that **since** as long as **he has not removed its forbidden status**, the donkey is **forbidden for benefit**.

STATEMENT

מַתְנִיתִין מַנִּי? רַבִּי יְהוּדָה הִיא, דְּתַנְיָא: פֶּטֶר חֲמוֹר אָסוּר בַּהֲנָאָה, וְרַבִּי שִׁמְעוֹן מַתִּיר.

Whose opinion is **our Mishnah? It is Rabbi Yehuda, as it was taught in a Braisa: A firstborn donkey is forbidden for benefit** before redemption, **and Rabbi Shimon permits** it.

QUESTION

מַאי טַעְמָא דְּרַבִּי יְהוּדָה?

The Gemara asks: **What is the reason of Rabbi Yehuda**?

ANSWER

אָמַר עוּלָּא: יֵשׁ לְךָ דָּבָר שֶׁצָּרִיךְ פְּדִיָּיה וּמוּתָּר?

Ulla said: Do you have any item that requires redemption and yet is **permitted** for benefit before it is redeemed?

OBJECTION

וְלָא?! וַהֲרֵי בְּכוֹר אָדָם שֶׁצָּרִיךְ פְּדִיָּיה וּמוּתָּר!

The Gemara challenges: **And** is there **not? But behold, there is a firstborn of man, which requires redemption and** yet is **permitted** to work with and benefit from!

RESOLUTION

אֶלָּא, יֵשׁ לְךָ דָּבָר שֶׁהִקְפִּידָה עָלָיו תּוֹרָה בְּשֶׂה וּמוּתָּר?

Rather, this is what Ulla meant: **Do you have any item about which the Torah was particular** that it must be redeemed specifically **with a lamb, and** yet is **permitted** before redemption?

OBJECTION

וּמִי הִקְפִּידָה?! וְהָא רַב נְחֶמְיָה בְּרֵיהּ דְּרַב יוֹסֵף פָּרֵיק לֵיהּ בְּשִׁילְקֵי בְּשָׁוְיוֹ!

The Gemara asks: **And was** the Torah really **particular** about a lamb? **But behold, Rav Nechemya the son of Rav Yosef redeemed** a firstborn donkey **with boiled vegetables of its value**!

RESOLUTION

בְּשָׁוְיוֹ לָא קָאָמְרִינַן, כִּי קָאָמְרִינַן שֶׁלֹּא בְּשָׁוְיוֹ, וְהָכִי קָאָמְרִי: יֵשׁ לְךָ דָּבָר שֶׁהִקְפִּידָה עָלָיו תּוֹרָה לְאַפְקוֹעֵי לְאִיסּוּרֵיהּ בְּשֶׂה?

The Gemara answers: **When it is of its value, we are not saying** that a lamb is required. **When we are saying** that the Torah is particular, it is **when it is not of its value**, where a cheap lamb can redeem a valuable donkey. **And this is what** Ulla **is saying**:

Do you have any item about which the Torah was particular to remove its forbidden status even with a cheap **lamb**, and yet it is permitted before redemption?

OBJECTION

וַהֲרֵי מַעֲשֵׂר, שֶׁהִקְפִּידָה עָלָיו תּוֹרָה בְּכֶסֶף צוֹרִי, וְתָנַן: רַבִּי יְהוּדָה אוֹמֵר: בְּמֵזִיד — קִידֵּשׁ!

The Gemara challenges: **But behold, there is** second **tithe** (Ma'aser Sheni), **about which the Torah was particular** that it be redeemed only **with Tyrian silver** coins, **and yet we learned in a Mishnah**: **Rabbi Yehuda says: If** one betrothed a woman with Ma'aser Sheni **intentionally, she is betrothed**! This shows that Ma'aser Sheni is not considered forbidden for benefit before redemption.

RESOLUTION

בְּפֶטֶר חֲמוֹר נָמֵי מִיקַּדְּשָׁא, כִּדְרַבִּי אֶלְעָזָר, דְּאָמַר רַבִּי אֶלְעָזָר: אִשָּׁה יוֹדַעַת שֶׁאֵין מַעֲשֵׂר שֵׁנִי מִתְחַלֵּל עַל יָדָהּ, וְעוֹלָה וְאוֹכַלְתּוֹ בִּירוּשָׁלַיִם.

The Gemara answers: With **a firstborn donkey as well, she is betrothed**, but this is **in accordance with** the explanation of **Rabbi Elazar**. **For Rabbi Elazar said: A woman knows that second tithe is not desacralized by her** act of **betrothal, and** therefore she accepts it knowing that she must **go up and eat it in Yerushalayim**.

EXPLANATION

הָכָא נָמֵי, אִשָּׁה יוֹדַעַת דְּפֶטֶר חֲמוֹר אִיסּוּרָא אִית בֵּיהּ, וּפָרְקָא לֵיהּ בְּשֶׂה, וּמַקְדְּשָׁא בְּהָךְ דְּבֵינֵי וּבֵינֵי.

Here too, a woman knows that a firstborn donkey has a forbidden status in it, and she will redeem it with a lamb, and she is betrothed with that value **which is in between** the value of the donkey and the lamb.

QUESTION

וְרַבִּי שִׁמְעוֹן מַאי טַעְמָא?

The Gemara asks: **And Rabbi Shimon, what is the reason** that he permits benefit from a firstborn donkey?

ANSWER

אָמַר עוּלָּא: יֵשׁ לְךָ דָּבָר שֶׁפִּדְיוֹנוֹ מוּתָּר וְהוּא אָסוּר?

Ulla said: **Do you have any item whose redemption**-price (the lamb given to the Kohen) **is permitted** for benefit, **and yet it** itself **is forbidden**?

OBJECTION

וְלָא? וַהֲרֵי שְׁבִיעִית, דְּפִדְיוֹנָהּ מוּתָּר, וְהִיא אֲסוּרָה!

The Gemara asks: **And** is there **not**? **But behold, there is Shevi'is** (Sabbatical year produce), **whose redemption**-money **is permitted, and yet it** itself **is forbidden** to be eaten after the time of removal!

RESOLUTION

שְׁבִיעִית נָמֵי פִּדְיוֹנָהּ אָסוּר, דְּאָמַר מָר: הָאַחֲרוֹן אַחֲרוֹן אָסוּר.

The Gemara answers: **Shevi'is also, its redemption**-money **is forbidden**, **as the Master said**: **The last** item purchased **is forbidden**, and the original produce itself also remains forbidden.

STATEMENT

וְאִיבָּעֵית אֵימָא: רַבִּי יְהוּדָה וְרַבִּי שִׁמְעוֹן בְּהַאי קְרָא קָמִיפַּלְגִי, דְּתַנְיָא: ״לֹא תַעֲבֹד בִּבְכוֹר שׁוֹרֶךָ״ — אֲבָל אַתָּה עוֹבֵד בְּשֶׁלְּךָ וּבְשֶׁל אֲחֵרִים, ״וְלֹא תָגֹז בְּכוֹר צֹאנֶךָ״ — אֲבָל אַתָּה גּוֹזֵז שֶׁלְּךָ וְשֶׁל אֲחֵרִים, דִּבְרֵי רַבִּי יְהוּדָה.

And if you want, say instead that **Rabbi Yehuda and Rabbi Shimon argue over this pasuk, as it was taught in a Braisa**: **"You shall do no work with the firstborn of your ox" — but you may work with** a firstborn that is **yours and others'** (in partnership with a non-Jew). **"And you shall not shear the firstborn of your flock" — but you may shear** a firstborn that is **yours and others'**. These are **the words of Rabbi Yehuda**.

STATEMENT

רַבִּי שִׁמְעוֹן אוֹמֵר: ״לֹא תַעֲבֹד בִּבְכוֹר שׁוֹרֶךָ״ — אֲבָל אַתָּה עוֹבֵד בִּבְכוֹר אָדָם, ״לֹא תָגֹז בְּכוֹר צֹאנֶךָ״ — אֲבָל אַתָּה גּוֹזֵז בְּכוֹר חֲמוֹר.

Rabbi Shimon says: "You shall do no work with the firstborn of your ox" — but you may work with a firstborn of man. "And you shall not shear the firstborn of your flock" — but you may shear a firstborn donkey.

QUESTION

בְּשֶׁלָּמָא לְרַבִּי שִׁמְעוֹן, הַיְינוּ דִּכְתִיב תְּרֵי קְרָאֵי, אֶלָּא לְרַבִּי יְהוּדָה, תְּרֵי קְרָאֵי לְמַעוֹטֵי שֶׁלְּךָ וְשֶׁל אֲחֵרִים לְמָה לִי?

The Gemara asks: **Granted according to Rabbi Shimon, this is why two pesukim are written**, one for man and one for a donkey. **But according to Rabbi Yehuda, why do I need two pesukim to exclude** partnership of **yours and others'**?

QUESTION

וְתוֹ לְרַבִּי יְהוּדָה, בְּכוֹר אָדָם נָמֵי נֵימָא דַּאֲסִיר!

And furthermore, according to Rabbi Yehuda, let us say that a firstborn of man is also forbidden to work with, since he does not have a pasuk to exclude it!

RESOLUTION

אֶלָּא דְּכוּלֵי עָלְמָא ״שׁוֹרֶךָ״ לְמַעוֹטֵי בְּכוֹר אָדָם הוּא דַּאֲתָא, כִּי פְּלִיגִי בְּ״צֹאנֶךָ״.

Rather, everyone agrees that the word **"your ox" comes to exclude a firstborn of man. When they argue, it is regarding** the word **"your flock"**.

EXPLANATION

דְּרַבִּי יְהוּדָה לְטַעְמֵיהּ, דְּאָמַר: שׁוּתָּפוּת גּוֹי חַייֶבֶת בִּבְכוֹרָה, וְכִי אִיצְטְרִיךְ קְרָא לְמִישְׁרֵי בְּגִזָּה וַעֲבוֹדָה.

For Rabbi Yehuda is consistent with his reasoning, as he says: Partnership with a non-Jew is obligated in firstborn status, and when the pasuk was needed, it was to permit shearing and working with it.

EXPLANATION

וְרַבִּי שִׁמְעוֹן סָבַר: שׁוּתָּפוּת גּוֹי פְּטוּרָה מִן הַבְּכוֹרָה, וּלְעִנְיַן גִּזָּה וַעֲבוֹדָה לָא אִיצְטְרִיךְ קְרָא, כִּי אִיצְטְרִיךְ קְרָא לְפֶטֶר חֲמוֹר.

And Rabbi Shimon holds: Partnership with a non-Jew is exempt from firstborn status altogether, **and regarding shearing and working, a pasuk was not needed** to permit it. **When the pasuk was needed, it was for a firstborn donkey,** to permit shearing it.

STATEMENT

בִּשְׁלָמָא לְרַבִּי יְהוּדָה, הַיְינוּ דִּכְתִיב "צֹאנֶךָ" וְ"שׁוֹרֶךָ", אַטוּ "צֹאנֶךָ".

The Gemara asks: **Granted according to Rabbi Yehuda, this is why it is written "your flock" and "your ox",** to teach us about partnership in both categories.

QUESTION

אֶלָּא לְרַבִּי שִׁמְעוֹן, "שׁוֹרֶךָ" וְ"צֹאנֶךָ" לְמָה לִי?

But according to Rabbi Shimon, why do I need both **"your ox" and "your flock"?**

REFUTATION

קַשְׁיָא.

The Gemara concludes: This is indeed **difficult**.

STATEMENT

אָמַר רַבָּה: וּמוֹדֶה רַבִּי שִׁמְעוֹן לְאַחַר עֲרִיפָה, שֶׁהוּא אָסוּר.

Rabbah said: And Rabbi Shimon admits after the neck-breaking of the donkey **that it is forbidden** for benefit.

EXPLANATION

מַאי טַעְמָא? גָּמַר "עֲרִיפָה" "עֲרִיפָה" מֵעֶגְלָה עֲרוּפָה.

What is the reason? He derives a gezerah shavah of **"neck-breaking"** written here from **"neck-breaking" from the decapitated heifer** (Eglah Arufah), which is forbidden for benefit.

PROOF

אָמַר רָבָא: מְנָא אָמֵינָא לֵיהּ דְּתַנְיָא: הָעָרְלָה וְכִלְאֵי הַכֶּרֶם, וְשׁוֹר הַנִּסְקָל, וְעֶגְלָה עֲרוּפָה, וְצִיפּוֹרֵי מְצוֹרָע, וּפֶטֶר חֲמוֹר, וּבָשָׂר בְּחָלָב — כּוּלָּן מִטַּמְּאִין טוּמְאַת אֳכָלִין.

Rava said: From where do I say this? As it was taught in a Braisa: Orlah, and diverse seeds of the vineyard, and a stoned ox, and a decapitated heifer, and the birds of a metzora, and a firstborn donkey, and meat cooked in milk — all of them contract the tumah of foods if they touch tumah.

STATEMENT

רַבִּי שִׁמְעוֹן אוֹמֵר: כּוּלָּן אֵין מִטַּמְּאִין טוּמְאַת אֳכָלִין, וּמוֹדֶה רַבִּי שִׁמְעוֹן בְּבָשָׂר בְּחָלָב שֶׁמִּטַּמֵּא טוּמְאַת אֳכָלִין, הוֹאִיל וְהָיְתָה לוֹ שְׁעַת הַכּוֹשֶׁר.

Rabbi Shimon says: All of them do not contract the tumah of foods because they are forbidden for benefit and not considered food. **And Rabbi Shimon admits regarding meat in milk that it contracts the tumah of foods, since it had a time of fitness** before they were cooked together.

EXPLANATION

וְאָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן: מַאי טַעְמָא דְּרַבִּי שִׁמְעוֹן? דִּכְתִיב: "מִכָּל הָאֹכֶל אֲשֶׁר יֵאָכֵל", אוֹכֶל שֶׁאַתָּה יָכוֹל לְהַאֲכִילוֹ לַאֲחֵרִים — קָרוּי אוֹכֶל, שֶׁאִי אַתָּה יָכוֹל לְהַאֲכִילוֹ לַאֲחֵרִים — אֵינוֹ קָרוּי אוֹכֶל.

And Rabbi Assi said that **Rabbi Yochanan said: What is the reason of Rabbi Shimon? As it is written: "From all the food which may be eaten" — food that you can feed to others is called food, but food that you cannot feed to others is not called food.** Since a firstborn donkey after neck-breaking is forbidden for benefit, it cannot be fed to anyone, and Rabbi Shimon agrees it is not considered food.

SUMMARY

The Gemara analyzes the Mishnah's ruling that if a donkey gives birth to twin males, the owner only gives a single lamb to the Kohen. Rabbi Yirmeya suggests that our Mishnah cannot follow Rabbi Yosei HaGelili, who holds that it is physically possible for two births to occur at the exact same moment (which would theoretically obligate two lambs). While Abaye attempts to reconcile the Mishnah with Rabbi Yosei HaGelili by distinguishing between the laws of kosher animals and donkeys based on the passuk "The males shall be Hashem's," the Gemara raises a strong kasha from a Braisa where Rabbi Yosei HaGelili explicitly applies this plural rule to donkeys as well, thereby refuting Abaye's teretz. Finally, the Gemara begins a deep lomdishe inquiry into the view of the Rabbis, questioning whether they hold that even a partial opening of the womb (peter rechem) is sufficient to sanctify a firstborn.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

We see in the Gemara that when a donkey gives birth to a male and a female and we do not know which came out first, the owner must still designate a lamb for himself. The Gemara asks: since the lamb remains with the owner, why does he even need to designate it? The Gemara answers: "To remove its prohibition from it." This teaches us that even when a doubt leaves us legally exempt from giving to the Kohen, we cannot just ignore the situation. The donkey still carries a status of doubt that requires a formal act of separation to permit it for use.

This is a profound lesson in our daily avodas Hashem. Sometimes we find ourselves in a "gray area" where we are technically exempt from a stringency, or where the letter of the law doesn't clearly obligate us to act. We might think we can just slide by and ignore the spiritual reality of the situation. But the Torah teaches us that a Yid doesn't live in unresolved gray areas. We must take action to clarify our status and remove any spiritual blockages, ensuring our lives are lived in absolute purity and permission.

Today, when you encounter a doubtful situation, whether it is a question of lashon hara, a business deal that feels slightly compromised, or a doubt in halacha, do not just let it slide because "nobody can prove otherwise." Take a concrete step to resolve it clearly, making sure your actions are completely permitted and clean before Hashem.

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.'