

חומש עם רש"י • וזאת הברכה • שני

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

V'ZOT HABERACHAH • 2ND ALIYAH

CHAPTER PREVIEW

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

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

פסוק א

Pasuk 1

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

רש"י

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

רש"י

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

רש"י

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

רש"י

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

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

פסוק ב

הָאֵמַר לְאָבִיו וּלְאִמּוֹ לֹא רָאִיתִיו וְאֶת אָחִיו לֹא הִכִּיר וְאֶת בְּנוֹ

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

בָּנָיו לֹא יָדַע כִּי שָׁמְרוּ אִמְרָתְךָ וּבְרִיתְךָ יִנְצְרוּ:

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

רש"י

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

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

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

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

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

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

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

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

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

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

רש"י

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

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

רש"י

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

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

מָלוּ אֶת בְּנֵיהֶם, וְהֵם הָיוּ מוֹלִיִּין וּמִלִּין אֶת בְּנֵיהֶם:

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

פסוק ג

יורו משפטיה ליעקב ותורתה לישראל ישימו קטורה באפך

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

ובליל על מזבחתך:

Your altar upon and whole-offerings

רש"י

יורו משפטיך. ראויין אלו לכה:

for this these are worthy Your judgments They shall teach

רש"י

ובליל. עולה יומא כ"ו :

26 Yoma a burnt-offering and entirely burnt

פסוק ד

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

וּמִשְׁנָאָיו מִן יְקוֹמוֹן:
rising from and his enemies

רש"י

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

רש"י

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

פסוק ה

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

רש"י

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

רש"י

חֹפֶה עָלָיו. מְכַסֶּה אוֹתוֹ וּמִגֹּן עָלָיו:

over him and protects him He covers over him chofef

רש"י

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

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

רש"י

וּבֵין כַּתְּפָיו שָׁכַן. בְּגִבָּה אֲרָצוֹ הָיָה בֵּית הַמִּקְדָּשׁ בְּנוֹי, אֶלָּא

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

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

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

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

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

דְּכָתִיב "וּבֵין כַּתְּפָיו שָׁכַן" — אֵין לָהּ נֶאֱחָה פְּשׁוּר יוֹתֵר מִכַּתְּפָיו:

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

CHAPTER SUMMARY

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

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

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

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

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

דף יומי • בכורות • דף י'

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

THE SUGYA

We begin the daf by delving deeper into Rabbi Shimon's shitta regarding food impurity (tum'as ochlin) and forbidden benefits. The Gemara first questions why Rabbi Shimon needs the concept of a "period of fitness" to explain why meat cooked in milk can contract tumah, since he holds that one may derive benefit from meat cooked in milk, meaning it could simply be fed to a non-Jew. The Gemara answers that the Tanna is employing a "one and furthermore" style of argument to give multiple reasons.

From there, the shakla v'tarya moves into a fascinating discussion regarding a firstborn donkey whose neck was broken (arifah). Rava attempts to bring a raaya from here regarding whether Rabbi Shimon permits benefit after arifah. This leads the Gemara into a deep lomdishe analysis of whether we say "its prohibition is its intent" (issuroo hi b'vaso)—meaning, does the Torah's very prohibition of an item make it significant enough to be considered "food" without explicit human intent? We analyze various Mishnayos regarding non-kosher carcasses and kosher birds in villages to see if the Rabbis or Rabbi Shimon hold of this rule.

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עמוד א' DAF 10A

QUESTION

אי הכי, בשר בחלב מאי איריא דהיתיה לה שעת הכושר?

The Gemara asks: **If so**, that Rabbi Shimon holds that any food from which benefit is forbidden cannot contract food impurity, then regarding **meat cooked in milk**, **why** does he **specifically** argue that it is susceptible to impurity because **it had a period of fitness** before they were cooked together?

QUESTION

תיפוק לי דאוכל שאתה יכול להאכילו לאחרים הוא!

Let this halacha **derive for me** from the fact **that it is food that you can feed to others**, namely to non-Jews, since Rabbi Shimon holds that deriving benefit from meat cooked in milk is permitted!

PROOF

דתנאי, רבי שמעון בן יהודה אומר משום רבי שמעון: בשר בחלב אסור באכילה ומותר בהנאה,

As it is taught in a braisa: **Rabbi Shimon ben Yehuda says in the name of Rabbi Shimon: Meat cooked in milk is forbidden for eating but permitted for benefit,**

PROOF

שנאמר: "כי עם קדוש אתה לה' אלהיך", ולהלן הוא אומר: "ואנשי קדש תהיון לי",

as it is stated regarding meat in milk: "For you are a holy people to Hashem your Elokim; you shall not cook a kid in its mother's milk," and elsewhere regarding a tereifah it says: "And you shall be holy men to Me; therefore you shall not eat any flesh that is torn by animals in the field."

PROOF

מה להלן אסור באכילה ומוותר בהנאה, אף כאן אסור באכילה ומוותר בהנאה!

Just as there, by a tereifah, it is forbidden for eating but permitted for benefit, so too here, by meat in milk, it is forbidden for eating but permitted for benefit. If so, it is fit to feed to non-Jews, so why did Rabbi Shimon need the reason of "a period of fitness"?

ANSWER

תדא ועוד קאמר:

The Gemara answers: The Tanna of the braisa is stating a "one and furthermore" argument, giving two reasons why it is susceptible to impurity:

ANSWER

תדא — דאזכל שאפתה יכול להאכילו לאחרים הוא,

One reason is that it is food that you can feed to others, i.e., non-Jews, since benefit is permitted,

ANSWER

ועוד — לדידיה נמי הרי היתה לו שעת הכושר.

and furthermore, even for him, the Jew himself who is forbidden to eat it now, behold, it had a period of fitness before they were cooked together, which keeps it in the category of food.

STATEMENT

ואם איתא דלאחר עריפה שרי רבי שמעון, ליתני: ומודה רבי שמעון בפטר חמור ובשר בחלב שמטמאין טומאת אוכלין!

Rava continues his proof: And if it is so, that after the breaking of the neck of a firstborn donkey Rabbi Shimon permits deriving benefit, let the Tanna teach: "And Rabbi Shimon concedes in the case of a firstborn donkey and meat cooked in milk, that they contract food impurity!" Since the Tanna did not list the firstborn donkey as an exception, Rabbi Shimon must hold that benefit is forbidden after its neck is broken.

ANSWER

אי דחשיב עליה — הכי נמי;

The Gemara responds: If we are dealing with a case where he had intent for it to be eaten, indeed so, Rabbi Shimon would agree that it is susceptible to food impurity.

ANSWER

הכא במאי עסקינן — דלא חשיב עליה.

But here we are dealing with a case where he did not have intent for it to be eaten. Since donkey meat is not standard food, it requires explicit intent to be considered food, and without it, it cannot contract impurity.

QUESTION

וְטַעַמָּא מַאי מְטַמְּאֵי רַבָּנָן?

The Gemara asks: **But** if so, **what is the reason the Rabbis render it susceptible to impurity** even without explicit intent?

ANSWER

אֲמַרוּהָ רַבָּנָן קַמֵּיהָ דְּרַב שֵׁשֶׁת: הוּאֵיל וְאִיסוּרוֹ חֵישׁוּבוֹ.

The Rabbis said before Rav Sheshet: **Since its prohibition is its intent.** The very fact that the Torah forbade it makes it significant, which stands in place of explicit intent to eat it.

QUESTION

וְלִרְבָּנָן מִי אָמַר הוּאֵיל וְאִיסוּרוֹ חֵישׁוּבוֹ?

The Gemara asks: **But according to the Rabbis, do we say "since its prohibition is its intent"?**

OBJECTION

וְהָאֵתְנָן: שְׁלֹשָׁה עָשָׂר דְּבָרִים אָמְרוּ בְּנִבְלַת עוֹף טָהוֹר, וְזוֹ אַחַת מֵהֶן — צְרִיכָה מְחֻשְׁבָּה, וְאֵינָה צְרִיכָה הַכָּשֶׁר.

But didn't we learn in a Mishnah: **Thirteen matters they said regarding the carcass of a kosher bird, and this is one of them: It requires intent** to eat it in order to contract food impurity, **but it does not require preparation** by coming into contact with liquid.

OBJECTION

וְאִי אִיסוּרוֹ חֵישׁוּבוֹ, לָמָּה לִי מְחֻשְׁבָּה?

And if you say **its prohibition is its intent, why do I need intent** here? It is a forbidden carcass, so its prohibition should automatically make it food!

ANSWER

הָאֵתְנָן? רַבִּי שִׁמְעוֹן הִיא.

The Gemara answers: **Whose opinion is this** Mishnah? **It is Rabbi Shimon**, who does not hold of this rule.

QUESTION

תָּא שְׁמַע: נִבְלַת בְּהֵמָה טְמֵאָה בְּכָל מְקוֹם, וְנִבְלַת עוֹף טָהוֹר וְהַחֵלֶב בַּכִּפּוּרִים — צְרִיכִים מְחֻשְׁבָּה, וְאֵינָם צְרִיכִים הַכָּשֶׁר.

The Gemara suggests: **Come and hear** a proof from another Mishnah: **The carcass of a non-kosher animal in any place, and the carcass of a kosher bird or the fat of a kosher animal in the villages** where people do not usually eat them, **require intent** to eat them to contract food impurity, **but they do not require preparation** by liquid.

QUESTION

וְאִי אָמַרְתָּ אִיסוּרוֹ חֵישׁוּבוֹ, לָמָּה לִי מְחֻשְׁבָּה?

And if you say **its prohibition is its intent, why do I need intent**? They are all forbidden foods!

ANSWER

הא מני? רבי שמעון היא.

The Gemara answers: **Whose opinion is this? It is Rabbi Shimon.**

QUESTION

תא שמע: נבלת בהמה טהורה בכל מקום, ונבלת עוף הטהור והחלב בפשווקים — אינן צריכין מחשבה ולא הכשר.

The Gemara suggests: **Come and hear** a proof from the continuation of that Mishnah: **The carcass of a kosher animal in any place, and the carcass of a kosher bird or the fat in the marketplaces of cities where some people eat them, do not require intent nor preparation.**

QUESTION

הא טמאה בעיא מחשבה.

We infer from here: **But** the carcass of a **non-kosher** animal **requires intent**. If the rule "its prohibition is its intent" is accepted by the Rabbis, why does it require intent?

QUESTION

וכי תימא: הא מני רבי שמעון היא — הא מדיסיפא רבי שמעון הוי, רישא לאו רבי שמעון.

And if you should say: **Whose opinion is this? It is Rabbi Shimon** — but since the latter clause is Rabbi Shimon, it implies that the first clause is not Rabbi Shimon, but rather the Rabbis!

QUESTION

דקתני סיפא: רבי שמעון אומר: אף הגמל והארנבת והשפן והחזיר אינן צריכין לא מחשבה ולא הכשר.

As the latter clause teaches: **Rabbi Shimon says: Even the camel, the hare, the rock badger, and the pig do not require either intent or preparation.**

QUESTION

ואמר רבי שמעון: מה טעם? הואיל ויש בהן סימני טהרה.

And Rabbi Shimon said: What is the reason? Since they have some signs of purity, they are already considered food. This proves that the first clause is the Rabbis, and yet they require intent for non-kosher carcasses, meaning they do not hold "its prohibition is its intent"!

RESOLUTION

אלא אמר רבא: דכולי עלמא לא אמרינן איסורו חישובו,

Rather, Rava said: **Everyone agrees we do not say "its prohibition is its intent."**

RESOLUTION

ואי דערפיה מיערף — הכי נמי,

And if we are dealing with a case **where he broke its neck**, which is the Torah's command for a firstborn donkey, **indeed so**, it would not contract impurity without intent, even according to the Rabbis.

עמוד ב' DAF 10B

ANSWER

הָכָא בְּמַאי עֲסָקִינוּ? כְּגוֹן שְׁשֻׁחְטוֹ לְהִתְלַמֵּד בּוֹ,

Here in the Mishnah **with what** case **are we dealing?** We are dealing with a case **such as** where he **slaughtered** the firstborn donkey **to teach himself with it** how to properly perform shechitah, and not to eat it,

EXPLANATION

וּבְכַלּוּגְתָּא דְּנִימוֹס וְרַבִּי אֱלִיעֶזֶר.

and they argue **in the dispute of Nimos and Rabbi Eliezer** regarding whether the prohibition of an animal serves as its "intent" to be treated as food.

BRAISA

דִּתְנִינָא, אָמַר רַבִּי יוֹסִי: סָח לִי נִימוֹס, אָחִיו שֶׁל רַבִּי יְהוֹשֻׁעַ הַגָּרְסִי, שֶׁהִשְׁוִיחַ אֶת הָעוֹרֵב לְהִתְלַמֵּד בּוֹ — דָּמוֹ מְכַשֵּׁיר.

As it is taught in a braisa, **Rabbi Yosei said:** Nimos, the brother of Rabbi Yehoshua HaGarsi, related to me, that one who **slaughters a crow to teach himself with it** how to slaughter, its blood renders other foods susceptible to tumah.

BRAISA

רַבִּי אֱלִיעֶזֶר אוֹמֵר: דָּם שְׁחִיטָה לְעוֹלָם מְכַשֵּׁיר.

Rabbi Eliezer says: The blood of slaughter always renders foods susceptible to tumah.

QUESTION

רַבִּי אֱלִיעֶזֶר הִיָּינוּ תַּנָּא קַמָּא!

The Gemara asks: But the ruling of **Rabbi Eliezer** is identical to that of **the first Tanna**, Nimos! Both agree that the blood of this shechitah is machshir.

ANSWER

אֲלָא לָאוּ אִיסוּרוֹ חִישׁוּבוֹ אִיכָּא בִּינֵיהוּ.

Rather, is it not that the question of whether **its prohibition** serves as **its intent** to be food is the difference **between them?**

EXPLANATION

תַּנָּא קַמָּא סָבַר: דָּמוֹ מְכַשֵּׁיר לְעוֹלָם, אֲבָל לְגוֹפִיָּה בְּעֵי מַחְשָׁבָה.

The first Tanna, Nimos, **holds** that **its blood renders** other foods **susceptible** to tumah **generally**, but for the crow **itself** to become tamei as food, it **requires** explicit **intent** to eat it, because the prohibition does not make it food.

EXPLANATION

וְאֵתָא רַבִּי אֱלִיעֶזֶר לְמִימַר: דָּם שְׁחִיטָה לְעוֹלָם מְכַשֵּׁיר, וְאִפִּילוּ לְגוֹפִיָּה נָמִי לָא בְּעֵי מַחְשָׁבָה.

And Rabbi Eliezer comes to say that the blood of slaughter always renders foods susceptible, and even for the crow itself it also does not require explicit intent, because its prohibition serves as the intent to make it food.

OBJECTION

ממאי? דילמא טעמא דרבני אליעזר הוה — דשאני עורב, הואיל ויש בו סימני טהרה.

The Gemara objects: From where do we know this? Perhaps the reason of Rabbi Eliezer there is that a crow is different, since it has some signs of taharah, and therefore it is automatically considered food without needing intent.

QUESTION

ומנלן דסימני טהרה מילתא היא?

And from where do we know that signs of taharah are a significant matter regarding food tumah?

PROOF

דקתני עלה דההיא, אמר רבי שמעון: מה טעם? הואיל ויש בו סימני טהרה.

As it is taught on that Mishnah, Rabbi Shimon said: What is the reason that camel meat is susceptible to tumah? Since it has some signs of taharah.

QUESTION

וכי תימא: אי משום סימני טהרה, מאי אידיא להתלמד? אפילו להתעסק נמי!

And if you will say: If it is because of signs of taharah, why did they discuss specifically where he slaughtered it to teach himself? Even if he slaughtered it unintentionally as a mere act of occupation, it should also be food!

ANSWER

אין הכי נמי, ומשום נימוס.

The Gemara answers: Yes, indeed it is so according to Rabbi Eliezer, and the braisa mentioned this case only because of Nimos, who holds that even when slaughtered intentionally to learn, it is not food.

OBJECTION

איתיביה: לא רצה לפדותו — עורפו בקופיץ מאחוריו וקוברו, ואסור בהנאה, דברי רבי יהודה, ורבי שמעון מתיר!

An objection was raised: He challenged him from a braisa: If he did not want to redeem it, he breaks its neck with a cleaver from behind and buries it, and it is forbidden for benefit; these are the words of Rabbi Yehuda. And Rabbi Shimon permits benefit! This contradicts Rabba's view that Rabbi Shimon forbids benefit after the neck is broken.

ANSWER

אימא: ומחיים אסור בהנאה, ורבי שמעון מתיר.

The Gemara answers: Say that the braisa means: And while it is alive it is forbidden for benefit, according to Rabbi Yehuda, and Rabbi Shimon permits it, but after its neck is broken, Rabbi Shimon would agree it is forbidden.

OBJECTION

והא מדסיפא מחיים הוי, רישא לאו מחיים.

The Gemara challenges: **But since the latter clause** of the braisa is dealing with the animal **while it is alive**, the first clause must **not** be dealing with it **while it is alive**!

PROOF

דְּקִתְנִי סִיפָא: לֹא יְמִיתֵנוּ, לֹא בְקִנְיָה וְלֹא בְמַגֵּל וְלֹא בְקַרְדּוּם וְלֹא בְמַגִּירָה, וְלֹא יִכְנִיסֵנוּ לְחֶדֶר
וַיִּנְעוֹל דֶּלֶת לְפָנָיו בְּשִׁבִּיל שְׂיָמוּת, וְאִסּוּר בְּגִיזָה וְעִבּוּדָה, דְּבָרֵי רַבִּי יְהוּדָה, וְרַבִּי שְׁמַעוֹן מְתִיר!

As the latter clause teaches: He may not kill it, not with a reed, and not with a sickle, and not with an ax, and not with a saw, and he may not put it into a room and lock the door before it so that it dies, and it is forbidden for shearing and labor; these are the words of Rabbi Yehuda, and Rabbi Shimon permits! Since shearing and labor are only while it is alive, the first clause must refer to after death.

ANSWER

רִישָׁא וְסִיפָא מַחֲזִימִים, רִישָׁא — בְּהִנָּאת דְּמִיּוֹ, סִיפָא — בְּהִנָּאת גּוּפּוֹ.

The Gemara answers: Both **the first clause** and **the latter clause** deal with the animal **while it is alive**; **the first clause** refers to **benefit from its value** by selling it, and **the latter clause** refers to **benefit from its body** by shearing or working it.

EXPLANATION

וּצְרִיכָא, דְּאִי תִנָּא הִנָּאת דְּמִיּוֹ — בְּהִיָּהוּא קָא שְׂרִי רַבִּי שְׁמַעוֹן, אֲבָל בְּהִנָּאת גּוּפּוֹ אִימָא מוּדָה לִיָּה
לְרַבִּי יְהוּדָה.

And both are **necessary**, for if he had taught only the dispute regarding **benefit from its value**, we would say that in that case Rabbi Shimon permits, but in benefit of its body, say he agrees with Rabbi Yehuda that it is forbidden.

EXPLANATION

וְאִי תִנָּא בְּהִנָּאת גּוּפּוֹ — בְּהִיָּהוּא קְאָסֵר רַבִּי יְהוּדָה, אֲבָל בְּהִנָּאת דְּמִיּוֹ אִימָא מוּדָה לְרַבִּי שְׁמַעוֹן.

And if he had taught only **benefit of its body**, we would say that only in that case does Rabbi Yehuda forbid, but in **benefit of its value**, say he agrees with Rabbi Shimon.

EXPLANATION

צְרִיכָא.

Therefore, both are **necessary**.

STATEMENT

וְכֵן אָמַר רַב נַחֲמָן אָמַר רַבָּה בַּר אַבוּהִי: מוּדָה רַבִּי שְׁמַעוֹן לְאַחַר עֲרִיפָה שְׁהוּא אָסוּר.

And likewise, Rav Nachman said that Rabba bar Avuh said: Rabbi Shimon agrees after the breaking of the neck that it is **forbidden** for benefit.

PROOF

וְאָמַר רַב נַחֲמָן: מִנָּא אָמִינָא לָהּ? דִּתְנִינָא: "וְעִרְפֹתָּ", נֶאֱמַר כָּאֵן עֲרִיפָה, וְנֶאֱמַר לָהּ לֵן עֲרִיפָה, מָה
לָהּ לֵן אָסוּר — אַף כָּאֵן אָסוּר.

And Rav Nachman said: From where do I say this? As it is taught in a braisa: "And you shall break its neck"—it is stated here "breaking of the neck," and it is stated there by the eglah arufah "breaking of the neck"; just as there it is

forbidden for benefit, so too here it is forbidden for benefit.

QUESTION

מִנִּי? אֵילִימָא רַבִּי יְהוּדָה — מַחֲיִים מִסָּר אָסֵר!

Now, **whose** opinion is this braisa? **If we say** it is **Rabbi Yehuda**, why would he need a gezeirah shavah for after death? **Even while it is alive he already forbids it!**

INFERENCE

אָלָא לָאוּ רַבִּי שְׁמַעוֹן הִיא?

Rather, is it not that this braisa represents the view of **Rabbi Shimon**? This proves Rabbi Shimon forbids it after the neck is broken.

REFUTATION

אָמַר לִיהִי רַב שֵׁשֶׁשׁ: סָפְרָא חֲבֵרִיךָ תַּרְגוּמָה: לְעוֹלָם רַבִּי יְהוּדָה, וְאֵיצְטְרִיךָ,

Rav Sheshes said to him: Sifra, your colleague, already explained it: Actually, the braisa can be Rabbi Yehuda, and it was **necessary** to have a gezeirah shavah,

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמִינָא: עֲרִיפָה בְּמָקוֹם פְּדִיָּה עוֹמְדָת, מָה פְּדִיָּה מַתְּרָת — אִף עֲרִיפָה מַתְּרָת, קָא מִשְׁמַע לָן.

for it might enter your mind to say: Breaking the neck stands in place of redemption; just as redemption permits the donkey, **so too breaking the neck permits** it. Therefore, the gezeirah shavah **comes to teach us** that it is forbidden.

PROOF

אָמַר רַב נַחֲמָן: מִנָּא אָמִינָא לָהּ? מִדֶּתְנִי לֵוִי: הוּא הִפְסִיד מָמוֹנוֹ שֶׁל כֹּהֵן, לְפִיכָךְ יוֹפְסֵד מָמוֹנוֹ.

Rav Nachman said: From where do I say this? From that which Levi taught in a braisa: He caused a loss to the money of the Kohen by not redeeming it, **therefore his own money shall be lost** by breaking its neck.

QUESTION

מִנִּי? אֵילִימָא רַבִּי יְהוּדָה — הָא מִיפְסֵד וְקָאִי!

Whose opinion is this? **If we say** it is **Rabbi Yehuda**, why does the loss only start at the breaking of the neck? **He is already losing** the benefit of the donkey while it is alive!

INFERENCE

אָלָא לָאוּ רַבִּי שְׁמַעוֹן הִיא?

Rather, is it not that this is **Rabbi Shimon**, who permits benefit while it is alive, and the loss only begins after the neck is broken?

ANSWER

אִיבָעִית אֵימָא: רַבִּי יְהוּדָה, וְאִיבָעִית אֵימָא רַבִּי שְׁמַעוֹן.

The Gemara answers: **If you want**, say it is **Rabbi Yehuda**, and **if you want**, say it is **Rabbi Shimon**.

EXPLANATION

איבעצית אימא: רבי יהודה, אפסידא דביני ביני.

If you want, say it is Rabbi Yehuda, and the "loss" refers to the loss of the difference in value between a live donkey and a dead carcass.

EXPLANATION

ואיבעצית אימא: רבי שמעון, לפחת מיתה.

And if you want, say it is Rabbi Shimon, and the loss refers to the depreciation of death itself, as it is now completely forbidden for benefit.

STATEMENT

וכן אמר ריש לקיש: מודה רבי שמעון לאחר עריפה שהוא אסור, ורבי יוחנן, ואי תימא רבי אלעזר אמר: עדיין היא מחלוקת.

And likewise, Reish Lakish said: Rabbi Shimon agrees after the breaking of the neck that it is forbidden. And Rabbi Yochanan, and some say Rabbi Eleazar, said: It is still a dispute even after the neck is broken.

STATEMENT

איכא דמתני לה להא דרב נחמן, אהא: "המקדש בפטר חמור אינה מקודשת".

There are those who teach this statement of Rav Nachman on this Mishnah: One who betroths a woman with a firstborn donkey, she is not betrothed.

QUESTION

לימא מתניתין דלא פרבי שמעון?

Shall we say that the Mishnah is not in accordance with Rabbi Shimon, who permits benefit from a firstborn donkey?

ANSWER

אמר רב נחמן אמר רבה בר אבוא: לאחר עריפה, ודברי הכל.

Rav Nachman said that Rabba bar Avuh said: The Mishnah is dealing with a case after the breaking of the neck, and it is in accordance with the words of all, since Rabbi Shimon agrees it is forbidden then.

OBJECTION

איכא דאמרי: הא מני? לא רבי יהודה ולא רבי שמעון.

There are those who say: Whose opinion is this Mishnah? It is neither Rabbi Yehuda nor Rabbi Shimon!

EXPLANATION

אי רבי שמעון — תיקדש בכוליה, אי רבי יהודה — תיקדש בהך דביני ביני!

If it is Rabbi Shimon, she should be betrothed with all of it because he permits benefit while it is alive! If it is Rabbi Yehuda, she should be betrothed with that value which is the difference between its value now and the cost of the lamb needed to redeem it!

ANSWER

אמר רבה בר אבונה אמר רב: לעולם רבי יהודה, וכגון שאינו שוה אלא שקל, וסבר לה רבי יוסי בר יהודה.

Rabba bar Avuh said that Rav said: Actually, the Mishnah is Rabbi Yehuda, and it is a case such as where the donkey is only worth a shekel, and he holds like Rabbi Yosei bar Yehuda regarding redemption.

BRAISA

דתנא: "תפדה" "תפדה" — תפדה מיד, תפדה כל שהוא.

As it is taught in a braisa: The double expression "you shall redeem" "you shall redeem" teaches: you shall redeem immediately, and you shall redeem with any amount of value.

BRAISA

רבי יוסי בר יהודה אומר: אין פדייה פחותה משקל.

Rabbi Yosei bar Yehuda says: There is no redemption less than a shekel. Therefore, if the donkey is only worth a shekel, there is no leftover value to betroth her with.

QUESTION

אמר מר: "תפדה" "תפדה" — תפדה מיד, תפדה כל שהוא. פשיטא!

The Master said above: "You shall redeem" "you shall redeem"—you shall redeem immediately, you shall redeem with any amount. The Gemara asks: Isn't this obvious?

ANSWER

איצטריה, סלקא דעתך אמינא: הואיל ואיתקש לבכור אדם, מה בכור אדם אחר שלשים וחמש, האי נמי אחר שלשים וחמש.

The Gemara answers: It was necessary, for it might enter your mind to say: Since it is compared to a firstborn of man, just as a firstborn of man is redeemed only after thirty days, this donkey too should only be redeemed after thirty days.

EXPLANATION

קא משמע לן: "תפדה" — מיד, "תפדה" — כל שהוא.

Therefore, the Torah teaches us: "you shall redeem"—immediately, "you shall redeem"—with any amount.

QUESTION

רבי יוסי בר יהודה אומר: אין פדייה פחותה משקל. ממה נפשך: אי מקיש לבכור אדם — חמש ליבעי, ואי לא מקיש — שקל מנא ליה?

The Gemara asks: Rabbi Yosei bar Yehuda says: There is no redemption less than a shekel. Whichever way you look at it: If he compares it to a firstborn of man, he should require five shekalim! And if he does not compare it, from where does he derive a shekel?

ANSWER

לעולם לא מקיש, אמר רבא: אמר קרא "וכל ערפך יהיה בשקל הקדש", כל ערכין שאתה מעריך לא יהו פחותין משקל.

The Gemara answers: **Actually, he does not compare it**, but **Rava said: The verse says, "And all your valuations shall be according to the shekel of the Sanctuary,"** which teaches that **all valuations that you value shall not be less than a shekel**.

QUESTION

וְרַבִּנּוּן: הָהוּא

And the Rabbis—what do they do with **that** verse?

SUMMARY

The Gemara concludes that we do not say "its prohibition is its intent" according to everyone. Therefore, a firstborn donkey whose neck was broken would indeed require explicit intent to be considered food for tumah purposes. To resolve the underlying dispute, Rava establishes that the Mishnah is actually dealing with a case where one slaughtered a firstborn donkey not to eat it, but rather to practice and teach himself the laws of shechitah. This brings the Gemara to a braisa where Rabbi Yosei quotes Nimos (the brother of Rabbi Yehoshua HaGarsi) and Rabbi Eliezer disputing whether blood from a practice shechitah on a non-kosher bird (a crow) is halachically considered blood that renders items susceptible to tumah.

לְמַעַשָּׂה WHAT TO TAKE HOME

In our sugya, the Gemara discusses the fascinating concept of "ho'il v'issuro chishuvo", the idea that the very fact that the Torah prohibits something makes it significant, standing in place of a person's explicit intent to make it important. Even though the Gemara concludes that we do not ultimately apply this rule to food impurity, the underlying concept is a powerful yesod for our daily avodah.

Think about what this means for a Yid. Sometimes we look at the restrictions of the Torah, the things we cannot eat, the places we cannot go, the words we cannot say, and we feel the weight of the boundary. But the Torah is teaching us a deep chiddush: the very fact that Hashem put a boundary around something makes it incredibly significant. The prohibition itself elevates the object, and more importantly, it elevates you. By refraining from what is forbidden, you are not just holding back; you are actively creating a state of kedushah. Your restraint is itself a powerful act of connection.

Today, when you encounter a boundary, whether it is stopping yourself from speaking lashon hara, waiting between meat and milk, or turning away from something inappropriate, don't just view it as a restriction. Realize that "issuro chishuvo": the prohibition itself is what makes this moment highly significant in the eyes of Hashem. Your choice to say "no" is the ultimate declaration of your neshama's value.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרֹבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֵיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֵיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנִי יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחִידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיִּאֲבֹדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלֶךָ אֵל יָנוּם שִׁמְרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמַר צִאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'

אור החיים הקדוש • וזאת הברכה • שני

Explanatory English • Line-by-Line Edition

V'ZOT HABERACHAH • 2ND ALIYAH

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

פסוק ה

Deuteronomy 33:8

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

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 33:8:1

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

וּלְלֵוִי אָמַר תְּמִידָה וְאוּרִיָּה לְאַיִשׁ חֲסִידָה אֲשֶׁר נִסִּיתוֹ בְּמַסָּה.
תְּרִיבָהּ עַל־יְמֵי מְרִיבָהּ.

Or HaChaim on Deuteronomy 33:8:2

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

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

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

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

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 33:8

בְּפִשְׁטוּת · In plain words

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

לְמַעַשֶׂה · Lemaaseh

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

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

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 33:9:1

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

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

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

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

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 33:9

בפשוט · In plain words

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

למעשה · Lemaaseh

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

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

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

No Ohr HaChaim comment on this pasuk in this edition.

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

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 33:11:1

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

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

בפשוט · In plain words

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

למעשה · Lemaaseh

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

פסוק יב

Deuteronomy 33:12

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

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 33:12:1

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

לְבִנְיָמִן אָמַר. פֶּרוּשׁ תִּבֵּת "לְבִנְיָמִן" הוּא דְבַר מֹשֶׁה, וְתִבֵּת "אָמַר" הוּא דְבַר הַכְּתוּב, שָׁאֵם לֹא כֵן בְּמַה יוֹבֵן הַדָּבָר שֶׁעַל בְּנֵימִין הוּא אוֹמֵר, וְכֵן "לְיוֹסֵף" וְ"לְזִבְּלוּן" וְגו'.

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

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

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 33:12

בְּפִשְׁטוּת · In plain words

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

לְמַעַשֶׂה · Lemaaseh

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

Torah Hebrew comes from Sefaria, Tanach with Ta'amei Hamikra. The Torah English is JPS 1917. Ohr HaChaim Hebrew comes from Sefaria, Vocalized Edition. These source editions are public domain. Hebrew wording and punctuation are preserved; web markup is removed and spacing is normalized. The Ohr HaChaim English is an AI-assisted explanatory translation from the Hebrew. Summaries and practical reflections are editorial study aids. Published Eliyahu Munk English is retained in the source archive, separate from this edition.