חוּמָּשׁ עִם רַשִּׁ"י · וזאת הברכה · שֵׁנִי

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V'ZOT HABERACHAH · 2ND ALIYAH

📖 CHAPTER PREVIEW

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

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

פָּסוּק א

Pasuk 1

וּלְלֵוִי אָמַר תֻּמֶּיךָ וְאוּרֶיךָ לְאִישׁ חֲסִידֶךָ אֲשֶׁר נִסִּיתוֹ בְּמַסָּה

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

תְּרִיבֵהוּ עַל מֵי מְרִיבָה׃

You challenged him at the waters of Meribah

רַשִּׁ"י

וללוי אמר. וְעַל לֵוִי אָמַר׃

And of Levi he said and regarding Levi

רַשִּׁ"י

תמיך ואוריך. כְּלַפֵּי שְׁכִינָה הוּא מְדַבֵּר׃

Your Thummim and Your Urim towards the Shechinah He is speaking

רַשִּׁ"י

אשר נסיתו במסה. שֶׁלֹּא נִתְלוֹנְנוּ עִם שְׁאָר הַמַּלְיִנִים׃

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

רַשִּׁ"י

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

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

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

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

אַהֲרֹן וּמִרְיָם מֶה עָשׂוּ? ספרי׃

Aharon and Miriam what did they do Sifrei

פָּסוּק ב

Pasuk 2

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

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

רַשִׁ"י

האמר לאביו ולאמו לא ראיתיו. כְּשֶׁחָטְאוּ בָּעֵגֶל וְאָמַרְתִּי "מִי לַה'
for Hashem whoever is and I said with the calf when they sinned I have seen him not and to his mother to his father Who said

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

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

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

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

רַשִׁ"י

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

רַשִׁ"י

וברית יצרו. בְּרִית מִילָה, שֶׁאוֹתָם שֶׁנּוֹלְדוּ בַּמִּדְבָּר שֶׁל יִשְׂרָאֵל לֹא
did not Yisrael of in the desert who were born for those circumcision the covenant of they guarded And Your covenant

מָלוּ אֶת בְּנֵיהֶם, וְהֵם הָיוּ מוּלִין וּמָלִין אֶת בְּנֵיהֶם:
their sons — and circumcising circumcised were and they their sons — circumcise

פָּסוּק ג

Pasuk 3

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

וְכָלִיל עַל מִזְבְּחֶךָ׃
Your altar upon and whole-offerings

רַשִׁ"י

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

רַשִׁ"י

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

פָּסוּק ד

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

וּמְשַׂנְאָיו מִן יְקוּמוּן׃
rising | from | and his enemies

רַשִׁ״י

מחץ מתנים קמיו. מְחַץ קָמָיו מַכַּת מָתְנַיִם, כָּעִנְיָן שֶׁנֶּאֱמַר
that is said | like the matter | the loins | with a blow of | those who rise against him | smite | those who rise against him | the loins of | Smite

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

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

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

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

רַשִׁ״י

ומשנאיו מן יקומון. מְחַץ קָמָיו וּמְשַׂנְאָיו מִהְיוֹת לָהֶם תְּקוּמָה:
a recovery | to them | from having | and those who hate him | those who rise against him | smite | rising up | from | and those who hate him

פָּסוּק ה

לְבִנְיָמִן אָמַר יְדִיד יְהוָה יִשְׁכֹּן לָבֶטַח עָלָיו חֹפֵף עָלָיו כָּל הַיּוֹם
the day | all | over him | He hovers | by Him | in safety | shall dwell | Hashem | the beloved of | he said | Of Binyamin

וּבֵין כְּתֵפָיו שָׁכֵן׃
He dwells | His shoulders | and between

רַשִׁ״י

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

בְּבִנְיַן בֵּית הַמִּקְדָּשׁ, בְּחֶלְקוֹ, סְמָכָן זֶה לָזֶה, וְסָמַךְ יוֹסֵף אַחֲרָיו,
after him | Yosef | and he juxtaposed | to this | this | he juxtaposed them | in his portion | the Sanctuary | the House of | was in the building of

שֶׁאַף הוּא מִשְׁכַּן שִׁילֹה הָיָה בָנוּי בְּחֶלְקוֹ, שֶׁנֶּאֱמַר תהלים ע"ח "וַיִּמְאַס בְּאֹהֶל
the tent of | and He rejected | 78 | Tehillim | as it is said | in his portion | built | was | Shiloh | the Tabernacle of | he | for even

יוֹסֵף וְגוֹ'", וּלְפִי שֶׁבֵּית עוֹלָמִים חָבִיב מִשִּׁילֹה לְכָךְ הִקְדִּים בִּנְיָמִין
Binyamin | he preceded | therefore | than Shiloh | is more beloved | Eternity | that the House of | and because | etc. | Yosef

לְיוֹסֵף:
before Yosef

רַשִׁ"י

חפף עליו. מְכַסֶּה אוֹתוֹ וּמֵגֵן עָלָיו:

chofef over him He covers him and protects over him

רַשִׁ"י

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

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

רַשִׁ"י

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

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

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

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

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

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

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

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

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף 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'yaso)—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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עַמּוּד א׳ DAF 10A

QUESTION

אִי הָכִי, בָּשָׂר בְּחָלָב מַאי אִירְיָא דְּהָיְתָה לָהּ שְׁעַת הַכּוֹשֶׁר?

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

תִּיפּוֹק לִי דְּאוֹכֶל שֶׁאַתָּה יָכוֹל לְהַאֲכִילוֹ לַאֲחֵרִים הוּא!

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

דְּתַנְיָא, רַבִּי שִׁמְעוֹן בֶּן יְהוּדָה אוֹמֵר מִשּׁוּם רַבִּי שִׁמְעוֹן: בָּשָׂר בְּחָלָב אָסוּר בַּאֲכִילָה וּמוּתָּר בַּהֲנָאָה,

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

שֶׁנֶּאֱמַר: ״כִּי עַם קָדוֹשׁ אַתָּה לַה׳ אֱלֹהֶיךָ״, וּלְהַלָּן הוּא אוֹמֵר: ״וְאַנְשֵׁי קֹדֶשׁ תִּהְיוּן לִי״,

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

מָה לְהַלָּן אָסוּר בַּאֲכִילָה וּמוּתָּר בַּהֲנָאָה, אַף כָּאן אָסוּר בַּאֲכִילָה וּמוּתָּר בַּהֲנָאָה!

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

חֲדָא וְעוֹד קָאָמַר:

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

חֲדָא — דְּאוֹכֶל שֶׁאַתָּה יָכוֹל לְהַאֲכִילוֹ לַאֲחֵרִים הוּא,

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

ANSWER

וְעוֹד — לְדִידֵיהּ נָמֵי הֲרֵי הָיְתָה לוֹ שְׁעַת הַכּוֹשֶׁר.

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

וְאִם אִיתָא דִּלְאַחַר עֲרִיפָה שָׁרֵי רַבִּי שִׁמְעוֹן, לִיתְנֵי: וּמוֹדֶה רַבִּי שִׁמְעוֹן בְּפֶטֶר חֲמוֹר וּבָשָׂר בְּחָלָב שֶׁמְּטַמְּאִין טוּמְאַת אֳכָלִין!

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

אִי דְּחַשִּׁיב עֲלֵיהּ — הָכִי נָמֵי;

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

הָכָא בְּמַאי עָסְקִינַן — דְּלָא חַשִּׁיב עֲלֵיהּ.

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

וְטַעְמָא מַאי מְטַמְּאִי רַבָּנַן?

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

ANSWER

אָמְרוּהָ רַבָּנַן קַמֵּיהּ דְּרַב שֵׁשֶׁת: הוֹאִיל וְאִיסּוּרוֹ חִישּׁוּבוֹ.

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

וְלִרַבָּנַן מִי אָמַר הוֹאִיל וְאִיסּוּרוֹ חִישּׁוּבוֹ?

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

OBJECTION

וְהָא תְּנַן: שְׁלֹשָׁה עָשָׂר דְּבָרִים אָמְרוּ בִּנְבֵלַת עוֹף טָהוֹר, וְזוֹ אַחַת מֵהֶן — צְרִיכָה מַחְשָׁבָה, וְאֵינָהּ צְרִיכָה הֶכְשֵׁר.

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 אִיסּוּרוֹ חִישּׁוּבוֹ, לְמָה לִי מַחְשָׁבָה?

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

הָא מַנִּי? 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 מָקוֹם, וְנִבְלַת עוֹף טָהוֹר וְהַחֵלֶב בַּכְּפָרִים — צְרִיכִים מַחְשָׁבָה, וְאֵינָם צְרִיכִים הֶכְשֵׁר.

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 אָמְרַתְּ אִיסּוּרוֹ חִישּׁוּבוֹ, לְמָה לִי מַחְשָׁבָה?

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

ANSWER

הָא מַנִּי? רַבִּי שִׁמְעוֹן הִיא.

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

QUESTION

תָּא שְׁמַע: נִבְלַת בְּהֵמָה טְהוֹרָה בְּכָל מָקוֹם, וְנִבְלַת עוֹף הַטָּהוֹר וְהַחֵלֶב בַּשְּׁווּקִים — אֵינָן צְרִיכִין מַחְשָׁבָה וְלֹא הֶכְשֵׁר.

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

הָא טְמֵאָה בָּעֲיָא מַחְשָׁבָה.

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

וְכִי תֵּימָא: הָא מַנִּי רַבִּי שִׁמְעוֹן הִיא — הָא מְדְּסֵיפָא רַבִּי שִׁמְעוֹן הָוֵי, רֵישָׁא לָאו רַבִּי שִׁמְעוֹן.

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

דְּקָתָנֵי סֵיפָא: רַבִּי שִׁמְעוֹן אוֹמֵר: אַף הַגָּמָל וְהָאַרְנֶבֶת וְהַשָּׁפָן וְהַחֲזִיר אֵינָן צְרִיכִין לֹא מַחְשָׁבָה וְלֹא הֶכְשֵׁר.

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

וְאָמַר רַבִּי שִׁמְעוֹן: מָה טַעַם? הוֹאִיל וְיֵשׁ בָּהֶן סִימָנֵי טָהֳרָה.

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

אֶלָּא אָמַר רָבָא: דְּכוּלֵּי עָלְמָא לָא אָמְרִינַן אִיסּוּרוֹ חִישּׁוּבוֹ,

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

RESOLUTION

וְאִי דְּעַרְפֵּיהּ מִיעְרַף — הָכִי נָמֵי,

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.

ANSWER

הָכָא בְּמַאי עָסְקִינַן? כְּגוֹן שֶׁשְּׁחָטוֹ 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

וּבִפְלוּגְתָּא 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

דְּתַנְיָא, אָמַר רַבִּי יוֹסֵי: סָח לִי נִימוֹס, אָחִיו שֶׁל רַבִּי יְהוֹשֻׁעַ הַגַּרְסִי, שֶׁהַשּׁוֹחֵט אֶת הָעוֹרֵב לְהִתְלַמֵּד בּוֹ — דָּמוֹ מַכְשִׁיר.

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: דַּם שְׁחִיטָה לְעוֹלָם מַכְשִׁיר.

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

QUESTION

רַבִּי אֱלִיעֶזֶר הַיְינוּ 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

אֶלָּא לָאו אִיסּוּרוֹ חִישּׁוּבוֹ אִיכָּא בֵּינַיְיהוּ.

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 מַכְשִׁיר לְעָלְמָא, אֲבָל לְגוּפֵיהּ בָּעֵי 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

וְאַתָּא רַבִּי אֱלִיעֶזֶר לְמֵימַר: דַּם שְׁחִיטָה לְעוֹלָם מַכְשִׁיר, וַאֲפִילּוּ לְגוּפֵיהּ נָמֵי לָא בָּעֵי 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

מִמַּאי? דִּילְמָא טַעְמָא דְּרַבִּי אֱלִיעֶזֶר הָתָם — דְּשָׁאנֵי עוֹרֵב, הוֹאִיל וְיֵשׁ בּוֹ סִימָנֵי טָהֳרָה.

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

וּמְנָלַן דְּסִימָנֵי טָהֳרָה מִילְּתָא הִיא?

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

PROOF

דְּקָתָנֵי עֲלָהּ דְּהַהִיא, אָמַר רַבִּי שִׁמְעוֹן: מָה טַעַם? הוֹאִיל וְיֵשׁ בּוֹ סִימָנֵי טָהֳרָה.

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

וְכִי תֵּימָא: אִי מִשּׁוּם סִימָנֵי טָהֳרָה, מַאי אִירְיָא לְהִתְלַמֵּד? אֲפִילּוּ לְהִתְעַסֵּק נָמֵי!

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

אִין הָכִי נָמֵי, וּמִשּׁוּם נִימּוֹס.

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

אֵיתִיבֵיהּ: לֹא רָצָה לִפְדּוֹתוֹ — עוֹרְפוֹ בְּקוֹפִיץ מֵאֲחוֹרָיו וְקוֹבְרוֹ, וְאָסוּר בַּהֲנָאָה, דִּבְרֵי רַבִּי יְהוּדָה, וְרַבִּי שִׁמְעוֹן מַתִּיר!

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

אֵימָא: וּמֵחַיִּים אָסוּר בַּהֲנָאָה, וְרַבִּי שִׁמְעוֹן מַתִּיר.

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

וְהָא מִדְּסֵיפָא מֵחַיִּים הָוֵי, רֵישָׁא לָאו מֵחַיִּים.

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

דְּקָתָנֵי סֵיפָא: לֹא יְמִיתֶנּוּ, לֹא בְּקָנֶה וְלֹא בְּמַגָּל וְלֹא בְּקַרְדּוֹם וְלֹא בְּמַגֵּירָה, וְלֹא יַכְנִיסֶנּוּ לַחֶדֶר וְיִנְעוֹל דֶּלֶת לְפָנָיו בִּשְׁבִיל שֶׁיָּמוּת, וְאָסוּר בְּגִיזָּה וַעֲבוֹדָה, דִּבְרֵי רַבִּי יְהוּדָה, וְרַבִּי שִׁמְעוֹן מַתִּיר!

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

רֵישָׁא וְסֵיפָא מֵחַיִּים, רֵישָׁא — בַּהֲנָאַת דָּמָיו, סֵיפָא — בַּהֲנָאַת גּוּפוֹ.

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 תְּנָא הֲנָאַת דָּמָיו — בְּהָהוּא קָא שָׁרֵי רַבִּי שִׁמְעוֹן, אֲבָל בַּהֲנָאַת גּוּפוֹ אֵימָא מוֹדֶה לֵיהּ 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 תְּנָא בַּהֲנָאַת גּוּפוֹ — בְּהָהִיא קָאָסַר רַבִּי יְהוּדָה, אֲבָל בַּהֲנָאַת דָּמָיו אֵימָא מוֹדֶה לְרַבִּי שִׁמְעוֹן.

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 נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: מוֹדֶה רַבִּי שִׁמְעוֹן לְאַחַר עֲרִיפָּה שֶׁהוּא 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 נַחְמָן: מְנָא אָמֵינָא לַהּ? דְּתַנְיָא: "וַעֲרַפְתּוֹ", נֶאֱמַר כָּאן עֲרִיפָה, וְנֶאֱמַר לְהַלָּן עֲרִיפָה, מָה לְהַלָּן אָסוּר — אַף כָּאן 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

מַנִּי? אִילֵימָא רַבִּי יְהוּדָה — מֵחַיִּים מֵיסַר אָסַר!

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

אֶלָּא לָאו רַבִּי שִׁמְעוֹן 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

אֲמַר לֵיהּ רַב שֵׁשֶׁת: סָפְרָא חַבְרָךְ תַּרְגּוּמַהּ: לְעוֹלָם רַבִּי יְהוּדָה, וְאִיצְטְרִיךְ,

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 אָמֵינָא: עֲרִיפָּה בִּמְקוֹם פְּדָיָיה עוֹמֶדֶת, מָה פְּדָיָיה מַתֶּרֶת — אַף עֲרִיפָּה מַתֶּרֶת, קָא מַשְׁמַע לַן.

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 נַחְמָן: מְנָא אָמֵינָא לַהּ? מִדְּתָנֵי לֵוִי: הוּא הִפְסִיד מָמוֹנוֹ שֶׁל כֹּהֵן, לְפִיכָךְ יִפָּסֵד 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

מַנִּי? אִילֵימָא רַבִּי יְהוּדָה — הָא מַיפְסַד וְקָאֵי!

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

אֶלָּא לָאו רַבִּי שִׁמְעוֹן 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

אִיבָּעֵית אֵימָא: רַבִּי יְהוּדָה, וְאִיבָּעֵית אֵימָא רַבִּי שִׁמְעוֹן.

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

EXPLANATION

אִיבָּעֵית אֵימָא: רַבִּי יְהוּדָה, אַפְּסִידָא דְּבֵינֵי בֵּינֵי.

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

וְאִיבָּעֵית אֵימָא: רַבִּי שִׁמְעוֹן, לִפְחַת מִיתָה.

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

וְכֵן אָמַר רֵישׁ לָקִישׁ: מוֹדֶה רַבִּי שִׁמְעוֹן לְאַחַר עֲרִיפָה שֶׁהוּא אָסוּר, וְרַבִּי יוֹחָנָן, וְאִי תֵּימָא רַבִּי אֶלְעָזָר אָמַר: עֲדַיִין הִיא מַחְלוֹקֶת.

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

אִיכָּא דְּמַתְנֵי לַהּ לְהָא דְּרַב נַחְמָן, אָמַר: "הַמְקַדֵּשׁ בְּפֶטֶר חֲמוֹר אֵינָהּ מְקוּדֶּשֶׁת".

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

לֵימָא מַתְנִיתִין דְּלָא כְּרַבִּי שִׁמְעוֹן?

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

ANSWER

אָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: לְאַחַר עֲרִיפָה, וְדִבְרֵי הַכֹּל.

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

אִיכָּא דְּאָמְרִי: הָא מַנִּי? לָא רַבִּי יְהוּדָה וְלָא רַבִּי שִׁמְעוֹן.

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

EXPLANATION

אִי רַבִּי שִׁמְעוֹן — תִּיקְדַּשׁ בְּכוּלֵּיהּ, אִי רַבִּי יְהוּדָה — תִּיקְדַּשׁ בָּהָךְ דְּבֵינֵי בֵּינֵי!

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

אָמַר רַבָּה בַּר אֲבוּהּ אָמַר רַב: לְעוֹלָם רַבִּי יְהוּדָה, וּכְגוֹן שֶׁאֵינוֹ שָׁוֶה אֶלָּא שֶׁקֶל, וְסָבַר לַהּ כְּרַבִּי יוֹסֵי בַּר יְהוּדָה.

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

דְּתַנְיָא: ״תִּפְדֶּה״ ״תִּפְדֶּה״ — תִּפְדֶּה מִיָּד, תִּפְדֶּה כָּל שֶׁהוּא.

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

רַבִּי יוֹסֵי בַּר יְהוּדָה אוֹמֵר: אֵין פְּדְיָיה פְּחוּתָה מִשֶּׁקֶל.

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

אָמַר מָר: ״תִּפְדֶּה״ ״תִּפְדֶּה״ — תִּפְדֶּה מִיָּד, תִּפְדֶּה כָּל שֶׁהוּא. פְּשִׁיטָא!

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

אִיצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל וְאִיתַּקַּשׁ לִבְכוֹר אָדָם, מָה בְּכוֹר אָדָם אַחַר שְׁלֹשִׁים וְחָמֵשׁ, הַאי נָמֵי אַחַר שְׁלֹשִׁים וְחָמֵשׁ.

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

קָא מַשְׁמַע לַן: ״תִּפְדֶּה״ — מִיָּד, ״תִּפְדֶּה״ — כָּל שֶׁהוּא.

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

QUESTION

רַבִּי יוֹסֵי בַּר יְהוּדָה אוֹמֵר: אֵין פְּדְיָיה פְּחוּתָה מִשֶּׁקֶל. מִמָּה נַפְשָׁךְ: אִי מַקֵּישׁ לִבְכוֹר אָדָם — חָמֵשׁ לִיבְעֵי, וְאִי לָא מַקֵּישׁ — שֶׁקֶל מְנָא לֵיהּ?

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

לְעוֹלָם לָא מַקֵּישׁ, אָמַר רָבָא: אָמַר קְרָא ״וְכָל עֶרְכְּךָ יִהְיֶה בְּשֶׁקֶל הַקֹּדֶשׁ״, כָּל עֲרָכִין שֶׁאַתָּה מַעֲרִיךְ לֹא יְהוּ פְּחוּתִין מִשֶּׁקֶל.

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

וְרַבָּנַן: הַהוּא

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.

לְמַעֲשֶׂה 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.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

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

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

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

אור החיים הקדוש · וזאת הברכה · שֵׁנִי

Explanatory English · Line-by-Line Edition

V'ZOT HABERACHAH · 2ND ALIYAH

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

פָּסוּק ח *Deuteronomy 33:8*

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

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 33:8:1

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

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

Or HaChaim on Deuteronomy 33:8:2

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

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

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

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

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 33:8

בְּפַשְׁטוּת · In plain words

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

לְמַעֲשֶׂה · Lemaaseh

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

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

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 33:9:1

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

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

Or HaChaim on Deuteronomy 33:9:2

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

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

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 33:9

בְּפַשְׁטוּת · In plain words

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

לְמַעֲשֶׂה · Lemaaseh

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

פָּסוּק י

Deuteronomy 33:10

יוֹרוּ מִשְׁפָּטֶיךָ לְיַעֲקֹב וְתוֹרָתְךָ לְיִשְׂרָאֵל יָשִׂימוּ קְטוֹרָה בְּאַפֶּךָ וְכָלִיל עַל־מִזְבְּחֶךָ׃

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

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק יא

Deuteronomy 33:11

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

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 33:11:1

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

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

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 33:11

בְּפַשְׁטוּת · In plain words

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

לְמַעֲשֶׂה · Lemaaseh

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

פָּסוּק יב *Deuteronomy 33:12*

לְבִנְיָמִן אָמַר יְדִיד יְהוָה יִשְׁכֹּן לָבֶטַח עָלָיו חֹפֵף עָלָיו כָּל־הַיּוֹם וּבֵין כְּתֵפָיו שָׁכֵן: (ס)

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 33:12:1

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

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

Or HaChaim on Deuteronomy 33:12:2

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

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

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 33:12

בְּפַשְׁטוּת · In plain words

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

לְמַעֲשֶׂה · Lemaaseh

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

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The Ohr HaChaim English is an AI-assisted explanatory translation from the Hebrew. Summaries and practical reflections are editorial study aids. Published Eliyahu Munk English is retained in the source archive, separate from this edition.