

חומש עם רש"י • שופטים • שלישי

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

SHOFTIM • 3RD ALIYAH

CHAPTER PREVIEW

In this Aliyah, the Torah sets apart the Shevet of Levi, including the Kohanim, from the rest of Klal Yisrael regarding the inheritance of the land. Because they are dedicated to the avodah of Hashem, they do not receive a physical portion or inheritance in Eretz Yisrael. Instead, Hashem is their portion, and they are sustained through the holy gifts that Klal Yisrael is commanded to give them.

The Aliyah goes on to detail the specific matnos kehunah, the priestly gifts, that must be given to the Kohanim from the animals that are slaughtered, as well as the first portion of the agricultural produce and the wool. These gifts are a direct result of Hashem choosing the Kohanim from all the tribes to stand and serve in His Name for all generations.

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

פסוק א

Pasuk 1

לֹא יִהְיֶה לְכֹהֲנִים הַלְוִיִּם כָּל שִׁבְט לְוִי חֶלֶק וְנַחֲלָה עִם יִשְׂרָאֵל
Yisrael with and an inheritance a portion Levi the tribe of all the Levites to the Kohanim there shall be Not
אֲשֵׁי יְהוָה וְנַחֲלָתוֹ יֹאכְלוּן:
they shall eat and His inheritance Hashem the fire-offerings of

רש"י

כָּל שִׁבְט לְוִי. בֵּין תְּמִימִין בֵּין בְּעֵלֵי מוּמִין סַפְרֵי:
Sifrei blemishes possessors of or whether unblemished ones whether Levi the tribe of all

רש"י

חֶלֶק. בַּבִּזָּה:
in the spoil a portion

רש"י

וְנַחֲלָה. בְּאֶרֶץ שָׁם:
there in the land and inheritance

רש"י

אֲשֵׁי ה'. קִדְשֵׁי הַמִּקְדָּשׁ:
the Sanctuary the holy things of Hashem the fire-offerings of

רש"י

וְנַחֲלָתוֹ. אֵלֶּי קִדְשֵׁי הַגְּבוּל – תְּרוּמוֹת וּמַעֲשֵׂרוֹת, אֲכָל נַחֲלָה גְּמוּרָה לֹא
not complete an inheritance but and tithes heave-offerings the border holy things of these are and His inheritance

יהיה לו בקרב אחיו; ובספרי דרשו - ונחלה לא יהיה לו —

to him shall there be not and an inheritance they expounded and in Sifrei his brethren among to him shall there be

זו נחלת שאר בקרב אחיו — זו נחלת חמשה. ואיני יודע מה היא,

it is what know and I do not five the inheritance of this is his brethren among the rest the inheritance of this is

ונראה לי שארץ כנען שמעבר הירדן ואילך נקראת ארץ חמשה עממין,

nations five the land of is called and onward the Jordan which is from across Canaan that the land of to me and it seems

ושל סיחון ועוג שני עממין, אמורי וכנעני, ונחלת שאר לרבות קיני

Kenite is to include the rest and the inheritance of and Canaanite Amorite nations two and Og Sihon and that of

יקנזי וקדמוני, וכן דורש בפרשת מתנות שנתאמרו לאהרן במדבר י"ח

18 in Bemidbar to Aaron that were said gifts in the section of it expounds and likewise and Kadmonite and Kenizzite

"על כן לא היה ללוי וגו'" להזהיר על קיני וקנזי וקדמוני. שוב

again and Kadmonite and Kenizzite Kenite concerning to warn etc." to Levi shall there be not "therefore

נמצא בדברי רבי קלונימוס הכי גרסינן בספרי: ונחלה לא יהיה לו.

to him shall there be not and an inheritance in Sifrei we read thus Kalonymus Rabbi in the words of it was found

אלו נחלת חמשה בקרב אחיו אלו נחלת שבעה, נחלת חמשה

five the inheritance of seven the inheritance of this is his brethren among five the inheritance of this is

שבעים ונחלת שבעה שבטים; ומתוך שמשה ויהושע לא חלקו נחלה

an inheritance divide did not and Yehoshua that Moshe and because tribes seven and the inheritance of tribes

אלא לחמשה שבטים בלבד, שכן משה הנחיל לראובן וגד וחצי שבט מנשה,

Manasseh the tribe of and half of and Gad to Reuven gave inheritance Moshe for so alone tribes to five except

ויהושע הנחיל ליהודה ואפרים ולחצי שבט מנשה, ושבעה האחרים נטלו

took others and the seven Manasseh the tribe of and to half of and Ephraim to Yehudah gave inheritance and Yehoshua

מאליהן אחרי מות יהושע, מתוך כך הזכיר חמשה לבד ושבעה לבד:

separately and seven separately five it mentioned this because of Yehoshua the death of after by themselves

פסוק ב

Pasuk 2

ונחלה לא יהיה לו בקרב אחיו יהיה הוא נחלתו כפאשר

as is his inheritance He Hashem his brothers among to him there shall be not and an inheritance

דבר לו:

to him He spoke

רש"י

כאשר דבר לו. "בארצם לא תנחל, אני חלקך" במדבר י"ח:

18 Bamidbar your portion" I am you shall inherit not "in their land to him He spoke as

פסוק ג

Pasuk 3

וזה יהיה משפט הכהנים מאת העם מאת זבחי הזבח אם

whether the slaughtering those who slaughter from the people from the priests the due of shall be And this

שור אם שנה ונתן לפהו הורע והלחיים והקבה:

and the stomach and the cheeks the shoulder to the priest and he shall give a sheep whether an ox

רש"י

מאת העם. ולא מאת הכהנים ספרי; חולין קל"ב :

132b Chullin Sifrei the priests from and not the people From

רש"י

אם שור אם שה. פרט לחיה:

a wild beast excluding a sheep or an ox whether

רש"י

הזרע. מן הפרק של ארככה עד כף של יד שקורין אשפלד"ון חולין קל"ד

134 Chullin espalda that they call the shoulder of the blade until the knee of the joint from The shoulder

:

רש"י

הלחיים. עם הלשון. דורשי רשומות היו אומרים זרוע תחת יד, שנאמר

as it is said the hand in place of the foreleg saying were symbolic texts interpreters of the tongue with the cheeks

במדבר כ"ה "ויקה רמח בידו", לחיים תחת תפלה, שנאמר תהילים ק"י "ויעמד

and stood up 106 Tehillim as it is said prayer in place of cheeks in his hand a spear and he took 25 Bamidbar

פינחס ויפלל", והקבה תחת "האשה אל קבתה" במדבר כ"ה :

25 Bamidbar her stomach to the woman in place of and the maw and prayed Pinchas

פסוק ד

Pasuk 4

ראשית דגנה תירשך ויצהרה וראשית גז צאנה תתן לו:

to him you shall give your sheep the shearing of and the first of and your oil your wine your grain The first of

רש"י

ראשית דגנה. זו תרומה, ולא פרש בה שעור, אבל רבותינו נתנו בה שעור -

a measure in it gave our Rabbis but a measure in it did it specify and not is terumah this of your grain The first

עין יפה אחד מארבעים, עין רעה אחד מששים, בינונית אחד מחמשים,

from fifty one average from sixty one stingy an eye from forty one generous an eye

וסמכו על המקרא שלא לפחת מאחד מששים שנאמר יחזקאל מ"ה ששית

a sixth 45 Yechezkel as it is said from sixty from one to decrease that not the verse upon and they supported

האיפה מחמר החטים, ששית האיפה חצי סאה, כשאתה נותן חצי סאה לכו

for a kor a seah half give when you a seah is half of the ephah a sixth of the wheat from a chomer of the ephah

הרי אחד מששים, שהכר שלוששים סאין תלמוד ירושלמי תרומות פ"ד :

chapter 4 Terumos Yerushalmi Talmud seahs is thirty for the kor from sixty one behold it is

רש"י

וראשית גז צאנה. כשאתה גוזז צאנה בכל שנה תן ממנה ראשית לפהו,

to the Kohen the first from it give year in every your flock shear when you your flock the shearing of And the first of

ולא פרש בה שעור, ורבותינו נתנו בה שעור אחד מששים, וכמה צאן

sheep and how many from sixty one a measure in it gave and our Rabbis a measure in it did it specify and not

חיבות בראשית הגז? חמש רחלות, שנאמר שמואל א כ"ה וחמש צאן עשויות.

prepared sheep and five 25 I Shmuel as it is said ewes five the shearing in the first of are obligated

רַבִּי עֲקִיבָא אוֹמֵר רֵאשִׁית גֵּז - שְׁתֵּימ, צֹאנְךָ - אַרְבָּעָה, תִּתֶּן לוֹ - הֲרִי
behold to him you shall give four your flock two shearing first says Akiva Rabbi
חֲמִשָּׁה עִי' סַפְרֵי וְחוֹלִין קל"ה :
135 and Chullin Sifrei see five

פסוק ה

Pasuk 5

כִּי בּוֹ בָּחַר יְהוָה אֱלֹהֶיךָ מִכָּל שְׁבִטֶיךָ לְעֹמֵד לְשֵׁרֶת בְּשֵׁם יְהוָה הוּא
he Hashem in the name of to serve to stand your tribes from all your God Hashem has chosen him Because
וּבָנָיו כָּל הַיָּמִים:
the days all and his sons

רש"י

לְעֹמֵד לְשֵׁרֶת. מִכָּאן שְׂאִין שְׁרוֹת אֶלָּא מְעוֹמֵד סַפְרֵי; סוּטָה ל"ח :
38 Sotah Sifrei standing except service that there is no from here to minister to stand

CHAPTER SUMMARY

This Aliyah establishes that the Kohanim and Levi'im have no territorial portion or inheritance in Eretz Yisrael, as Hashem is their inheritance. Instead, they are supported by the fire-offerings of Hashem and the designated matnos kehunah. Specifically, when a person slaughters an ox or a sheep, he is required to give the Kohen the shoulder, the cheeks, and the stomach. Additionally, the Torah commands us to give the Kohen the first of our grain, wine, and oil, which is terumah, as well as the first shearings of the sheep, because Hashem chose them and their children to serve in His Name forever.

The Torah is mechadesh a beautiful yesod here regarding Shevet Levi. The pasuk says they do not get a chelek and a nachalah in the land of Eretz Yisrael like the other shevatim. Instead, "Hashem hu nachalato", Hashem Himself is their portion. Because they are completely dedicated to standing and serving in the name of Hashem, they do not have the normal worries of working the land. Instead, the rest of Klal Yisrael brings them the zeroa, lechayayim, and keivah, and the reishis gez.

Lichoira, we have to ask ourselves: is this lifestyle of "Hashem hu nachalato" only meant for one specific shevet in the Midbar or the Beis HaMikdash? The Rambam famously writes that this is not just for Shevet Levi. Any single Yid whose heart moves him to separate himself and stand before Hashem to serve Him and to know Him is sanctified as kodesh kodashim, and Hashem becomes his portion forever. When a Yid makes the ratzon to put Hashem at the center of his life, Hashem provides for him and takes care of his needs, just as He did for the Kohanim.

This is our avodah today. We get so caught up in the daily grind, worrying about our parnassah, our fields, and our physical assets. The Torah is telling us: make yourself a little bit like Shevet Levi. When you set aside time for learning and davening, clear your head of all your worldly worries. Realize that your ultimate security and your true portion is not your business or your bank account, but Hashem Himself.

Today, when you sit down to learn or stand up to daven, turn off your phone and put away your worldly worries for just thirty minutes. Say to yourself: "For these thirty minutes, I am like Shevet Levi. Hashem is my portion, and I trust Him to take care of the rest."