

חומש עם רש"י · וזאת הברכה · ראשון

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

V'ZOT HABERACHAH · 1ST ALIYAH

CHAPTER PREVIEW

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

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

פסוק א

Pasuk 1

וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל לִפְנֵי

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

מוֹתוֹ:

his death

רש"י

וְזֹאת הַבְּרָכָה ... לִפְנֵי מוֹתוֹ. סָמוּךְ לְמִיתָתוֹ, שָׁאֵם לֹא עֲכָשׁוּ אִימָתִי שָׁם :

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

פסוק ב

Pasuk 2

וַיֹּאמֶר יְהוָה מִסִּינִי בָּא וְזָרַח מִשֵּׁעִיר לָמוֹ הוֹפִיעַ מִהָר פָּאָרָן

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

וְאָתָה מִרְבַּבַּת קֹדֶשׁ מִיְמִינוֹ אֲשֶׁדֶת אֵשׁ דָּת לָמוֹ:

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

רש"י

וַיֹּאמֶר ה' מִסִּינִי בָא. פָּתַח תְּחִלָּה בְּשִׁבְחוֹ שֶׁל מְקוֹם וְאַחֲ"כ פָּתַח

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

בְּצָרְכֵיהֶם שֶׁל יִשְׂרָאֵל, וּבְשִׁבְחָה שֶׁפָּתַח בּוֹ יֵשׁ בּוֹ הַזְכָּרָת זְכוּת לְיִשְׂרָאֵל, וְכָל

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

זֶה דְּרָךְ רְצוּי הוּא, כְּלוֹמַר כְּדָאִי הֵם אֵלּוּ שֶׁתַּחּוּל עֲלֵיהֶם בְּרָכָה סַפְרֵי :

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

רש"י

מסיני בא. יצא לקראתם כשבאו להתיצב בתחתית ההר כחתן
like a bridegroom the mountain at the bottom of to stand when they came to meet them He went out He came from Sinai
היוצא להקביל פני כלה, שנאמר "לקראת האלהים" שמות י"ט, למדנו
it teaches us 19 Shemos God to meet as it is said a bride the face of to welcome whogoes out
שיצא כנגדם:
towards them that He went out

רש"י

וזרח משעיר למו. שפתח לבני עשו שיקבלו את התורה ולא רצו:
did they want and not the Torah — that they should accept Esav to the sons of for He opened to them from Seir And He shone

רש"י

הופיע מהר פארן. שהלה שם ופתח לבני ישמעאל שיקבלוהו ולא רצו
and not that they accept it Yishmael to the sons of and He offered there because He went Paran from Mount He appeared
רצו ספרי:
Sifrei did they want

רש"י

ואתה. לישראל:
to Yisrael and he came

רש"י

מרבבת קדש — ועמו מקצת רבבות מלאכי קדש ולא כלם ולא רבם,
most of them and not all of them and not holiness angels of the myriads of a part of and with Him holiness From myriads of
ולא כדרך בשר ודם שמראה כל כבוד עשרו ותפארתו ביום חתו
his wedding canopy on the day of and his splendor his wealth the glory of all of who shows and blood flesh like the way of and not
שם:
there

רש"י

אש דת. שהיתה כתובה מאז לפניו באש שחרה על גב אש לבנה, נתן להם
to them He gave white fire the back of upon black in fire before Him from then written which was law fire
בלוחות כתב יד ימינו עי' תנחומא בראשית א'; ד"א — אש דת
law fire another explanation 1 Bereshit Tanchuma see His right hand the hand of the writing of on the Tablets
בתרגומו, שנתנה להם מתוך האש:
the fire from the midst of to them that was given like its Targum

פסוק ג

Pasuk 3

אף חבב עמים כל קדשיו בידה והם תכו לרגלה ישא
bearing at Your feet aligned themselves and they are in Your hand His holy ones all nations loving Even
מדברתיה:
Your utterances

רש"י

אף חבב עמים. גם חבה יתרה חבב את השבטים; כל אחד ואחד קרוי עם,
a people is called and one one each the tribes — He loved exceeding love Also peoples He loved Even
שְׁהָרִי בְנֵימִין לְבָדּוֹ הָיָה עֲתִיד לְהוֹלִיד כְּשֶׁאָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא לְיַעֲקֹב בְּרֵאשִׁית
Bereishis to Yaakov is He blessed the Holy One when said to be born destined was alone Binyamin for behold
ל"ה, "גוי וקהל גוים יהיה ממך":
from you shall be nations and a congregation of a nation 35

רש"י

כל קדשיו בידך. נפשות הצדיקים גנוזות איתו, כענין שנאמר שמואל א
Aleph Shmuel that is said like the matter with Him are hidden the righteous the souls of are in Your hand His holy ones All
כ"ה "והיתה נפש אדני צרורה בצרור החיים את ה' אלהיך" ספרי:
Sifrei your God Hashem — the life in the bundle of bound my lord the soul of and shall be 25

רש"י

והם תכו לרגלך. והם ראויים לכה, שהרי תוכו עצמן לתוך תחתית
of the underpart into the middle themselves they betook because of this are deserving and they at Your foot sat And they
ההר לרגלך בסיני:
at Sinai unto Your foot of the mountain

רש"י

תכו. לשון פעלו, התוכו לתוך מרגלותיה:
Your feet into the midst of they were centered they were acted upon is an expression of They placed themselves

רש"י

ישא מדברתיך. נשאו עליהם על תורתך ספרי:
Sifrei Your Torah the yoke of upon themselves they bore of Your words they bore

רש"י

מדברתיך. ה"ם בו קרוב ליסוד, כמו במדבר ז', "וישמע אל הקול מדבר
uttering itself the voice · and he heard chapter 7 Bamidbar as in to a root is close in it the letter Mem Thy utterances
אליו", "ואשמע את מדבר אל"י יחזקאל ב' כמו מתדבר אלי, אף
so too unto me speaking which is like chapter 2 Yechezkel unto me Him that uttered Himself — and I heard unto him
זה מדברתיך — מה שהיית מדבר להשמיעני לאמר להם, ט"ש פורפרלירש
pourparlers tes to them to say to make me hear speaking which You were that Thy utterances this
בלעז. ואנקלוס תרגם שהיו נוסעים על פי דבריה, וה"ם בו שמוש,
is a prefix in it and the Mem Your words the word of by traveling that they were translated and Onkelos in old French
משמשת לשון מן. דבר אחר — אף חבב עמים, אף בפעול חבתן של
· His love for at the time of even peoples He loved Yea another explanation from in the sense of serving
אמות העולם שהראית לאמות פנים שחקות ומסרת את ישראל
Israel — and You delivered smiling a countenance to the nations when You showed the world the nations of
בָּיָדָם, כל קדושי בידך, כל צדיקהם וטוביהם דבקו בך ולא
and did not to You clung and their good ones their righteous ones all were in Your hand His holy ones all into their hand
מִשּׁוֹ מֵאַחֲרֶיךָ וְאַתָּה שׁוֹמְרָם:
guarded them and You from after You depart

רש"י

והם תכו לרגלך. והם מתמצעים ומתכנסים לתחת צלך.
And they betook themselves to Your foot and they place themselves in the middle Your shadow to beneath and gather

רש"י

ישא מדברתיך. מקבלים גזרותיך ודתותיך בשמחה, ואלה דבריהם:
they bore Your utterances accepting Your decrees and Your laws with joy and these were their words

פסוק ד

Pasuk 4

תורה צוה לנו משה מורשה קהלת יעקב:
A Torah commanded to us Moshe of the congregation of Yaakov a heritage

רש"י

תורה. אשר צוה לנו משה מורשה היא לקהלת יעקב, אחזניה ולא
The Torah commanded which to us Moshe an inheritance it is to the congregation of Yaakov we have seized it and we will not

נעזבנה:

abandon it

פסוק ה

Pasuk 5

ויהי בישרון מלך בהתאסף ראשי עם יחד שבטי ישראל:
And He was in Yeshurun King when gathered the heads of the people together the tribes of Yisrael

רש"י

ויהי. הקב"ה:
and He was the Holy One blessed be He

רש"י

בישרון מלך. תמיד על מלכותו עליהם:
in Jeshurun a King constantly upon them His sovereignty the yoke of

רש"י

בהתאסף. בכל התאסף ראשי חשבון אסיפתם:
when there gathered in all of the gathering of the heads of their assembly the sum of אסיפתם

רש"י

ראשי. כמו שמות ל' "כי תשא את ראש", ראויין אלו שאברכם.
My heads like Shemos the expression of When you take — the sum that I bless them these worthy are

ד"א — בהתאסף. בהתאסף יחד באגדה אחת ושלום ביניהם, הוא
another explanation When there assemble together when they assemble in a band one between them and peace is He is

מלכם, ולא כשיש מחלוקת ביניהם ספרי:
their King and not when there is dissension between them Sifrei

פסוק ו

יְחִי רְאוּבֵן וְאֶל יָמָת וַיְהִי מִתֵּיו מִסְפָּר:

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

רש"י

יְחִי רְאוּבֵן. בְּעוֹלָם הַזֶּה:

this in the world Reuven Let live

רש"י

וְאֶל יָמוּת לְעוֹלָם הַבָּא, שֶׁלֹּא יִזְכָּר לוֹ מַעֲשֵׂה בִלְהָה עַי' שָׁם:

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

רש"י

וַיְהִי מִתֵּיו מִסְפָּר. נִמְנִין בְּמִנְיָן שְׁאֵר אֶחָיו, דְּגָמָא הִיא זֹ, כְּעִנְיָן שֶׁנֶּאֱמַר

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

בְּרֵאשִׁית ל"ה "וַיִּשְׁכַּב אֶת בִּלְהָה, וַיְהִיו בְּנֵי יַעֲקֹב שְׁנַיִם עָשָׂר", שֶׁלֹּא יָצָא מִן

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

הַמִּנְיָן:

the count

פסוק ז

וְזֹאת לַיהוּדָה וַיֹּאמֶר שְׁמַע יְהוָה קוֹל יְהוּדָה וְאֶל עַמּוֹ תְּבִיאוּ יָדָיו

his hands bring him his people and to Yehudah the voice of Hashem hear and he said for Yehudah And this

רַב לוֹ וְעֶזֶר מִצָּרָיו תִּהְיֶה:

may You be from his adversaries and a help for him strive

רש"י

וְזֹאת לַיהוּדָה. סָמַךְ יְהוּדָה לְרְאוּבֵן מִפְּנֵי שֶׁשְּׁנֵיהֶם הוּדוּ עַל קִלְקוּל

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

שְׁבִינָדָם, שֶׁנֶּאֱמַר "אֲשֶׁר חֲכָמִים גִּידוּ וְגו' לָהֶם לְבָדָם וְגו' וְלֹא עָבַר זֶר

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

בְּתוֹכָם" אִיּוֹב ט"ו; וְעוֹד פִּרְשׁוּ רַבּוֹתֵינוּ שֶׁכָּל אַרְבָּעִים שָׁנָה שֶׁהָיוּ יִשְׂרָאֵל

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

בְּמִדְבָּר הָיוּ עֲצָמוֹת יְהוּדָה מִתְגַּלְגְּלִין בְּאֶרֶץ מִפְּנֵי נִדּוּי שֶׁקִּבֵּל עָלָיו,

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

שֶׁנֶּאֱמַר "וַחֲטָאתִי לְאָבִי כָּל הַיָּמִים" בְּרֵאשִׁית מ"ד, אָמַר מֹשֶׁה מִי גָרַם לְרְאוּבֵן

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

שִׂיּוּדָה? יְהוּדָה וְכו' סוֹטָה ז':

7 Sotah etc. Judah that he should confess

רש"י

שָׁמַע ה' קוֹל יְהוּדָה. תְּפִלַּת דָּוִד וּשְׁלֹמֹה וְאַסָּא מִפְּנֵי הַכּוּשִׁימִים, וַיְהוֹשָׁפָט

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

מִפְּנֵי הָעַמּוֹנִים, וְחִזְקִיָּה מִפְּנֵי סַנְחֵרִיב:

Sancheriv because of and Chizkiyah the Ammonites because of

רש"י

וְאַל עַמּוֹ תְּבִיאֵנוּ. לְשָׁלוֹם מִפְּנֵי הַמִּלְחָמָה:

the battle from before in peace bring him his people and to

רש"י

יְדֵיו רַב לוֹ. יָרִיבוּ וְיִנָּקְמוּ רִיבוֹ וְיִנָּקְמוּ נִקְמָתוֹ:

his vengeance and avenge his fight let them fight for him strive his hands

רש"י

וְעֶזֶר מִצָּרָיו תִּהְיֶה. עַל יְהוֹשָׁפָט הַתְּפִלָּה עַל מִלְחַמַת רָאמוֹת גִּלְעָד, "וַיִּצְעַק

"and cried out Gilead Ramoth the battle of regarding he prayed Yehoshafat for be You from his adversaries And a help

יְהוֹשָׁפָט וְה' עֲזָרוֹ" דְּבָרֵי הַיָּמִים ב' י"ח ; ד"א — שִׁמְעוּ ה' קוֹל

the voice of Hashem Hear Another explanation 18 II HaYamim Divrei helped him" and Hashem Yehoshafat

יְהוּדָה, כָּאֵן רָמַז לְשִׁמְעוֹן מִתּוֹךְ בְּרֻכּוֹתָיו שֶׁל יְהוּדָה, וְאַף כְּשֶׁחֲלָקוּ אֶרֶץ

the land of when they divided and indeed Yehudah the blessings of from within to Shimon he alluded here Yehudah

יִשְׂרָאֵל נָטַל שִׁמְעוֹן מִתּוֹךְ גּוֹרְלוֹ שֶׁל יְהוּדָה, שֶׁנֶּאֱמַר יְהוֹשֻׁעַ י"ט "מִחֶבְל

"From the portion of 19 Yehoshua as it is said Yehudah the lot of from within Shimon took Yisrael

בְּנֵי יְהוּדָה נַחֲלָת בְּנֵי שִׁמְעוֹן" וּמִפְּנֵי מָה לֹא יָחַד לוֹ

for him set aside did he not what And because of Shimon" the children of was the inheritance of Yehudah the children of

בְּרָכָה בְּפָנָי עֲצָמוּ? שֶׁהָיָה בְּלִבּוֹ עָלָיו עַל מַה שֶׁעָשָׂה בְּשִׁטִּים, כֵּן

so at Shittim that he did what on account of against him in his heart because there was himself by a blessing

כְּתוּב תְּהִלִּים:

Tehillim in the Agada of is it written

CHAPTER SUMMARY

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

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

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

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

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

דף יומי • בכורות • דף ב'

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

THE SUGYA

We begin Maseches Bekhoros with the first Mishnah on Daf 2a, which deals with the laws of a Peter Chamor—the firstborn of a donkey that must be redeemed with a lamb. The Mishnah teaches that if a non-Jew has any partnership or ownership share in the mother donkey or the fetus itself, the offspring is completely exempt from the kedushah of a firstborn. This is derived from the pasuk where Hashem says, "I sanctified to Me all the firstborn in Israel," which teaches us that the sanctity of a firstborn only applies when the animal is owned exclusively by a Jew.

The Gemara immediately dives into a detailed shakla v'tarya to understand why the Mishnah needs to list so many different cases of partnership and transactions with a non-Jew. Lichoira, once we know the basic rule that a non-Jew's ownership exempts the animal, the other cases seem redundant. The Gemara explains the specific chiddush of each case, showing how we might have otherwise made a mistake or applied a Rabbinic penalty.

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

עמוד א' DAF 2A

משנה MISHNAH

MISHNAH

מתני' הלוקח עובר חמורו של נכרי,

MISHNAH: One who purchases the fetus of a donkey of a non-Jew,

MISHNAH

והמוכר לו, אף על פי שאינו רשאי,

and one who sells to him the fetus of his donkey, even though he is not permitted to sell a large animal to a non-Jew,

MISHNAH

המשתתף לו, והמקבל הימנו, והנותן לו בקבלה —

one who enters into a partnership with him in ownership of a donkey, and one who receives a donkey from him to care for in exchange for a share in its offspring, and one who gives his donkey to him in receivership—

MISHNAH

פטור מן הבכורה, שנאמר: "בְּיִשְׂרָאֵל", אֲבָל לֹא בַּאֲחֵרִים.

in all these cases, the offspring is **exempt from the law of the firstborn, as it is stated** in the Torah: "I sanctified to Me all the firstborn **in Israel**," which implies that the sanctity applies only to those owned solely by Jews, **but not** to those owned **by others**, meaning non-Jews.

גמרא GEMARA

QUESTION

גמ' קל הני למא לי?

GEMARA: Why do I need all these cases in the Mishnah? Why isn't one example of non-Jewish ownership enough to teach us the rule?

ANSWER

צריכי, דאי תנא לוקח — הנה אמינא משום דקא מייתי לה לקדושה,

The Gemara answers: They are all **necessary, for had the Tanna taught** only the case of the **purchaser** of a fetus from a non-Jew, **I would have said** that the exemption applies there **because he is bringing it into a state of sanctity**, as the Jew is acquiring it and it will now be subject to the mitzvos of a firstborn,

ANSWER

אבל מוכר דקא מפקע לה מקדושה — אימא ליקנסיה, קא משמע לן.

but in the case of the **seller, where he is removing it from a state of sanctity** by selling it to a non-Jew, **I might say that we should penalize him** by declaring the fetus subject to the firstborn laws so that he cannot escape the mitzvah. Therefore, the Mishnah **comes to teach us** that even here, the fetus is exempt.

QUESTION

והמשתתף לו, למא לי?

The Gemara asks: **And** the case of **one who enters into a partnership with him**, why do I need it?

ANSWER

לאפוקי מדרבי יהודה, דאמר: שותפות גוי חייבת בבכורה, קמשמע לן דפטורה מן הבכורה.

The Gemara answers: It is needed **to exclude the opinion of Rabbi Yehuda**, who says: Partnership with a non-Jew is **obligated in the law of the firstborn**. Therefore, the Mishnah **comes to teach us** that it is **exempt from the law of the firstborn**.

QUESTION

והמקבל, למא לי?

The Gemara asks: **And** the case of **one who receives** a donkey from a non-Jew, **why do I need** it? This is already covered by the rule of partnership!

ANSWER

משום דקא בעי למיתני והנותן לו בקבלה.

The Gemara answers: It is mentioned only **because the Tanna wants to teach** the next case, which is: **And one who gives his donkey to him in receivership.**

QUESTION

וְהוֹתֵן לוֹ בְּקָבָלָהּ, לָמָּה לִי?

The Gemara asks: **And** the case of **one who gives** his donkey **to him in receivership**, why do I need it?

ANSWER

אֵיזְטְרִיהּ, סָלָק אֲדַעְתָּהּ אֲמִינָא: הוּאִיל וְעִיקָר בְּהֶמָּה דִּישְׂרָאֵל הִיא, לִיקְנָסִיָּהּ,

The Gemara answers: It **was necessary**, for it might enter your mind to say: Since the main animal belongs to the Jew, the Sages **should penalize him** by treating the offspring as a firstborn,

ANSWER

דְּלָמָּא אֲתִי לְאִיחְלוּפֵי בְּבִהֶמָּה אַחֲרִיתִי, קִמְשָׁמַע לֹו.

lest he come to confuse it with another animal that the Jew puts in the care of a non-Jew where the non-Jew has no share in the offspring, in which case the offspring is indeed a firstborn. Therefore, the Mishnah **comes to teach us** that we do not penalize him.

STATEMENT

תַּנּוּ הֵתָם: רַבִּי יְהוּדָה מֵתִיר בְּשִׁבּוּרָהּ, בֶּן בְּתִירָא מֵתִיר בְּסוֹס.

The Gemara cites a related discussion: **We learned in a Mishnah elsewhere** regarding the prohibition of selling large livestock to a non-Jew: **Rabbi Yehuda permits** selling a **damaged animal** that cannot perform labor, and **Ben Beteira permits** selling a **horse** because riding is not a Torah-prohibited labor on Shabbos.

QUESTION

אֵיבָעִיא לְהוֹ: עוּבָר מָה לִי אָמַר רַבִּי יְהוּדָה?

A dilemma was raised before them: What would Rabbi Yehuda say to me regarding selling a **fetus** to a non-Jew?

QUESTION

טַעֲמָא דְּרַבִּי יְהוּדָה הֵתָם דְּשָׂרִי, מִשּׁוּם דְּשִׁבּוּרָהּ, עוּבָר נִמְי שְׁבוּר הוּא.

Is the reason of Rabbi Yehuda there, where he permits the sale, because it is **damaged** and cannot work, and a **fetus** is also considered **damaged** since it cannot perform labor right now?

QUESTION

אוּ דְּלָמָּא: שְׁבוּרָה לֹאוּ הֵינּוּ אוֹרְחִיָּהּ, אֲבָל עוּבָר, כִּיּוֹן דִּהֵינּוּ אוֹרְחִיָּהּ, לֹאוּ שְׁבוּר הוּא?

Or perhaps, a **damaged animal** is **not** in its **natural state**, so it is excluded from the prohibition, **but a fetus**, since **this is its natural state** and it will eventually grow up and work, **is not** considered **damaged**, and therefore it is prohibited to sell it?

PROOF

תָּא שָׁמַע: וְהַמּוֹכֵר לוֹ, אַף עַל פִּי שְׂאִינּוּ רִשְׁאִי. וְלֹא פָּלִיג רַבִּי יְהוּדָה.

The Gemara suggests: **Come and hear** a proof from our Mishnah: "**And one who sells to him** the fetus of his donkey, **even though he is not permitted.**" And Rabbi Yehuda **does not disagree** in the Mishnah to say that it is permitted to sell it! This

implies that Rabbi Yehuda agrees that selling a fetus is prohibited.

REFUTATION

וְלִיטְעָמֵיהּ, הַמְשַׁתְתֵּף לוֹ, וְהַמְקַבֵּל מִמֶּנּוּ, וְהַנּוֹתֵן לוֹ בְּקַבְלָהּ, דִּלְאָ קִתְּנֵי — הֲכִי נָמִי דִּלְאָ פְּלִיג?

The Gemara rejects this: **But according to your reasoning**, regarding the other cases of **one who enters into a partnership with him, and one who receives from him, and one who gives to him in receivership**, where the Mishnah does not teach that Rabbi Yehuda disagrees, **is it also true that he does not disagree** in those cases?

REFUTATION

אֵלָּא — פְּלִיג, וְלֹא קִתְּנֵי. הֲכָא נָמִי — פְּלִיג, וְלֹא קִתְּנֵי.

Rather, he certainly **disagrees** about partnership, **but the Mishnah does not teach** his view here. **Here too**, regarding selling a fetus, **he disagrees, but the Mishnah does not teach** his view.

PROOF

תָּא שְׁמַע: רַבִּי יְהוּדָה אוֹמֵר, הַמְקַבֵּל בְּהֶמָּה מִן הַגּוֹי וְיָלְדָהּ — מַעְלִין אוֹתוֹ בְּשׁוּיּוֹ, וְנוֹתֵן חֲצִי דָמָיו לַכֹּהֵן.

The Gemara suggests: **Come and hear** a proof from a Braisa: **Rabbi Yehuda says, one who receives an animal from a non-Jew to care for and it gave birth to a firstborn, they assess its value, and he gives half of its value to the Kohen** because the Jew's half-share is sanctified.

PROOF

וְהַנּוֹתֵן לוֹ בְּקַבְלָהּ, אִף עַל פִּי שְׂאִינוּ רִשְׁאִי — קוֹנְסִים אוֹתוֹ עַד עֶשְׂרֶה בְּדָמָיו, וְנוֹתֵן כָּל דָּמָיו לַכֹּהֵן.

And one who gives his animal to him in receivership, even though he is not permitted to do so, we penalize him up to ten times its value, and he must give all of its value to the Kohen.

עמוד ב' DAF 2B

QUESTION

מָאי לָאוּ אַעֲוֹבֵר?

The Gemara asks: **What, is it not** referring to the fetus when the baraita says that he is not permitted to give it to the gentile? This would prove that Rabbi Yehuda prohibits selling a fetus to a gentile.

ANSWER

לֹא, אֲבִהֶמָּה.

The Gemara answers: **No**, it is referring to the animal itself, which he is not permitted to sell to a gentile, and that is why he is penalized.

QUESTION

וְהָא "דָּמָיו" קִתְּנֵי!

The Gemara asks: **But doesn't it teach "its value"** in the masculine form, damav, which implies it is referring to the fetus, and not the mother, which would be feminine?

ANSWER

תני "דמיה".

The Gemara answers: Emend the text and **teach "its value"** in the feminine form, *dameha*, referring to the mother.

QUESTION

והא "נותן כל דמיו לפהו" קתני, ואי בהמה — פהו מאי עבידתיה?

The Gemara asks: **But doesn't it teach** that he "gives all of its value to the Kohen"? And if it is referring to the **animal** itself, **what is the Kohen's business** with it? Why should the Kohen receive the value of a non-sanctified mother animal?

ANSWER

הכא במאי עסקינן — כגון דיהיב ליה בהמה מעברתא לפטומה, דמיגו דקנסין ליה אבהמה, קנסין ליה אעופר.

The Gemara answers: **Here we are dealing with** a case such as where he gave him a pregnant animal to fatten it, where the agreement was to split the profits of the animal and the offspring. **Since we penalize him for** handing over **the animal** itself in a prohibited manner, **we also penalize him regarding the fetus**, and therefore he must give the value of the fetus to the Kohen.

PROOF

אמר רב אשי: תא שמע, רבי יהודה מתיר בשבורה, מפני שאינה יכולה להתרפאות.

Rav Ashi said: **Come and hear** a proof from a different baraita: **Rabbi Yehuda permits** selling a **broken** or damaged animal to a gentile **because it is unable to be healed**.

INFERENCE

הא יכולה להתרפאות — אסר,

We deduce from here: **But** if it is **able to be healed**, Rabbi Yehuda **prohibits** selling it.

STATEMENT

והא עופר נמי כ יכול להתרפאות דמי.

And this fetus is also comparable to an animal that is **able to be healed**, since it will eventually grow up and be fit for labor.

RESOLUTION

שמע מינה.

The Gemara concludes: Indeed, **learn from it** that Rabbi Yehuda prohibits selling a fetus to a gentile.

STATEMENT

ואיכא דמתני לה אמתניתין, והמוכר לו, אף על פי שאינו רשאי.

And there are those who teach this entire discussion as referring to our Mishnah: "And one who sells to him, even though he is **not permitted** to do so, the offspring is exempt from the law of the firstborn."

QUESTION

לימא מתניתין דלא כרבי יהודה, דתנן: רבי יהודה מתיר בשבורה!

The Gemara asks: **Shall we say that our Mishnah is not in accordance with Rabbi Yehuda? As we learned** in a Mishnah: **Rabbi Yehuda permits** selling **a broken** animal to a gentile because it cannot work, and a fetus likewise cannot work, so Rabbi Yehuda should permit selling it!

ANSWER

אַפִּילוּ תִּימָא רַבִּי יְהוּדָה — שְׁבוּרָה, לֹא הֵינּוּ אוֹרְחִיהָ; עוֹבֵר, הֵינּוּ אוֹרְחִיהָ.

The Gemara answers: **You may even say** the Mishnah is in accordance with **Rabbi Yehuda**. A **broken** animal is **not in its natural state**, so it is not included in the Rabbinic decree; but a **fetus is in its natural state**, and since it will eventually grow and work, it is included in the prohibition.

PROOF

תָּא שְׁמַע: רַבִּי יְהוּדָה אוֹמֵר: הַמְקַבֵּל בְּהֶמָּה מִן הַגּוֹי וְיָלְדָה — מַעֲלִין אוֹתוֹ בְּשׁוּיוֹ, וְנוֹתֵן חֲצִי דָמָיו לַכֹּהֵן.

Come and hear a proof from a baraita: **Rabbi Yehuda says: One who receives an animal from a gentile** to care for, **and it gave birth** to a firstborn, **they assess its value**, and he gives half of its value to the **Kohen** to redeem his half-share.

STATEMENT

וְהַנּוֹתֵן לוֹ בְּקַבְלָהּ, אִף עַל פִּי שְׂאִינוֹ רֶשְׁאִי — קוֹנְסִין אוֹתוֹ עַד עֲשָׂרָה בְּדָמָיו, וְנוֹתֵן כָּל דָּמָיו לַכֹּהֵן.

And one who gives an animal to a gentile in receivership, even though he is not permitted to do so, we penalize him up to ten times its value, and he gives all of its value to the Kohen.

QUESTION

מָאי לֹא אֶעֱוֹבֶר?

The Gemara asks: **What, is it not** referring to the **fetus** when it says he is not permitted to give it to him?

ANSWER

לֹא, אֲבָהֶמָּה.

The Gemara answers: **No**, it is referring to the **animal** itself.

QUESTION

וְהָא דָּמָיו קִתְּנִי!

The Gemara asks: **But doesn't it teach "its value"** in the masculine form, damav?

ANSWER

תְּנִי "דָּמֶיהָ".

The Gemara answers: Emend the text and **teach "its value"** in the feminine form, damēha.

QUESTION

וְהָא "נוֹתֵן כָּל דָּמָיו לַכֹּהֵן" קִתְּנִי, וְאִי בְּהֶמָּה — כִּהֵן מָאי עֲבִידְתִּיהָ?

The Gemara asks: **But doesn't it teach** that he "gives all of its value to the Kohen"? And if it is referring to the **animal**, what is the **Kohen's business** with it?

ANSWER

הָכָא בְּמַאי עֲסָקִינָן — כְּגוֹן דִּיהִיב בְּהֵמָה מְעַבְרָתָא לְפִטּוּמָהּ, דְּמִיגוּ דְקִנְסִינָן לִיה אֲבֵהֶמָּה — קִנְסִינָן לִיה אַעוּבָר.

The Gemara answers: **Here we are dealing with** a case such as where he gave him a pregnant animal to fatten it, where **since we penalize him for** handing over the animal, we also **penalize him regarding** the fetus.

PROOF

אָמַר רַב אֲשִׁי, תָּא שְׁמַע: רַבִּי יְהוּדָה מְתִיר בְּשִׁבוּרָהּ, מִפְּנֵי שְׂאִינָהּ יָכוֹלָה לְהִתְרַפְּאוֹת.

Rav Ashi said: **Come and hear** a proof: Rabbi Yehuda permits selling a broken animal because it is unable to be healed.

INFERENCE

הָא יָכוֹלָה לְהִתְרַפְּאוֹת — אָסוּר,

We deduce: **But** if it is **able to be healed**, it is **prohibited**.

STATEMENT

וְהָאִי נָמִי כִּיְכוֹל לְהִתְרַפְּאוֹת דְּמִי.

And this fetus is also comparable to an animal that is able to be healed.

RESOLUTION

שְׁמַע מִינָּהּ.

The Gemara concludes: Indeed, **learn from it**.

QUESTION

אִיבְעָנָא לְהוֹ: מָכַר בְּהֵמָה לְעוֹבְרִיהָ, מַאי?

A dilemma was raised before them: If a Jew sold an animal to a gentile only for its fetuses, but kept the mother animal for himself, **what** is the halacha? Is this permitted?

EXPLANATION

תִּיבְעֵי לְרַבִּי יְהוּדָה, תִּיבְעֵי לְרַבָּנָן.

Let the dilemma be raised according to Rabbi Yehuda, and let the dilemma be raised according to the Rabbis.

EXPLANATION

תִּיבְעֵי לְרַבִּי יְהוּדָה: עַד כָּאֵן לָא קָא שְׂרִי רַבִּי יְהוּדָה אֱלָא בְּשִׁבוּרָהּ, דְּלֹא אֶתְיָא לְאִיחַ לּוּפִי, אֲבָל שְׁלֵמָה דְּאֶתְיָא לְאִיחַ לּוּפִי — אָסֵר.

Let the dilemma be raised according to Rabbi Yehuda: Perhaps Rabbi Yehuda only permits the sale in the case of a broken animal, which will not come to be confused with a healthy animal, **but** in the case of a complete, healthy animal sold only for its fetuses, which might come to be confused with selling the entire animal, he prohibits it.

EXPLANATION

אוּ דְלֵמָּא, וּמָה שְׁבוּרָה דְּפִסְקָה מִינֵיהּ, וְכָל שְׂכָן שְׁלֵמָה דְּלֹא פִסְקָה מִינֵיהּ?

Or perhaps, if in the case of a broken animal, which is completely severed from him in ownership, Rabbi Yehuda permits it, then all the more so in the case of a complete animal sold only for its fetuses, which is not completely severed from him, he would permit it?

EXPLANATION

תִּיבְעֵי לְרַבָּנּוּ: עַד כָּאן לֹא קִאָּסְרֵי רַבָּנָן אֲלֵא בְּשִׁבוּרָה, דְּפִסְקָה מִיָּנִיָּה, אֲבָל שְׁלֵמָה דִּלְא פִּסְקָה מִיָּנִיָּה — שָׂרוּ.

Let the dilemma be raised according to the Rabbis: Perhaps the Rabbis only prohibit the sale in the case of a broken animal, which is completely severed from him, but in the case of a complete animal sold only for its fetuses, which is not completely severed from him, they permit it.

EXPLANATION

אוּ דִּלְמָא: וּמָה שְׁבוּרָה דִּלְא אֲתִיָּא לְאִיחַ לופִּי — אָסְרֵי, וְכָל שְׁכֹן שְׁלֵמָה דִּאֲתִיָּא לְאִיחַ לופִּי.

Or perhaps, if in the case of a broken animal, which does not come to be confused with a healthy animal, they prohibit it, then all the more so in the case of a complete animal sold only for its fetuses, which might come to be confused with selling the entire animal, they would prohibit it?

QUESTION

וּטַעְמָא דְּרַבָּנָן מִשּׁוּם הָכִי הוּא? וְהִתְנַיָּא: אָמְרוּ לוֹ לְרַבִּי יְהוּדָה: וְהִלָּא מְרַבִּיעִין עָלֶיהָ וְיוֹלְדֶת!

The Gemara asks: But is the reason of the Rabbis because of this concern of confusion? But isn't it taught in a baraita: They said to Rabbi Yehuda: But don't they mate her and she gives birth?

INFERENCE

אֲלֵמָּא מִשּׁוּם עוֹבְרִיָּה הוּא.

Consequently, the Rabbis' reason for prohibiting the sale of a broken animal is because of its fetuses, which will be born healthy and fit for labor, and not because of confusion!

ANSWER

הָכִי קִעְמָרֵי לִיה: טַעְמָא דִּידָן מִשּׁוּם דִּאֲתִיָּא לְאִיחַ לופִּי בְּכַהֲמָה, אֲלֵא אַתָּה, מַאי טַעְמָא שְׂרִית?

The Gemara answers: This is what they were saying to him: Our reason for prohibiting a broken animal is because it might come to be confused with a healthy animal. But you, what is your reason that you permit it?

EXPLANATION

מִשּׁוּם דֵּאִין יְכוּלָּה לְהִתְרַפְּאוֹת, כְּמֵאן דְּזַבְנָה לְשַׁחֲיטָה דְּמִי.

Is it because she is unable to be healed, so she is considered like one who sold her for slaughter, which is permitted?

OBJECTION

וְהִלָּא מְרַבִּיעִין עָלֶיהָ וְיוֹלְדֶת, וְכִיּוֹן דְּמְרַבִּיעִין עָלֶיהָ וְיוֹלְדֶת — מִשְׁחָה לָּהּ!

But don't they mate her and she gives birth? And since they mate her and she gives birth, the gentile will keep her alive for breeding, and she is not like an animal sold for immediate slaughter!

RESOLUTION

וַאֲמַר לָהֶם: לְכַשְׁתִּלַּד, דְּלֹא מְקַבְּלַת זָכָר.

And Rabbi Yehuda said to them: We are dealing with a case where she cannot give birth, as she does not accept a male.

QUESTION

תָּא שְׁמַע, וְהִנּוּתֵּן לוֹ בְּקַבְּלָהּ, וְלֹא קִתְּנִי: "אַף עַל פִּי שְׂאִינּוּ רִשְׁאִי!"

The Gemara suggests: **Come and hear** a proof from the wording of the baraita: "**And one who gives to him in receivership,**" **and it does not teach: "even though he is not permitted"**! This implies that giving an animal in receivership is permitted l'chatchilah.

OBJECTION

וְלִיטְעָמִיהּ, הִמְשַׁתְּתֵּף לוֹ דְּלֹא קִתְּנִי, הֲכִי נָמִי דְּרִשְׁאִי?

The Gemara responds: **But according to your reasoning**, in the case of **one who enters into a partnership with him**, which the Mishnah **does not teach** is prohibited, **is it also indeed permitted?**

STATEMENT

וְהָא אָמַר אָבוּהּ דְּשִׁמוּאֵל: אָסוּר לְאַדָּם שִׁיעֲשֶׂה שׁוֹתֶפוֹת עִם הַגּוֹי, שְׂמָא יִתְחַיֵּיב לוֹ שְׁבוּעָה וְנִשְׁבָּע לוֹ בְּשֵׁם עֲבוּדָה זָרָה שְׁלוֹ, וְהִתּוֹרָה אָמְרָה: "לֹא יִשְׁמַע עַל פִּיהּ"!

But didn't Shmuel's father say: It is forbidden for a person to form a partnership with a gentile, lest he become obligated to take an oath to him, and he will swear to him by the name of his idol, and the Torah said: "It shall not be heard on your mouth"!

EXPLANATION

אַלָּא, תִּנָּא מְכִירָה, וְהוּא הִדִּין לְשׁוֹתֶפוֹת.

Rather, the Mishnah taught the case of selling, and the same law applies to partnership.

ANSWER

הֲכִי נָמִי, תִּנָּא מְכִירָה וְהוּא הִדִּין לְקַבְּלָנוּת.

So too here, the Mishnah taught selling, and the same law applies to receivership.

EXPLANATION

וּמַאי שְׁנָא מְכִירָה דְּנִקְטָא? דְּעִיקָר מְכִירָה הִיא.

And what is different about selling that it took that case specifically? Because selling is the primary and most common way of transferring ownership.

PROOF

תָּא שְׁמַע: רַבִּי יְהוּדָה אוֹמֵר, הַמְּקַבֵּל בְּהֶמָּה מִן הַגּוֹי וְיָלְדָה — מַעְלִין אוֹתוֹ בְּשׁוּוִיו, וְנוֹתֵן חֲצִי דְמִיּוֹ לַכֹּהֵן.

Come and hear a proof from a baraita: Rabbi Yehuda says: One who receives an animal from a gentile to care for, and it gave birth to a firstborn, they assess its value, and he gives half of its value to the Kohen.

STATEMENT

וְהוֹתֵן בְּקִבְלָהּ, אֲף עַל פִּי שְׂאִינֹו רָשָׁאי — קוֹנְסִין אוֹתוֹ עַד עֲשָׂרָה בְּדָמָיו, וְנוֹתֵן כָּל דָּמָיו לַכֹּהֵן.

And one who gives an animal to a gentile in receivership, even though he is not permitted to do so, we penalize him up to ten times its value, and he gives all of its value to the Kohen.

STATEMENT

וְחֻכָּמִים אוֹמְרִים: כָּל זֶמֶן שֵׁיד הַגּוֹי בְּאֶמְצֶע — פְּטוּרָה מִן הַבְּכוֹרָה.

And the Sages say: As long as the hand of the gentile is in the middle—meaning he has a financial share in the animal—the offspring is exempt from the law of the firstborn.

SUMMARY

The Gemara analyzes the Mishnah's cases, explaining that we need the case of selling a fetus to a non-Jew to teach that even though the Jew did something prohibited by selling a large animal to a non-Jew, we do not penalize him by making the offspring holy. We also need the case of partnership to exclude the shitta of Rabbi Yehuda, who holds that a partnership with a non-Jew is actually obligated in bechorah. The Gemara then discusses Rabbi Yehuda's view on selling a fetus or a damaged animal to a non-Jew, bringing a raaya from a Baraita regarding a Jew who gives his animal to a non-Jew in receivership, where Rabbi Yehuda rules that we penalize the Jew up to ten times the animal's value, which must be given to the Kohen.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is bothered by why the Mishnah needs to list so many different cases of partnerships and transactions with a non-Jew. The Gemara explains that each case is necessary because we might have thought the Chachamim would penalize a Jew who does something he is not supposed to do, like selling or giving an animal to a non-Jew, which removes it from the kedushah of bechorah. We might have thought we should force him to treat the offspring as a firstborn anyway as a penalty. Yet, the halachah is that we do not apply such a penalty here; if the non-Jew has a real share, the exemption of "b'Yisrael" applies, and the kedushah is gone.

Think about what this means for our own avodah. Sometimes we make a mistake, or we do something we know we shouldn't have done, and we feel we have compromised our spiritual standing. The yetzer hara comes and whispers, "Now you have to punish yourself, you have to carry this heavy burden of guilt, or you have to force yourself into an unnatural stringency to make up for it." But Hashem's Torah is precise. There is a time for teshuvah, but there is no room for self-imposed, artificial penalties that only drag us down and confuse our service of Hashem.

When you make a misstep, don't try to fix it by creating your own complicated, heavy rules that Hashem didn't ask of you. Accept the reality of where you are, do teshuvah with a light heart, and move forward in your avodas Hashem with clarity and simplicity.

Today, if you catch yourself feeling guilty over a past mistake, stop and tell yourself: "Hashem wants my honest avodah right now, not my self-imposed guilt or extra burdens. I will serve Him simply and joyfully from where I stand today."

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 פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

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 וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַד־יָד וַיִּחַפְּרוּ וַיִּאֲבָדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שְׁמֶרֶהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרֶה יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מִצֵּתָה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְּדֶה 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.'