

חומש עם רש"י • וזאת הברכה • שלישי

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V'ZOT HABERACHAH • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his final berachos to the shevatim, turning his focus to Yosef HaTzaddik. Moshe bestows a beautiful and rich berachah upon Yosef's portion of Eretz Yisrael, wishing him a land blessed with the finest bounty of the heavens and the earth.

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

פסוק א

Pasuk 1

וְלְיוֹסֵף אָמַר מְבָרֶכֶת יְהוָה אֲרָצוֹ מִמֶּגֶד שָׁמַיִם מִטָּל וּמִתְהוֹם
and from the deep from dew heaven with the bounty of be his land Hashem blessed of he said And of Yosef
רֶכֶּצֶת תַּחַת:
below that couches

רש"י

מִבְּרֶכֶת ה' אֲרָצוֹ. שְׁלֹא הָיְתָה בְּנַחֲלַת הַשְּׁבָטִים אֶרֶץ מְלֵאָה כָּל טוֹב
goodness all full of a land the tribes in the inheritance of was there that not is his land Hashem From the blessing of
כְּאֲרָצוֹ שֶׁל יוֹסֵף עֵי' סִפְרֵי:
Sifrei see Yosef of like the land of

רש"י

מִמֶּגֶד. לְשׁוֹן עֲדָנִים וּמֶתֶק:
and sweetness delicacies an expression of From the sweetness

רש"י

וּמִתְהוֹם. שֶׁתְּהוֹם עוֹלָה וּמִלַּחֲלַח אוֹתָהּ מִלְמָטָה; אֵת מוֹצֵא בְּכָל הַשְּׁבָטִים בְּרֶכְתּוֹ
the blessing of the tribes in all of find you from below it and moistens ascends for the deep and from the deep
שֶׁל מֹשֶׁה מֵעֵין בְּרֶכְתּוֹ שֶׁל יַעֲקֹב:
Yaakov the blessing of similar to Moshe

פסוק ב

Pasuk 2

וּמִמֶּגֶד תְּבוֹאֹת שֶׁמֶשׁ וּמִמֶּגֶד גֶּרֶשׁ יְרֵחִים:
the moons of the yield of and from the sweetness the sun of the crops of and from the sweetness

רש"י

וממגד תבואת שמש. שְׁהִיְתָה אֶרְצוֹ פְּתוּחָה לַחֲמָה וּמִמֶּתְקַת הַפְּרוֹת סִפְרֵי :
Sifrei the fruits and it sweetened to the sun open his land for was of the sun of the yield and from the sweetness

רש"י

גרש ירחים. יֵשׁ פְּרוֹת שֶׁהַלְבָּנָה מְבַשְּׁלֶתָן וְאֵלּוּ הֵן קִשּׁוּאֵין וּדְלוּעִין;
and melons cucumbers are they and these ripens them that the moon fruits there are the moons the yield of
ד"א — גרש ירחים. שֶׁהָאָרֶץ מְגַרֶשֶׁת וּמוֹצִיָּאָה מִחֹדֶשׁ לַחֹדֶשׁ:
to month from month and produces puts forth that the earth the moons the yield of another explanation

פסוק ג

Pasuk 3

וּמֵרֹאשׁ הַרְרֵי קָדֶם וּמִמֶּגֶד גְּבְעוֹת עוֹלָם:
eternity of the hills of and from the bounty old of the mountains of and from the best

רש"י

ומראש הררי קדם. וּמִבְרַכַּת מֵרֹאשִׁית בְּשׂוּל הַפְּרוֹת, שֶׁהַרְרֵיהֶן מְקֻדְמִין
are earliest because its hills the fruits ripening of from the earliest and it is blessed ancient times of the hills of And from the first
לְבַכֵּר בְּשׂוּל פְּרוֹתֵיהֶם. ד"א — מְגִיד שֶׁקֹּדְמָה בְּרִיאָתָן לְשָׂאָר
to the rest of their creation that was prior this tells another explanation their fruits the ripening of to bring first-fruits
הָרִים שָׁם :
there the hills

רש"י

גבעות עולם. גְּבְעוֹת הָעוֹשׂוֹת פְּרוֹת לְעוֹלָם וְאֵינָן פּוֹסְקוֹת מֵעַצֵּר הַגְּשָׁמִים:
the rains from withholding of cease and they do not forever fruits that make hills eternity hills of

פסוק ד

Pasuk 4

וּמִמֶּגֶד אֶרֶץ וּמִלְאָה וְרִצּוֹן שְׁכֵנִי סִנְהַ תְּבוֹאָתָהּ
may it come the bush the One Who dwells in and the favor of and its fullness earth and from the bounty of
לְרֹאשׁ יוֹסֵף וּלְקֹדֶקֶד נִזִּיר אֶחָיו:
his brothers the separated of and upon the crown of Yosef upon the head of

רש"י

ורצון שכני סנה. כְּמוֹ שׁוֹכֵן סִנְהַ; וּתְהֵא אֶרְצוֹ מְבֻרַכֶּת
blessed his land and may it be the thorn-bush He Who dwells in like the thorn-bush He Who dwells in and the favor of
מִרְצוֹנוֹ וְנִחַת רֹחוֹ שֶׁל הַקֹּדֶקֶד הַנִּגְלָה עָלַי תְּחִלָּה בְּסִנְהַ:
in the thorn-bush initially to me Who revealed Himself the Holy One blessed be of of the spirit and satisfaction from the favor
He

רש"י

רצון. נִחַת רוּחַ וּפְיוּס, וְכֵן כָּל רִצּוֹן שֶׁבַּמִּקְרָא:
that is in Scripture will every and so and appeasement of spirit satisfaction Will

רש"י

תבואתה. בְּרָכָה זו לראש יוסף :

Yosef on the head of this blessing let it come

רש"י

נזיר אחיו. שֶׁהִפָּרַשׁ מֵאֶחָיו בְּמִכִּירוֹתוֹ עֵי ספרי :

Sifrei see by his sale from his brothers who was separated his brothers the crown of

פסוק ה

Pasuk 5

בְּכוֹר שׁוֹרוֹ הָדָר לוֹ וְקַרְנָיו רָאם קַרְנָיו בָּהֶם עַמִּים יִנָּגַח

he shall gore peoples with them his horns a wild ox are and the horns of to him majesty is his bull The firstborn of

יַחְדָּו אֶפְסֵי אֶרֶץ וְהֵם רַבְבוֹת אֶפְרַיִם וְהֵם אֲלָפֵי מְנַשֶּׁה:

Manasseh the thousands of and they are Ephraim the myriads of and they are the earth the ends of together to

רש"י

בְּכוֹר שׁוֹרוֹ. יֵשׁ בְּכוֹר שֶׁהוּא לְשׁוֹן גְּדֻלָּה וּמַלְכוּת, שֶׁנֶּאֱמַר "אֶף אֲנִי בְּכוֹר

a firstborn I even as it is said and sovereignty greatness an expression of that it is firstborn there is his ox The firstborn of

אֶתְנִיחוֹ" תהילים פ"ט, וְכֵן "בְּנִי בְּכָרִי יִשְׂרָאֵל" שְׁמוֹת ד' — מֶלֶךְ הַיּוֹצֵא

who emerges the king 4 Shemos is Yisrael my firstborn my son and similarly 89 Tehillim will make him

מִמֶּנּוּ, וְהוּא יְהוֹשֻׁעַ שֶׁכָּחוֹ קָשָׁה כְּשׁוֹר לְכַבֵּשׁ פְּמָה מְלָכִים:

kings many to conquer like an ox mighty whose strength is Yehoshua and he is from him

רש"י

הָדָר לוֹ. נָתוּן לוֹ, שֶׁנֶּאֱמַר "וְנָתַתָּה מִהוֹדְךָ עָלָיו" בַּמִּדְבָּר כ"ז :

27 Bamidbar upon him of your majesty and you shall place as it is said to him is given to him Splendor

רש"י

וְקַרְנֵי רָאם קַרְנָיו. שׁוֹר כָּחוֹ קָשָׁה, וְאִין קַרְנָיו נָאוֹת, אֲבָל רָאם קַרְנָיו

its horns a re'em but are beautiful its horns but not is mighty its strength an ox are his horns a re'em and the horns of

נָאוֹת וְאִין כָּחוֹ קָשָׁה, נָתַן לַיהוֹשֻׁעַ כָּחוֹ שֶׁל שׁוֹר וְיִפִּי קַרְנֵי רָאם

a re'em the horns of and the beauty of an ox of the strength to Yehoshua He gave is mighty its strength but not are beautiful

ספרי :

Sifrei

רש"י

אֶפְסֵי אֶרֶץ. שְׁלוֹשִׁים וְאַחַד מְלָכִים אֲפָשָׁר שֶׁכֻּלָּם מֵאֶרֶץ יִשְׂרָאֵל הָיוּ? אֵלָּא

rather were Yisrael from the land of that all of them is it possible kings and one thirty the earth ends of

אִין לָהּ כָּל מֶלֶךְ וְשִׁלְטוֹן שֶׁלֹּא קָנָה לוֹ פְּלִטְרִין וְאַחֲזָה בְּאֶרֶץ יִשְׂרָאֵל

Yisrael in the land of and a holding a palace for himself acquire who did not and ruler king any to you there is not

שֶׁחֲשׂוּבָה לְכֻלָּם הִיא, שֶׁנֶּאֱמַר יִרְמְיָהוּ ג' "נָחֳלֶת צָבִי צְבָאוֹת גּוֹיִם" עֵי ספרי

Sifrei see nations hosts of desire of an inheritance of three Yirmeyahu as it is said it is to all of them because esteemed

:

רש"י

והם רבבות אפרים. אותם המנגחים הם הרבבות שהרג יהושע שבא
who came Yehoshua whom slew the myriads they are who were gored those Ephraim are the myriads of And they

מאפרים:
from Ephraim

רש"י

והם אלפי מנשה. הם האלפים שהרג גדעון במדין שנאמר שופטים ח' "וזבח
and Zebah eight Shoftim as it is said in Midian Gideon that killed the thousands they Manasseh the thousands of and they

וצלמנע בקרקר וגו':
etcetera were in Karkor and Zalmunna

CHAPTER SUMMARY

The aliyah details the specific blessings given to Yosef, including the dew of the heavens, the deep waters below, the sweet fruits ripened by the sun and the moon, and the ancient mountains and hills. Moshe invokes the favor of Hashem Who appeared in the burning bush, wishing these blessings upon Yosef, the leader of his brothers. The berachah concludes by praising Yosef's strength, comparing his power to a mighty wild ox that will gore the nations to the ends of the earth, representing the tens of thousands of Ephraim and the thousands of Menashe.

למעשה WHAT TO TAKE HOME

The Torah is coming to be mechadesh a beautiful yesod in the berachah of Yosef HaTzaddik. Moshe Rabbeinu blesses Yosef's land with the ultimate bounty, mentioning the sun, the moon, the ancient mountains, and the fullness of the earth. But then, right in the middle of all this physical abundance, the pasuk adds a crucial phrase: "u'retzon shochney sneh", and the favor of Hashem Who dwells in the bush. Rashi explains that this refers to Hashem's goodwill and desire, which was first revealed to Moshe in the burning bush.

Lichoira, we have to ask, what is the connection between the physical wealth of Yosef's land and the burning bush? The teretz is that Yosef's special koach was always the ability to take the physical world and connect it directly to the Ruchniyus of Hashem. Yosef was in Mitzrayim, running the entire economy of the superpower of the world, yet he remained Yosef HaTzaddik. The Torah is teaching us that the real berachah of physical abundance is only when it is saturated with "retzon shochney sneh", when we remember Hashem in the middle of our daily business, our food, and our material success.

Mimeila, when we go out to work, eat a good meal, or enjoy the physical comforts of this world, we cannot let it become a separate, cold existence. We have to bring the warmth of the burning bush, the fire of Torah and dveykus in Hashem, into our physical endeavors. The physical is just a vessel to reveal Hashem's presence in the world.

Today, when you sit down to eat or engage in your daily business, take ten seconds before you start to think: "I am doing this to have the strength to serve Hashem." Bring the fire of the "sneh" into your physical day.

דף יומי • בכורות • דף ד'

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THE SUGYA

We begin the daf with a deep dive into the wording of our Mishnah, where the Gemara is bothered by a basic kasha: How could the Mishnah say that the Kohanim and Levi'im themselves exempted the firstborn donkeys of the Yisraelim in the midbar? The Torah explicitly tells us that it was the animals of the Levi'im that exchanged and exempted the animals of the Yisraelim, while the Levi'im themselves only exchanged the firstborn sons! To resolve this, the Gemara brings a beautiful shakla v'tarya between Abaye and Rava, who offer different ways to read the Mishnah's laining and establish the source for why Kohanim and Levi'im are exempt from redeeming their own firstborn sons and donkeys.

As the sugya develops, we explore the mechanics of these exemptions. The Gemara raises several powerful kashas on both Abaye and Rava, questioning whether these exemptions should only apply to those specific Levi'im who were actually counted and active in the midbar exchange. Through this, we clarify the halachic status of a female Levite's son, the status of Aharon HaKohen who was excluded from the census, and how we know these exemptions apply for all generations. Finally, the Gemara pivots to analyze the source for using a lamb to redeem firstborn donkeys in the midbar, comparing it to the silver used for redeeming firstborn sons.

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עמוד א' DAF 4A

GEMARA

גמ'

The **Gemara** begins by analyzing the wording of our Mishnah:

QUESTION

אינהו פטרי?!

Did **they**, the Kohanim and Levi'im themselves, **exempt** the firstborn donkeys of the Yisraelim in the midbar?

EXPLANATION

אדם — אדם פטר, בהמה — בהמה פטרה,

With regard to **man**, the Levi'im as **man exempted** the firstborn of the Yisraelim; but with regard to **animal**, the **animal** of the Levi'im **exempted** the firstborn donkeys of the Yisraelim,

PROOF

דכתיב: "קח את הלויים תחת בכור בכני ישראל ואת בהמת הלויים תחת בהמתם!"

as it is written in the Torah: "Take the Levites in place of all the firstborn among the children of Israel, and the animals of the Levites in place of their animals"! So how can the Mishnah say that the Levi'im themselves exempted the donkeys?

ANSWER

אמר אב"י, הכי קאמר:

Abaye said, the Mishnah is not talking about how they exempted the Yisraelim, but rather **this is what it is saying**:

EXPLANATION

כהנים ולוים פטורין בהמתם מקל וחומר —

The **Kohanim and Levi'im** are **exempt** from the obligation of redeeming **their animals**, meaning their own firstborn donkeys, and this is derived **from an a fortiori inference**:

PROOF

אם הפקיעה בהמתם של לוים בהמה של ישראל במדבר, דין הוא שתפקיע את של עצמן.

If the **animals of the Levites**, meaning their sheep, **exempted the animals of the Israelites in the wilderness** from their firstborn status, **it is logical that they should exempt their own** firstborn donkeys from this status.

OBJECTION

אמר ליה רבא: והא "פטרו" אינהו קתני!

Rava said to him: How can you say the kal v'chomer is about their animals? **But doesn't** the Mishnah **teach** that "they", meaning the Levi'im themselves, **exempted** the firstborns? The language refers to the people, not their animals!

OBJECTION

ועוד, אם איתא, אפילו מבכור בהמה טהורה נפטרו!

And furthermore, if it is so that their animals are exempt because of this kal v'chomer, then **even from the firstborn of a kosher animal they should be exempt**, since their kosher animals also exempted those of the Yisraelim!

OBJECTION

אלמה תנו: לא נפטרו מבכור בהמה טהורה, אלא מפדיון הבן ופטר חמור?

Why then did we learn in a Mishnah later on: The Kohanim and Levi'im were **not exempted from the firstborn of a kosher animal**, but only from the redemption of the son and the firstborn of a donkey?

ANSWER

אלא אמר רבא, הכי קאמר:

Rather, Rava said, **this is what** the Mishnah is saying:

EXPLANATION

כהנים ולוים פטרו הן עצמן מקל וחומר,

The **Kohanim and Levi'im exempted themselves** from the redemption of their own firstborn sons **from an a fortiori inference**:

PROOF

אם הפקיעה קדושתן של לוים קדושת של ישראל במדבר, לא יפקיע את של עצמן?

If the sanctity of the Levites exempted the sanctity of the Israelites' firstborns in the wilderness, should it not exempt their own firstborn sons?

QUESTION

אֲשֶׁכַּח אָדָם, בְּהֵמָה טְמֵאָה מִנֶּלֶךְ?

The Gemara asks: **We have found** a source for the exemption of **man**, meaning the Levi'im's own firstborn sons; but **from where do we know** that their **non-kosher animal**, the donkey, is also exempt?

ANSWER

אָמַר קָרָא: "אַךְ פֶּדֶה תִּפְדֶּה אֶת בְּכוֹר הָאָדָם וְאֶת בְּכוֹר הַבְּהֵמָה הַטְּמֵאָה תִּפְדֶּה",

The verse states: "But you shall surely redeem the firstborn of man, and the firstborn of the non-kosher animal you shall redeem."

EXPLANATION

כָּל שֶׁיִּשְׁנֹו בְּכוֹר אָדָם — יִשְׁנֹו בְּכוֹר בְּהֵמָה טְמֵאָה, וְכָל שֶׁאֵינֹו בְּכוֹר אָדָם — אֵינֹו בְּכוֹר בְּהֵמָה טְמֵאָה.

This juxtaposition teaches: **Anyone who is subject to the firstborn of man is subject to the firstborn of a non-kosher animal, and anyone who is not subject to the firstborn of man is not subject to the firstborn of a non-kosher animal.** Since Levi'im are exempt from redeeming their sons, they are exempt from redeeming their donkeys.

OBJECTION

אָמַר לִיָּה רַב סַפְרָא לְאַבְיִי: לְדִידָךְ דְּאִמְרַת בְּהֵמָתָם,

Rav Safra said to Abaye: According to your view, where you say that the exemption of their donkeys is derived from the kal v'chomer of their animals,

OBJECTION

בְּן לִוִּי דִּהְוָה לִיָּה שֶׁה דְּאִפְקַע — לִיָּה שֶׁה דְּלִיָּפְקַע — לֹא לִיָּפְקַע!

then a **Levite who had a sheep that exempted** a Yisrael's donkey in the midbar, **let his own donkey be exempted**; but one **who did not have a sheep that exempted** a Yisrael's donkey, **let him not be exempted**! Why are all Levi'im exempt?

OBJECTION

בִּין לְדִידָךְ, בִּין לְרַבָּא,

Furthermore, **both according to you and according to Rava**, who agree that the exemption is based on the exchange in the midbar,

OBJECTION

בְּן חֹדֶשׁ דְּאִפְקַע — לִיָּה שֶׁה דְּלֹא אִפְקַע — לֹא לִיָּפְקַע!

a Levi who was **a month old** in the midbar, **who exempted** a Yisrael, **let him be exempted**; but one who was **less than a month old**, **who did not exempt** a Yisrael, **let him not be exempted**!

OBJECTION

לִוִּיָּה לֹא תִיָּפְקַע?

And also, a son born to a **female Levite**, should he **not be exempted** from redemption, since women were not counted to exempt the Yisraelim?

OBJECTION

אֵלֶּמָּה אָמַר רַב אֲדָא בַּר אֲהָבָה: לְוִיָּה שֶׁיָּלְדָה — בְּנָה פֶטוּר מִחֲמֵשׁ סְלָעִים?

Why then did Rav Adda bar Ahava say: A female Levite who gave birth, her son is exempt from the five sela'im of redemption?

ANSWER

הָא לָא מְשִׁיא, כְּדָמַר בְּרִיָּה דְרַב יוֹסֵף מִשְׁמִיָּה דְרַבָּא, דְּאָמַר:

The Gemara answers: **This last point is not difficult**, as Mar the son of Rav Yosef said in the name of Rava, who said:

EXPLANATION

”פֶּטֶר רַחֵם” בְּפֶטֶר רַחֵם תִּלְה רַחֲמָנָא.

The Torah uses the term “**firstborn of the womb**”, which means the **Merciful One** made it dependent on the **womb** of the mother. Since she is a Levi, the child is exempt.

OBJECTION

וְאַהֲרֹן שֶׁלֹּא הָיָה בְּאוֹתוֹ מִנִּין — לָא לִיפְקֹעַ!

Rav Safra continues his challenge: **And Aaron**, who was **not in that count** of the Levi'im, let him not be exempted!

PROOF

דְּתַנְיָא: לָמָּה נִקּוּד עַל ”אַהֲרֹן” שֶׁבַחֹמֶשׁ הַפְּקוּדִים — שֶׁלֹּא הָיָה בְּאוֹתוֹ מִנִּין.

As it is taught in a Braisa: Why are there dots over the name “Aaron” in the Book of Numbers? To teach that he was not in that count of the Levi'im who exchanged the Yisraelim.

ANSWER

אָמַר קְרָא: ”הַלְוִיִּם”, הוֹקְשׁוּ כָּל הַלְוִיִּם זֶה לָזֶה.

The verse states: “**The Levites**”, which teaches that **all the Levites** are compared to one another. Therefore, even those who were not in the count are exempt.

QUESTION

כֹּהֲנִים מְנִלִּין?

The Gemara asks: **From where do we know** that the **Kohanim** are also exempt?

ANSWER

כְּדִרְבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי:

It is in accordance with the teaching of Rabbi Yehoshua ben Levi, as Rabbi Yehoshua ben Levi said:

EXPLANATION

בְּעֶשְׂרִים וְאַרְבָּעָה מְקוֹמוֹת נִקְרְאוּ כֹהֲנִים ”לְוִיִּם”, וְזֶה אֶחָד מֵהֶן: ”וְהַכֹּהֲנִים הַלְוִיִּם בְּנֵי צְדוֹק”.

In twenty-four places in Tanach the Kohanim are called "Levites", and this is one of them: "But the Kohanim, the Levites, the sons of Tzadok." Therefore, they are included in the exemption of the Levi'im.

עמוד ב' DAF 4B

QUESTION

ולדורות מנלן?

The Gemara asks: **And for generations, from where do we** derive that the Kohanim and Levi'im are exempt from the firstborn obligation?

ANSWER

אמר קרא: "והיו לי הלויים", "והיו" — בהווייתן יהו.

The verse states: "And the Levi'im shall be Mine." The word "and they shall be" teaches that **in their current state of being they shall** remain, meaning their exemption continues for all generations.

QUESTION

וממאי דבשה?

The Gemara asks: **And from where** do we know **that** the redemption of the firstborn donkeys in the wilderness was done specifically **with a lamb**?

ANSWER

אמר רב חסדא: נאמר כסף לדורות, ונאמר שה לדורות.

Rav Chisda said: "Silver" is mentioned for future generations regarding the redemption of a firstborn son, and "lamb" is mentioned for future generations regarding the redemption of a firstborn donkey.

EXPLANATION

מה כסף האמור לדורות — בו פדו לדורות, בו פדו לאותה שעה,

We compare them: **Just as silver which is mentioned for future generations, with it they redeemed for future generations, and with it they redeemed at that time** in the wilderness for the surplus firstborn,

EXPLANATION

אף שה האמור לדורות — בו פדו לדורות, בו פדו באותה שעה.

so too, the lamb which is mentioned for future generations, with it they redeemed for future generations, and with it they redeemed at that time in the wilderness.

OBJECTION

מה לכסף — שכן פודין בו הקדשות ומעשר שני!

The Gemara challenges this comparison: **What** is unique **about silver**? Indeed, **we redeem with it consecrated items and Second Tithe**, which is not the case with a lamb! Therefore, we cannot learn the rule of a lamb from silver.

ANSWER

אָלֹא, אָמַר קְרָא: "אַךְ פֶּדֶה תִּפְדֶּה אֶת בְּכוֹר הָאָדָם וְאֶת בְּכוֹר הַבְּהֵמָה הַטְּמֵאָה תִּפְדֶּה",

Rather, the verse states: "But you shall surely redeem the firstborn of man, and the firstborn of the impure animal you shall redeem."

EXPLANATION

מָה בְּכוֹר אָדָם לֹא חִלְקֶת בֵּין לְדוֹרוֹת בֵּין לְאוֹתָהּ שְׁעָה — בְּכֶסֶף,

The Torah juxtaposes them: Just as by the firstborn of man you did not differentiate between the law for future generations and the law for that time, as both were redeemed with silver,

EXPLANATION

אֲףִי בְּהֵמָה טְמֵאָה לֹא תַחְלוּק בּוֹ בֵּין לְדוֹרוֹת בֵּין לְאוֹתָהּ שְׁעָה — בְּשֶׁה.

so too, by the impure animal you should not differentiate in its redemption between the law for future generations and the law for that time, and both must be redeemed with a lamb.

STATEMENT

אָמַר רַבִּי חֲנִינָא: שֶׁהָאֶחָד שֶׁל בֶּן לֵוִי פָטַר בָּמָה פְּטָרִי חֲמוּרִים מִיִּשְׂרָאֵל.

Rabbi Chanina said: One lamb of a Levite exempted several firstborn donkeys of Israelites in the wilderness.

PROOF

אָמַר אֲבַיִי: תִּדַּע, שֶׁהָרִי מִנָּה הִכְתוּב עוֹדְפִים בָּאָדָם, וְלֹא מִנָּה עוֹדְפִין בְּבְהֵמָה.

Abaye said: Know that this is so, for the verse enumerated the surplus in humans, where there were 273 extra Israelite firstborns, but it did not enumerate any surplus in animals. This proves that the Levites' animals must have exempted multiple Israelite animals.

QUESTION

מִמָּאֵי? דִּילְמָא לֹא הָוִי נִפְיִשִּׁי לְהוּ בְּהֵמוֹת טוֹבָא?

The Gemara asks: From where is this proven? Perhaps they did not have many animals, and the Israelite firstborn donkeys did not actually outnumber the Levites' lambs?

ANSWER

לֹא סָלְקָא דַּעְתָּךְ! דְּכַתִּיב: "וּמִקְנֵה רֶב הָיָה לְבְנֵי רְאוּבֵן וְלְבְנֵי גָד".

The Gemara answers: Do not let this enter your mind! For it is written: "And a great multitude of livestock belonged to the children of Reuven and the children of Gad." So they certainly had many animals.

QUESTION

דִּילְמָא אֲפִילוּ הִבִּי, פְּשוּטִים דְּלוּיִם הָווּ קִיִּימִי לְבִהְדִּי בְּכוֹרֵי יִשְׂרָאֵל!

The Gemara asks: Perhaps even so, the non-firstborn animals of the Levites stood in equal number against the firstborn animals of the Israelites, and it was a one-to-one exchange?

ANSWER

אָמַר קְרָא: "וְאֵת בְּהֵמַת הַלְוִיִּם תַּחַת בְּהֵמָתָם", בְּהֵמָה אַחַת תַּחַת בְּהֵמוֹת הָרַבָּה.

The verse states: "And the animal of the Levites in exchange for their animals." The singular word "animal" implies one animal of the Levites was exchanged for many animals of the Israelites.

QUESTION

וַאֲימָא בְּהֶמְהָ רַבָּה?

The Gemara asks: **But say** that the singular word "animal" is a collective noun referring to **many animals**, just as we find in the verse "and many animals"?

ANSWER

אִם כֵּן, לִיכְתּוּב קָרָא אוֹ "בְּהֶמְהָ תַּחַת בְּהֶמְהָ" אוֹ "בְּהֶמְתָּם תַּחַת בְּהֶמְתָּם!"

The Gemara answers: **If so, let the verse write either "animal in exchange for animal" or "their animals in exchange for their animals"!**

EXPLANATION

מַאי "בְּהֶמְתָּם... תַּחַת בְּהֶמְתָּם"? שָׁמַע מִינָּהּ חֵד פֶּטֶר טוֹבָא.

What is the meaning of "the animal of the Levites in exchange for their animals"? Learn from this that one animal of a Levite exempted many Israelite animals.

PROOF

אָמַר רַבָּא, אֲרִי אֶנָּן נָמִי תִּגְיָנָא: וּפְדָהּ בּוֹ פְּעָמִים הָרַבָּה.

Rava said: We also learned a support for this in our Mishnah: And he may redeem with it many times, if he returns the lamb to the Kohen and buys it back.

EXPLANATION

וְרַבִּי חֲנִינָא טַעֲמָא דְּמִתְּנִיתִין מִפְּרָשׁ, וְהָכִי קֹאֲמְרִי: מַאי טַעֲמָא פְּדָהּ בּוֹ פְּעָמִים הָרַבָּה? מִשּׁוּם דְּשָׁה אֶחָד שָׁל בֶּן לֵוִי פּוֹטֵר כַּמָּה פְּטוּרֵי חֲמוּרִים שֶׁל יִשְׂרָאֵל.

And Rabbi Chanina is explaining the reason of the Mishnah, and this is what he is saying: What is the reason that one may redeem with it many times? Because one lamb of a Levite exempted several firstborn donkeys of Israelites in the wilderness, showing that a single lamb has the power to exempt multiple firstborns.

STATEMENT

אֵיתָמַר, רַבִּי יוֹחָנָן אָמַר: קֳדָשׁוֹ בְּכוֹרוֹת בְּמִדְבָּר, וְרִישׁ לָקִישׁ אָמַר: לֹא קֳדָשׁוֹ בְּכוֹרוֹת בְּמִדְבָּר.

It was stated: Rabbi Yochanan said: The firstborns were sanctified in the wilderness; and Reish Lakish said: The firstborns were not sanctified in the wilderness.

EXPLANATION

רַבִּי יוֹחָנָן אָמַר: קֳדָשׁוֹ בְּכוֹרוֹת בְּמִדְבָּר, דִּרְחֻמָּנָא אָמַר לִיקְדָּשׁוֹ, דְּכָתִיב: "קֳדָשׁ לִי כָּל בְּכוֹר."

Rabbi Yochanan said: The firstborns were sanctified in the wilderness, because the Merciful One said they should be sanctified, as it is written: "Sanctify to Me every firstborn."

EXPLANATION

וְרִישׁ לָקִישׁ אָמַר: לֹא קִדְּשׁוּ בְּכוֹרוֹת בַּמִּדְבָּר, מִדִּכְתִּיב: "וְהָיָה כִּי יָבִיֵאֲךָ", וְכִתִּיב בְּתַרְיָה: "וְהִעֲבַרְתָּ", מִכָּל דִּמְעִיקָרָא לֹא קָדוֹשׁ.

And Reish Lakish said: The firstborns were not sanctified in the wilderness, because it is written: "And it shall be when He brings you," and it is written after it: "And you shall set apart." By inference, initially in the wilderness they were not sanctified.

OBJECTION

אִתִּיבִיָּה רַבִּי יוֹחָנָן לְרִישׁ לָקִישׁ: עַד שֶׁלֹּא הוּקָם הַמִּשְׁכָּן הָיוּ בָּמוֹת מוֹתָרוֹת וְעֹבֹדָה בְּבָכוֹרוֹת!

Rabbi Yochanan challenged Reish Lakish: Before the Tabernacle was erected, high places were permitted and the service was performed by the firstborns! This shows they were sanctified in the wilderness.

ANSWER

אָמַר לִיָּה: בָּאוּתָן שְׂיֻצָאוֹ מִמִּצְרַיִם.

Reish Lakish said to him: That refers to those firstborns who left Egypt, who were already sanctified, but not to those born in the wilderness.

INFERENCE

הֲכִי נִמִּי מִסֵּתֶפְרָא, דָּאִי לֹא תִימָא הָכִי, בֶּן שָׁנָה בֶּר מֵיַעֲבַד עֹבֹדָה הוּא?

The Gemara notes: This also stands to reason, for if you do not say so, is a one-year-old child fit to perform the Temple service? Since the Mishkan was built one year after leaving Egypt, any firstborn born in the wilderness would be too young.

QUESTION

וּדְקָאֲרִי לָהּ, מַאי קָאֲרִי לָהּ?

The Gemara asks: And the one who asked this challenge, why did he ask it? He surely knew a one-year-old cannot perform the service!

EXPLANATION

הֲכִי קָא קִשְׁיָא לִיָּה: אִי אָמַרְתָּ בְּשִׁלְמָא דְלֹא פָּסִיק קְדוּשַׁתִּיָּהוּ — הֲנָה דִּמְעִיקָרָא נִמִּי לֹא פִקְעָא קְדוּשַׁתִּיָּהוּ, אֶלָּא אִי אָמַרְתָּ דְּפָסִיק קְדוּשַׁתִּיָּהוּ — הֲנָה דִּמְעִיקָרָא נִמִּי פִקְעָא לִיָּה קְדוּשַׁתִּיָּהוּ.

The Gemara answers: This is what was difficult for him: Granted if you say that their sanctity did not cease in the wilderness, then those original ones also did not lose their sanctity. But if you say that their sanctity ceased for those born in the wilderness, then those original ones should also have lost their sanctity!

ANSWER

וְאִידֵּךְ: דְּקָדוֹשׁ — קָדוֹשׁ, דְּלֹא קָדוֹשׁ — לֹא קָדוֹשׁ.

And the other, Reish Lakish, would answer: Those that were sanctified in Egypt remained sanctified; those that were not sanctified in the wilderness were not sanctified.

OBJECTION

אִתִּיבִיָּה: אוֹתוֹ הַיּוֹם שֶׁהוּקָם הַמִּשְׁכָּן, קָרְבוּ בּוֹ לָהֶם בִּישְׂרָאֵל נְדָרִים וּנְדָבוֹת, חֲטָאוֹת וְאַשְׁמוֹת, בְּכוֹרוֹת וּמַעֲשָׂרוֹת.

Rabbi Yochanan challenged him: On the day the Tabernacle was erected, Israel offered vows, free-will offerings, sin offerings, guilt offerings, firstborns, and tithes. This shows firstborns were offered in the wilderness!

ANSWER

הָכִי נָמִי — בְּאוֹתָן שֶׁיֵּצְאוּ מִמִּצְרַיִם.

Reish Lakish answers: Here too, it refers to those firstborns who left Egypt.

INFERENCE

וּמִיָּנָה: אוֹתוֹ הַיּוֹם הוּא דְקָרוֹב, מִיָּכֵן וְאֵילָּה לֹא קָרוֹב!

The Gemara asks: But from this Baraisa itself we see: On that day they were offered, but from then on they were not offered! This supports Reish Lakish.

OBJECTION

אִיכָּא דְאָמְרִי: אֵיתִיבִיהּ רִישׁ לְקִישׁ לְרַבִּי יוֹחָנָן: אוֹתוֹ הַיּוֹם שֶׁהוּקָם הַמִּשְׁכָּן קָרְבוּ לָהֶם יִשְׂרָאֵל
נְדָרִים וְנִדְבוֹת חֲטָאוֹת וְאַשְׁמוֹת בְּכוֹרוֹת וּמַעֲשָׂרוֹת. אוֹתוֹ הַיּוֹם — אֵין, מִיָּכֵן וְאֵילָּה — לֹא!

There are those who say a different version: Reish Lakish challenged Rabbi Yochanan: On the day the Tabernacle was erected, Israel offered vows, free-will offerings, sin offerings, guilt offerings, firstborns, and tithes. On that day, yes, but from then on, no! This proves firstborns were not offered in the wilderness.

ANSWER

אִימָא: מֵאוֹתוֹ הַיּוֹם וְאֵילָּה.

Rabbi Yochanan answers: Say and correct the text to read: From that day onward they offered them.

EXPLANATION

וּמֵאִי קָמַשְׁמַע לָן? מֵאוֹתוֹ הַיּוֹם — אֵין, מַעֲיָקְרָא — לֹא. אֵלמָא חוֹבוֹת בְּבִמְה לֹא קָרוֹב.

And what does this teach us? From that day when the Mishkan was built, yes, they offered them, but originally on private altars, no. Consequently, obligatory offerings were not offered on a private altar.

OBJECTION

תָּא שְׁמַע, נִמְצְאָתָא אַתָּה אוֹמֵר: בְּשְׁלֹשָׁה מְקוֹמוֹת קִדְּשׁוּ בְכוֹרוֹת לְיִשְׂרָאֵל — בְּמִצְרַיִם, וּבְמִדְבָּר,
וּבְכַנְיֶסֶתוֹ יִשְׂרָאֵל לְאֶרֶץ.

Come and hear a proof: You turn out to say: In three places firstborns were sanctified to Israel: in Egypt, in the wilderness, and upon Israel's entry into the Land. This explicitly contradicts Reish Lakish!

EXPLANATION

בְּמִצְרַיִם מַהוּ אוֹמֵר? "קִדְּשׁ לִי כָּל בְּכוֹר". בְּמִדְבָּר הוּא אוֹמֵר: "כִּי לִי כָּל בְּכוֹר בְּבִנִי יִשְׂרָאֵל".
בְּכַנְיֶסֶתוֹ לְאֶרֶץ הוּא אוֹמֵר: "וְהָיָה כִּי יָבִיֵאֵךְ... וְהִעֲבַרְתָּ".

The Baraisa details: In Egypt, what does it say? "Sanctify to Me every firstborn." In the wilderness, it says: "For Mine is every firstborn among the children of Israel." Upon their entry into the Land, it says: "And it shall be when He brings you... and you shall set apart."

ANSWER

אמר רב נחמן בר יצחק: בשלשה מקומות הוזָהְרוּ עַל הַבְּכוֹרוֹת לִיקְדָּשׁ, וְלֹא קִדְּשׁוּ.

Rav Nachman bar Yitzchak said: This Baraisa means that in three places they were commanded regarding the firstborns to be sanctified, but they were not actually sanctified in the wilderness.

QUESTION

ובמצרים נמי לא קדוש? הא קאמרינן דקדוש!

The Gemara asks: And in Egypt were they also not sanctified? But we said that they were sanctified!

ANSWER

הכי אמר: מהן קדשו, ומהן לא קדשו.

The Gemara answers: This is what he meant to say: Of these three places, some were sanctified, and of these, some were not sanctified.

OBJECTION

מתקריף לה רב פפא: ובמדבר לא קדשו? והכתיב: "פקד כל בכר זכר לבני ישראל!"

Rav Pappa challenged this: And in the wilderness were they not sanctified? But isn't it written: "Count every male firstborn of the children of Israel" in the wilderness?

RESOLUTION

אלא, אי איתמר הכי איתמר: רבי יוחנן אמר: קדשו ולא פסקו, וריש לקיש אמר: קדשו

Rather, if it was stated, it was stated like this: Rabbi Yochanan said: They were sanctified in Egypt and their sanctity never ceased in the wilderness; and Reish Lakish said: They were sanctified in Egypt, but ceased in the wilderness.

SUMMARY

The Gemara resolves the Mishnah's phrasing by establishing that Kohanim and Levi'im are exempt from redeeming their own firstborn sons and donkeys. Rava derives the donkey exemption through a hekesh (comparison) in the pesukim between the redemption of man and non-kosher animals, teaching that anyone exempt from redeeming a son is exempt from redeeming a donkey. The Gemara then addresses various challenges regarding who is included in this exemption, proving that it applies to all Levi'im—including those under a month old in the midbar, Aharon HaKohen, and even the son of a female Levite because the Torah makes the exemption dependent on her womb. We also learn that Kohanim are included in this exemption because they are referred to as "Levites" in Tanach, and that this halacha remains for all generations. The daf concludes with Rav Chisda's attempt to derive that the firstborn donkeys in the midbar were redeemed with a lamb, using a gezerah shavah to the silver used for redeeming firstborn sons.

The Gemara is bothered by how the Levi'im could exempt their own firstborn sons and donkeys based on the exchange that happened in the midbar. Rava teaches us a beautiful yesod: the Levi'im exempted themselves through a kal v'chomer. If their holiness was powerful enough to lift and exempt the firstborns of all of Klal Yisrael, it must certainly work to exempt their own.

Think about what the Tanna is telling us here. Sometimes we spend so much time trying to help others, to share a good word, or to bring kedushah into the lives of those around us, that we forget about ourselves. We think our spiritual influence is only meant for the outside. But the Torah is teaching us that the very first place your kedushah must have an effect is on you and your own household. If you have the ability to inspire a friend or show warmth to a neighbor, that same koach must be turned inward to elevate your own avodas Hashem.

Today, take one small spiritual strength or positive attribute that you normally use when interacting with others, and apply it b'davka to your own personal avodah or your own family. If you are patient with strangers, bring that patience home; if you speak gently to colleagues, use that same gentle speech with your own children.

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 נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד 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 זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ 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 צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהֹלֵם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִינָה:

יוֹמָם הַשָּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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