

חומש עם רש"י • וזאת הברכה • תמישי

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

V'ZOT HABERACHAH • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his holy berachos to the shevatim before his histalkus, focusing here on the final individual shevatim: Dan, Naphtali, and Asher. We see how Moshe compares Dan to a powerful lion's whelp, and how he blesses Naphtali with abundance and Asher with oil and strength. Lichoira, these berachos are not just physical promises, but they represent the unique koach and tafkid that each shevet received to serve Hashem in their respective portions in Eretz Yisrael.

Following the individual berachos, Moshe transitions into a beautiful, heartfelt praise of Hashem and His relationship with Klal Yisrael, whom he calls Yeshurun. He describes the unique protection and majesty that Hashem provides for His nation, riding through the heavens to come to our aid. This sets the stage for the final, exalted words of blessing for the entire nation.

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

פסוק א

Pasuk 1

וּלְדָן אָמַר דָּן גּוֹר אַרְיָה יִזְנֹק מִן הַבָּשָׁן:

the Bashan from he leaps a lion is a whelp of Dan he said And to Dan

רש"י

דן גור אריה. אף הוא היה סמוך לפיכך מושלו באריות שם:

there to lions he compares him therefore to the border close was he even of a lion is a cub Dan

רש"י

יִזְנֹק מִן הַבָּשָׁן. כְּתַרְגוּמוֹ, שֶׁהָיָה הַיַּרְדֵּן יוֹצֵא מִחֻלְקוֹ מִמַּעַרְת פָּמֵיִאס, וְהָיָא

and it Pameas from the cave of from his portion going out the Jordan that was as its Targum the Bashan from he shall leap

לְשֵׁם שֶׁהָיָא בְּחֻלְקוֹ שֶׁל דָּן, שֶׁנֶּאֱמַר יְהוֹשֻׁעַ י"ט "וַיִּקְרְאוּ לְלֶשֶׁם דָּן", וְזִנְקוֹ

and its spurting Dan Leshem and they called 19 Yehoshua as it is said Dan of in the portion which is Leshem

וְקִלְוֹחוֹ מִן הַבָּשָׁן. ד"א — מֵה זִנְקָה זֶה יוֹצֵא מִמָּקוֹם אֶחָד וְנִחַלְקָ לְשְׁנֵי

into two and divides one from a place goes out this gush just as another explanation the Bashan from and its gushing

מְקוֹמוֹת, כֹּה שָׁבִטוֹ שֶׁל דָּן נָטְלוּ חֵלֶק בְּשְׁנֵי מְקוֹמוֹת, תַּחֲלָה נָטְלוּ בְּצִפּוֹנִית מְעֲרָבִית

in the northwest they took first places in two a portion took Dan of the tribe so places

— עֲקֶרֶן וְסְבִיבוֹתֶיהָ — וְלֹא סָפְקוּ לָהֶם, וּבָאוּ וְנִלְחְמוּ עִם לֶשֶׁם שֶׁהָיָא

which is Leshem against and they fought and they came for them sufficed and not and its surroundings Ekron

פָּמֵיִאס, וְהָיָא בְּצִפּוֹנִית מְזֻרְחִית — שֶׁהָרִי הַיַּרְדֵּן יוֹצֵא מִמַּעַרְת פָּמֵיִאס וְהָיָא

and it Pameas from the cave of goes out the Jordan for behold in the northeast and it Pameas

בְּמִזְרָחָהּ שֶׁל אֶרֶץ יִשְׂרָאֵל וּבֵא מֵהַצִּפּוֹן לְדָרוֹם, וְכֵלָה בְּקֶצֶה יָם הַמֶּלַח

Salt the Sea of at the edge of and ends to the south from the north and comes Yisrael the Land of of in the east

שְׁהוּא בְּמִזְרַח יְהוּדָה שָׁנָטַל בְּדְרוֹמָה שֶׁל אֶרֶץ יִשְׂרָאֵל — כְּמוֹ שֶׁמִּפְּרָשׁ בְּסֵפֶר
in the Book of is explained just as Yisrael the Land of of in the south who took Yehudah in the east of which is
יְהוֹשֻׁעַ, וְהוּא שֶׁנֶּאֱמַר שָׁם "וַיֵּצֵא גְבוּל בְּנֵי דָן מֵהֶם וַיַּעֲלוּ בְנֵי
the children of and went up from them Dan the children of the border of and went forth there what is said and that is Yehoshua
דָּן וַיִּלָּחֲמוּ עִם לֶשֶׁם וְגו'" — יָצָא גְבוּלָם מִכָּל אוֹתוֹ הָרוּחַ שֶׁהִתְחִילוּ לִנְחֹל בּוֹ
in it to inherit that they began direction that from all their border went forth etc. Leshem against and fought Dan

ספרי :

Sifrei

פסוק ב

Pasuk 2

וּלְנַפְתָּלִי אָמַר נַפְתָּלִי שְׁבַע רְצוֹן וּמֵלֵא בְרִכַּת יְהוָה יָם וְדָרוֹם
and the south the west Hashem the blessing of and full of favor sated with O Naftali he said And of Naftali

יְרֵשָׁה:

possess

רש"י

שְׁבַע רְצוֹן. שֶׁהִיָּתָה אֶרְצוֹ שְׁבַעָה כָּל רְצוֹן יוֹשְׁבֶיהָ:
its inhabitants the desire of all satisfied with his land that was desire Satisfied with

רש"י

יָם וְדָרוֹם יֵרֶשָׁה. יָם כַּנְתָּת נָפְלָה בְּחֶלְקוֹ, וְנָטַל מְלֵא חֶבֶל
a rope's length the fullness of and he received into his portion fell Kinneret The sea of possess thou and the south The sea
חֶרֶם בְּדְרוֹמָה, לְפָרֵשׁ חֲרָמִים וּמַכְמוּרוֹת ב"ק פ"א :
chapter eighty-one Bava Kamma and meshes nets to spread out on its south of fishing-coast

רש"י

יֵרֶשָׁה. לְשׁוֹן צְוִי, כְּמוֹ "עֲלֶה רֵשׁ" דְּבָרִים א', וְהַטַּעַם שֶׁלְּמַעַלָּה
which is above and the accent 1 Devarim take possession group like command is an expression of take possession
בְּר"שׁ מוֹכִיחַ, כְּמוֹ סֵלַח, יָדַע, לָקַח, שָׁמַע, כְּשֶׁמוֹסִיף בּוֹ ה"א יִהְיֶה הַטַּעַם לְמַעַלָּה
above the accent will be the letter heh to it when one adds hear take know forgive just as proves on the resh
סֵלַחָה, יָדַעָה, לָקַחָה, שָׁמַעָה, אֵף כָּאֵן יֵרֶשָׁה לְשׁוֹן צְוִי, וּבִמְסָרָתָה הַגְּדוּלָּה
Gedolah and in the Masorah command is an expression of take possession here so hear take know forgive
מְצִינוּ בְּאֶלְפָּא בֵּיתָא לְשׁוֹן צְוִי דְּטַעְמִיהוֹן מְלַעִיל:
on the penultima whose accent is command of expressions of list in the alphabetical we find

פסוק ג

Pasuk 3

וּלְאֲשֵׁר אָמַר בְּרוּךְ מִבְּנִים אֲשֶׁר יְהִי רְצוֹי אָחִיו וְטָבֵל בְּשֶׁמֶן רַגְלָו:
his foot in oil and dip his brothers favored by may he be be Asher above sons blessed he said And of Asher

רש"י

בְּרוּךְ מִבְּנִים אֲשֶׁר. רָאִיתִי בְּסִפְרִי — אֵין לָהּ כָּל הַשְּׁבָטִים שֶׁנִּתְבָּרַךְ בְּבָנִים
with children who was blessed the tribes among all to you there is not in the Sifrei I have seen Asher above sons Blessed

כָּאֲשֶׁר, וְאִינִי יוֹדֵעַ כִּיצַד:

how know and I do not like Asher

רש"י

יְהִי רְצוֹי אֲחִיו. שֶׁהָיָה מִתְרַצֶּה לְאַחֵיו בְּשֶׁמֶן אֲנִפִּיקִינוֹן וּבִקְפָּלָאוֹת, וְהֵם
and they and with fine fruits unripe olives with oil of to his brothers pleasing for he was his brethren accepted of let him be
מְרַצֵּין לוֹ בְּתִבּוּאָה. ד"א — יְהִי רְצוֹי אֲחִיו שֶׁהָיוּ בְּנוֹתָיו נָאוֹת,
beautiful his daughters because were his brethren accepted of let him be another explanation with grain him pleased
וְהוּא שֶׁנֶּאֱמַר בְּדִבְרֵי הַיָּמִים דְּבַחִי"א ז' "הוּא אָבִי בִרְזִית", שֶׁהָיוּ בְּנוֹתָיו
his daughters that were Birzayith was the father of he 7 Chronicles I in Chronicles what is stated and this is
נִשְׂאוֹת לְכַהֲנִים גְּדוּלִּים וּמְלָכִים הַנִּמְשָׁחִים בְּשֶׁמֶן זֵית:
olive with oil of who were anointed and Kings High to Priests married

רש"י

וּטְבַל בְּשֶׁמֶן רִגְלוֹ. שֶׁהָיְתָה אֶרְצוֹ מוֹשְׁכֶת שֶׁמֶן כְּמַעֲיָן, וּמַעֲשֶׂה שֶׁנִּצְטָרְכוּ
where they needed and an incident like a spring oil flowing with his land that was his foot in oil And he shall dip
אֲנָשִׁי לוֹדְקִיָּא לְשֶׁמֶן, מִנּוּ לָהֶם פּוֹלְמוֹסְטוֹס אַחַד, וְכו' כְּדֹאִיתָא בְּמִנְחוֹת
in Menachot as it is etcetera one an agent for themselves they appointed oil Laodicia the people of
דף פ"ה :
85 page

פסוק ד

Pasuk 4

בְּרִזָּל וְנַחֲשֶׁת מִנְעָלֶיהָ וּכְיָמֶיהָ דְּבִאָּהָ:

is your strength and as your days are your doorbolts and copper Iron

רש"י

בְּרִזָּל וְנַחֲשֶׁת מִנְעָלֶיהָ. עַכְשָׁיו הוּא מְדַבֵּר כִּנְגִיד כָּל יִשְׂרָאֵל, שֶׁהָיוּ גְבוּרֵיהֶם יוֹשְׁבֵים
dwelling their mighty men that were Yisrael all of towards speaks he now are your locks and copper Iron
בְּעָרֵי הַסֶּפֶר וְנוֹעְלִים אוֹתָהּ שְׁלֹא יוּכְלוּ הָאוֹיְבִים לִפְנֵס בָּהּ, כְּאִילוֹ הִיא סְגוּרָה
is closed it as if into it to enter the enemies will be able so that not it and locking the border in the cities of
בְּמִנְעוּלִים וּבְרִיחִים שֶׁל בְּרִזָּל וְנַחֲשֶׁת. ד"א, בְּרִזָּל וְנַחֲשֶׁת מִנְעָלֶיהָ — אֶרְצָכֶם
your land are your locks and copper iron another explanation and copper iron of and bars with locks
נְעוּלָה בְּהָרִים שֶׁחוֹצְבִין מֵהֶם בְּרִזָּל וְנַחֲשֶׁת, וְאַרְצוֹ שֶׁל אֲשֶׁר הָיְתָה מִנְעוּלָה שֶׁל
of the lock was Asher of and the land and copper iron from them that they quarry by mountains is locked
אֶרֶץ יִשְׂרָאֵל סִפְרֵי :
Sifrei Yisrael the Land of

רש"י

וְכִימִיךָ דְּבִאָּהָ. וּכְיָמִים שֶׁהֵם טוֹבִים לָהּ, שֶׁהֵן יָמֵי תַחֲלָתָהּ,
your beginning the days of which they are for you good that they are and like the days so shall be your strength And as your days
יָמֵי נְעוּרֶיהָ, כֵּן יִהְיוּ יָמֵי זְקֵנָתָהּ, שֶׁהֵם דּוֹאֲבִים זָבִים וּמִתְמוּטָטִים.
and decline flow away languish which they your old age the days of shall be so your youth the days of
ד"א, וְכִימִיךָ דְּבִאָּהָ כְּמִנְיָן יָמֶיהָ — כָּל הַיָּמִים אֲשֶׁר אַתָּם
you that the days all your days like the number of so shall be your strength And as your days Another explanation

עוֹשִׂים רְצוֹנוֹ שֶׁל מְקוֹם — יִהְיֶה דְּבָאָהּ, שֶׁכָּל הָאֲרָצוֹת יִהְיוּ דוֹבְאוֹת כֶּסֶף וְזָהָב
and gold silver pouring will be the lands that all your flowing shall be the Omnipresent of the will perform
לְאֶרֶץ יִשְׂרָאֵל, שֶׁתִּהְיֶה מְבֹרָכַת בְּפִרוֹת וְכָל הָאֲרָצוֹת מִתְּפַרְנְסוֹת הַיָּמֵנָה וּמִמְּשִׁיכוֹת
and draw from it are sustained the lands and all with fruits blessed because it will be Yisrael to the land of
לָהּ פֶּסֶם וְזָהָב, אֲשֶׁקוּ"רֵנִט, הַכֶּסֶף וְהַזָּהָב כֶּלָּה מֵהֶם שֶׁהֵן מְזִיבוֹת אוֹתוֹ
it pour because they from them is exhausted and the gold the silver askorant and their gold their silver to it
לְאֶרְצָכֶם:
to your land

פסוק ה

Pasuk 5

אֵין כָּאֵל יִשְׁרוּן רֹכֵב שָׁמַיִם בְּעֶזְרָהּ וּבִגְאוּתוֹ שְׁחָקִים:
the skies and in His majesty to help you the heavens Who rides O Jeshurun like God There is none

רש"י

אֵין כָּאֵל יִשְׁרוּן. דַּע לָהּ יִשְׁרוּן שְׁאֵין כָּאֵל בְּכָל אֱלֹהֵי הָעַמִּים
the nations the gods of among all like God that there is none O Jeshurun for yourself Know O Jeshurun like God There is none
וְלֹא כְּצוּרָהּ צוּרָם:
is their rock like your Rock and not

רש"י

רֹכֵב שָׁמַיִם. הוּא אוֹתוֹ אֱלֹהֵהּ שֶׁבְּעֶזְרָהּ, וּבִגְאוּתוֹ הוּא רֹכֵב שְׁחָקִים:
skies rides He and in His majesty Who is in your help God that He is heaven rider of

CHAPTER SUMMARY

The aliyah begins with the berachah to Dan, comparing him to a lion's whelp leaping from the Bashan, followed by the berachah to Naphtali, who is sated with favor and full of Hashem's blessing to possess the south and west. Next, Asher is blessed to be the most favored of brothers, dipping his foot in oil, with doorbolts of iron and copper to ensure security all his days. Finally, Moshe praises Hashem, declaring there is none like Elokim, Who rides the heavens and skies in His majesty to help Yeshurun.

Look at how Moshe Rabbeinu blesses the shevatim in our parshah. When he comes to Naphtali, he describes him as "sated with favor and full of Hashem's blessing." Rashi is immediately bothered by this: how can a person be completely sated and full of blessing in a physical world where there is always something more to want? The teretz lies in the very nature of Naphtali's portion in Eretz Yisrael. His land was blessed with the sweet fruits of Ginosar, a place where the physical bounty was so complete and satisfying that it left a person feeling truly whole, with no lack.

The chiddush here goes much deeper than just the agricultural quality of a piece of land. The Torah is teaching us a fundamental yesod in our own avodas Hashem. True blessing is not about the sheer quantity of what you have; it is about the feeling of being "sated with favor." It is the midda of being sameach b'chelko, where you look at your life, your family, and your parnassah, and you feel completely full of Hashem's goodness, without looking over your shoulder at what someone else has.

Lichoira, the yetzer hara always tries to convince us that we are missing something, that if we only had a bit more money, a bigger house, or a different situation, then we would be happy. But the berachah of Naphtali teaches us that Hashem's blessing is already right in front of us. When we train ourselves to see the chessed in our daily lives, we become "full of Hashem's blessing" in reality.

Today, when you sit down to eat or when you look at your family, take thirty seconds to pause and consciously think about one specific chessed Hashem has given you, and say to yourself: "I am truly full of Hashem's blessing, and I need nothing else right now."

דף יומי • בכורות • דף ו'

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

THE SUGYA

We begin the daf by continuing our shakla v'tarya on how we know that only a donkey's firstborn is subject to the mitzvah of peter chamor, and not other non-kosher animals like horses or camels. The Gemara brings a kasha from Rav Achai on the drasha of the double mention of "peter chamor" in the Torah, leading us to a deeper discussion of klal u'prat (generalization and detail) and how the Rabbis and Rabbi Yosei HaGelili argue over the structure of the pesukim.

From there, the Gemara moves into a fascinating series of she'eilos regarding anomalous births. We analyze the halachic status of a firstborn when a kosher animal gives birth to a non-kosher-looking species, or vice versa, such as a cow that gives birth to a donkey-like offspring, or a donkey that gives birth to a horse-like offspring. The Gemara wants to know if having some physical characteristics of the mother (miktzas simanim) is enough to make the offspring kadosh.

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

עמוד א' DAF 6A

STATEMENT

תלמוד לומר: "פֶּטֶר חֲמוֹר" "פֶּטֶר חֲמוֹר" שְׁנֵי פְעָמִים —

Therefore, **the verse states** the phrase: "Firstborn of a donkey" and "firstborn of a donkey" a total of **two times**.

STATEMENT

פֶּטְרֵי חֲמוֹרִים אָמַרְתִּי לָהֶם, וְלֹא פֶטְרֵי סוּסִים וְגַמְלִים.

This teaches that **firstborns of donkeys I said to you** are subject to the mitzvah, **but not firstborns of horses or camels**.

OBJECTION

פְּרִיָּה רַב אַחַאי:

Rav Achai refutes this: How can the extra verse alone exclude other animals?

EXPLANATION

אִי כְּתֹב רַחֲמֵנָא חַד, הָוָה אֲמִינָא דְּכָר שְׁהִיָּה בְּכָלֵל, וְיֵצֵא מִן הַכָּלֵל לְלַמֵּד, לֹא לְלַמֵּד עַל עֲצָמוֹ יֵצֵא
אֶלָּא לְלַמֵּד עַל הַכָּלֵל כּוּלּוֹ יֵצֵא, וְלַעוֹלָם בְּשָׁה.

If the Merciful One had written the term only **once**, I would say that a donkey is an item that was included in the **generalization** of all non-kosher animals, and **emerged from the generalization** to teach us something. And we have a rule: It emerged from the **generalization** not just to teach about itself, but rather it emerged to teach about the entire **generalization**. And accordingly, **actually** all non-kosher animals should be redeemed **with a lamb**.

EXPLANATION

כתב רחמנא "פטר חמור" אחרינא, פטרי חמורים ולא פטרי סוסים וגמלים,

Therefore, the Merciful One writes "firstborn of a donkey" another time, to teach that only firstborns of donkeys must be redeemed with a lamb, but not firstborns of horses or camels.

OBJECTION

ואימא: מעטינהו משה, ולעולם בכל דבר!

But then say that the second verse only excluded them from redemption with a lamb, but actually they must still be redeemed with any other item!

ANSWER

אם כן, לכתוב רחמנא: "פטר חמור תפדה בש"ו" ו"חמור תפדה בש"ו".

The Gemara answers: If so, let the Merciful One write: "The firstborn of a donkey you shall redeem with a lamb," and: "A donkey you shall redeem with a lamb."

QUESTION

"פטר חמור תפדה בש"ו", "פטר חמור תפדה בש"ו" למה לי?

Why do I need the exact repetition of "a firstborn of a donkey you shall redeem with a lamb," and "a firstborn of a donkey you shall redeem with a lamb"?

ANSWER

פטרי חמורים אמרתי לה, ולא פטרי סוסים וגמלים.

It must be to teach: Firstborns of donkeys I said to you are subject to the mitzvah, but not firstborns of horses or camels at all.

QUESTION

ותנא דידן, למעוטי סוסים וגמלים, מנא ליה?

And as for our Tanna of the Mishnah, who uses this repetition for a different drasha, from where does he derive to exclude horses and camels?

ANSWER

אמר רב פפא: כל מקנה תזכר — כלל, שור ושה וחמור — פרט,

Rav Pappa said: The verse says, "From all your livestock you shall take the males" — this is a generalization. "An ox and a lamb and a donkey" — this is a detail.

STATEMENT

כלל ופרט — אין בכלל אלא מה שבפרט,

And we have a rule of a generalization and a detail: there is nothing in the generalization except that which is in the detail.

INFERENCE

שור ושה וחמור — אין, מידי אחרינא — לא.

Therefore, **an ox, a lamb, and a donkey** — yes, they have firstborn sanctity, but **any other thing** — no.

QUESTION

ורבי יוסי הגלילי?

And how does **Rabbi Yosei HaGelili** respond to this?

ANSWER

”פטר” הפסיק הענין,

He holds that the word “**firstborn**” in the phrase “and the firstborn of a donkey” **interrupted the matter**, so it is not a standard generalization and detail.

QUESTION

ורבנן?

And how do **the Rabbis** respond?

ANSWER

וי”ו הדר עריב קרא.

They hold that the letter **vav**, meaning “and,” **returned and combined it** back into the list.

QUESTION

ורבי יוסי הגלילי?

And how does **Rabbi Yosei HaGelili** respond to that?

ANSWER

לא לכתוב לא וי”ו ולא ”פטר”.

He says: If they were meant to be combined, **let the Torah write neither the vav nor the word “firstborn”**.

QUESTION

ורבנן?

And how do **the Rabbis** explain this?

ANSWER

אידי דהא קדושת דמים, והא קדושת הגוף — פסיק להו והדר עריב להו.

They say: **Since this** donkey has only **sanctity of value**, and **those**, the ox and lamb, have **inherent sanctity**, the Torah **separated them** with the word “firstborn” and **then combined them** again with the vav.

QUESTION

איבעיא להו: פרה שילדה מין חמור, ויש בו מקצת סימנין — מהו?

A **dilemma** was raised before them: In the case of a cow that gave birth to a donkey-like species, and it has some of the **characteristics** of the mother, **what is the halacha**?

EXPLANATION

עו שְׂיִלְדָּה מִיֵּן רָחֵל, וְרָחֵל שְׂיִלְדָּה מִיֵּן עֵז, דְּכִי יֵשׁ מִקְצֵת סִמָּנִין — חֵיִיבֶת בְּבִכּוּרָה,

Perhaps when the Mishnah ruled regarding a goat that gave birth to a ewe-like species, and a ewe that gave birth to a goat-like species, that when there are some characteristics of the mother it is obligated in the law of the firstborn,

EXPLANATION

דִּהָא טְהוֹרָה וְהָא טְהוֹרָה, הָא קְדוּשַׁת הַגּוֹרֵף וְהָא קְדוּשַׁת הַגּוֹרֵף.

that is because this is a kosher animal and that is a kosher animal, and this has inherent sanctity and that has inherent sanctity.

EXPLANATION

הֵכָא, דִּהָא טְמֵאָה וְהָא טְהוֹרָה, הָא קְדוּשַׁת הַגּוֹרֵף וְהָא קְדוּשַׁת דָּמִים — לָא,

But here, where this offspring resembles a non-kosher animal and this mother is a kosher animal, and this mother's species has inherent sanctity and that offspring's species has sanctity of value — perhaps no, it is not holy?

EXPLANATION

אוּ דְלָמָּא: כִּיּוֹן דְּאִידֵי וְאִידֵי בְּנֵי מִיקְדָּשׁ בְּבִכּוּרָה — קְדוּשׁ?

Or perhaps, since both this mother and that offspring's species are subject to sanctity of the firstborn, it is holy?

QUESTION

וְאִם תִּמְצִי לֹאמַר: כִּיּוֹן דְּאִידֵי וְאִידֵי מִיקְדָּשׁ בְּבִכּוּרָה קְדוּשׁ, חֲמוּר שְׂיִלְדָּה מִיֵּן סוֹס מַהוּ?

And if you say: Since both this and that are subject to sanctity of the firstborn it is holy, then in the case of a donkey that gave birth to a horse-like species, what is the halacha?

EXPLANATION

הֵכָא וְדָאִי לָא פֶת מִיקְדָּשׁ בְּבִכּוּרָה הוּא, אוּ דְלָמָּא כִּיּוֹן דָּמִין טְמֵאָה הוּא קְדוּשׁ?

Do we say here, the horse is certainly not subject to sanctity of the firstborn, so it is exempt? Or perhaps, since it is a non-kosher species born from a non-kosher species, it is holy?

QUESTION

אִם תִּמְצֵא לֹאמַר: כִּיּוֹן דָּמִין טְמֵאָה הוּא קְדוּשׁ, פֶּרָה שְׂיִלְדָּה מִיֵּן סוֹס מַהוּ?

And if you say: Since it is a non-kosher species it is holy, then in the case of a cow that gave birth to a horse-like species, what is the halacha?

EXPLANATION

הֵכָא וְדָאִי הָא טְהוֹרָה וְהָא טְמֵאָה, הָא פֶת מִיקְדָּשׁ בְּבִכּוּרָה וְהָא לָא פֶת מִיקְדָּשׁ בְּבִכּוּרָה, אוּ דְלָמָּא סִמָּנִין מִלְתָּא הִיא?

Do we say here, certainly this is a kosher animal and that is a non-kosher animal, and this is subject to sanctity of the firstborn and that is not subject to sanctity of the firstborn, so it is exempt? Or perhaps having some characteristics is a significant matter and makes it holy?

PROOF

תָּא שְׁמַע: בְּהֵמָה טְהוֹרָה שֶׁיָּלְדָה מִיֵּן בְּהֵמָה טְמֵאָה — פְּטוּרָה מִן הַבְּכוֹרָה, אִם יֵשׁ בּוֹ מְקַצֵּת סִימָנִין — חֵיִיבָת בְּבִכּוּרָה.

Come and hear a proof from a Baraisa: A kosher animal that gave birth to a non-kosher animal species is exempt from the firstborn laws; but if it has some of the characteristics of the mother, it is obligated in the firstborn laws.

QUESTION

מָאִי לֹא אָפִילוּ פֶּרָה שֶׁיָּלְדָה מִיֵּן סוּס?

Is it not referring even to a cow that gave birth to a horse-like species?

ANSWER

לֹא, פֶּרָה שֶׁיָּלְדָה מִיֵּן חֲמוֹר.

The Gemara rejects this: No, it refers only to a cow that gave birth to a donkey-like species.

PROOF

תָּא שְׁמַע: פֶּרָה שֶׁיָּלְדָה מִיֵּן חֲמוֹר, וְחֲמוֹר שֶׁיָּלְדָה מִיֵּן סוּס — פְּטוּרָה מִן הַבְּכוֹרָה, אִם יֵשׁ בּוֹ מְקַצֵּת סִימָנִין — חֵיִיבָת בְּבִכּוּרָה.

Come and hear another proof: A cow that gave birth to a donkey-like species, and a donkey that gave birth to a horse-like species, are exempt from the firstborn laws; but if it has some of the characteristics of the mother, it is obligated in the firstborn laws.

QUESTION

מָאִי לֹא אֶתְרוּיָהוּ?

Is it not that the ruling of being obligated if it has characteristics applies to both of them?

ANSWER

לֹא, אֶפְרָה שֶׁיָּלְדָה מִיֵּן חֲמוֹר.

The Gemara rejects this: No, it refers only to a cow that gave birth to a donkey-like species.

OBJECTION

אָבֵל חֲמוֹר שֶׁיָּלְדָה מִיֵּן סוּס, לְמָאִי קִתְּנִי לָהּ? לְפִטּוּרָא? פְּשִׁיטָא!

But if so, regarding a donkey that gave birth to a horse-like species, for what purpose did the Tanna teach it? To teach that it is exempt if it has no characteristics? That is obvious!

EXPLANATION

הַשְּׁתָּא, וּמָה פֶּרָה שֶׁיָּלְדָה מִיֵּן חֲמוֹר, דְּאִידִי וְאִידִי בְּגִי מִיְקַדֵּשׁ בְּבִכּוּרָה נִינְהוּ, אָמְרַת: אִם יֵשׁ בּוֹ מְקַצֵּת סִימָנִין — אִין, וְאִי לֹא — לֹא,

Now, if regarding a cow that gave birth to a donkey-like species, where both this and that are subject to sanctity of the firstborn, you said: if it has some characteristics, yes, it is holy, and if not, no,

QUESTION

חמור שילדה מין סוס מיבעיא?

is it necessary to state that a donkey that gave birth to a horse-like species is exempt without characteristics?

ANSWER

איצטריה, סלקא דעתה: התם הוא דיש לה קרנים, והא אין לה קרנים; הא פרסותיה סדוקות, והא פרסותיה קלוטות.

The Gemara answers: It was necessary, for it might enter your mind to say: There, in the case of a cow, it is distinct because the mother has horns and this offspring has no horns; this mother has split hooves and this offspring has uncloven hooves.

EXPLANATION

אבל הכא, דאידי ואידי אין לה קרנים, אידי ואידי פרסותיה קלוטות, אימא חמור אדום בעלמא הוא, קמשמע לן.

But here, where both this and that have no horns, and both this and that have uncloven hooves, I might say it is merely a red donkey and should be holy even without characteristics. Therefore, it comes to teach us that it is exempt.

QUESTION

ומה הן באכילה כו'. למא לי למיתני "שהיוצא"?

The Mishnah stated: And what is their status regarding eating, etc. Why do I need to teach the rule of "that which emerges" from them?

ANSWER

סימנא בעלמא הוא, דלא תיחלף לה, דלא תימא: זיל בתריה דידיה, והאי טהור מעל'א הוא, והאי טמא מעל'א הוא, אלא זיל בתר אימיה.

It is merely a sign, so that you will not be confused, so that you will not say: Go after the offspring itself, and this is a completely kosher animal, and this is a completely non-kosher animal; rather, go after its mother.

QUESTION

מןא הני מילי? דתנו רבנן:

From where are these words derived? As the Rabbis taught in a Baraisa:

STATEMENT

"אך את זה לא תאכלו ממעלי הגרה וממפריסי הפרסה" —

The verse says: "But this you shall not eat from those that chew the cud and from those that have split hooves".

EXPLANATION

יש לה שהוא מעלה גרה ומפריס פרסה ואי אתה אוכלו, ואיזה זה? טהור שגולד מן הטמא.

This implies: You have that which chews the cud and has split hooves and you may not eat it. And which is this? A kosher animal that was born from a non-kosher animal.

QUESTION

או אינו אלא טמא הנוֹלָד מן הטהור, ומאי "ממעלי הגרה וממפריסי הפרסה"?

Or perhaps it is only a non-kosher animal born from a kosher animal, and what is the meaning of "from those that chew the cud and from those that have split hooves"?

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EXPLANATION

הכי קאמר:

This is what the Tanna of the Braisa is saying to explain the verse:

EXPLANATION

דבר הבא ממעלי הגרה וממפריסי הפרסה לא תיכול,

A thing that comes from animals that chew their cud and have split hooves you shall not eat if it does not have kosher signs itself.

EXPLANATION

תלמוד לומר: "גמל... טמא הוא" —

To counter this, the verse teaches: "The camel... is impure for you",

EXPLANATION

הוא טמא, ואין טמא הנוֹלָד מן הטהור טמא אלא טהור.

meaning that it, the camel itself, is impure, but a non-kosher animal that is born from a kosher animal is not impure, but rather it is kosher.

STATEMENT

רבי שמעון אומר: "גמל" "גמל" שני פעמים,

But Rabbi Shimon says: The Torah writes "camel" and "camel" two times in the context of the forbidden animals,

STATEMENT

אחד גמל הנוֹלָד מן הגמלה, ואחד גמל הנוֹלָד מן הפרה.

one to forbid a camel that is born from a female camel, and one to forbid a camel that is born from a cow.

QUESTION

ורבנן, האי "גמל" "גמל" מאי עבדי ליה?

The Gemara asks: And the Rabbis, who argue with Rabbi Shimon, what do they do with this repetition of "camel" "camel"?

ANSWER

חד לאסור עצמו, וחד לאסור חלבו.

The Gemara answers: They use **one** verse **to forbid** the camel itself, and **one** verse **to forbid** its milk.

QUESTION

ורבי שמעון, לאסור חֲלָבוּ מִנָּא לִיה?

The Gemara asks: **And Rabbi Shimon**, from where does he derive to forbid its milk?

ANSWER

נפקא ליה מ"את הגמל".

The Gemara answers: **He derives it from** the extra word "et" in the phrase "**et** the camel".

EXPLANATION

ורבנן, "אתים" לא דרשי.

The Gemara asks: **And the Rabbis**, why don't they learn it from there? Because they **do not expound** the word "**et**".

BRAISA

כדתנאי: שמעון העמסוני הֵיךְ דוֹרֵשׁ כָּל "את" וְ"את" שֶׁבַתּוֹרָה,

As it is taught in a Braisa: **Shimon HaAmsoni** would expound every single occurrence of "**et**" in the Torah to include something else.

BRAISA

כִּינּוּן שֶׁהִגִּיעַ לְ"את ה' אֱלֹהֶיךָ תִירָא" פִּירֵשׁ.

Once he reached the verse "**You shall fear Hashem your Elokim**," which has the word "**et**", **he withdrew** from this method of learning, because who else could one be commanded to fear like Hashem?

BRAISA

אָמְרוּ לוֹ תַלְמִידָיו: רַבִּי, כָּל "אתִּין" שֶׁדִּרְשָׁתָּ מָה תֵּהֵא עֲלֵיהֶם?

His students said to him: Rabbi, all the occurrences of "**et**" that you expounded until now, what will be with them?

BRAISA

אָמַרָה לָהֶם: כָּשֶׁם שֶׁקִּבַּלְתִּי שָׂכָר עַל הַדְרִישָׁה, כֹּךָ אֲנִי מְקַבֵּל שָׂכָר עַל הַפְרִישָׁה.

He said to them: Just as I received reward for the expounding, so I receive reward for the withdrawing.

BRAISA

עַד שֶׁבָּא רַבִּי עֲקִיבָא וְלִמַּד: "את ה' אֱלֹהֶיךָ תִירָא" — לְרַבּוֹת תַּלְמִידֵי חֻכְמִים.

The matter stood **until** Rabbi Akiva came and taught: "**You shall fear Hashem your Elokim**" — the word "**et**" comes to **include** Torah scholars, that one must fear them as well.

QUESTION

אָמַר לִיה רַב אַחָא בְרִיה דְּרַבָּא לְרַב אֲשִׁי:

Rav Acha the son of Rava said to Rav Ashi:

QUESTION

אָלס מענטש, טעמא דרפנו מ"גמל" "גמל", ורב' שמעון מ"את הגמל",

But if so, that the reason of the Rabbis to forbid camel's milk is from "camel" "camel" and Rabbi Shimon learns it from "et the camel",

QUESTION

הא לאו הכי הוה אמינא חלב דבהמה טמאה שרי?

then if not for this special derivation, would I have said that the milk of a non-kosher animal is permitted?

QUESTION

מאי שנא מהא דתנא: "הטמאים" — לאסור צירן, ורוטבן, וקיפה שלהן?

How is it different from that which is taught in a Braisa regarding creeping things: "The unclean ones" — the extra letter "heh" comes to forbid their juice, and their gravy, and their congealed residue? We see that any liquid coming from a non-kosher creature is forbidden!

ANSWER

איצטריה, סלקא דעתה אמינא: הואיל דבהמה טהורה נמי חידוש הוא,

Rav Ashi answered: A special verse was necessary, because it might enter your mind to say: Since the milk of a kosher animal is also a novelty,

ANSWER

דאמר מר: דם נעפר ונעשה חלב,

as the Master said: Blood is spoiled and becomes milk, and blood is forbidden,

ANSWER

וכיון דחידוש הוא — בבהמה טמאה נמי לישתרי, קא משמע לן.

and since it is a novelty that the Torah permitted milk, by a non-kosher animal it should also be permitted as part of this novelty; therefore it teaches us that it is forbidden.

QUESTION

הניחא למאן דאמר דם נעפר ונעשה חלב,

The Gemara challenges: This works out well according to the one who says that blood is spoiled and becomes milk,

QUESTION

אָלס למאן דאמר איברייה מתפרקין הימנה ואין נפשה חוזרת עליה עד עשרים וארבעה חדש, מאי איכא למימר?

but according to the one who says that milk is not made from blood, but rather a nursing woman's limbs are disjointed and her soul does not return to her until twenty-four months, and that is why she does not menstruate, what is there to say? Why is milk a novelty?

ANSWER

אִיצְטְרִיה, סֵלָקָא דַּעְתָּהּ אֲמִינָא: הוּאִיל וְלִיכָא מִיַּדִּי דָּאֲתִי מַחֵי וְשִׁרְיָה רַחֲמָנָא,

The Gemara answers: It was **necessary**, because it might enter your mind to say: Since there is nothing that comes from a living animal that the Merciful One permits,

ANSWER

וְהֵאֵי חֵלֶב כִּי אָכַר מִן הַחַי הוּא, וְשִׁרְי,

and this milk is like a limb from the living, and yet it is permitted,

ANSWER

וְהִילְכָהּ אֶפִּילוּ בְּבִהֶמָה טְמֵאָה לִישְׁתֵּרִי, קָא מְשַׁמַּע לֵן.

and therefore, since it is a novelty, even in a non-kosher animal it should be permitted; therefore it teaches us that it is forbidden.

QUESTION

וְחֵלֶב דְּבִהֶמָה טְהוֹרָה מִנָּלָן דְּשִׁרְי?

The Gemara asks: **And the milk of a kosher animal**, from where do we know that it is permitted to eat?

QUESTION

אֵילִימָא מִדְּאֶסֶר רַחֲמָנָא "בִּשְׂרָא בְּחֵלֶב", הָא לְחוּדְיָה שְׂרִי,

If we say from the fact that the Merciful One forbade meat cooked in milk, which implies that milk by itself is permitted,

OBJECTION

וְאֵילִמָּא: חֵלֶב לְחוּדְיָה אֶסוּר בְּאֶכִּילָהּ וּמוּתָר בְּהִנָּאָה, בִּשְׂרָא בְּחֵלֶב — בְּהִנָּאָה נִמִּי אֶסוּר!

we can reject this: **But** say that milk by itself is forbidden to eat but permitted for benefit, whereas meat in milk is forbidden for benefit as well!

OBJECTION

וְלִרְבִּי שְׁמַעוֹן, דְּשִׁרְי בְּהִנָּאָה, מְשַׁפְּחָתָּ לָהּ לְמִילְקֵיהּ עַל בִּישּׁוּלֶיהּ!

And according to Rabbi Shimon, who permits meat in milk for benefit, you find a reason for the Torah to write the prohibition: **to make one liable to lashes for cooking them** together, even if milk alone is forbidden!

ANSWER

אֶלָּא מִדְּגַלִּי רַחֲמָנָא דְּבִפְסוּלֵי הַמוּקְדָּשִׁין, "תִּזְבַּח" — וְלֹא גִיזָה, "בִּשְׂרָא" — וְלֹא חֵלֶב,

Rather, we derive it from that which the Merciful One revealed regarding disqualified consecrated animals that were redeemed, where the verse says: "You may slaughter" — but not shear its wool, and you may eat its "meat" — but not drink its milk,

ANSWER

הָא דְּחוּלִין שְׂרִי.

which implies that the milk of non-sacred animals is permitted.

OBJECTION

ואימא: דחולין אסור באכילה ושרי בהנאה, דקדשים בהנאה נמי אסור!

The Gemara rejects this: **But** say that the milk of non-sacred animals is forbidden to eat and permitted for benefit, whereas that of consecrated animals is forbidden for benefit as well!

ANSWER

א לא, מדכתוב: "וְיָדִי חֵלֶב עֲזִים לְלֶחֶמְךָ לֶלֶחֶם בֵּיתְךָ וְחַיִּים לְנַעֲרוֹתֶיךָ."

Rather, we derive it from that which is written in Mishlei: "And there will be enough goats' milk for your food, for the food of your household, and life for your maidens."

QUESTION

ודילמא לסחורה?

The Gemara asks: **But perhaps** it means to use the milk for business to buy food?

ANSWER

א לא מדכתוב "וְיָדִי חֵלֶב עֲזִים לְלֶחֶמְךָ לֶלֶחֶם בֵּיתְךָ וְחַיִּים לְנַעֲרוֹתֶיךָ."

Rather, we derive it from that which is written when Yishai sent Dovid to his brothers: "And these ten cheeses of milk bring to the captain of the thousand."

QUESTION

ודילמא לסחורה?

The Gemara asks: **But perhaps** it was for business?

ANSWER

אטו דרכה של מלחמה לסחורה!?

The Gemara answers: Is it the way of war to do business? He sent it to them to eat!

ANSWER

ואיבעית אימא מהכא: "אֶרֶץ זָבַת חֵלֶב וּדְבַשׁ", ואי לא דשרי, משתבח לן קרא במידי דלא חזי?

And if you want, say we learn it from here: "A land flowing with milk and honey." And if it were not permitted, would the verse praise Eretz Yisrael with something that is not fit to eat?

ANSWER

ואיבעית אימא מהכא: "לְכוּ שִׁבְרוּ וְאָכְלוּ, וּלְכוּ שִׁבְרוּ בְּלֹא כֶסֶף וּבְלֹא מַחִיר יַיִן וְחֵלֶב."

And if you want, say we learn it from here: "Go, buy and eat; and go, buy without money and without price, wine and milk."

QUESTION

א לא מעתה, "שפן" "שפן", "ארנבת" "ארנבת", "חזיר" "חזיר", להני הוא דאתו?

The Gemara asks: **But if so**, that repetitions of animal names come to forbid their milk, then the repetitions of "hyrax" "hyrax", "hare" "hare", "pig" "pig" in the Torah, **do they come for these** laws to forbid their milk?

ANSWER

אֵלָא לְכַדְתְּנִיא: לָמָּה נִשְׁנו בְּבִהְמָה — מִפְּנֵי "הַשְּׂוֹעָה", וּבְעוֹפוֹת — מִפְּנֵי "הָרֶאֶה".

Rather, they must come **for that which is taught** in a Braisa: **Why were** the non-kosher animals **repeated** in Devarim? **Because of the shesuah**, a creature with two backs, **and** the non-kosher **birds because of the ra'ah**, which are only mentioned in Devarim.

OBJECTION

"גַּמַּל" "גַּמַּל" נִמֵּי לְהַכִּי הוּא דִּאֲתָא!

If so, the repetition of "camel" "camel" **also comes for this** reason, and not to forbid its milk!

ANSWER

כָּל הַיָּכָא דְאִיכָא לְמִידְרָשׁ דְּרָשִׁינוּ.

The Gemara answers: **Wherever there is** room to **expound** and derive multiple halachos, **we expound**.

BRAISA

תָּנוּ רַבָּנֵינוּ: רָחֵל שִׁילָדָה מִיַּד עֵז, וְעֵז שִׁילָדָה מִיַּד רָחֵל — פְּטוּרָה מִן הַבְּכוֹרָה,

The Rabbis taught in a Braisa: A ewe that gave birth to a species of goat, or a goat that gave birth to a species of ewe — it is exempt from the law of the firstborn,

BRAISA

וְאִם יֵשׁ בּוֹ מִקְצַת סִמָּנִים — חֵיִיבָתָּ.

but if it has some of the signs of its mother, the mother is **obligated** to treat it as a firstborn.

BRAISA

רַבִּי שִׁמְעוֹן אוֹמֵר: עַד שִׁיְהֵא רֹאשׁוֹ וְרובוֹ דוֹמָה לְאִמּוֹ.

Rabbi Shimon says: It is not a firstborn **until its head and most of its body resemble its mother**.

QUESTION

אִיבָעִיָּא לְהוֹ: לְאִכְלָהּ, מִי בָּעִי רַבִּי שִׁמְעוֹן רֹאשׁוֹ וְרובוֹ, אוּ לֹא?

A dilemma was raised to them: Regarding eating a kosher animal born from a non-kosher animal, does Rabbi Shimon require its head and most of its body to resemble the mother to be permitted, or not?

EXPLANATION

לְעֻנְיָ בְּכוֹרָה, כְּתִיב: "אֶךְ ... בְּכוֹר שׁוֹר", עַד שִׁיְהֵא הוּא שׁוֹר וּבְכוֹרוֹ שׁוֹר.

The Gemara explains the sides of the question: Regarding the matter of the firstborn, it is written: "But... the firstborn of a bull", which teaches that it is not holy **until it is a bull** and its firstborn is a bull.

EXPLANATION

אָבֵל לְאַכִּילָהּ, גָּמֵל הוּא דְאָמַר רַחֲמָנָא דְאַסִּיר, הָא

But regarding eating, it is only a camel that the Merciful One said is forbidden, but this offspring is not a camel...

SUMMARY

The daf concludes that the repetition of "peter chamor" or the rules of klal u'prat serve to exclude other non-kosher animals from the mitzvah of redemption. We then analyze several cases of unusual births, bringing a Baraisa to resolve whether a cow giving birth to a donkey-like species, or a donkey giving birth to a horse-like species, is obligated in the firstborn laws. The Gemara establishes that if the offspring has some characteristics of the mother, it is obligated, but we must carefully distinguish between cases where both species are subject to firstborn sanctity and cases where one is completely exempt.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara on our daf brings down the famous story of Shimon HaAmsoni, who spent his entire life expounding every single "es" in the Torah to teach us something new. But when he reached the pasuk, "Es Hashem Elokecha tira", You shall fear Hashem, he stopped. He realized that nothing can be compared or added to the fear of Hashem Himself. When his talmidim asked him, "Rebbi, what will be with all the drashos you worked so hard on?" he answered them with incredible greatness: "Just as I received reward for the expounding, so I receive reward for the withdrawing."

Think about the sheer gadlus of this. Shimon HaAmsoni was ready to set aside his entire life's work, his reputation, and his intellectual pride, the moment he realized it did not align with the absolute truth of ratzon Hashem. In our own avodah, we often get so invested in our projects, our personal ways of doing things, or our desire to always be right and have the last word. We feel that if we back down, we lose everything.

Shimon HaAmsoni teaches us a major yesod in yiras Shamayim: sometimes, the greatest ratzon Hashem is specifically in the backing down. When you stop, when you withdraw from a machlokes, or when you admit you were wrong even though it hurts your pride, you are not losing. Mimeila, you are earning the exact same reward from Hashem for stopping as you did for pushing forward.

Today, when you find yourself in a situation where your ego wants you to push forward, to argue, or to insist on your way, stop and think of Shimon HaAmsoni. Take a deep breath, step back, and say to yourself: "I am choosing to receive reward for withdrawing."

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עֹז 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 פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֶנִּי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם 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 קִדָּר 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 וְנִכְחִידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

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 כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

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 שְׁמֶרֶה:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרֶה יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמַר צִאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

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

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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