

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

וְקִלּוּחוֹ 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

— עֲקֶרוֹן 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 בְּקִצָּה 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 רָצוֹן 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 רָצוֹן. שֶׁהִיטָה אֶרְצוֹ שְׁבַעָה כָּל רָצוֹן יוֹשְׁבֶיהָ:
its inhabitants the desire of all satisfied with his land that was desire Satisfied with

רש"י

יָם וְדָרוֹם יֵרֶשָׁה. יָם כַּנְּתַת נִפְלָה 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, וּבִמְסַרְתָּ הַגְדוּלָּה
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

וּלְאָשֶׁר אָמַר בְּרוּךְ מִבְּנִים אֲשֶׁר יְהִי רָצוֹי אָחִיו וְטָבַל 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 כָּכָל 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 מְנַעְלֶיהָ וּכְיָמֶיהָ דְּבִאָּהָ:

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

רש"י

בְּרִזָּל וְנַחֲשֶׁת מְנַעְלָךְ. עַכְשָׁיו הוּא מְדַבֵּר כִּנְגִיד כָּל יִשְׂרָאֵל, שֶׁהָיוּ גְבוּרֵיהֶם יוֹשְׁבִים
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
בְּמַנְעוּלִים וּבְרִיחִים שֶׁל בְּרִזָּל וְנַחֲשֶׁת. ד"א, בְּרִזָּל וְנַחֲשֶׁת מְנַעְלָךְ — אֶרְצְכֶם
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 מְנַעוּלָה שֶׁל
of the lock was Asher of and the land and copper iron from them that they quarry by mountains is locked
אֶרֶץ יִשְׂרָאֵל סַפְרֵי :
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 וּמִתְמוּטָּטִים.
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 מִתְפַּרְנְסוֹת הֵימָנָה וּמִמְשִׁיכוֹת
and draw from it are sustained the lands and all with fruits blessed because it will be Yisrael to the land of
לָהּ פְּסָפָם וְזָהָבָם, אֲשֶׁקוּ"רֵנָּט, 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 אֱלֹהֶה 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 י"ג

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

THE SUGYA

We begin this segment of the limud by wrapping up the first perek, focusing on the exact timing and halachic priorities of redeeming a firstborn donkey. The Gemara works through a kasha regarding whether the mitzvah of redemption begins immediately or only after thirty days, bringing a teretz that links this to a machlokes between Rabbi Eliezer and the Rabbis. We then learn a beautiful Mishnah that establishes a fundamental rule of priorities in mitzvos: redeeming the donkey comes before breaking its neck, just as yibum originally took precedence over chalitzah, and a master designating a Hebrew maidservant takes precedence over her redemption.

Moving into the second perek, the Mishnah shifts our focus to the firstborn of a clean animal, such as a cow. We learn that any partnership or transaction with a gentile that gives the gentile a share in the animal or its fetus exempts the offspring from the din of bechor, since the Torah davka says "in Israel." The Gemara immediately asks a strong kasha on the structure of the Mishnayos, questioning why the Tanna chose to teach the donkey first before the cow, and brings down a beautiful yesod from Eretz Yisrael about the special status of donkeys in helping Klal Yisrael carry the spoils of Mitzrayim. We then dive into a major sugya regarding the kinyanim between a Jew and a gentile, analyzing how property is acquired according to the Torah's laws.

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

עמוד א' DAF 13A

ANSWER

רב ששית אמר: לומר שאינו עובר עליו.

Rav Sheshet said: The second baraita means **to say that** until thirty days have passed, **he does not transgress** a prohibition **on it** if he has not yet redeemed the donkey, but after thirty days he does transgress.

OBJECTION

מתיב רמי בר חמא: מצותו כל שלשים יום, מכאן ואילך — או פודהו או עורפו.

Rami bar Hama challenged Rav Sheshet from a baraita: Its mitzvah applies **throughout thirty days; from this point forward, either he redeems it or he breaks its neck.**

QUESTION

מאי לאו מצנה לשהותו כל שלשים יום?

What, is it not that there is a mitzvah **to delay it throughout thirty days** and only redeem it afterwards?

ANSWER

לא, מצנה לפדותו כל שלשים יום.

The Gemara answers: **No**, it means there is a **mitzvah to redeem it throughout thirty days**, and if he delays past that, he has transgressed.

QUESTION

אי הכי, "מפאן ואילך או פודהו או עובר עליו" מיבעי ליה!

The Gemara asks: **If so**, instead of saying he must break its neck, **it should have** stated: **From this point forward**, either he redeems it or he transgresses on it!

RESOLUTION

אלא אמר רבא: לא קשיא, הא רבי אליעזר דמקשי, הא רבנן דלא מקשי.

Rather, Rava said: **It is not difficult**. This baraita, which says the mitzvah is after thirty days, is like **Rabbi Eliezer**, who **compares** the firstborn donkey to a firstborn son; and **that** baraita, which says the mitzvah is immediate, is like **the Rabbis**, who **do not compare** them.

מִשְׁנָה MISHNAH

MISHNAH

מתני' לא רצה לפדותו — עורפו מאחוריו וקוברו.

MISHNAH: If the owner **did not want to redeem it**, he breaks its neck from behind with a cleaver and buries it.

MISHNAH

מצות הפדויה קודמת למצות עריפה, שנאמר: "אם לא תפדה וערפתו".

The mitzvah of redemption takes precedence over the mitzvah of breaking the neck, as it is stated: "And if you will not redeem it, then you shall break its neck."

MISHNAH

מצות יעידה קודמת למצות הפדויה, שנאמר: "אשר לא יעדה והפדה".

Similarly, the mitzvah of designation of a Hebrew maidservant takes precedence over the mitzvah of redemption, as it is stated: "Who has not designated her, then he shall let her be redeemed."

MISHNAH

מצות היבום קודמת למצות חליצה, כראשונה שהיו מתכוונין לשם מצוה,

The mitzvah of levirate marriage takes precedence over the mitzvah of chalitzah. This was initially, when they would **intend** to perform the yibum for the sake of the mitzvah;

MISHNAH

ועכשיו שאין מתכוונין לשם מצוה, אמרו: מצות חליצה קודמת למצות יבום.

but now that they do not intend to perform it for the sake of the mitzvah, but for beauty or money, the Sages said: The mitzvah of chalitzah takes precedence over the mitzvah of levirate marriage.

MISHNAH

מצות הגאולה באדון, הוא קודם לכל אדם, שנאמר: "ואם לא יגאל ונמכר בערפך".

The mitzvah of redemption of a consecrated non-kosher animal is on the owner; he takes precedence over any other person, as it is stated: "And if it is not redeemed, then it shall be sold according to your valuation."

גמרא GEMARA

STATEMENT

הדרן עליה הלוקח עובר חמורו.

May we return to you, "One who purchases the fetus of his donkey."

משנה MISHNAH

MISHNAH

מתני' הלוקח עובר פרתו של נכרי, והמוכר לו, אף על פי שאינו רשאי,

MISHNAH: One who purchases the fetus of the cow of a gentile, or one who sells the fetus of his cow to him, even though he is not permitted to sell a large animal to a gentile,

MISHNAH

והמשתתף לו, והמקבל ממנו, והנותן לו בקבלה — פטור מן הבכורה,

or one who enters a partnership with him, or one who receives a cow from him to tend, or one who gives a cow to him in receivership—in all these cases, the offspring is exempt from the law of the firstborn,

MISHNAH

שנאמר "בישראל", אבל לא באחרים.

as it is stated: "In Israel," but not among others. If a gentile has any share in it, it is exempt.

MISHNAH

הכהנים והלויים חייבים, שלא נפטרו מבכור בהמה טהורה, אלא מפדיון הבן ומפטר חמור.

Priests and Levites are obligated in the firstborn of a clean animal, as they were not exempted from the firstborn of a clean animal, but only from the redemption of the son and from the firstborn of a donkey.

גמרא GEMARA

QUESTION

גמ' מאי איירא דתני עובר חמורו ברישא, והדר תני עובר פרתו?

GEMARA: Why did the Tanna specifically teach "the fetus of his donkey" in the first chapter, and then return and teach "the fetus of his cow" in our Mishnah?

QUESTION

לִיתְּנִי בְּרִישָׁא עוֹבֵר פֶּרְתּוֹ, דְּקְדוּשַׁת הַגּוֹף הוּא, וְהִדֵּר לִיתְּנִי עוֹבֵר חֲמוּרוֹ, דְּקְדוּשַׁת דְּמִים הוּא.

Let him teach first "the fetus of his cow," which has inherent sanctity, and then let him teach "the fetus of his donkey," which only has monetary sanctity!

ANSWER

אָמְרִי בְּמַעְרְבָא: אֵיפֻעִית אִימָא, אִיִּדֵּי דְחִבִּיבָא לִיהּ, כְּדִרְבֵּי חֲנִינָא,

They said in the West, Eretz Yisrael: If you want, say that he taught the donkey first since it is dear to him, in accordance with the statement of Rabbi Ḥanina that donkeys helped the Jews carry the wealth of Egypt.

ANSWER

וְאִי בְּעִית אִימָא, אִיִּדֵּי דְזוּטָרָן מִיִּלְיָה דְּבִהֶמָּה טְמֵאָה, פְּסִיק וְשִׁדֵּי לָהּ.

And if you want, say instead: Since the matters of an unclean animal are few, he finishes them and sets them aside.

STATEMENT

אָמַר רַבִּי יִצְחָק בַּר נַחֲמָנִי אָמַר רִישׁ לָקִישׁ מִשּׁוֹם רַבִּי אוֹשְׁעִיא:

Rabbi Yitzḥak bar Naḥmani said that Reish Lakish said in the name of Rabbi Oshaya:

STATEMENT

יִשְׂרָאֵל שֶׁנָּתַן מָעוֹת לְגוֹי בְּבִהֶמָּתוֹ בְּדִינֵיהֶם, אַף עַל פִּי שֶׁלֹּא מָשַׁךְ — קָנָה, וְחֵיִבַּת בְּבִכּוּרָה.

If a Jew gave money to a gentile for his animal according to their laws, even though he did not pull the animal, he has acquired it, and it is obligated in the law of the firstborn.

STATEMENT

וְגוֹי שֶׁנָּתַן מָעוֹת לְיִשְׂרָאֵל בְּבִהֶמָּתוֹ בְּדִינֵיהֶם, אַף עַל פִּי שֶׁלֹּא מָשַׁךְ — קָנָה, וּפְטוּר מִן הַבְּכּוּרָה.

And conversely, if a gentile gave money to a Jew for his animal according to their laws, even though he did not pull it, he has acquired it, and it is exempt from the law of the firstborn.

STATEMENT

אָמַר מָר: יִשְׂרָאֵל שֶׁנָּתַן מָעוֹת לְגוֹי בְּדִינֵיהֶם, אַף עַל פִּי שֶׁלֹּא מָשַׁךְ — קָנָה וְחֵיִבַּת בְּבִכּוּרָה.

The Master said above: If a Jew gave money to a gentile according to their laws, even though he did not pull it, he has acquired it and it is obligated in the law of the firstborn.

QUESTION

מֵאִי "בְּדִינֵיהֶם"?

The Gemara asks: What is meant by "according to their laws"?

QUESTION

אִי נִימָא בְּדִינֵיהֶם דְּגוֹפִיָּה, דָּאֲתִי בְּקַל וְחוּמָר:

If we say it means according to the laws of his own body, i.e., the laws of acquiring a gentile slave, which comes by a kal vachomer:

EXPLANATION

אם גופיה קני ליה ישראל בכסף, דכתיב "לרשת אחוזה", הקישו הכתוב לאחוזתו, מה אחוזת נקנית בכסף ובשטר ובחזקה, אף עבד כנעני נקנה בכסף.

If his body, a Jew acquires with money, as it is written: "To inherit as a possession," whereby the verse compares him to a possession—just as a possession is acquired with money, document, and chazakah, so too a Canaanite slave is acquired with money.

INFERENCE

ממונו — לא כל שפן הוא?

If so, his property, i.e., his animal, is it not all the more so acquired with money?

OBJECTION

אם כן, אפילו בשטר ובחזקה נמי!

The Gemara objects: If so, that we learn it from a slave, then even with a document and chazakah also a Jew should acquire a gentile's animal! But we know that is not the case.

REFUTATION

ועוד, ישראל מישראל יוכיחו, דגופיה קני ליה בכסף, ממונו במשיכה!

And furthermore, the case of a Jew from a Jew will prove otherwise: for his body, a Hebrew slave, is acquired with money, yet his property is acquired only with pulling! So the kal vachomer is refuted.

RESOLUTION

אֵלָא אָמַר אַבַּיִי: בְּדִינֵיהֶם שֶׁפְּסָקָה לָהֶם תּוֹרָה, "אוֹ קִנְיָה מִיַּד עַמִּיתָהּ" — מִיַּד עַמִּיתָהּ הוּא דְּבַמְשִׁיכָה, הָא מִיַּד גּוֹי בְּכֶסֶף.

Rather, Abaye said: "According to their laws" means according to the laws that the Torah decreed for them, as it is written: "Or buy from the hand of your fellow"—from the hand of your fellow is acquired with pulling, but from the hand of a gentile is acquired with money.

QUESTION

ואימא: מיד גוי — כלל כלל לא!

The Gemara asks: But say that from the hand of a gentile, money does not acquire at all!

ANSWER

אמרי: לא סלקא דעתך, קל וחומר הוא — אם גופו קונה, ממונו לא כל שפן?

They say in response: Do not let this enter your mind, for it is a kal vachomer: if his body is acquired with money, is his property not all the more so?

QUESTION

ואימא: מיד גוי — עד דאיכא תרתי!

The Gemara asks: **But say that from the hand of a gentile**, he does not acquire **until there are both** money and pulling!

ANSWER

אמרי: ולאו קל וחומר הוא? גופו באחת, ממונו בשתיים!?

They say: And is it not a kal vachomer? His body is acquired **with one** kinyan, and his property would require **two**?! That makes no sense.

ANSWER

ואימא: או בקא או בקא, דומיא ד"עמיתה". מה "עמיתה" בקדא, אף גוי נמי בקדא.

The Gemara asks: **But say** he can acquire **either with this or with this**, i.e., either money or pulling? The Gemara answers: It must be **similar to "your fellow."** Just as "your fellow" is acquired **with one** specific kinyan, so too a gentile is also acquired **with one** specific kinyan, which is money.

STATEMENT

אמר מר: וגוי שנתן מעות לישראל בבקמתו בדיניהן, אף על פי שלא משה — קנה, ופטור מן הכבורה.

The Master said above: And a gentile who gave money to a Jew for his animal according to their laws, even though he did not pull it, has acquired it, and it is exempt from the law of the firstborn.

QUESTION

מאי בדיניהן?

The Gemara asks: **What is meant by "according to their laws"?**

QUESTION

אלימא בדיניהן דגופיה, משום דאתי בקל וחומר: אם גופו ישראל קני ליה בכסף, דכתיב "מכסף מקנתו", ממונו לא כל שכן?

If we say it means according to the laws of his own body, because it comes by a kal vachomer: if his body, a Jewish slave, a gentile acquires with money, as it is written: "From the money of his purchase," is his property not all the more so?

REFUTATION

ישראל מישראל יוכיחו, דגופו קני בכסף, ממונו במשיכה!

The Gemara objects: **A Jew from a Jew will prove** otherwise, for his body is acquired with money, yet his property is acquired only **with pulling**!

RESOLUTION

אלא אמר אביי: בדיניהם שפסקה להם תורה, "וכי תמכרו ממכר לעמיתה" — לעמיתה במשיכה, הא לגוי בכסף.

Rather, Abaye said: It means according to the laws that the Torah decreed for them, as it is written: "And if you sell a sale to your fellow"—to your fellow is acquired with pulling, but to a gentile is acquired with money.

QUESTION

ואימא: לגוי כלל כלל לא!

The Gemara asks: **But say** that **to a gentile**, money does **not** acquire **at all**!

ANSWER

אמרי: לאו קל וחומר הוא? אם גופו קנה, ממונו לא כל שפון?

They say: Is it not a kal vachomer? If his body is acquired with money, is his property not all the more so?

QUESTION

אימא: לגוי עד דאיפא תרתי!

The Gemara asks: **But say** that **to a gentile**, he does not acquire **until there are both** money and pulling!

ANSWER

לאו קל וחומר הוא? גופו באחד, ממונו בשתיים?!

Is it not a kal vachomer? His body is acquired with one, and his property would require two?!

ANSWER

ואימא: או בקא או בקא, דומיא ד"עמיתה";

The Gemara asks: **But say** he can acquire **either with this or with this**, similar to "your fellow"? The Gemara answers: Just as "your fellow" is acquired with one specific kinyan, so too a gentile is acquired with one specific kinyan, which is money.

עמוד ב' DAF 13B

STATEMENT

מה "עמיתה" באחת, אף גוי נמי באחת.

Just as transactions with "**your counterpart**" are effected by **one** single act of acquisition, i.e., pulling, **so too**, transactions with **a gentile** are **also** effected by **one** single act of acquisition, i.e., payment of money.

OBJECTION

אמרי: ולאמימר דאמר משיכה בגוי קונה, הניחא אי סבר לה פרבי יוחנן דאמר: דבר תורה מעות קונות, משיכה לא, אהני "לעמיתה" — לעמיתה בקסת, לגוי במשיכה.

The Sages said in the bais medrash: **And according to Ameimar**, who says that **pulling** effects acquisition in the case of a **gentile**, this works out well if he holds in accordance with the opinion of Rabbi Yoḥanan, who says: By Torah law, **money** effects acquisition, but **pulling** does not. If so, the word "**of your counterpart**" is effective to teach us: Transactions with **your counterpart** are effected by **money**, whereas transactions with **a gentile** are effected by **pulling**.

QUESTION

אזלא אי סבר לה כריש לקיש, דאמר: משיכה מפורשת מן התורה, לעמיתה במשיכה, ולגוי במשיכה, "לעמיתה" למה לי?

But if he holds in accordance with the opinion of Reish Lakish, who says: The act of acquisition of **pulling** is explicit in the Torah, then the halakha is that transactions with **your counterpart** are effected by **pulling**, and transactions with a **gentile** are also effected by **pulling**. If so, **why do I need** the phrase "of your counterpart"?

ANSWER

אָמַרְי: לְעִמִּיתְךָ אַתָּה מַחְזִיר אוֹנָאָה, וְאִי אַתָּה מַחְזִיר אוֹנָאָה לְגוֹי.

The Sages said in explanation: The phrase "of your counterpart" is needed for the law of ona'ah (exploitation): **To your counterpart you must return** the sum of **exploitation**, but you do not need to return the sum of **exploitation** to a **gentile**.

QUESTION

לְגוֹי — מִ"אַל תּוֹנוּ אִישׁ אֶת אָחִיו" נִפְקָא!

The Gemara asks: The exemption from returning the sum of exploitation **to a gentile is derived from** the latter part of the verse: "**A man shall not exploit his brother**"! A gentile is excluded because he is not "his brother."

ANSWER

חַד בְּגוֹי, וְחַד בְּהֶקְדֵּשׁ, וְצָרִיכִי, דְּאִי כָּתֹב רַחֲמָנָא חַד — הָוָה אֱמִינָא: לְגוֹי הוּא דְאִין לוֹ אוֹנָאָה, אֲבָל הֶקְדֵּשׁ — יֵשׁ לוֹ אוֹנָאָה, קָא מְשַׁמַּע לֵן.

The Gemara answers: **One** exclusion is needed for a **gentile**, and **one** is needed for **consecrated property**. And both are necessary, as, had the Merciful One written only one exclusionary phrase, I would have said: It is specifically with regard to a **gentile** that there is no prohibition of **exploitation**, but with regard to **consecrated property**, there is a prohibition of **exploitation**. Therefore, the other derivation teaches us that **consecrated property** is also excluded.

QUESTION

הֲנִיחָא לְמֵאן דְּאָמַר גְּזִילוֹ אָסוּר — הֵיִינוּ דְּאֶצְטְרִיךְ קָרָא לְמִישְׁרֵי אוֹנָאָה, אָלָא אִי סָבַר לֵה כְּמֵאן דְּאָמַר גְּזִילוֹ שְׁל גוֹי מוּתָר, אוֹנָאָה מִיפְעָיָא?

The Gemara remarks: **This works out well according to the one who says** that **robbing** a **gentile** is **prohibited**; that is why a verse was necessary to permit keeping the sum of **exploitation** obtained from him. But if he holds in accordance with the one who says that **robbing** a **gentile** is **permitted**, is a verse to permit **exploitation** necessary? Surely if you can steal from him, you can exploit him!

ANSWER

אָמַרְי: אִי סָבַר לֵה כְּמֵאן דְּאָמַר גְּזִילוֹ מוּתָר — עַל כּוּרְחֵיהּ כְּרַבִּי יוֹחָנָן סְבִירָא לֵיהּ.

The Sages said in response: If he holds in accordance with the one who says that **robbing** a **gentile** is **permitted**, then perforce he holds in accordance with the opinion of Rabbi Yoḥanan that money effects acquisition by Torah law, and therefore the difficulty of Reish Lakish does not arise.

OBJECTION

מִיתִיבִי: הֲלוֹקָה גְּרוּסָאוֹת מִן הַגּוֹיִם, וּמִצָּא בִּהּ עֲבוּדָה זָרָה — אִם עַד שְׁלֹא נָתַן מַעוֹת מִשְׁךְ — יִחְזִיר, וְאִם מִשְׁנָתָן מַעוֹת מִשְׁךְ — יוֹלִיף הִנָּאָה לָיִם הַמָּלַח.

The Gemara raises an objection from a braisa: One who buys broken vessels of gold or silver from gentiles, and finds among them an object of idol worship—if before he gave the money he pulled the vessels, he may return the idol to the

gentile. **But if after he gave the money he pulled them, he must cast the benefit of the idol into the Dead Sea** because he has already acquired it and a Jew may not benefit from or return an idol.

QUESTION

ואי אמרת מעות קונות, משיכה למה לי?

And if you say that **payment of money acquires** items from gentiles, **why do I need pulling** in the latter clause to effect the acquisition? The money alone should have acquired it!

ANSWER

הכא במאי עסקינן — שקיבל עליו לדון בדיני ישראל.

The Gemara answers: **With what are we dealing here?** A case **where** the gentile **accepted upon himself to have** this transaction **adjudicated by Jewish law**, which requires pulling.

QUESTION

אי הכי, מעות למה לי?

The Gemara asks: **If so, why do I need** the mention of **money** in the braisa at all? Pulling alone should be the only factor!

ANSWER

הכי קאמר: אף על פי שנתן מעות, אי משיך — אין, ואי לא — לא.

The Gemara explains: **This is what the braisa is saying:** Even though he gave money, the halakha still depends on pulling: **if he pulled** the vessels, **yes**, he has acquired them, **and if not**, he has **not** acquired them.

QUESTION

אי הכי, קשיא רישא!

The Gemara asks: **If so, the first clause is difficult!** It says that if he pulled before giving money, he may return it, which implies that pulling alone did not effect acquisition!

ANSWER

אמר אביי: רישא משום דאיכא מקח טעות.

Abaye said: The first clause is ruled as it is **because there is a mistaken transaction**, as the Jew never intended to buy an idol.

OBJECTION

אמר ליה רבא: רישא משום דאיכא מקח טעות, סיפא ליכא מקח טעות?

Rava said to Abaye: You say the first clause is because there is a mistaken transaction; is there no mistaken transaction in the latter clause? In both cases, he did not want to buy an idol!

RESOLUTION

אלא אמר רבא: רישא וסיפא מקח טעות, רישא דלא יהיב זוזי — לא מיחזי כעבודה זרה ביד ישראל, סיפא דיהיב זוזי — מיחזי כעבודה זרה ביד ישראל.

Rather, Rava said: Both the first clause and the latter clause are a mistaken transaction. However, in the first clause, where he did not pay the money, it does not look like an idol in the possession of a Jew, so he may return it. But in the latter clause, where he paid the money, it looks like an idol in the possession of a Jew, so he must cast it away.

EXPLANATION

ואביי אמר לך Bird: רישא מקח טעות, דלא ידע, דהא לא יחייב ליה זוזי. סיפא לאו מקח טעות הוא, דכיון דיהיב זוזי, כי קא משיך — איבעי לעיוני והדר מימשה.

And Abaye could have said to you: The first clause is a mistaken transaction because he did not know about the idol, as he had not yet paid him the money and therefore had no reason to inspect the purchase. But the latter clause is not a mistaken transaction, because since he already paid the money, when he came to pull it, he should have inspected it and then pulled it. Since he did not inspect it, he waived his right to void the sale.

EXPLANATION

רב אשי אמר: מדרישא משיכה אינה קונה, סיפא נמי משיכה אינה קונה, ואידי דתנא רישא "משה", תנא סיפא נמי "משה".

Rav Ashi said: Since in the first clause pulling does not effect acquisition, in the latter clause also pulling does not effect acquisition. And since the Tanna taught "pulled" in the first clause, he also taught "pulled" in the latter clause even though pulling is not actually required there.

EXPLANATION

רביןא אמר: מדסיפא משיכה קונה, רישא נמי משיכה קונה, ורישא הכי קאמר: אם לא נתן ולא משה — יחזור. מאי יחזור? יחזור בדברים. קסבר: דברים יש בהם משום מחוסרי אמנה, והני מילי — ישראל מישאל, דקיימי בדבוריהו, אכל ישראל מגוים, דאינהו לא קיימי בדבוריהו — לא.

Ravina said: Since in the latter clause pulling effects acquisition, in the first clause also pulling effects acquisition. And this is what the first clause is saying: If he did not pay and did not pull, he may retract. What is the meaning of "he may retract"? He may retract his verbal agreement. For the Tanna holds: Retracting verbal agreements involves a lack of trustworthiness. But that applies only to a Jew from a Jew, who stand by their word; but a Jew from a gentile, who do not stand by their word, does not.

SUMMARY

The sugya clarifies that while the primary mitzvah is to redeem a firstborn donkey, if the owner refuses, he must perform the mitzvah of breaking its neck from behind and burying it. We then transition to the second perek, establishing that any ownership stake held by a gentile in a clean animal's fetus completely removes the kedushas bechor. Finally, the Gemara engages in a deep shakla v'tarya based on the shittah of Rabbi Oshaya, exploring the mechanism of acquisition between Jews and gentiles, ultimately deriving from the pesukim that a transaction with a gentile is finalized through the exchange of money rather than meshichah.

In our Mishnah, the Sages teach us a profound principle of priorities in avodas Hashem. The Mishnah lists several mitzvos where one option is clearly preferred over another: redeeming a firstborn donkey is better than breaking its neck, and originally, performing yibum was preferred over chalitzah. But then the Mishnah points out a critical shift: once the inner motivation changed, and people no longer did yibum purely for the sake of the mitzvah, the priority flipped, and chalitzah became the preferred path.

This is a powerful chiddush for our daily lives. The Gemara is teaching us that the value of an action is not just about the external act itself, but about the purity of our ratzon, our inner desire. We can be doing something that looks like the highest level of a mitzvah, but if our heart is not in the right place, the entire priority changes. Hashem wants our hearts. When we do a mitzvah, we must ask ourselves: am I doing this l'shem shamayim, or is there a touch of personal honor, comfort, or ulterior motive mixed in?

Today, before you perform a mitzvah or sit down to learn, take ten seconds to pause and align your thoughts. Explicitly say to yourself, "I am doing this purely to bring nachas ruach to Hashem," and watch how that small shift in motivation elevates your entire day.

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 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 פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

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

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 וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סֵלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

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 עֵינֵי 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 צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶּה וַיִּרְחַ בַּלַּיְלָה:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מִצֵּתָה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אַזְנוֹיְךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שֹׁמְרִים לְבָקֶר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה 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.'