

חומש עם רש"י • וזאת הברכה • שבועי

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

V'ZOT HABERACHAH • 7TH ALIYAH

CHAPTER PREVIEW

In this final, deeply moving aliyah of the Torah, we stand with Moshe Rabbeinu as he ascends from the plains of Moav to the top of Har Nevo. Hashem shows him the entire Eretz Yisrael in all its beauty and future history, from Gilad until Dan, and reassures him that this is indeed the land promised to the Avos. Although Moshe is shown the land with his own eyes, Hashem tells him that he will not cross over to enter it.

We then read of the histalkus of Moshe Rabbeinu, the loyal servant of Hashem, who passes away at the age of one hundred and twenty with his physical strength and vision completely undimmed. The Torah describes his burial by Hashem in an unknown place, the thirty days of mourning kept by Bnei Yisrael, the transition of leadership to Yehoshua bin Nun, and a final, eternal tribute to Moshe's unmatched prophecy and the awesome miracles he performed before the eyes of all Yisrael.

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

פסוק א

Pasuk 1

וַיַּעַל מֹשֶׁה מֵעֲרַבַת מוֹאָב אֶל הַר נֶבֹז הַפִּסְגָּה אֲשֶׁר עַל

upon which is the Pisgah the summit of Nevo Mount to Moav from the plains of Moshe And he went up

פְּנֵי יְרֵחוֹ וַיִּרְאֶהוּ יְהוָה אֶת כָּל הָאָרֶץ אֶת הַגִּלְעָד עַד דָּן:

Dan until the Gilad — the land all of — Hashem and Hashem showed Yericho the face of him

רש"י

מֵעֲרַבַת מוֹאָב אֶל הַר נֶבֹז. כַּמָּה מַעֲלוֹת הָיוּ וּפָסְעוֹן מֹשֶׁה בַּפִּסְגָּה אַחַת

one in a step Moshe and stepped them there were steps Several Nebo Mount to Moav From the plains of

סוטה י"ג :

13b Sotah

רש"י

אֶת כָּל הָאָרֶץ. הִרְאָהוּ אֶת כָּל אֶרֶץ יִשְׂרָאֵל בְּשָׁלוֹתָהּ, וְהַמְצִיקִין הָעֲתִידִים

who are destined and the oppressors in its tranquility Yisrael the land of all of — He showed him the land all of —

לְהִיּוֹת מְצִיקִין לָהּ:

her oppressing to be

רש"י

עַד דָּן. הִרְאָהוּ בְּנֵי דָן עוֹבְדֵי עֲבוֹדָה זָרָה, שֶׁנֶּאֱמַר שׁוֹפְטִים י"ח "וַיָּקִימוּ

and they set up 18 Shoftim as it is said foreign worship serving Dan the children of He showed him Dan Until

לָהֶם בְּנֵי דָן אֶת הַפֶּסֶל", וְהִרְאָהוּ שִׁמְשׁוֹן שְׁעָתִיד לְצֵאת מִמֶּנּוּ

from him to emerge who is destined Shimshon and He showed him the image — Dan the children of for themselves

וְאֵת כָּל נַפְתָּלִי וְאֵת אֶרֶץ אֶפְרַיִם וּמְנַשֶּׁה וְאֵת כָּל אֶרֶץ יְהוּדָה עַד

until Yehudah the land of all of and — and Menashe Ephraim the land of and — Naftali all of and —

הַיָּם הָאַחֲרוֹן:

the hindmost the sea

רש"י

וְאֵת כָּל נַפְתָּלִי. הֵרָאָהּ אֶרְצוֹ בְּשָׁלוֹתָהּ וּבְחָרְבָנָהּ, וְהֵרָאָהּ דְּבוּרָה וּבָרַק

and Barak Devorah and He showed him and its destruction in its tranquility his land He showed him Naftali all of And —

מִקְדָּשׁ נַפְתָּלִי נִלְחָמִים עִם סִסְרָא וְחִילוֹתָיו:

and his armies Sisera with warring Naftali from Kedes

רש"י

וְאֵת אֶרֶץ אֶפְרַיִם וּמְנַשֶּׁה. הֵרָאָהּ אֶרְצָם בְּשָׁלוֹתָהּ וּבְחָרְבָנָהּ, וְהֵרָאָהּ

and He showed him and in its ruin in its prosperity their land He showed him and Manasse Ephraim the land of And —

יְהוֹשֻׁעַ נִלְחָם עִם מְלָכֵי כְנָעַן שָׁבָא מֵאֶפְרַיִם, וְגִדְעוֹן שָׁבָא מִמְּנַשֶּׁה נִלְחָם

warring from Manasse who descended and Gideon from Ephraim who descended Canaan the kings of with warring Yehoshua

עִם מִדְיָן וְעַמְלֵק:

and Amalek Midian with

רש"י

וְאֵת כָּל אֶרֶץ יְהוּדָה. בְּשָׁלוֹתָהּ וּבְחָרְבָנָהּ, וְהֵרָאָהּ מַלְכוּת דָּוִד

Dovid the house of the kingdom of and He showed him and in its ruin in its prosperity Yehudah the land of all of and —

וּנְצָחוֹנָם:

and their victory

רש"י

עַד הַיָּם הָאַחֲרוֹן. אֶרֶץ הַמַּעֲרָב בְּשָׁלוֹתָהּ וּבְחָרְבָנָהּ; ד"א — אֵל תִּקְרִי הַיָּם

the sea read do not another explanation and in its ruin in its prosperity the west the land of the last the sea Unto

הָאַחֲרוֹן אֲלֹא הַיּוֹם הָאַחֲרוֹן, הֵרָאָהּ הַקֶּבֶ"ה כָּל הַמְּאֲרָעוֹת שֶׁעֲתִידִין

that are destined the events all the Holy One blessed be He showed him the last the day but rather the last
He

לְאֶרֶץ לְיִשְׂרָאֵל עַד שְׁיָחִיו הַמֵּתִים סַפְרֵי:

Sifrei the dead that will live until to Yisrael to happen

וְאֵת הַנֶּגֶב וְאֵת הַכֶּכֶר בְּקֻצֵּת יִרְחוֹ עֵיר הַתְּמָרִים עַד צֹעַר:

Tzoar until the date palms the city of Yericho the valley of the Plain and — the Negev and —

רש"י

ואת הנגב. ארץ הדרום. ד"א — מערת המכפלה שנאמר "ויעלו
and they went up as it is said Machpelah the cave of another explanation the land of the south And —
בנגב ויבא עד חברון" במדבר י"ג :
thirteen Bamidbar Hebron until and he came in the south

רש"י

ואת הכר. הראהו שלמה יוצק פלי בית המקדש, שנאמר מלכים א ז'
7 I Melachim as it is said the Sanctuary the House of the vessels of casting Shlomo He showed him the plain And —
"בכפר הירדן יצקם המלך במעבה האדמה" ספרי :
Sifrei the clay in the thickness of the king cast them the Jordan In the plain of

פסוק ד

Pasuk 4

ויאמר יהוה אליו זאת הארץ אשר נשבעתי לאברהם ליצחק וליעקב
and to Yaakov to Yitzchak to Avraham I swore which the land this is to him Hashem And He said
לאמר לזרעה אתננה הראיתיך בעיניך ושמה לא תעבר:
shall you cross not but there with your eyes I have shown you I will give it to your offspring saying

רש"י

לאמר לזרעך אתננה הראיתיך. פדי שתלה ותאמר לאברהם ליצחק וליעקב,
and to Yaakov to Yitzchak to Avraham and say that you shall go in order I let you see I will give it to your seed to say
שבועה שנשבע לכם הקב"ה קימה. וזהו לאמר, לכה הראיתיך לה, אבל גזרה
a decree but to you I showed it for this to say and this is He fulfilled it the Holy One to you that He swore the oath
היא מלפני ששמה לא תעבר, שאלולי כה הייתי מקימה עד שתראה
that you saw until kept you alive I would have so for if not you shall cross not that there from before Me it is
אותם נטועים וקבועים כה ותלה ותגיד להם:
them and tell and you would go in it and settled planted them

פסוק ה

Pasuk 5

וימת שם משה עבד יהוה בארץ מואב על פי יהוה:
Hashem the mouth of by Moav in the land of Hashem the servant of Moshe there And he died

רש"י

וימת שם משה. אפשר משה מת וכתב וימת שם משה? אלא עד כאן כתב
wrote here until rather Moshe there And he died and wrote died Moshe is it possible Moshe there And he died
משה, מכאן ואילך כתב יהושע. רבי מאיר אומר אפשר ספר התורה חסר
was lacking the Torah the Book of is it possible says Meir Rabbi Yehoshua wrote and onward from here Moshe
כלום והוא אומר לא, כו "לקח את ספר התורה הזה?" אלא הקב"ה אומר ומשה
and Moshe dictated the Holy One rather this the Torah the Book of — Take etc etc says and it anything
כותב בדמעות ספרי; ב"ב ט"ו, מנחות ל' :
30 Menachot 15 Bava Batra Sifrei with tears wrote

רש"י

על פי ה'. בנשיקה:

with a kiss Hashem the mouth of By

פסוק 6

Pasuk 6

ויקבר אתו בגי בארץ מואב מול בית פער ולא ידע איש את

— any man knew and not Peor Beis opposite Moav in the land of in the valley him And He buried

קברתו עד היום הזה:

this the day until his burial place

רש"י

ויקבר אתו. הקב"ה בכבודו. רבי ישמעאל אומר הוא קבר את עצמו, וזהו אחד

one and this is himself — buried he says Yishmael Rabbi in His glory the Holy One him And He buried

משלושה אתין שהיה רבי ישמעאל דורש כן. פיוצא בו "ביום מלאת

the fulfillment of on the day of to it similar thus interpreting Yishmael Rabbi that was instances of et of three

ימי נזרו יביא אתו" במדבר ו' — הוא מביא את עצמו. פיוצא בו

to it similar himself — brings he 6 Bamidbar himself he shall bring his naziritehood the days of

"והשיאו אותם עון אשמה" ויקרא כ"ב וכי אחרים משיאין אותם? אלא

rather them burden others and did 22 Vayikra trespass with iniquity of themselves and they will burden

הם משיאים את עצמם:

themselves — burden they

רש"י

מול בית פער. קברו היה מוכן שם מששת ימי בראשית לכפר על מעשה

the deed of for to atone Creation days of from the six there prepared was his grave Peor the house of opposite

פער, וזה אחד מן הדברים שנבראו בין השמשות בערב שבת אבות פ"ד;

chapter four Avos Shabbos on the eve of the suns between that were created the things of one and this Peor

פסחים נ"ד :

fifty-four Pesachim

פסוק 7

Pasuk 7

ומשה בן מאה ועשרים שנה במתו לא כהתה עינו ולא נס

did flee and not his eye did dim not at his death years and twenty one hundred was a son of And Moshe

לחה:

his freshness

רש"י

לא כהתה עינו. אף משמת:

after he died even his eye was dim not

רש"י

לֹא נִסַּח לַחֵה. לַחֵה לֹחֶתִית שָׁבוּ, לֹא שָׁלַט בּוֹ רִקְבוֹן וְלֹא נִהַפָּה תֵּאֵר
the appearance of changed and not decomposition over him ruled not that was in him the moisture his freshness fled not

פָּנָיו:

his face

פסוק ח

Pasuk 8

וַיִּבְכּוּ בְנֵי יִשְׂרָאֵל אֶת מֹשֶׁה בְּעֶרְבַת מוֹאָב שְׁלֹשִׁים יוֹם וַיֵּתְמוּ
and they ended days thirty Moav in the plains of Moshe — Yisrael the children of And they wept

יָמֵי בְכִי אֲבֵל מֹשֶׁה:

Moshe the mourning of the weeping of the days of

רש"י

בְּנֵי יִשְׂרָאֵל. הַזְּכָרִים, אֲבֵל בְּאַהֲרֹן מִתּוֹךְ שְׁהָיָה רוֹדֵף שְׁלוֹם וְנוֹתֵן שְׁלוֹם
peace and placing peace pursuing that he was because regarding Aharon but the males Yisrael The children of

בֵּין אִישׁ לְרֵעֵהוּ וּבֵין אִשָּׁה לְבַעְלָהּ נֶאֱמַר בַּמִּדְבָּר כ, כֹּט "כָּל בֵּית
house of the entire 29 20 Bamidbar it is said and her husband a woman and between and his fellow a man between

יִשְׂרָאֵל" — זְכָרִים וְנָקִיבוֹת פִּרְדָּר"א פ"ז :

chapter 17 Pirkei DeRabbi Eliezer and females males Yisrael

פסוק ט

Pasuk 9

וַיְהִי וְשֹׁשׁ בֶּן נוּן מָלֵא רוּחַ חֲכָמָה כִּי סָמַךְ מֹשֶׁה אֶת יָדָיו עָלָיו
upon him his hands — Moshe laid because wisdom the spirit of was filled with Nun son of And Yehoshua

וַיִּשְׁמְעוּ אֵלָיו בְּנֵי יִשְׂרָאֵל וַיַּעֲשׂוּ כַּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה:

Moshe — Hashem commanded as and they did Yisrael the children of him and they heeded

פסוק י

Pasuk 10

וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה אֲשֶׁר יָדָעוּ יְהוָה פָּנִים אֶל פָּנִים:
face to face Hashem knew him whom like Moshe in Yisrael again a prophet arose And not

רש"י

אֲשֶׁר יָדָעוּ ה' פָּנִים אֶל פָּנִים. שְׁהָיָה לְבּוֹ גִּס בּוֹ וּמִדְּבַר אֵלָיו בְּכָל עֵת
time at every to Him and speaking with Him familiar his heart that was face to face Hashem knew him Whom

שְׂרֻזָּה, כְּעֵנִין שְׁנֵאֱמַר "וְעַתָּה אֶעֱלֶה אֶל ה'" שְׁמוֹת ל"ב, "עֲמָדוֹ וְאֶשְׁמְעָה מֶה
what and I will hear stand 32 Shemos Hashem to I will ascend and now as it is said like the matter that he desired

יִצְוָה לָכֶם" בַּמִּדְבָּר ט' :

9 Bamidbar concerning you He will command

פסוק יא

לְכָל הָאֲתוֹת וְהַמוֹפְתִּים אֲשֶׁר שְׁלַח יְהוָה לַעֲשׂוֹת בְּאֶרֶץ מִצְרַיִם לְפָרְעָה

to Pharaoh Mitzrayim in the land of to perform Hashem sent him that and the wonders the signs for all

וּלְכָל עַבְדָּיו וּלְכָל אֲרָצוֹ:

his land and to all his servants and to all

סְסוּק יב

וּלְכָל הַיָּד הַחֲזָקָה וּלְכָל הַמֹּרָא הַגָּדוֹל אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵי כָל

all of before the eyes of Moshe performed which great the terror and for all strong the hand and for all

יִשְׂרָאֵל:

Yisrael

רש"י

וּלְכָל הַיָּד הַחֲזָקָה. שֶׁקָּבַל אֶת הַתּוֹרָה בְּיָדָיו:

in his hands on the Tablets the Torah — that he received the strong the hand and in all

רש"י

וּלְכָל הַמֹּרָא הַגָּדוֹל. נִסִּים וְגִבּוּרֹת שֶׁבַּמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא עֵי' סִפְרֵי

Sifrei see and the terrible the great that were in the and mighty deeds miracles the great the terribleness and in all wilderness

:

רש"י

לְעֵינֵי כָל יִשְׂרָאֵל. שֶׁנֶּשְׂאוֹ לְבּוֹ לְשֹׁכֵן הַלְלוּחֹת לְעֵינֵיהֶם שֶׁנֶּאֱמַר "וַאֲשַׁכְרֶם

and I broke them as it is said before their eyes the Tablets to break his heart that carried him Yisrael all of before the eyes of

לְעֵינֵיכֶם" דְּבָרִים ט' וְהִסְפִּימָה דַּעַת הַקָּדוֹשׁ בְּרוּךְ הוּא לְדַעְתּוֹ, שֶׁנֶּאֱמַר "אֲשֶׁר

which as it is said with his mind is He blessed the Holy One the mind of and agreed 9 Devarim before your eyes

שֶׁבָרְתָּ שְׁמוֹת ל"ד — יִישָׁר כֹּחֲךָ שֶׁשֶּׁבַרְתָּ:

because you broke your strength may it be straight 34 Shemos you broke

CHAPTER SUMMARY

The aliyah traces the final moments of Moshe Rabbeinu as he views the Promised Land from Har Nevo, followed by his death and burial by Hashem in the valley of Moav. After Bnei Yisrael complete their thirty days of mourning, the leadership transitions smoothly to Yehoshua, who is filled with the spirit of wisdom. The Torah concludes with a powerful praise of Moshe Rabbeinu, establishing that no other prophet ever arose in Yisrael with his level of face-to-face prophecy, nor with the capacity to perform the awesome signs and wonders that Moshe displayed before Pharaoh in Mitzrayim and in the sight of all Yisrael.

The Torah ends with the ultimate praise of Moshe Rabbeinu, highlighting "all the great might and awesome power that Moshe displayed before all Israel." Rashi is immediately bothered by this: what was this greatest, most awesome act that crowns the entire Torah? Rashi brings the Chazal that this refers to Moshe breaking the Luchos, the Tablets, after the Chet HaEgel, and that Hashem agreed with his decision. Lichoira, this is mind-boggling. Of all the miracles, the splitting of the sea, the giving of the Torah, the Manna, the greatest praise of Moshe is that he broke the Luchos?

The yeshivish sevara here is deep and touches the very core of our avodah. When Moshe saw the Yidden worshipping the golden calf, he realized that giving them the holy Luchos in that state would completely destroy them, as they would be liable for betraying the Torah they just received. Moshe made a painful, terrifying decision to shatter the holiest object on earth to protect the neshamos of Klal Yisrael. He put his own spiritual standing on the line, willing to destroy the Luchos, just to save his people. This teaches us that the ultimate purpose of the entire Torah is the connection and survival of the Jewish people.

Mimeila, we see that true greatness in Torah is not just about personal spiritual heights or holding onto abstract holiness. It is about having the responsibility and the heart to care for another Yid, even when they are far, and doing whatever it takes to help them. Hashem agreed with Moshe because Moshe understood that the neshama of a Yid is even holier than the Luchos themselves.

Today, look at someone in your life who might be struggling spiritually or emotionally. Instead of holding onto your own comfort or spiritual bubble, step out of your way to show them warmth, judge them favorably, or offer a helping hand, remembering that caring for Hashem's children is the greatest crown of the Torah.

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THE SUGYA

We start off on our daf by continuing the shakla v'tarya regarding Rav's shitta on our Mishnah. The Gemara is bothered by how to establish the Mishnah's ruling that if consecrated animals died they must be buried, which points to the requirement of standing and valuation (ha'amadah v'ha'aracha). We explore whether this is because of Rabbi Shimon's shitta, or if we can even align it with the Rabbis according to Rabbi Yochanan. We also delve into the halachos of an animal whose consecration preceded its blemish, which is exempt from the firstborn (bechor) and the priestly gifts (matanos).

From there, the Gemara brings a Braisa that learns these exemptions from the hekesh comparing disqualified consecrated animals (kodashim she'nifslu) to a gazelle (tzvi) and a hart (ayal). The Gemara goes deep into the lomdus of this hekesh, asking why we need a special mi'ut of "ach" (however) to forbid the chelev (fat) of these animals, and how we know that the prohibition of "it and its offspring" (oto v'es bno) still applies. We also begin a discussion on the source for the Mishnah's ruling that these animals may not be sheared or worked.

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

עמוד א' DAF 15A

OBJECTION

”זו דברי רבי שמעון ומחלוקתו” מיבעיא ליה!

If so, then Rav **should have** formulated his statement as: **"This is the statement of Rabbi Shimon and his disputants"**, since both agree that an animal blemished before its consecration can be redeemed!

ANSWER

אמרי: רב כרבי שמעון בן לקיש, דאמר לרבנן: קדשי בדק הבית היו בכלל העמדה והערקה, קדשי מזבח לא היו בכלל העמדה והערקה,

The Sages say in response: Rav holds like Rabbi Shimon ben Lakish, who said that according to the Rabbis, consecrated property for Temple maintenance was included in the law of standing and valuation, but consecrated animals for the Altar were not included in the law of standing and valuation.

EXPLANATION

ולא מיתוקמא מתניתין כרבנן, דקתני סיפא: ואם מתו יקברו.

And therefore, **our Mishnah cannot be established** as agreeing with the Rabbis, as the latter clause teaches: **And if they died, they must be buried**, which shows that even Altar-consecrated animals require standing and valuation, which is only Rabbi Shimon's view.

QUESTION

אמר: ממאי דהא "מתו יקברו" משום דבעי העמדה והערכה הוא? דלמא משום דאין פודין את הקדשים להאכילן לכלבים הוא!

The Gemara asks: **From where** do we know **that this** ruling of "if they died they must be buried" is because they require **standing and valuation**? Perhaps it is because we do not redeem consecrated animals to feed them to dogs, and since they died, they are only fit for dogs!

ANSWER

אמרי: אם כן, ניתני: "אם נעשו טריפה יקברו".

The Sages say in response: **If so, let** the Mishnah **teach**: "If they became tereifah, they must be buried." Since a tereifah can be stood up, the only reason to bury it would be the rule against feeding holy things to dogs, yet the Mishnah did not rule so.

RESOLUTION

ואיפצית אימא: לעולם רב פרבי יוחנן סבירא ליה, ויתני: זו דברי רבי שמעון ומחלוקתו.

And if you want, say instead: **Actually, Rav holds like Rabbi Yochanan** that even the Rabbis require standing and valuation for Altar-consecrated animals, **and** indeed Rav **taught** the text of the Mishnah as: "This is the statement of Rabbi Shimon and his disputants."

QUESTION

אבל קדם הקדשן וכו'. מנא הני מילי?

The Mishnah taught: **But if their consecration preceded** their blemish, they are exempt from the firstborn and from the priestly gifts. The Gemara asks: **From where are these words** derived?

BRAISA

דתנו רבנן: "צבי", מה צבי פטור מן הבכורה, אף פסולי המוקדשין פטורין מן הבכורה.

For the Rabbis taught in a Braisa: The verse comparing disqualified consecrated animals to a "gazelle" teaches that **just as a gazelle is exempt from the law of the firstborn, so too, disqualified consecrated animals are exempt from the law of the firstborn.**

QUESTION

אוציא אני את הבכורה, ולא אוציא את המתנות?

The Braisa continues: **Shall I exclude only the firstborn, and not exclude the priestly gifts?**

BRAISA

תלמוד לומר: "איל", מה איל פטור מן הבכורה ומן המתנות, אף פסולי המוקדשין פטורין מן הבכורה ומן המתנות.

Therefore, the verse teaches: "and the hart"; just as a hart is exempt from the firstborn and from the priestly gifts, so too, disqualified consecrated animals are exempt from the firstborn and from the priestly gifts.

QUESTION

אי מה צבי ואיל חלפן מותר, אף פסולי המוקדשין חלפן מותר?

The Braisa asks: If so, just as the fat of a gazelle and a hart is permitted to be eaten, should the fat of disqualified consecrated animals also be permitted?

BRAISA

תלמוד לומר: "אך" — חלק.

Therefore, the verse teaches: "However", which divides and limits the comparison, teaching that their fat remains forbidden.

EXPLANATION

אמר מר: אוציא את הבכור, ולא אוציא את המתנות. מאי שנא אוציא את הבכור — שאין שוה בכל, ולא אוציא את המתנות — ששוות בכל. תלמוד לומר: "אך".

The Master said above: Shall I exclude the firstborn, and not exclude the priestly gifts? What is the difference that makes me exclude the firstborn? Because it is not equal for all animals, applying only to males. And why should I not exclude the priestly gifts? Because they are equal for all, applying to males and females. Therefore, the verse teaches: "and the hart" to exclude them as well.

QUESTION

אמר ליה רב פפא לאבאי: אי מה צבי ואיל, אין אותו ואת בנו נוהג בהן, אף פסולי המוקדשין אין אותו ואת בנו נוהג בו!

Rav Pappa said to Abaye: If we compare them, then just as a gazelle and a hart do not have the prohibition of slaughtering "it and its offspring" on the same day, so too, disqualified consecrated animals should not have the prohibition of "it and its offspring"!

ANSWER

אמר ליה: למאי מדמיית להו? אי לחולין — "אותו ואת בנו" נוהג בו, ואי לקדשים — "אותו ואת בנו" נוהג בו!

Abaye said to him: To what are you comparing them? If you compare them to non-sacred domesticated animals, the prohibition of "it and its offspring" applies to them; and if you compare them to consecrated animals, the prohibition of "it and its offspring" applies to them! Since it applies to both, there is no basis to exempt them.

OBJECTION

אמר ליה: אי הכי, גבי חלב נמי נימא הכי: למאי מדמיית להו? אי לחולין — חלבן אסור, ואי לקדשים — חלבן אסור!

Rav Pappa said to him: If so, regarding its fat as well, let us say this: To what are you comparing them? If you compare them to non-sacred animals, their fat is forbidden; and if you compare them to consecrated animals, their fat is forbidden! Why then did the Braisa need a verse to forbid their fat?

EXPLANATION

אלא, לאו מי אמרת "אך" ולא חלבן? אימר נמי "אך" ולא אותו ואת בנו.

Rather, is it not so that you said the word "However" comes to exclude and not its fat? Say also that "However" comes to exclude and not "it and its offspring"!

ANSWER

רַבָּא אָמַר: "אַךְ" לְאוֹתוֹ וְאֵת בְּנוֹ הוּא דְאֵתָא, וְחֵלְבוֹ מִ"דָּמוֹ" נִפְקָא, דְּכֶתִיב: "רַק אֶת דָּמוֹ לֹא תֹאכַל".

Rava said: The word "However" comes for "it and its offspring" to teach that this prohibition does apply, and its fat is derived from "its blood", as it is written: "Only its blood you shall not eat."

QUESTION

מַאי "דָּמוֹ"? אֵילִימָא דָּמוֹ מִמֶּשׁ, לֹא יְהֵא אֶלָּא דָּמֵן דְּעֶבְרִי וְאַיִל, אִטּוּ דָּמֵן דְּעֶבְרִי וְאַיִל מִי שְׂרִי?

The Gemara asks: What is "its blood" referring to? If we say it is actual blood, even if it were only like the blood of a gazelle and a hart, is the blood of a gazelle and a hart permitted that we would need a special verse to forbid it here?

ANSWER

אֶלָּא "דָּמוֹ" — חֵלְבוֹ.

Rather, "its blood" is a metaphor for its fat.

QUESTION

וְלִיכְתּוּב רַחֲמָנָא "חֵלְבוֹ"!

The Gemara asks: But let the Merciful One write "its fat" explicitly!

ANSWER

אִי כְּתִיב רַחֲמָנָא "חֵלְבוֹ", הָוָה אֱמִינָא: אֲהֲנִי הֵיכִינְשָׁא וְאַהֲנִי קָרָא. אֲהֲנִי הֵיכִינְשָׁא לְמַעוּטֵי מִכְּרֵת, דְּכִי כְּתִיב כָּרֵת — אֲאוּכַל חֵלֶב בְּהֵמָה הוּא דְּכֶתִיב, שְׁנַאֲמַר: "כִּי כָּל אוֹכַל חֵלֶב מִן הַבְּהֵמָה". וְאַהֲנִי קָרָא לְמִיָּקָם עָלֶיהָ בְּלֹא בְּעָלְמָא,

The Gemara answers: If the Merciful One had written "fat", I would have said: Both the comparison to the gazelle and the verse are effective. The comparison is effective to exclude it from kares, because the penalty of kares is only written for eating the fat of a domestic animal, as it says: "For whoever eats the fat of the animal..."; and the verse is effective to establish a standard negative prohibition against eating it.

EXPLANATION

לְהִכִּי אִפְקִיָּה רַחֲמָנָא בְּלִשׁוֹן "דָּמוֹ", לְוַמַּר לָךְ: מָה דָּמוֹ בְּכֶרֶת — אֵף חֵלְבוֹ בְּכֶרֶת.

Therefore, the Merciful One expressed it in the language of "its blood", to tell you: Just as blood carries the penalty of kares, so too, its fat carries the penalty of kares.

QUESTION

וְהָא תַנָּא "אַךְ", וְלֹא חֵלְבוֹ, קֹאמַר!

The Gemara asks: But the Tanna of the Braisa says: "However" excludes and not its fat! How can Rava say "However" refers to "it and its offspring"?

ANSWER

הָכִי קֹאמַר: אֵילּוֹ לֹא נֶאֱמַר "דָּמוֹ", הֵייתִי אוֹמֵר "אַךְ" — וְלֹא חֵלְבוֹ, עֲכָשְׁיוֹ שְׁנַאֲמַר "דָּמוֹ", לְאוֹתוֹ וְאֵת בְּנוֹ הוּא דְאֵתָא.

The Gemara answers: **This is what** the Tanna is saying: Had "its blood" not been said, I would have said "However" excludes **and not its fat; now that "its blood" is said** to forbid the fat, the word "However" comes for "it and its offspring".

QUESTION

ואינן יוצאין לחולין. מנא הני מילי?

The Mishnah taught: **And they do not go out to non-sacred status** to be sheared and worked. The Gemara asks: **From where are these words derived?**

BRAISA

דתנו רבנן: "תזבח" — ולא גיזה, "בשר" — ולא חלב, "ואכלת" — ולא לכלביה, מפאן שאין פודין את הקדשים להאכילן לכלבים.

For the Rabbis taught in a Braisa: The verse says: "You shall slaughter" — and not shear its wool; "flesh" — and not milk; "and you shall eat" — and not for your dogs. From here we derive that we do not redeem consecrated animals to feed them to dogs.

עמוד ב' DAF 15B

STATEMENT

איכא דאמרי: "תזבח ואכלת" — אין לה בהן היתר אכילה אלא משעת זביחה ואילתה.

There are those who say a different version of this drasha: The verse says, "You may slaughter and eat" — this teaches that you have permission to eat them only from the time of slaughter onward, meaning that before shechita, they are forbidden to be eaten,

EXPLANATION

אבל פודין את הקדשים להאכילן לכלבים, הכי נמי דאמר.

but as for the ruling that one may redeem sacrificial animals to feed them to dogs, indeed, so too he says that this is permitted, because that halacha is not derived from the words "and you may eat."

משנה MISHNAH

MISHNAH

וולדו וחלבן אסור לאחר פדיון.

The Mishnah taught: **And their offspring and their milk are prohibited after their redemption.**

גמרא GEMARA

QUESTION

היכי דמי?

The Gemara asks: **What are the circumstances** of the offspring's birth?

OBJECTION

אֵילִימָא דְּאֵיעֶבֶר וְאֵיתִּילִיד לְאַחַר פְּדִיוֹנָן — אַמַּאי?

If we say that the offspring was conceived and born after their redemption, why should it be prohibited?

EXPLANATION

וְלִיד צָבִי וְאַיִל בִּינְהוּ!

After all, they are like the offspring of a gazelle and a hart, which are completely chullin!

ANSWER

אַלָּא דְּאֵיעֶבֶר לְפָנֵי פְּדִיוֹנָן וְאֵיתִּילִיד לְאַחַר פְּדִיוֹנָן.

Rather, we must say that the offspring was conceived before their redemption and born after their redemption.

INFERENCE

הָא לְפָנֵי פְּדִיוֹנָן — מִיִּקְדָּשׁ נִמְי קֻדְּשִׁי.

The Gemara infers: **But** if they were born before their redemption, they are also holy with inherent sanctity.

QUESTION

מִנָּא הֵנִי מִיִּלִּי?

The Gemara asks: **From where are these words** derived, that the offspring of a consecrated animal is holy?

PROOF

דְּתַנּוּ רַבָּנָן: "זָכָר" — לְרִבּוֹת אֶת הַזֶּלֶד, ו"נִקְבָּה" — לְרִבּוֹת אֶת הַתְּמוּרָה.

As the Rabbis taught in a Braisa: The verse regarding peace-offerings says "whether male or female." The word "male" comes to include the offspring of a peace-offering, and "female" comes to include the substitute of a peace-offering.

QUESTION

וְאֵין לִי אֶלָּא זֶלֶד תְּמִימִין וְתְּמוּרַת תְּמִימִים, וְלֹדִי בְּעָלִי מוּמִין וְתְּמוּרַת בְּעָלִי מוּמִין מִנֵּין?

And I only have a source for the offspring of unblemished animals and the substitute of unblemished animals; from where do we derive the offspring of blemished animals and the substitute of blemished animals?

ANSWER

כִּשְׁהוּא אוֹמֵר "אִם זָכָר" — לְרִבּוֹת זֶלֶד בְּעָלִי מוּמִין, "אִם נִקְבָּה" — לְרִבּוֹת תְּמוּרַת בְּעָלִי מוּמִין.

When it says "if male," the extra word "if" comes to include the offspring of blemished animals; and when it says "if female," the extra "if" comes to include the substitute of blemished animals.

QUESTION

אוֹתָן וְלֹדוֹת שְׁלֹאֲחֵר פְּדִיוֹנָן, מָה תָּהֵא עֲלֵיהֶן?

The Gemara asks: **Those offspring that** were born **after their redemption**, what shall be with them? Since they cannot be offered on the Mizbe'ach, nor can they be redeemed.

EXPLANATION

לפני פדיונו — מיפלג פליגי בהו, איפא למאן דאמר: קדשי ליקרב, ואיפא למאן דאמר: קדשי לרעייה.

The Gemara notes: If they were born **before their redemption**, they argue about them; there is one who says they are **holy to be offered** on the Mizbe'ach, and there is one who says they are **holy to graze** until they get a blemish and can be redeemed.

QUESTION

דלאחר פדיונו, מה תהא עליהן?

But as for those born **after their redemption**, what shall be with them?

ANSWER

אמר רב הונא: כונסין לפיפה, והן מתין.

Rav Huna said: One puts them into a chamber and they die of starvation.

EXPLANATION

דהיכי ליעביד? ליקרבינהו — מפח קדושה דחוייה קאתו, ליפרקינהו — לא אלימי למיתפס פדיונו.

For what should we do? Should we offer them? They come from the power of a pushed-aside sanctity of the mother, so they are unfit for the Mizbe'ach. Should we redeem them? They are not strong enough in their sanctity to catch their redemption money.

STATEMENT

אמרי במערבא משמיה דרבי חנינא: סמוך לפדיונו מתפיסין לשם אותו זבח.

They said in the West, Eretz Yisrael, in the name of Rabbi Chanina: Close to their redemption, one consecrates them for the sake of that same sacrifice.

QUESTION

סמוך לפדיונו? למימרא דבני פדייה ניהו?

The Gemara asks: Close to their redemption? Is that to say that they are subject to redemption? But we just said they cannot be redeemed!

ANSWER

אלא אימא: סמוך לפדיון אמין מתפיסין לשם אותו זבח.

Rather, say: Close to the redemption of their mother, while they are still in the womb, one consecrates them for the sake of that same sacrifice.

QUESTION

טעמא מאי?

The Gemara asks: **What is the reason** that we must do this, rather than leaving them as they are?

ANSWER

אמר רבי לוי: גזירה שמה יגדל מהן עדרים עדרים.

Rabbi Levi said: It is a Rabbinic decree, lest one raise flocks and flocks from them and come to shear them or work them.

QUESTION

בעא מיניה רבינא מרב ששת: מהו שמתפיסן לכל זבח שירצה?

Ravina asked Rav Sheshet: What is the law as to whether one can consecrates them for any sacrifice that he wants?

ANSWER

אמר ליה: אין מתפיסן.

He said to him: One may not consecrate them for any other sacrifice.

QUESTION

מאי טעמא?

Ravina asked: **What is the reason?**

ANSWER

אמר ליה: גמר "בשעריך" "בשעריך" מבכור,

He said to him: We learn a gezerah shavah of "within your gates" written by redeemed animals, from "within your gates" written by a firstborn.

EXPLANATION

מה בכור אין מתפיסן לכל זבח שירצה, דכתיב: "אך בכור אשר יבפר לה' בבהמה וגו' לא יקדיש איש אתו", אף הני אין מתפיסן לכל זבח שירצה.

Just as a firstborn, one cannot consecrate it for any sacrifice that he wants, as it is written: "However, a firstborn which is born as a firstborn to Hashem among animals, a man shall not sanctify it" for another offering, so too these, one cannot consecrate them for any sacrifice that he wants.

PROOF

תנא כוותיה דרב ששת:

The Gemara notes: **It is taught in a Braisa in accordance with Rav Sheshet:**

BRAISA

קדשים שקדם מום קבוע להקדישן ונפדו — חייבין בבכורה ובמתנות,

Sacrificial animals whose permanent blemish preceded their consecration and were redeemed, are obligated in the law of the firstborn and in the priestly gifts,

BRAISA

בין לפני פדיונם בין לאחר פדיונם — הגויז והעובד בהן אינו סופג את הארבעים,

whether before their redemption or after their redemption, one who shears them or works with them does not receive forty lashes,

BRAISA

בין לפני פדיונם בין לאחר פדיונם — אין עושין תמורה.

and whether before their redemption or after their redemption, they do not make a substitute holy.

BRAISA

ולפני פדיונם — מועלין בהן, ולאחר פדיונם — אין מועלין בהן.

And before their redemption, one can commit me'ilah with them, but after their redemption, one cannot commit me'ilah with them.

BRAISA

ונלדותיהן — חול, ונפדין תמימים, ומתפיסן לכל זבח שירצה.

And their offspring are chullin if born after redemption; and they may be redeemed even while unblemished if born before redemption; and one may consecrate them for any sacrifice that he wants.

BRAISA

כללו של דבר: הרי הן כחולין לכל דבריהם, אין להן בהם אלא מצות עלוי בלבד.

The general rule of the matter: Behold, they are like chullin for all their matters, and you only have in them the mitzvah of value alone to give their worth to Hekdesh.

BRAISA

אבל קדם הקדישן את מומן, או מום עובר להקדישן, ולאחר מכאן נולד מום קבוע ונפדו — פטורין מן הבכורה ומן המתנות,

But if their consecration preceded their blemish, or if a temporary blemish preceded their consecration and afterwards a permanent blemish occurred and they were redeemed, they are exempt from the law of the firstborn and from the priestly gifts,

BRAISA

בין לפני פדיונם בין לאחר פדיונם. הגויז והעובד בהן סופג את הארבעים,

whether before their redemption or after their redemption. And one who shears them or works with them receives forty lashes,

BRAISA

ובין לפני פדיונם בין לאחר פדיונם — עושין תמורה.

and whether before their redemption or after their redemption, they make a substitute holy.

BRAISA

לפני פדיונם — מועלין בהן, ולאחר פדיונם — אין מועלין בהן,

Before their redemption, one can commit me'ilah with them, but after their redemption, one cannot commit me'ilah with them.

BRAISA

וילדותיהן קודש, ואין ניפדין תמימין, ואין מתפיסן לכל זבח שירצה.

And their offspring are holy, and they cannot be redeemed while unblemished, and one cannot consecrate them for any sacrifice that he wants — which is exactly like Rav Sheshet's ruling.

BRAISA

כללו של דבר: הרי הן כהקדש לכל דבריהם, ואין להן בהם אלא היתר אכילה בלבד.

The general rule of the matter: Behold, they are like Hekdesh for all their matters, and you only have in them permission of eating alone after they are slaughtered.

EXPLANATION

”כללו של דבר” דרישא — לאתויי שוחטן בחוץ דפטור, ”כללו של דבר” דסיפא —

The Gemara explains: The “general rule of the matter” of the first clause of the Braisa comes to include one who slaughters them outside the Beis HaMikdash, that he is exempt from the punishment of kares. The “general rule of the matter” of the second clause comes to include...

SUMMARY

The Gemara first resolves Rav's view of the Mishnah, showing that either the Mishnah follows Rabbi Shimon who requires standing and valuation for Altar-consecrated animals, or it can even follow the Rabbis if we hold like Rabbi Yochanan. Next, the Gemara analyzes the Braisa's derivation exempting disqualified consecrated animals from bechor and matanos based on the comparison to a tzvi and an ayal. Through a series of kashas and teretzim between Rav Pappa, Abaye, and Rava, the Gemara clarifies that while the hekesh exempts them from these gifts, a special limud of “ach” or “its blood” is needed to teach that their chelev remains forbidden under the penalty of kares, and that the prohibition of “oto v'es bno” still applies. Finally, the Gemara brings a Braisa deriving from the pesukim that one may not shear, work, or milk these redeemed animals, nor may we redeem consecrated animals solely to feed them to dogs.

The Gemara is bothered by a deep question: when an animal is consecrated to Hashem and then becomes blemished, it is redeemed and enters a strange, in-between state. It is no longer fit for the Altar, yet it is not completely regular chullin either. The Torah compares it to a gazelle and a hart, but Rava teaches us that we still apply the prohibition of "it and its offspring", we cannot slaughter the mother and its young on the same day. Even though this animal has lost its primary holy status, we must still treat its life and its relationships with a high level of sensitivity and care.

This teaches us a tremendous yesod in our own avodas Hashem. Sometimes, we feel like we have become "blemished." We had high aspirations, we made holy commitments, but then things broke down. We feel like we have been "redeemed" down to a lower, more mundane level of existence, far from the Altar we once dreamed of serving on. The yetzer hara whispers that since we are no longer in that pristine, holy state, it doesn't matter how we act anymore. We might as well throw away our sensitivity.

But the Torah is telling us: even "פסולי המוקדשין", disqualified holy things, retain a trace of their original sanctity. You are still a child of Hashem, and the holy moments of your past still define who you are today. Even if you cannot serve on the Altar right now, you are still expected to maintain your refinement, your sensitivity to mitzvos, and your care for others. A Yid is never truly "chullin."

Today, if you feel discouraged about a spiritual setback or a broken commitment, remind yourself that your past holiness still lives within you. Do one small, refined act of sensitivity, like speaking gently to a family member or taking extra care with a brachah, to show that you still carry that inner kedushah.

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 יַחְשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי 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 לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים 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 מֶרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדַּר 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 וּמֵה 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 זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיִּאֲבֹדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִיִּנָּה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶּה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרְאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

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

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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