

חומש עם רש"י • תולדות • חמישי

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

TOLDOT • 5TH ALIYAH

CHAPTER PREVIEW

This aliyah begins with the conclusion of Yitzchak's dealings with Avimelech. After making a feast and swearing a pact of peace, Avimelech and his people depart. That very day, Yitzchak's servants bring him the good news that they found water in a new well, which he names Shibah, establishing the name of the city as Beer-sheba. The narrative then transitions to Eisav marrying two Hittite women at the age of forty, bringing great bitterness of spirit to Yitzchak and Rivkah.

We then learn of Yitzchak in his old age, whose eyesight had dimmed. Sensing that his end might be near, he calls Eisav and asks him to hunt game and prepare a meal so he can bless him. Rivkah overhears this command and immediately instructs Yaakov to fetch two young goats from the flock so she can prepare the meal instead. Despite Yaakov's hesitation that Yitzchak might feel his smooth skin and curse him, Rivkah reassures him, dresses him in Eisav's finest garments and goat skins, and sends him to receive the berachos. Yaakov presents the food to his father, and after Yitzchak feels his hands and recognizes the voice of Yaakov mixed with the touch of Eisav, he proceeds to bless him.

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

פסוק א

Pasuk 1

וַיַּעַשׂ לָהֶם מִשְׁתֶּה וַיֹּאכְלוּ וַיִּשְׁתּוּ:

and they drank and they ate a feast for them and he made

פסוק ב

Pasuk 2

וַיִּשְׁכְּמוּ בֶּקֶר וַיִּשְׁבְּעוּ אִישׁ לְאָחִיו וַיִּשְׁלְחֵם יִצְחָק וַיֵּלְכוּ מֵאִתּוֹ

from him and they went Yitzchak and sent them to his brother a man and they swore in the morning And they arose early

בְּשָׁלוֹם:

in peace

פסוק ג

Pasuk 3

וַיְהִי בַּיּוֹם הַהוּא וַיָּבֹאוּ עֲבָדֵי יִצְחָק וַיַּגִּדוּ לוֹ עַל אֲדוֹת הַבְּאֵר

the well the matter of about him and they told Yitzchak the servants of and came that on the day And it was

אֲשֶׁר חָפְרוּ וַיֹּאמְרוּ לוֹ מָצָאנוּ מַיִם:

water we found to him and they said they had dug that

פסוק ד

וַיִּקְרָא אֹתָהּ שִׁבְעָה עַל כֵּן שֵׁם הָעִיר בְּאֵר שֶׁבַע עַד הַיּוֹם הַזֶּה:

this the day until sheba Beer- the city is the name of so upon Shibah it And he called

רש"י

שבעה. על שם הברית:

the covenant account of on Shibah

פסוק 4

וַיְהִי עָשׂו בֶּן אַרְבָּעִים שָׁנָה וַיִּקַּח אִשָּׁה אֶת יְהוּדִית בַּת בְּעֵרִי

Beer- daughter of Yehudit — a wife and he took years forty a son of Esav and it was

הַחִתִּי וְאֵת בְּשֵׁמֶת בַּת אֵילָן הַחִתִּי:

the Hittite Eilon daughter of Basmath and — the Hittite

רש"י

בן ארבעים שנה. עָשׂו הָיָה נִמְשָׁל לַחֲזִיר, שֶׁנֶּאֱמַר יִכְרַסְמֶנָּה חֲזִיר מִיָּעַר

from the forest boar ravages it as it is said to a boar compared was Esau years old forty forty years old

תהילים פ' , הַחֲזִיר הַזֶּה כְּשֶׁהוּא שׁוֹכֵב, פּוֹשֵׁט טְלָפָיו, לוֹמַר רְאוּ שְׂאֲנֵי טָהוֹר; כֹּף

so clean that I am see to say its hooves stretches out lies down when it this the boar chapter Tehillim

אלו גּוֹזְלִים וְחוֹמְסִים וּמְרָאִים עֲצָמָם כְּשָׂרִים; כָּל מ' שָׁנָה הָיָה עָשׂו צָד נָשִׁים

women trapping Esau was years forty all kosher themselves and show and extort rob these

מִתַּחַת בְּעָלֵיהֶן וּמַעֲנָה אוֹתָם, כְּשֶׁהָיָה בֶּן מ' אָמַר אָבִא בֶּן מ' שָׁנָה נָשָׂא אִשָּׁה,

a wife married years forty aged father he said forty aged when he was them and abusing their husbands from under

אִף אֲנִי כֵן:

so I also

פסוק 5

וַתְּהִינּוּ מֵרַת רוּחַ לְיִצְחָק וּלְרִבְקָה:

and to Rivkah to Yitzchak spirit a bitterness of and they were

רש"י

מרת רוח. לְשׁוֹן הַמְּרָאוֹת רוּחַ, כְּמוֹ מְמָרִים הָיִיתָם, כָּל מַעֲשֵׂיהֶן הָיוּ

were their deeds all you were rebellious like the spirit opposing an expression of spirit bitterness of

לְהַכְעִיס וּלְעֻצְבוֹ:

and for grief to provoke anger

רש"י

ליצחק ולרבקה. שֶׁהָיוּ עוֹבְדוֹת עֲ"ז בְּרֵאשִׁית רַבָּה :

Rabbah Bereshit idolatry worshipping that they were and to Rivkah to Yitzchak

פסוק 6

וַיְהִי כִּי זָקֵן יִצְחָק וַתִּכְהֶיז עֵינָיו מִרְאֵת וַיִּקְרָא אֶת עֶשָׂו בְּנוֹ הַגָּדֹל

the elder his son Esav — and he called from seeing his eyes and grew dim Yitzchak became old when and it was

וַיֹּאמֶר אֵלָיו בְּנִי וַיֹּאמֶר אֵלָיו הִנְנִי:

here I am to him and he said my son to him and he said

רש"י

ותכהיז. בפעשנן של אלו. ד"א כשנעקד ע"ג המזבח והיה אביו רוצה

wanting his father and was the altar upon when he was bound another explanation these of from the smoke And were dim

לשחטו, באותה שעה נפתחו השמים וראו מלאכי השרת והיו בוכים, וירדו

and descended weeping and were the service angels of and saw the heavens opened time at that to slaughter him

דמעוניהם ונפלו על עיניו, לפיכך כהו עיניו. ד"א כדי שיטל יעקב

Yaakov that would take in order another explanation his eyes became dim therefore his eyes upon and fell their tears

את הברכות:

the blessings —

פסוק ח

וַיֹּאמֶר הִנֵּה נָא זָקַנְתִּי לֹא יָדַעְתִּי יוֹם מוֹתִי:

my death the day of I know not I have aged please behold And he said

רש"י

לא ידעתי יום מותי. אמר רבי יהושע בן קורחא אם מגיע אדם לפרק אבותיו

his parents the age of a person reaches if Korcha son of Yehoshua Rabbi said my death the day of know I do not

ידאג חמש שנים לפניו וחמש לאחר כן: ויצחק היה בן קכ"ג, אמר שמא

perhaps he said 123 the age of was and Yitzchak . after and five before them years five he should worry

לפרק אמי אני מגיע והיא מתה בת קכ"ז והריני בן ה' שנים סמוך

close years five within and behold I am 127 at the age of died and she will reach I my mother to the age of

לפרקה; לפיכך לא ידעתי יום מותי, שמא לפרק אמי, שמא לפרק

to the age of or perhaps my mother to the age of perhaps my death the day of know I do not therefore to her age

אבא:

my father

פסוק ט

וְעַתָּה שֵׂא נָא כְלִיךָ תְּלִיךָ וְקִשְׁתְּךָ וְצֵא הַשָּׂדֶה וְצוּדָה לִי צִידָה:

game some for me and hunt to the field and go out and your bow your quiver your gear please take and now

רש"י

שא נא. לשון השחזה, באותה ששנינו אין משחזין את הסכין, אבל

but the knife — sharpen we do not which we learned like that sharpening an expression of please take

משיאה על גבי חברתה ביצה כ"ח, חיד ספינה ושחט יפה, שלא תאכילני

you feed me so that not properly and slaughter your knife sharpen 28b Beitzah its fellow the back of upon one passes it

נִבְלָה בראשית רבה :

Rabbah Bereshit unslaughtered meat

רש"י

תליך. חרבך שְׁדָרְךָ לְתִלוּתָהּ:

to hang it which it is way your sword your quiver

רש"י

וצודה לי. מן ההפקר ולא מן הגזל:

stolen property from and not ownerless property from for me and hunt

פסוק י

Pasuk 10

וַעֲשֵׂה לִי מִטַּעַמִּים כַּאֲשֶׁר אֶהְבֵּתִי וְהִבֵּיָאָה לִּי וְאֵכְלָה בְּעֶבְרִיךָ תְּבָרְכֶךָ

will bless you so that and I will eat to me and bring I love such as tasty dishes for me and make

נַפְשִׁי בְּטָרֶם אָמוֹת:

I die before my soul

פסוק יא

Pasuk 11

וּרְבִקָּה שָׁמְעַת כַּדְּבַר יִצְחָק אֶל עֲשׂוֹ בְנוֹ וַיֵּלֶךְ עֲשׂוֹ הַשָּׂדֶה לְצוֹד צִיד

game to hunt to the field Esav and went his son Esav to Yitzchak when spoke was listening And Rivkah

לְהִבִּיא:

to bring

רש"י

לצוד ציד להביא. מהו להביא? אם לא ימצא ציד יביא מן הגזל:

the stolen-property from he will bring game he will find not if to bring what is to bring game to hunt

פסוק יב

Pasuk 12

וּרְבִקָּה אָמְרָה אֶל יַעֲקֹב בְּנָה יֹאמֶר הִנֵּה שָׁמַעְתִּי אֶת אָבִיךָ מְדַבֵּר אֶל

to speaking your father — I heard behold saying her son Yaakov to said And Rivkah

עֲשׂוֹ אָחִיךָ לֵאמֹר:

saying your brother Esav

פסוק יג

Pasuk 13

הִבֵּיָאָה לִּי צִיד וַעֲשֵׂה לִּי מִטַּעַמִּים וְאֵכְלָה וְאַבְרַכְכָּה לִפְנֵי יְהוָה לִפְנֵי

before Hashem before and I will bless you and I will eat delicacies for me and make game to me bring

מוֹתִי:

my death

רש"י

לפני ה'. ברשותו, שייסכים על ידי:
my hand upon that He approve with His permission HASHEM Before

פסוק יד

Pasuk 14

ועתה בני שמע בקלי לאשר אני מצוה אתה:
you command I to that which to my voice listen my son And now

פסוק טו

Pasuk 15

לך נא אל הצאן וקח לי משם שני גדיי עזים טבים ואעשה אתם
them and I will make choice goats kids of two from there for me and take the flock to please Go
מטעמים לאביך כאשר אהב:
he loves as for your father tasty delicacies

רש"י

וקח לי. משלי הם ואינם גזל, שכה כתב לה יצחק בכתבתה לטל שני גדיי
kids of two to take in her kethubah Yitzchak for her wrote for so stolen and are not they are from mine for me and take
עזים בכל יום בראשית רבה:
Rabbah Bereishis day in every goats

רש"י

שני גדיי עזים. וכי שני גדיי עזים היה מאכל של יצחק? אלא האחד הקריב
he brought the one rather Yitzchak of the food was goats kids of two and did goats kids of Two
לפסחו והאחד עשה מטעמים; בפרקי רבי אליעזר:
Eliezer Rabbi in the Chapters of savory foods he made into and the one for his Pesach-offering

רש"י

כאשר אהב. כי טעם הגדי כטעם החזי:
the deer is like the taste of the kid the taste of for he loved as

פסוק טז

Pasuk 16

והבאת לאביך ואכל בעבר אשר יברכה לפני מותו:
his death before he may bless you that so and he shall eat to your father and you shall bring

פסוק יז

Pasuk 17

ויאמר יעקב אל רבקה אמו הן עשו אחי איש שער ואנכי איש
a man and I am hairy is a man my brother Esav behold his mother Rivkah to Yaakov And he said
חלק:
smooth

רש"י

איש שעיר. בעל שער:

hair a possessor of hairy A man

פסוק יח

Pasuk 18

אולי ימשני אבי והייתי בעיניו כמתעתע והבאתי עלי קללה ולא

and not a curse upon myself and I will bring like a trickster in his eyes and I will be my father will feel me perhaps

ברכה:

a blessing

רש"י

ימשני. כמו ממשש בצהרים:

at noon-time one groping like he will feel me

פסוק יט

Pasuk 19

ותאמר לו אמו עלי קללתך בני אף שמע בקלי וילך קח לי:

for me fetch and go to my voice hearken only my son is your curse Upon me his mother to him And said

פסוק כ

Pasuk 20

וילך ויקח ויבא לאמו ותעש אמו מטעמים פאשר אהב אביו:

his father loved just as delicacies his mother and made to his mother and he brought and he took And he went

פסוק כא

Pasuk 21

ותקח רבקה את בגדי עשו בנה הגדל החמד אשר אתה בבית

in the house were with her which the coveted the older her son Esav garments of — Rivkah And took

ותלבש את יעקב בנה הקטן:

the younger her son Yaakov — and she dressed

רש"י

החמדת. הנקיות, כתרגומו דכיתא, ד"א שחמד אותן מן נמרוד:

Nimrod from them that he coveted another explanation clean ones as its Targum the clean the coveted

רש"י

אשר אתה בבית. והלא כמה נשים היו לו, והוא מפקיד אצל אמו? אלא

rather his mother with stored and he to him were wives several and behold in the house with her which

שהיה בקי במעשיהן וחושדן:

and suspected them with their deeds familiar that he was

פסוק כב

וְאֵת עֶרְת גְּדֵי הָעִזִּים הַלְבִּישָׁה עַל יָדָיו וְעַל הַלָּקֶת צִוְּאָרָיו:

his neck the smooth part of and upon his hands upon she put the goats kids of the skins of and —

פסוק כג

וַתִּתֵּן אֶת הַמִּטְעָמִים וְאֵת הַלֶּחֶם אֲשֶׁר עָשְׂתָה בִּיד יַעֲקֹב בְּנָה:

her son Yaakov into the hand of she had prepared that the bread and — the delicacy — And she placed

פסוק כד

וַיָּבֹא אֶל אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנְנִי מִי אֵתָּה בְּנִי:

my son are you who here I am and he said my father and he said his father to And he came

פסוק כה

וַיֹּאמֶר יַעֲקֹב אֶל אָבִיו אָנֹכִי עָשׂוּ בְּכֹרֶךָ עָשִׂיתִי כַּאֲשֶׁר דִּבַּרְתָּ אֵלַי קוּם:

arise to me you spoke as I have done your firstborn Esau I am his father to Yaakov And he said

נָא שֹׁבָה וְאָכְלָה מִצִּידִי בְּעֵבֹר תְּבָרַכְנִי נַפְשְׁךָ:

your soul will bless me so that from my game and eat sit please

רש"י

אֲנֹכִי עָשׂוּ בְּכֹרֶךָ. אָנֹכִי הַמְבִּיא לְךָ וְעָשׂוּ הוּא בְּכֹרֶךָ:

your firstborn is and Esau to you the one bringing I am your firstborn Esau I am

רש"י

עָשִׂיתִי. כְּמָה דְּבָרִים כַּאֲשֶׁר דִּבַּרְתָּ אֵלַי:

to me You spoke just as things many I have done

רש"י

שָׁבָה. לְשׁוֹן מִסָּב עַל הַשְּׁלָחוֹ, לְכָה מִתְרַגֵּם אִסְתַּחַר:

istachar it is translated therefore the table at reclining an expression of Sit

פסוק כו

וַיֹּאמֶר יִצְחָק אֶל בְּנוֹ מַה זֶה מְהֵרָה לְמָצָא בְּנִי וַיֹּאמֶר כִּי הִקְרָה

granted fortune Because And he said my son to find you hurried is this How his son to Yitzchak And he said

יְהוָה אֱלֹהֶיךָ לְפָנַי:

before me your God HASHEM

פסוק כז

וַיֹּאמֶר יִצְחָק אֶל יַעֲקֹב גִּשָּׁה נָא וַאֲמַשָּׂה בְנֵי הָאֵתָה זֶה בְּנִי עֲשׂו

Esav my son this one are you my son and I will feel you please Come near Yaakov to Yitzchak And he said

אִם לֹא:

not if

רש"י

גִּשָּׁה נָא וַאֲמַשָּׂה. אָמַר יִצְחָק בְּלִבּוֹ אֵין דְּרָךְ עֲשׂו לְהִיּוֹת שֵׁם שָׁמַיִם

Heaven the Name of to have Esav the way of it is not in his heart Yitzchak said and I may feel you please step near

שָׁגוּר בְּפִיו, וְזֶה אָמַר כִּי הִקְרָה ה' אֱלֹהֶיךָ:

your God Hashem caused to happen because said and this one in his mouth fluent

פסוק כח

וַיִּגַּשׁ יַעֲקֹב אֶל יִצְחָק אָבִיו וַיִּמָּשְׁהוּ וַיֹּאמֶר הַקֵּל קוֹל יַעֲקֹב

Yaakov is the voice of the voice and he said and he felt him his father Yitzchak to Yaakov And drew close

וְהַיָּדַיִם יְדֵי עֲשׂו:

Esav are the hands of and the hands

רש"י

קוֹל יַעֲקֹב. שֶׁמֶדְבָּר בְּלָשׁוֹן תַּחֲנוּנִים קוֹם נָא, אָבֵל עֲשׂו קִנְטוּרִיָּא דְּבַר יָקָם

Let arise spoke harshness Esav however please Arise supplications in a language of that he speaks Yaakov The voice of

אָבִי:

my father

פסוק כט

וְלֹא הִפִּירוּ כִּי הָיוּ יָדָיו כִּי־יָדָיו כִּי־יָדָיו עֲשׂו אָחִיו שְׁעָרָת וַיְבָרְכֵהוּ:

and he blessed him hairy his brother Esav like the hands of his hands were because did he recognize him and not

פסוק ל

וַיֹּאמֶר אֵתָה זֶה בְּנִי עֲשׂו וַיֹּאמֶר אָנִי:

I am and he said Esav my son this one are you and he said

רש"י

וַיֹּאמֶר אָנִי. לֹא אָמַר אָנִי עֲשׂו אֶלָּא אָנִי:

it is I but rather Esav I am say He did not I am And he said

פסוק לא

וַיֹּאמֶר הַגִּשָּׁה לִי וְאָכְלָה מִצֵּיד בְּנִי לְמַעַן תְּבָרְכֶה נַפְשִׁי וַיִּגַּשׁ

and he brought near my soul will bless you so that my son from game of and I will eat to me bring near And he said

לו וַיֹּאכַל וַיָּבֵא לוֹ יַיִן וַיִּשְׁתְּ:

and he drank wine to him and he brought and he ate to him

פסוק לב

Pasuk 32

וַיֹּאמֶר אֵלָיו יִצְחָק אָבִיו גֹּשָׁה נָא וּשְׁקָה לִי בְנִי:

my son me and kiss please come near his father Yitzchak to him And he said

פסוק לג

Pasuk 33

וַיִּגַּשׁ וַיִּשָּׁק לוֹ וַיֶּרַח אֶת רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר

and he said and he blessed him his clothes the smell of — and he smelled him and he kissed And he approached

רָאָה רִיחַ בְנִי כְּרִיחַ שְׂדֵה אֲשֶׁר בֵּרַכְוּ יְהוָה:

Hashem has blessed it that a field is like the smell of my son the smell of see

רש"י

וירח וגו'. וְהָלֹא אֵין רִיחַ רַע יוֹתֵר מִשְׁטָף הָעִזִּים? אֵלֶּא מְלַמֵּד

it teaches but the goats than the washings of more bad smell there is no and is it not etc. and he smelled

שֶׁנִּכְנְסָה עִמּוֹ רִיחַ גֵּן עֵדֶן;

Eden Gan the fragrance of with him that there entered

רש"י

כריח שדה אשר ברכו ה'. שֶׁנָּתַן בּוֹ רִיחַ טוֹב וְזֶהוּ שְׂדֵה תְּפֹוחִים, כֶּן

so apples a field of and this is good a fragrance in it that He gave Hashem blessed it that a field like the smell of

דְּרָשׁוּ רַז"ל:

our Sages z"l expounded

CHAPTER SUMMARY

Yitzchak seals a covenant of peace with Avimelech over a feast, after which his servants discover a new well of water in Beersheba. Later, Eisav marries two Hittite women who cause deep grief to his parents. When Yitzchak grows old and blind, he sends Eisav to hunt game in order to bless him, but Rivkah instructs Yaakov to disguise himself with Eisav's clothes and goat skins to receive the blessings first. Yaakov brings the prepared food to Yitzchak, who feels his hairy hands, marvels that the voice is the voice of Yaakov while the hands are the hands of Eisav, and ultimately eats, drinks, and gives Yaakov the divine blessings.

Look at what happens here when Yitzchak Avinu tries to discern who is standing in front of him. He reaches out his hands, he feels the hairiness, but then he hears the dibbur. He hears the refined, gentle way of speaking, and he utters those famous words: "Hakol kol Yaakov, v'hahayadayim yedei Esav." The hands look like Esav, the external picture says Esav, but the voice, the inner essence, the pnimiyus, is purely Yaakov.

There is a profound yesod here for our daily avodah. In our own lives, we often look at ourselves or at another Yid and all we see are the "yedei Esav", the external roughness, the stumbles, the messy real-world struggles. We get caught up in the outer shell. But Hashem is listening to the kol Yaakov. He hears the quiet desire of a Yid to do the right thing, the soft tefillah, the inner yearning of the neshama that remains entirely pure no matter what outer garments it is wearing.

When you go through your day, don't judge yourself or your fellow Yid by the external hands. Don't let a rough exterior or a moment of weakness fool you into thinking that's who you really are. Tune into the kol, recognize that deep down, every Yid wants to be connected to Hashem and walk in His ways.

Today, when you talk to someone who seems rough or frustrating on the outside, pause and remind yourself: look past the external hands and listen for the kol Yaakov inside them.

דף יומי • בכורות • דף נ"ה

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THE SUGYA

This daf opens with a sharp kasha on Rav's shitta regarding combining two separate groups of five animals for ma'aser behemah. The Gemara presents a Baraita where a single sheep in the middle is enough to connect flocks from two separate towns, which directly refutes Rav's requirement of five in the middle. Shmuel offers a teretz to reconcile the Baraita with Rav, leading the Gemara to explore what else can serve as a bridge to join two flocks, including the shepherd himself, his kelim, or even his shepherd dog.

The Gemara then dives into the Mishnah's ruling according to Rabbi Meir that the Yarden river forms a halachic mechitzah that separates animals on opposite banks. We analyze whether this separation is due to the physical inability of the animals to cross without a bridge, or if the Torah established the Yarden as a formal geographical boundary. Through this discussion, the sugya investigates the exact status of the Yarden, its halachic boundaries relative to the land of Kena'an, and how the river received its unique name.

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

עמוד א' DAF 55A

OBJECTION

מיתיבי:

The Gemara **raises an objection** against Rav's ruling that five animals are required in the middle to combine two separate groups of five into one flock for ma'aser behemah:

BRAISA

הָיָה לוֹ חֲמִשָּׁה בְּכָפָר חֲנֻנְיָה וְחֲמִשָּׁה בְּכָפָר עוֹתָנִי —

A Baraita states: If **one had five** sheep in Kfar Chananya and **five** sheep in Kfar Osnai,

BRAISA

אֵין מְצַטְרְפוֹת עַד שְׂיָהָא לוֹ אַחַת בְּצִיפורי.

they do not combine to make the required total of ten, **unless he has one** sheep between them in Tzipori.

OBJECTION

תִּיבָתָא דְרַב!

The Gemara points out: This is **a conclusive refutation of** the opinion of **Rav!** For the Baraita explicitly states that a single animal in the middle is sufficient to combine the outer groups, contradicting Rav who said five are needed.

RESOLUTION

תרגמה שמואל אליבא דרב:

Shmuel explained the Baraita according to the opinion of Rav:

RESOLUTION

כגון שהיו תשע מכאן ותשע מכאן ואחת באמצע,

The Baraita is speaking about a case **where there were nine sheep on this side and nine on that side, and one in the middle,**

EXPLANATION

דהיא חזיא להכא וחזיא להכא.

for that one sheep in the middle **is fit** to combine with the nine **on this side** to complete a group of ten, **and is fit** to combine with the nine **on that side** to complete a group of ten.

STATEMENT

אמר רב פפא:

Rav Pappa said:

STATEMENT

ולשמואל, אפילו רועה מצרפן,

And according to Shmuel who holds that one animal in the middle joins the two sides, **even a shepherd** standing in the middle **combines them,**

STATEMENT

ואפילו כליו של רועה מצרפן.

and even a garment or utensil **of the shepherd** placed in the middle **combines them.** Since the shepherd goes to fetch his vessel, he effectively brings the two flocks together.

QUESTION

בעי רב אשי:

Rav Ashi raised a shepherd's dilemma:

QUESTION

כלבא דרועה מאי?

What is the halachah if **the shepherd's dog** is sitting in the middle?

QUESTION

כיון דקרי ליה ואתי לא מצטרפי,

Do we say that **since** the shepherd **calls it and it comes** to him, the shepherd does not need to walk to the middle, and therefore the two sides **do not combine**?

QUESTION

או דלמא זימנין דלא אתי, ומצטרף איהו למיזל ואתייה?

Or perhaps, since sometimes it does not come, and he is needed to go and bring it, it is like his vessel and they do combine?

RULING

תיקו.

The question **shall stand** unresolved.

משנה MISHNAH

MISHNAH

רבי מאיר אומר: הירדן מפסיק למעשר בהמה.

We learned in the Mishnah: **Rabbi Meir says: The Yarden forms a partition for ma'aser be he mah**, separating animals on either bank.

גמרא GEMARA

STATEMENT

אמר רבי אמי:

Rabbi Ami said:

STATEMENT

לא שנו אלא שאין שם גשר,

They only taught this where there is no bridge over the river;

STATEMENT

אבל יש שם גשר — גשר מצרפן.

but if there is a bridge there, the bridge combines them.

INFERENCE

אלמא, משום דלא מיקרבין הוא.

Consequently, Rabbi Ami understands that the river separates them only because they cannot approach each other across the water.

OBJECTION

מיתיבי:

The Gemara **raises an objection** from a Baraita:

BRAISA

היו לו בשני עברי הירדן אילן ואילן,

If one had animals on the two banks of the Yarden, here and there,

BRAISA

או בשני אבטילות כגון של נמר ונמורי —

or in two provinces, such as Namer and Namori,

BRAISA

אין מצטרפין,

they do not combine;

BRAISA

ואין צריה לומר חוצה לארץ וארץ.

and needless to say, animals in chutz la'Aretz and Eretz Yisrael do not combine.

OBJECTION

והא חוצה לארץ וארץ במקום שיש גשר דמי,

The Gemara analyzes the Baraita: Now, chutz la'Aretz and Eretz Yisrael is considered like a place where there is a bridge, since there is no physical river obstructing the animals,

OBJECTION

וקתני: לא מצטרפין!

and yet it teaches: They do not combine! This proves that the boundary separating areas is not dependent on physical passage.

RESOLUTION

אלא אמר רבי חייא בר אבא אמר רבי יוחנן:

Rather, Rabbi Chiyya bar Abba said that Rabbi Yochanan said:

RESOLUTION

הנינו טעמיה דרבי מאיר,

This is the reason of Rabbi Meir for ruling that the Yarden separates:

PROOF

דאמר קרא: "והירדן יגבל אתו לפאת קדמה",

as the verse says: "And the Yarden shall border it on the east side."

EXPLANATION

הכתוב עשאו גבול בפני עצמו.

The verse made it an independent border, and any halachic border creates a separation regarding ma'aser behemah.

OBJECTION

אָלֵא מַעֲתָהּ, "וְתֵאֵר הַגְּבוּל" "וְעָלָה הַגְּבוּל",

The Gemara asks: If so, regarding the verses describing tribal boundaries where it says "And the border turned" or "And the border went up",

OBJECTION

הָכִי נִמִּי הַכְּתוּב עָשָׂא גְבוּל בְּפָנֵי עֲצָמוֹ!

so too should we say that the verse made each tribal boundary an independent border, so that animals on two sides of a tribal boundary should not combine?

RESOLUTION

שְׂאֵנִי הֵתָם, דָּאֲמַר קְרָא: "זֹאת תִּהְיֶה לָּכֶם הָאֶרֶץ לְגִבְלֶיהָ סָבִיב",

The Gemara answers: It is different there, as the verse says: "This shall be the land for you according to its borders round about,"

EXPLANATION

כּוֹלָה אֶרֶץ יִשְׂרָאֵל גְּבוּל אֶחָד הִיא.

teaching that the entirety of Eretz Yisrael is one single border regarding this halachah.

QUESTION

אִי הָכִי, יַרְדֵּן נִמִּי!

The Gemara asks: If so, the Yarden should also be included in this unified border of Eretz Yisrael!

ANSWER

"אֶרֶץ" — וְלֹא יַרְדֵּן.

The Gemara answers: The verse specifies "land" — and the Yarden is not land, but a body of water, so it remains a separate border.

OBJECTION

בְּשִׁלְמָא לְרַבִּי חִיָּיא בַּר אֲבָא — הֵיִינוּ דְקִתְנֵי "יַרְדֵּן",

It works out well according to Rabbi Chiyya bar Abba, who says Rabbi Meir's ruling is derived from a pasuk, as that is why the Tanna specifically taught "the Yarden";

OBJECTION

אָלֵא לְרַבִּי אֲמִי — לִיתְנִינְהוּ לְכוֹלְהוּ נְהָרוֹת!

but according to Rabbi Ami, who holds it is due to the physical obstruction of crossing, let him teach all rivers! Why single out the Yarden?

RULING

This is indeed a **difficulty** against Rabbi Ami.

QUESTION

לימא כַּתְנָאִי:

Shall we say that whether the Yarden is considered a border distinct from Eretz Yisrael is like a dispute between Tanna'im?

BRAISA

"כִּי אַתֶּם עֹבְרִים אֶת הַיַּרְדֵּן אֶרֶץ כְּנָעַן",

For a Baraita states: The pasuk says, "When you cross the Yarden into the land of Kena'an."

BRAISA

"אֶרֶץ" — אֶרֶץ כְּנָעַן, וְלֹא הַיַּרְדֵּן אֶרֶץ כְּנָעַן, דְּבַרֵּי רַבִּי יְהוּדָה בֶּן בֶּתִּירָה.

The word "into the land" implies that the land of Kena'an is Eretz Yisrael, and the Yarden is not the land of Kena'an; these are the words of Rabbi Yehudah ben Beteira.

BRAISA

רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר:

Rabbi Shimon ben Yochai says:

BRAISA

הָרִי הוּא אוֹמֵר "מֵעַבֵּר לַיַּרְדֵּן יָרְחוֹ קִדְמָה מִזְרָחָה",

Behold, it says: "Beyond the Yarden of Yericho eastward, toward the sunrise."

INFERENCE

מָה יָרְחוֹ אֶרֶץ כְּנָעַן, אִם יֵרֶדוּ אֶרֶץ כְּנָעַן.

Just as Yericho is part of the land of Kena'an, so too is the Yarden part of the land of Kena'an. Thus, the question of whether the Yarden is considered distinct from Eretz Yisrael is a Tannaitic dispute.

STATEMENT

אָמַר רַבָּה בַּר בַּר חַנָּה אָמַר רַבִּי יוֹחָנָן:

Rabbah bar bar Chana said that Rabbi Yochanan said:

STATEMENT

אֵין "יַרְדֵּן" אֶלָּא מִבֵּית יָרְחוֹ וּלְמַטָּה.

It is only called "Yarden" from Beis Yericho and below, southward.

QUESTION

לְמַאי הִלְכְּתָא?

To what halachah does this statement apply?

QUESTION

אֵילִימָא לְנוֹדֵר — הֲלֵךְ אַחֵר לְשׁוֹן בְּנֵי אָדָם,

If we say it applies to one who makes a vow, that is difficult, for regarding vows we follow the common language of people,

QUESTION

וְכָל הֵיכָא דְקָרוּ לֵיהּ "יָרְדֵּן" אֵיתָסֵר לֵיהּ!

and anywhere people call it "Yarden", it should be forbidden to him!

ANSWER

אַלָּא לְמַעֲשֵׁר בְּהֵמָה.

Rather, this definition applies to **ma'aser behemah**, determining where the river has the status of Yarden to form a partition.

PROOF

תְּנֵינָא נְמִי הָכִי:

This is also taught in a Baraita:

BRAISA

יָרְדֵּן יוֹצֵא מִמְעַרְת פְּמִיָּס,

The Yarden emerges from the cave of Pamyas,

BRAISA

וּמִהֲלָהּ בְּנִימָה שֶׁל סִיבְכִי, וּבְנִימָה שֶׁל טְבֶרְיָא, וּבְנִימָה שֶׁל סְדוֹם,

and flows through the Sea of Sivchi, and through the Sea of Tverya, and through the Sea of Sdom,

BRAISA

וְחוֹלָהּ וְנוֹפֵל לַיָּם הַגָּדוֹל,

and continues and falls into the Great Sea;

BRAISA

וְאִין "יָרְדֵּן" אֵלָּא מִבֵּית יְרִיחוֹ וְלִמַּטָּה.

and it is only called "Yarden" from Beis Yericho and below.

STATEMENT

אָמַר רַבִּי חִיְיָא בַר אֲבָא אָמַר רַבִּי יוֹחָנָן:

Rabbi Chiyya bar Abba said that Rabbi Yochanan said:

EXPLANATION

לָמָּה נִקְרָא שְׁמוֹ "יָרְדֵּן"? שֶׁיּוֹרֵד מִדָּן.

Why is its name called "Yarden"? Because it flows down (yored) from Dan.

STATEMENT

אמר ליה רבי אבא לרב אשי:

Rabbi Abba said to Rav Ashi:

STATEMENT

אתון מהתם מתניתו לה, אנו מהכא מתנינן לה,

You in Bavel learn it from there, but we in Eretz Yisrael learn it from here, from a explicit pasuk:

PROOF

"ויקראו (לו) לשם דן בשם דן אביהם."

"And they called Leshem, 'Dan', after the name of Dan their father."

STATEMENT

ואמר רבי יצחק: לשם זו פמייס,

And Rabbi Yitzchak said: Leshem is Pamyas;

PROOF

ותנא: יוצא ירדן ממערת פמייס.

and it was taught in a Baraita: The Yarden emerges from the cave of Pamyas. Thus the name Yarden means coming down from Dan.

STATEMENT

אמר רב כהנא:

Rav Kahana said:

STATEMENT

זכרותיה דירדנא ממערת פמייס,

The primary source of the Yarden is from the cave of Pamyas.

RULING

היכא דאמר: "לא שתינא מים ממערת פמייס" — איתסר ליה בכוליה ירדנא.

Therefore, where one says, "I will not drink water from the cave of Pamyas," he is forbidden from the entire Yarden, since all its waters originate there.

STATEMENT

זכרותא דדמא — כבדא,

The primary source of blood is the liver,

PROOF

כדרבי יצחק, דאמר רבי יצחק: כבד שנימוח — מטמא ברכיעית.

in accordance with Rabbi Yitzchak, as Rabbi Yitzchak said: A liver that melted conveys tumah like a revi'is of blood.

STATEMENT

זכרונתא דמיא — פרת,

The primary source of all water in the world is the Peras river,

PROOF

דאמר רב יהודה אמר רב: הנודר ממימי פרת — אסור בכל מימות שפיעולם.

as Rav Yehudah said that Rav said: One who vows against the waters of Peras is forbidden from all waters in the world.

QUESTION

היכי דמי?

The Gemara asks: **What are the circumstances** of this vow?

QUESTION

אילימא דאמר "לא שתינא ממימי דפרת" —

If we say that he said, "I will not drink from the waters of Peras,"

QUESTION

מי פרת הוא דלא שתינא, הא מנהרא אחריןא שתינא.

he meant: It is the water of the Peras river that I will not drink, but from another river I will drink!

ANSWER

אלא, דאמר: "לא שתינא ממים דאתו מפרת",

Rather, it is a case where he said, "I will not drink from water that comes from Peras,"

EXPLANATION

דאמר רב יהודה אמר רב: כל הנהרות למטה משלשה נהרות, ושלשה נהרות למטה מפרת.

for Rav Yehudah said that Rav said: All rivers flow below three major rivers, and those three rivers flow below Peras, making Peras the root source of all rivers.

QUESTION

והאיכא

The Gemara asks: **But is there not** another river that does not come from Peras?

עמוד ב' DAF 55B

QUESTION

עינתא דמידליין!

The Gemara asks: But what about **springs that are higher** in the mountains than the Euphrates? How can their waters possibly come from the Euphrates?

ANSWER

אמר רב משרשיא:

To answer this, **Rav Mesharshiya** said:

EXPLANATION

הנהו סולמי דפרת ניהו.

These are like the subterranean **ladders of the Euphrates**; the water seeps through the earth and gets pushed upward, emerging at those higher springs.

OBJECTION

והא פתיב: "והנהר הרביעי הוא פרת"!

The Gemara asks: **But isn't it written** in the pasuk regarding the rivers of Eden: "**And the fourth river is the Euphrates**"? This implies that the Euphrates is merely one of four branching rivers, and the last one at that, not the master source of all world waters!

ANSWER

אמר רב נחמן בר יצחק, ואיתימא רב אחא בר יעקב:

Rav Nachman bar Yitzchak said, and some say it was **Rav Acha bar Yaakov** who said:

EXPLANATION

הוא פרת דמעיקרא.

It is the Euphrates that is referred to **from the beginning** as the main river coming out of Eden, from which all other rivers split off, and then it continued on as the fourth river.

BRAISA

תניא, רבי מאיר אומר:

It was taught in a **Braisa** that **Rabbi Meir** says:

STATEMENT

"יובל" שמו,

Yuval is its name when it emerges from Eden,

PROOF

שנאמר: "והיה כעץ שתול על מים ועל יובל ישלח שרשיו",

as it is stated in the pasuk: "For he shall be as a tree planted by the waters, and that spreads out its roots by the river [yuval]..."

QUESTION

ולמה נקרא שמו "פרת"?

And why is its name called Peras (Euphrates)?

ANSWER

שְׁמִימֵיו פְּרִים וְרָבִים.

Because its waters are fruitful (parim) and multiply from subterranean sources without needing rain.

PROOF

מְסִייעַ לִיהָ לְשִׁמוּאֵל,

The Gemara notes: This Braisa supports Shmuel,

STATEMENT

דָּאָמַר שְׁמוּאֵל: נִהְיָא מִכִּיפִיָּה מִיבְרִיָּה.

for Shmuel says: A river is blessed and grows from its own riverbed, meaning underground springs, not from rain.

OBJECTION

וּפְלִיגָא דְרַב,

And this disagrees with Rav,

STATEMENT

דָּאָמַר רַב אָמִי אָמַר רַב: מִיטְרָא בְּמַעְרְבָא סְהֵדָא רַבָּה פֶּרֶת.

for Rav Ami said that Rav says: When there is rain in the West (Eretz Yisrael), the great witness is the Euphrates, as its waters swell from that rain.

STATEMENT

אָבוּהָ דְשִׁמוּאֵל עָבִיד לָהּ לְבִנְיָתָהּ מִקְוֵה בְּיוֹמֵי נִסָּן, וּמַפְצִי בְּיוֹמֵי תִשְׁרִי.

The Gemara relates: The father of Shmuel made a mikveh for his daughters during the days of Nisan, and laid out mats for privacy in the days of Tishrei when they immersed directly in the river.

EXPLANATION

מִקְוֵה בְּיוֹמֵי נִסָּן — סֵבֵר לָהּ כָּרַב, דָּאָמַר רַב אָמִי אָמַר רַב: מִיטְרָא בְּמַעְרְבָא סְהֵדָא רַבָּה פֶּרֶת,

Making a mikveh in the days of Nisan was because he holds like Rav, as Rav Ami said that Rav says: When there is rain in the West, the great witness is the Euphrates,

EXPLANATION

שָׁמָּא יִרְבוּ נוֹטְפִין עַל הַזּוֹחֶל לֵין, וְהוּוּ לָהּ מִי גִשְׁמִים רוּבָא.

and perhaps the accumulated rainwater will exceed the flowing spring water, making rainwater the majority; and flowing rainwater is not valid for a mikveh.

EXPLANATION

וּמַפְצִי בְּיוֹמֵי תִשְׁרִי.

And he provided **mats in the days of Tishrei** so they could immerse in the river itself, as there was no concern of rainwater then.

OBJECTION

וּפְלִיגָא דִּידֵיהּ אֲדִידֵיהּ,

The Gemara notes: **And** this opinion of **his** (Shmuel's position that rivers grow from springs) **conflicts with his own** other statement,

PROOF

דָּאָמַר שְׁמוּאֵל: אֵין הַמַּיִם נִטְהָרִים בְּזוֹחֶלִין אֶלָּא פֶּרֶת בְּיָמֵי תִשְׁרֵי.

for Shmuel says: **Water does not purify while flowing except** for the waters of the Euphrates in the days of Tishrei, showing he too was concerned about rainwater during the rest of the year!

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי' הַלֹּקֶחַ, אוֹ שְׁנִיתָן לוֹ בְּמִתְנָה — פֶּטוּר מִמַּעֲשֵׂר בְּהֵמָה.

MISHNAH: One who buys an animal, or one to whom an animal was given as a gift, is exempt from animal tithe (ma'aser behemah).

גְּמָרָא GEMARA

QUESTION

גְּמ' מִנָּה הֵנִי מִיָּלֵי?

GEMARA: From where are these words derived?

ANSWER

אָמַר רַב כְּהֲנָא: דָּאָמַר קָרָא "בְּכוֹר בְּנֶיךָ תִּתֵּן לִי כִן תַּעֲשֶׂה לְשֹׂרֶךְ לְצֹאנֶךָ",

Rav Kahana said: As the pasuk says: "The firstborn of your sons you shall give to Me. So shall you do with your oxen and with your sheep..." comparing animal sanctity to human firstborns, excluding bought or gifted animals.

SUMMARY

The Gemara refutes Rav's view that five animals are required in the middle to combine two outer flocks of five for ma'aser behemah, bringing a Baraita showing that a single animal suffices. Shmuel answers that the Baraita refers to nine animals on each side and one in the middle. Rav Pappa expands on Shmuel's approach, stating that even the shepherd or his garments placed in the middle can combine the flocks, while an inquiry regarding his dog remains unresolved. Turning to Rabbi Meir's view that the Yarden separates animals on its opposite banks, the Gemara rejects Rabbi Ami's physical-obstruction explanation and establishes via Rabbi Yochanan that the Yarden is defined by a pasuk as an independent border. Finally, the Gemara

clarifies that the river is strictly called 'Yarden' from Beis Yericho and southward for halachic purposes, and explains its name as deriving from the fact that it flows down from Dan (Panyas).

למעשה WHAT TO TAKE HOME

The Gemara is dealing with the halachos of ma'aser behemah and asks what actually connects two separate groups of sheep. Is it just physical proximity, or is there a deeper connection? Rav Pappa points out that according to Shmuel, even a shepherd's keili or utensil sitting in the middle can combine two flocks. Why? Because the shepherd cares about his vessel. Since he will inevitably walk out into that middle space to retrieve his belong, that spot becomes a bridge that draws both sides together.

What a profound yesod for us in our own daily avodah! We often look at different areas of our life, our davening, our business, our family time, our personal struggles, as if they are totally distant, disconnected islands. We wonder how to bring kedushah into our mundane workday or how to connect our spiritual aspirations with our daily chores. The sugya is teaching us that it does not take a massive, grand gesture to bridge two split worlds. A single keili, one small vessel of the Shepherd placed in the middle, unites everything.

When you take an ordinary physical act and place a small vessel of Yiras Shamayim right in the middle of it, you instantly connect that moment to Hashem. A quiet, honest brachah said with kavana in the middle of a rushed workday, a two-minute quiet tefillah before walking into a difficult meeting, or pausing for a second to remember that your parnassah comes directly from Hashem, that is your keili in the middle. Mimeila, the entire day is no longer fragmented. It all joins together into one continuous flock under the care of the Ultimate Shepherd.

Today, pick one mundane or routine activity in your day and place a small keili of kedushah right in the middle of it. Before you start a work task or make a business phone call, pause for five seconds to say a short kapitel Tehillim or silently ask Hashem for hatzlachah, elevating that entire physical moment into your avodas Hashem.

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 עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
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 נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֵף 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 אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קֹדֵר 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 אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר 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 עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶּה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנוֹיָהּ קִשְׁבוֹת לְקוֹל תַּחֲנוּנָי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָד הִסְלִיכָה לְמַעַן תִּגְרָא:

קוֹיֵתִי יְהוָה קִוְּתָהּ נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

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

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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