

חומש עם רש"י • תולדות • שביעי

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

TOLDOT • 7TH ALIYAH

CHAPTER PREVIEW

In this final aliyah of Parshas Toldos, Yaakov Avinu sets out on his journey to Paddan-aram following the tzava'ah and brochos of his father Yitzchak. He departs to fulfill the rotson of his parents, both to escape the anger of Eisav and to find a choshoer shidduch from the family of Lavan, keeping far away from the bneth Kena'an.

Eisav observes these events and takes note of how much his father despises the daughters of Kena'an. Realizing that his own Canaanite wives are bad in the eyes of Yitzchak, Eisav attempts to patch things up by going to Yishmael and taking his daughter Mahalath as an additional wife.

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

פסוק א

Pasuk 1

וַיִּשְׁלַח יִצְחָק אֶת יַעֲקֹב וַיְלֶךְ פְּדָנָה אֶרֶם אֶל לָבָן בֶּן בְּתוּאֵל הָאֲרָמִי
the Aramean Betuel son of Lavan to Aram to Paddan and he went Yaakov — Yitzchak And he sent
אָחִי רִבְקָה אִם יַעֲקֹב וְעָשָׂו:
and Esav Yaakov mother of Rivkah brother of

רש"י

אם יעקב ועשו. איני יודע מה מלמדנו:
it teaches us what know I do not and Esav Yaakov mother of

פסוק ב

Pasuk 2

וַיֵּרָא עָשָׂו כִּי בֵרַךְ יִצְחָק אֶת יַעֲקֹב וַיִּשְׁלַח אֹתוֹ פְּדָנָה אֶרֶם לָקַחַת לֹ
for himself to take Aram to Padan him and sent Yaakov — Yitzchak blessed that Esav And saw
מִשָּׁם אִשָּׁה בְּבָרְכּוֹ אֹתוֹ וַיֹּצֵו עָלָיו לֵאמֹר לֹא תִקַּח אִשָּׁה
a wife you shall take not saying him and commanded him when blessing a wife from there
מִבְנוֹת כְּנָעַן:
Canaan from the daughters of

פסוק ג

Pasuk 3

וַיִּשְׁמַע יַעֲקֹב אֶל אָבִיו וְאֶל אִמּוֹ וַיְלֶךְ פְּדָנָה אֶרֶם:
Aram to Paddan and went his mother and to his father to Yaakov And listened

וישמע יעקב. מחבר לענין של מעלה, וירא עשו כי ברה יצחק וגו'
 and so forth Yitzhak blessed that Esav and saw above of to the subject is connected Yaakov And that hearkened
 וכי שלח אותו פדנה ארם, וכי שמע יעקב אל אביו והלה פדנה ארם, וכי
 and that Aram to Padan and went his father to Yaakov hearkened and that Aram to Padan him he sent and that
 רעות בנות כנעז, והלה גם הוא אל ישמעאל:
 Yishmael to he also and went Kenaan the daughters of were evil

פסוק ד

Pasuk 4

וירא עשו כי רעות בנות כנעז בעיני יצחק אביו:

his father Yitzhak in the eyes of Kenaan the daughters of were evil that Esav And Esav saw

פסוק ה

Pasuk 5

וילה עשו אל ישמעאל ויקח את מחלת בת ישמעאל בן אברהם

Avraham son of Yishmael daughter of Machalas — and took Yishmael to Esav and went

אחות נביות על נשיו לו לאשה:

for a wife to him his wives in addition to Nevayos sister of

אחות נביות. ממשמע שנאמר בת ישמעאל איני יודע שהיא אחות
 the sister of that she was know do I not Ishmael daughter of that it was said from the implication Nebaioth the sister of
 נביות? אלא למדנו שמת ישמעאל משיעדה לעשו קדם נשואיה והשיאה
 and gave her away her marriage before to Esau after he betrothed her Ishmael that died we learned rather Nebaioth
 נביות אחיה, ולמדנו שהיה יעקב באותו הפרק בן ס"ג שנים, שהרי ישמעאל
 Ishmael for behold years 63 a son of period at that Yaakov that was and we learned her brother Nebaioth
 בן ע"ד שנים היה כשנולד יעקב, י"ד שנה היה גדול ישמעאל מיצחק, ויצחק
 and Yitzhak than Yitzhak Ishmael older was years 14 Yaakov when was born was years 74 a son of
 בן ס' שנה בלדת אותם הרי ע"ד, ושנותיו היו קל"ז, שנאמר ואלה שני
 the years of and these are as it was said 137 were and his years 74 behold them at the birth of years 60 a son of
 חיי ישמעאל וגו', נמצא יעקב בשמת ישמעאל בן ס"ג שנים היה, ולמדנו
 and we learned was years 63 a son of Ishmael when died Yaakov it turns out etc. Ishmael the life of
 מכאן שנטמן בבית עבר י"ד שנה ואחר כה הלה לחרו, שהרי לא שהה
 did he stay not for behold to Haran he went so and after years 14 Ever in the house of that he hid from here
 בבית לכן לפני לדתו של יוסף אלא י"ד שנה, שנאמר עבדתיה ארבע עשרה
 teen four I served you as it was said years 14 except Yosef the birth of before Lavan in the house of
 שנה בשתי כנתייה ושש שנים בצאנה, ושכר הצאן משנולד יוסף היה,
 was Yosef from when was born the flock and the wage of for your flock years and six daughters for your two years
 שנאמר ויהי כאשר ילדה רחל את יוסף וגו'; ויוסף בן ל' שנה היה כשמהלה,
 when he ruled was years 30 a son of and Yosef etc. Yosef — Rachel bore when and it was as it was said
 ומשם עד שירד יעקב למצרים ט' שנים, ז' של שבע וב' של רעב, ויעקב
 and Yaakov famine of and 2 plenty of 7 years 9 to Mitzrayim Yaakov that went down until and from there

אָמַר לְפָרֹעַה יָמֵי שְׁנֵי מִגּוּרֵי שְׁלֹשִׁים וּמֵאת שָׁנָה – צָא וַחֲשַׁב י"ד

14 and calculate go years and one hundred thirty my sojourning the years of the days of to Pharaoh said

שְׁלֹפְנֵי לֵדַת יוֹסֵף וְשְׁלֹשִׁים שָׁל יוֹסֵף וְתִשַׁע מִשְׁמָלָהּ עַד שָׁבָא יַעֲקֹב, הָרִי נ"ג,

53 behold Yaakov that came until from when he ruled and nine Yosef of and thirty Yosef the birth of that before

וּכְשִׁפְּרֹשׁ מֵאֲבִיו הָיָה בֶן ס"ג, הָרִי קי"ו, וְהוּא אֹמֵר שְׁלֹשִׁים וּמֵאת

and one hundred thirty says and he 116 behold 63 a son of he was from his father and when he separated

שָׁנָה, הָרִי חֲסֵרִים י"ד שָׁנִים, הָא לְמִדַּת שְׁאֲחֵר שְׁקָבַל הַבְּרָכוֹת נִטְמָן בְּבֵית

in the house of he hid the blessings that he received that after you learned thus years 14 missing behold years

עָבַר י"ד שָׁנִים, אָבֵל לֹא נֶעְנַשׁ בְּזָכוֹת הַתּוֹרָה; שְׁהָרִי לֹא פָּרַשׁ יוֹסֵף

Yosef was separated not for behold the Torah by the merit of was he punished not but years 14 Ever

מֵאֲבִיו אֲלֹא כ"ב שָׁנָה, דְּהֵינּוּ מִי"ז עַד ל"ט, כָּנָגַד כ"ב שְׁפָרַשׁ יַעֲקֹב

Yaakov that was separated 22 corresponding to 39 until from 17 which is years 22 except from his father

מֵאֲבִיו וְלֹא כַבְדּוֹ, וְהֵם כ' שָׁנִים בְּבֵית לָבָן וּשְׁתֵּי שָׁנִים שְׁשָׁה

that he stayed years and two Lavan in the house of years 20 and they are did he honor him and not from his father

בְּדֶרֶךְ, כְּדֻכְתֵּיב וַיִּבֶן לוֹ בַּיִת וּלְמִקְנֵהוּ עָשָׂה סֶכֶת, וּפָר' רַז"ל

our Sages z"l and explained booths he made and for his livestock a house for himself and he built as it is written on the way

מִזֶּה הַפְּסוּק שְׁשָׁה י"ח חֳדָשִׁים בְּדֶרֶךְ – דְּבֵית הָיָה בַּיּוֹם הַגִּשְׁמִים וְסֶכֶת הָיוּ

are and booths the rains in the days of is for a house on the way months 18 that he stayed verse from this

בַּיּוֹם הַהוּא – וּלְחֻשְׁבוֹן הַפְּסוּקִים שֶׁחֲשַׁבְנוּ לְעֵיל מִשְׁפָּרַשׁ

from when he separated above that we calculated the verses and according to the sun in the days of calculation of

מֵאֲבִיו עַד שִׁירָד לְמִצְרַיִם שְׁהָיָה בֶן ק"ל שָׁנִים, שְׁשָׁם אָנוּ מוֹצְאִים עוֹד

another find we that there years 130 a son of that he was to Mitzrayim that he went down until from his father

י"ד שָׁנִים – אֲלֹא וַדָּאִי נִטְמָן בְּבֵית עָבַר בְּהַלִּיכְתּוֹ לְבֵית לָבָן לְלַמַּד תּוֹרָה

Torah to learn Lavan to the house of in his going Ever in the house of he hid certainly rather years 14

מִמֶּנּוּ, וּבִשְׁבִיל זְכוֹת הַתּוֹרָה לֹא נֶעְנַשׁ עֲלֵיהֶם וְלֹא פָּרַשׁ יוֹסֵף מִמֶּנּוּ

from him Yosef was separated and not for them was he punished not the Torah the merit of and for the sake of from him

אֲלֹא כ"ב שָׁנָה – מְדָה כָּנָגַד מְדָה – ע"כ בְּרַש"י יָשָׁן:

old in Rashi until here measure against measure years 22 except

רש"י

עַל נִשְׂיוֹ. הוֹסִיף רִשְׁעָה עַל רִשְׁעָתוֹ, שְׁלֹא גֵרַשׁ אֶת הָרָאשׁוֹנוֹת:

the first wives — he divorced that not his wickedness upon wickedness he added his wives Besides

CHAPTER SUMMARY

This aliyah recounts Yaakov's departure to Paddan-aram to the house of Lavan, obediently following the directives of Yitzchak and Rivka. Upon seeing Yaakov's kibbud av v'em and realizing how deeply Yitzchak disdained the local Canaanite women, Eisav goes to Yishmael and marries his daughter Mahalath, the sister of Nebaioth, adding her to his existing wives in an effort to appease his father.

Look at what happens here in the pesukim with Esav. He sees that Yitzchak blessed Yaakov and sent him away to find a shidduch, commanding him not to take a wife from the Bnos Knaan. Esav realizes that his father hates these Canaanite women. So what does Esav do? He goes to Yishmael and marries Machalas, the daughter of Yishmael. But look at the phrasing: "al nashav", on top of his existing wives. He did not get rid of the wicked Canaanite wives he already had! He just added another wife to the mix, thinking he was fixing the problem.

The Torah is coming to show us a profound sevara in human nature and avodas Hashem. Esav understood that something was wrong with his life, but his way of fixing it was totally external. Instead of doing real teshuvah, uprooting the bad, and removing the bad influences from his home, he just tried to paste a good deed on top of his rotten foundation. He thought, I will keep my bad habits, but I will add a frum-looking step on top, and that will make everything kadosh.

How often do we fall into this exact same mistake? A Yid feels a void or knows he is doing something he shouldn't be doing, and his yetzer hara convinces him to just add a extra chumra or do a nice segula, while leaving the bad habit untouched. Real avodah requires us to clean out the bad first. You cannot build a kadosh home or a pure neshama by just adding good things on top of lingering tumah.

Take one practical area in your life today where you know something is wrong, and instead of trying to cover it up with a good deed, take one real step to actually remove or stop the bad thing itself.

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THE SUGYA

We open by continuing the sugya regarding Rabbi Yochanan's shitta that brothers who divide an inheritance are considered like purchasers. The Gemara explains why both of Rabbi Yochanan's teachings—regarding ma'aser behemah and returning fields at Yovel—are necessary, so we do not make a false hava amina about stringencies or halachic proofs. The shakla v'tarya then brings a raaya against the concept of bereirah from a case of partners dividing property where a dog was included, analyzing how the price of a dog affects the ten lambs received in the exchange.

We then learn a new Mishnah detailing which animals enter the pen for ma'aser behemah and which ones are excluded, such as a kilayim, a treifah, a yotzei dofan, a mechusar zman, and an yatom. The Gemara explores the pesukim and the gezeirah shavah of "under" - "under" that learn out these psulim both for general kodashim and for ma'aser behemah, while analyzing why certain other disqualified animals like a rova, nirba, or muktzeh remain chayyav in tithes.

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עמוד א' DAF 57A

STATEMENT

ואזדא רבי יוחנן לטעמיה,

And Rabbi Yochanan goes according to his reasoning established elsewhere,

STATEMENT

דאמר רבי אסי אמר רבי יוחנן:

as Rav Asi said that Rabbi Yochanan said:

STATEMENT

האחיז שחלקו — לקוחות הן,

Brothers who divided an inheritance of real estate are considered purchasers from each other,

STATEMENT

ומחזירין זה לזה ביוכל.

and they return their portions to each other in the Yovel year, just as purchasers of land must return land to its original owner.

EXPLANATION

וצריכי,

And both rulings of Rabbi Yochanan are necessary,

EXPLANATION

דאי אשמעינן הכא,

for if he had taught us only here, regarding animal tithe, that brothers who divided their animals are exempt because they are considered purchasers,

EXPLANATION

בְּהֵא קָאָמַר רַבִּי יוֹחָנָן

one might have thought that in this case alone Rabbi Yochanan says that they are purchasers,

EXPLANATION

דוּמֵיָא דְּבִנְהּ,

because animal tithe must be similar to the case of your firstborn son,

EXPLANATION

מָה בֶּנְךָ בְּכָרוֹר לָּךְ,

just as your son is redeemed only if it is clear to you that he is your son,

EXPLANATION

אִךְ שׁוֹרָה וְצֹאנָה בְּכָרוֹר לָּךְ;

so too your ox and your sheep are obligated in tithe only if it is clear to you that they belong to you without any element of purchase;

EXPLANATION

אֲבָל שְׂדֵה מָכָר הוּא דְאָמַר רַחֲמָנָא לִיהִדֵּר בְּיוֹבֵל,

but regarding a field, one might say that it is only a regular sale that the Merciful One said should return in Yovel,

EXPLANATION

יְרוּשָׁה וּמִתְנָה לֹא!

whereas an inheritance and a gift do not return, and therefore brothers who divided an inheritance would not return their fields in Yovel.

EXPLANATION

וְאִי אֲשַׁמְעִינוּ שְׂדֵה —

And if he had taught us only regarding a field,

EXPLANATION

לְחֻמְרָא,

we might have thought he ruled so merely as a stringency, because he was uncertain whether brothers are considered purchasers,

EXPLANATION

אי נמי לכתחלה,

or also, we might say that returning the field in Yovel is required only l'**chatchilah**, so that land returns to its original owner,

EXPLANATION

אבל הכא — אימא לא,

but here, regarding animal tithe, I would say no, they are not considered purchasers, and they should be obligated in tithe;

EXPLANATION

צריכא.

therefore, both rulings are necessary.

OBJECTION

מיתיבי:

The Gemara raises an objection against the view that there is retroactive designation:

BRAISA

וכן השותפין שחלקו,

And similarly, partners who divided their common property,

BRAISA

אחד נטל עשרה ואחד נטל תשעה וכלב —

and one took ten lambs and one took nine lambs and a dog—

BRAISA

שכנגד הכלב אסורין,

the lambs taken corresponding to the dog are forbidden to be offered on the Mizbeiach, as they are considered "the price of a dog";

BRAISA

שעם הכלב מותרים.

whereas those taken with the dog are permitted.

OBJECTION

ואם אמרת יש פריה,

And if you say that there is retroactive designation (bereirah),

OBJECTION

ליברור חד מינניהו לבהדי כלב ולשקול,

let us retroactively designate one of them corresponding to the dog and take that one away,

OBJECTION

וְהַנֶּה לִישְׁתְּרוּ!

and all the rest should be permitted! Why are all ten forbidden?

ANSWER

אָמַר רַב אֲשִׁי:

Rav Ashi said:

ANSWER

אִי דְּשׁוּוּ כוֹלָהוּ לְהֶדְדִּי — הֵכִי נָמִי,

If it is a case where they are all equal to each other in value, so indeed, only one lamb would be forbidden.

ANSWER

הָכָא בְּמַאי עֲסָקִינָן?

With what are we dealing here?

ANSWER

דְּלֹא שׁוּוּ כוֹלָהוּ לְהֶדְדִּי,

A case where they are not all equal to each other,

ANSWER

וְשׁוּי הָאִי כְּלָבָא חֲדָא וּמִשְׁהוּ,

and this dog is worth one lamb plus a small amount more,

ANSWER

וְהָאִי מִשְׁהוּ מְשִׁיחַ וְאֵתִי בְּכוֹלָהוּ.

and this small extra amount extends and comes into all of the ten lambs, rendering a part of every lamb the price of a dog.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי'

MISHNAH:

MISHNAH

הַכֹּל נִכְנָסִין לְדִיר לְהִתְעַשֵּׂר,

All animals enter the pen to be tithed,

MISHNAH

חוץ מן כל־אים,

except for a crossbreed of diverse species,

MISHNAH

וטֵרֶפֶה,

and a treifah,

MISHNAH

וְיוצֵא דוֹפָן,

and one born through a Caesarean section,

MISHNAH

וּמְחוּסֵר זְמַן,

and one whose time has not yet arrived (younger than eight days),

MISHNAH

וְהִיתוּם.

and an orphan.

MISHNAH

וְאִיזְהוּ יְתוּם?

And who is an orphan?

MISHNAH

כֹּל שֶׁמָתָה אִמָּה שֶׁנִּשְׁחָטָה וְאַחֵר כֶּה יֵלְדָה.

Any animal whose mother died or was slaughtered and afterwards gave birth to it.

MISHNAH

רַבִּי יְהוֹשֻׁעַ אוֹמֵר:

Rabbi Yehoshua says:

MISHNAH

אֲפִילוּ נִשְׁחָטָה אִמָּה וְהַשְׁלַח קָיָים — אֵין זֶה יְתוּם.

Even if its mother was slaughtered, as long as the hide is present at birth, this is not an orphan.

GEMARA

גמ'

GEMARA:

QUESTION

מנא הני מילי?

From where are these words derived that these animals are excluded from sacrifices?

BRAISA

דתנו רבנן:

For the Rabbis taught in a braisa:

BRAISA

”שור או כשב” — פרט לכלאים,

The verse states regarding sacrifices: “When a bull or a sheep”—to exclude a crossbreed;

BRAISA

”או עז” — פרט לנדמה,

“or a goat”—to exclude an animal that resembles another species;

BRAISA

”כי יולד” — פרט ליוצא דופן,

“when it is born”—to exclude one born through a Caesarean section;

BRAISA

”והיה שבועת ימים” — פרט למחוסר זמן,

“and it shall be seven days”—to exclude one whose time has not yet arrived;

BRAISA

”תחת אמו” — פרט ליתום.

“under its mother”—to exclude an orphan.

BRAISA

רבי ישמעאל בנו של רבי יוחנן בן ברוקה אומר:

Rabbi Yishmael the son of Rabbi Yochanan ben Beroka says:

BRAISA

נאמר כאן "תחת השבט",

It is stated here, regarding animal tithe, "under the rod",

BRAISA

ונאמר להלן "תחת אמו".

and it is stated there, regarding general sacrifices, "under its mother".

BRAISA

מה להלן — פרט לכל השמות הללו,

Just as there, regarding sacrifices, the verse serves to exclude all these categories,

BRAISA

אף כאן — פרט לכל השמות הללו.

so too here, regarding animal tithe, it serves to exclude all these categories.

BRAISA

ומה כאן — פרט לטרפה,

And just as here, regarding tithe, the verse serves to exclude a treifah which cannot pass under the rod on its own,

BRAISA

אף להלן — פרט לטרפה.

so too there, regarding general sacrifices, it serves to exclude a treifah.

QUESTION

"הכל", לאיתויי מאי?

The Gemara asks: When the Mishnah says "All" enter the pen, what does it come to include?

ANSWER

לאיתויי הא דתנו רבנן:

The Gemara answers: It comes to include that which the Rabbis taught in a braisa:

BRAISA

הרובע, והנרבע,

An animal that copulated with a person, and one with which a person copulated,

BRAISA

והמוקצה, והנעבד,

and one designated for idolatry, and one worshipped as an idol,

BRAISA

וְהֶאֱתָנוּ, וְהִמָּחִיר,

and the payment to a prostitute, and the price exchanged for a dog,

BRAISA

וְטוּמְטוּם, וְאַנְדְּרוֹגִינוֹס —

and a tumtum, and an androgynos —

BRAISA

כּוֹלָן נִכְנָסִין לְדִיר לְהִתְעַשֵּׂר.

they all enter the pen to be tithed.

BRAISA

רַבִּי שִׁמְעוֹן בֶּן יְהוּדָה אוֹמֵר מִשּׁוּם רַבִּי שִׁמְעוֹן:

Rabbi Shimon ben Yehudah says in the name of Rabbi Shimon:

BRAISA

טוּמְטוּם וְאַנְדְּרוֹגִינוֹס אֵין נִכְנָסִין לְדִיר לְהִתְעַשֵּׂר.

A tumtum and an androgynos do not enter the pen to be tithed.

OBJECTION

וְתַנָּא דִּידֹן, אִי גָמַר "תַּחַת" "תַּחַת" מִקְדָּשִׁים — הֵינִי נֹמֵי לָא,

The Gemara analyzes: **And as for our Tanna**, if he learns the gezeirah shavah of "under" "under" from kodashim, then **these** above-mentioned forbidden animals **should also not** enter the pen!

OBJECTION

וְאִי לָא זָלִיף — הֵינִי מֵנָא לִיָּה?

And if he does not learn the gezeirah shavah, **from where does he** know to exclude those animals mentioned in the Mishnah?

ANSWER

לְעוֹלָם גָּמִיר,

The Gemara answers: **Actually, he does learn** the gezeirah shavah,

ANSWER

וְהֵינִי רַחֲמָנָא רַבִּינְהוּ,

and these animals (the נִרְבַּע, נִרְבַּע, etc.) **the Merciful One included** in tithes,

ANSWER

דְּכֹתִיב: "כִּי מִשְׁחָתָם בָּהֶם מוֹם בָּם לֹא יִרְצוּ לָכֶם",

as it is written: "For their corruption is in them, a blemish is in them, they shall not be accepted for you",

ANSWER

וְתַאנֵּא דְבֵי רַבִּי יִשְׁמַעֵאל:

and the school of Rabbi Yishmael taught:

ANSWER

כָּל מְקוֹם שֶׁנֶּאֱמַר בּוֹ הַשְׁחָתָה, אֵינוֹ אֶלָּא דְּבַר עֲרוּהָ וְעִבּוּדָה זָרָה.

Wherever "corruption" is stated, it refers only to a matter of forbidden relations or idol worship.

PROOF

דְּבַר עֲרוּהָ — דְּכָתִיב: "כִּי הַשְׁחִית כָּל בָּשָׂר אֶת דֶּרֶכוֹ עַל הָאָרֶץ",

A matter of forbidden relations, as it is written: "For all flesh had corrupted its way upon the earth";

PROOF

עִבּוּדָה זָרָה — דְּכָתִיב: "פֶּן תִּשְׁחִיתוּ וְעִשִּׂיתֶם לָכֶם פֶּסֶל תְּמוּנַת כָּל סָמָל תְּבַנִּית זָכָר אוֹ נִקְּבָה".

idol worship, as it is written: "Lest you act corruptly and make for yourselves a carved image, the similitude of any figure, the likeness of male or female".

EXPLANATION

וְכָל שֶׁהָמוּם הוּסֵל בּוֹ — דְּבַר עֲרוּהָ וְעִבּוּדָה זָרָה הוּסְלִין בּוֹ,

And the verse juxtaposes blemish to corruption to teach: **Any sacrifice that a blemish disqualifies, forbidden relations and idol worship disqualifies it;**

EXPLANATION

וְכָל שֶׁאֵין הָמוּם הוּסֵל בּוֹ — אֵין דְּבַר עֲרוּהָ וְעִבּוּדָה זָרָה הוּסְלִין בּוֹ,

and any sacrifice that a blemish does not disqualify, forbidden relations and idol worship do not disqualify it.

EXPLANATION

וְהָאֵי מַעֲשֵׂר הוּאֵיל וְלֹא פֶסֶל בֵּיהּ מוּמָא,

And this animal tithe, since a blemish does not disqualify it from becoming tithed,

EXPLANATION

דְּכָתִיב: "לֹא יִבְקֹר בֵּין טוֹב לָרַע וְלֹא יִמְרְנוּ" —

as it is written: "He shall not inspect between good and bad, nor shall he exchange it"—

EXPLANATION

דְּבַר עֲרוּהָ וְעִבּוּדָה זָרָה נִמִּי לֹא פֶסֶל בֵּיהּ.

forbidden relations and idol worship also do not disqualify it.

EXPLANATION

רוֹבֵעַ וְנִרְבָּע — דְּבַר עֲרוּהָ,

An animal **that copulated or was copulated with** is a matter of forbidden relations;

EXPLANATION

מוקצה ונעבד — עבודה זרה,

one designated or worshipped is idol worship;

EXPLANATION

ואתנן — דבר ערוה,

and payment to a prostitute is a matter of forbidden relations;

EXPLANATION

ומחיר איתקש לאתנן,

and the price of a dog is equated to payment of a prostitute.

EXPLANATION

טומטום ואנדרוגינוס — קסבר: ספיקא הוא.

And regarding a **tumtum and an androgynos**, he holds it is a **doubt** whether they are male or female, and therefore they enter the pen.

EXPLANATION

רבי שמעון בן יהודה אומר.

The Gemara clarifies: **Rabbi Shimon ben Yehudah** says they do not enter because

EXPLANATION

קסבר ספיקא הוא,

he holds it is a doubt,

EXPLANATION

מיצט רחמנא גבי קדשים — זכר ודאי ונקבה ודאית,

and the **Merciful One** excluded uncertain genders by **kodashim**, requiring a definite male or a definite female,

EXPLANATION

ולא טומטום ואנדרוגינוס.

and not a tumtum or an androgynos.

EXPLANATION

מעשר נמי גמר "תחת" "תחת" מקדשים.

And for **tithe** also, he learns "under" "under" from **kodashim**, excluding them as well.

BRAISA

תנו רבנן:

The Rabbis taught in a braisa:

BRAISA

הכל נכנסין לדיר להתעשר,

All enter the pen to be tithed,

BRAISA

חוץ מן הכלאים והטרפה,

except for a crossbreed and a treifah;

BRAISA

דברי רבי אלעזר ברבי יהודה איש כפר ברתותא שאמר משום רבי יהושע.

these are the words of Rabbi Elazar ben Rabbi Yehudah of Kefar Bartosa, who said in the name of Rabbi Yehoshua.

BRAISA

אמר רבי עקיבא:

Rabbi Akiva said:

BRAISA

אני שמעתי הימנו אף יוצא דופן ומחוסר זמן ויתום.

I heard from him that even one born through Caesarean section, one whose time has not arrived, and an orphan are excluded.

QUESTION

ותנא קמא,

The Gemara asks: **And the first Tanna** (Rabbi Elazar),

QUESTION

אי גמר "תחת" "תחת" מקדשים — הני נמי לא,

if he learns "under" "under" from kodashim, these other categories should also not enter!

QUESTION

ואי לא גמר,

And if he does not learn the gezeirah shavah,

QUESTION

בשלמא טרפה — כל אשר יעבר תחת השבט כתיב, פרט לטרפה שאינה עוברת,

granted a treifah is excluded because it is written "whatever passes under the rod", excluding a treifah which cannot pass on its own,

QUESTION

אָלס פֿלאַם מָנא לִיָּה?

but a crossbreed, from where does he derive to exclude it?

ANSWER

לְעוֹלָם גָּמַר,

The Gemara answers: **Actually, he learns** the gezeirah shavah,

ANSWER

וּבְיוֹצֵא דּוֹפָן —

and regarding one born through Caesarean section—

עמוד ב' DAF 57B

EXPLANATION

סָבַר לֵה פֶּרֶבִי שְׁמַעוֹן, דָּאָמַר: יוֹצֵא דּוֹפָן — וְלֹד מֵעֲלִיָּה הוּא,

The Tanna of our Braisa **holds like Rabbi Shimon, who says: An animal born via caesarean section is a full-fledged offspring** regarding both its status as a valid korban and its obligation in ma'aser behemah,

EXPLANATION

וְדִלָּא פֶּרֶבִי יוֹחָנָן.

and this Tanna is **not like Rabbi Yochanan**, who holds that even Rabbi Shimon agrees an animal born through caesarean section is disqualified from being offered on the Mizbei'ach.

EXPLANATION

בְּמַחוּסַּר זְמַן סָבַר לֵה פֶּרֶבִי שְׁמַעוֹן בֶּן יְהוֹשֻׁעַ,

Regarding an animal **whose time has not yet arrived**—meaning before its eighth day—this Tanna **holds like Rabbi Shimon ben Yehudah**, who says it enters the corral to be tithed even though it cannot be brought as a korban yet.

EXPLANATION

יָתוֹם — כְּגוֹן שֶׁהַשְּׁלַח קָיָים,

And when the Tanna includes an **orphan** animal, it means a case **where the hide** of its dead mother **is** still **extant** at the time of birth, which removes its orphan status.

EXPLANATION

וְרַבִּי יְהוֹשֻׁעַ לְטַעְמִיָּה, דָּאָמַר: אֲפִילוּ שְׁחַט אֶת אִמּוֹ וְהַשְּׁלַח קָיָים — אֵין זֶה יָתוֹם.

And Rabbi Yehoshua is going according to his reasoning, as he said: Even if he slaughtered its mother, so long as the hide is extant, this is **not** considered an orphan.

STATEMENT

העיד רבי ישמעאל בן סתריאל מן סתריאל מִעֲרַקְתָּ לְבִנָּה לְפָנַי רַבִּי:

The Gemara relates: Rabbi Yishmael ben Satriel from Arkat Livnah testified before Rebbi:

STATEMENT

בְּמָקוֹמֵנוּ מִפְּשִׁיטִין אֶת הַמֵּתָה וּמַלְבִּישִׁין אֶת הַחַי.

In our place, when a mother animal dies during birth, they skin the dead mother and clothe the live newborn with her skin so that another animal will accept and nurse it.

STATEMENT

אָמַר רַבִּי: נִתְגַּלָּה טַעְמָהּ שֶׁל מִשְׁנַתִּינוּ.

Rebbi said: The reason of our Mishnah has been revealed! Since the hide can serve to keep the young alive through another mother, having the mother's hide prevents it from being deemed a helpless orphan.

STATEMENT

חֲזִירִין שֶׁבְּמָקוֹמֵנוּ יֵשׁ לָהֶם שְׁשִׁים רִבּוּא קָלָפִים בְּבֵית הַמָּסַס שָׁלוּ,

Rabbi Yishmael ben Satriel also testified: The lettuces in our place have six hundred thousand layers in their stomach-like core!

STATEMENT

פַּעַם אַחַת נָפַל אֶרֶז אֶחָד שֶׁבְּמָקוֹמֵנוּ, וְעָבְרוּ שֵׁשׁ עֶשְׂרֵה קָרוֹנוֹת עַל חוּדוֹ אַחַת.

He further testified: One time a cedar tree in our place fell, and sixteen wagons passed over its width side-by-side at one time.

STATEMENT

פַּעַם אַחַת נָפְלָה בֵּיצַת בַּר יוֹכָנִי, וְטָבְעָה שְׁשִׁים כְּרָכִים, וְשִׁפְרָה שְׁלֹשׁ מֵאוֹת אֶרְזִים.

He also testified: One time an egg of the giant bird bar Yochani fell, and it drowned sixty cities and shattered three hundred cedar trees!

QUESTION

וּמִי שֶׁדָּיָא לִיהָ? וְהָא כְּתִיב: "כָּנַף רִנְנִים נִעְלָסָה"!

The Gemara asks: And does the bar Yochani bird cast away its eggs to fall and cause damage? But isn't it written in Iyov: "The wing of the singing bird rejoices... for she leaves her eggs on the earth," meaning it lays them gently on the ground?

ANSWER

אָמַר רַב אָשִׁי: הָהוּא מוֹזְרָתָא הָוָא.

Rav Ashi said: That egg that fell was a spoiled egg that would never hatch, so the bird discarded it.

מִשְׁנָה MISHNAH

MISHNAH

שְׁלֹשׁ גִּרְנוֹת לְמַעַשְׂרַת בְּהֵמָה:

MISHNAH: There are three threshing-floor dates—designated times for gathering animals—for animal tithes:

MISHNAH

בְּפֶרֶס הַפֶּסַח, וּבְפֶרֶס הַעֲצֵרָתָהּ, וּבְפֶרֶס הַחֹג,

fifteen days before Pesach, fifteen days before Shavuot, and fifteen days before the Festival of Sukkot;

MISHNAH

וְהֵן גִּרְנוֹת שֶׁל מַעַשְׂרַת בְּהֵמָה, דְּבַרְיֵי רַבִּי אֶקִיבָא.

and these are the gathering times for animal tithes—these are the words of Rabbi Akiva.

MISHNAH

בֶּן עֲזַאי אוֹמֵר: בְּעֶשְׂרִים וְתֵשְׁעָה בְּאָדָר, בְּאֶחָד בְּסִינּוֹן, בְּעֶשְׂרִים וְתֵשְׁעָה בְּאָב.

Ben Azzai says: The designated dates are on the twenty-ninth of Adar, on the first of Sivan, and on the twenty-ninth of Av.

MISHNAH

רַבִּי אֶלְעָזָר וְרַבִּי שִׁמְעוֹן אוֹמְרִים: בְּאֶחָד בְּנִיסָן, בְּאֶחָד בְּסִינּוֹן, בְּעֶשְׂרִים וְתֵשְׁעָה בְּאֵלוּל.

Rabbi Elazar and Rabbi Shimon say: The dates are on the first of Nisan, on the first of Sivan, and on the twenty-ninth of Elul.

MISHNAH

וְלָמָּה אָמְרוּ בְּעֶשְׂרִים וְתֵשְׁעָה בְּאֵלוּל וְלֹא אָמְרוּ בְּאֶחָד בְּתִשְׁרֵי?

The Mishnah asks: And why did they say on the twenty-ninth of Elul, and they did not say on the first of Tishrei, which would align with Rosh Hashanah?

MISHNAH

מִפְּנֵי שֶׁהוּא יוֹם טוֹב, וְאִי אֶפְשָׁר לַעֲשׂוֹת בְּיוֹם טוֹב — לְפִיכָּהּ הִקְדִּימוּהוּ בְּעֶשְׂרִים וְתֵשְׁעָה בְּאֵלוּל.

The Mishnah answers: Because it is Yom Tov, and it is impossible to tithe on Yom Tov; therefore, they moved it earlier to the twenty-ninth of Elul.

MISHNAH

רַבִּי מֵאִיר אוֹמֵר: בְּאֶחָד בְּאֵלוּל רֹאשׁ הַשָּׁנָה לְמַעַשְׂרַת בְּהֵמָה.

Rabbi Meir says: On the first of Elul is Rosh Hashanah for animal tithes.

MISHNAH

בֶּן עֲזַאי אוֹמֵר: הָאֵלוּלִים מִתְעֶשְׂרִים בְּפִנֵּי עֶצְמוֹן.

Ben Azzai says: Animals born in Elul are tithed by themselves because of the doubt whether the halachah follows Rabbi Meir or Rabbi Elazar and Rabbi Shimon.

MISHNAH

כָּל הַנוֹלָדִים מֵאֶחָד בְּתִשְׁרֵי עַד עֶשְׂרִים וְתִשְׁעָה בְּאֵלוּל — הֵרִי אֵלּוּ מִצְטָרְפִּין.

All animals born from the first of Tishrei until the twenty-ninth of Elul—these combine together to make up a group of ten for tithing.

MISHNAH

חֲמִשָּׁה לְפָנֵי רֹאשׁ הַשָּׁנָה וְחֲמִשָּׁה לְאַחֵר רֹאשׁ הַשָּׁנָה — אֵינָן מִצְטָרְפִּין.

If five were born before Rosh Hashanah and five were born after Rosh Hashanah, they do not combine because they belong to two different tithing years.

MISHNAH

חֲמִשָּׁה לְפָנֵי הַגּוֹרֵן וְחֲמִשָּׁה לְאַחֵר הַגּוֹרֵן — הֵרִי אֵלּוּ מִצְטָרְפִּין.

However, if five were born before a gathering date and five were born after that gathering date within the same year, these combine together.

MISHNAH

אִם כֵּן, לָמָּה נֶאֱמָרוּ שְׁלֹשׁ גְּרָנוֹת לְמַעַשְׂר בְּהֵמָה?

If so, why were three gathering dates stated for animal tithes if they can combine anyway?

MISHNAH

שְׂעֵד שֶׁלֹּא הִגִּיעַ הַגּוֹרֵן — מוּתָר לְמַכּוֹר וּלְשַׁחוֹט,

Because before the gathering date arrives, it is permitted to sell and slaughter young animals freely without tithing them;

MISHNAH

הִגִּיעַ הַגּוֹרֵן — לֹא יִשְׁחוֹט, וְאִם שָׁחַט — פָּטוּר.

once the gathering date arrives, one may not slaughter them until he tithes them; and if he did slaughter without tithing, he is exempt ex post facto from tithing that animal.

גִּמְרָא GEMARA

QUESTION

מֵאִי שְׁנָא תֵּלֶת?

GEMARA: What is different about three times in the year that were designated for gathering the newborn animals?

ANSWER

אָמַר רַבָּה בַּר שֵׁילָא: לְקַבֵּל חוּרְפִּי, וְאֶפְרִי, וְקִיִּטִּי.

Rabbah bar Sheila said: Corresponding to the early births, and the late births, and the summer births, as animals give birth in three distinct birthing seasons during the year.

QUESTION

וּמַאי שְׁנָא בְּהֵי זִמְנֵי?

The Gemara asks: **And what is different about these times** set right before the three Yomim Tovim?

ANSWER

אָמַר רַבִּי תַנְחוּם בְּרִיהַ דְּרַב חִיַּיא אִישׁ כֶּפֶר עָכוּ:

Rabbi Tanchum, the son of Rav Chiyya from the village of Ako, said: It was set at these times to ensure meat would be available for pilgrims going up to Yerushalayim for the Yom Tov.

SUMMARY

The Gemara first demonstrates why Rabbi Yochanan needed to state his psak that brothers who divide property are like purchasers both by ma'aser behemah and by Yovel. It then challenges the concept of bereirah using a braisa of partners who divided property containing a dog, with Rav Ashi explaining that the dog's value extended into all ten lambs. The new Mishnah lists animals excluded from the pen for tithing, including a kilayim, treifah, yotzei dofan, mechusar zman, and yatom. The Gemara uses a gezeirah shavah from kodashim to derive these exclusions, while explaining through a limud on "corruption" why animals involved in forbidden relations or idolatry still enter the pen for ma'aser.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the chiddush the Gemara brings us on this daf. You would think an animal that was involved in something severely improper, like an animal used for avodah zarah or averos, would be completely rejected from high holiness. Yet, when it comes to ma'aser behemah, the Tanna teaches us that "Hakol nichnasin ladir l'hisaser", they all enter the pen to be tithed! Why? Because the Torah says about ma'aser, "Lo yevaker bein tov l'ra", you don't inspect or pick and choose based on flaws. Whatever passes under the rod becomes kodesh, even if it carries deep, painful marks from its past.

In our own avodah, the yetzer hara loves to use our past mistakes to convince us that we are ruined for keditsha. A Yid can fall, get entangled in things he shouldn't, and then think to himself, "How can I come before Hashem now? How can my davening or my Torah be wanted after where I've been?" But the Torah is giving us a clear yerushah of chizuk here. Hashem does not say, "You have a bad history, so step out of line." When a Yid steps into the dir, into the bais medrash or onto the davening carpet, Hashem says: You belong inside. Bring your whole self under the rod, exactly as you are right now.

Don't let the yetzer hara disqualify you from closeness to Hashem because of yesterday's stumbles. Today, when you sit down to daven or learn, put aside all thoughts of past unworthiness and throw yourself fully into your avodah with complete emunah that Hashem wants you right now.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֶנִּי רָנִי פִלַט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זֶה תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים 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 זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחָדֵם 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 זְרוּעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֵם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנִיָּהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לְבִדָּה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שְׁמֶרָהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרָהּ יְהוָה צִלָּהּ עַל יַד מִיָּנָהּ:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמַר צִאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד 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.'