חוּמָּשׁ עִם רַשִּׁ"י · וזאת הברכה · שְׁלִישִׁי

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V'ZOT HABERACHAH · 3RD ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his final berachos to the shevatim, turning his focus to Yosef HaTzaddik. Moshe bestows a beautiful and rich berachah upon Yosef's portion of Eretz Yisrael, wishing him a land blessed with the finest bounty of the heavens and the earth.

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

פָּסוּק א

Pasuk 1

וּלְיוֹסֵף אָמַר מְבֹרֶכֶת יְהוָה אַרְצוֹ מִמֶּגֶד שָׁמַיִם מִטָּל וּמִתְּהוֹם

And of Yosef he said blessed of Hashem be his land with the bounty of heaven from dew and from the deep

רֹבֶצֶת תָּחַת׃

that couches below

רַשִּׁ"י

מברכת ה' ארצו. שֶׁלֹּא הָיְתָה שֶׁלֹּא בִּנְחֲלַת הַשְּׁבָטִים אֶרֶץ מְלֵאָה כָּל טוּב

From the blessing of Hashem is his land that not was there in the inheritance of the tribes a land full of all goodness

כְּאַרְצוֹ שֶׁל יוֹסֵף עי' ספרי׃

like the land of of Yosef see Sifrei

רַשִּׁ"י

ממגד. לְשׁוֹן עֲדָנִים וּמֶתֶק׃

From the sweetness an expression of delicacies and sweetness

רַשִּׁ"י

ומתהום. שֶׁהַתְּהוֹם עוֹלֶה וּמְלַחְלֵחַ אוֹתָהּ מִלְּמַטָּה; אַתָּה מוֹצֵא בְּכָל הַשְּׁבָטִים בִּרְכָתוֹ

and from the deep for the deep ascends and moistens it from below you find in all of the tribes the blessing of

שֶׁל מֹשֶׁה מֵעֵין בִּרְכָתוֹ שֶׁל יַעֲקֹב׃

· Moshe similar to the blessing of · Yaakov

פָּסוּק ב

Pasuk 2

וּמִמֶּגֶד תְּבוּאֹת שָׁמֶשׁ וּמִמֶּגֶד גֶּרֶשׁ יְרָחִים׃

and from the sweetness of the crops of the sun and from the sweetness of the yield of the moons

רַשִׁ"י

וממגד תבואת שמש. שֶׁהָיְתָה אַרְצוֹ פְּתוּחָה לַחַמָּה וּמְמַתֶּקֶת הַפֵּרוֹת ספרי :

Sifrei the fruits and it sweetened to the sun open his land for was of the sun of the yield and from the sweetness

רַשִׁ"י

גרש ירחים. יֵשׁ פֵּרוֹת שֶׁהַלְּבָנָה מְבַשַּׁלְתָּן וְאֵלּוּ הֵן קִשּׁוּאִין וּדְלוּעִין;

and melons cucumbers are they and these ripens them that the moon fruits there are the moons the yield of

דָּ"אַ — גרש ירחים. שֶׁהָאָרֶץ מְגָרֶשֶׁת וּמוֹצִיאָה מֵחֹדֶשׁ לְחֹדֶשׁ:

to month from month and produces puts forth that the earth the moons the yield of another explanation

פָּסוּק ג

Pasuk 3

וּמֵרֹאשׁ הָרְרֵי קֶדֶם וּמִמֶּגֶד גִּבְעוֹת עוֹלָם:

eternity of the hills of and from the bounty old of the mountains of and from the best

רַשִׁ"י

ומראש הררי קדם. וּמְבֹרֶכֶת מֵרֵאשִׁית בְּשׁוּל הַפֵּרוֹת, שֶׁהָרָרֶיהָ מַקְדִּימִין

are earliest because its hills the fruits ripening of from the earliest and it is blessed ancient times of the hills of And from the first

לְבַכֵּר בְּשׁוּל פֵּרוֹתֵיהֶם. דָּ"אַ — מַגִּיד שֶׁקָּדְמָה בְּרִיאָתָן לִשְׁאָר

to bring first-fruits the ripening of their fruits another explanation this tells that was prior their creation to the rest of

הָרִים שם :

there the hills

רַשִׁ"י

גבעות עולם. גְּבָעוֹת הָעוֹשׂוֹת פֵּרוֹת לְעוֹלָם וְאֵינָן פּוֹסְקוֹת מֵעָצֶר הַגְּשָׁמִים:

hills of eternity hills that make fruits forever and they do not cease from withholding of the rains

פָּסוּק ד

Pasuk 4

וּמִמֶּגֶד אֶרֶץ וּמְלֹאָהּ וּרְצוֹן שֹׁכְנִי סְנֶה תָּבוֹאתָה

and from the bounty of earth and its fullness and the favor of the One Who dwells in the bush may it come

לְרֹאשׁ יוֹסֵף וּלְקָדְקֹד נְזִיר אֶחָיו:

upon the head of Yosef upon the crown of the separated of his brothers

רַשִׁ"י

ורצון שכני סנה. כְּמוֹ שׁוֹכֵן סְנֶה; וּתְהֵא אַרְצוֹ מְבֹרֶכֶת

and the favor of He Who dwells in the thorn-bush like the thorn-bush He Who dwells in and may it be his land blessed

מֵרְצוֹנוֹ וְנַחַת רוּחוֹ שֶׁל הַקָּבָ"ה הַנִּגְלָה עָלַי תְּחִלָּה בַּסְּנֶה:

from the favor and satisfaction of the spirit of the Holy One blessed be He Who revealed Himself to me initially in the thorn-bush

רַשִׁ"י

רצון. נַחַת רוּחַ וּפְיוּס, וְכֵן כָּל רָצוֹן שֶׁבַּמִּקְרָא:

Will satisfaction of spirit and appeasement, and so every will that is in Scripture

רַשִׁ"י

תבואתה. בְּרָכָה זוֹ לראש יוסף :

let it come blessing this on the head of Yosef

רַשִׁ"י

נזיר אחיו. שֶׁהָפְרַשׁ מֵאֶחָיו בִּמְכִירָתוֹ עי' ספרי :

the crown of his brothers who was separated from his brothers by his sale see Sifrei

פָּסוּק ה

Pasuk 5

בְּכוֹר שׁוֹרוֹ הָדָר לוֹ וְקַרְנֵי רְאֵם קַרְנָיו בָּהֶם עַמִּים יְנַגַּח

The firstborn of his bull majesty is to him and the horns of a wild ox are his horns with them peoples he shall gore

יַחְדָּו אַפְסֵי אָרֶץ וְהֵם רִבְבוֹת אֶפְרַיִם וְהֵם אַלְפֵי מְנַשֶּׁה:

together to the ends of the earth and they are the myriads of Ephraim and they are the thousands of Manasseh

רַשִׁ"י

בכור שורו. יֵשׁ בְּכוֹר שֶׁהוּא לְשׁוֹן גְּדֻלָּה וּמַלְכוּת, שֶׁנֶּאֱמַר "אַף אֲנִי בְּכוֹר

The firstborn of his ox there is firstborn that it is an expression of greatness and sovereignty as it is said I even a firstborn

אֶתְּנֵהוּ" תהילים פ"ט , וְכֵן "בְּנִי בְכֹרִי יִשְׂרָאֵל" שמות ד' — מֶלֶךְ הַיּוֹצֵא

will make him Tehillim 89 and similarly my son my firstborn is Yisrael Shemos 4 the king who emerges

מִמֶּנּוּ, וְהוּא יְהוֹשֻׁעַ שֶׁכֹּחוֹ קָשֶׁה כְּשׁוֹר לִכְבֹּשׁ כַּמָּה מְלָכִים:

from him and he is Yehoshua whose strength is mighty like an ox to conquer many kings

רַשִׁ"י

הדר לו. נָתוּן לוֹ, שֶׁנֶּאֱמַר "וְנָתַתָּה מֵהוֹדְךָ עָלָיו" במדבר כ"ז :

Splendor to him is given to him as it is said and you shall place of your majesty upon him Bamidbar 27

רַשִׁ"י

וקרני ראם קרניו. שׁוֹר כֹּחוֹ קָשֶׁה, וְאֵין קַרְנָיו נָאוֹת, אֲבָל רְאֵם קַרְנָיו

and the horns of a re'em are his horns an ox its strength is mighty but not are beautiful its horns a re'em but

נָאוֹת וְאֵין כֹּחוֹ קָשֶׁה, נָתַן לִיהוֹשֻׁעַ כֹּחוֹ שֶׁל שׁוֹר וְיֹפִי קַרְנֵי רְאֵם

are beautiful but not its strength is mighty He gave to Yehoshua the strength of an ox and the beauty of the horns of a re'em

ספרי :

Sifrei

רַשִׁ"י

אפסי ארץ. שְׁלוֹשִׁים וְאֶחָד מְלָכִים אֶפְשָׁר שֶׁכֻּלָּם מֵאֶרֶץ יִשְׂרָאֵל הָיוּ? אֶלָּא

ends of the earth thirty and one kings is it possible that all of them from the land of Yisrael were rather

אֵין לְךָ כָּל מֶלֶךְ וְשִׁלְטוֹן שֶׁלֹּא קָנָה לוֹ פַּלְטֵרִין וַאֲחֻזָּה בְּאֶרֶץ יִשְׂרָאֵל

there is not to you any king and ruler who did not acquire for himself a palace and a holding in the land of Yisrael

שֶׁחֲשׁוּבָה לְכֻלָּם הִיא, שֶׁנֶּאֱמַר ירמיהו ג' "נַחֲלַת צְבִי צִבְאוֹת גּוֹיִם" עי' ספרי

because esteemed to all of them it is as it is said Yirmeyahu three an inheritance of desire of hosts of nations see Sifrei

:

רַשִׁ"י

וְהֵם רִבְבוֹת אֶפְרַיִם. אוֹתָם הַמְנֻגָּחִים הֵם הָרְבָבוֹת שֶׁהָרַג יְהוֹשֻׁעַ שֶׁבָּא

And they are the myriads of Ephraim. Those who were gored they are the myriads whom slew Yehoshua who came

מֵאֶפְרַיִם:

from Ephraim

רַשִׁ"י

וְהֵם אַלְפֵי מְנַשֶּׁה. הֵם הָאַלָּפִים שֶׁהָרַג גִּדְעוֹן בְּמִדְיָן שֶׁנֶּאֱמַר שופטים ח' "וְזֶבַח

And they are the thousands of Manasseh. They the thousands that killed Gideon in Midian as it is said Shoftim eight and Zebah

וְצַלְמֻנָּע בַּקַּרְקֹר וְגוֹ'":

and Zalmunna were in Karkor etcetera

CHAPTER SUMMARY

The aliyah details the specific blessings given to Yosef, including the dew of the heavens, the deep waters below, the sweet fruits ripened by the sun and the moon, and the ancient mountains and hills. Moshe invokes the favor of Hashem Who appeared in the burning bush, wishing these blessings upon Yosef, the leader of his brothers. The berachah concludes by praising Yosef's strength, comparing his power to a mighty wild ox that will gore the nations to the ends of the earth, representing the tens of thousands of Ephraim and the thousands of Menashe.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is coming to be mechadesh a beautiful yesod in the berachah of Yosef HaTzaddik. Moshe Rabbeinu blesses Yosef's land with the ultimate bounty, mentioning the sun, the moon, the ancient mountains, and the fullness of the earth. But then, right in the middle of all this physical abundance, the pasuk adds a crucial phrase: "u'retzon shochney sneh", and the favor of Hashem Who dwells in the bush. Rashi explains that this refers to Hashem's goodwill and desire, which was first revealed to Moshe in the burning bush.

Lichoira, we have to ask, what is the connection between the physical wealth of Yosef's land and the burning bush? The teretz is that Yosef's special koach was always the ability to take the physical world and connect it directly to the Ruchniyus of Hashem. Yosef was in Mitzrayim, running the entire economy of the superpower of the world, yet he remained Yosef HaTzaddik. The Torah is teaching us that the real berachah of physical abundance is only when it is saturated with "retzon shochney sneh", when we remember Hashem in the middle of our daily business, our food, and our material success.

Mimeila, when we go out to work, eat a good meal, or enjoy the physical comforts of this world, we cannot let it become a separate, cold existence. We have to bring the warmth of the burning bush, the fire of Torah and dveykus in Hashem, into our physical endeavors. The physical is just a vessel to reveal Hashem's presence in the world.

Today, when you sit down to eat or engage in your daily business, take ten seconds before you start to think: "I am doing this to have the strength to serve Hashem." Bring the fire of the "sneh" into your physical day.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף ד׳

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

📖 THE SUGYA

We begin the daf with a deep dive into the wording of our Mishnah, where the Gemara is bothered by a basic kasha: How could the Mishnah say that the Kohanim and Levi'im themselves exempted the firstborn donkeys of the Yisraelim in the midbar? The Torah explicitly tells us that it was the animals of the Levi'im that exchanged and exempted the animals of the Yisraelim, while the Levi'im themselves only exchanged the firstborn sons! To resolve this, the Gemara brings a beautiful shakla v'tarya between Abaye and Rava, who offer different ways to read the Mishnah's laining and establish the source for why Kohanim and Levi'im are exempt from redeeming their own firstborn sons and donkeys.

As the sugya develops, we explore the mechanics of these exemptions. The Gemara raises several powerful kashas on both Abaye and Rava, questioning whether these exemptions should only apply to those specific Levi'im who were actually counted and active in the midbar exchange. Through this, we clarify the halachic status of a female Levite's son, the status of Aharon HaKohen who was excluded from the census, and how we know these exemptions apply for all generations. Finally, the Gemara pivots to analyze the source for using a lamb to redeem firstborn donkeys in the midbar, comparing it to the silver used for redeeming firstborn sons.

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עמוד א׳ DAF 4A

GEMARA

גְּמָ׳

The **Gemara** begins by analyzing the wording of our Mishnah:

QUESTION

אִינְהוּ פָּטְרִי?!

Did **they**, the Kohanim and Levi'im themselves, **exempt** the firstborn donkeys of the Yisraelim in the midbar?

EXPLANATION

אָדָם — אָדָם פָּטַר, בְּהֵמָה — בְּהֵמָה פָּטְרָה,

With regard to **man**, the Levi'im as **man exempted** the firstborn of the Yisraelim; but with regard to **animal**, the **animal** of the Levi'im **exempted** the firstborn donkeys of the Yisraelim,

PROOF

דִּכְתִיב: ״קַח אֶת הַלְוִיִּם תַּחַת בְּכוֹר בְּבְנֵי יִשְׂרָאֵל וְאֶת בְּהֵמַת הַלְוִיִּם תַּחַת בְּהֶמְתָּם״!

as it is written in the Torah: **"Take the Levites in place of all the firstborn among the children of Israel, and the animals of the Levites in place of their animals"**! So how can the Mishnah say that the Levi'im themselves exempted the donkeys?

ANSWER

אָמַר אַבָּיֵי, הָכִי קָאָמַר:

Abaye said, the Mishnah is not talking about how they exempted the Yisraelim, but rather **this is what it is saying**:

EXPLANATION

כֹּהֲנִים וּלְוִיִּם פְּטוּרִין בְּהֶמְתָּם מִקַּל וָחוֹמֶר —

The **Kohanim and Levi'im are exempt** from the obligation of redeeming **their animals**, meaning their own firstborn donkeys, and this is derived **from an a fortiori inference**:

PROOF

אִם הִפְקִיעָה בְּהֶמְתָּם שֶׁל לְוִיִּם בְּהֵמָה שֶׁל יִשְׂרָאֵל בַּמִּדְבָּר, דִּין הוּא שֶׁתַּפְקִיעַ אֶת שֶׁל עַצְמָן.

If the animals of the Levites, meaning their sheep, **exempted the animals of the Israelites in the wilderness** from their firstborn status, **it is logical that they should exempt their own** firstborn donkeys from this status.

OBJECTION

אֲמַר לֵיהּ רָבָא: וְהָא "פָּטְרוּ" אִינְהוּ קָתָנֵי!

Rava said to him: How can you say the kal v'chomer is about their animals? **But doesn't** the Mishnah **teach** that "**they**", meaning the Levi'im themselves, **exempted** the firstborns? The language refers to the people, not their animals!

OBJECTION

וְעוֹד, אִם אִיתָא, אֲפִילּוּ מִבְּכוֹר בְּהֵמָה טְהוֹרָה נִפְטְרוּ!

And furthermore, if it is so that their animals are exempt because of this kal v'chomer, then **even from the firstborn of a kosher animal they should be exempt**, since their kosher animals also exempted those of the Yisraelim!

OBJECTION

אַלְמָה תְּנַן: לֹא נִפְטְרוּ מִבְּכוֹר בְּהֵמָה טְהוֹרָה, אֶלָּא מִפִּדְיוֹן הַבֵּן וּפֶטֶר חֲמוֹר?

Why then did we learn in a Mishnah later on: The Kohanim and Levi'im **were not exempted from the firstborn of a kosher animal, but only from the redemption of the son and the firstborn of a donkey**?

ANSWER

אֶלָּא אָמַר רָבָא, הָכִי קָאָמַר:

Rather, Rava said, this is what the Mishnah **is saying**:

EXPLANATION

כֹּהֲנִים וּלְוִיִּם פָּטְרוּ הֵן עַצְמָן מִקַּל וָחוֹמֶר,

The **Kohanim and Levi'im exempted themselves** from the redemption of their own firstborn sons **from an a fortiori inference**:

PROOF

אִם הִפְקִיעָה קְדוּשָּׁתָן שֶׁל לְוִיִּם קְדוּשַּׁת שֶׁל יִשְׂרָאֵל בַּמִּדְבָּר, לֹא יַפְקִיעַ אֶת שֶׁל עַצְמָן?

If the sanctity of the Levites exempted the sanctity of the Israelites' firstborns **in the wilderness, should it not exempt their own** firstborn sons?

QUESTION

אַשְׁכְּחַן אָדָם, בְּהֵמָה טְמֵאָה מְנָלַן?

The Gemara asks: **We have found** a source for the exemption of **man**, meaning the Levi'im's own firstborn sons; but **from where do we know** that their **non-kosher animal**, the donkey, is also exempt?

ANSWER

אָמַר קְרָא: ״אַךְ פָּדֹה תִפְדֶּה אֵת בְּכוֹר הָאָדָם וְאֵת בְּכוֹר הַבְּהֵמָה הַטְּמֵאָה תִּפְדֶּה״,

The verse states: "But you shall surely redeem the firstborn of man, and the firstborn of the non-kosher animal you shall redeem."

EXPLANATION

כֹּל שֶׁיֵּשְׁנוֹ בִּבְכוֹר אָדָם — יֵשְׁנוֹ בִּבְכוֹר בְּהֵמָה טְמֵאָה, וְכֹל שֶׁאֵינוֹ בִּבְכוֹר אָדָם — אֵינוֹ בִּבְכוֹר בְּהֵמָה טְמֵאָה.

This juxtaposition teaches: **Anyone who is subject to the firstborn of man is subject to the firstborn of a non-kosher animal, and anyone who is not subject to the firstborn of man is not subject to the firstborn of a non-kosher animal.** Since Levi'im are exempt from redeeming their sons, they are exempt from redeeming their donkeys.

OBJECTION

אָמַר לֵיהּ רַב סָפְרָא לְאַבָּיֵי: לְדִידָךְ דְּאָמְרַתְּ בְּהֶמְתָּם,

Rav Safra said to Abaye: According to your view, **where you say** that the exemption of their donkeys is derived from the kal v'chomer of **their animals**,

OBJECTION

בֶּן לֵוִי דַּהֲוָה לֵיהּ שֶׂה דְּאַפְקַע — לַיפְקַע, דְּלָא הֲוָה לֵיהּ שֶׂה דְּלַיפְקַע — לָא לַיפְקַע!

then a **Levite who had a sheep that exempted** a Yisrael's donkey in the midbar, **let** his own donkey **be exempted; but** one **who did not have a sheep that exempted** a Yisrael's donkey, **let him not be exempted**! Why are all Levi'im exempt?

OBJECTION

בֵּין לְדִידָךְ., בֵּין לְרָבָא,

Furthermore, **both according to you and according to Rava**, who agree that the exemption is based on the exchange in the midbar,

OBJECTION

בֶּן חֹדֶשׁ דְּאַפְקַע — לַיפְקַע, פָּחוֹת מִבֶּן חֹדֶשׁ דְּלָא אַפְקַע — לָא לַיפְקַע!

a Levi who was **a month old** in the midbar, **who exempted** a Yisrael, **let him be exempted; but** one who was **less than a month old, who did not exempt** a Yisrael, **let him not be exempted**!

OBJECTION

לְוִיָּה לָא תַּיפְקַע?

And also, a son born to a **female Levite, should he not be exempted** from redemption, since women were not counted to exempt the Yisraelim?

OBJECTION

אַלְמָה אָמַר רַב אַדָּא בַּר אַהֲבָה: לְוִיָּה שֶׁיָּלְדָה — בְּנָהּ פָּטוּר מֵחֲמֵשׁ סְלָעִים?

Why then did Rav Adda bar Ahava say: A female Levite who gave birth, her son is exempt from the five sela'im of redemption?

ANSWER

הָא לָא קַשְׁיָא, כִּדְמָר בְּרֵיהּ דְּרַב יוֹסֵף מִשְּׁמֵיהּ דְּרָבָא, דְּאָמַר:

The Gemara answers: **This** last point **is not difficult, as Mar the son of Rav Yosef said in the name of Rava, who said**:

EXPLANATION

"פֶּטֶר רֶחֶם" בְּפֶטֶר רֶחֶם תְּלָה רַחֲמָנָא.

The Torah uses the term **"firstborn of the womb"**, which means **the Merciful One made it dependent on the womb** of the mother. Since she is a Levi, the child is exempt.

OBJECTION

וְאַהֲרֹן שֶׁלֹּא הָיָה בְּאוֹתוֹ מִנְיָן — לָא לִיפְקַע!

Rav Safra continues his challenge: **And Aaron, who was not in that count** of the Levi'im, **let him not be exempted**!

PROOF

דְּתַנְיָא: לָמָּה נָקוּד עַל "אַהֲרֹן" שֶׁבְּחוּמָּשׁ הַפְּקוּדִים — שֶׁלֹּא הָיָה בְּאוֹתוֹ מִנְיָן.

As it is taught in a Braisa: Why are there dots over the name **"Aaron" in the Book of Numbers? To teach that he was not in that count** of the Levi'im who exchanged the Yisraelim.

ANSWER

אָמַר קְרָא: "הַלְוִיִּם", הוּקְּשׁוּ כָּל הַלְוִיִּם זֶה לָזֶה.

The verse states: "The Levites", which teaches that **all the Levites are compared to one another**. Therefore, even those who were not in the count are exempt.

QUESTION

כֹּהֲנִים מְנָלַן?

The Gemara asks: **From where do we know** that the **Kohanim** are also exempt?

ANSWER

כִּדְרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי:

It is **in accordance with** the teaching of **Rabbi Yehoshua ben Levi, as Rabbi Yehoshua ben Levi said**:

EXPLANATION

בְּעֶשְׂרִים וְאַרְבָּעָה מְקוֹמוֹת נִקְרְאוּ כֹּהֲנִים "לְוִיִּם", וְזֶה אֶחָד מֵהֶן: "וְהַכֹּהֲנִים הַלְוִיִּם בְּנֵי צָדוֹק".

In twenty-four places in Tanach **the Kohanim are called "Levites", and this is one of them: "But the Kohanim, the Levites, the sons of Tzadok."** Therefore, they are included in the exemption of the Levi'im.

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QUESTION

וּלְדוֹרוֹת מְנָלַן?

The Gemara asks: **And for generations, from where do we** derive that the Kohanim and Levi'im are exempt from the firstborn obligation?

ANSWER

אָמַר קְרָא: ״וְהָיוּ לִי הַלְוִיִּם״, ״וְהָיוּ״ — בַּהֲוָיָיתָן יְהוּ.

The verse states: "And the Levi'im shall be Mine." The word **"and they shall be"** teaches that **in their** current **state of being they shall** remain, meaning their exemption continues for all generations.

QUESTION

וּמִמַּאי דִּבְשֶׂה?

The Gemara asks: **And from where** do we know **that** the redemption of the firstborn donkeys in the wilderness was done specifically **with a lamb?**

ANSWER

אָמַר רַב חִסְדָּא: נֶאֱמַר כֶּסֶף לְדוֹרוֹת, וְנֶאֱמַר שֶׂה לְדוֹרוֹת.

Rav Chisda said: "Silver" is mentioned for future **generations** regarding the redemption of a firstborn son, **and "lamb" is mentioned for** future **generations** regarding the redemption of a firstborn donkey.

EXPLANATION

מָה כֶּסֶף הָאָמוּר לְדוֹרוֹת — בּוֹ פָּדוּ לְדוֹרוֹת, בּוֹ פָּדוּ לְאוֹתָהּ שָׁעָה,

We compare them: **Just as silver which is mentioned for** future **generations, with it they redeemed for** future **generations, and with it they redeemed at that time** in the wilderness for the surplus firstborn,

EXPLANATION

אַף שֶׂה הָאָמוּר לְדוֹרוֹת — בּוֹ פָּדוּ לְדוֹרוֹת, בּוֹ פָּדוּ בְּאוֹתָהּ שָׁעָה.

so too, the lamb which is mentioned for future **generations, with it they redeemed for** future **generations, and with it they redeemed at that time** in the wilderness.

OBJECTION

מָה לְכֶסֶף — שֶׁכֵּן פּוֹדִין בּוֹ הֶקְדֵּשׁוֹת וּמַעֲשֵׂר שֵׁנִי!

The Gemara challenges this comparison: **What** is unique **about silver? Indeed, we redeem with it consecrated items and Second Tithe,** which is not the case with a lamb! Therefore, we cannot learn the rule of a lamb from silver.

ANSWER

אֶלָּא, אָמַר קְרָא: ״אַךְ פָּדֹה תִפְדֶּה אֶת בְּכוֹר הָאָדָם וְאֶת בְּכוֹר הַבְּהֵמָה הַטְּמֵאָה תִּפְדֶּה״,

Rather, the verse states: "But you shall surely redeem the firstborn of man, and the firstborn of the impure animal you shall redeem."

EXPLANATION

מָה בְּכוֹר אָדָם לֹא חִלַּקְתָּ בֵּין לְדוֹרוֹת בֵּין לְאוֹתָהּ שָׁעָה — בְּכֶסֶף,

The Torah juxtaposes them: **Just as** by **the firstborn of man you did not differentiate between** the law **for** future **generations and** the law **for that time,** as both were redeemed **with silver,**

EXPLANATION

אַף בְּהֵמָה טְמֵאָה לֹא תַחְלוֹק בּוֹ בֵּין לְדוֹרוֹת בֵּין לְאוֹתָהּ שָׁעָה — בְּשֶׂה.

so too, by **the impure animal you should not differentiate in its** redemption **between** the law **for** future **generations and** the law **for that time,** and both must be redeemed **with a lamb.**

STATEMENT

אָמַר רַבִּי חֲנִינָא: שֶׂה אֶחָד שֶׁל בֶּן לֵוִי פָּטַר כַּמָּה פִּטְרֵי חֲמוֹרִים מִיִּשְׂרָאֵל.

Rabbi Chanina said: One lamb of a Levite exempted several firstborn donkeys of Israelites in the wilderness.

PROOF

אָמַר אַבָּיֵי: תֵּדַע, שֶׁהֲרֵי מָנָה הַכָּתוּב עוֹדְפִים בְּאָדָם, וְלֹא מָנָה עוֹדְפִין בִּבְהֵמָה.

Abaye said: Know that this is so, **for the verse enumerated the surplus in humans,** where there were 273 extra Israelite firstborns, **but it did not enumerate any surplus in animals.** This proves that the Levites' animals must have exempted multiple Israelite animals.

QUESTION

מִמַּאי? דִּילְמָא לָא הָווּ נְפִישִׁי לְהוּ בְּהֵמוֹת טוּבָא?

The Gemara asks: **From where** is this proven? **Perhaps they did not have many animals,** and the Israelite firstborn donkeys did not actually outnumber the Levites' lambs?

ANSWER

לָא סָלְקָא דַּעְתָּךְ! דִּכְתִיב: ״וּמִקְנֶה רַב הָיָה לִבְנֵי רְאוּבֵן וְלִבְנֵי גָד״.

The Gemara answers: **Do not let this enter your mind! For it is written: "And a great multitude of livestock belonged to the children of Reuven and the children of Gad."** So they certainly had many animals.

QUESTION

דִּילְמָא אֲפִילּוּ הָכִי, פְּשׁוּטִים דִּלְוִיִּם הֲווֹ קָיְימִי לְבַהֲדֵי בְּכוֹרֵי יִשְׂרָאֵל!

The Gemara asks: **Perhaps even so, the non-firstborn animals of the Levites stood** in equal number **against the firstborn animals of the Israelites,** and it was a one-to-one exchange?

ANSWER

אָמַר קְרָא: ״וְאֶת בֶּהֱמַת הַלְוִיִּם תַּחַת בְּהֶמְתָּם״, בְּהֵמָה אַחַת תַּחַת בְּהֵמוֹת הַרְבֵּה.

The verse states: "And the animal of the Levites in exchange for their animals." The singular word "animal" implies **one animal** of the Levites was exchanged **for many animals** of the Israelites.

QUESTION

וְאֵימָא בְּהֵמָה רַבָּה?

The Gemara asks: **But say** that the singular word "animal" is a collective noun referring to **many animals,** just as we find in the verse "and many animals"?

ANSWER

אִם כֵּן, לִיכְתּוֹב קְרָא אוֹ "בְּהֵמָה תַּחַת בְּהֵמָה" אוֹ "בְּהֶמְתָּם תַּחַת בְּהֶמְתָּם"!

The Gemara answers: **If so, let the verse write either "animal in exchange for animal" or "their animals in exchange for their animals"!**

EXPLANATION

מַאי "בְּהֵמַת... תַּחַת בְּהֶמְתָּם"? שְׁמַע מִינַּהּ חַד פָּטַר טוּבָא.

What is the meaning of **"the animal of** the Levites **in exchange for their animals"? Learn from this** that **one** animal of a Levite **exempted many** Israelite animals.

PROOF

אָמַר רָבָא, אַף אֲנַן נָמֵי תְּנֵינָא: וּפוֹדֶה בּוֹ פְּעָמִים הַרְבֵּה.

Rava said: We also learned a support for this in our Mishnah: **And he may redeem with it many times,** if he returns the lamb to the Kohen and buys it back.

EXPLANATION

וְרַבִּי חֲנִינָא טַעְמָא דְּמַתְנִיתִין מְפָרֵשׁ, וְהָכִי קָאָמַר: מַאי טַעְמָא פּוֹדֶה בּוֹ פְּעָמִים הַרְבֵּה? מִשּׁוּם דְּשָׁוֶה אֶחָד שֶׁל בֶּן לֵוִי פּוֹטֵר כַּמָּה פִּטְרֵי חֲמוֹרִים שֶׁל יִשְׂרָאֵל.

And Rabbi Chanina is explaining the reason of the Mishnah, and this is what he is saying: What is the reason that **one may redeem with it many times? Because one lamb of a Levite exempted several firstborn donkeys of Israelites** in the wilderness, showing that a single lamb has the power to exempt multiple firstborns.

STATEMENT

אִיתְּמַר, רַבִּי יוֹחָנָן אָמַר: קְדָשׁוּ בְּכוֹרוֹת בַּמִּדְבָּר, וְרֵישׁ לָקִישׁ אָמַר: לֹא קְדָשׁוּ בְּכוֹרוֹת בַּמִּדְבָּר.

It was stated: Rabbi Yochanan said: The firstborns were sanctified in the wilderness; and Reish Lakish said: The firstborns were not sanctified in the wilderness.

EXPLANATION

רַבִּי יוֹחָנָן אָמַר: קְדָשׁוּ בְּכוֹרוֹת בַּמִּדְבָּר, דְּרַחֲמָנָא אָמַר לִיקְדְּשׁוּ, דִּכְתִיב: "קַדֶּשׁ לִי כָּל בְּכוֹר".

Rabbi Yochanan said: The firstborns were sanctified in the wilderness, because the Merciful One said they should be sanctified, as it is written: "Sanctify to Me every firstborn."

EXPLANATION

וְרֵישׁ לָקִישׁ אָמַר: לֹא קָדְשׁוּ בְּכוֹרוֹת בַּמִּדְבָּר, מִדִּכְתִיב: "וְהָיָה כִּי יְבִיאֲךָ", וּכְתִיב בָּתְרֵיהּ: "וְהַעֲבַרְתָּ", מִכְּלָל דְּמֵעִיקָּרָא לָא קְדוּשׁ.

And Reish Lakish said: The firstborns were not sanctified in the wilderness, because it is written: "And it shall be when He brings you," and it is written after it: "And you shall set apart." By inference, initially in the wilderness **they were not sanctified.**

OBJECTION

אֵיתִיבֵיהּ רַבִּי יוֹחָנָן לְרֵישׁ לָקִישׁ: עַד שֶׁלֹּא הוּקַם הַמִּשְׁכָּן הָיוּ בָּמוֹת מוּתָּרוֹת וַעֲבוֹדָה בִּבְכוֹרוֹת!

Rabbi Yochanan challenged Reish Lakish: Before the Tabernacle was erected, high places were permitted and the service was performed by the firstborns! This shows they were sanctified in the wilderness.

ANSWER

אֲמַר לֵיהּ: בְּאוֹתָן שֶׁיָּצְאוּ מִמִּצְרַיִם.

Reish Lakish **said to him:** That refers **to those firstborns who left Egypt,** who were already sanctified, but not to those born in the wilderness.

INFERENCE

הָכִי נָמֵי מִסְתַּבְּרָא, דְּאִי לָא תֵּימָא הָכִי, בֶּן שָׁנָה בַּר מֵיעְבַּד עֲבוֹדָה הוּא?

The Gemara notes: **This also stands to reason, for if you do not say so, is a one-year-old child fit to perform the Temple service?** Since the Mishkan was built one year after leaving Egypt, any firstborn born in the wilderness would be too young.

QUESTION

וּדְקָאָרֵי לַהּ, מַאי קָאָרֵי לַהּ?

The Gemara asks: **And the one who asked this challenge, why did he ask it?** He surely knew a one-year-old cannot perform the service!

EXPLANATION

הָכִי קָא קַשְׁיָא לֵיהּ: אִי אָמְרַתְּ בִּשְׁלָמָא דְּלָא פָּסֵיק קְדוּשָּׁתַיְיהוּ — הָנָךְ דְּמֵעִיקָּרָא נָמֵי לָא פָּקְעָא קְדוּשָּׁתַיְיהוּ, אֶלָּא אִי אָמְרַתְּ דְּפָסֵק קְדוּשָּׁתַיְיהוּ — הָנָךְ דְּמֵעִיקָּרָא נָמֵי פָּקְעָא לֵיהּ קְדוּשָּׁתַיְיהוּ.

The Gemara answers: **This is what was difficult for him: Granted if you say that their sanctity did not cease** in the wilderness, then **those original ones also did not lose their sanctity. But if you say that their sanctity ceased** for those born in the wilderness, then **those original ones should also have lost their sanctity!**

ANSWER

וְאִידַּךְ: דְּקִדּוּשׁ — קִדּוּשׁ, דְּלָא קִדּוּשׁ — לָא קִדּוּשׁ.

And the other, Reish Lakish, would answer: **Those that were sanctified** in Egypt **remained sanctified; those that were not sanctified** in the wilderness **were not sanctified.**

OBJECTION

אֵיתִיבֵיהּ: אוֹתוֹ הַיּוֹם שֶׁהוּקַם הַמִּשְׁכָּן, קָרְבוּ בּוֹ לָהֶם בְּיִשְׂרָאֵל נְדָרִים וּנְדָבוֹת, חַטָּאוֹת וַאֲשָׁמוֹת, בְּכוֹרוֹת וּמַעֲשְׂרוֹת.

Rabbi Yochanan **challenged him: On the day the Tabernacle was erected, Israel offered vows, free-will offerings, sin offerings, guilt offerings, firstborns, and tithes.** This shows firstborns were offered in the wilderness!

ANSWER

הָכִי נָמֵי — בְּאוֹתָן שֶׁיָּצְאוּ מִמִּצְרַיִם.

Reish Lakish answers: **Here too,** it refers **to those firstborns who left Egypt.**

INFERENCE

וּמִינַּהּ: אוֹתוֹ הַיּוֹם הוּא דְּקָרוּב, מִיכָּן וְאֵילָךְ לָא קָרוּב!

The Gemara asks: **But from this** Baraisa itself we see: **On that day they were offered, but from then on they were not offered!** This supports Reish Lakish.

OBJECTION

אִיכָּא דְּאָמְרִי: אֵיתִיבֵיהּ רֵישׁ לָקִישׁ לְרַבִּי יוֹחָנָן: אוֹתוֹ הַיּוֹם שֶׁהוּקַם הַמִּשְׁכָּן קָרְבוּ לָהֶם יִשְׂרָאֵל נְדָרִים וּנְדָבוֹת חַטָּאוֹת וַאֲשָׁמוֹת בְּכוֹרוֹת וּמַעֲשְׂרוֹת. אוֹתוֹ הַיּוֹם — אִין, מִיכָּן וְאֵילָךְ — לָא!

There are those who say a different version: **Reish Lakish challenged Rabbi Yochanan: On the day the Tabernacle was erected, Israel offered vows, free-will offerings, sin offerings, guilt offerings, firstborns, and tithes. On that day, yes, but from then on, no!** This proves firstborns were not offered in the wilderness.

ANSWER

אֵימָא: מֵאוֹתוֹ הַיּוֹם וְאֵילָךְ.

Rabbi Yochanan answers: **Say** and correct the text to read: **From that day onward** they offered them.

EXPLANATION

וּמַאי קָמַשְׁמַע לַן? מֵאוֹתוֹ הַיּוֹם — אִין, מֵעִיקָּרָא — לָא. אַלְמָא חוֹבוֹת בְּבָמָה לָא קָרוּב.

And what does this teach us? From that day when the Mishkan was built, **yes,** they offered them, but **originally** on private altars, **no. Consequently, obligatory offerings were not offered on a private altar.**

OBJECTION

תָּא שְׁמַע, נִמְצֵאתָ אַתָּה אוֹמֵר: בִּשְׁלֹשָׁה מְקוֹמוֹת קָדְשׁוּ בְּכוֹרוֹת לְיִשְׂרָאֵל — בְּמִצְרַיִם, וּבַמִּדְבָּר, וּבִכְנִיסָתָן יִשְׂרָאֵל לָאָרֶץ.

Come and hear a proof: **You turn out to say: In three places firstborns were sanctified to Israel: in Egypt, in the wilderness, and upon Israel's entry into the Land.** This explicitly contradicts Reish Lakish!

EXPLANATION

בְּמִצְרַיִם מַהוּ אוֹמֵר? "קַדֶּשׁ לִי כָּל בְּכוֹר". בַּמִּדְבָּר הוּא אוֹמֵר: "כִּי לִי כָל בְּכוֹר בִּבְנֵי יִשְׂרָאֵל". בִּכְנִיסָתָם לָאָרֶץ הוּא אוֹמֵר: "וְהָיָה כִּי יְבִיאֲךָ... וְהַעֲבַרְתָּ".

The Baraisa details: **In Egypt, what does it say? "Sanctify to Me every firstborn." In the wilderness, it says: "For Mine is every firstborn among the children of Israel." Upon their entry into the Land, it says: "And it shall be when He brings you... and you shall set apart."**

ANSWER

אָמַר רַב נַחְמָן בַּר יִצְחָק: בִּשְׁלֹשָׁה מְקוֹמוֹת הוּזְהֲרוּ עַל הַבְּכוֹרוֹת לִיקָּדֵשׁ, וְלֹא קָדְשׁוּ.

Rav Nachman bar Yitzchak said: This Baraisa means that **in three places they were commanded regarding the firstborns to be sanctified, but they were not** actually **sanctified** in the wilderness.

QUESTION

וּבְמִצְרַיִם נָמֵי לָא קְדוֹשׁ? הָא קָאָמְרִינַן דְּקָדוֹשׁ!

The Gemara asks: **And in Egypt were they also not sanctified? But we said that they were sanctified!**

ANSWER

הָכִי אָמַר: מֵהֶן קָדְשׁוּ, וּמֵהֶן לֹא קָדְשׁוּ.

The Gemara answers: **This is what he meant to say: Of these** three places, some **were sanctified, and of these,** some **were not sanctified.**

OBJECTION

מַתְקִיף לַהּ רַב פָּפָּא: וּבַמִּדְבָּר לֹא קָדְשׁוּ? וְהָכְתִיב: "פִּקֹּד כָּל בְּכֹר זָכָר לִבְנֵי יִשְׂרָאֵל"!

Rav Pappa challenged this: And in the wilderness were they not sanctified? But isn't it written: "Count every male firstborn of the children of Israel" in the wilderness?

RESOLUTION

אֶלָּא, אִי אִיתְּמַר הָכִי אִיתְּמַר: רַבִּי יוֹחָנָן אָמַר: קָדְשׁוּ וְלֹא פָּסְקוּ, וְרֵישׁ לָקִישׁ אָמַר: קָדְשׁוּ

Rather, if it was stated, it was stated like this: Rabbi Yochanan said: They were sanctified in Egypt **and** their sanctity **never ceased** in the wilderness; **and Reish Lakish said: They were sanctified** in Egypt, but ceased in the wilderness.

SUMMARY

The Gemara resolves the Mishnah's phrasing by establishing that Kohanim and Levi'im are exempt from redeeming their own firstborn sons and donkeys. Rava derives the donkey exemption through a hekesh (comparison) in the pesukim between the redemption of man and non-kosher animals, teaching that anyone exempt from redeeming a son is exempt from redeeming a donkey. The Gemara then addresses various challenges regarding who is included in this exemption, proving that it applies to all Levi'im—including those under a month old in the midbar, Aharon HaKohen, and even the son of a female Levite because the Torah makes the exemption dependent on her womb. We also learn that Kohanim are included in this exemption because they are referred to as "Levites" in Tanach, and that this halacha remains for all generations. The daf concludes with Rav Chisda's attempt to derive that the firstborn donkeys in the midbar were redeemed with a lamb, using a gezerah shavah to the silver used for redeeming firstborn sons.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara is bothered by how the Levi'im could exempt their own firstborn sons and donkeys based on the exchange that happened in the midbar. Rava teaches us a beautiful yesod: the Levi'im exempted themselves through a kal v'chomer. If their holiness was powerful enough to lift and exempt the firstborns of all of Klal Yisrael, it must certainly work to exempt their own.

Think about what the Tanna is telling us here. Sometimes we spend so much time trying to help others, to share a good word, or to bring kedushah into the lives of those around us, that we forget about ourselves. We think our spiritual influence is only meant for the outside. But the Torah is teaching us that the very first place your kedushah must have an effect is on you and your own household. If you have the ability to inspire a friend or show warmth to a neighbor, that same koach must be turned inward to elevate your own avodas Hashem.

Today, take one small spiritual strength or positive attribute that you normally use when interacting with others, and apply it b'davka to your own personal avodah or your own family. If you are patient with strangers, bring that patience home; if you speak gently to colleagues, use that same gentle speech with your own children.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

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.

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל 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.'