חוּמָּשׁ עִם רַשִׁ"י · וזאת הברכה · שִׁשִּׁי

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

V'ZOT HABERACHAH · 6TH ALIYAH

📖 CHAPTER PREVIEW

In this beautiful and uplifting aliyah, Moshe Rabbeinu continues his final brachos to Klal Yisrael before his histalkus, focusing on the unique protection and security that Hashem provides for His nation. We learn of how Hashem, Who existed before all of creation, serves as a constant refuge and support for the Yidden, driving out their enemies from before them.

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

פָּסוּק א

Pasuk 1

מְעֹנָה אֱלֹהֵי קֶדֶם וּמִתַּחַת זְרֹעֹת עוֹלָם וַיְגָרֶשׁ מִפָּנֶיךָ

A dwelling place is the God of ancient times and underneath are the arms of eternity and He drove out from before you

אוֹיֵב וַיֹּאמֶר הַשְׁמֵד׃

the enemy and He said destroy

רַשִׁ"י

מענה אלהי קדם. לְמָעוֹן הֵם הַשְּׁחָקִים לֵאלֹהֵי קֶדֶם, שֶׁקָּדַם

A dwelling place of the God of ancient times. As a dwelling place they are the skies for the God of ancient times, Who preceded

לְכָל אֱלֹהִים וּבָרַר לוֹ שְׁחָקִים לְשִׁבְתּוֹ, וּמְעוֹנָתוֹ, וּמִתַּחַת מְעוֹנָתוֹ כָּל

all gods and He selected for Himself skies for His sitting and His dwelling, and beneath His dwelling place all

בַּעֲלֵי זְרוֹעַ שׁוֹכְנִים׃

possessors of arm dwell

רַשִׁ"י

זרעת עולם. סִיחוֹן וְעוֹג וּמַלְכֵי כְּנַעַן שֶׁהָיוּ תָּקְפוּ וּגְבוּרָתוֹ שֶׁל עוֹלָם,

The arms of the world. Sihon and Og and the kings of Canaan who were the strength of and the might of the world,

לְפִיכָךְ עַל כָּרְחָם יֶחֶרְדוּ וְיָזוּעוּ וְכֹחָם חָלֵשׁ מִפָּנָיו, לְעוֹלָם אֵימַת

therefore against their will they tremble and they quake and their power is weakened before Him, always the fear of

הַגָּבוֹהַ עַל הַנָּמוּךְ, וְהוּא שֶׁהַכֹּחַ וְהַגְּבוּרָה שֶׁלּוֹ בְּעֶזְרֶךָ׃

the higher one is upon the lower one, and He whom the strength and the might are His is in your help

רַשִׁ"י

ויגרש מפניך אויב, ויאמר. לְךָ השמד אוֹתָם׃

and He drove out from before you the enemy, and He said to you destroy them

רַשִׁ"י

מענה. כָּל תֵּיבָה שֶׁצְּרִיכָה לַמ"ד בִּתְחִלָּתָהּ הֵטִיל לָהּ הֵ"א בְּסוֹפָהּ יבמות י"ג׃

From-Anah every word that requires a lamed at its beginning placed for it a hei at its end Yevamos 13

פָּסוּק ב

Pasuk 2

וַיִּשְׁכֹּן יִשְׂרָאֵל בֶּטַח בָּדָד עֵין יַעֲקֹב אֶל אֶרֶץ דָּגָן וְתִירוֹשׁ אַף שָׁמָיו

And dwelt Yisrael in safety alone the fountain of to Yaakov a land of grain and wine also His heavens

יַעַרְפוּ טָל׃

shall drip dew

רַשִׁ"י

בטח בדד. כָּל יָחִיד וְיָחִיד אִישׁ תַּחַת גַּפְנוֹ וְתַחַת תְּאֵנָתוֹ מְפֻזָּרִין וְאֵין

In safety alone every individual and individual a man under his vine and under his fig tree separated and they are not

צְרִיכִין לְהִתְאַסֵּף וְלֵישֵׁב יַחַד מִפְּנֵי הָאוֹיֵב׃

needing to gather and to dwell together because of the enemy

רַשִׁ"י

עין יעקב. כְּמוֹ "וְעֵינוֹ" כְּעֵין הַבְּדֹלַח" בְּמִדְבַּר י"א כְּעֵין

The appearance of Yaakov is like and its appearance was like the appearance of crystal Bamidbar 11 like the appearance of

הַבְּרָכָה שֶׁבֵּרְכָם יַעֲקֹב, לֹא כְּבָדָד שֶׁאָמַר יִרְמְיָה "בָּדָד יָשַׁבְתִּי" יִרְמְיָהוּ ט"ו ,

the blessing that blessed them Yaakov not like the alone that said Yirmeyah alone Isat Yirmeyahu 15

אֶלָּא כְּעֵין הַבְּטָחָה שֶׁהִבְטִיחָם יַעֲקֹב בְּרֵאשִׁית מ"ח "וְהָיָה אֱלֹהִים עִמָּכֶם

but rather like the appearance of the promise that promised them Yaakov Bereishis 48 and will be God with you

וְהֵשִׁיב אֶתְכֶם אֶל אֶרֶץ אֲבֹתֵיכֶם" עי' ספרי :

and He will return you to the land of your fathers see Sifrei

רַשִׁ"י

יערפו. יִטְּפוּ׃

they will drip they will drip

רַשִׁ"י

אַף שָׁמָיו יַעַרְפוּ טָל. אַף בִּרְכָתוֹ שֶׁל יִצְחָק נוֹסֶפֶת עַל בִּרְכָתוֹ שֶׁל יַעֲקֹב

Also His heavens shall drip dew also the blessing of Yitzchak is added upon the blessing of Yaakov

"וְיִתֶּן לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וגו'":

And may He give to you God from the dew of the heavens etc.

פָּסוּק ג

Pasuk 3

אַשְׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ עַם נוֹשַׁע בַּיהוָה מָגֵן עֶזְרֶךָ וַאֲשֶׁר

praiseworthy are you Yisrael who is like you a nation saved by Hashem the Shield of your help and Who

חֶרֶב גַּאֲוָתֶךָ וְיִכָּחֲשׁוּ אֹיְבֶיךָ לָךְ וְאַתָּה עַל בָּמוֹתֵימוֹ תִּדְרֹךְ׃

is the Sword of your grandeur and shall lie your enemies to you and you upon their high places shall tread

רַשִׁ"י

אשריך ישראל. לְאַחַר שֶׁפָּרַט לָהֶם הַבְּרָכוֹת, אָמַר לָהֶם מַה לִּי לְפָרֵט לָכֶם

Happy are you Yisrael after that he detailed to them the blessings he said what to them is it to me to detail to you

כָּל דָּבָר? הַכֹּל שֶׁלָּכֶם:
every thing everything is yours

רַשִׁ"י

אשריך, מי כמוך. תְּשׁוּעָתְךָ בַּה', אֲשֶׁר הוּא מגן עזרך וחרב
praiseworthy are you who is like you your salvation is in Hashem Who He is the shield of your help and the sword of

גאותך :
your grandeur

רַשִׁ"י

ויכחשו איביך לך. כְּגוֹן הַגִּבְעוֹנִים שֶׁאָמְרוּ "מֵאֶרֶץ רְחוֹקָה בָּאוּ עֲבָדֶיךָ וְגוֹ'"
And shall deny your enemies to you for example the Gibeonites who said From a land far have come your servants etc.

יהושע ט' :
Yehoshua 9

רַשִׁ"י

ואתה על במותימו תדרך. כְּעִנְיָן שֶׁנֶּאֱמַר "שִׂימוּ אֶת רַגְלֵיכֶם עַל צַוְּארֵי הַמְּלָכִים
And you upon their high places shall tread for example the matter that is said place — your feet upon the necks of the kings

הָאֵלֶּה" שם י :
these there 10

CHAPTER SUMMARY

The pesukim describe how Klal Yisrael will dwell in safety and security, blessed with a bountiful land of grain and wine under heavens that drip with dew. Moshe Rabbeinu proclaims the ultimate happiness of the nation, declaring that no other people is like Yisrael—a nation saved by Hashem, Who acts as their protecting shield and triumphant sword, causing their enemies to surrender and allowing the Yidden to tread upon their high places.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us in these pesukim a tremendous yesod about our bitachon and how we look at our place in this world. Moshe Rabbeinu is blessing Klal Yisrael before his histalkus, and he says, "Vayishkon Yisrael betach badad ein Yaakov", Yisrael shall dwell in safety, solitary, like the eye of Yaakov. Lichoira, we look at this word "badad," being alone or solitary, as a nebach, a weakness. We think that to be safe and successful, we need to blend in, to have the approval of the nations, or to rely on the same natural means that the rest of the world relies on.

But the Torah is teaching us the exact opposite chiddush. Our safety and our shemira come davka from being "badad," from being completely set apart and relying solely on Hashem. When we realize that "me'onah Elokei kedem," that Hashem is our only true dwelling place and refuge, then mimeila we don't need to look for security anywhere else. The moment a Yid stops trying to find safety by copying the ways of the world, and instead embraces being "badad", standing alone with his emunah and his Torah, that is when he merits the ultimate shemira of "ashreicha Yisrael mi chamocha."

This is a powerful avodah for us in our daily lives. In our parnassah, in our social lives, and in how we run our homes, the yetzer hara constantly tries to convince us that we have to act like everyone else to survive. We think we have to compromise a little here, or copy a lifestyle there, just to fit in and feel secure. But the truth is that our strength is davka in our distinctiveness. When you stand strong in your Yiddishkeit, without looking around to see what the world thinks, you are connecting yourself directly to the "zero'os olam," the everlasting arms of Hashem.

Today, when you face a situation where it feels uncomfortable to stand out as a frum Yid, or when you feel tempted to compromise on your standards to fit in, stop and remind yourself: "Vayishkon Yisrael betach badad." Make one small, proud choice to stand apart, knowing that your true safety and bracha come solely from your connection to Hashem.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף ז׳

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📖 THE SUGYA

We are continuing our sugya on the daf regarding the shittah of Rabbi Shimon about a kosher animal that gives birth to a non-kosher looking offspring, like a camel born from a cow. The Gemara is trying to figure out the exact parameters of Rabbi Shimon's shittah: does he require the offspring's head and the majority of its body to actually resemble the kosher mother to be muttar for eating, or is a partial resemblance enough to permit it?

We will also delve into a fascinating discussion about whether different species can crossbreed and become pregnant from one another. The Gemara brings down a memra from Rabbi Yehoshua ben Levi about the biological impossibility of certain crossbreedings, which leads us to a deep analysis of the halachic concept of "zeh v'zeh gorem"—when both a permitted and a forbidden factor combine to produce a result.

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עמוד א׳ DAF 7A

QUESTION

אִישְׁתַּנִּי מִגַּמָּל שֶׁפִּיר דָּמֵי, אוֹ דִלְמָא לָא שְׁנָא?

Since **it has changed from** looking like an ordinary **camel**, is it **fine** and permitted to eat, **or perhaps there is no difference**, and Rabbi Shimon still forbids it?

PROOF

תָּא שְׁמַע: בְּהֵמָה טְהוֹרָה שֶׁיָּלְדָה מִין בְּהֵמָה טְמֵאָה — אָסוּר בַּאֲכִילָה, וְאִם דּוֹמֶה רֹאשׁוֹ וְרוּבּוֹ לְאִמּוֹ — חַיָּיב בִּבְכוֹרָה.

Come and hear a proof from a braisa: If **a kosher animal gave birth to a type of non-kosher animal**, the offspring is **forbidden for consumption** in accordance with Rabbi Shimon; **but if its head and the majority of its** body **resemble its mother, it is obligated in** the laws of the **firstborn**.

INFERENCE

שְׁמַע מִינַּהּ: לַאֲכִילָה נָמֵי בָּעֵי רַבִּי שִׁמְעוֹן רֹאשׁוֹ וְרוּבּוֹ!

Learn from it that **for consumption as well, Rabbi Shimon requires** that **its head and the majority of its** body resemble the mother, and a partial resemblance is not enough!

REFUTATION

לָא, לִבְכוֹרָה דַּוְקָא.

The Gemara rejects this proof: **No**, this requirement is **specifically for** the laws of the **firstborn**.

INFERENCE

דַּיְקָא נָמֵי, דְּקָא שָׁבְקַהּ לַאֲכִילָה וְקָם לֵיהּ אַבְּכוֹר.

The language of the braisa **is also precise, as** the tanna **leaves** the halacha of **consumption and stands on** the halacha of the **firstborn** when stating this condition.

INFERENCE

שְׁמַע מִינַּהּ: לִבְכוֹרָה הוּא דְּבָעֵי רַבִּי שִׁמְעוֹן רֹאשׁוֹ וְרוּבּוֹ, אֲבָל לַאֲכִילָה — לָא.

Indeed, **learn from it** that **it is for** the **firstborn that Rabbi Shimon requires its head and the majority of its** body to resemble the mother, **but for consumption, no**, he does not require this, and even a partial resemblance suffices.

REFUTATION

לְעוֹלָם אֵימָא לָךְ: לַאֲכִילָה נָמֵי בָּעֵי, וּבְכוֹרָה אִיצְטְרִיךְ,

The Gemara rejects this: **Actually, I will say to you** that **for consumption as well he requires** its head and the majority of its body to resemble the mother, **and** yet it **was necessary** to state this condition specifically regarding the **firstborn**.

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל וּכְתִיב "אַךְ בְּכוֹר שׁוֹר", עַד שֶׁיִּהְיֶה הוּא שׁוֹר וּבְכוֹרוֹ שׁוֹר, וְלֹא תִּיסְגֵּי לֵיהּ בְּרֹאשׁוֹ וְרוּבּוֹ עַד דְּאִיכָּא כּוּלֵּיהּ, קָמַשְׁמַע לַן.

Because **it might enter your mind to say: Since it is written, "But the firstborn of an ox,"** this implies that firstborn status does not apply **unless he is an ox and his firstborn is** fully an **ox, and it would not suffice for him with its head and the majority of its** body **until there is its whole** body resembling an ox. Therefore, the tanna **teaches us** that a resemblance of the head and majority of the body does suffice.

PROOF

תָּא שְׁמַע: "אַךְ אֶת זֶה לֹא תֹאכְלוּ מִמַּעֲלֵי הַגֵּרָה וּמִמַּפְרִיסֵי הַפַּרְסָה", זֶה — אִי אַתָּה אוֹכֵל, אֲבָל אַתָּה אוֹכֵל הַבָּא בְּסִימָן אֶחָד.

Come and hear another proof from a braisa: The Torah states, **"Nevertheless these you shall not eat of them that chew the cud, or of them that divide the hoof."** This indicates: **This** animal **you may not eat, but you may eat that which comes with one characteristic** of its mother.

EXPLANATION

וְאִי זֶה זֶה הַבָּא בְּסִימָן אֶחָד? זֶה טָמֵא הַנּוֹלָד מִן הַטָּהוֹר, וְעִבּוּרוֹ מִן הַטָּהוֹר.

And which is this that comes with one characteristic? This is a non-kosher looking animal **that is born from a kosher** mother, **and its conception was from a kosher** father.

STATEMENT

יָכוֹל אֲפִילּוּ עִבּוּרוֹ מִן הַטָּמֵא? תַּלְמוּד לוֹמַר: "שֵׁה כְּשָׂבִים וְשֵׂה עִזִּים", עַד שֶׁיִּהְיֶה אָבִיו כֶּבֶשׂ וְאִמּוֹ כִּבְשָׂה, דִּבְרֵי רַבִּי יְהוֹשֻׁעַ.

One **might have thought** that this is permitted **even if its conception was from a non-kosher** father. Therefore, **the verse teaches: "A lamb of sheep, and a lamb of goats,"** which implies that it is not kosher **unless its father is a sheep and its mother is a sheep. This is the statement of Rabbi Yehoshua**.

STATEMENT

רַבִּי אֱלִיעֶזֶר אוֹמֵר: לֹא בָּא הַכָּתוּב לְהַתִּיר אֶת הַמּוּתָּר, אֶלָּא לְהוֹסִיף עַל הַמּוּתָּר, וְאֵיזֶה זֶה? טָמֵא הַנּוֹלָד מִן הַטָּהוֹר וְעִבּוּרוֹ מִן הַטָּמֵא.

Rabbi Eliezer says: The verse did not come to permit that which is already **permitted, but rather to add to that which is permitted. And which is this? A non-kosher** looking animal **that is born from a kosher** mother **and its conception was from a non-kosher** father.

EXPLANATION

אוֹ אֵינוֹ אֶלָּא עִבּוּרוֹ מִן הַטָּהוֹר? תַּלְמוּד לוֹמַר: "שׁוֹר שֵׂה כְשָׂבִים וְשֵׂה עִזִּים" מִכָּל מָקוֹם.

Or perhaps it is only permitted where **its conception was from a kosher** father? **The verse teaches: "An ox, a lamb of sheep, and a lamb of goats,"** which by repeating the word "seh" indicates that it is permitted **in any case**, even if only the mother was kosher.

INFERENCE

קָרֵי לֵיהּ "טָמֵא", כְּרַבִּי שִׁמְעוֹן, וְקָאָמַר: אֲבָל אַתָּה אוֹכֵל הַבָּא בְּסִימָן אֶחָד!

In any event, the tanna **calls it "non-kosher" in accordance with Rabbi Shimon**, who deems a camel born to a cow forbidden, **and yet he says: But you may eat that which comes with one characteristic** of its mother! This shows that Rabbi Shimon does not require the head and majority of the body to resemble the mother.

ANSWER

הַאי תַּנָּא סָבַר לֵיהּ כְּוָותֵיהּ בַּחֲדָא, וּפְלִיג עֲלֵיהּ בַּחֲדָא.

The Gemara answers: **This tanna holds like him in one** matter, that a camel born to a cow is forbidden, **but disagrees with him in one** other **matter**, as this tanna permits it if it has even one characteristic of the mother, whereas Rabbi Shimon requires the head and majority of the body.

OBJECTION

וְאִיכָּא דְּמַקְשֵׁי וּמוֹתֵיב: עִבּוּרוֹ מִן הַטָּמֵא — מִי מְעַבְּרָא?

And there are those who ask and raise an objection on this braisa: Where **its conception was from a non-kosher** animal, **can** a kosher animal **become pregnant** from a non-kosher one?

OBJECTION

וְהָאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: לְעוֹלָם אֵין מִתְעַבֶּרֶת לֹא טְמֵאָה מִן הַטָּהוֹר, וְלֹא טְהוֹרָה מִן הַטָּמֵא, וְלֹא גַּסָּה מִן הַדַּקָּה, וְלֹא דַּקָּה מִן הַגַּסָּה, וְלֹא בְּהֵמָה מִן חַיָּה, וְלֹא חַיָּה מִן בְּהֵמָה.

But didn't Rabbi Yehoshua ben Levi say: Actually, there is never a pregnancy, not of a non-kosher animal **from a kosher** one, **nor of a kosher** animal **from a non-kosher** one, **nor of a large animal from a small** one, **nor of a small** animal **from a large** one, **nor of a domesticated animal from a wild animal, nor of a wild animal from a domesticated animal**?

EXPLANATION

חוּץ מֵרַבִּי אֱלִיעֶזֶר וּמַחְלוֹקְתּוֹ, שֶׁהָיוּ אוֹמְרִים חַיָּה מִתְעַבֶּרֶת מִבְּהֵמָה!

This is true **except for Rabbi Eliezer and his disputants, who would say that a wild animal can become pregnant from a domesticated animal**, but all agree that a kosher animal cannot become pregnant from a non-kosher one!

RESOLUTION

וְאָמַר רַבִּי יִרְמְיָה: דְּאִיעַבַּר מִקָּלוּט בֶּן פָּרָה, וְאַלִּיבָּא דְּרַבִּי שִׁמְעוֹן קָאָמַר, וְקָאָמַר: אֲבָל אַתָּה אוֹכֵל הַבָּא בְּסִימָן אֶחָד!

And Rabbi Yirmeya said in resolution: The braisa is a case **where she became pregnant from a closed-hoofed animal that is the offspring of a cow**, which is possible. **And** the tanna **stated** this **in accordance with Rabbi Shimon, and he says: But you may eat that which comes with one characteristic** of the mother!

ANSWER

הַאי תַּנָּא סָבַר לַהּ כְּוָותֵיהּ בַּחֲדָא, וּפְלִיג עֲלֵיהּ בַּחֲדָא.

The Gemara repeats: **This tanna holds like him in one** matter, **but disagrees with him in one** other **matter**.

QUESTION

לְמֵימְרָא, דְּרַבִּי אֱלִיעֶזֶר סָבַר: זֶה וָזֶה גּוֹרֵם — מוּתָּר, וְרַבִּי יְהוֹשֻׁעַ סָבַר: זֶה וָזֶה גּוֹרֵם — אָסוּר?

The Gemara asks: **Is this to say that Rabbi Eliezer holds** that where **this and that cause** the offspring, it is **permitted, and Rabbi Yehoshua holds** that where **this and that cause** it, it is **forbidden**?

OBJECTION

וְהָא אִיפְּכָא שָׁמְעִינַן לְהוּ: וְלַד טְרֵיפָה, רַבִּי אֱלִיעֶזֶר אוֹמֵר: לֹא יִקָּרֵב לְגַבֵּי מִזְבֵּחַ, וְרַבִּי יְהוֹשֻׁעַ אוֹמֵר: יִקָּרֵב לְגַבֵּי מִזְבֵּחַ!

But didn't we hear them say **the opposite** regarding **the offspring of a treifah** animal that mated with a kosher animal? **Rabbi Eliezer says: It may not be offered upon the Altar** because the treifah mother is a causing factor, **and Rabbi Yehoshua says: It may be offered upon the Altar** because this and that caused it!

RESOLUTION

בְּעָלְמָא סָבַר רַבִּי אֱלִיעֶזֶר: זֶה וָזֶה גּוֹרֵם — אָסוּר, וְשָׁאנֵי הָכָא, דְּאִם כֵּן נִכְתּוֹב קְרָא: "שֶׂה כְּשָׂבִים וְעִזִּים", "שֶׂה" "וְשֶׂה" לָמָּה לִי? שְׁמַע מִינַּהּ: שֶׂה — מִכָּל מָקוֹם.

The Gemara resolves this: **In general, Rabbi Eliezer holds** that where **this and that cause** it, it is **forbidden, but here it is different. For if so**, that it is forbidden, **let the verse write: "A lamb of sheep and goats." Why do I need** the repetition of **"lamb" and "lamb"? Learn from it** that a **lamb** is permitted **in any case**.

RESOLUTION

וְרַבִּי יְהוֹשֻׁעַ אָמַר לְךָ: בְּעָלְמָא זֶה וָזֶה גּוֹרֵם — מוּתָּר, וְהָכָא אִם כֵּן לִכְתּוֹב קְרָא: "שׁוֹר כֶּשֶׂב וָעֵז", "כְּשָׂבִים וְעִזִּים" לָמָּה לִי? שְׁמַע מִינַּהּ עַד שֶׁיִּהְיֶה אָבִיו כֶּבֶשׂ וְאִמּוֹ כִּבְשָׂה.

And Rabbi Yehoshua could **say to you: In general,** where **this and that cause** it, it is **permitted, but here, if so**, **let the verse write: "An ox, a sheep, and a goat." Why do I need "sheep and goats"** in the plural? **Learn from it** that it is not kosher **unless its father is a sheep and its mother is a sheep**.

PROOF

תָּא שְׁמַע: רַבִּי שִׁמְעוֹן אוֹמֵר, "גָּמָל" "גָּמָל" שְׁנֵי פְּעָמִים — אֶחָד גָּמָל הַנּוֹלָד מִן הַגָּמָל, וְאֶחָד גָּמָל הַנּוֹלָד מִן הַפָּרָה, וְאִם רֹאשׁוֹ וְרוּבּוֹ דּוֹמֶה לְאִמּוֹ — מוּתָּר בַּאֲכִילָה.

Come and hear a proof from a braisa: **Rabbi Shimon says: "Camel," "camel,"** is written **two times** in the Torah, to forbid **both a camel born from a camel, and a camel born from a cow; but if its head and the majority of its** body **resemble its mother, it is permitted for consumption.**

INFERENCE

שְׁמַע מִינַּהּ, לַאֲכִילָה נָמֵי בָּעֵי רַבִּי שִׁמְעוֹן רֹאשׁוֹ וְרוּבּוֹ, שְׁמַע מִינַּהּ.

Learn from it that **for consumption as well, Rabbi Shimon requires** that **its head and the majority of its** body resemble the mother. The Gemara concludes: **Learn from it** that this is indeed so.

מִשְׁנָה MISHNAH

MISHNAH

שֶׁהַיּוֹצֵא מִן הַטָּמֵא וְכוּ'.

We learned in the Mishnah: **That which comes out from the non-kosher** is non-kosher, etc.

גְּמָרָא GEMARA

QUESTION

בְּעוֹ מִינַּהּ מֵרַב שֵׁשֶׁת: מֵי רַגְלַיִם שֶׁל חֲמוֹר, מַהוּ?

They **asked of Rav Sheshes: The urine of a donkey, what is** its status? Is it permitted or forbidden to drink?

QUESTION

וְתֵיבְּעֵי לֵיהּ דְּסוּסִים וּגְמַלִּים?

The Gemara asks: **And let him ask about** the urine **of horses and camels** as well?

ANSWER

דְּסוּסִים וּגְמַלִּים לָא מִיבַּעְיָא לְהוּ, דְּלָא עֲכִירִי וְלָא דָּמוּ לְחָלָב, מַיָּא עוֹל מַיָּא נָפוֹק.

The Gemara answers: Regarding the urine **of horses and camels, they had no question, because they are not turbid and do not resemble milk**; they are clearly just **water that went in and water that came out.**

EXPLANATION

כִּי קָמִיבַּעְיָא לְהוּ דַּחֲמוֹר, דַּעֲכִירִי וְדָמוּ לְחָלָב, מַאי?

When they had a question, it was regarding the urine **of a donkey, which is turbid and resembles milk. What** is the halacha?

QUESTION

מִגּוּפֵיהּ קָא מִימַצְטֵי וַאֲסִירִי, אוֹ דִלְמָא מַיָּא עוּל מַיָּא נְפוּק, וְהַאי דַּעֲכִירִי — הַבְלָא דְּבִישְׁרָא הוּא?

Is it **secreted from its body and** therefore **forbidden, or perhaps water went in and water came out, and this that it is turbid is** merely due to **the heat of the flesh**?

ANSWER

אֲמַר לְהוּ רַב שֵׁשֶׁת, תְּנֵיתוּהּ: שֶׁהַיּוֹצֵא מִן הַטָּמֵא — טָמֵא, וְהַיּוֹצֵא מִן הַטָּהוֹר — טָהוֹר.

Rav Sheshes said to them: You have learned it in our Mishnah: **That which comes out from the non-kosher is non-kosher, and that which comes out from the kosher is kosher**.

INFERENCE

"מִטָּמֵא" לָא קָאָמַר, אֶלָּא "מִן"

The Mishnah **does not say "from** a **non-kosher** animal," **but rather "from** the...

עמוד ב׳ DAF 7B

EXPLANATION

הַטָּמֵא", וְהָנֵי נָמֵי מִינָא דְּטָמֵא הוּא.

The verse says **the non-kosher** animal, which includes anything that comes from it, **and these** fluids of a donkey **are also a type of non-kosher** substance, and are therefore forbidden.

STATEMENT

וְאִיכָּא דְּאָמְרִי, דְּסוּסִים וּגְמַלִּים לָא קָא מִיבַּעְיָא לְהוּ, דְּלָא שָׁתוּ אִינָשֵׁי.

And there are those who say a different version of this discussion: With regard to the urine **of horses and camels, they did not raise the dilemma, because people do not drink** it, so there is no reason to permit it.

QUESTION

כִּי קָמִיבַּעְיָא לְהוּ דַּחֲמוֹר, דְּשָׁתוּ אִינָשֵׁי וּמְעַלּוּ לְיַרְקוֹנָא, מַאי?

When they raised the dilemma, it was with regard to the urine **of a donkey, which people drink** as a refuah, **and** since it is **beneficial for** curing **jaundice, what** is the halacha? Is it permitted because it is just a waste product, or is it forbidden?

ANSWER

אֲמַר לְהוּ רַב שֵׁשֶׁת, תְּנֵיתוּהָ: הַיּוֹצֵא מִן הַטָּמֵא טָמֵא, וְהַיּוֹצֵא מִן הַטָּהוֹר טָהוֹר — וְהָנֵי נָמֵי מִטָּמֵא קָאָתֵי.

Rav Sheshet said to them: You learned the answer to your dilemma in our Mishnah: **That which emerges from the non-kosher** animal **is non-kosher, and that which emerges from the kosher** animal **is kosher; and these** fluids **also come from a non-kosher** animal, the donkey, so they are forbidden.

OBJECTION

מֵיתִיבִי: מִפְּנֵי מָה אָמְרוּ דְּבַשׁ דְּבוֹרִים מוּתָּר? מִפְּנֵי שֶׁמַּכְנִיסוֹת אוֹתוֹ לְגוּפָן, וְאֵין מְמַצּוֹת אוֹתוֹ מִגּוּפָן.

The Gemara **raises an objection** from a Braisa: **For what reason did** the Sages **say that the honey of bees is permitted?** It is **because they bring it into their body, but they do not excrete it from their body** as a bodily secretion. So too, donkey urine is not a bodily secretion, so why is it forbidden?

RESOLUTION

הוּא דְּאָמַר כְּרַבִּי יַעֲקֹב, דְּאָמַר: דּוּבְשָׁא רַחֲמָנָא שַׁרְיֵיהּ.

The Gemara answers: Rav Sheshet **stated** his ruling **in accordance with Rabbi Yaakov, who says** that **the Merciful One permitted honey** as a special exception, but other secretions from non-kosher animals remain forbidden.

PROOF

דְּתַנְיָא, רַבִּי יַעֲקֹב אוֹמֵר: ״אַךְ אֶת זֶה תֹּאכְלוּ מִכֹּל שֶׁרֶץ הָעוֹף״ — זֶה אַתָּה אוֹכֵל, וְאִי אַתָּה אוֹכֵל שֶׁרֶץ עוֹף טָמֵא.

As it is taught in a Braisa, **Rabbi Yaakov says:** The pasuk states, **"Yet these may you eat of all winged swarming things."** We derive: **This you may eat, but you may not eat a non-kosher winged swarming thing.**

QUESTION

שֶׁרֶץ עוֹף טָמֵא בְּהֶדְיָא כְּתִיב!

The Gemara asks: But the prohibition against eating **a non-kosher winged swarming thing is written explicitly** in another pasuk! Why do we need this derivation?

ANSWER

אֶלָּא שֶׁרֶץ עוֹף טָמֵא אִי אַתָּה אוֹכֵל, אֲבָל אַתָּה אוֹכֵל מַה שֶּׁעוֹף טָמֵא מַשְׁרִיץ, וְאֵיזֶה זֶה? זֶה דְּבַשׁ דְּבוֹרִים.

Rather, the derivation must be: **A non-kosher winged swarming thing you may not eat, but you may eat that which a non-kosher winged swarming thing discharges** from its body. **And what is this? This is the honey of bees.**

STATEMENT

יָכוֹל אַף דְּבַשׁ הַגַּזִּין וְהַצִּרְעִין? אָמַרְתָּ: לֹא.

The Braisa continues: One **might have thought** that **even the honey of gizzin and wasps** should be permitted. Therefore, **you must say: No,** they are forbidden.

QUESTION

וּמָה רָאִיתָ לְרַבּוֹת דְּבוֹרִים, וּלְהוֹצִיא הַגַּזִּין וְהַצִּרְעִין?

And what did you see to include the honey of **bees** as permitted, **and to exclude** the honey of **gizzin and wasps?**

ANSWER

מְרַבֶּה אֲנִי דְּבַשׁ דְּבוֹרִים שֶׁאֵין לוֹ שֵׁם לְוַוי, וּמוֹצִיא אֲנִי דְּבַשׁ הַגַּזִּין וְהַצִּרְעִין שֶׁיֵּשׁ לוֹ שֵׁם לְוַוי.

I include the honey of bees, which does not have a modifier because it is called simply "honey", **and I exclude the honey of gizzin and wasps, which has a modifier** because it is always specified by the name of the insect.

INFERENCE

כְּמַאן אָזְלָא הָא דְּתַנְיָא: דְּבַשׁ הַגַּזִּין וְהַצְּרָעִין טָהוֹר וּמוּתָּר בַּאֲכִילָה? דְּלָא כְּרַבִּי יַעֲקֹב.

The Gemara asks: **In accordance with whom goes that which is taught** in a Braisa: **The honey of gizzin and wasps is tahor and permitted for eating?** This is **not in accordance with Rabbi Yaakov,** who forbids it.

INFERENCE

טָהוֹר — אַלְמָא בָּעֵי מַחְשָׁבָה.

The Gemara notes: Since the Braisa says it is **tahor,** meaning not susceptible to tumah, **it is apparent** that it **requires intention** to eat it to make it food, whereas bee honey is susceptible to tumah even without intention.

PROOF

תַּנְיָא נָמֵי הָכִי: דְּבַשׁ בְּכַוָּורְתּוֹ מְטַמֵּא טוּמְאַת אֳוכָלִין שֶׁלֹּא בְּמַחְשָׁבָה.

This is also taught in a Braisa: **The honey** of bees **in its hive becomes tamei with the tumah of foods,** even **without intention** to eat it.

STATEMENT

חָלֵי דְּיַחְמוּרְתָּא, סְבוּר רַבָּנַן לְמֵימַר: בֵּיעֵי נִינְהוּ וַאֲסִירָן.

With regard to **the chunks** discharged **from** the womb of **a female fallow deer, the Rabbis thought to say: They are eggs, and** are therefore **forbidden** as a limb from a living animal.

EXPLANATION

אָמַר רַב סָפְרָא: זַרְעָא דְּאַיָּלָא הוּא, דְּאָזֵיל בָּתַר אַיָּלְתָּא, וַאֲיִידֵי דְּרַחְמָהּ צַר לָא מִזְדַּקְּקָא, וְאָזֵיל בָּתַר יַחְמוּרְתָּא וְנָתְרֵי.

Rav Safra said: It is the semen of a hart, which goes after the hind, and since her womb is narrow she does not mate with him, **and** so **he goes after the female fallow deer, and** these hardened chunks of semen **fall out** of her.

RULING

אָמַר רַב הוּנָא: עוֹר הַבָּא כְּנֶגֶד פָּנָיו שֶׁל חֲמוֹר — מוּתָּר, מַאי טַעְמָא? פִּירְשָׁא בְּעָלְמָא הוּא.

Rav Huna says: The skin that comes opposite the face of a donkey at birth, meaning the fetal sac, **is permitted** to be eaten. **What is the reason? It is merely a secretion,** not a part of the animal.

PROOF

אֲמַר לֵיהּ רַב חִסְדָּא: תַּנְיָא דְּמִסַּיַּע לָךְ: עוֹר הַבָּא כְּנֶגֶד פָּנָיו שֶׁל אָדָם, בֵּין חַי בֵּין מֵת — טָהוֹר.

Rav Chisda said to him: There is a Braisa that supports you: The skin that comes opposite the face of a person, whether the newborn is **alive or dead, is tahor** and does not convey corpse tumah.

QUESTION

מַאי לָאו בֵּין הוּא חַי וְאִמּוֹ חַיָּה, בֵּין הוּא מֵת וְאִמּוֹ מֵתָה?

Is it not to be understood as: **Whether he is alive and his mother is alive, or whether he is dead and his mother is dead,** it is tahor because it is just a secretion?

ANSWER

לָא, בֵּין הוּא חַי וְאִמּוֹ מֵתָה, בֵּין הוּא מֵת וְאִמּוֹ חַיָּה.

Rav Huna answered: **No,** it means **either he is alive and his mother is dead, or he is dead and his mother is alive,** so only one of them is dead. But if both are dead, it might be tamei.

OBJECTION

וְהָתַנְיָא: בֵּין הוּא חַי וְאִמּוֹ חַיָּה, בֵּין הוּא מֵת וְאִמּוֹ מֵתָה!

Rav Chisda objected: **But isn't it taught** explicitly in another version of the Braisa: **Whether he is alive and his mother is alive, or whether he is dead and his mother is dead,** it is tahor!

RESOLUTION

אִי תַּנְיָא, תַּנְיָא.

Rav Huna said: **If it is taught** in a Braisa, **it is taught,** and I cannot argue with it.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ דָּג טָמֵא שֶׁבָּלַע דָּג טָהוֹר, מוּתָּר בַּאֲכִילָה, וְטָהוֹר שֶׁבָּלַע דָּג טָמֵא, אָסוּר בַּאֲכִילָה, לְפִי שֶׁאֵינוֹ גִּידּוּלוֹ.

MISHNAH: **A non-kosher fish that swallowed a kosher fish,** the kosher fish **is permitted for eating. And a kosher fish that swallowed a non-kosher fish,** the non-kosher fish **is forbidden for eating, because it is not its offspring** but rather a swallowed foreign body.

גְּמָרָא GEMARA

INFERENCE

גְּמָ׳ טַעְמָא דַּחֲזִינֵיהּ דִּבְלַע, הָא לָא חֲזִינֵיהּ דִּבְלַע — אָמְרִי: אַשְׁרוֹצֵי אַשְׁרֵיץ.

GEMARA: **The reason** it is permitted is **that we saw that it swallowed** it; **but if we did not see that it swallowed** it, **we say: It spawned** it, and it is forbidden as the offspring of a non-kosher fish.

PROOF

מְנָלַן? דְּתַנְיָא: דָּג טָמֵא מַשְׁרִיץ, דָּג טָהוֹר מֵטִיל בֵּיצִים.

From where do we know that we must have this concern? **As it is taught** in a Braisa: **A non-kosher fish spawns** live offspring, whereas **a kosher fish lays eggs.** Therefore, a kosher fish found inside a non-kosher fish might have been spawned by it.

QUESTION

אִי הָכִי, כִּי חָזֵינָא דִּבְלַע אָמְרִינַן: הַאי אִיעַכְּלָא, וְהַאי אַשְׁרוֹצֵי אַשְׁרֵיץ!

The Gemara challenges: **If so, even when we saw that it swallowed** a kosher fish, **we should say: That** swallowed fish **was digested, and this** fish that we found inside **is what it spawned,** and it should be forbidden!

ANSWER

אָמַר רַב שֵׁשֶׁת: כְּגוֹן שֶׁמְּצָאוֹ דֶּרֶךְ הָרְיעִי.

Rav Sheshet says: It is a case **where he found it in the digestive tract,** which is not where a fish spawns its offspring.

ANSWER

רַב פָּפָּא אָמַר: כְּגוֹן שֶׁמְּצָאוֹ דֶּרֶךְ בֵּית הַבְּלִיעָה.

Rav Pappa said: It is a case **where he found it in the throat,** which is clearly swallowed.

ANSWER

רַב נַחְמָן אָמַר: כְּגוֹן שֶׁמְּצָאוֹ שָׁלֵם.

Rav Nachman said: It is a case **where he found it whole,** so we know it was swallowed and not spawned.

ANSWER

רַב אָשֵׁי אָמַר: רוֹב דָּגִים בְּמִינָן מַשְׁרִיצִין, וּכְמִי שֶׁבָּלַע לְפָנֵינוּ דָּמֵי.

Rav Ashi said: Most fish spawn their own kind, and since this is a different kind, **it is considered as if it swallowed it in front of us.**

BRAISA

תָּנוּ רַבָּנַן: דָּג טָמֵא — מַשְׁרִיץ, דָּג טָהוֹר — מֵטִיל בֵּיצִים, כָּל הַמּוֹלִיד — מֵנִיק, וְכָל הַמֵּטִיל בֵּיצִים — מְלַקֵּט, חוּץ מֵעֲטַלֵּף שֶׁאַף עַל פִּי שֶׁמֵּטִיל בֵּיצִים — מֵנִיק.

The Rabbis taught: A non-kosher fish spawns live offspring, **a kosher fish lays eggs; any** creature **that gives birth** to live young **nurses** them, **and any** creature **that lays eggs gathers** food for its young, **except for the bat, which, even though it lays eggs, nurses** its young.

SUMMARY

The Gemara attempts to resolve Rabbi Shimon's view on whether a camel-like offspring born to a cow is muttar, bringing a braisa regarding the laws of firstborns and consumption, and analyzing whether the requirement of "head and majority of the body" applies to both. We then bring a braisa featuring a machlokes between Rabbi Eliezer and Rabbi Yehoshua regarding an offspring born to a kosher mother but fathered by a non-kosher animal, which prompts the Gemara to address Rabbi Yehoshua ben Levi's rule that kosher and non-kosher species cannot crossbreed, resolving that the case must refer to a father that was a closed-hoofed offspring of a cow. Finally, the Gemara analyzes the underlying principles of Rabbi Eliezer and Rabbi Yehoshua regarding "zeh v'zeh gorem" (dual causation), contrasting their views here with their opinions on the offspring of a treifah animal.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara is deeply occupied with the concept of "yotzei", that which emerges from something else. We learn the fundamental rule: "hayotzei min hatamei tamei, v'hayotzei min hatahor tahor", that which comes from the impure is impure, and that which comes from the pure is pure. The identity of the offspring is determined by its source, its mother. Even when an animal looks completely different on the outside, like a non-kosher camel born from a kosher cow, we look at its origin to determine its true status.

In our own avodas Hashem, we must apply this same deep look. The yetzer hara loves to make us focus only on the outside, on the immediate appearance of a situation or a person. Sometimes a person looks far away, or a situation looks completely dark and "tamei," like something that cannot possibly be elevated. But the Torah is teaching us to look at the source, the neshama, the "mother" from which it was born. Every single Yid has a holy source, a neshama that is a chelek Eloka mima'al. No matter how much they might look like a "camel" on the outside, their essence is tahor because of where they come from.

This is also true for our daily actions. Before you do something, ask yourself: what is the "mother" of this action? What is its source? Am I doing this mitzvah out of genuine love for Hashem, or is it coming from a place of pride? When we ensure that the source of our actions is pure, then even if the execution is not yet perfect, the outcome remains holy.

Today, look past the external appearance of a difficult situation or a fellow Yid who seems distant. Remind yourself of their holy source, and treat them with the respect and love that their pure neshama deserves.

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.'