

חומש עם רש"י · וזאת הברכה · ראשון

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

V'ZOT HABERACHAH · 1ST ALIYAH

CHAPTER PREVIEW

We begin the final parsha of the Torah, Parshas V'Zot HaBerachah, where Moshe Rabbeinu, the ish HaElokim, prepares to leave this world by giving his final, holy berachos to the Bnei Yisrael. Before addressing the individual shevatom, Moshe Rabbeinu begins with a beautiful introduction that recalls the giving of the Torah, describing how Hashem approached the Bnei Yisrael from Sinai, Seir, and Paran, and how the nation lovingly accepted the Torah as an inheritance for the congregation of Yaakov.

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

פסוק א

Pasuk 1

וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל לִפְנֵי

before Yisrael the children of — God the man of Moshe blessed with which the blessing And this is

מוֹתוֹ:

his death

רש"י

וְזֹאת הַבְּרָכָה ... לִפְנֵי מוֹתוֹ. סָמוּךְ לְמִיתָתוֹ, שָׁאֵם לֹא עֲכָשׁוּ אִימָתִי שָׁם:

there when now not for if to his death adjacent his death before is the blessing And this

פסוק ב

Pasuk 2

וַיֹּאמֶר יְהוָה מִסִּינִי בָּא וְזָרַח מִשֵּׁעִיר לָמוֹ הוֹפִיעַ מִהָר פָּאָרָן

Paran from Mount He appeared to them from Seir and shone came from Sinai Hashem And he said

וְאָתָּה מִרְבַּבַּת קֹדֶשׁ מִיְמִינוֹ אֲשֶׁר דָּת לָמוֹ:

for them law fire of a fiery law from His right hand holiness from myriads of and He approached

רש"י

וַיֹּאמֶר ה' מִסִּינִי בָּא. פָּתַח תְּחִלָּה בְּשִׁבְחוֹ שֶׁל מְקוֹם וְאַחֲ"כַּ פָּתַח

he opened and afterwards the Omnipresent of with the praise first he opened came from Sinai Hashem And he said

בְּצִרְכֵּיהֶם שֶׁל יִשְׂרָאֵל, וּבְשִׁבְחָה שֶׁפָּתַח בּוֹ יֵשׁ בּוֹ הַזְכָּרָת זְכוּת לְיִשְׂרָאֵל, וְכָל

and all for Yisrael merit mention of in it there is with it that he opened and in the praise Yisrael of with the needs

זֶה דְּרָךְ רְצוּי הוּא, כְּלוּמַר כְּדָאִי הֵם אֵלּוֹ שֶׁתַּחּוּל עֲלֵיהֶם בְּרָכָה סַפְרֵי:

Sifrei blessing upon them that should rest these are worthy as if to say it appeasement is a way of this

רש"י

מסיני בא. יצא לקראתם כשבאו להתיצב בתחתית ההר כחתן

like a bridegroom the mountain at the bottom of to stand when they came to meet them He went out He came from Sinai

היוצא להקביל פני כלה, שנאמר "לקראת האלהים" שמות י"ט, למדנו

it teaches us 19 Shemos God to meet as it is said a bride the face of to welcome whogoes out

שיצא כנגדם:

towards them that He went out

רש"י

וזרח משעיר למו. שפתח לבני עשו שיקבלו את התורה ולא רצו:

did they want and not the Torah — that they should accept Esav to the sons of for He opened to them from Seir And He shone

רש"י

הופיע מהר פארן. שהלה שם ופתח לבני ישמעאל שיקבלוה ולא

and not that they accept it Yishmael to the sons of and He offered there because He went Paran from Mount He appeared

רצו ספרי:

Sifrei did they want

רש"י

ואתה. לישראל:

to Yisrael and he came

רש"י

מרבבת קדש — ועמו מקצת רבבות מלאכי קדש ולא כלם ולא רבם,

most of them and not all of them and not holiness angels of the myriads of a part of and with Him holiness From myriads of

ולא כדרך בשר ודם שמראה כל כבוד עשרו ותפארתו ביום חתו

his wedding canopy on the day of and his splendor his wealth the glory of all of who shows and blood flesh like the way of and not

שם:

there

רש"י

אש דת. שהיתה כתובה מאז לפניו באש שחרה על גב אש לבנה, נתן להם

to them He gave white fire the back of upon black in fire before Him from then written which was law fire

בלוחות כתב יד ימינו עי' תנחומא בראשית א'; ד"א — אש דת

law fire another explanation 1 Bereshit Tanchuma see His right hand the hand of the writing of on the Tablets

בתרגומו, שנתנה להם מתוך האש:

the fire from the midst of to them that was given like its Targum

פסוק ג

Pasuk 3

אף חבב עמים כל קדשיו בידה והם תכו לרגלה ישא

bearing at Your feet aligned themselves and they are in Your hand His holy ones all nations loving Even

מדברתיה:

Your utterances

רש"י

אף חבב עמים. גם חבה יתרה חבב את השבטים; כל אחד ואחד קרוי עם,
a people is called and one one each the tribes — He loved exceeding love Also peoples He loved Even
שְׁהָרִי בְנֵימִין לְבָדּוֹ הָיָה עֲתִיד לְהוֹלִיד כְּשֶׁאָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא לִיַּעֲקֹב בְּרֵאשִׁית
Bereishis to Yaakov is He blessed the Holy One when said to be born destined was alone Binyamin for behold
ל"ה, "גוי וקהל גוים יהיה ממך":
from you shall be nations and a congregation of a nation 35

רש"י

כל קדשיו בידך. נפשות הצדיקים גנוזות איתו, כענין שנאמר שמואל א
Aleph Shmuel that is said like the matter with Him are hidden the righteous the souls of are in Your hand His holy ones All
כ"ה "והיתה נפש אדני צרורה בצרור החיים את ה' אלהיך" ספרי:
Sifrei your God Hashem — the life in the bundle of bound my lord the soul of and shall be 25

רש"י

והם תכו לרגלך. והם ראויים לכה, שְׁהָרִי תוכו עצמן לתוך תחתית
of the underpart into the middle themselves they betook because of this are deserving and they at Your foot sat And they
ההר לרגלך בסיני:
at Sinai unto Your foot of the mountain

רש"י

תכו. לשון פעלו, התוכו לתוך מרגלותיה:
Your feet into the midst of they were centered they were acted upon is an expression of They placed themselves

רש"י

ישא מדברתיך. נשאו עליהם על תורתך ספרי:
Sifrei Your Torah the yoke of upon themselves they bore of Your words they bore

רש"י

מדברתיך. ה"ם בו קרוב ליסוד, כמו במדבר ז', "וישמע אל הקול מדבר
uttering itself the voice · and he heard chapter 7 Bamidbar as in to a root is close in it the letter Mem Thy utterances
אליו", "ואשמע את מדבר אל"י יחזקאל ב' כמו מתדבר אלי, אף
so too unto me speaking which is like chapter 2 Yechezkel unto me Him that uttered Himself — and I heard unto him
זה מדברתיך — מה שהיית מדבר להשמיעני לאמר להם, ט"ש פורפרלירש
pourparlers tes to them to say to make me hear speaking which You were that Thy utterances this
בלעז. ואנקלוס תרגם שהיו נוסעים על פי דבריה, וה"ם בו שמוש,
is a prefix in it and the Mem Your words the word of by traveling that they were translated and Onkelos in old French
משמשת לשון מן. דבר אחר — אף חבב עמים, אף בפעל חבתן של
· His love for at the time of even peoples He loved Yea another explanation from in the sense of serving
אמות העולם שהראית לאמות פנים שחקות ומסרת את ישראל
Israel — and You delivered smiling a countenance to the nations when You showed the world the nations of
בָּיָדָם, כל קדושי בידך, כל צדיקהם וטוביהם דבקו בך ולא
and did not to You clung and their good ones their righteous ones all were in Your hand His holy ones all into their hand
מִשּׁוֹ מֵאַחֲרֶיךָ וְאַתָּה שׁוֹמְרָם:
guarded them and You from after You depart

רש"י

והם תכו לרגלך. והם מתמצעים ומתכנסים לתחת צלך.
And they betook themselves to Your foot and they place themselves in the middle Your shadow to beneath and gather

רש"י

ישא מדברתיך. מקבלים גזרותיך ודתותיך בשמחה, ואלה דבריהם:
they bore Your utterances accepting Your decrees and Your laws with joy and these were their words

פסוק ד

Pasuk 4

תורה צוה לנו משה מורשה קהלת יעקב:
A Torah commanded to us Moshe of the congregation of Yaakov a heritage

רש"י

תורה. אשר צוה לנו משה מורשה היא לקהלת יעקב, אחזניה ולא
The Torah commanded which to us Moshe an inheritance it is to the congregation of Yaakov we have seized it and we will not

נעזבנה:
abandon it

פסוק ה

Pasuk 5

ויהי בישרון מלך בהתאסף ראשי עם יחד שבטי ישראל:
And He was in Yeshurun King when gathered the heads of the people together the tribes of Yisrael

רש"י

ויהי. הקב"ה:
and He was the Holy One blessed be He

רש"י

בישרון מלך. תמיד על מלכותו עליהם:
in Jeshurun a King constantly upon them His sovereignty the yoke of

רש"י

בהתאסף. בכל התאסף ראשי חשבון אסיפתם:
when there gathered in all of the gathering of the heads of their assembly the sum of אסיפתם

רש"י

ראשי. כמו שמות ל' "כי תשא את ראש", ראויין אלו שאברכם.
My heads like Shemos the expression of When you take — the sum that I bless them these worthy are

ד"א — בהתאסף. בהתאסף יחד באגדה אחת ושלום ביניהם, הוא
another explanation When there assemble together in a band one between them and peace is He is

מלכם, ולא כשיש מחלוקת ביניהם ספרי:
their King and not when there is dissension between them Sifrei

פסוק ו

יְחִי רְאוּבֵן וְאֶל יָמָת וַיְהִי מִתִּיו מִסְפָּר:

numbered his men and let be die and not Reuven May live

רש"י

יְחִי רְאוּבֵן. בְּעוֹלָם הָזֶה:

this in the world Reuven Let live

רש"י

וְאֶל יָמוּת לְעוֹלָם הַבָּא, שֶׁלֹּא יִזְכָּר לוֹ מַעֲשֵׂה בִלְהָה עַיִן שָׁם:

there see Bilhah the incident of to him be remembered that not to come in the world he die and let not

רש"י

וַיְהִי מִתִּיו מִסְפָּר. נִמְנִין בְּמִנְיָן שְׂאָר אֶחָיו, דְּגָמָא הִיא זֹ, כְּעִנְיָן שֶׁנֶּאֱמַר

that is said like the matter this it is an example his brothers the rest of in the number of counted a number his men and let be

בְּרֵאשִׁית ל"ה "וַיִּשְׁכַּב אֶת בִּלְהָה, וַיְהִיו בְּנֵי יַעֲקֹב שְׁנַיִם עָשָׂר", שֶׁלֹּא יָצָא מִן

from he went out that not · twelve Yaakov the sons of and were Bilhah — and he lay 35 Bereishis

הַמִּנְיָן:

the count

פסוק ז

וְזֹאת לַיהוּדָה וַיֹּאמֶר שְׁמַע יְהוָה קוֹל יְהוּדָה וְאֶל עַמּוֹ תְּבִיֵּאֵנוּ יָדָיו

his hands bring him his people and to Yehudah the voice of Hashem hear and he said for Yehudah And this

רַב לוֹ וְעֶזֶר מִצָּרָיו תִּהְיֶה:

may You be from his adversaries and a help for him strive

רש"י

וְזֹאת לַיהוּדָה. סָמַךְ יְהוּדָה לְרְאוּבֵן מִפְּנֵי שֶׁשְּׁנֵיהֶם הוּדוּ עַל קִלְקוּל

the wrongdoing over confessed that both of them because to Reuben Judah He juxtaposed for Judah And this

שְׁבִינָדָם, שֶׁנֶּאֱמַר "אֲשֶׁר חֲכָמִים גִּידוּ וְגו' לָהֶם לְבָדָם וְגו' וְלֹא עָבַר זֶר

a stranger passed and not etc. alone to them etc. tell wise men "Which as it is said that was in their hand

בְּתוֹכָם" אִיּוֹב ט"ו; וְעוֹד פִּרְשׁוּ רַבּוֹתֵינוּ שֶׁכָּל אַרְבָּעִים שָׁנָה שֶׁהָיוּ יִשְׂרָאֵל

Yisrael that were years forty that all our Rabbis explained And furthermore 15 Iyov in their midst"

בְּמִדְבָּר הָיוּ עֲצָמוֹת יְהוּדָה מִתְגַּלְגְּלִין בְּאֶרֶז מִפְּנֵי נִדּוּי שֶׁקִּבֵּל עָלָיו,

upon himself that he accepted the ban because of in the coffin rolling around Judah the bones of were in the wilderness

שֶׁנֶּאֱמַר "וַחֲטָאתִי לְאָבִי כָּל הַיָּמִים" בְּרֵאשִׁית מ"ד, אָמַר מֹשֶׁה מִי גָרַם לְרְאוּבֵן

for Reuben caused Who Moshe said 44 Bereishis the days" all against my father "and I shall sin as it is said

שִׁיּוּדָה? יְהוּדָה וְכו' סוֹטָה ז':

7 Sotah etc. Judah that he should confess

רש"י

שָׁמַע ה' קוֹל יְהוּדָה. תְּפִלַּת דָּוִד וּשְׁלֹמֹה וְאַסָּא מִפְּנֵי הַכּוֹשִׁיִּים, וַיְהוֹשָׁפָט

and Yehoshafat the Ethiopians because of and Asa and Shlomo Dovid the prayer of Yehudah the voice of Hashem Hear

מִפְּנֵי הָעַמּוֹנִים, וְחִזְקִיָּה מִפְּנֵי סַנְחֲרִיב:

Sancheriv because of and Chizkiyah the Ammonites because of

רַש"י

וְאַל עַמּוֹ תְּבִיאֵנוּ. לְשָׁלוֹם מִפְּנֵי הַמִּלְחָמָה:

the battle from before in peace bring him his people and to

רַש"י

יְדֵיו רַב לוֹ. יָרִיבוּ וְיִנָּקְמוּ רִיבוֹ וְיִנָּקְמוּ נִקְמָתוֹ:

his vengeance and avenge his fight let them fight for him strive his hands

רַש"י

וְעֶזֶר מִצָּרָיו תִּהְיֶה. עַל יְהוֹשָׁפָט הַתְּפִלָּה עַל מִלְחַמַת רָאמוֹת גִּלְעָד, "וַיִּצְעַק

"and cried out Gilead Ramoth the battle of regarding he prayed Yehoshafat for be You from his adversaries And a help

יְהוֹשָׁפָט וְה' עֲזָרוֹ" דְּבָרֵי הַיָּמִים ב' י"ח ; ד"א — שִׁמְעוּ ה' קוֹל

the voice of Hashem Hear Another explanation 18 II HaYamim Divrei helped him" and Hashem Yehoshafat

יְהוּדָה, כָּאֵן רָמַז לְשִׁמְעוֹן מִתּוֹךְ בְּרֻכּוֹתָיו שֶׁל יְהוּדָה, וְאַף כְּשֶׁחֲלָקוּ אֶרֶץ

the land of when they divided and indeed Yehudah the blessings of from within to Shimon he alluded here Yehudah

יִשְׂרָאֵל נָטַל שִׁמְעוֹן מִתּוֹךְ גּוֹרְלוֹ שֶׁל יְהוּדָה, שֶׁנֶּאֱמַר יְהוֹשֻׁעַ י"ט "מִחֶבְל

"From the portion of 19 Yehoshua as it is said Yehudah the lot of from within Shimon took Yisrael

בְּנֵי יְהוּדָה נַחֲלָת בְּנֵי שִׁמְעוֹן" וּמִפְּנֵי מָה לֹא יָחַד לוֹ

for him set aside did he not what And because of Shimon" the children of was the inheritance of Yehudah the children of

בְּרָכָה בְּפָנָי עֲצָמוּ? שֶׁהָיָה בְּלִבּוֹ עָלָיו עַל מַה שֶׁעָשָׂה בְּשִׁטִּים, כֵּן

so at Shittim that he did what on account of against him in his heart because there was himself by a blessing

כְּתוּב בְּאַגְדַת תְּהִלִּים:

Tehillim in the Agada of is it written

CHAPTER SUMMARY

In this first aliyah, Moshe Rabbeinu praises the Bnei Yisrael for their devotion in following Hashem's steps and accepting His words when the Torah was commanded to them. He then begins his specific blessings to the shevatim, starting with Reuven, praying that he should live and not die and that his numbers be counted. Moshe then blesses Yehudah, asking Hashem to hear Yehudah's voice, return him safely from battle, and help him against his adversaries.

The Torah is telling us a beautiful yesod in this first aliyah. When Moshe Rabbeinu comes to bless the Yidden before his histalkus, he doesn't give them individual brachos right away. First, he speaks about Kabalas HaTorah, and then he says the famous pasuk, "Torah tziva lanu Moshe morasha kehilas Yaakov." The Gemara in Pesachim teaches us that the Torah is a "morasha," an inheritance, for every single Yid. It is not a cold, intellectual pursuit meant only for the elite or the naturally gifted. It belongs to you, b'davka, as a direct inheritance from your ancestors.

Lichoira, we have to ask: why is this the introduction to the brachos of the shevatim? The teretz is that the greatest bracha a Yid can ever receive is the realization that the Torah is his personal inheritance. Sometimes the yetzer hara tries to make a person feel like an outsider in the bais medrash, as if the Torah belongs only to the gedolim or the ones who can learn for hours without a break. But the Tanna is telling us that the Torah is "morasha kehilas Yaakov", it belongs to the entire congregation, to every single neshama, no matter where you currently stand in your avodas Hashem.

When you open a Gemara or a Chumash, you are not visiting someone else's property; you are walking into your own home. You are claiming what is rightfully yours. Every single word of Torah you learn connects you directly to the chain of mesorah that started at Har Sinai. This realization should fill us with immense simcha and a deep sense of responsibility to claim our inheritance every single day.

Today, when you sit down to learn, even if it is only for five minutes, say to yourself before you begin: "This Torah is my personal inheritance from Hashem, and I am claiming it right now."

דף יומי • בכורות • דף ט'

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

THE SUGYA

We begin the daf by wrapping up the famous, dramatic narrative of Rabbi Yehoshua and the Athenian elders. After bringing them back to Rome, Rabbi Yehoshua uses a bit of their home soil to restore their characteristic arrogance before the emperor, and then outwits them completely using a vessel filled with water from the "House of the Swallowed," leaving them utterly defeated.

Following this, we transition into a new Mishnah that deals with the practical halachos of Peter Chamor (the redemption of a firstborn donkey). The Mishnah outlines various cases where a donkey gives birth to twins, or where two donkeys give birth, and we are left with a doubt as to which offspring emerged first. We learn the guidelines for when the owner must give a lamb to the Kohen, when the Kohen has the burden of proof, and what kind of lamb may be used for this redemption.

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

עמוד א' DAF 9A

STATEMENT

כי מטוי לבי בליעי, מלא כוזה דמיא מבי בליעי.

When they reached the House of the Swallowed, which is a place in the sea where the water swallows up everything around it, Rabbi Yehoshua **filled a small jug of water from the House of the Swallowed**.

STATEMENT

כד אתו, אוקמינהו קמי קיסר.

When they arrived back in Rome, **he stood them**, the Athenian elders, **before the emperor**.

STATEMENT

חזנהו דהו מעני, אמר ליה: הני לאו נינהו.

The emperor **saw them**, that they were suffering and looked dejected from the journey, so **he said to him**, to Rabbi Yehoshua: **These are not** the famous wise men of Athens, because those sages are known to be strong and arrogant!

STATEMENT

שקל מעפריהו ושדא עילויהו, אקשו לאפי מלכא.

Rabbi Yehoshua **took some of their dirt** that he had brought from Athens **and threw it upon them**. As soon as they smelled the scent of their home soil, **they hardened their faces before the king** and began to act with their usual arrogance.

STATEMENT

אמר ליה: כל דבעית עבד בהו.

The emperor saw this and **said to him**, to Rabbi Yehoshua: **Whatever you want, do with them.**

STATEMENT

אֵייתִינְהוּ מֵא דְאֵיתִי מִבֵּי בְלִיעִי, שְׂדִינְהוּ בְּתִיגְדָא, אָמַר לְהוּ: מִלִּיּוּה לְהוּ וְאֵיזִילוּ לְכוּ.

Rabbi Yehoshua brought the water that he had brought from the House of the Swallowed, poured it into a hollow utensil, and said to them: Fill it up and go on your way.

STATEMENT

מָלּוּ וּשְׂדוּ בֵּיה קִמְאֵי קִמְאֵי, וּבָלַע לְהוּ, מָלּוּ עַד דְּשָׁמִיט כְּתַפְיָהוּ, וּבָלּוּ לְהוּ וְאִזּוּל.

They filled and poured into it, the first waters and the next waters, and the utensil swallowed them up. They filled it repeatedly until their shoulders became disjointed from the strain, and they were worn out and went away in defeat.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי חֲמוּרָה שֶׁלֹּא בִּפְרָה וְיָלְדָה שְׁנֵי זָכָרִים — נוֹתֵן טָלָה אֶחָד לַכֹּהֵן,

MISHNAH: In the case of a female donkey that had not previously given birth and now gave birth to two males, the owner gives one lamb to the Kohen, because one of them is definitely the firstborn.

MISHNAH

זָכָר וְנִקְבָּה — מִפְּרִישׁ טָלָה אֶחָד לְעֶצְמוֹ.

If she gave birth to a male and a female and we do not know which came out first, the owner designates one lamb for himself; he does not have to give it to the Kohen, because the Kohen has the burden of proof to show that the male was born first.

MISHNAH

שְׁתֵּי חֲמוּרָיו שֶׁלֹּא בִּפְרָו וְיָלְדוּ שְׁנֵי זָכָרִים — נוֹתֵן שְׁנֵי טָלָאִים לַכֹּהֵן.

If one's two donkeys had not previously given birth and they gave birth to two males, one each, the owner gives two lambs to the Kohen.

MISHNAH

זָכָר וְנִקְבָּה, אוֹ שְׁנֵי זָכָרִים וְנִקְבָּה — נוֹתֵן טָלָה אֶחָד לַכֹּהֵן.

If they gave birth to a male and a female, or if they gave birth to two males and a female, the owner gives one lamb to the Kohen, since at least one male is definitely a firstborn.

MISHNAH

שְׁתֵּי נִקְבוֹת וְזָכָר, אוֹ שְׁנֵי זָכָרִים וּשְׁתֵּי נִקְבוֹת — אֵין לַכֹּהֵן כָּלוּם.

But if they gave birth to two females and a male, or two males and two females, there is nothing for the Kohen, because we can say that the females were born first in both cases.

MISHNAH

אַחַת בִּפְרָה, וְאַחַת שֶׁלֹּא בִּפְרָה, וְיָלְדָה שְׁנֵי זָכָרִים — נוֹתֵן טָלָה אֶחָד לַכֹּהֵן;

If **one** donkey **had previously given birth** and **one** had not previously given birth, and they together gave birth to two **males**, the owner **gives one lamb** to the Kohen.

MISHNAH

זָכָר וּנְקֵבָה — מִפְּרִישׁ טָלָה אֶחָד לְעֶצְמוֹ.

If they gave birth to a **male and a female**, the owner **designates one lamb for himself**, because we do not know if the male came from the mother that had not yet given birth.

MISHNAH

שֶׁנֶּאֱמַר: "וּפֶטֶר חֲמֹר תַּפְדֶּה בִּשְׁה",

As it is stated in the Torah: "And the firstborn of a donkey you shall redeem with a lamb,"

MISHNAH

מִן הַכֹּפְשִׁים וּמִן הָעִזִּים, זָכָר וּנְקֵבָה, גָּדוֹל וְקָטָן, תָּמִים וּבָעֵל מוּם,

and this lamb can be **from the sheep or from the goats, male or female, large or small, unblemished or blemished**.

MISHNAH

פּוֹדָה בּוֹ פְּעָמִים הֶרְבֵּה, נִכְנָס לְדִיר לְהַתְעִשֵּׁר, וְאִם מֵת — נִהְיִין בּוֹ.

If the Kohen gives it back, the owner **may redeem with it many times** other firstborn donkeys; and a lamb that the owner keeps because of a doubt **enters the pen to be tithed** like any other chullin animal, and if it dies, **one may benefit from it**.

גְּמָרָא GEMARA

QUESTION

גְּמ' מֵאֵן תַּנָּא?

GEMARA: **Who is the Tanna** of our Mishnah who holds that if a donkey gives birth to twin males, the owner only gives one lamb?

ANSWER

אָמַר רַבִּי יִרְמְיָה: דִּלָּא פְּרַבִּי יוֹסִי הַגְּלִילִי, דְּאִי רַבִּי יוֹסִי הַגְּלִילִי — הָאֵמַר אֶפְשָׁר לְצַמְצֵם!

Rabbi Yirmeya said: It is **not** in accordance with Rabbi Yosei HaGelili. For if it were Rabbi Yosei HaGelili, doesn't he say that it is **possible to be precise** and have two births occur at the exact same moment? And if so, both would be firstborns and require two lambs!

ANSWER

אָמַר אַבְיִי: אֶפִּילוּ תִּימָא רַבִּי יוֹסִי הַגְּלִילִי, שְׂאֵנִי הָתָם דְּכֹתִיב "הַזָּכָרִים לַחִי".

Abaye said: You may even say the Mishnah is in accordance with Rabbi Yosei HaGelili, and it is **different there** by a kosher animal as it is written: "The males shall be Hashem's," in the plural, which teaches that two can be holy at once; but by a donkey, only one is redeemed.

QUESTION

וְלִיגְמָר מִיְנִיה!

The Gemara asks: **But let us learn from it**, from the law of kosher animals, that the same applies to a donkey!

ANSWER

הָא מֵיַעַט רַחֲמָנָא "הַזְכָּרִים".

The Gemara answers: **The Merciful One excluded** this by writing "**the males**" with the definite article, implying that only there, by kosher animals, do we say this.

QUESTION

אֵיכָא דְאָמְרִי: לִימָא דְלֹא כְרַבִּי יוֹסִי הֶגְלִילִי, דְּאֵי רַבִּי יוֹסִי הֶגְלִילִי — הָאֵמֵר אָפְשָׁר לְצַמְצֵם!

Some say another version of this discussion: **Let us say** that our Mishnah is **not in accordance with Rabbi Yosei HaGelili**, for if it were **Rabbi Yosei HaGelili**, doesn't he say that it is possible to be precise and have them emerge simultaneously?

ANSWER

אָמַר אַבְי: אָפִילוּ תִימָא רַבִּי יוֹסִי הֶגְלִילִי, שְׂאֵנִי הָתָם דְּכֶתִיב "הַזְכָּרִים לֵה"י".

Abaye said: You may even say it is in accordance with Rabbi Yosei HaGelili, and it is different there as it is written: "The males shall be Hashem's."

QUESTION

בְּשִׁלְמָא לְרַבִּי יִרְמְיָה, דְּלֹא מוֹקִי לֵה כְרַבִּי יוֹסִי הֶגְלִילִי — הֵינּוּ דְלֹא קִתְּנִי "וְיֵצְאוּ שְׁנֵי רֹאשֵׁיהֶן כְּאֶחָד",

The Gemara asks: **Granted according to Rabbi Yirmeya**, who does not establish the Mishnah in accordance with Rabbi Yosei HaGelili, **that is why** the Mishnah **does not teach** the case of "and both of their heads emerged as one," because according to the Rabbis such a thing is impossible.

QUESTION

אֵלָא לְאַבְי — לִיתְנִי "וְיֵצְאוּ שְׁנֵי רֹאשֵׁיהֶן כְּאֶחָד"!

But according to Abaye, who says the Mishnah can fit Rabbi Yosei HaGelili, **let it teach** the case of "and both of their heads emerged as one" to show that even in that case, only one lamb is given!

OBJECTION

וְעוֹד, תִּנָּקֵא: חֲמוּרוֹ שְׁלֹא בִּפְרָה וְיִלְדָּה שְׁנֵי זָכָרִים, וְיֵצְאוּ שְׁנֵי רֹאשֵׁיהֶן כְּאֶחָד, רַבִּי יוֹסִי הֶגְלִילִי אוֹמֵר: שְׁנֵיהֶן לְכֹהֵן, שְׁנַאֲמַר "הַזְכָּרִים לֵה"י".

And furthermore, it was taught in a Braisa: If one's donkey had not previously given birth and now gave birth to two males, and both of their heads emerged as one, Rabbi Yosei HaGelili says: Both of them are given to the Kohen, as it is stated: "The males shall be Hashem's." This directly contradicts Abaye's distinction!

QUESTION

וְהָא פִּי כְתִיב הָאִי, בְּקִדּוּשַׁת הַגּוֹף הוּא דְכֶתִיב!

The Gemara asks: **But when this verse is written**, is it not written regarding kosher animals which have **inherent sanctity**, whereas a donkey only has monetary sanctity?

REFUTATION

אָלֵא מִשּׁוּם שְׁנֵאמַר "הַזָּכָרִים לֹחִי", תִּיּוֹבָתָא דְאַבַּיִי, תִּיּוֹבָתָא.

Rather, because the Braisa explicitly applies the verse "The males shall be Hashem's" to a donkey, the refutation of Abaye is a complete refutation.

עמוד ב' DAF 9B

QUESTION

וּרְבִנּוּ, לֵימָא קְסָבְרִי רַבָּנּוּ מְקַצֵּת רָחֵם מְקַדִּישׁ?

The Gemara asks: **And** according to **the Rabbis**, who hold that twins can both be holy, **shall we say** that **the Rabbis hold** that even **a portion of the womb sanctifies** a firstborn, even if the offspring did not touch the entire womb?

EXPLANATION

דָּאִי כּוּלֵּיהּ רָחֵם מְקַדִּישׁ — נָהִי דָאִי אֶפְשָׁר לְצַמְצֵם, תְּצִיצָה מִיָּהּ אֵיכָא!

For if you say that only **the entire womb sanctifies**, then **granted that it is impossible to restrict** the births to happen at the exact same millisecond, and one must have emerged first, **there is at least an interposition** of the other fetus's head between each fetus and the womb, which should prevent the womb from sanctifying them!

ANSWER

אָמַר רַב: מִיָּין בְּמִינוֹ אֵינוֹ חוֹצֵץ.

Rav said in response: **A substance** in contact **with its own kind does not interpose**. Since both are fetuses, they do not block each other from the womb's touch.

מִשְׁנָה MISHNAH

MISHNAH

זָכָר וּנְקֵבָה — מִפְּרִישׁ טָלָה כּוּי.

We learned in our Mishnah: If a donkey gave birth to **a male and a female** and we do not know which came first, the owner **separates a lamb**, which remains his own. etc.

גְּמָרָא GEMARA

QUESTION

וּכְיִין דְּלַעֲצָמוּ הוּא, לָמָּה לִי לְאַפְרוּשִׁי?

The Gemara asks: **And since** the lamb **is for himself**, meaning he keeps it, **why do I need him to separate** it at all?

ANSWER

לְאַפְקוּעֵי לְאַיִסוּרִיהָ מִיָּידָהּ.

The Gemara answers: It is necessary **to remove its forbidden status from it**, meaning from the donkey.

INFERENCE

אָלמא, כּינן דלָא מפקע לְאַיסורִיה, אָסור בְּהִנָּאָה.

The Gemara infers: **Consequently**, we see that **since** as long as **he has not removed its forbidden status**, the donkey is **forbidden for benefit**.

STATEMENT

מתניתין מני? רבי יהודה היא, דתנא: פטר חמור אסור בהנאה, ורבי שמעון מתיר.

Whose opinion is our Mishnah? It is Rabbi Yehuda, as it was taught in a Braisa: A firstborn donkey is forbidden for **benefit** before redemption, and Rabbi Shimon permits it.

QUESTION

מאי טעמא דרבי יהודה?

The Gemara asks: **What is the reason of Rabbi Yehuda?**

ANSWER

אמר עולא: יש לה דבר שצריך פדיוה ומותר?

Ulla said: **Do you have any item that requires redemption and yet is permitted** for benefit before it is redeemed?

OBJECTION

ולא?! והרי בכור אדם שצריך פדיוה ומותר!

The Gemara challenges: **And** is there **not?** But behold, there is a firstborn of man, which requires redemption and yet is **permitted** to work with and benefit from!

RESOLUTION

אלא, יש לה דבר שהקפידה עליו תורה בשוה ומותר?

Rather, this is what Ulla meant: **Do you have any item about which the Torah was particular** that it must be redeemed specifically **with a lamb, and yet is permitted** before redemption?

OBJECTION

ומי הקפידה?! והא רב נחמיה בריה דרב יוסה פריק ליה בשילקי בשויו!

The Gemara asks: **And was** the Torah really **particular** about a lamb? But behold, Rav Nechemya the son of Rav Yosef **redeemed** a firstborn donkey **with boiled vegetables of its value!**

RESOLUTION

בשויו לא קאמרינו, כי קאמרינו שלא בשויו, והכי קאמרי: יש לה דבר שהקפידה עליו תורה
לאפקועי לאיסוריה בשוה?

The Gemara answers: **When it is of its value**, we are **not saying** that a lamb is required. **When we are saying** that the Torah is particular, it is **when it is not of its value**, where a cheap lamb can redeem a valuable donkey. **And this is what Ulla is saying:**

Do you have any item about which the Torah was particular to remove its forbidden status even with a cheap lamb, and yet it is permitted before redemption?

OBJECTION

וְהָרִי מַעֲשֶׂר, שֶׁהִקְפִּידָה עָלָיו תּוֹרָה בְּכֶסֶף צוּרִי, וַתִּנֶּן: רַבִּי יְהוּדָה אוֹמֵר: בְּמִזִּיד — קִידָשׁ!

The Gemara challenges: **But behold, there is second tithe** (Ma'aser Sheni), **about which the Torah was particular** that it be redeemed only **with Tyrian silver coins, and yet we learned in a Mishnah: Rabbi Yehuda says: If** one betrothed a woman with Ma'aser Sheni **intentionally, she is betrothed!** This shows that Ma'aser Sheni is not considered forbidden for benefit before redemption.

RESOLUTION

בְּפֶטֶר חֲמֹר נָמִי מִיִּקְדָּשָׁא, בְּדַרְבֵּי אֶלְעָזָר, דְּאָמַר רַבִּי אֶלְעָזָר: אִשָּׁה יוֹדַעַת שְׂאִין מַעֲשֶׂר שְׁנִי מִתַּחֲלָל עַל יָדָהּ, וְעוֹלָה וְאוֹכְלָתוֹ בִּירוּשָׁלַיִם.

The Gemara answers: With **a firstborn donkey as well, she is betrothed**, but this is **in accordance with** the explanation of **Rabbi Elazar. For Rabbi Elazar said: A woman knows that second tithe is not desacralized by her act of betrothal, and therefore she accepts it knowing that she must go up and eat it in Yerushalayim.**

EXPLANATION

הָכָא נָמִי, אִשָּׁה יוֹדַעַת דְּפֶטֶר חֲמֹר אִיסוּרָא אֵית בִּיהּ, וּפְרָקָא לִיהּ בְּשָׂה, וּמִקְדָּשָׁא בְהָּ דְּבִינִי וּבִינִי.

Here too, a woman knows that a firstborn donkey has a forbidden status in it, and she will redeem it with a lamb, and **she is betrothed with that value which is in between** the value of the donkey and the lamb.

QUESTION

וְרַבִּי שִׁמְעוֹן מַאי טַעְמָא?

The Gemara asks: **And Rabbi Shimon, what is the reason** that he permits benefit from a firstborn donkey?

ANSWER

אָמַר עוֹלָא: יֵשׁ לָהּ דְּבָר שְׁפָדְיוֹנָהּ מוֹתֵר וְהוּא אָסוּר?

Ulla said: **Do you have any item whose redemption-price** (the lamb given to the Kohen) **is permitted** for benefit, **and yet it itself is forbidden?**

OBJECTION

וְלָא? וְהָרִי שְׁבִיעִית, דְּפָדְיוֹנָהּ מוֹתֵר, וְהִיא אָסוּרָה!

The Gemara asks: **And is there not? But behold, there is Shevi'is** (Sabbatical year produce), **whose redemption-money is permitted, and yet it itself is forbidden** to be eaten after the time of removal!

RESOLUTION

שְׁבִיעִית נָמִי פְדִיוֹנָהּ אָסוּר, דְּאָמַר מָר: הָאֲחֵרוֹן אֲחֵרוֹן אָסוּר.

The Gemara answers: **Shevi'is also, its redemption-money is forbidden**, as the Master said: **The last item purchased is forbidden**, and the original produce itself also remains forbidden.

STATEMENT

וְאִי־פְעִית אִמָּא: רַבִּי יְהוּדָה וְרַבִּי שִׁמְעוֹן פָּחְאֵי קָרָא קָמִיפְלָגִי, דִּתְנִינָא: "לֹא תַעֲבֹד בְּכֹר שׁוֹרְךָ" —
אֲבָל אַתָּה עֹבֵד בְּשִׁלְךָ וּבְשֵׁל אֲחֵרִים, "וְלֹא תִגְזוּ בְּכֹר צֹאנְךָ" — אֲבָל אַתָּה גֹזֵז שְׁלֶךָ וְשֵׁל אֲחֵרִים,
דְּבָרֵי רַבִּי יְהוּדָה.

And if you want, say instead that Rabbi Yehuda and Rabbi Shimon argue over this pasuk, as it was taught in a Braisa:
"You shall do no work with the firstborn of your ox" — but you may work with a firstborn that is yours and others' (in
partnership with a non-Jew). "And you shall not shear the firstborn of your flock" — but you may shear a firstborn that is
yours and others'. These are the words of Rabbi Yehuda.

STATEMENT

רַבִּי שִׁמְעוֹן אוֹמֵר: "לֹא תַעֲבֹד בְּכֹר שׁוֹרְךָ" — אֲבָל אַתָּה עֹבֵד בְּכֹר אָדָם, "לֹא תִגְזוּ בְּכֹר צֹאנְךָ"
— אֲבָל אַתָּה גֹזֵז בְּכֹר חֲמוֹר.

Rabbi Shimon says: "You shall do no work with the firstborn of your ox" — but you may work with a firstborn of man.
"And you shall not shear the firstborn of your flock" — but you may shear a firstborn donkey.

QUESTION

בְּשִׁלְמָא לְרַבִּי שִׁמְעוֹן, הֵי־נֵנוּ דְּכְתִיב תִּירִי קָרָאִי, אָלָא לְרַבִּי יְהוּדָה, תִּירִי קָרָאִי לְמַעוּטֵי שְׁלֶךָ וְשֵׁל
אֲחֵרִים לְמָה לִּי?

The Gemara asks: **Granted** according to Rabbi Shimon, this is why two pesukim are written, one for man and one for a
donkey. **But** according to Rabbi Yehuda, why do I need two pesukim to exclude partnership of yours and others'?

QUESTION

וְתוּ לְרַבִּי יְהוּדָה, בְּכֹר אָדָם נָמִי נִימָא דְאָסִיר!

And furthermore, according to Rabbi Yehuda, let us say that a firstborn of man is also forbidden to work with, since he
does not have a pasuk to exclude it!

RESOLUTION

אָלָא דְּכוּלֵּי עֲלָמָא "שׁוֹרְךָ" לְמַעוּטֵי בְּכֹר אָדָם הוּא דְאֵתָא, כִּי פְּלִיגִי בְּ"צֹאנְךָ".

Rather, everyone agrees that the word "your ox" comes to exclude a firstborn of man. When they argue, it is regarding
the word "your flock".

EXPLANATION

דְּרַבִּי יְהוּדָה לְטַעְמִיהּ, דְאָמַר: שׁוֹתְפוֹת גּוֹי חֵי־יָבֶת בְּכֹרָהּ, וְכִי אֵי־צִטְרִיהּ קָרָא לְמִישְׁרֵי בְּגָזָה
וְעִבּוּדָה.

For Rabbi Yehuda is consistent with his reasoning, as he says: Partnership with a non-Jew is obligated in firstborn
status, and when the pasuk was needed, it was to permit shearing and working with it.

EXPLANATION

וְרַבִּי שִׁמְעוֹן סָבַר: שׁוֹתְפוֹת גּוֹי פְּטוּרָה מִן הַבְּכֹרָה, וְלַעֲנִין גָּזָה וְעִבּוּדָה לֹא אֵי־צִטְרִיהּ קָרָא, כִּי
אֵי־צִטְרִיהּ קָרָא לְפִטְר חֲמוֹר.

And Rabbi Shimon holds: Partnership with a non-Jew is exempt from firstborn status altogether, and regarding shearing and working, a pasuk was not needed to permit it. When the pasuk was needed, it was for a firstborn donkey, to permit shearing it.

STATEMENT

בְּשֵׁלֶמָא לְרַבִּי יְהוּדָה, הֵינּוּ דְכָתִיב "צֹאֲנֶךָ" וְ"שׂוֹרְךָ", אִטּוּ "צֹאֲנֶךָ".

The Gemara asks: **Granted according to Rabbi Yehuda**, this is why it is written "your flock" and "your ox", to teach us about partnership in both categories.

QUESTION

אֲלָא לְרַבִּי שְׁמַעוֹן, "שׂוֹרְךָ" וְ"צֹאֲנֶךָ" לְמָה לִּי?

But according to Rabbi Shimon, why do I need both "your ox" and "your flock"?

REFUTATION

קוּשִׁיא.

The Gemara concludes: This is indeed **difficult**.

STATEMENT

אָמַר רַבָּה: וּמוּדָה רַבִּי שְׁמַעוֹן לְאַחַר עֲרִיפָה, שֶׁהוּא אָסוּר.

Rabbah said: And Rabbi Shimon admits after the neck-breaking of the donkey that it is forbidden for benefit.

EXPLANATION

מָאי טַעְמָא? גָּמַר "עֲרִיפָה" "עֲרִיפָה" מַעְגְּלָה עֲרוּפָה.

What is the reason? He derives a gezerah shavah of "neck-breaking" written here from "neck-breaking" from the decapitated heifer (Eglah Arufah), which is forbidden for benefit.

PROOF

אָמַר רַבָּא: מִנָּא אָמִינָא לִיה דְּתַנְיָא: הָעֶרְלָה וְכִלְאֵי הַפָּרִם, וְשׂוֹר הַנֶּסֶקֶל, וְעֵגְלָה עֲרוּפָה, וְצִיפּוּרֵי מְצוֹרַעַ, וּפֶטֶר חֲמוֹר, וּבֶשֶׂר בְּחֶלֶב — כּוּלָן מְטַמְּאִין טוּמְאַת אֹכֶלִין.

Rava said: From where do I say this? As it was taught in a Braisa: Orlah, and diverse seeds of the vineyard, and a stoned ox, and a decapitated heifer, and the birds of a metzora, and a firstborn donkey, and meat cooked in milk — all of them contract the tumah of foods if they touch tumah.

STATEMENT

רַבִּי שְׁמַעוֹן אוֹמֵר: כּוּלָן אֵין מְטַמְּאִין טוּמְאַת אֹכֶלִין, וּמוּדָה רַבִּי שְׁמַעוֹן בְּבֶשֶׂר בְּחֶלֶב שְׁמִטְמָא טוּמְאַת אֹכֶלִין, הוּאִיל וְהִיתָה לוֹ שְׁעַת הַבּוֹשֶׁר.

Rabbi Shimon says: All of them do not contract the tumah of foods because they are forbidden for benefit and not considered food. And Rabbi Shimon admits regarding meat in milk that it contracts the tumah of foods, since it had a time of fitness before they were cooked together.

EXPLANATION

וְאָמַר רַבִּי אָסִי אָמַר רַבִּי יוֹחָנָן: מַאי טַעְמָא דְרַבִּי שְׁמַעוֹן? דְּכִתְיִב: "מִכָּל הָאֵכָל אֲשֶׁר יֵאָכֵל", אוֹכֵל
שְׂאֵתָה יָכוֹל לְהַאֲכִילוֹ לְאַחֲרִים — קְרוֹי אוֹכֵל, שְׂאֵי אֵתָה יָכוֹל לְהַאֲכִילוֹ לְאַחֲרִים — אֵינוֹ קְרוֹי
אוֹכֵל.

And Rabbi Assi said that Rabbi Yochanan said: What is the reason of Rabbi Shimon? As it is written: "From all the food which may be eaten" — food that you can feed to others is called food, but food that you cannot feed to others is not called food. Since a firstborn donkey after neck-breaking is forbidden for benefit, it cannot be fed to anyone, and Rabbi Shimon agrees it is not considered food.

SUMMARY

The Gemara analyzes the Mishnah's ruling that if a donkey gives birth to twin males, the owner only gives a single lamb to the Kohen. Rabbi Yirmeya suggests that our Mishnah cannot follow Rabbi Yosei HaGelili, who holds that it is physically possible for two births to occur at the exact same moment (which would theoretically obligate two lambs). While Abaye attempts to reconcile the Mishnah with Rabbi Yosei HaGelili by distinguishing between the laws of kosher animals and donkeys based on the passuk "The males shall be Hashem's," the Gemara raises a strong kasha from a Braisa where Rabbi Yosei HaGelili explicitly applies this plural rule to donkeys as well, thereby refuting Abaye's teretz. Finally, the Gemara begins a deep lomdishe inquiry into the view of the Rabbis, questioning whether they hold that even a partial opening of the womb (peter rechem) is sufficient to sanctify a firstborn.

לְמַעֲשֶׂה WHAT TO TAKE HOME

We see in the Gemara that when a donkey gives birth to a male and a female and we do not know which came out first, the owner must still designate a lamb for himself. The Gemara asks: since the lamb remains with the owner, why does he even need to designate it? The Gemara answers: "To remove its prohibition from it." This teaches us that even when a doubt leaves us legally exempt from giving to the Kohen, we cannot just ignore the situation. The donkey still carries a status of doubt that requires a formal act of separation to permit it for use.

This is a profound lesson in our daily avodas Hashem. Sometimes we find ourselves in a "gray area" where we are technically exempt from a stringency, or where the letter of the law doesn't clearly obligate us to act. We might think we can just slide by and ignore the spiritual reality of the situation. But the Torah teaches us that a Yid doesn't live in unresolved gray areas. We must take action to clarify our status and remove any spiritual blockages, ensuring our lives are lived in absolute purity and permission.

Today, when you encounter a doubtful situation, whether it is a question of lashon hara, a business deal that feels slightly compromised, or a doubt in halacha, do not just let it slide because "nobody can prove otherwise." Take a concrete step to resolve it clearly, making sure your actions are completely permitted and clean before Hashem.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׂוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשֹׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרֻבִּי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כֹסִיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסִיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֲלִיוֹ לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלִיָּה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוּר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנִי יְשׁוּעַת פָּנַי וְאַלְהִי:

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 זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךָ אֵל יָנוּם שִׁמְרָךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךָ יְהוָה צִלָּךָ עַל יַד מִיִּנְךָ:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

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

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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