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 י״א

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📖 THE SUGYA

We start off on our daf by looking into the shiur of the lamb used to redeem a firstborn donkey. The Gemara brings down a machlokes and a practical halachic distinction between what we tell a person l'chatchilah when he comes to ask Beis Din how to redeem his donkey, and what is acceptable b'di'avad if he already went ahead and redeemed it on his own with a very cheap lamb.

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עַמּוּד א׳ DAF 11A

EXPLANATION

בְּהֶשֵּׂג יָד כְּתִיב.

The minimum of a shekel **is written with regard to affordability**, meaning a case where someone makes a vow of valuation to the Beis HaMikdash and cannot afford the standard amount, in which case the Torah sets a minimum of a shekel. It does not apply to other redemptions.

RULING

אָמַר רַב נַחְמָן: הַלָּכָה כְּדִבְרֵי חֲכָמִים,

Rav Nachman said: The halacha is in accordance with the words of the Sages that you can redeem a firstborn donkey with a lamb of any value.

QUESTION

וְכַמָּה?

The Gemara asks: **And how much** must the value of this lamb be at a minimum?

ANSWER

אָמַר רַב יוֹסֵף: אֲפִילּוּ פַּטְרוֹזָא בַּר דַּנְקָא,

Rav Yosef said: Even a lean lamb that is only **worth a danka**, which is a sixth of a dinar, may be used.

PROOF

אָמַר רָבָא: אַף אֲנַן נָמֵי תְּנֵינָא גָּדוֹל וְקָטָן.

Rava said: We also learned in our Mishnah that the owner may give a lamb, whether it is **large or small**, which supports Rav Yosef's ruling.

QUESTION

פְּשִׁיטָא!

The Gemara asks: Isn't this **obvious**? The Mishnah explicitly says a small lamb is fine!

ANSWER

מַהוּ דְּתֵימָא כּוּלֵּי הַאי לָא?

The Gemara answers: **Lest you say** that **this much** of a low value, such as a danka, is **not** acceptable because it is too cheap,

ANSWER

אִי נָמֵי, פַּטְרוֹזָא לָא? קָא מַשְׁמַע לַן.

or alternatively, you might think that **a lean lamb** which is physically weak is **not** acceptable for a mitzvah; therefore Rav Yosef **comes to teach us** that it is valid.

STATEMENT

רַבִּי יְהוּדָה נְשִׂיאָה הֲוָה לֵיהּ פֶּטֶר חֲמוֹר, שַׁדְּרֵיהּ לְקַמֵּיהּ דְּרַבִּי טַרְפוֹן, אֲמַר לֵיהּ: כַּמָּה בָּעֵינָא לְמִיתַּב לְכֹהֵן?

The Gemara relates: **Rabbi Yehuda Nesia had a firstborn donkey. He sent it before Rabbi Tarfon** and **said to him: How much do I need to give to the Kohen** for its redemption?

STATEMENT

אֲמַר לֵיהּ: הֲרֵי אָמְרוּ: עַיִן יָפָה בְּסֶלַע, עַיִן רָעָה בְּשֶׁקֶל, בֵּינוֹנִית בְּרִגְיָא.

Rabbi Tarfon **said to him: Behold, they said:** One who has **a generous disposition** redeems it **with** a lamb worth **a sela**; one who has **a stingy disposition** redeems it **with** a lamb worth **a shekel**; and **an average** disposition redeems it **with a ragya**.

RULING

אָמַר רָבָא: הִלְכְתָא בְּרִגְיָא.

Rava said: The halacha is that one must redeem it with a lamb worth **a ragya**.

EXPLANATION

וְכַמָּה? תְּלָתָא זוּזֵי. רְגִיל הָכָא וְרָגִיל הָכָא.

The Gemara asks: **And how much** is a ragya? The Gemara answers: It is worth **three zuz**, which are three dinars. It is called a ragya because it is **accustomed here and accustomed there**, meaning it is close to both a sela of four dinars and a shekel of two dinars.

QUESTION

קַשְׁיָא הִלְכְתָא אַהִלְכְתָא!

The Gemara asks: This is **a difficulty,** as we have **a halacha against a halacha**! Rav Nachman ruled that a lamb of any value is valid, while Rava rules that a ragya is required!

ANSWER

לָא קַשְׁיָא, כָּאן — בְּבָא לִימָּלֵךְ, כָּאן — בְּעוֹשֶׂה מֵעַצְמוֹ.

The Gemara answers: This is **not difficult. Here**, where we require a ragya, it is **when he comes to consult** the Beis Din beforehand, so we tell him to give a respectable amount. **There**, where any value is valid, it is **when he does it on his own** without consulting, in which case the redemption is valid post facto.

STATEMENT

אָמַר רַבִּי יִצְחָק אָמַר רֵישׁ לָקִישׁ: מִי שֶׁיֵּשׁ לוֹ פֶּטֶר חֲמוֹר וְאֵין לוֹ שֶׂה לִפְדּוֹתוֹ — פּוֹדֵהוּ בְּשָׁוְיוֹ.

Rabbi Yitzchak said that **Reish Lakish said: One who has a firstborn donkey and does not have a lamb to redeem it, may redeem it with its** monetary **value** in money or vessels and give that to the Kohen.

QUESTION

לְמַאן? אִילֵימָא לְרַבִּי יְהוּדָה — הָא אָמַר: הִקְפִּידָה עָלָיו תּוֹרָה בְּשֶׂה!

The Gemara asks: **In accordance with whose** opinion is this statement? **If we say** it is in accordance with **Rabbi Yehuda, but didn't he say** that **the Torah was particular about it** being redeemed specifically **with a lamb**?

ANSWER

אֶלָּא לְרַבִּי שִׁמְעוֹן.

Rather, it must be in accordance with **Rabbi Shimon**, who does not require a lamb exclusively.

OBJECTION

רַב אַחָא מַתְנִי הָכִי, רָבִינָא קַשְׁיָא לֵיהּ: רַבִּי יְהוּדָה וְרַבִּי שִׁמְעוֹן — הֲלָכָה כְּרַבִּי יְהוּדָה!

The Gemara notes: **Rav Aha taught it this way**, that Reish Lakish follows Rabbi Shimon. But **Ravina found this difficult:** In any dispute between **Rabbi Yehuda and Rabbi Shimon, the halacha is** established **like Rabbi Yehuda**!

OBJECTION

וְסָתָם לַן תַּנָּא כְּרַבִּי יְהוּדָה, וְאַתְּ אָמְרַתְּ הֲלָכָה כְּרַבִּי שִׁמְעוֹן?!

And furthermore, **the Tanna taught us an unattributed Mishnah like Rabbi Yehuda** that a firstborn donkey is forbidden before redemption. **And yet you say** that the **halacha is like Rabbi Shimon**?

RESOLUTION

אֶלָּא, אֲפִילּוּ תֵּימָא רַבִּי יְהוּדָה, לֹא יְהֵא חָמוּר מִן הַהֶקְדֵּשׁ, וְלֹא אָמְרָה תּוֹרָה "בְּשֶׂה" לְהַחְמִיר עָלָיו אֶלָּא לְהָקֵל עָלָיו.

Rather, Ravina concludes: **Even if you say** the halacha is like **Rabbi Yehuda**, the firstborn donkey **should not be more stringent than consecrated property** which can be redeemed with its value. **And the Torah did not say "with a lamb" to be stringent on him, but rather to be lenient on him**, so that he does not have to give the full value of the donkey if he has a lamb.

STATEMENT

רַב נַחְמָן בְּרֵיהּ דְּרַב יוֹסֵף פָּרִיק לֵיהּ בְּשִׁילְקֵי בְּשָׁוְיוֹ.

The Gemara relates that **Rav Nachman the son of Rav Yosef redeemed** a firstborn donkey **with boiled vegetables worth its value**.

STATEMENT

אָמַר רַב שֵׁיזְבִי אָמַר רַב הוּנָא: הַפּוֹדֶה פֶּטֶר חֲמוֹר שֶׁל חֲבֵירוֹ, פִּדְיוֹנוֹ פָּדוּי.

Rav Sheizevi said that **Rav Huna said: One who redeems the firstborn donkey of his fellow, its redemption is valid**.

QUESTION

אִיבַּעְיָא לְהוּ: פִּדְיוֹנוֹ לַפּוֹדֶה, אוֹ דִלְמָא פִּדְיוֹנוֹ לַבְּעָלִים?

A dilemma was raised before them: Does **the redeemed donkey** now belong **to the redeemer, or perhaps the redeemed donkey** belongs **to the owner**?

EXPLANATION

אַלִּיבָּא דְּרַבִּי שִׁמְעוֹן לָא תֵּיבְעֵי לָךְ, כֵּיוָן דְּאָמַר מוּתָּר בַּהֲנָאָה — מָמוֹנָא דִּבְעָלִים הוּא,

The Gemara clarifies: **According to Rabbi Shimon, do not raise the dilemma, since he says** that the donkey is **permitted for benefit** before redemption, so **it is the monetary property of the owner**, and the redeemer cannot take it.

EXPLANATION

כִּי תֵּיבְעֵי אַלִּיבָּא דְּרַבִּי יְהוּדָה, דְּאָמַר אָסוּר בַּהֲנָאָה.

When you should raise the dilemma, it is according to Rabbi Yehuda, who says that the donkey is **forbidden for benefit** before redemption.

QUESTION

לְהֶקְדֵּשׁ מְדַמֵּי לֵיהּ, וְרַחֲמָנָא אָמַר: "וְנָתַן הַכֶּסֶף וְקָם לוֹ", אוֹ דִלְמָא, כֵּיוָן דְּקָנֵי לְהוּ בְּבֵינֵי וּבֵינֵי, לָא דָּמֵי לְהֶקְדֵּשׁ?

Do we **compare it to consecrated property, and the Merciful One says** regarding consecrated property: **"And he shall give the money and it shall be established for him,"** meaning the redeemer acquires it? **Or perhaps, since** the owner **gains the difference in value** between the cheap lamb and the expensive donkey, **it is not similar to consecrated property**, and the owner retains ownership?

PROOF

אָמַר רַב נַחְמָן, תָּא שְׁמַע: הַגּוֹנֵב פֶּטֶר חֲמוֹר שֶׁל חֲבֵירוֹ — מְשַׁלֵּם תַּשְׁלוּמֵי כֶּפֶל לַבְּעָלִים, וְאַף עַל פִּי שֶׁאֵין לוֹ עַכְשָׁיו — יֵשׁ לוֹ לְאַחַר מִכָּאן.

Rav Nachman said: Come and hear a proof from a Baraisa: **One who steals the firstborn donkey of his fellow pays double payment to the owner; and even though he has no** monetary rights in it **now, he will have** rights in it **after this**, when it is redeemed.

EXPLANATION

מַנִּי? אִילֵּימָא רַבִּי שִׁמְעוֹן, אַמַּאי אֵין לוֹ עַכְשָׁיו? אֶלָּא פְּשִׁיטָא רַבִּי יְהוּדָה.

The Gemara analyzes: **Whose** opinion is this? **If we say** it is **Rabbi Shimon, why** does it say **he has no** rights **now**? He is allowed to benefit from it! **Rather, it is obvious** that this is **Rabbi Yehuda**.

INFERENCE

וְאִי סָלְקָא דַּעְתָּךְ לְהֶקְדֵּשׁ מְדַמֵּינַן לֵיהּ, "וְגָנַב מִבֵּית הָאִישׁ" אָמַר רַחֲמָנָא, וְלֹא מִבֵּית הֶקְדֵּשׁ!

And if it enters your mind that **we compare it to consecrated property**, the Torah says regarding double payment: **"And it be stolen from the house of the man," and not from the house of consecrated property**! Since double payment is paid, it must not be like consecrated property.

RESOLUTION

וְתוּ לָא מִידֵּי.

The Gemara concludes: **And there is nothing more** to say; this is a decisive proof that it is not like consecrated property, and the owner retains ownership.

מִשְׁנָה MISHNAH

MISHNAH

אַחַת בִּיכְּרָה וְאַחַת שֶׁלֹּא בִּיכְּרָה [כּוּ'].

The Gemara returns to the Mishnah: **Whether it had given birth first or whether it had not given birth first, etc.**

גְּמָרָא GEMARA

BRAISA

תָּנוּ רַבָּנַן: כֵּיצַד אָמְרוּ נִכְנָס לְדִיר לְהִתְעַשֵּׂר?

The Rabbis taught in a Baraisa: **How did they say** that a lamb used for redemption **enters the corral to be tithed** under Maaser Behemah?

EXPLANATION

אִי אַתָּה יָכוֹל לוֹמַר בְּבָא לְיַד כֹּהֵן, שֶׁהֲרֵי שָׁנִינוּ: הַלָּקוּחַ וְשֶׁנִּיתַּן לוֹ בְּמַתָּנָה פָּטוּר מִמַּעֲשֵׂר בְּהֵמָה,

You cannot say this refers to a lamb **that came into the hand of a Kohen, for behold we learned: An animal that is purchased or given as a gift is exempt from animal tithe**, and the Kohen received this lamb as a gift.

EXPLANATION

אֶלָּא בְּיִשְׂרָאֵל שֶׁהָיוּ לוֹ עֲשָׂרָה סְפֵק פִּטְרֵי חֲמוֹרִים בְּתוֹךְ בֵּיתוֹ, שֶׁמַּפְרִישׁ עֲלֵיהֶן עֲשָׂרָה שֵׂיִין, וּמְעַשְּׂרָן, וְהֵן שֶׁלּוֹ.

Rather, it must be **in** the case of **an Israelite who had ten doubtful firstborn donkeys in his house, who separates ten lambs for them** to redeem them, **and** since the lambs belong to him because of the doubt, **he tithes them, and they are his**.

PROOF

מְסַיַּיע לֵיהּ לְרַב נַחְמָן, דְּאָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: יִשְׂרָאֵל שֶׁהָיוּ לוֹ עֲשָׂרָה סְפֵק פִּטְרֵי חֲמוֹרִים — מַפְרִישׁ עֲלֵיהֶן עֲשָׂרָה שֵׂיִין, וּמְעַשְּׂרָן, וְהֵן שֶׁלּוֹ.

The Gemara notes: This Baraisa **supports Rav Nachman, for Rav Nachman said** in the name of **Rabbah bar Avuha: An Israelite who had ten doubtful firstborn donkeys separates ten lambs for them, tithes them, and they are his**.

STATEMENT

וְאָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: יִשְׂרָאֵל שֶׁהָיוּ לוֹ עֲשָׂרָה פִּטְרֵי חֲמוֹרִים וַדַּאִין בְּתוֹךְ בֵּיתוֹ, שֶׁנָּפְלוּ מִבֵּית אֲבִי אִמּוֹ כֹּהֵן, וְאוֹתוֹ אֲבִי אִמּוֹ כֹּהֵן נָפְלוּ לוֹ מִבֵּית אֲבִי אִמּוֹ יִשְׂרָאֵל.

And Rav Nachman said in the name of **Rabbah bar Avuha: An Israelite who had ten definite firstborn donkeys in his house, which fell to him as an inheritance from the house of his mother's father who was a Kohen, and those** donkeys had come to **that mother's father who was a Kohen from the house of his mother's father who was an Israelite**,

STATEMENT

מַפְרִישׁ עֲלֵיהֶן עֲשָׂרָה שִׂיִּין, וּמְעַשְּׂרָן, וְהֵן שֶׁלּוֹ.

he separates ten lambs for them, tithes them, and they are his, because as an heir to a Kohen he is exempt from giving the lambs to another Kohen.

STATEMENT

וְאָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: יִשְׂרָאֵל שֶׁהָיוּ לוֹ טְבָלִים מְמוֹרָחִין בְּתוֹךְ בֵּיתוֹ, שֶׁנָּפְלוּ מִבֵּית אֲבִי אִמּוֹ כֹּהֵן, וְאוֹתוֹ אֲבִי אִמּוֹ כֹּהֵן נָפְלוּ לוֹ מִבֵּית אֲבִי אִמּוֹ יִשְׂרָאֵל — מְעַשְּׂרָן וְהֵן שֶׁלּוֹ.

And Rav Nachman said in the name of **Rabbah bar Avuha: An Israelite who had untithed produce whose processing was completed in his house, which fell to him from the house of his mother's father who was a Kohen, and those** had come to **that mother's father who was a Kohen from the house of his mother's father who was an Israelite — he tithes them and they are his**.

EXPLANATION

וּצְרִיכָא, דְּאִי אַשְׁמְעִינַן קַמַּיְיתָא — מִשּׁוּם דְּקָא מַפְרִישׁ וְקָאֵי.

The Gemara notes: **And it is necessary** to state all of these cases. **For if he had only let us hear the first** case of the donkeys, we would say it is because **he is separating** a lamb **and standing** it aside, so it looks like a regular redemption.

EXPLANATION

אֲבָל הָכָא — מַתָּנוֹת שֶׁלֹּא הוּרְמוּ כְּמִי שֶׁלֹּא הוּרְמוּ דָּמְיָין, אֵימָא לָא.

But here, in the case of the produce, **gifts that have not been separated are considered as if they have not been separated** at all, so **say** that he does **not** keep them. Therefore it is needed.

EXPLANATION

וְאִי אַשְׁמְעִינַן הָכָא — דְּאֶפְשָׁר לְעַשּׂוֹרֵי מִינֵּיהּ וּבֵיהּ, דְּהָא מַנַּח, אֲבָל הָתָם — כֵּיוָן דְּשָׁהּ מֵעָלְמָא בָּעֵי אֵתוֹיֵי, וּמַפְרִישׁ וְקָאֵי, אֵימָא לָא, צְרִיכָא.

And if he had only let us hear this case of the produce, we would say it is because **it is possible to tithe from it and within it, as it is lying** there. **But there**, in the case of the donkeys, **since he needs to bring a lamb from the outside, say** that he does **not** keep it. Therefore both are **necessary**.

STATEMENT

אָמַר רַבִּי שְׁמוּאֵל בַּר נָתָן אָמַר רַבִּי חֲנִינָא: הַלּוֹקֵחַ טְבָלִים

Rabbi Shmuel bar Natan said that **Rabbi Chanina said: One who purchases untithed produce**...

STATEMENT

מְמוֹרָחִין מִן הַגּוֹי, מְעַשְּׂרָן וְהֵן שֶׁלּוֹ.

If one purchases grain that is already **smoothed** into piles, which completes the processing, **from a non-Jew, he must tithe them, but they are his**, meaning he does not have to give the tithes to the Kohen or Levi.

QUESTION

דְּמָרְחִינְהוּ מַאן?

The Gemara asks: **Who smoothed them?** Who completed the processing of this grain?

OBJECTION

אִילֵימָא דְּמָרְחִינְהוּ גּוֹי — ״דְּגָנְךָ״ אָמַר רַחֲמָנָא, וְלֹא דְּגַן גּוֹי!

If we say that a non-Jew smoothed them, then why is there any obligation to tithe at all? **The Merciful One says** in the Torah, **"Your grain,"** which implies that only your own grain is obligated, **and not the grain of a non-Jew** whose processing was completed while in the non-Jew's possession!

RESOLUTION

אֶלָּא דְּמָרְחִינְהוּ יִשְׂרָאֵל מֵרְשׁוּת גּוֹי.

Rather, we must say **that a Jew smoothed them** while they were still **in the domain of the non-Jew**, before purchasing them.

EXPLANATION

מְעַשְּׂרָן, דְּאֵין קִנְיָן לְגוֹי בְּאֶרֶץ יִשְׂרָאֵל לְהַפְקִיעַ מִיַּד מַעֲשֵׂר,

Therefore, **he must tithe them, because a non-Jew has no power of acquisition in Eretz Yisrael to remove** the land's sanctity and exempt its produce **from the obligation of tithing**.

EXPLANATION

וְהֵן שֶׁלּוֹ — דְּאָמַר לֵיהּ: קָאָתֵינָא מִכֹּחַ גַּבְרָא דְּלָא מָצֵית (אִישְׁתַּעִית) [אִישְׁתַּעוּיֵי] דִּינָא בַּהֲדֵיהּ.

But they are his, and he keeps the tithes, **because he can say to** the Kohen: **"I am coming from the power of a man**, the non-Jew, **with whom you cannot engage in litigation** to demand these gifts, since a non-Jew is exempt from giving them. Therefore, I too am exempt from giving them to you."

STATEMENT

תְּנַן הָתָם: הַמַּפְקִיד פֵּירוֹתָיו אֵצֶל הַכּוּתִי וְאֵצֶל עַם הָאָרֶץ, בְּחֶזְקָתָן לַמַּעֲשֵׂר וְלַשְּׁבִיעִית.

The Gemara introduces a related discussion: **We learned in a Mishnah there** in Demai: **One who deposits his produce with a Samaritan or with an am ha'aretz**, the produce remains **in its presumptive status regarding tithes and regarding the Sabbatical year**, and we do not suspect that they switched it for untithed or Shevi'is produce.

STATEMENT

אֵצֶל הַגּוֹי — כְּפֵירוֹתָיו, רַבִּי שִׁמְעוֹן אוֹמֵר: דְּמַאי.

But if he deposited it **with a non-Jew**, the returned produce is treated **like his** own **produce**, because we assume the non-Jew switched it. **Rabbi Shimon says:** It is treated as **demai**, meaning it is a safek, a doubt, whether he switched it.

STATEMENT

אָמַר רַבִּי אֶלְעָזָר: לְהַפְרִישׁ — כּוּלֵּי עָלְמָא לָא פְּלִיגִי, כִּי פְּלִיגִי — לִיתְּנָן לְכֹהֵן.

Rabbi Elazar said: Regarding separating the tithes, **everyone agrees** that he must separate them. **Where they argue is regarding giving them to the Kohen**.

EXPLANATION

תַּנָּא קַמָּא סָבַר: וַדַּאי חַלְּפִינְהוּ, וּבָעֵי מִיתְּנִינְהוּ לְכֹהֵן, וְרַבִּי שִׁמְעוֹן סָבַר: דְּמַאי.

The First Tanna holds: He certainly switched them, so this is now the non-Jew's produce which the Jew acquired, **and he must give them to the Kohen. And Rabbi Shimon holds: It is demai**, so the Kohen cannot demand them without bringing proof.

STATEMENT

יָתֵיב רַב דִּימִי וְקָאָמַר לְהָא שְׁמַעְתָּא, אֲמַר לֵיהּ אַבָּיֵי: טַעְמָא דְּמִסַּפְקָא לַן אִי חַלְּפִינְהוּ אִי לָא חַלְּפִינְהוּ, הָא וַדַּאי חַלְּפִינְהוּ — דְּכוּלֵּי עָלְמָא בָּעֵי לְמִיתְּבִינְהוּ לְכֹהֵן,

Rav Dimi sat and was saying this halacha of Rabbi Elazar. **Abaye said to him: The reason** Rabbi Shimon exempts him from giving it over is only **because we are in doubt whether he switched them or whether he did not switch them. But if he certainly switched them, everyone agrees that he must give them to the Kohen**.

QUESTION

וְהָאָמַר רַבִּי שְׁמוּאֵל אָמַר רַבִּי חֲנִינָא: הַלּוֹקֵחַ טְבָלִים מִן הַגּוֹי מְמוֹרָחִין — מְעַשְּׂרָן וְהֵן שֶׁלּוֹ!

But doesn't Rabbi Shmuel say in the name of Rabbi Chanina: One who purchases untithed produce from a non-Jew that is smoothed, he tithes them but they are his? Why would he have to give them to the Kohen here if he definitely switched them and they are considered purchased from a non-Jew?

ANSWER

דִּלְמָא כָּאן בִּתְרוּמָה גְּדוֹלָה, כָּאן בִּתְרוּמַת מַעֲשֵׂר!

Rav Dimi answered: **Perhaps here**, where he must give it to the Kohen, it is referring **to Terumah Gedolah**, **whereas there**, where Rabbi Chanina says they are his, it is referring **to Terumas Maaser**.

STATEMENT

אַזְכַּרְתַּן מִילְּתָא דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מִנַּיִן לַלּוֹקֵחַ טְבָלִים מִמּוֹרָחִין מִן הַגּוֹי שֶׁהוּא פָּטוּר מִתְּרוּמַת מַעֲשֵׂר?

Abaye **said to him: You have reminded me of a ruling that Rabbi Yehoshua ben Levi said: From where do we know that one who purchases smoothed untithed produce from a non-Jew is exempt from** giving **Terumas Maaser** to the Kohen?

PROOF

שֶׁנֶּאֱמַר: "וְאֶל הַלְוִיִּם תְּדַבֵּר וְאָמַרְתָּ אֲלֵיהֶם כִּי תִקְחוּ מֵאֵת בְּנֵי יִשְׂרָאֵל",

As it is stated: "And to the Levites you shall speak and say to them, when you take from the children of Israel the tithe... then you shall set apart from it a gift for Hashem, a tithe of the tithe."

INFERENCE

טְבָלִים שֶׁאַתָּה לוֹקֵחַ מִבְּנֵי יִשְׂרָאֵל — אַתָּה מַפְרִישׁ מֵהֶן תְּרוּמַת מַעֲשֵׂר וְנוֹתְנָהּ לַכֹּהֵן, טְבָלִים שֶׁאַתָּה לוֹקֵחַ מִן הַגּוֹי — אִי אַתָּה מַפְרִישׁ מֵהֶן תְּרוּמַת מַעֲשֵׂר וְנוֹתְנָהּ לַכֹּהֵן.

This teaches: **Untithed produce that you take from the children of Israel, you must separate Terumas Maaser from them and give it to the Kohen; but untithed produce that you take from a non-Jew, you do not have to separate Terumas Maaser from them and give it to the Kohen.**

מִשְׁנָה MISHNAH

MISHNAH

וְאִם מֵת נֶהֱנִים בּוֹ.

We learned in the Mishnah: **And if** the lamb designated for the redemption of a firstborn donkey **dies, they may derive benefit from it.**

גְּמָרָא GEMARA

QUESTION

דְּמִית הֵיכָא?

The Gemara asks: **Where did it die?** In whose possession was it when it died?

OBJECTION

אִילֵּימָא דְּמִית בֵּי כֹהֵן, וְנֶהֱנֶה בּוֹ כֹּהֵן — פְּשִׁיטָא, מָמוֹנָא דִּידֵיהּ הוּא!

If we say that it died in the house of the Kohen, and the Kohen may benefit from it, that is obvious! It is his own property, so why shouldn't he benefit from it?

OBJECTION

אֶלָּא, דְּמִית בֵּי בְּעָלִים וְנֶהֱנֶה בּוֹ כֹּהֵן — הָא נָמֵי פְּשִׁיטָא!

Rather, we must say that it died in the house of the owner, and the Kohen may benefit from it, meaning the owner must give the carcass to the Kohen. **But this is also obvious**, since the lamb was already designated for him!

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא, כֹּל כַּמָּה דְּלָא מְטָא לִידֵיהּ לָא זְכָה בֵּיהּ,

The Gemara answers: **It might enter your mind to say that as long as it has not reached his hand, the Kohen has not acquired it**, and therefore if it dies, the owner would have to give him another lamb.

RESOLUTION

קָא מַשְׁמַע לַן דְּמֵעִידָּנָא דְּאַפְרְשֵׁיהּ, בִּרְשׁוּתֵיהּ דְּכֹהֵן קָאֵי.

Therefore, the Mishnah **comes to teach us that from the moment the owner separated it, it stands in the domain of the Kohen**, and the owner has fulfilled his obligation.

SUMMARY

The Gemara establishes that while a lamb of any value—even a very cheap or lean one—is valid b'di'avad for redeeming a firstborn donkey, l'chatchilah we instruct a person to use a respectable lamb worth a ragya (three zuz). We then learn that according to Rabbi Yehuda, if a person does not have a lamb, he can redeem the donkey with its monetary value in money or vessels, as the Torah's mention of a "lamb" was meant as a lula (leniency) rather than a chumra. Additionally, the Gemara clarifies that if someone redeems his friend's firstborn donkey, the redemption is valid, and the donkey remains the property of the original owner rather than the redeemer.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is bothered by a contradiction between two halachos: Rav Nachman rules that you can redeem a peter chamor with a lamb of any value, even a cheap, lean one worth a danka, while Rava rules that you must use a ragya, a respectable lamb worth three dinars. The teretz is beautiful: if a person comes to ask the Beis Din beforehand, we tell him to give a respectable amount (a ragya). But if he went ahead and did it on his own, even the cheapest lamb is valid.

Lichoira, this teaches us a massive yesod in our own avodas Hashem. When we are planning our service of Hashem, when we are "coming to consult" and deciding how we want to live our lives, we should never look for the cheapest, easiest way out. We shouldn't ask, "What is the bare minimum I can get away with?" We strive for the ragya, something respectable, beautiful, and full. We want our mitzvos to look like we care about them.

But on the flip side, the Torah is telling us that Hashem still deeply values the small things. If a Yid was only able to muster a "danka", a tiny, weak, cheap effort because that was all he had in him at that moment, Hashem does not throw it back in his face. Post facto, it is still a valid redemption. Hashem cherishes every single drop of effort, even the smallest, poorest-looking mitzvah.

Today, when you do a mitzvah or sit down to learn, try to do it with a "ragya" mindset, give it your best, most respectable energy. But if you find yourself tired and only able to give a tiny, "danka" effort, do not despair. Do that small action anyway, knowing that in Shamayim, it is still precious and completely valid.

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.'