

חומש עם רש"י • וזאת הברכה • רביעי

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

V'ZOT HABERACHAH • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his holy brachos to the shevatim before his histalkus, focusing here on the special partnership of Zevulun and Yissachar, and the strength of Gad. We see the beautiful connection between those who go out to the business world and those who sit and learn Torah, showing how both are essential in the eyes of Hashem.

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

פסוק א

Pasuk 1

וְלִזְבוּלֹן אָמַר שְׂמַח זְבוּלֹן בְּצֵאתָהּ וַיִּשְׁשָׁכֶר בְּאֹהֶלֶיךָ:

in your tents and Yissachar in your going out Zevulun rejoice he said And of Zevulun

רש"י

וְלִזְבוּלֹן אָמַר. אֵלֹהֵי חֲמִשָּׁה שְׁבָטִים שִׁפְּרָהּ בְּאַחֲרֹנָה — זְבוּלֹן גָּד דָּן וְנַפְתָּלִי

and Naphtali Dan Gad Zebulun at the end whom he blessed tribes five these he said And of Zebulun

וְאָשֶׁר — כָּפַל שְׁמוֹתֵיהֶם לְחַזְקָתָם וּלְהַגְבִּירָם, לְפִי שֶׁהָיוּ חֲלָשִׁים שְׂבָכָל

of all the weak ones that they were because and to empower them to strengthen them their names he repeated and Asher

הַשְּׁבָטִים, הֵם הֵם שֶׁהוֹלִיךְ יוֹסֵף לִפְנֵי פַרְעֹה שֶׁנֶּאֱמַר בְּרֹאשִׁית מ"ז "וּמִקְצָה

And from the least 47 Bereishis as it is said Pharaoh before Yosef whom he brought are they they the tribes

אָחִיו לָקַח חֲמִשָּׁה אֲנָשִׁים, לְפִי שֶׁנִּרְאִים חֲלָשִׁים וְלֹא יָשִׁים אוֹתָם לוֹ

for himself them he would appoint so that not weak they appeared because men five he took of his brothers

שָׂרֵי מַלְחָמָתוֹ:

his war officers of

רש"י

שְׂמַח זְבוּלֹן בְּצֵאתָהּ וַיִּשְׁשָׁכֶר בְּאֹהֶלֶיךָ. זְבוּלֹן וַיִּשְׁשָׁכֶר עָשׂוּ שְׁתָּפוּת, זְבוּלֹן לְחוּף

at the shore of Zevulun a partnership made and Yissachar Zevulun in your tents and Yissachar in your going out Zevulun Rejoice

יָמִים יִשְׁכֹּן וַיֵּצֵא לְפָרָק־מִטָּיָא בְּסִפִּינֹת וּמִשְׁתַּכֵּר וְנוֹתֵן לְתוֹךְ פִּי שֶׁל יִשְׁשָׁכֶר,

Yissachar the mouth of into and give and earn profit in ships for merchandise and go out would dwell seas

וְהֵם יוֹשְׁבִים וְעוֹסְקִים בְּתוֹרָה, לְפִיכָּהּ הִקְדִּים זְבוּלֹן לְיִשְׁשָׁכֶר

before Yissachar Zevulun He mentioned first therefore with the Torah and occupy themselves sit and they

שְׁתוֹרָתוֹ שֶׁל יִשְׁשָׁכֶר עַל יְדֵי זְבוּלֹן הִיָּתָה בְּרֹאשִׁית רַבָּה צ"ט:

99 Rabbah Bereishis was Zevulun means of by Yissachar because the Torah of

רש"י

שְׂמַח זְבוּלֹן בְּצֵאתָהּ. הִצֵּלָה בְּצֵאתָהּ לְסוּחָרָה:

for merchandise in your going out be successful in your going out Zevulun Rejoice

רש"י

ויששכר. הצלח בישבת אהל־יה לתורה, לישב ולעבד שנים ולקבוע חדשים, כמו
just as months and to fix years and to intercalate to sit for Torah your tents in the sitting of succeed And Issachar
שנאמר דהי"א י"ב "ומבני יששכר יודעי בינה לעתים.. ראשיהם
their heads for the times understanding knowers of Issachar and of the sons of twelve Divrei HaYamim Alef that it is said
מאתים", ראשי סנהדרין היו עוסקים בכך, ועל פי קביעות עתיהם
their times the fixings of the mouth of and according to with this busying themselves they were Sanhedrin heads of two hundred
ועבוריהם —
and their intercalations

פסוק ב

Pasuk 2

עמים הר יקראו שם יזבחו זבחי צדק כי שפע ימים
seas the abundance of for righteousness sacrifices of they shall offer there they shall invite to the mountain Nations
יִינקוּ וּשְׁפוּיֵי טְמוּיֵי חוֹל:
the sand hidden in and the treasures they shall suck

רש"י

עמים. של שבטי ישראל:
Yisrael the tribes of of peoples

רש"י

הר יקראו. להר המוריה יאספו, כל אסיפה על ידי קריאה היא,
it is a summons means of by assembly every they will assemble Moriah to the mountain of they shall call Mountain
ושם יזבחו ברגלים זבחי צדק :
righteousness sacrifices of on the Festivals they shall sacrifice and there

רש"י

כי שפע ימים יינקו. יששכר וזבולון, ויהא להם פנאי לעסוק בתורה:
in the Torah to engage leisure to them and there will be and Zevulun Yissachar they shall suck seas abundance of for

רש"י

ושפני טמוני חול. פסויי טמוני חול, טרית וחלזון וזכוכית לבנה
white and glass and chilazon tuna fish in the sand hidden coverings of the sand concealed And the hidden treasures
היוצאים מן הים ומן החול, ובחלקו של יששכר וזבולון היה כמו שאמור
that is said just as it was and Zevulun Yissachar of and in the portion the sand and from the sea from that come out
במסכת מגלה דף ו' "זבולון עם חרף נפשו למות" שופטים ה' משום ד'נפתלי
that Naftali because 5 Shoftim to die its life that jeopardized is a people Zevulun 6a page Megillah in Tractate
על מרומי שדה" שם, היה מתרעם זבולון על חלקו — לאחי נתת שדות
fields You gave to my brother his portion about Zevulun complaining was there the field the high places of was on
וכרמים וכו' ספרי :
Sifrei etc and vineyards

רש"י

ושפני. לשון כסוי, כמו שנאמר מלכים א ו' "ויספן את הבית",

the house — and he covered 6 I Kings it is said as covering an expression of and the hidden treasures

— "ויספן בארז" ירמיהו כב, יד ותרגומו "ומטלל בכיורי ארזא". ד"א

another explanation cedar with panels of and ceiled and its Targum 14 22 Yirmeyahu with cedar and covered

עמים הר יקראו על ידי פרקמטיא של זבולן תגרי אמות העולם

the world the nations of merchants of Zevulun of the commerce means of by they shall call to the mountain peoples

באים אל ארצו, והוא עומד על הספר והם אומרים הואיל ונצטערנו עד כאן

here until we troubled ourselves since say and they the border at dwells and he his land to come

נלה עד ירושלים ונראה מה יראתה של אמה זו ומה מעשיה, והם רואים

see and they are its practices and what this a nation of is the deity what and let us see Yerushalayim until let us go

כל ישראל עובדים לאלוה אחד ואוכלים מאכל אחד — לפי שהגוים אלוהו של

of the god the non-Jews because one food and eating one God serving Israel all of

זה לא באלוהו של זה ומאכלו של זה לא כמאכלו של זה — והם

and they that one of like the food is not this one of and the food that one of like the god is not this one

אומרים אין אמה כשרה כזו ומתגירין שם, שנאמר שם יזבחו זבחי

sacrifices of they shall offer there as it is said there and they convert as this one as worthy nation there is no say

צדק ספרי :

Sifrei righteousness

רש"י

כי שפע ימים יינקו. זבולן ויטשכר הם נותן להם ממון בשפע:

in abundance wealth to them gives the sea and Yissachar Zevulun they shall suck seas the abundance of for

פסוק ג

Pasuk 3

ולגד אמר ברוך מרחיב גד בלביא שכן וטרף זרוע אף

also the arm and he tears he dwells like a lion Gad the One who enlarges Blessed is he said And of Gad

קדקד:

the crown of head

רש"י

ברוך מרחיב גד. מלמד שהיה תחומו של גד מרחיב והולך כלפי מזרח שם :

there the east toward and going expanding Gad of his territory that was this teaches Gad He Who enlarges Blessed is

רש"י

כלביא שכן. לפי שהיה סמוך לספר, לפיכך נמשל באריות, שכל הסמוכים

who are near for all to lions he is compared therefore to the border near that he was because he dwelleth as a lioness

לספר צריכים להיות גבורים שם :

there strong to be must to the border

רש"י

וטרף זרוע אף קדקד. הרוגיהן היו נפרין, חותכים הראש עם הזרוע במכה

in a blow the arm with the head they would cut recognizable were their slain ones the crown of head also the arm and he tears

וַיֵּרָא רֹאשִׁית לוֹ כִּי שָׁם חִלְקַת מַחֲקָק סָפוּן וַיֵּיתָא רֹאשִׁי

at the head of and he came is hidden the lawgiver the portion of there for for himself the best And he saw

עַם צְדָקַת יְהוָה עָשָׂה וּמִשְׁפָּטָיו עִם יִשְׂרָאֵל:

Yisrael with and His ordinances he executed Hashem the righteousness of the people

רש"י

וירא ראשית לו. ראה לטל לו חלק בארץ סיחון ועוג, שהיא ראשית

the beginning of which is and Og Sichon in the land of a portion for himself to take He saw for himself the first part And he saw

כבוש הארץ:

the Land the conquest of

רש"י

כי שם חלקת. כי ידע אשר שם בנחלתו חלקת שדה קבורת מחקק

the lawgiver the burial of the field of the portion of in his inheritance there that he knew because the portion of there Because

, והוא משה עי' ספרי; סוטה י"ג :

13 Sotah Sifrei see Moshe and he

רש"י

ספון. אותה חלקה ספונה וסמונה מפל ברעה, שנאמר דברים ל"ד "ולא ידע איש

any man knew and not 34 Devarim as it is said creature from every and concealed was hidden portion that Hidden

את קברתו":

his burial place —

רש"י

ויתא. גד:

Gad and he came

רש"י

ראשי עם. הם היו הולכין לפני החלוצ בכוש הארץ, לפי שהיו

that they were because the Land at the conquest of the armed force before marching were they the people at the head of

גבורים, וכן הוא אומר "ואתם תעברו חמושים לפני אחיכם וגו'" יהושע א :

chapter 1 Yehoshua etc. your brothers before armed shall pass over and you says it and so mighty men

רש"י

צדקת ה' עשה. שהאמינו דבריהם ושמרו הבטחתם לעבר את הירדן

the Jordan — to cross their promise and they kept their words because they verified he did Hashem the righteousness of

עד שפכו וחקלו; ד"א — ויתא משה ראשי עם,

the people at the head of Moshe and he came another explanation and they divided that they conquered until

צדקת ה' עשה על משה אומר עי' ספרי :

Sifrei see it is said Moshe about he did Hashem the righteousness of

CHAPTER SUMMARY

The aliyah begins with the famous bracha to Zevulun and Yissachar, praising Zevulun's success in his seafaring business journeys and Yissachar's dedication in his tents of Torah, noting how they bring the nations to recognize Hashem through their honest dealings and the abundance of the seas. Moshe then blesses Gad, comparing his strength to a fierce lion that tears its prey, and praises Gad for choosing his portion of land on the east side of the Yarden where Moshe's own burial place was hidden, while still leading the chalutzim to fight for the rest of Klal Yisrael and executing Hashem's righteous judgments.

למעשה WHAT TO TAKE HOME

The Torah is mechadesh a beautiful yesod here in the partnership of Zevulun and Yissachar. Lichoira, we might have thought that only Yissachar, who sits and learns Torah in his tent all day, has a reason to rejoice, while Zevulun, who has to go out to the ports and deal with the business world, is just a helper. But Moshe Rabbeinu tells us, "Rejoice, O Zevulun, on your journeys." The Torah is telling us that when you support Torah, your work itself becomes an avodah, and you share equally in the simchah of the learning.

This is a major chiddush for our daily lives. Sometimes a Yid feels down because he has to spend his day running after a parnasah instead of sitting in the bais medrash. The yetzer hara tries to make him feel like his day is wasted. But the truth is, if you are working to support Torah, to pay yeshiva tuition, and to enable others to learn, your business trips and your office hours are kadosh. You are a full partner in the Torah being learned.

Today, when you go about your work or handle your finances, remember that you are Zevulun. Have in mind that your parnasah is there to support Torah and mitzvos, and do your business with joy, knowing that your work is an integral part of Hashem's plan.

דף יומי • בכורות • דף י"ב

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

THE SUGYA

We begin the daf with a Mishnah that outlines which animals are invalid for redeeming a firstborn donkey (peter chamor). The Mishnah rules that we cannot redeem it with a calf, a wild beast, a slaughtered lamb, a tereifah, a hybrid, or a koy. The Gemara immediately seeks the source for these exclusions, identifying our Mishnah as the view of ben Bag Bag, who learns a gezeirah shavah of "lamb" "lamb" from the Pesach offering to exclude these categories.

From there, the Gemara enters a classic lomdishe shakla v'tarya regarding the limits of this gezeirah shavah. We explore why certain invalidations of the Pesach offering—such as being female, blemished, or older—do not apply to the redemption of a donkey, which the Torah explicitly permits through the ribbuy (inclusion) of "you shall redeem." This leads the Gemara to analyze two fascinating dilemmas: whether we can redeem a peter chamor with a ben pekua (a live fetus found inside a slaughtered animal), and whether we can use a lamb that physically resembles a different species.

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

עמוד א' DAF 12A

משנה MISHNAH

MISHNAH

מִתְּנִי אֵין פּוֹדִין לֹא בְּעֶגְלָה וְלֹא בְּחֵזָה, לֹא בְּשִׁחוּטָהּ וְלֹא בְּטְרִיפָהּ, וְלֹא בְּכֶלְאִים וְלֹא בְּכוֹי.

We may not redeem a firstborn donkey neither with a calf, nor with a wild beast, nor with a slaughtered lamb, nor with a tereifah lamb, nor with a hybrid of a sheep and a goat, nor with a koy, which is a creature of doubtful status.

MISHNAH

וְרַבִּי אֱלִיעֶזֶר מַתִּיר בְּכֶלְאִים מִפְּנֵי שֶׁהוּא שֶׁה, וְאוֹסֵר בְּכוֹי מִפְּנֵי שֶׁהוּא סֶפֶק.

And Rabbi Eliezer permits redeeming with a hybrid because he holds it is considered a lamb, but he prohibits redeeming with a koy because it is a doubt whether it is a domestic or wild animal.

MISHNAH

נָתַנוּ לְכֹהֵן — אֵין הַכֹּהֵן רֹשֵׁי לְקַיְמוֹ עַד שֶׁיַּפְרִישׁ שֶׁה תַּחֲתָיו.

If he gave it to a Kohen before redeeming it, the Kohen is not permitted to keep it as a donkey until he designates a lamb in its stead to redeem it.

GEMARA

גמ' מתניתין מני? בן בג בג היא,

Whose opinion is our Mishnah? It is the view of ben Bag Bag,

PROOF

דתנא: בן בג בג אומר: נאמר כאן "שה", ונאמר להלן "שה",

as it is taught in a braisa: ben Bag Bag says: It is stated here by the redemption of a donkey "lamb", and it is stated there by the Pesach offering "lamb".

PROOF

מה להלן פרט לכל השמות הללו, אף כאן פרט לכל השמות הללו.

Just as there, by the Pesach offering, the Torah excludes all of these names from being fit, so too here, by the firstborn donkey, the Torah excludes all of these names from being used for redemption.

QUESTION

אי מה להלן זכר תמים וכן שנה, אף כאן זכר תמים וכן שנה?

The Gemara asks: If so, just as there the Pesach offering must be a male, unblemished, and in its first year, so too here must the lamb be a male, unblemished, and in its first year?

ANSWER

תלמוד לומר: "תפדה" "תפדה" — ריבה.

Therefore, the Torah teaches: "you shall redeem" "you shall redeem", repeating the word to show that the Torah included even a female, a blemished lamb, or an older one.

QUESTION

אי "תפדה" "תפדה" ריבה, אפילו כל הני נמי?

The Gemara asks: If "you shall redeem" "you shall redeem" included everything, then even all of these excluded animals of our Mishnah should also be included?

ANSWER

אם כן, "שה" "שה" מאי אהני ליה?

The Gemara answers: If so, what did the gezeirah shavah of "lamb" "lamb" accomplish for it? It must be that the inclusion only goes so far, and the exclusions of the gezeirah shavah still stand.

QUESTION

איבעיא להו: מהו לפדות בכך פקועה?

A dilemma was raised before them: What is the halacha to redeem a firstborn donkey with a ben pekua, a live fetus found inside a slaughtered animal?

EXPLANATION

אליבא דרבבי מאיר לא תיבעי לה, דכיון דאמר רבי מאיר: בן פקועה טעון שחיטה, שזה מעליא הוא.

The Gemara clarifies: According to Rabbi Meir, do not raise the question, since Rabbi Meir says that a ben pekua requires ritual slaughter on its own, it is a full-fledged lamb in every way.

EXPLANATION

אלא כי תבעי לה אליבא דרבנן, דאמרי: שחיטת אמו מטהרתו.

Rather, when should you raise the question? According to the Rabbis, who say that the slaughter of its mother permits it to be eaten without its own slaughter.

QUESTION

כבישרא בדיקולא דמי, או דלמא: כיון דהשתא מיהא רהיט ואזיל, "שה" קרינא ביה?

Is it considered like meat in a basket, meaning it is already considered slaughtered and thus invalid for redemption, or perhaps, since now at any rate it runs and goes about, we call it a "lamb"?

STATEMENT

מר זוטרא אמר: אין פודין, ורב אשי אמר: פודין.

Mar Zutra said: We may not redeem with it, and Rav Ashi said: We may redeem with it.

QUESTION

אמר ליה רב אשי למר זוטרא: מאי דעתיה? דילפת מפסח.

Rav Ashi said to Mar Zutra: What is your reasoning? That you learn the laws of redemption from the Pesach offering, and a ben pekua is invalid for a Pesach offering?

OBJECTION

אי מה להלן זכר תמים וכן שנה, אף כאן זכר תמים וכן שנה!

But if so, just as there it must be a male, unblemished, and in its first year, so too here it must be a male, unblemished, and in its first year!

ANSWER

"תפדה" "תפדה" — ריבה.

Mar Zutra replied: The words "you shall redeem" "you shall redeem" included other lambs.

OBJECTION

אי "תפדה" "תפדה" ריבה, אפילו בן פקועה נמי!

Rav Ashi said to him: If "you shall redeem" "you shall redeem" included other lambs, then even a ben pekua should also be included!

ANSWER

אם כן, "שה" "שה" מאי אהני ליה?

Mar Zutra replied: **If so, what did "lamb" "lamb" accomplish for it?** It must be that a ben pekua is excluded because it is considered like a slaughtered animal.

QUESTION

איבעיא להו: מהו לפדות בנדמה?

A dilemma was raised before them: What is the halacha to redeem a firstborn donkey with a lamb that resembles another animal, such as a goat?

EXPLANATION

אליבא דרבי אליעזר לא תיבעי לה, השתא בכלאים פרקינן, בנדמה מיבעיא?

The Gemara clarifies: **According to Rabbi Eliezer, do not raise the question; now that we may redeem with a hybrid, is a lamb that resembles another animal needed to be asked?** It is certainly permitted.

QUESTION

כי תיבעי לה: אליבא דרבנן, בכלאים הוא דלא פרקינן, בנדמה פרקינן, או דלמא לא שנא?

When should you raise the question? According to the Rabbis: **Is it only with a hybrid that we may not redeem, but with a lamb that resembles another animal we may redeem, or perhaps there is no difference and both are invalid?**

PROOF

תא שמע: פרה שילדה מין עז — אין פודין, הא רחל שילדה מין עז — פודין.

Come and hear a proof from a braisa: **A cow that gave birth to a kind of goat — we may not redeem with it. But we can infer that a ewe that gave birth to a kind of goat — we may redeem with it.**

QUESTION

מני? אילימא רבי אליעזר — הא בכלאים נמי פרקינן!

The Gemara asks: **Whose opinion is this? If we say it is Rabbi Eliezer — but we may redeem even with a hybrid according to him, so why would he need to permit a lamb that resembles a goat?**

PROOF

אָלאַ לאו רבנן היא?

Rather, is it not the opinion of **the Rabbis?** This proves that the Rabbis permit redeeming with a lamb that resembles another animal.

REFUTATION

לא, לעולם רבי אליעזר היא, גופה קא משמע לן דפרה שילדה מין עז — אין פודין.

The Gemara rejects this: **No, actually it is** the opinion of **Rabbi Eliezer, and it comes to teach us the law itself, that a cow that gave birth to a kind of goat — we may not redeem with it.**

EXPLANATION

לא תימא: זיל אפתריה דידיה, והאי עז מעלגא הוא, אלא זיל פתר אימיה — והאי עגל הוא.

Do not say: go after the offspring itself, and this is a proper goat and should be valid; rather, go after its mother — and **this is a calf** and is therefore invalid.

PROOF

תא שמע, דתני רבה בר שמואל: איזהו כלאים? רחל שילדה מין עז, ואביו שה.

Come and hear another proof from that which Rabba bar Shmuel taught: What is a hybrid? A ewe that gave birth to a kind of goat, and its father was a lamb.

OBJECTION

אביו שה, כלאים הוא? נדמה הוא!

The Gemara asks: If its father was a lamb, is it a hybrid? It is a lamb that resembles another animal!

EXPLANATION

אלא, איזהו דמי לכלאים, דשויוה רבנן כי כלאים? רחל שילדה מין עז, ואביו שה.

Rather, the braisa must mean: What is similar to a hybrid, which the Rabbis treated like a hybrid? A ewe that gave birth to a kind of goat, and its father was a lamb.

QUESTION

למאי? אי לקדשים — מהיכא דממעט כלאים, מהתם ממעט נדמה, דתניא: "שור או כשב" — פרט לכלאים, "או עז" — פרט לנדמה!

The Gemara asks: For what halacha did they equate them? If for Kodashim — from where we exclude a hybrid, from there we also exclude a lamb that resembles another animal, as it is taught in a braisa: "A bull or a sheep" — to exclude a hybrid, "or a goat" — to exclude a lamb that resembles another animal!

EXPLANATION

אי לבכור, "אף בכור שור" אמר רחמנא, עד שיהא הוא שור ובכורו שור!

If for a firstborn animal, the Torah says: "But the firstborn of a bull", meaning until it is a bull and its firstborn is a bull, which already excludes a lamb that resembles another animal!

EXPLANATION

אלא למעשר, "תחת" "תחת" מקדשים גמר!

Rather, for animal tithe? But the gezeirah shavah of "under" "under" is learned from Kodashim, which already excludes it!

ANSWER

אלא לפטר חמור.

Rather, it must be for the redemption of a firstborn donkey, proving that the Rabbis treat a lamb that resembles another animal like a hybrid and invalidate it.

REFUTATION

לא, לעולם למעשר, וכגון שיש בו מקצת סימניו, מהו דתימא "העברה" "העברה" מבכור גמר, קא משמע לן, "תחת" "תחת" מקדשים גמר.

The Gemara rejects this: No, actually it is for animal tithe, and in a case where it has some of the physical signs of its mother, lest you say we learn the gezeirah shavah of "passing" "passing" from a firstborn animal, therefore it teaches us that we learn "under" "under" from Kodashim.

QUESTION

איבעיא להו: מהו לפדות בפסולי המוקדשין?

A dilemma was raised before them: What is the halacha to redeem a firstborn donkey with consecrated animals that became unfit due to a blemish and were redeemed?

EXPLANATION

אליבא דרבא שמעון לא תיבעי לה, כיון דאמר מותר בהנאה — חולין הוא,

According to Rabbi Shimon, do not raise the question, since he says they are permitted for benefit, they are like regular chullin and valid.

QUESTION

כי תיבעי לה אליבא דרבא יהודה דאמר אסור בהנאה. מאי?

When should you raise the question? According to Rabbi Yehuda, who says they are forbidden for benefit. What is the halacha?

QUESTION

כיון דאסור בהנאה, אין איסור חל על איסור? או דלמא, כיון דלא תפיס כדיונו, אפקועי איסורא בעלמא הוא?

Since it is forbidden for benefit, does a prohibition not fall upon a prohibition? Or perhaps, since its redemption does not transfer sanctity to the donkey, it is merely removing a prohibition and is permitted?

ANSWER

אמר רב מרי בריה דרב כהנא: מי זוטא מאי דכתיב בהו, "כצבי וכאיל"? מה צבי ואיל אין פודין, אף פסולי המוקדשין אין פודין!

Rav Mari the son of Rav Kahana said: Is that which is written concerning them, "like the gazelle and like the deer", a minor thing? Just as a gazelle and a deer we may not redeem a firstborn donkey with them, so too with unfit consecrated animals we may not redeem.

GEMARA

השתא דאתית להכי,

The Gemara notes: Now that you have arrived at this derivation,

עמוד ב' DAF 12B

EXPLANATION

לרבי שמעון נמי, "צבי ואיל" כתיב בהו.

The Gemara notes: **According to Rabbi Shimon as well**, the verse "like the gazelle and like the hart" is written regarding **them**, the disqualified consecrated animals. Therefore, since a gazelle and a hart cannot be used for redemption, disqualified consecrated animals are also invalid for this purpose.

QUESTION

איבעיא להו: מהו לפדות בכהמת שביעית?

A dilemma was raised before them in the bais medrash: **What is the halacha to redeem** a firstborn donkey **with an animal** purchased with the holy produce **of the Sabbatical Year**?

EXPLANATION

וידאי — לא תיבעי לה, לאכילה אמר רחמנא, ולא לסחורה.

The Gemara clarifies: Regarding a donkey of **definite** firstborn status, **do not raise the dilemma**, because **the Merciful One said** regarding Shevi'is produce, "it shall be **for consumption**," and **not for commerce**. Since the owner acquires his firstborn donkey in exchange for the lamb he gives to the kohen, this is considered forbidden commerce.

EXPLANATION

כי תיבעי לה — ספק.

When you should raise the dilemma, it is in a case of a donkey of **uncertain** firstborn status.

EXPLANATION

ואליבא דרב תיבעי לה, דלית ליה ספק,

And according to the opinion of Rabbi Shimon, **do not raise the dilemma**, as he does **not hold** that there is any obligation of redemption in a case of **uncertain** firstborn status.

EXPLANATION

כי תיבעי לה אליבא דרב יהודה.

Rather, **when you should raise the dilemma**, it is **according to the opinion of Rabbi Yehuda**, who holds that the owner must designate a lamb for an uncertain firstborn donkey to permit it, but he keeps the lamb for himself.

QUESTION

מאי כיון דמפריש טלה והוא לעצמו, "לֹא־כֹלֶה" קרינא ביה, או דילמא: כיון דכמה דלא מפקע איסוריה לא מישתרי, בסחורה דמי?

What is the halacha? Do we say that **since he designates a lamb and it is for himself**, as he does not give it to the kohen, **we read in it "for consumption"**, and it is not considered commerce? **Or perhaps**, since **as long as he does not abrogate its forbidden status** by designating the lamb, the donkey **is not permitted** for benefit, when he designates the lamb to permit the donkey, **it is like commerce**?

PROOF

תא שמע, דאמר רב חסדא: כהמת שביעית אין פודין בה את הודאי, אכל פודין בה את הספק.

Come and hear a resolution from that **which Rav Chisda said**: **With an animal of the Sabbatical Year**, we **may not redeem** a **definite** firstborn donkey, **but we may redeem** an **uncertain** firstborn donkey **with it**. This resolves our dilemma!

STATEMENT

וַאֲמַר רַב חֲסִידָא: בְּהֵמַת שְׁבִיעִית פְּטוּרָה מִן הַבְּכוֹרָה, וְחַיִּיבָת בַּמַּתָּנוֹת.

And Rav Chisda said another ruling: An animal of the Sabbatical Year is exempt from the law of firstborn, but is obligated in the gifts of the priesthood.

EXPLANATION

פְּטוּרָה מִן הַבְּכוֹרָה — "לֹאכְלָה" אָמַר רַחֲמָנָא, וְלֹא לְשַׂרִּיפָּהּ,

The Gemara explains: It is **exempt from the firstborn** status because **the Merciful One said** regarding Shevi'is produce, "it shall be **for consumption**," and **not for burning**, and parts of a kosher firstborn animal are burned on the Mizbe'ach.

EXPLANATION

וְחַיִּיבָת בַּמַּתָּנוֹת — דִּ"לֹאכְלָה" קָרִינָא בֵּהּ.

And it is obligated in the gifts of the priesthood, because we read in it "for consumption," as the kohen eats these gifts.

OBJECTION

מִיתִיבִי: הָאוֹכֵל מַעֲסִיט שְׁבִיעִית עַד שֶׁלֹּא הוֹרְמָה חֻלְתָּהּ — חַיִּיב מִיתָהּ.

The Gemara **raises an objection** from a Mishnah: **One who eats from dough of the Sabbatical Year before its challah has been separated is liable to death** at the hand of Heaven, just like any other tevel.

QUESTION

וְאֵמַאי? בֵּינָן דְּאִילוּ מְטַמְּיָא בַּת שַׂרִּיפָּהּ הִיא, "לֹאכְלָה" אָמַר רַחֲמָנָא, וְלֹא לְשַׂרִּיפָּהּ!

But why is there an obligation of challah here? Since if it becomes tamei, it is subject to burning, and the Merciful One said "for consumption," and not for burning! Why is this different from Rav Chisda's ruling on the firstborn?

ANSWER

שְׁאֵנִי הָכָא, דְּכָתִיב "לְדוֹרוֹתֵיכֶם".

The Gemara answers: **It is different here, as it is written** regarding challah, "throughout your generations," which includes all dough, even in Shevi'is.

PROOF

תַּנְיָא נָמִי הָכִי: מִנֵּין לְאוֹכֵל מַעֲסִיט שְׁבִיעִית עַד שֶׁלֹּא הוֹרְמָה חֻלְתָּהּ שְׁחֵיב מִיתָהּ — שְׁנַאֲמַר: "לְדוֹרֵיכֶם".

This is also taught in a Braisa: From where is it derived that one who eats from dough of the Sabbatical Year before its challah has been separated is liable to death? As it is stated: "Throughout your generations."

QUESTION

וְלִגְמַר מִינֵהּ!

The Gemara asks: **And let us learn from it**, from challah, that a firstborn animal of Shevi'is should also be holy, and we should not apply the rule of "for consumption and not for burning"!

ANSWER

הָתָם עֵיקָר לְאַכִּילָהּ, הֲכָא עֵיקָר לְשַׂרִּיפָהּ.

The Gemara answers: **There**, regarding challah, **the primary purpose is for consumption**, and it is burned only if it becomes tamei. **Here**, regarding the sacrificial parts of a firstborn, **the primary purpose is for burning** on the Mizbe'ach.

מִשְׁנָה MISHNAH

MISHNAH

נִתְּנוֹ לְכֹהֵן כּוֹי.

We learned in the Mishnah: **If he gave it to the kohen**, the kohen may not keep it unless he redeems it, etc.

גְּמָרָא GEMARA

STATEMENT

תֵּינִינָא לְהָא דִּתְנִי רַבָּנִין: יִשְׂרָאֵל שֶׁהָיָה לוֹ פֶּטֶר חֲמוֹר בְּתוֹךְ בֵּיתוֹ, וְאָמַר לוֹ הַכֹּהֵן: "תִּנְהוּ לִי וְאֲנִי אֶפְדֶּהוּ" — הֲרִי זֶה לֹא יִתְּנוּ לוֹ, אֲלֵא אִם כֵּן פָּדְאוּ בְּפָנָיו.

The Gemara comments: **We have learned** in our Mishnah that which the Rabbis taught in a Braisa: **An Israelite who had a firstborn donkey in his house**, and the kohen said to him, "Give it to me and I will redeem it," behold, he may not give it to him, unless the kohen redeems it in his presence.

STATEMENT

אָמַר רַב נַחֲמָן אָמַר רַבָּה בַּר אֲבוּה: זֹאת אוֹמֶרֶת נַחֲשֵׁדוּ הַכֹּהֲנִים עַל פֶּטְרֵי חֲמוֹרִים.

Rav Nachman said that Rabba bar Avuh said: That is to say, kohanim are suspected regarding firstborn donkeys, that they might use them without redeeming them.

QUESTION

פְּשִׁיטָא!

The Gemara asks: **Isn't it obvious?** That is exactly what the Braisa says!

ANSWER

מִהוּ דְּתִימָא: הֲנִי מִלִּי הֵיכָא דְּמַחֲזִק לִן דְּמִיקְרִי, אֲבָל בְּסִתְמָא לָא — קָא מְשַׁמַּע לִן דְּמוֹרָה בֵּה הִיתִירָא.

The Gemara answers: **Lest you say**, these words apply only where we have a presumption that it occasionally happens with this specific kohen, **but with an ordinary kohen no**, we do not suspect him. Therefore, Rav Nachman comes to teach us **that** we suspect every kohen, because a kohen **finds a way to permit it to himself**, thinking that since it belongs to him anyway, he does not need to hasten to redeem it.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי הַמִּפְּרִישׁ פְּדִיּוֹן פֶּטֶר חֲמֹר וְמֵת, רַבִּי אֱלִיעֶזֶר אוֹמֵר: חֵיִבִּין בְּאַחֲרֵיּוֹתוֹ, כַּחֲמֵשׁ סָלָעִים שֶׁל בֶּן, וְחֲכָמִים אוֹמְרִים: אֵין חֵיִבִּין בְּאַחֲרֵיּוֹתוֹ, כַּפְּדִיּוֹן מַעֲשֵׂר שְׁנִי.

MISHNAH: One who designates a lamb as redemption for a firstborn donkey, and the lamb dies before being given to the kohen, Rabbi Eliezer says: He is responsible for its replacement, like the five sela'im of the redemption of the son. And the Sages say: He is not responsible for its replacement, like the redemption of Ma'aser Sheni.

MISHNAH

הַעִיד רַבִּי יְהוֹשֻׁעַ וְרַבִּי צְדוֹק עַל פְּדִיּוֹן פֶּטֶר חֲמֹר שָׁמֵת, שֶׁאֵין כָּאן לַכֹּהֵן כְּלוּם.

Rabbi Yehoshua and Rabbi Tzadok testified concerning the redemption lamb of a firstborn donkey that died, that there is nothing here for the kohen.

MISHNAH

מֵת פֶּטֶר חֲמֹר, רַבִּי אֱלִיעֶזֶר אוֹמֵר: יִקָּבֵר, וּמוֹתֵר בִּהְנֵאתוֹ שֶׁל טָלָה.

If the firstborn donkey itself died after the lamb was designated, Rabbi Eliezer says: It must be buried, and the benefit of the lamb is permitted to the owner, as he does not have to give it to the kohen.

MISHNAH

וְחֲכָמִים אוֹמְרִים: אֵין צְרִיךְ לְהַקְבֵּר, וְטָלָה לַכֹּהֵן.

And the Sages say: It does not need to be buried, and the lamb must still be given to the kohen.

גְּמָרָא GEMARA

QUESTION

גְּמ' אָמַר רַב יוֹסֵף: מַאי טַעְמָא דְּרַבִּי אֱלִיעֶזֶר?

GEMARA: Rav Yosef said: What is the reason of Rabbi Eliezer for holding the owner responsible for the lamb?

ANSWER

דְּכַתִּיב: "אֵךְ פָּדָה תִּפְדֶּה וְגו'", מָה בְּכוֹר אָדָם חֵיִבִּין בְּאַחֲרֵיּוֹתוֹ, אֵךְ בְּכוֹר בְּהֵמָה טְמֵאָה חֵיִבִּין בְּאַחֲרֵיּוֹתוֹ.

As it is written: "But you shall surely redeem, etc." This equates the two; just as the firstborn of man, the father is responsible for its replacement if the money is lost before reaching the kohen, so too, the firstborn of an impure animal, the owner is responsible for its replacement.

OBJECTION

אָמַר לִיה אַבְי: אִי מָה בְּכוֹר אָדָם מוֹתֵר בִּהְנֵאתָ, אֵךְ בְּכוֹר בְּהֵמָה טְמֵאָה מוֹתֵר!

Abaye said to him: If so, just as the firstborn of man is permitted for benefit even before redemption, so too, the firstborn of an impure animal should be permitted for benefit before redemption!

OBJECTION

וכי תימא הדי נמי, והתנן: מת פטר חמור, רבי אליעזר אומר: יקבר.

And if you say that indeed it is so, but didn't we learn in our Mishnah: If the firstborn donkey died, Rabbi Eliezer says: It must be buried?

QUESTION

מאי יקבר? לאו דאסור בהנאה?

What is the meaning of "it must be buried"? Is it not because it is forbidden for benefit? This proves it is not like a firstborn of man!

ANSWER

לא, יקבר כבכור אדם.

The Gemara answers: **No**, it means **it must be buried like a firstborn of man**, which is buried out of respect, but not because it is forbidden for benefit.

QUESTION

אלא, אדם בכור הוא דבעי קבורה, פשוט לא בעי קבורה?

The Gemara asks: **But is it only a firstborn man who requires burial, and a non-firstborn does not require burial?** Everyone requires burial!

OBJECTION

ועוד תנא: מודה רבי אליעזר בישראל שיש לו ספק פטר חמור בתוך ביתו — שמפריש טלה עליו, והוא שלו!

And furthermore, it is taught in a Braisa: Rabbi Eliezer agrees in the case of an Israelite who has an uncertain firstborn donkey in his house, that he designates a lamb for it, and the lamb is his. If the donkey itself were permitted for benefit, why would he need to designate a lamb at all?

ANSWER

אלא אמר רבא: אמר קרא "אך פדה תפדה", לפדייה הקשיתיו, והוא שלו! ולא לדבר אחר.

Rather, Rava said: The verse states, "But you shall surely redeem." I have equated it to a firstborn of man only with regard to redemption, to teach that one is responsible for its replacement, but not with regard to any other matter, such as being permitted for benefit.

STATEMENT

תנו היתם: הערכין — בשעתן, ופדיון הבן — אחר שלשים יום, פדיון פטר חמור — לאלתר.

We learned in a Mishnah there: Valuations are paid at their designated time; and the redemption of the son is after thirty days; and the redemption of a firstborn donkey is immediately.

OBJECTION

וּפְדִיּוֹן פֶּטֶר חֲמוֹר לְאַתֵּר? וְרַמִּינָהּ: אֵין בְּעֶרְכִּין, וּבְפִדְיוֹן הַבֵּן, וּבְנִזְירוֹת, וּבְפֶטֶר חֲמוֹר — פְּחוֹת מִשְׁלָשִׁים. וּמוֹסִיפִין עַד עוֹלָם!

The Gemara asks: **And is the redemption of a firstborn donkey immediately?** But I will point out a contradiction: There is **not** in valuations, and in the redemption of the son, and in Nazirite vows, and in a firstborn donkey, less than thirty days. **And we may add** to this time **forever!** This contradicts the ruling that it is immediate.

ANSWER

אָמַר רַב נַחֲמָן: לוֹמַר שְׁאֵם פֶּדְאוֹ — פְּדוּי,

Rav Nachman said: When the first Mishnah says "immediately," it is **to say that if he redeemed it** before thirty days, **it is redeemed.**

QUESTION

מִכָּלָּל דְּבָנּוּ אִם פֶּדְאוֹ אֵינוֹ פְּדוּי?

The Gemara asks: **By inference,** does this mean **that regarding his son, if he redeemed him** before thirty days, **he is not redeemed?**

OBJECTION

וְהָאִיתָמַר: הַפּוֹדֶה אֶת בְּנוֹ בְּתוֹךְ שְׁלָשִׁים יוֹם, רַב אָמַר: בְּנוֹ פְּדוּי!

But wasn't it stated: One who redeems his son within thirty days, Rav says: His son is redeemed!

ANSWER

לָאוֹ אִיתָמַר עָלֶיהָ, אָמַר רַבָּא: דְּכוּלֵּי עָלְמָא "מַעֲכָשִׁיו" — אֵין בְּנוֹ פְּדוּי.

The Gemara answers: **Was it not stated concerning this** dispute, **Rava said: Everyone agrees** that if he said the redemption should take effect "**from now,**" **his son is not redeemed,** because the obligation has not yet arrived. The first Mishnah refers to such a case.

SUMMARY

The Gemara concludes that while the gezeirah shavah from Pesach excludes animals that are not halachically defined as a standard "lamb" (like a hybrid or a calf), the repeating words of "you shall redeem" come to include blemished or female lambs. Regarding a ben pekua, Mar Zutra and Rav Ashi argue whether it is considered a valid lamb or if it is treated like a pre-slaughtered animal in a basket, which is invalid. Finally, the Gemara analyzes whether a lamb that resembles another animal (such as a goat) is treated like a hybrid and disqualified by the Rabbis, bringing proofs from various braisos discussing Kodashim, firstborns, and animal tithes to determine if we go after the physical appearance of the offspring or the status of the mother.

The Gemara is bothered by a fascinating question: can you redeem a firstborn donkey with a "ben pekua", a live lamb found inside its mother after she was slaughtered? On the one hand, the animal is running around the field, so lichora it looks like a living lamb. On the other hand, the halacha says the slaughter of its mother already rendered it permitted to be eaten, so in a halachic sense, it is already considered "meat in a basket." Mar Zutra rules that we cannot use it for redemption. Since it is halachically considered slaughtered, its physical running around is a mere illusion; we must look at its true halachic status.

This contains a deep, beautiful yesod for our daily avodas Hashem. In life, we often look at things based on how they appear on the outside. We see a person running around, busy, making noise, and we think, "Ah, look how alive and successful he is!" Or we look at our own actions and think that because we are physically active and going through the motions, we are doing great. But the Torah teaches us to look deeper. What is the real, inner halachic status of our actions? Are they truly alive with kavanah and yiras Shamayim, or are they just "meat in a basket", lifeless habits that happen to be moving?

When you do a mitzvah today, don't just let it be a mechanical action that "runs and goes about" on its own. Stop for one second before you daven or make a berachah, and bring real life into it. Ask yourself: is this action truly alive, or am I just going through the motions?

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קֹדֶר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָה וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחִידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְוֹעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוּ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיִּאֲבֹדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עָשָׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:
יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:
יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:
אֲדֹנִי שְׁמַעַה בְּקוֹלִי תַהֲיֶינָה אַזְנוֹיֶךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי:
אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:
כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:
קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:
נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:
יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְדוּת:
וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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