חוּמָּשׁ עִם רַשִּׁ"י · וזאת הברכה · חֲמִישִׁי

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V'ZOT HABERACHAH · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his holy berachos to the shevatim before his histalkus, focusing here on the final individual shevatim: Dan, Naphtali, and Asher. We see how Moshe compares Dan to a powerful lion's whelp, and how he blesses Naphtali with abundance and Asher with oil and strength. Lichoira, these berachos are not just physical promises, but they represent the unique koach and tafkid that each shevet received to serve Hashem in their respective portions in Eretz Yisrael.

Following the individual berachos, Moshe transitions into a beautiful, heartfelt praise of Hashem and His relationship with Klal Yisrael, whom he calls Yeshurun. He describes the unique protection and majesty that Hashem provides for His nation, riding through the heavens to come to our aid. This sets the stage for the final, exalted words of blessing for the entire nation.

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

פָּסוּק א

Pasuk 1

וּלְדָן אָמַר דָּן גּוּר אַרְיֵה יְזַנֵּק מִן הַבָּשָׁן׃

the Bashan from he leaps a lion is a whelp of Dan he said And to Dan

רַשִּׁ"י

דן גור אריה. אַף הוּא הָיָה סָמוּךְ לַסְּפָר, לְפִיכָךְ מוֹשְׁלוֹ בַּאֲרָיוֹת שם׃

there to lions he compares him therefore to the border close was he even of a lion is a cub Dan

רַשִּׁ"י

יזנק מן הבשן. כְּתַרְגּוּמוֹ, שֶׁהָיָה הַיַּרְדֵּן יוֹצֵא מֵחֶלְקוֹ מִמְּעָרַת פַּמְיָאס, וְהִיא

and it Pameas from the cave of from his portion going out the Jordan that was as its Targum the Bashan from he shall leap

לֶשֶׁם שֶׁהִיא בְּחֶלְקוֹ שֶׁל דָּן, שֶׁנֶּאֱמַר יהושע י"ט "וַיִּקְרְאוּ לְלֶשֶׁם דָּן", וְזִנּוּקוֹ

and its spurting Dan Leshem and they called 19 Yehoshua as it is said Dan of in the portion which is Leshem

וְקִלּוּחוֹ מִן הַבָּשָׁן. דָּ"אַ — מַה זִּנּוּק זֶה יוֹצֵא מִמָּקוֹם אֶחָד וְנֶחֱלָק לִשְׁנֵי

into two and divides one from a place goes out this gush just as another explanation the Bashan from and its gushing

מְקוֹמוֹת, כָּךְ שִׁבְטוֹ שֶׁל דָּן נָטְלוּ חֵלֶק בִּשְׁנֵי מְקוֹמוֹת, תְּחִלָּה נָטְלוּ בִּצְפוֹנִית מַעֲרָבִית ·

in the northwest they took first places in two a portion took Dan of the tribe so places

— עֶקְרוֹן וּסְבִיבוֹתֶיהָ — וְלֹא סָפְקוּ לָהֶם, וּבָאוּ וְנִלְחֲמוּ עִם לֶשֶׁם שֶׁהִיא

which is Leshem against and they fought and they came for them sufficed and not and its surroundings Ekron

פַּמְיָאס, וְהִיא בִּצְפוֹנִית מִזְרָחִית — שֶׁהֲרֵי הַיַּרְדֵּן יוֹצֵא מִמְּעָרַת פַּמְיָאס וְהִיא

and it Pameas from the cave of goes out the Jordan for behold · in the northeast and it Pameas

בְּמִזְרָחָהּ שֶׁל אֶרֶץ יִשְׂרָאֵל וּבָא מֵהַצָּפוֹן לַדָּרוֹם, וְכָלֶה בִּקְצֵה יָם הַמֶּלַח

Salt the Sea of at the edge of and ends to the south from the north and comes Yisrael the Land of of in the east

שֶׁהוּא בְּמִזְרַח יְהוּדָה שֶׁנָּטַל בִּדְרוֹמָהּ שֶׁל אֶרֶץ יִשְׂרָאֵל — כְּמוֹ שֶׁמְּפֹרָשׁ בְּסֵפֶר

in the Book of is explained just as Yisrael the Land of of in the south who took Yehudah in the east of which is

יְהוֹשֻׁעַ, וְהוּא שֶׁנֶּאֱמַר שָׁם "וַיֵּצֵא גְּבוּל בְּנֵי דָן מֵהֶם וַיַּעֲלוּ בְּנֵי

the children of and went up from them Dan the children of the border of and went forth there what is said and that is Yehoshua

דָן וַיִּלָּחֲמוּ עִם לֶשֶׁם וְגוֹ'" — יָצָא גְּבוּלָם מִכָּל אוֹתוֹ הָרוּחַ שֶׁהִתְחִילוּ לִנְחֹל בּוֹ

in it to inherit that they began direction that from all their border went forth etc. Leshem against and fought Dan

ספרי :

Sifrei

פָּסוּק ב

Pasuk 2

וּלְנַפְתָּלִי אָמַר נַפְתָּלִי שְׂבַע רָצוֹן וּמָלֵא בִּרְכַּת יְהוָה יָם וְדָרוֹם

and the south the west Hashem the blessing of and full of favor sated with O Naftali he said And of Naftali

יְרָשָׁה:

possess

רַשִּׁ"י

שבע רצון. שֶׁהָיְתָה אַרְצוֹ שְׂבֵעָה כָּל רָצוֹן יוֹשְׁבֶיהָ:

its inhabitants the desire of all satisfied with his land that was desire Satisfied with

רַשִּׁ"י

ים ודרום ירשה. יָם כִּנֶּרֶת נָפְלָה בְּחֶלְקוֹ, וְנָטַל מְלֹא חֶבֶל

a rope's length the fullness of and he received into his portion fell Kinneret The sea of possess thou and the south The sea

חֶרֶם בִּדְרוֹמָהּ, לִפְרֹשׂ חֲרָמִים וּמִכְמוֹרוֹת ב"ק פ"א :

chapter eighty-one Bava Kamma and meshes nets to spread out on its south of fishing-coast

רַשִּׁ"י

ירשה. לְשׁוֹן צִוּוּי, כְּמוֹ "עֲלֵה רֵשׁ" דברים א' , וְהַטַּעַם שֶׁלְּמַעְלָה

which is above and the accent 1 Devarim take possession go up like command is an expression of take possession

בָּרֵ"יש מוֹכִיחַ, כְּמוֹ סְלַח, יְדַע, לְקַח, שְׁמַע, כְּשֶׁמּוֹסִיף בּוֹ הֵ"א יִהְיֶה הַטַּעַם לְמַעְלָה

above the accent will be the letter heh to it when one adds hear take know forgive just as proves on the resh

סְלָחָה, יְדָעָה, לְקָחָה, שְׁמָעָה, אַף כָּאן יְרָשָׁה לְשׁוֹן צִוּוּי, וּבַמָּסֹרֶת הַגְּדוֹלָה

Gedolah and in the Masorah command is an expression of take possession here so hear take know forgive

מָצִינוּ בְּאַלְפָּא בֵּיתָא לְשׁוֹן צִוּוּי דְּטַעֲמֵיהוֹן מִלְּעֵיל:

on the penultima whose accent is command of expressions of list in the alphabetical we find

פָּסוּק ג

Pasuk 3

וּלְאָשֵׁר אָמַר בָּרוּךְ מִבָּנִים אָשֵׁר יְהִי רָצוּי אֶחָיו וְטֹבֵל בַּשֶּׁמֶן רַגְלוֹ:

his foot in oil and dip his brothers favored by may he be be Asher above sons blessed he said And of Asher

רַשִּׁ"י

ברוך מבנים אשר. רָאִיתִי בְּסִפְרֵי — אֵין לְךָ בְּכָל הַשְּׁבָטִים שֶׁנִּתְבָּרֵךְ בְּבָנִים

with children who was blessed the tribes among all to you there is not in the Sifrei I have seen Asher above sons Blessed

כְּאָשֵׁר, וְאֵינִי יוֹדֵעַ כֵּיצַד:
how know and I do not like Asher

רַשִׁ"י

יהי רצוי אחיו. שֶׁהָיָה מִתְרַצֶּה לְאֶחָיו בְּשֶׁמֶן אַנְפִּיקִינוֹן וּבְקַפְּלָאוֹת, וְהֵם
and they and with fine fruits unripe olives with oil of to his brothers pleasing for he was his brethren accepted of let him be

מְרַצִּין לוֹ בְּתִבּוּאָה. דָּ"אַ — יהי רצוי אחיו שֶׁהָיוּ בְּנוֹתָיו נָאוֹת,
beautiful his daughters because were his brethren accepted of let him be another explanation with grain him pleased

וְהוּא שֶׁנֶּאֱמַר בְּדִבְרֵי הַיָּמִים דבהי"א ז' "הוּא אֲבִי בִרְזָיִת", שֶׁהָיוּ בְּנוֹתָיו
his daughters that were Birzayith was the father of he 7 Chronicles I · in Chronicles what is stated and this is

נְשׂוּאוֹת לְכֹהֲנִים גְּדוֹלִים וּמְלָכִים הַנִּמְשָׁחִים בְּשֶׁמֶן זַיִת:
olive with oil of who were anointed and Kings High to Priests married

רַשִׁ"י

וטבל בשמן רגלו. שֶׁהָיְתָה אַרְצוֹ מוֹשֶׁכֶת שֶׁמֶן כְּמַעְיָן, וּמַעֲשֶׂה שֶׁנִּצְטָרְכוּ
where they needed and an incident like a spring oil flowing with his land that was his foot in oil And he shall dip

אַנְשֵׁי לוֹדְקִיָּא לְשֶׁמֶן, מִנּוּ לָהֶם פּוּלְמוּסְטוּס אֶחָד, וְכוּ' כְּדְאִיתָא בִּמְנָחוֹת
in Menachot as it is etcetera one an agent for themselves they appointed oil Laodicia the people of

דף פ"ה :
85 page

פָּסוּק ד

Pasuk 4

בַּרְזֶל וּנְחֹשֶׁת מִנְעָלֶיךָ וּכְיָמֶיךָ דָּבְאֶךָ:
Iron and copper are your doorbolts and as your days is your strength

רַשִׁ"י

ברזל ונחשת מנעלך. עַכְשָׁו הוּא מְדַבֵּר כְּנֶגֶד כָּל יִשְׂרָאֵל, שֶׁהָיוּ גִּבּוֹרֵיהֶם יוֹשְׁבִים
Iron and copper are your locks now he speaks towards all of Yisrael that were their mighty men dwelling

בְּעָרֵי הַסְּפָר וְנוֹעֲלִים אוֹתָהּ שֶׁלֹּא יוּכְלוּ הָאוֹיְבִים לִכָּנֵס בָּהּ, כְּאִילוּ הִיא סְגוּרָה
in the cities of the border and locking it so that not will be able the enemies to enter into it as if is closed

בְּמַנְעוּלִים וּבְרִיחִים שֶׁל בַּרְזֶל וּנְחֹשֶׁת. דָּ"אַ, ברזל ונחשת מנעלך — אַרְצְכֶם
with locks and bars of iron and copper another explanation iron and copper are your locks your land

נְעוּלָה בְּהָרִים שֶׁחוֹצְבִין מֵהֶם בַּרְזֶל וּנְחֹשֶׁת, וְאַרְצוֹ שֶׁל אָשֵׁר הָיְתָה מְנֻעֶלֶת שֶׁל
by mountains that they quarry from them iron and copper and the land of Asher was the lock is locked of

אֶרֶץ יִשְׂרָאֵל ספרי :
the Land of Yisrael Sifrei

רַשִׁ"י

וכימיך דבאך. וּכְיָמִים שֶׁהֵם טוֹבִים לְךָ, שֶׁהֵן יְמֵי תְחִלָּתְךָ,
And as your days so shall be your strength and like the days that they are for you good which they are the days of your beginning

יְמֵי נְעוּרֶיךָ, כֵּן יִהְיוּ יְמֵי זִקְנָתְךָ, שֶׁהֵם דּוֹאֲבִים זָבִים וּמִתְמוֹטְטִים.
the days of your youth so shall be the days of your old age which they languish flow away and decline

דָּ"אַ, וכימיך דבאך כְּמִנְיַן יָמֶיךָ — כָּל הַיָּמִים אֲשֶׁר אַתֶּם
Another explanation And as your days so shall be your strength like the number of your days all the days that you

עוֹשִׂים רְצוֹנוֹ שֶׁל מָקוֹם — יִהְיֶה דָבְאֲךָ, שֶׁכָּל הָאֲרָצוֹת יִהְיוּ דוֹבְאוֹת כֶּסֶף וְזָהָב

and gold silver pouring will be the lands that all your flowing shall be the Omnipresent of the will perform

לְאֶרֶץ יִשְׂרָאֵל, שֶׁתְּהֵא מְבֹרֶכֶת בְּפֵרוֹת וְכָל הָאֲרָצוֹת מִתְפַּרְנְסוֹת הֵימֶנָּה וּמַמְשִׁיכוֹת

and draw from it are sustained the lands and all with fruits blessed because it will be Yisrael to the land of

לָהּ כַּסְפָּם וּזְהָבָם, אשקו"רנט, הַכֶּסֶף וְהַזָּהָב כָּלֶה מֵהֶם שֶׁהֵן מְזִיבוֹת אוֹתוֹ

it pour because they from them is exhausted and the gold the silver askorant and their gold their silver to it

לְאַרְצְכֶם:

to your land

פָּסוּק ה

Pasuk 5

אֵין כָּאֵל יְשֻׁרוּן רֹכֵב שָׁמַיִם בְּעֶזְרֶךָ וּבְגַאֲוָתוֹ שְׁחָקִים:

the skies and in His majesty to help you the heavens Who rides O Jeshurun like God There is none

רַשִׁ"י

אין כאל ישרון. דַּע לְךָ יְשֻׁרוּן שֶׁאֵין כָּאֵל בְּכָל אֱלֹהֵי הָעַמִּים

the nations the gods of among all like God that there is none O Jeshurun for yourself Know O Jeshurun like God There is none

וְלֹא כְצוּרְךָ צוּרָם:

is their rock like your Rock and not

רַשִׁ"י

רכב שמים. הוּא אוֹתוֹ אֱלוֹהַּ שֶׁבְּעֶזְרֶךָ, ובגאותו הוא רוֹכֵב שחקים :

skies rides He and in His majesty Who is in your help God that He is heaven rider of

CHAPTER SUMMARY

The aliyah begins with the berachah to Dan, comparing him to a lion's whelp leaping from the Bashan, followed by the berachah to Naphtali, who is sated with favor and full of Hashem's blessing to possess the south and west. Next, Asher is blessed to be the most favored of brothers, dipping his foot in oil, with doorbolts of iron and copper to ensure security all his days. Finally, Moshe praises Hashem, declaring there is none like Elokim, Who rides the heavens and skies in His majesty to help Yeshurun.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at how Moshe Rabbeinu blesses the shevatim in our parshah. When he comes to Naphtali, he describes him as "sated with favor and full of Hashem's blessing." Rashi is immediately bothered by this: how can a person be completely sated and full of blessing in a physical world where there is always something more to want? The teretz lies in the very nature of Naphtali's portion in Eretz Yisrael. His land was blessed with the sweet fruits of Ginosar, a place where the physical bounty was so complete and satisfying that it left a person feeling truly whole, with no lack.

The chiddush here goes much deeper than just the agricultural quality of a piece of land. The Torah is teaching us a fundamental yesod in our own avodas Hashem. True blessing is not about the sheer quantity of what you have; it is about the feeling of being "sated with favor." It is the midda of being sameach b'chelko, where you look at your life, your family, and your parnassah, and you feel completely full of Hashem's goodness, without looking over your shoulder at what someone else has.

Lichoira, the yetzer hara always tries to convince us that we are missing something, that if we only had a bit more money, a bigger house, or a different situation, then we would be happy. But the berachah of Naphtali teaches us that Hashem's blessing is already right in front of us. When we train ourselves to see the chessed in our daily lives, we become "full of Hashem's blessing" in reality.

Today, when you sit down to eat or when you look at your family, take thirty seconds to pause and consciously think about one specific chessed Hashem has given you, and say to yourself: "I am truly full of Hashem's blessing, and I need nothing else right now."

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף י״ג

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

📖 THE SUGYA

We begin this segment of the limud by wrapping up the first perek, focusing on the exact timing and halachic priorities of redeeming a firstborn donkey. The Gemara works through a kasha regarding whether the mitzvah of redemption begins immediately or only after thirty days, bringing a teretz that links this to a machlokes between Rabbi Eliezer and the Rabbis. We then learn a beautiful Mishnah that establishes a fundamental rule of priorities in mitzvos: redeeming the donkey comes before breaking its neck, just as yibum originally took precedence over chalitzah, and a master designating a Hebrew maidservant takes precedence over her redemption.

Moving into the second perek, the Mishnah shifts our focus to the firstborn of a clean animal, such as a cow. We learn that any partnership or transaction with a gentile that gives the gentile a share in the animal or its fetus exempts the offspring from the din of bechor, since the Torah davka says "in Israel." The Gemara immediately asks a strong kasha on the structure of the Mishnayos, questioning why the Tanna chose to teach the donkey first before the cow, and brings down a beautiful yesod from Eretz Yisrael about the special status of donkeys in helping Klal Yisrael carry the spoils of Mitzrayim. We then dive into a major sugya regarding the kinyanim between a Jew and a gentile, analyzing how property is acquired according to the Torah's laws.

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עַמּוּד א׳ DAF 13A

ANSWER

רַב שֵׁשֶׁת אָמַר: לוֹמַר שֶׁאֵינוֹ עוֹבֵר עָלָיו.

Rav Sheshet said: The second baraita means **to say that** until thirty days have passed, **he does not transgress** a prohibition **on it** if he has not yet redeemed the donkey, but after thirty days he does transgress.

OBJECTION

מֵתִיב רָמֵי בַּר חָמָא: מִצְוָתוֹ כָּל שְׁלֹשִׁים יוֹם, מִכָּאן וְאֵילָךְ — אוֹ פּוֹדֵהוּ אוֹ עוֹרְפוֹ.

Rami bar Ḥama challenged Rav Sheshet from a baraita: **Its mitzvah** applies **throughout thirty days; from this** point **forward, either he redeems it or he breaks its neck.**

QUESTION

מַאי לָאו מִצְוָה לְשַׁהוֹתוֹ כָּל שְׁלֹשִׁים יוֹם?

What, is it not that there is a **mitzvah to delay it throughout thirty days** and only redeem it afterwards?

ANSWER

לָא, מִצְוָה לִפְדּוֹתוֹ כָּל שְׁלֹשִׁים יוֹם.

The Gemara answers: **No,** it means there is a **mitzvah to redeem it throughout thirty days,** and if he delays past that, he has transgressed.

QUESTION

אִי הָכִי, "מִכָּאן וְאֵילָךְ אוֹ פּוֹדֵהוּ אוֹ עוֹבֵר עָלָיו" מִיבְּעֵי לֵיהּ!

The Gemara asks: **If so,** instead of saying he must break its neck, **it should have** stated: **From this** point **forward, either he redeems it or he transgresses on it!**

RESOLUTION

אֶלָּא אָמַר רָבָא: לָא קַשְׁיָא, הָא רַבִּי אֱלִיעֶזֶר דְּמַקֵּשׁ, הָא רַבָּנַן דְּלָא מַקְּשִׁי.

Rather, Rava said: It is not difficult. This baraita, which says the mitzvah is after thirty days, is like **Rabbi Eliezer, who compares** the firstborn donkey to a firstborn son; and **that** baraita, which says the mitzvah is immediate, is like **the Rabbis, who do not compare** them.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' לֹא רָצָה לִפְדּוֹתוֹ — עוֹרְפוֹ מֵאֲחוֹרָיו וְקוֹבְרוֹ.

MISHNAH: If the owner **did not want to redeem it, he breaks its neck from behind** with a cleaver **and buries it.**

MISHNAH

מִצְוַת הַפְּדָיָיה קוֹדֶמֶת לְמִצְוַת עֲרִיפָה, שֶׁנֶּאֱמַר: "אִם לֹא תִפְדֶּה וַעֲרַפְתּוֹ".

The mitzvah of redemption takes precedence over the mitzvah of breaking the neck, as it is stated: "And if you will not redeem it, then you shall break its neck."

MISHNAH

מִצְוַת יְעִידָה קוֹדֶמֶת לְמִצְוַת הַפְּדָיָיה, שֶׁנֶּאֱמַר: "אֲשֶׁר לֹא יְעָדָהּ וְהֶפְדָּהּ".

Similarly, **the mitzvah of designation** of a Hebrew maidservant **takes precedence over the mitzvah of redemption, as it is stated: "Who has not designated her, then he shall let her be redeemed."**

MISHNAH

מִצְוַת הַיִּיבּוּם קוֹדֶמֶת לְמִצְוַת חֲלִיצָה, בָּרִאשׁוֹנָה שֶׁהָיוּ מִתְכַּוְונִין לְשֵׁם מִצְוָה,

The mitzvah of levirate marriage takes precedence over the mitzvah of chalitzah. This was **initially, when they would intend** to perform the yibum **for the sake of the mitzvah;**

MISHNAH

וְעַכְשָׁיו שֶׁאֵין מִתְכַּוְונִין לְשֵׁם מִצְוָה, אָמְרוּ: מִצְוַת חֲלִיצָה קוֹדֶמֶת לְמִצְוַת יִבּוּם.

but now that they do not intend to perform it **for the sake of the mitzvah,** but for beauty or money, the Sages **said: The mitzvah of chalitzah takes precedence over the mitzvah of levirate marriage.**

MISHNAH

מִצְוַת הַגְּאוּלָּה בָּאָדוֹן, הוּא קוֹדֵם לְכָל אָדָם, שֶׁנֶּאֱמַר: "וְאִם לֹא יִגָּאֵל וְנִמְכַּר בְּעֶרְכֶּךָ".

The mitzvah of redemption of a consecrated non-kosher animal **is on the owner; he takes precedence over any other person, as it is stated: "And if it is not redeemed, then it shall be sold according to your valuation."**

גְּמָרָא GEMARA

STATEMENT

הֲדַרַן עָלָךְ הַלּוֹקֵחַ עוּבַּר חֲמוֹרוֹ.

May we return to you, "One who purchases the fetus of his donkey."

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' הַלּוֹקֵחַ עוּבַּר פָּרָתוֹ שֶׁל נָכְרִי, וְהַמּוֹכֵר לוֹ, אַף עַל פִּי שֶׁאֵינוֹ רַשַּׁאי,

MISHNAH: One who purchases the fetus of the cow of a gentile, or one who sells the fetus of his cow **to him, even though he is not permitted** to sell a large animal to a gentile,

MISHNAH

וְהַמִּשְׁתַּתֵּף לוֹ, וְהַמְקַבֵּל מִמֶּנּוּ, וְהַנּוֹתֵן לוֹ בְּקַבָּלָה — פָּטוּר מִן הַבְּכוֹרָה,

or one who enters a partnership with him, or one who receives a cow **from him** to tend, **or one who gives** a cow **to him in receivership**—in all these cases, the offspring **is exempt from the law of the firstborn,**

MISHNAH

שֶׁנֶּאֱמַר "בְּיִשְׂרָאֵל", אֲבָל לֹא בַּאֲחֵרִים.

as it is stated: "In Israel," but not among others. If a gentile has any share in it, it is exempt.

MISHNAH

הַכֹּהֲנִים וְהַלְוִיִּם חַיָּיבִים, שֶׁלֹּא נִפְטְרוּ מִבְּכוֹר בְּהֵמָה טְהוֹרָה, אֶלָּא מִפִּדְיוֹן הַבֵּן וּמִפֶּטֶר חֲמוֹר.

Priests and Levites are obligated in the firstborn of a clean animal, **as they were not exempted from the firstborn of a clean animal, but only from the redemption of the son and from the firstborn of a donkey.**

גְּמָרָא GEMARA

QUESTION

גְּמ' מַאי אִירְיָא דְּתָנֵי עוּבַּר חֲמוֹרוֹ בְּרֵישָׁא, וַהֲדַר תָּנֵי עוּבַּר פָּרָתוֹ?

GEMARA: Why did the Tanna specifically teach "the fetus of his donkey" in the first chapter, and then return and teach "the fetus of his cow" in our Mishnah?

QUESTION

לִיתְנֵי בְּרִישָׁא עוּבַּר פָּרָתוֹ, דִּקְדוּשַּׁת הַגּוּף הוּא, וַהֲדַר לִיתְנֵי עוּבַּר חֲמוֹרוֹ, דִּקְדוּשַּׁת דָּמִים הוּא.

Let him teach first "the fetus of his cow," which has inherent sanctity, and then let him teach "the fetus of his donkey," which only has monetary sanctity!

ANSWER

אָמְרִי בְּמַעְרְבָא: אִיבָּעֵית אֵימָא, אַיְידֵי דַּחֲבִיבָא לֵיהּ, כִּדְרַבִּי חֲנִינָא,

They said in the West, Eretz Yisrael: If you want, say that he taught the donkey first since it is dear to him, in accordance with the statement of Rabbi Ḥanina that donkeys helped the Jews carry the wealth of Egypt.

ANSWER

וְאִי בָּעֵית אֵימָא, אַיְידֵי דְּזוּטְרָן מִילֵּיהּ דִּבְהֵמָה טְמֵאָה, פָּסֵיק וְשָׁדֵי לַהּ.

And if you want, say instead: Since the matters of an unclean animal are few, he finishes them and sets them aside.

STATEMENT

אָמַר רַבִּי יִצְחָק בַּר נַחְמָנִי אָמַר רֵישׁ לָקִישׁ מִשּׁוּם רַבִּי אוֹשַׁעְיָא:

Rabbi Yitzḥak bar Naḥmani said that Reish Lakish said in the name of Rabbi Oshaya:

STATEMENT

יִשְׂרָאֵל שֶׁנָּתַן מָעוֹת לְגוֹי בִּבְהֶמְתּוֹ בְּדִינֵיהֶם, אַף עַל פִּי שֶׁלֹּא מָשַׁךְ — קָנָה, וְחַייֶבֶת בִּבְכוֹרָה.

If a Jew gave money to a gentile for his animal according to their laws, even though he did not pull the animal, he has acquired it, and it is obligated in the law of the firstborn.

STATEMENT

וְגוֹי שֶׁנָּתַן מָעוֹת לְיִשְׂרָאֵל בִּבְהֶמְתּוֹ בְּדִינֵיהֶם, אַף עַל פִּי שֶׁלֹּא מָשַׁךְ — קָנָה, וּפָטוּר מִן הַבְּכוֹרָה.

And conversely, if a gentile gave money to a Jew for his animal according to their laws, even though he did not pull it, he has acquired it, and it is exempt from the law of the firstborn.

STATEMENT

אָמַר מָר: יִשְׂרָאֵל שֶׁנָּתַן מָעוֹת לְגוֹי בְּדִינֵיהֶם, אַף עַל פִּי שֶׁלֹּא מָשַׁךְ — קָנָה וְחַייֶבֶת בִּבְכוֹרָה.

The Master said above: If a Jew gave money to a gentile according to their laws, even though he did not pull it, he has acquired it and it is obligated in the law of the firstborn.

QUESTION

מַאי "בְּדִינֵיהֶם"?

The Gemara asks: What is meant by "according to their laws"?

QUESTION

אִי נִימָא בְּדִינֵיהֶם דְּגוּפֵיהּ, דְּאָתֵי בְּקַל וָחוֹמֶר:

If we say it means **according to the laws of his own body,** i.e., the laws of acquiring a gentile slave, **which comes by a kal vachomer:**

EXPLANATION

אִם גּוּפֵיהּ קָנֵי לֵיהּ יִשְׂרָאֵל בְּכֶסֶף, דִּכְתִיב "לֶרֶשֶׁת אֲחוּזָה", הִקִּישׁוֹ הַכָּתוּב לַאֲחוּזָה, מָה אֲחוּזָה נִקְנֵית בְּכֶסֶף וּבִשְׁטָר וּבַחֲזָקָה, אַף עֶבֶד כְּנַעֲנִי נִקְנֶה בְּכֶסֶף.

If his body, a Jew acquires with money, as it is written: "To inherit as a possession," whereby the verse compares him to a possession—just as a possession is acquired with money, document, and chazakah, so too a Canaanite slave is acquired with money.

INFERENCE

מָמוֹנוֹ — לֹא כָּל שֶׁכֵּן הוּא?

If so, **his property,** i.e., his animal, **is it not all the more so** acquired with money?

OBJECTION

אִם כֵּן, אֲפִילּוּ בִּשְׁטָר וּבַחֲזָקָה נָמֵי!

The Gemara objects: **If so,** that we learn it from a slave, then **even with a document and chazakah also** a Jew should acquire a gentile's animal! But we know that is not the case.

REFUTATION

וְעוֹד, יִשְׂרָאֵל מִיִּשְׂרָאֵל יוֹכִיחַ, דְּגוּפֵיהּ קָנֵי לֵיהּ בְּכֶסֶף, מָמוֹנוֹ בִּמְשִׁיכָה!

And furthermore, the case of **a Jew from a Jew will prove** otherwise: **for his body,** a Hebrew slave, **is acquired with money,** yet **his property** is acquired only **with pulling!** So the kal vachomer is refuted.

RESOLUTION

אֶלָּא אָמַר אַבָּיֵי: בְּדִינֵיהֶם שֶׁפְּסָקָה לָהֶם תּוֹרָה, "אוֹ קָנֹה מִיַּד עֲמִיתֶךָ" — מִיַּד עֲמִיתֶךָ הוּא דִּבְמְשִׁיכָה, הָא מִיַּד גּוֹי בְּכֶסֶף.

Rather, Abaye said: "According to their laws" means **according to the laws that the Torah decreed for them,** as it is written: **"Or buy from the hand of your fellow"—from the hand of your fellow is** acquired **with pulling, but from the hand of a gentile is** acquired **with money.**

QUESTION

וְאֵימָא: מִיַּד גּוֹי — כְּלָל כְּלָל לָא!

The Gemara asks: **But say** that **from the hand of a gentile,** money does **not** acquire **at all!**

ANSWER

אָמְרִי: לָא סָלְקָא דַּעְתָּךְ, קַל וָחוֹמֶר הוּא — אִם גּוּפוֹ קוֹנֶה, מָמוֹנוֹ לֹא כָּל שֶׁכֵּן?

They say in response: **Do not let this enter your mind, for it is a kal vachomer: if his body is acquired** with money, **is his property not all the more so?**

QUESTION

וְאֵימָא: מִיַּד גּוֹי — עַד דְּאִיכָּא תַּרְתֵּי!

The Gemara asks: **But say** that **from the hand of a gentile,** he does not acquire **until there are both** money and pulling!

ANSWER

אָמְרִי: וְלָאו קַל וָחוֹמֶר הוּא? גּוּפוֹ בְּאַחַת, מָמוֹנוֹ בִּשְׁתַּיִם?!

They say: And is it not a kal vachomer? His body is acquired **with one** kinyan, and **his property** would require **two?!** That makes no sense.

ANSWER

וְאֵימָא: אוֹ בְּהָא אוֹ בְּהָא, דּוּמְיָא דְּ"עֲמִיתֶךָ". מָה "עֲמִיתֶךָ" בַּחֲדָא, אַף גּוֹי נָמֵי בַּחֲדָא.

The Gemara asks: **But say** he can acquire **either with this or with this,** i.e., either money or pulling? The Gemara answers: It must be **similar to "your fellow." Just as "your fellow"** is acquired **with one** specific kinyan, **so too a gentile is also** acquired **with one** specific kinyan, which is money.

STATEMENT

אָמַר מָר: וְגוֹי שֶׁנָּתַן מָעוֹת לְיִשְׂרָאֵל בִּבְהֶמְתּוֹ בְּדִינֵיהֶן, אַף עַל פִּי שֶׁלֹּא מָשַׁךְ — קָנָה, וּפָטוּר מִן הַבְּכוֹרָה.

The Master said above: **And a gentile who gave money to a Jew for his animal according to their laws, even though he did not pull it, has acquired it, and it is exempt from the law of the firstborn.**

QUESTION

מַאי בְּדִינֵיהֶן?

The Gemara asks: **What is meant by "according to their laws"?**

QUESTION

אִילֵּימָא בְּדִינֵיהֶן דְּגוּפֵיהּ, מִשּׁוּם דְּאָתֵי בְּקַל וָחוֹמֶר: אִם גּוּפוֹ יִשְׂרָאֵל קָנֵי לֵיהּ בְּכֶסֶף, דִּכְתִיב "מִכֶּסֶף מִקְנָתוֹ", מָמוֹנוֹ לֹא כָּל שֶׁכֵּן?

If we say it means **according to the laws of his own body, because it comes by a kal vachomer: if his body,** a Jewish slave, a gentile **acquires with money, as it is written: "From the money of his purchase," is his property not all the more so?**

REFUTATION

יִשְׂרָאֵל מִיִּשְׂרָאֵל יוֹכִיחַ, דְּגוּפוֹ קָנֵי בְּכֶסֶף, מָמוֹנוֹ בִּמְשִׁיכָה!

The Gemara objects: **A Jew from a Jew will prove** otherwise, **for his body is acquired with money,** yet **his property** is acquired only **with pulling!**

RESOLUTION

אֶלָּא אָמַר אַבָּיֵי: בְּדִינֵיהֶם שֶׁפָּסְקָה לָהֶם תּוֹרָה, "וְכִי תִמְכְּרוּ מִמְכָּר לַעֲמִיתֶךָ" — לַעֲמִיתֶךָ בִּמְשִׁיכָה, הָא לְגוֹי בְּכֶסֶף.

Rather, Abaye said: It means **according to the laws that the Torah decreed for them,** as it is written: **"And if you sell a sale to your fellow"—to your fellow is** acquired **with pulling, but to a gentile is** acquired **with money.**

QUESTION

וְאֵימָא: לְגוֹי כְּלָל כְּלָל לָא!

The Gemara asks: **But say** that **to a gentile,** money does **not** acquire **at all!**

ANSWER

אָמְרִי: לָאו קַל וָחוֹמֶר הוּא? אִם גּוּפוֹ קָנָה, מָמוֹנוֹ לֹא כָּל שֶׁכֵּן?

They say: Is it not a kal vachomer? If his body is acquired with money, **is his property not all the more so?**

QUESTION

אֵימָא: לְגוֹי עַד דְּאִיכָּא תַּרְתֵּי!

The Gemara asks: **But say** that **to a gentile,** he does not acquire **until there are both** money and pulling!

ANSWER

לָאו קַל וָחוֹמֶר הוּא? גּוּפוֹ בְּאֶחָד, מָמוֹנוֹ בִּשְׁתַּיִם?!

Is it not a kal vachomer? His body is acquired **with one,** and **his property** would require **two?!**

ANSWER

וְאֵימָא: אוֹ בְּהָא אוֹ בְּהָא, דּוּמְיָא דַּ"עֲמִיתֶךָ";

The Gemara asks: **But say** he can acquire **either with this or with this, similar to "your fellow"?** The Gemara answers: Just as "your fellow" is acquired with one specific kinyan, so too a gentile is acquired with one specific kinyan, which is money.

עמוד ב׳ DAF 13B

STATEMENT

מָה "עֲמִיתֶךָ" בְּאַחַת, אַף גּוֹי נָמֵי בְּאַחַת.

Just as transactions with **"your counterpart"** are effected **by one** single act of acquisition, i.e., pulling, **so too,** transactions with **a gentile** are **also** effected **by one** single act of acquisition, i.e., payment of money.

OBJECTION

אָמְרִי: וּלְאָמֵימָר דְּאָמַר מְשִׁיכָה בְּגוֹי קוֹנָה, הָנִיחָא אִי סָבַר לַהּ כְּרַבִּי יוֹחָנָן דְּאָמַר: דְּבַר תּוֹרָה מָעוֹת קוֹנוֹת, מְשִׁיכָה לֹא, אַהֲנִי "לַעֲמִיתֶךָ" — לַעֲמִיתֶךָ בְּכֶסֶף, לְגוֹי בִּמְשִׁיכָה.

The Sages **said** in the bais medrash: **And according to Ameimar, who says** that **pulling effects acquisition in** the case of **a gentile, this works out well if he holds in accordance with** the opinion of **Rabbi Yoḥanan, who says: By Torah law, money effects acquisition,** but **pulling does not.** If so, the word **"of your counterpart" is effective** to teach us: Transactions with **your counterpart** are effected **by money,** whereas transactions **with a gentile** are effected **by pulling.**

QUESTION

אֶלָּא אִי סָבַר לַהּ כְּרֵישׁ לָקִישׁ, דְּאָמַר: מְשִׁיכָה מְפוֹרֶשֶׁת מִן הַתּוֹרָה, לַעֲמִיתֶךָ בִּמְשִׁיכָה, וּלְגוֹי בִּמְשִׁיכָה, "לַעֲמִיתֶךָ" לְמָה לִי?

But if he holds in accordance with the opinion of **Reish Lakish, who says:** The act of acquisition of **pulling is explicit in the Torah,** then the halakha is that transactions with **your counterpart** are effected **by pulling, and** transactions with **a gentile** are also effected **by pulling.** If so, **why do I need** the phrase **"of your counterpart"?**

ANSWER

אָמְרִי: לַעֲמִיתֶךָ אַתָּה מַחְזִיר אוֹנָאָה, וְאִי אַתָּה מַחְזִיר אוֹנָאָה לְגוֹי.

The Sages **said** in explanation: The phrase "of your counterpart" is needed for the law of ona'ah (exploitation): **To your counterpart you must return** the sum of **exploitation, but you do not need to return** the sum of **exploitation to a gentile.**

QUESTION

לְגוֹי — מֵ"אַל תּוֹנוּ אִישׁ אֶת אָחִיו" נָפְקָא!

The Gemara asks: The exemption from returning the sum of exploitation **to a gentile is derived from** the latter part of the verse: **"A man shall not exploit his brother"!** A gentile is excluded because he is not "his brother."

ANSWER

חַד בִּגְוֹי, וְחַד בְּהֶקְדֵּשׁ, וּצְרִיכִי, דְּאִי כְּתַב רַחֲמָנָא חַד — הֲוָה אָמֵינָא: לְגוֹי הוּא דְּאֵין לוֹ אוֹנָאָה, אֲבָל הֶקְדֵּשׁ — יֵשׁ לוֹ אוֹנָאָה, קָא מַשְׁמַע לַן.

The Gemara answers: **One** exclusion is needed **for a gentile, and one** is needed **for consecrated property. And both are necessary, as, had the Merciful One written only one** exclusionary phrase, **I would have said: It is** specifically **with regard to a gentile that there is no** prohibition of **exploitation, but** with regard to **consecrated property, there is** a prohibition of **exploitation. Therefore,** the other derivation **teaches us** that consecrated property is also excluded.

QUESTION

הָנִיחָא לְמַאן דְּאָמַר גְּזֵילוֹ אָסוּר — הַיְינוּ דְּאִצְטְרִיךְ קְרָא לְמִישְׁרֵי אוֹנָאָה, אֶלָּא אִי סָבַר לַהּ כְּמַאן דְּאָמַר גְּזֵילוֹ שֶׁל גּוֹי מוּתָּר, אוֹנָאָה מִיבַּעְיָא?

The Gemara remarks: **This works out well according to the one who says** that **robbing** a gentile **is prohibited; that is why a verse was necessary to permit** keeping the sum of **exploitation** obtained from him. **But if he holds in accordance with the one who says** that **robbing a gentile is permitted, is** a verse to permit **exploitation necessary?** Surely if you can steal from him, you can exploit him!

ANSWER

אָמְרִי: אִי סָבַר לַהּ כְּמַאן דְּאָמַר גְּזֵילוֹ מוּתָּר — עַל כּוֹרְחֵיךְ כְּרַבִּי יוֹחָנָן סְבִירָא לֵיהּ.

The Sages **said** in response: **If he holds in accordance with the one who says** that **robbing** a gentile **is permitted, then perforce he holds in accordance with** the opinion of **Rabbi Yoḥanan** that money effects acquisition by Torah law, **and** therefore the difficulty of Reish Lakish does not arise.

OBJECTION

מֵיתִיבִי: הַלּוֹקֵחַ גְּרוּטָאוֹת מִן הַגּוֹיִם, וּמָצָא בָּהֶן עֲבוֹדָה זָרָה — אִם עַד שֶׁלֹּא נָתַן מָעוֹת מָשַׁךְ — יַחֲזִיר, וְאִם מִשֶּׁנָּתַן מָעוֹת מָשַׁךְ — יוֹלִיךְ הֲנָאָה לְיָם הַמֶּלַח.

The Gemara **raises an objection** from a braisa: **One who buys broken vessels** of gold or silver **from gentiles, and finds among them an object of idol worship—if before he gave the money he pulled** the vessels, **he may return** the idol to the

gentile. **But if after he gave the money he pulled** them, **he must cast the benefit** of the idol **into the Dead Sea** because he has already acquired it and a Jew may not benefit from or return an idol.

QUESTION

וְאִי אָמְרַתְּ מָעוֹת קוֹנוֹת, מְשִׁיכָה לְמָה לִי?

And if you say that **payment of money acquires** items from gentiles, **why do I need pulling** in the latter clause to effect the acquisition? The money alone should have acquired it!

ANSWER

הָכָא בְּמַאי עָסְקִינַן — שֶׁקִּיבֵּל עָלָיו לָדוּן בְּדִינֵי יִשְׂרָאֵל.

The Gemara answers: **With what are we dealing here?** A case **where** the gentile **accepted upon himself to have** this transaction **adjudicated by Jewish law,** which requires pulling.

QUESTION

אִי הָכִי, מָעוֹת לְמָה לִי?

The Gemara asks: **If so, why do I need** the mention of **money** in the braisa at all? Pulling alone should be the only factor!

ANSWER

הָכִי קָאָמַר: אַף עַל פִּי שֶׁנָּתַן מָעוֹת, אִי מָשַׁךְ — אִין, וְאִי לָא — לָא.

The Gemara explains: **This is what** the braisa **is saying: Even though he gave money,** the halakha still depends on pulling: **if he pulled** the vessels, **yes,** he has acquired them, **and if not,** he has **not** acquired them.

QUESTION

אִי הָכִי, קַשְׁיָא רֵישָׁא!

The Gemara asks: **If so, the first clause is difficult!** It says that if he pulled before giving money, he may return it, which implies that pulling alone did not effect acquisition!

ANSWER

אָמַר אַבָּיֵי: רֵישָׁא מִשּׁוּם דְּאִיכָּא מִקָּח טָעוּת.

Abaye said: The first clause is ruled as it is **because there is a mistaken transaction,** as the Jew never intended to buy an idol.

OBJECTION

אֲמַר לֵיהּ רָבָא: רֵישָׁא מִשּׁוּם דְּאִיכָּא מִקָּח טָעוּת, סֵיפָא לֵיכָּא מִקָּח טָעוּת?

Rava said to Abaye: You say **the first clause** is **because there is a mistaken transaction; is there no mistaken transaction in the latter clause?** In both cases, he did not want to buy an idol!

RESOLUTION

אֶלָּא אָמַר רָבָא: רֵישָׁא וְסֵיפָא מִקָּח טָעוּת, רֵישָׁא דְּלָא יָהֵיב זוּזֵי — לָא מִיחֲזֵי כַּעֲבוֹדָה זָרָה בְּיַד יִשְׂרָאֵל, סֵיפָא דְּיָהֵיב זוּזֵי — מִיחֲזֵי כַּעֲבוֹדָה זָרָה בְּיַד יִשְׂרָאֵל.

Rather, Rava said: Both the first clause and the latter clause are a mistaken transaction. However, in **the first clause, where he did not pay the money, it does not look like an idol in the possession of a Jew,** so he may return it. But in **the latter clause, where he paid the money, it looks like an idol in the possession of a Jew,** so he must cast it away.

EXPLANATION

וְאַבַּיֵי אָמַר לָךְ Bird: רֵישָׁא מִקָּח טָעוּת, דְּלָא יָדַע, דְּהָא לָא יְהַיב לֵיהּ זוּזֵי. סֵיפָא לָאו מִקָּח טָעוּת הוּא, דְּכֵיוָן דְּיָהַיב זוּזֵי, כִּי קָא מָשֵׁיךְ — אִיבְּעִי לְעַיּוֹנֵי וַהֲדַר מִימְשָׁךְ.

And Abaye could have said to you: The first clause is a mistaken transaction because he did not know about the idol, **as he had not yet paid him the money** and therefore had no reason to inspect the purchase. But **the latter clause is not a mistaken transaction, because since he already paid the money, when he came to pull it, he should have inspected it and then pulled it.** Since he did not inspect it, he waived his right to void the sale.

EXPLANATION

רַב אָשֵׁי אָמַר: מִדְּרֵישָׁא מְשִׁיכָה אֵינָהּ קוֹנָה, סֵיפָא נָמֵי מְשִׁיכָה אֵינָהּ קוֹנָה, וְאַיְידֵי דִּתְנָא רֵישָׁא "מָשַׁךְ", תְּנָא סֵיפָא נָמֵי "מָשַׁךְ".

Rav Ashi said: Since in the first clause pulling does not effect acquisition, in the latter clause also pulling does not effect acquisition. And since the Tanna taught "pulled" in the first clause, he also taught "pulled" in the latter clause even though pulling is not actually required there.

EXPLANATION

רָבִינָא אָמַר: מִדְּסֵיפָא מְשִׁיכָה קוֹנָה, רֵישָׁא נָמֵי מְשִׁיכָה קוֹנָה, וְרֵישָׁא הָכִי קָאָמַר: אִם לֹא נָתַן וְלֹא מָשַׁךְ — יַחְזוֹר. מַאי יַחְזוֹר? יַחְזוֹר בִּדְבָרִים. קָסָבַר: דְּבָרִים יֵשׁ בָּהֶם מְשׁוּם מְחוּסְרֵי אֲמָנָה, וְהָנֵי מִילֵּי — יִשְׂרָאֵל מִיִּשְׂרָאֵל, דְּקָיְימִי בְּדִבּוּרַיְיהוּ, אֲבָל יִשְׂרָאֵל מִגּוֹיִם, דְּאִינְהוּ לָא קָיְימִי בְּדִבּוּרַיְיהוּ — לָא.

Ravina said: Since in the latter clause pulling effects acquisition, in the first clause also pulling effects acquisition. And this is what the first clause is saying: If he did not pay and did not pull, he may retract. What is the meaning of "he may retract"? He may retract his verbal agreement. For the Tanna holds: Retracting verbal agreements involves a lack of trustworthiness. But that applies only to a Jew from a Jew, who stand by their word; but a Jew from a gentile, who do not stand by their word, does not.

SUMMARY

The sugya clarifies that while the primary mitzvah is to redeem a firstborn donkey, if the owner refuses, he must perform the mitzvah of breaking its neck from behind and burying it. We then transition to the second perek, establishing that any ownership stake held by a gentile in a clean animal's fetus completely removes the kedushas bechor. Finally, the Gemara engages in a deep shakla v'tarya based on the shittah of Rabbi Oshaya, exploring the mechanism of acquisition between Jews and gentiles, ultimately deriving from the pesukim that a transaction with a gentile is finalized through the exchange of money rather than meshichah.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

In our Mishnah, the Sages teach us a profound principle of priorities in avodas Hashem. The Mishnah lists several mitzvos where one option is clearly preferred over another: redeeming a firstborn donkey is better than breaking its neck, and originally, performing yibum was preferred over chalitzah. But then the Mishnah points out a critical shift: once the inner motivation changed, and people no longer did yibum purely for the sake of the mitzvah, the priority flipped, and chalitzah became the preferred path.

This is a powerful chiddush for our daily lives. The Gemara is teaching us that the value of an action is not just about the external act itself, but about the purity of our ratzon, our inner desire. We can be doing something that looks like the highest level of a mitzvah, but if our heart is not in the right place, the entire priority changes. Hashem wants our hearts. When we do a mitzvah, we must ask ourselves: am I doing this l'shem shamayim, or is there a touch of personal honor, comfort, or ulterior motive mixed in?

Today, before you perform a mitzvah or sit down to learn, take ten seconds to pause and align your thoughts. Explicitly say to yourself, "I am doing this purely to bring nachas ruach to Hashem," and watch how that small shift in motivation elevates your entire day.

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.'