חוּמָּשׁ עִם רַשִׁ"י · תולדות · שְׁבִיעִי

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TOLDOT · 7TH ALIYAH

📖 CHAPTER PREVIEW

In this final aliyah of Parshas Toldos, Yaakov Avinu sets out on his journey to Paddan-aram following the tzava'ah and brochos of his father Yitzchak. He departs to fulfill the rotson of his parents, both to escape the anger of Eisav and to find a choshover shidduch from the family of Lavan, keeping far away from the bnoth Kena'an.

Eisav observes these events and takes note of how much his father despises the daughters of Kena'an. Realizing that his own Canaanite wives are bad in the eyes of Yitzchak, Eisav attempts to patch things up by going to Yishmael and taking his daughter Mahalath as an additional wife.

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

פָּסוּק א

Pasuk 1

וַיִּשְׁלַח יִצְחָק אֶת יַעֲקֹב וַיֵּלֶךְ פַּדֶּנָה אֲרָם אֶל לָבָן בֶּן בְּתוּאֵל הָאֲרַמִּי

And he sent — Yitzchak — Yaakov and he went to Paddan to Aram to Lavan son of Betuel the Aramean

אֲחִי רִבְקָה אֵם יַעֲקֹב וְעֵשָׂו׃

brother of Rivkah mother of Yaakov and Esav

רַשִׁ"י

אם יעקב ועשו. אֵינִי יוֹדֵעַ מַה מְּלַמְּדֵנוּ׃

mother of Yaakov and Esav I do not know what it teaches us

פָּסוּק ב

Pasuk 2

וַיַּרְא עֵשָׂו כִּי בֵרַךְ יִצְחָק אֶת יַעֲקֹב וְשִׁלַּח אֹתוֹ פַּדֶּנָה אֲרָם לָקַחַת לוֹ

And saw Esav that blessed Yitzchak — Yaakov and sent him to Padan to take for himself

מִשָּׁם אִשָּׁה בְּבָרְכוֹ אֹתוֹ וַיְצַו עָלָיו לֵאמֹר לֹא תִקַּח אִשָּׁה

from there a wife when blessing him and commanded him saying not you shall take a wife

מִבְּנוֹת כְּנָעַן׃

from the daughters of Canaan

פָּסוּק ג

Pasuk 3

וַיִּשְׁמַע יַעֲקֹב אֶל אָבִיו וְאֶל אִמּוֹ וַיֵּלֶךְ פַּדֶּנָה אֲרָם׃

And listened Yaakov to his father and to his mother and went to Paddan Aram

רַשִׁ״י

וישמע יעקב. מְחֻבָּר לָעִנְיָן שֶׁל מַעְלָה, וַיַּרְא עֵשָׂו כִּי בֵּרַךְ יִצְחָק וְגוֹ'

and so forth Yitzchak blessed that Esav and saw above of to the subject is connected Yaakov And that hearkened

וְכִי שִׁלַּח אוֹתוֹ פַּדֶּנָה אֲרָם, וְכִי שָׁמַע יַעֲקֹב אֶל אָבִיו וְהָלַךְ פַּדֶּנָה אֲרָם, וְכִי

and that Aram to Padan and went his father to Yaakov hearkened and that Aram to Padan him he sent and that

רָעוֹת בְּנוֹת כְּנַעַן, וְהָלַךְ גַּם הוּא אֶל יִשְׁמָעֵאל:

Yishmael to he also and went Kenaan the daughters of were evil

פָּסוּק ד

Pasuk 4

וַיַּרְא עֵשָׂו כִּי רָעוֹת בְּנוֹת כְּנָעַן בְּעֵינֵי יִצְחָק אָבִיו:

his father Yitzchak in the eyes of Kenaan the daughters of were evil that Esav And Esav saw

פָּסוּק ה

Pasuk 5

וַיֵּלֶךְ עֵשָׂו אֶל יִשְׁמָעֵאל וַיִּקַּח אֶת מָחֲלַת בַּת יִשְׁמָעֵאל בֶּן אַבְרָהָם

Avraham son of Yishmael daughter of Machalas — and took Yishmael to Esav and went

אֲחוֹת נְבָיוֹת עַל נָשָׁיו לוֹ לְאִשָּׁה:

for a wife to him his wives in addition to Nevayos sister of

רַשִׁ״י

אחות נביות. מִמַּשְׁמָע שֶׁנֶּאֱמַר בַּת יִשְׁמָעֵאל אֵינִי יוֹדֵעַ שֶׁהִיא אֲחוֹת

the sister of that she was know do I not Ishmael daughter of that it was said from the implication Nebaioth the sister of

נְבָיוֹת? אֶלָּא לָמַדְנוּ שֶׁמֵּת יִשְׁמָעֵאל מִשֶּׁיְּעָדָהּ לְעֵשָׂו קֹדֶם נִשּׂוּאֶיהָ וְהִשִּׂיאָהּ

and gave her away her marriage before to Esau after he betrothed her Ishmael that died we learned rather Nebaioth

נְבָיוֹת אֲחִיהָ, וְלָמַדְנוּ שֶׁהָיָה יַעֲקֹב בְּאוֹתוֹ הַפֶּרֶק בֶּן ס"ג שָׁנִים, שֶׁהֲרֵי יִשְׁמָעֵאל

Ishmael for behold years 63 a son of period at that Yaakov that was and we learned her brother Nebaioth

בֶּן ע"ד שָׁנִים הָיָה כְּשֶׁנּוֹלַד יַעֲקֹב, י"ד שָׁנָה הָיָה גָּדוֹל יִשְׁמָעֵאל מִיִּצְחָק, וְיִצְחָק

and Yitzchak than Yitzchak Ishmael older was years 14 Yaakov when was born was years 74 a son of

בֶּן ס' שָׁנָה בְּלֶדֶת אוֹתָם הֲרֵי ע"ד, וּשְׁנוֹתָיו הָיוּ קל"ז, שֶׁנֶּאֱמַר וְאֵלֶּה שְׁנֵי

the years of and these are as it was said 137 were and his years 74 behold them at the birth of years 60 a son of

חַיֵּי יִשְׁמָעֵאל וְגוֹ', נִמְצָא יַעֲקֹב כְּשֶׁמֵּת יִשְׁמָעֵאל בֶּן ס"ג שָׁנִים הָיָה, וְלָמַדְנוּ

and we learned was years 63 a son of Ishmael when died Yaakov it turns out etc. Ishmael the life of

מִכָּאן שֶׁנִּטְמַן בְּבֵית עֵבֶר י"ד שָׁנָה וְאַחַר כָּךְ הָלַךְ לְחָרָן, שֶׁהֲרֵי לֹא שָׁהָה

did he stay not for behold to Haran he went so and after years 14 Ever in the house of that he hid from here

בְּבֵית לָבָן לִפְנֵי לִדָּתוֹ שֶׁל יוֹסֵף אֶלָּא י"ד שָׁנָה, שֶׁנֶּאֱמַר עֲבַדְתִּיךָ אַרְבַּע עֶשְׂרֵה

teen four I served you as it was said years 14 except Yosef · the birth of before Lavan in the house of

שָׁנָה בִּשְׁתֵּי בְנֹתֶיךָ וְשֵׁשׁ שָׁנִים בְּצֹאנֶךָ, וּשְׂכַר הַצֹּאן מִשֶּׁנּוֹלַד יוֹסֵף הָיָה,

was Yosef from when was born the flock and the wage of for your flock years and six daughters for your two years

שֶׁנֶּאֱמַר וַיְהִי כַּאֲשֶׁר יָלְדָה רָחֵל אֶת יוֹסֵף וְגוֹ'; וְיוֹסֵף בֶּן ל' שָׁנָה הָיָה כְּשֶׁמָּלַךְ,

when he ruled was years 30 a son of and Yosef etc. Yosef — Rachel bore when and it was as it was said

וּמִשָּׁם עַד שֶׁיָּרַד יַעֲקֹב לְמִצְרַיִם ט' שָׁנִים, ז' שֶׁל שָׂבָע וּב' שֶׁל רָעָב, וְיַעֲקֹב

and Yaakov famine of and 2 plenty of 7 years 9 to Mitzrayim Yaakov that went down until and from there

אָמַר לְפַרְעֹה יְמֵי שְׁנֵי מְגוּרַי שְׁלֹשִׁים וּמְאַת שָׁנָה – צֵא וַחֲשֹׁב י"ד
14 and calculate go years and one hundred thirty my sojourning the years of the days of to Pharaoh said

שֶׁלִּפְנֵי לֵדַת יוֹסֵף וּשְׁלֹשִׁים שֶׁל יוֹסֵף וְתֵשַׁע מִשֶּׁמָּלַךְ עַד שֶׁבָּא יַעֲקֹב, הֲרֵי נ"ג,
53 behold Yaakov that came until from when he ruled and nine Yosef of and thirty Yosef the birth of that before

וּכְשֶׁפֵּרַשׁ מֵאָבִיו הָיָה בֶּן ס"ג, הֲרֵי קי"ו, וְהוּא אוֹמֵר שְׁלֹשִׁים וּמְאַת
and one hundred thirty says and he 116 behold 63 a son of he was from his father and when he separated

שָׁנָה, הֲרֵי חֲסֵרִים י"ד שָׁנִים, הָא לָמַדְתָּ שֶׁאַחַר שֶׁקִּבֵּל הַבְּרָכוֹת נִטְמַן בְּבֵית
in the house of he hid the blessings that he received that after you learned thus years 14 missing behold years

עֵבֶר י"ד שָׁנִים, אֲבָל לֹא נֶעֱנַשׁ בִּזְכוּת הַתּוֹרָה; שֶׁהֲרֵי לֹא פֵּרַשׁ יוֹסֵף
Yosef was separated not for behold the Torah by the merit of was he punished not but years 14 Ever

מֵאָבִיו אֶלָּא כ"ב שָׁנָה, דְּהַיְנוּ מִי"ז עַד ל"ט, כְּנֶגֶד כ"ב שֶׁפֵּרַשׁ יַעֲקֹב
Yaakov that was separated 22 corresponding to 39 until from 17 which is years 22 except from his father

מֵאָבִיו וְלֹא כִּבְּדוֹ, וְהֵם כ' שָׁנִים בְּבֵית לָבָן וּשְׁתֵּי שָׁנִים שֶׁשָּׁהָה
that he stayed years and two Lavan in the house of years 20 and they are did he honor him and not from his father

בַּדֶּרֶךְ, כְּדִכְתִיב וַיִּבֶן לוֹ בָּיִת וּלְמִקְנֵהוּ עָשָׂה סֻכֹּת, וּפֵר' רַז"ל
our Sages z"l and explained booths he made and for his livestock a house for himself and he built as it is written on the way

מִזֶּה הַפָּסוּק שֶׁשָּׁהָה י"ח חֳדָשִׁים בַּדֶּרֶךְ – דְּבֵית הָוָה בִּימוֹת הַגְּשָׁמִים וְסֻכֹּת הֲווּ
are and booths the rains in the days of is for a house on the way months 18 that he stayed verse from this

בִּימוֹת הַחַמָּה – וּלְחֶשְׁבּוֹן הַפְּסוּקִים שֶׁחָשַׁבְנוּ לְעֵיל מִשֶּׁפֵּרַשׁ
from when he separated above that we calculated the verses and according to the calculation of the sun in the days of

מֵאָבִיו עַד שֶׁיָּרַד לְמִצְרַיִם שֶׁהָיָה בֶּן ק"ל שָׁנִים, שֶׁשָּׁם אָנוּ מוֹצְאִים עוֹד
another find we that there years 130 a son of that he was to Mitzrayim that he went down until from his father

י"ד שָׁנִים – אֶלָּא וַדַּאי נִטְמַן בְּבֵית עֵבֶר בַּהֲלִיכָתוֹ לְבֵית לָבָן לִלְמֹד תּוֹרָה
Torah to learn Lavan to the house of in his going Ever in the house of he hid certainly rather years 14

מִמֶּנּוּ, וּבִשְׁבִיל זְכוּת הַתּוֹרָה לֹא נֶעֱנַשׁ עֲלֵיהֶם וְלֹא פֵּרַשׁ יוֹסֵף מִמֶּנּוּ
from him Yosef was separated and not for them was he punished not the Torah the merit of and for the sake of from him

אֶלָּא כ"ב שָׁנָה – מִדָּה כְּנֶגֶד מִדָּה – עַ"כ בְּרַשִׁ"י יָשָׁן:
old in Rashi until here measure against measure years 22 except

רַשִׁ"י

עַל נְשָׁיו. הוֹסִיף רִשְׁעָה עַל רִשְׁעָתוֹ, שֶׁלֹּא גֵּרַשׁ אֶת הָרִאשׁוֹנוֹת:
the first wives — he divorced that not his wickedness upon wickedness he added his wives Besides

CHAPTER SUMMARY

This aliyah recounts Yaakov's departure to Paddan-aram to the house of Lavan, obediently following the directives of Yitzchak and Rivka. Upon seeing Yaakov's kibbud av v'em and realizing how deeply Yitzchak disdained the local Canaanite women, Eisav goes to Yishmael and marries his daughter Mahalath, the sister of Nebaioth, adding her to his existing wives in an effort to appease his father.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what happens here in the pesukim with Esav. He sees that Yitzchak blessed Yaakov and sent him away to find a shidduch, commanding him not to take a wife from the Bnos Knaan. Esav realizes that his father hates these Canaanite women. So what does Esav do? He goes to Yishmael and marries Machalas, the daughter of Yishmael. But look at the phrasing: "al nashav", on top of his existing wives. He did not get rid of the wicked Canaanite wives he already had! He just added another wife to the mix, thinking he was fixing the problem.

The Torah is coming to show us a profound sevara in human nature and avodas Hashem. Esav understood that something was wrong with his life, but his way of fixing it was totally external. Instead of doing real teshuvah, uprooting the bad, and removing the bad influences from his home, he just tried to paste a good deed on top of his rotten foundation. He thought, I will keep my bad habits, but I will add a frum-looking step on top, and that will make everything kadosh.

How often do we fall into this exact same mistake? A Yid feels a void or knows he is doing something he shouldn't be doing, and his yetzer hara convinces him to just add a extra chumra or do a nice segula, while leaving the bad habit untouched. Real avodah requires us to clean out the bad first. You cannot build a kadosh home or a pure neshama by just adding good things on top of lingering tumah.

Take one practical area in your life today where you know something is wrong, and instead of trying to cover it up with a good deed, take one real step to actually remove or stop the bad thing itself.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף נ״ז

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📖 THE SUGYA

We open by continuing the sugya regarding Rabbi Yochanan's shitta that brothers who divide an inheritance are considered like purchasers. The Gemara explains why both of Rabbi Yochanan's teachings—regarding ma'aser behemah and returning fields at Yovel—are necessary, so we do not make a false hava amina about stringencies or halachic proofs. The shakla v'tarya then brings a raaya against the concept of bereirah from a case of partners dividing property where a dog was included, analyzing how the price of a dog affects the ten lambs received in the exchange.

We then learn a new Mishnah detailing which animals enter the pen for ma'aser behemah and which ones are excluded, such as a kilayim, a treifah, a yotzei dofan, a mechusar zman, and an yatom. The Gemara explores the pesukim and the gezeirah shavah of "under"-"under" that learn out these psulim both for general kodashim and for ma'aser behemah, while analyzing why certain other disqualified animals like a rova, nirba, or muktzeh remain chayyav in tithes.

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עמוד א׳ DAF 57A

STATEMENT

וְאַזְדָּא רַבִּי יוֹחָנָן לְטַעְמֵיהּ,

And Rabbi Yochanan goes according to his reasoning established elsewhere,

STATEMENT

דְּאָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן:

as Rav Asi said that Rabbi Yochanan said:

STATEMENT

הָאַחִין שֶׁחָלְקוּ — לָקוֹחוֹת הֵן,

Brothers who divided an inheritance of real estate **are** considered **purchasers** from each other,

STATEMENT

וּמַחֲזִירִין זֶה לָזֶה בַּיּוֹבֵל.

and they return their portions **to each other in the Yovel** year, just as purchasers of land must return land to its original owner.

EXPLANATION

וְצָרִיכִי,

And both rulings of Rabbi Yochanan **are necessary,**

EXPLANATION

דְּאִי אַשְׁמְעִינַן הָכָא,

for if he had taught us only **here,** regarding animal tithe, that brothers who divided their animals are exempt because they are considered purchasers,

EXPLANATION

בְּהָא קָאָמַר רַבִּי יוֹחָנָן

one might have thought that **in this case** alone **Rabbi Yochanan says** that they are purchasers,

EXPLANATION

דּוֹמְיָא דִּבְנְךָ,

because animal tithe must be **similar to** the case of **your firstborn son,**

EXPLANATION

מָה בִּנְךָ בְּבָרוּר לָךְ,

just as your son is redeemed only if it is **clear to you** that he is your son,

EXPLANATION

אַף שׁוֹרְךָ וְצֹאנְךָ בְּבָרוּר לָךְ;

so too your ox and your sheep are obligated in tithe only if it is **clear to you** that they belong to you without any element of purchase;

EXPLANATION

אֲבָל שָׂדֶה מֶכֶר הוּא דְּאָמַר רַחֲמָנָא לְיהַדַּר בְּיוֹבֵל,

but regarding a **field,** one might say that **it is** only a regular **sale that the Merciful One said should return in Yovel,**

EXPLANATION

יְרוּשָּׁה וּמַתָּנָה לָא!

whereas **an inheritance and a gift** do **not** return, and therefore brothers who divided an inheritance would not return their fields in Yovel.

EXPLANATION

וְאִי אַשְׁמְעִינַן שָׂדֶה —

And if he had taught us only regarding a **field,**

EXPLANATION

לְחוּמְרָא,

we might have thought he ruled so merely **as a stringency,** because he was uncertain whether brothers are considered purchasers,

EXPLANATION

אִי נָמֵי לְכַתְּחִלָּה,

or also, we might say that returning the field in Yovel is required only **l'chatchilah,** so that land returns to its original owner,

EXPLANATION

אֲבָל הָכָא — אֵימָא לָא,

but here, regarding animal tithe, **I would say no,** they are not considered purchasers, and they should be obligated in tithe;

EXPLANATION

צְרִיכָא.

therefore, both rulings are **necessary.**

OBJECTION

מֵיתִיבִי:

The Gemara **raises an objection** against the view that there is retroactive designation:

BRAISA

וְכֵן הַשּׁוּתָּפִין שֶׁחָלְקוּ,

And similarly, partners who divided their common property,

BRAISA

אֶחָד נָטַל עֲשָׂרָה וְאֶחָד נָטַל תִּשְׁעָה וָכֶלֶב —

and **one took ten** lambs **and one took nine** lambs **and a dog**—

BRAISA

שֶׁפִּנֶּגֶד הַכֶּלֶב אֲסוּרִין,

the lambs taken **corresponding to the dog are forbidden** to be offered on the Mizbeiach, as they are considered "the price of a dog";

BRAISA

שֶׁעִם הַכֶּלֶב מוּתָּרִים.

whereas those taken **with the dog are permitted.**

OBJECTION

וְאִם אָמַרְתְּ יֵשׁ בְּרִירָה,

And if you say that **there is retroactive designation** (bereirah),

OBJECTION

לִיבְרוֹר חַד מִינַּייהוּ לְבַהֲדֵי כֶּלֶב וְלִשְׁקוֹל,

let us retroactively **designate one of them corresponding to the dog and take** that one **away,**

OBJECTION

וְהָנָךְ לִישְׁתְּרוֹ!

and all the rest should be permitted! Why are all ten forbidden?

ANSWER

אָמַר רַב אָשֵׁי:

Rav Ashi said:

ANSWER

אִי דְּשָׁווּ כּוּלְּהוּ לַהֲדָדֵי — הָכִי נָמֵי,

If it is a case **where they are all equal to each other** in value, **so indeed,** only one lamb would be forbidden.

ANSWER

הָכָא בְּמַאי עָסְקִינַן?

With what are we dealing here?

ANSWER

דְּלָא שָׁווּ כּוּלְּהוּ לַהֲדָדֵי,

A case **where they are not all equal to each other,**

ANSWER

וְשָׁוֵי הַאי כַּלְבָּא חַד וּמַשְׁהוּ,

and this dog is worth one lamb **plus a small amount more,**

ANSWER

וְהַאי מַשְׁהוּ מָשֵׁיךְ וְאָתֵי בְּכוּלְּהוּ.

and this small extra amount extends and comes into all of the ten lambs, rendering a part of every lamb the price of a dog.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳

MISHNAH:

MISHNAH

הַכֹּל נִכְנָסִין לַדִּיר לְהִתְעַשֵּׂר,

All animals **enter the pen to be tithed,**

MISHNAH

חוּץ מִן כִּלְאַיִם,

except for a crossbreed of diverse species,

MISHNAH

וּטְרֵפָה,

and a treifah,

MISHNAH

וְיוֹצֵא דּוֹפָן,

and one born through a Caesarean section,

MISHNAH

וּמְחוּסַר זְמַן,

and one whose time has not yet arrived (younger than eight days),

MISHNAH

וְהַיָּתוֹם.

and an orphan.

MISHNAH

וְאֵיזֶהוּ יָתוֹם?

And who is an orphan?

MISHNAH

כֹּל שֶׁמֵּתָה אִמָּהּ שֶׁנִּשְׁחֲטָה וְאַחַר כָּךְ יָלְדָה.

Any animal **whose mother died** or **was slaughtered and afterwards gave birth to it.**

MISHNAH

רַבִּי יְהוֹשֻׁעַ אוֹמֵר:

Rabbi Yehoshua says:

MISHNAH

אֲפִילּוּ נִשְׁחֲטָה אִמָּהּ וְהַשֶּׁלַח קַיָּים — אֵין זֶה יָתוֹם.

Even if its mother was slaughtered, as long as the hide is present at birth, **this is not an orphan.**

GEMARA

גְּמָ׳

GEMARA:

QUESTION

מְנָא הָנֵי מִילֵּי?

From where are these words derived that these animals are excluded from sacrifices?

BRAISA

דְּתָנוּ רַבָּנַן:

For the Rabbis taught in a braisa:

BRAISA

״שׁוֹר אוֹ כֶשֶׂב״ — פָּרָט לְכִלְאַיִם,

The verse states regarding sacrifices: **"When a bull or a sheep"—to exclude a crossbreed;**

BRAISA

״אוֹ עֵז״ — פָּרָט לִנְדֶמֶה,

"or a goat"—to exclude an animal that resembles another species;

BRAISA

״כִּי יִוָּלֵד״ — פָּרָט לְיוֹצֵא דּוֹפָן,

"when it is born"—to exclude one born through a Caesarean section;

BRAISA

״וְהָיָה שִׁבְעַת יָמִים״ — פָּרָט לִמְחוּסַּר זְמַן,

"and it shall be seven days"—to exclude one whose time has not yet arrived;

BRAISA

״תַּחַת אִמּוֹ״ — פָּרָט לְיָתוֹם.

"under its mother"—to exclude an orphan.

BRAISA

רַבִּי יִשְׁמָעֵאל בְּנוֹ שֶׁל רַבִּי יוֹחָנָן בֶּן בְּרוֹקָה אוֹמֵר:

Rabbi Yishmael the son of Rabbi Yochanan ben Beroka says:

BRAISA

נֶאֱמַר כָּאן ״תַּחַת הַשָּׁבֶט״,

It is stated here, regarding animal tithe, **"under the rod",**

BRAISA

וְנֶאֱמַר לְהַלָּן ״תַּחַת אִמּוֹ״.

and it is stated there, regarding general sacrifices, **"under its mother".**

BRAISA

מָה לְהַלָּן — פֵּרַט לְכָל הַשֵּׁמוֹת הַלָּלוּ,

Just as there, regarding sacrifices, the verse serves **to exclude all these categories,**

BRAISA

אַף כָּאן — פֵּרַט לְכָל הַשֵּׁמוֹת הַלָּלוּ.

so too here, regarding animal tithe, it serves **to exclude all these categories.**

BRAISA

וּמָה כָּאן — פֵּרַט לִטְרֵפָה,

And just as here, regarding tithe, the verse serves **to exclude a treifah** which cannot pass under the rod on its own,

BRAISA

אַף לְהַלָּן — פֵּרַט לִטְרֵפָה.

so too there, regarding general sacrifices, it serves **to exclude a treifah.**

QUESTION

״הַכֹּל״, לְאֵיתוּיֵי מַאי?

The Gemara asks: When the Mishnah says **"All"** enter the pen, **what does it come to include?**

ANSWER

לְאֵיתוּיֵי הָא דְּתָנוּ רַבָּנַן:

The Gemara answers: **It comes to include that which the Rabbis taught** in a braisa:

BRAISA

הָרוֹבֵעַ, וְהַנִּרְבָּע,

An animal **that copulated with a person, and one with which a person copulated,**

BRAISA

וְהַמּוּקְצֶה, וְהַנֶּעֱבָד,

and one designated for idolatry, **and one worshipped** as an idol,

BRAISA

וְהָאֶתְנַן, וְהַמְּחִיר,

and the payment to a prostitute, **and the price** exchanged for a dog,

BRAISA

וְטוּמְטוּם, וְאַנְדְּרוֹגִינוֹס —

and a tumtum, and an androginos—

BRAISA

כּוּלָּן נִכְנָסִין לַדִּיר לְהִתְעַשֵּׂר.

they all enter the pen to be tithed.

BRAISA

רַבִּי שִׁמְעוֹן בֶּן יְהוּדָה אוֹמֵר מִשּׁוּם רַבִּי שִׁמְעוֹן:

Rabbi Shimon ben Yehudah says in the name of Rabbi Shimon:

BRAISA

טוּמְטוּם וְאַנְדְּרוֹגִינוֹס אֵין נִכְנָסִין לַדִּיר לְהִתְעַשֵּׂר.

A tumtum and an androginos do not enter the pen to be tithed.

OBJECTION

וְתַנָּא דִּידַן, אִי גָּמַר "תַּחַת" "תַּחַת" מִקֳּדָשִׁים — הָנֵי נָמֵי לָא,

The Gemara analyzes: **And as for our Tanna, if he learns** the gezeirah shavah of **"under" "under" from kodashim,** then **these** above-mentioned forbidden animals **should also not** enter the pen!

OBJECTION

וְאִי לָא יָלֵיף — הָנֵי מְנָא לֵיהּ?

And if he does not learn the gezeirah shavah, **from where does he** know to exclude those animals mentioned in the Mishnah?

ANSWER

לְעוֹלָם גָּמַר,

The Gemara answers: **Actually, he does learn** the gezeirah shavah,

ANSWER

וְהָנֵי רַחֲמָנָא רַבִּינְהוּ,

and these animals (the רובע, נרבע, etc.) **the Merciful One included** in tithes,

ANSWER

דִּכְתִיב: "כִּי מָשְׁחָתָם בָּהֶם מוּם בָּם לֹא יֵרָצוּ לָכֶם",

as it is written: "For their corruption is in them, a blemish is in them, they shall not be accepted for you",

ANSWER

וְתָאנָא דְּבֵי רַבִּי יִשְׁמָעֵאל:

and the school of Rabbi Yishmael taught:

ANSWER

כָּל מָקוֹם שֶׁנֶּאֱמַר בּוֹ הַשְׁחָתָה, אֵינוֹ אֶלָּא דְּבַר עֶרְוָה וַעֲבוֹדָה זָרָה.

Wherever "corruption" is stated, it refers only to a matter of forbidden relations or idol worship.

PROOF

דְּבַר עֶרְוָה — דִּכְתִיב: "כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דַּרְכּוֹ עַל הָאָרֶץ",

A matter of forbidden relations, as it is written: "For all flesh had corrupted its way upon the earth";

PROOF

עֲבוֹדָה זָרָה — דִּכְתִיב: "פֶּן תַּשְׁחִיתוּן וַעֲשִׂיתֶם לָכֶם פֶּסֶל תְּמוּנַת כָּל סָמֶל תַּבְנִית זָכָר אוֹ נְקֵבָה".

idol worship, as it is written: "Lest you act corruptly and make for yourselves a carved image, the similitude of any figure, the likeness of male or female".

EXPLANATION

וְכֹל שֶׁהַמּוּם פּוֹסֵל בּוֹ — דְּבַר עֶרְוָה וַעֲבוֹדָה זָרָה פּוֹסְלִין בּוֹ,

And the verse juxtaposes blemish to corruption to teach: **Any** sacrifice **that a blemish disqualifies, forbidden relations and idol worship disqualifies it;**

EXPLANATION

וְכֹל שֶׁאֵין הַמּוּם פּוֹסֵל בּוֹ — אֵין דְּבַר עֶרְוָה וַעֲבוֹדָה זָרָה פּוֹסְלִין בּוֹ,

and any sacrifice **that a blemish does not disqualify, forbidden relations and idol worship do not disqualify it.**

EXPLANATION

וְהַאי מַעֲשֵׂר הוֹאִיל וְלָא פָּסֵיל בֵּיהּ מוּמָא,

And this animal tithe, since a blemish does not disqualify it from becoming tithed,

EXPLANATION

דִּכְתִיב: "לֹא יְבַקֵּר בֵּין טוֹב לָרַע וְלֹא יְמִירֶנּוּ" —

as it is written: "He shall not inspect between good and bad, nor shall he exchange it"—

EXPLANATION

דְּבַר עֶרְוָה וַעֲבוֹדָה זָרָה נָמֵי לָא פָּסֵיל בֵּיהּ.

forbidden relations and idol worship also do not disqualify it.

EXPLANATION

רוֹבֵעַ וְנִרְבָּע — דְּבַר עֶרְוָה,

An animal **that copulated or was copulated with is a matter of forbidden relations;**

EXPLANATION

מוּקְצֶה וְנֶעֱבָד — עֲבוֹדָה זָרָה,

one designated or worshipped is idol worship;

EXPLANATION

וְאֶתְנַן — דְּבַר עֶרְוָה,

and payment to a prostitute is a matter of forbidden relations;

EXPLANATION

וּמְחִיר אִיתַּקַּשׁ לְאֶתְנַן,

and the price of a dog **is equated to payment** of a prostitute.

EXPLANATION

טוּמְטוּם וְאַנְדְּרוֹגִינוֹס — קָסָבַר: סְפֵיקָא הוּא.

And regarding **a tumtum and an androginos, he holds** it **is a doubt** whether they are male or female, and therefore they enter the pen.

EXPLANATION

רַבִּי שִׁמְעוֹן בֶּן יְהוּדָה אוֹמֵר.

The Gemara clarifies: **Rabbi Shimon ben Yehudah says** they do not enter because

EXPLANATION

קָסָבַר סְפֵיקָא הוּא,

he holds it is a doubt,

EXPLANATION

מִיעֵט רַחֲמָנָא גַּבֵּי קָדָשִׁים — זָכָר וַדַּאי וּנְקֵבָה וַדָּאִית,

and **the Merciful One excluded** uncertain genders **by kodashim,** requiring **a definite male or a definite female,**

EXPLANATION

וְלֹא טוּמְטוּם וְאַנְדְּרוֹגִינוֹס.

and not a tumtum or an androginos.

EXPLANATION

מַעֲשֵׂר נָמֵי גְּמַר "תַּחַת" "תַּחַת" מִקָּדָשִׁים.

And for **tithe also, he learns "under" "under" from kodashim,** excluding them as well.

BRAISA

תָּנוּ רַבָּנַן:

The Rabbis taught in a braisa:

BRAISA

הַכֹּל נִכְנָסִין לַדִּיר לְהִתְעַשֵּׂר,

All enter the pen to be tithed,

BRAISA

חוּץ מִן הַכִּלְאַיִם וְהַטְּרֵפָה,

except for a crossbreed and a treifah;

BRAISA

דִּבְרֵי רַבִּי אֶלְעָזָר בְּרַבִּי יְהוּדָה אִישׁ כְּפַר בַּרְתּוֹתָא שֶׁאָמַר מִשּׁוּם רַבִּי יְהוֹשֻׁעַ.

these are **the words of Rabbi Elazar ben Rabbi Yehudah of Kefar Bartosa, who said in the name of Rabbi Yehoshua.**

BRAISA

אָמַר רַבִּי עֲקִיבָא:

Rabbi Akiva said:

BRAISA

אֲנִי שָׁמַעְתִּי הֵימֶנּוּ אַף יוֹצֵא דּוֹפֶן וּמְחוּסַּר זְמַן וְיָתוֹם.

I heard from him that even one born through Caesarean section, one whose time has not arrived, and an orphan are excluded.

QUESTION

וְתַנָּא קַמָּא,

The Gemara asks: **And the first Tanna** (Rabbi Elazar),

QUESTION

אִי גָּמַר ״תַּחַת״ ״תַּחַת״ מִקָּדָשִׁים — הָנֵי נָמֵי לָא,

if he learns "under" "under" from kodashim, these other categories **should also not** enter!

QUESTION

וְאִי לָא גָּמַר,

And if he does not learn the gezeirah shavah,

QUESTION

בִּשְׁלָמָא טְרֵפָה — ״כֹּל אֲשֶׁר יַעֲבֹר תַּחַת הַשָּׁבֶט״ כְּתִיב, פָּרַט לִטְרֵפָה שֶׁאֵינָהּ עוֹבֶרֶת,

granted a treifah is excluded because it is written "whatever passes under the rod", excluding a treifah which cannot pass on its own,

QUESTION

אֶלָּא כִּלְאַיִם מְנָא לֵיהּ?

but a crossbreed, from where does he derive to exclude it?

ANSWER

לְעוֹלָם גָּמַר,

The Gemara answers: **Actually, he learns** the gezeirah shavah,

ANSWER

וּבְיוֹצֵא דּוֹפֶן —

and regarding one born through Caesarean section—

עמוד ב׳ DAF 57B

EXPLANATION

סָבַר לַהּ כְּרַבִּי שִׁמְעוֹן, דְּאָמַר: יוֹצֵא דּוֹפֶן — וָלָד מְעַלְיָא הוּא,

The Tanna of our Braisa **holds like Rabbi Shimon, who says: An animal born via caesarean section is a full-fledged offspring** regarding both its status as a valid korban and its obligation in ma'aser behemah,

EXPLANATION

וּדְלָא כְּרַבִּי יוֹחָנָן.

and this Tanna is **not like Rabbi Yochanan,** who holds that even Rabbi Shimon agrees an animal born through caesarean section is disqualified from being offered on the Mizbei'ach.

EXPLANATION

בִּמְחוּסַּר זְמַן סָבַר לַהּ כְּרַבִּי שִׁמְעוֹן בֶּן יְהוֹשֻׁעַ,

Regarding an animal **whose time has not yet arrived**—meaning before its eighth day—this Tanna **holds like Rabbi Shimon ben Yehudah,** who says it enters the corral to be tithed even though it cannot be brought as a korban yet.

EXPLANATION

יָתוֹם — כְּגוֹן שֶׁהַשֶּׁלַח קַיָּים,

And when the Tanna includes an **orphan** animal, it means a case **where the hide** of its dead mother **is** still **extant** at the time of birth, which removes its orphan status.

EXPLANATION

וְרַבִּי יְהוֹשֻׁעַ לְטַעְמֵיהּ, דְּאָמַר: אֲפִילּוּ שָׁחַט אֶת אִמּוֹ וְהַשֶּׁלַח קַיָּים — אֵין זֶה יָתוֹם.

And Rabbi Yehoshua is going **according to his reasoning, as he said: Even if he slaughtered its mother,** so long as **the hide is extant, this is not** considered **an orphan.**

STATEMENT

הֵעִיד רַבִּי יִשְׁמָעֵאל בֶּן סַתְרִיאֵל מֵעַרְקַת לִבְנָה לִפְנֵי רַבִּי:

The Gemara relates: **Rabbi Yishmael ben Satriel from Arkat Livnah testified before Rebbi:**

STATEMENT

בְּמְקוֹמֵנוּ מַפְשִׁיטִין אֶת הַמֵּתָה וּמַלְבִּישִׁין אֶת הַחַי.

In our place, when a mother animal dies during birth, **they skin the dead mother and clothe the live newborn** with her skin so that another animal will accept and nurse it.

STATEMENT

אָמַר רַבִּי: נִתְגַּלָּה טַעְמָהּ שֶׁל מִשְׁנָתֵינוּ.

Rebbi said: The reason of our Mishnah has been revealed! Since the hide can serve to keep the young alive through another mother, having the mother's hide prevents it from being deemed a helpless orphan.

STATEMENT

חֲזִירִין שֶׁבְּמְקוֹמֵנוּ יֵשׁ לָהֶם שִׁשִּׁים רִבּוֹא קְלָפִים בְּבֵית הַמְּסֵס שֶׁלּוֹ,

Rabbi Yishmael ben Satriel also testified: **The lettuces in our place have six hundred thousand layers in their stomach-like core!**

STATEMENT

פַּעַם אַחַת נָפַל אֶרֶז אֶחָד שֶׁבְּמְקוֹמֵנוּ, וְעָבְרוּ שֵׁשׁ עֶשְׂרֵה קְרוֹנוֹת עַל חוּדּוֹ אַחַת.

He further testified: **One time a cedar tree in our place fell, and sixteen wagons passed over its width side-by-side at one time.**

STATEMENT

פַּעַם אַחַת נָפְלָה בֵּיצַת בַּר יוֹכָנִי, וְטִבְּעָה שִׁשִּׁים כְּרַכִּים, וְשִׁבְּרָה שְׁלֹשׁ מֵאוֹת אֲרָזִים.

He also testified: **One time an egg of the giant bird bar Yochani fell, and it drowned sixty cities and shattered three hundred cedar trees!**

QUESTION

וּמִי שָׁדְיָא לֵיהּ? וְהָא כְּתִיב: ״כְּנַף רְנָנִים נֶעֱלָסָה״!

The Gemara asks: **And does** the bar Yochani bird **cast away** its eggs to fall and cause damage? **But isn't it written** in Iyov: **"The wing of the singing bird rejoices... for she leaves her eggs on the earth,"** meaning it lays them gently on the ground?

ANSWER

אָמַר רַב אָשֵׁי: הָהוּא מוּזַּרְתָּא הֲוַאי.

Rav Ashi said: That egg that fell **was a spoiled egg** that would never hatch, so the bird discarded it.

מִשְׁנָה MISHNAH

MISHNAH

שָׁלֹשׁ גְּרָנוֹת לְמַעְשַׂר בְּהֵמָה:

MISHNAH: There are three threshing-floor dates—designated times for gathering animals—**for animal tithes:**

MISHNAH

בִּפְרַס הַפֶּסַח, וּבִפְרַס הָעֲצֶרֶת, וּבִפְרַס חָג,

fifteen days before Pesach, fifteen days before Shavuos, and fifteen days before the Festival of Sukkos;

MISHNAH

וְאֵלּוּ גְּרָנוֹת שֶׁל מַעְשַׂר בְּהֵמָה, דִּבְרֵי רַבִּי עֲקִיבָא.

and these are the gathering times for animal tithes—these are the words of Rabbi Akiva.

MISHNAH

בֶּן עַזַּאי אוֹמֵר: בְּעֶשְׂרִים וְתִשְׁעָה בַּאֲדָר, בְּאֶחָד בְּסִיוָן, בְּעֶשְׂרִים וְתִשְׁעָה בְּאָב.

Ben Azzai says: The designated dates are **on the twenty-ninth of Adar, on the first of Sivan, and on the twenty-ninth of Av.**

MISHNAH

רַבִּי אֶלְעָזָר וְרַבִּי שִׁמְעוֹן אוֹמְרִים: בְּאֶחָד בְּנִיסָן, בְּאֶחָד בְּסִיוָן, בְּעֶשְׂרִים וְתִשְׁעָה בֶּאֱלוּל.

Rabbi Elazar and Rabbi Shimon say: The dates are **on the first of Nisan, on the first of Sivan, and on the twenty-ninth of Elul.**

MISHNAH

וְלָמָּה אָמְרוּ בְּעֶשְׂרִים וְתִשְׁעָה בֶּאֱלוּל וְלֹא אָמְרוּ בְּאֶחָד בְּתִשְׁרִי?

The Mishnah asks: **And why did they say on the twenty-ninth of Elul, and they did not say on the first of Tishrei,** which would align with Rosh Hashanah?

MISHNAH

מִפְּנֵי שֶׁהוּא יוֹם טוֹב, וְאִי אֶפְשָׁר לְעַשֵּׂר בְּיוֹם טוֹב — לְפִיכָךְ הִקְדִּימוּהוּ בְּעֶשְׂרִים וְתִשְׁעָה בֶּאֱלוּל.

The Mishnah answers: **Because it is Yom Tov, and it is impossible to tithe on Yom Tov; therefore, they moved it earlier to the twenty-ninth of Elul.**

MISHNAH

רַבִּי מֵאִיר אוֹמֵר: בְּאֶחָד בֶּאֱלוּל רֹאשׁ הַשָּׁנָה לְמַעְשַׂר בְּהֵמָה.

Rabbi Meir says: On the first of Elul is Rosh Hashanah for animal tithes.

MISHNAH

בֶּן עַזַּאי אוֹמֵר: הָאֱלוּלִים מִתְעַשְּׂרִים בִּפְנֵי עַצְמָן.

Ben Azzai says: Animals born in Elul are tithed by themselves because of the doubt whether the halachah follows Rabbi Meir or Rabbi Elazar and Rabbi Shimon.

MISHNAH

כָּל הַנּוֹלָדִים מֵאֶחָד בְּתִשְׁרֵי עַד עֶשְׂרִים וְתִשְׁעָה בֶּאֱלוּל — הֲרֵי אֵלּוּ מִצְטָרְפִין.

All animals born from the first of Tishrei until the twenty-ninth of Elul—these combine together to make up a group of ten for tithing.

MISHNAH

חֲמִשָּׁה לִפְנֵי רֹאשׁ הַשָּׁנָה וַחֲמִשָּׁה לְאַחַר רֹאשׁ הַשָּׁנָה — אֵינָן מִצְטָרְפִין.

If **five** were born **before Rosh Hashanah and five** were born **after Rosh Hashanah, they do not combine** because they belong to two different tithing years.

MISHNAH

חֲמִשָּׁה לִפְנֵי הַגּוֹרָן וַחֲמִשָּׁה לְאַחַר הַגּוֹרָן — הֲרֵי אֵלּוּ מִצְטָרְפִין.

However, if **five** were born **before a gathering date and five** were born **after that gathering date** within the same year, **these combine** together.

MISHNAH

אִם כֵּן, לָמָּה נֶאֶמְרוּ שָׁלֹשׁ גְּרָנוֹת לְמַעְשַׂר בְּהֵמָה?

If so, why were three gathering dates stated for animal tithes if they can combine anyway?

MISHNAH

שֶׁעַד שֶׁלֹּא הִגִּיעַ הַגּוֹרָן — מוּתָּר לִמְכּוֹר וְלִשְׁחוֹט,

Because before the gathering date arrives, it is permitted to sell and slaughter young animals freely without tithing them;

MISHNAH

הִגִּיעַ הַגּוֹרָן — לֹא יִשְׁחוֹט, וְאִם שָׁחַט — פָּטוּר.

once **the gathering date arrives, one may not slaughter** them until he tithes them; **and if he did slaughter** without tithing, **he is exempt** ex post facto from tithing that animal.

גְּמָרָא GEMARA

QUESTION

מַאי שְׁנָא תְּלָת?

GEMARA: What is different about three times in the year that were designated for gathering the newborn animals?

ANSWER

אָמַר רַבָּה בַּר שֵׁילָא: לָקֳבֵל חוֹרְפֵי, וְאַפְלֵי, וְקַיְיטֵי.

Rabbah bar Sheila said: Corresponding to the early births, and the late births, and the summer births, as animals give birth in three distinct birthing seasons during the year.

QUESTION

וּמַאי שְׁנָא בְּהָנֵי זִימְנֵי?

The Gemara asks: **And what is different about these times** set right before the three Yomim Tovim?

ANSWER

אָמַר רַבִּי תַּנְחוּם בְּרֵיהּ דְּרַב חִיָּיא אִישׁ כְּפַר עַכּוֹ:

Rabbi Tanchum, the son of Rav Chiyya from the village of Ako, said: It was set at these times to ensure meat would be available for pilgrims going up to Yerushalayim for the Yom Tov.

SUMMARY

The Gemara first demonstrates why Rabbi Yochanan needed to state his psak that brothers who divide property are like purchasers both by ma'aser behemah and by Yovel. It then challenges the concept of bereirah using a braisa of partners who divided property containing a dog, with Rav Ashi explaining that the dog's value extended into all ten lambs. The new Mishnah lists animals excluded from the pen for tithing, including a kilayim, treifah, yotzei dofan, mechusar zman, and yatom. The Gemara uses a gezeirah shavah from kodashim to derive these exclusions, while explaining through a limud on "corruption" why animals involved in forbidden relations or idolatry still enter the pen for ma'aser.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the chiddush the Gemara brings us on this daf. You would think an animal that was involved in something severely improper, like an animal used for avodah zarah or averos, would be completely rejected from high holiess. Yet, when it comes to ma'aser behemah, the Tanna teaches us that "Hakol nichnasin ladir l'hisaser", they all enter the pen to be tithed! Why? Because the Torah says about ma'aser, "Lo yevaker bein tov l'ra", you don't inspect or pick and choose based on flaws. Whatever passes under the rod becomes kodesh, even if it carries deep, painful marks from its past.

In our own avodah, the yetzer hara loves to use our past mistakes to convince us that we are ruined for keditsha. A Yid can fall, get entangled in things he shouldn't, and then think to himself, "How can I come before Hashem now? How can my davening or my Torah be wanted after where I've been?" But the Torah is giving us a clear yerushah of chizuk here. Hashem does not say, "You have a bad history, so step out of line." When a Yid steps into the dir, into the bais medrash or onto the davening carpet, Hashem says: You belong inside. Bring your whole self under the rod, exactly as you are right now.

Don't let the yetzer hara disqualify you from closeness to Hashem because of yesterday's stumbles. Today, when you sit down to daven or learn, put aside all thoughts of past unworthiness and throw yourself fully into your avodah with complete emunah that Hashem wants you right now.

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.'