חוּמָּשׁ עִם רַשִּׁ"י · לך לך · שֵׁנִי

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

LECH-LECHA · 2ND ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we follow Avram and Sarai as they descend into Mitzrayim due to the heavy famine in Eretz Yisrael. Avram, anticipating the moral depravity of the Mitzrim, asks Sarai to present herself as his sister to protect his life. Upon their arrival, the Mitzrim indeed notice Sarai's exceptional beauty, and she is quickly taken to the palace of Pharaoh, while Avram is showered with wealth and livestock on her account.

However, Hashem does not abandon Sarai in her distress. The aliyah describes how Hashem intervenes directly, striking Pharaoh and his household with severe plagues. This divine retribution forces Pharaoh to realize the truth, leading to a sharp confrontation with Avram and their eventual departure from Mitzrayim, laden with great wealth, as they journey back toward the place of the altar in Bethel.

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

פָּסוּק א

Pasuk 1

וַיְהִי כְּבוֹא אַבְרָם מִצְרַיְמָה וַיִּרְאוּ הַמִּצְרִים אֶת הָאִשָּׁה כִּי יָפָה

And it was as the coming of Avram to Mitzrayim and they saw the Egyptians — the woman that beautiful

הִוא מְאֹד׃

she was very

רַשִּׁ"י

ויהי כבוא אברם מצרימה. הָיָה לוֹ לוֹמַר כְּבוֹאָם מִצְרַיְמָה? אֶלָּא לְמֵד שֶׁהִטְמִין אוֹתָהּ בְּתֵבָה, וְעַל יְדֵי שֶׁתָּבְעוּ אֶת הַמֶּכֶס פָּתְחוּ וְרָאוּ אוֹתָהּ׃

And it was when came Avram to Mitzrayim. to him it was to say when they came to Mitzrayim? but it teaches that he hid her in a chest, and through the means that they demanded — the custom tax they opened and they saw her:

פָּסוּק ב

Pasuk 2

וַיִּרְאוּ אֹתָהּ שָׂרֵי פַּרְעֹה וַיְהַלְלוּ אֹתָהּ אֶל פַּרְעֹה וַתֻּקַּח הָאִשָּׁה

And they saw her the officers of Pharaoh and they praised her to Pharaoh and was taken the woman

בֵּית פַּרְעֹה׃

to the house of Pharaoh

רַ"שִׁ"י

וַיְהַלְלוּ אותה אֶל פרעה. הִלְלוּהָ בֵּינֵיהֶם לוֹמַר הֲגוּנָה זוֹ לַמֶּלֶךְ:

And they praised — her to Pharaoh they praised her among themselves saying fitting is this one for the king

פָּסוּק ג

Pasuk 3

וּלְאַבְרָם הֵיטִיב בַּעֲבוּרָהּ וַיְהִי לוֹ צֹאן וּבָקָר וַחֲמֹרִים וַעֲבָדִים

and to Avram he did well for her sake and there were to him sheep and cattle and donkeys and male slaves

וּשְׁפָחֹת וַאֲתֹנֹת וּגְמַלִּים:

and maidservants and she-donkeys and camels

רַ"שִׁ"י

ולאברם היטיב. פַּרְעֹה בעבורה :

and to Abram he dealt well Pharaoh for her sake

פָּסוּק ד

Pasuk 4

וַיְנַגַּע יְהוָה אֶת פַּרְעֹה נְגָעִים גְּדֹלִים וְאֶת בֵּיתוֹ עַל דְּבַר שָׂרַי אֵשֶׁת

And afflicted Hashem — Pharaoh plagues great and — his household on account of Sarai wife of

אַבְרָם:

Avram

רַ"שִׁ"י

וינגע ה' וגו'. בְּמַכַּת רָאתָן לָקָה, שֶׁהַתַּשְׁמִישׁ קָשֶׁה לוֹ בראשית

And He plagued Hashem etc. with the plague of Raathon he was smitten which marital relations is difficult for it Bereishis

רבה :

Rabbah

רַ"שִׁ"י

ואת ביתו כְּתַרְגּוּמוֹ וְעַל אֲנַשׁ בֵּיתֵהּ וּמִדְרָשׁוֹ לְרַבּוֹת כָּתָלָיו וַעֲמוּדָיו וְכֵלָיו

and — his house like its Targum and on the people of his house and its Midrash to include its walls and its pillars and its utensils

בְּרַשְׁ"י יָשָׁן :

in Rashi old

רַ"שִׁ"י

על דבר שרי. עַל פִּי דִּבּוּרָהּ; אוֹמֶרֶת לַמַּלְאָךְ הַךְ, וְהוּא מַכָּה;

Because of the word of Sarai by the mouth of her command she would say to the angel smite and he would smite

פָּסוּק ה

Pasuk 5

וַיִּקְרָא פַרְעֹה לְאַבְרָם וַיֹּאמֶר מַה זֹּאת עָשִׂיתָ לִּי לָמָּה לֹא הִגַּדְתָּ לִּי

And he called Pharaoh to Avram and he said what is this you have done to me why did you not tell me

כִּי אִשְׁתְּךָ הִוא׃

she was your wife that

פָּסוּק ו

Pasuk 6

לָמָּה אָמַרְתָּ אֲחֹתִי הִוא וָאֶקַּח אֹתָהּ לִי לְאִשָּׁה וְעַתָּה הִנֵּה אִשְׁתְּךָ קַח

take your wife behold and now for a wife to me her so that I took she is my sister did you say Why

וָלֵךְ׃

and go

רַשִׁ"י

קח ולך. לא כַּאֲבִימֶלֶךְ שֶׁאָמַר לוֹ הִנֵּה אַרְצִי לְפָנֶיךָ, אֶלָּא אָמַר לוֹ לֵךְ וְאַל

and do not go to him he said but is before you my land behold to him who said like Avimelech not and go Take

תַּעֲמֹד, שֶׁהַמִּצְרִים שְׁטוּפֵי זִמָּה הֵם, שֶׁנֶּאֱמַר וְזִרְמַת סוּסִים זִרְמָתָם: יחזקאל כ"ג

23 Yechezkel is their issue of horses and whose issue as it is said they lewdness are addicted to for the Egyptians stay

׃

פָּסוּק ז

Pasuk 7

וַיְצַו עָלָיו פַּרְעֹה אֲנָשִׁים וַיְשַׁלְּחוּ אֹתוֹ וְאֶת אִשְׁתּוֹ וְאֶת כָּל

all and — his wife and — him and they escorted men Paroh concerning him And commanded

אֲשֶׁר לוֹ׃

was to him that

רַשִׁ"י

ויצו עליו. עַל אוֹדוֹתָיו, לְשַׁלְּחוֹ וּלְשָׁמְרוֹ׃

and to protect him to escort him his sake for concerning him And he commanded

רַשִׁ"י

וישלחו. כְּתַרְגּוּמוֹ וְאַלְוְיאוּ׃

and they escorted as its translation And they accompanied

פָּסוּק ח

Pasuk 8

וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל אֲשֶׁר לוֹ וְלוֹט עִמּוֹ הַנֶּגְבָּה׃

to the Negev with him and Lot was to him that and all and his wife he from Mitzrayim Avram And went up

רַשִׁ"י

ויעל אברם וגו' הנגבה. לָבֹא לִדְרוֹמָהּ שֶׁל אֶרֶץ יִשְׂרָאֵל, כְּמוֹ שֶׁאָמַר

it said just as Yisrael the land of of to the south to come towards the South etc. Avram And he went up

לְמַעֲלָה הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה, לְהַר הַמּוֹרִיָּה; וּמִכָּל מָקוֹם כְּשֶׁהוּא הוֹלֵךְ

goes when he place And from every Moriah to the mountain of towards the South and journeying going above

מִמִּצְרַיִם לְאֶרֶץ כְּנַעַן, מִדָּרוֹם לְצָפוֹן הוּא מְהַלֵּךְ, שֶׁאֶרֶץ מִצְרַיִם בִּדְרוֹמָהּ שֶׁל

of is in the south Mitzrayim for the land of travels he to north from south Kenaan to the land of from Mitzrayim

אֶרֶץ יִשְׂרָאֵל כְּמוֹ שֶׁמּוֹכִיחַ בַּמַּסָּעוֹת וּבִגְבוּלֵי הָאָרֶץ׃

the land of Yisrael just as it proves in the journeys and in the borders of the land

פָּסוּק ט

Pasuk 9

וְאַבְרָם כָּבֵד מְאֹד בַּמִּקְנֶה בַּכֶּסֶף וּבַזָּהָב׃

And Avram was heavy very with livestock with silver and with gold

רַשִׁ"י

כבד מאד. טָעוּן מַשָּׂאוֹת׃

heavy very laden with burdens

פָּסוּק י

Pasuk 10

וַיֵּלֶךְ לְמַסָּעָיו מִנֶּגֶב וְעַד בֵּית אֵל עַד הַמָּקוֹם אֲשֶׁר הָיָה שָׁם אָהֳלֹה

And he went on his journeys from the south and until Beis El until the place where was there his tent

אָהֳלוֹ בַּתְּחִלָּה בֵּין בֵּית אֵל וּבֵין הָעָי׃

his tent at the beginning between Beis El and between Ai

רַשִׁ"י

וילך למסעיו. כְּשֶׁחָזַר מִמִּצְרַיִם לְאֶרֶץ כְּנַעַן הָיָה הוֹלֵךְ וְלָן בָּאַכְסַנְיוֹת

And he went on his journeys when he returned from Mitzrayim to the land of Kenaan he was going and lodging in the inns

שֶׁלָּן בָּהֶם בַּהֲלִיכָתוֹ לְמִצְרַיִם, לְמֶדְךָ דֶּרֶךְ אֶרֶץ, שֶׁלֹּא יְשַׁנֶּה אָדָם מֵאַכְסַנְיָא

that he lodged in them on his going to Mitzrayim this teaches you proper conduct that not should change a person from the inn

שֶׁלּוֹ. דָּבָר אַחֵר בַּחֲזָרָתוֹ פָּרַע הַקָּפוֹתָיו בראשית רבה׃

of his Another explanation on his return he paid his debts Bereishis Rabbah

רַשִׁ"י

מנגב. אֶרֶץ מִצְרַיִם בִּדְרוֹמָהּ שֶׁל אֶרֶץ כְּנַעַן׃

From the south the land of Mitzrayim is in the south of the land of Kenaan

פָּסוּק יא

Pasuk 11

אֶל מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה שָׁם בָּרִאשֹׁנָה וַיִּקְרָא שָׁם אַבְרָם בְּשֵׁם

to the place of the altar which he made there at first and he called there Avram upon the Name of

יְהוָה׃

Hashem

רַשִׁ"י

אשר עשה שם בראשנה. וַאֲשֶׁר קָרָא שָׁם אַבְרָם בְּשֵׁם ה' וְגַם יֵשׁ לוֹמַר

which he made there at the first and where called there Avram upon the Name of Hashem and also there is to say

וַיִּקְרָא שָׁם עַכְשָׁו בְּשֵׁם ה'׃

and he called there now upon the Name of Hashem

CHAPTER SUMMARY

The aliyah traces the dramatic sequence of Avram's descent to Mitzrayim, where Sarai is taken to Pharaoh's palace, prompting Hashem to strike Pharaoh with powerful plagues. Recognizing the divine hand protecting Sarai, Pharaoh confronts Avram for concealing that she was his wife, quickly sends them away with all their newly acquired wealth, and Avram returns to the place of his original altar between Bethel and Ai to call upon the name of Hashem.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us that when Avram Avinu returned from the darkness of Egypt, he did not get carried away by his newfound wealth. The pasuk says he went back to the very same places he had been before, "to the place where his tent had been formerly... to the site of the altar that he had built there at first." Lichoira, now that he was "very rich in cattle, silver, and gold," he could have upgraded his lifestyle or looked for a more prestigious place to settle. But the Tanna is teaching us that Avram's first priority was to return to his spiritual roots, to the place where he first built his mizbeach and called out in the name of Hashem.

This is a tremendous yesod for our own avodas Hashem. Sometimes we go through a period of change, whether it is a financial success, a new job, or just a busy season in life that temporarily pulls us away from our regular learning and davening. The yetzer hara tries to convince us that we have outgrown our old, simple spiritual routines. But the true ratzon of Hashem is that we must return to our "altar at first", to the basic, solid spiritual foundations that kept us connected in the first place.

When Hashem blesses you with success or brings you out of a challenging situation, do not let the new circumstances distract you from your core spiritual habits. Make it your business today to return to a simple, foundational spiritual practice that you used to do with excitement, whether it is a specific shiur, a set time for learning, or davening with the same simple kavanah you had years ago.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף ל״א

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📖 THE SUGYA

We begin the daf with a fascinating discussion regarding the kabbalah (acceptance) of a chaver. The Gemara brings a braisa where the Tannaim argue about an am ha'aretz who accepted the strict stringencies of a chaver but then backslid and retracted. Rabbi Meir holds we can never accept him back, while Rabbi Yehuda and the Sages offer more lenient views depending on whether he retracted in public or private. We also learn about the status of a chaver who became a tax collector, and the Gemara brings a beautiful ma'aseh with Rav Huna bar Chiyya and the Sages of his generation regarding this very halacha.

Next, the Gemara transitions to the halachos of inspecting blemishes. The braisa teaches that a person is trusted to inspect all firstborns except for his own, due to the concern of personal interest. However, he is trusted to inspect his own consecrated animals, his own animal tithes, and his own pure foods. The Gemara analyzes the exact case of this braisa, clarifying whether we are dealing with a single expert or a Beis Din of three, and explains the underlying sevara for why he is trusted in the other cases. We then begin a new Mishnah discussing how disqualified consecrated animals are sold and weighed after redemption.

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עַמּוּד א׳ DAF 31A

BRAISA

תָּנוּ רַבָּנַן: וְכוּלָּן שֶׁחָזְרוּ בָּהֶן אֵין מְקַבְּלִין אוֹתָן עוֹלָמִית, דִּבְרֵי רַבִּי מֵאִיר.

The Rabbis taught in a braisa: **And** with regard to **all of them**, amei ha'aretz who accepted the stringencies of a chaver and then backslid, **who retracted** from their acceptance, **we never accept them** back as chaverim; this is **the statement of Rabbi Meir**.

BRAISA

רַבִּי יְהוּדָה אוֹמֵר: חָזְרוּ בְּמַטְמוֹנִיּוֹת — אֵין מְקַבְּלִין אוֹתָן, בְּפַרְהֶסְיָא — מְקַבְּלִין אוֹתָן.

Rabbi Yehuda says: If **they retracted in private**, while in public they still pretend to act like chaverim, **we do not accept them**, because they are acting deceitfully; but if they retracted **in public**, showing openly that they left the path, and now they want to return, **we accept them**, because they can be trusted.

BRAISA

אִיכָּא דְּאָמְרִי: אִם עָשׂוּ דִּבְרֵיהֶן בְּמַטְמוֹנִיּוֹת — מְקַבְּלִין אוֹתָן, בְּפַרְהֶסְיָא — אֵין מְקַבְּלִין אוֹתָן.

There are those who say a different version of Rabbi Yehuda's ruling: **If they performed their actions** as chaverim **in private** as well, showing they were sincere from the start, then when they want to return **we accept them**; but if they only acted as chaverim **in public**, then **we do not accept them**.

BRAISA

רַבִּי שִׁמְעוֹן וְרַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה אוֹמְרִים: בֵּין כָּךְ וּבֵין כָּךְ מְקַבְּלִין אוֹתָן, מִשּׁוּם שֶׁנֶּאֱמַר: ״שׁוּבוּ בָנִים שׁוֹבָבִים״.

Rabbi Shimon and Rabbi Yehoshua ben Korcha say: Both in this case and in that case, under all circumstances, **we accept them** back, **because it is stated** in the pasuk: **"Return, backsliding children,** I will heal your backslidings."

RULING

אָמַר רַבִּי יִצְחָק אִישׁ כְּפַר עַכּוֹ אָמַר רַבִּי יוֹחָנָן: הֲלָכָה כְּאוֹתוֹ הַזּוּג.

Rabbi Yitzchak of the village of Akko said that **Rabbi Yochanan said: The halacha is like that pair**, Rabbi Shimon and Rabbi Yehoshua ben Korcha, that we always accept them back.

BRAISA

תָּנוּ רַבָּנָן, בָּרִאשׁוֹנָה הָיוּ אוֹמְרִים: חָבֵר וְנַעֲשָׂה גַּבַּאי — דּוֹחִין אוֹתוֹ מֵחֲבֵירָתוֹ, פֵּירַשׁ — אֵין מְקַבְּלִין אוֹתוֹ.

The Rabbis taught in a braisa: **At first, they would say:** If a **chaver became a tax collector, we reject him from his status of being a chaver**; and even if he **resigned** from being a tax collector, **we do not accept him** back.

BRAISA

חָזְרוּ לוֹמַר: פֵּירַשׁ — הֲרֵי הוּא כְּכָל אָדָם.

Later, **they went back to say:** If he **resigned, behold he is like any other person** and we can accept him back.

STATEMENT

רַב הוּנָא בַּר חִיָּיא אִיצְטְרִיכָא לֵיהּ שַׁעְתָּא, חֲוָה עָיֵיל גַּבֵּיהּ רַבָּה וְרַב יוֹסֵף וְאַרְבַּע מְאָה זוּגָא דְּרַבָּנַן.

The Gemara relates: **Rav Huna bar Chiyya needed the hour**, meaning the Sages needed him for a certain matter. **Rabba and Rav Yosef and four hundred pairs of Rabbis went to his house** to visit him.

STATEMENT

שְׁמַע דַּאֲתוּ, קְטַיר לְהוּ אַרְבַּע מְאָה תַּכְתָּקֵי.

When **he heard that they were coming, he tied for them four hundred chairs** to sit on.

STATEMENT

לְסוֹף שְׁמַעוּ דְּנַעֲשָׂה גַּבַּאי, שְׁלַחוּ לֵיהּ: זִיל לַחֲשִׁיבוּתֵיהּ, זִיל לְקַדְמוּתֵיהּ.

In the end, they heard that he had become a tax collector. They sent to him: Go to your importance as a tax collector, **go to your former status**, as we do not need you anymore.

STATEMENT

שְׁלַח לְהוּ: הֲדַרִי בִּי. רַב יוֹסֵף לָא אֲזַל, רַבָּה אֲזַל.

He sent to them: I have repented and resigned. **Rav Yosef did not go** to him, but **Rabba went**.

EXPLANATION

רַב יוֹסֵף אָמַר: תְּנֵינָא, פֵּירַשׁ — אֵין מְקַבְּלִין אוֹתוֹ;

Rav Yosef said to explain his view: **We learned** in the first version of the braisa, if he **resigned, we do not accept him** back.

EXPLANATION

רַבָּה אָמַר: תְּנִינָא, חָזְרוּ לוֹמַר: פֵּירַשׁ — הֲרֵי הוּא כְּכָל אָדָם.

But **Rabba said: We learned** in the later version of the braisa, **they went back to say:** If he **resigned, behold he is like any other person** and we accept him.

BRAISA

תָּנוּ רַבָּנַן: כָּל הַבְּכוֹרוֹת אָדָם רוֹאֶה, חוּץ מִשֶּׁל עַצְמוֹ, וְרוֹאֶה אֶת קָדָשָׁיו, וְאֶת מַעְשְׂרוֹתָיו, וְנִשְׁאָל עַל טָהֳרוֹתָיו.

The Rabbis taught in a braisa: **A person may inspect all firstborns** to rule on their blemishes, **except for his own** firstborns, because he has a personal interest; **but he may inspect his own consecrated animals** to see if they have a blemish to redeem them, **and his own animal tithes, and he may ask himself** and rule **on his own pure foods**.

QUESTION

אָמַר מָר: כָּל הַבְּכוֹרוֹת אָדָם רוֹאֶה חוּץ מִשֶּׁל עַצְמוֹ. בְּמַאי עָסְקִינַן?

The Master said above: **A person may inspect all firstborns except for his own.** The Gemara asks: **With what are we dealing here?**

QUESTION

אִילֵימָא בְּחַד — מִי מְהֵימַן?

If we say we are dealing **with a single** expert, **is he trusted** by himself to permit a firstborn? The Mishnah says we need three people!

QUESTION

אֶלָּא בִּתְלָתָא, וּמִי חֲשִׁידִי?

Rather, we must be dealing **with three** judges, and he is one of them. But if so, **is he suspected** of bias when he is sitting with two others?

OBJECTION

וְהָתְנַן: מֵיאֵנָה אוֹ שֶׁחָלְצָה בְּפָנָיו — יִשָּׂאֶנָּה, מִפְּנֵי שֶׁהוּא בֵּית דִּין!

But didn't we learn in a Mishnah: If a girl **refused** her husband **or performed chalitzah in front of him** as a judge, **he may marry her, because he is** only one member of **a Beis Din**, so there is no suspicion of bias!

RESOLUTION

לְעוֹלָם בְּחַד, וְכִדְאָמַר רַב חִסְדָּא אָמַר רַבִּי יוֹחָנָן: בְּיָחִיד מוּמְחֶה, הָכָא נָמֵי בְּיָחִיד מוּמְחֶה.

The Gemara answers: **Actually,** we are dealing **with a single** judge, **and like Rav Chisda said** that **Rabbi Yochanan said** in another context: We are dealing **with a single expert** who is trusted alone; **here too,** we are dealing **with a single expert**. He is trusted for others, but not for his own.

EXPLANATION

וְרוֹאֶה אֶת קָדָשָׁיו, דְּאִי בָּעֵי מִיתְּשִׁיל עֲלַיְיהוּ.

The Gemara explains the next clauses: **And he may inspect his own consecrated animals**, because we do not suspect him of inventing a blemish, **since if he wants, he can ask** a Chacham **to annul them** entirely, so he has no motive to lie.

EXPLANATION

וּמַעְשְׂרוֹתָיו, דְּאִי בָּעֵי שָׁדֵי בֵּיהּ מוּמָא בְּכוּלֵּיהּ עֲדָרֵיהּ.

And he may inspect **his own animal tithes, because if he wants, he could have cast a blemish on his entire herd** before tithing them, which would make them all exempt from being offered on the Mizbeach.

EXPLANATION

וְנִשְׁאָל עַל טָהֳרוֹתָיו, דְּהָא חָזוּ לֵיהּ בִּימֵי טוּמְאָתוֹ.

And he may ask himself on his own pure foods, because even if they are tamei, **behold they are fit for him** to eat **during the days of his tumah**, so he is not desperate to lie.

STATEMENT

הַדַּרַן עָלָךְ עַד כַּמָּה יִשְׂרָאֵל חַיָּיבִין.

May we return to you, "Until how much is an Yisrael obligated."

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ כָּל פְּסוּלֵי הַמּוּקְדָּשִׁין , הֲנָאָתָן לַהֶקְדֵּשׁ, נִמְכָּרִין בְּאִיטְלִיז, וְנִשְׁחָטִין בָּאִיטְלִיז, וְנִשְׁקָלִין בְּלִיטְרָא,

MISHNAH: With regard to all disqualified consecrated animals that were redeemed, **their benefit goes to the Hekdesh** treasury. Therefore, to get the highest price, **they are sold in the butcher's market, and they are slaughtered in the butcher's market, and they are weighed by the litra** like regular meat,

MISHNAH

חוּץ מִן הַבְּכוֹר וְהַמַּעֲשֵׂר, שֶׁהֲנָיָתָן לַבְּעָלִים.

except for the firstborn and the animal tithe, whose benefit goes to the owners (the Kohen or the owner), so we do not degrade them by selling them in the public market.

MISHNAH

פְּסוּלֵי הַמּוּקְדָּשִׁין — הֲנָיָתָן לַהֶקְדֵּשׁ. וְשׁוֹקְלִין מָנֶה כְּנֶגֶד מָנֶה בַּבְּכוֹר.

For **disqualified consecrated animals, their benefit goes to Hekdesh. But we may weigh a portion against a portion in the case of a** blemished **firstborn** to be precise, but not with official weights.

עמוד ב׳ DAF 31B

גְּמָרָא GEMARA

GEMARA

גְּמָ׳

GEMARA:

STATEMENT

כָּל פְּסוּלֵי הַמּוּקְדָּשִׁין הֲנָאָתָן לַהֶקְדֵּשׁ.

Our Mishnah taught that with regard to **all disqualified consecrated animals** that were redeemed, **their benefit** from the sale **belongs to the Temple treasury.**

QUESTION

אֵימַת?

The Gemara asks: **When** does this apply?

OBJECTION

אִילֵּימָא לְאַחַר פִּדְיוֹנוֹ — הֲנָאָתָן לַהֶקְדֵּשׁ?

If we say that it is referring to the profit made **after its redemption,** does **their benefit** really go **to the Temple treasury?**

OBJECTION

הֲנָאָתָן דִּבְעָלִים הוּא!

Surely **their benefit belongs to the owner** who redeemed them!

ANSWER

אֶלָּא לִפְנֵי פִּדְיוֹנוֹ.

Rather, you must say it refers to the sale **before its redemption,** where the money paid goes to the Temple treasury.

OBJECTION

נִשְׁחָטִין?

But if so, how can the Mishnah say they are **slaughtered** and then evaluated?

OBJECTION

הָא בָּעֵי הַעֲמָדָה וְהַעֲרָכָה!

But redeeming a consecrated animal **requires standing and valuation** while it is still alive!

EXPLANATION

הָנִיחָא לְמַאן דְּאָמַר, קָדְשֵׁי מִזְבֵּחַ לֹא הָיוּ בִּכְלַל הַעֲמָדָה וְהַעֲרָכָה,

The Gemara notes: **This works out well according to the one who says** that **altar-consecrated** animals that became blemished **were not included in the** requirement of **standing and valuation,** so they can indeed be slaughtered before

redemption.

QUESTION

אֶלָּא לְמַאן דְּאָמַר הָיוּ בִּכְלַל הַעֲמָדָה וְהַעֲרָכָה, מַאי אִיכָּא לְמֵימַר?

But according to the one who says they were included in the requirement of **standing and valuation, what is there to say** to explain our Mishnah?

RESOLUTION

אֶלָּא לְעוֹלָם לְאַחַר פִּדְיוֹן,

Rather, we must say that the Mishnah is **actually** talking about a case **after redemption,**

RESOLUTION

וּמַאי הֲנָאָתָן לַהֶקְדֵּשׁ? אַדְמֵעִיקָּרָא.

and what is the meaning of **"their benefit belongs to the Temple treasury"?** It refers **to the initial** redemption payment.

EXPLANATION

דְּכֵיוָן דְּשָׁרֵי לְהוּ מָר, נִמְכָּרִין בָּאִיטְלִיז וְנִשְׁחָטִין בָּאִיטְלִיז וְנִשְׁקָלִין בְּלִיטְרָא, טָפֵי וּפָרֵיק מֵעִיקָּרָא.

Because since the Master permits them to be **sold in the butchers' market, and slaughtered in the butchers' market, and weighed by the litra,** the owner is willing to pay **more and redeem** it for a higher price **initially,** which directly benefits the Temple treasury.

STATEMENT

חוּץ מִן הַבְּכוֹר וּמִן הַמַּעֲשֵׂר שֶׁהֲנָיָתָן לַבְּעָלִים.

The Mishnah stated: **Except for the firstborn and the tithe, whose benefit belongs to the owner,** and therefore they may only be sold in the owner's house.

QUESTION

בְּשְׁלָמָא בְּכוֹר — בָּאִיטְלִיז הוּא דְּלָא מִיזַּדַּבַּן, הָא בְּבֵיתֵיהּ מִיזַּדַּבַּן,

The Gemara asks: **Granted,** regarding **a firstborn, it is** only **in the butchers' market that it may not be sold, but in his house it may be sold.**

QUESTION

אֶלָּא מַעֲשֵׂר — בְּבֵיתֵיהּ מִי מִיזַּדַּבַּן?

But regarding **the animal tithe, may it be sold in his house?**

OBJECTION

וְהָתַנְיָא: בְּבְכוֹר נֶאֱמַר "לֹא תִפְדֶּה" וְנִמְכָּר חַי, בְּמַעֲשֵׂר נֶאֱמַר "לֹא יִגָּאֵל" וְאֵינוֹ נִמְכָּר, לֹא חַי וְלֹא שָׁחוּט, לֹא תָּם וְלֹא בַּעַל מוּם.

But isn't it taught in a braisa: Regarding a firstborn it is said, "You shall not redeem," but it may be sold alive; whereas regarding the animal tithe it is said, "It shall not be redeemed," and it may not be sold at all, neither alive nor

slaughtered, neither unblemished nor blemished! This contradicts our Mishnah which implies a blemished tithe animal can be sold in the house.

EXPLANATION

הָא מִילְתָא אִיקְּשְׁיָא לֵיהּ לְרַב שֵׁשֶׁת בְּאוּרְתָּא, וְשַׁנְּיֵיהּ בְּקַדְמוּתָא מִבָּרַיְיתָא,

The Gemara relates: **This matter was difficult for Rav Sheshet in the evening, and he resolved it in the morning from a braisa:**

RESOLUTION

בְּמַעְשַׂר בְּהֵמָה שֶׁל יְתוֹמִים עָסְקִינַן, וּמִשּׁוּם הֲשָׁבַת אֲבֵידָה נָגְעוּ בָּהּ.

We are dealing here with the animal tithe of orphans, and because of the mitzvah of returning a lost object to save them from financial loss, the Sages **touched upon it** and permitted them to sell it.

STATEMENT

רַבִּי אִידִי סַרְסְיֵהּ דְּרַב שֵׁשֶׁת הֲוָה שַׁמְעֵהּ מִינֵּיהּ, אֲזַל אַמְרֵהּ בֵּי מִדְרְשָׁא וְלָא אַמְרֵהּ מִשְּׁמֵיהּ,

The Gemara relates: **Rav Idi, the attendant of Rav Sheshet, heard this** teretz **from him. He went and said it in the study hall, but did not say it in his master's name.**

STATEMENT

שְׁמַע רַב שֵׁשֶׁת אִיקְּפַד, אֲמַר: מַאן דְּעָקֵיץ לִיעְקְצֵיהּ עַקְרַבָּא,

Rav Sheshet heard about this and **was annoyed. He said: The one who stung me, let a scorpion sting him!**

QUESTION

וְרַב שֵׁשֶׁת מַאי נָפְקָא לֵיהּ מִינַּהּ?

The Gemara asks: **And as for Rav Sheshet, what difference does it make to him** whether his name was mentioned?

ANSWER

דְּאָמַר רַב יְהוּדָה אָמַר רַב: מַאי דִּכְתִיב ״אָגוּרָה בְּאָהֳלְךָ עוֹלָמִים״?

It is **as Rav Yehuda said in the name of Rav: What is the meaning of that which is written, "I will dwell in Your tent forever [olamim]"?**

QUESTION

וְכִי אִיפְשָׁר לְאָדָם לָגוּר בִּשְׁנֵי עוֹלָמִים?

Is it possible for a person to dwell in two worlds simultaneously?

EXPLANATION

אֶלָּא אָמַר דָּוִד: רִבּוֹנוֹ שֶׁל עוֹלָם, יֹאמְרוּ דְּבַר שְׁמוּעָה מִפִּי בְּעוֹלָם הַזֶּה.

Rather, David said before Hashem: **Master of the Universe, let them say a matter of halakha in my name in this world** after my passing.

PROOF

דְּאָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יוֹחַי: כָּל תַּלְמִיד חָכָם שֶׁאוֹמְרִים דְּבַר שְׁמוּעָה מִפִּיו בְּעוֹלָם הַזֶּה — שִׂפְתוֹתָיו דּוֹבְבוֹת בַּקֶּבֶר.

As Rabbi Yochanan said in the name of Rabbi Shimon ben Yochai: Any Torah scholar in whose name a matter of halakha is said in this world, his lips move in the grave as if he is speaking.

PROOF

וְאָמַר רַבִּי יִצְחָק בַּר זְעֵירִי: מַאי קְרָאָה — ״וְחִכֵּךְ כְּיֵין הַטּוֹב הוֹלֵךְ לְדוֹדִי לְמֵישָׁרִים דּוֹבֵב שִׂפְתֵי יְשֵׁנִים״,

And Rabbi Yitzchak bar Ze'eiri said: What is the verse for this? "And the roof of your mouth is like the best wine, that glides down smoothly for my beloved, moving gently the lips of those who are asleep."

EXPLANATION

כְּכוֹמֶר שֶׁל עֲנָבִים, מָה כּוֹמֶר שֶׁל עֲנָבִים כֵּיוָן דְּאָדָם נוֹגֵעַ בּוֹ – דּוֹבֵב, אַף תַּלְמִידֵי חֲכָמִים, כֵּיוָן שֶׁאָדָם אוֹמֵר דְּבַר שְׁמוּעָה מִפִּיו – דּוֹבְבוֹת שִׂפְתָיו בַּקֶּבֶר.

This is like a heap of grapes: just as with a heap of grapes, once a person touches it, it drips wine, so too with Torah scholars, once a person says a matter of halakha in their name, their lips move in the grave.

QUESTION

מַאי בָּרַיְיתָא?

The Gemara asks: What is the braisa that Rav Sheshet relied on?

BRAISA

דְּתַנְיָא: מַעֲשַׂר בְּהֵמָה שֶׁל יְתוֹמִים — מוֹכְרִין אוֹתוֹ, וּמַעֲשַׂר בְּהֵמָה שֶׁשְּׁחָטוֹ — מַבְלִיעוֹ בְּעוֹרוֹ, בְּחֶלְבּוֹ, וּבְגִידוֹ, וּבְקַרְנָיו.

As it is taught in a braisa: The animal tithe of orphans, we may sell it. And an animal tithe that was slaughtered, whose meat may not be sold, one may include the cost of the meat in its hide, its fat, its sinew, and its horns when selling those parts.

QUESTION

מַאי קָאָמַר?

The Gemara asks: What is the braisa saying? The two clauses seem to contradict.

ANSWER

אָמַר אַבָּיֵי: הָכִי קָאָמַר — מַעֲשַׂר בְּהֵמָה שֶׁל יְתוֹמִים מוֹכְרִין אוֹתוֹ בְּהַבְלָעָה.

Abaye said: This is what it is saying: The animal tithe of orphans, we may sell it only by including its price in other items.

INFERENCE

מִכְּלָל דִּגְדוֹל בְּהַבְלָעָה לָא?

The Gemara asks: Does this imply that for an adult, even by including the price, no, he may not sell it?

OBJECTION

מַאי שְׁנָא מֵהָא דְּתַנְיָא: הַלּוֹקֵחַ לוּלָב מֵחֲבֵירוֹ בִּשְׁבִיעִית — נוֹתֵן לוֹ אֶתְרוֹג בְּמַתָּנָה, לְפִי שֶׁאֵינוֹ רַשַּׁאי לְלוֹקְחוֹ בַּשְּׁבִיעִית.

How is this different from that which is taught in a braisa: One who buys a lulav from his fellow in the Shemittah year, the seller **gives him an esrog as a gift, because he is not permitted to purchase it in the Shemittah year** since Shemittah produce cannot be sold.

OBJECTION

וְהָוֵינַן בָּהּ: לֹא רָצָה לִיתֵּן לוֹ בְּמַתָּנָה מַאי?

And we discussed this: If the seller **does not want to give it to him as a gift, what** is the halacha?

OBJECTION

וְאָמַר רַב הוּנָא: מַבְלִיעַ לוֹ דְּמֵי אֶתְרוֹג בַּלּוּלָב!

And Rav Huna said: He includes the price of the esrog in the lulav! This shows that inclusion is permitted for anyone, not just orphans.

RESOLUTION

הָתָם לָא מוֹכְחָא מִילְתָא, הָכָא מוֹכְחָא מִילְתָא.

The Gemara answers: **There,** with the lulav, **the matter is not obvious** that he is paying for the esrog, but **here,** with the meat, **the matter is obvious** and looks like a direct sale.

OBJECTION

אָמַר רָבָא: אִם כֵּן, "מַעְשַׂר בְּהֵמָה" תֵּרֵי זִמְנֵי לְמָה לִי?

Raba said: If so, why do I need the words **"animal tithe" twice** in the braisa?

RESOLUTION

אֶלָּא אָמַר רָבָא: הָכִי קָאָמַר, מַעְשַׂר בְּהֵמָה שֶׁל יְתוֹמִים מוֹכְרִין אוֹתוֹ כְּדַרְכּוֹ, וּמַעְשַׂר בְּהֵמָה דְּגָדוֹל שֶׁשְּׁחָטוֹ מַבְלִיעוֹ בְּעוֹרוֹ בְּחֶלְבּוֹ בְּגִידוֹ וּבְקַרְנָיו.

Rather, Raba said: This is what it is saying: The animal tithe of orphans, we may sell it in the normal way. And the animal tithe of an adult that was slaughtered, he may not sell the meat normally, but **he may include it in its hide, its fat, its sinew, and its horns.**

QUESTION

אָמַר רָבָא: מְנָא אָמֵינָא לַהּ?

Raba said: From where do I say this distinction that the prohibition of selling a tithe animal only applies while it is alive?

PROOF

דִּכְתִיב: "וְהָיָה הוּא וּתְמוּרָתוֹ יִהְיֶה קֹדֶשׁ לֹא יִגָּאֵל".

As it is written: "Then it and its substitute shall be holy; it shall not be redeemed."

INFERENCE

אֵימָתַי עוֹשֶׂה תְּמוּרָה — מֵחַיִּים, אֵימָתַי אֵינוֹ נִגְאָל — מֵחַיִּים, הָא לְאַחַר שְׁחִיטָה — נִגְאָל,

When does it make a substitute? While alive. When is it not redeemed? While alive. This implies that after slaughtering, it can be redeemed and sold.

EXPLANATION

וְרַבָּנַן (ההוא) [הוּא] דְּגָזְרוּ לְאַחַר שְׁחִיטָה, אַטּוּ לִפְנֵי שְׁחִיטָה.

And it is the Rabbis who decreed a prohibition **after slaughtering, on account of** the prohibition **before slaughtering.**

STATEMENT

דָּבָר הַנִּישׁוֹם מֵחַיִּים — גָּזוּר רַבָּנַן לְאַחַר שְׁחִיטָה אַטּוּ לִפְנֵי שְׁחִיטָה,

Therefore, for **something that is valued while alive, the Rabbis decreed** a prohibition **after slaughtering on account of before slaughtering.**

SUMMARY

In summary, the daf establishes that according to the halacha, we follow Rabbi Shimon and Rabbi Yehoshua ben Korcha that a backslidden chaver who repents is always accepted back. We also pasken that a tax collector who resigns is accepted back, which Rabba acted upon practically in the case of Rav Huna bar Chiyya. Regarding blemishes, the Gemara clarifies that a single expert is trusted to rule on others' firstborns but not his own; however, he may rule on his own consecrated animals, tithes, and pure foods because he has no motive to lie. Finally, the new Mishnah teaches that redeemed consecrated animals are sold in the public market to maximize the profit for the Temple treasury, whereas a blemished firstborn and animal tithe are not sold in this degrading manner because their benefit goes to the owners rather than Hekdesh.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara brings down a beautiful and powerful yesod about the power of teshuvah. We learn in the braisa that if an am ha'aretz accepted the stringencies of a chaver and then backslid, Rabbi Shimon and Rabbi Yehoshua ben Korcha say that we always accept him back, because the pasuk says, "Return, backsliding children, I will heal your backslidings." The Gemara rules that the halacha is like this pair. Even when someone fell so low that he became a tax collector, which in those days meant he was completely untrusted, once he says "I have repented," we accept him back.

Lichoira, we have to ask ourselves: how can we trust someone who has already proven he can slip away? The answer is that Hashem's mercy is not based on a cold calculation of probability. When a Yid sincerely says "I want to come back," Hashem opens the door wide, and we must do the same. There is no such thing as a Yid who is too far gone, and there is no past failure that can block the path of teshuvah.

This is a tremendous chizuk for our own avodas Hashem. Sometimes the yetzer hara whispers to a person, "Look how many times you tried to improve in your davening or your learning, and you fell back. Who are you fooling?" The sugya is telling us: "Return, backsliding children!" Hashem wants you back right now, regardless of yesterday's slip-ups.

Today, when you feel a small pull to do teshuvah or to improve in a certain mitzvah, don't let past failures hold you back. Take one small, concrete step forward right now, with the absolute emunah that Hashem is waiting to accept you back with open arms.

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.'