חוּמָּשׁ עִם רַשִׁ"י · PARSHAS HASHAVUA

חוּמָּשׁ עִם רַשִׁ"י · לך לך · שְׁלִישִׁי

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

LECH-LECHA · 3RD ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we learn about the separation between Avram and his nephew Lot. Because of their immense wealth and the vast size of their flocks, the land cannot support them staying together, which leads to fighting between Avram's shepherds and Lot's shepherds. Avram, seeking to avoid strife with his kinsman, generously offers Lot the choice of where to settle, prompting Lot to choose the fertile plain of the Jordan near the wicked city of Sodom.

Once the separation is complete, Hashem speaks to Avram, telling him to look out in every direction. Hashem promises to give all of this land to Avram and his children forever, and to make his offspring as numerous as the dust of the earth. Avram then travels through the land and builds an altar to Hashem in Hebron.

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

פָּסוּק א

Pasuk 1

וְגַם לְלוֹט הַהֹלֵךְ אֶת אַבְרָם הָיָה צֹאן וּבָקָר וְאֹהָלִים׃

And also to Lot who went with Avram there was flocks and herds and tents

רַשִׁ"י

ההלך את אברם. מִי גָּרַם שֶׁהָיָה לוֹ זֹאת? הֲלִיכָתוֹ עִם אַבְרָם׃

who went with Avram who caused that there was this to him his going with Avram

פָּסוּק ב

Pasuk 2

וְלֹא נָשָׂא אֹתָם הָאָרֶץ לָשֶׁבֶת יַחְדָּו כִּי הָיָה רְכוּשָׁם רָב וְלֹא יָכְלוּ

and not supported them the land to dwell together for was their possession great and not they were able

לָשֶׁבֶת יַחְדָּו׃

to dwell together

רַשִׁ"י

ולא נשא אתם. לֹא הָיְתָה יְכוֹלָה לְהַסְפִּיק מִרְעֶה לְמִקְנֵיהֶם, וְלָשׁוֹן קָצָר הוּא,

And not bore them not was it able to provide pasture for their cattle and a phrasing short it is

וְצָרִיךְ לְהוֹסִיף עָלָיו, כְּמוֹ וְלֹא נָשָׂא אוֹתָם מִרְעֵה הָאָרֶץ, לְפִיכָךְ כָּתַב וְלֹא נָשָׂא

and it needs to add upon it like and not bore them the pasture of the land therefore it wrote and not bore

בִּלְשׁוֹן זָכָר׃

in the tongue of masculine

פָּסוּק ג

Pasuk 3

וַיְהִי רִיב בֵּין רֹעֵי מִקְנֵה אַבְרָם וּבֵין רֹעֵי מִקְנֵה
the livestock of the herders of and between Avram the livestock of the herders of between a quarrel And there was

לוֹט וְהַכְּנַעֲנִי וְהַפְּרִזִּי אָז יֹשֵׁב בָּאָרֶץ׃
in the land dwelt then and the Perizzite and the Canaanite Lot

רַשִׁ"י

ויהי ריב. לְפִי שֶׁהָיוּ רוֹעִים שֶׁל לוֹט רְשָׁעִים וּמַרְעִים בְּהֶמְתָּם בִּשְׂדוֹת
in fields of their cattle and they grazed wicked men Lot of shepherds that they were because a quarrel And there was

אֲחֵרִים, וְרוֹעֵי אַבְרָם מוֹכִיחִים אוֹתָם עַל הַגָּזֵל, וְהֵם אוֹמְרִים נִתְּנָה הָאָרֶץ
the land was given would say and they the robbery for them would rebuke Avram and the shepherds of others

לְאַבְרָם, וְלוֹ אֵין יוֹרֵשׁ, וְלוֹט יוֹרְשׁוֹ, וְאֵין זֶה גָּזֵל, וְהַכָּתוּב אוֹמֵר
says and the Scripture robbery this and there is no is his heir and Lot heir there is no and to him to Avram

וְהַכְּנַעֲנִי וְהַפְּרִזִּי אָז יֹשֵׁב בָּאָרֶץ, וְלֹא זָכָה בָּהּ אַבְרָם עֲדַיִן ב"י׃
. yet Avram it had acquired and not in the land dwelt then and the Perizzite and the Canaanite

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר אַבְרָם אֶל לוֹט אַל נָא תְהִי מְרִיבָה בֵּינִי וּבֵינֶיךָ וּבֵין
and between and between you between me strife there be please let not Lot to Avram And said

רֹעַי וּבֵין רֹעֶיךָ כִּי אֲנָשִׁים אַחִים אֲנָחְנוּ׃
we are brothers men for your herders and between my herders

רַשִׁ"י

אנשים אחים. קְרוֹבִים, וּמִדְרַשׁ אַגָּדָה דּוֹמִין בְּקִלַּסְתֵּר פָּנִים׃
face in the features of they resembled exposition and the Midrashic relatives brothers men

פָּסוּק ה

Pasuk 5

הֲלֹא כָל הָאָרֶץ לְפָנֶיךָ הִפָּרֶד נָא מֵעָלָי אִם הַשְּׂמֹאל וְאֵימְנָה וְאִם
and if then I will go right the left if from upon me please separate before you the land all of Is not

הַיָּמִין וְאַשְׂמְאִילָה׃
then I will go left the right

רַשִׁ"י

אם השמאל ואימנה. בְּכָל אֲשֶׁר תֵּשֵׁב, לֹא אֶתְרַחֵק מִמְּךָ וְאֶעֱמֹד לְךָ
for you and I will stand from you will I distance myself not you will dwell that in all then I will go right the left If

לְמָגֵן וּלְעֵזֶר, וְסוֹף דָּבָר הֶצְרֵךְ לוֹ, שֶׁנֶּאֱמַר וַיִּשְׁמַע אַבְרָם כִּי
that Avram And he heard as it is said of him he was in need the matter and the end of and as a helper as a shield

נִשְׁבָּה אָחִיו וְגוֹ׳׃
etc. his brother was taken captive

רַשִׁ"י

ואימנה. אַיְמִין אֶת עַצְמִי, כְּמוֹ וְאַשְׂמְאִילָה אַשְׂמְאִיל אֶת עַצְמִי.

and I will go to the right — I will direct to the right — myself — just as — and I will go to the left — I will direct to the left — myself

וְאִם תֹּאמַר הָיָה לוֹ לְנַקֵּד וְאַיְמִינָה, כָּךְ מָצִינוּ בְּמָקוֹם אַחֵר אִם יֵשׁ

and if — you will say — it was — for it — to be punctuated — and I will go to the right — so — we found — in a place — another — if — there is

לְהַמִּין שמואל ב י"ד וְאֵין נָקוּד לְהַיְמִין:

to turn to the right — Shmuel II — 14 — and it is not — punctuated — to turn to the right

פָּסוּק ו

Pasuk 6

וַיִּשָּׂא לוֹט אֶת עֵינָיו וַיַּרְא אֶת כָּל כִּכַּר הַיַּרְדֵּן כִּי כֻלָּהּ מַשְׁקֶה

And he lifted — Lot — — his eyes — and he saw — all of — the plain of — the Jordan — that — all of it — was well watered

לִפְנֵי שִׁחֵת יְהוָה אֶת סְדֹם וְאֶת עֲמֹרָה כְּגַן יְהוָה כְּאֶרֶץ

before — the destroying of — Hashem — — Sodom — and — Gomorrah — like the garden of — Hashem — like the land of

מִצְרַיִם בֹּאֲכָה צֹעַר:

as you come to — Mitzrayim — Tzoar

רַשִׁ"י

כי כלה משקה. אֶרֶץ נַחֲלֵי מַיִם:

that — all of it — was well watered — a land of — streams of — water

רַשִׁ"י

לפני שחת ה' את סדום ואת עמרה. הָיָה אוֹתוֹ מִישׁוֹר:

before — destroyed — Hashem — — Sodom — and — Gomorrah — that — was — plain

רַשִׁ"י

כגן ה'. לָאִילָנוֹת:

like the garden of — Hashem — in respect of trees

רַשִׁ"י

כארץ מצרים. לַזְּרָעִים בראשית רבה :

like the land of — Mitzrayim — for seeds — Bereishis — Rabbah

רַשִׁ"י

באכה צער. עַד צֹעַר. וּמִדְרַשׁ אַגָּדָה דּוֹרְשָׁהּ לִגְנַאי, עַל שֶׁהָיוּ שְׁטוּפֵי זִמָּה

as you go — to Zoar — until — Zoar — and the Midrashic — exposition — interprets it — to discredit — because — that they were — addicted to — lewdness

בָּחַר לוֹ לוֹט בִּשְׁכוּנָתָם:

chose — for himself — Lot — their neighborhood

פָּסוּק ז

Pasuk 7

וַיִּבְחַר לוֹ לוֹט אֶת כָּל כִּכַּר הַיַּרְדֵּן וַיִּסַּע לוֹט מִקֶּדֶם וַיִּפָּרְדוּ

And he chose — for himself — Lot — — all of — the plain of — the Jordan — and journeyed — Lot — from the east — and they parted

אִישׁ מֵעַל אָחִיו׃

each man from from upon his brother

רַשִּׁ״י

ככר. מִישׁוֹר, כְּתַרְגּוּמוֹ׃

Kikar a plain as its translation

רַשִּׁ״י

מקדם. נָסַע מֵאֵצֶל אַבְרָם וְהָלַךְ לוֹ לְמַעֲרָבוֹ שֶׁל אַבְרָם; נִמְצָא נוֹסֵעַ

From the east he journeyed from near Avram and went for himself to the west of Avram it is found journeying

מִמִּזְרָח לְמַעֲרָב. וּמִדְרַשׁ אַגָּדָה הִסִּיעַ עַצְמוֹ מִקַּדְמוֹנוֹ שֶׁל עוֹלָם; אָמַר אִי

from east to west and the Midrash explanation he removed himself from the Originator of the universe he said there is no

אֶפְשִׁי לֹא בְּאַבְרָם וְלֹא בֵּאלֹהָיו׃

desire for me not in Avram and not in his God

פָּסוּק ח

Pasuk 8

אַבְרָם יָשַׁב בְּאֶרֶץ כְּנָעַן וְלוֹט יָשַׁב בְּעָרֵי הַכִּכָּר וַיֶּאֱהַל עַד סְדֹם׃

Avram settled in the land of Kenaan and Lot settled in the cities of the Plain and pitched tent until Sedom

רַשִּׁ״י

ויאהל. נָטָה אֳהָלִים לְרוֹעָיו וּלְמִקְנֵהוּ עַד סְדוֹם׃

And he pitched tents he stretched out tents for his shepherds and for his cattle until Sedom

פָּסוּק ט

Pasuk 9

וְאַנְשֵׁי סְדֹם רָעִים וְחַטָּאִים לַיהוָה מְאֹד׃

And the men of Sodom were wicked and sinners against Hashem exceedingly

רַשִּׁ״י

ואנשי סדום רעים. וְאַף עַל פִּי כֵן לֹא נִמְנַע לוֹט מִלִּשְׁכֹּן עִמָּהֶם. וְרַבּוֹתֵינוּ

And the men of Sodom were wicked · and even though so did not refrain Lot from dwelling with them and our Rabbis

לָמְדוּ מִכָּאן יומא ל״ח וְשֵׁם רְשָׁעִים יִרְקָב משלי י׳ :

learned from here Yoma 38b and the name of wicked ones shall rot Mishlei 10

רַשִּׁ״י

רעים. בְּגוּפָם׃

wicked with their bodies

רַשִּׁ״י

וחטאים. בְּמָמוֹנָם סנה׳ ק״ט :

and sinners with their wealth Sanhedrin 109

רַשִּׁ״י

לה׳ מאד. יוֹדְעִים רִבּוֹנָם, וּמִתְכַּוְּנִים לְמָרֹד בּוֹ׃

to Hashem exceedingly they knew their Master and intentionally rebelled against Him

פָּסוּק י

Pasuk 10

וַיהוָה אָמַר אֶל אַבְרָם אַחֲרֵי הִפָּרֶד לוֹט מֵעִמּוֹ שָׂא נָא עֵינֶיךָ וּרְאֵה
And Hashem said to Avram after the parting of Lot from with him raise please your eyes and look

מִן הַמָּקוֹם אֲשֶׁר אַתָּה שָׁם צָפוֹנָה וָנֶגְבָּה וָקֵדְמָה וָיָמָּה:
from the place where you are there northward and southward and eastward and westward

רַשִׁ"י

אחרי הפרד לוט. שֶׁהָרָשָׁע עִמּוֹ כָּל זְמַן הָיָה הַדִּבּוּר פּוֹרֵשׁ מִמֶּנּוּ:
After the separating of Lot that the wicked one was with him the time all the Divine speech withdrawn from him

פָּסוּק יא

Pasuk 11

כִּי אֶת כָּל הָאָרֶץ אֲשֶׁר אַתָּה רֹאֶה לְךָ אֶתְּנֶנָּה וּלְזַרְעֲךָ עַד עוֹלָם:
for — all of the land that you see to you I will give it and to your offspring until forever

פָּסוּק יב

Pasuk 12

וְשַׂמְתִּי אֶת זַרְעֲךָ כַּעֲפַר הָאָרֶץ אֲשֶׁר אִם יוּכַל אִישׁ לִמְנוֹת אֶת
And I will make — your offspring like the dust of the earth that if a man can to count —

עֲפַר הָאָרֶץ גַּם זַרְעֲךָ יִמָּנֶה:
the dust of the earth also your offspring will be counted

רַשִׁ"י

אשר אם יוכל איש. כְּשֵׁאִי אֶפְשָׁר לֶעָפָר לְהִמָּנוֹת כָּךְ זַרְעֲךָ לֹא יִמָּנֶה:
that if can a man just as that it is not possible for the dust to be counted so your seed not will be counted

פָּסוּק יג

Pasuk 13

קוּם הִתְהַלֵּךְ בָּאָרֶץ לְאָרְכָּהּ וּלְרָחְבָּהּ כִּי לְךָ אֶתְּנֶנָּה:
Arise walk about in the land through its length and through its breadth for to you I will give it

פָּסוּק יד

Pasuk 14

וַיֶּאֱהַל אַבְרָם וַיָּבֹא וַיֵּשֶׁב בְּאֵלֹנֵי מַמְרֵא אֲשֶׁר בְּחֶבְרוֹן וַיִּבֶן שָׁם
And he tented Avram and he came and he dwelt in the plains of Mamre which are in Chevron and he built there

מִזְבֵּחַ לַיהוָה:
an altar to Hashem

רַשִׁ"י

ממרא. שֵׁם אָדָם:
Mamre the name of a man

CHAPTER SUMMARY

The aliyah begins with the quarreling between the shepherds of Avram and Lot, which leads Avram to propose that they separate peacefully. Lot chooses the well-watered plain of the Jordan and pitches his tents near the wicked people of Sodom, while Avram remains in the land of Canaan. Immediately after Lot departs, Hashem appears to Avram, reaffirming His promise to give the entire land to his descendants forever and to multiply his offspring like the dust of the earth, after which Avram moves his tent to Mamre in Hebron and builds an altar to Hashem.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is showing us a powerful yesod in how Hashem runs the world. Lichoira, Avram Avinu was the one who gave up the best land, telling Lot, "If you go left, I will go right." He chose peace over the prime real estate. Yet, immediately after Lot separates and takes the lush Jordan plain, Hashem appears to Avram and tells him, "Raise your eyes... all the land that you see, to you I will give it." By stepping back and refusing to fight over gashmiyus, Avram did not lose a single inch; mimeila, he inherited everything.

We often get caught up in a struggle for our livelihood, our honor, or what we think we deserve, feeling that if we do not push and fight, we will be left with nothing. The yetzer hara whispers that being mevater (yielding) makes you a loser. But the truth of Torah is exactly the opposite. When you make yourself like dust, refusing to engage in machlokes and trusting in Hashem's hashgacha, Hashem says, "Now I can give you the real bracha."

Today, if you find yourself in a situation of friction or a dispute over money, honor, or space, be the one to step back. Let the other person take the "better" portion, knowing with complete emunah that what is destined for you cannot be taken by anyone else.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף ל״ב

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📖 THE SUGYA

We begin the daf by continuing our sugya regarding the sale of a blemished animal tithe (ma'aser behemah). The Gemara clarifies that the Rabbinic restriction against selling the meat in a normal marketplace does not apply to parts of the animal that are not appraised while it is alive, such as the hide and sinews. Furthermore, we learn that the Rabbis went back to the original Torah law for young orphans, allowing them to sell the meat normally to prevent financial loss. We also explore a practical shailah about whether one can include the value of the meat in the bones when selling it, which leads to a beautiful resolution based on local custom and the size of the animal.

From there, the Gemara returns to a fundamental Baraisa comparing a firstborn animal (bechor) and ma'aser behemah. While a bechor can be sold by a Kohen while alive, ma'aser behemah cannot be sold at all, whether alive or slaughtered, unblemished or blemished. The Gemara launches into a classic, rigorous shakla v'tarya to find the source for this prohibition against selling ma'aser, utilizing a gezerah shavah from the laws of dedications (charamim) and analyzing whether the pesukim are free (mufneh) to be used for this derivation.

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עַמּוּד א׳ DAF 32A

EXPLANATION

דָּבָר שֶׁאֵינוֹ נִישׁוֹם מֵחַיִּים — לָא גְּזוּר רַבָּנַן,

But regarding **an item that is not appraised** when the animal is **alive**, such as the hide and the sinews, **the Rabbis did not decree** a prohibition against selling them after slaughter.

EXPLANATION

וּבְיַתְמֵי אוֹקְמוּהָ רַבָּנַן אַדְאוֹרָיְיתָא.

And in the case of young **orphans, the Rabbis established** the halakha **according to Torah law**, allowing them to sell the meat of a blemished animal tithe in the normal manner to prevent financial loss.

STATEMENT

וְאַף רַב שְׁמוּאֵל בַּר רַב יִצְחָק סָבַר לַהּ לְהָא דְּרָבָא,

And even Rav Shmuel bar Rav Yitzchak holds in accordance with this ruling **of Rava**, that by Torah law, the meat of a blemished animal tithe may be sold in the normal manner.

QUESTION

דְּאָמַר רַב שְׁמוּאֵל בַּר רַב יִצְחָק: מְנַיִן לְמַעֲשֵׂר בְּהֵמָה שֶׁל יְתוֹמִים שֶׁמּוֹכְרִים אוֹתוֹ כְּדַרְכּוֹ?

As Rav Shmuel bar Rav Yitzchak says: From where is it derived **that** the meat of **an animal tithe of orphans may be sold in its** usual **manner**, without having to resort to the method of inclusion?

ANSWER

שֶׁנֶּאֱמַר: "רַק בְּכָל אַוַּת נַפְשְׁךָ תִּזְבַּח וְאָכַלְתָּ בָּשָׂר",

It is derived from that **which is stated** in the verse regarding blemished consecrated animals: **"Notwithstanding, after all the desire of your soul, you may slaughter and eat flesh** according to the blessing of Hashem your Elokim."

EXPLANATION

אֵיזֶהוּ דָּבָר שֶׁאֵין בּוֹ בְּרָכָה מֵחַיִּים אֶלָּא לְאַחַר שְׁחִיטָה?

Now, **which is the item that has no blessing**, meaning it is forbidden to derive benefit from it, **while alive, but only after slaughter**, as indicated by the words "you may slaughter... according to the blessing"?

EXPLANATION

הֱוֵי אוֹמֵר: זֶה מַעְשַׂר בְּהֵמָה.

You must say: This is the **animal tithe**, which may not be sheared or worked while alive, but whose meat may be eaten after slaughter.

QUESTION

אִיבַּעְיָא לְהוּ: מַהוּ לְהַבְלִיעוֹ בַּעֲצָמוֹת?

A dilemma was raised before them: What is the halakha with regard **to including** the value of the meat **in the bones** of the animal?

STATEMENT

רַבִּי חִיָּיא וְרַבִּי שִׁמְעוֹן בְּרַבִּי, חַד אָמַר: מַבְלִיעוֹ, וְחַד אָמַר: אֵין מַבְלִיעוֹ.

Rabbi Chiyya and Rabbi Shimon, the son of Rabbi Yehuda HaNasi, disputed this. **One says: One may include** the value in the bones, **and one says: One may not include** it.

RESOLUTION

וְלָא פְּלִיגִי — הָא בְּדַקָּה, הָא בְּגַסָּה.

The Gemara notes: **And they do not disagree. This** opinion, which says one may not include it, is **referring to a small** domesticated **animal** whose bones are not fit for making utensils and are not sold; **that** opinion, which says one may include it, is **referring to a large** domesticated **animal** whose bones are valuable and are sold.

RESOLUTION

וְאִיבָּעֵית אֵימָא: אִידֵי וְאִידֵי בְּגַסָּה, וְלָא פְּלִיגִי — מָר כִּי אַתְרֵיהּ, וּמָר כִּי אַתְרֵיהּ.

And if you wish, say instead: Both **this** Sage **and that** Sage are referring **to a large** animal, **and** still **they do not disagree. This Master** rules **according to his place**, where they do not sell bones, **and this Master** rules **according to his place**, where they do.

STATEMENT

גּוּפָא: בְּבְכוֹר הוּא אוֹמֵר: "לֹא יִפָּדֶה", וְנִמְכָּר;

Returning to **the text itself** cited in the Baraisa: **Regarding a firstborn** animal, the verse **says: "You shall not redeem," and** yet **it may be sold** by the Kohen while alive;

STATEMENT

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

whereas **regarding** the animal **tithe, it is stated: "It shall not be redeemed," and it cannot be sold, neither alive nor slaughtered, neither unblemished nor blemished.**

QUESTION

מְנָא הָנֵי מִילֵּי?

The Gemara asks: **From where are these words** derived, that the prohibition of redemption in animal tithe includes a prohibition against selling?

ANSWER

אָמַר רַב חִינָּנָא אָמַר רַב, וְכֵן אָמַר רַב דִּימִי אָמַר רַבִּי יוֹחָנָן: נֶאֱמַר "לֹא יִגָּאֵל" בְּמַעֲשֵׂר, וְנֶאֱמַר "וְלֹא יִגָּאֵל" בַּחֲרָמִים,

Rav Chinnana says that **Rav says, and similarly, Rav Dimi says** that **Rabbi Yochanan says: It is stated "It shall not be redeemed" regarding** the animal **tithe, and it is stated "And it shall not be redeemed" regarding dedications** (charamim).

EXPLANATION

מָה לְהַלָּן מְכִירָה עִמּוֹ, אַף כָּאן מְכִירָה עִמּוֹ.

We learn by verbal analogy: **Just as there**, regarding dedications, the prohibition of **selling is** mentioned **with it, so too here**, regarding the animal tithe, the prohibition of **selling is** applied **with it.**

QUESTION

אָמַר לֵיהּ רַב נַחְמָן בַּר יִצְחָק לְרַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ: מַפְנֵי, דְּאִי לָא מַפְנֵי, אִיכָּא לְמִפְרַךְ:

Rav Nachman bar Yitzchak said to Rav Huna the son of Rav Yehoshua: Is the verse **free** for this verbal analogy? **For if it is not free, there is** room **to refute** the analogy by pointing out a difference:

OBJECTION

מָה לַחֲרָמִים, שֶׁכֵּן חָלִים עַל הַכֹּל!

What is notable about dedications? That they apply to everything a person wishes to dedicate, whereas animal tithe applies only to kosher animals.

ANSWER

לָאוֵי אַפְנוּיֵי מַפְנֵי, לֹא יֵאָמֵר "וְלֹא יִגָּאֵל" בַּחֲרָמִים, וְיִגָּמֵר מִמַּעֲשֵׂר:

The Gemara answers: **No, it is indeed free. Let "And it shall not be redeemed" not be stated regarding dedications, and let it be derived from** the animal **tithe:**

EXPLANATION

מָה מַעֲשֵׂר קָדוֹשׁ וְאֵינוֹ נִגְאָל, אַף חֲרָמִים קְדוֹשִׁים וְאֵינָם נִגְאָלִין.

Just as the animal **tithe is sacred and may not be redeemed, so too dedications are sacred and may not be redeemed.**

EXPLANATION

"וְלֹא יִגָּאֵל" דִּכְתַב רַחֲמָנָא לְמָה לִי? לְאַפְנוּיֵי.

If so, **why do I need "And it shall not be redeemed" which the Merciful One writes** in the case of dedications? It must be **to make it free** for the verbal analogy.

OBJECTION

אִיכָּא לְמִיפְרַךְ: מָה לְמַעֲשֵׂר, שֶׁכֵּן קָדוֹשׁ לְפָנָיו וּלְאַחֲרָיו!

The Gemara objects: **There is** still room **to refute** this: **What is notable about** the animal **tithe? That it is sacred before it and after it**, meaning if one mistakenly calls the ninth or eleventh animal the tithe, it becomes holy. This is not true of dedications, so the verse is needed and is not free.

ANSWER

אֶלָּא, לֹא יֵאָמֵר "לֹא יִגָּאֵל" בַּחֲרָמִים, וְיִגְמַר מִבְּכוֹר:

Rather, let "It shall not be redeemed" not be stated regarding dedications, and let it be derived from a firstborn:

EXPLANATION

מָה בְּכוֹר קָדוֹשׁ וְאֵינוֹ נִגְאָל, אַף חֲרָמִים קְדוֹשִׁין וְאֵינָן נִגְאָלִין.

Just as a firstborn is sacred and may not be redeemed, so too dedications are sacred and may not be redeemed.

EXPLANATION

"לֹא יִגָּאֵל" דִּכְתַב רַחֲמָנָא לְמָה לִי? לְאַפְנוּיֵי.

If so, **why do I need "It shall not be redeemed" which the Merciful One writes** regarding dedications? It must be **to make it free.**

OBJECTION

אִיכָּא לְמִיפְרַךְ: מָה לִבְכוֹר, שֶׁכֵּן קְדוּשָּׁתוֹ מֵרֶחֶם!

The Gemara objects: **There is** still room **to refute** this: **What is notable about a firstborn? That its sanctity is from the womb**, which is not true of dedications. Thus, the verse is not free.

ANSWER

אֶלָּא לֹא יֵאָמֵר "לֹא יִגָּאֵל" בְּמַעֲשֵׂר, וְיִגְמַר הַעֲבָרָה הַעֲבָרָה מִבְּכוֹר,

Rather, let "It shall not be redeemed" not be stated regarding the animal **tithe, and let it be derived** through the verbal analogy of the word **"passing"** (ha'avarah) **from a firstborn:**

EXPLANATION

מָה בְּכוֹר קָדוֹשׁ וְאֵינוֹ נִגְאָל, אַף מַעֲשֵׂר קָדוֹשׁ וְאֵינוֹ נִגְאָל.

Just as a firstborn is sacred and may not be redeemed, so too the animal **tithe is sacred and may not be redeemed.**

EXPLANATION

”לֹא יִגָּאֵל“ דִּכְתַב רַחֲמָנָא בְּמַעֲשֵׂר לְמָה לִי? לְאַפְנוּיֵי.

If so, **why do I need "It shall not be redeemed" which the Merciful One writes regarding** the animal **tithe?** It must be **to make it free** for the verbal analogy with dedications.

QUESTION

וְאַכַּתִּי, בְּמַעֲשֵׂר נָמֵי לָא, מַפְנֵי דְּאִיכָּא לְמֵיפְרַךְ כִּדְפָרְכִינַן!

The Gemara asks: **And still, regarding** the animal **tithe also, it is not free, because there is** room **to refute** the derivation from firstborn **as we refuted** it before, since a firstborn's sanctity is from the womb!

ANSWER

”וְהַעֲבַרְתָּ“ קְרָא יַתִּירָא הוּא.

The Gemara answers: The word **"And you shall pass" is a superfluous verse**, which makes the analogy free from refutation.

QUESTION

בְּכוֹר נָמֵי נֵילַף ”גְּאוּלָה“ ”גְּאוּלָה“ מֵחֲרָמִים!

The Gemara asks: If so, **let a firstborn also learn** the prohibition of selling by a verbal analogy of **"redemption"** (geulah) **from dedications**, so that a firstborn also cannot be sold!

ANSWER

דְּמַעֲשֵׂר מַפְנֵי, דִּבְכוֹר לָא מַפְנֵי.

The Gemara answers: The verse of **animal tithe is free, but** the verse of **firstborn is not free.**

QUESTION

וּמַאי חָזֵית דְּלֹא תִּפְדֶּה דִּבְכוֹר — לְגוּפֵיהּ, וּדְמַעֲשֵׂר — לְאַפְנוּיֵי?

The Gemara asks: **And what did you see** to say **that "You shall not redeem" of a firstborn is for its own sake, and** the verse **of animal tithe is to make it free?**

QUESTION

וְאֵימָא: דְּמַעֲשֵׂר — לְגוּפֵיהּ, דִּבְכוֹר — לְאַפְנוּיֵי!

Say instead: The verse **of animal tithe is for its own sake, and** the verse **of firstborn is to make it free!**

ANSWER

דָּנִין גְּאוּלָה מִגְּאוּלָה, וְאֵין דָּנִין פְּדָיָה מִגְּאוּלָה.

The Gemara answers: **We derive** the word **"redemption"** (geulah) **from "redemption"** (geulah), **but we do not derive "redemption"** (pidyon) **from "redemption"** (geulah). Since the animal tithe uses "yiga'el" like dedications, they are compared.

QUESTION

מַאי נָפְקָא מִינַּהּ? הָא תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: ”וְשָׁב הַכֹּהֵן“ ”וּבָא הַכֹּהֵן“ — זוֹ הִיא שִׁיבָה זוֹ הִיא בִּיאָה!

The Gemara asks: **What difference does it make** that the words are slightly different? **Behold, the school of Rabbi Yishmael taught: "And the Kohen shall return" and "And the Kohen shall come" — this returning is the same as this coming!** We

see that synonyms can be used for verbal analogies.

ANSWER

הָנֵי מִילֵּי, הֵיכָא דְּלֵיכָּא דְּדָמֵי לֵיהּ, אֲבָל אִיכָּא דְּדָמֵי לֵיהּ — מִדְּדָמֵי לֵיהּ יָלְפִינַן.

The Gemara answers: **These words apply where there is no** word **that is identical to it, but** where **there is** a word **that is identical to it, we derive from the one that is identical to it.**

QUESTION

וְלֵילַף בְּכוֹר "הַעֲבָרָה" "הַעֲבָרָה" מִמַּעֲשֵׂר, דְּהָא מַעֲשֵׂר נָמֵי גְּמַר "גְּאוּלָה" "גְּאוּלָה" מֵחֲרָמִים!

The Gemara asks: **And let a firstborn derive** the prohibition of selling through the verbal analogy of **"passing"** (ha'avarah) **from animal tithe, since animal tithe also derived "redemption" from dedications!**

ANSWER

מִיעֵט רַחֲמָנָא גַּבֵּי חֲרָמִים, "הוּא" — "הוּא" וְלֹא בְּכוֹר.

The Gemara answers: **The Merciful One excluded** this **by dedications**, writing the word **"it"** (hu) — meaning **"it"** cannot be sold, **but not a firstborn.**

QUESTION

וְאֵימָא "הוּא" וְלֹא מַעֲשֵׂר!

The Gemara asks: **But say** instead: **"It"** is excluded, **and not animal tithe!** Why exclude the firstborn?

ANSWER

מַעֲשֵׂר גְּאוּלָה כְּמוֹתוֹ.

The Gemara answers: **Animal tithe** is more similar because it uses the word **"redemption"** (geulah) **like it.**

STATEMENT

רָבָא אָמַר, "לֹא יִגָּאֵל" דַּחֲרָמִים לָא צְרִיךְ, דְּאִיתַּנְהוּ הֵיכָא?

Rava said: "It shall not be redeemed" of dedications is not needed for its own sake at all, **for where are they** located when they are holy?

EXPLANATION

אִי בֵּי בְּעָלִים — הֶקְדֵּשׁ נִינְהוּ, אִי בֵּי כֹּהֲנֵי — חוּלִּין נִינְהוּ.

If they are still **in the house of the owner, they are** like **consecrated property** and cannot be redeemed; **if** they were already **given to the Kohen, they are** like **non-sacred property** (chullin) and do not need redemption.

PROOF

דְּתַנְיָא: חֲרָמִים, כָּל זְמַן שֶׁהֵן בְּבֵית בְּעָלִים — הֲרֵי הֵן כְּהֶקְדֵּשׁ לְכָל דְּבְרֵיהֶם, שֶׁנֶּאֱמַר: "כָּל חֵרֶם קֹדֶשׁ קָדָשִׁים הוּא לַה'".

As it is taught in a Braisa: Dedications, as long as they are in the house of the owner, they are like consecrated property in all their matters, as it is stated: "Every dedicated item is holy of holies to Hashem."

PROOF

נְתָנָן לְכֹהֵן — הֲרֵי הֵן כְּחוּלִּין לְכָל דִּבְרֵיהֶם, שֶׁנֶּאֱמַר: "כָּל חֵרֶם בְּיִשְׂרָאֵל לְךָ יִהְיֶה". "לֹא

Once **he gave them to the Kohen, they are like non-sacred property in all their matters, as it is stated: "Every dedicated item in Israel shall be yours."** Therefore, the words **"shall not** be redeemed" are entirely free for the verbal analogy.

עַמּוּד ב׳ DAF 32B

QUESTION

יִגָּאֵל" דִּכְתַב רַחֲמָנָא לְמָה לִי?

The extra phrase **"it may be redeemed" that the Merciful One writes** in the Torah regarding dedications, **why do I need it?**

ANSWER

אִם אֵינוֹ עִנְיָן לַחֲרָמִים — תְּנֵהוּ עִנְיָן לְמַעֲשֵׂר.

If it is not needed for the **matter of dedications**, as we have already derived that they can be redeemed, **apply it** as a **matter for** animal **tithe**, to teach that it may not be sold.

QUESTION

אֵימָא תְּנֵהוּ עִנְיָן לִבְכוֹר?

But the Gemara asks: Why not **say** instead, **apply it** as a **matter for a firstborn** offering, to teach that a blemished firstborn may not be sold?

ANSWER

מַעֲשֵׂר גְּאוּלָה כְּמוֹתוֹ.

The Gemara answers: We apply it to animal **tithe** because an expression of **redemption** is written **like it**, just as redemption is written by dedications, **which is not so** concerning a firstborn.

STATEMENT

רַב אָשֵׁי אָמַר: "לֹא יִגָּאֵל" דְּמַעֲשֵׂר — לֹא יִמָּכֵר הוּא.

Rav Ashi said: The phrase **"it shall not be redeemed" of** animal **tithe** actually means **"it shall not be sold."**

PROOF

אָמַר רַב אָשֵׁי: מְנָא אָמֵינָא לַהּ? דִּכְתִיב: "וְהָיָה הוּא וּתְמוּרָתוֹ יִהְיֶה קֹדֶשׁ לֹא יִגָּאֵל".

Rav Ashi said: From where do I say this? As it is written: "Then both it and that for which it is substituted shall be holy; it shall not be redeemed."

EXPLANATION

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

Now we analyze: **When does** the animal tithe **effect substitution?** Only while it is **alive.** So too, **when is it not redeemed?** Only while it is **alive. This implies** that **after slaughter, it may be redeemed.**

OBJECTION

הָא בְּעֵי הַעֲמָדָה וְהַעֲרָכָה!

But how can that be? **Behold,** any redemption of a consecrated animal **requires standing and valuation** before a kohen, which cannot be done after it is slaughtered!

RESOLUTION

אֶלָּא שְׁמַע מִינַּהּ, "לֹא יִגָּאֵל" — לֹא יִמָּכֵר הוּא.

Rather, learn from this that the phrase **"it shall not be redeemed"** is not literal, but rather **it** means **"it shall not be sold."**

OBJECTION

הָנִיחָא לְמַאן דְּאָמַר קָדְשֵׁי מִזְבֵּחַ הָיוּ בִּכְלַל הַעֲמָדָה וְהַעֲרָכָה,

The Gemara asks: **This works out well according to the one who says** that **animals consecrated for the altar** that became blemished **were included in** the requirement of **standing and valuation;**

OBJECTION

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

but according to the one who says that **animals consecrated for the altar were not included in** the requirement of **standing and valuation, what is there to say?** According to him, a slaughtered animal tithe could indeed be redeemed literally!

RESOLUTION

אֲנַן הָכִי קָאָמְרִינַן: מִי אִיכָּא דְּמֵחַיִּים לָא מִיפְּרִיק, וּלְאַחַר שְׁחִיטָה מִיפְּרִיק?

The Gemara answers: **This is what we are saying** to prove Rav Ashi's point: **Is there any** case of a consecrated animal **where while alive it cannot be redeemed, and yet after slaughter it can be redeemed?** Such a concept does not exist.

QUESTION

אַלְמָה לָא מֵחַיִּים דְּאַלְימָא קְדוּשָּׁתֵיהּ — לָא מִיפְּרִיק, לְאַחַר שְׁחִיטָה דְּאַקֵּיל לֵיהּ קְדוּשָּׁתֵיהּ — מִיפְּרִיק!

The Gemara asks: **Why not?** Perhaps **while alive, since its sanctity is strong, it cannot be redeemed;** whereas **after slaughter, since its sanctity is weakened, it can be redeemed!**

REFUTATION

וְלָא כְּלֹ דְּכֵן הוּא?

The Gemara rejects this: **But is it not an a fortiori argument** to the contrary?

REFUTATION

וּמָה מֵחַיִּים דַּאֲלִים לְמִיתְפַּס פִּדְיוֹנוֹ — לָא מִיפְּרִיק, לְאַחַר שְׁחִיטָה דְּלָא אֲלִים לְמִיתְפַּס פִּדְיוֹנוֹ — מִיפְּרִיק?

If while alive, when its sanctity **is strong** enough **to transfer** its holiness to **its redemption money** (just as it can transfer holiness to a substitute), **it still cannot be redeemed; then after slaughter, when** its sanctity **is not strong** enough **to transfer** its holiness to **its redemption money, should it be able to be redeemed?** Certainly not!

RESOLUTION

אֶלָּא שְׁמַע מִינַּהּ: ״לֹא יִגָּאֵל״ — לֹא יִמָּכֵר הוּא.

Rather, learn from this that the phrase **"it shall not be redeemed"** must mean **"it shall not be sold."**

QUESTION

וְלִכְתּוֹב רַחֲמָנָא ״לֹא יִמָּכֵר״!

The Gemara asks: **But let the Merciful One write** explicitly **"it shall not be sold"!**

ANSWER

אִי כְּתַב רַחֲמָנָא ״לֹא יִמָּכֵר״, הֲוָה אָמֵינָא: אִיזְדַּבּוֹנֵי הוּא דְּלָא מִזְדַּבַּן, דְּקָא עָבֵיד עוֹבָדִין דְּחוֹל, אֲבָל אִיפְּרוֹקֵי — מִיפְּרִיק, דְּהָא עָיְילִי דָּמָיו לְהֶקְדֵּשׁ.

The Gemara answers: **If the Merciful One had written "it shall not be sold," I would have said: It is only selling that is not permitted, because he is performing a mundane act** with a consecrated animal; **but redeeming it should be permitted, since its redemption money enters the Temple treasury.**

ANSWER

לְהָכִי כְּתַב רַחֲמָנָא ״לֹא יִגָּאֵל״, דְּלָא אִיזְדַּבּוֹנֵי מִיזְדַּבַּן וְלָא אִיפְּרוֹקֵי מִיפְּרִיק.

For this reason, the Merciful One writes "it shall not be redeemed," to teach **that it may neither be sold nor may it be redeemed.**

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ בֵּית שַׁמַּאי אוֹמְרִים: לֹא יִמָּנֶה יִשְׂרָאֵל עִם הַכֹּהֵן לַבְּכוֹר,

MISHNAH: **Beit Shammai say: An Israelite may not be registered with a kohen to** eat **a** blemished **firstborn** animal,

MISHNAH

וּבֵית הִלֵּל מַתִּירִין, וַאֲפִילּוּ גּוֹי.

and Beit Hillel permit an Israelite to eat it, **and** they permit **even a non-Jew** to eat it.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ מַתְנִיתִין מַנִּי? רַבִּי עֲקִיבָא הִיא, דְּתַנְיָא:

GEMARA: **Whose opinion is our Mishnah? It is** the view of **Rabbi Akiva, as it is taught in a braisa:**

BRAISA

בְּכוֹר אֵין נִמְנִין עָלָיו אֶלָּא חֲבוּרָה שֶׁכּוּלָּהּ כֹּהֲנִים, דִּבְרֵי בֵּית שַׁמַּאי.

Regarding a blemished **firstborn, none may be registered for it except a group that is entirely kohanim; these are the words of Beit Shammai.**

BRAISA

וּבֵית הִלֵּל אוֹמְרִים: אֲפִילּוּ זָרִים.

And Beit Hillel say: Even non-kohanim may register for it.

BRAISA

רַבִּי עֲקִיבָא מַתִּיר אֲפִילּוּ גּוֹי.

Rabbi Akiva goes further and **permits even a non-Jew** to register and eat it.

QUESTION

מַאי טַעְמָא דְּבֵית שַׁמַּאי?

The Gemara asks: **What is the reason of Beit Shammai?**

ANSWER

דִּכְתִיב "וּבְשָׂרָם יִהְיֶה לָךְ וְגוֹ'",

As it is written regarding the firstborn: **"And their flesh shall be yours,** like the wave-breast and like the right thigh, it shall be yours."

ANSWER

מָה הָתָם כֹּהֲנִים — אִין, יִשְׂרָאֵל — לָא, אַף הָכָא כֹּהֲנִים — אִין, יִשְׂרָאֵל — לָא.

Just as there, by the breast and thigh, **kohanim** may eat them—**yes, but an Israelite** may **not; so too here,** by a blemished firstborn, **kohanim** may eat it—**yes, but an Israelite** may **not.**

SUMMARY

In this daf, the Gemara establishes that the Rabbinic decree against selling ma'aser behemah meat in a regular butcher shop does not extend to the hide and sinews, nor does it apply to orphans, who may sell the meat normally to avoid financial loss. The Gemara then addresses whether the value of the meat can be included in the bones, resolving that it depends on whether the bones are valuable and commonly sold in that locality. Finally, the Gemara analyzes the source for the absolute prohibition against selling ma'aser behemah, deriving it via a gezerah shavah of "redemption" from charamim, and carefully tests the validity of this verbal analogy by checking if the relevant pesukim are free from potential refutations based on the unique stringencies of bechor and ma'aser.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara is bothered by a deep question: why does the Torah use the term "lo yiga'el" (it shall not be redeemed) when it actually means to forbid selling the animal tithe? The Gemara explains that if the Torah had simply written "it shall not be sold," we would have thought that only a regular commercial sale is forbidden because it looks like a weekday activity, but redeeming it for money would be permitted since the funds go to Hekdesh. The Torah is teaching us a major yesod: sometimes, even when our intentions are to bring "holy funds" into the treasury, if the action itself is a compromise on the intrinsic sanctity of the object, Hashem says, "I do not want it."

In our daily avodas Hashem, we often face this exact nisayon. We might think that we can compromise on a halakha, skip a proper tefillah b'tzibbur, or engage in a questionable business practice, telling ourselves, "It is all for a good cause! I will use the money for tzedakah, or I will learn more Torah later." We try to "redeem" a spiritual compromise with a future payoff.

But the Torah's ratzon is clear. You cannot trade away the holiness of the present moment for a calculated benefit down the road. The way we do a mitzvah must be holy in its own right, without shortcuts or compromises.

Today, when you are tempted to cut a corner or compromise on a halakha for the sake of a "good cause" or a future benefit, stop and remind yourself: Hashem wants the ratzon of the mitzvah done properly right now, not a compromise that we try to redeem later.

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.'