חוּמָּשׁ עִם רַשִׁ"י · לך לך · חֲמִישִׁי

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

LECH-LECHA · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we find Avraham Avinu returning from the miraculous war against the four kings. The king of Sedom approaches Avraham with a proposal to split the spoils, asking only for the captured people while offering Avraham all the physical booty. Avraham, with his characteristic yiras Shamayim and emunah, completely rejects the offer, swearing that he will not take even a thread or a shoe strap so that Sedom can never claim they made him rich.

Following these events, Hashem appears to Avraham in a vision to reassure him not to fear, promising him a very great reward. This leads into a deeply personal and heartfelt dialogue where Avraham expresses his pain over being childless, wondering who will inherit his spiritual legacy if his steward, Eliezer of Damesek, is currently poised to be his heir.

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

פָּסוּק א

Pasuk 1

וַיֹּאמֶר מֶלֶךְ סְדֹם אֶל אַבְרָם תֶּן לִי הַנֶּפֶשׁ וְהָרְכֻשׁ קַח לָךְ׃

for yourself take and the possessions the people to me give Avram to Sodom the king of And he said

רַשִׁ"י

תן לי הנפש. מִן הַשְּׁבִי שֶׁלִּי שֶׁהִצַּלְתָּ, הַחֲזֵר לִי הַגּוּפִים לְבַדָּם׃

alone the bodies to me return that you rescued of mine the captivity from the persons to me Give

פָּסוּק ב

Pasuk 2

וַיֹּאמֶר אַבְרָם אֶל מֶלֶךְ סְדֹם הֲרִימֹתִי יָדִי אֶל יְהוָה אֵל עֶלְיוֹן קֹנֵה

Creator of Most High God Hashem to my hand I lift up Sedom the king of to Avram And said

שָׁמַיִם וָאָרֶץ׃

and earth heaven

רַשִׁ"י

הרימתי ידי. לְשׁוֹן שְׁבוּעָה, מֵרִים אֲנִי אֶת יָדִי לְאֵל עֶלְיוֹן, וְכֵן בִּי

by Myself and similarly Most High to God my hand — I lift an oath an expression of my hand I have lifted

נִשְׁבַּעְתִּי בר' כ"ב , נִשְׁבַּע אֲנִי, וְכֵן נָתַתִּי כֶּסֶף הַשָּׂדֶה קַח מִמֶּנִּי שם כ"ג ,

23 there from me take the field the money of I have given and similarly I swear 22 Bereshis I have sworn

נוֹתֵן אֲנִי לְךָ כֶּסֶף הַשָּׂדֶה, קָחֵהוּ מִמֶּנִּי׃

from me take it the field the money of to you I give

פָּסוּק ג

Pasuk 3

אִם מִחוּט וְעַד שְׂרוֹךְ נַעַל וְאִם אֶקַּח מִכָּל אֲשֶׁר לָךְ וְלֹא תֹאמַר אֲנִי

I you shall say and not is yours that from all I will take and if a shoe a strap of and until from a thread If

הֶעֱשַׁרְתִּי אֶת אַבְרָם׃

Avram — made rich

רַשִׁ״י

אם מחוט ועד שרוך נעל. אַעֲכֵּב לְעַצְמִי מִן הַשִּׁבְי׃

the captivity from for myself I will withhold a shoe a strap of and until from a thread If

רַשִׁ״י

ואם אקח מכל אשר לך. וְאִם תֹּאמַר לָתֵת לִי שָׂכָר מִבֵּית גְּנָזֶיךָ, לֹא אֶקַּח׃

not your treasures from the house of reward to me to give you will say and if is yours that from all I will take And if

will I take

רַשִׁ״י

ולא תאמר וגו'. שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא הִבְטִיחַנִי לְעַשְּׁרֵנִי, שֶׁנֶּאֱמַר וַאֲבָרֶכְךָ וְגוֹ׳׃

etc. and I will bless you as it is said to enrich me promised me is He blessed for the Holy One etc. you should say And not

פָּסוּק ד

Pasuk 4

בִּלְעָדַי רַק אֲשֶׁר אָכְלוּ הַנְּעָרִים וְחֵלֶק הָאֲנָשִׁים אֲשֶׁר הָלְכוּ אִתִּי

with me went who the men and the share of the youths have eaten that which only Far be it from me

עָנֵר אֶשְׁכֹּל וּמַמְרֵא הֵם יִקְחוּ חֶלְקָם׃

their share shall take they and Mamre Eshkol Aner

רַשִׁ״י

הנערים. עֲבָדַי אֲשֶׁר הָלְכוּ אִתִּי וְעוֹד עָנֵר אֶשְׁכֹּל וּמַמְרֵא וְגוֹ׳; אַף עַל פִּי

though · even etc. and Mamre Eshcol Aner and furthermore with me went who my servants The lads

שֶׁעֲבָדַי נִכְנְסוּ לַמִּלְחָמָה, שֶׁנֶּאֱמַר הוּא וַעֲבָדָיו וַיַּכֵּם, וְעָנֵר וַחֲבֵרָיו יָשְׁבוּ

sat and his companions and Aner and smote them and his servants he as it is said into the battle entered that my servants

עַל הַכֵּלִים לִשְׁמֹר, אֲפִלּוּ הָכִי הֵם יִקְחוּ חֶלְקָם. וּמִמֶּנּוּ לָמַד דָּוִד, שֶׁאָמַר

who said Dovid learned and from him their portion shall take they so even to guard the baggage by

כְּחֵלֶק הַיֹּרֵד בַּמִּלְחָמָה וּכְחֵלֶק הַיּוֹשֵׁב עַל הַכֵּלִים יַחְדָּו יַחֲלֹקוּ

they shall share together the baggage by the one who sits and as the portion of into the battle the one who goes down as the portion of

שמואל א ל׳ , וּלְכָךְ נֶאֱמַר וַיְהִי מֵהַיּוֹם הַהוּא וָמָעְלָה וַיְשִׂמֵהָ לְחֹק

for a statute and he made it and backward that from the day and it was it is said and therefore 30 I Shmuel

וּלְמִשְׁפָּט שם , וְלֹא נֶאֱמַר וָהָלְאָה, לְפִי שֶׁכְּבָר נִתַּן הַחֹק בִּימֵי אַבְרָם׃

Avram in the days of the statute was given that already because and forward was it said and not there and for an ordinance

פָּסוּק ה

Pasuk 5

אַחַר הַדְּבָרִים הָאֵלֶּה הָיָה דְבַר יְהוָה אֶל אַבְרָם בַּמַּחֲזֶה לֵאמֹר אַל תִּירָא

After these the events was the word of Hashem to Avram in a vision saying do not fear

אַבְרָם אָנֹכִי מָגֵן לָךְ שְׂכָרְךָ הַרְבֵּה מְאֹד׃

Avram I am a shield for you your reward is very great

רַשִׁ"י

אחר הדברים האלה. כָּל מָקוֹם שֶׁנֶּאֱמַר אַחַר – סָמוּךְ, אַחֲרֵי – מְפֻלָּג

After the things these immediately adjacent after that it is said place every afterwards is distant

בראשית רבה . אַחַר הַדְּבָרִים הָאֵלֶּה אַחַר שֶׁנַּעֲשָׂה לוֹ נֵס זֶה, שֶׁהָרַג אֶת —

After these the things Rabbah Bereishis a miracle this that he killed for him that was performed

הַמְּלָכִים וְהָיָה דוֹאֵג וְאוֹמֵר, שֶׁמָּא קִבַּלְתִּי שָׂכָר עַל כָּל צִדְקוֹתַי, לְכָךְ אָמַר

the kings and he was anxious and saying perhaps I have received reward for all my righteous deeds therefore said

לוֹ הַמָּקוֹם אַל תִּירָא אַבְרָם אָנֹכִי מָגֵן לָךְ, מִן הָעֹנֶשׁ, שֶׁלֹּא תֵעָנֵשׁ

to him the Omnipresent do not fear Abram I am a shield for you from the punishment that not you will be punished

עַל כָּל אוֹתָן נְפָשׁוֹת שֶׁהָרַגְתָּ; וּמַה שֶּׁאַתָּה דוֹאֵג עַל קִבּוּל שְׂכָרְךָ, שְׂכָרְךָ

for all those souls that you killed and as for what that you are anxious about the receipt of your reward your reward

הַרְבֵּה מְאֹד בראשית רבה :

Rabbah Bereishis great is exceedingly

פָּסוּק ו

Pasuk 6

וַיֹּאמֶר אַבְרָם אֲדֹנָי יֱהוִה מַה תִּתֶּן לִי וְאָנֹכִי הוֹלֵךְ עֲרִירִי וּבֶן

And said Avram my Lord Hashem what will You give to me and I go childless and the steward

מֶשֶׁק בֵּיתִי הוּא דַּמֶּשֶׂק אֱלִיעֶזֶר׃

of the household of my house he is of Damascus Eliezer

רַשִׁ"י

הולך ערירי. מְנַחֵם בֶּן סָרוּק פֵּרְשׁוֹ לְשׁוֹן יוֹרֵשׁ, וְחָבֵר לוֹ עֵר וְעָנָה

childless Igo Menachem son of Saruk explained it as meaning heir and a companion to it is son and grandson

מלאכי ב' , עֲרִירִי, בְּלֹא יוֹרֵשׁ, כַּאֲשֶׁר תֹּאמַר וּבְכָל תְּבוּאָתִי תְּשָׁרֵשׁ איוב

chapter 2 Malachi ariri without heir just as you say and in all my increase it would uproot Job

ל"א , תְּעַקֵּר שָׁרָשֶׁיהָ, כָּךְ לְשׁוֹן עֲרִירִי חֲסַר בָּנִים, ובלע"ז

chapter 31 it would tear up its roots so too the meaning of ariri is lacking children and in Old French

דישאנפנטיש. וְלִי נִרְאֶה עֵר וְעָנֶה מִגִּזְרַת וְלִבִּי עֵר שיר השירים

desenfante and to me it seems er and one who answers is from the root and my heart is awake Song of Songs

ה' , וַעֲרִירִי לְשׁוֹן חָרְבָּן, וְכֵן עָרוּ עָרוּ תה' קל"ז , וְכֵן עָרוֹת

chapter 5 and ariri is an expression of destruction and similarly rase it rase it Psalms chapter 137 and similarly destroying

יְסוֹד חבקוק ג' , וְכֵן עַרְעֵר תִּתְעָרְעָר ירמ' נ"א , וְכֵן כִּי

the foundation Habakkuk chapter 3 and similarly utterly shall be destroyed Jeremiah chapter 51 and similarly for

אַרְזָה עֵרָה צפניה ב' :

its cedar-work shall be destroyed Zephaniah chapter 2

רַשִׁ"י

ובן משק ביתי. כְּתַרְגּוּמוֹ, שֶׁכָּל בֵּיתִי נְזוֹן עַל פִּיו, כְּמוֹ וְעַל
And the steward of the household of my house is like its Targum that all of my house is sustained by his word like and by

פִּיךָ יִשַּׁק בר' מלכים א , אַפּוֹטְרוֹפּוֹס שֶׁלִּי, וְאִלּוּ הָיָה לִי בֵּן, הָיָה בְּנִי
your word shall be sustained Bereshis kings 1 the administrator of mine and if there was to me a son would be my son

מְמֻנֶּה עַל שֶׁלִּי׃
appointed over mine

רַשִׁ"י

דמשק. לְפִי הַתַּרְגּוּם מִדַּמֶּשֶׂק הָיָה, וּלְפִי מ"א שֶׁרָדַף הַמְּלָכִים עַד
Damascus according to the Targum from Damascus he was and according to Midrash Aggadah that he pursued the kings until

דַּמֶּשֶׂק. וּבַתַּלְמוּד דָּרְשׁוּ נוֹטָרִיקוֹן דּוֹלֶה וּמַשְׁקֶה מְתוּרַת רַבּוֹ
Damascus and in the Talmud they expounded an abbreviation one who draws and gives to drink from the Torah of his master

לַאֲחֵרִים׃
to others

פָּסוּק ז

Pasuk 7

וַיֹּאמֶר אַבְרָם הֵן לִי לֹא נָתַתָּה זָרַע וְהִנֵּה בֶן בֵּיתִי יוֹרֵשׁ
And said Avram behold to me not You have given offspring and behold a member of my household inherits

אֹתִי׃
me

רַשִׁ"י

הן לי לא נתת זרע. וּמַה תּוֹעֶלֶת בְּכָל אֲשֶׁר תִּתֵּן לִי?
Behold to me not You have given offspring and what benefit is in all that You will give to me

פָּסוּק ח

Pasuk 8

וְהִנֵּה דְבַר יְהוָה אֵלָיו לֵאמֹר לֹא יִירָשְׁךָ זֶה כִּי אִם אֲשֶׁר יֵצֵא
And behold the word of Hashem to him saying not shall inherit you this one but rather he who shall come out

מִמֵּעֶיךָ הוּא יִירָשֶׁךָ׃
from your innards he shall inherit you

פָּסוּק ט

Pasuk 9

וַיּוֹצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הַבֶּט נָא הַשָּׁמַיְמָה וְסִפֹּר הַכּוֹכָבִים אִם
And He took out him outside and He said look please toward the heaven and count the stars if

תּוּכַל לִסְפֹּר אֹתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה זַרְעֶךָ׃
you are able to count them and He said to him so shall be your offspring

רַשִׁ"י

וַיּוֹצֵא אֹתוֹ הַחוּצָה. לְפִי פְּשׁוּטוֹ הוֹצִיאוֹ מֵאָהֳלוֹ לַחוּץ לִרְאוֹת הַכּוֹכָבִים,
And He brought — him outside According to its plain meaning He brought him from his tent outside to see the stars

וּלְפִי מִדְרָשׁוֹ אָמַר לוֹ צֵא מֵאִצְטַגְנִינוּת שֶׁלְּךָ שֶׁרָאִיתָ בַּמַּזָּלוֹת
and according to its Midrashic explanation He said to him go forth from astrology of yours that you saw in the constellations

שֶׁאֵינְךָ עָתִיד לְהַעֲמִיד בֵּן, אַבְרָם אֵין לוֹ בֵּן, אֲבָל אַבְרָהָם יֵשׁ לוֹ בֵּן, שָׂרַי לֹא
that you are not destined to raise a son Abram has no son to him but Abraham has a son to him Sarai will not

תֵלֵד, אֲבָל שָׂרָה תֵלֵד; אֲנִי קוֹרֵא לָכֶם שֵׁם אַחֵר וְיִשְׁתַּנֶּה הַמַּזָּל. דָּ"אַ
bear but Sarah will bear I call for you name another and will change the destiny Another explanation

הוֹצִיאוֹ מֵחֲלָלוֹ שֶׁל עוֹלָם וְהִגְבִּיהוֹ לְמַעְלָה מִן הַכּוֹכָבִים, וְזֶהוּ לְשׁוֹן
He brought him from the space of the world and elevated him above from the stars and this is the expression of

הַבָּטָה מִלְמַעְלָה לְמַטָּה:
looking from above to below

פָּסוּק י

Pasuk 10

וְהֶאֱמִן בַּיהוָה וַיַּחְשְׁבֶהָ לוֹ צְדָקָה:
And he believed in Hashem and He reckoned it to him as righteousness

רַשִׁ"י

והאמין בה'. לֹא שָׁאַל לוֹ אוֹת עַל זֹאת; אֲבָל עַל יְרֻשַּׁת הָאָרֶץ
And he believed in Hashem not did he ask of Him a sign concerning this but concerning the inheritance of the land

שָׁאַל לוֹ אוֹת וְאָמַר לוֹ בַּמָּה אֵדַע.
he asked of Him a sign and he said to Him by what shall I know

רַשִׁ"י

ויחשבה לו צדקה. הַקָּבָּ"ה חָשְׁבָהּ לְאַבְרָם לִזְכוּת וּלְצְדָקָה עַל
And He accounted it to him for righteousness the Holy One blessed be He accounted it to Avram as a merit and as righteousness for

הַאֲמָנָה שֶׁהֶאֱמִין בּוֹ. דָּבָר אַחֵר בַּמָּה אֵדַע, לֹא שָׁאַל לוֹ אוֹת אֶלָּא
the faith that he believed in Him Another explanation By what shall I know he did not ask for himself a sign but

אָמַר לְפָנָיו, הוֹדִיעֵנִי בְּאֵיזֶה זְכוּת יִתְקַיְּמוּ בָּהּ, אָמַר לוֹ הַקָּבָּ"ה,
before Him he said let me know by what merit they will endure in it said to him the Holy One blessed be He

בִּזְכוּת הַקָּרְבָּנוֹת:
through the merit of the sacrifices

CHAPTER SUMMARY

The aliyah concludes with Hashem's powerful response to Avraham's concern, assuring him that Eliezer will not be his heir, but rather a child from his own body will inherit him. Hashem takes Avraham outside, showing him the stars and promising that his offspring will be just as countless. Avraham puts his complete trust in Hashem, which Hashem reckons to him as a great merit.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is showing us a tremendous yesod in how we look at our parnassah and our success in this world. When Avram Avinu is offered the spoils of the war by the king of Sodom, he refuses to take even a thread or a shoelace. Lichoira, why not? He won the war, he was entitled to it. But Avram says b'davka: "So that you shall not say, 'It is I who made Abram rich.'" Avram understood that if a Yid is going to be wealthy, or even just have his basic needs met, it must come directly from Hashem, without any middleman getting the credit. He did not want a rasha like the king of Sodom to ever claim that human effort or a human hand was the source of Avram's blessing.

Immediately after this, the pasuk says, "After these things, the word of Hashem came to Abram... 'Fear not, Abram, I am a shield to you; your reward shall be very great.'" Rashi explains that Avram was worried that he had used up his merits by receiving a miracle in the war. But Hashem reassures him that by standing strong and refusing the easy money of Sodom, his reward was actually multiplied. When you make the ratzon of Hashem your priority and refuse to compromise on your emunah for a quick profit, you do not lose out. Mimeila, Hashem becomes your shield and your ultimate provider.

We face this same nisayon in our daily business and work. The yetzer hara whispers that we must cut corners, flatter the wrong people, or engage in questionable deals because "that is how you make a living." We think that our effort and our connections are what make us rich. But the truth is that everything is already decreed from Rosh Hashanah. When we stand strong like Avram Avinu, refusing to take the "thread or sandal strap" that does not belong to us or that compromises our Torah values, we open the vessel for real, lasting berachah directly from the hand of Hashem.

Today, when a situation arises where you are tempted to compromise on your values or rely on questionable means for financial gain, stop and declare to yourself: "My parnassah comes only from Hashem, and no flesh and blood will ever say they made me rich." Walk away from the compromise, and trust that Hashem will shield you and provide for you in ways you cannot even imagine.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף ל״ד

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📖 THE SUGYA

We begin this daf by looking into the source for the prohibition of causing an indirect blemish (grama) to a firstborn animal, such as placing dough on its ear so a dog will bite it off. The Gemara then returns to the dispute between Rabbi Eliezer and Rabbi Yehoshua regarding safeguarding doubtful terumah, analyzing whether their machlokes is based on whether we follow the vocalization or the spelling of the Torah, or if it hinges on whether doubtful terumah is considered "fit for you" in anticipation of Eliyahu Hanavi coming to declare it pure.

Following this, the Gemara discusses the halacha of bloodletting for a firstborn animal, clarifying Shmuel's ruling in accordance with Rabbi Shimon. We then learn a new Mishnah regarding one who intentionally blemishes a firstborn. Rabbi Eliezer holds that as a penalty, the owner may never slaughter the animal, while the Sages rule that if a second blemish develops on its own, he may slaughter it. The Gemara immediately raises a kasha on Rabbi Eliezer from a Mishnah in Nega'im, where he seemingly does not impose a permanent penalty on someone who intentionally cut off his tzara'as.

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

עמוד א׳ DAF 34A

QUESTION

אֲלָא שֶׁלֹּא יִתֵּן בּוֹ מוּם, מִנַּיִן שֶׁלֹּא יָבִיא דְּבֵילָה וּבָצַק וְיַנִּיחֶנָּה עַל הָאוֹזֶן כְּדֵי שֶׁיָּבֹא כֶּלֶב וְיֹאכְלֶנָּה?

The Torah only explicitly wrote the prohibition that one may not directly place a blemish on a korban. But **except** for that, **that one may not place a blemish in it** indirectly, **from where** do we derive **that one may not bring** a pressed **fig or dough and place it on the ear** of a firstborn animal **so that a dog will come and eat it**, and in doing so bite off the ear and blemish the animal?

ANSWER

תַּלְמוּד לוֹמַר "כָּל מוּם" — אֶחָד מוּם וְאֶחָד כָּל מוּם.

The verse states: "Any blemish" (Vayikra 22:21) — which includes **both** a direct **blemish and** also **any** indirect **blemish**.

EXPLANATION

הָכָא בִּקְרָאֵי פְּלִיגִי, דְּאָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל, וְכֵן אָמַר רֵישׁ לָקִישׁ, וְכֵן אָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: "וַאֲנִי הִנֵּה נָתַתִּי לְךָ אֶת מִשְׁמֶרֶת תְּרוּמֹתָי".

The Gemara now returns to the dispute between Rabbi Eliezer and Rabbi Yehoshua regarding safeguarding a barrel of doubtful terumah. **Here**, they **disagree about** the interpretation of **verses, as Rav Yehuda says** that **Shmuel says, and so says Reish Lakish, and so says Rav Nachman** that **Rabba bar Avuh says**: The Torah states, **"And I, behold, I have given you the charge of My terumos"** (Bamidbar 18:8).

EXPLANATION

רַבִּי אֱלִיעֶזֶר סָבַר: בִּשְׁתֵּי תְּרוּמוֹת הַכָּתוּב מְדַבֵּר, אַחַת תְּרוּמָה טְהוֹרָה וְאַחַת תְּרוּמָה תְּלוּיָה, וְאָמַר רַחֲמָנָא: עֲבִיד לַהּ שִׁימּוּר.

Rabbi Eliezer holds: The verse is speaking of two types of **terumos**, because the word is written in the plural, "My terumos" — **one** is definitely **pure terumah, and one** is **suspended terumah** whose status is in doubt. **And the Merciful One says: Make a safeguarding for it**, meaning even the doubtful terumah must be protected from further tumah.

EXPLANATION

וְרַבִּי יְהוֹשֻׁעַ: ״תְּרוּמָתִי״ כְּתִיב.

And Rabbi Yehoshua argues that the word **is written** in a way that can be read as **"My terumah"** in the singular. Therefore, the obligation to safeguard applies only to definitely pure terumah.

QUESTION

לְמֵימְרָא דְּרַבִּי אֱלִיעֶזֶר סָבַר יֵשׁ אֵם לַמִּקְרָא?

The Gemara asks: **Is this to say that Rabbi Eliezer holds** that **the vocalization of the Torah is authoritative**, and we follow the pronunciation "terumosai" rather than the spelling which looks like "terumasi"?

OBJECTION

וּרְמִינְהִי: ״בִּבְגִדּוֹ בָהּ״ — כֵּיוָן שֶׁפֵּירַשׂ טַלִּיתוֹ עָלֶיהָ, שׁוּב אֵינוֹ רַשַּׁאי לְמוֹכְרָהּ, דִּבְרֵי רַבִּי עֲקִיבָא.

But raise a contradiction from a braisa regarding a Hebrew maidservant: The verse says, **"seeing that he has dealt deceitfully with her [bevigdo vah]"** (Shemos 21:8). Rabbi Akiva expounds the word based on its vocalization, as if it comes from the word "beged" (garment): **Once he has spread his cloak over her** by designating her as a wife, **he is no longer permitted to sell her** to anyone else. **These are the words of Rabbi Akiva**, who holds that the vocalization is authoritative.

OBJECTION

רַבִּי אֱלִיעֶזֶר אוֹמֵר: כֵּיוָן שֶׁבָּגַד בָּהּ, שׁוּב אֵינוֹ רַשַּׁאי לְמוֹכְרָהּ!

But **Rabbi Eliezer says: Once** the father **has dealt deceitfully [bagad] with her** by selling her once, **he is no longer permitted to sell her** again. Rabbi Eliezer expounds the word based on its spelling, which can be read as "bevagdo" (his betrayal). This proves that Rabbi Eliezer holds the spelling of the Torah is authoritative, which contradicts his ruling by terumah!

RESOLUTION

אֶלָּא, הָכָא בְּהָא קָמִיפַּלְגִי: רַבִּי יְהוֹשֻׁעַ סָבַר: הָרְאוּיָה לָךְ שְׁמוֹר, וְשֶׁאֵינָהּ רְאוּיָה לָךְ לָא תִּשְׁמוֹר,

Rather, here in the case of terumah, **they disagree about this** instead: The verse says "to you" (Lach). **Rabbi Yehoshua holds:** Terumah **that is fit for you** to eat, i.e., pure terumah, **you must safeguard; but** terumah **that is not fit for you**, i.e., doubtful terumah, **you do not need to safeguard**.

RESOLUTION

וְרַבִּי אֱלִיעֶזֶר: הָא נָמֵי רְאוּיָה הִיא, שֶׁמָּא יָבוֹא אֵלִיָּהוּ וִיטַהֲרֶנָּה.

And Rabbi Eliezer holds: **This** doubtful terumah **is also** considered **fit** for you, **lest Eliyahu** Hanavi **will come and declare it pure**, and then you will eat it.

STATEMENT

אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: הֲלָכָה כְּרַבִּי שִׁמְעוֹן.

The Gemara returns to the topic of letting blood for a firstborn. **Rav Yehuda says** that **Shmuel says: The halacha is in accordance with Rabbi Shimon** that one may let blood.

OBJECTION

מַתְקֵיף לַהּ רַב נַחְמָן בַּר יִצְחָק: הֵי רַבִּי שִׁמְעוֹן? אִילֵימָא רַבִּי שִׁמְעוֹן דְּמַתְנִיתִין, עַד הַשְׁתָּא לָא אַשְׁמְעִינַן שְׁמוּאֵל דָּבָר שֶׁאֵין מִתְכַּוֵּין מוּתָּר?

Rav Nachman bar Yitzchak objects to this: Which ruling of **Rabbi Shimon** is Shmuel referring to? **If we say** he means **Rabbi Shimon of our Mishnah**, who permits letting blood because he holds an unintentional act is permitted, is that possible? **Until now, has Shmuel not let us hear that an unintentional act is permitted?** Why would he need to state the halacha here?

OBJECTION

וְהָא רַבִּי חִיָּיא בַּר אָשֵׁי אָמַר רַב: הֲלָכָה כְּרַבִּי יְהוּדָה, וְרַב חָנִין בַּר אָשֵׁי אָמַר שְׁמוּאֵל: הֲלָכָה כְּרַבִּי שִׁמְעוֹן,

But surely Rav Chiyya bar Ashi says that **Rav says: The halacha is like Rabbi Yehuda** that an unintentional act is forbidden; **and Rav Chanin bar Ashi says** that **Shmuel says: The halacha is like Rabbi Shimon** that it is permitted.

OBJECTION

וְרַב חִיָּיא בַּר אָבִין מַתְנֵי בְּלָא גַּבְרֵי — רַב אָמַר: הֲלָכָה כְּרַבִּי יְהוּדָה, וּשְׁמוּאֵל אָמַר: הֲלָכָה כְּרַבִּי שִׁמְעוֹן!

And Rav Chiyya bar Avin teaches this dispute **without** citing those **men** as intermediaries, but directly: **Rav says: The halacha is like Rabbi Yehuda, and Shmuel says: The halacha is like Rabbi Shimon!** So Shmuel's view on this is already well known.

ANSWER

אֶלָּא רַבִּי שִׁמְעוֹן דְּבָרַייְתָא, וְרַב שֵׁישָׁא בְּרֵיהּ דְּרַב אִידִי מַתְנֵי לַהּ בְּהֶדְיָא: אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: הֲלָכָה כְּרַבִּי שִׁמְעוֹן דְּבָרַייְתָא.

Rather, Shmuel is referring to **Rabbi Shimon of the braisa**, who permits eating the meat of the firstborn on account of the blemish caused by bloodletting. **And Rav Sheisha the son of Rav Idi teaches this explicitly: Rav Yehuda says** that **Shmuel says: The halacha is like Rabbi Shimon of the braisa**.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הַצּוֹרֵם אוֹזֶן בַּבְּכוֹר — הֲרֵי זֶה לֹא יִשְׁחוֹט עוֹלָמִית, דִּבְרֵי רַבִּי אֱלִיעֶזֶר.

MISHNAH: **One who slits the ear of a firstborn** animal to intentionally blemish it — **behold, this** person **may never slaughter** the animal, as a penalty. These are **the words of Rabbi Eliezer**.

MISHNAH

וַחֲכָמִים אוֹמְרִים: נוֹלַד בּוֹ מוּם אַחֵר — יִשְׁחוֹט עָלָיו.

And the Sages say: If **another blemish develops in it** on its own, **he may slaughter** the animal **on account of** that second blemish.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ וּמִי קָנֵיס רַבִּי אֱלִיעֶזֶר לְעוֹלָם?

GEMARA: **But does Rabbi Eliezer penalize** a person **forever** for a transgression?

OBJECTION

וּרְמִינְהִי: מִי שֶׁהָיְתָה לוֹ בַּהֶרֶת

But raise a contradiction from a Mishnah in Nega'im: **One who had a snow-white leprous mark [baheres]** on his skin...

עַמּוּד ב׳ DAF 34B

מִשְׁנָה MISHNAH

MISHNAH

וְנִקְצְצָה — טָהוֹר,

The Mishnah in Nega'im teaches: If a leprous mark was on a person's body **and it was cut off** inadvertently, he is **pure**.

MISHNAH

קְצָצָה מִתְכַּוֵּין —

But if **he cut it off intentionally** to rid himself of the impurity,

MISHNAH

רַבִּי אֱלִיעֶזֶר אוֹמֵר: לִכְשֶׁיִּוָּלֵד לוֹ נֶגַע אַחֵר יִטְהַר הֵימֶנּוּ.

Rabbi Eliezer says: When another leprous mark will be born to him, i.e., when he develops a new mark, **he will become pure from it**, meaning his purification from the first mark is dependent on the purification of this new one.

MISHNAH

וַחֲכָמִים אוֹמְרִים: עַד שֶׁתִּפְרַח בְּכוּלּוֹ, אוֹ עַד שֶׁתִּמְעַט בַּהַרְתּוֹ מִכִּגְרִיס!

And the Sages say: He can never become pure **until** the leprosy **spreads over his entire** body, which is a Torah-law sign of purity, **or until his bright spot shrinks to less than** the size of **a split bean** before he cut it off, which would mean it was never a valid mark to begin with. Otherwise, he remains impure forever. This shows that Rabbi Eliezer does not impose a permanent penalty on a transgressor, which contradicts his ruling in our Mishnah regarding a firstborn!

גְּמָרָא GEMARA

ANSWER

רַבָּה וְרַב יוֹסֵף דְּאָמְרִי תַּרְוַוְיִיהוּ:

Rabba and Rav Yosef both say in resolution of this contradiction:

ANSWER

כִּי קָנֵיס רַבִּי אֱלִיעֶזֶר בְּמָמוֹנוֹ, בִּגּוּפוֹ לָא קָנֵיס.

When Rabbi Eliezer penalizes a transgressor permanently, that is only **with regard to his property**, such as a firstborn animal; but **with regard to his body**, such as leprosy, **he does not penalize** him permanently.

EXPLANATION

מָמוֹנוֹ — אִיכָּא לְמֵימַר דְּאָתֵי לְמֵיעְבַּד,

The Gemara explains: Regarding **his property**, **there is** reason **to say that he will come to do** the transgression and intentionally cause a blemish, because he loses nothing by doing so since the animal is already forbidden to him. Therefore, a severe, permanent penalty is needed to deter him.

EXPLANATION

גּוּפוֹ — מִי אִיכָּא לְמֵימַר דְּאָתֵי לְמֵיעְבַּד?

But regarding **his body**, **is there** really reason **to say that he will come to do** this and cut off the mark? A person is hesitant to mutilate his own flesh, and the temporary penalty of waiting for another mark is deterrent enough, since there is no guarantee another mark will ever appear.

QUESTION

אָמַר רָבָא: דְּרַבִּי אֱלִיעֶזֶר אַדְּרַבִּי אֱלִיעֶזֶר קַשְׁיָא, דְּרַבָּנַן אַדְּרַבָּנַן לָא קַשְׁיָא?

Rava said: Is only the ruling **of Rabbi Eliezer** here **difficult against** the ruling **of Rabbi Eliezer** there, while the ruling **of the Rabbis** here **against** the ruling **of the Rabbis** there is **not difficult?** In our Mishnah, the Rabbis only penalize the owner until another blemish occurs, whereas in Nega'im they penalize him permanently! This contradiction also needs to be resolved.

RESOLUTION

אֶלָּא, דְּרַבִּי אֱלִיעֶזֶר אַדְּרַבִּי אֱלִיעֶזֶר לָא קַשְׁיָא, כִּדְשַׁנִּינַן.

Rather, we must explain as follows: The ruling **of Rabbi Eliezer** here **against** the ruling **of Rabbi Eliezer** there is **not difficult, just as we answered**, distinguishing between property and body.

RESOLUTION

רַבָּנַן אַדְּרַבָּנַן נָמֵי לָא קַשְׁיָא,

And the ruling of the **Rabbis** here **against** the ruling of the **Rabbis** there is **also not difficult**,

RESOLUTION

הָכָא בְּמַאי דַּעֲבַד קָנְסוּהּ, הָכָא בְּמַאי דַּעֲבַד קָנְסוּהּ.

because **here**, in the case of the firstborn, **they penalized him in accordance with what he did, and there**, in the case of leprosy, **they penalized him in accordance with what he did**.

EXPLANATION

בְּמַאי אִיכַּוִּין לְמִישְׁרְיֵיהּ בְּהַאי מוּמָא?

The Gemara elaborates: In the case of the firstborn, **with what did he intend to permit** the animal? **With this** specific **blemish** that he made.

EXPLANATION

בְּהַאי מוּמָא קַנְסוּהּ רַבָּנַן, דִּבְהַאי מוּמָא לָא לִישְׁתְּרֵי לֵיהּ.

Therefore, **the Rabbis penalized him** specifically **with regard to this blemish, that through this blemish it should not become permitted to him**. But if another, natural blemish occurs, he may slaughter it.

EXPLANATION

וְהָכָא, בְּמַאי דַּעֲבַד קַנְסוּהּ — אִיכַּוִּין לְטַהוֹרֵי נַפְשֵׁיהּ בְּהַאי קְצִיצָה, בְּהַאי קְצִיצָה קַנְסוּהּ רַבָּנַן.

And here, in the case of leprosy, **they penalized him in accordance with what he did: He intended to purify himself through this cutting off** of the mark; therefore, **the Rabbis penalized him with regard to this cutting off**, treating it as if the mark is still there, which leaves him permanently impure.

QUESTION

בָּעֵי רַב פָּפָּא: "יִטְהַר" תְּנַן, אוֹ "וְיִטְהָר" תְּנַן?

Rav Pappa asked: Did we learn in the Mishnah the word **'yit'har'** (he shall be pure), **or did we learn 'veyit'har'** (and he shall be pure)?

QUESTION

לְמַאי נָפְקָא מִינַּהּ?

The Gemara asks: **What is the practical difference** between these two versions?

ANSWER

לְחָתָן שֶׁנִּרְאָה בּוֹ נֶגַע.

The Gemara answers: The difference is in the case of **a bridegroom upon whom a** new **leprous mark appeared**.

BRAISA

דְּתַנַן: חָתָן שֶׁנִּרְאָה בּוֹ נֶגַע — נוֹתְנִין לוֹ שִׁבְעָה יָמִים, לוֹ וּלְאִצְטְלִיתוֹ וְלִכְסוּתוֹ,

As we learned in a Mishnah: **A bridegroom upon whom a leprous mark appeared, we give him seven days** of grace before examining it, to not disrupt his joy; this applies **to him, to his cloak, and to his garment**.

BRAISA

וְכֵן בָּרֶגֶל — נוֹתְנִין לוֹ כָּל יְמֵי הָרֶגֶל.

And similarly, on a Festival, we give him all the days of the Festival as a grace period.

EXPLANATION

אִי אָמְרַתְּ "יִטְהַר" תְּנַן — מִקַּמַּיְיתָא טָהֵר לֵיהּ, לְבָתְרַייְתָא נָטְרִין לֵיהּ שִׁבְעָה יְמֵי מִשְׁתֶּה.

Now, **if you say we learned 'yit'har'**, it means that as soon as the second mark appears, **he is purified from the first** mark immediately. And as **for the second** mark, **we wait for him** during the **seven days of the wedding feast** before inspecting it. Thus, he is completely pure during his wedding week.

EXPLANATION

אֶלָּא אִי אָמְרַתְּ: "וְיִטְהַר" תְּנַן — סוֹף סוֹף, כִּי לָא מְטַמֵּית לְבָתְרֵיתָא, הָא מִיטַּמֵּא וְקָאֵי מִקַּמַּיְיתָא.

But if you say we learned 'veyit'har', it means he only becomes pure from the first mark after the second one is declared pure. If so, **ultimately, even though you do not declare him impure from the second** mark during the seven days, **he still stands as impure from the first** mark! Thus, the grace period does him no good.

QUESTION

מַאי?

The Gemara asks: **What** is the conclusion of this inquiry?

RESOLUTION

תֵּיקוּ.

The Gemara concludes: The question **shall stand** unresolved.

QUESTION

בָּעֵי מִינֵּיהּ רַבִּי יִרְמְיָה מֵרַבִּי זֵירָא: צוֹרֵם אוֹזֶן בַּבְּכוֹר וָמֵת, מַהוּ לְקָנוֹס בְּנוֹ אַחֲרָיו?

Rabbi Yirmeya asked Rabbi Zeira: If **one slits the ear of a firstborn** animal **and** then **dies, what is** the law as to whether **to penalize his son after him** by forbidding the son from slaughtering and eating the animal?

EXPLANATION

אִם תֵּימְצֵי לוֹמַר: מוֹכֵר עַבְדּוֹ לַגּוֹיִם וָמֵת — קָנְסוּ בְּנוֹ אַחֲרָיו, דְּכֹל יוֹמָא וְיוֹמָא מַפְקַע לֵיהּ מִמִּצְוֹת.

He analyzes the sides of the question: **If you say** that in the case of **one who sells his** Jewish **slave to non-Jews and dies, they penalized his son after him** by forcing the son to redeem the slave, that is **because every single day** the slave remains with the non-Jew, the father's action **removes him from mitzvos**, so the transgression is ongoing.

EXPLANATION

אִם תֵּימְצֵי לוֹמַר: כְּוָון מְלַאכְתּוֹ בַּמּוֹעֵד וָמֵת — לֹא קָנְסוּ בְּנוֹ אַחֲרָיו, מִשּׁוּם דְּלָא עַבְדֵּהּ לְאִיסּוּרָא.

And **if you say** that in the case of **one who intentionally planned his work for Chol HaMoed and died, they did not penalize his son after him**, that is **because** the son himself **did not do any prohibition**, and the father's forbidden act is already completed.

QUESTION

הָכָא מַאי? לְדִידֵיהּ קְנַסוּ רַבָּנַן, וְהָא לֵיתֵיהּ, אוֹ דִלְמָא לְמָמוֹנֵיהּ קְנַסוּ רַבָּנַן, וְהָא אִיתֵיהּ?

So **here, what** is the halacha? Did **the Rabbis penalize him** personally, **and** since **he is no longer** alive, the penalty lapses? **Or perhaps the Rabbis penalized his property, and** since the property **is** still **here**, the penalty remains?

ANSWER

אֲמַר לֵיהּ: תְּנֵיתוּהָ,

Rabbi Zeira **said to him: You have** already **learned it** in a Mishnah:

מִשְׁנָה MISHNAH

MISHNAH

שָׂדֶה שֶׁנִּתְקַוְּצָה בִּשְׁבִיעִית — תִּזָּרַע לְמוֹצָאֵי שְׁבִיעִית,

A field that was cleared of thorns during the Shemittah year **may be sown at the conclusion of Shemittah**, because clearing thorns is not a primary agricultural labor.

MISHNAH

נִיטַּייְבָה נִידַּייְרָה — לֹא תִזָּרַע לְמוֹצָאֵי שְׁבִיעִית.

But if **it was plowed or manured** during Shemittah, **it may not be sown at the conclusion of Shemittah** as a penalty.

גְּמָרָא GEMARA

STATEMENT

וְאָמַר רַב אַסִּי בְּרַבִּי חֲנִינָא: נָקְטִינַן, הֵטִיבָהּ וָמֵת — בְּנוֹ זוֹרְעָהּ.

And Rav Assi bar Chanina said: We have a tradition that if **he plowed it and died, his son may sow it**.

INFERENCE

אַלְמָא לְדִידֵיהּ קְנָסוּ רַבָּנַן, לִבְרֵיהּ לָא קְנָסוּ רַבָּנַן.

Consequently, the Rabbis penalized him personally, but **they did not penalize his son**. The same should apply to the firstborn animal.

STATEMENT

אָמַר אַבָּיֵי: נָקְטִינַן

Abaye said: We have a tradition that...

SUMMARY

The Gemara derives the prohibition of causing an indirect blemish from the verse "Any blemish," and resolves the machlokes between Rabbi Eliezer and Rabbi Yehoshua regarding doubtful terumah by explaining that they argue over whether we say Eliyahu Hanavi will come and declare it pure. After establishing that the halacha follows Rabbi Shimon of the braisa who permits eating a firstborn that was blemished through bloodletting, the Gemara turns to the penalty for intentionally blemishing a firstborn. To resolve the contradiction between Rabbi Eliezer's strict permanent penalty here and his more lenient ruling regarding one who cut off his tzara'as, Rabba and Rav Yosef offer a classic teretz: Rabbi Eliezer only penalizes a person permanently when it comes to his property, but he does not impose a permanent penalty when it affects his own body.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Mishnah teaches us a powerful yeshivish yesod about how we deal with our mistakes and transgressions. If a person intentionally blemishes a bechor to make it permitted for slaughter, Rabbi Eliezer says he can never slaughter it. The Chachamim, however, are mechadesh that if a new, natural blemish develops later, he can slaughter it on account of that second blemish. The Gemara is bothered: why do the Chachamim let him off? The teretz is that the Chachamim only penalized him on the specific blemish he made. They did not lock the door on him forever; they left a path for the animal to eventually become permitted through natural means.

This is a deep lesson in how Hashem runs His world and how we must look at our own spiritual failures. When we make a mistake, when we blemish our own neshama or mess up a situation through our own willful bad choices, the yetzer hara wants us to believe we are permanently disqualified. He tells us, "You ruined this, you can never fix it, you are penalized forever." But the Torah's way is different. Even when we must face the consequences of what we did, Hashem never shuts the door completely. He always leaves a path open for a new situation to develop, a new opportunity for teshuvah and growth that comes from Shamayim.

We see this yesod clearly in our daily avodah. If you made a mess of a relationship, a business deal, or your own spiritual schedule through your own negligence, do not fall into despair. You might not be able to use the "blemished" path you tried to force, but look out for the new, clean opening Hashem is going to send your way.

Today, if you are feeling stuck or penalized by a past mistake, stop trying to force the old situation. Instead, daven to Hashem for a new opening, and keep your eyes open to recognize the fresh opportunity He is sending you to start over.

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.'