חוּמָּשׁ עִם רַשִׁ"י · וירא · רִאשׁוֹן

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

VAYERA · 1ST ALIYAH

📖 CHAPTER PREVIEW

We open this parsha with Avraham Avinu sitting at the entrance of his tent in the heat of the day, recovering from his bris milah. Hashem comes to visit him in his weakness, showing us the great yesod of bikur cholim. Even in his pain, Avraham is looking out for guests, and as soon as he sees three travelers, he runs to welcome them with unbelievable warmth and hachnasas orchim.

We see the incredible zrizus of Avraham and Sarah as they quickly prepare a lavish meal for these guests, who are actually malachim in disguise. The aliyah wraps up with the malach giving the bsorah that Sarah will have a son, leading to Sarah's wonderment and Hashem's response that nothing is too wondrous for Him.

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

פָּסוּק א

Pasuk 1

וַיֵּרָא אֵלָיו יְהוָה בְּאֵלֹנֵי מַמְרֵא וְהוּא יֹשֵׁב פֶּתַח הָאֹהֶל כְּחֹם

in the heat of the tent at the entrance of was sitting and he Mamre by the plains of Hashem to him And appeared

הַיּוֹם׃

the day

רַשִׁ"י

וירא אליו. לְבַקֵּר אֶת הַחוֹלֶה. אָמַר רַבִּי חָמָא בַּר חֲנִינָא, יוֹם שְׁלִישִׁי לְמִילָתוֹ הָיָה, וּבָא הַקָּבָ"ה וְשָׁאַל בִּשְׁלוֹמוֹ בבא מציעא פ"ו: 86b Metzia Bava of his welfare and asked the Holy One blessed be He and came it was to his circumcision

רַשִׁ"י

באלוני ממרא. הוּא שֶׁנָּתַן לוֹ עֵצָה עַל הַמִּילָה, לְפִיכָךְ נִגְלָה עָלָיו בְּחֶלְקוֹ בראשית רבה: Rabbah Bereishis in his portion by the plains of Mamre he who gave counsel regarding the circumcision therefore He revealed Himself to him

רַשִׁ"י

יושב. יָשַׁב כָּתִיב, בִּקֵּשׁ לַעֲמֹד, אָמַר לוֹ הַקָּבָ"ה שֵׁב וַאֲנִי אֶעֱמֹד, וְאַתָּה סִימָן לְבָנֶיךָ שֶׁעָתִיד אֲנִי לְהִתְיַצֵּב בַּעֲדַת הַדַּיָּנִים וְהֵן יוֹשְׁבִין, שֶׁנֶּאֱמַר sitting he sat it is written he wished to stand said to him the Holy One blessed be He sit and I will stand and you a sign to your children that in the future I will stand in the assembly of the judges and they will sit as it is said

אֱלֹהִים נִצָּב בַּעֲדַת אֵל תהילים פ"ב בראשית רבה :

Rabbah Bereishis chapter 82 Tehillim God in the assembly of stands God

רַ"שִׁ"י

פתח האהל. לִרְאוֹת אִם יֵשׁ עוֹבֵר וְשָׁב וְיַכְנִיסֵם בְּבֵיתוֹ:

into his house and he would bring them and returning one passing there is if to see the tent At the entrance of

רַ"שִׁ"י

כחום היום. הוֹצִיא הַקָּבָ"ה חַמָּה מִנַּרְתִּיקָהּ, שֶׁלֹּא לְהַטְרִיחוֹ בְּאוֹרְחִים,

with guests to trouble him so as not from its sheath the sun the Holy One blessed be He brought out the day In the heat of

וּלְפִי שֶׁרָאָהוּ מִצְטַעֵר שֶׁלֹּא הָיוּ אוֹרְחִים בָּאִים, הֵבִיא הַמַּלְאָכִים עָלָיו בְּדְמוּת

in the likeness of to him the angels He brought coming guests were that not grieved that He saw him and because

אֲנָשִׁים בבא מציעא שם :

there Metzia Bava men

Pasuk 2

וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה שְׁלֹשָׁה אֲנָשִׁים נִצָּבִים עָלָיו וַיַּרְא וַיָּרָץ

and he ran and he saw over him standing men three and behold and he saw his eyes And he lifted

לִקְרָאתָם מִפֶּתַח הָאֹהֶל וַיִּשְׁתַּחוּ אָרְצָה:

to the ground and he bowed the tent from the entrance of to greet them

רַ"שִׁ"י

והנה שלשה אנשים. אֶחָד לְבַשֵּׂר אֶת שָׂרָה וְאֶחָד לַהֲפֹךְ אֶת סְדוֹם וְאֶחָד לְרַפְּאוֹת

to heal and one Sodom — to overthrow and one Sarah — to announce one men three And behold

אֶת אַבְרָהָם, שֶׁאֵין מַלְאָךְ אֶחָד עוֹשֶׂה שְׁתֵּי שְׁלִיחֻיּוֹת בראשית רבה . תֵּדַע לְךָ,

to you You may know Rabbah Bereishis commissions two performs one angel for not Avraham —

שֶׁכֵּן כָּל הַפָּרָשָׁה הוּא מַזְכִּירָן בִּלְשׁוֹן רַבִּים וַיֹּאכְלוּ, וַיֹּאמְרוּ אֵלָיו, וּבַבְּשׂוֹרָה

and in the announcement to him and they said and they ate plural in language of mentions them it the section all that so

נֶאֱמַר וַיֹּאמֶר שׁוֹב אָשׁוּב אֵלֶיךָ, וּבַהֲפִיכַת סְדוֹם הוּא אוֹמֵר כִּי לֹא אוּכַל לַעֲשׂוֹת

to do I can not for says it Sodom and in the overthrow of to you I will return surely and he said it is said

דָּבָר לְבִלְתִּי הָפְכִּי, וּרְפָאֵל שֶׁרִפֵּא אֶת אַבְרָהָם הָלַךְ מִשָּׁם לְהַצִּיל אֶת לוֹט;

Lot — to rescue from there went Avraham — who healed And Raphael my overthrowing not to anything

הוּא שֶׁנֶּאֱמַר וַיְהִי כְהוֹצִיאָם אֹתָם הַחוּצָה וַיֹּאמֶר הִמָּלֵט עַל נַפְשֶׁךָ, לָמַדְתָּ שֶׁהָאֶחָד

that the one you learn your life for escape that he said outside them when they brought and it was what is stated that is

הָיָה מַצִּיל בראשית רבה :

Rabbah Bereishis delivering was

רַ"שִׁ"י

נצבים עליו. לְפָנָיו, אֲבָל לָשׁוֹן נְקִיָּה הוּא כְּלַפֵּי הַמַּלְאָכִים:

the angels regarding it is refined an expression but before him over him standing

רַשִׁ"י

וירא. מַהוּ וַיַּרְא וַיַּרְא שְׁתֵּי פְּעָמִים? הָרִאשׁוֹן כְּמַשְׁמָעוֹ וְהַשֵּׁנִי

And he saw what is it and he saw and he saw two times the first according to its literal meaning and the second

לְשׁוֹן הֲבָנָה, נִסְתַּכֵּל שֶׁהָיוּ נִצָּבִים בְּמָקוֹם אֶחָד וְהֵבִין שֶׁלֹּא הָיוּ

an expression of understanding he looked that they were standing in a place one and he understood that not they were

רוֹצִים לְהַטְרִיחוֹ, וְאַף עַל פִּי שֶׁיּוֹדְעִים הָיוּ שֶׁיֵּצֵא לְקִרְאָתָם עָמְדוּ

wanting to trouble him and even · though they were that they knew that he would go out towards them they stood

בִּמְקוֹמָם לְכָבוֹדוֹ, לְהַרְאוֹתוֹ שֶׁלֹּא רָצוּ לְהַטְרִיחוֹ, וְקָדַם הוּא וְרָץ לִקְרָאתָם,

in their place for his honor to show him that not they wanted to trouble him and preceded he and ran towards them

בְּבָבָא מְצִיעָא, כְּתִיב נִצָּבִים עָלָיו, וּכְתִיב וַיָּרָץ לִקְרָאתָם? כַּד חֲזִיוּהוּ דַּהֲוָה

in Bava Metzia it is written by him standing it is written and he ran towards them when they saw him that he was

שָׂרֵי וְאָסַר פֵּרְשׁוּ הֵימֶנּוּ, מִיָּד וַיָּרָץ לִקְרָאתָם:

untying and binding they separated from him immediately and he ran towards them

פָּסוּק ג

Pasuk 3

וַיֹּאמַר אֲדֹנָי אִם נָא מָצָאתִי חֵן בְּעֵינֶיךָ אַל נָא תַעֲבֹר מֵעַל עַבְדֶּךָ:

And he said my lords if please I have found favor in your eyes do not please pass from over your servant

רַשִׁ"י

ויאמר אדני אם נא וגו'. לַגָּדוֹל שֶׁבָּהֶם אָמַר וּקְרָאָם כֻּלָּם אֲדוֹנִים

And he said my lord if now etc. to the greatest among them he spoke and he called them all of them lords

וְלַגָּדוֹל אָמַר אַל נָא תַעֲבֹר, וְכֵיוָן שֶׁלֹּא יַעֲבֹר הוּא יַעַמְדוּ חֲבֵרָיו עִמּוֹ,

and to the greatest he said do not please pass by and since that not he would pass he would stand his companions with him

וּבְלָשׁוֹן זֶה הוּא חֹל שבועות ל"ה . דָּבָר אַחֵר קֹדֶשׁ הוּא, וְהָיָה אוֹמֵר לְהַקָּבָ"ה

and in usage this it profane Shevuos 35b another explanation holy it is and he was saying to the Holy One

לְהַמְתִּין לוֹ עַד שֶׁיָּרוּץ וְיַכְנִיס אֶת הָאוֹרְחִים וְאַע"פ שֶׁכָּתוּב אַחַר וַיָּרָץ

to wait for him until that he runs and brings in the guests — and even though that it is written after and he ran

לִקְרָאתָם, הָאֱמִירָה קֹדֶם לָכֵן הָיְתָה, וְדֶרֶךְ הַמִּקְרָאוֹת לְדַבֵּר כֵּן, כְּמוֹ שֶׁפֵּרַשְׁתִּי אֵצֶל

by that I explained just as thus to speak the Scriptures and the way of was this before the speaking to meet them

לֹא יָדוֹן רוּחִי בָאָדָם, שֶׁנִּכְתַּב אַחַר וַיּוֹלֶד נֹחַ, וְאִי אֶפְשָׁר לוֹמַר

not shall contend My spirit in man which was written after and he begot Noach and it is impossible · to say

אֶלָּא שֶׁהָיְתָה הַגְּזֵרָה קֹדֶם לַלֵּדָה כ' שָׁנָה, וּשְׁתֵּי הַלְּשׁוֹנוֹת בְּבְ"ר:

except that was the decree before the birth twenty years and both the interpretations are in Bereishis Rabbah

פָּסוּק ד

Pasuk 4

יֻקַּח נָא מְעַט מַיִם וְרַחֲצוּ רַגְלֵיכֶם וְהִשָּׁעֲנוּ תַּחַת הָעֵץ:

let be brought please a little water and wash your feet and recline under the tree

רַשִׁ"י

יקח נא. עַל יְדֵי שָׁלִיחַ, וְהַקָּבָ"ה שִׁלֵּם לְבָנָיו עַל יְדֵי

let be fetched please by the hand of a messenger and the Holy One blessed be He recompensed his children by the hand of

שָׁלִיחַ, שֶׁנֶּאֱמַר וַיָּרֶם מֹשֶׁה אֶת יָדוֹ וַיַּךְ אֶת הַסֶּלַע במדבר כ' :

20 Bamidbar the rock — and he smote his hand — Moshe and he lifted as it is said a messenger

רַ שִׁ "י

ורחצו רגליכם. כַּסָּבוּר שֶׁהֵם עַרְבִיִּים שֶׁמִּשְׁתַּחֲוִים לַאֲבַק רַגְלֵיהֶם וְהִקְפִּיד

and he was particular their feet to the dust of who bow down were Arabians that they He thought your feet And wash

שֶׁלֹּא לְהַכְנִיס עֲ"ז לְבֵיתוֹ; אֲבָל לוֹט שֶׁלֹּא הִקְפִּיד, הִקְדִּים לִינָה לְרָחִיצָה,

before washing lodging mentioned first particular who was not Lot but into his house idolatry to bring in not

שֶׁנֶּאֱמַר וְלִינוּ וְרַחֲצוּ רַגְלֵיכֶם:

your feet and wash and tarry all night as it is said

רַ שִׁ "י

תחת העץ. תַּחַת הָאִילָן:

the tree beneath the tree Under

פָּסוּק ה

Pasuk 5

וְאֶקְחָה פַּת לֶחֶם וְסַעֲדוּ לִבְּכֶם אַחַר תַּעֲבֹרוּ כִּי עַל כֵּן

therefore · because you shall pass on afterwards your heart and sustain bread a morsel of and let me fetch

עֲבַרְתֶּם עַל עַבְדְּכֶם וַיֹּאמְרוּ כֵּן תַּעֲשֶׂה כַּאֲשֶׁר דִּבַּרְתָּ:

you have spoken just as you shall do so and they said your servant by you have passed

רַ שִׁ "י

וסעדו לבכם. בַּתּוֹרָה, בִּנְבִיאִים וּבַכְּתוּבִים מָצִינוּ דִּפְתָּא סַעֲדָתָא דִּלִבָּא.

of the heart is the sustenance that bread we find and in the Writings in the Prophets In the Torah your heart And sustain

בַּתּוֹרָה וְסַעֲדוּ לִבְּכֶם, בַּנְּבִיאִים סְעָד לִבְּךָ פַּת לֶחֶם שופטים י"ט , בַּכְּתוּבִים

In the Writings 19 Shoftim of bread with a morsel your heart Sustain In the Prophets your heart and sustain In the Torah

וְלֶחֶם לְבַב אֱנוֹשׁ יִסְעָד תהל' ק"ד . אָמַר רַבִּי חָמָא, לְבַבְכֶם אֵין כְּתִיב כָּאן אֶלָּא

but rather here written is not your hearts Chama Rabbi said 104 Tehillim sustains man the heart of and bread

לִבְּכֶם, מַגִּיד שֶׁאֵין יֵצֶר הָרַע שׁוֹלֵט בַּמַּלְאָכִים בראשית רבה :

Rabbah Bereishis over the angels ruling evil inclination that there is no teaching your heart

רַ שִׁ "י

אחר תעבורו. אַחַר כֵּן תֵּלְכוּ:

you shall go so after you shall pass after

רַ שִׁ "י

כי על כן עברתם. כִּי הַדָּבָר הַזֶּה אֲנִי מְבַקֵּשׁ מִכֶּם מֵאַחַר שֶׁעֲבַרְתֶּם עָלַי

by me that you passed since from you request I this the thing because you passed therefore · For

לִכְבוֹדִי:

for my honor

רַ שִׁ "י

כי על כן. כְּמוֹ עַל אֲשֶׁר, וְכֵן כָּל כִּי עַל כֵּן שֶׁבַּמִּקְרָא, כִּי עַל כֵּן בָּאוּ

they came therefore · for that is in Scripture therefore · for every and so that because is like therefore · for

בְּצֵל קֹרָתִי בראשית י"ט , כִּי עַל כֵּן רָאִיתִי פָנֶיךָ בראשית ל"ג:י , כִּי
10 33 Bereishis your face I have seen therefore · for 19 Bereishis my roof under the shadow of

עַל כֵּן לֹא נְתַתִּיהָ שם ל"ח , כִּי עַל כֵּן יָדַעְתָּ חָנֹתֵנוּ במדבר י' :
Bamidbar our encampment you know therefore · for 38 there I gave her not therefore · for

פָּסוּק ו

Pasuk 6

וַיְמַהֵר אַבְרָהָם הָאֹהֱלָה אֶל שָׂרָה וַיֹּאמֶר מַהֲרִי שְׁלֹשׁ סְאִים קֶמַח סֹלֶת
fine flour flour seahs of three hurry and he said Sarah to to the tent Avraham And hastened

לוּשִׁי וַעֲשִׂי עֻגוֹת:
cakes and make knead

רַשִׁ"י

קמח סלת. סֹלֶת לְעֻגוֹת, קֶמַח לַעֲמִילָן שֶׁל טַבָּחִים, לְכַסּוֹת אֶת הַקְּדֵרָה לִשְׁאֹב אֶת
— to absorb the pot — to cover cooks of for the dough meal for cakes fine flour fine flour Meal

הַזֻּהֲמָא:
the scum

פָּסוּק ז

Pasuk 7

וְאֶל הַבָּקָר רָץ אַבְרָהָם וַיִּקַּח בֶּן בָּקָר רַךְ וָטוֹב וַיִּתֵּן אֶל הַנַּעַר
the youth to and he gave and good tender cattle a son of and he took Avraham ran the herd and to

וַיְמַהֵר לַעֲשׂוֹת אֹתוֹ:
it to prepare and he hastened

רַשִׁ"י

בן בקר רך וטוב. ג' פָּרִים הָיוּ, כְּדֵי לְהַאֲכִילָן ג' לְשׁוֹנוֹת בְּחַרְדָּל בבא
Bava with mustard tongues three to feed them in order there were bulls three and good tender cattle A son of

מציעא פ"ז :
chapter seven Metzia

רַשִׁ"י

אל הנער. זֶה יִשְׁמָעֵאל, לְחַנְּכוֹ בְּמִצְוֹת בראשית רבה :
Rabbah Bereishis in mitzvos to train him Yishmael this the young man To

פָּסוּק ח

Pasuk 8

וַיִּקַּח חֶמְאָה וְחָלָב וּבֶן הַבָּקָר אֲשֶׁר עָשָׂה וַיִּתֵּן לִפְנֵיהֶם וְהוּא
and he before them and he set he had prepared which the herd and the son of and milk curds And he took

עֹמֵד עֲלֵיהֶם תַּחַת הָעֵץ וַיֹּאכֵלוּ:
and they ate the tree under over them was standing

רַשִׁ"י

ויקח חמאה וגו'. וְלֶחֶם לֹא הֵבִיא, לְפִי שֶׁפִּרְסָה שָׂרָה נִדָּה, שֶׁחָזַר לָהּ
And he took butter etcetera And did he bring not but bread because that saw Sarah menstruation for returned to her

אֹרַח כַּנָּשִׁים אוֹתוֹ הַיּוֹם, וְנִטְמֵאת הָעִסָּה בבא מציעא שם :
the manner of women that day and became impure the dough Bava Metzia there

רַשִׁ"י

חמאה. שֶׁמַּן הֶחָלָב שֶׁקּוֹלְטִין מֵעַל פָּנָיו:
Butter the fat of the milk which they skim from upon its surface

רַשִׁ"י

ובן הבקר אשר עשה. אֲשֶׁר תִּקֵּן; קָמָא קָמָא שֶׁתִּקֵּן אַמְטִי וְאַיְיתִי
And the son of the herd which he made which he prepared the first first that he prepared he brought and placed

קָמַיְיהוּ:
before them

רַשִׁ"י

ויאכלו. נִרְאוּ כְּמִי שֶׁאָכְלוּ, מִכָּאן שֶׁלֹּא יְשַׁנֶּה אָדָם מִן הַמִּנְהָג בבא מציעא
And they ate they appeared like one who ate from here that not a person should deviate from the custom Bava Metzia

שם :
there

פָּסוּק ט

Pasuk 9

וַיֹּאמְרוּ אֵלָיו אַיֵּה שָׂרָה אִשְׁתֶּךָ וַיֹּאמֶר הִנֵּה בָאֹהֶל:
And they said to him where is Sarah your wife and he said behold in the tent

רַשִׁ"י

ויאמרו אליו. נָקוּד עַל אי"ו שֶׁבְּאֵלָיו, וְתַנְיָא רַ"שׁ בֶּן אֶלְעָזָר אוֹמֵר
And they said to him dotted upon aleph yud vav which are in to-him and it was taught Rabbi Shimon son of Elazar says

כָּל מָקוֹם שֶׁכְּתָב רַבָּה עַל הַנְּקֻדָּה, אַתָּה דוֹרֵשׁ הַכְּתָב; וְכָאן הַנְּקֻדָּה רַבָּה עַל
every place where the writing is greater over the dotting you expound the writing and here the dotting is greater over

הַכְּתָב אַתָּה דוֹרֵשׁ הַנְּקֻדָּה, שֶׁאַף לְשָׂרָה שָׁאֲלוּ אַיּוֹ אַבְרָהָם, לָמַדְנוּ שֶׁיִּשְׁאַל
you expound the dotting that even about Sarah they asked where is he Avraham we learned that should inquire

אָדָם בְּאַכְסַנְיָא שֶׁלּוֹ לְאִישׁ עַל הָאִשָּׁה וְלָאִשָּׁה עַל הָאִישׁ. בְּבָבָא מְצִיעָא אוֹמְרִים
a man at the lodging his of the man about the woman and of the woman about the man in Bava they say Metzia

יוֹדְעִים הָיוּ מַלְאֲכֵי הַשָּׁרֵת שָׂרָה אִמֵּנוּ הֵיכָן הָיְתָה, אֶלָּא לְהוֹדִיעַ שֶׁצְּנוּעָה הָיְתָה,
were knowing the angels of the service Sarah our mother where she was but to make known that modest she was

כְּדֵי לְחַבְּבָהּ עַל בַּעְלָהּ. אָמַר רַבִּי יוֹסֵי בַּר חֲנִינָא, כְּדֵי לְשַׁגֵּר לָהּ כּוֹס שֶׁל בְּרָכָה:
in order to endear her to her husband upon said Rabbi Yosei son of Chanina in order to send to her a cup of blessing

רַשִׁ"י

הנה באהל. צְנוּעָה הִיא:
Behold in the tent she is modest

פָּסוּק י

וַיֹּאמֶר שׁוֹב אָשׁוּב אֵלֶיךָ כָּעֵת חַיָּה וְהִנֵּה בֵן לְשָׂרָה אִשְׁתֶּךָ וְשָׂרָה

And he said surely I will return to you at this time next year and behold a son for Sarah your wife and Sarah

שֹׁמַעַת פֶּתַח הָאֹהֶל וְהוּא אַחֲרָיו׃

was listening at the entrance of the tent and it was behind him

רַשִׁ"י

שוב אשוב. לֹא בִשְׁרוֹ הַמַּלְאָךְ שֶׁיָּשׁוּב אֵלָיו, אֶלָּא בִּשְׁלִיחוּתוֹ שֶׁל

Return I will return not to him the angel announced that he would return but in the mission of

מָקוֹם אָמַר לוֹ, כְּמוֹ וַיֹּאמֶר לָהּ מַלְאַךְ ה' הָרָבָּה אַרְבֶּה, וְהוּא אֵין

the Omnipresent has not and he said to her the angel of Hashem greatly I will multiply and he said to him like he said

בְּיָדוֹ לְהַרְבּוֹת, אֶלָּא בִּשְׁלִיחוּתוֹ שֶׁל מָקוֹם, אַף כָּאן בִּשְׁלִיחוּתוֹ שֶׁל מָקוֹם

the Omnipresent of in the mission here even the Omnipresent of in the mission but to multiply in his power

אָמַר לוֹ כֵּן בְּ"רַ . אֱלִישָׁע אָמַר לַשּׁוּנַמִּית לַמּוֹעֵד הַזֶּה כָּעֵת חַיָּה אַתְּ

you reviving at the time this at the season to the Shunamite said Elisha in Bereishis Rabbah so to him he said

חֹבֶקֶת בֵּן וַתֹּאמֶר אַל אֲדֹנִי אִישׁ הָאֱלֹהִים אַל תְּכַזֵּב בְּשִׁפְחָתֶךָ, אוֹתָן הַמַּלְאָכִים

the angels those to your handmaid lie do not God man of my lord do not and she said a son shall embrace

שֶׁבִּשְׁרוּ אֶת שָׂרָה אָמְרוּ לַמּוֹעֵד אָשׁוּב, אָמַר לָהּ אֱלִישָׁע אוֹתָם הַמַּלְאָכִים שֶׁהֵם

who they the angels those Elisha to her said I will return at the season said Sarah — who announced

חַיִּים וְקַיָּמִים לְעוֹלָם אָמְרוּ לַמּוֹעֵד אָשׁוּב, אֲבָל אֲנִי בָּשָׂר וָדָם שֶׁהַיּוֹם חַי

is alive who today and blood flesh I but I will return at the season said forever and enduring are living

וּמָחָר מֵת – בֵּין חַי וּבֵין מֵת לַמּוֹעֵד הַזֶּה וגו׳׃

and tomorrow is dead whether alive or whether dead at the season this etc.

רַשִׁ"י

כעת חיה. כָּעֵת הַזֹּאת לַשָּׁנָה הַבָּאָה, וּפֶסַח הָיָה, וּלְפֶסַח הַבָּא נוֹלַד יִצְחָק,

At this time living at this time next year the coming and Pesach it was and by Pesach the coming was born Yitzchak

מִדְּלָא קָרֵינַן כְּעֵת אֶלָּא כָּעֵת׃

since not we read at a time but at this time

רַשִׁ"י

כעת חיה. כָּעֵת הַזֹּאת שֶׁתִּהְיֶה חַיָּה לָכֶם, שֶׁתִּהְיוּ כֻּלְּכֶם שְׁלֵמִים וְקַיָּמִים׃

At the time of life that there will be this at the time to you life that you will be all of you healthy and alive

רַשִׁ"י

והוא אחריו. הַפֶּתַח הָיָה אַחַר הַמַּלְאָךְ׃

and it was behind him was the door behind the angel

פָּסוּק יא

וְאַבְרָהָם וְשָׂרָה זְקֵנִים בָּאִים בַּיָּמִים חָדַל לִהְיוֹת לְשָׂרָה אֹרַח כַּנָּשִׁים׃

and Avraham and Sarah were old advanced in years had ceased to be for Sarah the manner of women

רַשִׁ״י

חדל להיות. פָּסַק מִמֶּנָּה:
ceased to be stopped from her

רַשִׁ״י

אורח כנשים. אֹרַח נִדּוֹת:
the manner of like women the manner of menstruant women

פָּסוּק יב

Pasuk 12

וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ לֵאמֹר אַחֲרֵי בְלֹתִי הָיְתָה לִּי עֶדְנָה וַאדֹנִי
And laughed Sarah within herself saying after my wearing out shall there be to me smooth skin and my lord

זָקֵן:
is old

רַשִׁ״י

בקרבה. מִסְתַּכֶּלֶת בְּמֵעֶיהָ וְאָמְרָה אֶפְשַׁר הַקְּרָבַיִם הַלָּלוּ טְעוּנִין וָלָד? הַשָּׁדַיִם הַלָּלוּ
within herself she looked at her innards and she said is it possible the innards these can carry a child? the breasts these

שֶׁצָּמְקוּ מוֹשְׁכִין חָלָב? תַּנְחוּמָא:
that dried up can draw milk Tanchuma

רַשִׁ״י

עדנה. צְחִצּוּחַ בָּשָׂר, וּלְשׁוֹן מִשְׁנָה מְשִׁיר מַשִּׁיר אֶת הַשֵּׂעָר וּמְעַדֵּן אֶת הַבָּשָׂר. דָּבָר
glistening smoothness of flesh and the language of the Mishnah it removes — and softens the hair — the flesh another

אַחֵר לְשׁוֹן עִדָּן; זְמַן וָסֶת נִדּוּת:
explanation an expression of time the period of the flow of niddah

פָּסוּק יג

Pasuk 13

וַיֹּאמֶר יְהוָה אֶל אַבְרָהָם לָמָּה זֶּה צָחֲקָה שָׂרָה לֵאמֹר הַאַף אָמְנָם אֵלֵד
And said Hashem to Avraham why is this laughed Sarah saying is it indeed true I will give birth

וַאֲנִי זָקַנְתִּי:
when I have grown old

רַשִׁ״י

האף אמנם. הֲגַם אֱמֶת אֵלֵד?
Is it even true is it also truth I will give birth

רַשִׁ״י

ואני זקנתי שִׁנָּה הַכָּתוּב מִפְּנֵי הַשָּׁלוֹם, שֶׁהֲרֵי הִיא אָמְרָה וַאדֹנִי זָקֵן:
and I have grown old altered the Scripture for the sake of peace for behold she said and my lord is old

פָּסוּק יד

הֲיִפָּלֵא מֵיְהוָה דָּבָר לַמּוֹעֵד אָשׁוּב אֵלֶיךָ כָּעֵת חַיָּה וּלְשָׂרָה

Is there hidden from Hashem any matter at the appointed time I will return to you at this time next year and to Sarah

בֵּן׃

a son

רַשִׁ״י

היפלא. כְּתַרְגּוּמוֹ הֲיִתְכַּסֵּי? וְכִי שׁוּם דָּבָר מִפְּלָא וּמְפֻרָד וּמְכֻסֶּה מִמֶּנִּי

Is it too hard as its translation is it hidden is it indeed any thing wondrously distant and separated and covered from Me

מִלַּעֲשׂוֹת כִּרְצוֹנִי׃

from doing according to My will

רַשִׁ״י

למועד. לְאוֹתוֹ מוֹעֵד הַמְיֻחָד שֶׁקָּבַעְתִּי לְךָ אֶתְמוֹל, לַמּוֹעֵד הַזֶּה

At the appointed time at that appointed time specific that I established for you yesterday at the appointed time this

בַּשָּׁנָה הָאַחֶרֶת׃

in the year next

CHAPTER SUMMARY

The aliyah begins with Hashem appearing to Avraham Avinu by Mamre while he sits in the heat of the day. Seeing three men approaching, Avraham runs to greet them, offers them water to wash their feet, and invites them to rest under the tree. He and Sarah quickly prepare a generous meal of cakes and meat for them. After eating, the guests ask for Sarah and promise that she will have a son by next year, prompting Sarah to laugh to herself in her old age, which brings a gentle rebuke from Hashem, reminding us that nothing is beyond His power.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is showing us the incredible zrizus of Avraham Avinu. Think about the situation: he is ninety-nine years old, on the third day after his bris milah, and the heat of the day is unbearable. Yet, the moment he sees potential guests, he doesn't just walk; the pasuk says "vayaratz likrasam", he ran to greet them. He runs to Sarah, he runs to the cattle. This is not just hospitality; this is a burning, unstoppable passion for a mitzvah that overcomes all physical limitations.

Lichoira, we often wait for the perfect conditions to do a mitzvah or to help another Yid. We tell ourselves, "I'm too tired today," "I'm not feeling a hundred percent," or "the timing is just not right." But Avraham Avinu teaches us the yesod of zrizus: when a mitzvah comes your way, you run. You don't let the heat of the day or your own physical weakness hold you back. The energy we bring to a mitzvah actually infuses us with new life.

Today, when an opportunity for a mitzvah or chesed comes your way, don't hesitate or do it half-heartedly. Jump up and do it immediately with real warmth and excitement, even if you feel tired or busy.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף ל״ז

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

📖 THE SUGYA

We start off this daf by wrapping up the sugya of who is qualified to permit a firstborn animal or to dissolve a vow. The Gemara clarifies the exact parameters of the machlokes between Rabbi Yehuda and the Rabbis regarding whether a Sage is required to be part of a three-man panel for hataras nedarim, and we bring a clear halachic ruling that the halacha does not follow Rabbi Yosei's stringent view. From there, we move into a new Mishnah in Perek Kol Pesulei HaMukdashin that deals with the dinim of a seller who mistakenly sells forbidden meat—such as an unpermitted bechor or a treifah—and how the financial restitution is calculated based on whether the buyers actually ate the meat and whether they derived any halachically recognized benefit from it.

In the second half of the daf, we are zocheh to begin a new Perek, "On Account of These Blemishes" (Perek Al Elu Mumim). This Perek is the central location in Shas for defining the specific physical blemishes (mumim) that permit a firstborn animal to be slaughtered and eaten outside the Beis HaMikdash. We begin with the first Mishnah of the Perek, which details various mumim in the ear of the animal, such as a split, a perforation, or dryness, and the Gemara begins its limud to find the Torah source showing that ear blemishes are indeed considered valid mumim despite not being explicitly written alongside "lame or blind" in the pesukim.

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

עַמּוּד א׳ DAF 37A

EXPLANATION

לְאַפּוֹקֵי מִדְּרַבִּי יוֹסֵי,

The ruling that three laymen may permit a firstborn animal is **to the exclusion of the opinion of Rabbi Yosei** in our Mishnah, who holds that even a court of twenty-three cannot permit a firstborn without an expert.

EXPLANATION

שְׁלֹשָׁה מְפִירִין אֶת הַנֶּדֶר בִּמְקוֹם שֶׁאֵין חָכָם לְאַפּוֹקֵי מִדְּרַבִּי יְהוּדָה,

And the ruling that **three** laymen **may dissolve a vow in a place where there is no Sage** is **to the exclusion of the opinion of Rabbi Yehuda**,

BRAISA

דְּתַנְיָא: הַפָּרַת נְדָרִים בִּשְׁלֹשָׁה, רַבִּי יְהוּדָה אוֹמֵר: אֶחָד מֵהֶם חָכָם.

as it is taught in a braisa: **The dissolution of vows** is done **by three** laymen; **Rabbi Yehuda says: At least one of them** must be a **Sage**.

QUESTION

בְּמָקוֹם שֶׁאֵין חָכָם. כְּגוֹן מַאן?

The Gemara asks: When we say that a single Sage can dissolve a vow, or that laymen can only do so **in a place where there is no Sage, like whom** is considered such a Sage?

ANSWER

אָמַר רַב נַחְמָן: כְּגוֹן אֲנָא.

Rav Nachman said: Like me, who is an expert in these halachos.

QUESTION

רַבִּי יְהוּדָה אוֹמֵר: אֶחָד מֵהֶן חָכָם, מִכְּלָל דְּהָנָךְ כֹּל דְּהוּ?

The Gemara asks: Since **Rabbi Yehuda says** that **one of them** must be a **Sage, is it implied that those** other two can be **anyone**, even complete ignoramuses?

ANSWER

אָמַר רָבִינָא: דְּמַסְבְּרִי לֵיהּ וְסָבַר.

Ravina said: No, they must be people **to whom we explain** the halachos of vows **and they understand** them.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי יוֹסֵי אוֹמֵר: אֲפִילּוּ יֵשׁ שָׁם עֶשְׂרִים וּשְׁלֹשָׁה כּוּ'.

We learned in the Mishnah that **Rabbi Yosei says: Even if there are twenty-three** Sages **there, etc.**, a firstborn may only be slaughtered on the word of an expert.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַב חֲנַנְאֵל אָמַר רַב: אֵין הֲלָכָה כְּרַבִּי יוֹסֵי.

Rav Chananel said that **Rav said: The halacha is not like Rabbi Yosei**.

QUESTION

פְּשִׁיטָא, יָחִיד וְרַבִּים הֲלָכָה כְּרַבִּים!

The Gemara asks: This is **obvious!** There is a rule that when there is a dispute between an **individual and the many, the halacha is like the many**, so why did Rav need to state this?

ANSWER

מַהוּ דְּתֵימָא נְמוּקוֹ עִמּוֹ? קָא מַשְׁמַע לַן.

The Gemara answers: **Lest you say** that Rabbi Yosei is different because **his reasoning is with him**, meaning his logic is always exceptionally deep, and we should follow him; therefore, Rav **comes to teach us** that the halacha still follows the Rabbis.

INFERENCE

תִּפְשׁוֹט מֵהָא, דְּהָה קַמַּיְיתָא מִשְּׁמֵיהּ דִּשְׁמוּאֵל אִיתְּמַר, דְּאִי מִשְּׁמֵיהּ דְּרַב — תַּרְתֵּי לְמָה לִי?

The Gemara suggests: Let us **resolve from this** our earlier dilemma as to who authored the statement that three laymen may permit a firstborn. Let us say **that that first** statement **was said in the name of Shmuel; for if** it was said **in the name of Rav, why do I need two** statements from him rejecting Rabbi Yosei?

ANSWER

חֲדָא (מכלל) [מִכְּלָלָא] דַּחֲבִירְתַּהּ אִיתְּמַר.

The Gemara rejects this: No, Rav could have said both, because **one** statement **was said by inference from the other**, and Rav himself only explicitly uttered one of them.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הַשּׁוֹחֵט אֶת הַבְּכוֹר, וְנוֹדַע שֶׁלֹּא הֶרְאָהוּ — מַה שֶּׁאָכְלוּ אָכְלוּ, וְיַחְזִיר לָהֶם הַדָּמִים,

MISHNAH: One who slaughters a firstborn animal and sells its meat, **and it became known that he did not show it** to an expert to permit it, **what** the buyers **ate, they ate**, but the seller must **return the money to them** because he sold them forbidden meat;

MISHNAH

וּמַה שֶּׁלֹּא אָכְלוּ — הַבָּשָׂר יִקָּבֵר, וְיַחְזִיר אֶת הַדָּמִים.

and what they did not eat, the meat must be buried, and the seller **must return the money** for that meat as well.

MISHNAH

וְכֵן הַשּׁוֹחֵט אֶת הַפָּרָה וּמְכָרָהּ, וְנוֹדַע שֶׁהִיא טְרֵפָה — מַה שֶּׁאָכְלוּ אָכְלוּ,

And likewise, one who slaughters a cow and sells it, and it became known that it is a treifah, what they ate, they ate, and he must return their money;

MISHNAH

וּמַה שֶּׁלֹּא אָכְלוּ — הֵם יַחֲזִירוּ לוֹ אֶת הַבָּשָׂר, וְהוּא יַחֲזִיר לָהֶם אֶת הַדָּמִים.

and what they did not eat, they shall return the meat to him, and he shall return the money to them.

MISHNAH

מְכָרוּהוּ לְגוֹיִם, אוֹ הִטִּילוּהוּ לִכְלָבִים — יְשַׁלְּמוּ דְּמֵי טְרֵפָה.

If the buyers **sold it to non-Jews, or threw it to the dogs, they shall pay** the seller **the value of treifah** meat, and the seller refunds them the difference.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ תָּנוּ רַבָּנַן: הַמּוֹכֵר בָּשָׂר לַחֲבֵירוֹ וְנִמְצָא בְּשַׂר בְּכוֹר,

GEMARA: The Rabbis taught in a braisa: **One who sells meat to his fellow and it is found to be the meat of a firstborn** that was not permitted by an expert,

BRAISA

פֵּירוֹת וְנִמְצָא טְבָלִים, יַיִן וְנִמְצָא יֵין נֶסֶךְ — מַה שֶּׁאָכְלוּ אָכְלוּ, וְיַחְזִיר לָהֶם אֶת הַדָּמִים.

or **produce and it is found to be tevel, or wine and it is found to be wine used for a libation** to avodah zarah, **what they ate, they ate, and he must return all the money to them.**

BRAISA

רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר: דְּבָרִים שֶׁהַנֶּפֶשׁ קָצָה בָּהֶן — יַחְזִיר לָהֶן אֶת הַדָּמִים,

Rabbi Shimon ben Elazar says: For items that a person is repulsed by, he must return all the money to them because they had no enjoyment from eating it;

BRAISA

וְשֶׁאֵין הַנֶּפֶשׁ קָצָה בָּהֶם — יְנַכֶּה לָהֶם אֶת הַדָּמִים.

but for those that a person is not repulsed by, he deducts the value of their benefit **from the money** and returns the rest.

BRAISA

וְאֵלּוּ הֵן דְּבָרִים שֶׁהַנֶּפֶשׁ קָצָה בָּהֶן: נְבֵילוֹת וּטְרֵיפוֹת, שְׁקָצִים וּרְמָשִׂים.

And these are the items that a person is repulsed by: carcasses and treifos, detestable creatures and creeping things.

BRAISA

וְאֵלּוּ הֵן דְּבָרִים שֶׁאֵין הַנֶּפֶשׁ קָצָה בָּהֶן: בְּכוֹרוֹת, טְבָלִים וְיֵין נֶסֶךְ.

And these are the items that a person is not repulsed by: firstborn animals, tevel, and wine used for a libation.

QUESTION

בְּכוֹר — וְלֵימָא לֵיהּ: מַאי אַפְסֵדְתָּךְ?

The Gemara asks: In the case of a **firstborn**, why does the buyer have to pay for his benefit? **Let him say to** the seller: **What loss did I cause you** by eating it? Since it was an unblemished firstborn, you could never have eaten it or benefited from it anyway!

ANSWER

לָא צְרִיכָא, כְּגוֹן דְּזַבֵּין לֵיהּ מִמְּקוֹם מוּמָא,

The Gemara answers: **No, it is necessary** in a case **where he sold him** meat **from the place of a blemish**,

EXPLANATION

דַּאֲמַר לֵיהּ: אִי לָאו דְּאָכְלַתְּ הַוָה מַחְזֵינָא לֵיהּ וְשָׁרֵי נִיהֲלֵיהּ, כְּרַבִּי יְהוּדָה.

where the seller **can say to him: If you had not eaten it, I would have shown it** to a Sage **and he would have permitted it for me, in accordance with Rabbi Yehuda** who allows showing a blemish even after slaughtering.

EXPLANATION

טְבָלִים — הַוָה מַתְקֵינְנָא לְהוּ וְאָכֵלְנָא לְהוּ,

Similarly, regarding **tevel**, the seller can say: **I would have fixed them** by tithing **and eaten them**.

EXPLANATION

יֵין נָסֵךְ — עַל יְדֵי תַּעֲרוֹבֶת, וּכְרַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל.

And regarding **wine used for a libation**, this is a case where it was sold **by way of a mixture** with permitted wine, **and in accordance with Rabban Shimon ben Gamliel**.

PROOF

דְּתָנַן: יֵין נָסֵךְ שֶׁנָּפַל לַבּוֹר — כּוּלּוֹ אָסוּר בַּהֲנָאָה.

As we learned in a Mishnah: Wine used for a libation that fell into a cistern of kosher wine, **all of it is forbidden for benefit**.

PROOF

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: יִמָּכֵר כּוּלּוֹ לְגוֹיִם, חוּץ מִדְּמֵי יֵין נָסֵךְ שֶׁבּוֹ.

Rabban Shimon ben Gamliel says: All of it may be sold to non-Jews, except for the value of the wine used for a libation that is in it. Thus, the seller could have benefited from the mixture.

STATEMENT

הַדַּרַן עָלָךְ כָּל פְּסוּלֵי הַמּוּקְדָּשִׁין.

May we return to you, "Kol Pesulei HaMukdashin".

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ עַל אֵלּוּ מוּמִין שׁוֹחֲטִין אֶת הַבְּכוֹר:

MISHNAH: On account of these blemishes we may slaughter a firstborn animal outside the Beis HaMikdash:

MISHNAH

נִפְגְּמָה אָזְנוֹ מִן הַחַסְחוּס, אֲבָל לֹא הָעוֹר,

If **its ear was damaged in the cartilage, but not** just in **the skin**;

MISHNAH

נִסְדְּקָה אַף עַל פִּי שֶׁלֹּא חָסְרָה, נִיקְּבָה מִלֹּא כַּרְשִׁינָה, אוֹ שֶׁיָּבְשָׁה.

or if the ear **was split, even though it did not lose** any substance; or if **it was perforated the size of a vetch, or if it dried up**.

MISHNAH

אֵיזֶהוּ יְבֵשָׁה? כֹּל שֶׁתְּנַקֵּב וְאֵינָהּ מוֹצִיאָה טִיפַּת דָּם.

What is considered **dried up? Any** ear **that, if it is pierced, does not produce a drop of blood**.

MISHNAH

רַבִּי יוֹסֵי בֶּן הַמְּשׁוּלָּם אוֹמֵר: יְבֵשָׁה שֶׁתְּהֵא נִפְרֶכֶת.

Rabbi Yosei ben HaMeshullam says: It must be so **dry that it crumbles**.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ אַמַּאי? פִּסֵּחַ וְעִוֵּר כְּתִיב!

GEMARA: Why do these ear blemishes permit the animal? **Lame and blind are written** in the Torah as blemishes, but not ear blemishes!

ANSWER

כְּתִיב נָמֵי "כִּי יִהְיֶה בּוֹ מוּם",

The Gemara answers: **It is also written, "If there be in it a blemish"**, which is a general term.

QUESTION

וְאֵימָא: "כִּי יִהְיֶה בּוֹ מוּם" — כְּלַל, "פִּסֵּחַ אוֹ עִוֵּר" — פְּרַט,

The Gemara asks: **But say** that **"If there be in it a blemish"** is a **generalization, "lame or blind"** is a **specification**,

QUESTION

כְּלָל וּפְרָט אֵין בַּכְּלָל אֶלָּא מָה שֶׁבַּפְּרָט; פִּסֵּחַ וְעִוֵּר — אִין, מִידֵּי אַחֲרִינָא — לָא!

and there is a rule: with **a generalization and a specification, there is nothing in the generalization except that which is in the specification**; so **lame and blind, yes**, they are blemishes, but **any other thing, no!**

ANSWER

"כֹּל מוּם רָע" — חָזַר וְכָלַל,

The Gemara answers: The verse says **"any ill blemish"**, so the Torah **went back and generalized**.

EXPLANATION

כְּלָל וּפְרָט וּכְלָל — אִי אַתָּה דָּן אֶלָּא כְּעֵין הַפְּרָט;

Now we have **a generalization, a specification, and a generalization, and you may only judge in accordance with the characteristics of the specification**.

EXPLANATION

מָה הַפְּרָט מְפוֹרָשׁ — מוּמִין שֶׁבַּגָּלוּי וְאֵינָן חוֹזְרִין, אַף כֹּל מוּמִין שֶׁבַּגָּלוּי וְאֵינָן חוֹזְרִין.

Just as the specification is explicit as referring to **blemishes that are visible and do not heal, so too, all blemishes that are visible and do not heal** are included.

QUESTION

וְאֵימָא: מָה הַפְּרָט מְפוֹרָשׁ — מוּמִין שֶׁבַּגָּלוּי, וּבוֹטֵל מִמְּלַאכְתּוֹ, וְאֵינוֹ חוֹזֵר,

The Gemara asks: **But say: Just as the specification is explicit** as referring to **blemishes that are visible, and cause it to be idle from its work, and do not heal**,

QUESTION

אַף כֹּל — מוּמִין שֶׁבַּגָּלוּי, וּבוֹטֵל מִמְּלַאכְתּוֹ, וְאֵינוֹ חוֹזֵר.

so too, all included blemishes must be **visible, cause it to be idle from its work, and not heal**.

QUESTION

אַלְמָה תְּנַן: נִפְגְּמָה אָזְנוֹ מִן הַחַסְחוּס וְלֹא מִן הָעוֹר?

If so, **why did we learn in the Mishnah** that **its ear was damaged in the cartilage** is a blemish? An ear blemish does not stop an animal from working!

ANSWER

כֹּל מוּם רָע רִיבּוּיָא הוּא,

The Gemara answers: The phrase **"any ill blemish" is an inclusion**, which expands the law to include all visible blemishes even if they do not stop it from working.

QUESTION

אִי הָכִי, מוּמִין שֶׁבַּסֵּתֶר נָמֵי?

The Gemara asks: **If so,** should **hidden blemishes also** be included?

QUESTION

אַלְמָה תְּנַן: חוּטִין הַחִיצוֹנוֹת שֶׁנִּפְגְּמוּ וְשֶׁנִּגְמְמוּ, וְהַפְּנִימִיּוֹת שֶׁנֶּעֱקְרוּ —

Why did we learn in the Mishnah later that only **the outer teeth that were damaged or worn down** are blemishes, **but the inner teeth that were uprooted** are not, because they are hidden?

עמוד ב׳ DAF 37B

INFERENCE

נֶעֱקְרוּ אִין, נִפְגְּמוּ וְנִגְמְמוּ לָא?

The Gemara infers from the Mishnah: If the internal gums **were extracted**, then **yes**, it is a blemish and we may slaughter the firstborn; but if they were merely **damaged or chipped, no**, it is not a blemish because it is a hidden blemish. Why should that be?

ANSWER

בָּעֵינָא "מוּם רָע", וְלֵיכָּא!

The Gemara answers: **I require** that a blemish be an **"ill blemish"** to permit slaughtering, which means it must be exposed and degrading, **and** here, with a hidden blemish, **there is none** of that degradation.

QUESTION

אִי הָכִי, מוּם עוֹבֵר נָמֵי!

The Gemara asks: **If so**, that the verse includes all blemishes under "any ill blemish" except hidden ones, then **a temporary blemish** should **also** permit slaughtering! **Why** then **did we learn** in our Mishnah that if the ear was damaged and lacking from the skin, it may not be slaughtered **because** it is a temporary blemish?

QUESTION

אַלְמָה תְּנַן: וְלֹא מִן הָעוֹר?

Why indeed **did we learn** in the Mishnah: **And not** if the lack is **from the skin** of the ear, because it is a temporary blemish?

ANSWER

מוּם עוֹבֵר סְבָרָא הוּא,

The Gemara answers: Excluding **a temporary blemish is** based on logical **reasoning**:

ANSWER

הַשְׁתָּא מִיפְּרַק לָא פָּרְקִינַן עֲלָוֵיהּ, מִשְׁחַט שָׁחַטִינַן עֲלָוֵיהּ?

Now, if **we do not even redeem** a regular consecrated offering **on account of it** when it has a temporary blemish, **would we slaughter** a firstborn outside the Beis HaMikdash, which is even stricter since it cannot be redeemed, **on account of it**?

PROOF

דְּתַנְיָא: "וְאִם כָּל בְּהֵמָה טְמֵאָה אֲשֶׁר לֹא יַקְרִיבוּ מִמֶּנָּה קָרְבָּן לַה'" — בְּבַעֲלֵי מוּמִין הַכָּתוּב מְדַבֵּר.

As it is taught in a Braisa: The pasuk says, **"And if it be any impure animal, of which they may not bring an offering to Hashem"—the verse is speaking of blemished** kosher **animals** that are being redeemed.

PROOF

אַתָּה אוֹמֵר בְּבַעֲלֵי מוּמִין שֶׁנִּפְדּוּ הַכָּתוּב מְדַבֵּר, אוֹ אֵינוֹ אֶלָּא בִּבְהֵמָה טְמֵאָה מַמָּשׁ?

The Braisa asks: **Do you say** that **the verse is speaking of blemished animals that are redeemed, or is it only** speaking **of an actual impure animal** like a donkey?

PROOF

כְּשֶׁהוּא אוֹמֵר "וְאִם בִּבְהֵמָה הַטְּמֵאָה", הֲרֵי בְּהֵמָה טְמֵאָה אֲמוּר,

When it says later in the parsha, **"And if it be of the impure animal," behold, an impure animal is** already **spoken of** there.

PROOF

הָא מָה אֲנִי מְקַיֵּים "אֲשֶׁר לֹא יַקְרִיבוּ מִמֶּנָּה"? הֱוֵי אוֹמֵר: זֶה בַּעֲלֵי מוּמִין שֶׁנִּפְדּוּ.

How then do I fulfill the words **"of which they may not bring"**? **You must say: This** refers to **blemished animals that are redeemed**.

PROOF

יָכוֹל יִפָּדוּ עַל מוּם עוֹבֵר?

The Braisa continues: **I might** have thought they **may be redeemed on account of a temporary blemish**.

PROOF

תַּלְמוּד לוֹמַר: ״אֲשֶׁר לֹא יַקְרִיבוּ מִמֶּנָּה קָרְבָּן לַה׳״ — מִי שֶׁאֵינָהּ קְרֵיבָה כָּל עִיקָּר, יָצְתָה זוֹ שֶׁאֵינָהּ קְרֵיבָה הַיּוֹם אֶלָּא לְמָחָר.

Therefore, **the verse teaches: "Of which they may not bring an offering to Hashem"**—meaning **that which is not fit to be offered at all** because of a permanent blemish; **excluding this** animal with a temporary blemish, **which is not fit to be offered today but** will be fit **tomorrow** when it heals.

ANSWER

אִיבָּעֵית אֵימָא: אִם כֵּן פִּסֵּחַ וְעִוֵּר לְמָה לִי?

If you want, say another teretz: **If so**, that even a temporary blemish permits slaughtering, **why do I need** the Torah to specify **"lame" and "blind"**? It could have just said "any ill blemish." Rather, it teaches that only permanent blemishes like these are included.

מִשְׁנָה MISHNAH

MISHNAH

נִסְדְּקָה אַף עַל פִּי שֶׁלֹּא חָסְרָה.

We learned in the Mishnah: If the ear of the firstborn **was split, even though it is not lacking** any substance, it may be slaughtered.

גְּמָרָא GEMARA

BRAISA

תָּנוּ רַבָּנַן: הַסֶּדֶק — כָּל שֶׁהוּא, הַפְּגִימָה — בֵּין בִּידֵי אָדָם בֵּין בִּידֵי שָׁמַיִם.

The Rabbis taught in a Braisa: **The split** that is a blemish can be **any size; the damage**, i.e., a nick, is a blemish **whether** it was caused **by the hand of man or by the hand of Heaven**.

QUESTION

מִכְּלָל דְּסֶדֶק בִּידֵי שָׁמַיִם לָאו?

The Gemara asks: Is it **to be inferred** from the wording **that a split** caused **by the hand of Heaven is not** a blemish? That makes no sense, as it is still a visible blemish!

ANSWER

אֶלָּא, סֶדֶק וּפְגִימָה — בֵּין בִּידֵי שָׁמַיִם בֵּין בִּידֵי אָדָם.

Rather, the Braisa meant: Both **a split and damage** are blemishes, **whether** caused **by the hand of Heaven or by the hand of man**.

STATEMENT

וְכַמָּה שִׁיעוּר פְּגִימָה? כְּדֵי שֶׁתַּחְגּוֹר בָּהּ צִיפּוֹרֶן.

And how much is the measure of damage to be a blemish? It must be **enough that a fingernail will catch on it** when passed over the ear.

מִשְׁנָה MISHNAH

MISHNAH

נִקְּבָה מְלֹא וְכוּ'.

The Mishnah stated: If the ear **was pierced the full size of** a bitter vetch, etc.

גְּמָרָא GEMARA

BRAISA

תָּנוּ רַבָּנַן: כַּמָּה נְקִיבַת הָאוֹזֶן? מְלֹא כַּרְשִׁינָה.

The Rabbis taught in a Braisa: **How much is the piercing of the ear** to be a blemish? **The full size of a karshina** seed.

BRAISA

רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה אוֹמֵר: בְּכַעֲדָשָׁה.

Rabbi Yosei son of Rabbi Yehuda says: It must be **like the size of a lentil**.

BRAISA

וְאֵיזוֹ הִיא יְבֵשָׁה? שֶׁאִם תִּינָּקֵב וְאֵינָהּ מוֹצִיאָה טִיפַּת דָּם.

And which is a dried ear that is a blemish? One **that if it is pierced, it does not produce** even **a drop of blood**.

BRAISA

רַבִּי יוֹסֵן בֶּן הַמְשׁוּלָּם אוֹמֵר: יְבֵשָׁה כְּדֵי שֶׁתְּהֵא נִפְרֶכֶת.

Rabbi Yosei ben HaMeshullam says: Dried means it is so dry **that it would crumble** when touched.

STATEMENT

תָּנָא: קְרוֹבִין דִּבְרֵיהֶן לִהְיוֹת שָׁוִין.

A Tanna **taught: Their words are close to being identical** in practice.

QUESTION

דִּבְרֵיהֶן דְּמַאן? אִילֵימָא דְּתַנָּא קַמָּא וְרַבִּי יוֹסֵי בֶּן הַמְשׁוּלָּם — טוּבָא אִיכָּא!

The Gemara asks: **Whose words** are close? **If we say** the words **of the Tanna Kamma and Rabbi Yosei ben HaMeshullam** regarding a dried ear, **there is a big difference** between them!

ANSWER

אֶלָּא דְּתַנָּא קַמָּא וְרַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה.

Rather, it refers to the words **of the Tanna Kamma and Rabbi Yosei son of Rabbi Yehuda**, as a karshina and a lentil are almost the same size.

QUESTION

כַּעֲדָשָׁה — אִין, בְּצִיר מִכַּעֲדָשָׁה — לָא?

The Gemara asks on Rabbi Yosei son of Rabbi Yehuda: If it is the size of **a lentil, yes**, it is a blemish, but **less than a lentil, no**, it is not a blemish?

OBJECTION

וּרְמִינְהִי: "מַרְצֵעַ" — אֵין לִי אֶלָּא מַרְצֵעַ, מְנַיִן לְרַבּוֹת הַסּוֹל, וְהַסִּירָה, וְהַמַּחַט, וְהַמַּקְדֵּחַ, וְהַמַּכְתֵּב?

And the Gemara **points out a contradiction** from a Braisa regarding a Hebrew slave: The Torah says **"an awl"—I only know** that one may use **an awl; from where do we include a palm thorn, a thorn, a needle, a drill, and a stylus**?

OBJECTION

תַּלְמוּד לוֹמַר: "וְלָקַחְתָּ" — כָּל דָּבָר שֶׁנִּלְקָח בַּיָּד, דִּבְרֵי רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה.

Therefore the verse teaches: "And you shall take"—to include **anything that is taken in the hand. These are the words of Rabbi Yosei son of Rabbi Yehuda**.

OBJECTION

רַבִּי אוֹמֵר: "מַרְצֵעַ" — מָה מַרְצֵעַ מְיוּחָד שֶׁל מַתֶּכֶת, אַף כֹּל שֶׁל מַתֶּכֶת.

Rabbi Yehuda HaNasi says: "An awl"—just as an awl is uniquely made of metal, so too anything used must be **of metal**.

OBJECTION

וְקָתָנֵי סֵיפָא: אָמַר רַבִּי, יוּדָן בְּרַבִּי הָיָה דּוֹרֵשׁ: כְּשֶׁהֵן רוֹצְעִין, אֵאין רוֹצְעִין אֶלָּא בַּמִּילָּת.

And the latter clause teaches: Rabbi Yehuda HaNasi said, Yudan the son of Rabbi Yehuda would expound: When they pierce the slave's ear, **they only pierce in the earlobe**.

OBJECTION

וַחֲכָמִים אוֹמְרִים: אֵין עֶבֶד עִבְרִי כֹּהֵן נִרְצָע, מִפְּנֵי שֶׁנַּעֲשָׂה בַּעַל מוּם.

And the Sages say: A Hebrew slave who is a Kohen is not pierced, because he would thereby **become blemished** and unfit for the Avodah.

OBJECTION

וְאִם תֹּאמַר: בַּמִּילָּת הָיוּ רוֹצְעִין, הֵיאַךְ עֶבֶד כֹּהֵן נַעֲשָׂה בַּעַל מוּם?

And if you say that **they would pierce in the earlobe, how does a Kohen slave become blemished**? A hole in the soft earlobe is not a blemish!

OBJECTION

הָא אֵין רוֹצְעִין אֶלָּא בִּגוּבַהּ שֶׁל אוֹזֶן.

Rather, they only pierce in the upper cartilage of the ear. Now, even a tiny needle hole in the cartilage would blemish him, which contradicts Rabbi Yosei's view that it requires a lentil-sized hole!

RESOLUTION

אָמַר רַב חָנָא בַּר קַטִּינָא: לָא קַשְׁיָא — כָּאן לִשְׁחוֹט, כָּאן לִפְסוֹל.

Rav Chana bar Kattina said: This is not difficult. Here, requiring a lentil-size, is **to permit slaughtering** a firstborn outside the Mikdash; **there**, even a tiny hole, is **to disqualify** a Kohen from the Avodah.

EXPLANATION

מַאי כַּרְשִׁינָה? אָמַר רַב שֵׁרֵבְיָא: הִינְדָּא.

The Gemara asks: **What is a karshina**? **Rav Sherevya said: It is hinda**, a vetch seed.

QUESTION

בָּעָא מִינֵּיהּ רַב הוֹשַׁעְיָא מֵרַב הוּנָא רַבָּה:

Rav Oshaya asked of Rav Huna Rabbah:

QUESTION

כַּרְשִׁינָה הַנִּכְנֶסֶת וְיוֹצֵאת, אוֹ כַּרְשִׁינָה הָעוֹמֶדֶת?

Does the hole have to be large enough for **a karshina that enters and exits** easily, **or a karshina that stands** snugly in the hole?

ANSWER

אָמַר לוֹ: זוֹ לֹא שָׁמַעְתִּי, כַּיּוֹצֵא בָּהּ שָׁמַעְתִּי.

Rav Huna **said to him: This I have not heard, but something similar to it I have heard**.

PROOF

דִּתְנַן: הַשִּׁדְרָה וְהַגּוּלְגּוֹלֶת שֶׁחָסְרוּ, כַּמָּה חֶסְרוֹן בַּשִּׁדְרָה וְלֹא יְהֵא מְטַמֵּא בְּאֹהֶל?

As we learned in a Mishnah: Regarding **the spine or the skull that are lacking** some bone, **how much must the lack in the spine be so that it does not convey tumah in a tent** as a complete spine?

PROOF

בֵּית שַׁמַּאי אוֹמְרִים: שְׁתֵּי חוּלְיוֹת, וּבֵית הִלֵּל אוֹמְרִים: חוּלְיָא אַחַת.

Beis Shammai say: Two vertebrae, and Beis Hillel say: One vertebra.

PROOF

וּבַגּוּלְגּוֹלֶת, בֵּית שַׁמַּאי אוֹמְרִים: כְּמִלְא מַקְדֵּחַ, וּבֵית הִלֵּל אוֹמְרִים: כְּדֵי שֶׁיִּנָּטֵל מִן הַחַי וְיָמוּת.

And in the skull, Beis Shammai say: The full size of a drill hole, and Beis Hillel say: Enough that if it were removed from a living person, he would die.

PROOF

וְיָתֵיב רַב חִסְדָּא וְקָמִיבַּעְיָא לֵיהּ: ״כְּדֵי שֶׁינָּטֵל מִן הַחַי״ — וְכַמָּה?

And Rav Chisda sat and was raising a dilemma: "Enough that if it were removed from a living person"—and how much is that?

PROOF

אֲמַר לֵיהּ רַב תַּחְלִיפָא בַּר אֲבוּדִימִי: הָכִי אָמַר שְׁמוּאֵל — כְּסֶלַע.

Rav Tachlifa bar Avudimi said to him: So said Shmuel—it is like the size of a sela coin.

STATEMENT

וְאִיתְּמַר: רַב סָפְרָא אָמַר: שְׁמַעְתְּתָא אֲמַר לֵיהּ, וְרַב שְׁמוּאֵל בַּר יְהוּדָה אָמַר: מַתְנִיתָא אֲמַר לֵיהּ, וְסִימָנָיךְ: תָּנֵי רַב שְׁמוּאֵל בַּר יְהוּדָה.

And it was stated: Rav Safra said that Shmuel said it to him as a tradition, and Rav Shmuel bar Yehuda said that Shmuel said it to him as a Braisa; and your mnemonic is: Rav Shmuel bar Yehuda teaches Braisas.

STATEMENT

וַאֲמַר לֵיהּ...:

And Rav Chisda said to him:...

OBJECTION

אִם כֵּן, עָשִׂיתָה דִּבְרֵי בֵּית שַׁמַּאי וְדִבְרֵי בֵּית הִלֵּל אֶחָד!

If so, that Beis Hillel's measure is a sela, you have made the words of Beis Shammai and the words of Beis Hillel identical! How can that be?

PROOF

דְּתַנַּן: מָאוֹר שֶׁלֹּא נַעֲשָׂה בִּידֵי אָדָם, שִׁיעוּרוֹ מְלֹא אֶגְרוֹף גָּדוֹל, וְזֶהוּ אֶגְרוֹפוֹ שֶׁל בֶּן אֲבַטִּיחַ.

As we learned in a Mishnah: A light-hole that was not made by the hand of man, its measure to let tumah pass is the full size of a large fist, and this is the fist of Ben Avatiach.

PROOF

אָמַר רַבִּי יוֹסֵי: וְיֶשְׁנוֹ כְּרֹאשׁ גָּדוֹל שֶׁל אָדָם.

Rabbi Yosei said: And it is like the large head of a man.

OBJECTION

נַעֲשָׂה בִּידֵי אָדָם, שִׁיעֲרוּהוּ כִּמְלֹא מַקֵּדַח גָּדוֹל שֶׁל לִשְׁכָּה, שֶׁהוּא כְּפוּנְדְּיוֹן (שֶׁל) הָאִיטַלְקִי, וּכְסֶלַע נִירוֹנִית, וְיֶשְׁנוֹ

But if the hole was made by the hand of man, they measured it like the full size of a large drill of the Temple Chamber, which is like an Italian pundeyon, and like a Neronian sela, and it is the same as Beis Shammai's drill-hole! So Beis Shammai

and Beis Hillel would have the same measure of a sela!

SUMMARY

The daf concludes the previous Perek by establishing that the halacha does not follow Rabbi Yosei's view that even twenty-three Sages cannot permit a bechor without an expert. We then learn a Mishnah and a supporting braisa regarding a merchant who sells forbidden food, such as an unpermitted bechor, tevel, or treifah meat. The Tanna Kamma and Rabbi Shimon ben Elazar argue over whether the seller must refund the entire purchase price or if he can deduct the value of the benefit the buyer received, depending on whether the food is something a person is naturally repulsed by (like treifah) or not (like tevel or bechor). Finally, we begin the sixth perek, learning the Mishnah's list of ear blemishes—such as a damaged cartilage, a split, a hole, or a dried-up ear—and the Gemara begins a detailed shakla v'tarya using the hermeneutical rules of klal u'prat to derive from the pesukim how ear blemishes are halachically included as valid mumim.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

We see in the Gemara a beautiful yeshivish discussion about the halachos of a seller who accidentally sold something forbidden, like tevel or an unexamined bechor. Rabbi Shimon ben Elazar makes a deep chiddush: we have to look at the buyer's actual experience. If it is something the nefesh katzah bah, something a person is naturally repulsed by, like nevelah, the buyer gets a full refund because he had absolutely zero pleasure from the food. But if it is something like tevel, where there is no physical repulsion, the buyer must deduct the value of the benefit he received.

This is a massive yesod for our daily avodah. How often do we look at our spiritual failures, our aveiros, with a sense of "nefesh katzah"? When a Yid slips up, does he feel a deep, inner repulsion to the spiritual damage he just caused, or does he secretly still taste the sweetness of the world? The goal of a Yid is to reach a level of yiras Shamayim where sin itself becomes something our neshama is repulsed by, where we cannot stand the thought of being separated from Hashem even for a moment.

When we build this inner sensitivity, teshuvah becomes natural. We don't just regret the action; we are genuinely repulsed by the distance it created between us and Hashem. Mimeila, we run back to the Torah and mitzvos with a pure heart.

Today, when you encounter a temptation or a moment of nisayon, pause and remind yourself of the true nature of spiritual damage. Tell yourself: "This is not who I am; my neshama is completely repulsed by anything that distances me from Hashem."

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.'