חוּמָּשׁ עִם רַשִׁ"י · וירא · שְׁלִישִׁי

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

VAYERA · 3RD ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the scene shifts from Avraham Avinu's tent to the wicked city of Sodom, where two of the angels arrive in the evening. Lot, having learned the ways of hachnasas orchim from his uncle Avraham, is sitting at the city gate and eagerly invites the guests into his home, urging them to stay despite their initial refusal. He prepares a feast for them, baking matzos, but the wicked people of Sodom quickly surround the house, demanding that Lot hand over his guests to be abused.

We see the extreme midas Sdom as the entire population, young and old, gathers to oppose this act of chesed. Lot tries to protect his guests, even offering his own daughters to the mob, but the people of Sodom turn on him in anger. The angels intervene, pulling Lot back inside and striking the wicked crowd with blindness, before warning Lot that the destruction of the city is imminent and instructing him to gather his family and flee.

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

פָּסוּק א

Pasuk 1

וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדֹמָה בָּעֶרֶב וְלוֹט יֹשֵׁב בְּשַׁעַר סְדֹם וַיַּרְא

And they came the two of the angels to Sodom in the evening and Lot was sitting in the gate of Sodom and he saw

לוֹט וַיָּקָם לִקְרָאתָם וַיִּשְׁתַּחוּ אַפַּיִם אָרְצָה׃

Lot and he rose to meet them and he bowed face to the ground

רַשִׁ"י

שני. א' לְהַשְׁחִית אֶת סְדוֹם וא' לְהַצִּיל אֶת לוֹט, וְהוּא אוֹתוֹ שֶׁבָּא לְרַפְּאוֹת אַבְרָהָם,

Two one who came to destroy — Sodom and one to rescue — Lot and he him who came to heal Avraham

וְהַשְּׁלִישִׁי שֶׁבָּא לְבַשֵּׂר אֶת שָׂרָה, כֵּיוָן שֶׁעָשָׂה שְׁלִיחוּתוֹ נִסְתַּלֵּק לוֹ׃

and the third who came to announce to — Sarah once that he did his mission he departed for himself

רַשִׁ"י

המלאכים. וּלְהַלָּן קְרָאָם אֲנָשִׁים? כְּשֶׁהָיְתָה שְׁכִינָה עִמָּהֶם קְרָאָם אֲנָשִׁים;

The angels and further on it called them men when was the Shechinah with them it called them men

דָּבָר אַחֵר אֵצֶל אַבְרָהָם שֶׁכֹּחוֹ גָּדוֹל וְהָיוּ הַמַּלְאָכִים תְּדִירִין אֶצְלוֹ כַּאֲנָשִׁים

Another explanation by Avraham whose strength was great and were the angels frequent by him like men

קְרָאָם אֲנָשִׁים, וְאֵצֶל לוֹט קְרָאָם מַלְאָכִים בראשית רבה :

it called them men and by Lot it called them angels Bereishis Rabbah

רַשִׁ"י

בערב. וְכִי כָּל כָּךְ שָׁהוּ הַמַּלְאָכִים מֵחֶבְרוֹן לִסְדוֹם? אֶלָּא מַלְאֲכֵי רַחֲמִים הָיוּ

At eventide and did all this tarry the angels from Chevron to Sedom rather angels of mercy they were

וּמַמְתִּינִים שֶׁמָּא יוּכַל אַבְרָהָם לְלַמֵּד עֲלֵיהֶם סַנֵּגוֹרְיָא׃
and they waited perhaps would be able Avraham to advocate on their behalf defense

רַשִׁ״י

ולוט ישב בשער סדום. ישב כְּתִיב, אוֹתוֹ הַיּוֹם מִנּוּהוּ שׁוֹפֵט עֲלֵיהֶם בראשית
And Lot sat in the gate of Sodom He sat is written that day they appointed him over them judge Bereishis

רבה :
Rabbah

רַשִׁ״י

וירא לוט וגו'. מִבֵּית אַבְרָהָם לָמַד לַחֲזֹר עַל הָאוֹרְחִים׃
And Lot saw etc. from the house of Avraham he learned to look for the guests

פָּסוּק ב

Pasuk 2

וַיֹּאמֶר הִנֶּה נָּא אֲדֹנַי סוּרוּ נָא אֶל בֵּית עַבְדְּכֶם וְלִינוּ וְרַחֲצוּ
And he said behold please my lords turn aside please to your servant the house of and spend the night and wash

רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וַהֲלַכְתֶּם לְדַרְכְּכֶם וַיֹּאמְרוּ לֹא כִּי בָרְחוֹב נָלִין׃
your feet and rise early and go on your way and they said no but in the square we will spend the night

רַשִׁ״י

הנה נא אדני. הִנֵּה נָא אַתֶּם אֲדוֹנִים לִי אַחַר שֶׁעֲבַרְתֶּם עָלַי. דָּבָר אַחֵר הִנֵּה נָא
now Behold explanation Another by me that you passed after to me lords you are now Behold my lords now Behold

צְרִיכִים אַתֶּם לָתֵת לֵב עַל הָרְשָׁעִים הַלָּלוּ שֶׁלֹּא יַכִּירוּ בָּכֶם וְזוֹ הִיא עֵצָה
need you to pay attention to these the wicked people so that not they will notice you is and this advice

נְכוֹנָה׃
proper

רַשִׁ״י

סורו נא. עִקְמוּ אֶת הַדֶּרֶךְ לְבֵיתִי דֶּרֶךְ עֲקַלְקָלוֹת שֶׁלֹּא יַכִּירוּ שֶׁאַתֶּם נִכְנָסִין
turn aside please bend — the path to my house a way circuitous so that not they will recognize that you are entering

שָׁם, לְכָךְ נֶאֱמַר סורו בראשית רבה :
there for this it was said turn aside Bereishis Rabbah

רַשִׁ״י

ולינו ורחצו רגליכם. וְכִי דַּרְכָּן שֶׁל בְּנֵי אָדָם לָלוּן תְּחִלָּה וְאַחַר כָּךְ רוֹחֵץ?
and lodge and wash your feet is it indeed · people of the way first to lodge and after that to wash

וְעוֹד, שֶׁהֲרֵי אַבְרָהָם אָמַר לָהֶם תְּחִלָּה רַחֲצוּ רַגְלֵיכֶם? אֶלָּא כָּךְ אָמַר לוֹט, אִם
and furthermore since behold Avraham said to them first your feet wash rather thus said Lot if

כְּשֶׁיָּבֹאוּ אַנְשֵׁי סְדוֹם וְיִרְאוּ שֶׁכְּבָר רָחֲצוּ רַגְלֵיהֶם יַעֲלִילוּ עָלַי
when will come the men of Sodom and they see that already they washed their feet they will complain against me

וְיֹאמְרוּ כְּבָר עָבְרוּ שְׁנֵי יָמִים אוֹ שְׁלֹשָׁה שֶׁבָּאוּ לְבֵיתְךָ וְלֹא הוֹדַעְתָּנוּ, לְפִיכָךְ
and they will say already passed two days or three since they came to your house and not you informed us therefore

אָמַר, מוּטָב שֶׁיִּתְעַכְּבוּ כָּאן בַּאֲבַק רַגְלֵיהֶם שֶׁיִּהְיוּ נִרְאִין כְּמוֹ שֶׁבָּאוּ עַכְשָׁו;
he said it is better that they remain here with the dust of their feet so that they will appear like they came now

לְפִיכָךְ אָמַר לִינוּ תְּחִלָּה וְאַחַר כָּךְ רַחֲצוּ׃
wash that and after first lodge he said therefore

רַשִׁ״י

וַיֹּאמְרוּ לֹא. וּלְאַבְרָהָם אָמְרוּ כֵּן תַּעֲשֶׂה, מִכָּאן שֶׁמְּסָרְבִין לְקָטָן וְאֵין מְסָרְבִין
decline and we do not to an inferior that we decline from here do so they said but to Avraham nay And they said

לְגָדוֹל בראשית רבה׃
Rabbah Bereishis to a superior

רַשִׁ״י

כִּי בִרְחוֹב נָלִין. חֵרֵי כִּי מְשַׁמֵּשׁ בִּלְשׁוֹן אֶלָּא, שֶׁאָמְרוּ לֹא נָסוּר אֶל
to will we turn aside not for they said but in the meaning of serves כִּי behold we will lodge in the street For

בֵּיתְךָ אֶלָּא בִּרְחוֹבָהּ שֶׁל עִיר נָלִין׃
we will lodge the city of in the street but your house

פָּסוּק ג

Pasuk 3

וַיִּפְצַר בָּם מְאֹד וַיָּסֻרוּ אֵלָיו וַיָּבֹאוּ אֶל בֵּיתוֹ וַיַּעַשׂ לָהֶם
for them and he made his house into and they entered to him and they turned greatly them And he urged

מִשְׁתֶּה וּמַצּוֹת אָפָה וַיֹּאכֵלוּ׃
and they ate he baked and matzos a feast

רַשִׁ״י

וַיָּסֻרוּ אֵלָיו. עִקְּמוּ אֶת הַדֶּרֶךְ לְצַד בֵּיתוֹ׃
his house toward the side of the path — they bent unto him And they turned aside

רַשִׁ״י

וּמַצּוֹת אָפָה. פֶּסַח הָיָה׃
it was Passover he baked and unleavened bread

פָּסוּק ד

Pasuk 4

טֶרֶם יִשְׁכָּבוּ וְאַנְשֵׁי הָעִיר אַנְשֵׁי סְדֹם נָסַבּוּ עַל הַבַּיִת מִנַּעַר
from youth the house · surrounded Sodom the men of the city and the men of they had lain down Not yet

וְעַד זָקֵן כָּל הָעָם מִקָּצֶה׃
from the end the people all elder and until

רַשִׁ״י

טרם ישכבו ואנשי העיר אנשי סדום. כָּךְ נִדְרַשׁ בִּבְרֵאשִׁית רַבָּה טֶרֶם יִשְׁכָּבוּ
they lay down Before in Bereishis Rabbah it is expounded Thus Sodom men of the city and the men of they lay down Before

וְאַנְשֵׁי הָעִיר הָיוּ בְּפִיהֶם שֶׁל מַלְאָכִים, שֶׁהָיוּ שׁוֹאֲלִים לְלוֹט מַה טִּיבָם
their character what is Lot asking for they were the angels of in the mouths were the city and the men of

וּמַעֲשֵׂיהֶם וְהוּא אוֹמֵר לָהֶם רֻבָּם רְשָׁעִים; עוֹדָם מְדַבְּרִים בָּהֶם
about them speaking while they were still wicked most of them are to them was saying and he and their deeds

וְאַנְשֵׁי סְדוֹם וְגוֹ'. וּפְשׁוּטוֹ שֶׁל מִקְרָא וְאַנְשֵׁי הָעִיר אַנְשֵׁי רֶשַׁע, נָסַבּוּ
surrounded wickedness men of the city and the men of the verse of And the plain meaning etcetera Sodom and the men of

עַל הַבַּיִת; עַל שֶׁהָיוּ רְשָׁעִים נִקְרָאִים אַנְשֵׁי "סְדוֹם", כְּמוֹ שֶׁאָמַר הַכָּתוּב וְאַנְשֵׁי
and the men of the verse that said just as Sodom men of they are called wicked that they were because the house ·

סְדֹם רָעִים וְחַטָּאִים:
and sinners were wicked Sodom

רַשִׁ"י

כל העם מקצה. מִקְּצֵה הָעִיר עַד הַקָּצֶה, שֶׁאֵין אֶחָד מֵהֶם מוֹחֶה בְּיָדָם,
in their hands protesting of them one for there is not the other end until the city from the end of from the end the people All

שֶׁאֲפִלּוּ צַדִּיק אֶחָד אֵין בָּהֶם:
among them there is not one a righteous person for even

פָּסוּק ה

Pasuk 5

וַיִּקְרְאוּ אֶל לוֹט וַיֹּאמְרוּ לוֹ אַיֵּה הָאֲנָשִׁים אֲשֶׁר בָּאוּ אֵלֶיךָ הַלָּיְלָה
tonight to you came who the men where are to him and they said Lot to And they called

הוֹצִיאֵם אֵלֵינוּ וְנֵדְעָה אֹתָם:
them that we may know to us bring them out

רַשִׁ"י

ונדעה אותם. בְּמִשְׁכַּב זָכָר כְּמוֹ אֲשֶׁר לֹא יָדְעוּ אִישׁ בראשית רבה :
Rabbah Bereishis a man they knew not that like a male in the lying of them and we may know

פָּסוּק ו

Pasuk 6

וַיֵּצֵא אֲלֵהֶם לוֹט הַפֶּתְחָה וְהַדֶּלֶת סָגַר אַחֲרָיו:
behind him he shut and the door to the entrance Lot to them And he went out

פָּסוּק ז

Pasuk 7

וַיֹּאמַר אַל נָא אַחַי תָּרֵעוּ:
do evil my brothers please do not and he said

פָּסוּק ח

Pasuk 8

הִנֵּה נָא לִי שְׁתֵּי בָנוֹת אֲשֶׁר לֹא יָדְעוּ אִישׁ אוֹצִיאָה נָּא אֶתְהֶן
them please let me bring out a man have known not who daughters two to me please Behold

אֲלֵיכֶם וַעֲשׂוּ לָהֶן כַּטּוֹב בְּעֵינֵיכֶם רַק לָאֲנָשִׁים הָאֵל אַל תַּעֲשׂוּ דָּבָר
anything do do not these to the men only in your eyes as the good to them and do to you

כִּי עַל כֵּן בָּאוּ בְּצֵל קֹרָתִי:
my roof beam under the shadow of they came this for because

רַשִׁ"י

האל. כְּמוֹ הָאֵלֶּה:

These is like These

רַשִׁ"י

כי על כן באו. כִּי הַטּוֹבָה הַזֹּאת תַּעֲשׂוּ לִכְבוֹדִי עַל אֲשֶׁר בָּאוּ

they have come that on account of for my honor you shall do this the kindness because they have come as much as · for

בְּצֵל קֹרָתִי; תַּרְגּוּם שָׁרוּתִי, תַּרְגּוּם שֶׁל קוֹרָה – שָׁרוּתָא:

under the shadow of my roof beam the Targum of this is my dwelling the Targum of a beam is sharuta

פָּסוּק ט

Pasuk 9

וַיֹּאמְרוּ גֶּשׁ הָלְאָה וַיֹּאמְרוּ הָאֶחָד בָּא לָגוּר וַיִּשְׁפֹּט שָׁפוֹט עַתָּה

And they said further back step and they said the one came to sojourn and he judges constantly now

נָרַע לְךָ מֵהֶם וַיִּפְצְרוּ בָאִישׁ בְּלוֹט מְאֹד וַיִּגְּשׁוּ לִשְׁבֹּר

we will do worse to you than to them and they pressed against the man against Lot greatly and they drew near to break

הַדָּלֶת:

the door

רַשִׁ"י

ויאמרו גש הלאה. קְרַב לְהָלְאָה, כְּלוֹמַר, הִתְקָרֵב לַצְּדָדִין וְהִתְרַחֵק מִמֶּנּוּ,

And they said step back further away to say as if draw near to the sides and distance yourself from us

וְכֵן כָּל הָלְאָה שֶׁבַּמִּקְרָא לְשׁוֹן רִחוּק, כְּמוֹ זְרֵה הָלְאָה במדבר י"ז , הִנֵּה

and likewise every yonder scatter like distancing is an expression of that is in Scripture yonder Bamidbar 17 behold

הַחֵצִי מִמְּךָ וָהָלְאָה שמואל א' כ' , גֶּשׁ הָלְאָה, ישעיהו מ"ט – הִמָּשֵׁךְ

the arrows are from you and beyond Shmuel Aleph 20 back step Yeshayahu 49 withdraw yourself

לְהַלָּן, בְּלְשׁוֹן לַעַז טריט"דנוש, וּדְבַר נְזִיפָה הוּא, לוֹמַר – אֵין אָנוּ

further away in the language of foreign tongue retire yourself from us and a matter of contempt it is to say there is no we

חוֹשְׁשִׁין לְךָ. וְדוֹמֶה לוֹ קְרַב אֵלֶיךָ אַל תִּגַּשׁ בִּי ישעיהו ס"ה , וְכֵן גְּשָׁה

of you and similar stand to it by yourself do not come near unto me Yeshayahu 65 and likewise give place

לִי וְאֵשְׁבָה שם מ"ט – הִמָּשֵׁךְ לַצְּדָדִין בַּעֲבוּרִי וְאֵשֵׁב אֶצְלְךָ; אַתָּה מֵלִיץ עַל

to me that I may dwell there 49 withdraw aside for my sake that I may dwell near you you intercede for

הָאוֹרְחִין, אֵיךְ מְלָאֲךָ לִבְּךָ? עַל שֶׁאָמַר לָהֶם עַל הַבָּנוֹת, אָמְרוּ לוֹ גש

the strangers how filled you your heart concerning what he said to them regarding the daughters they said to him get

הלאה , לְשׁוֹן נַחַת; וְעַל שֶׁהָיָה מֵלִיץ עַל הָאוֹרְחִים – האחד בא

out of the way an expression of gentleness and regarding that he was interceding for the strangers this one came

לגור , אָדָם נָכְרִי יְחִידִי אַתָּה בֵּינֵינוּ, שֶׁבָּאתָ לָגוּר, וישפוט שפוט ,

to sojourn man strange only are you among us for you came to sojourn and you make yourself a judge

וְנַעֲשֵׂית מוֹכִיחַ אוֹתָנוּ?

and you have become a reprover of us

רַשִׁ"י

הדלת. הִיא הַסּוֹבֶבֶת לִנְעֹל וְלִפְתֹּחַ:

The door it is that which swings to lock and to open

פָּסוּק י

Pasuk 10

וַיִּשְׁלְחוּ הָאֲנָשִׁים אֶת יָדָם וַיָּבִיאוּ אֶת לוֹט אֲלֵיהֶם הַבָּיְתָה וְאֶת

and — into the house to them Lot — and they brought their hand — the men And they stretched out

הַדֶּלֶת סָגָרוּ׃

they shut the door

פָּסוּק יא

Pasuk 11

וְאֶת הָאֲנָשִׁים אֲשֶׁר פֶּתַח הַבַּיִת הִכּוּ בַּסַּנְוֵרִים מִקָּטֹן וְעַד גָּדוֹל

great and until from small with blindness they struck the house at the entrance of who the men And —

וַיִּלְאוּ לִמְצֹא הַפָּתַח׃

the entrance to find and they wearied

רַשִׁ״י

פתח. הוּא הֶחָלָל שֶׁבּוֹ נִכְנָסִין וְיוֹצְאִין׃

and exit they enter through which the hollow space it is Opening

רַשִׁ״י

בסנורים. מַכַּת עִוָּרוֹן׃

blindness a plague of With blindness

רַשִׁ״י

מקטן ועד גדול. הַקְּטַנִּים הִתְחִילוּ בָּעֲבֵרָה תְּחִלָּה, שֶׁנֶּאֱמַר מִנַּעַר וְעַד זָקֵן,

elder and until from youth as it is said first in the transgression began the small ones great and until From small

לְפִיכָךְ הִתְחִילָה הַפֻּרְעָנוּת מֵהֶם בראשית רבה׃

Rabbah Bereishis from them the punishment began therefore

פָּסוּק יב

Pasuk 12

וַיֹּאמְרוּ הָאֲנָשִׁים אֶל לוֹט עַד מִי לְךָ פֹּה חָתָן וּבָנֶיךָ וּבְנֹתֶיךָ

and your daughters and your sons a son-in-law here have you whom besides Lot to the men And they said

וְכֹל אֲשֶׁר לְךָ בָּעִיר הוֹצֵא מִן הַמָּקוֹם׃

the place from bring out in the city is yours that and all

רַשִׁ״י

עוד מי לך פה. פְּשׁוּטוֹ שֶׁל מִקְרָא מִי יֵשׁ לְךָ עוֹד בָּעִיר הַזֹּאת חוּץ מֵאִשְׁתְּךָ

your wife besides this in the city else to you is there who the verse of the plain sense here have you whom yet

וּבְנוֹתֶיךָ שֶׁבַּבַּיִת׃

who are in the house and your daughters

רַשִׁ״י

חתן ובניך ובנתיך. וְאִם יֵשׁ לְךָ חָתָן אוֹ בָּנִים וּבָנוֹת הוֹצֵא מִן

from take out and daughters sons or a son-in-law to you there is and if and your daughters and your sons Son-in-law

הַמָּקוֹם׃
the place

רַשִׁ״י

ובניך. בְּנֵי בְּנוֹתֶיךָ הַנְּשׂוּאוֹת. וּמ״א עד – מֵאַחַר שֶׁעוֹשִׂין נְבָלָה כָּזֹאת, מי
who like this disgrace they do since yet and from Midrash who are married your daughters the sons of and your sons

לך פְּתִחוֹן פֶּה לְלַמֵּד סַנֵּגוֹרְיָא עֲלֵיהֶם? שֶׁכָּל הַלַּיְלָה הָיָה מֵלִיץ עֲלֵיהֶם טוֹבוֹת,
good things on them advocating he was the night for all on them defense to teach mouth an opening of to you

קְרִי בֵּיהּ מִי לְךָ פֶּה׃
a mouth to you who in it read

פָּסוּק יג

Pasuk 13

כִּי מַשְׁחִתִים אֲנַחְנוּ אֶת הַמָּקוֹם הַזֶּה כִּי גָדְלָה צַעֲקָתָם אֶת פְּנֵי
the presence of before their outcry has become great because this the place — we are destroying for

יְהוָה וַיְשַׁלְּחֵנוּ יְהוָה לְשַׁחֲתָהּ׃
to destroy it Hashem and He sent us Hashem

פָּסוּק יד

Pasuk 14

וַיֵּצֵא לוֹט וַיְדַבֵּר אֶל חֲתָנָיו לֹקְחֵי בְנֹתָיו וַיֹּאמֶר קוּמוּ צְאוּ מִן
from go out arise and he said his daughters who married his sons-in-law to and he spoke Lot And went out

הַמָּקוֹם הַזֶּה כִּי מַשְׁחִית יְהוָה אֶת הָעִיר וַיְהִי כִמְצַחֵק בְּעֵינֵי חֲתָנָיו׃
his sons-in-law in the eyes of like a jester and he was the city — Hashem is destroying for this the place

רַשִׁ״י

חתניו. שְׁתֵּי בָנוֹת נְשׂוּאוֹת הָיוּ לוֹ בָּעִיר׃
in the city to him were married daughters two his sons-in-law

רַשִׁ״י

לוקחי בנותיו. שֶׁאוֹתָן שֶׁבַּבַּיִת אֲרוּסוֹת לָהֶם׃
to them were betrothed who were in the house that those his daughters those marrying

פָּסוּק טו

Pasuk 15

וּכְמוֹ הַשַּׁחַר עָלָה וַיָּאִיצוּ הַמַּלְאָכִים בְּלוֹט לֵאמֹר קוּם קַח אֶת אִשְׁתְּךָ וְאֶת
and — your wife — take arise saying Lot the angels and urged rose the dawn And when

שְׁתֵּי בְנֹתֶיךָ הַנִּמְצָאֹת פֶּן תִּסָּפֶה בַּעֲוֹן הָעִיר׃
the city in the sin of you be swept away lest who are present your daughters two of

רַשִׁ״י

ויאיצו. כְּתַרְגּוּמוֹ וּדְחִיקוּ – מְהַרְוּהוּ׃
they hurried him and they pressed like its translation And they urged

רַשִׁ"י

הנמצאות. הַמְזֻמָּנוֹת לְךָ בַּבַּיִת לְהַצִּילָם. וּמִ"אַ יֵשׁ וְזֶה יְשׁוּבוֹ
Those that are found Those that are ready for you in the house to rescue them and from Midrash there is and this is the settlement

שֶׁל מִקְרָא:
of the verse

רַשִׁ"י

תספה. תִּהְיֶה כָּלֶה, עַד תֹּם כָּל הַדּוֹר דברים ב' מִתְרַגֵּם עַד דְּסַף
lest you be ended you will be destroyed until the ending of all the generation Devarim two is translated until that was ended

כָּל דָּרָא:
all the generation

פָּסוּק ט"ז

Pasuk 16

וַיִּתְמַהְמָהּ וַיַּחֲזִקוּ הָאֲנָשִׁים בְּיָדוֹ וּבְיַד אִשְׁתּוֹ וּבְיַד שְׁתֵּי בְנֹתָיו
And he delayed and they seized the men his hand and the hand of his wife and the hand of his two daughters

בְּחֶמְלַת יְהוָה עָלָיו וַיֹּצִאֻהוּ וַיַּנִּחֻהוּ מִחוּץ לָעִיר:
in the mercy of Hashem upon him and they brought him out and they set him outside the city

רַשִׁ"י

ויתמהמה. כְּדֵי לְהַצִּיל אֶת מָמוֹנוֹ:
And he lingered in order to save — his money

רַשִׁ"י

ויחזיקו. אֶחָד מֵהֶם הָיָה שָׁלִיחַ לְהַצִּילוֹ וַחֲבֵרוֹ לַהֲפֹךְ סְדוֹם, לְכָךְ נֶאֱמַר
And they laid hold one of them was an emissary to rescue him and his companion to overthrow Sodom, therefore it is said

"וַיֹּאמֶר" הִמָּלֵט, וְלֹא נֶאֱמַר וַיֹּאמְרוּ בראשית רבה :
and he said escape and not it is said and they said Bereishis Rabbah

פָּסוּק י"ז

Pasuk 17

וַיְהִי כְהוֹצִיאָם אֹתָם הַחוּצָה וַיֹּאמֶר הִמָּלֵט עַל נַפְשֶׁךָ אַל תַּבִּיט
And it was when they brought out them outside and he said flee for your life do not look

אַחֲרֶיךָ וְאַל תַּעֲמֹד בְּכָל הַכִּכָּר הָהָרָה הִמָּלֵט פֶּן תִּסָּפֶה:
behind you and do not stand in all the plain to the mountain flee lest you be swept away

רַשִׁ"י

המלט על נפשך. דַּיְּךָ לְהַצִּיל נְפָשׁוֹת, אַל תָּחוּס עַל הַמָּמוֹן:
escape for your life it is enough for you to save lives do not pity on the money

רַשִׁ"י

אל תביט אחריך. אַתָּה הִרְשַׁעְתָּ עִמָּהֶם וּבִזְכוּת אַבְרָהָם אַתָּה נִצָּל; אֵינְךָ
Do not look behind you you wickedly sinned with them and in the merit of Avraham you are saved; you are not

כְּדַאי לִרְאוֹת בְּפֻרְעָנוּתָם וְאַתָּה נִצָּל׃
are saved while you their punishment to see worthy

רַשִׁ״י

בכל הככר. כִּכַּר הַיַּרְדֵּן׃
the Yarden the plain of the plain in all of

רַשִׁ״י

ההרה המלט. אֵצֶל אַבְרָהָם בְּרַח, שֶׁהוּא יוֹשֵׁב בָּהָר, שֶׁנֶּאֱמַר וַיַּעְתֵּק מִשָּׁם
from there and he removed as it is said in the mountain is dwelling who he flee Avraham to escape to the mountain

הָהָרָה בראשית י״ב , וְאַף עַכְשָׁו הָיָה יוֹשֵׁב שָׁם, שֶׁנֶּאֱמַר אֶל הַמָּקוֹם אֲשֶׁר הָיָה
was where the place to as it is said there dwelling he was now and even 12 Bereishis to the mountain

שָׁם אָהֳלוֹ בַּתְּחִלָּה, וְאַע״פ שֶׁכָּתוּב וַיֶּאֱהַל אַבְרָהָם וְגוֹ' שם י״ג , אֹהָלִים
tents 13 there etc. Avraham and he moved tent that it is written and even though at first his tent there

הָרִבֵּה הָיוּ לוֹ וְנִמְשְׁכוּ עַד חֶבְרוֹן׃
Chevron until and they stretched to him were many

רַשִׁ״י

המלט. לְשׁוֹן הַשְׁמָטָה, וְכֵן כָּל הַמְלָטָה שֶׁבַּמִּקְרָא אשמוצי״ר בלע״ז וְכֵן
and so in foreign tongue émisser that is in Scripture escaping every and so slipping away an expression of escape

וְהִמְלִיטָה זָכָר ישעיהו ס״ו , שֶׁנִּשְׁמַט הָעֻבָּר מִן הָרֶחֶם, כְּצִפּוֹר נִמְלְטָה תהילים
Tehillim escaped like a bird the womb from the fetus that slipped out 66 Yeshayahu a male and she delivered

קכ״ד , לֹא יָכְלוּ מַלֵּט מַשָּׂא ישעיהו מ״ו , לְהַשְׁמִיט מַשָּׂא הָרְעִי שֶׁבְּנִקְבֵיהֶם׃
that is in their orifices the waste the burden of to discharge 46 Yeshayahu the burden to deliver they could not 124

פְּסוּק י״ח

Pasuk 18

וַיֹּאמֶר לוֹט אֲלֵהֶם אַל נָא אֲדֹנָי׃

my lords please no to them Lot And said

רַשִׁ״י

אל נא אדני. רַבּוֹתֵינוּ אָמְרוּ שבועות ל״ב שֵׁשֵׁם זֶה קָדֵשׁ, שֶׁנֶּאֱמַר בּוֹ
regarding him as it is said is holy this that the name 35b Shevuot said our Rabbis my Lord please Do not

לְהַחֲיוֹת אֶת נַפְשִׁי – מִי שֶׁיֵּשׁ בְּיָדוֹ לְהָמִית וּלְהַחֲיוֹת; וְתַרְגּוּמוֹ בְּבָעוּ כְעַן
now I pray and its Targum translation and to keep alive to kill in His hand has He who my soul — to keep alive

ה׳׃
Hashem

רַשִׁ״י

אל נא. אַל תֹּאמְרוּ אֵלַי לְהִמָּלֵט הָהָרָה׃
to the mountain to escape to me say do not please not

רַשִׁ״י

נא. לְשׁוֹן בַּקָּשָׁה׃
request is an expression of Please

פָּסוּק יט

Pasuk 19

הִנֵּה נָא מָצָא עַבְדְּךָ חֵן בְּעֵינֶיךָ וַתַּגְדֵּל חַסְדְּךָ אֲשֶׁר עָשִׂיתָ

you have done which your kindness and you made great in your eyes favor your servant has found please Behold

עִמָּדִי לְהַחֲיוֹת אֶת נַפְשִׁי וְאָנֹכִי לֹא אוּכַל לְהִמָּלֵט הָהָרָה פֶּן תִּדְבָּקַנִי

will overtake me lest to the mountain to escape will be able not and I my soul — to keep alive with me

הָרָעָה וָמַתִּי׃

and I die the evil

רַ"שִׁ"י

פן תדבקני הרעה. כְּשֶׁהָיִיתִי אֵצֶל אַנְשֵׁי סְדוֹם הָיָה הַקָּבָ"ה רוֹאֶה מַעֲשַׂי וּמַעֲשֵׂה

and the deeds of my deeds seeing the Holy One was Sodom the people of with when I was the evil cleaves to me Lest

בְנֵי הָעִיר, וְהָיִיתִי נִרְאֶה צַדִּיק וּכְדַאי לְהִנָּצֵל, וּכְשֶׁאָבֹא אֵצֶל צַדִּיק אֲנִי

I am a righteous man to and when I come to be saved and worthy righteous appearing and I was the city the people of

כְּרִשְׁעָ, וְכֵן אָמְרָה הַצָּרְפִית לְאֵלִיָּהוּ בָּאתָ אֵלַי לְהַזְכִּיר אֶת עֲוֹנִי מלכים א

I Melachim my sin — to remind to me you have come to Eliyahu the Tzorfite woman said and so like a wicked man

י"ז , עַד שֶׁלֹּא בָאתָ אֵצְלִי הָיָה הַקָּבָ"ה רוֹאֶה מַעֲשַׂי וּמַעֲשֵׂה עַמִּי, וַאֲנִי צַדֶּקֶת

righteous and I was my people and the deeds of my deeds seeing the Holy One was to me you came that not Until 17

בֵּינֵיהֶם, וּמִשֶּׁבָּאתָ אֵצְלִי, לְפִי מַעֲשֶׂיךָ אֲנִי רִשְׁעָה׃

wicked I am your deeds according to to me and since you came among them

פָּסוּק כ

Pasuk 20

הִנֵּה נָא הָעִיר הַזֹּאת קְרֹבָה לָנוּס שָׁמָּה וְהִיא מִצְעָר אִמָּלְטָה נָּא שָׁמָּה הֲלֹא

is it not there please let me flee is small and it there to flee is near this the city please Behold

מִצְעָר הִוא וּתְחִי נַפְשִׁי׃

my soul and shall live it small

רַ"שִׁ"י

העיר הזאת קרובה. קְרוֹבָה יְשִׁיבָתָהּ, נִתְיַשְּׁבָה מִקָּרוֹב, לְפִיכָךְ לֹא נִתְמַלְּאָה סְאָתָהּ

its measure was filled not therefore recently it was settled is its settlement Near is near this This city

עֲדַיִן שבת י' . וּמַה הִיא קְרִיבָתָהּ? מִדּוֹר הַפַּלָּגָה שֶׁנִּתְפַּלְּגוּ הָאֲנָשִׁים

the people when were dispersed the Dispersal from the generation of its recency is And what 10b Shabbos yet

וְהִתְחִילוּ לְהִתְיַשֵּׁב אִישׁ אִישׁ בִּמְקוֹמוֹ, וְהִיא הָיְתָה בִּשְׁנַת מוֹת פֶּלֶג, וּמִשָּׁם

and from there Peleg the death of in the year of was and it in his place man each to settle and they began

וְעַד כָּאן נ"ב שָׁנָה, שֶׁפָּלַג מֵת בִּשְׁנַת מ"ח לְאַבְרָהָם. כֵּיצַד? פֶּלֶג חַי אַחֲרֵי הוֹלִידוֹ

his begetting after lived Peleg How so of Avraham 48 in the year died for Peleg years 52 now and until

אֶת רְעוּ ר"ט שָׁנָה, צֵא מֵהֶם ל"ב כְּשֶׁנּוֹלַד שְׂרוּג, וּמִשְּׂרוּג עַד שֶׁנּוֹלַד נָחוֹר ל',

30 Nachor was born until and from Serug Serug when was born 32 from them deduct years 209 Reu —

הֲרֵי ס"ב, וּמִנָּחוֹר עַד שֶׁנּוֹלַד תֶּרַח כ"ט, הֲרֵי צ"א, וּמִשָּׁם עַד שֶׁנּוֹלַד אַבְרָהָם

Avraham was born until and from there 91 behold 29 Terach was born until and from Nachor 62 behold

ע', הֲרֵי קס"א, תֵּן לָהֶם מ"ח הֲרֵי ר"ט, וְאוֹתָהּ שָׁנָה הָיְתָה שְׁנַת הַפַּלָּגָה,

the Dispersal the year of was year and that 209 behold 48 to them add 161 behold 70

וּכְשֶׁנֶּחְרְבָה סְדוֹם הָיָה אַבְרָהָם בֶּן צ"ט שָׁנָה, הֲרֵי מִדּוֹר הַפַּלָּגָה עַד
and when was destroyed Sodom was Avraham the age of 99 years behold from the generation of the Dispersal until

כָּאן נ"ב שָׁנָה; וְצֹעַר אֹחֲרָה יְשִׁיבָתָהּ אַחֲרֵי יְשִׁיבַת סְדוֹם וְחַבְרוֹתֶיהָ שָׁנָה אַחַת,
here 52 years And Zoar delayed its settlement after the settlement of Sodom and its sister cities year one

הוּא שֶׁנֶּאֱמַר אִמָּלְטָה נָּא, נָא בְּגִימַטְרִיָּא נ"א:
that which is said let me escape please na in gematria 51

רַשִּׁ"י

הֲלֹא מִצְעַר הִיא. וַהֲלֹא עֲוֹנוֹתֶיהָ מוּעָטִין וְיָכוֹל אַתָּה לְהַנִּיחָהּ:
Is it not small it and are not its sins few and able are you to leave it

רַשִּׁ"י

וּתְחִי נַפְשִׁי בָּהּ, זֶהוּ מִדְרָשׁוֹ. וּפְשׁוּטוֹ שֶׁל מִקְרָא הֲלֹא עִיר קְטַנָּה הִיא
and may live my soul in it this is its Midrashic explanation and its plain meaning of the verse is it not a city small it is

וַאֲנָשִׁים בָּהּ מְעַט, אֵין לָךְ לְהַקְפִּיד אִם תַּנִּיחֶנָּה, וּתְחִי נַפְשִׁי בָּהּ:
and people in it are few there is not for you to be particular if you leave it and may live my soul in it

CHAPTER SUMMARY

The aliyah details the dramatic rescue of Lot and his family from the doomed city of Sodom. Although Lot's sons-in-law mock his warnings of the impending destruction, the angels urge Lot to hurry as dawn breaks, eventually grabbing him, his wife, and his two daughters by the hand to drag them out of the city due to Hashem's mercy. Once outside, the angels command them to flee for their lives without looking back, but Lot, fearing he cannot make it to the hills in time, begs to be allowed to escape to a nearby small town instead.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is showing us a fascinating, scary picture of how a person can get stuck in a bad environment. Look at Lot. He knows Sodom is evil, he knows the angels are there to destroy it, and the angels are literally screaming at him to run for his life. Yet, the pasuk says, "Vayismahmah", he hesitated, he dragged his feet. Even when he finally starts moving, he begs not to go to the mountains, but to stay in a nearby small town. Why? Because when you live in a place of spiritual darkness, it gets under your skin. Even when you know you have to leave, a part of you wants to linger.

This is a powerful yesod in our own avodas Hashem. Sometimes we know we have a bad habit, a toxic environment, or a negative influence in our lives that we must break away from. We know it is destroying us. But the yetzer hara makes us hesitate. We say, "I'll stop next week," or "Let me just keep a small connection to it." We try to negotiate, just like Lot did, wanting to stay in the "small town" nearby instead of making a clean break.

Lichoira, the only way to truly save ourselves is to not look back and not linger. When you recognize something is holding you back spiritually, you cannot afford to hesitate or make compromises. You have to run.

Today, identify one negative habit, bad influence, or waste of time that you know you need to cut out of your life, and make a clean, immediate break from it without lingering or negotiating.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף ל״ט

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

📖 THE SUGYA

We begin the daf by wrapping up the shakla v'tarya regarding the exact parameters of the feeding test used to determine if an animal's eye ailment is a permanent blemish. The Gemara raises a series of detailed questions about how the test must be administered—such as whether the animal is fed before or after drinking, whether it must be tied up or loose, and whether it should be fed alone or with other animals. We also learn a major kasha from Pinchas, the brother of Mar Shmuel, regarding whether a blemish that is finally confirmed after three months of testing is considered a blemish retroactively or only from this point forward.

Next, we move into a new Mishnah that lists various blemishes of the head, specifically focusing on the nose, lips, and mouth. The Gemara clarifies which parts of the nostrils and lips must be damaged to count as an open blemish, and we delve into a machlokes Tannaim regarding the teeth and gums. This leads to a fundamental lomdishe inquiry by Rav Achadvoi bar Ami about whether the lack of an internal organ is halachically considered a blemish that disqualifies a korban.

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

עמוד א׳ DAF 39A

QUESTION

אוֹ דִלְמָא בְּכָל סְעוּדָה וּסְעוּדָה?

Or perhaps does it mean that we feed it this amount **at each and every meal**?

QUESTION

אִם תֵּימְצֵי לוֹמַר בִּסְעוּדָה רִאשׁוֹנָה — קוֹדֶם אֲכִילָה אוֹ לְאַחַר אֲכִילָה?

And **if you will say** that it is only **at the first meal** of the day, does it mean **before eating** its regular food, **or after eating**?

QUESTION

קוֹדֶם אֲכִילָה וַדַּאי מְעַלֵּי לֵיהּ כְּסַמָּא, לְאַחַר אֲכִילָה מַאי?

If you feed it **before eating, certainly it is effective for it like a medicine**, which is taken on an empty stomach. But if you feed it **after eating, what** is the halacha? Is that a proper test?

QUESTION

קוֹדֶם שְׁתִיָּה אוֹ לְאַחַר שְׁתִיָּה?

Similarly, do we feed it **before drinking or after drinking**?

QUESTION

וְקוֹדֶם שְׁתִיָּה וַדַּאי מְעַלֵּי לֵיהּ כְּשַׂעֲרֵי, לְאַחַר שְׁתִיָּה מַאי?

And before drinking, certainly it is effective for it like barley, which is digested well before drinking. But if you feed it **after drinking, what** is the halacha?

QUESTION

קָשׁוּר אוֹ מוּתָּר?

Should the animal be **tied or untied** during this test?

QUESTION

מוּתָּר — וַדַּאי מְעַלֵּי לֵיהּ, קָשׁוּר מַאי?

When it is **untied, certainly it is effective for it** because it is relaxed. But if it is **tied, what** is the halacha?

QUESTION

לְבַדּוֹ אוֹ עִם חֲבֵירוֹ?

Should it be fed **by itself or with its companion**?

QUESTION

עִם חֲבֵירוֹ — וַדַּאי מְעַלֵּי לֵיהּ, לְבַדּוֹ מַאי?

When it is **with its companion, certainly it is effective for it** because it eats happily. But when it is **by itself, what** is the halacha?

QUESTION

בָּעִיר (וּבַשָּׂדֶה) [אוֹ בַּשָּׂדֶה]?

Should it be fed **in the city or in the field**?

QUESTION

בַּשָּׂדֶה — וַדַּאי מְעַלֵּי לֵיהּ, בָּעִיר — מַאי?

When it is **in the field, certainly it is effective for it** because it is calm. But when it is **in the city, what** is the halacha?

QUESTION

בָּעֵי רַב אָשֵׁי: אִם תֵּימְצִי לוֹמַר בַּשָּׂדֶה — גִּינָּה הַסְּמוּכָה לָעִיר מַאי?

Rav Ashi asks a further kasha: **If you will say** that it is only effective **in the field**, then what about **a garden adjacent to the city, what** is the halacha? Is it considered like the field or like the city?

RESOLUTION

תֵּיקוּ.

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

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי חֲנַנְיָא בֶּן אַנְטִיגְנוֹס אוֹמֵר.

The Mishnah had stated: **Rabbi Chananya ben Antigonus says** that we examine the animal three times within eighty days.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַב נַחְמָן בַּר יִצְחָק: וּבִלְבַד שֶׁיִּהוּ מְשׁוּלָּשִׁים.

Rav Nachman bar Yitzchak said: And this is **provided that they are divided into equal thirds**, meaning there must be an equal gap of time between each of the three examinations.

QUESTION

בָּעֵי מִינֵּיהּ פִּנְחָס, אֲחוּהּ דְּמָר שְׁמוּאֵל, מִשְּׁמוּאֵל: אָכַל וְלָא אִיתַּסִּי — לְמַפְרֵעַ הָוֵי מוּמָא, אוֹ מִיכָּן וּלְהַבָּא הָוֵי מוּמָא?

Pinchas, the brother of Mar Shmuel, asked Shmuel: If the animal **ate** the moist and dry fodder for three months **and was not healed**, which proves it is a permanent blemish, **is it a blemish retroactively** from the day it was first seen, **or is it a blemish from this point forward**?

QUESTION

לְמַאי נָפְקָא מִינַּהּ?

The Gemara asks: **What is the practical difference**?

ANSWER

לְמִימְעַל בְּפִדְיוֹנוֹ.

The Gemara answers: The difference is **regarding whether one has committed me'ilah (misuse of consecrated property) with its redemption money**.

QUESTION

אִי אָמְרַתְּ לְמַפְרֵעַ הָוֵי מוּמָא — מָעֵיל, וְאִי מִיכָּן וּלְהַבָּא הָוֵי מוּמָא — לָא מָעֵיל, מַאי?

For **if you say it is a blemish retroactively**, then the redemption performed during the three months was valid, so the money became holy and anyone who benefits from it **has committed me'ilah. But if you say it is a blemish from this point forward**, then the redemption was invalid because it was still unblemished, so the money remains chullin and he **has not committed me'ilah. What** is the halacha?

STATEMENT

קָרֵי שְׁמוּאֵל עֲלֵיהּ: ”פִּסְחִים בָּזוּז בַּז”.

Shmuel read about him, applying the pasuk: **"The lame take the prey"**, meaning that even someone who is not a regular bais medrash scholar has asked a powerful kasha that I cannot answer.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ חוֹטְמוֹ שֶׁנִּיקַּב, וְשֶׁנִּפְגַּם, וְשֶׁנִּסְדַּק. שְׂפָמוֹ שֶׁנִּיקְּבָה, שֶׁנִּפְגְּמָה, שֶׁנִּסְדְּקָה.

MISHNAH: The following are blemishes for which we may slaughter a firstborn animal: **Its nose that was pierced, or that was damaged, or that was split. Its lip that was pierced, or that was damaged, or that was split.**

גְּמָרָא GEMARA

BRAISA

גְּמָ׳ תָּנוּ רַבָּנַן: נִיקְּבוּ חָוְטָמִין זֶה לְתוֹךְ זֶה — מִבַּחוּץ הֲרֵי זֶה מוּם, מִבִּפְנִים אֵינוֹ מוּם.

GEMARA: The Rabbis taught in a braisa: If **its nostrils were pierced one into the other, if** the hole is visible **from the outside, this is a blemish; if** it is only visible **from the inside, it is not a blemish.**

EXPLANATION

שְׂפָתוֹ שֶׁנִּיקְּבָה וְשֶׁנִּפְגְּמָה וְשֶׁנִּסְדְּקָה, אָמַר רַב פָּפָּא: תּוֹרָא בָּרָא דְּשִׂיפְתֵּיהּ.

Regarding the Mishnah's case of **its lip that was pierced, or that was damaged, or that was split, Rav Pappa said:** This refers to **the outer row of its lip**, which is visible.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ חוֹטִין הַחִיצוֹנוֹת שֶׁנִּפְגְּמוּ, וְשֶׁנִּגְמְמוּ, הַפְּנִימִיִּים שֶׁנֶּעֱקְרוּ.

MISHNAH: The outer gums that were damaged, or that were worn down, and the inner teeth **that were uprooted** are blemishes.

MISHNAH

רַבִּי חֲנִינָא בֶּן אַנְטִיגְנוֹס אוֹמֵר: אֵין בּוֹדְקִין מִן הַתְּיוֹמֶת וְלִפְנִים, וְאַף לֹא אֶת הַתְּיוֹמֶת.

Rabbi Chanina ben Antigonus says: We do not examine from the double teeth and inward, and we do not even examine **the double teeth** themselves, because a blemish there is considered a hidden blemish.

גְּמָרָא GEMARA

BRAISA

גְּמָ׳ תָּנוּ רַבָּנַן: הַתְּיוֹמֶת, אֵיזֶהוּ תְּיוֹמֶת? מִן הַתְּיוֹמֶת וְלִפְנִים, וּתְיוֹמֶת עַצְמָהּ כִּלְפָנִים.

GEMARA: The Rabbis taught in a braisa: Regarding **the double teeth, what are the double teeth?** The area **from the double teeth and inward, and the double teeth themselves are considered like the inward** part.

BRAISA

רַבִּי יְהוֹשֻׁעַ בֶּן קַפּוֹצַאי אוֹמֵר: אֵין שׁוֹחֲטִין אֶלָּא עַל הַחִיצוֹנוֹת בִּלְבַד.

Rabbi Yehoshua ben Kefutzai says: We only slaughter a firstborn **for** a blemish on **the outer teeth alone.**

BRAISA

רַבִּי חֲנִינָא בֶּן אַנְטִיגְנוֹס אוֹמֵר: אֵין מַשְׁגִּיחִין עַל הַתְּיוֹמֶת כָּל עִיקָּר.

Rabbi Chanina ben Antigonus says: We do not pay attention to the double teeth at all.

QUESTION

מַאי קָאָמַר? וְתוּ, רַבִּי יְהוֹשֻׁעַ בֶּן קַפּוֹצַאי הַיְינוּ תַּנָּא קַמָּא!

The Gemara asks: **What is the Tanna saying** in the first part of the braisa? **And furthermore, the opinion of Rabbi Yehoshua ben Kefutzai is the same as the First Tanna**!

ANSWER

חַסּוֹרֵי מִיחַסְּרָא וְהָכִי קָתָנֵי: אֵיזֶהוּ הַפְּנִימִית? מִן הַתְּיוֹמֶת וְלִפְנִים, וּתְיוֹמֶת עַצְמָהּ כִּלְפְנִים.

The Gemara answers: The braisa **is missing words, and this is what it is teaching: What is the inner** gums? The area **from the double teeth and inward, and the double teeth themselves are considered like the inward** part.

EXPLANATION

בַּמֶּה דְּבָרִים אֲמוּרִים? שֶׁנִּפְגְּמוּ וְשֶׁנִּגְמְמוּ, אֲבָל נֶעֱקְרוּ — שׁוֹחֲטִין.

In what case are these words said, that it is not a blemish? **When they were damaged or worn down; but if they were uprooted, we do slaughter** the firstborn.

EXPLANATION

רַבִּי יְהוֹשֻׁעַ בֶּן קַפּוֹצַאי אוֹמֵר: אֵין שׁוֹחֲטִין אֶלָּא עַל הַחִיצוֹנוֹת, אֲבָל פְּנִימִיּוֹת שֶׁנֶּעֱקְרוּ — מִישְׁחָט עֲלֵיהֶן לָא שָׁחֲטִינַן, אֲבָל אִפְּסוֹלֵי מִיפְּסֵל.

Rabbi Yehoshua ben Kefutzai says: We only slaughter for the outer teeth; **but as for the inner** teeth **that were uprooted, we do not slaughter for them, but they do disqualify** the animal from being brought as a korban.

EXPLANATION

רַבִּי חֲנִינָא בֶּן אַנְטִיגְנוֹס אוֹמֵר: אֵין מַשְׁגִּיחִין עַל הַתְּיוֹמֶת כָּל עִיקָּר, וַאֲפִילּוּ אִיפְּסוֹלֵי לָא אִיפְּסִיל.

Rabbi Chanina ben Antigonus says: We do not pay attention to the double teeth at all, and even to disqualify the animal, **it does not disqualify.**

QUESTION

בָּעֵי רַב אַחָדְבוּי בַּר אַמֵּי: יֵשׁ מְחוּסַּר אֵבֶר מִבִּפְנִים, אוֹ אֵין מְחוּסַּר אֵבֶר מִבִּפְנִים?

Rav Achadvoi bar Ami asked: Is there a halachic status of **lacking an internal limb, or is there no** halachic status of **lacking an internal limb**?

QUESTION

לְמַאי? אִי לִבְכוֹר — ״פִּסֵּחַ אוֹ עִוֵּר״ כְּתִיב, אִי לְקָדָשִׁים, ״עִוֶּרֶת אוֹ שָׁבוּר״ כְּתִיב!

The Gemara asks: **For what** halacha is this asked? **If** it is to permit **a firstborn** to be slaughtered, **"lame or blind" is written**, which are external blemishes! **If** it is to disqualify **kodashim, "blind or broken" is written**, which are also external!

EXPLANATION

לְאִישְׁחוּטֵי וּלְאִיפְּרוּקֵי לָא אִיבַּעְיָא לַן, כִּי מִיבַּעְיָא לַן לְאִיפְּסוּלֵי — מַאי?

The Gemara clarifies: **To slaughter** a firstborn **or to redeem** kodashim, **we do not ask**, because that certainly requires an external blemish. **When we ask, it is to disqualify** the animal from being offered on the mizbeach: **What** is the halacha?

QUESTION

״תָּמִים יִהְיֶה לְרָצוֹן״ אָמַר רַחֲמָנָא, תָּמִים — אִין, חֶסְרוֹן — לָא.

Do we say **the Torah said, "It shall be unblemished (tamim) to be accepted"**, which implies **unblemished — yes**, it is accepted, but if there is **a lack** of an internal organ, **no**, it is not accepted?

QUESTION

אוֹ דִלְמָא ״תָּמִים יִהְיֶה לְרָצוֹן״, ״כָּל מוּם לֹא יִהְיֶה בּוֹ״ — מָה מוּם מֵאַבָּרַאי, אַף חֶסְרוֹן מֵאַבָּרַאי.

Or perhaps we learn from the juxtaposition of **"It shall be unblemished to be accepted"** and **"no blemish shall be in it" — just as a blemish** must be **external, so too a lack** of an organ must be **external** to disqualify?

PROOF

תָּא שְׁמַע: ״וְאֶת שְׁתֵּי הַכְּלָיוֹת״ — וְלֹא בַּעַל כּוּלְיָא אַחַת, וְלֹא בַּעַל שָׁלֹשׁ כּוּלְיוֹת.

Come and hear a proof from a braisa: The Torah says regarding a shelamim, **"And the two kidneys"**, which teaches: **but not** an animal **with only one kidney, and not** an animal **with three kidneys.**

PROOF

וְתַנְיָא אִידַּךְ: ״יְסִירֶנָּה״ — לְרַבּוֹת בַּעַל כּוּלְיָא אַחַת.

And another braisa taught: The word **"he shall remove it"** comes **to include** as kosher an animal **with only one kidney.**

STATEMENT

סַבְרוּהָ, דְּכוּלֵי עָלְמָא אֵין בְּרִיָּה בְּאַחַת, דְּהָא מִיחְסַר חָסַר.

The Gemara's scholars **assumed that everyone agrees there is no natural creation of** an animal **with only one** kidney, **so it must be that it is lacking** a kidney that was lost.

QUESTION

לֵימָא בְּהָא קָמִיפַּלְגִי: דְּמָר סָבַר, חֶסְרוֹן מִבִּפְנִים שְׁמֵיהּ חֶסְרוֹן, וּמָר סָבַר, חֶסְרוֹן מִבִּפְנִים לָא שְׁמֵיהּ חֶסְרוֹן.

Shall we say that they argue about this: that one Master holds that an internal lack is called a lack and disqualifies the animal, **and one Master holds that an internal lack is not called a lack**?

ANSWER

אָמַר רַב חִיָּיא בַּר יוֹסֵף: דְּכוּלֵּי עָלְמָא יֵשׁ בְּרִיָּה בְּאַחַת, וְחֶסְרוֹן מִבִּפְנִים שְׁמֵיהּ חֶסְרוֹן,

Rav Chiyya bar Yosef said: Actually, everyone agrees that there is a natural creation with one kidney, **and** everyone agrees that **an internal lack is called a lack**.

EXPLANATION

וְלָא קַשְׁיָא: כָּאן — כְּשֶׁנִּבְרְאָה בִּשְׁתַּיִם וְחָסְרוּ, כָּאן — כְּשֶׁנִּבְרְאָה בְּאַחַת מֵעִיקָּרָא.

And it is not difficult: Here, where it is disqualified, is **where it was created with two and one was lost; there**, where it is kosher, is **where it was created with only one from the beginning.**

OBJECTION

וְהָא דּוּמְיָא דְּשָׁלֹשׁ קָתָנֵי, מָה שָׁלֹשׁ מֵעִיקָּרָא, אַף אַחַת מֵעִיקָּרָא!

The Gemara objects: **But it teaches** the case of one kidney **similar to the case of three** kidneys; **just as three** kidneys must be **from the beginning, so too the case of one** kidney must refer to where it had one **from the beginning**, and yet the first braisa disqualifies it!

RESOLUTION

אֶלָּא, הָכָא בְּיֵשׁ בְּרִיָּה מֵעִיקָּרָא קָמִיפַּלְגִי, מָר סָבַר: יֵשׁ בְּרִיָּה בְּאַחַת, וּמַר סָבַר: אֵין בְּרִיָּה בְּאַחַת.

Rather, here they argue about whether there is a natural creation from the beginning: one Master holds there is a natural creation with one kidney, **and one Master holds there is no natural creation with one** kidney.

STATEMENT

רַבִּי יוֹחָנָן אָמַר: דְּכוּלֵּי עָלְמָא אֵין בְּרִיָּה בְּאַחַת, וְחֶסְרוֹן מִבִּפְנִים שְׁמֵיהּ חֶסְרוֹן.

And Rabbi Yochanan said: Actually, everyone agrees there is no natural creation with one kidney, **and an internal lack is called a lack**.

EXPLANATION

וְלָא קַשְׁיָא: כָּאן שֶׁחָסְרָה קוֹדֶם שְׁחִיטָה, כָּאן שֶׁחָסְרָה לְאַחַר שְׁחִיטָה.

And it is not difficult: Here, where it is disqualified, is **where it was lost before shechitah; there**, where it is kosher, is **where it was lost after shechitah.**

QUESTION

וּלְאַחַר שְׁחִיטָה קוֹדֶם קַבָּלָה מִי שְׁרֵי?

The Gemara asks: **But if it was lost after shechitah, before the receiving** of the blood, **is it permitted**? Is it not disqualified as a lacking animal?

OBJECTION

וְהָאָמַר רַבִּי זֵירָא אָמַר רַב: הַצּוֹרֵם אׇזֶן הַפָּר וְאַחַר כָּךְ קִיבֵּל דָּמוֹ — פָּסוּל, שֶׁנֶּאֱמַר "וְלָקַח מִדַּם הַפָּר" — הַפָּר שֶׁהָיָה כְּבָר!

But doesn't Rabbi Zeira say that **Rav says: One who slits the ear of the bull** after slaughter, making it blemished, **and afterward collects its blood,** the offering is **disqualified, as it is stated: "And he shall take from the blood of the bull"**—implying that it must be **the bull that was already** unblemished at the time of slaughter, and it must remain so during the collection of the blood!

RESOLUTION

אֶלָּא: כָּאן שֶׁחָסְרָה קוֹדֶם קַבָּלָה, כָּאן שֶׁחָסְרָה לְאַחַר קַבָּלָה.

Rather, we must distinguish: **here,** in the first braisa where it is disqualified, it is a case **where it lacked** the kidney **before the collection** of the blood; whereas **there,** in the second braisa where it is kosher, it is a case **where it lacked** the kidney only **after the collection** of the blood.

QUESTION

וּלְאַחַר קַבָּלָה קוֹדֶם זְרִיקָה, מִי שָׁרֵי?

The Gemara asks: **And after the collection** of the blood but **before the sprinkling** of the blood, **is it permitted** to have a blemish or be lacking? Is the offering really kosher then?

OBJECTION

וְהָתַנְיָא: "שֶׂה תָּמִים זָכָר בֶּן שָׁנָה יִהְיֶה לָכֶם", שֶׁיִּהְא תָּמִים בֶּן שָׁנָה בִּשְׁעַת שְׁחִיטָה.

But isn't it taught in a braisa: "Your lamb shall be without blemish, a male in its year"—this teaches **that it must be unblemished and in its first year at the time of slaughter.**

OBJECTION

וּמִנַּיִן בְּקַבָּלָה וְהוֹלָכָה וְהַזָּיָיה? תַּלְמוּד לוֹמַר: "יִהְיֶה", שֶׁיִּהוּ כָּל הֲוָיוֹתָיו תָּם וּבֶן שָׁנָה.

And from where do we know that this is also required **at the collection, and the conveying, and the sprinkling** of the blood? **The verse states: "Shall be"**—implying **that all of its states** and procedures **must be** when it is **unblemished and in its first year.** This proves that a blemish before sprinkling disqualifies!

RESOLUTION

תַּרְגְּמַהּ אַבֶּן שָׁנָה,

The Gemara answers: **Interpret this** braisa as referring only **to** the requirement of being **in its first year,** meaning that only the age requirement continues until the sprinkling, but the requirement to be unblemished does not apply after collection.

PROOF

הָכִי נָמֵי מִסְתַּבְּרָא, דְּתַנְיָא: רַבִּי יְהוֹשֻׁעַ אוֹמֵר: כָּל הַזְּבָחִים שֶׁבַּתּוֹרָה שֶׁנִּשְׁתַּיֵּיר מֵהֶן כְּזַיִת בָּשָׂר אוֹ כְּזַיִת חֵלֶב — זוֹרֵק אֶת הַדָּם, שְׁמַע מִינַּהּ.

The Gemara adds: **So too it is reasonable, as it is taught in a braisa** that **Rabbi Yehoshua says: Regarding all offerings in the Torah, if there remained of them** even only **an olive-sized piece of meat or an olive-sized piece of fat,** the kohen **sprinkles the blood. Hear from this** that once the blood is collected, even if the animal's body is almost entirely missing, it does not disqualify.

QUESTION

וּמִי אִיכָּא מִידֵי, דִּבְשְׁעַת שְׁחִיטָה הָוֵי בֶּן שָׁנָה, וּבִשְׁעַת קַבָּלָה וְהוֹלָכָה הָוֵי בֶּן שְׁתֵּי שָׁנִים?

The Gemara asks: **But is there anything where at the time of slaughter it is in its first year, and at the time of collection and conveying it is in its second year?** How can the animal age out in the middle of the service?

ANSWER

אָמַר רָבָא: זֹאת אוֹמֶרֶת שָׁעוֹת פּוֹסְלוֹת בְּקָדָשִׁים.

Rava said: This is to say that hours disqualify in consecrated animals. We calculate the animal's age down to the exact hour of its birth, so it can literally become a year old in the minutes between slaughter and sprinkling.

STATEMENT

לֵימָא כְּתַנָּאֵי: ״וּמָעוּךְ וְכָתוּת וְנָתוּק וְכָרוּת״ — כּוּלָּן בַּבֵּיצִים, דִּבְרֵי רַבִּי יְהוּדָה.

The Gemara suggests: **Let us say** that this dispute regarding whether an internal lack is considered a blemish is **like a dispute between Tannaim. As it is taught in a braisa** regarding the verse: **"And that which is bruised, or crushed, or torn, or cut** you shall not offer to Hashem"—**all of these** blemishes **apply to the testicles; these are the words of Rabbi Yehuda.**

QUESTION

בַּבֵּיצִים וְלֹא בַּגִּיד?

The Gemara asks: Do they apply only **to the testicles and not to the penis?** Surely if they are blemishes on the testicles, they are blemishes on the penis!

ANSWER

אֵימָא: אַף בַּבֵּיצִים — דִּבְרֵי רַבִּי יְהוּדָה.

Rather, **say: Even in the testicles; these are the words of Rabbi Yehuda.**

STATEMENT

רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: כּוּלָּן בַּגִּיד.

Rabbi Eliezer ben Yaakov says: All of them are blemishes only when they are **on the penis,** but not on the testicles.

STATEMENT

רַבִּי יוֹסֵי אוֹמֵר: ״מָעוּךְ וְכָתוּת״ — אַף בַּבֵּיצִים, ״נָתוּק וְכָרוּת״ — בַּגִּיד אִין, בַּבֵּיצִים לָא.

Rabbi Yose says: "Bruised and crushed" are blemishes **even in the testicles;** but **"torn and cut" on the penis, yes,** they are blemishes, but **on the testicles, no,** they are not blemishes.

EXPLANATION

מַאי לָאו בְּהָא קָמִיפַּלְגִי, דְּמָר סָבַר: חֶסְרוֹן מִבִּפְנִים שְׁמֵיהּ חֶסְרוֹן, וּמָר סָבַר: לָא שְׁמֵיהּ חֶסְרוֹן?

What, is it not that they argue about this: That one Master, Rabbi Yehuda, **holds that an internal lack is called a lack,** and therefore the testicles, which are internal, are disqualified when lacking; **and one Master,** Rabbi Eliezer ben Yaakov, **holds that an internal lack is not called a lack?**

OBJECTION

וְתִסְבְּרָא? רַבִּי יוֹסֵי מַאי קָסָבַר?

The Gemara rejects this: **And can you understand it this way? What does Rabbi Yose hold?**

OBJECTION

אִי קָסָבַר חֶסְרוֹן מִבִּפְנִים שְׁמֵיהּ חֶסְרוֹן — אַפִּילּוּ "נָתוּק וְכָרוּת" נָמֵי!

If he holds that an internal lack is called a lack, then even "torn and cut" should also be blemishes on the testicles!

OBJECTION

וְאִי קָסָבַר לָא שְׁמֵיהּ חֶסְרוֹן — אַפִּילּוּ "מָעוּךְ וְכָתוּת" נָמֵי לָא!

And if he holds that an internal lack is not called a lack, then even "bruised and crushed" should also not be blemishes on the testicles!

RESOLUTION

אֶלָּא, הָכָא בְּמוּמִים שֶׁבַּגָּלוּי קָמִיפַּלְגִי.

Rather, here they argue about visible blemishes, meaning whether these conditions on the testicles are considered visible blemishes.

EXPLANATION

רַבִּי יְהוּדָה אוֹמֵר: "מָעוּךְ וְכָתוּת" הֲוֵי מוּמָא, דְּמִיכַּוְוצָן, "נָתוּק וְכָרוּת" הֲוֵי מוּמָא, דְּהָא תַּלְיָין.

Rabbi Yehuda holds: "Bruised and crushed" is a blemish because they shrink and look visibly different; **"torn and cut" is a blemish because they hang down** loosely in a visible way.

EXPLANATION

רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: "מָעוּךְ וְכָתוּת" לָא הֲוֵי מוּמָא, דְּמֵעִיקָּרָא נָמֵי זִמְנִין דְּמִיכַּוְוצָן, "נָתוּק וְכָרוּת" לָא הֲוֵי מוּמָא, דְּמֵעִיקָּרָא נָמֵי זִימְנִין דְּתַלְיָין.

Rabbi Eliezer ben Yaakov holds: "Bruised and crushed" is not a blemish because originally, too, there are times when they shrink naturally; **"torn and cut" is not a blemish because originally, too, there are times when they hang down** naturally, so it is not a distinct visible blemish.

EXPLANATION

וְרַבִּי יוֹסֵי אוֹמֵר: "מָעוּךְ וְכָתוּת" הֲוֵי מוּמָא — דְּהָא לֵיתַנְהוּ, "נָתוּק וְכָרוּת" לָא הֲוֵי מוּמָא — דְּהָא אִיתַנְהוּ.

And Rabbi Yose holds: "Bruised and crushed" is a blemish because they are no longer there in their normal form, as they are completely crushed; but **"torn and cut" is not a blemish because they are still there** inside the pouch, even if they are detached.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ נִפְגַּם הַזּוֹבָן, הָעֲרֵיָה שֶׁל נְקֵבָה בַּמּוּקְדָּשִׁין, נִפְגַּם הַזָּנָב מִן הָעֶצֶם, אֲבָל לֹא מִן הַפֶּרֶק, אוֹ שֶׁרֹאשׁ זָנָב מְפֻצֶּל, נִקְלְפָה הָעוֹר וְהַבָּשָׂר וְהָעֶצֶם נִשְׁאַר, אוֹ שֶׁיֵּשׁ בָּשָׂר מֵחוּלְיָא לְחוּלְיָא מְלֹא אֶצְבַּע.

MISHNAH: If the pouch of the male genitalia **was damaged; or the female genitalia of a consecrated animal** was damaged and lacking; **or if the tail was damaged from the bone, but not from the joint** because that heals; **or if the tip of the tail is split; or if the skin and flesh were peeled off and the bone remained** exposed; **or if there is** a gap of **flesh between one vertebra and another vertebra of a full fingerbreadth**—all of these are blemishes.

גְּמָרָא GEMARA

STATEMENT

גְּמָ׳ אָמַר רַבִּי אֶלְעָזָר: נִפְגַּם וְלֹא נִיטַּל, כִּיס וְלֹא זַכְרוּת.

GEMARA: Rabbi Eleazar said: The Mishnah means **damaged, but not removed** entirely; and it means the **pouch, but not the male organ** itself.

PROOF

תַּנְיָא נָמֵי הָכִי: נִפְגַּם וְלֹא נִיטַּל, כִּיס וְלֹא זַכְרוּת.

It is also taught in a braisa likewise: Damaged, but not removed; the pouch, but not the male organ.

STATEMENT

אָמַר רַבִּי יוֹסֵי בֶּן הַמְשׁוּלָּם: מַעֲשֶׂה בְּעִינְבָּל אֶחָד שֶׁנְּטָלוֹ זְאֵב וְחָזַר לְאֵיתָנוֹ.

Rabbi Yose ben Hamshulam said: There was an incident with a certain uvula-like organ that a wolf took, and it returned to its strength and healed.

STATEMENT

נִפְגְּמָה הַזָּנָב מִן הָעֶצֶם וְכוּ׳.

We learned in the Mishnah: **If the tail was damaged from the bone, etc.**

STATEMENT

תָּנָא: אֶצְבַּע שֶׁאָמְרוּ — אֶחָד מֵאַרְבָּעָה בְּטֶפַח שֶׁל כָּל הָאָדָם.

A Tanna **taught: The fingerbreadth that they spoke of is one-fourth of a handbreadth of an average man.**

QUESTION

לְמַאי הִלְכְתָא?

The Gemara asks: **For what halachic purpose** is this definition of a fingerbreadth given?

ANSWER

אָמַר רַבָּה: לְעִנְיַן תְּכֵלֶת, דְּתַנְיָא: כַּמָּה חוּטִין הוּא נוֹתֵן? בֵּית שַׁמַּאי אוֹמְרִים: אַרְבָּעָה, וּבֵית הִלֵּל אוֹמְרִים: שְׁלֹשָׁה.

Rabbah said: Regarding the matter of techeiles. As it is taught in a braisa: How many threads does one place? Beis Shammai say: Four, and Beis Hillel say: Three.

STATEMENT

וְכַמָּה תְּהֵא מְשׁוּלֶּשֶׁת? בֵּית שַׁמַּאי אוֹמְרִים: אַרְבָּעָה, וּבֵית הִלֵּל אוֹמְרִים: שְׁלֹשָׁה.

And how much must be hanging down? Beis Shammai say: Four fingerbreadths, and Beis Hillel say: Three fingerbreadths.

STATEMENT

וּשְׁלִישׁ שֶׁבֵּית הִלֵּל אוֹמְרִים — אֶחָד מֵאַרְבַּע בְּטֶפַח שֶׁל כָּל אָדָם.

And the third fingerbreadth **that Beis Hillel speak of is one-fourth of a handbreadth of an average man.**

ANSWER

רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ אָמַר: לִשְׁתֵּי אַמּוֹת, דְּתְנַן: שְׁתֵּי אַמּוֹת הָיוּ

Rav Huna the son of Rav Yehoshua said: It is **for the two cubit-measures** kept in the Beis HaMikdash, **as we learned in a Mishnah: There were two cubit-measures** in Shushan the Palace.

SUMMARY

The daf concludes that the various practical questions regarding the feeding test for eye ailments remain unresolved. Shmuel highly praises a kasha from his brother Pinchas regarding the retroactive status of a blemish confirmed after three months, which has practical ramifications for me'ilah. The Gemara then transitions to the next Mishnah, clarifying that blemishes on the nose and lips must be visible on the outside to permit slaughtering a firstborn. Finally, the Gemara analyzes a braisa regarding the inner and outer teeth, and begins a deep halachic discussion on whether the lack of an internal organ disqualifies an animal from being offered on the mizbeach.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is deeply bothered by the exact conditions needed for a sick animal to heal. We ask: does it need to eat before drinking or after? Does it need to be untied so it is relaxed, or with a companion so it eats happily? Does it need the calm of the open field, or is a garden near the city good enough? The Tanna is teaching us a profound yesod about how Hashem created the world: healing and growth do not happen in a vacuum. For a refuah or any real change to take hold, the environment and the emotional state of the creature must be just right.

We often wonder why our own avodas Hashem feels stuck, or why we struggle to heal from old habits and bad middos. We try to force a change, but we forget to look at our surroundings. Just like the animal in the field, a Yid needs the right conditions to thrive. If you are constantly tied down by stress, or if you are trying to grow entirely on your own without a warm chavrusa or a supportive friend, you are making the avodah much harder than it needs to be.

To make a real change in your life, you must create the environment that allows it to happen. You cannot expect to find yiras Shamayim or peace of mind in the middle of a noisy, chaotic rush. You need to set up your day with the spiritual "medicine" of Torah before the distractions of the world crowd in, and surround yourself with people who make you happy to do the ratzon of Hashem.

Today, choose one small way to improve your environment for growth: set a fixed time for learning or davening when you are completely free from the distraction of your phone, or reach out to a friend who inspires you so you can learn together.

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.'