חוּמָּשׁ עִם רַשִׁ"י · וירא · וְרְבִיעִי

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

VAYERA · 4TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we learn about the final churban of Sodom and Gomorrah. The malach grants Lot's request to flee to Zoar, and as soon as Lot arrives, Hashem rains down sulfur and fire from the shamayim, completely wiping out the cities and their inhabitants. Lot's wife looks back and is turned into a pillar of salt. Avraham Avinu looks out the next morning and sees the smoke rising like a furnace, and the Torah emphasizes that Hashem saved Lot in the merit of Avraham. Afterward, Lot and his daughters hide in a cave, where the daughters, believing the entire world was destroyed, make their father drink wine and bear children from him, who become the nations of Moav and Ammon.

Following the destruction, Avraham journeys to Gerar, where he again says that Sarah is his sister to protect himself. Abimelech, the king of Gerar, takes Sarah, but Hashem warns him in a dream that he will die if he touches her. After Abimelech pleads his innocence, Hashem commands him to return Sarah to Avraham and ask him to mispallel on his behalf. Abimelech restores Sarah, gives Avraham gifts, and Avraham's tefillah heals the household of Abimelech. Immediately following this, Hashem remembers Sarah, and she gives birth to Yitzchak in Avraham's old age, who is circumcised on the eighth day.

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

פָּסוּק א

Pasuk 1

וַיֹּאמֶר אֵלָיו הִנֵּה נָשָׂאתִי פָנֶיךָ גַּם לַדָּבָר הַזֶּה לְבִלְתִּי הָפְכִּי אֶת

And he said to him Behold I have lifted your face also for the matter this to not my overturning —

הָעִיר אֲשֶׁר דִּבַּרְתָּ׃

the city which you spoke of

רַשִׁ"י

גם לדבר הזה. לֹא דַיְּךָ שֶׁאַתָּה נִצָּל, אֶלָּא אַף כָּל הָעִיר אַצִּיל בִּגְלָלְךָ׃

Also concerning the thing this not is it enough for you that you are saved but even all of the city I will save for your sake

רַשִׁ"י

הפכי. הוֹפֵךְ אֲנִי, כְּמוֹ עַד בֹּאִי בראשית מ"ח , אַחֲרֵי רְאִי בראשית ט"ז:י"ג׃

My overthrowing overthrow I just as until my coming Bereishis 48 after my seeing Bereishis 16

, מִדֵּי דַבְּרִי בּוֹ ירמיהו ל"א :

whenever my speaking of him Yirmeyahu 13

פָּסוּק ב

Pasuk 2

מַהֵר הִמָּלֵט שָׁמָּה כִּי לֹא אוּכַל לַעֲשׂוֹת דָּבָר עַד בֹּאֲךָ שָׁמָּה עַל כֵּן ·
Hurry flee there for not I am able to do anything until your arrival there therefore

קָרָא שֵׁם הָעִיר צוֹעַר׃
he called the name of the city Tzoar

רַשִׁ"י

כי לא אוכל לעשות. זֶה עָנְשָׁן שֶׁל מַלְאָכִים עַל שֶׁאָמְרוּ כִּי מַשְׁחִתִים אֲנַחְנוּ,
For I can not to do This is the punishment of the angels for that they said For we are destroying

וְתָלוּ הַדָּבָר בְּעַצְמָן, לְפִיכָךְ לֹא זָזוּ מִשָּׁם עַד שֶׁהָזְקְקוּ לוֹמַר שֶׁאֵין
and they attributed the matter to themselves therefore not did they move from there until they were forced to say that not

הַדָּבָר בִּרְשׁוּתָן׃
the matter is in their power

רַשִׁ"י

כי לא אוכל. לְשׁוֹן יָחִיד; מִכָּאן אַתָּה לָמֵד שֶׁהָאֶחָד הוֹפֵךְ וְהָאֶחָד מַצִּיל,
For I can not an expression of singular from here you learn that the one overthrows and the one saves

שֶׁאֵין ב' מַלְאָכִים נִשְׁלָחִים לְדָבָר א':
for there are not two angels sent for a mission one

רַשִׁ"י

על כן קרא שם העיר צוער. עַל שֵׁם וְהָיָה מִצְעָר׃
Therefore · he called the name of the city Tzoar on the name of and it is a little one

פָּסוּק ג

Pasuk 3

הַשֶּׁמֶשׁ יָצָא עַל הָאָרֶץ וְלוֹט בָּא צֹעַרָה׃
The sun went out upon the earth and Lot entered Zoar

פָּסוּק ד

Pasuk 4

וַיהוָה הִמְטִיר עַל סְדֹם וְעַל עֲמֹרָה גָּפְרִית וָאֵשׁ מֵאֵת יְהוָה מִן הַשָּׁמָיִם׃
And Hashem rained upon Sodom and upon Gomorrah sulfur and fire from Hashem from the heavens

רַשִׁ"י

וה' המטיר. כָּל מָקוֹם שֶׁנֶּאֱמַר וַה' – הוּא וּבֵית דִּינוֹ׃
And Hashem caused to rain every place that it is said And Hashem He and the court of His judgment

רַשִׁ"י

המטיר על סדום. בַּעֲלוֹת הַשַּׁחַר, כְּמוֹ שֶׁנֶּאֱמַר וּכְמוֹ הַשַּׁחַר עָלָה, שָׁעָה
He caused to rain upon Sodom at the rising of the dawn as that it is said and when the dawn rose the hour

שֶׁהַלְּבָנָה עוֹמֶדֶת בָּרָקִיעַ עִם הַחַמָּה, לְפִי שֶׁהָיוּ מֵהֶם עוֹבְדִין לַחַמָּה וּמֵהֶם
that the moon stands in the sky with the sun because that there were of them worshipping the sun and of them

לַלְּבָנָה, אָמַר הַקָּבָ"ה אִם אֶפְרַע מֵהֶם בַּיּוֹם, יִהְיוּ עוֹבְדֵי לְבָנָה אוֹמְרִים
saying the moon the worshippers of will be by day them I punish if the Holy One blessed be He said the moon

אִלּוּ הָיָה בַּלַּיְלָה, כְּשֶׁהַלְּבָנָה מוֹשֶׁלֶת, לֹא הָיִינוּ חֲרֵבִין, וְאִם אֶפְרַע מֵהֶם בַּלַּיְלָה,
at night them I punish and if destroyed would we have been not rules when the moon at night it were if

יִהְיוּ עוֹבְדֵי הַחַמָּה אוֹמְרִים אִלּוּ הָיָה בַּיּוֹם, כְּשֶׁהַחַמָּה מוֹשֶׁלֶת, לֹא הָיִינוּ
would we have been not rules when the sun by day it were if saying the sun the worshippers of will be

חֲרֵבִין; לְכָךְ כְּתִיב וּכְמוֹ הַשַּׁחַר עָלָה, וְנִפְרַע מֵהֶם בְּשָׁעָה שֶׁהַחַמָּה וְהַלְּבָנָה
and the moon that the sun at the hour them and He punished rose the dawn and when it is written therefore destroyed

מוֹשְׁלוֹת:
rule

רַשִׁ"י

המטיר גפרית ואש. בַּתְּחִלָּה מָטָר, וְנַעֲשָׂה גָּפְרִית וָאֵשׁ:
and fire brimstone and it became rain at first and fire brimstone He rained

רַשִׁ"י

מאת ה'. דֶּרֶךְ הַמִּקְרָאוֹת לְדַבֵּר כֵּן, כְּמוֹ נְשֵׁי לֶמֶךְ, וְלֹא אָמַר נָשַׁי; וְכֵן אָמַר
said and so my wives did he say and not Lemech wives of like so to speak the verses the way of Hashem From

דָּוִד קְחוּ עִמָּכֶם אֶת עַבְדֵי אֲדֹנֵיכֶם מלכים א א', וְלֹא אָמַר מֵעֲבָדַי; וְכֵן
and so from my servants did he say and not 1 I Melachim your lord the servants of — with you take Dovid

אֲחַשְׁוֵרוֹשׁ אָמַר בְּשֵׁם הַמֶּלֶךְ, וְלֹא אָמַר בִּשְׁמִי; אַף כָּאן אָמַר, מֵאֵת ה' וְלֹא
and not Hashem from it says here also in my name did he say and not the king in the name of said Achashverosh

אָמַר מֵאִתִּי:
from Me did He say

רַשִׁ"י

מן השמים. הוּא שֶׁאָמַר הַכָּתוּב כִּי בָם יָדִין עַמִּים וְגו' איוב ל"ו, כְּשֶׁבָּא
when He comes 36 Iyov etc. peoples He judges by them for the verse that said it is the heaven From

לְיַסֵּר הַבְּרִיּוֹת מֵבִיא עֲלֵיהֶם אֵשׁ מִן הַשָּׁמַיִם, כְּמוֹ שֶׁעָשָׂה לִסְדוֹם, וּכְשֶׁבָּא
and when He comes to Sedom He did just as the heaven from fire upon them He brings the creatures to chastise

לְהוֹרִיד הַמָּן מִן הַשָּׁמַיִם הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם שמות ט"ז :
16 Shemos the heaven from bread for you will rain behold I the heaven from the Manna to bring down

פָּסוּק ה

Pasuk 5

וַיַּהֲפֹךְ אֶת הֶעָרִים הָאֵל וְאֵת כָּל הַכִּכָּר וְאֵת כָּל יֹשְׁבֵי הֶעָרִים
the cities the inhabitants of all of and — the plain all of and — these the cities — And He overturned

וְצֶמַח הָאֲדָמָה:
the ground and the vegetation of

רַשִׁ"י

ויהפך את הערים וגו'. אַרְבַּעְתָּם יוֹשְׁבוֹת בְּסֶלַע אֶחָד וַהֲפָכָן מִלְמַעְלָה
from above and He overturned them one on a rock were situated the four of them etc. the cities — And He overthrew

לְמַטָּה, שֶׁנֶּאֱמַר בַּחַלָמִישׁ שָׁלַח יָדוֹ וְגוֹ' איוב כ' :

to below as it is said upon the flinty rock He put forth His hand etc. Iyov 28

פָּסוּק ו

Pasuk 6

וַתַּבֵּט אִשְׁתּוֹ מֵאַחֲרָיו וַתְּהִי נְצִיב מֶלַח:

And she looked his wife from behind him and she became a pillar of salt

רַשִׁ"י

ותבט אשתו מאחריו. שֶׁל לוֹט:

And she looked his wife from behind him of Lot

רַשִׁ"י

ותהי נציב מלח. בְּמֶלַח חָטְאָה וּבְמֶלַח לָקְתָה; אָמַר לָהּ תְּנִי מְעַט מֶלַח

And she became a pillar of salt with salt she sinned and with salt she was punished He said to her Give a little salt

לָאוֹרְחִים הַלָּלוּ, אָמְרָה לוֹ אַף הַמִּנְהָג הָרַע הַזֶּה אַתָּה בָּא לְהַנְהִיג בַּמָּקוֹם הַזֶּה

to the guests these She said to him Even the custom bad this you come to introduce in the place this

בראשית רבה :

Bereishis Rabbah

פָּסוּק ז

Pasuk 7

וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם אֶת פְּנֵי יְהוָה:

And he arose early Avraham in the morning to the place where he stood there — before Hashem

פָּסוּק ח

Pasuk 8

וַיַּשְׁקֵף עַל פְּנֵי סְדֹם וַעֲמֹרָה וְעַל כָּל פְּנֵי אֶרֶץ הַכִּכָּר וַיַּרְא

And he looked upon the face of Sedom and Amorah and upon all the face of the land of the Plain and he saw

וְהִנֵּה עָלָה קִיטֹר הָאָרֶץ כְּקִיטֹר הַכִּבְשָׁן:

and behold rose the smoke of the land like the smoke of the furnace

רַשִׁ"י

קיטור. תִּמּוּר שֶׁל עָשָׁן, טורק"א בלע"ז:

column of smoke a rising of smoke torche in foreign tongue

רַשִׁ"י

הכבשן. חֲפִירָה שֶׁשּׂוֹרְפִין בָּהּ אֶת הָאֲבָנִים לְסִיד, וְכֵן כָּל כִּבְשָׁן שֶׁבַּתּוֹרָה:

The furnace an excavation that they burn in it — the stones to lime and so every furnace that is in the Torah

פָּסוּק ט

Pasuk 9

וַיְהִי בְּשַׁחֵת אֱלֹהִים אֶת עָרֵי הַכִּכָּר וַיִּזְכֹּר אֱלֹהִים אֶת אַבְרָהָם

And it was when destroying God — the cities of the plain and He remembered God Avraham

וַיְשַׁלַּח אֶת לוֹט מִתּוֹךְ הַהֲפֵכָה בַּהַפֵּךְ אֶת הֶעָרִים אֲשֶׁר יָשַׁב בָּהֶן

in them dwelt that the cities — when overturning the upheaval from the midst of Lot — and He sent

לוֹט׃

Lot

רַשִׁ״י

וַיִּזְכֹּר אֱלֹהִים אֶת אַבְרָהָם. מַהוּ זְכִירָתוֹ שֶׁל אַבְרָהָם עַל לוֹט? נִזְכַּר

He remembered Lot regarding Avraham of His remembering what is Avraham — G-d And remembered

שֶׁהָיָה לוֹט יוֹדֵעַ שֶׁשָּׂרָה אִשְׁתּוֹ שֶׁל אַבְרָהָם וְשָׁמַע שֶׁאָמַר אַבְרָהָם בְּמִצְרַיִם עַל

regarding in Mitzrayim Avraham that said and he heard Avraham of was the wife that Sarah knowing Lot that was

שָׂרָה אֲחוֹתִי הִיא, וְלֹא גִלָּה הַדָּבָר, שֶׁהָיָה חָס עָלָיו, לְפִיכָךְ חָס הַקָּבָ"ה

Sarah my sister she is and not did he reveal the matter because he was sparing of him therefore spared the Holy One

עָלָיו בראשית רבה :

of him Bereishis Rabbah

פָּסוּק י

Pasuk 10

וַיַּעַל לוֹט מִצּוֹעַר וַיֵּשֶׁב בָּהָר וּשְׁתֵּי בְנֹתָיו עִמּוֹ כִּי יָרֵא

he was afraid for with him daughters and his two in the mountain and he settled from Zoar Lot And he went up

לָשֶׁבֶת בְּצוֹעַר וַיֵּשֶׁב בַּמְּעָרָה הוּא וּשְׁתֵּי בְנֹתָיו׃

daughters and his two he in the cave and he lived in Zoar to dwell

רַשִׁ״י

כִּי יָרֵא לָשֶׁבֶת בְּצוֹעַר. לְפִי שֶׁהָיְתָה קְרוֹבָה לִסְדוֹם׃

to Sodom near that it was because in Zoar to dwell he feared for

פָּסוּק יא

Pasuk 11

וַתֹּאמֶר הַבְּכִירָה אֶל הַצְּעִירָה אָבִינוּ זָקֵן וְאִישׁ אֵין בָּאָרֶץ לָבוֹא עָלֵינוּ

upon us to come in the land there is not and a man is old our father the younger one to the older one And she said

כְּדֶרֶךְ כָּל הָאָרֶץ׃

the earth all according to the way of

רַשִׁ״י

אָבִינוּ זָקֵן. וְאִם לֹא עַכְשָׁו אֵימָתַי? שֶׁמָּא יָמוּת אוֹ יִפְסֹק מֵהוֹלִיד׃

from begetting he will cease or he will die perhaps when now not and if is old our father

רַשִׁ״י

וְאִישׁ אֵין בָּאָרֶץ. סְבוּרוֹת הָיוּ שֶׁכָּל הָעוֹלָם נֶחֱרַב כְּמוֹ בְּדוֹר

in the generation of like was destroyed the world that all of they were of the opinion in the earth there is not and a man

הַמַּבּוּל: בראשית רבה :

the Flood Bereishis Rabbah

פָּסוּק יב

Pasuk 12

לְכָה נַשְׁקֶה אֶת אָבִינוּ יַיִן וְנִשְׁכְּבָה עִמּוֹ וּנְחַיֶּה מֵאָבִינוּ זָרַע׃

offspring from our father and we may maintain with him and let us lie wine our father — let us make drink come

פָּסוּק יג

Pasuk 13

וַתַּשְׁקֶיןָ אֶת אֲבִיהֶן יַיִן בַּלַּיְלָה הוּא וַתָּבֹא הַבְּכִירָה וַתִּשְׁכַּב אֶת

with and she lay the older one and she came that in the night wine their father — And they made drink

אָבִיהָ וְלֹא יָדַע בְּשִׁכְבָהּ וּבְקוּמָהּ׃

or of her rising of her lying down he knew and not her father

רַשִׁ"י

ותשקין וגו'. יַיִן נִזְדַּמֵּן לָהֶן בַּמְּעָרָה לְהוֹצִיא מֵהֶן שְׁנֵי אֻמּוֹת׃

nations two from them to bring forth in the cave for them was provided wine etc. And they made drink

רַשִׁ"י

ותשכב את אביה. וּבַצְּעִירָה כְּתִיב וַתִּשְׁכַּב עִמּוֹ? צְעִירָה, לְפִי שֶׁלֹּא פָּתְחָה

she initiated that not because the younger with him and she lay it is written and regarding the younger her father — And she lay

בְּזִנּוּת אֶלָּא אֲחוֹתָהּ לִמְּדַתָּה חָסַךְ עָלֶיהָ הַכָּתוּב וְלֹא פֵּרֵשׁ גְּנוּתָהּ; אֲבָל

but her shame explicitly mention and did not the Scripture upon her spared taught her her sister but in unchastity

בְּכִירָה שֶׁפָּתְחָה בְּזִנּוּת פֵּרְסְמָה הַכָּתוּב בִּמְפֹרָשׁ.

explicitly the Scripture exposed her in unchastity who initiated the elder

רַשִׁ"י

ובקומה. שֶׁל בְּכִירָה נָקוּד, לוֹמַר, שֶׁבְּקוּמָהּ יָדַע, וְאַעַפ"כְּ לֹא נִשְׁמַר

did he guard himself not and even though he knew that when she arose to say is dotted the elder of and when she arose

לַיְלִי שֵׁנִי מִלְּשְׁתּוֹת. אָמַר רַבִּי לֵוִי כָּל מִי שֶׁהוּא לָהוּט אַחַר בּוּלְמוּס שֶׁל

of the desire after inflamed that he is · whoever Levi Rabbi said from drinking the second the night

עֲרָיוֹת לַסּוֹף מַאֲכִילִים אוֹתוֹ מִבְּשָׂרוֹ׃

from his own flesh him they feed in the end forbidden relationships

פָּסוּק יד

Pasuk 14

וַיְהִי מִמָּחֳרָת וַתֹּאמֶר הַבְּכִירָה אֶל הַצְּעִירָה הֵן שָׁכַבְתִּי אֶמֶשׁ אֶת

— last night I lay behold the younger one to the older one and said on the morrow And it was

אָבִי נַשְׁקֶנּוּ יַיִן גַּם הַלַּיְלָה וּבֹאִי שִׁכְבִי עִמּוֹ וּנְחַיֶּה מֵאָבִינוּ

from our father that we may maintain with him lie and go tonight also wine let us make him drink my father

זָרַע׃

offspring

פָּסוּק טו

Pasuk 15

וַתַּשְׁקֶיןָ גַּם בַּלַּיְלָה הַהוּא אֶת אֲבִיהֶן יָיִן וַתָּקָם הַצְּעִירָה וַתִּשְׁכַּב עִמּוֹ

And they made drink also on the night that — their father wine and arose the younger and she lay with him

וְלֹא יָדַע בְּשִׁכְבָהּ וּבְקֻמָהּ׃

And not he knew of her lying down or of her rising

פָּסוּק ט ז

Pasuk 16

וַתַּהֲרֶיןָ שְׁתֵּי בְנוֹת לוֹט מֵאֲבִיהֶן׃

And they became pregnant the two of the daughters of Lot from their father

רַ"שִׁ"י

ותהרין וגו'. אַע"פִּ שֶׁאֵין הָאִשָּׁה מִתְעַבֶּרֶת מִבִּיאָה רִאשׁוֹנָה, אֵלּוּ שָׁלְטוּ

And they conceived etc. Even though that not a woman becomes pregnant from relations first these controlled

בְּעַצְמָן וְהוֹצִיאוּ עֶרְוָתָן לַחוּץ וְנִתְעַבְּרוּ מִבִּיאָה רִאשׁוֹנָה׃

themselves and brought out their womb-opening to the outside and became pregnant from relations first

פָּסוּק י ז

Pasuk 17

וַתֵּלֶד הַבְּכִירָה בֵּן וַתִּקְרָא שְׁמוֹ מוֹאָב הוּא אֲבִי מוֹאָב עַד הַיּוֹם׃

And she bore the older one a son and she called his name Moav he is the father of Moav until the day

רַ"שִׁ"י

מואב. זוֹ שֶׁלֹּא הָיְתָה צְנוּעָה פְּרִשָׁה שֶׁמֵּאֲבִיהָ הוּא, אֲבָל צְעִירָה קְרָאַתּוּ בְּלָשׁוֹן

Moab this one who not was modest explained that from her father he is but the younger called him in language

נְקִיָּה, וְקִבְּלָה שָׂכָר בִּימֵי מֹשֶׁה, שֶׁנֶּאֱמַר בִּבְנֵי עַמּוֹן אַל תִּתְגַּר בָּם

clean and she received reward of the days in Moshe as it is said regarding the children of Ammon do not contend with them

דברים ב' - כְּלָל, וּבְמוֹאָב לֹא הִזְהִיר אֶלָּא שֶׁלֹּא יִלָּחֵם בָּם, אֲבָל

Devarim two at all and regarding Moab not He warned except that not he should wage war with them but

לְצַעֲרָן הִתִּיר לוֹ׃

to distress them He permitted to him

פָּסוּק י ח

Pasuk 18

וְהַצְּעִירָה גַּם הִוא יָלְדָה בֵּן וַתִּקְרָא שְׁמוֹ בֶּן עַמִּי הוּא אֲבִי בְנֵי

And the younger also she bore a son and she called his name Ben ammi he is the father of the children of

עַמּוֹן עַד הַיּוֹם׃

Ammon until today

פָּסוּק י ט

Pasuk 19

וַיִּסַּע מִשָּׁם אַבְרָהָם אַרְצָה הַנֶּגֶב וַיֵּשֶׁב בֵּין קָדֵשׁ וּבֵין שׁוּר

And journeyed from there Avraham to the land of the Negev and he settled between Kadesh and between Shur

וַיָּגָר בִּגְרָר׃

and he sojourned in Gerar

רַשִׁ״י

וישע משם אברהם. כְּשֶׁרָאָה שֶׁחָרְבוּ הַכְּרַכִּים וּפָסְקוּ הָעוֹבְרִים וְהַשָּׁבִים,

And journeyed from there Avraham when he saw that were destroyed the cities and ceased the passersby and the returners

נָסַע לוֹ מִשָּׁם. דְּ״אַ לְהִתְרַחֵק מִלּוֹט, שֶׁיָּצָא עָלָיו שֵׁם רָע,

he journeyed for himself from there another explanation to distance himself from Lot because went out upon him a reputation evil

שֶׁבָּא עַל בְּנוֹתָיו׃

that he came upon his daughters

פָּסוּק כ

Pasuk 20

וַיֹּאמֶר אַבְרָהָם אֶל שָׂרָה אִשְׁתּוֹ אֲחֹתִי הִוא וַיִּשְׁלַח אֲבִימֶלֶךְ מֶלֶךְ גְּרָר וַיִּקַּח

And said Avraham of Sarah his wife she is my sister and sent Avimelech king of Gerar and took

אֶת שָׂרָה׃

— Sarah

רַשִׁ״י

ויאמר אברהם. כָּאן לֹא נָטַל רְשׁוּת אֶלָּא עַל כָּרְחָהּ שֶׁלֹּא בְטוֹבָתָהּ, לְפִי

And he said Avraham. here not did he take permission but rather against her will not with her consent because

שֶׁכְּבָר לֻקְחָה לְבֵית פַּרְעֹה עַל יְדֵי כֵן׃

that already she was taken to the house of Paroh by means of this

רַשִׁ״י

אל שרה אשתו. עַל שָׂרָה אִשְׁתּוֹ, כַּיּוֹצֵא בּוֹ אֶל הִלָּקַח אֲרוֹן וְגוֹ׳ וְאֶל

To Sarah his wife concerning Sarah his wife similar to it concerning the taking of the Ark of etc. and concerning

מוֹת חָמִיהָ שמואל א ד׳, שְׁנֵיהֶם בִּלְשׁוֹן עַל׃

the death of her father-in-law Shmuel I 4 both of them in the meaning of concerning

פָּסוּק כא

Pasuk 21

וַיָּבֹא אֱלֹהִים אֶל אֲבִימֶלֶךְ בַּחֲלוֹם הַלָּיְלָה וַיֹּאמֶר לוֹ הִנְּךָ מֵת

And came God to Avimelech in a dream of the night and He said to him behold you are to die

עַל הָאִשָּׁה אֲשֶׁר לָקַחְתָּ וְהִוא בְּעֻלַת בָּעַל׃

because of the woman whom you have taken and she is married to a husband

פָּסוּק כב

Pasuk 22

וַאֲבִימֶלֶךְ לֹא קָרַב אֵלֶיהָ וַיֹּאמַר אֲדֹנָי הֲגוֹי גַּם צַדִּיק תַּהֲרֹג:

And Avimelech had not approached her and he said my Lord will a nation even righteous You slay

רַשִּׁ"י

לא קרב אליה. הַמַּלְאָךְ מְנָעוֹ, כְּמוֹ שֶׁנֶּאֱמַר לֹא נְתַתִּיךָ לִנְגֹּעַ אֵלֶיהָ:

had not come near her the angel prevented him as it is said not I permitted you to touch her

רַשִּׁ"י

הגוי גם צדיק תהרג. אַף אִם הוּא צַדִּיק תַּהַרְגֶנּוּ, שֶׁמָּא כָּךְ דַּרְכְּךָ לְאַבֵּד to destroy is Your way so perhaps will You slay it is righteous it if Even You slay righteous also Will the nation

הָאֻמּוֹת חִנָּם? כָּךְ עָשִׂיתָ לְדוֹר הַמַּבּוּל וּלְדוֹר הַפַּלָּגָה, אַף אֲנִי אוֹמֵר say I even the Dispersal and to the generation of the Flood to the generation of You did so without cause nations

שֶׁהָרַגְתָּם עַל לֹא דָּבָר, כְּמוֹ שֶׁאַתָּה אוֹמֵר לְהָרְגֵנִי: to kill me think that You just as thing no for that You slew them

פָּסוּק כג

Pasuk 23

הֲלֹא הוּא אָמַר לִי אֲחֹתִי הִוא וְהִיא גַם הִוא אָמְרָה אָחִי הוּא

he is my brother said herself also and she she is my sister to me say he Did not

בְּתָם לְבָבִי וּבְנִקְיֹן כַּפַּי עָשִׂיתִי זֹאת:

this I did my hands and with the cleanliness of my heart with the innocence of

רַשִּׁ"י

גם הוא. לְרַבּוֹת עֲבָדִים וְגַמָּלִים וְחַמָּרִים שֶׁלָּהּ, אֶת כֻּלָּם שָׁאַלְתִּי וְאָמְרוּ לִי to me and they said I asked all of them — of hers and ass-drivers and camel-drivers servants to include she Also

אָחִיהָ הוּא:

he is her brother

רַשִּׁ"י

בתם לבבי. שֶׁלֹּא דִמִּיתִי לַחֲטֹא:

to sin I intended that not my heart In the integrity of

רַשִּׁ"י

ובנקיון כפי. נָקִי אֲנִי מִן הַחֵטְא, שֶׁלֹּא נָגַעְתִּי בָהּ:

her did I touch that not the sin from am I innocent my hands and in the innocency of

פָּסוּק כד

Pasuk 24

וַיֹּאמֶר אֵלָיו הָאֱלֹהִים בַּחֲלֹם גַּם אָנֹכִי יָדַעְתִּי כִּי בְתָם לְבָבְךָ

your heart with the innocence of that knew I also in the dream God to him And He said

עָשִׂיתָ זֹאת וָאֶחְשֹׂךְ גַּם אָנֹכִי אוֹתְךָ מֵחֲטוֹ לִי עַל כֵּן לֹא נְתַתִּיךָ

I allowed you not · therefore against Me from sinning you I also and I withheld this you did

לְנָגְּעַ אֵלֶיהָ׃

her to touch

רַשִׁ״י

ידעתי כי בתם לבבך וגו'. אֱמֶת שֶׁלֹּא דִמִּיתָ מִתְּחִלָּה לַחֲטֹא אֲבָל

but to sin from the beginning did you intend that not it is true etc. your heart in the integrity of that I knew

נְקִיּוֹן כַּפַּיִם אֵין כָּאן׃

here there is not hands cleanness of

רַשִׁ״י

לא נתתיך. לֹא מִמְּךְ הָיָה שֶׁלֹּא נָגַעְתָּ בָּהּ, אֶלָּא חָשַׂכְתִּי אֲנִי אוֹתְךְ מֵחֲטֹא וְלֹא

and not from sinning — you I withheld but her you touched that not it was from you not permit you I did not

נָתַתִּי לְךְ כֹּחַ, וְכֵן וְלֹא נְתָנוֹ אֱלֹהִים בראשית ל״א:ז׳ , וְכֵן וְלֹא נְתָנוֹ

and not and similarly 7 31 Bereshis God permitted him and not and similarly power to you did I give

אָבִיהָ לָבוֹא שופטים ט״ו :

Shoftim to enter her father permitted him

פָּסוּק כ״ה

Pasuk 25

וְעַתָּה הָשֵׁב אֵשֶׁת הָאִישׁ כִּי נָבִיא הוּא וְיִתְפַּלֵּל בַּעַדְךָ וֶחְיֵה וְאִם אֵינְךָ

you do not and if and live for you and he will pray he is a prophet for the man the wife of return And now

מֵשִׁיב דַּע כִּי מוֹת תָּמוּת אַתָּה וְכָל אֲשֶׁר לָךְ׃

yours that are and all you you shall die surely that know return her

רַשִׁ״י

השב אשת האיש. וְאַל תְּהִא סָבוּר שֶׁמָּא תִּתְגַּנֶּה בְעֵינָיו וְלֹא

and not in his eyes she will become repulsive perhaps of the opinion be and do not the man the wife of Restore

יְקַבְּלֶנָּה אוֹ יִשְׂנָאֲךָ וְלֹא יִתְפַּלֵּל עָלֶיךָ׃

for you will he pray and not he will hate you or will he take her back

רַשִׁ״י

כי נביא הוא. וְיוֹדֵעַ שֶׁלֹּא נָגַעְתָּ בָּהּ, לְפִיכָךְ ויתפלל בעדך בבא קמא צ״ב :

92 Kamma Bava for you and he will pray therefore her you touched that not and he knows he is a prophet for

פָּסוּק כ״ו

Pasuk 26

וַיַּשְׁכֵּם אֲבִימֶלֶךְ בַּבֹּקֶר וַיִּקְרָא לְכָל עֲבָדָיו וַיְדַבֵּר אֶת כָּל

all of — and he spoke his servants to all of and he called in the morning Avimelech And he arose early

הַדְּבָרִים הָאֵלֶּה בְּאָזְנֵיהֶם וַיִּירְאוּ הָאֲנָשִׁים מְאֹד׃

greatly the men and they feared in their ears these the matters

פָּסוּק כ״ז

Pasuk 27

וַיִּקְרָא אֲבִימֶלֶךְ לְאַבְרָהָם וַיֹּאמֶר לוֹ מֶה עָשִׂיתָ לָּנוּ וּמֶה חָטָאתִי
And called Avimelech to Avraham and he said to him What have you done to us and what have I sinned

לָךְ כִּי הֵבֵאתָ עָלַי וְעַל מַמְלַכְתִּי חֲטָאָה גְדֹלָה מַעֲשִׂים אֲשֶׁר לֹא
against you that you have brought upon me and upon my kingdom a sin great deeds that not

יֵעָשׂוּ עָשִׂיתָ עִמָּדִי׃
should be done you have done with me

רַשִׁ"י

מעשים אשר לא יעשו. מַכָּה אֲשֶׁר לֹא הֻרְגְּלָה לָבֹא עַל בְּרִיָּה בָּאָה לָנוּ עַל
Deeds that not should be done a plague that not is customary to come upon creatures has come upon us by

יָדְךָ, עֲצִירַת כָּל נְקָבִים שֶׁל זֶרַע וְשֶׁל קְטַנִּים וּרְעִי וְאָזְנַיִם וְחֹטֶם׃
the closing of your hand all orifices of semen and of urine and excrement and ears and nose

פָּסוּק כח

Pasuk 28

וַיֹּאמֶר אֲבִימֶלֶךְ אֶל אַבְרָהָם מָה רָאִיתָ כִּי עָשִׂיתָ אֶת הַדָּבָר הַזֶּה׃
And he said Avimelech to Avraham what did you see that you did — the thing this

פָּסוּק כט

Pasuk 29

וַיֹּאמֶר אַבְרָהָם כִּי אָמַרְתִּי רַק אֵין יִרְאַת אֱלֹהִים בַּמָּקוֹם הַזֶּה
And said Avraham because I said surely there is no fear of God in the place this

וַהֲרָגוּנִי עַל דְּבַר אִשְׁתִּי׃
and they will kill me because of the matter of my wife

רַשִׁ"י

רק אין יראת אלהים. אַכְסְנַאי שֶׁבָּא לָעִיר, עַל עִסְקֵי אֲכִילָה וּשְׁתִיָּה שׁוֹאֲלִין
Surely there is no fear of God a guest who comes to the city about matters of eating and drinking do they ask

אוֹתוֹ אוֹ עַל עִסְקֵי אִשְׁתּוֹ שׁוֹאֲלִין אוֹתוֹ? אִשְׁתְּךָ הִיא אוֹ אֲחוֹתְךָ הִיא? בבא קמא שם
him or about matters of his wife do they ask him your wife is she or your sister is she? Bava Kamma there

:

פָּסוּק ל

Pasuk 30

וְגַם אָמְנָה אֲחֹתִי בַת אָבִי הִוא אַךְ לֹא בַת אִמִּי
And also indeed she is my sister the daughter of my father but not the daughter of my mother

וַתְּהִי לִי לְאִשָּׁה׃
and she became to me for a wife

רַשִׁ"י

אחתי בת אבי הוא. ובַת אָב מֻתֶּרֶת לְבֶן נֹחַ, שֶׁאֵין
for there is no Noach to a son of is permitted a father And the daughter of she is my father the daughter of My sister

אַבְהוּת לְגוֹי, וּכְדֵי לְאַמֵּת דְּבָרָיו הֵשִׁיבָם כֵּן. וְאִם תֹּאמַר וַהֲלֹא
but was she not you will say And if thus he answered them his words to verify and in order to a non-Jew paternal relationship

בַּת אָחִיו הָיְתָה? בְּנֵי בָנִים הֲרֵי הֵן כִּבְנִים, וַהֲרֵי הִיא בִּתּוֹ
the daughter of she is and behold like children they are behold children the children of she was his brother the daughter of

שֶׁל תֶּרַח וְכָךְ הוּא אוֹמֵר לְלוֹט כִּי אֲנָשִׁים אַחִים אֲנָחְנוּ בראשית י"ג:ח' :
13 Bereishis we are brothers men for to Lot says he and so Terach of

רַשִׁ"י

אך לא בת אמי. הָרָן מֵאֵם אַחֶרֶת הָיָה:
was different from a mother Haran my mother the daughter of not But

פָּסוּק לא

Pasuk 31

וַיְהִי כַּאֲשֶׁר הִתְעוּ אֹתִי אֱלֹהִים מִבֵּית אָבִי וָאֹמַר לָהּ זֶה
this to her and I said my father from the house of God me caused to wander when And it was

חַסְדֵּךְ אֲשֶׁר תַּעֲשִׂי עִמָּדִי אֶל כָּל הַמָּקוֹם אֲשֶׁר נָבוֹא שָׁמָּה אִמְרִי לִי
of me say there we shall come that the place every to with me you shall do which is your kindness

אָחִי הוּא:
he is my brother

רַשִׁ"י

ויהי כאשר התעו וגו'. אֶנְקְלוֹס תִּרְגֵּם מַה שֶׁתִּרְגֵּם; וְיֵשׁ לְיַשְּׁבוֹ עוֹד
further to settle it and there is that he translated what translated Onkelos etc. caused to wander when And it was

דָּבָר דָּבוּר עַל אָפְנָיו, כְּשֶׁהוֹצִיאַנִי הַקָּבָ"ה מִבֵּית אָבִי לִהְיוֹת מְשׁוֹטֵט
roaming to be my father from the house of the Holy One when He brought-me-forth its fit ways upon spoken a matter

וְנָד מִמָּקוֹם לְמָקוֹם, יָדַעְתִּי שֶׁאֶעֱבֹר בִּמְקוֹם רְשָׁעִים ואמר לה זה חסדך
your kindness this is to her and I said wicked people in a place of that I would pass I knew to place from place and wandering

:

רַשִׁ"י

כאשר התעו. לְשׁוֹן רַבִּים. וְאַל תִּתְמַהּ, כִּי הַרְבֵּה מְקוֹמוֹת לְשׁוֹן אֱלֹהוּת
Godship a term of passages many for be surprised and do not plural is a term of caused to wander when

וּלְשׁוֹן מָרוּת קָרוּי בִּלְשׁוֹן רַבִּים, אֲשֶׁר הָלְכוּ אֱלֹהִים שמואל ב ז' , אֱלֹהִים חַיִּים
living God 7 II Shmuel God went whom plural in a term of is called authority and a term of

דברים ה' , אֱלֹהִים קְדֹשִׁים יהושע כ"ד , וְכָל לְשׁוֹן אֲדֹנוּת לְשׁוֹן רַבִּים; וְכֵן וַיִּקַּח
and took and so plural is a term of lordship term of and every 24 Yehoshua holy God 5 Devarim

אֲדֹנֵי יוֹסֵף בראשית ל"ט , וַאֲדֹנֵי הָאֲדֹנִים דברים י' , אֲדֹנֵי הָאָרֶץ בראשית מ"ב
42 Bereishis the land the lord of 10 Devarim the lords and Lord of 39 Bereishis Yosef the master of

, וְכֵן בְּעָלָיו עִמּוֹ שמות כ"ב , וְהוּעַד בְּבַעֲלָיו שם כ"א . וְאִם תֹּאמַר מַהוּ
what is you will say and if 21 there to its master and warning was given 22 Shemos is with it its owner and so

לְשׁוֹן הִתְעוּ? כָּל הַגּוֹלָה מִמְּקוֹמוֹ וְאֵינוֹ מְיֻשָּׁב קְרוּי תּוֹעֶה, כְּמוֹ וַתֵּלֶךְ
and she went like a wanderer is called settled and is not from his place who is exiled anyone caused to wander the term

וַתֵּתַע בראשית כ"א , תָּעִיתִי כְּשֶׂה אֹבֵד תהילים קי"ט , יִתְעוּ לִבְלִי אֹכֶל
food for lack of they wander 119 Tehillim lost like a sheep I went astray 21 Bereishis and she strayed

איוב ל"ח – יֵצְאוּ וְיִתְעוּ לְבַקֵּשׁ אָכְלָם׃
their food to seek and wander they go out 38 Iyov

רַ שִׁ "יִ

אמרי לי. עָלַי, וְכֵן וַיִּשְׁאֲלוּ אַנְשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ בראשית כ"ו , עַל
about 26 Bereishis regarding his wife the place the men of and they asked and so about me regarding me say

אִשְׁתּוֹ, וְכֵן וְאָמַר פַּרְעֹה לִבְנֵי יִשְׂרָאֵל שמות י"ד , כְּמוֹ עַל בְּנֵי
the children of about like 14 Shemos Yisrael regarding the children of Pharaoh and he will say and so his wife

יִשְׂרָאֵל; פֶּן יֹאמְרוּ לִי אִשָּׁה הָרָגָתְהוּ שופטים ט' : 9 Shoftim killed him a woman regarding me they will say lest Yisrael

פָּסוּק לב

Pasuk 32

וַיִּקַּח אֲבִימֶלֶךְ צֹאן וּבָקָר וַעֲבָדִים וּשְׁפָחֹת וַיִּתֵּן לְאַבְרָהָם וַיָּשֶׁב
and he restored to Avraham and he gave and female slaves and male slaves and oxen sheep Avimelech And took

לוֹ אֵת שָׂרָה אִשְׁתּוֹ׃
his wife Sarah — to him

רַ שִׁ "יִ

ויתן לאברהם. כְּדֵי שֶׁיִּתְפַּיֵּס וְיִתְפַּלֵּל עָלָיו׃
for him and pray that he be appeased in order to Avraham and he gave

פָּסוּק לג

Pasuk 33

וַיֹּאמֶר אֲבִימֶלֶךְ הִנֵּה אַרְצִי לְפָנֶיךָ בַּטּוֹב בְּעֵינֶיךָ שֵׁב׃
settle in your eyes in the good is before you my land behold Avimelech And said

רַ שִׁ "יִ

הנה ארצי לפניך. אֲבָל פַּרְעֹה אָמַר לוֹ הִנֵּה אִשְׁתְּךָ קַח וָלֵךְ, לְפִי שֶׁנִּתְיָרֵא,
Behold my land is before you but Pharaoh said to him behold your wife take and go because that he feared

שֶׁהַמִּצְרִיִּים שְׁטוּפֵי זִמָּה׃
lewdness were addicted to that the Egyptians

פָּסוּק לד

Pasuk 34

וּלְשָׂרָה אָמַר הִנֵּה נָתַתִּי אֶלֶף כֶּסֶף לְאָחִיךְ הִנֵּה הוּא לָךְ
is for you it behold to your brother pieces of silver a thousand I have given behold he said And to Sarah

כְּסוּת עֵינַיִם לְכֹל אֲשֶׁר אִתָּךְ וְאֵת כֹּל וְנֹכָחַת׃
and you are vindicated everyone and with are with you who to all eyes a covering of

רַשִׁ"י

ולשרה אמר. אֲבִימֶלֶךְ לִכְבוֹדָהּ כְּדֵי לְפַיְּסָהּ, הִנֵּה עָשִׂיתִי לָךְ כָּבוֹד זֶה, נָתַתִּי

And to Sarah he said for her honor Avimelech in order to appease her I have made behold for you this honor I have given

מָמוֹן לְאָחִיךְ שֶׁאָמַרְתְּ עָלָיו אָחִי הוּא, הִנֵּה הַמָּמוֹן וְהַכָּבוֹד הַזֶּה לְךָ כְּסוּת

money to your brother whom you said about him my brother he is behold the money and the honor this is to you a covering

עינים :

of eyes

רַשִׁ"י

לכל אשר אתך. יְכַסּוּ עֵינֵיהֶם שֶׁלֹּא יְקַלְּסוּךְ, שֶׁאִלּוּ הֲשִׁיבוֹתִיךְ רֵיקָנִית,

to all who are with you they will cover their eyes so that not they will slight you for if empty-handed I had returned you

יֵשׁ לָהֶם לוֹמַר לְאַחַר שֶׁנִּתְעַלַּל בָּהּ הֶחֱזִירָהּ; עַכְשָׁו שֶׁהֲצַרְכְתִּי לְבַזְבֵּז מָמוֹן

there is to them to say after that he abused her he returned her now that I was forced to lavish money

וּלְפַיְּסֵהּ, יוֹדְעִים יִהְיוּ שֶׁעַל כָּרְחִי הֲשִׁיבוֹתִיךְ וְעַל יְדֵי נֵס:

and to appease you and to knowing they will be that against my will I returned you and by means of a miracle

רַשִׁ"י

ואת כל. וְעִם כָּל בָּאֵי עוֹלָם:

and with all and with all of those who enter the world

רַשִׁ"י

ונכחת. יְהִי לָךְ פִּתְחוֹן פֶּה לְהִתְוַכֵּחַ וּלְהַרְאוֹת דְּבָרִים נִכָּרִים הַלָּלוּ;

and you may face there will be to you an opening of mouth to argue to show and matters evident these

וּלְשׁוֹן הוֹכָחָה בְּכָל מָקוֹם בְּרוּר דְּבָרִים וּבִלְעַ"ז אשפרו"בִיר, וְאָנְקְלוֹס

and the expression of proving in every place clarification of matters and in foreign tongue eprouver and Onkelos

תִּרְגֵּם בְּפָנִים אֲחֵרִים, וּלְשׁוֹן הַמִּקְרָא כָּךְ הוּא נוֹפֵל עַל הַתַּרְגּוּם, הִנֵּה לָךְ

translated in a manner different and the language of the verse thus it falls upon the translation behold to you

כְּסוּת שֶׁל כָּבוֹד עַל הָעֵינַיִם שֶׁלִּי שֶׁשָּׁלְטוּ בָּךְ וּבְכֹל אֲשֶׁר אִתָּךְ, וְעַל

a covering of honor of account of the eyes of mine that gazed upon you and upon all who are with you and on

כֵּן תִּרְגְּמוֹ וַחֲזִית יָתִיךְ וְיָת כָּל דְּעִמָּךְ. וְיֵשׁ מ"א אֲבָל

account of this he translated it because I saw you and — all that are with you and there are Midrashic explanations but

יִשּׁוּב לְשׁוֹן הַמִּקְרָא פֵּרַשְׁתִּי:

the proper settling of the language of the verse I have explained

פָּסוּק לה

Pasuk 35

וַיִּתְפַּלֵּל אַבְרָהָם אֶל הָאֱלֹהִים וַיִּרְפָּא אֱלֹהִים אֶת אֲבִימֶלֶךְ וְאֶת אִשְׁתּוֹ

And prayed Avraham to God and healed God — Avimelech and — his wife

וְאַמְהֹתָיו וַיֵּלֵדוּ:

and his handmaids and they bore

רַשִׁ"י

וילדו. כְּתַרְגּוּמוֹ וְאִתְרְוָחוּ, נִפְתְּחוּ נִקְבֵיהֶם וְהוֹצִיאוּ, וְהִיא לֵדָה

and they brought forth like its Targum and they were relieved and they were opened their orifices and they brought out and this is bringing forth

שֶׁלָּהֶם׃

of theirs

פָּסוּק לו

Pasuk 36

כִּי עָצֹר עָצַר יְהוָה בְּעַד כָּל רֶחֶם לְבֵית אֲבִימֶלֶךְ עַל דְּבַר

the matter of because of Avimelech of the house of womb every for the sake of Hashem had closed closing for

שָׂרָה אֵשֶׁת אַבְרָהָם׃

Avraham the wife of Sarah

רַ"שִׁ"י

בעד כל רחם. כְּנֶגֶד כָּל פֶּתַח׃

For every corresponding to womb every opening

רַ"שִׁ"י

על דבר שרה. עַל פִּי דִּבּוּרָהּ שֶׁל שָׂרָה׃

Because of the word of Sarah by the mouth of her bidding of Sarah

פָּסוּק לז

Pasuk 37

וַיהוָה פָּקַד אֶת שָׂרָה כַּאֲשֶׁר אָמָר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֵּר׃

And Hashem remembered — Sarah as He said and did Hashem for Sarah as He spoke

רַ"שִׁ"י

וה' פקד את שרה וגו'. סָמַךְ פָּרָשָׁה זוֹ לְלַמֶּדְךָ, שֶׁכָּל הַמְבַקֵּשׁ רַחֲמִים

And Hashem remembered — Sarah etc. He juxtaposed the section this to teach you that anyone who requests mercy

עַל חֲבֵרוֹ וְהוּא צָרִיךְ לְאוֹתוֹ דָּבָר, הוּא נַעֲנֶה תְּחִלָּה בבא קמא צ"ב , שֶׁנֶּאֱמַר

for his fellow and he needs for that thing he is answered first Bava Kamma 92 as it is said

וַיִּתְפַּלֵּל וְגוֹ', וּסְמִיךְ לֵיהּ וה' פָּקַד אֶת שָׂרָה, שֶׁפְּקָדָהּ כְּבָר קֹדֶם

And he prayed etc. and juxtaposed to it And Hashem remembered — Sarah that He remembered her already before

שָׁרְפָּא אֶת אֲבִימֶלֶךְ׃

that He healed — Avimelech

רַ"שִׁ"י

פקד את שרה כאשר אמר. בְּהֵרָיוֹן׃

He remembered — Sarah as He said with pregnancy

רַ"שִׁ"י

כאשר דבר. בְּלֵדָה. וְהֵיכָן הִיא אֲמִירָה, וְהֵיכָן הוּא דִּבּוּר? אֲמִירָה וַיֹּאמֶר אֱלֹהִים

as He had spoken with birth is and where saying is and where speaking saying and He said God

אֲבָל שָׂרָה אִשְׁתְּךָ וְגוֹ ' בראשית י"ז , דִּבּוּר הָיָה דְּבַר ה' אֶל אַבְרָם בִּבְרִית

nay but your wife Sarah etc Bereshis 17 was speaking the word of Hashem to Avram at the Covenant

בֵּין הַבְּתָרִים, וְשָׁם נֶאֱמַר לֹא יִירָשְׁךָ זֶה וְגוֹ' שם ט"ו , וְהֵבִיא הַיּוֹרֵשׁ

Between the Pieces and there it was said not shall inherit you this one etc there 15 and He brought the heir

מִשָּׂרָה׃
from Sarah

רַשִׁ"י

וַיַּעַשׂ ה' לְשָׂרָה כַּאֲשֶׁר דִּבֵּר. לְאַבְרָהָם׃
to Avraham He spoke as to Sarah Hashem And He did

פָּסוּק לח

Pasuk 38

וַתַּהַר וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֵּן לִזְקֻנָיו לַמּוֹעֵד אֲשֶׁר דִּבֶּר אֹתוֹ
of it spoke which at the set time in his old age a son to Avraham Sarah and she bore And she conceived

אֱלֹהִים׃
God

רַשִׁ"י

לַמּוֹעֵד אֲשֶׁר דִּבֶּר אִתּוֹ. דִּי מַלִּיל יָתֵהּ, אֶת הַמּוֹעֵד דִּבֵּר וְקָבַע
and established He spoke the appointed time — with him He spoke which with him He spoke which At the appointed time

כְּשֶׁאָמַר לוֹ לַמּוֹעֵד אָשׁוּב אֵלֶיךָ שם י"ח , שָׂרַט לוֹ שְׂרִיטָה בַּכֹּתֶל,
on the wall a scratch for him He scratched 18 there to you I will return at the appointed time to him when He said

אָמַר לוֹ כְּשֶׁתַּגִּיעַ חַמָּה לִשְׂרִיטָה זוֹ בַּשָּׁנָה הָאַחֶרֶת, תֵּלֵד׃
she will give birth the next in the year this to the scratch the sun when reaches to him He said

רַשִׁ"י

לִזְקֻנָיו. הֵיה זִיו אִיקוֹנִין שֶׁלּוֹ דּוֹמֶה לוֹ׃
to him similar of his the features the brightness of was to his elders

פָּסוּק לט

Pasuk 39

וַיִּקְרָא אַבְרָהָם אֶת שֵׁם בְּנוֹ הַנּוֹלַד לוֹ אֲשֶׁר יָלְדָה לוֹ שָׂרָה יִצְחָק׃
Yitzchak Sarah to him bore whom to him who was born his son the name of — Avraham And called

פָּסוּק מ

Pasuk 40

וַיָּמָל אַבְרָהָם אֶת יִצְחָק בְּנוֹ בֶּן שְׁמֹנַת יָמִים כַּאֲשֶׁר צִוָּה אֹתוֹ
him commanded as days eight of age of his son Yitzchak — Avraham And circumcised

אֱלֹהִים׃
God

CHAPTER SUMMARY

The aliyah begins with the destruction of Sodom and Gomorrah by sulfur and fire, the turning of Lot's wife into a pillar of salt, and Lot's escape to a cave with his daughters, leading to the birth of Moav and Ammon. Avraham then travels to Gerar, where Sarah is taken by Abimelech but protected by Hashem's warning in a dream. After Abimelech returns Sarah with gifts

and Avraham davens for the healing of Abimelech's household, the parsha reaches a major climax as Hashem remembers Sarah, leading to the birth and bris milah of Yitzchak.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is showing us a tremendous, eye-opening yesod in how Hashem runs the world. Look at the sequence of the parsha: first, Avraham Avinu has to daven for Abimelech and his household to be healed so they can have children. Immediately after, the very next pasuk says, "V'Hashem pakad es Sarah", Hashem remembered Sarah and she finally gave birth to Yitzchak. The Gemara in Bava Kamma brings down from here the famous klal: anyone who needs rachamim for himself, but davens for his friend who needs that same thing, he is answered first.

Lichoira, this is a difficult sevara to understand. If a person is in deep pain and needs a yeshua, how is he expected to put his own tzaros aside and daven for someone else? The answer is that this is exactly what breaks the mechitzos. When we are wrapped up in our own worries, our tefillos can sometimes become narrow. But when you look at another Yid who is suffering from the exact same nisayon, and your heart genuinely goes out to them, you are acting with true, selfless ahavas Yisrael. Mimeila, you awaken a midda k'neged midda in Shamayim, and Hashem showers His chesed down on you first.

Today, take a moment before you daven for your own needs. Think of someone in your circle, a friend, a neighbor, or a chavrusa, who is going through the exact same struggle, whether it is parnassah, shidduchim, shalom bayis, or health. Put your own list aside for two minutes and daven with real warmth and heart specifically for them.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף מ׳

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📖 THE SUGYA

We start off on Daf Mem with a fascinating discussion about the different cubit measures kept in the Beis HaMikdash, specifically the two larger cubits that were used to prevent the Temple artisans from accidentally committing me'ilah. The Gemara connects these measurements to our Mishnah's discussion of blemishes in a firstborn animal, specifically regarding the size of a fingerbreadth on the tail. This leads us directly into a new Mishnah dealing with testicle-related blemishes, where Rabbi Yishmael and Rabbi Akiva argue about how we determine if an animal has only one testicle, and we learn about a major dispute between Rabbi Akiva and Rabbi Yochanan ben Nuri regarding a testicle that was found attached to the loins after shechitah.

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

עמוד א׳ DAF 40A

EXPLANATION

בְּשׁוּשַׁן הַבִּירָה, אַחַת עַל קֶרֶן מִזְרָחִית צְפוֹנִית וְאַחַת עַל קֶרֶן מִזְרָחִית דְּרוֹמִית,

These cubit measures were kept **in Shushan the Capital** chamber, which was built above the eastern gate of the Temple Mount. **One** was placed **on the northeastern corner, and one** was placed **on the southeastern corner** of that chamber.

EXPLANATION

שֶׁעַל קֶרֶן מִזְרָחִית צְפוֹנִית הָיְתָה יְתֵירָה עַל שֶׁל מֹשֶׁה חֲצִי אֶצְבַּע,

The one **that** was **on the northeastern corner was longer than** the standard cubit **of Moshe**, which was six handbreadths, **by half a fingerbreadth**.

EXPLANATION

וְשֶׁעַל קֶרֶן מִזְרָחִית דְּרוֹמִית הָיְתָה יְתֵירָה עָלֶיהָ חֲצִי אֶצְבַּע, נִמְצֵאת יְתֵירָה עַל שֶׁל מֹשֶׁה אֶצְבַּע.

And the one **that** was **on the southeastern corner was longer than it**, meaning longer than the northeastern one, **by** another **half a fingerbreadth;** thus, **it turned out to be longer than** the cubit **of Moshe by** a full **fingerbreadth**.

EXPLANATION

וְלָמָּה הָיוּ אַחַת גְּדוֹלָה וְאַחַת קְטַנָּה? (כשהיו) [שֶׁהָיוּ] אוּמָּנִין נוֹטְלִין בַּקְּטַנָּה, וּמַחְזִירִין בַּגְּדוֹלָה, שֶׁלֹּא יָבוֹאוּ לִידֵי מְעִילָה.

And why did the Sages say **there should be** two measures of a cubit, **one large and one small?** It was **so that** the Temple **artisans would take** their payment according to the work they did as measured **by the small** cubit, **and return** the value to the Temple **by** doing their work measured with **the large** cubit, **so that they would not come to** commit **me'ilah**, a misuse of consecrated property, by taking more payment than they deserved.

QUESTION

תַּרְתֵּי לְמָה לִי?

The Gemara asks: **Why do I need two** large cubits, the one that was half a fingerbreadth larger than Moshe's cubit, and the other that was a full fingerbreadth larger?

ANSWER

חֲדָא — דְּכַסְפָּא וְזָהֲבָא, וַחֲדָא — דִּבְנְיָינָא.

The Gemara answers: **One**, the shorter of the two, was **for** measuring **silver and gold** vessels, so the artisans would not lose too much on these precious metals. **And** the other **one**, the larger, was **for** the stone and wood **building** structures.

STATEMENT

רַב נַחְמָן בַּר יִצְחָק, וְאִי תֵּימָא רַב הוּנָא בַּר נָתָן, לְאוֹתָהּ שֶׁשָּׁנִינוּ: שֶׁיֵּשׁ בָּשָׂר בֵּין חוּלְיָא לְחוּלְיָא מְלֹא אֶצְבַּע.

Rav Nachman bar Yitzchak, and some say Rav Huna bar Natan, said: This baraita, which defines a fingerbreadth as one-fourth of a handbreadth, refers **to that which we learned** in our Mishnah regarding the blemishes of a firstborn animal: **Where there is flesh between** one **joint and** another **joint** of the tail to the extent of **a full fingerbreadth**. That measure of a fingerbreadth is one-fourth of an average handbreadth.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אֵין לוֹ בֵּיצִים, אוֹ אֵין לוֹ אֶלָּא בֵּיצָה אַחַת.

MISHNAH: A firstborn animal is considered blemished and may be slaughtered if **it has no testicles, or** if **it has only one testicle**.

MISHNAH

רַבִּי יִשְׁמָעֵאל אוֹמֵר: אִם יֵשׁ לוֹ שְׁנֵי כִּיסִּין — יֵשׁ לוֹ שְׁתֵּי בֵּיצִים, אֵין לוֹ שְׁנֵי כִּיסִּין — אֵין לוֹ אֶלָּא בֵּיצָה אַחַת.

Rabbi Yishmael says: If it has two scrotal **sacs,** we assume **it has two testicles;** but if **it does not have two sacs,** we assume **it has only one testicle** and is blemished.

MISHNAH

רַבִּי עֲקִיבָא אוֹמֵר: מוֹשִׁיבוֹ עַל עַכּוּזוֹ וּמְמַעֲכוֹ, אִם יֵשׁ בֵּיצָה — סוֹפָהּ לָצֵאת.

Rabbi Akiva says: The matter can be clarified. **One seats** the animal **on its rump and mashes** the sac; **if there is a** second **testicle** hidden inside, **it is ultimately going to emerge**.

MISHNAH

מַעֲשֶׂה שֶׁמִּיעֵךְ וְלֹא יָצָא, נִשְׁחֲטָה וְנִמְצֵאת דְּבוּקָה בַּכְּסָלִים, וְהִתִּיר רַבִּי עֲקִיבָא וְאָסַר רַבִּי יוֹחָנָן בֶּן נוּרִי.

There was **an incident where** a kohen **mashed** the sac **and** the testicle **did not emerge,** so they assumed it was blemished. But after **it was slaughtered,** the second testicle **was found attached to the loins. And Rabbi Akiva permitted** the meat to be eaten, because the testicle had not emerged normally, making it a blemish, **while Rabbi Yochanan ben Nuri prohibited** it, holding that since it had two testicles, it was unblemished and slaughtered outside the Beis HaMikdash.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ הַשְׁתָּא אֵין לוֹ אֶלָּא בֵּיצָה אַחַת אָמְרַתְּ הָוֵי מוּמָא, אֵין לוֹ כְּלָל מִיבַּעְיָא?

GEMARA: The Gemara asks: **Now,** since **you said** that if **it has only one testicle it is a blemish, is it necessary** to state that if **it has none at all** it is a blemish? That is obvious!

ANSWER

חַסּוֹרֵי מִיחַסְּרָא וְהָכִי קָתָנֵי: אֵין לוֹ שְׁתֵּי בֵּיצִים בִּשְׁתֵּי כִּיסִּין אֶלָּא בְּכִיס אֶחָד, אִי נָמֵי שְׁתֵּי כִּיסִּין וּבֵיצָה אַחַת — הֲרֵי זֶה מוּם.

The Gemara answers: The Mishnah **is incomplete, and this is what it is teaching:** If **it does not have two testicles in two sacs, but** rather they are both **in one sac, or alternatively,** if it has **two sacs and** only **one testicle, behold, this is a blemish.**

EXPLANATION

רַבִּי יִשְׁמָעֵאל אוֹמֵר: יֵשׁ לוֹ שְׁתֵּי כִּיסִּים — בְּיָדוּעַ שֶׁיֵּשׁ לוֹ שְׁתֵּי בֵּיצִים, אֵין לוֹ אֶלָּא כִּיס אֶחָד — כְּמִי שֶׁאֵין לוֹ אֶלָּא בֵּיצָה אַחַת דָּמֵי,

And this is how the rest of the Mishnah should be understood: **Rabbi Yishmael says: If it has two sacs, it is known that it has two testicles,** and it is unblemished. But if **it has only one sac, it is considered like one that has only one testicle,** and it is blemished.

EXPLANATION

וַאֲתָא רַבִּי עֲקִיבָא לְמֵימַר: בְּיָדוּעַ לָא אָמְרִינַן, אֶלָּא מוֹשִׁיבוֹ עַל עַכּוּזוֹ וּמְמַעֲכוֹ, אִם יֵשׁ בֵּיצָה סוֹפוֹ לָצֵאת.

And Rabbi Akiva comes to say: We do not say that **it is known** just from the sacs. **Rather, one seats it on its rump and mashes** the sac; **if there is a testicle, it is ultimately going to emerge.**

EXPLANATION

וּמַעֲשֶׂה שֶׁמִּיעֵךְ וְלֹא יָצָא וְכוּ׳.

And the Mishnah concluded: **There was an incident where he mashed and it did not emerge, etc.**

BRAISA

תַּנְיָא, אָמַר רַבִּי יוֹסֵי: מַעֲשֶׂה בְּפִירָן שֶׁל בֵּית מְנַחֵם, שֶׁמִּיעֵךְ וְלֹא יָצָא, וְנִשְׁחֲטָה וְנִמְצֵאת דְּבוּקָה בַּכְּסָלִים, וְהִתִּיר רַבִּי עֲקִיבָא, וְאָסַר רַבִּי יוֹחָנָן בֶּן נוּרִי.

It is taught in a braisa: **Rabbi Yosei said: There was an incident in Piran of Beit Menahem, where** a kohen **mashed** the sac **and** the testicle **did not emerge, and** the animal **was slaughtered and** the testicle **was found attached to the loins. And**

Rabbi Akiva permitted the meat, **and Rabbi Yochanan ben Nuri prohibited** it.

BRAISA

אָמַר לוֹ רַבִּי עֲקִיבָא לְרַבִּי יוֹחָנָן בֶּן נוּרִי: עַד מָתַי אַתָּה מְכַלֶּה מָמוֹנָן שֶׁל יִשְׂרָאֵל!

Rabbi Akiva said to Rabbi Yochanan ben Nuri: Until when will you destroy the property of the Jewish people by declaring these animals forbidden to be eaten?

BRAISA

אָמַר לוֹ רַבִּי יוֹחָנָן בֶּן נוּרִי לְרַבִּי עֲקִיבָא: עַד מָתַי אַתָּה מַאֲכִיל יִשְׂרָאֵל נְבֵילוֹת!

Rabbi Yochanan ben Nuri said to Rabbi Akiva: Until when will you feed the Jewish people nevelos, unslaughtered carcasses!

QUESTION

לָאו מִישְׁחָט שַׁחְטֵיהּ?

The Gemara asks: **Was it not properly slaughtered?** How could Rabbi Yochanan ben Nuri call it a nevelah?

ANSWER

אֶלָּא: טְרֵיפוֹת.

The Gemara answers: **Rather,** he meant to say: Until when will you feed them **treifos**, animals with a fatal defect?

QUESTION

לָא אִיסּוּר טְרֵיפוֹת הוּא?!

The Gemara challenges: But **is it not a prohibition of treifos?** A missing testicle is not a treifah defect!

ANSWER

אֶלָּא: עַד מָתַי אַתָּה מַאֲכִיל יִשְׂרָאֵל קָדָשִׁים בַּחוּץ!

Rather, this is what he meant: **Until when will you feed the Jewish people kodashim**, sacrificial meat, slaughtered **outside** the Temple courtyard! Since he held it was unblemished, it remained a holy offering that could not be eaten as chullin.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ בַּעַל חָמֵשׁ רַגְלַיִם, אוֹ שֶׁאֵין לוֹ אֶלָּא שָׁלֹשׁ, וְשֶׁרַגְלָיו קְלוּטוֹת כְּשֶׁל חֲמוֹר, וְהַשָּׁחוּל וְהַכָּסוּל.

MISHNAH: An animal **with five legs, or one that has only three, or one whose hooves are closed like those of a donkey, and the shachul, and the kasul** are all blemished and may be slaughtered.

MISHNAH

אֵיזֶהוּ שָׁחוּל? שֶׁנִּשְׁמְטָה יֶרֶךְ יְרֵיכוֹ. וְכָסוּל? שֶׁאַחַת מִירֵיכוֹתָיו גְּבוֹהוֹת.

What is a shachul? One **whose thighbone was dislocated. And** what is a **kasul?** One **where one of its thighs is higher** than the other.

גְּמָרָא GEMARA

STATEMENT

גְּמָ׳ אָמַר רַב הוּנָא: לֹא שָׁנוּ אֶלָּא שֶׁחָסֵר וְיָתֵר בַּיָּד, אֲבָל בָּרֶגֶל — טְרֵפָה נָמֵי הָוֵי, דְּכֹל יְתֵיר כִּנָּטוּל דָּמֵי.

GEMARA: Rav Huna said: They only taught that an extra or missing leg is merely a blemish **where it is missing or extra on the foreleg. But on the hind leg, it is also a treifah, because any extra** limb **is considered like a removed** limb, and an animal whose hind leg is removed is a treifah.

STATEMENT

אָמַר רַב פָּפָּא: לָא תֵּימָא דַּעֲגִילָן וְלָא סְדִיקָן, אֶלָּא כֵּיוָן דַּעֲגִילָן, אַף עַל גַּב דִּסְדִיקָן.

Rav Pappa said: Do not say that it is a blemish only **where they are round and not split** at all. **Rather, once they are round, even though they are split,** it is still a blemish.

BRAISA

וְהַשָּׁחוּל וְהַכָּסוּל וְכוּ׳. תָּנוּ רַבָּנַן: אֵיזֶהוּ כָּסוּל וְאֵיזֶהוּ שָׁחוּל?

The Mishnah taught: **And the shachul and the kasul, etc. The Rabbis taught** in a braisa: **What is the kasul and what is the shachul?**

BRAISA

שָׁחוּל — שֶׁנִּשְׁמְטָה יֶרֶךְ יְרֵיכוֹ, כָּסוּל — שֶׁרַגְלוֹ אֶחָד בְּתוֹךְ הַכֶּסֶל, וְרַגְלוֹ אֶחָד עַל גַּבֵּי הַכֶּסֶל.

The shachul is one **whose thighbone was dislocated. The kasul** is one **where one of its legs is inside the loin, and its other leg is on top of the loin.**

BRAISA

תָּנָא: הַשָּׂרוּעַ וְהַקָּלוּט — שָׂרוּעַ שֶׁנִּשְׁתַּרְבֵּב לוֹ יֶרֶךְ יְרֵיכוֹ, קָלוּט — שֶׁרַגְלָיו קְלוּטוֹת כְּשֶׁל חֲמוֹר וּכְשֶׁל סוּס.

A Tanna **taught: The sarua and the kalut. A sarua** is one **whose thigh is elongated. A kalut** is one **whose hooves are closed like those of a donkey or a horse.**

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ נִשְׁבַּר עֶצֶם יָדוֹ וְעֶצֶם רַגְלוֹ, אַף עַל פִּי שֶׁאֵינוֹ נִיכָּר.

MISHNAH: If **the bone of its foreleg or the bone of its hind leg was broken, even though it is not noticeable,** it is a blemish.

MISHNAH

מוּמִין אֵלּוּ מָנָה אִילָא בְּיַבְנֶה, וְהוֹדוּ לוֹ חֲכָמִים.

These blemishes were enumerated by Ila in Yavneh, and the Sages agreed with him.

MISHNAH

וְעוֹד שְׁלֹשָׁה הוֹסִיף, אָמְרוּ לוֹ: לֹא שָׁמַעְנוּ אֶת אֵלּוּ.

And he added three more cases, but **they said to him: We have not heard** a tradition regarding **these**.

MISHNAH

שֶׁגַּלְגַּל עֵינוֹ עָגוֹל כְּשֶׁל אָדָם, וּפִיו דּוֹמֶה כְּשֶׁל חֲזִיר, וְשֶׁנִּיטַּל רוֹב הַמְדַבֵּר בִּלְשׁוֹנוֹ.

The three cases are: An animal **whose eyeball is round like that of a human, and its mouth resembles that of a pig, and one whose tongue has lost most of its speaking part**.

MISHNAH

בֵּית דִּין שֶׁל אַחֲרֵיהֶן אָמְרוּ: הֲרֵי זֶה מוּם.

However, **the court that came after them said: Behold, this is a blemish**.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ אֵינוֹ נִיכָּר, מִי קָא חָזֵי מוּמָא?

GEMARA: The Gemara asks: If a break **is not noticeable, does it indeed constitute a blemish?** A blemish must be visible!

ANSWER

אָמַר רַב פָּפָּא: אֵינוֹ נִיכָּר מֵחֲמַת עַצְמוֹ, אֲבָל נִיכָּר מֵחֲמַת מְלָאכָה.

Rav Pappa said: It is not noticeable on its own when the animal is standing, **but it is noticeable when it does work**, as it limps.

QUESTION

מוּמִין אֵלּוּ מָנָה וְכוּ׳. לְמֵימְרָא דְּלָאו הַיְינוּ אוֹרְחַיְיהּ?

The Mishnah taught: **These blemishes were enumerated, etc.**, including an eyeball round like a human's. The Gemara asks: **Is this to say that this is not its normal way** for an animal to have a round eyeball?

OBJECTION

וּרְמִינְהוּ: הַמַּפֶּלֶת מִין בְּהֵמָה וְחַיָּה וְעוֹף, בֵּין טְמֵאִין בֵּין טְהוֹרִין, אִם זָכָר תֵּשֵׁב לְזָכָר. אִם נְקֵבָה — תֵּשֵׁב לִנְקֵבָה, אֵינוֹ יָדוּעַ — תֵּשֵׁב לְזָכָר וְלִנְקֵבָה, דִּבְרֵי רַבִּי מֵאִיר.

But they raised a contradiction from a Mishnah in Niddah: **One who discharges the form of a beast, wild animal, or bird, whether impure or pure, if it is male she must observe** the impurity and purity periods **for a male, and if it is female she must observe** them **for a female, and if it is not known she must observe** the stringencies of both **a male and a female; these are the words of Rabbi Meir**.

OBJECTION

וְאָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: מַאי טַעְמֵיהּ דְּרַבִּי מֵאִיר? הוֹאִיל וְגַלְגַּל עֵינוֹ עָגוֹל כְּשֶׁל אָדָם!

And Rabba bar bar Chana said in the name of Rabbi Yochanan: What is the reason of Rabbi Meir? Since its eyeball is round like that of a human, it is considered a human fetus! This implies that all animals normally have round eyeballs like humans!

RESOLUTION

אָמַר רַב יוֹסֵף: לָא קַשְׁיָא, הָא בִּאוּכְמָא, הָא בְּחִיוָּרָא.

Rav Yosef said: This is not difficult. This case, where it is a blemish, refers **to the black part** of the eye, which is normally oval in animals but here is round like a human's. **That** case, where they are similar, refers **to the white part** of the eye, which is round in both.

STATEMENT

וּפִיו דּוֹמֶה כְּשֶׁל חֲזִיר. אָמַר רַב פָּפָּא: לָא תֵּימָא דִּשְׁפִּיד וּפְרוֹס, אֶלָּא כֵּיוָן דִּפְרוֹס אַף עַל גַּב דְּלָא שְׁפִיד.

The Mishnah taught: **And its mouth resembles that of a pig. Rav Pappa said: Do not say** that it is a blemish only **where it is pointed and split** like a pig's mouth. **Rather, once it is split, even though it is not pointed,** it is a blemish.

EXPLANATION

וְשֶׁנִּיטַּל רוֹב הַמְדַבֵּר שֶׁבִּלְשׁוֹנוֹ. מַתְנִיתִין מַנִּי? רַבִּי יְהוּדָה הִיא, דְּתַנְיָא: וְאֶת שֶׁנִּיטַּל רוֹב הַלָּשׁוֹן, רַבִּי יְהוּדָה אוֹמֵר: רוֹב הַמְדַבֵּר שֶׁל לְשׁוֹנוֹ.

The Mishnah taught: **And one whose tongue has lost most of its speaking part. Whose Mishnah is this? It is Rabbi Yehudah, as it is taught** in a braisa: **And one whose tongue has lost most of its tongue, Rabbi Yehudah says: Most of the speaking part of its tongue**.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ וּמַעֲשֶׂה שֶׁהַלְּחִי הַתַּחְתּוֹן עוֹדֵף עַל הָעֶלְיוֹן, וְשָׁאַל רַבָּן גַּמְלִיאֵל לַחֲכָמִים, וְאָמְרוּ: הֲרֵי זֶה מוּם.

MISHNAH: And there was an incident where the lower jaw projected beyond the upper jaw, and Rabban Gamliel asked the Sages, and they said: Behold, this is a blemish.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ מַאי תַּנָּא דְּקָתָנֵי ״וּמַעֲשֶׂה״?

GEMARA: What did the Tanna teach previously that he now teaches: "And there was an incident"? Usually, "and there was an incident" comes to support a previously stated rule, but this rule was not mentioned!

ANSWER

מִשּׁוּם דִּתְנַן "פִּיו דּוֹמֶה לַחֲזִיר", וּפְלִיגִי רַבָּנַן עֲלֵיהּ דְּרַבִּי, וְקָאָמְרִינַן: כִּי פְּלִיגִי רַבָּנַן עֲלֵיהּ דְּרַבִּי בְּשִׂפָּתוֹ עֶלְיוֹנָה עוֹדֶפֶת עַל הַתַּחְתּוֹנָה, אֲבָל שֶׁהַתַּחְתּוֹנָה עוֹדֶפֶת עַל הָעֶלְיוֹנָה — הֲרֵי זֶה מוּם.

The Gemara answers: It is **because we learned** in a Mishnah elsewhere: **"Its mouth resembles that of a pig," and the Rabbis disagree with Rabbi** Yehudah there. **And we say: When the Rabbis disagree with Rabbi Yehudah, it is where its upper lip projects over the lower one, but where the lower** jaw **projects over the upper one,** all agree that **behold, this is a blemish**. The incident is brought to support this distinction.

עַמּוּד ב׳ DAF 40B

STATEMENT

וּמַעֲשֶׂה נָמֵי שֶׁלְּחִי הַתַּחְתּוֹן עוֹדֵף עַל הָעֶלְיוֹן, שָׁאַל רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל לַחֲכָמִים וְאָמְרוּ: הֲרֵי זֶה מוּם.

And there was also an incident where the lower jaw of a firstborn animal **protruded beyond the upper** jaw, **and Rabban Shimon ben Gamliel asked the Sages** for a ruling, **and they said: This is a blemish** that permits the animal to be slaughtered.

QUESTION

וְהָא גַּבֵּי אָדָם הוּא דִּתְנַן: שְׂפָתוֹ הָעֶלְיוֹנָה עוֹדֶפֶת עַל הַתַּחְתּוֹנָה, אוֹ שֶׁתַּחְתּוֹנָה עוֹדֶפֶת עַל הָעֶלְיוֹנָה — הֲרֵי זֶה מוּם.

But the Gemara asks: **Is this** really so? **But it is with regard to a person that we learned in a Mishnah** elsewhere: If **his upper lip protrudes beyond the lower** lip, **or if** his **lower** lip **protrudes beyond the upper** lip, **this is a blemish** that disqualifies a Kohen from serving in the Beis HaMikdash.

EXPLANATION

גַּבֵּי אָדָם הוּא דִּכְתִיב: "אִישׁ אִישׁ מִזֶּרַע אַהֲרֹן", אִישׁ שֶׁשָּׁוֶה בְּזַרְעוֹ שֶׁל אַהֲרֹן, אֲבָל בִּבְהֵמָה לָא!

And we explain that it is only **with regard to a person that it is written: "Any man of the seed of Aaron,"** which we darshen to mean he must be **a man who is equal** in appearance **to the** rest of the **seed of Aaron; but with regard to an animal,** this requirement of a normal appearance does **not** apply, so why should a protruding jaw be a blemish?

ANSWER

אָמַר רַב פָּפָּא: לָא קַשְׁיָא, הָא דְּאִית בַּהּ עֶצֶם, הָא דְּלֵית בַּהּ עֶצֶם.

Rav Pappa said: This is not difficult; this case in our Mishnah, where it is a blemish for an animal, is **where there is a bone** in the lower jaw that is longer than the upper jaw, whereas **that** case in the other Mishnah, which is only a blemish for a human, is **where there is no bone** protruding, but only the fleshy lip.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אוֹזֶן הַגְּדִי הָיְתָה כְּפוּלָה, אָמְרוּ חֲכָמִים: בִּזְמַן שֶׁהוּא עֶצֶם אֶחָד — מוּם, בִּזְמַן שֶׁאֵין בּוֹ עֶצֶם — אֵינוֹ מוּם.

MISHNAH: If **the ear of a kid was doubled** so that it looked like two ears, **the Sages said: When it is one bone**—meaning the extra ear has its own cartilage—it is **a blemish; when there is no bone in it,** it is **not a blemish.**

MISHNAH

רַבִּי חֲנַנְיָא בֶּן גַּמְלִיאֵל אוֹמֵר: זְנַב הַגְּדִי שֶׁהוּא דּוֹמֶה לְשֶׁל חֲזִיר, וְשֶׁאֵין בָּהּ שְׁלֹשׁ חוּלְיוֹת — הֲרֵי זֶה מוּם.

Rabbi Chananya ben Gamliel says: The tail of a kid that is similar to that of a pig, or a tail **that does not have three joints, this is a blemish.**

גְּמָרָא GEMARA

BRAISA

גְּמָ׳ תָּנוּ רַבָּנַן: פִּיו בָּלוּם וְרַגְלָיו מְבוּלָמוֹת, מֵחֲמַת הָרוּחַ — אֵינוֹ מוּם, מֵחֲמַת הָעֶצֶם — הֲרֵי זֶה מוּם.

GEMARA: The Rabbis taught in a Braisa: If **its mouth is swollen, or its legs are swollen,** then if it is **due to wind,** meaning it is just bloated, it is **not a blemish;** but if it is **due to the bone** being enlarged, **this is a blemish.**

BRAISA

אָזְנָיו כְּפוּלוֹת, בְּחַסְחֻסּוֹת אַחַת — הֲרֵי זֶה מוּם, בִּשְׁתֵּי חַסְחֻסִּיוֹת — אֵינוֹ מוּם.

If **its ears are doubled,** then if they are joined **with one cartilage, this is a blemish;** but if they are split **with two cartilages,** it is **not a blemish.**

STATEMENT

רַבָּן גַּמְלִיאֵל אוֹמֵר: זְנַב הַגְּדִי שֶׁהוּא דּוֹמֶה לְשֶׁל חֲזִיר.

The Mishnah taught that **Rabban Gamliel says: The tail of a kid that is similar to that of a pig** is a blemish.

EXPLANATION

אָמַר רַב פָּפָּא: לָא תֵּימָא דְּקַטִּינָא, אֶלָּא דְּכִרִיכָא, אַף עַל גַּב דַּאֲלִימָא.

Rav Pappa said: Do not say that this means only **where it is thin** like a pig's tail; **rather,** even **where it is curled** like a pig's tail, **even though it is thick** like a normal goat's tail, it is still a blemish.

STATEMENT

אוֹ שֶׁאֵין בָּהּ שָׁלֹשׁ חוּלְיוֹת וְכוּ׳.

The Mishnah also taught: **Or** if the tail of a kid **does not have three joints, etc.**

STATEMENT

אָמַר רַב הוּנָא: בַּגְּדִי — שְׁתַּיִם הֲרֵי זֶה מוּם, שָׁלֹשׁ אֵינוֹ מוּם. בַּטָּלֶה — שָׁלֹשׁ הֲרֵי זֶה מוּם, אַרְבַּע אֵינוֹ מוּם.

Rav Huna said: In a kid, if the tail has only **two** joints, **this is a blemish,** but if it has **three,** it is **not a blemish. In a lamb,** if it has only **three** joints, **this is a blemish,** but if it has **four,** it is **not a blemish.**

OBJECTION

מֵיתִיבִי: בַּגְּדִי — אַחַת הֲרֵי זֶה מוּם, שְׁתַּיִם אֵינוֹ מוּם. בַּטָּלֶה — שְׁתַּיִם הֲרֵי זֶה מוּם, שָׁלֹשׁ אֵינוֹ מוּם.

The Gemara **raises an objection** from a Braisa: **In a kid,** if it has only **one** joint, **this is a blemish,** but if it has **two,** it is **not a blemish. In a lamb,** if it has only **two** joints, **this is a blemish,** but if it has **three,** it is **not a blemish!**

REFUTATION

תִּיוּבְתָּא דְּרַב הוּנָא.

This is indeed **a conclusive refutation of Rav Huna.**

EXPLANATION

וְרַב הוּנָא, מַתְנִיתִין אַטָּעִיתֵיהּ; אִיהוּ סָבַר: מִדְּרֵישָׁא בְּגְדִי — סֵיפָא נָמֵי בְּגְדִי, וְלָא הִיא — רֵישָׁא בְּגְדִי, וְסֵיפָא בְּטָלֶה.

And the Gemara explains: **Rav Huna, the wording of the Mishnah misled him; he thought** that **since the first clause** of the Mishnah speaks **of a kid, the latter clause** mentioning three joints **must also** speak **of a kid. But it is not so; the first clause** indeed speaks **of a kid, but the latter clause** actually speaks **of a lamb,** as the Braisa clarified.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' רַבִּי חֲנִינָא בֶּן אַנְטִיגְנוֹס אוֹמֵר: אֶת שֶׁיֵּבֶלֶת בְּעֵינָיו, וְשֶׁנִּפְגַּם עֶצֶם יָדוֹ וְרַגְלוֹ, וְשֶׁנִּפְרַק עַצְמוֹ שֶׁל פִּיו, עֵינוֹ אַחַת גְּדוֹלָה וְאַחַת קְטַנָּה, אָזְנוֹ אַחַת גְּדוֹלָה וְאַחַת קְטַנָּה, בַּמַּרְאֶה אֲבָל לֹא בַּמִּדָּה.

MISHNAH: Rabbi Chanina ben Antigonus says: These are blemishes: **One that has a wart in its eyes; and one whose bone of its foreleg or hind leg was damaged; and one whose bone of its mouth**—its jaw—**was dislocated; and one whose one eye is large and one is small, or one whose one ear is large and one is small,** provided the difference is noticeable **by sight, but not** if it is only noticeable **by measurement.**

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: שְׁתֵּי בֵיצָיו, אַחַת גְּדוֹלָה כִּשְׁתַּיִם שֶׁבַּחֲבֶירְתָּהּ, וְלֹא הוֹדוּ לוֹ חֲכָמִים.

Rabbi Yehuda says: If of **its two testicles, one is as large as two of its fellow,** it is a blemish; **but the Sages did not agree with him.**

גְּמָרָא GEMARA

QUESTION

גְּמָ' לְמֵימְרָא דְּיַבֶּלֶת הָוֵי מוּם?

GEMARA: Is this to say that a wart is a blemish?

OBJECTION

וּרְמִינְהוּ: וְאֵלּוּ שֶׁאֵין שׁוֹחֲטִין עֲלֵיהֶן לֹא בְּמִקְדָּשׁ וְלֹא בַּמְּדִינָה — בַּעַל גָּרָב וּבַעַל יַבֶּלֶת!

But I will point out a contradiction from a later Mishnah: **And these are those that we do not slaughter for** as a blemish, **neither in the Beis HaMikdash nor in the province**—meaning they are not full-fledged blemishes—namely, an animal with **scurvy or a wart!**

QUESTION

וְתִסְבְּרָא? הָא כְּתִיבָא "יַבֶּלֶת" בְּאוֹרָיְיתָא!

The Gemara asks: **And can you really think** that a wart is not a blemish? **But "a wart" is explicitly written in the Torah** as a blemish!

ANSWER

אֶלָּא, לָא קַשְׁיָא: הָא — בְּגוּפוֹ, הָא — בְּעֵינוֹ.

Rather, it is not difficult: This Mishnah here, which says it is a blemish, is referring to a wart **in its eye;** whereas **that** Mishnah, which says it is not a full blemish, is referring to a wart **on its body.**

QUESTION

מִכְּדֵי קְרָא סְתָמָא, מָה לִי בְּגוּפוֹ וּמָה לִי בְּעֵינוֹ?

The Gemara asks: **Now, since the Pasuk is written without specification, what difference does it make to me if it is on its body, and what difference does it make to me if it is in its eye?** Why should we distinguish?

ANSWER

אֶלָּא לָא קַשְׁיָא, הָא דְּאִית בַּהּ עֶצֶם, הָא דְּלֵית בַּהּ עֶצֶם.

Rather, it is not difficult: This case where it is a blemish is **where there is a bone** inside the wart, and **that** case where it is not is **where there is no bone** inside it.

EXPLANATION

דִּקְרָא — דְּאִית בַּהּ עֶצֶם, מַתְנִיתִין — דְּלֵית בַּהּ עֶצֶם; בְּעֵינוֹ — הָוֵי מוּם, בְּגוּפָא — לָא הָוֵי מוּם.

So **the Pasuk** and our Mishnah refer to a wart **that has a bone;** whereas **the other Mishnah** refers to a wart **that has no bone,** in which case if it is **in its eye, it is a blemish,** but if it is **on its body, it is not a blemish.**

QUESTION

וְלֵית לַהּ עֶצֶם בְּגוּפָא פְּסוּלָה? הֲרֵי תְּלָתוּל בְּעָלְמָא הוּא, דְּתָנַן: רַבִּי אֱלִיעֶזֶר אוֹמֵר: בַּעֲלֵי הַתְּלוּלִין פְּסוּלִין בָּאָדָם וּכְשֵׁירִין בַּבְּהֵמָה!

The Gemara asks: **But does a wart that has no bone on the body disqualify** the animal at all? **It is merely hanging flesh, as we learned in a Mishnah: Rabbi Eliezer says: Those with hanging flesh are disqualified in a person, but fit in an animal!** So why would the other Mishnah say it is even a minor blemish?

ANSWER

אֶלָּא, אִידֵי וְאִידֵי בְּעֵינוֹ, וְלָא קַשְׁיָא: הָא — בַּשָּׁחוֹר, הָא — בַּלָּבָן.

Rather, both this Mishnah **and that** Mishnah are referring to a wart **in its eye, and it is not difficult: This** Mishnah here refers to a wart **in the black** of the eye, which is a blemish; whereas **that** Mishnah refers to a wart **in the white** of the eye.

QUESTION

וְהָא אֵין מוּמִין בַּלָּבָן!

The Gemara asks: **But we have a rule that there are no blemishes in the white** of the eye at all, so it should not even be a minor blemish!

ANSWER

אֶלָּא: אִידֵּי וְאִידֵּי בַּלָּבָן, וְאָמַר רֵישׁ לָקִישׁ: לָא קַשְׁיָא, הָא — דְּאִית בַּהּ שֵׂעָר, הָא — דְּלֵית בַּהּ שֵׂעָר.

Rather, both this Mishnah **and that** Mishnah refer to a wart **in the white** of the eye, **and Reish Lakish said: It is not difficult; this** case where it is a blemish is **where there is hair** growing on the wart, and **that** case where it is not is **where there is no hair** growing on it.

STATEMENT

עֵינוֹ אַחַת גְּדוֹלָה וְכוּ'. תָּנָא: גְּדוֹלָה כְּשֶׁל עֵגֶל, קְטַנָּה כְּשֶׁל אַוָּוז.

The Mishnah taught: **One eye large, etc. A Tanna taught** in a Braisa: **Large** means it is as large **as that of a calf,** and **small** means it is as small **as that of a goose.**

QUESTION

אָזְנוֹ אַחַת גְּדוֹלָה וְכוּ'. וְרַבָּנַן עַד כַּמָּה?

The Mishnah taught: **One ear large, etc. And** the Gemara asks: According to **the Rabbis, up to how much** of a difference must there be to be a blemish?

BRAISA

תַּנְיָא, אֲחֵרִים אוֹמְרִים: אֲפִילּוּ אֵינָהּ לַשְּׁנִיָּה אֶלָּא כְּפוֹל — כְּשֵׁירָה.

It is taught in a Braisa: **Others say: Even if** one ear **is only like a bean** compared **to the second** ear, **it is fit,** unless the difference is even more extreme.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' זְנַב הָעֵגֶל — שֶׁאֵינָהּ מַגַּעַת לָעֲרָקוֹב, אָמְרוּ חֲכָמִים: כֹּל מַרְבִּית עֲגָלִים כֵּן, כָּל זְמַן שֶׁיִּהוּ מְגַדְּלִין — הֵן נִמְתָּחוֹת.

MISHNAH: If **the tail of a calf does not reach the knee-joint, the Sages said: All growing calves are like this; as long as they grow,** their tails **stretch** and grow longer, so this is not a permanent blemish.

MISHNAH

אֵיזֶהוּ עֲרָקוֹב שֶׁאָמְרוּ? רַבִּי חֲנִינָא בֶּן אַנְטִיגְנוֹס אוֹמֵר: בְּעֲרָקוֹב שֶׁבְּאֶמְצַע הַיָּרֵךְ.

Which is the knee-joint that they spoke of? Rabbi Chanina ben Antigonus says: The knee-joint that is in the middle of the thigh.

SUMMARY

The Gemara first clarifies the dimensions of the cubits in the Temple and how they relate to the definition of a fingerbreadth for blemishes. We then learn the Mishnah's halachos regarding a firstborn with missing or misplaced testicles, with the Gemara explaining the exact nature of the dispute between Rabbi Akiva and Rabbi Yochanan ben Nuri—specifically whether an internal testicle renders the animal unblemished, which would make its slaughter outside the Azarah a severe transgression of eating kodashim outside the Temple. Finally, the next Mishnah introduces other physical blemishes, such as an animal with five legs or three legs, or closed hooves like a donkey, as well as the cases of shachul (a dislocated thighbone) and kasul (uneven thighs), with Rav Huna clarifying that an extra or missing hind leg actually renders the animal a treifah, not just a ba'al mum.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara brings down a powerful exchange between Rabbi Akiva and Rabbi Yochanan ben Nuri. When dealing with a doubtful blemish on a firstborn animal, Rabbi Akiva cries out: "Until when will you destroy the property of the Jewish people!" To which Rabbi Yochanan ben Nuri fires back: "Until when will you feed the Jewish people kodashim outside the Temple!" Lichoira, we see here two giants of the Mesorah, each standing guard over a different, sacred boundary. Rabbi Akiva is looking at the Yid who is about to lose his hard-earned money, while Rabbi Yochanan ben Nuri is looking at the absolute sanctity of the Beis HaMikdash.

This is not just a lomdishe machlokes in Hilchos Bechoros; it is a profound lesson in how we must carry our own avodas Hashem. When we look at another Yid, we must have the heart of Rabbi Akiva, a deep, burning sensitivity for their physical and financial well-being, feeling their pain and worrying about their hard work. At the very same time, when it comes to our own standards of halachah and yiras Shamayim, we must have the uncompromising vigilance of Rabbi Yochanan ben Nuri, ensuring we do not compromise on a single detail of Hashem's Torah.

True greatness means holding both of these truths at once. We cannot use "strictness" in halachah as an excuse to be insensitive to another person's pocket or feelings, nor can we use "compassion" as an excuse to bend the clear halachah. We must be incredibly soft and caring toward our fellow Yid, while remaining beautifully firm and holy in our commitment to Hashem.

Today, when someone asks you for help or when a business situation arises, make a conscious effort to protect the other person's money and dignity with the utmost care, treating their property with the same seriousness you would treat a holy offering in the Beis HaMikdash.

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.'