חוּמָּשׁ עִם רַשִׁ"י · וירא · שִׁשִּׁי

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VAYERA · 6TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we see Avimelech, the king of the Plishtim, coming to Avraham Avinu together with Phichol, the general of his army. Seeing how Hashem is clearly with Avraham in everything he does, Avimelech seeks to establish a treaty of peace and loyalty between their families for generations to come. Avraham agrees to swear, but first he uses the opportunity to bring up a serious grievance regarding a water well that Avimelech's servants had wrongfully seized.

After Avimelech claims he had no prior knowledge of the theft, the two of them seal their covenant with a gift of sheep and cattle. Avraham sets aside seven specific ewes as a unique testimony that he was the one who dug the disputed well, leading to the naming of the place as Beer-sheba. The aliyah concludes with Avraham planting an eshel, calling out in the name of Hashem, and dwelling in the land of the Plishtim for many years.

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

פָּסוּק א

Pasuk 1

וַיְהִי בָּעֵת הַהִוא וַיֹּאמֶר אֲבִימֶלֶךְ וּפִיכֹל שַׂר צְבָאוֹ אֶל אַבְרָהָם לֵאמֹר
And it was at the time that and he said Avimelech and Phichol general of his army to Avraham saying

אֱלֹהִים עִמְּךָ בְּכֹל אֲשֶׁר אַתָּה עֹשֶׂה:
G-d is with you in all that you do

רַשִׁ"י

אלהים עמך. לְפִי שֶׁרָאוּ שֶׁיָּצָא מִשְׁכּוֹנַת סְדוֹם לְשָׁלוֹם, וְעִם הַמְּלָכִים נִלְחַם וְנָפְלוּ בְיָדוֹ, וְנִפְקְדָה אִשְׁתּוֹ לִזְקוּנָיו:
G-d is with you because that they saw that he left from the neighborhood of Sedom in peace and with the kings he fought and they fell into his hand and was remembered his wife in his old age

פָּסוּק ב

Pasuk 2

וְעַתָּה הִשָּׁבְעָה לִּי בֵאלֹהִים הֵנָּה אִם תִּשְׁקֹר לִי וּלְנִינִי
And now swear to me by God here that not you will deal falsely with me and with my child

וּלְנֶכְדִּי כַּחֶסֶד אֲשֶׁר עָשִׂיתִי עִמְּךָ תַּעֲשֶׂה עִמָּדִי וְעִם הָאָרֶץ
and with my grandchild like the kindness that I have done with you you shall do with me and with the land

אֲשֶׁר גַּרְתָּה בָּהּ:
that you have sojourned in it

רַשִׁ"י

ולניני ולנכדי. עַד כְּאן רַחֲמֵי הָאָב עַל הַבֵּן:

and to my son and to my grandson until here the mercy of the father upon the son

רַשִׁ"י

כחסד אשר עשיתי עמך תעשה עמדי. שֶׁאָמַרְתִּי לְךָ הִנֵּה אַרְצִי לְפָנֶיךָ

According to the kindness that I have done with you you shall do with me that I said to you Behold my land is before you

בראשית רבה :

Bereishis Rabbah

פָּסוּק ג

Pasuk 3

וַיֹּאמֶר אַבְרָהָם אָנֹכִי אִשָּׁבֵעַ:

And said Avraham I will swear

פָּסוּק ד

Pasuk 4

וְהוֹכַח אַבְרָהָם אֶת אֲבִימֶלֶךְ עַל אֹדוֹת בְּאֵר הַמַּיִם אֲשֶׁר

And Abraham reproached Avraham — Avimelech concerning the matter of the well of the water which

גָּזְלוּ עַבְדֵי אֲבִימֶלֶךְ:

had seized the servants of Avimelech

רַשִׁ"י

והוכח. נִתְוַכֵּחַ עִמּוֹ עַל כָּךְ:

And he reproved he argued with him about this

פָּסוּק ה

Pasuk 5

וַיֹּאמֶר אֲבִימֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה אֶת הַדָּבָר הַזֶּה וְגַם אַתָּה לֹא הִגַּדְתָּ

And said Avimelech not I knew who did — the matter this and also you told not

לִי וְגַם אָנֹכִי לֹא שָׁמַעְתִּי בִּלְתִּי הַיּוֹם:

me and also I not heard except today

פָּסוּק ו

Pasuk 6

וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן לַאֲבִימֶלֶךְ וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית:

And took Avraham sheep and cattle and he gave to Avimelech and they made both of them a covenant

פָּסוּק ז

Pasuk 7

וַיַּצֵּב אַבְרָהָם אֶת שֶׁבַע כִּבְשֹׂת הַצֹּאן לְבַדְּהֶן:

And he set Avraham — seven ewes of the flock by themselves

פָּסוּק ח

Pasuk 8

וַיֹּאמֶר אֲבִימֶלֶךְ אֶל אַבְרָהָם מָה הֵנָּה שֶׁבַע כְּבָשֹׂת הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ

And said Avimelech to Avraham what are they seven ewes these which you have set

לְבַדָּנָה׃

by themselves

פָּסוּק ט

Pasuk 9

וַיֹּאמֶר כִּי אֶת שֶׁבַע כְּבָשֹׂת תִּקַּח מִיָּדִי בַּעֲבוּר תִּהְיֶה לִּי לְעֵדָה כִּי

And he said that — seven ewes you shall take from my hand so that it will be for me as testimony that

חָפַרְתִּי אֶת הַבְּאֵר הַזֹּאת׃

I dug — the well this

רַשִׁ"י

בעבור תהיה לי. זאת׃

this to me shall be in order that

רַשִׁ"י

לעדה. לְשׁוֹן עֵדוּת שֶׁל נְקֵבָה, כְּמוֹ וְעֵדָה הַמַּצֵּבָה בראשית ל"א׃

for a witness an expression of testimony of feminine just as and a witness the pillar Bereishis thirty-one

רַשִׁ"י

כי חפרתי את הבאר. מְרִיבִים הָיוּ עָלֶיהָ רוֹעֵי אֲבִימֶלֶךְ וְאוֹמְרִים אֲנַחְנוּ חָפַרְנוּהָ,

that I have dug — quarreling were over it the shepherds of Avimelech and saying we dug it

אָמְרוּ בֵּינֵיהֶם כָּל מִי שֶׁיִּתְרָאֶה עַל הַבְּאֵר וְיַעֲלוּ הַמַּיִם לִקְרָאתוֹ, שֶׁלּוֹ הִיא,

they said between themselves any who that will appear at the well and will rise the waters towards him his it is

וְעָלוּ לִקְרַאת אַבְרָהָם׃

and they rose towards Avraham

פָּסוּק י

Pasuk 10

עַל כֵּן קָרָא לַמָּקוֹם הַהוּא בְּאֵר שָׁבַע כִּי שָׁם נִשְׁבְּעוּ שְׁנֵיהֶם׃

Therefore · he called to the place that Be'er Sheva because there swore both of them

פָּסוּק יא

Pasuk 11

וַיִּכְרְתוּ בְרִית בִּבְאֵר שָׁבַע וַיָּקָם אֲבִימֶלֶךְ וּפִיכֹל שַׂר צְבָאוֹ

And they sealed a covenant in Beer Sheva and there arose Avimelech and Phichol the general of his army

וַיָּשֻׁבוּ אֶל אֶרֶץ פְּלִשְׁתִּים׃

and they returned to the land of the Philistines

פָּסוּק יב

וַיִּטַּע אֶשֶׁל בִּבְאֵר שָׁבַע וַיִּקְרָא שָׁם בְּשֵׁם יְהוָה אֵל עוֹלָם׃

the universe God of Hashem upon the name of there and he called Sheva in Beer an orchard And he planted

רַשִּׁ״י

אשל. רַב וּשְׁמוּאֵל, חַד אָמַר פַּרְדֵּס לְהָבִיא מִמֶּנּוּ פֵּרוֹת לָאוֹרְחִים בַּסְּעוּדָה, וְחַד אָמַר

said and one at the meal for the guests fruits from it to bring an orchard said one and Shmuel Rav Eshel

פָּנְדָּק לְאַכְסַנְיָא וּבוֹ כָּל מִינֵי פֵּרוֹת. וּמָצִינוּ לְשׁוֹן נְטִיעָה בְּאֹהָלִים, שֶׁנֶּאֱמַר

as it is said regarding tents planting the expression of and we find fruits kinds of all and in it for lodging an inn

וְיִטַּע אָהֳלֵי אַפַּדְנוֹ דניאל י"א :

11 Daniel his palace the tents of and he shall plant

רַשִּׁ״י

ויקרא שם וגו'. עַל יְדֵי אוֹתוֹ אֵשֶׁל נִקְרָא שְׁמוֹ שֶׁל הַקָּבָ"ה אֱלוֹהַּ לְכָל

of all God the Holy One of the name was called Eshel that means of by etc. there And he called

הָעוֹלָם, לְאַחַר שֶׁאוֹכְלִים וְשׁוֹתִים אוֹמֵר לָהֶם בָּרְכוּ לְמִי שֶׁאֲכַלְתֶּם מִשֶּׁלּוֹ, סְבוּרִים

think of His whose you ate Him bless to them he would say and drank they ate after the universe

אַתֶּם שֶׁמִּשֶּׁלִּי אֲכַלְתֶּם? מִשֶּׁל מִי שֶׁאָמַר וְהָיָה הָעוֹלָם אֲכַלְתֶּם סוטה י' :

10a Sotah you ate the universe and came to be Who spoke Him from of you ate that of mine you

פָּסוּק יג

וַיָּגָר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים׃

many days the Philistines in the land of Avraham And sojourned

רַשִּׁ״י

ימים רבים. מְרֻבִּים עַל שֶׁל חֶבְרוֹן. בְּחֶבְרוֹן עָשָׂה כ"ה שָׁנָה וְכָאן כ"ו,

twenty-six and here years twenty-five he spent in Hebron Hebron those of than more numerous many Days

שֶׁהֲרֵי בֶּן ע"ה שָׁנָה הָיָה בְּצֵאתוֹ מֵחָרָן, אוֹתָהּ שָׁנָה וַיָּבֹא וַיֵּשֶׁב

and he dwelt and he came year that same from Haran at his departure he was years seventy-five a son of for behold

בְּאֵלֹנֵי מַמְרֵא, שֶׁלֹּא מָצִינוּ קֹדֶם לָכֵן שֶׁנִּתְיַשֵּׁב אֶלָּא שָׁם, שֶׁבְּכָל מְקוֹמוֹתָיו הָיָה

he was his places for in all there except that he settled this before have we found for not Mamre by the plains of

כְּאוֹרֵחַ חוֹנֶה וְנוֹסֵעַ וְהוֹלֵךְ, שֶׁנֶּאֱמַר וַיַּעֲבֹר אַבְרָם, וַיִּסַּע מִשָּׁם,

from there and he removed Avram and he passed as it is said and goes on and journeys who pitches camp like a guest

וַיְהִי רָעָב בָּאָרֶץ וַיֵּרֶד אַבְרָם מִצְרַיְמָה בראשית י"ב , וּבְמִצְרַיִם לֹא

not and in Mitzrayim twelve Genesis to Mitzrayim Avram and he went down in the land a famine and there was

עָשָׂה אֶלָּא שְׁלֹשָׁה חֳדָשִׁים שֶׁהֲרֵי שִׁלָּחוֹ פַּרְעֹה מִיָּד, וַיֵּלֶךְ לְמַסָּעָיו עַד

until on his journeys and he went immediately Pharaoh sent him away for behold months three except did he spend

וַיָּבֹא וַיֵּשֶׁב בְּאֵלֹנֵי מַמְרֵא אֲשֶׁר בְּחֶבְרוֹן שם י"ג , שָׁם יָשַׁב עַד שֶׁנֶּהֶפְכָה

was overthrown until he dwelt there thirteen there are in Hebron which Mamre by the plains of and dwelt he came

סְדוֹם, מִיָּד וַיִּסַּע מִשָּׁם אַבְרָהָם מִפְּנֵי בוּשָׁה שֶׁל לוֹט וּבָא לְאֶרֶץ

to the land of and he came Lot of the shame because of Avraham from there and he journeyed immediately Sodom

פְּלִשְׁתִּים, וּבֶן צ"ט שָׁנָה הָיָה, שֶׁהֲרֵי בַּשְּׁלִישִׁי לְמִילָתוֹ בָּאוּ אֶצְלוֹ הַמַּלְאָכִים,

the angels to him came of his circumcision on the third for behold he was years ninety-nine and a son of the Philistines

הֲרֵי כ"ה שָׁנָה, וְכָאן כְּתִיב יָמִים רַבִּים, מְרֻבִּים עַל הָרִאשׁוֹנִים, וְלֹא בָא
behold twenty-five years and here it is written days many more numerous than the first ones and not did come

הַכָּתוּב לְסִתֹּם אֶלָּא לְפָרֵשׁ, וְאִם הָיוּ מְרֻבִּים עֲלֵיהֶם שְׁתֵּי שָׁנִים אוֹ יוֹתֵר
the Scripture to leave vague but to specify and if they were more numerous than them by two years or more

הָיָה מְפֹרָשָׁם, וְעַל כָּרְחָךְ אֵינָם יְתֵרִים יוֹתֵר מִשָּׁנָה, הֲרֵי כ"ו שָׁנָה;
it would have specified them and of your necessity they are not greater more than a year behold twenty-six years

מִיָּד יָצָא מִשָּׁם וְחָזַר לְחֶבְרוֹן, וְאוֹתָהּ שָׁנָה קָדְמָה לִפְנֵי עֲקֵדָתוֹ שֶׁל יִצְחָק ·
immediately he went out from there and returned to Hebron and that year preceded before the binding of Yitzchak ·

י"ב שָׁנִים, בְּסֵדֶר עוֹלָם:
twelve years in Seder Olam

CHAPTER SUMMARY

The aliyah begins with Avimelech and Phichol approaching Avraham to swear a covenant of truthfulness and loyalty, which Avraham accepts. Avraham then reproves Avimelech over a stolen well, and after Avimelech denies any knowledge of the matter, they seal their pact with livestock, including seven ewes set apart by Avraham to prove his ownership of the well. After naming the place Beer-sheba to mark their oath, Avimelech and Phichol return home, while Avraham plants a tamarisk tree, invokes the name of Hashem, the Everlasting Elokim, and remains in the land of the Plishtim for a long period.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is showing us a fascinating dynamic in this parsha. Abimelech and Phicol come to Avraham Avinu because they see that "Elokim imcha b'chol asher atah oseh", they recognize that Hashem is with him in everything. Yet, immediately after agreeing to make a treaty, what does Avraham do? The pasuk says, "V'yochach Avraham es Abimelech." He openly reproaches him about the well of water that Abimelech's servants had stolen. Lichoira, why bring up a fight right now when you are trying to seal a peace treaty?

The chiddush here is that true peace and kiddush Hashem cannot be built on a foundation of swept-under-the-rug dishonesty. Avraham Avinu teaches us that being a person of Hashem, someone who walks with emunah and integrity, means we do not ignore injustice or theft just to keep a fake, comfortable quiet. True shalom requires clarity and truth. Avraham did not let the stolen well slide; he brought it to light, resolved it with proof, and only then did they cut the covenant.

In our own lives, we often face situations in business, family, or shul where we want to keep the peace, so we stay quiet about things that are wrong, dishonest, or unfair. We think that ignoring the problem is the "frum" or polite thing to do. But the Torah is teaching us that real avodas Hashem demands that we address issues head-on, with respect but with absolute truth. When we resolve things honestly, we actually create a much stronger, more genuine connection with others.

Today, if there is an unresolved issue, a small misunderstanding, or a business matter that was left vague or unfair, do not just let it slide for a fake peace. Speak up gently, clarify the truth, and build your relationships on a foundation of absolute honesty.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף מ״ב

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📖 THE SUGYA

We begin the daf by continuing our shakla v'tarya regarding the status of a tumtum. The Gemara is bothered by a series of kashas from various braisos—including those dealing with arachin, shelamim, olos, bird offerings, and temurah—which seem to explicitly exclude a tumtum from these halachos. Lichoira, if a tumtum is merely a safek (a doubt) as to whether it is a male or a female, we would not need a special gezeiras hakasuv to exclude it. The Gemara's running teretz is to emend these braisos by removing the mention of a tumtum entirely, leaving only the hermaphrodite, which is a distinct creation.

We then move to analyze a dispute between Tannaim regarding the sanctity of a firstborn animal that is a hermaphrodite or a tumtum. The Gemara seeks to determine if this dispute hinges on whether a tumtum is a safek or a distinct entity. Ultimately, the Gemara establishes that everyone agrees a tumtum is a safek; the real point of contention is when the animal urinates from the female organ. We analyze whether we are concerned that its male organ was simply inverted, leaving its gender in doubt, or if we can definitely declare it a female.

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עַמּוּד א׳ DAF 42A

QUESTION

אַלְמָה תַּנְיָא: ״הַזָּכָר״ — וְלֹא טוּמְטוּם וְאַנְדְּרוֹגִינוֹס!

The Gemara asks: If a tumtum is just a safek, **why then is it taught** in a braisa regarding arachin (valuations) that the word **"the male"** comes to teach us: **and not a tumtum or a hermaphrodite**? If a tumtum is just a safek, we would not need a special gezeiras hakasuv to exclude him!

ANSWER

סְמִי מִיכָּן טוּמְטוּם.

The Gemara answers: **Remove from here** the mention of **a tumtum**; the braisa is actually only referring to a hermaphrodite, which is a distinct creation.

QUESTION

תָּא שְׁמַע: יָכוֹל לֹא יְהֵא בְּעֵרֶךְ אִישׁ, אֲבָל יְהֵא בְּעֵרֶךְ אִשָּׁה? תַּלְמוּד לוֹמַר: ״הַזָּכָר... אִם נְקֵבָה״, וְלֹא טוּמְטוּם וְאַנְדְּרוֹגִינוֹס!

The Gemara suggests: **Come and hear** a further kasha from the continuation of that braisa: One **might** have thought that these **shall not be** valuated **according to the valuation of a man, but they shall be** valuated **according to the valuation of a woman**? Therefore, **the verse states: "the male... and if she is a female"**, which teaches us: only a definite male or female, **and not a tumtum or a hermaphrodite**! Again, why do we need a pasuk to exclude a tumtum if he is just a safek?

ANSWER

סְמִי מִיכָּן טוּמְטוּם.

The Gemara answers: Here too, **remove from here** the mention of **a tumtum**.

QUESTION

תָּא שְׁמַע: ״אִם זָכָר אִם נְקֵבָה״ — זָכָר וַדַּאי נְקֵבָה וַדָּאִית, וְלֹא טוּמְטוּם וְאַנְדְּרוֹגִינוֹס.

The Gemara suggests: **Come and hear** another kasha from a braisa regarding shelamim (peace offerings): The pasuk says, **"Whether male or female"**, which implies: only a **definite male** or a **definite female, but not a tumtum or a hermaphrodite**.

ANSWER

סְמִי מִיכָּן טוּמְטוּם.

The Gemara answers: **Remove from here** the mention of **a tumtum**.

QUESTION

תָּא שְׁמַע: ״הַזָּכָר״ — וְלֹא נְקֵבָה. כְּשֶׁהוּא אוֹמֵר לְמַטָּה ״זָכָר״, שֶׁאֵין תַּלְמוּד לוֹמַר; מָה תַּלְמוּד לוֹמַר? לְהוֹצִיא טוּמְטוּם וְאַנְדְּרוֹגִינוֹס.

The Gemara suggests: **Come and hear** another kasha from a braisa regarding an olah (burnt offering): The pasuk says, **"the male"**, which teaches: **and not a female**. But **when it says below**, by the sheep, **"male"** a second time, **which is not necessary for the verse to state, what does the verse come to teach** us? It comes **to exclude a tumtum and a hermaphrodite**.

ANSWER

סְמִי מִיכָּן טוּמְטוּם.

The Gemara answers: **Remove from here** the mention of **a tumtum**.

QUESTION

תָּא שְׁמַע: הַנֶּעֱבָד, וְהַמּוּקְצֶה, וְהָאֶתְנַן, וְהַמְּחִיר, וְטוּמְטוּם וְאַנְדְּרוֹגִינוֹס — כּוּלָּן מְטַמְּאִין בְּגָדִים אֲבֵית הַבְּלִיעָה.

The Gemara suggests: **Come and hear** another kasha from a braisa regarding bird offerings: A bird **that was worshipped** as an idol, **or set aside** for an idol, **or** given as **the hire** of a harlot, **or the price** of a dog, **or a tumtum, or a hermaphrodite**—if one pinched their necks (melikah) instead of shechting them, **all of them render garments ritually impure when they are in the throat** of the one eating them, because they are pasul for the mizbe'ach and melikah does not permit them.

STATEMENT

רַבִּי אֱלִיעֶזֶר אוֹמֵר: טוּמְטוּם וְאַנְדְּרוֹגִינוֹס אֵין מְטַמְּאִין בְּגָדִים אֲבֵית הַבְּלִיעָה, שֶׁהָיָה רַבִּי אֱלִיעֶזֶר אוֹמֵר: כָּל מָקוֹם שֶׁנֶּאֱמַר ״זָכָר וּנְקֵבָה״ אַתָּה מוֹצִיא טוּמְטוּם וְאַנְדְּרוֹגִינוֹס מִבֵּינֵיהֶם.

Rabbi Eliezer says: A tumtum and a hermaphrodite do not render garments ritually impure when they are in the throat, because they are actually kosher for bird offerings. **As Rabbi Eliezer would say: Wherever it is stated "male and female"** in the Torah, **you exclude a tumtum and a hermaphrodite from among them**.

INFERENCE

וְעוֹף, הוֹאִיל וְלֹא נֶאֱמַר בּוֹ ״זָכָר וּנְקֵבָה״, אֵין אַתָּה מוֹצִיא טוּמְטוּם וְאַנְדְּרוֹגִינוֹס מִבֵּינֵיהֶם!

But a bird offering, **since "male and female" is not stated regarding it, you do not exclude a tumtum and a hermaphrodite from among them**, and they are kosher. Now, lichoira, if a tumtum is just a safek, why does the Tanna Kamma hold that it is pasul?

ANSWER

סְמִי מִיכָּן טוּמְטוּם.

The Gemara answers: **Remove from here** the mention of **a tumtum**.

QUESTION

תָּא שְׁמַע: רַבִּי אֶלְעָזָר אוֹמֵר: הַטְּרֵיפָה, וְהַכִּלְאַיִם, וְיוֹצֵא דּוֹפָן, טוּמְטוּם וְאַנְדְּרוֹגִינוֹס — לֹא קְדוֹשִׁים וְלֹא מַקְדִּישִׁין.

The Gemara suggests: **Come and hear** another kasha: **Rabbi Elazar says: A tereifah, and diverse kinds** (kilayim), **and one born by caesarean section, and a tumtum, and a hermaphrodite—do not become consecrated and do not consecrate** other animals.

EXPLANATION

וְאָמַר שְׁמוּאֵל: לֹא קְדוֹשִׁים בִּתְמוּרָה, וְלֹא מַקְדִּישִׁין לַעֲשׂוֹת תְּמוּרָה!

And Shmuel said in explanation: **They do not become consecrated through substitution** (temurah), **and they do not consecrate** another animal **to make it a substitution**. If a tumtum is just a safek, why is it completely excluded from temurah?

ANSWER

סְמִי מִיכָּן טוּמְטוּם.

The Gemara answers: **Remove from here** the mention of **a tumtum**.

QUESTION

תָּא שְׁמַע: רַבִּי אֶלְעָזָר אוֹמֵר: חֲמִשָּׁה לֹא קְדוֹשִׁים וְלֹא מַקְדִּישִׁין, וְאֵלּוּ הֵן: הַטְּרֵיפָה, וְהַכִּלְאַיִם, וְיוֹצֵא דּוֹפָן, וְטוּמְטוּם, וְאַנְדְּרוֹגִינוֹס.

The Gemara suggests: **Come and hear** a different version of this braisa: **Rabbi Elazar says: There are five** types of animals that **do not become consecrated and do not consecrate, and these are they: A tereifah, and diverse kinds, and one born by caesarean section, and a tumtum, and a hermaphrodite**.

OBJECTION

וְכִי תֵּימָא הָכָא נָמֵי סְמִי מִיכָּן טוּמְטוּם — הָווּ לְהוּ אַרְבָּעָה!

And if you will say: Here too, remove from here the mention of **a tumtum**—then **there would only be four** types of animals listed, but the braisa explicitly said there are five!

RESOLUTION

אַפֵּיק טוּמְטוּם, וְעָיֵיל יָתוֹם.

The Gemara answers: **Remove** the mention of **a tumtum, and insert** in its place **an orphan** (yasoam), which is an animal born after its mother died, which is also disqualified from being brought as a korban.

QUESTION

לֵימָא כְּתַנָּאֵי?

The Gemara suggests: **Let us say** that this question of whether a tumtum is a safek or a distinct creation **is like a dispute between Tannaim**?

STATEMENT

רַבִּי אִילְעַאי אוֹמֵר מִשּׁוּם רַבִּי יִשְׁמָעֵאל: אַנְדְּרוֹגִינוֹס בְּכוֹר הוּא וּמוּמוֹ עִמּוֹ, וַחֲכָמִים אוֹמְרִים: אֵין קְדוּשָּׁה חָלָה עָלָיו.

As the braisa states: **Rabbi Ilai says in the name of Rabbi Yishmael: A hermaphrodite is a firstborn, and its blemish is with it**, meaning it is holy but must be eaten as a blemished firstborn; **and the Sages say: Sanctity does not take effect upon it** at all.

STATEMENT

רַבִּי שִׁמְעוֹן בֶּן יְהוּדָה אוֹמֵר מִשּׁוּם רַבִּי שִׁמְעוֹן: הֲרֵי הוּא אוֹמֵר "הַזָּכָר", וְכָל מָקוֹם שֶׁנֶּאֱמַר "זָכָר" אֵינוֹ אֶלָּא לְהוֹצִיא טוּמְטוּם וְאַנְדְּרוֹגִינוֹס.

Rabbi Shimon ben Yehuda says in the name of Rabbi Shimon: Behold, the verse says "the male" by firstborns, **and wherever "male" is stated, it is only to exclude a tumtum and a hermaphrodite**.

INFERENCE

וְכִי תֵּימָא: סְמִי מִיכָּן טוּמְטוּם, רַבִּי שִׁמְעוֹן בֶּן יְהוּדָה הַיְינוּ רַבָּנַן!

And if you will say: Remove from here the mention of **a tumtum** in Rabbi Shimon's statement, then the opinion of **Rabbi Shimon ben Yehuda is** exactly the same as **the Rabbis**, who also hold that a hermaphrodite is not kadosh! Why would he repeat their view?

EXPLANATION

אֶלָּא לָאו טוּמְטוּם אֵיכָּא בֵּינַיְיהוּ, דְּתַנָּא קַמָּא סָבַר: אֵין קְדוּשָּׁה חָלָה עָלָיו אַאַנְדְּרוֹגִינוֹס, אֲבָל טוּמְטוּם סְפֵיקָא הוּא וְקָדוֹשׁ מִסְּפֵיקָא, וַאֲתָא רַבִּי שִׁמְעוֹן

Rather, is it not that the status of **a tumtum is** the point of dispute **between them? As the Tanna Kamma** (the Rabbis) **holds: Sanctity does not take effect upon a hermaphrodite, but a tumtum is a safek and is holy due to doubt; and Rabbi Shimon** ben Yehuda comes to exclude even a tumtum because he holds it is a distinct creation.

QUESTION

בֶּן יְהוּדָה לְמֵימַר: טוּמְטוּם בְּרִיָּה הוּא וְלֹא קָדוֹשׁ!

Does Rabbi Shimon **ben Yehuda** actually come **to say** that **a tumtum is a** distinct **entity** altogether, **and** therefore it is **not sacred** at all as a firstborn?

ANSWER

לָא, דְּכוּלֵי עָלְמָא טוּמְטוּם בִּבְרִיָּה לָא מְסַפְּקָא, זָכָר וּנְקֵבָה הוּא דְּמְסַפְּקָא.

The Gemara answers: **No, for everyone agrees** that we do **not doubt** that **a tumtum** is **a** distinct **entity**; rather, whether it is a **male or a female is what we doubt**.

STATEMENT

מֵטִיל מַיִם בְּמָקוֹם זַכְרוּת — דְּכוּלֵּי עָלְמָא לָא פְּלִיגִי דְּזָכָר הוּא,

If it **urinates from the place of the male organ, everyone does not dispute that he is a male**.

STATEMENT

כִּי פְּלִיגִי בְּמֵטִיל מַיִם בְּמָקוֹם נְקֵבוּת:

When they dispute is in a case where it **urinates from the place of the female organ**:

EXPLANATION

מָר סָבַר חָיְישִׁינַן שֶׁמָּא נֶהֱפְכָה זַכְרוּתוֹ לִנְקֵבוּתוֹ, וּמַר סָבַר לָא חָיְישִׁינַן.

One **Master**, the Rabbis, **holds** that **we are concerned** that **perhaps its male organ was inverted to its female organ** area, and therefore it remains a doubt; **and** one **Master**, Rabbi Shimon ben Yehuda, **holds** that **we are not concerned** about this possibility, and it is definitely a female.

PROOF

כִּי הָא דְּהוֹרָה רַבִּי אֶלְעָזָר: בִּבְהֵמָה מֵטִיל מַיִם בְּמָקוֹם נְקֵבוּת — חוּלִּין.

This is **like that which Rabbi Elazar ruled: In** the case of **an animal** firstborn that **urinates from the place of the female organ, it is chullin**, non-sacred, because it is definitely a female.

OBJECTION

תָּהֵי בַּהּ רַבִּי יוֹחָנָן: מַאן דְּלָא חָשׁ לְתַנָּא קַמָּא וּלְרַבִּי יִשְׁמָעֵאל?

Rabbi Yochanan wondered about it, saying: **Who is** this Tanna **who is not concerned for** the opinion of **the First Tanna and for Rabbi Yishmael**, who both hold that a tumtum is always a doubt?

QUESTION

וְלֵימָא רַבִּי יוֹחָנָן נָמֵי: מַאן דְּלָא חָשׁ לְרַבָּנַן בָּתְרָאֵי?

The Gemara asks: **And let Rabbi Yochanan also say: Who is** this **who is not concerned for the latter Rabbis** in our Mishnah?

EXPLANATION

דְּאָמַר רַב חִסְדָּא: מַחֲלוֹקֶת בְּאַנְדְּרוֹגִינוֹס, אֲבָל בְּטוּמְטוּם — דִּבְרֵי הַכֹּל סְפֵיקָא!

For Rav Chisda said: The dispute in the latter part of the Mishnah is only **regarding an androgynos, but regarding a tumtum, all agree** that it is **a doubt**!

ANSWER

רַבִּי יוֹחָנָן לָא סְבִירָא לֵיהּ דְּרַב חִסְדָּא,

The Gemara answers: **Rabbi Yochanan does not hold of** this explanation of **Rav Chisda**; he learns that the latter Rabbis hold a tumtum is a distinct entity.

QUESTION

אִי לָא סְבִירָא לֵיהּ, לֵימָא הוּא דְּאָמַר כְּרַבָּנַן בָּתְרָאֵי?

The Gemara asks: **If he does not hold of it**, then why did Rabbi Yochanan wonder about Rabbi Elazar's ruling? **Let him say** that Rabbi Elazar **said** his ruling **in accordance with the latter Rabbis**!

ANSWER

הָכִי נָמֵי קָאָמַר: מַאן שָׁבֵיק תְּרֵי וְעָבֵיד כְּחַד!

The Gemara answers: **This indeed is what he is saying: Who** is the one who **leaves aside two** Tannaim, the First Tanna and Rabbi Yishmael, **and acts in accordance with one**, the latter Rabbis!

QUESTION

וְרַבִּי אֶלְעָזָר כְּמַאן סָבְרַהּ?

The Gemara asks: **And Rabbi Elazar, in accordance with whom does he hold** this?

ANSWER

כִּי הָא דְּאָמַר רֵישׁ לָקִישׁ: לֹא אָמְרוּ טוּמְטוּם סָפֵק אֶלָּא בְּאָדָם, הוֹאִיל וְזַכְרוּתוֹ וְנַקְבוּתוֹ בְּמָקוֹם אֶחָד,

The Gemara answers: He holds **like that which Reish Lakish said: They only said** that **a tumtum is a doubt in the case of a human, since his male organ and her female organ are in the same place**, meaning both genders urinate from the same general area,

EXPLANATION

אֲבָל בְּהֵמָה — מֵטִיל מַיִם בְּמָקוֹם זַכְרוּת זָכָר, מֵטִיל מַיִם בְּמָקוֹם נַקְבוּת נְקֵבָה.

but regarding **an animal**, where the male and female organs are in completely different areas, if it **urinates from the place of the male organ it is a male, and** if it **urinates from the place of the female organ it is a female**.

OBJECTION

מַתְקִיף לַהּ רַב אוֹשַׁעְיָא: וְלֵיחוּשׁ שֶׁמָּא נֶהֱפְכָה זַכְרוּתוֹ לְנַקְבוּתוֹ!

Rav Oshaya challenged this: But let us be concerned that **perhaps its male organ was inverted to its female organ** area!

ANSWER

אֲמַר לֵיהּ: כְּמַאן? כְּרַבִּי מֵאִיר דְּחָיֵישׁ לְמִיעוּטָא?!

Abaye **said to him: In accordance with whom** is your kasha? Is it **like Rabbi Meir, who is concerned for a minority**? The halacha does not follow Rabbi Meir, and we follow the majority of animals where this does not happen.

STATEMENT

אַבָּיֵי בַּר אָבִין וְרַב חֲנַנְיָא בַּר אָבִין דְּאָמְרִי תַּרְוַיְיהוּ: אֲפִילּוּ תֵּימָא רַבָּנַן, הוֹאִיל וְאִישְׁתַּנִּי אִישְׁתַּנִּי.

Abaye bar Avin and Rav Chananya bar Avin both say: You may even say Rav Oshaya's kasha is in accordance with **the Rabbis** who do not normally worry about a minority, because they hold: **Since it has changed** in one way by being a tumtum, **it has changed** in other ways too, and we must worry about the inversion.

EXPLANATION

אִית דְּאָמַר אִישְׁתַּנִּי, וְאִית דְּאָמַר לֹא אִישְׁתַּנִּי.

So **there is one who says** that since it has changed, **it has changed, and there is one who says** that **it has not changed**.

QUESTION

לֵימָא אִישְׁתַּנִּי וְלָא אִישְׁתַּנִּי תַּנָּאֵי?

The Gemara suggests: **Shall we say** that this question of whether **it has changed or it has not changed is a dispute between Tannaim**?

PROOF

דְּתַנְיָא: טוּמְטוּם שֶׁקִּידֵּשׁ — קִדּוּשָׁיו קִדּוּשִׁין, נִתְקַדֵּשׁ — קִדּוּשָׁיו קִדּוּשִׁין.

As it was taught in a braisa: A tumtum who betrothed a woman, **his betrothal is a** doubtful **betrothal; and** if the tumtum **was betrothed** by a man, **the betrothal is a** doubtful **betrothal**.

STATEMENT

וְחוֹלֵץ, וְחוֹלְצִין לְאִשְׁתּוֹ, וּמְיַבְּמִים לְאִשְׁתּוֹ.

And if his brother died childless, the tumtum **performs chalitzah** with the widow; **and** if the tumtum died childless, the brothers **perform chalitzah for his wife, or they perform yibbum with his wife**.

STATEMENT

וְתַנְיָא אִידַּךְ: אֵשֶׁת טוּמְטוּם חוֹלֶצֶת וְלֹא מִתְיַיבֶּמֶת.

And it was taught in another braisa: The wife of a tumtum performs chalitzah and may not perform yibbum.

EXPLANATION

סַבְרוּהָ, דְּכוּלֵי עָלְמָא כְּרַבִּי עֲקִיבָא, דְּאָמַר: סְרִיס חַמָּה לֹא חוֹלֵץ וְלֹא מְיַיבֵּם.

The Sages **assumed that everyone holds in accordance with Rabbi Akiva, who said: A natural eunuch does not perform chalitzah and does not perform yibbum**, and his wife is completely exempt from the levirate bond.

QUESTION

מַאי לָאו בְּהָא קָמִיפַּלְגִי, דְּמַאן דְּאָמַר חוֹלֵץ, וְחוֹלְצִין לְאִשְׁתּוֹ וּמְיַבְּמִים אֶת אִשְׁתּוֹ, לָא אָמְרִינַן הוֹאִיל וְאִישְׁתַּנִּי אִישְׁתַּנִּי;

What, is it not that they dispute about this: that the one who says the tumtum **performs chalitzah, and they perform chalitzah for his wife and perform yibbum with his wife, holds** that **we do not say: Since he has changed** by being a tumtum, **he has changed** to also be a natural eunuch?

QUESTION

וּמַאן דְּאָמַר חוֹלֶצֶת וְלֹא מִתְיַיבֶּמֶת, אָמְרִינַן הוֹאִיל וְאִישְׁתַּנִּי אִישְׁתַּנִּי?

And the one who says his wife **performs chalitzah and may not perform yibbum holds** that **we do say: Since he has changed, he has changed**, and we must worry that he is a natural eunuch?

ANSWER

לָא, דְּכוּלֵי עָלְמָא אָמְרִינַן הוֹאִיל וְאִישְׁתַּנִּי אִישְׁתַּנִּי, הָא רַבִּי אֱלִיעֶזֶר, וְהָא רַבִּי עֲקִיבָא.

The Gemara rejects this: **No, everyone** can agree that **we do say: Since he has changed, he has changed**. Rather, **this** first braisa is in accordance with **Rabbi Eliezer**, who holds a natural eunuch does perform chalitzah and yibbum, **and this** second braisa is in accordance with **Rabbi Akiva**.

QUESTION

וּמַאן תַּנָּא אַלִּיבָּא דְּרַבִּי עֲקִיבָא?

The Gemara asks: **And who is the Tanna** of the first braisa **according to Rabbi Akiva**, who must hold that a tumtum is definitely a eunuch?

ANSWER

אִילֵּימָא רַבִּי יְהוּדָה — הָא וַדַּאי סָרִיס מְשַׁוֵּי לֵיהּ!

If we say it is **Rabbi Yehuda, he certainly makes him a eunuch**!

PROOF

דְּתָנַן, רַבִּי יְהוּדָה אוֹמֵר: טוּמְטוּם שֶׁנִּקְרַע וְנִמְצָא זָכָר — הֲרֵי זֶה לֹא יַחֲלוֹץ, מִפְּנֵי שֶׁהוּא כְּסָרִיס!

As we learned in a Mishnah, Rabbi Yehuda says: A tumtum who was torn open and found to be a male, this one may not perform chalitzah because he is like a eunuch!

ANSWER

אֶלָּא רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה הִיא, דְּתַנְיָא: רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה אוֹמֵר: טוּמְטוּם לֹא חוֹלֵץ, שֶׁמָּא יִקָּרַע וְיִמָּצֵא סָרִיס חַמָּה.

Rather, it is Rabbi Yose b'rabbi Yehuda, as it was taught in a braisa: Rabbi Yose b'rabbi Yehuda says: A tumtum does not perform chalitzah, lest he be torn open and found to be a natural eunuch.

QUESTION

אַטוּ כֹּל דְּמִיקָּרַע זָכָר מִשְׁתְּכַח, נְקֵבָה לָא מִשְׁתְּכַח?

The Gemara asks: **Is that to say that anyone who is torn open is found to be a male, and is not found to be a female**? Why does he only mention the concern of being a eunuch?

ANSWER

שֶׁמָּא קָאָמַר, שֶׁמָּא יִקָּרַע וְיִמָּצֵא נְקֵבָה.

The Gemara answers: **He is saying a double 'perhaps': perhaps he will be torn open and found to be a female**, in which case she is exempt from chalitzah,

EXPLANATION

אִי נָמֵי זָכָר נָמֵי, שֶׁמָּא יִמָּצֵא סָרִיס חַמָּה.

or also, if he is a male, perhaps he will be found to be a natural eunuch.

QUESTION

מַאי בֵּינַיְיהוּ? אָמַר רָבָא:

The Gemara asks: **What is the difference between them**, Rabbi Yehuda and Rabbi Yose b'rabbi Yehuda? **Rava said**:

SUMMARY

The Gemara systematically addresses multiple braisos that list a tumtum alongside a hermaphrodite as being excluded from various korbanos and valuations. In each case, the Gemara resolves the kasha by emending the text to remove the mention of a tumtum. When challenged by a braisa that explicitly counts five excluded categories, the Gemara replaces the tumtum with a yasoam (an orphan animal). Finally, the Gemara reframes the Tannaitic dispute regarding a tumtum, explaining that all agree it is a safek, and the machlokes is limited to a case where it urinates from the female organ—specifically, whether we suspect the male organ was inverted, keeping its status as a safek, or if we rule that it is a definite female.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In our sugya, the Gemara is deeply bothered by the status of a tumtum, an animal whose gender is hidden and covered. The Gemara goes through a beautiful, intense shakla v'tarya, repeatedly asking: is a tumtum simply a safek, a case of doubt where we just don't know what is underneath, or is it a completely different, distinct creation? The Gemara even suggests that if a person's physical nature was changed and covered, we might say 'ho'il v'ishtani ishtani', once it has changed, its whole status has changed.

Think about this l'maaseh in your own avodas Hashem. How often do we look at ourselves, or at our children, and feel like a 'tumtum', that our true potential, our yiras Shamayim, and our best middos are completely covered up and hidden from view? We look at our daily struggles and think, 'Who am I really? Am I a true oved Hashem, or is it all a doubt?' The yetzer hara wants you to believe that because you are covered in struggles, you have become a different creation entirely, that 'ishtani', you have changed for the worse and can no longer bring a korban to Hashem.

But the truth of the Torah is that what is covered is still holy. A safek means the holiness is there, vibrant and real, just waiting to be revealed. Your essence as a Yid is never redefined by the layers that temporarily conceal it. The job of a Yid is not to despair because the light is covered, but to have emunah that underneath the surface, the neshama remains pure and kadosh.

Today, when you feel blocked, covered, or doubtful about your spiritual standing, do not let the yetzer hara convince you that you have changed. Take one small, concrete action, like learning one extra halacha or saying a perek of Tehillim with deep kavanah, to peel back the cover and let your inner, definite holiness shine through.

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.'