חוּמָּשׁ עִם רַשִׁ"י · וירא · שְׁבִיעִי

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

VAYERA · 7TH ALIYAH

📖 CHAPTER PREVIEW

In this Aliyah, we learn about the ultimate test of the Akeidah, where Hashem commands Avraham Avinu to take his beloved son, Yitzchak, and bring him up as an olah on Har HaMoriah. We see the incredible zrizus of Avraham as he wakes up early in the morning, saddles his own donkey, and sets out on the three-day journey together with Yitzchak and his attendants.

As they approach the place, Yitzchak asks his father about the missing sheep for the offering, and Avraham gently hints that Hashem will provide the lamb. They walk together with one heart, and Avraham builds the mizbeach, binds Yitzchak, and stretches out his hand to take the knife, demonstrating his complete bittul and yiras Shamayim before Hashem.

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

פָּסוּק א

Pasuk 1

וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם

And it was after these the events and God tested — Avraham and He said to him Avraham

וַיֹּאמֶר הִנֵּנִי׃

and he said here I am

רַשִׁ"י

אחר הדברים האלה. יֵשׁ מֵרַבּוֹתֵינוּ אוֹמְרִים סנהדרין פ"ט אַחַר דְּבָרָיו שֶׁל שָׂטָן, After these the things there are from our Rabbis who say Sanhedrin 89b after the words of Satan

שֶׁהָיָה מְקַטְרֵג וְאוֹמֵר מִכָּל סְעוּדָה שֶׁעָשָׂה אַבְרָהָם לֹא הִקְרִיב לְפָנֶיךָ פַּר אֶחָד אוֹ who was prosecuting and saying from all the feast that made Avraham not did he sacrifice before You bull one or

אַיִל אֶחָד; אָמַר לוֹ כְּלוּם עָשָׂה אֶלָּא בִּשְׁבִיל בְּנוֹ, אִלּוּ הָיִיתִי אוֹמֵר לוֹ זְבַח ram one He said to him anything did he do except for the sake of his son if I were saying to him sacrifice

אוֹתוֹ לְפָנַי לֹא הָיָה מְעַכֵּב; וְיֵ"א אַחַר דְּבָרָיו שֶׁל יִשְׁמָעֵאל, שֶׁהָיָה מִתְפָּאֵר him before Me not would he have withheld and some say after the words of Yishmael who was boasting

עַל יִצְחָק שֶׁמָּל בֶּן י"ג שָׁנָה וְלֹא מִחָה, אָמַר לוֹ יִצְחָק בְּאֵבֶר א' over Yitzchak that he circumcised at the age of thirteen years and did not protest said to him Yitzchak with a limb one

אַתָּה מְיָרְאֵנִי? אִלּוּ אָמַר לִי הַקָּבָּ"ה זְבַח עַצְמְךָ לְפָנַי, לֹא הָיִיתִי מְעַכֵּב. you intimidate me? if said to me the Holy One blessed be He sacrifice yourself before Me not would I have withheld

רַשִׁ"י

הנני. כָּךְ הִיא עֲנִיָּתָם שֶׁל חֲסִידִים, לְשׁוֹן עֲנָוָה הוּא וּלְשׁוֹן זְמוּן: Here am I so is the answer of · pious ones an expression of humility it is and an expression of readiness

פָּסוּק ב

וַיֹּאמֶר קַח נָא אֶת בִּנְךָ אֶת יְחִידְךָ אֲשֶׁר אָהַבְתָּ אֶת יִצְחָק וְלֵךְ לְךָ

for yourself and go Yitzchak — you love whom your only one — your son — please take And He said

אֶל אֶרֶץ הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אַחַד הֶהָרִים אֲשֶׁר

which the mountains one of upon for an elevation offering there and bring him up Moriah the land of to

אֹמַר אֵלֶיךָ׃

to you I will say

רַשִׁ"י

קח נא. אֵין נָא אֶלָּא לְשׁוֹן בַּקָּשָׁה, אָמַר לוֹ בְּבַקָּשָׁה מִמְּךָ, עֲמֹד לִי בְּזֶה

in this for Me stand from you please to him He said request an expression of but na is not now Take

הַנִּסָּיוֹן, שֶׁלֹּא יֹאמְרוּ הָרִאשׁוֹנוֹת לֹא הָיָה בָהֶן מַמָּשׁ׃

substance in them was there not the first ones they will say so that not trial

רַשִׁ"י

את בנך. אָמַר לוֹ שְׁנֵי בָנִים יֵשׁ לִי, אָמַר לוֹ אֶת יְחִידְךָ; אָמַר לוֹ זֶה

this one to Him he said your only one — to him He said to me there are sons two to Him he said your son —

יָחִיד לְאִמּוֹ וְזֶה יָחִיד לְאִמּוֹ, אָמַר לוֹ אֲשֶׁר אָהַבְתָּ; אָמַר לוֹ שְׁנֵיהֶם

both of them to Him he said you love whom to him He said to his mother is an only one and this one to his mother is an only one

אֲנִי אוֹהֵב, אָמַר לוֹ אֶת יִצְחָק סנהדרין פ"ט . וְלָמָּה לֹא גִלָּה לוֹ מֵתְחִלָּה?

from the beginning to him reveal did He not and why chapter nine Sanhedrin Yitzchak — to him He said love I

שֶׁלֹּא לְעַרְבְּבוֹ פִּתְאוֹם וְתָזוּחַ דַּעְתּוֹ עָלָיו וְתִטָּרֵף, וּכְדֵי לְחַבֵּב

to make beloved and in order and become bewildered upon him his mind and become distracted suddenly to confuse him so as not

עָלָיו אֶת הַמִּצְוָה וְלִתֵּן לוֹ שָׂכָר עַל כָּל דִּבּוּר וְדִבּוּר׃

and utterance utterance every for reward to him and to give the mitzvah — upon him

רַשִׁ"י

ארץ המוריה. יְרוּשָׁלַיִם, וְכֵן בְּדִבְרֵי הַיָּמִים לִבְנוֹת אֶת בֵּית ה' בִּירוּשָׁלַם

in Yerushalayim Hashem the House of — to build · in Chronicles and so Yerushalayim Moriah The land of

בְּהַר הַמּוֹרִיָּה דברי הימים ב ג' . וְרַבּוֹתֵינוּ פֵּרְשׁוּ עַל שֵׁם שֶׁמִּשָּׁם הוֹרָאָה

instruction that from there account of on explained and our Rabbis three two · Chronicles Moriah on Mount

יוֹצְאָה לְיִשְׂרָאֵל. וְאֻנְקְלוֹס תִּרְגְּמוֹ עַל שֵׁם עֲבוֹדַת הַקְּטֹרֶת שֶׁיֵּשׁ בּוֹ מוֹר נֵרְדְּ

nard myrrh in it which has the incense the service of account of on translated it and Onkelos to Yisrael goes forth

וּשְׁאָר בְּשָׂמִים׃

spices and other

רַשִׁ"י

והעלהו. לֹא אָמַר לוֹ שְׁחָטֵהוּ, לְפִי שֶׁלֹּא הָיָה חָפֵץ הַקָּבָ"ה לְשָׁחֳטוֹ

to slaughter him the Holy One blessed be He desiring was that not because slaughter him to him did He say not And bring him up

אֶלָּא לְהַעֲלוֹתוֹ לָהָר לַעֲשׂוֹתוֹ עוֹלָה, וּמִשֶּׁהֶעֱלָהוּ אָמַר לוֹ הוֹרִידֵהוּ׃

bring him down to him He said and once he brought him up a burnt offering to make him to the mountain to bring him up but rather

רַשִׁ"י

אחד ההרים. הַקָּבָּ"ה מַתְהֵא הַצַּדִּיקִים וְאַחַר כָּךְ מְגַלֶּה לָהֶם; וְכָל זֶה כְּדֵי

in order this and all to them reveals that and after the righteous makes expectant the Holy One the mountains One of

לְהַרְבּוֹת שְׂכָרָן, וְכֵן אֶל הָאָרֶץ אֲשֶׁר אַרְאֶךָּ בראשית י"ב , וְכֵן בְּיוֹנָה

with Yonah and similarly 12 Bereishis I will show you which the land to and similarly their reward to increase

וּקְרָא עָלֶיהָ אֶת הַקְּרִיאָה יונה ג ב :

2 3 Yonah the proclamation — unto it and call

פָּסוּק ג

Pasuk 3

וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת חֲמֹרוֹ וַיִּקַּח אֶת שְׁנֵי

two of — and he took his donkey — and he saddled in the morning Avraham And he arose early

נְעָרָיו אִתּוֹ וְאֵת יִצְחָק בְּנוֹ וַיְבַקַּע עֲצֵי עֹלָה וַיָּקָם וַיֵּלֶךְ אֶל

to and he went and he arose a burnt-offering wood of and he split his son Yitzchak and — with him his youth-servants

הַמָּקוֹם אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים:

G-d to him said that the place

רַשִׁ"י

וישכם. נִזְדָּרֵז לַמִּצְוָה פסחים ד' :

4 Pesachim for the mitzvah he was alert And he rose early

רַשִׁ"י

ויחבש. הוּא בְעַצְמוֹ, וְלֹא צִוָּה לְאֶחָד מֵעֲבָדָיו, שֶׁהָאַהֲבָה מְקַלְקֶלֶת הַשּׁוּרָה:

the rule disregards for love of his servants one commanded and not himself he And he saddled

רַשִׁ"י

את שני נעריו. יִשְׁמָעֵאל וֶאֱלִיעֶזֶר, שֶׁאֵין אָדָם חָשׁוּב רַשַּׁאי לָצֵאת לַדֶּרֶךְ בְּלֹא

without on the way to go out is permitted of importance a man for not and Eliezer Yishmael his lads two of —

ב' אֲנָשִׁים בראשית רבה , שֶׁאִם יִצְטָרֵךְ הָאֶחָד לִנְקָבָיו וְיִתְרַחֵק, יִהְיֶה הַשֵּׁנִי

the second there will be and go aside for his needs the one will need so that if Rabbah Bereishis men two

עִמּוֹ:

with him

רַשִׁ"י

ויבקע. תַּרְגּוּם וְצַלַּח, כְּמוֹ וְצָלְחוּ הַיַּרְדֵּן שמואל ב' י"ט , לְשׁוֹן בִּקּוּעַ,

cleaving an expression of 19 II Shmuel the Jordan and they rushed like and he split the translation And he cleaved

פינדר"א בלע"ז:

in foreign tongue fendre

פָּסוּק ד

Pasuk 4

בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת עֵינָיו וַיַּרְא אֶת הַמָּקוֹם מֵרָחֹק:

from afar the place — and he saw his eyes — Avraham and he lifted the third On the day

רַשִׁ"י

ביום השלישי. לָמָּה אֲחַר מִלְהַרְאוֹתוֹ מִיָּד? כְּדֵי שֶׁלֹּא יֹאמְרוּ הַמָּמוֹ
He confused him they should say that not in order immediately from showing him did He delay why the third On the day

וְעִרְבְּבוֹ פִּתְאוֹם וְטָרַף דַּעְתּוֹ, וְאִלּוּ הָיָה לוֹ שָׁהוּת לְהִמָּלֵךְ אֶל לִבּוֹ לֹא
not his heart with to consider time to him there was and if his mind and bewildered suddenly and confounded him

הָיָה עוֹשֶׂה:
done would he have

רַשִׁ"י

וירא את המקום. רָאָה עָנָן קָשׁוּר עַל הָהָר:
the mountain over bound a cloud he saw the place — And he saw

פָּסוּק ה

Pasuk 5

וַיֹּאמֶר אַבְרָהָם אֶל נְעָרָיו שְׁבוּ לָכֶם פֹּה עִם הַחֲמוֹר וַאֲנִי וְהַנַּעַר
and the lad and I the donkey with here for yourselves stay his young men to Avraham And he said

נֵלְכָה עַד כֹּה וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה אֲלֵיכֶם:
to you and we will return and we will prostrate there until will go

רַשִׁ"י

עד כה. כְּלוֹמַר דֶּרֶךְ מְעָט לַמָּקוֹם אֲשֶׁר לְפָנֵינוּ. ומ"א אֶרְאֶה הֵיכָן הוּא מַה
that it is where I will see And Midrashically before us which is to the place short a path meaning here Until

שֶׁאָמַר לִי הַמָּקוֹם כֹּה יִהְיֶה זַרְעֶךָ:
your seed shall be Thus the Omnipresent to me which said

רַשִׁ"י

ונשובה. נִתְנַבֵּא שֶׁיָּשׁוּבוּ שְׁנֵיהֶם:
both of them that they would return he prophesied and we will return

פָּסוּק ו

Pasuk 6

וַיִּקַּח אַבְרָהָם אֶת עֲצֵי הָעֹלָה וַיָּשֶׂם עַל יִצְחָק בְּנוֹ וַיִּקַּח
and he took his son Yitzchak upon and he placed the burnt offering the wood of — Avraham And he took

בְּיָדוֹ אֶת הָאֵשׁ וְאֶת הַמַּאֲכֶלֶת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:
together both of them and they went the knife and — the fire — in his hand

רַשִׁ"י

המאכלת. סַכִּין, עַל שֵׁם שֶׁאוֹכֶלֶת אֶת הַבָּשָׂר, כְּמָה דְתֵימָא וְחַרְבִּי תֹּאכַל בָּשָׂר
flesh shall devour and my sword that you say as the meat — that it devours the account on a knife The maacheles

דברים ל"ב , וְשֶׁמַּכְשֶׁרֶת בָּשָׂר לַאֲכִילָה. דְּ"א זֹאת נִקְרֵאת מַאֲכֶלֶת עַל
on maacheles is called this another explanation for eating meat and because it prepares 32 Devarim

שֵׁם שֶׁיִּשְׂרָאֵל אוֹכְלִים מַתַּן שְׂכָרָהּ:
its reward the giving of eat that Yisrael the account

רַשִׁ"י

וילכו שניהם יחדו. אַבְרָהָם שֶׁהָיָה יוֹדֵעַ שֶׁהוֹלֵךְ לִשְׁחֹט אֶת בְּנוֹ הָיָה הוֹלֵךְ
And they went both of them together Avraham who was aware that he goes to slaughter — his son was walking

בְּרָצוֹן וְשִׂמְחָה כְּיִצְחָק, שֶׁלֹּא הָיָה מַרְגִּישׁ בַּדָּבָר:
with willingness and joy like Yitzchak who not was sensing in the matter

פָּסוּק ז

Pasuk 7

וַיֹּאמֶר יִצְחָק אֶל אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנֵּנִי בְנִי וַיֹּאמֶר
And he said Yitzchak to Avraham his father and he said my father and he said here I am my son and he said

הִנֵּה הָאֵשׁ וְהָעֵצִים וְאַיֵּה הַשֶּׂה לְעֹלָה:
behold the fire and the wood and where is the lamb for a burnt offering

פָּסוּק ח

Pasuk 8

וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה לּוֹ הַשֶּׂה לְעֹלָה בְּנִי וַיֵּלְכוּ
And said Avraham G-d will see for Himself the lamb for a burnt-offering my son and they walked

שְׁנֵיהֶם יַחְדָּו:
both of them together

רַשִׁ"י

יראה לו השה. כְּלוֹמַר יִרְאֶה וְיִבְחַר לוֹ הַשֶּׂה, וְאִם אֵין שֶׂה,
He will see for Himself the lamb meaning He will look out and He will choose for Himself the lamb and if there is no lamb

לעולה בני. וְאַף עַל פִּי שֶׁהֵבִין יִצְחָק שֶׁהוּא הוֹלֵךְ לְהִשָּׁחֵט,
for a burnt offering my son and even · though that understood Yitzchak that he was going to be slaughtered

רַשִׁ"י

וילכו שניהם יחדו. בְּלֵב שָׁוֶה:
And they went both of them together with a heart equal

פָּסוּק ט

Pasuk 9

וַיָּבֹאוּ אֶל הַמָּקוֹם אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם אֶת
And they came to the place that said to him God and he built there Avraham —

הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת הָעֵצִים וַיַּעֲקֹד אֶת יִצְחָק בְּנוֹ וַיָּשֶׂם אֹתוֹ עַל
the altar and he arranged — the wood and he bound Yitzchak his son and he placed him upon

הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים:
the altar from above to the wood

רַשִׁ"י

ויעקד. יָדָיו וְרַגְלָיו מֵאֲחוֹרָיו; הַיָּדַיִם וְהָרַגְלַיִם בְּיַחַד הִיא עֲקִידָה שבת נ"ד , וְהוּא
And he bound his hands and his feet from behind him; the hands and feet together is binding Shabbos 54 and it

לְשׁוֹן עֲקֻדִּים, שֶׁהָיוּ קַרְסוֹלֵיהֶם לְבָנִים, מָקוֹם שֶׁעוֹקְדִין אוֹתָן בּוֹ הָיָה נִכָּר:

is the language of streaked whose ankles were white the place where they bind them therein was recognizable

פָּסוּק י

Pasuk 10

וַיִּשְׁלַח אַבְרָהָם אֶת יָדוֹ וַיִּקַּח אֶת הַמַּאֲכֶלֶת לִשְׁחֹט אֶת בְּנוֹ:

And he sent Avraham — he took his hand — the knife to slaughter his son

פָּסוּק יא

Pasuk 11

וַיִּקְרָא אֵלָיו מַלְאַךְ יְהוָה מִן הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר

And he called to him an angel of Hashem from the heavens and he said Avraham Avraham and he said

הִנֵּנִי:

here I am

רַשִׁ"י

אברהם אברהם. לְשׁוֹן חִבָּה הוּא, שֶׁכּוֹפֵל אֶת שְׁמוֹ:

Avraham Avraham an expression of affection it is that He repeats — his name

פָּסוּק יב

Pasuk 12

וַיֹּאמֶר אַל תִּשְׁלַח יָדְךָ אֶל הַנַּעַר וְאַל תַּעַשׂ לוֹ מְאוּמָה כִּי עַתָּה

And he said do not stretch out your hand against the lad and do not do anything to him now

יָדַעְתִּי כִּי יְרֵא אֱלֹהִים אַתָּה וְלֹא חָשַׂכְתָּ אֶת בִּנְךָ אֶת יְחִידְךָ

I know that one who fears God are you and you did not withhold — your son — your only one

מִמֶּנִּי:

from Me

רַשִׁ"י

אל תשלח. לִשְׁחֹט; אָמַר לוֹ אִם כֵּן לְחִנָּם בָּאתִי לְכָאן, אֶעֱשֶׂה בּוֹ חַבָּלָה

Do not stretch out to slaughter he said to Him if so I came for nothing let me make to here a wound in him

וְאוֹצִיא מִמֶּנּוּ מְעַט דָּם, אָמַר לוֹ אַל תַּעַשׂ לוֹ מאומה – אַל תַּעַשׂ בּוֹ מוּם:

and draw from him a little blood He said to him do not do to him anything make do not in him a blemish

רַשִׁ"י

כי עתה ידעתי. אָמַר רַבִּי אַבָּא, אָמַר לוֹ אַבְרָהָם אַפְרֵשׁ לְפָנֶיךָ אֶת שִׂיחָתִי,

For now I know said Abba Rabbi said to Him Avraham I will explain — before You my complaint

אֶתְמוֹל אָמַרְתָּ לִי כִּי בְיִצְחָק יִקָּרֵא לְךָ זָרַע, וְחָזַרְתָּ וְאָמַרְתָּ קַח נָא אֶת

Yesterday You said to me for in Yitzchak shall be called to you offspring and You returned and You said please Take —

בִּנְךָ, עַכְשָׁו אַתָּה אוֹמֵר אַל תִּשְׁלַח יָדְךָ אֶל הַנַּעַר? אָמַר לוֹ הַקָּבָ"ה,

your son now You say do not stretch out your hand to the lad said to him the Holy One blessed be He

לֹא אֲחַלֵּל בְּרִיתִי וּמוֹצָא שְׂפָתַי לֹא אֲשַׁנֶּה תהילים פ"ט ; כְּשֶׁאָמַרְתִּי לְךָ

I will not profane My covenant and the utterance of My lips I will not alter Tehillim 89 when I said to you

"קַח", מוֹצָא שְׂפָתַי לֹא אֶשַּׁנֶּה – לֹא אָמַרְתִּי לְךָ שְׁחָטֵהוּ אֶלָּא הַעֲלֵהוּ,
take him up but rather slaughter him to you say I did not alter I did not My lips the utterance of take

אַסַּקְתֵּיהּ, אַחְתֵּיהּ.
take him down you brought him up

רַשִׁ"י

כי עתה ידעתי. מֵעַתָּה יֵשׁ לִי מַה לְהָשִׁיב לַשָּׂטָן וְלָאֻמּוֹת הַתְּמֵהִים מַה הִיא
is what who wonder and to the nations to the Satan to answer what to me there is from now I know now For

חִבָּתִי אֶצְלְךָ; יֵשׁ לִי פִּתְחוֹן פֶּה עַכְשָׁו, שֶׁרוֹאִים כִּי יְרֵא אֱלֹהִים אַתָּה:
are you G-d a fearer of that that they see now mouth an opening of to me there is towards you my love

פָּסוּק יג

Pasuk 13

וַיִּשָּׂא אַבְרָהָם אֶת עֵינָיו וַיַּרְא וְהִנֵּה אַיִל אַחַר נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו
by its horns in the thicket caught afterwards a ram and behold and he saw his eyes — Avraham And he lifted

וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת הָאַיִל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ:
his son instead of for a burnt-offering and offered it up the ram — and he took Avraham and he went

רַשִׁ"י

והנה איל. מוּכָן הָיָה לְכָךְ מִשֵּׁשֶׁת יְמֵי בְרֵאשִׁית:
Creation days of from the six for this it was prepared a ram And behold

רַשִׁ"י

אחר. אַחֲרֵי שֶׁאָמַר לוֹ הַמַּלְאָךְ אַל תִּשְׁלַח יָדְךָ, רָאָהוּ כְּשֶׁהוּא נֶאֱחָז, וְהוּא
and that was caught when it he saw it your hand stretch out do not the angel to him that said after After

שֶׁמְּתַרְגְּמִינַן וּזְקַף אַבְרָהָם יַת עֵינוֹהִי בָּתַר אִלֵּין:
these after his eyes — Avraham And lifted up is what we translate

רַשִׁ"י

בסבך. אִילָן:
a tree in a thicket

רַשִׁ"י

בקרניו. שֶׁהָיָה רָץ אֵצֶל אַבְרָהָם, וְהַשָּׂטָן סוֹבְכוֹ וּמְעָרְבְּבוֹ בָּאִילָנוֹת:
in the trees and confused it entangled it and the Satan Avraham to running for he was by its horns

רַשִׁ"י

תחת בנו. מֵאַחַר שֶׁכָּתוּב וַיַּעֲלֵהוּ לְעֹלָה, לֹא חָסֵר הַמִּקְרָא כְּלוּם, מַהוּ
what is anything the verse lacks not for a burnt offering and he offered it up that it is written Since his son In the stead of

תַּחַת בְּנוֹ? עַל כָּל עֲבוֹדָה שֶׁעָשָׂה מִמֶּנּוּ הָיָה מִתְפַּלֵּל וְאוֹמֵר יְהִי רָצוֹן
the will may it be and saying praying he was from it that he performed service every upon his son in the stead of

שֶׁתְּהֵא זוֹ כְּאִלּוּ הִיא עֲשׂוּיָה בִּבְנִי, כְּאִלּוּ בְּנִי שָׁחוּט, כְּאִלּוּ דָּמוֹ זָרוּק, כְּאִלּוּ
as if is sprinkled his blood as if is slaughtered my son as if to my son is done it as if this that it should be

הוּא מְפֻשָּׁט, כְּאִלּוּ הוּא נִקְטָר וְנַעֲשֶׂה דֶּשֶׁן:
ashes and becomes is burnt he as if is flayed he

פָּסוּק יד

Pasuk 14

וַיִּקְרָא אַבְרָהָם שֵׁם הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה אֲשֶׁר יֵאָמֵר הַיּוֹם
today it is said as will see Hashem that the place the name of Avraham And he called

בְּהַר יְהוָה יֵרָאֶה׃
He will be seen Hashem on the mountain of

רַשִׁ"י

ה' יראה. פְּשׁוּטוֹ כְּתַרְגּוּמוֹ, ה' יִבְחַר וְיִרְאֶה לוֹ אֶת הַמָּקוֹם הַזֶּה
this the place — for Himself and will select will choose Hashem is like its Targum its plain meaning will see Hashem

לְהַשְׁרוֹת בּוֹ שְׁכִינָתוֹ וּלְהַקְרִיב כָּאן קָרְבָּנוֹת׃
sacrifices here and to offer His Shechinah in it to rest

רַשִׁ"י

אשר יאמר היום. שֶׁיֹּאמְרוּ לִימֵי הַדּוֹרוֹת עָלָיו בְּהַר זֶה יֵרָאֶה
will appear this on the mountain of concerning it the generations for the days of that they will say today it is said As

לְעַמּוֹ׃ הַקָּבָ"ה
to His people the Holy One blessed be He

רַשִׁ"י

היום. הַיָּמִים הָעֲתִידִין, כְּמוֹ עַד הַיּוֹם הַזֶּה שֶׁבְּכָל הַמִּקְרָא, שֶׁכָּל הַדּוֹרוֹת הַבָּאִים
the coming the generations that all the Scripture which is in all this the day until like future the days This day

הַקּוֹרְאִים אֶת הַמִּקְרָא הַזֶּה אוֹמְרִים עַד הַיּוֹם הַזֶּה עַל הַיּוֹם שֶׁעוֹמְדִים בּוֹ.
in it that they stand the day concerning this the day until say this the verse — who read

וּמִ"א ה' יִרְאֶה עֲקֵדָה זוֹ לִסְלֹחַ לְיִשְׂרָאֵל בְּכָל שָׁנָה וּלְהַצִּילָם מִן הַפֻּרְעָנוּת,
the punishment from and to save them year in every Israel to forgive this binding will see Hashem And from Midrash

כְּדֵי שֶׁיֵּאָמֵר הַיּוֹם הַזֶּה – בְּכָל הַדּוֹרוֹת הַבָּאִים בְּהַר ה' יֵרָאֶה
there will be seen Hashem on the mountain of the coming the generations in all · this day it will be said so that

אֶפְרוֹ שֶׁל יִצְחָק צָבוּר וְעוֹמֵד לְכַפָּרָה׃
for atonement and standing heaped up Yitzchak of the ashes

פָּסוּק טו

Pasuk 15

וַיִּקְרָא מַלְאַךְ יְהוָה אֶל אַבְרָהָם שֵׁנִית מִן הַשָּׁמָיִם׃
the heavens from a second time Avraham to Hashem the angel of And called

פָּסוּק טז

Pasuk 16

וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת הַדָּבָר הַזֶּה
this the thing — you have done that because that Hashem declares I swear by Myself and he said

וְלֹא חָשַׂכְתָּ אֶת בִּנְךָ אֶת יְחִידֶךָ׃
your only one — your son — withheld and not

פָּסוּק יז

Pasuk 17

כִּי בָרֵךְ אֲבָרֶכְךָ וְהַרְבָּה אַרְבֶּה אֶת זַרְעֲךָ כְּכוֹכְבֵי הַשָּׁמַיִם
the heavens like the stars of your offspring — I will multiply and multiplying I will bless you blessing that

וְכַחוֹל אֲשֶׁר עַל שְׂפַת הַיָּם וְיִרַשׁ זַרְעֲךָ אֵת שַׁעַר אֹיְבָיו:
his enemies the gate of — your offspring and shall inherit the sea the shore of upon which is and like the sand

רַ"שִׁ"י

ברך אברכך. אַחַת לָאָב וְאַחַת לַבֵּן:
for the son and one for the father one I will bless you blessing

רַ"שִׁ"י

והרבה ארבה. אַחַת לָאָב וְאַחַת לַבֵּן:
for the son and once for the father once multiply And I will greatly

פָּסוּק יח

Pasuk 18

וְהִתְבָּרֲכוּ בְזַרְעֲךָ כֹּל גּוֹיֵי הָאָרֶץ עֵקֶב אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי:
My voice you have obeyed that because the earth the nations of all by your descendants and shall bless themselves

פָּסוּק יט

Pasuk 19

וַיָּשָׁב אַבְרָהָם אֶל נְעָרָיו וַיָּקֻמוּ וַיֵּלְכוּ יַחְדָּו אֶל בְּאֵר שָׁבַע
Sheva Beer to together and they went and they arose his youths to Avraham And he returned

וַיֵּשֶׁב אַבְרָהָם בִּבְאֵר שָׁבַע:
Sheva in Beer Avraham and he dwelt

רַ"שִׁ"י

וישב אברהם בבאר שבע. לֹא יְשִׁיבָה מַמָּשׁ, שֶׁהֲרֵי בְּחֶבְרוֹן הָיָה יוֹשֵׁב, י"ב
twelve living he was in Chevron for behold literally dwelling not Sheva in Beer Avraham And Abraham dwelt

שָׁנִים לִפְנֵי עֲקֵדָתוֹ שֶׁל יִצְחָק יָצָא מִבְּאֵר שֶׁבַע וְהָלַךְ לוֹ לְחֶבְרוֹן, כְּמוֹ שֶׁנֶּאֱמַר
it is said as to Chevron for himself and went Sheva from Beer he left Yitzchak · the binding of before years

וַיָּגָר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים, מְרֻבִּים מִשֶּׁל חֶבְרוֹן הָרִאשׁוֹנִים,
the first Chevron than those of more numerous many days Philistines in the land of Avraham And he sojourned

וְהֵם כ"ו שָׁנָה, כְּמוֹ שֶׁפֵּרַשְׁנוּ לְמַעְלָה:
above we explained as years twenty-six and they

פָּסוּק כ

Pasuk 20

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֻּגַּד לְאַבְרָהָם לֵאמֹר הִנֵּה יָלְדָה מִלְכָּה גַּם
also Milcah has borne behold saying to Avraham and it was told these the events after And it was

הִוא בָּנִים לְנָחוֹר אָחִיךָ׃

your brother to Nachor sons she

רַשִׁ״י

אחרי הדברים האלה ויגד וגו'. בְּשׁוּבוֹ מֵהַר הַמּוֹרִיָּה הָיָה אַבְרָהָם

Avraham was Moriah from the mountain of upon his return etc. and it was told these the things After

מְהַרְהֵר וְאוֹמֵר אִלּוּ הָיָה בְנִי שָׁחוּט כְּבָר, הָיָה הוֹלֵךְ בְּלֹא בָנִים, הָיָה לִי

for me it was children without gone he would have already slaughtered my son had been if and saying pondering

לְהַשִּׂיאוֹ אִשָּׁה מִבְּנוֹת עָנֵר אֶשְׁכּוֹל וּמַמְרֵא, בְּשְׂרוֹ הַקָּבָּ"ה שֶׁנּוֹלְדָה

that was born the Holy One blessed be He announced to him and Mamre Eshcol Aner from the daughters of a wife to marry him

רִבְקָה בַּת זוּגוֹ, וְזֶהוּ הדברים האלה , הִרְהוּרֵי דְּבָרִים שֶׁהָיוּ עַל יְדֵי

means of by that were words the thoughts of these the words and this is his mate the daughter of Rivkah

עֲקֵדָה׃

the Binding

רַשִׁ״י

גם היא. אַף הִיא הִשְׁוָת מִשְׁפְּחוֹתֶיהָ לְמִשְׁפְּחוֹת אַבְרָהָם י"ב, מָה אַבְרָהָם י"ב שְׁבָטִים

tribes twelve Avraham just as twelve Avraham to the families of her families equaled she even she Also

שֶׁיָּצְאוּ מִיַּעֲקֹב, ח' בְּנֵי הַגְּבִירוֹת וד' בְּנֵי שְׁפָחוֹת, אַף אֵלּוּ ח' בְּנֵי

sons of eight these so also handmaids sons of and four the principal wives sons of eight from Yaakov that emerged

גְּבִירוֹת וְד' בְּנֵי פִּילֶגֶשׁ׃

a concubine sons of and four principal wives

פָּסוּק כא

Pasuk 21

אֶת עוּץ בְּכֹרוֹ וְאֶת בּוּז אָחִיו וְאֶת קְמוּאֵל אֲבִי אֲרָם׃

Aram the father of Kemuel and — his brother Buz and — his firstborn Uz —

פָּסוּק כב

Pasuk 22

וְאֶת כֶּשֶׂד וְאֶת חֲזוֹ וְאֶת פִּלְדָּשׁ וְאֶת יִדְלָף וְאֶת בְּתוּאֵל׃

Besuel and — Yidlaf and — Pildash and — Chazo and — Kesed and —

פָּסוּק כג

Pasuk 23

וּבְתוּאֵל יָלַד אֶת רִבְקָה שְׁמֹנָה אֵלֶּה יָלְדָה מִלְכָּה לְנָחוֹר אֲחִי אַבְרָהָם׃

Avraham brother of to Nachor Milcah bore these eight Rivkah — begot and Bethuel

רַשִׁ״י

ובתואל ילד את רבקה. כָּל הַיִּחוּסִין הַלָּלוּ לֹא נִכְתְּבוּ אֶלָּא בִּשְׁבִיל פָּסוּק זֶה׃

this the verse for the sake of except written were not these these genealogies all of Rivkah — begot And Bethuel

פָּסוּק כד

וּפִילַגְשׁוֹ וּשְׁמָהּ רְאוּמָה וַתֵּלֶד גַּם הִוא אֶת טֶבַח וְאֶת גַּחַם וְאֶת

And his concubine and her name was Reumah and she bore also she — Tevach and — Gacham and —

תַּחַשׁ וְאֶת מַעֲכָה׃

Tachash and — Maachah

CHAPTER SUMMARY

The Aliyah continues with the Malach calling out from Shamayim to stop Avraham from harming Yitzchak, declaring that his fear of Elokim has now been proven. Avraham lifts his eyes and spots a ram caught in the thicket, which he offers up as a korban in place of his son, naming the place Hashem Yireh. After the Malach blesses Avraham with endless descendants who will inherit the gates of their enemies, Avraham returns to Beer-sheba, and the Aliyah concludes with the news of the family lineage of his brother Nachor, specifically mentioning the birth of Rivkah.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us that when Avraham Avinu went to the Akeidah, he did not hesitate. The pasuk says, "Vayashkem Avraham baboker", he woke up early in the morning, and he personally saddled his donkey. Lichoira, this is a kasha: a wealthy leader like Avraham had plenty of servants to do this heavy work for him. Why did he do it himself? Rashi brings the famous Chazal that love disrupts the normal order of things. Avraham's love for Hashem and his desire to do His will was so powerful that it overrode his dignity and his physical comfort. He did not wait, he did not delegate, and he did not look for excuses to delay.

We often find ourselves facing our own small nisyonos throughout the day. The alarm goes off for minyan, or we have a set shiur to learn, or a difficult mitzvah comes our way. The yetzer hara immediately starts giving us excuses: "You are too tired," "Let someone else do it," or "You can do it later." The teretz to the yetzer hara is to learn from Avraham Avinu. When we have a chance to do a mitzvah, we have to run to it with zerizus, with a real excitement, showing Hashem that His will is our greatest joy.

This is the avodah of a Yid. We do not just perform mitzvos out of cold habit; we do them with warmth and energy. When we show Hashem that we are eager to do His ratzon, we break through our own limitations, and mimeila, Hashem opens up doors of blessing for us that we never thought possible.

Today, the moment you have a mitzvah to do or a shiur to attend, do not hesitate for even a second, jump up and do it immediately with joy, showing Hashem how much you love His Torah.

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📖 THE SUGYA

We are starting the seventh perek of Maseches Bekhorot, "On These Blemishes." After spending the previous perek learning about the various blemishes that disqualify an animal from being offered on the Mizbe'ach, the Mishnah now transitions to the halachos of Kohanim. The Tanna teaches us that any blemish that disqualifies an animal, whether permanent or temporary, also disqualifies a Kohen from performing the Avodah in the Beis HaMikdash.

In addition to those shared blemishes, the Mishnah introduces a list of unique physical deformities that apply davka to Kohanim. These include various abnormal head shapes, such as a head shaped like a turnip or a hammer, as well as the status of a bald Kohen. The Gemara immediately steps in to analyze the source for this comparison between animal blemishes and human blemishes, launching into a beautiful lomdishe discussion of how we derive these halachos from one another.

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

עמוד א׳ DAF 43A

ANSWER

לִפְסוֹל בִּמְקוֹם אַחִים, וְלַחְלוֹץ שֶׁלֹּא בִּמְקוֹם אַחִים, אִיכָּא בֵּינַיְיהוּ.

The practical difference **between them is** with regard to **disqualifying** the widow from yibum **where there are** other **brothers**, **and** also with regard to whether he must **perform chalitzah where there are no** other **brothers**.

STATEMENT

חֲדַרַן עָלָךְ עַל אֵלּוּ מוּמִין.

May we return to you, "On These Blemishes" (the seventh perek of Bekhorot).

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ מוּמִין אֵלּוּ , בֵּין קְבוּעִין בֵּין עוֹבְרִים — פּוֹסְלִין בָּאָדָם,

MISHNAH: **These blemishes** that we learned in the previous perek regarding animals, **whether** they are **permanent or** whether they are **transient, disqualify in a person**—meaning, they disqualify a Kohen from performing the Avodah in the Beis HaMikdash.

MISHNAH

וְיָתֵר עֲלֵיהֶן: הַכִּילוֹן, וְהַלַּפְתָּן, וְהַמַּקָּבָן, וְשֶׁרֹאשׁוֹ שָׁקוּט, וּסְקִיפַת.

And in addition to them, there are other blemishes that apply only to a person: **one whose head is pointed** like a cone; **and one whose head is turnip-like**, being wide on top and narrow below; **and one whose head is hammer-like**, with his forehead

protruding; **and one whose head is flat** in the back; **and** one whose head is **protruding** in the back.

MISHNAH

וּבַעֲלֵי חֲטָרוֹת — רַבִּי יְהוּדָה מַכְשִׁיר, וַחֲכָמִים פּוֹסְלִין.

And regarding **those with humped backs, Rabbi Yehuda deems** them **fit** for service, **and the Sages disqualify** them.

MISHNAH

הַקֵּרֵחַ פָּסוּל. אֵיזֶהוּ קֵרֵחַ? כֹּל שֶׁאֵין לוֹ שִׂיטָה שֶׁל שֵׂעָר מוּקֶפֶת מֵאוֹזֶן לְאוֹזֶן, אִם יֵשׁ לוֹ — הֲרֵי זֶה כָּשֵׁר.

A bald person is disqualified from the Avodah. **Who is** considered **a bald person? Anyone who does not have a row of hair encircling** his head **from ear to ear; but if he has** such a row of hair, **he is fit** for service.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ אַמַּאי? וְהָאִיכָּא יַבֶּלֶת, דְּלָא כְּתִיב בְּאוֹרָיְיתָא בְּאָדָם!

GEMARA: The Gemara asks: **Why** does the Mishnah say that all the blemishes of an animal apply to a person? **But isn't there** the blemish of **a wart, which is not written in the Torah regarding a person**, but only regarding an animal?

QUESTION

וְתוּ: דַּק תְּבַלּוּל, דְּלָא כְּתִיבִי בִּבְהֵמָה!

And furthermore, there are the blemishes of **a cataract** and **a mixture** in the eye, **which are not written regarding an animal**, but only regarding a person!

ANSWER

מֵילָף יָלְפִי מֵהָדֵדֵי, דְּתַנְיָא: בָּאָדָם לֹא נֶאֱמַר בּוֹ יַבֶּלֶת, בַּבְּהֵמָה לֹא נֶאֱמַר דַּק תְּבַלּוּל,

The Gemara answers: **They are derived from one another, as it is taught** in a Braisa: **Regarding a person, "wart" is not mentioned; regarding an animal, "cataract" and "mixture" are not mentioned.**

PROOF

מִנַּיִן לִיתֵּן אֶת הָאָמוּר שֶׁל זֶה בָּזֶה וְאֶת הָאָמוּר שֶׁל זֶה בָּזֶה? תַּלְמוּד לוֹמַר: "גָּרָב" "גָּרָב", "יַלֶּפֶת" "יַלֶּפֶת" לִגְזֵירָה שָׁוָה.

From where do we know to apply that which is said of this case **to that** one, **and that which is said of this** case **to that** one? **The Torah says "scab"** and **"scab", "scurvy"** and **"scurvy"** in both places, **for a gezerah shavah.**

EXPLANATION

מַפְנֵי, דְּאִי לָא מַפְנֵי, אִיכָּא לְמֵיפְרַךְ:

The Gemara notes: These words must be **free** for the gezerah shavah, **for if they are not free, there is a refutation** that can be made to break the comparison:

EXPLANATION

אָדָם מִבְּהֵמָה לָא יָלֵיף, שֶׁכֵּן הִיא עַצְמָהּ קְרֵיבָה לְגַבֵּי מִזְבֵּחַ;

We could argue that **a person cannot be derived from an animal, because** the animal **itself is offered upon the Altar**, making its blemishes more critical;

EXPLANATION

בְּהֵמָה מֵאָדָם לָא יָלְפָא, שֶׁכֵּן נִתְרַבָּה בְּמִצְוֹת.

and **an animal cannot be derived from a person, because** a person **is included in** performing **mitzvos**, making him more sanctified.

STATEMENT

לָאֵיי, אַפְּנוּיֵי מַפְּנֵי,

Indeed, they are free for the gezerah shavah.

PROOF

לִכְתּוֹב רַחֲמָנָא "יַלֶּפֶת" וְלָא בָּעֵי "גָּרָב", וַאֲנָא אָמֵינָא: וּמָה יַלֶּפֶת דְּלָא מְאִיסָא הָוֵי מוּמָא, גָּרָב דְּמְאִיס לֹא כָּל שֶׁכֵּן?

The Gemara proves this: **Let the Merciful One write "scurvy" and there would be no need for "scab", and I would say** on my own: **If scurvy, which is not** so **repulsive, is a blemish, then a scab, which is repulsive, is it not all the more so** a blemish?

PROOF

"גָּרָב" "גָּרָב" דִּכְתַב רַחֲמָנָא לְמָה לִי? לְאַפְּנוּיֵי.

If so, **why do I need "scab"** and **"scab" which the Merciful One wrote?** It must be **to make them free** for the gezerah shavah.

QUESTION

וְלִכְתְּבִינְהוּ רַחֲמָנָא כּוּלְּהוּ בְּחַד, וְגָרָב וְיַלֶּפֶת הָכָא וְהָכָא, וְלֵילְפוּ מֵחַדָּא!

The Gemara asks: **But let the Merciful One write all of them in one** place, either by animals or by Kohanim, **and write "scab" and "scurvy" here and here, and let them learn** all the other blemishes **from that one** place through the gezerah shavah!

ANSWER

אַהֵיָיא בְּהֵי לִיכְתּוֹב רַחֲמָנָא?

The Gemara answers: **On which one should the Merciful One write them?**

EXPLANATION

אִי כְּתַב בְּאָדָם, הֲוָה אָמֵינָא: כֹּל דְּפָסוּל בְּאָדָם פָּסוּל בִּבְהֵמָה, קָלוּט וְחוּטִין דְּלֵיתַנְהוּ בְּאָדָם, בִּבְהֵמָה נָמֵי לָא לִיפְסְלוּ.

If He had written them by a person, I would say: Only that which is disqualified in a person is disqualified in an animal; but **closed hooves and** damaged **gums, which do not apply to a person, should also not disqualify in an animal.**

EXPLANATION

וְלִכְתּוֹב רַחֲמָנָא כּוּלְּהוּ בִּבְהֵמָה, הָוֵה אָמֵינָא: כֹּל דְּפָסוּל בִּבְהֵמָה פָּסוּל בְּאָדָם, גַּבֵּן וְחָרוּם דְּלֵית בִּבְהֵמָה — בְּאָדָם נָמֵי לָא לִיפְסְלוּ.

And if the Merciful One had written all of them by an animal, I would say: Only that which is disqualified in an animal is disqualified in a person; but **heavy eyebrows and a sunken nose, which do not apply to an animal, should also not disqualify in a person.**

QUESTION

וְלִכְתְּבִינְהוּ רַחֲמָנָא כּוּלְּהוּ בְּחַד, וְהָנָךְ דְּלֵית בְּאִידַּךְ — לִכְתּוֹב רַחֲמָנָא בִּבְהֵמָה, וְהָנָךְ דְּלֵית בְּאִידַּךְ — לִכְתּוֹב בְּאָדָם, וְגָרֵב וַיַּלֶּפֶת — הָכָא וְהָכָא, וְלֵילְפוּ מֵהֲדָדֵי.

The Gemara asks: **But let the Merciful One write all of the** common blemishes **in one** place, **and those that do not apply to the other, let the Merciful One write by animals, and those that do not apply to the other, let Him write by a person, and write "scab" and "scurvy" here and here, and let them learn from one another!** Why write the common ones twice?

ANSWER

אֶלָּא, כְּתַנָּא דְּבֵי רַבִּי יִשְׁמָעֵאל, דְּתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: כָּל פָּרָשָׁה שֶׁנֶּאֱמְרָה וְנִשְׁנֵית — לֹא נִשְׁנֵית אֶלָּא בִּשְׁבִיל דָּבָר שֶׁנִּתְחַדֵּשׁ בָּהּ.

Rather, we must answer **like the Tanna of the school of Rabbi Yishmael, for the Tanna of the school of Rabbi Yishmael taught: Any parshah that was stated and repeated, was repeated only for the sake of the new detail that was introduced in it.** Since some details had to be written in both places, the Torah repeated the entire topic.

QUESTION

אָמַר רָבָא: לְמָה לִי דִּכְתַב רַחֲמָנָא מוּם בְּאָדָם, מוּם בְּקָדָשִׁים, מוּם בִּבְכוֹר?

Rava said: Why do I need the Merciful One to write the disqualification of **a blemish by a person, a blemish by kodashim, and a blemish by a firstborn?**

ANSWER

צְרִיכָא, דְּאִי כְּתַב רַחֲמָנָא מוּם בְּאָדָם, שֶׁכֵּן נִתְרַבָּה בְּמִצְוֹות.

Rava answers: They are all **necessary, for if the Merciful One had written** the law of **a blemish** only **by a person,** I would say that is **because he is included in** performing **many mitzvos,** so he must be perfect;

EXPLANATION

אָדָם מִבְּכוֹר בְּהֵמָה לָא אָתֵי, שֶׁכֵּן הוּא עַצְמוֹ קָרֵב לְגַבֵּי מִזְבֵּחַ.

and **a person cannot be derived from a firstborn animal, because** the firstborn **itself is offered upon the Altar.**

EXPLANATION

קָדָשִׁים מִבְּכוֹר לָא אָתֵי, שֶׁכֵּן קְדוּשָּׁתוֹ מֵרֶחֶם.

And **kodashim cannot be derived from a firstborn, because** a firstborn's **sanctity is from the womb,** making it unique.

EXPLANATION

אָדָם מִקְּדָשִׁים לָא אָתֵי, שֶׁכֵּן הֵן עַצְמָן קְרֵיבִין.

And **a person cannot be derived from kodashim, because they themselves are offered** on the Altar.

EXPLANATION

בְּכוֹר מִקְּדָשִׁים לָא אָתֵי, שֶׁכֵּן קְדוּשָּׁתוֹ מְרוּבָּה.

And **a firstborn cannot be derived from kodashim, because** the **sanctity** of kodashim **is greater,** as they can be holy as most holy sacrifices.

QUESTION

חֲדָא מֵחֲדָא לָא אָתְיָא, תֵּיתֵי חֲדָא מִתַּרְתֵּי?

So **one cannot be derived from another. But let one be derived from two** of the others!

QUESTION

מֵהֵי תֵּיתֵי?! לָא לִכְתּוֹב רַחֲמָנָא בְּבְכוֹר, וְתֵיתֵי מֵהָנָךְ?

The Gemara asks: **From which ones should it be derived? Let the Merciful One not write** it **by a firstborn, and let it be derived from these** two, Kohanim and kodashim?

EXPLANATION

מָה לְהָנָךְ שֶׁכֵּן קְדוּשָּׁתָן מְרוּבָּה, וְנוֹהֲגִין בִּפְשׁוּטִין.

We can refute this: **What is unique about those** two is **that their sanctity is greater, and they apply to plain** animals or non-firstborn Kohanim, whereas a firstborn is limited.

QUESTION

בְּקָדָשִׁים, וְתֵיתֵי מֵהָנָךְ?

Should He not write it **by kodashim, and let it be derived from these** two, Kohanim and firstborns?

EXPLANATION

מָה לְהָנָךְ שֶׁכֵּן קְדוּשָּׁתָן מֵאֲלֵיהֶן!

We can refute this: **What is unique about those** two is **that their sanctity comes on its own** from birth or lineage, unlike kodashim which must be consecrated.

QUESTION

בְּאָדָם, וְתֵיתֵי מֵהָנָךְ?

Should He not write it **by a person, and let it be derived from these** two, kodashim and firstborns?

EXPLANATION

מָה לְהָנָךְ שֶׁכֵּן הֵן עַצְמָן קְרֵיבִין לְגַבֵּי מִזְבֵּחַ!

We can refute this: **What is unique about those** two is **that they themselves are offered upon the Altar!**

STATEMENT

צְרִיכִי.

Therefore, they are all **necessary**.

QUESTION

יָתֵר עֲלֵיהֶן בְּאָדָם. מְנָא הָנֵי מִילֵּי?

The Mishnah taught: **In addition to them, by a person** there are other blemishes. The Gemara asks: **From where do we know these things?**

ANSWER

אָמַר רַבִּי יוֹחָנָן, דְּאָמַר קְרָא: ״כֹּל אִישׁ אֲשֶׁר בּוֹ מוּם מִזֶּרַע אַהֲרֹן״, אִישׁ שֶׁשָּׁוֶה בְּזַרְעוֹ שֶׁל אַהֲרֹן.

Rabbi Yochanan said: As the verse says, "Any man of the seed of Aaron who has a blemish," which implies he must be **a man who is equal** in appearance **to the** rest of the **seed of Aaron**, excluding anyone with an abnormal head shape.

QUESTION

מַאי אִיכָּא בֵּין מוּמָא לְשֶׁאֵינוֹ שָׁוֶה בְּזַרְעוֹ שֶׁל אַהֲרֹן?

The Gemara asks: **What** difference **is there between** a priest disqualified due to a full-fledged **blemish and** one disqualified because **he is not equal among the seed of Aaron?**

ANSWER

אִיכָּא מְשׁוּם אַחוֹלֵי עֲבוֹדָה:

The Gemara answers: **There is** a difference **with regard to profaning the** Temple **service:**

PROOF

מוּמָא מַחֵיל עֲבוֹדָה, דִּכְתִיב: ״מוּם בּוֹ וְלֹא יְחַלֵּל״,

a priest with a full-fledged **blemish profanes the service** he performs, **as it is written: "He has a blemish; that he not profane** My Sanctuaries,"

STATEMENT

שֶׁאֵינוֹ שָׁוֶה בְּזַרְעוֹ שֶׁל אַהֲרֹן לָא מַחֵיל עֲבוֹדָה.

whereas a priest **who is not equal among the seed of Aaron does not profane the service** he performs.

QUESTION

מַאי אִיכָּא בֵּין שֶׁאֵינוֹ שָׁוֶה בְּזַרְעוֹ שֶׁל אַהֲרֹן, וּמְשׁוּם מַרְאִית הָעַיִן?

The Gemara asks further: **What** difference **is there between** one disqualified because **he is not equal among the seed of Aaron, and** one disqualified merely **due to the appearance of a blemish?**

ANSWER

אִיכָּא בֵּינַיְיהוּ עֲשֵׂה.

The Gemara answers: **There is** a difference **between them** regarding the violation of a positive commandment, an **aseh.** Serving while not equal among the seed of Aaron violates the positive command that Aaron's descendants must be normal, whereas serving with the appearance of a blemish is only a Rabbinic prohibition.

EXPLANATION

כִּילוֹן — דְּדָמֵי רֵישֵׁיהּ לְאַכְלָא,

The Gemara clarifies the blemishes listed in the Mishnah: A **kilon** is one **whose head resembles a barrel-cover,** which is narrow above and wide below.

EXPLANATION

"לַפְתָּא" — דְּדָמֵי רֵישֵׁיהּ לְגַדְגְּלִידָא דְּלִיפְתָּא,

One whose head is turnip-like, a **lafta,** is one **whose head resembles the top of a turnip,** which is wide above and narrow below.

BRAISA

תָּנָא: וְצַוָּארוֹ עוֹמֵד בְּאֶמְצַע רֹאשׁוֹ.

A Tanna **taught** in a Braisa: **And his neck stands in the middle of his head,** meaning his head protrudes equally in all directions around his neck.

EXPLANATION

מַקָּבָן — דְּדָמֵי רֵישֵׁיהּ לְמַקָּבָן,

A hammer-headed person, a **makkavan,** is one **whose head resembles a hammer,** with his forehead protruding.

EXPLANATION

"וְשֶׁרֹאשׁוֹ שָׁקוּט" — מִלְּפָנָיו,

"And one whose head is indented," a shakut, means he has a depression **from the front** of his head.

EXPLANATION

"וּסְקִיפָּת" — מֵאֲחוֹרָיו, כִּדְאָמְרִי אִינָשֵׁי: שְׁקִיל פִּיסָּא.

"And a sekifat" is one whose head is indented **from behind, as people say: A piece has been taken** out of his head.

BRAISA

תָּנָא: וְצַוָּארוֹ שָׁקוּט וְשָׁמוּט.

A Tanna **taught** in a Braisa: **And** a priest **whose neck is shakut or shamut** is also disqualified.

EXPLANATION

"שָׁקוּט" — דַּחֲבִיס מִחְבָּס,

The Braisa explains: **Shakut** means a short neck **that is pressed in** and hidden between his shoulders.

EXPLANATION

"שָׁמוּט" — דַּאֲרִיךְ וּשְׁמִיט.

Shamut means a neck **that is long and thin.**

מִשְׁנָה MISHNAH

MISHNAH

וּבַעֲלֵי חֲטָרוֹת רַבִּי יְהוּדָה כּוֹ׳.

We learned in the Mishnah: **And with regard to those with humped backs, Rabbi Yehuda** deems them fit for service, and the Rabbis deem them disqualified.

גְּמָרָא GEMARA

STATEMENT

דְּאִית בֵּיהּ עֶצֶם, כּוּלֵּי עָלְמָא לָא פְּלִיגִי דְּפָסְלָא.

The Gemara clarifies: In a case **where there is a bone in** the hump, **everyone agrees that it disqualifies** him from service.

STATEMENT

כִּי פְּלִיגִי — דְּלֵית בֵּיהּ עֶצֶם:

Where they disagree is in a case **where there is no bone** in the hump:

EXPLANATION

מָר סָבַר — הָא אֵינוֹ שָׁוֶה בְּזַרְעוֹ שֶׁל אַהֲרֹן,

One **Master,** the Rabbis, **holds** that **this** person **is not equal among the seed of Aaron** and is therefore disqualified;

EXPLANATION

מָר סָבַר — קְרָקוּרָא דְּבִישְׂרָא בְּעָלְמָא הוּא.

and one **Master,** Rabbi Yehuda, **holds** that **it is merely a gathering of flesh** and is not considered a blemish.

מִשְׁנָה MISHNAH

MISHNAH

הַקֵּרֵחַ פָּסוּל.

The Mishnah states: **A bald priest is disqualified.**

גְּמָרָא GEMARA

STATEMENT

אָמַר רָבָא: לֹא שָׁנוּ אֶלָּא שֶׁאֵין לוֹ לְאַחֲרָיו וְיֵשׁ לוֹ לְפָנָיו,

Rava said: They only taught that he is disqualified **when he does not have** a row of hair **in the back of his head but he has** a row of hair **in the front;**

STATEMENT

אֲבָל יֵשׁ לוֹ לְאַחֲרָיו — כָּשֵׁר,

but if he has a row of hair **in the back, he is fit,**

INFERENCE

וְכָל שֶׁכֵּן שֶׁיֵּשׁ לוֹ לְאַחֲרָיו וְאֵין לוֹ לְפָנָיו.

and all the more so when he has hair **in the back and does not have** hair **in the front,** as this is typical of older men.

STATEMENT

וְאִיכָּא דְּמַתְנֵי אַסֵּיפָא, וְאִם יֵשׁ לוֹ — הֲרֵי זֶה כָּשֵׁר.

And there are those who teach this statement of Rava **on the latter clause** of the Mishnah: "**And if he has** a row of hair encircling his head, **he is fit.**"

STATEMENT

אָמַר רָבָא: לֹא שָׁנוּ אֶלָּא שֶׁיֵּשׁ לוֹ לְאַחֲרָיו וְאֵין לוֹ לְפָנָיו,

On this, **Rava said: They only taught** that he is fit **when he has** a row of hair **in the back and does not have** hair **in the front;**

STATEMENT

אֲבָל יֵשׁ לוֹ בֵּין לְאַחֲרָיו בֵּין לְפָנָיו — פָּסוּל,

but if he has a row of hair **both in the back and in the front, he is disqualified,**

INFERENCE

וְכָל שֶׁכֵּן שֶׁיֵּשׁ לוֹ לְפָנָיו וְאֵין לוֹ לְאַחֲרָיו, וּדְאֵין לוֹ כְּלָל — דְּפָסוּל.

and all the more so one who has hair **in the front and does not have** hair **in the back, or one who has no** hair **at all, is disqualified.**

STATEMENT

אָמַר רַבִּי יוֹחָנָן: הַקַּרְחָנִין וְהַנַּנָּסִין וְהַזַּבְלָגְנִין — פְּסוּלִין, לְפִי שֶׁאֵינָן שָׁוֶה בְּזַרְעוֹ שֶׁל אַהֲרֹן.

Rabbi Yochanan said: Bald priests, and dwarf priests, and priests with leaky eyes are disqualified, because they are not equal among the seed of Aaron.

QUESTION

קַרְחָנִין — תְּנִינָא! נַנָּסִין — תְּנִינָא!

The Gemara asks: As for **bald priests, we already learned** this in our Mishnah! As for **dwarfs, we already learned** this in a later Mishnah!

ANSWER

זַבְלָנִין אִיצְטְרִיךְ לֵיהּ לְאַשְׁמוֹעִינַן, וּמַהוּ דְּתֵימָא מִשּׁוּם מַרְאִית הָעַיִן.

The Gemara answers: **It was necessary for him to teach us** about those with **leaky eyes,** as this is not in the Mishnah, **lest you say** they are disqualified only **due to the appearance of a blemish.** He teaches that they are disqualified by Torah law.

QUESTION

וְהָא כֹּל הֵיכָא דְּאִיכָּא מִשּׁוּם מַרְאִית הָעַיִן (אִיתְּנָא) [מִיתְּנָא] קָתָנֵי, וְשֶׁנִּשְׁרוּ רִיסֵי עֵינָיו פָּסוּל מִפְּנֵי מַרְאִית הָעַיִן!

The Gemara asks: **But anywhere that there is** a disqualification **due to the appearance of a blemish, the Tanna explicitly teaches it,** as we see in our Mishnah: **"And one whose eyelashes fell out is disqualified due to the appearance of a blemish"!** Why would we think leaky eyes is merely due to appearance if the Mishnah didn't say so?

ANSWER

מַהוּ דְּתֵימָא: תָּנֵי חֲדָא, וְהוּא הַדִּין לְכוּלְּהוּ.

The Gemara answers: **Lest you say** that the Tanna **taught one** case of appearance of a blemish, **and the same law applies to all** the subsequent cases listed in the Mishnah.

OBJECTION

וְהָא כֹּל הֵיכָא דְּאִיכָּא מִיהְדַּר וּמִיתְנָא, קָא הָדַר וְתָנֵי: וְשֶׁנִּיטְּלוּ שִׁינָּיו פָּסוּל מִשּׁוּם מַרְאִית הָעַיִן!

The Gemara objects: **But anywhere that there is** such a disqualification, the Tanna **goes back and teaches it explicitly, as he goes back and teaches** later: **"And one whose teeth fell out is disqualified due to the appearance of a blemish"!** Thus, the Tanna does not rely on one general mention.

RESOLUTION

אֶלָּא, לְאַפּוֹקֵי מֵהָא דְּתַנְיָא, דְּתַנְיָא: הַקַּרְחָנִין וְהַנַּפָּסִין וְהַזַּבְלָנִין כְּשֵׁרִים, וְלֹא אָמְרוּ פָּסוּל אֶלָּא מִשּׁוּם מַרְאִית הָעַיִן.

Rather, Rabbi Yochanan's statement was **to exclude that which is taught in a Braisa, as it is taught in a Braisa: Bald priests, dwarfs, and those with leaky eyes are fit** by Torah law, **and they only said they are disqualified due to the appearance of a blemish.** Rabbi Yochanan teaches that they are actually disqualified by Torah law.

EXPLANATION

מַאן הַאי תַּנָּא? רַבִּי יְהוּדָה הִיא, דְּתַנְיָא: רַבִּי יְהוּדָה אוֹמֵר: "הַכֹּהֲנִים" — לְרַבּוֹת הַקַּרְחָנִין.

The Gemara asks: **Who is this Tanna** of the Braisa who holds they are fit by Torah law? **It is Rabbi Yehuda, as it is taught in a Braisa: Rabbi Yehuda says:** The verse says **"the priests" to include bald priests** as fit for service.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' אֵין לוֹ גְּבִינִין, אוֹ אֵין לוֹ אֶלָּא גְּבִין אֶחָד — זֶהוּ גִּבֵּן הָאָמוּר בְּתוֹרָה.

MISHNAH: One who has no eyebrows, or who has only one eyebrow, this is the giben mentioned in the Torah as disqualified.

MISHNAH

רַבִּי דּוֹסָא אוֹמֵר: (שֶׁגְּבִינָיו) [שֶׁגְּבִינָיו] שׁוֹכְבִין.

Rabbi Dosa says: A giben is one **whose eyebrows lie down** because they are so long.

MISHNAH

רַבִּי חֲנִינָא בֶּן אַנְטִיגְנוֹס אוֹמֵר: שֶׁיֵּשׁ לוֹ שְׁנֵי גַּבִּין וּשְׁתֵּי שִׁדְרָאוֹת.

Rabbi Chanina ben Antigonus says: It is one **who has two backs and two spinal columns.**

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ וְגִבֵּן — דְּאֵין לוֹ מַשְׁמַע?

GEMARA: And does giben imply that he has no eyebrows?

OBJECTION

וְרָמֵינְהוּ: ״גִּבֵּן״ — שֶׁיֵּשׁ לוֹ גְּבִינִין הַרְבֵּה, אֵין לוֹ גְּבִינִין, אוֹ אֵין לוֹ אֶלָּא גְּבִין אַחַד — מְנַיִן? תַּלְמוּד לוֹמַר: ״אוֹ גִבֵּן״.

And they raised a contradiction from a Braisa: **Giben** literally means **one who has many eyebrows.** If so, **one who has no eyebrows, or who has only one eyebrow, from where** do we know he is disqualified? **The verse teaches: "Or a giben."** This contradicts our Mishnah which says giben itself means having no eyebrows!

RESOLUTION

אָמַר רָבָא: זֶהוּ מִדְרָשׁ ״אוֹ גִבֵּן״.

Rava said: Our Mishnah is stating that **this is the exposition of "or a giben,"** which includes one with no eyebrows under the category of giben.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי דּוֹסָא אוֹמֵר כּוּ׳.

We learned in the Mishnah: **Rabbi Dosa says** etc. that a giben is one who has two backs and two spinal columns.

גְּמָרָא GEMARA

QUESTION

לְמֵימְרָא דְּחָיֵי?

The Gemara asks: **Is this to say that** such a creature **can live?**

OBJECTION

וְהָא אִיתְּמַר: הַמַּפֶּלֶת בְּרִיָּה שֶׁיֵּשׁ לָהּ שְׁנֵי גַּבִּין וּשְׁתֵּי שִׁדְרָאוֹת, וְאָמַר רַב: בָּאִשָּׁה — אֵינוֹ וָולָד, בַּבְּהֵמָה — אָסוּר בַּאֲכִילָה!

But was it not stated: One who discharges a creature that has two backs and two spinal columns, and Rav said: In a woman, it is not considered **a viable offspring, and in an animal, it is forbidden to be eaten** because it is a treifah that cannot live! How then could such a person grow up to be a priest?

STATEMENT

כְּבָר רָמָא נִיהֲלֵיהּ רַב שִׁימִי בַּר חִיָּיא לְרַב, וַאֲמַר לֵיהּ: שִׁימִי אַתְּ!

The Gemara answers: **Rav Shimi bar Chiyya already raised this contradiction to Rav, and** Rav **said to him: Are you Shimi?** You are indeed sharp!

RESOLUTION

אֶלָּא בְּשֶׁשִּׁדְרָתוֹ עֲקוּמָה.

Rather, Rabbi Chanina ben Antigonus refers to one **whose spine is curved** so that it looks like two spines, but he does not actually have two spinal columns.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הֶחָרוּם פָּסוּל. אֵיזֶהוּ חָרוּם? הַכּוֹחֵל שְׁתֵּי עֵינָיו כְּאַחַת.

MISHNAH: A charum is disqualified. Who is a charum? One who can paint both of his eyes with blue eyeshadow **at once** because the bridge of his nose is so flat.

MISHNAH

שְׁתֵּי עֵינָיו לְמַעְלָה, וּשְׁתֵּי עֵינָיו לְמַטָּה, עֵינוֹ אַחַת לְמַעְלָה וְעֵינוֹ אַחַת לְמַטָּה,

One whose **two eyes are above** their proper place, **or** whose **two eyes are below, or** whose **one eye is above and one eye is below,**

MISHNAH

רוֹאֶה אֶת הַחֶדֶר וְאֶת הָעֲלִיָּיה כְּאֶחָד, סָכֵי שֶׁמֶשׁ, וְהַזַּגְדָּן, וְהַצֵּירָן, וְשֶׁנָּשְׁרוּ רִיסֵי עֵינָיו — פָּסוּל מִפְּנֵי מַרְאִית הָעַיִן.

or one who **sees the room and the attic at once,** or one who is **sensitive to the sun, or** one whose eyes are mismatched, **zagdan, or** one whose eyes run with water, **tzeiran, or one whose eyelashes fell out — is disqualified due to the appearance of a blemish.**

גְּמָרָא GEMARA

BRAISA

גְּמָ׳ תָּנוּ רַבָּנַן: ״חָרוּם״ — שֶׁחוֹטְמוֹ שָׁקוּעַ,

GEMARA: The Rabbis taught in a Braisa: **"A charum"** is one **whose nose is sunken** in.

BRAISA

חוֹטְמוֹ סוֹלֵד, חוֹטְמוֹ בּוֹלֵם, חוֹטְמוֹ נוֹטֵף, מִנַּיִן? תַּלְמוּד לוֹמַר: ״אוֹ חָרוּם״.

If **his nose turns upward,** or **his nose is turned inward,** or **his nose drips, from where** do we know he is disqualified? **The verse teaches: "Or a charum."**

BRAISA

רַבִּי יוֹסֵי אוֹמֵר: אֵין ״חָרוּם״ אֶלָּא הַכּוֹחֵל שְׁתֵּי עֵינָיו כְּאַחַת.

Rabbi Yose says: A charum is only one who can paint both of his eyes at once.

OBJECTION

אָמְרוּ לוֹ: הִפְלַגְתָּ,

The Sages **said to him: You have gone too far** with this extreme definition,

SUMMARY

The Gemara explains that although certain blemishes like warts are only written in the Torah by animals, and others like cataracts are only written by Kohanim, we learn them from each other through a gezerah shavah of the words "scab" and "scurvy." The Gemara goes through a classic shakla v'tarya to prove that these words are indeed free for the gezerah shavah, showing that we could not have derived them otherwise due to the unique stringencies of both Kohanim and animals. Finally, Rava brings a beautiful chiddush explaining why the Torah had to explicitly write the laws of blemishes by Kohanim, kodashim, and firstborn animals, demonstrating that we could not have derived any one of these categories from the other two.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara is bothered by a basic question: why does the Torah need to write the laws of blemishes three separate times, by a Kohen, by a firstborn animal, and by sacrificial animals? Rava answers that we could never learn one from the other. If the Torah only wrote it by a Kohen, we would think only he needs to be perfect because he is commanded in so many mitzvos. If only by a sacrifice, we would think only it needs to be perfect because it is offered directly on the Mizbe'ach. Each has its own unique path of holiness, so each needs its own explicit requirement for wholeness.

Look at the deep yesod the Gemara is teaching us here. We might look at another Yid who seems to have a completely different avodah than ours, maybe he is a massive masmid who learns all day, maybe he is a baal chessed running around for others, or maybe he is a working Yid struggling with emunah in the marketplace. The yetzer hara tries to make us compare ourselves, or worse, think that because we aren't on "their" level or doing "their" specific avodah, our own service of Hashem doesn't need to be complete. We think, "I'm not a big Rosh Yeshiva, so why do I need to be so careful with my speech?" or "I'm not a Kohen Gadol, so my small mitzvos don't need to be beautiful."

But the Torah is mechadesh that every single path of kedushah requires its own wholeness. Hashem wants *your* specific avodah to be complete, without blemishes. You cannot learn your requirements from anyone else. Your daily learning, your davening, your honesty in business, this is your Mizbe'ach, and Hashem wants it offered with a complete heart, beautiful and whole, exactly where you are.

Today, pick one small area of your personal avodah, whether it is saying a berachah slowly from a siddur, or learning for ten minutes without looking at your phone, and do it with absolute wholeness, making it a perfect offering to Hashem.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

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

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'