חוּמָּשׁ עִם רַשִּׁ"י · חיי שרה · שְׁלִישִׁי

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

CHAYEI SARA · 3RD ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we follow Eliezer, the faithful eved of Avraham, as he sets out on his mission to find a shidduch for Yitzchak. Armed with ten of his master's camels and all the bounty of Avraham's household, Eliezer travels to Aram-naharaim, the city of Nachor. Upon arriving at the well outside the city at evening time, he stands by the water and davens to Hashem with tremendous yiras Shamayim, asking for a clear sign to identify the right maiden for Yitzchak.

Eliezer proposes a specific test based on the girl's middos: if he asks for a sip of water and she offers to water his camels as well, she will be the one chosen by Hashem. Before he even finishes speaking, Rivkah, the daughter of Besuel, comes out to the spring. Her extraordinary chesed and refinement immediately shine through as she runs to fulfill Eliezer's request and tirelessly draws water for all ten of his camels.

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

פָּסוּק א

Pasuk 1

וַיִּקַּח הָעֶבֶד עֲשָׂרָה גְמַלִּים מִגְּמַלֵּי אֲדֹנָיו וַיֵּלֶךְ וְכָל טוּב אֲדֹנָיו
And took the servant ten camels from the camels of his master and he went with all the bounty of his master

בְּיָדוֹ וַיָּקָם וַיֵּלֶךְ אֶל אֲרַם נַהֲרַיִם אֶל עִיר נָחוֹר׃
in his hand and he arose and he went to Aram Naharayim to the city of Nachor

רַשִּׁ"י

מגמלי אדוניו. נִכָּרִין הָיוּ מִשְּׁאָר גְּמַלִּים, שֶׁהָיוּ יוֹצְאִין זְמוּמִין מִפְּנֵי הַגֵּזֶל, שֶׁלֹּא יִרְעוּ בִּשְׂדוֹת אֲחֵרִים בראשית רבה׃
From the camels of his master were distinguishable they were from the rest of the camels, for they would go out muzzled because of robbery, so that not graze in the fields of others Bereishis Rabbah

רַשִּׁ"י

וכל טוב אדוניו בידו. שְׁטַר מַתָּנָה כָּתַב לְיִצְחָק עַל כָּל אֲשֶׁר לוֹ, כְּדֵי שֶׁיִּקְפְּצוּ לִשְׁלֹחַ לוֹ בְּתָם בראשית רבה׃
and all the goods of his master were in his hand a deed of gift he wrote to Yitzchak on all that was his, in order that they would leap to send to him their daughter Bereishis Rabbah

רַשִּׁ"י

ארם נהרים. בֵּין שְׁתֵּי נְהָרוֹת יוֹשֶׁבֶת׃
Aram of two rivers between two rivers it sits

פָּסוּק ב

Pasuk 2

וַיְבָרֶךְ הַגְּמַלִּים מִחוּץ לָעִיר אֶל בְּאֵר הַמָּיִם לְעֵת עֶרֶב לְעֵת
And he made kneel the camels outside to the city by the well of the water at the time of evening at the time of

צֵאת הַשֹּׁאֲבֹת׃
the going out of the women who draw

רַשִׁ"י

ויברך הגמלים. הִרְבִּיצָם׃
And he made kneel the camels he made them crouch

פָּסוּק ג

Pasuk 3

וַיֹּאמַר יְהוָה אֱלֹהֵי אֲדֹנִי אַבְרָהָם הַקְרֵה נָא לְפָנַי הַיּוֹם וַעֲשֵׂה חֶסֶד
And he said Hashem God of my master Avraham cause to happen please before me today and do kindness

עִם אֲדֹנִי אַבְרָהָם׃
with my master Avraham

פָּסוּק ד

Pasuk 4

הִנֵּה אָנֹכִי נִצָּב עַל עֵין הַמָּיִם וּבְנוֹת אַנְשֵׁי הָעִיר יֹצְאֹת
Behold I am standing by the spring of the water and the daughters of the men of the city are coming out

לִשְׁאֹב מָיִם׃
to draw water

פָּסוּק ה

Pasuk 5

וְהָיָה הַנַּעֲרָ אֲשֶׁר אֹמַר אֵלֶיהָ הַטִּי נָא כַדֵּךְ וְאֶשְׁתֶּה וְאָמְרָה
and it shall be the maiden whom I will say to her tilt please your pitcher and I will drink and she will say

שְׁתֵה וְגַם גְּמַלֶּיךָ אַשְׁקֶה אֹתָהּ הוֹכַחְתָּ לְעַבְדְּךָ לְיִצְחָק וּבָהּ
drink and also your camels I will water her You have designated for Your servant for Yitzchak and through her

אֵדַע כִּי עָשִׂיתָ חֶסֶד עִם אֲדֹנִי׃
I will know that You have done kindness with my master

רַשִׁ"י

אתה הכחת. רְאוּיָה הִיא לוֹ שֶׁתְּהֵא גּוֹמֶלֶת חֲסָדִים, וּכְדַאי לִכָּנֵס
You have designated fitting she is for him that she will be one who performs acts of kindness and worthy to enter

בְּבֵיתוֹ שֶׁל אַבְרָהָם; וּלְשׁוֹן הוֹכַחְתָּ, בְּרַרְתָּ, אפרו"בישט בלע"ז׃
into the house of Avraham; and the expression you have designated you have selected approuvest in foreign tongue

רַשִׁ"י

ובה אדע. לְשׁוֹן תְּחִנָּה, הוֹדַע לִי בָּהּ׃
and through her let me know an expression of supplication make known to me through her

רַשִׁ"י

כִּי עשית חסד. אִם תִּהְיֶה מִמִּשְׁפַּחְתּוֹ וְהוֹגֶנֶת לוֹ אֵדַע כִּי עָשִׂית חֶסֶד:

that thou hast shown kindness if she will be from his family and fitting for him I shall know that thou hast shown kindness

פָּסוּק ו

Pasuk 6

וַיְהִי הוּא טֶרֶם כִּלָּה לְדַבֵּר וְהִנֵּה רִבְקָה יֹצֵאת אֲשֶׁר יָלְדָה לְבְתוּאֵל

to Besuel was born who was coming out Rivkah and behold speaking finished had not yet he And it was

בֶּן מִלְכָּה אֵשֶׁת נָחוֹר אֲחִי אַבְרָהָם וְכַדָּהּ עַל שִׁכְמָהּ:

her shoulder upon and her pitcher Avraham brother of Nachor wife of Milkah son of

פָּסוּק ז

Pasuk 7

וְהַנַּעֲרָ טֹבַת מַרְאֶה מְאֹד בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ וַתֵּרֶד

and she went down known her had not and a man a virgin very appearance was good of And the maiden

הָעַיְנָה וַתְּמַלֵּא כַדָּהּ וַתָּעַל:

and she came up her jar and she filled to the spring

רַשִׁ"י

בתולה. מִמְּקוֹם בְּתוּלִים בראשית רבה :

Rabbah Bereishis virginity from the place of a virgin

רַשִׁ"י

ואיש לא ידעה. שֶׁלֹּא כְּדַרְכָּהּ, לְפִי שֶׁבְּנוֹת הַגּוֹיִם הָיוּ מְשַׁמְּרוֹת מְקוֹם בְּתוּלֵיהֶן וּמַפְקִירוֹת עַצְמָן מִמָּקוֹם אַחֵר, הֵעִיד עַל זוֹ שֶׁנִּקְיָה מִכֹּל:

the place of guarding were the non-Jews that the daughters of because in her manner that not had known her not and a man their virginity and abandoning themselves from a place other He testified on this one that she was clean from all

פָּסוּק ח

Pasuk 8

וַיָּרָץ הָעֶבֶד לִקְרָאתָהּ וַיֹּאמֶר הַגְמִיאִינִי נָא מְעַט מַיִם מִכַּדֵּךְ:

from your jar water a little please let me sip and he said toward her the servant And ran

רַשִׁ"י

וירץ העבד לקראתה. לִפְי שֶׁרָאָה שֶׁעָלוּ הַמַּיִם לִקְרָאתָהּ בראשית רבה :

Rabbah Bereishis towards her the waters that rose that he saw because towards her the servant And ran

רַשִׁ"י

הגמיאיני נא. לְשׁוֹן גְּמִיעָה, הומיי"ר בלע"ז:

in foreign tongue humer sipping an expression of please Give me to drink

פָּסוּק ט

Pasuk 9

וַתֹּאמֶר שְׁתֵה אֲדֹנִי וַתְּמַהֵר וַתֹּרֶד כַּדָּהּ עַל יָדָהּ וַתַּשְׁקֵהוּ׃

And she said drink my lord and she hurried and she lowered her pitcher upon her hand and she gave him drink

רַשִׁ"י

ותרד כדה. מֵעַל שִׁכְמָהּ׃

And she lowered her pitcher from upon her shoulder

פָּסוּק י

Pasuk 10

וַתְּכַל לְהַשְׁקֹתוֹ וַתֹּאמֶר גַּם לִגְמַלֶּיךָ אֶשְׁאָב עַד אִם כִּלּוּ

And she finished giving him drink and she said also for your camels I will draw until that they have finished

לִשְׁתֹּת׃

drinking

רַשִׁ"י

עד אם כלו. הֲרֵי אִם מְשַׁמֵּשׁ בִּלְשׁוֹן אֲשֶׁר, אִם כִּלּוּ דַּי סְפוּקָן, שֶׁזּוֹ

Until that they finished behold if serves in the meaning of that if they finished enough of their sufficiency for this

הִיא גְּמַר שְׁתִיָּתָן, כְּשֶׁשָּׁתוּ דֵּי סְפוּקָן׃

is the completion of their drinking when they drank enough of their sufficiency

פָּסוּק יא

Pasuk 11

וַתְּמַהֵר וַתְּעַר כַּדָּהּ אֶל הַשֹּׁקֶת וַתָּרָץ עוֹד אֶל הַבְּאֵר לִשְׁאֹב וַתִּשְׁאַב

And she hurried and she emptied her jar into the trough and she ran again to the well to draw and she drew

לְכָל גְּמַלָּיו׃

for all his camels

רַשִׁ"י

ותער. לְשׁוֹן נְפִיצָה, וְהַרְבֵּה יֵשׁ בִּלְשׁוֹן מִשְׁנָה הַמְעָרֶה מִכְּלִי אֶל

And she emptied an expression of pouring and many there are in the language of Mishnah one who pours from a vessel to

כֶּלִי, וּבַמִּקְרָא יֵשׁ לוֹ דּוֹמֶה אַל תְּעַר נַפְשִׁי תהילים קמא , אֲשֶׁר הֶעֱרָה

a vessel and in Scripture there is to it a similar usage do not pour out my soul Tehillim 141 because he poured out

לַמָּוֶת נַפְשׁוֹ ישעיהו נ"ג :

to death his soul Yeshayahu 53

רַשִׁ"י

השקת. אֶבֶן חֲלוּלָה שֶׁשּׁוֹתִים בָּהּ הַגְּמַלִּים׃

The trough a stone hollowed out that drink from it the camels

פָּסוּק יב

וְהָאִישׁ מִשְׁתָּאֵה לָהּ מַחֲרִישׁ לָדַעַת הַהִצְלִיחַ יְהוָה דַּרְכּוֹ אִם לֹא׃

And the man was wondering at her keeping silent to know whether had made successful Hashem his journey or not

רַשִּׁ"י

משתאה. לְשׁוֹן שְׁאִיָּה, כְּמוֹ שָׁאוּ עָרִים, תִּשָּׁאֶה שְׁמָמָה שם ו' :

was wondering an expression of desolation like are wasted cities shall be desolate there waste and

רַשִּׁ"י

משתאה. מִשְׁתּוֹמֵם וּמִתְבַּהֵל עַל שֶׁרָאָה דְּבָרוֹ קָרוֹב לְהַצְלִיחַ, אֲבָל אֵינוֹ יוֹדֵעַ אִם if know he does not but to succeeding close his matter that he saw over and bewildered wondering was astonished

מִמִּשְׁפַּחַת אַבְרָהָם הִיא אִם לָאו. וְאַל תִּתְמַהּ בַּת' שֶׁל מִשְׁתָּאֵה, שֶׁאֵין for there is not mishtaeh of by the letter Tav be puzzled and do not not or she is Avraham from the family of

לְךָ תֵּבָה שֶׁתְּחִלַּת יְסוֹדָהּ שי"ן וּמְדַבֶּרֶת בִּלְשׁוֹן מִתְפַּעֵל שֶׁאֵין תָּי"ו מַפְרִידָה separating a Tav where there is not Mitpael in the form of and it speaks Shin its root is whose beginning of a word to you

בֵּין שְׁתֵּי אוֹתִיּוֹת שֶׁל עִקַּר הַיְסוֹד כְּגוֹן מִשְׁתָּאֵה, מִשְׁתּוֹלֵל מִגִּזְרַת שׁוֹלָל, sholal from the root of mishtolel mishtaeh such as the root the main part of of letters the two between

וַיִּשְׁתּוֹמֵם מִגִּזְרַת שְׁמָמָה, וְיִשְׁתַּמֵּר חֻקּוֹת עָמְרִי מיכה ו' מִגִּזְרַת וַיִּשְׁמֹר, אַף even and he kept from the root of six Michah Omri the statutes of and are kept shemamah from the root of and he was appalled

כָּאן מִשְׁתָּאֵה מִגִּזְרַת תִּשָּׁאֶה, וּכְשֶׁם שֶׁאַתָּה מוֹצֵא לְשׁוֹן מְשׁוֹמֵם בְּאָדָם regarding a person desolation the expression of find you and just as tishaeh from the root of mishtaeh here

נִבְהָל וְנֶאֱלָם וּבַעַל מַחֲשָׁבוֹת, כְּמוֹ עַל יוֹמוֹ נָשַׁמּוּ אַחֲרוֹנִים אִיּוֹב י"ח eighteen Iyov those who came after were astonished his day at like thoughts and a master of and speechless bewildered

שִׁמּוּ שָׁמַיִם יִרְמְיָהוּ ב' , אֶשְׁתּוֹמַם כְּשָׁעָה חָדָא דניאל ד' , כָּךְ תִּפָּרֵשׁ , you should explain so four Daniel one for about an hour was appalled two Yirmeyahu O heavens be astonished

לְשׁוֹן שְׁאִיָּה בְּאָדָם בָּהוּל וּבַעַל מַחֲשָׁבוֹת וְאַנְקְלוֹס תִּרְגֵּם לְשׁוֹן as an expression of translated it and Onkelos thoughts and a master of bewildered regarding a person ruin the expression of

שְׁהִיָּה, וְגַבְרָא שָׁהֵי, שׁוֹהֵא וְעוֹמֵד בְּמָקוֹם אֶחָד לִרְאוֹת הַהִצְלִיחַ ה' דַּרְכּוֹ; his way Hashem whether had made prosperous to see one in a place and standing tarrying lingered and the man lingering

וְאֵין לְתַרְגֵּם שָׁתֵי, שֶׁהֲרֵי אֵינוֹ לְשׁוֹן שְׁתִיָּה, שֶׁאֵין אָלֶף נוֹפֶלֶת falling Aleph for there is no drinking an expression of it is not for behold drinking to translate and there is not

בִּלְשׁוֹן שְׁתִיָּה :

drinking in the expression of

רַשִּׁ"י

משתאה לה. מִשְׁתּוֹמֵם עָלֶיהָ, כְּמוֹ אִמְרִי לִי אָחִי הוּא בראשית כ:י"ג וּכְמוֹ 13 20 Bereishis he is my brother of me say just as about her wondering about her was wondering

וַיִּשְׁאֲלוּ אַנְשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ שם כ"ו :

there about his wife the place the men of and they asked and just as

Pasuk 13

וַיְהִי כַּאֲשֶׁר כִּלּוּ הַגְּמַלִּים לִשְׁתּוֹת וַיִּקַּח הָאִישׁ נֶזֶם זָהָב בֶּקַע מִשְׁקָלוֹ

and it was when had finished the camels to drink and took the man a ring of gold a beka its weight

וּשְׁנֵי צְמִידִים עַל יָדֶיהָ עֲשָׂרָה זָהָב מִשְׁקָלָם:

and two bracelets upon her hands ten gold their weight

רַשִׁ"י

בקע. רֶמֶז לְשִׁקְלֵי יִשְׂרָאֵל בֶּקַע לַגֻּלְגֹּלֶת:

Beka a hint to the Shekels of Yisrael a Beka per head

רַשִׁ"י

ושני צמידים. רֶמֶז לִשְׁנֵי לוּחוֹת מְצֻמָּדוֹת:

and two bracelets a symbol of the two Tablets joined

רַשִׁ"י

עשרה זהב משקלם. רֶמֶז לַעֲשֶׂרֶת הַדִּבְּרוֹת שֶׁבָּהֶן:

ten gold their weight a hint to the ten Commandments that are in them

פָּסוּק יד

Pasuk 14

וַיֹּאמֶר בַּת מִי אַתְּ הַגִּידִי נָא לִי הֲיֵשׁ בֵּית אָבִיךְ מָקוֹם לָנוּ

And he said the daughter of whom are you tell please me is there in the house of your father room for us

לָלִין:

to spend the night

רַשִׁ"י

ויאמר בת מי את. לְאַחַר שֶׁנָּתַן לָהּ שְׁאָלָהּ, לְפִי שֶׁהָיָה בָּטוּחַ בְּזְכוּתוֹ שֶׁל אַבְרָהָם שֶׁהִצְלִיחַ הַקָּבָ"ה דַּרְכּוֹ:

And he said daughter of whom are you After that he gave to her he asked her because that he was confident in the merit of Avraham that He made successful the Holy One blessed be He his journey

רַשִׁ"י

ללין. לִינָה אַחַת, לִין שֵׁם דָּבָר; וְהִיא אָמְרָה לָלוּן – כַּמָּה לִינוֹת:

to lodge a lodging one lin is a noun of a thing and she said to lodge many lodgings

פָּסוּק טו

Pasuk 15

וַתֹּאמֶר אֵלָיו בַּת בְּתוּאֵל אָנֹכִי בֶּן מִלְכָּה אֲשֶׁר יָלְדָה לְנָחוֹר:

And she said to him The daughter of Besuel I am the son of Milkah whom she bore to Nachor

רַשִׁ"י

בת בתואל. הֶשִׁיבַתּוּ עַל רִאשׁוֹן רִאשׁוֹן וְעַל אַחֲרוֹן אַחֲרוֹן:

daughter of Besuel she answered him on the first the first and on the last the last

פָּסוּק ט ז

Pasuk 16

וַתֹּאמֶר אֵלָיו גַּם תֶּבֶן גַּם מִסְפּוֹא רַב עִמָּנוּ גַּם מָקוֹם לָלוּן׃

And she said to him both straw and also feed is plentiful with us also a place to spend the night

רַ שִׁ "י

מספוא. כָּל מַאֲכַל הַגְּמַלִּים קָרוּי מִסְפּוֹא, כְּגוֹן תֶּבֶן וּשְׂעוֹרִים׃

Provender all food of the camels is called mispo such as straw and barley

פָּסוּק י ז

Pasuk 17

וַיִּקֹּד הָאִישׁ וַיִּשְׁתַּחוּ לַיהוָה׃

And he bowed the man and he prostrated to Hashem

CHAPTER SUMMARY

The aliyah traces Eliezer's journey and the immediate hashgacha pratis that unfolds at the well. After Eliezer davens for success, Rivkah appears and perfectly fulfills his test by showing immense chesed, quickly drawing water for both him and his camels. Stunned by this open siyata d'Shmaya, Eliezer presents her with a gold nose-ring and bracelets, inquires about her family, and asks if there is room to lodge. Once she identifies herself as Nachor's granddaughter and warmly offers ample straw, feed, and lodging, Eliezer bows low in heartfelt gratitude, praising Hashem for guiding him straight to his master's relatives.

לְמַעֲשֶׂה WHAT TO TAKE HOME

When Eliezer is looking for the perfect shidduch for Yitzchak Avinu, he doesn't ask Hashem for a sign of brilliant intellect or deep philosophical understanding. The entire test is built on one thing: simple, proactive chesed. When Eliezer asks for a sip of water, Rivkah doesn't just do the bare minimum. She runs, she hurries, and she offers to draw water for ten thirsty camels. This is the foundation of the Bais Avraham, not just doing a favor when asked, but looking to see what else is needed and running to do it with a full heart.

Lichoira, we often think of chesed as a grand project or a major undertaking. But the Torah is teaching us that real greatness is found in the way we handle the small, immediate needs of the people right in front of us. Rivkah didn't know she was being tested for the ultimate role of becoming an Imahos of Klal Yisrael; she was just being herself at a local well. Her natural reaction to a stranger's need was to pour out her energy without calculation.

In our own daily avodah, we are constantly presented with these "wellspring" moments. It could be a spouse coming home tired, a coworker struggling with a task, or a neighbor carrying heavy bags. The yetzer hara whispers to do just enough to be polite and then stop. The lesson of Rivkah Imenu is to push past that boundary of "enough" and ask ourselves: "What else can I do to make this person comfortable?"

Today, when someone asks you for a small favor, don't just do what they asked. Look for the "camels" in the situation, the extra, unstated need, and take one extra step to help them with a warm, smiling face.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף מ״ו

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📖 THE SUGYA

We begin the daf by finishing up the previous perek, "Mumin Elu," with a very practical discussion about vows. The Gemara focuses on a neder that was made on the consent of the public, which is normally impossible to nullify, and teaches us that we can actually be matir the neder if it is for the sake of a mitzvah. We also learn about the difference between a Kohen who became tamei and a Kohen who married a woman forbidden to him, and why we only require a vow to keep the Kohen away from the forbidden marriage.

From there, we start the eighth perek, "Yesh Bechor," which deals with the complex halachos of bechoros. The Mishnah lays out the four categories of firstborns: those who are a bechor for inheritance but not for the Kohen, those who are a bechor for the Kohen but not for inheritance, those who are both, and those who are neither. The Mishnah goes through various cases of miscarriages, non-viable fetuses, and mothers who converted or were freed, to determine how these births affect the status of the next child.

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

עמוד א׳ DAF 46A

EXPLANATION

לֵיהּ אַדַּעַת רַבִּים.

The vow was made **on the consent of the public**, which makes it impossible to nullify without their collective agreement.

RULING

אָמַר אַמֵּימָר: הִלְכְתָא, אֲפִילּוּ לְמַאן דְּאָמַר נֶדֶר שֶׁהוּדַּר בָּרַבִּים יֵשׁ לוֹ הַפָּרָה, עַל דַּעַת הָרַבִּים אֵין לוֹ הַפָּרָה.

Ameimar said: The halakha is that **even according to the one who says** that **a vow that was vowed in public has** a way of **nullification,** a vow taken **on the consent of the public has no** way of **nullification** at all.

EXPLANATION

וְהָנֵי מִילֵּי לִדְבַר הָרְשׁוּת, אֲבָל לִדְבַר מִצְוָה יֵשׁ לוֹ הַפָּרָה.

And these words—that it cannot be nullified—apply only **for an optional matter, but for a mitzvah matter, it has** a way of **nullification.**

PROOF

כִּי הָהוּא דְּמַקְרֵי דַּרְדְּקֵי, אַדְּרִיהּ רַב אַחָא דְּקָא פָּשַׁע בְּיָנוֹקֵי, וַאֲהַדְּרֵיהּ רָבִינָא, דְּלָא אַשְׁכַּח דַּהֲוָה דָּיֵיק כְּוָותֵיהּ.

This is **like that** incident involving **a certain teacher of children,** whom **Rav Acha bound with a vow** on the consent of the public to stop teaching **because he was negligent with the children** by hitting them too much; **and Ravina reinstated him, because they did not find** another teacher **who was as meticulous as he was** in teaching them, making his return a mitzvah.

STATEMENT

וְהַמְטַמֵּא לְמֵתִים כּוּ׳.

We learned in the Mishnah: **And** a Kohen **who becomes tamei to dead bodies** is disqualified from the Avodah until he accepts upon himself not to become tamei anymore, etc.

QUESTION

מַאי שְׁנָא הָכָא דְּסַגֵּי לֵיהּ בְּקַבָּלָה, וּמַאי שְׁנָא הָתָם דְּמַדְּרִינַן לֵיהּ?

The Gemara asks: **What is different here** regarding tumah **that it is enough for him with** a mere **acceptance** of a commitment, **and what is different there,** where a Kohen married a woman forbidden to him, **that we bind him with a vow** before letting him perform the Avodah?

ANSWER

הָתָם יִצְרוֹ תְּקָפוֹ.

The Gemara answers: **There,** regarding a forbidden marriage, **his desire overcomes him,** so a mere commitment is not enough and he needs a vow; but here, regarding tumah, his desire does not overcome him.

STATEMENT

הַדַּרַן עָלָךְ מוּמִין אֵלּוּ.

May we return to you, "Mumin Elu"!

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ יֵשׁ בְּכוֹר לַנַּחֲלָה , וְאֵינוֹ בְּכוֹר לַכֹּהֵן; בְּכוֹר לְכֹהֵן, וְאֵינוֹ בְּכוֹר לַנַּחֲלָה; בְּכוֹר לַנַּחֲלָה וְלַכֹּהֵן, וְיֵשׁ שֶׁאֵינוֹ בְּכוֹר לֹא לַנַּחֲלָה וְלֹא לַכֹּהֵן.

MISHNAH: There is a firstborn for inheritance who gets a double portion **but is not a firstborn for the Kohen** for the five-sela redemption; and there is a **firstborn for the Kohen but is not a firstborn for inheritance;** and there is a **firstborn for inheritance and for the Kohen; and there is** one **who is not a firstborn, neither for inheritance nor for the Kohen.**

MISHNAH

אֵיזֶהוּ בְּכוֹר לַנַּחֲלָה וְאֵינוֹ בְּכוֹר לַכֹּהֵן?

Which is the son who is **a firstborn for inheritance and is not a firstborn for the Kohen?**

MISHNAH

הַבָּא אַחַר נְפָלִים, אַף עַל פִּי שֶׁיָּצָא אֶת רֹאשׁוֹ חַי, וּבֶן תִּשְׁעָה שֶׁיָּצָא רֹאשׁוֹ מֵת,

A son **who comes after miscarried fetuses, even though** the miscarriage **had its head emerge alive; or** a son who comes after **a nine-month fetus whose head emerged dead,** which exempts the next child from Peter Rechem but does not count as a

living child to prevent the next from being the firstborn for inheritance;

MISHNAH

הַמַּפֶּלֶת כְּמִין בְּהֵמָה חַיָּה וָעוֹף — דִּבְרֵי רַבִּי מֵאִיר.

or a son born to a woman **who miscarried** a fetus shaped **like a type of beast, wild animal, or bird**—this is **the statement of Rabbi Meir,** who holds this is considered a birth that opens the womb.

MISHNAH

וַחֲכָמִים אוֹמְרִים: עַד שֶׁיִּהְיֶה בּוֹ מִצּוּרַת אָדָם.

And the Sages say: The next son is not exempt from redemption **until there is in** the miscarriage some **of the form of a human.**

MISHNAH

הַמַּפֶּלֶת סַנְדָּל, אוֹ שִׁלְיָא, אוֹ שַׁפִּיר מְרוּקָם, וְהַיּוֹצֵא מִחוּתָּהּ — הַבָּא אַחֲרֵיהֶם בְּכוֹר לַנַּחֲלָה, וְאֵין בְּכוֹר לַכֹּהֵן.

In the case of a woman **who miscarries a sandal-shaped fetus, or an afterbirth, or a developed gestational sac, or** a fetus **that emerges in pieces—the** son **who comes after them is a firstborn for inheritance, but is not a firstborn for the Kohen.**

MISHNAH

מִי שֶׁלֹּא הָיוּ לוֹ בָּנִים, וְנָשָׂא אִשָּׁה שֶׁכְּבָר יָלְדָה, עוֹדָהּ שִׁפְחָה וְנִשְׁתַּחְרְרָה, עוֹדָהּ נָכְרִית וְנִתְגַּיְּרָה, מְשֻׁבָּאת לְיִשְׂרָאֵל יָלְדָה — בְּכוֹר לַנַּחֲלָה וְאֵין בְּכוֹר לַכֹּהֵן.

If **one who had no children married a woman who had already given birth;** or if she gave birth **while she was still a maidservant and was then freed,** or **while she was still a gentile and then converted,** and **after she came into the Jewish people she gave birth** to a son—he is **a firstborn for inheritance,** as he is his father's first child, **but is not a firstborn for the Kohen,** because he did not open his mother's womb.

MISHNAH

רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: בְּכוֹר לַנַּחֲלָה וְלַכֹּהֵן, שֶׁנֶּאֱמַר: "פֶּטֶר רֶחֶם בְּיִשְׂרָאֵל" — עַד שֶׁיִּפְטְרוּ רֶחֶם מִיִּשְׂרָאֵל.

Rabbi Yose HaGelili says: He is **a firstborn for inheritance and for the Kohen, as it is stated: "Whatever opens the womb among the children of Israel,"** which teaches that a birth does not count to exempt future children **until they open a womb of a woman from Israel.**

MISHNAH

מִי שֶׁהָיוּ לוֹ בָּנִים וְנָשָׂא אִשָּׁה שֶׁלֹּא יָלְדָה, נִתְגַּיְּרָה מְעוּבֶּרֶת, נִשְׁתַּחְרְרָה מְעוּבֶּרֶת.

If **one who already had children married a woman who had not given birth;** or if a woman **converted while pregnant,** or **was freed while pregnant,** and then gave birth, the child is a firstborn for the Kohen but not for inheritance.

MISHNAH

וְיָלְדָה הִיא וְכֹהֶנֶת הִיא, וּלְוִיָּה הִיא, וְאִשָּׁה שֶׁכְּבָר יָלְדָה, וְכֵן מִי שֶׁלֹּא שָׁהָתָה לְאַחַר בַּעְלָהּ שְׁלֹשָׁה חֳדָשִׁים וְנִשֵּׂאת וְיָלְדָה, וְאֵינוֹ יָדוּעַ אִם בֶּן תִּשְׁעָה לָרִאשׁוֹן אִם בֶּן שִׁבְעָה לָאַחֲרוֹן — בְּכוֹר לַכֹּהֵן וְאֵינוֹ

בְּכוֹר לַנַּחֲלָה.

And likewise, if an Israelite woman **gave birth** in a mix-up, and **she and a Kohen's daughter, or a Levi's daughter, or a woman who had already given birth** were mixed up; **and likewise, one who did not wait three months after her husband** died or divorced her **and married and gave birth, and it is not known if** the child is **a nine-month child of the first** husband **or a seven-month child of the latter** husband—in all these cases, the child is **a firstborn for the Kohen, but is not a firstborn for inheritance.**

עַמּוּד בי DAF 46B

גְּמָרָא GEMARA

GEMARA

גְּמָ׳

GEMARA:

STATEMENT

אָמַר שְׁמוּאֵל: אֵין הָרֹאשׁ פּוֹטֵר בִּנְפָלִים.

Shmuel says: The emergence of the **head does not exempt** the next child from the obligation of redemption of the firstborn **in** the case of **miscarriages**, meaning if a non-viable fetus put its head out and then went back in, it is not considered born and does not exempt its twin brother who is born first.

QUESTION

מַאי טַעְמָא?

What is the reason for Shmuel's ruling?

ANSWER

"כֹּל אֲשֶׁר נִשְׁמַת רוּחַ חַיִּים בְּאַפָּיו" — כֹּל הֵיכָא דְּנִשְׁמַת רוּחַ חַיִּים בְּאַפָּיו הוּא דַּחֲשִׁיב רֵישֵׁיהּ, אִידַּךְ לָא חֲשִׁיב רֵישֵׁיהּ.

The pasuk says, **"All in whose nostrils was the breath of the spirit of life"**; this teaches us that **anywhere that the breath of the spirit of life is in its nostrils,** meaning the fetus is viable, **it is** then **that its head is considered** significant as a birth. But **the other** one, which is not viable, **its head is not considered** significant.

OBJECTION

תְּנַן: הַבָּא אַחַר נְפָלִים, שֶׁיָּצָא רֹאשׁוֹ חַי, וּבֶן תִּשְׁעָה שֶׁיָּצָא רֹאשׁוֹ מֵת.

The Gemara raises a kasha: But **we learned** in our Mishnah: What is a firstborn for inheritance but not for redemption? **The one who comes after miscarriages where its head emerged alive, and** after **a nine-month-old** viable fetus **whose head emerged dead.**

OBJECTION

קָתָנֵי מִיהָא "רֹאשׁוֹ!"

In any event, it teaches here that the emergence of **"its head"** of a miscarriage exempts the next child!

ANSWER

מַאי "רֹאשׁוֹ"? רוּבּוֹ.

The Gemara answers: **What** does the Mishnah mean by **"its head"**? It means **most of it**, meaning most of its body.

QUESTION

וְלִיתְנֵי "רוּבּוֹ"!

The Gemara asks: **But let** the Tanna **teach "most of it"** explicitly!

ANSWER

בְּדִין הוּא דְּאִיבְּעֵי לֵיהּ לְמֵיתְנֵי רוּבּוֹ, וַאֲיִידֵי דְּקָא בָּעֵי לְמֵיתְנֵי סֵיפָא בֶּן תִּשְׁעָה שֶׁיָּצָא רֹאשׁוֹ מֵת —

טַעְמָא דְּרֹאשׁוֹ מֵת, הָא רֹאשׁוֹ חַי — הַבָּא אַחֲרָיו בְּכוֹר לַנַּחֲלָה נָמֵי לָא הָוֵי, תְּנָא רֵישָׁא נָמֵי רֹאשׁוֹ.

The Gemara answers: **By right, he should have taught "most of it," but since he wanted to teach** in **the latter clause: "a nine-month-old whose head emerged dead"**—from which we infer that **the reason** the next child is a firstborn for inheritance is specifically because **its head emerged dead, but** if **its head emerged alive, the one who comes after it is not a firstborn for inheritance either**—therefore, to keep the language consistent, **he taught** in **the first clause also** the term **"its head."**

QUESTION

וּמַאי קָא מַשְׁמַע לַן, דְּכֵיוָן דְּמַפֵּיק לֵיהּ רֵישֵׁיהּ הָוֵה [לֵיהּ] לֵידָה?

The Gemara asks: **And** according to this, **what is** the Mishnah **coming to teach us** in the case of the nine-month-old? Is it **that once its head emerged, it is** considered a **birth?**

OBJECTION

תְּנֵינָא: הוֹצִיא רֹאשׁוֹ, אַף עַל פִּי שֶׁהֶחְזִירוֹ — הֲרֵי זֶה כְּיָלוּד!

But **we** already **learned** this in a Mishnah regarding animal sacrifices: If a fetus **put out its head, even though it brought it back** inside, **it is like a newborn** child!

EXPLANATION

וְכִי תֵּימָא: אַשְׁמוּעִינַן בְּהֵמָה, וְקָא מַשְׁמַע לַן בְּאָדָם, דְּאָדָם מִבְּהֵמָה לָא יָלֵיף — דְּלֵית לַהּ פְּרוֹזְדוֹר.

And if you would say: The other Mishnah **teaches us** about **an animal, and** this Mishnah **teaches us** about **a human, because a human cannot be derived from an animal—since** an animal **does not have a vestibule** (the womb is not concealed by thighs, so the head's emergence is obvious, whereas by a woman it is hidden);

EXPLANATION

בְּהֵמָה מֵאָדָם לָא יָלְפָא — מִשּׁוּם דַּחֲשִׁיב פַּרְצוּף פָּנִים דִּידֵיהּ.

and **an animal cannot be derived from a human—because** a human's **facial features are** uniquely **significant,** so perhaps only by a human does the head count as a birth, and therefore both are needed;

OBJECTION

הָא נָמֵי תְּנֵינָא: יָצָא כְּדַרְכּוֹ — מִשֶּׁיָּצָא רוֹב רֹאשׁוֹ, וְאֵיזֶהוּ רוֹב רֹאשׁוֹ? מִשֶּׁתֵּצֵא פַּדַּחְתּוֹ.

this is still difficult, because **this also we learned** in a Mishnah in Niddah regarding humans: If the fetus **emerged in the normal way,** it is considered born **from when most of its head emerged; and what is most of its head? From when its forehead emerges!** So we already know this halacha for humans.

REFUTATION

תִּיוּבְתָּא דִּשְׁמוּאֵל, תִּיוּבְתָּא!

The Gemara concludes: **The refutation of Shmuel is indeed a** conclusive **refutation!**

STATEMENT

אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: פַּדַּחַת פּוֹטֶרֶת בְּכָל מָקוֹם, חוּץ מִן הַנַּחֲלָה.

Rabbi Shimon ben Lakish says: The emergence of the **forehead exempts** and is considered a birth **in all cases, except for** the matter of **inheritance.**

EXPLANATION

מַאי טַעְמָא? "יַכִּיר" אָמַר רַחֲמָנָא,

What is the reason? The Merciful One says regarding inheritance, **"He shall recognize"** the firstborn,

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: אַפִּילּוּ לַנַּחֲלָה.

and Rabbi Yochanan says: Even for inheritance, the forehead is enough.

QUESTION

בְּכָל מָקוֹם, לְאֵיתוֹיֵי מַאי?

The Gemara asks: When Reish Lakish says "**in all cases**," **what does this come to include?**

ANSWER

לְאֵיתוֹיֵי הָא דְּתָנוּ רַבָּנַן: גִּיּוֹרֶת שֶׁיָּצְאָה פַּדַּחַת וְלָדָהּ בְּגִיּוֹתָהּ, וְאַחַר כָּךְ נִתְגַּיְּירָה — אֵין נוֹתְנִין לָהּ יְמֵי טוּמְאָה וִימֵי טָהֳרָה, וְאֵינָהּ מְבִיאָה קָרְבַּן לֵידָה.

It comes **to include that which the Rabbis taught** in a Braisa: In the case of **a female convert whose child's forehead emerged while she was still a non-Jew, and afterwards she converted** and then completed the birth, **we do not give her the days of impurity and days of purity** of a Jewish woman who gave birth, **and she does not bring a birth offering,** because the birth is considered to have already happened in her non-Jewish state.

OBJECTION

מֵיתִיבִי: "יַכִּיר" — זוֹ הַכָּרַת פָּנִים, וְאֵיזוֹ הִיא הַכָּרַת פָּנִים? פַּרְצוּף פָּנִים עִם הַחוֹטֶם.

The Gemara **raises an objection** to Rabbi Yochanan: The Braisa says: **"He shall recognize" — this refers to the recognition of the face. And what is the recognition of the face? The facial features together with the nose!** This implies that the forehead alone is not enough for inheritance.

ANSWER

תָּנֵי: "עַד הַחוֹטֶם".

The Gemara answers: **Teach** and correct the Braisa to say: **"Up to the nose,"** which includes the forehead.

OBJECTION

תָּא שְׁמַע: אֵין מְעִידִים אֶלָּא עַל פַּרְצוּף פָּנִים עִם הַחוֹטֶם.

The Gemara says: **Come and hear** a kasha from a Mishnah: **We may only testify** to identify a dead man to permit his wife to remarry **upon seeing the facial features together with the nose!**

ANSWER

תְּנִי: "עַד הַחוֹטֶם".

The Gemara answers: Here too, **teach: "Up to the nose."**

OBJECTION

תָּא שְׁמַע: פַּדַּחַת בְּלֹא פַּרְצוּף פָּנִים, פַּרְצוּף פָּנִים בְּלֹא פַּדַּחַת — אֵין מְעִידִין עַד שֶׁיִּהוּ שְׁנֵיהֶם עִם הַחוֹטֶם.

The Gemara says: **Come and hear** another kasha: If they saw the **forehead without the facial features, or the facial features without the forehead, we may not testify until both are present together with the nose!**

OBJECTION

וְאָמַר אַבָּיֵי, וְאִיתֵּימָא רַב כָּהֲנָא: מַאי קְרָאָה? "הַכֶּרַת פְּנֵיהֶם עָנְתָה בָּם"!

And Abaye said, and some say it was Rav Kahana: What is the pasuk for this? **"The recognition of their face witnesses against them."** This proves that the nose is absolutely required for recognition!

ANSWER

שָׁאנֵי עֵדוּת אִשָּׁה, דְּאַחְמִירוּ בַּהּ רַבָּנַן.

The Gemara answers: **The testimony for a woman's** remarriage **is different, because the Rabbis were** extra **stringent about it** to prevent a woman from marrying while her husband might still be alive.

QUESTION

וּמִי אַחְמִירוּ? וְהָא תְּנַן: הוּחְזְקוּ לִהְיוֹת מַשִּׂיאִים עַד מִפִּי עֵד, מִפִּי אִשָּׁה, מִפִּי עֶבֶד, מִפִּי שִׁפְחָה!

The Gemara asks: **And did they make it more stringent? But didn't we learn** in a Mishnah: **They established to permit marriage based on hearsay from a witness, from a woman, from a slave, or from a maidservant!** This shows they were lenient!

ANSWER

כִּי אַקִּילוּ רַבָּנַן בְּסוֹפָהּ, בִּתְחִלָּתָהּ לָא אַקִּילוּ רַבָּנַן.

The Gemara answers: **When the Rabbis were lenient, it was in the end** of the process, regarding who is kosher to testify; but **in the beginning** of the process, regarding the clarity of the identification itself, **the Rabbis were not lenient.**

ANSWER

וְאִיבָּעֵית אֵימָא:

And if you want, say instead another answer:

SUMMARY

The Gemara first establishes that a vow made on the consent of the public can be nullified for a mitzvah, bringing a story of a children's teacher who was reinstated because no other teacher was as meticulous as him. Moving into the eighth perek, the Mishnah details the cases of a bechor for inheritance versus a bechor for the Kohen. A child born after a miscarriage where the head emerged, or after a non-viable fetus, is a bechor for inheritance but not for the Kohen. In the Gemara, Shmuel rules that the emergence of a non-viable fetus's head does not exempt the next child from redemption, as the head is only significant for a viable child. The Gemara resolves a kasha on Shmuel by explaining that when the Mishnah says "its head" regarding a miscarriage, it actually means most of its body, using that terminology only to match the latter clause of the Mishnah.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara on our daf brings down a beautiful, deep yesod regarding the power of a vow. Ameimar teaches us that even a vow taken on the consent of the public, which is normally so strict that it has no way of nullification, can indeed be nullified for the sake of a mitzvah. We see this in the story of the local schoolteacher who was banned because he was too harsh with the children. When the community realized they could not find another teacher who was as meticulous and successful in teaching the children Torah, Ravina reinstated him. The spiritual growth of the children was a mitzvah that overrode the absolute strictness of the vow.

Look at the incredible value Hashem places on a mitzvah, and specifically on the chinuch of Jewish children. The halakha is willing to bend its most rigid structures of vows just to ensure that a child receives the best possible Torah learning. If the Torah goes to such lengths to protect and elevate a mitzvah, we must ask ourselves: how do we view our own daily mitzvos? Do we treat them as optional chores, or do we realize that a mitzvah is a force so powerful it breaks through all barriers?

This is our avodah. When a person decides to do a mitzvah, or to help another Yid with their spiritual growth, Hashem opens up paths that seemed completely blocked. Nothing stands in the way of a mitzvah. When you run to do a mitzvah today, remember that you are engaging with a spiritual reality that transcends all limitations.

Today, when you perform a mitzvah, whether it is taking a few extra minutes to learn with your child, helping a friend understand a difficult point in learning, or simply saying a brachah with extra kavana, do it with the joy and energy of knowing that this mitzvah has the power to break through any barrier in the world.

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.'