חוּמָּשׁ עִם רַשִׁ"י • חיי שרה • חֲמִישִׁי

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

CHAYEI SARA · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we reach the beautiful and moving climax of Eliezer's mission to find a shidduch for Yitzchak. After Eliezer presents Rivkah and her family with precious gifts of silver, gold, and garments, he requests to leave immediately the next morning to return to his master, Avraham. Although Rivkah's mother and brother try to delay her departure, Rivkah herself declares her willingness to go right away, showing her incredible resolve and emunah.

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

פָּסוּק א

Pasuk 1

וַיּוֹצֵא הָעֶבֶד כְּלֵי כֶסֶף וּכְלֵי זָהָב וּבְגָדִים וַיִּתֵּן לְרִבְקָה

And he brought out the servant vessels of silver and vessels of gold and garments and he gave to Rivkah

וּמִגְדָּנֹת נָתַן לְאָחִיהָ וּלְאִמָּהּ׃

and precious fruits he gave to her brother and to her mother

רַשִׁ"י

ומגדנות. לְשׁוֹן מְגָדִים, שֶׁהֵבִיא עִמּוֹ מִינֵי פֵּרוֹת שֶׁל אֶרֶץ יִשְׂרָאֵל׃

And precious things an expression of precious fruits for he brought with him kinds of fruits of the Land of Yisrael

פָּסוּק ב

Pasuk 2

וַיֹּאכְלוּ וַיִּשְׁתּוּ הוּא וְהָאֲנָשִׁים אֲשֶׁר עִמּוֹ וַיָּלִינוּ וַיָּקוּמוּ

And they ate and they drank he and the men who were with him and they spent-the-night and they arose

בַּבֹּקֶר וַיֹּאמֶר שַׁלְּחֻנִי לַאדֹנִי׃

in the morning and he said send me to my master

רַשִׁ"י

וילינו. כָּל לִינָה שֶׁבַּמִּקְרָא לִינַת לַיְלָה אֶחָד׃

And they lodged every lodging that is in Scripture is a lodging of night one

פָּסוּק ג

Pasuk 3

וַיֹּאמֶר אָחִיהָ וְאִמָּהּ תֵּשֶׁב הַנַּעֲרָ אִתָּנוּ יָמִים אוֹ עָשׂוֹר אַחַר תֵּלֵךְ׃

And said her brother and her mother let remain the maiden with us days or ten afterwards she may go

רַשִׁ"י

וַיֹּאמֶר אֲחִיהָ וְאִמָּהּ. וּבְתוּאֵל הֵיכָן הָיָה? הָיָה רוֹצֶה לְעַכֵּב וּבָא מַלְאָךְ וְהֲמִיתוֹ׃

And said her brother and her mother and Besuel where was he wanting to delay and came an angel and killed him

רַשִׁ"י

יָמִים. שָׁנָה, כְּמוֹ יָמִים תִּהְיֶה גְאֻלָּתוֹ ויקרא כ"ה , שֶׁכָּךְ נוֹתְנִין לִבְתוּלָה זְמַן י"ב חֹדֶשׁ לְפַרְנֵס עַצְמָהּ בְּתַכְשִׁיטִים כתובות נ"ז :

Days a year just as days shall be his redemption Vayikra 25 so they give a maiden time twelve months to provide for herself with ornaments Kesubos 57

רַשִׁ"י

או עשור. י' חֳדָשִׁים; וְאִם תֹּאמַר יָמִים מַמָּשׁ, אֵין דֶּרֶךְ הַמְבַקְּשִׁים לְבַקֵּשׁ דָּבָר מְעָט, וְאִם לֹא תִּרְצֶה תֵּן לָנוּ מְרֻבֶּה מִזֶּה׃

or ten ten months you will say and if literally days it is not the way of those who request to request a matter small and if not you will want give to us more than this

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר אֲלֵהֶם אַל תְּאַחֲרוּ אֹתִי וַיהוָה הִצְלִיחַ דַּרְכִּי שַׁלְּחוּנִי וְאֵלְכָה לַאדֹנִי׃

And he said to them do not delay me since Hashem has made successful my journey send me away that I may go to my master

פָּסוּק ה

Pasuk 5

וַיֹּאמְרוּ נִקְרָא לַנַּעֲרָ וְנִשְׁאֲלָה אֶת פִּיהָ׃

And they said let us call to the girl and let us ask — her mouth

רַשִׁ"י

ונשאלה את פיה. מִכָּאן שֶׁאֵין מַשִּׂיאִין אֶת הָאִשָּׁה אֶלָּא מִדַּעְתָּהּ בראשית רבה :

And we will ask — her mouth from here that we do not marry off the woman — except with her consent Bereishis Rabbah

פָּסוּק ו

Pasuk 6

וַיִּקְרְאוּ לְרִבְקָה וַיֹּאמְרוּ אֵלֶיהָ הֲתֵלְכִי עִם הָאִישׁ הַזֶּה וַתֹּאמֶר אֵלֵךְ׃

And they called to Rivkah and they said to her Will you go with the man this and she said I will go

רַשִׁ"י

ותאמר אלך. מֵעַצְמִי, וְאַף אִם אֵינְכֶם רוֹצִים׃

And she said I will go of my own accord and even if you are not willing

פָּסוּק ז

Pasuk 7

וַיִּשַׁלְּחוּ אֶת רִבְקָה אֲחֹתָם וְאֶת מֵנִקְתָּהּ וְאֶת עֶבֶד אַבְרָהָם וְאֶת אֲנָשָׁיו׃

And they sent — Rivkah their sister and — her nurse and — the servant of Avraham and — his men

פָּסוּק ח

Pasuk 8

וַיְבָרְכוּ אֶת רִבְקָה וַיֹּאמְרוּ לָהּ אֲחֹתֵנוּ אַתְּ הֲיִי לְאַלְפֵי רְבָבָה וְיִירַשׁ

And they blessed — Rivkah and they said to her our sister you become thousands of myriads and may inherit

זַרְעֵךְ אֶת שַׁעַר שֹׂנְאָיו׃

your offspring — the gate of his enemies

רַשִׁ"י

את היי לאלפי רבבה. אַתְּ וְזַרְעֲךְ תְּקַבְּלוּ אוֹתָהּ בְּרָכָה שֶׁנֶּאֱמַר לְאַבְרָהָם

— mayest thou become thousands of myriads you and your seed shall receive that blessing which was said to Avraham

בְּהַר הַמּוֹרִיָּה וְהַרְבָּה אֶרְבֶּה אֶת זַרְעֲךָ וגו', יְהִי רָצוֹן שֶׁיְּהֵא

on the mountain of Moriah and greatly multiplying I will multiply — your seed etc may it be the will that should be

אוֹתוֹ הַזֶּרַע מִמֵּךְ וְלֹא מֵאִשָּׁה אַחֶרֶת׃

that seed from you and not from a woman another

פָּסוּק ט

Pasuk 9

וַתָּקָם רִבְקָה וְנַעֲרֹתֶיהָ וַתִּרְכַּבְנָה עַל הַגְּמַלִּים וַתֵּלַכְנָה אַחֲרֵי הָאִישׁ וַיִּקַּח

And arose Rivkah and her maidens and they rode upon the camels and they went after the man and took

הָעֶבֶד אֶת רִבְקָה וַיֵּלַךְ׃

the servant — Rivkah and he went

פָּסוּק י

Pasuk 10

וְיִצְחָק בָּא מִבּוֹא בְּאֵר לַחַי רֹאִי וְהוּא יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב׃

And Yitzchak had come from coming Beer Lachai Roi and he was dwelling in the land of the Negev

רַשִׁ"י

מבוא באר לחי רואי. שֶׁהָלַךְ לְהָבִיא הָגָר לְאַבְרָהָם אָבִיו שֶׁיִּשָּׂאֶנָּה

from coming the well of Lachai Roi for he went to bring Hagar to Avraham his father that he should marry her

בראשית רבה׃

Bereishis Rabbah

רַשִׁ"י

יושב בארץ הנגב. קָרוֹב לְאוֹתוֹ בְּאֵר, שֶׁנֶּאֱמַר וַיִּסַּע מִשָּׁם אַבְרָהָם אַרְצָה

dwelling in the land of the South close to that well as it is said and he journeyed from there Avraham towards the land of

הַנֶּגֶב וַיֵּשֶׁב בֵּין קָדֵשׁ וּבֵין שׁוּר בראשית כ' וְשָׁם הָיָה הַבְּאֵר, שֶׁנֶּאֱמַר הִנֵּה

the South and he dwelt between Kadesh and between Shur Bereishis 20 and there was the well as it is said behold

בֵּין קָדֵשׁ וּבֵין בָּרֶד שם ט"ז :

between Kadesh and between Bered there 16

פָּסוּק יא

Pasuk 11

וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב וַיִּשָּׂא עֵינָיו וַיַּרְא

And he went out Yitzchak to pray in the field towards the turning of evening and he lifted his eyes and he saw

וְהִנֵּה גְמַלִּים בָּאִים:

and behold camels were coming

רַשִׁ"י

לשוח. לְשׂוֹן תְּפִלָּה בראשית רבה , כְּמוֹ יִשְׁפֹּךְ שִׂיחוֹ תהילים ק"ב :

to meditate an expression of prayer Bereishis Rabbah as in he pours out his plaint Tehillim 102

פָּסוּק יב

Pasuk 12

וַתִּשָּׂא רִבְקָה אֶת עֵינֶיהָ וַתֵּרֶא אֶת יִצְחָק וַתִּפֹּל מֵעַל הַגָּמָל:

And she raised Rivkah — and she saw her eyes Yitzchak and she alighted from upon the camel

רַשִׁ"י

ותרא את יצחק. רָאֲתָה אוֹתוֹ הָדוּר וְתוֹהָא מִפָּנָיו בראשית רבה :

And she saw — Yitzchak She saw him majestic and wondered at his presence Bereishis Rabbah

רַשִׁ"י

ותפל. הִשְׁמִיטָה עַצְמָהּ לָאָרֶץ, כְּתַרְגּוּמוֹ וְאִתְרְכִינַת, הִטָּתָה עַצְמָהּ לָאָרֶץ וְלֹא

And she fell she let slide herself to the ground as its translation and she inclined she bent herself to the ground and not

הִגִּיעָה עַד הַקַּרְקַע, כְּמוֹ הַטִּי נָא כַדֵּךְ, אַרְכִּינִי, וַיֵּט שָׁמַיִם תהילים י"ח ,

did she reach until the ground like incline please your pitcher incline and He bent heavens Tehillim 18

וְאַרְכִּין, לְשׁוֹן מֶטֶה לָאָרֶץ, וְדוֹמֶה לוֹ כִּי יִפֹּל לֹא יוּטָל תהילים ל"ז ,

and He bent an expression of bent to the ground and similar to it though he falls not will he be cast Tehillim 37

כְּלוֹמַר אִם יִטֶּה לָאָרֶץ לֹא יַגִּיעַ עַד הַקַּרְקַע:

meaning to say if he bends to the ground not will he reach until the ground

פָּסוּק יג

Pasuk 13

וַתֹּאמֶר אֶל הָעֶבֶד מִי הָאִישׁ הַלָּזֶה הַהֹלֵךְ בַּשָּׂדֶה לִקְרָאתֵנוּ וַיֹּאמֶר

And she said to the servant Who is this man who is walking in the field toward us And said

הָעֶבֶד הוּא אֲדֹנִי וַתִּקַּח הַצָּעִיף וַתִּתְכָּס:

the servant He is my master and she took the veil and she covered herself

רַשִׁ"י

ותתכס. לְשׁוֹן וַתִּתְפַּעֵל, כְּמוֹ וַתִּקָּבֵר וַתִּשָּׁבֵר:

and she covered herself an expression of and she was covered like and she was buried and it was broken

פָּסוּק יד

Pasuk 14

וַיְסַפֵּר הָעֶבֶד לְיִצְחָק אֵת כָּל הַדְּבָרִים אֲשֶׁר עָשָׂה׃

And he told the servant to Yitzchak — all of the things that he had done

רַשִׁ"י

ויספר העבד. גִּלָּה לוֹ נִסִּים שֶׁנַּעֲשׂוּ לוֹ, שֶׁקִּפְּצָה לוֹ הָאָרֶץ

And he related the servant — he revealed to him miracles that were done for him, that the earth leaped for him

וְשֶׁנִּזְדַּמְּנָה לוֹ רִבְקָה בִּתְפִלָּתוֹ בראשית רבה׃

and that was designated for him Rivkah through his prayer Bereishis Rabbah

פָּסוּק טו

Pasuk 15

וַיְבִאֶהָ יִצְחָק הָאֹהֱלָה שָׂרָה אִמּוֹ וַיִּקַּח אֶת רִבְקָה וַתְּהִי לוֹ

And he brought her to the tent of Yitzchak Sarah his mother and he took — Rivkah and she became to him

לְאִשָּׁה וַיֶּאֱהָבֶהָ וַיִּנָּחֵם יִצְחָק אַחֲרֵי אִמּוֹ׃

for a wife and he loved her and was comforted Yitzchak after his mother

רַשִׁ"י

האהלה שרה אמו. וַיְבִיאֶהָ הָאֹהֱלָה וְנַעֲשֵׂית דְּגִמַּת שָׂרָה אִמּוֹ, כְּלוֹמַר

Into the tent of Sarah his mother And he brought her into the tent and she became the likeness of Sarah his mother, meaning to say

וְהִנֵּה הֵיא שָׂרָה אִמּוֹ, שֶׁכָּל זְמַן שֶׁשָּׂרָה קַיֶּמֶת הָיָה נֵר דָּלוּק מֵעֶרֶב שַׁבָּת

and behold she was Sarah his mother, for all the time that Sarah was alive there was a candle burning from the eve of Shabbos

לְעֶרֶב שַׁבָּת וּבְרָכָה מְצוּיָה בָּעִסָּה וְעָנָן קָשׁוּר עַל הָאֹהֶל, וּמִשֶּׁמֵּתָה פָּסְקוּ,

to the eve of Shabbos and a blessing was found in the dough and a cloud was attached over the tent, and since she died they ceased

וּכְשֶׁבָּאת רִבְקָה חָזְרוּ בראשית רבה׃

and when came Rivkah they returned Bereishis Rabbah

רַשִׁ"י

אחרי אמו. דֶּרֶךְ אֶרֶץ כָּל זְמַן שֶׁאִמּוֹ שֶׁל אָדָם קַיֶּמֶת, כָּרוּךְ הוּא אֶצְלָהּ;

After his mother — the way of the earth all the time that the mother of a man is living, he is bound with her

וּמִשֶּׁמֵּתָה, הוּא מִתְנַחֵם בְּאִשְׁתּוֹ׃

and once she dies he finds comfort in his wife

CHAPTER SUMMARY

The aliyah continues with Rivkah and her maids embarking on the journey back to Canaan with Eliezer. As they arrive, Yitzchak is returning from Beer-lahai-roi, having gone out to the field to daven Mincha. Rivkah sees Yitzchak, alights from her camel, and modestly veils herself upon learning his identity. Eliezer reports the success of his mission, and Yitzchak brings Rivkah into the tent of his mother Sarah, where he marries her, loves her, and finally finds comfort after his mother's passing.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is teaching us a tremendous yesod in how a person builds a true bayis ne'eman b'Yisrael. When Eliezer asks Rivka, "Will you go with this man?" her response is short and absolute: "I will go." Rashi is mechadesh on the spot that she meant, "I will go on my own, even if you do not want me to." She did not hesitate, she did not look back at the wealth of her father's house, and she did not let the doubts of her family hold her back. She recognized where her true avodah lay, and she ran toward it with complete emunah.

This is the secret of building a life of Torah and kedushah. Sometimes, when we want to make a spiritual move, to upgrade our learning, or to bring more yiras Shamayim into our homes, the world around us tries to hold us back. People might say, "Wait a bit, why rush? Take ten days, take a year." But the true ratzon of a Yid must be like Rivka's: "I will go." When you see an opportunity to connect to Hashem, you do not wait for permission from the street or even from your own comfort zone. You move forward with absolute clarity.

And look at the reward for this swiftness. The moment she arrived, Yitzchak brought her into the tent of Sarah his mother, and the cloud of the Shechinah returned. Because she was willing to leave everything behind to go toward her destiny, she became the mother of Klal Yisrael. When we make that firm, unwavering decision to do what is right in the eyes of Hashem, we bring the Shechinah straight into our own homes.

Today, when you feel a push to do a mitzvah, to learn a shiur, or to make a spiritual change, do not hesitate or wait for a better time. Say "I will go" and take the first step immediately.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף מ״ח

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📖 THE SUGYA

We start a new Mishnah that deals with a classic case of safeik, a doubt, in the mitzvah of pidyon haben. If a woman who never gave birth before has twin boys, we know for sure that one of them is the firstborn who needs to be redeemed, but we don't know which one. The Mishnah teaches that the father has to give five sela coins to the Kohen, because either way, he is obligated to redeem one of them. But what happens if one of the twins dies within thirty days, or if the father dies before redeeming them? The Tanna Kamma, Rabbi Meir, and Rabbi Yehuda argue about how we handle the estate and the Kohen's claim in these complicated scenarios.

The Gemara goes deep into the shakla v'tarya of this dispute, trying to pinpoint exactly when the father died and what the status of the estate is. We analyze whether the father died within thirty days of the birth—before the obligation of pidyon haben even kicked in—or after thirty days. This leads the Gemara to a fascinating discussion about the halachic status of brothers who divide an estate. Are they considered heirs, or do we view them as buyers who purchased their shares from one another? We also look at whether an oral debt, or a debt written in the Torah, can be collected from property that has been divided or sold.

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עַמּוּד א׳ DAF 48A

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ מִי שֶׁלֹּא בִּכְּרָה אִשְׁתּוֹ וְיָלְדָה שְׁנֵי זְכָרִים — נוֹתֵן חָמֵשׁ סְלָעִים לְכֹהֵן.

MISHNAH: One whose wife had not previously **given birth, and she** now **gave birth to two males**—twins, and it is not known which of them is the firstborn—the father **gives five sela coins to the Kohen**, since one of them is definitely the firstborn.

MISHNAH

מֵת אֶחָד מֵהֶן בְּתוֹךְ שְׁלֹשִׁים יוֹם — הָאָב פָּטוּר.

If **one of them died within thirty days** of birth, **the father is exempt** from paying the redemption money, because he can claim that the one who died was the firstborn, and a firstborn who dies within thirty days does not require redemption.

MISHNAH

מֵת הָאָב וְהַבָּנִים קַיָּימִים, רַבִּי מֵאִיר אוֹמֵר: אִם נָתְנוּ עַד שֶׁלֹּא חָלְקוּ — נָתְנוּ, וְאִם לָאו — פְּטוּרִין.

If **the father died and the sons are** still **alive, Rabbi Meir says: If they gave** the five sela coins to the Kohen **before they divided** their father's estate, **they have given** it and the Kohen may keep it; **but if not**—if they already divided the estate—**they are exempt** from giving the redemption money.

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: נִתְחַיְּבוּ נְכָסִים.

Rabbi Yehuda says: The property became obligated to pay the debt of redemption before the division; therefore, in either case, the sons must pay the Kohen from the estate.

MISHNAH

זָכָר וּנְקֵבָה — אֵין כָּאן לַכֹּהֵן כְּלוּם.

If she gave birth to **a male and a female**, and it is not known which was born first, **there is nothing here for the Kohen**, because we say the female might have been born first.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ דְּמִית הָאָב אֵימַת?

GEMARA: When did the father die?

OBJECTION

אִילֵּימָא דְּמִית לְאַחַר שְׁלֹשִׁים יוֹם — בְּהָא אָמַר רַבִּי מֵאִיר כִּי חָלְקוּ פְּטוּרִין? וְהָא אִשְׁתַּעְבַּדוּ לְהוּ (לנכסי) [נְכָסִי]!

If we say that he died after thirty days, when the obligation to redeem had already set in, **would Rabbi Meir say in this** case that **when they divided** the estate **they are exempt? But the property had** already **become liened** to the Kohen for this debt while the father was still alive!

EXPLANATION

אֶלָּא, דְּמִית בְּתוֹךְ שְׁלֹשִׁים יוֹם, מַאי שְׁנָא כִּי חָלְקוּ — דְּאָזֵיל לְגַבֵּי הַאי וּמְדַחֵי לֵיהּ, דְּאָזֵיל לְגַבֵּי הַאי וּמְדַחֵי לֵיהּ;

Rather, we must say **that he died within thirty days**, before the obligation set in, so the debt is on the firstborn himself and not on the father's estate. But if so, **what is different when they divided** the estate? Why are they exempt? Is it **because** the Kohen **goes to this** brother **and he pushes him off** by saying 'prove I am the firstborn,' and the Kohen **goes to that** brother **and he pushes him off** in the same way?

OBJECTION

כִּי לֹא חָלְקוּ נָמֵי — לֵיזִיל לְגַבֵּי הַאי וְלִידַחֵייהּ, וְלֵיזִיל לְגַבֵּי הַאי וְלִידַחֵייהּ!

If so, **when they did not divide** the estate **as well, let** the Kohen **go to this** brother **and let him push him off, and let him go to that** brother **and let him push him off!** Why does Rabbi Meir say that if they paid before dividing, the Kohen may keep it?

STATEMENT

אָמַר רַבִּי יִרְמְיָה: זֹאת אוֹמֶרֶת, שְׁנֵי יוֹסֵף בֶּן שִׁמְעוֹן שָׁהָיוּ בְּעִיר אַחַת, וְלָקְחוּ שָׂדֶה בְּשׁוּתָּפוּת — בַּעַל חוֹב גּוֹבֶה אוֹתָהּ מֵהֶם,

Rabbi Yirmeya said: That is to say—we can infer from Rabbi Meir's ruling—that if there were **two** people named **Yosef ben Shimon who lived in one city, and they bought a field in partnership, a creditor** of one of them **can collect** his debt **from them** from this field, even though he does not know which Yosef ben Shimon is his debtor.

EXPLANATION

דְּאָמַר לֵיהּ...: אִי בְּדִידָךְ מַסֵּיקְנָא — מְנָתָא דִּידָךְ קָא שָׁקֵילְנָא, וְאִי בְּחַבְרָךְ... מַסֵּיקְנָא — מְנָתָא דְּחַבְרָךְ קָא שָׁקֵילְנָא.

Because the creditor **can say to** each of **them: If I am claiming against you, I am taking your share** of the field, **and if I am claiming against your partner, I am taking your partner's share** of the field. Here too, before they divide, the estate is held in partnership, so the Kohen can collect from the joint property.

OBJECTION

אָמַר רָבָא: מִכְּדֵי נִכְסֵי דְּבַר אִינִישׁ אִינּוּן עָרְבִין בֵּיהּ, מִי אִיכָּא מִידֵּי דְּלְדִידֵיהּ לָא מָצֵי תָּבַע לֵיהּ, וְלְעָרֵב מָצֵי תָּבַע לֵיהּ?

Rava said: Now consider, a person's property is a guarantor for him to pay his debt. **Is there any case where he cannot claim from** the debtor **himself, and yet he can claim from the guarantor?** Since the Kohen cannot claim from either brother personally, how can he claim from the property?

PROOF

וְהָתְנַן: הַמַּלְוֶה אֶת חֲבֵירוֹ עַל יְדֵי עָרֵב — לֹא יִפָּרַע מִן הָעָרֵב, וְקַיְימָא לַן דְּלֹא יִתְבַּע מִן הָעָרֵב תְּחִלָּה!

But didn't we learn in a Mishnah: **One who lends to his fellow by means of a guarantor shall not collect from the guarantor** first; **and we establish this to mean that he may not claim from the guarantor initially** before demanding payment from the debtor! Thus, Rabbi Yirmeya's explanation is difficult.

RESOLUTION

אֶלָּא אָמַר רָבָא: לְעוֹלָם שֶׁמֵּת לְאַחַר שְׁלֹשִׁים יוֹם, וְאִי דְּאִיכָּא נִכְסֵי טוּבָא — הָכִי נָמֵי דְּשָׁקֵיל,

Rather, Rava said: Actually, we are dealing with a case **where** the father **died after thirty days, and if there is a lot of property** in the estate, **indeed,** the Kohen **takes** his five sela coins even after they divided it.

EXPLANATION

וְהָכָא בְּמַאי עָסְקִינַן? כְּגוֹן דְּלֵיכָּא אֶלָּא חֲמֵשׁ סְלָעִים.

And with what are we dealing here? For example, where there is only five sela coins worth of property in the entire estate.

STATEMENT

וּדְכוּלֵי עָלְמָא אִית לְהוּ דְּרַב אַסִּי, דְּאָמַר רַב אַסִּי: הָאַחִין שֶׁחָלְקוּ — מָחֲצָה יוֹרְשִׁין וּמֶחֱצָה לָקוֹחוֹת,

And everyone holds of the rule of Rav Assi, as Rav Assi said: Brothers who divided an estate **are** considered **half heirs and half buyers** from one another.

STATEMENT

וּדְכוּלֵי עָלְמָא מִלְוֶה הַכְּתוּבָה בַּתּוֹרָה

And everyone agrees that a debt written in the Torah, such as the redemption of the firstborn...

EXPLANATION

לָאו כִּכְתוּבָה בִּשְׁטָר דָּמְיָא,

The obligation of redemption is **not like** a debt **written in a document**, which would create a lien on all properties, but rather **it is compared** to an oral loan.

EXPLANATION

וּדְכוּלֵי עָלְמָא אִית לְהוּ דְּרַב פָּפָּא, דְּאָמַר רַב פָּפָּא: מִלְוָה עַל פֶּה גּוֹבֶה מִן הַיּוֹרְשִׁין וְאֵינוֹ גּוֹבֶה מִן הַלָּקוֹחוֹת.

And everyone, both Rabbi Meir and Rabbi Yehuda, **holds** the rule **of Rav Pappa, as Rav Pappa says: An oral loan can be collected from the heirs** out of the estate they inherited, **but it cannot be collected from the purchasers** who bought land from the debtor during his lifetime. Since the brothers divided the estate, each is considered an heir for half and a purchaser for the other half, meaning only half the estate is subject to collection.

EXPLANATION

וְהָכָא בְּחָמֵשׁ וְלֹא בַּחֲצִי חָמֵשׁ קָמִיפַּלְגִי,

And here, in our Mishnah, they are actually arguing **about** the principle of whether the Torah requires **five** sela coins **and not half of five** sela coins.

STATEMENT

דְּרַבִּי מֵאִיר סָבַר: חָמֵשׁ וְלֹא חֲצִי חָמֵשׁ,

As Rabbi Meir holds: The Torah requires **five** sela coins **and not half of five**. Since the priest can only collect two and a half sela coins from the portion they inherited as heirs, he gets nothing, because we do not give a partial redemption.

STATEMENT

וְרַבִּי יְהוּדָה סָבַר: חָמֵשׁ וַאֲפִילּוּ חֲצִי חָמֵשׁ.

And Rabbi Yehuda holds: The Torah requires **five** sela coins, **and even half of five** is given if that is all that can be collected. Therefore, the priest collects the two and a half sela coins.

QUESTION

אִי הָכִי, רַבִּי יְהוּדָה אוֹמֵר נִתְחַיְּיבוּ נְכָסִים, נִתְחַיֵּיב גַּבְרָא מִיבְּעֵי לֵיהּ!

The Gemara asks: **If so**, that Rabbi Yehuda agrees the priest loses half the amount because of the division, then when **Rabbi Yehuda says** in the Mishnah: **The property became obligated, he should have said: The person became obligated**! After all, the obligation is on the brothers themselves to pay whatever they can, while the property itself is no longer fully bound!

OBJECTION

וְעוֹד, תַּנְיָא: רַבִּי יְהוּדָה אוֹמֵר: הָאַחִין שֶׁחָלְקוּ, אִם יֵשׁ עֲשָׂרָה זוּז לָזֶה וַעֲשָׂרָה זוּז לָזֶה — חַיָּיבִין, וְאִם לָאו — פְּטוּרִין.

And furthermore, it was taught in a Braisa: **Rabbi Yehuda says: Brothers who divided** their father's estate, **if there are ten dinars**, which is two and a half sela, **for this** brother **and ten dinars for that** brother, they are **obligated** to pay the priest; **and**

if not, they are exempt.

QUESTION

מַאי עֲשָׂרָה זוּז לָזֶה וַעֲשָׂרָה זוּז לָזֶה?

The Gemara analyzes this Braisa: **What is** the meaning of **ten dinars for this** brother **and ten dinars for that** brother?

INFERENCE

אִילֵּימָא בֵּין דִּירוּשָּׁה בֵּין דְּלָקוֹחוֹת, וְחָמֵשׁ וַאֲפִילּוּ חֲצִי חָמֵשׁ — אִי הָכִי, מַאי אִירְיָא עֲשָׂרָה? אֲפִילּוּ בְּצִיר מֵעֲשָׂרָה נָמֵי!

If we say it means the total value of their shares, **whether** from the portion of **inheritance or** the portion of **purchasers**, and Rabbi Yehuda holds that the mitzva is **five** sela **and even half of five**, **if so, why specifically** mention **ten** dinars? **Even less than ten** dinars **also** should be collected, since the priest is entitled to whatever partial amount is available!

INFERENCE

אֶלָּא פְּשִׁיטָא, עֲשָׂרָה זוּז דִּירוּשָּׁה לָזֶה, וַעֲשָׂרָה זוּז דִּירוּשָּׁה לָזֶה, אַלְמָא: חָמֵשׁ וְלֹא חֲצִי חָמֵשׁ סְבִירָא לֵיהּ!

Rather, it is obvious that the Braisa means there are **ten dinars of** pure **inheritance for this** brother **and ten dinars of** pure **inheritance for that** brother, which together make five sela of collectable inheritance. **Consequently,** we see that Rabbi Yehuda **holds: Five** sela **and not half of five**! This contradicts our previous explanation of Rabbi Yehuda's view.

RESOLUTION

אֶלָּא, דְּכוּלֵּי עָלְמָא חָמֵשׁ וְלֹא חֲצִי חָמֵשׁ, וְהָכָא בִּדְרַב אַסִּי וְרַב פָּפָּא קָמִיפַּלְגִי.

Rather, we must explain **that everyone** agrees to the rule of **five and not half of five, and here they argue about** the rulings **of Rav Assi and Rav Pappa**. Rabbi Meir accepts their view that the brothers are considered purchasers and the priest cannot collect, while Rabbi Yehuda rejects their view and holds that the division does not make them purchasers.

STATEMENT

וְאִיכָּא דְּמַתְנֵי לֵיהּ אַסֵּיפָא, נִתְחַיְּבוּ הַנְּכָסִים, דְּמִית הָאָב אֵימַת?

And there are those who teach this entire discussion **on the latter clause** of the Mishnah, where Rabbi Yehuda says **the property became obligated**. The Gemara asks: **When did the father die?**

QUESTION

אִילֵּימָא דְּמִית לְאַחַר שְׁלֹשִׁים, מִכְּלָל דְּרַבִּי מֵאִיר סָבַר כִּי חָלְקוּ פְּטוּרִין? הָא אִישְׁתַּעְבַּדוּ לְהוּ נְכָסִי!

If we say that he died after thirty days, when the obligation was already fully established, **does this imply that Rabbi Meir holds that when they divided** the property **they are exempt? But the property was already liened** for the redemption before they divided it!

QUESTION

אֶלָּא בְּתוֹךְ שְׁלֹשִׁים, כִּי חָלְקוּ, אַמַּאי מְחַיֵּיב רַבִּי יְהוּדָה? לֵיזִיל לְגַבֵּי הַאי לִידַחֲיֵיהּ, וְגַבֵּי הַאי וְלִידַחֲיֵיהּ!

Rather, it must be that the father died **within thirty** days, before the obligation was established, and the obligation is on the firstborn himself. But **when they divided** the property, **why does Rabbi Yehuda obligate** them? **Let** the priest **go to this** brother, **and he will push him away** by saying 'I am not the firstborn,' **and** let him go **to this** other brother, **and he will push him away** with the same claim!

STATEMENT

אָמַר רַבִּי יִרְמְיָה: זֹאת אוֹמֶרֶת, שְׁנֵי יוֹסֵף בֶּן שִׁמְעוֹן שֶׁהָיוּ בְּעִיר אַחַת, וְלָקַח אֶחָד מֵהֶם שָׂדֶה מֵחֲבֵירוֹ — בַּעַל חוֹב גּוֹבֶה מִמֶּנּוּ,

Rabbi Yirmeya said: That is to say, from Rabbi Yehuda's ruling we can learn a law regarding **two** people named **Yosef ben Shimon who lived in one city, and one of them bought a field from his fellow,** and a creditor who holds a debt against one Yosef ben Shimon comes to collect. **The creditor can collect from** this field,

EXPLANATION

דַּאֲמַר לֵיהּ: אִי בְּדִידָךְ מַסֵּיקְנָא — מְנָתָא דִּידָךְ קָא שָׁקֵילְנָא, וְאִי בְּחַבְרָךְ מַסֵּיקְנָא — מִשְׁתַּעְבְּדָא לִי מִקַּמֵּי דִּידָךְ.

as the creditor **can say to him: If I am owed by you, I am taking your own share** of the field; **and if I am owed by your fellow,** then this field **was lienied to me before you** bought it from him. Here too, the priest can collect from either brother.

OBJECTION

אָמַר רָבָא: מִכְּדֵי נִכְסוֹהִי דְּבַר אִינִישׁ אִינּוּן עָרְבִין בֵּיהּ,

Rava said: Now consider, a person's property is his guarantor for his debt. How can you collect from the property when you cannot even prove who the debtor is?

STATEMENT

וְכוּלַּהּ כְּלִישָׁנָא קַמָּא.

And all the rest of the Gemara's discussion here **is like the first version** that we brought above.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ שְׁתֵּי נָשִׁים שֶׁלֹּא בִּכְּרוּ וְיָלְדוּ שְׁנֵי זְכָרִים — נוֹתֵן עֲשָׂרָה סְלָעִים לַכֹּהֵן.

MISHNAH: Two wives of one man **who had not previously given birth, and they gave birth to two males,** and the babies got mixed up, the father **gives ten sela coins to the priest,** because each is certainly a firstborn to his mother.

MISHNAH

מֵת אֶחָד מֵהֶן בְּתוֹךְ שְׁלֹשִׁים יוֹם, אִם לְכֹהֵן אֶחָד נָתַן — יַחֲזִיר לוֹ חָמֵשׁ סְלָעִים,

If **one of them died within thirty days, if he had given** the ten sela **to one priest,** that priest **must return five sela to him,** because the father was never obligated to redeem the child who died.

MISHNAH

וְאִם לִשְׁנֵי כֹּהֲנִים נָתַן — אֵינוֹ יָכוֹל לְהוֹצִיא מִיָּדָם.

But if he had given five sela each **to two** different **priests, he cannot extract** the money **from their hands,** as each priest can claim that the five sela he received was for the living child.

MISHNAH

זָכָר וּנְקֵבָה, אוֹ שְׁנֵי זְכָרִים וּנְקֵבָה — נוֹתֵן חָמֵשׁ סְלָעִים לַכֹּהֵן;

If one gave birth to **a male and** the other to **a female, or** if they gave birth to **two males and a female,** and they were mixed up, the father **gives five sela coins to the priest,** because there is definitely at least one firstborn male who needs redemption.

MISHNAH

שְׁתֵּי נְקֵבוֹת וְזָכָר, אוֹ שְׁנֵי זְכָרִים וּשְׁתֵּי נְקֵבוֹת — אֵין כָּאן לַכֹּהֵן כְּלוּם.

But if they gave birth to **two females and a male, or two males and two females, there is nothing here for the priest,** because we can always say that a female was born first and exempted the male.

MISHNAH

אַחַת בְּכֵרָה וְאַחַת שֶׁלֹּא בְּכֵרָה, וְיָלְדוּ שְׁנֵי זְכָרִים — נוֹתֵן חָמֵשׁ סְלָעִים לַכֹּהֵן,

If **one** wife **had already given birth and one had not previously given birth, and they gave birth to two males,** the father **gives five sela coins to the priest,** because one of them is definitely a firstborn.

MISHNAH

מֵת אֶחָד מֵהֶן בְּתוֹךְ שְׁלֹשִׁים יוֹם — הָאָב פָּטוּר.

If **one of them died within thirty days, the father is exempt** from paying, because he can claim that the one who died was the firstborn.

MISHNAH

מֵת הָאָב וְהַבָּנִים קַיָּימִים, רַבִּי מֵאִיר אוֹמֵר: אִם נָתְנוּ עַד שֶׁלֹּא חָלְקוּ נָתְנוּ, וְאִם לָאו פְּטוּרִין.

If **the father died and the sons are alive, Rabbi Meir says: If they gave** the redemption money to the priest **before they divided** the estate, **they have given** it; **but if not, they are exempt.**

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: נִתְחַיְּבוּ נְכָסִים, זָכָר וּנְקֵבָה אֵין לַכֹּהֵן כְּלוּם.

Rabbi Yehuda says: The property became obligated and the priest collects. If they gave birth to **a male and a female, there is nothing here for the priest.**

MISHNAH

שְׁתֵּי נָשִׁים שֶׁל שְׁנֵי אֲנָשִׁים שֶׁלֹּא בִּכְּרוּ, וְיָלְדוּ שְׁנֵי זְכָרִים — זֶה נוֹתֵן חָמֵשׁ סְלָעִים לַכֹּהֵן וְזֶה נוֹתֵן חָמֵשׁ סְלָעִים.

If **two wives of two** different **men had not previously given birth, and they gave birth to two males,** and the babies got mixed up, **this** father **gives five sela coins to the priest and that** father **gives five sela coins.**

MISHNAH

מֵת אֶחָד מֵהֶם בְּתוֹךְ שְׁלֹשִׁים — אִם לַכֹּהֵן אֶחָד נָתְנוּ, יַחֲזִיר לָהֶם חָמֵשׁ סְלָעִים.

If **one of them died within thirty** days, **if they had given** the ten sela **to one priest, he must return five sela to them.**

MISHNAH

אִם לִשְׁנֵי כֹהֲנִים נָתְנוּ — אֵינָן יְכוֹלִין לְהוֹצִיא מִיָּדָם.

If they had given the money **to two priests, they cannot extract** the money **from their hands.**

MISHNAH

זָכָר וּנְקֵבָה — הָאָבוֹת פְּטוּרִין, וְהַבֵּן חַיָּיב לִפְדּוֹת אֶת עַצְמוֹ;

If they gave birth to **a male and a female, the fathers are exempt, but the son is obligated to redeem himself** when he grows up, since he might be the firstborn.

MISHNAH

שְׁתֵּי נְקֵבוֹת וְזָכָר, אוֹ שְׁתֵּי נְקֵבוֹת וּשְׁנֵי זְכָרִים — אֵין כָּאן לַכֹּהֵן כְּלוּם.

If they gave birth to **two females and a male, or two females and two males, there is nothing here for the priest.**

MISHNAH

אַחַת בִּכְּרָה וְאַחַת שֶׁלֹּא בִּכְּרָה, שֶׁל שְׁנֵי אֲנָשִׁים, וְיָלְדוּ שְׁנֵי זְכָרִים — זֶה שֶׁלֹּא בִּכְּרָה אִשְׁתּוֹ נוֹתֵן חָמֵשׁ סְלָעִים לַכֹּהֵן;

If **one** wife **had already given birth and one had not previously given birth, belonging to two** different **men, and they gave birth to two males, this** father **whose wife had not previously given birth gives five sela coins to the priest.**

MISHNAH

זָכָר וּנְקֵבָה — אֵין כָּאן לַכֹּהֵן כְּלוּם.

If they gave birth to **a male and a female, there is nothing here for the priest.**

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ מַאי שְׁנָא שְׁנֵי כֹהֲנִים, דְּאָזֵיל לְגַבֵּי הַאי וּמְדַחֵי לֵיהּ, וְאָזֵיל לְגַבֵּי הַאי וּמְדַחֵי לֵיהּ?

GEMARA: What is the difference regarding **two priests,** that the father cannot collect, **because he goes to this** priest **and he pushes him away, and he goes to that** priest **and he pushes him away?**

QUESTION

כֹּהֵן אֶחָד נָמֵי לֵיזִיל לְגַבֵּי הַאי וְלִידַחֵייהּ, וְלֵיזִיל לְגַבֵּי הַאי וְלִידַחֵייהּ!

If he gave it to **one priest,** let us **also** say that the priest **can go to this** child's claim **and push him away, and go to that** child's claim **and push him away,** and keep all ten sela!

ANSWER

אָמַר שְׁמוּאֵל:

Shmuel said:

SUMMARY

The Gemara resolves the machlokes between Rabbi Meir and Rabbi Yehuda by analyzing the nature of the father's estate after his death. Rava explains that we are dealing with a case where the father died after thirty days, meaning the obligation of pidyon haben had already set in, but the entire estate is only worth five sela coins. When the brothers divide this small estate, we apply the rule of Rav Assi that brothers who divide are considered half heirs and half buyers. Since a Torah-mandated debt like pidyon haben has the status of an oral loan, it cannot be collected from purchasers, meaning the Kohen can only collect half the debt from the portion they inherited as heirs. Rabbi Meir holds that the Torah requires a full five sela coins for redemption and not a partial payment, so the Kohen gets nothing once they divide. Rabbi Yehuda, however, holds that the Kohen can collect even a partial payment of two and a half sela coins, which represents the portion of the estate they inherited as heirs.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is bothered by a deep question about how we view brothers who divide up their father's estate. Rav Assi teaches us a powerful rule: brothers who divide are considered "half heirs and half buyers" from one another. By dividing the inheritance, they are no longer just a single unit carrying on their father's legacy; they have become like strangers buying and selling to each other, which lichoira weakens the connection to their father's obligations.

There is a profound lesson in avodas Hashem here. When we stand together in unity, we are like heirs holding onto a single, undivided inheritance. We carry the weight of our father's legacy together, and the kedushah flows naturally. But the moment we start dividing, separating ourselves, and saying "this is mine and that is yours," we lose that collective strength. We become like "buyers", separate individuals who have to negotiate and protect our own borders.

To keep the legacy of our fathers alive, we must strive to remain undivided. When we look at another Yid, we shouldn't see a separate entity or a business partner, but a real brother sharing the exact same inheritance. Mimeila, we carry the obligations of Hashem's Torah together as one family.

Today, make a conscious effort to avoid dividing yourself from others. When a family member or a fellow Yid in the bais medrash asks for help, don't think about where your boundary ends and theirs begins. Step up to help them with the mindset that we are all heirs to the same legacy, working together for our Father in Heaven.

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.'