חוּמָּשׁ עִם רַשִׁ"י · תולדות · רִאשׁוֹן

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

TOLDOT · 1ST ALIYAH

📖 CHAPTER PREVIEW

This aliyah opens by detailing the generations of Yitzchak Avinu and the deep, persistent tefillos of Yitzchak and Rivkah Imeinu as they davened for children. After twenty years of waiting, Hashem answers their tefillos, leading to the miraculous pregnancy of Rivkah and the dramatic birth of the twins, Eisav and Yaakov. Even before they are born, their contrasting spiritual natures begin to show, prompting Rivkah to seek divine guidance through prophecy.

As the boys grow into adulthood, their striking differences become fully clear. While Yaakov spends his time in the tents of Torah, Eisav becomes a hunter and a man of the field. The aliyah concludes with Eisav selling his birthright to Yaakov for a bowl of lentil stew, despising the sacred service, followed by Yitzchak moving to Gerar during a famine, where Hashem commands him not to leave Eretz Yisrael and promises to bless him in the merit of Avraham Avinu.

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

פָּסוּק א

Pasuk 1

וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן אַבְרָהָם אַבְרָהָם הוֹלִיד אֶת יִצְחָק׃

And these are	the generations of	Yitzchak	son of	Avraham	Avraham	begot	—	Yitzchak

רַשִׁ"י

ואלה תולדות יצחק. יַעֲקֹב וְעֵשָׂו הָאֲמוּרִים בַּפָּרָשָׁה׃

And these	are the offspring of	Yitzchak	Yaakov	and Eisav	who are spoken of	in the parsha

רַשִׁ"י

אברהם הוליד את יצחק. עַל יְדֵי שֶׁכָּתַב הַכָּתוּב יִצְחָק בֶּן אַבְרָהָם לוֹמַר הֶזְקֵק לְשֵׁם, שֶׁהָרֵי כַּמָּה שָׁנִים שָׁהתָה עִם אַבְרָהָם וְלֹא נִתְעַבְּרָה מֵאֲבִימֶלֶךְ נִתְעַבְּרָה אַבְרָהָם הוֹלִיד אֶת יִצְחָק; לְפִי שֶׁהָיוּ לֵיצָנֵי הַדּוֹר אוֹמְרִים שָׂרָה, שֶׁהָרֵי כַּמָּה שָׁנִים שָׁהתָה עִם אַבְרָהָם וְלֹא נִתְעַבְּרָה הֵימֶנּוּ; מֶה עָשָׂה הַקָּבָּ"ה? צָר קְלַסְתֵּר פָּנָיו שֶׁל יִצְחָק דּוֹמֶה לְאַבְרָהָם, וְהֵעִידוּ הַכֹּל אַבְרָהָם הוֹלִיד אֶת יִצְחָק, וְזֶהוּ שֶׁכָּתוּב כָּאן יִצְחָק בֶּן אַבְרָהָם, שָׁהָרֵי עֵדוּת יֵשׁ שֶׁאַבְרָהָם הוֹלִיד אֶת יִצְחָק׃

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Pasuk 2

וַיְהִי יִצְחָק בֶּן אַרְבָּעִים שָׁנָה בְּקַחְתּוֹ אֶת רִבְקָה בַּת בְּתוּאֵל הָאֲרַמִּי
And was Yitzchak a son of forty years when his taking — Rivkah daughter of Betuel the Aramean

מִפַּדַּן אֲרָם אֲחוֹת לָבָן הָאֲרַמִּי לוֹ לְאִשָּׁה׃
from Paddan Aram sister of Lavan the Aramean to him for a wife

רַשִּׁ"י

בן ארבעים שנה. שֶׁהֵרֵי כְּשֶׁבָּא אַבְרָהָם מֵהַר הַמּוֹרִיָּה נִתְבַּשֵּׂר שֶׁנּוֹלְדָה רִבְקָה,
Son of forty years that he received news when came Avraham from Mount Moriah that was born Rivkah

וְיִצְחָק הָיָה בֶּן ל"ז שָׁנָה, שֶׁהֵרֵי בוֹ בַּפֶּרֶק מֵתָה שָׂרָה, וּמִשֶּׁנּוֹלַד יִצְחָק עַד
and Yitzchak was age of thirty seven years for behold in that time died Sarah and from when born Yitzchak until

הָעֲקֵדָה שֶׁמֵּתָה שָׂרָה, ל"ז שָׁנָה הָיוּ – כִּי בַּת צ' הָיְתָה כְּשֶׁנּוֹלַד יִצְחָק,
the Binding when died Sarah thirty seven years there were for daughter of ninety she was when was born Yitzchak

וּבַת קכ"ז כְּשֶׁמֵּתָה – שֶׁנֶּאֱמַר וַיִּהְיוּ חַיֵּי שָׂרָה וְגוֹ' הֵרֵי לְיִצְחָק
and daughter of one hundred twenty seven when she died as it is said and were the life of Sarah etc. behold to Yitzchak

ל"ז שָׁנִים, וּבוֹ בַּפֶּרֶק נוֹלְדָה רִבְקָה; הִמְתִּין לָהּ עַד שֶׁתְּהֵא רְאוּיָה לְבִיאָה
thirty seven years and in that time was born Rivkah he waited for her until that she would be fit for marriage

ג' שָׁנִים וּנְשָׂאָהּ׃
three years and married her

רַשִּׁ"י

בת בתואל מפדן ארם אחות לבן. וְכִי עֲדַיִן לֹא נִכְתַּב שֶׁהִיא בַּת בְּתוּאֵל
Betuel daughter of that she was written not still and is it Lavan sister of Aram from Padan Betuel daughter of

וַאֲחוֹת לָבָן וּמִפַּדַּן אֲרָם? אֶלָּא לְהַגִּיד שִׁבְחָהּ, שֶׁהָיְתָה בַּת רָשָׁע וַאֲחוֹת
and sister of a wicked man daughter of that she was her praise to tell rather Aram and from Padan Lavan and sister of

רָשָׁע וּמְקוֹמָהּ אַנְשֵׁי רֶשַׁע וְלֹא לָמְדָה מִמַּעֲשֵׂיהֶם׃
a wicked man and her place men of wickedness and did not learn from their deeds

רַשִּׁ"י

מפדן ארם. עַל שֵׁם שֶׁשְּׁנֵי אֲרָם הָיוּ, אֲרַם נַהֲרַיִם וַאֲרַם צוֹבָה, קוֹרֵא אוֹתוֹ פַּדָּן,
From Padan Aram From Padan account on that two Arams there were Aram Naharaim and Aram Tzovah it calls Padan

לְשׁוֹן צֶמֶד בָּקָר, תַּרְגּוּם פַּדָּן תּוֹרִין; וְיֵשׁ פּוֹתְרִין פַּדָּן אֲרָם כְּמוֹ שְׂדֵה אֲרָם,
an expression of a pair of cattle its Targum a Padan of oxen and there are who explain Padan Aram like the field of Aram

שֶׁבְּלְשׁוֹן יִשְׁמָעֵאל קוֹרִין לְשָׂדֶה פַּדָּן׃
for in the language of Ishmael they call a field Padan

פָּסוּק ג

Pasuk 3

וַיֶּעְתַּר יִצְחָק לַיהוָה לְנֹכַח אִשְׁתּוֹ כִּי עֲקָרָה הִוא וַיֵּעָתֶר לוֹ
And Isaac pleaded to HASHEM opposite his wife because she was barren and was entreated to him

יְהוָה וַתַּהַר רִבְקָה אִשְׁתּוֹ׃
HASHEM and conceived Rivkah his wife

רַשִׁ"י

ויעתר. הִרְבָּה וְהִפְצִיר בִּתְפִלָּה:

And Isaac entreated — He multiplied and urged in prayer

רַשִׁ"י

ויעתר לו. נִתְפַּצֵר וְנִתְפַּיֵּס וְנִתְפַּתָּה לוֹ. וְאוֹמֵר אֲנִי, כָּל לְשׁוֹן

And He was entreated of him — He was urged and was conciliated and was influenced by him and say I every expression of

עֶתֶר לְשׁוֹן הַפְצָרָה וְרִבּוּי הוּא, וְכֵן וַעֲתַר עָנָן הַקְטֹרֶת יחז' ח' – 8

is an expression of עתר urgency and abundance it and likewise a thick cloud of and the incense Yechezkel

מַרְבִּית עֲלִית הֶעָשָׁן, וְכֵן וְהַעְתַּרְתֶּם עָלַי דִּבְרֵיכֶם שם ל"ה , וְכֵן

an abundance of the ascent of the smoke and likewise you multiplied against Me your words there 35 and likewise

וְנַעְתָּרוֹת נְשִׁיקוֹת שׂוֹנֵא משלי כ"ז – דּוֹמוֹת לִמְרֻבּוֹת וְהֵנָּם לְמַשָּׂא; אנקרי"שרא

and importunate are the kisses of an enemy Mishlei 27 they appear as excessive and they are a burden encresser

בלע"ז:

in Old French

רַשִׁ"י

לנכח אשתו. זֶה עוֹמֵד בְּזָוִית זוֹ וּמִתְפַּלֵּל וְזוֹ עוֹמֶדֶת בְּזָוִית זוֹ וּמִתְפַּלֶּלֶת:

Facing his wife This one stands in a corner this and prays and this one stands in a corner this and prays

רַשִׁ"י

ויעתר לו. לוֹ וְלֹא לָהּ, שֶׁאֵין דּוֹמָה תְּפִלַּת צַדִּיק בֶּן צַדִּיק

And He was entreated of him of her and not for there is no comparison prayer of a righteous person son of a righteous person

לִתְפִלַּת צַדִּיק בֶּן רָשָׁע, לְפִיכָךְ לוֹ וְלֹא לָהּ יבמות ס"ד :

to the prayer of a righteous person son of a wicked person therefore of him and not of her Yevamos 64a

פָּסוּק ד

Pasuk 4

וַיִּתְרֹצְצוּ הַבָּנִים בְּקִרְבָּהּ וַתֹּאמֶר אִם כֵּן לָמָּה זֶּה אָנֹכִי וַתֵּלֶךְ לִדְרֹשׁ אֶת

And struggled the children within her and she said if so why this am I and she went to inquire of —

יְהוָה:

Hashem

רַשִׁ"י

ויתרוצצו. עַ"כְּ הַמִּקְרָא הַזֶּה אוֹמֵר דָּרְשֵׁנִי, שֶׁסָּתַם מַה הָיָה רְצִיצָה זוֹ וְכָתַב אִם

And they struggled on this account the verse says this for it hid expound me was what this struggling and wrote if

כֵּן לָמָּה זֶּה אָנֹכִי? רַבּוֹתֵינוּ דְּרָשׁוּהוּ לְשׁוֹן רִיצָה; כְּשֶׁהָיְתָה עוֹבֶרֶת עַל פִּתְחֵי

so why is this I Our Rabbis expounded it an expression of running when she was passing by the entrances of

תּוֹרָה שֶׁל שֵׁם וָעֵבֶר יַעֲקֹב רָץ וּמְפַרְכֵּס לָצֵאת, עוֹבֶרֶת עַל פֶּתַח עֲבוֹדַת

Torah of Shem and Ever Yaakov would run and kick to go out by passing the entrance of worship of

אֱלִילִים, עֵשָׂו מְפַרְכֵּס לָצֵאת. דָּבָר אַחֵר מִתְרוֹצְצִים זֶה עִם זֶה וּמְרִיבִים

idols Esav would kick to go out another explanation they struggled this one with this one and quarrelled

בְּנַחֲלַת שְׁנֵי עוֹלָמוֹת.

over the inheritance of two worlds

רַשִׁ"י

ותאמר אם כן. גָּדוֹל צַעַר הָעִבּוּר.

the pregnancy the pain of great is so if And she said

רַשִׁ"י

למה זה אנכי. מִתְאַוָּה וּמִתְפַּלֶּלֶת עַל הֵרָיוֹן:

pregnancy for and praying was longing that I is this why

רַשִׁ"י

ותלך לדרוש. לְבֵית מִדְרָשׁוֹ שֶׁל שֵׁם:

Shem of study of to the house of to inquire and she went

רַשִׁ"י

לדרוש את ה'. שֶׁיַּגִּיד לָהּ מַה תְּהֵא בְּסוֹפָהּ:

in her end will be what her that He tell Hashem — to inquire of

פָּסוּק ה

Pasuk 5

וַיֹּאמֶר יְהוָה לָהּ שְׁנֵי גיים גוֹיִם בְּבִטְנֵךְ וּשְׁנֵי לְאֻמִּים מִמֵּעַיִךְ

from your body peoples and two are in your womb nations nations Two to her Hashem And He said

יִפָּרֵדוּ וּלְאֹם מִלְאֹם יֵאָמֵץ וְרַב יַעֲבֹד צָעִיר:

the younger shall serve and the older shall be mightier over another nation and one nation shall separate

רַשִׁ"י

ויאמר ה' לה. עַל יְדֵי שָׁלִיחַ; לְשֵׁם נֶאֱמַר בְּרוּחַ הַקֹּדֶשׁ וְהוּא אָמַר לָהּ

to her said and he of Holiness with the Spirit it was said to Shem a messenger means of by to her Hashem And He said

בראשית רבה :

Rabbah Bereshis

רַשִׁ"י

שני גוים בבטנך. גיים כְּתִיב; אֵלּוּ אַנְטוֹנִינוּס וְרַבִּי, שֶׁלֹּא פָּסְקוּ מֵעַל

from upon cease that did not and Rabbi Antoninus these are it is written exalted ones in your womb nations Two

שֻׁלְחָנָם לֹא צְנוֹן וְלֹא חֲזֶרֶת לֹא בִּימוֹת הַחַמָּה וְלֹא בִּימוֹת הַגְּשָׁמִים עבודה זרה

Zarah Avodah the rains in the days of and not the summer in the days of not lettuce nor radish neither their table

י"א :

11a

רַשִׁ"י

ושני לאמים. אֵין לְאֹם אֶלָּא מַלְכוּת:

a kingdom except race there is no races And two

רַשִׁ"י

ממעיך יפרדו. מִן הַמֵּעַיִם הֵם נִפְרָדִים זֶה לְרִשְׁעוֹ וְזֶה לְתֻמּוֹ:

to his innocence and this one to his wickedness this one are separated they the bowels from shall be parted from your bowels

רַשִׁ"י

מלאם יאמץ. לֹא יִשְׁווּ בִּגְדֻלָּה, כְּשֶׁזֶּה קָם זֶה נוֹפֵל, וְכֵן הוּא
and nation than nation shall-be-stronger not they-will-be-equal in-greatness when-this-one rises this-one falls and-so it

אוֹמֵר אִמָּלְאָה הֶחֳרֻבָה יחזקאל כ"ו , לֹא נִתְמַלְּאָה צוֹר אֶלָּא מֵחֳרְבָּנָהּ שֶׁל
says I-shall-be-filled from-the-ruined-one Yechezkel 26 not was-filled Tzor except from-the-ruin of

יְרוּשָׁלַיִם:
Yerushalayim

פָּסוּק ו

Pasuk 6

וַיִּמְלְאוּ יָמֶיהָ לָלֶדֶת וְהִנֵּה תוֹמִם בְּבִטְנָהּ:
and were fulfilled her days to give birth and behold twins in her womb

רַשִׁ"י

וימלאו ימיה. אֲבָל בְּתָמָר כְּתִיב וַיְהִי בְּעֵת לִדְתָּהּ בראשית ל"ח:כ"ז , שְׁלֹא
And were full her days but with Tamar it is written and it was at the time of her bearing Bereshit 38 27

מָלְאוּ יָמֶיהָ, כִּי לִז' חֳדָשִׁים יְלָדָתַם:
that not were full her days because at seven months

רַשִׁ"י

והנה תומם. חָסֵר, וּבְתָמָר תְּאוֹמִים מָלֵא, לְפִי שֶׁשְּׁנֵיהֶם צַדִּיקִים; אֲבָל כָּאן אֶחָד
and behold twins defective and by Tamar twins full because that both of them righteous but here one

צַדִּיק וְאֶחָד רָשָׁע:
righteous and one wicked

פָּסוּק ז

Pasuk 7

וַיֵּצֵא הָרִאשׁוֹן אַדְמוֹנִי כֻּלּוֹ כְּאַדֶּרֶת שֵׂעָר וַיִּקְרְאוּ שְׁמוֹ עֵשָׂו:
And came out the first red all of him like a mantle of hair and they called his name Esav

רַשִׁ"י

אדמוני. סִימָן הוּא שֶׁיִּהְא שׁוֹפֵךְ דָּמִים בראשית רבה :
red a sign it is that he would be a shedder of blood Bereshit Rabbah

רַשִׁ"י

כלו כאדרת שער. מָלֵא שֵׂעָר כְּטַלִּית שֶׁל צֶמֶר הַמְלֵאָה שֵׂעָר, פלוקי"דא
all of him like a cloak of hair full of hair like a garment of wool that is full of hair floccos

בלע"ז:
in foreign tongue

רַשִׁ"י

ויקראו שמו עשו. הַכֹּל קָרְאוּ לוֹ כֵּן, לְפִי שֶׁהָיָה נַעֲשֶׂה וְנִגְמָר בְּשַׂעֲרוֹ
and they called his name Esau everyone called him so because that he was made and developed with his hair

כְּבֶן שָׁנִים הָרִבֵּה:
like one of years many

וְאַחֲרֵי כֵן יָצָא אָחִיו וְיָדוֹ אֹחֶזֶת בַּעֲקֵב עֵשָׂו וַיִּקְרָא שְׁמוֹ יַעֲקֹב

Yaakov his name and He called Esav on the heel of was holding and his hand his brother came out so and after

וְיִצְחָק בֶּן שִׁשִּׁים שָׁנָה בְּלֶדֶת אֹתָם׃

them when giving birth to years sixty was a son of and Yitzchak

רַ"שִׁ"י

ואחרי כן יצא אחיו וגו'. שָׁמַעְתִּי מִ"אַ הַדּוֹרְשׁוֹ לְפִי פְּשׁוּטוֹ, בְּדִין

its plain meaning according to that expounds it Aggadah from Iheard etc. his brother came out so And after

הָיָה אוֹחֵז בּוֹ לְעַכְּבוֹ, יַעֲקֹב נוֹצַר מִטִּפָּה רִאשׁוֹנָה וְעֵשָׂו מִן הַשְּׁנִיָּה; צֵא

the second from and Esav first from a drop was formed Yaakov to restrain him onto him holding he was with justice

וּלְמַד מִשְּׁפוֹפֶרֶת שֶׁפִּיהָ קָצָר, תֵּן לָהּ שְׁתֵּי אֲבָנִים זוֹ אַחַר זוֹ – הַנִּכְנֶסֶת

this one after this one stones two into it put is narrow whose mouth from a tube and learn Go

רִאשׁוֹנָה תֵּצֵא אַחֲרוֹנָה וְהַנִּכְנֶסֶת אַחֲרוֹנָה תֵּצֵא רִאשׁוֹנָה; נִמְצָא עֵשָׂו הַנּוֹצָר

Esav it turns out first will come out last and the one entering last will come out first the one entering

בָּאַחֲרוֹנָה יָצָא רִאשׁוֹן וְיַעֲקֹב שֶׁנּוֹצַר רִאשׁוֹנָה יָצָא אַחֲרוֹן, וְיַעֲקֹב בָּא לְעַכְּבוֹ,

came and Yaakov last came out first who was formed and Yaakov first came out at the last who was formed

שֶׁיְּהֵא רִאשׁוֹן לְלֵדָה כְּרִאשׁוֹן לִיצִירָה, וְיִפְתַּר אֶת רַחְמָהּ וְיִטֹּל אֶת הַבְּכוֹרָה

— and take her womb — and open for formation as first for birth first so that he be to restrain him

מִן הַדִּין׃

from the birthright

רַ"שִׁ"י

בעקב עשו. סִימָן שֶׁאֵין זֶה מַסְפִּיק לִגְמֹר מַלְכוּתוֹ עַד שֶׁזֶּה עוֹמֵד וְנוֹטְלָהּ

and takes it arises that this one until his reign to finish has time this one that not A sign Esav On the heel of

הֵימֶנּוּ׃

from him

רַ"שִׁ"י

ויקרא שמו יעקב. הַקָּבָּ"ה; דָּ"אַ אָבִיו קָרָא לוֹ יַעֲקֹב עַל שֵׁם

account of on Yaakov him called his father another explanation the Holy One blessed be He Yaakov his name And He called

אֲחִיזַת הָעָקֵב׃

the heel the grasping of

רַ"שִׁ"י

בן ששים שנה. י' שָׁנִים מִשֶּׁנְּשָׂאָהּ עַד שֶׁנַּעֲשֵׂית בַּת י"ג שָׁנָה וְרָאוּיָה

and fit years thirteen daughter of that she became until from when married her years ten years sixty son of

לְהֵרָיוֹן, וְי' שָׁנִים הַלָּלוּ צָפָה וְהִמְתִּין לָהּ, כְּמוֹ שֶׁעָשָׂה אָבִיו לְשָׂרָה; כֵּיוָן שֶׁלֹּא

that not since for Sarah his father that did just as for her and waited he looked these years and ten for pregnancy

נִתְעַבְּרָה, יָדַע שֶׁהִיא עֲקָרָה, וְהִתְפַּלֵּל עָלֶיהָ יבמות ס"ד , וְשִׁפְחָה לֹא רָצָה

did he want not and a maidservant 64a Yevamos for her and he prayed is barren that she he knew she became pregnant

לִשָּׂא, לְפִי שֶׁנִּתְקַדֵּשׁ בְּהַר הַמּוֹרִיָּה לִהְיוֹת עוֹלָה תְּמִימָה׃

unblemished a burnt-offering to be Moriah on the mountain of that he was sanctified because to marry

פָּסוּק ט

Pasuk 9

וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יֹדֵעַ צַיִד אִישׁ שָׂדֶה וְיַעֲקֹב אִישׁ
And grew the youths and became Esav a man knowledgeable in hunting a man of the field and Yaakov a man
תָּם יֹשֵׁב אֹהָלִים׃
wholesome dwelling in tents

רַשִׁ"י

ויגדלו ... ויהי עשו. כָּל זְמַן שֶׁהָיוּ קְטַנִּים, לֹא הָיוּ נִכָּרִים בְּמַעֲשֵׂיהֶם, וְאֵין
and they grew and was Esav all time that they were young not they were distinguished by their deeds and no
אָדָם מְדַקְדֵּק בָּהֶם מַה טִּיבָם; כֵּיוָן שֶׁנַּעֲשׂוּ בְנֵי שְׁלֹשׁ עֶשְׂרֵה שָׁנָה, זֶה פֵּרֵשׁ
man scrutinized them what their nature since they became sons of three ten years this one separated
לְבָתֵּי מִדְרָשׁוֹת וְזֶה פֵּרֵשׁ לַעֲ"זָ׃
to houses of study and this one separated to idol worship

רַשִׁ"י

ידע ציד. לָצוּד וּלְרַמּוֹת אֶת אָבִיו בְּפִיו וְשׁוֹאֲלוֹ אַבָּא, הַאֵיךְ מְעַשְּׂרִין
understanding hunting to entrap and to deceive — his father with his mouth and asking him Father how does one tithe
אֶת הַמֶּלַח וְאֶת הַתֶּבֶן? כַּסָּבוּר אָבִיו שֶׁהוּא מְדַקְדֵּק בְּמִצְוֹת תנחומא :
— the salt and — the straw reckoning his father that he is meticulous in mitzvos Tanchuma

רַשִׁ"י

איש שדה. כְּמַשְׁמָעוֹ, אָדָם בָּטֵל וְצוֹדֶה בְקַשְׁתּוֹ חַיּוֹת וְעוֹפוֹת׃
a man of the field according to its meaning a man idle and hunting with his bow beasts and birds

רַשִׁ"י

תם. אֵינוֹ בָקִי בְּכָל אֵלֶּה, כִּלְבּוֹ כֵּן פִּיו, מִי שֶׁאֵינוֹ חָרִיף לְרַמּוֹת קָרוּי תָּם׃
plain he is not expert in all these like his heart so his mouth one who is not ingenious to deceive is called plain

רַשִׁ"י

ישב אהלים. אָהֳלוֹ שֶׁל שֵׁם וְאָהֳלוֹ שֶׁל עֵבֶר׃
dwelling in tents the tent of · Shem and the tent of · Eber

פָּסוּק י

Pasuk 10

וַיֶּאֱהַב יִצְחָק אֶת עֵשָׂו כִּי צַיִד בְּפִיו וְרִבְקָה אֹהֶבֶת אֶת יַעֲקֹב׃
And loved Yitzchak — Esav because game was in his mouth and Rivkah loved — Yaakov

רַשִׁ"י

בפיו. כְּתַרְגּוּמוֹ בְּפִיו שֶׁל יִצְחָק. וּמִדְרָשׁוֹ בְּפִיו שֶׁל עֵשָׂו, שֶׁהָיָה צָד
In his mouth as its Targum in the mouth of Yitzchak and its Midrashic explanation in the mouth of Esav that he was trapping
אוֹתוֹ וּמְרַמֵּהוּ בְּדִבְרָיו׃
him and deceiving him with his words

פָּסוּק יא

וַיָּזֶד יַעֲקֹב נָזִיד וַיָּבֹא עֵשָׂו מִן הַשָּׂדֶה וְהוּא עָיֵף׃
And cooked Yaakov a stew and came Esav from the field and he was exhausted

רַשִׁ״י

ויזד. לְשׁוֹן בְּשׁוּל, כְּתַרְגּוּמוֹ׃
And Jacob cooked an expression of boiling as its Targum

רַשִׁ״י

והוא עיף. בְּרִצְיחָה, כְּמָה דְּתֵימָא כִּי עָיְפָה נַפְשִׁי לְהֹרְגִים ירמיהו ד' בראשית רבה׃
and he was faint through murder like that which you say for my soul is faint before murderers Yirmeyahu 4 Bereshit Rabbah

פָּסוּק יב

וַיֹּאמֶר עֵשָׂו אֶל יַעֲקֹב הַלְעִיטֵנִי נָא מִן הָאָדֹם הָאָדֹם הַזֶּה כִּי עָיֵף אָנֹכִי
And he said Esav to Yaakov please feed me from the red the red this for faint I am

עַל כֵּן קָרָא שְׁמוֹ אֱדוֹם׃
therefore · he called his name Edom

רַשִׁ״י

הלעיטני. אֶפְתַּח פִּי וְשִׁפְכֵהּ הַרְבֵּה לְתוֹכָהּ, כְּמוֹ שֶׁשָּׁנִינוּ אֵין אוֹכְסִין אֶת הַגָּמָל
pour into me I will open my mouth and pour much into it just as that we learned one may not fatten — the camel

אֲבָל מַלְעִיטִין אוֹתוֹ׃
but one may stuff it

רַשִׁ״י

מן האדם האדם. עֲדָשִׁים אֲדֻמּוֹת, וְאוֹתוֹ הַיּוֹם מֵת אַבְרָהָם, שֶׁלֹּא יִרְאֶה אֶת עֵשָׂו
from the red the red lentils and that day died Avraham so that not he would see — Esav

בֶּן בְּנוֹ יוֹצֵא לְתַרְבּוּת רָעָה, וְאֵין זוֹ שֵׂיבָה טוֹבָה שֶׁהִבְטִיחוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא׃
son of his son going out to culture bad and is not this old age good that promised him the Holy One blessed be He

לְפִיכָךְ קִצַּר הַקָּדוֹשׁ בָּרוּךְ הוּא שְׁנִים מִשְּׁנוֹתָיו, שֶׁיִּצְחָק חַי ק"פ שָׁנָה
therefore shortened the Holy One blessed be He five years from his years that Yitzchak lived one hundred eighty years

וְזֶה קע"ה, וּבִשֵּׁל יַעֲקֹב עֲדָשִׁים לְהַבְרוֹת אֶת הָאָבֵל. וְלָמָּה עֲדָשִׁים?
and this one one hundred seventy five and cooked Yaakov lentils to provide a meal for the mourner — and why lentils

שֶׁדּוֹמוֹת לְגַלְגַּל, שֶׁהָאֲבֵלוּת גַּלְגַּל הַחוֹזֵר בָּעוֹלָם וְעוֹד מָה עֲדָשִׁים אֵין
because they resemble to a wheel because mourning is a wheel that turns in the world and furthermore what lentils do not have

לָהֶם פֶּה, כָּךְ הָאָבֵל אֵין לוֹ פֶּה, שֶׁאָסוּר לְדַבֵּר, וּלְפִיכָךְ הַמִּנְהָג
to them a mouth so the mourner does not have to him a mouth for it is forbidden to speak and therefore the custom is

לְהַבְרוֹת הָאָבֵל בִּתְחִלַּת מַאֲכָלוֹ בֵּיצִים, שֶׁהֵם עֲגֻלִּים וְאֵין לָהֶם
to provide a meal for the mourner at the beginning of his food eggs because they are round and do not have to them

פֶּה, כָּךְ אָבֵל אֵין לוֹ פֶּה, כִּדְאָמְרִינַן בְּמוֹעֵד קָטָן מוֹעֵד קָטָן כא: אָבֵל כָּל
all of a mourner 21b Katan Moed Katan in Moed as we say a mouth to him does not have a mourner so a mouth

שְׁלֹשָׁה יָמִים הָרִאשׁוֹנִים אֵינוֹ מֵשִׁיב שָׁלוֹם לְכָל אָדָם וְכָ"שׁ שֶׁאֵינוֹ שׁוֹאֵל
greet that he does not and all the more so person to any greeting respond does not the first days three

בַּתְּחִלָּה, מִגִּ' וְעַד ז' מֵשִׁיב וְאֵינוֹ שׁוֹאֵל וְכוּ'; בְּרַשִׁ"י זָשָׁן :
old in Rashi etc. greet and does not he responds seven and until from three initially

פָּסוּק יג

Pasuk 13

וַיֹּאמֶר יַעֲקֹב מִכְרָה כַיּוֹם אֶת בְּכֹרָתְךָ לִי:
to me your birthright — as this day sell Yaakov And Yaakov said

רַשִׁ"י

מכרה כיום. כְּתַרְגּוּמוֹ כְּיוֹם דְּלְהֵן, כַּיּוֹם שֶׁהוּא בָרוּר, כָּךְ מְכֹר לִי מְכִירָה בְרוּרָה:
certain a sale to me sell so certain that it is just as the day of this like a day as its translation this day sell

רַשִׁ"י

בכרתך. לְפִי שֶׁהָעֲבוֹדָה בַּבְּכוֹרוֹת, אָמַר יַעֲקֹב אֵין רָשָׁע זֶה כְּדַאי שֶׁיַּקְרִיב
that he sacrifice worthy this wicked man is not Yaakov said was in the firstborn that the service since Your birthright

לְהַקָּבָּ"ה:
to the Holy One blessed be He

פָּסוּק יד

Pasuk 14

וַיֹּאמֶר עֵשָׂו הִנֵּה אָנֹכִי הוֹלֵךְ לָמוּת וְלָמָּה זֶּה לִי בְּכֹרָה:
birthright to me this and why to die going I am behold Esav And he said

רַשִׁ"י

הנה אנכי הולך למות. מִתְנוֹדֶדֶת וְהוֹלֶכֶת הִיא הַבְּכוֹרָה שֶׁלֹּא תְהֵא כָּל עֵת הָעֲבוֹדָה
the service time all will be for not the birthright it is and going unstable to die going I am Behold

בַּבְּכוֹרוֹת, כִּי שֵׁבֶט לֵוִי יִטֹּל אוֹתָהּ, וְעוֹד אָמַר עֵשָׂו: מַה טִּיבָהּ שֶׁל עֲבוֹדָה
service of the nature what is Esav said and furthermore it will take Levi the tribe of for in the firstborns

זוֹ? אָמַר לוֹ: כַּמָּה אַזְהָרוֹת וְעֹנָשִׁין וּמִיתוֹת תְּלוּיִין בָּהּ כְּאוֹתָהּ שֶׁשָּׁנִינוּ,
which we learned like that on it are dependent and death penalties and punishments prohibitions how many to him said this

אֵלּוּ הֵן שֶׁבְּמִיתָה: שְׁתוּיֵי יַיִן וּפְרוּעֵי רֹאשׁ; אָמַר: אֲנִי הוֹלֵךְ לָמוּת עַל יָדָהּ,
account of it on to die am going I he said head and with unshorn wine drunk with who are in death are these

אִם כֵּן מַה חֵפֶץ לִי בָּהּ?
in it to me desire is what so if

פָּסוּק טו

Pasuk 15

וַיֹּאמֶר יַעֲקֹב הִשָּׁבְעָה לִי כַּיּוֹם וַיִּשָּׁבַע לוֹ וַיִּמְכֹּר אֶת בְּכֹרָתוֹ לְיַעֲקֹב:
to Yaakov his birthright — and he sold to him and he swore first to me Swear Yaakov And said

פָּסוּק טז

Pasuk 16

וְיַעֲקֹב נָתַן לְעֵשָׂו לֶחֶם וּנְזִיד עֲדָשִׁים וַיֹּאכַל וַיֵּשְׁתְּ וַיָּקָם וַיֵּלַךְ
and he went and he arose and he drank and he ate lentils and stew of bread to Esav gave and Yaakov

וַיִּבֶז עֵשָׂו אֶת הַבְּכֹרָה׃
the birthright — Esav and he despised

רַשִׁ״י

ויבז עשו. הֵעִיד הַכָּתוּב עַל רִשְׁעוֹ שֶׁבִּזָּה עֲבוֹדָתוֹ שֶׁל מָקוֹם׃
the Omnipresent of the service of that he despised his wickedness about the verse testified Esau And Esau despised

פָּסוּק י״ז

Pasuk 17

וַיְהִי רָעָב בָּאָרֶץ מִלְּבַד הָרָעָב הָרִאשׁוֹן אֲשֶׁר הָיָה בִּימֵי אַבְרָהָם
Avraham in the days of was which the first the famine besides in the land a famine And there was

וַיֵּלֶךְ יִצְחָק אֶל אֲבִימֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים גְּרָרָה׃
to Gerar Philistines king of Avimelech to Yitzchak and went

פָּסוּק י״ח

Pasuk 18

וַיֵּרָא אֵלָיו יְהוָה וַיֹּאמֶר אַל תֵּרֵד מִצְרַיְמָה שְׁכֹן בָּאָרֶץ אֲשֶׁר אֹמַר
I will say that in the land dwell to Mitzrayim go down do not and said Hashem to him And appeared

אֵלֶיךָ׃
to you

רַשִׁ״י

אל תרד מצרימה. שֶׁהָיָה דַּעְתּוֹ לָרֶדֶת מִצְרַיְמָה, כְּמוֹ שֶׁיָּרַד אָבִיו בִּימֵי הָרָעָב;
the famine in the days of his father went down just as to Mitzrayim to go down his mind for was to Mitzrayim go down do not

אָמַר לוֹ: אַל תֵּרֵד מִצְרַיְמָה, שֶׁאַתָּה עוֹלָה תְּמִימָה, וְאֵין חוּצָה לָאָרֶץ כְּדַאי
fitting the Land outside and is not unblemished a burnt-offering for you are to Mitzrayim go down do not to him He said

לְךָ׃
for you

פָּסוּק י״ט

Pasuk 19

גּוּר בָּאָרֶץ הַזֹּאת וְאֶהְיֶה עִמְּךָ וַאֲבָרְכֶךָּ כִּי לְךָ וּלְזַרְעֲךָ אֶתֵּן אֶת
— I will give and to your offspring to you for and I will bless you with you and I will be this in the land dwell

כָּל הָאֲרָצֹת הָאֵל וַהֲקִמֹתִי אֶת הַשְּׁבֻעָה אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם אָבִיךָ׃
your father to Avraham I swore that the oath — and I will establish these the lands all

רַשִׁ״י

האל. כְּמוֹ הָאֵלֶּה׃
these is like The-l

פָּסוּק כ

Pasuk 20

וְהִרְבֵּיתִי אֶת זַרְעֲךָ כְּכוֹכְבֵי הַשָּׁמַיִם וְנָתַתִּי לְזַרְעֲךָ אֵת כָּל
all — to your offspring and I will give the heavens like the stars of your offspring — and I will multiply

הָאֲרָצֹת הָאֵל וְהִתְבָּרְכוּ בְזַרְעֲךָ כֹּל גּוֹיֵי הָאָרֶץ׃
the earth the nations of all in your offspring and shall bless themselves these the lands

רַ"שִׁ"י

והתברכו בזרעך. אָדָם אוֹמֵר לִבְנוֹ יְהֵא זַרְעֲךָ כְּזַרְעוֹ שֶׁל יִצְחָק, וְכֵן
And so Yitzchak of like the seed your seed May it be to his son says A man through your seed And shall bless themselves

בְּכָל הַמִּקְרָא, וְזֶה אָב לְכֻלָּן בְּךָ יְבָרֵךְ יִשְׂרָאֵל לֵאמֹר יְשִׂמְךָ וְגוֹ'
etc. May God make you saying Yisrael shall bless By you for all of them is the prototype and this the Scripture in all

בראשית מ"ח:כ' ; וְאַף לְעִנְיַן הַקְּלָלָה מָצִינוּ כֵּן וְהָיְתָה הָאִשָּׁה לְאָלָה
the woman And shall become so we have found of the curse regarding the matter And even 20 48 Bereishis

במדבר ה' , שֶׁהַמְקַלֵּל שׂוֹנְאוֹ אוֹמֵר תְּהֵא כְּפְלוֹנִית, וְכֵן וְהִנַּחְתָּם
And so like such-a-woman May you be says his enemy that one who curses 5 Bamidbar for a curse

שִׁמְכֶם לִשְׁבוּעָה לִבְחִירַי ישעיהו ס"ה , שֶׁהַנִּשְׁבָּע אוֹמֵר אָהֵא כְּפְלוֹנִי
May I be says that one who swears 65 Yeshayahu to My chosen for an oath your name And you shall leave

אִם עָשִׂיתִי כָּךְ וְכָךְ׃
thus I have done if like such-a-person

פָּסוּק כא

Pasuk 21

עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי
because that hearkened Avraham to My voice and kept My charge My commandments My statutes

וְתוֹרֹתָי׃
and My teachings

רַ"שִׁ"י

שמע אברהם בקולי. כְּשֶׁנִּסִּיתִי אוֹתוֹ׃
hearkened Avraham to My voice when I tested him

רַ"שִׁ"י

וישמר משמרתי. גְּזֵרוֹת לְהַרְחָקָה עַל הָאֲזָהָרוֹת שֶׁבַּתּוֹרָה, כְּגוֹן שְׁנֵיּוֹת
And he kept My charge decrees for distancing from the warnings that are in the Torah such as secondary relatives

לָעֲרָיוֹת וּשְׁבוּת לַשַּׁבָּת יבמות כ"א׃
to forbidden relations and Rabbinic prohibitions for Shabbos Yevamos 21a

רַ"שִׁ"י

מצותי. דְּבָרִים שֶׁאִלּוּ לֹא נִכְתְּבוּ רְאוּיִן הֵם לְהִצְטַוּוֹת, כְּגוֹן גֵּזֶל וּשְׁפִיכוּת
My commandments matters that if not they were written fitting they are to be commanded such as robbery and spilling of

דָּמִים׃
blood

רַשִׁ"י

חקותי. דְּבָרִים שֶׁיֵּצֶר הָרָע וְאֻמּוֹת הָעוֹלָם מְשִׁיבִין עֲלֵיהֶם, כְּגוֹן אֲכִילַת

My ordinances matters that the inclination evil and the nations of the world argue against them such as eating of

חֲזִיר וּלְבִישַׁת שַׁעַטְנֵז, שֶׁאֵין טַעַם בַּדָּבָר, אֶלָּא גְּזֵרַת הַמֶּלֶךְ וְחֻקּוֹתָיו עַל

pig and wearing shatnez that there is no reason in the matter but the decree of the King and His enactments upon

עֲבָדָיו:

His servants

רַשִׁ"י

ותורתי. לְהָבִיא תּוֹרָה שֶׁבְּעַל פֶּה הֲלָכָה לְמֹשֶׁה מִסִּינַי בראשית רבה :

and My laws to include the Torah that is on mouth a halachah to Moshe from Sinai Bereishis Rabbah

CHAPTER SUMMARY

The first aliyah begins with the birth and early life of Yaakov and Eisav after years of tefillah by Yitzchak and Rivkah. It records the famous selling of the bechorah, where Eisav callously sells his spiritual rights to Yaakov for a pot of lentils, demonstrating his utter contempt for the holy work of the birthright. Finally, the aliyah transitions to Yitzchak's journey to Gerar during a famine, where Hashem instructs him to remain in the Holy Land, renewing the divine brachos and covenant originally given to Avraham.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the kasha that stands out in this aliyah: How could Esau sell something as holy as the bechorah for a simple bowl of red lentil soup? The pasuk tells us the answer right at the end: "Vayivez Esau et habechorah", Esau despised the birthright. When a person is focused purely on the immediate taavah of the moment, when he is "ayin" and hungry for what is right in front of his eyes, the real, eternal spiritual taafkid loses all its chasivus. To Esau, the avodah of the bechorah wasn't a geschackte zechus, it was just a burden that got in the way of his physical desires.

We see the absolute opposite in Yaakov Avinu, the "ish tam yoshev ohalim." Yaakov understood what true chashuvus is. He didn't care about a temporary bowl of soup; he valued the eternal avodas Hashem of the bechorah so deeply that he was ready to give up his physical meal to acquire it. The chiddush here is not just about a historical transaction between two brothers, but a sevara for our daily living: what we value in the quiet moment reveals who we truly are.

In our daily lives, the yetzer hara constantly tries to pull us into Esau's way of thinking, making us trade away precious, eternal spiritual opportunites for a momentary "bowl of soup", a extra few minutes of sleep, a rush to finish davening, or a quick distraction. Mimeila, our avodah is to pause and recognize the infinite value of a mitzvah, a posuk of Chumash, or a moment of kavana before we throw it away for something temporary.

Today, when a physical temptation or distraction threatens to pull you away from a mitzvah or learning, stop for five seconds and say to yourself: "I will not trade my bechorah for a bowl of soup."

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף נ״א

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📖 **THE SUGYA**

We start off on our daf finishing up the discussion about which Torah payments require Tyrian shekels, with the Gemara explaining why the Tanna had to list cases like the rapist and the defamer specifically. We then move into a fascinating discussion about what kinds of items can be used for payments and redemptions. The Mishnah teaches that while most monetary obligations can be paid with either coins or equivalent value, certain things like the half-shekels, second tithe, and appearance-offering money must be paid davka with actual minted coins.

This leads us directly into a new Mishnah regarding Pidyon Haben, the redemption of a firstborn son. The Tanna Kamma rules that a father cannot redeem his son with slaves, promissory notes, land, or consecrated items. We also learn that the redemption is not complete until the Kohen actually receives the money, though the Kohen is allowed to give the five sela'im back to the father as a gift afterward. The Gemara immediately jumps into a beautiful shakla v'tarya analyzing the source of this Mishnah, contrasting the Rabbis' view with that of Rabbi Yehuda HaNasi, who has a different approach to what can be used for redemption.

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

עַמּוּד א׳ DAF 51A

GEMARA

זוּזָא מָאכָא בַּהֲדֵיהּ דְּלָא נָפֵיק,

Chanan had **an impaired dinar with him, which was not in circulation** because of its poor condition,

GEMARA

תְּקַע לֵיהּ אַחֲרִינָא וְיַהֲבֵיהּ נִיהֲלֵיהּ.

so **he struck him another time** to incur a second fine of half a dinar, **and gave it**, the full dinar, **to him** as payment for both blows.

מִשְׁנָה MISHNAH

MISHNAH

שְׁלֹשִׁים שֶׁל עֶבֶד, חֲמִשִּׁים שֶׁל אוֹנֵס וְשֶׁל מְפַתֶּה וְכוּ׳.

We learned in the Mishnah: **The thirty** shekels paid to the owner **of a** Canaanite **slave** killed by an ox, **the fifty** shekels paid by **a rapist and by a seducer, etc.**, are all paid in the shekel of the Sanctuary.

גְּמָרָא GEMARA

QUESTION

הָא תּוּ לְמָה לִי? הָא תְּנָא לֵיהּ רֵישָׁא!

The Gemara asks: **Why do I need this additional** mention of these cases? **The Tanna already taught this in the first clause** of the Mishnah, which stated that all Torah payments are in Tyrian shekels!

ANSWER

אוֹנֵס וּמוֹצִיא שֵׁם רַע אִיצְטְרִיךְ,

The Gemara answers: It **was necessary** to explicitly list the cases of the **rapist and the defamer**,

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא: כֵּיוָן דְּלָא כְּתִיב בְּהוּ ״שְׁקָלִים״, אֵימָא זוּזֵי בְּעָלְמָא,

since **it might enter your mind to say: Since the term "shekels" is not written regarding them**, but rather "money," **say** that they pay **merely** ordinary **dinars** and not shekels which are worth four dinars.

EXPLANATION

קָא מַשְׁמַע לַן דְּמֵילְּף קָא יָלְפִי מֵהָדֵדֵי.

Therefore, the Tanna **comes to teach us that they derive from one another** through a gezerah shavah, and all require Tyrian shekels.

מִשְׁנָה MISHNAH

MISHNAH

חוּץ מִן הַשְּׁקָלִים.

The Mishnah taught: All monetary obligations are redeemed with coins or equivalent value, **except for the** half-**shekels**.

גְּמָרָא GEMARA

BRAISA

תָּנָא: חוּץ מִן הַשְּׁקָלִים, וּמַעֲשֵׂר, וְהָרְאָיוֹן.

A Tanna **taught** in a Braisa: **Except for the** half-**shekels, and** second **tithe, and the appearance-offering** money, which must be paid specifically in coins.

EXPLANATION

שְׁקָלִים — דְּתָנַן: מְצָרְפִין שְׁקָלִים לְדַרְבּוֹנוֹת, מִפְּנֵי מַשָּׂאוֹי הַדֶּרֶךְ.

The rule regarding **shekels** is **as we learned in a Mishnah: We may combine** copper **shekels into darics**, which are gold coins, **because of the burden of the journey**, but they must remain in the form of coins.

EXPLANATION

מַעֲשֵׂר — דִּכְתִיב: ״וְצַרְתָּ הַכֶּסֶף בְּיָדֶךָ״,

The rule regarding second **tithe** is **as it is written: "And you shall bind up the money in your hand,"** which the Sages expound to mean money that has a form, i.e., a minted coin.

EXPLANATION

וְהָרְאָיוֹן — תְּנֵי רַב יוֹסֵף: שֶׁלֹּא יָבִיא סִיגָה לָעֲזָרָה.

And the rule regarding **the appearance-offering** money is as **Rav Yosef taught: So that one should not bring unrefined silver into the Temple Courtyard**, but rather proper coins.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אֵין פּוֹדִין לֹא בַּעֲבָדִים, וְלֹא בִּשְׁטָרוֹת, וְלֹא בְּקַרְקָעוֹת, וְלֹא בְּהֶקְדֵּשׁוֹת.

MISHNAH: One may not redeem a firstborn son **neither with** Canaanite **slaves, nor with promissory notes, nor with land, nor with consecrated items**.

MISHNAH

כָּתַב לְכֹהֵן שֶׁהוּא חַיָּיב לִיתֵּן חֲמִשָּׁה סְלָעִים — חַיָּיב לִיתֵּן לוֹ, וּבְנוֹ אֵינוֹ פָּדוּי.

If the father **wrote to a Kohen that he is obligated to give him five sela'im**, the father **is obligated to give** them **to him** because of his written commitment, **but his son is not redeemed** until the Kohen actually receives the money.

MISHNAH

לְפִיכָךְ, אִם רָצָה הַכֹּהֵן לִיתֵּן לוֹ בְּמַתָּנָה — רַשַּׁאי.

Therefore, if the Kohen wished to give the five sela'im back **to him as a gift, he is permitted** to do so, and the redemption is valid.

MISHNAH

הַמַּפְרִישׁ פִּדְיוֹן בְּנוֹ, וְאָבַד — חַיָּיב בְּאַחֲרָיוּתוֹ, שֶׁנֶּאֱמַר: ״יִהְיֶה לָךְ״ וּ״פָדֹה תִפְדֶּה״.

One who designates the redemption money **for his son and it was lost** before reaching the Kohen, **is responsible for its replacement, as it is stated: "Shall be yours"** to Aaron, **and** only then **"you shall surely redeem,"** meaning the son is not redeemed until the money is in the Kohen's possession.

גְּמָרָא GEMARA

STATEMENT

גמ׳ מַתְנִיתִין דְּלָא כְּרַבִּי, דְּתַנְיָא: רַבִּי אוֹמֵר: בַּכֹּהֵן פּוֹדִין בְּכוֹר אָדָם, חוּץ מִן הַשְּׁטָרוֹת.

GEMARA: Our Mishnah is not in accordance with Rabbi Yehuda HaNasi, **as it is taught** in a Braisa: **Rabbi says: With anything** of value **one may redeem a firstborn of man, except for promissory notes**.

QUESTION

מַאי טַעְמָא דְּרַבִּי?

What is the reason of Rabbi Yehuda HaNasi?

ANSWER

דָּרֵישׁ רִיבּוּיֵי וּמִיעוּטֵי,

The Gemara answers: **He expounds** the verses using the method of **amplifications and restrictions**.

EXPLANATION

״וּפְדוּיָו מִבֶּן חֹדֶשׁ תִּפְדֶּה״ — רִיבָּה, ״בְּעֶרְכְּךָ כֶּסֶף חֲמֵשֶׁת שְׁקָלִים״ — מִיעֵט, ״תִּפְדֶּה״ — רִיבָּה.

The phrase **"And its redemption from a month old you shall redeem"** is an **amplification; "according to your valuation, silver of five shekels"** is a **restriction; "you shall redeem"** is again an **amplification**.

EXPLANATION

רִיבָּה וּמִיעֵט וְרִיבָּה, רִיבָּה הַכֹּל.

And the rule is: When the Torah **amplified, and restricted, and amplified, it amplified everything**.

EXPLANATION

מַאי רַבִּי? רַבִּי כֹּל מִילֵּי, וּמַאי מַיעֵט? מַיעֵט שְׁטָרוֹת.

What did it amplify? It amplified all things, including land and slaves. **And what did it restrict? It restricted** only **promissory notes**, which have no intrinsic value.

STATEMENT

וְרַבָּנַן דָּרְשִׁי כְּלָל וּפְרָט:

And the Rabbis expound the verses using the method of **a generalization and a detail**:

EXPLANATION

״וּפְדוּיָו מִבֶּן חֹדֶשׁ״ — כְּלַל, ״בְּעֶרְכְּךָ כֶּסֶף חֲמֵשֶׁת שְׁקָלִים״ — פְּרַט, (פדה) ״תִּפְדֶּה״ — חָזַר וְכָלַל.

"And its redemption from a month old" is a **generalization; "according to your valuation, silver of five shekels"** is a **detail; "you shall redeem"** is **once again a generalization**.

EXPLANATION

כְּלָל וּפְרָט וּכְלָל, אִי אַתָּה דָּן אֶלָּא כְּעֵין הַפְּרָט.

And the rule is: When there is **a generalization, a detail, and a generalization, you may judge only in accordance with the nature of the detail**.

EXPLANATION

מָה הַפְּרָט מְפוֹרָשׁ — דָּבָר הַמִּטַּלְטֵל וְגוּפוֹ מָמוֹן, אַף כָּל דָּבָר הַמִּטַּלְטֵל וְגוּפוֹ מָמוֹן.

Just as the detail is explicitly defined as **something that is movable and its body is intrinsic money**, i.e., silver coins, **so too, anything that is movable and its body is intrinsic money** may be used.

EXPLANATION

יָצְאוּ קַרְקָעוֹת — שֶׁאֵין מִטַּלְטְלִין, יָצְאוּ עֲבָדִים — שֶׁהוּקְּשׁוּ לְקַרְקָעוֹת, יָצְאוּ שְׁטָרוֹת — שֶׁאַף עַל פִּי שֶׁמִּטַּלְטְלִין, אֵין גּוּפָן מָמוֹן.

This **excludes land, which is not movable; it excludes slaves, which are compared to land; and it excludes promissory notes, because even though they are movable, their body is not intrinsic money**.

QUESTION

אֲמַר לֵיהּ רָבִינָא לְמָרִימָר: וְרַבִּי, רִיבּוּיֵי וּמִיעוּטֵי דָּרַשׁ?

Ravina said to Mareimar: Does Rabbi Yehuda HaNasi really **expound** using **amplifications and restrictions**?

OBJECTION

וְהָא רַבִּי כְּלָלֵי וּפְרָטֵי דָּרֵישׁ בְּמַרְצֵעַ!

But doesn't Rabbi expound generalizations and details regarding the awl used for piercing a Hebrew slave's ear?

BRAISA

דְּתַנְיָא: ״מַרְצֵעַ״ — אֵין לִי אֶלָּא מַרְצֵעַ, מְנַיִן לְרַבּוֹת הַסּוֹל וְהַסִּירָא וְהַמַּחַט וְהַמַּקְדֵּחַ וְהַמַּכְתֵּב?

As it is taught in a Braisa: From the word **"awl" I only know an awl; from where do we derive to include a thorn, a needle, a drill, or a stylus?**

BRAISA

תַּלְמוּד לוֹמַר ״וְלָקַחְתָּ״ — לְרַבּוֹת כָּל דָּבָר שֶׁנִּלְקָח בַּיָּד, דִּבְרֵי רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה.

The verse teaches: "And you shall take," to include anything that is taken in the hand; these are the words of Rabbi Yosei bar Rabbi Yehuda who expounds amplifications.

BRAISA

רַבִּי אוֹמֵר: ״מַרְצֵעַ״ — מָה מַרְצֵעַ מְיוּחָד שֶׁל מַתֶּכֶת, אַף כֹּל שֶׁל מַתֶּכֶת.

But **Rabbi says: "Awl"—just as an awl is uniquely made of metal, so too, anything** used must be **of metal**.

OBJECTION

וְאָמְרִינַן: בְּמַאי קָא מִיפַּלְגִי? רַבִּי דָּרֵישׁ כְּלָלֵי וּפְרָטֵי, וְרַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה דָּרֵישׁ רִיבּוּיֵי וּמִיעוּטֵי.

And we said in explaining this dispute: **In what do they differ? Rabbi expounds generalizations and details, and Rabbi Yosei bar Rabbi Yehuda expounds amplifications and restrictions**! This contradicts our assumption about Rabbi's method.

RESOLUTION

אִין בְּעַלְמָא רַבִּי כְּלָלֵי וּפְרָטֵי דָּרֵישׁ,

The Gemara answers: **Yes, generally Rabbi expounds generalizations and details**,

EXPLANATION

וְהָאכָא כִּדְתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל.

but here, regarding redemption, he expounds **in accordance with that which the school of Rabbi Yishmael taught**.

EXPLANATION

דְּתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: ״בְּמַיִם״ ״בַּמַּיִם״ שְׁתֵּי פְּעָמִים, אֵין זֶה כְּלָל וּפְרָט, אֶלָּא רִיבָּה וּמִיעֵט.

For the school of Rabbi Yishmael taught: "In water," "in the water," written **two times, this is not** expounded as **a generalization and a detail, but rather** as **an amplification and a restriction**.

EXPLANATION

וְרַבָּנַן אָמְרִי: כִּדְאָמְרִינַן בְּמַעְרָבָא, כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא שְׁתֵּי כְלָלוֹת הַסְּמוּכִים זֶה לָזֶה — הַטֵּל פְּרָט בֵּינֵיהֶם, וְדוּגֶם בִּכְלָל וּפְרָט.

And the Rabbis say: We expound **as they say in the West**, Eretz Yisrael: **Wherever you find two generalizations adjacent to each other, place the detail between them and judge them as a generalization, a detail, and a generalization**.

מִשְׁנָה MISHNAH

MISHNAH

וְלֹא בְּהֶקְדֵּשׁוֹת.

The Mishnah taught: **And not with consecrated items**.

גְּמָרָא GEMARA

QUESTION

פְּשִׁיטָא, לָאו דִּידֵיהּ נִינְהוּ!

The Gemara asks: Isn't this **obvious? They are not his** to give, as they belong to the Temple!

ANSWER

אֵימָא:

The Gemara answers: You might **say** that we are dealing with a case of minor sanctity, so the Tanna had to teach us this.

מִשְׁנָה MISHNAH

MISHNAH

וְלֹא הֶקְדֵּשׁוֹת בְּכָל אֵלּוּ.

And nor may **consecrated** items be redeemed **with any of these** items mentioned above, namely Canaanite slaves, documents, and land.

MISHNAH

כָּתַב לְכֹהֵן שֶׁהוּא חַיָּיב לוֹ חֲמִשָּׁה סְלָעִים חַיָּיב לִיתֵּן לוֹ כּוּ׳.

The Mishnah teaches: If the father of a firstborn **wrote to a Kohen that he is obligated to him five sela coins, he is obligated to give** them **to him,** but his son is not redeemed, etc.

גְּמָרָא GEMARA

STATEMENT

אָמַר עוּלָּא: דִּבַּר תּוֹרָה בְּנוֹ פָּדוּי, מַאי טַעְמָא אֵין בְּנוֹ פָּדוּי? גְּזֵירָה שֶׁמָּא יֹאמְרוּ פּוֹדִין בִּשְׂטָר.

Ulla said: By Torah law, his son is redeemed immediately when the father gives the note to the Kohen. If so, **what is the reason** the Sages said **his son is not redeemed?** It is a Rabbinic **decree, lest** people **say** that **one may redeem** a firstborn son **with a** third-party **promissory note,** which is invalid because the Torah requires actual money.

BRAISA

תָּנֵי תַּנָּא קַמֵּיהּ דְּרַב נַחְמָן: בְּנוֹ פָּדוּי לְכְשֶׁיִּתֵּן.

A **Tanna taught** a Braisa **in the presence of Rav Nachman: His son is redeemed when** the father actually **gives** the money.

STATEMENT

אָמַר לֵיהּ רַב נַחְמָן: זוֹ דִּבְרֵי רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה (סתימתא) [סְתִימְתָּאָה], וְאָמְרִי לַהּ: זוֹ דִּבְרֵי רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן סְתִימְתָּאָה, אֲבָל חֲכָמִים אוֹמְרִים: אֵין בְּנוֹ פָּדוּי.

Rav Nachman said to him: This Braisa **is the statement of Rabbi Yosei son of Rabbi Yehuda,** which was recorded as **unattributed, and some say** it: **This is the statement of Rabbi Elazar son of Rabbi Shimon,** recorded as **unattributed; but the Sages say: His son is not redeemed** at all with this note.

RULING

וְהִלְכְתָא: אֵין בְּנוֹ פָּדוּי.

And the halacha is: His son is not redeemed.

מִשְׁנָה MISHNAH

MISHNAH

לְפִיכָךְ אִם רָצָה הַכֹּהֵן לִיתֵּן לוֹ בְּמַתָּנָה — רַשַּׁאי.

The Mishnah continues: **Therefore, if the Kohen wished to give** the five sela coins back **to him as a gift, he is permitted** to do so.

גְּמָרָא GEMARA

STATEMENT

תְּנִינָא לְהָא דְּתָנוּ רַבָּנַן: נְתָנוֹ לַעֲשָׂרָה כֹּהֲנִים בְּבַת אַחַת — יָצָא, בְּזֶה אַחַר זֶה — יָצָא, נְטָלוֹ וְהֶחֱזִירוֹ לוֹ — יָצָא.

The Gemara comments: **We have learned** in our Mishnah **that which the Rabbis taught** explicitly in a Braisa: If **he gave it to ten Kohanim at one time, he has fulfilled** his obligation. If he gave it **one after the other, he has fulfilled** his obligation. If the Kohen **took it and returned it to him, he has fulfilled** his obligation.

STATEMENT

וְכָךְ הָיָה מִנְהָגוֹ שֶׁל רַבִּי טַרְפוֹן, שֶׁהָיָה נוֹטֵל וּמַחְזִיר.

And this was the practice of Rabbi Tarfon, who would take the redemption money **and return** it.

STATEMENT

וּכְשֶׁשָּׁמְעוּ חֲכָמִים בַּדָּבָר אָמְרוּ: קַיָּים זֶה הֲלָכָה זוֹ.

And when the Sages heard of the matter, they said: This individual **has fulfilled this halacha.**

QUESTION

הֲלָכָה זוֹ וְתוּ לָא? אֶלָּא, קַיֵּים זֶה אַף הֲלָכָה זוֹ.

The Gemara asks: Did he fulfill only **this halacha and nothing more?** Surely Rabbi Tarfon fulfilled all the mitzvos! **Rather,** they meant: **This** individual **fulfilled even this halacha,** which is a difficult one to perform properly.

STATEMENT

רַבִּי חֲנִינָא הֲוָה רְגִיל (ושקיל) [וְשָׁקֵיל] וּמַהְדַּר, חַזְיֵיהּ לְהָהוּא גַּבְרָא דַּהֲוָה קָא אָזֵיל וְאָתֵי קַמֵּיהּ, אֲמַר לֵיהּ: לָא גְּמַרְתְּ וִיהֵיבְתְּ — מִידַּעַם בִּישׁ, הֵילְכָךְ אֵין בְּנוֹ פָּדוּי.

The Gemara relates: **Rabbi Chanina was accustomed to take** the redemption money **and return** it. One time, **he saw a certain man who was walking back and forth before him,** hinting that he wanted the money back. Rabbi Chanina **said to him: You did not conclusively resolve and give** the money with a whole heart, but rather you gave it only on condition that I return it. This is **a bad thing, and therefore his son is not redeemed.**

מִשְׁנָה MISHNAH

MISHNAH

הַמַּפְרִישׁ פִּדְיוֹן בְּנוֹ וְאָבַד — חַיָּיב בְּאַחֲרָיוּתוֹ.

The Mishnah teaches: **One who designates the redemption** money **for his son and it was lost, is responsible for its replacement.**

גְּמָרָא GEMARA

QUESTION

מְנָלַן?

The Gemara asks: **From where do we derive this?**

ANSWER

אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: אָתְיָא "עֵרֶךְ" "עֵרֶךְ" מֵעֲרָכִין.

Rabbi Shimon ben Lakish said: It is derived by a gezeirah shavah of **"valuation"** and **"valuation" from** the passage of **valuations.** Just as one is responsible for valuations until they reach the Kohen, so too here.

ANSWER

רַב דִּימִי אָמַר רַבִּי יוֹנָתָן: "וְכֹל בְּכוֹר בָּנֶיךָ תִּפְדֶּה וְלֹא יֵרָאוּ פָנַי רֵיקָם", וְיָלֵיף "רֵיקָם" "רֵיקָם" מֵעוֹלַת רְאִיָּיה, מָה עוֹלַת רְאִיָּיה חַיָּיב בְּאַחֲרָיוּתוֹ, אַף פִּדְיוֹן הַבֵּן חַיָּיב בְּאַחֲרָיוּתוֹ.

Rav Dimi said that **Rabbi Yonatan** said: The pasuk says, **"And all the firstborn of your sons you shall redeem, and none shall appear before Me empty," and he learns** a gezeirah shavah of **"empty"** and **"empty" from the burnt-offering of appearance. Just as** with **the burnt-offering of appearance, one is responsible for its replacement** if it is lost, **so too** with **the redemption of the son, one is responsible for its replacement.**

OBJECTION

מַתְקֵיף לַהּ רַב פַּפָּא: קְרָא לִקְרָא?

Rav Pappa objects to this: Do we need to compare **verse to verse** to find a source?

RESOLUTION

אֶלָּא אָמַר רַב פַּפָּא: הָא כִּדְקָתָנֵי טַעְמָא — ״יִהְיֶה לְךָ... אַךְ פָּדֹה תִפְדֶּה״.

Rather, Rav Pappa said: This halacha is **as the** Mishnah itself **teaches the reason,** from the pasuk: **"They shall be yours... nevertheless you shall surely redeem."**

EXPLANATION

וְכִי אִיתְּמַר דְּרֵישׁ לָקִישׁ — אַרֵישָׁא אִיתְּמַר: מֵת לְאַחַר שְׁלֹשִׁים יוֹם, אַף עַל פִּי שֶׁלֹּא נָתַן — יִתֵּן. מְנָא לַן? אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: אָתְיָא ״עֵרֶךְ״ ״עֵרֶךְ״ מֵעֲרָכִין.

And when the statement **of Reish Lakish was stated, it was stated on the first clause** of the Mishnah: If the son **died after thirty days, even though** the father **did not yet give** the money, **he must give** it. **From where do we** derive this? **Rabbi Shimon ben Lakish said: It is derived** by a gezeirah shavah of **"valuation"** and **"valuation" from valuations.**

STATEMENT

רַב דִּימִי אָמַר רַבִּי יוֹנָתָן: ״וְכֹל בְּכוֹר בָּנֶיךָ תִּפְדֶּה וְלֹא יֵרָאוּ פָנַי רֵיקָם״, מָה לְהַלָּן יוֹרְשִׁין חַיָּיבִין, אַף כָּאן יוֹרְשִׁין חַיָּיבִין.

Rav Dimi said that **Rabbi Yonatan** said: The pasuk says, **"And all the firstborn of your sons you shall redeem, and none shall appear before Me empty." Just as there,** by the burnt-offering of appearance, if the father died, the **heirs are obligated** to bring it, **so too here,** the **heirs are obligated** to pay the five sela coins.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הַבְּכוֹר נוֹטֵל פִּי שְׁנַיִם בְּנִכְסֵי הָאָב, וְאֵינוֹ נוֹטֵל פִּי שְׁנַיִם בְּנִכְסֵי הָאֵם, וְאֵינוֹ נוֹטֵל בַּשָּׁבַח, וְלֹא בְּרָאוּי כִּבְמוּחָזָק.

MISHNAH: The firstborn takes a double portion in the property of the father, but he does not take a double portion in the property of the mother. And he does not take a double portion **in the enhancement** of the property after the father's death, **nor in** property that was merely **due** to the father **as** he does **in** property that was actually **possessed** by the father.

SUMMARY

The Gemara explains that the Tanna listed the rapist and defamer to teach that they require Tyrian shekels through a gezerah shavah, even though the Torah uses the word "money" instead of "shekels" by them. We learn that second tithe, half-shekels, and appearance-offering money must be paid in minted coins, with the Gemara bringing the source for each. In the Mishnah of Pidyon Haben, we see that a father cannot redeem his son with slaves, land, promissory notes, or consecrated items, and he remains responsible for the money if it is lost before reaching the Kohen. The Gemara explains that our Mishnah follows the Rabbis, who expound the verses using the method of "generalization, detail, and generalization" (klal u'prat u'klal), which limits the redemption to movable property with intrinsic value, thereby excluding land, slaves, and notes. Rabbi Yehuda HaNasi, however, uses the method of "amplification and restriction" (ribuy u'mi'ut), which is much more inclusive and only excludes promissory notes because they have no intrinsic value.

Finally, the Gemara addresses a kasha on Rabbi's consistency in using these hermeneutical rules, resolving it by explaining that here he is following a specific rule of the school of Rabbi Yishmael.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In our sugya, the Gemara discusses the halachah of a father who designates five sela'im to redeem his firstborn son, but the money gets lost before it reaches the Kohen. The halachah is clear: he is still fully responsible to replace it. Why? Because the Torah says "yihyeh lach", it must actually belong to the Kohen, and "padoh tifdeh", the redemption is only complete when the payment is fully delivered. Until the Kohen actually holds that money in his hand, the father's obligation has not been fulfilled.

Think about what this means for our own avodas Hashem. How often do we "designate" a mitzvah in our minds, or even start the process, but never actually follow through to the finish line? We might decide to learn a specific shiur, resolve to call a lonely person, or set aside money for tzedakah. In our minds, we feel a sense of accomplishment just from making the decision. We think, "I already set it aside, I'm practically done."

But the Torah is teaching us a deep yesod here: "padoh tifdeh." A mitzvah requires completion. It is not enough to have good intentions or to start the process and let it get lost along the way. Hashem wants us to bring our holy thoughts down into the physical world and ensure they reach their destination. If we let our good resolutions get lost before they are actually executed, we haven't yet fulfilled our responsibility.

Today, take one good resolution or mitzvah that you have "designated" or started recently but haven't yet finished, and take the concrete step to complete it and bring it to its final destination.

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.'