חוּמָּשׁ עִם רַשִּׁ"י · וישלח · שִׁשִּׁי

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

VAYISHLACH · 6TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Hashem reiterates His promise of Eretz Yisrael to Yaakov Avinu, reassuring him of his legacy. As the family travels toward Ephrath, tragedy strikes with the difficult birth of Binyamin and the passing of Rachel Imeinu on the way. Yaakov erects a matzeivah at her burial site, and the Torah goes on to record the complete lineup of Yaakov's twelve holy sons and his eventual return to his father Yitzchak in Chevron.

The narrative then records the passing and burial of Yitzchak Avinu by his sons Esav and Yaakov. Following this, the Torah details the generations and genealogy of Esav, explaining how he separated from Yaakov due to the abundance of their possessions and moved to Mount Seir, setting up his family structure and leadership.

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

פָּסוּק א

Pasuk 1

וְאֶת הָאָרֶץ אֲשֶׁר נָתַתִּי לְאַבְרָהָם וּלְיִצְחָק לְךָ אֶתְּנֶנָּה וּלְזַרְעֲךָ אַחֲרֶיךָ
and— the land which I gave to Avraham and to Yitzchak to you I will give it and to your offspring after you

אֶתֵּן אֶת הָאָרֶץ׃
I will give — the land

פָּסוּק ב

Pasuk 2

וַיַּעַל מֵעָלָיו אֱלֹהִים בַּמָּקוֹם אֲשֶׁר דִּבֶּר אִתּוֹ׃
And He ascended from upon him God in the place where He spoke with him

רַשִּׁ"י

במקום אשר דבר אתו. אֵינִי יוֹדֵעַ מַה מְּלַמְּדֵנוּ׃
In the place that He spoke with him I do not know what this teaches us

פָּסוּק ג

Pasuk 3

וַיַּצֵּב יַעֲקֹב מַצֵּבָה בַּמָּקוֹם אֲשֶׁר דִּבֶּר אִתּוֹ מַצֶּבֶת אָבֶן וַיַּסֵּךְ עָלֶיהָ
and he set up Yaakov a pillar in the place where He spoke with him a pillar of stone and he poured upon it

נֶסֶךְ וַיִּצֹק עָלֶיהָ שָׁמֶן׃
a libation and he poured upon it oil

פָּסוּק ד

Pasuk 4

וַיִּקְרָא יַעֲקֹב אֶת שֵׁם הַמָּקוֹם אֲשֶׁר דִּבֶּר אִתּוֹ שָׁם אֱלֹהִים בֵּית אֵל׃

And called Yaakov — the name of the place where spoke with him there God Beis El

פָּסוּק ה

Pasuk 5

וַיִּסְעוּ מִבֵּית אֵל וַיְהִי עוֹד כִּבְרַת הָאָרֶץ לָבוֹא אֶפְרָתָה וַתֵּלֶד

and they traveled from Beis El and it was still a distance of land to come to Ephras and gave birth

רָחֵל וַתְּקַשׁ בְּלִדְתָּהּ׃

Rachel and she had difficulty in her labor

רַשִׁ"י

כברת הארץ. מְנַחֵם פֵּרֵשׁ לְשׁוֹן כַּבִּיר, רִבּוּי, מַהֲלַךְ רַב. וְאַגָּדָה, בִּזְמַן

a kibrah of the land Menachem explained an expression of kabir abundance a distance of much and the Aggadah at a time

שֶׁהָאָרֶץ חֲלוּלָה וּמְנֻקֶּבֶת כְּכְבָרָה בראשית רבה , שֶׁהַנִּיר מָצוּי, הִסְתָּו עָבַר

that the land is full of holes and perforated like a sieve Bereishis Rabbah , that ploughed ground is plentiful the winter passed

וְהַשָּׁרָב עֲדַיִן לֹא בָּא שם ז , וְאֵין זֶה פְּשׁוּטוֹ שֶׁל מִקְרָא, שֶׁהֲרֵי בְּנַעֲמָן מָצִינוּ

we found by Naaman for behold the verse of its plain meaning this and is not 7 there came not still and the heat

וַיֵּלֶךְ מֵאִתּוֹ כִּבְרַת אָרֶץ מלכים ב ה' . וְאוֹמֵר אֲנִי שֶׁהוּא שֵׁם מִדַּת קַרְקַע,

land a measure of a name of that it is I and say 5 2 Melachim land a kibrah of from him and he went

כְּמוֹ מַהֲלַךְ פַּרְסָה אוֹ יוֹתֵר, כְּמוֹ שֶׁאַתָּה אוֹמֵר צֶמֶד כֶּרֶם ישעיהו ה' , חֶלְקַת

the parcel of 5 Yeshayahu a vineyard an acre of say you just as more or a parsa a distance of like

הַשָּׂדֶה בראשית ל"ג , כָּךְ בְּמַהֲלַךְ אָדָם נוֹתֵן שֵׁם מִדָּה כִּבְרַת אָרֶץ׃

the field Bereishis 33 so in the travel of a man it gives a name of a measure a kibrah of land

פָּסוּק ו

Pasuk 6

וַיְהִי בְּהַקְשֹׁתָהּ בְּלִדְתָּהּ וַתֹּאמֶר לָהּ הַמְיַלֶּדֶת אַל תִּירְאִי כִּי גַם זֶה

and it was when it was hard in her giving birth and said to her the midwife do not for fear also for this

לָךְ בֵּן׃

is for you a son

רַשִׁ"י

כי גם זה. נוֹסַף לְךָ עַל יוֹסֵף; וְרַבּוֹתֵינוּ דָּרְשׁוּ: עִם כָּל שֵׁבֶט נוֹלְדָה תְּאוֹמָה, וְעִם

for also this was added to you upon Yosef and our Rabbis expounded with every tribe was born a twin sister and with

בִּנְיָמִין נוֹלְדָה תְּאוֹמָה יְתֵרָה׃

Binyamin was born a twin sister an additional

פָּסוּק ז

Pasuk 7

וַיְהִי בְּצֵאת נַפְשָׁהּ כִּי מֵתָה וַתִּקְרָא שְׁמוֹ בֶּן אוֹנִי וְאָבִיו קָרָא

And it was in departing of her soul for she was dying her name Ben Oni and his father called

לוֹ בִּנְיָמִין׃

Binyamin him

רַשִׁ״י

בן אוני. בֶּן צַעֲרִי׃

my sorrow son of Oni Ben

רַשִׁ״י

בנימין. נִרְאֶה בְעֵינַי, לְפִי שֶׁהוּא לְבַדּוֹ נוֹלַד בְּאֶרֶץ כְּנַעַן שֶׁהוּא בַּנֶּגֶב כְּשֶׁאָדָם

when a person in the south which is Canaan in the land of was born alone that he because in my eyes it appears Binyamin

בָּא מֵאֲרַם נַהֲרַיִם, כְּמוֹ שֶׁנֶּאֱמַר בַּנֶּגֶב בְּאֶרֶץ כְּנַעַן במדבר ל"ג , הָלוֹךְ וְנָסוֹעַ

and journeying going 33 Bamidbar Canaan in the land of in the south that it says like Naharaim from Aram comes

הַנֶּגְבָּה בראשית י"ב :

12 Bereshis towards the south

רַשִׁ״י

בנימין. בֶּן יָמִין, לְשׁוֹן צָפוֹן וְיָמִין אַתָּה בְרָאתָם תהילים פ"ט , לְפִיכָךְ הוּא

it is therefore 89 Tehillim created them You and South North an expression of south son of Binyamin

מָלֵא׃

spelled fully

פָּסוּק ח

Pasuk 8

וַתָּמָת רָחֵל וַתִּקָּבֶר בְּדֶרֶךְ אֶפְרָתָה הִוא בֵּית לָחֶם׃

Lechem Beis it is Ephrath on the road of and was buried Rachel and died

פָּסוּק ט

Pasuk 9

וַיַּצֵּב יַעֲקֹב מַצֵּבָה עַל קִבְרָתָהּ הִוא מַצֶּבֶת קִבְרַת רָחֵל עַד הַיּוֹם׃

this day until Rachel the grave of is the monument of it her grave upon a monument Yaakov and set up

פָּסוּק י

Pasuk 10

וַיִּסַּע יִשְׂרָאֵל וַיֵּט אָהֳלָה מֵהָלְאָה לְמִגְדַּל עֵדֶר׃

Eder to Migdal beyond his tent and pitched Yisrael And journeyed

פָּסוּק יא

Pasuk 11

וַיְהִי בִּשְׁכֹּן יִשְׂרָאֵל בָּאָרֶץ הַהִוא וַיֵּלֶךְ רְאוּבֵן וַיִּשְׁכַּב אֶת בִּלְהָה פִּילֶגֶשׁ

concubine of Bilhah — and lay Reuven and went that in the land Yisrael when dwelt and it was

אֲבִיו וַיִּשְׁמַע יִשְׂרָאֵל וַיִּהְיוּ בְנֵי יַעֲקֹב שְׁנֵים עָשָׂר׃

ten two Yaakov the sons of and were Yisrael and heard his father

רַשִׁ"י

בשכן ישראל בארץ ההיא. עַד שֶׁלֹּא בָּא לְחֶבְרוֹן אֵצֶל יִצְחָק אֵרְעוּהוּ כָּל אֵלֶּה:

these all befell him Yitzchak to to Chevron he came that not until that in the land Yisrael when dwelt

רַשִׁ"י

וישכב. מִתּוֹךְ שֶׁבִּלְבֵּל מִשְׁכָּבוֹ, מַעֲלֶה עָלָיו הַכָּתוּב כְּאִלּוּ שְׁכָבָהּ; וְלָמָּה

and why he lay with her as if the Scripture upon him reckons his couch that he disturbed since And he lay

בִּלְבֵּל וְחִלֵּל יְצוּעָיו? שֶׁכְּשֶׁמֵּתָה רָחֵל נָטַל יַעֲקֹב מִטָּתוֹ, שֶׁהָיְתָה נְתוּנָה תָּדִיר

regularly placed which was his bed Yaakov took Rachel for when died his couch and profane did he disturb

בְּאֹהֶל רָחֵל וְלֹא בְּשְׂאָר אָהָלִים, וּנְתָנָהּ בְּאֹהֶל בִּלְהָה; בָּא רְאוּבֵן וְתָבַע

and protested Reuven came Bilhah in the tent of and placed it the tents in the rest of and not Rachel in the tent of

עֶלְבּוֹן אִמּוֹ, אָמַר אִם אֲחוֹת אִמִּי הָיְתָה צָרָה לְאִמִּי, שִׁפְחַת אֲחוֹת

the sister of the maidservant of to my mother a rival was my mother the sister of if he said his mother the insult to

אִמִּי תְּהֵא צָרָה לְאִמִּי? לְכָךְ בִּלְבֵּל שבת נ"ה :

55b Shabbos he disturbed therefore to my mother a rival shall be my mother

רַשִׁ"י

ויהיו בני יעקב שנים עשר. מַתְחִיל לְעִנְיָן רִאשׁוֹן, מִשֶּׁנּוֹלַד בִּנְיָמִין נִשְׁלְמָה

was completed Binyamin from when was born first to the subject He begins ten two Yaakov the sons of and were

הַמִּטָּה וּמֵעַתָּה רְאוּיִים לְהִמָּנוֹת, וּמָנָן; וְרַבּוֹתֵינוּ דָּרְשׁוּ, לְלַמֵּדֵנוּ בָּא,

it comes to teach us expounded and our Rabbis and He counted them to be counted they are fit and from now the bed

שֶׁכֻּלָּן שָׁוִין וְכֻלָּן צַדִּיקִים, שֶׁלֹּא חָטָא רְאוּבֵן:

Reuven sinned that not are righteous and all of them are equal that all of them

פָּסוּק יב

Pasuk 12

בְּנֵי לֵאָה בְּכוֹר יַעֲקֹב רְאוּבֵן וְשִׁמְעוֹן וְלֵוִי וִיהוּדָה וְיִשָּׂשכָר וּזְבוּלֻן:

and Zevulun and Yissachar and Yehudah and Levi and Shimon Reuven Yaakov firstborn of Leah The sons of

רַשִׁ"י

בכור יעקב. אֲפִלּוּ בִּשְׁעַת הַקַּלְקָלָה קְרָאוֹ בְּכוֹר:

firstborn it called him the corrupt deed at the time of even Yaakov firstborn of

רַשִׁ"י

בכור יעקב. בְּכוֹר לַנַּחֲלָה, בְּכוֹר לָעֲבוֹדָה, בְּכוֹר לְמִנְיָן, וְלֹא נִתְּנָה בְּכוֹרָה

birthright was given and not for counting firstborn for Divine Service firstborn for heritage firstborn Yaakov Firstborn of

לְיוֹסֵף אֶלָּא לְעִנְיַן הַשְּׁבָטִים – שֶׁנַּעֲשָׂה לִשְׁנֵי שְׁבָטִים:

tribes into two that he became the tribes for the matter of except to Yosef

פָּסוּק יג

Pasuk 13

בְּנֵי רָחֵל יוֹסֵף וּבִנְיָמִן:

and Binyamin Yosef Rachel The sons of

פָּסוּק יד

Pasuk 14

וּבְנֵי בִלְהָה שִׁפְחַת רָחֵל דָּן וְנַפְתָּלִי׃

And the sons of Bilhah the maidservant of Rachel Dan and Naftali

פָּסוּק טו

Pasuk 15

וּבְנֵי זִלְפָּה שִׁפְחַת לֵאָה גָּד וְאָשֵׁר אֵלֶּה בְּנֵי יַעֲקֹב אֲשֶׁר יֻלַּד

And the sons of Zilpah the maidservant of Leah Gad and Asher these are the sons of Yaakov who were born

לוֹ בְּפַדַּן אֲרָם׃

to him in Paddan Aram

פָּסוּק טז

Pasuk 16

וַיָּבֹא יַעֲקֹב אֶל יִצְחָק אָבִיו מַמְרֵא קִרְיַת הָאַרְבַּע הִוא חֶבְרוֹן אֲשֶׁר גָּר

And came Yaakov to Yitzchak his father Mamre Kiryas HaArba which is Chevron where sojourned

שָׁם אַבְרָהָם וְיִצְחָק׃

there Avraham and Yitzchak

רַשִׁ"י

ממרא. שֵׁם הַמִּישׁוֹר׃

Mamre is the name of the plain

רַשִׁ"י

קרית הארבע. שֵׁם הָעִיר׃

Kiryas HaArba the name of the city

רַשִׁ"י

ממרא קרית הארבע. אֶל מִישׁוֹר שֶׁל קִרְיַת אַרְבַּע. וְאִ"תּ הָיָה לוֹ לִכְתּוֹב מַמְרֵא

Mamre Kiryas ha-Arba to the plain of Kiryas Arba and if you say it should have written Mamre

הַקִּרְיַת אַרְבַּע? כֵּן דֶּרֶךְ הַמִּקְרָא בְּכָל דָּבָר שֶׁשְּׁמוֹ כָּפוּל, כְּגוֹן זֶה, וּכְגוֹן בֵּית

ha-Kiryas Arba so is the way of the Scripture in every thing whose name is compound such as this and such as Beis

לֶחֶם, אֲבִי עֶזֶר, בֵּית אֵל, אִם הֻצְרַךְ לְהַטִּיל בּוֹ ה"א, נוֹתְנָהּ בְּרֹאשׁ הַתֵּבָה הַשְּׁנִיָּה

Lechem Avi Ezer Beis El if it was needed to place in it the hey it places one at the head of the second word

– בֵּית הַלַּחְמִי שמואל א ט"ז , בְּעָפְרָת אֲבִי הָעֶזְרִי שופטים ו' , בָּנָה חִיאֵל בֵּית הָאֱלִי

Beis ha-Lachmi Shmuel I 16 in Ophrah of Avi ha-Ezri Shoftim 6 built Chiel Beis ha-Eli

מלכים א ט"ז :

Melachim I 16

פָּסוּק יז

Pasuk 17

וַיִּהְיוּ יְמֵי יִצְחָק מְאַת שָׁנָה וּשְׁמֹנִים שָׁנָה׃

and were the days of Yitzchak one hundred years and eighty years

פָּסוּק יח

Pasuk 18

וַיִּגְוַע יִצְחָק וַיָּמָת וַיֵּאָסֶף אֶל עַמָּיו זָקֵן וּשְׂבַע יָמִים וַיִּקְבְּרוּ אֹתוֹ

him and buried days and sated of old his people to and was gathered and died Yitzchak and he expired

עֵשָׂו וְיַעֲקֹב בָּנָיו׃

his sons and Yaakov Esav

רַשִׁ"י

ויגוע יצחק. אֵין מֻקְדָּם וּמְאֻחָר בַּתּוֹרָה; מְכִירָתוֹ שֶׁל יוֹסֵף קָדְמָה לְמִיתָתוֹ שֶׁל יִצְחָק. ·

And expired Yitzchak there is no earlier or later in the Torah the sale of Yosef preceded the death of

יִצְחָק י"ב שָׁנָה, שֶׁהֲרֵי כְּשֶׁנּוֹלַד יַעֲקֹב הָיָה יִצְחָק בֶּן שִׁשִּׁים שָׁנָה, שֶׁנֶּאֱמַר

Yitzchak by twelve years sixty was Yaakov when was born for behold years sixty a son of Yitzchak as it is said

וְיִצְחָק בֶּן שִׁשִּׁים שָׁנָה וְגוֹ', וְיִצְחָק מֵת בִּשְׁנַת ק"כ לְיַעֲקֹב – אִם

and Yitzchak was a son of sixty years etc. and Yitzchak died in the year one hundred twenty of Yaakov if

תּוֹצִיא שִׁשִּׁים מִמֵּאָה וּשְׁמוֹנִים שָׁנָה נִשְׁאֲרוּ ק"כ – וְיוֹסֵף נִמְכַּר בֶּן

you subtract sixty from one hundred and eighty years there remain one hundred twenty Yosef was sold a son of

י"ז שָׁנָה, וְאוֹתָהּ שָׁנָה שְׁנַת מֵאָה וּשְׁמוֹנָה לְיַעֲקֹב, כֵּיצַד? בֶּן שִׁשִּׁים וְשָׁלוֹשׁ

seventeen years and that year was the one hundred and eight of Yaakov how so? a son of sixty and three

נִתְבָּרֵךְ, אַרְבַּע עֶשְׂרֵה שָׁנָה נִטְמַן בְּבֵית עֵבֶר, הֲרֵי שִׁבְעִים וְשֶׁבַע, וְאַרְבַּע עֶשְׂרֵה

he was blessed four teen he hid years seventy behold Ever in the house of and seven and four teen

עָבַד בְּאִשָּׁה, וּבְסוֹף אַרְבַּע עֶשְׂרֵה נוֹלַד יוֹסֵף, שֶׁנֶּאֱמַר וַיְהִי כַּאֲשֶׁר יָלְדָה

he worked for a wife and at the end of four teen was born Yosef as it is said and it came to pass when bore

רָחֵל אֶת יוֹסֵף וְגוֹ', הֲרֵי תִּשְׁעִים וְאַחַת, וְי"ז עַד שֶׁלֹּא נִמְכַּר יוֹסֵף, הֲרֵי מֵאָה

Rachel — Yosef etc. behold ninety and one and seventeen that not until was sold Yosef behold one hundred

וּשְׁמוֹנָה עוֹד מְפֹרָשׁ מִן הַמִּקְרָא מִשֶּׁנִּמְכַּר יוֹסֵף עַד שֶׁבָּא יַעֲקֹב מִצְרַיְמָה כ"ב

and eight further it is explicit from the verse when was sold from Yosef that came Yaakov to Mitzrayim twenty-two

שָׁנָה שֶׁנֶּ', וְיוֹסֵף בֶּן שְׁלֹשִׁים שָׁנָה וְגוֹ', וְז' שָׁנִים שָׂבָע וּשְׁנָתַיִם רָעָב, הֲרֵי

as it is said years and Yosef was a son of thirty years etc. and seven years of plenty and two years of famine behold

כ"ב, וּכְתִיב יְמֵי שְׁנֵי מְגוּרַי שְׁלֹשִׁים וּמְאַת שָׁנָה, נִמְצָא יַעֲקֹב

twenty-two and it is written the days of the years of my sojournings thirty and a hundred years it comes out Yaakov

בְּמִכְירָתוֹ ק"ח׃

at his sale one hundred eight

פָּסוּק יט

Pasuk 19

וְאֵלֶּה תּוֹלְדוֹת עֵשָׂו הוּא אֱדוֹם׃

And these are the generations of Esav he is Edom

פָּסוּק כ

Pasuk 20

עֵשָׂו לָקַח אֶת נָשָׁיו מִבְּנוֹת כְּנָעַן אֶת עָדָה בַּת אֵילוֹן הַחִתִּי וְאֶת

Esav took — his wives from the daughters of Kenaan — Adah daughter of Eilon the Hittite and —

אָהֳלִיבָמָה בַּת עֲנָה בַּת צִבְעוֹן הַחִוִּי׃
the Hivvite Tziveon daughter of Anah daughter of Oholivamah

רַשִׁ״י

עדה בת אילון. הִיא בָּשְׂמַת בַּת אֵילוֹן, וְנִקְרֵאת בָּשְׂמַת עַל שֵׁם שֶׁהָיְתָה
that she was account on Basemath and she was called Elon daughter of Basemath she is Elon daughter of Adah

מְקַטֶּרֶת בְּשָׂמִים לַעֲ״ז׃
to idolatry spices burning

רַשִׁ״י

אהליבמה. הִיא יְהוּדִית, וְהוּא כִּנָּה שְׁמָהּ יְהוּדִית לוֹמַר שֶׁהִיא כּוֹפֶרֶת בַּעֲ״ז כְּדֵי
in order idolatry denied that she to say Yehudis her name nicknamed and he Yehudis is Oholibamah

לְהַטְעוֹת אֶת אָבִיו׃
his father — to deceive

רַשִׁ״י

בת ענה בת צבעון. אִם בַּת עֲנָה לֹא בַּת צִבְעוֹן? עֲנָה בְּנוֹ
was son Anah Zibeon was she daughter of not Anah she was daughter of If Zibeon daughter of Anah Daughter of

שֶׁל צִבְעוֹן, שֶׁנֶּאֱמַר וְאֵלֶּה בְּנֵי צִבְעוֹן וְאַיָּה וַעֲנָה? מְלַמֵּד שֶׁבָּא צִבְעוֹן עַל
upon Zibeon that came This teaches and Anah and Aiah Zibeon the sons of And these are as it is said Zibeon of

כַּלָּתוֹ אֵשֶׁת עֲנָה, וַיָּצְאָה אָהֳלִיבָמָה מִבֵּין שְׁנֵיהֶם, וְהוֹדִיעֲךָ הַכָּתוּב
the Scripture and informs you both of them from between Oholibamah and came forth Anah the wife of his daughter-in-law

שֶׁכֻּלָּן בְּנֵי מַמְזֵרוּת הָיוּ׃
were mamzerus children of that all of them

פָּסוּק כא

Pasuk 21

וְאֶת בָּשְׂמַת בַּת יִשְׁמָעֵאל אֲחוֹת נְבָיוֹת׃
Nebaioth sister of Yishmael daughter of Basemath and —

רַשִׁ״י

בשמת בת ישמעאל. וּלְהַלָּן קוֹרֵא לָהּ מָחֲלַת? מָצִינוּ בְּאַגָּדַת מִדְרַשׁ סֵפֶר
the Book of Midrash of in the Aggadah of we find Mahalath her it calls and further on Yishmael daughter of Basemath

שְׁמוּאֵל ג' מוֹחֲלִים לָהֶן עֲוֹנוֹתֵיהֶן, גֵּר שֶׁנִּתְגַּיֵּר, וְהָעוֹלֶה לִגְדֻלָּה, וְהַנּוֹשֵׂא
and one who marries to greatness and one who ascends who converts a convert their sins them they forgive three Shmuel

אִשָּׁה. וְלָמַד הַטַּעַם מִכָּאן – לְכָךְ נִקְרֵאת מָחֲלַת, שֶׁנִּמְחֲלוּ עֲוֹנוֹתֶיהָ׃
a woman and it learns the reason from here therefore she was called Mahalath because were forgiven his sins

רַשִׁ״י

אחות נביות. עַל שֵׁם שֶׁהוּא הִשִּׂיאָהּ לוֹ מִשֶּׁמֵּת יִשְׁמָעֵאל נִקְרֵאת עַל שְׁמוֹ׃
The sister of Nebaioth on account that he gave her to him after died Yishmael she is called by his name

פָּסוּק כב

Pasuk 22

וַתֵּלֶד עָדָה לְעֵשָׂו אֶת אֱלִיפָז וּבָשְׂמַת יָלְדָה אֶת רְעוּאֵל׃

and bore Adah to Esav — Eliphaz and Basmath bore — Reuel

פָּסוּק כג

Pasuk 23

וְאָהֳלִיבָמָה יָלְדָה אֶת יעיש יְעוּשׁ וְאֶת יַעְלָם וְאֶת קֹרַח אֵלֶּה בְּנֵי עֵשָׂו

and Oholivamah bore — Ye'ush Ye'ush — and Yalam — and Korach these are the sons of Esav

אֲשֶׁר יֻלְּדוּ לוֹ בְּאֶרֶץ כְּנָעַן׃

who were born to him in the land of Canaan

רַשִׁ"י

ואהליבמה ילדה וגו'. קֹרַח זֶה מַמְזֵר הָיָה, וּבֶן אֱלִיפַז הָיָה, שֶׁבָּא עַל אֵשֶׁת

And Oholibamah bore etc. Korach this was a mamzer and the son of Eliphaz was he who came upon the wife of

אָבִיו, אֶל אָהֳלִיבָמָה אֵשֶׁת עֵשָׂו, שֶׁהֲרֵי הוּא מָנוּי עִם אַלּוּפֵי אֱלִיפַז בְּסוֹף

his father to Oholibamah the wife of Esav for behold he is counted with the chiefs of Eliphaz at the end of

הָעִנְיָן בראשית רבה :

the section Bereshis Rabbah

פָּסוּק כד

Pasuk 24

וַיִּקַּח עֵשָׂו אֶת נָשָׁיו וְאֶת בָּנָיו וְאֶת בְּנֹתָיו וְאֶת כָּל נַפְשׁוֹת בֵּיתוֹ וְאֶת

and took Esav — his wives and — his sons and — his daughters and — all the souls of his household and —

מִקְנֵהוּ וְאֶת כָּל בְּהֶמְתּוֹ וְאֶת כָּל קִנְיָנוֹ אֲשֶׁר רָכַשׁ בְּאֶרֶץ כְּנָעַן

his livestock and — all his beasts and — all his property that he acquired in the land of Kenaan

וַיֵּלֶךְ אֶל אֶרֶץ מִפְּנֵי יַעֲקֹב אָחִיו׃

and he went to a land because of Yaakov his brother

רַשִׁ"י

וילך אל ארץ. לָגוּר בַּאֲשֶׁר יִמְצָא׃

and he went to a land to dwell wherever he would find

פָּסוּק כה

Pasuk 25

כִּי הָיָה רְכוּשָׁם רָב מִשֶּׁבֶת יַחְדָּו וְלֹא יָכְלָה אֶרֶץ מְגוּרֵיהֶם לָשֵׂאת

for was their possessions too great for dwelling together and not could the land of their sojourning to bear

אֹתָם מִפְּנֵי מִקְנֵיהֶם׃

them because of their livestock

רַשִׁ"י

ולא יכלה ארץ מגוריהם. לְהַסְפִּיק מִרְעֶה לַבְּהֵמוֹת שֶׁלָּהֶם ב"ר .

And not could the land of their sojournings to supply pasture for the livestock of theirs Bereshis Rabbah

וּמ"אַ: מפני יעקב אחיו. מִפְּנֵי שְׁטַר חוֹב שֶׁל גְּזֵרַת "כִּי גֵר
and Midrash Aggadah On account of Yaakov his brother on account of the bill of indebtedness of the decree of for a stranger

יִהְיֶה זַרְעֲךָ" הַמֻּטָּל עַל זַרְעוֹ שֶׁל יִצְחָק, אָמַר אֵלֵךְ לִי מִכָּאן, אֵין לִי
your offspring shall be which was placed upon the offspring of Yitzchak he said I will go for myself from here there is no for me

חֵלֶק לֹא בַּמַּתָּנָה, שֶׁנִּתְּנָה לוֹ הָאָרֶץ הַזֹּאת, וְלֹא בְּפִרְעוֹן הַשְּׁטָר, וּמִפְּנֵי
neither share in the gift that was given to him this land this and not in payment of the bill and on account of

הַבּוּשָׁה שֶׁמָּכַר בְּכוֹרָתוֹ:
the shame that he sold his birthright

פָּסוּק כו

Pasuk 26

וַיֵּשֶׁב עֵשָׂו בְּהַר שֵׂעִיר עֵשָׂו הוּא אֱדוֹם:
And settled Esav in the mountain of Seir Esav he is Edom

פָּסוּק כז

Pasuk 27

וְאֵלֶּה תּוֹלְדוֹת עֵשָׂו אֲבִי אֱדוֹם בְּהַר שֵׂעִיר:
And these are the generations of Esav the father of Edom in Mount Seir

רַשְׁ"י

ואלה. הַתּוֹלָדוֹת שֶׁהוֹלִידוּ בָּנָיו עַכְשָׁו מִשֶּׁהָלַךְ לְשֵׂעִיר:
And these are the offspring that begot his sons now from when he went to Seir

פָּסוּק כח

Pasuk 28

אֵלֶּה שְׁמוֹת בְּנֵי עֵשָׂו אֱלִיפַז בֶּן עָדָה אֵשֶׁת עֵשָׂו רְעוּאֵל בֶּן
These are the names of the sons of Esav Eliphaz the son of Adah wife of Esav Reuel the son of

בָּשְׂמַת אֵשֶׁת עֵשָׂו:
Basemath wife of Esav

פָּסוּק כט

Pasuk 29

וַיִּהְיוּ בְּנֵי אֱלִיפָז תֵּימָן אוֹמָר צְפוֹ וְגַעְתָּם וּקְנַז:
And were the sons of Eliphaz Teman Omar Zepho and Gatam and Kenaz

פָּסוּק ל

Pasuk 30

וְתִמְנַע הָיְתָה פִילֶגֶשׁ לֶאֱלִיפַז בֶּן עֵשָׂו וַתֵּלֶד לֶאֱלִיפַז אֶת עֲמָלֵק אֵלֶּה
And Timna was a concubine to Eliphaz son of Esav and she bore to Eliphaz — Amalek these were

בְּנֵי עָדָה אֵשֶׁת עֵשָׂו:
the sons of Adah wife of Esav

רַשִׁ"י

ותמנע היתה פילגש. לְהוֹדִיעַ גְּדֻלָּתוֹ שֶׁל אַבְרָהָם, כַּמָּה הָיוּ תְּאֵבִים לְדַבֵּק
to attach desirous they were how much Avraham of his greatness to inform a concubine was And Timna

בְּזַרְעוֹ. תִּמְנַע זוֹ בַּת אַלּוּפִים הָיְתָה, שֶׁנֶּאֱמַר וַאֲחוֹת לוֹטָן תִּמְנָע, וְלוֹטָן
and Lotan was Timna Lotan and the sister of as it is said she was chieftains daughter of this Timna to his seed

מֵאַלּוּפֵי יוֹשְׁבֵי שֵׂעִיר הָיָה מִן הַחוֹרִים שֶׁיָּשְׁבוּ בָהּ לְפָנִים, אָמְרָה אֵינִי זוֹכָה
worthy I am not she said previously in it who dwelt the Horites from he was Seir the inhabitants of was of the chieftains

לְהִנָּשֵׂא לְךָ, הַלְוַאי וְאֶהְיֶה פִּילֶגֶשׁ. וּבְדִבְרֵי הַיָּמִים מוֹנֶה אוֹתָהּ בִּבְנָיו שֶׁל ·
among the sons of her it counts · and in Chronicles a concubine and I will be if only to you to be married

אֱלִיפַז, מְלַמֵּד שֶׁבָּא עַל אִשְׁתּוֹ שֶׁל שֵׂעִיר וְיָצְאָה תִּמְנָע מִבֵּינֵיהֶם,
from between them Timna and issued forth Seir · the wife of upon that he came this teaches Eliphaz

וּכְשֶׁגָּדְלָה נַעֲשֵׂית פִּילַגְשׁוֹ, וְזֶהוּ וַאֲחוֹת לוֹטָן תִּמְנָע, וְלֹא מְנָאָהּ עִם
with did it count her and not was Timna Lotan and the sister of and this is his concubine she became and when she grew up

בְּנֵי שֵׂעִיר שֶׁהָיְתָה אֲחוֹתוֹ מִן הָאֵם וְלֹא מִן הָאָב:
the father from and not the mother from his sister for she was Seir the children of

פָּסוּק לא

Pasuk 31

וְאֵלֶּה בְּנֵי רְעוּאֵל נַחַת וָזֶרַח שַׁמָּה וּמִזָּה אֵלֶּה הָיוּ בְּנֵי בָּשְׂמַת
Basmath the sons of were these and Mizzah Shammah and Zerach Nachat Reuel are the sons of And these

אֵשֶׁת עֵשָׂו:
Esav wife of

פָּסוּק לב

Pasuk 32

וְאֵלֶּה הָיוּ בְּנֵי אָהֳלִיבָמָה בַת עֲנָה בַּת צִבְעוֹן אֵשֶׁת עֵשָׂו וַתֵּלֶד
and she bore Esav wife of Zibeon daughter of Anah daughter of Oholibamah the sons of were and these

לְעֵשָׂו אֶת יעיש יְעוּשׁ וְאֶת יַעְלָם וְאֶת קֹרַח:
Korach and — Yalam and — Yeush Yeush — to Esav

פָּסוּק לג

Pasuk 33

אֵלֶּה אַלּוּפֵי בְנֵי עֵשָׂו בְּנֵי אֱלִיפַז בְּכוֹר עֵשָׂו אַלּוּף תֵּימָן אַלּוּף
chief Teman chief Esav firstborn of Eliphaz the sons of Esav the sons of the chiefs of These are

אוֹמָר אַלּוּף צְפוֹ אַלּוּף קְנַז:
Kenaz chief Tzefo chief Omar

רַשִׁ"י

אלה אלופי בני עשו. רָאשֵׁי מִשְׁפָּחוֹת:
families heads of Esav the sons of chieftains of These are

פָּסוּק לד

Pasuk 34

אַלּוּף קְרַח אַלּוּף גַּעְתָּם אַלּוּף עֲמָלֵק אֵלֶּה אַלּוּפֵי אֱלִיפַז בְּאֶרֶץ אֱדוֹם

Edom in the land of Eliphaz the chiefs of these are Amalek chief Gatam chief Korach chief

אֵלֶּה בְּנֵי עָדָה׃

Adah the sons of these are

פָּסוּק לה

Pasuk 35

וְאֵלֶּה בְּנֵי רְעוּאֵל בֶּן עֵשָׂו אַלּוּף נַחַת אַלּוּף זֶרַח אַלּוּף שַׁמָּה אַלּוּף

chief Shammah chief Zerach chief Nachat chief Esav son of Reuel are the sons of and these

מִזָּה אֵלֶּה אַלּוּפֵי רְעוּאֵל בְּאֶרֶץ אֱדוֹם אֵלֶּה בְּנֵי בָּשְׂמַת אֵשֶׁת עֵשָׂו׃

Esav wife of Basemat are the sons of these Edom in the land of Reuel are the chiefs of these Mizzah

פָּסוּק לו

Pasuk 36

וְאֵלֶּה בְּנֵי אָהֳלִיבָמָה אֵשֶׁת עֵשָׂו אַלּוּף יְעוּשׁ אַלּוּף יַעְלָם אַלּוּף קֹרַח

Korach chief Yalam chief Yeush chief Esav wife of Oholivamah are the sons of and these

אֵלֶּה אַלּוּפֵי אָהֳלִיבָמָה בַּת עֲנָה אֵשֶׁת עֵשָׂו׃

Esav wife of Anah daughter of Oholivamah the chiefs of these are

פָּסוּק לז

Pasuk 37

אֵלֶּה בְּנֵי עֵשָׂו וְאֵלֶּה אַלּוּפֵיהֶם הוּא אֱדוֹם׃

Edom he is their chiefs and these are Esav the sons of These are

CHAPTER SUMMARY

The aliyah opens with Hashem promising the land to Yaakov and his descendants, after which Yaakov sets up a stone pillar and consecrates the site at Beis El. Moving toward Ephrath, Rachel gives birth to Binyamin with great difficulty and passes away, being buried on the road where Yaakov erects a monument over her grave. After a brief mention of Reuven's action and the formal listing of Yaakov's twelve sons, Yaakov returns to Yitzchak in Chevron, followed by the petirah and burial of Yitzchak. The text then transitions into the lineage of Esav, detailing his wives, children, and cattle, his relocation to Mount Seir due to overcrowding, and the detailed listing of his descendants, concubines, and tribal chieftains.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what happens right in the middle of all the painful, heavy events in this aliyah. Rachel Imeinu passes away in childbirth on the road to Ephrath. In her last moment of life, as her neshama is departing, she names her newborn son Ben-oni, a name born out of deep sorrow and pain. But immediately, Yaakov Avinu steps in and renames him Binyamin. Yaakov looks at the exact same baby, born from the exact same hardship, and sees the strength and the promise on the right side.

This is a tremendous sevara for our daily life. When a Yid goes through a difficult situation, the natural reaction of the heart is to view the entire reality through the lens of pain, to label the moment as a time of weakness or sorrow. But Yaakov Avinu teaches us the true avodah: we have the power to step back, reframe the situation, and choose a name of strength and tikvah. We cannot always control the hard news or the unexpected twists on our journey, but we are given full control over how we name the moment.

Today, when you encounter a moment of frustration, pain, or unexpected difficulty, do not let your yetzer hara label it with sorrow. Catch yourself, reframe the nisayon through the lens of emunah, and find the point of strength and closeness to Hashem hidden right inside it.

דַּף יוֹמִי · עֲרָכִין · דַּף י׳

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📖 **THE SUGYA**

This daf opens by settling a calculation regarding the intercalated lunar calendar, bringing us to a famous moment where Rebbi praises the wisdom of the Sages. From there, we enter a brand new Mishnah that details the precise counts and limits for the avodah in the Beis HaMikdash—specifically the minimum and maximum number of shofar blasts blown each day, as well as the instruments used by the Levi'im for the shira. The Mishnah lays out the rules for the harps and the flutes played before the Mizbe'ach on festive days, even describing the special reed flute that was chosen for its sweet tone.

In the Gemara, the Tannaim debate the exact way to count shofar blasts, analyzing whether a tekiah, teruah, and tekiah form one combined unit or distinct standalone mitzvos. The Sugya then transitions into exploring the twelve days of the year when the flute accompanied the shira, connecting these specific times to the obligation of reciting full Hallel. This leads into a foundational discussion on what makes a day fit for full Hallel, contrasting the unique Mussaf korbanos of Sukkos with Pesach, and examining why Shabbos, Rosh Chodesh, and the High Holidays each have their own unique halachic status regarding shira.

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

עַמּוּד א׳ DAF 10A

EXPLANATION

וְעִיבּוּר שָׁנָה שְׁלֹשִׁים

and the intercalated month of the leap year was thirty days long,

EXPLANATION

(אישתקד) [וְאִישְׁתַּקַּד] עָשֵׂינוּ שְׁנֵיהֶם מְלֵאִין,

and last year we made both of them — namely, Marchesvan and Kislev — **full** 30-day months,

EXPLANATION

דַּל תְּלָתָא לְבַהֲדֵי תְּלָתָא

deduct the three extra deficient months of this year **against the three** extra full months of last year,

EXPLANATION

וְקָם לֵיהּ בְּדוּכְתֵּיהּ.

and the lunar calendar **stands in its proper place!**

STATEMENT

אֲמַר לֵיהּ: נֵר יִשְׂרָאֵל! כֵּן הָוֵה.

Rebbi said to him: O Lamp of Israel! Indeed, so it was!

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אֵין פּוֹחֲתִין מֵעֶשְׂרִים וְאַחַת תְּקִיעוֹת בַּמִּקְדָּשׁ, וְלֹא מוֹסִיפִין עַל אַרְבָּעִים וּשְׁמֹנֶה.

MISHNAH: We do not sound fewer than twenty-one shofar blasts in the Beis HaMikdash each day, and we do not add over forty-eight blasts on any given day.

MISHNAH

אֵין פּוֹחֲתִין מִשְּׁנֵי נְבָלִים, וְלֹא מוֹסִיפִין עַל שִׁשָּׁה.

We do not use fewer than two harps for the Levi'im's song, and we do not add over six.

MISHNAH

אֵין פּוֹחֲתִין מִשְּׁנֵי חֲלִילִין, וְלֹא מוֹסִיפִין עַל שְׁנֵים עָשָׂר,

We do not use fewer than two flutes, and we do not add over twelve,

MISHNAH

וּבִשְׁנֵים עָשָׂר יוֹם בַּשָּׁנָה הֶחָלִיל מַכֶּה לִפְנֵי הַמִּזְבֵּחַ:

and on twelve days in the year the flute plays before the Mizbe'ach:

MISHNAH

בְּשְׁחִיטַת פֶּסַח רִאשׁוֹן, וּבְשְׁחִיטַת פֶּסַח שֵׁנִי, וְיוֹם טוֹב הָרִאשׁוֹן שֶׁל פֶּסַח, וּבְיוֹם טוֹב שֶׁל עֲצֶרֶת, וּבְשְׁמוֹנַת יְמֵי הֶחָג.

at the slaughtering of the First Pesach, and at the slaughtering of the Second Pesach, and on the first Yom Tov day of Pesach, and on the Yom Tov of Shavuos, and on all eight days of the festival of Sukkos.

MISHNAH

וְלֹא הָיָה מַכֶּה בְּאַבּוּב שֶׁל נְחֹשֶׁת, אֶלָּא בְּאַבּוּב שֶׁל קָנֶה, מִפְּנֵי שֶׁקּוֹלוֹ עָרֵב;

And it did not play with a flute of copper, but rather with a flute of reed, because its tone is sweet;

MISHNAH

וְלֹא הָיָה מְחַלֵּק אֶלָּא בְּאַבּוּב יְחִידִי, מִפְּנֵי שֶׁהוּא מְחַלֵּיק יָפֶה.

and it would conclude the musical selection only with a single flute, because it concludes sweetly.

MISHNAH

וְעַבְדֵי כֹהֲנִים הָיוּ, דִּבְרֵי רַבִּי מֵאִיר;

And these musicians were the slaves of Kohanim; these are the words of Rabbi Meir.

MISHNAH

רַבִּי יוֹסֵי אוֹמֵר: מִשְׁפַּחַת בֵּית פְּגָרִים וּבֵית צִיפְּרָא מֵעֶמָּאוּם הָיוּ מַשִּׂיאִין לַכְּהוּנָּה;

Rabbi Yose says: They were families of Yisre'elim named Bais Pegarim and Bais Tzippara from Emmaus, and they were so meyuchas that they would marry their daughters into the Kehunah;

MISHNAH

רַבִּי חֲנִינָא בֶּן אַנְטִיגְנוֹס אוֹמֵר: לְוִיִּם הָיוּ.

Rabbi Chanina ben Antigonus says: They were Levi'im.

גְּמָרָא GEMARA

OBJECTION

גמ׳: מַתְנִיתִין דְּלָא כְּרַבִּי יְהוּדָה, דְּתַנְיָא: רַבִּי יְהוּדָה אוֹמֵר: לֹא יִפְחוֹת מִשֶּׁבַע, וְלֹא יוֹסִיף עַל שֵׁשׁ עֶשְׂרֵה.

GEMARA: Our Mishnah is not in accordance with Rabbi Yehudah, as it was taught in a Beraisa: Rabbi Yehudah says: One may not blow fewer than seven blasts, and one may not add over sixteen.

QUESTION

בְּמַאי קָמִיפַּלְגִי?

The Gemara asks: Over what principle do they differ?

ANSWER

רַבִּי יְהוּדָה סָבַר: תְּקִיעָה תְּרוּעָה וּתְקִיעָה חֲדָא הִיא,

The Gemara answers: Rabbi Yehudah holds: A tekiah, teruah, and tekiah are counted as one single unit,

ANSWER

וְרַבָּנַן סָבְרִי: תְּקִיעָה לְחוּד, וּתְרוּעָה לְחוּד, וּתְקִיעָה לְחוּד.

and the Rabbis hold: A tekiah is counted by itself, a teruah is counted by itself, and the final tekiah is counted by itself. So the actual sounds are identical; they only argue on how to count them.

QUESTION

מַאי טַעְמָא דְּרַבִּי יְהוּדָה?

The Gemara asks: What is the reasoning of Rabbi Yehudah?

PROOF

כְּתִיב "וּתְקַעְתֶּם תְּרוּעָה", וּכְתִיב "תְּרוּעָה יִתְקְעוּ" (לָכֶם),

It is written: "And you shall sound [utkatem] a teruah," and it is written: "A teruah they shall sound [yitke'u]."

INFERENCE

שְׁמַע מִינַּהּ: תְּקִיעָה תְּרוּעָה וּתְקִיעָה — חֲדָא הִיא.

Learn from this combining of tekiah and teruah in the pesukim that a **tekiah, teruah, and tekiah are one** single unit.

QUESTION

וְרַבָּנַן?

The Gemara asks: **And how do the Rabbis** explain these pesukim?

ANSWER

הַהוּא לִפְשׁוּטָהּ לְפָנֶיהָ וּפְשׁוּטָה לְאַחֲרֶיהָ הוּא דַּאֲתָא.

The Gemara answers: **That text comes for** the rule that there must be **a plain sound before it and a plain sound after it,** but each remains an independent sound.

QUESTION

וְרַבָּנַן מַאי טַעְמָא?

The Gemara asks: **And what is the Rabbis' reasoning** that each is counted individually?

PROOF

דִּכְתִיב: "וּבְהַקְהִיל אֶת הַקָּהָל תִּתְקְעוּ וְלֹא תָרִיעוּ",

For it is written: "And when gathering the congregation, you shall blow a tekiah, but you shall not blow a teruah."

OBJECTION

וְאִי סָלְקָא דַּעְתָּךְ תְּקִיעָה תְּרוּעָה וּתְקִיעָה חֲדָא הִיא, אָמַר רַחֲמָנָא עֲבִיד פַּלְגָּא דְּמִצְוָה?

And if it should enter your mind that tekiah, teruah, and tekiah are one single unit, **would the Merciful One say, "Perform half a mitzvah"?** Rather, each sound is a distinct mitzvah!

RESOLUTION

וְרַבִּי יְהוּדָה — סִימָנָא בְּעָלְמָא הוּא.

And Rabbi Yehudah responds: The tekiah blown when gathering the people **is merely a signal** to assemble, not a mitzvah sounding of the shofar.

QUESTION

כְּמַאן אָזְלָא הָא דְּאָמַר רַב כָּהֲנָא: אֵין בֵּין תְּקִיעָה לִתְרוּעָה וְלֹא כְּלוּם?

The Gemara asks: **In accordance with whose view goes that which Rav Kahana said: There is nothing at all between a tekiah and a teruah** — no pause whatsoever?

ANSWER

כְּמַאן? כְּרַבִּי יְהוּדָה.

In accordance with whose view? Like Rabbi Yehudah, who considers them a single unit.

QUESTION

פְּשִׁיטָא!

The Gemara asks: But that is **obvious!**

EXPLANATION

מַהוּ דְּתֵימָא: אֲפִילּוּ כְּרַבָּנַן אָתְיָא, וּלְאַפּוֹקֵי מִדְּרַבִּי יוֹחָנָן דְּאָמַר: שָׁמַע תֵּשַׁע תְּקִיעוֹת בְּתֵשַׁע שָׁעוֹת בַּיּוֹם — יָצָא.

Lest you say that Rav Kahana's statement **comes even according to the Rabbis, and it comes to exclude** the ruling **of Rabbi Yochanan, who said: If one heard nine blasts over nine hours during the day, he has fulfilled** his obligation, so Rav Kahana meant only not to interrupt for hours at a time,

RESOLUTION

קָא מַשְׁמַע לַן.

therefore **it comes to teach us** that Rav Kahana meant literally no pause at all, following Rabbi Yehudah.

QUESTION

וְאֵימָא הָכִי נָמֵי!

The Gemara asks: **But why not say that indeed,** Rav Kahana agrees with the Rabbis and only excludes long delays?

ANSWER

אִם כֵּן, מַאי "וְלֹא כְּלוּם"?

The Gemara answers: **If so, what is** the meaning of **"nothing at all"?** It implies no pause whatsoever, which is davka like Rabbi Yehudah.

STATEMENT

שְׁנֵים עָשָׂר יוֹם בַּשָּׁנָה מַכֶּה בֶּחָלִיל וְכוּ'.

§ We learned in the Mishnah: **On twelve days in the year the flute plays** before the Mizbe'ach, etc.

QUESTION

מַאי שְׁנָא הָנֵי?

The Gemara asks: **What is different about these** specific days?

ANSWER

הוֹאִיל וְיָחִיד גּוֹמֵר בָּהֶן אֶת הַהַלֵּל.

Since these are days when an individual completes the whole Hallel.

PROOF

דְּאָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יְהוֹצָדָק: שְׁמוֹנָה עָשָׂר יָמִים שֶׁהַיָּחִיד גּוֹמֵר בָּהֶן אֶת הַהַלֵּל:

For Rabbi Yochanan said in the name of Rabbi Shimon ben Yehotzadak: There are eighteen days on which an individual completes the whole Hallel:

STATEMENT

שְׁמוֹנָה יְמֵי הַחַג, וּשְׁמוֹנָה יְמֵי חֲנוּכָּה, וְיוֹם טוֹב הָרִאשׁוֹן שֶׁל פֶּסַח, וְיוֹם טוֹב (הָרִאשׁוֹן) שֶׁל עֲצֶרֶת;

the eight days of the festival of Sukkos, **and the eight days of Chanukah, and the first Yom Tov day of Pesach, and the Yom Tov day of Shavuos;**

STATEMENT

וּבַגּוֹלָה עֶשְׂרִים וְאֶחָד: תִּשְׁעָה יְמֵי הַחַג, וּשְׁמוֹנָה יְמֵי חֲנוּכָּה, וּשְׁנֵי יָמִים טוֹבִים שֶׁל פֶּסַח, וּשְׁנֵי יָמִים טוֹבִים שֶׁל עֲצֶרֶת.

and in the Diaspora, there are twenty-one days: **nine days of the festival** of Sukkos, **and eight days of Chanukah, and the two Yom Tov days of Pesach, and the two Yom Tov days of Shavuos.**

QUESTION

מַאי שְׁנָא בְּחַג דְּאָמְרִינַן כֹּל יוֹמָא, וּמַאי שְׁנָא בְּפֶסַח דְּלָא אָמְרִינַן

The Gemara asks: **What is different about Sukkos that we say** full Hallel **every day, and what is different about Pesach that we do not say** full Hallel every day?

עמוד ב׳ DAF 10B

QUESTION

כֹּל יוֹמָא?

The Gemara asks: Why should full Hallel be said on **every day** of Sukkos, whereas on Pesach it is said only on the first day?

ANSWER

דְּחַג חֲלוּקִין בְּקָרְבְּנוֹתֵיהֶן, דְּפֶסַח אֵין חֲלוּקִין בְּקָרְבְּנוֹתֵיהֶן.

The Gemara answers: The days **of the festival** of Sukkos **are distinct in their** Mussaf **sacrifices**, as the number of bulls offered changes each day, so each day is a distinct Yom Tov in its own right. Whereas the intermediate days **of Pesach are not distinct in their sacrifices**, as the exact same Mussaf is brought every day.

OBJECTION

שַׁבָּת דַּחֲלוּקָה בְּקָרְבְּנוֹתֶיהָ, לֵימָא!

The Gemara objects: If so, on **Shabbos, which is distinct in its sacrifices** from the weekdays, **let us say** Hallel!

ANSWER

לָא אִיקְּרִי ״מוֹעֵד״.

The Gemara answers: Shabbos **is not called a "mo'ed"**—an appointed festival season—and Hallel is only recited on a mo'ed.

OBJECTION

רֹאשׁ חוֹדֶשׁ דְּאִיקְּרִי ״מוֹעֵד״, לֵימָא!

The Gemara asks: On **Rosh Chodesh, which is called a "mo'ed", let us say** Hallel!

ANSWER

לָא אִיקַּדַּישׁ בַּעֲשִׂיַּית מְלָאכָה, דִּכְתִיב: ״הַשִּׁיר יִהְיֶה לָכֶם כְּלֵיל הִתְקַדֵּשׁ חָג״ — לַיְלָה הַמְקוּדָּשׁ לֶחָג טָעוּן שִׁירָה, וְשֶׁאֵין מְקוּדָּשׁ לֶחָג אֵין טָעוּן שִׁירָה.

The Gemara answers: Rosh Chodesh **is not sanctified with** a prohibition against **doing melacha, as it is written** regarding the future redemption: **"The song shall be for you like the night when a festival is sanctified"—a night that is sanctified for a festival requires song** (Hallel), **and** a day **that is not sanctified for a festival does not require song**.

OBJECTION

רֹאשׁ הַשָּׁנָה וְיוֹם הַכִּיפּוּרִים, דְּאִיקְּרוּ ״מוֹעֵד״, וְאִיקַּדּוּשׁ בַּעֲשִׂיַּית מְלָאכָה, לֵימָא!

The Gemara asks: But on **Rosh Hashanah and Yom Kippur, which are called "mo'ed" and are** also **sanctified with** a prohibition against **doing melacha, let us say** Hallel!

ANSWER

מִשּׁוּם דְּרַבִּי אַבָּהוּ.

The Gemara answers: It is **because of** the teaching **of Rabbi Abbahu**.

STATEMENT

דְּאָמַר רַבִּי אַבָּהוּ, אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, מִפְּנֵי מָה אֵין יִשְׂרָאֵל אוֹמְרִים שִׁירָה לְפָנֶיךָ בְּרֹאשׁ הַשָּׁנָה וּבְיוֹם הַכִּפּוּרִים?

For Rabbi Abbahu said: The ministering angels said before the Holy One, Blessed be He: Master of the Universe, why do Israel not recite song (Hallel) **before You on Rosh Hashanah and Yom Kippur?**

STATEMENT

אָמַר לָהֶן: אֶפְשָׁר, מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא הַדִּין, וְסִפְרֵי חַיִּים וְסִפְרֵי מֵתִים פְּתוּחִין לְפָנָיו, וְיִשְׂרָאֵל אוֹמְרִים שִׁירָה לְפָנַי?

Hashem **said to them: Is it possible that the King is sitting on the Throne of Judgment, and the books of the living and the books of the dead are open before Him, and Israel should say song before Me?!** Therefore, Hallel is inappropriate on those days.

OBJECTION

וְהָא חֲנוּכָּה דְּלָא הָכִי וְלָא הָכִי, וְקָאָמַר!

reinforces: **But behold Chanukah, which is neither this nor that**—it has no special Mussaf sacrifices and melacha is not forbidden—**and yet one recites** Hallel!

ANSWER

מִשּׁוּם נִיסָּא.

The Gemara answers: On Chanukah we say Hallel **because of the miracle** that occurred.

OBJECTION

פּוּרִים דְּאִיכָּא נִיסָּא, לֵימָא!

The Gemara asks: On **Purim, where there is** also **a miracle, let us say** Hallel!

ANSWER

אָמַר רַבִּי יִצְחָק: לְפִי שֶׁאֵין אוֹמְרִים שִׁירָה עַל נֵס שֶׁבְּחוּצָה לָאָרֶץ.

Rabbi Yitzchak said: Because we do not recite song for a miracle that took place outside the Land of Israel.

OBJECTION

מַתְקֵיף לַהּ רַב נַחְמָן בַּר יִצְחָק: וְהָרֵי יְצִיאַת מִצְרַיִם, דְּנֵס שֶׁבְּחוּצָה לָאָרֶץ הוּא, וְאָמְרִינַן הַלֵּל!

Rav Nachman bar Yitzchak objected to this: But behold the Exodus from Mitzrayim, which was a miracle outside the Land of Israel, **and we do say Hallel** on Pesach night!

ANSWER

כִּדְתַנְיָא: עַד שֶׁלֹּא נִכְנְסוּ יִשְׂרָאֵל לָאָרֶץ — הוּכְשְׁרוּ כָּל הָאֲרָצוֹת לוֹמַר שִׁירָה, מִשֶּׁנִּכְנְסוּ לָאָרֶץ — לֹא הוּכְשְׁרוּ כָּל אֲרָצוֹת לוֹמַר שִׁירָה.

The Gemara answers: That is **as it was taught in a Braisa: Before Israel entered the Land, all lands were valid to recite song** for miracles performed in them; **once they entered the Land, all other lands were no longer valid to recite song** for miracles performed in them.

ANSWER

רַב נַחְמָן אָמַר: קְרִיָּיתָהּ זוֹ הִיא הַלֵּילָא.

Rav Nachman said another answer as to why Hallel is not said on Purim: **The reading of the Megillah itself is** the equivalent of **Hallel**.

ANSWER

רָבָא אָמַר: בְּשִׁלְמָא הָתָם "הַלְלוּ עַבְדֵי ה'" — וְלֹא עַבְדֵי פַּרְעֹה, הָכָא "הַלְלוּ עַבְדֵי ה'" — וְלֹא עַבְדֵי אֲחַשְׁוֵרוֹשׁ? אַכַּתִּי עַבְדֵי אֲחַשְׁוֵרוֹשׁ אֲנַן!

Rava said a third reason: **Granted there** by the Exodus, we can say: **"Praise, O servants of Hashem"—and not servants of Pharaoh**, because they became completely free. But **here** on Purim, can we say: **"Praise, O servants of Hashem"—and not servants of Achashverosh? We are still servants of Achashverosh**, remaining subject to his kingdom in exile!

OBJECTION

וְלִרַב נַחְמָן דְּאָמַר: קְרִיָּיתָהּ זוֹ הִיא הַלֵּילָא, הָתַנְיָא: מִשֶּׁנִּכְנְסוּ לָאָרֶץ לֹא הוּכְשְׁרוּ כָּל אֲרָצוֹת לוֹמַר שִׁירָה,

The Gemara asks: **And according to Rav Nachman who said that the reading of the Megillah is itself Hallel, isn't it taught in the Braisa: Once they entered the Land, all lands were no longer valid to recite song** for miracles? So how can reading the Megillah count as Hallel for a miracle in Chutz La'aretz?

RESOLUTION

כֵּינָן שֶׁגָּלוּ חָזְרוּ לְהֵיתֵּירָן הָרִאשׁוֹן.

The Gemara answers: **Once they were exiled** from Eretz Yisrael, all the other lands **returned to their initial status** of being valid for reciting song for miracles.

מִשְׁנָה MISHNAH

MISHNAH

לֹא הָיָה מַכֶּה בְּאַבּוּב שֶׁל נְחוֹשֶׁת וְכוּ׳.

We learned in our Mishnah: **One would not play a flute of copper, etc.**

גְּמָרָא GEMARA

QUESTION

פָּתַח בְּחָלִיל וּמְסַיֵּים בְּאַבּוּב.

The Gemara points out a contradiction: The Mishnah **opened by mentioning a chalil** (flute), **and concludes by mentioning an abuv** (flute)!

ANSWER

אָמַר רַב פָּפָּא: הַיְינוּ חָלִיל הַיְינוּ אַבּוּב, וְאַמַּאי קָרֵי לֵיהּ "חָלִיל"? דַּחֲלֵי קָלֵיהּ.

Rav Pappa said: A chalil is the same as an abuv. And why does the Mishnah call it a chalil? Because its sound was sweet (chali).

BRAISA

תָּנוּ רַבָּנַן: אַבּוּב הָיָה בַּמִּקְדָּשׁ, חָלָק הָיָה, דַּק הָיָה, שֶׁל קָנֶה הָיָה, וּמִימוֹת מֹשֶׁה הָיָה.

The Rabbis taught in a Braisa: **There was a flute in the Beis HaMikdash; it was smooth, it was thin, it was made of reed, and it had been there since the days of Moshe** Rabbeinu.

BRAISA

צִוָּה הַמֶּלֶךְ וְצִיפּוּהוּ זָהָב, וְלֹא הָיָה קוֹלוֹ עָרֵב, נָטְלוּ אֶת צִפּוּיוֹ וְהָיָה קוֹלוֹ עָרֵב כְּמוֹת שֶׁהָיָה.

The king commanded, and they plated it with gold, but its sound was no longer sweet. They removed its plating, and its sound became sweet as it was before.

BRAISA

צִלְצוֹל הָיָה בַּמִּקְדָּשׁ, שֶׁל נְחוֹשֶׁת הָיָה, וְהָיָה קוֹלוֹ עָרֵב, וְנִפְגַּם, וְשָׁלְחוּ חֲכָמִים וְהֵבִיאוּ אוּמָּנִין מֵאֶלֶכְסַנְדְּרִיָּא שֶׁל מִצְרַיִם וְתִקְּנוּהוּ, וְלֹא הָיָה קוֹלוֹ עָרֵב, נָטְלוּ אֶת תִּיקּוּנוֹ וְהָיָה קוֹלוֹ עָרֵב כְּמוֹת שֶׁהָיָה.

Similarly, **there was a cymbal in the Beis HaMikdash; it was made of copper, and its sound was sweet. It became damaged, so the Sages sent and brought craftsmen from Alexandria of Mitzrayim, and they repaired it, but its sound was no longer sweet. They removed its repair, and its sound became sweet as it was before.**

BRAISA

מַכְתֶּשֶׁת הָיְתָה בְּמִקְדָּשׁ, שֶׁל נְחוֹשֶׁת הָיְתָה, וּמִימוֹת מֹשֶׁה הָיְתָה, וְהָיְתָה מְפַטֶּמֶת אֶת הַבְּשָׂמִים, נִתְפַּגְּמָה וְהֵבִיאוּ אוּמָנִין מֵאַלֶכְסַנְדְּרְיָא שֶׁל מִצְרַיִם וְתִיקְנוּהָ, וְלֹא הָיְתָה מְפַטֶּמֶת כְּמוֹ שֶׁהָיְתָה, נָטְלוּ אֶת תִּיקוּנָהּ וְהָיְתָה מְפַטֶּמֶת כְּמוֹ שֶׁהָיְתָה.

There was a mortar in the Beis HaMikdash; it was made of copper, and it was from the days of Moshe, and it would crush the spices for the Kretores. It became damaged, and they brought craftsmen from Alexandria of Mitzrayim, and they repaired it, but it would not crush as well as it had before. They removed its repair, and it crushed spices as well as it had before.

BRAISA

אֵלּוּ שְׁנֵי כֵּלִים נִשְׁתַּיְּירוּ מִמִּקְדָּשׁ רִאשׁוֹן, וְנִתְפַּגְּמוּ וְלֹא הָיָה לָהֶם אֲרוּכָה, וַעֲלֵיהֶם אָמַר דָּוִד: "נְחוֹשֶׁת מְמוֹרָט", "נְחוֹשֶׁת מְמוֹרָק", וַעֲלֵיהֶם הוּא אוֹמֵר: "וּכְלֵי נְחֹשֶׁת מוּצָהָב שְׁנַיִם חֲמוּדוֹת מִזָּהָב".

These two vessels—the cymbal and mortar—remained from the First Beis HaMikdash, and they were damaged, and there was no cure for them. And regarding them Dovid Hamelech said: "Polished copper", "Burnished copper", and regarding them Ezra says: "And two vessels of fine shining copper, precious as gold."

STATEMENT

רַב וּשְׁמוּאֵל, חַד אָמַר: כָּל אֶחָד וְאֶחָד שָׁקוּל כִּשְׁנַיִם שֶׁל זָהָב, וְחַד אָמַר: שְׁנֵיהֶם שְׁקוּלִין כְּאֶחָד שֶׁל זָהָב.

Rav and Shmuel disputed the meaning of this pasuk: One said: Each and every one of these copper vessels was equal to two of gold. And one said: Both of them together were equal to one of gold.

STATEMENT

תָּנֵי רַב יוֹסֵף: שְׁנֵיהֶם שְׁקוּלִין כְּאֶחָד שֶׁל זָהָב.

Rav Yosef taught: Both of them together were equal to one of gold.

BRAISA

תַּנְיָא, רַבִּי נָתָן אוֹמֵר: שְׁנִיִּים הָיוּ, שֶׁנֶּאֱמַר: "שְׁנַיִם", אַל תִּיקְרֵי "שְׁנַיִם" אֶלָּא "שְׁנִיִּים".

It was taught in a Braisa, Rabbi Nathan says: They were second in quality only to gold, as it is said: "Shenayim"—do not read it as "shenayim" (two), but rather as "sheniyim" (secondary).

BRAISA

תָּנֵי רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל: שִׁילוֹחַ הָיָה מְקַלֵּחַ מַיִם בִּכְאִיסָר, צִוָּה הַמֶּלֶךְ וְהִרְחִיבוּהוּ כְּדֵי שֶׁיִּתְרַבּוּ מֵימָיו, וְנִתְמַעֲטוּ, וְחָזְרוּ וּמִיעֲטוּהוּ וְהָיָה מְקַלֵּחַ מַיִם, לְקַיֵּים מַה שֶּׁנֶּאֱמַר: "אַל יִתְהַלֵּל חָכָם בְּחָכְמָתוֹ וְאַל יִתְהַלֵּל גִּבּוֹר בִּגְבוּרָתוֹ".

Rabban Shimon ben Gamliel taught: The Shiloach spring would gush water through an opening the size of an issar coin. The king commanded, and they widened it so that its water would increase, but its water actually decreased! They went back and narrowed it, and it gushed water as before, to fulfill that which is said: "Let not the wise man glory in his wisdom, nor the mighty man glory in his might."

STATEMENT

וְכֵן הָיָה רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: הִרְדַּוְלִים לֹא הָיָה בְּמִקְדָּשׁ.

And so Rabban Shimon ben Gamliel used to say: An hirdavlis (a water-organ) **was not used in the Beis HaMikdash.**

EXPLANATION

מַאי הִרְדַּוְלִים? אָמַר אַבָּיֵי: טַבְלָא גּוּרְגְּדָנָא, מִפְּנֵי שֶׁקּוֹלוֹ עָרֵב וּמְעָרְבֵב אֶת הַנְּעִימָה.

The Gemara asks: **What is an hirdavlis? Abaye said: A musical instrument operated by water power** (a pipe organ), and it was forbidden **because its sound was overwhelming and would confuse the sweet melody** of the Levi'im.

STATEMENT

אָמַר רָבָא בַּר שֵׁילָא אָמַר רַב מַתְנָה אָמַר שְׁמוּאֵל: מַגְרֵפָה הָיְתָה בַּמִּקְדָּשׁ,

Rava bar Sheila said that Rav Matnah said that Shmuel said: There was a magrefah (a powerful sound-producing instrument) **in the Beis HaMikdash,**

SUMMARY

The daf begins by resolving the calendar calculation of full and deficient months. The Mishnah then establishes the required range of shofar blasts in the Beis HaMikdash—from twenty-one up to forty-eight—along with the specific limits on harps and flutes for the shira, and identifies who the musicians were. The Gemara clarifies the machlokes between Rabbi Yehudah and the Sages regarding how shofar blasts are counted, deriving their respective shittos from the pesukim and discussing Rav Kahana's rule on sounding blasts without pause. Finally, the Gemara explains why the flute played on twelve specific days, tying it to the days an individual completes full Hallel, and analyzes why full Hallel is said on all days of Sukkos but not on Pesach, Shabbos, or Rosh Chodesh.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

Look at the fascinating Beraisa on our daf. The Beis HaMikdash had a simple reed flute, an abuv, that was handed down all the way from the days of Moshe Rabbeinu. Its voice was extraordinarily sweet and pure. Later on, a king had a wonderful idea: let us honor this holy vessel by plating it in shining gold! But the moment they covered it in gold, something went wrong. Its beautiful sound was ruined. It lost its sweet tone entirely. They had to strip off the gold layer to get back the original, sweet voice of the simple reed.

What a profound yesod for us in our daily avodah! Lichoira, we always think that adding honor, external beauty, and grand outer coatings makes something better. But the Torah is teaching us a huge chiddush: sometimes the most sweet, authentic voice is ruined when we try to cover it with external gold. Hashem created your unique neshama with its own organic tone, its own natural, simple way to connect to Him. When a Yid tries to put on fancy external fronts or try to look like something he is not just to make an impression, he loses his sweet, genuine kol.

Take this home with you today. Don't be afraid of your simple, raw reed flute. In your davening, in your learning, and in your relationship with Hashem and other Yidden, drop the gold plating. You do not need artificial, flashy outer coatings to be ratzuy before Hashem. The Ribono Shel Olam loves the simple, real voice of a Yid who serves Him with heart and ehrlichkeit.

Today, when you daven or learn, do it with pure, simple sincerity, without any outer pretension or caring how you look to others.

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.'