חוּמָּשׁ עִם רַשִׁ"י · וישלח · שְׁבִיעִי

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VAYISHLACH · 7TH ALIYAH

📖 CHAPTER PREVIEW

This aliyah details the genealogies of Seir the Horite and the subsequent rulers of Edom. The Torah lists the sons and clans of Seir, including Anah who discovered the yemim in the wilderness while pasturing his father's donkeys, and Timna who became a concubine to Eliphaz son of Esav.

The parsha then details the eight kings who reigned in the land of Edom before any king reigned over Bnei Yisrael. It lists each king, his city, and his background, concluding with the chieftains (alufei Esav) who settled the land according to their families and territories.

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

פָּסוּק א

Pasuk 1

אֵלֶּה בְּנֵי שֵׂעִיר הַחֹרִי יֹשְׁבֵי הָאָרֶץ לוֹטָן וְשׁוֹבָל וְצִבְעוֹן וַעֲנָה׃

these were the sons of Seir the Horite the inhabitants of the land Lotan and Shobal and Zibeon and Anah

רַשִׁ"י

ישבי הארץ. שֶׁהָיוּ יוֹשְׁבֶיהָ קֹדֶם שֶׁבָּא עֵשָׂו לְשָׁם. וְרַבּוֹתֵינוּ דָּרְשׁוּ שבת

The inhabitants of the land that they were its inhabitants before that came Esav there and our Rabbis expounded Shabbos

פ"ה שֶׁהָיוּ בְּקִיאִין בִּישׁוּבָהּ שֶׁל אֶרֶץ; מְלֹא קָנֶה זֶה לְזֵיתִים, מְלֹא קָנֶה

perek 85b that they were experts in settling of land a full measuring-rod this for olives, a full measuring-rod

זֶה לִגְפָנִים, שֶׁהָיוּ טוֹעֲמִין הֶעָפָר וְיוֹדְעִין אִי זוֹ נְטִיעָה רְאוּיָה לוֹ׃

this for vines, for they were tasting the soil and knowing which · planting is suitable for it

פָּסוּק ב

Pasuk 2

וְדִשׁוֹן וְאֵצֶר וְדִישָׁן אֵלֶּה אַלּוּפֵי הַחֹרִי בְּנֵי שֵׂעִיר בְּאֶרֶץ אֱדוֹם׃

and Dishon and Ezer and Dishan these chiefs of the Horite children of Seir in the land of Edom

פָּסוּק ג

Pasuk 3

וַיִּהְיוּ בְּנֵי לוֹטָן חֹרִי וְהֵימָם וַאֲחוֹת לוֹטָן תִּמְנָע׃

and were the sons of Lotan Hori and Hemam and the sister of Lotan Timna was

פָּסוּק ד

Pasuk 4

וְאֵלֶּה בְּנֵי שׁוֹבָל עַלְוָן וּמָנַחַת וְעֵיבָל שְׁפוֹ וְאוֹנָם׃

and Onam Shepho and Eival and Manachas Alvan Shoval the sons of and these are

פָּסוּק ה

Pasuk 5

וְאֵלֶּה בְּנֵי צִבְעוֹן וְאַיָּה וַעֲנָה הוּא עֲנָה אֲשֶׁר מָצָא אֶת הַיֵּמִם

the mules — found who Anah he is and Anah and Aiah Zibeon are the sons of And these

בַּמִּדְבָּר בְּרָעֹתוֹ אֶת הַחֲמֹרִים לְצִבְעוֹן אָבִיו׃

his father of Zibeon the donkeys — when he pastured in the wilderness

רַשִׁ"י

ואיה וענה. וָי"ו יִתֵּרָה, וְהוּא כְּמוֹ אַיָּה וַעֲנָה, וְהַרְבֵּה יֵשׁ בַּמִּקְרָא, תֵּת וְקֹדֶשׁ

both Sanctuary to give in Scripture there are and many and Anah Ajah is like and it is extra the vav and Anah And Ajah

וְצָבָא מְרֻמָּס דניאל ח' , נִרְדָּם וְרֶכֶב וְסוּס תהילים ע"ו :

chapter 76 Tehillim and horse both rider are asleep chapter 8 Daniel for trampling and host

רַשִׁ"י

הוא ענה. הָאָמוּר לְמַעְלָה שֶׁהוּא אָחִיו שֶׁל צִבְעוֹן וְכָאן הוּא קוֹרֵא אוֹתוֹ בְּנוֹ?

his son him calls it and here Tziveon of was the brother that he above who is mentioned was Anah he

מְלַמֵּד שֶׁבָּא צִבְעוֹן עַל אִמּוֹ וְהוֹלִיד אֶת עֲנָה׃

Anah — and fathered his mother upon Tziveon that came this teaches

רַשִׁ"י

את הימם. פְּרָדִים, הִרְבִּיעַ חֲמוֹר עַל סוּס נְקֵבָה וְיָלְדָה פֶּרֶד, וְהוּא הָיָה מַמְזֵר

a mamzer was and he a mule and it bore female a horse with a donkey he mated mules the mules —

וְהֵבִיא פְּסוּלִין לָעוֹלָם; וְלָמָּה נִקְרָא שְׁמָם יֵמִים? שֶׁאֵימָתָן מֻטֶּלֶת עַל

upon is cast that their dread yemim their name was called and why into the world flawed creatures and he brought

הַבְּרִיּוֹת, דְּאָמַר רַבִּי חֲנִינָא מִימַי לֹא שְׁאָלַנִי אָדָם עַל מַכַּת פְּרָדָה לְבָנָה וְחָיָה

and lived white a mule the wound of about a person asked me not in my days Chanina Rabbi for said the creatures

חולין ז' וַהֲלֹא קָא חָזִינָן דְּחָיָה? אַל תִּקְרֵי וְחָיָה אֶלָּא וְחָיְתָה, כִּי הַמַּכָּה

the wound because and it healed rather and he lived read do not that he lived we see indeed and is it not 7b Chullin

לֹא תֵּרָפֵא לְעוֹלָם, בְּרַשִׁ"י יָשָׁן וְלֹא חָזַק לִכְתֹּב לָנוּ מִשְׁפְּחוֹת הַחוֹרִי אֶלָּא

except the Horite the families of for us to write was it necessary and not an old text in Rashi ever heal will not

מִפְּנֵי תִּמְנָע, וּלְהוֹדִיעַ גְּדֻלַּת אַבְרָהָם, כְּמוֹ שֶׁפֵּרַשְׁתִּי לְמַעְלָה:

above Iexplained as Avraham the greatness of and to inform Timna because of

פָּסוּק ו

Pasuk 6

וְאֵלֶּה בְּנֵי עֲנָה דִּשֹׁן וְאָהֳלִיבָמָה בַּת עֲנָה׃

Anah the daughter of and Oholibamah Dishon Anah are the children of and these

פָּסוּק ז

Pasuk 7

וְאֵלֶּה בְּנֵי דִישָׁן חֶמְדָּן וְאֶשְׁבָּן וְיִתְרָן וּכְרָן׃

and these are the sons of Dishan Hemdan and Eshban and Yithran and Cheran

פָּסוּק ח

Pasuk 8

אֵלֶּה בְּנֵי אֵצֶר בִּלְהָן וְזַעֲוָן וַעֲקָן׃

These are the sons of Ezer Bilhan and Zaavan and Akan

פָּסוּק ט

Pasuk 9

אֵלֶּה בְּנֵי דִישָׁן עוּץ וַאֲרָן׃

these are the sons of Dishan Uz and Aran

פָּסוּק י

Pasuk 10

אֵלֶּה אַלּוּפֵי הַחֹרִי אַלּוּף לוֹטָן אַלּוּף שׁוֹבָל אַלּוּף צִבְעוֹן אַלּוּף עֲנָה׃

These are the chiefs of the Horite: Lotan, chief Shoval, chief Tzivon, chief Anah

פָּסוּק יא

Pasuk 11

אַלּוּף דִּשֹׁן אַלּוּף אֵצֶר אַלּוּף דִּישָׁן אֵלֶּה אַלּוּפֵי הַחֹרִי לְאַלְפֵיהֶם

chief Dishon chief Ezer chief Dishan these are the chiefs of the Horite according to their chiefs

בְּאֶרֶץ שֵׂעִיר׃

in the land of Seir

פָּסוּק יב

Pasuk 12

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ מֶלֶךְ לִבְנֵי

and these are the kings who reigned in the land of Edom before a king reigned over the children of

יִשְׂרָאֵל׃

Yisrael

רַשִׁ"י

ואלה המלכים וגו'. שְׁמוֹנָה הָיוּ וּכְנֶגְדָּן הֶעֱמִיד יַעֲקֹב וּבִטֵּל מַלְכוּת

And these are the kings etc. Eight there were and corresponding to them raised up Yaakov and paused the kingdom of

עֵשָׂו בִּימֵיהֶם, אֵלּוּ הֵן, שָׁאוּל וְאִישׁ בֹּשֶׁת, דָּוִד וּשְׁלֹמֹה, רְחַבְעָם, אֲבִיָּה, אָסָא, יְהוֹשָׁפָט;

Esav in their days these are, Shaul and Ish-Boshes, Dovid and Shlomo, Rechavam, Aviyah, Asa, Yehoshaphat

וּבִימֵי יוֹרָם בְּנוֹ כָּתוּב בְּיָמָיו פָּשַׁע אֱדוֹם מִתַּחַת יַד יְהוּדָה וַיַּמְלִכוּ

and in the days of his son Yoram it is written in his days Edom revolted from under the hand of Yehudah and they crowned

עֲלֵיהֶם מֶלֶךְ מלכים ב ח', וּבִימֵי שָׁאוּל כָּתוּב וּמֶלֶךְ אֵין בֶּאֱדוֹם

over themselves a king II Kings 8, and in the days of Yehoshaphat it is written and a king there was not in Edom

נִצָּב מֶלֶךְ מלכים א כ"ב :
a deputy was king I Kings 22

פָּסוּק יג

Pasuk 13

וַיִּמְלֹךְ בֶּאֱדוֹם בֶּלַע בֶּן בְּעוֹר וְשֵׁם עִירוֹ דִּנְהָבָה׃
And reigned in Edom Bela son of Beor and the name of his city was Dinhabah

פָּסוּק יד

Pasuk 14

וַיָּמָת בָּלַע וַיִּמְלֹךְ תַּחְתָּיו יוֹבָב בֶּן זֶרַח מִבָּצְרָה׃
and died Bela and reigned in his place Yovav son of Zerach from Botzrah

רַשִׁ"י

יובב בן זרח מבצרה. בָּצְרָה מֵעָרֵי מוֹאָב הִיא, שֶׁנֶּאֱמַר וְעַל קְרִיּוֹת וְעַל
and died Bela and reigned in his place Yovav son of Zerach from Botzrah from the cities of Moav it is as it is stated and upon Kerioth and upon

בָּצְרָה וגו' ירמיהו מ"ח ; וּלְפִי שֶׁהֶעֱמִידָה מֶלֶךְ לֶאֱדוֹם, עֲתִידָה לִלָּקוֹת עִמָּהֶם,
Botzrah etc. Yirmiyahu 48 and because that it produced a king for Edom it is destined to be smitten with them

שֶׁנֶּאֱמַר כִּי זֶבַח לַה' בְּבָצְרָה ישעיהו ל"ד :
as it is stated for a slaughter has Hashem in Botzrah Yeshayahu 34

פָּסוּק טו

Pasuk 15

וַיָּמָת יוֹבָב וַיִּמְלֹךְ תַּחְתָּיו חֻשָׁם מֵאֶרֶץ הַתֵּימָנִי׃
and died Yovav and reigned in his place Chusham from the land of the Temanite

פָּסוּק טז

Pasuk 16

וַיָּמָת חֻשָׁם וַיִּמְלֹךְ תַּחְתָּיו הֲדַד בֶּן בְּדַד הַמַּכֶּה אֶת מִדְיָן בִּשְׂדֵה מוֹאָב
And died Chusham and reigned in his place Hadad son of Bedad who smote — Midian in the field of Moav

וְשֵׁם עִירוֹ עֲוִית׃
and the name of his city Avis

רַשִׁ"י

המכה את מדין בשדה מואב. שֶׁבָּאוּ מִדְיָן עַל מוֹאָב לַמִּלְחָמָה, וְהָלַךְ מֶלֶךְ
Who smote — Midian in the field of Moav for came Midian against Moav to war and went the king of

אֱדוֹם לַעֲזֹר אֶת מוֹאָב; וּמִכָּאן אָנוּ לְמֵדִים, שֶׁהָיוּ מִדְיָן וּמוֹאָב מְרִיבִים זֶה עִם
to assist — Edom and from here we learn that were Midian and Moav quarreling this one with

זֶה, וּבִימֵי בִלְעָם עָשׂוּ שָׁלוֹם לְהִתְקַשֵּׁר עַל יִשְׂרָאֵל׃
this one and in the days of Balam they made peace to unite against Yisrael

פָּסוּק יז

Pasuk 17

וַיָּמָת הֲדַד וַיִּמְלֹךְ תַּחְתָּיו שַׁמְלָה מִמַּשְׂרֵקָה׃

And died Hadad and reigned in his place Samlah from Masrekah

פָּסוּק יח

Pasuk 18

וַיָּמָת שַׁמְלָה וַיִּמְלֹךְ תַּחְתָּיו שָׁאוּל מֵרְחֹבוֹת הַנָּהָר׃

and died Samlah and reigned in his place Shaul from Rechovos of the River

פָּסוּק יט

Pasuk 19

וַיָּמָת שָׁאוּל וַיִּמְלֹךְ תַּחְתָּיו בַּעַל חָנָן בֶּן עַכְבּוֹר׃

and died Shaul and reigned in his place Baal Chanan son of Achbor

פָּסוּק כ

Pasuk 20

וַיָּמָת בַּעַל חָנָן בֶּן עַכְבּוֹר וַיִּמְלֹךְ תַּחְתָּיו הֲדַר וְשֵׁם עִירוֹ פָּעוּ

and died Baal Chanan son of Achbor and reigned in his place Hadar and the name of his city Pau

וְשֵׁם אִשְׁתּוֹ מְהֵיטַבְאֵל בַּת מַטְרֵד בַּת מֵי זָהָב׃

and the name of his wife Mehetavel daughter of Matred daughter of Mei Zahav

רַשִׁ״י

בת מי זהב. מַהוּ זָהָב? עָשִׁיר הָיָה, וְאֵין זָהָב חָשׁוּב בְּעֵינָיו לְכְלוּם׃

The daughter of Me- Zahab what is gold rich he was and not gold important in his eyes for anything

פָּסוּק כא

Pasuk 21

וְאֵלֶּה שְׁמוֹת אַלּוּפֵי עֵשָׂו לְמִשְׁפְּחֹתָם לְמְקֹמֹתָם בְּשֵׁמֹתָם אַלּוּף

And these are the names of the chiefs of Esav according to their families according to their places by their names Chief

תִּמְנָע אַלּוּף עַלְוָה אַלּוּף יְתֵת׃

Timna Chief Alvah Chief Jetheth

רַשִׁ״י

ואלה שמות אלופי עשו. שֶׁנִּקְרְאוּ עַל שֵׁם מְדִינוֹתֵיהֶם לְאַחַר שֶׁמֵּת הֲדַר

and these are the names of the chiefs of Esav that were called by the name of their districts after that died Hadar

וּפָסְקָה מֵהֶם מַלְכוּת, וְהָרִאשׁוֹנִים הַנִּזְכָּרִים לְמַעְלָה הֵם שְׁמוֹת תּוֹלְדוֹתָם; וְכֵן

and ceased from them monarchy, and the first ones that were mentioned above they are the names of their birth; and so

מְפֹרָשׁ בְּדִבְרֵי הַיָּמִים וַיָּמָת הֲדַד וַיִּהְיוּ אַלּוּפֵי אֱדוֹם אַלּוּף תִּמְנָע וְגוֹמֵר׃

it is explicit in Divrei HaYamim and died Hadad and were the chiefs of Edom chief of Timna and so forth

פָּסוּק כב

Pasuk 22

אַלּוּף אָהֳלִיבָמָה אַלּוּף אֵלָה אַלּוּף פִּינֹן׃

Pinon chief Elah chief Oholibamah chief

פָּסוּק כג

Pasuk 23

אַלּוּף קְנַז אַלּוּף תֵּימָן אַלּוּף מִבְצָר׃

Mibzar chief Teman chief Kenaz chief

פָּסוּק כד

Pasuk 24

אַלּוּף מַגְדִּיאֵל אַלּוּף עִירָם אֵלֶּה אַלּוּפֵי אֱדוֹם לְמוֹשְׁבֹתָם בְּאֶרֶץ

chief Magdiel chief Iram these are the chiefs of Edom according to their settlements in the land of

אֲחֻזָּתָם הוּא עֵשָׂו אֲבִי אֱדוֹם׃

their possession he is Esav father of Edom

רַשִׁ"י

מגדיאל. הֵיא רוֹמִי׃

Magdiel it is Rome

CHAPTER SUMMARY

The seventh aliyah of Parshas Vayishlach enumerates the descendants of Seir the Horite and the original Horite chieftains who inhabited the land. It transitions into the royal lineage of Edom, recording the reign of eight successive kings prior to the era of monarchy in Bnei Yisrael. The aliyah concludes with a listing of the eleven chieftains of Esav according to their respective names, families, and dwelling places in the land of Edom.

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you read through this long list of kings and chieftains of Eisav, it is easy to wonder why the Torah details every single ruler who reigned in Edom before Klal Yisrael even had a king. At first glance, it looks like Eisav got everything immediately. He built kingdoms, set up dynasties, and established his power in Seir, while Yaakov Avinu was still wandering, struggling, and waiting for the promises of Hashem to materialize.

This is a classic nisayon in our own daily life. We look around at the world and see people running ahead, achieving quick success, building empires, and acquiring honors without any apparent effort or spiritual preparation. Meanwhile, a Yid works hard on his davening, struggles to learn a blat Gemara, and works endlessly on his middos, sometimes feeling like he is lagging way behind. We ask ourselves: why does it seem so easy for everyone else while our own aliyah requires so much mesiras nefesh?

The chiddush here is that quick, instant kingdom of Eisav is fleeting. Rashi teaches us that Eisav receives his reward swiftly in this world, but it lacks depth and endurance. Yaakov's royalty takes time to build because it is built on emunah, avodah, and an eternal connection to Hashem. True ruchniyus and real lasting growth are never built overnight. Every step of our avodah, no matter how slow or small it feels, is constructing something eternal.

Today, when you feel discouraged by slow progress in your learning, davening, or personal growth, remind yourself that real binyan takes time. Choose one small spiritual goal today and focus on doing it with patience and emunah, trusting that Hashem values every quiet step of your journey.

דַּף יוֹמִי · עֲרָכִין · דַּף י״א

Daf Yomi · The Full Daf · Elucidated Talmud · Navy & Gold Edition · with Rashi

📖 THE SUGYA

We begin on this daf with an incredible look at the magreifa, a special instrument in the Beis HaMikdash that produced a mind-boggling array of musical tones. The Gemara explores a machlokes regarding just how many distinct sounds came out of this holy instrument—whether a hundred or a thousand—and shares a clever mnemonic about how a baraita often uses a form of exaggeration to teach us its scope.

From there, the Gemara delves into the core sugya of shirah on the Duchan—the song of the Levi'im that accompanied the korbanos. We explore the central machlokes between Rabbi Meir and the Sages over whether shirah is an absolute me'akev to the kapparah of a korban. The Gemara then goes on a beautiful journey through various pesukim to find the true source in the Torah that the primary ikar shirah is from the Torah itself, touching upon the deep connection between joy, goodness of heart, and the holy avodah.

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

עמוד א׳ DAF 11A

STATEMENT

עֲשָׂרָה נְקָבִים הָיוּ בָּהּ,

There were ten holes in the magreifa,

STATEMENT

כָּל אֶחָד וְאֶחָד מוֹצִיא עֲשָׂרָה מִינֵי זֶמֶר,

and **each and every one** of the holes **would emit ten types of tone,**

STATEMENT

נִמְצֵאת כּוּלָּהּ מוֹצִיאָה מֵאָה מִינֵי זֶמֶר.

so **it emerges that the entire** instrument **emitted one hundred types of tone.**

BRAISA

בְּמַתְנִיתָא תָּנָא:

It was taught in a baraita:

BRAISA

הֵיא אַמָּה וּגְבוֹהָּ אַמָּה,

The magreifa **was one cubit** wide **and one cubit high,**

BRAISA

וְקַתָּא יוֹצֵא הֵימֶנָּה,

and a handle protruded from it,

BRAISA

וַעֲשָׂרָה נְקָבִים הָיוּ בָּהּ,

and there were ten holes in it,

BRAISA

כָּל אֶחָד מוֹצִיא מֵאָה מִינֵי זֶמֶר,

and each one would emit one hundred types of tone,

BRAISA

נִמְצֵאת כּוּלָּהּ מוֹצִיאָה אֶלֶף מִינֵי זֶמֶר.

so it emerges that the entire instrument emitted one thousand types of tone.

STATEMENT

אָמַר רַב נַחְמָן בַּר יִצְחָק:

Rav Nachman bar Yitzchak said:

STATEMENT

וְסִימָנֵיךְ מַתְנִיתָא גוּזְמָא.

And your mnemonic to remember which opinion gives the larger number is that a baraita often uses exaggeration.

מִשְׁנָה MISHNAH

MISHNAH

וְעַבְדֵי כֹּהֲנִים הָיוּ כּוּ'.

We learned in the Mishnah: The musicians on the platform were slaves of Kohanim, etc.

גְּמָרָא GEMARA

EXPLANATION

לֵימָא בְּהָא קָמִיפַּלְגִי,

The Gemara suggests: Shall we say that they argue about this,

EXPLANATION

דְּמַאן דְּאָמַר עַבָּדִים הָיוּ קָסָבַר: עִיקַּר שִׁירָה בְּפֶה,

that the one who said they were slaves holds that **the primary component of song is with the mouth,**

EXPLANATION

וּכְלִי לְבַסּוֹמֵי קָלָא הוּא דַּעֲבִידָא,

and an instrument is made merely to sweeten the sound, so even slaves can play them;

EXPLANATION

וּמַאן דְּאָמַר לְוִיִּם הָיוּ קָסָבַר: עִיקַּר שִׁירָה בִּכְלִי!

and the one who said they were Levi'im holds that **the primary component of song is with an instrument,** which is part of the avodah and requires Levi'im!

OBJECTION

וְתִסְבְּרָא?

The Gemara rejects this: **And can you understand** it this way?

OBJECTION

רַבִּי יוֹסֵי מַאי קָסָבַר?

According to this, **what does Rabbi Yosei hold?**

OBJECTION

אִי קָסָבַר: עִיקַּר שִׁירָה בְּפֶה — עַבָּדִים סַגְיָא,

If he holds that **the primary component of song is with the mouth, slaves should be enough** to play the instruments;

OBJECTION

אִי קָסָבַר: עִיקַּר שִׁירָה בִּכְלִי — לְוִיִּם בָּעֵינַן!

and **if he holds** that **the primary component of song is with an instrument, we should require Levi'im!** Why does Rabbi Yosei say they were yichus-valid Yisraelim?

RESOLUTION

לְעוֹלָם קָסָבַר: עִיקַּר שִׁירָה בְּפֶה,

The Gemara answers: **Actually,** everyone **holds** that **the primary component of song is with the mouth,**

RESOLUTION

וְהָכָא בְּמַעֲלִין מִדּוּכָן לְיוּחֲסִין וּלְמַעֲשְׂרוֹת קָמִיפַּלְגִי.

and here, they argue about whether we elevate a person **from the platform to** establish a presumptive status of **lineage or for tithes.**

RESOLUTION

מַאן דְּאָמַר עַבָּדִים הָיוּ, קָסָבַר: אֵין מַעֲלִין מִדּוּכָן לֹא לְיוּחֲסִין וְלֹא לְמַעֲשְׂרוֹת.

The one who said they were slaves holds that we do not elevate from the platform, neither to lineage nor to tithes.

RESOLUTION

מַאן דְּאָמַר לְוִיִּם הָיוּ, קָסָבַר: מַעֲלִין מִדּוּכָן בֵּין לְיוּחֲסִין בֵּין לְמַעֲשְׂרוֹת.

The one who said they were Levi'im holds that we elevate from the platform, both to lineage and to tithes.

RESOLUTION

וּלְמַאן דְּאָמַר יִשְׂרְאֵלִים הָיוּ, קָסָבַר: מַעֲלִין מִדּוּכָן לְיוּחֲסִין וְלֹא לְמַעֲשְׂרוֹת.

And according to the one who said they were Yisraelim, he holds that we elevate from the platform to lineage, but not to tithes.

BRAISA

תָּנוּ רַבָּנַן:

The Rabbis taught in a baraita:

BRAISA

הַשִּׁיר מְעַכֵּב אֶת הַקָּרְבָּן, דִּבְרֵי רַבִּי מֵאִיר;

The song of the Levi'im is essential to the sacrifice and invalidates it if omitted, these are the words of Rabbi Meir;

BRAISA

וַחֲכָמִים אוֹמְרִים: אֵינוֹ מְעַכֵּב.

and the Sages say: It is not essential.

QUESTION

מַאי טַעְמָא דְּרַבִּי מֵאִיר?

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

ANSWER

דְּאָמַר קְרָא: "וַאֲתִּנָה אֶת הַלְוִיִּם נְתֻנִים לְאַהֲרֹן וּלְבָנָיו מִתּוֹךְ בְּנֵי יִשְׂרָאֵל... וּלְכַפֵּר עַל בְּנֵי יִשְׂרָאֵל",

It is as the verse says: "And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel... and to make atonement for the children of Israel,"

ANSWER

מָה כַּפָּרָה מְעַכֶּבֶת, אַף שִׁירָה מְעַכֶּבֶת.

just as atonement through blood is essential to the sacrifice, so too song is essential.

QUESTION

וְרַבָּנַן?

The Gemara asks: And how do the Rabbis explain this hekeish?

ANSWER

הָהוּא לְאִידַּךְ דְּרַבִּי אֶלְעָזָר,

The Gemara answers: **That** comparison is needed **for the other** halachah **of Rabbi Elazar,**

ANSWER

דְּאָמַר רַבִּי אֶלְעָזָר: מָה כַּפָּרָה בַּיּוֹם, אַף שִׁירָה בַּיּוֹם.

as Rabbi Elazar said: Just as atonement is performed only **by day, so too song** must be sung **by day.**

STATEMENT

אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל:

Rav Yehudah said that **Shmuel said:**

QUESTION

מִנַּיִן לְעִיקַּר שִׁירָה מִן הַתּוֹרָה?

From where do we know that **the primary requirement of song is from the Torah?**

PROOF

שֶׁנֶּאֱמַר: "וְשֵׁרֵת בְּשֵׁם ה' אֱלֹהָיו",

As it is said: "And he shall serve in the Name of Hashem, his God."

PROOF

אֵיזֶהוּ שֵׁירוּת שֶׁבְּשֵׁם? הֱוֵי אוֹמֵר: זֶה שִׁירָה.

Which service is performed with the Name? You must say: This is song.

OBJECTION

וְאֵימָא נְשִׂיאוּת כַּפַּיִם!

The Gemara objects: **But say** it refers to **the raising of hands** for the Priestly Blessing, which also uses Hashem's Name!

RESOLUTION

מִדִּכְתִיב: "לְשָׁרְתוֹ וּלְבָרֵךְ בִּשְׁמוֹ",

The Gemara answers: **From the fact that it is written: "To serve Him and to bless in His Name,"**

RESOLUTION

מִכְּלָל דִּבְרָכַת כֹּהֲנִים לָאו שֵׁירוּת הִיא.

we derive by inference that the Priestly Blessing is not considered service per se, as it is listed separately from service.

STATEMENT

רַב מַתְנָה אָמַר מֵהָכָא:

Rav Mattanah said the source is **from here:**

PROOF

”תַּחַת אֲשֶׁר לֹא עָבַדְתָּ אֶת ה’ אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב”,

“Because you did not serve Hashem, your God, with joyfulness and with goodness of heart.”

PROOF

אֵיזוֹ הִיא עֲבוֹדָה שֶׁבְּשִׂמְחָה וּבְטוּב לֵבָב? הֱוֵי אוֹמֵר: זֹה שִׁירָה.

Which is the service that is performed with joyfulness and with goodness of heart? You must say: This is song.

OBJECTION

וְאֵימָא דִּבְרֵי תוֹרָה,

The Gemara objects: But say it refers to words of Torah,

OBJECTION

דִּכְתִיב: ”פִּקּוּדֵי ה’ יְשָׁרִים מְשַׂמְּחֵי לֵב”!

as it is written: “The orders of Hashem are upright, rejoicing the heart”!

RESOLUTION

”מְשַׂמְּחֵי לֵב” אִיקְּרִי, ”טוֹב” לָא אִיקְּרִי.

The Gemara answers: Torah is called “rejoicing the heart,” but it is not called “goodness.”

OBJECTION

וְאֵימָא בִּכּוּרִים,

The Gemara objects: But say it refers to bringing the first fruits,

OBJECTION

דִּכְתִיב: ”וְשָׂמַחְתָּ בְכָל הַטּוֹב”!

as it is written regarding them: “And you shall rejoice in all the goodness”!

RESOLUTION

”טוֹב” אִיקְּרִי, ”טוּב לֵבָב” לָא אִיקְּרִי.

The Gemara answers: Bringing first fruits is called “goodness,” but it is not called “goodness of heart.”

STATEMENT

אָמַר רַב מַתְּנָה:

Rav Mattanah said:

QUESTION

מִנַּיִן לַבִּיכּוּרִים שֶׁטְּעוּנִין שִׁירָה?

From where do we know that the first fruits require song?

ANSWER

אָתְיָא ״טוֹב״ ״טוֹב״ מֵהָכָא.

It is derived by a gezeirah shavah of **“goodness” and “goodness” from here.**

QUESTION

אִינִי?

The Gemara asks: **Is that so?** Can first fruits require song on their own?

OBJECTION

וְהָא אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן:

But didn't Rabbi Shmuel bar Nachmani say that **Rabbi Yonatan said:**

OBJECTION

מִנַּיִן שֶׁאֵין אוֹמְרִים שִׁירָה אֶלָּא עַל הַיַּיִן?

From where do we know **that we do not recite song except over wine** poured on the Altar?

OBJECTION

שֶׁנֶּאֱמַר: ״וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחָדַלְתִּי אֶת תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹהִים וַאֲנָשִׁים״,

As it is said: “And the vine said to them: Should I leave my wine, which rejoices God and men?”

OBJECTION

אִם אֲנָשִׁים מְשַׂמֵּחַ, אֱלֹהִים בַּמֶּה מְשַׂמֵּחַ?

If it rejoices men, how does it rejoice God?

OBJECTION

מִכָּאן שֶׁאֵין אוֹמְרִים שִׁירָה אֶלָּא עַל הַיַּיִן.

From here we derive **that we do not recite song except over wine!** How then can there be song for first fruits, which are solid fruit?

RESOLUTION

מַשְׁכַּחַתְּ לַהּ, כִּדְתָנֵי רַבִּי יוֹסֵי:

The Gemara answers: **You can find it** applicable **like that which Rabbi Yosei taught:**

RESOLUTION

״פְּרִי אַתָּה מֵבִיא, וְאִי אַתָּה מֵבִיא מַשְׁקִין״;

The Torah says regarding first fruits: **“Fruit you shall bring, but you shall not bring liquids”;**

RESOLUTION

הֵבִיא עֲנָבִים וּדְרָכָן, מִנַּיִן? תַּלְמוּד לוֹמַר: ״תָּבִיא״.

however, if **he brought grapes and squeezed them** into wine, **from where** do we know that it is valid? **The verse states: “You shall bring,”** to include wine made from first-fruit grapes, and the song is recited over that wine.

STATEMENT

חִזְקִיָּה אָמַר מֵהָכָא:

Chizkiyah said that the source for song is **from here:**

PROOF

”וּכְנַנְיָהוּ שַׂר הַלְוִיִּם יָשׂוֹר בַּמַּשָּׂא כִּי מֵבִין הוּא”,

“And Chenaniah, chief of the Levites, instructed in the carrying, for he was wise,”

PROOF

אַל תִּיקְרֵי ”יָשׂוֹר” אֶלָּא ”יָשִׁיר”.

do not read it as yasor (instructed), **but rather as yashir** (he sang).

STATEMENT

בְּלָוָטֵי אָמַר רַבִּי יוֹחָנָן, מֵהָכָא:

R' Yochanan said in the name of Blovatei, the source is **from here:**

PROOF

”לַעֲבֹד עֲבֹדַת עֲבוֹדָה”,

“To perform the service of service,”

PROOF

אֵיזֶהוּ עֲבוֹדָה שֶׁצְּרִיכָה עֲבוֹדָה? הֱוֵי אוֹמֵר: זוֹ שִׁירָה.

which is a service that requires another service to accompany it? **You must say: This is song.**

STATEMENT

רַבִּי יִצְחָק אָמַר מֵהָכָא:

Rabbi Yitzchak said the source is **from here:**

PROOF

”שְׂאוּ זִמְרָה וּתְנוּ תֹף כִּנּוֹר נָעִים עִם נָבֶל”.

“Raise a song and strike a drum, the pleasant harp with the lute.”

STATEMENT

רַב נַחְמָן בַּר יִצְחָק אָמַר מֵהָכָא:

Rav Nachman bar Yitzchak said the source is **from here:**

PROOF

”הֵם יִשְׂאוּ קוֹלָם יָרֹנּוּ בִּגְאוֹן ה' צָהֲלוּ מִיָּם”.

“They shall lift up their voice, they shall sing for joy; for the majesty of Hashem they shall shout aloud from the sea.”

STATEMENT

וְתַנָּא מַיְיתֵי לַהּ מֵהָכָא:

And a Tanna brings the source from here:

PROOF

”וְלִבְנֵי קְהָת לֹא נָתָן כִּי עֲבוֹדַת הַקֹּדֶשׁ עֲלֵיהֶם בַּכָּתֵף יִשָּׂאוּ“,

“And to the sons of Kehas he gave none, for the service of the holy sanctuary belonged to them; they bore it upon their shoulder,”

PROOF

מִמַּשְׁמָע שֶׁנֶּאֱמַר ”בַּכָּתֵף“ אֵינִי יוֹדֵעַ שֶׁ”יִּשָּׂאוּ“?

From the implied meaning of that which is said, “upon their shoulder,” do I not know that “they bore it”?

PROOF

מָה תַּלְמוּד לוֹמַר ”יִּשָּׂאוּ“?

What does the verse teach us by saying “they shall bear” (yissa'u)?

PROOF

אֵין ”יִּשָּׂאוּ“ אֶלָּא לְשׁוֹן שִׁירָה,

“They shall bear” means nothing other than an expression of song,

PROOF

וְכֵן הוּא אוֹמֵר: ”שְׂאוּ זִמְרָה וּתְנוּ תֹף“,

and so it says: “Raise [se'u] a song and strike a drum,”

PROOF

וְאוֹמֵר: ”יִשְׂאוּ קוֹלָם יָרֹנּוּ וְגוֹ'“.

and it says: “They shall lift up [yissa'u] their voice, they shall sing for joy, etc.”

STATEMENT

חֲנַנְיָה בֶּן אֲחִי רַבִּי יְהוֹשֻׁעַ אָמַר, מֵהָכָא:

Chananya the nephew of Rabbi Yehoshua said, the source is from here:

PROOF

”מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְקוֹל“,

“Moshe would speak, and God would answer him with a voice,” meaning with a voice of song.

PROOF

עַל עִסְקֵי קוֹל.

Hashem spoke to Moshe specifically **concerning matters of voice,** instructing him that the Levites must accompany the communal offerings with song.

STATEMENT

רַב אָשֵׁי אָמַר, מֵהָכָא:

Rav Ashi said, the source that Levites must sing is **from here,** as the pasuk states regarding King Shlomo's inauguration of the Beis Hamikdash:

PROOF

"וַיְהִי כְּאֶחָד לַמְחַצְּרִים וְלַמְשֹׁרְרִים לְהַשְׁמִיעַ קוֹל אֶחָד".

"And it was as one, for the trumpeters and the singers, to make one sound heard" in praising Hashem. This compares the song of the singers to the trumpets blown over the offerings, teaching that just as trumpets are required, song is required.

STATEMENT

רַבִּי יוֹנָתָן אָמַר מֵהָכָא:

Rabbi Yonatan said, the source is **from here:**

PROOF

"וְלֹא יָמוּתוּ גַּם הֵם גַּם אַתֶּם" —

The Torah says regarding Kohanim and Levi'im, **"That they die not, neither they nor you"**—

EXPLANATION

מָה אַתֶּם בַּעֲבוֹדַת מִזְבֵּחַ, אַף הֵם בַּעֲבוֹדַת מִזְבֵּחַ.

just as you, the Kohanim, are obligated **in the service of the Mizbeach, so too they,** the Levi'im, are obligated **in a service of the Mizbeach,** which is the song sung over the sacrifices.

BRAISA

תַּנְיָא נָמֵי הָכִי:

It was also taught in a braisa **like this** regarding that same pasuk:

PROOF

"וְלֹא יָמוּתוּ גַּם הֵם גַּם אַתֶּם" —

"That they die not, neither they nor you"—

EXPLANATION

אַתֶּם בְּשֶׁלָּהֶם וְהֵם בְּשֶׁלָּכֶם בְּמִיתָה,

If **you** Kohanim serve **in their** Levi'im's tasks, **or** if **they** Levi'im serve **in your** Kohanim's tasks at the Mizbeach, you are **liable to death** at the hands of Heaven.

EXPLANATION

הֵם בְּשֶׁלָּהֶם אֵינָן בְּמִיתָה אֶלָּא בְּאַזְהָרָה.

However, if **they,** the Levi'im, perform tasks **in their** own Levitical domain—meaning one Levi does another Levi's job—**they are not liable to death, but** rather they have merely violated **a prohibition.**

STATEMENT

אָמַר אַבָּיֵי:

Abaye said:

STATEMENT

נְקִיטִינַן, מְשׁוֹרֵר שֶׁשִּׁישֵׁר בְּשֶׁל חֲבֵירוֹ בְּמִיתָה,

We have a tradition that a singer who was assigned to sing, **who served in** the job of **his fellow,** such as a gatekeeper, is liable **to death,**

PROOF

שֶׁנֶּאֱמַר: "וְהַחֹנִים לִפְנֵי הַמִּשְׁכָּן קֵדְמָה לִפְנֵי אֹהֶל מוֹעֵד וְגוֹ' וְהַזָּר הַקָּרֵב יוּמָת".

as it is stated: "And those that encamped before the Mishkan eastward, before the Ohel Moed... and the stranger that comes near shall be put to death."

QUESTION

מַאי זָר? אִילֵימָא זָר מַמָּשׁ —

What is the meaning of **"stranger"** here? **If we say** it means **a literal stranger,** a non-Levi,

OBJECTION

הָכְתִיב חֲדָא זִימְנָא!

isn't it already written one time elsewhere that a non-Levi who performs the service is liable to death?

RESOLUTION

אֶלָּא לָאו זָר דְּאוֹתָהּ עֲבוֹדָה.

Rather, is it not coming to teach us a **"stranger" to that specific service,** meaning a Levi who was assigned to a different task?

OBJECTION

מֵיתִיבִי:

The Gemara **raises an objection** to Abaye from a braisa:

PROOF

מְשׁוֹרֵר שֶׁשִּׁישֵׁר וּמְשׁוֹעֵר שֶׁשּׁוֹרֵר, אֵינָן בְּמִיתָה אֶלָּא בְּאַזְהָרָה!

A singer who served as a gatekeeper, or a gatekeeper who sang, are not liable to death, but have **only** violated **a prohibition!** This directly contradicts Abaye.

RESOLUTION

תַּנָּאֵי הִיא, דְּתַנְיָא:

The Gemara answers: **It is** a dispute between **Tanna'im, as it was taught** in a braisa:

BRAISA

מַעֲשֶׂה בְּרַבִּי יְהוֹשֻׁעַ בַּר חֲנַנְיָה שֶׁהָלַךְ לְסַיֵּיעַ בְּהַגָּפַת דְּלָתוֹת אֵצֶל רַבִּי יוֹחָנָן בֶּן גּוּדְגְּדָא,

There was **an incident with Rabbi Yehoshua bar Chananya,** who was a singer Levi, **who went to assist in closing the doors** of the Beis Hamikdash **by Rabbi Yochanan ben Gudgeda,** who was a gatekeeper Levi.

BRAISA

אָמַר לוֹ: בְּנִי, חֲזוֹר לַאֲחוֹרֶיךָ, שֶׁאַתָּה מִן הַמְשׁוֹרְרִים וְלֹא מִן הַמְשׁוֹעֲרִים.

Rabbi Yochanan ben Gudgeda **said to him: My son, turn back, for you are from the singers and not from the gatekeepers.**

QUESTION

מַאי לָאו בְּהָא קָמִיפַּלְגִי,

What, is it not that **they argue about this:**

EXPLANATION

דְּמָר סָבַר: מִיתָה הִיא, וּגְזַרוּ בַּהּ רַבָּנַן,

that one Master, Rabbi Yochanan ben Gudgeda, **holds** doing another Levi's job **is** punishable by **death, and the Rabbis enacted a decree against** even assisting him,

EXPLANATION

וּמָר סָבַר: אַזְהָרָה הִיא, וְלָא גְּזַרוּ בַּהּ?

and one Master, Rabbi Yehoshua, **holds** it **is** only a simple **prohibition, and** therefore **they did not enact a decree against** assisting?

ANSWER

דְּכוּלֵי עָלְמָא אַזְהָרָה הִיא,

The Gemara rejects this: No, **everyone agrees** that doing another Levi's job **is a prohibition** and not punishable by death.

EXPLANATION

מָר סָבַר: מְסַיֵּיעַ גְּזַרוּ בֵּיהּ רַבָּנַן,

Rather, **one Master holds** that **the Rabbis decreed against** even **assisting** another Levi,

EXPLANATION

וּמָר סָבַר: לָא גְּזַרוּ בֵּיהּ רַבָּנַן.

and one Master holds that **the Rabbis did not decree against assisting.**

QUESTION

בָּעֵי רַבִּי אָבִין:

Rabbi Avin raised a dilemma:

QUESTION

עוֹלַת נְדָבַת צִיבּוּר טְעוּנָה שִׁירָה אוֹ אֵינָהּ טְעוּנָה שִׁירָה?

Does a communal voluntary burnt-offering require song, or does it not require song?

EXPLANATION

”עֹלֹתֵיכֶם” אָמַר רַחֲמָנָא, אַחַת עוֹלַת חוֹבָה וְאַחַת עוֹלַת נְדָבָה,

When **the Merciful One states "your burnt-offerings"** in the Torah, does it mean **both an obligatory burnt-offering and a voluntary burnt-offering,**

EXPLANATION

אוֹ דִלְמָא ”עוֹלוֹתֵיכֶם” דְּכוּלְּהוּ יִשְׂרָאֵל קָאָמַר רַחֲמָנָא?

or perhaps "your burnt-offerings" means offerings **of all of Yisrael,** meaning a burnt-offering that is a fixed obligation upon the entire nation?

PROOF

תָּא שְׁמַע,

Come and hear a proof from a pasuk in Divrei Hayamim:

PROOF

וַיֹּאמֶר: ”חִזְקִיָּהוּ לְהַעֲלוֹת הָעוֹלָה עַל הַמִּזְבֵּחַ, וּבְעֵת הֵחֵל הָעוֹלָה הֵחֵל שִׁיר ה’ וְהַחֲצוֹצְרוֹת עַל יְדֵי כְּלֵי שִׁיר דָּוִד מֶלֶךְ יִשְׂרָאֵל”.

"And Chizkiyahu commanded to offer the burnt-offering upon the altar; and when the burnt-offering began, the song of Hashem began also, and the trumpets, together with the musical instruments of David, king of Israel."

QUESTION

הַאי שִׁירָה מַאי עֲבִידְתַּהּ?

Now, **this song, what was its purpose?**

OBJECTION

אִילֵימָא דְּעוֹלַת חוֹבָה, לְמָה לֵיהּ אִימְלוֹכֵי?

If we say that it accompanied **an obligatory burnt-offering, why did he need to take counsel** and issue a special command? It is an automatic obligation!

RESOLUTION

אֶלָּא לָאו דְּעוֹלַת נְדָבָה.

Rather, is it not that it was for **a voluntary burnt-offering,** proving that voluntary communal offerings require song?

ANSWER

אָמַר רַב יוֹסֵף:

Rav Yosef said:

EXPLANATION

לֹא, עוֹלַת רֹאשׁ חוֹדֶשׁ חוֹבָה,

No, it was the obligatory burnt-offering of Rosh Chodesh,

EXPLANATION

וְקָא מִיבַּעְיָא לְהוּ מִי הוּקְבַּע רֹאשׁ חֹדֶשׁ בִּזְמַנּוֹ דְּלִיקְרַב אוֹ לָא.

and they were inquiring of Chizkiyahu **whether Rosh Chodesh was established in its proper time** on the 30th day **so that they should sacrifice** the Musaf offering, **or not.** That is why Chizkiyahu had to command them.

OBJECTION

אֲמַר לֵיהּ אַבָּיֵי:

Abaye said to him:

OBJECTION

וּמִי מָצֵית אָמְרַתְּ הָכִי?

And how can you say this?

PROOF

וְהָכְתִיב "בַּיּוֹם שִׁשָּׁה עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן וְגוֹ'",

Isn't it written right there in the previous pesukim, **"On the sixteenth day of the first month..."**

OBJECTION

"וַיֹּאמֶר חִזְקִיָּהוּ לְהַעֲלוֹת הָעוֹלָה עַל הַמִּזְבֵּחַ"!

and then it states: **"And Chizkiyahu commanded to offer the burnt-offering upon the altar"!** So it was the 16th of Nisan, not Rosh Chodesh!

RESOLUTION

אֶלָּא אָמַר רָמֵי בְּרֵיהּ דְּרַב יֵיבָא:

Rather, Rami the son of Rav Yeiva said:

EXPLANATION

כֶּבֶשׂ הַבָּא עִם הָעוֹמֶר קָמִיבַּעְיָא לְהוּ,

It was the obligatory **lamb that comes with the Omer** offering on the 16th of Nisan that **they were asking him about,**

EXPLANATION

מִי קָבַע רֹאשׁ חֹדֶשׁ בִּזְמַנּוֹ דְּלִיקְרֵיב אוֹ לָא?

asking **whether Rosh Chodesh** Nisan had been **established in its proper time** two weeks earlier, **so that it should be offered or not?**

OBJECTION

מַתְקֵיף לַהּ רַב אַוְיָא:

Rav Avya strongly objected to this:

OBJECTION

וְלִיחֲזֵי פֶּסַח הֵיכִי עָבֵיד, מַצָּה הֵיכִי אָכֵיל!

Let us see how they offered the Korban Pesach two days earlier, **or how they ate Matzah!** They would certainly have known when Rosh Chodesh was by the 16th of Nisan!

RESOLUTION

אֶלָּא אָמַר רַב אָשֵׁי:

Rather, Rav Ashi said:

EXPLANATION

מִידֵּי דְּהָווּ אַשְׁלִיחָא דְּצִיבּוּרָא דְּמִמְּלִיךְ.

It was **just as it is with a chazzan who takes permission** from the Rav or elders before starting davening; so too the Kohanim formally asked King Chizkiyahu before bringing the offering.

STATEMENT

הַשְׁתָּא דְּאָתֵית לְהָכִי,

The Gemara notes: **Now that you have arrived at this** explanation,

EXPLANATION

אֲפִילּוּ תֵּימָא עוֹלַת חוֹבָה,

you can even say that the offering there was a regular **obligatory burnt-offering,**

EXPLANATION

מִידֵּי דְּהָווּ אַשְׁלִיחָא דְּצִיבּוּרָא דְּמִמְּלִיךְ.

and the reason they asked was simply **just as it is with a chazzan who takes permission** before starting.

PROOF

תָּא שְׁמַע:

Come and hear a new proof regarding song on voluntary offerings:

BRAISA

רַבִּי יוֹסֵי אוֹמֵר: מְגַלְגְּלִין זְכוּת לְיוֹם זַבַּאי, וְחוֹבָה לְיוֹם חַיָּיב.

Rabbi Yosei says: A meritorious matter is brought about on a meritorious day, and a detrimental matter on a detrimental day.

BRAISA

אָמְרוּ: כְּשֶׁחָרַב הַבַּיִת בָּרִאשׁוֹנָה,

They said: When the First Beis Hamikdash was destroyed,

BRAISA

אוֹתוֹ הַיּוֹם תִּשְׁעָה בְּאָב הָיָה, וּמוֹצָאֵי שַׁבָּת הָיָה, וּמוֹצָאֵי שְׁבִיעִית הָיְתָה,

that day was Tisha B'Av, and it was a Sunday, and it was the year after Shemittah,

BRAISA

וּמִשְׁמַרְתּוֹ שֶׁל יְהוֹיָרִיב הָיְתָה, וְהָיוּ כֹּהֲנִים וּלְוִיִּם עוֹמְדִים עַל דּוּכָנָן וְאוֹמְרִים שִׁירָה,

and it was the watch of Yehoyariv, and the Kohanim and Levi'im were standing on their platform and saying song.

BRAISA

וּמָה שִׁירָה אָמְרוּ? "וַיָּשֶׁב עֲלֵיהֶם אֶת אוֹנָם וּבְרָעָתָם יַצְמִיתֵם",

And what song did they say? "And He brought back upon them their own iniquity, and in their own wickedness shall He cut them off,"

BRAISA

וְלֹא הִסְפִּיקוּ לוֹמַר "יַצְמִיתֵם ה' אֱלֹהֵינוּ" עַד שֶׁבָּאוּ גּוֹיִם וּכְבָשׁוּם,

and they did not manage to say "Hashem our G-d shall cut them off" before the enemy came and conquered them;

BRAISA

וְכֵן בַּשְּׁנִיָּה.

and likewise when the Second Temple was destroyed.

QUESTION

הַאי שִׁירָה מַאי עֲבִידְתַּיהּ?

The Gemara analyzes: This song, what was its purpose?

QUESTION

אִילֵּימָא דְּעוֹלַת חוֹבָה, מִי הֲוַאי?

If we say it was over an obligatory burnt-offering, was there any left to offer?

OBJECTION

בְּשִׁבְעָה עָשָׂר בְּתַמּוּז בָּטַל הַתָּמִיד!

On Shivah Asar B'Tammuz the Tamid offering ceased!

RESOLUTION

אֶלָּא לָאו דְּעוֹלַת נְדָבָה.

Rather, is it not that it was over **a voluntary burnt-offering?** This proves voluntary burnt-offerings require song!

OBJECTION

וְתִסְבְּרָא?!

The Gemara challenges: **And can you understand it this way?!**

OBJECTION

מַאי שְׁנָא דְּעוֹלַת חוֹבָה דְּלָא חֲוַאי, וּמַאי שְׁנָא דְּעוֹלַת נְדָבָה דַּחֲוַאי?

What is the difference that an obligatory burnt-offering was not available, and what is the difference that a voluntary burnt-offering was available? If there were no sheep for the Tamid, where did they get animals for voluntary offerings?

RESOLUTION

הָא לָא קַשְׁיָא: בֶּן בָּקָר אַקְּרַאי בְּעָלְמָא הוּא דְּאִיתְּרְמִיא לְהוּ.

The Gemara answers: **This is not a kasha,** for **a bull happened to be available to them by chance,** so they brought it as a voluntary offering.

STATEMENT

אָמַר רָבָא, וְאִיתֵּימָא רַב אָשֵׁי:

Rava said, and some say Rav Ashi said:

OBJECTION

וְתִסְבְּרָא, שִׁירָה דְּיוֹמֵיהּ "לַה' הָאָרֶץ וּמְלוֹאָהּ",

Can you understand it that they were singing over an offering? **The song of that day,** Sunday, was **"To Hashem belongs the earth and its fullness"!**

OBJECTION

וַיָּשֶׁב עֲלֵיהֶם אֶת אוֹנָם — בְּשִׁיר דְּאַרְבְּעָה בְּשַׁבָּת הוּא!

While **"And He brought back upon them their own iniquity" is in the song of Wednesday!** So this was not the song sung over an offering at all!

RESOLUTION

אֶלָּא אִילְּיֵא בְּעָלְמָא הוּא דְּנָפַל לְהוּ בְּפוּמַיְיהוּ.

Rather, it was simply a lamentation that fell into their mouths prophetically because of the impending Destruction.

OBJECTION

וְהָא "עוֹמְדִין עַל דּוּכָנָן" קָתָנֵי!

The Gemara asks: **But doesn't it teach: "They were standing on their platform"?** If it was just a lamentation, why were they on the platform?

RESOLUTION

כִּדְרֵישׁ לָקִישׁ, דְּאָמַר: אוֹמֵר שֶׁלֹּא עַל הַקָּרְבָּן.

The Gemara answers: This is **like Reish Lakish, who said: A Levi may say song even not over a sacrifice.**

QUESTION

אִי הָכִי, בְּעוֹלַת נְדָבָה נָמֵי לֵימָא?

The Gemara asks: **If so, let us say song over a voluntary burnt-offering as well,** even if song is not required for it!

ANSWER

נָפֵיק מִינַּהּ חוּרְבָּא.

The Gemara answers: If they sang over a voluntary offering without an obligation, **a stumbling block would result from it,** as people might mistakenly sacrifice private voluntary offerings on the Mizbeach at times when it is forbidden.

QUESTION

מַאי הֲוָה עֲלַהּ?

The Gemara asks: **What came of it?** What is the halachic conclusion regarding song on a voluntary communal offering?

PROOF

תָּא שְׁמַע, דְּתָנֵי רַב מָרִי בְּרֵיהּ דְּרַב כָּהֲנָא:

Come and hear, as Rav Mari the son of Rav Kahana learned in a braisa:

PROOF

”עַל עֹלֹתֵיכֶם וְעַל זִבְחֵי שַׁלְמֵיכֶם”.

The pasuk says: **"Over your burnt-offerings and over the sacrifices of your peace-offerings."**

EXPLANATION

מָה עוֹלָה קוֹדֶשׁ קָדָשִׁים — אַף שְׁלָמִים קוֹדֶשׁ קָדָשִׁים,

Just as a burnt-offering is Most Holy, so too peace-offerings that require song must be communal peace-offerings which are **Most Holy;**

EXPLANATION

וּמָה שְׁלָמִים קָבוּעַ לָהֶם זְמַן — אַף עוֹלָה קָבוּעַ לָהּ זְמַן.

and just as communal peace-offerings have a fixed time as obligatory offerings, **so too a burnt-offering** that requires song must be one that **has a fixed time,** excluding voluntary communal burnt-offerings which do not require song.

SUMMARY

The daf opens with a machlokes over the number of musical tones emitted by the magreifa in the Beis HaMikdash. The Gemara then analyzes our Mishnah regarding who played on the Duchan, explaining that according to all opinions the main component of shirah is b'peh (vocal song), while the machlokes centers on whether playing on the Duchan creates a chezkas yichus for lineage or ma'aser. Next, the Gemara brings a baraita where Rabbi Meir holds that shirah is me'akev the korban, deriving this from a hekeish to kapparas dam, whereas the Sages disagree. Finally, the Gemara presents a series of Amoraim

and Tannaim who offer various pesukim as the source that shirah is a d'Oraisa requirement, establishing that shirah must be sung specifically over the nesachim of wine brought on the Mizbe'ach.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the beautiful pasuk Rav Mattanah brings on our daf: "Tachas asher lo avadta es Hashem Elokecha b'simcha uv'tuv lefev -- Because you did not serve Hashem, your God, with joyfulness and with goodness of heart." The Gemara asks, what kind of avodah is defined by pure joy and goodness of heart? The teretz is: shirah, the song of the Levi'im in the Beis HaMikdash.

Lichoira, we think of song as an extra, a sweetening of the moment -- what the Gemara calls "l'basomei kala." But the Gemara reveals something profound about true avodas Hashem. Song isn't just a background tune; it is the very essence of serving Hashem with a full heart. When a Yid does a mitzvah or sits down to learn, Hashem isn't just looking for mechanical execution. He wants the shirah inside it -- the inner chiyuv and simcha that shows we are thrilled to be standing before Him.

Today, we don't have the Levi'im standing on the duchan in the Beis HaMikdash, but every single one of us has our own duchan. When you step up to daven Mincha, when you put on tefillin, or when you sit down for five minutes of learning after a long day, ask yourself: Is there shirah here? Or am I just checking off a box? Serving Hashem with "tuv levav" means bringing a warmth and a lebedikeit into the act, recognizing the incredible zechus we have to be His servants.

Today, choose one mitzvah or one tefillah and consciously bring a piece of "shirah" into it -- pause for five seconds before starting, put a smile on your face, and say the words with genuine simcha and warmth.

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.'