

חומש עם רש"י • נח • שביעי

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

NOACH • 7TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the famous story of the Dor Haflagah, the Generation of the Dispersion. The Torah describes how the entire world was united with one language, but they used this unity to rebel against Hashem by building a massive city and a tower reaching into the heavens. To stop their rebellion, Hashem confused their languages so they could no longer understand one another, which naturally forced them to stop building and scatter across the face of the earth.

Following this, the Torah traces the generations from Noach's son, Shem, all the way down to Terach and his sons, Abram, Nachor, and Haran. We are introduced to Abram's family, including his wife Sarai, and we learn about their initial journey with Terach from Ur Kasdim toward the land of Canaan, stopping and settling in Haran.

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

פסוק א

Pasuk 1

וַיְהִי כָּל הָאָרֶץ שָׁפָה אֶחָת וּדְבָרִים אֶחָדִים:

unified and words one language the earth all And it was

רש"י

שפה אחת. לשון הקדש:

the holiness the tongue of one language

רש"י

ודברים אחדים. באו בעצה אחת ואמרו לא כל הימנו שיבר לו את
— for Himself that He choose from Him all not and they said single with a plan they came one And words of
העליונים, נעלה לרקיע ונעשה עמו מלחמה. דבר אחר על יחידו
the Only One concerning explanation another war with Him and let us make to the heaven let us ascend the upper realms
של עולם. דבר אחר ודברים אחדים – אמרו אחת לאלה ותננו שנים
years and six hundred fifty-six in a thousand once they said sharp and words explanation another the universe of
הרקיע מתמוטט בשם שעשה בימי המבול, באו ונעשה לו סמיכות ב"ר :
Bereishis Rabbah supports for it and let us make come the Flood in the days of it did just as collapses the heaven

פסוק ב

Pasuk 2

וַיְהִי בְּנִסְעָם מִקֶּדֶם וַיִּמְצְאוּ בְּקֶעֶה בְּאֶרֶץ שִׁנָּר וַיֵּשְׁבוּ שָׁם:

there and they settled Shinar in the land of a valley and they found from the east in their journeying And it was

רש"י

בנסעם מקדם. שְׁהָיוּ יוֹשְׁבִים שָׁם, כְּדָכְתִּיב לְמַעַלָּה וַיְהִי מוֹשְׁבָם וְגו' etc. their dwelling place and was above as it is written there dwelling where they were from the east as they journeyed
הָר הַקָּדָם וְנָסְעוּ מִשָּׁם לְתוֹר לָהֶם מְקוֹם לְהַחְזִיק אֶת כָּלָם all of them — to accommodate a place for themselves to search out from there and they journeyed the east the mountain of
וְלֹא מָצְאוּ אֶלָּא שִׁנְעָר: Shinar except they found and not

פסוק ג

Pasuk 3

וַיֹּאמְרוּ אִישׁ אֶל רֵעֵהוּ הֵבָה נִלְבְּנָה לְבָנִים וְנִשְׂרָפָה לְשִׂרְפָּה וַתְּהִי לָהֶם for them and was to a burning and let us burn bricks let us make come his fellow to each man And they said
הַלְבְּנָה לְאַבָּן וְהַחֲמֵר הָיָה לָהֶם לַחֲמֵר: for mortar for them was and the clay for stone the brick

רש"י

אִישׁ אֶל רֵעֵהוּ. אָמָה, לְאָמָה, מִצְרַיִם לְכוּשׁ, וְכוּשׁ לְפוֹט וּפוֹט לְכַנְעָן: to Canaan and Put to Put and Cush to Cush Mitzrayim to another nation one nation his fellow to A man

רש"י

הִבֵּה. הַזְמִינוּ עֲצֻמָּכֶם. כָּל הֵבָה לְשׁוֹן הַזְמָנָה הוּא, שְׂמִכְיָנִים עֲצֻמָּן וּמִתְחַבְּרִים and unite themselves that they prepare it preparation is an expression of come every yourselves prepare Come
לְמַלְאכָה אוֹ לְעֵצָה אוֹ לְמִשָּׂא. הֵבָה הַזְמִינוּ, אִפְרָ"ל לִייר בִּלְע"ז: in old French appareiller prepare come for a burden or for counsel or for work

רש"י

לְבָנִים. שְׂאִין אֲבָנִים בְּבָבֶל, שְׁהִיא בְּקָעָה: a valley which is in Bavel stones for there are no Bricks

רש"י

וְנִשְׂרָפָה לְשִׂרְפָּה. כֹּה עוֹשִׂין הַלְבְּנִים שְׂקוּרִין טוּוִיל"ש בִּל', שׁוֹרְפִים אוֹתָן them they fire in the language of tiles which they call the bricks they make so thoroughly and let us burn
בְּכִבְשָׁן: in a furnace

רש"י

לַחֲמֵר. לְטוֹחַ הַקִּיר: the wall to plaster for mortar

פסוק ד

Pasuk 4

וַיֹּאמְרוּ הֵבָה נִבְנֶה לָנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַּשָּׁמַיִם וְנַעֲשֶׂה and let us make in the heavens with its top and a tower a city for ourselves let us build come And they said

לְנוּ שֵׁם פֶּן נִפּוּץ עַל פְּנֵי כָּל הָאָרֶץ:

the earth all the face of upon we be scattered lest a name for ourselves

רש"י

פֶּן נִפּוּץ. שֵׁם לֹא יָבִיא עָלֵינוּ שׁוֹם מַכָּה לְהַפִּיצֵנוּ מִכָּאן:

from here to scatter us plague any upon us He will bring that not we be scattered Lest

פסוק ה

Pasuk 5

וַיֵּרֶד יְהוָה לִרְאוֹת אֶת הָעִיר וְאֶת הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם:

man the sons of built which the tower and — the city — to see Hashem And descended

רש"י

וַיֵּרֶד ה' לִרְאוֹת. לֹא הֵצִיחוּ לָכֵן, אֲלֵא כִּי לְלַמֵּד לְדִינִים שֶׁלֹּא

that not to judges to teach He came but for this He needed not to see Hashem And He descended

יִרְשִׁיעוּ הַגִּדּוֹן עַד שֶׁיֵּרְאוּ וְיָבִינוּ, מִדְּרַשׁ רַבִּי תַנְחוּמָא:

Tanchuma Rabbi the Midrash of and understand that they see until the defendant they should convict

רש"י

בְּנֵי הָאָדָם. אֲלֵא בְּנֵי מִי? שָׁמָּה בְּנֵי חֲמוֹרִים וְגַמְלִים? אֲלֵא בְּנֵי אָדָם

Adam the children of rather or camels donkeys children of perhaps whom children of but man The children of

הָרִאשׁוֹן שֶׁכִּפָּה אֶת הַטּוֹבָה וְאָמַר הָאִשָּׁה אֲשֶׁר נָתַתְּ עִמָּדִי, אִף אֱלֹהֵי כָּפוּ פְּטוּבָה

the goodness denied these even with me You gave whom the woman and said the goodness — who denied the first

לְמַרְדֵּי בְּמִי שֶׁהִשְׁפִּיעַ טוֹבָה, וּמִלֶּטֶם מִן הַמַּבּוּל:

the Flood from and rescued them goodness showered them with against Him who to rebel

פסוק ו

Pasuk 6

וַיֹּאמֶר יְהוָה הֵן עַם אֶחָד וְשָׁפָה אֶחָת לְכָלָם וְזֶה הַחֵלֶם לַעֲשׂוֹת

to do they have begun and this for all of them one and language one people behold Hashem And said

וְעַתָּה לֹא יִבָּצֵר מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת:

to do they planned that all from them will be withheld not and now

רש"י

הֵן עַם אֶחָד. כָּל טוֹבָה זֶה יֵשׁ עִמָּהֶן, שֶׁעַם אֶחָד הֵם, וְשָׁפָה אֶחָת

one and a language they are one that a people with them there is this benefit all one a people Behold

לְכָלָם וְדָבָר זֶה הַחֵלֹל לַעֲשׂוֹת:

to do they began this and thing to all of them

רש"י

הַחֵלֶם. כְּמוֹ אֲמָרָם, עֲשׂוֹתָם – לְהַתְחִיל הֵם לַעֲשׂוֹת:

to do they to begin their doing their speaking like their beginning

רש"י

לֹא יִבָּצֵר מֵהֶם וְגו' לַעֲשׂוֹת. בְּתַמִּיחָא. יִבָּצֵר לְשׁוֹן מְנִיעָה, כְּתַרְגוּמוֹ;

like its Targum prevention is an expression of yibatzter as a question to do etc. from them shall be restrained Not

וְדוֹמָה לוֹ יִבְצֹר רוּחַ נְגִידִים תִּהְיֶה ע"ו :

76 Tehillim nobles the spirit of He cuts off to it and similar

פסוק ז

Pasuk 7

הָבֵה נִרְדָּה וְנִבְלָה שָׁם שְׂפָתָם אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ

a man they will understand not so that their language there and let us confound let us go down come

שְׂפַת רֵעֵהוּ:

his companion the language of

רש"י

הֵבֵה נִרְדָּה. בְּבֵית דִּינּוֹ נִמְלָךְ מֵעֲנֻתָּנוֹתוֹ יִתְרָה:

exceeding from His meekness He took counsel His judgment with the house of let us go down Come

רש"י

הֵבֵה. מִדָּה כִּנְגֵד מִדָּה – הֵם אָמְרוּ הָבֵה נִבְנֶה, וְהוּא כִּנְגֵדָם מִדָּד

measured correspondingly to them and He let us build come said they measure corresponding to measure Come

וְאָמַר הָבֵה נִרְדָּה:

let us go down come and said

רש"י

וְנִבְלָה. וְנִבְלָלָם; נו"ן מְשַׁמֵּשׁ בְּלִשׁוֹן רַבִּים, וְה"א אַחֲרֹנָה

the last and the letter Heh plural in the expression of serves the letter Nun and we will mix up And let us confound

יִתְרָה, כֹּה"א שֶׁל נִרְדָּה:

let us go down of like the Heh is extra

רש"י

לֹא יִשְׁמְעוּ. זֶה שׁוֹאֵל לְבִנָּה וְזֶה מְבִיא טִיט, וְזֶה עוֹמֵד עָלָיו

against him stands and this one mortar brings and this one a brick asks for this one understand They will not

וּפּוֹצֵעַ אֶת מֹחוֹ:

his brain — and splits open

פסוק ח

Pasuk 8

וַיִּפֶּץ יְהוָה אֹתָם מִשָּׁם עַל פְּנֵי כָּל הָאָרֶץ וַיַּחֲדְלוּ לְבִנֹּת הָעִיר:

the city to build and they ceased the earth all the face of upon from there them Hashem And scattered

רש"י

וַיִּפֶּץ ה' אֹתָם מִשָּׁם. בְּעוֹלָם הַזֶּה; מָה שֶׁאָמְרוּ פֶּן נִפּוּץ, נִתְקַיֵּם עֲלֵיהֶם,

upon them was fulfilled we be scattered lest that they said what this in the world from there them Hashem And scattered

הוּא שֶׁאָמַר שְׁלֹמֹה מִגּוּרַת רָשָׁע הִיא תְּבוֹאֲנוּ מִשְׁלֵי י' :

ten Mishlei will come upon him it a wicked person the fear of Shlomo which said that

פסוק ט

עַל כֵּן קָרָא שְׁמָהּ בָּבֶל כִּי שָׁם בָּלַל יְהוָה שְׁפַת כָּל הָאָרֶץ

the earth all of the language of Hashem confounded there because Bavel its name He called · Therefore

וּמִשָּׁם הִפִּיצָם יְהוָה עַל פְּנֵי כָל הָאָרֶץ:

the earth all of the face of upon Hashem scattered them and from there

רש"י

ומשם הפיצם. למד שאין להם חלק לעולם הבא; וכי איזו

which And indeed to come in the world a portion to them that there is not This teaches He scattered them And from there

קשה, של דור המבול או של דור הפלגה? אלו לא פשטו יד

hand stretch forth did not These the Dispersion the generation of that of or the Flood the generation of that of was worse

בעקר ואלו פשטו יד בעקר להלחם בו, ואלו נשטפו ואלו

and these were drowned and yet these against Him to war against the Root hand stretched forth and these against the Root

לא נאבדו מן העולם? אלא שדור המבול היו גזלנים והיתה מריבה

strife and there was robbers were the Flood because the generation of Rather the world from perish did not

ביניהם, לכה נאבדו; ואלו היו נוהגים אהבה ורעות ביניהם, שנ'

as it is said between them and friendship love conducting themselves were but these they perished therefore between them with

שפה אחת ודברים אחדים, למדת ששנאוי המחלוקת וגדול השלום:

peace and great is strife that hateful is You have learned unified and words one language

פסוק י

אלה תולדות שם שם בן מאת שנה ויולד את ארפכשד

Arpachshad — and he begot years one hundred was a son of Shem Shem the generations of These are

שנתיים אחר המבול:

the Flood after two years

רש"י

שם בן מאת שנה. כשהוליד את ארפכשד שנתיים אחר המבול:

the Flood after two years Arpachshad — when he begot years one hundred was a son of Shem

פסוק יא

ויחי שם אחרי הולידו את ארפכשד חמש מאות שנה ויולד בנים

sons and he begot years hundred five Arpachshad — his begetting after Shem And lived

ובנות:

and daughters

פסוק יב

וארפכשד חי חמש ושלשים שנה ויולד את שלח:

Shelah — and he begot years and thirty five lived And Arpachshad

וַיְחִי אַרְפַּכְשָׁד אַחֲרֵי הוֹלִידוֹ אֶת שְׁלַח שְׁלֹשׁ שָׁנִים וְאַרְבַּע מֵאוֹת שָׁנָה
years hundred and four years three Shelah — his begetting after Arpachshad And lived
וַיּוֹלֶד בָּנִים וּבָנוֹת:
and daughters sons and he begot

וְשֵׁלַח חֵי שְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת עֵכָר:
Ever — and he begot years thirty lived And Shelah

וַיְחִי שְׁלַח אַחֲרֵי הוֹלִידוֹ אֶת עֵכָר שְׁלֹשׁ שָׁנִים וְאַרְבַּע מֵאוֹת שָׁנָה וַיּוֹלֶד
and he begot years hundred and four years three Ever — his begetting after Shelah And lived
בָּנִים וּבָנוֹת:
and daughters sons

וַיְחִי עֵכָר אַרְבַּע וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת פֶּלֶג:
Peleg — and he begot years and thirty four Ever And lived

וַיְחִי עֵכָר אַחֲרֵי הוֹלִידוֹ אֶת פֶּלֶג שְׁלֹשִׁים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה וַיּוֹלֶד
and he begot years hundred and four years thirty Peleg — his begetting after Ever And lived
בָּנִים וּבָנוֹת:
and daughters sons

וַיְחִי פֶלֶג שְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת רְעוּ:
Reu — and he begot years thirty Peleg And lived

וַיְחִי פֶלֶג אַחֲרֵי הוֹלִידוֹ אֶת רְעוּ תִשַׁע שָׁנִים וּמֵאוֹת שָׁנָה וַיּוֹלֶד
and he begot years and two hundred years nine Reu — his begetting after Peleg And lived

בָּנִים וּבָנוֹת:

and daughters sons

פסוק ב

Pasuk 20

וַיְחִי רְעוּ שְׁתַּיִם וּשְׁלָשִׁים שָׁנָה וַיּוֹלֶד אֶת שְׂרוּג:

Serug — and he begot years and thirty two Reu And lived

פסוק כא

Pasuk 21

וַיְחִי רְעוּ אַחֲרֵי הוֹלִידוֹ אֶת שְׂרוּג שִׁבְעַ שָׁנִים וּמֵאֲתַיִם שָׁנָה וַיּוֹלֶד

and he begot years and two hundred years seven Serug — his begetting after Reu And lived

בָּנִים וּבָנוֹת:

and daughters sons

פסוק כב

Pasuk 22

וַיְחִי שְׂרוּג שְׁלָשִׁים שָׁנָה וַיּוֹלֶד אֶת נָחוֹר:

Nachor — and he begot years thirty Serug And lived

פסוק כג

Pasuk 23

וַיְחִי שְׂרוּג אַחֲרֵי הוֹלִידוֹ אֶת נָחוֹר מֵאֲתַיִם שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת:

and daughters sons and he begot years two hundred Nachor — his begetting after Serug And lived

פסוק כד

Pasuk 24

וַיְחִי נָחוֹר תִּשְׁעַ וְעֶשְׂרִים שָׁנָה וַיּוֹלֶד אֶת תֶּרַח:

Terach — and he begot years and twenty nine Nachor And lived

פסוק כה

Pasuk 25

וַיְחִי נָחוֹר אַחֲרֵי הוֹלִידוֹ אֶת תֶּרַח תִּשְׁעַ עֶשְׂרֵה שָׁנָה וּמֵאֶת שָׁנָה

years and one hundred years ten nine Terach — his begetting after Nachor And lived

וַיּוֹלֶד בָּנִים וּבָנוֹת:

and daughters sons and he begot

פסוק כו

Pasuk 26

וַיְחִי תֶרַח שִׁבְעִים שָׁנָה וַיּוֹלֶד אֶת אַבְרָם אֶת נָחוֹר וְאֶת הָרָן:

Haran and — Nachor — Avram — and he begot years seventy Terach And lived

וְאֵלֶּה תּוֹלְדֹת תֵּרַח תֵּרַח הוֹלִיד אֶת אַבְרָם אֶת נָחוֹר וְאֵת הָרָן וְהָרָן
and Haran Haran and — Nachor — Avram — begot Terach Terach the generations of And these are
הוֹלִיד אֶת לוֹט:
Lot — begot

וַיָּמָת הָרָן עַל פְּנֵי תֵרַח אָבִיו בְּאֶרֶץ מִלְּדָתוֹ בְּאוּר כַּשְׁדִּים:
of the Chaldeans in Ur his birth in the land of his father Terach the lifetime of during Haran And died

רש"י

עַל פְּנֵי תֵרַח אָבִיו. בְּחַיֵּי אָבִיו. וּמִדְרַשׁ אֲנִי אֹמֵר שֶׁעַל
that through says explanation and the Midrashic his father during the lifetime of his father Terach the face of In the presence of
יְדֵי אָבִיו מֵת; שֶׁקָּבַל תֵּרַח עַל אַבְרָם בְּנֹו לְפָנָי נִמְרוֹד עַל שְׁפַתָּת אֶת
— that he smashed for Nimrod before his son Avram against Terach for accused he died his father the hands of
צִלְמִיו, וְהִשְׁלִיכוֹ לְכַבְשָׁן הָאֵשׁ, וְהָרָן יוֹשֵׁב וְאוֹמֵר בְּלִבּוֹ אִם אַבְרָם נֹוֹצֵחַ
is victorious Avram if in his heart and saying was waiting and Haran the fire into the furnace of and he cast him his idols
אֲנִי מִשְׁלוֹ, וְאִם נִמְרוֹד נֹוֹצֵחַ אֲנִי מִשְׁלוֹ; וּכְשֶׁנִּצַּל אַבְרָם, אָמְרוּ לוֹ לְהָרָן מִשְׁלֵ
of to Haran to him they said Avram and when was saved on his side I am is victorious Nimrod and if on his side I am
מִי אַתָּה? אָמַר לָהֶם הָרָן מִשְׁלֵ אַבְרָם אֲנִי, הִשְׁלִיכוּהוּ לְכַבְשָׁן הָאֵשׁ וְנִשְׂרָף,
and he was burnt the fire into the furnace of they cast him I am Avram of Haran to them he said are you whom
וְזֶהוּ אוּר כַּשְׁדִּים ב"ר . וּמִנַּחֵם פִּרְשׁ אוּר - בְּקָעָה; וְכֵן בָּאֲרִים כְּבָדוֹ ה'
Hashem glorify in the valleys and so a valley Ur explained and Menachem Bereshit Kasdim Ur and this is
יִשְׁעִיהָ כ"ד , וְכֵן מְאוּרַת צִפְעוֹנִי שֵׁם י"א כָּל חֹר וּבְקָע עֲמָק קְרוֹי אוּר:
Ur is called deep and cleft hole every 11 there a basilisk the den of and so 24 Yeshayahu

וַיִּקַּח אַבְרָם וְנָחוֹר לָהֶם נָשִׁים שֵׁם אִשְׁתֹּ אַבְרָם שָׂרָי וְשֵׁם
and the name of Sarai Avram the wife of the name of wives for themselves and Nachor Avram And took
אִשְׁתֹּ נָחוֹר מִלְכָּה בַּת הָרָן אִבִּי מִלְכָּה וְאִבִּי יִסְכָּה:
Yiscah and the father of Milcah the father of Haran the daughter of Milcah Nachor the wife of

רש"י

יִסְכָּה. זֶה שָׂרָה, עַל שֵׁם שְׁסוּכָה בְּרוּחַ הַקֹּדֶשׁ וְשֶׁהָפֵל סוֹכִין בִּיפְיָהּ;
at her beauty gazed and that everyone holiness with the spirit of that she gazed the name on Sarah this is Jiscah
וְעוֹד יִסְכָּה לְשׁוֹן נְסִיכוּת, כְּמוֹ שָׂרָה לְשׁוֹן שְׂרָרָה:
ruling an expression of Sarah is just as royalty an expression of Jiscah is and furthermore

וַתְּהִי שָׂרִי עֲקָרָה אֵין לָהּ וָלֵד:

child to her there was no barren Sarai And was

פסוק לא

וַיִּקַּח תֶּרַח אֶת אַבְרָם בְּנוֹ וְאֶת לוֹט בֶּן הָרָן בֶּן בְּנוֹ וְאֶת שָׂרִי

Sarai and — his son the grandson of Haran the son of Lot and — his son Avram — Terach And took

כָּלָתוֹ אִשְׁתִּי אַבְרָם בְּנוֹ וַיֵּצְאוּ אִתָּם מֵאוּר כַּשְׁדִּים לָלֶכֶת

to go of the Chaldeans from Ur with them and they went out his son Avram the wife of his daughter-in-law

אֶרֶצָה כְּנַעַן וַיָּבֹאוּ עַד חָרָן וַיֵּשְׁבוּ שָׁם:

there and they settled Haran as far as and they came Canaan to the land of

רש"י

וַיֵּצְאוּ אִתָּם. וַיֵּצְאוּ תֶרַח וְאַבְרָם עִם לוֹט וְשָׂרִי:

and Sarai Lot with and Avram Terach and they went forth with them And they went forth

פסוק לב

וַיְהִיו יְמֵי תֶרַח חֲמֵשׁ שָׁנִים וּמֵאתַיִם שָׁנָה וַיָּמָת תֶּרַח בְּחָרָן:

in Charan Terach and died years and two hundred years five Terach the days of And were

רש"י

וַיָּמָת תֶּרַח בַּחֲרָן. לְאַחֵר שָׁיָצָא אַבְרָם מִחָרָן וּבָא לְאֶרֶץ כְּנַעַן, וְהָיָה שָׁם

there and he was Canaan to the land of and came from Haran Abram that went out after in Haran Terah And died

יֹתֵר מִשְׁשִׁים שָׁנָה; שְׁהָרִי כָּתוּב וְאַבְרָם בֶּן חֲמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ

at his departure years and seventy years five was a son of and Abram it is written for behold years than sixty more

מִחָרָן וְתֶרַח בֶּן שִׁבְעִים שָׁנָה כְּשֶׁנּוּלֵד אַבְרָם, הָרִי קמ"ה לְתֶרַח;

for Terah one hundred forty five behold Abram when was born years seventy was a son of and Terah from Haran

כְּשִׁיָּצָא אַבְרָם מִחָרָן עָדִין נִשְׁאַרוּ מִשְׁנוֹתָיו הָרַבָּה, וְלָמָּה הִקְדִּים הַכָּתוּב

the Scripture did precede and why many of his years there remained still from Haran Abram when went out

מִיתָתוֹ שֶׁל תֶּרַח לִיִּצְיָאָתוֹ שֶׁל אַבְרָם? שְׁלֹא יִהְיֶה הַדָּבָר מְפָרָסָם לְכָל וַיֹּאמְרוּ

and they will say to all publicized the matter will be so that not Abram of to the departure Terah of the death of

לֹא קִיָּם אַבְרָם אֶת כְּבוֹד אָבִיו, שְׁהִנִּיחוֹ זָמַן וְהִלֵּךְ לוֹ, לְפִיכָּךְ קָרָא הַכָּתוּב

the Scripture called him therefore his way and went old for he left him his father the honor of — Abram did fulfill not

מֵת, שְׁהִרְשָׁעִים אַף בְּחַיֵּיהֶם קְרוּיִים מֵתִים, וְהַצְדִּיקִים אַף בְּמִיתָתָן קְרוּיִים חַיִּים,

living are called in their death even and the righteous dead are called in their lifetime even for the wicked dead

שֶׁנֶּאֱמַר וּבִנְיָהוּ בֶן יְהוֹיָדָע בֶּן אִישׁ חַי שְׁמוֹאֵל ב' כ"ג :

23 II Shmuel living a man son of Jehoiaada son of and Benaiah as it is said

רש"י

בַּחֲרָן הִנּוּ"ן הַפּוֹכָה לֹמֵר לָהּ, עַד אַבְרָם חָרוֹן אַף שֶׁל מְקוֹם :

the Omnipotent of anger the burning Avram until to you to say is inverted the letter Nun In Haran

CHAPTER SUMMARY

The aliyah begins with the people of the world migrating to a valley in Shinar, where they decided to make bricks and build a city and a tower to make a name for themselves and avoid being scattered. Hashem saw their rebellion and confounded their single language into many, causing them to abandon the construction of Babel and disperse across the globe. The Torah then lists the ten generations from Shem to Terach, detailing their ages and offspring, and concludes by introducing Abram, his wife Sarai, and their nephew Lot, noting Sarai's barrenness and the family's journey from Ur Kasdim to Haran, where Terach eventually passed away.

למעשה WHAT TO TAKE HOME

The Torah is telling us a fascinating thing about the Dor HaHaflagah, the generation of the tower. They had an unbelievable koach of unity, "one language and the same words." Lichoira, they were using this tremendous power for the worst possible thing, rebelling against Hashem. Yet, look at how Hashem dealt with them. He didn't bring a flood to destroy them like the previous generation; He simply mixed up their languages so they couldn't communicate, which naturally stopped their plans. Rashi brings down the famous Chazal that because they acted with love and friendship among themselves, Hashem showed them mercy.

Think about the yesod here. Even when people are completely off the derech, even when their goals are wrong, the simple fact that they are united and care about one another creates a massive zechus that holds back midas hadin. If this is true for those rebelling against Hashem, how much more so is it true for us? When we, as frum Yidden trying to do Hashem's will, stand together in achdus, we create an impenetrable shield of protection for Klal Yisrael.

We often think that to merit Hashem's bracha, we need to be perfect in every single area of our avodah. But the sugya of the Migdal Bavel teaches us that the ultimate key to holding back judgment and bringing down shefa is how we talk to and treat one another. When we stop bickering, when we overlook our differences and speak "saphah achas", with a soft, unifying language, Hashem says, "I cannot destroy them."

Today, make a conscious effort to build achdus in your immediate circle. When you speak to a family member, a coworker, or a fellow mispallel in shul, use words that connect rather than divide. Avoid any cynical comments or sharp remarks that create distance, and instead, use your speech to bring Yidden closer together.

דף יומי • בכורות • דף כ"ט

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THE SUGYA

We begin the daf by finishing up the sugya of paying a fee to a muncheh, an expert, to examine a bechor. The Gemara is medayek on the Mishnah's ruling that the expert gets paid whether he finds a mum or declares the animal unblemished. We need this halacha so people don't suspect the expert of lying just to collect a fee, and the Gemara explains why we aren't worried about a different kind of suspicion.

Then we move into a major new Mishnah that deals with taking payment for doing mitzvos. The Mishnah lays down the yesod that if a judge takes a wage to judge, or a witness takes a wage to testify, their actions are completely batel. The same goes for taking a wage to sprinkle the mei chatas of the Parah Adumah. We learn out the mekor for this from the pesukim, showing that just as Moshe Rabbeinu taught us the Torah for free, we must teach and judge for free.

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

עמוד א' DAF 29A

מִשְׁנָה MISHNAH

MISHNAH

כְּאִילָא בְּיִבְנָה, שְׁהִתִּירוּ לוֹ (בְּיִבְנָה) חֲכָמִים לְהִיּוֹת נוֹטֵל אַרְבַּע אִסָּרוֹת לְבִהְמָה דְקָה, וְשֹׁשֶׁה לְגִסָּה,
בֵּין תָּם וּבֵין פֶּעַל מוּם.

The Mishnah concludes its list of permitted cases: **Like** the case of **Ila in Yavne**, whom the **Sages** in Yavne **permitted to take four copper issar** coins as a fee for examining a **small animal** such as a sheep or goat, **and six issar for a large animal** such as a cow, and this was permitted **whether** the animal turned out to be **unblemished or whether** it turned out to be **blemished**.

גְּמָרָא GEMARA

GEMARA

גָּמ' מַאי טַעְמָא? הָאִי נִפְיֵשׁ טִירְחִיָּה, וְהָאִי לֹא נִפְיֵשׁ טִירְחִיָּה.

The Gemara asks: **What is the reason** for this difference in the fee? Why did they allow more for a large animal? The Gemara answers: **This one**, the large animal, **its effort is great** because it is harder to handle and examine, **and that one**, the small animal, **its effort is not as great**.

STATEMENT

בֵּין תָּם וּבֵין פֶּעַל מוּם.

The Gemara analyzes the next clause of the Mishnah: The expert may take his fee **whether** the animal is **unblemished** or **whether** it is **blemished**.

QUESTION

בְּשִׁלְמָא בְּעַל מוֹם — מְשוּם דְּקָא שְׂרִי לֵיהּ, אָלֵא תָם אַמְאִי?

The Gemara asks: **Granted** he should receive a fee when he declares it a **blemished** animal, **because he is permitting it** for slaughter and eating, so he has performed a tangible service; **but** if he declares it **unblemished**, so that it remains forbidden to slaughter, **why** does he get paid?

ANSWER

דָּאֵם כּוֹן, אֲתִי לְמִיחָשְׁדִּיהּ, וְאַמְרִי: הָאִי בְּעַל מוֹם תָּם הוּא, וְהָאִי דְּקָא שְׂרִי לֵיהּ — מְשוּם אֲגָרָא.

The Gemara answers: **Because if so**, that he is only paid when declaring it blemished, people will **come to suspect him**, and they will say: This animal which he declared **blemished** is really **unblemished**, and this reason **that he permitted it** is only **because of the fee** that he wanted to collect.

OBJECTION

אִי הָכִי, תָּם נָמִי אֲמָרִי: בְּעַל מוֹם הוּא, וְהָאִי דְּלֹא קָשְׁרִי לֵיהּ סָבַר כִּי הֵיכִי דְּלִשְׁקוֹל אֲגָרִיָּה זִימְנָא אַחֲרִיתִי!

The Gemara objects: **If so**, that we are worried about suspicion, then even when he gets paid either way, when he declares it **unblemished**, they will also say: It is really **blemished**, and this reason **that he does not permit it** now is because **he thinks**: I will declare it unblemished now **so that I can take my fee another time** when they bring it back to me to examine again!

RESOLUTION

חֵד זִימְנָא תְּקִינּוּ לֵיהּ רַבָּנָן, תִּירִי זִימְנִי לָא תְּקִינּוּ לֵיהּ רַבָּנָן.

The Gemara answers: **The Rabbis instituted** that he may collect a fee **one time** for examining a given animal, but **the Rabbis did not institute** that he may collect a fee **two times** for the same animal. Since he cannot get paid again for this animal, he has no incentive to delay permitting it.

מִשְׁנָה MISHNAH

MISHNAH

מִתְּנִי הַנוֹטֵל שְׂכָרוֹ לְדוֹן — דִּינָיו בְּטִילִים, לְהָעִיד — עֲדוּתוֹ בְּטִילִין, לְהֵזוֹת וּלְקַדֵּשׁ — מִיָּמִיו מִי מַעְרָה, אֶפְרוֹ אֶפְרוֹ מִקְלָה.

MISHNAH: One who takes his wage to judge a case, his judgments are void. One who takes a wage to testify, his testimonies are void. One who takes a wage to sprinkle the purification water of the Red Heifer or to sanctify the water by mixing it with the ashes, his water is considered like ordinary cave water which is invalid for purification, and his ashes are considered like ordinary burnt ashes of the hearth.

MISHNAH

אם הָיָה פֶּהָן, מִטְמְאָהוּ מִתְרוּמָתוֹ — מֵאֲכִילוֹ וּמִשְׁקוֹ וְסִכּוֹ, וְאִם הָיָה זָקֵן — מִרְכִּיבוֹ עַל הַחֲמֹר, וְנוֹתֵן לוֹ שְׂכָרוֹ כְּפוֹעָל.

The Mishnah qualifies this: If the expert or judge was a Kohen, and the person who needed him made him tamei so that he was prevented from eating his terumah, the person must feed him, give him drink, and anoint him with oil to compensate for his loss. And if he was an old man, he may ride him on a donkey to the place of judgment. And in all these cases, he may give him his wage like that of an unemployed laborer who is paid to sit idle from his regular work.

גְּמָרָא GEMARA

QUESTION

גְּמִ' מִנְהֲגֵי מִיָּלִי?

GEMARA: From where are these words derived, that a judge may not take a wage for judging?

ANSWER

אָמַר רַב יְהוּדָה אָמַר רַב, דָּאָמַר קָרָא: "רְאֵה לְמִדְּתֵי אֲתָכֶם וְגו'", מָה אֲנִי בְּחִנָּם — אַף אַתֶּם בְּחִנָּם.

Rav Yehuda said that Rav said: As the verse states: "Behold, I have taught you statutes and ordinances, as Hashem my Elokim commanded me." This implies: Just as I learned from Hashem for free, so too you must teach and judge for free.

PROOF

תִּנְיָא נָמִי הָכִי: "כַּאֲשֶׁר צִוֵּי ה' אֱלֹהֵי" — מָה אֲנִי בְּחִנָּם, אַף אַתֶּם בְּחִנָּם.

It is also taught likewise in a Braisa: "As Hashem my Elokim commanded me" — just as I learned for free, so too you must teach for free.

EXPLANATION

וּמִנֵּין שָׂאֵם לֹא מִצָּא בְּחִנָּם שִׁילְמִד בְּשָׂכָר? תִּלְמוּד לֹאֲמַר: "אֲמַת קִנְיָה".

And from where do we know that if one cannot find a teacher to teach him for free, that he should learn even for a fee? The verse teaches: "Buy truth", meaning one must acquire Torah even at a cost.

EXPLANATION

וּמִנֵּין שֶׁלֹּא יֵאמַר: כִּשְׁם שֶׁלְּמִדְּתִיהָ בְּשָׂכָר כֵּן אֶלְמִדְּנָה בְּשָׂכָר? תִּלְמוּד לֹאֲמַר: "אֲמַת קִנְיָה וְאֵל תִּמְכֹּר".

And from where do we know that he should not say: Just as I learned it for a fee, so too I will teach it for a fee? The verse teaches: "Buy truth, and do not sell" — even if you had to pay to learn, you must teach others for free.

STATEMENT

לְהוֹזֵת וּלְקַדֵּשׁ — מִיָּמִיו מִי מַעְרָה, אָפָרוֹ אָפָר מִקְלָה.

The Gemara quotes the Mishnah: If one takes a wage to sprinkle or to sanctify, his water is like cave water, and his ashes are like burnt ashes.

QUESTION

וּרְמִינָהּ: הַמְקֻדָּשׁ בְּמֵי חֲטָאת בְּאַפֵּר חֲטָאת — הֲרִי זֶה מְקוּדָּשׁ, אֲף עַל פִּי שֶׁהוּא יִשְׂרָאֵל!

And the Gemara raises a contradiction from a Mishnah in Kiddushin: One who betroths a woman with purification water or with purification ashes, she is betrothed, even though he is an Israelite who cannot perform the service himself. This shows that the water and ashes have monetary value and are not invalidated by taking a benefit for them!

ANSWER

אָמַר אַבְיִי: לֹא קוּשְׂיָא — כָּאן בְּשֹׁכֵר הַבָּאָה וּמְלוֹי, כָּאן בְּשֹׁכֵר הַזָּאָה וְקִידוּשׁ.

Abaye said: This is not difficult. Here, in Kiddushin, the value refers to the wage for bringing the ashes and filling the water, which is permitted; whereas there, in our Mishnah, it refers to the wage for sprinkling and sanctifying, which is forbidden.

INFERENCE

דִּיקָא נָמִי, דְּקִתְּנִי הָכָא "לְהִזּוֹת וּלְקַדֵּשׁ", וְהֵתָם קִתְּנִי "הַמְקֻדָּשׁ בְּמֵי חֲטָאת וּבְאַפֵּר חֲטָאת", שְׁמַע מִיָּנָה.

The Gemara notes: The wording is also precise, as it teaches here "to sprinkle and to sanctify", which are the actual mitzvah acts, and there in Kiddushin it teaches "one who betroths with purification water and with purification ashes", referring to the physical items before the mitzvah is done. The Gemara concludes: Indeed, learn from it that this distinction is correct.

STATEMENT

אִם הָיָה כֹהֵן כֹּהֵן מְטַמְּאוֹ מִתְּרוּמָתוֹ כּו'.

The Gemara quotes the Mishnah: If he was a Kohen, and he made him tamei from his terumah, etc.

EXPLANATION

אִיהוּ גּוֹפִיָּה הֵיכִי אֲזִיל? לְבֵית הַפֶּרֶס דְּרַבְּנָן, דְּאָמַר רַב יְהוּדָה אָמַר רַב: מִנֶּפֶח אָדָם בֵּית הַפֶּרֶס וְהוּלָה.

The Gemara asks: How was he himself, the Kohen, permitted to go to a place of tumah in the first place? The Gemara answers: It refers to a Beis HaPeras, a field where a grave was plowed over, which is only tamei by Rabbinic decree, as Rav Yehuda said that Rav said: A person may blow the dust before him in a Beis HaPeras and walk through it, so a Kohen may enter it for a mitzvah.

צמוד ב' DAF 29B

STATEMENT

וְרַב יְהוּדָה בַּר אֲמִי מְשַׁמֵּי דְרַב יְהוּדָה אָמַר: בֵּית הַפֶּרֶס שְׁנִידֵשׁ טָהוֹר.

And Rav Yehuda bar Ami in the name of Rav Yehuda said: A field suspected of containing a crushed grave, known as a beit haperas, that has been trodden underfoot, thereby creating a path, is pure, and we do not worry about bones being kicked up, because the whole prohibition of a beit haperas is only a Rabbinic stringency.

EXPLANATION

אִי נָמִי: בְּשֹׁאֵר טוּמְאוֹת, דְּלֹא מְזַהֵר עֲלֵיהּ.

Alternatively, the Mishnah is referring to a case where the Kohen became tamei with other forms of impurities, regarding which Kohanim are not warned by the Torah to avoid. A Kohen is only prohibited from contracting tumah from a corpse, yet he

still may not eat terumah while tamei from these other sources.

משנה MISHNAH

MISHNAH

אם היה זקן — מרכיבו על החמור.

The Mishnah taught: **If the expert was an elderly person**, the one who needs him **transports him on a donkey** to the animal.

גמרא GEMARA

BRAISA

תנא: כפועל בטל.

A Tanna **taught** in a Braisa: The owner pays him **like an idle laborer**.

EXPLANATION

אמר אביי: כפועל בטל של אותה מלאכה.

Abaye said: This means he is paid **like an idle laborer of that specific work** from which he was made idle, meaning we estimate how much a person would take to leave his specific job for this easier task.

משנה MISHNAH

MISHNAH

מתני' הקשוד על הבכורות, אין לוקחין ממנו בשר צבאים, ולא עורות שאינן עבודים.

MISHNAH: In the case of **one who is suspect with regard to** violating the sanctity of **firstborn** animals, by intentionally causing blemishes to slaughter them, **we may not purchase from him deer meat, nor** may we purchase from him **hides that are not tanned**.

MISHNAH

רבי אליעזר אומר: לוקחין ממנו עורות של נקבה, ואין לוקחין ממנו צמר מלופן וצואי, אבל לוקחין ממנו טוי וכגדים.

Rabbi Eliezer says: We may purchase from him hides of a female animal, but we may not purchase from him bleached or dirty wool. However, we may purchase from him spun thread and garments.

גמרא GEMARA

EXPLANATION

גמ' בשר צבאים. דמיח לה בדעגלה.

GEMARA: The Mishnah prohibited purchasing **deer meat**. The Gemara explains: This is **because it can be confused** with the meat of a **calf**, which is a firstborn, since they look similar.

INFERENCE

ולא עורות שאינן עבודים. הא עבודים זבנינן. אם איתא דבכור הוה — לא הוה טרח ביה, סבר: אי שמעו ביה רבנן מפסדו ליה מינאי.

The Mishnah taught: **Nor** may we purchase **hides that are not tanned**. The Gemara infers: **But tanned** hides we **may** buy. What is the reason? **If it were so that it was a firstborn, he would not have troubled himself with it** to tan it, because **he would say to himself: If the Rabbis hear about it, they will confiscate it from me** and I will lose my labor.

EXPLANATION

רבי אליעזר אומר: לוקחין ממנו עורות של נקבה. מאי טעמא? מידע ידיע.

The Mishnah taught: **Rabbi Eliezer says: We may purchase from him hides of a female**. What is the reason? The difference between a male and female hide **is well known** from the place of the womb.

OBJECTION

ותנא קמא, אם כן, זכר נמי חייק לזכרותיה ואמר "עכברים אכלוה",

And how does **the First Tanna** respond? He worries that **if so**, that we permit female hides, he will take a **male** hide, **cut out its male organ, and say, "Mice ate it,"** to make it look like a female hide.

RESOLUTION

ואידך — בי עכברים מידע ידיע.

And the other, Rabbi Eliezer, argues: **The place** where **mice** eat is **recognizable** and looks different from a clean cut made by a knife.

QUESTION

ואין לוקחין ממנו צמר מלובן וצואי, השתא צמר מלובן לא זבנינן, צואי מיבעיא?

The Mishnah taught: **And we may not purchase from him bleached or dirty wool**. The Gemara asks: **Now, if we may not purchase bleached wool**, where he put in effort, **is it necessary** to say we cannot buy **dirty** wool?

ANSWER

אלא, חדא קתני: צמר מלובן מצואתו.

Rather, it is teaching one combined case: **wool that was bleached and cleaned from its dirt**.

QUESTION

אבל לוקחין ממנו טוי ובגדים. השתא טוי זבנינן, בגדים מיבעיא?

The Mishnah taught: **But we may purchase from him spun thread and garments**. The Gemara asks: **Now, if we may purchase spun thread, is it necessary** to say we may purchase **garments**, which require even more labor?

ANSWER

מאי בגדים? נמטי.

The Gemara answers: **What does "garments" mean** here? It means **felt** garments, which are made directly from wool without being spun first.

משנה MISHNAH

MISHNAH

מתני' הקשוד על השביעית — אין לוקחין ממנו פשתן, ואפילו סרק, אבל לוקחין מהם טוי ואריג.

MISHNAH: In the case of one who is suspect with regard to the Sabbatical Year, we may not purchase flax from him, and even combed flax. But we may purchase from them spun thread and woven fabric.

גמרא GEMARA

QUESTION

גמ' השתא טוי זבנינו, אריג מיבעיא?

GEMARA: Now, if we may purchase spun thread, is it necessary to say we may purchase woven fabric?

ANSWER

מאי "אריג"? תיכי.

The Gemara answers: **What is "woven fabric"** referring to? It means wool woven into **chains**, which is not spun first.

משנה MISHNAH

MISHNAH

מתני' הקשוד להיות מוכר תרומה לשום חולין — אין לוקחין ממנו אפילו מים ומלח, דברי רבי יהודה.

MISHNAH: One who is suspect of selling terumah under the guise of non-sacred produce, we may not purchase from him even water and salt; these are the words of Rabbi Yehuda.

MISHNAH

רבי שמעון אומר: כל שיש בו זיקת תרומה ומעשרות אין לוקחין ממנו.

Rabbi Shimon says: Any item that has a connection to terumah and tithes, we may not purchase from him, but we may buy water and salt.

QUESTION

גְּמִ' לְאַתּוּיֵי מַאי?

GEMARA: What does Rabbi Shimon's rule **come to include** that is not a standard agricultural product?

ANSWER

לְאַתּוּיֵי קֶרֶבֶי דְּגָיִם, דְּמַעְרְבֵי בְּהוּ שֶׁמֶן זַיִת.

It comes **to include fish innards, because they mix olive oil into them**, and we suspect it might be oil of terumah.

STATEMENT

הָיָה טֹבָחַא דְּהָוָה חָשׁוּד לְזַבּוּנֵי

The Gemara relates: There was **a certain butcher who was suspected of selling** forbidden fat...

SUMMARY

The Gemara establishes that while a judge or witness cannot take a wage for the mitzvah itself, they are allowed to receive 'sechar batalah'—compensation for the wages they are losing by sitting idle from their regular work. We also clarify a contradiction regarding the ashes of the Parah Adumah, distinguishing between taking a wage for the physical acts of fetching and carrying the water, which is mutar, and taking a wage for the actual mitzvah acts of sprinkling and sanctifying, which is assur. Finally, the Gemara explains how a Kohen is permitted to make himself tamei to perform these services, explaining that it refers to a d'Rabbanan tumah like a Beis HaPeras where a Kohen may go for the sake of a mitzvah.

The Gemara is bothered by a fundamental question: how can we charge a person to teach them Torah or to judge their case? Rav Yehuda says in the name of Rav that the pasuk is telling us, "Just as I learned from Hashem for free, so too you must teach and judge for free." The Torah is a gift of pure chesed from Hashem, and we have no right to put a price tag on it. Yet, the Gemara brings a beautiful balance: "Buy truth, and do not sell." If you cannot find someone to teach you for free, you must be willing to pay whatever it takes to acquire the truth of Torah. But once you have it, you must never sell it; you must pass it on to others with the same open heart that Hashem gave it to us.

This yeshivish shakla v'tarya is not just about the halachos of paying a Dayan or a rebbe. It is a deep yesod in how we value our own ruchniyus. Lichoira, we often hesitate when it comes to spending money on our spiritual growth. We might think twice about buying a beautiful new sefer, paying for a high-quality shiur, or investing in a tutor to help our child learn. But the Torah is telling us: "Buy truth!" When it comes to acquiring emunah, Torah, and mitzvos, there is no such thing as "too expensive." We must be ready to invest our hard-earned money to bring the light of Hashem into our lives.

At the same time, when we are on the giving end, we must act with absolute selflessness. When a friend asks you for help in understanding a difficult piece of Gemara, or when someone needs your guidance in avodas Hashem, do not calculate what you will get out of it. Do not look for honor, recognition, or payback. "Just as I learned for free, so too you must teach for free." We are merely conduits for Hashem's wisdom, and our job is to share it with warmth and love, without any personal negiah.

Today, invest in your ruchniyus without calculation. Whether it is buying that sefer you have been wanting, paying for a class, or spending extra time helping another Yid learn a halacha or a passuk for free, show Hashem that His truth is your greatest treasure.

תהלים • חמשה קאפיטלער

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.

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחֲשֹׁב יְהוָה לֹא עֶזְרָא וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשֹׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כֹסִיתִי אִמְרָתִי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׁאַתָּ עֶזְרָא חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסִיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רַגְלִי פִּלַּט תִּסּוּבְּכֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הָבִין בְּמִתְגַּוְרֵסן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יִסּוּבְּכֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עָשָׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינָּה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:
יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:
יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרְאתִיהָ יְהוָה:
אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:
אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:
כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶא:
קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:
נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:
יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְדוּת:
וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל 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.'