

חומש עם רש"י • לך לך • שלישי

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LECH-LECHA • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the separation between Avram and his nephew Lot. Because of their immense wealth and the vast size of their flocks, the land cannot support them staying together, which leads to fighting between Avram's shepherds and Lot's shepherds. Avram, seeking to avoid strife with his kinsman, generously offers Lot the choice of where to settle, prompting Lot to choose the fertile plain of the Jordan near the wicked city of Sodom.

Once the separation is complete, Hashem speaks to Avram, telling him to look out in every direction. Hashem promises to give all of this land to Avram and his children forever, and to make his offspring as numerous as the dust of the earth. Avram then travels through the land and builds an altar to Hashem in Hebron.

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

פסוק א

Pasuk 1

וְגַם לְלוֹט הַחֵילָךְ אֶת אַבְרָם הָיָה צֹאן וּבָקָר וְאֹהֲלָיִם:

and tents and herds flocks there was Avram with who went to Lot And also

רש"י

הַחֵילָךְ אֶת אַבְרָם. מִי גָרַם שֶׁהָיָה לוֹ זֹאת? הֲלִיכְתּוֹ עִם אַבְרָם:

Avram with his going this to him that there was caused who Avram with who went

פסוק ב

Pasuk 2

וְלֹא נָשָׂא אֹתָם הָאָרֶץ לְשָׁבֶת יַחְדָּו כִּי הָיָה רְכוּשָׁם רָב וְלֹא יָכְלוּ

they were able and not great their possession was for together to dwell the land them supported and not

לְשָׁבֶת יַחְדָּו:

together to dwell

רש"י

וְלֹא נָשָׂא אֹתָם. לֹא הָיְתָה יְכוּלָה לְהַסְפִּיק מְרֻעָה לְמִקְנֵיהֶם, וּלְשׁוֹן קָצֵר הוּא,

it is short and a phrasing for their cattle pasture to provide able was it not them bore And not

וְצָרִיךְ לְהוֹסִיף עָלָיו, כְּמוֹ וְלֹא נָשָׂא אוֹתָם מְרֻעָה הָאָרֶץ, לְפִיכָךְ כָּתַב וְלֹא נָשָׂא

bore and not it wrote therefore the land the pasture of them bore and not like upon it to add and it needs

בְּלִשׁוֹן זָכָר:

masculine in the tongue of

פסוק ג

וַיְהִי רִיב בֵּין רְעֵי מִקְנֵה אַבְרָם וּבֵין רְעֵי מִקְנֵה
 the livestock of the herders of and between Avram the livestock of the herders of between a quarrel And there was
 לוֹט וְהַכְנַעֲנִי וְהַפְּרִזִּי אֲזִי יָשָׁב בְּאֶרֶץ:
 in the land dwelt then and the Perizzite and the Canaanite Lot

רש"י

ויהי ריב. לפי שהיו רועים של לוט רשעים ומרעים בהמתם בשדות
 in fields of their cattle and they grazed wicked men Lot of shepherds that they were because a quarrel And there was
 אחרים, ורועי אברם מוכיחים אותם על הגזל, והם אומרים נתנה הארץ
 the land was given would say and they the robbery for them would rebuke Avram and the shepherds of others
 לאברם, ולו אין יורש, ולוט יורשו, ואין זה גזל, והכתוב אומר
 says and the Scripture robbery this and there is no is his heir and Lot heir there is no and to him to Avram
 והכנעני והפריזי אֲזִי יָשָׁב בְּאֶרֶץ, ולא זכה בה אברם עדין ב':
 yet Avram it had acquired and not in the land dwelt then and the Perizzite and the Canaanite

פסוק ד

וַיֹּאמֶר אַבְרָם אֶל לוֹט אֵל נָא תְּהִי מְרִיבָה בֵּינִי וּבֵינֶיךָ וּבֵין
 and between and between you between me strife there be please let not Lot to Avram And said
 רְעֵי וּבֵין רְעֵיךָ כִּי אֲנָשִׁים אַחִים אֲנַחְנוּ:
 we are brothers men for your herders and between my herders

רש"י

אנשים אחים. קרובים, ומדרש אנדה דומין בקלסתר פנים:
 face in the features of they resembled exposition and the Midrashic relatives brothers men

פסוק ה

הֲלֹא כָּל הָאָרֶץ לִפְנֶיךָ הַפָּרָד נָא מֵעָלַי אִם הַשְׂמָאל וַאימְנָה וְאִם
 and if then I will go right the left if from upon me please separate before you the land all of Is not
 הַיָּמִין וַאֲשַׁמְאִלָּה:
 then I will go left the right

רש"י

אם השמאל ואימנה. בכל אשר תשב, לא אתרחק ממך ואעמד לך
 for you and I will stand from you will I distance myself not you will dwell that in all then I will go right the left If
 למגן ולעזר, וסוף דבר הצרה לו, שנאמר וישמע אברם כי
 that Avram And he heard as it is said of him he was in need the matter and the end of and as a helper as a shield
 נשבה אחיו וגו':
 etc. his brother was taken captive

רש"י

ואימנה. אימין את עצמי, כמו ואשמאלה אשמאל את עצמי.
myself — I will direct to the left and I will go to the left just as myself — I will direct to the right and I will go to the right
ואם תאמר הִיא לוֹ לְנֶקֶד, וְאִמִּינָה, כִּי מָצִינוּ בְּמָקוֹם אֲחֵר אִם יֵשׁ
there is if another in a place we found so and I will go to the right to be punctuated for it it was you will say and if
לְהִמִּין שְׂמוּאל ב' י"ד וְאִין נְקוּד לְהִמִּין:
to turn to the right punctuated and it is not 14 II Shmuel to turn to the right

פסוק ו

Pasuk 6

וַיִּשָּׂא לוֹט אֶת עֵינָיו וַיֵּרָא אֶת כָּל כְּפַר הַיַּרְדֵּן כִּי כָלָה מִשְׁקָה
was well watered all of it that the Jordan the plain of all of — and he saw his eyes — Lot And he lifted
לִפְנֵי שַׁחַת יְהוָה אֶת סֹדֹם וְאֶת עֲמֹרָה כִּגְן יְהוָה כְּאֶרֶץ
like the land of Hashem like the garden of Gomorrah and — Sodom — Hashem the destroying of before
מִצְרַיִם בְּאֶכָה צֹעַר:
Tzoar as you come to Mitzrayim

רש"י

כי כלה משקה. ארץ נחלי מים:
water streams of a land of was well watered all of it that

רש"י

לפני שחת ה' את סדום ואת עמרה. הִיא אותו מִישׁוֹר:
plain that was Gomorrah and — Sodom — Hashem destroyed before

רש"י

כגן ה'. לְאֵילָנוֹת:
in respect of trees Hashem like the garden of

רש"י

כארץ מצרים. לְזֶרְעִים בְּרֵאשִׁית רַבָּה :
Rabbah Bereishis for seeds Mitzrayim like the land of

רש"י

באכה צער. עד צער. וּמִדְרָשׁ אַגָּדָה דּוֹרְשָׁה לְגִנָּאִי, עַל שֶׁהֵיוּ שְׂטוּפֵי זִמָּה
lewdness addicted to that they were because to discredit interprets it exposition and the Midrashic Zoar until to Zoar as you go
בָּחַר לוֹ לוֹט בְּשִׁכּוּנָתָם:
their neighborhood Lot for himself chose

פסוק ז

Pasuk 7

וַיִּבָּחַר לוֹ לוֹט אֶת כָּל כְּפַר הַיַּרְדֵּן וַיֵּסַע לוֹט מִקֶּדֶם וַיִּפְרְדּוּ
and they parted from the east Lot and journeyed the Jordan the plain of all of — Lot for himself And he chose

איש מעל אחיו:

his brother from from upon each man

רש"י

כבר. מישור, פתגומו:

as its translation a plain Kikar

רש"י

מקדם. נסע מאצל אברם והלך לו למערכו של אברם; נמצא נוסע

journeying it is found Avram of to the west for himself and went Avram from near he journeyed From the east

ממזרח למערב. ומדרש אגדה הסייע עצמו מקדמונו של עולם; אמר אי

there is no he said the universe of from the Originator himself he removed explanation and the Midrash to west from east

אפשי לא באברם ולא באלהיו:

in his God and not in Avram not desire for me

פסוק ח

Pasuk 8

אברם ישב בארץ פנעז ולוט ישב בערי הפקר ויאהל עד סדם:

Sedom until and pitched tent the Plain in the cities of settled and Lot Kenaan in the land of settled Avram

רש"י

ויאהל. נטה אהלים לרועיו ולמקנהו עד סדום:

Sedom until and for his cattle for his shepherds tents he stretched out And he pitched tents

פסוק ט

Pasuk 9

ואנשי סדם רעים וחסאים ליהנה מאד:

exceedingly against Hashem and sinners were wicked Sodom And the men of

רש"י

ואנשי סדום רעים. ואף על פי כן לא נמנע לוט מלשכן עמם. ורבותינו

and our Rabbis with them from dwelling Lot did refrain not so though . and even were wicked Sodom And the men of

למדו מכאן יומא ל"ח ושם רשעים ירקב משלי י' :

10 Mishlei shall rot wicked ones and the name of 38b Yoma from here learned

רש"י

רעים. בגופם:

with their bodies wicked

רש"י

וחטאים. בממונם סנה' ק"ט :

109 Sanhedrin with their wealth and sinners

רש"י

לה' מאד. יודעים רבונם, ומתפונים למרד בו:

against Him rebelled and intentionally their Master they knew exceedingly to Hashem

וַיְהִיָּה אָמַר אֶל אַבְרָם אַחֲרֵי הַפָּרֶד לוֹט מֵעִמּוֹ שָׂא נָא עֵינֶיךָ וּרְאֵה
and look your eyes please raise from with him Lot the parting of after Avram to said And Hashem
מִן הַמָּקוֹם אֲשֶׁר אַתָּה שָׁם צָפְנָה וְנִגְבָּה וְקִדְמָה וַיֵּמָּה:
and westward and eastward and southward northward there you are where the place from

רש"י

אחרי הפרד לוט. כל זמן שהרשע עמו היה הדבור פורש ממנו:
from him withdrawn the Divine speech was was with him that the wicked one the time all Lot the separating of After

כִּי אַתָּה כָּל הָאָרֶץ אֲשֶׁר אַתָּה רֹאֶה לָּךְ אֶתְנַנָּה וְלִזְרַעְךָ עַד עוֹלָם:
forever until and to your offspring I will give it to you see you that the land all of — for

וַשְׁמַתִּי אֶת זֶרְעֶךָ כַּעֲפַר הָאָרֶץ אֲשֶׁר אִם יוּכַל אִישׁ לְמִנּוֹת אֶת
— to count a man can if that the earth like the dust of your offspring — And I will make
עֲפַר הָאָרֶץ גַּם זֶרְעֶךָ יִמְנָה:
will be counted your offspring also the earth the dust of

רש"י

אשר אם יוכל איש. כשם שאי אפשר לעפר להמנות כה זרעה לא ימנה:
will be counted not your seed so to be counted for the dust possible that it is not just as a man can if that

קוֹם הִתְהַלֵּךְ בָּאָרֶץ לְאַרְכָּהּ וּלְרֶחְבֶּהּ כִּי לָּךְ אֶתְנַנָּה:
I will give it to you for and through its breadth through its length in the land walk about Arise

וַיָּאֵהֶל אַבְרָם וַיָּבֹא וַיֵּשֶׁב בְּאֵלְנֵי מַמְרָא אֲשֶׁר בְּחֶבְרוֹן וַיְבִן שָׁם
there and he built are in Chevron which Mamre in the plains of and he dwelt and he came Avram And he tented
מִזְבֵּחַ לַיהוָה:
to Hashem an altar

רש"י

ממרא. שם אדם:
a man the name of Mamre

CHAPTER SUMMARY

The aliyah begins with the quarreling between the shepherds of Avram and Lot, which leads Avram to propose that they separate peacefully. Lot chooses the well-watered plain of the Jordan and pitches his tents near the wicked people of Sodom, while Avram remains in the land of Canaan. Immediately after Lot departs, Hashem appears to Avram, reaffirming His promise to give the entire land to his descendants forever and to multiply his offspring like the dust of the earth, after which Avram moves his tent to Mamre in Hebron and builds an altar to Hashem.

למעשה WHAT TO TAKE HOME

The Torah is showing us a powerful yesod in how Hashem runs the world. Lichoira, Avram Avinu was the one who gave up the best land, telling Lot, "If you go left, I will go right." He chose peace over the prime real estate. Yet, immediately after Lot separates and takes the lush Jordan plain, Hashem appears to Avram and tells him, "Raise your eyes... all the land that you see, to you I will give it." By stepping back and refusing to fight over gashmiyus, Avram did not lose a single inch; mimeila, he inherited everything.

We often get caught up in a struggle for our livelihood, our honor, or what we think we deserve, feeling that if we do not push and fight, we will be left with nothing. The yetzer hara whispers that being *mevater* (yielding) makes you a loser. But the truth of Torah is exactly the opposite. When you make yourself like dust, refusing to engage in *machlokes* and trusting in Hashem's *hashgacha*, Hashem says, "Now I can give you the real bracha."

Today, if you find yourself in a situation of friction or a dispute over money, honor, or space, be the one to step back. Let the other person take the "better" portion, knowing with complete *emunah* that what is destined for you cannot be taken by anyone else.

דף יומי • בכורות • דף ל"ב

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THE SUGYA

We begin the daf by continuing our sugya regarding the sale of a blemished animal tithe (ma'aser behemah). The Gemara clarifies that the Rabbinic restriction against selling the meat in a normal marketplace does not apply to parts of the animal that are not appraised while it is alive, such as the hide and sinews. Furthermore, we learn that the Rabbis went back to the original Torah law for young orphans, allowing them to sell the meat normally to prevent financial loss. We also explore a practical shailah about whether one can include the value of the meat in the bones when selling it, which leads to a beautiful resolution based on local custom and the size of the animal.

From there, the Gemara returns to a fundamental Baraisa comparing a firstborn animal (bechor) and ma'aser behemah. While a bechor can be sold by a Kohen while alive, ma'aser behemah cannot be sold at all, whether alive or slaughtered, unblemished or blemished. The Gemara launches into a classic, rigorous shakla v'tarya to find the source for this prohibition against selling ma'aser, utilizing a gezerah shavah from the laws of dedications (charamim) and analyzing whether the pesukim are free (mufneh) to be used for this derivation.

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עמוד א' DAF 32A

EXPLANATION

דבר שאינו נישום מחיים — לא גזור רבנן,

But regarding **an item that is not appraised** when the animal is **alive**, such as the hide and the sinews, **the Rabbis did not decree** a prohibition against selling them after slaughter.

EXPLANATION

וביתמי אוקמוה רבנן אדאורייתא.

And in the case of young **orphans**, **the Rabbis established** the halakha **according to Torah law**, allowing them to sell the meat of a blemished animal tithe in the normal manner to prevent financial loss.

STATEMENT

ואף רב שמואל בר רב יצחק סבר לה להא דרבא,

And even Rav Shmuel bar Rav Yitzchak **holds in accordance with this** ruling of Rava, that by Torah law, the meat of a blemished animal tithe may be sold in the normal manner.

QUESTION

דאמר רב שמואל בר רב יצחק: מניין למעשר בהמה של יתומים שמוכרים אותו כדרכו?

As Rav Shmuel bar Rav Yitzchak says: From where is it derived that the meat of an animal tithe of orphans may be sold in its usual manner, without having to resort to the method of inclusion?

ANSWER

שְׁנֵאֵמַר: "יֵרָק בְּכָל אוֹת נִפְשָׁךְ תִּזְבַּח וְאָכַלְתָּ בִּשְׂרָר",

It is derived from that **which is stated** in the verse regarding blemished consecrated animals: "Notwithstanding, after all the desire of your soul, you may slaughter and eat flesh according to the blessing of Hashem your Elokim."

EXPLANATION

אֵיזוֹהוּ דָּבָר שֶׁאֵין בוֹ בְּרָכָה מִחַיִּים אֲלָא לְאַחַר שְׁחִיטָה?

Now, **which is the item that has no blessing**, meaning it is forbidden to derive benefit from it, **while alive**, but only after slaughter, as indicated by the words "you may slaughter... according to the blessing"?

EXPLANATION

הָיִי אוֹמֵר: זֶה מֵעֶשֶׂר בְּהֵמָה.

You must say: This is the animal tithe, which may not be sheared or worked while alive, but whose meat may be eaten after slaughter.

QUESTION

אֵיבָעִיָא לְהוֹ: מַהוּ לְהִבְלִיעוּ בַּעֲצָמוֹת?

A dilemma was raised before them: What is the halakha with regard to including the value of the meat in the bones of the animal?

STATEMENT

רַבִּי חִיָּיא וְרַבִּי שִׁמּוֹן בְּרַבִּי יְהוּדָא הַנָּסִי, חֵד אָמַר: מִבְּלִיעוּ, וְחֵד אָמַר: אֵין מִבְּלִיעוּ.

Rabbi Chiyya and Rabbi Shimon, the son of Rabbi Yehuda HaNasi, disputed this. **One says:** One may include the value in the bones, **and one says:** One may not include it.

RESOLUTION

וְלֹא פְלִיגִי — הָא בְּדִקְהָ, הָא בְּגִסָּה.

The Gemara notes: **And they do not disagree.** This opinion, which says one may not include it, is referring to a small domesticated animal whose bones are not fit for making utensils and are not sold; **that** opinion, which says one may include it, is referring to a large domesticated animal whose bones are valuable and are sold.

RESOLUTION

וְאֵיבָעִית אֵימָא: אֵיזִידִי וְאֵיזִידִי בְּגִסָּה, וְלֹא פְלִיגִי — מָר בִּי אֶתְרִיָּה, וּמָר בִּי אֶתְרִיָּה.

And if you wish, say instead: Both this Sage and that Sage are referring to a large animal, **and still they do not disagree.** This Master rules according to his place, where they do not sell bones, **and this Master** rules according to his place, where they do.

STATEMENT

גּוֹפָא: בְּבִכּוּר הוּא אוֹמֵר: "לֹא יִפְדָּה", וְנִמְכָּר;

Returning to **the text itself** cited in the Baraisa: **Regarding a firstborn animal**, the verse says: "You shall not redeem," and yet **it may be sold** by the Kohen while alive;

STATEMENT

בְּמַעֲשֵׂר נֶאֱמַר: "לֹא יִגָּאֵל", וְאֵינּוּ נִמְכָּר, לֹא חַי וְלֹא שְׁחוּט, וְלֹא תָם וְלֹא בָּעַל מוּם.

whereas **regarding** the animal tithe, it is stated: "It shall not be redeemed," and it cannot be sold, neither alive nor slaughtered, neither unblemished nor blemished.

QUESTION

מִנָּה הֵי מִיָּלֵי?

The Gemara asks: **From where are these words** derived, that the prohibition of redemption in animal tithe includes a prohibition against selling?

ANSWER

אָמַר רַב חִינְנָא אָמַר רַב, וְכֵן אָמַר רַב דִּימִי אָמַר רַבִּי יוֹחָנָן: נֶאֱמַר "לֹא יִגָּאֵל" בְּמַעֲשֵׂר, וְנֶאֱמַר "וְלֹא יִגָּאֵל" בְּחֶרֶם, וְנֶאֱמַר "וְלֹא יִגָּאֵל" בְּחֶרֶם.

Rav Chinnana says that Rav says, and similarly, Rav Dimi says that Rabbi Yochanan says: It is stated "It shall not be redeemed" regarding the animal tithe, and it is stated "And it shall not be redeemed" regarding dedications (charamim).

EXPLANATION

מָה לְהֵלֶן מְכִירָה עִמּוֹ, אִם כֵּן מְכִירָה עִמּוֹ.

We learn by verbal analogy: **Just as there**, regarding dedications, the prohibition of **selling** is mentioned **with it**, so too **here**, regarding the animal tithe, the prohibition of **selling** is applied **with it**.

QUESTION

אָמַר לֵיהּ רַב נַחְמָן בַּר יִצְחָק לְרַב הוּנָא בְּרִיהּ דְּרַב יְהוֹשֻׁעַ: מִפְּנֵי, דְּאִי לָא מִפְּנֵי, אִיכָא לְמַפְרָהּ.

Rav Nachman bar Yitzchak said to Rav Huna the son of Rav Yehoshua: Is the verse **free** for this verbal analogy? For if it is **not free**, there is room to **refute** the analogy by pointing out a difference:

OBJECTION

מָה לְחֶרֶם, שְׁכֵן חֵלִים עַל הַכֹּל!

What is notable about dedications? That they apply to **everything** a person wishes to dedicate, whereas animal tithe applies only to kosher animals.

ANSWER

לֹאִי אֶפְנוּיִי מִפְּנֵי, לֹא יֵאמַר "וְלֹא יִגָּאֵל" בְּחֶרֶם, וְיִגְמַר מִמַּעֲשֵׂר:

The Gemara answers: No, it is indeed free. Let "And it shall not be redeemed" not be stated regarding dedications, and let it be derived from the animal tithe:

EXPLANATION

מָה מִמַּעֲשֵׂר קָדוּשׁ וְאֵינּוּ נִגְאָל, אִם חֶרֶם קָדוּשִׁים וְאֵינּוּ נִגְאָלִין.

Just as the animal tithe is sacred and may not be redeemed, so too dedications are sacred and may not be redeemed.

EXPLANATION

”וְלֹא יִגָּאֵל” דְּכָתֵב רַחֲמָנָא לְמָה לִּי? לְאַפְנוּיִי.

If so, why do I need "And it shall not be redeemed" which the Merciful One writes in the case of dedications? It must be to make it free for the verbal analogy.

OBJECTION

אִיכָא לְמִיפְרָה: מָה לְמַעֲשֵׁר, שְׁפָן קָדוֹשׁ לְפָנָיו וְלֹא חֲרִיּוֹ!

The Gemara objects: **There** is still room to **refute** this: **What is notable** about the animal tithe? That it is sacred before it **and after it**, meaning if one mistakenly calls the ninth or eleventh animal the tithe, it becomes holy. This is not true of dedications, so the verse is needed and is not free.

ANSWER

אָלֹא, לֹא יֵאמֵר "לֹא יִגָּאֵל" בְּחֲרָמִים, וְיִגְמַר מִבְּכוֹר:

Rather, let "It shall not be redeemed" not be stated regarding dedications, and let it be derived from a firstborn:

EXPLANATION

מָה בְּכוֹר קָדוֹשׁ וְאֵינוֹ נִגְאָל, אִף חֲרָמִים קָדוֹשִׁין וְאֵינָן נִגְאָלִין.

Just as a firstborn is sacred and may not be redeemed, so too dedications are sacred and may not be redeemed.

EXPLANATION

”לֹא יִגָּאֵל” דְּכָתֵב רַחֲמָנָא לְמָה לִּי? לְאַפְנוּיִי.

If so, why do I need "It shall not be redeemed" which the Merciful One writes regarding dedications? It must be to make it free.

OBJECTION

אִיכָא לְמִיפְרָה: מָה לְבְּכוֹר, שְׁפָן קָדוֹשֶׁתוֹ מִרְחֶם!

The Gemara objects: **There** is still room to **refute** this: **What is notable** about a firstborn? That its sanctity is from the **womb**, which is not true of dedications. Thus, the verse is not free.

ANSWER

אָלֹא לֹא יֵאמֵר "לֹא יִגָּאֵל" בְּמַעֲשֵׁר, וְיִגְמַר הַעֲבָרָה הַעֲבָרָה מִבְּכוֹר,

Rather, let "It shall not be redeemed" not be stated regarding the animal tithe, and let it be derived through the verbal analogy of the word "passing" (ha'avarah) from a firstborn:

EXPLANATION

מָה בְּכוֹר קָדוֹשׁ וְאֵינוֹ נִגְאָל, אִף מַעֲשֵׁר קָדוֹשׁ וְאֵינוֹ נִגְאָל.

Just as a firstborn is sacred and may not be redeemed, so too the animal tithe is sacred and may not be redeemed.

EXPLANATION

”לא יגאל” דכתב רחמנא במעשר למא לי? לאפנויי.

If so, why do I need "It shall not be redeemed" which the Merciful One writes regarding the animal tithe? It must be to **make it free** for the verbal analogy with dedications.

QUESTION

ואפתי, במעשר נמי לא, מפני דאיכא למיפרה כדפרכינן!

The Gemara asks: **And still, regarding the animal tithe also, it is not free, because there is room to refute** the derivation from firstborn **as we refuted** it before, since a firstborn's sanctity is from the womb!

ANSWER

”והעברת” קרא יתירא הוא.

The Gemara answers: The word "**And you shall pass**" is a **superfluous verse**, which makes the analogy free from refutation.

QUESTION

בכור נמי נילף "גאולה" "גאולה" מחרמים!

The Gemara asks: If so, **let a firstborn also learn** the prohibition of selling by a verbal analogy of "**redemption**" (geulah) **from dedications**, so that a firstborn also cannot be sold!

ANSWER

דמעשר מפני, דבכור לא מפני.

The Gemara answers: The verse of **animal tithe is free, but the verse of firstborn is not free.**

QUESTION

ומאי חזית דלא תפדה דבכור — לגופיה, ודמעשר — לאפנויי?

The Gemara asks: **And what did you see** to say that "**You shall not redeem**" of a firstborn is for its own sake, and the verse of **animal tithe is to make it free**?

QUESTION

ואימא: דמעשר — לגופיה, דבכור — לאפנויי!

Say instead: The verse of **animal tithe is for its own sake, and the verse of firstborn is to make it free!**

ANSWER

דנין גאולה מגאולה, ואין דנין פדייה מגאולה.

The Gemara answers: **We derive** the word "**redemption**" (geulah) **from "redemption"** (geulah), **but we do not derive "redemption"** (pidyon) **from "redemption"** (geulah). Since the animal tithe uses "yiga'el" like dedications, they are compared.

QUESTION

מאי נפקא מינה? הא תנא דבי רבי ישמעאל: "ושב הכהן" "ובא הכהן" — זו היא שיבה זו היא ביאה!

The Gemara asks: **What difference does it make** that the words are slightly different? Behold, the school of Rabbi Yishmael taught: "**And the Kohen shall return**" and "**And the Kohen shall come**" — this returning is the same as this coming! We

see that synonyms can be used for verbal analogies.

ANSWER

הַנִּי מִיָּלִי, הֵיכָא דְלִיכָא דְדָמִי לִיה, אֲבָל אֵיכָא דְדָמִי לִיה — מִדְּדָמִי לִיה יִלְפִינן.

The Gemara answers: **These words apply where there is no word that is identical to it, but where there is a word that is identical to it, we derive from the one that is identical to it.**

QUESTION

וְלִילָף בְּכוֹר "הַעֲבָרָה" מִמַּעֲשֵׂר, דְּהָא מַעֲשֵׂר נָמִי גָמַר "גְּאוּלָּה" "גְּאוּלָּה" מִחֲרָמִים!

The Gemara asks: **And let a firstborn derive** the prohibition of selling through the verbal analogy of "passing" (ha'avarah) **from animal tithe, since animal tithe also derived "redemption" from dedications!**

ANSWER

מֵיעֵט רַחֲמָנָא גַבֵּי חֲרָמִים, "הוּא" — "הוּא" וְלֹא בְּכוֹר.

The Gemara answers: **The Merciful One excluded this by dedications**, writing the word "it" (hu) — meaning "it" cannot be sold, **but not a firstborn.**

QUESTION

וְאֵימָא "הוּא" וְלֹא מַעֲשֵׂר!

The Gemara asks: **But say instead: "It" is excluded, and not animal tithe!** Why exclude the firstborn?

ANSWER

מַעֲשֵׂר גְּאוּלָּה כְּמוֹתוֹ.

The Gemara answers: **Animal tithe** is more similar because it uses the word "redemption" (geulah) like it.

STATEMENT

רָבָא אָמַר, "לֹא יִגָּאֵל" דְּחֲרָמִים לָא צָרִיךְ, דְּאִיתְּנָהּ הֵיכָא?

Rava said: **"It shall not be redeemed" of dedications is not needed** for its own sake at all, **for where are they located** when they are holy?

EXPLANATION

אִי בִּי בְּעָלִים — הֶקְדָּשׁ נִינְהוּ, אִי בִּי כֹהֵן — חוּלִין נִינְהוּ.

If they are still **in the house of the owner**, they are like **consecrated property** and cannot be redeemed; if they were already **given to the Kohen**, they are like **non-sacred property** (chullin) and do not need redemption.

PROOF

דִּתְנִינָא: חֲרָמִים, כָּל זְמַן שֶׁהֵן בְּבֵית בְּעָלִים — תָּרִי הֵן כְּהֶקְדָּשׁ לְכָל דְּבָרֵיהֶם, שְׁנַאֲמַר: "כָּל חֵרֶם קֹדֶשׁ קֹדָשִׁים הוּא לֵה".

As it is taught in a Braisa: Dedications, as long as they are in the house of the owner, they are like consecrated property in all their matters, as it is stated: "Every dedicated item is holy of holies to Hashem."

PROOF

נִתְּנוּ לַכֹּהֵן — הֲרִי הֵן כְּחוּלִין לְכָל דְּבָרֵיהֶם, שֶׁנֶּאֱמַר: "כָּל חֶרֶם בְּיִשְׂרָאֵל לַה' יִהְיֶה". לֹא

Once he gave them to the Kohen, they are like non-sacred property in all their matters, as it is stated: "Every dedicated item in Israel shall be yours." Therefore, the words "shall not be redeemed" are entirely free for the verbal analogy.

עמוד ב' DAF 32B

QUESTION

יִגָּאֵל" דְּכָתַב רַחֲמָנָא לָמָּה לִּי?

The extra phrase "it may be redeemed" that the Merciful One writes in the Torah regarding dedications, why do I need it?

ANSWER

אם אינו ענין לַחֲרָמִים — תִּנְהוּ עֲנִין לְמַעֲשֵׂר.

If it is **not** needed for the **matter of dedications**, as we have already derived that they can be redeemed, **apply it** as a **matter for animal tithe**, to teach that it may not be sold.

QUESTION

אִמָּא תִנְהוּ עֲנִין לְבָכּוֹר?

But the Gemara asks: Why not **say** instead, **apply it** as a **matter for a firstborn** offering, to teach that a blemished firstborn may not be sold?

ANSWER

מַעֲשֵׂר גְאוּלָּה כְּמוֹתוֹ.

The Gemara answers: We apply it to animal **tithe** because an expression of **redemption** is written **like it**, just as redemption is written by dedications, **which is not so** concerning a firstborn.

STATEMENT

רַב אֲשִׁי אָמַר: "לֹא יִגָּאֵל" דְּמַעֲשֵׂר — לֹא יִמָּכַר הוּא.

Rav Ashi said: The phrase "it shall not be redeemed" of animal **tithe** actually means "it shall not be sold."

PROOF

אָמַר רַב אֲשִׁי: מִנָּא אָמִינָא לָהּ? דְּכִתְיִב: "וְהָיָה הוּא וְתַמּוּרְתּוֹ יִהְיֶה קֹדֶשׁ לֹא יִגָּאֵל".

Rav Ashi said: From where do I say this? As it is written: "Then both it and that for which it is substituted shall be holy; it shall not be redeemed."

EXPLANATION

אִמָּתִי עוֹשֶׂה תַּמּוּרָה — מִחַיִּים, אִמָּתִי אִינוּ נִגָּאֵל — מִחַיִּים, הָא לְאַחַר שְׁחִיטָה — נִגָּאֵל,

Now we analyze: **When does** the animal tithe **effect substitution**? Only while it is **alive**. So too, **when is it not redeemed**? Only while it is **alive**. This implies that after **slaughter**, it may be **redeemed**.

OBJECTION

הא בעי העמדה והערכה!

But how can that be? **Behold**, any redemption of a consecrated animal **requires standing and valuation** before a kohen, which cannot be done after it is slaughtered!

RESOLUTION

אָלאַ שְׁמַע מִינָּה, "לֹא יִגָּאֵל" — לֹא יִמָּכָר הוּא.

Rather, learn from this that the phrase "it shall not be redeemed" is not literal, but rather it means "it shall not be sold."

OBJECTION

הַנִּיחָא לְמֵאן דְּאָמַר קֳדָשִׁי מְזֻבָּח הֵיוּ בְּכָלֵל הָעֲמֻדָּה וְהָעֶרְכָּה,

The Gemara asks: **This works out well** according to the one who says that animals consecrated for the altar that became blemished **were included** in the requirement of **standing and valuation**;

OBJECTION

אָלאַ לְמֵאן דְּאָמַר קֳדָשִׁי מְזֻבָּח לֹא הֵיוּ בְּכָלֵל הָעֲמֻדָּה וְהָעֶרְכָּה, מַאי אֵיכָא לְמִימַר?

but according to the one who says that animals consecrated for the altar were not included in the requirement of **standing and valuation**, what is there to say? According to him, a slaughtered animal tithe could indeed be redeemed literally!

RESOLUTION

אַנּוּ הָכִי קְאָמְרִינּוּ: מִי אֵיכָא דְּמַחֲיִים לֹא מִיפְּרִיק, וְלֵאחֲרַיָּה שְׁחִיטָה מִיפְּרִיק?

The Gemara answers: **This is what we are saying** to prove Rav Ashi's point: **Is there any** case of a consecrated animal **where** while alive it cannot be redeemed, and yet after slaughter it can be redeemed? Such a concept does not exist.

QUESTION

אָלְמָה לֹא מַחֲיִים דְּאֵלִימָא קְדוּשָׁתִּיהָ — לֹא מִיפְּרִיק, לֵאחֲרַיָּה שְׁחִיטָה דְּאֵקִיל לִיהּ קְדוּשָׁתִּיהָ — מִיפְּרִיק!

The Gemara asks: **Why not?** Perhaps while alive, since its sanctity is strong, it cannot be redeemed; whereas after slaughter, since its sanctity is weakened, it can be redeemed!

REFUTATION

וְלֹא כָּל דְּכֵן הוּא?

The Gemara rejects this: **But is it not** an a fortiori argument to the contrary?

REFUTATION

וְמָה מַחֲיִים דְּאֵלִים לְמִיתָפֶס פְּדִיוָּנוֹ — לֹא מִיפְּרִיק, לֵאחֲרַיָּה שְׁחִיטָה דְּלֹא אֵלִים לְמִיתָפֶס פְּדִיוָּנוֹ — מִיפְּרִיק?

If while alive, when its sanctity is strong enough to transfer its holiness to its redemption money (just as it can transfer holiness to a substitute), it still cannot be redeemed; then after slaughter, when its sanctity is not strong enough to transfer its holiness to its redemption money, should it be able to be redeemed? Certainly not!

RESOLUTION

אָלס שְׁמַע מִינֶה: "לֹא יִגָּאֵל" — לֹא יִמָּכָר הוּא.

Rather, learn from this that the phrase "it shall not be redeemed" must mean "it shall not be sold."

QUESTION

וְלִכְתּוֹב רַחֲמָנָא "לֹא יִמָּכָר"!

The Gemara asks: But let the Merciful One write explicitly "it shall not be sold"!

ANSWER

אִי כָתַב רַחֲמָנָא "לֹא יִמָּכָר", הֲוָה אָמִינָא: אֵינְדְּבוּנִי הוּא דְלֹא מְזַדְּבֹן, דְּקָא עֶבֶד עוֹבְדִין דְּחוּל, אֲבָל אִיפְרוּקִי — מִיפְרוּקִי, דְּקָא עֵינִי דְּמִיּוּ לְהַקְדִּישׁ.

The Gemara answers: If the Merciful One had written "it shall not be sold," I would have said: It is only selling that is not permitted, because he is performing a mundane act with a consecrated animal; but redeeming it should be permitted, since its redemption money enters the Temple treasury.

ANSWER

לְהִכִּי כָתַב רַחֲמָנָא "לֹא יִגָּאֵל", דְּלֹא אֵינְדְּבוּנִי מִיִּזְדְּבֹן וְלֹא אִיפְרוּקִי מִיפְרוּקִי.

For this reason, the Merciful One writes "it shall not be redeemed," to teach that it may neither be sold nor may it be redeemed.

MISHNAH מִשְׁנָה

MISHNAH

מִתְנִי בֵּית שַׁמַּי אוֹמְרִים: לֹא יִמָּנָה יִשְׂרָאֵל עִם הַכֹּהֵן לְבָכּוֹר,

MISHNAH: Beit Shammai say: An Israelite may not be registered with a kohen to eat a blemished firstborn animal,

MISHNAH

וּבֵית הֵלֵל מְתִירִין, וְאַפִּילוּ גוֹי.

and Beit Hillel permit an Israelite to eat it, and they permit even a non-Jew to eat it.

GEMARA גְּמָרָא

GEMARA

גְּמ' מִתְנִיתִין מְנִי? רַבִּי עֲקִיבָא הִיא, דְּתַנָּא:

GEMARA: Whose opinion is our Mishnah? It is the view of Rabbi Akiva, as it is taught in a braisa:

BRAISA

בְּכוֹר אֵין נִמְנֵין עָלָיו אֶלָּא חֲבוּרָה שְׂכוּלָה כֹהֲנִים, דְּבָרֵי בֵּית שְׁמַאי.

Regarding a blemished firstborn, none may be registered for it except a group that is entirely kohanim; these are the words of Beit Shammai.

BRAISA

ובֵּית הֵלֵל אוֹמְרִים: אֶפִּילוּ זָרִים.

And Beit Hillel say: Even non-kohanim may register for it.

BRAISA

רַבִּי עֲקִיבָא מְתִיר אֶפִּילוּ גּוֹי.

Rabbi Akiva goes further and permits even a non-Jew to register and eat it.

QUESTION

מָאי טַעְמָא דְּבֵית שְׁמַאי?

The Gemara asks: What is the reason of Beit Shammai?

ANSWER

דְּכָתִיב "וּבְשָׂרָם יִהְיֶה לָּהֶם וְגו'."

As it is written regarding the firstborn: "And their flesh shall be yours, like the wave-breast and like the right thigh, it shall be yours."

ANSWER

מָה הָתָם כֹהֲנִים — אֵין, יִשְׂרָאֵל — לָא, אִם הָתָם כֹהֲנִים — אֵין, יִשְׂרָאֵל — לָא.

Just as there, by the breast and thigh, kohanim may eat them—yes, but an Israelite may not; so too here, by a blemished firstborn, kohanim may eat it—yes, but an Israelite may not.

SUMMARY

In this daf, the Gemara establishes that the Rabbinic decree against selling ma'aser behemah meat in a regular butcher shop does not extend to the hide and sinews, nor does it apply to orphans, who may sell the meat normally to avoid financial loss. The Gemara then addresses whether the value of the meat can be included in the bones, resolving that it depends on whether the bones are valuable and commonly sold in that locality. Finally, the Gemara analyzes the source for the absolute prohibition against selling ma'aser behemah, deriving it via a gezerah shavah of "redemption" from charanim, and carefully tests the validity of this verbal analogy by checking if the relevant pesukim are free from potential refutations based on the unique stringencies of bechor and ma'aser.

The Gemara is bothered by a deep question: why does the Torah use the term "lo yiga'el" (it shall not be redeemed) when it actually means to forbid selling the animal tithe? The Gemara explains that if the Torah had simply written "it shall not be sold," we would have thought that only a regular commercial sale is forbidden because it looks like a weekday activity, but redeeming it for money would be permitted since the funds go to Hekdesh. The Torah is teaching us a major yesod: sometimes, even when our intentions are to bring "holy funds" into the treasury, if the action itself is a compromise on the intrinsic sanctity of the object, Hashem says, "I do not want it."

In our daily avodas Hashem, we often face this exact nisayon. We might think that we can compromise on a halakha, skip a proper tefillah b'tzibbur, or engage in a questionable business practice, telling ourselves, "It is all for a good cause! I will use the money for tzedakah, or I will learn more Torah later." We try to "redeem" a spiritual compromise with a future payoff.

But the Torah's ratzon is clear. You cannot trade away the holiness of the present moment for a calculated benefit down the road. The way we do a mitzvah must be holy in its own right, without shortcuts or compromises.

Today, when you are tempted to cut a corner or compromise on a halakha for the sake of a "good cause" or a future benefit, stop and remind yourself: Hashem wants the ratzon of the mitzvah done properly right now, not a compromise that we try to redeem later.

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 פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אִין הִבִּין בְּמִתְגַּ וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

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 צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אֲדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֵר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךָ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנִיָּהֶם קָלוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַד־יָד וַיִּחַפְּרוּ וַיִּאֲבֹדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֹרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֹרֶךָ יְהוָה צִלָּךְ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבואְךָ מִצֵּתָה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמָר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהִרְבָּה 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.'