

חומש עם רש"י • וירא • תמישי

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

VAYERA • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the great simcha of the birth of Yitzchak to Avraham and Sarah in their old age, a miracle that brings laughter and wonder to everyone who hears of it. We see the child grow and get weaned, which Avraham celebrates with a great feast. But the simcha is quickly met with a serious nisayon as Sarah sees Yishmael, the son of Hagar, playing in a way that threatens Yitzchak's spiritual future.

Sarah demands that Avraham cast out Hagar and her son so that Yishmael will not inherit together with Yitzchak. Although this dabar is very painful to Avraham, Hashem tells him to listen to everything Sarah says, assuring him that his true seed will be called through Yitzchak. Avraham sends them away into the midbar, where they face a desperate situation when their water runs out.

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

פסוק א

Pasuk 1

וְאַבְרָהָם בֶּן מֵאָת שָׁנָה בְּהוֹלֵד לוֹ אֶת יִצְחָק בְּנוֹ:

his son Yitzchak — to him at the being born years one hundred was a son of and Avraham

פסוק ב

Pasuk 2

וְתֹאמַר שָׂרָה צָחֵק עָשָׂה לִי אֱלֹהִים כָּל הַשְׁמֵעַ יִצְחָק לִי:

with me will laugh who hears everyone God for me has made laughter Sarah And said

רש"י

יִצְחָק לִי. יִשְׂמַח עָלַי. וּמֵ"א הַרְבֵּה עֲקָרוֹת נִפְקְדוּ עִמָּהּ, הַרְבֵּה חוֹלִים

sick people many with her were remembered barren women many and from Midrash over me will rejoice for me will rejoice

נִתְרַפְּאוּ בּוֹ בַּיּוֹם, הַרְבֵּה תַּפְלוֹת נִעֲנוּ עִמָּהּ, וְרַב שְׂחֹק הָיָה בְּעוֹלָם:

in the world was laughter and abundance of with her were answered prayers many day on that were healed

פסוק ג

Pasuk 3

וְתֹאמַר מִי מִלָּל לְאַבְרָהָם הִינִיכָה בָּנִים שָׂרָה כִּי יִלְדֹתִי בֶן

a son I have borne that Sarah children would suckle to Avraham would have spoken who And she said

לְזִקְנָיו:

for his old age

רש"י

מי מלל לאברהם. לשון שבח וחישיבות, ראו, מי הוא וכמה הוא שומר
keeps He and how much He is who see and importance praise an expression of to Avraham spoke Who
הבטחתו הקב"ה מבטיח ועושה.
and performs promises the Holy One blessed be His promise
He

רש"י

מלל. שנה הפתוב ולא אמר דבר - גימטריא שלו ק', כלומר לסוף
at the end of meaning to say is one hundred of it the numerical value spoke say and did not the Scripture changed Spoke
מאה לאברהם:
for Avraham one hundred

רש"י

היניקה בנים שרה. ומהו בנים לשון רבים? ביום המשתה הביאו השרות
the princesses brought the feast on the day of plural in the language of children and what is Sarah children suckled
בניהן עמה והניקה אותם, שהיו אמרות לא ילדה שרה, אלא אסופי
a foundling but rather Sarah gave birth not saying for they were them and she suckled with them their children
הביאה מן השוק:
the street from she brought

פסוק ד

Pasuk 4

ויגדל הילד ויגמל ויעש אברהם משתה גדול ביום הגמל את
— the weaning of on the day of great a feast Avraham and made and was weaned the child And grew
יצחק:
Yitzchak

רש"י

ויגמל. לסוף כ"ד חדש גיטין ע"ה :
75b Gittin months twenty-four at the end of And he was weaned

רש"י

משתה גדול. שהיו שם גדולי הדור שם ועבר ואבימלך בראשית רבה :
Rabbah Bereishis and Avimelech and Eber Shem the generation the great men of there that there were great A feast

פסוק ה

Pasuk 5

ותרא שרה את בן הגר המצרית אשר ילדה לאברהם מצחק:
making merry to Avraham she bore whom the Egyptian Hagar the son of — Sarah And she saw

רש"י

מצחק. לשון ע"ז, כמו שנאמר ויקמו לצחק שמות ל"ב, ד"א
another explanation 32 Shemos to make merry and they rose it is said as idol worship an expression of making sport

לְשׁוֹן גְּלוּי עֲרִיּוֹת, כָּמָה דְּתִימָא לְצַחֵק בִּי בְּרֵאשִׁית ל"ט , ד"א
another explanation 39 Bereishis at me to mock you say as forbidden relations uncovering of an expression of
לְשׁוֹן רְצִיחָה, כָּמוֹ יָקוּמוּ נָא הַנְּעָרִים וְיִשְׁחָקוּ לְפָנֵינוּ וְגו' שְׁמוּאֵל ב ב' ,
2 II Shmuel etc before us and make sport the young men please let arise as murder an expression of
שֶׁהָיָה מְרִיב עִם יִצְחָק עַל הִרְשָׁה וְאוֹמֵר אָנִי בְּכוֹר וְנוֹטֵל פִּי שְׁנַיִם,
double a portion of and I take the firstborn I am and saying the inheritance about Yitzchak with quarrelling that he was
וְיוֹצֵאִים בְּשֶׁדָּה וְנוֹטֵל קִשְׁתּוֹ וְיֹרֶה בּוֹ חֲצִיִּים, כָּמָה דְּתִימָא כְּמַתְּלֵהְלָה הִיָּרָה
who casts as a madman you say as arrows at him and shot his bow and he took into the field and they went out
זָקִים וְגו' וְאָמַר הֲלֹא מִשְׁחָק אָנִי מִשְׁלִי כ"ו :
26 Mishlei I mocking am I not and says etc firebrands

פסוק 1

Pasuk 6

וְתֹאמֶר לְאַבְרָהָם גֵּרֶשׁ הָאֵמָה הַזֹּאת וְאֵת בְּנָהּ כִּי לֹא יִירֶשׁ בֶּן
the son of shall inherit not for her son and — this the maidservant drive out to Avraham And she said
הָאֵמָה הַזֹּאת עִם בְּנֵי עִם יִצְחָק:
Yitzchak with my son with this the maidservant

רש"י

עִם בְּנֵי עִם יִצְחָק. מִפִּינֹן שֶׁהוּא בְּנֵי אֶפְלוּ אִם אֵינוּ הִגִּיז פְּיִצְחָק, אוֹ הִגִּיז פְּיִצְחָק
like Yitzchak worthy or like Yitzchak worthy he is not if even my son that he is since Yitzchak with my son with
אֶפְלוּ אֵינוּ בְּנֵי, אֵין זֶה כְּדֹאֵי לִירֶשׁ עִמוֹ, מִן עִם בְּנֵי עִם יִצְחָק,
Yitzchak with my son with how much more so with him to inherit deserving this one is not my son he is not even
שְׁשִׁיתֵיהֶן בּוֹ בְּרֵאשִׁית רַבָּה :
Rabbah Bereishis are in him that both of them

פסוק 2

Pasuk 7

וַיֵּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אוֹדֹת בְּנוֹ:
his son account of on Avraham in the eyes of greatly the matter And was evil

רש"י

עַל אוֹדֹת בְּנוֹ. שְׁשִׁמַּע שְׂיָצָא לְתַרְבּוֹת רָעָה בְּרֵאשִׁית רַבָּה , וּפְשׁוּטוֹ
and its simple meaning Rabbah Bereishis evil to a culture that he went out because he heard his son account of On
עַל שְׂאֵמָרָה לוֹ לְשִׁלְחוֹ:
to send him away to him that she said is because

פסוק 3

Pasuk 8

וַיֹּאמֶר אֱלֹהִים אֶל אַבְרָהָם אֵל יֵרַע בְּעֵינֶיךָ עַל הַנָּעַר וְעַל
and concerning the youth concerning in your eyes let it be bad do not Avraham to God And said
אִמָּתְךָ כָּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׁרָה שְׁמַע בְּקוֹלָהּ כִּי בְּיִצְחָק יִקְרָא
will be called through Yitzchak for to her voice hearken Sarah to you she says that all your maidservant

לָהּ זֶרַע:

offspring for you

רש"י

שמע בקולה. לְמַדְנוּ שֶׁהָיָה אַבְרָהָם טָפֵל לְשָׂרָה בְּנִבְיאוֹת:

in prophecy to Sarah secondary Avraham that was we have learned unto her voice hearken

פסוק ט

Pasuk 9

וְגַם אֵת בֶּן הָאֲמָה לְגוֹי אֲשִׁימֶנּוּ כִּי זֶרַעָהּ הוּא:

he is your seed because I will make him into a nation the maidservant the son of — And also

פסוק י

Pasuk 10

וַיִּשְׁכֶּם אַבְרָהָם בַּבֹּקֶר וַיִּקַּח לֶחֶם וַחֲמַת מַיִם וַיִּתֵּן אֶל הָגָר

Hagar to and he gave water and a skin of bread and he took in the morning Avraham And Avraham arose early

שָׁם עַל שִׁכְמָהּ וְאֵת הַיֶּלֶד וַיִּשְׁלַחָהּ וַתֵּלֶךְ וַתִּתַּע בְּמִדְבָּר

in the wilderness of and she wandered and she went and he sent her away the child and — her shoulder upon he placed

בְּאֵר שֶׁבַע:

Sheva Beer

רש"י

לֶחֶם וַחֲמַת מַיִם. וְלֹא כֶסֶף וְזָהָב, לְפִי שֶׁהָיָה שׂוֹנְאוֹ עַל שִׁינְאָ לְתַרְבוֹת רָעָה:

evil to a culture that he went out over hating him that he was because and gold silver and not water and a flask of bread

רש"י

וְאֵת הַיֶּלֶד. אַף הַיֶּלֶד שָׁם עַל שִׁכְמָהּ, שֶׁהִכְנִיסָה בּוֹ שָׂרָה עֵין רָעָה וַאֲחֻזָּתוֹ חֲמָה

a fever and seized him evil an eye Sarah in him for she cast her shoulder on he placed the child even the child and —

וְלֹא יָכוֹל לֵילֵךְ בְּרַגְלָיו בְּרֹאשִׁית רַבָּה :

Rabbah Bereishis on his feet to walk he was able and not

רש"י

וַתֵּלֶךְ וַתִּתַּע. חֲזָרָה לְגִלּוּלֵי בֵּית אָבִיהָ פִּרְקֵי דְרַבִּי אֱלִיעֶזֶר פ' ל' :

30 chapter Eliezer DeRabbi Pirkei her father the house of to the idols of she returned and she wandered And she went

פסוק יא

Pasuk 11

וַיְכַלּוּ הַמַּיִם מִן הַחֲמַת וַתִּשְׁלַךְ אֵת הַיֶּלֶד תַּחַת אֶחָד הַשִּׁיחִים:

the bushes one of under the child — and she cast the skin from the water And were finished

רש"י

וַיְכַלּוּ הַמַּיִם. לְפִי שֶׁדָּרָךְ חוֹלִים לְשִׁתּוֹת הִרְבָּה:

much to drink sick people that it is the way of because the water And was spent

וּתְלָךְ וַתֵּשֶׁב לָהּ מִנֶּגֶד הָרֶחֶק כְּמִטְחֵי קֹשֶׁת כִּי אָמְרָה אֶל
 let me not she said for a bow like the draw of far off from opposite for herself and she sat And she went
 אַרְאֶה בְּמוֹת הַיָּלֵד וַתֵּשֶׁב מִנֶּגֶד וַתִּשָּׂא אֶת קוֹלָהּ וַתִּבְכֶּה:
 and she wept her voice — and she lifted from opposite and she sat the child upon the death of look

רש"י

מנגד. מרחוק:

from afar From opposite

רש"י

כַּמִּטְחֵי קֹשֶׁת. כְּפִתִּי טִיחוֹת בְּרֹאשִׁית רַבָּה, וְהוּא לְשׁוֹן יְרִית חֵץ,
 an arrow shooting of is an expression of and it Rabbah Bereishis bowshots like two a bowshot as the distance of
 בְּלִשׁוֹן מִשְׁנָה שֶׁהֵטִיחַ בְּאִשְׁתּוֹ, עַל שֵׁם שֶׁהִזְרִיעַ יוֹרָה כַּחֵץ; וְאִם תֹּאמַר
 you will say and if like an arrow shoots that the seed account of on into his wife who shot the Mishnah in the language of
 הִיָּה לוֹ לְכַתֵּב כְּמִטְחֵי קֹשֶׁת, מִשְׁפַּט הַי"ו לְפָנִים לְכָאן, כְּמוֹ בְּחֻגֵי הַסֵּלַע
 the rock in the clefts of like to here is to enter the letter vav the rule of a bow as the distance of to write for it it was
 שִׁיר הַשִּׁירִים ב', מִגְזֵרֶת וְהִזְתָּה אֶדְמַת יְהוּדָה לְמִצְרַיִם לְחָגָא יִשְׁעִיהוּ י"ט,
 nineteen Yeshayahu for a dread to Mitzrayim Yehudah the land of and shall be from the root of two Songs Song of
 וּמִגְזֵרֶת יַחְגּוּ וְיִנּוּעוּ כַּשְׂכּוֹר תְּהִלִּים ק"ז, וְכֵן קִצְוֵי אֶרֶץ
 earth the ends of and likewise one hundred seven Tehillim like a drunkard and stagger they reel and from the root of
 תְּהִלִּים ס"ה, מִגְזֵרֶת קָצָה:
 end from the root of sixty five Tehillim

רש"י

ותשב מנגד. כיון שֶׁקָּרַב לְמוֹת הוֹסִיפָה לְהִתְרַחֵק:

to distance herself she added to die that he neared since at a distance And she sat

וַיִּשְׁמַע אֱלֹהִים אֶת קוֹל הַנַּעַר וַיִּקְרָא מִלֵּאָה אֱלֹהִים אֶל הָגָר מִן הַשָּׁמַיִם
 the heavens from Hagar to God an angel of and called the youth the voice of — God And heard
 וַיֹּאמֶר לָהּ מָה לָּךְ הָגָר אֵל תִּירָאִי כִּי שָׁמַע אֱלֹהִים אֶל קוֹל הַנַּעַר
 the youth the voice of to God heard for fear do not Hagar is to you What to her and he said
 בְּאִשֶּׁר הוּא שָׁם:
 is there he in where

רש"י

את קול הנער. מכאן שיפה תפלת החולה מתפלת אחרים עליו והיא
 and it for him others than the prayer of the sick person the prayer of that is better from here the lad the voice of —

קודמת להתקבל בראשית רבה:

Rabbah Bereishis to be accepted comes first

באשר הוא שם. לפי מעשים שהוא עושה עכשו הוא נדון, ולא לפי מה
 what according to and not is judged he now does that he deeds according to is there he in that
 שהוא עתיד לעשות ראש השנה ט"ז, לפי שהיו מלאכי השרת מקטרגים
 prosecuting the service the angels of that were because 16 Hashanah Rosh to do is destined that he
 ואומרים רבנו של עולם, מי שעתיד זרעו להמית בנני בצמא אתה מעלה
 bring up You with thirst Your children to kill his offspring who is destined one the universe of Master and saying
 לו באר, והוא משיכם עכשו מה הוא, צדיק או רשע? אמרו לו צדיק, אמר
 He said righteous to Him they said wicked or righteous is he what now answered them and He a well for him
 להם לפי מעשיו של עכשו אני דנו, וזהו באשר הוא שם. והיכן המית את
 — did he kill and where is there he in that and this is judge him I now of his deeds according to to them
 ישראל בצמא? כשהגלם נבוכדנצר, שנאמר משא בערב וגו' לקראת צמא
 the thirsty toward etc. upon Arabia The burden as it is said Nebuchadnezzar when exiled them with thirst Israel
 התיו מים וגו' ישעיהו כ"א, כשהיו מוליכין אותם אצל ערבים, היו ישראל
 Israel were Arabians near them leading when they were 21 Yeshayahu etc. water bring
 אומרים לשביהם בבקשה מכם הוליכנו אצל בני דודנו ישמעאל וירחמו
 and they will pity Ishmael our uncle the children of near lead us from you please to their captors saying
 עלינו, שנאמר ארחות דדנים שם – אל תקרי דדנים אלא דודים – ואלו יוצאים
 go out and these kinsmen but Dedanites read do not there Dedanites caravans of as it is said us
 לקראתם ומביאין להם בשר ודג מלוח ונודות נפוחים, כסבורים ישראל שהם
 that they Israel believing inflated and water-skins salted and fish meat to them and bring toward them
 מלאים מים, וכשמכניסו לתוך פיו ופותחו, הרוח נכנסת בגופו ומת:
 and he dies his body enters the air and opens it his mouth into and when he puts it water are full of

פסוק יד

Pasuk 14

קומי שאי את הנער והחזיקי את ידך בו כי לגוי גדול אשימנו:

I will make him great into a nation for on him your hand — and hold the youth — lift up Arise

פסוק טו

Pasuk 15

ויפקח אלהים את עיניה ותרא באר מים ותלך ותמלא את החמת

the skin — and she filled and she went water a well of and she saw her eyes — God And opened

מים ותשק את הנער:

to the youth — and she gave drink with water

פסוק טז

Pasuk 16

ויהי אלהים את הנער ויגדל וישב במדבר ויהי רכה קשת:

with a bow an archer and he became in the wilderness and he dwelt and he grew the youth — God And was

רש"י

רבה קשת. יורה חצים בקשת:

with a bow arrows one who shoots of a bow an archer

רש"י

קשת. על שם האמנות, כמו חמר, גמל, ציד, לפיכך השי"ן מדגשת.

is emphasized the letter Shin therefore hunter camel driver donkey driver like the occupation the name of on a Bowman

היה יושב במדבר ומלסטים את העוברים, הוא שנאמר ידו בכל וגומר:

and so on against everyone his hand that which is said it is the passersby — and robbing in the wilderness dwelling he was

פסוק יז

Pasuk 17

וישב במדבר פארן ותקח לו אמו אשה מארץ מצרים:

Mitzrayim from the land of a wife his mother for him and took Paran in the wilderness of And he lived

רש"י

מארץ מצרים. מקום גדוליה, שנאמר וְלָהּ שִׁפְחָהּ מִצְרַיִת וְגו' בראשית

Bereishis etcetera Egyptian a handmaid and she had as it is said her upbringing from the place of Mitzrayim From the land of

ט"ז: א' , הִנֵּנוּ דְאִמְרֵי אִינָשִׁי זָרָק חוּטָא לְאִירָא, אֲעִיקְרֶיהָ קֵאִי:

on its root into the air a stick throw people that say this is 1 16

CHAPTER SUMMARY

The aliyah follows the birth and weaning of Yitzchak, Sarah's demand to expel Hagar and Yishmael, and Hashem's instruction to Avraham to obey Sarah's voice. Avraham sends them off into the wilderness of Beer-sheba with bread and water; when the water is finished, Hagar casts the boy under a bush and weeps from a distance. Hashem hears the cry of the lad and sends an angel to comfort Hagar, opening her eyes to find a well of water, and the aliyah concludes with Yishmael growing up in the wilderness of Paran and marrying a wife from Mitzrayim.

The Torah tells us that when Yishmael was crying in the desert, the malach told Hagar, "For Hashem has heard the voice of the lad where he is." Rashi brings down the famous Chazal that the angels were complaining: "Ribono shel Olam, this person is going to kill Your children in the future, and You are bringing him up a well?" Hashem answered them, "Right now, is he a tzaddik or a rasha?" They said, "A tzaddik." Hashem replied, "According to his actions of right now, I judge him."

Think about the depth of this yesod. Lichoira, we look at ourselves, our past failures, or our future worries, and we feel completely blocked. We think, "How can I stand in front of Hashem and daven when I know my shortcomings?" Or we look at our children or our chavrusas and judge them based on where we think they are heading. But the Ribbono shel Olam teaches us a completely different derech in avodah: "Ba'asher hu sham", Hashem looks at you exactly where you are standing at this very second.

If you make a ratzon right now to do teshuvah, to learn one mishnah with cheshkek, or to daven with a bit more kavanah, Hashem doesn't bring up your past or calculate your future struggles. At this moment, you are a tzaddik in His eyes. This is a tremendous chizuk for our emunah. We do not need to be crushed by the weight of tomorrow's nisyonos; we only need to be true to Hashem in the present moment.

Today, when you stand up to daven or sit down to learn, block out all the noise of your past mistakes and future worries. Focus entirely on making this one present moment a moment of ratzon, knowing that Hashem is judging and loving you "ba'asher hu sham", exactly as you are right now.

דף יומי • פכורות • דף מ"א

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THE SUGYA

We start off the daf by clarifying a detail from the previous Mishnah regarding the joints of an animal, specifically how to identify the upper joint in a camel versus a calf. The Gemara then asks a strong kasha on the next Mishnah: why does the Tanna need to repeat that we slaughter a firstborn outside the Beis HaMikdash for these blemishes, when we already learned this at the very beginning of the perek? The Gemara's teretz is beautiful, showing us that the repetition is a major chiddush to teach us that the halacha follows all the individual opinions mentioned previously, and that disqualified consecrated animals can also be redeemed on account of these blemishes.

Next, we move into a new Mishnah that lists temporary blemishes and other disqualifications for which we do not slaughter a firstborn, neither in the Beis HaMikdash nor in the province. This includes things like pale spots on the eye, damaged internal guns, warts, and certain boils. The Gemara immediately jumps in to analyze the nature of these boils, contrasting our Mishnah with the pesukim in the Torah that list "garav" and "yalefes" as permanent blemishes. Through a beautiful shakla v'tarya, the Gemara resolves the apparent contradictions by distinguishing between different types of moist and dry boils, and between standard boils and the incurable boils of Egypt.

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

עמוד א' DAF 41A

GEMARA

גמ' תנא: קפץ העליון ולא קפץ התחתון, וכנגדו בגמל ניכר.

GEMARA: It was taught in a Braisa: The joint mentioned in the Mishnah is the upper joint, and not the lower joint; and corresponding to it in a camel, this bone is noticeable from the outside, whereas in a calf it is not.

משנה MISHNAH

MISHNAH

מתני' על אלו מומין שוחטין את הבכור, ופסולי המוקדשין נפדין עליהן.

MISHNAH: For these blemishes enumerated in the previous Mishnayos, one slaughters the firstborn outside the Beis HaMikdash, and disqualified consecrated animals may be redeemed on their account.

גמרא GEMARA

QUESTION

גַּמְ' הָא תוּ לְמָה לִי? הָא תָּנָא לִיה רִישָׁא: עַל אֱלוּ מוּמִין שׁוֹחֲטִין אֶת הַבְּכוֹר!

GEMARA: Why do I need this statement further? But didn't the Tanna already teach in the first clause at the beginning of the perek: For these blemishes one slaughters the firstborn outside the Beis HaMikdash?

ANSWER

סִיפָא אֵיצְטְרִיכָא: פְּסוּלֵי הַמוֹקֵדְשִׁין נִפְדִּין עֲלֵיהֶן.

The Gemara answers: The latter clause was necessary to teach that disqualified consecrated animals may be redeemed on their account.

QUESTION

הָא נָמִי פְּשִׁיטָא — מִישְׁחַט שְׁחֲטִינוּ, מִפְּרָק מִיבְעִיָּא?

The Gemara asks: But this too is obvious! If we may slaughter a firstborn on account of these blemishes, is it necessary to state that we may redeem other consecrated animals on their account? Surely a blemish that permits a firstborn is severe enough to permit redemption!

ANSWER

אֵלָּא, אֵיזִידֵי דְתָנָא שְׁלָשָׁה הִוְסִיף, וְאָמְרוּ לוֹ: לֹא שָׁמַעְנוּ אֶת אֱלוּ, וְקָתְנִי וְאֶתִי דִּיחִידָאָה, וְקָא סְתִים לָהּ בְּכוֹלָהּ: עַל אֱלוּ מוּמִין שׁוֹחֲטִין אֶת הַבְּכוֹר וּפְסוּלֵי הַמוֹקֵדְשִׁין נִפְדִּין עֲלֵיהֶן.

Rather, since a previous Mishnah taught that Rabbi Ila added three blemishes, and the Sages said to him: "We did not hear of these," and then the Mishnah proceeded to teach individual opinions of Rabbi Chananya ben Gamliel and Rabbi Chanina ben Antigonus, we might have thought the halacha does not follow them. Therefore, the Tanna states an unattributed ruling regarding all of them: For these blemishes one slaughters the firstborn and disqualified consecrated animals may be redeemed on their account, to teach us that the halacha indeed follows all of these individual opinions.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי' וְאֵלוּ שְׂאִין שׁוֹחֲטִין עֲלֵיהֶן, לֹא בַּמִּקְדָּשׁ וְלֹא בַּמִּדְינָה:

MISHNAH: And these are the blemishes that one does not slaughter a firstborn on their account, neither in the Beis HaMikdash nor in the province (outside the Beis HaMikdash):

MISHNAH

חֲוֹרֹר, וְהַמִּים שְׂאִין קְבוּעִין, וְחוּטִין הַפְּנִימִיּוֹת שֶׁנִּפְגְּמוּ — אֲבָל לֹא שֶׁנֶּעְקְרוּ,

pale spots on the eye, and water streaming from the eye that is not permanent; and internal gums that were damaged, but not those that were completely extracted;

MISHNAH

וּבַעַל גָּרֵב, וּבַעַל יִבְלָת, וּבַעַל חֲזָזִית, זָקֵן, וְחוּלָה, וּמְזוּהָם,

and an animal with moist boils, and one with a wart, and one with boils, and an old, or sick, or foul-smelling animal;

MISHNAH

וְשֶׁנֶעֱבְדָה בּוֹ עֲבִירָה, וְשֶׁהָמִית אָדָם — עַל פִּי עַד אֶחָד אוֹ עַל פִּי הַבְּעָלִים.

and an animal with which a transgression was performed, such as bestiality, and one that killed a person, where the transgression or killing was established by the testimony of one witness or by the owner's own admission.

MISHNAH

וְטוּמְטוּם וְאַנְדְּרוֹגִינוֹס, לֹא בַּמִּקְדָּשׁ וְלֹא בַּמִּדְיָנָה.

And one does not slaughter a **tumtum** (an animal with hidden organs) or an **androgynos** (a hermaphrodite), neither in the Beis HaMikdash nor in the province.

MISHNAH

רַבִּי שִׁמְעוֹן אוֹמֵר: אֵין לָהּ מוּם גָּדוֹל מִזֶּה, וְחֻכָּמִים אוֹמְרִים: אֵינוּ כְּכוּר, אֲלָא נִגְזָז וְנִעָבַד.

Rabbi Shimon says: You have no greater blemish than this, and it may be slaughtered in the province. And the Sages say: It does not have the sanctity of a firstborn at all; rather, it is like a non-sacred animal and may be shorn and worked with.

גְּמָרָא GEMARA

QUESTION

גָּמ' וְגָרַב לָא? וְהִכְתִּיב "גָּרַב" בְּאוֹרֵייתָא!

GEMARA: And is a **boil** not considered a permanent blemish? But isn't it written "garav" in the Torah as one of the permanent blemishes?

QUESTION

וְחִזְזִית לָא? וְהִכְתִּיב "יַלְפֶּת" בְּאוֹרֵייתָא!

And is a **boil** of the **chazazis** type not a permanent blemish? But isn't it written "yalefes" in the Torah, which is a blemish?

PROOF

וְתַנְיָא: "גָּרַב" — זֶה הַחֶרֶס, "יַלְפֶּת" — זֶה חִזְזִית הַמְצָרִית,

And it was taught in a Braisa: "Garav" — this is a boil as hard as earthenware; "yalefes" — this is the Egyptian chazazis.

QUESTION

וְאָמַר רִישׁ לָקִישׁ: לָמָּה נִקְרָא שְׁמָהּ "יַלְפֶּת"? שֶׁמֶלְפָּפֶת וְהוֹלֶכֶת עַד יוֹם הַמִּיתָה.

And Reish Lakish said: Why is it called "yalefes"? Because it **clings** to the animal and continues until the day of death, meaning it is incurable. So why does our Mishnah say they are not permanent blemishes?

ANSWER

בְּשִׁלְמָא חִזְזִית אַחֲזִית לָא קָשְׁיָא: כָּאן בְּחִזְזִית הַמְצָרִית, כָּאן בְּחִזְזִית דְּעָלְמָא.

The Gemara answers: **Granted**, the contradiction of **chazazis** against **chazazis** is not difficult: Here, in the Torah, it refers to the **Egyptian chazazis** which is incurable; there, in our Mishnah, it refers to a **standard chazazis** which can heal.

QUESTION

אֵלָא גָרַב אֶגְרַב קָשִׁיָא!

But the contradiction of garav against garav is difficult!

ANSWER

גָרַב אֶגְרַב נִמִּי לָא קָשִׁיָא, הָא בְּלַח, הָא בְּיָבֵשׁ.

The Gemara answers: **Garav against garav is also not difficult:** This one in our Mishnah refers to a moist boil, while that one in the Torah refers to a dry boil.

EXPLANATION

לַח — אֵיתֵסִי, יָבֵשׁ — לָא מֵיתֵסִי.

A moist boil heals, so it is only a temporary blemish; a dry boil does not heal, so it is a permanent blemish.

QUESTION

וְלַח מֵיתֵסִי? וְהִכְתִּיב: "יַפְכֶּה ה' בְּשָׁחִין מִצָּרִים וְגו'."

The Gemara asks: **And does a moist boil indeed heal?** But isn't it written: "Hashem will smite you with the boil of Egypt, and with hemorrhoids, and with garav, and with chares, from which you cannot be healed"?

INFERENCE

וּמִדְּכָתִיב "וּבְחָרָס" הֲרִי גָרַב לַח אָמור, וְקָאָמר: "אֲשֶׁר לֹא תוּכַל לְהַרְפֵּא!"

And since it is written "and with chares" which is dry like earthenware, behold, "garav" in that verse must refer to a moist boil, and yet the verse says: "from which you cannot be healed"! This proves moist garav is also incurable!

ANSWER

אֵלָא, תִּלְתָּא הֻוּ: דְּקָרָא — יָבֵשׁ בֵּין מִבְּחוּץ בֵּין מִבְּחוּץ,

Rather, there are three types of garav: The garav of the verse of blemishes is dry both on the inside and on the outside, which is incurable and is called "chares" in Devarim.

EXPLANATION

דְּמִתְנִיתִין — לַח מִבְּחוּץ וּמִבְּפָנִים,

The garav of our Mishnah is moist on the outside and on the inside, which heals.

EXPLANATION

דְּמִצָּרִים — יָבֵשׁ מִבְּפָנִים וְלַח מִבְּחוּץ, דְּכָתִיב "וַיְהִי שָׁחִין פֹּרַח אֲבַעְבוּעוֹת בְּאָדָם."

And the garav of Egypt is dry on the inside but moist on the outside, which is also incurable, as it is written: "And it became a boil breaking out with blisters on man," and blisters are moist.

STATEMENT

וְהַזָּקֵן וְהַחֹלֶה וְהַמְזוּהָם.

The Mishnah taught: And the old, and the sick, and the foul-smelling animal may not be sacrificed.

QUESTION

מנהגי מילי?

The Gemara asks: **From where are these words** derived?

ANSWER

דְּתַנּוּ רַבֵּנּוּ: "מִן הַצֹּאן וּמִן הַכְּשָׁבִים וּמִן הָעִזִּים" — פֶּרֶט לְזָמֶן וּלְחֹלָה וּלְמִזְוָהּ.

For the Rabbis taught in a Braisa: The verse says, "from the flock, from the sheep, and from the goats" — the three instances of the word "from" come **to exclude the old, and the sick, and the foul-smelling animal.**

EXPLANATION

וְצָרִיכִי, דְּאִי כָּתַב רַחֲמָנָא לְמַעוּטֵי זָקֵן, דְּלֹא הָדַר בְּרִיא, אֲבָל חוּלָה, דְּהָדַר בְּרִיא — אֵימָא לָא.

And all three exclusions are necessary: For if the Merciful One had written only one exclusion **to exclude an old animal**, we would say it is excluded **because it will not become healthy and young again**; **but a sick animal, which can become healthy again, I would say is not excluded.**

EXPLANATION

וְאִי כָּתַב לְמַעוּטֵי חוּלָה, דְּלֹא אִוְרְחִיהּ, אֲבָל זָקֵן, דְּהֵינּוּ אִוְרְחִיהּ — אֵימָא לָא.

And if the Torah had written an exclusion only **to exclude a sick animal**, we would say it is excluded **because this is not its normal way**; **but an old animal, which is its normal way of life, I would say is not excluded.**

EXPLANATION

וְאִי כָּתַב רַחֲמָנָא תְּרֵי, לְמַעוּטֵי הֵי דְכַחֲשִׁי, אֲבָל מִזְוָהּ דְּלֹא כַּחֲשִׁי — אֵימָא לָא.

And if the Merciful One had written only **two** exclusions, we would say they come **to exclude these two which are weak**; **but a foul-smelling animal which is not weak, I would say is not excluded.**

EXPLANATION

וְאִי נָמִי לְמַעוּטֵי מִזְוָהּ מְשׁוּם דְּמָאִיס, אֲבָל הֵי דְלֹא מָאִיס — אֵימָא לָא, צָרִיכִי.

And alternatively, if it only excluded a **foul-smelling animal**, we would say it is excluded **because it is repulsive**; **but these others which are not repulsive, I would say are not excluded.** Therefore, all three **are necessary.**

QUESTION

וְשִׁנְעָבְדָּהּ בּוֹ עֲבִירָה וְכוּ'. מִנָּא הֵי מִלִּי?

The Mishnah taught: **And an animal with which a transgression was performed, etc.** The Gemara asks: **From where are these words** derived?

ANSWER

דְּתַנּוּ רַבֵּנּוּ: "מִן הַבְּהֵמָה" — לְהוֹצִיא רוֹבֵעַ וְנִרְבָּע, "מִן הַבְּקָר" — לְהוֹצִיא אֶת הַנֶּעֱבָד,

For the Rabbis taught in a Braisa: The verse says, "from the animal" — **to exclude** an animal that **mated with a human or was mated by a human**; "from the cattle" — **to exclude** an animal that was **worshipped as an idol**;

EXPLANATION

"מִן הַצֹּאן" — לְהוֹצִיא אֶת הַמוֹקֵצָה, "וּמִן הַצֹּאן" — לְהוֹצִיא אֶת הַנוֹגֵחַ.

"from the flock" — to exclude an animal set aside for idolatry; "and from the flock" — to exclude an animal that gored and killed a person.

QUESTION

הַנִּי בְּנֵי קֶטֶל אֵל נִינְהוּ!

The Gemara asks: But **these** animals are subject to the death penalty by Beis Din! Why do we need a verse to disqualify them from the Mizbeach? They should be stoned!

ANSWER

עַל פִּי עֵד אֶחָד אוֹ עַל פִּי הַבְּעָלִים.

The Gemara answers: This refers to where the act was established by the testimony of one witness or by the owner's own admission, where they cannot be executed but are still disqualified.

EXPLANATION

בְּשִׁלְמָא טוּמְטוּם, בְּמִקְדָּשׁ לָא — דִּילְמָא נִקְבָּה הִיא, בְּמִדִּינָה לָא — דִּילְמָא זָכָר הוּא וְלִית בֵּה מוּמָא.

The Gemara analyzes the Mishnah: **Granted**, a tumtum is not slaughtered; in the Beis HaMikdash no, because perhaps it is a female and not a firstborn at all; in the province no, because perhaps it is a male and has no blemish, so it is a perfect firstborn which may not be slaughtered outside.

QUESTION

אֵלָא אַנְדְּרוֹגִינוֹס, בְּשִׁלְמָא בְּמִקְדָּשׁ לָא, דִּילְמָא נִקְבָּה הִיא.

But an androgynos: **Granted**, in the Beis HaMikdash no, because perhaps it is a female and invalid for a firstborn offering.

QUESTION

אֵלָא בְּמִדִּינָה נָמִי, נָהִי דְזָכָר הוּא — תַּעֲשֶׂה נִקְבוֹת חֲרִיץ, וְיִשְׁחוּט עָלֶיהָ!

But in the province also let it not be slaughtered? **Granted** that it is a male, let its female organ be considered a cleft in the flesh, and let us slaughter it on account of this blemish!

ANSWER

אָמַר אַבְי: אָמַר קְרָא "אוֹ חֲרוּץ אוֹ שָׁבוּר", חֲרוּץ דּוּמְיָא דְשָׁבוּר, מָה שָׁבוּר בְּמָקוֹם עֲצָם, אֵף חֲרוּץ בְּמָקוֹם עֲצָם.

Abaye said: The verse says: "or cleft, or broken." We compare "cleft" to "broken": Just as "broken" is a blemish only in a place of bone, so too "cleft" is a blemish only in a place of bone, not in the soft flesh of the genitalia.

ANSWER

רַבָּא אָמַר: בְּלֹא שָׁבוּר נָמִי לָא מְצִית אֲמַרְתָּ חֲרוּץ בְּמָקוֹם בְּשַׁר הָוִי מוּמָא,

Rava said: Even without comparing it to "broken," you cannot say that a cleft in a place of flesh is a blemish.

EXPLANATION

דְּאִי סְלָקָא דַּעְתָּהּ הָוִי מוּמָא, כִּיּוֹן דְּאָמַר "גָּרֵב" זֶהוּ חֶרֶס, מִיחְרָץ חֲרִיץ. דְּכַתִּיב: "וּמְרָאֵהוּ עֲמוּק מִן הָעוֹר", כְּמִרְאָה חֲמָה הָעֲמוּקָה מִן הַצֶּל.

For if it should enter your mind that it is a blemish, since the Gemara said "garav" is chares, which is a cleft in the skin — as it is written: "and its appearance is deeper than the skin," like the appearance of sunlight which appears deeper than the shadow —

EXPLANATION

וְלִיכְתֹּב רַחֲמָנָא "חַרוּץ" וְלֹא בָּעֵי "גָּרַב", וְאִמְיָנָא: "חַרוּץ" דְּלֹא מְאִיס — הָוֵי מוּמָא, "גָּרַב" דְּמְאִיס — לֹא כָּל שְׂכוּן?

let the Merciful One write "cleft" and we would not need "garav"! For I would say: If a "cleft" which is not repulsive is a blemish, is "garav" which is repulsive not all the more so a blemish?

EXPLANATION

כָּתַב רַחֲמָנָא "גָּרַב" לְמִימַר דְּחַרוּץ בְּמָקוֹם בָּשָׂר — לֹא הָוֵי מוּמָא.

Rather, the Merciful One wrote "garav" to say that a cleft in a place of flesh is not a blemish, which is why a separate word was needed for garav.

STATEMENT

רַבִּי יִשְׁמַעֲלֵא אָמַר: אֵין לָהּ מוּם גָּדוֹל מִזֶּה.

The Gemara notes: Rabbi Ishmael says: You have no greater blemish than this androgynos.

EXPLANATION

כְּאַבְיִי לֹא אָמַר, חַרוּץ דּוּמְיָא דְשִׁבּוּר לֹא אָמְרִינוּ.

He did not say like Abaye, because we do not say "cleft" is compared to "broken."

EXPLANATION

כְּרַבָּא נָמִי לֹא אָמַר, דִּילְמָא הֵיכָא דְלֹא מֵינַכְרָא, אֲבָל הֵיכָא דְמֵינַכְרָא — "מוּם רַע" קָרִינָא בֵּיהּ.

And he also did not say like Rava, because perhaps a cleft in flesh is not a blemish only where it is not noticeable, but where it is noticeable, we call it a "bad blemish" and it is indeed a blemish.

עמוד ב' DAF 41B

QUESTION

בָּעֵי רַבָּא: מַאי טַעְמָא דְרַבִּי יִשְׁמַעֲלֵא?

Rava asks: What is the reason of Rabbi Yishmael for ruling that a hermaphrodite is slaughtered in the province as a blemished firstborn?

QUESTION

מִפְּשָׁט פְּשִׁיטָא לִיה אֲנִדְרוּגִינוּס בְּכוֹר הוּא וּמוּמוֹ עִמוֹ,

Is it completely obvious to him that a hermaphrodite is definitely a male firstborn, and that its blemish—the female organ—is with it, so it is a blemished firstborn that may be slaughtered?

QUESTION

או די'למא ספוקי מספקא ליה, ו"אם תימצא לומר" קאמר — אם תימצא לומר בכור הוא, הרי מומו עמו!

Or perhaps he is in doubt whether it is a male or female, and he is speaking in the style of "if you will say"—meaning, if you will say that it is a firstborn because it is a male, then behold, its blemish is with it, and either way it can be slaughtered?

QUESTION

למאי נפקא מינה?

The Gemara asks: What is the practical difference between these two ways of understanding Rabbi Yishmael?

ANSWER

למילקא עליה משום גיזה ועבודה, אי נמי למיתבה לכהן.

The Gemara answers: The difference is regarding being flogged on its account because of the prohibition of shearing and working a firstborn; if it is a certain firstborn, one is flogged, but if it is a doubt, one is not. Or also, there is a difference regarding giving it to a Kohen; if it is a doubt, the owner can say to the Kohen, "bring proof that it is a male and you can have it."

PROOF

תא שמע: רבי אילעאי אומר משום רבי ישמעאל: אנדרוגינוס בכור הוא, ומומו עמו.

Come and hear a proof from a braisa: Rabbi Ilai says in the name of Rabbi Yishmael: A hermaphrodite is a firstborn, and its blemish is with it.

INFERENCE

שמע מינה מיפשט פשיטא ליה!

The Gemara suggests: Learn from this that it is completely obvious to him that it is a male firstborn, since he states clearly "it is a firstborn."

REFUTATION

ודילמא "אם תימצא לומר" קאמר!

The Gemara repels the proof: But perhaps he was still speaking in the style of "if you will say" and the braisa just shortened his words!

PROOF

תא שמע: זכר — ולא נקבה.

Come and hear another proof from a braisa: The Torah says regarding a cattle burnt-offering, "a male"—which teaches: and not a female.

PROOF

בשהוא אומר למטה "זכר", שאין תלמוד לומר, מה תלמוד לומר? להוציא טומטום ואנדרוגינוס.

When it says below regarding sheep "a male", where there is no need for the verse to say so since we already know it must be a male, what does the verse come to teach? It comes to exclude a tumtum and a hermaphrodite from being brought as a burnt-offering.

EXPLANATION

מִנִּי? אִי־לִימָא תְּנָא קָמָא — סְפִיקָא הוּא, וְאַתִּי קָרָא לְמַעוּטֵי סְפִיקָא?

The Gemara analyzes this: **Whose opinion is this** braisa? **If we say** it is the **first Tanna** of our Mishnah, who says a hermaphrodite is a doubt, **is it a doubt** to him, **and would a verse come to exclude a doubt** which is already excluded from the Mizbe'ach because of the uncertainty?

EXPLANATION

אֵלָּא רַבְּנָן בְּתַרְאֵי מַחֲד קָרָא נִפְקִי, דְּהָא גַּבִּי בְּכוֹר חַד "זָכָר" הוּא דְּכַתִּיב, (קא) [וְקָא] מְמַעְטֵי כּוֹלְהוּ מִיִּנְיָהּ!

Rather, is it the **latter Rabbis** of our Mishnah who hold a hermaphrodite is a creation of its own? But they **derive** all exclusions from one verse, as regarding a firstborn, only one "male" is written, and they exclude all of them—female, tumtum, and hermaphrodite—from it! Why would they need a second verse here?

EXPLANATION

אֵלָּא, פְּשִׁיטָא רַבִּי יִשְׁמָעֵאל, וְאִי אָמַרְתָּ בְּשִׁלְמָא רַבִּי יִשְׁמָעֵאל מִיפְשָׁט פְּשִׁיטָא לִיה — הֵיִינוּ דְּאִיצְטְרִיהּ קָרָא לְמַעוּטֵי,

Rather, it is obvious that this braisa is Rabbi Yishmael. And granted if you say that it is completely obvious to Rabbi Yishmael that a hermaphrodite is a male, that is why a verse was needed to exclude it from being brought as a burnt-offering.

EXPLANATION

אֵלָּא אִי אָמַרְתָּ מְסַפְקָא לִיה — אִיצְטְרִיהּ קָרָא לְמַעוּטֵי סְפִיקָא?

But if you say he is in doubt, was a verse needed to exclude a doubt? Surely not! Therefore, it must be obvious to him that it is a male.

REFUTATION

לְעוֹלָם רַבְּנָן בְּתַרְאֵי, וְגַבִּי בְּכוֹר תַּרְתִּי קָרָאִי כְּתִיב: "הַזָּכָר" וְ"הַזָּכָרִים".

The Gemara rejects this: **Actually**, the braisa can be the **latter Rabbis**, and regarding a firstborn, two verses are written: "the male" and "the males," so they also use two verses to exclude them, just like by a burnt-offering.

MISHNAH מִשְׁנָה

MISHNAH

וְחֻכָּמִים אוֹמְרִים: אֵינוּ בְּכוֹר כּוֹי.

§ The Mishnah taught: **And the Sages say: It is not a firstborn**, but rather it is non-sacred and may be shorn and worked.

GEMARA גְּמָרָא

STATEMENT

אמר רב חסדא: מחלוקת באגדרוגינוס, אבל בטומטום — דברי הכל ספיקא הוא, וקדוש מספיקא.

Rav Chisda says: This dispute between Rabbi Yishmael and the Sages is regarding a hermaphrodite, but regarding a tumtum, everyone agrees it is a doubt, and it is holy out of doubt and cannot be shorn or worked.

OBJECTION

אמר ליה רבא: אלא מעתה, בערכין יערה?

Rava said to him: If that is so, that a tumtum is definitely a male or a female and only hidden, then regarding valuations, should he be valued as a doubt of either a male or female valuation?

SUMMARY

In this daf, the Gemara resolves a contradiction between our Mishnah and the pesukim regarding whether boils (garav and chazazis) are considered permanent or temporary blemishes, explaining that it depends on whether they are dry or moist, and whether they are the Egyptian variety. We also learn the source for excluding old, sick, or foul-smelling animals from being brought as korbanos. The Gemara derives these exclusions from the three-fold repetition of the word "from" in the pesukim, explaining lichaira why we need a separate exclusion for each case, as we could not have derived one from the other due to their different characteristics of weakness, repulsiveness, or potential to heal.

למעשה WHAT TO TAKE HOME

The Gemara is bothered by a contradiction regarding the blemish of "garav" (boils). The Torah lists garav as a permanent blemish that disqualifies an animal from the mizbeach, yet our Mishnah says it is a temporary blemish that does not allow us to slaughter a firstborn. The teretz is that there are different types of garav. A dry boil is permanent and incurable, but a moist boil is temporary because it eventually heals.

Lichaira, this teaches us a deep yesod in our own avodas Hashem. Sometimes a Yid looks at his own spiritual state, his middos, or his struggles with the yetzer hara, and he feels completely broken. He sees his flaws and thinks, "This is who I am, it is permanent, I am incurable." He falls into a heavy, dry despair, which is the real danger of the yetzer hara.

But the Tanna is telling us a different sevara. As long as there is still warmth, as long as there is a "moistness" and a desire to grow, the blemish is only temporary. It is not a permanent state. If you still feel the pain of where you are holding, and you still wet your siddur with tears or feel a warmth for a blatt Gemara, that means your neshama is alive and healing is on the way. The only permanent blemish is when a person becomes dry and cold, chas v'shalom.

Today, when you feel down about a spiritual slip or a bad middah, don't let yourself dry up in despair. Keep things "moist" by doing one small, warm act of avodah, say a single chapter of Tehillim with real heart, or learn one halacha with enthusiasm, to show Hashem that you are ready to heal.

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.

פרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
 אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עֹז וְאֵין בְּרוּחוֹ רִמְיָה:
 כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
 כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
 חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עֹז חֲטָאתִי סָלָה:
 עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
 אַתָּה סֹתֵר לִי מִצָּר תִּצְרֶנִּי רָנִי פִלַּט תְּסוּבְּבֵנִי סָלָה:
 אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
 אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אֵין הִבִּינִי בְּמִתְג וְרָסִן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
 רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
 שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פרק מ"ג CHAPTER 43

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

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 וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה 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 וְכִלְהֶבֶה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרֶךָ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לְמַעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לְמוֹט רִגְלֶךָ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְּדֶה 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.'