

חומש עם רש"י • חיי שרה • ראשון

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

CHAYEI SARA • 1ST ALIYAH

CHAPTER PREVIEW

We begin the parsha of Chayei Sara with the petirah of our mother Sarah Imeinu at the age of one hundred and twenty-seven years. Avraham Avinu is faced with the immediate, painful task of finding a fitting place to bury his beloved wife in the land of Canaan, specifically in Kiryas Arba, which is Chevron. This sets the stage for a major negotiation with the local inhabitants, the Bnei Ches, as Avraham seeks to acquire a permanent estate for a burial plot.

Lichoira, Avraham is a stranger in their midst, yet he is highly respected as a prince of Elokim. He focuses his efforts on acquiring the Cave of Machpelah from Ephron ben Zohar. We will see the back-and-forth negotiation between Avraham and Ephron, where Avraham insists on paying the full price in order to secure an absolute, undisputed possession for his family.

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

פסוק א

Pasuk 1

וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעָה שָׁנִים וְשָׁנִי חַיֵּי

the life of the years of years and seven years and twenty years one hundred Sarah the life of And were

שָׂרָה:

Sarah

רש"י

וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעָה שָׁנִים. לָכֵן נִכְתָּב שָׁנָה

year it was written therefore years and seven years and twenty years one hundred Sarah the life of And were

בְּכָל כָּלָל וּבְכָל לָהּ לֹאמַר לָהּ שְׁפָל אֶחָד נִדְרָשׁ לְעֶצְמוֹ, בֵּת ק' כָּבֵת

was like one of one hundred at the age of by itself is expounded one that every to you to say and term term at every

כ' לְחֵטָא, מֵה בֵּת כ' לֹא חָטְאָה, שְׁהָרִי אֵינָה בֵּת עֲנָשִׁין, אַף

so too punishments subject to she was not since behold sinned she had not twenty at the age of just as regarding sin twenty

בֵּת ק' בְּלֹא חֵטָא, וּבֵת כ' כָּבֵת ז' לִיפִי:

regarding beauty seven was like one of twenty and at the age of sin was without one hundred at the age of

רש"י

שָׁנִי חַיֵּי שָׂרָה. כָּלָן שְׁוִין לְטוֹבָה:

for good were equal all of them Sarah the life of The years of

פסוק ב

Pasuk 2

וַתָּמָת שָׂרָה בְּקִרְיַת אַרְבַּע הוּא חֶבְרוֹן בְּאֶרֶץ כְּנָעַן וַיָּבֹא אַבְרָהָם לְסַפֵּד

to eulogize Avraham and came Canaan in the land of Chevron it is Arba in Kiriath Sarah And died

לְשָׂרָה וּלְבִכְתָּהּ:

and to bewail her for Sarah

רש"י

בְּקִרְיַת אַרְבַּע. עַל שֵׁם אַרְבַּע עֲנָקִים שָׁהִיו שָׁם, אַחִימָן וְתַלְמִי וְאַבְיָהֶם.

and their father and Talmai Sheshai Ahiman there who were giants four the name of on Four In the city of

ד"א עַל שֵׁם אַרְבַּע זוגות שֶׁנִּקְבְּרוּ שָׁם אִישׁ וְאִשְׁתּוֹ, אָדָם וְחַוָּה,

and Chavah Adam and his wife man there who were buried couples four the name of on another explanation

אֲבִרָהֶם וְשָׂרָה, יִצְחָק וְרִבְקָה, יַעֲקֹב וְלֵאָה בְּרֵאשִׁית רַבָּה :

Rabbah Bereishis and Leah Yaakov and Rivkah Yitzhak and Sarah Avraham

רש"י

וַיָּבֹא אַבְרָהָם מִבְּעֵר שָׁבַע:

Sheva from Beer Avraham And Avraham came

רש"י

לְסִפּוּד לְשָׂרָה וּלְבִכְתָּהּ. וְנִסְמְכָה מִיַּת שָׂרָה לְעֻקְדַּת יִצְחָק לְפִי שֶׁעַל

that through because Yitzhak to the binding of Sarah the death of and was juxtaposed and to weep for her Sarah to bewail

יָדֵי בְּשׁוּרֵת הָעֻקְדָּה, שֶׁנִּזְדְּמָן בְּנָהּ לְשַׁחֲיטָה וְכִמְעַט שָׁלָא נִשְׁחַט,

was slaughtered and almost for slaughter her son that was prepared the binding the announcement of the means of

פָּרְחָה נִשְׁמָתָהּ מִמֶּנָּה וּמָתָה:

and she died from her her soul flew out

פסוק ג

Pasuk 3

וַיָּקָם אֲבִרָהֶם מֵעַל פְּנֵי מֶתוֹ וַיְדַבֵּר אֶל בְּנֵי חֵת לֵאמֹר:

saying Ches the sons of to and he spoke his dead the face of from before Avraham And rose

פסוק ד

Pasuk 4

גֵּר וְתוֹשֵׁב אֲנֹכִי עִמָּכֶם תָּנוּ לִי אֲחֻזָּת קֶבֶר עִמָּכֶם וְאֶקְבְּרָה מֵתִי

my dead that I may bury with you a burial site a possession of to me give with you am I and a resident A stranger

מִלְפָּנַי:

from before me

רש"י

גֵּר וְתוֹשֵׁב אֲנֹכִי עִמָּכֶם. גֵּר מֵאַרְץ אַחֶרֶת וְנִתְיַשְׁבֹּתִי עִמָּכֶם. וּמִדְּרַשׁ אַגְדָּה

of Aggadah and the Midrash with you and I settled another from a land a stranger with you I am and a settler A stranger

אִם תִּרְצוּ הִרֵינִי גֵר, וְאִם לֹא אֶהְיֶה תוֹשֵׁב וְאֶטְלֶנָּה מִן הַדִּין, שֶׁאָמַר לִי

to me for said the law from and I will take it a settler I will be not and if a stranger behold I am you wish if

הַקָּדוֹשׁ לְזֶרַעְךָ אֶתְּנוּ אֶת הָאָרֶץ הַזֹּאת:

this the land — I will give to your seed the Holy One

רש"י

אחוזה קבר אחיזה קרקע לבית הקברות:
the graves for a house of land a possession of a burying place A possession of

פסוק ה

Pasuk 5

ויענו בני חת את אברהם לאמר לו:

to him saying Avraham — Ches the children of And they answered

פסוק ו

Pasuk 6

שמענו אדני נשיא אלהים אתה בתוכנו במבחר קברינו קבר את

— bury our burial places in the choicest of among us are you God a prince of my lord hear us

מתה איש ממנו את קברו לא יכלה ממך מקבר מתה:

your dead from burying from you withhold will not his burial place — of us no man your dead

רש"י

לא יכלה. לא ימנע כמו לא תכלא רחמיך תהילים מ' וכמו

and like chapter 40 Tehillim Your mercies You will withhold not just as will withhold not withhold will not

ויכלא הגשם בראשית ח':

chapter 8 Bereishis the rain and was restrained

פסוק ז

Pasuk 7

ויקם אברהם וישתחו לעם הארץ לבני חת:

Ches to the children of the land to the people of and bowed Avraham And arose

פסוק ח

Pasuk 8

וידבר אתם לאמר אם יש את נפשכם לקבר את מתי מלפני שמעוני

hear me from before me my dead — to bury your desire — it is if saying with them and he spoke

ופגעו לי בעפרון בן צחר:

Zohar son of with Ephron for me and intercede

רש"י

נפשכם. רצונכם:

your will your soul

רש"י

ופגעו לי. לשון בקשה כמו: אל תפגעי בי רות א':

1 Ruth me entreat do not like request an expression of for me and entreat

פסוק ט

וַיֵּתֶן לִי אֶת מְעֵרַת הַמַּכְפֵּלָה אֲשֶׁר לוֹ אֲשֶׁר בְּקֶצֶה שְׂדֵהוּ בְּכֶסֶף
 for money his field is at the edge of which is his which Machpelah the cave of — to me and let him give
 מָלֵא יִתְּנֶנָּה לִי בְּתוֹכְכֶם לְאַחֲזֹת קֶבֶר:
 a burial site for a property of in your midst to me let him give it full

רש"י

המכפלה. בית וּעֲלֶיהָ עַל גִּבּוֹ. ד"א שְׁכָפוּלָה בְּזוּגוֹת עִירוּבֵין נ"ג
 53 Eruvin with couples that it was doubled another explanation its back upon and an upper chamber a house Machpelah

:

רש"י

בכסף מלא. שְׁלֹם, כָּל שְׁוִיָּה; וְכֵן דָּוִד אָמַר לְאַרְוֵנָה בְּכֶסֶף מָלֵא דְבַרֵי הַיָּמִים א כ"א
 21 I · Chronicles full for silver to Aravnah said Dovid and so its value all of complete full For silver

:

פסוק י

וַעֲפְרוֹן יָשָׁב בְּתוֹךְ בְּנֵי חֵת וַיַּעַן עֲפְרוֹן הַחִתִּי אֶת אַבְרָהָם
 Avraham — the Hittite Ephron and answered Ches the children of in the midst of was sitting And Ephron
 בְּאָזְנֵי בְנֵי חֵת לְכָל בָּאִי שֶׁעָר עִירוֹ לֵאמֹר:
 saying his city the gate of who entered to all Ches the children of in the ears of

רש"י

ועפרון ישב. כְּתִיב חָסֵר, אוֹתוֹ הַיּוֹם מְנוּהוּ שׁוֹטֵר עֲלֵיהֶם; מִפְּנֵי חֲשִׁיבוֹתוֹ
 the importance because of over them an officer they appointed him day that lacking it is written sat And Ephron
 שֶׁל אַבְרָהָם שֶׁהָיָה צָרִיךְ לוֹ, עָלָה לְגִדְלָה:
 to greatness he rose him needing who was Avraham of

רש"י

לכל באי שער עירו. שָׁכְלוּ מִמְּלֶאכֶתָן וּבָאוּ לְגַמֵּל חֶסֶד לְשָׂרָה:
 to Sarah kindness to bestow and came from their work ceased for they all his city the gate of those who enter of all

פסוק יא

לֹא אֲדֹנִי שָׁמַעַנִי הַשָּׂדֶה נְתַתִּי לָךְ וְהַמְעָרָה אֲשֶׁר בּוֹ לָךְ נְתַתִּיָּה
 I give it to you is in it that and the cave to you I give the field hear me my lord No
 לְעֵינַי בְּנֵי עַמִּי נְתַתִּיָּה לָךְ קֶבֶר יִמָּתָד:
 your dead bury to you I give it my people the children of in the presence of

רש"י

לא אדני. לא תִקְנֶה אוֹתָהּ בְּדָמִים:
 with money it shall you buy not my lord Nay

רש"י

נתתי לך. הרי הוא כמו שנתתיה לך:

to you that I gave it is like it behold to you I have given

פסוק יב

Pasuk 12

וישתחו אברהם לפני עם הארץ:

the land the people of before Avraham And he bowed

פסוק יג

Pasuk 13

וידבר אל עפרון באזני עם הארץ לאמר אך אם אתה לו

would only you if But saying the land the people of in the ears of Ephron to And he spoke

שמעני נתתי כסף השדה קח ממני ואקברה את מתי שמה:

there my dead — and I will bury from me take the field the money of I will give hear me

רש"י

אך אם אתה לו שמעני. אתה אומר לי לשמע לך ולקח בחנם, אני אי אפשרי

desire do not I for free and to take to you to listen to me say You hear me would you if But

בכה:

this

רש"י

אך אם אתה לו שמעני. הלואי ותשמעני:

and you would hear me I wish hear me would only you if But

רש"י

נתתי דני"ש בלע"ז, מוכן הוא אצלי, והלואי נתתי לך כפר:

already to you I had given and would that by me it is ready in foreign tongue donis I give

פסוק יד

Pasuk 14

ויעז עפרון את אברהם לאמר לו:

to him saying Avraham — Ephron And answered

פסוק טו

Pasuk 15

אדני שמעני ארץ ארבע מאת שקל כסף ביני ובינה מה הוא ואת

and — is it what and between you between me silver shekels of hundred four a land hear me my lord

מתה קבר:

bury your dead

ביני ובינך. בין שני אוהבים כמונו מה היא חשובה לכלום, אלא הנח את
 — leave rather for anything important is it what like us friends two between and between you Between me
 המקר ואת מתך קבר בראשית רבה :
 Rabbah Bereishis bury your dead and — the sale

פסוק טז

Pasuk 16

וישמע אברהם אל עפרון וישקל אברהם לעפרון את הכסף אשר דבר
 he spoke which the silver — to Ephron Avraham and weighed out Ephron to Avraham And listened
 באזני בני חת ארבע מאות שקל כסף עבר לסחר:
 to the merchant acceptable silver shekels of hundred four Ches the sons of in the ears of

וישקל אברהם לעפרון חסר וי"ו; לפי שאמר הרבה, ואפלו מעט לא
 not a little and even much that he said because the letter vav lacking to Ephron Avraham And Avraham weighed
 עשה בבא מציעא פ"ז, שנטל ממנו שקלים גדולים שהן קנטרין, שנאמר עבר
 current as it is said centenaria which are large shekels from him for he took page 87 Metzia Bava he did
 לסחר, שמתקבלים בשקל בכל מקום שם ובכורות נ', ויש מקום
 a place and there is page 50 and Bechoros there place in every as a shekel that are accepted with the merchant
 ששקליהן גדולים, שהן קנטרין צנטינא"רש בלע"ז:
 in foreign tongue centenars centenaria which are are large where their shekels

CHAPTER SUMMARY

The aliyah details the petirah of Sarah Imeinu in Chevron and Avraham Avinu's subsequent negotiation with the Bnei Ches to purchase a burial plot. Although the locals offer him the choice of their best graves for free, Avraham insists on buying the Cave of Machpelah from Ephron ben Zohar at full price. Ephron initially makes a show of offering the field and the cave as a gift, but quickly names a steep price of four hundred shekels of silver. Avraham immediately accepts these terms and weighs out the silver at the going merchants' rate, successfully securing the property.

The Torah is coming to be mechadesh a tremendous yesod in how a Yid conducts himself in the world, even when he is dealing with the most difficult, painful situations. Look at Avraham Avinu. He just lost his partner in life, the holy Sarah Imeinu. He is broken, mourning, and trying to secure a place to bury her. Yet, when he stands before the Bnei Cheis, he doesn't demand anything, nor does he act with a sense of entitlement. He bows, he speaks with utmost respect, and he refers to himself as a "ger v'toshav", a stranger and a resident. Even when Ephron tries to play games, offering the land for free but hinting at a massive price tag of four hundred shekels, Avraham doesn't argue or complain. He simply pays the full price, "over lasocher," in the most honorable way.

Lichoira, we would have thought that a person in such deep pain has a right to be demanding, or at least a bit impatient. But the Tanna is telling us that a Yid's middos and his mentchlichkeit are never on vacation. Avraham Avinu was a "nesi Elokim," a prince of Hashem, and he showed it davka by how he treated the people around him during his darkest hour. He didn't use his spiritual stature as an excuse to bypass the normal, respectful ways of the world. Mimeila, we see that true yiras Shamayim and greatness in Torah must express themselves in how we speak to others, how we do business, and how we carry ourselves when things are hard.

When you are under pressure, or when things are not going your way, the yetzer hara wants you to throw away your refinement and act with entitlement. The avodah of a Yid is to remember Avraham Avinu. Whether you are dealing with family, coworkers, or a storekeeper, your speech should be soft, your transactions honest, and your respect for others absolute.

Today, make a point to speak with extra gentleness and respect to everyone you encounter, especially if you find yourself in a stressful or frustrating situation.

דף יומי • בכורות • דף מ"ד

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

THE SUGYA

We are continuing our sugya in Maseches Bekhoros regarding the various blemishes that disqualify a Kohen from serving in the Beis HaMikdash. The Gemara on our daf focuses heavily on the eyes, analyzing different physical abnormalities, structural misalignments, and vision impairments. We will look at how the Mishnah and the beraisos define these conditions, and how we derive them from the pesukim in the Torah.

Lichoira, we might think some of these eye conditions are just minor aesthetic issues, but the Gemara is mechadesh that they are full-fledged blemishes. We will also learn a Mishnah that transitions into other bodily proportions, such as a Kohen whose limbs are not in proportion to the rest of his body, or whose nose is too large or too small.

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

עמוד א' DAF 44A

RESOLUTION

אך על פי שאינו כוחל שתי עיניו כאחת.

The Gemara concludes: Rather, a charum is disqualified **even though he does not paint both of his eyes as one**, but has a sunken nose bridge.

משנה MISHNAH

MISHNAH

שתי עיניו למטה.

The Mishnah taught: If **both of his eyes are below**, or both are above, he is disqualified.

גמרא GEMARA

QUESTION

מה "שתי עיניו למעלה" "שתי עיניו למטה"?

The Gemara asks: **What** is the meaning of "both of his eyes are above" or "both of his eyes are below"?

INFERENCE

אלימא שתי עיניו למעלה — דחזי למעלה, שתי עיניו למטה — דחזי למטה,

If we say that "both of his eyes are above" means that he constantly looks upward, and "both of his eyes are below" means that he constantly looks downward,

INFERENCE

עיניו אחת למעלה ועינו אחת למטה — דחזאי עינו אחת למטה ועינו אחת למעלה,

then the next case of "one of his eyes is above and one of his eyes is below" must mean that one of his eyes looks downward and one of his eyes looks upward.

OBJECTION

היינו "רואה את החדר ואת העלייה כאחת"!

But if so, **this is** identical to the later case of "one who sees the room and the attic as one"! Why would the Mishnah repeat the same blemish?

RESOLUTION

אלא, שתי עיניו למעלה — דקימן למטה — שתי עיניו למטה — דקימן למטה,

Rather, we must explain that "both of his eyes are above" means that they are positioned physically above their normal place on his forehead, and "both of his eyes are below" means that they are positioned below their normal place.

RESOLUTION

עינו אחת למעלה ועינו אחת למטה — דקימי עינו אחת למעלה ועינו אחת למטה,

And "one of his eyes is above and one of his eyes is below" means that one of his eyes is positioned above and one of his eyes is positioned below.

RESOLUTION

וקימי כסדרן נמי, ורואה את החדר ואת העלייה כאחת.

And the Mishnah is coming to teach that even if his eyes are positioned in their normal place also, but he suffers from a squint where he sees the room and the attic as one, he is disqualified.

QUESTION

מנא הני מילי?

The Gemara asks: From where do we derive these words, that these eye abnormalities are disqualifying blemishes?

PROOF

דתנו רבנן: בעינו — כל מה שבעינו,

It is as the Rabbis taught in a Braisa: The Torah writes "in his eye" to include anything abnormal that is in his eye.

PROOF

מפאן אמרו: שתי עיניו למטה, שתי עיניו למעלה, עינו אחת למעלה ועינו אחת למטה, ורואה את החדר ואת העלייה כאחת, או שמדבר עם חבירו ואחר אומר: לי רואה.

From here they said: If both of his eyes are below, or both of his eyes are above, or one of his eyes is above and one of his eyes is below, or he sees the room and the attic as one, or if he speaks with his friend and another person standing to the side says, "He is looking at me," he is disqualified.

BRAISA

תנו רבנן: עור — בין סומא בשתי עיניו, בין סומא באחת מעיניו.

The Rabbis taught in a Braisa: The term "blind" written in the Torah regarding blemishes applies whether he is blind in both of his eyes, or whether he is blind in one of his eyes.

QUESTION

חורור והמים הקבועין מנין?

If a Kohen has **white spots** on his eye or **constant dripping of water** from his eye, which prevents him from seeing, from **where** do we know he is disqualified?

ANSWER

תלמוד לומר: "איש עור".

The Torah teaches this by writing: "A man who is blind," where the extra word "man" includes these conditions.

QUESTION

אמר רבא: למה לי דכתב רחמנא "איש", "עור", "דק", "תב לול", "בעינו"?

Rava said: Why do I need that the Merciful One wrote all of these terms: "man", "blind", "cataract" (dak), "mixture" (tevallul), and "in his eye"?

EXPLANATION

צריכי, דאי כתב רחמנא "עור" משום דליתנהו כלל, אכל חורור והמים הקבועין דאיתנהו ביה — לא, כתב רחמנא "איש".

They are all **necessary**, for if the Merciful One had only written "blind", we would think he is only disqualified because his eyes are **not there at all**, meaning they were completely removed; but as for **white spots and constant dripping of water**, where the eyes are **still in him** but he cannot see, we would say he is **not** disqualified. Therefore, the Merciful One wrote "man" to include them.

EXPLANATION

ואי כתב רחמנא "איש" — משום דלא קא חזי כלל, אכל מחסורייתא — לא, כתב רחמנא "דק".

And if the Merciful One had only written "man" to include those who cannot see, we would think that is only because he cannot see **at all**; but if he has merely **impaired vision**, we would say he is **not** disqualified. Therefore, the Merciful One wrote "cataract".

EXPLANATION

ואי כתב רחמנא "דק" — משום דמחסרון, אכל מבלבליתא — לא, כתב רחמנא "תב לול".

And if the Merciful One had only written "cataract", we would think he is disqualified because his vision is **impaired**; but if his vision is not impaired, but he has a **mixture** of the white and black parts of the eye, we would say he is **not** disqualified. Therefore, the Merciful One wrote "tevallul".

EXPLANATION

וְאִי כָּתַב רַחֲמָנָא "תְּבַלּוּל" — מְשׁוּם דְּמַבְלָלָן, אֲבָל מְשׁוּם מְשַׁנֵּי יוֹתָא — לָא, כָּתַב רַחֲמָנָא "בְּעֵינוּ".

And if the Merciful One had only written "tevallul", we would think he is disqualified because they are mixed; but if he only has an abnormality in the position of his eyes, we would say he is **not** disqualified. Therefore, the Merciful One wrote "in his eye".

STATEMENT

אָמַר רָבָא: הֲלָכָה, כָּל מִחְמַת פְּהִיּוֹתָא — אֶתְיָא מִ"אִישׁ", מַחְסוּרֵי יוֹתָא — מִ"דֵּק", מְבַלְבְּלִיתָא — מִ"תְּבַלּוּל", מְשַׁנֵּי יוֹתָא — מִ"בְּעֵינוּ".

Rava said: Therefore, any blemish due to dimness of sight comes from "man"; impaired vision comes from "cataract"; a mixture of the eye parts comes from "tevallul"; and abnormalities of position come from "in his eye".

מִשְׁנָה MISHNAH

MISHNAH

סָכֵי שְׁמֶשׁ.

The Mishnah listed those who are **sachei shemesh** as disqualified.

גְּמָרָא GEMARA

EXPLANATION

תָּנִי רַב יוֹסֵף: "סָכֵי שְׁמֶשׁ".

Rav Yosef taught a Braisa: This means "those who hate the sun", meaning they cannot open their eyes in the bright sunlight.

מִשְׁנָה MISHNAH

MISHNAH

זָגְדֵי יָן.

The Mishnah listed one who is **zagdeyan** as disqualified.

גְּמָרָא GEMARA

EXPLANATION

מִחוּי רַב הוּנָא: חַד מְדִידָן וְחַד מְדִידָהוּ, וְאִיקָפַד רַב יְהוּדָה.

To explain this, **Rav Huna pointed** with his finger and said: It means **one** eye is **like ours** and **one** eye is **like theirs**, meaning mismatched eyes. **And Rav Yehuda**, who had mismatched eyes, **took offense** because he thought Rav Huna was pointing at him.

OBJECTION

מִיתִיבִי: שְׂכַכְנָא — שְׂגָבִינִי שׁוֹכְכִים, זָגְדוֹם — אֶחָד שָׁחֹר וְאֶחָד לָבָן.

The Gemara **raises an objection** from a Braisa: A **shechvana** is one **whose eyebrows lie flat** and cover his eyes; a **zagdom** is one who has **one** eyebrow **black and one** eyebrow **white**! This contradicts Rav Huna's explanation of zagdeyan.

RESOLUTION

תָּנָא: כָּל זֹגָא דְלֹא שְׁוִי לְהֶדְדִי, "זָגְדוֹם" קָרִי לִיה.

The Gemara answers: The **Tanna** of that Braisa holds that **any pair of limbs that are not equal to each other**, he calls "**zagdom**", so both explanations fit the term.

מִשְׁנָה MISHNAH

MISHNAH

הַצֵּירָן.

The Mishnah listed **the tzeiran** as disqualified.

גְּמָרָא GEMARA

EXPLANATION

עֵינָיו תְּרוּטוֹת, וְצִירְנִיּוֹת, דּוֹמְעוֹת, דּוֹלְפוֹת, טוֹרְדוֹת.

A Braisa explains: This is one whose **eyes are narrow**, and **runny**, **tearing**, **dripping**, or **constantly flowing**.

BRAISA

תָּנָא: הַזֵּידִיר וְהַלּוּפָּיָן (וְהַתִּמְיָן) [וְהַתִּמְיָן].

A **Tanna taught** in a Braisa: **The zideir, and the lufyan, and the timyan** are disqualified.

EXPLANATION

זֵידִיר — דְּמִזְזֵיר עֵינָיָהּ, לוּפָּיָן — דְּנִפְיָשִׁין זִיפְיָהּ, (תִּמְיָן) [תִּמְיָן] — שְׂתַמּוּ (זִיפִין) [זִיפִין].

The Braisa explains: A **ziveir** is one **whose eyes are squinted**; a **lufyan** is one **whose eyelashes are too numerous**; a **timyan** is one **whose eyelashes have ended**, meaning they fell out.

QUESTION

וְהִנֵּי גַבִּי מוֹמִיָּין תָּנּוּ לָחוּ? וְהִתְנֶנּוּ: שֶׁנֶּשְׂרוּ רִיסֵי עֵינָיו פֶּסוּל מִפְּנֵי מַרְאִית הָעֵין!

The Gemara asks: **And did they teach these among actual blemishes? But didn't we learn in our Mishnah: One whose eyelashes fell out is disqualified only because of appearance**, which is a Rabbinic disqualification, not a Torah blemish!

RESOLUTION

לֹא קִשְׁיָא, הָא דְאִשְׁתִּיּוֹר גְּרָדוּמִי, הָא דְלֹא אִישְׁתִּיּוֹר גְּרָדוּמִי.

The Gemara answers: This is **not difficult**. **This** case, where it is only a Rabbinic disqualification, is **where the roots of the eyelashes remained**; whereas **that** case, where it is a full Torah blemish, is **where the roots did not remain** at all.

MISHNAH מִשְׁנָה

MISHNAH

מִתְנִי' עֵינָיו גְּדוֹלוֹת כְּשֶׁל עֵגֶל, אוֹ קְטָנוֹת כְּשֶׁל אֵוֹז.

MISHNAH: If a Kohen's eyes are large like those of a calf, or small like those of a goose, he is disqualified.

MISHNAH

גּוֹפּוֹ גְּדוֹל מְאֹדָּיו, אוֹ קָטָן מְאֹדָּיו.

If his body is too large for his limbs, or too small for his limbs, he is disqualified.

MISHNAH

חוֹטְמוֹ גְּדוֹל מְאֹדָּיו, אוֹ קָטָן מְאִיבָּרָיו.

If his nose is too large for his limbs, or too small for his limbs, he is disqualified.

MISHNAH

הַצּוּמֵם וְהַצּוּמֵיָא — אֵיזָהוּ צּוּמֵעַ? כָּל שְׂאֲזָנָיו קְטָנוֹת, וְהַצּוּמֵם — כָּל שְׂאֲזָנָיו דּוֹמוֹת לְסָפוֹג.

The tzumem and the tzumeia are disqualified. Who is a tzumeia? Anyone whose ears are abnormally small. And a tzumem is anyone whose ears resemble a sponge, flat and thick.

MISHNAH

שֶׁפֶתוֹ הֶעֱלִינָה עוֹדֶפֶת עַל הַתַּחְתּוֹנָה, הַתַּחְתּוֹנָה עוֹדֶפֶת עַל הֶעֱלִינָה — הֲרִי זֶה מוּם.

If his upper lip overlaps the lower one, or his lower lip overlaps the upper one, behold, this is a blemish.

MISHNAH

וְשֶׁנִּשְׁרָוּ שִׁנָּיו — פָּסוּל מִפְּנֵי מַרְאִית הָעֵין.

And one whose teeth fell out is disqualified only because of appearance.

GEMARA גְּמָרָא

GEMARA

גְּמ' אָמַר רַב: מִשָּׁה רַבִּינוּ עָשָׂר אַמּוֹת הָיָה, שֶׁנֶּאֱמַר: "וַיִּפְרֹשׂ אֶת הָאָהֶל עַל הַמִּשְׁכָּן", מִי פָּרְשׁוּ? מִשָּׁה רַבִּינוּ פָּרְשׁוּ, וְכָתִיב: "עָשָׂר אַמּוֹת אוֹרָהּ הַקֶּרֶשׁ".

GEMARA: Rav said: Moshe Rabbeinu was ten cubits tall, as it is said: "And he spread the tent over the Tabernacle." Who spread it? Moshe Rabbeinu spread it, and it is written: "Ten cubits was the length of the beam." Since he reached the top, he must have been ten cubits tall.

OBJECTION

אמר ליה רב שימי בר חייא לרב: אם כן עשיתו למשה רבינו בעל מום!

Rav Shimi bar Chiyya said to Rav: If so, you have made Moshe Rabbeinu a blemished person who would be unfit for the Avodah!

OBJECTION

דתנן: גופו גדול מאבריו או קטן מאבריו.

For we learned in our Mishnah: If his body is too large for his limbs, or too small for his limbs, he is disqualified. If Moshe was ten cubits tall, his limbs must have been disproportionate!

RESOLUTION

אמר ליה: שימי! באמה של קדש קאמינא.

Rav said to him: Shimi! I am speaking of the cubit of the Sanctuary, meaning all of Moshe's limbs were perfectly proportioned to his height of ten cubits.

EXPLANATION

חוטמו גדול וכו'. תנא: באצבע קטנה.

The Mishnah taught: If his nose is too large etc. A Tanna taught in a Braisa: This means a nose as long as a pinky finger.

BRAISA

הצומם והצומע. תנא: אף הצימח.

The Mishnah listed the tzumem and the tzumeia. A Tanna taught in a Braisa: Also the tzimeiach is disqualified.

EXPLANATION

לא הוו ידעי רבנן מאי "צימח", שמעו לההוא טייעא דהוה קאמר: "מאן דבעי צימח", ואישתכח גדיא חזיזא.

The Rabbis did not know what "tzimeiach" meant, until they heard a certain Arab merchant who was saying, "Who wants a tzimeiach?" And it turned out to be a goat with hairy ears.

STATEMENT

אמר רב חסדא: עז שאין לה קרנים, ורחל שיש לה קרנים — בשרים לגבי מזבח.

Rav Chisda said: A female goat that has no horns, and a female sheep that has horns, are kosher for the Altar, as this is not considered a blemish for them.

PROOF

תניא נמי הכי: יש דברים שהן כמומין, ואינן כמומין, ושוחטין עליהם במקדש, אבל לא במדינה.

It was also taught likewise in a Braisa: There are things that are like blemishes but are not actual blemishes, and we may slaughter them in the Beit HaMikdash as offerings, but not in the provinces as non-sacred animals.

PROOF

וְאֵלּוּ הֵן: עֹז שְׂאִין (לו) [לָהּ] קֶרְנִים, וְרַחַל שֵׁשׁ (לו) [לָהּ] קֶרְנִים, וְהַצִּימָה, וְהַצִּימָם, וְהַצִּימָע.

And these are they: A female goat that has no horns, and a female sheep that has horns, and the tzimeiach, and the tzumem, and the tzumeia.

STATEMENT

אָמַר רַב חֲסִידָא אָמַר אֲמֵימָר: נָטְלוּ קֶרְנוֹתָן וְזָכְרוּתָן עִמָּהֶן — פְּסוּלָהּ, וְאִין פּוֹדִין עֲלֵיהֶם.

Rav Chisda said in the name of Ameimar: If their horns were removed and their inner core with them, they are disqualified as sacrifices, but we do not redeem them because it is not a permanent blemish.

STATEMENT

נָטְלוּ טְלַפִּיִּים וְזָכְרוּתָם עִמָּהֶן — פְּסוּלִין, וְנִפְדִּין עֲלֵיהֶם.

If their hooves were removed and their inner bone with them, they are disqualified and we redeem them because this is a permanent blemish.

OBJECTION

מִיִּתְיָבִי: נָטְלוּ קֶרְנֵיֶיךָ וְטַלְפֵיֶיךָ וְזָכְרוּתָן עִמָּהֶן — פְּסוּלִין וְנִפְדִּין עֲלֵיהֶן!

The Gemara raises an objection from a Braisa: If horns or hooves were removed and their inner core with them, they are disqualified and we redeem them! This contradicts Ameimar regarding horns.

RESOLUTION

לֹא קִשְׁיָא: הָא דְאִיתְעָקוּר אִיתְעָקוּרִי, הָא דְאִיגוּם אִיגוּמִי.

The Gemara answers: This is not difficult. This Braisa, which allows redemption, is where they were uprooted completely; that statement of Ameimar is where they were merely cut down but the root remains.

QUESTION

וְדִאִיגוּם אִיגוּמִי, פְּסוּל? וּרְמִינָהּ: פָּרָה שֶׁקֶרְנֶיהָ וְטַלְפֶּיהָ שְׁחוּרִים — יָגוּד!

The Gemara asks: And is one that was cut down disqualified? But they raised a contradiction from a Mishnah: A Red Heifer whose horns or hooves are black, he may cut them off and she remains kosher! This shows cutting them down is not a blemish.

ANSWER

תַּרְגֻּמָּה זַעֲרִי: מַעֲלֵי זָכְרוּת.

Ze'iri interpreted it: That is where he cuts them above the inner core, so the core itself is not damaged.

MISHNAH

מתני' דדין שוכבין כשל אשה, כריסו צכה, טיבורו יוצא, נכפה — אפילו אחת לימים, רוח קצרה
באה עליו, המאושבן, ובעל גבר.

MISHNAH: A kohen who has **breasts** that are **sagging like those of a woman**; or one whose **belly is swollen** and protrudes; or one whose **navel protrudes**; or an epileptic, meaning one who is **seized** by a fit, **even** if it happens only **once in a long while**; or one upon whom a **melancholy temper comes**; or **one with an unnaturally long scrotum**; and **one with an unnaturally long penis**, are all disqualified from performing the Avodah.

גמרא GEMARA

STATEMENT

גמ' אמר רבי אבא בריה דרבי חייא בר אבא: משתינין מים בפני רבים, ואין שותין מים בפני רבים.

GEMARA: Rabbi Abba the son of Rabbi Chiyya bar Abba said: One may **urinate** in public **before many people**, because holding it in is dangerous, **but one may not drink water before many people**, as this is a disgusting habit that is not fitting for a talmid chacham.

PROOF

ותניא נמי הכי: משתינין מים בפני רבים, ואין שותין מים בפני רבים.

And it was also taught in a Braisa like this: One may **urinate** before many people, but one may not **drink water** before many people.

PROOF

ומעשה באחד שביקש להשתין מים ולא השתין, ונמצא כריסו צכה.

And there was an incident involving one who sought to **urinate** and did not **urinate** because he was embarrassed to do so in public, and his **belly was found to be swollen** as a result.

STATEMENT

שמואל איצטריך ליה בשבתא דרגלא, נגדו ליה גלימא, אתא לקמיה דאבוה, אמר ליה: אתן לך
ארבע מאה זוזי וזיל אהדר עובדא.

The Gemara relates: **Shmuel needed to urinate on the Shabbos of the Festival** when the entire crowd gathered to hear the shiur. **They spread a cloak for him** to give him privacy. **He came before his father**, who said to him: **I will give you four hundred zuz if you will go and retract this incident** by publicly showing that one should not hold it in even if there is no privacy.

EXPLANATION

את — דאפשר לך, דלא אפשר ליה — ליסתפן.

For you, for whom it is possible to have people spread a cloak, it is fine; but for one for whom it is not possible, should he **endanger himself** by holding it in because he cannot find privacy? Therefore, you must teach the public that one should **urinate**

even without a partition.

STATEMENT

מַר בַּר רַב אֲשִׁי אֵיצְטְרִיד אֲגִידָא גַּמְלָא, אֲשֶׁתִּין. אָמְרוּ לֵיהּ: חֲמַתָּה קֹאֲתִינָא! אָמַר לְהוּ: בְּאוּדְנָה.

The Gemara relates another story: **Mar bar Rav Ashi needed to urinate** while standing **on the edge of a bridge**, so **he urinated**. They said to him: **Your mother-in-law is coming!** He said to them: I would do this even **in her ear** if I had to, because holding it in is a danger to life.

QUESTION

וְתִיפּוּק לִי מִשּׁוּם עֲלָקָא! בְּשׁוֹתִיתָ.

The Gemara asks on the Braisa's story of the man whose belly swelled: **But let it be derived** that his belly swelled **because of a leech** that he swallowed while drinking water? The Gemara answers: The case was **where** his urine was **dripping** and not flowing normally, showing that the damage was specifically to his urinary tract.

BRAISA

תָּנוּ רַבָּנֵינוּ: שְׁנֵי נְקָבִים יֵשׁ בּוֹ פְּאֵדָם, אֶחָד מוֹצִיא שֶׁתֵּן וְאֶחָד מוֹצִיא שְׂכָבֶת זֶרַע, וְאֵין בֵּין זֶה לָזֶה אֶלָּא כַּקְלִיפֶת הַשּׁוּם.

The Rabbis taught in a Braisa: There are two ducts in a man, one expels urine and one expels semen, and there is only like the thickness of a garlic peel between this one and that one.

BRAISA

בְּשַׁעַה שֶׁאָדָם נִצְרָה, אִם נִקְבוּ זֶה לְתוֹךְ זֶה — נִמְצָא עֶקֶר.

At a time when a man needs to urinate and holds it in, if they puncture one into the other, he is found to be barren, because the urine will ruin the semen.

STATEMENT

אָמַר רִישׁ לָקִישׁ: מַאי דְכָתִיב "לֹא יִהְיֶה בָּךְ עֶקֶר וּבִבְהֶמְתָּךְ"? אֵימַתִּי לֹא יִהְיֶה בָּךְ עֶקֶר? בְּזִמָּן שֶׁ"בִּבְהֶמְתָּךְ".

Reish Lakish said: What is the meaning of that which is written: "There shall not be a barren male or barren female among you, or among your cattle"? When will there not be a barren male among you? At a time when you act "among your cattle," meaning you relieve yourself immediately without holding it in, just like an animal.

STATEMENT

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: "לֹא יִהְיֶה בָּךְ עֶקֶר" — מִן הַתְּלִמִּידִים, "וּבִבְהֶמְתָּךְ" — שֶׁלֹּא תִהְיֶה תַּפְלָתָךְ עֲקוּרָה לְפָנֵי הַמָּקוֹם.

Rabbi Yehoshua ben Levi said: "There shall not be a barren male among you" means you will not be barren of students; "or a barren female" means that your prayer will not be barren and unanswered before the Omnipresent.

EXPLANATION

אֵימַתִּי? בְּזִמָּן שֶׁאַתָּה מַשִּׁים עֲצֻמָּה כְּבִהְמָה.

When will your prayers be answered? At a time when you make yourself like an animal in humility.

STATEMENT

אמר רב פפא: לא ישתין אדם מים לא על כלי חרס, ולא על מקום קשה,

Rav Pappa said: A person should not urinate either on an earthenware vessel or on a hard place in Babylonia,

EXPLANATION

דאמר רב: הני מדורי דבבל מהדרי מיא לעין עיטם.

as Rav said: These slopes of Babylonia return the water through underground channels to the Spring of Eitam in Eretz Yisrael, from which water is drawn for the Beis HaMikdash, and we must not contaminate it.

STATEMENT

אמר אביי: הא איתתא לא תקום להדיא באנפי ינוקא, אגיסא לית לן בה.

Abaye said: A woman should not stand directly in front of a child when she urinates, so as not to teach the child bad habits; but if she turns to the side, we have no problem with it.

BRAISA

תנא, רבן שמעון בן גמליאל אומר: עמוד החוזר מביא אדם לידי ירקון, סילון החוזר מביא אדם לידי ירקון.

It was taught in a Braisa, Rabban Shimon ben Gamliel says: A column of feces that is held back brings a person to dropsy; a stream of urine that is held back brings a person to jaundice.

STATEMENT

אמר רבה בר רב הונא, אמר רב קטינא, אמר ריש לקיש: דם רבה — שחין רבה, שכבת זרע רבה — צרעת רבה, צואה רבה — הדרוקן רבה, מי רגלים רבין — ירקון רבה.

Rabba bar Rav Huna said that Rav Ketina said that Reish Lakish said: Excess blood from not letting blood causes excess boils; excess semen from not having relations causes excess tzara'as; excess feces from holding it in causes excess dropsy; excess urine from holding it in causes excess jaundice.

EXPLANATION

רוח קצרית באה עליו. מאי נינהו? תנא: רוח בן נפלים באה עליו.

The Mishnah taught that a kohen is disqualified if a melancholy temper comes upon him. The Gemara asks: What is this? A Tanna taught: The spirit of a demon comes upon him.

EXPLANATION

המאושבן ובעל גבר. תנא: משובן פביצים, ובעל גבר בגיד.

The Mishnah listed the meshuban and the ba'al gever. A Tanna taught: A meshuban is one with an abnormality in the testicles, and a ba'al gever is one with an abnormality in the penis.

BRAISA

תנא: משובן — זה הקיין, הגרבתן — זה בעל קיין; קיין — פביצים, גרבתא — בגיד.

A Tanna taught: A meshuban, this is the kayyan; a garbetan, this is the ba'al kik. A kayyan is an abnormality in the testicles, and a garbeta is an abnormality in the penis.

QUESTION

ועד כמה? מחוי רב יהודה: עד רכובה.

The Gemara asks: **And how much** must it hang down to be disqualified? Rav Yehuda pointed and showed: **Until the knee.**

BRAISA

תנאי, רבי אליעזר בן יעקב אומר: עד רכובה — פסול, למעלה מן רכובה — כשר.

It was taught in a Braisa, Rabbi Eliezer ben Yaakov says: If it reaches until the knee, he is disqualified; but if it is above the knee, he is fit.

STATEMENT

איכא דאמרי: עד רכובה — כשר, למטה מן הרכובה — פסול.

There are those who say: If it reaches until the knee, he is fit; but if it goes below the knee, he is disqualified.

משנה MISHNAH

MISHNAH

מתניי אין לו ביצים, או אין לו אלא ביצה אחת — הרי זה "מרוח אשך" האמור בתורה.

MISHNAH: If he has no testicles, or if he has only one testicle, this is the "meroach ashech" that is stated in the Torah as a disqualifying blemish.

MISHNAH

רבי ישמעאל אומר: כל שנימוחו אשכיו.

Rabbi Yishmael says: It is anyone whose testicles are crushed.

MISHNAH

רבי עקיבא אומר: כל שרוח באשכיו.

Rabbi Akiva says: It is anyone who has wind in his testicles, meaning a hernia.

MISHNAH

רבי חנינא בן אנטיגנוס אומר: כל שמראיו חשוכין.

Rabbi Chanina ben Antigonus says: It is anyone whose appearance is dark, meaning his testicles look black.

גמרא GEMARA

EXPLANATION

גַּמְ' קָשִׁיָא לִיה לְרַבִּי יִשְׁמַעֵאל: הָא "חֲסַר אֶשְׁרָה" מִיבְעֵי לִיה! תְּנִי: שְׁנַמְרָחוּ אֶשְׁכִּיו.

GEMARA: It was difficult for Rabbi Yishmael: If the Torah meant one who is missing a testicle, it should have written "chasar ashech"! Therefore, he taught: It means that his testicles are crushed.

EXPLANATION

קָשִׁיָא לִיה לְרַבִּי עֲקִיבָא: הָא "מַמְרוּחַ אֶשְׁרָה" מִיבְעֵי לִיה! תְּנִי: שְׁהָרוּחַ בְּאֶשְׁכִּיו.

It was difficult for Rabbi Akiva: If it meant crushed, it should have written "mamroach ashech"! Therefore, he taught: It means that wind is in his testicles.

EXPLANATION

קָשִׁיָא לִיה לְרַבִּי חֲנִינָא בֶן אֲנְטִיגֶנוֹס: הָא "רוּחַ אֶשְׁרָה" מִיבְעֵי לִיה! תְּנִי שְׁמַרְאִיו חֲשׁוּכִין, קָסַבְר גּוֹרְעִין וּמוֹסִיפִין וְדוֹרְשִׁין.

It was difficult for Rabbi Chanina ben Antigonus: If it meant wind, it should have written "ruach ashech"! Therefore, he taught: It means that his appearance is dark. He holds that we may subtract letters, add letters, and expound the word "meroach" as "shachor" (black).

QUESTION

הֲיֵינוּ כּוּשִׁי!

The Gemara asks: But if so, **this is the same as a Kushite**, who is already disqualified because of his dark skin!

ANSWER

רַבִּי חֲנִינָא בֶן אֲנְטִיגֶנוֹס לָא תְּנִי "כּוּשִׁי".

The Gemara answers: **Rabbi Chanina ben Antigonus does not teach that a Kushite** is disqualified, so he needs this verse to disqualify him.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי' מְקִישׁ בְּקִרְסוֹ לָיו, וּבְאַרְכְּבוֹתָיו,

MISHNAH: One whose ankles knock against each other, or whose knees knock against each other, is disqualified.

SUMMARY

The Gemara begins by clarifying the Mishnah's cases of misaligned eyes, explaining that it refers to eyes physically positioned too high or too low on the forehead, or a squint where one sees the room and the attic as one. We bring a beraisa that derives these abnormalities from the words "in his eye" in the Torah. Rava then explains the necessity of each term written in the Torah regarding eye blemishes—including "man", "blind", "cataract", "tevallul", and "in his eye"—showing how each word comes to include a different level of vision impairment or structural abnormality. Finally, the Gemara defines several specific terms from the Mishnah and beraisos, such as those who cannot stand the sun, those with mismatched eyes or eyebrows, and

those with missing eyelashes, distinguishing between a Rabbinic disqualification and a full Torah blemish before starting a new Mishnah about disproportionate body parts.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is bothered by why the Torah needs so many different words to describe eye blemishes in a Kohen, and Rava explains that each word is a necessary chiddush. If the Torah only wrote "blind," we would think only a complete lack of sight disqualifies. Mimeila, the Torah writes "in his eye" to teach that even if a Kohen has perfect vision, but his eyes are physically misaligned, he is disqualified from serving in the Beis HaMikdash.

Lichoira, this is a deep sevara. If the Kohen can see perfectly well, why should a slight physical misalignment of his eyes hold him back from the avodah? The Tanna is telling us that the way we look at the world must be straight, balanced, and focused. When a person's eyes are misaligned, he looks at one person but another thinks, "He is looking at me." There is a lack of presence, a split focus. In our own avodas Hashem, we often suffer from this spiritual squint. We try to look at the siddur while our mind is looking at our phone; we try to speak to our spouse or child, but our focus is somewhere else entirely.

To serve Hashem with wholeness, we need alignment. When you are doing a mitzvah, be there completely. When you are speaking to a fellow Yid, look at them and only them. Do not let your focus be split so that you are "seeing the room and the attic as one."

Today, practice total presence: when someone speaks to you, put down what you are doing, look them in the eye, and give them your undivided attention for that conversation.

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 רַמְיָה:
 כִּי הִחַרְשֹׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
 כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בְּחִרְבָּנִי קִיץ סֵלָה:
 חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עֹז חֲטָאתִי סֵלָה:
 עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
 אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סֵלָה:
 אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
 אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינִי בְּמִתְגַּוֵּר וְרָסֹן 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 הָר קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
 וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֵל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוּר אֱלֹהִים אֱלֹהִי:
 מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֹאֱלֹהִים 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 וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ 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 לַמַּעֲלוֹת אֶשָּׂא עֵינִי 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 מִיִּנָּה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צִאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד 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.'