

חומש עם רש"י • חיי שרה • שני

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CHAYEI SARA • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, we see the finalization of the purchase of Me'aras HaMachpelah. The field, the cave, and all the surrounding trees are formally established as Avraham's permanent possession in front of the Bnei Ches. Immediately following this, Avraham buries Sarah there, cementing the site as a sacred family burial plot in the land of Canaan.

We then move into the next major parsha of Avraham's life. Now advanced in years, Avraham summons his trusted servant, Eliezer, and charges him with a crucial mission. He makes Eliezer swear a solemn oath not to take a wife for Yitzchak from the local Canaanites, but rather to travel back to Avraham's homeland to find a suitable shidduch.

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

פסוק א

Pasuk 1

וַיָּקָם שָׂדֵה עֶפְרוֹן אֲשֶׁר בְּמַכְפֵּלָה אֲשֶׁר לִפְנֵי מַמְרֵה הַשָּׂדֶה וְהַמְעָרָה
and the cave the field Mamre was before which was in Machpelah which Ephron the field of And arose
אֲשֶׁר בּוֹ וְכָל הָעֵץ אֲשֶׁר בַּשָּׂדֶה אֲשֶׁר בְּכָל גְּבוּלוֹ סָבִיב:
all around its boundary were in all that were in the field which the trees and all was in it which

רש"י

וַיָּקָם שָׂדֵה עֶפְרוֹן. תְּקוּמָה הִיְתָה לוֹ, שִׁינָּצָא מִיַּד הַדְּיוּט לִיד מֶלֶךְ;
a king to the hand of a commoner from the hand of that it went out to it there was a rising Ephron the field of And arose
וּפְשׁוּטוֹ שֶׁל מִקְרָא וַיָּקָם הַשָּׂדֶה וְהַמְעָרָה אֲשֶׁר בּוֹ וְכָל הָעֵץ לְאַבְרָהָם
to Avraham the trees and all is in it that and the cave the field and arose the verse of and the simple meaning
לְמִקְנָה וּגו':
etc. as a possession

פסוק ב

Pasuk 2

לְאַבְרָהָם לְמִקְנָה לְעֵינֵי בְנֵי חֵת כָּל בְּאֵי שַׁעַר עִירוֹ:
his city the gate of those who enter among all Ches the children of in the eyes of as a possession to Avraham

רש"י

בְּכָל בְּאֵי שַׁעַר עִירוֹ. בְּקֶרֶב כָּלָם וּבְמַעֲמַד כָּלָם הִקְנָהוּ
he transferred ownership all of them and in the presence of all of them in the midst of his city the gate of those who enter before all
לוֹ:
to him

וְאַחֲרֵי כֵן קָבַר אַבְרָהָם אֶת שָׂרָה אִשְׁתּוֹ אֶל מְעַרַת שָׂדֵה הַמַּכְפֵּלָה עַל
 facing Machpelah the field of the cave of in his wife Sarah — Avraham buried this And after
 פָּנֵי מַמְרָא הוּא חֶבְרוֹן בְּאֶרֶץ כְּנָעַן:
 Kenaan in the land of Chevron it is Mamre the front of

וַיָּקָם הַשָּׂדֶה וְהַמְעָרָה אֲשֶׁר בּוֹ לְאַבְרָהָם לְאֶחָזֶת קָבַר יִמָּאֵת בְּנֵי חֵת:
 Ches the sons of from burial for a possession of to Avraham in it that and the cave the field And arose

וְאַבְרָהָם זָקֵן בָּא בְּיָמִים וַיהוָה בֵּרַךְ אֶת אַבְרָהָם בְּכָל:
 with everything Avraham — had blessed and Hashem in years advanced was old And Avraham

רש"י

בָּרַךְ אֶת אַבְרָהָם בְּכָל. בְּכָל עוֹלָה בְּגִמְטְרִיָּא בֵּן, וּמֵאַחֵר שְׁהָיָה לוֹ בֵּן הָיָה צָרִיךְ
 needed he was a son to him that there was and since son in gematria rises in all in all Avraham — blessed
 לְהַשְׂיֵאוֹ אִשָּׁה:
 a wife to marry him

וַיֹּאמֶר אַבְרָהָם אֶל עֲבָדוֹ זָקֵן בֵּיתוֹ הַמַּשְׁלֵל בְּכָל אֲשֶׁר לוֹ שִׁים נָא
 please place was his that over all who ruled his household the elder of his servant to Avraham And said
 יָדְךָ תַּחַת יָרְכִי:
 ny thigh under your hand

רש"י

זָקֵן בֵּיתוֹ. לְפִי שֶׁהוּא דְּבוּק נִקּוּד זָקֵן:
 Zekan it is punctuated in construct that it is because his house the elder of

רש"י

תַּחַת יָרְכִי. לְפִי שֶׁהַנֶּשֶׁבַע צָרִיךְ שֵׁיטֵל בְּיָדוֹ חֶפֶץ שֶׁל מִצְוָה, כְּגוֹן סֵפֶר תּוֹרָה
 Torah a Sefer such as mitzvah of an object in his hand that he take needs that one who swears because my thigh Under
 אוֹ תַּפְלִין שְׂבוּעוֹת ל"ח, וְהַמִּילָה הִיְתָה מִצְוָה רִאשׁוֹנָה לוֹ וּבָאָה לוֹ עַל
 through to him and it came to him first a mitzvah was and the circumcision 38 Shevuos tefillin or
 יָדֵי צָעַר וְהִיְתָה חֲבִיבָה עָלָיו וּנְטָלָה:
 and he took it upon him beloved and it was pain means of

וְאֶשְׁבִּיעַךְ בִּיהוָה אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ אֲשֶׁר לֹא תִקַּח אִשָּׁה
 a wife you shall take not that the earth and God of the heavens God of by Hashem and I will swear you
 לְבְנִי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אֲנֹכִי יוֹשֵׁב בְּקִרְבּוֹ:
 in his midst dwell I whom the Canaanite from the daughters of for my son

פסוק ח

כִּי אֵל אֶרֶצִי וְאֵל מוֹלְדֹתִי תֵלֶךְ וְלָקַחְתָּ אִשָּׁה לְבְנִי לִיצְחָק:
 for Yitzchak for my son a wife and you shall take you shall go my birthplace and to my land to but

פסוק ט

וַיֹּאמֶר אֵלָיו הָעֶבֶד אוֹלִי לֹא תֵאָבֶה הָאִשָּׁה לָלֶכֶת אַחֲרַי אֶל הָאָרֶץ הַזֹּאת
 this the land to after me to go the woman will consent not perhaps the servant to him And said
 הֲהָשִׁיב אָשִׁיב אֶת בְּנִךְ אֶל הָאָרֶץ אֲשֶׁר יָצָאתָ מִשָּׁם:
 from there you came out that the land to your son — return shall I indeed return

פסוק י

וַיֹּאמֶר אֵלָיו אַבְרָהָם הַשְׁמֵר לָךְ כֹּן תָשִׁיב אֶת בְּנִי שָׁמָּה:
 there my son — you return lest for yourself beware Avraham to him And said

פסוק יא

יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לָקַחְנִי מִבֵּית אָבִי וּמֵאֶרֶץ מוֹלְדֹתִי
 my birth and from the land of my father from the house of took me Who the heavens God of Hashem
 וְאֲשֶׁר דִּבֶּר לִי וְאֲשֶׁר נִשְׁפַּע לִי לֵאמֹר לְזָרְעָךְ אֶתְּןָהּ אֶת הָאָרֶץ הַזֹּאת
 this the land — I will give to your offspring saying to me swore and Who to me spoke and Who
 הוּא יִשְׁלַח מַלְאָכּוֹ לְפָנַי וְלָקַחְתָּ אִשָּׁה לְבְנִי מִשָּׁם:
 from there for my son a wife and you shall take before you His angel will send He

רש"י

ה' אלהי השמים אשר לקחני מבית אבי. ולא אמר "ואלהי הארץ",
 the earth and God of did he say and not my father from the house of took me Who the heaven God of Hashem
 ולמעלה אמר ואשביעך וגו'? אמר לו עכשו הוא אלהי השמים ואלהי הארץ,
 the earth and God of the heaven God of He is now to him he said etc. and I will make you swear he said whereas above
 שהרגלתי בפי הבריות, אבל כשלקחני מבית אבי הנה אלהי
 God of He was my father from the house of when He took me but the creatures in the mouth of because I made Him
 familiar
 השמים ולא אלהי הארץ, שלא היו פאי עולם מכירים בו ושמו לא
 not and His Name Him acknowledging the world those who enter were because not the earth God of and not the heaven

הָיָה רָגִיל בְּאֶרֶץ:

on the earth familiar was

רש"י

מבית אבי. מחרן:

from Charan my father From the house of

רש"י

ומארץ מולדתי. מאור פשדים:

Kasdim from Ur my nativity and from the land of

רש"י

ואשר דבר לי. לְצָרְכִי; כְּמוֹ אֲשֶׁר דִּבֶּר עָלַי מַלְכִּים א' ב', וְכֵן כָּל לִי
to me every and likewise II I Kings concerning me He spoke which just as for my need to me spoke And who
וְלוֹ וְלָהֶם הַסְּמוּכִים אֶצֶל דְּבוּר מְפָרְשִׁים בְּלָשׁוֹן עַל, וְתַרְגּוּם שְׁלָהֶם
of them and the translation concerning in the language of are explained speaking next to that are adjacent and to them and to him
עָלַי, עֲלוּהִי, עֲלִיהוֹן, שְׂאִין נוֹפֵל אֶצֶל דְּבוּר לָשׁוֹן לִי וְלוֹ
and to him to me the expression of speaking next to is appropriate for not concerning them concerning him concerning me
וְלָהֶם, אֵלָא אֵלַי, אֵלָיו, אֲלֵיהֶם, וְתַרְגּוּם שְׁלָהֶם עִמִּי, עִמָּהּ, עִמָּהּ, אֲבָל אֶצֶל
next to but with them with him with me of them and the translation to them to him to me but rather and to them
אֲמִירָה נוֹפֵל לָשׁוֹן לִי וְלוֹ וְלָהֶם:
and to them and to him to me the expression of is appropriate saying

רש"י

ואשר נשבע לי. בין הבתרים:

the pieces between to me swore and who

פסוק יב

Pasuk 12

וְאִם לֹא תֹאכְלָה הָאִשָּׁה לָלֶכֶת אַחֲרָיָהּ וְנִקִּיתָ מִשְׁבַּעְתִּי זֹאת רַק אֵת
— only this from my oath then you shall be clear after you to go the woman will consent not And if

בְּנִי לֹא תִשָּׁב שְׁמָה:

there take back do not my son

רש"י

ונקית משבועתי וגו'. וקח לו אשה מבנות ענר אשכול וממרא:

or Mamre Eshcol Aner from the daughters of a wife for him and take etc. from my oath then you shall be clear

רש"י

רק את בני וגו'. רק מעוט הוא; בני אינו חוזר, אבל יעקב בן בני סופו
his end is my son the son of Yaakov but return does not my son it is a limitation Only etc. my son — Only

לחזור:

to return

פסוק יג

וַיָּשֶׁם הָעֶבֶד אֶת יָדוֹ תַּחַת יָרֵךְ אֲבִרְהָם אֲדֹנָיו וַיִּשָּׁבַע לוֹ עַל

concerning to him and he swore his master Avraham the thigh of under his hand — the servant And he placed

הַדָּבָר הַזֶּה:

this the matter

CHAPTER SUMMARY

The aliyah begins with the formal transfer of Ephron's field and cave to Avraham, followed by the burial of Sarah in Me'aras HaMachpelah. The Torah then transitions to Avraham's old age and his concern for Yitzchak's future. Avraham makes his senior servant swear by Hashem that he will not take a wife for Yitzchak from the Canaanites, but will instead go to Avraham's birthplace. When the servant asks what to do if the woman refuses to follow him back, Avraham strictly warns him never to bring Yitzchak back to Charan, assuring him that Hashem will send an angel to make the journey successful, and the servant then takes the oath.

למעשה WHAT TO TAKE HOME

The Torah is telling us about the incredible emunah of Avraham Avinu. Think about the situation: Avraham is old, he just buried his wife Sarah, and now he needs to find a shidduch for Yitzchak. He sends Eliezer on a long journey with a strict condition: Yitzchak can never leave Eretz Yisrael. Eliezer immediately asks the obvious kasha: what if the woman doesn't want to come back with me? Lichoira, the natural response would be to worry and make a backup plan. But Avraham does not hesitate. He declares with absolute certainty that Hashem, who took him from his father's house and promised him this land, will send His malach before Eliezer to make the mission a success.

This is a massive yesod in our own avodas Hashem. When we are trying to build a Torah home, to do a mitzvah, or to make a decision based on yiras Shamayim, the yetzer hara immediately brings up all the doubts. We start asking, "But what if this happens? What if that goes wrong?" We get so caught up in the natural calculations that we forget Who is running the world. Avraham teaches us that when you are doing the ratzon Hashem, you do not let the "what-ifs" weaken your resolve. You do your part with complete bitachon, knowing that Hashem will send His help to guide your steps.

Today, when you face a worry or a doubt about a decision you made for the sake of Shamayim, stop and remind yourself of Avraham's bitachon. Say to yourself: "I am doing what Hashem wants, and mimeila, He will send His help to make it work."

דף יומי • פכורות • דף מ"ה

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THE SUGYA

We are continuing our learning of the blemishes that disqualify a Kohen from serving in the Beis HaMikdash. On this daf, the Mishnah and Gemara focus on various physical deformities of the hands and feet, such as bowleggedness, knocking knees, swollen ankles, flat feet, and webbed or overlapping fingers and toes. The Tanna Kamma and Rabbi Yehuda also argue about a Kohen who has twenty-four digits—six on each hand and foot—and whether being ambidextrous is considered a blemish.

In the Gemara, the Chachamim bring Braisos to find the Torah sources for these disqualifications, learning them out from the extra words in the pesukim. We also delve into a fascinating discussion regarding the tumah status of an extra finger that was cut off, analyzing whether it carries the status of a full limb that can defile in a tent, or if it is treated like a simple bone.

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

עמוד א' DAF 45A

MISHNAH

MISHNAH

ובעל הפיקים, העיקל.

The Mishnah continues listing blemishes that disqualify a Kohen: **And one who has** swollen ankles, known as **ba'al happikim**, and **the ikkel**, i.e., one who is bowlegged.

MISHNAH

איזהו העיקל? כל שהוא מקיף פרסותיו ואין ארפבותיו נוקשות זו לזו.

What is the definition of **the ikkel**? **Anyone who places his feet together** so that his ankles touch, and **his knees do not knock into each other** because his legs curve outward.

MISHNAH

פיקה יוצא מגודלו, עקיבו יוצא לאחוריו, פרסותיו רחבות כשל אנו.

Also disqualified is a Kohen who has a **protuberance emerging from his big toe**, or one whose **heel emerges** and protrudes excessively **backward**, or one whose **feet are wide like those of a goose**, meaning they are flat and webbed.

MISHNAH

אצבעותיו מורכבות זו על זו, או קלוטות למעלה עד הפרק — כשר, למטה מן הפרק וחתכה —
כשר,

If **his fingers** or toes are **riding one upon the other**, or if they are **webbed** together, he is disqualified. However, if they were webbed only **from above** the palm or sole **until the joint**, he is fit. If they were webbed **below the joint**, closer to the tips, and

he cut it to separate them, he is fit.

MISHNAH

הִיְתָה בָּהּ יִתְרַת וַחֲתָכָה, אִם יֵשׁ בָּהּ עֶצֶם — פָּסוּל, וְאִם לֹא — כָּשֵׁר.

If **there was an extra** finger or toe **on** his hand or foot **and he cut it off**, the halacha is: **If there is a bone in it**, he is **disqualified** even after cutting it, because he is considered to be missing a limb; **but if not**, he is fit.

MISHNAH

יֵתֵר בְּיָדָיו וּבְרַגָּלָיו, שֵׁשׁ וְשֵׁשׁ — עֲשָׂרִים וְאַרְבָּע, רַבִּי יְהוּדָה מְכַשֵּׁיר וַחֲכָמִים פּוֹסְלִין.

If a Kohen has **extra** digits **on his hands and on his feet**, six on each hand **and six** on each foot, making a total of **twenty-four** digits, **Rabbi Yehuda deems him fit**, as he considers this an extra-strength feature, **and the Sages deem him disqualified** as it is a blemish.

MISHNAH

הַשּׁוֹלֵט בַּשְּׁתֵּי יָדָיו — רַבִּי פּוֹסֵל וַחֲכָמִים מְכַשִּׁירִין.

Regarding **one who has equal control of both his hands**, i.e., he is ambidextrous, **Rabbi Yehuda HaNasi deems him disqualified** because his right hand is not stronger than his left, **and the Sages deem him fit**.

גְּמָרָא GEMARA

GEMARA

גָּמְר' תִּנּוּ רַבָּנָן: שָׁבֵר רֶגֶל — אֵין לִי אֶלָּא שָׁבֵר רֶגֶל, מִנֵּין לְרַבּוֹת הַקִּישָׁן וְהָעִיקָל וְהַקִּילְבָּן?

GEMARA: The Rabbis taught in a Braisa: The Torah states that a Kohen is disqualified if he has a **broken foot**. From this literal phrase, **I only have** a literal **broken foot**. **From where do we derive to include** other leg deformities, such as **the kishan** whose knees knock together, **the ikkel** who is bowlegged, **and the kilvan** whose feet turn outward?

GEMARA

תְּלָמוּד לֹאמַר: "או שָׁבֵר רֶגֶל".

The verse teaches by adding the word "or": "**Or a broken foot**." The extra word "or" serves to include all these other leg deformities.

GEMARA

תָּנָא: בְּעַל הַקִּיפִין וְהַשּׁוּפְנָר.

Another Braisa **taught**: A **ba'al hakippin** and the **shufnar** are also disqualified as blemished Kohanim.

GEMARA

אָמַר רַבִּי חֵיָּיא בַּר אֲבָא אָמַר רַבִּי יוֹחָנָן: בְּעַל הַפִּיקִין — שֵׁישׁ לוֹ כְּסָתוֹת הַרְבֵּה, שּׁוּפְנָר — שְׁאֵין לוֹ כְּסָתוֹת כָּל עֵיקָר.

Rabbi Chiyya bar Abba said that Rabbi Yochanan said: A ba'al happikin is one who has many cushions of flesh on his soles, making his feet look swollen; whereas a shufnar is one who has no cushions of flesh on his soles at all, so that his feet are completely flat and hard.

GEMARA

פִּיקָה יוֹצֵא מְגוֹדָלוֹ, וְעָקִיבוֹ יוֹצֵא לְאַחֲרָיו.

The Mishnah taught: A Kohen is disqualified if he has a **protuberance emerging from his big toe**, or if his **heel emerges** and protrudes excessively **backward**.

GEMARA

אָמַר רַבִּי אֶלְעָזָר: שׁוֹקוֹ יוֹצֵא פְּאֻמָּצֵעַ רַגְלוֹ.

Rabbi Elazar said in explanation of the latter case: This means that his **shinbone emerges** from the middle of his foot, rather than from the back, making the heel protrude abnormally far behind.

GEMARA

פְּרָסוֹתָיו רְחֹבֹת כְּשֵׁל אֵוֹז.

The Mishnah also taught that a Kohen is disqualified if **his feet are wide like those of a goose**.

GEMARA

אָמַר רַב פַּפָּא: לֹא תִימָא דְטְרִיפָה וְלֹא סְדִיקָא, אֶלָּא כִּיּוֹן דְטְרִיפָה, אַף עַל גַּב דְסְדִיקָא.

Rav Pappa said: Do not say that this blemish applies only **where** the foot is flat and webbed and **not split** into toes at all; rather, **once it is flat** and wide like a goose's foot, he is disqualified **even though** his toes are **split**.

GEMARA

אֶצְבָּעוֹתָיו מוֹרְכָבוֹת זוֹ עַל גַּב זוֹ, אוֹ קְלוּטוֹת.

The Mishnah taught: If **his fingers are riding one upon the other**, or if they are **webbed**, he is disqualified.

GEMARA

תְּנִי רַבְנָן: "שֹׁכֵר יָד" — אֵין לִי אֶלָּא שֹׁכֵר יָד.

The Rabbis taught in a Braisa: The Torah states that a Kohen is disqualified if he has a **broken hand**. From this literal phrase, I **only have** a literal **broken hand**.

QUESTION

אֶצְבָּעוֹת מוֹרְכָבוֹת לְמַעַל אוֹ קְלוּטוֹת לְמַעַל מִן הַפֶּרֶק, וְהֶאֱמַרְתָּ כָּשֵׁר!

The Braisa continues: From where do we derive that if his **fingers are riding above** the joint, or **webbed above the joint**, and he cut them, that he is disqualified? The Gemara interrupts: **But didn't you say** in our Mishnah that in such a case he is **fit**?

ANSWER

אֶלָּא וְלֹא חֲתָכוֹ, מִנֵּיִן? תִּלְמוּד לומר: "אוֹ שֹׁכֵר יָד."

Rather, the Braisa must be corrected to ask: If they were webbed above the joint and he **did not cut them**, from **where** do we derive that he is disqualified? **The verse teaches: "Or a broken hand."**

GEMARA

הִיתָהּ בּוֹ יִתְּרַת וַחֲתָכָהּ, אִם יֵשׁ בָּהּ עֶצֶם — פְּסוּל, וְאִם לֹא — כָּשֵׁר.

The Mishnah taught: If there was an extra finger on him and he cut it, if there is a bone in it, he is disqualified, but if not, he is fit.

STATEMENT

אָמַר רַבָּה בַּר בַּר חַנָּה אָמַר רַבִּי יוֹחָנָן: וְהוּא שְׁנִסְפָּרַת עַל גְּבִי הַיָּד.

Rabba bar bar Chana said that Rabbi Yochanan said: And this disqualification is only when the extra finger is counted along the back of the hand, meaning it is aligned in a row with the other fingers.

BRAISA

תָּנוּ רַבָּנֵינוּ: יִתְּרָה שְׂיֵשׁ בָּהּ עֶצֶם, וְאִין בָּהּ צְפוּרָן — מְטַמָּא בְּמַגֵּעַ וּבְמַשָּׁא, וּמְטַמָּא בְּאַהֲלָהּ, וְעוֹלָה לְמִנְיָן מֵאַהֲלָהּ וְעֹשְׂרִים וַחֲמִשָּׁה.

The Rabbis taught in a Braisa: An extra finger cut from a corpse that has a bone in it, but does not have a nail, imparts tumah through contact and through carrying, and imparts tumah in a tent like a full limb, and it counts toward the tally of one hundred and twenty-five bones which constitute the majority of a person's bones.

STATEMENT

אָמַר רַבָּה בַּר בַּר חַנָּה אָמַר רַבִּי יוֹחָנָן: וּבִנְסִפָּרַת עַל גֵּב הַיָּד.

Rabba bar bar Chana said that Rabbi Yochanan said: And this applies only when it is counted along the back of the hand.

STATEMENT

אָמַר רַב חֲסִידָא: דְּבַר זֶה רַבִּינוּ הִגְדִּיל אֲמָרוֹ, הַמָּקוֹם יִהְיֶה בְּעֶזְרוֹ: יִתְּרַת שְׂיֵשׁ בָּהּ עֶצֶם וְאִין בָּהּ צְפוּרָן — מְטַמָּא בְּמַגֵּעַ וּבְמַשָּׁא, וְאִין מְטַמָּא בְּאַהֲלָהּ.

Rav Chisda said: This matter was stated by our great teacher Rav, and may the Omnipresent be in his assistance: An extra finger that has a bone in it but does not have a nail imparts tumah through contact and through carrying, but does not impart tumah in a tent.

STATEMENT

אָמַר רַבָּה בַּר בַּר חַנָּה אָמַר רַבִּי יוֹחָנָן: וּבִשְׂאִינָהּ נִסְפָּרַת עַל גֵּב הַיָּד.

Rabba bar bar Chana said that Rabbi Yochanan said: And this ruling of Rav, that it does not defile in a tent, applies when it is not counted along the back of the hand.

OBJECTION

אָמַר רַבִּי יוֹחָנָן: עָשׂוּ דְּבָרֵיהֶם כְּדִבְרֵי נְבִיאוֹת, מָה נִפְשָׁה? אִי אֶבֶר הוּא — בְּאַהֲלָהּ נָמִי תִטָּמָא, וְאִי לֹא אֶבֶר הוּא — בְּמַגֵּעַ וּבְמַשָּׁא נָמִי לֹא לִיטְמִי!

Rabbi Yochanan said in wonderment: The Sages made their words like words of prophecy, without a logical basis! For whichever way you look at it: If it is considered a full limb, let it also impart tumah in a tent; and if it is not considered a limb, let it not impart tumah through contact and carrying either!

ANSWER

אמר רב הונא בר מנחם משמיה דרב אחא בריה דרב איקא: משום עצם כשעורה נגעו בה.

Rav Huna bar Manoach said in the name of Rav Acha the son of Rav Ika: They touched upon it and treated it due to the law of a bone the size of a barley corn, which imparts tumah through contact and carrying, but not in a tent.

ANSWER

רב פפא אמר: גזירה שאינה נספרת, אטו נספרת.

Rav Pappa said a different teretz: It is a Rabbinic decree that an extra finger which is not counted in the row should defile through contact and carrying, on account of one that is counted in the row, which is a full limb.

QUESTION

אי הכי, שאינה נספרת באהל נמי תטמא!

The Gemara asks: If so, let the one that is not counted also impart tumah in a tent because of this decree!

ANSWER

עבדו רבנן היפירא, כי היכי דלא לישרפו עליהו תרומה וקדשים.

The Gemara answers: The Rabbis made a distinction by not extending the decree to tent-tumah, so that they should not mistakenly burn te rumah and kodashim on account of it, as burning is only permitted for Torah-level tumah.

STATEMENT

תנו היתם: רוב בניהו ורוב מניהו של מת, אף על פי שאין בו רובע — טמאין.

We learned in a Mishnah there: The majority of the structure or the majority of the number of bones of a corpse, even though there is not a quarter-kab of bones there, are tamei in a tent.

BRAISA

תנו רבנן: איזהו רוב בניהו? שני שוקיים וירך אחד, הואיל ורוב גובהו בגדול.

The Rabbis taught in a Braisa: What is considered the majority of its structure? Two shins and one thigh bone, since these constitute the majority of the height of a tall person.

BRAISA

איזהו רוב מניהו? מאה ועשרים וחמשה.

What is considered the majority of its number of bones? One hundred and twenty-five bones, which is the majority of the standard 248 limbs.

QUESTION

אמר ליה רבינא לרבא: תנא מנינא אתא לאשמועינן?

Ravina said to Rava: Did the Tanna come to teach us a simple mathematical count of 125?

ANSWER

קא משמע לן כדתנא: חסר, שאין בו אלא מאתים, ויתר, שיש בו מאתים ושמונים ואחד — כולן עולין למנין מאה ועשרים וחמשה, זיל בתר רובא דאינשי.

Rava answered: He comes to teach us as it was taught in a Braisa: If a person was missing limbs, having only two hundred bones, or had extra limbs, having two hundred and eighty-one bones, all of them go according to the standard count of one hundred and twenty-five bones to determine a majority, because we follow the majority of people who have 248 bones.

STATEMENT

אמר רבי יהודה אמר שמואל: מעשה בתלמידיו של רבי ישמעאל ששלקו זונה אחת שנתחייבה שריפה למלה, בדקו ומצאו בה מאתיים וחמשים ושנים,

Rabbi Yehuda said that Shmuel said: There was an incident with the disciples of Rabbi Yishmael, who boiled the body of a certain harlot who had been sentenced to burning by the king. They examined her skeleton and found in her two hundred and fifty-two bones, which is more than the standard 248.

STATEMENT

אמר להם: שמא באשה בדקתם, שהוסיף לה הפתוב שני צירים ושני דלתות.

Rabbi Yishmael said to them: Perhaps you examined a woman, for whom the Scripture added two hinges and two doors, which accounts for the extra four bones.

BRAISA

תניא, רבי אלעזר אומר: כשם שצירים לבית — כך צירים לאשה, שנאמר: "ותכרע ותלד כי נהפכו עליה צריה".

It was taught in a Braisa: Rabbi Elazar says: Just as there are hinges for a house, so there are hinges for a woman in her womb, as it is said: "And she knelt and gave birth, for her hinges turned upon her."

BRAISA

רבי יהושע אומר: כשם שדלתות לבית — כך דלתות לאשה, שנאמר: "כי לא סגר דלתי בטני".

Rabbi Yehoshua says: Just as there are doors for a house, so there are doors for a woman, as it is said: "Because it did not shut the doors of my womb."

BRAISA

רבי עקיבא אומר: כשם שמפתח לבית, כך מפתח לאשה, שנאמר: "ויפתח את רחמה".

Rabbi Akiva says: Just as there is a key for a house, so there is a key for a woman, as it is said: "And He opened her womb."

QUESTION

לרבי עקיבא קשיא דתלמידיו רבי ישמעאל!

The Gemara asks: According to Rabbi Akiva, who adds a "key" bone, there should be 253 bones in a woman. This is a kasha from the finding of the disciples of Rabbi Yishmael, who only found 252!

ANSWER

דלמא אידי דזוטר אתמוחי מתמה.

The Gemara answers: Perhaps, since the key bone is very small, it dissolved during the boiling process and was missed.

STATEMENT

אמר רב: וכולן אין מטמאין באהל, שנאמר: "זאת התורה אדם כי ימות באהל", דבר השווה לכל אדם.

Rav said: And all of these extra bones unique to women **do not impart tumah in a tent** on their own, as it is said: "This is the Torah: when a man dies in a tent," which implies that tent-tumah applies only to something that is equal in all people, not to gender-specific bones.

QUESTION

אמר ליה אביי: ובאיש ליפא? והכתיב: "צירים אֶחֱזוּנִי כְּצִירֵי יוֹלֶדֶת!"

Abaye said to him: And are there no hinges in a man? But isn't it written regarding a man: "Hinges have seized me like the hinges of a woman giving birth"?

ANSWER

צירי בשר.

The Gemara answers: That verse refers to **hinges of flesh**, i.e., labor-like pains, not physical bones.

QUESTION

והכתיב: "אֲדֹנִי בַּמְרָאָה נִהְפְּכוּ צִירֵי!"

Abaye asks further: But isn't it written by Daniel: "My lord, by the vision my hinges turned upon me"?

ANSWER

הָכָא נָמִי צִירֵי בָשָׂר.

The Gemara answers: **Here too**, it refers to **hinges of flesh**, meaning physical trembling.

PROOF

הָכִי נָמִי מְסֻתְבָּרָא, דְּאִי לָא תִּימָא הָכִי, מֵאֲתִים וְאַרְבָּעִים וּשְׁמֹנֶה הֵיכִי מְשַׁכַּחַת לָהּ? לָא בְּאִישׁ וְלָא בְּאִשָּׁה.

The Gemara adds: **So too it is logical** to say that these extra bones are unique to women, for if you do not say so, how would you find the standard count of **two hundred and forty-eight** bones? It would be found **neither in a man nor in a woman**, which cannot be.

עמוד ב' DAF 45B

משנה MISHNAH

MISHNAH

יתר פידיו וברגליו.

The Mishnah taught that if a priest has an **extra** appendage **on his hands and on his feet**, he is disqualified according to the Rabbis, but Rabbi Yehuda rules him fit.

STATEMENT

אמר רבי יצחק: ושניהם מקרא אחד דרשו, ותהי עוד מלחמה, וכתוב: "ויהי איש מדון אצבע ידיו ואצבע רגליו שש ושש",

Rabbi Yitzchak said: And both of them expounded one and the same verse to support their views. Regarding the war with the Philistines, it is written: "And there was again war at Gath, and there was a man of strife, who had on every hand six fingers, and on every foot six toes, six and six, twenty-four in number."

EXPLANATION

מר סבר בגנותיה משתעי, ומר סבר בשבחיה משתעי.

One Master, the Rabbis, holds that the verse speaks in his disgrace, to show how deformed this giant was, and therefore extra fingers are a blemish; and one Master, Rabbi Yehuda, holds that the verse speaks in his praise, to show how exceptionally strong he was, meaning that extra fingers are not a blemish.

QUESTION

אמר רבא: מה לי דכתיב "שש ושש עשרים וארבע מספר"?

Rabba said: Why do I need that which is written in the verse: "six and six, twenty-four in number"? If there are six on each hand and foot, it is obvious that they total twenty-four!

ANSWER

צריכי, דאי כתב רחמנא "שש ושש" הוה אמינא: שית ידיה ושית דכרעיה, כתב "עשרים וארבע".

The Gemara answers: All these details are necessary, for had the Merciful One written only "six and six," I would have said it means six of his hands altogether and six of his feet altogether, making twelve in total. Therefore, it wrote "twenty-four" to show he had twenty-four in total.

ANSWER

ואי כתב "עשרים וארבע" הוה אמינא: הוא חמש מהאי גיסא ושבע מהאי גיסא, כתב "שש ושש".

And had the Torah written only "twenty-four," I would have said that perhaps they were not distributed evenly, but he had five on this side and seven on that side. Therefore, it wrote "six and six" to show they were perfectly symmetrical.

EXPLANATION

"מספר" — בנספירת על גבי היד.

And why does the verse add the word "in number"? This teaches that they were all counted in a single row on the back of the hand, and did not grow on top of each other.

BRAISA

תנא, אמר רבי יהודה: מעשה באדם אחד שבא לפני רבי טרפון, יתר בידי וברגליו שש ושש עשרים וארבע.

It was taught in a braisa, Rabbi Yehuda said: There was an incident with a certain man who came before Rabbi Tarfon, who had extra appendages on his hands and on his feet, six and six, twenty-four in total.

BRAISA

אמר לו: כמותך ירבו בישראל!

Rabbi Tarfon said to him: May those like you multiply in Israel! This proves that extra fingers are a sign of strength and not a blemish.

BRAISA

אמר לו רבי יוסי: משם ראיה? כה אמר לו: כמותך יתמעטו ממזירי ונתיני מישראל!

Rabbi Yosei said to him: Is there a proof from there? That is not what he meant! Rather, this is what he said to him: May mamzerim and Gibeonites like you decrease from Israel! Rabbi Tarfon was actually cursing him because he was physically weak and deformed.

משנה MISHNAH

MISHNAH

השולט בשתי ידיו.

The Mishnah taught that in the case of a priest who has control of both of his hands, Rabbi Yehuda HaNasi deems him disqualified and the Rabbis deem him fit.

גמרא GEMARA

BRAISA

תנו רבנן — איטר, בין ביד בין ברגל — פסול.

The Rabbis taught in a braisa: One who is left-handed, whether in the hand or in the foot, is disqualified from performing the Temple service.

BRAISA

השולט בשתי ידיו — רבי פוסל וחכמים מכשירין.

As for one who has control of both of his hands, Rabbi Yehuda HaNasi disqualifies him, and the Sages validate him.

EXPLANATION

מר סבר — כחישותא אתחלא ברימיו, ומר סבר — ברייתא אתחלא בשמאל.

The Gemara explains: One Master, Rabbi, holds that a weakness began in his right hand, which forced him to use his left hand, so his right hand is considered weak and he is disqualified. And one Master, the Rabbis, holds that an extra strength began in his left hand, allowing him to use both, while his right hand remains perfectly strong.

משנה MISHNAH

MISHNAH

מתני' הפושי, הגיחור, והלבקן, והקפח, והננס, והחרש, והשוטה, והשיכור, ובעלי נגעים טהורים — פסולין באדם וכשרים בבמה.

MISHNAH: The kushi, the gihor, the lavkan, the kipeach, the dwarf, the deaf-mute, the imbecile, the drunk, and those with ritually pure skin lesions are disqualified in a person from performing the Temple service, but are valid in an animal for sacrifice.

MISHNAH

רבן שמעון בן גמליאל אומר: שוטה מן הבמה אינה מן המוכה.

Rabban Shimon ben Gamliel says: An imbecile among animals is not of the choice selection for sacrifice, though it is technically valid.

MISHNAH

רבי אלעזר אומר: אף בעלי הדלדולין פסולין באדם וכשרין בבמה.

Rabbi Elazar says: Even those with hanging growths of skin or flesh are disqualified in a person and valid in an animal.

גמרא GEMARA

GEMARA

גמ' כושי — אופקא, גיחור — חיוורא, לבקן — סומקא.

GEMARA: The Gemara defines these terms: A **kushi** is one who is extremely **black**; a **gihor** is one who is extremely **white**; a **lavkan** is one who is extremely **red**.

QUESTION

איני? והא הוה דאמר להו "מאן בעי לוקיאני", ואישתכח חיוורא!

The Gemara asks: **Is that so? But there was a certain person who said to people, "Who wants a lukiyani lamb?" and it was found to be white!** This indicates that "lukiyani" (which is related to lavkan) means white, not red!

ANSWER

אלא: כושי — אופקא, גיחור — סומקא, כדאמרי אינשי: "סומקא גיחיא",

Rather, we must define them as follows: A **kushi** is extremely **black**; a **gihor** is extremely **red**, as people say of someone who is very red: "**He is gihiya red**";

ANSWER

לבקן — חיוורא, כהוה דאמר להו "מאן בעי לוקיאני", ואישתכח חיוורי.

and a **lavkan** is extremely **white**, like that person who said to them, "Who wants a lukiyani?" and it was found to be white.

STATEMENT

קִפְּחַ. תִּנִּי רַב זְבִיד: גְּבוּהָ.

The Mishnah listed a **kipeach** as disqualified. **Rav Zevid taught:** This refers to one who is exceptionally **tall**.

QUESTION

אֵינִי? וְהִתְנִי רַבִּי אֲבָהוּ: מִנֵּין שֶׁהַקָּדוֹשׁ בְּרוּךְ הוּא מְשַׁתַּפֵּחַ בְּבִעְלֵי קוֹמָה, שֶׁנֶּאֱמַר: "וְאַנְכִי הִשְׁמַדְתִּי אֶת הָאֱמֹרִי מִפְּנֵיהֶם אֲשֶׁר כָּלְכָה אֲרָזִים גְּבוּהוּ".

The Gemara asks: **Is that so**, that being tall is a blemish? **But didn't Rabbi Abbahu teach:** From where is it derived that the **Holy One, Blessed be He, praises Himself with those of tall stature?** As it is stated: "**Yet I destroyed the Amorite before them, whose height was like the height of the cedars.**" If height is praised, how can it be a blemish?

ANSWER

אָמַר רַב פַּפָּא: בְּאֲרִיכָא שְׁמִיטָה סְנִיָּא.

Rav Pappa said: The Mishnah is not referring to a tall, well-proportioned person, but to **one who is long, emaciated, and ugly**.

STATEMENT

אָמַר רִישׁ לָקִישׁ: גְּבוּהָ לֹא יִשָּׂא גְבוּהִית — שְׂמָא יֵצֵא מֵהֶן תּוֹרָן,

Reish Lakish said: A tall man should not marry a tall woman, lest there emerge from them a child who is exceptionally tall like a ship's **mast**;

STATEMENT

נָנֶס לֹא יִשָּׂא נָנֶסֶת — שְׂמָא יֵצֵא מֵהֶם אֶצְבָּעִי,

a dwarf should not marry a dwarf woman, lest there emerge from them a child who is tiny like a little **finger**;

STATEMENT

לָבָן לֹא יִשָּׂא לְבָנָה — שְׂמָא יֵצֵא מֵהֶם בּוֹהַק,

a pale man should not marry a pale woman, lest there emerge from them a child who is extremely white like a bright **spot**;

STATEMENT

שְׁחוּר לֹא יִשָּׂא שְׁחוּרָה — שְׂמָא יֵצֵא מֵהֶן טְפוּת.

a dark man should not marry a dark woman, lest there emerge from them a child who is pitch-black like a charred **pot**.

MISHNAH מִשְׁנָה

MISHNAH

הַחֵרֶשׁ, הַשּׁוֹטָה, וְהַשָּׂכּוֹר.

The Mishnah listed **the deaf-mute, the imbecile, and the drunk** as disqualified.

QUESTION

שפור מחיל עבודה, בהדי מומי דמחילי עבודה בעי למיחשב!

The Gemara challenges: Since a drunk profanes the Temple service if he performs it, he should have been counted together with the blemishes that profane the service in the previous chapter, rather than here among those who are merely disqualified but do not profane the service!

ANSWER

בשאר דברים המשפירים.

The Gemara answers: The Mishnah is referring to one who became drunk through other intoxicating substances, not wine. In such a case, he is forbidden to serve, but if he did, his service is not profaned.

EXPLANATION

ודלא כרבי יהודה, דתנא: אבל דבילה קעילית, ושטה חלב או דבש, נכנס למקדש — חייב.

And this is not in accordance with Rabbi Yehuda, as it was taught in a braisa: If a priest ate pressed figs from Ke'ilah, or drank milk or honey and became intoxicated, and then entered the Sanctuary to serve, he is liable to receive lashes, because Rabbi Yehuda holds that other intoxicants are treated exactly like wine.

משנה MISHNAH

MISHNAH

מתני' אלו כשרין באדם ופסולין בבמה:

MISHNAH: These are valid in a person (a priest) but disqualified in an animal for sacrifice:

MISHNAH

אותו ואת בנו, טריפה, ויוצא דופן, ושנעבדה בה עבירה, ושמהית את האדם.

the prohibition of sacrificing it and its offspring on the same day; a treifah (an animal with a fatal defect); one born through a caesarean section; and animals with which a transgression was committed (such as bestiality); and an animal that killed a person. All of these do not disqualify a priest, but they disqualify an animal.

MISHNAH

והנושא נשים בעבירה — פסול עד שידיקנה הנאה,

And a priest who marries women in transgression of his priestly status (such as a divorcee) is disqualified from serving until he vows to prohibit her from benefiting from him, which forces him to divorce her;

MISHNAH

והמטמא למתים — פסול עד שיקבל עליו שלא יהא מטמא למתים.

and one who defiles himself to the dead is disqualified until he accepts upon himself that he will no longer defile himself to the dead.

גְּמָרָא GEMARA

GEMARA

גְּמ' וְאֵלּוּ כְּשִׁירִין בְּאָדָם, מַאי (כַּאוּתוֹ) [”אוֹתוֹ וְאֶת בְּנוֹ”]?

GEMARA: The Mishnah taught: **And these are valid in a person.** What is the case of “it and its offspring” in a person?

QUESTION

אִי־לִימָא אַהֲרֹן וּבָנָיו, דְּכֻוְתִּיה תִּישׁ וּבְנוֹ, מִי נִהִיג?

If we say it means that **Aharon and his sons** may serve on the same day, and the parallel case in animals is a male goat and its offspring, does the prohibition of “it and its offspring” apply to male animals?

OBJECTION

וְהִתְנַזָּא: ”אוֹתוֹ וְאֶת בְּנוֹ” נִוְהֵג בְּנִקְבוֹת, וְאֵינוֹ נִוְהֵג בְּזָכָרִים!

But wasn't it taught in a braisa: The prohibition of “it and its offspring” applies to females, and does not apply to males!

QUESTION

אֵלָּא תִישָׁה וּבִנָּהּ, דְּכֻוְתִּיהָ הָכָא כְּהֵנֶת וּבִנָּהּ, כְּהֵנֶת בֵּת עֲבוּדָה הִיא?

Rather, it must mean a female goat and her offspring, and the parallel case here by a person is a female priest and her son serving on the same day. But is a female priest eligible for the Temple service? Women are excluded from the service entirely!

ANSWER

לְעוֹלָם אַהֲרֹן וּבָנָיו, דְּכֻוְתִּיהָ הָכָא תִישׁ וּבְנוֹ.

The Gemara answers: **Actually**, it refers to **Aharon and his sons**, and the parallel case here in animals is indeed a male goat and its offspring.

EXPLANATION

אָמְרִי בְּמַעֲרָבָא מְשַׁמִּיָּה דְּרַבִּי יוֹסִי בַר אָבִין: עָדָא אָמְרָה חֲנַנְיָה הִיא, דְּתִנָּזָא: ”אוֹתוֹ וְאֶת בְּנוֹ” נִוְהֵג בְּנִקְבוֹת וְאֵינוֹ נִוְהֵג בְּזָכָרִים, חֲנַנְיָה אוֹמַר: נִוְהֵג בְּזָכָרִים וּבְנִקְבוֹת.

They say in the West (Eretz Yisrael) in the name of Rabbi Yosei bar Avin: This says that our Mishnah is in accordance with Chananyah, as it was taught in a braisa: The prohibition of “it and its offspring” applies to females and does not apply to males; Chananyah says: It applies to both males and females.

STATEMENT

וְהַנּוֹשֵׂא נָשִׁים כּו'. תִּנָּא: נוֹדֵר וְעוֹבֵד, יוֹרֵד וּמִגֵּרָשׁ.

The Mishnah taught: **And one who marries women** in transgression is disqualified until he vows. **It was taught** in a braisa: **He makes a vow and immediately performs the service, and afterward he goes down and divorces her.**

QUESTION

וְלִיחוּשׁ דִּלְמָא אָזִיל לְגַבִּי חָכָם וְשָׂרִי לִיהּ!

The Gemara asks: **But let us be concerned that perhaps he will go to a Sage and have him nullify the vow, and thus remain with his forbidden wife!**

ANSWER

קָסָבַר: צָרִיךְ לְפָרֵט אֶת הַנֶּדֶר.

The Gemara answers: The Tanna of our Mishnah **holds** that one **must specify the details of the vow** when asking a Sage to nullify it. Since he must tell the Sage he vowed in order to perform the Temple service, the Sage will refuse to nullify it.

QUESTION

הַנִּיחָא לְמֵאן דְּאָמַר צָרִיךְ לְפָרֵט אֶת הַנֶּדֶר, אֲלֵא לְמֵאן דְּאָמַר אֵין צָרִיךְ לְפָרֵט אֶת הַנֶּדֶר, מֵאִי אִיכָא לְמִימַר?

The Gemara asks: **This works out well according to the one who says that one must specify the vow; but according to the one who says that one does not need to specify the vow, what is there to say?** How do we prevent him from nullifying it?

ANSWER

דְּמַדְרִינָן לִיהּ בְּרַבִּים.

The Gemara answers: **We make him vow in public**, which is more stringent.

QUESTION

הַנִּיחָא לְמֵאן דְּאָמַר נֶדֶר שֶׁהוּדֵר בְּרַבִּים אֵין לוֹ הַפָּרָה, אֲלֵא לְמֵאן דְּאָמַר יֵשׁ לוֹ הַפָּרָה, מֵאִי אִיכָא לְמִימַר? דְּמַדְרִינָן

The Gemara asks: **This works out well according to the one who says that a vow made in public has no nullification; but according to the one who says that it does have nullification, what is there to say?** The Gemara answers: **We make him vow** on the condition of the public's consent, which cannot be nullified.

SUMMARY

The daf begins by defining different leg and foot deformities, including the ikkel (bowlegged), the kishan (knocking knees), and the shufnar (flat-footed). We learn that webbed fingers or toes can sometimes be corrected by cutting them, but if a Kohen cuts off an extra digit that contains a bone, he remains disqualified because he is considered to be missing a limb. The Gemara then analyzes the tumah of a severed extra finger, bringing a machlokes between Rabbi Yochanan and Rav regarding whether it defiles in a tent when it lacks a nail and is not aligned with the other fingers. The Gemara concludes with a teretz explaining that the Chachamim made a Rabbinic decree to treat certain extra fingers as tamei to prevent confusion with a standard limb, but they made a distinction by not extending this decree to tent-tumah.

In our sugya, the Gemara discusses the machlokes between Rabbi Yehuda and the Sages regarding a person born with twenty-four fingers and toes. Rabbi Yehuda is mechashel him, viewing this extra-digit reality as a sign of extraordinary, added strength, a "shvach." The Sages, however, passel him, viewing it as a blemish, a deviation from the proper form of a person.

This machlokes contains a deep yesod for our own avodas Hashem. Lichoira, we often look at our own lives, our unique setups, or even our extra emotional sensitivities and struggles, and we view them as a blemish. We think, "If only I was built like everyone else, without this extra weight or this specific nature, I could serve Hashem properly."

But the Tanna is teaching us a different way to look at ourselves. What looks like an extra, heavy burden to one person can actually be your greatest "shvach", your unique source of strength. Hashem created your specific neshama with its exact traits, even the ones that feel like "extra" baggage, because those are the exact tools you need to bring your unique light into the world.

Today, take one personal trait or life circumstance that you usually view as a difficult "extra" burden or blemish, and find one way to use it as a strength to do a mitzvah or help another Yid.

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 רְמִיָּה:
כִּי הִחַרְשָׁתִּי בְּלוּ עֲצָמִי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד 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 זִנְחָתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמֵה 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 יִהְיֶינָה 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 זִרְוֹעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוּ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךָ 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 רִגְלָךָ אֵל יָנוּם שְׁמֹרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֹרֶךָ יְהוָה צִלָּךָ 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 קָרָאתִיהָ יְהוָה:
אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:
אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:
כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:
קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:
נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:
יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְדוּת:
וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'