

חומש עם רש"י • חיי שרה • שביעי

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CHAYEI SARA • 7TH ALIYAH

CHAPTER PREVIEW

In this final aliyah of Parshas Chayei Sara, the Torah turns its focus to the descendants of Yishmael, the son of Avraham whom Hagar the Mitzri bore to him. We are introduced to the next generation of this family, listing the names of Yishmael's sons in the order of their births as they began to branch out and establish their own lineages.

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

פסוק א

Pasuk 1

וְאֵלֶּה תִּלְדֹּת יִשְׁמָעֵאל בֶּן אֲבִרְהָם אֲשֶׁר יָלְדָה הַגֵּר הַמִּצְרִית שְׁפַחַת
maidservant of the Egyptian Hagar bore whom Avraham son of Yishmael the offspring of And these are
שָׂרָה לְאֲבִרְהָם:
to Avraham Sarah

פסוק ב

Pasuk 2

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׁמָעֵאל בְּשֵׁמֹתָם לְתוֹלְדֹתָם בְּכֹר יִשְׁמָעֵאל
Yishmael the firstborn of according to their births by their names Yishmael the sons of the names of And these are
נְבִיט וְקֶדָר וְאַדְבֵּעַל וּמִבְשָׁם:
and Mivsam and Adbeel and Kedar Nevayos

רש"י

בשמותם לתולדותם. סדר לידתן זה אחר זה:
this one after this one their birth the order of according to their progeny by their names

פסוק ג

Pasuk 3

וּמִשְׁמַע וְדוּמָה וּמַשָּׂא:
and Massa and Dumah and Mishma

פסוק ד

Pasuk 4

חֲדָד וְתִמָּא יְטוּר נָפִישׁ וְקֶדְמָה:
and Kedmah Naphish Jetur and Tema Hadad

פסוק ה

אלה הם בני ישמעאל ואלה שמותם בְּחִצְרֵיהֶם וּבְטִירֹתָם שְׁנֵים
 twelve and by their by their villages are their names and these Yishmael the sons of are These
 strongholds

עֲשׂוּר נְשִׂאֵם לְאַמְתָּם:

according to their chieftains
 nations

רש"י

בְּחִצְרֵיהֶם. כְּרָפִים שְׁאִין לָהֶם חוֹמָה, וְתַרְגוּמוֹ בְּפִצְחֵיהוֹן שֶׁהֵם מְפֻצָּחִים,
 open for they are in their open areas and its translation a wall have to them that do not cities By their enclosures

לְשׁוֹן פְּתִיחָה, כְּמוֹ פִּצְחוֹ וְרָנְנוּ תְהִלִּים צ"ח :
 98 Tehillim and sing burst forth like opening an expression of

פסוק 5

ואלה שני חיי ישמעאל מאת שְׁנָה וּשְׁלָשִׁים שְׁנָה וְשִׁבְעַ שְׁנֵים
 years and seven years and thirty years one hundred Yishmael the life of were the years of And these

וַיָּגוּעַ וַיָּמָת וַיֵּאסֶף אֶל עַמּוּיוֹ:

his people to and he was gathered and he died and he expired

רש"י

ואלה שני חיי ישמעאל וגו'. אָמַר רַבִּי חִיָּא בְּרַ אָבָא לָמָּה נִמְנּוּ שְׁנוֹתָיו
 his years were enumerated why Abba son of Chiya Rabbi said etc. Yishmael the life of the years of And these

שֶׁל יִשְׁמָעֵאל, כְּדֵי לִיַּחַס בָּהֶם שְׁנוֹתָיו שֶׁל יַעֲקֹב מִשְׁנוֹתָיו שֶׁל יִשְׁמָעֵאל, לְמַדְנוּ
 we learned Yishmael of from the years Yaakov of the years through them to trace in order Yishmael of

שֶׁשָּׁמַשׁ יַעֲקֹב בְּבֵית עֶבֶר י"ד שְׁנָה כְּשִׁפְּרָשׁ מֵאָבִיו קִדָּם שָׂבָא אֶצֶל לָבָן,
 Lavan to that he came before from his father when he separated years fourteen Ever in the house of Yaakov that served

שֶׁהָרִי כְּשִׁפְּרָשׁ יַעֲקֹב מֵאָבִיו מֵת יִשְׁמָעֵאל, שְׁנָאֵמַר וַיֵּלֶךְ עֲשׂוֹ אֶל יִשְׁמָעֵאל וְגו'
 etc. Yishmael to Esav and went as it is said Yishmael died from his father Yaakov when he separated for behold

בראשית רבה כ"ה, כְּמוֹ שֶׁמִּפְּרָשׁ בְּסוֹף מְגִלָּה נִקְרָאת:
 Nikraas Megillah at the end of it is explained just as 25 Rabbah Bereishis

רש"י

וַיָּגוּעַ. לֹא נִאֲמְרָה גְּיוּעָה אֶלָּא בְּצַדִּיקִים:

regarding righteous people except expiring is said not And he expired

פסוק 6

וַיִּשְׁכְּנוּ מִחוּלָּה עַד שׁוּר אֲשֶׁר עַל פְּנֵי מִצְרַיִם בְּאַכָּה אֲשׁוּרָה עַל
 before toward Ashur as you go Mitzrayim the face of is before which Shur until from Chavilah And they dwelt

פְּנֵי כָּל אָחָיו נָפַל:

he settled his brothers all the face of

נפל. שָׁכַן, כָּמוֹ וּמִדְיָן וְעַמְלֵק וּבְנֵי קְדָם נִפְלִים בְּעֶמֶק שׁוּפְטִים ז' .
 seven Shoftim in the valley were dwelling the East and the children of and Amalek and Midian like dwelt fell
 כָּאֵן הוּא אוֹמֵר לְשׁוֹן נְפִילָה, וְלֹהֵלּוֹ אוֹמֵר עַל פָּנָיו כָּל אֶחָיו יִשְׁכְּנוּ
 he shall dwell his brothers all the face of upon it says and further on falling an expression of says it here
 בְּרֵאשִׁית ט"ז: י"ב ? עַד שֶׁלֹּא יָמָת אֲבִרְהָם יִשְׁכְּנוּ, מִשְׁמַת אֲבִרְהָם נָפַל:
 Avraham once died he shall dwell Avraham died before until twelve sixteen Bereishis

CHAPTER SUMMARY

The aliyah details the twelve sons of Yishmael, who became twelve distinct chieftains over their respective nations, dwelling in their own villages and encampments. The Torah records that Yishmael lived for one hundred and thirty-seven years before passing away and being gathered to his people, and concludes by describing the geographic boundaries of his descendants' territory, stretching from Havilah near Mitzrayim all the way toward Asshur.

למעשה WHAT TO TAKE HOME

The Torah is telling us the years of Ishmael's life, and Rashi is immediately bothered by a kasha: why does the Torah go out of its way to count the years of a rasha? The teretz Rashi brings from the Chazal in Megillah is beautiful. The Torah is counting his years to help us calculate the timeline of Yaakov Avinu's life, specifically to show us how many years Yaakov spent learning in the yeshivah of Shem and Ever.

Think about the deep chiddush the Torah is teaching us here. Ishmael was a wild man, a person of physical power and vast desert kingdoms. Yet, in the eyes of Hashem, the entire purpose of recording his life story and counting his years is only to serve as a backdrop for a young boy sitting in a tent, shteing over the Torah. The kingdoms of Ishmael, with all their noise and power, are just the scaffolding. The real building, the real focus of the entire creation, is the quiet learning of a Yid.

Sometimes we look at the big, loud world around us and we feel small. We see people building massive empires, running the world's economy, and making headlines, while we are sitting in a bais medrash or at our kitchen table trying to understand a difficult Tosfos or saying a chapter of Tehillim. The yetzer hara tries to make us feel like our quiet avodah is insignificant. But this parsha comes to be mechadesh the exact opposite. The whole world and all its history only exist to support your Torah and your mitzvos.

Today, when you sit down to learn or do a mitzvah, remind yourself of this yesod. Do not let the noise of the world distract you. Realize that the entire world is spinning right now just so you can have the opportunity to connect to Hashem.

דף יומי • בכורות • דף נ'

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THE SUGYA

We begin this daf with a fascinating discussion regarding the exact weight and value of the silver required for pidyon haben. Rabbi Yochanan and the Gemara delve into the calculations of the five sela'im, comparing them to the worn-out dinars of Hadrian and Trajan, and working through the precise fractions to arrive at the correct halachic weight. We also learn about the historical changes in the weight of the sela, with Rava explaining that the original sela of the Torah was only three and one-third dinars, while later generations added to its value, bringing it to four dinars.

Lichoira, this leads to a practical nafka mina between Rav Ashi and Rav Acha the son of Ravina when redeeming a son, showing how these calculations play out in real life. The Gemara then transitions into broader rules regarding the term "silver" or "money" when used in different parts of Tanach, and discusses a fascinating historical episode where the Sages wanted to sequester certain coins due to the plundered silver of Yerushalayim that was mixed into them. Finally, we explore the fundamental rule of Rav Asi that unspecified "money" in the Torah refers to high-value Tyrian coinage, while Rabbinic laws refer to provincial coinage, and the Gemara begins challenging this rule from various sugyas.

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עמוד א' DAF 50A

STATEMENT

רבי יוחנן אומר: דינרא הדריינא טריינא שייפא דמזבנא בעשרים וחמשה זוזי, דל מיניהו שתותא והנה לפדיון הבן.

Rabbi Yochanan says: If one wants to know the weight of silver needed for pidyon haben, let him take the **Hadrianic** and **Trajanic worn-out dinars, which are sold for twenty-five zuz**, and **deduct from them one-sixth**, and those remaining coins are the amount needed **for the redemption of the son**, which is twenty dinars.

OBJECTION

הני עשרין וחד נבי דנקא הוי!

The Gemara is bothered: But **these** remaining coins are **twenty-one** dinars **less a sixth** of a dinar, which is a danka, and not twenty dinars!

RESOLUTION

אלא, דל שתותא זוזא, והנה לפדיון הבן.

Rather, Rabbi Yochanan meant: **deduct one-sixth and another dinar**, and those remaining are **for the redemption of the son**.

OBJECTION

אפתי עשרין נכי דנקא הוי!

The Gemara asks: But **still**, this calculation is **twenty** dinars **less a sixth** of a dinar, which is still not exactly twenty!

RESOLUTION

אָלאַ, דל זוזא ושתותא, והנה לפדיון הבן, דהוי להו עשרין מתקלי במתקלי דינרא, דאינון עשרין ויתמניא זוזי ופלגי ופלגא דנקא.

Rather, first deduct a dinar, and then deduct one-sixth of the remaining twenty-four, and those remaining twenty dinars are for the redemption of the son, which are twenty matkalei in the weight of the small golden dinar, which are equivalent to twenty-eight and a half zuz and half a danka in Arabian silver dinars.

STATEMENT

אמר רבא: סילעים דאורייתא תלתא ותילתא הוי, דכתיב: "עשרים גרה השקל", ומתרגמינן: "עשרין מעין", ותנא: שש מעה כסף דינר.

Rava says: The sela coins of the Torah are only three and one-third dinars in weight, as it is written: "Twenty gerah is the shekel," and we translate this as "twenty ma'ah," and it is taught in a braisa: Six silver ma'ah are a dinar. If so, twenty ma'ah is exactly three and a third dinars.

OBJECTION

מיתיבי: והלא סלע של קדש ארבעים ושמנה פונדיונין. פונדיון זה מה טיבו? קילבון לפרוטרוט!

The Gemara raises an objection from a braisa: But is not the sela of the Sanctuary forty-eight pundeyon? And the braisa asks: This pundeyon, what is its purpose since fifty sela only require forty-nine sela and forty-nine pundeyon? It is a premium for exchanging a sela into small change! In any case, we see a sela is forty-eight pundeyon, which is twenty-four ma'ah, not twenty!

ANSWER

בתר דאוסיו עילוייהו, דתנא: "עשרים גרה השקל" — למדנו לשקל שהוא עשרים גרה, ומנין שאם רצה להוסיף יוסיף? תלמוד לומר: "יהיה", יכול יפחות? תלמוד לומר: "הוא".

The Gemara answers: That braisa speaks of the period after they added to them, as it is taught in a braisa: "Twenty gerah shall be the shekel"—we have learned that the shekel is twenty gerah, and from where do we know that if one wants to add to it he may add? The Torah says: "shall be." I might think he may also reduce it? The Torah says: "It" must be at least twenty.

STATEMENT

רב אשי שדר ליה שבסר זוזי לרב אחא בריה דרבנינא בפדיון הבן, שלח ליה: לישדר לי מר תלתא תירתא דאיכא עלוייהו.

The Gemara relates: Rav Ashi sent seventeen zuz to Rav Acha the son of Ravina, who was a kohen, for the redemption of his son. He sent him a message: Let the Master send back to me the extra one-third of a dinar that is on them, since five sela of the Torah are only sixteen and two-thirds dinars.

ANSWER

שלח ליה: לשדר לי מר תלתא אחריןא דאוסיו עילוייהו!

Rav Acha sent back to him: Let the Master send me another three dinars, which they added to them, since the Sages increased the sela to four dinars, making five sela equal to twenty dinars!

STATEMENT

אמר רבי חנינא: כל כסף האמור בתורה סתם — סלע, דנביאים — ליטריז, דכתובין — קינטריז,

Rabbi Chanina says: Any silver mentioned in the Torah without specification is a sela; in the Prophets, it is a litra, which is twenty-five sela; in the Writings, it is a kintar, which is one hundred sela;

EXPLANATION

חזיז מן כספו של עפרון, שאף על פי שכתוב בתורה סתם — קינטריז, דכתיב "ארבע מאות שקל כסף עובר לסחר", ואיכא דוכתא דקא קרו לקינטרא "תיקלא".

except for the silver of Ephron, which, even though it is written in the Torah without specification, is kintarin, as it is written: "Four hundred shekels of silver, current money for the merchant," and there is a place where they call a kintar a "shekel."

STATEMENT

אמר רבי אושעיא: ביקשו לגנוז כל כסף וזהב שפעולם מפני כספה וזהבה של ירושלם, עד שמצאו לו מקרא מן התורה שהוא מותר, שנאמר: "ובאו בה פריצים וחללוה".

Rabbi Oshaya says: The Sages wished to sequester all the silver and gold in the world because of the silver and gold of Yerushalayim that was plundered and mixed in, until they found a verse in the Torah showing that it is permitted, as it is stated: "And robbers shall enter into it, and profane it." Once plundered, its sanctity is gone.

QUESTION

וירושלים הוּיָא רופא דעלמא?

The Gemara asks: And was Yerushalayim the majority of the world that we should forbid all the world's gold and silver because of it?

ANSWER

אלא אמר אביי: בקשו לגנוז דינרא דירינא טיריאנא שייאפא, מפני טבעה של ירושלם, עד שמצאו לה מקרא מן התורה שהוא מותר, שנאמר: "ובאו בה פריצים וחללוה".

Rather, Abaye said: They wished to sequester the Hadrianic and Trajanic worn-out dinars because of the coin of Yerushalayim which was melted into them, until they found a verse in the Torah showing that it is permitted, as it is stated: "And robbers shall enter into it, and profane it."

עמוד ב' DAF 50B

STATEMENT

רב יהודה אמר רב אסי: כל "כסף" האמור בתורה סתם — כסף צורי, ושל דבריהם — כסף מדינה.

Rav Yehuda said that Rav Asi said: Every mention of "money" stated in the Torah without specification refers to Tyrian coinage, which is of high value, and any mention of money in the laws of their words, meaning Rabbinic enactments, refers to provincial coinage, which is worth only one-eighth of Tyrian coinage.

QUESTION

וּכְלָלָא הוּא? וְהָרִי טַעְנָה, דְּכַתִּיב: "כִּי יִתֵּן אִישׁ אֶל רֵעֵהוּ כֶּסֶף אוֹ כֵּלִים לְשֹׁמֶר",

The Gemara asks: **And is it** an absolute **rule**? **But there is** the case of a **claim** of a deposit, **as it is written**: "If a man deliver to his neighbor money or vessels to guard" and the defendant admits to part of the claim, which obligates him in an oath,

QUESTION

וּתְנִן: שְׁבוּעַת הַדִּינָרִין — הַטַּעְנָה שְׁתֵּי כֶּסֶף!

and we learned in a Mishnah: The oath administered by the judges to one who admits to part of a claim is required only when the claim is for at least two silver ma'ah. If all money in the Torah is Tyrian coinage, which would mean silver dinars, how did the Sages arrive at two ma'ah, which are much less than two dinars?

ANSWER

שְׁאֵנִי הָתָם, דְּכַתִּיב: "כֶּסֶף אוֹ כֵּלִים", מָה כֵּלִים שְׁנַיִם — אֶף כֶּסֶף שְׁנַיִם, וּמָה כֶּסֶף דְּבָר חָשׁוּב — אֶף כֵּלִים דְּבָר חָשׁוּב.

The Gemara answers: **It is different there**, as it is written: "money or vessels." We compare them: Just as "vessels" is plural, implying at least two, so too "money" must be at least two coins. And just as "money" refers to a significant thing, namely silver ma'ah coins, so too "vessels" must be a significant thing, worth at least a perutah. This specific derivation is why we do not require Tyrian dinars there.

QUESTION

וְהָרִי מַעֲשֵׂר, דְּכַתִּיב: "וְצִרְתָּ הַכֶּסֶף בְּיָדְךָ", וּתְנִין: הַפֻּרְט סֵלַע בְּמַעוֹת מַעֲשֵׂר שְׁנִי!

The Gemara challenges: **But there is** the case of second tithe, as it is written: "And you shall bind up the money in your hand," and yet we learned in a Mishnah: One who exchanges a silver sela for copper coins of second tithe may do so. This shows that second tithe money does not have to be Tyrian silver coinage!

ANSWER

"כֶּסֶף" "כֶּסֶף" רִיבָה.

The Gemara answers: The Torah writes "money" and "money" multiple times in that passage, which amplified the law to include even copper coins.

QUESTION

וְהָרִי הֶקְדָּשׁ, דְּכַתִּיב: "וְנָתַן הַכֶּסֶף וְקָם לוֹ", וְאָמַר שְׁמוּאֵל: הֶקְדָּשׁ שְׁוֵה מָנָה שְׁחִילָלוֹ עַל שְׁוֵה פְּרוּטָה מְחוּלָּל!

The Gemara challenges: **But there is** the case of consecrated property, as it is written: "And he shall give the money and it shall be assured to him," and yet Shmuel said: Consecrated property worth a maneh, which is one hundred dinars, that one redeemed for an item worth a perutah is redeemed! Although the Torah says "money," a copper perutah is sufficient.

ANSWER

הֶקְדָּשׁ נָמִיר יִלְיָה "קִדָּשׁ" "קִדָּשׁ" מִמַּעֲשֵׂר.

The Gemara answers: Consecrated property is also different, as we derive it through a verbal analogy of the word "holy" and "holy" from second tithe, teaching that just as second tithe can be redeemed with any coin, so too consecrated property.

QUESTION

וְהָרִי קִידוּשֵׁי אִשָּׁה, דְּכָתִיב: "וַיֵּצֵאָה חָנָם אֵין כֶּסֶף", וְתַנּוּן: בֵּית שַׁמַּאי אוֹמְרִים: בְּדִינָר וּבְשֶׁהָ דִינָר, וּבֵית הַלֵּל אוֹמְרִים: בְּפֶרוּטָה וּבְשֶׁהָ פֶרוּטָה,

The Gemara challenges: **But there is** the case of **betrothal of a woman**, as it is written: "Then shall she go out for nothing, **without money**," from which we derive that she is acquired with money, and yet we learned in a Mishnah: **Beis Shammai say**: A woman is betrothed **with a dinar or with the equivalent of a dinar**, and **Beis Hillel say**: With a perutah or with the equivalent of a perutah.

QUESTION

לִימָא רַב אָסִי דְאָמַר כְּבֵית שַׁמַּאי?

Shall we say that **Rav Asi stated** his rule **in accordance with Beis Shammai**, who require a silver dinar, which is Tyrian coinage, even though the halacha follows Beis Hillel?

RESOLUTION

אֵלָּא, אִי אִיתְמַר הָכִי אִיתְמַר, אָמַר רַב יְהוּדָה אָמַר רַב אָסִי: כָּל כֶּסֶף קָצוּב הָאָמוּר בַּתּוֹרָה — כֶּסֶף צוּרִי, וְשֶׁל דְּבָרֵיהֶם — כֶּסֶף מְדִינָה.

Rather, if this statement of Rav Asi was stated, it was stated like this: **Rav Yehuda said that Rav Asi said**: Every set amount of money stated in the Torah, where a specific sum is explicitly written, is Tyrian coinage, and any set amount of money of their words, meaning Rabbinic fines, is provincial coinage.

QUESTION

מֵאִי קָמַשְׁמַע לֵן? תַּנְינָא: חֲמִשׁ סֵלָעִים שָׁל בֶּן וְכוּ'!

The Gemara asks: **What is this coming to teach us?** We already learned this explicitly in our Mishnah: **The five sela'im of the redemption of the firstborn son, etc.**, are all paid in Tyrian coinage!

ANSWER

וְשֶׁל דְּבָרֵיהֶם כֶּסֶף מְדִינָה אֵיצְטְרִיכָא לֵיהּ, דְּתַנּוּן: הַתּוֹקֵעַ לְחַבִּירוֹ נוֹתֵן לוֹ סֵלַע,

The Gemara answers: **And** the rule that payments of their words are paid in provincial coinage was necessary for him to teach, as we learned in a Mishnah: **One who slaps his fellow** in a degrading manner **must give him a sela** as a fine for the embarrassment,

ANSWER

וְלֹא תִימָא סֵלַע אַרְבַּע זוּזִי, אֵלָּא פִּלְגָא דְזוּזָא, דְּקָרוּ אֵינְשֵׁי "סֵלַע" פִּלְגָא דְזוּזָא.

and do not say that this sela means a Tyrian sela of four zuz, but rather it is a provincial sela which is only half a zuz, as people call a provincial half-zuz a "sela."

STATEMENT

חָנָן בִּישָׁא תַקַּע לֵיהּ לְהֵהוּא גִבְרָא, אָתָא לְקַמֵּיהּ דְּרַב הוּנָא, אָמַר לֵיהּ: הֵב לֵיהּ פִּלְגָא דְזוּזָא. הָוָה אִיכָא

The Gemara relates: **Chanan the Wicked slapped a certain man. He came before Rav Huna** for judgment, and Rav Huna said to him: **Go give him half a zuz**, which is the provincial sela fine. **There was**

SUMMARY

The Gemara first establishes the precise weight of the five sela'im for pidyon haben, calculating it based on Roman dinars and explaining how the Sages later increased the weight of the sela from three and one-third dinars to four dinars. After a story illustrating this difference in practice between Rav Ashi and Rav Acha, the Gemara quotes Rabbi Chanina's rule mapping the word "silver" to different weights depending on whether it appears in the Torah, Prophets, or Writings, with the exception of Ephron's land purchase. We then learn how the Sages permitted using plundered silver from Yerushalayim based on the pasuk "and robbers shall enter into it, and profane it." The daf concludes with Rav Asi's principle that unspecified Torah money refers to Tyrian coinage while Rabbinic money refers to provincial coinage, and the Gemara addresses challenges to this rule from the laws of oaths for admitting to part of a claim, second tithe, and redeeming consecrated property.

למעשה WHAT TO TAKE HOME

The Gemara is deeply concerned with the exact weight and value of the coins we use for mitzvos, like the five sela'im for pidyon haben. We see a fascinating exchange where Rav Ashi sends seventeen zuz to Rav Acha, calculating the bare minimum required by the letter of the Torah. But Rav Acha sends back a message: "Send me another three dinars!" He reminds him that the Sages increased the weight of the sela, and we must follow the expanded, more generous measure.

This shakla v'tarya teaches us a profound lesson about how we approach our avodas Hashem. Lichoira, a person might think that as long as he satisfies the bare minimum of the halachah, he has fulfilled his duty and can move on. We look for the "seventeen zuz" option, the lenient, exact calculation that lets us get by. But the Torah tells us "yihyeh", that the value of the holy shekel can always be increased.

True yiras Shamayim means we do not look to shave off corners or find the cheapest way out of a mitzvah. When it comes to our relationship with Hashem, we should want to add, to beautify, and to give over our best, not just our minimum. Just as the Sages permanently raised the value of the sela because they wanted the holy coins to be of greater worth, we must raise the value of our own daily mitzvos by doing them with extra care and hiddur.

Today, when you perform a mitzvah, whether it is giving tzedakah, saying a berachah, or setting aside time for learning, do not just do the bare minimum to get by. Add one small "hiddur" to it, doing it with more focus, beauty, or generosity than you absolutely have to.

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 יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
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 פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסִיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִּיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

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

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחָדֵם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלֻמָּנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֵם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שְׁמֶרָהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרָהּ יְהוָה צִלָּהּ עַל יַד מִיָּנָהּ:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מִצֵּתָה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

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.'