

חומש עם רש"י • תולדות • רביעי

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

TOLDOT • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Yitzchak Avinu travels up to Be'er Sheva, where Hashem appears to him in a night vision. Hashem reassures him not to fear, promising to bless him and multiply his seed for the sake of his father Avraham. In response to this revelation, Yitzchak builds a mizbe'ach, calls upon the Name of Hashem, pitches his tent, and his servants begin digging a new well.

Following these events, Avimelech comes to Yitzchak from Gerar, accompanied by his advisor Achuzas and his army commander Phichol. Although Yitzchak confronts them for their past hostility and for driving him away, they express their desire to make a binding covenant of peace, acknowledging that Hashem's blessing is clearly with him.

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

פסוק א

Pasuk 1

וַיַּעַל מִשָּׁם בְּאֵר שֶׁבַע:

Sheba Beer from there And he went up

פסוק ב

Pasuk 2

וַיֵּרָא אֵלָיו יְהוָה בַּלַּיְלָה הַהוּא וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אֲבֹרָהָם אָבִיךָ אֵל

do not your father Avraham God of I am and said that in night Hashem to him And appeared

תִּירָא כִּי אֲתָךְ אֲנֹכִי וּבִרְכָתִיךָ וְהִרְבֵּיתִי אֶת זַרְעֲךָ בַּעֲבוּר אֲבֹרָהָם

Avraham for the sake of your offspring — and multiply and I will bless you I am with you for fear

עַבְדִּי:

My servant

פסוק ג

Pasuk 3

וַיִּבֶן שָׁם מִזְבֵּחַ וַיִּקְרָא בְּשֵׁם יְהוָה וַיִּטּ שָׁם אֶהְלוֹ וַיִּכְרוּ שָׁם

there and dug his tent there and he pitched HASHEM on the Name of and he called an altar there and he built

עַבְדִּי יִצְחָק בְּאֵר:

a well Yitzchak the servants of

פסוק ד

וַאֲבִימֶלֶךְ הָלַךְ אֵלָיו מִגֶּרָר וְאַחֲזַת מִרְעָהּ וּפִיכֹל שָׂר צָבָאוֹ:

his army chief of and Pichol his councilor and Ahuzzath from Gerar to him went And Avimelech

רש"י

ואחזת מרעהו. פתרגומו וסיעת מרחמוהי, סיעת מאהביו. ויש
and there are from those loving him a company from his friends and a company as its Targum from his friends And Ahuzzath
פותרין מרעהו מ' מיסוד התבה, כמו שלשים מרעים דשמשון, כדי
in order of Shimshon companions thirty just as the word from the root of Mem from his companion who explain
שתהיה תבת ואחזת דבוקה; אבל אין דרך ארץ לדבר על המלכות כן,
so royalty about to speak land way of it is not however attached and Ahuzzath the word of that it will be
סיעת אהביו, שאם כן, כל סיעת אהביו הוליך עמו, ולא היה לו אלא
except to him was and not with him he led his friends the company of all of so for if his friends the company of
סיעה אחת של אהבים – לכן יש לפתרו בלשון הראשון; ואל תתמה על
at be astonished and do not the first in the manner to explain it there is therefore friends of one a company
ת"ו של אחזת ואע"פ שאין תבה סמוכה, יש דגמטה במקרא עזרת מצר
help in Scripture its example there is in construct a word that it is not and even Ahuzzath of the letter Tav
תהלים ס', ושכרת ולא מין ישעיהו נ"א :
Yeshayahu from wine and not and drunken 60 Tehillim from adversary

רש"י

אחזת. לשון קביצה ואגדה שנאחזין יחד:

together for they are held and a band a gathering is an expression of Achuzat

פסוק ה

וַיֹּאמֶר אֲלֵהֶם יִצְחָק מְדוּעַ בָּאתֶם אֵלָי וְאַתֶּם שֹׂנְאֵתֶם אֹתִי וַתִּשְׁלַחֵנִי

and sent me away me have hated and you to me have you come why Yitzchak to them and he said

מאתכם:

from you

פסוק ו

וַיֹּאמְרוּ רָאוּ רָאִינוּ כִּי הָיָה יְהוָה עִמָּךְ וַנֹּאמֶר תְּהִי נָא אֵלֶּה

an oath please let there be and we said with you Hashem was that we have seen seeing And they said

בינותינו בינינו ובינך ונכרתה ברית עמך:

with you a covenant and let us make and between you between ourselves between us

רש"י

ראו ראינו. ראינו באביר, ראינו בה:

with you we saw with your father we saw we saw seeing

רש"י

תְּהִי נָא אֱלֹהֵי בֵּינוֹתֵינוּ וְגו'. הָאֵלָּה אֲשֶׁר בֵּינוֹתֵינוּ מִיָּמֵי אָבִיךָ תְּהִי גַם
also let it be your father from the days of was between us which The oath etc. between us an oath please Let there be
עַתָּה בֵּינוֹנוּ וּבֵינֶיךָ :
and between you between us now

פסוק ז

Pasuk 7

אִם תַּעֲשֶׂה עִמָּנוּ רָעָה כְּאֲשֶׁר לֹא נִגַּעְנוּךָ וְכַאֲשֶׁר עָשִׂינוּ עִמָּךָ רַק טוֹב
good only with you we did and as we touched you not just as harm with us you will do that
וְנִשְׁלַחְךָ בְּשָׁלוֹם אֶתָּה עַתָּה בְּרוּךְ יְהוָה:
Hashem are blessed of now you in peace and sent you

רש"י

לֹא נִגַּעְנוּךָ. כְּשֶׁאָמַרְנוּ לָךְ לָךְ מֵעַמָּנוּ:
from us for yourself go when we said we touched you not

רש"י

אִתָּה. גַּם אֶתָּה עֹשֶׂה לָנוּ כְּמוֹ כֵּן:
so like to us do thou also thou

CHAPTER SUMMARY

Yitzchak Avinu ascends to Be'er Sheva, receives a divine promise of blessing and protection from Hashem, and responds by building a mizbe'ach and setting up his encampment where his servants dig a well. Avimelech and his entourage then arrive from Gerar to initiate a peace treaty; despite Yitzchak questioning their previous harsh treatment, they recognize Hashem's presence with him and request a mutual pledge of non-aggression.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the chiddush in this aliyah. Yitzchak Avinu gets pushed around, sent away, and treated with hostility by Avimelech and the people of Gerar. But Yitzchak doesn't fight them or lose his emunah. He just moves on, builds a mizbeach, connects to Hashem, and keeps doing his avodah. And what happens in the end? The very people who hated him and chased him away come marching to Beer-sheba asking for a shalom treaty. They tell him openly, Ráo ra'inu, we clearly saw that Hashem is with you.

Lichiora, this is a huge yesod for our daily lives. When someone acts with hostility or treats us unfairly, our natural instinct is to get dragged into the fight, to prove them wrong, or to feel broken. But Yitzchak teaches us that a Yid doesn't draw his strength from how people treat him. When you hold tight to Hashem and focus on your own avodah without letting the hatred get inside you, the truth eventually comes out. Even those who stood against you will be forced to see that Hashem's berachah is rests upon you.

When you face friction, disrespect, or unfair treatment from others today, do not get pulled into the machlokas. Walk away like Yitzchak Avinu, connect to Hashem, and let your emunah and quiet integrity speak for themselves.

דף יומי • בכורות • דף נ"ד

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THE SUGYA

In this sugya, the Gemara delves into the source for the halachah that one species cannot be used to tithe for another species regarding ma'asros. The Gemara presents a kal v'chomer from the pesukim, evaluating how different grain species and vineyard plantings function relative to the prohibitions of kilayim. From there, the shakla v'tarya turns to ma'asar behemah, analyzing whether cattle and sheep, or sheep and goats, can combine for the tenth animal, using detailed gezeiros shavos and pesukim.

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צמוד א' DAF 54A

QUESTION

אשכחן תירוש ויצהר,

We have found a source in the psukim for **wine and oil**, that one cannot separate tithes from one for the other.

QUESTION

תירוש ודגן ודגן ודגן מנין?

But regarding separating tithes from **wine and grain**, or from two different species of **grain and grain**, from where do we derive that they cannot be tithed for each other?

ANSWER

קל וחומר:

The Gemara answers that it is derived through a **kal v'chomer**:

PROOF

ומה תירוש ויצהר שאינן כלאים זה בזה — אין מתעשרין מזה על זה,

Just as **wine and oil**, which are not kilayim (forbidden mixed species) with each other when planted together, cannot be tithed from one for the other,

PROOF

תירוש ודגן ודגן ודגן שהם כלאים זה בזה — אינו דין שלא יתעשרו מזה על זה?

then regarding **wine and grain**, or two species of **grain and grain**, which are kilayim with each other when sown together, is it not logical that they should not be tithed from one for the other?

OBJECTION

ולרבי יאשיה, דאמר: עד שיזרע חטה ו שעורה וחרצן במפולת יד,

The Gemara asks: **And according to Rabbi Yoshiya, who said** that one does not violate the prohibition of kilayim in a vineyard until he sows a grain of wheat, a barley grain, and a grape seed with a single hand motion,

OBJECTION

היכי מייתי לה?

so according to him, grain and wine alone are not kilayim together; **how does he derive it?**

RESOLUTION

מייתי לה הכי:

The Gemara answers: **He derives it as follows:**

PROOF

ומה תירוש ויצוקר, שאינן כלאים זה בזה אפילו על ידי דבר אחר — אין מתעשרין מזה על זה.

Just as wine and oil, which are not kilayim with each other even by means of another item being added—meaning olive trees and grapevines cannot become kilayim together even with grain—are nevertheless **not tithed from one for the other,**

PROOF

תירוש ודגן ודגן, שהן כלאים זה בזה על ידי דבר אחר — אינו דין שלא יתעשרו מזה על זה?

then regarding **wine and grain, or grain and grain, which are kilayim with each other by means of another item**—such as adding a second grain species—is it not logical that they should not be tithed from one for the other?

QUESTION

ושני מיניו בעלמא, מנלן?

The Gemara asks: This explains grain and wine, **but two other species in general**, such as legumes, **from where do we know** that they cannot be tithed for each other?

ANSWER

הגי דרבנן גינהו,

The Gemara answers: **These** other species **are** obligated in tithes only **mid'Rabbanan**,

EXPLANATION

וכל דתקינו רבנן כעין דאורייתא תקינו:

and whatever the Rabbis enacted, they enacted parallel to Torah law:

EXPLANATION

מה דאורייתא שני מיניו אינן מתעשרין מזה על זה, דרבנן נמי.

Just as by Torah law two species are not tithed from one for the other, so too, regarding Rabbinic tithes, two species may not be tithed from one for the other.

OBJECTION

אמר ליה רבא בר רב חנן לאבאי: אלא מעתה, גבי מעשר בהמה, דלא כתיב "וכל מעשר בקר ומעשר צאן",

Rava bar Rav Chanan said to Abaye: If that is so, then regarding animal tithe, where it is not written: "And all the tithe of cattle and the tithe of sheep," repeated twice to teach that cattle and sheep are distinct species,

עמוד ב' DAF 54B

QUESTION

תעשרו מזה על זה!

Let **them be tithed from one for the other!** Why shouldn't cattle and sheep join together for ma'asar?

STATEMENT

אמר ליה:

Abaye said to him:

ANSWER

אמר קרא "העשירי", תן עשירי לזה ותן עשירי לזה.

The verse states: "The tenth" shall be holy, teaching us: **give a tenth for this** species separately, **and give a tenth for that** species separately.

QUESTION

אי הכי, כבשים ועזים נמי?

The Gemara asks: **If so**, then **sheep and goats also** should not be tithed one for the other!

ANSWER

"וצאן" משמע כל צאן אחד.

The Gemara answers: The verse says "**or the flock**", which **implies all flock** animals are considered **one** group, including both sheep and goats.

QUESTION

הכא נמי לימא משמע כל דגן אחד!

The Gemara asks: **Here too**, by terumah and ma'asros, **let us say** that the word "dagan" (grain) **implies all grain is one** species and may be tithed together!

ANSWER

אמר אבאי: "ראשיתם",

Abaye said: The pasuk says "**their firstfruits**", in the plural, to divide them into distinct types.

STATEMENT

וכן אמר רבי אילעא: "ראשיתם".

And so said Rabbi Il'a: The word "their firstfruits" teaches that each grain must be tithed by itself.

ANSWER

רבא אמר: בלא "ראשיתם" נמי משמע כל דגן אחד — לא מצית אמרת.

Rava said: Even without "their firstfruits", you also cannot say that all grain is implied as one.

EXPLANATION

בשלמא הָתָם אָמַרְיָנָּה: "וְצֹאֵן" מִשְׁמַע כָּל צֹאֵן אֶחָד, דְּאִי סִלְקָא דְּעֵתָךְ כְּבָשִׂים וְעִזִּים נָמִי — לְכַתּוּב "וְכָל מַעֲשֵׂר בְּהֵמָה".

Granted, there regarding sheep and goats, we say that "or the flock" implies all flock is one, for if it would enter your mind to say that **sheep and goats also** cannot be tithed for each other, then let the Torah write: "And all animal tithe", without specifying herd or flock.

OBJECTION

וכי תימא: אי כתיב "כל מעשר בהמה", הוי אמינא אפילו חיה —

And if you would say: If it were written "all animal tithe", I would have said even a non-domesticated animal (chayah) is subject to tithes —

RESOLUTION

"תחת" "תחת" מקדשים גמר.

This is not so, because the Torah **derives** animal tithe **from** **kodashim** (sacrifices) through a gezeirah shavah of "under" and "under", excluding chayah.

PROOF

ואתי בקל וחומר מחדש וישן,

And that different species cannot tithe for one another would come by a kal v'chomer from new and old grain:

QUESTION

"בקר וצאן" למה לי?

So **why do I need** the Torah to explicitly write "herd and flock"?

ANSWER

בקר וצאן הוא דאין מתעשרין מזה על זה, אבל כבשים ועזים מתעשרין.

It is specifically **cattle and flock** that may not be tithed from one to the other, but sheep and goats may be tithed together.

EXPLANATION

אבל הָכָא, מי סגיא דלא כתיב "דגן"? למעוטי שאר מינין.

But **here** by grain, **could it be sufficient** without writing "dagan"? No, because "dagan" is needed to **exclude other species** of food from the chiyuv of ma'asar min haTorah.

OBJECTION

מתקיף לה רב הונא בריה דרב נחמן: אימא לערבו לבקר בצאן!

Rav Huna the son of Rav Nachman raised an objection to this: Say that "herd and flock" comes to mix cattle with flock and tithe them all as one!

ANSWER

אמר ליה מר זוטרא בריה דרב נחמן לרבא: אית ליה נמי "העשירי".

Mar Zutra the son of Rav Nachman said to Rav Huna: Rava also holds of Abaye's exposition from "the tenth", which already forbids tithing cattle for sheep.

STATEMENT

איכא דאמרי, אמר רבא: בלא "עשירי" נמי לא מצית אמרת בקר וצאן מתעשרין מזה על זה,

There are those who say a different version: Rava said: Even without "the tenth", you also cannot say that cattle and flock may be tithed from one for the other,

EXPLANATION

דאיתקש מעשר בהמה למעשר דגן —

for animal tithe is juxtaposed to grain tithe:

PROOF

מה מעשר דגן ממין על שאינו מינו לא, אף מעשר בהמה ממין על שאינו מינו לא.

Just as grain tithe may not be taken from one species for that which is not its species, so too animal tithe may not be taken from one species for that which is not its species.

QUESTION

והא רבא הוא דאמר: "שנה" לשנה הקשתיו, ולא לדבר אחר!

The Gemara asks: But isn't it Rava himself who said: I juxtaposed "year" to year, to teach that animals born in different years cannot be tithed together, and not for any other matter?

ANSWER

הדר ביה רבא מההיא.

The Gemara answers: Rava retracted from that statement.

ANSWER

ואיבעית אימא: חדא מיניהי רב פפא אמרה.

And if you want, say instead: One of these statements was said by Rav Pappa, not Rava.

משנה MISHNAH

MISHNAH

מתני' מעשר בהמה מצטרף כמלא רגל בהמה רועה,

MISHNAH: Animal tithe combines from different locations if they are within the range of a grazing animal's foot step,

MISHNAH

וכמה היא רגל בהמה רועה? ששה עשר מיל.

and how much is the foot step of a grazing animal? Sixteen mil.

MISHNAH

היו בין אלו לאלו שלשים ושלשים מיל — אין מצטרפין.

If there were thirty-two mil between these animals and those animals, they do not combine.

MISHNAH

היו לו באמצע — מביא ומעשרן באמצע.

If he had another group of animals in the middle, he brings them and tithes them in the middle.

MISHNAH

רבי מאיר אומר: הירדן מפסיק למעשר בהמה.

Rabbi Meir says: The Jordan River creates a separation for animal tithe, even if the distance is small.

גמרא GEMARA

QUESTION

גמ' מנא הני מילי?

GEMARA: From where are these words derived?

ANSWER

אמר רבה בר שילא: דאמר קרא "עוד תעברנה הצאן על ידי מונה",

Rabbah bar Sheila said: For the verse states: "The flock shall yet pass under the hands of him who counts them",

EXPLANATION

וקים להו לרבנן דשיתסר מיל קא שלטא ביה עינא דרועה.

and the Rabbis have a tradition that sixteen mil is the distance over which the eye of a shepherd can keep watch.

משנה MISHNAH

MISHNAH

היו בין אלו לאלו שלשים ושלשים מיל אין מצטרפין וכו'.

We learned in the Mishnah: If there were thirty-two mil between these animals and those animals, they do not combine, etc.

גְּמָרָא GEMARA

INFERENCE

שְׁלֹשִׁים וּשְׁנַיִם הוּא דַּאִין מִצְטָרְפִין, הָא בְּצִיר מְהֵרָא מִצְטָרְפִין?

The Gemara infers: Is it specifically thirty-two mil that they do not combine, but less than this they do combine?

QUESTION

וְהָא קִתְנִי: שֶׁשָּׁה עֶשֶׂר מִיל, טָפִי לָא!

But doesn't the first clause teach: Sixteen mil, meaning anything more is not combined!

ANSWER

מְשׁוּם דְּקָא בְּעֵי לְמִיתְנָא סִיפָא: הָיוּ לוֹ בְּאֶמְצַע — מֵבִיא וּמַעֲשֵׂרוֹ בְּאֶמְצַע.

The Gemara answers: The Mishnah mentioned thirty-two mil because it wanted to teach the seifa: If he had animals in the middle, he brings and tithes them in the middle.

QUESTION

וּכְמָה?

The Gemara asks: And how many animals must be in each place to combine them?

ANSWER

אָמַר רַב: חֲמִשָּׁה מִכָּאן וְחֲמִשָּׁה מִכָּאן וְחֲמִשָּׁה מֵאֶמְצַע, דִּהְיִי חֲמִשָּׁה חִזְיָא לְהֵכָא וְחִזְיָא לְהֵכָא.

Rav said: Five from here, five from there, and five in the middle, because these five in the middle are fit to join here and fit to join there.

ANSWER

וּשְׁמוּאֵל אָמַר: אֶפִּילוּ חֲמִשָּׁה מִכָּאן וְחֲמִשָּׁה מִכָּאן וְאַחַד בְּאֶמְצַע, חִזְיִנּוּ לְרוּעָה כְּמֵאן דְּקָאֵי הָכָא, וְקִרְיִנּוּ בֵּיהּ "מוֹנֵה".

And Shmuel said: Even five from here, five from there, and one in the middle, we view the shepherd as if he is standing here in the center, and we read in him: "He who counts".

SUMMARY

The Gemara uses a kal v'chomer from wine and oil to prove that grain and wine, or two different species of grain, cannot be tithed for one another. After resolving how this fits according to Rabbi Yoshiya's shitta regarding kilayim b'kherem, the Gemara notes that Rabbinic tithes follow the same model as D'Oraisa tithes. Turning to ma'asar behemah, the Gemara explains that cattle and sheep are distinct species based on the pasuk "the tenth," whereas sheep and goats are considered one

flock and can be tithed together. Finally, the Mishnah establishes that animals combine for tithing if they are within sixteen mil—the distance a shepherd's eye can monitor—and the Gemara begins analyzing this measure.

למעשה WHAT TO TAKE HOME

The sugya is discussing how different types of produce and livestock, whether it is wine and oil, wheat and barley, or cattle and sheep, cannot join together to discharge the obligation of ma'aser. Each specific species has its own unique standing, its own identity, and its own chiyuv before Hashem. You cannot just lump everything into one big pile and say, "Well, it's all produce, so it all counts together." Hashem created a world with distinct species, and He wants us to elevate each one on its own terms.

This is a tremendous yesod for our daily avodah. In life, Hashem gives every single one of us a completely unique package. You have your specific kocho, your family situation, your specific nisyono, and your unique personality. Mima'ila, your avodas Hashem cannot be a carbon copy of someone else's, nor can you measure your life using someone else's yardstick. Just as a cow and a sheep cannot be counted together for ma'aser because each is a distinct entity with its own din, you cannot judge your own growth by comparing yourself to your chavrusa, your neighbor, or your brother-in-law.

Take this to heart today: stop looking at how someone else is learning, how someone else is davening, or how someone else manages their home. Look at your own "species", the exact tools, strengths, and conditions Hashem gave to YOU, and focus purely on making that elevated and kadosh.

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 נָשׂוּי פֶשַׁע 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 נִהַפֵּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשׁוֹטָף 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 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 זִנְחִתָּנִי לָמָּה קֹדֶר 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 אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמֵה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרֹשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוּד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחִידֶם 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 כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ 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 עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אַזְנוֹיֶךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים 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.'