

חומש עם רש"י • תולדות • ששי

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

TOLDOT • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Yaakov Avinu receives the primary brachos from Yitzchak Avinu, receiving the dew of the heavens and the fat of the earth, along with dominion over his brother. Right as Yaakov leaves his father, Eisav returns from the field, prepares his game, and brings it to Yitzchak. When Yitzchak realizes that Yaakov has already taken the brachos, he trembles greatly, confirming that Yaakov will indeed remain blessed.

Eisav cries out in deep bitterness upon hearing what happened, accusing Yaakov of taking both his birthright and his brachos. Eisav begs his father for a bracha of his own, and Yitzchak grants him a blessing centered on the sword, predicting that Eisav will serve Yaakov, but can break free if Yisrael drops in their spiritual level. Eisav harbors intense hatred toward Yaakov and plots to kill him after Yitzchak passes away. Recognizing the threat, Rivkah urges Yaakov to flee to her brother Lavan in Haran, while convincing Yitzchak to send Yaakov away to find a proper shidduch from her family rather than marrying local Canaanite women.

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

פסוק א

Pasuk 1

וַיִּתֵּן לְךָ הָאֱלֹהִים מִטֵּל הַשָּׁמַיִם וּמִשְׁמֵנֵי הָאָרֶץ וְרֹב
and abundance of the earth and from the fatness of the heavens from the dew of God to you And may give
דָּגָן וְתִירֹשׁ:
and wine grain

רש"י

וַיִּתֵּן לְךָ. יִתֵּן וַיַּחְזֹר וַיִּתֵּן בְּרֵאשִׁית רַבָּה. וְלִפִּי פְשׁוּטוֹ מוֹסֵב
it refers back its simple meaning And according to Rabbah Bereshis and give and return May He give to you And may He give
לְעֵנֶן הָרֵאשׁוֹן: רֵיחַ בְּנֵי שָׁנָתָן לוֹ הַקָּב"ה כְּרִיחַ שָׂדֶה וְגו'
etc. a field is like the smell of the Holy One blessed be He to him that gave my son the smell of See first to the matter
וְעוֹד יִתֵּן לְךָ מִטֵּל הַשָּׁמַיִם וְגו':
etc. the heavens from the dew of to you may He give and furthermore

רש"י

מִטֵּל הַשָּׁמַיִם. כְּמִשְׁמָעוֹ; וּמִדְּרָשִׁי אֲגָדָה יֵשׁ לְהַרְבֵּה פָּנִים:
the heavens From the dew of according to its literal meaning the heavens Facets to many there are Aggadah and Midrashic expositions of

רש"י

האלהים. מהו הַאֱלֹהִים? בְּדִין; אִם רָאוּי לָהּ יִתֵּן לָהּ וְאִם לֹא לֹא
not not and if to you He will give are you worthy if with strict judgment God what is God
יִתֵּן לָהּ, אֲבָל לַעֲשׂוֹ אָמַר מִשְׁמַנִּי הָאָרֶץ יִהְיֶה מוֹשְׁבָהּ, בֵּין צַדִּיק בֵּין רָשָׁע
wicked or righteous whether your dwelling shall be the earth from the fat places of he said to Esav but to you He will give
יִתֵּן לָהּ; וּמִמֶּנּוּ לָמַד שְׁלֹמֹה, כְּשַׁעֲשָׂה הַבַּיִת סִדֵּר תַּפְלָתוֹ. יִשְׂרָאֵל שְׁהוּא
who is an Israelite his prayer he arranged the Temple when he made Shlomo learned and from him to you He will give
בְּעַל אֱמוּנָה וּמַצְדִּיק עָלָיו אֵת הַדִּין לֹא יִקְרָא עָלֶיהָ תִּגְרָה, לְפִיכָהּ
therefore a complaint against You call out will not the judgment — upon himself and justifies faith a possessor of
וְנָתַתָּ לְאִישׁ כָּכָל דְּרָכָיו אֲשֶׁר תִּדְעַתָּ אֵת לִבּוֹ מַלְכִּים א, ח', אֲבָל
however 8 I Kings his heart — You know whose his ways according to all to the man and You shall render
נִכְרִי מִחֹסֶר אֱמוּנָה, לְפִיכָהּ אָמַר אֵתָּה תִשְׁמַע הַשָּׁמַיִם, וְעָשִׂיתָ כָּכָל אֲשֶׁר יִקְרָא
calls out that according to all and act in heaven shall hear You he said therefore faith lacking in a non-Jew
אֵלֶיהָ הַנִּכְרִי שָׁם, בֵּין רָאוּי בֵּין שְׂאִינוֹ רָאוּי תֵּן לוֹ, כְּדִי שֶׁלֹּא יִקְרָא עָלֶיהָ
against You he call out that not in order to him give worthy he is not or he is worthy whether there the non-Jew to You

תִּגְרָה:

a complaint

פסוק ב

Pasuk 2

וַעֲבָדוּהָ עַמִּים וַיִּשְׁתַּחֲווּ לָהּ לְאֲמִים הָיוּ גְבִיר לְאַחֶיהָ
to your brothers a master Be nations to you may bow down and peoples May serve you
וַיִּשְׁתַּחֲווּ לָהּ בְּנֵי אִמָּהּ אֲרָרֶיהָ אָרוּר וּמְבָרְכֶיהָ בְּרוּהָ:
are blessed and those who bless are cursed those who curse you your mother the sons of to you and may bow down
you

רש"י

בְּנֵי אִמָּהּ. וַיַּעֲקֹב אָמַר לְיְהוּדָה בְּנֵי אָבִי, לְפִי שֶׁהָיוּ לוֹ בְּנִים מִכַּמָּה
from several sons to him that were because your father Sons of to Yehudah said And Yaakov your mother Sons of
אִמָּהוֹת, וְכֹאן, שֶׁלֹּא נָשָׂא אֶלָּא אִשָּׁה אַחַת, אוֹמֵר בְּנֵי אִמָּהּ בְּרֵאשִׁית רַבָּה:
Rabbah Bereshit your mother sons of he says one wife but he married that not and here mothers

רש"י

אֲרָרֶיךָ אָרוּר וּמְבָרְכֶיךָ בְּרוּךְ. וּבְכָלֵעָם הוּא אוֹמֵר מְבָרְכֶיהָ בְּרוּהָ
are blessed those who bless you says it and regarding Bilaam are blessed and those who bless you are cursed those who curse you
וְאֲרָרֶיךָ אָרוּר? הַצַּדִּיקִים תַּחֲלָתָם יְסוּרִים וְסוֹפָן שְׁלוֹהָ וְאוֹרְרֵיהֶם
and those who curse them is tranquility and their end is suffering their beginning the righteous are cursed and those who curse you
וּמַצְעֲרֵיהֶם קוֹדְמִים לְמְבָרְכֵיהֶם, לְפִיכָהּ יִצְחָק הַקָּדִים קָלָלָת אוֹרְרִים לְבִרְכַּת
to the blessing of those who curse the curse of placed first Yitzhak therefore those who bless them precede and cause them pain
מְבָרְכִים; הַרְשָׁעִים תַּחֲלָתָן שְׁלוֹהָ וְסוֹפָן יְסוּרֵינוּ, לְפִיכָהּ בְּלָעָם הַקָּדִים בְּרָכָה
blessing placed first Bilaam therefore is suffering and their end is tranquility their beginning the wicked those who bless
לְקָלָלָהּ בְּרֵאשִׁית רַבָּה:
Rabbah Bereshit before curse

פסוק ג

וַיְהִי כַּאֲשֶׁר כָּלָה יִצְחָק לְבָרֶךְ אֶת יַעֲקֹב וַיְהִי אַךְ יֵצָא יַעֲקֹב מֵאֵת
 from Yaakov out going just and it was Yaakov — to bless Yitzchak finished when and it was
 פָּנָיו יִצְחָק אָבִיו וַעֲשׂוֹ אָחִיו בָּא מִצִּידוֹ:
 from his hunt came his brother and Esav his father Yitzchak the presence of

רש"י

יֵצָא יֵצָא. זֶה יוֹצֵא וְזֶה בָּא:
 comes and this one goes out this one had gone out had gone out

פסוק ד

וַיַּעַשׂ גַּם הוּא מִטְעָמִים וַיָּבֵא לְאָבִיו וַיֹּאמֶר לְאָבִיו יָקָם אָבִי
 my father Let arise to his father and he said to his father and he brought delicacies he also And he made
 וַיֹּאכַל מִצִּיד בְּנוֹ בַּעֲבוּר תְּבַרְכֵנִי נַפְשִׁי:
 your soul will bless me so that his son from the game of and eat

פסוק ה

וַיֹּאמֶר לוֹ יִצְחָק אָבִיו מִי אַתָּה וַיֹּאמֶר אֲנִי בְנֶךָ בְּכֹרְךָ עֲשׂוֹ:
 Esav your firstborn your son I am And he said are you Who his father Yitzchak to him And he said

פסוק ו

וַיִּיחָרַד יִצְחָק תַּרְדָּה גְּדֹלָה עַד מָאֵד וַיֹּאמֶר מִי אֲפֹאֵה הוּא הַצֵּד צִיד
 game who hunted is he then Who and he said exceedingly unto great a trembling Yitzchak And trembled
 וַיָּבֵא לִי וְאָכַל מִכָּל בְּטָרִם תְּבוּאָה וְאַבְרַכְהוּ גַם בְּרוּךְ יְהִיָּה:
 he shall be blessed also and I blessed him you came before of everything and I ate to me and brought

רש"י

ויחרד. פתרגומו ויתנה, לשון תמיה. ומדרשו ראה גיהנם פתוחה
 open Gehinnom he saw and its Midrash astonishment an expression of and he was perplexed as its Targum And he trembled
 מתחתיו:
 from beneath him

רש"י

מי אפוא. לשון לעצמו משמש עם כמה דברים; איפה – איפה פה, מי הוא ואיפה
 and where is he who here where where here matters several with serving by itself an expression then Who
 הוא הצד ציד?
 venison that hunted is he

רש"י

ואכל מכל. מכל טעמים שבקשתי לטעם, טעמתי בו בראשית רבה :

Rabbah Bereshis in it Itasted to taste that I sought tastes of all of all And I ate

רש"י

גם ברוך יהיה. שלא תאמר אלולי שרמה יעקב לאביו לא נטל את

— would he take not his father Yaakov that deceived if not you will say so that not he shall be blessed also

הברכות, לקח הסכים וברכו מדעתו בראשית רבה :

Rabbah Bereshis of his own will and blessed him he agreed therefore the blessings

פסוק ז

Pasuk 7

כשמע עשו את דברי אביו ויצעק צעקה גדלה ומרה עד מאד

exceedingly until and bitter great a cry and he cried his father the words of — Esav when hearing

ויאמר לאביו ברכני גם אני אבי:

my father I also bless me to his father and he said

פסוק ח

Pasuk 8

ויאמר בא אחיד במרמה ויקח ברכתך:

your blessing and he took with guile your brother came And he said

רש"י

במרמה. בקממה:

with wisdom With subtlety

פסוק ט

Pasuk 9

ויאמר הכי קרא שמו יעקב ויעקבני זה פעמים את בכרתי

my birthright — two times these that he supplanted me Yaakov his name he called Is it because And he said

לקח והנה עתה לקח ברכתי ויאמר הלא אצלתי לי ברכה:

a blessing for me reserved Have you not And he said my blessing he took now and behold he took

רש"י

הכי קרא שמו. לשון תמה הוא, כמו הכי אחי אתה, שמה לקח

for this perhaps you are my brother is it because like it is wonder an expression of his name he called is it because

נקרא שמו יעקב על שם סופו שהוא עתיד לעקבני? תנחומא. למה חרד

trembled why Tanchuma to supplant me is destined that he his end account of on Yaakov his name was called

יצחק? אמר שמה עון יש בי שברכתי קטן לפני גדול ושניתי סדר היחס,

the lineage the order of and I altered the elder before the younger that I blessed in me there is sin perhaps he said Yitzchak

התחיל עשו מצעק ויעקבני זה פעמים, אמר לו אביו מה עשה לך? אמר

he said to you did he do what his father to him said two times this and he supplanted me crying out Esav began

לו את בכרתי לקח, אמר בכה הייתי מצר וחרד שמה עברתי על שורת

the line of upon I transgressed perhaps and trembling grieved I was over this he said he took my birthright — to him

הַדִּין, עֲקֹשׁוּ לְבָכּוֹר בִּרְכָתִי, גַּם בָּרוּךְ יִהְיֶה:

he shall be blessed also I blessed the firstborn now the law

רש"י

ויעקבני. פתרגומי וכמני – ארבני; וארב – וכמן.

and he ambushes and he lies in wait he lay in wait for me and he ambushed me like its Targum And he supplanteth me

ויש מתרגמין ויחכמני, נתחכם לי:

against me he acted cleverly and he outwitted me who translate and there are

רש"י

אצלת. לשון הפרשה כמו ויאצל:

and He separated like setting aside an expression of Have you reserved

פסוק י

Pasuk 10

ויעז יצחק ויאמר לעשו הן גביר שמתי לך ואת כל אחיו נתתי

I gave his brothers all and — over you I made him a master behold to Esav and said Yitzchak And answered

לו לעבדים ודגן ותירש סמכתי ולכה אפוא מה אעשה בני:

my son can I do what then and for you I sustained him and wine and grain for servants to him

רש"י

הן גביר. ברכה זו שביעית היא, והוא עושה אותה ראשונה? אלא אמר לו מה

what to him he said rather first it makes and he is seventh this blessing a master Behold

תועלת לך בברכה? אם תקנה נכסים, שלוו הם, שהרי גביר שמתי לך,

over you I made him a master for behold they are his property you acquire if in blessing for you benefit

ומה שקנה עבד קנה רבו:

his master acquired a servant acquires and whatever

רש"י

ולכה אפא מה אעשה. איה איפא אבקש מה לעשות לך:

for you to do what shall I seek here where shall I do what now and unto you

פסוק יא

Pasuk 11

ויאמר עשו אל אביו הברכה אחת הוא לך אבי ברכני גם אני אבי

my father I also bless me my father to you it one Is blessing his father to Esav And he said

וישא עשו קלו ויבך:

and wept his voice Esav and raised

רש"י

הברכה אחת. ה"א זו משמשת לשון תמיה, כמו הפמחנים? השמנה

whether fat whether in camps like wonder an expression of serves [as] this the letter heh one Is [there] a blessing

היא? הפמות נבל?

a churl should like the death of it [is]

וַיַּעַן יִצְחָק אָבִיו וַיֹּאמֶר אֵלָיו הִנֵּה מִשְׁמַנֵּי הָאָרֶץ יִהְיֶה מוֹשְׁבֶךָ

your dwelling shall be the earth from the fatness of behold to him and he said his father Yitzchak And answered

וּמִטַּל הַשָּׁמַיִם מֵעַל:

from above the heavens and from dew of

רש"י

מִשְׁמַנֵּי אֶרֶץ וּגו'. זֶה אֵיטָלִיָּא שֶׁל יוֹן:

Greece of Italy this is etc. the earth From the fatness of

וְעַל חֶרֶבְךָ תַּחְיֶה וְאֵת אַחִיךָ תַּעֲבֹד וְהָיָה כַּאֲשֶׁר תִּרְיֹד

you grow restive when and it shall be you shall serve your brother and — you shall live your sword and by

וּפִרְקָתְךָ עָלָיו מֵעַל צְוֹאָרְךָ:

your neck from off his yoke and you shall break

רש"י

וְעַל חֶרֶבְךָ. כְּמוֹ בְּחֶרֶבְךָ, יֵשׁ עַל בְּמָקוֹם ב', כְּמוֹ עֲמַדְתֶּם עַל חֶרֶבְכֶם –

your sword by you stood such as the prefix beis in place of al there is by your sword is like your sword and by

בְּחֶרֶבְכֶם; עַל צְבָאֲתֶם – בְּצְבָאֲתֶם:

by their hosts their hosts by by your sword

רש"י

תִּרְיֹד. לְשׁוֹן צָעַר כְּמוֹ אֲרִיד בְּשִׁיחִי, כְּלוּמַר, כְּשִׁיעֲבְרוּ יִשְׂרָאֵל עַל

on Yisrael when transgress that is to say in my complaint I am distraught like grief an expression of rovest about

הַתּוֹרָה וַיִּהְיֶה לָּהּ פֶּתַח חַיּוֹן פֶּה לְהִצְטָעַר עַל הַבְּרָכוֹת שֶׁנִּטַּל, וּפִרְקַת

then you shall break that he took the blessings over to feel aggrieved mouth an opening of to you and there will be the Torah

עַל וּגּוֹמֵר:

and so forth his yoke

וַיִּשְׂטֹם עֲשָׂו אֶת יַעֲקֹב עַל הַבְּרָכָה אֲשֶׁר בֵּרַכוֹ אָבִיו וַיֹּאמֶר עֲשָׂו בְּלִבּוֹ

in his heart Esav and said his father blessed him that the blessing because of Yaakov — Esav and hated

יִקְרְבוּ יְמֵי אָבִי וְאֶהְרָגָה אֶת יַעֲקֹב אָחִי:

my brother Yaakov — and I will kill my father mourning for the days of will approach

רש"י

יִקְרְבוּ יְמֵי אָבִי. אֲבָל אָבִי. כְּמִשְׁמָעוֹ, שְׁלֵא אֲצַעַר אֶת אָבִיא,

father — I will cause grief so that not according to its plain meaning my father mourning for the days of shall approach

אגדה לכמה פנים יש:

there are aspects to several Aggadah

ומדרשי

and Midrashic
explanations of

פסוק ט

Pasuk 15

וַיִּגַּד לְרִבְקָה אֶת דְּבָרֵי עֲשׂו בְּנֵה הַגָּדֹל וַתִּשְׁלַח וַתִּקְרָא לְיַעֲקֹב בְּנֵה

her son for Yaakov and she called and she sent the older her son Esav the words of — to Rivkah and it was told

הַקָּטָן וַתֹּאמֶר אֵלָיו הִנֵּה עֲשׂו אָחִיךָ מִתְנַחֵם לָךְ לְהָרְגֶךָ:

to kill you regarding you is consoling himself your brother Esav behold to him and she said the younger

רש"י

ויגד לרבקה. ברוח הקדש הגד לה מה שעשו מהרהר בלבו:

in his heart was thinking that Esav what to her it was told of holiness through the spirit to Rivkah And it was told

רש"י

מתנחם לך. נחם על האחווה לחשב מחשבה אחרת להתנפר לך

from you to estrange himself different a thought to think the brotherhood for he regrets himself concerning you doth comfort

ולהרגה. ומדרש אגדה כבר אתה מת בעיניו ושתה עליה כוס של תנחומים.

consolation of a cup over you and he drank in his eyes dead you are already Aggadah and the Midrash and to kill you

ולפי פשוטו לשון תנחומים, הוא על הפרכות בהריגתה:

by your killing the blessings for he comforts himself comforting an expression of its plain meaning and according to

פסוק טז

Pasuk 16

וַעֲתָה בְנִי שִׁמַּע בְּקוֹלִי וְקוּם בָּרַח לָךְ אֶל לָבָן אָחִי חֲרָנָה:

to Haran my brother Lavan to for yourself flee and arise to my voice listen my son And now

פסוק יז

Pasuk 17

וְיָשַׁבְתָּ עִמּוֹ יָמִים אֲחָדִים עַד אֲשֶׁר תָּשׁוּב חֲמַת אָחִיךָ:

your brother the fury of subsides that until a few days with him and you shall stay

רש"י

אחדים. מעטים:

few few

פסוק יח

Pasuk 18

עַד שׁוּב אֵף אָחִיךָ מִמָּה וְשָׁכַח אֶת אֲשֶׁר עָשִׂיתָ לוֹ וְשִׁלַּחְתִּי

and I will send to him you did that which — and he forgets from you your brother the anger of subsides until

וּלְקַחְתִּיךָ מִשָּׁם לָמָּה אֶשְׁכַּל גַּם שְׁנֵיכֶם יוֹם אֶחָד:

one in day both of you also should I be bereaved of why from there and bring you

רש"י

למה אשכל. אהיה שכולה משניכם. הקובר את בני קרוי שכול, וכן
and so bereaved is called his children — one who buries of both of you bereaved shall I be shall I be bereaved why
בַּיֶּעֱקֹב אָמַר כְּאֲשֶׁר שְׂכָלְתִּי שְׂכָלְתִּי:
I am bereaved I am bereaved just as it says with Yaakov

רש"י

גם שניכם. אם יקום עליך ואתה תהרגנו יעמדו בניו ויהרגו; ורוח הקדש
of holiness and the spirit and kill you his sons will stand kill him and you against you he rises if both of you also
נִזְרָקָה כֹּה וְנִתְּנָפָא שְׂפִיּוֹם א' יָמוּתוּ, כְּמוֹ שֶׁמִּפְּרָשׁ בְּפֶרֶק הַמִּקְנָא
one who warns in the chapter that is explained just as they will die one that on day and she prophesied in her was sparkled
לְאִשְׁתּוֹ:
his wife

פסוק יט

Pasuk 19

וַתֹּאמֶר רִבְקָה אֶל יִצְחָק קִצְתִּי בְּחַיִּי מִפְּנֵי בָנוֹת חַת אִם לֵקַח
takes If Chet the daughters of because of with my life I am disgusted Yitzchak to Rivkah And said
יַעֲקֹב אִשָּׁה מִבְּנוֹת חַת כְּאֵלֶּה מִבְּנוֹת הָאָרֶץ לָמָּה לִּי חַיִּים:
life for me why the land from the daughters of like these Chet from the daughters of a wife Yaakov

רש"י

קצתי בחיי. מאסתי בחיי:
my life I despise with my life I am disgusted

פסוק כ

Pasuk 20

וַיִּקְרָא יִצְחָק אֶל יַעֲקֹב וַיְבָרֶךְ אֹתוֹ וַיְצַוֵּהוּ וַיֹּאמֶר לוֹ לֹא תִקַּח
take you shall not to him and said and instructed him him and blessed Yaakov to Yitzchak and called
אִשָּׁה מִבְּנוֹת כְּנָעַן:
Canaan from the daughters of a wife

פסוק כא

Pasuk 21

קום לך פדנה ארם ביתה בתואל אבי אמך וקח לך משם
from there for yourself and take your mother father of Bethuel to the house of Aram to Paddan go Arise
אִשָּׁה מִבְּנוֹת לָבָן אָחִי אִמִּי:
your mother brother of Lavan from the daughters of a wife

רש"י

פדנה. כמו לפדן:
to Paddan is like Padanah

רש"י

ביתה בתואל. לבית בתואל, כל תבה שצריכה למ"ד בתחלתה הטיל לה ה"א
a Hei for it he placed at its beginning a Lamed that requires word Any Betuel to the house of Betuel To the house of
בסופה יבמות י"ג :
13b Yevamos at its end

פסוק כב

Pasuk 22

ויאל שדי יברך אתך ויפךך ויברךך ויהיית לקהל
an assembly of and you shall become and multiply-you and make-you-fertile you bless Shaddai And God
עמים:
peoples

רש"י

ואל שדי. מי שדי בברכותיו למתברכין מפיו, יברך אותך :
you may He bless from His mouth for those blessed in His blessings has sufficiency He Who Almighty And God

פסוק כג

Pasuk 23

וינתן לך את ברכת אברהם לך ולזרעך אתך לרשתך את
— for your inheriting with you and to your offspring to you Avraham the blessing of — to you And may He give
ארץ מגריה אשר נתן אלהים לאברהם:
to Avraham God gave which your sojournings the land of

רש"י

את ברכת אברהם. שאמר לו ואעשה לגוי גדול והתברכו בזרעך
in your seed and shall bless themselves great into a nation and I will make you to him that He said Avraham the blessing of —
יהיו אותן ברכות אמורות בשבילך - ממך יצא אותו הגוי ואותו הזרע המברך:
blessed seed and that nation that shall issue from you for your sake said blessings those let be

CHAPTER SUMMARY

This aliyah details Yitzchak blessing Yaakov with prosperity and rulership, followed immediately by Eisav's return and Yitzchak's intense trembling upon realizing the brachos were given away. Eisav cries bitter tears and demands a blessing, receiving a decree to live by the sword and serve his brother, with the caveat that he can break the yoke if Yaakov fails spiritually. Eisav plans to murder Yaakov after Yitzchak's death, prompting Rivkah to advise Yaakov to flee to Lavan in Haran. Rivkah then approaches Yitzchak about avoiding local Canaanite marriages, leading Yitzchak to charge Yaakov not to marry a local woman, bless him with the bracha of Avraham, and send him off to Paddan-aram to take a wife from Lavan's household.

Look at what happens when Yitzchak realizes Yaakov took the brachos. The pasuk says Yitzchak trembled with a great fear, but immediately declared, "Gam baruch yihyeh", he shall indeed remain blessed! Yitzchak recognized right then and there that this was not a mistake or an accident. Hashem runs the world, and if Yaakov walked away with the brachos, then that is exactly what Hashem willed to happen. There is no arguing with Hashem's hashgacha.

So often in life, things do not go according to our plans. A deal falls through, a shidduch doesn't work out, or someone else gets the recognition or parnassah we thought was coming to us. The yetzer hara wants us to get angry, bitter, or try to fight the reality. But a Yid looks at the situation and realizes: Hashem directed this. It didn't happen because of so-and-so's trickery or bad luck; Hashem is behind the curtain, guiding every single detail for our ultimate good.

When you face a sudden change of plans or a disappointment today, stop before reacting. Remind yourself that Hashem is in charge, and say with emunah: "This too is from Hashem, and it is exactly what needs to happen."

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THE SUGYA

In this sugya, the Gemara delves into the gezeirah shavah and textual derivations that link the dinim of pidyon haben to ma'aser behemah. Through a series of kal v'chomers and exclusions, the Gemara evaluates which types of korbanos—such as chattos, olos, shelamim, and olat re'iyah—might be excluded from purchase or gift limitations, ultimately isolating ma'aser behemah as the primary subject of these gezeirah shavah rules.

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

עמוד א' DAF 56A

PROOF

מה בניה — אין בלקוח ובמתנה.

The Gemara links the verses: **Just as** the word "your son" regarding pidyon haben **does not apply to a purchased child or to a child given as a gift,**

PROOF

אף צאנה ובקרה — אינו בלקוח ובמתנה.

so too the phrase "your flock and your herd" teaches that animal tithe **does not apply to a purchased animal or to a gift.**

QUESTION

והאי בבכור כתיב!

The Gemara asks: **But this** verse of "your flock and your herd" **is written with regard to a firstborn animal**, not animal tithe!

ANSWER

אמר קרא: "כן תעשה",

The verse states: "So shall you do with your ox and your sheep" (Shemos 22:29).

ANSWER

אם אינו ענין לבכור, דלא איתיה בעשייה, דברחם קדוש — תנהו ענין למעשר בהמה.

If this extra phrase "so shall you do" **is not needed for the subject of a firstborn—for it does not require an action of human consecration, since it is holy from the womb—apply it to the subject of animal tithe**, which does require human action to sanctify it.

QUESTION

ואימא: תנהו ענין לחטאת ולאשם!

The Gemara suggests: **But say instead: apply it to the subject of a sin offering and a guilt offering**, to exclude a purchased animal from being brought for these sacrifices!

ANSWER

דומיא דבנה — מה בנה שאינו בא על חטא, אף צאנה ושורה שאינו בא על חטא.

The Gemara answers: The derived offering must be **similar to "your son": just as your son does not come as redemption for a sin, so too "your flock and your ox"** must refer to an offering **that does not come for a sin**, thus excluding a sin offering and guilt offering.

QUESTION

ואימא: תנהו ענין לעולה ולשלמים!

The Gemara suggests further: **But say instead: apply it to the subject of a burnt offering and a peace offering**, which do not come for a sin!

ANSWER

דומיא דבנה — מה בנה שאינו בא בנדבה ונדבה, אף צאנה ושורה כו'.

The Gemara answers: It must be **similar to "your son": just as your son does not come through a vow or a voluntary pledge, so too "your flock and your ox"** refers to an offering that **does not come through a vow or a voluntary pledge**, which excludes voluntary burnt offerings and peace offerings.

QUESTION

ואימא: תנהו ענין לעזלת ראיה!

The Gemara suggests again: **But say instead: apply it to the subject of the pilgrimage burnt offering**, which is a mandatory obligation, not a vow or voluntary pledge, and does not come for a sin!

ANSWER

דומיא דבנה — מה בנה שאין קבוע לו זמן, אף שורה וצאנה שאין קבוע לו זמן.

The Gemara answers: It must be **similar to "your son": just as your son does not have a fixed time** of year for his redemption (as it is simply thirty days after birth), **so too "your ox and your flock"** refers to animal tithe, **which does not have a fixed time** on the calendar, excluding the pilgrimage burnt offering which is set for the festivals.

QUESTION

אי מה בנה אינו בלקוח כלל, אף שורה וצאנה אינו בלקוח כלל,

The Gemara asks: **If so, we should say: Just as your son is not** subject to redemption when **purchased under any circumstances, so too your ox and your flock should not** be subject to animal tithe when **purchased under any circumstances!**

OBJECTION

אלמה אמר רבי אסי אמר רבי יוחנן: לקח עשרה עופרין במעי אמן — כולם נכנסין לדיר להתעשר?

If so, **why did Rabbi Assi say in the name of Rabbi Yochanan: If one purchased ten fetuses in their mothers' wombs, they all enter the pen to be tithed?** Why aren't they exempt as purchased animals?

RESOLUTION

אמר רבא, אמר קרא: "תעשה" — בשעת עשייה מיעט הכתוב.

Rava said: The verse states "you shall do", which teaches that the verse excluded a purchased animal only if it was bought at the time of action—meaning when it is already fit to be processed and sacrificed—not when it was bought while still an unfit fetus.

STATEMENT

גופא, אמר רבי אסי אמר רבי יוחנן: לקח עשרה עיברים במעי אמן — כולן נכנסין לדייר להתעשר.

The Gemara now analyzes the matter itself: Rabbi Assi said in the name of Rabbi Yochanan: If one purchased ten fetuses in their mothers' wombs, they all enter the pen to be tithed.

OBJECTION

והא אנו תנו: הלוקח או שניתן לו במתנה פטור מן מעשר בהמה!

The Gemara asks: But didn't we learn in our Mishnah: One who purchases an animal, or one to whom an animal was given as a gift, is exempt from animal tithe? Why then are these fetuses subject to tithe?

ANSWER

אמר רבי אלעזר: רבי יוחנן חזאי בחילמא, מילתא מעליא אמינא.

Rabbi Elazar said: I saw Rabbi Yochanan in a dream, which indicates I am about to say an excellent matter to explain his opinion.

ANSWER

אמר קרא "תעשה", בשעת עשייה מיעט הכתוב.

He explained: The verse states "you shall do", meaning the verse excluded a purchased animal only if it was bought at the time of action, when it is fit to be sacrificed, excluding fetuses which are bought prior to that stage.

OBJECTION

איתיביה רבי שמעון בן אלעאי לרבי אלעזר: הלוקח חל על מחוסר זמן!

Rabbi Shimon ben Elyakim raised an objection to Rabbi Elazar from a Braisa: The exemption of a purchased animal applies even to an animal whose time has not yet arrived (before eight days old), even though it is not yet fit for action!

RESOLUTION

אמר ליה: זו אינה משנה,

Rabbi Elazar said to him: This is not an authoritative Mishnah or Braisa, and we do not rely on it.

RESOLUTION

ואם תמצא לומר משנה — רבי שמעון בן יהודה היא משום רבי שמעון,

And if you want to say it is an authoritative teaching, it is according to Rabbi Shimon ben Yehuda in the name of Rabbi Shimon,

EXPLANATION

דָּאָמַר: מְחוּסֵר זְמַן נִכְנָס לְדִיר לְהַתְעַשֵּׂר, וְהָרִי הוּא כְּבֹכּוֹר,

who says: An animal whose time has not yet arrived enters the pen to be tithed, and it is like a firstborn;

EXPLANATION

מָה כְּבֹכּוֹר קָדוֹשׁ לִפְנֵי זְמַנוֹ וְקָרֵב לְאַחַר זְמַנוֹ — אֵף מְחוּסֵר זְמַן קָדוֹשׁ לִפְנֵי זְמַנוֹ וְקָרֵב לְאַחַר זְמַנוֹ.

just as a firstborn becomes holy before its time to be brought on the mizbeach, and is offered after its time, so too an animal whose time has not yet arrived becomes holy before its time and is offered after its time. Therefore, in his view, an animal under eight days old is already considered fit for action.

BRAISA

תָּנִי תַּנָּא קַמִּיָּה דְּרַב: אֵיזָהוּ אֶתְנָן שְׁנִכְנָס לְדִיר לְהַתְעַשֵּׂר? כָּל שְׁנִתְּנָו לָהּ וְחָזַר וּלְקָחוּ הֵימְנָהּ.

A tanna recited a Braisa before Rav: Which is the prostitute's fee that enters the pen to be tithed? Any animal that he gave to her, and then went and purchased it back from her.

QUESTION

וְהָא אֵיפְסִיל לִיָּה בְּלוּקָח!

The Gemara asks: But isn't it disqualified from tithe because he is a purchaser who bought it back from her?

ANSWER

אִישְׁתְּמִיטְיָהָ הָא דָּאָמַר רַבִּי אָסִי אָמַר רַבִּי יוֹחָנָן: לָקַח עֲשָׂרָה עוֹבְרִין בְּמַעֲי אֶמָן — כּוֹלָם נִכְנָסִין לְדִיר לְהַתְעַשֵּׂר.

The Gemara answers: This ruling of Rabbi Assi in the name of Rabbi Yochanan escaped him, where he said: If one purchased ten fetuses in their mothers' wombs, they all enter the pen to be tithed. Here too, he must have bought back the fetus while still in its mother's womb.

עמוד ב' DAF 56B

QUESTION

וְתִיעֲשָׂרָה אִיהִי!

And let her tithe it herself! Why must a Yid buy the fetus back from her for it to be enter the pen for ma'aser? Why couldn't the woman tithe it on her own, since it was given to her while still an unborn fetus, so it never became forbidden as ethnan?

ANSWER

בְּזוֹנָה גוֹיָהּ.

The Gemara answers: The Baraita is talking about a non-Jewish prostitute, who is not commanded in mitzvos at all, and therefore cannot separate ma'aser behemah.

QUESTION

וְלוֹקְמָה בְּזוֹנָה יִשְׂרָאֵלִית, וְתִיעֲשָׂרָה אִיהִי!

The Gemara asks: **But let us establish the Baraita by a Jewish prostitute, and let her tithe it herself!** Why make it a case of a non-Jew?

ANSWER

קא משמע לן דזונה ישראלית לא הוי אתנן.

The Gemara answers: The Baraita specifically chose a non-Jewish prostitute to **teach us that** an animal given to a **Jewish prostitute is not** considered **ethnan** at all, and is permitted to be brought on the mizbe'ach, which is why the Baraita had to deal with a non-Jewish woman.

PROOF

כדאפי, דאמר אפי:

This is in accordance with Abaye, as Abaye said:

STATEMENT

זונה גויה — אתננה אסור, וכהן הפא עליה אינו לוקה משום "לא יחלל זרעו".

Regarding a **non-Jewish prostitute** — her payment is forbidden for the mizbe'ach as **ethnan zonah**, but a **Kohen who has relations with her does not receive lashes on account of "He shall not profane his seed"** (Vayikra 21:15).

STATEMENT

זונה ישראלית — אתננה מותר, וכהן הפא עליה לוקה משום "לא יחלל זרעו".

Whereas regarding a **Jewish prostitute** — her payment is permitted for the mizbe'ach, and a **Kohen who has relations with her receives lashes on account of "He shall not profane his seed."**

EXPLANATION

זונה גויה אתננה אסור — גמר "תועבה" "תועבה" מעריות.

The Gemara explains Abaye's opinion: As for a **non-Jewish prostitute**, her payment is forbidden because Abaye derives a **gezeirah shavah of "abomination"** written by **ethnan** (Devarim 23:19) and **"abomination"** written from **forbidden relations** (Vayikra 18:29):

EXPLANATION

מה עריות, דלא תפסי בהו קדושי — אף זונה, בהך דלא תפסי בה קדושי.

Just as by forbidden relations, they are women with whom **kiddushin cannot take effect**, so too, the prostitute whose payment is forbidden as **ethnan** refers to **this one with whom kiddushin cannot take effect** — which is a non-Jewish woman.

EXPLANATION

וכהן הפא עליה אינו לוקה משום "לא יחלל זרעו",

And a **Kohen who has relations with her does not receive lashes on account of "He shall not profane his seed,"**

EXPLANATION

דלא יחלל זרעו אמר רחמנא, והאי לאו זרעיה הוא.

because the Torah states, **"He shall not profane his seed,"** and this child born from a non-Jewish woman is not his seed, since a child from a non-Jewish mother takes after her and is a non-Jew.

משנה MISHNAH

MISHNAH

מתני' האחין והשותפין, שחייבין בקלבון — פטורין ממעשר בהמה,

MISHNAH: Brothers or partners, who are obligated in the kalbon (the surcharge added when giving a half-shekel jointly to the Beis Hamikdash), are exempt from ma'aser behemah;

MISHNAH

חייבין במעשר בהמה — פטורין מן הקלבון.

whereas if they are **obligated in ma'aser behemah**, they are **exempt from the kalbon**.

MISHNAH

קנו מתפיסת הפית — חייבין,

How so? If the brothers **acquired** the animals **from the general pool of the estate** left by their father and haven't divided it yet, **they are obligated** in ma'aser behemah;

MISHNAH

ואם לאו — פטורין.

and if not, if they already divided the estate, **they are exempt**.

MISHNAH

חלקו, חזרו ונשתתפו — חייבין בקלבון ופטורין ממעשר בהמה.

If **they divided** the inheritance **and then went back and partnered together**, they are obligated in the kalbon and exempt from ma'aser behemah.

גמרא GEMARA

BRAISA

גמ' תנו רבנן: "יהיה לך" — ולא של שותפות.

GEMARA: The Rabbis taught in a Baraita: The pasuk regarding animal tithes says, "**shall be yours**" (Shemos 13:12) — implying **and not that of a partnership**.

QUESTION

יכול אפילו קנו בתפיסת הפית?

I might have thought that even if they acquired animals jointly from the pool of the estate of their father, they should also be exempt from ma'aser behemah because they own it together?

ANSWER

תלמוד לומר: "יהיה".

Therefore **the verse states: "Shall be"** to include brothers who inherit from the general estate, teaching that they are obligated.

QUESTION

והאי בבכור כתיב!

The Gemara asks: **But this verse is written concerning a בכור, a firstborn animal**, not ma'aser behemah!

ANSWER

אם אינו ענין לבכור, דהא איתיה בשותפות, דכתיב: "ובכורות בקרکم וצאנכם", תנחו ענין למעשר בהמה.

If it is not needed for the matter of a בכור — since a בכור indeed applies in a partnership, as it is written: "And the firstborns of your cattle and your sheep" in plural (Devarim 12:6) — **apply it to the matter of ma'aser behemah.**

STATEMENT

אמר רבי ירמיה: פעמים שחייבין בזה ובזה,

Rabbi Yirmeyah said: **There are times when they are obligated in both this (kalbon) and this (ma'aser behemah),**

STATEMENT

ופעמים שפטורין מזה ומזה,

and times when they are exempt from both this and this,

STATEMENT

פעמים שחייבין בקלבון ופטורין ממעשר בהמה,

times when they are obligated in the kalbon and exempt from ma'aser behemah,

STATEMENT

ופעמים שחייבין במעשר בהמה ופטורין מן הקלבון.

and times when they are obligated in ma'aser behemah and exempt from the kalbon.

EXPLANATION

חייבין בזה ובזה — שחלקו בכספים ולא חלקו בבמה,

The Gemara explains: How so? When are they **obligated in both this and this? Where they divided the money** from the estate — so regarding money they are considered independent individuals who must pay the kalbon when giving together — **and did not divide the animals**, so regarding animals they are still in the father's estate and obligated in ma'aser behemah.

EXPLANATION

פטורין מזה ומזה — שחלקו בבמה ולא חלקו בכספים.

When are they **exempt from both this and this? Where they divided the animals** — so they became partners in the animals and are exempt from ma'aser behemah — **and did not divide the money**, so regarding money they are still considered sons of the household and exempt from the kalbon.

EXPLANATION

חֲזִיבִין בְּקָלְבוֹן וּפְטוּרִין מִמַּעֲשַׂר בְּהֵמָה — שֶׁחֲלָקוּ בָּזָה וּבָזָה.

When are they **obligated in the kalbon** and **exempt from ma'aser behemah**? Where they divided both this and this, both the money and the animals, and then became partners.

EXPLANATION

חֲזִיבִין בְּמַעֲשַׂר בְּהֵמָה וּפְטוּרִין מִן הַקָּלְבוֹן — שֶׁלֹּא חֲלָקוּ בָּזָה וּבָזָה.

When are they **obligated in ma'aser behemah** and **exempt from the kalbon**? Where they did not divide either this or this, maintaining the entire estate together.

QUESTION

פְּשִׁיטָא!

The Gemara asks: Isn't this **pashut**? Why did Rabbi Yirmeyah need to list these cases?

ANSWER

חֲלָקוּ בְּבֵהֶמָה וְלֹא חֲלָקוּ בַּכֶּסֶּפִּים אֵינְצִטְרִיכָא לֵיהּ,

The Gemara answers: The case where they divided the animals and did not divide the money was necessary for him to teach.

EXPLANATION

סָלְקָא דַּעְתָּךְ אַמִּינָא: כִּיּוֹן דְּחֲלָקוּ בְּבֵהֶמָה, גָּלוּ דַּעְתֵּיהּ דְּלִמְיפְלַג קְיָיְמִי, וְלִיחֵיבּוּ בְּקָלְבוֹן — קָא מְשַׁמַּע לָן.

Because it might have entered your mind to say: Since they divided the animals, they revealed their intention that they **stand to divide** the rest of the estate as well, and therefore let them be **obligated in the kalbon** right now. So Rabbi Yirmeyah **comes to teach us** that as long as they haven't actually divided the money, they remain exempt from the kalbon.

STATEMENT

אָמַר רַב עֲנָן: לֹא שָׁנוּ אֶלָּא שֶׁחֲלָקוּ גְדִיִּים כְּנֶגֶד תִּיּוֹשִׁים וְתִיּוֹשִׁים כְּנֶגֶד גְּדִיִּים.

Rav Anan said: They taught that dividing animals makes them like buyers and exempts them from ma'aser behemah **only when** they divided kids against rams and rams against kids, exchanging different categories of animals, which is clearly an exchange and a division.

STATEMENT

אָבָל חֲלָקוּ גְדִיִּים כְּנֶגֶד גְּדִיִּים וְתִיּוֹשִׁים כְּנֶגֶד תִּיּוֹשִׁים — אוֹמְרִים זֶה חֲלָקוּ הִמְגִּיעוּ מִשְׁעָה ראשונה לְכָה.

But if they divided kids against kids and rams against rams, where each receives identical types, we say: This is his portion that was coming to him from the very first moment for this, through the principle of bereirah (retroactive clarification), so it is not an exchange and they remain obligated in ma'aser behemah.

STATEMENT

וְרַב נַחֲמָן אָמַר: אֶפִּילוּ חֲלָקוּ גְדִיִּים כְּנֶגֶד גְּדִיִּים וְתִיּוֹשִׁים כְּנֶגֶד תִּיּוֹשִׁים — אֵין אוֹמְרִים זֶה הוּא חֲלָקוּ הִמְגִּיעוּ מִשְׁעָה ראשונה לְכָה.

And Rav Nachman said: Even if they divided kids against kids and rams against rams, we do not say this is his portion coming to him from the first moment for this, because we do not hold of bereirah; therefore, any division renders them like buyers and exempts them from ma'aser behemah.

STATEMENT

ורבי אלעזר אומר: לא שנו אלא שחלקו תשעה כנגד עשרה, ועשרה כנגד תשעה.

And Rabbi Elazar said: They taught that division exempts them only where they divided nine smaller animals against ten, or ten against nine, adjusting for value,

STATEMENT

אבל חלקו תשעה כנגד תשעה ועשרה כנגד עשרה — אומר זה חלקו המגיעו משעה ראשונה לכה.

but if they divided nine against nine or ten against ten, equal numbers of equal animals, we say: This is his portion coming to him from the very first moment for this, so they remain obligated in ma'aser behemah.

STATEMENT

ורבי יוחנן אומר: אפילו חלקו תשעה כנגד תשעה, ועשרה כנגד עשרה, אין אומר זה חלקו המגיעו משעה ראשונה לכה.

And Rabbi Yochanan said: Even if they divided nine against nine or ten against ten, we do not say this is his portion coming to him from the first moment for this, and they are exempt from ma'aser behemah.

SUMMARY

The Gemara works through the textual comparisons between pidyon haben and ma'aser behemah to establish that purchased animals and gifts are exempt from animal tithing. It then reconciles Rabbi Yochanan's shitta—that purchasing ten unborn fetuses still obligates them in ma'aser behemah—by explaining that the exclusion of a lakoo'ach (purchased animal) applies only when bought at a stage when the animal is already fit for action and sacrifice, not while still an unfit fetus. The Gemara further analyzes related braisos concerning an animal given as ethnan zonah to a non-Jewish prostitute, clarifying when such an animal can be bought back as a fetus and brought to the pen for tithing.

The Gemara on today's daf delves into the halachos of Ma'aser Behemah and teaches that when partners or brothers split an inheritance, the animals they divide lose their original status and are considered "purchased" (lakoach), exempting them from the mitzvah of tithing. Even if they later decide to join back together and pool their flock, that brief moment of division and separation broke the original unity. Once they split, the initial, seamless connection is lost.

There is a profound lesson for our daily avodah here. Unity in a family, a community, or a shul is something precious that takes real effort to build and maintain. But when we let small disagreements cause a division, when we separate and go our own ways, it is never simple to just "put things back the way they were." Even if people reconcile down the road, a split leaves a mark and changes the nature of the relationship.

Hashem values peace and true achdus among Yidden above almost everything else. We have to guard our connections with others fiercely before a breach occurs, treating our shalom in our homes and shuls with extreme care.

Today, if you feel a slight distance or tension growing between you and a family member, friend, or neighbor, don't let it linger until a real split happens. Take one small action today, a warm word, a smile, or a quick phone call, to protect the shalom and keep the bond strong.

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 יַחֲשֹׁב יְהוָה לֹא עֶזְרָא וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפֵּה לְשׁוֹדֵי בְּחִרְבָנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כֹסִיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עֶזְרָא חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֵיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רַגְלִי פִּלַּט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְגַּוְרֵסן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֵיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוֹזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדֵּר 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 אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

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 וְנִכְחָדֶם 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 זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיִּאֲבֹדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שִׁמְרָהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָהּ יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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.'