חוּמָּשׁ עִם רַשִׁ"י · פִּנְחָס · שְׁבִיעִי

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

PINCHAS · 7TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we learn about the special korbanos offered during the Yom Tov of Sukkos, starting on the fifteenth day of the seventh month. The Torah details the unique avodah of these seven days, where we bring a massive number of bulls, rams, and lambs as olos, alongside their proper minchos and nesachim, plus a goat for a chatas each day.

We then transition to the eighth day, Shemini Atzeres, which Hashem designates as a special, intimate gathering for Klal Yisrael. The Torah outlines the scaled-down korbanos for this day, showing how much Hashem cherishes His children by asking for just a single bull and a single ram before we return to our daily routines.

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

פָּסוּק א

Pasuk 1

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם כָּל

And on the fifteenth day · of the month the seventh a convocation of holiness there shall be for you any

מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ וְחַגֹּתֶם חַג לַיהוָה שִׁבְעַת יָמִים׃

work of labor not you shall do and you shall celebrate a festival to Hashem seven days

פָּסוּק ב

Pasuk 2

וְהִקְרַבְתֶּם עֹלָה אִשֶּׁה רֵיחַ נִיחֹחַ לַיהוָה פָּרִים בְּנֵי בָקָר

And you shall offer a burnt offering a fire offering an aroma of satisfaction to Hashem bulls young of the herd

שְׁלֹשָׁה עָשָׂר אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם יִהְיוּ׃

three ten rams two lambs within their year four ten unblemished they shall be

פָּסוּק ג

Pasuk 3

וּמִנְחָתָם סֹלֶת בְּלוּלָה בַשָּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר הָאֶחָד לִשְׁלֹשָׁה

and their meal-offering fine flour mixed with oil three tenths for the bull the one for the three

עָשָׂר פָּרִים שְׁנֵי עֶשְׂרֹנִים לָאַיִל הָאֶחָד לִשְׁנֵי הָאֵילִם׃

ten bulls two tenths for the ram the one for the two rams

פָּסוּק ד

Pasuk 4

וְעִשָּׂרוֹן עִשָּׂרוֹן לַכֶּבֶשׂ הָאֶחָד לְאַרְבָּעָה עָשָׂר כְּבָשִׂים׃

lambs · for fourteen the one for the lamb a tenth and a tenth

פָּסוּק ה

Pasuk 5

וּשְׂעִיר עִזִּים אֶחָד חַטָּאת מִלְּבַד עֹלַת הַתָּמִיד מִנְחָתָהּ

its meal offering the continual the burnt offering of besides sin offering one goats and a male goat of

וְנִסְכָּהּ׃

and its libation

פָּסוּק ו

Pasuk 6

וּבַיּוֹם הַשֵּׁנִי פָּרִים בְּנֵי בָקָר שְׁנַיִם עָשָׂר אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי

of lambs two rams ten two the herd young of bulls the second And on the day

שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם׃

unblemished ten four a year

פָּסוּק ז

Pasuk 7

וּמִנְחָתָם וְנִסְכֵּיהֶם לַפָּרִים לָאֵילִם וְלַכְּבָשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט׃

according to the law by their number and for the lambs for the rams for the bulls and their libations and their grain-offering

רַשִׁ"י

ומנחתם ונסכיהם לפרים. פָּרֵי הֶחָג שִׁבְעִים הֵם כְּנֶגֶד

corresponding to they are seventy the Festival the bullocks of for the bullocks and their drink-offerings and their meal-offering

שִׁבְעִים אֻמּוֹת, וּמִתְמַעֲטִים וְהוֹלְכִים, סִימָן כְּלָיָה הִיא לָהֶם, וּבִימֵי הַמִּקְדָּשׁ

the Temple and in the days of for them it is destruction a sign of continually and they decrease nations seventy

הָיוּ מְגִנִּים עֲלֵיהֶם מִן הַיִּסּוּרִין סוכה נ"ה :

55 Sukkah the sufferings from upon them protecting they were

רַשִׁ"י

ולכבשים. כְּנֶגֶד יִשְׂרָאֵל שֶׁנִּקְרְאוּ "שֶׂה פְּזוּרָה" ירמיהו נ' , וְהֵם קְבוּעִים,

are fixed and they 50 Yirmeyahu scattered a sheep who are called Yisrael corresponding to and for the lambs

וּמִנְיָנָם תִּשְׁעִים וּשְׁמוֹנָה, לְכַלּוֹת מֵהֶם תִּשְׁעִים וּשְׁמוֹנָה קְלָלוֹת שֶׁבְּמִשְׁנֵה תּוֹרָה;

Torah that are in Mishneh curses and eight ninety from them to annul and eight ninety and their number

בַּשֵּׁנִי נֶאֱמַר וְנִסְכֵּיהֶם עַל שְׁנֵי תְּמִידֵי הַיּוֹם, וְלֹא שִׁנָּה הַלָּשׁוֹן

the wording did it change and not the day continual-offerings of the two concerning and their drink-offerings it is said on the second

אֶלָּא לִדְרֹשׁ, כְּמוֹ שֶׁאָמְרוּ רַבּוֹתֵינוּ זִ"ל ספרי; שבת ק"נ בַּשֵּׁנִי

on the second 150 Shabbos Sifrei of blessed memory our Rabbis that said just as to expound except

וְנִסְכֵּיהֶם, בַּשִּׁשִּׁי וּנְסָכָהּ, בַּשְּׁבִיעִי כְּמִשְׁפָּטָם, מֵ"ם יו"ד מֵ"ם חֲרֵי כָּאן

here behold Mem Yod Mem according to their rule on the seventh and its drink-offerings on the sixth and their drink-offerings

מַיִם, רֶמֶז לִנְסוּךְ הַמַּיִם מִן הַתּוֹרָה בֶּחָג׃
water a hint for the pouring of the water from the Torah on the Festival

פָּסוּק ח

Pasuk 8

וּשְׂעִיר עִזִּים אֶחָד חַטָּאת מִלְּבַד עֹלַת הַתָּמִיד וּמִנְחָתָהּ
and a male goat of goats one sin offering besides the burnt offering of the continual and its meal offering

וְנִסְכֵּיהֶם׃
and their libations

פָּסוּק ט

Pasuk 9

וּבְיוֹם הַשְּׁלִישִׁי פָּרִים עַשְׁתֵּי עָשָׂר אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי שָׁנָה
And on the day third bulls eleven · rams two lambs yearlings ·

אַרְבָּעָה עָשָׂר תְּמִימִם׃
fourteen · unblemished

פָּסוּק י

Pasuk 10

וּמִנְחָתָם וְנִסְכֵּיהֶם לַפָּרִים לָאֵילִם וְלַכְּבָשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט׃
and their grain-offering and their libations for the bulls for the rams and for the lambs by their number according to the law

פָּסוּק יא

Pasuk 11

וּשְׂעִיר חַטָּאת אֶחָד מִלְּבַד עֹלַת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכָּהּ׃
and a male goat of sin offering one besides the burnt offering of the continual and its meal offering and its libation

פָּסוּק יב

Pasuk 12

וּבְיוֹם הָרְבִיעִי פָּרִים עֲשָׂרָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר
And on the day fourth bulls ten rams two lambs sons of a year four teen

תְּמִימִם׃
unblemished

פָּסוּק יג

Pasuk 13

מִנְחָתָם וְנִסְכֵּיהֶם לַפָּרִים לָאֵילִם וְלַכְּבָשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט׃
their grain offering and their libations for the bulls for the rams and for the lambs by their number according to the law

פָּסוּק יד

Pasuk 14

וּשְׂעִיר עִזִּים אֶחָד חַטָּאת מִלְּבַד עֹלַת הַתָּמִיד מִנְחָתָהּ
and a male goat of goats one sin offering besides the burnt offering of the continual its grain offering

וְנִסְכָּהּ׃
and its libation

פָּסוּק טו

Pasuk 15

וּבַיּוֹם הַחֲמִישִׁי פָּרִים תִּשְׁעָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר
And on the day fifth bulls nine rams two lambs sons of a year four teen

תְּמִימִם׃
unblemished

פָּסוּק טז

Pasuk 16

וּמִנְחָתָם וְנִסְכֵּיהֶם לַפָּרִים לָאֵילִם וְלַכְּבָשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט׃
and their grain-offering and their libations for the bulls for the rams and for the lambs by their number according to the law

פָּסוּק יז

Pasuk 17

וּשְׂעִיר חַטָּאת אֶחָד מִלְּבַד עֹלַת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכָּהּ׃
and a male goat of sin offering one besides the burnt offering of the continual and its grain offering and its libation

פָּסוּק יח

Pasuk 18

וּבַיּוֹם הַשִּׁשִּׁי פָּרִים שְׁמֹנָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר
And on the day the sixth bulls eight rams two lambs of a year four teen

תְּמִימִם׃
unblemished

פָּסוּק יט

Pasuk 19

וּמִנְחָתָם וְנִסְכֵּיהֶם לַפָּרִים לָאֵילִם וְלַכְּבָשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט׃
and their meal-offering and their libations for the bulls for the rams and for the sheep by their number according to the law

פָּסוּק כ

Pasuk 20

וּשְׂעִיר חַטָּאת אֶחָד מִלְּבַד עֹלַת הַתָּמִיד מִנְחָתָהּ וְנִסְכֶּיהָ׃
and a male-goat of sin-offering one besides the burnt-offering of the continual its meal-offering and its libations

פָּסוּק כא

Pasuk 21

וּבַיּוֹם הַשְּׁבִיעִי פָּרִים שִׁבְעָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר
And on the day seventh bulls seven rams two lambs sons of a year four ten

תְּמִימִם׃
unblemished

פָּסוּק כב

Pasuk 22

וּמִנְחָתָם וְנִסְכֵּהֶם לַפָּרִים לָאֵילִם וְלַכְּבָשִׂים בְּמִסְפָּרָם כְּמִשְׁפָּטָם׃
and their grain-offering and their libations for the bulls for the rams and for the lambs by their number according to their rule

פָּסוּק כג

Pasuk 23

וּשְׂעִיר חַטָּאת אֶחָד מִלְּבַד עֹלַת הַתָּמִיד מִנְחָתָהּ וְנִסְכָּהּ׃
and a male goat of sin offering one besides the burnt offering of the continual its meal offering and its libation

פָּסוּק כד

Pasuk 24

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃
On the day the eighth a restriction shall be for you any work of labor not shall you do

רַ"שִׁ"י

עצרת תהיה לכם. עֲצוּרִים בַּעֲשִׂיַּת מְלָאכָה; דָּ"אַ, עצרת — עִצְּרוּ
A restriction there shall be for you restricted in the doing of melacha another explanation restriction restrict yourselves

מִלָּצֵאת, מְלַמֵּד שֶׁטָּעוּן לִינָה; וּמִדְרָשׁוֹ בַּאַגָּדָה לְפִי שֶׁכָּל יְמוֹת הָרֶגֶל
from leaving this teaches that it requires remaining overnight and its homily in the Agada because that all the days of the Festival

הִקְרִיבוּ כְּנֶגֶד שִׁבְעִים אֻמּוֹת, וּבָאִין לָלֶכֶת, אָמַר לָהֶם הַמָּקוֹם בְּבַקָּשָׁה
they offered sacrifices corresponding to seventy nations and they come to go said to them the Omnipresent please

מִכֶּם עֲשׂוּ לִי סְעוּדָה קְטַנָּה כְּדֵי שֶׁאֶהֱנֶה מִכֶּם סוכה נ"ה :
from you make for Me a banquet small so that I may enjoy from you Sukkah 55

פָּסוּק כה

Pasuk 25

וְהִקְרַבְתֶּם עֹלָה אִשֶּׁה רֵיחַ נִיחֹחַ לַיהוָה פַּר אֶחָד אַיִל אֶחָד
and you shall offer a burnt offering a fire offering an aroma of pleasing to Hashem bull one ram one

כְּבָשִׂים בְּנֵי שָׁנָה שִׁבְעָה תְּמִימִם׃
lambs sons of a year seven unblemished

רַ"שִׁ"י

פר אחד איל אחד. אֵלּוּ כְּנֶגֶד יִשְׂרָאֵל, הִתְעַכְּבוּ לִי מְעַט עוֹד, וּלְשׁוֹן
A bullock one ram one a little longer and an expression of

חִבָּה הוּא זֶה, כְּבָנִים הַנִּפְטָרִים מֵאֲבִיהֶם וְהוּא אוֹמֵר לָהֶם קָשֶׁה עָלַי פִּרְדַתְכֶם,
affection it is like children who take leave from their father and he says to them is hard upon me your parting

עַכְּבוּ עוֹד יוֹם אֶחָד, מָשָׁל לְמֶלֶךְ שֶׁעָשָׂה סְעוּדָה כו', כְּדְאִיתָא בְּמַסֶּכֶת סֻכָּה שם ;
there Sukkah in Tractate as it is etc. a banquet who made to a king A parable one day more stay

וּבְמִדְרַשׁ רַבִּי תַּנְחוּמָא: לְמָדָה תּוֹרָה דֶּרֶךְ אֶרֶץ שֶׁמִּי שֶׁיֵּשׁ לוֹ אַכְסַנַאי יוֹם
day a guest with him has that one who conduct proper the Torah taught Tanchuma Rabbi and in the Midrash of

רִאשׁוֹן יַאֲכִילֶנּוּ פְּטוּמוֹת, לְמָחָר יַאֲכִילֶנּוּ דָּגִים, לְמָחָר בְּשַׂר בְּהֵמָה,
the first he should feed him fattened poultry, on the morrow he should feed him fish, on the morrow meat of animal,

לְמָחָר מַאֲכִילוֹ קִטְנִית, לְמָחָר מַאֲכִילוֹ יָרָק, פּוֹחֵת וְהוֹלֵךְ כְּפָרֵי הֶחָג:
on the morrow he feeds him pulse, on the morrow he feeds him vegetables, diminishing gradually like the bullocks of the Festival

פָּסוּק כו

Pasuk 26

מִנְחָתָם וְנִסְכֵּיהֶם לַפָּר לָאַיִל וְלַכְּבָשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט:
their grain offering and their libations and for the lambs for the ram for the bull by their number according to the law

פָּסוּק כז

Pasuk 27

וּשְׂעִיר חַטָּאת אֶחָד מִלְּבַד עֹלַת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכָּהּ:
and a male-goat of sin-offering one besides the burnt-offering of the continual and its grain-offering and its libation

פָּסוּק כח

Pasuk 28

אֵלֶּה תַּעֲשׂוּ לַיהוָה בְּמוֹעֲדֵיכֶם לְבַד מִנִּדְרֵיכֶם וְנִדְבֹתֵיכֶם לְעֹלֹתֵיכֶם
These you shall make for Hashem on your festivals aside from your vows and your donations for your burnt-offerings

וּלְמִנְחֹתֵיכֶם וּלְנִסְכֵּיכֶם וּלְשַׁלְמֵיכֶם:
and for your meal-offerings and for your libations and for your peace-offerings

רַ"שִׁ"י

אלה תעשו לה' במועדיכם. דָּבָר הַקָּצוּב לְחוֹבָה:
These you shall do for Hashem on your festivals. a matter that is fixed as an obligation

רַ"שִׁ"י

לבד מנדריכם. אִם בָּאתֶם לִדּוֹר קָרְבָּנוֹת בָּרֶגֶל, מִצְוָה הִיא בְּיֵדְכֶם, אוֹ נְדָרִים אוֹ
Besides your vows if you came to vow sacrifices on the Festival a mitzvah it is in your hand, or vows or

נְדָבוֹת שֶׁנִּדַּרְתֶּם כָּל הַשָּׁנָה, הַקְרִיבוּם בָּרֶגֶל, שֶׁמָּא יִקְשֶׁה לוֹ לַחֲזֹר וְלַעֲלוֹת
freewill offerings that you vowed all the year bring them on the Festival, perhaps it will be hard for him to return and to go up

לִירוּשָׁלַיִם וּלְהַקְרִיב נְדָרָיו וְנִמְצָא עוֹבֵר בְּבַל תְּאַחֵר:
to Yerushalayim and to offer his vows and he will be found transgressing the prohibition of do not delay

פָּסוּק כט

Pasuk 29

וַיֹּאמֶר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה:
And said to Moshe the children of Yisrael according to all that commanded Hashem — Moshe

וַיֹּאמֶר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל. לְהַפְסִיק הָעִנְיָן, דִּבְרֵי רַבִּי יִשְׁמָעֵאל, לְפִי

And he said to Moshe the children of Yisrael to separate the subject the words of Rabbi Yishmael because

שֶׁעַד כָּאן דִּבְרֵיו שֶׁל מָקוֹם וּפָרָשַׁת נְדָרִים מַתְחֶלֶת בְּדִבּוּרוֹ שֶׁל מֹשֶׁה,

that until here the words of the Omnipresent of and the section of vows begins with the speech of Moshe

הִצְרַךְ לְהַפְסִיק תְּחִלָּה וְלוֹמַר שֶׁחָזַר מֹשֶׁה וְאָמְרָה פָּרָשָׁה זוֹ לְיִשְׂרָאֵל, שֶׁאִם לֹא

it was necessary to separate first and to say that returned Moshe and said it section this to Yisrael for if not

כֵּן, יֵשׁ בְּמַשְׁמַע שֶׁלֹּא אָמַר לָהֶם זוֹ, אֶלָּא בְּפָרָשַׁת נְדָרִים הִתְחִיל דְּבָרָיו:

so there is in the implication that he did not say to them this but with the section of vows he began his words

CHAPTER SUMMARY

The aliyah details the daily sacrificial order for the seven days of Sukkos, featuring a descending number of bulls starting with thirteen on the first day down to seven on the seventh day, alongside two rams, fourteen lambs, and a chatas goat daily with their respective grain and drink offerings. On the eighth day, Shemini Atzeres, a solemn gathering is held with a smaller offering of one bull, one ram, seven lambs, and a goat. The parshah concludes by noting that these communal offerings are brought at their appointed times in addition to any personal vows or freewill offerings, and Moshe Rabbeinu faithfully conveys all of these commands from Hashem to Klal Yisrael.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look closely at the beautiful pattern of the Sukkot offerings in our parshah. On the first day, we bring thirteen bulls, on the second day twelve, and the number keeps decreasing by one each day until we reach seven bulls on the seventh day. But then, on the eighth day, Shemini Atzeret, everything changes. The Torah commands us to bring just one single bull and one single ram.

Rashi, quoting the Gemara in Sukkah, explains this with a beautiful mashal of a king who made a grand feast for all his subjects. When the party is over and everyone is leaving, the king turns to his beloved, closest friend and says, "Please, make me a small, simple meal, just so I can enjoy your company alone for one more day. It is hard for me to see you leave."

This is the deep avodah of Shemini Atzeret, and it is a lesson for our entire lives. Hashem does not want us to think that closeness to Him requires grand, overwhelming gestures or massive, complex undertakings. After all the noise and the grand scale of the holiday, Hashem asks for "par echad, ayil echad", just one bull, one ram. He wants simplicity. He wants a quiet, intimate connection with you, without any of the external fanfare.

Today, find one quiet moment to connect with Hashem without any distractions or grand expectations. Take just two minutes to speak to Him from your heart in your own words, cherishing the simple, quiet closeness of a child sitting alone with their Father.

דַּף יוֹמִי · חֻלִּין · דַּף ס״ה

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

📖 THE SUGYA

We begin this daf by wrapping up our discussion on the signs of kosher and non-kosher birds. The Gemara analyzes the unique way the Torah writes the name of the non-kosher bat ya'anah, showing how the scribal layout of the words teaches us that even its egg is prohibited. From there, we delve into a series of Braisos that offer practical ways to identify kosher birds, including the way they catch their food, how they split their feet on a cord, and whether they dwell with non-kosher species.

Next, the Gemara transitions to the halachos of kosher grasshoppers, as outlined in the Mishnah. We learn the physical requirements for a grasshopper to be kosher, such as having four legs, four wings, and two jumping legs, as well as wings that cover most of its body. The Gemara clarifies what constitutes "most of its body" and discusses species that are kosher even if they have not yet grown these features but are destined to do so later.

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

עמוד א׳ DAF 65A

STATEMENT

בְּתַרְתֵּי תֵּיבוֹת, שְׁמַע מִינַּהּ תְּרֵי שֵׁמוֹת נִינְהוּ.

Since the Torah writes the name of the bat ya'anah **into two words, conclude from it** that **they are two** distinct **names,** which teaches that the egg is prohibited as well.

QUESTION

אֶלָּא מֵעַתָּה ״אֶת כְּדָר לָעֹמֶר״ דְּפָסֵק לְהוּ סְפָרָא בִּתְרֵי, הָכִי נָמֵי דִּתְרֵי שְׁמֵי נִינְהוּ?

The Gemara asks: **If that is so,** what about the name **"Chedorlaomer" which the scribe splits in two** so that it appears as Chedor Laomer? Is it **also true there that they are two names?** But he is clearly only one person!

ANSWER

אָמְרִי: הָתָם בִּשְׁתֵּי תֵּיבוֹת פָּסֵיק לְהוּ, בִּשְׁנֵי שִׁיטִּין לָא פָּסֵיק לְהוּ, אֲבָל הָכָא אַפִּילּוּ בִּשְׁנֵי שִׁיטִּין נָמֵי פָּסֵיק לְהוּ.

They say in response: **There,** with regard to Chedorlaomer, **the scribe splits them into two words,** but **he may not split them into two lines** if the first half falls at the end of a line. **But here,** with regard to bat ya'anah, **he may split them even into two lines,** which shows they are completely separate names.

BRAISA

אֲבָל אָמְרוּ חֲכָמִים: כָּל עוֹף. תַּנְיָא, רַבָּן גַּמְלִיאֵל אוֹמֵר: דּוֹרֵס וְאוֹכֵל – בְּיָדוּעַ שֶׁהוּא טָמֵא, יֵשׁ לוֹ אֶצְבַּע יְתֵירָה וְזֶפֶק וְקֹרְקְבָנוֹ נִקְלָף – בְּיָדוּעַ שֶׁהוּא טָהוֹר.

The Mishnah stated: **But the Sages stated that any bird** that claws its prey and eats it is non-kosher. **It is taught** in a Braisa: **Rabban Gamliel says:** A bird that **claws and eats is certainly non-kosher.** If **it has an extra digit, and a crop, and its gizzard can be peeled, it is certainly kosher.**

BRAISA

רַבִּי אֶלְעָזָר בְּרַבִּי צָדוֹק אוֹמֵר: מוֹתְחִין לוֹ חוּט שֶׁל מְשִׁיחָה, אִם חוֹלֵק אֶת רַגְלָיו, שְׁתַּיִם לְכָאן וּשְׁתַּיִם לְכָאן – טָמֵא, שָׁלֹשׁ לְכָאן וְאַחַת לְכָאן – טָהוֹר.

Rabbi Elazar, son of Rabbi Tzadok, says: One stretches a line of cord for it; if it splits its feet on the line, with **two** digits **here and two** digits **there,** it is **non-kosher.** If it places **three** digits **here and one** digit **there,** it is **kosher.**

BRAISA

רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר: כָּל עוֹף הַקּוֹלֵט מִן הָאֲוִיר – טָמֵא.

Rabbi Shimon ben Elazar says: Any bird that catches food **out of the air is non-kosher.**

OBJECTION

צִיפַּרְתָּא נָמֵי מִקְלָט קָלְטָה!

The Gemara objects: But **the tziparta also catches** food out of the air, and yet it is kosher!

RESOLUTION

אָמַר אַבָּיֵי: "קוֹלֵט וְאוֹכֵל" קָאָמְרִי.

Abaye said: They are speaking only of a bird that **catches and eats** its food in the air. The tziparta, however, lands before eating what it has caught.

BRAISA

אֲחֵרִים אוֹמְרִים: שָׁכֵן עִם טְמֵאִים – טָמֵא, עִם טְהוֹרִים – טָהוֹר.

The Braisa concludes: **Others say:** If a bird **dwells with non-kosher** birds, it is **non-kosher;** if it dwells **with kosher** birds, it is **kosher.**

QUESTION

כְּמַאן? כְּרַבִּי אֱלִיעֶזֶר, דְּתַנְיָא: רַבִּי אֱלִיעֶזֶר אוֹמֵר: לֹא לְחִנָּם הָלַךְ זַרְזִיר אֵצֶל עוֹרֵב, אֶלָּא מִפְּנֵי שֶׁהוּא מִינוֹ.

The Gemara asks: **In accordance with whose** opinion is this? Is it **in accordance with Rabbi Eliezer, as it is taught** in a Braisa: **Rabbi Eliezer says: It was not for naught that the zarzir went to dwell with the crow, but because it is of its same species?**

ANSWER

אַפִּילּוּ תֵּימָא רַבָּנַן, שָׁכֵן וְנִדְמֶה קָאָמְרִינַן.

The Gemara rejects this: **You may even say** that the opinion of "Others say" is like **the Rabbis,** who disagree with Rabbi Eliezer and deem the zarzir kosher. For **we say** a bird is non-kosher only when it both **dwells** with a non-kosher bird **and resembles** it, whereas the zarzir does not resemble the crow.

EXPLANATION

וּבַחֲגָבִים, כֹּל שֶׁיֵּשׁ לוֹ כוּ'. מַאי רוּבּוֹ? אָמַר רַב יְהוּדָה אָמַר רַב: רוֹב אָרְכּוֹ, וְאָמְרִי לַהּ: רוֹב הֶקֵּיפוֹ.

The Mishnah states: **And with regard to grasshoppers, any** grasshopper **that has** four legs, and four wings, and two jumping legs, and whose wings cover most of its body, is kosher. The Gemara asks: **What is considered "most of its body"? Rav Yehuda said that Rav said: Most of its length. And some say** that he said: **Most of its circumference.**

RULING

אָמַר רַב פָּפָּא: הִלְכָךְ בָּעֵינַן רוֹב אָרְכּוֹ, וּבָעֵינַן רוֹב הֶקֵּיפוֹ.

Rav Pappa said: Therefore, to satisfy both versions, **we require most of its length, and we also require most of its circumference.**

BRAISA

תָּנוּ רַבָּנַן: אֵין לוֹ עַכְשָׁיו וְעָתִיד לְגַדֵּל לְאַחַר זְמַן, כְּגוֹן הַזַּחַל – מוּתָּר.

The Rabbis taught in a Braisa: If a grasshopper **has no** wings or jumping legs **now, but is destined to grow them after a time, such as the zachal, it is permitted.**

BRAISA

רַבִּי אֶלְעָזָר בְּרַבִּי יוֹסֵי אוֹמֵר: "אֲשֶׁר לֹא כְרָעַיִם" – אַף עַל פִּי שֶׁאֵין לוֹ עַכְשָׁיו וְעָתִיד לְגַדֵּל לְאַחַר זְמַן.

Rabbi Elazar, son of Rabbi Yosei, says: The verse states: **"Which have [lo] no jointed legs,"** written with an alef meaning "not," to teach that **even though it does not have them now, but is destined to grow them after a time,** it is kosher.

EXPLANATION

מַאי זַחַל? אָמַר אַבָּיֵי: אַסְקָרָא.

The Gemara asks: **What is the zachal? Abaye said:** It is called **askara** in Aramaic.

BRAISA

תָּנוּ רַבָּנַן: "אֶת אֵלֶּה מֵהֶם תֹּאכֵלוּ אֶת הָאַרְבֶּה וגו'". אַרְבֶּה – זֶה גּוֹבַאי, סָלְעָם – זֶה רָשׁוֹן, חַרְגֹּל – זֶה נִיפּוּל, חָגָב – זֶה נַדְיָאן.

The Rabbis taught in a Braisa: The verse states: **"These of them you may eat: The arbeh..."** The **arbeh is the govai;** the **solam is the rashon;** the **chargol is the nippul;** and the **chagav is the nadyan.**

BRAISA

מָה תַּלְמוּד לוֹמַר "לְמִינוֹ" "לְמִינֵהוּ" "לְמִינֵהוּ" "לְמִינֵהוּ" אַרְבַּע פְּעָמִים? לְהָבִיא צִיפּוֹרֶת כְּרָמִים, וְיוֹחָנָא יְרוּשַׁלְמִית, וְהָעַרְצוּבְיָא, וְהָרַזְבָּנִית.

Why must the verse state "after its kind," "after its kind," "after its kind," "after its kind," four times? To include the vineyard bird, and the Jerusalem yochana, and the artzuveya, and the razbanit, which are also kosher.

BRAISA

דְּבֵי רַבִּי יִשְׁמָעֵאל תָּנָא: אֵלּוּ כְּלָלֵי כְּלָלוֹת, וְאֵלּוּ פְּרָטֵי פְּרָטוֹת. "אַרְבֶּה" – זֶה "גּוֹבַאי", "לְמִינוֹ" לְהָבִיא

The school of Rabbi Yishmael taught: These appearances of "after its kind" **are generalizations, and these** species mentioned explicitly **are details. "Arbeh" is the govai, and "after its kind" comes to include** other similar species.

EXPLANATION

צִיפּוֹרֶת כְּרָמִים.

This refers to the **vineyard bird**, which is a kosher species of grasshopper.

BRAISA

אֵין לִי אֶלָּא הַבָּא וְאֵין לוֹ גַּבַּחַת.

The Braisa continues: **I have only** derived that a grasshopper **which comes** before us **and does not have a smooth forehead**, like the arbeh, is kosher.

QUESTION

הַבָּא וְיֵשׁ לוֹ גַּבַּחַת מִנַּיִן?

But one **which comes and has a smooth forehead, from where** do we know that it is kosher?

ANSWER

תַּלְמוּד לוֹמַר "סָלְעָם" – זֶה נִיפּוּל, "לְמִינֵהוּ" – לְהָבִיא אֶת הָאוּשְׁכָּף.

The verse states: "Solam" to include a species; **this is the nippul** grasshopper, which has a smooth forehead. And the word **"after its kind"** written by solam serves **to include the ushkaf**, which also has a smooth forehead.

QUESTION

וְאֵין לִי אֶלָּא הַבָּא וְאֵין לוֹ גַּבַּחַת. הַבָּא וְיֵשׁ לוֹ גַּבַּחַת, הַבָּא וְאֵין לוֹ זָנָב, הַבָּא וְיֵשׁ לוֹ זָנָב מִנַּיִן?

And I have only derived that a grasshopper **which comes and does not have a smooth forehead**, or **which comes and has a smooth forehead**, is kosher. Furthermore, we only know of those that come and have no tail, since neither the arbeh nor the solam has a tail. But one **which comes and has no tail**, or one **which comes and has a tail, from where** do we know that it is kosher?

ANSWER

תַּלְמוּד לוֹמַר "חַרְגֹּל" – זֶה רָשׁוֹן, "לְמִינֵהוּ" – לְהָבִיא אֶת הַכַּרְסֶפֶת וְאֶת הַשַּׁחֲלָנִית.

The verse states: "Chargol" to include a species; **this is the rashon** grasshopper, which has a tail. And the word **"after its kind"** written by chargol serves **to include the karsefet and the shachlanis**, which also have tails.

QUESTION

וְאֵין לִי אֶלָּא הַבָּא וְאֵין לוֹ גַּבַּחַת. הַבָּא וְיֵשׁ לוֹ גַּבַּחַת, הַבָּא וְאֵין לוֹ זָנָב, הַבָּא וְיֵשׁ לוֹ זָנָב, הַבָּא וְאֵין רֹאשׁוֹ אָרוֹךְ, הַבָּא וְרֹאשׁוֹ אָרוֹךְ מִנַּיִן?

And I have only derived that a grasshopper **which comes and does not have a smooth forehead**, or **which comes and has a smooth forehead**, or **which comes and has no tail**, or **which comes and has a tail**, is kosher. Furthermore, we only know of

those whose heads are not long, since none of those mentioned so far have long heads. But one **which comes and its head is not long**, or one **which comes and its head is long, from where** do we know that it is kosher?

ANSWER

אָמַרְתָּ: הֲרֵי אַתָּה דָּן בִּנְיַן אָב מִשְּׁלָשְׁתָּן, לֹא רְאִי אַרְבֶּה כִּרְאִי חַרְגּוֹל, וְלֹא רְאִי חַרְגּוֹל כִּרְאִי אַרְבֶּה, וְלֹא רְאִי שְׁנֵיהֶם כִּרְאִי סָלְעָם, וְלֹא רְאִי סָלְעָם כִּרְאִי שְׁנֵיהֶם.

You shall say in response: **Behold, you can derive a paradigm from the three of them** through a common denominator. **The aspect of the arbeh**, which has no smooth forehead and no tail, **is not like the aspect of the chargol**, which has both. **And the aspect of the chargol is not like the aspect of the arbeh. And the aspect of both of them is not like the aspect of the solam**, which has a smooth forehead but no tail, **and the aspect of the solam is not like the aspect of both of them.**

PROOF

הַצַּד הַשָּׁוֶה שֶׁבָּהֶן – שֶׁיֵּשׁ לוֹ אַרְבַּע רַגְלַיִם, וְאַרְבַּע כְּנָפַיִם, וְקַרְצוּלַּיִם, וּכְנָפָיו חוֹפִין אֶת רוּבּוֹ; אַף כֹּל שֶׁיֵּשׁ לוֹ אַרְבַּע רַגְלַיִם, וְאַרְבַּע כְּנָפַיִם, וְקַרְצוּלַּיִם, וּכְנָפָיו חוֹפִין אֶת רוּבּוֹ.

The common denominator among them is that they have four legs, and four wings, and jumping legs, and their wings cover most of their body. So too, any grasshopper **that has four legs, and four wings, and jumping legs, and its wings cover most of its body** is kosher, even if its head is long.

QUESTION

וַהֲלֹא הַצְּרָצוּר הַזֶּה יֵשׁ לוֹ אַרְבַּע רַגְלַיִם, וְאַרְבַּע כְּנָפַיִם, וְקַרְצוּלַּיִם, וּכְנָפָיו חוֹפִין אֶת רוּבּוֹ, יָכוֹל יְהֵא מוּתָּר?

The Braisa asks: **But does not this tzartzur** (cricket) **have four legs, and four wings, and jumping legs, and its wings cover most of its body? Might** one think **it should be permitted** as kosher?

ANSWER

תַּלְמוּד לוֹמַר "חָגָב", שֶׁשְּׁמוֹ חָגָב.

The verse states: "Chagav" to teach **that its name must be chagav**, which excludes the tzartzur.

QUESTION

אִי שְׁמוֹ חָגָב, יָכוֹל אֵין בּוֹ כָּל הַסִּימָנִין הַלָּלוּ?

The Braisa asks: **If its name must be chagav, might** one think that any grasshopper called chagav is kosher even if **it does not have all of these signs**?

ANSWER

תַּלְמוּד לוֹמַר "לְמִינֵהוּ" – עַד שֶׁיְּהֵא בּוֹ כָּל הַסִּימָנִין הַלָּלוּ.

The verse states: "After its kind" to teach that it is not kosher **until it has all of these signs**.

OBJECTION

פְּרִיךְ רַב אַחַאי: מָה לְהָנָךְ, שֶׁכֵּן אֵין רֹאשָׁן אָרוֹךְ?

Rav Achai refutes this derivation: **What** is unique **about these** three grasshoppers, the arbeh, chargol, and solam, that allows them to be kosher? It is **that their heads are not long**! Perhaps a grasshopper with a long head is indeed invalid.

OBJECTION

וְכִי תֵּימָא: כֵּיוָן דְּשָׁווּ בְּאַרְבַּע סִימָנִין מַיְיתִינַן וְלָא פָּרְכִינַן – אִי הָכִי, חַרְגּוֹל נָמֵי דְּשָׁווּ לְהוּ, לָא לִיכְתּוֹב וְתֵיתֵי מֵאַרְבֶּה וְסָלְעָם!

And if you say: Since they are equal in the four signs of legs, wings, jumping legs, and body coverage, **we bring** and include all others with these signs **and we do not refute** the derivation based on other differences—**if so, chargol also, which is equal to them** in these four signs, **let** the Torah **not write it, and let it be derived from arbeh and solam**!

EXPLANATION

אֶלָּא, אִיכָּא לְמִיפְרַךְ: מָה לְהָנָךְ שֶׁכֵּן אֵין לָהֶן זָנָב.

Rather, you must agree that the Torah had to write chargol because without it, **there is a refutation: What** is unique **about these**, the arbeh and solam? It is **that they have no tail**, whereas the chargol has a tail.

OBJECTION

הָכִי נָמֵי אִיכָּא לְמִיפְרַךְ: מָה לְהָנָךְ שֶׁכֵּן אֵין רֹאשָׁן אָרוֹךְ?

If so, **here too there is a refutation** regarding the long-headed grasshopper: **What** is unique **about these** three? It is **that their heads are not long**!

RESOLUTION

אֶלָּא אָמַר רַב אַחַאי: סָלְעָם יַתִּירָא הוּא, לָא לִיכְתּוֹב רַחֲמָנָא "סָלְעָם", וְתֵיתֵי מֵאַרְבֶּה וּמֵחַרְגּוֹל,

Rather, Rav Achai said that the derivation is as follows: The word **"solam" is redundant. Let the Merciful One not write "solam" and let it be derived from arbeh and chargol**.

EXPLANATION

דְּמַאי פָּרְכַתְּ? מָה לְאַרְבֶּה דְּאֵין לוֹ גַּבַּחַת – הֲרֵי חַרְגּוֹל דְּיֵשׁ לוֹ גַּבַּחַת,

For what can you refute? If you say: **What** is unique **about the arbeh** is **that it does not have a smooth forehead—behold, there is the chargol which has a smooth forehead**.

EXPLANATION

מָה לְחַרְגּוֹל דְּיֵשׁ לוֹ זָנָב – הֲרֵי אַרְבֶּה דְּאֵין לוֹ זָנָב,

And if you say: **What** is unique **about the chargol** is **that it has a tail—behold, there is the arbeh which has no tail**.

RESOLUTION

סָלְעָם דִּכְתַב רַחֲמָנָא לְמָה לִי? אִם אֵינוֹ עִנְיָן לְגוּפוֹ – תְּנֵהוּ עִנְיָן לְרֹאשׁוֹ אָרוֹךְ.

If so, why do I need "solam" which the Merciful One wrote? If it is not needed for its own matter, since it could be derived from the others, **apply its matter to a long-headed** grasshopper to teach that it is kosher.

SUMMARY

The daf concludes the discussion on birds with various Braisos, clarifying that a bird is non-kosher if it catches and eats its food in mid-air, or if it dwells with and resembles non-kosher birds. We then learn the signs of kosher grasshoppers, with Rav Pappa concluding that their wings must cover most of both the length and circumference of their bodies. Finally, the Gemara expounds on the Torah's verses regarding grasshoppers, explaining that species like the zachal are kosher because they will

eventually grow wings and jumping legs, and utilizing a common denominator (binyan av) from the arbeh, solam, and chargol to include various other kosher species with different physical traits, such as a smooth forehead or a tail.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara brings down a powerful rule of nature from the Braisa: "It was not for naught that the zarzir went to dwell with the crow, but because it is of its same species." Even when we cannot clearly see a bird's inner characteristics, we can know exactly what it is by looking at who it chooses to associate with. A bird that chooses to dwell with the non-kosher reveals its own true nature.

This is a profound lesson in our own avodah. We often think we can remain completely unaffected by our surroundings, telling ourselves that we can hang out with the wrong crowd or put ourselves in spiritually damaging environments while keeping our neshama pure and untouched. But Chazal are teaching us a fundamental truth about the human nefesh: your environment is a mirror of your inner self, and it silently shapes who you are.

If you want to know where you truly stand, look at your "zarzir"—look at the friends you seek out, the places you go, and the environments you choose when nobody is forcing you. To grow in yiras Shamayim, we must actively place ourselves in environments of Torah and chesed, surrounding ourselves with people who inspire us to be better.

Today, make a conscious choice to elevate your surroundings. Spend five minutes speaking with someone who inspires you spiritually, or choose a clean, Torah-focused environment for your learning or davening.

הִלְכוֹת דֵּעוֹת · פֶּרֶק שֵׁנִי

Learned like the daf, the literal words in bold, flowing with the elucidation

📖 **CHAPTER PREVIEW**

In this chapter, the Rambam teaches us how to heal the neshama when a person's middos have become warped and spiritually sick. Just as a physically sick person craves things that are bad for his body, someone with poor middos desires bad traits and finds the good path burdensome. To cure this spiritual illness, one must go to the wise—the healers of souls—who will guide him on how to restore balance.

The Rambam explains the practical method of healing, which involves moving to the opposite extreme for a period of time until the bad trait is uprooted. However, we learn that there are certain exceptionally bad middos, such as pride and anger, where the middle path is forbidden; for these, a person must distance himself completely and adopt the furthest extreme of humility and calmness. The chapter also guides us in the proper path of silence, speaking briefly and with purpose, and the absolute prohibition of deceit and dishonesty.

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

הֲלָכָה א

Halacha 1 · Healing the Morally Ill Through the Guidance of the Wise

חוֹלֵי הַגּוּף טוֹעֲמִים הַמַּר מָתוֹק וּמָתוֹק מַר.

The sick of the body taste the bitter as **sweet, and** the **sweet** as **bitter**, because their physical senses are distorted.

וְיֵשׁ מִן הַחוֹלִים מִי שֶׁמִּתְאַוֶּה וְתָאֵב לְמַאֲכָלוֹת שֶׁאֵינָן רְאוּיִין לַאֲכִילָה

And there are of the sick those **who desire and crave for foods that are not fit for eating**,

כְּגוֹן הֶעָפָר וְהַפֶּחָם

such as the earth and the charcoal,

וְשׂוֹנֵא הַמַּאֲכָלוֹת הַטּוֹבִים כְּגוֹן הַפַּת וְהַבָּשָׂר

and who **hate the foods** that are **good** and nourishing, **such as the bread and the meat**.

הַכֹּל לְפִי רֹב הַחֹלִי.

Everything is **according to the severity of the sickness**.

כָּךְ בְּנֵי אָדָם שֶׁנַּפְשׁוֹתֵיהֶם חוֹלוֹת

So too, **children of man whose souls are sick**

מִתְאַוִּים וְאוֹהֲבִים הַדֵּעוֹת הָרָעוֹת וְשׂוֹנְאִים הַדֶּרֶךְ הַטּוֹבָה

desire and love the traits that are **bad, and hate the path** that is **good**,

וּמִתְעַצְּלִים לָלֶכֶת בָּהּ וְהִיא כְּבֵדָה עֲלֵיהֶם לִמְאֹד לְפִי חָלְיָם.

and are lazy to walk in it, and it is heavy upon them exceedingly, according to their sickness.

וְכֵן יְשַׁעְיָהוּ אוֹמֵר בַּאֲנָשִׁים הַלָּלוּ

And so Yeshayahu says concerning men these:

ישעיה ה כ "הוֹי הָאֹמְרִים לָרַע טוֹב וְלַטּוֹב רָע

"Woe to those who say to the bad that it is good, and to the good that it is bad;

שָׂמִים חֹשֶׁךְ לְאוֹר וְאוֹר לְחֹשֶׁךְ

who place darkness for light, and light for darkness;

שָׂמִים מַר לְמָתוֹק וּמָתוֹק לְמָר".

who place bitter for sweet, and sweet for bitter."

וַעֲלֵיהֶם נֶאֱמַר

And concerning them it is said in Mishlei:

משלי ב יג "הָעֹזְבִים אָרְחוֹת יֹשֶׁר לָלֶכֶת בְּדַרְכֵי חֹשֶׁךְ".

"Those who leave paths of uprightness to walk in ways of darkness."

וּמַה הִיא תַּקָּנַת חוֹלֵי הַנְּפָשׁוֹת.

And what is the remedy of the sick of the souls?

יֵלְכוּ אֵצֶל הַחֲכָמִים שֶׁהֵן רוֹפְאֵי הַנְּפָשׁוֹת

They should go to the wise, for they are the healers of the souls,

וִירַפְּאוּ חָלְיָם בַּדֵּעוֹת שֶׁמְּלַמְּדִין אוֹתָם עַד שֶׁיַּחֲזִירוּם לַדֶּרֶךְ הַטּוֹבָה.

and they will heal their sickness with the traits that they teach them, until they return them to the path that is good.

וְהַמַּכִּירִים בַּדֵּעוֹת הָרָעוֹת שֶׁלָּהֶם

And those who recognize the sickness in the traits that are bad of theirs,

וְאֵינָם הוֹלְכִים אֵצֶל הַחֲכָמִים לְרַפֵּא אוֹתָם

and are not going to the wise to heal them,

עֲלֵיהֶם אָמַר שְׁלֹמֹה

concerning them said Shlomo HaMelech:

משלי א ז "חָכְמָה וּמוּסָר אֱוִילִים בָּזוּ":

"wisdom and correction fools scorned."

הֲלָכָה ב

Halacha 2 · Healing the Illness of the Soul by Moving to the Opposite Extreme

וְכֵיצַד הִיא רְפוּאָתָם.

And how is their healing from these spiritual illnesses?

מִי שֶׁהוּא בַּעַל חֵמָה

One who is a master of wrath, a person who gets angry easily,

אוֹמְרִים לוֹ לְהַנְהִיג עַצְמוֹ

we say to him to accustom himself to behave in such a way

שֶׁאִם הֻכָּה וְקֻלַּל לֹא יַרְגִּישׁ כְּלָל.

that if he is beaten and cursed, he should not feel any anger or resentment **at all**.

וְיֵלֵךְ בְּדֶרֶךְ זוֹ זְמַן מְרֻבֶּה

And he should go in this way for **a long time**,

עַד שֶׁיִּתְעַקֵּר הַחֵמָה מִלִּבּוֹ.

until the wrath is uprooted from his heart entirely.

וְאִם הָיָה גְּבַהּ לֵב

And if he was haughty of heart, suffering from extreme pride,

יַנְהִיג עַצְמוֹ בְּבִזָּיוֹן הַרְבֵּה

he should accustom himself with much disgrace,

וְיֵשֵׁב לְמַטָּה מִן הַכֹּל

and sit below everyone else in social settings,

וְיִלְבַּשׁ בְּלוֹיֵי סְחָבוֹת הַמְבַזּוֹת אֶת לוֹבְשֵׁיהֶם

and wear worn-out rags which disgrace their wearers,

וְכַיּוֹצֵא בִּדְבָרִים אֵלּוּ

and the like in these things that break his pride,

עַד שֶׁיַּעֲקֹר גַּבַּהּ הַלֵּב מִמֶּנּוּ

until he uproots the haughtiness of the heart from him,

וְיַחֲזֹר לַדֶּרֶךְ הָאֶמְצָעִית שֶׁהוּא דֶּרֶךְ הַטּוֹבָה.

and he returns to the middle path, which is the good path.

וּלְכְשֶׁיַּחֲזֹר לַדֶּרֶךְ הָאֶמְצָעִית

And when he returns to the middle path,

יֵלֵךְ בָּהּ כָּל יָמָיו.

he should walk in it all his days.

וְעַל קַו זֶה יַעֲשֶׂה בִּשְׁאָר כָּל הַדֵּעוֹת

And on this line he should do with the rest of all the character traits:

אִם הָיָה רָחוֹק לַקָּצֶה הָאֶחָד

if he was far to one extreme,

יִרְחִיק עַצְמוֹ לַקָּצֶה הַשֵּׁנִי

he should distance himself to the second extreme,

וְיִנְהֹג בּוֹ זְמַן רַב

and behave in it for a long time,

עַד שֶׁיַּחֲזֹר בּוֹ לַדֶּרֶךְ הַטּוֹבָה

until he returns by it to the good path,

וְהִיא מִדָּה בֵּינוֹנִית שֶׁבְּכָל דֵּעָה וְדֵעָה׃

and it is the middle trait that is in every single character trait.

הֲלָכָה ג

Halacha 3 · The Absolute Avoidance of Arrogance and Anger — Moving to the Opposite Extreme

וְיֵשׁ דֵּעוֹת שֶׁאָסוּר לוֹ לָאָדָם לִנְהֹג בָּהֶן בְּבֵינוֹנִית

And there are temperaments that it is forbidden for a person to behave with them in the middle path,

אֶלָּא יִתְרַחֵק מִן הַקָּצֶה הָאֶחָד עַד הַקָּצֶה הָאַחֵר.

rather he must distance himself from the one extreme until the other extreme.

וְהוּא גַּבַּהּ לֵב.

And it is haughtiness of heart, meaning pride.

שֶׁאֵין דֶּרֶךְ הַטּוֹבָה שֶׁיִּהְיֶה אָדָם עָנָו בִּלְבַד

For it is not the good path that a person should be humble only,

אֶלָּא שֶׁיִּהְיֶה שְׁפַל רוּחַ וְתִהְיֶה רוּחוֹ נְמוּכָה לְמֵאד.

rather that he should be lowly of spirit and his spirit should be exceedingly lowly.

וּלְפִיכָךְ נֶאֱמַר בְּמשֶׁה רַבֵּנוּ במדבר יב ג "עָנָו מְאֹד"

And therefore it is said regarding Moshe our teacher in the Torah, "exceedingly humble,"

וְלֹא נֶאֱמַר עָנָו בִּלְבַד.

and it is not said "humble" only.

וּלְפִיכָךְ צִוּוּ חֲכָמִים מְאֹד מְאֹד הֱוֵי שְׁפַל רוּחַ.

And therefore the Sages commanded: "Exceedingly, exceedingly be lowly of spirit."

וְעוֹד אָמְרוּ שֶׁכָּל הַמַּגְבִּיהַּ לִבּוֹ כְּפֹר בָּעִקָּר

And further they said that anyone who elevates his heart in pride denies the essential principle of our faith,

שֶׁנֶּאֱמַר דברים ח יד "וְרָם לְבָבֶךָ וְשָׁכַחְתָּ אֶת ה' אֱלֹקֶיךָ".

as it is said, "And your heart will be haughty, and you will forget Hashem your God."

וְעוֹד אָמְרוּ בְּשַׁמָּתָא מַאן דְּאִית בֵּיהּ גַּסּוּת הָרוּחַ וַאֲפִלּוּ מִקְצָתָהּ.

And further they said: Under a ban of ostracism is whoever has in him arrogance of the spirit, and even a part of it.

וְכֵן הַכַּעַס מִדָּה רָעָה הִיא עַד לְמְאֹד

And likewise, anger is an exceedingly bad trait,

וְרָאוּי לָאָדָם שֶׁיִּתְרַחֵק מִמֶּנָּה עַד הַקָּצֶה הָאַחֵר.

and it is proper for a person that he distance himself from it until the other extreme.

וְיִלַּמֵּד עַצְמוֹ שֶׁלֹּא יִכְעַס וַאֲפִלּוּ עַל דָּבָר שֶׁרָאוּי לִכְעֹס עָלָיו.

And he should teach himself that he should not become angry, and even upon a matter that is proper to be angry upon it.

וְאִם רָצָה לְהַטִיל אֵימָה עַל בָּנָיו וּבְנֵי בֵּיתוֹ

And if he wished to cast fear upon his children and the members of his household,

אוֹ עַל הַצִּבּוּר אִם הָיָה פַּרְנָס

or upon the community if he was a leader,

וְרָצָה לִכְעֹס עֲלֵיהֶן כְּדֵי שֶׁיַּחֲזְרוּ לַמּוּטָב

and he wished to show anger upon them in order that they should return to the good,

יֵרָאֶה עַצְמוֹ בִּפְנֵיהֶם שֶׁהוּא כּוֹעֵס כְּדֵי לְיַסְּרָם

he should show himself before them that he is angry in order to chastise them,

וְתִהְיֶה דַּעְתּוֹ מְיֻשֶּׁבֶת בֵּינוֹ לְבֵין עַצְמוֹ

and his mind should be calm between himself to himself,

כְּאָדָם שֶׁהוּא מְדַמֶּה כּוֹעֵס בְּשָׁעַת כַּעֲסוֹ וְהוּא אֵינוֹ כּוֹעֵס.

like a person who acts angry at the time of his anger, and he is not angry.

אָמְרוּ חֲכָמִים הָרִאשׁוֹנִים כָּל הַכּוֹעֵס כְּאִלּוּ עוֹבֵד עֲבוֹדַת כּוֹכָבִים.

The early Sages said: Anyone who becomes angry is as if he worships idols.

וְאָמְרוּ שֶׁכָּל הַכּוֹעֵס אִם חָכָם הוּא חָכְמָתוֹ מִסְתַּלֶּקֶת מִמֶּנּוּ

And they said that anyone who becomes angry, if he is a wise man, his wisdom departs from him,

וְאִם נָבִיא הוּא נְבוּאָתוֹ מִסְתַּלֶּקֶת מִמֶּנּוּ.

and if he is a prophet, his prophecy departs from him.

וּבַעֲלֵי כַּעַס אֵין חַיֵּיהֶם חַיִּים.

And the masters of anger, their life is not a life.

לְפִיכָךְ צִוּוּ לְהִתְרַחֵק מִן הַכַּעַס

Therefore they commanded to distance oneself from anger

עַד שֶׁיַּנְהִיג עַצְמוֹ שֶׁלֹּא יַרְגִּישׁ אַפִּלּוּ לַדְּבָרִים הַמַּכְעִיסִים

until he accustoms himself that he should not feel even things that provoke anger,

וְזוֹ הִיא הַדֶּרֶךְ הַטּוֹבָה.

and this is the good path.

וְדֶרֶךְ הַצַּדִּיקִים הֵן עֲלוּבִין וְאֵינָן עוֹלְבִין

And the way of the righteous is: They are shamed and they do not shame,

שׁוֹמְעִים חֶרְפָּתָם וְאֵינָם מְשִׁיבִין

they hear their insult and they do not answer,

עוֹשִׂין מֵאַהֲבָה וּשְׂמֵחִים בְּיִסּוּרִים.

they act from love and are joyous in sufferings.

וַעֲלֵיהֶם הַכָּתוּב אוֹמֵר שׁוֹפְטִים ה לא "וְאֹהֲבָיו כְּצֵאת הַשֶּׁמֶשׁ בִּגְבֻרָתוֹ":

And upon them the verse says: "And those who love Him are like the going out of the sun in its strength."

הֲלָכָה ד

Halacha 4 · The Virtue of Silence and Restricting One's Speech

לְעוֹלָם יַרְבֶּה אָדָם בִּשְׁתִיקָה

Always should increase a person in silence,

וְלֹא יְדַבֵּר אֶלָּא אוֹ בְּדִבַר חָכְמָה

and not speak except either with matters of wisdom

אוֹ בְּדְבָרִים שֶׁצְּרִיךְ לָהֶם לְחַיֵּי גוּפוֹ.

or with things that are necessary for them for the life of his body.

אָמְרוּ עַל רַב תַּלְמִיד רַבֵּנוּ הַקָּדוֹשׁ

They said about Rav, the disciple of our teacher the holy Rebbi,

שֶׁלֹּא שָׂח שִׂיחָה בְּטֵלָה כָּל יָמָיו.

that not he spoke conversation idle all his days.

וְזוֹ הִיא שִׂיחַת רֹב כָּל אָדָם.

And this idle chatter it is the conversation of most of all people.

וַאֲפִלּוּ בִּצְרָכֵי הַגּוּף לֹא יַרְבֶּה אָדָם דְּבָרִים.

And even regarding the needs of the body, not should increase a person words.

וְעַל זֶה צִוּוּ חֲכָמִים וְאָמְרוּ

And on this commanded the Sages and said,

כָּל הַמַּרְבֶּה דְּבָרִים מֵבִיא חֵטְא.

whoever increases words brings sin.

וְאָמְרוּ משנה אבות א יז "לֹא מָצָאתִי לַגּוּף טוֹב אֶלָּא שְׁתִיקָה".

And they said in the Mishnah Avos 1:17, "Not have I found for the body better than silence."

וְכֵן בְּדִבְרֵי תוֹרָה וּבְדִבְרֵי חָכְמָה

And likewise in words of Torah and in words of wisdom,

יִהְיוּ דִּבְרֵי הָאָדָם מְעַטִים וְעִנְיָנֵיהֶם מְרֻבִּים.

should be the words of the person few and their content abundant.

וְהוּא שֶׁצִּוּוּ חֲכָמִים וְאָמְרוּ גמרא פסחים ג ב "לְעוֹלָם יִשְׁנֶה אָדָם לְתַלְמִידָיו דֶּרֶךְ קְצָרָה".

And that is what commanded the Sages and said in the Gemara Pesachim 3b, "Always should teach a person to his students a way concise."

אֲבָל אִם הָיוּ הַדְּבָרִים מְרֻבִּין וְהָעִנְיָן מֻעָט

But if were the words many and the content scant,

הֲרֵי זוֹ סִכְלוּת

behold this is foolishness,

וְעַל זֶה נֶאֱמַר קהלת ה ב "כִּי בָּא הַחֲלוֹם בְּרֹב עִנְיָן וְקוֹל כְּסִיל בְּרֹב דְּבָרִים":

and on this it is said in Koheles 5:2, "For comes the dream with a multitude of matters, and the voice of a fool with a multitude of words."

הֲלָכָה ה

Halacha 5 · The Importance of Silence and Teaching Students with Tranquility

משנה אבות ג יג "סְיָג לַחָכְמָה שְׁתִיקָה".

As the Mishnah in Avos 3:13 states, "A safeguard for wisdom is silence."

לְפִיכָךְ לֹא יְמַהֵר לְהָשִׁיב

Therefore, a person should not hasten to answer impulsively,

וְלֹא יַרְבֶּה לְדַבֵּר.

and he should not increase to speak excessively.

וִילַמֵּד לַתַּלְמִידִים בְּשׁוּבָה וָנַחַת

And he should teach the students with calmness and tranquility,

בְּלֹא צְעָקָה וּבְלֹא אֲרִיכוּת לָשׁוֹן.

without shouting and without lengthiness of tongue and unnecessary wordiness.

הוּא שֶׁאָמַר שְׁלֹמֹה קהלת ט יז "דִּבְרֵי חֲכָמִים בְּנַחַת נִשְׁמָעִים":

That is what Shlomo said in Koheles 9:17, "The words of the wise in tranquility are heard."

הֲלָכָה ו

Halacha 6 · The Prohibition of Deceiving People and the Obligation of Truthful Speech

אָסוּר לָאָדָם לְהַנְהִיג עַצְמוֹ בְּדִבְרֵי חֲלָקוֹת וּפִתּוּי.

It is forbidden for a person to conduct himself with words of smoothness and enticement, speaking insincerely to win favor.

וְלֹא יִהְיֶה אֶחָד בַּפֶּה וְאֶחָד בַּלֵּב

And he shall not be one in the mouth and one in the heart, saying one thing while thinking another,

אֶלָּא תּוֹכוֹ כְּבָרוֹ

rather his inside should be **like his outside**,

וְהָעִנְיָן שֶׁבַּלֵּב הוּא הַדָּבָר שֶׁבַּפֶּה.

and the matter that is in the heart, it is the thing that is in the mouth.

וְאָסוּר לִגְנֹב דַּעַת הַבְּרִיּוֹת וַאֲפִלּוּ דַּעַת הַנָּכְרִי.

And it is forbidden to steal the mind of the people through deception, **and even the mind of the non-Jew**.

כֵּיצַד.

How so?

לֹא יִמְכֹּר לְנָכְרִי בְּשַׂר נְבֵלָה בִּמְקוֹם בְּשַׂר שְׁחוּטָה.

He shall not sell to a non-Jew meat of a carcass that died on its own, presenting it **in place of meat of a slaughtered animal**, even if they taste the same, because he misleads him into thinking he is receiving higher-quality meat.

וְלֹא מִנְעָל שֶׁל מֵתָה בִּמְקוֹם מִנְעָל שֶׁל שְׁחוּטָה.

And he shall **not** sell **a shoe of a dead animal**, whose leather is weak, **in place of a shoe of a slaughtered animal**.

וְלֹא יְסַרְהֵב בַּחֲבֵרוֹ שֶׁיֹּאכַל אֶצְלוֹ וְהוּא יוֹדֵעַ שֶׁאֵינוֹ אוֹכֵל.

And he shall not press his fellow that he should eat with him, urging him repeatedly, **and he knows that he will not eat**, just to appear generous.

וְלֹא יַרְבֶּה לוֹ בְּתִקְרֹבֶת וְהוּא יוֹדֵעַ שֶׁאֵינוֹ מְקַבֵּל.

And he shall not offer abundantly to him with gifts, **and he knows that he will not accept** them.

וְלֹא יִפְתַּח לוֹ חֲבִיּוֹת שֶׁהוּא צָרִיךְ לְפָתְחָן לְמָכְרָן כְּדֵי לְפַתּוֹתוֹ שֶׁבִּשְׁבִיל כְּבוֹדוֹ פָּתַח

And he shall not open for him barrels of wine **that he needs to open them to sell them** anyway, doing so in front of his guest **in order to entice him** into thinking **that for the sake of his honor he opened** them.

וְכֵן כָּל כַּיּוֹצֵא בּוֹ.

And so too with **all that is similar to it**.

וַאֲפִלּוּ מִלָּה אַחַת שֶׁל פִּתּוּי וְשֶׁל גְּנֵבַת דַּעַת אָסוּר,

And even word one of enticement and of stealing of the mind is forbidden,

אֶלָּא שְׂפַת אֱמֶת וְרוּחַ נָכוֹן וְלֵב טָהוֹר מִכָּל עָמָל וְהַוּוֹת:

rather a person must have a **lip of truth and a spirit proper and a heart pure from all deceit and mischief**.

הֲלָכָה ז

Halacha 7 · Following the Middle Path in Temperament and Avoiding Extreme Character Traits

לֹא יְהֵא אָדָם בַּעַל שְׂחוֹק וּמַהֲתַלּוֹת

A person should not be given to laughter and jesting,

וְלֹא עָצֵב וְאוֹנֵן

and not sad and mourning,

אֶלָּא שָׂמֵחַ.

but always **happy** and content.

כָּךְ אָמְרוּ חֲכָמִים

So said the Sages in the Mishnah:

שְׂחוֹק וְקַלּוּת רֹאשׁ מַרְגִּילִין אֶת הָאָדָם לְעֶרְוָה.

Laughter and lightness of head accustom a person to lewdness.

וְצִוּוּ שֶׁלֹּא יְהֵא אָדָם פָּרוּץ בִּצְחוֹק

And they commanded that a person should not be unrestrained in laughter,

וְלֹא עָצֵב וּמִתְאַבֵּל

and not sad and mourning,

אֶלָּא מְקַבֵּל אֶת כָּל הָאָדָם בְּסֵבֶר פָּנִים יָפוֹת.

but receiving every person with a pleasant expression of face.

וְכֵן לֹא יִהְיֶה בַּעַל נֶפֶשׁ רְחָבָה נִבְהָל לַהוֹן

And likewise, he should not be a possessor of a wide soul, meaning a greedy person, **rushing for wealth**,

וְלֹא עָצֵב וּבָטֵל מִמְּלָאכָה.

and not lazy and idle from work,

אֶלָּא בַּעַל עַיִן טוֹבָה

but rather **a possessor of a good eye**, being satisfied with what he has,

מְמַעֵט בְּעֵסֶק וְעוֹסֵק בַּתּוֹרָה.

limiting his involvement **in business and occupying himself with Torah**.

וְאוֹתוֹ הַמְּעַט שֶׁהוּא חֶלְקוֹ יִשְׂמַח בּוֹ.

And with that little which is his portion, he should rejoice in it.

וְלֹא בַּעַל קְטָטָה

And he should not be a possessor of quarrel,

וְלֹא בַּעַל קִנְאָה

and not a possessor of envy,

וְלֹא בַּעַל תַּאֲוָה

and not a possessor of desire,

וְלֹא רוֹדֵף אַחַר הַכָּבוֹד.

and not pursuing after honor.

כָּךְ אָמְרוּ חֲכָמִים

So said the Sages:

הַקִּנְאָה וְהַתַּאֲוָה וְהַכָּבוֹד מוֹצִיאִין אֶת הָאָדָם מִן הָעוֹלָם.

Envy and desire and honor remove a person from the world.

כְּלָלוֹ שֶׁל דָּבָר

The general principle of the matter is:

יֵלֵךְ בַּמִּדָּה הַבֵּינוֹנִית שֶׁבְּכָל דֵּעָה וְדֵעָה

he should walk in the middle path that is in every trait and trait,

עַד שֶׁיִּהְיוּ כָּל דֵּעוֹתָיו מְכֻוָּנוֹת בָּאֶמְצָעוּת.

until all his traits will be aligned in the middle.

וְהוּא שֶׁשְּׁלֹמֹה אָמַר משלי ד כו

And this is what Shlomo said in Mishlei, chapter four, verse twenty-six:

"פַּלֵּס מַעְגַּל רַגְלֶךָ וְכָל דְּרָכֶיךָ יִכֹּנוּ":

"Balance the path of your foot, and all your ways will be established."

CHAPTER SUMMARY

The chapter begins by comparing moral illness to physical sickness, explaining that those with bad middos must seek out the wise to heal their souls. The Rambam outlines the method of spiritual healing: a person who has strayed to one extreme must accustom himself to the opposite extreme for a long time until he can return to the proper middle path. However, for pride

and anger, one must completely distance himself to the furthest extreme, as the Sages warned that anger is akin to idol worship and pride is like denying Hashem's presence. Finally, the Rambam instructs us on the great value of silence, teaching that one should speak briefly and only when necessary, and strictly forbids any form of deceit, smooth-tongued behavior, or dishonesty, even toward a non-Jew.

לְמַעֲשֶׂה WHAT TO TAKE HOME

When a person is physically sick, their taste buds get warped; they crave dirt and charcoal while despising wholesome bread and meat. The Rambam is teaching us a profound truth about our spiritual lives: when our middos are damaged, our spiritual taste buds are broken too. We actually begin to crave the very things that poison our souls, like anger, pride, and empty chatter, while finding the sweet, healthy path of Torah and refined character to be heavy and bitter.

To heal, we cannot rely on our own warped taste buds. We must go to the 'healers of the soul', our chachamim, and follow their prescription, which often requires us to bend all the way to the opposite extreme to break the habit. If we suffer from anger, we must practice absolute silence and restraint, even when we feel entirely justified in exploding. We must train ourselves to act calm on the outside, even if we have to pretend, until the quiet penetrates our hearts and restores our spiritual health.

Today, identify one area where your 'spiritual taste buds' might be slightly warped, perhaps a tendency to snap in anger or engage in idle gossip. For just this one day, practice the opposite extreme: if you feel the urge to speak sharply or gossip, choose absolute silence instead.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

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.

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל 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.'