חוּמָּשׁ עִם רַשִׁ"י · מטות-מסעי · חֲמִישִׁי

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

MATOT-MASEI · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we find ourselves standing with Klal Yisrael on the steppes of Moav, right by the Yarden across from Yericho, as Hashem gives Moshe Rabbeinu the final, crucial instructions before the nation crosses over into Eretz Yisrael. Hashem commands the Bnei Yisrael to completely dispossess the land's inhabitants and destroy all of their avodah zarah, warning them of the spiritual and physical dangers of leaving any of them behind.

We then learn about the mitzvah of dividing the land by lot among the families of the nine and a half tribes. To ensure we know the exact borders of our holy inheritance, Hashem outlines the precise boundaries of Eretz Yisrael on all four sides—south, west, north, and east—distinguishing it from the lands already given to Reuven, Gad, and the half-tribe of Menasheh on the eastern side of the Yarden.

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

פָּסוּק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה בְּעַרְבֹת מוֹאָב עַל יַרְדֵּן יְרֵחוֹ לֵאמֹר׃

saying Yericho the Jordan of by Moav in the plains of Moshe to Hashem And spoke

פָּסוּק ב

Pasuk 2

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי אַתֶּם עֹבְרִים אֶת הַיַּרְדֵּן

the Yarden — are crossing you When to them and you shall say Yisrael the children of to Speak

אֶל אֶרֶץ כְּנָעַן׃

Kenaan the land of to

רַשִׁ"י

כי אתם עברים את הירדן וגו' והורשתם וגו'. וַהֲלֹא כַּמָּה פְּעָמִים

times several But is it not etc. and you shall drive out etc. the Jordan — are passing over you When

הֻזְהֲרוּ עַל כָּךְ? אֶלָּא כָּךְ אָמַר לָהֶם מֹשֶׁה כְּשֶׁאַתֶּם עוֹבְרִים בַּיַּרְדֵּן בַּיַּבָּשָׁה

on dry land through the Jordan are passing when you Moshe to them said thus rather this about they were warned

עַל מְנָת כֵּן תַּעַבְרוּ, וְאִם לָאו — מַיִם בָּאִין וְשׁוֹטְפִין אֶתְכֶם, וְכֵן מָצִינוּ

we find and so you and overwhelm will come the waters not and if you shall pass this condition of on

שֶׁאָמַר לָהֶם יְהוֹשֻׁעַ יהושע ד' בְּעוֹדָם בַּיַּרְדֵּן סוטה ל"ד :

34a Sotah in the Jordan while they were still chapter 4 Yehoshua Yehoshua to them that said

פָּסוּק ג

Pasuk 3

וְהוֹרַשְׁתֶּם אֶת כָּל יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְאִבַּדְתֶּם אֵת כָּל
all — and you shall destroy from before you the land the inhabitants of all — and you shall drive out

מַשְׂכִּיֹּתָם וְאֵת כָּל צַלְמֵי מַסֵּכֹתָם תְּאַבֵּדוּ וְאֵת כָּל בָּמֹתָם
their high places all and — you shall destroy their molten gods the images of all and — their figured stones

תַּשְׁמִידוּ׃
you shall demolish

רַשִׁ"י

והורשתם. וְגֵרַשְׁתֶּם׃
and you shall drive out — and you shall expel

רַשִׁ"י

משכיתם. כְּתַרְגּוּמוֹ — "בֵּית סְגִדַּתְהוֹן", עַל שֵׁם שֶׁהָיוּ מְסַכְּכִין אֶת הַקַּרְקַע
their spots of worship — like its translation — house of their prostration — on account of that they would — cover — the ground

בִּרְצָפַּת אַבְנִים שֶׁל שַׁיִשׁ לְהִשְׁתַּחֲוֹוֹת עֲלֵיהֶם בִּפְשׁוּט יָדַיִם וְרַגְלַיִם, כְּדִכְתִיב
with a pavement of — stones — of — marble — to prostrate themselves — upon them — with spreading of — hands — and feet — as it is written

"וְאֶבֶן מַשְׂכִּית לֹא תִתְּנוּ בְּאַרְצְכֶם לְהִשְׁתַּחֲוֹת עָלֶיהָ" ויקרא כ"ו :
and a stone of — covering — not — shall you place — in your land — to prostrate yourselves — upon it — Vayikra — 26

רַשִׁ"י

מסכתם. כְּתַרְגּוּמוֹ — "מַתְּכַתְהוֹן":
their molten gods — is like its Targum — their molten images

פָּסוּק ד

Pasuk 4

וְהוֹרַשְׁתֶּם אֶת הָאָרֶץ וִישַׁבְתֶּם בָּהּ כִּי לָכֶם נָתַתִּי אֶת הָאָרֶץ לָרֶשֶׁת
And you shall drive out — the land — and you shall dwell — in it — for — to you — I have given — the land — to possess

אֹתָהּ׃
it

רַשִׁ"י

והורשתם את הארץ. וְהוֹרַשְׁתֶּם אוֹתָהּ מִיּוֹשְׁבֶיהָ, וְאָז וישבתם בה —
And you shall dispossess — the land — and you shall dispossess — it — of its inhabitants — and then — and you shall dwell — in it

תּוּכְלוּ לְהִתְקַיֵּם בָּהּ, וְאִם לָאו — לֹא תּוּכְלוּ לְהִתְקַיֵּם בָּהּ׃
you will be able — to remain — in it — and if — not — not — you will be able — to remain — in it

פָּסוּק ה

Pasuk 5

וְהִתְנַחַלְתֶּם אֶת הָאָרֶץ בְּגוֹרָל לְמִשְׁפְּחֹתֵיכֶם לָרַב תַּרְבּוּ אֶת
And you shall inherit — the land — by lot — for your families — to the numerous — you shall increase —

נַחֲלָתוֹ וְלַמְעַט תַּמְעִיט אֶת נַחֲלָתוֹ אֶל אֲשֶׁר יֵצֵא לוֹ שָׁמָּה
his inheritance — and to the few — you shall decrease — his inheritance — to — where — goes out — for him — there

הַגּוֹרָל לוֹ יִהְיֶה לְמַטּוֹת אֲבֹתֵיכֶם תִּתְנָחָלוּ׃

you shall inherit your fathers according to tribes of it shall be to him the lot

רַשִׁ״י

אל אשר יצא לו שמה. מִקְרָא קָצָר הוּא זֶה: אֶל מָקוֹם אֲשֶׁר יֵצֵא לוֹ שָׁמָּה

To where it goes out for him there a verse shortened is this to the place where goes out for him there

הגורל לו יהיה :

the lot to him it shall be

רַשִׁ״י

למטות אבתיכם. לְפִי חֶשְׁבּוֹן יוֹצְאֵי מִצְרַיִם בבא בתרא קי"ז ;

according to the tribes of your fathers according to the number of those who came out of Mitzrayim Bava Batra 117

דָּ"אַ — בְּי"ב גְּבוּלִין כְּמִנְיַן הַשְּׁבָטִים׃

another explanation into twelve districts like the number of the tribes

פָּסוּק ו

Pasuk 6

וְאִם לֹא תוֹרִישׁוּ אֶת יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְהָיָה אֲשֶׁר

And if you dispossess not — the inhabitants of the land from before you and it shall be those whom

תּוֹתִירוּ מֵהֶם לְשִׂכִּים בְּעֵינֵיכֶם וְלִצְנִינִם בְּצִדֵּיכֶם וְצָרֲרוּ אֶתְכֶם

you allow to remain of them shall be stings in your eyes and thorns in your sides and they shall harass you

עַל הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ׃

in the land wherein you dwell in it

רַשִׁ״י

והיה אשר תותירו מהם. יִהְיוּ לָכֶם לְרָעָה׃

And it shall be that you leave over of them they shall be to you for harm

רַשִׁ״י

לשכים בעיניכם. לִיתֵדוֹת הַמְנַקְּרוֹת עֵינֵיכֶם, תַּרְגּוּם שֶׁל יְתֵדוֹת "שִׁיכַיָּא":

as thorns in your eyes as pegs that prick out your eyes of the Targum pegs is "shichaya"

רַשִׁ״י

ולצנינם. פּוֹתְרִין בּוֹ הַפּוֹתְרִים לְשׁוֹן מְסוּכַת קוֹצִים הַסּוֹכֶכֶת אֶתְכֶם, לִסְגֹּר

And for thorns explain it the translators an expression of a hedge of thorns which hedges you to close in

וְלִכְלֹא אֶתְכֶם מֵאֵין יוֹצֵא וָבָא׃

and to imprison you from without anyone going out and coming in

רַשִׁ״י

וצררו אתכם. כְּתַרְגּוּמוֹ׃

and they will distress you like its translation

פָּסוּק ז

Pasuk 7

וְהָיָה כַּאֲשֶׁר דִּמִּיתִי לַעֲשׂוֹת לָהֶם אֶעֱשֶׂה לָכֶם׃

and it shall be — just as — I planned — to do — to them — I will do — to you

פָּסוּק ח

Pasuk 8

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר׃

And spoke — Hashem — to — Moshe — saying

פָּסוּק ט

Pasuk 9

צַו אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי אַתֶּם בָּאִים אֶל הָאָרֶץ

Command — — the children of — Yisrael — and you shall say — to them — When — you — are coming — to — the land of

כְּנַעַן זֹאת הָאָרֶץ אֲשֶׁר תִּפֹּל לָכֶם בְּנַחֲלָה אֶרֶץ כְּנַעַן לִגְבֻלֹתֶיהָ׃

Kenaan — this is — the land — that — shall fall — to you — as an inheritance — the land of — Kenaan — according to its boundaries

רַשִׁ"י

זאת הארץ אשר תפל לכם וגו'. לְפִי שֶׁהָרְבֵּה מִצְוֹת נוֹהֲגוֹת בָּאָרֶץ וְאֵין נוֹהֲגוֹת

This — is the land — that — shall fall — to you — etc. — Because — that many — mitzvos — are practiced — in the Land — and are not — practiced

בְּחוּצָה לָאָרֶץ, הֻצְרַךְ לִכְתֹּב מִצְרָנֵי גְּבוּלֵי רוּחוֹתֶיהָ סָבִיב, לוֹמַר לְךָ מִן

outside — of the Land — it was necessary — to write — the boundaries of — the borders of — its directions — all around — to say — to you — from

הַגְּבוּלִים הַלָּלוּ וְלִפְנִים הַמִּצְוֹת נוֹהֲגוֹת עי' גיטין ח' :

these — and inward — the mitzvos — are practiced — see — Gittin — 8a

רַשִׁ"י

תפל לכם. עַל שֵׁם שֶׁנִּתְחַלְּקָה בְּגוֹרָל נִקְרֵאת חֶלְקָה לְשׁוֹן נְפִילָה;

falls — to you — on account of — that it was divided — by lot — is called — division — an expression of — falling

וּמִ"א אוֹמֵר עַ"יְ שֶׁהִפִּיל הַקָּבָ"ה שָׂרֵיהֶם שֶׁל שִׁבְעָה אֻמּוֹת מִן

and Midrash Aggadah — says — by means of — that He cast down — the Holy One — their guardian angels — of — seven — nations — from

הַשָּׁמַיִם וּכְפָתָן לִפְנֵי מֹשֶׁה אָמַר לוֹ רְאֵה אֵין בָּהֶם עוֹד כֹּחַ עי' תנחומא :

the heavens — and bound them — before — Moshe — He said — to him — see — there is not — in them — any more — strength — see — Tanchuma

פָּסוּק י

Pasuk 10

וְהָיָה לָכֶם פְּאַת נֶגֶב מִמִּדְבַּר צִן עַל יְדֵי אֱדוֹם וְהָיָה

And it shall be — for you — the corner of — south — from the wilderness of — Tzin — alongside — the borders of — Edom — and it shall be

לָכֶם גְּבוּל נֶגֶב מִקְצֵה יָם הַמֶּלַח קֵדְמָה׃

for you — the boundary of — south — from the edge of — the Sea of — Salt — eastward

רַשִׁ"י

והיה לכם פאת נגב. רוּחַ דְּרוֹמִית אֲשֶׁר מִן הַמִּזְרָח לַמַּעֲרָב׃

And it shall be — for you — the boundary of — south — the side — southern — which — from — the east — to the west

ממדבר צן. אֲשֶׁר אֵצֶל אֱדוֹם מַתְחִיל מִקְצוֹעַ דְּרוֹמִית מִזְרָחִית שֶׁל אֶרֶץ תִּשְׁעַת

From the wilderness of Zin which is next to Edom begins the corner southern eastern of the land of the nine

הַמַּטּוֹת; כֵּיצַד? שָׁלוֹשׁ אַרְצוֹת יוֹשְׁבוֹת בִּדְרוֹמָהּ שֶׁל אֶרֶץ יִשְׂרָאֵל זוֹ אֵצֶל זוֹ —

tribes How so Three lands are situated to the south of the Land of Israel this one next to this one

קְצָת אֶרֶץ מִצְרַיִם וְאֶרֶץ אֱדוֹם כְּלָהּ וְאֶרֶץ מוֹאָב כְּלָהּ, אֶרֶץ מִצְרַיִם

the land of Egypt the land of part of Egypt the land of entirely Edom and the land of entirely Moab and the land of

בִּמְקְצוֹעַ דְּרוֹמִית מַעֲרָבִית, שֶׁנֶּאֱמַר בְּפָרָשָׁה זוֹ מֵעַצְמוֹן נַחְלָה מִצְרַיִם וְהָיוּ

is at the corner southern western as it is said in the section this from Azmon to the brook of Egypt and shall be

תּוֹצְאֹתָיו הַיָּמָּה, וְנַחַל מִצְרַיִם הָיָה מְהַלֵּךְ עַל פְּנֵי כָּל אֶרֶץ מִצְרַיִם שֶׁנֶּאֱמַר

as it is said Egypt the land of all the face of along running was Egypt And the brook of at the sea its goings out

יהושע י"ג "מִן הַשִּׁיחוֹר אֲשֶׁר עַל פְּנֵי מִצְרַיִם", וּמַפְסִיק בֵּין אֶרֶץ מִצְרַיִם

Egypt the land of between and it divides Egypt the face of is before which the Shihor From 13 Yehoshua

לְאֶרֶץ יִשְׂרָאֵל, וְאֶרֶץ אֱדוֹם אֶצְלָהּ לְצַד הַמִּזְרָח, וְאֶרֶץ מוֹאָב אֵצֶל

is next to Moab and the land of the east on the side of is next to it Edom And the land of Israel and the Land of

אֶרֶץ אֱדוֹם בְּסוֹף הַדָּרוֹם לַמִּזְרָח. וּכְשֶׁיָּצְאוּ יִשְׂרָאֵל מִמִּצְרַיִם, אִם רָצָה

wished if from Egypt Israel And when went out to the east the south at the end of Edom the land of

הַמָּקוֹם לְקָרֵב אֶת כְּנִיסָתָם לָאָרֶץ, הָיָה מַעֲבִירָם אֶת הַנִּילוּס לְצַד צָפוֹן

north towards the Nile — led them across He would have into the Land their entry — to bring near the Omnipresent

וּבְאִין לְאֶרֶץ יִשְׂרָאֵל, וְלֹא עָשָׂה כֵּן, וְזֶהוּ שֶׁנֶּאֱמַר שמות י"ג "וְלֹא נָחָם

led them And not 13 Shemos what is said and this is so did He but not Israel into the Land of and they would come

אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים", שֶׁהֵם יוֹשְׁבִים עַל הַיָּם בְּמַעֲרָבָהּ שֶׁל אֶרֶץ כְּנַעַן

Canaan the land of of in the west the sea by were dwelling who they the Philistines the land of by way of God

— כְּעִנְיָן שֶׁנֶּאֱמַר בַּפְּלִשְׁתִּים צפניה ב' "יֹשְׁבֵי חֶבֶל הַיָּם גּוֹי כְּרֵתִים" —

Cherethites the nation of the sea the region of inhabitants of 2 Zephaniah regarding the Philistines it is said just as

וְלֹא נָחָם אוֹתוֹ הַדֶּרֶךְ, אֶלָּא הֵסַבָּן וְהוֹצִיאָם דֶּרֶךְ דְּרוֹמָהּ אֶל

to its south by way of and brought them out He turned them but way that lead them and He did not

הַמִּדְבָּר, וְהוּא שֶׁקָּרָאוֹ יְחֶזְקֵאל יחזקאל כ' "מִדְבַּר הָעַמִּים", לְפִי שֶׁהָיוּ כַּמָּה

several there were because the peoples the wilderness of 20 Ezekiel Ezekiel that which called it and it is the wilderness

אֻמּוֹת יוֹשְׁבִים בְּצִדּוֹ; וְהוֹלְכִין אֵצֶל דְּרוֹמָהּ מִן הַמַּעֲרָב כְּלַפֵּי מִזְרָח תָּמִיד עַד

until always east towards the west from its south along And they proceeded by its side dwelling nations

שֶׁבָּאוּ לִדְרוֹמָהּ שֶׁל אֶרֶץ אֱדוֹם, וּבִקְּשׁוּ מִמֶּלֶךְ אֱדוֹם שֶׁיַּנִּיחֵם לַעֲבֹר

to pass that he permit them Edom from the king of and they requested Edom the land of of to the south they came

דֶּרֶךְ אַרְצוֹ וּלְהִכָּנֵס לָאָרֶץ דֶּרֶךְ רָחְבָּהּ וְלֹא רָצָה, וְהָצְרְכוּ לִסְבֹּב אֶת

— to go around and they were forced did he wish but not its breadth by way of into the Land and to enter his land by way of

כָּל דְּרוֹמָהּ שֶׁל אֱדוֹם עַד בּוֹאָם לִדְרוֹמָהּ שֶׁל אֶרֶץ מוֹאָב, שֶׁנֶּאֱמַר שופטים י"א

11 Judges as it is said Moab the land of of to the south their coming until Edom of the south all

"וְגַם אֶל מֶלֶךְ מוֹאָב שָׁלַח וְלֹא אָבָה", וְהָלְכוּ כָּל דְּרוֹמָהּ שֶׁל מוֹאָב עַד סוֹפָהּ,

its end until Moab of the south all And they went did he consent but not he sent Moab the king of to And also

וּמִשָּׁם הָפְכוּ פְּנֵיהֶם לַצָּפוֹן עַד שֶׁסָּבְבוּ כָּל מֵצַר מִזְרְחִי שֶׁלָּהּ לְרָחְבָּהּ;

along its breadth of hers eastern the border all they went around until to the north their faces they turned and from there

וּכְשֶׁכִּלּוּ אֶת מִזְרָחָהּ, מָצְאוּ אֶת אֶרֶץ סִיחוֹן וְעוֹג שֶׁהָיוּ יוֹשְׁבִין בְּמִזְרָחָהּ שֶׁל

of at the east dwelling who were and Og Sihon the land of — they found its east — and when they finished

אֶרֶץ כְּנַעַן וְהַיַּרְדֵּן מַפְסִיק בֵּינֵיהֶם, וְזֶהוּ שֶׁנֶּאֱמַר בְּיִפְתָּח שָׁם "וַיֵּלֶךְ
And he went there regarding Jephthah what is said and this is between them dividing with the Jordan Canaan the land of

בַּמִּדְבָּר וַיָּסָב אֶת אֶרֶץ אֱדוֹם וְאֶת אֶרֶץ מוֹאָב וַיָּבֹא מִמִּזְרַח שֶׁמֶשׁ
the sun from the east of and came Moab the land of and — Edom the land of — and compassed in the wilderness

לְאֶרֶץ מוֹאָב", וְכָבְשׁוּ אֶת אֶרֶץ סִיחוֹן וְעוֹג שֶׁהָיְתָה בִּצְפוֹנָהּ שֶׁל אֶרֶץ מוֹאָב
Moab the land of of on the north which was and Og Sihon the land of — And they conquered Moab to the land of

וְקָרְבוּ עַד הַיַּרְדֵּן, וְהוּא כְּנֶגֶד מִקְצוֹעַ צְפוֹנָה מַעֲרָבָה שֶׁל אֶרֶץ מוֹאָב: נִמְצָא
It results Moab the land of of westward northward the corner was opposite and it the Jordan up to and they approached

שֶׁאֶרֶץ כְּנַעַן שֶׁבְּעֵבֶר הַיַּרְדֵּן לַמַּעֲרָב, הָיָה מִקְצוֹעַ דְּרוֹמִית מִזְרָחִית שֶׁלָּהּ אֵצֶל
next to of hers eastern southern the corner had to the west the Jordan which is on the side of Canaan that the land of

אֱדוֹם:
Edom

פָּסוּק יא

Pasuk 11

וְנָסַב לָכֶם הַגְּבוּל מִנֶּגֶב לְמַעֲלֵה עַקְרַבִּים וְעָבַר צִנָה וְהָיָה
and shall be to Zin and it shall pass of Akrabbim of the ascent from the south the boundary for you And shall turn

וְהָיוּ תּוֹצְאֹתָיו מִנֶּגֶב לְקָדֵשׁ בַּרְנֵעַ וְיָצָא חֲצַר אַדָּר וְעָבַר
and it shall pass Addar to Hazar and it shall go out Barnea of Kadesh from the south its goings out and shall be

עַצְמֹנָה:
to Azmon

רַשִׁ"י

ונסב לכם הגבול מנגב למעלה עקרבים. כָּל מָקוֹם שֶׁנֶּאֱמַר "וְנָסַב" אוֹ
or and shall turn where it is said place Every Akrabbim to the ascent of from the south the border for you And shall turn

"וְיָצָא" מְלַמֵּד שֶׁלֹּא הָיָה הַמֵּצָר שָׁוֶה אֶלָּא הוֹלֵךְ וְיוֹצֵא לַחוּץ; יוֹצֵא הַמֵּצָר
the boundary goes out outward and goes out goes but rather straight the boundary was that not it teaches and shall go out

וְעוֹקֵם לְצַד צְפוֹנוֹ שֶׁל עוֹלָם, בַּאֲלַכְסוֹן לַמַּעֲרָב, וְעוֹבֵר הַמֵּצָר בִּדְרוֹמָהּ שֶׁל
of on the south the boundary and passes to the west diagonally the world of the north toward the side of and bends

מַעֲלֵה עַקְרַבִּים, נִמְצָא מַעֲלֵה עַקְרַבִּים לִפְנִים מִן הַמֵּצָר:
the boundary from inside Akrabbim the ascent of it is found Akrabbim the ascent of

רַשִׁ"י

ועבר צנה. אֶל צִן, כְּמוֹ מִצְרַיְמָה:
to Mitzrayim like Zin to to Zin and it shall pass

רַשִׁ"י

והיו תוצאתיו. קְצוֹתָיו, בִּדְרוֹמָהּ שֶׁל קָדֵשׁ בַּרְנֵעַ:
Barnea Kadesh of at the south its ends its goings out and shall be

רַשִׁ"י

ויצא חצר אדר. מִתְפַּשֵּׁט הַמֵּצָר וּמַרְחִיב לְצַד צְפוֹן שֶׁל עוֹלָם
the world of the north towards the side of and widens the boundary spreads Addar to Chazar And it shall go forth

וְנִמְשָׁךְ עוֹד בַּאֲלַכְסוֹן לַמַּעֲרָב, וּבָא לוֹ לַחֲצַר אַדָּר, וּמִשָּׁם לְעַצְמוֹן, וּמִשָּׁם
and from there to Atzmon and from there Addar to Chazar · and comes to the west obliquely further and extends

לְנַחַל מִצְרַיִם; וּלְשׁוֹן וְנָסַב הָאָמוּר כָּאן, לְפִי שֶׁכָּתַב וְיָצָא
and it shall go forth that it wrote is because here which is said and it turned about And the expression Mitzrayim to the Brook of

חֲצַר אַדָּר, שֶׁהִתְחִיל לְהַרְחִיב מִשֶּׁעָבַר אֶת קָדֵשׁ בַּרְנֵעַ, וְרֹחַב אוֹתָהּ רְצוּעָה
strip that and the width of Barnea Kadesh — from when it passed to widen that it began Addar to Chazar

שֶׁבָּלְטָה לְצַד צָפוֹן הָיְתָה מִקָּדֵשׁ בַּרְנֵעַ עַד עַצְמוֹן, וּמִשָּׁם וָהָלְאָה
and further on and from there Atzmon until Barnea from Kadesh was the north towards the side of which projected

נִתְקַצֵּר הַמֶּצַר וְנָסַב לְצַד הַדָּרוֹם וּבָא לוֹ לְנַחַל מִצְרַיִם,
Mitzrayim to the Brook of · and came the south towards the side of and turned about the boundary became narrower

וּמִשָּׁם לְצַד הַמַּעֲרָב אֶל הַיָּם הַגָּדוֹל שֶׁהוּא מֵצַר מַעֲרָבָהּ שֶׁל כָּל אֶרֶץ
the Land of all of of its west the boundary of which is Great the Sea to the west towards the side of and from there

יִשְׂרָאֵל, נִמְצָא שֶׁנַּחַל מִצְרַיִם בְּמִקְצוֹעַ מַעֲרָבִית דְּרוֹמִית:
southern western is at the corner Mitzrayim that the Brook of It follows Yisrael

פָּסוּק יב

Pasuk 12

וְנָסַב הַגְּבוּל מֵעַצְמוֹן נַחְלָה מִצְרָיִם וְהָיוּ תוֹצְאֹתָיו הַיָּמָּה:
at the Sea its terminations and shall be Mitzrayim to the Wadi of from Azmon the boundary and shall turn

רַ"שִׁ"י

והיו תוצאתיו הימה. אֶל מֵצַר הַמַּעֲרָב שֶׁאֵין עוֹד גְּבוּל נֶגֶב מֵאֲרִיכָהּ
extends the south the border of any more because not the west the boundary of to at the sea its goings out and shall be

לְצַד הַמַּעֲרָב מִשָּׁם וָהָלְאָה:
and further on from there the west to the side of

פָּסוּק יג

Pasuk 13

וּגְבוּל יָם וְהָיָה לָכֶם הַיָּם הַגָּדוֹל וּגְבוּל זֶה יִהְיֶה לָכֶם
for you shall be this and a boundary the Great the Sea for you and it shall be of the west And the boundary

גְּבוּל יָם:
the west the boundary of

רַ"שִׁ"י

וגבול ים. וּמֵצַר מַעֲרָבִי מַהוּ?
what is it western and the border of the sea and the boundary

רַ"שִׁ"י

והיה לכם הים הגדול. לְמֵצַר:
for the boundary the great the sea unto you and shall be

רַ"שִׁ"י

וגבול. הַנְּסִין שֶׁבְּתוֹךְ הַיָּם אַף הֵם מִן הַגְּבוּל, וְהֵם אִיִּים שֶׁקּוֹרִין אִיזְל"ס:
isles that they call islands and they the boundary are of they also the sea that are within the islands And the boundary

פָּסוּק יד

וְזֶה יִהְיֶה לָכֶם גְּבוּל צָפוֹן מִן הַיָּם הַגָּדֹל תְּתָאוּ לָכֶם הֹר

And this shall be for you the boundary of north from the sea great you shall mark for yourselves Hor

הָהָר׃

the mountain

רַשִׁ״י

גבול צפון. מֵצַר צָפוֹן׃

boundary of north the border of north

רַשִׁ״י

מן הים הגדל תתאו לכם הר ההר. שֶׁהוּא בְּמִקְצוֹעַ צְפוֹנִית מַעֲרָבִית וְרֹאשׁוֹ

From the sea great you shall mark for yourselves Mount Hor which is at the corner north west and its top

מַשְׁפִּיעַ וְנִכְנָס לְתוֹךְ הַיָּם, וְיֵשׁ מֵרֹחַב הַיָּם לִפְנִים הֵימֶנּוּ וְחוּצָה הֵימֶנּוּ׃

slopes down and enters into the sea and there is of the width of the sea inward from it and outward from it

רַשִׁ״י

תתאו. תְּשַׁפְּעוּ לָכֶם, לִנְטוֹת מִמַּעֲרָב לַצָּפוֹן, אֶל הֹר הָהָר׃

you shall mark you shall slant for yourselves to turn from west to the north to Hor the mountain

רַשִׁ״י

תתאו. לְשׁוֹן סִבָּה, כְּמוֹ "אֶל תָּא הָרָצִים" מלכים א י"ד , "וְתָאֵי

you shall turn an expression of slanting just as to the chamber of the runners Kings I 14 and the chambers of

הַשַּׁעַר" יחזקאל מ' — הַיָּצִיעַ, שֶׁקּוֹרִין אפנדי"ץ, שֶׁהוּא מוּסָב וּמְשֻׁפָּע׃

the gate Ezekiel 40 the lean-to which they call apendiz which it is sloped and slanted

פָּסוּק טו

מֵהֹר הָהָר תְּתָאוּ לְבֹא חֲמָת וְהָיוּ תּוֹצְאֹת הַגְּבֻל צְדָדָה׃

from Hor the mountain you shall draw to the entrance of Chamas and shall be the goings out of the boundary to Tzedad

רַשִׁ״י

מהר ההר. תָּסֹבּוּ וְתֵלְכוּ אֶל מֵצַר הַצָּפוֹן לְצַד הַמִּזְרָח, וְתִפְגְּעוּ

From Mount the Hor you shall turn and you shall go to the boundary of the north to the side of the east and you shall arrive

בִּלְבֹא חֲמָת, זוֹ אַנְטוֹכְיָא׃

at the entrance of Chamath this is Antioch

רַשִׁ״י

תוצאת הגבל. סוֹפֵי הַגְּבוּל; כָּל מָקוֹם שֶׁנֶּאֱמַר תּוֹצְאוֹת הַגְּבוּל, אוֹ

The goings out of the boundary the ends of the boundary every place where it is said the goings out of the boundary either

הַמֵּצַר כָּלֶה שָׁם לְגַמְרֵי וְאֵינוֹ עוֹבֵר לְהַלָּן כְּלָל, אוֹ מִשָּׁם מִתְפַּשֵּׁט וּמַרְחִיב

the boundary line ends there completely and it does not pass further on at all or from there it spreads and widens

וְיוֹצֵא לַאֲחוֹרָיו לְהִמָּשֵׁךְ לְהַלָּן בַּאֲלַכְסוֹן יוֹתֵר מִן הָרֹחַב הָרִאשׁוֹן, וּלְעִנְיַן רֹחַב

and goes out backwards to extend further on diagonally more than the width first and regarding the width of

הַמִּדָּה הָרִאשׁוֹן קְרָאוֹ תּוֹצָאוֹת, שֶׁשָּׁם כָּלְתָה אוֹתָהּ מִדָּה׃
the measurement first it calls it goings out because there ended that measurement

פָּסוּק ט ז

Pasuk 16

וְיָצָא הַגְּבֻל זִפְרֹנָה וְהָיוּ תוֹצְאֹתָיו חֲצַר עֵינָן זֶה יִהְיֶה לָכֶם
and shall go out the boundary to Ziphron and shall be its terminations at Hazar Enan this shall be for you

גְּבוּל צָפוֹן׃
the boundary of north

רַ שִׁ "י

והיו תוצאתיו חצר עינן. הוּא הָיָה סוֹף הַמֶּצַר הַצְּפוֹנִי, וְנִמְצֵאת
And the goings out of it shall be its extensions at Chazar Einan it was the end of the boundary the northern and it turns out

חֲצַר עֵינָן בִּמְקְצוֹעַ צְפוֹנִית מִזְרָחִית, וּמִשָּׁם והתאויתם לכם אֶל מֶצַר
Chazar Einan was in the corner north east and from there you shall draw for yourselves to the boundary

הַמִּזְרָחִי׃
the eastern

פָּסוּק י ז

Pasuk 17

וְהִתְאַוִּיתֶם לָכֶם לִגְבוּל קֵדְמָה מֵחֲצַר עֵינָן שְׁפָמָה׃
and you shall draw for yourselves for a boundary eastward from Chazar Enan to Shepham

רַ שִׁ "י

והתאויתם. לְשׁוֹן הַסִבָּה וּנְטִיָּה, כְּמוֹ "תִּתָּאוּ"׃
and you shall turn an expression of turning and inclining just like you shall turn

רַ שִׁ "י

שפמה. בַּמֶּצַר הַמִּזְרָחִי, וּמִשָּׁם הָרִבְלָה׃
to Shepam on the boundary the eastern and from there to Riblah

פָּסוּק י ח

Pasuk 18

וְיָרַד הַגְּבֻל מִשְּׁפָם הָרִבְלָה מִקֶּדֶם לָעָיִן וְיָרַד הַגְּבוּל
and shall descend the boundary from Shepham to Riblah from the east of Ain and shall descend the boundary

וּמָחָה עַל כֶּתֶף יָם כִּנֶּרֶת קֵדְמָה׃
and shall strike upon the slope of the Sea of Chinnereth eastward

רַ שִׁ "י

מקדם לעין. שֵׁם מָקוֹם, וְהַמֶּצַר הוֹלֵךְ בִּמְזָרְחוֹ, נִמְצָא הָעַיִן לִפְנִים מִן ·
On the east of Ain the name of a place and the boundary goes on its east it turns out the Ain is within ·

הַמֶּצַר וּמֵאֶרֶץ יִשְׂרָאֵל הוּא׃
the boundary and of the Land of Yisrael it is

רַשִׁ"י

וירד הגבול. כָּל שֶׁהַגְּבוּל הוֹלֵךְ מִצָּפוֹן לַדָּרוֹם הוּא יוֹרֵד וְהוֹלֵךְ:
And shall go down the boundary the more that the boundary goes from north to south it goes down and continues

רַשִׁ"י

ומחה על כתף ים כנרת קדמה. שֶׁיִּהְיֶה יָם כִּנֶּרֶת תּוֹךְ לַגְּבוּל,
And it shall smite upon the slope of the Sea of Chinnereth eastward so that there will be the Sea of Chinnereth within the border

בַּמַּעֲרָב, וְהַגְּבוּל בְּמִזְרַח יָם כִּנֶּרֶת, וּמִשָּׁם יָרַד אֶל הַיַּרְדֵּן, וְהַיַּרְדֵּן
on the west and the border is on the east of the Sea of Chinnereth and from there it went down to the Jordan and the Jordan

מוֹשֵׁךְ וּבָא מִן הַצָּפוֹן לַדָּרוֹם בַּאֲלַכְסוֹן, נוֹטֶה לְצַד מִזְרָח מִתְקָרֵב
extends and comes from the north to the south in a slant inclining towards the side of east coming closer

לְצַד אֶרֶץ כְּנַעַן כְּנֶגֶד יָם כִּנֶּרֶת, וּמוֹשֵׁךְ לְצַד מִזְרָחָה שֶׁל
towards the side of the Land of Canaan opposite the Sea of Chinnereth and it extends towards the side of its east of

אֶרֶץ יִשְׂרָאֵל כְּנֶגֶד יָם כִּנֶּרֶת עַד שֶׁנּוֹפֵל בְּיָם הַמֶּלַח, וּמִשָּׁם כָּלָה
the Land of Yisrael opposite the Sea of Chinnereth until it falls into the Sea of Salt and from there ends

הַגְּבוּל בְּתוֹצְאוֹתָיו אֶל יָם הַמֶּלַח, שֶׁמִּמֶּנּוּ הַתְחָלַת מֵצַר מִקְצוֹעַ דְּרוֹמִית
the border at its goings forth to the Sea of Salt from which is the beginning of the boundary of the corner of south

מִזְרָחִית, הֲרֵי סוֹבֶבֶת אוֹתָהּ לְאַרְבַּע רוּחוֹתֶיהָ:
east behold it surrounds it on its four sides

פָּסוּק יט

Pasuk 19

וְיָרַד הַגְּבוּל הַיַּרְדֵּנָה וְהָיוּ תוֹצְאֹתָיו יָם הַמֶּלַח זֹאת תִּהְיֶה
and shall descend the boundary to the Jordan and shall be its terminations at the Sea of Salt this shall be

לָכֶם הָאָרֶץ לִגְבֻלֹתֶיהָ סָבִיב:
for you the land according to its boundaries all around

פָּסוּק כ

Pasuk 20

וַיְצַו מֹשֶׁה אֶת בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הָאָרֶץ אֲשֶׁר תִּתְנַחֲלוּ
And commanded Moshe — the children of Yisrael saying this is the land which you shall inherit

אֹתָהּ בְּגוֹרָל אֲשֶׁר צִוָּה יְהוָה לָתֵת לְתִשְׁעַת הַמַּטּוֹת וַחֲצִי הַמַּטֶּה:
it by lot which commanded Hashem to give to the nine of the tribes and half of the tribe

פָּסוּק כא

Pasuk 21

כִּי לָקְחוּ מַטֵּה בְנֵי הָרְאוּבֵנִי לְבֵית אֲבֹתָם וּמַטֵּה
for have taken the tribe of the children of Reuven according to the house of their fathers and the tribe of

בְּנֵי הַגָּדִי לְבֵית אֲבֹתָם וַחֲצִי מַטֵּה מְנַשֶּׁה לָקְחוּ נַחֲלָתָם:
the children of Gad according to the house of their fathers and half of the tribe of Menashe have taken their inheritance

שְׁנֵי הַמַּטּוֹת וַחֲצִי הַמַּטֵּה לָקְחוּ נַחֲלָתָם מֵעֵבֶר לְיַרְדֵּן יְרֵחוֹ קֵדְמָה
the two of the tribes and half of the tribe have taken their inheritance from across the Jordan of Yericho eastward

מִזְרָחָה׃
toward the sunrise

רַ"שִׁ"י

קדמה מזרחה. אֶל פְּנֵי הָעוֹלָם, שֶׁהֵם בַּמִּזְרָח, שֶׁרוּחַ מִזְרָחִית קְרוּיָה פָּנִים
At the front eastward to the face of the world which is in the east for the direction eastern is called front

וּמַעֲרָבִית קְרוּיָה אָחוֹר, לְפִיכָךְ דָּרוֹם לַיָּמִין וְצָפוֹן לַשְּׂמֹאל׃
and the western is called behind therefore south is to the right and north is to the left

CHAPTER SUMMARY

The aliyah begins with Hashem's command to dispossess the inhabitants of Canaan, destroy their molten images and high places, and settle the land, warning that any remaining inhabitants will become like thorns in our sides. Hashem then details the exact geographical boundaries of the Promised Land—from the Wilderness of Zin and the Dead Sea in the south, to the Great Sea in the west, Mount Hor in the north, and down along the Yarden to the Dead Sea in the east. Finally, Moshe Rabbeinu instructs the Bnei Yisrael that this defined territory is the inheritance to be divided by lot among the nine and a half tribes, as the other two and a half tribes have already received their portions on the eastern side of the Yarden.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In this week's parshah, the Torah outlines the precise borders of Eretz Yisrael, mapping out every corner, mountain, and valley. But right before this, Hashem gives a stark warning: if Bnei Yisrael do not completely clear out the negative, idolatrous influences of the land, those remaining elements will become "stings in your eyes and thorns in your sides." The Torah is teaching us a profound rule in spiritual geography. To truly inherit the holy space Hashem has designated for you, you must first make a clean break from the negative influences that threaten to compromise it.

We all have our own "boundaries", the holy spaces of our daily lives, like our homes, our Shabbos table, or the quiet moments we set aside for Torah study and tefillah. We want these spaces to be pure and filled with kedushah. Yet, so often, we try to build this holiness while allowing small, toxic habits or negative environments to linger in the background. We think we can tolerate just a little bit of the "clutter" of the outside world. But the Torah warns us that what we compromise on today will become a painful thorn in our side tomorrow, slowly irritating our spiritual vision and disrupting our peace.

To build a life of true emunah and yiras Shamayim, we must be willing to draw clear lines. You cannot fully settle into your spiritual inheritance if you are still harboring the very things that pull you away from Hashem. True growth requires the courage to identify what is holding you back and to clear it out completely, making room for the blessings Hashem wants to give you.

Today, identify one negative influence, toxic habit, or inappropriate distraction in your personal environment, and make a firm, clean break from it to protect the holiness of your home and mind.

דַּף יוֹמִי · חֻלִּין · דַּף ע'

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

📖 THE SUGYA

In this daf, we are zocheh to delve deeper into the sugya of bechor (firstborn) animals and the exact moment of birth that determines their kedushah. The Gemara continues analyzing the machlokes between Rabba and Rav Huna regarding whether the birth of a firstborn consecrates the limbs retroactively or only from that point forward. We look closely at a Mishnah discussing a mother animal having difficulty giving birth, where one cuts the fetus limb by limb, and we try to resolve our questions based on whether the limbs must be buried or can be thrown to the dogs.

We then move into a beautiful series of deep halachic she'eilos raised by Rava and other Amoraim regarding the physical mechanics of birth. The Gemara explores various scenarios of interposition (chatzitzah) in the womb, such as wrapping the fetus in palm bast, a cloak, or the afterbirth of another animal. We also learn about unusual cases, like a fetus swallowed by a weasel and brought out, or a fetus passing from one womb directly into another attached womb, analyzing what truly constitutes a halachic birth.

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

עמוד א' DAF 70A

EXPLANATION

וְאִי אִתְּמַר בְּהָא: בְּהָא קָאָמַר רַבָּה, אֲבָל בְּהָא – אֵימָא מוֹדֵי לֵיהּ לְרַב הוּנָא, צְרִיכָא.

And if the dispute **was stated** only **with regard to that** case of the firstborn, one might have thought: **It is** only **in that** case **that Rabba says** the animal is consecrated from that point forward, as it results in a stringency, **but in this** case of selling to a gentile, **I might say he concedes to Rav Huna**. Therefore, both statements are **necessary**.

QUESTION

תְּנַן: הַמְבַכֶּרֶת הַמְקַשָּׁה לֵילֵד – מְחַתֵּךְ אֵבֶר אֵבֶר וּמַשְׁלִיךְ לִכְלָבִים.

The Gemara raises a difficulty: **We learned** in a Mishnah: If **an animal giving birth to a firstborn is having difficulty giving birth, one may cut** the fetus **limb by limb and cast** the limbs **to the dogs**.

QUESTION

מַאי לָאו, מְחַתֵּךְ וּמַנִּיחַ?

What, is it not referring to a case where **one cuts and leaves** the limbs aside, casting them to the dogs only after most of the fetus has emerged?

QUESTION

וְאִי אָמְרַתְּ לְמַפְרֵעַ הוּא קָדוֹשׁ – יִקָּבֵר מִיבְּעֵי לֵיהּ!

And if you say that once the majority emerges, the fetus **is consecrated retroactively,** then **it should have** said that the limbs **must be buried**, since they are retroactively consecrated!

ANSWER

לָא, הָכָא בְּמַאי עָסְקִינַן? בִּמְחַתֵּךְ וּמַשְׁלִיךְ.

The Gemara answers: **No, here we are dealing with** a case **where one cuts and** immediately **casts** each limb to the dogs before the majority of the fetus has emerged.

QUESTION

אֲבָל מְחַתֵּךְ וּמַנִּיחַ, מַאי יְקָבֵּר?

The Gemara asks: **But** if **one cuts and leaves** them, **what** is the halacha? Must they indeed **be buried**?

QUESTION

אַדְּתָנָא סֵיפָא: "יָצָא רוּבּוֹ יְקָבֵּר וְנִפְטְרָה מִן הַבְּכוֹרָה",

If so, **rather than teaching in the latter clause: If its majority emerged, it must be buried, and** the mother **is exempted from** future **firstborn status**,

QUESTION

לִיפְלוֹג וְלִיתְנֵי בִּדִידֵיהּ: בַּמֶּה דְּבָרִים אֲמוּרִים – בִּמְחַתֵּךְ וּמַשְׁלִיךְ אֵבֶר אֵבֶר, אֲבָל מְחַתֵּךְ וּמַנִּיחַ – יְקָבֵּר.

let the Tanna **distinguish and teach within** the first case **itself: In what** case **are these words said? With regard to one who cuts and casts limb by limb. But if one cuts and leaves** them, **they must be buried**!

ANSWER

הָכִי נָמֵי קָאָמַר: בַּמֶּה דְּבָרִים אֲמוּרִים? בִּמְחַתֵּךְ וּמַשְׁלִיךְ, אֲבָל מְחַתֵּךְ וּמַנִּיחַ – נַעֲשָׂה כְּמִי שֶׁיָּצָא רוּבּוֹ, וְיִקָּבֵר.

The Gemara answers: **Indeed, this is what** the latter clause of the Mishnah **is saying: In what** case **are these words said? With regard to one who cuts and casts** them. **But if one cuts and leaves** them, **it is considered as though its majority emerged** at once, **and it must be buried**.

QUESTION

בָּעֵי רָבָא: הָלְכוּ בְּאֵיבָרִין אַחַר הָרוֹב, אוֹ לֹא הָלְכוּ בְּאֵיבָרִין אַחַר הָרוֹב?

Rava raised a dilemma: Do we follow the majority with regard to limbs, or do we not follow the majority with regard to limbs?

EXPLANATION

הֵיכִי דָּמֵי: אִילֵימָא, כְּגוֹן שֶׁיָּצָא רוֹב בְּמִיעוּט אֵבֶר, וְקָא מִיבַּעְיָא לֵיהּ: הַאי מִיעוּט דְּבָרַאי, בָּתַר רוֹב דְּאֵבֶר שָׁדֵינַן לֵיהּ, אוֹ בָּתַר רוּבָּא דְּעוּבָּר שָׁדֵינַן לֵיהּ?

What are the circumstances? If we say, for example, that the majority of the fetus **emerged, but** that majority includes **the minority of a limb** whose majority is still inside, **and his dilemma is: This minority** of the limb **which is outside, do we cast it**

after the majority of the limb and consider it as if it is inside, **or do we cast it after the majority of the fetus** and consider it emerged?

EXPLANATION

פְּשִׁיטָא דְּלָא שָׁבְקִינַן רוּבָּא דְּעוּבָּר, וְאָזְלִינַן בָּתַר רוֹב אֵבֶר!

It is **obvious that we do not abandon the majority of the fetus and follow the majority of a limb**!

EXPLANATION

אֶלָּא, כְּגוֹן שֶׁיָּצָא חֲצִיוֹ בְּרוֹב אֵבֶר, וְקָא מִיבַּעְיָא לֵיהּ: הָהוּא מִיעוּט דְּבַגַּוַּאי, מַהוּ לְמִישְׁדְּיֵיהּ בָּתַר רוֹב אֵבֶר?

Rather, the dilemma is in a case **where exactly half of it emerged, but** that half includes **the majority of a limb** whose minority is still inside, **and his dilemma is: That minority** of the limb **which is inside, what is the law as to casting it after the majority of the limb** and considering it as if it has emerged, thereby completing the majority of the fetus?

PROOF

תָּא שְׁמַע: יָצָא רוּבּוֹ – הֲרֵי זֶה יִקָּבֵר.

Come and hear a resolution from our Mishnah: If **its majority emerged, it must be buried**.

PROOF

מַאי רוּבּוֹ? אִילֵימָא רוּבּוֹ מַמָּשׁ, עַד הַשְׁתָּא לָא אַשְׁמְעִינַן דְּרוּבּוֹ כְּכוּלּוֹ?

What is meant by 'its majority'? If we say its actual majority, until now have we not been taught that the majority of something is like all of it?

PROOF

אֶלָּא לָאו, כְּגוֹן שֶׁיָּצָא חֲצִיוֹ בְּרוֹב אֵבֶר!

Rather, is it not referring to a case **where half of it emerged, but** that half includes **the majority of a limb**, proving that we do follow the majority of a limb?

ANSWER

לָא, כְּגוֹן שֶׁיָּצָא רוּבּוֹ בְּמִיעוּט אֵבֶר, וְקָא מַשְׁמַע לַן דְּלָא שָׁבְקִינַן רוּבּוֹ דְּעוּבָּר דִּבְהֵמָה וְאָזְלִינַן בָּתַר אֵבֶר.

The Gemara rejects this: **No,** it is referring to a case **where its majority emerged, but** that majority includes **the minority of a limb, and it teaches us that we do not abandon the majority of the animal's fetus and follow the limb**.

QUESTION

בָּעֵי רָבָא: כָּרְכוֹ בְּסִיב, מַהוּ? בְּטַלִּיתוֹ, מַהוּ? בְּשִׁלְיָתוֹ, מַהוּ?

Rava raised a dilemma: If one wrapped the fetus **in palm bast** inside the womb and it emerged, **what is** the law? If one wrapped it **in his cloak, what is** the law? If it emerged wrapped **in its afterbirth, what is** the law?

OBJECTION

בְּשִׁלְיָתוֹ? אוֹרְחֵיהּ הוּא!

The Gemara asks: Why raise a dilemma about **its afterbirth? That is its natural manner** of birth, and it is not an interposition!

QUESTION

אֶלָּא בְּשִׁלְיָא אַחֶרֶת, מַהוּ?

Rather, the dilemma is: If it was wrapped **in the afterbirth of another** animal, **what is** the law?

QUESTION

כְּרָכַתּוּ וַאֲחָזַתּוּ וְהוֹצִיאַתּוּ, מַהוּ?

If **she wrapped it** with her hands, **held it, and brought it out, what is** the law?

OBJECTION

הֵיכִי דָּמֵי? אִי דִּנְפַק דֶּרֶךְ רֵישֵׁיהּ – פְּטַרְתֵּיהּ!

The Gemara asks: **What are the circumstances? If it emerged headfirst,** the head **exempted it** from firstborn status before the hands could interpose!

EXPLANATION

אֶלָּא דִּנְפַק דֶּרֶךְ מַרְגְּלוֹתָיו.

Rather, it is a case **where it emerged feetfirst**.

QUESTION

בְּלָעַתְהוּ חוּלְדָּה וְהוֹצִיאַתּוּ, מַהוּ?

Rava raised another dilemma: If **a weasel swallowed it and brought it out, what is** the law?

OBJECTION

הוֹצִיאַתּוּ? הָא אַפֵּיקְתֵּיהּ!

The Gemara asks: If the weasel **brought it out,** then the weasel **has brought it out** and it did not open the womb directly!

QUESTION

אֶלָּא, בְּלָעַתּוּ וְהוֹצִיאַתּוּ, וְהִכְנִיסַתּוּ וְהֶקִיאַתּוּ, וְיָצָא מֵאֵלָיו, מַהוּ?

Rather, the dilemma is: If the weasel **swallowed it and brought it out, and** then **brought it back in and vomited it up, and it** then **emerged on its own, what is** the law?

QUESTION

הִדְבִּיק שְׁנֵי רְחָמִים, וְיָצָא מִזֶּה וְנִכְנַס לָזֶה, מַהוּ?

If **one attached two wombs** of two animals together, **and it emerged from this** womb **and entered into that** womb, **what is** the law?

QUESTION

דִּידֵיהּ פָּטַר, דְּלָאו דִּידֵיהּ לָא פָּטַר, אוֹ דִלְמָא דְּלָאו דִּידֵיהּ נָמֵי פָּטַר?

Does only **its own** womb **exempt** it, but **one that is not its own does not exempt** it, **or perhaps one that is not its own also exempts** it?

RESOLUTION

תֵּיקוּ.

The Gemara concludes: The dilemma **shall stand** unresolved.

QUESTION

בָּעֵי רַב אַחָא: נִפְתְּחוּ כּוֹתְלֵי בֵּית הָרֶחֶם, מַהוּ?

Rav Acha raised a dilemma: If the walls of the womb were opened and the fetus emerged without touching them, **what is** the law?

QUESTION

אֲוִיר רֶחֶם מַקְדִּישׁ, וְהָאִיכָּא, אוֹ דִלְמָא נְגִיעַת רֶחֶם מְקַדְּשָׁה, וְהָא לֵיכָּא?

Does **the airspace of the womb consecrate, and here it is** present, **or perhaps touching the womb consecrates, and here it is not** present?

QUESTION

בָּעֵי מָר בַּר רַב אָשֵׁי: נֶעֱקְרוּ כּוֹתְלֵי בֵּית הָרֶחֶם, מַהוּ?

Mar bar Rav Ashi raised a dilemma: If the walls of the womb were uprooted, what is the law?

OBJECTION

נֶעֱקְרוּ – לֵיתַנְהוּ!

The Gemara asks: If **they were uprooted, they are not there** at all, so how could they consecrate?

QUESTION

אֶלָּא נֶעֱקְרוּ וְתָלוּ לֵיהּ בְּצַוָּארֵיהּ, מַאי?

Rather, the dilemma is: If **they were uprooted and hung on its neck** as it emerged, **what** is the law?

QUESTION

בִּמְקוֹמָן מְקַדְּשִׁי, שֶׁלֹּא בִּמְקוֹמָן לֹא מְקַדְּשִׁי, אוֹ דִלְמָא שֶׁלֹּא בִּמְקוֹמָן נָמֵי מְקַדְּשִׁי?

Do they **consecrate** only **in their place, but not in their place they do not consecrate, or perhaps not in their place they also consecrate**?

QUESTION

בָּעֵי מִינֵּיהּ רַבִּי יִרְמְיָה מֵרַבִּי זֵירָא: נִגְמְמוּ כּוֹתְלֵי בֵּית הָרֶחֶם, מַהוּ?

Rabbi Yirmeyah asked Rabbi Zeira: If the walls of the womb were cut down, what is the law?

ANSWER

אֲמַר לֵיהּ: קָא נָגְעַתְּ בְּבַעְיָא דְּאִיבַּעְיָא לַן, דְּבָעֵי רַבִּי זֵירָא, וְאָמְרִי לַהּ בְּעָא מִינֵּיהּ רַבִּי זֵירָא מֵרַבִּי אַסִּי:

He said to him: You have touched upon a dilemma that was asked of us, which Rabbi Zeira raised, and some say Rabbi Zeira asked Rabbi Assi:

QUESTION

עוֹמֵד מְרוּבֶּה עַל הַפָּרוּץ וְיָצָא דֶּרֶךְ פָּרוּץ, פָּרוּץ מְרוּבֶּה עַל הָעוֹמֵד וְיָצָא דֶּרֶךְ עוֹמֵד, מַאי?

If the **standing** part of the womb **is greater than the breached** part, **and it emerged through the breached** part, or if the **breached** part **is greater than the standing** part, **and it emerged through the standing** part, **what** is the law?

EXPLANATION

עַד כָּאן לָא אִיבַּעְיָא לֵיהּ אֶלָּא פָּרוּץ מְרוּבֶּה עַל הָעוֹמֵד, דְּאִיכָּא עוֹמֵד בְּעוֹלָם, אֲבָל נִגְמְמוּ – לָא קָא מִיבַּעְיָא לֵיהּ.

Only in those cases did he raise a dilemma, where the breached is greater than the standing, because there is some standing part **in existence, but** where the walls **were cut down** entirely, **he did not raise a dilemma**, as it is obvious that it is not consecrated.

עמוד ב׳ DAF 70B

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ בְּהֵמָה שֶׁמֵּת עוּבָּרָהּ בְּתוֹכָהּ מֵעֶיהָ וְהוֹשִׁיט הָרוֹעֶה אֶת יָדוֹ וְנָגַע בּוֹ, בֵּין בִּבְהֵמָה טְמֵאָה בֵּין בִּבְהֵמָה טְהוֹרָה – טָהוֹר.

MISHNAH: In the case of **an animal whose fetus died inside its womb, and the shepherd reached his hand** inside **and touched it, whether in a non-kosher animal or in a kosher animal,** the shepherd remains **pure** from the impurity of a carcass.

MISHNAH

רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: בִּטְמֵאָה – טָמֵא, וּבִטְהוֹרָה – טָהוֹר.

Rabbi Yosei HaGelili says: In a non-kosher animal, the fetus is **impure, and in a kosher** animal, it is **pure.**

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ מַאי טַעְמָא דְּתַנָּא קַמָּא?

GEMARA: **What is the reason of the First Tanna** who rules that the fetus is pure in both cases?

ANSWER

אָמַר רַב חִסְדָּא: קַל וָחוֹמֶר, אִם הוֹעִילָה אִמּוֹ לְהַתִּירוֹ בַּאֲכִילָה, לֹא תּוֹעִיל לוֹ לְטַהֲרוֹתָיו מִידֵי נְבֵלָה?

Rav Chisda said: It is derived from an **a fortiori argument: If** the slaughter of **its mother is effective to permit it for eating** as a kosher fetus, **will it not be effective for it to purify it from** the impurity of **a carcass** while still inside?

QUESTION

אַשְׁכְּחַן בְּהֵמָה טְהוֹרָה, בְּהֵמָה טְמֵאָה מְנָלַן?

The Gemara asks: **We have found** a source for **a kosher animal;** but for **a non-kosher animal, from where do we** derive that its dead fetus is pure?

ANSWER

אָמַר קְרָא: "וְכִי יָמוּת מִן הַבְּהֵמָה" – זוֹ בְּהֵמָה טְמֵאָה, "אֲשֶׁר הִיא לָכֶם לְאָכְלָה" – זוֹ בְּהֵמָה טְהוֹרָה,

The Gemara answers: **The verse states: "And when there dies of the animals" — this** refers to **a non-kosher animal; "which is yours to eat" — this** refers to **a kosher animal.**

ANSWER

אִיתַּקַּשׁ בְּהֵמָה טְמֵאָה לִבְהֵמָה טְהוֹרָה: מָה בְּהֵמָה טְהוֹרָה – עוּבָּרָהּ טָהוֹר, אַף בְּהֵמָה טְמֵאָה – עוּבָּרָהּ טָהוֹר.

Thus, **a non-kosher animal is juxtaposed to a kosher animal: Just as** with **a kosher animal, its fetus is pure, so too** with **a non-kosher animal, its fetus is pure.**

QUESTION

וְרַבִּי יוֹסֵי הַגְּלִילִי, מַאי טַעְמָא?

The Gemara asks: **And Rabbi Yosei HaGelili, what is** his **reason** for ruling that the fetus of a non-kosher animal is impure?

ANSWER

אָמַר רַבִּי יִצְחָק: דְּאָמַר קְרָא "וְכָל הוֹלֵךְ עַל כַּפָּיו בְּכָל הַחַיָּה הַהֹלֶכֶת וְגוֹ'" – מְהַלְּכֵי כַּפַּיִם בְּחַיָּה טִמֵּאתִי לָךְ.

Rabbi Yitzchak said: As the verse states: "And whatever walks on its paws among all the living things that walk..." which is expounded to mean: **Those that walk on paws** inside **a living thing, I have declared impure for you.**

OBJECTION

אֶלָּא מֵעַתָּה, קָלוּט בִּמְעֵי פָּרָה לִיטַמֵּא, דִּמְהַלְּכֵי כַּפַּיִם בְּחַיָּה הוּא?

The Gemara objects: **If that is so,** then a fetus with **uncloven hooves inside the womb of a cow should become impure, as it is** a fetus of **those that walk on paws inside a living thing!**

RESOLUTION

מְהַלְּכֵי כַּפַּיִם בִּמְהַלְּכֵי אַרְבַּע, וְהַאי מְהַלְּכֵי אַרְבַּע בִּמְהַלְּכֵי שְׁמֹנָה הוּא.

The Gemara answers: The verse only refers to **those that walk on four** paws **inside those that walk on four** paws; **but this** fetus is **one that walks on four inside one that walks on eight,** since a cow's split hooves count as eight.

OBJECTION

פָּרָה בִּמְעֵי גָּמָל לֹא תִּטַּמֵּא, דִּמְהַלְּכֵי שְׁמֹנָה בִּמְהַלְּכֵי אַרְבַּע הוּא,

The Gemara objects: If so, a fetus of **a cow inside the womb of a camel should not become impure, as it is** a fetus of **those that walk on eight inside those that walk on four!**

RESOLUTION

"הוֹלֵךְ", "וְכָל הוֹלֵךְ" – לְרַבּוֹת פָּרָה בִּמְעֵי גָּמָל.

The Gemara answers: The verse could have said **"walks",** but it says **"and whatever walks" — to include** a fetus of **a cow inside the womb of a camel.**

OBJECTION

קָלוּט בִּמְעֵי קְלוּטָה לִיטַמֵּא, דִּמְהַלְכֵי אַרְבַּע בִּמְהַלְכֵי אַרְבַּע הוּא!

The Gemara objects: If so, a fetus with **uncloven hooves inside** a mother with **uncloven hooves** of a kosher species **should become impure, as it is** a fetus of **those that walk on four inside those that walk on four!**

RESOLUTION

לְהָכִי אַהֲנִי קַל וָחוֹמֶר דְּרַב חִסְדָּא.

The Gemara answers: **For this** reason, **the a fortiori argument of Rav Chisda is effective** to purify any fetus of a kosher species.

OBJECTION

מַתְקִיף לַהּ רַב אַחְדְּבוּי בַּר אַמִּי: חֲזִיר בִּמְעֵי חֲזִירְתָּא לָא לִיטַמֵּא, דִּמְהַלְכֵי שְׁמֹנָה בִּמְהַלְכֵי שְׁמֹנָה הוּא!

Rav Achadvoi bar Ami challenged this: If so, a dead **pig** fetus **inside the womb of a female pig should not become impure, as it is** a fetus of **those that walk on eight inside those that walk on eight!**

ANSWER

אֶלָּא אָמַר רַב נַחְמָן בַּר יִצְחָק, מֵהָכָא: "נֶפֶשׁ כִּי תִגַּע בְּכָל טָמֵא אוֹ בִנְבֵלַת חַיָּה טְמֵאָה אוֹ בִּנְבֵלַת בְּהֵמָה טְמֵאָה אוֹ בִּנְבֵלַת שֶׁרֶץ טָמֵא".

Rather, Rav Nachman bar Yitzchak said: Rabbi Yosei HaGelili's source is **from here: "A soul that touches any impure thing, or the carcass of an impure wild animal, or the carcass of an impure domesticated animal, or the carcass of an impure creeping thing..."**

QUESTION

וְכִי נִבְלַת בְּהֵמָה טְמֵאָה מְטַמְּאָה, וּבִטְהוֹרָה לֹא מְטַמְּאָה?

The Gemara asks: **Does only the carcass of an impure animal impart impurity, and** that of **a pure animal does not impart impurity?** Surely both do!

ANSWER

אֶלָּא אֵיזֶה זֶה? זֶה עוּבָּר, שֶׁבִּטְמֵאָה טָמֵא, וּבִטְהוֹרָה טָהוֹר.

Rather, which case **is this** referring to? **This is a fetus, which in an impure** mother is **impure, and in a pure** mother is **pure.**

QUESTION

וּמֵאַחַר דְּנָפְקָא לֵיהּ מִדְּרַב נַחְמָן בַּר יִצְחָק, דְּרַבִּי יִצְחָק לְמָה לִי?

The Gemara asks: **And since he derives it from** the verse cited by **Rav Nachman bar Yitzchak, why do I need** the verse of **Rabbi Yitzchak?**

ANSWER

אִי לָאו דְּרַבִּי יִצְחָק, הֲוָה אָמֵינָא: כּוּלֵּיהּ לְכִדְרַבִּי הוּא דַּאֲתָא, קָא מַשְׁמַע לַן.

The Gemara answers: **Were it not for** the teaching of **Rabbi Yitzchak, I would have said** that **the entire** verse **comes only for that which Rabbi** Yehuda HaNasi expounded; therefore, Rabbi Yitzchak **teaches us** that it is also expounded this way.

BRAISA

תַּנְיָא, אָמַר רַבִּי יוֹנָתָן: נָמְתִּי לוֹ לְבֶן עַזַּאי, לָמַדְנוּ נִבְלַת בְּהֵמָה טְהוֹרָה שֶׁמְּטַמְּאָה, וְנִבְלַת בְּהֵמָה טְמֵאָה שֶׁמְּטַמְּאָה, נִבְלַת חַיָּה טְמֵאָה שֶׁמְּטַמְּאָה.

It was taught in a braisa: **Rabbi Yonatan said: I said to Ben Azzai: We have learned** that **the carcass of a pure domesticated animal imparts impurity, and the carcass of an impure domesticated animal imparts impurity,** and **the carcass of an impure wild animal imparts impurity.**

BRAISA

נִבְלַת חַיָּה טְהוֹרָה לֹא לָמַדְנוּ מִנַּיִן?

But **the carcass of a pure wild animal we have not learned; from where** do we derive it?

BRAISA

נָם לִי: "כָּל הוֹלֵךְ עַל כַּפָּיו בְּכָל הַחַיָּה הַהֹלֶכֶת".

He said to me: It is derived from: **"Whatever walks on its paws among all the living things that walk."**

BRAISA

נָמְתִּי לוֹ: וְכִי נֶאֱמַר "וְכָל חַיָּה"? וַהֲלֹא לֹא נֶאֱמַר אֶלָּא "בְּכָל הַחַיָּה", לְמְהַלְּכֵי כַּפַּיִם בְּחַיָּה הוּא דַּאֲתָא.

I said to him: Is it written "and all wild animals"? Surely it is only written "among all the living things", which **comes only for those that walk on paws inside a living thing!**

BRAISA

נָם לִי: וּמָה יִשְׁמָעֵאל אוֹמֵר בְּדָבָר הַזֶּה?

He said to me: And what does your master, Rabbi **Yishmael, say on this matter?**

BRAISA

נָמְתִּי לוֹ: "וְכִי יָמוּת מִן הַבְּהֵמָה" – זוֹ בְּהֵמָה טְמֵאָה, "אֲשֶׁר הִיא לָכֶם לְאָכְלָה" – זוֹ בְּהֵמָה טְהוֹרָה, לָמַדְנוּ חַיָּה בִּכְלַל בְּהֵמָה, וּבְהֵמָה בִּכְלַל חַיָּה. חַיָּה טְהוֹרָה בִּכְלַל בְּהֵמָה טְהוֹרָה, חַיָּה טְמֵאָה בִּכְלַל בְּהֵמָה טְמֵאָה,

I said to him: He expounds: **"And when there dies of the animals" — this is an impure animal; "which is yours to eat" — this is a pure animal; we have learned** that **a wild animal is included in "domesticated animal", and a domesticated**

animal is included in "wild animal". A pure wild animal is included in a pure domesticated animal, and an impure wild animal is included in an impure domesticated animal.

SUMMARY

The daf begins by clarifying the necessity of both statements of Rabba and Rav Huna, testing Rabba's view of retroactive consecration against a Mishnah about cutting a fetus during a difficult labor. Rava then introduces a series of fascinating dilemmas: whether we follow the majority of a limb to complete the majority of a fetus, and whether various coverings (like palm bast, a cloak, or another animal's afterbirth) act as a chatzitzah during birth. The Gemara also analyzes extraordinary cases, such as a fetus swallowed and regurgitated by a weasel, two wombs joined together, a birth where the fetus does not touch the opened walls of the womb, and a case where the womb's walls are uprooted or partially breached. These deep inquiries into the physical boundaries of birth and kedushah are left unresolved by the Gemara with a status of teiku.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In today's daf, Rava and the other Amoraim take us through a series of extraordinary, highly unusual scenarios regarding how a newborn animal might emerge into the world. They ask about a fetus wrapped in palm bast, wrapped in a cloak, swallowed and vomited out by a weasel, or passing through two attached wombs. On the surface, these cases seem almost impossible, yet our Sages spend precious time analyzing the halachic status of each one.

This teaches us a profound lesson about how Hashem views reality. In the eyes of the Torah, there is no such thing as a situation so bizarre, messy, or convoluted that it is left outside the realm of holiness. We often look at our own lives, our complicated family dynamics, our chaotic schedules, or the sudden, strange challenges that catch us completely off guard, and we think, "This is too messy. Hashem cannot possibly be found in this confusion."

But the sugya shows us otherwise. Just as the halacha reaches into the mouth of a weasel or between two attached wombs to find the line of law and sanctity, so too does Hashem's providence reach into the most tangled corners of your life. No situation you find yourself in is too strange or too broken to be elevated through the Torah.

Today, when you encounter an unexpected, chaotic, or highly unusual disruption in your day, do not throw your hands up in frustration. Take a deep breath, realize that Hashem is present even in this bizarre scenario, and ask yourself: "What is the Ratzon Hashem for me in this exact, messy moment?"

הִלְכוֹת דֵּעוֹת · פֶּרֶק שְׁבִיעִי

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

📖 CHAPTER PREVIEW

In this chapter, the Rambam guides us through the severe prohibitions of lashon horah (evil speech), rechilus (gossip), and the destructive traits of taking revenge and bearing a grudge. We learn how careful a Yid must be with his tongue, as Hashem detests these sins which can destroy lives and tear apart the fabric of our community.

The Rambam also defines the subtle offshoots of these sins, known as the "dust of lashon horah," showing us how even seemingly innocent talk, joking, or praising someone in front of their enemies can lead to terrible harm. We are taught the proper way to purify our hearts and speech to live in harmony with our fellow Jews.

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

הֲלָכָה א

Halacha 1 · The Prohibition Against Gossiping and Talebearing

הַמְרַגֵּל בַּחֲבֵרוֹ

One who gossips against his fellow

עוֹבֵר בְּלֹא תַּעֲשֶׂה

transgresses a negative commandment,

שֶׁנֶּאֱמַר

as it is said in the Torah (Vayikra 19:16):

"לֹא תֵלֵךְ רָכִיל בְּעַמֶּיךָ".

"Do not go as a talebearer among your people."

וְאַף עַל פִּי שֶׁאֵין לוֹקִין עַל דָּבָר זֶה

And even though we do not lash the transgressor **for this matter**, since it is a prohibition that does not involve a physical action,

עָוֹן גָּדוֹל הוּא

it is a great sin

וְגוֹרֵם לַהֲרֹג נְפָשׁוֹת רַבּוֹת מִיִּשְׂרָאֵל.

and it causes the killing of many souls from Israel.

לְפִיכָךְ נִסְמְכָה לוֹ

Therefore, this warning **is juxtaposed to it** in the very same verse:

"וְלֹא תַעֲמֹד עַל דַּם רֵעֶךָ".

"and do not stand by the blood of your neighbor."

צֵא וּלְמַד מָה אֵרַע לְדוֹאֵג הָאֲדֹמִי:

Go out and learn what befell Doeg the Edomite, whose lashon hara caused the destruction of the entire city of Nov, the city of Kohanim.

הֲלָכָה ב

Halacha 2 · The Distinction Between Gossip, Lashon Horah, and Defamation of Character

אֵי זֶהוּ רָכִיל.

Who is a gossiper? This refers to

זֶה שֶׁטּוֹעֵן דְּבָרִים וְהוֹלֵךְ מִזֶּה לָזֶה

this person **who carries matters and goes from this one to this one**

וְאוֹמֵר כָּךְ אָמַר פְּלוֹנִי

and says, "Thus said so-and-so,

כָּךְ וְכָךְ שָׁמַעְתִּי עַל פְּלוֹנִי.

thus and so I heard about so-and-so."

אַף עַל פִּי שֶׁהוּא אֱמֶת

Even though the report **is truth,**

הֲרֵי זֶה מַחֲרִיב אֶת הָעוֹלָם.

behold, this behavior **destroys the world.**

יֵשׁ עָוֹן גָּדוֹל מִזֶּה עַד מְאֹד

There is a sin greater than this until very much,

וְהוּא בִּכְלַל לָאו זֶה

and it is also **included in** the **prohibition of this** verse,

וְהוּא לָשׁוֹן הָרַע.

and it is lashon horah.

וְהוּא הַמְסַפֵּר בְּגְנוּת חֲבֵרוֹ

And this is the one who relates the disgrace of his fellow,

אַף עַל פִּי שֶׁאוֹמֵר אֱמֶת.

even though he says truth.

אֲבָל הָאוֹמֵר שֶׁקֶר

But the one who says falsehood

נִקְרָא מוֹצִיא שֵׁם רַע עַל חֲבֵרוֹ.

is called one who spreads a bad name about his fellow.

אֲבָל בַּעַל לָשׁוֹן הָרַע

But a master of lashon horah

זֶה שֶׁיּוֹשֵׁב וְאוֹמֵר

is this person who sits and says,

כָּךְ וְכָךְ עָשָׂה פְּלוֹנִי

"Thus and so did so-and-so,

וְכָךְ וְכָךְ הָיוּ אֲבוֹתָיו

and thus and so were his ancestors,

וְכָךְ וְכָךְ שָׁמַעְתִּי עָלָיו"

and thus and so I heard about him,"

וְאָמַר דְּבָרִים שֶׁל גְּנַאי.

and says matters of disgrace.

עַל זֶה אָמַר הַכָּתוּב

About this, the verse says:

"יַכְרֵת ה' כָּל שִׂפְתֵי חֲלָקוֹת לָשׁוֹן מְדַבֶּרֶת גְּדֹלוֹת":

"May Hashem cut off all lips of flattery, a tongue that speaks proud things."

הֲלָכָה ג

Halacha 3 · The Extreme Severity and Punishment of Speaking Lashon Hara

אָמְרוּ חֲכָמִים

The Sages said:

שָׁלֹשׁ עֲבֵרוֹת נִפְרָעִין מִן הָאָדָם בָּעוֹלָם הַזֶּה

For **three transgressions, retribution is exacted from a person in this world**,

וְאֵין לוֹ חֵלֶק לָעוֹלָם הַבָּא.

and he has no portion in the World to Come.

עֲבוֹדַת כּוֹכָבִים וְגִלּוּי עֲרָיוֹת וּשְׁפִיכוּת דָּמִים.

They are: **worship of stars** (idolatry), **uncovering of nakedness** (forbidden sexual relations), **and spilling of blood** (murder).

וְלָשׁוֹן הָרַע כְּנֶגֶד כֻּלָּם.

And lashon hara is against—meaning, equal in weight to—**all of them**.

וְעוֹד אָמְרוּ חֲכָמִים

And further, the Sages said:

כָּל הַמְסַפֵּר בְּלָשׁוֹן הָרַע כְּאִלּוּ כּוֹפֵר בָּעִקָּר.

Anyone who speaks with lashon hara is as if he denies the Essence of Hashem's sovereignty,

שֶׁנֶּאֱמַר "אֲשֶׁר אָמְרוּ לִלְשֹׁנֵנוּ נַגְבִּיר שְׂפָתֵינוּ אִתָּנוּ מִי אָדוֹן לָנוּ".

as it is said in Tehillim, **"Who said, 'With our tongue we will prevail; our lips are with us, who is master over us?'"**

וְעוֹד אָמְרוּ חֲכָמִים

And further, the Sages said:

שְׁלֹשָׁה לָשׁוֹן הָרַע הוֹרֶגֶת.

Three people **lashon hara kills**:

הָאוֹמְרוֹ. וְהַמְקַבְּלוֹ. וְזֶה שֶׁאוֹמֵר עָלָיו.

The one who speaks it, and the one who accepts it, and this one whom he speaks about.

וְהַמְקַבְּלוֹ יוֹתֵר מִן הָאוֹמְרוֹ:

And the one who accepts it is harmed even **more than the one who speaks it**.

הֲלָכָה ד

Halacha 4 · The Dust of Lashon Horah and Speaking Through Deceit or Jest

וְיֵשׁ דְּבָרִים שֶׁהֵן אֲבַק לָשׁוֹן הָרַע.

And there are matters that they are the dust of lashon horah, meaning they are not direct lashon horah but lead to it or contain a trace of it.

כֵּיצַד.

How so?

מִי יֹאמַר לְפְלוֹנִי שֶׁיִּהְיֶה כְּמוֹת שֶׁהוּא עַתָּה.

For example, one **who will say to so-and-so that he should** continue to **be like that he is now**, which hints that his current behavior is not proper.

אוֹ שֶׁיֹּאמַר שִׁתְקוּ מִפְּלוֹנִי אֵינִי רוֹצֶה לְהוֹדִיעַ מָה אֵרַע וּמָה הָיָה.

Or that he says, "Be silent from speaking about **so-and-so, I do not want to make known what happened and what was,"** which arouses curiosity and implies something bad occurred.

וְכַיּוֹצֵא בַּדְּבָרִים הָאֵלּוּ.

And like the matters these, which subtly damage a person's reputation.

וְכָל הַמְסַפֵּר בְּטוֹבַת חֲבֵרוֹ בִּפְנֵי שׂוֹנְאָיו הֲרֵי זֶה אַבַּק לָשׁוֹן הָרַע

And anyone who speaks of the goodness of his fellow in the presence of his enemies, behold this is the dust of lashon horah,

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שֶׁזֶּה גּוֹרֵם לָהֶם שֶׁיְּסַפְּרוּ בִּגְנוּתוֹ.

for this causes them that they will speak of his disparagement in order to counter the praise.

וְעַל זֶה הָעִנְיָן אָמַר שְׁלֹמֹה

And on this matter said Shlomo in his wisdom in Sefer **Mishlei**:

"מְבָרֵךְ רֵעֵהוּ בְּקוֹל גָּדוֹל בַּבֹּקֶר הַשְׁכֵּים קְלָלָה תֵּחָשֶׁב לוֹ".

"One who blesses his fellow with a voice loud in the morning rising early, a curse it will be considered for him,"

שֶׁמִּתּוֹךְ טוֹבָתוֹ בָּא לִידֵי רָעָתוֹ.

for from his goodness, meaning the praise he receives, **it comes to his harm**.

וְכֵן הַמְסַפֵּר בְּלָשׁוֹן הָרַע דֶּרֶךְ שְׂחוֹק וְדֶרֶךְ קַלּוּת רֹאשׁ

And so too one who speaks with lashon horah by way of jest and by way of levity,

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כְּלוֹמַר שֶׁאֵינוֹ מְדַבֵּר בְּשִׂנְאָה.

meaning that he does not speak with hatred but merely for amusement.

הוּא שֶׁשְּׁלֹמֹה אָמַר בְּחָכְמָתוֹ

He is the one of **whom Shlomo said in his wisdom** in Sefer **Mishlei**:

"כְּמִתְלַהְלֵהַּ הַיֹּרֶה זִקִּים חִצִּים וָמָוֶת"

"As a madman who shoots firebrands, arrows, and death,"

"וְאָמַר הֲלֹא מְשַׂחֵק אָנִי".

"and says, 'Am I not joking?'"

וְכֵן הַמְסַפֵּר לָשׁוֹן הָרַע דֶּרֶךְ רַמָּאוּת

And so too one who speaks lashon horah by way of deceit,

וְהוּא שֶׁיְסַפֵּר לְתֻמּוֹ כְּאִלּוּ אֵינוֹ יוֹדֵעַ שֶׁדָּבָר זֶה שֶׁדִּבֵּר לָשׁוֹן הָרַע הוּא

and he is one who speaks in his innocence, as if he does not know that matter this that he spoke, lashon horah it is,

אֶלָּא כְּשֶׁמְּמַחִין בּוֹ אוֹמֵר אֵינִי יוֹדֵעַ שֶׁדָּבָר זֶה לָשׁוֹן הָרַע

rather, when they protest against him, he says, "I do not know that matter this is lashon horah,

אוֹ שֶׁאֵלּוּ מַעֲשָׂיו שֶׁל פְּלוֹנִי׃

or that these are the deeds of so-and-so."

הֲלָכָה ה

Halacha 5 · The Definition of Lashon Horah and the Rule of Disclosure Before Three People

אֶחָד הַמְסַפֵּר בְּלָשׁוֹן הָרַע בִּפְנֵי חֲבֵרוֹ אוֹ שֶׁלֹּא בְּפָנָיו,

It is the same whether one speaks lashon hara in the presence of his fellow who is being spoken about, or not in his presence,

וְהַמְסַפֵּר דְּבָרִים שֶׁגּוֹרְמִים אִם נִשְׁמְעוּ אִישׁ מִפִּי אִישׁ לְהַזִּיק חֲבֵרוֹ בְּגוּפוֹ אוֹ בְּמָמוֹנוֹ,

and so too one who tells matters that cause, if they are heard by passing from man from the mouth of man, to harm his fellow in his body or in his money,

וַאֲפִלּוּ לְהָצֵר לוֹ אוֹ לְהַפְחִידוֹ, הֲרֵי זֶה לָשׁוֹן הָרַע.

and even if the words only cause to distress him or to frighten him, behold this is considered lashon hara.

וְאִם נֶאֶמְרוּ דְּבָרִים אֵלּוּ בִּפְנֵי שְׁלֹשָׁה כְּבָר נִשְׁמַע הַדָּבָר וְנוֹדַע.

And if these matters were said in the presence of three people, already the matter is heard and known to the public.

וְאִם סִפֵּר הַדָּבָר אֶחָד מִן הַשְּׁלֹשָׁה פַּעַם אַחֶרֶת אֵין בּוֹ מִשּׁוּם לָשׁוֹן הָרַע.

And if one of the three told the matter a second time, there is not in it a prohibition because of lashon hara.

וְהוּא שֶׁלֹּא יִתְכַּוֵּן לְהַעֲבִיר הַקּוֹל וּלְגַלּוֹתוֹ יוֹתֵר׃

And that is provided that he does not intend to spread the rumor and to reveal it more than it has already been revealed.

הֲלָכָה ו

Halacha 6 · Distancing Oneself from Speakers of Lashon Horah and the Desert Decree

כָּל אֵלּוּ הֵם בַּעֲלֵי לָשׁוֹן הָרַע

All of these are masters of lashon horah,

שֶׁאָסוּר לָדוּר בִּשְׁכוּנָתָם

that it is forbidden to dwell in their neighborhood,

וְכָל שֶׁכֵּן לֵישֵׁב עִמָּהֶם וְלִשְׁמֹעַ דִּבְרֵיהֶם.

and all the more so to sit with them and to hear their words.

וְלֹא נֶחְתַּם גְּזַר דִּין עַל אֲבוֹתֵינוּ בַּמִּדְבָּר

And not was sealed the decree of judgment against our ancestors in the desert,

אֶלָּא עַל לָשׁוֹן הָרַע לְבַד:

except for lashon horah alone.

הֲלָכָה ז

Halacha 7 · The Prohibition of Taking Revenge and the Virtue of Rising Above One's Feelings

הַנּוֹקֵם מֵחֲבֵרוֹ עוֹבֵר בְּלֹא תַּעֲשֶׂה

One who takes revenge from his colleague transgresses a negative commandment,

שֶׁנֶּאֱמַר לֹא תִקֹּם.

as it is said in the Torah, "Do not take revenge."

וְאַף עַל פִּי שֶׁאֵינוֹ לוֹקֶה עָלָיו

And even though it is a prohibition that does not involve an action, and therefore that he is not lashed for it,

דֵּעָה רָעָה הִיא עַד מְאֹד.

nevertheless, a trait bad it is, until very much so.

אֶלָּא רָאוּי לוֹ לָאָדָם לִהְיוֹת מַעֲבִיר עַל מִדּוֹתָיו

Rather, it is proper for him, for a person, to be one who passes over his feelings

עַל כָּל דִּבְרֵי הָעוֹלָם

over all matters of the world,

שֶׁהַכֹּל אֵצֶל הַמְּבִינִים דִּבְרֵי הֶבֶל וַהֲבַאי

for everything, according to those of understanding, are matters of vanity and emptiness,

וְאֵינָן כְּדַאי לִנְקֹם עֲלֵיהֶם.

and they are not worth taking revenge for them.

כֵּיצַד הִיא הַנְּקִימָה.

How is the taking of revenge defined? If one **said to him,** to **his colleague, "Lend me your hatchet,"** and the colleague **said to him, "I will not lend you."**

לְמָחָר צָרִיךְ לִשְׁאוֹל מִמֶּנּוּ,

On the morrow, he, the first person, **needs to borrow from him**, the second person.

אָמַר לוֹ חֲבֵרוֹ הַשְׁאִילֵנִי קַרְדֻּמְּךָ,

He **said to him,** to **his colleague, "Lend me your hatchet."**

אָמַר לוֹ אֵינִי מַשְׁאִילְךָ כְּדֶרֶךְ שֶׁלֹּא הִשְׁאַלְתַּנִי כְּשֶׁשָּׁאַלְתִּי מִמְּךָ,

And the first person **said to him, "I will not lend you, just as that not you lent me when I asked from you."**

הֲרֵי זֶה נוֹקֵם.

Behold, this is taking revenge.

אֲבָל כְּשֶׁיָּבוֹא לוֹ לִשְׁאוֹל יִתֵּן בְּלֵב שָׁלֵם

Rather, when he comes to him to borrow, he should give with a heart whole,

וְלֹא יִגְמֹל לוֹ כַּאֲשֶׁר גְּמָלוֹ.

and not repay him just as he repaid him.

וְכֵן כָּל כַּיּוֹצֵא בָּאֵלּוּ.

And so all similar to these cases.

וְכֵן אָמַר דָּוִד בְּדֵעוֹתָיו הַטּוֹבוֹת

And so said Dovid regarding his traits, the good ones, in **Tehillim 7:5**:

"אִם גָּמַלְתִּי שׁוֹלְמִי רָע וָאֲחַלְּצָה" וְגוֹ':

"**If I have repaid my ally evil, and I rescued** my oppressor without cause," **etc.**

הֲלָכָה ח

Halacha 8 · The Prohibition Against Bearing a Grudge and the Proper Character Trait

וְכֵן כָּל הַנּוֹטֵר לְאָחַד מִיִּשְׂרָאֵל עוֹבֵר בְּלֹא תַּעֲשֶׂה

And so, anyone who bears a grudge against one of Israel transgresses a negative commandment,

שֶׁנֶּאֱמַר ויקרא יט יח "וְלֹא תִטֹּר אֶת בְּנֵי עַמֶּךָ".

as it is said in Vayikra 19:18, **"and you shall not bear a grudge against the children of your people."**

כֵּיצַד הִיא הַנְּטִירָה.

How is the bearing of a grudge defined?

רְאוּבֵן שֶׁאָמַר לְשִׁמְעוֹן הַשְׁכֵּר לִי בֵּיתִי זֶה אוֹ הַשְׁאִילֵנִי שׁוֹרְךָ זֶה וְלֹא רָצָה שִׁמְעוֹן.

Take **Reuven who said to Shimon, "Rent to me this house," or "Lend me this ox," and Shimon did not want** to do so.

לְיָמִים בָּא שִׁמְעוֹן לִרְאוּבֵן לִשְׁאֹל מִמֶּנּוּ אוֹ לִשְׂכֹּר מִמֶּנּוּ

After days had passed, **Shimon came to Reuven to borrow from him or to rent from him,**

וְאָמַר לוֹ רְאוּבֵן הֵא לְךָ הֲרֵינִי מַשְׁאִילְךָ וְאֵינִי כְּמוֹתְךָ לֹא אֲשַׁלֵּם לְךָ כְּמַעֲשֶׂיךָ.

and Reuven said to him, "Here is it **for you, behold I am lending to you, and I am not like you; I will not repay to you like your deeds."**

הָעוֹשֶׂה כָּזֶה עוֹבֵר בְּלֹא תִטֹּר.

The one who does like this transgresses the negative commandment of **"you shall not bear a grudge."**

אֶלָּא יִמְחֶה הַדָּבָר מִלִּבּוֹ וְלֹא יִטְרֹנוּ.

Rather, he must wipe the matter from his heart and not bear a grudge about it.

שֶׁכָּל זְמַן שֶׁהוּא נוֹטֵר אֶת הַדָּבָר וְזוֹכְרוֹ שֶׁמָּא יָבוֹא לִנְקֹם.

For all time that he bears a grudge regarding the matter and remembers it, perhaps he will come to take revenge.

לְפִיכָךְ הִקְפִּידָה תּוֹרָה עַל הַנְּטִירָה עַד שֶׁיִּמְחֶה הָעָוֹן מִלִּבּוֹ וְלֹא יִזְכְּרֶנּוּ כְּלָל.

Therefore, the Torah was strict about the bearing of a grudge, until a person reaches the point **that he wipes the offense from his heart and does not remember it at all.**

וְזוֹ הִיא הַדֵּעָה הַנְּכוֹנָה שֶׁאֶפְשָׁר שֶׁיִּתְקַיֵּם בָּהּ יִשּׁוּב הָאָרֶץ

And this is the correct character trait, through which it is possible that the settlement of the land will be sustained,

וּמַשָּׂאָם וּמַתָּנָם שֶׁל בְּנֵי אָדָם זֶה עִם זֶה:

as well as the business dealings of human beings, one with another.

CHAPTER SUMMARY

The Rambam begins by defining rechilus and lashon horah, explaining that even speaking the truth about a colleague in a disparaging way is a severe sin equivalent to the three cardinal sins. He warns us against the "dust of lashon horah"—which includes sly remarks, insincere jokes, or praising someone in front of those who dislike him—and forbids us from living near or sitting with those who speak evil. Finally, the Rambam details the prohibitions of taking revenge and bearing a grudge, explaining that a person must rise above worldly matters, wipe any resentment from his heart, and help his fellow Jew with a full heart even if he was previously mistreated.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

My dear talmid, when you look closely at this sugya, you see that the Torah is not just warning us against telling lies or causing physical harm. The Chazal tell us that lashon hara is equivalent to the three worst sins, and that the decree on our ancestors in the desert was sealed only because of it. Why is this? Because the way we speak and the way we react to others is the very foundation of our emunah. When a person speaks lashon hara, or when he holds a grudge and says, 'I won't lend to you because you didn't lend to me,' he is acting as if he is the master of his own world, forgetting that Hashem is in charge of everything.

The Rambam teaches us that a person of understanding looks at all these petty worldly matters, who lent what, who said what, who insulted whom, as utter vanity. When someone refuses to help you, or when you feel the urge to share a juicy piece of gossip, the yetzer hara wants you to believe that this moment is the most important thing in the world. But the true avodah of a Yid is to rise above these small feelings, to wipe the slate clean, and to realize that keeping peace and protecting another Yid's dignity is what truly matters to Hashem.

Today, when someone asks you for a favor, or when you are tempted to remind someone of how they let you down in the past, do not take revenge and do not bear a grudge. Give with a whole heart, erase the memory of their slight from your mind entirely, and speak only words that build up your fellow Jew.

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.'