

חומש עם רש"י • מטות-מסעי • שביעי

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

MATOT-MASEI • 7TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the mitzvah of setting up Arei Miklat (cities of refuge) to protect someone who kills another Yid unintentionally. Hashem commands Moshe Rabbeinu that upon crossing the Jordan, Bnei Yisrael must designate six such cities—three in Eretz Yisrael and three on the other side of the Jordan—to serve as a refuge from the Goel HaDam (the blood-avenger) until the case can be properly tried before the Beis Din.

We also learn the crucial halachic distinctions between a deliberate murderer, who must face the death penalty based on the testimony of kosher witnesses, and an accidental killer, who must flee to the Ir Miklat and remain there until the Kohen Gadol passes away. The Torah then addresses the plea of the leaders of the tribe of Menashe regarding the daughters of Zelophehad, ensuring that their inheritance does not transfer to another tribe through marriage.

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

פסוק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר:

saying Moshe to Hashem And spoke

פסוק 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

אֶרֶץ כְּנָעַן:

Kenaan into the land of

פסוק ג

Pasuk 3

וְהִקְרַיתֶם לָכֶם עָרִים עָרֵי מִקְלָט תַּהְיֶינָה לָכֶם וְנָס שָׁמָּה רֹצֵחַ

a manslayer there and shall flee for you they shall be refuge cities of cities for yourselves and you shall prepare

מִכָּה נֶפֶשׁ בְּשִׁגָּגָה:

unintentionally a soul who strikes

רש"י

והקרייתם. אין הקריה אלא לשון הזמנה, וכן הוא אומר "כי הקרה

made ready "Because says it and so invitation an expression of but preparing there is not And you shall prepare

פסוק ד

Pasuk 4

וְהָיוּ לָכֶם הָעָרִים לְמִקְלָט מִגְאֹל וְלֹא יָמוּת הַרָצֵחַ עַד עֲמֹדוֹ

his standing until the murderer shall die and not from the redeemer for refuge the cities for you and they shall be

לְפָנַי הָעֵדָה לְמִשְׁפָּט:

for judgment the congregation before

רש"י

מִגְאֹל. מִפְּנֵי גּוֹאֵל הַדָּם, שֶׁהוּא קְרוֹב לְנֹרָצָה:

of the murdered one a relative who is the blood the avenger of on account of from the avenger

פסוק ה

Pasuk 5

וְהָעָרִים אֲשֶׁר תִּתְּנוּ שֵׁשׁ עָרֵי מִקְלָט תִּהְיֶינָה לָכֶם:

for you they shall be refuge cities of six you shall give that And the cities

רש"י

שֵׁשׁ עָרֵי מִקְלָט. מִגִּיד שֶׁאֵע"פ שֶׁהִבְדִּיל מֹשֶׁה בְּחַיָּיו שְׁלוֹשׁ עָרִים בְּעֵבֶר

on the side of cities three in his lifetime Moshe that set aside that even though this tells refuge cities of Six

הַיַּרְדֵּן, לֹא הָיוּ קוֹלָטוֹת עַד שֶׁנִּבְחָרוּ שְׁלֹשׁ שָׁנָתוֹ יְהוֹשֻׁעַ בְּאֶרֶץ כְּנָעַן סְפָרִי:

Sifrei Kenaan in the land of Yehoshua that gave three that were chosen until provide refuge did they not the Jordan

מכות ט':

9 Makkot

פסוק ו

Pasuk 6

אֵת שְׁלֹשׁ הָעָרִים תִּתְּנוּ מֵעֵבֶר לַיַּרְדֵּן וְאֵת שְׁלֹשׁ הָעָרִים תִּתְּנוּ

you shall give the cities three of and — of the Jordan from the side you shall give the cities three of —

בְּאֶרֶץ כְּנָעַן עָרֵי מִקְלָט תִּהְיֶינָה:

they shall be refuge cities of Kenaan in the land of

רש"י

אֵת שְׁלֹשׁ הָעָרִים וְגו'. אֵע"פ שֶׁבְּאֶרֶץ כְּנָעַן תִּשְׁעָה שְׁבָטִים וְכֹאן אֵינָן אֵלָּא

but they are not and here tribes nine Canaan that in the land of even though etc. the cities three —

שְׁנַיִם וְחֲצִי, הַשְׁוָה מִנֵּן עָרֵי הַמִּקְלָט שֶׁלָּהֶם, מִשּׁוּם דְּבִגְלָעַד נִפְיָשִׁי

were numerous that in Gilead because of theirs the refuge cities of the number of He made equal and a half two

רוֹצְחִים, דְּכָתִיב הוֹשַׁע ו' "גִּלְעָד קְרִית פְּעֻלֵּי אֹן עֲקָבָה מִדָּם" שֵׁם :

there with blood covered iniquity workers of a city of Gilead is 6 Hoshea as it is written murderers

פסוק ז

לְבָנֵי יִשְׂרָאֵל וְלִגֵּר וְלַתּוֹשֵׁב בְּתוֹכָם תִּהְיֶינָה שֵׁשׁ הָעָרִים
 the cities six of shall be among them and for the resident and for the convert Yisrael For the children of
 הָאֵלֶּה לְמִקְלָט לָנוֹס שָׁמָּה כָּל מִכָּה נֶפֶשׁ בְּשָׁגָגָה:
 unintentionally a soul who strikes anyone there to flee for refuge these

פסוק ח

וְאִם בְּכָלִי בְּרִזְל הִכָּהוּ וַיָּמָת רֹצֵחַ הוּא מוֹת יוֹמָת
 shall be put to death surely he is a murderer and he died he struck him iron with an instrument of And if
 הָרֹצֵחַ:
 the murderer

רש"י

וְאִם בְּכָלִי בְּרִזְל הִכָּהוּ. אֵין זֶה מְדַבֵּר בְּהוֹרֵג בְּשׁוֹגֵג הַסָּמוּךְ לוֹ,
 to it which is adjacent inadvertently of one who kills speaks this not he smote him iron with an instrument of And if
 אֵלֶּה בְּהוֹרֵג בְּמֵזִיד, וְכֵן לְלַמֵּד שֶׁהַהוֹרֵג בְּכָל דְּבַר צָרִיךְ שִׁיְהֶא בּוֹ שְׁעוֹר
 a size in it that there be needs object with any that one who kills to teach and it comes intentionally of one who kills but
 כְּדֵי לְהָמִית, שְׁנֵאמַר בְּכָלָם "אֲשֶׁר יָמוּת בּוֹ", דְּמַתְּרַגְּמִינָן "דִּהִיא כְּמִסַּת
 of a size which is which we translate by it one may die by which regarding all of them as it is said to cause death sufficient
 דִּימוֹת בֵּיהּ", חוּץ מִן הַבְּרִזְל, שְׁגָלוֹי וְיָדוּעַ לִפְנֵי הַקָּב"ה שֶׁהַבְּרִזְל מְמִית בְּכָל
 in any kills that iron the Holy One before and known for it is revealed the iron from except by it that one may die
 שְׁהוּא, אֲפִלּוּ מִחֹט, לְפִיכָּה לֹא נִתְּנָה בּוֹ תוֹרָה שְׁעוֹר לְכָתֹב בּוֹ אֲשֶׁר יָמוּת בּוֹ;
 by it one may die by which concerning it to write a size the Torah to it gave not therefore a needle even amount
 וְאִם תֵּאמַר בְּהוֹרֵג בְּשׁוֹגֵג הַפְּתוּב מְדַבֵּר, הֲרִי הוּא אוֹמֵר לְמַטָּה אוֹ בְּכָל אֶבֶן
 stone with any Or below says it behold speaks the verse inadvertently of one who kills you say And if
 אֲשֶׁר יָמוּת בָּהּ בְּלֹא רְאוּת וְגו', לְמַד עַל הָאֲמוּרִים לְמַעַלָּה שֶׁבְּהוֹרֵג
 that of one who kills above those mentioned concerning this teaches etc. seeing without by it one may die by which
 בְּמֵזִיד הַפְּתוּב מְדַבֵּר:
 speaks the verse intentionally

פסוק ט

וְאִם בְּאֶבֶן יָד אֲשֶׁר יָמוּת בָּהּ הִכָּהוּ וַיָּמָת רֹצֵחַ הוּא מוֹת יוֹמָת
 surely he is a murderer and he died he struck him by it he will die that the hand with a stone of And if
 הָרֹצֵחַ:
 the murderer shall be put to death

רש"י

בְּאֶבֶן יָד. שִׁישׁ בָּהּ מְלֵא יָד סִפְרֵי:
 Sifrei a hand the fullness of in it that there is the hand With a stone of

רש"י

אשר ימות בה. שיש בה שיעור להמית, כתרגומו; לפי שנאמר "והכה איש
a man and he smote that it is said because like its Targum to cause death a measure in it that there is by it he may die which
את רעהו באבן" שמות כ"א, ולא נתן בה שיעור, יכול כל שהוא, לכה
therefore size at all any one might think a measure in it did it give and not 21 Shemos with a stone his fellow —

נאמר אשר ימות בה :
by it he may die which it is said

פסוק י

Pasuk 10

או בכלי עץ יד אשר ימות בו הכה וימת רצח הוא מות
surely he is a murderer and he died he struck him by it he could die that the hand wood of with a vessel of Or
יומת הרצח:
the murderer shall be put to death

רש"י

או בכלי עץ יד. לפי שנאמר שם "וכי יכה איש את עבדו או את
— or his slave — a man smites "And if there that it is said Because in the hand wood with an instrument of Or
אמתו בשבט", יכול כל שהוא, לכה נאמר "בעץ אשר ימות בו" —
by it" he will die which "with wood it is said therefore that it is any size one might think with a rod" his maidservant
שיהא בו כדי להמית ספרי :
Sifrei to cause death enough in it that there must be

פסוק יא

Pasuk 11

גאל הדם הוא ימית את הרצח בפגועו בו הוא
he him upon his encountering the murderer — shall put to death he the blood The redeemer of
ימיתנו:
shall put him to death

רש"י

בפגועו בו. אפלו בתוך ערי מקלט:
refuge the cities of inside even him when he meets

פסוק יב

Pasuk 12

ואם בשנאה יהדפנו או השליך עליו בצדיה וימת:
and he dies with design upon him he threw or he pushes him in hatred And if

רש"י

בצדיה. כתרגומו, "בכמנא" — במארב:
in wait in ambush like its Targum With laying in wait

פסוק יג

או באִיבָה הִכָּהוּ בְּיָדוֹ וַיָּמָת מוֹת יוֹמָת הַמַּכָּה רֹצֵחַ הוּא

he is a murderer the assailant shall be put to death surely and he died with his hand he struck him in enmity or

גֹּאֵל הַדָּם יָמִית אֶת הַרֹצֵחַ בְּפָגְעוֹ בּוֹ:

with him upon his encounter the murderer — shall put to death the blood the redeemer of

פסוק יד

וְאִם בְּפִתְעָה בְּלֹא אִיבָה הִדְפּוֹ אוֹ הִשְׁלִיךְ עָלָיו כָּל כְּלִי בְּלֹא צְדָקָה:

intent without vessel any upon him he hurled or he pushed him enmity without suddenly But if

רש"י

בפתע. באנס, ותרגומו "בתכיה", שהיה סמוך לו ולא היה לו שעות

time to him there was and not to him close that he was in close proximity and its translation by accident suddenly

להזהר עליו:

concerning him to be careful

פסוק טו

או בכל אֶבֶן אֲשֶׁר יָמוּת בָּהּ בְּלֹא רְאוּת וַיִּפֹּל עָלָיו וַיָּמָת וְהוּא

and he and he died upon him and he dropped seeing without by it he may die which stone with any or

לֹא אוֹיֵב לוֹ וְלֹא מִבְּקֵשׁ רָעָתוֹ:

his harm seeking and not to him an enemy was not

רש"י

או בכל אבן אשר ימות בה. הכהו:

he smote him by it one may die whereby stone with any or

רש"י

בלא ראות. שלא ראהו:

he saw him that not seeing Without

רש"י

ויפל עליו. מכאן אמרו ההורג דרך ירידה גולה, דרך עליה אינו

is not ascent by way of goes into exile descent by way of one who kills they said from here upon him and he cast

גולה מכות ל' :

page 7 Makkos going into exile

פסוק טז

וּשְׁפָטוּ הָעֵדָה בֵּין הַמַּכָּה וּבֵין גֹּאֵל הַדָּם עַל הַמְּשַׁפְּטִים

the laws according to the blood the redeemer of and between the striker between the assembly and shall judge

הַאֲלֵהּ:

these

פסוק יז

Pasuk 17

וְהִצִּילוּ הָעֵדָה אֶת הָרָצֵחַ מִיַּד גֹּאֵל הַדָּם וְהָשִׁיבוּ אֹתוֹ

him and shall return the blood the redeemer of from the hand of the killer — the assembly and shall rescue

הָעֵדָה אֶל עִיר מְקֻלָּטוֹ אֲשֶׁר נָס שָׁמָּה וַיָּשָׁב בָּהּ עַד מוֹת הַכֹּהֵן

the Kohen the death of until in it and he shall dwell there he fled where his refuge the city of to the assembly

הַגָּדֹל אֲשֶׁר מָשַׁח אֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ:

holiness with the oil of him he anointed whom the Gadol

רש"י

עַד מוֹת הַכֹּהֵן הַגָּדֹל. שֶׁהוּא בָּא לְהַשְׁרֹת שְׁכִינָה בְּיִשְׂרָאֵל וּלְהַאֲרִיךְ יְמֵיהֶם,

their days and to lengthen in Israel the Shechinah to cause to dwell comes because he the High the Kohen the death of Until

וְהָרָצֵחַ בָּא לְסַלֵּק אֶת הַשְּׁכִינָה מִיִּשְׂרָאֵל וּמִקְצָר אֶת יְמֵי הַחַיִּים, אֵינוֹ כְּדָאִי

worthy he is not the living the days of — and shortens from Israel the Shechinah — to remove comes and the murderer

שְׂיֵהָא לְפָנָי פֻּהֵן גָּדוֹל סַפְרֵי; דְּבָר אַחֵר — לְפִי שְׁהִיָּה לוֹ לְכַהֵן

for the Kohen upon him that it was because another An explanation Sifrei High a Kohen before that he should be

גָּדוֹל לְהַתְפַּלֵּל שְׁלֹא תֵּאָרַע תִּקְלָה זֶה לְיִשְׂרָאֵל בְּחַיָּיו עֵי' מִכּוֹת י"א :

11a Makkot see in his lifetime to Israel this a mishap there should occur that not to pray High

רש"י

אֲשֶׁר מָשַׁח אֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ. לְפִי פְשׁוּטוֹ מִן הַמִּקְרָאוֹת הַקְּצָרִים הוּא,

it is the abbreviated the verses from its plain sense according to holiness with the oil of him anointed who

שְׁלֹא פָּרַשׁ מִי מִשְׁחוֹ, אֲלֵא כְּמוֹ אֲשֶׁר מָשַׁח הַמּוֹשֵׁחַ אֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ;

holiness with the oil of him the anointer anointed him which like but anointed him who it specified that not

וּרְבוֹתֵינוּ דִּרְשׁוּהוּ בְּמִסְכֵּת מִכּוֹת שֵׁם לְרֵאשִׁית דְּבָר, לְלַמֵּד שֶׁאֵם עַד שְׁלֹא נִגְמַר

was finished not until that if to teach a matter for proof of there Makkot in the tractate of expounded it and our Rabbis

דִּינוֹ מֵת הַכֹּהֵן גָּדוֹל וּמָנוּ אַחֵר תַּחֲתָיו, וּלְאַחַר מִכָּאן נִגְמַר דִּינוֹ,

his judgment was finished this and after in his stead another and they appointed Gadol the Kohen died his judgment

חֹזֵר בְּמִיתָתוֹ שֶׁל שֵׁנִי, שֶׁנֶּאֱמַר אֲשֶׁר מָשַׁח אֹתוֹ, וְכִי הוּא מוֹשֵׁחַ לְכַהֵן

the Kohen who anoints him he and is it him he anointed whom as it is said the second of at the death he returns

אוֹ הַכֹּהֵן מָשַׁח אֹתוֹ? אֲלֵא לְהַבִּיא אֶת הַנִּמְשָׁח בְּיָמָיו שֶׁמֶחֱזִירוֹ בְּמִיתָתוֹ:

by his death that he returns him in his days the one anointed — to include rather him anointed the Kohen or

פסוק יח

Pasuk 18

וְאִם יֵצֵא יֵצֵא הָרָצֵחַ אֶת גְּבוּל עִיר מְקֻלָּטוֹ אֲשֶׁר יָנוּס שָׁמָּה:

there he flees where his refuge the city of the boundary of — the murderer goes out surely And if

פסוק יט

וּמָצָא אֹתוֹ גֹּאֵל הַדָּם מִחוּץ לְגִבּוֹל עִיר מִקְלָטוֹ וְרָצַח גֹּאֵל
 the redeemer of and kills his refuge the city of to the boundary of outside the blood the redeemer of him and finds
 הַדָּם אֶת הָרֹצֵחַ אֵין לוֹ דָּם:
 bloodguilt for him there is not the killer — the blood

רש"י

אֵין לוֹ דָּם. הָרִי הוּא כְּהוֹרֵג אֶת הַמֵּת, שְׂאִין לוֹ דָּם:
 blood for him who there is no the dead man — is like one who kills he behold blood guilt for him there is no

פסוק ב

כִּי בְעִיר מִקְלָטוֹ יָשֵׁב עַד מוֹת הַכֹּהֵן הַגָּדֹל וְאַחֲרֵי מוֹת הַכֹּהֵן
 the Kohen the death of and after the Gadol the Kohen the death of until he must dwell his refuge in the city of for
 הַגָּדֹל יָשׁוּב הָרֹצֵחַ אֶל אֶרֶץ אֲחֻזָּתוֹ:
 his possession the land of to the manslayer shall return the Gadol

פסוק כא

וְהִיוּ אֵלֶּה לָכֶם לְחֻקֹּת מִשְׁפָּט לְדֹרֹתֵיכֶם בְּכָל מוֹשְׁבֵיכֶם:
 your dwellings in all throughout your judgment for a statute of for you these And they shall be
 generations

רש"י

בְּכָל מוֹשְׁבֵיכֶם. לָמַד שֶׁתִּהְיֶה סֵנְהֶדְרִין קְטַנָּה נוֹהֶגֶת בְּחוּצָה לְאֶרֶץ כָּל זְמַן
 the time all of the Land outside functioning minor a Sanhedrin that there shall be it teaches your dwellings In all
 שְׁנוֹהֶגֶת בְּאֶרֶץ יִשְׂרָאֵל מִכּוֹת ז':
 7a Makkot Yisrael in the Land of that it functions

פסוק כב

כָּל מִכָּה נֶפֶשׁ לְפִי עֵדִים יִרְצַח אֶת הָרֹצֵחַ וְעַד אֶחָד
 single and a witness the murderer — he shall execute witnesses by the mouth of a soul one who strikes Any
 לֹא יַעֲנֶה בְּנֶפֶשׁ לְמוֹת:
 to die against a soul testify shall not

רש"י

כָּל מִכָּה נֶפֶשׁ וּגו'. הֵבֵא לְהַרְגוֹ עַל שֶׁהִכָּה אֶת הַנֶּפֶשׁ עִי סִפְרֵי:
 Sifrei see the soul — that he struck because to kill him one who comes etc. a soul striker of Any

רש"י

לְפִי עֵדִים יִרְצַח. שְׂעִידוֹ שְׂכֵמִיזִיד וּבְהִתְרָאָה הָרְגוֹ:
 he killed him and with warning that intentionally who testify he shall be executed witnesses According to

וְלֹא תִקְחוּ כֹפֶר לְנַפְשׁ רֹצֵחַ אֲשֶׁר הוּא רָשָׁע לְמוֹת כִּי מוֹת

surely but to die is guilty he who a murderer for the life of ransom take And you shall not

יוֹמָת:

he shall be put to death

רש"י

וְלֹא תִקְחוּ כֹפֶר. לֹא יִפְטֹר בְּמָמוֹן כְּתוּבוֹת ל"ז :

37b Kesubos with money be freed he shall not ransom take And you shall not

וְלֹא תִקְחוּ כֹפֶר לָנוֹס אֶל עִיר מְקֻלָּטוֹ לָשׁוּב לְשֹׁכֶת בְּאֶרֶץ עַד מוֹת

the death of until in the land to dwell to return his refuge the city of to to flee ransom shall you take And not

הַכֹּהֵן:

the Kohen

רש"י

וְלֹא תִקְחוּ כֹפֶר לָנוֹס אֶל עִיר מְקֻלָּטוֹ. לְמִי שֶׁנָּס אֶל עִיר מְקֻלָּט, שֶׁהָרַג

who killed refuge a city of to who fled for one his refuge the city of to for one fleeing ransom shall you take And not

בְּשׁוֹגֵג, אֵינוֹ נִפְטָר מִגְּלוֹת בְּמָמוֹן, לְתֵן כֹּפֶר לָשׁוּב לְשֹׁכֶת בְּאֶרֶץ טָרָם יָמוֹת הַכֹּהֵן

the Kohen dies before in the land to dwell to return ransom to give with money from exile exempted he is not inadvertently

שם :

there

רש"י

לָנוֹס. כְּמוֹ לָנוֹס, כְּמוֹ "שׁוֹבֵי מִלְחָמָה" מִיכָה ב' — שֶׁשָּׁבוּ מִן הַמִּלְחָמָה,

the battle from who returned chapter 2 Micha battle those returned from just as one who fled is like to flee

וְכֵן "נוֹגֵי מִמוֹעֵד" צַפְנִיָּה ג', וְכֵן "כִּי מְלִים הָיוּ" יְהוֹשֻׁעַ ה' ;

chapter 5 Yehoshua they were circumcised for and so too chapter 3 Zephaniah from the festival those removed and so too

כֹּפֶר לָנוֹס, אֵינוֹ נִפְטָר מִגְּלוֹת בְּמָמוֹן, לְתֵן כֹּפֶר לָשׁוּב לְשֹׁכֶת בְּאֶרֶץ טָרָם יָמוֹת הַכֹּהֵן

so already who circumcised regarding and circumcised already who returned one regarding returned you say just as

תֹּאמַר לָנוֹס עַל מִי שֶׁנָּס כְּבָר, וְקוֹרְהוּ נֹס, כְּלוּמָר מְבָרַח. וְאִם תֹּאמַר לָנוֹס

to flee you say and if made to flee meaning to say fled and it calls him already who fled one regarding fled you can say

— לְבָרַח, וְתִפְרָשְׁהוּ לֹא תִקְחוּ כֹפֶר לְמִי שֶׁיֵּשׁ לוֹ לְבָרַח לְפָטְרוֹ מִן הַגְּלוֹת עֵי

see the exile from to exempt him to flee to him who has for one ransom take do not and you explain it to escape

סַפְרֵי, לֹא יָדַעְתִּי הֵיכָּה יֹאמַר לָשׁוּב לְשֹׁכֶת בְּאֶרֶץ, הֲרִי עֲדִין לֹא נָס, וּמֵהֵיכָן

and from where fled he has not still behold in the land to dwell to return it can say how do I know not Sifrei

יָשׁוּב?:

shall he return

וְלֹא תַחֲנִיפוּ אֶת הָאָרֶץ אֲשֶׁר אַתֶּם בָּהּ כִּי הַדָּם הוּא יַחֲנִיף אֶת

— pollutes it the blood for are in it you which the land — pollute And you shall not

הָאָרֶץ וְלֹאֲרֶץ לֹא יִכָּפֵר לָדָם אֲשֶׁר שָׁפַךְ בָּהּ כִּי אִם בְּדָם

by the blood of · except in it was spilled which for the blood be expiation there will not and for the land the land

שֹׁפְכוֹ:

the one who spilled it

רש"י

וְלֹא תַחֲנִיפוּ. לֹא תַרְשִׁיעוּ, כְּתַרְגוּמוֹ — "וְלֹא תַחֲנִיפוּ":

make guilty and do not like its translation make guilty do not make wicked And you shall not

פסוק כו

וְלֹא תִטְמֵא אֶת הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכָהּ

in its midst dwell I wherein in it dwell you which the land — defile And you shall not

כִּי אֲנִי יְהוָה שֹׁכֵן בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:

Yisrael the children of among dwell Hashem I for

רש"י

אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכָהּ. שְׁלֹא תִשְׁכְּנוּ אוֹתִי בְּטִמְאָתָהּ:

in its uncleanness Me you shall make dwell that not in its midst dwell I which

רש"י

כִּי אֲנִי ה' שֹׁכֵן בְּתוֹךְ בְּנֵי יִשְׂרָאֵל. אֵף בְּזִמָּן שֶׁהֵם טִמְּאִים שְׁכִינָהּ

the Shechinah is tamei that they are at a time even Yisrael the children of among dwell Hashem I for

בִּינֵיהֶם סַפְרֵי :

Sifrei among them

פסוק כז

וַיִּקְרְבוּ רָאשֵׁי הָאָבוֹת לְמִשְׁפַּחַת בְּנֵי גִלְעָד בֶּן מַכִּיר בֶּן מְנַשֶּׁה

Manasseh son of Machir son of Gilead the children of of the family of the fathers the heads of And they drew near

מִמִּשְׁפַּחַת בְּנֵי יוֹסֵף וַיְדַבְּרוּ לְפָנֵי מֹשֶׁה וּלְפָנֵי הַנְּשָׂאִים רָאשֵׁי אָבוֹת

fathers heads of the princes and before Moshe before and they spoke Yosef the children of from the families of

לְבָנֵי יִשְׂרָאֵל:

Yisrael of the children of

פסוק כח

וַיֹּאמְרוּ אֶת אֲדֹנֵי צֹוָה יְהוָה לָתֵת אֶת הָאָרֶץ בְּנַחֲלָה בְּגוּרָל

by lot as an inheritance the land — to give Hashem commanded my lord — and they said

לְבָנֵי יִשְׂרָאֵל וְאֲדֹנִי צִוָּה בִּיהוָה לָתֵת אֶת נַחֲלַת צִלְפָּחָד

Tzelofchad the inheritance of — to give by Hashem was commanded and my lord Yisrael to the children of

אָחֵינוּ לְבָנָתָיו:

to his daughters our brother

פסוק כט

Pasuk 29

וְהָיוּ לְאֶחָד מִבְּנֵי שְׁבָטֵי בְנֵי יִשְׂרָאֵל לְנָשִׁים וְנִגְרָעָה

then will be subtracted for wives Yisrael the children of the tribes of of the sons of to one and they become

נַחֲלָתָן מִנַּחֲלַת אֲבֹתֵינוּ וְנוֹסֶף עַל נַחֲלַת הַמָּטֵה אֲשֶׁר

that the tribe the inheritance of to and it will be added our fathers from the inheritance of their inheritance

תִּהְיֶינָה לָהֶם וּמִגֵּרָל נַחֲלָתָנוּ יִגְרָע:

it will be subtracted our inheritance and from the lot of to them they will belong

רש"י

וְנוֹסֶף עַל נַחֲלַת הַמָּטֵה. שְׁהָרִי בְּנֵה יוֹרְשָׁהּ, וְהָפֵן מִתִּיחַס עַל שְׁבֵט

the tribe of after reckons pedigree and the son inherits her her son for behold the tribe the inheritance of to and it will be added

אָבִיו:

his father

פסוק ל

Pasuk 30

וְאִם יִהְיֶה הַיָּבֵל לְבָנֵי יִשְׂרָאֵל וְנוֹסְפָה נַחֲלָתָן עַל נַחֲלַת

the inheritance of onto their inheritance then will be added Yisrael for the children of the Jubilee there will be And if

הַמָּטֵה אֲשֶׁר תִּהְיֶינָה לָהֶם וּמִנַּחֲלַת מַטֵּה אֲבֹתֵינוּ יִגְרָע

will be subtracted our fathers the tribe of and from the to them they will belong that the tribe inheritance of

נַחֲלָתָן:

their inheritance

רש"י

וְאִם יִהְיֶה הַיָּבֵל. מִכָּאן הָיָה ר' יְהוּדָה אוֹמֵר עֲתִיד הַיּוֹבֵל שִׁיפְסֹק סִפְרָא

Sifra that it will cease the Jubilee it is destined saying Yehudah Rabbi was from here the Jubilee there will be And if

וַיִּקְרָא ב':

2 Vayikra

רש"י

וְאִם יִהְיֶה הַיּוֹבֵל. פְּלוּמָר, אֵין זֶו מְכִירָה שְׁחוּזָרָת פִּיּוּבֵל, שֶׁהִירְשָׁה אֵינָה

is not for the inheritance in the Jubilee that returns sale this there is no meaning the Jubilee there will be And if

חֹזֶרֶת, וְאִפְלוּ אִם יִהְיֶה הַיּוֹבֵל לֹא תִחְזֹר הַנַּחֲלָה לְשִׁבְטוֹ, וְנִמְצָא שֶׁנוֹסְפָה

that it is added and it turns out to its tribe the inheritance will return not the Jubilee there will be if and even returning

עַל נַחֲלַת הַמָּטֵה אֲשֶׁר תִּהְיֶינָה לָהֶם:

to them they will belong which the tribe the inheritance of upon

וַיִּצַו מֹשֶׁה אֶת בְּנֵי יִשְׂרָאֵל עַל פִּי יְהוָה לֵאמֹר כֵּן מַטֵּה
 the tribe of correctly saying Hashem the word of by Yisrael the children of — Moshe And commanded
 בְּנֵי יוֹסֵף דְּבָרִים:
 speak Yosef the children of

זֶה הַדְּבָר אֲשֶׁר צִוָּה יְהוָה לְבָנוֹת צִלְפָּחַד לֵאמֹר לְטוֹב
 to the good saying Tzelofchad concerning the Hashem commanded which the matter This is
 בְּעֵינֵיהֶם תִּהְיֶינָה לְנָשִׁים אַךְ לְמִשְׁפַּחַת מַטֵּה אֲבִיהֶם תִּהְיֶינָה לְנָשִׁים:
 for wives they shall be their father the tribe of to the family of only for wives they may be in their eyes

וְלֹא תִסָּב נַחֲלָה לְבָנֵי יִשְׂרָאֵל מִמַּטֵּה אֶל מַטֵּה כִּי אִישׁ
 each man but a tribe to from a tribe Yisrael for the children of an inheritance shall pass over And not
 בְּנַחֲלַת מַטֵּה אֲבֹתָיו יִדְּבָקוּ בְּנֵי יִשְׂרָאֵל:
 Yisrael the children of shall cleave his fathers the tribe of to the inheritance of

וְכָל בֵּת יִרְשֶׁת נַחֲלָה מִמַּטּוֹת בְּנֵי יִשְׂרָאֵל לְאֶחָד מִמִּשְׁפַּחַת
 from the family of to one Yisrael the children of from the tribes of an inheritance who inherits daughter And every
 מַטֵּה אֲבִיהָ תִהְיֶה לְאִשָּׁה לְמַעַן יִירְשׁוּ בְּנֵי יִשְׂרָאֵל אִישׁ
 every man Yisrael the children of they may inherit so that for a wife she shall be her father the tribe of
 נַחֲלַת אֲבֹתָיו:
 his fathers the inheritance of

רש"י

וכל בת ירשת נחלה. שלא יהיה בן לאביה:
 to her father a son there was because not an inheritance inheriting daughter And every

וְלֹא תִסָּב נַחֲלָה מִמַּטֵּה לְמַטֵּה אַחֵר כִּי אִישׁ בְּנַחֲלָתוֹ יִדְּבָקוּ
 shall cleave to his inheritance each man but another to a tribe from a tribe an inheritance shall pass over And not
 מַטּוֹת בְּנֵי יִשְׂרָאֵל:
 Yisrael the children of the tribes of

כַּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה כִּן עָשׂוּ בָנוֹת צֶלְפָּחָד:
Tzelofchad the daughters of did so Moshe — Hashem commanded Just as

וַתִּהְיֶינָה מַחְלָה תִּרְצָה וְחֹגְלָה וּמִלְכָּה וְנֹחַ בָּנוֹת צֶלְפָּחָד לְבָנֵי
to the sons of Zelophehad the daughters of and Noah and Milcah and Hoglah Tirzah Mahlah And they became
לְדִידָהּ לְנָשִׁים:
for wives their uncles

רש"י

מחלה תרצה וגו'. כאן מנאן לפי גדלתן זו מזו בשנים, ונשאו
and they married in years over this one this one their seniority according to it enumerates them here etc. Tirtzah Machlah
פסדן תולדותן, ובכל המקרא מנאן לפי חכמתן, ומגיד
and this tells their wisdom according to it enumerates them the Scripture and in all of their birth according to the order of
שקולות זו כזו עי' בבא בתרא ק"כ:
120a Batra Bava see as this one this one that they were equal

מִמִּשְׁפַּחַת בְּנֵי מְנַשֶּׁה בֶּן יוֹסֵף הָיוּ לְנָשִׁים וַתְּהִי נַחֲלָתָן עַל
upon their inheritance and was for wives they were Yosef son of Menashe the sons of from the families of
מִטֵּה מִשְׁפַּחַת אֲבִיהֶן:
their father the family of the tribe of

אֵלֶּה הַמִּצְוֹת וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה בְּיַד מֹשֶׁה אֶל
to Moshe by the hand of Hashem commanded that and the laws the commandments These are
בְּנֵי יִשְׂרָאֵל בְּעֶרְבַת מוֹאָב עַל יַרְדֵּן יֵרֵחוֹ:
Yerecho the Jordan of by Moav in the plains of Yisrael the Children of

CHAPTER SUMMARY

The aliyah details the laws of capital punishment and exile, emphasizing that no ransom can be accepted to spare a deliberate murderer from death or to release an accidental killer from his exile in the Ir Miklat, as unatoned bloodshed defiles the holy Land where Hashem dwells. To prevent tribal lands from shifting during the Yovel (Jubilee) year, Hashem commands that the daughters of Zelophehad must marry only within their father's tribe of Menashe. The daughters obediently marry their cousins, keeping their inheritance intact, and the parshah concludes with a summary of the mitzvos given to Bnei Yisrael on the plains of Moab by the Jordan.

In this parsha, the Torah teaches us about the Arei Miklat, the cities of refuge. When a person takes a life unintentionally, through carelessness or a tragic mishap, he must flee to a city of refuge and remain there. The Torah warns us that no amount of money can buy his way out: "Nor may you accept ransom in lieu of flight to a city of refuge, enabling someone to return home." He must stay within those borders, reflecting and rebuilding, until the Kohen Gadol passes away.

Think about the profound lesson Hashem is teaching us here. When we make a mistake, even an unintentional one, a "shgaga", our natural reaction is to try to pay our way out of the consequences. We want to make a quick apology, write a check, or find a shortcut to make the discomfort go away so we can immediately return to our comfortable routine. But the Torah says: No. True teshuvah and healing require you to sit with your mistake. You must enter your own "city of refuge", a space of quiet reflection, boundaries, and real inner work.

When you hurt someone's feelings, damage a relationship, or fail in your spiritual duties, do not rush to sweep it under the rug. Real growth happens when we allow ourselves to feel the weight of our actions and accept the process of repair, even when it is uncomfortable and takes time.

Today, if you make a mistake or hurt someone, resist the urge to offer a quick, superficial fix just to ease your own guilt. Instead, take five minutes of quiet reflection to truly understand what went wrong, sincerely apologize without making excuses, and accept the patient process of rebuilding trust.

דף יומי • חלין • דף ע"ב

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

THE SUGYA

In this daf, we dive deeper into the sugya of swallowed impurity (tumah beluah), specifically focusing on the status of a dead fetus inside its mother's womb. The Gemara discusses whether a midwife who touches the fetus during childbirth becomes tamei, analyzing the machlokes between Rabbi Yishmael and Rabbi Akiva regarding whether a fetus in the womb is tamei by Torah law or only mid'Rabbanan. We learn how the Chachamim made a special decree to prevent a situation where the fetus's head might emerge without the midwife realizing, which would make it a full-fledged corpse under the open sky.

We then move into a new Mishnah that deals with a highly practical and intricate area of hilchos shechitah: an animal having difficulty giving birth where the fetus extends a foreleg outside the womb. The Mishnah explores the status of this protruding limb if it was severed before or after the mother's shechitah, bringing us into a beautiful debate between Rabbi Meir and the Sages about whether the shechitah of the mother can purify the limb from the severe impurity of a carcass (neveilah), drawing comparisons to the halachos of a tereifah.

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

דף 72א DAF 72A

OBJECTION

וְהָא עוֹבֵר וְחֵיָה, דְּכִשְׁתִּי טַפְעוֹת דָּמוֹ, וְקָא מְטִימָא לֵה עוֹבֵר לְחֵיָה?

The Gemara objects: **But** what about the case of a dead **fetus and** the **midwife** who touches it inside the womb, **which are comparable to** the case of **two** swallowed **rings**, as the fetus is swallowed inside the mother's body, **and yet** the **fetus renders** the **midwife impure**?

ANSWER

אָמַר רַבָּה: שְׂאֵנִי עוֹבֵר, הוֹאִיל וְסוֹפוֹ לְצֵאתָ.

Rabba said: A fetus is different, since it is ultimately destined to emerge from the womb, and therefore it is not considered truly swallowed.

OBJECTION

אָמַר רַבָּא: עוֹבֵר סוֹפוֹ לְצֵאתָ, טַפְעַת אֵין סוֹפָה לְצֵאתָ?

Rava said in wonderment: Is a fetus ultimately destined to emerge, but a swallowed ring is not ultimately destined to emerge? It will surely pass through the body and emerge as well!

STATEMENT

אָלָא אָמַר רַבָּא: פּוֹמְבְּדִיתַי יִדְעֵי טַעְמָא דְהָא מִלְתָּא, וּמַנּוּ? רַב יוֹסֵף.

Rather, Rava said: The Pumbeditans know the true reason for this matter, and who is this Sage referred to as the Pumbeditans? It is Rav Yosef.

EXPLANATION

דָּאָמַר רַב יוֹסֵף אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: טוּמְאָה זוֹ אֵינָהּ מִדְּבַרֵי תוֹרָה, אֶלָּא מִדְּבַרֵי סוּפְרִים.

As Rav Yosef says that Rav Yehuda says that Shmuel says: This impurity of the midwife is not by Torah law; rather, it is only by Rabbinic law.

QUESTION

מַאי אֵינָהּ מִדְּבַרֵי תוֹרָה אֶלָּא מִדְּבַרֵי סוּפְרִים?

The Gemara asks: **What** is Shmuel's intention in emphasizing: "It is not by Torah law, rather, by Rabbinic law"?

ANSWER

דָּלָא תִּימָא אֵלֵיבָא דְרַבִּי עֲקִיבָא דָּאָמַר: "עוֹפֵר בְּמַעֲי אִשָּׁה טְמֵא", אֶלָּא אֶפִּילוּ לְרַבִּי יִשְׁמַעְאֵל דָּאָמַר: "עוֹפֵר בְּמַעֲי אִשָּׁה טָהוֹר", גִּזְרוּ בָּהּ טוּמְאָה מִדְּרַבְּנָן.

He said this so that you should not say that the Mishnah's ruling is only according to Rabbi Akiva, who says: "A fetus in a woman's womb is impure" by Torah law; rather, he teaches that even according to Rabbi Yishmael, who says: "A fetus in a woman's womb is pure" by Torah law, the Sages nevertheless decreed impurity upon her, the midwife, by Rabbinic law.

QUESTION

מַאי טַעְמָא?

The Gemara asks: **What is the reason** for this Rabbinic decree?

ANSWER

אָמַר רַב הוֹשַׁעְיָא: גִּזְרָה שְׁמָא יוֹצִיא וְלֹד רֹאשׁוֹ חוּץ לְפֶרוֹזְדוֹר.

Rav Hoshaya said: It is a decree lest the offspring extend its head outside the birth canal, which constitutes birth and renders it a corpse that imparts impurity by Torah law, and the midwife might touch it without realizing it had emerged.

QUESTION

אִי הָכִי, אִשָּׁה נִמִּי?

The Gemara asks: **If so**, should the **woman** herself **also** be decreed impure, lest she touch it?

ANSWER

אִשָּׁה מִרְגִּישֶׁת בְּעַצְמָהּ.

The Gemara answers: A woman feels what happens within herself, and would know if the head emerged.

QUESTION

וְתִימָא לָהּ לְחִתָּיה!

The Gemara asks: **But** then let her tell the midwife that the head emerged, and if she did not say so, why should the midwife be impure?

ANSWER

טרידא.

The Gemara answers: The mother is **distracted** by the pain of childbirth and does not think to tell her.

QUESTION

מאי רבי ישמעאל, ומאי רבי עקיבא?

The Gemara asks: **What is** the source for the dispute of **Rabbi Yishmael** and **what is** the source for **Rabbi Akiva**?

PROOF

דתנא: "וכל אשר יגע על פני השדה" – להוציא עובר במעי אשה, דברי רבי ישמעאל.

As it is taught in a Braisa: The verse states, "And whoever touches in the open field"—this comes to exclude a fetus in a woman's womb from imparting impurity; these are the words of Rabbi Yishmael.

STATEMENT

רבי עקיבא אומר: לרבות גולל ודופק.

Rabbi Akiva says: The phrase "in the open field" comes to include the grave-cover and the grave-walls as sources of impurity.

QUESTION

ורבי ישמעאל, גולל ודופק – הלכתא גמירי לה.

The Gemara asks: **And Rabbi Yishmael**, from where does he derive the impurity of a grave-cover and grave-walls? He learned it as a **Halacha** transmitted to Moshe from Sinai.

QUESTION

ורבי עקיבא, עובר במעי אשה טמא מדאורייתא – מנא ליה?

And Rabbi Akiva, that a fetus in a woman's womb is impure by Torah law—from where does he derive it?

ANSWER

אמר רבי אושעיא, אמר קרא: "הנוגע במת בנפש", איזהו מת שבנפש של אדם? הוי אומר זה עובר שבמעי אשה.

Rabbi Oshaya said: The verse states, "Whoever touches a corpse, in the life of a person." What is a corpse that is inside the life of a person? You must say this is a fetus in a woman's womb.

EXPLANATION

ורבי ישמעאל, האי מיבעי ליה לרביעית דם הפאה מן המת, שמיטמאה, שנאמר: "הנוגע במת בנפש האדם", איזהו נפש של אדם שמיטמא? הוי אומר זו רביעית דם.

And Rabbi Yishmael requires this verse for a quarter-log of blood that comes from a corpse, that it imparts impurity, as it is stated: "Whoever touches a corpse, in the life of a person." What is the life of a person that when dead imparts impurity? You must say this is a quarter-log of blood, which is the minimum amount of blood upon which life depends.

EXPLANATION

ורבי עקיבא לטעמיה, דאמר: אף רביעית דם הבא מִשְׁנֵי מֵתִים מְטַמֵּא בָּאֵהָל, דְּתַנָּא: רַבִּי עֲקִיבָא
אומר: מִנֵּין לְרַבִּיעִית דָּם הַבָּא מִשְׁנֵי מֵתִים שְׁמִטְמָאָה בָּאֵהָל?

And Rabbi Akiva is consistent with his reasoning, as he says: Even a quarter-log of blood that comes from two corpses imparts impurity in a tent, as it is taught in a Braisa: Rabbi Akiva says: From where is it derived that a quarter-log of blood that comes from two corpses imparts impurity in a tent?

PROOF

שנאמר: "וְעַל כָּל נַפְשֹׁת מֵת לֹא יָבֹא", שְׁתֵּי נַפְשֹׁת וְשִׁיעוּר אֶחָד.

As it is stated: "And he shall not come upon any dead souls [nafshot met]." The plural "souls" and singular "dead" implies: two souls, and yet one measure of a quarter-log of blood combined.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי בְּהֶמָּה הַמְקֻשָּׁה לִילֵד, וְהוֹצִיא עוֹבֵר אֶת יָדוֹ, וְחִתְּקָהּ, וְאַחֲרַיָּה כֶּךָ שָׁחַט אֶת אִמּוֹ – הַבֶּשָׂר טָהוֹר.

MISHNAH: If an animal was having difficulty giving birth, and the fetus extended its foreleg outside the womb, and a person severed it, and afterward slaughtered its mother—the flesh of the fetus is pure from the impurity of a carcass.

MISHNAH

שָׁחַט אֶת אִמּוֹ וְאַחֲרַיָּה כֶּךָ חִתְּקָהּ – הַבֶּשָׂר מִנְּעָה נִבְלָה, דְּבַרֵּי רַבִּי מַעֲיָר.

If he slaughtered its mother and afterward severed the limb, the flesh of the fetus is forbidden and has the status of contact with a carcass; these are the words of Rabbi Meir.

MISHNAH

וְחֻכָּמִים אוֹמְרִים: מִנְּעָה טְרֵפָה שְׁחוּטָה,

And the Sages say: The flesh has the status of contact with a slaughtered tereifah, which is Rabbinically impure but does not carry the severe impurity of a carcass.

עמוד ב' DAF 72B

גְּמָרָא GEMARA

EXPLANATION

מָה מְצִינוּ בְּטְרֵפָה שְׁשִׁחִיטָתָהּ מְטַהֲרָתָהּ,

Just as we have found regarding a tereifah that its slaughter purifies it from the impurity of a carcass,

EXPLANATION

אף שְׁחִיטַת בְּהֶמָּה תְּטַהֵר אֶת הָאֵבֶר.

so too, the slaughter of the mother animal should purify the protruding limb from the impurity of a carcass.

OBJECTION

אמר להם רבי מאיר: לא,

Rabbi Meir said to them: No,

OBJECTION

אם טיהרה שחיטת טרפה אותה, דבר שגופה,

if the slaughter of a tereifah purified it, which is something that is part of its own body (the throat),

OBJECTION

תטהר את האבר דבר שאינו גופה?

should it purify the limb, which is something that is not part of the mother's body?

QUESTION

מנין לטרפה ששחיטתה מטהרתה?

The Mishnah asks: **From where** is it derived regarding a tereifah that its slaughter purifies it?

STATEMENT

בהמה טמאה אסורה באכילה, אף טרפה אסורה באכילה,

One might argue: A non-kosher animal is forbidden for consumption, and a tereifah is also forbidden for consumption;

STATEMENT

מה בהמה טמאה – אין שחיטתה מטהרתה, אף טרפה – לא תטהרנה שחיטה!

just as with a non-kosher animal, its slaughter does not purify it, so too with a tereifah, slaughter should not purify it!

REFUTATION

לא, אם אמרת בבהמה טמאה שלא היתה לה שעת הכושר,

The Mishnah refutes this: **No**, if you say so regarding a non-kosher animal, which never had a period of fitness to be permitted through slaughter,

REFUTATION

תאמר בטרפה שהיתה לה שעת הכושר?

would you say the same regarding a tereifah, which had a period of fitness before it became a tereifah?

OBJECTION

טול לה מה שהבאת, הרי שנו לדה טרפה מן הכסון, מנין?

The Mishnah objects: **Take back what you brought** as a distinction, for **behold**, what of an animal that was born a tereifah **from the womb**, which never had a period of fitness? **From where** do we know that its slaughter purifies it?

REFUTATION

לא, אם אמרת בבמה טמאה שכן אין במינה שחיטה,

Rather, the distinction is: No, if you say so regarding a non-kosher animal, because there is no concept of slaughter in its species,

REFUTATION

תאמר בטריפה שיש במינה שחיטה?

would you say the same regarding a tereifah, where there is a concept of slaughter in its species?

RULING

כן שמנה חי, אין שחיטתו מטהרתו, לפי שאין במינו שחיטה.

Therefore, an eight-month fetus born alive, its slaughter does not purify it, because there is no concept of slaughter in its species (as slaughter only applies to viable, full-term births).

QUESTION

גמ' אמאי? טומאת בית הסתרים היא, וטומאת בית הסתרים לא מטמא!

GEMARA: Why should the rest of the fetus become impure from the severed limb? It is impurity in a concealed place, and impurity in a concealed place does not transmit impurity!

QUESTION

לימא רבי מאיר לטעמיה?

Shall we say that Rabbi Meir is consistent with his standard line of reasoning?

PROOF

דתנן: שלשה על שלשה שנחלק – טהור מן המדרס, אבל טמא מגע מדרס, דברי רבי מאיר.

As we learned in a Mishnah: A garment of three by three handbreadths that was impure with midras-impurity which was divided is pure from midras-impurity, but each piece remains impure with the touch of midras-impurity; these are the words of Rabbi Meir.

PROOF

ותניא, אמר רבי יוסי: וכי באיזה מדרס נגע זה?

And it was taught in a beraisa, Rabbi Yosei said: But with what midras did this piece touch? Since they were connected, it is a concealed contact.

PROOF

אלא שאם נגע בו זב, שיהא טמא מגע זב.

Rather, they are pure, unless a zav touched it directly, so that it would be impure with the touch of a zav. Thus, Rabbi Meir holds that concealed contact transmits impurity.

OBJECTION

לאו איתמר עלה, אמר עולא: לא שנו אלא שלשה על שלשה שנחלק.

The Gemara objects: **Was it not stated concerning this explanation, Ulla said: They only taught this regarding a three-by-three garment that was divided,**

EXPLANATION

אַבָּל שְׁלֹשׁ עַל שְׁלֹשׁ הַפָּאוֹת מִפְּגָד גָּדוֹל – בְּשַׁעַת פְּרִישְׁתָּן מֵאֲבִיהֶן, מְקַבְּלוֹת טוּמְאָה מֵאֲבִיהֶן.

but pieces of **three by three** fingerbreadths that come from a large garment, at the moment of their separation from their father source, they receive impurity from their father source. This is because they are fit to be separate vessels.

RESOLUTION

הָא נָמִי בְּשַׁעַת פְּרִישְׁתָּן מֵאֲבָר, מְקַבֵּל טוּמְאָה מֵאֲבָר.

Here too, at the moment of their separation from the limb, the fetus receives impurity from the limb, and it is not a case of concealed contact.

RESOLUTION

רַבִּינָא אָמַר: בָּגַד – לֹא לְחִתִּיכָה קָאִי, עוֹבֵר – לְחִתִּיכָה קָאִי, וְכָל הָעוֹמֵד לְחִתוּךְ.

Ravina said: A garment is not standing to be cut, whereas a fetus is standing to be cut, and anything that is standing to be cut is considered as if it is already cut, so the contact is not considered concealed.

SUMMARY

The daf begins by resolving the difficulty of the midwife touching a dead fetus, explaining that according to Shmuel, her tumah is only a Rabbinic decree to prevent a mishap where the head might have emerged. The Gemara brings the source for Rabbi Yishmael, who learns from the pasuk "in the open field" that a fetus in the womb is tahor from the Torah, while Rabbi Akiva uses the pasuk to include the grave-cover and grave-walls. We then learn the Mishnah regarding a fetus that extended its leg during a difficult birth; Rabbi Meir rules that if the mother was slaughtered before the limb was severed, the limb is forbidden and carries the tumah of touching a neveilah, whereas the Sages argue that the mother's shechitah purifies the limb from neveilah tumah, just as shechitah purifies a tereifah. The Gemara concludes by analyzing the source for why shechitah purifies a tereifah, distinguishing it from a non-kosher species because a tereifah belongs to a species where shechitah is fundamentally effective.

In our sugya, the Gemara discusses the midwife who touches a dead fetus inside the womb. By Torah law, she is pure because the fetus is hidden away, but the Sages decreed her impure. Why? Because they worried that the fetus might have briefly extended its head outside the birth canal, rendering it a full corpse, and the midwife wouldn't realize. The Gemara asks: why doesn't the mother simply tell her? The answer is so deep: "Trida", she is distracted. She is in too much pain and distress to think clearly or communicate what is happening.

This is a profound lesson in how we look at other Yidden. Sometimes we see a friend, a spouse, or a child who is acting distant, unresponsive, or fails to communicate something important to us. Our natural reaction might be to feel hurt or to judge them. But the Torah teaches us to remember the concept of "trida." You do not know what hidden pain, anxiety, or overwhelming pressure another person is carrying in their heart. They aren't ignoring you; they are simply distracted by the heavy burden they are bearing.

True ahavas Yisrael and middos mean giving others the space to be overwhelmed without holding it against them. When someone close to you fails to communicate, instead of reacting with frustration, remind yourself that they may be going through a quiet struggle. Be the one who steps in with patience, understanding, and a soft heart.

Today, if someone in your life is unresponsive, irritable, or forgets to tell you something important, do not judge them or react with anger. Take a deep breath, judge them favorably, and assume they are simply "trida", carrying a hidden burden that needs your gentleness, not your criticism.

הלכות תלמוד תורה • פרק שני

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

CHAPTER PREVIEW

In this chapter, we learn about the vital communal obligation to establish schools and hire teachers for young children in every single town and region. We will see how the Sages, led by the great Yehoshua ben Gamla, instituted this system to ensure that Torah would never be forgotten by the Jewish people, establishing that even the smallest village must support the education of its youth.

We will also learn the practical halachos of how a cheder must be run. This includes the proper age to start a child in school, the delicate balance a teacher must maintain when disciplining students, and the rigorous schedule of study that must be kept day and night, showing how we must never interrupt the holy breath of children learning Torah.

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

הלכה א

Halacha 1 • The Obligation to Appoint Teachers of Young Children in Every City

מושיבין מלמדי תינוקות

We appoint teachers of children

בכל מדינה ומדינה

in every province and province,

ובכל פלגה ופלגה

and in every district and district,

ובכל עיר ועיר.

and in every city and city.

וכל עיר שאין בה תינוקות של בית רבן

And any city that does not have in it children of the house of their teacher studying Torah,

מחרימין את אנשי העיר

we place under ban — the people of the city

עד שמושיבין מלמדי תינוקות.

until they appoint teachers of children.

ואם לא הושיבו

And if they did not appoint them even after being placed under ban,

מְחַרְמִין אֶת הָעִיר.

we destroy — the city, by placing the entire city under a severe ban and isolating it.

שְׂאִין הָעוֹלָם מִתְקִיִּים

For the world exists only

אֶלָּא בְּהֶבֶל פִּיהֶם שֶׁל תִּינוּקוֹת שֶׁל בֵּית רַבֵּן:

by the breath of their mouth of children of the house of their teacher, whose pure Torah study has no sin.

הִלְכָּה ב

Halacha 2: The Age of School Entry and the Schedule and Discipline of Young Students

מְכַנְיִסִין אֶת הַתִּינוּקוֹת לְהִתְלַמֵּד כִּבֶּן שֵׁשׁ כִּבֶּן שִׁבְעֵי

We bring in the children to study in cheder at about the age of six or at about the age of seven,

לְפִי כַחַּת הַבֶּן וּבְנֵי גוֹפּוֹ.

according to the strength of the child and the build of his body.

וּפְחוֹת מִכֶּן שֵׁשׁ אֵין מְכַנְיִסִים אוֹתוֹ.

And a child who is less than the age of six, we do not bring him in to study.

וּמַכֵּה אוֹתוֹ הַמְלַמֵּד לְהַטִּיל עֲלֵיהֶם אֵימָה.

And the teacher strikes them occasionally to cast upon them fear so they will pay attention,

וְאֵינוֹ מַכֵּה אוֹתָם מַכַּת אוֹיֵב מַכַּת אַכְזָרִי.

but he does not strike them the blow of an enemy, the blow of a cruel person.

לְפִיכָּה לֹא יַכֵּה אוֹתָם בְּשׁוֹטִים וְלֹא בְּמַקְלוֹת אֶלָּא בְּרִצּוּעָה קְטַנָּה.

Therefore, he shall not strike them with whips and not with sticks, but only with a small strap.

וְיֹשֵׁב וּמְלַמֵּדָן כָּל הַיּוֹם כָּלוּ וּמִקְצַת מִן הַלַּיְלָה

And the teacher sits and teaches them all of the day entirely, and a portion of the night,

כְּדֵי לְחַנֹּךְ לְלַמֵּד בַּיּוֹם וּבַלַּיְלָה.

in order to train them to study by day and by night.

וְלֹא יִבְטְלוּ הַתִּינוּקוֹת כָּלֵל

And the children shall not be idle from Torah study at all,

חוץ מערכי שבתות וימים טובים בסוף הימים ובתמים טובים.

except from the eves of Shabbos and Yom Tov at the end of the days, and on Yom Tov itself.

אבל בשבת אין קורין בתורה אבל שונים בראשון.

But on Shabbos, they do not read new material at the beginning, but they review what they learned first.

ואין מבטלין התינוקות ואפילו לבנין בית המקדש:

And we do not interrupt the children from their Torah study, and even for the building of the Beis HaMikdash.

הלכה ג

Halacha 3: The Proper Conduct of a Children's Teacher and the Prohibition of Negligence

מלמד התינוקות שהוא מניח התינוקות ויוצא

A teacher of the children who leaves the children and goes out during the hours of learning,

או שהוא עושה מלאכה אחרת עמהן

or who does other work with them while he is supposed to be teaching,

או שהוא מתרשל בלמודן

or who is lazy in their instruction and does not teach them properly,

הרי זה בכלל "ארור עושה מלאכה ה' רמיה".

behold, this one is included in the curse of the verse, "Cursed is he who does the work of Hashem deceitfully."

לפיכך אין ראוי להושיב מלמד

Therefore, it is not proper to appoint a teacher for Jewish children

אלא בעל יראה מהיר לקרות ולדקדק:

unless he is a possessor of fear of Heaven, who is quick to read and to be precise in his teaching.

הלכה ד

Halacha 4: Prohibition of an Unmarried Man or a Woman Teaching Young Children

ומי שאין לו אשה

And one who does not have a wife

לא ילמד תינוקות

should not teach children,

מפני אמותיהם הבאות אצל בניהם.

because of their mothers who come to visit their sons, which could lead to inappropriate mingling.

וְכָל אִשָּׁה

And any woman

לֹא תִלְמַד תִּינוּקוֹת

should not teach children,

מִפְּנֵי אֲבוֹתֵיהֶם שֶׁהֵם בָּאִים אֶצֶל הַבָּנִים:

because of their fathers who come to visit the sons, which could likewise lead to inappropriate mingling.

הַלָּכָה ה

Halacha 5 - The Maximum Number of Students for Each Teacher

עֲשָׂרִים וְחֲמִשָּׁה תִּינוּקוֹת

Twenty and five children

לְמִדִּים אֶצֶל מְלַמֵּד אֶחָד.

may learn with one teacher.

הֵיוּ יוֹתֵר עַל עֲשָׂרִים וְחֲמִשָּׁה

If they were more than twenty and five,

עַד אַרְבָּעִים

up to forty,

מוֹשִׁיבִין עִמּוֹ אֲחֵר

we place with him another assistant

לְסִיעוּ בְּלִמּוּדָם.

to assist him in their teaching.

הֵיוּ יוֹתֵר עַל אַרְבָּעִים

If they were more than forty,

מַעֲמִידִין לָהֶם שְׁנֵי מְלַמְּדֵי תִינוּקוֹת:

we appoint for them two teachers of children.

מוֹלִיכִין אֶת הַקָּטָן מִמֶּלֶמֶד לְמֶלֶמֶד אֲחֵר

We may lead the child from one teacher to another

שְׁהוּא מְהִיר מִמֶּנּוּ

who is faster and more diligent than him,

בֵּין בְּמִקְרָא בֵּין בְּדִקְדּוּק.

whether in Scripture or whether in grammar.

בְּמָה דְּבָרִים אֲמוּרִים

In what case are these words said?

כְּשֶׁהָיוּ שְׁנֵיהֶם בְּעִיר אַחַת

When both of them were in one city,

וְלֹא הָיָה הַנָּהָר מַפְסִיק בֵּינֵיהֶם.

and the river was not separating between them.

אֲבָל מֵעִיר לְעִיר

But from city to city,

אוּ מִצַּד הַנָּהָר לְצִדּוֹ אֲפִלּוּ בְּאוֹתָהּ הָעִיר

or from one side of the river to its other side, even in that same city,

אֵין מוֹלִיכִין אֶת הַקָּטָן

we do not lead the child there to learn,

אֲלָא אִם כֵּן הָיָה בְּנִין בָּרִיא עַל גְּבִי הַנָּהָר

unless there was a strong structure serving as a bridge upon the back of the river,

בְּנִין שְׂאִינוֹ רְאוּי לִפֹּל בְּמַהֲרָה:

a structure that is not likely to fall quickly, so that there is no danger to the child.

אֶחָד מִבְּנֵי מְבוֹי שֶׁבִקֵּשׁ לְהַעֲשׂוֹת מֶלֶמֶד,

If one of the residents of an alleyway wished to become a teacher of children,

אִפְּלוּ אֶחָד מִבְּנֵי הַחֲצֵר,

and even if he is one of the residents of the shared courtyard itself,

אִין יְכוּלִין שְׂכָנָיו לְמַחֹת בְּיָדוֹ.

his neighbors are not able to protest against him and prevent him from teaching, because the noise of children learning Torah is never considered a nuisance.

וְכֵן מִלְּמַד תִּינוּקוֹת שֶׁבָּא חֲבֵירוֹ וּפָתַח בֵּית לְלִמּוֹד תִּינוּקוֹת בְּצִדּוֹ

And likewise, in the case of a teacher of children whose colleague came and opened a house to teach children at his side, right next door to him,

כְּדֵי שְׂיָבֹאוּ תִינוּקוֹת אֲחֵרִים לוֹ

in order that other children will come to him,

אוּ כְּדֵי שְׂיָבֹאוּ מִתִּינוּקוֹת שֶׁל זֶה אֶצְלוֹ,

or in order that some of the children of this first teacher will come to this new teacher,

אִינוּ יְכוּל לְמַחֹת בְּיָדוֹ,

the first teacher is not able to protest against him on the grounds of competition,

שֶׁנֶּאֱמַר "ה' חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וַיִּאֲדִיר":

as it is said in the Navi, "Hashem desired, for the sake of His righteousness, to make Torah great and make it glorious" through healthy competition that increases the quality of learning.

CHAPTER SUMMARY

This chapter outlines the essential laws of communal education, beginning with the historical enactment of Yehoshua ben Gamla to place teachers in every region and village, and the severe communal ban or destruction decreed upon any town that neglects this duty. The Rambam rules that children should begin formal study at age six or seven, depending on their health, and details the guidelines for teachers, who may use only a gentle strap for discipline rather than cruel beatings. Finally, the halachos establish a continuous schedule of learning throughout the day and into the night, which is never interrupted—even for the building of the Beis HaMikdash—allowing only for review on Shabbos and brief breaks on Erev Shabbos and Yom Tov.

The foundation of our entire existence does not rest on the grand, sophisticated achievements of adults, but on the pure, uninterrupted breath of children learning Torah. Chazal teach us that the world itself is sustained by this pure breath, which is why we never disrupt their learning, not even to rebuild the Beis HaMikdash. This teaches us a profound lesson about our own priorities: the spiritual growth and Torah education of the next generation must come before any other project, no matter how holy or important it seems.

Because this work is so sacred, the Torah demands absolute integrity from anyone who teaches or guides children. A melammed who is lazy or distracted is described with the chilling words, 'Cursed is he who does the work of Hashem deceitfully.' When we teach our children, we cannot do it halfway or with a divided mind. It requires our full presence, patience, and a gentle hand, using only a small strap to guide, never a harsh rod, to ensure that the sweetness of Torah is never associated with cruelty.

Furthermore, the halachah rules that we do not prevent a new teacher from opening a school next to an existing one, because 'the jealousy of scribes increases wisdom.' We do not look at Torah education through the lens of business competition or personal honor. Our only goal is that Torah should be magnified and made glorious.

Today, show a child in your life, whether your own child, a grandchild, or a student, that their Torah learning is the most important thing in your world. Ask them what they learned today, listen with your full attention without looking at your phone, and let them see the joy and pride in your eyes as they speak.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמֵה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפְתָךְ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַד־יָד וַיִּחַפְּרוּ וַיִּאֲבֹדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעַה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְפָּה עֲמוֹ פְּדוּת:

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'