חוּמָּשׁ עִם רַשִּׁ"י · מטות-מסעי · שְׁבִיעִי

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.

פָּסוּק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר׃

saying 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

אַרְצָה כְּנָעַן׃

Kenaan into the land of

פָּסוּק ג

Pasuk 3

וְהִקְרִיתֶם לָכֶם עָרִים עָרֵי מִקְלָט תִּהְיֶינָה 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

מַכֵּה נֶפֶשׁ בִּשְׁגָגָה׃

unintentionally a soul who strikes

רַשִּׁ"י

והקריתם. אֵין הַקְרָיָה אֶלָּא לְשׁוֹן הַזְמָנָה, וְכֵן הוּא אוֹמֵר "כִּי הִקְרָה
made ready "Because says it and so invitation an expression of but preparing there is not And you shall prepare

ה' אֱלֹהֶיךָ לְפָנַי" בראשית כ"ז :

27 Bereishis before me" your God Hashem

פָּסוּק ד

Pasuk 4

וְהָיוּ לָכֶם הֶעָרִים לְמִקְלָט מִגֹּאֵל וְלֹא יָמוּת הָרוֹצֵחַ עַד עָמְדוֹ

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

לִפְנֵי הָעֵדָה לַמִּשְׁפָּט:

for judgment the congregation before

רַ"שִׁ"י

מגאל. מִפְּנֵי גּוֹאֵל הַדָּם, שֶׁהוּא קָרוֹב לַנִּרְצָח:

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

פָּסוּק ה

Pasuk 5

וְהֶעָרִים אֲשֶׁר תִּתְּנוּ שֵׁשׁ עָרֵי מִקְלָט תִּהְיֶינָה לָכֶם:

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

רַ"שִׁ"י

שש ערי מקלט. מַגִּיד שֶׁאַע"פ שֶׁהִבְדִּיל מֹשֶׁה בְּחַיָּיו שָׁלוֹשׁ 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 קוֹלְטוֹת עַד שֶׁנִּבְחֲרוּ שָׁלֹשׁ שֶׁנָּתַן יְהוֹשֻׁעַ בְּאֶרֶץ כְּנַעַן ספרי;

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

פָּסוּק ו

Pasuk 6

אֵת שְׁלֹשׁ הֶעָרִים תִּתְּנוּ מֵעֵבֶר לַיַּרְדֵּן וְאֵת שְׁלֹשׁ הֶעָרִים 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

רַ"שִׁ"י

את שלש הערים וגו'. אַע"פ שֶׁבְּאֶרֶץ כְּנַעַן תִּשְׁעָה שְׁבָטִים וְכָאן אֵינָן אֶלָּא

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

שְׁנַיִם וָחֵצִי, הִשְׁוָה מִנְיַן עָרֵי הַמִּקְלָט שֶׁלָּהֶם, מִשּׁוּם דִּבְגִלְעָד נְפִישֵׁי

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

רוֹצְחִים, דִּכְתִיב הושע ו' "גִּלְעָד קִרְיַת פֹּעֲלֵי אָוֶן עֲקֻבָּה מִדָּם" שם :

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

פָּסוּק ז

Pasuk 7

לִבְנֵי יִשְׂרָאֵל וְלַגֵּר וְלַתּוֹשָׁב בְּתוֹכָם תִּהְיֶינָה שֵׁשׁ הֶעָרִים
For the children of Yisrael and for the convert and for the resident among them shall be six of the cities

הָאֵלֶּה לְמִקְלָט לָנוּס שָׁמָּה מַכֵּה נֶפֶשׁ בִּשְׁגָגָה׃
these for refuge to flee there anyone who strikes a soul unintentionally

פָּסוּק ח

Pasuk 8

וְאִם בִּכְלִי בַרְזֶל הִכָּהוּ וַיָּמֹת רֹצֵחַ הוּא מוֹת יוּמַת
And if with an instrument of iron he struck him and he died a murderer he is surely shall be put to death

הָרֹצֵחַ׃
the murderer

רַ"שִׁ"י

ואם בכלי ברזל הכהו. אֵין זֶה מְדַבֵּר בְּהוֹרֵג בִּשׁוֹגֵג הַסָּמוּךְ לוֹ,
And if with an instrument of iron he smote him not this speaks of one who kills inadvertently which is adjacent to it

אֶלָּא בְּהוֹרֵג בְּמֵזִיד, וּבָא לְלַמֵּד שֶׁהַהוֹרֵג בְּכָל דָּבָר צָרִיךְ שֶׁיְּהֵא בּוֹ שִׁעוּר
but of one who kills intentionally and it comes to teach that one who kills with any object needs that there be in it a size

כְּדֵי לְהָמִית, שֶׁנֶּאֱמַר "אֲשֶׁר יָמוּת בּוֹ", דִּמְתַרְגְּמִינַן "דְּהֵיא כְּמִסַּת
sufficient to cause death as it is said by it one may die by which regarding all of them "דְּהֵיא כְּמִסַּת which is which we translate

דִּימוּת בֵּיהּ", חוּץ מִן הַבַּרְזֶל, שֶׁגָּלוּי וְיָדוּעַ לִפְנֵי הַקָּבָ"ה שֶׁהַבַּרְזֶל מֵמִית בְּכָל
that one may die by it except the iron for it is revealed and known before the Holy One that iron kills in any

שֶׁהוּא, אֲפִלּוּ מַחַט, לְפִיכָךְ לֹא נָתְנָה בּוֹ תּוֹרָה שִׁעוּר לִכְתֹּב 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 תֹּאמַר בְּהוֹרֵג בְּשׁוֹגֵג הַכָּתוּב מְדַבֵּר, הֲרֵי הוּא אוֹמֵר לְמַטָּה אוֹ בכל אבן
stone with any Or below says it behold speaks the verse inadvertently of one who kills you say And if

אשר ימות בה בלא ראות וגו', לְמֵד עַל הָאֲמוּרִים לְמַעְלָה שֶׁבְּהוֹרֵג
that of one who kills above those mentioned concerning this teaches etc. seeing without by it one may die by which

בְּמֵזִיד הַכָּתוּב מְדַבֵּר׃
speaks the verse intentionally

פָּסוּק ט

Pasuk 9

וְאִם בְּאֶבֶן יָד אֲשֶׁר יָמוּת בָּהּ הִכָּהוּ וַיָּמֹת רֹצֵחַ הוּא מוֹת
And if with a stone of hand that he will die by it he struck him and he died a murderer he is surely

יוּמַת הָרֹצֵחַ׃
shall be put to death the murderer

רַ"שִׁ"י

באבן יד. שֶׁיֵּשׁ בָּהּ מְלֹא יָד ספרי׃
With a stone of the hand that there is in it the fullness of a hand Sifrei

רַשִׁ"י

אשר ימות בה. שֶׁיֵּשׁ בָּהּ שִׁעוּר לְהָמִית, כְּתַרְגּוּמוֹ; לְפִי שֶׁנֶּאֱמַר "וְהִכָּה אִישׁ
which he may die by it that there is a measure to cause death like its Targum because that it is said and he smote a man

אֶת רֵעֵהוּ בְּאֶבֶן" שמות כ"א , וְלֹא נָתַן בָּהּ שִׁעוּר, יָכוֹל כָּל שֶׁהוּא, לְכָךְ
his fellow with a stone Shemos 21 and not did it give in it a measure one might think any size at all therefore

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

פָּסוּק י

Pasuk 10

אוֹ בִכְלִי עֵץ יָד אֲשֶׁר יָמוּת בּוֹ הִכָּהוּ וַיָּמֹת רֹצֵחַ הוּא מוֹת
Or with a vessel of wood of the hand that he could die by it he struck him and he died a murderer he is surely

יוּמַת הָרֹצֵחַ:
shall be put to death the murderer

רַשִׁ"י

או בכלי עץ יד. לְפִי שֶׁנֶּאֱמַר שם "וְכִי יַכֶּה אִישׁ אֶת עַבְדּוֹ אוֹ אֶת
Or with an instrument of wood in the hand Because that it is said there "And if a man smites his slave or

אֲמָתוֹ בַּשֵּׁבֶט", יָכוֹל כָּל שֶׁהוּא, לְכָךְ נֶּאֱמַר "בְּעֵץ אֲשֶׁר יָמוּת בּוֹ" —
his maidservant with a rod" one might think any size that it is so it is said therefore "with wood which he will die by it" —

שֶׁיִּהֵא בּוֹ כְּדֵי לְהָמִית ספרי :
that there must be enough in it to cause death Sifrei

פָּסוּק יא

Pasuk 11

גֹּאֵל הַדָּם הוּא יָמִית אֶת הָרֹצֵחַ בְּפִגְעוֹ בּוֹ הוּא
The redeemer of the blood he shall put to death — the murderer upon his encountering him he

יְמִיתֶנּוּ:
shall put him to death

רַשִׁ"י

בפגעו בו. אֲפִלּוּ בְּתוֹךְ עָרֵי מִקְלָט:
When he meets him even inside the cities of refuge

פָּסוּק יב

Pasuk 12

וְאִם בְּשִׂנְאָה יֶהְדָּפֶנּוּ אוֹ הִשְׁלִיךְ עָלָיו בִּצְדִיָּה וַיָּמֹת:
And if in hatred he pushes him or he threw upon him with design and he dies

רַשִׁ"י

בצדיה. כְּתַרְגּוּמוֹ, "בְּכָמְנָא" — בְּמַאֲרָב:
With laying in wait like its Targum in ambush in wait

פָּסוּק יג

Pasuk 13

אוֹ בְאֵיבָה הִכָּהוּ בְיָדוֹ וַיָּמָת מוֹת יוּמַת הַמַּכֶּה 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 הָרֹצֵחַ בְּפִגְעוֹ בוֹ׃
with him upon his encounter the murderer — shall put to death the blood the redeemer of

פָּסוּק יד

Pasuk 14

וְאִם בְּפֶתַע בְּלֹא אֵיבָה הֲדָפוֹ אוֹ הִשְׁלִיךְ עָלָיו כָּל כְּלִי בְּלֹא צְדִיָּה׃
intent without vessel any upon him he hurled or he pushed him enmity without suddenly But if

רַשִׁ״י

בפתע. בְּאֹנֶס, וְתַרְגּוּמוֹ "בִּתְכִיף", שֶׁהָיָה סָמוּךְ לוֹ וְלֹא הָיָה לוֹ שָׁהוּת
time to him there was and not to him close that he was in close proximity and its translation by accident suddenly

לְהִזָּהֵר עָלָיו׃
concerning him to be careful

פָּסוּק טו

Pasuk 15

אוֹ בְכָל אֶבֶן אֲשֶׁר יָמוּת בָּהּ בְּלֹא רְאוֹת וַיַּפֵּל 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 מְבַקֵּשׁ רָעָתוֹ׃
his harm seeking and not to him an enemy was not

רַשִׁ״י

או בכל אבן אשר ימות בה. הִכָּהוּ׃
he smote him by it one may die whereby stone with any or

רַשִׁ״י

בלא ראות. שֶׁלֹּא רָאָהוּ׃
he saw him that not seeing Without

רַשִׁ״י

ויפל עליו. מִכָּאן אָמְרוּ הַהוֹרֵג דֶּרֶךְ יְרִידָה גּוֹלֶה, דֶּרֶךְ עֲלִיָּה אֵינוֹ
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

גּוֹלֶה מכות ל׳ :
page 7 Makkos going into exile

פָּסוּק טז

Pasuk 16

וְשָׁפְטוּ הָעֵדָה בֵּין הַמַּכֶּה וּבֵין גֹּאֵל הַדָּם עַל הַמִּשְׁפָּטִים
the laws according to the blood the redeemer of and between the striker between the assembly and shall judge

הָאֵלֶּה׃

these

פָּסוּק יז

Pasuk 17

וְהִצִּילוּ הָעֵדָה אֶת הָרֹצֵחַ מִיַּד גֹּאֵל הַדָּם וְהֵשִׁיבוּ אֹתוֹ

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

הָעֵדָה אֶל עִיר מִקְלָטוֹ אֲשֶׁר נָס שָׁמָּה וְיָשַׁב 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

רַ"שִׁ"י

עד מות הכהן הגדול. שֶׁהוּא בָּא לְהַשְׁרוֹת 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

וְהָרוֹצֵחַ בָּא לְסַלֵּק אֶת הַשְּׁכִינָה מִיִּשְׂרָאֵל וּמְקַצֵּר אֶת יְמֵי הַחַיִּים, אֵינוֹ כְּדַאי

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

שֶׁיְּהֵא לִפְנֵי כֹהֵן גָּדוֹל ספרי ; דָּבָר אַחֵר — לְפִי שֶׁהָיָה לוֹ לְכֹהֵן

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

גָּדוֹל לְהִתְפַּלֵּל שֶׁלֹּא תֵּאָרַע תַּקָּלָה זוֹ לְיִשְׂרָאֵל בְּחַיָּיו עי' מכות י"א :

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

רַ"שִׁ"י

אשר משח אותו בשמן הקדש. לְפִי פְּשׁוּטוֹ מִן הַמִּקְרָאוֹת הַקְּצָרִים הוּא,

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

שֶׁלֹּא פֵּרֵשׁ מִי מְשָׁחוֹ, אֶלָּא כְּמוֹ אֲשֶׁר מָשַׁח הַמּוֹשֵׁחַ אוֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ;

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

וְרַבּוֹתֵינוּ דָּרְשׁוּהוּ בְּמַסֶּכֶת מַכּוֹת שם לְרָאָיָה דָּבָר, לְלַמֵּד שֶׁאִם עַד שֶׁלֹּא 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 וּמִנּוּ אַחֵר תַּחְתָּיו, וּלְאַחַר מִכָּאן נִגְמַר דִּינוֹ,

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

חוֹזֵר בְּמִיתָתוֹ שֶׁל שֵׁנִי, שֶׁנֶּאֱמַר אשר משח אתו , וְכִי הוּא מוֹשְׁחוֹ לַכֹּהֵן

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 אוֹתוֹ? אֶלָּא לְהָבִיא אֶת הַנִּמְשָׁח בִּימָיו שֶׁמַּחֲזִירוֹ בְּמִיתָתוֹ׃

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

פָּסוּק יח

Pasuk 18

וְאִם יָצֹא יֵצֵא הָרֹצֵחַ אֶת גְּבוּל עִיר מִקְלָטוֹ אֲשֶׁר יָנוּס שָׁמָּה׃

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

פָּסוּק יט

Pasuk 19

וּמָצָא אֹתוֹ גֹּאֵל הַדָּם מְחוּץ לִגְבוּל 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

רַשִׁ״י

אין לו דם. הֲרֵי הוּא כְּהוֹרֵג אֶת הַמֵּת, שֶׁאֵין 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

פָּסוּק כ

Pasuk 20

כִּי בְעִיר מִקְלָטוֹ יֵשֵׁב 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

פָּסוּק כא

Pasuk 21

וְהָיוּ אֵלֶּה לָכֶם לְחֻקַּת מִשְׁפָּט לְדֹרֹתֵיכֶם בְּכֹל מוֹשְׁבֹתֵיכֶם׃

your dwellings in all throughout your generations judgment for a statute of for you these And they shall be

רַשִׁ״י

בכל מושבתיכם. לְמֵד שֶׁתְּהֵא סַנְהֶדְרִין קְטַנָּה נוֹהֶגֶת בְּחוּצָה לָאָרֶץ כָּל זְמַן שֶׁנּוֹהֶגֶת בְּאֶרֶץ יִשְׂרָאֵל מכות ז׳ :

In all your dwellings it teaches that there shall be a Sanhedrin minor functioning outside of the Land all the time that it functions in the Land of Yisrael Makkot 7a

פָּסוּק כב

Pasuk 22

כָּל מַכֵּה נֶפֶשׁ לִפְי עֵדִים יִרְצַח אֶת הָרֹצֵחַ וְעֵד אֶחָד

Any one who strikes a soul by the mouth of witnesses he shall execute — the murderer and a witness single

לֹא יַעֲנֶה בְנֶפֶשׁ לָמוּת׃

shall not testify against a soul to die

רַשִׁ״י

כל מכה נפש וגו׳. הַבָּא לְהָרְגוֹ עַל שֶׁהִכָּה אֶת הַנֶּפֶשׁ עי׳ ספרי :

Any striker of a soul etc. one who comes to kill him because that he struck — the soul see Sifrei

רַשִׁ״י

לפי עדים ירצח. שֶׁיְּעִידוּ שֶׁבְּמֵזִיד וּבְהַתְרָאָה הָרָגוֹ׃

According to witnesses he shall be executed. who testify that intentionally and with warning he killed him

פָּסוּק כג

Pasuk 23

וְלֹא תִקְחוּ כֹּפֶר לְנֶפֶשׁ רֹצֵחַ אֲשֶׁר הוּא רָשָׁע לָמוּת כִּי מוֹת
And you shall not take ransom for the life of a murderer who he is guilty to die but surely

יוּמָת׃
he shall be put to death

רַשִׁ״י

ולא תקחו כפר. לֹא יִפָּטֵר בְּמָמוֹן כתובות ל"ז : 37b Kesubos with money be freed he shall not ransom take And you shall not

פָּסוּק כד

Pasuk 24

וְלֹא תִקְחוּ כֹּפֶר לָנוּס אֶל עִיר מִקְלָטוֹ לָשׁוּב לָשֶׁבֶת בָּאָרֶץ עַד מוֹת
And not shall you take ransom to flee to the city of his refuge to return to dwell in the land until the death of

הַכֹּהֵן׃
the Kohen

רַשִׁ״י

ולא תקחו כפר לנוס אל עיר מקלטו. לְמִי שֶׁנָּס אֶל עִיר מִקְלָט, שֶׁהָרַג And not shall you take ransom for one fleeing to the city of his refuge for one who fled to a city of refuge who killed

בְּשׁוֹגֵג, אֵינוֹ נִפְטָר מִגָּלוּת בְּמָמוֹן, לִתֵּן כֹּפֶר לשוב לשבת בארץ טֶרֶם יָמוּת הַכֹּהֵן inadvertently he is not exempted from exile with money to give ransom to return to dwell in the land before dies the Kohen

שם : there

רַשִׁ״י

לנוס. כְּמוֹ לַנָּס, כְּמוֹ "שׁוּבִי מִלְחָמָה" מיכה ב' — שֶׁשָּׁבוּ מִן הַמִּלְחָמָה, to flee is like one who fled just as those returned from battle Micha chapter 2 who returned from the battle

וְכֵן "נוּגֵי מִמּוֹעֵד" צפניה ג' , וְכֵן "כִּי מֻלִים הָיוּ" יהושע ה' : and so too those removed from the festival Zephaniah chapter 3 and so too for they were circumcised Yehoshua chapter 5

כַּאֲשֶׁר תֹּאמַר שׁוּב עַל מִי שֶׁשָּׁב כְּבָר, וּמוּל עַל שֶׁמָּל כְּבָר, כֵּן just as you say returned one regarding who returned already who circumcised regarding and circumcised so already

תֹּאמַר לָנוּס עַל מִי שֶׁנָּס כְּבָר, וְקוֹרֵהוּ נוּס, כְּלוֹמַר מֻבְרָח. וְאִם תֹּאמַר לָנוּס you can say fled one regarding who fled already and it calls him fled meaning to say made to flee and if you say to flee

— לִבְרֹחַ, וּתְפָרְשֵׁהוּ לֹא תִקְחוּ כֹּפֶר לְמִי שֶׁיֵּשׁ לוֹ לִבְרֹחַ לְפָטְרוֹ מִן הַגָּלוּת עי' 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

ספרי , לֹא יָדַעְתִּי הֵיאַךְ יֹאמַר לָשׁוּב לָשֶׁבֶת בָּאָרֶץ, הֲרֵי עֲדַיִן לֹא נָס, וּמֵהֵיכָן Sifrei not do I know how it can say to return to dwell in the land behold still he has not fled and from where

יָשׁוּב?׃
shall he return

פָּסוּק כה

Pasuk 25

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 וְלָאָרֶץ לֹא יְכֻפַּר לַדָּם אֲשֶׁר שֻׁפַּךְ בָּהּ כִּי אִם בְּדַם
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

רַשִׁ"י

ולא תחניפו. לֹא תַרְשִׁיעוּ, כְּתַרְגּוּמוֹ — "וְלָא תְחַיְבוּן"׃
And you shall not make wicked do not make guilty like its translation — and do not make guilty

פָּסוּק כּוֹ

Pasuk 26

וְלֹא תְטַמְּאוּ אֶת הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכָהּ
And you shall not defile — the land which you dwell in it wherein I dwell in its midst

כִּי אֲנִי יְהוָה שֹׁכֵן בְּתוֹךְ בְּנֵי יִשְׂרָאֵל׃
for I Hashem dwell among the children of Yisrael

רַשִׁ"י

אשר אני שכן בתוכה. שֶׁלֹּא תַשְׁכִּינוּ אוֹתִי בְּטֻמְאָתָהּ׃
which I dwell in its midst that not you shall make dwell Me in its uncleanness

רַשִׁ"י

כי אני ה' שכן בתוך בני ישראל. אַף בִּזְמַן שֶׁהֵם טְמֵאִים שְׁכִינָה
for I Hashem dwell among the children of Yisrael even at a time that they are tamei the Shechinah is

בֵּינֵיהֶם ספרי׃
among them Sifrei

פָּסוּק כז

Pasuk 27

וַיִּקְרְבוּ רָאשֵׁי הָאָבוֹת לְמִשְׁפַּחַת בְּנֵי גִלְעָד בֶּן מָכִיר בֶּן מְנַשֶּׁה
And they drew near the heads of the fathers of the family of the children of Gilead son of Machir son of Manasseh

מִמִּשְׁפְּחֹת בְּנֵי יוֹסֵף וַיְדַבְּרוּ לִפְנֵי מֹשֶׁה וְלִפְנֵי הַנְּשִׂאִים רָאשֵׁי אָבוֹת
from the families of the children of Yosef and they spoke before Moshe and before the princes heads of fathers

לִבְנֵי יִשְׂרָאֵל׃
of the children of Yisrael

פָּסוּק כח

Pasuk 28

וַיֹּאמְרוּ אֶת אֲדֹנִי צִוָּה יְהוָה לָתֵת אֶת הָאָרֶץ בְּנַחֲלָה בְּגוֹרָל
and they said — my lord commanded Hashem to give — the land as an inheritance by lot

לִבְנֵי יִשְׂרָאֵל וַאדֹנִי צִוָּה בַיהוָה לָתֵת אֶת נַחֲלַת צְלָפְחָד
Tzelofchad the inheritance of — to give by Hashem was commanded and my lord Yisrael to the children of

אָחִינוּ לִבְנֹתָיו׃
to his daughters our brother

פָּסוּק כט

Pasuk 29

וְהָיוּ לְאֶחָד מִבְּנֵי שִׁבְטֵי בְנֵי יִשְׂרָאֵל לְנָשִׁים וְנִגְרְעָה
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 וְנוֹסַף עַל נַחֲלַת הַמַּטֶּה אֲשֶׁר
that the tribe the inheritance of to and it will be added our fathers from the inheritance of their inheritance

תִּהְיֶינָה לָהֶם וּמִגּוֹרַל נַחֲלָתֵנוּ יִגָּרַע׃
it will be subtracted our inheritance and from the lot of to them they will belong

רַשִׁ״י

ונוסף על נחלת המטה. שֶׁהֲרֵי בְּנָהּ יוֹרְשָׁהּ, וְהַבֵּן מִתְיַחֵס עַל שֵׁבֶט
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

פָּסוּק ל

Pasuk 30

וְאִם יִהְיֶה הַיֹּבֵל לִבְנֵי 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

הַמַּטֶּה אֲשֶׁר תִּהְיֶינָה לָהֶם וּמִנַּחֲלַת מַטֵּה אֲבֹתֵינוּ יִגָּרַע
will be subtracted our fathers the tribe of and from the inheritance of to them they will belong that the tribe

נַחֲלָתָן׃
their inheritance

רַשִׁ״י

ואם יהיה היבל. מִכָּאן הָיָה רַ' יְהוּדָה אוֹמֵר עָתִיד הַיּוֹבֵל שֶׁיִּפָּסֵק ספרא
Sifra that it will cease the Jubilee it is destined saying Yehudah Rabbi was from here the Jubilee there will be And if

ויקרא ב׳ :
Vayikra 2

רַשִׁ״י

ואם יהיה היובל. כְּלוֹמַר, אֵין זוֹ מְכִירָה שֶׁחוֹזֶרֶת בַּיּוֹבֵל, שֶׁהַיְרֻשָּׁה אֵינָהּ
is not for the inheritance in the Jubilee that returns sale this there is no meaning the Jubilee there will be And if

חוֹזֶרֶת, וַאֲפִלּוּ אִם יִהְיֶה הַיּוֹבֵל לֹא תַחֲזֹר הַנַּחֲלָה לְשִׁבְטוֹ, וְנִמְצָא שֶׁנּוֹסְפָה
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

על נחלת המטה אשר תהיינה להם :
to them they will belong which the tribe the inheritance of upon

פָּסוּק לא

Pasuk 31

וַיְצַו מֹשֶׁה אֶת בְּנֵי יִשְׂרָאֵל עַל פִּי יְהוָה לֵאמֹר כֵּן מַטֵּה
And commanded Moshe — the children of Yisrael by the word of Hashem saying correctly the tribe of

בְּנֵי יוֹסֵף דֹּבְרִים׃
the children of Yosef speak

פָּסוּק לב

Pasuk 32

זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה לִבְנוֹת צְלָפְחָד לֵאמֹר לַטּוֹב
This is the matter which commanded Hashem concerning the daughters of Tzelofchad saying to the good

בְּעֵינֵיהֶם תִּהְיֶינָה לְנָשִׁים אַךְ לְמִשְׁפַּחַת מַטֵּה אֲבִיהֶם תִּהְיֶינָה לְנָשִׁים׃
in their eyes they may be for wives only to the family of the tribe of their father they shall be for wives

פָּסוּק לג

Pasuk 33

וְלֹא תִסֹּב נַחֲלָה לִבְנֵי יִשְׂרָאֵל מִמַּטֶּה אֶל מַטֶּה כִּי אִישׁ
And not shall pass over an inheritance for the children of Yisrael from a tribe to a tribe but each man

בְּנַחֲלַת מַטֵּה אֲבֹתָיו יִדְבְּקוּ בְּנֵי יִשְׂרָאֵל׃
to the inheritance of the tribe of his fathers shall cleave the children of Yisrael

פָּסוּק לד

Pasuk 34

וְכָל בַּת יֹרֶשֶׁת נַחֲלָה מִמַּטוֹת בְּנֵי יִשְׂרָאֵל לְאֶחָד מִמִּשְׁפַּחַת
And every daughter who inherits an inheritance from the tribes of the children of Yisrael to one from the family of

מַטֵּה אֲבִיהָ תִּהְיֶה לְאִשָּׁה לְמַעַן יִירְשׁוּ בְּנֵי יִשְׂרָאֵל אִישׁ
the tribe of her father she shall be for a wife so that they may inherit the children of Yisrael every man

נַחֲלַת אֲבֹתָיו׃
the inheritance of his fathers

רַשִׁ״י

וכל בת ירשת נחלה. שֶׁלֹּא הָיָה בֵּן לְאָבִיהָ׃
And every daughter inheriting an inheritance because not there was a son to her father

פָּסוּק לה

Pasuk 35

וְלֹא תִסֹּב נַחֲלָה מִמַּטֶּה לְמַטֶּה אַחֵר כִּי אִישׁ בְּנַחֲלָתוֹ יִדְבְּקוּ
And not shall pass over an inheritance from a tribe to a tribe another but each man to his inheritance shall cleave

מַטּוֹת בְּנֵי יִשְׂרָאֵל׃
the tribes of the children of Yisrael

פָּסוּק לו

Pasuk 36

כַּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה כֵּן עָשׂוּ בְּנוֹת צְלָפְחָד׃

Tzelofchad the daughters of did so Moshe — Hashem commanded Just as

פָּסוּק לז

Pasuk 37

וַתִּהְיֶינָה מַחְלָה תִרְצָה וְחָגְלָה וּמִלְכָּה וְנֹעָה בְּנוֹת צְלָפְחָד לִבְנֵי

to the sons of Zelophehad the daughters of and Noah and Milcah and Hoglah Tirzah Mahlah And they became

דֹדֵיהֶן לְנָשִׁים׃

for wives their uncles

רַשִׁ"י

מחלה תרצה וגו'. כָּאן מְנָאָן לְפִי גְּדֻלָּתָן זוֹ מִזּוֹ בַּשָּׁנִים, וְנִשְׂאוּ

and they married in years over this one this one their seniority according to it enumerates them here etc. Tirtzah Machlah

כְּסֵדֶר תּוֹלְדוֹתָן, וּבְכָל הַמִּקְרָא מְנָאָן לְפִי חָכְמָתָן, וּמַגִּיד

and this tells their wisdom according to it enumerates them the Scripture and in all of their birth according to the order of

שֶׁשְּׁקוּלוֹת זוֹ כְּזוֹ עי' בבא בתרא ק"כ׃

120a Batra Bava see as this one this one that they were equal

פָּסוּק לח

Pasuk 38

מִמִּשְׁפְּחֹת 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

מַטֵּה מִשְׁפַּחַת אֲבִיהֶן׃

their father the family of the tribe of

פָּסוּק לט

Pasuk 39

אֵלֶּה הַמִּצוֹת 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 בְּעַרְבֹת מוֹאָב עַל יַרְדֵּן יְרֵחוֹ׃

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.

לְמַעֲשֶׂה WHAT TO TAKE HOME

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.

דַּף יוֹמִי · חֻלִּין · דַּף ע״ב

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📖 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.

עמוד א׳ DAF 72A

OBJECTION

וְהָא עוּבָּר וְחַיָּה, דְּכִשְׁתֵּי טַבָּעוֹת דָּמוּ, וְקָא מְטַמֵּא לַהּ עוּבָּר לְחַיָּה?

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: שָׁאנֵי עוּבָּר, הוֹאִיל וְסוֹפוֹ לָצֵאת.

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 רָבָא: עוּבָּר סוֹפוֹ לָצֵאת, טַבַּעַת אֵין סוֹפָהּ לָצֵאת?

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

אֶלָּא אָמַר רָבָא: פּוּמְבְּדִיתָאֵי יָדְעִי טַעְמָא דְּהָא מִילְּתָא, 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

דְּאָמַר רַב יוֹסֵף אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: טוּמְאָה זוֹ אֵינָהּ מִדִּבְרֵי תוֹרָה, אֶלָּא מִדִּבְרֵי סוֹפְרִים.

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 מִדִּבְרֵי תוֹרָה אֶלָּא מִדִּבְרֵי סוֹפְרִים?

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

ANSWER

דְּלָא תֵּימָא אַלִּיבָּא דְּרַבִּי עֲקִיבָא דְּאָמַר: "עוּבָּר בִּמְעֵי אִשָּׁה טָמֵא", אֶלָּא אֲפִילּוּ לְרַבִּי יִשְׁמָעֵאל דְּאָמַר: "עוּבָּר בִּמְעֵי אִשָּׁה טָהוֹר", גָּזְרוּ בַּהּ טוּמְאָה מִדְּרַבָּנַן.

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: גְּזֵירָה שֶׁמָּא יוֹצִיא וָלָד רֹאשׁוֹ חוּץ לַפְּרוֹזְדוֹר.

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 נָמֵי?

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

ANSWER

אִשָּׁה מַרְגֶּשֶׁת בְּעַצְמָהּ.

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

QUESTION

וְתֵימָא לַהּ לְחַיָּה!

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

טְרִידָא.

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

QUESTION

מַאי רַבִּי יִשְׁמָעֵאל, וּמַאי רַבִּי עֲקִיבָא?

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

PROOF

דְּתַנְיָא: ״וְכֹל אֲשֶׁר יִגַּע עַל פְּנֵי הַשָּׂדֶה״ – לְהוֹצִיא עוּבָּר בִּמְעֵי אִשָּׁה, דִּבְרֵי רַבִּי יִשְׁמָעֵאל.

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

רַבִּי עֲקִיבָא אוֹמֵר: לְרַבּוֹת גּוֹלֵל וְדוֹפֵק.

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

QUESTION

וְרַבִּי יִשְׁמָעֵאל, גּוֹלֵל וְדוֹפֵק – הֵיכָן אָתָא גְּמִירִי לַהּ.

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

וְרַבִּי עֲקִיבָא, עוּבָּר בִּמְעֵי אִשָּׁה טָמֵא מִדְּאוֹרָיְיתָא – מְנָא לֵיהּ?

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

ANSWER

אָמַר רַבִּי אוֹשַׁעְיָא, אָמַר קְרָא: ״הַנּוֹגֵעַ בְּמֵת בְּנֶפֶשׁ״, אֵיזֶהוּ מֵת שֶׁבְּנֶפֶשׁ שֶׁל אָדָם? הֱוֵי אוֹמֵר זֶה עוּבָּר שֶׁבִּמְעֵי אִשָּׁה.

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

וְרַבִּי יִשְׁמָעֵאל, הַאי מִיבְּעֵי לֵיהּ לִרְבִיעִית דָּם הַבָּאָה מִן הַמֵּת, שֶׁמְּטַמְּאָה, שֶׁנֶּאֱמַר: ״הַנּוֹגֵעַ בְּמֵת בְּנֶפֶשׁ הָאָדָם״, אֵיזֶהוּ נֶפֶשׁ שֶׁל אָדָם שֶׁמְּטַמֵּא? הֱוֵי אוֹמֵר זוֹ רְבִיעִית דָּם.

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

וְרַבִּי עֲקִיבָא לְטַעְמֵיהּ, דְּאָמַר: אַף רְבִיעִית דָּם הַבָּאָה מִשְּׁנֵי מֵתִים מְטַמֵּא בְּאֹהֶל, דְּתַנְיָא: רַבִּי עֲקִיבָא אוֹמֵר: מִנַּיִן לִרְבִיעִית דָּם הַבָּאָה מִשְּׁנֵי מֵתִים שֶׁמְּטַמְּאָה בְּאֹהֶל?

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

שֶׁנֶּאֱמַר: "וְעַל כָּל נֶפֶשׁ מֵת לֹא יָבֹא", שְׁתֵּי נְפָשׁוֹת 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

מַתְנִי׳ בְּהֵמָה הַמְקַשָּׁה לֵילֵד, וְהוֹצִיא עוּבָּר אֶת יָדוֹ, וַחֲתָכָהּ, וְאַחַר כָּךְ שָׁחַט אֶת אִמּוֹ – הַבָּשָׂר 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 וְאַחַר כָּךְ חֲתָכָהּ – הַבָּשָׂר מַגַּע נְבֵלָה, דִּבְרֵי רַבִּי מֵאִיר.

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

וַחֲכָמִים אוֹמְרִים: מַגַּע 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.

עַמּוּד ב׳ DAF 72B

גְּמָרָא GEMARA

EXPLANATION

מָה מָצִינוּ בִּטְרֵפָה שֶׁשְּׁחִיטָתָהּ מְטַהַרְתָּהּ,

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

EXPLANATION

אַף שְׁחִיטַת בְּהֵמָה תְּטַהֵר אֶת הָאֵבֶר.

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

OBJECTION

אָמַר לָהֶם רַבִּי מֵאִיר: לֹא,

Rabbi Meir said to them: No,

OBJECTION

אִם טְיֶהֱרָה שְׁחִיטַת טְרֵפָה אוֹתָהּ, דָּבָר שֶׁגּוּפָהּ,

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

OBJECTION

תְּטַהֵר אֶת הָאֵבֶר דָּבָר שֶׁאֵינוֹ גּוּפָהּ?

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

QUESTION

מִנַּיִן לִטְרֵפָה שֶׁשְּׁחִיטָתָהּ מְטַהַרְתָּהּ?

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

STATEMENT

בְּהֵמָה טְמֵאָה אֲסוּרָה בַּאֲכִילָה, אַף טְרֵפָה אֲסוּרָה בַּאֲכִילָה,

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

STATEMENT

מָה בְּהֵמָה טְמֵאָה – אֵין שְׁחִיטָתָהּ מְטַהַרְתָּהּ, אַף טְרֵפָה – לֹא תְּטַהֲרֶנָּה שְׁחִיטָה!

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

REFUTATION

לֹא, אִם אָמַרְתָּ בִּבְהֵמָה טְמֵאָה שֶׁלֹּא הָיְתָה לָהּ שְׁעַת הַכּוֹשֶׁר,

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

תֹּאמַר בִּטְרֵפָה שֶׁהָיְתָה לָהּ שְׁעַת הַכּוֹשֶׁר?

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

OBJECTION

טוֹל לְךָ מַה שֶּׁהֵבֵאתָ, חֲרִי שֶׁנּוֹלְדָה טְרֵפָה מִן הַבֶּטֶן, מִנַּיִן?

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

לֹא, אִם אָמַרְתָּ בִּבְהֵמָה טְמֵאָה שֶׁכֵּן אֵין בְּמִינָהּ שְׁחִיטָה,

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

תֹּאמַר בִּטְרֵפָה שֶׁיֵּשׁ בְּמִינָהּ שְׁחִיטָה?

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

RULING

בֶּן שְׁמוֹנָה חַי, אֵין שְׁחִיטָתוֹ מְטַהַרְתּוֹ, לְפִי שֶׁאֵין בְּמִינוֹ שְׁחִיטָה.

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

גְּמָ' אַמַּאי? טוּמְאַת בֵּית הַסְּתָרִים הִיא, וְטוּמְאַת בֵּית הַסְּתָרִים לָא מְטַמְּיָא!

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

לֵימָא רַבִּי מֵאִיר לְטַעְמֵיהּ?

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

PROOF

דְּתָנַן: שְׁלֹשָׁה עַל שְׁלֹשָׁה שֶׁנֶּחְלַק – טָהוֹר מִן הַמִּדְרָס, אֲבָל טָמֵא מַגַּע מִדְרָס, דִּבְרֵי רַבִּי מֵאִיר.

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

וְתַנְיָא, אָמַר רַבִּי יוֹסֵי: וְכִי בְּאֵיזֶה מִדְרָס נָגַע זֶה?

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

אֶלָּא שֶׁאִם נָגַע בּוֹ זָב, שֶׁיְּהֵא טָמֵא מַגַּע זָב.

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

לָאו אִיתְּמַר עֲלַהּ, אָמַר עוּלָּא: לֹא שָׁנוּ אֶלָּא שְׁלֹשָׁה עַל שְׁלֹשָׁה שֶׁנֶּחְלַק.

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

אֲבָל שָׁלֹשׁ עַל שָׁלֹשׁ הַבָּאוֹת מִבֶּגֶד גָּדוֹל – בְּשִׁעַת פְּרִישָׁתָן 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 נָמֵי בְּשִׁעַת פְּרִישָׁתָן מֵאֵבֶר, מְקַבֵּל טוּמְאָה מֵאֵבֶר.

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

רָבִינָא אָמַר: בֶּגֶד – לָאו לַחֲתִיכָה קָאֵי, עוּבָּר – לַחֲתִיכָה קָאֵי, וְכָל הָעוֹמֵד לַחְתּוֹךְ

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.

לְמַעֲשֶׂה WHAT TO TAKE HOME

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.

הִלְכוֹת תַּלְמוּד תּוֹרָה · פֶּרֶק שֵׁנִי

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.

הֲלָכָה א

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

מוֹשִׁיבִין מְלַמְּדֵי תִּינוֹקוֹת

We appoint teachers of children

בְּכָל מְדִינָה וּמְדִינָה

in every province and province,

וּבְכָל פֶּלֶךְ וּפֶלֶךְ

and in every district and district,

וּבְכָל עִיר וָעִיר.

and in every city and city.

וְכָל עִיר שֶׁאֵין בָּהּ תִּינוֹקוֹת שֶׁל בֵּית רַבָּן

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

מַחֲרִימִין אֶת אַנְשֵׁי הָעִיר

we place under ban — the people of the city

עַד שֶׁמּוֹשִׁיבִין מְלַמְּדֵי תִּינוֹקוֹת.

until they appoint teachers of children.

וְאִם לֹא הוֹשִׁיבוּ

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

מַחְרִימִין אֶת הָעִיר.

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

שֶׁאֵין הָעוֹלָם מִתְקַיֵּם

For the world exists only

אֶלָּא בְּהֶבֶל פִּיהֶם שֶׁל תִּינוֹקוֹת שֶׁל בֵּית רַבָּן:

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

הֲלָכָה ב

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

מַכְנִיסִין אֶת תִּינוֹקוֹת לְהִתְלַמֵּד כְּבֶן שֵׁשׁ כְּבֶן שֶׁבַע

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

לְפִי כֹּחַ הַבֵּן וּבְנְיַן גּוּפוֹ.

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

וּפָחוֹת מִבֶּן שֵׁשׁ אֵין מַכְנִיסִים אוֹתוֹ.

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

וּמַכֶּה אוֹתָן הַמְלַמֵּד לְהַטִּיל עֲלֵיהֶם אֵימָה.

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

וְאֵינוֹ מַכֶּה אוֹתָם מַכַּת אוֹיֵב מַכַּת אַכְזָרִי.

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

לְפִיכָךְ לֹא יַכֶּה אוֹתָם בְּשׁוֹטִים וְלֹא בְּמַקְלוֹת אֶלָּא בִּרְצוּעָה קְטַנָּה.

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

וְיוֹשֵׁב וּמְלַמְּדָן כָּל הַיּוֹם כֻּלּוֹ וּמִקְצָת מִן הַלַּיְלָה

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

כְּדֵי לְחַנְּכָן לִלְמֹד בַּיּוֹם וּבַלַּיְלָה.

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

וְלֹא יִבָּטְלוּ תִּינוֹקוֹת כְּלָל

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

חוּץ מֵעַרְבֵי שַׁבָּתוֹת וְיָמִים טוֹבִים בְּסוֹף הַיָּמִים וּבְיָמִים טוֹבִים.

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

אֲבָל בְּשַׁבָּת אֵין קוֹרִין בַּתְּחִלָּה אֲבָל שׁוֹנִין בָּרִאשׁוֹן.

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

וְאֵין מְבַטְּלִין הַתִּינוֹקוֹת וַאֲפִלּוּ לִבְנְיַן בֵּית הַמִּקְדָּשׁ:

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

הֲלָכָה ג

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

מְלַמֵּד הַתִּינוֹקוֹת שֶׁהוּא מֵנִיחַ הַתִּינוֹקוֹת וְיוֹצֵא

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

אוֹ שֶׁהוּא עוֹשֶׂה מְלָאכָה אַחֶרֶת עִמָּהֶן

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

אוֹ שֶׁהוּא מִתְרַשֵּׁל בְּלִמּוּדָן

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

הֲרֵי זֶה בִּכְלַל "אָרוּר עוֹשֶׂה מְלֶאכֶת ה' רְמִיָּה".

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

לְפִיכָךְ אֵין רָאוּי לְהוֹשִׁיב מְלַמֵּד

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

אֶלָּא בַּעַל יִרְאָה מָהִיר לִקְרוֹת וְלַדַּקְדֵּק:

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

הֲלָכָה ד

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

וּמִי שֶׁאֵין לוֹ אִשָּׁה

And one who does not have a wife

לֹא יְלַמֵּד תִּינוֹקוֹת

should not teach children,

מִפְּנֵי אִמּוֹתֵיהֶם הַבָּאוֹת אֵצֶל בְּנֵיהֶם.

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

וְכָל אִשָּׁה

And any woman

לֹא תְלַמֵּד תִּינוֹקוֹת

should not teach children,

מִפְּנֵי אֲבוֹתֵיהֶם שֶׁהֵם בָּאִים אֵצֶל הַבָּנִים:

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

הֲלָכָה ה

Halacha 5 · The Maximum Number of Students for Each Teacher

עֶשְׂרִים וַחֲמִשָּׁה תִּינוֹקוֹת

Twenty and five children

לְמֵדִים אֵצֶל מְלַמֵּד אֶחָד.

may learn with one teacher.

הָיוּ יוֹתֵר עַל עֶשְׂרִים וַחֲמִשָּׁה

If they were more than twenty and five,

עַד אַרְבָּעִים

up to forty,

מוֹשִׁיבִין עִמּוֹ אַחֵר

we place with him another assistant

לְסַיְּעוֹ בְּלִמּוּדָם.

to assist him in their teaching.

הָיוּ יוֹתֵר עַל אַרְבָּעִים

If they were more than forty,

מַעֲמִידִין לָהֶם שְׁנֵי מְלַמְּדֵי תִּינוֹקוֹת:

we appoint for them two teachers of children.

הֲלָכָה ו

Halacha 6 · Transferring a Child to a Faster Teacher and Traveling Across Rivers

מוֹלִיכִין אֶת הַקָּטָן מִמְּלַמֵּד לִמְלַמֵּד אַחֵר

We may lead the child from one teacher to another

שֶׁהוּא מָהִיר מִמֶּנּוּ

who is faster and more diligent than him,

בֵּין בְּמִקְרָא בֵּין בְּדִקְדּוּק.

whether in Scripture or whether in grammar.

בַּמֶּה 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,

אוֹ 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,

אֶלָּא אִם כֵּן הָיָה בִּנְיָן בָּרִיא עַל גַּבֵּי הַנָּהָר

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

בִּנְיָן שֶׁאֵינוֹ רָאוּי לִפֹּל בִּמְהֵרָה:

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

הֲלָכָה ז

Halacha 7 · Neighbors Cannot Protest the Opening of a Torah School for Children

אֶחָד מִבְּנֵי מָבוֹי שֶׁבִּקֵּשׁ לְהֵעָשׂוֹת מְלַמֵּד,

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

אֲפִלּוּ אֶחָד מִבְּנֵי הֶחָצֵר,

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

אֵין יְכוֹלִין שְׁכֵנָיו לִמְחוֹת 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 מְלַמֵּד תִּינוֹקוֹת שֶׁבָּא חֲבֵרוֹ וּפָתַח בַּיִת לְלַמֵּד תִּינוֹקוֹת 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 שֶׁיָּבוֹאוּ תִּינוֹקוֹת אֲחֵרִים לוֹ

in order that other children will come to him,

אוֹ כְּדֵי שֶׁיָּבוֹאוּ מִתִּינוֹקוֹת שֶׁל זֶה אֵצֶל זֶה,

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

אֵינוֹ יָכוֹל לִמְחוֹת בְּיָדוֹ,

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

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

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.

לְמַעֲשֶׂה WHAT TO TAKE HOME

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.

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.'