חוּמָּשׁ עִם רַשִׁ"י · PARSHAS HASHAVUA

חוּמָּשׁ עִם רַשִׁ"י · ראה · שִׁשִּׁי

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

RE'EH · 6TH ALIYAH

📖 **CHAPTER PREVIEW**

In this aliyah, the Torah introduces us to the beautiful and sensitive mitzvos of Shemittas Kesafim (the releasing of debts in the seventh year) and the laws of tzedakah. Hashem is teaching us how a Yid must look at his money—not as his own personal possession, but as a deposit from Hashem to be shared with those in need. We are warned in the strongest terms not to withhold loans just because the Shemittah year is approaching, which would cancel the debt, but rather to open our hands and hearts to our needy brothers.

The second part of the aliyah transitions into the halachos of an Eved Ivri (a Hebrew servant). The Torah details the obligation to free the servant after six years of service and the special mitzvah of Ha'anakah—sending him away with generous gifts from our own blessings so he can rebuild his life. We also learn the halachos of a servant who refuses to leave his master, requiring his ear to be pierced with an awl against the doorpost.

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

פָּסוּק א

Pasuk 1

מִקֵּץ שֶׁבַע שָׁנִים תַּעֲשֶׂה שְׁמִטָּה׃

At the end of seven years you shall make a release

רַשִׁ"י

מקץ שבע שנים. יָכוֹל שֶׁבַע שָׁנִים לְכָל מִלְוָה וּמִלְוָה, תַּ"לֹ "קָרְבָה

At the end of seven years one might think seven years for each loan and loan Scripture teaches approaches

שְׁנַת הַשֶּׁבַע", וְאִם אַתָּה אוֹמֵר שֶׁבַע שָׁנִים לְכָל מִלְוָה וּמִלְוָה, לְהַלְוָאוֹת כָּל אֶחָד

the year of the seventh and if you say seven years for each loan and loan for the loans of every one

וְאֶחָד, הֵיאַךְ הִיא קְרֵבָה? הָא לָמַדְתָּ שֶׁבַע שָׁנִים לְמִנְיַן הַשְּׁמִטָּה ספרי

and one how is it approaching behold you have learned seven years according to the reckoning of the Shmittah Sifrei

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פָּסוּק ב

Pasuk 2

וְזֶה דְּבַר הַשְּׁמִטָּה שָׁמוֹט כָּל בַּעַל מַשֵּׁה יָדוֹ אֲשֶׁר יַשֶּׁה בְּרֵעֵהוּ

And this is the matter of the release there shall release every creditor of a loan of his hand which he lent to his fellow

לֹא יִגֹּשׂ אֶת רֵעֵהוּ וְאֶת אָחִיו כִּי קָרָא שְׁמִטָּה לַיהוָה׃

he shall not demand payment from — his fellow and — his brother because he has proclaimed a release to Hashem

רַ"שִׁ"י

שמוט כל בעל משה ידו. שְׁמוֹט אֶת יָדוֹ שֶׁל כָּל בַּעַל מַשֶּׁה:

every creditor of a loan his hand release — the hand of every creditor of a loan release

פָּסוּק ג

Pasuk 3

אֶת הַנָּכְרִי תִּגֹּשׁ וַאֲשֶׁר יִהְיֶה לְךָ אֶת אָחִיךָ תַּשְׁמֵט יָדֶךָ:

— the foreigner you may dun but that which will be to you with your brother shall release your hand

רַ"שִׁ"י

את הנכרי תגש. זוֹ מִצְוַת עֲשֵׂה שם :

— the foreigner you shall exact this is a commandment of action there

פָּסוּק ד

Pasuk 4

אֶפֶס כִּי לֹא יִהְיֶה בְּךָ אֶבְיוֹן כִּי בָרֵךְ יְבָרֶכְךָ יְהוָה בָּאָרֶץ

However because not there shall be among you a needy person for surely He will bless you Hashem in the land

אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה לְרִשְׁתָּהּ:

which Hashem your God is giving to you as an inheritance to possess it

רַ"שִׁ"י

אפס כי לא יהיה בך אביון. וּלְהַלָּן הוּא אוֹמֵר "כִּי לֹא יֶחְדַּל אֶבְיוֹן"?

Howbeit that not shall there be among you a needy person but further on it says "For shall cease not the needy"

אֶלָּא בִּזְמַן שֶׁאַתֶּם עוֹשִׂים רְצוֹנוֹ שֶׁל מָקוֹם אֶבְיוֹנִים בַּאֲחֵרִים וְלֹא בָכֶם,

rather at a time that you do the will of the Omnipresent the needy will be among others and not among you,

וּכְשֶׁאֵין אַתֶּם עוֹשִׂים רְצוֹנוֹ שֶׁל מָקוֹם אֶבְיוֹנִים בָּכֶם:

and when not you do the will of the Omnipresent the needy will be among you

רַ"שִׁ"י

אביון. דַּל מֵעָנִי, וּלְשׁוֹן אֶבְיוֹן שֶׁהוּא תָּאֵב לְכָל דָּבָר עי' ויקרא רבה

An evyon is poorer than a poor person, and the expression that he is evyon longs for every thing see Vayikra Rabbah

ל"ד :

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פָּסוּק ה

Pasuk 5

רַק אִם שָׁמוֹעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר לַעֲשׂוֹת אֶת כָּל

only if surely you will hearken to the voice of Hashem your God to be careful to perform — all of

הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם:

the commandment this which I command you today

רַ"שִׁ"י

רק אם שמוע תשמע. אָז לֹא יִהְיֶה בְךָ אֶבְיוֹן :

Only if surely you will hearken then not there will be among you a needy person

רַשִׁ"י

שמוע תשמע. שָׁמַע קְמָעָא מַשְׁמִיעִין אוֹתוֹ הַרְבֵּה ספרי :

surely — you will hearken — if one hears — a little — they cause to hear — him — much — Sifrei

פָּסוּק ו

Pasuk 6

כִּי יְהוָה אֱלֹהֶיךָ בֵּרַכְךָ כַּאֲשֶׁר דִּבֶּר לָךְ וְהַעֲבַטְתָּ גּוֹיִם רַבִּים וְאַתָּה

For — Hashem — your God — has blessed you — as — He spoke — to you — and you will lend — nations — many — but you

לֹא תַעֲבֹט וּמָשַׁלְתָּ בְּגוֹיִם רַבִּים וּבְךָ לֹא יִמְשֹׁלוּ:

will not — borrow — and you will rule — over nations — many — but over you — they will not — rule

רַשִׁ"י

כאשר דבר לך. וְהֵיכָן דִּבֶּר? דברים כ"ח בָּרוּךְ אַתָּה בָּעִיר ספרי :

as — He spoke — to you — and where — did He speak? — Devarim — 28 — Blessed — shall you be — in the city — Sifrei

רַשִׁ"י

והעבטת. כָּל לְשׁוֹן הַלְוָאָה כְּשֶׁנּוֹפֵל עַל הַמַּלְוֶה נוֹפֵל בִּלְשׁוֹן מַפְעִיל, כְּגוֹן

And you shall lend — every — expression of — lending — when it falls — upon — the lender — it falls — in the expression — causative — such as

וְהִלְוִיתָ, וְהַעֲבַטְתָּ. וְאִם הָיָה אוֹמֵר וְעָבַטְתָּ הָיָה נוֹפֵל עַל הַלּוֶה, כְּמוֹ

and you shall lend — and you shall lend — and if — it were — saying — and you shall borrow — it would — fall — upon — the borrower — like

וְלָוִיתָ:

and you shall borrow

רַשִׁ"י

והעבטת גוים. יָכוֹל שֶׁתְּהֵא לוֶה מִזֶּה וּמַלְוֶה לָזֶה, ת"ל

And you shall lend — nations — one might think — that you will be — borrowing — from this one — and lending — to this one — Scripture teaches

"וְאַתָּה לֹא תַעֲבֹט":

but you — shall not — borrow

רַשִׁ"י

ומשלת בגוים רבים. יָכוֹל גּוֹיִם אֲחֵרִים מוֹשְׁלִים עָלֶיךָ, ת"ל "וּבְךָ

And you shall rule — over nations — many — One might think — nations — other — will rule — over you — Scripture teaches — but over you

לֹא יִמְשֹׁלוּ" שם :

not — shall they rule — there

פָּסוּק ז

Pasuk 7

כִּי יִהְיֶה בְךָ אֶבְיוֹן מֵאַחַד אַחֶיךָ בְּאַחַד שְׁעָרֶיךָ בְּאַרְצְךָ אֲשֶׁר

If — there shall be — among you — a needy person — from one of — your brothers — in one of — your gates — in your land — which

יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ לֹא תְאַמֵּץ אֶת לְבָבְךָ וְלֹא תִקְפֹּץ אֶת יָדְךָ

Hashem — your God — is giving — to you — do not — harden — — your heart — and do not — shut — — your hand

מֵאָחִיךָ הָאֶבְיוֹן:

from your brother — the needy

רַשִׁ"י

כִּי יִהְיֶה בְךָ אֶבְיוֹן. הַתָּאֵב תָּאֵב קוֹדֵם:

If there will be among you a needy man a needy man the most desiring comes first

רַשִׁ"י

מֵאַחַד אַחֶיךָ. אָחִיךָ מֵאָבִיךָ קוֹדֵם לְאָחִיךָ מֵאִמְּךָ:

From one of your brethren your brother from your father takes precedence over your brother from your mother

רַשִׁ"י

שְׁעָרֶיךָ. עֲנִיֵּי עִירְךָ קוֹדְמִים לַעֲנִיֵּי עִיר אַחֶרֶת:

your gates the poor of your city have preference over the poor of a city another

רַשִׁ"י

לֹא תְאַמֵּץ. יֵשׁ לְךָ אָדָם שֶׁמְּצַטַּעֵר אִם יִתֵּן אִם לֹא יִתֵּן, לְכָךְ

not you shall harden there is to you a person who distresses himself whether he will give or not he will give therefore

נֶאֱמַר "לֹא תְאַמֵּץ". יֵשׁ לְךָ שֶׁפּוֹשֵׁט אֶת יָדוֹ וְקוֹפְצָהּ, לְכָךְ נֶאֱמַר "לֹא

not you shall harden there is to you who stretches out — his hand and closes it therefore it is said not

תִקְפֹּץ" שָׁם :

there you shall close

רַשִׁ"י

מֵאָחִיךָ הָאֶבְיוֹן. אִם לֹא תִתֵּן לוֹ, סוֹפְךָ לִהְיוֹת אָחִיו שֶׁל אֶבְיוֹן שָׁם :

from your brother the needy if not you will give to him your end is to be the brother of a needy person there

פְּסוּק ח

Pasuk 8

כִּי פָתֹחַ תִּפְתַּח אֶת יָדְךָ לוֹ וְהַעֲבֵט תַּעֲבִיטֶנּוּ דֵּי מַחְסֹרוֹ

Rather you shall open surely — his hand to him and surely lend you shall lend him sufficient for his need

אֲשֶׁר יֶחְסַר לוֹ:

which is lacking to him

רַשִׁ"י

פָּתֹחַ תִּפְתַּח. אֲפִלּוּ כַּמָּה פְּעָמִים שָׁם :

Open you shall open even many times there

רַשִׁ"י

כִּי פָתֹחַ תִּפְתַּח. חֲרֵי כִּי מְשַׁמֵּשׁ בִּלְשׁוֹן אֶלָּא:

Because surely you shall open behold the word כי serves in the meaning of but

רַשִׁ"י

וְהַעֲבֵט תַּעֲבִיטֶנּוּ. אִם לֹא רָצָה בְּמַתָּנָה תֵּן לוֹ בְּהַלְוָאָה עי' שם; כתובות ס"ז :

And you shall lend him on pledge if not he wanted as a gift give to him as a loan see there Kesubos 67b

רַשִׁ"י

דֵּי מַחְסֹרוֹ. וְאִי אַתָּה מְצֻוֶּה לְהַעֲשִׁירוֹ:

sufficient for his lack but not are you commanded to make him rich

רַשִׁ"י

אשר יחסר לו. אֲפִלּוּ סוּס לִרְכֹּב עָלָיו וְעֶבֶד לָרוּץ לְפָנָיו שם :

that will be lacking to him even a horse to ride upon it and a servant to run before him there

רַשִׁ"י

לו. זוֹ אִשָּׁה וְכֵן הוּא אוֹמֵר בראשית ב' אֶעֱשֶׂה לוֹ עֵזֶר כְּנֶגְדּוֹ ספרי :

For him this is a wife and so it says Bereishis two I will make for him a helper corresponding to him Sifrei

פָּסוּק ט

Pasuk 9

הִשָּׁמֶר לְךָ פֶּן יִהְיֶה דָבָר עִם לְבָבְךָ בְלִיַּעַל לֵאמֹר קָרְבָה שְׁנַת

Beware for yourself lest there will be a matter in your heart of lawlessness saying has approached the year of

הַשֶּׁבַע שְׁנַת הַשְּׁמִטָּה וְרָעָה עֵינְךָ בְּאָחִיךָ הָאֶבְיוֹן וְלֹא תִתֵּן

the seventh the year of the release and will be mean your eye against your brother the needy and not you will give

לוֹ וְקָרָא עָלֶיךָ אֶל יְהוָה וְהָיָה בְךָ חֵטְא:

to him and he will cry against you to Hashem and it will be in you a sin

רַשִׁ"י

וקרא עליך. יָכוֹל מִצְוָה, תַּ"ל וְלֹא יִקְרָא:

And he will cry against you one might think it is a mitzvah Scripture teaches so that not he will cry

רַשִׁ"י

והיה בך חטא. מִכָּל מָקוֹם, אֲפִלּוּ לֹא יִקְרָא. אִם כֵּן לָמָּה נֶאֱמַר "וְקָרָא עָלֶיךָ"?

And it will be in you sin from any place even if he will cry not so if why is it said and he cry against you

מְמַהֵר אֲנִי לִפְרַע עַל יְדֵי הַקּוֹרֵא יוֹתֵר מִמִּי שֶׁאֵינוֹ קוֹרֵא שם :

hasten I to punish by hands of the one who cries more than from who that is not crying there

פָּסוּק י

Pasuk 10

נָתוֹן תִּתֵּן לוֹ וְלֹא יֵרַע לְבָבְךָ בְּתִתְּךָ לוֹ כִּי בִּגְלַל הַדָּבָר

Giving you shall give to him and not shall be grieved your heart when you give to him because on account of matter

הַזֶּה יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ בְּכָל מַעֲשֶׂךָ וּבְכֹל מִשְׁלַח יָדֶךָ:

this will bless you Hashem your God in all your work and in all the putting forth of your hand

רַשִׁ"י

נתון תתן לו. אֲפִלּוּ מֵאָה פְּעָמִים:

Giving you shall give to him even one hundred times

רַשִׁ"י

לו. בֵּינוֹ וּבֵינְךָ:

to him between him and between you

רַשִׁ"י

כִּי בגלל הדבר. אֲפִלּוּ אָמַרְתָּ לִתֵּן, אַתָּה נוֹטֵל שְׂכַר הָאֲמִירָה עִם שְׂכַר
Because on account of the word even if you said to give you receive the reward of the saying with the reward of

הַמַּעֲשֶׂה שם :
the action there

פָּסוּק יא

Pasuk 11

כִּי לֹא יֶחְדַּל אֶבְיוֹן מִקֶּרֶב הָאָרֶץ עַל כֵּן אָנֹכִי מְצַוְּךָ לֵאמֹר
Because not will cease a needy person from the midst of the land therefore · I command you saying

פָּתֹחַ תִּפְתַּח אֶת יָדְךָ לְאָחִיךָ לַעֲנִיֶּךָ וּלְאֶבְיֹנְךָ בְּאַרְצֶךָ:
surely you shall open — your hand to your brother to your poor and to your needy in your land

רַשִׁ"י

על כן. מִפְּנֵי כֵן:
Therefore · because of this

רַשִׁ"י

לאמר. עֵצָה לְטוֹבָתְךָ אֲנִי מַשִּׁיאָךְ:
To say advice for your benefit I am advising you

רַשִׁ"י

לאחיך לעניך. לְאֵיזֶה אָח? לֶעָנִי:
to your brother to your poor to which brother to the poor

רַשִׁ"י

לעניך. בְּיו"ד אֶחָד — לְשׁוֹן עָנִי אֶחָד הוּא, אֲבָל עֲנִיֶּיךָ בִּשְׁנֵי יוּדִי"ן — שְׁנֵי
your poor with a yud one — an expression of a poor person one it is but your poor with two yuds two

עֲנִיִּים:
poor people

פָּסוּק יב

Pasuk 12

כִּי יִמָּכֵר לְךָ אָחִיךָ הָעִבְרִי אוֹ הָעִבְרִיָּה וַעֲבָדְךָ שֵׁשׁ שָׁנִים
If there is sold to you your brother the Hebrew or the Hebrew woman and he shall serve you six years

וּבַשָּׁנָה הַשְּׁבִיעִת תְּשַׁלְּחֶנּוּ חָפְשִׁי מֵעִמָּךְ:
and in the year the seventh you shall send him free from with you

רַשִׁ"י

כי ימכר לך. עַל יְדֵי אֲחֵרִים, בְּמִכָּרוּהוּ בֵּית דִּין בִּגְנֵבָתוֹ הַכָּתוּב מְדַבֵּר;
If he is sold to you by the hands of others when they sold him the court · for his theft the verse speaks

וַהֲרֵי כְּבָר נֶאֱמַר "כִּי תִקְנֶה עֶבֶד עִבְרִי" וּבְמִכָּרוּהוּ בֵּית דִּין הַכָּתוּב מְדַבֵּר?
but behold already it was said "If you buy a servant Hebrew" and when they sold him the court · the verse speaks

אֶלָּא מִפְּנֵי שְׁנֵי דְבָרִים שֶׁנִּתְחַדְּשׁוּ כָּאן, אֶחָד שֶׁכָּתוּב אוֹ הָעִבְרִיָּה אַף הִיא
rather because of two things that were innovated here one that it is written or a Hebrew woman even she

תֵּצֵא בְּשֵׁשׁ. וְלֹא שֶׁמְּכָרוּהָ בֵּית דִּין, שֶׁאֵין הָאִשָּׁה נִמְכֶּרֶת בִּגְנֵבָתָהּ, שֶׁנֶּאֱמַר
as it is said for her theft sold woman for there is no · the court that they sold her and not in six goes free

"בִּגְנֵבָתוֹ" וְלֹא "בִּגְנֵבָתָהּ" – אֶלָּא בִּקְטַנָּה שֶׁמְּכָרָהּ אָבִיהָ, וְלִמֵּד שֶׁאִם כָּאן
that if here and it taught her father whom he sold her regarding a minor girl rather "for her theft" and not "for his theft"

יָצְאוּ שֵׁשׁ שָׁנִים קֹדֶם שֶׁתָּבִיא סִימָנִין תֵּצֵא, וְעוֹד חִדֵּשׁ כָּאן הָעָנִיק
furnishing here it innovated and further she goes free signs of puberty that she brings before years six passed

תעניק :
you shall furnish

פָּסוּק יג

Pasuk 13

וְכִי תְשַׁלְּחֶנּוּ חָפְשִׁי מֵעִמָּךְ לֹא תְשַׁלְּחֶנּוּ רֵיקָם׃
empty-handed send him out you shall not from you free you send him out And when

פָּסוּק יד

Pasuk 14

הַעֲנִיק תַּעֲנִיק לוֹ מִצֹּאנְךָ וּמִגָּרְנְךָ וּמִיִּקְבֶךָ אֲשֶׁר
that and from your winepress and from your threshing floor from your flock for him provide You shall surely provide

בֵּרַכְךָ יְהוָה אֱלֹהֶיךָ תִּתֶּן לוֹ׃
to him you shall give your God Hashem has blessed you

רַשִׁ"י

העניק תעניק. לְשׁוֹן עֲדִי בַּגֹּבַהּ וּבְמַרְאִית הָעַיִן, דָּבָר שֶׁיִּהְיֶה נִכָּר
noticeable that will be something the eye and in sight of on high an ornament an expression of you shall furnish Furnish

שֶׁהֵטַבְתָּ לוֹ; וְיֵשׁ מְפָרְשִׁים לְשׁוֹן הַטְעָנָה עַל צַוָּארוֹ׃
his neck upon loading an expression of who explain and there are to him that you did good

רַשִׁ"י

מצאנך ומגרנך ומיקבך. אֵין לִי אֶלָּא אֵלּוּ בִּלְבַד, יָכוֹל
alone these except to me there is not one might think and from your wine-press and from your threshing-floor from your flock

תַּ"ל אשר ברכך – מִכָּל מַה שֶּׁבֵּרַכְךָ בּוֹרְאֶךָ. וְלָמָּה נֶאֶמְרוּ אֵלּוּ? מָה אֵלּוּ
these just as these were said and why your Creator which blessed you that from all blessed you that Scripture teaches

מְיֻחָדִים שֶׁהֵם בִּכְלַל בְּרָכָה אַף כָּל שֶׁהוּא בִּכְלַל בְּרָכָה, יָצְאוּ פְּרָדוֹת;
mules are excluded blessing in the category of that is all so too blessing in the category of that they are distinguished

וְלָמְדוּ רַבּוֹתֵינוּ בְּמַסֶּכֶת קִדּוּשִׁין דף י"ז בְּגְזֵרָה שָׁוָה כַּמָּה נוֹתֵן לוֹ מִכָּל מִין
kind from all to him one gives how much equal by a decree 17 page Kiddushin in the tractate of our Rabbis and learned

וָמִין׃
and kind

פָּסוּק טו

Pasuk 15

וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיִּפְדְּךָ יְהוָה אֱלֹהֶיךָ
And you shall remember that a slave you were in the land of Mitzrayim and Hashem redeemed you your God Hashem

עַל כֵּן אָנֹכִי מְצַוְּךָ אֶת הַדָּבָר הַזֶּה הַיּוֹם׃
therefore · I command you — the matter this today

רַ"שִׁ"י

וזכרת כי עבד היית. וְהֶעֱנַקְתִּי וְשָׁנִיתִי לְךָ מִבִּזַּת מִצְרַיִם וּבִזַּת
And you shall remember that a servant you were and I loaded and I repeated for you from the spoil of Mitzrayim and the spoil of

הַיָּם, אַף אַתָּה הַעֲנֵק וּשְׁנֵה לוֹ ספרי׃
the Sea so you load and repeat for him Sifrei

פָּסוּק ט ז

Pasuk 16

וְהָיָה כִּי יֹאמַר אֵלֶיךָ לֹא אֵצֵא מֵעִמָּךְ כִּי אֲהֵבְךָ וְאֶת בֵּיתֶךָ
And it shall be if he says to you I will not go out from with you because he loves you and — your household

כִּי טוֹב לוֹ עִמָּךְ׃
because it is good for him with you

פָּסוּק י ז

Pasuk 17

וְלָקַחְתָּ אֶת הַמַּרְצֵעַ וְנָתַתָּה בְאָזְנוֹ וּבַדֶּלֶת וְהָיָה לְךָ עֶבֶד
and you shall take — the awl and you shall put through his ear and into the door and he shall be to you a slave

עוֹלָם וְאַף לַאֲמָתְךָ תַּעֲשֶׂה כֵּן׃
forever and also to your maidservant you shall do so

רַ"שִׁ"י

עבד עולם. יָכוֹל כְּמַשְׁמָעוֹ, תַּ"ל "וְשַׁבְתֶּם אִישׁ אֶל אֲחֻזָּתוֹ
A servant forever one might think according to its literal meaning Scripture teaches "and you shall return each man to his inheritance

וְאִישׁ אֶל מִשְׁפַּחְתּוֹ תָּשֻׁבוּ" ויקרא כ"ה, הָא לָמַדְתָּ שֶׁאֵין זֶה אֶלָּא
and each man to his family you shall return" Vayikra 25 behold you have learned that there is not this but

עוֹלָמוֹ שֶׁל יוֹבֵל מכילתא שמות כ"א׃
his world of Yovel Mekhilta Shemos 21

רַ"שִׁ"י

ואף לאמתך תעשה כן. הַעֲנֵק לָהּ; יָכוֹל אַף לִרְצִיעָה הִשְׁוָה הַכָּתוּב
And also to your maidservant you shall do likewise furnishing to her One might think even for piercing compared the verse

אוֹתָהּ, תַּ"ל שמות כ"א "וְאִם אָמֹר יֹאמַר הָעֶבֶד" – עֶבֶד נִרְצָע וְאֵין
her the Torah teaches Shemos 21 And if plainly shall say the servant a manservant is pierced but not

אָמָה נִרְצַעַת ספרי׃
a maidservant is pierced Sifrei

לֹא יִקְשֶׁה בְעֵינֶךָ בְּשַׁלֵּחֲךָ אֹתוֹ חָפְשִׁי מֵעִמָּךְ כִּי מִשְׁנֶה שְׂכַר

the wage of double for from with you free him when you send in your eyes shall it be hard not

שָׂכִיר עָבָדְךָ שֵׁשׁ שָׁנִים וּבֵרַכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל אֲשֶׁר תַּעֲשֶׂה:

you do that in all your God Hashem and will bless you years six he served you a hired worker

רַ"שִׁ"י

כי משנה שכר שכיר. מִכָּאן אָמְרוּ עֶבֶד עִבְרִי עוֹבֵד בֵּין בַּיּוֹם וּבֵין בַּלַּיְלָה,

by night and both by day both works Hebrew a servant they said from here a hired servant wage of a double For

וְזֶהוּ כְּפֹלַיִם שֶׁבַּעֲבוֹדַת שְׂכִירֵי יוֹם. וּמַהוּ עֲבוֹדָתוֹ בַּלַּיְלָה? רַבּוֹ מוֹסֵר לוֹ

to him hands over his master by night his labor and what is day of hired servants of that of the labor double and this is

שִׁפְחָה כְּנַעֲנִית וְהַוְלָדוֹת לָאָדוֹן ספרי :

Sifrei belong to the master and the children Canaanite a maidservant

CHAPTER SUMMARY

The aliyah begins with the commandment of Shemittas Kesafim, requiring creditors to release all outstanding loans in the seventh year, while promising that keeping this mitzvah will bring Hashem's ultimate blessing of prosperity. The Torah then commands us to give tzedakah and provide loans to the poor, warning us against harboring bad thoughts about the approaching Shemittah year. Finally, the Torah details the laws of the Eved Ivri, including the six-year limit of his service, the obligation of Ha'anakah upon his release, and the procedure of Retzi'ah (piercing the ear) if he insists on staying with his master.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

In this parsha, the Torah warns us against a very natural human reaction. When the Shmita year approaches, a person might hesitate to lend money, thinking, "Why should I give a loan now if the debt will soon be wiped out?" The Torah calls this hesitation a "davar beliya'al", a base, worthless thought. We see a similar yesod by the mitzvah of ha'anaka, where we are commanded to give generous gifts to a Hebrew servant when he goes free, and the Torah warns us, "Do not feel aggrieved when you set him free."

Lichoira, why does the Torah have to warn us so sharply here? The answer is that Hashem is teaching us a fundamental klal in emunah and bitachon. The money in your pocket is not actually yours; you are merely a gizbar, a trustee, holding Hashem's money. When you hold back from lending or giving because of your own calculations, you are acting as if you are the ba'al habayis. The Torah is telling us: open your hand anyway, because your parnassah does not depend on the borrower paying you back. It depends entirely on Hashem, who promises that "in return, Hashem your God will bless you in all your efforts."

This is our daily avodah. Whenever we are asked to give tzedakah, or when a friend asks to borrow something and we feel that squeeze in our chest, that fear of "what will be with my money?", we have to stop and realize that this is the yetzer hara trying to make us closed-handed. We must train ourselves to break that natural reflex and give with a warm, open heart, knowing that we lose absolutely nothing by doing Hashem's will.

Today, when someone asks you for help, a favor, or tzedakah, do not hesitate or make calculations. Open your hand immediately with a warm smile, trusting completely that Hashem will more than make up for whatever you give.

דַּף יוֹמִי · חֻלִּין · דַּף צ״ט

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📖 THE SUGYA

We begin the daf with a deep dive into the sugya of the nazir's ram (ayil nazir), where the Torah tells us that the cooked foreleg is mixed and cooked together with the rest of the ram. The Gemara asks a kasha: why don't we learn out from here that flavor (ta'am) is generally nullified in a mixture? The Gemara answers that the case of ayil nazir is a chiddush—a unique novelty of the Torah—and we have a rule that we cannot learn other halachos from a chiddush. This leads the Gemara into a fascinating shakla v'tarya regarding the ratios of nullification (bitul), specifically whether we require sixty times the volume (shishim) or one hundred times (me'ah) to nullify forbidden foods.

Next, the Gemara brings a kasha from a Mishnah in Orlah regarding terumah that fell into chullin. We analyze the different cases of min b'mino (the same type) and min b'she'eino mino (different types), and how the rules of imparting flavor (nosein ta'am) interact with the standard shiurim of bitul. We also discuss unique cases where the forbidden substance is exceptionally potent, such as leaven (se'or) or non-kosher fish brine (tzir), which require much larger ratios to be nullified.

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

עמוד א׳ DAF 99A

QUESTION

וְלִיגְמַר מִינֵּיהּ?

The Gemara asks: **And let us learn from it**, from the case of the nazirite's ram, that the flavor of sacrificial food can be nullified in a mixture?

ANSWER

גַּלְיָ רַחֲמָנָא גַּבֵּי חַטָּאת: ״כֹּל אֲשֶׁר יִגַּע בִּבְשָׂרָהּ יִקְדָּשׁ״,

The Gemara explains: **The Merciful One revealed regarding the sin offering**, where the Torah states: **"Whatever shall touch its flesh shall be holy"**,

EXPLANATION

לִהְיוֹת כָּמוֹהָ – שֶׁאִם פְּסוּלָה תִּפָּסֵל, וְאִם כְּשֵׁרָה תֵּאָכֵל כֶּחָמוּר שֶׁבָּהּ.

meaning that the food which absorbs its flavor is **to become like it—so that if** the sin offering is **disqualified, it shall be disqualified, and if** the sin offering is **valid, it shall be eaten in accordance with the stringencies that apply to it**. This teaches that flavor absorbed from sacrificial food is not nullified.

QUESTION

וּמַאי חָזֵית דְּגָמְרִינַן מֵהַאי, לִיגְמַר מֵהַאי?

The Gemara asks: **And what did you see** to indicate **that we learn** the general rule **from that** verse of the sin offering? **Let us learn** instead **from this** verse concerning the nazirite's ram, which shows that flavor is nullified!

ANSWER

חִדּוּשׁ הוּא, וּמֵחִדּוּשׁ לָא גָּמְרִינַן.

The Gemara answers: The case of the nazirite's ram **is a novelty, and we do not learn** general principles **from a novelty**.

OBJECTION

אִי הָכִי, לְמֵאָה וְשִׁשִּׁים נָמֵי לָא לִיגְמַר?

The Gemara objects: **If so**, that the nazirite's ram is a novelty from which we cannot learn, then **for** the ratios of **one hundred and sixty** times the volume **also, let us not learn** from it that forbidden food is nullified in these amounts?

RESOLUTION

אַטּוּ אֲנַן לְקוּלָּא קָא גָּמְרִינַן? לְחוּמְרָא קָא גָּמְרִינַן, דְּמִדְּאוֹרָיְיתָא בְּרוּבָּא בָּטֵיל.

The Gemara responds: **Is it to say that we learn** this **as a leniency? We learn it** only **as a stringency, as by Torah law**, any forbidden food mixed with permitted food **is nullified in a** simple **majority**, and the requirement of sixty or one hundred is a stringency.

EXPLANATION

רָבִינָא אָמַר: לֹא נִצְרְכָה אֶלָּא לִמְקוֹם חֲתָכָהּ, דְּאָמַר: מְקוֹם חֲתָכָהּ בְּעָלְמָא אָסוּר, וְהָכָא שְׁרֵי.

Ravina said an alternative explanation of the word "this" in the baraita: It **is necessary only for the place of the cut** where the foreleg is severed from the ram, **as he said: Generally, the place of a cut** on permitted food that was attached to forbidden food **is forbidden** because it absorbs flavor, **but here**, in the case of the nazirite's ram, the Torah **permitted** it.

STATEMENT

יָתֵיב רַב דִּימִי, וְקָאָמַר לַהּ לְהָא שְׁמַעְתָּא.

The Gemara returns to the statement of Rabbi Shmuel bar Rav Yitzchak that forbidden food is nullified only in one hundred times its volume: **Rav Dimi sat and said this halakha**.

QUESTION

אֲמַר לֵיהּ אַבָּיֵי: וְכָל אִיסּוּרִין שֶׁבַּתּוֹרָה בְּמֵאָה?

Abaye said to him: And are all forbidden foods in the Torah nullified only **in one hundred** times their volume?

OBJECTION

וְהָתְנַן: לָמָּה אָמְרוּ כָּל הַמְחַמֵּץ וּמְתַבֵּל וּמַדְמֵעַ לְהַחְמִיר – מִין וּמִינוֹ, לְהָקֵל וּלְהַחְמִיר – מִין וְשֶׁאֵינוֹ מִינוֹ.

But didn't we learn in a Mishnah: **Why did they say** that **anyone who leavens** non-sacred food with teruma, **or flavors** it with spices of teruma, **or mixes** teruma into non-sacred food, the halakha is **to be stringent** if it is a mixture of **the same type?** But the halakha is **to be lenient and to be stringent** if it is a mixture of **a different type**.

INFERENCE

וְקָתָנֵי סֵיפָא לְהָקֵל וּלְהַחְמִיר מִין וְשֶׁאֵינוֹ מִינוֹ, כֵּיצַד?

And it is taught in the latter clause of that Mishnah: **To be lenient and to be stringent** in a mixture of **a different type, how so?**

BRAISA

גְּרִיסִין שֶׁנִּתְבַּשְּׁלוּ עִם הָעֲדָשִׁים, אִם יֵשׁ בָּהֶם בְּנוֹתְנֵי טַעַם, בֵּין יֵשׁ בָּהֶן לְהַעֲלוֹת בְּמֵאָה וְאֶחָד, בֵּין אֵין בָּהֶן לְהַעֲלוֹת בְּמֵאָה וְאֶחָד – אָסוּר.

For example, **split beans** of teruma **that were cooked with lentils** of non-sacred food: **If there is enough in them to impart flavor, whether there is enough in them to neutralize** the split beans **in one hundred and one** parts of lentils, **or whether there is not enough in them to neutralize** the split beans **in one hundred and one** parts, the mixture is **forbidden**.

BRAISA

אֵין בָּהֶן בְּנוֹתְנֵי טַעַם, בֵּין שֶׁיֵּשׁ בָּהֶן לְהַעֲלוֹת בְּמֵאָה וְאֶחָד, בֵּין אֵין בָּהֶן לְהַעֲלוֹת בְּמֵאָה וְאֶחָד – מוּתָּר.

But if **there is not enough in them to impart flavor, whether there is enough in them to neutralize** the split beans **in one hundred and one** parts, **or whether there is not enough in them to neutralize** the split beans **in one hundred and one** parts, the mixture is **permitted**.

QUESTION

אֵין בָּהֶן לְהַעֲלוֹת בְּמֵאָה וְאֶחָד, אֶלָּא בְּמַאי? לָאו בְּשִׁשִּׁים?

Abaye asks: If **there is not enough in them to neutralize** the split beans **in one hundred and one** parts, **but** it is still permitted, **in what** ratio is it nullified? Is it **not in sixty** times its volume? This contradicts the view that all forbidden foods require one hundred!

ANSWER

לָא, בְּמֵאָה.

Rav Dimi answered: **No**, the latter clause is referring to a case where there is **one hundred** times its volume of non-sacred food, and the teruma is nullified.

OBJECTION

וְהָא מִדְּרֵישָׁא בְּמֵאָה הָוֵי, סֵיפָא בְּשִׁשִּׁים!

Abaye objected: **But since the first clause** must be referring to a case where there is **one hundred** times its volume, **the latter clause** must be referring **to sixty** times its volume!

PROOF

דְּקָתָנֵי רֵישָׁא: לְהַחְמִיר מִין וּמִינוֹ כֵּיצַד? שְׁאוֹר שֶׁל חִטִּין שֶׁנָּפַל לְעִיסַּת חִטִּין, וְיֵשׁ בּוֹ כְּדֵי לְחַמֵּץ, בֵּין יֵשׁ בּוֹ כְּדֵי לְהַעֲלוֹת בְּמֵאָה וְאֶחָד, בֵּין אֵין בּוֹ כְּדֵי לְהַעֲלוֹת בְּמֵאָה וְאֶחָד – אָסוּר.

As the first clause teaches in the Mishnah in Orlah: **To be stringent** in a case of **a type** mixed **with its own type, how so? Leaven of** teruma **wheat that fell into dough of** non-sacred **wheat, and there is enough in it to cause leavening, whether there is enough in it to neutralize** the teruma **in one hundred and one, or whether there is not enough in it to neutralize** the teruma **in one hundred and one, it is forbidden** to a non-kohen.

PROOF

אֵין בּוֹ לְהַעֲלוֹת בְּמֵאָה וְאֶחָד, בֵּין שֶׁיֵּשׁ בּוֹ כְּדֵי לְחַמֵּץ, בֵּין אֵין בּוֹ כְּדֵי לְחַמֵּץ – אָסוּר.

The latter clause of that Mishnah teaches: If **there is not enough in it to neutralize** the teruma **in one hundred and one, whether there is enough in it to cause leavening, or whether there is not enough in it to cause leavening, it is forbidden.**

QUESTION

רֵישָׁא וְסֵיפָא בִּמְאָה?

Now, would you suggest that both **the first clause and the latter clause** are dealing **with one hundred** times its volume?

ANSWER

לָא, רֵישָׁא בִּמְאָה וְחַד, וְסֵיפָא בִּמְאָה.

Rav Dimi answered: **No, the first clause** is dealing **with one hundred and one** times its volume, **and the latter clause** is dealing **with one hundred** times its volume.

QUESTION

וְכִי יֵשׁ בּוֹ כְּדֵי לְחַמֵּץ בִּמְאָה וְחַד, אַמַּאי לָא בְּטֵיל?

Abaye asked: **But if there is enough in it to cause leavening** when mixed **in one hundred and one** times its volume, **why is it not nullified?** Surely leaven cannot have an effect in such a large quantity!

STATEMENT

אִישְׁתִּיק.

Rav Dimi **was silent** and had no answer.

EXPLANATION

אֲמַר לֵיהּ: דִּלְמָא שָׁאנֵי שְׂאוֹר דְּחִימּוּצוֹ קָשֶׁה.

Abaye **said to him: Perhaps leaven is different, because its leavening** property **is potent**, and some leaven can indeed affect a mixture of one hundred and one times its volume.

STATEMENT

אֲמַר לֵיהּ: אַדְכַּרְתַּן מִילְּתָא דְּאָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: לֹא כָּל הַשִּׁיעוּרִין שָׁוִין, שֶׁהֲרֵי צִיר שִׁיעוּרוֹ קָרוֹב לְמָאתַיִם.

Rav Dimi **said to him: You have reminded me of a matter that Rabbi Yosei son of Rabbi Chanina said: Not all measures are equal, for behold,** non-kosher fish **brine, its measure** for nullification **is close to two hundred** times its volume.

PROOF

דְּתַנַּן: דָּג טָמֵא צִירוֹ אָסוּר, רַבִּי יְהוּדָה אוֹמֵר: רְבִיעִית בְּסָאתַיִם.

As we learned in a Mishnah: With regard to **a non-kosher fish, its brine is forbidden; Rabbi Yehuda says: A quarter-log** of non-kosher brine renders kosher food forbidden even if it is mixed **in two se'ah** of permitted food, which is one hundred and ninety-two times the volume of a quarter-log.

QUESTION

וְהָאָמַר רַבִּי יְהוּדָה: מִין בְּמִינוֹ לֹא בָּטֵיל?

The Gemara asks: **But doesn't Rabbi Yehuda say** that **a type** mixed **with its own type is not nullified** at all? Why then is the brine nullified in two se'ah?

ANSWER

שָׁאנֵי צִיר, דְּזֵיעָה בְּעָלְמָא הוּא.

The Gemara answers: **Brine is different, because it is merely sweat**, meaning it is not the actual body of the fish, so the rule of min b'mino does not apply to it.

EXPLANATION

כֵּיצַד מְשַׁעֲרִינַן? אָמַר רַב הוּנָא: כִּבְשָׂר בִּרְאשֵׁי לְפָתוֹת.

The Gemara returns to the Mishnah's rule of measuring the sciatic nerve as if it were meat cooked with a turnip: **How do we measure** this? **Rav Huna said: Like meat** cooked in a pot **with turnip heads**, which absorb flavor very easily.

STATEMENT

מַתְנִיתִין דְּלָא כְּהַאי תַּנָּא, דְּתַנְיָא: רַבִּי יִשְׁמָעֵאל בְּנוֹ שֶׁל רַבִּי יוֹחָנָן בֶּן בְּרוֹקָה אוֹמֵר: אֵין בְּגִידִין בְּנוֹתֵן טַעַם.

The Gemara notes: **Our Mishnah is not in accordance with this Tanna, as it is taught in a Braisa: Rabbi Yishmael the son of Rabbi Yochanan ben Beroka says: Sinews do not impart flavor** at all, and therefore the sciatic nerve can never forbid the meat cooked with it.

STATEMENT

הָהוּא דַּאֲתָא לְקַמֵּיהּ דְּרַבִּי חֲנִינָא, הֲוָה יָתֵיב רַבִּי יְהוּדָה בַּר זְבִינָא אַבָּבָא.

The Gemara relates: There was **a certain man who came before Rabbi Chanina** to ask about a thigh cooked with its sciatic nerve, and **Rabbi Yehuda bar Zevina was sitting at the gate.**

STATEMENT

כִּי נְפַק, אֲמַר לֵיהּ: מַאי אֲמַר לָךְ?

When the man **went out,** Rabbi Yehuda bar Zevina **said to him: What did** Rabbi Chanina **say to you?**

STATEMENT

אֲמַר לֵיהּ: שַׁרְיָא נִיהֲלֵיהּ.

The man **said to him: He permitted it to me.**

STATEMENT

אֲמַר לֵיהּ הַדַּר עַיְּילֵיהּ לְקַמֵּיהּ,

Rabbi Yehuda bar Zevina **said to him: Bring it back before him**, as perhaps he did not realize the sciatic nerve was cooked inside.

STATEMENT

אֲמַר: מַאן הַאי דְּקָא מְצַעַר לִי? זִיל אֵימָא לֵיהּ לְמַאן דְּיָתֵיב אַבָּבָא: אֵין בְּגִידִין בְּנוֹתֵן טַעַם.

When the man returned, Rabbi Chanina **said: Who is this who is bothering me? Go and say to the one who is sitting at the gate: Sinews do not impart flavor**, and therefore the thigh is permitted once the nerve is removed.

STATEMENT

כִּי אָתוֹ לְקַמֵּיהּ דְּרַבִּי אַמִּי, מְשַׁדַּר לְהוּ לְקַמֵּיהּ דְּרַבִּי יִצְחָק בֶּן חֲלוּב, דְּמוֹרֵי בַּהּ לְהֵיתֵירָא מִשּׁוּם דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, וְלֵיהּ לָא סְבִירָא לֵיהּ.

When people **would come before Rabbi Ami** with this question, **he would send them before Rabbi Yitzchak ben Chalub, who would rule leniently about it to permit** the thigh, **in the name of Rabbi Yehoshua ben Levi; but he himself,** Rabbi Ami, **did not agree with this** ruling, though he did not want to rule stringently for others.

RULING

וְהִלְכְתָא: אֵין בְּגִידִין בְּנוֹתֵן טַעַם.

And the halacha is: Sinews do not impart flavor at all.

מִשְׁנָה MISHNAH

MISHNAH

גִּיד הַנָּשֶׁה שֶׁנִּתְבַּשֵּׁל.

We learned in the Mishnah: With regard to **a sciatic nerve that was cooked** with other kosher sinews, if one cannot identify it, they are all forbidden.

גְּמָרָא GEMARA

QUESTION

וְלִיבְטוֹל בְּרוּבָּא!

The Gemara asks: **But let it be nullified by a simple majority** of kosher sinews, since we hold that sinews do not impart flavor!

SUMMARY

In this daf, the Gemara establishes that the cooking of the nazir's ram is a chiddush, meaning we cannot use it as a source to learn that ta'am is generally nullified, nor do we learn from it that bitul b'shishim is a leniency; rather, the requirement of sixty is a Rabbinic stringency over the Torah's basic rule of bitul b'rov (nullification by a simple majority). The Gemara then debates the shiur of bitul for various issurim, contrasting the standard sixty with the one hundred required for terumah. Through a series of kushyas raised by Abaye to Rav Dimi, we clarify that while standard mixtures are nullified in sixty, certain potent substances are different: leaven has a powerful leavening effect even in tiny amounts, and Rabbi Yehuda holds that non-kosher fish brine is so strong that it requires nearly two hundred times its volume to be nullified, since brine is considered mere sweat rather than the actual body of the fish.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara is bothered by a kasha: how can leaven of teruma still have the power to affect a dough even when it is outnumbered one hundred and one to one? The teretz is that "chimutzo kasheh", the leavening power of this yeast is uniquely sharp and potent. It does not just blend in; it actively transforms everything around it. Rabbi Yose b'rabbi Chanina comes to teach us a fundamental rule from this: "lo kol hashiurin shavin", not all measurements are the same. You cannot judge the impact of one substance by the standard of another. Some things are so powerful that even a tiny drop completely redefines the entire mixture.

This is a massive yesod in our own avodas Hashem. Lichoira, we often look at our daily schedule and feel overwhelmed by the sheer volume of the "permitted" world we have to deal with. We spend hours at work, tending to physical needs, or dealing with mundane chores. We might think, "What value does my short seder or my few minutes of heartfelt tefillah have? It is completely batel in the majority of my busy day!"

But the Torah is telling us: lo kol hashiurin shavin. A Yid's ruchniyus is like that sharp leaven, its potency is not measured by volume. A single page of Gemara learned with warmth, or one brachah said with real kavanah, has a "chimutzo kasheh" effect. It is so powerful that it does not get nullified in the busy day; rather, it rises up and elevates every single hour that follows, giving the entire day a completely different shape and flavor.

Today, do not measure your spiritual accomplishments merely by the clock. When you sit down to learn or stand up to daven, put your entire heart into it for just five minutes, knowing that this small, potent spark of ruchniyus has the power to elevate and transform your entire day.

הִלְכוֹת תְּשׁוּבָה · פֶּרֶק עֲשִׂירִי

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

📖 CHAPTER PREVIEW

In this final chapter of Hilchos Teshuvah, the Rambam brings us to the very pinnacle of our avodah: serving Hashem out of pure love, ahavas Hashem. We learn the profound difference between serving out of fear of punishment or desire for reward—which is the level of children and beginners—and serving Hashem simply because He is the Master and His Torah is truth.

The Rambam paints a breathtaking picture of what true love of Hashem looks like, comparing it to a deep, constant lovesickness where a person's mind is never diverted from his beloved. We will see how this ultimate level is reached, how we must guide simple people and children toward it gradually, and how our love for Hashem is entirely dependent on our knowledge and understanding of Him.

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

הֲלָכָה א

Halacha 1 · Serving Hashem Out of Love Rather Than Fear of Punishment or Desire for Reward

אַל יֹאמַר אָדָם

A person should not say,

הֲרֵינִי עוֹשֶׂה מִצְוֹת הַתּוֹרָה וְעוֹסֵק בְּחָכְמָתָהּ

"Behold, I am performing the mitzvos of the Torah and occupying myself in its wisdom

כְּדֵי שֶׁאֲקַבֵּל כָּל הַבְּרָכוֹת הַכְּתוּבוֹת בָּהּ

in order that I will receive all the blessings that are written in it,

אוֹ כְּדֵי שֶׁאֶזְכֶּה לְחַיֵּי הָעוֹלָם הַבָּא,

or in order that I will merit the life of the World to Come;

וְאֶפְרֹשׁ מִן הָעֲבֵרוֹת שֶׁהִזְהִירָה תּוֹרָה מֵהֶן

and I will separate from the transgressions that the Torah warned against

כְּדֵי שֶׁאֶנָּצֵל מִן הַקְּלָלוֹת הַכְּתוּבוֹת בַּתּוֹרָה

in order that I will be saved from the curses that are written in the Torah,

אוֹ כְּדֵי שֶׁלֹּא אֶכָּרֵת מֵחַיֵּי הָעוֹלָם הַבָּא."

or in order that I will not be cut off from the life of the World to Come."

אֵין רָאוּי לַעֲבֹד אֶת ה' עַל הַדֶּרֶךְ הַזֹּה,

It is not fitting to serve Hashem in this way,

שֶׁהָעוֹבֵד עַל דֶּרֶךְ זֶה הוּא עוֹבֵד מִיִּרְאָה

for one who serves in this way, he serves from fear,

וְאֵינָהּ מַעֲלַת הַנְּבִיאִים וְלֹא מַעֲלַת הַחֲכָמִים.

and it is not the level of the prophets, and not the level of the wise.

וְאֵין עוֹבְדִים ה' עַל דֶּרֶךְ זֶה

And they do not serve Hashem in this way

אֶלָּא עַמֵּי הָאָרֶץ וְהַנָּשִׁים וְהַקְּטַנִּים

except for common people, and the women, and the minors,

שֶׁמְּחַנְּכִין אוֹתָן לַעֲבֹד מִיִּרְאָה

whom we train to serve from fear

עַד שֶׁתִּרְבֶּה דַּעְתָּן וְיַעַבְדוּ מֵאַהֲבָה:

until their knowledge will increase and they will serve from love.

הֲלָכָה ב

Halacha 2 · Serving Hashem Out of Pure Love and the Level of Avraham Our Father

הָעוֹבֵד מֵאַהֲבָה

One who serves Hashem out of love

עוֹסֵק בַּתּוֹרָה וּבַמִּצְוֹת

occupies himself in the Torah and in the mitzvos

וְהוֹלֵךְ בִּנְתִיבוֹת הַחָכְמָה

and walks in the paths of wisdom,

לֹא מִפְּנֵי דָּבָר בָּעוֹלָם

not because of any thing in the world,

וְלֹא מִפְּנֵי יִרְאַת הָרָעָה

and not because of fear of the evil or punishment,

וְלֹא כְּדֵי לִירַשׁ הַטּוֹבָה

and not in order to inherit the good of the World to Come;

אֶלָּא עוֹשֶׂה הָאֱמֶת מִפְּנֵי שֶׁהוּא אֱמֶת

rather, he does the truth because that it is truth,

וְסוֹף הַטּוֹבָה לָבוֹא בִּגְלָלָהּ.

and ultimately, the good will come because of it.

וּמַעֲלָה זוֹ הִיא מַעֲלָה גְּדוֹלָה מְאֹד

And level this, it is a level great very,

וְאֵין כָּל חָכָם זוֹכֶה לָהּ.

and not every wise man merits it.

וְהִיא מַעֲלַת אַבְרָהָם אָבִינוּ

And it is the level of Avraham our father,

שֶׁקְּרָאוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא אוֹהֲבוֹ

whom called him the Holy One, Blessed is He, His lover,

לְפִי שֶׁלֹּא עָבַד אֶלָּא מֵאַהֲבָה.

because that not he served except out of love.

וְהִיא הַמַּעֲלָה שֶׁצִּוָּנוּ בָּהּ הַקָּדוֹשׁ בָּרוּךְ הוּא עַל יְדֵי מֹשֶׁה

And it is the level that commanded us in it the Holy One, Blessed is He, by the hand of Moshe,

שֶׁנֶּאֱמַר דברים ו ה "וְאָהַבְתָּ אֵת ה' אֱלֹהֶיךָ".

as it is said in Devarim 6:5, "And you shall love — Hashem your God."

וּבִזְמַן שֶׁיֶּאֱהַב אָדָם אֶת ה' אַהֲבָה הָרְאוּיָה

And at the time that loves a person — Hashem with a love that is proper,

מִיָּד יַעֲשֶׂה כָּל הַמִּצְוֹת מֵאַהֲבָה:

immediately he will perform all of the mitzvos out of love.

הֲלָכָה ג

Halacha 3 · The Proper Measure of Loving Hashem and the Parable of Shir HaShirim

וְכֵיצַד הִיא הָאַהֲבָה הָרְאוּיָה.

And how is the nature of the love that is proper and fitting for a person to feel toward Hashem? It is

הוּא שֶׁיֶּאֱהַב אֶת ה' אַהֲבָה גְּדוֹלָה יְתֵרָה עַזָּה מְאֹד

that he should love — Hashem with **a love** that is **great, exceeding,** and **strong, very** much so,

עַד שֶׁתְּהֵא נַפְשׁוֹ קְשׁוּרָה בְּאַהֲבַת ה'

until the point **that his soul will be bound up in the love of Hashem,**

וְנִמְצָא שׁוֹגֶה בָּהּ תָּמִיד

and he is found obsessed with it always, with his thoughts constantly captivated by his yearning for Him,

כְּאִלּוּ חוֹלֶה חֳלִי הָאַהֲבָה

as if he were **sick with the sickness of love,**

שֶׁאֵין דַּעְתּוֹ פְּנוּיָה מֵאַהֲבַת אוֹתָהּ אִשָּׁה

where his mind is not free from the love of that woman whom he desires,

וְהוּא שׁוֹגֶה בָּהּ תָּמִיד

and he is obsessed with her always,

בֵּין בְּשִׁבְתּוֹ בֵּין בְּקוּמוֹ בֵּין בְּשָׁעָה שֶׁהוּא אוֹכֵל וְשׁוֹתֶה.

whether in his sitting, whether in his rising, and **whether at the time that he eats and drinks.**

יֶתֶר מִזֶּה תִּהְיֶה אַהֲבַת ה' בְּלֵב אוֹהֲבָיו

Even **more than this shall be the love of Hashem in the heart of those who love Him,**

שׁוֹגִים בָּהּ תָּמִיד

being **obsessed with it always,**

כְּמוֹ שֶׁצִּוָּנוּ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ.

just as He commanded us in the Shema, to love Him **"with all your heart and with all your soul."**

וְהוּא שֶׁשְּׁלֹמֹה אָמַר דֶּרֶךְ מָשָׁל שִׁיר הַשִּׁירִים ב ה "כִּי חוֹלַת אַהֲבָה אָנִי".

And this is what Shlomo said by way of parable in **Shir HaShirim 2:5, "for sick with love am I."**

וְכָל שִׁיר הַשִּׁירִים מָשָׁל הוּא לְעִנְיָן זֶה:

And all of Shir HaShirim is a parable for this matter, describing the deep, passionate love between the Jewish people and the Ribbono shel Olam.

הֲלָכָה ד

Halacha 4 · Serving Hashem Out of Love and Not for the Sake of Receiving Reward

אָמְרוּ חֲכָמִים הָרִאשׁוֹנִים

The early Sages said in the Sifrei:

שֶׁמָּא תֹּאמַר הֲרֵינִי לָמֵד תּוֹרָה בִּשְׁבִיל שֶׁאֶהְיֶה עָשִׁיר

Lest you will say, 'Behold, I am learning Torah for the sake that I will be rich,

בִּשְׁבִיל שֶׁאֶקָּרֵא רַבִּי

or for the sake that I will be called

בִּשְׁבִיל שֶׁאֲקַבֵּל שָׂכָר בָּעוֹלָם הַבָּא.

or for the sake that I will receive reward in the World to Come.'

תַּלְמוּד לוֹמַר "לְאַהֲבָה אֶת ה'".

Therefore, the teaching says, "To love Hashem"—

כָּל מַה שֶּׁאַתֶּם עוֹשִׂים לֹא תַּעֲשׂוּ אֶלָּא מֵאַהֲבָה.

meaning, all that which you do, you shall not do except from love.

וְעוֹד אָמְרוּ חֲכָמִים

And further, the Sages said on the pasuk in Tehillim:

בְּמִצְוֹתָיו חָפֵץ מְאֹד וְלֹא בִּשְׂכַר מִצְוֹתָיו.

"In His mitzvos he desires greatly"—and not in the reward of His mitzvos.

וְכֵן הָיוּ גְּדוֹלֵי הַחֲכָמִים מְצַוִּים לִנְבוֹנֵי תַלְמִידֵיהֶם וּמַשְׂכִּילֵיהֶם בְּיִחוּד

And so were the great of the Sages commanding the understanding of their students and their wise ones in private:

אַל תִּהְיוּ כַּעֲבָדִים הַמְשַׁמְּשִׁים אֶת הָרַב וְכוּ'

"Do not be like servants who serve the Master for the sake of receiving a reward, etc.,"

אֶלָּא מִפְּנֵי שֶׁהוּא הָרַב רָאוּי לְשַׁמְּשׁוֹ

rather, because He is the Master, it is fitting to serve Him;

כְּלוֹמַר עִבְדוּ מֵאַהֲבָה:

meaning to say, serve Him from love.

הֲלָכָה ה

Halacha 5 · Learning Torah for Its Own Sake and Not for Its Own Sake

כָּל הָעוֹסֵק בַּתּוֹרָה כְּדֵי לְקַבֵּל שָׂכָר

Anyone who occupies himself with the Torah in order to receive reward

אוֹ כְּדֵי שֶׁלֹּא תַּגִּיעַ עָלָיו פֻּרְעָנוּת

or in order that retribution will not come upon him,

הֲרֵי זֶה עוֹסֵק שֶׁלֹּא לִשְׁמָהּ.

behold, this one is occupying himself not for its sake.

וְכָל הָעוֹסֵק בָּהּ לֹא לְיִרְאָה וְלֹא לְקַבֵּל שָׂכָר

And anyone who occupies himself with it, not out of fear and not to receive reward,

אֶלָּא מִפְּנֵי אַהֲבַת אֲדוֹן כָּל הָאָרֶץ שֶׁצִּוָּה בָּהּ

but because of the love of the Master of all the earth Who commanded it,

הֲרֵי זֶה עוֹסֵק בָּהּ לִשְׁמָהּ.

behold, this one is occupying himself with it for its sake.

וְאָמְרוּ חֲכָמִים לְעוֹלָם יַעֲסֹק אָדָם בַּתּוֹרָה וַאֲפִלּוּ שֶׁלֹּא לִשְׁמָהּ

And the Sages said: Always should a person occupy himself with the Torah, and even not for its sake,

שֶׁמִּתּוֹךְ שֶׁלֹּא לִשְׁמָהּ בָּא לִשְׁמָהּ.

for from within doing it not for its sake, he comes to doing it for its sake.

לְפִיכָךְ כְּשֶׁמְּלַמְּדִין אֶת הַקְּטַנִּים וְאֶת הַנָּשִׁים וּכְלַל עַמֵּי הָאָרֶץ

Therefore, when we teach the children, and the women, and the generality of the common people,

אֵין מְלַמְּדִין אוֹתָן אֶלָּא לַעֲבֹד מִיִּרְאָה וּכְדֵי לְקַבֵּל שָׂכָר,

we do not teach them except to serve out of fear and in order to receive reward,

עַד שֶׁתִּרְבֶּה דַּעְתָּן וְיִתְחַכְּמוּ חָכְמָה יְתֵרָה

until their knowledge will increase and they will grow wise with extra wisdom;

מְגַלִּים לָהֶם רָז זֶה מְעַט מְעַט

then we reveal to them this secret little by little,

וּמַרְגִּילִין אוֹתָן לְעִנְיָן זֶה בְּנַחַת

and we accustom them to this matter gently,

עַד שֶׁיַּשִּׂיגוּהוּ וְיֵדְעוּהוּ וְיַעַבְדוּהוּ מֵאַהֲבָה:

until they grasp it, and they know it, and they serve Him out of love.

דָּבָר יָדוּעַ וּבָרוּר

It is **a matter known and clear**

שֶׁאֵין אַהֲבַת הַקָּדוֹשׁ בָּרוּךְ הוּא נִקְשֶׁרֶת בְּלִבּוֹ שֶׁל אָדָם

that the **love of the Holy One, Blessed is He, is not bound in the heart of a person**

עַד שֶׁיִּשְׁגֶּה בָּהּ תָּמִיד כָּרָאוּי

until he is obsessed with it constantly as is fitting,

וְיַעֲזֹב כָּל מַה שֶּׁבָּעוֹלָם חוּץ מִמֶּנָּה.

and he **abandons all that is in the world except from it**.

כְּמוֹ שֶׁצִּוָּה וְאָמַר

This is **just as He commanded and said** in the Torah:

בְּכָל לְבָבְךָ וּבְכָל נַפְשֶׁךָ.

"Love Hashem your G-d **with all your heart and with all your soul**."

אֵינוֹ אוֹהֵב הַקָּדוֹשׁ בָּרוּךְ הוּא אֶלָּא בְּדַעַת שֶׁיְּדָעֵהוּ.

A person **does not love the Holy One, Blessed is He, except with the knowledge that he knows Him**.

וְעַל פִּי הַדֵּעָה תִּהְיֶה הָאַהֲבָה

And according to the knowledge will be the love:

אִם מְעַט מְעַט וְאִם הַרְבֵּה הַרְבֵּה.

if the knowledge is **little**, the love is **little, and if** the knowledge is **much**, the love is **much**.

לְפִיכָךְ צָרִיךְ הָאָדָם לְיַחֵד עַצְמוֹ

Therefore, a person needs to dedicate himself

לְהָבִין וּלְהַשְׂכִּיל בְּחָכְמוֹת וּתְבוּנוֹת

to understand and to comprehend in wisdoms and understandings

הַמּוֹדִיעִים לוֹ אֶת קוֹנוֹ

that make known to him his Creator,

כְּפִי כֹּחַ שֶׁיֵּשׁ בָּאָדָם לְהָבִין וּלְהַשִּׂיג

according to the capacity that there is in a person to understand and to grasp,

כְּמוֹ שֶׁבֵּאַרְנוּ בְּהִלְכוֹת יְסוֹדֵי הַתּוֹרָה:

just as we explained in the Laws of the Foundations of the Torah.

CHAPTER SUMMARY

The Rambam begins by explaining that serving Hashem for the sake of receiving blessings, meriting Olam Haba, or escaping punishment is considered serving out of fear, which is only appropriate as a training stage for women, children, and common people. The true path, exemplified by Avraham Avinu, is serving out of love—doing what is true simply because it is true. This love must be so intense that one's soul is constantly bound up in it, as described metaphorically in Shir HaShirim. While the Sages emphasize that one should always engage in Torah and mitzvos even shelo lishmah (not for His sake) because it eventually leads to lishmah, the ultimate goal is to serve solely out of love for the Creator. Finally, the Rambam rules that this love can only take root in the heart in proportion to one's knowledge of Hashem, meaning a person must dedicate himself to understanding and contemplating the wisdom of his Creator.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, it is so easy to fall into the habit of keeping mitzvos like a business transaction. We do the ratzon of Hashem because we want the brachos, or because we are afraid of what will happen if we do not. But the Rambam is opening our eyes to a breathtaking truth: the ultimate goal of our avodah is to serve Hashem out of pure, burning love, simply because He is our Creator and His truth is the ultimate truth. This is the level of Avraham Avinu, a love so deep that it is compared to being lovesick, where a person's mind is constantly bound up with Hashem in everything they do.

How do we reach such a high level? The Rambam gives us the key: love is the child of knowledge. You cannot truly love someone you do not know. The more you dedicate yourself to understanding Hashem's wisdom, looking at His creation, and learning His Torah, the more your heart will naturally catch fire with love for Him. It is a gradual process, a 'secret' we integrate bit by bit, moving from serving for reward to serving for the sake of the Beloved.

Today, when you perform a mitzvah or sit down to learn, pause for just ten seconds before you begin. Instead of doing it out of habit or for a personal benefit, say to yourself: 'I am doing this purely because I love Hashem and want to connect to His truth.'

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.'