חוּמָּשׁ עִם רַשִׁ"י · שופטים · רִאשׁוֹן

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

SHOFTIM · 1ST ALIYAH

📖 CHAPTER PREVIEW

In this first aliyah of Parshas Shoftim, Hashem commands us to set up a proper system of batei din, appointing shoftim and shotrim in all our gates to ensure true justice. The Torah warns the judges against bending the law, showing favoritism, or taking bribes, and commands every Yid to actively pursue justice. We are also warned against planting an asherah tree near the Mizbe'ach, erecting a monument for avodah zarah, and bringing a blemished animal as a korban.

The aliyah then transitions to the severe halachos of avodah zarah, outlining the process of investigating anyone suspected of serving the sun, moon, or stars. We learn the fundamental halachah that a person can only be punished based on the testimony of at least two witnesses, and that the witnesses themselves must be the first to carry out the capital punishment. Finally, the Torah addresses a situation where a local court is faced with a difficult case in civil law, capital law, or nega'im, instructing them to go up to the Beis HaMikdash to seek a ruling from the Sanhedrin.

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

פָּסוּק א

Pasuk 1

שֹׁפְטִים וְשֹׁטְרִים תִּתֶּן לְךָ בְּכָל שְׁעָרֶיךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן
is giving your God Hashem which your gates in all for yourself you shall appoint and officers Judges

לְךָ לִשְׁבָטֶיךָ וְשָׁפְטוּ אֶת הָעָם מִשְׁפַּט צֶדֶק׃
righteousness a judgment of the people — and they shall judge for your tribes to you

רַשִׁ"י

שפטים ושטרים. שׁוֹפְטִים – דַּיָּנִים הַפּוֹסְקִים אֶת הַדִּין, וְשׁוֹטְרִים – הָרוֹדִין
are those who compel and officers the judgment — who decide are judges judges and officers Judges

אֶת הָעָם אַחַר מִצְוָתָם שֶׁמַּכִּין וְכוֹפְתִין בְּמַקֵּל וּבִרְצוּעָה עַד שֶׁיְּקַבֵּל עָלָיו
upon himself that he accepts until and with a strap with a staff and bind who strike their command after the people —

אֶת דִּין הַשּׁוֹפֵט׃
the judge the judgment of —

רַשִׁ"י

בכל שעריך. בְּכָל עִיר וָעִיר׃
and city city in every your gates In all

רַשִׁ"י

לשבטיך. מוּסָב עַל תתן לך – שׁוֹפְטִים וְשׁוֹטְרִים תִּתֶּן לְךָ
for yourself you shall make and officers judges for yourself you shall make to is connected for your tribes

לִשְׁבָטֶיךָ בְּכָל שְׁעָרֶיךָ אֲשֶׁר ה' אֱלֹהֶיךָ נֹתֵן לְךָ:

for your tribes | in all | your gates | that | Hashem | your God | gives | to you

רַ"שִׁ"י

לשבטיך. מְלַמֵּד שֶׁמּוֹשִׁיבִין דַּיָּנִין לְכָל שֵׁבֶט וָשֵׁבֶט וּבְכָל עִיר וָעִיר ספרי;

throughout your tribes | this teaches | that they appoint | judges | for every | tribe | and tribe | and in every | city | and city | Sifrei

סנהדרין ט"ז :

Sanhedrin | 16

רַ"שִׁ"י

ושפטו את העם וגו'. מַנֵּה דַּיָּנִין מֻמְחִים וְצַדִּיקִים לִשְׁפֹּט צֶדֶק עי' ספרי :

And they shall judge | — | the people | etc. | appoint | judges | expert | and righteous | to judge | justly | see | Sifrei

פָּסוּק ב

Pasuk 2

לֹא תַטֶּה מִשְׁפָּט לֹא תַכִּיר פָּנִים וְלֹא תִקַּח שֹׁחַד כִּי הַשֹּׁחַד

You shall not | pervert | judgment | you shall not | respect | faces | and you shall not | take | a bribe | for | the bribe

יְעַוֵּר עֵינֵי חֲכָמִים וְיסַלֵּף דִּבְרֵי צַדִּיקִם:

blinds | the eyes of | wise men | and perverts | the words of | righteous men

רַ"שִׁ"י

לא תטה משפט. כְּמַשְׁמָעוֹ:

not | you shall pervert | judgment | according to its literal meaning

רַ"שִׁ"י

לא תכיר פנים. אַף בְּשָׁעַת הַטְּעָנוֹת; אַזְהָרָה לַדַּיָּן שֶׁלֹּא יְהֵא רַךְ לָזֶה

Do not | recognize | faces | even | at the time of | the arguments | an admonition | to the judge | that not | he should be | soft | to this one

וְקָשֶׁה לָזֶה, אֶחָד עוֹמֵד וְאֶחָד יוֹשֵׁב, לְפִי שֶׁכְּשֶׁרוֹאֶה זֶה שֶׁהַדַּיָּן מְכַבֵּד אֶת חֲבֵרוֹ

and harsh | to this one | one | standing | and one | sitting | because | that when sees | this one | that the judge | honors | — | his fellow

מְסֻתָּמִין טַעֲנוֹתָיו:

are stopped up | his arguments

רַ"שִׁ"י

ולא תקח שחד. אֲפִלּוּ לְשָׁפְטוֹ צֶדֶק ספרי :

And not | shall you take | bribery | even | to judge | righteousness | Sifrei

רַ"שִׁ"י

כי השחד יעור. מְשֻׁקְּבָל שֹׁחַד מִמֶּנּוּ אִי אֶפְשָׁר שֶׁלֹּא יַטֶּה אֶת לִבּוֹ

for | bribery | blinds | once he accepted | from him | bribery | it is impossible | · | that not | he will incline | — | his heart

אֲצִלּוֹ לַהֲפֹךְ בְּזְכוּתוֹ:

towards him | to turn | in his favor

רַ"שִׁ"י

דברי צדיקים. דְּבָרִים הַמְצֻדָּקִים – מִשְׁפְּטֵי אֱמֶת:

The words of | the righteous | words | that are justified | judgments of | truth

פָּסוּק ג

Pasuk 3

צֶדֶק צֶדֶק תִּרְדֹּף לְמַעַן תִּחְיֶה וְיָרַשְׁתָּ אֶת הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ
Justice justice you shall pursue so that you will live and you will inherit — the land that Hashem your God

נֹתֵן לָךְ׃
is giving to you

רַשִׁ"י

צדק צדק תרדף. הַלֹּךְ אַחַר בֵּית דִּין יָפֶה ספרי; סנהדרין ל"ב :
Justice justice you shall pursue go after a house of judgment good Sifrei Sanhedrin 32b

רַשִׁ"י

למען תחיה וירשת. כְּדַאי הוּא מִנּוּי הַדַּיָּנִין הַכְּשֵׁרִים לְהַחֲיוֹת אֶת
In order that you shall live and you shall inherit sufficient it is the appointment of the judges who are honest to keep alive —

יִשְׂרָאֵל וּלְהוֹשִׁיבָן עַל אַדְמָתָן ספרי :
Yisrael and to settle them upon their land Sifrei

פָּסוּק ד

Pasuk 4

לֹא תִטַּע לְךָ אֲשֵׁרָה כָּל עֵץ אֵצֶל מִזְבַּח יְהוָה אֱלֹהֶיךָ אֲשֶׁר
You shall not plant for yourself an Asherah any tree beside the altar of Hashem your God which

תַּעֲשֶׂה לָּךְ׃
you shall make for yourself

רַשִׁ"י

לא תטע לך אשרה. לְחַיְּבוֹ עָלֶיהָ מִשְּׁעַת נְטִיעָתָהּ, וַאֲפִלּוּ לֹא
You shall not plant for yourself an Ashera to obligate him for it from the time of its planting and even if not

עֲבָדָהּ עוֹבֵר בְּלֹא תַעֲשֶׂה עַל נְטִיעָתָהּ שם :
he worshipped it he transgresses a negative commandment for its planting there

רַשִׁ"י

לא תטע לך אשרה כל עץ אצל מזבח ה' אלהיך. אַזְהָרָה לְנוֹטֵעַ
You shall not plant for yourself an Asherah any tree near the Altar of Hashem your God A prohibition to one who plants

אִילָן וּלְבוֹנֶה בַיִת בְּהַר הַבַּיִת׃
a tree and to one who builds a house on the Mount of the House

פָּסוּק ה

Pasuk 5

וְלֹא תָקִים לְךָ מַצֵּבָה אֲשֶׁר שָׂנֵא יְהוָה אֱלֹהֶיךָ׃
And you shall not erect for yourself a pillar which hates Hashem your God

רַשִׁ"י

ולא תקים לך מצבה. מַצֶּבֶת אֶבֶן אַחַת לְהַקְרִיב עָלֶיהָ אֲפִלּוּ לַשָּׁמַיִם׃
And not shall you erect for yourself a monument a monument of stone one to sacrifice upon it even to Heaven

רַשִׁ"י

אשר שנא. מִזְבַּח אֲבָנִים וּמִזְבַּח אֲדָמָה צִוָּה לַעֲשׂוֹת, וְאֶת זוֹ שָׂנֵא, כִּי
because He hates this and — to make He commanded earth and an altar of stones an altar of He hates Which

חֹק הָיְתָה לַכְּנַעֲנִיִּים, וְאַע"פ שֶׁהָיְתָה אֲהוּבָה לוֹ בִּימֵי הָאָבוֹת, עַכְשָׁיו
now the Patriarchs in the days of to Him beloved that it was and even though to the Canaanites it was an ordinance

שְׂנֵאָהּ מֵאַחַר שֶׁעָשָׂאוּהָ אֵלּוּ חֹק לַעֲבוֹדָה זָרָה עי' שם :
there see foreign for worship an ordinance these that they made it since He hates it

פָּסוּק ו

Pasuk 6

לֹא תִזְבַּח לַיהוָה אֱלֹהֶיךָ שׁוֹר וָשֶׂה אֲשֶׁר יִהְיֶה בּוֹ מוּם כֹּל דָּבָר
thing any a blemish in it there will be which or a sheep an ox your God to Hashem slaughter You shall not

רָע כִּי תוֹעֲבַת יְהוָה אֱלֹהֶיךָ הוּא:
it is your God Hashem an abomination of for bad

רַשִׁ"י

לא תזבח ... כל דבר רע. אַזְהָרָה לַמְפַגֵּל בַּקָּדָשִׁים עַ"יְ דִּבּוּר
an utterance by means of among holy offerings to one who disqualifies an admonition evil thing any slaughter You shall not

רָע. וְעוֹד נִדְרְשׁוּ בּוֹ שְׁאָר דְּרָשׁוֹת בִּשְׁחִיטַת קָדָשִׁים זבחים ל"ו :
evil and furthermore were expounded from it other expositions in the slaughter of holy offerings Zevachim thirty-six

פָּסוּק ז

Pasuk 7

כִּי יִמָּצֵא בְקִרְבְּךָ בְּאַחַד שְׁעָרֶיךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ אִישׁ אוֹ
or a man to you is giving your God Hashem that your gates in one of among you there is found If

אִשָּׁה אֲשֶׁר יַעֲשֶׂה אֶת הָרַע בְּעֵינֵי יְהוָה אֱלֹהֶיךָ לַעֲבֹר בְּרִיתוֹ:
His covenant to transgress your God Hashem in the eyes of the evil — will do who a woman

רַשִׁ"י

לעבר בריתו. אֲשֶׁר כָּרַת אִתְּכֶם שֶׁלֹּא לַעֲבֹד עֲבוֹדָה זָרָה:
worship foreign to worship not with you He made which His covenant to transgress

פָּסוּק ח

Pasuk 8

וַיֵּלֶךְ וַיַּעֲבֹד אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחוּ לָהֶם וְלַשֶּׁמֶשׁ אוֹ לַיָּרֵחַ אוֹ
or to the moon or or to the sun to them and he prostrated other gods and he served and he went

לְכָל צְבָא הַשָּׁמַיִם אֲשֶׁר לֹא צִוִּיתִי:
I commanded not which the heavens the host of to all

רַשִׁ"י

אשר לא צויתי. לְעָבְדָם מגילה ט' :
9b Megillah to worship them I commanded not which

פָּסוּק ט

Pasuk 9

וְהָגַד לְךָ וְשָׁמָעְתָּ וְדָרַשְׁתָּ הֵיטֵב וְהִנֵּה אֱמֶת נָכוֹן הַדָּבָר נֶעֱשְׂתָה

was done the matter established truth and behold well and you inquire and you hear to you and it is told

הַתּוֹעֵבָה הַזֹּאת בְּיִשְׂרָאֵל׃

in Yisrael this the abomination

רַשִׁ"י

נכון. מְכֻוָּן הָעֵדוּת׃

the testimony aligned established

פָּסוּק י׳

Pasuk 10

וְהוֹצֵאתָ אֶת הָאִישׁ הַהוּא אוֹ אֶת הָאִשָּׁה הַהִוא אֲשֶׁר עָשׂוּ אֶת הַדָּבָר

the matter — they did who that the woman — or that the man — and you shall bring out

הָרָע הַזֶּה אֶל שְׁעָרֶיךָ אֶת הָאִישׁ אוֹ אֶת הָאִשָּׁה וּסְקַלְתָּם בָּאֲבָנִים

with stones and you shall stone them the woman — or the man — your gates to this evil

וָמֵתוּ׃

and they shall die

רַשִׁ"י

והוצאת את האיש ההוא אל שעריך וגו'. הַמְתַרְגֵּם אֶל שְׁעָרֶיךָ "לְתַרַע

to the gate of your gates to The one who translates etc your gates to that the man — And you shall bring

בֵּית דִּינָךְ" טוֹעֶה, שֶׁכֵּן שָׁנִינוּ "אֶל שְׁעָרֶיךָ" — זֶה שַׁעַר שֶׁעָבַד בּוֹ, אוֹ

or in it where he worshipped the gate this is your gates to we learned for so is mistaken your judgment the house of

אֵינוֹ אֶלָּא שַׁעַר שֶׁנִּדּוֹן בּוֹ? נֶאֱמַר "שְׁעָרֶיךָ" לְמַטָּה וְנֶאֱמַר "שְׁעָרֶיךָ" לְמַעְלָה,

above your gates and it is said below your gates it is said in it where he is judged the gate rather is it not

מַה שְׁעָרֶיךָ הָאָמוּר לְמַעְלָה שַׁעַר שֶׁעָבַד בּוֹ, אַף שְׁעָרֶיךָ הָאָמוּר לְמַטָּה שַׁעַר

is the gate below that is said your gates so too in it where he worshipped is the gate above that is said your gates just as

שֶׁעָבַד בּוֹ, וְתַרְגּוּמוֹ "לְקִרְוָיךְ":

to your cities and its translation is in it where he worshipped

פָּסוּק י״א

Pasuk 11

עַל פִּי שְׁנַיִם עֵדִים אוֹ שְׁלֹשָׁה עֵדִים יוּמַת הַמֵּת לֹא

he shall not the one who is to die shall be put to death witnesses three or witnesses two the mouth of by

יוּמַת עַל פִּי עֵד אֶחָד׃

one witness the mouth of by be put to death

רַשִׁ"י

שנים עדים או שלשה. אִם מִתְקַיֶּמֶת עֵדוּת בִּשְׁנַיִם לָמָּה פֵּרֵט לְךָ בִּשְׁלוֹשָׁה?

with three to you did it specify why by two testimony is established If three or witnesses Two

לְהַקִּישׁ שְׁלוֹשָׁה לִשְׁנַיִם, מַה שְּׁנַיִם עֵדוּת אַחַת אַף שְׁלוֹשָׁה עֵדוּת אַחַת, וְאֵין

and they are not one testimony three so too one testimony two just as to two three To compare

נַעֲשִׂין זוֹמְמִין עַד שֶׁיְּזֹמּוּ כֻּלָּם מכות ה' :

5b Makkot all of them they are proven plotters until plotting witnesses made

פָּסוּק יב

Pasuk 12

יַד הָעֵדִים תִּהְיֶה בּוֹ בָּרִאשֹׁנָה לַהֲמִיתוֹ וְיַד כָּל הָעָם

the people all and the hand of to put him to death first against him shall be the witnesses The hand of

בָּאַחֲרֹנָה וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ:

from your midst the evil and you shall banish afterward

פָּסוּק יג

Pasuk 13

כִּי יִפָּלֵא מִמְּךָ דָּבָר לַמִּשְׁפָּט בֵּין דָּם לְדָם בֵּין דִּין לְדִין וּבֵין

and between and verdict verdict between and blood blood between for judgment a matter from you it is hidden If

נֶגַע לָנֶגַע דִּבְרֵי רִיבֹת בִּשְׁעָרֶיךָ וְקַמְתָּ וְעָלִיתָ אֶל הַמָּקוֹם אֲשֶׁר

which the place to and you shall go up then you shall arise in your gates disputes matters of and plague plague

יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ:

it your God Hashem will choose

רַשִׁ"י

כי יפלא. כָּל הַפְּלָאָה לְשׁוֹן הַבְדָּלָה וּפְרִישָׁה, שֶׁהַדָּבָר נִבְדָּל וּמְכֻסֶּה

and hidden is separated that the matter and aloofness separation is a term of expression of wonder every there be too hard If

מִמְּךָ:

from you

רַשִׁ"י

בין דם לדם. בֵּין דָּם טָמֵא לְדָם טָהוֹר נדה י"ט :

19a Niddah clean to blood unclean blood between to blood blood Between

רַשִׁ"י

בין דין לדין. בֵּין דִּין זַכַּאי לְדִין חַיָּב:

guilty to a judgment of innocent a judgment of between to judgment judgment Between

רַשִׁ"י

בין נגע לנגע. בֵּין נֶגַע טָמֵא לְנֶגַע טָהוֹר:

clean to a plague unclean a plague between to plague plague Between

רַשִׁ"י

דברי ריבת. שֶׁיִּהְיוּ חַכְמֵי הָעִיר חוֹלְקִים בַּדָּבָר, זֶה מְטַמֵּא וְזֶה

and this one declaring unclean this one in the matter disagreeing the city the Sages of that will be strife matters of

מְטַהֵר, זֶה מְחַיֵּב וְזֶה מְזַכֶּה:

acquitting and this one obligating this one declaring clean

רַשִׁ"י

וקמת ועלית. מִלַּמֵּד שֶׁבֵּית הַמִּקְדָּשׁ גָּבוֹהַּ מִכָּל הַמְּקוֹמוֹת ספרי; סנהדרין

Then you shall rise and go up — this teaches that the House of the Sanctuary is higher than all the places — Sifrei; Sanhedrin

פ"ז :

chapter seven

פָּסוּק יד

Pasuk 14

וּבָאתָ אֶל הַכֹּהֲנִים הַלְוִיִּם וְאֶל הַשֹּׁפֵט אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם

and you shall come — to the Kohanim the Leviim and to the judge who will be in the days those

וְדָרַשְׁתָּ וְהִגִּידוּ לְךָ אֵת דְּבַר הַמִּשְׁפָּט:

and you shall inquire — and they shall tell — to you — — the matter of the judgment

רַשִׁ"י

הכהנים הלוים. הַכֹּהֲנִים שֶׁיָּצְאוּ מִשֵּׁבֶט לֵוִי:

the priests the Levites. the priests who descended from the tribe of Levi

רַשִׁ"י

ואל השפט אשר יהיה בימים ההם. וַאֲפִלּוּ אֵינוֹ כְּשְׁאָר שׁוֹפְטִים שֶׁהָיוּ לְפָנָיו,

And to the judge who will be in those days. even if he is not like the rest of the judges that were before him,

אַתָּה צָרִיךְ לִשְׁמֹעַ לוֹ – אֵין לְךָ אֶלָּא שׁוֹפֵט שֶׁבְּיָמֶיךָ ראש השנה כ"ה :

you must obey him — there is not for you but the judge who is in your days Rosh Hashanah 25b

פָּסוּק טו

Pasuk 15

וְעָשִׂיתָ עַל פִּי הַדָּבָר אֲשֶׁר יַגִּידוּ לְךָ מִן הַמָּקוֹם הַהוּא אֲשֶׁר

and you shall do according to the word of the matter that they will tell to you from the place that which

יִבְחַר יְהוָה וְשָׁמַרְתָּ לַעֲשׂוֹת כְּכֹל אֲשֶׁר יורוּךָ:

He will choose Hashem and you shall keep to do according to all that they instruct you

פָּסוּק טז

Pasuk 16

עַל פִּי הַתּוֹרָה אֲשֶׁר יורוּךָ וְעַל הַמִּשְׁפָּט אֲשֶׁר יֹאמְרוּ

According to the mouth of the Torah which they will teach you and according to the judgment which they will say

לְךָ תַּעֲשֶׂה לֹא תָסוּר מִן הַדָּבָר אֲשֶׁר יַגִּידוּ לְךָ יָמִין וּשְׂמֹאל:

to you you shall do you shall not deviate from the word which they will tell you right and left

רַשִׁ"י

ימין ושמאל. אֲפִלּוּ אוֹמֵר לְךָ עַל יָמִין שֶׁהוּא שְׂמֹאל וְעַל שְׂמֹאל שֶׁהוּא יָמִין,

Right and left. even if he says to you about right that it is left and about left that it is right,

וְכָל שֶׁכֵּן שֶׁאוֹמֵר לְךָ עַל יָמִין יָמִין וְעַל שְׂמֹאל שְׂמֹאל ספרי :

and how much more so when he says to you about right right and about left left Sifrei

פָּסוּק יז

Pasuk 17

וְהָאִישׁ אֲשֶׁר יַעֲשֶׂה בְזָדוֹן לְבִלְתִּי שְׁמֹעַ אֶל הַכֹּהֵן הָעֹמֵד לְשָׁרֶת שָׁם
And the man who will act with presumption to not listen to the Kohen who stands to minister there

אֶת יְהוָה אֱלֹהֶיךָ אוֹ אֶל הַשֹּׁפֵט וּמֵת הָאִישׁ הַהוּא וּבִעַרְתָּ הָרָע
— Hashem your God or to the judge and shall die the man that and you shall banish the evil

מִיִּשְׂרָאֵל׃
from Yisrael

פָּסוּק יח

Pasuk 18

וְכָל הָעָם יִשְׁמְעוּ וְיִרָאוּ וְלֹא יְזִידוּן עוֹד׃
And all the people will hear and will fear and not will they act presumptuously again

רַשִׁ"י

וכל העם ישמעו. מִכָּאן שֶׁמַּמְתִּינִין לוֹ עַד הָרֶגֶל וּמְמִיתִין אוֹתוֹ בָּרֶגֶל
And all the people shall hear. From here that they wait for him until the festival and they execute him on the festival

סנהדרין פ"ט׃
Sanhedrin page 89

CHAPTER SUMMARY

This aliyah establishes the foundation of the Torah's judicial system, beginning with the mitzvah to appoint righteous judges and officers, and the strict prohibitions against judicial corruption such as bribery and partiality. After warning against pagan practices like planting trees near the Mizbe'ach, erecting pillars, and offering blemished korbanos, the Torah details the strict legal requirements for prosecuting avodah zarah, establishing that capital punishment requires a thorough investigation and the testimony of at least two witnesses. The aliyah concludes with the halachos of the rebellious elder or a local court that cannot resolve a difficult halachic dispute, commanding them to travel to the place Hashem chooses to receive a binding ruling from the Kohanim and the supreme judge, which must be followed without deviating to the right or to the left.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Torah warns us about the power of a bribe: "for bribes blind the eyes of the discerning." We usually think of a bribe as a thick envelope of cash handed to a judge in a courtroom, but the real yeshivish understanding of this concept goes much deeper. A bribe is anything that gives us a personal stake in a certain outcome. The moment we have a personal interest, our vision becomes biased. We are no longer looking at the situation with pure, objective eyes; instead, we subconsciously bend the truth to fit what we want to see.

This is a major yesod in our daily avodas Hashem. Every single day, we are called upon to make judgments, how we treat our spouse, how we judge a neighbor, or how we handle a business dispute. The yetzer hara is a master at offering us subtle bribes. He bribes us with our own comfort, our pride, or our desire to be right. Lichoira, we think we are acting completely l'shem Shamayim, but the Torah is teaching us a deep psychological truth: once a personal bias enters the picture, even the greatest chacham is blinded. We cannot trust our own judgment when we have a personal interest in the outcome.

To combat this, the Torah gives us the ultimate eitzah in this week's parsha: "you must not deviate from the verdict that they announce to you either to the right or to the left." We need to have a rav, a mentor, or a wise friend who is standing outside of our personal situation. When we have a difficult decision or a conflict, we cannot rely solely on our own understanding. We must bring the sheilah to someone who is objective, someone who is not blinded by the subtle bribes of our personal desires.

Today, before making a decision where you have a personal stake or a strong emotional involvement, pause and ask yourself: "Am I being bribed by my own desires here?" Take five minutes to discuss the matter with an objective friend or a rav to get a clear, unbiased perspective.

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📖 THE SUGYA

In this daf, we are diving deep into the classic lomdishe sugya of "ein issur chal al issur"—the rule that a prohibition cannot take effect on top of an already existing prohibition. The Gemara starts by analyzing the shitta of Rabbi Shimon, who exempts someone who eats the gid hanasheh (sciatic nerve) of a non-kosher animal. We have to understand Rabbi Shimon's underlying sevara: does he hold of "ein issur chal al issur," or is he of the opinion that the gid hanasheh doesn't actually impart flavor, which would mean the general non-kosher meat prohibition never applied to the nerve in the first place? Rava steps in to clarify Rabbi Shimon's real position based on a gezeiras hakasuv.

From there, the Gemara moves into a major discussion regarding the dispute between Rabbi Meir and the Rabbis. If someone eats the gid hanasheh of a nevelah (an unslaughtered carcass), Rabbi Meir holds him liable for two sets of malkus, while the Rabbis say he only gets one because of "ein issur chal al issur." However, the Rabbis concede in cases of a more stringent or inclusive prohibition, like an olah (burnt offering) or an ox sentenced to stoning. The Gemara goes on a search to identify which Tanna holds this specific way, leading us into a fascinating shakla v'tarya involving Rabbi Yosei HaGelili and the concept of "issur kolel" (an inclusive prohibition) and "issur chamur" (a more stringent prohibition).

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

עַמּוּד א׳ DAF 101A

מִשְׁנָה MISHNAH

MISHNAH

וְרַבִּי שִׁמְעוֹן פּוֹטֵר.

And Rabbi Shimon exempts him **entirely** from any liability for eating the sciatic nerve of a non-kosher animal.

גְּמָרָא GEMARA

QUESTION

וְרַבִּי שִׁמְעוֹן, מָה נַפְשָׁךְ?

The Gemara objects: **But** according to **Rabbi Shimon, whichever way you look at it**, his ruling is difficult to understand.

QUESTION

אִי אִיסּוּר חָל עַל אִיסּוּר – לִיחַיֵּיב נָמֵי מִשּׁוּם גִּיד,

If he holds that **a prohibition takes effect where** another **prohibition** already exists, **let him be liable also due to** the prohibition of the sciatic **nerve**, in addition to the prohibition of eating non-kosher meat.

QUESTION

אִי אֵין אִיסּוּר חָל עַל אִיסּוּר – לִיחַיֵּיב מִשּׁוּם טוּמְאָה דִּקְדֵים,

And **if** he holds that **a prohibition does not take effect where** another **prohibition** already exists, **let him be liable due to** the prohibition of eating meat from a non-kosher species (referred to here as **impurity**) **which preceded** the prohibition of the sciatic nerve, since the animal was forbidden from its very conception, before the nerve was formed.

QUESTION

וְאִי אֵין בְּגִידִין בְּנוֹתְנִין טַעַם – לִיחַיֵּיב מִשּׁוּם גִּיד.

And if Rabbi Shimon holds that **sciatic nerves do not impart flavor**, and therefore the meat-prohibition does not apply to the nerve at all, then there is no prior prohibition on the nerve, so **let him be liable due to** the prohibition of the sciatic **nerve** itself!

ANSWER

אָמַר רָבָא: לְעוֹלָם קָסָבַר אֵין בְּגִידִים בְּנוֹתְנִין טַעַם,

Rava said in response: **Actually,** Rabbi Shimon **holds** that **sciatic nerves do not impart flavor**, and therefore they are not subject to the prohibition of eating non-kosher meat.

ANSWER

וְשָׁאנֵי הָתָם דְּאָמַר קְרָא: "עַל כֵּן לֹא יֹאכְלוּ בְנֵי יִשְׂרָאֵל אֶת גִּיד הַנָּשֶׁה",

And it is different there regarding a non-kosher animal, **as the verse states: "Therefore the children of Yisrael eat not the sciatic nerve,"**

ANSWER

מִי שֶׁגִּידוֹ אָסוּר וּבְשָׂרוֹ מוּתָּר, יָצְתָה זוֹ שֶׁגִּידוֹ אָסוּר וּבְשָׂרוֹ אָסוּר.

which implies that the prohibition applies only to an animal **whose sciatic nerve is forbidden but whose meat is permitted**, which **excludes this** non-kosher animal, **whose sciatic nerve is forbidden and whose meat is** also **forbidden**.

STATEMENT

אָמַר רַב יְהוּדָה, אָמַר רַב: הָאוֹכֵל גִּיד הַנָּשֶׁה שֶׁל נְבֵלָה – רַבִּי מֵאִיר מְחַיֵּיב שְׁתַּיִם,

Rav Yehuda said that **Rav said: One who eats the sciatic nerve of an unslaughtered carcass** (nevelah) — **Rabbi Meir deems him liable to receive two** sets of lashes, one for the nerve and one for the nevelah,

STATEMENT

וַחֲכָמִים אוֹמְרִים: אֵינוֹ חַיָּיב אֶלָּא אַחַת.

and the Rabbis say: He is liable to receive only one set of lashes, because they hold that a prohibition does not take effect where another prohibition already exists.

STATEMENT

וּמוֹדִים חֲכָמִים לְרַבִּי מֵאִיר בְּאוֹכֵל גִּיד הַנָּשֶׁה שֶׁל עוֹלָה וְשֶׁל שׁוֹר הַנִּסְקָל, שֶׁחַיָּיב שְׁתַּיִם.

And the Rabbis concede to Rabbi Meir in a case where **one eats the sciatic nerve of a burnt offering** (olah) **or of an ox that is stoned, that he is liable to receive two** sets of lashes, because these prohibitions are more stringent and take effect on top of the existing nerve prohibition.

QUESTION

וּמַאן הַאי תַּנָּא, דִּבְאִיסּוּר כּוֹלֵל – אִיסּוּר חָל עַל אִיסּוּר לֵית לֵיהּ,

The Gemara challenges: **And who is this Tanna who, in** the case of **a more inclusive prohibition** (issur kolel) — such as the prohibition of nevelah which applies to the whole animal — does **not** hold that **a prohibition takes effect where** another **prohibition** already exists,

QUESTION

אִיסּוּר כּוֹלֵל בְּאִיסּוּר חָמוּר – אִית לֵיהּ.

yet where the second prohibition is both **a more inclusive prohibition and a more stringent prohibition** (issur chamur) — such as hekdesh or an ox to be stoned, which are forbidden for benefit — he **does** hold that it takes effect?

ANSWER

אָמַר רָבָא: רַבִּי יוֹסֵי הַגְּלִילִי הִיא, דְּתָנַן:

Rava said: It is Rabbi Yosei HaGelili, as we learned in a Mishnah:

BRAISA

טָמֵא שֶׁאָכַל קֹדֶשׁ, בֵּין קֹדֶשׁ טָמֵא בֵּין קֹדֶשׁ טָהוֹר – חַיָּיב.

An impure individual **who ate sacrificial food, whether** it was **impure sacrificial food or pure sacrificial food, is liable** to karet.

BRAISA

רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: טָמֵא שֶׁאָכַל אֶת הַטָּהוֹר – חַיָּיב,

Rabbi Yosei HaGelili says: An impure individual **who ate pure** sacrificial food **is liable,**

BRAISA

טָמֵא שֶׁאָכַל אֶת הַטָּמֵא – פָּטוּר, שֶׁלֹּא אָכַל אֶלָּא דָּבָר טָמֵא.

but **an impure** individual **who ate impure** sacrificial food **is exempt, as he merely ate an impure item** which was already forbidden to be eaten, so the prohibition of eating sacrificial food while impure does not take effect on it.

BRAISA

אָמְרוּ לוֹ: אַף טָמֵא שֶׁאָכַל אֶת הַטָּהוֹר, כֵּיוָן שֶׁנָּגַע בּוֹ, טִמְּאָהוּ.

The Rabbis said to him: According to your logic, even in the case of **an impure** individual **who ate pure** sacrificial food, **once he touched it, he rendered it impure**, yet he is certainly liable! So too, he should be liable for eating impure sacrificial food.

QUESTION

שַׁפִּיר קָא אָמְרִי לֵיהּ רַבָּנַן לְרַבִּי יוֹסֵי הַגְּלִילִי,

The Gemara asks: **The Rabbis are saying well to Rabbi Yosei HaGelili;** why does he disagree?

EXPLANATION

וְאָמַר רָבָא: בִּנְטָמָא הַגּוּף וְאַחַר כָּךְ נִטְמָא בָּשָׂר – כּוּלֵּי עָלְמָא לָא פְּלִיגִי דְּחַיָּיב, דְּאִיסּוּר כָּרֵת קָדֵים.

And Rava said in explanation of the dispute: In a case **where the body** of the person **became impure and afterward the meat became impure, everyone agrees that he is liable, as the prohibition** carrying **karet** for eating sacrificial food while impure **preceded** the prohibition of eating impure meat.

EXPLANATION

כִּי פְּלִיגִי בִּנְטָמָא בָּשָׂר, וְאַחַר כָּךְ נִטְמָא הַגּוּף.

They disagree when the meat became impure and afterward the body became impure.

EXPLANATION

רַבָּנַן אִית לְהוּ אִיסּוּר כּוֹלֵל, דְּמִגּוֹ דְּמִיחַיַּיב אַחֲתִיכוֹת טְהוֹרוֹת דְּעָלְמָא, מִיחַיַּיב נָמֵי אַחֲתִיכָה טְמֵאָה.

The Rabbis accept the principle of **a more inclusive prohibition, that since he becomes liable for** eating **other pure pieces** of sacrificial meat which are permitted to the rest of the world, **he also becomes liable for** eating **this impure piece.**

EXPLANATION

וְרַבִּי יוֹסֵי הַגְּלִילִי לֵית לֵיהּ אִיסּוּר כּוֹלֵל, דְּמִגּוֹ לָא אָמְרִינַן.

And Rabbi Yosei HaGelili does not accept the principle of **a more inclusive prohibition, as we do not say "since"** (migo) to apply a prohibition to an already forbidden item.

QUESTION

וְרַבִּי יוֹסֵי הַגְּלִילִי, נְהִי דְּאִיסּוּר כּוֹלֵל לֵית לֵיהּ, בְּאִיסּוּר קַל יָבֹא אִיסּוּר חָמוּר יָחוּל עַל אִיסּוּר קַל,

The Gemara objects: **But** according to **Rabbi Yosei HaGelili, granted that he does not accept a more inclusive prohibition,** yet in the case of **a lenient prohibition, a more stringent prohibition should come and take effect on the lenient prohibition!**

QUESTION

וּמַאי נִיהוּ? טוּמְאַת הַגּוּף, שֶׁהֲרֵי טוּמְאַת הַגּוּף בְּכָרֵת.

And what is this more stringent prohibition? The prohibition due to **impurity of the body, as impurity of the body carries** the punishment of **karet**, whereas eating impure sacrificial meat is only a standard negative commandment.

RESOLUTION

אָמַר רַב אָשֵׁי: מַאן לֵימָא לַן דְּטוּמְאַת הַגּוּף חֲמוּרָה, דִּלְמָא טוּמְאַת בָּשָׂר חֲמוּרָה, דְּלֵית לֵיהּ טָהֳרָה בְּמִקְוֶה.

Rav Ashi said: Who can say to us that impurity of the body is more stringent? Perhaps impurity of the meat is more stringent, as it has no purification in a mikveh, whereas an impure person can become pure by immersing in a mikveh.

QUESTION

וְרַבִּי יוֹסֵי הַגְּלִילִי לֵית לֵיהּ אִיסּוּר כּוֹלֵל?

The Gemara asks: **And does Rabbi Yosei HaGelili not hold** of the concept of **a more inclusive prohibition** taking effect where there is an already existing prohibition?

OBJECTION

וְהָתַנְיָא: שַׁבָּת וְיוֹם הַכִּפּוּרִים, שָׁגַג וְעָשָׂה מְלָאכָה, מִנַּיִן שֶׁחַיָּיב עַל זֶה בְּעַצְמוֹ וְעַל זֶה בְּעַצְמוֹ?

But isn't it taught in a braisa: If **Shabbos and Yom Kippur** fell on the same day, and one **acted unwittingly and performed melacha, from where** is it derived **that he is liable for this by itself and for that by itself**, meaning he must bring two sin-offerings?

OBJECTION

תַּלְמוּד לוֹמַר: "שַׁבָּת הִיא", "יוֹם הַכִּפּוּרִים הוּא", דִּבְרֵי רַבִּי יוֹסֵי הַגְּלִילִי.

The verse states: "It is Shabbos", and another verse states: **"It is Yom Kippur"**, to teach that each day retains its independent status; these are **the words of Rabbi Yosei HaGelili**.

OBJECTION

רַבִּי עֲקִיבָא אוֹמֵר: אֵינוֹ חַיָּיב אֶלָּא אַחַת.

Rabbi Akiva says: He is liable to bring **only one** sin-offering, because a prohibition cannot take effect where another prohibition already exists.

RESOLUTION

שִׁלַּח רָבִין מִשּׁוּם דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: כָּךְ הַצָּעָה שֶׁל מִשְׁנָה, וְאֵיפוֹךְ.

To resolve this, **Ravin sent** a letter **in the name of Rabbi Yosei son of Rabbi Chanina: This is the** correct **presentation of the Mishnah**, meaning the braisa, **but reverse** the names. Rabbi Akiva holds he is liable for two, while Rabbi Yosei HaGelili holds he is liable for only one.

STATEMENT

שִׁלַּח רַב יִצְחָק בַּר יַעֲקֹב בַּר גִּיּוֹרֵי מִשּׁוּם דְּרַבִּי יוֹחָנָן: לְדִבְרֵי רַבִּי יוֹסֵי הַגְּלִילִי, לְמַאי דַּאֲמַרְנַן, שָׁגַג בְּשַׁבָּת וְהֵזִיד בְּיוֹם הַכִּפּוּרִים – חַיָּיב, הֵזִיד בְּשַׁבָּת וְשָׁגַג בְּיוֹם הַכִּפּוּרִים – פָּטוּר.

Rav Yitzchak bar Yaakov bar Giyorei sent a letter **in the name of Rabbi Yochanan: According to the words of Rabbi Yosei HaGelili, according to what we reversed**, if one **acted unwittingly regarding Shabbos but intentionally regarding Yom Kippur, he is liable** to bring a sin-offering. But if he **acted intentionally regarding Shabbos and unwittingly regarding Yom Kippur, he is exempt** from bringing any offering.

QUESTION

מַאי טַעְמָא?

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

ANSWER

אָמַר אַבָּיֵי: שַׁבָּת קְבִיעָא וְקַיְימָא, יוֹם הַכִּפּוּרִים – בֵּי דִינָא דְּקָא קָבְעֵי לֵיהּ.

Abaye said: Shabbos is fixed and permanent from the creation of the world, whereas **Yom Kippur is established by the Beis Din** when they sanctify the New Moon. Therefore, the Shabbos prohibition came first, and the Yom Kippur prohibition

cannot take effect on top of it.

OBJECTION

אֲמַר לֵיהּ רָבָא: סוֹף סוֹף, תַּרְוַיְיהוּ בַּהֲדֵי הֲדָדֵי קָאָתוּ.

Rava said to him: Ultimately, both of them come into effect together at the start of the day, so one does not precede the other!

RESOLUTION

אֶלָּא אָמַר רָבָא: שְׁמָדָא הֲוָה, וּשְׁלַחוּ מִתָּם דְּיוֹמָא דְּכִפּוּרֵי דְּהָא שַׁתָּא שַׁבְּתָא הוּא.

Rather, Rava said: There was a decree of religious persecution where they could not sanctify the New Moon on time, **and they sent from there**, from Eretz Yisrael, a message **that the Yom Kippur of this year is** to be observed on **Shabbos**. Rabbi Yochanan was only speaking of that specific emergency case.

PROOF

וְכֵן כִּי אֲתָא רָבִין וְכֹל נָחוֹתֵי אַמְרוּהָ כְּרָבָא.

And likewise, when Ravin and all those who go down from Eretz Yisrael to Babylonia **came, they said it in accordance with Rava's** explanation.

מִשְׁנָה MISHNAH

MISHNAH

אָמַר רַבִּי יְהוּדָה: וַהֲלֹא מִבְּנֵי יַעֲקֹב [וְכוּ'].

The Mishnah taught that **Rabbi Yehuda said: But was it not** forbidden **from the children of Yaakov**, etc.?

גְּמָרָא GEMARA

BRAISA

תַּנְיָא, אָמְרוּ לוֹ לְרַבִּי יְהוּדָה: וְכִי נֶאֱמַר "עַל כֵּן לֹא יֹאכְלוּ בְּנֵי יַעֲקֹב"? וַהֲלֹא לֹא נֶאֱמַר אֶלָּא "בְּנֵי יִשְׂרָאֵל", וְלֹא נִקְרְאוּ "בְּנֵי יִשְׂרָאֵל" עַד סִינַי!

It is taught in a braisa, **they said to Rabbi Yehuda: Is it written, "Therefore the children of Yaakov do not eat"? Surely it is only written, "the children of Israel," and they were not called "the children of Israel" until** they stood at Mount **Sinai**!

BRAISA

אֶלָּא בְּסִינַי נֶאֱמַר, אֶלָּא שֶׁנִּכְתַּב בִּמְקוֹמוֹ לְיַדַּע מֵאֵיזֶה טַעַם נֶאֱסַר לָהֶם.

Rather, the prohibition **was stated at Sinai, but it was written in its place** in Bereishis **to let them know for what reason it was forbidden to them.**

OBJECTION

מֵתִיב רָבָא: "וַיִּשְׁאוּ בְּנֵי יִשְׂרָאֵל אֶת יַעֲקֹב אֲבִיהֶם",

Rava challenged this from a verse: **"And the children of Israel carried Yaakov their father"**, which is written long before Sinai!

ANSWER

לְאַחַר מַעֲשֶׂה.

The Gemara answers: That was **after the incident** of the wrestling with the angel, when his name was changed to Israel, but it still does not prove the prohibition applied before Sinai.

QUESTION

אֲמַר לֵיהּ רַב אַחָא בְּרֵיהּ דְּרָבָא לְרַב אָשֵׁי: מֵהָהִיא שַׁעְתָּא לִיתְסַר.

Rav Acha the son of Rava said to Rav Ashi: If so, **from that time** when they were first called the children of Israel, **let it be forbidden**, which would support Rabbi Yehuda!

ANSWER

אֲמַר לֵיהּ: וְכִי תּוֹרָה פְּעָמִים פְּעָמִים נִיתְּנָה?

He **said to him: Was the Torah given in multiple portions** at different times? It was given all at once at Sinai.

ANSWER

הָהוּא שַׁעְתָּא לָאו שְׁעַת מַעֲשֶׂה הֲוַאי, וְלָא שְׁעַת מַתַּן תּוֹרָה הֲוַאי.

That time when they went down to Mitzrayim **was not the time of the incident** itself, **and it was not the time of the giving of the Torah**, so there is no reason for a prohibition to start then.

BRAISA

תָּנוּ רַבָּנַן: אֵבֶר מִן הַחַי נוֹהֵג בִּבְהֵמָה, חַיָּה וָעוֹף, בֵּין טְמֵאִין וּבֵין טְהוֹרִין, דִּבְרֵי רַבִּי יְהוּדָה וְרַבִּי אֶלְעָזָר.

The Rabbis taught in a braisa: The prohibition of **a limb from a living animal applies to domesticated animals, wild beasts, and birds, whether non-kosher or kosher;** these are **the words of Rabbi Yehuda and Rabbi Elazar**.

BRAISA

וַחֲכָמִים אוֹמְרִים: אֵינוֹ נוֹהֵג אֶלָּא בִּטְהוֹרִין.

But the Sages say: It only applies to kosher species.

EXPLANATION

אָמַר רַבִּי יוֹחָנָן: וּשְׁנֵיהֶן מִקְרָא אֶחָד דָּרְשׁוּ, "רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ

Rabbi Yochanan said: And both of them expounded the same verse: "Only be strong not to eat the blood, for the blood is the life..."

SUMMARY

To resolve which Tanna holds that a more stringent prohibition can take effect over a lenient one while rejecting a basic inclusive prohibition, Rava points to Rabbi Yosei HaGelili's ruling regarding an impure person who eats sacrificial meat. The Gemara analyzes the mechanics of Rabbi Yosei HaGelili's dispute with the Rabbis, questioning whether the impurity of the

body (which carries karet) is indeed more stringent than the impurity of the meat itself. Rav Ashi suggests a chiddush—that we cannot easily assume which is more stringent, as impure meat has no way to become pure, whereas an impure person can go to the mikveh. Finally, the Gemara challenges this characterization of Rabbi Yosei HaGelili by bringing a braisa regarding one who performs melacha when Shabbos and Yom Kippur fall on the same day, where Rabbi Yosei HaGelili seemingly does apply multiple prohibitions, leading Ravin to send a letter from Eretz Yisrael to clarify the correct version of the Mishnah.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara on our daf brings down a beautiful, fundamental discussion about how we received the Torah. Rabbi Yehuda holds that the prohibition of gid hanasheh was actually given to the Bnei Yaakov right after the struggle with the angel, while the Chachamim argue that even though the event happened then, the mitzvah itself was only commanded at Har Sinai. The Chachamim ask: "Was it said, 'Therefore the sons of Yaakov shall not eat'? It says 'the children of Yisrael,' and they were not called 'Yisrael' until Sinai!" The Torah was not given in pieces, "pe'amim pe'amim." It was given as one complete, unified guide for life.

Think about what this means for our daily avodah. Sometimes, we are tempted to live our Yiddishkeit "pe'amim pe'amim", in pieces and segments. We have our "bais medrash self" where we learn with geshmak, and then we have our "business self" or our "home self" where we might let things slide. We compartmentalize. But the Chachamim are teaching us a deep yesod: Yiddishkeit is a single, organic whole. The same Hashem who commanded us how to learn and daven is the One who commanded us how to speak to our spouse, how to conduct our business honestly, and how to behave when nobody is looking.

When we realize that the Torah is not a collection of isolated, disconnected rules but a single, unified blueprint for the neshama, our entire day changes. Every single action, from the way we tie our shoes in the morning to the way we close our eyes at night, becomes part of one continuous, beautiful service of Hashem.

Today, pick one area of your day that you usually keep "separate" from your spiritual life, whether it is your commute, your lunchtime, or your business dealings, and consciously bring Hashem into it, remembering that the Torah is one complete guide for every single moment.

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.'