

חומש עם רש"י • שופטים • שביעי

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

SHOFTIM • 7TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah teaches us the halachos of waging war, both for a milchemes reshus (an optional war) and a milchemes mitzvah (an obligatory war). We are commanded to first offer peace to our enemies, and the Torah details the different outcomes depending on whether they accept these terms or choose to fight. We also learn the strict prohibition of Bal Tashchis, specifically not to destroy fruit-bearing trees during a siege, as the Torah beautifully asks, "Is the tree of the field a man that it should enter the siege before you?"

The aliyah then transitions to the solemn and powerful parsha of Egla Arufa. When a slain person is found lying in the field and we do not know who the murderer is, the Torah demands a public process of measurement and atonement. The elders of the closest city must take responsibility, performing a unique ritual with a heifer in a rugged valley to clear the community of bloodguilt.

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

פסוק א

Pasuk 1

כִּי תִקְרַב אֶל עִיר לְהִלָּחֵם עָלֶיהָ וְקָרָאתָ אֵלֶיהָ לְשָׁלוֹם:
for peace to it then you shall call against it to wage war a city to you approach When

רש"י

כִּי תִקְרַב אֶל עִיר. בְּמִלְחֶמֶת הָרְשׁוּת הַכְּתוּב מִדְּבַר, כִּמּוֹ שֶׁמִּפְּרָשׁ בְּעֵנֶיךָ "כֵּן"
"so in the section is explained as speaks the verse of choice of a war a city to you approach When
תַּעֲשֶׂה לְכָל הָעָרִים הָרְחֹקֹת וְגו'" סַפְרֵי:
Sifrei etc." the distant the cities to all you shall do

פסוק ב

Pasuk 2

וְהָיָה אִם שָׁלוֹם תַּעֲנֶה וּפִתְחָהּ לָךְ וְהָיָה כָּל הָעָם הַנִּמְצָא בָּהּ
in it who are found the people all then it shall be to you and it opens it answers you peace if and it shall be
יְהִיו לָךְ לְמַסּוֹ וְעָבְדוּךָ:
and they shall serve for tribute to you they shall be you

רש"י

כָּל הָעָם הַנִּמְצָא בָּהּ. אֲפֹלוּ אֵתָּה מוֹצֵא בָּהּ מִשִּׁבְעָה אֲמֹת שֶׁנִּצְטִוִיתָ
that you were commanded nations from the seven in it find you even if therein that is found the people All

לְהַחֲרִימָם, אַתָּה רָשָׁאִי לְקַיָּמָם שֵׁם :

there to keep them alive are permitted you to destroy them

רש"י

לְמַם וְעַבְדוֹךָ. עַד שִׁיקְבְּלוּ עֲלֵיהֶם מַסִּים וְשִׁעְבֹּד שֵׁם :

there and servitude tribute upon themselves that they accept until and they shall serve you for tribute

פסוק ג

Pasuk 3

וְאִם לֹא תִשְׁלִים עִמָּךְ וְעָשִׂתָּה עִמָּךְ מִלְחָמָה וְצָרְתָּ עָלֶיךָ:

· it then you shall besiege war with you and it makes with you it makes peace not And if

רש"י

וְאִם לֹא תִשְׁלִים עִמָּךְ וְעָשִׂתָּה עִמָּךְ מִלְחָמָה. הַפְּתוּב מִבְּשָׂרָךְ שֶׁאִם לֹא

not that if informs you the verse war with you and it will make with you it will make peace not And if

תִּשְׁלִים עִמָּךְ סוּפָהּ לְהִלָּחֵם בָּךְ אִם תִּנְיַחְנָה וְתִלָּךְ שֵׁם :

there and go you leave it if against you to wage war its end is with you it makes peace

רש"י

וְצָרְתָּ עָלֶיךָ. אִף לְהַרְעִיבָהּ וּלְהַצְמִיאוֹתָּ וּלְהַמִּיתָּ מִיָּתֶת תַּחֲלוּאִים שֵׁם :

there diseases a death of and to kill it and to make it thirst to starve it even against it And you shall besiege

פסוק ד

Pasuk 4

וְנָתַתָּה יְהוָה אֱלֹהֶיךָ בְּיָדְךָ וְהָכַיִת אֶת כָּל זְכוּרָהּ לְפִי

by the edge of its males all of — and you shall smite into your hand your God Hashem and He will deliver it

חֶרֶב:

the sword

רש"י

וְנָתַתָּה ה' אֱלֹהֶיךָ בְּיָדְךָ. אִם עָשִׂיתָ כָּל הָאֲמֹר בְּעֲנָנָן, סוּף שֶׁה'

that Hashem the end is in the passage that is said all you have done if into your hand your God Hashem And He will give it

נֹתַתָּה בְּיָדְךָ שֵׁם :

there into your hand will give it

פסוק ה

Pasuk 5

רַק הַנָּשִׁים וְהַטָּף וְהַבְּהֵמָה וְכָל אֲשֶׁר יִהְיֶה בְּעִיר כָּל שְׁלָלָהּ

its spoil all in the city will be that and all and the animals and the children the women Only

תָּבוֹז לָךְ וְאָכַלְתָּ אֶת שְׁלָל אֹיְבֶיךָ אֲשֶׁר נָתַן יְהוָה אֱלֹהֶיךָ

your God Hashem has given which your enemies the spoil of — and you shall eat for yourself you shall plunder

לָךְ:

to you

רש"י

והטף. אף טף של זכרים, ומה אני מקיים "והכית את כל זכורה?"
male thereof every — and you shall smite fulfill doI and how males of little ones even And the little ones
בגדולים שם :
there regarding the adults

פסוק ו

Pasuk 6

כִּן תַּעֲשֶׂה לְכָל הָעָרִים הָרְחֹקֹת מִמָּךְ מֵאֲדָאֲשֶׁר לֹא מֵעָרֵי הַגּוֹיִם
the nations of the cities of are not which very from you that are far the cities to all you shall do So
האלה הנה:
here these

פסוק ז

Pasuk 7

רק מֵעָרֵי הָעַמִּים הָאֵלֶּה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ נַחֲלָה
as an inheritance to you is giving your God Hashem which these the nations from the cities of Only
לא תַחֲיֶה כָּל נֶשְׁמָה:
soul any let remain alive you shall not

פסוק ח

Pasuk 8

כִּי הַחֲרֵם תַּחֲרִימם הַחֲתִי וְהָאֱמֹרִי הַכְּנַעֲנִי וְהַפְּרִזִּי וְהַיְּבֹסִי
and the Yevusi the Chivvi and the Perizzi the Kenaani and the Emori the Chitti you shall destroy them destroying Rather
כַּאֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ:
your God Hashem commanded you just as

רש"י

כאשר צוך. לרבות את הגרגשי שם :
there the Girgashite — to include He commanded you as

פסוק ט

Pasuk 9

לִמְעַן אֲשֶׁר לֹא יִלְמְדוּ אֶתְכֶם לַעֲשׂוֹת כָּכָל תּוֹעֲבֹתָם אֲשֶׁר עָשׂוּ
they did which their abominations like all to do you they will teach not · so that
לאלהיהם וחסאתם ליהוה אלהיהם:
your God to Hashem and you sin for their gods

רש"י

למען אשר לא ילמדו. הא אם עשו תשובה ומתגירין אתה רשאי לקבלם
to accept them are permitted you and convert repentance they made if behold they will teach not which so that

שם :

there

פסוק י

Pasuk 10

כִּי תַצּוֹר אֶל עִיר יָמִים רַבִּים לְהִלָּחֵם עָלֶיהָ לְתַפְשָׁהּ לֹא תִשְׁחִית אֶת
— destroy do not to capture it against it to wage war many days a city · you besiege When
עֵצָה לְנִדְחַ עָלֶיו גִּרְזֹן כִּי מִמֶּנּוּ תֹאכַל וְאֹתוֹ לֹא תִכְרֹת כִּי הָאָדָם
man for is cut down you shall not and them you may eat from them for an ax against them by wielding its trees
עֵץ הַשָּׂדֶה לְבֹא מִפְּנֵיהָ בַּמָּצוֹר:
into the siege before you to withdraw the field a tree of

רש"י

ימים. שנים:

implies two days

רש"י

רבים. שלושה, מכאן אמרו אין צרין על עירות של גוים פחות משלושה ימים
days than three less non-Jews of cities upon lay siege we do not they said from here implies three many
קדם לשבת, ולמד שפותח בשלום שנים או שלושה ימים, וכן הוא אומר
says it and so days three or two with peace that one opens and it teaches the Shabbos before
שמואל ב א' וישב דוד בצקלג ימים שנים ספרי ; ובמלחמת הרשות הכתוב מדבר:
speaks the Scripture of choice and of a war Sifrei two days in Ziklag Dovid and dwelt 1 II Shmuel

רש"י

כי האדם עץ השדה. הרי כי משמש בלשון דלמא, שמא האדם עץ
a tree of is the man maybe perhaps in the language of serves the word כי behold the field a tree of is the man For
השדה להכנס בתוך המצור מפניה להתיסר ביסורי רעב וצמא כאנשי
like the people of and thirst hunger with the afflictions of to be afflicted from before you the siege inside to enter the field
העיר? למה תשחיתנו?:
should you destroy it why the city

פסוק יא

Pasuk 11

רק עץ אשר תדע כי לא עץ מאכל הוא אתו תשחית וכרת
and you shall cut you may destroy it it is food a tree of not that you know which a tree Only
ובנית מצור על העיר אשר הוא עשה עמה מלחמה עד רדתה:
its downfall until war with you makes it which the city against siegeworks and you shall build

רש"י

עד רדתה. לשון רדוי, שתהא כפופה לה:

to you submissive that she will be subjugation an expression of its subduing Until

פסוק יב

כִּי יִמָּצָא חָלָל בְּאֶדְמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לְרִשְׁתָּהּ נֹפֵל
 lying to possess it to you is giving your God Hashem that in the land a slain person there is found When
 בַּשָּׂדֶה לֹא נֹדַע מִי הִכָּהוּ:
 smote him who it is known not in the field

פסוק יג

וַיֵּצְאוּ זִקְנֶיהָ וְשֹׁפְטֶיהָ וּמָדְדוּ אֶל הָעָרִים אֲשֶׁר סְבִיבַת הַחָלָל:
 the corpse are around that the cities to and they shall measure and your judges your elders and they shall go out

רש"י

וַיֵּצְאוּ זִקְנֶיהָ וְשֹׁפְטֶיהָ, אֵלֶּיךָ סֵנְהֶדְרִי גְדוֹלָה סוֹטָה מ"ד:
 44b Sotah great the Sanhedrin these among your elders the distinguished your elders And shall go forth

רש"י

וּמָדְדוּ. מִמָּקוֹם שֶׁהָחָלָל שׁוֹכֵב:
 lies where the corpse from the place And they shall measure

רש"י

אֶל הָעָרִים אֲשֶׁר סְבִיבַת הַחָלָל. לְכָל צֶדֶד וְצֶדֶד לִידַע אִי זֶה קְרוֹבָה:
 is near this which to know and side side to every the slain one are around which the cities to

פסוק יד

וְהָיָה הָעִיר הַקְּרֹבָה אֶל הַחָלָל וּלְקַחוּ זִקְנֵי הָעִיר הַהִוא עֲגֻלַּת
 a heifer of that one the city the elders of and they shall take the corpse to that is closest the city and it shall be
 בָּקָר אֲשֶׁר לֹא עָבַד בָּהּ אֲשֶׁר לֹא מִשְׁכָּה בָּעֵל:
 in a yoke pulled has not which with it been worked has not which the herd

פסוק טו

וְהוֹרְדוּ זִקְנֵי הָעִיר הַהִוא אֶת הָעֲגֻלָּה אֶל נַחַל אִיתָן אֲשֶׁר לֹא
 not which harsh a valley to the heifer — that the city the elders of and they shall bring down
 יַעֲבֹד בּוֹ וְלֹא יִזְרַע וְעָרְפוּ שָׁם אֶת הָעֲגֻלָּה בְּנַחַל:
 in the valley the heifer — there and they shall break the sown and not in it has been tilled neck of

רש"י

אֶל נַחַל אִיתָן. קָשָׁה, שֶׁלֹּא נִעְבְּדָה:
 was tilled that not hard strong a valley unto

רש"י

וערפו. קוצץ ערפה בקופיץ; אמר הקב"ה תבא עגלה בת שנתה

its year of a heifer let come the Holy One blessed be said with a hatchet its neck one cuts and they shall break its neck

שלא עשתה פרות ותערף במקום שאינו עושה פרות, לכפר על הריגתו של

of the killing for to atone fruits make that does not in a place and have its neck broken fruits has made which not

זה שלא הניחהו לעשות פרות סוטה מ"ו:

46 Sotah fruits to make they allowed him whom not this one

פסוק טז

Pasuk 16

ונגשו הכהנים בני לוי כי בם בחר יהוה אלהיה לשירתו

to minister to Him your God Hashem has chosen them for Levi the sons of the Kohanim And shall approach

ולברך בשם יהוה ועל פיהם יהיה כל ריב וכל נגע:

plague and every dispute every shall be their word and according to Hashem in the Name of and to bless

פסוק יז

Pasuk 17

וכל זקני העיר ההוא הקרבים אל החלל ירחצו את ידיהם על העגלה

the heifer over their hands — shall wash the corpse to who are closest that the city the elders of And all

הערופה בנחל:

in the valley whose neck was broken

פסוק יח

Pasuk 18

וענו ואמרו ידינו לא שפכה שפכו את הדם הזה ועינינו

and our eyes this the blood — shed shed did not Our hands and they shall say And they shall speak

לא ראו:

see did not

רש"י

ידינו לא שפכה. וכי עלתה על לב שזקני בית דין שופכי דמים

blood are shedders of judgment the house of that the elders of the mind upon it enter And did shed did not Our hands

הם? אלא לא ראינוהו ופטרונוהו בלא מזונות וכלא לוייה סוטה מ"ה. הכהנים

The priests 45 Sotah escort and without food without and let him depart see him we did not Rather they

אומרים כפר לעמך ישראל:

Yisrael Your people Forgive say

פסוק יט

Pasuk 19

כפר לעמך ישראל אשר פדית יהוה ואל תתן דם נקי בקרב

in the midst of innocent blood place and do not Hashem You redeemed whom Yisrael for Your people Atone

עֲמֵד יִשְׂרָאֵל וְנִכְפָּר לָהֶם הַדָּם:

the blood for them and it shall be atoned Yisrael Your people

רש"י

וְנִכְפָּר לָהֶם הַדָּם. הַפְּתוּב מִבְּשָׂרָם, שֶׁמִּשְׁעָשׂוֹ כֵּן יִכָּפֵר לָהֶם הָעֶוֹן שָׁם

there the sin to them will be forgiven so that once they did announces to them the verse the blood to them And shall be pardoned

:

פסוק ב

Pasuk 20

וְאַתָּה תִּבְעֵר הַדָּם הַנָּקִי מִקִּרְבְּךָ כִּי תַעֲשֶׂה הַיָּשָׁר בְּעֵינֵי יְהוָה:

Hashem in the eyes of what is right you shall do for from your midst of the innocent the blood shall remove and you

רש"י

וְאַתָּה תִּבְעֵר. מִגִּיד שָׂאֵם נִמְצָא הַחֹרֵג אַחֲרָיִם שֶׁנִּתְעַרְפָּה הָעֵגְלָה הַרִי זֶה

this one behold the heifer was broken the neck of after the murderer is found that if This teaches shall put away And you

יִהְיֶה וְהוּא הַיָּשָׁר בְּעֵינֵי ה' סוֹטָה מ"ז; כְּתוּבוֹת ל"ז :

37 Ketubot 47 Sotah Hashem in the eyes of the right and this is shall be put to death

CHAPTER SUMMARY

The aliyah begins with the laws of warfare, instructing Bnei Yisrael to offer peace terms before attacking a city. If the enemy accepts, they become tributary servants; if they refuse, a siege is laid, and upon victory, the males are put to the sword while the women, children, and spoil are taken. This applies to distant cities, whereas the seven Canaanite nations within the land must be completely wiped out to prevent them from corrupting Bnei Yisrael with their idolatrous practices. During a siege, the Torah forbids cutting down fruit trees for siegeworks, permitting only non-food-producing trees to be destroyed. Finally, the parsha of Eglar Arufa is introduced: when an unidentified corpse is found in the field, the Sanhedrin's judges measure to find the nearest city. The elders of that city must bring a young heifer to a harsh, uncultivated valley, break its neck, wash their hands over it, and declare before the Kohanim that they did not neglect the traveler, thereby securing atonement for the bloodguilt of Klal Yisrael.

The Torah is teaching us a tremendous yesod in how we look at our surroundings. When a person is found slain in the field, the elders of the closest city must go through the entire process of the eglah arufah, washing their hands and declaring, "Our hands did not shed this blood." The Gemara is immediately bothered: would we ever think that the chashuve gedolim and judges of the Sanhedrin are murderers? Why do they need to make such a declaration? Rashi explains the real kasha here: the elders are declaring that they did not let this traveler pass through their town without food, and they did not let him leave without an escort to protect him.

Look at what the Torah is demanding from us. If a person slipped through the cracks, if someone was in our neighborhood and we failed to notice that he was hungry, lonely, or lacking protection, we bear a level of responsibility for what happens to him. The Torah does not allow us to say, "I didn't do anything wrong, I just minded my own business." In Yiddishkeit, minding your own business when another Yid is in need is itself a failure in our avodah.

This is not just about physical danger; it is about the spiritual and emotional well-being of every person we encounter. When a guest comes to shul and sits alone, when a neighbor is going through a hard time, or when a coworker seems down, we cannot just walk past them. We have to ask ourselves: did we provide them with the warmth, the "food," and the "escort" of a welcoming smile and a kind word?

Today, make it your avodah to look out for someone who might otherwise go unnoticed. When you see someone standing alone in shul, at a simcha, or in your neighborhood, go out of your way to greet them, make them feel seen, and ensure they have what they need.

דף יומי • חזקוני • דף ק"ז

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

THE SUGYA

We start off on our daf with a fascinating discussion about the halachos of netilas yadayim when water is scarce. The Gemara brings down a shailah about whether a person can wash his hands in the morning and make a tney, a condition, that this washing should work for him for the entire day so he doesn't have to wash again before eating bread. We then move into the specific requirements of the vessel used for washing, discussing whether an irrigation channel, a perforated cup, or a barrel stopper can be halachically considered a proper vessel, a kli, for netilas yadayim.

Next, the Gemara delves into the shiur of the water itself, discussing the requirement of a revi'is. The Gemara analyzes whether a revi'is is required for each individual, or if two people can wash one after the other from the same revi'is. We also learn about the sensitivity of our Amoraim regarding the appearance of the water and the wholeness of the vessel, showing us the great care and hiddur they put into this mitzvah.

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

עמוד א' DAF 107A

STATEMENT

פְּקֻתָּא דְעֶרְבוֹת:

The Gemara relates that Rabbi Avina once came to **the valley of Aravot**, where water was scarce.

STATEMENT

בְּגוֹן אֶתוֹן דְּלֹא שְׂכִיחִי לְכוּ מִיָּא, מָשׁוּ יְדִיבִיכוּ מְצַפְרָא וְאַתְּנוּ עֲלֵיהּ לְכוּלָּא יוֹמָא.

He said to the local residents: **For example, you, for whom water is not common and is hard to find, wash your hands in the morning and make a condition on them for the entire day** that this washing should remain valid for eating bread all day long.

EXPLANATION

אִיכָּא דְאָמְרִי: בְּשַׁעַת הַדְּחָק – אֵין, שְׁלֹא בְּשַׁעַת הַדְּחָק – לָא, וּפְלִיגָא דְרַב.

Some say that Rabbi Avina meant: **In a time of pressing need, yes**, one may rely on this condition, but **not in a time of pressing need, no**, one may not do so; **and** according to this version, Rabbi Avina **disagrees with** the view of Rav, who permitted this even when there is no pressing need.

EXPLANATION

אִיכָּא דְאָמְרִי: אִפִּילוּ שְׁלֹא בְּשַׁעַת הַדְּחָק נִמְי, וְהֵינּוּ דְרַב.

And some say that Rabbi Avina meant: **Even not in a time of pressing need also**, one may make such a condition, **and this is** identical to the view **of Rav**.

RULING

אמר רב פפא: האי אריתא דדלאי, אין נוטלין ממנו לידים, דלא אתו מכל גברא.

Rav Pappa said: Regarding this irrigation channel of buckets, which carries water poured into it from a river, one may not wash from it for the hands, because the water flowing in the channel does not come from the force of a person, but rather flows on its own after being poured.

RULING

ואי מקרב לגבי דולא, דקאתו מכל גברא – נוטלין ממנו לידים.

But if one washes close to the bucket itself, at the moment the water is poured, where the water comes from the force of a person before it flows down the channel, then one may wash from it for the hands.

RULING

ואי בזיע דולא, בכונס משקה, מילף לייפי, ומטביל בה את הידים.

And if the bucket is perforated with a hole large enough to admit liquid, then the water in the channel and the water in the river are connected through that hole, and one may immerse the hands in the channel as if immersing in the river itself.

RULING

ואמר רבא: כלי שניקב בכונס משקה – אין נוטלין ממנו לידים.

And Rava said: A vessel that is perforated with a hole large enough to admit liquid, one may not wash from it for the hands, because it is no longer considered a proper vessel.

RULING

ואמר רבא: כלי שאין בו רביעית – אין נוטלין ממנו לידים.

And Rava said: A vessel that does not have a minimum of a revi'is of water in it, one may not wash from it for the hands.

QUESTION

איני? והאמר רבא: כלי שאין מחזיק רביעית – אין נוטלין ממנו לידים, הא מחזיק – אף על גב דלית ביה.

The Gemara asks: Is that so? But didn't Rava say: A vessel that cannot contain a revi'is, one may not wash from it for the hands? We can infer from this: But if the vessel can contain a revi'is, it is valid even though there is not a full revi'is of water left in it when washing!

ANSWER

לא קשיא: הא לחד, הא לתרי,

The Gemara answers: This is not difficult: This first statement of Rava, requiring a full revi'is of water, refers to one person washing, whereas that second statement, which allows a vessel containing less than a revi'is, refers to two people washing, where the second person washes with the leftovers of a revi'is.

PROOF

דתנא: מי רביעית נוטלין לידים לאחד, ואפילו לשנים.

As it was taught in a braisa: With a revi'is of water, one may wash the hands for one person, and even for two people, if they wash one after the other.

QUESTION

אמר ליה רב ששית לאמימר: קפדיתו אמנא?

Rav Sheshet said to Ameimar: Are you particular about the vessel being completely whole and undamaged?

ANSWER

אמר ליה: אין.

Ameimar said to him: Yes, we are particular.

QUESTION

אחזותא?

Rav Sheshet asked further: Are you particular about the appearance of the water, that it not be discolored?

ANSWER

אמר ליה: אין.

Ameimar said to him: Yes.

QUESTION

אשיעורא?

Rav Sheshet asked: Are you particular about the measure of the water, that there must be a full revi'is?

ANSWER

אמר ליה: אין.

Ameimar said to him: Yes.

EXPLANATION

איכא דאמרי, הכי אמר ליה: אמנא ואחזותא – קפדינן, אשיעורא – לא קפדינן,

Some say that this is what Ameimar said to him: About the vessel and about the appearance of the water we are particular, but about the measure we are not particular to require a full revi'is for each person,

PROOF

דתנא: מי רביעית נוטלין לידיים לאחד, ואפילו לשנים.

as it was taught in a braisa: With a revi'is of water, one may wash the hands for one person, and even for two.

REFUTATION

ולא היא, שאני התם, משום דקאתו משירי טהרה.

The Gemara notes: But it is not so; it is different there, because the second person's washing comes from the remnants of a measure of water that was initially fit for purity, but to begin with, there must be a full revi'is.

STATEMENT

אתקין רב יעקב מנהר פקוד נטלא בת רביעתא,

The Gemara relates: **Rav Yaakov of Nehar Pekod prepared a glass vessel that held a revi'is** for washing his hands.

STATEMENT

אֶתְקִין רַב אָשִׁי בְּהוּצָל כּוּזָא בֵּת רְבִיעֵתָא.

Similarly, **Rav Ashi in Huzal prepared an earthenware jug that held a revi'is** for washing.

RULING

וְאָמְרָה רָבָא: מְגוּפַת חֲבִית שֶׁתִּקְנָהּ – נוֹטֵלִין מִמֶּנָּה לְיָדִים.

And Rava said: The stopper of a barrel that one prepared by hollowing it out to hold water, **one may wash from it for the hands.**

PROOF

תִּנְיָא נָמִי הָכִי: מְגוּפַת חֲבִית שֶׁתִּקְנָהּ – נוֹטֵלִין מִמֶּנָּה לְיָדִים.

It was also taught likewise in a braisa: **The stopper of a barrel that one prepared, one may wash from it for the hands.**

RULING

חֶמֶת וּכְפִישָׁה שֶׁתִּקְנָן – נוֹטֵלִין מֵהֶם לְיָדִים.

Similarly, with **a leather flask or a leather bag that one prepared** to hold water, **one may wash from them for the hands.**

RULING

שֶׁק וְקוּפָּה, אַף עַל פִּי שֶׁמִּקְבְּלִים – אֵין נוֹטֵלִין מֵהֶם לְיָדִים.

But with **a sack or a basket, even though they can hold** water temporarily, **one may not wash from them for the hands,** because they are not made to hold liquids.

QUESTION

אֵיבָעִיא לְהוֹ: מַהוּ לְאַכּוֹל בְּמַפָּה?

A dilemma was raised before them: What is the halacha regarding eating with a cloth wrapped around one's hands instead of washing them?

QUESTION

מִי חִיִּישִׁינוּ דְּלָמָא נִנְע, אִו לָא?

Do we fear that perhaps he will touch the food with his unwashed hands, **or not?**

PROOF

תָּא שְׁמַע, וּכְשֶׁנָּתְנוּ לוֹ לְרַבִּי צָדוֹק אוֹכֵל פָּחוֹת מִכִּבִּיצָה, נוֹטֵלוּ בְּמַפָּה וְאוֹכְלוּ חוּץ לְסוּכָּה, וְאֵין מְבָרַךְ אַחֲרָיו.

Come and hear a proof from a Mishnah: And when they gave to Rabbi Tzadok food less than the size of an egg, he took it with a cloth and ate it outside the Sukkah, and did not recite a blessing after it.

INFERENCE

מֵאִי לָאוּ – הָא פְּבִיצָה בְּעֵי נְטִילַת יָדִים?

What, is it not to be inferred from here that **consequently**, if the food was the size of an egg, it would require washing of the hands even if he used a cloth?

REFUTATION

דלמא הא כביצה – פעי סופה, ובעי ברכה.

The Gemara rejects this: **Perhaps** the inference is only that **consequently**, if it was the size of an egg, it would require a **Sukkah and would require a blessing**, but a cloth might still be permitted instead of washing.

PROOF

תא שמע: דשמואל אשכחיה לרב דקאכיל במפה, אמר ליה:

Come and hear another proof: For Shmuel found Rav eating with a cloth wrapped around his hands, and Shmuel said to him:

עמוד ב' DAF 107B

QUESTION

עבדין כדיו?

Do we **act in this manner**, eating with a cloth instead of washing?

ANSWER

אמר ליה: דעתך קצרה עלי.

Rav **said to him: I am delicate** and do not want to touch food with my bare hands, so I used a cloth; but I did wash my hands beforehand.

STATEMENT

כי סליק רבי זירא, אשכחניהו לרבי אמי ורבי אסי דקאכילי בבליאי חמתות.

When Rabbi Zeira went up to Eretz Yisrael, he found Rabbi Ami and Rabbi Asi eating bread with worn pieces of wineskins wrapped around their hands, without washing.

OBJECTION

אמר: תרי גברי רבירבי פוותיכו, ליטעו בדרב ושמואל?

He **said** to them: Could two great men like yourselves err in the incident of Rav and Shmuel?

EXPLANATION

הא "דעתך קצרה" קאמר!

Behold, "I am delicate" Rav said, meaning he only used a cloth because of his delicateness, but he actually washed first!

EXPLANATION

אשתמיטתיה הא דאמר רב תחליפא בר אבימי אמר שמואל:

The Gemara notes: **It escaped** Rabbi Zeira's mind **that which** Rav Tachlifa bar Avimi said that Shmuel said:

STATEMENT

הִתִּירוּ מִפָּה לְאוֹכְלֵי תְרוּמָה,

The Sages **permitted** wrapping the hands in a cloth to those who eat terumah,

STATEMENT

וְלֹא הִתִּירוּ מִפָּה לְאוֹכְלֵי טְהָרוֹת,

but they **did not permit** wrapping in a cloth to those who eat chullin in purity,

EXPLANATION

וְרַבִּי אָמִי וְרַבִּי אָסִי כֹהֲנִים הָיוּ.

and Rabbi Ami and Rabbi Asi were Kohanim, so they were eating terumah and were permitted to use a cloth.

QUESTION

אִיבָעִיָּא לְהוֹ: אוֹכֵל מִחֻמַּת מֶאֱכִיל, צָרִיךְ נְטִילַת יָדַיִם אוּ לֹא?

A dilemma was raised before them: Does one who eats by means of another feeding him, without touching the food himself, need washing of hands, or not?

PROOF

תָּא שְׁמַע, דְּרַב הוּנָא בַּר סְחוּרָה הָוָה קָאִי קַמִּיָּה דְּרַב הַמְנוּנָא, בָּלֵם לֵיהּ אוּמָצָא וְאָכִיל.

Come and hear a proof, as Rav Huna bar Sechora was standing before Rav Hamnuna, and he cut a piece of meat for him and Rav Hamnuna ate it.

STATEMENT

אָמַר לֵיהּ: אִי לָאו דְּרַב הַמְנוּנָא אַתָּ, לָא סְפִינָא לָךְ.

Rav Huna bar Sechora said to him: If you were not Rav Hamnuna, I would not feed you in this way.

INFERENCE

מֵאִי טַעְמָא, לָאו מְשוּם דְּזָהִיר וְלֹא נִגַּע?

What is the reason? Is it not because you are careful and will not touch the food? This implies that generally, one who is fed by another does not need to wash, provided he is careful not to touch.

REFUTATION

לֹא, דְּזָרִיז קָדִים וּמָשִׁי יְדִיהּ מַעֲיָקְרָא.

The Gemara rejects this: No, perhaps he was fed because he was diligent and went ahead and washed his hands at the outset.

PROOF

תָּא שְׁמַע, דְּאָמַר רַבִּי זִירָא אָמַר רַב: לֹא יִתֵּן אָדָם פְּרוּסָה לְתוֹךְ פִּיּוּ שֶׁל שְׁמֶשׁ, אֶלָּא אִם כֵּן יוֹדֵעַ כּוֹ שֶׁנֶּטְל יָדָיו.

Come and hear another proof, as Rabbi Zeira said that Rav said: A person may not place a slice of bread into the mouth of an attendant unless he knows about him that he washed his hands.

STATEMENT

וְהַשְׁמֵשׁ מִבֶּרֶךְ עַל כָּל כּוֹס וְכוּס, וְאֵינוֹ מְבָרֵךְ עַל כָּל פֶּרוֹסָה וּפְרוֹסָה.

And the attendant recites a blessing over each and every cup of wine given to him, but he does not recite a blessing over each and every slice of bread.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: מִבֶּרֶךְ עַל כָּל פֶּרוֹסָה וּפְרוֹסָה.

And Rabbi Yochanan said: He must recite a blessing over each and every slice.

RESOLUTION

אָמַר רַב פַּפָּא: בְּשָׁלְמָא דְרַב וְרַבִּי יוֹחָנָן לָא קָשְׁיָא, הָא דְאִיכָא אָדָם חָשׁוּב, הָא דְלִיכָא אָדָם חָשׁוּב.

Rav Pappa said: Granted, the contradiction between Rav and Rabbi Yochanan is not difficult; this ruling of Rav is where there is an important person at the meal, so the attendant knows he will be fed, and this ruling of Rabbi Yochanan is where there is no important person.

INFERENCE

מִכָּל מָקוֹם, הָא קָאָמַר: אֵלֶּיָּא אִם כֵּן יוֹדַע שְׁנִטְל יְדֵיו!

In any case, Rav says: "Unless he knows that he washed his hands"! This proves that one who is fed by another must wash.

REFUTATION

שְׂאֵנִי שְׂמֵשׁ, דְּטָרִיד.

The Gemara answers: An attendant is different, because he is busy serving and might touch the food.

BRAISA

תְּנוּ רַבָּנִי: לֹא יִתֵּן אָדָם פְּרוֹסָה לְשַׁמֵּשׁ, בֵּין שֶׁהַכּוֹס בְּיָדוֹ בֵּין שֶׁהַכּוֹס בְּיָדוֹ שֶׁל בֶּעַל הַבַּיִת, שְׂמָא יֵאָרַע דְּבַר קְלָקְלָה בְּסַעֲוֵדָה.

The Rabbis taught in a Braisa: A person should not give a slice to the attendant, whether the cup is in his hand or the cup is in the hand of the host, lest a mishap occur at the meal.

BRAISA

וְהַשְׁמֵשׁ שֶׁלֹּא נִטְל יְדָיו – אָסוּר לִיתֵּן פְּרוֹסָה לְתוֹךְ פִּיו.

And as for an attendant who did not wash his hands, it is forbidden to place a slice into his mouth.

QUESTION

אִיבַעֲיָא לְהוֹ: מֵאֲכִיל, צָרִיךְ נְטִילַת יָדַיִם, אוֹ אֵינוֹ צָרִיךְ?

A dilemma was raised before them: Does one who feeds another need washing of hands, or does he not need it?

PROOF

תא שמע, דתני דבי מנשה: רבן שמעון בן גמליאל אומר: אשה מדיחה את ידה אחת במים, ונותנת פת לבנה קטן.

Come and hear a proof, as the school of Menashe taught that Rabban Shimon ben Gamliel says: A woman may rinse her one hand in water on Yom Kippur and give bread to her young son.

PROOF

אמרו עליו על שמאי הזקן שלא רצה להאכיל בידו אחת, וגזרו עליו שיאכיל בשתי ידיו.

They said about Shammai the Elder that he did not want to feed his children even with his one hand, and they decreed upon him that he must feed with his two hands, forcing him to wash both. This implies that one who feeds another must wash.

REFUTATION

אמר אביי: היום משום שיבתא.

Abaye said: There the washing is because of Shivta, the evil spirit of the morning, not because of feeding.

PROOF

תא שמע, דאבוה דשמואל אשכחיה לשמואל דקא בכי.

Come and hear another proof, as Shmuel's father found Shmuel crying.

STATEMENT

אמר ליה: אמאי קא בכית? דמחיין רבאי.

He said to him: Why are you crying? Shmuel replied: Because my teacher hit me.

STATEMENT

אמאי? דאמר לי: קא ספית לבראי ולא משית ידיה.

His father asked: Why? Shmuel said: Because he said to me: You are feeding my son and you did not wash your hands.

STATEMENT

ואמאי לא משית? אמר ליה: הוא אכיל ואנא משינא!?

His father asked: And why did you not wash? Shmuel said to him: He is eating, and I should wash?!

STATEMENT

אמר ליה: לא מיסתיה דלא גמיר, מימחא נמי מחי!

His father said to him: Is it not enough that the teacher did not learn the halacha, he even hits you based on his mistake?!

RULING

והלכתא: אוכל מחמת מאכיל – צריך נטילת ידים, מאכיל – אינו צריך נטילת ידים.

And the halacha is: One who eats by means of another feeding him needs washing of hands; one who feeds another does not need washing of hands.

מִשְׁנָה MISHNAH

MISHNAH

מִתְּנִי צוֹרֵר אָדָם בְּשָׂר וּגְבִינָה בְּמִטְפַּחַת אַחַת, וּבִלְבָד שֶׁלֹּא יִהְיוּ נֹגְעִין זֶה בְּזֶה.

MISHNAH: A person may bind meat and cheese in one cloth, provided that they do not touch each other.

MISHNAH

רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: שְׁנֵי אֲכִסְנָאִין אוֹכְלִין עַל שְׁלֹחַן אֶחָד, זֶה בְּשָׂר וְזֶה גְבִינָה, וְאֵין חוֹשִׁין.

Rabban Shimon ben Gamliel says: Two guests may eat on one table, this one meat and this one cheese, and they do not fear that they will come to eat from each other.

גְּמָרָא GEMARA

QUESTION

גָּמ' וְכִי נֹגֵעַ זֶה בְּזֶה, מֵאִי הָיִי? צוֹנֵן בְּצוֹנֵן הוּא!

GEMARA: And if they touch each other, what of it? It is cold food touching cold food, which does not transfer taste!

ANSWER

אָמַר אַבָּיִי: נִהִי דִקְלִיפָה לָא בְּעִי, הִדְחָה מִי לָא בְּעִי?

Abaye said: Although peeling is not required, is rinsing not required? Therefore, they must not touch, to avoid needing to rinse the food.

מִשְׁנָה MISHNAH

MISHNAH

רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: שְׁנֵי אֲכִסְנָאִין אוֹכְלִין עַל שׁוֹלְחָן וְכוּ'.

We learned in the Mishnah: Rabban Shimon ben Gamliel says: Two guests may eat on one table etc.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַב חֲנַן בְּרַם אָמַר שְׁמוּאֵל: לֹא שָׁנוּ אֶלָּא שֶׁאֵין מְכִירִין זֶה אֶת זֶה, אֲבָל מְכִירִין זֶה אֶת זֶה – אָסוּר.

Rav Chanan bar Ami said that Shmuel said: They only taught this where they do not know each other, but if they know each other, it is forbidden.

PROOF

תנאי נמי הכי: רבן שמעון בן גמליאל אומר: שני אכסנאים שנתארחו לפונדק אחד, זה בא מן הצפון וזה בא מן הדרום, זה בא בחתיכתו וזה בא בגבינתו, אוכלין על שלחן אחד, זה בשר וזה גבינה, ואין חוששין.

It is also taught in a Braisa like this: Rabban Shimon ben Gamliel says: Two guests who stayed at one inn, this one coming from the north and this one coming from the south, this one coming with his piece of meat and this one coming with his cheese, may eat on one table, this one meat and this one cheese, and they do not fear.

BRAISA

ולא אסרו אלא בתפיסה אחת.

And they only forbade it with one grasp.

QUESTION

תפיסה אחת סלקא דעתך?

Does "one grasp" enter your mind? How can two people eat from the same physical grasp?

ANSWER

אלא כעין תפיסה אחת.

Rather, it means something like one grasp, meaning they are eating as one group and are familiar with each other.

QUESTION

אמר ליה רב יימר בר שלמיא לאביי: שני אחין, ומקפידין זה על זה, מהו?

Rav Yeimar bar Shelemya said to Abaye: Two brothers who are particular with each other and do not share food, what is the law? May they eat meat and cheese on one table?

ANSWER

אמר ליה: יאמרו כל הסריקין אסורין, וסריקי ביתוס מותרין!?

He said to him: Shall people say, "All figured loaves are forbidden, but the figured loaves of Boethus are permitted"?! We do not make distinctions in Rabbinic decrees.

OBJECTION

ולטעמיה, הא דאמר רבי אסי אמר רבי יוחנן: מי שאין לו אלא חלוק אחד מותר לכבסו בחולו של מועד. יאמרו:

And according to your reasoning, that which Rabbi Assi said that Rabbi Yochanan said: One who has only one shirt is permitted to wash it on Chol HaMoed. Do we not worry that people will say:

SUMMARY

The Gemara concludes with a practical shakla v'tarya regarding whether a person is allowed to eat bread by wrapping his hands in a cloth instead of washing them. The Gemara brings a raaya from the hanhaga of Rabbi Tzadok and a famous encounter where Shmuel found Rav eating with a cloth. Although Rav had actually washed his hands beforehand because he was simply delicate, the Gemara ultimately clarifies that there is a distinction between chullin and terumah: the Sages were mekil to allow eating with a cloth without washing only for those eating terumah, but for ordinary chullin, a cloth is not a substitute for netilas yadayim.

למעשה WHAT TO TAKE HOME

The Gemara is bothered by a basic question: what is the halacha if a person wants to eat bread but doesn't want to wash his hands, so he wraps them in a cloth instead? We see a fascinating shakla v'tarya about whether this is muttar. Shmuel once found Rav eating with a cloth wrapped around his hands and asked him, "Do we do such a thing?" Rav answered him, "Da'ati ketzara alai", my mind is narrow, meaning I am in deep distress and cannot find water, so I must rely on this leniency.

Lichoira, look at the lengths these great Amora'im went to. Rav was in such a state of distress, yet he did not just grab the bread and eat. He made sure to wrap his hands in a cloth, finding a halachic way to protect his food from impurity even in his pain. On the other hand, Shmuel saw this and immediately questioned it, because a Yid must always strive for the highest level of hiddur mitzvah, avoiding even the appearance of bypassing the standard takanas chachamim of netilas yadayim.

This teaches us a massive yesod in our own avodas Hashem. Sometimes we find ourselves in a state of "da'ati ketzara", we are overwhelmed, exhausted, or facing a difficult nisayon where we cannot perform a mitzvah with all its usual hiddurim. The yetzer hara tries to tell us, "If you can't do it perfectly, don't do it at all." But the Torah way is the opposite. Even when we are squeezed, we do whatever we can, using every halachic tool available to keep ourselves connected to the ratzon Hashem.

Today, if you find yourself in a difficult situation where you cannot perform a mitzvah or learn your regular shiur perfectly, do not give up. Do whatever small part you can, even if it is only a "wrapping," because every single effort a Yid makes in a time of distress is precious to Hashem.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עֹז וְאֵין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בְּלוּ עֲצָמִי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינִי בְּמִתְגַּוֵּר וְרָסֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

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

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיִּאֲבֹדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שִׁמְרָהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָהּ יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעַה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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