חוּמָּשׁ עִם רַשִּׁ"י · שופטים · שְׁבִיעִי

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.

פָּסוּק א

Pasuk 1

כִּי תִקְרַב אֶל עִיר לְהִלָּחֶם עָלֶיהָ וְקָרָאתָ אֵלֶיהָ לְשָׁלוֹם׃

When you approach to a city to wage war against it then you shall call to it for peace

רַשִּׁ"י

כי תקרב אל עיר. בְּמִלְחֶמֶת הָרְשׁוּת הַכָּתוּב מְדַבֵּר, כְּמוֹ שֶׁמְּפֹרָשׁ בָּעִנְיָן "כֵּן" תַּעֲשֶׂה לְכָל הֶעָרִים הָרְחֹקֹת וְגוֹ'" ספרי׃

When you approach a city in the war of choice the verse speaks as is explained in the section "so" you shall do to all the cities the distant etc." Sifrei

פָּסוּק ב

Pasuk 2

וְהָיָה אִם שָׁלוֹם תַּעֲנְךָ וּפָתְחָה לָךְ וְהָיָה כָּל הָעָם הַנִּמְצָא בָהּ

and it shall be if peace it answers you and it opens to you then it shall be all the people who are found in it

יִהְיוּ לְךָ לָמַס וַעֲבָדוּךָ׃

they shall be to you for tribute and they shall serve you

רַשִּׁ"י

כל העם הנמצא בה. אֲפִלּוּ אַתָּה מוֹצֵא בָהּ מִשִּׁבְעָה אֻמּוֹת שֶׁנִּצְטַוִּיתָ

לְהַחֲרִימָם, אַתָּה רַשַּׁאי לְקַיְּמָם שָׁם :

to destroy them you are permitted to keep them alive there

רַשִּׁ"י

למס ועבדוך. עַד שֶׁיְּקַבְּלוּ עֲלֵיהֶם מִסִּים וְשִׁעְבּוּד שָׁם :

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

פָּסוּק ג

Pasuk 3

וְאִם לֹא תַשְׁלִים עִמָּךְ וְעָשְׂתָה עִמְּךָ מִלְחָמָה וְצַרְתָּ עָלֶיהָ:

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

רַשִּׁ"י

ואם לא תשלים עמך ועשתה עמך מלחמה. הַכָּתוּב מְבַשֶּׂרְךָ שֶׁאִם לֹא

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

תַשְׁלִים עִמָּךְ סוֹפָהּ לְהִלָּחֵם בְּךָ אִם תַּנִּיחֶנָּה וְתֵלֵךְ שָׁם :

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

רַשִּׁ"י

וצרת עליה. אַף לְהַרְעִיבָהּ וּלְהַצְמִיאָהּ וְלַהֲמִיתָהּ מִיתַת תַּחֲלוּאִים שָׁם :

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

פָּסוּק ד

Pasuk 4

וּנְתָנָהּ יְהוָה אֱלֹהֶיךָ בְּיָדֶךָ וְהִכִּיתָ אֶת כָּל זְכוּרָהּ לְפִי

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

חָרֶב:

the sword

רַשִּׁ"י

ונתנה ה' אלהיך בידך. אִם עָשִׂיתָ כָּל הָאָמוּר בָּעִנְיָן, סוֹף שֶׁה'

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

נוֹתְנָהּ בְּיָדֶךָ שָׁם :

will give it into your hand there

פָּסוּק ה

Pasuk 5

רַק הַנָּשִׁים וְהַטַּף וְהַבְּהֵמָה וְכֹל אֲשֶׁר יִהְיֶה בָּעִיר כָּל שְׁלָלָהּ

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

תָּבֹז לָךְ וְאָכַלְתָּ אֶת שְׁלַל אֹיְבֶיךָ אֲשֶׁר נָתַן יְהוָה אֱלֹהֶיךָ

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

לָךְ:

to you

רַשִׁ"י

והטף. אַף טַף שֶׁל זְכָרִים, וּמָה אֲנִי מְקַיֵּם "וְהִכִּיתָ אֶת כָּל זְכוּרָהּ"?

And the little ones even little ones of males and how do I fulfill and you shall smite — every male thereof?

בַּגְּדוֹלִים שם :

regarding the adults there

פָּסוּק ו

Pasuk 6

כֵּן תַּעֲשֶׂה לְכָל הֶעָרִים הָרְחֹקֹת מִמְּךָ מְאֹד אֲשֶׁר לֹא מֵעָרֵי הַגּוֹיִם

So you shall do to all the cities that are far from you very which are not of the cities of the nations

הָאֵלֶּה הֵנָּה׃

these here

פָּסוּק ז

Pasuk 7

רַק מֵעָרֵי הָעַמִּים הָאֵלֶּה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה

Only from the cities of the nations these which Hashem your God is giving to you as an inheritance

לֹא תְחַיֶּה כָּל נְשָׁמָה׃

you shall not let remain alive any soul

פָּסוּק ח

Pasuk 8

כִּי הַחֲרֵם תַּחֲרִימֵם הַחִתִּי וְהָאֱמֹרִי הַכְּנַעֲנִי וְהַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי

Rather destroying you shall destroy them the Chitti and the Emori and the Kenaani and the Perizzi the Chivvi and the Yevusi

כַּאֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ׃

just as commanded you Hashem your God

רַשִׁ"י

כאשר צוך. לְרַבּוֹת אֶת הַגִּרְגָּשִׁי שם :

as He commanded you — to include the Girgashite there

פָּסוּק ט

Pasuk 9

לְמַעַן אֲשֶׁר לֹא יְלַמְּדוּ אֶתְכֶם לַעֲשׂוֹת כְּכֹל תּוֹעֲבֹתָם אֲשֶׁר עָשׂוּ

so that · not they will teach you to do like all their abominations which they did

לֵאלֹהֵיהֶם וַחֲטָאתֶם לַיהוָה אֱלֹהֵיכֶם׃

for their gods and you sin to Hashem your God

רַשִׁ"י

למען אשר לא ילמדו. הָא אִם עָשׂוּ תְּשׁוּבָה וּמִתְגַּיְּרִין אַתָּה רַשַּׁאי לְקַבְּלָם

so that which not they will teach behold if they made repentance and convert you are permitted to accept them

שם :

there

פָּסוּק י

Pasuk 10

כִּי תָצוּר אֶל עִיר יָמִים רַבִּים לְהִלָּחֶם עָלֶיהָ לְתָפְשָׂהּ לֹא תַשְׁחִית אֶת

— destroy do not to capture it against it to wage war many days a city · you besiege When

עֵצָהּ לִנְדֹּחַ עָלָיו גַּרְזֶן כִּי מִמֶּנּוּ תֹאכֵל 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 לָבֹא מִפָּנֶיךָ בַּמָּצוֹר׃

into the siege before you to withdraw the field a tree of

רַשִׁ״י

ימים. שְׁנַיִם׃

implies two days

רַשִׁ״י

רבים. שְׁלוֹשָׁה, מִכָּאן אָמְרוּ אֵין צָרִין עַל עֲיָרוֹת שֶׁל גּוֹיִם פָּחוֹת מִשְּׁלוֹשָׁה יָמִים

days than three less non-Jews of cities upon lay siege we do not they said from here implies three many

קֹדֶם לַשַּׁבָּת, וְלִמֵּד שֶׁפּוֹתֵחַ בְּשָׁלוֹם שְׁנַיִם אוֹ שְׁלוֹשָׁה יָמִים, וְכֵן הוּא אוֹמֵר

says it and so days three or two with peace that one opens and it teaches the Shabbos before

שמואל ב א' וַיֵּשֶׁב דָּוִד בְּצִקְלַג יָמִים שְׁנָיִם ; וּבְמִלְחֶמֶת הָרְשׁוּת הַכָּתוּב מְדַבֵּר׃ ספרי

speaks the Scripture of choice and of a war Sifrei two days in Ziklag Dovid and dwelt 1 II Shmuel

רַשִׁ״י

כי האדם עץ השדה. הֲרֵי כִּי מְשַׁמֵּשׁ בִּלְשׁוֹן דִּלְמָא, שֶׁמָּא הָאָדָם עֵץ

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

הַשָּׂדֶה לְהִכָּנֵס בְּתוֹךְ הַמָּצוֹר מִפָּנֶיךָ לְהִתְיַסֵּר בְּיִסּוּרֵי רָעָב וְצָמָא כְּאַנְשֵׁי

like the people of and thirst hunger with the afflictions of to be afflicted from before you the siege inside to enter the field

הָעִיר? לָמָּה תַּשְׁחִיתֶנּוּ?׃

should you destroy it why the city

פָּסוּק יא

Pasuk 11

רַק עֵץ אֲשֶׁר תֵּדַע כִּי לֹא עֵץ מַאֲכָל הוּא אֹתוֹ תַשְׁחִית וְכָרָתָּ

and you shall cut you may destroy it it is food a tree of not that you know which a tree Only

וּבָנִיתָ מָצוֹר עַל הָעִיר אֲשֶׁר הִוא עֹשָׂה עִמְּךָ מִלְחָמָה עַד רִדְתָּהּ׃

its downfall until war with you makes it which the city against siegeworks and you shall build

רַשִׁ״י

עד רדתה. לְשׁוֹן רִדּוּי, שֶׁתְּהֵא כְּפוּפָה לְךָ׃

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

פָּסוּק יב

Pasuk 12

כִּי יִמָּצֵא חָלָל בָּאֲדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ לְרִשְׁתָּהּ נֹפֵל
When there is found a slain person in the land that Hashem your God is giving to you to possess it lying

בַּשָּׂדֶה לֹא נוֹדַע מִי הִכָּהוּ׃
in the field not it is known who smote him

פָּסוּק יג

Pasuk 13

וְיָצְאוּ זְקֵנֶיךָ וְשֹׁפְטֶיךָ וּמָדְדוּ אֶל הֶעָרִים אֲשֶׁר סְבִיבֹת הֶחָלָל׃
and they shall go out your elders and your judges and they shall measure to the cities that are around the corpse

רַשִׁ"י

ויצאו זקניך. מְיֻחָדִים שֶׁבִּזְקֵנֶיךָ, אֵלּוּ סַנְהֶדְרֵי גְּדוֹלָה סוטה מ"ד׃
And shall go forth your elders the distinguished among your elders these the Sanhedrin great Sotah 44b

רַשִׁ"י

ומדדו. מִמָּקוֹם שֶׁהֶחָלָל שׁוֹכֵב׃
And they shall measure from the place where the corpse lies

רַשִׁ"י

אל הערים אשר סביבת החלל. לְכָל צַד וְצַד לֵידַע אֵי זוֹ קְרוֹבָה׃
to the cities which are around the slain one to every side and side to know which this is near

פָּסוּק יד

Pasuk 14

וְהָיָה הָעִיר הַקְּרֹבָה אֶל הֶחָלָל וְלָקְחוּ זִקְנֵי הָעִיר הַהִוא עֶגְלַת
and it shall be the city that is closest to the corpse and they shall take the elders of the city that one a heifer of

בָּקָר אֲשֶׁר לֹא עָבַד בָּהּ אֲשֶׁר לֹא מָשְׁכָה בְּעֹל׃
the herd which has not been worked with it which has not pulled in a yoke

פָּסוּק טו

Pasuk 15

וְהוֹרִדוּ זִקְנֵי הָעִיר הַהִוא אֶת הָעֶגְלָה אֶל נַחַל אֵיתָן אֲשֶׁר לֹא
and they shall bring down the elders of the city that — the heifer to a valley harsh which not

יֵעָבֵד בּוֹ וְלֹא יִזָּרֵעַ וְעָרְפוּ שָׁם אֶת הָעֶגְלָה בַּנָּחַל׃
has been tilled in it and not sown and they shall break the neck of there — the heifer in the valley

רַשִׁ"י

אל נחל איתן. קָשֶׁה, שֶׁלֹּא נֶעֱבַד׃
unto a valley strong hard that not was tilled

רַשִׁ"י

וערפו. קוֹצֵץ עָרְפָּהּ בְּקוֹפִיץ; אָמַר הַקָּבָ"ה תָּבֹא עֶגְלָה בַּת שְׁנָתָהּ
and they shall break its neck one cuts its neck with a hatchet said the Holy One blessed be He let come a heifer of its year

שֶׁלֹּא עָשְׂתָה פֵּרוֹת וְתֵעָרֵף בְּמָקוֹם שֶׁאֵינוֹ עוֹשֶׂה פֵּרוֹת, לְכַפֵּר עַל הֲרִיגָתוֹ שֶׁל
which not has made fruits and have its neck broken in a place that does not make fruits to atone for the killing of

זֶה שֶׁלֹּא הִנִּיחוּהוּ לַעֲשׂוֹת פֵּרוֹת סוטה מ"ו :
this one whom not they allowed him to make fruits Sotah 46

פָּסוּק טז

Pasuk 16

וְנִגְּשׁוּ הַכֹּהֲנִים בְּנֵי לֵוִי כִּי בָם בָּחַר יְהוָה אֱלֹהֶיךָ לְשָׁרְתוֹ
And shall approach the Kohanim the sons of Levi for them has chosen Hashem your God to minister to Him

וּלְבָרֵךְ בְּשֵׁם יְהוָה וְעַל פִּיהֶם יִהְיֶה כָּל רִיב וְכָל נָגַע:
and to bless in the Name of Hashem and according to their word shall be every dispute and every plague

פָּסוּק יז

Pasuk 17

וְכֹל זִקְנֵי הָעִיר הַהִוא הַקְּרֹבִים אֶל הֶחָלָל יִרְחֲצוּ אֶת יְדֵיהֶם עַל הָעֶגְלָה
And all the elders of that the city who are closest to the corpse shall wash — their hands over the heifer

הָעֲרוּפָה בַּנָּחַל:
whose neck was broken in the valley

פָּסוּק יח

Pasuk 18

וְעָנוּ וְאָמְרוּ יָדֵינוּ לֹא שפכה שָׁפְכוּ אֶת הַדָּם הַזֶּה וְעֵינֵינוּ
And they shall speak and they shall say Our hands did not shed shed — the blood this and our eyes

לֹא רָאוּ:
did not see

רַשִׁ"י

ידינו לא שפכה. וְכִי עָלְתָה עַל לֵב שֶׁזְּקֵנֵי בֵית דִּין שׁוֹפְכֵי דָמִים
Our hands did not shed And did it enter upon the mind that the elders of the house of judgment are shedders of blood

הֵם? אֶלָּא לֹא רְאִינוּהוּ וּפְטַרְנוּהוּ בְּלֹא מְזוֹנוֹת וּבְלֹא לְוָיָה סוטה מ"ה . הַכֹּהֲנִים
they Rather we did not see him and let him depart without food and without escort Sotah 45 The priests

אוֹמְרִים כַּפֵּר לְעַמְּךָ יִשְׂרָאֵל :
say Forgive Your people Yisrael

פָּסוּק יט

Pasuk 19

כַּפֵּר לְעַמְּךָ יִשְׂרָאֵל אֲשֶׁר פָּדִיתָ יְהוָה וְאַל תִּתֵּן דָּם נָקִי בְּקֶרֶב
Atone for Your people Yisrael whom You redeemed Hashem and do not place innocent blood in the midst of

עַמְּךָ יִשְׂרָאֵל וְנִכַּפֵּר לָהֶם הַדָּם׃
Your people Yisrael and it shall be atoned for them the blood

רַשִׁ"י

ונכפר להם הדם. הַכָּתוּב מְבַשְּׂרָם, שֶׁמִּשֶּׁעָשׂוּ כֵן יְכֻפַּר לָהֶם הֶעָוֹן שם
And shall be pardoned to them the blood the verse announces to them that once they did so will be forgiven to them the sin there

:

פָּסוּק כ

Pasuk 20

וְאַתָּה תְּבַעֵר הַדָּם הַנָּקִי מִקִּרְבֶּךָ כִּי תַעֲשֶׂה הַיָּשָׁר בְּעֵינֵי יְהוָה׃
and you shall remove the blood of the innocent from your midst for you shall do what is right in the eyes of Hashem

רַשִׁ"י

ואתה תבער. מַגִּיד שֶׁאִם נִמְצָא הַהוֹרֵג אַחַר שֶׁנִּתְעָרְפָה הָעֶגְלָה הֲרֵי זֶה
And you shall put away This teaches that if is found the murderer after was broken the neck of the heifer behold this one

יֵהָרֵג והוא הישר בעיני ה' סוטה מ"ז; כתובות ל"ז :
shall be put to death and this is the right in the eyes of Hashem Sotah 47 Ketubot 37

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 Egla 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.

לְמַעֲשֶׂה WHAT TO TAKE HOME

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.

דַּף יוֹמִי · חֻלִּין · דַּף קי״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 tnay, 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

פַּקְתָּא דַּעֲרָבוֹת:

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

STATEMENT

כְּגוֹן אַתּוּן דְּלָא שְׂכִיחִי לְכוּ מַיָּא, מְשׁוּ יְדֵיכוּ מִצַּפְרָא וְאַתְנוּ עֲלַיְיהוּ לְכוּלֵּא 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 דְּאָמְרִי: בְּשִׁעַת הַדְּחָק – אִין, שֶׁלֹּא בְּשִׁעַת הַדְּחָק – לָא, וּפְלִיגָא דְּרַב.

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 דְּאָמְרִי: אֲפִילּוּ שֶׁלֹּא בְּשִׁעַת הַדְּחָק נָמֵי, וְהַיְינוּ דְּרַב.

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

אָמַר רַב פָּפָּא: הַאי אֲרִיתָא דְּדַלָּאֵי, אֵין נוֹטְלִין מִמֶּנּוּ לַיָּדַיִם, דְּלָא אָתוּ מִכֹּחַ גַּבְרָא.

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

וְאִי מְקָרַב לְגַבֵּי דַּוְלָא, דְּקָאָתוּ מִכֹּחַ גַּבְרָא – נוֹטְלִין מִמֶּנּוּ לַיָּדַיִם.

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

וְאִי בְּזִיעַ דַּוְלָא, בְּכוֹנֵס מַשְׁקֶה, מֵילָף לָיֵיפִי, וּמְטַבֵּיל בָּהּ אֶת הַיָּדַיִם.

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

וְאָמַר רָבָא: כְּלִי שֶׁנִּיקַּב בְּכוֹנֵס מַשְׁקֶה – אֵין נוֹטְלִין מִמֶּנּוּ לַיָּדַיִם.

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

וְאָמַר רָבָא: כְּלִי שֶׁאֵין בּוֹ רְבִיעִית – אֵין נוֹטְלִין מִמֶּנּוּ לַיָּדַיִם.

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

אִינִי? וְהָאָמַר רָבָא: כְּלִי שֶׁאֵין מַחְזִיק רְבִיעִית – אֵין נוֹטְלִין מִמֶּנּוּ לַיָּדַיִם, הָא מַחְזִיק – אַף עַל גַּב דְּלֵית בֵּיהּ.

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

לָא קַשְׁיָא: הָא לְחַד, הָא לִתְרֵי,

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

דְּתַנְיָא: מַיִם רְבִיעִית נוֹטְלִין לַיָּדַיִם לְאֶחָד, וַאֲפִילּוּ לִשְׁנַיִם.

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

אֲמַר לֵיהּ רַב שֵׁשֶׁת לְאַמֵּימָר: קָפְדִיתּוּ אַמָּנָא?

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

ANSWER

אֲמַר לֵיהּ: אִין.

Ameimar **said to him: Yes**, we are particular.

QUESTION

אַחֲזוּתָא?

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

ANSWER

אֲמַר לֵיהּ: אִין.

Ameimar **said to him: Yes**.

QUESTION

אַשִּׁיעוּרָא?

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

ANSWER

אֲמַר לֵיהּ: אִין.

Ameimar **said to him: Yes**.

EXPLANATION

אִיכָּא דְּאָמְרִי, הָכִי אֲמַר לֵיהּ: אַמָּנָא וְאַחֲזוּתָא – קָפְדִינַן, אַשִּׁיעוּרָא – לָא קָפְדִינַן,

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

דְּתַנְיָא: מֵי רְבִיעִית נוֹטְלִין לַיָּדַיִם לְאֶחָד, וַאֲפִילּוּ לִשְׁנַיִם.

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

וְלָא הִיא, שָׁאנֵי הָתָם, מִשּׁוּם דְּקָאָתוּ מִשְּׁיָרֵי טָהֳרָה.

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

אַתְקִין רַב יַעֲקֹב מִנְּהַר פְּקוֹד נַטְלָא בַּת רְבִיעָתָא,

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

STATEMENT

אַתְּקִין רַב אָשֵׁי בְּהוּצָל כּוּזָא בַּת רְבִיעֵיתָא.

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

RULING

וְאָמְרָה רָבָא: מְגוּפַּת חָבִית שֶׁתִּקְּנָהּ – נוֹטְלִין מִמֶּנָּה לַיָּדַיִם.

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

תַּנְיָא נָמֵי הָכִי: מְגוּפַּת חָבִית שֶׁתִּקְּנָהּ – נוֹטְלִין מִמֶּנָּה לַיָּדַיִם.

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

חֵמֶת וּכְפִישָׁה שֶׁתִּקְּנָן – נוֹטְלִין מֵהֶם לַיָּדַיִם.

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

RULING

שַׂק וְקוּפָּה, אַף עַל פִּי שֶׁמְּקַבְּלִים – אֵין נוֹטְלִין מֵהֶם לַיָּדַיִם.

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

אִיבַּעְיָא לְהוּ: מַהוּ לֶאֱכוֹל 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 חָיְישִׁינַן דִּלְמָא נָגַע, אוֹ לָא?

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

PROOF

תָּא שְׁמַע, וּכְשֶׁנָּתְנוּ לוֹ לְרַבִּי צָדוֹק אוֹכֶל פָּחוֹת מִכְּבֵיצָה, נוֹטְלוֹ בְּמַפָּה וְאוֹכְלוֹ חוּץ לַסּוּכָּה, וְאֵין מְבָרֵךְ 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

מַאי לָאו – הָא כְּבֵיצָה בָּעֵי נְטִילַת יָדַיִם?

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

דִּלְמָא הָא כְּבֵיצָה – בָּעֵי סוּכָּה, וּבָעֵי בְּרָכָה.

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

תָּא שְׁמַע: דְּשְׁמוּאֵל אַשְׁכְּחֵיהּ לְרַב דְּקָאֲכִיל בְּמַפָּה, אֲמַר לֵיהּ:

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

עָבְדִין כְּדֵין?

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

ANSWER

אֲמַר לֵיהּ: דַּעְתִּי קְצָרָה עָלַי.

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

כִּי סְלֵיק רַבִּי זֵירָא, אַשְׁכְּחִינְהוּ לְרַבִּי אַמִּי וְרַבִּי אַסִּי דְּקָאֲכְלִי בִּבְלָאֵי חֲמָתוֹת.

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

אֲמַר: תְּרֵי גַּבְרֵי רַבְרְבֵי כְּוָותַיְיכוּ, לִיטְעוֹ בְּדַרַב וּשְׁמוּאֵל?

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

EXPLANATION

הָא ״דַּעְתִּי קְצָרָה״ קָאָמַר!

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

EXPLANATION

אִשְׁתְּמִיטְתֵּיהּ הָא דְּאָמַר רַב תַּחְלִיפָא בַּר אֲבִימִי אָמַר שְׁמוּאֵל:

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

STATEMENT

הִתִּירוּ מַפָּה לְאוֹכְלֵי תְרוּמָה,

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

STATEMENT

וְלֹא הִתִּירוּ מַפָּה לְאוֹכְלֵי טְהָרוֹת,

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

EXPLANATION

וְרַבִּי אַמִּי וְרַבִּי אַסִּי כֹּהֲנִים הֲווֹ.

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

QUESTION

אִיבַּעְיָא לְהוּ: אוֹכֵל מֵחֲמַת מַאֲכִיל, צָרִיךְ נְטִילַת יָדַיִם אוֹ לָא?

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 סְחוֹרָה הֲוָה קָאֵי קַמֵּיהּ דְּרַב הַמְנוּנָא, בְּלַם לֵיהּ אוּמְצָא וְאָכֵיל.

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

אֲמַר לֵיהּ: אִי לָאו דְּרַב הַמְנוּנָא אַתְּ, לָא סָפֵינָא לָךְ.

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

INFERENCE

מַאי טַעְמָא, לָאו מִשּׁוּם דְּזָהִיר וְלָא נָגַע?

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

לָא, דְּזָרִיז קָדֵים וּמָשֵׁי יְדֵיהּ מֵעִיקָּרָא.

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 זֵירָא אָמַר רַב: לֹא יִתֵּן אָדָם פְּרוֹסָה לְתוֹךְ פִּיו שֶׁל שַׁמָּשׁ, אֶלָּא אִם כֵּן יוֹדֵעַ בּוֹ שֶׁנָּטַל 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

וְהַשַּׁמָּשׁ מְבָרֵךְ עַל כָּל כּוֹס וְכוֹס, וְאֵינוֹ מְבָרֵךְ עַל כָּל פְּרוּסָה וּפְרוּסָה.

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: מְבָרֵךְ עַל כָּל פְּרוּסָה וּפְרוּסָה.

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

RESOLUTION

אָמַר רַב פָּפָּא: בִּשְׁלָמָא דְּרַב וְרַבִּי יוֹחָנָן לָא קַשְׁיָא, הָא דְּאִיכָּא אָדָם חָשׁוּב, הָא דְּלֵיכָּא 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: אֶלָּא אִם כֵּן יוֹדֵעַ שֶׁנָּטַל יָדָיו!

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

שָׁאנֵי שַׁמָּשׁ, דְּטָרִיד.

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

BRAISA

תָּנוּ רַבָּנַן: לֹא יִתֵּן אָדָם פְּרוּסָה לַשַּׁמָּשׁ, בֵּין שֶׁהַכּוֹס בְּיָדוֹ בֵּין שֶׁהַכּוֹס בְּיָדוֹ שֶׁל בַּעַל הַבַּיִת, שֶׁמָּא יֵאָרַע דָּבָר קַלְקָלָה בַּסְּעוּדָה.

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

וְהַשַּׁמָּשׁ שֶׁלֹּא נָטַל יָדָיו – אָסוּר לִיתֵּן פְּרוּסָה לְתוֹךְ פִּיו.

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

QUESTION

אִיבַּעְיָא לְהוּ: מַאֲכִיל, 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

תָּא שְׁמַע, דְּתָנֵי דְּבֵי מְנַשֶּׁה: רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: אִשָּׁה מְדִיחָה אֶת יָדָהּ אַחַת בַּמַּיִם, וְנוֹתֶנֶת פַּת לִבְנָהּ קָטָן.

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

אָמְרוּ עָלָיו עַל שַׁמַּאי הַזָּקֵן שֶׁלֹּא רָצָה לְהַאֲכִיל בְּיָדוֹ אַחַת, וְגָזְרוּ עָלָיו שֶׁיַּאֲכִיל בִּשְׁתֵּי יָדָיו.

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

אָמַר אַבָּיֵי: הָתָם מִשּׁוּם שִׁיבְתָּא.

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

PROOF

תָּא שְׁמַע, דַּאֲבוּהּ דִּשְׁמוּאֵל אַשְׁכְּחֵיהּ לִשְׁמוּאֵל דְּקָא בָכֵי.

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

STATEMENT

אֲמַר לֵיהּ: אַמַּאי קָא בָכֵית? דְּמַחְיַין רַבַּאי.

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

STATEMENT

אַמַּאי? דְּאָמַר לִי: קָא סָפֵית לִבְרַאי וְלָא מְשֵׁית יְדָיךְ.

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

STATEMENT

וְאַמַּאי לָא מְשֵׁית? אֲמַר לֵיהּ: הוּא אָכֵיל וַאֲנָא מְשֵׁינָא?!

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

STATEMENT

אֲמַר לֵיהּ: לָא מִיסְתְּיֵיהּ דְּלָא גְּמִיר, מִימְחָא נָמֵי מָחֵי!

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

וְהִלְכְתָא: אוֹכֵל מֵחֲמַת מַאֲכִיל – צָרִיךְ נְטִילַת יָדַיִם, מַאֲכִיל – אֵינוֹ צָרִיךְ נְטִילַת יָדַיִם.

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

מַתְנִי׳ צוֹרֵר אָדָם בָּשָׂר וּגְבִינָה בְּמִטְפַּחַת אַחַת, וּבִלְבַד שֶׁלֹּא יְהוּ נוֹגְעִין זֶה בָּזֶה.

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

MISHNAH

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: שְׁנֵי אַכְסְנָאִין אוֹכְלִין עַל שֻׁלְחָן אֶחָד, זֶה בָּשָׂר וְזֶה גְּבִינָה, וְאֵין חוֹשְׁשִׁין.

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

גְּמָ׳ וְכִי נוֹגֵעַ זֶה בָּזֶה, מַאי הָוֵי? 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 אַבָּיֵי: נְהִי דְּקִלִּיפָה לָא בָּעֵי, הַדָּחָה מִי לָא בָּעֵי?

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

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: שְׁנֵי אַכְסְנָאִין אוֹכְלִין עַל שׁוּלְחָן וְכוּ׳.

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

גְּמָרָא GEMARA

STATEMENT

אָמַר רַב חָנָן בַּר אַמֵּי אָמַר שְׁמוּאֵל: לֹא שָׁנוּ אֶלָּא שֶׁאֵין מַכִּירִין זֶה אֶת זֶה, אֲבָל מַכִּירִין 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

תַּנְיָא נָמֵי הָכִי: רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: שְׁנֵי אַכְסְנָאִים שֶׁנִּתְאָרְחוּ לְפוּנְדָּק אֶחָד, זֶה בָּא מִן הַצָּפוֹן וְזֶה בָּא מִן הַדָּרוֹם, זֶה בָּא בַּחֲתִיכָתוֹ וְזֶה בָּא בִּגְבִינָתוֹ, אוֹכְלִין עַל שֻׁלְחָן אֶחָד, זֶה בָּשָׂר וְזֶה גְּבִינָה, וְאֵין חוֹשְׁשִׁין.

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

וְלֹא אָסְרוּ אֶלָּא בִּתְפִיסָה אַחַת.

And they only forbade it with one grasp.

QUESTION

תְּפִיסָה אַחַת סָלְקָא דַּעְתָּךְ?

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

ANSWER

אֶלָּא כְּעֵין תְּפִיסָה אַחַת.

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

QUESTION

אֲמַר לֵיהּ רַב יֵימַר בַּר שֶׁלֶמְיָא לְאַבָּיֵי: שְׁנֵי אַחִין, וּמַקְפִּידִין זֶה עַל זֶה, מַהוּ?

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

אֲמַר לֵיהּ: יֹאמְרוּ כָּל הַסְּרִיקִין אֲסוּרִין, וּסְרִיקֵי בַּיְיתוֹס מוּתָּרִין?!

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

וּלְטַעְמֵיךְ, הָא דְּאָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן: מִי שֶׁאֵין לוֹ אֶלָּא חָלוּק אֶחָד מוּתָּר לְכַבְּסוֹ בְּחוֹלוֹ שֶׁל מוֹעֵד. יֹאמְרוּ:

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.

לְמַעֲשֶׂה 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.

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.'