

חומש עם רש"י • כי תצא • שליש

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

KI TEITZEI • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah continues with a beautiful sequence of mitzvos that govern our daily lives, starting with the safety requirement of making a ma'akeh (parapet) for a roof. From there, we learn several prohibitions of kilayim (forbidden mixtures), including sowing a vineyard with diverse seeds, plowing with an ox and a donkey together, and wearing shatnez (wool and linen). The Torah then transitions to the mitzvah of tzitzis, followed by the serious halachos of a motzi shem ra—a husband who falsely defames his new wife—and the severe punishments for various cases of arayos (forbidden relationships), such as adultery, a betrothed maiden, and rape.

We also learn the halachic differences between a case that occurs in the city versus one in the field, where the Torah assumes the woman cried out but had no one to save her. The aliyah concludes with the laws of a rapist's financial and marital obligations, the prohibition of marrying a father's former wife, and the restrictions on who may enter the congregation of Hashem, specifically excluding a petzuah dakah (one with crushed testes), a manzer, and the nations of Ammon and Moav.

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

פסוק א

Pasuk 1

כִּי תִבְנֶה בֵּית חֹדֶשׁ וְעָשִׂיתָ מִעָקָה לְגִנְיָה וְלֹא תִשִּׂים דָּמִים
blood place and you shall not for your roof a guardrail and you shall make new a house you build When
בְּבֵיתְךָ כִּי יִפֹּל הַנֹּפֵל מִמֶּנּוּ
from it the one who falls falls if in your house

רש"י

כִּי תִבְנֶה בֵּית חֹדֶשׁ. אִם קִיַּמְתָּ מִצְוַת שְׁלֹחַ הָקָן, סוּפָה לְבָנוֹת בֵּית חֹדֶשׁ.
new a house to build your end is the nest sending away the mitzvah of you fulfilled If new a house you build When
וְתִקַּיְתָּ מִצְוַת מִעָקָה, שְׁמִצְוָה גּוֹרֶרֶת מִצְוָה, וְתִגִּיעַ לְכָרֶם וּשְׂדֵה
and a field to a vineyard and you will attain a mitzvah drags for a mitzvah a guard-rail the mitzvah of and you will fulfill
וְלִבְגָדִים נָאִים, לְכָה נִסְמְכוּ פָרָשִׁיּוֹת הַלֵּלוֹ תִנְחֻמָּא:
Tanchuma these sections were juxtaposed for this fine and to garments

רש"י

מִעָקָה. גִּדָּר סָבִיב לָגַג, וְאַנְקְלוֹס תַּרְגָּם "תִּיקָא", כְּגוֹן תִּיק שְׁמִשְׁמַר מַה שְּׁפָתוֹכוֹ:
is inside it what that guards a case like teyaka translated and Onkelos the roof around a fence A parapet

רש"י

כִּי יִפֹּל הַנֹּפֵל. רָאוּי זֶה לָפֹל, וְאַע"פּ כֵּן לֹא תִתְגַּלְגַּל מִיתָתוֹ עַל
by his death should be brought about not and even though to fall this one deserving the one who falls falls if

יָדָהּ, שְׂמַגְלִילִין זְכוּת עַל יָדֵי זֶפֶאִי וְחוֹבָה עַל יָדֵי חֵיב
a guilty person the hands of through and liability a meritorious person the hands of through merit for they bring about your hand
ספרי :
Sifrei

פסוק ב

Pasuk 2

לֹא תִזְרַע כְּרֶמֶךָ כְּלָאִים פֶּן תִּקְדָּשׁ הַמְלֶאֶה הַזֶּרַע אֲשֶׁר תִּזְרַע
you sow which the seed the fullness of it becomes forbidden lest mixed seeds your vineyard sow You shall not
וּתְבוֹאֵת הַפָּרֶם:
the vineyard and the yield of

רש"י

כלאים. חטה ושעורה וחרצון במפלת יד ברכות כ"ב :
22 Berachot of hand with a throwing and a grape seed and barley wheat diverse kinds

רש"י

פֶּן תִּקְדָּשׁ. כְּתַרְגוּמוֹ "תִּסְתַּאֵב", כָּל דָּבָר הַנִּתְעֵב עַל הָאָדָם, בֵּין לְשִׁבְחָהּ כְּגוֹן
such as for praise whether man to that is loathsome thing any it become defiled like its Targum it become holy lest
הַקִּדָּשׁ, בֵּין לְגִנְאֵי כְּגוֹן אֲסוּר, נוֹפֵל בּוֹ לְשׁוֹן קִדּוּשׁ, כְּמוֹ "אַל תִּגַּשׁ בִּי
to me draw near do not like holiness the term of to it applies forbidden matter such as for disgrace or consecrated property
כִּי קִדְשִׁיתִּיה" יִשְׁעִיהוּ ס"ה :
65 Yeshayahu I am holier than you for

רש"י

הַמְלֶאֶה. זֶה מְלִוֵּי וְתוֹסֶפֶת שֶׁהַזֶּרַע מוֹסִיף :
adds that the seed and the increase the filling this is The fullness

פסוק ג

Pasuk 3

לֹא תַחְרֹשׁ בְּשׁוֹר וּבַחֲמֹר יַחְדָּו:
together and with a donkey with an ox plow You shall not

רש"י

לֹא תַחְרֹשׁ בְּשׁוֹר וּבַחֲמֹר. הוּא הַדִּין לְכָל שְׁנֵי מִינִים שֶׁפְּעוּלָם בְּבֵא קָמָא
Kamma Bava that are in the world kinds two for all is the law this and with a donkey with an ox plow You shall not
נ"ד, הוּא הַדִּין לְהִנְהִיגָם יַחַד קְשׁוּרִים זֻגִּים בְּהוֹלֶכֶת שׁוּם מִשָּׂא כִּלָּאִים פ"ח
chapter 8 Kilayim burden any in leading as pairs tied together to drive them is the law this 54
מ"ב :
mishnah 2

פסוק ד

לֹא תִלְבַּשׁ שְׂעִטָּיִם צִמָּר וּפְשָׁתִים יַחְדָּו:

together and linen wool shatnez wear You shall not

רש"י

שְׂעִטָּיִם. לְשׁוֹן עָרוּב. וְרַבּוֹתֵינוּ פִּרְשׁוּ — שׁוּעַ טָווּי וְנוּז סִפְרֵי:

Sifrei or twisted spun combed explained and our Rabbis mixture is an expression of Shatnez

פסוק ה

גְּדָלִים תַּעֲשֶׂה לָּךְ עַל אַרְבַּע כַּנְפוֹת כְּסוּתְךָ אֲשֶׁר תִּכְסֶּה בָּהּ:

yourself you cover with which your garment corners of the four on for yourself you shall make Tassels

רש"י

גְּדָלִים תַּעֲשֶׂה לָּךְ. אֵף מִן הַכִּלְאִים, לָכֵךְ סִמְכָן הַפְּתוּב יַבְמוֹת ד':

4a Yevamos the Scripture juxtaposed them therefore the forbidden mixture from even for yourself you shall make Tassels

פסוק ו

כִּי יִקַּח אִישׁ אִשָּׁה וּבָא אֵלֶיהָ וּשְׂנְאָהּ:

and hates her to her and comes a wife a man takes When

רש"י

וּבָא אֵלֶיהָ וּשְׂנְאָהּ. סוּפוֹ,

his end and he hates her unto her and he comes

פסוק ז

וְשָׁם לָהּ עֲלִילַת דְּבָרִים וְהוֹצִיא עָלֶיהָ שֵׁם רָע וְאָמַר אֵת

— and says bad a reputation upon her and he brings out words accusations of against her and he places

הָאִשָּׁה הַזֹּאת לְקַחְתִּי וְאֶקְרַב אֵלֶיהָ וְלֹא מָצָאתִי לָהּ בָּתוּלִים:

tokens of virginity for her did I find and not her and I approached I took this the woman

רש"י

וְשָׁם לָהּ עֲלִילַת דְּבָרִים - עֲבָרָה גּוֹרֶרֶת עֲבָרָה, עֲבַר עַל לֹא

do not against he transgressed a transgression drags a transgression words accusations of upon her and he places

תִּשְׁנָא, סוּפוֹ לְבֹא לְיָדֵי לְשׁוֹן הָרַע עִי' סִפְרֵי:

Sifrei see tongue evil to the hands of is to come his end hate

רש"י

אֵת הָאִשָּׁה הַזֹּאת. מִכָּאן שֶׁאֵין אוֹמֵר דְּבָר אֶלָּא בְּפָנֶי בַּעַל דִּין שֵׁם:

there the judgment the master of in the presence of except a matter one says that not from here this the woman —

פסוק ח

וְלָקַח אָבִי הַנַּעֲרָה הַנַּעֲרָה וְאִמָּהּ וְהוֹצִיאוּ אֶת

— and they shall bring out and her mother the young woman the young woman the father of And shall take

בְּתוּלֵי הַנַּעֲרָה הַנַּעֲרָה אֶל זִקְנֵי הָעִיר הַשְּׁעָרָה:

to the gate the city the elders of to the young woman the young woman the tokens of virginity of

רש"י

אבי הנערה ואמה. מי שגדלו גדולים הרעים יתבזו עליה עי'

see because of her shall be disgraced evil offspring reared those who and her mother the young woman The father of

שם :

there

פסוק ט

וְאָמַר אָבִי הַנַּעֲרָה אֶל הַזִּקְנִים אֶת בְּתִי נָתַתִּי לָאִישׁ

to the man I gave my daughter — the elders to the young woman the young woman the father of And shall say

הָזֶה לְאִשָּׁה וַיִּשְׁנָאָהּ:

and he hated her for a wife this

רש"י

ואמר אבי הנערה. מלמד שאין רשות לאשה לדבר בפני

in the presence of to speak for the woman permission that there is not this teaches the young woman the father of And shall say

האיש שם :

there the husband

פסוק י

וַהֲנֵה הוּא שֵׁם עֲלִילַת דְּבָרִים לֹא מָצָאתִי לְבִתְךָ בְּתוּלִים

proof of virginity for your daughter did I find not saying words accusations of placed he and behold

וְאֵלֶּה בְּתוּלֵי בְּתִי וּפְרָשׁוֹ הַשְּׂמָלָה לְפָנַי זִקְנֵי הָעִיר:

the city the elders of before the garment and they shall spread my daughter the virginity proofs of and these are

רש"י

ופרשו השמלה. הרי זה משל, מחורין הדברים כשמלה שם; כתובות שם :

there Kesubos there like the cloth the matters clear is a metaphor this behold the cloth And they shall spread

פסוק יא

וְלָקְחוּ זִקְנֵי הָעִיר הַהוּא אֶת הָאִישׁ וַיִּסְרוּ אֹתוֹ:

him and they shall flog the man — that the city the elders of And they shall take

רש"י

ויסרו אותו. מלקות שם :
there lashes him And they shall chastise

פסוק יב

Pasuk 12

וְעָנְשׁוּ אֹתוֹ מֵאָה כֶּסֶף וְנָתְנוּ לְאָבִי הַנַּעֲרָה כִּי
because the young woman to the father of and they shall give silver one hundred him And they shall fine
הוֹצִיא שֵׁם רָע עַל בְּתוּלַת יִשְׂרָאֵל וְלוֹ תִּהְיֶה לְאִשָּׁה לֹא יוּכַל
he will be able not for a wife she shall be and to him Yisrael a virgin of upon bad a name he brought out
לְשַׁלְּחָהּ כָּל יָמֶיהָ:
his days all to divorce her

פסוק יג

Pasuk 13

וְאִם אִמֶּת הָיָה הַדָּבָר הַזֶּה לֹא נִמְצְאוּ בְּתוּלִים לַנַּעֲרָה:
for the young woman for the young woman tokens of virginity were found not this the matter was true And if

רש"י

וּאִם אִמֶּת הִיא הַדָּבָר. בְּעֵדִים וְהִתְרָאָה, שֶׁזָּנְתָה לְאַחַר אַרוּסֶיךָ כְּתוּבוֹת מ"ד :
44 Kesubos betrothal after that she strayed and warning with witnesses the thing was true And if

פסוק יד

Pasuk 14

וְהוֹצִיאוּ אֶת הַנַּעֲרָה אֶל פֶּתַח בֵּית אָבִיהָ
her father the house of the entrance of to the young woman the young woman — and they shall bring out
וְסָקְלוּהָ אֲנָשֵׁי עִירָהּ בִּאֲבָנִים וּמָתָה כִּי עָשְׂתָה נִבְלָה
a disgraceful thing she did because and she shall die with stones her city the men of and they shall stone her
בְּיִשְׂרָאֵל לְזָנוֹת בֵּית אָבִיהָ וּבְעֵרַת הָרָע מִקִּרְבָּךְ:
from your midst the evil and you shall sweep her father in the house of to commit harlotry in Yisrael
away

רש"י

אֶל פֶּתַח בֵּית אָבִיהָ. רְאוּ גְדוּלָּה שֶׁגָּדַלְתָּם שָׁם מ"ה :
page 45 there that you reared the offspring see her father the house of the entrance of To

רש"י

אֲנָשֵׁי עִירָהּ. בְּמַעֲמָד כָּל אֲנָשֵׁי עִירָהּ סִפְרֵי :
Sifrei her city the men of all of in the presence of her city the men of

רש"י

לְזָנוֹת בֵּית אָבִיהָ. כְּמוֹ בֵּית אָבִיהָ:
her father in the house of is like her father house of to play the whore

כִּי יִמָּצָא אִישׁ שֹׁכֵב עִם אִשָּׁה בְּעֻלָּת בַּעַל וּמֵתוּ גַם שְׁנֵיהֶם
 both of them also then they shall die a husband married to a woman with lying a man there be found If
 הָאִישׁ הַשֹּׁכֵב עִם הָאִשָּׁה וְהָאִשָּׁה וּבַעֲרָתָּהּ הָרַע מִיִּשְׂרָאֵל:
 from Israel the evil and you shall sweep and the woman the woman with who lay the man

רש"י

ומתו גם שניהם. להוציא מעשה חדודים שאין האשה נהנית מהם
 from them derives pleasure the woman from which not unnatural friction an act of to exclude both of them also And they shall die
 ספרי; סנהדרין ס"ו:
 66 Sanhedrin Sifrei

רש"י

גם. לרבות הפאים אחריהם ספרי; דבר אחר, גם שניהם לרבות את הולד,
 the embryo — to include both of them Also explanation Another Sifrei after them those who come to include Also
 שאם היתה מעוברת אין ממתנין לה עד שתלד ערכין ז':
 7a Arakhin she gives birth until for her wait we do not pregnant she was that if

כִּי יִהְיֶה נָעַר נִעְרָה בְּתוּלָה מְאֻרָּשָׁה לְאִישׁ וּמִצָּאָהּ אִישׁ בְּעִיר
 in the city a man and finds her to a man betrothed a virgin a young girl a young girl there will be If
 וְשָׁכַב עִמָּה:
 with her and lies

רש"י

ומצאה איש בעיר. לפיכך שכב עמה - פרצה קוראה לגנב, הא אלו ישבה
 she had sat if behold to the thief calls a breach with her he lay therefore in the city a man And found her
 בביתה, לא ארע לה ספרי:
 Sifrei to her would have happened not in her house

וְהוֹצֵאתֶם אֶת שְׁנֵיהֶם אֶל שַׁעַר הָעִיר הַהוּא וּסְקִלְתֶּם אֹתָם בְּאֲבָנִים
 with stones them and you shall stone that the city the gate of to both of them — and you shall take out
 וּמֵתוּ אֶת הַנָּעַר הַנִּעְרָה עַל דְּבַר אֲשֶׁר לֹא צָעָקָה בְּעִיר
 in the city she cried out not that of the matter because the young woman the young woman — and they shall die
 וְאֶת הָאִישׁ עַל דְּבַר אֲשֶׁר עָנָה אֶת אִשְׁתּוֹ רָעָהּ וּבַעֲרָתָּהּ
 and you shall sweep his neighbor the wife of — he violated that of the matter because the man and —
 away

הָרַע מִקֶּרְבָּךְ:

from your midst the evil

פסוק יח

Pasuk 18

וְאִם בַּשָּׂדֶה יִמָּצֵא הָאִישׁ אֶת הַנַּעֲרָה הַנַּעֲרָה הַמְאֲרָשָׁה וְהִחֲזִיק בָּהּ
her and seizes who is betrothed the young woman the young woman — the man finds in the field And if
הָאִישׁ וְשָׁכַב עִמָּהּ וּמֵת הָאִישׁ אֲשֶׁר שָׁכַב עִמָּהּ לְבִדּוֹ:
alone with her lay who the man then shall die with her and lies the man

פסוק יט

Pasuk 19

וּלְנָעֵר וּלְנָעֵרָה לֹא תַעֲשֶׂה דָבָר אֵין לְנָעֵר
to the young woman there is not anything shall you do not and to the young woman and to the young woman
לְנָעֵרָה חֵטָא מָוֶת כִּי כַּאֲשֶׁר יָקוּם אִישׁ עַל רֵעֵהוּ וּרְצָחוֹ נֶפֶשׁ כֵּן
so is as a soul and murders him his fellow against a man rises up just as for death a sin of to the young woman
הַדָּבָר הַזֶּה:
this the matter

רש"י

כִּי כַּאֲשֶׁר יָקוּם וּגו'. לְפִי פְשׁוּטוֹ זֶהוּ מִשְׁמָעוֹ: כִּי אֲנוּסָה הִיא וּבְחֻזָּקָה עָמַד
he stood and with force she was coerced that its meaning this is its plain sense According to etc. riseth as when For
עָלֶיהָ, כְּאָדָם הָעוֹמֵד עַל חֲבֵרוֹ לְהַרְגוֹ. וְרַבּוֹתֵינוּ דִּרְשׁוּ בּוֹ הֲרִי זֶה בָּא לְלַמֵּד
to teach comes this behold in it interpreted And our Rabbis to kill him his fellow against who stands like a man against her
וְנִמְצָא לָמַד וְכו' סְנֵהֲדְרִין ע"ג:
73a Sanhedrin etc. learning and is found

פסוק כ

Pasuk 20

כִּי בַשָּׂדֶה מְצָאָהּ צָעָקָה הַנַּעֲרָה הַנַּעֲרָה הַמְאֲרָשָׁה וְאֵין
and there was none who was betrothed the young woman the young woman cried out he found her in the field For
מוֹשִׁיעַ לָּהּ:
her to save

פסוק כא

Pasuk 21

כִּי יִמָּצֵא אִישׁ נַעֲרָה נַעֲרָה בְּתוּלָה אֲשֶׁר לֹא אֲרָשָׁה וְתַפְשָׁהּ וְשָׁכַב
and lies and he seizes her betrothed is not who a virgin a young woman a young woman a man will find If
עִמָּהּ וְנִמְצְאוּ:
and they are found with her

וַיִּתֵּן הָאִישׁ הַשֹּׁכֵב עִמָּהּ לְאָבִי הַנַּעֲרָה חֲמִשִּׁים כֶּסֶף

silver fifty the young woman the young woman to the father of with her who lay the man and he shall give

וְלוֹ תִהְיֶה לְאִשָּׁה תַּחַת אֲשֶׁר עָנָה לֹא יוּכַל שְׁלַחָה כָּל יָמָיו:

his days all to send her away he will be able not he afflicted her that because for a wife she shall be and to him

לֹא יִקַּח אִישׁ אֶת אִשְׁתּוֹ אָבִיו וְלֹא יִגְלֶה כִּנּוֹר אָבִיו:

his father the skirt of shall he uncover and not his father the wife of — a man shall take Not

רש"י

לֹא יִקַּח. אֵין לוֹ בָּהּ לְקוּחִין וְאֵין קְדוּשִׁין תּוֹפְסִין בָּהּ עַיִן קִידוּשִׁין ס"ז :

67b Kiddushin see in her takes hold betrothal and not taking in her to him there is not he shall take not

רש"י

וְלֹא יִגְלֶה כִּנּוֹר אָבִיו. שׁוֹמֵרֶת יָכֵם שֶׁל אָבִיו הָרְאוּיָה לְאָבִיו,

for his father who is fit his father of for her brother-in-law a woman waiting his father the skirt of shall he uncover and not

וַיְהִי כִּכְר הַזֶּה עָלֶיהָ מְשׁוּם עֲרוֹת אָחִי אָבִיהָ וַיִּקְרָא י"ח אֶלָּא

rather 18 Vayikra your father the brother of the nakedness of because of concerning her he was warned already and behold

לְעֵבֶר עַל זֶה בְּשָׁנֵי לְאוּיִן, וְלִסְמָךְ לָהּ לֹא יָבֹא מַמְזֵר, לְלַמֵּד

to teach a mamzer shall enter not to it and to juxtapose negative commandments with two this on to transgress

שָׁאִין מַמְזֵר אֶלָּא מַחֲיָבִי פְּרִתוֹת, וְקַל וְחָמֵר מַחֲיָבִי מִיתוֹת בֵּית

house of deaths of from those liable to and strict logic and an easy excisions from those liable to except mamzer that there is no

דִּין, שָׁאִין בְּעֲרִיּוֹת מִיתַת בֵּית דִּין שָׁאִין בָּהּ פְּרִת יַבְמוֹת מ"ט :

49 Yevamos excision in it that there is not judgment house of death of among forbidden relations for there is no judgment

לֹא יָבֹא פְּצוּעַ דָּכָא וְכָרוֹת שְׁפָכָה בִּקְהָל יְהוָה:

Hashem into the congregation male member or one with a severed testicles one with crushed shall enter Not of

רש"י

פְּצוּעַ דָּכָא. שְׁנִפְצָעוּ אוֹ שְׁנִדְכָּאוּ בִּיצִים שְׁלוֹ:

of his testicles whose were crushed or whose were bruised crushed Bruised

רש"י

וְכָרוֹת שִׁפְכָה. שְׁנִכְרַת הַגִּיד וְשׁוּב אֵינוֹ יוֹרֶה קְלִיחַ זֶרַע אֶלָּא שׁוֹפֵף

pours but rather semen a stream of shoot it does not and again membrum was cut whose pouring organ And one with a cut

וְשׁוֹתֶת וְאֵינוֹ מוֹלִיד סַפְרִי; יַבְמוֹת ע' :

page Yevamos Sifrei beget and he does not and drips

לֹא יָבֹא מַמְזֵר בְּקִהְלֵי יְהוָה גַּם דֹּר עֲשִׂירִי לֹא יָבֹא לוֹ
 for him shall enter not the tenth generation even Hashem into the congregation a mamzer shall enter Not
 of

בְּקִהְלֵי יְהוָה:
 Hashem into the congregation
 of

רש"י

לֹא יָבֹא מַמְזֵר בְּקִהְלֵי ה'. לֹא יִשָּׂא יִשְׂרָאֵלִית:
 an Israelite woman marry he shall not Hashem into the assembly of a mamzer shall enter Not

פסוק כו

לֹא יָבֹא עַמּוֹנִי וּמוֹאָבִי בְּקִהְלֵי יְהוָה גַּם דֹּר עֲשִׂירִי לֹא
 not the tenth generation even Hashem into the congregation or a Moabite an Ammonite shall enter Not
 of

יָבֹא לָהֶם בְּקִהְלֵי יְהוָה עַד עוֹלָם:
 forever until Hashem into the congregation for them shall enter
 of

רש"י

לֹא יָבֹא עַמּוֹנִי. לֹא יִשָּׂא יִשְׂרָאֵלִית:
 an Israelite woman marry he shall not an Amonite shall enter not

פסוק כז

עַל דְּבַר אֲשֶׁר לֹא קִדְּמוּ אֶתְכֶם בִּלְחֶם וּבַמַּיִם בַּדֶּרֶךְ בְּצֵאתְכֶם
 when you went out on the way and with water with bread you they greeted not that of the matter Because

מִמִּצְרַיִם וְאֲשֶׁר שָׂכַר עָלֶיךָ אֶת בִּלְעָם בֶּן בְּעוֹר מִפְּתוֹר אֲרָם נְהָרַיִם
 Naharaim of Aram from Pethor Beor son of Bilam — against you he hired and because from Mitzrayim

לְקַלְלָךְ:
 to curse you

רש"י

עַל דְּבַר. עַל הָעֲצָה שֶׁעֲצוּ אֶתְכֶם לְהַחֲטִיאֲכֶם:
 to cause you to sin you that they advised the advice because of the word On the matter of

רש"י

בַּדֶּרֶךְ. כְּשֶׁהָיִיתֶם בְּטָרוּף סַפְרֵי:
 Sifrei in exhaustion when you were In the way

פסוק כח

וְלֹא אָבָה יְהוָה אֱלֹהֶיךָ לְשָׁמַע אֶל בִּלְעָם וַיַּהֲפֹךְ יְהוָה אֱלֹהֶיךָ לָךְ אֶת
 — for you your God Hashem and He turned Bilaam to to listen your God Hashem wanted and not
 הַקְלָלָה לְבִרְכָּהּ כִּי אָהַבְךָ יְהוָה אֱלֹהֶיךָ:
 your God Hashem loved you because into a blessing the curse

סיום כט

לֹא תִדְרֹשׁ שְׁלָמָם וְטַבָּתָם כָּל יְמֶיךָ לְעוֹלָם:
 forever your days all and their welfare their peace seek You shall not

רש"י

לֹא תִדְרֹשׁ שְ�לָמָם. מִכָּלל שְׁנֵאמַר עִמָּךְ יֵשֵׁב בְּקִרְבְּךָ יָכוֹל
 one might think in your midst he shall dwell with you of that which is said From the implication their peace seek You shall not
 אַף זֶה כֵּן, ת"ל לֹא תִדְרֹשׁ שְׁלָמָם עִי' ספרי:
 Sifrei see their peace seek You shall not the Torah teaches so this one even

CHAPTER SUMMARY

The aliyah begins with the positive commandment to build a protective guardrail on a roof to prevent bloodguilt, followed by the prohibitions against sowing mixed seeds in a vineyard, plowing with different species together, and wearing wool and linen, alongside the mitzvah of putting tzitzis on four-cornered garments. It then details the judicial process and penalties for a husband who falsely accuses his wife of premarital unfaithfulness, contrasting it with the capital punishment applied if the charge is true. The Torah outlines the severe penalties for adultery and the rape or seduction of a betrothed maiden, distinguishing between city and field scenarios based on the presumption of consent or duress, and establishes the penalties for raping an unbetrothed virgin. Finally, the aliyah prohibits marrying a father's wife, debars those with damaged reproductive organs or manzerus from marrying into the congregation, and permanently bans Ammonite and Moabite converts from marrying into the Jewish nation due to their cruel behavior toward Klal Yisrael after the Exodus.

The Torah tells us that Ammon and Moab are banned from entering the congregation of Hashem forever, and the reason is because they did not meet us with bread and water when we left Egypt. Lichoira, we have to ask a kasha: why is this simple lack of hospitality treated with such extreme severity, even more than other nations who fought us with swords? The sevara is that when a person sees another in need, especially after the long, exhausting journey of leaving Egypt, and chooses to close their hand and do nothing, it strikes at the very foundation of what it means to be a Yid.

We see from here a tremendous chiddush in our avodah. Hashem created the world on chesed, and He expects us to be nosei b'ol, to carry the burden and feel the needs of our fellow Yidden. When you see someone who is struggling, whether they need physical help, a warm word, or just a friendly face, you cannot look the other way. To ignore a brother in a time of transition or difficulty is not just a minor oversight; it is a fundamental failure in our identity as the children of Avraham, Yitzchak, and Yaakov.

Today, look out for someone in your shul, your workplace, or your home who is going through a transition or a hard time, and go out of your way to offer them a warm word, a drink, or a helping hand before they even have to ask.

דף יומי • חזקוני • דף ק"י

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

THE SUGYA

We begin this daf by continuing our sugya regarding the halachos of cooking and eating an udder, focusing on the difference between the strict letter of the law and the protective fences established by the Chachamim. The Gemara discusses how Rav instituted a special chumra in certain places in Babylonia where the people were lax in their learning, prohibiting udders entirely to prevent them from coming to cook meat and milk together. We will see how different communities, specifically Sura and Pumbedita, held different minhagim regarding this halacha, leading to a fascinating encounter between the local authorities and a sharp talmid chacham.

Additionally, the Gemara transitions into a beautiful discussion of other halachic areas, including the exemptions of tzitzis on a borrowed garment, the exemption of tefillin for someone with an intestinal illness, and the limits of the Beis Din's authority to enforce positive mitzvos when the Torah explicitly states their reward. Finally, we begin a new inquiry regarding the halachos of cooking liver and whether it requires roasting beforehand.

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

עמוד א' DAF 110A

EXPLANATION

שֶׁבִשְׂלָה בֶּחֱלָבָה – אִסּוּרָה, דֹּאֲפִילוּ דִיעֵבַד נָמִי לָא,

The reason the Tanna taught the case of the fetus in the second clause as **that one cooked it in its milk** is because there it is **prohibited, as even after the fact also it is not** permitted. Since the Tanna wanted to teach a case of cooking in the second clause, where it is prohibited even b'di'avad,

EXPLANATION

תָּנָא נָמִי רִישָׁא שֶׁבִשְׂלָה.

he taught also in the first clause regarding the udder, **that one cooked it**, to keep the style of the Mishnah consistent, even though an udder cooked in its milk is actually permitted b'di'avad.

QUESTION

כִּי סָלִיק רַבִּי אֶלְעָזָר, אֲשַׁכְּחִיהָ לְזַעֲרִי, אָמַר לֵיהּ: אֵיכָא תָנָא דְאֶתְנִייהָ לָרַב כְּהָלִי?

When Rabbi Elazar ascended from Babylonia to Eretz Yisrael, he found Ze'eiri and said to him: Is there a Tanna who taught Rav a Mishnah or Braisa that **an udder** roasted without being torn is prohibited?

ANSWER

אֲחֻזִּייהָ לָרַב יִצְחָק בַּר אַבּוּדִימִי.

Ze'eiri pointed out to him Rav Yitzchak bar Avudimi as the one who taught Rav.

STATEMENT

אמר ליה: אני לא שניתתי לו כחל כל עיקר, ורב – בקעה מצא וגדר בה גדר.

Rav Yitzchak bar Avudimi said to him: I did not teach him any ruling prohibiting an udder at all, and Rav simply found an open valley and fenced a fence in it. That is, Rav saw that the people in Babylonia were lax in their observance, so he established a protective fence by prohibiting the udder.

EXPLANATION

דרב איקלע לטטלפוש, שמעה לההיא איתתא דקאמרה לחברתה: ריבעא דבשרא כמה חלבא פעי לבשולי?

This is as Rav happened to come to a place called Tatlafush, and he heard a certain woman who was saying to her friend: How much milk does a quarter-litra of meat require to cook it?

EXPLANATION

אמר: לא גמירי דבשר בחלב אסור, איעפב (וקאסר) [ואסר] לחו כחלי.

Rav said to himself: Lichoira, they do not know that meat cooked in milk is prohibited altogether! So he tarried there and prohibited udders to them entirely, as a safeguard so they would not come to cook meat in milk.

STATEMENT

רב כהנא מתני הכי.

Rav Kahana repeats the story this way.

STATEMENT

רבי יוסי בר אבא מתני: אנא, כחל של מניקה שניתתי לו, ומפלפולו של רב חייא שנה ליה כחל סתם.

But Rabbi Yosei bar Abba repeats a different version of Rav Yitzchak bar Avudimi's response: I taught him that only the udder of a nursing animal is prohibited because it is full of milk, and from the sharp analysis of Rav Chiyya, who was Rav's teacher, Rav Chiyya taught him the halacha using the term an unspecified udder, assuming Rav would understand that it only meant a nursing animal.

STATEMENT

רבין ורב יצחק בר יוסה איקלעו לבי רב פפי, איתתו לקמיהו תבשילא דכחל. רב יצחק בר יוסה אכל, רבין לא אכל.

The Gemara relates: Ravin and Rav Yitzchak bar Yosef happened to visit the house of Rav Pappi. They brought before them a dish of udder. Rav Yitzchak bar Yosef ate of it, but Ravin did not eat.

QUESTION

אמר אביי: רבין תכלא, אמאי לא אכל?

Abaye said in wonderment: Ravin, the bereaved one, why did he not eat?

INFERENCE

מכדי, דביתחו דרב פפי ברתיה דרב יצחק נפחא הוואי, ורב יצחק נפחא מריה דעובדא הוה, אי לא דשמיצ לה מבי נשא לא הוה עבדא.

After all, the wife of Rav Pappi was the daughter of Rabbi Yitzchak Nappacha, and Rabbi Yitzchak Nappacha was a master of good deeds who was extremely meticulous in mitzvos; if she had not heard from her father's house that this dish is permitted, she would not have made it! So why was Ravin machmir?

STATEMENT

בסורא לא אכלי פחלי, בפומבדיתא אכלי פחלי.

The Gemara notes: In Sura they would not eat udders at all, even if they were torn and roasted. But in Pumbedita they would eat udders.

STATEMENT

רמי בר תמרי, דהוא רמי בר דיקולי, מפומבדיתא איקלע לסורא במעלי יומא דכפורי.

Rami bar Tamrei, who is also known as Rami bar Dikulei, from Pumbedita, happened to come to Sura on the eve of Yom Kippur.

STATEMENT

אפקינהו פולי עלמא לכח לינהו שדינהו, אזל איהו נקטינהו אכלינהו.

Since everyone was preparing meat for the pre-fast seudah, everyone brought out their udders and threw them away because of the local chumra. He went, gathered them, and ate them.

QUESTION

איתתוה לקמיה דרב חסדא, אמר ליה: אמאי תעביד הכי?

They brought him before Rav Chisda, who said to him: Why did you do this in our town?

ANSWER

אמר ליה: מאתרא דרב יהודה אנא, דאכיל.

Rami said to him: I am from the place of Rav Yehuda, who eats udders, and that is our minhag.

QUESTION

אמר ליה: ולית לה נותנין עליו חומרי המקום שיצא משם וחומרי המקום שהלה לשם?

Rav Chisda said to him: But do you not hold of the rule that we impose upon him the stringencies of the place from which he went out, and also the stringencies of the place to which he went?

ANSWER

אמר ליה: חוץ לתחום אכלתינהו.

Rami said to him: I ate them outside the techum, the boundary of Sura, where the local chumra does not apply.

QUESTION

ובמה טויתינהו? אמר ליה: בפורצני.

Rav Chisda asked: **And with what did you roast them? He said to him: With grape seeds** that I found.

QUESTION

וְדִלְמָא מִיַּין נֶסֶד (הָוִיא) [הוּוֹ]?

Rav Chisda challenged: **But perhaps they were from wine used for libations** to avodah zarah, which is prohibited to benefit from?

ANSWER

אָמַר לֵיהּ: לְאַחַר שְׁנַיִם עָשָׂר חֳדָשׁ הָווּ.

Rami **said to him: They were after twelve months** had passed, and by then any remaining moisture of the wine has dried up and the prohibition is gone.

QUESTION

וְדִלְמָא דִּגְזֵל הָוָה?

Rav Chisda asked: **But perhaps it was stolen property**, as they belonged to the owner of the vineyard?

ANSWER

אָמַר לֵיהּ: יֵאוּשׁ בְּעָלִים הָוָה, דְּקִדְחוּ בָּהּ חֵילָפִי.

Rami **said to him: There was surely despair of the owners**, as grass had sprouted through them, showing they had been abandoned there for a long time.

QUESTION

חֲזִינְיָה דְּלֹא הָוָה מִנַּח תְּפִילִין, אָמַר לֵיהּ: מַאי טַעְמָא לָא מִנַּחַת תְּפִילִין?

Rav Chisda **saw that he was not wearing tefillin**. He said to him: What is the reason you are not wearing tefillin?

ANSWER

אָמַר לֵיהּ: חוּלִי מַעֲיִין הוּא, וְאָמַר רַב יְהוּדָה: חוּלִי מַעֲיִין פָּטוּר מִן הַתְּפִילִין.

Rami **said to him: I am suffering from an intestinal illness**, and Rav Yehuda said: One who has an intestinal illness is **exempt from tefillin** because he cannot maintain the required bodily cleanliness.

QUESTION

חֲזִינְיָה דְּלֹא הָוָה קָא רָמִי חוּטִי, אָמַר לֵיהּ: מַאי טַעְמָא לִית לָהּ חוּטִי?

Rav Chisda **saw that he had not cast threads** of tzitzis on his garment. He said to him: What is the reason you do not have threads?

ANSWER

אָמַר לֵיהּ... טְלִית שְׂאוּלָה הִיא, וְאָמַר רַב יְהוּדָה:

Rami **said to him: It is a borrowed cloak**, and Rav Yehuda said that a borrowed garment is exempt from tzitzis for the first thirty days.

STATEMENT

טלית שאולָה כָּל שְׁלָשִׁים יוֹם פְּטוּרָה מִן הַצִּיצִית.

The Gemara cites a related ruling: A **borrowed cloak**, during **all** of the first **thirty days** that one borrows it, is **exempt** from the mitzva of **tzitzis**, because it is not yet considered his own garment.

STATEMENT

אֲדָהֳכִי, אֵייתוּהָ לְהִהוּא גִבְרָא דְּלֹא הָוָה מוֹקֵר אָבוּהָ וְאִמִּיהָ, כִּפְתוּהָ.

Meanwhile, as Rav Chisda and Rami bar Tamrei were talking, the court officers **brought in a certain man who would not honor his father and mother**, and **they tied him** to a post to flog him for refusing to perform this mitzva.

OBJECTION

אָמַר לָהּ: שְׁבִקוּהָ, דִּתְנִיָּא: כָּל מִצְוֹת עֲשֵׂה שְׂמַתָּן שְׂכָרָה בְּצִדָּה – אֵין בֵּית דִּין שְׁלִמְטָה מוֹזְהָרִין עָלֶיהָ.

Rami bar Tamrei **said to them: Leave him alone** and do not lash him, **as it is taught** in a braisa: Regarding **any positive mitzva whose reward is written alongside it in the Torah**, **the earthly court below is not warned** to enforce it through physical punishment.

STATEMENT

אָמַר לֵיהּ חֲזִינָא לָךְ דְּחָרִיפְתָּ טוּבָא.

Rav Chisda **said to him: I see that you are very sharp** in your learning.

STATEMENT

אָמַר לֵיהּ: אִי הָוִית בְּאַתְרֵיהּ דְּרַב יְהוּדָה, אַחֲוִינָא לָךְ חוּרְפָּא.

Rami bar Tamrei **said to him: If you were in the place of Rav Yehuda** in Pumbedisa, where the talmidim are exceptionally sharp, **I would show you my sharpness** even more, as there I would have to exert myself to the utmost.

STATEMENT

אָמַר לֵיהּ אַבְיִי לְרַב סַפְרָא: כִּי סִלְקְתָּ לְהָתָם, בְּעֵי מִינִיָּיהוּ: כִּבְדָּא, מָה אַתּוֹן בִּיָּה?

Abaye **said to Rav Safra: When you ascend to there**, to Eretz Yisrael, **ask of them: With regard to liver** that was cooked in a pot without first being roasted, **what do you hold regarding it?** Is it permitted to be eaten?

ANSWER

כִּי סִלִּיק, אֲשַׁכְחִיָּה לְרַב זְרִיקָא. אָמַר לֵיהּ: אֲנָא שְׁלָקִי לֵיהּ לְרַבִּי אֲמִי, וְאָכַל.

When Rav Safra ascended, he found Rav Zerika. Rav Safra **said to him** and asked him this question, and Rav Zerika replied: **I boiled it**, the liver, **for Rabbi Ami**, and **he ate** it, which shows that it is permitted.

STATEMENT

כִּי אַתָּא לְגַבִּיָּה, אָמַר לֵיהּ: לְמִיסַר נִפְשָׁה – לֹא קָא מִיבַעְיָא לִי, כִּי קָמַבְעִיָּא לִי – לְמִיסַר חֲבִירָתָהּ.

When Rav Safra came back to Babylonia **before** Abaye and told him this, Abaye **said to him: As for the liver rendering itself forbidden** by absorbing its own blood when cooked alone, **I have no question**, as it is clear to me that it is permitted. **When I have a question, it is** whether the liver has the power **to render forbidden its companion**, meaning another piece of meat cooked together with it in the same pot.

QUESTION

מאי שנא למיסר נפש דלא מיבעיא לה – דתנן: אינה נאסרת, למיסר חברתה נמי לא תבעי לה!
דתנן: הכבד אוסרת ואינה נאסרת, מפני שהיא פולטת ואינה בולעת.

Rav Safra asked: **What is the difference** regarding the liver rendering itself forbidden that you have no question, because we learned in a Mishnah that it is not rendered forbidden? If so, regarding rendering its companion forbidden, you should also have no question, as we learned in that same Mishnah: **The liver renders** other foods cooked with it forbidden, but it is not rendered forbidden itself, because it expels blood and does not absorb it back! This explicitly answers both of your questions!

ANSWER

אמר ליה: דילמא התם בכבדא דאיסורא,

Abaye said to him: **Perhaps there**, the Mishnah is speaking of a **forbidden liver**, such as the liver of a non-kosher animal or of a neveilah, which renders other foods forbidden because of its own forbidden taste, not because of its blood. Thus, the question of whether a kosher liver's blood forbids other pieces of meat remains unresolved.

SUMMARY

The Gemara explains that while an udder cooked in its milk is b'di'avad permitted, Rav established a protective fence in Babylonia to prohibit it entirely because he saw the people were not well-versed in the prohibitions of meat and milk. This led to differing minhagim, where Sura was machmir and Pumbedita was mekil. Rami bar Tamrei, a sharp talmid chacham from Pumbedita, visited Sura and ate discarded udders, leading to a rigorous halachic dialogue with Rav Chisda where Rami defended his actions, demonstrating his expertise in the laws of avodah zarah, gezel, tefillin, and tzitzis. During this exchange, Rami also corrected the court's practice by teaching that Beis Din does not administer lashes to enforce positive mitzvos whose reward is specified in the Torah, such as kibbud av v'em. The daf concludes with Rav Safra inquiring in Eretz Yisrael about the halachic status of liver that was cooked in a pot without being roasted first.

The Gemara on our daf tells us a fascinating thing about the great Amora, Rav. When he arrived in the town of Tatlafush, he heard a woman asking her friend how much milk she needed to cook a piece of meat. Rav realized with a shock that the local people were completely ignorant of the basic Torah prohibition of basar b'chalav. What did he do? He didn't just give a speech; he went ahead and prohibited the eating of udders entirely in that region. As the Gemara says, "bik'ah matza v'gadar bah gader", he found an open, breached valley, and he built a protective fence around it.

This is a tremendous yesod for our own avodas Hashem. A person cannot look at their spiritual life as a flat plain where they just try to get by. We all have our own "Tatlafush", certain areas, whether in shemiras halashon, kedushah, or bittul torah, where we are weak, where the wall is broken down and the yetzer hara has free entry. If you see a breach in your spiritual defenses, you cannot just say, "Well, technically the basic halacha is fine." You have to be mechadesh a gader. You have to build a fence to protect yourself where you are vulnerable.

Look at how Rami bar Tamrei defended his actions to Rav Chisda. For every single question about his conduct, he had a solid, sharp halachic justification. He was a massive talmid chacham, yet he had to account for every single detail of his behavior. We must have that same clarity and accountability with ourselves. We cannot live on autopilot. If we see we are slipping in a certain area, we must act like Rav, recognize the breach, take responsibility, and put a practical safeguard in place to protect our neshama.

Today, identify one specific area in your daily routine where you find yourself consistently slipping or facing a nisayon, and make a small, concrete "gader" (a boundary or rule) to protect yourself from crossing that line.

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 יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשׁוֹטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֶנִּי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
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 וְנִכְחִידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִיִּנָּה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרְאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְּדֶה 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.'