חוּמָּשׁ עִם רַשִּׁ"י · כי תצא · שְׁלִישִׁי

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 mamzer, 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.

פָּסוּק א

Pasuk 1

כִּי תִבְנֶה בַּיִת חָדָשׁ וְעָשִׂיתָ מַעֲקֶה לְגַגֶּךָ וְלֹא תָשִׂים דָּמִים
When you build a house new and you shall make a guardrail for your roof and you shall not place blood

בְּבֵיתֶךָ כִּי יִפֹּל הַנֹּפֵל מִמֶּנּוּ׃
in your house if falls the one who falls from it

רַשִּׁ"י

כי תבנה בית חדש. אִם קִיַּמְתָּ מִצְוַת שִׁלּוּחַ הַקֵּן, סוֹפְךָ לִבְנוֹת בַּיִת חָדָשׁ,
When you build a house new If you fulfilled the mitzvah of sending away the nest your end is to build a house new,

וּתְקַיֵּם מִצְוַת מַעֲקֶה, שֶׁמִּצְוָה גּוֹרֶרֶת מִצְוָה, וְתַגִּיעַ לְכֶרֶם וְשָׂדֶה
and you will fulfill the mitzvah of a guard-rail for a mitzvah drags a mitzvah and you will attain to a vineyard and a field

וְלִבְגָדִים נָאִים, לְכָךְ נִסְמְכוּ פָּרָשִׁיּוֹת הַלָּלוּ תנחומא׃
and to garments fine for this were juxtaposed these sections Tanchuma

רַשִּׁ"י

מעקה. גָּדֵר סָבִיב לַגַּג, וְאָנְקְלוֹס תִּרְגֵּם "תְּיָקָא", כְּגוֹן תִּיק שֶׁמְּשַׁמֵּר מַה שֶּׁבְּתוֹכוֹ׃
A parapet around the roof and Onkelos translated teyaka like a case that guards what is inside it

רַשִּׁ"י

כי יפל הנפל. רָאוּי זֶה לִפֹּל, וְאַע"פ כֵּן לֹא · תִתְגַּלְגֵּל מִיתָתוֹ עַל
if falls the one who falls deserving this one to fall and even though · should be brought about his death by

יָדְךָ, שֶׁמְּגַלְגְּלִין זְכוּת עַל יְדֵי זַכַּאי וְחוֹבָה עַל יְדֵי חַיָּב
your hand for they bring about merit through the hands of a meritorious person and liability through the hands of a guilty person

ספרי :
Sifrei

פָּסוּק ב

Pasuk 2

לֹא תִזְרַע כַּרְמְךָ כִּלְאָיִם פֶּן תִּקְדַּשׁ הַמְּלֵאָה הַזֶּרַע אֲשֶׁר תִּזְרָע
You shall not sow your vineyard mixed seeds lest it becomes forbidden the fullness of the seed which you sow

וּתְבוּאַת הַכָּרֶם׃
and the yield of the vineyard

רַשִׁ״י

כלאים. חִטָּה וּשְׂעוֹרָה וְחַרְצָן בְּמַפֹּלֶת יָד ברכות כ"ב :
diverse kinds wheat and barley and a grape seed with a throwing of hand Berachot 22

רַשִׁ״י

פן תקדש. כְּתַרְגּוּמוֹ "תִּסְתָּאֵב", כָּל דָּבָר הַנִּתְעָב עַל הָאָדָם, בֵּין לְשֶׁבַח כְּגוֹן
lest it become holy like its Targum it become defiled any thing that is loathsome to man whether for praise such as

הֶקְדֵּשׁ, בֵּין לְגִנַּאי כְּגוֹן אִסּוּר, נוֹפֵל בּוֹ לְשׁוֹן קְדוּשׁ, כְּמוֹ "אַל תִּגַּשׁ בִּי
or consecrated property for disgrace such as forbidden matter applies to it the term of holiness like do not draw near to me

כִּי קְדַשְׁתִּיךְ" ישעיהו ס"ה :
for I am holier than you Yeshayahu 65

רַשִׁ״י

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

פָּסוּק ג

Pasuk 3

לֹא תַחֲרֹשׁ בְּשׁוֹר וּבַחֲמֹר יַחְדָּו׃
You shall not plow with an ox and with a donkey together

רַשִׁ״י

לא תחרש בשור ובחמור. הוּא הַדִּין לְכָל שְׁנֵי מִינִים שֶׁבָּעוֹלָם בבא קמא
You shall not plow with an ox and with a donkey this is the law for all two kinds that are in the world Bava Kamma

נ"ד , הוּא הַדִּין לְהַנְהִיגָם יַחַד קְשׁוּרִים זוּגִים בְּהוֹלָכַת שׁוּם מַשָּׂא כלאים פ"ח
54 this is the law to drive them together tied as pairs in leading any burden Kilayim chapter 8

מ"ב :
mishnah 2

פָּסוּק ד

Pasuk 4

לֹא תִלְבַּשׁ שַׁעַטְנֵז צֶמֶר וּפִשְׁתִּים יַחְדָּו׃

You shall not wear shatnez wool and linen together

רַשִׁ"י

שעטנז. לְשׁוֹן עֵרוּב. וְרַבּוֹתֵינוּ פֵּרְשׁוּ — שׁוּעַ טָווּי וְנוּז סִפְרֵי׃

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

פָּסוּק ה

Pasuk 5

גְּדִלִים תַּעֲשֶׂה לָךְ עַל אַרְבַּע כַּנְפוֹת כְּסוּתְךָ אֲשֶׁר תְּכַסֶּה בָּהּ׃

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

רַשִׁ"י

גדלים תעשה לך. אַף מִן הַכִּלְאַיִם, לְכָךְ סְמָכָן הַכָּתוּב יבמות ד' ׃

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

פָּסוּק ו

Pasuk 6

כִּי יִקַּח אִישׁ אִשָּׁה וּבָא אֵלֶיהָ וּשְׂנֵאָהּ׃

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

רַשִׁ"י

ובא אליה ושנאה. סוֹפוֹ,

his end and he hates her unto her and he comes

פָּסוּק ז

Pasuk 7

וְשָׂם לָהּ עֲלִילֹת דְּבָרִים וְהוֹצִיא עָלֶיהָ שֵׁם רָע וְאָמַר אֶת

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

הָאִשָּׁה הַזֹּאת לָקַחְתִּי וָאֶקְרַב אֵלֶיהָ וְלֹא מָצָאתִי לָהּ בְּתוּלִים׃

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

רַשִׁ"י

ושם לה עלילת דברים – עֲבֵרָה גּוֹרֶרֶת עֲבֵרָה, עָבַר עַל לֹא

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

תִּשְׂנָא, סוֹפוֹ לָבֹא לִידֵי לָשׁוֹן הָרָע עי' סִפְרֵי׃

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

רַשִׁ"י

את האשה הזאת. מִכָּאן שֶׁאֵין אוֹמֵר דָּבָר אֶלָּא בִּפְנֵי בַּעַל דִּין שָׁם׃

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

פָּסוּק ח

Pasuk 8

וְלָקַח אֲבִי הנער הַנַּעֲרָה וְאִמָּהּ וְהוֹצִיאוּ אֶת
And shall take the father of the young woman the young woman and her mother and they shall bring out —

בְּתוּלֵי הנער הַנַּעֲרָה אֶל זִקְנֵי הָעִיר הַשַּׁעְרָה׃
the tokens of virginity of the young woman the young woman to the elders of the city to the gate

רַשִׁ"י

אבי הנערה ואמה. מי שֶׁגִּדְּלוּ גִּדּוּלִים הָרָעִים יִתְבַּזּוּ עָלֶיהָ עי'
The father of the young woman and her mother those who reared offspring evil shall be disgraced because of her see

שם׃
there

פָּסוּק ט

Pasuk 9

וְאָמַר אֲבִי הנער הַנַּעֲרָה אֶל הַזְּקֵנִים אֶת בִּתִּי נָתַתִּי לָאִישׁ
And shall say the father of the young woman the young woman to the elders — my daughter I gave to the man

הַזֶּה לְאִשָּׁה וַיִּשְׂנָאֶהָ׃
this for a wife and he hated her

רַשִׁ"י

ואמר אבי הנערה. מְלַמֵּד שֶׁאֵין רְשׁוּת לָאִשָּׁה לְדַבֵּר בִּפְנֵי
And shall say the father of the young woman this teaches that there is not permission for the woman to speak in the presence of

הָאִישׁ שם׃
the husband there

פָּסוּק י

Pasuk 10

וְהִנֵּה הוּא שָׂם עֲלִילֹת דְּבָרִים לֵאמֹר לֹא מָצָאתִי לְבִתֵּךְ בְּתוּלִים
And behold he placed accusations of words saying not did I find for your daughter proof of virginity

וְאֵלֶּה בְּתוּלֵי בִתִּי וּפָרְשׂוּ הַשִּׂמְלָה לִפְנֵי זִקְנֵי הָעִיר׃
and these are the virginity proofs of my daughter and they shall spread the garment before the elders of the city

רַשִׁ"י

ופרשו השמלה. הֲרֵי זֶה מָשָׁל, מְחֻוָּרִין הַדְּבָרִים כַּשִּׂמְלָה שם; כתובות שם׃
And they shall spread the cloth behold this is a metaphor clear the matters like the cloth there Kesubos there

פָּסוּק יא

Pasuk 11

וְלָקְחוּ זִקְנֵי הָעִיר הַהִוא אֶת הָאִישׁ וְיִסְּרוּ אֹתוֹ׃
And they shall take the elders of the city that — the man and they shall flog him

רַשִׁ״י

ויסרו אתו. מַלְקוּת שם :

And they shall chastise him lashes there

פָּסוּק יב

Pasuk 12

וְעָנְשׁוּ אֹתוֹ מֵאָה כֶסֶף וְנָתְנוּ לַאֲבִי הַנַּעֲרָה כִּי

And they shall fine him one hundred silver and they shall give to the father of the young woman because

הוֹצִיא שֵׁם רָע עַל בְּתוּלַת יִשְׂרָאֵל וְלוֹ תִהְיֶה לְאִשָּׁה לֹא יוּכַל

he brought out a name bad upon a virgin of Yisrael and to him she shall be for a wife not he will be able

לְשַׁלְּחָהּ כָּל יָמָיו׃

to divorce her all his days

פָּסוּק יג

Pasuk 13

וְאִם אֱמֶת הָיָה הַדָּבָר הַזֶּה לֹא נִמְצְאוּ בְתוּלִים לנער לַנַּעֲרָה׃

And if true was the matter this not were found tokens of virginity for the young woman for the young woman

רַשִׁ״י

ואם אמת היה הדבר. בְּעֵדִים וְהַתְרָאָה, שֶׁזִּנְּתָה לְאַחַר אֵרוּסִין כתובות מ״ד :

And if true was the thing with witnesses and warning that she strayed after betrothal Kesubos 44

פָּסוּק יד

Pasuk 14

וְהוֹצִיאוּ אֶת הנער הַנַּעֲרָה אֶל פֶּתַח בֵּית אָבִיהָ

and they shall bring out — the young woman the young woman to the entrance of the house of her father

וְסָקְלוּהָ אַנְשֵׁי עִירָהּ בָּאֲבָנִים וָמֵתָה כִּי עָשְׂתָה נְבָלָה

and they shall stone her the men of her city with stones and she shall die because she did a disgraceful thing

בְּיִשְׂרָאֵל לִזְנוֹת בֵּית אָבִיהָ וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ׃

in Yisrael to commit harlotry in the house of her father and you shall sweep away the evil from your midst

רַשִׁ״י

אל פתח בית אביה. רְאוּ גְּדוּלִים שֶׁגִּדַּלְתֶּם שם מ״ה :

To the entrance of the house of her father see the offspring that you reared there page 45

רַשִׁ״י

אנשי עירה. בְּמַעֲמַד כָּל אַנְשֵׁי עִירָהּ ספרי :

the men of her city in the presence of all of the men of her city Sifrei

רַשִׁ״י

לזנות בית אביה. כְּמוֹ בְּבֵית אָבִיהָ׃

to play the whore house of her father is like in the house of her father

פָּסוּק טו

Pasuk 15

כִּי יִמָּצֵא אִישׁ שֹׁכֵב עִם אִשָּׁה בְּעֻלַת בַּעַל וּמֵתוּ גַּם שְׁנֵיהֶם
If there be found a man lying with a woman married to a husband then they shall die also both of them

הָאִישׁ הַשֹּׁכֵב עִם הָאִשָּׁה וְהָאִשָּׁה וּבִעַרְתָּ הָרָע מִיִּשְׂרָאֵל׃
the man who lay with the woman and the woman and you shall sweep the evil from Israel

רַ"שִׁ"יי

ומתו גם שניהם. לְהוֹצִיא מַעֲשֵׂה חִדּוּדִים שֶׁאֵין הָאִשָּׁה נֶהֱנֵית מֵהֶם
And they shall die also both of them to exclude an act of unnatural friction from which not the woman derives pleasure from them

ספרי; סנהדרין ס"ו :
Sifrei Sanhedrin 66

רַ"שִׁ"יי

גם. לְרַבּוֹת הַבָּאִים אַחֲרֵיהֶם ספרי ; דָּבָר אַחֵר, גם שניהם לְרַבּוֹת אֶת הַוָּלָד,
Also to include those who come after them Sifrei ; Another explanation Also to include both of them — the embryo

שֶׁאִם הָיְתָה מְעֻבֶּרֶת אֵין מַמְתִּינִין לָהּ עַד שֶׁתֵּלֵד ערכין ז' :
that if she was pregnant we do not wait for her until she gives birth Arakhin 7a

פָּסוּק טז

Pasuk 16

כִּי יִהְיֶה נער נַעֲרָה בְתוּלָה מְאֹרָשָׂה לְאִישׁ וּמְצָאָהּ אִישׁ בָּעִיר
If there will be a young girl a young girl a virgin betrothed to a man and finds her a man in the city

וְשָׁכַב עִמָּהּ׃
and lies with her

רַ"שִׁ"יי

ומצאה איש בעיר. לְפִיכָךְ שָׁכַב עִמָּהּ – פִּרְצָה קוֹרְאָה לַגַּנָּב, הָא אִלּוּ יָשְׁבָה
And found her a man in the city therefore he lay with her — a breach calls to the thief if she had sat behold

בְּבֵיתָהּ, לֹא אֵרַע לָהּ ספרי :
in her house not would have happened to her Sifrei

פָּסוּק יז

Pasuk 17

וְהוֹצֵאתֶם אֶת שְׁנֵיהֶם אֶל שַׁעַר הָעִיר הַהִוא וּסְקַלְתֶּם אֹתָם בָּאֲבָנִים
and you shall take out — both of them to the gate of that the city and you shall stone them with stones

וָמֵתוּ אֶת הנער הַנַּעֲרָה עַל דְּבַר אֲשֶׁר לֹא צָעֲקָה בָעִיר
and they shall die — the young woman the young woman because of the matter that not she cried out in the city

וְאֶת הָאִישׁ עַל דְּבַר אֲשֶׁר עִנָּה אֶת אֵשֶׁת רֵעֵהוּ וּבִעַרְתָּ
and — the man because of the matter that he violated — the wife of his neighbor and you shall sweep away

הָרָע מִקִּרְבֶּךָ׃

from your midst the evil

פָּסוּק יח

Pasuk 18

וְאִם בַּשָּׂדֶה יִמְצָא הָאִישׁ אֶת הנער הַנַּעֲרָה הַמְאֹרָשָׂה וְהֶחֱזִיק בָּהּ

And if in the field finds the man — the young woman the young woman who is betrothed and seizes her

וְשָׁכַב עִמָּהּ הָאִישׁ אֲשֶׁר שָׁכַב עִמָּהּ לְבַדּוֹ׃

and lies the man with her then shall die the man who lay with her alone

פָּסוּק יט

Pasuk 19

ולנער וְלַנַּעֲרָה לֹא תַעֲשֶׂה דָבָר אֵין לנער

and to the young woman and to the young woman not shall you do anything there is not to the young woman

לַנַּעֲרָה חֵטְא מָוֶת כִּי כַּאֲשֶׁר יָקוּם אִישׁ עַל רֵעֵהוּ וְרָצָחוֹ נֶפֶשׁ כֵּן

to the young woman a sin of death for just as rises up a man against his fellow and murders him as a soul so is

הַדָּבָר הַזֶּה׃

the matter this

רַשִׁ״י

כי כאשר יקום וגו׳. לְפִי פְּשׁוּטוֹ זֶהוּ מַשְׁמָעוֹ: כִּי אֲנוּסָה הִיא וּבְחָזְקָה עָמַד

For as when riseth etc. According to its plain sense this is its meaning that coerced she was and with force he stood

עָלֶיהָ, כְּאָדָם הָעוֹמֵד עַל חֲבֵרוֹ לְהָרְגוֹ. וְרַבּוֹתֵינוּ דָּרְשׁוּ בּוֹ הֲרֵי זֶה בָּא לְלַמֵּד

against her like a man who stands against his fellow to kill him. And our Rabbis interpreted in it behold this comes to teach

וְנִמְצָא לָמֵד וְכוּ׳ סנהדרין ע״ג :

and is found learning etc. Sanhedrin 73a

פָּסוּק כ

Pasuk 20

כִּי בַשָּׂדֶה מְצָאָהּ צָעֲקָה הנער הַנַּעֲרָה הַמְאֹרָשָׂה וְאֵין

For in the field he found her cried out the young woman the young woman who was betrothed and there was none

מוֹשִׁיעַ לָהּ׃

to save her

פָּסוּק כא

Pasuk 21

כִּי יִמְצָא אִישׁ נער נַעֲרָה בְתוּלָה אֲשֶׁר לֹא אֹרָשָׂה וּתְפָשָׂהּ וְשָׁכַב

If will find a man a young woman a young woman a virgin who is not betrothed and he seizes her and lies

עִמָּהּ וְנִמְצָאוּ׃

with her and they are found

פָּסוּק כב

Pasuk 22

וְנָתַן הָאִישׁ הַשֹּׁכֵב עִמָּהּ לַאֲבִי הנער 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 עִנָּהּ לֹא יוּכַל שַׁלְּחָהּ 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

פָּסוּק כג

Pasuk 23

לֹא יִקַּח אִישׁ אֶת אֵשֶׁת אָבִיו וְלֹא יְגַלֶּה כְּנַף אָבִיו׃

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

רַשִׁ״י

לא יקח. אֵין לוֹ בָּהּ לְקוּחִין וְאֵין קִדּוּשִׁין תּוֹפְסִין בָּהּ עי' קידושין ס"ז׃

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

רַשִׁ״י

ולא יגלה כנף אביו. שׁוֹמֶרֶת יָבָם 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

וַהֲרֵי כְּבָר הֶזְהַר עָלֶיהָ מִשּׁוּם עֶרְוַת אֲחִי אָבִיךָ ויקרא י"ח אֶלָּא

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

לַעֲבֹר עַל זוֹ בִּשְׁנֵי לָאוִין, וְלִסְמֹךְ 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

שֶׁאֵין מַמְזֵר אֶלָּא מֵחַיָּבֵי כְּרֵתוֹת, וְקַל וָחֹמֶר מֵחַיָּבֵי 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, שֶׁאֵין בָּעֲרָיוֹת מִיתַת בֵּית דִּין שֶׁאֵין בָּהּ כָּרֵת יבמות מ"ט׃

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

פָּסוּק כד

Pasuk 24

לֹא יָבֹא פְּצוּעַ דַּכָּא וּכְרוּת שָׁפְכָה בִּקְהַל יְהוָה׃

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

רַשִׁ״י

פצוע דכה. שֶׁנִּפְצָעוּ אוֹ שֶׁנִּדְכְּאוּ בֵּיצִים שֶׁלּוֹ׃

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

רַשִׁ״י

וכרות שפכה. שֶׁנִּכְרַת הַגִּיד וְשׁוּב אֵינוֹ יוֹרֶה קִלּוּחַ זֶרַע אֶלָּא שׁוֹפֵךְ

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

וְשׁוֹתֵת וְאֵינוֹ מוֹלִיד ספרי; יבמות ע' ׃

page Yevamos Sifrei beget and he does not and drips

פָּסוּק כה

Pasuk 25

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

בִּקְהַל יְהוָה׃
into the congregation of Hashem

רַשִׁ"י

לא יבא ממזר בקהל ה'. יִשָּׂא לֹא יִשָּׂא יִשְׂרְאֵלִית׃
Not shall enter a mamzer into the assembly of Hashem he shall not marry an Israelite woman

פָּסוּק כּוֹ

Pasuk 26

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

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

רַשִׁ"י

לא יבא עמוני. יִשָּׂא לֹא יִשָּׂא יִשְׂרְאֵלִית׃
Not shall enter an Amonite he shall not marry an Israelite woman

פָּסוּק כז

Pasuk 27

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

מִמִּצְרָיִם וַאֲשֶׁר שָׂכַר עָלֶיךָ אֶת בִּלְעָם בֶּן בְּעוֹר מִפְּתוֹר אֲרַם נַהֲרָיִם
from Mitzrayim and because he hired against you — Bilam son of Beor from Pethor of Aram Naharaim

לְקַלְלֶךָּ׃
to curse you

רַשִׁ"י

על דבר. עַל הָעֵצָה שֶׁיָּעֲצוּ אֶתְכֶם לְהַחֲטִיאֲכֶם׃
On the matter of the word because of the advice that they advised you to cause you to sin

רַשִׁ"י

בדרך. כְּשֶׁהֱיִיתֶם בְּטֵרוּף ספרי :
In the way when you were in exhaustion Sifrei

פָּסוּק כח

Pasuk 28

וְלֹא אָבָה יְהוָה אֱלֹהֶיךָ לִשְׁמֹעַ אֶל בִּלְעָם וַיַּהֲפֹךְ יְהוָה אֱלֹהֶיךָ לְךָ אֶת
— for you your God Hashem and He turned Bilaam to to listen your God Hashem wanted and not

הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ יְהוָה אֱלֹהֶיךָ׃
your God Hashem loved you because into a blessing the curse

פָּסוּק כט

Pasuk 29

לֹא תִדְרֹשׁ שְׁלֹמָם וְטֹבָתָם כָּל יָמֶיךָ לְעוֹלָם׃
forever your days all and their welfare their peace seek You shall not

רַ"שִׁ"י

לא תדרש שלמם. מִכְּלָל שֶׁנֶּאֱמַר עִמְּךָ יֵשֵׁב בְּקִרְבְּךָ יָכוֹל
You shall not seek their peace From the implication of that which is said with you he shall dwell in your midst one might think

אַף זֶה כֵּן, תַּ"לְ לא תדרש שלמם עי' ספרי׃
even this one so the Torah teaches You shall not seek their peace see Sifrei

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 mamzerus 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.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

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.

דַּף יוֹמִי · חֻלִּין · דַּף ק״י

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📖 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.

עַמּוּד א׳ DAF 110A

EXPLANATION

שֶׁבִּשְׁלָהּ בַּחֲלָבָהּ – אֲסוּרָה, דַּאֲפִילּוּ דִּיעֲבַד נָמֵי 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

תְּנָא נָמֵי רֵישָׁא שֶׁבִּשְׁלָהּ.

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 סְלֵיק רַבִּי אֶלְעָזָר, אַשְׁכְּחֵיהּ לִזְעֵירִי, אֲמַר לֵיהּ: אִיכָּא תַּנָּא דְּאַתְנֵייֵהּ לְרַב כְּחָל?

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

אַחְוֵייֵהּ לְרַב יִצְחָק בַּר אַבּוּדִימִי.

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

STATEMENT

אֲמַר לֵיהּ: אֲנִי לֹא שָׁנִיתִי לוֹ כְּלָל עִיקָּר, וְרַב – בִּקְעָה מָצָא וְגָדַר בָּהּ גָּדֵר.

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

דְּרַב אִיקְּלַע לְטַטְלְפּוּשׁ, שְׁמִעַהּ לְהַהִיא אִיתְּתָא דְּקָאָמְרָה לַחֲבִירְתַּהּ: רִיבְעָא דִּבְשָׂרָא כַּמָּה חַלָּבָא בָּעֵי לְבַשּׁוֹלֵי?

This is **as Rav happened to come to** a place called **Tatlefush**, 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

אָמַר: לָא גְּמִירִי דְּבָשָׂר בְּחָלָב אָסוּר, אִיעַכַּב (וְקָאָסַר) [וַאֲסַר] לְהוּ כַּחְלֵי.

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

רַב כָּהֲנָא מַתְנֵי הָכִי.

Rav Kahana repeats the story **this way**.

STATEMENT

רַבִּי יוֹסֵי בַּר אַבָּא מַתְנֵי: אֲנָא, כְּחָל שֶׁל מְנִיקָה שָׁנִיתִי לוֹ, וּמִפִּלְפּוּלוֹ שֶׁל רַב חִיָּיא שְׁנָה לֵיהּ כְּחָל סְתָם.

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

רָבִין וְרַב יִצְחָק בַּר יוֹסֵף אִיקְּלַעוּ לְבֵי רַב פַּפִּי, אַיְיתוּ לְקַמַּיְיהוּ תַּבְשִׁילָא דִּכְחָל. רַב יִצְחָק בַּר יוֹסֵף אָכַל, רָבִין לָא אָכַל.

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

אָמַר אַבָּיֵי: רָבִין תַּכְלָא, אַמַּאי לָא אָכַל?

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

INFERENCE

מִכְּדֵי, דְּבֵיתְהוּ דְּרַב פַּפִּי בְּרַתֵּיהּ דְּרַבִּי יִצְחָק נַפָּחָא הֲוַאי, וְרַבִּי יִצְחָק נַפָּחָא מָרֵיהּ דְּעוֹבְדָא הֲוָה, אִי לָאו דִּשְׁמִיעַ לַהּ מִבֵּי נָשָׂא לָא הֲוָה עָבְדָא.

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

בְּסוּרָא לָא אָכְלִי כַּחְלֵי, בְּפוּמְבְּדִיתָא אָכְלִי כַּחְלֵי.

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

רָמֵי בַּר תַּמְרֵי, דְּהוּא רָמֵי בַּר דִּיקוּלֵי, מִפּוּמְבְּדִיתָא אִיקְּלַע לְסוּרָא בְּמַעֲלֵי יוֹמָא דְּכִפּוּרֵי.

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

אַפְּקִינְהוּ כּוּלֵי עָלְמָא לְכַחְלֵינְהוּ שְׁדִינְהוּ, אֲזַל אֵיהוּ נַקְטִינְהוּ אַכְלִינְהוּ.

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

אַיְיתוּהּ לְקַמֵּיהּ דְּרַב חִסְדָּא, אֲמַר לֵיהּ: אַמַּאי תַּעֲבֵיד הָכִי?

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

ANSWER

אֲמַר לֵיהּ: מֵאַתָּרָא דְּרַב יְהוּדָה אֲנָא, דְּאָכֵיל.

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

QUESTION

אֲמַר לֵיהּ: וְלֵית לָךְ נוֹתְנִין עָלָיו חוּמְרֵי הַמָּקוֹם שֶׁיָּצָא מִשָּׁם וְחוּמְרֵי הַמָּקוֹם שֶׁהָלַךְ לְשָׁם?

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

אֲמַר לֵיהּ: חוּץ לַתְּחוּם אֲכַלְתִּינְהוּ.

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

QUESTION

וּבְמָה טְוִיתִינְהוּ? אֲמַר לֵיהּ: בְּפוּרְצָנֵי.

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

QUESTION

וְדִלְמָא מִיֵּין נֶסֶךְ (הָוְיָא) [הֲווֹ]?

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

ANSWER

אֲמַר לֵיהּ: לְאַחַר שְׁנֵים עָשָׂר חֹדֶשׁ הֲווֹ.

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 דְּגָזֵל הֲוָה?

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

ANSWER

אֲמַר לֵיהּ: יֵאוּשׁ בְּעָלִים הֲוָה, דִּקְדַחוּ בְּהוּ חִילְפֵי.

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

חַזְיֵיהּ דְּלָא הֲוָה מַנַּח תְּפִילִּין, אֲמַר לֵיהּ: מַאי טַעְמָא לָא מַנְּחַתְּ תְּפִילִּין?

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

ANSWER

אֲמַר לֵיהּ: חוֹלֵי מֵעַיִין הוּא, וְאָמַר רַב יְהוּדָה: חוֹלֵי מֵעַיִין פָּטוּר מִן הַתְּפִילִּין.

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

חַזְיֵיהּ דְּלָא הֲוָה קָא רָמֵי חוּטֵי, אֲמַר לֵיהּ: מַאי טַעְמָא לֵית לָךְ חוּטֵי?

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

אֲמַר לֵיה... טַלִּית שְׁאוּלָה 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.

עַמּוּד ב׳ DAF 110B

STATEMENT

טַלִּית שְׁאוּלָה כָּל שְׁלֹשִׁים 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

אַדְּהָכִי, אַיְיתוּהּ לְהָהוּא גַּבְרָא דְּלָא הֲוָה מוֹקֵר אֲבוּהּ וְאִמֵּיהּ, כַּפְתוּהּ.

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

אֲמַר לְהוּ: שִׁבְקוּהּ, דְּתַנְיָא: כָּל מִצְוַת עֲשֵׂה שֶׁמַּתַּן שְׂכָרָהּ בְּצִדָּהּ – אֵין בֵּית דִּין שֶׁלְּמַטָּה מוּזְהָרִין 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

אֲמַר לֵיהּ חֲזֵינָא לָךְ דְּחָרִיפְתְּ טוּבָא.

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

STATEMENT

אֲמַר לֵיהּ: אִי הֲוֵית בַּאֲתַרֵיהּ דְּרַב יְהוּדָה, אַחְוֵינָא לָךְ חוּרְפַּאי.

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

אֲמַר לֵיהּ אַבָּיֵי לְרַב סָפְרָא: כִּי סָלְקַתְּ לְהָתָם, בְּעֵי מִינַּיְיהוּ: כַּבְדָּא, מָה אַתּוּן בֵּיהּ?

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 סְלִיק, אַשְׁכְּחֵיהּ לְרַב זְרִיקָא. אֲמַר לֵיהּ: אֲנָא שְׁלַקִי לֵיהּ לְרַבִּי אַמִּי, וַאֲכַל.

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 אֲתָא לְגַבֵּיהּ, אֲמַר לֵיהּ: לְמֵיסַר נַפְשַׁהּ – לָא קָא מִיבַּעְיָא לִי, כִּי קָמִבַּעְיָא לִי – לְמֵיסַר חֲבִירְתַּהּ.

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

מַאי שְׁנָא לְמֵיסַר נַפְשֵׁהּ דְּלָא מִיבַּעְיָא לָךְ – דִּתְנַן: אֵינָהּ נֶאֱסֶרֶת, לְמֵיסַר חֲבִירְתַּהּ נָמֵי לָא תִּבְּעֵי לָךְ! דִּתְנַן: הַכָּבֵד אוֹסֶרֶת וְאֵינָהּ נֶאֱסֶרֶת, מִפְּנֵי שֶׁהִיא פּוֹלֶטֶת וְאֵינָהּ בּוֹלַעַת.

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

אֲמַר לֵיהּ: דִּילְמָא הָתָם בְּכַבְדָּא דְּאִיסּוּרָא,

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.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara on our daf tells us a fascinating thing about the great Amora, Rav. When he arrived in the town of Tatlefush, 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 "Tatlefush", 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.

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.'