

חומש עם רש"י • כי תצא • רביעי

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

KI TEITZEI • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah continues with various mitzvos that govern both our relationships with other nations and the high level of kedushah required of Klal Yisrael, especially when going out to war. We begin with the allowance of marrying descendants of Edom and Mitzrayim after three generations, recognizing our historical ties to them. From there, the Torah transitions to the spiritual and physical cleanliness of the military camp, reminding us that Hashem's Shechinah dwells in our midst and demands absolute purity.

Lichoira, the aliyah also brings down several crucial mitzvos regarding interpersonal sensitivity and financial integrity. We learn the prohibitions against returning a runaway slave, engaging in immoral relationships, and bringing forbidden earnings into the Beis HaMikdash. Finally, the Torah warns us against charging interest to our Jewish brothers and emphasizes the serious obligation of keeping our word when making a vow to Hashem.

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

פסוק א

Pasuk 1

לֹא תִתְעַב אֲדָמִי כִּי אֶחֱיךָ הוּא לֹא תִתְעַב מִצְרִי כִּי גֵר
a stranger for an Egyptian abhor you shall not he is your brother for an Edomite abhor You shall not
הָיִיתָ בְּאֶרְצוֹ:
in his land you were

רש"י

לֹא תִתְעַב אֲדָמִי. לְגַמְרִי, וְאַע"פּ שֶׁאֵינוֹ לְךָ לְתַעֲבוֹ שִׁינָא בְּחֶרֶב
with the sword since he went out to abhor him for you that it is proper and even though completely an Edomite abhor Do not
לִקְרֹאתָהּ:
to meet you

רש"י

לֹא תִתְעַב מִצְרִי. מִכָּל וְכָל, אֵף עַל פִּי שֶׁזָּרְקוּ זְכוּרֵיכֶם לְיָאֹר. מָה טַעַם?
the reason what is into the river your males that they threw though · even and all at all an Egyptian abhor Do not
שֶׁהָיוּ לָכֶם אֲכִסְנָיָא בְּשַׁעַת הַדָּחָק. לְפִיכָּה —
therefore the need in a time of hosts to you because they were

פסוק ב

בְּנֵים אֲשֶׁר יוֹלְדוּ לָהֶם דּוֹר שְׁלִישִׁי יָבֹא לָהֶם בְּקִהְלָהּ יְהוָה:
Hashem into the congregation for them may enter the third generation to them are born who Children of

רש"י

בְּנֵים אֲשֶׁר יוֹלְדוּ לָהֶם דּוֹר שְׁלִישִׁי וּגו'. וְשָׂאֵר אֲמוֹת מִתְּרִים מִיָּד, הָא לְמַדָּת
you learn thus immediately are permitted nations and other etc. third generation to them are born who Children
שֶׁהַמַּחְטִיא לְאָדָם קָשָׁה לוֹ מִן הַהוֹרֵגוֹ, שֶׁהַהוֹרֵגוֹ הוֹרֵגוֹ בְּעוֹלָם הַזֶּה
this in the world kills him for one who kills him one who kills him than for him is worse a person that he who causes to sin
וְהַמַּחְטִיא מוֹצִיא מִן הָעוֹלָם הַזֶּה וּמִן הָעוֹלָם הַבָּא, לְפִיכָךְ אֲדוֹם שֶׁקִּדְּמָם
who met them Edom therefore to come the world and from this the world from removes him but he who causes him to sin
בַּחֶרֶב לֹא נִתְעַב, וְכֵן מִצְרַיִם שֶׁטָּבְעוּם, וְאֵלֹה שֶׁהִחְטִיאוּם
who caused them to sin but these who drowned them Mitzrayim and likewise utterly abhorred was not with the sword
נִתְעַבּוּ סִפְרֵי:
Sifrei were utterly abhorred

פסוק ג

כִּי תֵצֵא מַחֲנֶה עַל אִיְבֶיךָ וְנִשְׁמַרְתָּ מִכָּל דָּבָר רָע:
evil thing from every then you shall guard your enemies against as a camp you go out When
yourself

רש"י

כִּי תֵצֵא וּגו' ... וְנִשְׁמַרְתָּ. שֶׁהַשָּׂטָן מְקַטְרֵג בְּשַׁעַת הַסְּכָנָה תִּלְמוּד יְרוּשָׁלַּיִם
Yerushalmi Talmud danger at the time of prosecutes because the Satan then keep you etc. you go forth When
שַׁבַּת ב' :
2 Shabbos

פסוק ד

כִּי יִהְיֶה בְּךָ אִישׁ אֲשֶׁר לֹא יִהְיֶה טָהוֹר מִקֶּרֶה לְלֵילָה
night from an occurrence of pure will be not who a man among you there will be If
וְיָצָא אֶל מַחוּץ לַמַּחֲנֶה לֹא יָבֹא אֶל תוֹךְ הַמַּחֲנֶה:
the camp the midst of into enter he shall not the camp outside of to then he shall go out

רש"י

מִקֶּרֶה לֵילָה. דָּבָר הַפְּתוּב בַּהוֹזָה סִפְרֵי:
Sifrei of the usual the verse spoke night an occurrence of

רש"י

וַיֵּצֵא אֶל מַחוּץ לַמַּחֲנֶה. זֶה מִצְוֹת עֲשֵׂה:
action is a commandment of this of the camp outside to And he shall go

רש"י

לֹא יָבֹא אֶל תּוֹךְ הַמַּחֲנֶה. זֶה מִצְוֹת לֹא תַעֲשֶׂה שָׁם, וְאָסוּר לִפְנֵי
to enter and he is forbidden there not do do is a commandment of this the camp the midst of into come He shall not
לַמַּחֲנֶה לוֹיָהּ, וְכָל שָׂפוֹ לַמַּחֲנֶה שְׂכִינָה עֵי' פִּסְחִים ס"ח :
68 Pesachim see the Shechinah the camp of the more so and all the Levites the camp of

פסוק ה

Pasuk 5

וְהָיָה לַפְּנוֹת עָרַב יִרְחֵץ בַּמַּיִם וּכְבֹּא הַשֶּׁמֶשׁ יָבֹא
he may enter the sun and as the coming of in the water he shall wash evening towards the turning of and it shall be
אֶל תּוֹךְ הַמַּחֲנֶה:
the camp the midst of into

רש"י

וְהָיָה לַפְּנוֹת עָרַב. סְמוּךְ לְהָעָרַב שְׁמֹשׁ יִטְבֹּל, שְׂאִינֹ טָהוֹר בְּלֹא
without clean for he is not he shall immerse his sun to the setting of close evening at the turning of And it shall be
הָעָרַב הַשֶּׁמֶשׁ עֵי' סִפְרֵי :
Sifrei see the sun the setting of

פסוק ו

Pasuk 6

וְיָד תִּהְיֶה לְךָ מִחוּץ לַמַּחֲנֶה וְיֵצְאתָ שָׁמָּה חוּץ:
outside there and you shall go out of the camp outside for you shall be And a place

רש"י

וְיָד תִּהְיֶה לְךָ. כְּתַרְגֻּמוֹ, כְּמוֹ אִישׁ עַל יָדוֹ בַּמִּדְבָּר ב' :
chapter 2 Bamidbar his place at each man like like its translation to you there shall be And a place

רש"י

מִחוּץ לַמַּחֲנֶה. חוּץ לְעֵנָן:
the cloud outside of the camp Outside

פסוק ז

Pasuk 7

וְיָתַד תִּהְיֶה לְךָ עַל אֲזִנָּה וְהָיָה בְּשִׁבְתְּךָ חוּץ וְחָפַרְתָּ בָּהּ
with it and you shall dig outside when you sit and it shall be your weapons upon to you shall be and a spade
וְשִׁבַּת וְכִסִּיתָ אֶת צִאֲתֶיךָ:
your excrement — and you shall cover and you shall turn back

רש"י

עַל אֲזִנָּה. לְבַד מִשְׁאָר כְּלֵי תַשְׁמִישָׁה:
your usage the vessels of from the rest of aside your weapon besides

רש"י

אזנר. כמו כלי זין:

weaponry a vessel of is like your weapon

פסוק ח

Pasuk 8

כי יהוה אלהיה מתהלך בקרב מחנה להצילה ולתת איבה

your enemies and to deliver to rescue you your camp in the midst of walks your God Hashem Because

לפניה והיה מחנה קדוש ולא יראה בך ערות דבר ושב

and turn away a matter unseemliness of in you He shall see and not holy your camp and shall be before you

מאחריה:

from behind you

רש"י

ולא יראה בך. הקב"ה ערות דבר :

anything a nakedness of the Holy One blessed be in you He shall see and not He

פסוק ט

Pasuk 9

לא תסגיר עבד אל אדניו אשר ינצל אליה מעם אדניו:

his master from with you seeks refuge who his master to a slave deliver up You shall not

רש"י

לא תסגיר עבד. כתרגומו; ד"א — אפלו עבד כנעני של ישראל שפרח

who fled an Israelite of Canaanite a servant even another explanation like its Targum a servant deliver You shall not

מחוצה לארץ לארץ ישראל גיטין מ"ה :

forty-five Gittin Israel to the Land of the Land from outside

פסוק י

Pasuk 10

עמה ישב בקרבה במקום אשר יבחר באחד שעריה בטוב לו

for him in the best your cities in one of he will choose that in the place in your midst he shall dwell With you

לא תוננו:

wrong him you shall not

פסוק יא

Pasuk 11

לא תהיה קדשה מבנות ישראל ולא יהיה קדש

a male prostitute be and there shall not Yisrael from the daughters of a harlot be There shall not

מבני ישראל:

Yisrael from the sons of

רש"י

לא תהיה קדשה. מִפְקֶרֶת מְקֻדָּשֶׁת וּמִזְמָנָה לְזָנוֹת:
for harlotry and prepared designated one abandoned a prostitute be There shall not

רש"י

ולא יהיה קדש. מִזְמָן לְמִשְׁכַּב זָכוּר; וְאַנְקֵלוֹס תַּרְגָּם "לֹא תִהְיֶה
shall there be not translated And Onkelos with a male for lying one prepared a male prostitute be And there shall not
אֶתְּתָא מִבְּנֵי יִשְׂרָאֵל לְגִבּוֹר עֶבֶד", שָׂאף זוּ מִפְקֶרֶת לְבָעִילַת זָנוֹת
prostitution to relations of is abandoned this one for even who is a slave to a man Yisrael from the daughters of a woman
הִיא, מֵאַחֵר שָׂאִין קְדוּשִׁין תּוֹפְסִין לוֹ בָּהּ, שְׂחָרִי הִקְשׁוּ לַחֲמוֹר, שְׂנֵאָמֵר
as it is said to a donkey they are compared for behold with her for him taking effect betrothal that there is no since she
"שְׁבוּ לָכֶם פֹּה עִם הַחֲמוֹר" – עִם הַדּוֹמָה לַחֲמוֹר, וְלֹא יִסָּב גִּבּוֹר מִבְּנֵי
from the sons of a man shall marry and not to a donkey that is similar a nation the donkey with here for yourselves stay
יִשְׂרָאֵל אֶתְּתָא אִמָּה, שָׂאף הוּא נִעְשָׂה קְדֵשׁ עַל יָדָהּ, שְׂכַל בְּעִילוֹתָיו
his relations since all of her means by a male prostitute becomes he for even who is a maidservant a woman Yisrael
בְּעִילוֹת זָנוֹת, שָׂאִין קְדוּשִׁין תּוֹפְסִין לוֹ בָּהּ עֵי קִידוּשִׁין ס"ח :
68 Kiddushin see with her for him taking effect betrothal since there is no prostitution are relations of

פסוק יב

Pasuk 12

לא תביא אֶתְנֶן זֹנָה וּמַחִיר כָּלָב בֵּית יְהוָה אֱלֹהֶיךָ לְכָל נֶדֶר
vow for any your God Hashem into the house of a dog or the price of a harlot the hire of bring You shall not
כִּי תוֹעֵבֶת יְהוָה אֱלֹהֶיךָ גַּם שְׁנֵיהֶם:
both of them even your God Hashem an abomination of for

רש"י

אתנן זונה. נָתַן לָהּ טֹלָה בְּאַתְנָנָה פְּסוּל לְהִקְרִיבָה:
for offering is invalid for her hire a lamb to her he gave a prostitute The hire of

רש"י

ומחיר כלב. הִחָלִיף שֶׁה בְּכָלָב סַפְרִי; תְּמוּרָה כ"ט :
29 Temurah Sifrei for a dog a lamb he exchanged a dog and the price of

רש"י

גם שניהם. לְרִבּוֹת שְׁנוּיֵיהֶם, כְּגוֹן חֲטִיִּם וְעֲשָׂאֵן סֵלֶת שֵׁם ל' :
in the Gemara there fine flour and he made them wheat such as their transformations to include both of them Even

פסוק יג

Pasuk 13

לא תִשִּׁיף לְאַחִיךָ נֶשֶׁךְ כֶּסֶף נֶשֶׁךְ אֶכֶל נֶשֶׁךְ כָּל דָּבָר אֲשֶׁר
that thing any interest of food interest of money interest of to your brother deduct interest You shall not
יִשָּׁךְ:
is lent on interest

רש"י

לא תשיך. אזהרה ללוח שאל יתן רבית למלוח עי' ספרי ואחר כך אזהרה
a warning so and after Sifrei see to the lender interest he shall give that not to the borrower a warning cause to bite Do not
למלוח את פספס לא תתן לו בנשך :
with interest to him shall you give not your money — to the lender

פסוק יד

Pasuk 14

לנכרי תשיך ולאחיך לא תשיך למען יברכה יהוה אלהיך
your God Hashem will bless you so that bite you shall not but to your brother you may bite To the foreigner
בכל משלח ידך על הארץ אשר אתה בא שמה לרשתה:
to possess it there are coming you that the land upon your hand the sending of in all

רש"י

לנכרי תשיך. ולא לאחיך, לאו לאו, הבא מקל
from the implication of that comes a negative commandment to your brother and not you may pay interest To a non-Jew
עשה, עשה, לעבר עליו בשני לאוין ועשה:
and a positive negative commandments with two against it to transgress is a positive a positive commandment
commandment

פסוק טו

Pasuk 15

כי תדור נדר ליהוה אלהיך לא תאחר לשלמו כי דרש יהוה
Hashem will require it surely for to pay it delay do not your God to Hashem a vow you make When
אלהיך מעמד ויהיה בך חטא:
sin in you and there will be from you your God

רש"י

לא תאחר לשלמו. שלושה רגלים, ולמדוהו רבותינו מן המקרא ראש השנה ד'
4b Hashanah Rosh the verse from our Rabbis and they learned it festivals three to pay it shall you delay not
:

פסוק טז

Pasuk 16

וכי תחדל לנדר לא יהיה בך חטא:
sin in you there will be not from vowing you refrain And if

פסוק יז

Pasuk 17

מוצא שפתיך תשמר ועשית כאשר נדרת ליהוה אלהיך
your God to Hashem you vowed just as and you shall do you shall keep your lips The utterance of
נדבה אשר דברת בפיה:
with your mouth you spoke which a voluntary offering

מוצא שפתיך תשמר. לתן עשה על לא תעשה שם
 The utterance of your lips you shall keep to give in addition to a positive commandment there commandment the negative and etcetera

CHAPTER SUMMARY

The aliyah begins by permitting Edomite and Egyptian converts to enter the congregation in the third generation, followed by the strict requirements for maintaining a holy and clean camp during wartime, including the halachos of one who becomes tamei and the obligation to cover waste. We are then commanded not to hand over a runaway slave to his master, and we are warned against immoral practices and bringing the hire of a harlot or the price of a dog as an offering. The Torah concludes with the prohibition of charging interest to a fellow Jew, the permission to charge interest to a foreigner, and the strict warning not to delay the fulfillment of vows made to Hashem.

למעשה WHAT TO TAKE HOME

The Torah is teaching us a tremendous yesod in avodas Hashem from the parsha of the military camp. Lichoira, when a soldier is out on the battlefield, fighting for his life in the mud and the heat of war, we would think he is patur from the finer points of refinement. Yet, the Torah is davka mechadesh here that even in the middle of a war camp, a Yid must carry a shovel to cover his waste, because "Hashem your Elokim walks in the midst of your camp."

This is a powerful chiddush for our daily lives. We often find ourselves in our own personal "battlefields", whether we are overwhelmed with parnassah worries, dealing with a chaotic household, or running around in a hectic, noisy environment. The yetzer hara tries to convince us that in such stressful moments, we can let our guard down. We think, "Now is not the time for refinement, now I can be a bit sharp with my words, or lax with my speech and thoughts."

But the Torah tells us: "v'hayah machanecha kadosh", your camp must remain holy. Davka when you are in the thick of the battle, that is when you must ensure your surroundings and your mouth remain clean and pure. If we want Hashem's shechinah to stay with us and protect us in our times of struggle, we cannot abandon our refinement.

Today, when you find yourself in a stressful, chaotic, or rushed situation, pause for three seconds before you react. Keep your speech clean, gentle, and holy, remembering that Hashem is standing right there with you in the middle of the battle.

דף יומי • חזקוני • דף קי"א

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THE SUGYA

We start off on our daf continuing the sugya of liver, specifically looking at the kasha of whether the blood of a liver that is cooked together with other meat makes that meat assur. The Gemara brings a raaya from an incident where Rabbi Zerika and Yannai the son of Rabbi Ami ate a windpipe cooked together with its attachments, including the liver, which lichora shows that the liver's blood does not forbid the other pieces. However, the Gemara pushes back on this proof, suggesting that maybe the windpipe's opening was outside the pot, or perhaps they did a chalita (scalding) with boiling water or vinegar beforehand to seal the blood inside.

We then move into a beautiful, warm story of Rabba bar Rav Huna visiting Rabba bar Rav Nachman on Shabbos, where they served him a grand seudah in honor of Shabbos, showing us the great chashivus of kavod Shabbos. During the meal, a liver was served with an artery full of blood, leading to a practical halachic discussion on how we must tear the liver lengthwise and widthwise and place it cut-side down on the fire to let the blood drain. The daf also discusses the halachos of roasting liver or an udder on a spit either above or below other meat, and concludes with Shmuel's halacha regarding a knife used for shechita and whether it can be used to cut hot food.

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עמוד א' DAF 111A

EXPLANATION

ומשום שמנוניתא.

And the other food is forbidden only **due to the fat** of the liver **which** it absorbed, but not because of the blood.

QUESTION

משום דמא, מאי?

But if the concern is only **due to the blood** of the liver, **what** is the halacha? Does the other meat absorb the blood, or do we say that blood is not absorbed as easily as fat?

STATEMENT

כי הדר סליק, אשכחיה לרבי זריקא, אמר ליה:

When Rav Safra **again ascended** to Eretz Yisrael, **he found** Rabbi Zerika and **said to him**, asking him this very question.

ANSWER

האי נמי לא תבעי לה, דאנא וינאי בריה דרבי אמי איקלען לבי יהודה בריה דרבי שמעון בן פזי,
וקריבו לו קנזא בקופיה, ואכלנא.

Rabbi Zerika said to him: You need not ask this question either, as I and Yannai, the son of Rabbi Ami, arrived at the house of Yehuda, the son of Rabbi Shimon ben Pazi, and they brought before us the windpipe with its attachments—meaning the lungs, heart, and liver all cooked together—and we ate it. This proves that the liver's blood does not forbid the other pieces cooked with it.

OBJECTION

מתקיף לה רב אשי, ואיתימא רבי שמואל מזרוקינא:

Rav Ashi objects to this proof, and some say it was Rabbi Shmuel from Zerokinya who objected:

OBJECTION

ודלמא פי קנה חוץ לקדרה הוה,

But perhaps the mouth of the windpipe was positioned outside of the pot, so that the blood from the liver flowed out through the tube and did not mix with the other pieces?

OBJECTION

אי נמי מיחלט הוה חליט ליה מעיקרא, פי הא דרב הונא חליט ליה פחלא, ורב נחמן חליט ליה ברותחין.

Alternatively, perhaps they poured boiling liquid on the liver at the outset to seal the blood inside, like that custom of Rav Huna, for whom they would pour boiling vinegar on liver, and Rav Nachman, for whom they would pour boiling water on liver. If so, no blood was released during the cooking, and there is no proof for Abaye's question.

STATEMENT

וסבר רב פפא קמיה דרבא למימר: חלא אסיר.

The Gemara notes: And Rav Pappa, before Rava, thought to say that the vinegar used for scalding the liver becomes prohibited for consumption because it absorbs the liver's blood.

ANSWER

אמר ליה: אי חלא אסיר – איהו נמי אסיר, פי היכי דפליט – הדר בלע.

Rava said to him: If the vinegar is prohibited because it absorbed blood, then the liver itself should also be prohibited, because just as it expels blood into the vinegar, it then absorbs it back from the forbidden vinegar. Rather, we must say that no blood is expelled by the scalding at all, and the vinegar remains permitted.

STATEMENT

רב בר שבא איקלע לבי רב נחמן, איתו ליה פבדא שליכא, ולא אכל.

The Gemara relates: Rav bar Shaba visited the house of Rav Nachman. They brought him cooked liver, and he did not eat it, because he held that cooked liver is forbidden.

STATEMENT

אמרו ליה: בר פי רב דלגיו לא אכיל, ומנו? רב בר שבא.

The members of the household said to Rav Nachman: There is a student of the Torah inside who is not eating. And who is he? Rav bar Shaba.

RULING

אמר להו רב נחמן: גאמו לשבא.

Rav Nachman said to them: Feed Shaba against his will, because cooked liver is perfectly permitted.

STATEMENT

כתנאי:

The Gemara notes: Abaye's question is like a dispute between Tanna'im in a braisa:

BRAISA

רבי אליעזר אומר: הפך אוסרת ואינה נאסרת, מפני שפולטת ואינה בולעת.

Rabbi Eliezer says: The liver cooked with other meat prohibits the other pieces, but it itself is not prohibited, because it expels blood and does not absorb it back.

BRAISA

רבי ישמעאל בנו של רבי יוחנן בן ברוקה אומר: מתובלת – אוסרת ונאסרת, שלוקה – אוסרת ונאסרת.

Rabbi Yishmael, the son of Rabbi Yochanan ben Beroka, says: If the liver was spiced when cooked, it prohibits the other meat and is itself prohibited. Likewise, if it was stewed—heavily cooked—it prohibits the other meat and is itself prohibited because spices and over-cooking cause it to reabsorb the blood.

STATEMENT

רבה בר רב הונא אקלע לבי רבה בר רב נחמן, אייתי לקמיה תלת סאי טחאי,

The Gemara relates: Rabba bar Rav Huna visited the house of Rabba bar Rav Nachman on Shabbos. They brought before him three se'ah of fine bread kneaded with oil and honey.

STATEMENT

אמר להו: מי הוה ידעיתו דאתינא?

He said to them: Did you know that I was coming that you prepared such a grand feast?

STATEMENT

אמרו ליה: מי עדיפת לן מינה, דכתיב: "וקראת לשבת ענג!"

They said to him: Are you more distinguished to us than Shabbos? We prepared this in honor of Shabbos, as it is written: "And you shall call the Shabbos a delight!"

STATEMENT

אדהכי, אשכח הווא כבדא דהוה בה סמפונא דבליעא דמא,

Meanwhile, he found a certain liver served to him that contained an artery full of blood.

QUESTION

אמר להו: אמאי עבדיתו הכי?

He said to them: Why do you do this? The blood in the arteries is forbidden!

QUESTION

אָמרוּ לֵיהּ: אָלֵא הֵיכִי נַעֲבִיד?

They said to him: Rather, what should we do to prepare it properly?

RULING

אָמַר לָהֶם: קַרְעוּ שְׁתֵּי וָעֶרֶב, וְחִיתוּכָא לְתַחַת.

He said to them: Tear the liver lengthwise and widthwise, and place the cut downward on the fire so the blood can drain out.

STATEMENT

וְהֵנִי מִיָּלִי כְּבֵדָא, אֲבָל טָחֵלָא – שׁוּמְנָא בְּעָלְמָא הוּא,

And this applies only to liver, but the spleen is merely fat and does not contain blood vessels that require tearing,

PROOF

כִּי הָא דְשִׁמוּאֵל עֲבָדִי לִיהּ תַּבְשִׁילָא דְטָחֵלִי בְיוֹמָא דְעֲבִיד מְלִתָּא.

like that practice of Shmuel, for whom they would make a dish of spleens on the day he performed bloodletting to restore his strength.

STATEMENT

אָתַמַּר: כְּבֵדָא עִלְוֵי בִשְׂרָא – שְׂרִי, דְמָא מְשַׂרְק שְׂרִיק.

It was stated: If liver is roasted on a spit on top of meat, the meat is permitted, because the blood of the liver slides off and is not absorbed by the meat.

STATEMENT

כְּחֵלָא עִלְוֵי בִשְׂרָא – אָסוּר. מָאי טַעְמָא? חֵלֵב סְרוּכִי מְסָרִיק.

But if an udder is roasted on top of meat, the meat is prohibited. What is the reason? Milk adheres and is absorbed by the meat.

STATEMENT

רַב דִּימִי מִנְהַרְדְּעָא מִתְנִי אֲפָכָא:

Rav Dimi of Nehardea would teach the opposite:

STATEMENT

כְּחֵלָא עִלְוֵי בִשְׂרָא – שְׂרִי, מָאי טַעְמָא? חֵלֵב שְׁחוּטָה דְרַבְּנָן.

An udder on top of meat is permitted. What is the reason? The milk of a slaughtered animal is only a rabbinic prohibition, so we are lenient.

STATEMENT

כְּבֵדָא עִלְוֵי בִשְׂרָא – אָסִיר, דָּם דְאוֹרִייתָא.

But **liver on top of meat** is **prohibited**, because the prohibition of **blood is from the Torah**, and we must be stringent.

RULING

דרש מרימר: הלכתא, בין כבדא בין כחלא, תותי בשרא – שרי,

Mareimar expounded: The halacha is: Whether it is liver or whether it is an udder, if they are placed **underneath the meat**, the meat is **permitted**.

RULING

עילוי בשרא – דיעבד אין, לכתחלה לא.

But if they are placed **on top of the meat**, **after the fact**, yes, it is permitted, but **ab initio**, no, we do not do this.

STATEMENT

רב אשי איקלע לבי רמי בר אבא חמוה, חזייה לבריה דרמי בר אבא דקא

Rav Ashi arrived at the house of Rami bar Abba, his father-in-law, and he saw the son of Rami bar Abba who was preparing meat in a certain way...

עמוד ב' DAF 111B

STATEMENT

שפיד כבדא עילוי בשרא,

The Gemara relates that a certain scholar was **skewering liver on top of meat** for roasting.

STATEMENT

אמר: כמה יהיר האי מרבנן!

When Rav Ashi saw this, **he said: How haughty is this particular Sage** to act this way!

QUESTION

אימר דאמור רבנן דיעבד, לכתחלה מי אמור?

Even if you say that the Sages stated that one may eat meat roasted under liver **after the fact**, did they say that one may do so **ab initio**?

STATEMENT

ואי איכא בי דוגי, בשרא עילוי כבדא נמי אסיר.

The Gemara adds: **And if there is a receptacle** under the spit for the drippings of fat, then even if the **meat is on top of the liver**, it is also **prohibited** to roast them together, because the blood from the liver will drip into the fat in the vessel.

QUESTION

ומאי שנא מדמא דבשרא?

The Gemara asks: **And in what way is** this case **different from** the **blood of meat** dripping into a vessel, which is permitted?

ANSWER

דָּמָא דְּבִשְׂרָא – שָׂכָן, דָּמָא דְּכַבְדָּא – קָפִי.

The Gemara answers: The **blood of meat sinks** to the bottom of the vessel, leaving the fat on top, whereas the **blood of liver floats** on top of the fat and cannot be separated from it.

STATEMENT

אָמַר רַב נַחֲמָן, אָמַר שְׁמוּאֵל: סָכִין שֶׁשָּׁחַט בָּהּ, אָסוּר לְחַתוֹךְ בָּהּ רוֹתֵחַ.

Rav Nachman says that Shmuel says: With regard to a knife with which one slaughtered an animal, it is prohibited to cut any boiling food with it, because the knife has absorbed blood during the slaughtering and will now impart it to the hot food.

STATEMENT

צוּנִין – אָמַרִי לָהּ פְּעִיָא הִדְחָה, וְאָמַרִי לָהּ לֹא פְּעִיָא הִדְחָה.

If one cut cold food with this knife, some say that the food requires rinsing before eating, and some say that it does not require rinsing.

STATEMENT

אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: קַעֲרָה שֶׁמָּלַח בָּהּ בֶּשָׂר, אָסוּר לֶאֱכֹל בָּהּ רוֹתֵחַ,

Rav Yehuda says that Shmuel says: With regard to a bowl in which one salted meat to draw out its blood, it is prohibited to eat boiling food served in it, as the bowl has absorbed blood.

EXPLANATION

וְשְׁמוּאֵל לְטַעְמִיָּהּ, דָּאָמַר שְׁמוּאֵל: מְלִיחַ הֵיכָּהּ הוּא כְּרוֹתֵחַ, וְכַבּוּשׁ הֵיכָּהּ הוּא כְּמַבּוּשָׁל.

And Shmuel here is consistent with his standard line of reasoning, as Shmuel said: A salted food is considered like a boiling food in its ability to impart and absorb flavor, and a marinated food is considered like a cooked food.

STATEMENT

כִּי אֶתָּא רַבִּין, אָמַר רַבִּי יוֹחָנָן: מְלִיחַ אֵינוֹ כְּרוֹתֵחַ, וְכַבּוּשׁ אֵינוֹ כְּמַבּוּשָׁל.

When Ravin came from Eretz Yisrael, he said that Rabbi Yochanan said: A salted food is not considered like a boiling food, and a marinated food is not considered like a cooked food.

OBJECTION

אָמַר אַבְי: הָא דְּרַבִּין לִיתָהּ,

Abaye said: This ruling of Ravin is not correct,

PROOF

דִּהְיָא פִּינְקָא דִּהְוָה בִּי רַבִּי אָמִי, דְּמָלַח בֵּיהּ בֶּשָׂרָא, וְתַבְרִיָּה.

as there was a certain bowl that was in the house of Rabbi Ami, in which they salted meat, and he broke it so that it would not be used again.

QUESTION

מַכְדִּי, רַבִּי אָמִי תִּלְמִיד דְּרַבִּי יוֹחָנָן הָוָה, מָאי טַעְמָא תַּבְרִיָּה?

Now, Rabbi Ami was a student of Rabbi Yochanan; what is the reason he broke it?

ANSWER

לֹא מִשּׁוּם דְּשָׂמִיעָא לִיה מִינֵיה דְּרַבִּי יוֹחָנָן דְּאָמַר: מְלִיחַ הָרִי הוּא כְרוּתָה!

Is it not because he heard from Rabbi Yochanan himself, who said: A salted food is considered like a boiling food?
This proves Ravin's report was mistaken.

STATEMENT

יְתִיב רַב כְּהֲנָא אַחוּה דְּרַב יְהוּדָה קָמִיה דְּרַב הוּנָא, וְיְתִיב וְקָאָמַר: קְעָרָה שְׂמָלַח בֵּה בִּשְׂר – אָסוּר לֵאכּוֹל בֵּה רוּתָה,

Rav Kahana, the brother of Rav Yehuda, sat before Rav Huna, and he sat and said: A bowl in which one salted meat – it is prohibited to eat boiling food served in it.

STATEMENT

וּצְנוּן שֶׁחֲתָכוּ בְּסַכִּין – מוּתָר לֵאכּוֹלוּ בְּכוּתָה.

But a radish that one cut with a meat knife – it is permitted to eat it with kutach, which contains milk.

QUESTION

מַאי טַעְמָא?

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

ANSWER

אָמַר אַבְי: הָאִי – הֵיתֵרָא בְּלַע, וְהָאִי – אִיסוּרָא בְּלַע.

Abaye said: This radish absorbed a permitted substance, namely the meat fat on the knife, and that bowl absorbed a prohibited substance, namely the blood from the salting.

OBJECTION

אָמַר לִיה רַבָּא: כִּי בְּלַע הֵיתֵרָא, מַאי הָוִי?

Rava said to him: Even if it absorbed a permitted substance, what of it?

EXPLANATION

סוּף סוּף, הָאִי הֵיתֵרָא דְּאֵתִי לִידֵי אִיסוּרָא הוּא, דְּאִיסוּרָא קָאֲכִיל!

Ultimately, this is a permitted substance that comes to a state of prohibition, as he is eating a prohibited substance when he eats the meat-flavored radish with dairy kutach!

RESOLUTION

אָלָא אָמַר רַבָּא: הָאִי אֶפְשָׁר לְמַטְעֵמִיהּ, וְהָאִי לֹא אֶפְשָׁר לְמַטְעֵמִיהּ.

Rather, Rava said: The difference is that **this** radish, it is possible to taste it to see if it has a meat flavor, but that bowl, it is not possible to taste it to see if blood was absorbed, as tasting blood is forbidden.

OBJECTION

אָמַר לִיה רַב פִּפְא לְרַבָּא: וְלִיטְעֵמִיהּ קִפִּילָא אַרְמָאָה,

Rav Pappa said to Rava: But let a non-Jewish cook taste it to see if there is blood flavor!

PROOF

מי לא תנן: קדירה שבישל בה בשר לא יבשל בה חלב, ואם בשל – בנותן טעם,

Did we not learn in a Mishnah: A pot in which one cooked meat, he may not cook milk in it, and if he did cook, it is forbidden only if it imparts flavor?

PROOF

בשל בה תרומה לא יבשל בה חולין, ואם בשל – בנותן טעם.

And if one cooked terumah in it, he may not cook non-sacred food in it, and if he did cook, it is forbidden only if it imparts flavor.

EXPLANATION

ואמרין: בשלמא תרומה – טעים לה כהן, אלא בשר בחלב – מאן טעים לה?

And we said in discussing this: Granted, regarding terumah, a Kohen can taste it; but regarding meat in milk, who can taste it to see if there is flavor?

EXPLANATION

ואמר לו: ליטעמיה קפילא!

And you, Rava, said to us: Let a non-Jewish cook taste it!

OBJECTION

הכי נמי ליטעמיה קפילא!

So too here, let a non-Jewish cook taste it to see if the food in the bowl has absorbed blood!

RESOLUTION

הכי נמי, כי קאמינא – דליכא קפילא.

Rava replied: Indeed, that is so; when I said my statement, it was a case where there is no non-Jewish cook available.

STATEMENT

איתמר: דגים שעלו בקערה,

It was stated: If hot fish were served in a bowl that had been used for meat,

STATEMENT

רב אמר: אסור לאכלן בכותח, ושמואל אמר: מותר לאכלן בכותח.

Rav says: It is prohibited to eat them with kutach; and Shmuel says: It is permitted to eat them with kutach.

EXPLANATION

רב אמר: אסור, נותן טעם הוא; ושמואל אמר: מותר, נותן טעם פר נותן טעם הוא.

Rav says it is prohibited because it is a case of imparted flavor; and Shmuel says it is permitted because it is a case of imparted flavor from an imparted flavor (nat bar nat), which is permitted.

STATEMENT

וְהָא דְרַב, לָאוּ בְּפִירוּשׁ אִיתְמַר, אֶלָּא מִכָּלְלָא אִיתְמַר.

The Gemara notes: And this ruling of Rav was not stated explicitly; rather, it was stated by inference from an incident.

STATEMENT

דְּרַב אִיקְלַע לְבֵי רַב שְׁימִי בַר חִיָּיא בְּרִיָּה, חָשׁ (בְּעִינָיו) [בְּעִינֶיהָ], עָבְדוּ לֵיהּ שְׁיִיפָא בְּצֻעָא,

For Rav happened to visit the house of Rav Shimi bar Chiyya, his grandson. Rav suffered in his eye, and they prepared an ointment for him in a bowl as a remedy.

STATEMENT

בְּתַר הָכִי רָמוּ לֵיהּ בְּשׁוּלָא בְּגוּוּה, טַעֲמִים לִיהּ טַעְמָא דְשְׁיִיפָא, אָמַר: יְהִיב טַעְמָא כּוּלִי הָאִי.

Afterward, they placed a cooked dish for him in that same bowl. He tasted the flavor of the ointment in it, and said: It imparts so much flavor! From this, they inferred that Rav holds that secondary flavor is strong enough to forbid.

REFUTATION

וְלֹא הִיא, שְׁאֵנִי הֵתֵם דְּנִפִּישׁ מְרִירָה טַפִּי.

The Gemara rejects this: But that is not so; it is different there, because the bitterness of the ointment was very strong, so it cannot be compared to ordinary food.

STATEMENT

רַבִּי אֶלְעָזָר הָוָה קָאִים דְּמַר שְׁמוּאֵל, אֵייתוּ לְקַמִּיָּה דְּגִיִּם שְׁעָלוּ בְּקַעְרָה, וְקָא אָכִיל בְּכוּתָח.

The Gemara relates: Rabbi Elazar was standing before Mar Shmuel. They brought before Shmuel fish that had been served in a meat bowl, and he ate them with kutach.

STATEMENT

יְהִיב לִיהּ וְלֹא אָכַל, אָמַר לִיהּ: לְרַבָּהּ יְהִיב לִיהּ וְאָכַל, וְאֵת לֹא אָכַלְתָּ?

Shmuel gave some to him, but Rabbi Elazar did not eat. Shmuel said to him: To your teacher, Rav, I gave this and he ate, and yet you will not eat?

QUESTION

אַתָּא לְקַמִּיָּה דְרַב, אָמַר לִיהּ: הָדָר בִּיהּ מַר מְשַׁמְעֵתִיָּה?

Rabbi Elazar came before Rav and said to him: Did the Master retract his ruling on this matter?

ANSWER

אָמַר לִיהּ: חַס לִיהּ לְזִרְעִיָּה דְאַבָּא בַר אַבָּא דְלִיסְפִּי לִי מִיָּדִי וְלֹא סְבִירָא לִי.

Rav said to him: Far be it from the seed of Abba bar Abba (Shmuel) to feed me something that I do not hold is permitted! I never ate such a dish from him.

STATEMENT

רב הונא ורב חייא בר אשי הוו יתבי, חד בהאי גיסא דמפרא דסורא, וחד בהאי גיסא דמברא.

Rav Huna and Rav Chiyya bar Ashi were sitting, one on this side of the ferry of Sura, and one on that side of the ferry.

STATEMENT

למר אייתו ליה דגים שעלו בקערה ואכל בכותח,

To one Master, they brought fish served in a meat bowl, and he ate them with kutach.

STATEMENT

למר אייתו ליה תאנים וענבים בתוך הסעודה, ואכל ולא בריה.

To the other Master, they brought figs and grapes during the meal, and he ate them and did not recite a blessing beforehand, relying on the bread.

QUESTION

מר אמר ליה לחבריה: יתמא! עבד רבך הכי?

One Master called out to his colleague: Orphan! Did your teacher act this way? How can you do that?

QUESTION

ומר אמר ליה לחבריה: יתמא! עבד רבך הכי?

And the other Master called out to his colleague: Orphan! Did your teacher act this way?

ANSWER

מר אמר ליה לחבריה: אנא כשמואל סבירא לי,

The first Master said to his colleague: I hold like Shmuel, who permits fish served in a meat bowl with dairy.

ANSWER

ומר אמר ליה לחבריה: אנא כרבי חייא סבירא לי, דתני רבי חייא: פת פוטרת כל מיני מאכל, ויין פוטר כל מיני משקין.

And the other Master said to his colleague: I hold like Rabbi Chiyya, as Rabbi Chiyya taught: Bread exempts all types of food from a blessing, and wine exempts all types of drinks.

RULING

אמר חזקיה משום אביי: הלכתא דגים שעלו בקערה – מותר לאוכלן בכותח,

Chizkiyah said in the name of Abaye: The halachah is that fish served in a meat bowl – it is permitted to eat them with kutach.

RULING

צנון שחתכו בסכין שחתך בה פשר – אסור לאוכלו בכותח.

But a radish that one cut with a knife with which he had cut meat – it is prohibited to eat it with kutach.

EXPLANATION

And this applies only to a radish because of its sharpness,

SUMMARY

In this daf, the Gemara analyzes the halachic status of cooked liver and whether its blood prohibits accompanying meat, bringing a machlokes Tanna'im between Rabbi Eliezer and Rabbi Yishmael the son of Rabbi Yochanan ben Beroka regarding spiced or heavily cooked liver. We learn the practical halacha that liver must be torn lengthwise and widthwise and placed cut-side down on the fire to drain its blood, unlike spleen which is considered fat and does not require this. The Gemara then details the rules of roasting liver or an udder on a spit with other meat, concluding that while bedi'avad they are muttar if roasted on top of meat, lichatchilah we do not do this. Finally, we learn that if there is a receptacle under the spit, roasting them together is assur because the liver's blood floats on top of the drippings, and we introduce Shmuel's ruling that a shechita knife may not be used to cut hot food due to the blood it absorbed.

לְמַעֲשָׂה WHAT TO TAKE HOME

We see in our sugya how the great Amoraim, Rav Huna and Rav Nachman, had their own specific ways of preparing liver, one using boiling vinegar and the other using boiling water, to seal the blood inside before cooking. When Rav Pappa suggested that the vinegar itself should become forbidden, Rava corrected him with a deep principle of nature: if the vinegar became forbidden, the liver would absorb that very prohibition back.

This teaches us a profound lesson in our own avodas Hashem. Every person has their own unique spiritual makeup, their own "boiling vinegar" or "boiling water", the specific fences, hachlatos, and structures they need to keep themselves spiritually safe and pure. What works to protect one person's neshama might not be the exact path for another, but we must have our own clear boundaries.

At the same time, Rava is warning us about the danger of spiritual backsliding. If you create a fence but allow yourself to dally with the very things you are trying to avoid, you will end up absorbing the impurity back into yourself. When you make a kabbalah to stay away from a certain temptation, you must cut it off completely. Do not let the surrounding environment pull you back in.

Today, identify one personal boundary or fence you have set for yourself to protect your ruchniyus. Make a firm decision to keep that boundary absolute today, without compromising or letting the outside influences seep back in.

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 פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הָבִין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם 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 חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחָתָנִי לָמָּה קֹדֶר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

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 נִוָּעְצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל 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 תִּבְעַר 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 צִלָּה עַל יַד מִיָּנָה:

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 אַזְנוֹיָה קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֹרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד 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.'