חוּמָּשׁ עִם רַשִׁ"י · כי תצא · חֲמִישִׁי

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KI TEITZEI · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the Torah teaches us the halachos of a worker eating from the crops he is harvesting. Hashem gives a worker the right to eat from the grapes or standing grain of his fellow Jew while he is working, but with strict limits to protect the owner's property.

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

פָּסוּק א

Pasuk 1

כִּי	תָבֹא	בְּכֶרֶם	רֵעֶךָ	וְאָכַלְתָּ	עֲנָבִים	כְּנַפְשְׁךָ	שָׂבְעֶךָ
When	you enter	into the vineyard of	your fellow	and you may eat	grapes	according to your desire	until your fullness

וְאֶל	כֶּלְיְךָ	לֹא	תִתֵּן׃
but into	your vessel	you shall not	put

רַשִׁ"י

כי תבא בכרם רעך. בְּפוֹעֵל הַכָּתוּב מְדַבֵּר׃

When you come into the vineyard of your fellow. the Scripture speaks of a laborer

רַשִׁ"י

כנפשך. כַּמָּה שֶׁתִּרְצֶה׃

as your soul as much as you desire

רַשִׁ"י

שבעך. וְלֹא אֲכִילָה גַּסָּה בבא מציעא פ"ז׃

your fill and not eating excessive Bava Metzia chapter seven

רַשִׁ"י

ואל כליך לא תתן. מִכָּאן שֶׁלֹּא דִּבְּרָה תּוֹרָה אֶלָּא בִּשְׁעַת הַבְּצִיר, בִּזְמַן שֶׁאַתָּה נוֹתֵן לְכֶלְיוֹ שֶׁל בַּעַל הַבַּיִת; ספרי בבא מציעא פ"ט, אֲבָל אִם בָּא לַעֲדֹר וּלְקַשְׁקֵשׁ אֵינוֹ אוֹכֵל שם פ"ז׃

and into your vessel you shall not put. from here that not spoke the Torah except at the time of the vintage, at the time that you put into the vessel of the owner of the house Sifrei; Bava Metzia chapter 9 but if he comes to hoe and to weed he does not eat there chapter 7

פָּסוּק ב

Pasuk 2

כִּי תָבֹא בְּקָמַת רֵעֶךָ וְקָטַפְתָּ מְלִילֹת בְּיָדְךָ וְחֶרְמֵשׁ
When you come into the standing grain of your fellow and you may pluck ears with your hand but a sickle

לֹא תָנִיף עַל קָמַת רֵעֶךָ׃
you shall not lift upon the standing grain of your fellow

רַשִׁ"י

כי תבא בקמת רעך. אַף זוֹ בְּפוֹעֵל הַכָּתוּב מְדַבֵּר׃
When you come into the standing corn of your fellow even this regarding a laborer the verse speaks

פָּסוּק ג

Pasuk 3

כִּי יִקַּח אִישׁ אִשָּׁה וּבְעָלָהּ וְהָיָה אִם לֹא תִמְצָא חֵן בְּעֵינָיו כִּי
When a man takes a woman and marries her and it shall be if she finds favor in his eyes because

מָצָא בָהּ עֶרְוַת דָּבָר וְכָתַב לָהּ סֵפֶר כְּרִיתֻת וְנָתַן בְּיָדָהּ
he found in her a matter of immorality and he writes for her a document of severance and places in her hand

וְשִׁלְּחָהּ מִבֵּיתוֹ׃
and sends her and it shall be

רַשִׁ"י

כי מצא בה ערות דבר. מִצְוָה עָלָיו לְגָרְשָׁהּ, שֶׁלֹּא תִמְצָא חֵן בְּעֵינָיו
Because he found in her unseemliness of a matter it is a mitzvah upon him to divorce her so that not she should find favor in his eyes

גיט' צ' :
90 Gittin

פָּסוּק ד

Pasuk 4

וְיָצְאָה מִבֵּיתוֹ וְהָלְכָה וְהָיְתָה לְאִישׁ אַחֵר׃
and she leaves from his house and she goes and she becomes to a man another

רַשִׁ"י

לאיש אחר. אֵין זֶה בֶּן זוּגוֹ שֶׁל רִאשׁוֹן, הוּא הוֹצִיא רְשָׁעָה מִתּוֹךְ בֵּיתוֹ וְזֶה הִכְנִיסָהּ שָׁם :
To another man is not this one the partner of his pair of the first he he sent out a wicked woman from the midst of his house and this one brought her in there

פָּסוּק ה

Pasuk 5

וּשְׂנֵאָהּ הָאִישׁ הָאַחֲרוֹן וְכָתַב לָהּ סֵפֶר כְּרִיתֻת וְנָתַן בְּיָדָהּ וְשִׁלְּחָהּ
and hates her the man the latter and writes for her a bill of divorce and places in her hand and sends her

מִבֵּיתוֹ אוֹ כִי יָמוּת הָאִישׁ הָאַחֲרוֹן אֲשֶׁר לְקָחָהּ לוֹ לְאִשָּׁה׃
from his house or if dies the man the latter who took her to himself for a wife

רַשִׁ"י

וְשִׂנְאָהּ הָאִישׁ הָאַחֲרוֹן. הַכָּתוּב מְבַשְּׂרוֹ שֶׁסּוֹפוֹ לִשְׂנֹאתָהּ, וְאִם לָאו קוֹבַרְתּוֹ,
And should hate her the man the latter the Scripture foretells him that his end is to hate her and if not she buries him

שֶׁנֶּאֱמַר אוֹ כִּי יְמוּת סְפָרִי:
as it is said or if should die Sifrei

פָּסוּק ו

Pasuk 6

לֹא יוּכַל בַּעְלָהּ הָרִאשׁוֹן אֲשֶׁר שִׁלְּחָהּ לָשׁוּב לְקַחְתָּהּ לִהְיוֹת לוֹ לְאִשָּׁה
not will be able her husband the first who sent her away to return to take her to be to him for a wife

אַחֲרֵי אֲשֶׁר הֻטַּמָּאָה כִּי תוֹעֵבָה הִוא לִפְנֵי יְהוָה וְלֹא תַחֲטִיא אֶת
after that she was defiled for an abomination it is before Hashem and you shall not bring sin upon —

הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה:
the land which Hashem your God is giving to you as an inheritance

רַשִׁ"י

אחרי אשר הטמאה. לְרַבּוֹת סוֹטָה שֶׁנִּסְתְּרָה סִפְרִי; יבמות י"א:
After that she is defiled to include a sotah who secluded herself Sifrei Yevamos eleven

CHAPTER SUMMARY

The aliyah begins with the halachos of a worker eating from a vineyard or standing grain while on the job, permitting him to eat until he is full but forbidding him from putting any into his own vessels or using a sickle. The Torah then transitions to the halachos of marriage and divorce, teaching that if a man divorces his wife, and she goes and marries another man who subsequently divorces her or dies, the first husband is strictly forbidden from marrying her again.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Torah is teaching us a tremendous yesod here about boundaries and self-control. When a worker is in his neighbor's vineyard, the Torah gives him permission to eat from the grapes to his heart's content. Lichoira, you are standing in someone else's property, eating their hard-earned produce, and the Torah says it is completely muttar. But right away, the Torah sets a hard boundary: "but you must not put any in your vessel." You can eat to satisfy your hunger in the moment, but the second you start packing it away for later, you have crossed the line from eating what is permitted into actual stealing.

This is the delicate balance of a Yid's avodah. Hashem does not demand that we completely abstain from the world or starve ourselves. He allows us, and even wants us, to enjoy the muttar. But the yetzer hara is always waiting to push us just one step too far. It whispers to us that if a little bit is muttar and good, then taking more, storing it up, and indulging beyond our immediate need must also be fine. The Torah is setting a clear geder: enjoy what is permitted, but know exactly where the boundary lies and stop right there.

We see this same concept of boundaries in the parsha of divorce. Even when a marriage unfortunately ends and a woman is permitted to remarry, the Torah still places a strict boundary: if she marries a second husband and that marriage ends, the first husband can never take her back. There are limits and structures to everything in life. Without these boundaries, the world becomes chaotic and, as the pasuk says, we bring sin upon the land. True holiness is not about running away from the world, but about living within the boundaries that Hashem set for us.

Today, when you find yourself enjoying something muttar, whether it is a good meal, a comfortable physical pleasure, or even just a kosher outlet, take a moment to pause before you overindulge. Make a conscious decision to stop at the boundary, showing Hashem that you control your desires, rather than letting your desires control you.

דַּף יוֹמִי · חֻלִּין · דַּף קי״ב

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📖 THE SUGYA

We start off on this daf continuing the sugya of cutting sharp foods with a meat knife, looking at the difference between a radish, a turnip, and chard, and how we can sometimes nullify the taste. The Gemara then moves into a practical discussion of keeping milk and meat vessels separate, specifically whether we can place a jug of salt or vinegar next to a dairy kutach dish, and the halachos of a cold bird that fell into a dairy mixture.

Next, the Gemara discusses the status of a loaf of bread that was used to catch the drippings of roasted meat, and whether we are concerned about the blood absorbed in it. This leads to a beautiful discussion of how the different Amoraim, including Shmuel, Rav Huna, and Rava, treated such bread, and the halachos of placing a vessel under roasting meat to catch the fat.

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עמוד א׳ DAF 112A

EXPLANATION

דְּאַגַּב חוּרְפֵּיהּ בָּלַע,

because on account of its sharpness, the radish **absorbs** the meat fat from the knife, and scraping is not enough to remove it,

STATEMENT

אֲבָל קִישׁוּת – גָּרִיר לְבֵי פְּסָקֵיהּ וְאָכֵיל.

but if one cut a **cucumber** with that knife, it does not absorb the fat to that extent; therefore, one may simply **scrape the place of its cut and eat** it with milk.

STATEMENT

קִילְחֵי דְּלִיפְתָּא – שָׁרֵי,

Similarly, **turnip stalks** cut with such a knife are **permitted** to be eaten with milk after scraping,

STATEMENT

דְּסִילְקָא – אֲסִירִי,

but **chard** cut with such a knife is **prohibited** to be eaten with milk, because chard is sharp and absorbs the meat flavor.

STATEMENT

וְאִי פְּתַךְ בְּהוּ דְּלִיפְתָּא – שַׁפִּיר דָּמֵי.

And if one mixed turnip stalks with them while cutting, alternating between them, it **is well** and permitted, because the turnip stalks nullify the meat taste in the knife.

QUESTION

בְּעָא מִינֵּיהּ רַב דִּימִי מֵרַב נַחְמָן: מַהוּ לְאַנּוֹחֵי כַּדָּא דְּמִלְחָא גַּבֵּי כַּדָּא דְּכַמְכָּא?

Rav Dimi inquired of Rav Nachman: What is the halacha with regard **to placing a jug of salt,** which is used to salt meat, **alongside a jug of kamka,** which is a milk dish? Do we worry that some milk will fall into the salt and eventually get onto the meat?

ANSWER

אֲמַר לֵיהּ: אָסוּר.

Rav Nachman **said to him: It is prohibited** to place them next to each other.

QUESTION

דְּחַלָּא מַאי?

Rav Dimi asked further: A jug **of vinegar,** which is also used for meat, placed next to kamka, **what** is the halacha?

ANSWER

אֲמַר לֵיהּ: שְׁרֵי.

Rav Nachman **said to him: It is permitted.**

QUESTION

וּמַאי שְׁנָא?

Rav Dimi asked: **And what is the difference** between salt and vinegar?

ANSWER

לְכִי תֵּיכוֹל עֲלַהּ כּוֹרָא דְּמִלְחָא?

Rav Nachman replied: **When you eat a kor of salt on this** question—meaning, when you have thought about it for a very long time—you will understand it on your own.

QUESTION

מַאי טַעְמָא?

The Gemara clarifies: **What is the reason** indeed?

EXPLANATION

הַאי – אִיתֵּיהּ [לְאִיסּוּרָא] בְּעֵינֵיהּ, וְהַאי – לֵיתֵיהּ [לְאִיסּוּרָא] בְּעֵינֵיהּ.

In **this** case of the salt, **the prohibited substance remains in its independent state,** as the traces of kamka are visible on the salt and not nullified; **but** in **that** case of the vinegar, **the prohibited substance does not remain in its independent state,** since any kamka that falls in melts away and is nullified in the vinegar.

STATEMENT

הָהוּא בַּר גּוֹזָלָא דִּנְפַל לְכַדָּא דְּכַמְכָּא, שַׁרְיֵיהּ רַב חִינָּנָא בְּרֵיהּ דְּרָבָא מִפַּשְׁרוּנְיָא.

There was **a certain young bird that fell into a jug of kamka. Rav Chinnana, the son of Rava of Pashronya, permitted** the bird to be eaten after rinsing.

STATEMENT

אָמַר רָבָא: מַאן חַכִּים לְמִישְׁרֵי כִּי הַאי גַּוְונָא, אִי לָאו רַב חִינָּנָא בְּרֵיהּ דְּרָבָא מִפַּשְׁרוֹנְיָא?

Rava said in praise of this ruling: **Who is wise enough to permit** a case **like this, if not Rav Chinnana, the son of Rava of Pashronya?**

EXPLANATION

קָסָבַר: כִּי אָמַר שְׁמוּאֵל "מָלִיחַ חֲרֵי הוּא כִּרוֹתֵחַ", הָנֵי מִילֵּי הֵיכָא דְּאֵינוֹ נֶאֱכָל מֵחֲמַת מִלְחוֹ, אֲבָל הַאי כּוּתָּחָא חֲרֵי נֶאֱכָל מֵחֲמַת מִלְחוֹ.

He holds that **when Shmuel said, "A salted food is like a hot food"** regarding the laws of absorption, **this applies only where** the food is so salty that **it cannot be eaten because of its salt; but this kutach, behold, it can be eaten despite its salt.** Therefore, it is considered cold and does not transfer flavor.

STATEMENT

וְהָנֵי מִילֵּי חַי, אֲבָל צָלִי – בָּעֵי קְלִיפָּה,

The Gemara adds: **And this ruling** that rinsing is enough **applies only** if the bird was **raw; but** if it was **roasted, it requires peeling** of its outer layer, because roasting makes the meat soft and more absorbent.

STATEMENT

וְאִי אִית בֵּיהּ פִּילֵי – כּוּלֵּיהּ אָסוּר,

And if there are cracks in it, then **the whole** bird **is prohibited,** because the dairy liquid penetrates deep into the cracks.

STATEMENT

וְאִי מְתַבַּל בְּתַבְלִין – כּוּלֵּיהּ אָסוּר.

And if it was seasoned with spices, then **the whole** bird **is prohibited,** because the spices soften the meat and make it highly absorbent.

STATEMENT

אָמַר רַב נַחְמָן, אָמַר שְׁמוּאֵל: כִּכָּר שֶׁחָתַךְ עָלֶיהָ בָּשָׂר – אָסוּר לְאָכְלָהּ,

Rav Nachman said that **Shmuel said: A loaf of bread upon which one cut** roasted **meat is prohibited to be eaten,** because the blood discharged from the meat is absorbed into the bread.

STATEMENT

וְהָנֵי מִילֵּי דְּאַסְמִיק,

And this ruling that the bread is forbidden **applies only** if the meat **is red** with blood;

STATEMENT

וְהָנֵי מִילֵּי דְּאַבְרֵיהּ,

and this ruling applies only if the blood **passed through** the bread from one side to the other;

STATEMENT

וְהָנֵי מִילֵּי דְּאַסְמְכֵיהּ, אֲבָל קְלִישְׁתָּא – לֵית לַן בַּהּ.

and this ruling applies only if the liquid **is thick** and viscous; **but** if it is **thin** and runny, **we have no** problem **with it,** and the bread is permitted.

STATEMENT

שְׁמוּאֵל שָׁדֵי לֵיהּ לְכַלְבֵּיהּ, רַב הוּנָא יָהֵיב לֵיהּ לְשַׁמָּעֵיהּ.

The Gemara relates: **Shmuel would throw** such a loaf **to his dog,** holding it to be completely forbidden; but **Rav Huna would give it to his attendant** to eat.

OBJECTION

מָה נַפְשָׁךְ? אִי שְׁרֵי – לְכוּלֵּי עָלְמָא שְׁרֵי, אִי אֲסִיר – לְכוּלֵּי עָלְמָא אֲסִיר!

The Gemara asks: **Whichever way you look at it,** Rav Huna's behavior is difficult! **If it is permitted, it is permitted for everyone,** and Rav Huna should be allowed to eat it; **and if it is prohibited, it is prohibited for everyone,** and he should not feed it to his attendant!

RESOLUTION

שָׁאנֵי רַב הוּנָא דַּאֲנִינָא דַּעְתֵּיהּ.

The Gemara answers: The bread is indeed permitted, but **Rav Huna is different, as his mind is delicate** and he was personally repulsed by the blood-stained bread, so he gave it to his attendant.

STATEMENT

רָבָא אָכֵיל לֵיהּ, וְקָרֵי לֵיהּ "חֲמַר בָּשָׂר".

And **Rava would eat it, and he would call** the red juice **"meat wine,"** enjoying its taste.

STATEMENT

אָמַר רַב נַחְמָן, אָמַר שְׁמוּאֵל: אֵין מַנִּיחִין כְּלִי תַּחַת בָּשָׂר עַד שֶׁיִּכְלֶה כָּל מַרְאֵה אַדְמוּמִית שֶׁבּוֹ.

Rav Nachman said that **Shmuel said: One may not place a vessel under** roasting **meat** to catch the dripping fat **until all appearance of redness in it has ceased,** lest blood drip into the vessel.

QUESTION

מְנָא יָדְעִינַן?

The Gemara asks: **How do we know** when the redness has ceased?

ANSWER

מָר זוּטְרָא מִשְּׁמֵיהּ דְּרַב פָּפָּא אָמַר: מִשֶּׁתַּעֲלֶה תִּימְרָתוֹ.

Mar Zutra said in the name of Rav Pappa: From when its smoke rises, which shows that all the moisture and blood have dried up and only fat is burning.

OBJECTION

מַתְקֵיף לַהּ רַב אָשֵׁי: וְדִלְמָא תַּתָּאָה מְטָא, עִילָּאָה לָא מְטָא?

Rav Ashi challenged this: But perhaps the bottom part of the meat closest to the fire **has reached** that stage, but the **upper** part **has not reached** it yet, and will still drip blood?

RESOLUTION

אֶלָּא אָמַר רַב אָשֵׁי: לֵית לֵיהּ תַּקָּנְתָּא, אֶלָּא מִשְׁדֵּא בֵּיהּ תַּרְתֵּי גַּלְלֵי מִלְחָא,

Rather, Rav Ashi said: There is no remedy to permit collecting the drippings **except to throw into** the vessel **two lumps of salt,** which will draw out and isolate any blood that falls in.

עמוד ב׳ DAF 112B

STATEMENT

וּמְשַׁפְּיֵיהּ.

And when emptying the receptacle, **he should tilt it gently** to pour the fat into another vessel without it mixing with the blood.

QUESTION

אֲמַר לֵיהּ רַב אַחָא בְּרֵיהּ דְּרַב אִיקָא לְרַב אָשֵׁי: וּמִי אָמַר שְׁמוּאֵל הָכִי?

Rav Acha, the son of Rav Ika, said to Rav Ashi: And did Shmuel really **say this,** that once the meat's ruddiness has dissipated it is permitted to place a receptacle underneath it?

OBJECTION

וְהָאָמַר שְׁמוּאֵל: כִּכָּר שֶׁחָתַךְ עָלֶיהָ בָּשָׂר אָסוּר לְאָכְלָהּ!

But didn't Shmuel say: A loaf of bread upon which one cut roasted **meat is prohibited to eat** because of the blood that is expelled? Apparently, Shmuel holds that meat contains blood even after it has finished roasting!

ANSWER

שָׁאנֵי הָתָם, דְּאַגַּב דּוּחְקָא דְּסַכִּינָא פָּלֵיט.

Rav Ashi replied: It **is different there, as due to the pressure of the knife** the meat **expels** more blood, but under normal circumstances, no more blood is emitted.

STATEMENT

אָמַר רַב נַחְמָן: דָּגִים וְעוֹפוֹת שֶׁמְּלָחָן זֶה עִם זֶה – אֲסוּרִין.

Rav Nachman says: Fish and birds that one salted together, the fish **are prohibited** for consumption due to the blood they absorb from the birds.

QUESTION

הֵיכִי דָּמֵי? אִי בִּכְלִי שֶׁאֵינוֹ מְנוּקָּב – אֲפִילּוּ עוֹפוֹת וְעוֹפוֹת נָמֵי אֲסִירִי,

The Gemara asks: **What are the circumstances** of this ruling? **If** they were placed **in an unperforated vessel,** in which the blood emitted will pool, **then even** if one salted **birds and birds** together they should **also be prohibited,** as the blood expelled from one bird will be absorbed by the other.

QUESTION

אִי בִּכְלִי מְנוּקָּב – אֲפִילּוּ דָּגִים וְעוֹפוֹת נָמֵי שְׁרֵי.

And if the case involves **a perforated vessel,** out of which the blood can flow, **then even fish and birds** salted together should **also be permitted!**

ANSWER

לְעוֹלָם בִּכְלִי מְנוּקָּב, וְדָגִים מִשּׁוּם דִּרְפּוּ קְרָמַיְיהוּ קָדְמִי וּפָלְטִי, וְעוֹפוֹת קְמִיטִי, בָּתַר דְּנָיְחִי דָּגִים פָּלְיטִי עוֹפוֹת, וַהֲדַר בָּלְעִי מִינַּיְיהּ.

The Gemara answers: **Actually,** the ruling is referring **to a perforated vessel. And** the **fish** are prohibited **because their skin is soft,** and therefore when they are salted they **expel** their blood **first, whereas** the skin of **birds is hard. After the fish finish** expelling their blood, the **birds expel** their blood, **and then** the fish **absorb** blood **from them.**

STATEMENT

רַב מָרִי בַּר רָחֵל אִימְּלַח לֵיהּ בְּשַׂר שְׁחוּטָה בַּהֲדֵי בְּשַׂר טְרֵפָה, אֲתָא לְקַמֵּיהּ דְּרָבָא.

The Gemara relates: **Meat of a slaughtered animal was salted for Rav Mari bar Rachel together with meat of a tereifah,** in a perforated vessel. **He came before Rava** to ask whether the kosher meat was prohibited, as perhaps it would not have absorbed flavor while itself expelling blood.

RULING

אֲמַר לֵיהּ: ״הַטְּמֵאִים״ – לֶאֱסוֹר צִירָן, וְרוֹטְבָן, וְקִיפָּה שֶׁלָּהֶן.

Rava **said to him:** The verse states, **"the unclean"** to teach us **to prohibit their juice** emitted by salting, **and their gravy, and their spices** with which they are cooked. Even while the kosher meat is emitting its blood, it still absorbs the juices of the non-kosher meat.

SUMMARY

The Gemara first clarifies that chard is sharp and absorbs meat flavor from a knife, but turnip stalks can nullify this taste. We learn that a salt jug cannot be placed next to dairy kamka because the dairy residue remains visible and un-nullified on the salt, whereas vinegar is permitted because any dairy that falls in melts away. Regarding a raw bird that fell into cold kamka, Rav Chinnana permits it after rinsing because Shmuel's rule that "salted is like hot" only applies to food so salty it is inedible. The daf then details the halachos of bread that absorbed juices from roasted meat, explaining that it is only forbidden if the juice is thick, red blood that penetrated through the bread. Finally, the Gemara discusses catching dripping fat from roasting meat, with Rav Ashi ruling that one must place two lumps of salt in the vessel to isolate any blood, and explains that a knife exerts pressure which expels blood that would not otherwise drip out.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara is bothered by a contradiction in how the Amoraim treated the bread that absorbed the red juices of roasted meat. Shmuel threw it to his dog, holding it to be completely forbidden. Rav Huna, however, gave it to his attendant. The Gemara asks: if it is forbidden, how could he feed it to his attendant? And if it is mutar, why didn't Rav Huna eat it himself? The teretz is beautiful: the bread was indeed halachically mutar, but Rav Huna was an "anin da'as", he had a delicate, sensitive nature, and was personally repulsed by the sight of the red juice. Rava, on the other hand, ate it with joy, calling it "meat wine."

Look at the deep yesod Chazal are teaching us here. The Torah has objective halachos, what is kosher and what is treif, what is assur and what is mutar. But within the boundaries of the Shulchan Aruch, Hashem created different people with different natures, temperaments, and sensitivities. Rav Huna was not acting out of a fake, self-righteous chumra; he was simply being honest with his own delicate nature. Rava was not being lenient or disrespectful; he was genuinely enjoying the mutar juices of the meat. Both were acting l'shem Shamayim, completely aligned with who they were.

In our own avodas Hashem, we often look at others and think we have to copy their exact path, or we judge ourselves harshly because we don't feel the same way they do. If someone else is comfortable with something that makes you uneasy, or if someone else has a stringency that doesn't fit your level, remember Rav Huna and Rava. Hashem wants your honest avodah, built on the unique neshama and nature He gave you, within the boundaries of halacha.

Today, when making a decision in your personal conduct or stringencies, do not just copy what others are doing. Ask yourself honestly what fits your current spiritual level and your natural temperament, and serve Hashem with your own genuine neshama.

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.'