חוּמָּשׁ עִם רַשִׁ"י · כי תצא · שִׁשִּׁי

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KI TEITZEI · 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah continues to lay down various mitzvos that govern our daily lives, focusing on the sensitivity we must show to our fellow Yidden. We begin with the special halacha of a newly married man, who is exempt from going out to the army for his first year of marriage so that he can bring simcha to his new wife. The Torah then transitions to several prohibitions that protect a person's livelihood and personal safety, including the prohibition against taking essential food-preparation utensils as a pledge, and the severe capital offense of kidnapping a fellow Yid.

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

פָּסוּק א

Pasuk 1

כִּי יִקַּח אִישׁ אִשָּׁה חֲדָשָׁה לֹא יֵצֵא בַּצָּבָא וְלֹא יַעֲבֹר עָלָיו לְכָל דָּבָר
When takes a man a wife new not shall he go out in the army and not shall pass upon him for any matter

נָקִי יִהְיֶה לְבֵיתוֹ שָׁנָה אֶחָת וְשִׂמַּח אֶת אִשְׁתּוֹ אֲשֶׁר לָקָח׃
free he shall be for his home year one and he shall gladden — his wife whom he has taken

רַשִׁ"י

אשה חדשה. שֶׁהִיא חֲדָשָׁה לוֹ וַאֲפִלּוּ אַלְמָנָה, פְּרָט לְמַחֲזִיר גְּרוּשָׁתוֹ ספרי; סוטה מ"ד:
A wife new who she is to him and even a widow excluding one who returns his divorcee Sifrei Sotah 44a

רַשִׁ"י

ולא יעבור עליו. דָּבַר הַצָּבָא:
and not shall pass upon him any matter of the army

רַשִׁ"י

לכל דבר שֶׁהוּא צָרֵךְ הַצָּבָא, לֹא לְסַפֵּק מַיִם וּמָזוֹן וְלֹא לְתַקֵּן הַדְּרָכִים, אֲבָל הַחוֹזְרִים מֵעוֹרְכֵי הַמִּלְחָמָה עַל פִּי כֹּהֵן, כְּגוֹן בָּנָה בַּיִת וְלֹא חֲנָכוֹ אוֹ אֵרַשׂ אִשָּׁה וְלֹא לְקָחָהּ, מַסְפִּיקִין מַיִם וּמָזוֹן וּמְתַקְּנִין אֶת הַדְּרָכִים שָׁם:
For every matter that is a need of the war not to supply water and food and not to repair the roads, but those who return from the ranks of the war by the word of a Kohen such as one who built a house and did not dedicate it or betrothed a woman and did not take her, they supply water and food and they repair the roads there

רַשִׁ"י

יהיה לביתו. אַף בִּשְׁבִיל בֵּיתוֹ, אִם בָּנָה בַּיִת וַחֲנָכוֹ וְאִם נָטַע כֶּרֶם
he shall be for his house even on account of his house if he built a house and dedicated it and if he planted a vineyard

וְחִלְּלוֹ אֵינוֹ זָז מִבֵּיתוֹ בִּשְׁבִיל צָרְכֵי הַמִּלְחָמָה׃

the war the needs of for from his house move he does not and redeemed it

רַשִׁ"י

יהיה. לְרַבּוֹת אֶת כַּרְמוֹ׃

his vineyard — to include He shall be

רַשִׁ"י

לביתו. זֶה בֵּיתוֹ׃

his house this is To his house

רַשִׁ"י

ושמח. יְשַׂמֵּחַ אֶת אִשְׁתּוֹ, וְתַרְגּוּמוֹ "וְיַחְדֵּי יָת אִתְּתֵהּ", וְהַמְתַרְגֵּם

and the one who translates his wife — and he shall gladden and its Targum his wife — he shall gladden and he shall gladden

וְיֶחְדֵּי עִם אִתְּתֵהּ טוֹעֶה הוּא, שֶׁאֵין זֶה תַּרְגּוּם שֶׁל וְשִׂמַּח אֶלָּא שֶׁל

of but rather and he shall gladden of the Targum this for this is not he errs his wife with and he shall rejoice

וְשָׂמַח׃

and he shall rejoice

פָּסוּק ב

Pasuk 2

לֹא יַחֲבֹל רֵחַיִם וָרָכֶב כִּי נֶפֶשׁ הוּא חֹבֵל׃

Not shall one take in pawn a lower millstone or an upper millstone for a life he takes in pawn

רַשִׁ"י

לא יחבל. אִם בָּא לְמַשְׁכְּנוֹ עַל חוֹבוֹ בְּבֵית דִּין, לֹא יְמַשְׁכְּנֶנּוּ

not shall take as pledge if one comes to take his pledge for his debt in a house of law he shall not take as pledge from him

בִּדְבָרִים שֶׁעוֹשִׂים בָּהֶן אֹכֶל נֶפֶשׁ ב"מ קי"ג׃

with items that they make with them food sustenance Bava Metzia 113

רַשִׁ"י

רחים. הִיא הַתַּחְתּוֹנָה׃

the lower is millstone

רַשִׁ"י

ורכב. הִיא הָעֶלְיוֹנָה׃

the upper millstone it is And rechev

פָּסוּק ג

Pasuk 3

כִּי יִמָּצֵא אִישׁ גֹּנֵב נֶפֶשׁ מֵאֶחָיו מִבְּנֵי יִשְׂרָאֵל וְהִתְעַמֶּר בּוֹ

him and he enslaves Yisrael from the children of from his brothers a person kidnapping a man there is found If

וּמְכָרוֹ וּמֵת הַגַּנָּב הַהוּא וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ׃

and sells him then shall die the kidnapper that and you shall sweep out the evil from your midst

רַשִׁ"י

כי ימצא. בְּעֵדִים וְהַתְרָאָה, וְכֵן כָּל "יִמָּצֵא" שֶׁבַּתּוֹרָה:
If he be found by witnesses and warning and so every be found that is in the Torah

רַשִׁ"י

והתעמר בו. אֵינוֹ חַיָּב עַד שֶׁיִּשְׁתַּמֵּשׁ בּוֹ:
And treats him as a slave him he is not liable until that he uses him

פָּסוּק ד

Pasuk 4

הִשָּׁמֶר בְּנֶגַע הַצָּרַעַת לִשְׁמֹר מְאֹד וְלַעֲשׂוֹת כְּכֹל אֲשֶׁר
Guard yourself in the plague of tzaraas to watch very much and to do according to all that

יוֹרוּ אֶתְכֶם הַכֹּהֲנִים הַלְוִיִּם כַּאֲשֶׁר צִוִּיתִם תִּשְׁמְרוּ לַעֲשׂוֹת:
they shall instruct you the Kohanim the Leviim just as I commanded them you shall watch to do

רַשִׁ"י

השמר בנגע הצרעת. שֶׁלֹּא תִתְלֹשׁ סִימָנֵי טֻמְאָה וְלֹא תָקֹץ אֶת הַבַּהֶרֶת
Take heed in the affliction of leprosy that you do not pluck out the symptoms of tumah and not cut out the bright spot

מכות כ"ב :
Makkot 22a

רַשִׁ"י

ככל אשר יורו אתכם. אִם לְהַסְגִּיר אִם לְהַחֲלִיט אִם לְטַהֵר:
According to all that they shall teach you whether to quarantine whether to declare unclean whether to declare clean

פָּסוּק ה

Pasuk 5

זָכוֹר אֵת אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֶיךָ לְמִרְיָם בַּדֶּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם:
Remember — what Hashem your God did to Miriam on the way when you left from Mitzrayim

רַשִׁ"י

זכור את אשר עשה ה' אלהיך למרים. אִם בָּאתָ לְהִזָּהֵר שֶׁלֹּא תִלָּקֶה
Remember — what Hashem your God did to Miriam if you come to be careful that not you be stricken

בְּצָרַעַת אַל תְּסַפֵּר לָשׁוֹן הָרַע, זְכֹר הֶעָשׂוּי לְמִרְיָם שֶׁדִּבְּרָה בְּאָחִיהָ
with tzaraas do not speak lashon hara remember that which was done to Miriam who spoke against her brother

וְלָקְתָה בִּנְגָעִים עי' ספרי :
and was stricken with plagues see Sifrei

פָּסוּק ו

Pasuk 6

כִּי תַשֶּׁה בְרֵעֲךָ מַשַּׁאת מְאוּמָה לֹא תָבֹא אֶל בֵּיתוֹ לַעֲבֹט עֲבֹטוֹ:
When you lend your fellow a debt of anything you shall not enter into his house to take his pledge

רַשִׁ"י

כִּי תשה ברעך. תָּחֹב בַּחֲבֵרְךָ׃
When you lend to your fellow you claim a debt against your fellow

רַשִׁ"י

משאת מאומה. חוֹב שֶׁל כְּלוּם׃
a debt of anything a debt of anything

פָּסוּק ז

Pasuk 7

בַּחוּץ תַּעֲמֹד וְהָאִישׁ אֲשֶׁר אַתָּה נֹשֶׁה בּוֹ יוֹצִיא אֵלֶיךָ אֶת
on the outside you shall stand and the man whom you are creditor to him shall bring out to you —

הַעֲבוֹט הַחוּצָה׃
the pledge outside

פָּסוּק ח

Pasuk 8

וְאִם אִישׁ עָנִי הוּא לֹא תִשְׁכַּב בַּעֲבֹטוֹ׃
and if a man poor he is you shall not go to sleep with his pledge

רַשִׁ"י

לא תשכב בעבטו. לֹא תִשְׁכַּב וַעֲבוֹטוֹ אֶצְלְךָ ספרי; בבא מציעא קי"ד׃
not you shall sleep in his pledge not you shall sleep and his pledge is with you Sifrei Bava Metzia 114

פָּסוּק ט

Pasuk 9

הָשֵׁב תָּשִׁיב לוֹ אֶת הַעֲבוֹט כְּבֹא הַשֶּׁמֶשׁ וְשָׁכַב בְּשַׂלְמָתוֹ
return you shall return to him — the pledge as comes the sun and he will sleep in his garment

וּבֵרַכְךָ וּלְךָ תִּהְיֶה צְדָקָה לִפְנֵי יְהוָה אֱלֹהֶיךָ׃
and he will bless you and for you it will be righteousness before Hashem your God

רַשִׁ"י

כבוא השמש. אִם כְּסוּת לַיְלָה הוּא, וְאִם כְּסוּת יוֹם — הַחֲזִירֵהוּ
When the going down of if a garment of night it is and if a garment of day restore it

בַּבֹּקֶר, וּכְבָר כָּתוּב בְּוֵאלֶּה הַמִּשְׁפָּטִים כ"ב "עַד בֹּא הַשֶּׁמֶשׁ
in the morning and already it is written in And these are the ordinances 22 until the going down of the sun

תְּשִׁיבֶנּוּ לוֹ" — כָּל הַיּוֹם תְּשִׁיבֶנּוּ לוֹ, וּכְבֹא הַשֶּׁמֶשׁ תְּקַחֶנּוּ׃
you shall restore it to him all the day you shall restore it to him and when the going down of the sun you may take it

רַשִׁ"י

וברכך. וְאִם אֵינוֹ מְבָרֶכְךָ, מִכָּל מָקוֹם ולך תהיה צדקה ספרי׃
and He will bless thee and even if he does not bless thee in any case and to thee it shall be righteousness Sifrei

CHAPTER SUMMARY

This aliyah covers a wide range of practical mitzvos and halachos. First, a newlywed husband is exempt from military service for one year to gladden his wife. Next, the Torah prohibits taking a hand mill or upper millstone as a pawn, as this deprives a person of their livelihood. We then learn the severe prohibition against kidnapping and selling a fellow Israelite. The Torah also warns us to be extremely careful regarding the laws of tzaraas, instructing us to follow the Kohanim and to remember what Hashem did to Miriam. Finally, the aliyah details the sensitive halachos of collecting a loan pledge, forbidding the lender from entering the debtor's home to seize it, and commanding the lender to return a needy person's pledge before sunset so they can sleep in comfort.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is teaching us a tremendous yesod in how we must treat another Yid, especially when we hold power over them. The Torah is talking about a lender who is owed money. Lichoira, the money is his, the borrower is in debt to him, and the lender has every right to get his security. Yet, the Torah says, "Bachutz ta'amod", you must stand outside. You are not allowed to just barge into his house, his private domain, and take his pledge. Even when someone owes you, you must respect his dignity and his space.

This is a major chiddush in middos and avodas Hashem. It is so easy to feel that because someone is in our debt, or because we are in a position of authority over them, whether it is a child, an employee, or a spouse, that we own them and can walk right into their personal boundaries. The Torah is telling us: absolutely not. Even when you are 100 percent in the right, you must stand outside. You must leave them their self-respect.

Think about how this applies in our daily lives. When we need to ask for something, or when we are demanding what is rightfully ours, we must not do it in a way that tramples on the other person's feelings or invades their dignity. We have to learn to "stand outside" and wait, giving them the space to respond with honor.

Today, when you have to ask someone for something they owe you, or when you need to correct someone over whom you have authority, pause before you speak. Do not barge into their emotional space. Take a step back, "stand outside," and make sure you are preserving their dignity.

דַּף יוֹמִי · חֻלִּין · דַּף קי״ג

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📖 THE SUGYA

We start off on our daf continuing the shakla v'tarya regarding Rava's shitta on salting kosher and non-kosher meat together. The Gemara brings a kasha from a braisa about salting kosher and non-kosher fish, analyzing the different cases of which fish is salted and which is unsalted, and whether we can draw a proof to challenge Rava's ruling.

From there, the Gemara moves into the practical halachos of kashering meat through salting. We learn the yesodos of how to salt meat properly to remove the blood, including the requirement of rinsing the meat before and after salting, using the right kind of salt, and the necessity of using a perforated vessel so the blood can drain out freely.

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עמוד א׳ DAF 113A

OBJECTION

וְלֵימָא לֵיהּ מִדִּשְׁמוּאֵל, דְּאָמַר שְׁמוּאֵל: מָלִיחַ חֲרֵי הוּא כִּרוֹתֵחַ, וְכָבוּשׁ חֲרֵי הוּא כִּמְבוּשָׁל!

And let him say to him the same ruling **from** the statement **of Shmuel, as Shmuel said: A salted** food **is like a boiling** food, **and a marinated** food **is like a cooked** food! If so, the kosher meat should absorb the taste of the tereifa meat just as if they were cooked together.

ANSWER

אִי מִדִּשְׁמוּאֵל, הֲוָה אָמֵינָא: הָנֵי מִילֵּי – דָּמָן, אֲבָל צִירָן וְרוֹטְבָן – לָא, קָמַשְׁמַע לַן.

The Gemara answers: **If** Rava had derived his ruling only **from** the statement **of Shmuel, I would have said: This applies only** to **their blood,** which is absorbed, **but their juice and their gravy** are **not** absorbed to prohibit the other piece. Therefore, the derivation from the pasuk **comes to teach us** that even the juices and gravy of a tereifa prohibit.

QUESTION

מֵיתִיבִי: דָּג טָהוֹר שֶׁמְּלָחוֹ עִם דָּג טָמֵא – מוּתָּר.

The Gemara **raises an objection** from a braisa: **A kosher fish that one salted with a non-kosher fish is permitted.**

INFERENCE

מַאי לָאו שֶׁהָיוּ שְׁנֵיהֶן מְלוּחִין?

What, is it not referring to a case **where both of them were salted,** and they both emit juices? This would prove that the juices of a non-kosher fish do not prohibit the kosher one, which is a kasha on Rava!

ANSWER

לָא, כְּגוֹן שֶׁהָיָה טָהוֹר מָלִיחַ וְטָמֵא תָּפֵל.

The Gemara answers: **No,** it is a case **where the kosher** fish **was salted and the non-kosher** fish was **unsalted.** Since the non-kosher fish is unsalted, it does not emit juices to prohibit the kosher one.

QUESTION

וְהָא מִדְּקָתָנֵי סֵיפָא: אֲבָל אִם הָיָה טָהוֹר מָלִיחַ וְטָמֵא תָּפֵל, מִכְּלָל דְּרֵישָׁא בְּשֶׁשְּׁנֵיהֶם מְלוּחִין עָסְקִינַן!

The Gemara asks: **But from that which the latter clause teaches: But if the kosher** fish **was salted and the non-kosher** fish was **unsalted,** it is permitted, **by implication, the first clause is dealing with** a case **where both of them are salted!**

ANSWER

פָּרוֹשֵׁי קָא מְפָרֵשׁ: טָהוֹר שֶׁמְּלָחוֹ עִם דָּג טָמֵא – מוּתָּר, כֵּיצַד? שֶׁהָיָה טָהוֹר מָלִיחַ וְטָמֵא תָּפֵל.

The Gemara answers: The latter clause **is explaining** the first clause, and we read it as follows: **A kosher** fish **that one salted with a non-kosher fish is permitted. How so? Where the kosher** fish **was salted and the non-kosher** fish was **unsalted.**

PROOF

הָכִי נָמֵי מִסְתַּבְּרָא, דְּאִי סָלְקָא דַּעְתָּךְ רֵישָׁא שְׁנֵיהֶם מְלוּחִים – הַשְׁתָּא שְׁנֵיהֶם מְלוּחִים שְׁרֵי, טָהוֹר מָלִיחַ וְטָמֵא תָּפֵל מִיבַּעְיָא?

The Gemara notes: **So too, it is reasonable** to explain it this way, **for if it should enter your mind** that **the first clause** refers to where **both of them are salted, now** if even when **both of them are salted it is permitted, is** it **necessary** to state that it is permitted when **the kosher** fish **is salted and the non-kosher** fish is **unsalted?** That is obvious!

REFUTATION

אִי מִשּׁוּם הָא לָא אִירְיָא, תְּנָא סֵיפָא לְגַלּוֹיֵי רֵישָׁא, דְּלָא תֵּימָא רֵישָׁא טָהוֹר מָלִיחַ וְטָמֵא תָּפֵל, אֲבָל שְׁנֵיהֶם מְלוּחִין אָסוּר, תְּנָא סֵיפָא טָהוֹר מָלִיחַ וְטָמֵא תָּפֵל, מִכְּלָל דְּרֵישָׁא שְׁנֵיהֶן מְלוּחִין, וַאֲפִילּוּ הָכִי שְׁרֵי.

The Gemara rejects this: **If it is because of that, there is no proof,** for the Tanna **taught the latter clause to clarify the first clause, so that you should not say** that **the first clause** is only where **the kosher** fish **is salted and the non-kosher** fish is **unsalted, but** if **both of them are salted it is forbidden.** Therefore, **he taught the latter clause** explicitly referring to where **the kosher** fish is **salted and the non-kosher** fish is **unsalted,** so that **by implication, the first clause** must refer to where **both of them are salted, and even so it is permitted.**

QUESTION

תָּא שְׁמַע מִסֵּיפָא דְּסֵיפָא: אֲבָל אִם הָיָה טָמֵא מָלִיחַ וְטָהוֹר תָּפֵל – אָסוּר.

The Gemara suggests: **Come and hear** a proof **from the end of the latter clause: But if the non-kosher** fish **was salted and the kosher** fish was **unsalted, it is forbidden.**

INFERENCE

טָמֵא מָלִיחַ וְטָהוֹר תָּפֵל הוּא דְּאָסוּר, הָא שְׁנֵיהֶן מְלוּחִין – שְׁרֵי.

We can infer: It is specifically when **the non-kosher** fish is **salted and the kosher** fish is **unsalted that it is forbidden, but** if **both of them are salted, it is permitted!** This contradicts Rava's ruling.

ANSWER

אַיְידֵי דְּתָנָא רֵישָׁא: טָהוֹר מָלִיחַ וְטָמֵא תָּפֵל, תָּנָא נָמֵי סֵיפָא: טָמֵא מָלִיחַ וְטָהוֹר תָּפֵל.

The Gemara answers: No, **since he taught the first clause: The kosher** fish is **salted and the non-kosher** fish is **unsalted, he also taught the latter clause** using parallel language: **The non-kosher** fish is **salted and the kosher** fish is **unsalted,** but no inference can be drawn regarding when both are salted.

STATEMENT

(סִימָן: בִּישְׁרָא דְּמַנַּח נַפְקוּתָא).

The Gemara provides a **mnemonic: Meat that is placed, the departure.**

STATEMENT

אָמַר שְׁמוּאֵל: אֵין הַבָּשָׂר יוֹצֵא מִידֵי דָּמוֹ, אֶלָּא אִם כֵּן מוֹלְחוֹ יָפֶה יָפֶה, וּמְדִיחוֹ יָפֶה יָפֶה.

Shmuel said: Meat does not leave its blood to become permitted **unless one salts it very well, and rinses it very well.**

STATEMENT

אִתְּמַר: רַב הוּנָא אָמַר: מוֹלֵחַ וּמֵדִיחַ.

It was stated: Rav Huna said: One salts and then **rinses.**

BRAISA

בְּמַתְנִיתָא תְּנָא: מֵדִיחַ וּמוֹלֵחַ וּמֵדִיחַ.

In a braisa it was taught: One rinses first, **and** then **salts, and** then **rinses** again.

RESOLUTION

וְלָא פְּלִיגִי, הָא דְּחַלְּלֵיהּ בֵּי טַבָּחָא, הָא דְּלָא חַלְּלֵיהּ בֵּי טַבָּחָא.

And they do not disagree: This ruling of Rav Huna, who did not require a first rinsing, is where **they rinsed it in the butcher shop;** whereas **that** braisa, which requires a first rinsing, is where **they did not rinse it in the butcher shop.**

STATEMENT

רַב דִּימִי מִנְּהַרְדְּעָא מָלַח לֵיהּ בְּמִילְחָא גַּלְגְּלִיתָא, וּמְנַפֵּיץ לֵיהּ.

Rav Dimi of Neharde'a would salt meat **with coarse salt, and** then **shake it off** before rinsing.

STATEMENT

אָמַר רַב מְשַׁרְשִׁיָא: אֵין מַחֲזִיקִין דָּם בִּבְנֵי מֵעַיִים.

Rav Mesharshiyya said: We do not presume there is **blood in the intestines,** and therefore they do not require salting.

EXPLANATION

תַּרְגְּמָא אַכַּרְכְּשָׁא וּמְעַיָּיא וְהַדְרָא דְּכַנְתָּא.

The Sages **interpreted this** statement as referring specifically **to the rectum, the intestines, and the spiral colon.**

STATEMENT

אָמַר שְׁמוּאֵל: אֵין מַנִּיחִין בָּשָׂר מָלִיחַ אֶלָּא עַל גַּבֵּי כְּלִי מְנוּקָּב.

Shmuel said: One may place salted meat only on a perforated vessel, so that the blood can drain out.

STATEMENT

רַב שֵׁשֶׁת מָלַח לֵיהּ גַּרְמָא גַּרְמָא.

Rav Sheshet would salt meat **one piece at a time.**

QUESTION

תְּרֵי מַאי טַעְמָא לָא? מִשּׁוּם דְּפָרֵישׁ מֵהַאי וּבָלַע הַאי?

The Gemara asks: **What is the reason** he would **not** salt **two** pieces together? Is it **because** blood **discharges from this** piece **and** is **absorbed** by **that** piece?

OBJECTION

חַד נָמֵי פָּרֵישׁ מֵהַאי גִּיסָא וּבָלַע הַאי גִּיסָא!

But even with **one** piece, blood **discharges from this side and** is **absorbed** by **that side!**

RESOLUTION

אֶלָּא לָא שְׁנָא.

Rather, there is no difference, and one may salt many pieces together.

STATEMENT

אָמַר שְׁמוּאֵל, מִשּׁוּם רַבִּי חִיָּיא: הַשּׁוֹבֵר מַפְרֵקְתָּהּ שֶׁל בְּהֵמָה קוֹדֶם שֶׁתֵּצֵא נַפְשָׁהּ – חֲרֵי זֶה מַכְבִּיד אֶת הַבָּשָׂר, וְגוֹזֵל אֶת הַבְּרִיּוֹת, וּמַבְלִיעַ דָּם בָּאֵבָרִים.

Shmuel said in the name of Rabbi Chiyya: One who breaks the neck of an animal before its soul departs, behold, this makes the meat heavy, and thereby **robs people, and causes blood to be absorbed in the limbs.**

QUESTION

אִיבַּעְיָא לְהוּ: הֵיכִי קָאָמַר? מַכְבִּיד אֶת הַבָּשָׂר, וְגוֹזֵל אֶת הַבְּרִיּוֹת מִשּׁוּם דְּמַבְלִיעַ דָּם בָּאֵבָרִים – הָא לְדִידֵיהּ שַׁפִּיר דָּמֵי, אוֹ דִלְמָא לְדִידֵיהּ נָמֵי אֲסִיר?

A dilemma was raised before them: How is he saying? Does he mean that it **makes the meat heavy and robs people because it causes blood to be absorbed in the limbs, but for himself** to eat, it is **fine? Or perhaps for himself** to eat, it is **also forbidden** because of the blood?

RESOLUTION

תֵּיקוּ.

The Gemara concludes: The question **shall stand** unresolved.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הַמַּעֲלֶה אֶת הָעוֹף עִם הַגְּבִינָה עַל הַשֻּׁלְחָן – אֵינוֹ עוֹבֵר בְּלֹא תַּעֲשֶׂה.

MISHNAH: One who brings up poultry with cheese onto the table does not transgress a negative commandment.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ הָא אוֹכְלוֹ – עוֹבֵר בְּלֹא תַּעֲשֶׂה, שְׁמַע מִינַּהּ: בְּשַׂר עוֹף בְּחָלָב דְּאוֹרָיְיתָא!

GEMARA: The Gemara infers: But if he eats it, he transgresses a negative commandment! Shall we conclude from this that poultry in milk is forbidden Torah-law?

ANSWER

אֵימָא: הַמַּעֲלֶה אֶת הָעוֹף עִם הַגְּבִינָה עַל הַשּׁוּלְחָן – אֵינוֹ בָּא לִידֵי לֹא תַּעֲשֶׂה.

The Gemara answers: No, say instead: One who brings up poultry with cheese onto the table does not come to the possibility of transgressing a negative commandment, because even if he eats them together, it is only a Rabbinic prohibition.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ בְּשַׂר בְּהֵמָה טְהוֹרָה בַּחֲלֵב בְּהֵמָה טְהוֹרָה – אָסוּר לְבַשֵּׁל וְאָסוּר בַּהֲנָאָה.

MISHNAH: The meat of a kosher animal in the milk of a kosher animal is forbidden to cook and forbidden in benefit.

MISHNAH

בְּשַׂר בְּהֵמָה טְהוֹרָה בַּחֲלֵב בְּהֵמָה טְמֵאָה, בְּשַׂר בְּהֵמָה טְמֵאָה בַּחֲלֵב בְּהֵמָה טְהוֹרָה – מוּתָּר לְבַשֵּׁל וּמוּתָּר בַּהֲנָאָה.

But the meat of a kosher animal in the milk of a non-kosher animal, or the meat of a non-kosher animal in the milk of a kosher animal, is permitted to cook and permitted in benefit.

MISHNAH

רַבִּי עֲקִיבָא אוֹמֵר: חַיָּה וָעוֹף אֵינָם מִן הַתּוֹרָה, שֶׁנֶּאֱמַר ״לֹא תְבַשֵּׁל גְּדִי בַּחֲלֵב אִמּוֹ״ שָׁלֹשׁ פְּעָמִים – פָּרָט לְחַיָּה, וּלְעוֹף, וּבְהֵמָה טְמֵאָה.

Rabbi Akiva says: A wild beast and poultry are not forbidden from the Torah, as it is said: "You shall not cook a kid in its mother's milk" three times in the Torah — excluding a wild beast, and poultry, and a non-kosher animal.

MISHNAH

רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: נֶאֱמַר ״לֹא תֹאכְלוּ כָּל נְבֵלָה״, וְנֶאֱמַר ״לֹא תְבַשֵּׁל גְּדִי בַּחֲלֵב אִמּוֹ״, אֶת שֶׁאָסוּר מִשּׁוּם נְבֵלָה אָסוּר לְבַשֵּׁל בְּחָלָב.

Rabbi Yose HaGelili says: It is said: "You shall not eat any carcass (neveilah)," and in the same pasuk it is said: "You shall not cook a kid in its mother's milk"; this teaches that that which is forbidden under the law of neveilah is forbidden to

cook in milk.

MISHNAH

עוֹף שֶׁאָסוּר מִשּׁוּם נְבֵלָה, יָכוֹל יְהֵא אָסוּר לְבַשֵּׁל בְּחָלָב? תַּלְמוּד לוֹמַר "בַּחֲלֵב אִמּוֹ" – יָצָא עוֹף שֶׁאֵין לוֹ חֲלֵב אֵם.

If so, **poultry, which is forbidden under the law of neveilah, I might think it should be forbidden to cook in milk? Therefore the Torah says: "in its mother's milk" — excluding poultry, which has no mother's milk.**

גְּמָרָא GEMARA

GEMARA

גְּמָ' מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי אֶלְעָזָר: אָמַר קְרָא "וַיִּשְׁלַח יְהוּדָה אֶת גְּדִי הָעִזִּים",

GEMARA: **From where do we know these words** that the word "kid" (gedi) on its own refers to a young goat? **Rabbi Elazar said: The pasuk says: "And Yehudah sent the kid of the goats,"**

עַמּוּד ב' DAF 113B

INFERENCE

כָּאן גְּדִי עִזִּים, הָא כָּל מָקוֹם שֶׁנֶּאֱמַר גְּדִי סְתָם – אֲפִילּוּ פָּרָה וְרָחֵל בַּמַּשְׁמָע.

We can infer that only **here**, where the Torah specifies, does it mean **a kid of the goats**; **consequently, anywhere that it is stated** simply **"kid" without specification, even a cow or a ewe is included** in the meaning.

QUESTION

וְלֵילַף מִינֵּיהּ?

The Gemara asks: **But why not derive from it**, from this verse, that every unspecified "kid" in the Torah is indeed a goat?

ANSWER

כְּתִיב קְרָא אַחֲרִינָא: "וְאֵת עֹרֹת גְּדָיֵי הָעִזִּים" – כָּאן "גְּדָיֵי הָעִזִּים", הָא כָּל מָקוֹם שֶׁנֶּאֱמַר "גְּדִי" סְתָם – אֲפִילּוּ פָּרָה וְרָחֵל בַּמַּשְׁמָע.

The Gemara answers: **Another verse is written** regarding Yaakov Avinu: **"And the skins of the kids of the goats"**. This indicates that only **here** they are specifically **"kids of the goats"**, **consequently, anywhere that it is stated "kid" without specification, even a cow or a ewe is included** in the meaning.

OBJECTION

וְלֵילַף מִינֵּיהּ?

The Gemara objects: **But let us derive from it**, from this second verse as well, that a "kid" is always a goat!

EXPLANATION

הָווּ לְהוּ שְׁנֵי כְּתוּבִין הַבָּאִין כְּאֶחָד, וְכָל שְׁנֵי כְּתוּבִים הַבָּאִים כְּאֶחָד – אֵין מְלַמְּדִין.

The Gemara explains: **They are two verses that come as one** to teach the same thing, **and** we have a rule that **any two verses that come as one do not teach** their common rule to other cases.

QUESTION

הָנִיחָא לְמַאן דְּאָמַר אֵין מְלַמְּדִין, אֶלָּא לְמַאן דְּאָמַר מְלַמְּדִין, מַאי אִיכָּא לְמֵימַר?

The Gemara asks: **This works out well according to the one who says** that two verses that come as one **do not teach, but according to the one who says they do teach, what is there to say?** How does he know that an unspecified "kid" includes other animals?

ANSWER

תְּרֵי מִיעוּטֵי כְּתִיבִי: "עִזִּים", "הָעִזִּים".

The Gemara answers: **Two exclusions are written** in these verses, as they use the words **"goats"** and **"the goats"** with the definite article, which limits the specific definition of a goat to those cases alone.

STATEMENT

אָמַר שְׁמוּאֵל: "גְּדִי" – לְרַבּוֹת אֶת הַחֵלֶב, "גְּדִי" – לְרַבּוֹת אֶת הַמֵּתָה, "גְּדִי" – לְרַבּוֹת אֶת הַשִּׁלְיָל.

Shmuel says: The three mentions of the word **"kid"** in the context of meat and milk serve to include other cases: the first **"kid"** is **to include forbidden fat** in the prohibition; the second **"kid"** is **to include a dead carcass**; and the third **"kid"** is **to include a fetus**.

STATEMENT

"גְּדִי" – לְהוֹצִיא אֶת הַדָּם, "גְּדִי" – לְהוֹצִיא אֶת הַשִּׁלְיָא, "גְּדִי" – לְהוֹצִיא אֶת הַטְּמֵאָה.

And each mention also excludes a case: the first **"kid"** is **to exclude blood**; the second **"kid"** is **to exclude the placenta**; and the third **"kid"** is **to exclude a non-kosher animal**.

STATEMENT

"בַּחֲלֵב אִמּוֹ" – וְלֹא בַּחֲלֵב זָכָר, "בַּחֲלֵב אִמּוֹ" – וְלֹא בַּחֲלֵב שְׁחוּטָה, "בַּחֲלֵב אִמּוֹ" – וְלֹא בַּחֲלֵב טְמֵאָה.

Furthermore, the first instance of **"in its mother's milk"** teaches: **and not in the milk of a male**; the second **"in its mother's milk"** teaches: **and not in the milk of a slaughtered animal**; and the third **"in its mother's milk"** teaches: **and not in the milk of a non-kosher animal**.

QUESTION

הָא תְּלָתָא "גְּדִי" כְּתִיבִי, וַאֲנַן שִׁיתָּא דָּרְשִׁינַן!

The Gemara challenges: **But only three** times is the word **"kid" written, and yet we expound six** different halachot from them!

ANSWER

קָסָבַר שְׁמוּאֵל אִיסּוּר חָל עַל אִיסּוּר, וְאִיסּוּר חֵלֶב וּמֵתָה מֵחַד קְרָא נָפְקִי.

The Gemara responds: **Shmuel holds** that **a prohibition can take effect upon an existing prohibition, and** therefore the added prohibition of cooking **forbidden fat and a dead carcass** in milk **are derived from one verse**, as they are both applications of a prohibition to an already prohibited item.

EXPLANATION

דָּם נָמֵי לָאו "גְּדִי" הוּא, וְשִׁלְיָא נָמֵי פִּירְשָׁא בְּעָלְמָא הוּא.

Furthermore, **blood is also not** considered a **"kid"** at all, so it does not need a verse to exclude it, **and a placenta is also merely waste matter** and not meat, so it also does not need a verse.

EXPLANATION

פָּשׁוּ לְהוּ תְּרֵי: חַד לְרַבּוֹת אֶת הַשִּׁלְיל, וְחַד לְמַעוּטֵי בְּהֵמָה טְמֵאָה.

Therefore, **two** mentions of "kid" **remain for us: one to include a fetus, and one to exclude a non-kosher animal**.

QUESTION

וְסָבַר שְׁמוּאֵל אִיסּוּר חָל עַל אִיסּוּר?

The Gemara asks: **And does Shmuel really hold** that **a prohibition can take effect upon an existing prohibition?**

OBJECTION

וְהָאָמַר שְׁמוּאֵל מִשּׁוּם רַבִּי אֶלְעָזָר: מִנַּיִן לְכֹהֵן טָמֵא שֶׁאָכַל תְּרוּמָה טְמֵאָה שֶׁאֵינוֹ בְּמִיתָה?

But didn't Shmuel say in the name of Rabbi Elazar: From where is it derived that an impure Kohen who ate impure terumah is not punished with death at the hand of Heaven?

PROOF

שֶׁנֶּאֱמַר "וּמֵתוּ בוֹ כִּי יְחַלְּלֻהוּ" – פֵּרַט לָזוֹ שֶׁמְּחוּלֶּלֶת וְעוֹמֶדֶת.

As it is stated: "And they shall die therein if they desecrate it", which serves to **exclude this** impure terumah, **which is already desecrated**. This implies that since it was already prohibited, the second prohibition of the impure Kohen does not take effect!

RESOLUTION

אִיבָּעֵית אֵימָא: בְּעָלְמָא אִיסּוּר חָל עַל אִיסּוּר, וְשָׁאנֵי הָתָם דְּמִיעֵט רַחֲמָנָא "וּמֵתוּ בוֹ".

The Gemara answers: **If you wish, say** that **in general, a prohibition does take effect upon an existing prohibition, and it is different there** regarding terumah, **as the Merciful One excluded it** by writing **"and they shall die therein"**.

RESOLUTION

אִיבָּעֵית אֵימָא: בְּעָלְמָא קָסָבַר שְׁמוּאֵל אֵין אִיסּוּר חָל עַל אִיסּוּר, וְשָׁאנֵי הָכָא דְּרַבִּי רַחֲמָנָא "גְּדִי".

And if you wish, say instead that **in general, Shmuel holds** that **a prohibition does not take effect upon an existing prohibition, and it is different here** regarding meat and milk, **as the Merciful One explicitly included** them by repeating the word **"kid"**.

RESOLUTION

וְאִיבָּעֵית אֵימָא: הָא דִּידֵיהּ, הָא דְּרַבֵּיהּ.

And if you wish, say that **this** statement regarding meat and milk **is his own** opinion, while **that** statement regarding terumah **is his teacher's**, Rabbi Elazar's, opinion.

QUESTION

בְּעָא מִינֵּיהּ רַב אַחָדְבוּי בַּר אַמֵּי מֵרַב: הַמְבַשֵּׁל בַּחֲלֵב גְּדִי שֶׁלֹּא הֵנִיקָה, מַהוּ?

Rav Achadvoi bar Ami asked of Rav: One who cooks meat **in the milk of a young goat that has not yet nursed** offspring, but has produced milk, **what is the halacha?**

ANSWER

אֲמַר לֵיהּ: מִדְּאִיצְטְרִיכָא לִשְׁמוּאֵל לְמֵימַר "בַּחֲלֵב אִמּוֹ" – וְלֹא בַּחֲלֵב זָכָר,

Rav **said to him: From the fact that it was necessary for Shmuel to say** that the phrase **"in its mother's milk"** teaches: **and not in the milk of a male**,

EXPLANATION

זָכָר הוּא דְּלָא אָתֵי לְכִלַּל אֵם, אֲבָל הַאי, כֵּיוָן דְּבָא לְכִלַּל אֵם – אָסוּר.

we infer that **it is a male that is excluded, because it can never come to the category of a mother, but this** young goat, **since it will eventually come to the category of a mother, is prohibited**.

STATEMENT

אִתְּמַר: הַמְבַשֵּׁל חֵלֶב בְּחָלָב, רַבִּי אַמֵּי וְרַבִּי אַסִּי – חַד אָמַר: לוֹקֶה, וְחַד אָמַר: אֵינוֹ לוֹקֶה.

It was stated: One who cooks forbidden fat in milk, Rabbi Ami and Rabbi Assi argue about this; **one says he is flogged, and one says he is not flogged**.

INFERENCE

לֵימָא בְּהָא קָמִיפַּלְגִי, דְּמַאן דְּאָמַר לוֹקֶה קָסָבַר: אִיסּוּר חָל עַל אִיסּוּר, וּמַאן דְּאָמַר אֵינוֹ לוֹקֶה קָסָבַר: אֵין אִיסּוּר חָל עַל אִיסּוּר.

The Gemara suggests: **Shall we say that they argue about this: that the one who says he is flogged holds** that **a prohibition can take effect upon an existing prohibition, and the one who says he is not flogged holds** that **a prohibition cannot take effect upon an existing prohibition?**

REFUTATION

לָא, דְּכוּלֵּי עָלְמָא אֵין אִיסּוּר חָל עַל אִיסּוּר, אַאֲכִילָה דְּכוּלֵּי עָלְמָא לָא פְּלִיגִי דְּלָא לָקֵי, כִּי פְּלִיגִי אַבִּשּׁוּל.

The Gemara rejects this: **No, everyone agrees** that **a prohibition does not take effect upon an existing prohibition, and regarding eating, everyone agrees that he is not flogged; they only argue regarding cooking**.

EXPLANATION

מַאן דְּאָמַר לוֹקֶה – חַד אִיסּוּרָא הוּא, וּמַאן דְּאָמַר אֵינוֹ לוֹקֶה – לְהָכִי אַפְקַהּ רַחֲמָנָא לַאֲכִילָה בִּלְשׁוֹן בִּישּׁוּל,

The one who says he is flogged holds that cooking **is a single prohibition** that was never prohibited beforehand, **and the one who says he is not flogged** holds that **the Merciful One expressed the prohibition of eating in the terms of cooking** to show they are linked.

SUMMARY

The Gemara resolves the kasha on Rava by clarifying the exact cases of salted and unsalted fish in the braisa. It then discusses the halachos of salting meat, establishing that meat must be rinsed before salting to soften it and after salting to wash away the blood, and that it must be placed on a perforated vessel. After discussing whether intestines require salting and the prohibition of breaking an animal's neck before it dies, the Gemara transitions to a new Mishnah. This Mishnah teaches that putting poultry and cheese on the same table does not violate a Torah prohibition, leading into a discussion on the Rabbinic nature of the prohibition of poultry in milk, and the Torah-level parameters of basar b'chalav which only apply to kosher meat cooked in kosher milk.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In our sugya, Shmuel teaches a powerful halachah in the name of Rabbi Chiyya: one who breaks the neck of an animal before its soul departs causes the blood to be absorbed in the limbs, which makes the meat heavier. The Gemara calls this 'gozel es habriyos', robbing the creations, because the butcher is selling blood under the guise of meat, charging people for weight that isn't actually food.

Look at the depth of this chiddush. The animal is already shechted, the meat is kosher, and the butcher is just trying to speed up the process. Yet, by rushing the natural process and forcing the blood back into the limbs, he is creating an illusion of substance. He is selling something that looks heavy and valuable on the scale, but is actually hollow and forbidden.

In our own avodas Hashem, we often face the temptation to 'make our meat heavy', to present ourselves to the world as spiritually weighty, full of substance, and deeply pious, when inside we might be rushing through our davening or neglecting our inner middos. We want the credit and the respect of being a 'heavyweight' without putting in the quiet, honest work of refining our neshama. This is a subtle form of 'gozel es habriyos', deceiving those around us and, ultimately, fooling ourselves.

Today, focus on absolute authenticity in one small area of your life. When you daven or learn, do it purely for Hashem, without looking around to see who is watching or trying to project an image of being more than you currently are. Let your weight be real.

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.'