חוּמָּשׁ עִם רַשִׁ"י · כי תצא · שְׁבִיעִי

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

KI TEITZEI · 7TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Hashem gives us a beautiful and wide-ranging series of mitzvos that touch upon how we treat our fellow Yid, especially the vulnerable, as well as the integrity of our business dealings and the foundational laws of yibum. We begin with the strict prohibition against withholding a worker's wages, reminding us to be sensitive to the poor and needy who rely on their daily pay. The Torah then transitions to laws of justice, warning against perverting the judgment of converts and orphans, and details the agricultural gifts of shich'chah (forgotten sheaves) and the leftovers of olives and grapes that must be left for the poor. We also learn the halachos of malkus (lashes) for those who violate certain prohibitions, and the famous issur of muzzling an ox while it is threshing.

Moving further, the Torah introduces the sensitive and holy process of yibum (levirate marriage) and chalitzah, which preserves the name of a brother who passed away without children. This is followed by the severe warning against using dishonest weights and measures in our business dealings, a sin that Hashem calls an abomination. Finally, the aliyah concludes with the crucial, eternal mitzvah to remember what the wicked nation of Amalek did to us on our way out of Mitzrayim, and the command to blot out their memory once Hashem grants us rest from our enemies.

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

פָּסוּק א

Pasuk 1

לֹא תַעֲשֹׁק שָׂכִיר עָנִי וְאֶבְיוֹן מֵאַחֶיךָ אוֹ מִגֵּרְךָ אֲשֶׁר
You shall not oppress a hired worker poor and destitute from your brothers or from your stranger who is

בְּאַרְצְךָ בִּשְׁעָרֶיךָ׃
in your land within your gates

רַשִׁ"י

לא תעשק שכיר. וַהֲלֹא כְּבָר כָּתוּב? אֶלָּא לַעֲבֹר עַל הָאֶבְיוֹן בִּשְׁנֵי
Do not oppress a hired servant but is it not already written rather to transgress regarding the needy one with two

לָאוִין, "לֹא תַעֲשֹׁק" שָׂכִיר זֶה שֶׂכַר עָנִי וְאֶבְיוֹן, וְעַל הֶעָשִׁיר כְּבָר
prohibitions do not withhold is a hired servant who is poor and needy and regarding the wealthy one already

הֻזְהַר ויקרא י"ט "לֹא תַעֲשֹׁק אֶת רֵעֲךָ" — בב"מ ס"א :
he was warned Vayikra 19 do not oppress your fellow — Bava Metzia 61a

רַשִׁ"י

אביון. הַתּוֹאֵב לְכָל דָּבָר:
An indigent who longs for every thing

רַשִׁ"י

מגרך. זֶה גֵּר צֶדֶק:

of righteousness a convert this from your stranger

רַשִׁ"י

בשעריך. זֶה גֵּר תּוֹשָׁב הָאוֹכֵל נְבֵלוֹת:

carrion who eats resident a convert this within your gates

רַשִׁ"י

אשר בארצך. לְרַבּוֹת שְׂכַר בְּהֵמָה וְכֵלִים בבא מציעא קי"א :

111b Metzia Bava and utensils an animal the hire of to include are in your land that

פָּסוּק ב

Pasuk 2

בְּיוֹמוֹ תִתֵּן שְׂכָרוֹ וְלֹא תָבוֹא עָלָיו הַשֶּׁמֶשׁ כִּי עָנִי הוּא וְאֵלָיו הוּא

he and to it he is poor for the sun upon it shall go down and not his wage you shall give On his day

נֹשֵׂא אֶת נַפְשׁוֹ וְלֹא יִקְרָא עָלֶיךָ אֶל יְהוָה וְהָיָה בְךָ חֵטְא:

sin in you and there will be Hashem to against you he will call lest his soul — lifts

רַשִׁ"י

ואליו הוא נשא את נפשו. אֶל הַשָּׂכָר הַזֶּה הוּא נוֹשֵׂא אֶת נַפְשׁוֹ לָמוּת, עָלָה בַכֶּבֶשׁ

on the ramp he climbed to die his life — lifts he this the wage to his soul — lifts he and to it

וְנִתְלָה בְּאִילָן ספרי; ב"מ קי"ב :

112 Bava Metzia Sifrei on a tree and hung

רַשִׁ"י

והיה בך חטא. מִכָּל מָקוֹם, אֶלָּא שֶׁמְּמַהֲרִין לְפָרַע עַל יְדֵי הַקּוֹרֵא ספרי :

Sifrei the one who cries means of by to punish that they hasten but place from any a sin in you and it will be

פָּסוּק ג

Pasuk 3

לֹא יוּמְתוּ אָבוֹת עַל בָּנִים וּבָנִים לֹא יוּמְתוּ עַל אָבוֹת אִישׁ

each man fathers for shall be put to death not and children children for fathers shall be put to death Not

בְּחֶטְאוֹ יוּמָתוּ:

for his own sin they shall be put to death

רַשִׁ"י

לא יומתו אבות על בנים. בְּעֵדוּת בָּנִים, וְאִם תֹּאמַר בַּעֲוֹן בָּנִים, כְּבָר

already children for the sin of you will say and if children by the testimony of children by fathers shall be put to death Not

נֶאֱמַר איש בחטאו יומתו ספרי; סנהדרין כ"ז :

27 Sanhedrin Sifrei shall be put to death for his own sin every man it is said

רַשִׁ"י

אִישׁ בְּחֶטְאוֹ יוּמָתוּ. אֲבָל מִי שֶׁאֵינוֹ אִישׁ מֵת בַּעֲוֹן אָבִיו, וְהַקְּטַנִּים מֵתִים
A man for his sin shall be put to death but one who is not a man dies for the sin of his father and the minors die

בַּעֲוֹן אֲבוֹתָם בִּידֵי שָׁמַיִם ספרי :
for the sin of their fathers by the hands of Heaven Sifrei

פָּסוּק ד

Pasuk 4

לֹא תַטֶּה מִשְׁפַּט גֵּר יָתוֹם וְלֹא תַחֲבֹל בֶּגֶד אַלְמָנָה:
You shall not subvert the judgment of a stranger or an orphan and you shall not take in pawn the garment of a widow

רַשִׁ"י

לֹא תַטֶּה מִשְׁפַּט גֵּר יָתוֹם. וְעַל הֶעָשִׁיר כְּבָר הֻזְהַר דברים ט"ז
You shall not pervert judgment of a stranger or an orphan and regarding the rich man already he was warned Devarim 16

"לֹא תַטֶּה מִשְׁפָּט", וְשָׁנָה בֶּעָנִי לַעֲבֹר עָלָיו בִּשְׁנֵי לָאוִין,
"You shall not pervert judgment" and it repeated regarding the poor to transgress over it with two negative commandments

לְפִי שֶׁנָּקֵל לְהַטּוֹת מִשְׁפַּט עָנִי יוֹתֵר מִשֶּׁל עָשִׁיר, לְכָךְ הִזְהִיר וְשָׁנָה
because that it is easy to pervert the judgment of a poor man more than that of a rich man therefore He warned and repeated

עָלָיו ספרי :
concerning him Sifrei

רַשִׁ"י

וְלֹא תַחְבֹּל. שֶׁלֹּא בִשְׁעַת הַלְוָאָה:
and not take to pledge not at the time of the loan

פָּסוּק ה

Pasuk 5

וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּמִצְרַיִם וַיִּפְדְּךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם
And you shall remember that you were a slave in Mitzrayim and He redeemed you Hashem your God from there

עַל כֵּן אָנֹכִי מְצַוְּךָ לַעֲשׂוֹת אֶת הַדָּבָר הַזֶּה:
therefore I command you to do — the matter this

רַשִׁ"י

וזכרת. עַל מְנָת כֵּן פְּדִיתִיךָ, לִשְׁמֹר חֻקּוֹתַי אֲפִלּוּ יֵשׁ חֶסְרוֹן כִּיס
And you shall remember on condition of this I redeemed you to keep My statutes even if there is loss of pocket

בַּדָּבָר:
in the matter

פָּסוּק ו

Pasuk 6

כִּי תִקְצֹר קְצִירְךָ בְשָׂדֶךָ וְשָׁכַחְתָּ עֹמֶר בַּשָּׂדֶה לֹא תָשׁוּב לְקַחְתּוֹ
When you reap your harvest in your field and you forget a sheaf in the field do not turn back to take it

לַגֵּר לַיָּתוֹם וְלָאַלְמָנָה יִהְיֶה לְמַעַן יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל

for the stranger for the orphan and for the widow it shall be so that He will bless you Hashem your God in all

מַעֲשֵׂה יָדֶיךָ׃

the work of your hands

רַשִׁ״י

ושכחת עמר. וְלֹא גָּדִישׁ, מִכָּאן אָמְרוּ, עֹמֶר שֶׁיֵּשׁ בּוֹ סָאתַיִם וּשְׁכָחוֹ אֵינוֹ שִׁכְחָה

and you forgot a sheaf and not a stack from here they said a sheaf that has in it two Seahs and he forgot it is not shichcha

פאה ו' מ"ב׃

Peah chapter 6 Mishnah 6

רַשִׁ״י

בשדה. לְרַבּוֹת שִׁכְחַת קָמָה שֶׁשָּׁכַח מִקְצָתָהּ מִלִּקְצֹר׃

in the field to include forgetfulness of standing corn that he forgot a part of it from harvesting

רַשִׁ״י

לא תשוב לקחתו. מִכָּאן אָמְרוּ, שֶׁלְּאַחֲרָיו שִׁכְחָה, שֶׁלְּפָנָיו אֵינוֹ

you shall not go back to take it from here they said that which is behind him is forgotten sheaf that which is before him is not

שִׁכְחָה, שֶׁאֵינוֹ בְּבַל תָּשׁוּב פֵּאָה מ"ד; בבא מציעא י"א׃

forgotten sheaf since it is not under the prohibition of you shall not go back Peah chapter 6 mishnah 4 Bava Metzia page 11a

רַשִׁ״י

למען יברכך. וְאַע"פ שֶׁבָּאת לְיָדוֹ שֶׁלֹּא בְמִתְכַּוֵּן, קַ"וָ לָעוֹשֶׂה

so that He will bless you even though into his hand that it came without intention all the more so for one who does

בְמִתְכַּוֵּן. אֱמֹר מֵעַתָּה נָפְלָה סֶלַע מִיָּדוֹ וּמְצָאָהּ עָנִי וְנִתְפַּרְנֵס בָּהּ — הֲרֵי

with intention say from now there fell a Sela from his hand and found it a poor man and supported himself with it behold

הוּא מִתְבָּרֵךְ עָלֶיהָ ספרי׃

he is blessed on account of it Sifrei

פָּסוּק ז

Pasuk 7

כִּי תַחְבֹּט זֵיתְךָ לֹא תְפָאֵר אַחֲרֶיךָ לַגֵּר לַיָּתוֹם וְלָאַלְמָנָה

When you beat your olive tree do not remove the beauty after you for the stranger for the orphan and for the widow

יִהְיֶה׃

it shall be

רַשִׁ״י

לא תפאר. לֹא תִטֹּל תִּפְאַרְתּוֹ מִמֶּנּוּ חולין קל"א , מִכָּאן שֶׁמַּנִּיחִין פֵּאָה לָאִילָן׃

not you shall glorify do not take its glory from it Chullin 131b from here that we leave peah for the tree

רַשִׁ״י

אחריך. זוֹ שִׁכְחָה׃

behind you this is forgotten sheaves

פָּסוּק ח

Pasuk 8

כִּי תִבְצֹר כַּרְמְךָ לֹא תְעוֹלֵל אַחֲרֶיךָ לַגֵּר לַיָּתוֹם וְלָאַלְמָנָה
When you harvest your vineyard do not glean after you for the stranger for the orphan and for the widow

יִהְיֶה׃
it shall be

רַשִׁ״י

לא תעולל. אִם מָצָאתָ בּוֹ עוֹלֵלוֹת, לֹא תִקָּחֵנָּה. וְאֵי זוֹ הִיא עוֹלֵלוֹת? כָּל
not shall you glean if you found in it and which is this tender clusters do not take them and tender clusters

שֶׁאֵין לָהּ לֹא כָּתֵף וְלֹא נָטֵף. יֵשׁ לָהּ אֶחָד מֵהֶם — הֲרֵי הִיא לְבַעַל
that has not to it neither a shoulder nor a dripping if there is to it one of them behold it belongs to the owner

הַבַּיִת ספרא ; וְרָאִיתִי בְתַלְמוּד יְרוּשַׁלְמִי אֵי זוֹ הִיא כָּתֵף? פְּסִיגִין זֶה עַל
of the house Sifra and I saw in the Talmud Yerushalmi which is this a shoulder branches lying this upon

גַּב זֶה, נָטֵף — אֵלּוּ הַתְּלוּיוֹת בַּשִּׁדְרָה וְיוֹרְדוֹת׃
the back of this a dripping these are those hanging from the main stem and descending

פָּסוּק ט

Pasuk 9

וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם עַל כֵּן אָנֹכִי מְצַוְּךָ
And you shall remember that you were a slave in the land of Mitzrayim therefore I command you

לַעֲשׂוֹת אֶת הַדָּבָר הַזֶּה׃
to do the matter this

פָּסוּק י

Pasuk 10

כִּי יִהְיֶה רִיב בֵּין אֲנָשִׁים וְנִגְּשׁוּ אֶל הַמִּשְׁפָּט וּשְׁפָטוּם
When there will be a dispute between men and they approach the judgment to and they judge them

וְהִצְדִּיקוּ אֶת הַצַּדִּיק וְהִרְשִׁיעוּ אֶת הָרָשָׁע׃
and they justify the righteous one — and they condemn the wicked one —

רַשִׁ״י

כי יהיה ריב. סוֹפָם לִהְיוֹת נִגָּשִׁים אֶל הַמִּשְׁפָּט. אֱמֹר מֵעַתָּה אֵין שָׁלוֹם יוֹצֵא
If their end to be approaching to the judgment say from now there is no peace coming out

מִתּוֹךְ מְרִיבָה, מִי גָּרַם לְלוֹט לִפְרֹשׁ מִן הַצַּדִּיק? הֱוֵי אוֹמֵר זוֹ מְרִיבָה׃
from the midst of a quarrel who caused for Lot to separate from the righteous man be saying this is the quarrel

רַשִׁ״י

והרשיעו את הרשע. יָכוֹל כָּל הַמִּתְחַיְּבִין בַּדִּין לוֹקִין, תַּלְמוּד לוֹמַר
and they shall condemn the wicked — all one might think who are found guilty in judgment receive lashes says the teaching

— והיה אם בן הכות הרשע. פְּעָמִים לוֹקֶה וּפְעָמִים אֵינוֹ לוֹקֶה.
and it shall be if worthy of beating the wicked sometimes he receives lashes and sometimes he does not receive lashes

וּמִי הוּא הַלּוֹקֶה? לְמֵד מִן הָעִנְיָן, "לֹא תַחְסֹם שׁוֹר בְּדִישׁוֹ" — לָאו שֶׁלֹּא
and who is he who receives lashes from the context do not muzzle an ox in its threshing that is not a prohibition

נִתַּק לַעֲשֵׂה עי' ספרי; מכות י"ג :
attached to a positive command see Sifrei Makkot 13

פָּסוּק יא

Pasuk 11

וְהָיָה אִם בֶּן הַכּוֹת הָרָשָׁע וְהִפִּילוֹ הַשֹּׁפֵט וְהִכָּהוּ לְפָנָיו
and it shall be if deserving of flogging is the wicked one and shall cast him down the judge and strike him before him

כְּדֵי רִשְׁעָתוֹ בְּמִסְפָּר׃
according to his wickedness by number

רַשִׁ"י

והפילו השפט. מְלַמֵּד שֶׁאֵין מַלְקִין אוֹתוֹ לֹא עוֹמֵד וְלֹא יוֹשֵׁב אֶלָּא
And he shall cast him down the judge this teaches that we do not lash him not standing and not sitting but rather

מֻטֶּה מכות כ"ב :
bent over Makkot 22b

רַשִׁ"י

לפניו כדי רשעתו. וּלְאַחֲרָיו מִלְּפָנָיו וּשְׁלִישׁ מִלְּאַחֲרָיו שְׁתֵּי יָדוֹת שְׁתַּיִם, מִכָּאן אָמְרוּ מַלְקִין אוֹתוֹ
in front of him corresponding to his wickedness and behind him corresponding to two from here they said they lash him

מכות כ"ב ספרי; מִלְּפָנָיו וּשְׁלִישׁ מִלְּאַחֲרָיו שְׁתֵּי יָדוֹת :
22 Makkot Sifrei from in front of him and one-third from behind him parts two

רַשִׁ"י

במספר. וְאֵינוֹ נָקוּד בַּמִּסְפָּר, לְמֵד שֶׁהֵיא דְבוּקָה, לוֹמַר בְּמִסְפַּר אַרְבָּעִים וְלֹא
by a number and it is not voweled by the number this teaches that it is connected to say by the number of forty and not

אַרְבָּעִים שְׁלֵמִים, אֶלָּא מְנָיָן שֶׁהוּא סוֹכֵם וּמַשְׁלִים לְאַרְבָּעִים וְהֵם אַרְבָּעִים חָסֵר
forty complete but rather a count that it sums up and completes to forty and they are forty minus

אַחַת שם :
one there

פָּסוּק יב

Pasuk 12

אַרְבָּעִים יַכֶּנּוּ לֹא יֹסִיף פֶּן יֹסִיף לְהַכֹּתוֹ עַל אֵלֶּה מַכָּה רַבָּה
Forty he shall strike him not he shall exceed lest he will exceed to strike him upon these a blow many

וְנִקְלָה אָחִיךָ לְעֵינֶיךָ׃
and be degraded your brother before your eyes

רַשִׁ"י

לא יסיף. מִכָּאן אַזְהָרָה לַמַּכֶּה אֶת חֲבֵרוֹ עי' כתובות ל"ג :
He shall not exceed from here is a prohibition for one who strikes his fellow see Kesubos 33

רַשִׁ"י

ונקלה אחיך. כָּל הַיּוֹם קוֹרְאוֹ רָשָׁע, וּמִשֶּׁלָּקָה קְרָאוֹ אָחִיךָ:

And should seem vile thy brother. All the day it calls him wicked, but once lashed it calls him thy brother

פָּסוּק יג

Pasuk 13

לֹא תַחְסֹם שׁוֹר בְּדִישׁוֹ:

You shall not muzzle an ox during its threshing

רַשִׁ"י

לא תחסם שור. דִּבֶּר הַכָּתוּב בַּהֹוֶה, וְהוּא הַדִּין לְכָל בְּהֵמָה

You shall not muzzle an ox. the Scripture spoke of what usually occurs, and it is the law for all domesticated animals

חַיָּה וְעוֹף הָעוֹשִׂים בִּמְלָאכָה שֶׁהִיא בְּדָבָר מַאֲכָל; אִם כֵּן לָמָּה נֶאֱמַר שׁוֹר?

wild beasts and fowl that do work that is with a matter of food if so why is it said ox?

לְהוֹצִיא אֶת הָאָדָם סִפְרִי; בבא מציעא פ"ח:

to exclude — man Sifrei Bava Metzia chapter eight

רַשִׁ"י

בדישו. יָכוֹל יַחְסְמֶנּוּ מִבַּחוּץ? תַּלְמוּד לוֹמַר "לֹא תַחְסֹם שׁוֹר" —

when he threshes one might think he may muzzle it from the outside? the teaching says not shall you muzzle an ox

מִכָּל מָקוֹם; וְלָמָּה נֶאֱמַר דַּיִּשׁ? לוֹמַר לְךָ מַה דַּיִּשׁ מְיֻחָד דָּבָר שֶׁלֹּא נִגְמְרָה

from any place and why is it said threshing? to say to you just as threshing is characterized a thing that not is completed

מְלַאכְתּוֹ וְגִדּוּלוֹ מִן הָאָרֶץ, אַף כָּל כֵּיוֹצֵא בּוֹ, יָצָא חוֹלֵב וְהַמְגַבֵּן

its work and its growth is from the earth so every similar to it excluded is one who milks and one who cheeses

וְהַמְחַבֵּץ שֶׁאֵין גִּדּוּלוֹ מִן הָאָרֶץ, יָצָא הַלָּשׁ וְהַמְקַטֵּף שֶׁנִּגְמְרָה

and one who churns whose not growth is from the earth excluded is one who kneads and one who shapes since is completed

מְלַאכְתּוֹ לְחַלָּה, יָצָא הַבּוֹדֵל בְּתְמָרִים וּבִגְרוֹגְרוֹת שֶׁנִּגְמְרָה מְלַאכְתָּן לַמַּעֲשֵׂר

its work for Challah excluded is one who separates with dates and with dried figs since is completed their work for tithing

סִפְרִי; ב"מ פ"ט:

Sifrei Bava Metzia chapter nine

פָּסוּק יד

Pasuk 14

כִּי יֵשְׁבוּ אַחִים יַחְדָּו וּמֵת אַחַד מֵהֶם וּבֵן אֵין לוֹ לֹא תִהְיֶה אֵשֶׁת

When dwell brothers together and dies one of them and a son there is not to him not shall be the wife of

הַמֵּת הַחוּצָה לְאִישׁ זָר יְבָמָהּ יָבֹא עָלֶיהָ וּלְקָחָהּ לוֹ לְאִשָּׁה

the deceased outside to a man strange her brother-in-law shall come upon her and take her to himself for a wife

וְיִבְּמָהּ:

and perform levirate marriage

רַשִׁ"י

כי ישבו אחים יחדו. שֶׁהָיְתָה לָהֶם יְשִׁיבָה אַחַת בָּעוֹלָם,

When dwell brothers together that there was to them a dwelling one in the world

פְּרָט לְאֵשֶׁת אָחִיו

excluding the wife of his brother

שֶׁלֹּא הָיָה בְּעוֹלָמוֹ ספרי; יבמות י"ז :

17 Yevamos Sifrei in his world was who not

רַשִּׁ"י

יחדו. הַמְיֻחָדִים בַּנַּחֲלָה, פְּרָט לְאָחִיו מִן הָאֵם שם :

there the mother from his brother excluding in the inheritance those who are associated Together

רַשִּׁ"י

ובן אין לו. עַיֵּן עָלָיו, בֵּן אוֹ בַת אוֹ בֵן הַבֵּן אוֹ בַת הַבֵּן

the son a daughter of or the son a son of or a daughter or a son concerning him investigate to him there is not And a son

אוֹ בֵן הַבַּת אוֹ בַת הַבַּת עי' יבמות כ"ב :

22b Yevamos see the daughter a daughter of or the daughter a son of or

פָּסוּק טו

Pasuk 15

וְהָיָה הַבְּכוֹר אֲשֶׁר תֵּלֵד יָקוּם עַל שֵׁם אָחִיו הַמֵּת וְלֹא

so that not the dead his brother the name of upon shall succeed she bears whom the firstborn and it shall be

יִמָּחֶה שְׁמוֹ מִיִּשְׂרָאֵל:

from Yisrael his name shall be blotted out

רַשִּׁ"י

והיה הבכור. גָּדוֹל הָאַחִים הוּא מְיַבֵּם אוֹתָהּ ספרי; יבמות כ"ד :

24 Yevamos Sifrei with her performs levirate marriage he the brothers the eldest of the firstborn And it shall be

רַשִּׁ"י

אשר תלד. פְּרָט לְאֵילּוֹנִית שֶׁאֵינָהּ יוֹלֶדֶת:

capable of bearing who is not a sterile woman excluding she will bear whom

רַשִּׁ"י

יקום על שם אחיו. זֶה שֶׁיְּבֵם אֶת אִשְׁתּוֹ יִטֹּל נַחֲלַת הַמֵּת

the deceased the inheritance of shall take his wife — who performs yibbum this his brother the name of in he shall succeed

בְּנִכְסֵי אָבִיו:

his father in the property of

רַשִּׁ"י

ולא ימחה שמו. פְּרָט לְאֵשֶׁת סָרִיס שֶׁשְּׁמוֹ מָחוּי יבמות כ"ד :

24 Yevamos is wiped out whose name a castrate the wife of excluding his name shall be wiped out and not

פָּסוּק טז

Pasuk 16

וְאִם לֹא יַחְפֹּץ הָאִישׁ לָקַחַת אֶת יְבִמְתּוֹ וְעָלְתָה יְבִמְתּוֹ הַשַּׁעְרָה אֶל

to to the gate his sister-in-law then shall go up his sister-in-law — to take the man desires not And if

הַזְּקֵנִים וְאָמְרָה מֵאֵין יְבָמִי לְהָקִים לְאָחִיו שֵׁם בְּיִשְׂרָאֵל לֹא אָבָה

he wished not in Yisrael a name for his brother to establish my brother-in-law refuses and she shall say the elders

יַבְּמִי׃

to marry me

רַשִׁ״י

השערה. כְּתַרְגּוּמוֹ — לְתָרַע בֵּית דִּינָא׃

judgment the house of to the gate of as its translation to the gate

פָּסוּק יז

Pasuk 17

וְקָרְאוּ לוֹ זִקְנֵי עִירוֹ וְדִבְּרוּ אֵלָיו וְעָמַד וְאָמַר לֹא

I do not and say and he shall stand to him and they shall speak his city the elders of to him And they shall call

חָפַצְתִּי לְקַחְתָּהּ׃

to take her desire

רַשִׁ״י

ועמד. בַּעֲמִידָה ספרי ׃

Sifrei in standing And he shall stand

רַשִׁ״י

ואמר. בִּלְשׁוֹן הַקֹּדֶשׁ, וְאַף הִיא דְּבָרֶיהָ בִּלְשׁוֹן הַקֹּדֶשׁ יבמות ק"ו;

106b Yevamos the holiness in the language of her statements she and even the holiness in the language of And he shall say

ספרי ׃

Sifrei

פָּסוּק יח

Pasuk 18

וְנִגְּשָׁה יְבִמְתּוֹ אֵלָיו לְעֵינֵי הַזְּקֵנִים וְחָלְצָה נַעֲלוֹ מֵעַל

from upon his shoe and she shall remove the elders before the eyes of to him his sister-in-law and she shall approach

רַגְלוֹ וְיָרְקָה בְּפָנָיו וְעָנְתָה וְאָמְרָה כָּכָה יֵעָשֶׂה לָאִישׁ אֲשֶׁר

who to the man shall be done thus and she shall say and she shall call out in his presence and she shall spit his foot

לֹא יִבְנֶה אֶת בֵּית אָחִיו

his brother the house of — will build not

רַשִׁ״י

וירקה בפניו. עַל גַּבֵּי קַרְקַע שם ׃

there the ground the top of upon before his face And she shall spit

רַשִׁ״י

אשר לא יבנה. מִכָּאן לְמִי שֶׁחָלַץ שֶׁלֹּא יַחֲזֹר וייבם, דְּלָא כְתִיב

is it written for not and perform yibum he shall return that not who performed chalitzah for one from here build will not that

"אֲשֶׁר לֹא בָנָה", אֶלָּא "אֲשֶׁר לֹא יִבְנֶה", כֵּיוָן שֶׁלֹּא בָנָה — שׁוּב לֹא יִבְנֶה

build he shall not again build he did not since build" he shall not "that but rather build" did not "who

יבמות י'; עי' ספרי ׃

Yevamos 10 see Sifrei

פָּסוּק יט

Pasuk 19

וְנִקְרָא שְׁמוֹ בְּיִשְׂרָאֵל בֵּית חֲלוּץ הַנָּעַל׃

shoe the removed the house of in Yisrael his name and shall be called

רַ״שִׁ״י

ונקרא שמו וגו'. עַל כָּל הָעוֹמְדִים שָׁם לוֹמַר "חֲלוּץ הַנַּעַל" ספרי;

Sifrei shoe" "the removed to say there those standing all upon it is a mitzvah etc. his name And shall be called

יבמות ק"ו :

106 Yevamos

פָּסוּק כ

Pasuk 20

כִּי יִנָּצוּ אֲנָשִׁים יַחְדָּו אִישׁ וְאָחִיו וְקָרְבָה אֵשֶׁת הָאֶחָד לְהַצִּיל אֶת

— to rescue the one the wife of and approaches and his brother a man together men fight When

אִישָׁהּ מִיַּד מַכֵּהוּ וְשָׁלְחָה יָדָהּ וְהֶחֱזִיקָה בִּמְבֻשָׁיו׃

by his genitals and seizes him her hand and she puts out his smiter from the hand of her husband

רַ״שִׁ״י

כי ינצו אנשים. סוֹפוֹ לָבֹא לִידֵי מַכּוֹת, כְּמוֹ שֶׁנֶּאֱמַר מיד מכהו ,

him who smiteth him from the hand of it is said just as blows to the hands of is to come its end men strive When

אֵין שָׁלוֹם יוֹצֵא מִתּוֹךְ יְדֵי מַצּוּת ספרי :

Sifrei strife the hands of from the midst of coming out peace there is no

פָּסוּק כא

Pasuk 21

וְקַצֹּתָה אֶת כַּפָּהּ לֹא תָחוֹס עֵינֶךָ׃

your eye shall pity not her hand — and you shall cut off

רַ״שִׁ״י

וקצתה את כפה. מָמוֹן דְּמֵי בָּשְׁתּוֹ, הַכֹּל לְפִי הַמְבַיֵּשׁ וְהַמִּתְבַּיֵּשׁ; אוֹ

or and the one shamed the one who shames according to all his shame the value of money her hand — And you shall cut off

אֵינוֹ אֶלָּא יָדָהּ מַמָּשׁ? נֶאֱמַר כָּאן "לֹא תָחוֹס", וְנֶאֱמַר לְהַלָּן בְּעֵדִים זוֹמְמִים

conspiring regarding witnesses further on and it is said pity do not here it is said literally her hand but is it not

דברים י"ט "לֹא תָחוֹס", מַה לְּהַלָּן מָמוֹן אַף כָּאן מָמוֹן ספרי; עי' בבא קמא כ"ח

28a Kamma Bava see Sifrei it is money here so it is money further on just as pity do not 19 Devarim

:

פָּסוּק כב

Pasuk 22

לֹא יִהְיֶה לְךָ בְּכִיסְךָ אֶבֶן וָאָבֶן גְּדוֹלָה וּקְטַנָּה׃

and a small a large and a weight a weight in your pouch to you there shall be Not

רַשִׁ"י

אבן ואבן. מִשְׁקָלוֹת:

A stone and a stone weights

רַשִׁ"י

גדולה וקטנה. גְּדוֹלָה שֶׁמַּכְחֶשֶׁת אֶת הַקְּטַנָּה, שֶׁלֹּא יְהֵי נוֹטֵל בַּגְּדוֹלָה וּמַחֲזִיר

A great and a small that contradicts — the small that not he should be taking with the large and returning

בַּקְּטַנָּה ספרי :

with the small Sifrei

פָּסוּק כג

Pasuk 23

לֹא יִהְיֶה לְךָ בְּבֵיתְךָ אֵיפָה וְאֵיפָה גְּדוֹלָה וּקְטַנָּה:

Not there shall be to you in your house an eifah measure and an eifah measure a large and a small

רַשִׁ"י

לא יהיה לך. אִם עָשִׂיתָ כֵּן, לֹא יִהְיֶה לְךָ כְּלוּם עי' שם :

Not there shall be to you if you did so not there will be to you anything see there

פָּסוּק כד

Pasuk 24

אֶבֶן שְׁלֵמָה וָצֶדֶק יִהְיֶה לָךְ אֵיפָה שְׁלֵמָה וָצֶדֶק יִהְיֶה לָךְ לְמַעַן

A weight perfect and honest shall be to you a measure perfect and honest shall be to you so that

יַאֲרִיכוּ יָמֶיךָ עַל הָאֲדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ:

they will prolong your days upon the land which Hashem your God gives to you

רַשִׁ"י

אבן שלמה וצדק יהיה לך. אִם עָשִׂיתָ כֵּן, יִהְיֶה לְךָ הַרְבֵּה:

A stone perfect and just shall be to you if you did so there will be to you much

פָּסוּק כה

Pasuk 25

כִּי תוֹעֲבַת יְהוָה אֱלֹהֶיךָ כָּל עֹשֵׂה אֵלֶּה כֹּל עֹשֵׂה עָוֶל:

For an abomination of Hashem is your God everyone who does these things everyone who acts corruptly

פָּסוּק כו

Pasuk 26

זָכוֹר אֵת אֲשֶׁר עָשָׂה לְךָ עֲמָלֵק בַּדֶּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם:

Remember — what did to you Amalek on the way when you went out from Mitzrayim

רַשִׁ"י

זכור את אשר עשה לך. אִם שִׁקַּרְתָּ בְּמִדּוֹת וּבְמִשְׁקָלוֹת הֱוֵי דוֹאֵג מִגֵּרוּי

Remember — what did to you if you lied in measures and in weights be anxious from provocation of

הָאוֹיֵב, שֶׁנֶּאֱמַר משלי י"א "מֹאזְנֵי מִרְמָה תּוֹעֲבַת ה'", וּכְתִיב בַּתְרֵיהּ "בָּא

the enemy as it is said Mishlei 11 Scales of deceit are an abomination of Hashem and it is written after it Comes

זָדוֹן וַיָּבֹא קָלוֹן" תנחומא :
Tanchuma shame and there comes willful sin

פָּסוּק כז

Pasuk 27

אֲשֶׁר קָרְךָ בַּדָּרֶךְ וַיְזַנֵּב בְּךָ כָּל הַנֶּחֱשָׁלִים אַחֲרֶיךָ וְאַתָּה עָיֵף
were tired and you behind you the stragglers all in you and cut off on the way happened upon you who

וְיָגֵעַ וְלֹא יָרֵא אֱלֹהִים:
God fear and he did not and weary

רַ"שִׁ"י

אשר קרך בדרך. לְשׁוֹן מִקְרֶה; דָּבָר אַחֵר — לְשׁוֹן קֶרִי
nocturnal pollution an expression of explanation another happenstance an expression of on the way met you Who

וְטָמְאָה שֶׁהָיָה מְטַמְּאָן בְּמִשְׁכַּב זְכוּר; דָּ"אַ — לְשׁוֹן קֹר וְחֹם, צִנֶּנְךָ
he cooled you and heat cold an expression of another explanation a male with lying of polluting them for he was and impurity

וְהִפְשִׁירְךָ מֵרְתִּיחָתְךָ, שֶׁהָיוּ כָּל הָאֻמּוֹת יְרֵאִים לְהִלָּחֵם בָּכֶם וּבָא זֶה
this one and came against you to wage war afraid the nations all for they were from your boiling heat and made you lukewarm

וְהִתְחִיל וְהֶרְאָה מָקוֹם לַאֲחֵרִים; מָשָׁל לְאַמְבָּטִי רוֹתַחַת שֶׁאֵין כָּל בְּרִיָּה יְכוֹלָה לֵירֵד
to go down was able creature any that no boiling to a bath a parable to others a place and showed and began

בְּתוֹכָהּ, בָּא בֶן בְּלִיַּעַל אֶחָד קָפַץ וְיָרַד לְתוֹכָהּ, אַע"פ שֶׁנִּכְוָה הֵקֵרָהּ
he cooled it that he was burned even though into it and went down jumped one worthlessness a son of came into it

אוֹתָהּ בִּפְנֵי אֲחֵרִים תנחומא :
Tanchuma others before —

רַ"שִׁ"י

ויזנב בך. מַכַּת זָנָב, חוֹתֵךְ מִילוֹת וְזוֹרֵק כְּלַפֵּי מַעְלָה תנחומא :
Tanchuma Above towards and throwing circumcisions cutting off the tail a blow of of you And he smote the tail

רַ"שִׁ"י

כל הנחשלים אחריך. חַסְרֵי כֹּחַ מֵחֲמַת חֶטְאָם, שֶׁהָיָה הֶעָנָן פּוֹלְטָן תנחומא
Tanchuma expelling them the cloud whom was their sin because of strength those lacking behind you those who lagged all of

:

רַ"שִׁ"י

ואתה עיף ויגע. עָיֵף בַּצָּמָא, דִּכְתִיב "וַיִּצְמָא שָׁם הָעָם לַמַּיִם" שמות י"ז
17 Shemos for water the people there And thirsted as it is written from thirst faint and weary faint And you

וּכְתִיב אַחֲרָיו "וַיָּבֹא עֲמָלֵק":
Amalek And came after it and it is written

רַ"שִׁ"י

ויגע. בַּדֶּרֶךְ:
from the journey and weary

רַשִׁ"י

ולא ירא. עֲמָלֵק אלהים מִלְהָרַע לְךָ׃
you from harming God Amalek feared and not

פָּסוּק כ"ח

Pasuk 28

וְהָיָה בְּהָנִיחַ יְהוָה אֱלֹהֶיךָ לְךָ מִכָּל אֹיְבֶיךָ מִסָּבִיב בָּאָרֶץ אֲשֶׁר
that in the land from around your enemies from all to you your God Hashem when grants rest And it shall be

יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה לְרִשְׁתָּהּ תִּמְחֶה אֶת זֵכֶר עֲמָלֵק
Amalek the memory of — you shall blot out to possess it as an inheritance to you is giving your God Hashem

מִתַּחַת הַשָּׁמָיִם לֹא תִשְׁכָּח׃
forget do not the heavens from under

רַשִׁ"י

תמחה את זכר עמלק. מֵאִישׁ עַד אִשָּׁה מֵעוֹלֵל וְעַד יוֹנֵק מִשּׁוֹר וְעַד שֶׂה
sheep and to from ox suckling and to from infant woman to from man Amalek the remembrance of — You shall wipe out

שמואל א ט"ו , שֶׁלֹּא יְהֵא שֵׁם עֲמָלֵק נִזְכָּר אֲפִלּוּ עַל הַבְּהֵמָה, לוֹמַר בְּהֵמָה
beast to say the beast on even mentioned Amalek the name of there will be so that not 15 I Shmuel

זוֹ מִשֶּׁל עֲמָלֵק הָיְתָה פסיק' זוטר' :
Zutrata Pesikta was Amalek from that of this

CHAPTER SUMMARY

The aliyah flows from interpersonal sensitivity and financial integrity to the national obligation of destroying evil. We start with the prohibition of delaying a worker's wages and the requirement to pay them on time, followed by the warning not to punish parents for the sins of their children, nor children for their parents. We are commanded to protect the rights of converts, orphans, and widows, leaving them the forgotten sheaves, olives, and grapes in our fields. The Torah then outlines the administration of malkus in court, the prohibition of muzzling an animal during work, and the detailed procedure of yibum and chalitzah when a man dies childless. After addressing the case of a woman who intervenes in a fight immodestly and the absolute requirement to keep honest weights and measures, the aliyah wraps up with the powerful command to remember the cowardly attack of Amalek and to completely blot out their memory from under the heavens.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Torah is telling us something very deep about how we treat people when we are in a position of strength. Look at the mitzvah of paying a worker on time: "for they are needy and urgently depend on it." The Gemara is bothered by how easily a person can rationalize holding onto someone else's money for just one night, thinking, "What's the big deal? I'll pay him tomorrow." But the Torah warns us that to the worker, this is his entire life. When you hold the upper hand, whether you are an employer, a customer, or even just a friend who owes a small favor, you have a responsibility to feel the vulnerability of the other person.

This is the very opposite of the middah of Amalek that we read about at the end of the aliyah. What was the great sin of Amalek? "He surprised you on the march, when you were famished and weary." Amalek saw someone weak, tired, and lagging behind, and instead of showing mercy, they took advantage of that weakness. When we delay a worker's pay, or when we use dishonest weights and measures to squeeze out a few extra cents from an unsuspecting customer, we are, chas v'shalom, acting on that same ugly impulse of exploiting someone else's vulnerability for our own convenience.

True yiras Shamayim means that when Hashem puts you in a position of power, you use that power to protect and lift up the other person, not to make things easier for yourself. If you hire someone to do a job in your house, or if you owe someone money, do not make them chase you. Do not make them feel small or helpless just because you have the checkbook and they are waiting for it.

Today, make it a point to pay any outstanding bill, tip, or wage immediately, without making the other person ask or wait even a single extra hour.

דַּף יוֹמִי · חֻלִּין · דַּף קי״ד

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

📖 THE SUGYA

We begin the daf by continuing our deep dive into the shakla v'tarya of cooking and eating chelev in milk. The Gemara is bothered by how the rules of "ein issur chal al issur"—that a new prohibition cannot take effect on an already existing one—apply to the acts of cooking and eating meat in milk, bringing a kasha from a braisa regarding piggul, notar, and tamei meats, and offering a teretz based on different Tannaitic views.

From there, the Gemara moves into a fascinating series of derashos based on the three times the Torah repeats the phrase "in its mother's milk." We learn how the Sages derive the prohibitions of cooking meat in the milk of other animals, such as a cow or a ewe, or even the milk of its older sister. The Gemara attempts to build these halachos through a kal vachomer, but Rav Ashi refutes each logical step, showing why we davka need the extra pesukim to teach us these halachos.

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

עמוד א׳ DAF 114A

EXPLANATION

כֵּיוָן דְּעַל אֲכִילָה לָא לָקֵי, אַבִּישׁוּל נָמֵי לָא לָקֵי.

Since on eating of chelev cooked in milk **he does not receive lashes**, because the prohibition of meat in milk cannot take effect on the already-forbidden chelev, **on cooking** it **also he does not receive lashes**, because the Torah links the two.

EXPLANATION

וְאִיכָּא דְּאָמְרִי: אַבִּישׁוּל – כּוּלֵּי עָלְמָא לָא פְּלִיגִי דְּלָקֵי, כִּי פְּלִיגִי אַאֲכִילָה.

And there are those who say the opposite: **Regarding cooking, everyone agrees that he receives lashes**, because the rule of a prohibition not taking effect on another prohibition does not apply to the mere act of cooking; **when they disagree**, it is only **regarding eating**.

EXPLANATION

מַאן דְּאָמַר אֵינוֹ לוֹקֶה – דְּהָא אֵין אִיסּוּר חָל עַל אִיסּוּר,

The one who says he does not receive lashes for eating it holds **that indeed, a prohibition does not take effect on** another **prohibition**, and the chelev was already forbidden before the cooking.

EXPLANATION

וּמַאן דְּאָמַר לוֹקֶה – לְהָכִי אַפְּקַהּ רַחֲמָנָא לַאֲכִילָה בִּלְשׁוֹן בִּישּׁוּל, כֵּיוָן דְּאַבִּישּׁוּל לָקֵי – אַאֲכִילָה נָמֵי לָקֵי.

And the one who says he receives lashes holds that **for this** reason **the Merciful One expressed** the prohibition of **eating** meat in milk **in the language of cooking**, to teach that **since for cooking he receives lashes, for eating he also receives lashes**.

RESOLUTION

וְאִיבָּעֵית אֵימָא: מָר אָמַר חֲדָא, וּמָר אָמַר חֲדָא, וְלָא פְּלִיגִי.

And if you want, say instead: One **Master said one** thing, **and** the other **Master said** another **one** thing, **and they do not disagree** at all, because they are talking about different cases.

OBJECTION

מֵיתִיבִי: הַמְבַשֵּׁל בְּמֵי חָלָב – פָּטוּר, דָּם שֶׁבִּשְּׁלוֹ בְּחָלָב – פָּטוּר, הָעֲצָמוֹת וְהַגִּידִים וְהַקְּרָנַיִם וְהַטְּלָפַיִם שֶׁבִּשְּׁלָן בְּחָלָב – פָּטוּר.

The Gemara **raises an objection** from a braisa: **One who cooks** meat **in whey is exempt** from lashes; **blood that he cooked in milk is exempt**; **the bones, and the tendons, and the horns, and the hooves that he cooked in milk is exempt**.

OBJECTION

הַפִּגּוּל, וְהַנּוֹתָר, וְהַטָּמֵא, שֶׁבִּשְּׁלָן בְּחָלָב – חַיָּיב!

But **piggul meat, and notar meat, and tamei meat of a korban, which he cooked in milk, he is liable**! This is a kasha, because we see that a new prohibition of meat in milk can indeed take effect on an existing prohibition.

ANSWER

הַאי תַּנָּא סָבַר אִיסּוּר חָל עַל אִיסּוּר.

The Gemara answers: **This Tanna** of the braisa **holds** that **a prohibition takes effect on** another **prohibition**, whereas Rabbi Ami and Rabbi Asi hold like the other Tannaim who say it does not.

STATEMENT

הַמְבַשֵּׁל בְּמֵי חָלָב פָּטוּר, מְסַיַּיע לֵיהּ לְרֵישׁ לָקִישׁ, דְּתַנַּן: מֵי חָלָב הֲרֵי הֵן כְּחָלָב, וְהַמּוֹחַל הֲרֵי הוּא כְּשֶׁמֶן.

The Gemara notes: The ruling that **one who cooks in whey is exempt supports Reish Lakish, as we learned** in a Mishnah: **Whey is like milk, and the olive-secretion is like oil** regarding the laws of rendering food susceptible to tumah.

STATEMENT

אָמַר רֵישׁ לָקִישׁ: לֹא שָׁנוּ אֶלָּא לְהַכְשִׁיר אֶת הַזְּרָעִים, אֲבָל לְעִנְיַן בִּישּׁוּל בָּשָׂר בְּחָלָב – מֵי חָלָב אֵינוֹ כְּחָלָב.

And **Reish Lakish said: They only taught** this **to render seeds** and food **susceptible** to tumah, **but regarding cooking meat in milk, whey is not like milk**.

BRAISA

תָּנוּ רַבָּנַן: "בַּחֲלֵב אִמּוֹ" – אֵין לִי אֶלָּא בַּחֲלֵב אִמּוֹ, בַּחֲלֵב פָּרָה וְרָחֵל מִנַּיִן?

The Rabbis taught in a braisa: From the words **"in its mother's milk" I only have** a prohibition **in its mother's milk; in the milk of a cow or a ewe, from where** do we derive it?

BRAISA

אָמַרְתָּ, קַל וָחוֹמֶר: וּמָה אִמּוֹ, שֶׁלֹּא נֶאֱסְרָה עִמּוֹ בְּהַרְבָּעָה – נֶאֱסְרָה עִמּוֹ בִּבְשׁוּלוֹ,

You can say an **a fortiori argument: If its mother, which is not forbidden with it in mating** because they are of the same species, **is forbidden with it in its cooking**,

BRAISA

פָּרָה וְרָחֵל, שֶׁנֶּאֱסְרוּ עִמּוֹ בְּהַרְבָּעָה – אֵינוֹ דִּין שֶׁנֶּאֶסְרוּ עִמּוֹ בִּבְשׁוּלוֹ!

a cow or a ewe, which are forbidden with it in mating because they are kilayim, **is it not logical that they should be forbidden with it in its cooking!**

BRAISA

תַּלְמוּד לוֹמַר "בַּחֲלֵב אִמּוֹ".

Therefore, **the verse teaches** by repeating **"in its mother's milk"** a second time to include them.

QUESTION

וְהָא לְמָה לִי קְרָא? הָא אָתְיָא לֵיהּ!

The Gemara asks: **But why do I need a verse? This is** already **derived** from the kal vachomer!

ANSWER

אָמַר רַב אָשֵׁי: מִשּׁוּם דְּאִיכָּא לְמֵימַר מֵעִיקָּרָא דִּדְינָא פִּירְכָא, מֵהֵיכָא קָא מַיְיתֵית לַהּ? מֵאִמּוֹ,

Rav Ashi said: Because there is to say a refutation at the very start of the law: From where do you bring it? From its mother.

ANSWER

מָה לְאִמּוֹ שֶׁכֵּן נֶאֱסְרָה עִמּוֹ בִּשְׁחִיטָה, תֹּאמַר בְּפָרָה שֶׁלֹּא נֶאֱסְרָה עִמּוֹ בִּשְׁחִיטָה?

What is unique about its mother is that she is forbidden with it in slaughtering on the same day; **can you say** the same **of a cow, which is not forbidden with it in slaughtering?** Therefore, the kal vachomer is refuted.

ANSWER

תַּלְמוּד לוֹמַר "בַּחֲלֵב אִמּוֹ".

Therefore, **the verse teaches "in its mother's milk"** to include other species.

BRAISA

תַּנְיָא אִידַּךְ: "בַּחֲלֵב אִמּוֹ" – אֵין לִי אֶלָּא בַּחֲלֵב אִמּוֹ, בַּחֲלֵב אֲחוֹתוֹ גְּדוֹלָה מִנַּיִן?

It was taught in another braisa: From **"in its mother's milk" I only have** a prohibition **in its mother's milk; in the milk of its older sister, from where** do we derive it?

BRAISA

אָמַרְתָּ קַל וָחוֹמֶר, וּמָה אִמּוֹ שֶׁנִּכְנְסָה עִמּוֹ לְדִיר לְהִתְעַשֵּׂר – נֶאֱסְרָה עִמּוֹ בִּבְשׁוּל,

You can say an a fortiori argument: If its mother, which enters with it into the pen to be tithed together, is forbidden with it in cooking,

BRAISA

אֲחוֹתוֹ שֶׁלֹּא נִכְנְסָה עִמּוֹ לְדִיר לְהִתְעַשֵּׂר – אֵינוֹ דִּין שֶׁנֶּאֱסְרָה עִמּוֹ בִּבְשׁוּל!

its sister, which does not enter with it into the pen to be tithed because they are of different years, is it not logical that she should be forbidden with it in cooking!

BRAISA

תַּלְמוּד לוֹמַר "בַּחֲלֵב אִמּוֹ".

Therefore, the verse teaches "in its mother's milk" a third time to include her.

QUESTION

וְהָא לְמָה לִי קְרָא, הָא אָתְיָא לַיהּ?

The Gemara asks: But why do I need a verse? This is already derived from the kal vachomer!

ANSWER

אָמַר רַב אָשֵׁי: מִשּׁוּם דְּאִיכָּא לְמֵימַר מֵעִיקָּרָא דְּדִינָא פִּירְכָא, מֵהֵיכָא קָא מַיְיתֵית לַהּ? מֵאִמּוֹ,

Rav Ashi said: Because there is to say a refutation at the very start of the law: From where do you bring it? From its mother.

ANSWER

מָה לְאִמּוֹ, שֶׁכֵּן נֶאֱסְרָה עִמּוֹ בִּשְׁחִיטָה, תֹּאמַר בַּאֲחוֹתוֹ גְּדוֹלָה, שֶׁלֹּא נֶאֱסְרָה עִמּוֹ בִּשְׁחִיטָה?

What is unique about its mother is that she is forbidden with it in slaughtering on the same day; can you say the same of its older sister, which is not forbidden with it in slaughtering?

ANSWER

תַּלְמוּד לוֹמַר "בַּחֲלֵב אִמּוֹ".

Therefore, the verse teaches "in its mother's milk".

QUESTION

אַשְׁכְּחַן אֲחוֹתוֹ גְּדוֹלָה, אֲחוֹתוֹ קְטַנָּה מְנַיִן?

The Gemara asks: We have found a source for its older sister; its younger sister, from where do we derive it?

ANSWER

אָתְיָא מִבֵּינַיָּא.

The Gemara answers: It is derived from the common factors of the other cases.

QUESTION

מֵהֵי תֵּיתֵי? תֵּיתֵי מֵאִמּוֹ – מָה לְאִמּוֹ שֶׁכֵּן נֶאֱסְרָה עִמּוֹ בִּשְׁחִיטָה?

The Gemara asks: **From which** one **should it be derived? If it is derived from its mother, what is unique about its mother is that she is forbidden with it in slaughtering**.

ANSWER

אֲחוֹתוֹ גְּדוֹלָה תּוֹכִיחַ.

The Gemara answers: **Its older sister proves** it, as she is not forbidden in slaughtering, yet her milk is forbidden.

QUESTION

מָה לַאֲחוֹתוֹ גְּדוֹלָה שֶׁלֹּא נִכְנְסָה עִמּוֹ לְדִיר לְהִתְעַשֵּׂר? אִמּוֹ תּוֹכִיחַ.

The Gemara asks: **What is unique about its older sister is that she does not enter with it into the pen to be tithed? Its mother proves** it, as she does enter the pen, yet her milk is forbidden.

ANSWER

וְחָזַר הַדִּין, לֹא רְאִי זֶה כִּרְאִי זֶה, וְלֹא רְאִי זֶה כִּרְאִי זֶה,

And the argument goes back and forth: The aspect of this one is not like the aspect of that one, and the aspect of that one is not like the aspect of this one.

ANSWER

הַצַּד הַשָּׁוֶה שֶׁבָּהֶן: שֶׁהוּא בָּשָׂר, וְאָסוּר לְבַשֵּׁל בְּחָלָב, אַף אֲנִי אָבִיא אֲחוֹתוֹ קְטַנָּה, שֶׁהוּא בָּשָׂר, וְאָסוּר לְבַשֵּׁל בְּחָלָב.

The common factor between them is: that it is meat, and it is forbidden to cook in milk; so too I will bring its younger sister, which is meat, and it is forbidden to cook in milk.

QUESTION

אִי הָכִי, אֲחוֹתוֹ גְּדוֹלָה נָמֵי תֵּיתֵי מִבֵּינַיָּא.

The Gemara asks: **If so, its older sister should also be derived from the common factors** of its mother and a cow, without needing a verse!

ANSWER

אִין הָכִי נָמֵי, אֶלָּא "בַּחֲלֵב אִמּוֹ" לְמָה לִי?

The Gemara answers: **Yes, it is indeed so; but** then **"in its mother's milk"**, the third verse, **why do I need it?**

ANSWER

מִבְּעֵי לֵיהּ לְכִדְתַנְיָא: "בַּחֲלֵב אִמּוֹ" – אֵין לִי אֶלָּא בַּחֲלֵב אִמּוֹ,

It is needed for that which was taught in a braisa: **"In its mother's milk" – I only have** a prohibition **in its mother's milk**.

QUESTION

הֵיא עַצְמָהּ בַּחֲלָבָהּ מְנַיִן?

But as for the meat of the mother animal **itself** cooked **in its** own **milk, from where** do we derive that it is forbidden?

ANSWER

אָמַרְתָּ קַל וְחוֹמֶר:

You can **say** it is derived through a **kal vachomer**, an a fortiori argument:

EXPLANATION

וּמָה בִּמְקוֹם שֶׁלֹּא נֶאֱסַר פְּרִי עִם פְּרִי בִּשְׁחִיטָה, נֶאֱסָר פְּרִי עִם הָאֵם בִּשְׁחִיטָה,

And if in a place where the **fruit with** the **fruit was not forbidden in** the case of **slaughter**—since it is permitted to slaughter two offspring of the same mother on the same day—yet the **fruit with the mother is forbidden in** the case of **slaughter**, as the Torah prohibits slaughtering an animal and its offspring on the same day,

EXPLANATION

מְקוֹם שֶׁנֶּאֱסַר פְּרִי עִם פְּרִי בְּבִשּׁוּל – אֵינוֹ דִּין שֶׁנֶּאֱסַר פְּרִי עִם הָאֵם בְּבִשּׁוּל?

then in a **place where** the **fruit with** the **fruit is forbidden in** the case of **cooking**—as it is forbidden to cook an offspring in its mother's milk—**is it not logical that** the **fruit with the mother should be forbidden in** the case of **cooking**, meaning that the mother's meat should not be cooked in her own milk?

STATEMENT

תַּלְמוּד לוֹמַר "בַּחֲלֵב אִמּוֹ".

Therefore, **the verse states: "in its mother's milk,"** to explicitly prohibit cooking the mother's meat in her own milk.

QUESTION

הָא לְמָה לִי קְרָא, הָא אָתְיָא לַהּ?

The Gemara asks: **But why do I need this verse? Behold, it is** already **derived** on its own from the kal vachomer!

ANSWER

אָמַר רַב אַחָדְבוּי בַּר אַמֵּי: מִשּׁוּם דְּאִיכָּא לְמֵימַר, סוּס בֶּן סוּסְיָא אֲחִי פִּרְדָּה יוֹכִיחַ, שֶׁאָסוּר פְּרִי עִם פְּרִי, וּמוּתָּר פְּרִי עִם הָאֵם.

Rav Achadvoi bar Ami said: The verse is necessary **because there is** room **to say** that the case of a male **horse, the son of a mare, who is the brother of a female mule**—where the mare also gave birth to a mule from a donkey—**proves** that this logic can be refuted. **For** there, the **fruit with** the **fruit is forbidden**—one may not mate the horse with his sister the mule—**and** yet the **fruit with the mother is permitted**, as one may mate the horse with his mother the mare.

REFUTATION

הָתָם, זֶרַע הָאָב הוּא דְּקָא גָּרִים.

The Gemara rejects this: **There,** in the case of the mule, it is the **seed of the father that causes** the prohibition of crossbreeding, and not their relationship as offspring of the same mother.

PROOF

דְּהָא פֶּרֶד בֶּן סוּסְיָא אֲחִי פִּרְדָּה יוֹכִיחַ, שֶׁמּוּתָּר פְּרִי עִם פְּרִי, וְאָסוּר פְּרִי עִם הָאֵם.

For behold, the case of a male **mule, the son of a mare, who is the brother of a female mule, proves** this. **For** here, the **fruit with** the **fruit is permitted**—one may mate the male mule with his sister the female mule since they are the same species—**and** yet the **fruit with the mother is forbidden**, as one may not mate the mule with his mother the mare. This shows that the prohibition depends on the father's species, not on maternal relation.

ANSWER

אֶלָּא אָמַר מָר בְּרֵיהּ דְּרָבִינָא: מִשּׁוּם דְּאִיכָּא לְמֵימַר, עֶבֶד בֶּן שִׁפְחָה אֲחִי מְשׁוּחְרֶרֶת יוֹכִיחַ, שֶׁאָסוּר פְּרִי עִם פְּרִי, וּמוּתָּר פְּרִי עִם הָאֵם!

Rather, Mar the son of Ravina said: The verse is necessary **because there is** room **to say** that the case of a Canaanite **slave, the son of a maidservant, who is the brother of a freed maidservant, proves** the kal vachomer is invalid. **For** here, the **fruit with** the **fruit is forbidden**—the slave may not marry his freed sister—**and** yet the **fruit with the mother is permitted**, as he may marry his slave mother!

REFUTATION

הָתָם גֵּט שִׁיחְרוּר הוּא דְּקָא גָּרִים,

The Gemara rejects this: **There,** it is the **bill of manumission that causes** the prohibition, not their maternal relationship.

PROOF

דְּהָא עֶבֶד בֶּן מְשׁוּחְרֶרֶת אֲחִי שִׁפְחָה יוֹכִיחַ, שֶׁמּוּתָּר פְּרִי עִם פְּרִי, וְאָסוּר פְּרִי עִם הָאֵם.

For behold, the case of a **slave, the son of a freed maidservant, who is the brother of a maidservant, proves** this. **For** here, the **fruit with** the **fruit is permitted**—he may marry his sister since both are slaves—**and** yet the **fruit with the mother is forbidden**, as he may not marry his freed mother.

ANSWER

אֶלָּא אָמַר רַב אִידִי בַּר אָבִין: מִשּׁוּם דְּאִיכָּא לְמֵימַר, כִּלְאֵי זְרָעִים יוֹכִיחוּ, שֶׁאָסוּר פְּרִי עִם פְּרִי, וּמוּתָּר פְּרִי עִם הָאֵם.

Rather, Rav Idi bar Avin said: The verse is necessary **because there is** room **to say** that the laws of **diverse seeds of the vineyard prove** it. **For** there, the **fruit with** the **fruit is forbidden**—one may not sow two different species of seeds together—**and** yet the **fruit with the mother is permitted**, as one may sow any seed in the ground, which is the mother of all growth.

REFUTATION

כְּלוּם נֶאֱסָר פְּרִי עִם פְּרִי אֶלָּא עַל יְדֵי הָאֵם? דְּהָא חִיטֵּי וּשְׂעֹרֵי בְּכַדָּא וְלָא מִיתַּסְרוּ.

The Gemara rejects this: **Is** the **fruit with** the **fruit forbidden at all except by means of the mother**, the ground? **For behold,** if one puts **wheat and barley in a pitcher, they are not forbidden** as kilayim. The prohibition only applies when they are sown in the ground.

ANSWER

אֶלָּא אָמַר רַב אָשֵׁי: מִשּׁוּם דְּאִיכָּא לְמֵימַר, מָה לְפִרְיֵי עִם פְּרִי, שֶׁכֵּן שְׁנֵי גּוּפִים, תֹּאמַר בְּפִרְיֵי עִם הָאֵם, שֶׁכֵּן גּוּף אֶחָד, מִשּׁוּם הָכִי אִיצְטְרִיךְ קְרָא.

Rather, Rav Ashi said: The verse is necessary **because there is** room **to say: What** is unique **about fruit with fruit**—such as the kid and its mother's milk—**that** makes them forbidden? **For they are two** separate **bodies** that were never one. **Can you say**

the same **for the fruit with the mother**—the mother's meat and her milk—**which are** essentially **one body? Because of this, the verse was necessary** to explicitly include them.

QUESTION

אָמַר רַב אָשֵׁי: מִנַּיִן לְבָשָׂר בְּחָלָב שֶׁאָסוּר בַּאֲכִילָה?

Rav Ashi says: From where do we derive **that meat** cooked **in milk is forbidden for eating**, since the Torah only explicitly wrote a prohibition against cooking?

ANSWER

שֶׁנֶּאֱמַר "לֹא תֹאכַל כָּל תּוֹעֵבָה" – כֹּל שֶׁתִּעַבְתִּי לָךְ הֲרֵי הוּא בְּבַל תֹּאכַל.

As it is stated: "You shall not eat any abominable thing." This teaches: **Anything that I have made abominable**, meaning forbidden, **to you** by prohibiting its cooking, **behold it is under** the prohibition of **"you shall not eat."**

QUESTION

וְאֵין לִי אֶלָּא בַּאֲכִילָה, בַּהֲנָאָה מִנַּיִן?

And I only have a source for a prohibition **against eating; from where** do we derive a prohibition **against deriving benefit** from it?

ANSWER

כִּדְרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ אָמַר רַבִּי אֶלְעָזָר: כָּל מָקוֹם שֶׁנֶּאֱמַר "לֹא יֹאכַל", "לֹא תֹאכַל", "לֹא תֹאכְלוּ" – אֶחָד אִיסּוּר אֲכִילָה וְאֶחָד אִיסּוּר הֲנָאָה בַּמַּשְׁמָע,

It is **in accordance with** the teaching of **Rabbi Abbahu, as Rabbi Abbahu said** that **Rabbi Elazar said: Wherever it is stated "it shall not be eaten," "you shall not eat,"** or **"you shall not eat"** in the plural, **both a prohibition of eating and a prohibition of benefit are implied,**

EXPLANATION

עַד שֶׁיְּפָרוֹט לְךָ הַכָּתוּב, כְּדָרְכּוֹ שֶׁפָּרַט לְךָ בִּנְבֵלָה לַגֵּר בְּנְתִינָה וְלַגּוֹי בִּמְכִירָה.

unless the verse specifies for you that benefit is permitted, **just as it specified for you regarding a carcass**, where the Torah permitted deriving benefit by giving it **to the resident alien as a gift and to the non-Jew by sale.**

PROOF

דְּתַנְיָא: "לֹא תֹאכְלוּ כָּל נְבֵלָה לַגֵּר אֲשֶׁר בִּשְׁעָרֶיךָ תִּתְּנֶנָּה וַאֲכָלָהּ אוֹ מָכוֹר לְנָכְרִי" – אֵין לִי אֶלָּא לְגֵר בְּנְתִינָה, וּלְגוֹי בִּמְכִירָה;

As it is taught in a baraisa: "You shall not eat any carcass; you may give it to the stranger who is within your gates that he may eat it, or you may sell it to a foreigner." From this I only know that it may be given **to a resident alien as a gift, and to a non-Jew by sale;**

EXPLANATION

לְגֵר בִּמְכִירָה מִנַּיִן? תַּלְמוּד לוֹמַר: "לַגֵּר תִּתְּנֶנָּה אוֹ מָכוֹר".

from where do we know that it may be transferred **to a resident alien by sale** as well? **The verse states: "you may give it to the stranger... or sell it,"** showing you have both options.

EXPLANATION

לְגוֹי בִּנְתִינָה מְנַיִן? תַּלְמוּד לוֹמַר: "תִּתְּנֶנָּה... אוֹ מָכוֹר לְנָכְרִי".

From where do we know that it may be transferred **to a non-Jew as a gift? The verse states: "you may give it... or sell it to a foreigner."**

STATEMENT

נִמְצָא אֶחָד גֵּר וְאֶחָד גּוֹי, בֵּין בִּמְכִירָה בֵּין בִּנְתִינָה, דִּבְרֵי רַבִּי מֵאִיר.

Consequently, we find that for **both a resident alien and a non-Jew, both by sale and by gift** are permitted. This is **the statement of Rabbi Meir.**

STATEMENT

רַבִּי יְהוּדָה אוֹמֵר: דְּבָרִים כִּכְתָבָן, לְגֵר בִּנְתִינָה וְלַגּוֹי בִּמְכִירָה.

Rabbi Yehuda says: The matters are to be understood literally as they are written: it may only be given **to a resident alien as a gift, and to a non-Jew by sale.**

QUESTION

מַאי טַעְמָא דְּרַבִּי יְהוּדָה?

The Gemara asks: **What is the reason of Rabbi Yehuda?**

EXPLANATION

אִי סָלְקָא דַּעְתָּךְ כִּדְקָאָמַר רַבִּי מֵאִיר, לִכְתּוֹב רַחֲמָנָא "לֹא תֹאכְלוּ כָּל נְבֵלָה לַגֵּר אֲשֶׁר בִּשְׁעָרֶיךָ תִּתְּנֶנָּה וַאֲכָלָהּ וּמָכוֹר" – "אוֹ" לְמָה לִי?

If it could enter your mind to say **as Rabbi Meir says, let the Merciful One write: "You shall not eat any carcass; you may give it to the stranger who is within your gates that he may eat it, and sell it." Why do I need** the word **"or"?**

INFERENCE

שְׁמַע מִינַּהּ לְדִבְרִים כִּכְתָבָן הוּא דַּאֲתָא: לְגֵר בִּנְתִינָה, וְלַגּוֹי בִּמְכִירָה.

Learn from this that it comes to teach that the matters are literally as they are written: a gift is only **to a resident alien as a gift, and** a sale is only **to a non-Jew by sale.**

ANSWER

וְרַבִּי מֵאִיר אָמַר לָךְ: הַאי "אוֹ" לְהַקְדִּים נְתִינָה דְּגֵר לִמְכִירָה דְּגוֹי.

And Rabbi Meir would **say to you: This** word **"or"** is needed **to give precedence to giving to a resident alien over selling to a non-Jew.**

EXPLANATION

וְרַבִּי יְהוּדָה, לְהַקְדִּים נְתִינָה דְּגֵר לִמְכִירָה דְּגוֹי לָא צְרִיךְ קְרָא, סְבָרָא הוּא: זֶה אַתָּה מְצוֶּוה לְהַחֲיוֹתוֹ, וְזֶה אִי אַתָּה מְצוֶּוה לְהַחֲיוֹתוֹ.

And Rabbi Yehuda argues: **To give precedence to giving to a resident alien over selling to a non-Jew does not require a verse,** for **it is a logical deduction: This one**, the resident alien, **you are commanded to sustain, and that one**, the non-Jew, **you are not commanded to sustain.**

STATEMENT

(סִימָן: שַׁבָּת, חוֹרֵשׁ, וְכִלְאֵי זְרָעִים, אוֹתוֹ וְאֶת בְּנוֹ, וְשִׁילּוּחַ הַקֵּן).

The Gemara provides a **mnemonic: Shabbos, plowing, diverse seeds, "it and its offspring," and sending away the nest.**

QUESTION

אֶלָּא מֵעַתָּה,

The Gemara asks: **But if so,**

SUMMARY

In this daf, the Gemara clarifies the machlokes regarding whether one receives lashes for cooking or eating already-forbidden meats like chelev, piggul, or notar in milk, resolving the kasha by showing that some Tannaim hold that an issur can indeed take effect on another issur. We then analyze the status of cooking meat in whey, which supports Reish Lakish's view that whey is not treated like milk for this prohibition. Finally, the Gemara goes through a detailed analysis of the three pesukim of "in its mother's milk," showing how we derive the prohibitions of cooking meat in the milk of other species, in the milk of an older sister, and ultimately, the meat of the mother animal itself in its own milk, demonstrating that these cannot be derived through a simple kal vachomer or a binyan av due to various refutations.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

Look at the beautiful shakla v'tarya we have on today's daf. The Gemara is trying to build a kal vachomer, a logical deduction, to extend the prohibition of basar b'chalav to other animals, like a cow or a sheep. Lichoira, the logic is absolutely ironclad! But then Rav Ashi comes and shows us that at the very foundation of the logic, there is a 'pircha', a subtle, overlooked difference that refutes the entire structure. What worked for the mother animal doesn't apply to the cow, because of a completely different halachah regarding slaughtering on the same day. Without a specific, extra word from the Torah, our most brilliant human logic would have fallen apart.

This is a massive yesod for our daily avodas Hashem. How often do we build elaborate structures of logic in our own minds to justify our actions? We tell ourselves, 'If this is muttar, then surely that must be muttar,' or 'If Hashem wants me to do this, then lichoira He must want me to do that.' We use our own intellect to decide what is right, what is wrong, and how we should run our lives. But the Gemara is teaching us that human logic, as sharp as it may be, has its limits. There is always a 'pircha', a blind spot we didn't see, a bias we didn't account for.

True emunah and yiras Shamayim mean realizing that we cannot rely solely on our own understanding to navigate the world. We need the Torah's guidance, the words of Chazal, and the mesorah of our Rabbeim to anchor us. When we submit our intellect to the ratzon of Hashem, we save ourselves from the mistakes that even the most logical minds can make.

Today, before you make a decision based on your own logical justification, especially one where you are tempted to bend a halachah or a hanhagah, stop and ask yourself: 'Am I relying on my own intellect here, or am I following the clear guidance of the Torah and Shulchan Aruch?'

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.'