חוּמָּשׁ עִם רַשִׁ"י · נצבים-וילך · שְׁלִישִׁי

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NITZAVIM-VAYEILECH · 3RD ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the Torah continues describing the process of teshuvah and the ultimate geulah. Moshe Rabbeinu promises the Bnei Yisrael that Hashem will turn the curses around and place them upon our enemies who persecuted us, while we will return to keeping the mitzvos with all our heart and soul. Hashem will once again rejoice over us for good, just as He rejoiced over our Avos.

Moshe Rabbeinu then addresses the accessibility of the Torah and teshuvah, assuring us that the mitzvah is not hidden or far away from us. It is not up in the heavens or across the sea where we cannot reach it; rather, it is exceedingly close to every single Yid, ready to be spoken with our mouths and felt in our hearts.

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

פָּסוּק א

Pasuk 1

וְנָתַן יְהוָה אֱלֹהֶיךָ אֵת כָּל הָאָלוֹת הָאֵלֶּה עַל אֹיְבֶיךָ וְעַל
And He will place Hashem your God — all of the curses these upon your enemies and upon

שֹׂנְאֶיךָ אֲשֶׁר רְדָפוּךָ׃
those who hate you who persecuted you

פָּסוּק ב

Pasuk 2

וְאַתָּה תָּשׁוּב וְשָׁמַעְתָּ בְּקוֹל יְהוָה וְעָשִׂיתָ אֶת כָּל מִצְוֹתָיו אֲשֶׁר אָנֹכִי
And you will return and listen to the voice of Hashem and perform — all of His commandments which I

מְצַוְּךָ הַיּוֹם׃
command you today

פָּסוּק ג

Pasuk 3

וְהוֹתִירְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל מַעֲשֵׂה יָדֶךָ בִּפְרִי בִטְנְךָ וּבִפְרִי
And He will make you abundant Hashem your God in all the work of your hand in the fruit of your womb and in the fruit of

בְהֶמְתְּךָ וּבִפְרִי אַדְמָתְךָ לְטוֹבָה כִּי יָשׁוּב יְהוָה לָשׂוּשׂ עָלֶיךָ לְטוֹב
your cattle and in the fruit of your ground for good for He will return Hashem to rejoice over you for good

כַּאֲשֶׁר שָׂשׂ עַל אֲבֹתֶיךָ׃
just as He rejoiced over your forefathers

פָּסוּק ד

Pasuk 4

כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר מִצְוֹתָיו וְחֻקֹּתָיו הַכְּתוּבָה
when you hearken to the voice of Hashem your God to keep His commandments and His statutes that are written
בְּסֵפֶר הַתּוֹרָה הַזֶּה כִּי תָשׁוּב אֶל יְהוָה אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל
in the book of the Torah this when you return to Hashem your God with all your heart and with all
נַפְשֶׁךָ׃
your soul

פָּסוּק ה

Pasuk 5

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא נִפְלֵאת הִוא מִמְּךָ וְלֹא
For the mitzvah this which I command you today not hidden is it from you and not
רְחֹקָה הִוא׃
far is it

רַשִׁ"י

לא נפלאת הוא ממך. לֹא מְכֻסָּה הִיא מִמְּךָ, כְּמוֹ שֶׁנֶּאֱמַר דברים י"ז "כִּי יִפָּלֵא" —
not is hidden it from you not concealed is it from you just as that it is said Devarim 17 "if it be hidden"
אֲרֵי יִתְכַּסֵּי, איכה א' "וַתֵּרֶד פְּלָאִים" — וַתֵּרֶד בְּמַטְמוֹנִיּוֹת, מְכֻסָּה,
if it be concealed Eichah 1 "and she went down wondrously" and she went down into hidden places covered
חֲבוּשָׁה בְּטָמוּן׃
and bound in concealment

פָּסוּק ו

Pasuk 6

לֹא בַשָּׁמַיִם הִוא לֵאמֹר מִי יַעֲלֶה לָנוּ הַשָּׁמַיְמָה וְיִקָּחֶהָ לָנוּ וְיַשְׁמִעֵנוּ
Not in the heavens is it to say who will go up for us to the heavens and take it for us and make us hear
אֹתָהּ וְנַעֲשֶׂנָּה׃
it and we will do it

רַשִׁ"י

לא בשמים הוא. שְׁאִלּוּ הָיְתָה בַּשָּׁמַיִם, הָיִיתָ צָרִיךְ לַעֲלוֹת אַחֲרֶיהָ לִלְמָדָהּ׃
Not in heaven is it for if it were in heaven you would be required to go up after it to learn it

פָּסוּק ז

Pasuk 7

וְלֹא מֵעֵבֶר לַיָּם הִוא לֵאמֹר מִי יַעֲבָר לָנוּ אֶל עֵבֶר הַיָּם וְיִקָּחֶהָ לָנוּ
and not from across the sea is it to say who will cross for us to the side of the sea and take it for us
וְיַשְׁמִעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה׃
and make us hear it and we will do it

כִּי קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ׃

For near to you the matter very in your mouth and in your heart to do it

רַשִּׁ"י

כי קרוב אליך. הַתּוֹרָה נִתְּנָה לָכֶם בִּכְתָב וּבְעַל פֶּה׃

For near to you the Torah was given to you in writing and orally .

CHAPTER SUMMARY

The aliyah begins with the promise that Hashem will transfer the curses to our enemies, while Yiddishe kinder will return to Hashem, keep His mitzvos, and be blessed with abundant prosperity in their children, livestock, and crops. Moshe Rabbeinu then emphasizes that the Torah and the path of teshuvah are not distant or impossible to reach. It is not in the heavens or beyond the sea, requiring impossible journeys; rather, the matter is very close to us, in our mouths and in our hearts, enabling us to easily fulfill it and return to Hashem.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us a massive chiddush here about our avodas Hashem. When we look at the high levels of teshuvah, or when we think about truly keeping the mitzvos with all our heart and soul, the yetzer hara tries to make us feel like it is completely out of our league. We think to ourselves, "Who am I to reach such heights? It is in the heavens, it is across the sea, it is only for the biggest tzaddikim and gedolim."

But the Torah is mechadesh to us: "Lo bashamayim hi", it is not in heaven, and it is not across the ocean. Hashem is telling you that the ability to do teshuvah and to connect to Him is "karov eilecha me'od," it is exceedingly close to you. It is right there in your mouth and in your heart. You do not need to climb mountains or cross oceans to find your way back to Hashem; the spark is already inside you, waiting for you to just open your mouth and start.

This is the yesod of our entire avodah. Every single Yid, no matter where they are holding, has the Torah and teshuvah right within arm's reach. When you want to make a change, do not get overwhelmed by how far you think you have to go. Just focus on the very next step, the word of Torah in your mouth, the small kabbalah in your heart, because Hashem made it so that it is always close to you.

Today, when you daven or learn, do not just go through the motions. Take thirty seconds to stop and say one short tefillah from the bottom of your heart, or learn one halachah with real focus, reminding yourself: "This is not far away from me; Hashem put this right here in my hands."

דַּף יוֹמִי · חֻלִּין · דַּף קכ״ד

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📖 THE SUGYA

We start off on our daf continuing the sugya of how to purify an oven that became tamei. The Gemara goes deep into the machlokes between Rabbi Meir and the Rabbis regarding whether we need to scrape off the plaster holding the oven together, and we analyze the shiurim of what makes an oven susceptible to tumah in the first place, comparing a large oven to a small one. We also look at the halachos of tearing garments and leather, and whether a minority connection is still considered connected to keep the piece tamei.

Then, we move on to a new Mishnah that brings us to the halachos of a hide that has pieces of neveilah meat on it. We learn about the concept of a "yad" (a handle) for tumah, such as a fiber or hair opposite the meat, and we open up a major machlokes between Rabbi Yishmael and Rabbi Akiva regarding whether two half-olive bulks of meat on a single hide can combine to defile someone through carrying, or if the hide nullifies them.

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עַמּוּד א׳ DAF 124A

מִשְׁנָה MISHNAH

MISHNAH

עַד שֶׁיִּהֵא בָּאָרֶץ.

until the oven **is** resting directly **on the ground**, without any plaster holding it.

MISHNAH

רַבִּי מֵאִיר אוֹמֵר: אֵינוֹ צָרִיךְ לֹא לִגְרוֹר אֶת הַטְּפֵילָה וְלֹא עַד שֶׁיִּהֵא בָּאָרֶץ, אֶלָּא מְמַעֲטוֹ מִבִּפְנִים (מארבע) [מֵאַרְבָּעָה] טְפָחִים.

Rabbi Meir says: One does not need to scrape off the plaster, and one does **not** need to go **until** the oven **is on the ground; rather, one reduces its** height **from within** the plaster casing by cutting it down until the unbroken part is less **than four handbreadths**.

גְּמָרָא GEMARA

QUESTION

כִּי מְמַעֲט לַהּ (מארבע) [מֵאַרְבָּעָה] מִיהָא טָהוֹר, אַמַּאי? לֵימָא: הָא חֲלִים וְקָאֵי!

The Gemara asks: **When he reduces it** to less **than four** handbreadths, **at any rate, it is pure**. But **why** should it be pure? **Let us say** that since the plaster holds it together, **it is strengthened and stands**, and according to Reish Lakish it should remain impure!

ANSWER

אֲמַר לֵיהּ רָבָא: וְאֵימָא מִדְּרַבָּנַן – גּוֹרֵר אֶת הַטְּפֵילָה עַד שֶׁיְּהֵא בָּאָרֶץ.

Rava said to Rabbi Yirmeya: Instead of asking from Rabbi Meir, **say** a proof for Reish Lakish **from** the view of **the Rabbis**, who say that one must **scrape off the plaster until** the oven **is on the ground**. This shows that as long as the plaster holds it, it is considered connected!

EXPLANATION

אֶלָּא אָמַר רָבָא: הָכִי קָאָמַר, תַּנּוּר שֶׁנִּטְמָא כֵּיצַד מְטַהֲרִין אוֹתוֹ? דִּבְרֵי הַכֹּל חוֹלְקוֹ לִשְׁלֹשָׁה, וְגוֹרֵר אֶת הַטְּפֵילָה עַד שֶׁיְּהֵא בָּאָרֶץ.

Rather, Rava said: This is what the Mishnah **is saying: An oven that became impure, how do we purify it? Everyone agrees** that **one divides it into three** parts, **and scrapes off the plaster until** the oven **is on the ground**.

EXPLANATION

וְהָרוֹצֶה שֶׁלֹּא יָבֹא תַּנּוּרוֹ לִידֵי טוּמְאָה, כֵּיצַד הוּא עוֹשֶׂה? חוֹלְקוֹ לִשְׁלֹשָׁה, וְגוֹרֵר אֶת הַטְּפֵילָה עַד שֶׁיְּהֵא בָּאָרֶץ.

And one who wants that his oven should not come to a state of susceptibility to **impurity** from the outset, **how does he do** it? The Rabbis say: **One divides it into three** parts **and scrapes off the plaster until** the oven **is on the ground**.

EXPLANATION

רַבִּי מֵאִיר אוֹמֵר: אֵינוֹ צָרִיךְ לֹא לִגְרוֹר אֶת הַטְּפֵילָה וְלֹא עַד שֶׁיְּהֵא בָּאָרֶץ, אֶלָּא מְמַעֲטוֹ מִבִּפְנִים מֵאַרְבָּעָה טְפָחִים.

But **Rabbi Meir says:** For an oven that is not yet impure, **one does not need to scrape off the plaster, and** does **not** need to go **until** the oven **is on the ground; rather, one reduces its** height **from within** the plaster casing to less **than four handbreadths**.

STATEMENT

אָמַר מָר: חוֹלְקוֹ לִשְׁלֹשָׁה.

The Master said above: **One divides it into three** parts to purify it, meaning that dividing it into two is not enough because one part would contain the majority of the oven.

QUESTION

וּרְמִינְהוּ: תַּנּוּר, תְּחִלָּתוֹ אַרְבָּעָה, וּשְׁיָרָיו אַרְבָּעָה, דִּבְרֵי רַבִּי מֵאִיר.

And the Gemara **raises a contradiction** from a Mishnah: **An oven, its beginning** size to be susceptible to impurity is **four** handbreadths, **and its remnants** must be **four** handbreadths to remain impure; these are **the words of Rabbi Meir**.

QUESTION

וַחֲכָמִים אוֹמְרִים: בַּמֶּה דְּבָרִים אֲמוּרִים בְּגָדוֹל, אֲבָל בְּקָטָן – תְּחִלָּתוֹ כָּל שֶׁהוּא, מִשֶּׁתִּגָּמֵר מְלַאכְתּוֹ – שְׁיָרָיו בְּרוּבּוֹ.

And the Sages say: In what case **are these words said? Regarding a large** oven; **but regarding a small** oven, **its beginning** size is **any size, once its work is finished, and its remnants** remain impure if they contain **the majority of it**.

EXPLANATION

וְכַמָּה "כָּל שֶׁהוּא"? אָמְרִי דְּבֵי רַבִּי יַנַּאי: טֶפַח, שֶׁכֵּן עוֹשִׂים (תנורים) [תַּנּוּרֵי] בָּנוֹת טֶפַח.

And how much is "any size"? The school of Rabbi Yannai say: A handbreadth, because they make girls' toy **ovens of a handbreadth**.

INFERENCE

טַעְמָא דְּאִיכָּא שְׁיָרָיו אַרְבַּע, הָא לֵיכָּא שְׁיָרָיו אַרְבַּע – טָהוֹר.

Now, the Gemara infers: **The reason** a large oven remains impure is **that there are remnants of four** handbreadths; **but if there are no remnants of four** handbreadths, it is **pure**, even if a piece contains the majority of the oven! This contradicts the Rabbis in our first Mishnah who require that no piece be a majority.

ANSWER

אָמְרִי: הָתָם, דְּצַלְקֵיהּ מִצָּלָק; הָכָא, דְּעַבְדֵיהּ גִּיסְטָרָא.

The Sages **say** in response: **There,** where the Rabbis hold that if there are no remnants of four handbreadths it is pure, it is a case **where he cut it horizontally**, so the pieces cannot stand stably; **here,** where they require that no piece be a majority, it is a case **where he made it a shard** by cutting it vertically, so a majority piece can stand on its own.

QUESTION

אָמַר מָר: שְׁיָרָיו בְּרוּבּוֹ, רוּבּוֹ דְּטֶפַח לְמַאי הָוֵי?

The Master said above: Regarding a small oven, **its remnants** remain impure if they contain **the majority of it**. The Gemara asks: **The majority of a handbreadth, what is it used for?** It is too small to be functional!

ANSWER

אָמַר אַבָּיֵי: שְׁיָרֵי גָּדוֹל בְּרוּבּוֹ,

Abaye said: That clause is actually referring to **the remnants of a large** oven, which remain impure if they contain **the majority of it**.

QUESTION

וְהָאָמְרִי רַבָּנַן אַרְבָּעָה?

The Gemara asks: **But didn't the Rabbis say** that the remnants of a large oven must be **four** handbreadths?

ANSWER

לָא קַשְׁיָא: הָא בְּתַנּוּרָא בַּר תִּשְׁעָה, הָא בְּתַנּוּרָא בַּר שִׁבְעָה.

The Gemara answers: This is **not difficult. This** statement that it requires a majority refers **to an oven of nine** handbreadths, where the majority is five; and **that** statement that it requires four handbreadths refers **to an oven of seven** handbreadths, where four handbreadths is the majority.

STATEMENT

לִישָׁנָא אַחֲרִינָא אָמְרִי לַהּ: אָמַר רַב הוּנָא מִשּׁוּם רַבִּי יִשְׁמָעֵאל בְּרַבִּי יוֹסֵי: וַאֲפִילּוּ שִׁייֵר בָּהּ כְּדֵי מַעְפּוֹרֶת.

Another version of this discussion **they say: Rav Huna said in the name of Rabbi Yishmael son of Rabbi Yosei: And even if he left in it** only **enough** of a connection **for a scar**-like strip, it is still considered connected.

STATEMENT

אָמַר רֵישׁ לָקִישׁ: לֹא שָׁנוּ אֶלָּא טַלִּית, אֲבָל עוֹר – חָשִׁיב,

Reish Lakish said: They only taught that tearing the majority purifies **a garment, but leather is important** and remains connected even with a minority connection.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: אֲפִילּוּ עוֹר נָמֵי לָא חָשִׁיב.

And Rabbi Yochanan said: Even leather is also not considered so **important** as to remain connected.

OBJECTION

אֵיתִיבֵיהּ רַבִּי יוֹחָנָן לְרֵישׁ לָקִישׁ: עוֹר טָמֵא מִדְּרָס, חִישֵּׁב עָלָיו לְרָצוּעָה וְסַנְדָּלִין – כֵּיוָן שֶׁנָּתַן בּוֹ אִיזְמֵל טָהוֹר, דִּבְרֵי רַבִּי יְהוּדָה.

Rabbi Yochanan challenged Reish Lakish: A piece of **leather that is tamei** with **midras** impurity, and **he planned to** cut **it for straps and sandals; once he placed the scalpel into it** to cut it, it becomes **pure;** these are **the words of Rabbi Yehuda**.

OBJECTION

וַחֲכָמִים אוֹמְרִים: עַד שֶׁיַּמְעִיטֶנּוּ מֵחֲמִשָּׁה טְפָחִים.

And the Sages say: It does not become pure **until he reduces it** by cutting it to less **than five handbreadths**.

OBJECTION

כִּי מְמַעֵט מִיהָא טָהוֹר, אַמַּאי? לֵימָא חָשִׁיב!

Now, **when he reduces it, at any rate, it is pure. Why? Let us say** that leather is **important** and the uncut part should keep it connected!

RESOLUTION

הָכָא בְּמַאי עָסְקִינַן – דְּקָא בָּעֵי לֵיהּ לְמוֹשַׁב זָב.

Reish Lakish answers: **With what are we dealing here? Where he wants it for a seat of a zav**, which requires a minimum of five handbreadths, so once it is reduced below that, it is no longer fit for its purpose.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי׳ עוֹר שֶׁיֵּשׁ עָלָיו כְּזַיִת בָּשָׂר, הַנּוֹגֵעַ בְּצִיב הַיּוֹצֵא מִמֶּנּוּ, וּבְשַׁעֲרָה שֶׁכְּנֶגְדּוֹ – טָמֵא.

MISHNAH: **A hide that has upon it an olive's bulk of meat; one who touches a fiber protruding from it, or a hair that is opposite** the meat on the other side, **is tamei** because they serve as a handle.

MISHNAH

הָיוּ עָלָיו כִּשְׁנֵי חֲצָאֵי זֵיתִים, מְטַמֵּא בְּמַשָּׂא וְלֹא בְּמַגָּע, דִּבְרֵי רַבִּי יִשְׁמָעֵאל.

If **there were upon it like two half-olive bulks** of meat in different places, **it defiles through carrying, but not through touching;** these are **the words of Rabbi Yishmael**.

MISHNAH

רַבִּי עֲקִיבָא אוֹמֵר: לֹא בְּמַגָּע וְלֹא בְּמַשָּׂא.

Rabbi Akiva says: Neither through touching nor through carrying does it defile.

MISHNAH

וּמוֹדֶה רַבִּי עֲקִיבָא בִּשְׁנֵי חֲצָאֵי זֵיתִים שֶׁתְּחָבָן בְּקִיסָם וֶהֱסִיטָן, שֶׁהוּא טָמֵא.

And Rabbi Akiva admits regarding two half-olive bulks that he stuck into a splinter and moved them, that he is tamei.

MISHNAH

וּמִפְּנֵי מָה רַבִּי עֲקִיבָא מְטַהֵר בָּעוֹר? מִפְּנֵי שֶׁהָעוֹר מְבַטְּלָן.

And for what reason does Rabbi Akiva rule it pure in the case of the hide? Because the hide nullifies them, preventing them from combining.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ אָמַר עוּלָּא אָמַר רַבִּי יוֹחָנָן: לֹא שָׁנוּ אֶלָּא פְּלָטַתּוּ חַיָּה, אֲבָל פְּלָטַתּוּ סַכִּין – בָּטֵיל.

GEMARA: **Ulla said** that **Rabbi Yochanan said: They only taught** that the meat is not nullified **where the beast's** natural tearing **left it** on the hide, **but** where **the knife left it** during flaying, it is **nullified**.

QUESTION

אָמַר לֵיהּ רַב נַחְמָן לְעוּלָּא: אָמַר רַבִּי יוֹחָנָן אֲפִילּוּ כְּתַרְטָא?

Rav Nachman said to Ulla: Did Rabbi Yochanan say this **even** if the meat left by the knife was as large **as a tarta** weight?

ANSWER

אָמַר לֵיהּ: אִין.

Ulla **said to him: Yes**.

QUESTION

וַאֲפִילּוּ כְּנַפְיָא?

Rav Nachman asked: **And even** if it was as large **as a sieve**?

ANSWER

אֲמַר לֵיהּ: אִין.

Ulla **said to him: Yes**.

OBJECTION

אֲמַר לֵיהּ: הָאֱלֹהִים! אִם אָמַר לִי רַבִּי יוֹחָנָן מִפּוּמֵיהּ – לָא צָיֵיתְנָא לֵיהּ.

Rav Nachman **said to him: By Hashem! If Rabbi Yochanan** himself **had told me** this **from his own mouth, I would not listen to him**, because it makes no sense that such a large piece of meat is nullified!

STATEMENT

כִּי סְלֵיק רַב אוֹשַׁעְיָא, אַשְׁכְּחֵיהּ לֵיהּ לְרַבִּי אַמִּי, אֲמַרָה לִשְׁמַעְתָּתֵיהּ קַמֵּיהּ: הָכִי אֲמַר עוּלָּא, וְהָכִי אַהְדַּר לֵיהּ רַב נַחְמָן.

When Rav Oshaya went up to Eretz Yisrael, **he found Rabbi Ammi** and **stated this teaching before him: This is what Ulla said, and this is how Rav Nachman replied to him**.

OBJECTION

אֲמַר לֵיהּ: וּמִשּׁוּם דְּרַב נַחְמָן חַתְנֵיהּ דְּבֵי נְשִׂיאָה הוּא, מְזַלְזֵל בִּשְׁמַעְתֵּיהּ דְּרַבִּי יוֹחָנָן?!

Rabbi Ammi **said to him: And because Rav Nachman is the son-in-law of the house of the Nasi,** does **he disparage the teaching of Rabbi Yochanan?!**

STATEMENT

זִמְנִין אַשְׁכְּחֵיהּ דְּיָתֵיב וְקָאָמַר לַהּ אַסֵּיפָא:

Another time, he found him sitting and saying this teaching of Rabbi Yochanan **on the latter clause** of the Mishnah:

STATEMENT

הָיוּ עָלָיו שְׁנֵי חֲצָאֵי זֵיתִים – מְטַמְּאִים בְּמַשָּׂא וְלֹא בְּמַגָּע, דִּבְרֵי רַבִּי יִשְׁמָעֵאל. רַבִּי עֲקִיבָא אוֹמֵר: לֹא בְּמַגָּע וְלֹא בְּמַשָּׂא.

"If there were upon it two half-olive bulks, they defile through carrying but not through touching; these are **the words of Rabbi Yishmael. Rabbi Akiva says: Neither through touching nor through carrying."**

STATEMENT

אָמַר רַבִּי יוֹחָנָן: לֹא שָׁנוּ אֶלָּא פִּלְטַתּוּ חַיָּה, אֲבָל פִּלְטַתּוּ סַכִּין – בָּטֵיל.

And on this, **Rabbi Yochanan said: They only taught** that they do not combine according to Rabbi Yishmael **where the beast's** tearing **left it, but** where **the knife left it,** it is **nullified** and does not even defile through carrying.

QUESTION

אֲמַר לֵיהּ מָר אַסֵּיפָא מַתְנֵי לַהּ?

Rav Oshaya **said to him: Does the Master teach it on the latter clause?**

ANSWER

אֲמַר לֵיהּ: אִין.

He **said to him: Yes**.

QUESTION

וְאֶלָּא עוּלָּא אֲרֵישָׁא אַמְּרַהּ נִיהֲלַיְכוּ?

Rav Oshaya asked: **But did Ulla say it to you on the first clause**, where there is a whole olive's bulk?

ANSWER

אֲמַר לֵיהּ: אִין.

He **said to him: Yes**.

OBJECTION

אֲמַר לֵיהּ: הָאֱלֹהִים, אִי אָמַר לִי יְהוֹשֻׁעַ בִּן נוּן מִשּׁוּם־יהּ – לָא צָיֵיתְנָא לֵיהּ!

Rabbi Ammi **said to him: By Hashem, if Yehoshua bin Nun had told me in his name** that it applies to the first clause, **I would not listen to him!** It only makes sense on the latter clause.

STATEMENT

כִּי אֲתָא רָבִין וְכָל נָחוֹתֵי, אַמְּרוּהָ אֲרֵישָׁא.

When Ravin and all those who go down from Eretz Yisrael to Babylonia **came, they said it on the first clause**.

RESOLUTION

וְאֶלָּא קַשְׁיָא? כִּדְאָמַר רַב פָּפָּא:

But then **it is difficult** how a large piece can be nullified! The Gemara answers: It is **as Rav Papa said:**

עמוד ב׳ DAF 124B

EXPLANATION

בִּמְרוּדָּד, הָכָא נָמֵי בִּמְרוּדָּד.

The reference is **to a thin layer of flesh** that is spread out and attached to the hide. **Here, too,** we must say that Rabbi Yochanan's statement is referring **to a thin layer of flesh** attached to the hide, which is nullified by the hide.

מִשְׁנָה MISHNAH

MISHNAH

הָיוּ עָלָיו.

We learned in the Mishnah: If there **were upon** the hide two half olive-bulks of carcass flesh, the hide imparts the impurity of a carcass through carrying but not through contact; this is the statement of Rabbi Yishmael.

גְּמָרָא GEMARA

STATEMENT

אָמַר בַּר פַּדָּא: לֹא שָׁנוּ אֶלָּא מֵאַחֲרָיו, אֲבָל מִלְּפָנָיו – יֵשׁ נוֹגֵעַ וְחוֹזֵר וְנוֹגֵעַ.

Bar Padda said: They only taught that Rabbi Yishmael holds that the hide does not impart impurity through contact **from its back**, meaning when one touches the hide on the outside. **But from its front**, where the pieces of flesh are, if one directly touches the pieces of flesh inside, he is impure, because **there is** a principle of **touching and touching again**, meaning that the two separate touchings of the half olive-bulks join together to make a full shiur.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: אֵין נוֹגֵעַ וְחוֹזֵר וְנוֹגֵעַ,

And Rabbi Yochanan said: There is no principle of **touching and touching again** to join two separate touchings of less than the shiur.

STATEMENT

וְאַזְדָּא רַבִּי יוֹחָנָן לְטַעְמֵיהּ, דְּאָמַר רַבִּי יוֹחָנָן: רַבִּי יִשְׁמָעֵאל וְרַבִּי דּוֹסָא בֶּן הַרְכִּינָס אָמְרוּ דָּבָר אֶחָד.

And Rabbi Yochanan goes according to his own **reasoning, as Rabbi Yochanan said: Rabbi Yishmael and Rabbi Dosa ben Harkinas said the same thing**, meaning they both hold that separate contacts or roof-overs do not join together.

EXPLANATION

רַבִּי יִשְׁמָעֵאל – הָא דַּאֲמַרַן;

The statement of **Rabbi Yishmael** is **this which we said**, that two touchings do not join together.

EXPLANATION

רַבִּי דּוֹסָא בֶּן הַרְכִּינָס – דִּתְנַן: כָּל הַמִּטַּמְּאִין בְּאֹהֶל, שֶׁנֶּחְלְקוּ וְהִכְנִיסָן לְתוֹךְ הַבַּיִת – רַבִּי דּוֹסָא בֶּן הַרְכִּינָס מְטַהֵר, וַחֲכָמִים מְטַמְּאִים.

The statement of **Rabbi Dosa ben Harkinas** is **as we learned in a Mishnah: Any** parts of a corpse **that impart impurity in a tent, which were divided** into two pieces of less than an olive-bulk, **and one brought them into the house, Rabbi Dosa ben Harkinas rules** that the house is **pure, and the Sages rule** that it is **impure**.

INFERENCE

לָאו אָמַר רַבִּי דּוֹסָא בֶּן הַרְכִּינָס הָתָם, אֵין מַאֲהִיל וְחוֹזֵר וּמַאֲהִיל, הָכָא נָמֵי אֵין נוֹגֵעַ וְחוֹזֵר וְנוֹגֵעַ.

Did not Rabbi Dosa ben Harkinas say there that **there is no** principle of **overlying and overlying again** to join the two pieces? **Here, too,** Rabbi Yishmael holds **there is no** principle of **touching and touching again**.

QUESTION

וּמִדְּרַבִּי דּוֹסָא בֶּן הַרְכִּינָס כְּרַבִּי יִשְׁמָעֵאל, רַבָּנַן כְּרַבִּי עֲקִיבָא? וְהָא רַבִּי עֲקִיבָא טַהוֹרֵי קָא מְטַהַר!

The Gemara asks: **And since Rabbi Dosa ben Harkinas** is **like Rabbi Yishmael,** must we say that **the Rabbis** who argue with him hold **like Rabbi Akiva** who argues with Rabbi Yishmael? **But doesn't Rabbi Akiva rule** them completely **pure** from both contact and carrying, whereas the Rabbis rule them impure?

ANSWER

עַד כָּאן לָא קָא מְטַהַר רַבִּי עֲקִיבָא אֶלָּא בְּעוֹר, אֲבָל בְּעָלְמָא מְטַמֵּא, כִּדְקָתָנֵי סֵיפָא:

The Gemara answers: **Rabbi Akiva only rules** them **pure in the case of the hide** because the hide nullifies the pieces of flesh, **but in general** where there is no hide, Rabbi Akiva **rules** them **impure** because they do join together, **as the latter clause** of the Mishnah **teaches:**

PROOF

וּמוֹדֶה רַבִּי עֲקִיבָא בִּשְׁנֵי חֲצָאֵי זֵיתִים שֶׁתְּחָבָן בְּקִיסָם וְהֶסִיטָן שֶׁהוּא טָמֵא.

And Rabbi Akiva concedes in the case of two half olive-bulks where one skewered them with a wood chip and moved them, that he is impure because they join together.

EXPLANATION

וּמִפְּנֵי מָה רַבִּי עֲקִיבָא מְטַהֵר בָּעוֹר? מִפְּנֵי שֶׁהָעוֹר מְבַטְּלָן.

And for what reason does Rabbi Akiva rule them **pure in the case of the hide? Because the hide nullifies them.**

OBJECTION

מֵתִיב רַב עוּקְבָא בַּר חָמָא: "בִּנְבֵלָתָם" – וְלֹא בְּעוֹר שֶׁיֵּשׁ עָלָיו שְׁנֵי חֲצָאֵי זֵיתִים.

Rav Ukva bar Chama raised an objection from a Braisa: The Torah says, **"in their carcass"** to teach: **and not** to include **a hide that has upon it two half olive-bulks** of flesh, which does not make one impure through contact.

BRAISA

יָכוֹל אַף בְּמַשָּׂא? תַּלְמוּד לוֹמַר "וְהַנּוֹשֵׂא יִטְמָא" – דִּבְרֵי רַבִּי יִשְׁמָעֵאל.

One **might** have thought that this is the halacha **even regarding carrying? Therefore, the verse says: "And he who carries** their carcass **shall be impure"** to teach that carrying does make him impure; **this is the statement of Rabbi Yishmael.**

BRAISA

רַבִּי עֲקִיבָא אוֹמֵר: "הַנּוֹגֵעַ" "וְהַנּוֹשֵׂא" – אֶת שֶׁבָּא לִכְלַל מַגָּע, בָּא לִכְלַל מַשָּׂא; לֹא בָּא לִכְלַל מַגָּע, לֹא בָּא לִכְלַל מַשָּׂא.

Rabbi Akiva says: The Torah juxtaposes **"he who touches" and "he who carries"** to teach: **that which comes into the category of contact, comes into the category of carrying; that which does not come into the category of contact, does not come into the category of carrying.**

QUESTION

וְאִם אִיתָא, חֲרֵי בָּא לִכְלַל מַגָּע מִלְּפָנָיו?

Rav Ukva bar Chama asks: **And if it is so** like Bar Padda said, that Rabbi Yishmael holds there is contact from the front, **behold, it does come into the category of contact from the front!** Why then does Rabbi Akiva say it has no contact at all?

ANSWER

אָמַר רָבָא: הָכִי קָאָמַר, אֶת שֶׁבָּא לִכְלַל מַגָּע בְּכָל צַד – בָּא לִכְלַל מַשָּׂא, לֹא בָּא לִכְלַל מַגָּע בְּכָל צַד – לֹא בָּא לִכְלַל מַשָּׂא.

Rava said: This is what Rabbi Akiva **is saying: That which comes into the category of contact from every side, comes into the category of carrying; that which does not come into the category of contact from every side,** but only from the front, **does not come into the category of carrying.**

QUESTION

בְּעָא מִינֵּיהּ רַב אַוְיָא סָבָא מֵרַבָּה בַּר רַב הוּנָא: קוּלִּית סְתוּמָה, לְרַבִּי יִשְׁמָעֵאל, מַהוּ שֶׁתִּטַּמֵּא?

Rav Avya the Elder asked of Rabba bar Rav Huna: A sealed thigh bone containing marrow of a carcass, **according to Rabbi Yishmael, what is** the halacha as to **whether it imparts impurity** through carrying?

EXPLANATION

אִית לֵיהּ לְרַבִּי יִשְׁמָעֵאל: אֶת שֶׁבָּא לִכְלַל מַגָּע – בָּא לִכְלַל מַשָּׂא, לֹא בָּא לִכְלַל מַגָּע – לֹא בָּא לִכְלַל מַשָּׂא, וְהָכָא הַיְינוּ טַעְמָא מִשּׁוּם דְּבָא לִכְלַל מַגָּע מִלְּפָנָיו.

Does **Rabbi Yishmael accept** the principle of Rabbi Akiva that **that which comes into the category of contact comes into the category of carrying, and that which does not come into the category of contact does not come into the category of carrying, and here** in the case of the hide **this is the reason** he rules it impure through carrying, **because it comes into the category of contact from the front?** If so, a sealed thigh bone, which cannot be touched at all, would be pure.

EXPLANATION

אוֹ דִלְמָא לֵית לֵיהּ?

Or perhaps he does not accept this principle at all, and therefore the sealed thigh bone would be impure through carrying?

ANSWER

אֲמַר לֵיהּ: עוֹרְבָא פָּרַח.

Rabba bar Rav Huna **said to him** to deflect the difficult question: Look, **a raven is flying!**

QUESTION

אֲמַר לֵיהּ: רָבָא בְּרֵיהּ: וְלָאו הַיְינוּ רַב אַוְיָא סָבָא מִפּוּמְבְּדִיתָא, דְּמִשַּׁבַּח לַן מָר בְּגַוֵויהּ דְּגַבְרָא רַבָּה הוּא?

Rava, his son, said to him: Is this not Rav Avya the Elder from Pumbedita, whom Master praised to us that he is a great man? Why did you push him off with such an answer?

ANSWER

אֲמַר לֵיהּ: אֲנִי הַיּוֹם "סַמְּכוּנִי בָּאֲשִׁישׁוֹת", וּבְעָא מִינַּאי מִילְתָא דְּבָעֵי טַעְמָא.

Rabba bar Rav Huna **said to him: Today I** am weak and need to say, **"Sustain me with flasks of wine," and he asked of me a matter that requires** deep **reasoning** which I did not have the strength to analyze.

STATEMENT

אָמַר עוּלָּא: שְׁנֵי חֲצָאֵי זֵיתִים שֶׁתְּחָבָן בְּקִיסָם, אֲפִילּוּ מוֹלִיךְ וּמֵבִיא כָּל הַיּוֹם כּוּלּוֹ – טָהוֹר.

Ulla said: Two half olive-bulks that one skewered with a wood chip, even if he carries them back and forth all day long, he is pure from the impurity of carrying.

EXPLANATION

מַאי טַעְמָא? כְּתִיב "וְנִשָּׂא" וְקָרִינַן "נוֹשֵׂא", בְּעֵינַן "נוֹשֵׂא" וְהוּא דְּנִישָּׂא בְּבַת אַחַת.

What is the reason? It is written "and it shall be carried" and we read it "he who carries"; this teaches that **we require "he who carries"** in a way **that it is carried at one time**, meaning the two pieces must be carried together as one unit, which is not the case when they are merely on a stick.

OBJECTION

תְּנַן: הָיוּ עָלָיו שְׁנֵי חֲצָאֵי זֵיתִים – מְטַמְּאִין בְּמַשָּׂא וְלֹא בְּמַגָּע, דִּבְרֵי רַבִּי יִשְׁמָעֵאל.

The Gemara objects: **We learned** in our Mishnah: If **there were upon** the hide **two half olive-bulks, they impart impurity through carrying but not through contact; this is the statement of Rabbi Yishmael.**

QUESTION

אַמַּאי? וְהָא לָאו נִישָּׂא הוּא!

Why? But they are not carried as one unit, since they are separated by the hide!

ANSWER

אָמַר רַב פָּפָּא: בִּמְרוּדָּד.

Rav Papa said: This is **where they are spread out** and touch each other, so they are carried as one.

OBJECTION

תָּא שְׁמַע: מוֹדֶה רַבִּי עֲקִיבָא בִּשְׁנֵי חֲצָאֵי זֵיתִים שֶׁתְּחָבָן בְּקֵיסָם וְהֶסִּיטָן שֶׁהוּא טָמֵא.

Come and hear another objection: **Rabbi Akiva concedes in the case of two half olive-bulks where one skewered them with a wood chip and moved them, that he is impure.**

QUESTION

אַמַּאי? וְהָא לָאו נִישָּׂא הוּא!

Why? But they are not carried as one unit!

ANSWER

הָכִי נָמֵי בִּמְרוּדָּד.

The Gemara answers: **Here, too,** it is a case **where they are spread out** and touch each other.

STATEMENT

כְּתַנָּאֵי: אֶחָד הַנּוֹגֵעַ וְאֶחָד הַמֵּסִיט, רַבִּי אֱלִיעֶזֶר אוֹמֵר: אַף הַנּוֹשֵׂא.

The Gemara notes: This dispute is **like** a dispute among **Tannaim,** as it is taught in a Braisa: **Whether one touches or whether one moves** them, he is impure; **Rabbi Eliezer says: Even one who carries** them.

QUESTION

אַטּוּ נוֹשֵׂא לָאו מֵסִיט הוּא?

The Gemara asks: **Is carrying not** a form of **moving?** Why does Rabbi Eliezer use the word "even"?

ANSWER

אֶלָּא לָאו הָכִי קָאָמַר: אֶחָד הַנּוֹגֵעַ וְאֶחָד הַמַּסִּיט בְּלֹא נִישָּׂא, וַאֲתָא רַבִּי אֱלִיעֶזֶר לְמֵימַר: וְהוּא דְּנִישָּׂא, וּמַאי "אַף"? אֵימָא: וְהוּא דְּנִישָּׂא.

Rather, is it not that this is what he is saying: Whether one touches or whether one moves them, even **without them being carried** as one unit, he is impure; **and Rabbi Eliezer comes to say: Only if they are carried** as one unit. **And what is** the meaning of **"even"? Say** instead: **"Only if they are carried."** Thus, Ulla's ruling is a dispute between these Tannaim.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ קוּלִית הַמֵּת

MISHNAH: The thigh bone of a corpse

SUMMARY

The Gemara first clarifies the process of purifying an oven, explaining that cutting it vertically into shards requires that no single piece contains the majority of the oven, whereas a horizontal cut renders it tahor because the pieces cannot stand stably. We then transition to the laws of leather, where Rabbi Yochanan and Reish Lakish argue whether a minority connection keeps leather pieces halachically joined. Finally, the new Mishnah introduces the halachos of a hide with neveilah meat; Rabbi Yishmael holds that two half-olive bulks of meat on a hide can combine to cause tumah through carrying, while Rabbi Akiva rules that the hide nullifies the meat. In the Gemara, Ulla quotes Rabbi Yochanan to qualify this, explaining that the meat is only considered significant and not nullified if it was left on the hide through natural tearing, but if it was left behind by the butcher's knife during flaying, it is completely nullified to the hide.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is bothered by how we break the susceptibility of an impure oven. The Rabbis tell us that to truly purify it, we cannot just make a small crack; we must divide it into three parts and scrape off the plaster until it rests directly on the ground. We see from here a powerful sevara in avodas Hashem: if you want to break a bad habit or a negative influence in your life, you cannot leave the 'plaster' holding it together. You cannot just make a small, superficial change while keeping the old structure intact.

Lichoira, we often try to make compromises with our yetzer hara. We say, 'I will change, but I will keep the same environment, the same old connections.' The Tanna is telling us that as long as the plaster is holding the pieces, the oven is still considered whole and susceptible to tumah. True taharah requires us to scrape away the external support systems that keep our bad habits standing. We have to go all the way down to the ground.

Today, identify one negative habit or distraction you are trying to break. Do not just make a small resolution; scrape away the 'plaster', the trigger, the app, or the environment that keeps that habit standing, so it has no structure left to hold it up.

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.'