חוּמָשׁ עִם רַשִׁ"י · נִצָּבִים-וַיֵּלֶךְ · רְבִיעִי

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

NITZAVIM-VAYEILECH · 4TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu presents Klal Yisrael with the ultimate choice that lies at the very heart of our avodas Hashem. He sets before us life and the good, and death and the bad, urging us to choose life by loving Hashem, walking in His ways, and keeping His mitzvos. Moshe warns of the bitter consequences if our hearts turn away to avodah zarah, calling heaven and earth as witnesses to this eternal covenant.

The aliyah then transitions into Parshas Vayeilech, where Moshe Rabbeinu, now one hundred and twenty years old, prepares the nation for his departure. He reassures Yisrael that even though he cannot cross the Yarden with them, Hashem Himself will lead them, destroying the nations before them, with Yehoshua leading the way as promised.

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

פָּסוּק א

Pasuk 1

רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת הַחַיִּים וְאֶת הַטּוֹב וְאֶת הַמָּוֶת וְאֶת הָרָע׃

See — I have set — before you — today — — the life — and — the good — and — the death — and — the evil

רַשִׁ"י

את החיים ואת הטוב. זֶה תָּלוּי בָּזֶה — אִם תַּעֲשֶׂה טוֹב חֲרִי לְךָ חַיִּים, וְאִם

— the life — and — the good — this — is dependent upon this — if — you do — good — behold — for you — life — and if

תַּעֲשֶׂה רַע חֲרִי לְךָ הַמָּוֶת, וְהַכָּתוּב מְפָרֵשׁ וְהוֹלֵךְ הֵיאַךְ׃

you do — evil — behold — for you — death — and the Scripture — explains — and goes on — how

פָּסוּק ב

Pasuk 2

אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לְאַהֲבָה אֶת יְהוָה אֱלֹהֶיךָ לָלֶכֶת בִּדְרָכָיו וְלִשְׁמֹר

Which — I — command you — today — to love — Hashem — your God — to walk — in His ways — and to keep

מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחָיִיתָ וְרָבִיתָ וּבֵרַכְךָ

His commandments — and His statutes — and His ordinances — and you shall live — and you shall multiply — and He will bless you

יְהוָה אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר אַתָּה בָא שָׁמָּה לְרִשְׁתָּהּ׃

Hashem — your God — in the land — that — you — are coming — there — to possess it

רַשִׁ"י

אשר אנכי מצוך היום לאהבה. חֲרִי הַטּוֹב, וּבוֹ תָּלוּי וחיית ורבית , חֲרִי

which — I — command you — today — to love — behold — the good — and on it — depends — that you may live — and increase — behold

הַחַיִּים׃

the life

פָּסוּק ג

Pasuk 3

וְאִם יִפְנֶה לְבָבְךָ וְלֹא תִשְׁמָע וְנִדַּחְתָּ וְהִשְׁתַּחֲוִיתָ לֵאלֹהִים

And if turns away your heart and not you will listen and you are led astray and you prostrate yourself to gods

אֲחֵרִים וַעֲבַדְתָּם׃

other and you serve them

רַשִׁ"י

ואם יפנה לבבך. הֲרֵי הָרָע׃

and if turns away your heart behold the evil

פָּסוּק ד

Pasuk 4

הִגַּדְתִּי לָכֶם הַיּוֹם כִּי אָבֹד תֹּאבֵדוּן לֹא תַאֲרִיכֻן יָמִים עַל הָאֲדָמָה אֲשֶׁר

I declare to you today that surely you shall perish not you shall prolong days upon the land that

אַתָּה עֹבֵר אֶת הַיַּרְדֵּן לָבֹא שָׁמָּה לְרִשְׁתָּהּ׃

you are crossing — the Jordan to enter there to possess it

רַשִׁ"י

כי אבד תאבדון. הֲרֵי הַמָּוֶת׃

that you shall perish perish here is the death

פָּסוּק ה

Pasuk 5

הַעִידֹתִי בָכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי

I call to witness against you today — the heavens and — the earth life and death I have placed

לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבָחַרְתָּ בַּחַיִּים לְמַעַן תִּחְיֶה אַתָּה וְזַרְעֶךָ׃

before you the blessing and the curse and you shall choose life so that you may live you and your offspring

רַשִׁ"י

העדתי בכם היום את השמים ואת הארץ. שֶׁהֵם קַיָּמִים לְעוֹלָם, וְכַאֲשֶׁר

I called as witnesses against you today — the heavens and — the earth which they exist forever and when

תִּקְרֶה אֶתְכֶם הָרָעָה יִהְיוּ עֵדִים שֶׁאֲנִי הִתְרֵיתִי בָכֶם בְּכָל זֹאת; דָּבָר אַחֵר —

you will befall the evil they will be witnesses that I warned you regarding all this another explanation —

העדתי בכם היום את השמים וגו' , אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל,

I called as witnesses against you today — the heavens etc. said to them the Holy One be He blessed to Israel

הִסְתַּכְּלוּ בַּשָּׁמַיִם שֶׁבָּרָאתִי לְשַׁמֵּשׁ אֶתְכֶם, שֶׁמָּא שִׁנּוּ אֶת מִדָּתָם? שֶׁמָּא לֹא

look at the heavens which I created to serve you perhaps they changed — their character perhaps not

עָלָה גַּלְגַּל חַמָּה מִן הַמִּזְרָח וְהֵאִיר לְכָל הָעוֹלָם כְּעִנְיָן שֶׁנֶּאֱמַר קהלת א'

did rise the orb of the sun from the East and gave light to all of the world just as the matter that is stated 1 Koheles

"וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשָּׁמֶשׁ"? הִסְתַּכְּלוּ בָּאָרֶץ שֶׁבָּרָאתִי לְשַׁמֵּשׁ אֶתְכֶם, שֶׁמָּא

perhaps you to serve which I created at the earth look the sun and goes down the sun and rises

שְׁנִתָּה מִדָּתָהּ? שֶׁמָּא זֶרַעְתֶּם אוֹתָהּ וְלֹא צָמְחָה אוֹ שֶׁמָּא זֶרַעְתֶּם חִטִּים וְהֶעֱלְתָה

and it brought up wheat you sowed perhaps or did it sprout and not it you sowed perhaps its character it changed

שְׂעוֹרִים? וּמָה אֵלּוּ שֶׁנַּעֲשׂוּ לֹא לְשָׂכָר וְלֹא לְהֶפְסֵד, אִם זוֹכִין אֵין

they do not they act meritoriously if for loss and not for reward not that were made these and if barley

מְקַבְּלִין שָׂכָר וְאִם חוֹטְאִין אֵין מְקַבְּלִין פְּרָעָנוּת, לֹא שִׁנּוּ אֶת מִדָּתָם, אַתֶּם

you their character — change they did not punishment receive they do not they fail and if reward receive

שֶׁאִם זְכִיתֶם תְּקַבְּלוּ שָׂכָר וְאִם חָטָאתֶם תְּקַבְּלוּ פְּרָעָנוּת, עַל אַחַת כַּמָּה וְכַמָּה

more so the much how punishment will receive you sin and if reward will receive you act meritoriously who if

ספרי דברים ל"ב :

32 Devarim Sifrei

רַשִׁ"י

ובחרת בחיים. אֲנִי מוֹרֶה לָכֶם שֶׁתִּבְחֲרוּ בְּחֵלֶק הַחַיִּים, כְּאָדָם הָאוֹמֵר

who says like a man life the portion of that you should choose you instruct I life And you shall choose

לִבְנוֹ, בְּחַר לְךָ חֵלֶק יָפֶה בִּנַחֲלָתִי, וּמַעֲמִידוֹ עַל חֵלֶק הַיָּפֶה וְאוֹמֵר לוֹ

to him and says that is good the portion upon and places him in my inheritance good a portion for yourself choose to his son

אֶת זֶה בְּרֹר לְךָ, וְעַל זֶה נֶאֱמַר תהילים ט"ז "ה' מְנָת חֶלְקִי וְכוֹסִי

and my cup my share is the portion of Hashem 16 Tehillim it is said this and concerning for yourself choose this —

אַתָּה תּוֹמִיךְ גּוֹרָלִי" — הִנַּחְתָּ יָדִי עַל גּוֹרָל הַטּוֹב לוֹמַר אֶת זֶה קַח לְךָ:

for yourself take this — saying that is good the lot upon my hand You placed my lot support You

פָּסוּק ו

Pasuk 6

לְאַהֲבָה אֶת יְהוָה אֱלֹהֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה בוֹ כִּי הוּא חַיֶּיךָ

your life He is for to Him and to cleave to His voice to listen your God Hashem — to love

וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֶיךָ לְאַבְרָהָם

to Avraham to your forefathers Hashem swore which the land upon to dwell your days and the length of

לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם:

to them to give and to Yaakov to Yitzchak

פָּסוּק ז

Pasuk 7

וַיֵּלֶךְ מֹשֶׁה וַיְדַבֵּר אֶת הַדְּבָרִים הָאֵלֶּה אֶל כָּל יִשְׂרָאֵל:

Yisrael all of to these the words — and he spoke Moshe And went

רַשִׁ"י

וילך משה. וגו':

etc. Moshe And went

פָּסוּק ח

Pasuk 8

וַיֹּאמֶר אֲלֵהֶם בֶּן מֵאָה וְעֶשְׂרִים שָׁנָה אָנֹכִי הַיּוֹם לֹא אוּכַל עוֹד

any more will I be able not today am I years and twenty one hundred A son of to them And he said

לָצֵאת וְלָבוֹא וַיהוָה אָמַר אֵלַי לֹא תַעֲבֹר אֶת הַיַּרְדֵּן הַזֶּה׃

this the Jordan — cross You shall not to me said and Hashem and to come in to go out

רַ"שִׁ"י

וילך משה וגו', אנכי היום. הַיּוֹם מָלְאוּ יָמַי וּשְׁנוֹתַי, בְּיוֹם זֶה נוֹלַדְתִּי

I was born this on the day and my years my days are filled Today today I etc. Moses And Moses went

וּבְיוֹם זֶה אָמוּת סוטה י"ג :

13 Sotah I shall die this and on the day

רַ"שִׁ"י

לא אוכל עוד לצאת ולבוא. יָכוֹל שֶׁתָּשַׁשׁ כֹּחוֹ, תַּלְמוּד לוֹמַר "לֹא

"not says therefore teaching his strength that weakened One might think and to come in to go out more any longer I cannot

כָּהֲתָה עֵינוֹ וְלֹא נָס לֵחֳה", אֶלָּא מַהוּ לֹא אוכל ? אֵינִי רַשַּׁאי, שֶׁנִּטְלָה מִמֶּנִּי

from me because was taken permitted I am not any longer I cannot what is rather his moisture" fled and not his eye was dim

הָרְשׁוּת וְנִתְּנָה לִיהוֹשֻׁעַ. דָּ"אַ — לצאת ולבוא. בְּדִבְרֵי תוֹרָה, מְלַמֵּד

this teaches Torah in matters of and to come in to go out Another explanation to Yehoshua and was given the authority

שֶׁנִּסְתְּמוּ מִמֶּנּוּ מָסוֹרוֹת וּמַעְיְנוֹת הַחָכְמָה סוטה י"ג :

13 Sotah wisdom and wellsprings of traditions from him that were stopped up

רַ"שִׁ"י

וה' אמר אלי. זֶהוּ פֵּרוּשׁ לֹא אוכל עוד לצאת ולבוא — לְפִי

because and to come in to go out any more I am able not the explanation of this is to me said and Hashem

שֶׁה' אמר אלי :

to me said that Hashem

פָּסוּק ט

Pasuk 9

יְהוָה אֱלֹהֶיךָ הוּא עֹבֵר לְפָנֶיךָ הוּא יַשְׁמִיד אֶת הַגּוֹיִם הָאֵלֶּה מִלְּפָנֶיךָ

from before you these the nations — will destroy He before you is crossing He your God Hashem

וְיָרַשְׁתָּם יְהוֹשֻׁעַ הוּא עֹבֵר לְפָנֶיךָ כַּאֲשֶׁר דִּבֶּר יְהוָה׃

Hashem spoke as before you is crossing he Yehoshua and you shall inherit them

פָּסוּק י

Pasuk 10

וְעָשָׂה יְהוָה לָהֶם כַּאֲשֶׁר עָשָׂה לְסִיחוֹן וּלְעוֹג מַלְכֵי הָאֱמֹרִי וּלְאַרְצָם

and to their land the Emori kings of and to Og to Sichon He did as to them Hashem And He will do

אֲשֶׁר הִשְׁמִיד אֹתָם׃

them He destroyed whom

פָּסוּק יא

Pasuk 11

וּנְתָנָם יְהוָה לִפְנֵיכֶם וַעֲשִׂיתֶם לָהֶם כְּכָל הַמִּצְוָה אֲשֶׁר
And He will deliver them Hashem before you and you shall do to them according to all the commandment which

צִוִּיתִי אֶתְכֶם׃
I have commanded you

פָּסוּק יב

Pasuk 12

חִזְקוּ וְאִמְצוּ אַל תִּירְאוּ וְאַל תַּעַרְצוּ מִפְּנֵיהֶם כִּי יְהוָה אֱלֹהֶיךָ הוּא
be strong and be courageous do not fear and do not be broken before them for Hashem your God He

הַהֹלֵךְ עִמָּךְ לֹא יַרְפְּךָ וְלֹא יַעַזְבֶךָּ׃
is the One walking with you He will not fail you and He will not forsake you

רַשִׁ"י

לֹא ירפך. לֹא יִתֵּן לְךָ רִפְיוֹן לִהְיוֹת נֶעֱזָב מִמֶּנּוּ׃
He will not loosen you not He will give to you looseness to be abandoned by Him

CHAPTER SUMMARY

The aliyah begins with Moshe Rabbeinu placing the choice of life and death, blessing and curse, before Klal Yisrael, commanding them to choose life by cleaving to Hashem so they may live long on the land promised to Avraham, Yitzchak, and Yaakov. Moshe then declares that he is no longer able to lead them as he has reached one hundred and twenty years, and that Hashem has decreed he will not cross the Yarden. He comforts the nation by assuring them that Hashem and Yehoshua will lead them to victory over the Canaanite nations, just as Hashem did to Sihon and Og, and he strengthens their hearts to be strong and courageous, trusting that Hashem will never forsake them.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In this week's parsha, Moshe Rabbeinu is standing before Klal Yisrael on the very last day of his life on this earth. He is telling them that he cannot cross the Jordan with them, but he leaves them with the ultimate yesod of our entire existence: "I have put before you life and death, blessing and curse. Choose life!" Lichoira, we must ask, is there a kasha here? Why does Torah need to command us to "choose life"? Who in their right mind would ever choose death and curses?

The chiddush the Torah is teaching us here is that choosing life is not a one-time, dramatic decision. The Torah defines "choosing life" very clearly in the next pasuk: "by loving Hashem, by heeding His voice, and by holding fast to Him." True life is not just physical survival; it is the spiritual vitality we inject into our daily avodah. The yetzer hara does not usually come and ask a Yid to completely throw away his portion in the World to Come. Rather, the coldness of the world creeps in, and we start doing mitzvos out of habit, without warmth, without heart. That coldness is a subtle form of choosing the opposite of life.

Moshe Rabbeinu is telling us that every single day, in every single action, we are presented with a choice. When you stand up to daven, when you sit down to learn, or when you interact with your family, you can do it with a heavy, lifeless routine, or you can choose to put real life, chayos, and love of Hashem into it. When we make the conscious effort to bring energy and passion into our Yiddishkeit, we are fulfilling the mitzvah of "Choose life" in the most real way.

Today, when you perform a mitzvah or say a berachah, do not just do it by rote. Pause for three seconds beforehand, think about Hashem, and put real warmth and chayos into those words to actively choose life.

דַּף יוֹמִי · חֻלִּין · דַּף קכ״ה

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

📖 THE SUGYA

We start this daf by diving into the complex halachos of tumah regarding the thigh bones of different sources, specifically focusing on the difference between sealed bones and perforated bones. The Mishnah sets up a distinction between the thigh bones of sacrificial animals that became piggul or notar, the thigh bones of a carcass (neveilah) or a sheretz, and the thigh bones of a corpse (meis). We will analyze how and when these bones transmit tumah, whether through direct contact (maga) or carrying (massa), and how the presence of marrow inside the bone affects its status.

Lichoira, the Gemara is bothered by a major kasha on the Mishnah's ruling regarding a corpse's thigh bone. If there is marrow inside, why doesn't it transmit tumah in a tent (ohel)? This leads the Gemara into a deep shakla v'tarya regarding whether the marrow inside a bone is considered to "heal" the flesh on the outside, which would make the entire bone a proper limb (eiver) that transmits tumah even without a minimum shiur of flesh. We will see different teratzim from Rav Yehuda the son of Rabbi Chiyya, Abaye, and Rabbi Yochanan to resolve this fundamental yesod.

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

עַמּוּד א׳ DAF 125A

מִשְׁנָה MISHNAH

MISHNAH

וְקוּלִית הַמּוּקְדָּשִׁין, הַנּוֹגֵעַ בָּהֶן, בֵּין סְתוּמִים בֵּין נְקוּבִים – טָמֵא.

And regarding **the thigh bone of sacrificial animals** that became piggul or notar, **one who touches them, whether they are sealed or whether they are perforated, is ritually impure** mid'Rabbanan.

MISHNAH

קוּלִית נְבֵלָה וְקוּלִית הַשֶּׁרֶץ, הַנּוֹגֵעַ בָּהֶם סְתוּמִים – טְהוֹרִים, נְקוּבִים כָּל שֶׁהוּא – מְטַמֵּא בְּמַגָּע.

Regarding **the thigh bone of a carcass and the thigh bone of a creeping animal, one who touches them** when they are **sealed is pure;** but if they were **perforated any amount, they impart impurity through contact** because one touches the marrow inside.

MISHNAH

מִנַּיִן שֶׁאַף בְּמַשָּׂא?

From where do we know **that even regarding carrying** there is a distinction between sealed and perforated bones?

MISHNAH

תַּלְמוּד לוֹמַר ״הַנּוֹגֵעַ … וְהַנּוֹשֵׂא״, אֶת שֶׁבָּא לִכְלַל מַגָּע – בָּא לִכְלַל מַשָּׂא, לֹא בָּא לִכְלַל מַגָּע – לֹא בָּא לִכְלַל מַשָּׂא.

The verse teaches: "One who touches… and one who carries," which teaches us that **that which enters the category of contact enters the category of carrying,** and **that which does not enter the category of carrying.**

גְּמָרָא GEMARA

INFERENCE

גְּמָ׳ נוֹגֵעַ – אִין, אֲבָל מַאֲהִיל – לָא.

The Gemara infers from the first clause of our Mishnah: One who **touches** the thigh bone of a corpse, **yes,** he is tamei, **but one who overlies** it in a tent, **no,** he is not tamei.

QUESTION

הֵיכִי דָּמֵי? אִי דְּאִיכָּא כְּזַיִת בָּשָׂר – בְּאוֹהֶל נָמֵי לִיטַמֵּא!

The Gemara asks: **What are the circumstances? If there is an olive-bulk of flesh** attached to the bone, **it should transmit impurity in a tent as well!**

ANSWER

דְּלֵיכָּא כְּזַיִת בָּשָׂר.

The Gemara answers: We are dealing with a case **where there is not an olive-bulk of flesh** attached to it.

OBJECTION

וְאִי דְּאִיכָּא כְּזַיִת מוֹחַ מִבִּפְנִים – טוּמְאָה בּוֹקַעַת וְעוֹלָה, בְּאוֹהֶל נָמֵי לִיטַמֵּא!

The Gemara objects: **And if there is an olive-bulk of marrow inside, the impurity breaks through and rises,** so **it should transmit impurity in a tent as well!**

ANSWER

דְּלֵיכָּא כְּזַיִת מוֹחַ בִּפְנִים.

The Gemara answers: We are dealing with a case **where there is not an olive-bulk of marrow inside.**

OBJECTION

וְאִי מוֹחַ מִבִּפְנִים מַעֲלֶה אֲרוּכָה מִבַּחוּץ, אֵבֶר מְעַלְיָא הִיא, בְּאוֹהֶל נָמֵי לִיטַמֵּא!

The Gemara objects: **But if the marrow inside heals the flesh outside,** then this bone is considered **a proper limb,** and even without an olive-bulk of flesh or marrow **it should transmit impurity in a tent as well!**

STATEMENT

אָמַר רַב יְהוּדָה בְּרֵיהּ דְּרַבִּי חִיָּיא: זֹאת אוֹמֶרֶת, מוֹחַ בִּפְנִים אֵינוֹ מַעֲלֶה אֲרוּכָה מִבַּחוּץ.

Rav Yehuda the son of Rabbi Chiyya said: That is to say from our Mishnah **that marrow inside does not heal the flesh outside,** and therefore it is not considered a proper limb.

QUESTION

בְּמַאי אוֹקֵימְתַּהּ? דְּלֵיכָּא כְּזַיִת. אִי הָכִי, בְּמוּקְדָּשִׁים אַמַּאי מְטַמֵּא?

The Gemara asks: **How did you establish** the Mishnah? **That there is not an olive-bulk** of flesh or marrow. **If so, regarding sacrificial animals, why does it transmit impurity?** There is no minimum shiur of piggul or notar here!

QUESTION

וְתוּ, קוּלִית נְבֵלָה וְקוּלִית הַשֶּׁרֶץ כִּי נִיקְּבוּ, אַמַּאי מְטַמְּאוּ?

And furthermore, regarding **the thigh bone of a carcass and the thigh bone of a creeping animal, when they are perforated, why do they transmit impurity** if there is no olive-bulk of marrow inside?

ANSWER

הָא לָא קַשְׁיָא, רֵישָׁא דְּלֵיכָּא כְּזַיִת, סֵיפָא דְּאִיכָּא כְּזַיִת.

The Gemara answers: **This is not difficult; the first clause** of the Mishnah is a case **where there is not an olive-bulk** of marrow, while **the latter clause** is a case **where there is an olive-bulk** of marrow.

EXPLANATION

וּמַאי קָא מַשְׁמַע לַן? מִילֵּי מִילֵּי קָא מַשְׁמַע לַן.

The Gemara asks: **And what is the Tanna teaching us** by combining such different cases? The Gemara answers: **He is teaching us distinct matters** in each clause.

EXPLANATION

רֵישָׁא קָא מַשְׁמַע לַן דְּמוֹחַ מִבִּפְנִים אֵינוֹ מַעֲלֶה אֲרוּכָה מִבַּחוּץ.

The first clause teaches us that marrow inside does not heal the flesh outside.

EXPLANATION

מוּקְדָּשִׁין מַאי קָא מַשְׁמַע לַן? שִׁימּוּשׁ נוֹתָר מִילְּתָא הִיא,

Regarding **sacrificial animals, what is he teaching us?** He is teaching us that **serving as a handle for notar is a significant matter** to transmit impurity,

PROOF

דְּאָמַר מָרִי בַּר אֲבוּהּ אָמַר רַבִּי יִצְחָק: עַצְמוֹת קָדָשִׁים שֶׁשִּׁימְּשׁוּ נוֹתָר, מְטַמְּאִין אֶת הַיָּדַיִם, הוֹאִיל וְנַעֲשָׂה בָּסִיס לְדָבָר הָאָסוּר.

as Mari bar Avuh said in the name of Rabbi Yitzchak: Bones of sacrificial animals that served as a handle for notar transmit impurity to the hands, since they became a base for a forbidden object.

EXPLANATION

נְבֵלָה, אַף עַל גַּב דְּאִיכָּא כְּזַיִת, נִיקְּבָה – אֵין, לֹא נִיקְּבָה – לָא.

And regarding **a carcass,** he teaches us that **even though there is an olive-bulk** of marrow inside, if it was **perforated, yes,** it transmits impurity, but if it was **not perforated, no,** it does not.

ANSWER

אַבָּיֵי אָמַר: לְעוֹלָם מוֹחַ מִבְּפָנִים מַעֲלֶה אַרוּכָה מִבַּחוּץ, וְהָכָא בְּמַאי עָסְקִינַן – בְּשֶׁשִּׁפָּהּ.

Abaye said: Actually, marrow inside does heal the flesh outside, and here we are dealing with a case where one scraped the bone, so it can no longer heal.

PROOF

וְכִדְרַבִּי אֶלְעָזָר, דְּאָמַר רַבִּי אֶלְעָזָר: קוּלִית שֶׁשִּׁפָּהּ לְאָרְכָּהּ – טְמֵאָה, לְרָחְבָּהּ – טְהוֹרָה, וְסִימָנָיךְ – דִּיקְלָא.

And this is in accordance with Rabbi Elazar, as Rabbi Elazar said: A thigh bone that one scraped along its length is tamei because it can still heal, but if one scraped it **along its width, it is tahor** because it cannot heal; **and your mnemonic is a palm tree** which heals when cut lengthwise but dies when cut widthwise.

ANSWER

וְרַבִּי יוֹחָנָן אָמַר: לְעוֹלָם דְּאִיכָּא כְּזַיִת, וּמוֹחַ מִבְּפָנִים מַעֲלֶה אַרוּכָה מִבַּחוּץ, וּמַאי נוֹגֵעַ דְּקָתָנֵי – מַאֲהִיל.

And Rabbi Yochanan said: Actually, there is an olive-bulk of marrow, **and marrow inside does heal the flesh outside, and what is the meaning of "touches" that the Mishnah teaches? It means overlies** in a tent, which is a form of contact.

QUESTION

וְאִי מוֹחַ מִבְּפָנִים מַעֲלֶה אַרוּכָה מִבַּחוּץ, קוּלִית נְבֵלָה וְקוּלִית הַשֶּׁרֶץ כִּי לֹא נִקְּבוּ, אַמַּאי טְהוֹרִים?

The Gemara asks: **But if marrow inside heals the flesh outside,** then regarding **the thigh bone of a carcass and the thigh bone of a creeping animal, when they are not perforated, why are they pure?** It should be considered a proper limb!

ANSWER

אָמַר רַבִּי בִּנְיָמִין בַּר גִּידֵּל, אָמַר רַבִּי יוֹחָנָן: הָכָא בְּמַאי עָסְקִינַן, כְּגוֹן דְּאִיכָּא כְּזַיִת מוֹחַ הַמִּתְקַשְׁקֵשׁ,

Rabbi Binyamin bar Gidel said in the name of Rabbi Yochanan: Here we are dealing with a case where there is an olive-bulk of loose marrow that rattles inside, which cannot heal the bone.

EXPLANATION

גַּבֵּי מֵת – טוּמְאָה בּוֹקַעַת וְעוֹלָה, נְבֵלָה – כֵּיוָן דְּמִתְקַשְׁקֵשׁ הוּא, נִיקְּבָה – אִין, לֹא נִיקְּבָה – לָא.

Therefore, **by a corpse, the impurity breaks through and rises;** but by **a carcass, since it is loose,** if the bone was **perforated, yes,** it transmits impurity, but if **not perforated, no,** it does not.

PROOF

אָמַר רַבִּי אָבִין, וְאִיתֵּימָא רַבִּי יוֹסֵי בַּר אָבִין: אַף אֲנַן נָמֵי תְּנֵינָא – הַנּוֹגֵעַ בְּכַחֲצִי זַיִת, וּמַאֲהִיל עַל חֲצִי זַיִת, אוֹ חֲצִי זַיִת מַאֲהִיל עָלָיו – טָמֵא.

Rabbi Avin, and some say Rabbi Yose bar Avin, said: We also learned in a Mishnah that supports Rabbi Yochanan's use of the word "touching" to mean "overlying": **One who touches half an olive-bulk and overlies half an olive-bulk, or half an**

olive-bulk overlies him, is tamei.

INFERENCE

אִי אָמְרַתְּ בִּשְׁלָמָא חַד שְׁמָא הוּא – מִשּׁוּם הָכִי מִצְטָרֵף.

Granted, if you say that touching and overlying **are under one category** of impurity, **it is because of this that they combine.**

QUESTION

אֶלָּא אִי אָמְרַתְּ תְּרֵי שְׁמֵי נִינְהוּ – מִי מִצְטָרֵף?

But if you say they are two different categories, do they combine?

OBJECTION

וְהָתְנַן: זֶה הַכְּלָל, כֹּל שֶׁהוּא מִשֵּׁם אֶחָד – מִצְטָרֵף וְטָמֵא, מִשְּׁנֵי שֵׁמוֹת – טָהוֹר!

But didn't we learn in a Mishnah: This is the general rule: Anything that is from one category combines and is tamei, but from two categories, it is tahor!

QUESTION

אֶלָּא מַאי חַד שְׁמָא הוּא? אֵימָא סֵיפָא: אֲבָל

The Gemara asks: **But what, is it indeed one category? Say the latter clause** of that Mishnah: **But** if...

עמוד ב׳ DAF 125B

STATEMENT

הַנּוֹגֵעַ בְּכַחֲצִי זַיִת, וְדָבָר אַחֵר מַאֲהִיל עָלָיו וְעַל כַּחֲצִי זַיִת – טָהוֹר.

The seifa of that Mishnah teaches: If there is **one who touches half an olive-bulk** of flesh from a corpse, **and another item overlies him and over half an olive-bulk** of flesh from a corpse at the same time, he remains **pure**.

QUESTION

וְאִי חַד שְׁמָא הוּא, אַמַּאי טָהוֹר?

And if touching and overlying **are** considered **one category** of tumah, **why** is he **pure**? They should join together to make a full shiur!

OBJECTION

אֶלָּא, קַשְׁיָא רֵישָׁא.

Rather, we must say that the two categories do not join, and therefore **the reisha is difficult** for Rabbi Yochanan.

ANSWER

אָמַר רַבִּי זֵירָא: בְּטוּמְאָה רְצוּצָה בֵּין שְׁנֵי מִגְדָּלִים עָסְקִינַן, וְאֵין בֵּינֵיהֶן פּוֹתֵחַ טֶפַח, דְּכוּלַּהּ נִגְיעָה הִיא.

Rabbi Zeira said: Lichoira, there is no kasha, because **we are dealing with pressed tumah** that is wedged **between two wooden chests, and there is not between them an opening of a handbreadth.** In such a case, the tumah breaks through and rises, so **that all of it is** considered as **touching**. Therefore, even the overlying part is halachically a form of contact, which is why they join.

QUESTION

וּמַאן תַּנָּא דְּקָרֵי לְאֹהֶל "נוֹגֵעַ"?

The Gemara asks: **And who is the Tanna who calls** a case of **ohel** by the name of **"touching"**?

ANSWER

רַבִּי יוֹסֵי הִיא, דְּתַנְיָא: רַבִּי יוֹסֵי אוֹמֵר: מְלֹא תַרְוָוד רָקָב מְטַמֵּא בְּמַגָּע, וּבְמַשָּׂא, וּבְאֹהֶל.

The Gemara answers: **It is Rabbi Yosei, as it is taught** in a braisa: **Rabbi Yosei says: A full ladle of dust** from a decomposed corpse **imparts tumah through contact, and through carrying, and through an ohel.**

EXPLANATION

בְּשִׁלְמָא בְּמַשָּׂא וּבְאֹהֶל, הָא קָא טָעֵין לֵיהּ לְכוּלֵּיהּ, וְהָא קָא מַאֲהֵיל אַכּוּלֵּיהּ.

The Gemara analyzes this: **Granted** that it can make one tamei **through carrying and through ohel,** because **this one carries all of it, and that one overlies all of it.**

QUESTION

אֶלָּא נוֹגֵעַ – הָא לָא נָגַע בְּכוּלֵּיהּ!

But as for **touching,** how is that possible? **Behold, he does not touch all of it,** since dust is made of separate particles, and you cannot touch them all at once!

INFERENCE

אֶלָּא לָאו שְׁמַע מִינַּהּ: מַאי "נוֹגֵעַ" – מַאֲהִיל.

Rather, is it not correct to **learn from this** that **what is** meant by the term **"touching"** here? It means **overlying** close by, which Rabbi Yosei calls "touching"!

OBJECTION

וְהָא קָתָנֵי "נוֹגֵעַ", וְהָא קָתָנֵי "מַאֲהִיל"!

The Gemara objects: **But behold, he teaches "touching"** in the braisa, **and behold, he** also **teaches "ohel"** separately! How can they be the same thing?

RESOLUTION

אָמַר אַבָּיֵי: לְמַטָּה מִטֶּפַח – אֹהֶל נְגִיעָה, לְמַעְלָה מִטֶּפַח – אֹהֶל גְּרִידָא.

Abaye said: There are two types of ohel. An ohel that is **below a handbreadth** high is called **an ohel of touching,** whereas an ohel **above a handbreadth** high is called **a standard ohel.**

RESOLUTION

רָבָא אָמַר: אֲפִילּוּ לְמַעְלָה מִטֶּפַח נָמֵי אֹהֶל נְגִיעָה הוּא, וְהֵיכִי דָּמֵי אֹהֶל גְּרִידָא? בְּהַמְשָׁכָה.

Rava said: Even an ohel **above a handbreadth is also** called **an ohel of touching** if one overlies the tumah directly. **And what are the circumstances of a standard ohel?** That is **by extension,** where a roof spreads over both the person and the tumah.

STATEMENT

אָמַר רָבָא: מְנָא אָמֵינָא לַהּ?

Rava said: From where do I say this shita of mine?

PROOF

דְּתָנַן, רַבִּי יוֹסֵי אוֹמֵר: חֲבִילֵי מִטָּה וּסְרִיגֵי חַלּוֹנוֹת חוֹצְצִין בֵּין הַבַּיִת לַעֲלִיָּיה, שֶׁלֹּא לְהַכְנִיס טוּמְאָה לְצַד שֵׁנִי.

As we learned in a Mishnah, **Rabbi Yosei says: Bundles of a bed and grilles of windows** that were built into the structure **intervene between the house and the upper floor, so as not to let tumah pass to the other side**.

PROOF

פְּרָסָן עַל פְּנֵי הַמֵּת בַּאֲוִיר, הַנּוֹגֵעַ כְּנֶגֶד הַנָּקֶב – טָמֵא, שֶׁלֹּא כְּנֶגֶד הַנָּקֶב – טָהוֹר.

But if **he spread them out over a corpse in the air** as a temporary tent, then **one who "touches"**—meaning overlies—**opposite a hole** in the netting is **tamei,** but one who overlies **not opposite a hole** is **tahor**.

EXPLANATION

הֵיכִי דָּמֵי? אִילֵימָא לְמַטָּה מִטֶּפַח, שֶׁלֹּא כְּנֶגֶד הַנָּקֶב – אַמַּאי טָהוֹר? מֵת בִּכְסוּתוֹ הֵיא, וּמֵת בִּכְסוּתוֹ מְטַמֵּא!

Rava analyzes this: **What are the circumstances? If we say** it was spread **below a handbreadth** from the corpse, then **not opposite a hole, why** is he **tahor? It is** like **a corpse in its clothing, and a corpse in its clothing transmits tumah** to one who overlies it!

INFERENCE

אֶלָּא לָאו לְמַעְלָה מִטֶּפַח, וְקָא קָרֵי לֵיהּ "נוֹגֵעַ".

Rather, is it not that it was spread **above a handbreadth, and** yet the Tanna **calls** overlying it **"touching"**? This proves my point against Abaye!

ANSWER

אָמַר אַבָּיֵי: לְעוֹלָם לְמַטָּה מִטֶּפַח, וּדְקָאָמַרְתְּ: מֵת בִּכְסוּתוֹ הוּא – מֵת בִּכְסוּתוֹ מְבַטֵּל לֵיהּ, הַאי לָא מְבַטֵּל לֵיהּ.

Abaye said: Actually, it was spread **below a handbreadth. And as for what you said,** that **it is** like **a corpse in its clothing —a corpse in its clothing,** the owner **nullifies** the clothing to the corpse, but **here, he does not nullify** these bundles to the corpse, so they act as a barrier.

QUESTION

וְתֶהֱוֵי כְּטוּמְאָה טְמוּנָה בּוֹקַעַת וְעוֹלָה?

The Gemara asks: **But let it be like hidden tumah,** which **breaks through and rises** up? Why is he tahor when not opposite a hole?

ANSWER

קָסָבַר רַבִּי יוֹסֵי: טוּמְאָה טְמוּנָה אֵינָהּ בּוֹקַעַת.

The Gemara answers: **Rabbi Yosei holds** that **hidden tumah does not break through** and rise.

PROOF

וּמְנָא תֵּימְרָא? דְּתְנַן: תֵּיבַת הַמִּגְדָּל שֶׁיֵּשׁ בָּהּ פּוֹתֵחַ טֶפַח וְאֵין בִּיצִיאָתָהּ פּוֹתֵחַ טֶפַח, טוּמְאָה בְּתוֹכָהּ – הַבַּיִת טָמֵא; טוּמְאָה בַּבַּיִת – מַה שֶּׁבְּתוֹכָהּ טָהוֹר.

And from where do you say that this is Rabbi Yosei's shita? **As we learned** in a Mishnah: Regarding **a compartment of a chest that has** a volume of **a handbreadth, but its opening** to the house **does not have a handbreadth,** if there is **tumah inside it, the house is tamei;** but if there is **tumah in the house, what is inside** the compartment remains **tahor**.

EXPLANATION

מִפְּנֵי שֶׁדֶּרֶךְ טוּמְאָה לָצֵאת, וְאֵין דֶּרֶךְ טוּמְאָה לִיכָּנֵס.

This is **because it is the way of tumah to exit, but it is not the way of tumah to enter**.

PROOF

וְרַבִּי יוֹסֵי מְטַהֵר, מִפְּנֵי שֶׁיָּכוֹל הוּא לְהוֹצִיאָהּ לַחֲצָאִין, אוֹ לְשׂוֹרְפָהּ בִּמְקוֹמָהּ.

And Rabbi Yosei declares the house **tahor** even when the tumah is inside, **because he can take it out in halves, or burn it in its place**.

PROOF

וְקָתָנֵי סֵיפָא: הֶעֱמִידָהּ בַּפֶּתַח, וּפִתְחָהּ לַחוּץ – טוּמְאָה בְּתוֹכָהּ, הַבַּיִת טָהוֹר; טוּמְאָה בַּבַּיִת, מַה שֶּׁבְּתוֹכָהּ טָהוֹר.

And the seifa teaches: If **he placed** the chest **in the doorway, and its opening was to the outside,** then if there is **tumah inside it, the house is tahor;** and if there is **tumah in the house, what is inside** the chest remains **tahor**.

SUMMARY

The Gemara explores the mechanism of tumah for bones and marrow, analyzing whether marrow inside a bone serves to heal the outer flesh and thereby define the bone as a complete limb. While Rav Yehuda the son of Rabbi Chiyya holds that marrow does not heal the flesh, Abaye suggests that it does heal unless the bone was scraped, and Rabbi Yochanan argues that the marrow indeed heals but we are dealing with loose, rattling marrow that cannot heal. Additionally, the Gemara discusses the concept of "handles" (yad) for tumah, explaining that the bones of sacrificial animals transmit tumah mid'Rabbanan because they served as a handle for the forbidden notar. Finally, the Gemara analyzes whether different modes of contracting tumah, such as touching (maga) and overlying (ohel), can combine to form the required shiur of an olive-bulk, bringing a proof from a Mishnah discussing pressed tumah wedged between two chests.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara on our daf brings down a beautiful yeshivish yesod from Rabbi Yitzchak: the bones of sacrificial animals that served as a handle for notar become tamei because they became a "basis l'davar ha'assur", a base for a forbidden thing. Even though the bone itself is just a bone, because it held and served the forbidden meat, it takes on that very status of impurity.

Think about what this means for our daily avodah. If a physical bone becomes tamei simply by being a base and a support for something forbidden, how much more so does the opposite hold true for kedushah! When you use your physical body, your home, or your money to support a mitzvah, you aren't just doing a good deed, you are transforming yourself into a "basis l'davar sheb'kedushah," a vessel and a base for the Shechinah itself.

Every time you use your mouth to speak a warm word to another Yid, or use your hands to write a check for tzedakah, those physical parts of you are elevated. You become a holy vessel. We must be so careful what we allow ourselves to serve as a base for.

Today, consciously dedicate one physical action to be a direct vessel for kedushah, whether it is using your feet to run to daven with a minyan, or using your table to host a guest with a shining face, and realize that you have just made yourself a base for Hashem's presence.

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.'