חוּמָּשׁ עִם רַשִׁ"י · נצבים-וילך · שְׁבִיעִי

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NITZAVIM-VAYEILECH · 7TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we find Moshe Rabbeinu preparing the Bnei Yisrael for the future, warning them about what will happen after they enter the land of Eretz Yisrael. Hashem foretells that the people will eat, grow fat, and chas v'shalom turn to other gods, which will bring many tzaros upon them. To stand as a perpetual witness for future generations, Moshe writes down the Shira of Ha'azinu and teaches it to the Bnei Yisrael.

We also see the handoff of leadership as Yehoshua is given chizuk to be strong and courageous in leading the nation. Moshe then finishes writing the entire Sefer Torah and commands the Levi'im to place it next to the Aron HaKodesh, where it will remain as an eternal witness.

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

פָּסוּק א

Pasuk 1

כִּי אֲבִיאֶנּוּ אֶל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתִּי לַאֲבֹתָיו זָבַת חָלָב וּדְבַשׁ

When I shall bring them to the land which I swore to their fathers flowing with milk and honey

וְאָכַל וְשָׂבַע וְדָשֵׁן וּפָנָה אֶל אֱלֹהִים אֲחֵרִים וַעֲבָדוּם

and they shall eat and be satisfied and grow fat and they will turn to gods other and serve them

וְנִאֲצוּנִי וְהֵפֵר אֶת בְּרִיתִי:

and provoke Me and break — My covenant

רַשִׁ"י

ונאצוני. וְהִכְעִיסוּנִי, וְכֵן כָּל נְאוּץ לְשׁוֹן כַּעַס:

and they will provoke Me and they will anger Me and so every provocation is an expression of anger

פָּסוּק ב

Pasuk 2

וְהָיָה כִּי תִמְצֶאןָ אֹתוֹ רָעוֹת רַבּוֹת וְצָרוֹת וְעָנְתָה הַשִּׁירָה הַזֹּאת

And it shall be when this the song then shall testify and troubles many evils him befall

לְפָנָיו לְעֵד כִּי לֹא תִשָּׁכַח מִפִּי זַרְעוֹ כִּי יָדַעְתִּי אֶת יִצְרוֹ

before him as a witness for not will it be forgotten from the mouth of his offspring for I know — his inclination

אֲשֶׁר הוּא עֹשֶׂה הַיּוֹם בְּטֶרֶם אֲבִיאֶנּוּ אֶל הָאָרֶץ אֲשֶׁר נִשְׁבָּעְתִּי:

which he devises today before I bring him to the land which I swore

רַשִׁ"י

וְעָנְתָה הַשִּׁירָה הַזֹּאת לְפָנָיו לְעֵד. שֶׁהִתְרֵיתִי בּוֹ בְּתוֹכָהּ עַל כָּל הַמְּאוֹרָעוֹת
and shall testify the song this before him as a witness that I warned within it him concerning all the occurrences

אוֹתוֹ׃
befalling him

רַשִׁ"י

כִּי לֹא תִשָּׁכַח מִפִּי זַרְעוֹ. הֲרֵי זוֹ הַבְטָחָה לְיִשְׂרָאֵל שֶׁאֵין תּוֹרָה
For not it shall be forgotten from the mouth of his seed behold this is an assurance to Yisrael that not the Torah

מִשְׁתַּכַּחַת מִזַּרְעָם לְגַמְרֵי׃
completely from their seed will be forgotten

פָּסוּק ג

Pasuk 3

וַיִּכְתֹּב מֹשֶׁה אֶת הַשִּׁירָה הַזֹּאת בַּיּוֹם הַהוּא וַיְלַמְּדָהּ אֶת בְּנֵי
the children of — and he taught it that on the day this the song — Moshe And wrote

יִשְׂרָאֵל׃
Yisrael

פָּסוּק ד

Pasuk 4

וַיְצַו אֶת יְהוֹשֻׁעַ בִּן נוּן וַיֹּאמֶר חֲזַק וֶאֱמָץ כִּי אַתָּה תָּבִיא
shall bring you for and be courageous be strong and He said Nun son of Yehoshua — And He commanded

אֶת בְּנֵי יִשְׂרָאֵל אֶל הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לָהֶם וְאָנֹכִי אֶהְיֶה עִמָּךְ׃
with you will be and I to them I swore that the land to Yisrael the children of —

רַשִׁ"י

וַיְצַו אֶת יְהוֹשֻׁעַ בִּן נוּן. מוּסָב לְמַעְלָה כְּלַפֵּי שְׁכִינָה, כְּמוֹ שֶׁמְּפֹרָשׁ "אֶל
"to is explained as the Shechinah towards above is directed Nun the son of Yehoshua — And He commanded

הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לָהֶם":
to them" I swore which the land

פָּסוּק ה

Pasuk 5

וַיְהִי כְּכַלּוֹת מֹשֶׁה לִכְתֹּב אֶת דִּבְרֵי הַתּוֹרָה הַזֹּאת עַל סֵפֶר עַד
until a book upon the this Torah the words of — to write Moshe when finishing And it was

תֻּמָּם׃
their completion

פָּסוּק ו

Pasuk 6

וַיְצַו מֹשֶׁה אֶת הַלְוִיִּם נֹשְׂאֵי אֲרוֹן בְּרִית יְהוָה לֵאמֹר:

And commanded Moshe — the Levites the bearers of the Ark of the Covenant of Hashem saying

פָּסוּק ז

Pasuk 7

לָקֹחַ אֵת סֵפֶר הַתּוֹרָה הַזֶּה וְשַׂמְתֶּם אֹתוֹ מִצַּד אֲרוֹן בְּרִית

Take — the book of the Torah this and you shall place it at the side of the Ark of the covenant of

יְהוָה אֱלֹהֵיכֶם וְהָיָה שָׁם בְּךָ לְעֵד:

Hashem your God and it shall be there against you as a witness

רַשִׁ"י

לקח. כְּמוֹ זָכוֹר שמות כ' שָׁמוֹר דברים ה' , הָלוֹךְ ירמיהו ב' :

Take is like remember Shemos chapter 20 safeguard Devarim chapter 5 go Yirmeyahu chapter 2

רַשִׁ"י

מצד ארון ברית ה'. נֶחְלְקוּ בּוֹ חַכְמֵי יִשְׂרָאֵל בְּבָבָא בָּתְרָא דף י"ד , 14

At the side of the Ark of the Covenant of Hashem differed about it the Sages of Yisrael in Bava Batra page 14

יֵשׁ מֵהֶם אוֹמְרִים דַּף הָיָה בּוֹלֵט מִן הָאָרוֹן מִבַּחוּץ וְשָׁם הָיָה מֻנָּח, וְיֵשׁ

There are of them who say a board was projecting from the Ark on the outside and there it was placed and there are

אוֹמְרִים מִצַּד הַלּוּחוֹת הָיָה מֻנָּח בְּתוֹךְ הָאָרוֹן:

who say at the side of the Tablets it was placed inside the Ark

פָּסוּק ח

Pasuk 8

כִּי אָנֹכִי יָדַעְתִּי אֶת מֶרְיְךָ וְאֶת עָרְפְּךָ הַקָּשֶׁה הֵן בְּעוֹדֶנִּי חַי עִמָּכֶם

for I know — your rebellion and — your neck stiff behold while I am still alive with you

הַיּוֹם מַמְרִים הֱיִתֶם עִם יְהוָה וְאַף כִּי אַחֲרֵי מוֹתִי:

today rebellious you have been with Hashem and surely how much more after my death

פָּסוּק ט

Pasuk 9

הַקְהִילוּ אֵלַי אֶת כָּל זִקְנֵי שִׁבְטֵיכֶם וְשֹׁטְרֵיכֶם וַאֲדַבְּרָה בְאָזְנֵיהֶם אֵת

Gather to me all of the elders of your tribes and your officers and I will speak in their ears —

הַדְּבָרִים הָאֵלֶּה וְאָעִידָה בָּם אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

the words these and I will call to witness against them — the heavens and — the earth

רַשִׁ"י

הקהילו אלי. וְלֹא תָקְעוּ אוֹתוֹ הַיּוֹם בַּחֲצוֹצְרוֹת לְהַקְהִיל אֶת הַקָּהָל, לְפִי

Assemble unto me and not did they blow that day with the trumpets to assemble — the congregation because

שֶׁנֶּאֱמַר במדבר י' "עֲשֵׂה לְךָ", וְלֹא הִשְׁלִיט יְהוֹשֻׁעַ עֲלֵיהֶם, וְאַף בְּחַיָּיו

that it is said Bamidbar 10 Make for yourself and not did he empower Yehoshua over them and even in his lifetime

נִגְנְזוּ — בְּיוֹם מוֹתוֹ — לְקַיֵּם מַה שֶּׁנֶּאֱמַר קהלת ח' "וְאֵין שִׁלְטוֹן
they were hidden on the day of his death — to fulfill that which is said Koheles 8 and there is no authority
בְּיוֹם הַמָּוֶת" תנחומא ויחי ובהעלותך :
on the day of death Tanchuma Vayechi and Beha'alotcha

רַשִׁ"י

ואעידה בם את השמים ואת הארץ. וְאִם תֹּאמַר הֲרֵי כְּבָר הֵעִיד לְמַעְלָה
And I will call against them — the heavens and the earth. And if you will say behold already he called as witness above
— "הַעִדֹתִי בָּכֶם הַיּוֹם וְגוֹ'"? הָתָם לְיִשְׂרָאֵל אָמַר, אֲבָל לַשָּׁמַיִם וְלָאָרֶץ לֹא
I called as witness against you today etc. there to Israel he said but to the heavens and to the earth not
אָמַר, וְעַכְשָׁו בָּא לוֹמַר "הַאֲזִינוּ הַשָּׁמַיִם וְגוֹ'" דברים ל"ב :
he said and now he comes to say Give ear O heavens etc. Devarim 32

פָּסוּק י

Pasuk 10

כִּי יָדַעְתִּי אַחֲרֵי מוֹתִי כִּי הַשְׁחֵת תַּשְׁחִתוּן וְסַרְתֶּם מִן הַדֶּרֶךְ אֲשֶׁר
For I know after my death that corruptly you will act corruptly and you will turn from the path which
צִוִּיתִי אֶתְכֶם וְקָרְאַת אֶתְכֶם הָרָעָה בְּאַחֲרִית הַיָּמִים כִּי תַעֲשׂוּ אֶת
I commanded you and will befall you the evil in the end of the days because you will do —
הָרַע בְּעֵינֵי יְהוָה לְהַכְעִיסוֹ בְּמַעֲשֵׂה יְדֵיכֶם:
the evil in the eyes of Hashem Him to anger with the work of your hands

רַשִׁ"י

אחרי מותי כי השחת תשחיתון. וַהֲרֵי כָּל יְמוֹת יְהוֹשֻׁעַ לֹא הִשְׁחִיתוּ, שֶׁנֶּאֱמַר
After my death that utterly you will corrupt. And behold all the days of Yehoshua they did not corrupt as it is said
"וַיַּעַבְדוּ הָעָם אֶת ה' כֹּל יְמֵי יְהוֹשֻׁעַ" שופטים ב' ? מִכָּאן שֶׁתַּלְמִידוֹ שֶׁל
and they served the people — Hashem all the days of Yehoshua Shoftim two from here that the pupil of
אָדָם חָבִיב עָלָיו כְּגוּפוֹ, כָּל זְמַן שֶׁיְּהוֹשֻׁעַ חַי הָיָה נִרְאֶה לְמֹשֶׁה כְּאִלּוּ הוּא
a person is dear to him like his own body all the time that Yehoshua was alive it was appearing to Moshe as if he
חַי:
were alive

פָּסוּק יא

Pasuk 11

וַיְדַבֵּר מֹשֶׁה בְּאָזְנֵי כָּל קְהַל יִשְׂרָאֵל אֶת דִּבְרֵי הַשִּׁירָה הַזֹּאת עַד
And spoke Moshe in the ears of all of the congregation of Yisrael — the words of the song this until
תֻּמָּם:
their completion

CHAPTER SUMMARY

The aliyah flows from Hashem's warning about the future spiritual decline of the nation to the practical steps Moshe takes to preserve the mesorah. Moshe writes down the Shira and teaches it to the Bnei Yisrael, while Yehoshua receives his charge to lead the nation into the land. Moshe then completes the writing of the Sefer Torah, instructs the Levi'im to place it beside the

Aron, and gathers the elders and officers to hear the words of the Shira, calling heaven and earth as witnesses before he departs from this world.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In this parsha, Moshe Rabbeinu is preparing Klal Yisrael for his departure, and he speaks with painful honesty. He warns them that when they enter the land and have everything they need, when they eat, are satisfied, and grow fat, they are going to turn away from Hashem. He even tells them that if they were rebellious while he was alive, they will surely struggle after his death. Lichoira, this is a very difficult and discouraging message to hear right before entering the land. Why would Moshe Rabbeinu leave them with such a heavy, painful prophecy?

The Tanna is teaching us a deep yesod in avodas Hashem. Moshe Rabbeinu is not trying to break their spirits; he is giving them the ultimate tool for survival. He is telling them: "I know your yetzer hara. I know the challenges you are going to face when life gets comfortable and the spiritual warmth of the midbar fades." By putting the Torah right next to the Aron and writing down the Shira as a witness, Moshe is showing them that even when they fall, the Torah is always there waiting for them. It is never lost from the mouth of their children. The first step to overcoming a nisayon is knowing that the nisayon exists, and knowing that Hashem already prepared the refuah before the makkah.

This is our daily avodah. We all have moments of spiritual high, and then we have moments where we feel cold, distant, or overwhelmed by our physical desires. The yetzer hara tries to convince us that once we have slipped, we are completely disconnected. But the Torah tells us: "lo tishachach mipi zaro", the connection is eternal. Hashem knows our struggles, He knows our weaknesses, and He still gave us the Torah as an everlasting witness of His love and our potential.

Today, when you feel a struggle in your avodas Hashem or feel distant from learning, do not let the yetzer hara discourage you. Remind yourself that Hashem knows your challenges and has already provided the Torah as your anchor; take just five minutes to open a sefer and reconnect, knowing that your neshama's bond with Hashem can never be broken.

דַּף יוֹמִי · חֻלִּין · דַּף קכ״ח

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

📖 **THE SUGYA**

We start off the daf by diving deeper into the machlokes between Rabbi Meir and Rabbi Shimon from our Mishnah regarding a dangling limb. The Gemara is bothered by a contradiction from a Mishnah in Tevul Yom, where the positions of Rabbi Meir and Rabbi Shimon seem to be reversed. To resolve this kasha, the Gemara brings down several different terutzim, with Rabbi Yochanan, Rava, Rav Pappa, Rav Acha the son of Rav Ika, and Rav Ashi each offering a different way to understand the underlying dispute of our Mishnah.

After settling the machlokes in our Mishnah, the Gemara moves into a beautiful series of she'eilos raised by the Amoraim regarding the halachos of "yad" (a handle) for tumah. We explore whether an animal during its lifetime can serve as a handle for its dangling limb, and whether a tahor part of a plant can serve as a handle for its tamei counterpart. The Gemara brings proofs and challenges from various mishnayos and braisos, including cases of a perforated pot, a gourd used for avodah zarah, and a split fig branch.

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עַמּוּד א׳ DAF 128A

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי מֵאִיר אוֹמֵר: אִם אוֹחֵז בַּקָּטָן וְגָדוֹל עוֹלֶה עִמּוֹ – חֲרֵי הוּא כְּמוֹתוֹ, וְאִם לָאו – אֵינוֹ כְּמוֹתוֹ.

The Mishnah in Tevul Yom says that **Rabbi Meir says: If** a person **grasps the small** piece of food **and** the **large** piece **ascends with it, then it is like it**, meaning they are considered one single piece of food; **but if not, it is not like it**. This contradicts Rabbi Meir's view in our Mishnah that a dangling limb is considered connected even if the body does not lift up with it.

גְּמָרָא GEMARA

RESOLUTION

וְאָמַר רַבִּי יוֹחָנָן: מוּחְלֶפֶת הַשִּׁיטָה.

And Rabbi Yochanan said to resolve this kasha: **The system is reversed** in the Mishnah in Tevul Yom, and it is actually Rabbi Shimon who requires the larger piece to ascend with the smaller one, while Rabbi Meir holds they are connected even if it does not ascend.

QUESTION

וּמַאי קוּשְׁיָא? דִּילְמָא שָׁנֵי לֵיהּ לְרַבִּי מֵאִיר בֵּין טְבוּל יוֹם לִשְׁאָר טוּמְאוֹת.

The Gemara asks: **And what is the difficulty** that forced Rabbi Yochanan to switch the names? **Perhaps Rabbi Meir distinguishes between** the light tumah of **a tevul yom**, where we are more lenient and require a stronger connection, **and other** more severe **tumos**, where we are more stringent and consider even a weak connection sufficient?

PROOF

תַּנְיָא, רַבִּי אוֹמֵר: אֶחָד טְבוּל יוֹם וְאֶחָד שְׁאָר טוּמְאוֹת.

The Gemara answers: **It was taught** in a braisa, **Rabbi says: Both** regarding **a tevul yom and** regarding **other tumos**, the laws of connection and contact are the same.

QUESTION

וְדִילְמָא, לְרַבִּי לָא שָׁנֵי לֵיהּ, וּלְרַבִּי מֵאִיר שָׁנֵי לֵיהּ?

The Gemara asks: **But perhaps to Rabbi** Yehuda HaNasi **it is not different, but to Rabbi Meir it is different**, and Rabbi Meir indeed makes this distinction?

RESOLUTION

אָמַר רַבִּי יֹאשִׁיָּה, הָכִי אָמַר רַבִּי יוֹחָנָן: לְדִבְרֵי רַבִּי מוּחְלֶפֶת הַשִּׁיטָה.

Rabbi Yoshiyah said, this is what Rabbi Yochanan meant to say: According to the words of Rabbi, who does not distinguish between them, **the system is reversed**, and Rabbi Yochanan was explaining the sugya according to Rabbi's view.

STATEMENT

רָבָא אָמַר: בְּיֵשׁ יָד לְטוּמְאָה, וְאֵין יָד לְהֶכְשֵׁר, קָמִיפַּלְגִי.

Rava said a different teretz for the dispute in our Mishnah: **They argue over** whether **there is a "handle" for tumah, but there is no "handle" for hechsher**.

EXPLANATION

מָר סָבַר יֵשׁ יָד לְטוּמְאָה וְאֵין יָד לְהֶכְשֵׁר, וּמָר סָבַר יֵשׁ יָד לְטוּמְאָה וּלְהֶכְשֵׁר.

One **Master**, Rabbi Shimon, **holds there is a handle for tumah but there is no handle for hechsher**, so the body cannot act as a handle to bring the liquid's susceptibility to the limb; **and** one **Master**, Rabbi Meir, **holds there is a handle both for tumah and for hechsher**.

STATEMENT

רַב פָּפָּא אָמַר: בְּהֶכְשֵׁר קוֹדֶם מַחְשָׁבָה קָמִיפַּלְגִי.

Rav Pappa said: They argue over a case of **hechsher** that occurred **before** there was **thought** or intention to use the item for food.

PROOF

דְּתַנַּן, אָמַר רַבִּי יְהוּדָה: כָּךְ הָיָה רַבִּי עֲקִיבָא שׁוֹנֶה – חֵלֶב שְׁחוּטָה בַּכְּפָרִים צָרִיךְ מַחְשָׁבָה, וְאֵין צָרִיךְ הֶכְשֵׁר, שֶׁכְּבָר הוּכְשַׁר בַּשְּׁחִיטָה.

As we learned in a braisa, **Rabbi Yehuda said: This is how Rabbi Akiva used to teach: The fat of a slaughtered animal in the villages**, which is not usually eaten, **requires thought** to designate it for eating to become food, **but it does not require** a new **hechsher, because it was already made susceptible by the** blood of the **shechitah**, even though that happened before the thought.

STATEMENT

אָמַרְתִּי לְפָנָיו: לִמַּדְתָּנוּ רַבֵּינוּ, עוּלְשִׁין שֶׁלִּקְטָן וְהִדִּיחָן לַבְּהֵמָה, וְנִמְלַךְ עֲלֵיהֶן לָאָדָם – צְרִיכוֹת הֶכְשֵׁר שֵׁנִי.

Rabbi Yehuda continued: **I said before him: Our teacher, you taught us** regarding **endives that one gathered and rinsed for an animal, and then changed his mind about them for human** consumption, that **they require a second hechsher** because the first rinsing was not done while they had the status of human food.

STATEMENT

וְחָזַר רַבִּי עֲקִיבָא לִהְיוֹת שׁוֹנֶה כְּרַבִּי יְהוּדָה.

And Rabbi Akiva retracted to teach like Rabbi Yehuda, that hechsher before thought is not effective.

EXPLANATION

מָר סָבַר לַהּ כְּמֵעִיקָּרָא, וּמָר סָבַר לַהּ כַּחֲזָרָה.

So here, one **Master**, Rabbi Meir, **holds like the original** view of Rabbi Akiva, **and** one **Master**, Rabbi Shimon, **holds like the retraction**.

STATEMENT

רַב אַחָא בְּרֵיהּ דְּרַב אִיקָא אָמַר: בְּנִתְקַנֵּחַ הַדָּם בֵּין סִימָן לְסִימָן קָמִיפַּלְגִי.

Rav Acha the son of Rav Ika said: They argue over a case **where the blood was wiped away between** the cutting of the first **siman and** the second **siman**.

EXPLANATION

מָר סָבַר יֶשְׁנָהּ לִשְׁחִיטָה מִתְּחִלָּה וְעַד סוֹף, וְהַאי דַּם שְׁחִיטָה הוּא, וּמָר סָבַר אֵינָהּ לִשְׁחִיטָה אֶלָּא לְסוֹף, וְהַאי דַּם מַכָּה הוּא.

One **Master**, Rabbi Meir, **holds that shechitah is** a continuous process **from beginning to end, and** therefore **this** blood shed during the first cut **is** halachically considered **blood of shechitah** which is machshir; **and** one **Master**, Rabbi Shimon, **holds that shechitah is only** accomplished **at the end**, **and** therefore **this** early blood **is** merely **blood of a wound**, which does not make food susceptible to tumah.

STATEMENT

רַב אָשֵׁי אָמַר: בִּשְׁחִיטָה מַכְשֶׁרֶת וְלֹא דָּם קָמִיפַּלְגִי.

Rav Ashi said: They argue over whether the act of **shechitah** itself **makes** the meat **susceptible** to tumah, **and not** specifically the **blood**.

QUESTION

בָּעֵי רַבָּה: בְּהֵמָה בְּחַיֶּיהָ, מַהוּ שֶׁתֵּעָשֶׂה יָד לְאֵבֶר?

Rabbah asked: Regarding **an animal during its lifetime, what is** the law as to **whether it can serve as a handle for** its dangling **limb** to transmit tumah?

RESOLUTION

תֵּיקוּ.

The Gemara leaves this unresolved: **Let it stand**.

STATEMENT

אָמַר אַבָּיֵי: הֲרֵי אָמְרוּ, קִישׁוּת שֶׁנִּטְּעָה בְּעָצִיץ וְהִגְדִּילָה וְיָצָאת חוּץ לָעָצִיץ – טְהוֹרָה.

Abaye said: Behold, they said in the Mishnah: If there is **a cucumber that one planted in a** perforated **pot, and it grew and went outside the pot**, it is **tahor** because it is considered attached to the ground.

STATEMENT

אָמַר רַבִּי שִׁמְעוֹן: וְכִי מָה טִיבָהּ לְטַהֵר? אֶלָּא הַטָּמֵא בְּטוּמְאָתוֹ, וְטָהוֹר בְּטָהֳרָתוֹ.

Rabbi Shimon said: And what is its nature to make it tahor? Rather, that which is tamei remains in its tumah, and that which is tahor remains in its taharah, meaning the part inside the pot is tamei and the part outside is tahor.

QUESTION

בָּעֵי אַבָּיֵי: מַהוּ שֶׁתֵּעָשֶׂה יָד לַחֲבֶרְתָּהּ?

Based on this, **Abaye asked: What is** the law as to **whether** the tahor part **can serve as a handle for its counterpart**, the tamei part, to transmit tumah?

RESOLUTION

תֵּיקוּ.

The Gemara leaves this unresolved: **Let it stand**.

QUESTION

אָמַר רַבִּי יִרְמְיָה: הֲרֵי אָמְרוּ הַמִּשְׁתַּחֲוֶה לַחֲצִי דַּלַּעַת אֲסָרָהּ, בָּעֵי רַבִּי יִרְמְיָה:

Rabbi Yirmeyah said: Behold, they said in a braisa: If **one bows down to half of a** growing **gourd** as avodah zarah, **he has forbidden it**. Based on this, **Rabbi Yirmeyah asked** whether the permitted half is considered connected to the forbidden half.

QUESTION

מַהוּ שֶׁתֵּעָשֶׂה יָד לַחֲבֶרְתָּהּ?

The Gemara asks: **What is** the halacha as to whether the forbidden part of the gourd **shall be made a handle for its counterpart**, the permitted part, to transmit tumah to it?

RESOLUTION

תֵּיקוּ.

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

STATEMENT

אָמַר רַב פָּפָּא: הֲרֵי אָמְרוּ יִחוּר שֶׁל תְּאֵנָה שֶׁנִּפְשַׁח וּמְעוֹרֶה בְּקִלִּיפָּתָהּ – רַבִּי יְהוּדָה מְטַהֵר, וַחֲכָמִים אוֹמְרִים: אִם יָכוֹל לְחָיוֹת – טָהוֹר, וְאִם לָאו – טָמֵא.

Rav Pappa said: Behold, they said in a Mishnah: Regarding **a branch of a fig tree that was split** and mostly detached from the tree, **but is** still **attached by its bark, Rabbi Yehuda deems** the figs on it **pure**, because he considers them still attached to the tree. **And the Sages say: If** the branch **is able to live** and produce fruit if bound up, then it is considered attached and the fruit is **pure**, i.e., not susceptible to tumah. **But if not,** then it is considered detached and the fruit is susceptible to becoming **tamei**.

QUESTION

בָּעֵי רַב פָּפָּא: מַהוּ שֶׁיֵּעָשֶׂה יָד לַחֲבֵירוֹ?

Based on this, **Rav Pappa asks: What is** the halacha if a second branch, which cannot live on its own, grows out of this first branch which can live? **Shall** the first branch, which is not susceptible to tumah, **be made a handle for the other** branch to transmit tumah to it?

RESOLUTION

תֵּיקוּ.

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

STATEMENT

אָמַר רַבִּי זֵירָא, הֲרֵי אָמְרוּ: אֶבֶן שֶׁבַּזָּוִית, כְּשֶׁהוּא חוֹלֵץ – חוֹלֵץ אֶת כּוּלָּהּ, וּכְשֶׁהוּא נוֹתֵץ – נוֹתֵץ אֶת שֶׁלּוֹ וּמַנִּיחַ אֶת שֶׁל חֲבֵירוֹ.

Rabbi Zeira said: Behold, they said in a Mishnah: Regarding **a stone that is in the corner** of a wall shared by two houses, one of which is afflicted with tzaraas, **when he extracts** the stone during the quarantine period, **he must extract all of it**, even the part in his neighbor's house. **But when he demolishes** the house after the tzaraas returns, **he demolishes his own** part of the stone **and leaves his neighbor's** part of the stone.

QUESTION

בָּעֵי רַבִּי זֵירָא: מַהוּ שֶׁתֵּעָשֶׂה יָד לַחֲבֶרְתָּהּ?

Based on this, **Rabbi Zeira asks: What is** the halacha regarding the transmission of tumah from the leprous house to the neighbor's house? **Shall** the neighbor's half of the stone **be made a handle for its counterpart**, the afflicted half, to bring tumah into the neighbor's house?

RESOLUTION

תֵּיקוּ.

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

מִשְׁנָה MISHNAH

MISHNAH

מֵתָה הַבְּהֵמָה.

The Mishnah taught: If **the animal died**, the hanging flesh needs to be rendered susceptible to tumah, but the hanging limb is tamei as a limb severed from a living animal.

גְּמָרָא GEMARA

QUESTION

מַאי אִיכָּא בֵּין אֵבֶר מִן הַחַי לְאֵבֶר (שֶׁל) [מִן] הַנִּבֵלָה?

The Gemara asks: **What** difference **is there between** the tumah of **a limb from the living and** the tumah of **a limb from a carcass**?

ANSWER

אִיכָּא בֵּינַיְיהוּ בָּשָׂר הַפּוֹרֵשׁ מִמֶּנּוּ (מֵאֵבֶר בְּהֵמָה), דְּאִילּוּ בָּשָׂר הַפּוֹרֵשׁ מֵאֵבֶר מִן הַחַי – לֹא מְטַמֵּא, מֵאֵבֶר מִן הַנִּבֵלָה – מְטַמֵּא.

The Gemara answers: **There is** a difference **between them** regarding **flesh that separates from it. For whereas flesh that separates from a limb from the living does not transmit tumah**, flesh that separates **from a limb from a carcass does transmit tumah**.

QUESTION

אֵבֶר מִן הַחַי דְּמְטַמֵּא, מַאי קְרָא?

The Gemara asks: Regarding **a limb from the living that transmits tumah, what is the** source in the **verse**?

ANSWER

אָמַר רַב יְהוּדָה אָמַר רַב: ”וְכִי יָמוּת מִן הַבְּהֵמָה”.

Rav Yehuda said that **Rav said**: The verse states, **"And if there die from the animal."** The word "from" implies that even a part severed from the living animal is tamei.

OBJECTION

וְהַאי מִיבְּעֵי לֵיהּ לְכִדְאִיתָּךְ דְּרַב יְהוּדָה אָמַר רַב, דְּאָמַר רַב יְהוּדָה אָמַר רַב, וְאָמְרִי לַהּ בְּמַתְנִיתָא תָּנָא: ”וְכִי יָמוּת מִן הַבְּהֵמָה” – מִקְצָת בְּהֵמָה מְטַמְּאָה, וּמִקְצָת בְּהֵמָה אֵינָהּ מְטַמְּאָה, וְאֵיזוֹ זוֹ? זוֹ טְרֵפָה שֶׁשְּׁחָטָהּ!

The Gemara asks: **But this** verse **is needed for that other** teaching **of Rav Yehuda** who said that **Rav said? For Rav Yehuda said** that **Rav said, and some say it was taught in a Braisa: "And if there die from the animal"**—this teaches that **a part of** the category of dead **animals transmits tumah, and a part of** the category of dead **animals does not transmit tumah. And which is this? This is a tereifah that one slaughtered**, which does not transmit tumah of a carcass!

RESOLUTION

אִם כֵּן, לִכְתּוֹב רַחֲמָנָא ”מִבְּהֵמָה”, מַאי ”מִן הַבְּהֵמָה”? שְׁמַע מִינַּהּ תַּרְתֵּי.

The Gemara answers: **If so, let the Merciful One write "mibehema". What** is taught by the longer form **"min habehema"? Learn from it two** laws—both the law of a slaughtered tereifah and the law of a limb from the living.

OBJECTION

אִי הָכִי, אַפִּילּוּ בָּשָׂר נָמֵי?

The Gemara challenges: **If so,** that we derive the tumah of a part of a living animal from this verse, then **even** simple **flesh** that separates from a living animal should **also** be tamei!

EXPLANATION

לָא סָלְקָא דַּעְתָּךְ, דְּתַנְיָא: יָכוֹל יְהֵא בָּשָׂר הַפּוֹרֵשׁ מִן הַחַי טָמֵא? תַּלְמוּד לוֹמַר "וְכִי יָמוּת מִן הַבְּהֵמָה" – מָה מִיתָה שֶׁאֵינָהּ עוֹשָׂה חֲלִיפִין, אַף כֹּל שֶׁאֵינוֹ עוֹשֶׂה חֲלִיפִין, דִּבְרֵי רַבִּי יוֹסֵי.

The Gemara responds: **Do not let this enter your mind, as it was taught** in a Braisa: **I might have thought that flesh that separates from the living should be tamei? Therefore, the verse states: "And if there die from the animal"—just as death is** something **that does not regenerate, so too, any** part of the animal **that does not regenerate** when severed is tamei, which excludes flesh, which does regenerate; **these are the words of Rabbi Yosei**.

EXPLANATION

רַבִּי עֲקִיבָא אוֹמֵר: "בְּהֵמָה", מָה בְּהֵמָה – גִּידִים וַעֲצָמוֹת, אַף כֹּל – גִּידִים וַעֲצָמוֹת.

Rabbi Akiva says: The verse mentions **"animal"—just as an animal** is characterized by having **sinews and bones, so too, any** severed part must have **sinews and bones** to be tamei, which excludes flesh.

EXPLANATION

רַבִּי אוֹמֵר: "בְּהֵמָה" מָה בְּהֵמָה – בָּשָׂר גִּידִים וַעֲצָמוֹת, אַף כֹּל – בָּשָׂר גִּידִים וַעֲצָמוֹת.

Rabbi Yehuda HaNasi **says: "Animal"—just as an animal** consists of **flesh, sinews, and bones, so too, any** severed part must consist of **flesh, sinews, and bones** to be tamei.

QUESTION

מַאי אִיכָּא בֵּין רַבִּי לְרַבִּי עֲקִיבָא? אִיכָּא בֵּינַיְיהוּ אַרְכּוּבָּה.

The Gemara asks: **What is** the difference **between Rabbi and Rabbi Akiva? There is** a difference **between them** regarding the lower joint of the leg, the **arkuba**, which has sinews and bones but no flesh.

QUESTION

בֵּין רַבִּי עֲקִיבָא לְרַבִּי יוֹסֵי הַגְּלִילִי, מַאי אִיכָּא בֵּינַיְיהוּ?

The Gemara asks: **Between Rabbi Akiva and Rabbi Yosei HaGelili, what is** the difference **between them**?

ANSWER

אָמַר רַב פָּפָּא: כּוּלְיָא וְנִיב שִׂפְתַיִם אִיכָּא בֵּינַיְיהוּ.

Rav Pappa said: A severed **kidney or the tip of the lips**, which do not regenerate but do not contain bones, **is** the difference **between them**.

STATEMENT

תַּנְיָא נָמֵי גַּבֵּי שְׂרָצִים כְּהַאי גַּוְונָא: יָכוֹל בָּשָׂר הַפּוֹרֵשׁ מִן הַשְּׂרָצִים יְהֵא טָמֵא? תַּלְמוּד לוֹמַר "בְּמוֹתָם" – מָה מִיתָה שֶׁאֵינָהּ עוֹשָׂה חֲלִיפִין, אַף כֹּל שֶׁאֵינָהּ עוֹשָׂה חֲלִיפִין. דִּבְרֵי רַבִּי יוֹסֵי הַגְּלִילִי.

It was also taught in a Braisa **regarding sheratzim in this manner: I might have thought that flesh that separates from sheratzim should be tamei? Therefore, the verse states: "In their death"—just as death is** something **that does not regenerate, so too, any** part **that does not regenerate** is tamei; **these are the words of Rabbi Yosei HaGelili**.

STATEMENT

רַבִּי עֲקִיבָא אוֹמֵר: ״שֶׁרֶץ״, מָה שֶּׁרֶץ – גִּידִים וַעֲצָמוֹת, אַף כֹּל – גִּידִים וַעֲצָמוֹת.

Rabbi Akiva says: "Sheretz"—just as a sheretz has **sinews and bones, so too, any** severed part must have **sinews and bones**.

STATEMENT

רַבִּי אוֹמֵר: ״שֶׁרֶץ״, מָה שֶּׁרֶץ – בָּשָׂר גִּידִים וַעֲצָמוֹת, אַף כֹּל – בָּשָׂר גִּידִים וַעֲצָמוֹת.

Rabbi says: "Sheretz"—just as a sheretz consists of **flesh, sinews, and bones, so too, any** severed part must consist of **flesh, sinews, and bones**.

STATEMENT

בֵּין רַבִּי לְרַבִּי עֲקִיבָא אִיכָּא בֵּינַיְיהוּ אַרְכּוּבָּה.

Between Rabbi and Rabbi Akiva, there is a difference **between them** regarding the **arkuba**.

QUESTION

בֵּין רַבִּי עֲקִיבָא לְרַבִּי יוֹסֵי הַגְּלִילִי מַאי אִיכָּא בֵּינַיְיהוּ?

Between Rabbi Akiva and Rabbi Yosei HaGelili, what is the difference **between them**?

ANSWER

אָמַר רַב פָּפָּא: כּוּלְיָא וְנִיב שִׂפְתַיִם אִיכָּא בֵּינַיְיהוּ.

Rav Pappa said: A severed **kidney or the tip of the lips is** the difference **between them**.

EXPLANATION

וּצְרִיכָא, דְּאִי אַשְׁמְעִינַן בְּהֶמָּה – הַיְינוּ טַעְמָא דְּלָא מְטַמֵּא מֵחַיִּים, מִשּׁוּם דְּלָא מְטַמֵּא בְּכַעֲדָשָׁה, אֲבָל שֶׁרֶץ דְּמְטַמֵּא בְּכַעֲדָשָׁה – אֵימָא לְטַמֵּא מֵחַיִּים.

The Gemara notes: **And** both derivations are **necessary, for if** the Torah **had only let us hear** this regarding **an animal,** we would say **this is the reason that** its flesh **does not transmit tumah from the living, because** its carcass **does not transmit tumah in** a small size like **a lentil-bulk. But a sheretz, which transmits tumah in** a size of **a lentil-bulk, I might say** its flesh should **transmit tumah from the living**.

EXPLANATION

וְאִי אַשְׁמְועִינַן שֶׁרֶץ, מִשּׁוּם דְּלָא מְטַמֵּא בְּמַשָּׂא – לֹא מְטַמֵּא מֵחַיִּים, אֲבָל בְּהֶמָּה, דְּמְטַמֵּא בְּמַשָּׂא – אֵימָא תְּטַמֵּא מֵחַיִּים, צְרִיכָא.

And if the Torah **had only let us hear** this regarding **a sheretz,** we would say **because it does not transmit tumah through carrying,** its flesh **does not transmit tumah from the living. But an animal, which transmits tumah through carrying, I might say** its flesh **should transmit tumah from the living.** Therefore, both are **necessary**.

BRAISA

תָּנוּ רַבָּנַן: הַחוֹתֵךְ כְּזַיִת בָּשָׂר מֵאֵבֶר מִן הַחַי, חָתְכוֹ וְאַחַר כָּךְ חִישֵּׁב עָלָיו – טָהוֹר. חִישֵּׁב עָלָיו, וְאַחַר כָּךְ חָתְכוֹ – טָמֵא.

The Rabbis taught in a Braisa: Regarding **one who cuts an olive-bulk of flesh from a limb from the living** to use as food, if **he cut it and afterwards had intent for it** to be food, it remains **pure**, because it was not susceptible to tumah when severed. But if **he had intent for it and afterwards cut it,** it is **tamei**.

STATEMENT

רַבִּי אַסִּי לָא עָל לְבֵי מִדְרְשָׁא, אַשְׁכְּחֵיהּ לְרַבִּי זֵירָא, אֲמַר לֵיהּ: מַאי אֲמוּר בְּבֵי מִדְרְשָׁא?

Rabbi Assi did not enter the Beis Medrash one day. Later, **he found Rabbi Zeira** and **said to him: What did they say in the Beis Medrash** today?

QUESTION

אֲמַר לֵיהּ: מַאי קַשְׁיָא לָךְ?

Rabbi Zeira **said to him: What is difficult to you** in the Mishnayos or Braisos that you want to clarify?

ANSWER

אֲמַר לֵיהּ, דְּקָתָנֵי: חִישֵּׁב וְאַחַר כָּךְ חָתָכוֹ טָמֵא.

Rabbi Assi **said to him: That which is taught** in the Braisa: If **he had intent and afterwards cut it,** it is **tamei**. This is difficult to me!

SUMMARY

The daf begins by resolving the apparent contradiction between Rabbi Meir's view in our Mishnah and his view in Tevul Yom. After Rabbi Yochanan suggests reversing the names, the Gemara explores other approaches, with Rava explaining that they argue over whether there is a handle for hechsher, and Rav Pappa suggesting they argue over whether hechsher is effective before there is thought to use the item for food. Rav Acha the son of Rav Ika and Rav Ashi offer further explanations of the machlokes. The second half of the daf is dedicated to a series of deep conceptual questions raised by Rabbah, Abaye, Rabbi Yirmeyah, and Rav Pappa regarding different scenarios of connection and handles for tumah, all of which the Gemara ultimately leaves unresolved with a "teiku" (let it stand).

לְמַעֲשֶׂה · WHAT TO TAKE HOME

In the sugya, the Gemara brings down a beautiful yesod from the words of Rabbi Yehuda to Rabbi Akiva regarding endives. If a person gathered and rinsed these greens for an animal, and only later changed his mind to use them for human food, the first rinsing is not effective to make them susceptible to tumah. Why? Because at the moment the water hit them, they didn't have the status of human food. The hechsher, the preparation, must happen while the object is actually in a state of readiness and purpose.

Lichoira, this is a powerful lesson for our own avodas Hashem. We often go through the motions of life, doing actions that look like preparation for something holy, but our minds and hearts are completely somewhere else. We think, "Later, when I am ready, I will turn this into something spiritual." But the Torah is teaching us that the preparation itself must be infused with ratzon and machshavah. To make something truly receptive to kedushah, you have to be present and intentional right now, in the very moment of preparation.

Whether you are setting up your bais medrash seat, preparing a meal for Shabbos, or even just working to earn a parnassah to support your family, do not treat the preparation as a mindless chore. If you wait until the very end to "think holy thoughts," you miss the point. The preparation itself is where the vessel is made.

Today, before you begin preparing for any mitzvah or daily task, stop for five seconds and think: "I am doing this right now to serve Hashem." Infuse the preparation itself with conscious thought.

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.'