חוּמָּשׁ עִם רַשִׁ"י · נח · רִאשׁוֹן

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

NOACH · 1ST ALIYAH

📖 CHAPTER PREVIEW

In this first aliyah of Parshas Noach, we meet Noach, a tzaddik who stood pure and blameless in a generation that had completely lost its way. While the rest of the world fell into deep corruption and lawlessness, Noach walked with Elokim, remaining steadfast in his avodas Hashem. Because of the widespread chamas—the robbery and moral decay that filled the land—Hashem tells Noach of His decree to bring a mabul to destroy all flesh from the earth.

To save Noach and preserve life for the future, Hashem commands him to build an ark, the teivah, out of gopher wood. Hashem gives Noach precise instructions for its dimensions, its compartments, and how to seal it with pitch. This set the stage for a massive undertaking that would serve as a warning to his generation.

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

פָּסוּק א

Pasuk 1

אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו אֶת הָאֱלֹהִים

These are the offspring of Noach Noach a man righteous wholehearted he was in his generations with God

הִתְהַלֶּךְ נֹחַ׃

walked Noach

רַשִׁ"י

אלה תולדת נח נח איש צדיק. הוֹאִיל וְהִזְכִּירוֹ סִפֵּר בְּשִׁבְחוֹ, שֶׁנֶּאֱמַר

These are the offspring of Noach Noach a man righteous. Since it mentioned him it tells his praise as it is said

זֶכֶר צַדִּיק לִבְרָכָה משלי י׳ . דָּבָר אַחֵר לְמֻדְךָ שֶׁעִקַּר תּוֹלְדוֹתֵיהֶם

the mention of a righteous man is for a blessing Mishlei ten . Another explanation it teaches you that the main offspring

שֶׁל צַדִּיקִים מַעֲשִׂים טוֹבִים׃

of righteous people are deeds good

רַשִׁ"י

בדרותיו. יֵשׁ מֵרַבּוֹתֵינוּ דּוֹרְשִׁים אוֹתוֹ לְשֶׁבַח, כָּל שֶׁכֵּן אִלּוּ הָיָה בְּדוֹר

In his generations there are of our Rabbis who expound it for praise, the more so if he had been in a generation of

צַדִּיקִים הָיָה צַדִּיק יוֹתֵר; וְיֵשׁ שֶׁדּוֹרְשִׁים אוֹתוֹ לְגִנַּאי, לְפִי דּוֹרוֹ

righteous people he would have been righteous more and there are who expound it for disgrace according to his generation

הָיָה צַדִּיק וְאִלּוּ הָיָה בְּדוֹרוֹ שֶׁל אַבְרָהָם לֹא הָיָה נֶחְשָׁב לְכִלּוּם

righteous he was but if he had been in the generation of Avraham not he would have been considered as anything

סנה' ק"ח׃

Sanhedrin 108

רַשִׁ"י

את האלהים התהלך נח. וּבְאַבְרָהָם הוּא אוֹמֵר אֲשֶׁר הִתְהַלַּכְתִּי לְפָנָיו? בראשית כ"ד

— God walked Noach and regarding Avraham He says whom I walked before Him Bereishis 24

נֹחַ הָיָה צָרִיךְ סַעַד לְתָמְכוֹ, אֲבָל אַבְרָהָם הָיָה מִתְחַזֵּק וּמְהַלֵּךְ בִּצְדְקוֹ

Noach was needing support to uphold him but Avraham was strengthening himself and walking in his righteousness

מֵאֲלָיו:

by himself

רַשִׁ"י

התהלך. לְשׁוֹן עָבָר, וְזֶהוּ שְׁמוּשׁוֹ שֶׁל לָשׁוֹן, בְּלָשׁוֹן כָּבֵד מְשַׁמֶּשֶׁת לְהַבָּא

walked an expression of past tense and this is its usage of the language in a conjugation heavy it serves for the future

וּלְשֶׁעָבַר בְּלָשׁוֹן א', קוּם הִתְהַלֵּךְ שם י"ג לְהַבָּא, הִתְהַלֵּךְ נֹחַ לְשֶׁעָבַר; הִתְפַּלֵּל

and for the past with a form single arise walk there 13 is future walked Noach is past pray

בְּעַד עֲבָדֶיךָ שמואל א' י"ב לְהַבָּא, וּבָא וְהִתְפַּלֵּל אֶל הַבַּיִת הַזֶּה מ"א

on behalf of your servants Shmuel I 12 is future and he shall come and he shall pray toward the house this Melachim I

ח' לְשׁוֹן עָבָר, אֶלָּא שֶׁהַוָּי"ו שֶׁבְּרֹאשׁוֹ הֲפָכוֹ לְהַבָּא:

8 is an expression of past except that the Vav which is at its head turned it to the future

פָּסוּק ב

Pasuk 2

וַיּוֹלֶד נֹחַ שְׁלֹשָׁה בָנִים אֶת שֵׁם אֶת חָם וְאֶת יָפֶת:

And he begot Noach three sons — Shem — Cham and — Yafes

פָּסוּק ג

Pasuk 3

וַתִּשָּׁחֵת הָאָרֶץ לִפְנֵי הָאֱלֹהִים וַתִּמָּלֵא הָאָרֶץ חָמָס:

And became corrupt the earth before God and was filled the earth with lawlessness

רַשִׁ"י

ותשחת. לְשׁוֹן עֶרְוָה וַעֲ"ז סנה' נ"ז כְּמוֹ פֶּן תַּשְׁחִתוּן דב' ד', כִּי

And was corrupt an expression of lewdness and idolatry Sanhedrin 57 as in lest you deal corruptly Devarim 4 for

הִשְׁחִית כָּל בָּשָׂר וְגוֹ':

had corrupted all flesh etcetera

רַשִׁ"י

ותמלא הארץ חמס. גֵּזֶל:

and was filled the earth violence robbery

פָּסוּק ד

Pasuk 4

וַיַּרְא אֱלֹהִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דַּרְכּוֹ

And saw God — the earth and behold it was corrupted for had corrupted all flesh — its way

עַל הָאָרֶץ:

upon the earth

רַשִׁ"י

כי השחית כל בשר. אֲפִלּוּ בְּהֵמָה חַיָּה וָעוֹף נִזְקָקִין לְשֶׁאֵינָן מִינָן:

for had corrupted all flesh even cattle beast and fowl were consorting with those not their species

פָּסוּק ה

Pasuk 5

וַיֹּאמֶר אֱלֹהִים לְנֹחַ קֵץ כָּל בָּשָׂר בָּא לְפָנַי כִּי מָלְאָה הָאָרֶץ חָמָס

And said God to Noach The end of all flesh has come before Me for filled is the earth with robbery

מִפְּנֵיהֶם וְהִנְנִי מַשְׁחִיתָם אֶת הָאָרֶץ:

because of them and behold I will destroy them — with the earth

רַשִׁ"י

קץ כל בשר. כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא זְנוּת וַעֲ"ז אַנְדְּרוֹלוֹמוּסְיָא בָּאָה לָעוֹלָם

The end of all flesh every place that you find lewdness and idolatry indiscriminate punishment comes to the world

וְהוֹרֶגֶת טוֹבִים וְרָעִים.

and kills good and bad

רַשִׁ"י

כי מלאה הארץ חמס. לֹא נֶחְתַּם גְּזַר דִּינָם אֶלָּא עַל הַגֶּזֶל סנה' ק"ח :

for is filled the earth with violence not was sealed the decree of their judgment except for robbery Sanhedrin 108a

רַשִׁ"י

את הארץ. כְּמוֹ מִן הָאָרֶץ, וְדוֹמֶה לוֹ כְּצֵאתִי אֶת הָעִיר שמ' ט' , מִן הָעִיר; חָלָה

— the earth is like the earth from 9 Shemos the city — when I go out to it and similar the earth from is filled the city he suffered

אֶת רַגְלָיו מ"א ט"ו , מִן רַגְלָיו. דָּ"אַ אֶת הָאָרֶץ - עִם הָאָרֶץ, שֶׁאַף ג'

— his feet from 15 Melachim his feet another explanation — the earth with the earth for even three

טְפָחִים שֶׁל עֹמֶק הַמַּחֲרֵשָׁה נִמּוֹחוּ וְנִטַּשְׁטְשׁוּ:

handbreadths of depth of the plow were dissolved and were washed away

פָּסוּק ו

Pasuk 6

עֲשֵׂה לְךָ תֵּבַת עֲצֵי גֹפֶר קִנִּים תַּעֲשֶׂה אֶת הַתֵּבָה וְכָפַרְתָּ אֹתָהּ

Make for yourself an ark of wood of gopher compartments you shall make — the ark and you shall cover it

מִבַּיִת וּמִחוּץ בַּכֹּפֶר:

from within and from without with pitch

רַשִׁ"י

עשה לך תבת. הַרְבֵּה רֶוַח וְהַצָּלָה לְפָנָיו, וְלָמָּה הִטְרִיחוֹ בִּבְנָיָן

Make for yourself an ark many ways of relief and deliverance before Him and why did He burden him with the building

זֶה? כְּדֵי שֶׁיִּרְאוּהוּ אַנְשֵׁי דּוֹר הַמַּבּוּל עוֹסֵק בָּהּ ק"כ שָׁנָה,

of this so that they would see him the people of the generation of the Flood occupied with it one hundred and twenty years

וְשׁוֹאֲלִין אוֹתוֹ מַה זֹּאת לְךָ, וְהוּא אוֹמֵר לָהֶם עֲתִיד הַקָּבָ"ה לְהָבִיא

and they would ask him what is this to you and he would say to them is destined the Holy One blessed be He to bring

מַבּוּל לָעוֹלָם, אוּלַי יָשׁוּבוּ׃
a flood upon the world perhaps they will repent

רַשִׁ״י

עצי גופר. כָּךְ שְׁמוֹ. וְלָמָּה מִמִּין זֶה? עַל שֵׁם גָּפְרִית שֶׁנִּגְזַר עֲלֵיהֶם
Wood of gopher so is its name and why from a species this? on account of sulphur that was decreed upon them

לִמָּחוֹת בּוֹ׃
with it to be blotted out

רַשִׁ״י

קנים. מְדוֹרִים מְדוֹרִים לְכָל בְּהֵמָה וְחַיָּה׃
Rooms compartments compartments for each domestic animal and wild animal

רַשִׁ״י

בכפר. זֶפֶת בְּלָשׁוֹן אֲרַמִּי, וּמָצִינוּ בַּתַּלְמוּד כּוּפְרָא בְּתֵבָתוֹ שֶׁל מֹשֶׁה, עַל יְדֵי
with pitch with the language of Aramaic and we find in the Talmud pitch in the ark of Moshe · by means of

שֶׁהָיוּ הַמַּיִם תָּשִׁים דַּיָּה בְּחֹמֶר מִבִּפְנִים וְזֶפֶת מִבַּחוּץ; וְעוֹד, כְּדֵי שֶׁלֹּא
that were the waters calm it was sufficient with clay from inside and pitch from outside and furthermore in order that not

יָרִיחַ אוֹתוֹ צַדִּיק רֵיחַ רַע שֶׁל זֶפֶת, אֲבָל כָּאן מִפְּנֵי חֹזֶק הַמַּיִם
should smell that righteous person the smell bad of pitch but here because of the strength of the waters

זְפָתָהּ מִבַּיִת וּמִחוּץ׃
he pitched it from within and from without

פָּסוּק ז

Pasuk 7

וְזֶה אֲשֶׁר תַּעֲשֶׂה אֹתָהּ שְׁלֹשׁ מֵאוֹת אַמָּה אֹרֶךְ הַתֵּבָה חֲמִשִּׁים אַמָּה
And this how you shall make it three hundred cubits the length of the ark fifty cubits

רָחְבָּהּ וּשְׁלֹשִׁים אַמָּה קוֹמָתָהּ׃
its width and thirty cubits its height

פָּסוּק ח

Pasuk 8

צֹהַר תַּעֲשֶׂה לַתֵּבָה וְאֶל אַמָּה תְּכַלֶּנָּה מִלְמַעְלָה וּפֶתַח הַתֵּבָה
A window you shall make for the ark and to a cubit you shall finish it from above and the entrance of the ark

בְּצִדָּהּ תָּשִׂים תַּחְתִּיִּם שְׁנִיִּם וּשְׁלִשִׁים תַּעֲשֶׂהָ׃
in its side you shall place lower decks second decks and third decks you shall make it

רַשִׁ״י

צהר. י״א חַלּוֹן וְיֵ״שׁ אֹמְרִים אֶבֶן טוֹבָה הַמְאִירָה לָהֶם ב״ר שם׃
A light some say a window and some say a stone precious that illuminated for them Bereishis Rabbah there

רַשִׁ״י

ואל אמה תכלנה מלמעלה. כְּסוּיָהּ מְשֻׁפָּע וְעוֹלֶה עַד שֶׁהוּא קָצָר מִלְמַעְלָה
and to a cubit you shall finish it from above its covering slanted and went up until that it was narrow from above

וְעוֹמֵד עַל אַמָּה כְּדֵי שֶׁיָּזוּבוּ הַמַּיִם לְמַטָּה מִכָּאן וּמִכָּאן׃

and from here from here downward the water that should run off in order a cubit at and stood

רַ"שִׁ"י

בצדה תשים. שֶׁלֹּא יִפְּלוּ הַגְּשָׁמִים בָּהּ׃

into it the rains will fall so that not you shall place in its side

רַ"שִׁ"י

תחתים שנים ושלשים. ג' עֲלִיּוֹת זוֹ עַל גַּב זוֹ, עֶלְיוֹנִים לָאָדָם, אֶמְצָעִים לְמָדוֹר, תַּחְתִּיִּים לְזֶבֶל שם׃

there for refuse the bottom ones for dwelling the middle ones for man the upper ones this the back of upon this stories three and third second lower

פָּסוּק ט

Pasuk 9

וַאֲנִי הִנְנִי מֵבִיא אֶת הַמַּבּוּל מַיִם עַל הָאָרֶץ לְשַׁחֵת כָּל בָּשָׂר אֲשֶׁר בּוֹ

in it which flesh all to destroy the earth upon waters the flood — bringing behold Me And I

רוּחַ חַיִּים מִתַּחַת הַשָּׁמָיִם כֹּל אֲשֶׁר בָּאָרֶץ יִגְוָע׃

shall perish is on earth that everything the heavens from under life is breath of

רַ"שִׁ"י

ואני הנני מביא. הִנְנִי מוּכָן לְהַסְכִּים עִם אוֹתָם שֶׁזֵּרְזוּנִי וְאָמְרוּ לְפָנַי כְּבָר

already before me and said who cautioned me those with to agree am prepared behold I am bringing behold I And I

מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ תה' ח' :

8 Tehillim You remember him that is man what

רַ"שִׁ"י

מבול. שֶׁבִּלְבְּלָה אֶת הַכֹּל, שֶׁבִּלְבֵּל אֶת הַכֹּל, שֶׁהוֹבִיל אֶת הַכֹּל מִן

from everything — because it brought everything — because it confused everything — because it ruined A flood

הַגְּבוֹהַ לַנָּמוּךְ; וְזֶהוּ לְשׁוֹן אֻנְקְלוֹס שֶׁתִּרְגֵּם טוֹפָנָא, שֶׁהֵצִיף אֶת הַכֹּל,

everything — because it floated Tofana who translated Onkelos the expression of and this is to the low the high

וַהֲבִיאָהּ לְבָבֶל שֶׁהִיא עֲמֻקָּה, לְכָךְ נִקְרֵאת שִׁנְעָר, שֶׁנִּנְעֲרוּ שָׁם כָּל מֵתֵי מַבּוּל:

the flood the dead of all there because were shaken Shinar it is called therefore deep which is to Bavel and brought it

פָּסוּק י

Pasuk 10

וַהֲקִמֹתִי אֶת בְּרִיתִי אִתָּךְ וּבָאתָ אֶל הַתֵּבָה אַתָּה וּבָנֶיךָ וְאִשְׁתְּךָ

and your wife and your sons you the ark into and you shall enter with you My covenant — And I will establish

וּנְשֵׁי בָנֶיךָ אִתָּךְ׃

with you your sons and the wives of

רַ"שִׁ"י

והקמתי את בריתי. בְּרִית הָיָה צָרִיךְ עַל הַפֵּרוֹת שֶׁלֹּא יִרָקְבוּ וְיֵעָפְשׁוּ

and decay they should rot that not the fruits for necessary was A covenant My covenant — And I will establish

וְשֶׁלֹּא יַהַרְגוּהוּ רְשָׁעִים שֶׁבַּדּוֹר ב"ר :
and that not they should kill him wicked people who are in the generation Bereishis Rabbah

רַ"שִׁ"י

אתה ובניך ואשתך. הָאֲנָשִׁים לְבַד וְהַנָּשִׁים לְבַד; מִכָּאן שֶׁנֶּאֶסְרוּ
You and your sons and your wife the men separately and the women separately; from here that they were forbidden

בְּתַשְׁמִישׁ הַמִּטָּה: שם :
in marital relations of the bed there

פָּסוּק יא

Pasuk 11

וּמִכֹּל הָחַי מִכָּל בָּשָׂר שְׁנַיִם מִכֹּל תָּבִיא אֶל הַתֵּבָה לְהַחֲיֹת אִתְּךָ זָכָר
and from all the living of all flesh two of each you shall bring into the ark to keep alive with you male

וּנְקֵבָה יִהְיוּ:
and female they shall be

רַ"שִׁ"י

ומכל החי. אֲפִלּוּ שֵׁדִים ב"ר :
and of all the living even demons Bereishis Rabbah

רַ"שִׁ"י

שנים מכל. מִן הַפָּחוּת שֶׁבָּהֶם לֹא פָחוֹת מִשְּׁנַיִם, אֶחָד זָכָר וְאֶחָד נְקֵבָה:
two of every from the least that is among them not less than two one male and one female

פָּסוּק יב

Pasuk 12

מֵהָעוֹף לְמִינֵהוּ וּמִן הַבְּהֵמָה לְמִינָהּ מִכֹּל רֶמֶשׂ הָאֲדָמָה
From the bird according to its kind and from the animal according to its kind from every creeping thing of the ground

לְמִינֵהוּ שְׁנַיִם מִכֹּל יָבֹאוּ אֵלֶיךָ לְהַחֲיוֹת:
according to its kind two of each shall come to you to keep alive

רַ"שִׁ"י

מהעוף למינהו. אוֹתָן שֶׁדָּבְקוּ בְּמִינֵיהֶם וְלֹא הִשְׁחִיתוּ דַּרְכָּם, וּמֵאֵלֵיהֶם בָּאוּ,
Of the fowl after its kind those that cleaved to their kind and did not corrupt their way and of themselves they came

וְכֹל שֶׁהַתֵּבָה קוֹלַטְתּוּ הִכְנִיס ב"ר :
and any that the Ark accepted him he brought in Bereshis Rabbah

פָּסוּק יג

Pasuk 13

וְאַתָּה קַח לְךָ מִכָּל מַאֲכָל אֲשֶׁר יֵאָכֵל וְאָסַפְתָּ אֵלֶיךָ וְהָיָה לְךָ
And you take for yourself from all food that is eaten and gather to yourself and it shall be for you

וְלָהֶם לְאָכְלָה:
and for them for food

וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כֵּן עָשָׂה׃

And did Noach according to all that commanded him God so he did

רַשִׁ"י

ויעש נח. זֶה בִּנְיַן הַתֵּבָה׃

And Noah did this is the building of the Ark

CHAPTER SUMMARY

The aliyah traces the transition from the corruption of the world to the preparation for its destruction and rebirth. After introducing Noach and his three sons, Shem, Cham, and Yephes, the Torah describes how the earth became utterly ruined before Elokim. Hashem reveals His plan to bring the floodwaters and instructs Noach to build the teivah, specifying its length of three hundred cubits, width of fifty cubits, and height of thirty cubits, complete with a window, a side door, and three decks. Hashem promises to establish His covenant with Noach, commanding him to bring his family along with pairs of every living creature—birds, cattle, and creeping things—and to gather sufficient food for everyone, a command which Noach carries out exactly as he was bidden.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah begins the parsha by telling us that Noach was a tzaddik tamim in his generation, and Rashi immediately brings the famous machlokes: some of our Chachamim learn this to his praise, that even in a generation of such terrible corruption he remained a tzaddik, while others learn it to his discredit, that had he lived in the generation of Avraham Avinu, he would have been considered nothing. Lichoira, why would Chazal look for a way to minimize the righteousness of a tzaddik whom Hashem Himself saved from the mabul? What is the deep limud here for us?

The yesod here is that there are two ways a Yid can serve Hashem. You can be a tzaddik who is completely focused on your own daled amos, making sure that you yourself are clean of sin, that your own home is protected, and that you are walking with Hashem. That is a great madriga, and indeed, Noach was saved because of it. But the Torah is teaching us that this is not the ultimate tachlis. If you only worry about your own spiritual survival while the world around you is drowning in corruption, your tzidkus is limited. Avraham Avinu, on the other hand, did not just walk with Hashem; he ran to bring others under the kanfei haShechinah. He felt the pain of his generation and davened for them.

In our daily avodah, we often face the temptation to just pull our coats around us to stay warm. We worry about our own learning, our own davening, and our own family's ruchniyus. Of course, this is the first step, and we must build our own teivah to protect ourselves from the cold winds of the street. But a Yid cannot stop there. Mimeila, we must ask ourselves: are we looking out for the other Yid who is struggling? Are we trying to bring warmth to those around us, or are we satisfied just being a tzaddik in our own closed room?

Today, look beyond your own spiritual comfort zone. When you go to the bais medrash or shul, don't just focus on your own learning and davening; look around to see if there is a fellow Yid who needs a warm smile, a word of encouragement, or help understanding a difficult Tosafos.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף כ״ג

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📖 THE SUGYA

We begin the daf by wrapping up the previous discussion on how to eat terumah loaves that fell into water according to Rabbi Eliezer, exploring creative halachic solutions like baking them as dry nikudin wafers or kneading them with fruit juice to avoid susceptibility to tumah. From there, the Gemara launches into a deep yeshivish shakla v'tarya regarding the mechanics of bitul (nullification) and whether a nullified source of tumah can "reawaken" when it meets its own kind, or if it still retains enough presence to impart tumah through carrying (massa) even if contact (maga) is ruled out.

This leads the Gemara into a classic machlokes between Bar Padda and Rabbi Yochanan regarding the threshold of decay at which nevelah (a carcass) loses its severe tumah. We analyze their different interpretations of the pasuk "you may give it to the stranger," debating whether a carcass must be fit for a ger toshav to defile, or if it remains tamei as long as it is fit for a dog, which has major implications for a fetus nullified in a discharged mass of blood.

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

עַמּוּד א׳ DAF 23A

QUESTION

לְרַבִּי אֱלִיעֶזֶר מָה תְּהֵא עֲלֵיהֶן?

The Gemara asks: According **to Rabbi Eliezer, what will be with them**—how may one eat these loaves of terumah that fell into the water?

ANSWER

יֹאכְלוּ נְקוּדִין, אוֹ קְלָיוֹת, אוֹ יִלּוֹשׁוּ בְּמֵי פֵּירוֹת, אוֹ תִּתְחַלֵּק לְעִיסוֹת, וּבִלְבַד שֶׁלֹּא יְהֵא כְּבֵיצָה בְּמָקוֹם אֶחָד.

The Gemara answers: **They may be eaten** as dry, punctured wafers called **nikudin, or** as **parched ears** of grain, **or they may be kneaded with fruit juice** which does not make them susceptible to tumah, **or** the dough **may be divided into** small **batches, provided that there is not an egg-bulk** of dough **in one place** so that it cannot contract tumah.

EXPLANATION

וְאָמַר עוּלָּא: מָה טַעַם?

And Ulla said: What is the reason that we are so strict with the mixture of fish brine and water?

EXPLANATION

גְּזֵירָה שֶׁמָּא יָבִיא קַב חוּלִּין טְמֵאִים מִמָּקוֹם אַחֵר וְקַב וְעוֹד מִמִּין זֶה, סָבַר אֵיבַּטְלִינְהוּ בִּרוּבָּא, וְכֵיוָן דְּאִיכָּא הַאי מַשֶּׁהוּ — מָצָא מִין אֶת מִינוֹ וְנֵיעוֹר.

It is a Rabbinic **decree, lest he bring a kav of impure chullin from another place, and** also take **a kav and a bit more from this** mixture which contains a trace of impurity, and **he will think, "I will nullify them**—the impure chullin—**with the majority** of pure liquid in this mixture." **But since there is this tiny bit** of impurity already in the mixture, the newly added impurity **finds its own kind and is reawakened**, and the whole mixture becomes tamei.

OBJECTION

אֲמַר לֵיהּ: אִם טוּמְאָה עוֹרֶרֶת טוּמְאָה, טָהֳרָה עוֹרֶרֶת טוּמְאָה?

Abaye **said to him**, to Rav Dimi: **If** we say that **impurity reawakens impurity**, as in the case of the kav of impure chullin, does **purity reawaken impurity**? In the case of the fish brine, the water in the pot is pure, so how could it reawaken the impurity of the brine?

OBJECTION

אֵיתִיבֵיהּ: אֵפֶר כָּשֵׁר שֶׁנִּתְעָרֵב בְּאֵפֶר מִקְלֶה, הוֹלְכִין אַחַר הָרוֹב לְטַמֵּא, וְאִי רוּבָּא אֵפֶר מִקְלֶה הוּא — לָא מְטַמֵּא.

Abaye **challenged him** from a Mishnah: If **valid ash** of the Parah Adumah **became mixed with ordinary wood ash, we follow the majority to** determine whether it can **impart tumah, and if the majority is ordinary wood ash, it does not impart tumah**.

OBJECTION

וְאִי אָמְרַתְּ: טוּמְאָה כְּמַאן דְּאִיתֵיהּ דָּמֵי, נְהִי דִּבְמַגָּע לָא מְטַמֵּא — לְטַמֵּא בְּמַשָּׂא!

And if you say that the nullified **impurity is considered as if it is** still fully **present, granted that through contact it does not impart tumah** because one might only be touching the wood ash, but **let it impart tumah through carrying**, since he is carrying the entire mixture including the Parah Adumah ash!

ANSWER

הָא אִיתְּמַר עֲלַהּ, אָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: טָהוֹר מִלְּטַמֵּא בְּמַגָּע, אֲבָל מְטַמֵּא בְּמַשָּׂא.

Rav Dimi replied: **But it was stated regarding this** Mishnah that **Rabbi Yosei son of Rabbi Chanina said: It is pure from imparting tumah through contact, but it does impart tumah through carrying**.

OBJECTION

וְהָאָמַר רַב חִסְדָּא: נְבֵילָה בְּטֵילָה בְּשִׁחוּטָה, שְׁאִי אֶפְשָׁר לִנְבֵילָה שֶׁתֵּיעָשֶׂה שְׁחוּטָה.

Abaye asked: **But didn't Rav Chisda say: Nevelah is nullified in** a majority of **kosher slaughtered meat, because it is impossible for nevelah to become kosher slaughtered meat**, and therefore they are considered different kinds?

OBJECTION

נְהִי דִּבְמַגָּע לָא מְטַמֵּא, לְטַמֵּא בְּמַשָּׂא!

Now, **granted that through contact it does not impart tumah, but let it impart tumah through carrying**, if we say that nullified tumah is still considered present!

ANSWER

אֲמַר לֵיהּ: אַתּוּן בִּדְרַב חִסְדָּא מַתְנִיתוּ לַהּ, אֲנַן בִּדְרַבִּי חִיָּיא מַתְנֵינַן לַהּ.

Rav Dimi **said to him: You learn it according to** the statement **of Rav Chisda, but we learn it according to** the Braisa **of Rabbi Chiyya**.

ANSWER

תָּנֵי רַבִּי חִיָּיא: נְבֵילָה וּשְׁחוּטָה בְּטֵילוֹת זוֹ בָּזוֹ, וְאִיתְּמַר עֲלַהּ, אָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: טָהוֹר מִלְּטַמֵּא בְּמַגָּע, אֲבָל מְטַמֵּא בְּמַשָּׂא.

For **Rabbi Chiyya taught: Nevelah and kosher slaughtered meat are nullified in one another** because they are considered the same kind, **and it was stated regarding this** Braisa that **Rabbi Yosei son of Rabbi Chanina said: It is pure from imparting tumah through contact, but it does impart tumah through carrying**.

OBJECTION

וְהָא דְּתָנַן: רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: בְּהֵמָה גַּסָּה שֶׁשָּׁפְעָה חֲרָרַת דָּם — חֲרִי זוֹ תִּקָּבֵר, וְנִפְטָרָה מִן הַבְּכוֹרָה.

Abaye raised another kasha: **But that which we learned in a Mishnah: Rabbi Eliezer ben Yaakov says: A large animal that discharged a mass of blood—this** mass **must be buried, and** the mother **is exempt from** the law of **the firstborn** because we assume it was a fetus.

OBJECTION

וְתָנֵי רַבִּי חִיָּיא: אֵינָהּ מְטַמְּאָה לֹא בְּמַגָּע וְלֹא בְּמַשָּׂא.

And Rabbi Chiyya taught in a Braisa regarding this: This mass **does not impart tumah, neither through contact nor through carrying**.

OBJECTION

אַמַּאי? דִּנְהֵי בְּמַגָּע לָא מְטַמֵּא, תְּטַמֵּא בְּמַשָּׂא!

But **why? Granted that through contact it does not impart tumah, let it** at least **impart tumah through carrying**, since there is a fetus nullified inside the blood!

OBJECTION

אִישְׁתִּיק.

Rav Dimi **was silent** and had no answer.

QUESTION

דִּלְמָא, וַדַּאי שָׁאנֵי הָכָא, דְּהָוְיָא לַהּ טוּמְאָה סְרוּחָה.

The Gemara asks: **Perhaps it is certainly different here, as it is a decayed impurity**, and decayed nevelah does not impart tumah at all?

EXPLANATION

הָנִיחָא לְבַר פַּדָּא, דְּאָמַר: טוּמְאָה חֲמוּרָה עַד לְגֵר, וְטוּמְאָה קַלָּה עַד לְכֶלֶב, הָא לָא חַזְיָא לְגֵר.

The Gemara notes: **This works out well according to Bar Padda, who said: Severe impurity**, like nevelah, remains tamei **until** it is unfit **for a ger** toshav to eat, **and light impurity** remains tamei **until** it is unfit **for a dog**. And **this** mass of blood **is not fit for a ger** toshav, so it loses its tumah.

QUESTION

אֶלָּא לְרַבִּי יוֹחָנָן דְּאָמַר:

But according to Rabbi Yochanan, who said that even severe impurity remains tamei until it is unfit for a dog, what can be said?

OBJECTION

אַחַת זוֹ וְאַחַת זוֹ עַד לְכֶלֶב.

The Baraisa states that **both this** form of impurity **and that** form of impurity continue to defile **until** they are no longer fit **for a dog** to eat.

OBJECTION

הָא חַזְיָא לְכֶלֶב!

But **this** congealed mass of blood is still **fit for a dog**! Why then does Rabbi Yirmeya say it is tahor?

REFUTATION

קַשְׁיָא.

The Gemara admits: This is indeed **difficult** for Rabbi Yirmeya.

STATEMENT

גּוּפָא, בַּר פַּדָּא אָמַר: טוּמְאָה חֲמוּרָה עַד לְגֵר, וְטוּמְאָה קַלָּה עַד לְכֶלֶב.

Returning to **the matter itself** that was mentioned above, **Bar Padda says:** An item with **severe impurity**, such as a carcass, defiles **until** it is no longer fit **for a** resident **stranger**, a ger toshav, to eat; **but** an item with **light impurity**, such as food impurity, defiles **until** it is no longer fit **for a dog**.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: אַחַת זוֹ וְאַחַת זוֹ עַד לְכֶלֶב.

And Rabbi Yochanan says: Both this severe impurity **and that** light impurity continue to defile **until** they are no longer fit **for a dog**.

QUESTION

מַאי טַעְמָא דְּבַר פַּדָּא?

What is the reason of Bar Padda for his ruling?

ANSWER

דִּכְתִיב: ״לֹא תֹאכְלוּ כָּל נְבֵלָה לַגֵּר וגו׳״,

As it is written in the Torah: **"You shall not eat of any carcass; you may give it to the stranger** who is within your gates, that he may eat it." This teaches us that

ANSWER

הָרְאוּיָה לַגֵּר קְרוּיָה "נְבֵילָה", וְשֶׁאֵינָהּ רְאוּיָה לַגֵּר אֵינָהּ קְרוּיָה "נְבֵילָה".

that which is **fit for the stranger is called "a carcass"** and defiles, **and that which is not fit for the stranger is not called "a carcass"** and is tahor.

QUESTION

וְאִידַּךְ?

And the other Sage, Rabbi Yochanan, how does he explain this verse?

ANSWER

לְמַעוּטֵי הֵיכָא דְּהִסְרִיחָה מֵעִיקָּרָא.

He says it comes **to exclude** a carcass **where it was decayed from the outset**, while the animal was still alive. Such a carcass never had the status of a carcass to begin with.

QUESTION

וְאִידַּךְ?

And the other Sage, Bar Padda, how does he respond to this?

ANSWER

הִסְרִיחָה מֵעִיקָּרָא לָא צְרִיכָא קְרָא לְמַעוּטֵי, עַפְרָא בְּעָלְמָא הוּא.

He argues that a carcass that was **decayed from the outset does not need a verse to exclude** it, because **it is merely dust** and obviously cannot defile.

מִשְׁנָה MISHNAH

MISHNAH

תְּנַן: רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: בְּהֵמָה גַּסָּה שֶׁשָּׁפְעָה חֲרָרַת דָּם, הֲרֵי זוֹ תִּקָּבֵר, וְנִפְטֶרֶת מִן הַבְּכוֹרָה.

We learned in our Mishnah: **Rabbi Eliezer ben Yaakov says: A large animal that discharged a mass of blood, behold this** mass **must be buried, and** the mother **is exempt from** the law of **the firstborn** in the future.

גְּמָרָא GEMARA

BRAISA

וְתָנֵי רַבִּי חִיָּיא: אֵינָהּ מְטַמְּאָה לֹא בְּמַגָּע וְלֹא בְּמַשָּׂא.

And Rabbi Chiyya taught in a Baraisa: This mass of blood **does not defile, neither through contact nor through carrying**.

STATEMENT

וְאָמַר רַבִּי יוֹחָנָן: מְשׁוּם בִּיטּוּל בְּרוֹב נָגְעוּ בָּהּ.

And Rabbi Yochanan says: It is because of nullification in the majority that they touched upon it, meaning the Sages ruled it is tahor because the blood of the embryo is nullified by the majority of permitted blood in the mass.

QUESTION

מַאי אִירְיָא מִשּׁוּם בִּיטּוּל בְּרוֹב? תִּיפּוֹק לִי דְּלָא אִיתְחֲזִי כְּלָל!

The Gemara asks: **Why specifically** explain that it is tahor **because of nullification in the majority? Let it be derived** that it is tahor **because it was never fit** for consumption **at all**!

ANSWER

הָא נָמֵי אִיתְחֲזִי מֵעִיקָּרָא אַגַּב אִימֵּיהּ.

The Gemara answers: **This too was fit at the outset by virtue of its mother**, for if the mother had been slaughtered before this mass was discharged, it would have been edible as part of the mother.

מִשְׁנָה MISHNAH

MISHNAH

תְּנַן הָתָם: רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: צִיר טָהוֹר שֶׁנָּפַל לְתוֹכוֹ מַיִם כָּל שֶׁהוּא — טָמֵא.

We learned in a Mishnah **elsewhere: Rabbi Eliezer ben Yaakov says: Pure fish brine into which any amount of water fell is** rendered **impure**, because we assume the am ha'aretz who owned it had already diluted it with water.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: זֹאת אוֹמֶרֶת נֶחְשְׁדוּ עַמֵּי הָאָרֶץ לְעָרֵב מֶחֱצָה בַּצִּיר.

Rav Nachman said that **Rabba bar Avuh said: That is to say that the amei ha'aretz are suspected of mixing half** a portion of **water in the brine**. Therefore, when any more water falls in, the water becomes the majority and revives the impurity.

QUESTION

וְלָמָּה לִי מֶחֱצָה? אֲפִילּוּ בְּצִיר מִמֶּחֱצָה נָמֵי!

The Gemara asks: **And why do I need** to say they are suspected of mixing in exactly **half**? **Even if** they mixed in **less than half,** it would **also** become tamei!

EXPLANATION

וְהָנֵי מַשֶּׁהוּ — הָוֵה לֵיהּ פַּלְגָא, וּפַלְגָא לָא בְּטֵיל.

For with **this tiny bit** of water that fell in now, **it becomes half** of the mixture, **and half is not nullified** by the other half!

ANSWER

אֵימָא: עַד מֶחֱצָה.

The Gemara answers: **Say** instead that they are suspected of mixing in water **up to half**, meaning slightly less than half.

ANSWER

אִיבָּעֵית אֵימָא: טוּמְאַת עַם הָאָרֶץ דְּרַבָּנַן, טוּמְאַת מַשְׁקִין דְּרַבָּנַן.

If you want, say instead: **The impurity of an am ha'aretz is Rabbinic, and the impurity of liquids is** also **Rabbinic**.

EXPLANATION

בְּרוּבָּא גְּזַרוּ רַבָּנַן, בְּפַלְגָא וּפַלְגָא לָא גְּזַרוּ בַּהּ רַבָּנַן.

Therefore, **where there is a majority** of water, **the Rabbis decreed** impurity, but **where it is half and half, the Rabbis did not decree** impurity.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: הַלּוֹקֵחַ בְּהֵמָה מְנִיקָה מִן הַגּוֹי — אֵין חוֹשְׁשִׁין שֶׁמָּא בְּנָהּ שֶׁל אַחֶרֶת הָיָה.

MISHNAH: Rabban Shimon ben Gamliel says: One who buys a nursing animal from a non-Jew, we do not fear that perhaps the offspring **was the young of another** animal, and we may assume she has already given birth.

MISHNAH

נִכְנַס לְתוֹךְ עֶדְרוֹ וְרָאָה אֶת הַמַּבְכִּירוֹת מְנִיקוֹת, וְשֶׁאֵינָן מַבְכִּירוֹת מְנִיקוֹת — אֵין חוֹשְׁשִׁין שֶׁמָּא בְּנָהּ שֶׁל זוֹ בָּא לוֹ אֵצֶל זוֹ, אוֹ שֶׁמָּא בְּנָהּ שֶׁל זוֹ בָּא לוֹ אֵצֶל זוֹ.

If he enters into his flock and sees the first-time mothers nursing, and those that are not first-time mothers nursing, we do not fear that perhaps the offspring of this one came to that one, or perhaps the offspring of that one came to this one.

גְּמָרָא GEMARA

STATEMENT

גְּמָ׳ אָמַר רַב נַחְמָן מִשְׁמֵיהּ דְּרַב: הִלְכְתָא בְּכוּלֵּיהּ פִּירְקִין, בַּר מִפְּלוּגְתָּא.

GEMARA: Rav Nachman said in the name of Rav: The halacha is in accordance with the anonymous Tanna **throughout our entire chapter, except where there is a dispute** recorded in the Mishnah.

OBJECTION

אָמַר רַב שֵׁשֶׁת: אָמִינָא כִּי נָיֵים וְשָׁכֵב רַב אָמַר לְהָא שְׁמַעְתָּא!

Rav Sheshet said: I say that when Rav was dozing and sleeping he said this halacha! For it makes no sense.

QUESTION

אַהֲנָיָא? אִילֵּימָא אַרִישָׁא — (מפליגי) [מִיפְּלָג פְּלִיגִי] רַבִּי יִשְׁמָעֵאל וְרַבִּי עֲקִיבָא!

To which Mishnah is he referring? **If we say** he is referring **to the first Mishnah** of the chapter, **behold Rabbi Yishmael and Rabbi Akiva disagree** there, so there is no anonymous ruling!

EXPLANATION

אֶלָּא אַדְּרַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב — מִשְּׁנַת רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב "קַב וְנָקִי".

Rather, you will say he is referring **to the ruling of Rabbi Eliezer ben Yaakov**. But we already know that **the Mishnah of Rabbi Eliezer ben Yaakov is small in quantity but clean and accurate**, and the halacha always follows him!

EXPLANATION

אֶלָּא אַדְּרַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל מִפְּלָג פְּלִיג בְּבָרַיְיתָא!

Rather, you will say he is referring **to Rabban Shimon ben Gamliel** in our Mishnah. But **there is a dispute in a Baraisa** against his view!

EXPLANATION

אֶלָּא אַדְּרַבִּי יוֹסֵי בֶּן הַמְּשׁוּלָּם — הָא אָמַר רַב חֲדָא זִימְנָא, דְּאָמַר רַב: הִלְכְתָא כְּרַבִּי יוֹסֵי בֶּן הַמְּשׁוּלָּם!

Rather, you will say he is referring **to Rabbi Yosei ben HaMeshullam**. But **behold, Rav already said this once** explicitly, **as Rav said: The halacha is like Rabbi Yosei ben HaMeshullam**!

EXPLANATION

אֶלָּא אַשְּׂעַר בַּעַל מוּם מִיפְּלָג פְּלִיגִי עֲקַבְיָא בֶּן מַהֲלַלְאֵל וְרַבָּנַן!

Rather, you will say he is referring **to the hair of a blemished** firstborn. But there **Akavya ben Mahalalel and the Rabbis disagree**!

RESOLUTION

לְעוֹלָם אַדְּרַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל, וְהָא קָא מַשְׁמַע לַן: דְּבָרַיְיתָא לָא פְּלוּגְתָא הִיא.

The Gemara answers: **Actually,** Rav was referring **to Rabban Shimon ben Gamliel, and this is what he comes to teach us: that a dispute in a Baraisa is not considered a dispute** to prevent us from following the Mishnah's ruling.

STATEMENT

וְכֵיוָן דְּאָמַר רַב: הִלְכְתָא בְּכוּלֵּיהּ פִּירְקִין בַּר מִפְּלוּגְתָא,

And since Rav said: The halacha is in accordance with our entire chapter except where there is a dispute,

SUMMARY

The daf establishes that while nullified tumah might not defile through direct contact, the Sages debate whether it still defiles through carrying, analyzing cases of Parah Adumah ash mixed with wood ash, and nevelah mixed with kosher meat. We then focus on the fundamental machlokes between Bar Padda and Rabbi Yochanan: Bar Padda holds that severe tumah like nevelah is purified once it is unfit for a ger toshav, whereas Rabbi Yochanan rules that it remains tamei until it is completely unfit for a dog. The Gemara concludes by analyzing how each Tanna and Amora accounts for a fetus nullified within a discharged mass of blood, utilizing the principles of bitul and the physical state of the decayed tissue.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara is bothered by how we treat a mixture where a small amount of tumah has been nullified in a majority of tahor. We see a fascinating machlokes between Bar Padda and Rabbi Yochanan about when a carcass, a nevelah, loses its status of tumah. Bar Padda teaches that once it is no longer fit for a human being, a ger toshav, to eat, it is no longer called nevelah; it loses its power to defile. Rabbi Yochanan is more stringent, holding that as long as it is fit for a dog, it still retains its status of tumah. But even Rabbi Yochanan agrees that once it is completely decayed and unfit even for a dog, it is considered "afra b'alma", mere dust, and its spiritual impurity is totally gone.

Think about the deep yesod the Torah is teaching us here. Tumah, which represents spiritual deadness and negativity, only has power when it has some form of vitality, some "food" to sustain it. The moment it becomes completely ruined, when it is no longer fit even for a dog, it loses all its power and becomes completely tahor. The same is true in our own avodas Hashem. The yetzer hara and the negative influences around us only have power over us when we feed them, when we give them a little bit of attention or importance. If we treat those negative thoughts and temptations as "afra b'alma", if we completely ignore them and make them totally worthless in our eyes, they lose all their power to drag us down.

When a negative thought, a feeling of discouragement, or a temptation enters your mind today, do not argue with it or give it weight. Treat it like decayed dust that is unfit even for a dog; completely ignore it and redirect your mind immediately to a word of Torah or a holy 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.'