

כ"ו סיון תשפ"ו

Thursday, June 11, 2026

The complete seder for today, in one place

TODAY'S SEDER

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חומש עם רש"י • שְׁלַח • תְּמִישֵׁי

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SH'LACH • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the laws of nesachim (libations) that must accompany certain korbanos (sacrifices) brought to the Mishkan. When a person brings an olah (burnt offering) or a shelamim (peace offering) from the cattle or the flock, it cannot be offered alone; it must be accompanied by a specific minchah (grain offering) of fine flour mixed with oil, as well as a libation of wine poured upon the Altar.

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

פסוק א

Pasuk 1

וְכִי תַעֲשֶׂה בֶן בָּקָר עֲלֶה אוֹ זֶבַח לְפִלֵּא נָדָר אוֹ שְׁלָמִים
peace offerings or a vow to express a sacrifice or a burnt offering bull a young you make And when
לִיהוָה:
to Hashem

פסוק ב

Pasuk 2

וְהִקְרִיב עַל בֶּן הַבָּקָר מִנְחָה סֵלֶת שְׁלֹשָׁה עָשָׂרנִים בָּלוּל בַּשֶּׁמֶן
with oil mixed tenths three fine flour a meal-offering of the herd the young with and he shall bring
חֲצִי הַהִין:
a hin half

פסוק ג

Pasuk 3

וַיִּזֶן תִּקְרִיב לַנֶּסֶךְ חֲצִי הַהִין אִשָּׁה רִיחַ נִיחַח לִיהוָה:
to Hashem pleasing of an odor a fire-offering the hin half of for the libation you shall offer and wine

רש"י

אִשָּׁה רִיחַ. אִינוּ מוֹסֵב אֶלָּא עַל הַמִּנְחָה וְהַשֶּׁמֶן, אֲבָל הַיַּיִן אִינוּ אִשָּׁה,
a fire offering is not the wine but and the oil the meal offering to except referred is not of pleasing odor a fire offering
שְׂאִינוּ נָתַן עַל הָאֵשׁ:
the fire upon placed since it is not

פסוק ד

כָּכָה יַעֲשֶׂה לְשׁוֹר הָאֶחָד אוֹ לְאֵיל הָאֶחָד אוֹ לְשֶׂה בְּכֶבֶשִׁים אוֹ
or among the sheep for the lamb or the one for the ram or the one for the ox shall be done Thus

בְּעִזִּים:

among the goats

רש"י

אוֹ לְשֶׂה וגו'. בֵּין שְׁהוּא בְּכֶבֶשִׁים בֵּין שְׁהוּא בְּעִזִּים; כֶּכֶשׁ וְשֶׂה
and a young sheep a lamb among the goats that it is or whether among the lambs that it is whether etc. for a young sheep or
קְרוּיִם בְּתוֹךְ שְׁנָתָם, אֵיל בֶּן שְׁלֹשָׁה עָשָׂר חֹדֶשׁ וְיוֹם אֶחָד:
one and a day months thirteen is aged a ram their year within are called

פסוק ה

כַּמְסַפֵּר אֲשֶׁר תַּעֲשׂוּ כָכָה תַּעֲשׂוּ לְאֶחָד כַּמְסַפֵּרם:
according to their number for each one you shall do so you shall make that According to the number

רש"י

כַּמְסַפֵּר אֲשֶׁר תַּעֲשׂוּ. כַּמְסַפֵּר הַבְּהֵמוֹת אֲשֶׁר תִּקְרִיבוּ לְקֹרְבָן, כַּכָּה
so as a sacrifice you will offer that of the animals according to the number you shall prepare that According to the number
תַּעֲשׂוּ נִסְכִּים לְכֹל אֶחָד מֵהֶם — כַּמְסַפֵּרם שֶׁל בְּהֵמוֹת מְסַפֵּרם שֶׁל
of the number of them animals of according to their number of them one for each drink-offerings shall you make
נִסְכִּים:
drink-offerings

פסוק ו

כָּל הָאֶזְרָח יַעֲשֶׂה כָכָה אֶת אֵלֶּה לְהַקְרִיב אִשָּׁה רֵיחַ נִיחֹחַ לַיהוָה:
to Hashem pleasing of an aroma a fire-offering to present these — like this shall do native-born citizen Every

פסוק ז

וְכִי יָגוּר אִתְּכֶם גֵּר אוֹ אֲשֶׁר בְּתוֹכְכֶם לְדֹרֹתֵיכֶם וַעֲשֶׂה
and he makes throughout your generations is among you whoever or a stranger with you shall sojourn And when

אִשָּׁה רֵיחַ נִיחֹחַ לַיהוָה כַּאֲשֶׁר תַּעֲשׂוּ כֵן יַעֲשֶׂה:
he shall do so you do just as to Hashem pleasing of an aroma a fire-offering

פסוק ח

הַקְהָל חֻקָּה אַחַת לָכֶם וְלַגֵּר הַגֵּר חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם
for your generations eternity a statute of who dwells and for the stranger for you one statute the congregation

כָּכֶם כִּגֵּר יִהְיֶה לְפָנַי יְהוָה:

Hashem before shall be so the stranger as you are

רש"י

כַּכֶּם כִּגֵּר. כְּמוֹתְכֶם כֵּן גֵּר, וְכֵן דֶּרֶךְ לְשׁוֹן עִבְרִית, "כֵּן" ה'

Hashem "As the garden of Hebrew the language of the way of and so is the stranger so is like you so the stranger As you

כְּאַרְץ מִצְרַיִם" בְּרֵאשִׁית י"ג — כֵּן אֶרֶץ מִצְרַיִם, "כְּמוֹנִי כְמוֹךָ" כְּעַמִּי

as my people so are you "As I am Mitzrayim the land of so is 13 Bereishis Mitzrayim" so is the land of

כְּעַמִּי" מַלְכִּים א כ"ב :

22 Aleph Melachim so is your people"

סוּק ט

Pasuk 9

תוֹרָה אַחַת וּמִשְׁפָּט אֶחָד יִהְיֶה לָכֶם וְלִגֵּר הָגֵר אֶתְכֶם:

with you who dwells and for the convert for you shall be one and ordinance one Law

CHAPTER SUMMARY

The Torah details the precise measurements of flour, oil, and wine required for each type of animal sacrifice, whether it is an ox, a ram, a sheep, or a goat. These laws of nesachim apply equally to all citizens of Klal Yisrael, as well as to any ger (righteous convert) who dwells among the nation, establishing a single, eternal statute for all generations before Hashem.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at how the Torah repeats this beautiful, foundational rule: "One law shall be for you and for the stranger." When a ger tzedek comes to stand before Hashem, he is not a second-class citizen in the palace of the King. He brings the exact same flour, the exact same oil, and the exact same wine. Before Hashem, we are all judged by the sincerity of our hearts and our commitment to His Torah, not by our pedigree or where we started our journey.

This is a deep lesson in how we look at other Yidden, and how we look at ourselves. Sometimes the yetzer hara whispers to a person that because they did not grow up in a home of intense Torah learning, or because they struggle with certain mitzvos, they do not truly belong in the front rows of Hashem's army. The Torah tells us: "As you are, so shall the stranger be before Hashem." In the eyes of Hashem, every single neshama that commits to His will is fully, beautifully equal.

Today, make a conscious effort to lift up another Yid who might feel like an outsider, whether they are a literal ger, a baal teshuvah, or simply someone struggling to find their place in the community. Give them a warm smile, invite them to sit next to you, or share a kind word that makes them feel completely at home in Hashem's house.

מסכת גיטין • דף ט"ו ע"א

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THE SUGYA

In this daf, we continue our deep dive into the sugya of a dying person's instructions regarding his money, exploring the different shittos of the Tannaim. We will look at how the Sages dealt with the sons of Rokhel, and analyze whether we say it is a mitzva to fulfill the words of the deceased (mitzvah lekayem divrei hamess) when dealing with a healthy person versus a shechiv mera. We will also clarify the identity and halachic standing of Rabbi Shimon HaNasi in this context.

We then move on to a new Mishnah that returns us to the core halachos of Gittin. The Mishnah details various cases where a shliach brings a get from overseas but can only testify to part of its writing or signing. We will begin the Gemara's analysis of why these cases are necessary and how we understand the specific testimony of the shliach regarding which parts of the get he witnessed being written.

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STATEMENT

כְּבִינָתִי לְבִתִּי, וְהִיא בְּשָׁנִים עֶשְׂרֵי מָנָה", וּמָתָהּ, וְקִיַּיְמוּ חֲכָמִים אֶת דְּבָרֶיהָ! אָמַר לָהֶם: בְּנֵי רוֹכֵל
תִּקְבְּרִם אִמָּם.

The baraita related that a woman said, "My brooch is given to my daughter, and it is worth twelve hundred maneh," and she died, and the Sages fulfilled her words. Rabbi Elazar said to them: May their mother bury the sons of Rokhel, cursing them because they were wicked and the Sages only bypassed the laws of inheritance in this case to prevent them from inheriting.

EXPLANATION

תָּנָא קַמָּא כְּרַבִּי אֶלְעָזָר; וְרַבִּי נָתַן וְרַבִּי יַעֲקֹב נָמִי כְּרַבִּי אֶלְעָזָר – אֵף עַל גַּב דְּמִית, לָא אָמְרִינָן מִצְוָה
לְקַיֵּים דְּבָרֵי הַמֵּת;

The Gemara analyzes the opinions in the baraita: **The first tanna holds in accordance with Rabbi Elazar** that there must be an act of acquisition; **and Rabbi Natan and Rabbi Ya'akov also hold in accordance with Rabbi Elazar**, but they add that **even though** the giver **died**, **we do not say** that it is a mitzvah to fulfill the words of the deceased.

EXPLANATION

וְיִישׁ אֲמָרִים – כְּרַבָּנֵן;

And "some say" hold in accordance with the Rabbis that the verbal instruction of a dying person is legally binding.

EXPLANATION

וְרַבִּי יְהוּדָה הַנָּשִׂיא שְׁאָמַר מְשׁוּם רַבִּי מֵאִיר – כְּרַבִּי אֶלְעָזָר, מֵיחוּ הֵיכָא דְּמִית אָמְרִינָן מִצְוָה לְקַיֵּים
דְּבָרֵי הַמֵּת;

And Rabbi Yehuda HaNasi, who spoke in the name of Rabbi Meir, holds in accordance with Rabbi Elazar that a healthy person's speech is not binding, **however, where** the giver **died**, **we do say** that it is a mitzvah to fulfill the words of the

deceased.

EXPLANATION

וְחֻכָּמִים אוֹמְרִים: יִחְלֹקוּ – מִסְפָּקָא לָהּ;

And the Sages who say "they should divide" the money, do so because the matter is a doubt to them.

EXPLANATION

וְכֵאן אָמְרוּ – שׁוּדָא עֲדִיף; וְרַבִּי שִׁמְעוֹן הַנָּשִׂיא – מַעֲשֶׂה אֲתָא לְאַשְׁמוּעִינָן.

And the Sages who said "here they said" that the agent should do as he pleases, hold that discretion is preferable; and Rabbi Shimon HaNasi came only to let us know an incident, but does not express a new halachic ruling.

QUESTION

אֲבַעְיָא לָהּ: רַבִּי שִׁמְעוֹן הַנָּשִׂיא; נָשִׂיא הוּא, אוּ מִשְׁמִיָּה דְנָשִׂיא קֹאמֵר?

A dilemma was raised before them: Regarding this Rabbi Shimon HaNasi; was he himself the Nasi, or did he speak in the name of the Nasi?

PROOF

תָּא שְׁמַע, דָּאמַר רַב יוֹסֵף: הֵלְכָה כְּרַבִּי שִׁמְעוֹן הַנָּשִׂיא.

Come and hear a proof, as Rav Yosef said: The halacha is like Rabbi Shimon HaNasi, which implies he was indeed the Nasi.

OBJECTION

וְעַדִּיין תִּיבְעִי לָךְ: נָשִׂיא הוּא, אוּ דִקְאָמַר מִשְׁמִיָּה דְנָשִׂיא?

The Gemara rejects this: And still the question should be asked by you: Was he the Nasi, or did he speak in the name of the Nasi, and Rav Yosef was merely quoting the language of the baraita?

RESOLUTION

תִּיקוּ.

The Gemara concludes: The dilemma shall stand unresolved.

STATEMENT

גּוּפָא – אָמַר רַב יוֹסֵף: הֵלְכָה כְּרַבִּי שִׁמְעוֹן הַנָּשִׂיא.

The Gemara returns to the matter itself: Rav Yosef said: The halacha is like Rabbi Shimon HaNasi, that the money is returned to the sender's heirs.

QUESTION

וְהָא קִיָּמָא לֵן דְּבָרֵי שְׂכִיב מֵרַע כְּכַתוּבִין וְכַמְסוּרִין דָּמוּ!

The Gemara asks: But don't we establish that the words of a dying man are like written and delivered documents? If so, the recipient's heirs should acquire the money!

ANSWER

רַב יוֹסֵף מוֹקִי לָהּ בְּבָרִיא.

The Gemara answers: **Rav Yosef establishes this** case as referring to a **healthy person** who sent the money, not a dying man.

QUESTION

וְהָא לְיוֹרְשֵׁי מַשְׁלַח קְאָמַר, וְקִיָּמָא לֹא: מִצְוָה לְקַיֵּים דְּבָרֵי הַמֵּת!

The Gemara objects: **But** the baraita **says** the money goes to **the heirs of the sender**, implying the sender died, **and we establish** that **it is a mitzvah to fulfill the words of the deceased** even if he was healthy when he gave the instructions!

ANSWER

תְּנִי: יַחְזִירוּ לְמַשְׁלַח.

The Gemara answers: Emend the text and **teach: Let them return to the sender** himself, as he is still alive.

STATEMENT

הִדְרוּ עָלַי הַמְּבִיא קָמָא

May we return to you, "The first 'One who brings'" chapter.

מִשְׁנָה MISHNAH

MISHNAH

הַמְּבִיא גִט מִמַּדְיִנַת הַיָּם, וְאָמַר: "בְּפָנַי נִכְתַּב אֶבֶל לֹא בְּפָנַי נִחְתַּם אֶבֶל לֹא בְּפָנַי נִכְתַּב"; "בְּפָנַי נִכְתַּב אֶבֶל לֹא בְּפָנַי נִחְתַּם"; "בְּפָנַי נִכְתַּב חֲצִי וּבְפָנַי נִחְתַּם כּוּלּוֹ" – פְּסוּל.

MISHNAH: One who brings a bill of divorce from a country overseas, and says: "It was written in my presence but it was not signed in my presence"; or "It was signed in my presence but it was not written in my presence"; or "All of it was written in my presence and half of it was signed in my presence"; or "Half of it was written in my presence and all of it was signed in my presence" – in all these cases, the get is **invalid**.

גְּמָרָא GEMARA

ANSWER

אָלָא אָמַר רַבָּא: אֶפִּילוּ

Rather, Rava said: **Even** in this case, the get is valid.

SUMMARY

The Gemara first analyzes the opinions of Rabbi Elazar, Rabbi Natan, Rabbi Ya'akov, and the Sages regarding whether a dying person's speech alone can effect an acquisition, and whether there is a mitzvah to fulfill the words of the deceased.

After resolving a dilemma regarding Rabbi Shimon HaNasi's ruling and clarifying that it refers to a healthy sender who is still alive, the Gemara introduces a Mishnah outlining invalid declarations made by a shliach bringing a get. The Gemara explains that these cases are taught to show that lacking a complete declaration invalidates the get even post-facto (bedi'avad), and begins clarifying the exact nature of the shliach's partial testimony regarding the writing and signing of the get.

In our learning today, we see the great lengths to which Chazal went to ensure that a person's wishes are carried out, establishing the principle of "mitzvah lekeyem divrei hameis"—it is a holy obligation to fulfill the words of the deceased. When someone leaves this world, their physical power to act is gone, and they rely entirely on the living to carry out their will. This teaches us a profound lesson about the weight of our words and the trust others place in us.

This responsibility does not only begin after a person passes away. In our daily lives, we are constantly entrusted with the hopes, requests, and unspoken expectations of those around us—our parents, our spouses, our teachers, and our friends. When someone asks you for help or confides a wish to you, they are placing a piece of their will in your hands. Fulfilling these wishes with care and integrity is not just a favor; it is a sacred trust, an avodah of true chesed.

Today, think of one request or wish that a family member, friend, or teacher asked of you recently, and make a point to fulfill it completely and with a full heart.

מסכת תענית · דף י'

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THE SUGYA

In this daf, we are zocheh to delve into the beautiful and deep ways that Hashem provides sustenance to His creation, specifically comparing the special hashgachah over Eretz Yisrael to the rest of the world. The Gemara brings a beautiful baraita showing how Eretz Yisrael was created first and is watered directly by Hashem Himself, while other lands receive their water through an intermediary. We also learn about the machlokes between Rabbi Eliezer and Rabbi Yehoshua regarding the source of rainwater, and the immense, beyond-comprehension proportions of the Garden of Eden, Eden itself, and Gehenna.

We then transition to the next Mishnah, which brings us to the practical halachos of when we begin to ask for rain in our tefillos. The Mishnah discusses the exact date in Marheshvan when we start saying "V'sein tal u'matar" in the Shemoneh Esrei, highlighting the incredible care and ahavah the Sages had for every single Yid who made the pilgrimage to the Beis HaMikdash.

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

EXPLANATION

בברייתו של עולם.

This refers to the water that was gathered in the creation of the world.

BRAISA

תנו רבנן: ארץ ישראל נבראת תחילה וכל העולם פולו נברא לבסוף, שנאמר: "עד לא עשה ארץ וחוצות".

The Rabbis taught in a Braisa: Eretz Yisrael was created first, and the rest of the entire world was created afterward, as it is stated: "While as yet He had not made the land, nor the fields".

BRAISA

ארץ ישראל משקה אותה הקדוש ברוך הוא בעצמו, וכל העולם פולו על ידי שליח, שנאמר: "הנחן מטר על פני ארץ ושלח מים על פני חוצות".

Furthermore, Eretz Yisrael is watered by the Holy One, Blessed be He, Himself, and the rest of the entire world is watered through an intermediary, as it is stated: "Who gives rain upon the land, and sends water upon the fields".

BRAISA

ארץ ישראל שותה מי גשמים, וכל העולם פולו מתמצית, שנאמר: "הנחן מטר על פני ארץ וגו'".

Additionally, Eretz Yisrael drinks rainwater, and the rest of the entire world drinks from the remaining residue of rainwater left in the clouds, as it is stated: "Who gives rain upon the land, etc." and only afterward "sends water upon the fields."

BRAISA

אָרֶץ יִשְׂרָאֵל שׁוֹתָה תְּחִילָה, וְכָל הָעוֹלָם כּוֹלֵו לְבִסּוּף, שְׁנֵאמַר: "הֵנִיתָ מָטָר עַל פְּנֵי אֶרֶץ וְגוֹי" — מִשָּׁל לְאָדָם שֶׁמִּגְבֵּל אֶת הַגְּבִינָה, נוֹטֵל אֶת הָאוֹכֵל וּמְנִיחַ אֶת הַפְּסוּלֹת.

Eretz Yisrael drinks first, and the rest of the entire world afterward, as it is stated: "Who gives rain upon the land, etc." — there is a parable to a person who kneads cheese; he takes the food, the curdled cheese, and leaves the waste, the whey.

STATEMENT

אָמַר מָר: מִמֶּתְקִין הֵן בְּעָבִים.

The Master said above: The ocean waters are sweetened in the clouds.

QUESTION

מִנֵּה?

From where does he, Rabbi Eliezer, derive this?

ANSWER

דָּאָמַר רַב יִצְחָק בַּר יוֹסֵף אָמַר רַבִּי יוֹחָנָן, כְּתִיב: "חֹשְׁכַת מַיִם עָבִי שָׁמַיִם", וְכְתִיב: "חֹשְׁכַת מַיִם עָבִי שָׁמַיִם".

For Rav Yitzchak bar Yosef said that Rabbi Yochanan said: It is written in one place, "Darkness of waters, thick clouds of the skies," and it is written in a parallel verse, "A gathering of waters, thick clouds of the skies."

EXPLANATION

שָׁקוֹל כָּף וּשְׂדֵי אֲרִישׁ וְקָרִי בִּיה "חֹשְׁכַת".

Take the letter kaf from the word cheshchas and throw it onto the reish of the word chashras, and read in it: "The rendering fit" of waters, meaning that the clouds sweeten and prepare the water for drinking.

QUESTION

וְרַבִּי יְהוֹשֻׁעַ, בְּהֵנִי קָרָאִי מַאי דְרִישׁ בְּהוּ?

And Rabbi Yehoshua, what does he expound from these verses?

ANSWER

סָבַר לֵה כִּי הָא דְכִי אֶתָּא רַב דִּימִי אָמַר, אָמַרִי בְּמַעְרְבָא: נָחוּר עֲנִי — זְעִירִין מוֹהִי. חֲשׁוּהָ עֲנִי — סָגִירִין מוֹהִי.

He holds in accordance with this statement, as when Rav Dimi came from Eretz Yisrael he said: They say in the West, in Eretz Yisrael: Bright clouds have little water; dark clouds have much water. Thus, "darkness of waters" and "gathering of waters" refer to the quantity of rain.

QUESTION

כַּמָּאן אֲזֵלָא הָא דְתַנָּיָא: מַיִם הָעֲלִיּוֹנִים בְּמֵאמָרָהּ תְּלוּיִם, וּפִירוּתֵיהֶן מִי גֶשֶׁמִּים, שְׁנֵאמַר: "מִפְּרִי מַעֲשֵׂיהָ תִשָּׁפַע הָאָרֶץ",

In accordance with whose opinion goes that which is taught in a Braisa: The upper waters are suspended by the word of Hashem, and their fruit is rainwater, as it is stated: "From the fruit of Your works the earth is satisfied"?

ANSWER

כִּמָּאן — כְּרַבִּי יְהוֹשֻׁעַ.

In accordance with whom? It is in accordance with Rabbi Yehoshua, who says that rain comes from the upper waters.

ANSWER

וְרַבִּי אֱלִיעֶזֶר: הֵהוּא, בְּמַעֲשֵׂה יָדָיו שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא דְּכָתִיב.

And Rabbi Eliezer, how does he explain this verse? He says: That verse is written regarding the handiwork of the Holy One, Blessed be He, meaning the creation of the world, and not the upper waters.

STATEMENT

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל הָעוֹלָם כּוֹלֵא מִתַּמְצִית גֵּן עֵדֶן הוּא שׁוֹתָהּ, שְׁנֹאֲמַר: "וַיִּנְהַר יֵצֵא מֵעֵדֶן וְגו'".

Rabbi Yehoshua ben Levi said: The entire world drinks from the runoff of the Garden of Eden, as it is stated: "And a river went out of Eden to water the garden, etc."

BRAISA

תָּנָא: מִתַּמְצִית בֵּית כּוֹר שׁוֹתָהּ תַּרְקַב.

It was taught in a Braisa: From the runoff of a beis kor, a large field, a tarkav, which is one-sixtieth of a beis kor, can drink and be watered.

BRAISA

תָּנִי רַבָּנִן: אֶרֶץ מִצְרַיִם הִיא אַרְבַּע מֵאוֹת פָּרָסָה עַל אַרְבַּע מֵאוֹת פָּרָסָה, וְהוּא אֶחָד מִשְׁשִׁים בְּכוּשׁ, וְכוּשׁ — אֶחָד מִשְׁשִׁים בְּעוֹלָם, וְעוֹלָם — אֶחָד מִשְׁשִׁים בְּגֵן, וְגֵן — אֶחָד מִשְׁשִׁים לְעֵדֶן, וְעֵדֶן — אֶחָד מִשְׁשִׁים לְגִיְהֵנָם, נִמְצָא כָּל הָעוֹלָם כּוֹלֵא בְּכִסּוּי קִדְרָה לְגִיְהֵנָם.

The Rabbis taught in a Braisa: The land of Mitzrayim is four hundred parasangs by four hundred parasangs, and it is one-sixtieth of Cush, and Cush is one-sixtieth of the world, and the world is one-sixtieth of the Garden, and the Garden is one-sixtieth of Eden, and Eden is one-sixtieth of Gehenna. It turns out that the entire world is like a pot cover for Gehenna.

BRAISA

וַיֵּשׁ אוֹמְרִים: גִּיְהֵנָם אֵין לָהּ שִׁיעוּר, וַיֵּשׁ אוֹמְרִים: עֵדֶן אֵין לָהּ שִׁיעוּר.

And some say: Gehenna has no measure, and some say: Eden has no measure.

STATEMENT

אָמַר רַבִּי אוֹשַׁיָּא, מַאי דְּכָתִיב: "שְׁכֵנֶת עַל מִים רַבִּים רַבַּת אוֹצְרוֹת", מִי גָרַם לְכָבֵל שְׁיִהוּ אוֹצְרוֹתֶיהָ מִלְאוֹת בָּר, הָיִי אוֹמֵר: מִפְּנֵי שֶׁשׁוֹכֶנֶת עַל מִים רַבִּים.

Rabbi Oshaya said: What is the meaning of that which is written: "You who dwells on many waters, abundant in storehouses"? What caused Babylonia to have its storehouses full of grain? You must say: Because it dwells on many

waters.

STATEMENT

אמר רב: עתירה בכל דחצדא בלא מיטרא.

Rav said: Babylonia is wealthy because it harvests even without rain, due to its abundant water sources.

STATEMENT

אמר אביי: נקיטין, טובעני ולא יובשני.

Abaye said: We hold as a tradition: It is better to have a swampy land like Babylonia and not a dry land.

מִשְׁנָה MISHNAH

MISHNAH

מתני' בשלשה במרחשון שואלין את הגשמים.

MISHNAH: On the third of Marcheshevan, we begin to request rain by reciting "And give dew and rain" in the Shemoneh Esrei.

MISHNAH

רבן גמליאל אומר: בשבעה בו, חמשה עשר יום אחר הקץ.

Rabban Gamliel says: On the seventh of it, which is fifteen days after the Festival of Sukkos.

MISHNAH

כדי שיגיע אחרון שב ישראל לנהר פרת.

This is so that the last of the Jewish pilgrims can reach the Euphrates River on his way home before the rain starts.

גְּמָרָא GEMARA

STATEMENT

גמ' אמר רבי אלעזר: הלכה כרבן גמליאל.

GEMARA: Rabbi Elazar said: The halacha is in accordance with Rabban Gamliel.

BRAISA

תנא, חנניה אומר: ובגולה, עד ששים בתקופה.

It is taught in a Braisa: Chananya says: And in the Diaspora, they do not request rain until sixty days into the season, meaning sixty days after the autumnal equinox.

STATEMENT

אמר רב הונא בר חייה אמר שמואל: הלכה כחנניה.

Rav Huna bar Chiyya said that Shmuel said: The halacha is in accordance with Chananya.

QUESTION

אינני! והא בעו מיניה משמואל: מאימת מדכרינן "ותן טל ומטר"?

Is that so? But they asked of Shmuel: From when do we mention "And give dew and rain"?

ANSWER

אמר להו: מפי מעיילי ציבי לבי טבות רישבא!

He said to them: From when they bring wood into the house of Tavus the bird hunter, which is a different time!

RESOLUTION

דילמא אידי ואידי חד שיעורא הוא.

The Gemara suggests: Perhaps this and that are the same measure of time, and Shmuel was merely giving a practical sign for the sixty days.

QUESTION

איבעיא להו: יום ששים, כלפני ששים או כלאחר ששים?

A dilemma was raised before them: Is the sixtieth day itself treated like before sixty, and we do not ask for rain, or like after sixty, and we do ask?

ANSWER

תא שמע, רב אמר: יום ששים כלאחר ששים, ושמואל אמר: יום ששים כלפני ששים.

Come and hear: Rav said: The sixtieth day is like after sixty. And Shmuel said: The sixtieth day is like before sixty.

EXPLANATION

אמר רב נחמן בר יצחק: וסימנה עלאי בעו מיא, תתאי לא בעו מיא.

Rav Nachman bar Yitzchak said: And your mnemonic to remember who is lenient and who is strict: The upper ones, Rav who lived in the elevated land of Babylonia, want water earlier, so he includes the sixtieth day; the lower ones, Shmuel who lived in the lowlands, do not want water so early, so he excludes the sixtieth day.

RULING

אמר רב פפא, הלכתא: יום ששים כלאחר ששים.

Rav Papa said: The halacha is that the sixtieth day is like after sixty, and we begin to request rain on that day.

משנה MISHNAH

MISHNAH

מתני' הגיע שבועה עשר במרחשון ולא ירדו גשמים — התחילו היחידים מתעניין שלש תעניות.

MISHNAH: If the seventeenth of Marcheshevan arrived and rain did not fall, the individuals, the Torah scholars, begin fasting three fasts.

MISHNAH

אוכלין ושותין משחשיכה, ומותרין במלאכה וברחיצה ובסיכה ובנעילת הסנדל ובתשמיש המטה.

On these fasts, they may eat and drink once it gets dark on the night before, and they are permitted to do work, to bathe, to anoint, to wear leather shoes, and to have marital relations.

MISHNAH

הגיע ראש חודש כסליו ולא ירדו גשמים — בית דין גוזרין שלש תעניות על הצבור.

If Rosh Chodesh Kislev arrived and rain did not fall, the Beis Din decrees three fasts upon the entire community.

MISHNAH

אוכלין ושותין משחשיכה, ומותרין במלאכה וברחיצה ובסיכה ובנעילת הסנדל ובתשמיש המטה.

On these communal fasts as well, they may eat and drink once it gets dark, and they are permitted to do work, to bathe, to anoint, to wear leather shoes, and to have marital relations.

גמרא GEMARA

EXPLANATION

גמ' מאן "יחידים"? אמר רב הונא: רבנן.

GEMARA: Who are the "individuals" mentioned in the Mishnah? Rav Huna said: The Rabbis, the Torah scholars.

STATEMENT

ואמר רב הונא: יחידים מתעניין שלש תעניות, שני וחדמישי ושני.

And Rav Huna said: The individuals fast three fasts: Monday, Thursday, and Monday.

QUESTION

מאי קמשמע לן? תנינא: אין גוזרין תענית על הצבור בתחילה בחדמישי, שלא להפקיע את השערים, אלא שלש תעניות הראשונות שני וחדמישי ושני!

The Gemara asks: What is he teaching us? We already learned this in a Mishnah: We do not decree a fast on the community starting on a Thursday, so as not to inflate market prices, but rather the first three fasts are Monday, Thursday, and Monday!

ANSWER

מהו דתימא: הני מילי צבור, אבל יחיד לא, קמשמע לן.

The Gemara answers: Lest you say: This applies only to the community, but an individual does not have to follow this order, therefore he teaches us that individuals also fast on Monday, Thursday, and Monday.

PROOF

תניא נמי הכי: כשהתחילו היחידים להתענות. מתעניין שני וחדמישי ושני, ומפסיקין בראשי חודשים ובקמים טובים הכתובין במגילת תענית.

It is also taught in a Braisa: When the individuals begin to fast, they fast Monday, Thursday, and Monday, and they interrupt their fasts on Rosh Chodesh and on the holidays written in Megillas Taanis.

BRAISA

תנו רבנן: אל יאמר אדם תלמיד אני, איני ראוי להיות יחיד, אלא: כל תלמידי חכמים יחידים.

The Rabbis taught in a Braisa: A person should not say, "I am only a student, and I am not worthy to be considered an individual" to fast; rather, all Torah scholars are considered individuals for this purpose.

QUESTION

איזהו יחיד ואיזהו תלמיד?

The Gemara asks: Who is considered an "individual" and who is considered a "student"?

ANSWER

יחיד — כל שראוי למנותו פרנס על הצבור, תלמיד — כל ששואליו אותו דבר הלכה בתלמודו ואומר, ואפילו במסכתא דכלה.

An "individual" is anyone who is worthy of being appointed as a leader over the community. A "student" is anyone whom they ask a matter of halacha in his studies and he can answer, even in the tractate of Kallah which is studied during the Kallah months.

BRAISA

תנו רבנן: לא כל הרוצה לעשות עצמו יחיד עושה, תלמיד — עושה, דברי רבי מאיר.

The Rabbis taught in a Braisa: Not everyone who wants to make himself an "individual" to fast may do so, because it looks like arrogance; but a student may do so. These are the words of Rabbi Meir.

BRAISA

רבי יוסי אומר: עושה, וזכור לטוב, לפי שאין שבח הוא לו, אלא צער הוא לו.

Rabbi Yosei says: He may do so, and he is remembered for good, because it is not a matter of honor for him, but rather it is pain for him, and there is no arrogance in taking on pain.

BRAISA

תנא אידך: לא כל הרוצה לעשות עצמו יחיד עושה, תלמיד — עושה, דברי רבי שמעון בן אלקעזר.

It is taught in another Braisa: Not everyone who wants to make himself an "individual" may do so, but a student may do so. These are the words of Rabbi Shimon ben Elazar.

BRAISA

רבן שמעון בן גמליאל אומר: במה דברים אמורים: בדבר של שבח, אבל בדבר של צער — עושה, וזכור לטוב, שאין שבח הוא לו, אלא צער הוא לו.

Rabban Shimon ben Gamliel says: In what case are these words said? Regarding a matter of honor, where it looks like arrogance; but regarding a matter of pain like fasting, he may do so, and he is remembered for good, because it is not a matter of honor for him, but rather it is pain for him.

BRAISA

תנו רבנן: מי שהיה מתענה על הצרה ועברה, על החולה ונתרפא — הרי זה מתענה ומשלים.

The Rabbis taught in a Braisa: One who was fasting over a trouble and it passed, or over a sick person and he was healed, must still fast and complete his fast.

BRAISA

החולך ממקום שאין מתענין למקום שמתענין — הרי זה מתענה עמהן.

One who goes from a place where they do not fast to a place where they do fast, must fast with them so as not to separate himself from the community.

BRAISA

ממקום שמתענין למקום שאין מתענין — הרי זה מתענה ומשלים.

If he goes from a place where they do fast to a place where they do not fast, he must still fast and complete his fast.

BRAISA

שכח ואכל ושתה — אל יתראה בפני הצבור, ואל ינהיג עידונין בעצמו, שנאמר: "ויאמר יעקב לבניו לממה תתראו",

If he forgot and ate and drank, he should not show himself in front of the community as if he is not fasting, and he should not behave with luxuries for himself, as it is stated: "And Yaakov said to his sons: Why should you show yourselves?"

EXPLANATION

אמר להם יעקב לבניו: אל תראו עצמכם כשאתם שבעין, לא בפני עשו ולא בפני ישמעאל, כדי שלא יתקנאו בכם.

Yaakov said to his sons: Do not show yourselves as being sated, neither before Esav nor before Yishmael, so that they will not become jealous of you during the famine.

STATEMENT

"אל תרגזו בדרך", אמר רבי אלעזר, אמר להם יוסף לאחיו: אל תתעסקו בדבר הלכה, שמא תרגזו עליכם הדרך.

Regarding the verse: "Do not agitate on the way," Rabbi Elazar said: Yosef said to his brothers: Do not occupy yourselves with matters of halacha, lest the way become agitated for you and you lose your way while debating.

QUESTION

איני? והאמר רבי אלעאי בר ברכיה: שני תלמידי חכמים שמהלכים בדרך ואין ביניהן דברי תורה — ראויין לישרף, שנאמר: "ויהי המה הלכים הלוך ודבר והנה רכב אש וסוסי אש ויפרדו בין שניהם", טעמא דאיכא דיבור, הא ליכא דיבור — ראויין לישרף!

Is that so? But Rabbi Ilai bar Berechiah said: Two Torah scholars who are walking on the way and there are no words of Torah between them are worthy of being burned, as it is stated: "And it came to pass, as they went on and talked,

that behold, there appeared a chariot of fire and horses of fire, and parted them both asunder." The reason is because there was speech of Torah; but if there were no speech, they would have been worthy of being burned!

RESOLUTION

לֹא קִשְׁיָא: הָא — לְמִיגְרָס, הָא — לְעִיּוֹנִי.

This is **not difficult**: This statement, that they should speak Torah, refers **to reviewing** simple halachos; that statement of Yosef refers **to deep analysis**, which can distract a traveler and cause him to get lost.

BRAISA

בְּמִתְנִיתָא תָּנָא: אַל תִּפְסִיעוּ פְּסִיעָה גָּסָה, וְהַכְּנִיסוּ חֲמָה לְעִיר.

In a Braisa it was taught: Do not take giant strides, and bring the sun into the city.

EXPLANATION

אַל תִּפְסִיעוּ פְּסִיעָה גָּסָה — דָּאמַר מָר: פְּסִיעָה גָּסָה נוֹטֶלֶת אֶחָד מִחֲמֵשׁ מֵאוֹת מִמְּאוֹר עֵינָיו שֶׁל אָדָם.

Do not take giant strides — as the Master said: A giant stride takes away one five-hundredth of the light of a person's eyes.

EXPLANATION

וְהַכְּנִיסוּ חֲמָה לְעִיר — כְּדִרְבִּי יְהוּדָה אָמַר רַב. דָּאמַר רַב יְהוּדָה אָמַר רַב: לְעוֹלָם יֵצֵא אָדָם בְּ"כִי טוֹב" וַיָּכִיֵּס בְּ"כִי טוֹב", שְׁנֵאמַר: "הַבֶּקֶר אֹר וְהָאֲנָשִׁים שָׁלְחוּ".

And "bring the sun into the city" — in accordance with that which Rav Yehudah said that Rav said. For Rav Yehudah said that Rav said: A person should always go out on a journey with "it is good," meaning after sunrise, and enter his destination with "it is good," before sunset, as it is stated: "The morning was light, and the men were sent away."

STATEMENT

אָמַר רַב יְהוּדָה אָמַר רַבִּי חִיָּיא: הִמָּהִלָּה בְּדֶרֶךְ — אַל יֵאָכֵל יוֹתֵר מִשְׁנֵי רָעָבוֹן.

Rav Yehudah said that Rabbi Chiyya said: One who is traveling on the road should not eat more than the measure of years of famine, meaning he should eat sparingly.

QUESTION

מַאי טַעְמָא?

What is the reason?

ANSWER

הָכָא תְּרַגְּימוּ: מִשּׁוּם מַעְיָנָא. בְּמַעְרְבָא אָמְרִי: מִשּׁוּם מְזוֹנִי.

Here in Babylonia they explained: Because of the digestive system, which is weakened during travel. In the West, Eretz Yisrael, they say: Because of the food supply, so that his provisions do not run out.

QUESTION

מַאי בִּינְיָהוּ? אִיכָא בִּינְיָהוּ,

The Gemara asks: **What is the practical difference between them?** There is a difference between them in a case where he is close to a city or has plenty of food.

SUMMARY

The Gemara begins by expounding on the unique status of Eretz Yisrael, which drinks the choice rainwater directly from Hashem, while the rest of the world drinks from the residue. We analyze the source for how ocean waters are sweetened in the clouds, and explore the vast dimensions of the world, Egypt, Cush, the Garden of Eden, and Gehenna. The Gemara also notes the material wealth of Babylonia, which is blessed with abundant water from its rivers. Finally, we learn the Mishnah where the Tanna Kamma rules that we ask for rain on the third of Marheshvan, while Rabban Gamliel rules that we wait until the seventh of the month—fifteen days after Sukkos—so that the very last Yid traveling back from the Aliyah l'Regel can reach the Euphrates River safely without being caught in the rain. Rabbi Elazar concludes that the halakha follows Rabban Gamliel.

למעשה WHAT TO TAKE HOME

The Gemara teaches us a profound lesson about the nature of Eretz Yisrael and how Hashem sustains it. Unlike the rest of the world, which is watered through an intermediary, Eretz Yisrael is watered by the Holy One, Blessed be He, Himself. It drinks directly from the source, receiving the first and finest of the rain, while the rest of the world receives only the residue. This is not just a physical reality; it is a spiritual blueprint for how we must connect to Hashem.

When we look at our own lives, we often find ourselves relying on intermediaries—our jobs, our bank accounts, or the people around us. We think these are the sources of our sustenance. But the true avodah of a Yid is to live with the consciousness of Eretz Yisrael, to realize that we are always standing directly before the Ribbono shel Olam. Our parnassah, our health, and our very breath come straight from Him, without any middleman. When we internalize this emunah, we stop worrying about the natural order and start looking directly to Heaven.

Furthermore, the Gemara warns us that if a person has broken their fast or is not fasting when the community is in pain, they must not show themselves or indulge in pleasures, as Yaakov Avinu told his sons, "Why should you show yourselves?" Even when we are personally comfortable, we must feel the pain of the tzibbur and never separate ourselves from the community's tzaros.

Today, when you pray for your needs, bypass the worries of natural means and speak directly to Hashem with the simple bitachon that He is the One providing for you personally, right now.

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THE SUGYA

Welcome back, Yidden, to our sweet learning of Maseches Chullin! We are starting a brand-new perek, the third perek of the masechta, "Eilu Tereifos." After finishing up the previous perek with a discussion on the halachos of a miscarried fetus, we now dive headfirst into the core definitions of what makes an animal a tereifah. The Mishnah lists the specific physical defects—such as a perforated gullet, a cut windpipe, or a punctured heart—that render an animal forbidden to eat, culminating in the famous general rule: any animal with an injury so severe that it cannot live for twelve months is a tereifah.

In the Gemara, our Chachamim immediately seek the source for these halachos in the Torah. We look at the pesukim in Parshas Shemini to find the source for the fundamental principle of whether a tereifah can live (tereifah einah chayah) or if a tereifah can indeed survive (tereifah chayah). This leads us into a beautiful discussion of the eighteen categories of tereifos given to Moshe Rabbeinu at Har Sinai, and how we reconcile this number with other physical defects discussed by the Amora'im.

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

עמוד א' DAF 42A

ANSWER

מהו דתימא: אם איתא דיגלדה – קלא הוה ליה, קא משמע לן: אימר אפולי אפיל.

Lest you say: If it is so that she gave birth, it would have generated publicity and been common knowledge, and since there was no rumor, she must not have given birth and the slaughter is valid; therefore, Rabbi Elazar teaches us: Say that she **miscarried**, which does not generate publicity, and she is indeed obligated to bring an offering, rendering the animal a tereifa.

STATEMENT

הדרן עלה השוחט.

May we return to you, "Hashocheit"!

משנה MISHNAH

MISHNAH

מתני' אלו טרפות בבמה:

MISHNAH: These are the tereifot in an animal that render it prohibited for consumption:

MISHNAH

נקיבת הושט, ופסוקת הגרגרת,

A perforated gullet where the hole goes through the wall, and a cut windpipe;

MISHNAH

נִיקָב קְרוֹם שֶׁל מוֹחַ, נִיקָב הַלֵּב לְבֵית חֵלְלוֹ,

if the membrane of the brain was perforated, or if the heart was perforated to its chamber;

MISHNAH

נִשְׁבְּרָה הַשְּׁדֵּרָה וְנִפְסַק הַחוּט שָׁלָה,

if the spinal column was broken and its cord was cut;

MISHNAH

נִיטַל הַכֶּבֶד וְלֹא נִשְׁתַּיֵּיר הַיָּמֵנוּ כָּלוּם.

or if the liver was removed and nothing remained of it.

MISHNAH

הָרִיאָה שֶׁנִּיקְבָּה אוֹ שֶׁחֲסְרָה,

The lung that was perforated or that was missing a piece renders the animal a tereifa.

MISHNAH

רַבִּי שִׁמְעוֹן אוֹמֵר: עַד שֶׁתִּינָקֵב לְבֵית הַסְּמָפוֹנוֹת.

Rabbi Shimon says: It is not a tereifa until it is perforated through to the bronchi.

MISHNAH

נִיקְבָּה הַקֶּבֶה, נִיקְבָּה הַמָּרָה, נִיקְבוּ הַדִּקְיָן,

If the abomasum was perforated, or the gallbladder was perforated, or the small intestines were perforated;

MISHNAH

הַפֶּרֶס הַפְּנִימִית שֶׁנִּיקְבָּה אוֹ שֶׁנִּקְרַע רֹוב הַחִיצוֹנָה.

or the internal rumen that was perforated, or where the majority of the external rumen was torn.

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: הַגְּדוֹלָה טֶפַח, וְהַקָּטָנָה בְּרוּבָה.

Rabbi Yehuda says: For a large animal, a tear of a handbreadth renders it a tereifa, and for a small animal, it is a tereifa only if it is torn in its majority.

MISHNAH

הַמָּסֶס וּבֵית הַפּוֹסוֹת שֶׁנִּיקְבוּ לְחוּץ.

And the omasum or the reticulum that were perforated to the outside, but not if the perforation was between the two.

MISHNAH

נפלה מן הגג, נשתפרו רוב צלעותיה, ודרוסת הזאב.

If it fell from the roof, or if the majority of its ribs were fractured, or if it suffered the clawing of a wolf.

MISHNAH

רבי יהודה אומר: דרוסת הזאב בדקה, ודרוסת ארי בגסה, דרוסת היץ בעוף הדק, ודרוסת הגס בעוף הגס.

Rabbi Yehuda says: The clawing of a wolf is a tereifa only in a small animal, and the clawing of a lion in a large animal; the clawing of a hawk in a small bird, and the clawing of a large bird of prey in a large bird.

MISHNAH

זה הכלל: כל שאין כמוה חיה – טרפה.

This is the general rule: Any animal that was injured such that a similar animal cannot live for twelve months is a tereifa.

גמרא GEMARA

GEMARA

גמ' אמר רבי שמעון בן לקיש: רמז לטרפה מן התורה מניין?

GEMARA: Rabbi Shimon ben Lakish says: Where is there an allusion to a tereifa in the Torah?

QUESTION

מניין?! "ויבשר בשדה טרפה לא תאכלו"!

The Gemara asks: Where is there an allusion?! But doesn't the Torah state explicitly: "And you shall not eat any flesh that is torn of beasts [tereifa] in the field" (Exodus 22:30)?

EXPLANATION

אלא, רמז לטרפה שאינה חיה מן התורה מניין?

Rather, the question is: Where is there an allusion in the Torah to the principle that a tereifa cannot live?

EXPLANATION

דקתני סיפא: זה הכלל, כל שאין כמוה חיה – טרפה, מפלל דטרפה אינה חיה, מנא לן?

As the latter clause of our Mishnah teaches: "This is the general rule: Any animal that was injured such that a similar animal cannot live is a tereifa," from which it is inferred that a tereifa cannot live. From where do we derive this?

ANSWER

דכתיב: "וזאת החיה אשר תאכלו", חיה – אכול, שאינה חיה – לא תיכול, מפלל דטרפה לא חיה.

As it is written: "These are the living things [chayah] which you may eat" (Leviticus 11:2), which implies: An animal that is living and viable, eat; but that which is not living and viable, do not eat. From this it is inferred that a tereifa cannot live, and is therefore forbidden.

QUESTION

וּלְמֵאן דְּאָמַר טְרֵפָה חַיָּה, מֵנָּה לִיָּה?

And according to the one who says that a tereifa can live, from where does he derive the prohibition of a tereifa?

ANSWER

נִפְקָא לִיָּה מִ"זֹּאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ" – "זֹּאת הַחַיָּה" אָכּוּל, חַיָּה אַחֲרֵת לֹא תִיכּוּל, מִכָּלֵל דְּטְרֵפָה חַיָּה.

He derives it from: "These are the living things which you may eat" — meaning, "these" living things you may eat, but other living things, namely tereifot, you may not eat. From this it is inferred that a tereifa can live, yet is forbidden.

QUESTION

וְאִידֵּה, הָאִי "זֹּאת" מֵאִי עֶבֶיד לִיָּה?

And the other Tanna, who holds that a tereifa cannot live, what does he do with this word "these" [zot]?

ANSWER

מִיבְעֵי לִיָּה לְכִדְתָּנָא דְּבִי רַבִּי יִשְׁמַעְאֵל, דְּתָנָא דְּבִי רַבִּי יִשְׁמַעְאֵל: "זֹּאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ" – מִלְּמַד שֶׁתַּפֵּס הַקְדּוֹשׁ בְּרוּךְ הוּא מִכָּל מִין וּמִין וְהִרְאָה לוֹ לְמֹשֶׁה, וְאָמַר לוֹ: זֹאת אָכּוּל, וְזֹאת לֹא תִיכּוּל.

He requires it for that which the school of Rabbi Yishmael taught. For the school of Rabbi Yishmael taught: "These [zot] are the living things which you may eat" — this teaches that the Holy One, Blessed be He, seized one of each and every species and showed it to Moshe, and said to him: This you may eat, and this you may not eat.

OBJECTION

וְאִידֵּה נָמִי מִבְעֵי לִיָּה לְכִדְתָּנָא דְּבִי רַבִּי יִשְׁמַעְאֵל!

The Gemara objects: But the other Tanna also requires this word for that which the school of Rabbi Yishmael taught!

RESOLUTION

אִין הָכִי נָמִי, אֶלָּא טְרֵפָה חַיָּה מֵנָּה לִיָּה?

The Gemara answers: Yes, it is indeed so. Rather, from where does he derive that a tereifa can live?

ANSWER

נִפְקָא לִיָּה מֵאִידֵּה תָנָא דְּבִי רַבִּי יִשְׁמַעְאֵל, דְּתָנָא דְּבִי רַבִּי יִשְׁמַעְאֵל: "בֵּין הַחַיָּה הַנֶּאֱכָלֶת וּבֵין הַחַיָּה אֲשֶׁר לֹא תֹאכְלוּ" – אֵלּוּ שְׁמוֹנֶה עֶשְׂרֵה טְרֵפוֹת שֶׁנֶּאֱמָרוּ לְמֹשֶׁה מִסִּינִי.

He derives it from another baraita that the school of Rabbi Yishmael taught. For the school of Rabbi Yishmael taught: "To make a difference... between the living thing [chayah] that may be eaten and the living thing [chayah] that may not be eaten" (Leviticus 11:47) — these living things that may not be eaten are the eighteen tereifot that were stated to Moshe from Sinai. Thus, the Torah refers to a tereifa as a "living thing."

QUESTION

וְתוּ לִיכָּא? וְהָאִיכָּא בִּסְגִי, וְשֶׁב שְׁמַעְתָּא!

The Gemara questions: **And are there no more** than eighteen? **But aren't there** those represented by the mnemonic **Beis, Samech, Gimmel, Reish**, and also **seven** other **halachic rulings** of tereifot taught by the Amora'im?

עמוד ב' DAF 42B

STATEMENT

בְּשִׁלְמָא לְתַנָּא דִּידֵן, דְּתַנָּא, תַּנָּא וּדְשִׁיר – אֶתִּיא בְּזָה הַכָּלָל,

Granted, according to our Tanna of the Mishnah, that which he taught, he taught, and that which he omitted from the explicit list comes and is included under the general statement of "This is the rule" at the end of the Mishnah.

QUESTION

אֵלָא לְתַנָּא דְּבִי רַבִּי יִשְׁמַעֲלָל דָּאָמַר: שְׁמוּנָה עֶשְׂרֵה טְרֵפוֹת וְתוּ לֵיכָא,

But according to the Tanna of the school of Rabbi Yishmael, who said that there are exactly eighteen tereifos and there are no more,

QUESTION

וְהָא אִיכָא בְּהֶמָּה שְׁנֵי חֲתָכֵי רַגְלֶיהָ מִן הָאֲרָפוֹת וּלְמַעַלָּה טְרֵפָה?

but isn't there the case of an animal whose hind legs were severed from the knee-joint and above, which is a tereifah?

ANSWER

סָבַר לִיה פְּרַבִּי שְׁמַעוֹן בֶּן אֶלְעָזָר, דָּאָמַר: יְכוּלָּה הִיא לִיכּוּת וְלַחֲיּוּת.

The Gemara answers: He holds in accordance with Rabbi Shimon ben Elazar, who said: It is possible for the wound to be cauterized and for the animal to live, and therefore it is not a tereifah.

OBJECTION

אִךְ עַל גַּב דִּיכוּלָּה לִיכּוּת וְלַחֲיּוּת, לָמָּא קָאָמַר? לְתַנָּא דְּבִי רַבִּי יִשְׁמַעֲלָל, תַּנָּא דְּבִי רַבִּי יִשְׁמַעֲלָל טְרֵפָה חַיָּה סְבִירָא לִיה!

The Gemara objects: Even though it is possible to be cauterized and live, according to whom is this being said? According to the Tanna of the school of Rabbi Yishmael; but the Tanna of the school of Rabbi Yishmael holds that a tereifah can live! Thus, the fact that it can survive does not prove it is kosher.

RESOLUTION

אֵלָא סָבַר לֵה פְּרַבִּי שְׁמַעוֹן בֶּן אֶלְעָזָר, דָּאָמַר: "כְּפִשְׁרָה הִיא".

Rather, he holds in accordance with Rabbi Shimon ben Elazar in his ruling, who said simply that "it is kosher," though he disagrees with his reasoning that it is because it can live.

QUESTION

וְהָאִיכָא חֲסָרוֹן בְּשַׁדְרָה, דְּתַנּוּ: כַּמָּה חֲסָרוֹן בְּשַׁדְרָה? בֵּית שַׁמַּאי אוֹמְרִים: שְׁתֵּי חוּלִיּוֹת, וּבֵית הֵלֵל אוֹמְרִים: חוּלִיא אַחַת; וְאָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: וְכֵן לְטְרֵפָה.

The Gemara asks: But isn't there the case of a deficiency in the spine? As we learned in a Mishnah: How much is a deficiency in the spine of a corpse to no longer convey impurity in a tent? Beis Shammai say: Two vertebrae, and Beis Hillel

say: One vertebra; and Rav Yehudah said that Shmuel said: And so too regarding a tereifah, Beis Hillel rule that a deficiency of one vertebra renders it a tereifah. Why is this not counted?

ANSWER

הַמִּסַּס וּבֵית הַפּוֹסוֹת, דָּקָא חֲשֵׁבֶתָּ לָהּ בְּתַרְתֵּי, חֲשִׁבְנָהּ בְּחֶדָּא, אִפִּיק חֶדָּא וְעֵייל חֶדָּא.

The Gemara answers: The omasum and the reticulum, which you count as two separate tereifos, count them as one category. Thus, remove one from the eighteen and insert one, the deficiency of the spine, keeping the total at eighteen.

QUESTION

וְהָאִיכָא גְלוּדָה?

The Gemara asks: But isn't there the case of a flayed animal whose hide was removed, which our Mishnah lists as a tereifah?

ANSWER

סָבַר לָהּ פְּרָכִי מֵאִיר דְּמַכְשִׁיר.

The Gemara answers: He holds in accordance with Rabbi Meir, who rules a flayed animal to be kosher.

QUESTION

וְהָאִיכָא חֲרוּתָא?

The Gemara asks: But isn't there the case of a shriveled lung, which is a tereifah?

ANSWER

מָרָה – מֵאֵן קָתַנִּי לָהּ? רַבִּי יוֹסִי פְּרָכִי יְהוּדָה. אִפִּיק מָרָה, וְעֵייל חֲרוּתָא.

The Gemara answers: As for a perforated gallbladder, who is the one who teaches it as a tereifah? It is Rabbi Yosei son of Rabbi Yehudah, which is an individual opinion. Therefore, remove the perforated gallbladder from the list of eighteen, and insert the shriveled lung.

QUESTION

וְהָאִיכָא שֶׁב שִׁמְעֵתָא, דָּאֲמַר רַב מַתְנָא: הָאִי בּוּקָא דְאַטְמָא דְשַׁף מְדוּכָתִיָּה – טִרְפָּה,

The Gemara asks: But aren't there the seven halachic rulings of the Amoraim? As Rav Mattana said: This head of the thigh-bone that slipped from its socket is a tereifah;

QUESTION

וְאֲמַר רַכִּישׁ בַּר פַּפָּא מְשַׁמִּיָּה דְרַב: לְקֻתָּהּ בְּכוֹלָיָא אַחַת – טִרְפָּה,

and Rakhish bar Pappa said in the name of Rav: If an animal was diseased in even one kidney, it is a tereifah;

QUESTION

וַתִּנּוּ: נִיטֵל הַטְּחוּל – כְּשֶׁרָה, וְאֲמַר רַב עוֹיָרָא מְשַׁמִּיָּה דְרַבָּא: לֹא שָׁנוּ אֶלָּא נִיטֵל, אֲבָל נִיקָב – טִרְפָּה.

and we learned in a Mishnah: If the spleen was removed, it is kosher; and Rav Avira said in the name of Rava: They only taught this where it was removed, but if it was perforated, it is a tereifah;

QUESTION

ואמר רבא בר בר חנה אמר שמואל: סימנים שנדלדלו ברובן – טריפה.

and Rabba bar bar Chana said in the name of Shmuel: If the simanim, the windpipe and gullet, were detached in their majority, it is a tereifah;

QUESTION

ואמר רבא בר רב שילא אמר רב מתנא אמר שמואל: נעקרה צלע מעיקרה – טריפה, וגולגולת שנחבסה ברובה, וכשר החופה את רוב הכרס ברובו – טריפה.

and Rabba bar Rav Sheila said that Rav Mattana said in the name of Shmuel: If a rib was torn out from its root along with half a vertebra, it is a tereifah; and a skull that was crushed in its majority is a tereifah; and if the flesh that covers the majority of the rumen was torn in its majority, it is a tereifah. Why are these seven not counted?

ANSWER

נקובי תמנא הוי, חשבינהו בחד, אפיק שב, ועייל שב.

The Gemara answers: The cases of **perforations** in the Mishnah are **eight**; count them as **one** general category of "perforation." Thus, **remove seven** from the count of eighteen, and **insert** these **seven** rabbinic rulings.

OBJECTION

אי הכי, פסוקי נמי תרי הוי, חשבינהו בחד, בצר להו חדא,

The Gemara challenges: If so, the cases of **severed organs** are also **two** in the Mishnah, the spinal cord and the windpipe; let us count them as **one** category. If so, the count of eighteen falls short by one.

OBJECTION

ועוד, דרב עזירא משמיה דרבא נמי נקובה היא!

And furthermore, that which Rav Avira said in the name of Rava regarding a perforated spleen is also a perforation! If all perforations are grouped as one, this cannot be added as a separate case, and the count falls short by two.

SUMMARY

We began the daf by concluding Perek Hashocheit, clarifying that a miscarriage does not generate public rumors, which leaves the mother obligated in an offering and thus a tereifah. Moving into the third perek, the Mishnah enumerates the primary physical defects that render an animal a tereifah, including perforations of the gullet, meninges, heart, and digestive tract, as well as severe fractures and clawing by predators. In the Gemara, Reish Lakish and the Chachamim analyze the scriptural basis for the viability of a tereifah, debating whether the Torah's phrasing "zot hachayah" implies that a non-viable animal is forbidden, or if a tereifah can live yet remains prohibited. Finally, the Gemara explores the tradition of the eighteen tereifos taught by the school of Rabbi Yishmael, questioning how this fixed number accounts for other defects, such as severed hind legs or a damaged spine, which leads to a deeper analysis of the opinions of Rabbi Shimon ben Elazar and the disputes of Beis Shammai and Beis Hillel.

In the opening of the new perek, the Gemara discusses the source for the eighteen tereifos, the fatal physical defects that render an animal forbidden. The school of Rabbi Yishmael derives this from the pasuk, "To make a difference... between the living thing that may be eaten and the living thing that may not be eaten." The Torah itself calls a tereifah a "living thing" (chayah), even though it carries a hidden, terminal wound that means it cannot survive.

This contains a profound lesson for our own avodah. Sometimes, a Yid can look at himself and feel like a spiritual tereifah. You might feel torn up inside, carrying hidden spiritual wounds, broken promises, or habits that feel terminal to your yiras Shamayim. The yetzer hara whispers that you are already spiritually dead, so why even try? But the Torah calls the tereifah "chayah", it is still considered a living thing! As long as the neshamah is inside you, you are alive, you are precious, and your efforts matter to Hashem.

Never write yourself off because of your struggles or past fractures. Hashem does not look at you as a lost cause. He looks at the life still pulsing within you, waiting for you to turn back to Him in teshuvah and emunah.

Today, if you feel discouraged by a spiritual slip or a personal struggle, stop and say to yourself: "I am still a chayah, I am alive, Hashem wants me, and I have the strength to do one small mitzvah right now."

הלכות שבת • פרק ט"ו

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

CHAPTER PREVIEW

In this chapter, we learn the halachos of how a person must conduct himself when dealing with different domains on Shabbos, specifically when his body is in one domain but his actions or limbs reach into another. Hashem's holy Torah distinguishes between domains, and our Sages, in their immense wisdom, set up safeguards to ensure we do not chas v'shalom come to carry from one domain to another. We will look at the guidelines for moving articles within a domain while standing outside of it, as well as the halachos of opening doors with keys across domain boundaries.

We will also learn the practical halachos of feeding animals and drinking water when the body and the food or drink are in different domains. The Sages instituted specific decrees, such as requiring a person to bring the majority of his body into a domain before drinking, to prevent him from mistakenly bringing his attractive vessels back into his own domain. We will also touch upon the halachos of collecting flowing rainwater from drainpipes and using projections that extend from walls near windows.

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

הליא

טלטול ופתיחה מרשות לרשות והאכסת בהמה

Halacha 1 • Moving Objects and Opening Doors Between Domains and Feeding Animals on Shabbos

עומד אדם ברשות הרבים ומטלטל ברשות היחיד כלה. ועומד

and stands all of it of the individual in the domain and moves of the public in the domain a person Stands

ברשות היחיד ומטלטל ברשות הרבים ובלבד שלא יוציא חוץ

outside he shall take out that not and only of the public in the domain and moves of the individual in the domain

לארבעה אמות. ואם הוציא פטור מפני שהוא ברשות אחרת. וכן

and so other is in a domain that he because he is exempt he took out and if cubits of four

עומד אדם ברשות היחיד ופותח ברשות הרבים, ברשות הרבים

of the public in the domain of the public in the domain and opens of the individual in the domain a person stands

ופותח ברשות היחיד. בהמה שהיתה רבה בחוץ וראשה בפנים

inside and its head outside most of it that was An animal of the individual in the domain and opens

אובסין אותה. ובגמל עד שיהא ראשו ורבו בפנים הואיל

since inside and most of it its head that there shall be until but with a camel it we may force-feed

וצוארו ארוך:

is long its neck

This halacha discusses the laws of moving objects within one domain while standing in another, opening locks across domains, and the conditions for feeding animals whose bodies are in a different domain.

אסור שתיה ברשות אחרת מפני חשש הוצאה

Halacha 2 · The Prohibition of Drinking from Another Domain Lest One Carry the Vessels

לא יעמד אדם ברשות היחיד וישתה ברשות הרבים. ברשות
 in the domain of the many in the domain of and drink the individual in the domain of a person shall stand not
 הרבים וישתה ברשות היחיד. אלא אם כן הכניס ראשו ורבו
 and the majority of him his head he brought in · · unless the individual in the domain of and drink the many
 למקום שהוא שותה. במה דברים אמורים כשהיה שותה בכלים נאים
 beautiful with vessels drinking when he was are said words in what is drinking that he to the place
 שהוא צריך להן. גזרה שמה יוציאם. אבל אם היו כלים שאינן
 that are not vessels they were if but he will bring them out lest a decree them needs that he
 נאים שאינן צריך להן. או שהיה הבור בכרמלית אף על פי
 though · even in a carmelit the cistern that was or them need that he does not beautiful
 שהכלים נאים. מכניס ראשו בלבד ושותה במקומו ואף על פי שלא
 that not though · and even in his place and drinks alone his head he brings in are beautiful that the vessels
 הכניס ראשו ורבו:
 and the majority of him his head he brought in

This halacha discusses the Rabbinic decree preventing a person from standing in one domain and drinking from another, due to the concern that they might carry the drinking vessels across domains.

דיני קליטת מים מן הצנור ברשות הרבים

Halacha 3 · Laws of Catching Water Flowing from a Pipe into a Public Domain

עומד אדם ברשות הרבים וקולט מן האויר מן המים המקלחין מן
 from that flows the water from the air from and catches of the public in the domain a person stands
 הצנור או מן הכתל ושותה. ובלבד שלא יגע בצנור או בכתל ויקלט
 and catches the wall or the pipe he touches that not provided and drinks the wall from or the pipe
 מעל גבן. ואם נגע אם היה מקום שנגע בו למעלה מעשרה
 ten above it that he touched the place was if he touched and if their back from upon
 בפחות משלשה סמוך לגג הרי זה אסור. שנמצא כעוקר מעל
 from upon like one who removes for he is found is forbidden this behold to the roof close than three within less
 הגג שהוא רשות היחיד. וכן אם היה בצנור ארבעה על ארבעה
 four by four in the pipe there was if and likewise of the individual a domain which is the roof
 בין שהיה הצנור בתוך עשרה בין שהיה למעלה מעשרה וקלט
 and he caught ten above that it was or whether ten within the pipe that was whether
 ממנו מים הרי זה אסור. ולמה אינו חייב מפני שלא נחו המים אלא הרי
 behold but the water rested not because liable is he not and why is forbidden this behold water from it

הו נזחלין והולכין:

and going are flowing they

This halacha discusses the permissibility of catching flowing water in the air of a public domain and the prohibitions that apply if one touches the pipe or wall.

הליך

השמוש בזיו ובכתל הסמוך לרשות הרבים

Halacha 4 · Using a Projection and Wall Adjacent to the Public Domain

זיו שלפני החלון יוצא באויר שעל רשות הרבים. אם היה

it was if of the public the domain that is over into the airspace protruding the window that is before A projection

למעלה מעשרה טפחים מתר להשתמש עליו שאין רשות הרבים

of the public the domain for not it to use it is permitted handbreadths ten above

תופסת אלא עשרה טפחים. לפיכך מתר להשתמש בכל הכתל עד

until the wall all of to use it is permitted therefore handbreadths ten except extends

עשרה טפחים התחתונים:

the bottom handbreadths ten

This halacha explains that the public domain only extends ten handbreadths high, allowing the use of projections and walls above that height on Shabbos.

הליך

דין שני זיזין היוצאים מן הכתל בשבת

Halacha 5 · The Law of Two Projections Extending from a Wall on Shabbos

במה דברים אמורים כשהיה זיו אחד יוצא באויר. אבל אם היו

there were if but into the air extending one a projection when there was are said words In what

יוצאים בכתל שני זיזין זה למטה מזה אף על פי ששניהם למעלה

are above that both of them though · even this below this projections two from the wall extending

מעשרה. אם יש בזיו העליון שלפני החלון רחב ארבעה על

by four a width of the window which is before the upper in the projection there is if ten

ארבעה אסור להשתמש עליו. מפני שהוא רשות בפני עצמו והזיו

and the projection itself by a domain that it is because it to use it is forbidden four

שתחתיו רשות אחרת. ואסרו זה על זה. שאין שתי רשויות

domains two for not this upon this and they forbid another is a domain that is below it

משתמשות ברשות אחת:

one domain can use

This halacha discusses the Rabbinic prohibition of using two projections on a wall that are one above the other, as they constitute separate domains.

הליו

השתמשות בזיו הכתל בשבת

Halacha 6 · Using Projections on a Wall on Shabbos

אין בעליון ארבעה ואין בתחתון ארבעה. משתמש בשניהן וכן

and likewise both of them one may use four in the lower and there is not four in the upper There is not

בְּכָל הַפֶּתַל עַד עֶשְׂרֵה טַפְחִים הַתַּחְתּוֹנִים. הֲיָה בַּתַּחְתּוֹן אַרְבָּעָה

four in the lower If there was the bottom handbreadths ten until the wall on all of

וְהָעֲלִיּוֹן אֵין בּוֹ אַרְבָּעָה אֵינוֹ מִשְׁתַּמֵּשׁ בָּעֲלִיּוֹן אֶלָּא כִּנְגַד חִלּוֹנוֹ

his window opposite except the upper use he may not four in it there is not and the upper

בְּלִבָּד. אֲכָל בִּשְׁאָר הָיִז שְׂבָשְׁנֵי צַדֵּי הַחִלּוֹן אָסוּר לְהִשְׁתַּמֵּשׁ

to use it is forbidden the window sides of which is on both the projection on the rest of but alone

מִפְּנֵי זֶה שֶׁתַּחְתּוֹ שִׁחֲלַק רְשׁוֹת לְעַצְמוֹ:

for itself a domain which divided which is beneath it this because of

This halacha discusses the laws of using upper and lower wall projections on Shabbos based on their dimensions and domains.

ה'י ז

הַשְּׂמוּשׁ בְּיִזְוֵי הַיּוֹצֵא לְרְשׁוֹת הָרַבִּים בִּשְׁבָּת

Halacha 7 · Using a Projection Extending into the Public Domain on Shabbos

כָּל יִזְוֵי הַיּוֹצֵא עַל אֲוִיר רְשׁוֹת הָרַבִּים שֶׁמֶתֵּר לְהִשְׁתַּמֵּשׁ עָלָיו.

upon it to use which is permitted the public the domain of the airspace of over that extends projection Any

כִּשְׁהוּא מִשְׁתַּמֵּשׁ בּוֹ אֵין נֹתֵנִין עָלָיו וְאֵין נוֹטְלִין מִמֶּנּוּ אֶלָּא כְּלִי

vessels of except from it take and we do not upon it place we do not it uses when he

חֶרֶס וְזִכּוּכִית וְכִיּוֹצֵא בָּהֶן שְׂאֵם יִפְּלוּ לְרְשׁוֹת הָרַבִּים יִשְׁבְּרוּ. אֲכָל

but they will break the public into the domain of they fall for if of them and the like and glass earthenware

שְׂאָר כֵּלִים וְאֶכְלִין אָסוּרִים שְׂמָא יִפְּלוּ לְרְשׁוֹת הָרַבִּים וַיָּבִיֵּאם:

and he will bring them the public into the domain of they fall lest are forbidden and food vessels other

This halacha discusses the Rabbinic restriction against placing breakable versus unbreakable items on a projection over the public domain, to prevent carrying.

ה'י ח

זְרִיקָה מִרְשׁוֹת הַיַּחֲדָד לְרְשׁוֹת הַיַּחֲדָד דֶּרֶךְ רְשׁוֹת הָרַבִּים

Halacha 8 · Throwing from One Private Domain to Another Across a Public Domain

שְׁנֵי בָּתִּים בְּשְׁנֵי צַדֵּי רְשׁוֹת הָרַבִּים זָרַק מִזוֹ לְזוֹ לְמַעְלָה

above to that one from this one if one threw the public the domain of sides of on two houses Two

מִעֲשָׂרָה פָּטוּר וְהוּא שִׁיְהִיּוֹ שְׁנֵיהֶם שָׁלוּ אוֹ שִׁיְהִיָּהּ בֵּינֵיהֶם עֲרוּב.

an eruv between them that there is or his both of them that they must be and this is he is exempt ten

וְאִפְּלוּ בְּגָדִים וְכֵלִי מִתְּכוֹת מֵתָר לְזָרַק. וְאִם הָיָה זֶה לְמַעְלָה מִזֶּה

this one higher than this one was and if to throw it is permitted metal and utensils of garments and even

וְלֹא הָיָה בְּשׁוּהָ אָסוּר לְזָרַק כִּנְגַד וְכִיּוֹצֵא בּוֹ שְׂמָא יִפֹּל וַיָּבִיֵּאנוּ.

and he will bring it it will fall lest of it and the like a garment to throw it is forbidden on a level it was and not

אֲכָל כְּלִי חֶרֶס וְכִיּוֹצֵא בָּהֶן זִוְרָק:

one may throw of them and the like earthenware utensils of but

This halacha discusses the Rabbinic prohibition of transferring objects between two private domains separated by a public domain, and the specific conditions under which throwing is permitted.

בור פרשות הרבים וחלון על גביו הבור וחליתו מצטרפים
 combine and its mound the cistern its top on and a window the public in the domain of A cistern
 לעשרה וממלאין ממנו בשבת. במה דברים אמורים פשה סמוך לכתל
 to the wall close when it was are said words In what on Shabbos from it and we may draw to ten
 בתוך ארבעה טפחים שאין אדם יכול לעבר שם. אבל אם היה מפלג
 distant it was if but there to pass is able a person that not handbreadths four within
 אין ממלאין ממנו אלא אם כן היתה חליתו גבוהה עשרה שנמצא
 so that it is found ten high its mound was unless from it draw we do not
 הדלי כשיצא מן החליא יצא למקום פטור:
 exempt to a place of it exits the mound from when it exits the bucket

This halacha discusses the conditions under which one may draw water from a public cistern into a private home through a window, depending on the height of the cistern's mound and its proximity to the wall.

אשפה פרשות הרבים גבוהה עשרה טפחים וחלון על גבה
 its top on and a window handbreadths ten high the public in the domain of A garbage heap
 שופכין לה מים בשבת. במה דברים אמורים באשפה של רבים שאין
 that not the public of with a garbage heap are said words In what on Shabbos water to it one may pour
 דרכה להפנות. אבל של יחיד אין שופכין עליה שמה תתפנה
 it will be cleared lest upon it pour one may not an individual of but to be cleared is its way
 ונמצאו שופכין כדרך פרשות הרבים:
 the public into the domain of as their way pouring and they will find

This halacha discusses the permissibility of pouring water from a window onto a high garbage heap in the public domain, distinguishing between public and private heaps.

אמת המים שהיא עוברת בחצר אם יש בגובהה עשרה טפחים
 handbreadths ten in its height there is if through a courtyard passes that the water A conduit of
 וברחבה ארבעה או יותר על כן עד עשר אמות אין ממלאין ממנה
 from it draw water we do not cubits ten up to so than more or four and in its width
 בשבת אלא אם כן עשו לה מחצה גבוהה עשרה טפחים בכניסה
 at the entrance handbreadths ten high a partition for it they made unless on Shabbos

וּבִיצִיָּאָהּ. וְאִם אֵין בְּגִבְהָהּ עֲשָׂרָה אֹף שְׁאִין בְּרַחְבָּהּ אַרְבָּעָה

four in its width that there is not or ten in its height there is not and if and at the exit

מִמָּלְאִין מִמֶּנָּה בְּלֹא מְחָצָה:

a partition without from it we may draw water

This halacha details the dimensions of a water conduit that require a partition to allow drawing water from it on Shabbos.

הל"ב

דִּין אֶמֶת הַמַּיִם הָעוֹבְרִת בְּחֶזֶר וּפְרָצָה הַמְתֵּרָת

Halacha 12 · Drawing Water from a Wide Conduit and Carrying in the Courtyard

הָיָה בְּרַחְבָּהּ יָתֵר מֵעֶשְׂרֵי אַמּוֹת אֶף עַל פִּי שְׁאִין בְּגִבְהָהּ עֲשָׂרָה אֵין

we do not ten in its height there is not though · even cubits than ten more in its width If it was

מִמָּלְאִין מִמֶּנָּה עַד שִׁיעֲשֶׂה לָּהּ מְחָצָה. שָׁכַל יָתֵר עַל עֶשְׂרֵי פְּרָצָה הִיא

it is a breach ten than more for anything a partition for it that he makes until from it fill

וּמִפְסֻדַּת הַמְּחָצוֹת. וּמָהוּ לְטַלֵּט בְּכָל הַחֶזֶר. אִם נִשְׁאַר

there remained If the courtyard in all of to carry And what is the law the partitions and it ruins

מִצַּד הַפְּרָצָה פֶּסַח מִכָּאן וּפֶסַח מִכָּאן בְּכָל שְׁהוּא אֹף פֶּסַח רַחֵב

of a width of a strip or · of any size from here and a strip from here a strip the breach from the side of

אַרְבָּעָה טַפְחִים מְרוּחַ אַחַת מִתֵּר לְטַלֵּט בְּכָל הַחֶזֶר וְאֵין אָסוּר

forbidden and it is not the courtyard in all of to carry it is permitted one from a side handbreadths four

אֶלָּא לְמִלְאוֹת מִן הָאֵמָּה בְּלֹבֵד. אֲבָל אִם לֹא נִשְׁאַר פֶּסַח כָּלֵל

at all a strip remain there did not if But alone the water conduit from to fill except

אָסוּר לְטַלֵּט בְּכָל הַחֶזֶר שְׁהָרִי נִפְרָצָה חֶזֶר לַיָּם שְׁהוּא

which is to the sea the courtyard it was breached for behold the courtyard in all of to carry it is forbidden

כַּרְמֶלִית:

a carmelit

This halacha discusses the dimensions of a water conduit passing through a courtyard and how its width affects the permissibility of carrying within the courtyard.

הל"ג

דִּין מְחָצָה תְּלוּיָה בַּמַּיִם לְעֵנִין טַלְטוּל

Halacha 13 · The Law of a Hanging Partition in Water for Carrying on Shabbos

וְהֵיכָן מַעֲמִידִין אֶת הַמְּחָצָה בַּמַּיִם. אִם הָיְתָה לְמַעַלָּה מִן הַמַּיִם צָרִיךְ

it is necessary the water from above it was If in water the partition — does one erect And how

שִׁיחָיָה טַפַּח מִן הַמְּחָצָה יוֹרֵד בְּתוֹךְ הַמַּיִם. וְאִם הָיְתָה הַמְּחָצָה

the partition was And if the water into descending the partition of a handbreadth that there should be

כָּלָה יוֹרֶדֶת בְּתוֹךְ הַמַּיִם צָרִיךְ שִׁיחָיָה טַפַּח מִמֶּנָּה יוֹצֵא

protruding from it a handbreadth that there should be it is necessary the water into descending all of it

לְמַעַלָּה מִן הַמַּיִם. כִּדִּי שִׁיחָיו הַמַּיִם שֶׁבְּחֶזֶר מִבְּדִלִין אֶף עַל פִּי

though · even distinguished that is in the courtyard the water that will be so the water from above

שֵׁאִין הַמַּחְצָה מֵגַעַת עַד הַקֶּרֶקַע הוֹאִיל וַיֵּשׁ בָּהּ עֶשְׂרֵה טַפָּחִים הֲרִי זֶה
this behold handbreadths ten in it and there is since the ground until reaches the partition that not
מִתְּרַת. וְלֹא הִתִּירוּ מַחְצָה תְּלוּיָה אֶלָּא בְּמִים בִּלְבָד. שְׁאִסּוּר
for the prohibition of alone in water except hanging a partition did they permit And not is permitted
טְלָטוּל בְּמִים מִדְּבָרֵיהֶם וְהִקְלוּ בְּמַחְצָה שְׁאִינָה אֶלָּא כְּדִי
in order except which is not regarding a partition and they were lenient is Rabbinic in water carrying
לַעֲשׂוֹת הַפֶּר: a distinction to make

This halacha explains how a hanging partition is valid for separating water in a courtyard from a public watercourse, since the prohibition of carrying in water is only Rabbinic.

הלי יד

שְׁאִיכֵת מִים מֵאַמֶּת הַמִּים הָעוֹבֶרֶת בֵּין הַחֲצוֹת Halacha 14 · Drawing Water on Shabbos from a Conduit Passing Between Courtyards

אֵמֶת הַמִּים הָעוֹבֶרֶת בֵּין הַחֲצוֹת וְחִלּוֹנוֹת פְּתוּחוֹת אֵלֶיהָ. אִם אֵין
there is not if to it are open and windows the courtyards between that passes water A conduit of
בָּהּ כַּשְּׁעוֹר מִשְׁלָשְׁלִין דָּלִי מִן הַחִלּוֹנוֹת וּמִמְלָאִים מִמֶּנָּה בְּשֶׁבֶת. בָּמָה
In what on Shabbos from it and fill the windows from a bucket one may lower the minimum size in it
דְּבָרִים אֲמוּרִים בְּשְׁאִינָה מִפְּלֶגֶת מִן הַכֶּתֶל שְׁלֹשָׁה טַפָּחִים. אֲבָל אִם הִיָּתָה
it was if but handbreadths three the wall from distant when it is not are said words
מִפְּלֶגֶת מִן הַכֶּתֶל שְׁלֹשָׁה טַפָּחִים אֵין מִמְלָאִים מִמֶּנָּה אֶלָּא אִם כֵּן
· · unless from it fill one may not handbreadths three the wall from distant
הִיוּ פֶּסֶין יוֹצְאִין מִן הַכֶּתֶלִּים מִכָּאן וּמִכָּאן שְׁנִמְצָא הָאֲמָה כְּאֵלוֹ
is as if the conduit so that it turns out and from here from here the walls from protruding strips there were
הִיא עוֹבֶרֶת בְּתוֹךְ הַחֲצֵר: the courtyard inside passes it

This halacha details the conditions under which one may draw water from a water conduit that runs adjacent to private courtyards on Shabbos.

הלי טו

דִּין כְּצוּצָרָה עַל גִּבֵּי הַמִּים בְּשֶׁבֶת Halacha 15 · Drawing and Pouring Water from a Balcony Over a Carmelit on Shabbos

כְּצוּצָרָה שֶׁהִיא לְמַעַלָּה מִן הַיָּם וְחִלּוֹן בְּתוֹכָהּ עַל גִּבֵּי הַמִּים. אֵין
we do not the water top of on inside it and a window the sea from above that is A balcony
מִמְלָאִים מִמֶּנָּה בְּשֶׁבֶת אֶלָּא אִם כֵּן עָשׂוּ מַחְצָה גְבוּהָהּ עֶשְׂרֵה טַפָּחִים עַל
on handbreadths ten high a partition they made · · unless on Shabbos from it draw
גִּבֵּי הַמִּים כְּנֶגֶד הַחִלּוֹן שֶׁכְּצוּצָרָה. אוֹ תִהְיֶה הַמַּחְצָה יוֹרֶדֶת מִן
from descending the partition it will be or that is in the balcony the window corresponding to the water top of
הַכְּצוּצָרָה כְּנֶגֶד הַמִּים וְרוֹאִין אוֹתָהּ כְּאֵלוֹ יֵרְדָה וְנִגְעָה עַד הַמִּים.
the water until and touched it descended as if it and we view the water corresponding to the balcony

וּכְשֶׁם שֶׁמִּמֶּלְאִין מִזֶּה שָׁעָשׂוּ לָהּ מַחְצָה כִּף שׁוֹפְכִין מִמֶּנָּה עַל הַיָּם.
the sea onto from it we pour so a partition for it that they made from this we draw and just as
שֶׁהָרִי עַל הַפְּרָמְלִית הֵן שׁוֹפְכִין:
pour they the carmelit onto since

This halacha details the Rabbinic requirement of a partition to permit drawing or pouring water between a private balcony and a body of water which is a carmelit.

ה'תש"ז

אסור שפיכת מים בחצר קטנה בשבת

Halacha 16: Pouring Water in a Small Courtyard on Shabbos and the Requirement of a Pit

חֲצֵר שֶׁהִיא פְּחוּתָה מֵאַרְבַּע אַמּוֹת עַל אַרְבַּע אַמּוֹת אֵין שׁוֹפְכִין בְּתוֹכָהּ
into it pour we do not cubits four by cubits than four less that is A courtyard
מִים בְּשַׁבָּת מִפְּנֵי שֶׁהֵן יוֹצְאִין לְרֵשׁוֹת הָרַבִּים בְּמַהֲרָה. לְפִיכָךְ צָרִיךְ
one must therefore quickly of the public to the domain go out that they because on Shabbos water
לַעֲשׂוֹת גּוּמָה מְחֻזָּקת סָאתִים בְּתוֹךְ הַחֲצֵר אוֹ בְּרֵשׁוֹת הָרַבִּים בְּצַד
beside of the public in the domain or the courtyard inside two seah holding a pit make
הַחֲצֵר כְּדִי שִׁיְהִיו הַמִּים נִקְבָּצִים בְּתוֹכָהּ. וְצָרִיךְ לְבָנוֹת עָלֶיהָ כֶּפֶה
an arch over it build and one must inside it collected the water that will be so the courtyard
מִבַּחוּץ כְּדִי שֶׁלֹּא תִרָּאֶה הָעוֹקָה הַזֹּאת בְּרֵשׁוֹת הָרַבִּים. וְהַחֲצֵר
and the courtyard of the public in the domain this the pit will be seen that not so from the outside
וְהָאֲכַסְדָּרָה מְצֻטְרָפִין לְאַרְבַּע אַמּוֹת. וְכַמָּה הוּא הַמָּקוֹם שֶׁמִּחְזִיק סָאתִים
two seah that holds the space is and how much cubits to four combine and the portico
חֲצִי אַמָּה עַל חֲצִי אַמָּה בְּרוּם שְׁלֹשָׁה חֲמִשִּׁי אַמָּה:
a cubit fifths of three with a height of a cubit half by a cubit half

This halacha details the prohibition of pouring water into a small courtyard on Shabbos due to the concern that it will flow into the public domain, and the dimensions of the pit required to collect it.

ה'תש"ז

דין שפיכת מים לעוקה בשבת

Halacha 17: Pouring Waste Water into a Pit in the Courtyard on Shabbos

הֲיִתָּה הָעוֹקָה פְּחוּתָה מִסָּאתִים שׁוֹפְכִין לָהּ בְּמִלּוּאָהּ. הֲיִתָּה מְחֻזָּקת סָאתִים
two seah holding if was its full capacity into it we may pour than two seah less the pit If was
שׁוֹפְכִין לָהּ אֶפְלוּ שְׁשִׁים סָאָה שֶׁל מִים. וְאִם עַל פִּי שֶׁהַמִּים יִתְגַּבְּרוּ
will overflow that the water though and even water of seah sixty even into it we may pour
וְיִפּוּצוּ מֵעַל הַגּוּמָה לְחוּץ. בְּמָה דְּבָרִים אֲמוּרִים בִּימֹת הַגִּשְׁמִים
the rains in the days of are said words In what to the outside the pit from upon and spread
שֶׁהַחֲצֵרוֹת מִתְקַלְקְלוֹת וְסִתָּם צְנוּרוֹת מְקַלְחִין וְלֹא יָבוֹאוּ הָרוּאִים
the onlookers will come and not flow drainpipes and ordinary are muddled when the courtyards
לומר שֶׁהָ מְשִׁתֵּמֶשׁ בְּרֵשׁוֹת הָרַבִּים וְהַמִּים יוֹצְאִים מִכְחוֹ
into the public domain from his power goes out and the water the public domain is using that this one to say

בְּרִשּׁוֹת הָרַבִּים. אֲבָל בְּיָמֹת הַחֹמָה אִם הָיְתָה מְחֻזָּקֶת סָאתִים אֵין
pour we do not two seah holding it was if the sun in the days of but the public domain
שׁוֹפְכִין לָהּ אֶלָּא סָאתִים. הָיְתָה פְּחוּתָהּ מִסָּאתִים אֵין שׁוֹפְכִין לָהּ כָּל
at all any into it pour we do not than two seah less if was two seah except into it
עָקָר:

This halacha details the Rabbinic restrictions on pouring waste water into a courtyard pit during the summer and winter seasons.

הל"ח

אָסוּר שְׁפִיכַת מַיִם לְכִיב הַמוֹכִיל לְרִשּׁוֹת הָרַבִּים

Halacha 18· Pouring Water into a Drain Leading to the Public Domain

בֵּיב שְׁשׁוֹפְכִין לוֹ מַיִם וְהֵן נִזְחָלִין וְהוֹלְכִין תַּחַת הַקָּרָקַע וְיוֹצְאִין
and go out the ground under and go flow and they water into it that they pour A drain
לְרִשּׁוֹת הָרַבִּים. וְכֵן צָנוּר שְׁשׁוֹפְכִין עַל פִּי מַיִם וְהֵן נִזְחָלִין עַל
upon flow and they water its mouth upon that they pour a gutter and so too the many to the domain of
הַכֶּתֶל וְיוֹרְדִין לְרִשּׁוֹת הָרַבִּים. אֲפֹלוּ הָיָה אַרְךָ הַכֶּתֶל אוֹ אַרְךָ
the length of or the wall the length of was even if the many to the domain of and descend the wall
הַדֶּרֶךְ שֶׁתַּחַת הָאָרֶץ מֵאָה אַמָּה אָסוּר לְשַׁפֵּךְ עַל פִּי הַבֵּיב אוֹ
or the drain the mouth of upon to pour it is forbidden cubits one hundred the earth that is under the path
עַל פִּי הַצָּנוּר מִפְּנֵי שֶׁהַמַּיִם יוֹצְאִין מִכּחוֹ לְרִשּׁוֹת הָרַבִּים. אֶלָּא
rather the many to the domain of from his force goes out that the water because the gutter the mouth of upon
שׁוֹפֵךְ חוּץ לְבֵיב וְהֵן יוֹרְדִין לְבֵיב:
to the drain descend and they to the drain outside he pours

This halacha forbids pouring water directly into a drain or gutter that leads to the public domain, as the water is propelled there by one's direct force.

הל"ט

דִּינֵי שְׁפִיכַת מַיִם לְכַרְמְלִית בְּשַׁבָּת

Halacha 19· Laws of Pouring Water into a Carmelit on Shabbos

בְּמָה דְּבָרִים אָמוּרִים בְּיָמֹת הַחֹמָה אֲבָל בְּיָמֹת הַגְּשָׁמִים שׁוֹפֵךְ
one may pour the rains in the days of but the summer in the days of are said words In what
וְשׁוֹנָה וְאֵינוֹ נִמְנָע. שְׁסֻתָּם צָנוּרוֹת מְקַלְחִין הֵן וְאָדָם רוֹצֶה
wants and a person they flow gutters for ordinarily prevented and he is not and repeat
שֶׁיִּבְלָעוּ הַמַּיִם בְּמִקְוָמָן. הָיָה שׁוֹפֵךְ עַל פִּי הַבֵּיב וְהַמַּיִם
and the water the drain the opening of upon pouring If he was in their place the water that they be absorbed
יוֹצְאִין לְכַרְמְלִית הֲרִי זֶה מִתָּר וְאֲפֹלוּ בְּיָמֹת הַחֹמָה שְׁלֹא גָזְרוּ
did they decree because not the summer in the days of and even is permitted this behold to a carmelit goes out
עַל כּחוֹ בְּכַרְמְלִית. לְפִיכָךְ מִתָּר לְשַׁפֵּךְ עַל כְּתִלֵי הַסְּפִינָה וְהֵם
and they the ship the walls of upon to pour it is permitted therefore in a carmelit his power upon

יורדין לים:

to the sea descend

The Sages permitted pouring water into a carmelit via indirect force, especially during the rainy season or through a drain.

הליב

שאיבת מים מן הים לספינה בשבת

Halacha 20 · Drawing Water from the Sea into a Ship on Shabbos

לא ימלא אדם מים מן הים והוא בתוך הספינה אלא אם כן עשה מקום

an area of he made . . . unless the ship is inside and he the sea from water a person shall fill Not

ארבעה על ארבעה יוצא מן הספינה על הים. במה דברים אמורים

are said words In what the sea over the ship from protruding four by four

כשהיה תוך עשרה אבל אם היה למעלה מעשרה מן הים מוציא זיו

a protrusion he extends the sea from ten above it was if but ten within when it was

כל שהוא וממלא. שהרי דרך מקום פטור ממלא ואינו צריך לזיו

protrusion need and he does not he fills exemption a place of through since and fills size any

זה אלא משום הבר:

a distinction because of except this

This halacha discusses the Rabbinic requirement to make a physical distinction when drawing water from the sea into a ship on Shabbos.

הליכא

דין ספר שנתגלגל בשבת

Halacha 21 · The Law of a Scroll that Rolled into Another Domain on Shabbos

הקורא בספר בכרמלית ונתגלגל מקצת הספר לרשות הרבים

the public into the domain of the scroll a part of and rolled in a carmelit in a scroll One who reads

ומקצתו בידו. אם נתגלגל לחוץ לארבע אמות הופכו על הכתב

the writing upon he turns it cubits of four outside it rolled if is in his hand and its part

ומניחו. גזרה שמה שמיט כלו מידו ויעבידנו ארבע אמות. נתגלגל

if it rolled cubits four and he will carry it from his hand all of it it slip lest a decree and leaves it

לתוך ארבע אמות גוללו אצלו. וכן אם נתגלגל לרשות היחיד

the individual into the domain of it rolled if and so to himself he rolls it cubits four within

גוללו אצלו. היה קורא ברשות היחיד ונתגלגל לרשות הרבים

the public into the domain of and it rolled the individual in the domain of reading If he was to himself he rolls it

אם נח בזה הופכו על הכתב. ואם לא נח אלא היה תלוי באויר

in the airspace of suspended it was but it rested not and if the writing upon he turns it in it it rested if

רשות הרבים ולא הגיע לארץ גוללו אצלו:

to himself he rolls it to the ground it reached and not the public the domain of

This halacha discusses the Rabbinic decrees enacted to prevent carrying a scroll that rolls from one domain to another on Shabbos.

הליכב

הַמַּעֲבִיר קוֹץ כַּדֵּי שְׁלֹא יִזְקוּ בּוֹ רַבִּים. אִם הָיָה בְּרִשּׁוֹת הָרַבִּים
of the public in the domain it was if the public by it will be injured that not in order a thorn One who moves
מוֹלִיכּוֹ פָּחוֹת פָּחוֹת מֵאַרְבַּע אַמּוֹת. וְאִם הָיָה בְּכֶרְמְלִית מוֹלִיכּוֹ כְּדַרְכּוֹ
in his usual way he carries it in a carmelit it was and if cubits than four less less he carries it
אֶפְלוּ מֵאָה אֶמָּה. וְכֵן מֵת שֶׁהִסְרִיחַ וְנִתְבַּזָּה יִתֵּר מִדֵּאִי
than enough more and became degrading that became smelly a corpse And likewise cubits one hundred even
וְלֹא יִכְלוּ שְׂכָנָיו לַעֲמֹד מוֹצִיאִין אוֹתוֹ מִרִּשּׁוֹת הַיָּחִיד לְכֶרְמְלִית.
to a carmelit of the individual from the domain it they may remove to stand the neighbors could and not
הַיּוֹרֵד לְרַחֵץ בָּיָם כְּשֶׁהוּא עוֹלָה מִנִּגְבַּ עֲצָמוֹ שָׁמָּה יַעֲבִיר מִיָּם
water he will carry lest himself he dries comes up when he in the sea to bathe One who goes down
שֶׁעָלָיו אַרְבַּע אַמּוֹת בְּכֶרְמְלִית:
in a carmelit cubits four that is on him

This halacha outlines the Rabbinic leniencies permitted in a carmelit to prevent public injury or extreme human degradation, as well as the precaution of drying oneself after bathing in the sea.

CHAPTER SUMMARY

The chapter begins by establishing that a person standing in one domain may move articles within another domain, provided he does not transfer them across domains or carry them more than four cubits in a public domain. It then details the Rabbinic decrees regarding drinking and feeding animals across domain boundaries, explaining that one must bring his head and the majority of his body into the domain where he is drinking if he is using attractive vessels he needs, lest he carry them back with him. Finally, the halachos address collecting flowing water from drainpipes without touching the pipe or wall, and the permissible use of projections near windows that are situated above ten handbreadths, which places them outside the reach of the public domain.

Look at how carefully the Sages guarded us from a mistake. The halachah teaches that a person cannot stand in one domain and drink from another using a nice vessel, out of concern that he might absentmindedly pull the cup back to where he is standing. Our minds naturally pull things toward where we are physically positioned. If your body is in one place, your hands will eventually bring your possessions there too, even if you promised yourself you would keep them separate.

This is a profound lesson in our daily avodah. We often try to keep our feet planted in a place of compromise or spiritual danger, while claiming we can safely reach out to touch something holy, or conversely, we stand in a holy place but let our desires reach out into the public street. The yetzer hara whispers that we can compartmentalize. But the Torah knows the nature of a person: where you stand is ultimately where you will pull your vessels. You cannot safely engage with something unless you bring your head and the majority of your being into that space.

If you want to truly connect to a mitzvah, a shiur, or a holy moment, do not just reach for it from the outside while remaining standing in your old habits. Bring your whole self in.

Today, when you sit down to learn or daven, do not just 'reach in' while keeping your mind on your phone or your business. Put your phone in another room, bring your head and the majority of your focus entirely into the room, and stand fully inside the domain of the Torah.

חובות הלבבות • שער יחוד המעשה • פרק חמישי (-106) (122)

Sentence by Sentence • Punctuated Hebrew with Translation and Notes • Navy & Gold Edition

ON THIS PAGE

In this chapter, the Chashuve author of the Chovos HaLevavos exposes the cunning tactics of the yetzer hara as he tries to derail a Yid from his avodas Hashem. When a person faces hardships, the yetzer hara tries to make him look at the success of the wicked, whispering that his suffering is only because he clings to Hashem and His mitzvos. He tries to scare the person away from doing good by exaggerating the difficulty of mitzvos—claiming that fasting will make him sick, that learning at night will ruin his health, or that giving tzedakah will lead to poverty—while making sins look incredibly sweet and pleasurable.

If the yetzer hara cannot stop the mitzvah, he tries to ruin it afterward by bringing sadness and regret over the good deeds, or by making the person feel joy after doing an aveirah. He also tries to weaken the person's Torah study, telling him to settle for basic knowledge or to focus on secular wisdom like grammar and poetry instead of deep halachic analysis. If the person still perseveres in his learning, the yetzer hara tries to trip him up with the spiritual traps of jealousy toward other talmidei chachamim or haughtiness and arrogance over his own superior understanding.

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

ובצר לה, יעביר על לבך טובת הרשעים והצלחת הכופרים, כמ"ש (איוב יב): "ישליו אהלים לשדדים ובטחות למרגיזי אל".

And in your times of distress, the yetzer hara will bring to your mind the prosperity of the wicked and the success of the deniers, as it is written: "The tents of robbers are at peace, and those who provoke G-d are secure."

ויאמר לה: "לא נכנס עליך ההפסד הזה אלא מפני שדבקת בעבודת האלהים ובמצותיו, ואין ביכולתך לעמד בזה מפני כבד משאו ודחק (נ"א ורוחק) תכליתו; ואם היית מסיר הענין הזה מלבך ותנוח לו ממנו, היית שמח בעניינה כמו שאתה רואה עליו הרשעים."

He will say to you: "This loss and suffering has only come upon you because you clung to the service of Hashem and His mitzvos, and you do not have the strength to endure this because of its heavy burden and the distance of its ultimate reward; if you would only remove this matter from your heart and rest from it, you would be happy in your situation, just as you see the wicked are."

NOTE The yetzer hara tries to convince the person that their life's difficulties are a direct result of their religious devotion, suggesting that abandoning their avodah would bring them immediate peace and happiness.

הלא תראה מ"ש הכתוב (ויקרא י'): "בְּקִרְבִּי אֶקְדָּשׁ", ואמר (עמוס ג): "רַק אֶתְכֶם יַדְעֵתִי וְגו' עַל כֵּן אֶפְקֹד וְגו'", וְהַדּוּמָה לָזֶה.

He will say: "Do you not see what the verse says: 'Through those near to Me I will be sanctified,' and it says: 'Only you have I known... therefore I will visit upon you all your iniquities,' and other similar verses?"

NOTE The yetzer hara even uses holy verses out of context to discourage the person, arguing that Hashem is extra strict with those close to Him, so being close only brings suffering.

וּכְשֶׁהוּא רוֹאֶה שְׂאֵתָהּ מְסַכִּים לַעֲשׂוֹת מְאוּמָה מִמַּעֲשֵׂה הָעֲבוּדָה, יַגְדִּיל עָלֶיךָ עֲנִיָּו וְיַפְחִידֶךָ מִמֶּנּוּ.

And when he sees that you resolve to perform any act of Hashem's service, he will exaggerate its difficulty in your eyes and try to frighten you away from it.

וְאִם יִהְיֶה מַעֲנִין הַצּוּם, יֹאמֶר לָךְ: "הִזָּהֵר, כִּי יִחְלִישׁ אוֹתָךְ וְיַחַלִּיאוֹךָ וְיַמְנַעֲךָ מִעֲנִיָּי עוֹלָמָה וְאַחֲרִיתָהּ".

If it is a matter of fasting, he will say to you: "Be careful, for this will weaken you and make you sick, and it will prevent you from attending to both your worldly affairs and your spiritual future."

וְאִם יִהְיֶה מַעֲנִין תּוֹסֶפֶת תְּפִלָּה בַּלַּיְלָה, יַעֲלֶה עַל לִבְךָ כִּי הַשְּׁנָה טוֹבָה לָךְ מִן הַמְּזוֹן, וְשׁוֹמֶרֶת בְּרִיאוֹתָהּ וּמַחֲזִיקָה גּוֹפֶה יוֹתֵר מִן הַמֶּאֱכָל וְהַמְּשֻׁתָּה.

And if it is a matter of adding extra prayers at night, he will bring to your mind the thought that sleep is better for you than food, and that it preserves your health and strengthens your body even more than eating and drinking.

וְאִם יִהְיֶה מַעֲנִיָּי הַצְּדָקוֹת, יִדְמֶה בְּעֵינֶיךָ אֲבֵדַת מְמוֹנָה, וְיִשִּׁים הָרִישׁ לְנֶגֶד עֵינֶיךָ, וְיַזְכִּירֶךָ דְּלוּת הַמְּסַכְּנוֹת וְהַחֲסָרוֹן.

And if it is a matter of giving tzedakah, he will make you imagine the loss of your wealth, placing poverty right before your eyes and reminding you of the misery of destitution and lack.

וְכֵן בְּכָל מִין מִמִּינֵי הַמִּצְוֹת וְהַחֲסָדִים, יִשְׁתַּדֵּל לְהַפְחִידֶךָ וּלְהַגְדִּיל הָעֲנִין בְּלִבְךָ כְּדִי שֶׁתִּרְפֶּה מִמֶּנּוּ.

And so it is with every kind of mitzvah and act of chesed; he will strive to frighten you and exaggerate the difficulty in your heart so that you will slacken your hand from it.

וְכַאֲשֶׁר תַּחֲשַׁב לַעֲשׂוֹת עֲבָרָה, יַחֲבִיב לָךְ הַנָּאֵתָהּ, וְיִשְׁכַּיְחֶךָ עֲנָשָׁהּ, וְיִזְרֹז אוֹתָךְ לַעֲשׂוֹתָהּ וּלְנִטּוֹת אֶלֶיָּהּ.

But when you think of committing a sin, he will make its pleasure beloved to you, make you forget its punishment, and urge you to do it and incline toward it.

וְאִם תִּרְגִּישׁ לָזֶה וְלַדּוּמָה לוֹ מִמֶּנּוּ, הָשֵׁב עָלָיו כִּי כָל צָעַר שֶׁעָבַר עָלֶיךָ בְּמָה שֶׁקָּדַם מִיָּמֶיךָ לֹא נִשְׁאַר מִמֶּנּוּ בְּךָ אוֹת, אֶךְ חֵלֶף מִהֵרָה וְעָבַר, וְשָׁכְרוּ עוֹמֵד לָךְ לְעוֹלָם לֹא יֵתֵם וְלֹא יִכָּלֶה.

If you sense this or anything similar from him, answer him back: 'Of all the pain that has passed over me in my earlier days, not a single trace remains in me; it quickly passed and vanished, but its reward stands ready for me forever, never to end or perish.'

וְהַמְתַּעֲנָה, כְּשִׁיצוּם בַּיּוֹם וַיֵּאכַל בַּלַּיְלָה, כִּאֲלוּ לֹא הִתְעַנָּה, וְיָשׁוּב אֵלָיו כַּחוֹ, וְיִשְׁאַר לוֹ שְׁכָרוֹ שְׁמוֹר.

And regarding one who fasts: when he fasts by day and eats at night, it is as if he did not suffer from the fast at all, for his strength returns to him, while his reward remains safely stored away for him.

וכן הנעור בקצת הלילה, כאשר ישן ישוב לקלות גופו וכאילו לא נעור, וישאר לו גמול עמדו ושכר תפלתו לעולם.

And similarly, one who stays awake for part of the night: once he sleeps, his body returns to its light, refreshed state as if he had never stayed up, while the recompense for his standing and the reward for his prayer remain for him forever.

אבל ענין הצדקה, כבר בארתיו בשער הבטחון באר היטב.

As for the matter of tzedakah, I have already explained it very well in the Gate of Trust in Hashem.

NOTE In Shaar HaBitachon, the author explains that giving tzedakah never decreases a person's decreed sustenance, so the fear of poverty is entirely an illusion of the yetzer hara.

אך ענין העברות, צריך שתשיב אל לבך ותעביר על מחשבתך חליפות הנאותיה מהרה, המתה והאסור שבהם, ותשא חרפת המגנה מהם עליך וענשה בעולם הזה ובעוה"ב.

But regarding sins, you must bring to your heart and pass through your thoughts how quickly your pleasures pass away—both the permitted and the forbidden ones—leaving you only with the disgrace of the shameful act and its punishment in this world and the World to Come.

אז יהיה היצר נגף לפניך, ותחרץ למעשה הטוב, ותרפה מכל מעשה מגנה.

Then the yetzer hara will be defeated before you, and you will be eager for good deeds and slacken from any shameful act.

וכאשר יאבד סברו ממך בפנים האלה, ועשית מה שהסכמת עליו ממעשי העבודה, ישתדל להכניס הדאגות בלבך ולהתמיד עליה היגונים, כדי שתתחרט על מה שקדם לך מן המעשה הטוב, וימנעך מן הגמול עליו ושיקבלהו הבורא ממך.

And when his hope of enticing you in these ways is lost, and you go ahead and perform the service you resolved to do, he will then try to bring worries into your heart and make your sadness linger, so that you will regret the good deeds you did in the past, which would prevent you from receiving reward for them and prevent the Creator from accepting them from you.

NOTE Regretting a mitzvah can retroactively destroy its spiritual value, which is why the yetzer hara tries to make a person feel depressed or regretful after doing a good deed.

ואם תעשה דבר עברה, משתדל להכניס השמחה בלבך והששון במה שקדם לך, כדי שתתחזק בדבר ותחרץ עליו.

But if you commit a sin, he will strive to bring joy and gladness into your heart over what you have done, so that you will become entrenched in it and eager to repeat it.

ואם תרגיש לתרמיותיו ותשים לבך למיני מצודותיו, תהיה נזהר בהם ותעזר באלהים להנצל מהם; ואם לא תרגיש להם, יפילה פתאום ויריק חציו בה בפתע, כמו שאמר (משלי ז): "עד יפלח חץ כבדו".

If you are sensitive to his deceptions and pay attention to his various traps, you will be on guard against them and be helped by G-d to be saved from them; but if you do not sense them, he will cast you down suddenly and shoot his arrows into you in an instant, as the verse says: "Until an arrow pierces his liver."

ואם תעמד כנגדו בכל זה ולא יוכל לפתותך במה שזכרנו, ישתדל לך מצד חכמתך.

And if you stand strong against him in all of this, and he cannot entice you through the ways we have mentioned, he will then try to attack you through the angle of your wisdom and Torah study.

ואם יראה ממך חריצות ללמוד החכמה, יאמר לך: "הלא יספיק לך מה שמספיק לגדולי דורך וזקניך לדעת תורתך הנאמנה?"

If he sees in you a diligence to study Torah wisdom, he will say to you: "Is it not enough for you to know your faithful Torah to the same extent that is sufficient for the leaders and elders of your generation?"

הלא ידעת כי החכמה אין לה קץ ולא תכלית; שים מגמתך אל עקר האמונה ושרש התורה, ואח"כ למד מה שתזדמן בו אצל בני אדם מעגלן השיר והמקצב וצפוני הדקדוק והחידות הנכריות והמשלים הנוהגים.

He will say: "Do you not know that wisdom has no end and no limit? Direct your goal only to the core of faith and the root of the Torah, and after that, study things that will make you look sophisticated and prestigious among people, such as poetry, meter, the secrets of grammar, exotic riddles, and popular proverbs."

NOTE The yetzer hara tries to divert the person from deep, authentic Torah study into superficial, intellectual pursuits that only serve to gain social prestige.

והנח לך דברי הדינים ומחלקת החכמים בהם, ואל תכניס עצמך בחכמת שרשי המופת ואיכות הדבור ומיני הקשיות ואפני הראיות ואיכות הלוח העלה עם המעולל והתחברות החכמה הנראית עם החכמה הנסתרת מפני עמקם ודקות ענינם.

"And leave aside the details of the laws and the disputes of the Sages in them, and do not enter into the study of the principles of logical proof, the nature of speech, types of analogies, methods of evidence, the relationship between cause and effect, and the connection between the revealed wisdom and the hidden wisdom, because of their depth and subtlety."

וסמך על אנשי הקבלה במה שתוכל לעמוד על ברורו, כאשר תסמך עליהם במה שהוא נמנע ממך.

"And simply rely on the transmitters of tradition even in matters where you could actually arrive at clarity through your own analysis, just as you rely on them for things that are beyond your reach."

ואם לא תשמע לו ותשתדל ותתחזק, יורה אותך בחצי הקנאה בחבירה; ואם גיעו לחכמה מבלעדיה, תטור אותם ותשתדל לתלות בהם מומים ולהפחיתם ולדבר בגנותם, כאלו הם שגלוג בינתך וגלוג חכמתך.

And if you do not listen to him, but instead strive and strengthen yourself in study, he will shoot you with the arrows of jealousy toward your peers; if they attain wisdom that you have not, you will bear a grudge against them, try to find faults in them, demean them, and speak disparagingly of them, as if they had stripped you of your understanding and stolen your wisdom.

ואם תחפם מבלעדיהם, יפחתו בעיניך ליתרון בינתך, ותשנאם לסכוליותם, ותראה זה לעמי הארץ, ותתנאה לנפשו ותתהלל בחכמתך עד שתטען שאתה יודע מה שאינך יודע.

And if you become wiser than them, they will seem inferior in your eyes because of your superior understanding, and you will hate them for their ignorance, and display this attitude to the common people, becoming arrogant in your soul and boasting of your wisdom, until you even claim to know that which you do not know.

ויגבה רוחך מלמד, וירום לבבך את שתלמד, ותקץ את שיקשו עליך, ותרבה להחזיק עצמך כחכם, ותתכבד בסכל חבירה, ותזדין בהכלים בני גילה, ותהיה שולל ממוסרי החכמים באלהים ובתורתו.

Your spirit will become too haughty to learn from others, your heart will swell with pride when you teach, you will become annoyed when they ask you difficult questions, you will constantly hold yourself to be a great sage, you will seek honor through the ignorance of your peers, you will arm yourself by embarrassing your contemporaries, and you will end up completely stripped of the ethical teachings of the Sages regarding G-d and His Torah.

ואם לא יִשְׁלַם לוֹ מָה שְׂכֹן לְפִתּוֹתָהּ בּוֹ בְּשֹׁעַר דַּעַת הָאֱלֹהִים וְתוֹרָתוֹ, יִשְׁתַּדֵּל לְפִתּוֹתָהּ בְּשֹׁעַר מַעֲשֵׂי הָעֲבוּדָה.

And if he does not succeed in what he aimed to entice you with regarding the area of G-dly knowledge and His Torah, he will then try to entice you in the area of practical acts of service.

וּכְשֶׁתַּעֲשֶׂה לְאֱלֹהִים מַעֲשֶׂה, יִגְדִּילָהוּ וַיִּנְשְׂאָהוּ בְּעֵינָיו, וַיְשִׁימָהּ לְהַתְנַאֲוֹת בּוֹ, וַיִּקְלֶה אֲנָשֵׁי דוֹרָךְ אֶצְלָהּ, וַיִּקַּל עָלֶיהָ לְמַאֲסָם וּלְהַכְלִימָם וּלְבִישָׁם, וְאֶפְשָׁר שֶׁהֵם טוֹבִים מִמָּךְ לִפְנֵי הָאֱלֹהִים.

When you perform a deed for G-d, he will magnify it and elevate it in your eyes, causing you to become proud of it, and he will make the people of your generation seem insignificant to you, making it easy for you to despise them, humiliate them, and shame them—when in truth, it is possible that they are better than you before G-d.

וְאִם יִהְיֶה בְּחֻבְרִיהָ מִי שֵׁשׁ לוֹ יִתְרוֹן עָלֶיהָ בְּעֲבוּדַת הָאֵל וּמַעֲשָׂהוּ טוֹב מִמַּעֲשֶׂיךָ וְהוּא מִשְׁתַּדֵּל לְהִתְקַרֵּב אֵלָיו יוֹתֵר מִמָּךְ, יִסְתַּדֵּן חֵיצוֹן בּוֹ וַיֹּאמֶר לָהּ: "כָּל אֲשֶׁר יֵרָאֶה מִהַשְׁתַּדְּלוּת וּזְלִתָּהּ בְּעֲבוּדָה הוּא חֶסְרוֹן נִרְאֶה מִמָּךְ, וְלֹא הוּא הֵייתָ נִרְאֶה בְּעֵינֵי בְנֵי אָדָם צָדִיק מְכַל בְּנֵי דוֹרָךְ; הֲשֵׂא עָלָיו וְקִנְאָה בּוֹ וְשַׂטְם אוֹתוֹ וְחָקֵר עַל מוֹמָיו וּגְנוּתוֹ וְאַרְבַּ לְמַכְשׁוּלָיו, וְאִם תּוּכַל לְהוֹצִיא עָלָיו דְּבַת שָׁקֵר כְּדִי לְהַפְחִית שְׁמוֹ אֶצְל בְּנֵי אָדָם—עֲשֵׂה!"

And if there is one among your peers who has an advantage over you in the service of G-d, whose deeds are better than yours, and who strives to draw closer to Him more than you do, the yetzer will incite you against him and say to you: "Any diligence in service shown by someone else only highlights your own deficiency, and were it not for him, you would appear to people as the most righteous person of your generation; so plot against him, be jealous of him, hate him, search out his flaws and disgrace, lie in wait for his stumbles, and if you can spread a false rumor about him to lower his reputation among people—do it!"

אִז תֵּשִׁיב עָלָיו: וְאִיךָ אֶמָּאֵס מִי שֶׁאֱהָבּוּ הָאֱלֹהִים, וְאִנְּנָה מִי שֶׁשָּׂבַח חֲבוּרָא? וְלֹא דִי לִי עֲצָלוּתִי לְקַיָּם עֲבוּדָתוֹ כְּמוֹהוּ, עַד שֶׁאֶשְׂטֵם מִי שֶׁיַּעֲבִדְהוּ?

Then you must answer him: 'How can I despise someone whom G-d loves, and disparage someone whom the Creator praises? Is my own laziness in failing to fulfill His service like him not enough of a shortcoming, that I should now also hate the one who actually serves Him?'

וְאִין זֶה גְּמוּל מָה שֶׁאֲנִי חַיֵּב לְבוֹרֵא יִתְבָּרֵךְ, אֲכַל חַיֵּב אֲנִי לְאַהֲבָה אֶת אוֹהֲבָיו לְאַהֲבָתוֹ, וּלְכַבֵּד מְכַבְּדֵיו לְכַבֻּדוֹ, כְּמוֹ שֶׁכָּתוּב (תהלים טו): "וְאֵת יִרְאֵי ה' יְכַבֵּד".

'And this is surely not the proper return for what I owe the Creator, may He be blessed; rather, I am obligated to love those who love Him for the sake of His love, and to honor those who honor Him for the sake of His honor, as it is written: "And he honors those who fear Hashem."

וּכְבֹּר יָדַעְתָּ מָה שֶׁאַרְעָה אֶת מִרְיָם בְּעֵינֶיךָ (במדבר יב): "וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה", וּמָה שֶׁהָיָה מִעֲנִין קִרְחָה וְעֵדְתוֹ בְּקִנְיָאָם בְּמֹשֶׁה וְאַהֲרֹן בְּקִרְבָּתָם אֶל ה'.

'And you already know what happened to Miriam in the matter of "And Miriam and Aharon spoke against Moshe," and what happened to Korach and his assembly when they became jealous of Moshe and Aharon because of their closeness to Hashem.'

WHAT TO TAKE FROM IT

The chapter outlines a clear path to defeat these traps of the yetzer hara through deep contemplation and yiras Shamayim. To counter the fear of difficulty in mitzvos, a person must remind himself that the physical discomfort of a fast or late-night

learning quickly passes and leaves no trace, while the eternal reward remains forever. Conversely, the fleeting pleasure of an aveirah vanishes instantly, leaving only disgrace and punishment. To guard his Torah study and character, the learner must resist the yetzer hara's attempts to make him jealous of others or arrogant about his own wisdom, remaining vigilant against these spiritual arrows with the help of Hashem.

למעשה WHAT TO TAKE HOME

My dear friend, the Chovos HaLevavos is pulling back the curtain on the daily psychological warfare we all experience. Have you ever noticed how, the moment you decide to learn a bit more, daven with more kavanah, or give a generous amount of tzedakah, a sudden wave of exhaustion or financial worry washes over you? The yetzer hara is a master strategist. He will tell you that a fast will ruin your health, that waking up early to learn will make you too tired to function, or that giving charity will leave you destitute. He magnifies the temporary physical toll of a mitzvah while completely hiding the reality that physical fatigue passes quickly, but the eternal reward of your avodah remains forever.

Even when you overcome these hurdles and do the mitzvah, the battle isn't over. The yetzer hara will try to inject a cold feeling of regret or sadness into your heart, making you feel like your sacrifice wasn't worth it, just to spoil the purity of your act. Conversely, when a person stumbles into a sin, he tries to make them feel happy and accomplished, reinforcing the bad habit. We must learn to recognize these thoughts not as our own logical reasoning, but as the targeted arrows of the yetzer hara trying to weaken our resolve.

To defeat this, we must talk back to these thoughts with clear emunah. Remind yourself that any physical discomfort you feel from serving Hashem will vanish by tomorrow, but the spiritual light you created is eternal. When the voice of doubt tells you that you are sacrificing too much, look at the big picture and realize that the greatest investment a Yid can make is in his neshama.

Today, when you feel a sudden excuse or hesitation pop into your mind before doing a mitzvah or learning Torah, recognize it immediately as the yetzer hara's trick, say 'no' to the excuse, and do the good deed anyway.

תהלים • חמשה קאפיטלער

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.

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרֻבֵּי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כֹסִיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסִיד אֱלֹהִים לְעֵת מִצָּא רַק לְשׁוֹטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה וְנִחַתְנִי לָמָּה קוֹדֵר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוֹ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינְגָּה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבואְךָ מִצֵּתָה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהִרְבָּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל 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.'