

חומש עם ראשי • מטות-מסעי • ראשון

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

MATOT-MASEI • 1ST ALIYAH

CHAPTER PREVIEW

In this aliyah, we begin Parshas Matot with the essential halachos of nedarim (vows) and shevuos (oaths). Moshe Rabbeinu addresses the heads of the tribes, teaching the strict Torah obligation to keep one's word and the specific mechanisms of how a father or a husband can annul the vows of a young woman or wife under their authority.

Following these laws, Hashem commands Moshe to wage a war of vengeance against the Midianites for their role in leading Bnei Yisrael astray. Moshe mobilizes a force of twelve thousand men, led by Pinchas, who defeat Midian, execute their five kings along with the wicked Balaam, and return with the captives and spoils of war.

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

פסוק א

Pasuk 1

וַיְדַבֵּר מֹשֶׁה אֶל רָאשֵׁי הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר
which the thing this is saying Yisrael of the children of the tribes the heads of to Moshe And spoke
צִוָּה יְהוָה:
Hashem commanded

רש"י

ראשי המטות. חלק כבוד לנשיאים ללמדם תחלה ואחר כך לכל בני
the children of to all of that and after first to teach them to the princes respect He showed the tribes The heads of
ישראל; ומנין שאף שאר הדברות כן? תלמוד לומר שמות ל"ד
34 Shemos says the teaching were so the commandments the rest of that even and from where Yisrael
"וישבו אליו אהרן וכל הנשיאים בעדה וידבר משה אליהם, ואחרי כן
that and after to them Moshe and spoke in the congregation the princes and all Aharon to him and they returned
נגשו כל בני ישראל". ומה ראה לאמרה כאן? למד שהפירות נדרים
vows that the annulment of it teaches here to say it did he see and what Yisrael the children of all of approached
בניחיד ממחה, ואם אין יחיד ממחה, מפר בשלשה הדיוטות; או יכול שלא
that not perhaps or laymen by three one annuls expert single there is no and if expert is by a single
אמר משה פרשה זו אלא לנשיאים בלבד? נאמר כאן "זה הדבר" ונאמר
and it is said the word this is here it is said alone to the princes except this parsha Moshe did speak
בשחוט חוץ ויקרא י"ז "זה הדבר", מה להלן נאמרה לאהרן ולבניו ולכל
and to all of and to his sons to Aharon it was said there just as the word this is 17 Vayikra outside regarding slaughtering
בני ישראל — שנאמר "דבר אל אהרן וגו'" — אף זו נאמרה לכלן ספרי;
Sifrei to all of them was said this so too etc. Aharon to speak as it is said Yisrael the children of
נדרים ע"ח:
78a Nedarim

רש"י

זה הדבר. משה נתנבא ב"כה אמר ה' כחצת הלילה שמות י"א והנביאים
and the prophets 11 Shemos the night about midnight Hashem said with Thus prophesied Moshe the word This is
נתנבאו ב"כה אמר ה'", מוסף עליהם משה שנתנבא בלשון "זה הדבר".
the word This is with the expression that he prophesied Moshe upon them added Hashem said with Thus prophesied
ד"א — זה הדבר מעוט הוא, לומר שהחכם בלשון התרה,
invalidating with the expression of that the Sage to say it is a restriction the word This is Another explanation
ובצל בלשון התרה, בלשון הכתוב כאן, ואם חלפו — אין
it is not they exchanged and if here the verse like the language of annulling with the expression of and a husband
מִתָּר וְאֵין מוֹפֵר ספרי; נדרים ע"ז :
77 Nedarim Sifrei annulled and it is not invalidated

פסוק ב

Pasuk 2

אִישׁ כִּי יִדַּר נָדָר לַיהוָה אוּ הִשָּׁבַע שְׁבָעָה לְאַסֹּר אֶסֶר עַל נַפְשׁוֹ לֹא
not his soul upon a prohibition to bind an oath swears or to Hashem a vow he vows when A man
יִחַל דְּבָרוֹ כָּכָל הֵיכָא מִפּיו יַעֲשֶׂה:
he shall do from his mouth that proceeds according to all his word shall he profane

רש"י

נדר. האומר הרי עלי קונם שלא אכל או שלא אעשה דבר פלוני; יכול
One might think such and such a thing I will do that not or I will eat that not konam upon me behold one who says A vow
אפלו נשבע שיאכל נבלות אני קורא עליו ככל היצא מפיו יעשה?
he shall do from his mouth that goes forth according to all to him apply I carcasses that he will eat he swore even if
ת"ל לאסר אסר — לאסר את המתר ולא להתיר את האסור ספרי :
Sifrei the forbidden — to permit and not the permitted — to forbid a prohibition to forbid the Torah teaches

רש"י

לא יחל דברו. כמו לא יחלל דברו — לא יעשה דברו חלין שם :
there secular his word make he shall not his word profane he shall not like his word profane He shall not

פסוק ג

Pasuk 3

וְאִשָּׁה כִּי תִדַּר נָדָר לַיהוָה וְאָסְרָה אֶסֶר בְּבֵית אָבִיהָ בְּנַעֲרֶיהָ:
in her youth her father in the house of an obligation or binds to Hashem a vow she vows when And a woman

רש"י

בבית אביה. ברשות אביה ואפלו אינה בביתו שם :
there in his house she is not and even if her father in the domain of her father In the house of

רש"י

בנעריה. ולא קטנה ולא בוגרת, שהקטנה אין נדרה נדר, והבוגרת אינה ברשותו
in the domain is not and the bogeres a vow her vow is not for the minor a bogeres and not a minor and not in her youth
של אביה להפר נדריה; ואי זו היא קטנה? אמרו רבותינו בת י"א שנה
years eleven a daughter of our Rabbis said a minor is this and which her vows to annul her father of

וְיוֹם אֶחָד נִדְרֶיהָ נִבְדָּקוּ, אִם יָדְעָה לְשֵׁם מִי נִדְרָה וּלְשֵׁם מִי
Whom and for the name of she vowed Whom for the name of she knows if are investigated her vows one and a day
הִקְדִּישָׁהּ, נִדְרָה נֶדֶר, בֵּת י"ב שָׁנָה וְיוֹם אֶחָד אֵינָה צְרִיכָה לְבַדֵּק:
to be investigated need does not one and a day years twelve a daughter of is a vow her vow she consecrated

פסוק ד

Pasuk 4

וְשָׁמַע אָבִיהָ אֶת נִדְרָהּ וְאַסְרָהּ אֲשֶׁר אָסְרָהּ עַל נַפְשָׁהּ וְהִתְחַרֵּשׁ לָהּ
to her and remains silent her soul upon she bound which or her obligation her vow — her father and hears
אָבִיהָ וְקָמוּ כָּל נִדְרֶיהָ וְכָל אֲסֵר אֲשֶׁר אָסְרָהּ עַל נַפְשָׁהּ יָקוּם:
shall stand her soul upon she bound which obligation and every her vows all then shall stand her father

פסוק ה

Pasuk 5

וְאִם הֵנִיא אָבִיהָ אֶתָּה בְּיוֹם שָׁמְעוּ כָּל נִדְרֶיהָ וְאַסְרֶיהָ אֲשֶׁר אָסְרָהּ
she bound which and her prohibitions her vows all of his hearing on the day of her her father restrained But if
עַל נַפְשָׁהּ לֹא יָקוּם וַיְהִיָּה יִסְלַח לָהּ כִּי הֵנִיא אָבִיהָ אֶתָּה:
her her father restrained because her will forgive and Hashem stand shall not her soul upon

רש"י

וְאִם הֵנִיא אֲבִיהָ אֶתָּה. אִם מִנֵּעַ אוֹתָהּ מִן הַנֶּדֶר, כְּלוּמַר שֶׁהִפָּר לָהּ.
for her that he annulled meaning to say the vow from her he withheld if her her father disallowed And if
הַנֶּאֱדָה זֶה אֵינִי יוֹדֵעַ מַה הִיא, כְּשֶׁהוּא אוֹמֵר "וְאִם בְּיוֹם שָׁמַע אִישָׁהּ יֵנִיא
disallows her husband hearing on the day of And if says when it it is what know I do not this withholding
אוֹתָהּ וְהִפָּר" פסוק ט' הֵנִיא אוֹמֵר הַנֶּאֱדָה זֶה הִפָּרָה. וּפְשׁוּטוֹ לְשׁוֹן מְנִיעָה
withholding is a term of and its plain meaning is annulment this withholding saying be 9 verse and he annuls her
וְהִסְרָהּ, וְכֵן "וְלִמָּה תִּנְיֹאוֹן" בַּמִּדְבָּר ל"ב, וְכֵן "שָׁמֶן רֹאשׁ אֶל יָנִי רֹאשִׁי"
my head turn away let not the head oil of and so too 32 Bamidbar do you turn away And why and so too and removing
תְּהִלִּים קמ"א, וְכֵן "וַיִּדְעֶתָם אֶת תְּנוּאָתִי" בַּמִּדְבָּר י"ד — אֶת אֲשֶׁר סָרְתָם
you turned aside that — 14 Bamidbar My turning aside — and you shall know and so too 141 Tehillim

מֵעָלַי:

from Me

רש"י

וְה' יִסְלַח לָהּ. בְּמָה הַכֶּתוּב מְדַבֵּר? בְּאִשָּׁה שֶׁנִּדְרָה בְּנִזִּיר וְשָׁמַע
and heard to be a Nazirite who vowed of a woman speaks the verse Regarding what her will forgive And Hashem
בְּעָלָהּ וְהִפָּר לָהּ וְהִיא לֹא יָדְעָה וְעוֹבְרָת עַל נִדְרָה וְשׁוֹתָה יַיִן וּמִטְמְאָה
and becomes defiled wine and drinks her vow against and transgresses know did not and she for her and annulled her husband
לְמֵתִים, זֶה הִיא שֶׁצְרִיכָה סְלִיחָה וְאֵצֶף שֶׁהוּא מוֹפֵר, וְאִם הַמוֹפְרִין צְרִיכִים
need those annulled And if is annulled that it and even though forgiveness who needs is she this by corpses
סְלִיחָה, קָלוּ לְשִׁאֵינָן מוֹפְרִים עֵי קִידוּשֵׁין פ"א :
chapter 81 Kiddushin see annulled for those that are not how much more so forgiveness

פסוק ו

וְאִם הָיָה תְּהִיָּה לְאִישׁ וּנְדָרֶיהָ עָלֶיהָ אוֹ מִבִּטָּא שְׁפָתֶיהָ אֲשֶׁר
 which her lips an utterance of or are upon her and her vows to a husband she should be belonging And if
 אֶסְרָה עַל נַפְשָׁהּ:
 herself upon she bound

רש"י

וְאִם הָיָה תְּהִיָּה לְאִישׁ. זוֹ אֲרוּסָה, אוֹ אֵינוֹ אֶלָּא נְשׁוּאָה? כְּשֶׁהוּא אוֹמֵר
 says when it a married woman but rather is it not or a betrothed woman this to a man she shall be becoming And if
 "וְאִם בֵּית אִשָּׁה נִדְרָה" הֲרִי נְשׁוּאָה אָמור, וְכֵאן בְּאֲרוּסָה, וְכֵא
 and it comes of a betrothed woman and here is spoken of a married woman behold she vowed" her husband the house of "And if
 לְחֵלֶק בָּהּ שְׂאֵבֶיהָ וּבִעָלָהּ מִפְּרִין נְדָרֶיהָ, הֲפֹר הָאָב וְלֹא הֲפֹר
 annul and did not the father if annulled her vows annul and her husband that her father concerning her to differentiate
 הַבָּעַל, אוֹ הֲפֹר הַבָּעַל וְלֹא הֲפֹר הָאָב, הֲרִי זֶה אֵינוֹ מוֹפָר, וְאִין צָרִיךְ
 need and there is no annulled is not this behold the father annul and did not the husband if annulled or the husband
 לוֹמַר אִם קִיָּם אֶחָד מֵהֶם:
 of them one confirmed if to say

רש"י

וּנְדָרֶיהָ עָלֶיהָ. שְׁנִדְרָה בְּבֵית אָבֶיהָ, וְלֹא שָׁמַע בָּהֶן אָבֶיהָ וְלֹא הוֹפְרוּ
 were they annulled and not her father them did hear and not her father in the house of that she vowed are upon her and her vows
 וְלֹא הוֹקְמוּ עֵי סַפְרֵי:
 Sifrei see were they confirmed and not

פסוק ז

וְשָׁמַע אִשָּׁה בְּיוֹם שְׁמָעוֹ וְהִתְחַרְשׁ לָהּ וְקָמוּ נְדָרֶיהָ וְאֶסְרָה
 and her obligations her vows then shall stand to her and he remains silent his hearing on the day of her husband and hears
 אֲשֶׁר אֶסְרָה עַל נַפְשָׁהּ יָקָמוּ:
 shall stand her soul upon she bound which

רש"י

וּשְׁמַע אִשָּׁה וּגו'. הֲרִי לָהּ שָׁאֵם קִיָּם הַבָּעַל שְׁהוּא קִיָּם:
 confirmed that it is the husband confirmed that if to you behold etc. her husband And if heard

פסוק ח

וְאִם בְּיוֹם שְׁמָע אִשָּׁה יִנְיָ אוֹתָהּ וְהִפָּר אֶת נְדָרָהּ אֲשֶׁר עָלֶיהָ
 upon her which is her vow — and he annuls her he restrains her husband hearing on the day of But if
 וְאֶת מִבִּטָּא שְׁפָתֶיהָ אֲשֶׁר אֶסְרָה עַל נַפְשָׁהּ וַיְהִי וַיִּסְלַח לָהּ:
 her will forgive and Hashem herself upon she bound which her lips the utterance of and —

רש"י

והפר את נדרה. יכול אפלו לא הפר האב, ת"ל פסוק י"ז "בנעוריה
"in her youth 17 verse the Torah teaches the father annulled not even if one might think her vow — And he annuls
בית אביה" — כל שבנעוריה ברשות אביה היא ספרי שם :
there Sifrei she is her father under the authority of she is in her youth as long as her father" house of

פסוק ט

Pasuk 9

ונדר אלמנה וגרושה כל אשר אסרה על נפשה יקום עליה:
upon her shall stand herself upon she prohibited which everything or a divorcee a widow And the vow of

רש"י

כל אשר אסרה על נפשה יקום עליה. לפי שאינה לא ברשות אב
a father under the authority of not that she is not because against her shall stand her soul upon she bound which everything
ולא ברשות בעל, ובאלמנה מן הנשואין הכתוב מדבר, אבל אלמנה מן
from a widow but speaks the Scripture marriage from and of a widow a husband under the authority of and not
הארוסין — מת הפעל נתרוקנה וחזרה רשות לאב נדרים ע' :
page 70 Nedarim to the father the authority and returns is emptied the husband if dies betrothal

פסוק י

Pasuk 10

ואם בית אישה נדרה או אסרה אפר על נפשה בשבעה:
with an oath herself upon an obligation she bound or she vowed her husband in the house of And if

רש"י

ואם בית אשה נדרה. בנשואה הכתוב מדבר שם ס"ז :
67 there speaks the verse of a married woman she vowed a husband the house of And if

פסוק יא

Pasuk 11

ושמע אישה והחרש לה לא הניא אתה וקמו כל נדריה וכל
and every her vows all of and shall stand her he restrained not to her and he is silent her husband and hears
אפר אשר אסרה על נפשה יקום:
shall stand her soul upon she bound which obligation

פסוק יב

Pasuk 12

ואם הפר יפר אתם אישה ביום שמעו כל מוצא שפתיה
her lips utterance of any his hearing on the day of her husband them shall annul annulling But if
לנדריה ולאסר נפשה לא יקום אישה הפרם ויהיה
and Hashem has annulled them her husband stand shall not her soul or regarding the obligation of

יְסִלַּח לָהּ:

her will forgive

פסוק יג

Pasuk 13

כָּל נֶדֶר וְכָל שְׁבַעַת אֲסֹר לְעַנַּת נַפְשָׁה אִישָׁה יְקִימוּ וְאִישָׁה

and her husband may uphold it her husband soul to afflict obligation oath of and every vow Every

יְפַרְנוּ:

may annul it

רש"י

כל נדר וכל שבועת אסר וגו'. לפי שאמר שהבעל מפר, יכול כל

all one might think may annul that the husband that it says Because etc. a binding obligation oath of and every vow Every

נדרים במשמע, ת"ל לענת נפש — אינו מפר אלא נדרי ענוי נפש בלבד,

alone the soul affliction of vows of except annul he does not the soul to afflict the Torah teaches are implied vows

והם מפרשים במס' נדרים דף ע"ט :

79 page Nedarim in Tractate are explained and they

פסוק יד

Pasuk 14

וְאִם הִחֲרַשׁ יַחֲרִישׁ לָהּ אִישָׁה מִיּוֹם אֵל יוֹם וְהָקִים אֶת כָּל נִדְרֶיהָ

her vows all of — then he establishes day to from day her husband to her he keeps silent silence And if

אוּ אֶת כָּל אֲסָרֶיהָ אֲשֶׁר עָלֶיהָ הָקִים אֹתָם כִּי הִחֲרַשׁ לָהּ

to her he kept silent because them he has established are upon her which her obligations all of — or

בְּיוֹם שְׁמָעוֹ:

his hearing on the day of

רש"י

מיום אל יום. שלא תאמר מעת לעת, לכה נאמר "מיום אל יום", ללמדך

to teach you day to from day it is said therefore to time from time you should say that not day to From day

שאין מפר אלא עד שתחשך נדרים ע"ו :

76b Nedarim it grows dark until except annul that he does not

פסוק טו

Pasuk 15

וְאִם הָפַר יָפַר אֹתָם אַחֲרֵי שְׁמָעוֹ וְנָשָׂא אֶת עוֹנָהּ:

her guilt — then he shall bear his hearing after them he shall annul annul And if

רש"י

אחרי שמעו. אחרי ששמע וקיים, שאמר אפשי בו, וחר וחר לה

for her and annulled and he retracted it I desire that he said and confirmed that he heard after his hearing After

אפלו בו ביום:

day on that even

רש"י

וּנְשָׂא אֶת עוֹנָהּ. הוּא נִכְנָס תַּחְתֶּיהָ. לְמַדְנוּ מִכָּאן שֶׁהַגּוֹרֵם תִּקְלָה
a stumbling block that one who causes from here we learn in her place enters he her iniquity — And he shall bear
לְחֵבְרוֹ הוּא נִכְנָס תַּחְתֵּיו לְכָל עֲנָשֵׁיו:
punishments for all in his place enters he to his fellow

פסוק טז

Pasuk 16

אֵלֶּה הַחֻקִּים אֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה בֵּין אִישׁ לְאִשְׁתּוֹ בֵּין אָב
a father between and his wife a man between Moshe — Hashem commanded which the statutes These are
לְבֵתוֹ בְּנוֹעָרֶיהָ בֵּית אָבִיהָ:
her father in the house of in her youth and his daughter

פסוק יז

Pasuk 17

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:
saying Moshe to Hashem And spoke

פסוק יח

Pasuk 18

נָקָם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים אַחֲרָיִךְ תֵּאסְפוּ אֵלַי
to you shall be gathered afterward the Midianites from Yisrael the children of the vengeance of Avenge
עַמִּיךָ:
your people

רש"י

מֵאֵת הַמִּדְיָנִים. וְלֹא מֵאֵת הַמוֹאבִּים, שֶׁהַמוֹאבִּים נִכְנְסוּ לְדַבָּר מִחֶמֶת יְרָאָה,
fear because of into the matter entered for the Moabites the Moabites from and not the Midianites From
שֶׁהָיוּ יֹרְאִים מֵהֶם שֶׁיִּהְיוּ שׁוֹלְלִים אוֹתָם, שֶׁלֹּא נֶאֱמַר אֶלָּא "וְאֵל תִּתְגַּדֵּר בָּם
with them contend and do not except was said as not them plunder that they would of them afraid that they were
מִלְחָמָה" דְּבָרִים ב', אֲבָל מִדְיָנִים נִתְעַבְּרוּ עַל רִיב לֹא לָהֶם; ד"א,
Another explanation theirs not a quarrel over became enraged the Midianites but 2 Devarim in battle
מִפְּנֵי שְׁנֵי פְרִידוֹת טוֹבוֹת שֵׁשׁ לִי לְהוֹצִיא מֵהֶם — רוּת הַמוֹאבִּיָּה וְנַעֲמָה
and Naamah the Moabitess Ruth from them to bring forth for Me that there are good ones doves two because of
הָעַמּוֹנִית בְּבֹא קָמָא ל"ח:
38 Kamma Bava the Ammonitess

פסוק יט

Pasuk 19

וַיְדַבֵּר מֹשֶׁה אֶל הָעָם לֵאמֹר הִתְלָצוּ מֵאִתְּכֶם אֲנָשִׁים לְצָבָא וַיְהִיו
and they shall be for the army men from among you arm saying the people to Moshe And spoke

על מדין לתת נקמת יהוה במדין:

upon Midian Hashem the vengeance of to execute Midian against

רש"י

וידבר משה וגו'. אע"פ ששמע שמיתתו תלויה בדבר עשה בשמחה ולא
and did not with joy he did on the matter was dependent that his death that he heard Even though etc. Moshe And spoke

אחר ספרי :

Sifrei delay

רש"י

החלצו. פתגמו, לשון חלוצי צבא — מזינים:

armed the army armed ones of an expression of like its translation Equip yourselves

רש"י

אנשים. צדיקים, וכן "בחר לנו אנשים" שמות י"ז, וכן "אנשים חכמים וידעים"
and well-known wise men and so 17 Shemos men for us choose and so righteous ones Men

דברים א' :

1 Devarim

רש"י

נקמת ה'. שהעומד כנגד ישראל כאלו עומד כנגד הקב"ה:
the Holy One blessed be He against he stands is as if Yisrael against for one who stands Hashem The vengeance of

פסוק כ

Pasuk 20

אלה למטה אלה למטה לאלה לכל מטה ישראל תשלחו לצבא:

to the army you shall send Yisrael the tribes of for all for the tribe a thousand for the tribe A thousand

רש"י

לכל מטה ישראל. לרבות שבת לוי ספרי :

Sifrei Levi the tribe of to include Yisrael the tribes of For all

פסוק כא

Pasuk 21

וימסרו מאליהם ישראל אלה למטה שנים עשר אלה

thousand . twelve for each tribe a thousand Yisrael from the thousands of And there were delivered

חלוצי צבא:

the army armed for

רש"י

וימסרו. להודיעה שבחן של רועי ישראל כמה הם חביבים על

by are beloved they how much Yisrael the shepherds of . the praise of to make known to you And they were handed over

ישראל, עד שלא שמעו במיתתו מה הוא אומר? "עוד מעט וסקלני" שמות י"ז

17 Shemos and they will stone me more a little say does it what of his death they heard that not until Yisrael

, וּמִשְׁשָׁמֶעוּ שְׁמִיתַת מֹשֶׁה תְּלוּיָה בְּנִקְמַת מִדְיָן לֹא רָצוּ לָלֶכֶת עַד
until to go want they did not Midian on the vengeance of was dependent Moshe that the death of and once they heard
שֶׁנִּמְסְרוּ עַל כְּרֹתָן סַפְרֵי :
Sifrei their will against they were handed over

פסוק כב

Pasuk 22

וַיִּשְׁלַח אֹתָם מֹשֶׁה אֶלֶף לַמָּטָה לִצָּבָא אֹתָם וְאֵת פִּינָחָס בֶּן אֶלְעָזָר
Elazar son of Pinechas and — them to the army for the tribe a thousand Moshe them And sent
הַכֹּהֵן לִצָּבָא וְכָלִי הַקֹּדֶשׁ וְחֲצִצְרוֹת הַתְּרוּעָה בְּיָדוֹ:
in his hand the sounding and the trumpets of the Sanctuary and the vessels of to the army the Kohen

רש"י

אתם ואת פינחס. מגיד שהיה פינחס שקול כנגד כלם ספרי ; ומפני מה הלך
went what and because of Sifrei all of them against equal Phineas that was it tells Phineas and — them
פינחס ולא הלך אלעזר? אמר הקב"ה מי שהתחיל במצוה, שהרג כזבי
Kozbi who killed with the mitzvah began He who the Holy One said Eleazar went and not Phineas
בת צור, יגמר; ד"א — שהלך לנקם נקמת יוסף אבי אמו,
his mother ancestor of Yosef the vengeance of to avenge that he went another explanation let him complete Zur daughter of
שנאמר "והמדנים מכרו אתו" בראשית ל"ז ; ומנין שהיתה אמו של פינחס
Phineas of the mother that was and from where 37 Bereishis him sold and the Midianites as it is said
משל יוסף? שנאמר "מבנות פוטיאל" שמות ו' — מזרע יתרו שפטם
who fattened Yisro from the seed of 6 Shemos Putiel from the daughters of as it is said Yosef from of
עגלים לע"ז, ומזרע יוסף שפטט ביצרו סוטה מ"ג ; דבר אחר —
another explanation 43 Sotah his passion who overcame Yosef and from the seed of for idolatry calves
שהיה משוח מלחמה שם :
there war anointed of because he was

רש"י

וכלי הקדש. זה הארון והציץ, שהיה בלעם עמהם ומפריח
and he made float with them Bilaam because there was and the Golden Plate was the Ark this the holiness And the vessels of
מלכי מדין בכשפים והוא עצמו פורח עמהם, הראה להם את הציץ
the Golden Plate — to them he showed with them was floating himself and he with sorceries Midian the kings of
שהשם חקוק בו והם נופלים, לכה נאמר "על חלליהם" במלכי מדין
Midian regarding the kings of their slain" "upon it is said therefore fell and they on it was engraved that the Name
— שנופלים על החללים מן האויר, וכן בבלעם כתוב "על חלליהם"
their slain" "upon it is written regarding Bilaam and likewise the air from the slain upon that they fell
בס' יהושע תנחומא :
Tanchuma Yehoshua in the book of

רש"י

בידו. ברשותו, וכן במדבר כ"א "ויקח את כל ארצו מידו" ספרי :
Sifrei from his hand his land all of — and he took 21 Bamidbar and so in his possession In his hand

פסוק כג

וַיִּצְבְּאוּ עַל מִדְיָן כַּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה וַיַּהַרְגוּ כָּל זָכָר:

male every and they killed Moshe — Hashem commanded as Midian against And they massed

פסוק כד

וְאֵת מַלְכֵי מִדְיָן הָרְגוּ עַל חֲלָיֵיהֶם אֶת אֵוִי וְאֶת רֶקֶם וְאֶת צוּר וְאֵת

and — Zur and — Rekem and — Evi — their slain besides they killed Midian the kings of And —

חֹר וְאֵת רִבְעֵי חֲמִשָּׁת מַלְכֵי מִדְיָן וְאֵת בְּלָעִם בֶּן בְּעוֹר הָרְגוּ בַּחֶרֶב:

with the sword they killed Beor son of Bilaam and — Midian the kings of the five of Reba and — Hur

רש"י

חמשת מלכי מדין. וכי איני רואה שחמשה מנה הפתוב? למה הזקק לומר

to say was it needed why the Scripture counted that five see that I do not and is it Midian kings of the five of

חמשת? אלא ללמדך ששוו כלם בעצה והשוו כלם בפרענות

in the punishment all of them and they were equal in the counsel all of them that they were equal to teach you but the five of

שם; בלעם הלה שם לטל שכר עשרים וארבעה אלף שהפיל מישראל

from Israel whom he caused to fall thousand and four twenty the reward of to take there went Balaam there

בעצתו, ויצא ממדין לקראת ישראל ומשיאן עצה רעה — אמר להם אם

if to them he said bad counsel and advising them Israel towards from Midian and he went out by his counsel

בששיתם ששים רבוא לא יכלתם להם, ועכשיו בי"ב אלף אתם באים

are coming you thousand with twelve and now against them were you able not myriad sixty when you were

להלחם? — נתנו לו שכרו משלם ולא קפחוהו ספרי:

Sifrei deprive him and they did not in full his reward to him they gave to wage war

רש"י

בחרב. הוא בא על ישראל והחליף אמנותו באמנותם, שאין נוצחים אלא

except conquer for they do not for their craft his craft and exchanged Yisrael against came he with the sword

בפיהם ועל ידי תפלה ובקשה, ובא הוא ותפש אמנותם לקללם

to curse them their craft and seized he and came and petition prayer means of and through with their mouth

בפיו, אף הם באו עליו והחליפו אמנותם באמנות האמות שבאין בחרב,

with the sword who come the nations for the craft of their craft and exchanged against him came they also with his mouth

שנאמר "ועל חרבך תחיה" בראשית כ"ז:

27 Bereishis you shall live your sword and by as it is said

פסוק כה

וַיִּשְׁבּוּ בְנֵי יִשְׂרָאֵל אֶת נְשֵׁי מִדְיָן וְאֵת טָפָם וְאֵת כָּל

all of and — their children and — Midian the women of — Yisrael the children of And they captured

בְּהֶמְתָּם וְאֵת כָּל מִקְנֵהֶם וְאֵת כָּל חֵילָם בְּזָזוּ:

they plundered their wealth all of and — their livestock all of and — their beasts

פסוק כו

וְאֵת כָּל עָרֵיהֶם בְּמוֹשְׁבֹתָם וְאֵת כָּל טִירֹתָם שָׂרְפוּ בָאֵשׁ:

with fire they burned their towers all of and — in their dwellings their cities all of and —

רש"י

טירתם. מקום נוטירין שָׁלָהֶם, שהוא לשון מושב כוֹמָרִים יוֹדְעֵי חֻקֵּיהֶם;

their laws who know priests the dwelling of a term of which is of theirs scribes the place of Their palace

ד"א — לשון מושב שָׂרֵיהֶם, כמו שְׁמֹתָרָם "סַרְנֵי פְלִשְׁתִּים" שמואל

Shmuel the Philistines the lords of which is translated just as their princes the dwelling of a term of another explanation

א ו' — טוֹרְנֵי פְלִשְׁתָּאִי:

the Philistines the lords of Vav Aleph

פסוק כז

וַיִּקְחוּ אֶת כָּל הַשָּׁלָל וְאֵת כָּל הַמְּלָכוֹת בְּאָדָם וּבַבְּהֵמָה:

and among animal among human the booty all of and — the spoil all of — And they took

רש"י

ויקחו את כל השלל וגו'. מגיד שהיו כְּשִׁירִים וְצַדִּיקִים, ולא נחשדו על

of were they suspected and not and righteous pious that they were This tells etc. the spoil all — And they took

הַגָּזֹל לְשַׁלַּח יָד בַּבָּזָה שְׁלֹא בְרִשּׁוֹת, שְׁנֹאֲמַר אֵת כָּל הַשָּׁלָל וגו', וְעַלֵּיהֶם

and about them etc. the spoil all — for it is said with permission not against the spoil hand to stretch out robbery

מִפְרָשׁ בַּקֶּבֶלָה "שֵׁנִיךָ כְּעֹדֶר הָרֹחִלִים" וגו' שִׁיר הַשִּׁירִים ו': — אֵף אֲנָשִׁי

even six six of Songs Song etc. of ewes are like a flock Your teeth in the tradition it is expressed

הַמְּלָחָמָה שָׁפָךְ כָּלָם צַדִּיקִים:

all of them who are in you the war the men of

רש"י

שלל. הן מטלטלין של מלבוש וְתְכֵשִׁיטִין:

and ornaments clothing of movables they are Spoil

רש"י

בו. הוא בזת מטלטלין שאינם תְּכֵשִׁיט:

ornaments that are not movable property the spoil of is Booty

רש"י

מלקוח. אדם ובהמה, ובמקום שכתוב שְׂבִי אצל מְלָכוֹת, שְׂבִי בְּאָדָם וּמְלָכוֹת

and spoils refers to man captivity spoils next to captivity that is written and in a place and beast man spoils

בַּבְּהֵמָה:

refers to beast

פסוק כח

וַיָּבֵאוּ אֶל מֹשֶׁה וְאֶל אֶלְעָזָר הַכֹּהֵן וְאֶל עֲדַת בְּנֵי יִשְׂרָאֵל

Yisrael the children of the congregation of and to the Kohen Elazar and to Moshe to And they brought

אֶת הַשְּׂבִי וְאֶת הַמִּלְקוֹחַ וְאֶת הַשָּׁלַל אֶל הַמַּחֲנֶה אֶל עֲרֶבַת מוֹאָב אֲשֶׁר

which is Moav the plains of to the camp to the spoil and — the prey and — the captives —

עַל יָרֵדֵן יֵרֶחוֹ:

Yerecho the Yarden of by

CHAPTER SUMMARY

The aliyah begins by establishing that a person must not break their spoken word, detailing how a father may annul the vows of his young daughter, and how a husband may annul or confirm the vows of his wife. It then transitions to the military campaign against Midian, where Bnei Yisrael dispatch one thousand men from each tribe, slay the male population and the five Midianite kings, execute Balaam, and bring the captives, livestock, and spoils back to Moshe and Eleazar the Kohen at the camp in the steppes of Moab.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah begins this parshah with the laws of nedarim, warning us: "He shall not break his word; according to all that comes out of his mouth, he shall do." Immediately afterward, Hashem commands Moshe Rabbeinu to wage the war against Midian, telling him that after this final mission, "you shall be gathered to your kin." Moshe knew that completing this task would bring about his own histalkus, yet he did not delay for a single moment. He spoke to the people and sent them to battle immediately, fulfilling Hashem's word with absolute selflessness.

Look at the beautiful connection between these two subjects. The power of a Yid lies in the sanctity of his mouth. When we speak, our words are not cheap; they create reality, they bind us, and they must be treated with the utmost holiness. Moshe Rabbeinu lived this truth to the ultimate degree. When Hashem spoke a word to him, even when that word meant the end of his physical life in this world, Moshe did not hesitate. He did not try to delay or make excuses. What came out of Hashem's mouth, Moshe fulfilled instantly.

We often make small commitments to ourselves, to others, or to Hashem. We say we will learn a certain shiur, give a specific amount of tzedakah, or avoid a certain bad habit. But when the yetzer hara comes with excuses, we let those words slide, thinking, "It was just something I said." The Torah is teaching us that your word is holy. When you speak, you are using the divine gift of speech. To be a true eved Hashem means that your word is an ironclad bond.

Today, choose one small commitment or promise you made to yourself, to a friend, or to Hashem, and fulfill it immediately without any delay or excuses.

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THE SUGYA

In this daf, we continue our deep dive into the simanim of kosher grasshoppers, exploring how the Tanna of the school of Rav and the Tanna of the school of Rabbi Yishmael derive the halachos of kosher species. We will see how they apply different hermeneutical rules of klal u'prat (generalizations and details) to the pesukim, specifically debating whether a grasshopper with a long head is kosher.

We then move on to the next Mishnah, which introduces the simanim of kosher fish—fins (snappir) and scales (kaskeses). The Gemara discusses various species of fish that might grow scales later in life or shed them when taken out of the water, and clarifies the famous rule that any fish with scales is guaranteed to have fins.

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

עמוד א' DAF 66A

QUESTION

במאי קמיפלגי תנא דבי רב ותנא דבי רבי ישמעאל?

The Gemara asks: **In what** point of law **do** the **Tanna of the school of Rav**, who taught the first baraisa, **and** the **Tanna of the school of Rabbi Yishmael**, who taught the second baraisa, **disagree**?

ANSWER

בראשו ארוך קמיפלגי.

The Gemara answers: **They disagree regarding** a grasshopper whose **head is long**, whether it is kosher.

EXPLANATION

תנא דבי רב סבר: "אשר לו כרעים" – כלל, "ארבה" "סלעם" "חרגל" "חגב" "למיניהו" – פרט,

The Gemara explains: The **Tanna of the school of Rav** holds that the phrase "which has jointed legs" is a **generalization**; and the specific names "arbeh," "solam," "chargol," "chagav," and the phrase "after its kind" that follows each of them, are a **detail**.

EXPLANATION

כלל ופרט אין בכלל אלא מה שבפרט, דמיניה – אין, דלאו (דמיניה) [מיניה] – לא, ומרבי דדמי ליה משני צדדין.

And there is a rule: In a case of a **generalization and a detail**, there is **in the generalization only** that which is **in the detail**. Thus, those grasshoppers **that are of its exact species** are **yes**, kosher, but those **that are not of its species** are **no**, not kosher. **And** the phrase "after its kind" **amplifies** the law to include only a grasshopper **that is similar to it in two aspects**, meaning it

must resemble the detailed species very closely. Since all the detailed species have short heads, a long-headed grasshopper is excluded.

EXPLANATION

תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל סָבַר: "אֲשֶׁר לוֹ כַּרְעִים" – כָּלֵל, "אַרְבֶּה" "סִלְעָם" "חֲרָגֵל" "חֲגָב" – פֶּרֶט, "לְמִינֵהוּ" – חִזּוּר וְכָלֵל,

Whereas the Tanna of the school of Rabbi Yishmael holds that the phrase "which has jointed legs" is a generalization; "arbeh," "solam," "chargol," "chagav" are a detail; and the phrase "after its kind" that follows then generalized again.

EXPLANATION

כָּלֵל וּפֶרֶט וְכָלֵל – אִי אֵתָּה דָּן אֶלָּא כְּעֵין הַפֶּרֶט, וּמֵרַבִּי כָּל דְּדָמִי לֵיהּ בְּחֵד צַד.

And we have a rule: In a case of a generalization, a detail, and a generalization, you may judge only in accordance with the nature of the detail. This amplifies the law to include anything that is similar to it in even one aspect, meaning it only needs to possess the four signs of the detailed species, even if its head is long.

QUESTION

וְהָא לֹא דָמִי כָּלֵל אֶלָּא חֲמָא לְכָלֵל אֶתְרָא?

The Gemara asks: But does the first generalization not resemble the latter generalization? Usually, to apply this rule, the two generalizations must be similar in scope.

EXPLANATION

כָּלֵל אֶלָּא חֲמָא – "אֲשֶׁר לוֹ כַּרְעִים" אָמַר רַחֲמָנָא, דְּאִית לֵיהּ אֶכּוּל, דְּלִית לֵיהּ לֹא תִיכּוּל. כָּלֵל אֶלָּא בְּתֵרָא – עַד דְּשׁוּוּ בְּאַרְבַּעָה סִימָנִין.

For in the first generalization, the Merciful One states: "which has jointed legs," implying that if it has them, eat it, and if it does not have them, do not eat it, regardless of other signs. Whereas in the latter generalization of "after its kind," it implies that a grasshopper is not kosher until they are equal in all four signs!

ANSWER

תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל בְּכָלֵלִי וּפֶרֶטִי כִּי הָאִי גִּוּוֹנָא דָּאִין,

The Gemara answers: The Tanna of the school of Rabbi Yishmael expounds generalizations and details in this manner as well, even if they are not completely similar.

STATEMENT

וּדְאָמְרִינוּ נָמִי בְּעֶלְמָא דְּדָאִין תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל בְּכָלֵלִי וּפֶרֶטִי כִּי הָאִי גִּוּוֹנָא מִהֲכָא.

And that which we also say generally in the Talmud, that the Tanna of the school of Rabbi Yishmael expounds generalizations and details in this manner, is derived from here.

STATEMENT

אָמַר מָר: אִי שָׁמוּ "חֲגָב", יָכוּל אִין בּוּ כָּל הַסִּימָנִין הֵלְלוּ? תִּלְמוּד לּוֹמַר "לְמִינֵהוּ" – עַד שִׁיחּוּ בּוּ כָּל הַסִּימָנִין הֵלְלוּ.

The Gemara analyzes the baraisa: The Master said above: If its name is "chagav," one might have thought it is kosher even if it does not have all these signs? Therefore, the verse states: "after its kind," to teach that it is not kosher until all these signs are present in it.

QUESTION

אין בו כל הסימנים הללו מהיכא תיתי? "ארבה" ו"חרגול" כתיב!

The Gemara asks: But that it is kosher when it does not have all these signs—from where would it come to your mind to suggest this? "Arbeh" and "chargol" are written in the verse, which teaches that all kosher grasshoppers must share the signs common to both of them!

ANSWER

אי לא כתיב "סלעם" – כדקאמרת, השתא דכתיב "סלעם" – לרבוויי ראשו ארוך, אימא לירבי נמי כל דהו – קא משמע לן.

The Gemara answers: If "solam" were not written, it would indeed be as you said. But now that "solam" is written, which comes to include a grasshopper whose head is long even though it differs from the others, I might say: Let us also include any grasshopper whatsoever that is called a chagav, even without the signs. Therefore, the verse teaches us that this is not so.

QUESTION

מאי שנא הָתָם דְּאִמְרַת: "סלעם" – זה "רשון", "חרגל" – זה "ניפול", ומאי שנא הָכָא דְּאִמְרַת: "סלעם" – זה "ניפול", "חרגל" – זה "רשון"?

The Gemara asks: What is different there in the baraisa of the school of Rav that you say: "solam" is the "rashon" and "chargol" is the "nippul"; and what is different here in the baraisa of the school of Rabbi Yishmael that you say: "solam" is the "nippul" and "chargol" is the "rashon"?

ANSWER

מר כי אתריה ומר כי אתריה.

The Gemara answers: One Master named them according to the custom of his place, and the other Master named them according to the custom of his place.

משנה MISHNAH

MISHNAH

ובדגים כל שיש לו סנפיר וקשקשת.

§ The Mishnah stated: And among fish, any fish that has a fin and a scale is kosher.

גמרא GEMARA

BRAISA

תנו רבנן: אין לו עכשיו ועתיד לגדל לאחר זמן, כגון הסולתנית והעפזאן – הרי זה מותר.

The Rabbis taught in a baraisa: If a fish **does not** have scales now, but is destined to grow them after a time, such as the sultanis and the afyan fish, **this is permitted**.

BRAISA

יש לו עכשיו ועתיד להשירן בשעה שעולה מן המים, כגון

Similarly, if it has scales now, but is destined to shed them at the time it rises from the water, such as

עמוד ב' DAF 66B

RULING

אֲקוּנָס וְאַפּוּנָס כְּסַפְתִּיאָס וְאַכְסַפְתִּיאָס וְאַטוּנָס – הֲרִי זֶה מוּתָר.

The fish known as the akunas, and the afunas, and the kesaftiyas, and the akhsaftiyas, and the atunas – behold, this is **permitted** to be eaten, as they do have scales even if they are not easily visible.

משנה MISHNAH

MISHNAH

תִּנּוּ הָתָם: כָּל שֵׁשׁ לוֹ קִשְׁקָשׁת יֵשׁ לוֹ סִנְפִיר, וְיֵשׁ שֵׁשׁ לוֹ סִנְפִיר וְאֵין לוֹ קִשְׁקָשׁת.

We learned in a Mishnah there in Maseches Niddah: Any fish that has scales certainly has fins, but there are fish that have fins and do not have scales.

MISHNAH

יֵשׁ לוֹ קִשְׁקָשׁת וְיֵשׁ לוֹ סִנְפִיר – דָּג טָהוֹר, יֵשׁ לוֹ סִנְפִיר וְאֵין לוֹ קִשְׁקָשׁת – דָּג טָמֵא.

If it has scales and it has fins, it is a kosher fish; but if it has fins and does not have scales, it is a non-kosher fish.

גמרא GEMARA

QUESTION

מִכַּדִּי אֶקְשָׁקֶשֶׁת קָא סְמַכִּינוּ, לִיכְתּוּב רַחֲמָנָא קִשְׁקָשׁת וְלֹא לִיכְתּוּב סִנְפִיר!

The Gemara asks: Now, since we rely only on scales to determine if a fish is kosher, let the Merciful One write only 'scales' in the Torah and let Him not write 'fins' at all!

ANSWER

אִי כָּתַב רַחֲמָנָא קִשְׁקָשׁת וְלֹא כָּתַב סִנְפִיר, הָוָה אֲמִינָא: מַאי קִשְׁקָשׁת? סִנְפִיר, וְאַפִּילוּ דָּג טָמֵא.

The Gemara answers: If the Merciful One had written 'scales' and had not written 'fins', I would have said: What is the meaning of 'scales'? It means fins, and I would have permitted even a non-kosher fish that has only fins.

ANSWER

כתב רחמנא סנפיר וקשקשת.

Therefore, the Merciful One wrote both 'fins' and 'scales' to prevent this error.

QUESTION

והשתא דכתב רחמנא סנפיר וקשקשת, ממאי דקשקשת לבושא הוא, דכתיב "ושריון קשקשים הוא לבוש", וליכתוב רחמנא קשקשת ולא ליכתוב סנפיר?

The Gemara objects: But now that the Merciful One has written 'fins' and 'scales', and we know from where we derive that 'scales' refers to a garment of armor, as it is written regarding Golyas, 'And he was clad with a coat of scale armor', then the meaning of the word is clear; so let the Merciful One write 'scales' and let Him not write 'fins'!

ANSWER

אמר רבי אבהו, וכן תנא דבי רבי ישמעאל: "יגדיל תורה ויאדיר".

Rabbi Abbahu said, and so it was taught in the school of Rabbi Yishmael: It is written, 'Hashem was pleased, for His righteousness' sake, to make Torah great and glorious.' Hashem wrote extra words to increase the reward of those who study it.

BRAISA

תנו רבנן: ממשמע שנאמר "אכול את שיש לו", שומע אני "אל תאכל את שאין לו",

The Rabbis taught in a Baraisa: From the implication of that which is stated, 'Eat that which has' these signs, I hear and derive the negative: 'Do not eat that which does not have' them.

BRAISA

וממשמע שנאמר "אל תאכל את שאין לו", שומע אני "אכול את שיש לו".

And from the implication of that which is stated, 'Do not eat that which does not have' them, I hear and derive the positive: 'Eat that which has' them.

BRAISA

ולמה שנאן? לעבור עליו בעשה ולא תעשה.

And why did the Torah repeat them both explicitly? It is to make one who transgresses and eats a non-kosher fish violate both a positive commandment and a negative commandment.

BRAISA

"תאכלו מכל אשר במים", מה תלמוד לומר?

The Baraisa continues: When the verse says, 'These may you eat of all that are in the waters,' what is the teaching of these words?

BRAISA

שיכול הואיל והתיר במפורש והתיר בסתם,

For one might have thought: Since the Torah permitted creeping water creatures explicitly, and permitted them implicitly,

BRAISA

מה פשהתיר במפורש לא התיר אלא בכלים, אף פשהתיר בסתם לא התיר אלא בכלים.

just as when it permitted them explicitly, it only permitted them when they are grown in vessels, so too, when it permitted them implicitly, it only permitted them when they are in vessels.

BRAISA

מַיִין לְרַבּוֹת בּוֹרוֹת שִׁיחִין וּמַעְרוֹת, שְׁשׂוּחָה וְשׂוֹתָה מֵהֶן וְאֵינּוּ נִמְנָע? תִּלְמִיד לּוֹמַר "תֹּאכְלוּ מִכָּל אֲשֶׁר בַּמַּיִם".

From where do we derive to include the water in pits, ditches, and caves, that one may bend down and drink from them and need not refrain from swallowing the tiny organisms in them? The Torah teaches: 'These may you eat of all that are in the waters.'

QUESTION

הֵיכָן הַתִּיר בְּכֵלִים?

The Gemara asks: **Where did** the Torah **permit** creeping creatures **in vessels**?

ANSWER

דְּכַתִּיב: "אֵת זֶה תֹּאכְלוּ מִכָּל אֲשֶׁר בַּמַּיִם וְגו'" , בַּיָּמִים וּבְנֶחָלִים הוּא דְּכִי אֵת לִיה – אָכּוּל, דְּלִית לִיה – לֹא תִיכּוּל, הָא בְּכֵלִים – אַף עַל גַּב דְּלִית לִיה – אָכּוּל.

As it is written: 'These may you eat of all that are in the waters...' which implies: It is specifically in the seas and in the rivers that when it has fins and scales, eat it, and when it does not have them, do not eat it; but in vessels, even though it does not have fins and scales, eat it.

OBJECTION

אִימָא: בְּכֵלִים – אַף עַל גַּב דְּאֵית לִיה לֹא תִיכּוּל?

The Gemara objects: But why not say the opposite: **In vessels, even though it has** fins and scales, **do not eat** it?

RESOLUTION

לֹא סָלְקָא דַּעְתָּהּ, דְּכַתִּיב: "וְכָל אֲשֶׁר אֵין לוֹ סִנְפִיר וְקַשְׂקֶשֶׁת בַּיָּמִים וּבְנֶחָלִים מִכָּל שָׂרֵץ הַמַּיִם" – בַּיָּמִים וּבְנֶחָלִים דְּלִית לִיה לֹא תִיכּוּל, הָא בְּכֵלִים – אַף עַל גַּב דְּלִית לִיה אָכּוּל.

The Gemara responds: This should not enter your mind, as it is written: 'And all that have not fins and scales in the seas, and in the rivers, of all that swarm in the waters...' which shows that only in the seas and in the rivers, when it does not have them, do not eat it; but in vessels, even though it does not have them, eat it.

OBJECTION

וְאִמָּא: "בַּיָּמִים" – כָּלֵל, "בַּיָּמִים וּבְנֶחָלִים" – פָּרֻט, כָּלֵל וּפָרֻט – אֵין בְּכָלֵל אֲלָא מַה שְּׁבִפְרֻט; יָמִים וּנְחָלִים – אֵין, נִעֲיָצִין וְחִרְיָצִין – לֹא.

The Gemara objects: **But say** instead: 'In the waters' is a generalization; 'in the seas and in the rivers' is a specification; and we have a rule that with a generalization and a specification, there is only that which is in the specification. Thus, in seas and rivers, yes, the restriction applies, but in water channels and trenches, no, it does not apply. If so, pits and caves are already excluded, and the extra verse is not needed!

RESOLUTION

”במים” – חֹר וְכָלֵל.

The Gemara answers: The word ‘**in the waters**’ appears again, so the Torah **then generalized again**. This makes it a generalization, a specification, and a generalization, which includes everything similar to the specification, including channels and pits.

QUESTION

הֲנִי תִירִי כָּלֵלִי דְסֻמִּיכִי לְהִדָּדִי נִינְהוּ,

The Gemara asks: But **these two generalizations are adjacent to each other** at the beginning of the verse, which makes it a generalization, a generalization, and a specification!

ANSWER

אָמַר רַבִּינָא: כְּדָאֳמַרִי בְּמַעְרְבָא, כָּל מְקוֹם שֶׁאֵתָּה מוֹצֵא שְׁנֵי כָּלִלוֹת הַסְּמוּכִין זֶה לָזֶה –

Ravina said: As they say in the West, Eretz Yisrael: Wherever you find two generalizations juxtaposed one with the other followed by a specification...

SUMMARY

The Gemara explains that the school of Rav and the school of Rabbi Yishmael disagree on whether a long-headed grasshopper is kosher, based on whether they expound the pesukim as a klal u’prat (generalization and detail) or a klal u’prat u’klal (generalization, detail, and generalization). Turning to the halachos of fish, the Gemara teaches that fish like the sultanis, which grow scales later, or the akunas, which shed them upon leaving the water, are kosher. Finally, the Gemara analyzes the rule that any fish with scales also has fins, explaining that the Torah wrote ‘fins’ alongside ‘scales’ to avoid linguistic confusion and to make the Torah great and glorious, increasing the reward for our learning.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara asks a powerful question about the signs of a kosher fish: since we have a rule that any fish with scales always has fins, why did the Torah need to write the word “fins” at all? We could have just looked for scales! Rabbi Abbahu answers with a beautiful principle: “Yagdil Torah V’ya’adir”, the Torah wrote it to magnify the Torah and make it glorious. Hashem wants to give us more words of Torah to study, more details to cherish, and more opportunities to connect with His wisdom, even when a detail seems technically redundant.

This teaches us a profound lesson about our own avodah. Sometimes in life, we look for shortcuts. We ask ourselves, “What is the bare minimum I need to do to get by? If I already accomplished the main point, why do I need to worry about the extra details?” But the Aibershter does not look at our relationship that way. He gives us extra details, extra mitzvos, and extra opportunities for holiness not to burden us, but to beautify our lives and expand our connection to Him.

When you do a mitzvah, don’t just look for the bare minimum “scales” of the obligation. Look for the “fins” too, the extra care, the pleasantness, and the hiddur mitzvah that makes your service of Hashem beautiful and glorious.

Today, choose one small mitzvah or daily halachah and do it with extra care and attention to detail, going beyond the bare minimum to make your avodah beautiful.

הלכות יעוֹת • פֶּרֶק שְׁלִישִׁי

Learned like the daf, the literal words in bold, flowing with the elucidation

CHAPTER PREVIEW

In this chapter, we learn how a Yid must approach the physical world. The Rambam warns us against the mistake of thinking that the way to overcome the yetzer hara and bad middos is to go to the opposite extreme of asceticism. A person might think he should completely deny himself meat, wine, a nice home, or fine clothing, and live like a hermit or a pagan priest. The Rambam teaches us that this is a bad path and is actually forbidden.

Instead, we are guided to see that Hashem wants us to live in the world and serve Him through the physical. We learn the proper Torah perspective on fasting, vows, and self-mortification, showing how our Sages discouraged us from forbidding things that the Torah has already permitted. The goal is to use everything in this world to strengthen our bodies and minds for the avodah of Hashem.

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

הלכה א

Halacha 1 • The Prohibition Against Asceticism and Excessive Self-Mortification

שָׁמָּה יֹאמֵר אָדָם

Perhaps a person will say to himself,

הוֹאִיל וְהַקְנָאָה וְהַתְאָוָה וְהַכְבוֹד וְכִיּוֹצֵא בָהֶם דֶּרֶךְ רָעָה הֵן

since envy, desire, honor, and the like of them are an evil path

וּמִזְצִיאוֹתֵינִי אֶת הָאָדָם מִן הָעוֹלָם.

and remove a person from the world,

אֶפְרָשׁ מֵהֶן בְּיוֹתֵר וְאֶתְרַחֵק לְצַד הָאֲחֵרוֹן.

I will separate from them exceedingly and I will distance myself to the extreme side,

עַד שֶׁלֹּא יֵאָכֵל בָּשָׂר וְלֹא יִשְׁתֶּה יַיִן

until he will not eat meat and he will not drink wine,

וְלֹא יִשָּׂא אִשָּׁה וְלֹא יֵשֵׁב בְּדִירָה נְאוֹה

and he will not marry a wife and he will not dwell in a pleasant dwelling,

וְלֹא יִלְבָּשׁ מְלָבוֹשׁ נָאוֹה

and he will not wear fine clothing,

אֶלָּא הַשֵּׁק וְהַצֹּמֶר הַקָּשָׁה וְכִיּוֹצֵא בָהֶן

except sackcloth and coarse wool and the like of them,

כְּגוֹן כֹּהֲנֵי הָעוֹבְדֵי כּוֹכָבִים.

such as the priests of the worshippers of stars.

גַּם זֶה דֶּרֶךְ רָעָה הִיא וְאָסוּר לֵילְךָ בָּהּ.

This too is an evil path, and it is forbidden to walk in it.

הַמֵּהֲלֵךְ בְּדֶרֶךְ זוֹ נִקְרָא חוֹטֵא.

The one who walks in this path is called a sinner,

שֶׁהָרִי הוּא אוֹמֵר בְּנָזִיר "וְכִפֹּר עָלָיו מֵאֲשֶׁר חָטָא עַל הַנֶּפֶשׁ".

for behold, it says concerning a nazirite, "And he shall atone for him for that he sinned against the soul."

אָמְרוּ חֲכָמִים וּמָה אִם נָזִיר שֶׁלֹּא פָּרַשׁ אֶלָּא מִן הַיַּיִן

The Sages said: And what if a nazirite, who abstained only from wine,

צָרִיךְ כִּפּוּר

needs atonement,

הַמוֹנֵעַ עֲצָמוֹ מִכָּל דָּבָר וְדָבָר עַל אַחַת כַּמָּה וְכַמָּה.

the one who deprives himself from every single thing, how much more so!

לְפִיכָךְ צִוּוּ חֲכָמִים שֶׁלֹּא יִמְנַע אָדָם עֲצָמוֹ

Therefore, the Sages commanded that a person should not deprive himself

אֶלָּא מִדְּבָרִים שֶׁמִּנְעָתוֹ הַתּוֹרָה בִּלְבַד.

except from things that the Torah prohibited him alone.

וְלֹא יִהְיֶה אוֹסֵר עֲצָמוֹ בְּנִדְרִים וּבְשִׁבוּעוֹת עַל דְּבָרִים הַמֵּתֻרִים.

And he should not be forbidding himself with vows and with oaths upon permitted things.

כֹּךְ אָמְרוּ חֲכָמִים לֹא דִיָּה מַה שֶׁאִסְּרָה תּוֹרָה

Thus the Sages said: Is it not enough for you what the Torah prohibited,

אֶלָּא שֶׁאַתָּה אוֹסֵר עָלֶיךָ דְּבָרִים אֲחֵרִים.

but that you must forbid upon yourself other things?

וּבְכָלֵל הַזֶּה אֵלּוּ שְׁמֵתָעֲנִין תָּמִיד אֵינֶן בְּדֶרֶךְ טוֹבָה.

And in this category, those who fast constantly are not on a good path.

וְאַסְרוּ חֲכָמִים שְׂיָהָא אָדָם מִסַּגֵּף עַצְמוֹ בְּתַעֲנִית.

And the Sages forbade that a person should be afflicting himself with fasting.

וְעַל כָּל הַדְּבָרִים הָאֵלֶּיךָ וְכִיּוֹצֵא בָהֶן צִוָּה שְׁלֹמֹה וְאָמַר

And upon all these things and the like of them, Shlomo commanded and said,

"אַל תִּהְיֶה צַדִּיק הַרְבֵּה וְאַל תִּתְחַפֵּם יוֹתֵר לָמָּה תִּשְׁוִימִם:"

"Do not be righteous overly, and do not make yourself wise excessively; why should you make yourself desolate?"

הִלְכָּה ב

Halacha 2 · Directing All of One's Physical Activities and Desires Solely for the Service of Hashem

צָרִיךְ הָאָדָם שְׂיִכּוֹן לִבּוֹ וְכָל מַעֲשָׂיו כָּלָם

It is necessary for a person to direct his heart and all of his actions, all of them,

לֵידַע אֶת הַשֵּׁם בָּרוּךְ הוּא בְּלִבְדּוֹ,

to know Hashem, blessed is He, alone,

וְיִהְיֶה שִׁבְתּוֹ וְקוּמוֹ וְדַבּוּרוֹ הַכֹּל לְעֻמַּת זֶה הַדְּבָר.

and his sitting, his rising, and his speaking shall all be toward this matter.

כִּיצַד?

How so?

כַּשִּׁישָׂא וְיִתֵּן אוֹ יַעֲשֶׂה מְלָאכָה לְטַל שְׂכָר,

When he buys and sells or does work to receive payment,

לֹא יִהְיֶה בְּלִבּוֹ לְקַבֵּץ מָמוֹן בְּלִבְדּוֹ,

it should not be in his heart to gather money alone,

אֶלָּא יַעֲשֶׂה דְּבָרִים הָאֵלֶּיךָ כְּדִי שְׂיִמְצָא דְּבָרִים שֶׁהַגּוּף צָרִיךְ לָהֶם

rather he should do these things so that he may find the things that the body needs,

מֵאֲכִילָה וְשִׁתְיָה וְיִשְׁכֵּת בֵּית וּנְשִׂיאת אִשָּׁה.

such as eating, drinking, dwelling in a house, and marrying a wife.

וְכֵן כַּשִּׁיאֵכֶל וְיִשְׁתֶּה וְיִבְעַל

And so, when he eats, drinks, and engages in relations,

לא ישים בלבו לעשות דברים האלו כדי להנות בלבד

he should not place in his heart to do these things in order to enjoy them alone,

עד שנמצא שאינו אוכל ושותה אלא המתוק לחה ויבעל כדי להנות,

to the point that it is found that he does not eat and drink except what is sweet to the palate, and he only engages in relations in order to enjoy;

אלא ישים על לבו שיאכל וישתה כדי להברות גופו ואיבריו בלבד.

rather, he should place upon his heart that he eats and drinks in order to make healthy his body and his limbs alone.

לפיכך לא יאכל כל שהחה מתאנה ככלב וחמור

Therefore, he should not eat everything that the palate desires like a dog and a donkey,

אלא יאכל דברים המועילים לגוף אם מרים אם מתוקים.

rather he should eat things that are beneficial to the body, whether they are bitter or sweet.

ולא יאכל דברים הרעים לגוף אף על פי שהן מתוקים לחה.

And he should not eat things that are bad for the body, even though they are sweet to the palate.

כיצד?

How so?

מי שהיה בשרו חם לא יאכל בשר ולא דבש ולא ישתה יין,

One whose constitution is hot should not eat meat or honey, and should not drink wine,

כענין שאמר שלמה דרך משל כה כו "אכל דבש וגו'.

in accordance with the matter that Shlomo said by way of parable, "To eat honey too much is not good."

ושותה מי העלשין אף על פי שהוא מר

And he should drink endive water, even though it is bitter,

שנמצא שותה ואוכל דרך רפואה בלבד

so that it is found that he drinks and eats by way of medicine alone,

כדי שיבריא ויעמד שלם

in order that he become healthy and stand whole,

הואיל ואי אפשר לאדם להיות אלא באכילה ושתיה.

since it is impossible for a person to live without eating and drinking.

וכן כְּשִׁיבְעַל לֹא יַבְעֵל אֶלָּא כִּדִּי לְהַבְרוֹת גּוּפוֹ וּכְדִי לְקַיֵּם אֶת הַזֵּרַע.

And so, when he engages in relations, he should not engage in relations except to make healthy his body and to preserve the seed.

לְפִיכָּה אֵינוֹ בּוֹעֵל כָּל זְמַן שִׁיתְּאוּה

Therefore, he does not engage in relations every time that he desires,

אֶלָּא כָּל עֵת שִׁידַע שֶׁהוּא צָרִיךְ לְהוֹצִיא שְׂכַבֶּת זֶרַע כְּמוֹ דֶּרֶךְ הַרְפוּאָה אוֹ לְקַיֵּם אֶת הַזֵּרַע:

rather, at any time that he knows that he needs to emit semen, like the way of medicine, or to preserve the seed.

הִלְכָּה ג

Halacha 3 · Directing All Physical Actions and Bodily Health for the Sake of Heaven

הַמְנַהִיג עֲצָמוֹ עַל פִּי הַרְפוּאָה.

One who conducts himself according to the rules of medicine,

אִם שָׁם עַל לְבוֹ שִׁיחָהּ כָּל גּוּפוֹ וְאַיְכָּרָיו שְׁלֵמִים בְּלֻבָּד

if he places upon his heart that should be all of his body and his limbs healthy alone,

וְשִׁיחָיו לוֹ בָּנִים עוֹשִׂין מְלָאכָתוֹ וְעִמְלִין לְצָרְכּוֹ

and that should be to him children doing his work and toiling for his need,

אֵין זֶה דֶּרֶךְ טוֹבָה.

is not this a path that is good.

אֶלָּא יָשִׁים עַל לְבוֹ שִׁיחָהּ גּוּפוֹ שָׁלֵם וְחָזֵק

Rather, he should place upon his heart that should be his body healthy and strong,

כִּדִּי שִׁתְּהִיָּה נִפְשׁוֹ יִשְׂרָה לְדַעַת אֶת ה'.

in order that should be his soul upright to know Hashem.

שֶׁאִי אָפֶשֶׁר שִׁיבִין וְיִשְׁתַּכַּל בַּחֲכָמוֹת

For it is impossible that he understand and contemplate in the wisdoms of Torah

וְהוּא רָעֵב וְחוֹלָה אוֹ אֶחָד מֵאַיְכָּרָיו כּוֹאֵב.

and he is hungry and sick, or if one of his limbs pains him.

וְיָשִׁים עַל לְבוֹ שִׁיחָהּ לוֹ בֵּן

And he should place upon his heart that should be to him a son,

אוֹלֵי יִהְיֶה חָכָם וְגָדוֹל בְּיִשְׂרָאֵל.

perhaps he will be wise and great in Israel.

נִמְצָא הַמַּהֲלֵךְ בְּדַרְךָ זוֹ כָּל יָמָיו

It turns out that the one who walks in a path like this all of his days,

עוֹבֵד אֶת ה' תָּמִיד.

serves Hashem constantly.

אֲפֹלוּ בְּשָׂעָה שְׂנוּשָׂא וְנוֹתֵן וְאֲפֹלוּ בְּשָׂעָה שְׂבוּעָל.

Even at the time that he conducts business, and even at the time that he has marital relations,

מִפְּנֵי שֶׁמֶחֱשַׁבְתּוֹ בְּכָל

because that his thought in everything he does

כְּדִי שֶׁיִּמְצָא צֻרְכָּיו עַד שֶׁיִּהְיֶה גּוּפוֹ שָׁלֵם לְעַבֵּד אֶת ה'.

is in order that he find his needs, until that will be his body healthy to serve Hashem.

וְאֲפֹלוּ בְּשָׂעָה שֶׁהוּא יָשָׁן

And even at the time that he sleeps,

אִם יָשָׁן לְדַעַת

if he sleeps with intent,

כְּדִי שֶׁתִּנּוּחַ דַּעְתּוֹ עָלָיו וְיִנּוּחַ גּוּפוֹ

in order that should rest his mind upon him and should rest his body,

כְּדִי שֶׁלֹא יִחָלָה וְלֹא יוּכַל לְעַבֵּד אֶת ה' וְהוּא חוֹלָה,

in order that not he fall ill, and not he will be able to serve Hashem and he is sick,

נִמְצָאת שְׁנָה שְׁלוֹ עֹבֵדָה לְמָקוֹם בְּרוּךְ הוּא.

it turns out sleep of his is service to the Omnipresent, blessed is He.

וְעַל עֲנָנָן זֶה צִוּוּ חֲכָמִים וְאָמְרוּ מִשְׁנֵה אֲבוֹת בִּיב "וְכָל מַעֲשֵׂיךָ יִהְיוּ לְשֵׁם שָׁמַיִם".

And on matter this commanded the Sages and said in Mishnah Avos 2:12, "And all of your deeds should be for the sake of Heaven."

וְהוּא שֶׁאָמַר שְׁלֹמֹה בְּחֻמְתּוֹ מִשְׁלֵי גו "בְּכָל דְּרָכֶיךָ דַּעְהוּ וְהוּא יַיִשֵּׁר אַרְחֹתֶיךָ":

And that is what said Shlomo in his wisdom in Proverbs 3:6, "In all of your ways know Him, and He will make straight your paths."

CHAPTER SUMMARY

The chapter begins by condemning asceticism and self-mortification, explaining that one who abstains from permitted physical pleasures, like wine or meat, is called a sinner, just as the Torah requires a nazir to bring a sin offering. The Rambam quotes our Sages who ask if what the Torah prohibited is not already enough for us, and he warns against making vows to forbid permitted things or fasting constantly. He concludes by citing Shlomo HaMelech's warning in Koheles not to be overly righteous, showing that the true path of a chacham is to serve Hashem with a healthy, balanced body and mind without resorting to extreme self-denial.

למעשה WHAT TO TAKE HOME

It is easy to think that to be a good Jew, we must run away from the physical world, fast, and deny ourselves any pleasure. But the Rambam teaches us a beautiful, life-changing truth: Hashem created this world for us to live in it, not to escape it. When you deny yourself the permitted pleasures of this world, the Torah calls you a sinner! Hashem does not want you to be a hermit; He wants you to bring holiness into your everyday physical life.

The secret of this avodah is in your intention. When you eat a good meal, sleep, or go to work, do not do it just for the raw physical pleasure or to amass wealth. Do it with the conscious thought: "I am taking care of my body so that I have the strength, health, and peace of mind to learn Torah, do mitzvos, and serve Hashem." When you live this way, your physical acts are elevated. Your eating becomes a holy service, and even your sleep is considered an avodah to the Creator.

Today, before you eat a meal or go to sleep, stop for three seconds and say to yourself: "I am doing this to give my body the strength to serve Hashem."

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 פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחֲשֹׁב יְהוָה לֹא עֶזְרָא וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עֶזְרָא חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְגַּוְרֵסן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר 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 יִהְיֶינָה וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוּ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שְׁמֶרֶה:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרֶה יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעַה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים 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.'