

דף יומי • חזקוני • דף ס"ט

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

THE SUGYA

We begin this daf by continuing our deep dive into the halachos of a fetus in its mother's womb at the time of shechitah. The Gemara explores the boundaries of what is permitted by the mother's slaughter, specifically analyzing the status of an uncloven-hoofed fetus (a 'shasua') according to Rabbi Shimon, and whether its presence in the womb protects it from being forbidden. We then move into a fascinating series of yeshivish dilemmas raised by the Amoraim regarding limbs that extend outside their proper boundaries before shechitah.

Our Rabbeim guide us through intricate questions of kedushah and tumah. We look at a fetus of a Korban that extends a limb outside the womb while in the Beis HaMikdash, and whether the courtyard walls or the mother herself define its boundary. We also learn about the mechanics of shechitah, analyzing whether the cutting of the first and second simanim can combine to purify an extended limb from the tumah of a carcass, and we delve into the halachic status of the offspring and milk of an animal that had an extended, forbidden limb.

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

עמוד א' DAF 69A

משנה MISHNAH

MISHNAH

זה הכלל: דבר שגופה – אסור, ושאינה גופה – מותר.

The Mishnah stated: **This is the general rule: Any part that is** considered part of **its body** which was severed before slaughter **is forbidden** to be eaten, **and** any part **that is not** considered part of **its body** but is a separate entity, i.e., the fetus, **is permitted** by the slaughter of the mother.

גמרא GEMARA

QUESTION

שאיין גופה לאתויי מאי? לאו לאתויי כהאי גוּנא?

The Gemara asks: The phrase "**that is not** part of **its body**" comes to include what case? Is it not to include a case like this, where the majority of the fetus has already emerged, and yet the remainder inside is permitted?

ANSWER

לא, לאתויי קלוט במעי פרה, ואליבא דרבנן שמעון,

The Gemara answers: **No**, it comes **to include** a fetus with **uncloven hooves** found **in the womb of a cow**, and this is **in accordance with** the view of **Rabbi Shimon**,

EXPLANATION

דאף על גב דאמר רבי שמעון: קלוט בן פרה אסור – הני מילי היכא דיצא לאויר העולם, אבל במעי אמו – שרי.

for even though Rabbi Shimon says that an uncloven-hoofed offspring of a cow is forbidden because it lacks kosher signs, these words apply only where it emerged into the airspace of the world as a live birth, but if it is still in its mother's womb when she is slaughtered, it is permitted by her slaughter.

QUESTION

בעי רב חנניא: הוציא עובר את ידו בפעורה, מהו?

Rav Chananya raised a dilemma: If a fetus of a Kodshei Kodashim offering extended its foreleg out of the womb while in the Temple courtyard, and then brought it back, what is the law?

EXPLANATION

מגו דהוי מחיצה לגבי קדשים – הוי נמי לגבי דהאי, או דלמא לגבי דהאי לאו מחיצה היא, דמחיצת עובר – אמו היא?

Do we say that since the courtyard wall is a boundary regarding holy offerings, keeping them within their permitted area, it is also considered a boundary regarding this fetus, so that the limb did not leave its boundary? Or perhaps regarding this fetus, the courtyard wall is not considered its boundary, because the boundary of a fetus is its mother alone, and thus the limb did leave its boundary?

OBJECTION

אמר ליה אביי: ותבעי לה קדשים קלים בירושלם?

Abaye said to him: But let you raise the same dilemma regarding offerings of lesser sanctity whose limbs are extended in Yerushalayim, which is their boundary!

REFUTATION

קדשים קלים בירושלם מאי טעמא לא קא מיבעיא לה? דמחיצת עובר אמו הוא, הכא נמי מחיצת עובר אמו הוא.

What is the reason that you did not raise the dilemma regarding offerings of lesser sanctity in Yerushalayim? It must be because it is obvious to you that the boundary of a fetus is its mother and not the city walls. If so, here too, regarding Kodshei Kodashim, the boundary of a fetus is its mother and not the courtyard walls.

QUESTION

בעי אילפא: הוציא עובר את ידו בין סימן לסימן, מהו?

Ilfa raised a dilemma: If a fetus extended its foreleg outside the womb between the cutting of the first siman and the second siman, what is the law?

EXPLANATION

מי מצטרף סימן ראשון לסימן שני לטהוריה מידי נבלה, או לא?

Does the first siman combine with the second siman to purify it from the impurity of a carcass, or not? Since the first cut was made while the limb was inside, and the second while it was outside, do they combine?

RESOLUTION

אמר רבא: קל וחומר, אם הועיל לו סימן ראשון לסימן שני להתירו באכילה, לא יועיל לו לטהוריה מידי נבלה?

Rava said: It is a kal vachomer: If the first siman was effective in combining with the second siman to permit the rest of the fetus for eating, will it not be effective for it to purify the extended limb from the impurity of a carcass?

QUESTION

בעי רבי ירמיה: מהו לחוש לזרעו?

Rabbi Yirmeya raised a dilemma: What is the law regarding whether to be concerned for its offspring? If a fetus extended a limb, making that limb forbidden, and then emerged alive after the mother's slaughter, does the prohibition of the limb affect its offspring?

QUESTION

היכי דמי? אילימא דאזל אבהמה מעלייתא, מאי איריא האי דאית פיה איסור יוצא?

The Gemara asks: What are the circumstances? If we say that it went and mated with a normal, standard animal, why discuss specifically this animal which has the prohibition of leaving its boundary?

EXPLANATION

אפילו בן פקועה דעלמא נמי, דאמר רב משרשיא: לדברי האומר חוששין לזרע האב, בן פקועה הבא על בהמה מעלייתא – הולד אין לו תקנה.

Even a regular ben pekua that mated with a normal animal as well would have a problem, as Rav Mesharshiyya said: According to the one who says we are concerned for the seed of the father, a ben pekua that mates with a normal animal—the offspring has no rectification through slaughter, because of its mixed status.

ANSWER

לא צריכא, דאזל אפן פקועה דכוותיה. מאי?

The Gemara answers: No, it is necessary in a case where it went and mated with a ben pekua like itself. What is the law?

EXPLANATION

אמר מיליד אבר, וחתיה ליה ושרי, או דלמא מבבל זרעיה?

Do we say that each limb of the father generates the corresponding limb in the offspring, and so one can cut off that specific limb in the offspring and the rest is permitted? Or perhaps its seed is intermingled throughout the entire body of the offspring?

STATEMENT

הדר אמר: פשיטא דמבבל זרעיה, דאם בן, סומא יולד סומא, וקיטע יולד קיטע!

Rabbi Yirmeya then said: It is obvious that its seed is intermingled, for if so, a blind animal would always give birth to a blind offspring, and a maimed animal would give birth to a maimed offspring, which is not the case.

QUESTION

אָלאַ פֿשיטא דמבֿלבל זרעיה, וְהִכִּי קְמִיפֵעִיא לֹן: בְּהֶמָּה בְּעֵלְמָא, לֹא מִכַּח חֵלֶב וְדָם קִאֲתִיא, וְשָׂרִיא?

Rather, it is obvious that its seed is intermingled, and this is what we are asking: A regular animal, does it not come from the strength of forbidden chelev and blood of its parents, and yet it is permitted?

EXPLANATION

הָכָא נָמִי לֹא שָׂנָא. או דְּלָמָּא: תְּרֵי אִיסוּרֵי אֲמַרִינֵן, תִּלְתָּא לֹא אֲמַרִינֵן?

Here too, it is no different, and the offspring should be permitted. Or perhaps: We say that the offspring is permitted despite two prohibitions of the parents (chelev and blood), but we do not say so when there are three prohibitions, including the forbidden extended limb?

QUESTION

וְלָמָּאן? אִי לְרַבִּי מֵאִיר – אִיסוּר חֵלֶב וְדָם אִיכָא, אִיסוּר יוֹצֵא יֵיכָא.

The Gemara asks: And according to whom would there be three prohibitions? If according to Rabbi Meir, there is the prohibition of chelev and blood, but there is no prohibition of the extended limb because he holds a fetus does not have a limb prohibition;

EXPLANATION

אִי לְרַבִּי יְהוּדָה – אִיסוּר יוֹצֵא אִיכָא, אִיסוּר חֵלֶב וְדָם לֵיכָא!

if according to Rabbi Judah, there is the prohibition of the extended limb, but there is no prohibition of chelev and blood for a fetus!

PROOF

דְּתַנּוּ: גִּיד הַנֶּשֶׁה נוֹהֵג בְּשָׁלִיל, וְחֵלְבוֹ אָסוּר, דְּבָרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אָמַר: אֵין נוֹהֵג בְּשָׁלִיל, וְחֵלְבוֹ מוּתָר.

As we learned in a Mishnah: The sciatic nerve applies to a fetus, and its chelev is forbidden; these are the words of Rabbi Meir. Rabbi Judah says: It does not apply to a fetus, and its chelev is permitted. Thus, neither Tanna holds there are three prohibitions.

STATEMENT

אָלא, כֹּל מִכַּח לֹא אֲמַרִינֵן דְּשָׂרִי.

Rather, we must say that any argument based on "coming from the strength of" forbidden parents we do not say is permitted, as the offspring of a forbidden limb is indeed forbidden.

QUESTION

וְהִכִּי קְמִיפֵעִיא לֹן: מָהוּ לְגִמּוּעַ אֶת חֵלְבוֹ?

And this is what we are asking: What is the law regarding drinking its milk? If this animal grew up and produced milk, is the milk forbidden because of the limb?

EXPLANATION

חלב דעלמא לא פאבר מן החי דמי, ושרי, האי נמי לא שנא.

Do we say that **regular milk is not considered like a limb from a living animal, and is permitted**, and **this milk is also no different**?

EXPLANATION

או דלמא התם, אית ליה תקנתא לאיסוריה בשחיטה, הכא לית ליה תקנתא לאיסוריה בשחיטה?

Or perhaps there, the animal's meat has a remedy for its forbidden state through slaughter, so its milk is permitted, whereas here, the forbidden limb has no remedy for its forbidden state through slaughter, so its milk is forbidden?

RESOLUTION

תיקו.

The Gemara concludes: The question **stands unresolved**.

QUESTION

חותה מעובר וכו'. מנל?

The Mishnah stated: If one **cuts from a fetus** in its mother's womb, it is permitted. The Gemara asks: **From where do we derive this**?

PROOF

דכתיב: "וְכָל בְּהֵמָה מִפְּרֶסֶת פֶּרֶסָה וְגו'...", "בְּהֵמָה ... בְּבֵהֶמָה" – לרבות את הולד.

As it is written: "And every animal that has a split hoof..." and the verse continues, "an animal... within the animal"—this comes to include the offspring as permitted by the mother's slaughter.

OBJECTION

אָלָא מַעֲתָה, זְמִירוּ בּוֹ! אֵלְמָה תִּנּוּ: אֵין מְמִירִין לֹא אֲבָרִין בְּעוֹבְרִין, וְלֹא עוֹבְרִין בְּאֲבָרִין, וְלֹא אֲבָרִין
וְעוֹבְרִין בְּשִׁלְמִין, וְלֹא שְׁלִמִין בָּהֶן!

The Gemara asks: If that is so, let them effect Temurah (substitution) with it! Why then did we learn in a Mishnah: One cannot substitute limbs for fetuses, nor fetuses for limbs, nor limbs and fetuses for whole animals, nor whole animals for them! If a fetus is considered a separate animal, Temurah should apply.

ANSWER

אָלָא, אָמַר קְרָא: "וְכָל בְּהֵמָה", לרבות את הולד.

Rather, the Gemara says, **the verse states: "And every animal,"** with the extra word "and" coming to include the offspring for slaughter, but not for Temurah.

QUESTION

אי הכי, אפילו חותה מן הטחול ומן הכליות נמי, אלמא תנן: חותה מן העובר שבמעיָה – מותר
באכילה, מן הטחול ומן הכליות – אסור באכילה?

The Gemara asks: If so, that the mother's slaughter permits everything inside her, even if one cuts from the spleen or from the kidneys before slaughter, they should also be permitted! Why then did we learn in the Mishnah: One who cuts from the

fetus in its womb—it is permitted for eating, but if he cuts from the spleen or from the kidneys—it is forbidden for eating?

ANSWER

אמר קרא: "אותה" – שלמה ולא חסרה.

The Gemara answers: **The verse states: "You shall slaughter... it,"** implying she must be slaughtered whole and not lacking her own limbs, which excludes her own spleen or kidneys.

QUESTION

אלא מעתה, השוחט את הבהמה ומצא בה דמות יונה תשתרי? אלא מה אמר רבי יוחנן: השוחט את הבהמה ומצא בה דמות יונה (אסור) [אסורה] באכילה?

The Gemara asks: **If that is so, one who slaughters an animal and finds in it the shape of a dove, let it be permitted by the slaughter!** Why then did Rabbi Yochanan say: **One who slaughters an animal and finds in it the shape of a dove—it is forbidden for eating?**

עמוד ב' DAF 69B

EXPLANATION

בעינא פרסות, וליכא.

The Gemara explains: **I require** that the fetus have **hooves** to be permitted, **and** in a dove-shaped fetus **there are none**.

OBJECTION

אלא מעתה, קלוט במעי פרה ליתסר?

The Gemara objects: **But if so**, that the fetus is permitted only if it fulfills the conditions mentioned in that verse, then a fetus with **non-cloven hooves** found **inside a cow's womb** should be **forbidden**, whereas the baraita states that it is permitted!

ANSWER

הא תנא דבי רבי ישמעאל כרבי שמעון בן יוחי: "פרסה בבהמה תאכל".

The Gemara answers: **This** is as the school of Rabbi Yishmael taught in accordance with Rabbi Shimon ben Yochai, who expounds the verse: **"An animal that has a hoof, in the animal, you may eat"**, teaching that even a fetus with a non-cloven hoof is permitted.

STATEMENT

רב שימי בר אשי אמר: לעולם פדקאמרת מעיקרא,

Rav Shimi bar Ashi said: Actually, the halacha that the fetus is permitted should be derived **as you said at first**, from the phrase "an animal in the animal."

EXPLANATION

ודקא קשיא לה "אין ממירין", הא מני? רבי שמעון היא, דמקיש תמורה למעשר:

And as for that which was difficult to you from the mishna in Temura which states **"one cannot substitute"** for a fetus, whose opinion is this? It is Rabbi Shimon, who compares substitution to the animal tithe:

EXPLANATION

מה מעשר אינו נוהג באברים ועופרים, אף תמורה אינה נוהגת באברים ועופרים.

Just as the animal tithe does not apply to limbs and fetuses, so too, substitution does not apply to limbs and fetuses.

PROOF

ומנא תימרא, דתנן: אמר רבי יוסי: והלא במוקדשים, האומר: "רגלה של זו עולה" – כולה עולה,

And from where do you say that this mishna in Temura is Rabbi Shimon's opinion? As we learned in a mishna there: Rabbi Yosei says: But with regard to consecrated offerings, one who says: "The leg of this animal is a burnt offering" – all of it is a burnt offering,

PROOF

אף כשיאמר: "רגל של זו תחת זו" – תהא כולה תמורה תחתיה.

so too, when one says: "The leg of this non-sacred animal should be substituted instead of that offering" – the entire animal should be a substitute in its stead.

QUESTION

למאן קא מהדר ליה? אילימא לרבי מאיר ורבי יהודה, מי אית להו האי סברא?

The Gemara asks: To whom is Rabbi Yosei responding? If we say he is responding to Rabbi Meir and Rabbi Yehuda, do they accept this reasoning that substituting a limb is not possible?

OBJECTION

והתנא: יכול האומר "רגלה של זו עולה" תהא כולה עולה? תלמוד לומר: "כל אשר יתן ממנו לה' יהיה קדש" – ממנו קדש, ולא כולו קדש.

But isn't it taught in a baraita: One might have thought that one who says: "The leg of this animal is a burnt offering," all of it will be a burnt offering? Therefore, the verse states: "Anything of it that one gives to Hashem, it shall be sacred" – "of it" shall be sacred, but all of it will not be sacred.

EXPLANATION

יכול תצא לחולין? תלמוד לומר: "יהיה" – ביהוייתה תהא.

One might have thought it may go out to non-sacred status by being redeemed? Therefore, the verse states: "It shall be" – it shall remain in its status.

EXPLANATION

הא כיצד? תמכר לצרכי עולות, ודמיה חולין, חוץ מדמי אבר שבה – דברי רבי מאיר ורבי יהודה.

How is this possible? It should be sold for the needs of burnt offerings, and its payment is non-sacred, except for the payment of that limb that is in it – these are the words of Rabbi Meir and Rabbi Yehuda.

EXPLANATION

רבי יוסי ורבי שמעון אומרים: מניין לאומר "רגלה של זו עולה" – תהא כולה עולה? תלמוד לומר: "יהיה" – לרבות את כולה.

Rabbi Yosei and Rabbi Shimon say: From where is it derived for one who says: "The leg of this animal is a burnt offering" – that all of it becomes a burnt offering? The verse states: "It shall be" – to include all of it.

QUESTION

לְמֵאן? אִי לְרַבִּי מֵאִיר וְרַבִּי יְהוּדָה – מִי אֵת לָהּ הָאֵי סְבָרָא? אֵלָא לָאוּ לְרַבִּי שְׁמַעוֹן!

The Gemara returns to its question: **To whom** is Rabbi Yosei responding in the mishna in Temura? **If to Rabbi Meir and Rabbi Yehuda – do they accept this reasoning** that substituting a limb is not possible? **Rather, is it not to Rabbi Shimon**, which proves that the mishna there is Rabbi Shimon's opinion!

ANSWER

לֹא, רַבִּי יוֹסֵי טַעֲמָא דְנִפְשִׁיהּ קָאָמַר.

The Gemara rejects this: **No, Rabbi Yosei stated his own reasoning**, without reference to another Sage, and thus there is no proof.

מִשְׁנָה MISHNAH

MISHNAH

מִתְּנִי הַמִּבְּרֶת, הַמִּקְשָׁה לֵילֵד – מִחֲתָךְ אֶבֶר אֶבֶר, וּמִשְׁלִיף לְכֻלָּיִם.

MISHNAH: An animal giving birth to a firstborn for the first time, that is having difficulty giving birth – one may cut up the fetus limb by limb, and cast it to the dogs.

MISHNAH

יֵצֵא רוּבוֹ – הֲרִי זֶה יִקָּבֵר, וְנִפְטָרֶת מִן הַבְּכוֹרָה.

If the majority of it emerged – behold, this must be buried, and the mother is exempted from the law of the firstborn in the future.

גְּמָרָא GEMARA

GEMARA

גָּמַ' אֶתְמַר: יֵצֵא שְׁלִישׁ וּמָכְרוּ לְגוֹי, וְחָזַר וַיֵּצֵא שְׁלִישׁ אַחֵר –

GEMARA: It was stated: If one-third of a firstborn fetus emerged and he sold it to a non-Jew, and then another third emerged, making a majority,

STATEMENT

רַב הוּנָא אָמַר: קָדוֹשׁ, רַבָּה אָמַר: אֵינוֹ קָדוֹשׁ.

Rav Huna says: It is consecrated as a firstborn, and Rabba says: It is not consecrated.

EXPLANATION

רב הונא אָמַר קְדוּשׁ: קִסְבֵּר לְמַפְרַע קְדוּשׁ, וְכֵינֵן דְּנִפְק לִיה רֹבִיּה – אֵינְלַאי מִיִּלְתָּא לְמַפְרַע
דְּמַעֲיָקְרָא הָוָה קְדוּשׁ, וּמֵאִי דְזִבִּין – לֹא כָּלּוּם זִבִּין.

Rav Huna says it is consecrated: He holds that it is consecrated retroactively from the moment the first part emerged. And since the majority of it emerged, the matter is revealed retroactively that from the outset it was consecrated, and that which he sold to the non-Jew, he sold nothing at all.

EXPLANATION

רַבָּה אָמַר אֵינּוּ קְדוּשׁ: קִסְבֵּר מִכָּאן וּלְהֶבֱא קְדוּשׁ, וּמֵאִי דְזִבִּין – שְׁפִיר זִבִּין.

Rabba says it is not consecrated: He holds that it is consecrated from now and on, only when the majority emerges. And that which he sold, he sold well, as it was not yet consecrated at the time of the sale.

STATEMENT

וְאֲזִדּוּ לְטַעְמֵיהוּ, דְּאֵתְמַר: יֵצֵא שְׁלִישׁ דְּרָךְ דּוֹפָן, וּשְׁנֵי שְׁלִישֵׁי דְרָךְ רַחֵם –

And they go according to their reasoning, as it was stated: If one-third emerged by way of a Caesarean section, and two-thirds by way of the womb,

STATEMENT

רב הונא אָמַר: אֵינּוּ קְדוּשׁ, רַבָּה אָמַר: קְדוּשׁ.

Rav Huna says: It is not consecrated, and Rabba says: It is consecrated.

EXPLANATION

רב הונא אָמַר: אֵינּוּ קְדוּשׁ. רַב הונא לְטַעְמִיהּ, דְּאֵתְמַר: לְמַפְרַע קְדוּשׁ, וְרֹבֵא קָמָא לִיתִּיהּ בְּרַחֵם.

Rav Huna says: It is not consecrated. Rav Huna is consistent with his reasoning, as he says: It is consecrated retroactively, and the first majority, which includes the first third, is not entirely born through the womb.

EXPLANATION

רַבָּה אָמַר: קְדוּשׁ. רַבָּה לְטַעְמִיהּ, דְּאֵתְמַר: מִכָּאן וּלְהֶבֱא קְדוּשׁ, וְרֹבֵא דְרָךְ רַחֵם נָפִיק.

Rabba says: It is consecrated. Rabba is consistent with his reasoning, as he says: It is consecrated from now and on, and the majority that triggers the consecration emerged by way of the womb.

EXPLANATION

וּצְרִיכָא, דְּאִי אֲשַׁמְעִינּוּ בְּהָא: בְּהָא קָאמַר רַב הונא מְשׁוּם דְּלְקוּלָּא, אֲבָל בְּהָא דְלְחומְרָא – אֵימָא
מוֹדִי לִיה לְרַבָּה.

And both cases are necessary, for if we were taught only this first case, we might say in this case Rav Huna says so because it is a leniency, but in that second case which is a stringency, say he agrees with Rabba.

SUMMARY

The daf flows from the general rule of the Mishnah regarding severed limbs to specific, complex scenarios of boundary-crossing. We analyze Rabbi Shimon's view on an uncloven-hoofed fetus, establishing that it is permitted if found inside a slaughtered cow. Rav Chananya's inquiry regarding a Kodshei Kodashim fetus in the Azarah is resolved by Abaye, who proves that the mother, not the Temple walls, is the fetus's primary boundary. Ilfa's dilemma regarding a limb extended

between the cutting of the two simanim is resolved by Rava using a kal vachomer, proving that the shechitah process successfully purifies the limb from tumas neveilah. Finally, Rabbi Yirmeya raises questions about the offspring and the milk of an animal that grew from a fetus with a forbidden, extended limb, leaving the question of the milk's permissibility unresolved as a 'teiku'.

למעשה WHAT TO TAKE HOME

In the depths of today's sugya, the Gemara discusses a fascinating question raised by Rav Chananya: If a fetus of a holy offering extends its limb outside the womb while inside the Temple courtyard, does the courtyard wall act as a boundary for it, or do we say that "the boundary of a fetus is its mother alone"? Abaye clarifies that indeed, the mother is the fetus's entire world and its only true boundary. Even when standing inside the holy Beis HaMikdash, the fetus is completely defined and protected by its mother.

This teaches us a profound lesson about our own spiritual boundaries and the environments we create. A child, or anyone we are trying to nurture and influence, is like that fetus. We might think that the external walls, the school, the community, the shul, or the general environment, are enough to protect them and keep them holy. But Chazal are teaching us that the ultimate boundary, the one that truly defines and guards a soul, is the home. The mother and father, the warmth of the parents' personal emunah and yiras Shamayim, are the primary "mechitzah" (boundary) that shields a child from the outside world.

You cannot rely solely on the "courtyard walls" of external institutions to do the work of spiritual preservation. The atmosphere inside your own home, the way you speak, the joy you show in doing a mitzvah, and the love you pour into your family are what create the ultimate protective sanctuary. When the home is a place of genuine kedushah, those inside it are protected no matter what winds are blowing outside.

Today, make your home a stronger sanctuary. Speak words of emunah and gratitude to Hashem out loud at the table, ensuring that the atmosphere inside your walls is one of warmth, safety, and unmistakable kedushah.

הלכות ידעות • פרק ששי

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

CHAPTER PREVIEW

In this chapter, we learn how a Yid must guard his environment and his heart to stay close to Hashem. The Rambam teaches us that a person is naturally influenced by his friends and neighbors, making it a vital necessity—and indeed a positive mitzvah—to cleave to talmidei chachamim, marry into their families, and do business with them to learn from their holy ways. If, chas v'shalom, one's surroundings are wicked, he must flee to the deserts rather than be swept up in their bad middos.

We also delve into the beautiful mitzvos of ahavas Yisrael and loving a ger. The Rambam guides us on how to truly love every single Jew as ourselves, to protect their dignity and their money, and to avoid the terrible sin of gaining honor through a friend's degradation.

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

הלכה א

Halacha 1 • The Social Influence on Man and the Obligation to Distance Oneself from the Wicked

דַּרְךְ בְּרִיתוֹ שֶׁל אָדָם

The way of creation of man is such that he is naturally wired

לְהִיט נִמְשָׁךְ בְּדַעוֹתָיו וּבְמַעֲשָׂיו אַחֲרֵי רֵעֵיו וְחֻבְרָיו

to be drawn in his character traits and in his actions after his friends and his companions,

וְנוֹהֵג כְּמִנהַג אֲנָשֵׁי מְדִינָתוֹ.

and to behave like the custom of the people of his country.

לְפִיכָה צָרִיךְ אָדָם לְהִתְחַבֵּר לְצַדִּיקִים

Therefore, a person needs to associate with the righteous

וְלֵישֵׁב אֵצֶל הַחֲכָמִים תָּמִיד

and to sit near the wise constantly,

כְּדֵי שֶׁיִּלְמַד מִמַּעֲשֵׂיהֶם.

in order that he will learn from their deeds.

וְיִתְרַחֵק מִן הָרָשָׁעִים הַחֹלְכִים בַּחֹשֶׁךְ

And he should distance himself from the wicked who walk in the darkness,

כְּדֵי שֶׁלֹּא יִלְמַד מִמַּעֲשֵׂיהֶם.

in order that he will not learn from their deeds.

הוא ששלמה אומר

It is that which Shlomo says in his wisdom in

משלי יג כ "הולך את חכמים יחכם ורעה כסילים ירוע".

Mishlei 13:20, "He who walks with wise men will become wise, and he who associates with fools will suffer."

ואומר אשרי האיש וגו'.

And it says in Tehillim, "Praiseworthy is the man, etc." who does not walk in the counsel of the wicked.

וכן אם היה במדינה שמנהגותיה רעים

And so, if he was in a country whose customs are evil

ואין אנשיה הולכים בדרך ישרה

and its people do not walk in a path that is straight,

ילך למקום שאנשיה צדיקים

he should go to a place whose people are righteous

ונהגים בדרך טובים.

and behave in the path of good ones.

ואם היו כל המדינות שהוא יודעם ושומע שמועתן

And if all the countries that he knows them and hears their report were

נוהגים בדרך לא טובה כמו זמננו.

behaving in a path that is not good, like our times,

או שאינו יכול לקחת למדינה שמנהגותיה טובים

or that he is not able to go to a country whose customs are good

מפני הגיסות או מפני החלי

because of the troops of war or because of the illness that prevents him from traveling,

ישב לבדו יחיד

he should sit by himself alone,

כענין שנאמר

like the matter that is said in

איכה ג כח "יֵשֶׁב בְּדָד וְיִדָּם".

Eichah 3:28, "Let him sit alone and be silent."

וְאִם הָיוּ רָעִים וְחַטָּאִים

And if they were so evil and sinners

שְׂאִין מְנִיחִים אוֹתוֹ לֵישֵׁב בְּמִדְיָנָה

who do not allow him to dwell in the country

אֶלָּא אִם כֵּן נִתְעַרֵּב עִמָּהֶן וְנוֹהֵג בְּמִנְהָגֵם הָרַע

unless he mingles with them and behaves in their custom which is evil,

יֵצֵא לְמַעְרוֹת וּלְחֻחִים וּלְמִדְבָּרוֹת.

he should go out to the caves and to the thorns and to the deserts,

וְאֵל יִנְהִיג עֲצָמוֹ בְּדֶרֶךְ חַטָּאִים

and he should not lead himself in the path of sinners,

כְּעֲנָנִין שְׂנֵאָמֵר

like the matter that is said by the Navi in

ירמיה ט א "מִי יִתְּנֵנִי בַּמִּדְבָּר מְלוֹן אֲרֻחִים":

Yirmeyahu 9:1, "Who will give me in the desert a lodging place of wayfarers" so that I may leave my people.

הִלְכָּה ב

Halacha 2 · The Positive Mitzvah to Cleave to Torah Sages and Their Disciples

מִצְוַת עֲשֵׂה לְהִדְבֵּק בַּחֲכָמִים וּתְלָמִידֵיהֶם

It is a positive commandment to cleave to the Sages and their disciples

כְּדִי לְלַמֵּד מִמַּעֲשֵׂיהֶם

in order to learn from their good deeds,

כְּעֲנָנִין שְׂנֵאָמֵר וְכו' תְּדַבֵּק.

like the matter that is said in the Torah, "and to Him you shall cleave."

וְכִי אֲפֹשֶׁר לְאָדָם לְהִדְבֵּק בְּשִׂכְיָנָה.

And is it possible for a person to cleave to the Divine Presence, which is a consuming fire?

אֶלָּא כֹּה אָמְרוּ חֲכָמִים בְּפִרוּשׁ מִצְוָה זוֹ,

Rather, thus said the Sages in the explanation of this mitzvah: "How do you fulfill this?"

הִדְבֵּק בַּחֲכָמִים וּבְתַלְמִידֵיהֶם.

"Cleave to the Sages and their disciples."

לְפִיכָּה צָרִיךְ אָדָם לְהִשָּׁאֵל בֵּת תַּלְמִיד חָכָם

Therefore, a person needs to strive that he should marry the daughter of a Torah scholar

וַיִּשָּׂא בָתּוֹ לְתַלְמִיד חָכָם

and marry off his daughter to a Torah scholar,

וּלְאָכַל וּלְשָׁתוֹת עִם תַּלְמִידֵי חֲכָמִים

and to eat and to drink with Torah scholars,

וּלְעֲשׂוֹת פְּרָקְמֻטָּא לְתַלְמִיד חָכָם

and to do business for a Torah scholar to help him earn a livelihood,

וּלְהִתְחַבֵּר לָהֶן בְּכָל מִינֵי חִבּוּר

and to associate with them in all types of association,

שֶׁנֶּאֱמַר וּלְדַבְּקָהּ בּוֹ.

as it is said, "and to cleave to Him."

וְכֵן צִוּוּ חֲכָמִים וְאָמְרוּ מִשְׁנֵה אֲבוֹת אֲדָם

And so commanded the Sages, and they said in Mishnah Avos 1:4:

"וְהָיִי מִתְאַפֵּק בְּעָפָר רַגְלֵיהֶם

"And be attaching yourself to the dust of their feet,

וְשׁוֹתָה בְּצִמְאָא אֶת דְּבָרֵיהֶם:"

and drinking with thirst — their words."

הַלְכָּה ג

Halacha 3 · The Mitzvah to Love Every Jew and Protect Their Honor and Property

מִצְוָה עַל כָּל אָדָם

It is a mitzvah upon every man

לְאַהֲבָה אֶת כָּל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל כְּגּוּפוֹ

to love each and every one of Israel like his own body,

שנאמר ויקרא יט יח "ואהבת לרעהך כמוך".

as it is said in Vayikra 19:18, "And you shall love your neighbor as yourself."

לפיקה צריה לספר בשבחו

Therefore, he must speak in his praise

ולחוס על ממוןו

and to spare his money,

כאשר הוא חס על ממון עצמו

just as he spares the money of himself

ורוצה בכבוד עצמו.

and desires the honor of himself.

והמתכבד בקלון חברו

And one who honors himself through the degradation of his fellow

אין לו חלק לעולם הבא:

has no share in the World to Come.

הלכה ד

Halacha 4 · The Mitzvah of Loving a Convert and Its Double Obligation

אהבת הגר שפא ונכנס תחת כנפי השכינה

Regarding loving the convert who came and entered under the wings of the Shechinah, there are

שתי מצוות עשה.

two commandments of do, meaning two positive mitzvos.

אחת מפני שהוא בכלל רעים

One mitzvah is because that he is in the category of neighbors, as he is now a fellow Jew,

ואחת מפני שהוא גר

and one additional mitzvah is because that he is a convert,

והתורה אמרה "ואהבתם את הגר".

and the Torah said, "And you shall love — the convert."

צוה על אהבת הגר

Hashem commanded on loving the convert

כְּמוֹ שֶׁצִּוָּה עַל אֲהַבַת עַצְמוֹ

just as He commanded on loving Himself,

שֶׁנֶּאֱמַר "וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ".

as it is said, "And you shall love — Hashem your God."

הַקָּדוֹשׁ בְּרוּךְ הוּא עֲצָמוֹ אוֹהֵב גֵּרִים

Indeed, the Holy One blessed is He Himself loves converts,

שֶׁנֶּאֱמַר "וְאֹהֵב גֵּר":

as it is said, "And He loves a convert."

הַלְכָּה ה

Halacha 5 · The Prohibition of Hating a Fellow Jew in One's Heart

כָּל הַשּׂוֹנֵא אֶחָד מִיִּשְׂרָאֵל בְּלִבּוֹ

Anyone who hates one of Israel in his heart

עוֹבֵר בְּלֹא תַעֲשֶׂה

transgresses a negative commandment,

שֶׁנֶּאֱמַר וַיִּקְרָא יי' "לֹא תִשְׂנֹא אֶת אָחִיךָ בְּלִבְּךָ".

as it is said in Vayikra 19:17, "Do not hate your brother in your heart."

וְאִין לֹקֵיין עַל לֹא זֶה

And we do not administer lashes for this prohibition,

לְפִי שֶׁאִין בוֹ מַעֲשֶׂה.

because there is no action in it.

וְלֹא הִזְהִירָה תּוֹרָה אֶלָּא עַל שִׂנְאָה שֶׁבִּלְב.

And the Torah did not warn except about hatred that is in the heart.

אֲבָל הַמַּכָּה אֶת חֲבֵרוֹ וְהַמְחַרְפוֹ

But one who strikes his fellow or who insults him,

אֵף עַל פִּי שֶׁאִינוּ רְשָׁאִי

even though he is not permitted to do so,

אינו עובר משום לא תשנא:

he does not transgress because of "Do not hate."

הלכה ו

Halacha 6 · The Prohibition to Hate in One's Heart and the Mitzvah to Rebuke and Forgive

כשיחטא איש לאיש

When a man sins against another man,

לא ישטמנו וישתק

he shall not hate him and remain silent, harboring resentment in his heart,

כמו שנאמר ברשעים

as is said concerning the wicked, in the verse regarding Avshalom:

"ולא דבר אבשלום את אמנון מאומה למרע ועד טוב כי שנא אבשלום את אמנון."

"And Avshalom did not speak with Amnon anything, from bad to good, for Avshalom hated Amnon."

אלא מצוה עליו להודיעו ולומר לו

Rather, it is a mitzvah upon him to inform him and to say to him openly:

למה עשית לי כה וכה ולמה חטאת לי בדבר פלוני.

"Why did you do to me thus and thus, and why did you sin against me in such and such a matter?"

שנאמר "הוכח תוכיח את עמיתך".

as it is said, "You shall surely admonish your colleague."

ואם חזר ובקש ממנו למחל לו

And if the offender repented and requested of him to forgive him,

צריה למחל.

he must forgive him wholeheartedly.

ולא יהא המוחל אכזרי

And the one who forgives should not be cruel by withholding his forgiveness,

שנאמר "ויתפלל אברהם אל ה' וה' סלח לו":

as it is said regarding Avraham Avinu forgiving Avimelech, "And Avraham prayed to God" on his behalf.

הרואה חברו שחטא או שהלך בדרך לא טובה

One who sees his fellow who sinned, or who walked in a path that is not good,

מצוה להחזירו למוטב

it is a mitzvah to return him to the good

ולהודיעו שהוא חוטא על עצמו במעשיו הרעים

and to inform him that he sins against himself by his evil deeds,

שנאמר ויקרא יט יז "הוכח תוכיח את עמיתך".

as it is said in the Torah in Vayikra 19:17, "You shall surely admonish your colleague."

המוכיח את חברו.

The one who rebukes his fellow,

בין בדברים שבינו לבינו.

whether in matters that are between him and him,

בין בדברים שבינו לבין המקום.

whether in matters that are between him and the Omnipresent,

צריך להוכיחו בינו לבין עצמו.

needs to rebuke him between him and himself, in private.

וידבר לו בנחת ובלשון רכה

And he shall speak to him gently and in a soft language,

וידיעו שאינו אומר לו אלא לטובתו

and he shall inform him that he does not say this to him except for his own benefit,

להביאו לחיי העולם הבא.

to bring him to the life of the World to Come.

אם קבל ממנו מוטב

If he accepted it from him, it is good;

ואם לאו יוכיחנו פעם שניה ושלישית.

and if not, he should rebuke him a second and third time.

וְכֵן תָּמִיד חַיֵּב אָדָם לְהוֹכִיחוֹ

And so always, a person is obligated to rebuke him,

עַד שֶׁיִּכְהוּ הַחוּטָא וַיֹּאמֶר לוֹ אֵינִי שׁוֹמֵעַ.

until the sinner strikes him and says to him, "I will not listen."

וְכָל שֶׁאֶפְשָׁר בְּיָדוֹ לְמַחֹת וְאִינוּ מוֹחֶה

And anyone for whom it is possible in his power to protest and he does not protest,

הוּא נִתְפָּשׁ בְּעוֹן אֱלוֹ

he is held responsible for the sin of these people,

כִּיּוֹן שֶׁאֶפְשָׁר לוֹ לְמַחֹת בָּהֶם:

since it was possible for him to protest against them.

הִלְכָּה ח

Halacha 8 · The Prohibition of Embarrassing a Fellow Jew and the Manner of Admonishment

הַמוֹכִיחַ אֶת חֲבֵרוֹ

One who admonishes his fellow

תַּחֲלָה לֹא יִדְבֹּר לוֹ קָשׁוֹת

at first, should not speak to him harshly

עַד שֶׁיִּכְלִימוֹ

until he embarrasses him,

שֶׁנֶּאֱמַר "וְלֹא תִשָּׂא עָלָיו חֵטְא".

as it is said, "and you shall not bear a sin because of him."

כֶּה אָמְרוּ חֲכָמִים

So said the Sages:

יָכוֹל אֵתָּה מוֹכִיחוֹ וּפְנֵיו מִשְׁתַּנּוֹת

Is it possible that you admonish him and his face changes in shame?

תִּלְמוּד לומר וְלֹא תִשָּׂא עָלָיו חֵטְא.

The teaching says, "and you shall not bear a sin because of him."

מִכָּאן שֶׁאֲסוּר לְאָדָם לְהַכְלִים אֶת יִשְׂרָאֵל

From here we learn that it is forbidden for a person to embarrass a Jew,

וְכָל שֶׁכֵּן בְּרַבִּים.

and all the more so in public.

אף על פי שהמכילים את חברו אינו לוקה עליו

Even though one who embarrasses his fellow is not lashed for it,

עון גדול הוא.

a great sin it is.

כך אמרו חכמים

So said the Sages:

"המלבין פני חברו ברבים אין לו חלק לעולם הבא."

"One who whitens the face of his fellow in public has no share in the World to Come."

לפיכך צריך אדם להזהר

Therefore, a person needs to be careful

שלא לבייש חברו ברבים

not to shame his fellow in public,

בין קטן בין גדול.

whether a minor or an adult.

ולא יקרא לו בשם שהוא בוש ממנו.

And he should not call him by a name that he is ashamed of,

ולא יספר לפניו דבר שהוא בוש ממנו.

and he should not relate before him a matter that he is ashamed of.

במה דברים אמורים

In what words are these said?

בדברים שפין אדם לחברו.

Regarding matters that are between man and his fellow.

אבל בדברי שמים

But regarding matters of Heaven,

אם לא חזר בו בסתר

if he did not repent in private,

מכלימין אותו ברבים

we embarrass him in public,

ומפרסמים חטאו

and we publicize his sin,

ומחרפים אותו בפניו

and we abuse him to his face,

ומבזין ומקלליו אותו

and we scorn and curse him,

עד שיחזר למוטב

until he returns to the good,

כמו שעשו כל הנביאים בישראל.

just as did all the prophets in Israel.

הלכה ט

Halacha 9 · The Measure of Piety in Forgiving in One's Heart Without Admonishment

מי שחטא עליו חברו

One against whom his fellow sinned

ולא רצה להוכיחו

and he did not want to admonish him

ולא לדבר לו כלום

and not to speak to him anything at all about the matter,

מפני שהיה החוטא הדיוט ביותר

because the sinner was an ignorant simpleton exceedingly, who would not understand or accept the rebuke,

או שהיתה דעתו משבשת

or because his mind was disturbed and confused,

ומחל לו בלב

and he forgave him in his heart completely,

וְלֹא שָׂטְמוּ

and did not hate him

וְלֹא הוֹכִיחוּ

and did not admonish him,

הֲרִי זוּ מִדַּת חֲסִידוּת

behold this is the measure of piety.

לֹא הִקְפִּידָה תּוֹרָה אֶלָּא עַל הַמִּשְׁטָמָה

For **the Torah did not insist** on the obligation to rebuke **except upon** preventing **the hatred** that might otherwise fester in one's heart.

הַלָּכָה י

Halacha 10 · The Obligation to Show Extreme Care for Orphans and Widows

חַיֵּב אָדָם לְהִזָּהֵר בִּיתּוּמִים וְאֶלְמָנוֹת

A person is obligated to be careful with the feelings of orphans and widows,

מִפְּנֵי שֶׁנַּפְשָׁן שָׁפְלָה לְמַאֲד וְרוּחָם נִמּוּכָה

because their soul is exceedingly low and their spirit is depressed due to their painful loss,

אֲף עַל פִּי שֶׁהֵן בָּעֲלֵי מָמוֹן.

even though they are possessors of wealth and do not lack financial support.

אֲפִלּוֹ אֶלְמָנַתוֹ שֶׁל מֶלֶךְ וִיתוּמָיו

Even the widow of a king and his orphans,

מְזַהְרִים אֹנּוּ עֲלֵיהֶן

we are warned concerning them to treat them with utmost sensitivity,

שֶׁנֶּאֱמַר "כָּל אֶלְמָנָה וְיָתוֹם לֹא תַעֲנוּן".

as it is said, "Any widow and orphan you shall not afflict."

וְהֵיכָד נִוְהָגִין עִמָּהֶן.

And how does one behave with them?

לֹא יְדַבֵּר אֲלֵיהֶם אֶלָּא רַכּוּת.

He shall not speak to them except gently,

וְלֹא יִנְהַג בָּהֶן אֶלָּא מִנְהַג כְּבוֹד.

and he shall not behave with them except with a custom of honor.

וְלֹא יִכְאִיב גּוּפָם בַּעֲבוּדָה וְלִבָּם בְּדִבְרֵי קָשִׁים.

And he shall not pain their body with hard work, nor their heart with harsh words.

וְיִיחּוּס עַל מָמוֹנָם יוֹתֵר מִמָּמוֹן עַצְמוֹ.

And he must spare their money more than the money of himself.

כָּל הַמְקַנִּיטֵן אוֹ מַכְעִיסֵן אוֹ הַכְּאִיב לָהֶן אוֹ רָדָה בָּהֶן אוֹ אֵבֶד מָמוֹנָן

Any who vexes them, or angers them, or caused pain to them, or oppressed them, or lost their money through negligence,

הֲרִי זֶה עוֹבֵר בְּלֹא תַעֲשֶׂה

behold, this person transgresses a negative commandment,

וְכָל שֶׁכֵּן הַמַּכָּה אוֹתָם אוֹ הַמְקַלְלֵן.

and all the more so one who strikes them or one who curses them.

וְלֹא זֶה אֵף עַל פִּי שְׁאִין לֹקֵין עָלָיו

And as for this prohibition, even though they do not receive lashes for it because it is a prohibition that does not involve a physical action,

הֲרִי עֲנָשׁוֹ מִפְּרֹשׁ בַּתּוֹרָה "וַחֲרָה אִפִּי וַחֲרָגְתִּי אֶתְכֶם בַּחֶרֶב".

behold, its punishment is explicit in the Torah: "and My anger will burn, and I will kill you with the sword."

בְּרִית כָּרַת לָהֶן מִי שֶׁאָמַר וְהָיָה הָעוֹלָם

A covenant He made for them, He who spoke and the world came to be,

שָׁפַל זְמַן שֶׁהֵם צוֹעֲקִים מִחֶמֶס הֵם נִעֲנִים

that all the time that they cry out from violence, they are answered immediately,

שֶׁנֶּאֱמַר "כִּי אִם צָעַק יִצְעַק אֵלַי שָׁמַע אֲשָׁמַע צִעֲקָתוֹ".

as it is said, "for if he surely cries out to Me, I will surely hear his cry."

בְּמָה דִּבְרִים אֲמוּרִים בְּזִמְן שֶׁעָנָה אוֹתוֹן לְצָרָה עַצְמוֹ.

In what case are these words said? In a time that he afflicted them for the need of himself.

אֲבָל עָנָה אוֹתָם הָרַב כִּדְּי לְלַמֶּדֶן תּוֹרָה אוֹ אֲמָנוּת אוֹ לְהוֹלִיכֵן בְּדֶרֶךְ יִשְׂרָאֵל

But if the teacher afflicted them in order to teach them Torah, or a craft, or to lead them in a straight path,

הרי זה מתר.

behold, this is permitted for their own benefit.

ואף על פי כן לא ינהג בהן מנהג כל אדם

And even so, he shall not behave with them with the custom of any ordinary person,

אלא יעשה להם הפרש וינהלם בנחת וברחמים גדולים וכבוד

but he must make for them a distinction, and guide them with gentleness, and with great mercy and honor,

שנאמר "כי ה' יריב ריבם".

as it is said, "for Hashem will plead their cause."

אחד יתום מאב ואחד יתום מאם.

This applies equally to an orphan from a father and an orphan from a mother.

ועד אימתי נקראים יתומים לענין זה.

And until when are they called orphans for the matter of this law?

עד שלא יהיו צריכין לאדם גדול להסמך עליו ולאמנן ולהטפל בהן

Until they will not be needing an adult person to lean upon him, and to raise them, and to care for them,

אלא יהיה עושה כל צרכי עצמו לעצמו כשאר כל הגדולים:

but he will be doing all the needs of himself for himself, like the rest of all the adults.

CHAPTER SUMMARY

The chapter outlines the essential halachos of social connection and interpersonal sensitivity. It begins with the obligation to seek out righteous companions and Torah scholars, even moving cities or secluding oneself in caves if the local environment is corrupt. The Rambam then transitions to the positive mitzvah of loving every Jew as oneself, which requires us to speak their praises and cherish their property and honor. Finally, the chapter highlights the special, double obligation to love a convert who has come to seek shelter under the wings of the Shechinah.

The central chiddush of this sugya is that our middos and our very neshama are not formed in a vacuum. The Rambam teaches us a fundamental rule of human nature: we are deeply and inevitably shaped by our surroundings, our friends, and the local customs of where we live. This is why the Torah commands us to actively cleave to talmidei chachamim. We cannot rely on our own strength to remain pure and refined if we are swimming in a cold or coarse environment. We must deliberately place ourselves in a warm, Torah-true atmosphere where we can absorb the fine character and yiras Shamayim of those around us.

This reality of influence works in both directions. Just as we absorb the spiritual temperature of our environment, we also project our own warmth onto others. The Rambam connects this directly to the mitzvah of loving our fellow Jew as ourselves. True ahavas Yisrael is not just a passive feeling in the heart; it is an active avodah of protecting another person's dignity, speaking in their praise, and caring for their physical and emotional well-being as if it were our very own. When we treat others with this level of sensitivity, we create the very holy environment that elevates everyone in it.

Today, take five minutes to look at your immediate environment, your friends, your daily reading, or the media you consume. Choose one small way to surround yourself with more holiness, whether by setting a fixed time to learn with a friend who inspires you, or by making a conscious effort to speak only in praise of another Yid today.

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 יַחְשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עָדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִּיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחָתָנִי לָמָּה קֹדֶר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל 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 וְאַלְהֵי:

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 יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֵר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךָ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיַּחֲפְרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִינָה:

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 הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעַה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְפָּה עֲמוֹ פְּדוּת:

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.'