

חומש עם רש"י • ראה • שביעי

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

RE'EH • 7TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah brings us to the halachos of the bechor, the firstborn kosher animal, which is kadosh to Hashem. We learn that a firstborn ox or sheep cannot be worked or sheared, but must be eaten by the kohen in the Beis HaMikdash. If the animal has a mum, a blemish like blindness or lameness, it loses its kedushas mizbe'ach and may be eaten anywhere, even by someone who is tamei, as long as we are careful not to consume its blood.

Following this, the Torah transitions into the halachos of the Shalosh Regalim, the three pilgrimage festivals. We start with Pesach, where we are commanded to guard the month of Aviv and bring the Korban Pesach in the place Hashem chooses. The Torah details the issur of eating chametz, the mitzvah of eating matzah, and the prohibition of leaving over any of the korban's meat until morning.

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

פסוק א

Pasuk 1

כָּל הַבְּכוֹר אֲשֶׁר יוֹלֵד בְּבִקְרְךָ וּבְצֹאנְךָ הַזָּכָר תִּקְדִּישׁ לַיהוָה
to Hashem you shall consecrate the male and in your flock in your herd will be born that firstborn Every

אֱלֹהֶיךָ לֹא תַעֲבֹד בְּבֹכֶר שׁוֹרְךָ וְלֹא תִגְזַז בְּכוֹר צֹאנְךָ:
your sheep the firstborn of shear and you shall not your ox with the firstborn of work you shall not your God

רש"י

כל הבכור, תקדיש. ובמקום אחר ויקרא כ"ז הוא אומר "לא יקדיש איש
a man shall he sanctify not says it 27 Vayikra another and in a place you shall sanctify the firstborn All

אתו", הא כיצד? אינו מקדישו לקרבן אחר; וכאן למד שמצוה לומר הרי
behold to say that it is a mitzvah it taught and here another for an offering sanctify it he does not how is it this it

אתה קדוש לבכורה. ד"א — אי אפשר לומר "תקדיש", שכבר נאמר "לא
not it was said since already you shall sanctify to say it is possible if another explanation as a firstborn are holy you

יקדיש", ואי אפשר לומר "לא יקדיש", שהרי כבר נאמר "תקדיש", הא
this you shall sanctify it was said already since behold shall he sanctify not to say it is possible and if shall he sanctify

כיצד? מקדישו אתה הקדש עלוי ונותן להקדש כפי טובת הנאה
pleasure the benefit of according to to the Temple treasury and give value a dedication of you you may sanctify it how is it

שבו ערכין כ"ט :

29 Arakhin that is in it

רש"י

לא תעבד בבכור ולא תגזוג. אף החלופ למודי רבתינו
our Rabbis derived the converse Even etc. shear and you shall not your ox with the firstborn of work You shall not

שְׁאֵסוּר, אֲלֵא שֶׁדִּבֶּר הַפֶּתוּב בַּהוֹה בְּכּוּרוֹת כ"ה :

25a Bechoros of what usually occurs the Scripture that spoke but that it is forbidden

פסוק ב

Pasuk 2

לִפְנֵי יְהוָה אֱלֹהֶיךָ תֹאכְלֶנּוּ שָׁנָה בְּשָׁנָה בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֶתְּךָ
you Hashem will choose that in the place by year year you shall eat it your God Hashem before

וּבֵיתְךָ:

and your household

רש"י

לפני ה' אלהיך תאכלנו. לפהן הוא אומר, שֶׁכָּבֵר מְצִינוּ שֶׁהוּא מִמִּתְנֹת
from the gifts of that it is we have found for already says it to the Kohen you shall eat it your God Hashem Before

כְּהֵנָּה אֶחָד תָּם וְאֶחָד בַּעַל מוֹם, שֶׁנֶּאֱמַר בַּמִּדְבָּר י"ח וּבְשָׂרָם יִהְיֶה לָּךְ
yours shall be and their flesh 18 Bamidbar as it is said a blemish possessing or whether unblemished whether priesthood

וְגו' ב' כ"ח :

28 Bechoros etcetera

רש"י

שנה בשנה. מִכָּאן שֶׁאֵין מְשֻׁהֵין אוֹתוֹ יוֹתֵר עַל שָׁנָתוֹ; יָכוֹל יִהְיֶה פָסוּל
invalid it should be one might think its year than more it delay that we do not from here by year Year

מִשְׁעֲבָרָה שָׁנָתוֹ, כָּבֵר הַקָּשׁ לְמַעֲשֵׂר, שֶׁנֶּאֱמַר דְּבָרִים י"ד וְאָכַלְתָּ לִפְנֵי ה'
Hashem before and you shall eat 14 Devarim as it is said to tithe it was compared already its year once passed

אֱלֹהֶיךָ מַעֲשֵׂר דִּגְנֶךָ תִּירְשָׁךְ וְיִצְהָרְךָ וּבְכֹרֶת בְּקָרְךָ וְצֹאנְךָ, מֵה מַעֲשֵׂר שְׁנִי
second tithe just as and your sheep your cattle and the firstborns of and your oil your wine your grain the tithe of your God

אֵינוֹ נִפְסָל מִשָּׁנָה לַחֲבֵרָתָהּ אֵף בְּכוֹר אֵינוֹ נִפְסָל, אֲלֵא שֶׁמִּצְוָה תוֹךְ
within that it is a mitzvah rather rendered invalid is not a firstborn so too to its fellow from year rendered invalid is not

שָׁנָתוֹ ב' כ"ז :

27 Bekhorot its year

רש"י

שנה בשנה. אִם שֶׁחֲטוּ בְּסוֹף שָׁנָתוֹ אוֹכְלוּ אוֹתוֹ הַיּוֹם וַיּוֹם אֶחָד מִשָּׁנָה
from a year one and a day on that day — he eats it its year at the end of he slaughtered it if with a year A year

אֲחֵרָת, לִמַּד שֶׁנֶּאֱכָל לְשְׁנֵי יָמִים וְלַיְלָה אֶחָד שָׁם :
there one and a night days for two that it is eaten it teaches another

פסוק ג

Pasuk 3

וְכִי יִהְיֶה בּוֹ מוֹם פֶּסֶחַ אוֹ עוֹר כָּל מוֹם רָע לֹא תִזְבְּחֶנּוּ לַיהוָה
to Hashem slaughter it you shall not bad blemish any blind or lame a blemish in it there shall be And if

אֱלֹהֶיךָ:

your God

רש"י

מום. כָּלֵל:
is a general statement blemish

רש"י

פסח או עור. פָּרֵט:
is a particularization blind or lame

רש"י

כל מום רע. חֹזֵר וְכָלֵל — מֵהַ הַפָּרֵט מִפְּרֵשׁ מוֹם הַגָּלוּי וְאִינוֹ חֹזֵר,
returning and is not that is visible a blemish is specified the particular just as and generalized it returned ill blemish Any
אף כָּל מוֹם שֶׁכָּגָלוּי וְאִינוֹ חֹזֵר שֶׁם ל"ו :
37 there returning and is not that is visible blemish any so too

פסוק ד

Pasuk 4

בְּשַׁעֲרֶיךָ תֹאכְלֶנּוּ הַטָּמֵא וְהַטְּהוֹר יַחְדָּו כַּצִּבִּי וְכֹאֵיל:
and like the deer like the gazelle together and the pure the contaminated you shall eat it in your gates

פסוק ה

Pasuk 5

רק את דמו לא תאכל על הארץ תשפכנו כמים:
like water you shall pour it the earth upon you shall eat not its blood — Only

רש"י

רק את דמו לא תאכל. שלא תאמר הואיל וכלו הותר הבא
which comes is permitted and all of it since you should say so that not you shall eat not its blood — Only
מכלל אסור הוא, שהרי קדוש ונשחט בחוץ בלא פדיון ונאכל,
and is eaten redemption without outside and is slaughtered it was holy for behold it is prohibition from the category of
יכול יהא אף הדם מותר, תלמוד לומר רק את דמו לא תאכל :
you shall eat not its blood — only says the teaching permitted the blood even it should be one might think

פסוק ו

Pasuk 6

שמור את חדש האביב ועשית פסח ליהוה אלהיך כי בחדש
in the month of for your God to Hashem a Pesach offering and you shall make the spring the month of — Guard
האביב הוציאך יהוה אלהיך ממצרים לילה:
at night from Mitzrayim your God Hashem brought you out the spring

רש"י

שמור את חדש האביב. מקדם בואו שמר שיהא ראוי לאביב — להקריב בו
in it to offer for ripe ears fit that it will be watch its coming before the spring the month of — Guard
את מנחת העמר, ואם לאו עבר את השנה עי' סנהדרין י"א :
11b Sanhedrin see the year — intercalate not and if the Omer the meal-offering of —

רש"י

ממצרים לילה. והלא ביום יצאו שנאמר במדבר ל"ג ממחרת הפסח
the Pesach on the morrow of thirty-three in Bamidbar as it is said go forth by day but did they not by night from Mitzrayim
יצאו בני ישראל וגו' אלא לפי שכלילה נתן להם פרעה רשות לצאת,
to go forth permission Pharaoh to them gave that by night because rather etc. Yisrael the children of
שנאמר שמות י"ב ויקרא למשה ולאהרן לילה וגו' בראשית ט':
nine Berachot etc. by night and for Aharon for Moshe and he called twelve in Shemos as it is said

פסוק ז

Pasuk 7

וזבחת פסח ליהוה אלהיך צאן ובקר במקום אשר יבחר
will choose that in the place and herd flock your God to Hashem the Pesach offering And you shall slaughter
יהוה לשכן שמו שם:
there His name to establish Hashem

רש"י

וזבחת פסח לה' אלהיך צאן. שנאמר שמות י"ב מן הפכשים ומן
and from the sheep from 12 Shemos as it is said flock your God to Hashem a Pesach offering And you shall slaughter
העזים תקחו:
you shall take the goats

רש"י

ובקר. תזבח לחגיגה, שאם נמנו על הפסח חבורה מרבה, מביאים
they bring large a company the Pesach offering for they registered for if for the Chagigah you shall slaughter and oxen
עמו חגיגה כדי שיהא נאכל על השכע פסחים ס"ט; ועוד למדו
derived and furthermore 69 Pesachim satiety upon eaten that it should be in order a Chagigah offering with it
רבותינו דברים הרבה מפסוק זה:
this from the verse many matters our Rabbis

פסוק ח

Pasuk 8

לא תאכל עליו חמץ שבעת ימים תאכל עליו מצות לחם עני
affliction bread of unleavened bread with it you shall eat days seven leaven with it eat You shall not
כי בחפזון יצאת מארץ מצרים למען תזכר את יום צאתך
your going out the day of — you will remember so that Mitzrayim from the land of you went out in haste for
מארץ מצרים כל ימי חייך:
your life the days of all Mitzrayim from the land of

רש"י

לחם עני. לחם שמוזכר את העני שנתענו במצרים ספרי:
Sifrei in Mitzrayim that they suffered the affliction — that reminds bread affliction Bread of

רש"י

כי בחפזון יצאת. ולא הספיק בצק להחמיץ וזה יהיה לה לזכרון;
for a remembrance to you shall be and this to leaven the dough did have time and not you went out in haste for
וחפזון לא שלה היה אלא של מצרים, שפן הוא אומר "ותחזק מצרים על
upon Mitzrayim and was urgent says it for so Mitzrayim of but rather was yours not and the haste
העם וגו'" ספרי :
Sifrei etc the people

רש"י

למען תזכר. על ידי אכילת הפסח והמצה את יום צאתך :
your going out the day of — and the matzah the Pesach offering the eating of means of by you will remember so that

פסוק ט

Pasuk 9

ולא יראה לה שאר בכל גבלה שבעת ימים ולא ילין מן
of shall remain overnight and not days seven your territory in all leaven to you shall be seen And not
הבשר אשר תזבח בערב ביום הראשון לבקר:
until morning the first on the day in the evening you slaughter which the meat

רש"י

ולא ילין מן הבשר אשר תזבח בערב ביום הראשון לבקר.
until morning the first on the day in the evening you shall slaughter which the flesh from shall remain overnight And not
אזהרה למותר בפסח דורות, לפי שלא נאמר אלא
except was it stated that not because of future generations of the Pesach offering to one who leaves over A warning
בפסח מצרים; ויום ראשון האמור כאן הוא י"ד בניסן, כמה
just as of Nisan the fourteenth it here that is mentioned first And the day Mitzrayim regarding the Pesach offering of
דאת אמר "אך ביום הראשון תשביתו שאור מבתים" שמות י"ב; ולפי
And because 12 Shemos from your houses leaven you shall remove the first on the day but say that you
שנסתלק הכתוב מענינו של פסח והתחיל לדבר בחקות שבעת ימים, כגון
such as days the seven of the laws of to speak and began the Pesach offering of from the subject the verse that departed
שבעת ימים תאכל עליו מצות, ולא יראה לה שאר בכל גבלה, הצרה
it was necessary your boundary in all leaven to you shall be seen and not matzos upon it you shall eat days seven
לפרש באיזו זביחה הוא מזהיר, שאם כתב ולא ילין מן הבשר
the flesh from shall remain overnight and not it had written for if warns it slaughtering regarding which to specify
אשר תזבח בערב לבקר הייתי אומר שלמים הנשחטים כל שבועה
seven days all that are slaughtered peace offerings said I would have until morning in the evening you shall slaughter which
כלן ככל תותירו ואינן נאכלין אלא ליום ולילה, לכה כתב בערב
in the evening it wrote therefore and a night for a day except eaten and they are not leave over are under 'do not' all of them
ביום הראשון. דבר אחר בחגיגת י"ד הכתוב מדבר, ולמד
and it teaches speaks the verse the fourteenth regarding the Chagigah explanation Another the first on the day offering of
עליה שנאכלת לשני ימים, והראשון האמור כאן ביום טוב הראשון הכתוב
the verse the first of Yom Tov regarding the day here mentioned and the 'first' days for two that it is eaten concerning it

מִדְבֵּר, וְכֵן מְשַׁמְעוֹת הַמִּקְרָא – בָּשָׂר חֲגִיגָה אֲשֶׁר תִּזְבַּח בְּעֶרְבֹךָ לֹא
shall not in the evening you shall slaughter which the Chagigah the flesh of the verse the meaning of and so is speaks
יָלִין בִּי"ט הָרִאשׁוֹן עַד בִּקְרוֹ שֶׁל שֵׁנִי, אֲכָל נֹאכְלֵת הִיא בְּאַרְבָּעָה
on the fourteenth it it is eaten but second day the the morning of until the first on Yom Tov remain overnight
עֶשְׂרֹ וּבַחֲמִשָּׁה עֶשְׂרֹ, וְכֵן הִיא שְׁנוּיָה בְּמִסְכָּת פְּסָחִים דָּף ע"א :
71a page Pesachim in the tractate of taught is it and so and on the fifteenth

פסוק י

Pasuk 10

לֹא תוּכַל לְזַבַּח אֶת הַפֶּסַח בְּאַחַד שְׁעָרֶיךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן
is giving your God Hashem that your gates in one of the Pesach offering — to slaughter will you be able Not
לָךְ:
to you

פסוק יא

Pasuk 11

כִּי אִם אֵל הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשַׁכֵּן שְׁמוֹ שָׁם תִּזְבַּח
you shall slaughter there His name to establish your God Hashem will choose that the place to rather but
אֶת הַפֶּסַח בְּעֶרְבֹ כְּבוֹא הַשֶּׁמֶשׁ מוֹעֵד צֵאתְךָ מִמִּצְרַיִם:
from Mitzrayim your departure the appointed time of the sun at the setting of in the evening the Pesach offering —

רש"י

בְּעֶרְבֹ כְּבוֹא הַשֶּׁמֶשׁ מוֹעֵד צֵאתְךָ מִמִּצְרַיִם. הֲרִי שְׁלֹשָׁה זְמָנִים
times three behold from Mitzrayim of your going out the appointed time of the sun at the coming In the evening
חֲלֻקִּים, בְּעֶרְבֹ מִשְׁשׁ שָׁעוֹת וּלְמַעַלָּה זִבְחָהּ, וְכִבָּא הַשֶּׁמֶשׁ תֹּאכְלֶהּ,
you shall eat it of the sun and at the coming slaughter it and onwards hours from six in the evening divided
וּמוֹעֵד צֵאתְךָ אֶתָּה שׁוֹרְפָהּ, כְּלוּמַר נֶעֱשֶׂה נוֹתֵר וַיֵּצֵא לְבֵית
to the place and it goes out leftover it becomes meaning to say shall burn it you of your going out and the appointed time
הַשֹּׂרֶפָה סְפָרִי; בְּרֻכּוֹת ט' :
9a Berachos Sifrei of burning

פסוק יב

Pasuk 12

וּבִשְׁלָתָ וְאָכַלְתָּ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ וּפָנִיתָ
and you shall turn it your God Hashem will choose that in the place and you shall eat And you shall cook
בִּבְקָר וְהִלַּכְתָּ לְאַהֲלֶיךָ:
to your tents and you shall go in the morning

רש"י

וּבִשְׁלָתָ. זֶהוּ צִלִּי אֵשׁ, שְׂאֵף הוּא קְרוֹי בְּשׁוּל:
cooking is called it for even fire roast of this is And you shall cook

ופנית בבקר. לְבָקְרוּ שֶׁל שְׁנִי, מְלַמֵּד שִׁטְעוֹן לִינָה לַיִל שֶׁל
 of the night lodging that he requires it teaches the second of to the morning in the morning And you shall turn
 מוֹצָאֵי י"ט ספרי; פסחים צ"ה; חגיגה י"ז :
 17 Chagigah 95 Pesachim Sifrei Yom Tov the departure of

פסוק יג

Pasuk 13

שֵׁשֶׁת יָמִים תֹּאכַל מִצוֹת וּבִיּוֹם הַשְּׁבִיעִי עֲצָרַת לִיהוָה אֱלֹהֶיךָ לֹא
 you shall not your God to Hashem a gathering the seventh and on the day matzos you shall eat days Six
 תַּעֲשֶׂה מְלָאכָה:
 melacha do

ששת ימים תאכל מצות. ובמקום אחר שמות י"ב הוא אומר "שבעת ימים"?
 days seven says it 12 Shemos another and in a place unleavened bread you shall eat days Six
 שְ�בַעַת מִן הַיֶּשֶׁן וְשֵׁשֶׁת מִן הַחֲדָשׁ ספרי; מנחות ס"ו ; ד"א — לִמַּד עַל
 about it taught another explanation 66 Menachos Sifrei the new from and six the old from seven
 אֲכִילַת מִצָּה בַּשְּׁבִיעִי שְׁאִינָה חוֹבָה, וּמִכָּאן אַתָּה לִמַּד לְשֵׁשֶׁת יָמִים, שֶׁהֲרִי
 for behold days for the six learn you and from here an obligation that it is not on the seventh matzah the eating of
 שְׁבִיעִי בְּכָלֵל הָיָה וְיָצָא מִן הַכָּלָל לְלַמֵּד שֶׁאֵין אֲכִילַת מִצָּה בּוֹ
 on it matzah eating of that there is no to teach the general rule from and went out was in the general rule the seventh
 חוֹבָה אֲלֹא רְשׁוּת, וְלֹא לְלַמֵּד עַל עֲצָמוֹ יָצָא, אֲלֹא לְלַמֵּד עַל הַכָּלָל כֻּלּוֹ
 entirely the general rule about to teach but did it go out itself about to teach and not optional but an obligation
 יָצָא, מֵה שְׁבִיעִי רְשׁוּת אֵף כָּלם רְשׁוּת, חוּץ מִלִּילָה הָרִאשׁוֹן שֶׁהִפְתּוּב
 that the verse the first for the night except are optional all of them so too is optional the seventh just as did it go out
 קָבְעוּ חוֹבָה, שֶׁנֶּאֱמַר שְׁמוֹת י"ב "בְּעֶרְבַּ תֹּאכְלוּ מִצַּת" מְכִילְתָּא; פסחים
 Pesachim Mechilta unleavened bread you shall eat in the evening 12 Shemos as it is said as an obligation established it
 ק"כ :
 120

עצרת לה' אלהיך. עצר עצמך מן המלאכה; ד"א — כְּנוּפִיָּא שֶׁל מֵאֲכָל
 eating of a gathering another explanation the melacha from yourself restrict your God to Hashem a restriction
 וּמִשְׁתָּה, לְשׁוֹן "נִעְצָרָה נָא אוֹתָךְ" שׁוּפְטִים י"ג :
 13 Shoftim you please let us detain an expression of and drinking

פסוק יד

Pasuk 14

שְׁבַעַת שָׁבָעַת תִּסְפֹּר לָךְ מִהֵחֵל חֲרִמֶּשׁ בְּקָמָה תַּחֵל
 you shall begin in the standing grain the sickle from the beginning of for yourself you shall count weeks Seven
 לְסֹפֵר שְׁבַעַת שָׁבָעוֹת:
 weeks seven to count

רש"י

מהחל חרמש בקמה. מִשְׁנֶקֶצַר הָעֹמֶר שֶׁהוּא רֵאשִׁית הַקִּצִּיר עִי'
see the harvest the beginning of which is the Omer from when is harvested in the standing corn the sickle from the beginning of
ספרי; מנחות ע"א :
page Menachot Sifrei

פסוק טו

Pasuk 15

וְעָשִׂיתָ חַג שָׁבָעוֹת לַיהוָה אֱלֹהֶיךָ מִסֹּת נִדְבַת יָדְךָ
your hand the freewill offering of the sufficiency of your God to Hashem Weeks the festival of And you shall make
אֲשֶׁר תִּתֵּן כַּאֲשֶׁר יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ:
your God Hashem blesses you according as you shall give which

רש"י

מִסֹּת נִדְבַת יָדְךָ. דִּי נִדְבַת יָדְךָ, הַכֹּל לְפִי הַבְּרָכָה
the blessing according to everything your hand free-will offering of sufficient your hand the free-will offering of the sufficiency of
הַבָּא שְׁלָמִי שְׂמִיחָה וְקִדְשׁ קְרוּאִים לֶאֱכֹל:
to eat guests and invite rejoicing peace-offerings of bring

פסוק טז

Pasuk 16

וְשִׂמְחָתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ אַתָּה וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ
and your slave and your daughter and your son you your God Hashem before and you shall rejoice
וְאִמָּתְךָ וְהַלְוִי אֲשֶׁר בְּשַׁעְרֶיךָ וְהַגֵּר וְהִיתוֹם וְהָאֵלְמָנָה אֲשֶׁר
who and the widow and the orphan and the stranger is in your gates who and the Levite and your maidservant
בְּקִרְבְּךָ בְּמָקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשָׁכֵן שְׁמוֹ שָׁם:
there His Name to establish your God Hashem will choose that in the place are in your midst

רש"י

לוֹי גֵר יתום ואלמנה. אַרְבָּעָה שְׁלִי כְּנֻגָּד אַרְבָּעָה שְׁלָה - בֵּן
your son of yours four corresponding to of Mine four and the widow the orphan the stranger The Levite
ובתך ועבדך ואמתך, אם אתה משמח את שלי אני משמח את
— will gladden I Mine — gladden you if and your maidservant and your manservant and your daughter
שְׁלָה:
yours

פסוק יז

Pasuk 17

וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּמִצְרַיִם וְשָׁמַרְתָּ וְעָשִׂיתָ אֶת הַחֻקִּים
the statutes — and you shall do and you shall keep in Mitzrayim you were a slave that And you shall remember
הָאֵלֶּה:
these

רש"י

וזכרת כי עבד היית וגו'. על מנת כן פדיתיה, שתשמר ותעשה את
— and perform that you keep I redeemed you of this condition on etc. you were a servant that And you shall remember
החקים האלה:
these the statutes

פסוק יח

Pasuk 18

חג הסוכת תעשה לך שבועת ימים באספך מגרנך
from your threshing- when you gather days seven for yourself you shall make Succos The festival of
floor
ומיקבך:
and from your wine-vat

רש"י

באספך. בזמן האסיף שאתה מכניס לבית פרות הקיץ;
another explanation the summer fruits of to the house bring in that you the gathering at the time of when you gather
באספך מגרנך ומיקבך, למד שמסכין את הסוכה בפסלת
with the waste of the Sukkah — that we cover it teaches and from your wine-press from your threshing-floor when you gather
גרן ויקב ראש השנה י"ג; סוכה י"ב:
12 Sukkah 13 Hashanah Rosh and wine-press threshing-floor

פסוק יט

Pasuk 19

ושמחת בחגך אתה ובנך ובתך ועבדך ואמתך
and your maidservant and your slave and your daughter and your son you in your festival And you shall rejoice
והלוי והגר והיתום והאלמנה אשר בשעריך:
in your gates who are and the widow and the orphan and the stranger and the Levite

פסוק כ

Pasuk 20

שבועת ימים תחג ליהוה אלהיך במקום אשר יבחר יהוה פי
for Hashem He will choose that in the place your God to Hashem you shall celebrate days Seven
יברכך יהוה אלהיך בכל תבואתך ובכל מעשה ידיך ויהיית אף
only and you shall be your hands the work of and in all your crop in all your God Hashem will bless you
שמח:
joyful

רש"י

והיית אך שמח. לפי פשוטו אין זה לשון צווי אלא לשון
an expression of but rather command an expression of this is not its plain sense according to rejoicing only And you shall be
הבטחה, ולפי תלמודו למדו מפאן לרבות לילי יום טוב
of Yom Tov the day the nights of to include from here they derived its Halachic interpretation and according to assurance

הָאַחֲרוֹן לְשִׂמְחָה שָׁם מ"ח :

forty-eight there for rejoicing the last

פסוק כא

Pasuk 21

שְׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל זְכוּרָךְ אֶת פְּנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם

in the place your God Hashem the presence of — your males all shall appear in the year times Three

אֲשֶׁר יִבְחָר בְּחַג הַמַּצּוֹת וּבְחַג הַשָּׁבָעוֹת וּבְחַג הַסֻּכּוֹת

the Booths and on the festival of the Weeks and on the festival of the Matzos on the festival of He will choose that

וְלֹא יֵרָאֶה אֶת פְּנֵי יְהוָה רִיקָם:

empty-handed Hashem the presence of — shall he appear and not

רש"י

וְלֹא יֵרָאֶה אֶת פְּנֵי ה' רִיקָם. אֲלֹא הָבֵא עֹלוֹת רְאִיָּה וְשִׁלְמֵי

and peace offerings of appearance burnt offerings of bring but empty-handed Hashem the face of — shall he appear And not

חגיגה:

the festival

פסוק כב

Pasuk 22

אִישׁ כַּמֶּתֶנֶת יָדוֹ כְּבִרְכַּת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ:

to you He gave which your God Hashem according to the his hand according to the gift of each man blessing of

רש"י

אִישׁ כַּמֶּתֶנֶת יָדוֹ. מִי שֵׁישׁ לוֹ אֶכְלִין הֲרֵבָה וּנְכָסִים מְרִבִּין יָבִיא

shall bring abundant and possessions many eaters to him who has one his hand according to the gift of Every man

עֹלוֹת מְרִבּוֹת וְשִׁלְמִים מְרַבִּים סַפְרֵי; חֲגִיגָה ח' :

8 Chagigah Sifrei many and peace offerings many burnt offerings

CHAPTER SUMMARY

The aliyah continues with the counting of the Omer and the celebration of Shavuot, where we bring our freewill offerings and rejoice before Hashem together with our families, the Levi, the convert, the orphan, and the widow. Next, the Torah commands us regarding the Chag of Succot, which is celebrated for seven days after the gathering of the harvest, emphasizing the special mitzvah of being completely בשמחה. Finally, the Torah seals the aliyah with the general mitzvah of Aliyah L'regel, requiring all males to appear before Hashem in the Beis HaMikdash three times a year, bringing their respective holiday offerings according to the bracha Hashem has bestowed upon them.

In the parsha of the Shalosh Regalim, the Torah repeats a beautiful and striking pattern. When we rejoice before Hashem on Shavuot and Succos, we are commanded to include "your son, your daughter, your servant... and the convert, the orphan, and the widow." Rashi brings down a beautiful Chazal on this: Hashem says, "My four correspond to your four." If you bring joy to My four (the Levi, the convert, the orphan, and the widow), then I will bring joy to your four (your son, your daughter, your manservant, and your maidservant).

Lichoira, we might think that true simchas yom tov is about our own family, our own beautiful table, and our own spiritual elevation. The Torah is teaching us a major chiddush in the definition of simcha. True simcha is not an insular, self-centered experience. Mineila, if a person sits at his own lavish table but forgets about those who have no one to turn to, that is not the simcha of a mitzvah. The real way to unlock Hashem's bracha and bring true, lasting joy into our own homes is by first opening our hearts and our tables to those who are lonely or struggling.

This is our avodah today. We don't have to wait for the Shalosh Regalim to live with this yesod. Look around your community, your shul, or even your own extended family. There is always someone who feels like an "orphan" or a "widow" in their own way, someone going through a hard time, a single person who is lonely, or a guest who feels out of place.

Today, make a concrete effort to bring joy to one of "Hashem's four." Reach out to someone who is lonely, invite a guest who has nowhere to go for the upcoming Shabbos, or send a warm, encouraging message to someone going through a difficult time, knowing that when you take care of Hashem's family, He takes care of yours.

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THE SUGYA

We start off on our daf continuing the sugya of bitul, looking at why certain things are never nullified in a mixture. The Gemara is mechadesh that a dabar chashuv—an important item—is not batel, and we learn that this applies to a piece of meat that is fit to serve to guests (ra'uy l'hitchabed bo). We also look at the famous yesod of cha'na'sh (chaticha na'aseth nevela), where a kosher piece of meat absorbs non-kosher flavor and itself becomes like a piece of nevela, and how this affects the rest of the pot.

In the second half of the daf, we learn a new Mishnah regarding the gid hanasheh (sciatic nerve). The Tanna Kamma holds that the prohibition of gid hanasheh only applies to a kosher animal, whereas Rabbi Yehuda holds it applies even to a non-kosher animal. This leads into a classic lomdishe shakla v'tarya in the Gemara about whether a prohibition can take effect on top of an already existing prohibition (issur chal al issur).

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

דף יומי DAF 100A

ANSWER

בריה שאני.

The Gemara answers: A **distinct entity**, such as the sciatic nerve, **is different**, and because of its importance, it is never nullified.

משנה MISHNAH

MISHNAH

וכן חתיכה של נבלה [וכו.].

We learned in the Mishnah: **And similarly**, in the case of a **piece of** an animal **carcass** or a piece of non-kosher fish that was cooked with kosher pieces, if it is not identified and removed, all the pieces are forbidden.

גמרא GEMARA

QUESTION

ותבטיל ברובא!

The Gemara asks: But **let it be nullified by a majority** of kosher pieces, since the majority of the mixture is kosher!

EXPLANATION

הניחא למאן דאמר, כל שדרכו לימנות שנינו,

The Gemara clarifies the kasha: **This works out well according to the one who said that we learned** in the Mishnah: **Any item whose manner is to be counted**—meaning even if it is only sometimes sold by unit—is considered significant and is not subject to nullification. Since a piece of meat is sometimes sold by unit, it would not be nullified.

QUESTION

אָלָא לְמַאן דְּאָמַר אֶת שְׁדִּרְכוֹ לִימְנוֹת שְׁנִינוּ, מֵאִי אֵיכָא לְמִימַר?

But according to the one who said that we learned in the Mishnah: Only **that whose manner is exclusively to be counted** is significant and not nullified, **what is there to say?** Since pieces of meat are not exclusively sold by unit, they should be nullified!

ANSWER

שְׁאֵנִי חֲתִיכָה, הוֹאִיל וְרֹאוּיָהּ לְהִתְכַּפֵּד בָּהּ לְפָנֵי הָאוֹרְחִים.

The Gemara answers: **A piece of meat is different, since it is suitable to honor oneself with it before guests.** Because of this importance, it is not nullified.

EXPLANATION

וְצָרִיכָא, דְּאִי אֲשַׁמְעִינוּ גִיד – מְשׁוּם דְּבִרְיָה הִיא, אֲכָל חֲתִיכָה – אֵימָא לָא.

And both cases are **necessary; for if** the Mishnah **had taught us** only the case of the sciatic **nerve**, we would say it is not nullified **because it is a distinct entity, but** as for a **piece of meat**, **say** it is **not** important enough and should be nullified.

EXPLANATION

וְאִי אֲשַׁמְעִינוּ חֲתִיכָה, הוֹאִיל וְרֹאוּיָהּ לְהִתְכַּפֵּד בָּהּ לְפָנֵי הָאוֹרְחִים, אֲכָל גִּיד – אֵימָא לָא. צָרִיכָא.

And if the Mishnah **had taught us** only the case of a **piece of meat**, we would say it is not nullified **since it is suitable to honor oneself with it before guests, but** as for the sciatic **nerve**, which is not fit for guests, **say** it is **not** important and should be nullified. Therefore, both are **necessary**.

STATEMENT

דְּרַשׁ רַבָּה בַּר בַּר חָנָה: חֲתִיכָה שֶׁל נֶבֶלָה וְשֶׁל דָּג טָמֵא אֵינָהּ אוֹסֶרֶת, עַד שֶׁתִּתֵּן טַעַם בְּרוֹטְבּ וּבְקִיפָה וּבְחֲתִיכוֹת.

Rabba bar bar Chana expounded: **A piece of an animal carcass or of a non-kosher fish does not forbid** the mixture **until** it imparts flavor to the broth, and to the sediment, and to the other pieces in the pot.

STATEMENT

אֱמַר רַב אֲמֹרָא עֲלֵיהּ, וּדְרַשׁ: כִּיּוֹן שֶׁנִּתֵּן טַעַם בְּחֲתִיכָה – חֲתִיכָה עֲצָמָה נֹעֶשֶׂת נֶבֶלָה, וְאוֹסֶרֶת כָּל הַחֲתִיכוֹת כּוּלָן מִפְּנֵי שֶׁהֵן מִינָהּ.

Rav set up a spokesman over himself and expounded to the public: **Once** the non-kosher piece **imparts flavor to** one kosher piece, that kosher piece **itself becomes** like a carcass (the principle of cha'na'sh), **and it forbids all the other pieces entirely** because they are of its own type, and a min b'mino is not nullified.

QUESTION

אמר ליה רב ספרא לאביי: מכדי רב כמאן אמרה לשמעתיה? כרבי יהודה, דאמר מין במינו לא בטיל.

Rav Safra said to Abaye: Now, according to whom did Rav say his teaching? It must be according to Rabbi Yehuda, who says that a type in its own type is not nullified.

QUESTION

מאי איריא כי נתן טעם? אפילו כי לא נתן טעם נמי!

If so, **why specifically** does Rav say this applies only **when it imparted flavor** to that first piece? **Even when it did not impart flavor**, the non-kosher piece should **also** forbid all the other pieces, since they are all of the same type and cannot be nullified!

ANSWER

אמר ליה: הך במאי עסקינן – בשקדום וסלקו.

Abaye said to him: **Here we are dealing with** a case **where he went ahead and removed** the non-kosher piece before the other kosher pieces were added. Therefore, the remaining pieces are only forbidden if the non-kosher piece had already imparted flavor to the first kosher piece.

ANSWER

רבא אמר:

Rava said a different answer to Rav Safra's kasha:

עמוד ב' DAF 100B

EXPLANATION

אפילו תימא לא קדם וסלקו,

You may even say that Rav's ruling applies where **he did not first** remove the forbidden piece of meat or fish **and remove it** before the spices and broth were added.

EXPLANATION

הוי מין ומינו ודבר אחר.

Nevertheless, this **is** a case of **a species** mixed **with its own species** and with **another thing**, meaning the forbidden piece of meat is mixed with the permitted piece of meat, which is its own species, and with the spices and broth, which are another thing.

EXPLANATION

וכל מין ומינו ודבר אחר – סלק את מינו כמי שאינו, ושאין מינו רבה עליו ומבטלו.

And the rule is that in **any case** of **a species** mixed **with its own species** and with **another thing**, **disregard** the food that is its **own species as though it is not** present in the mixture, **and** see if the permitted food **that is not its own species** is **greater than it and nullifies it** by having sixty times its volume.

MISHNAH

מתני' נוהג בטהורה, ואינו נוהג בטמאה.

MISHNAH: The prohibition of the sciatic nerve **applies to a kosher animal, and does not apply to a non-kosher animal.**

MISHNAH

רבי יהודה אומר: אף בטמאה.

Rabbi Yehuda says: It applies even to a non-kosher animal.

MISHNAH

אמר רבי יהודה: והלא מבני יעקב נאסר גיד הנשה, ועדיין בהמה טמאה מותרת להן?

Rabbi Yehuda said to the Sages: Was not the sciatic nerve forbidden from the time of the children of Yaakov, and yet a non-kosher animal was still permitted to them until the Torah was given at Sinai? Since the nerve was already forbidden, the later prohibition of non-kosher animals cannot override it.

MISHNAH

אמרו לו: בסיני נאמר, אלא שנכתב במקומו.

The Sages said to him: The prohibition was stated at Sinai, but it was written in its historical place in Bereishis to show the origin of the custom.

גמרא GEMARA

QUESTION

גמ' וסבר רבי יהודה איסור חל על איסור?

GEMARA: The Gemara asks: And does Rabbi Yehuda hold that a prohibition takes effect upon another existing prohibition?

OBJECTION

והתנאי: רבי יהודה אומר: יכול תהא נבלת עוף טמא מטמאה בגדים בבית הבליעה?

But isn't it taught in a braisa: Rabbi Yehuda says: One might have thought that the carcass of a non-kosher bird should transmit impurity to garments in the throat of the one who swallows it, just like the carcass of a kosher bird?

PROOF

תלמוד לומר "נבלה וטריפה לא יאכל לטמאה בה" – מי שאיסורו משום "כל תאכל נבלה", יצא זה שאין איסורו משום "כל תאכל נבלה" אלא משום "כל תאכל טמאה".

Therefore the verse states: "A carcass or a torn animal he shall not eat to become impure therewith"—this teaches that only a bird whose prohibition is because of "do not eat a carcass" transmits impurity in the throat, which excludes this non-kosher bird whose prohibition is not because of "do not eat a carcass" but rather because of "do not eat a non-kosher

bird.” This proves that the prohibition of carcass does not take effect on a non-kosher bird because of the existing prohibition of non-kosher species!

EXPLANATION

וכי תימא, קסבר אין בגידין בנותן טעם, ובטמאה נמי איסור גיד איכא, איסור טומאה ליכא.

And if you should say that Rabbi Yehuda holds that nerves do not impart flavor, and therefore the nerve is not considered food, so in a non-kosher animal also, the prohibition of the sciatic nerve exists, but the prohibition of non-kosher food does not exist on the nerve because it is not food, and thus there is no overlapping of prohibitions,

QUESTION

וסבר רבי יהודה אין בגידין בנותן טעם?

but does Rabbi Yehuda hold that nerves do not impart flavor?

OBJECTION

והתנא: האוכל גיד הנשה של בהמה טמאה – רבי יהודה מחייב שתים, ורבי שמעון פוטר!

But isn't it taught in a braisa: One who eats the sciatic nerve of a non-kosher animal—Rabbi Yehuda obligates him to two sets of lashes, one for the nerve and one for eating non-kosher meat, and Rabbi Shimon exempts him entirely from lashes because he holds nerves do not impart flavor! This proves Rabbi Yehuda holds they do impart flavor, so both prohibitions apply.

ANSWER

לעולם, קסבר יש בגידין בנותן טעם, וקסבר נוהג בפשליל, דאיסור גיד ואיסור טומאה בהדי הדדי קאתי.

Actually, Rabbi Yehuda holds that nerves do impart flavor, and he holds that the prohibition of the sciatic nerve applies to a fetus, so that the prohibition of the sciatic nerve and the prohibition of non-kosher meat come at the same time when the fetus is formed in the womb.

OBJECTION

ומי מצית אמרת נוהג בפשליל? והתנן: נוהג בפשליל, רבי יהודה אומר: אינו נוהג בפשליל, וקלפו מותר!

But how can you say that Rabbi Yehuda holds that the prohibition applies to a fetus? But didn't we learn in a Mishnah: The prohibition of the sciatic nerve applies to a fetus; Rabbi Yehuda says: It does not apply to a fetus, and its fat is permitted!

ANSWER

הני מילי גבי טהורה, דרחמנא אמר: "כל בבהמה תאכלו", אבל בטמאה נוהג.

The Gemara answers: These words of Rabbi Yehuda apply only regarding a kosher animal, as the Merciful One said in the Torah: "Anything inside the animal you may eat," which permits everything inside a slaughtered kosher animal, but regarding a non-kosher animal, the prohibition of the nerve applies even to a fetus.

QUESTION

ומי מצית אמרת דתרוייהו בהדי הדדי קאתו?

The Gemara asks: But how can you say that both of them come at the same time?

OBJECTION

וְהִתְנִן: עַל אֵלּוּ טוּמְאוֹת הַנֶּזֶר מְגִלָּח, עַל הַמֵּת וְעַל כְּזֵית מִן הַמֵּת.

But didn't we learn in a Mishnah: For these impurities a Nazir must shave: For a corpse, and for an olive-bulk of a corpse?

OBJECTION

וְקָשָׁא לֵן: עַל כְּזֵית מִן הַמֵּת מְגִלָּח, עַל הַמֵּת כּוּלּוֹ לֹא כָּל שֶׁפֶן?

And we had a difficulty with this: If for an olive-bulk of a corpse he must shave, is it not all the more so for an entire corpse?

PROOF

וְאָמַר רַבִּי יוֹחָנָן: לֹא נִצְרָכָא אָלָא לְנִפְל שְׁלֹא נִתְקַשְּׁרוּ אַבְרָיו בְּגִידֵין.

And Rabbi Yochanan said: It is only necessary for a miscarriage whose limbs have not yet been bound with nerves. This shows that the flesh of the limbs is formed before the nerves are formed.

INFERENCE

אֵלֶּמָּא אִיסּוּר טוּמְאָה קָדִים!

Consequently, the prohibition of non-kosher meat, which depends on the flesh, comes first before the nerves are formed!

ANSWER

אֲף עַל גַּב דְּאִיסּוּר טוּמְאָה קָדִים, אָתִי אִיסּוּר גִּיד חִיִּיל עָלֶיהָ, שֶׁפֶן אִיסּוּרוֹ נוֹהֵג בְּבָנֵי נֹחַ.

The Gemara answers: Even though the prohibition of non-kosher meat comes first, the prohibition of the sciatic nerve comes and takes effect upon it, because its prohibition applies to the descendants of Noach as well, making it a more inclusive and severe prohibition.

PROOF

דִּיקָא נָמִי, דְּקִתְנִי: אָמַר רַבִּי יְהוּדָה: וְהֵלֵא מִבְּנֵי יַעֲקֹב נֶאֱסַר גִּיד הַנֶּשֶׁה, וְעַדִּין בְּהֶמָּה טְמֵאָה מוֹתֵרָת לָם.

The Gemara notes: The wording of the Mishnah is also precise, as it teaches: Rabbi Yehuda said: Was not the sciatic nerve forbidden from the children of Yaakov, and yet a non-kosher animal was still permitted to them? This shows that the historical priority of the nerve prohibition is the basis for it taking effect.

STATEMENT

גּוֹפֵא: הָאוֹכֵל גִּיד הַנֶּשֶׁה שֶׁל בְּהֶמָּה טְמֵאָה – רַבִּי יְהוּדָה מְחַיֵּיב שְׁתַּיִם,

The Gemara returns to the text itself: One who eats the sciatic nerve of a non-kosher animal—Rabbi Yehuda obligates him to two sets of lashes.

SUMMARY

The Gemara explains that both the sciatic nerve and a piece of meat fit for guests are too important to be nullified, and both cases are necessary to teach this rule. We then analyze a ruling of Rav regarding a non-kosher piece that imparts flavor to a kosher piece, making that kosher piece itself forbidden as nevela (cha'na'sh), which can then forbid the whole mixture. The

Gemara resolves how this fits with the rules of min b'mino (like species) and min b'she'eino mino (unlike species) when broth and spices are in the pot. Finally, the Mishnah introduces a machlokes between the Sages and Rabbi Yehuda about whether gid hanasheh applies to non-kosher animals, prompting the Gemara to question Rabbi Yehuda's shita regarding issur chal al issur and whether nerves are considered to have flavor.

למעשה WHAT TO TAKE HOME

The Gemara on our daf is bothered by a basic question of bittul: why isn't a piece of nevelah nullified by the majority of kosher meat in the pot? The teretz is a beautiful yesod: "shanei chatichah, ho'il u're'uyah l'hitkabad bah lifnei ha'orchim", a piece of meat is different because it is important enough to serve to an honored guest. Because it has this inherent status of "chashivus," it can never be nullified. It retains its identity no matter how much it is surrounded by other things.

Think about this, my friend. If the Torah gives such weight to a physical piece of meat just because it has the potential to honor a guest, how much more so does this apply to a Yiddishe neshama? Sometimes, you might feel overwhelmed by the world around you. You might feel like you are completely mixed in and lost in the daily grind, surrounded by distractions, coldness, or spiritual challenges. You might think, "Who am I? I am just one person, completely nullified by the majority."

But the Torah is telling us: a "chatichah hare'uyah l'hitkabad", something that has intrinsic value and importance, can never be lost or nullified. Your avodah, your mitzvos, your learning, and your very essence as a Yid make you incredibly chashuv. You are a ben melech, always fit to stand before the King of kings. You are never "batel" to the world around you unless you choose to view yourself that way.

Today, carry yourself with the dignity of a "chatichah d'chashiva." When you go about your day, remember that your neshama is too important to be swallowed up by the mundane. Take three minutes before you daven or learn to stop and say to yourself: "I am a chashuve Yid, precious to Hashem, and nothing in the world can wash away my identity."

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרֹבָנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֵיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֵיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמֵה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנִי יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אֲדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ 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 בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי 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 יִשְׁמַר אֶת נַפְשְׁךָ:
יְהוָה יִשְׁמַר צִאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:
אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אַזְנוֹיֶךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי:
אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנִי מִי יַעֲמֵד:
כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְרָא:
קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:
נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שׁוֹמְרִים לְבָקֶר:
יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְפֵּה עֲמוֹ פְּדוּת:
וְהוּא יַפְּדֶה 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.'