

חומש עם רש"י • שופטים • ששי

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

SHOFTIM • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah lays down several crucial halachos that govern both the social fabric of Eretz Yisrael and the conduct of the nation during times of war. We begin with the prohibition of hassagas ge'vul, moving a neighbor's boundary marker, and then transition into the fundamental halachos of testimony, establishing that a single witness cannot convict someone and introducing the severe din of eidim zomemin, conspiring witnesses who must receive the exact punishment they schemed to inflict on their fellow Yid.

From there, the Torah turns its attention to the battlefield, preparing the nation for war against their enemies. Hashem reassures us not to fear the enemy's superior numbers, and the Torah introduces the Kohen Mashuach Milchama, the priest anointed for war, who addresses the troops with words of chizuk and emunah before the battle begins.

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

פסוק א

Pasuk 1

לֹא תִסֵּיג גְּבוּל רֵעֶךָ אֲשֶׁר גָּבְלוּ רֵאשִׁימִים בְּנֵי לְתֶךָ
in your inheritance the first generations they bounded which your neighbor the boundary of move back You shall not
אֲשֶׁר תִּנְחַל בְּאֶרֶץ יְהוָה אֲלֵהֶיךָ נָתַן לְךָ לְרִשְׁתָּהּ:
to possess it to you is giving your God Hashem that in the land you shall inherit which

רש"י

לֹא תִסֵּיג גְּבוּל. לְשׁוֹן "נָסַגוּ אַחֲרָיו" יַשְׁעִיחוּ מִ"ב, שֶׁמַּחֲזִיר סִימֶן
the marker of that he moves 42 Yeshayahu backward they turned an expression of the boundary of move back You shall not
חֲלָקֶת הַקְּרָקַע לְאַחֲרֵי לְתוֹךְ שָׂדֶה חֵבְרוֹ לְמַעַן הִרְחִיב אֶת שְׂלוֹ; וְהָלֹא כְּבָר
already but is it not his own — enlarge in order to his fellow the field of into backward the land the division of
נֹאמֵר "לֹא תִגְזֹל" וַיִּקְרָא י"ט, מֶה תִּלְמֹד לֹא תִסֵּיג? לְמַד עַל
concerning it teaches move back you shall not say does the teaching what 19 Vayikra rob you shall not stated
הַעֹקֵר תַּחֲוִים חֵבְרוֹ שְׁעוֹכֵר בְּשָׁנִי לְאִין. יָכוֹל אֶף בְּחוּץ
outside even one might think negative commandments two that he transgresses his fellow the boundary of one who uproots
לְאֶרֶץ? ת"ל בְּנַחֲלָתְךָ אֲשֶׁר תִּנְחַל וְגו', בְּאֶרֶץ יִשְׂרָאֵל עוֹבֵר בְּשָׁנֵי
two he transgresses Yisrael in the Land of etc you shall inherit which in your inheritance the Torah teaches the Land
לְאִין, וּבְחוּצָה לְאֶרֶץ אִינוֹ עוֹבֵר אֶלָּא מְשׁוּם לֹא תִגְזֹל סִפְרֵי:
Sifrei rob you shall not because of except transgress he does not the Land and outside negative commandments

פסוק ב

לֹא יָקוּם עַד אֶחָד בְּאִישׁ לְכָל עֲוֹן וּלְכָל חַטָּאת בְּכָל חַטָּא אֲשֶׁר
that offense in any sin or for any iniquity for any against a man single witness shall arise not

יִחָטֵא עַל פִּי שְׁנֵי עֲדִים אוֹ עַל פִּי שְׁלֹשָׁה עֲדִים יָקוּם
shall be established witnesses three the mouth of by or witnesses two the mouth of by he may commit

דָּבָר:

a matter

רש"י

עד אחד. זה כנה אב - כל עד שפותרה שנים אלא אם כן פרט לה בו
in it to you specified unless is two that is in the Torah witness every a prototype built this one witness

אחד סנהדרין ל' :

page 30 Sanhedrin one

רש"י

לכל עון ולכל חטאת. להיות חברו נענש על עדותו, לא ענש גוף ולא
nor body punishment of neither his testimony upon punished his fellow to cause sin or for any iniquity For any

ענש ממון, אבל קם הוא לשבועה; אמר לחברו תן לי מנה שהליתיה,
that I lent you a maneh to me give to his fellow If he said for an oath he he rises but money punishment of

אמר לו אין לה בידי כלום ועד אחד מעידו שיש לו,
to him that there is testifies against him one and witness anything in my hand to you there is not to him and he said

חייב לשבע לו שבועות מ' :

40a Shevuot to him to swear he is obligated

רש"י

על פי שני עדים. ולא שיכתבו עדותם באגרת וישלחו לבית דין,
judgment to the house of and send it in a letter their testimony that they write and not witnesses two the mouth of By

ולא שיעמד תרגמן בין העדים ובין הדינים ספרי :

Sifrei the judges and between the witnesses between an interpreter that there stand and not

פסוק ג

כִּי יָקוּם עַד חָמָס בְּאִישׁ לַעֲנוֹת בּוֹ סָרָה:

a falsehood against him to testify against a man of violence a witness there arises When

רש"י

לענות בו סרה. דבר שאינו, שהוסר העד הזה מכל העדות הזאת.
this the testimony from all of this the witness that is removed that is not a thing perversion against him to testify

כיצד? שאמרו להם והלא עמנו הייתם אותו היום במקום פלוני מכות ה' :

5a Makkot so-and-so in a place day that you were with us but behold to them that they said how so

פסוק ד

וְעָמְדוּ שְׁנֵי הָאֲנָשִׁים אֲשֶׁר לָהֶם הָרִיב לִפְנֵי יְהוָה לִפְנֵי הַכֹּהֲנִים
 the Kohanim before Hashem before the dispute to them is who the men the two of and shall stand
 וְהַשְׁפָּטִים אֲשֶׁר יִהְיוּ בַיָּמִים הָהֵם:
 those in the days will be who and the judges

רש"י

וּעְמָדוּ שְׁנֵי הָאֲנָשִׁים. בְּעֵדִים הַכְּתוּב מְדַבֵּר וְלִמָּד שֶׁאֵין עֵדוּת
 testimony that there is no and it teaches speaks the Scripture concerning witnesses the men the two of And shall stand
 בְּנָשִׁים, וְלִמָּד שֶׁצָּרִיכִין לְהָעִיד עֵדוּתָן מְעוּמָד שְׁבוּעוֹת ל' :
 30 Shevuos while standing their testimony testify that they must and it teaches by women

רש"י

אֲשֶׁר לָהֶם הָרִיב. אֵלֵינוּ בְּעֵלֵי הַדִּין:
 the judgment the litigants of these the strife to them whom

רש"י

לִפְנֵי ה'. יִהְיֶה דוּמָה לָהֶם כְּאֵלֵינוּ עוֹמְדִין לִפְנֵי הַמָּקוֹם, שֶׁנֶּאֱמַר תְּהִלִּים פ"ב
 82 Tehillim as it is said the Omnipresent before they are standing as if to them similar it shall be Hashem Before
 בְּקָרֵב אֱלֹהִים יִשְׁפֹּט סֵנֶהֲדֵרִין ו' :
 6 Sanhedrin He judges judges in the midst of

רש"י

אֲשֶׁר יִהְיוּ בַיָּמִים הָהֵם. יִפְתָּח בְּדוֹרוֹ כְּשִׁמוּאֵל בְּדוֹרוֹ, צָרִיךְ אֶתָּה לְנַהֵג בּוֹ
 him with to treat you must in his generation is like Shmuel in his generation Yiftach those in the days shall be who
 כְּבוֹד:
 respect

פסוק ה

וְדָרְשׁוּ הַשְׁפָּטִים הַיָּטֵב וְהֵנָּה עַד שֶׁקָּרָה הָעֵד שֶׁקָּרָה עֲנָה
 he testified falsehood the witness of falsehood a witness and behold thoroughly the judges and shall inquire
 בְּאָחִיו:
 against his brother

רש"י

וּדְרָשׁוּ הַשְׁפָּטִים הַיָּטֵב. עַל פִּי הַמְּזַמִּין אוֹתָם, שֶׁבּוֹדְקִים
 that they examine them those who expose the mouth of according to diligently the judges And shall inquire
 וְחוֹקְרִים אֶת הַבָּאִים לְחַזִּימָם בְּדַרְיָשָׁה וְחֻקִּיָּה:
 and investigation with inquiry to expose them those who come — and they investigate

רש"י

וְהֵנָּה עַד שֶׁקָּרָה הָעֵד. כָּל מְקוֹם שֶׁנֶּאֱמַר עַד — בְּשְׁנַיִם הַכְּתוּב מְדַבֵּר:
 speaks the Scripture of two witness that it is said place every is the witness false a witness and behold

וְעִשְׂתֶּם לוֹ כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לְאָחִיו וּבַעֲרַתְּ הָרַע מִקִּרְבּוֹ:
from your midst the evil and you shall sweep to his brother to do he schemed just as to him and you shall do out

רש"י

כאשר זמם. ולא כַּאֲשֶׁר עָשָׂה, מִכָּאן אָמְרוּ הָרִגוּ אֵין נִהְרָגִין מִכּוּת ה':
As he conspired and not he did as from here they said if they killed they are not put to death 5b Makkos

רש"י

לַעֲשׂוֹת לְאָחִיו. מַה תִּלְמוּד לומר לאחיו ? לְמַד עַל זִמְמֵי
to do to his brother what does the teaching say to his brother concerning the plotting witnesses of
בַּת כֹּהֵן נְשׁוּאָה שְׂאִינָן בְּשָׂרָפָה אֶלָּא כְּמִיתַת הַבּוֹעֵל שֶׁהִיא
a daughter of a priest who is married that they are not punished with burning but rather like the death of the paramour which is
בְּחִנּוּק, שֶׁנֶּאֱמַר וַיִּקְרָא כ"א "הִיא בָּאֵשׁ תִּשְׂרָף" - הִיא וְלֹא בּוֹעֵלָהּ, לִכְךָ נֶאֱמַר
by strangulation as it is said 21 Vayikra she shall be burnt with fire she but not her paramour therefore it is said
כָּאן לְאָחִיו, כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לְאָחִיו, וְלֹא כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לְאָחוֹתָיו,
here to his brother as he schemed to do to his brother and not as he schemed to do to his sister
אֲבָל בְּכָל שְׂאֵר מִיתוֹת הַשְּׁוֹה הַכְּתוּב אִשָּׁה לְאִישׁ וְזִמְמֵי אִשָּׁה נִהְרָגִין
but in all other equated death penalties the Scripture to a man a woman and the plotting witnesses of a woman are executed
כְּזִמְמֵי אִישׁ, כְּגוֹן שֶׁהָעִידוּהָ שֶׁהִרְגָּה אֶת הַנֶּפֶשׁ, שֶׁחֲלָלָה אֶת
like the plotting witnesses of a man for example that they testified against her that she killed a person or that she desecrated
הַשַּׁבָּת, נִהְרָגִין בְּמִיתַתָּהּ, שֶׁלֹּא מַעֲט כָּאֵן אָחוֹתָיו אֶלָּא בְּמָקוֹם שִׁישׁ
the Shabbos they are executed with her death penalty for did not exclude his sister only in a case where there is
לְקִיּוֹם בָּהֶן הַזֵּמָה כְּמִיתַת הַבּוֹעֵל סִפְרֵי; סֵנְהֶדְרִין צ':
to fulfill upon them the law of plotting like the death of the paramour Sifrei Sanhedrin 90

וְהַנִּשְׁאָרִים יִשְׁמְעוּ וַיִּירָאוּ וְלֹא יִסְפוּ לַעֲשׂוֹת עוֹד כְּדָבָר הָרַע
and those who remain shall hear and they shall fear and not will they continue to do the evil like matter again
הַזֶּה בְּקִרְבּוֹ:
this in your midst

רש"י

ישמעו ויראו. מִכָּאן שֶׁצָּרִיכִין הַכְּרִזָּה - אִישׁ פְּלוֹנִי וּפְלוֹנִי נִהְרָגִין עַל
shall hear and fear from here announcement that they require so-and-so and so-and-so because are executed
שֶׁהוֹזְמוּ בְּבֵית דִּין סֵנְהֶדְרִין פ"ט:
they were plotted in the house of law Sanhedrin 89 page

וְלֹא תַחֲסֹם עֵינְךָ נֶפֶשׁ בְּנֶפֶשׁ עֵין בְּעֵין שֹׁן בְּשֹׁן יָד בְּיָד רֶגֶל בְּרֶגֶל:

for foot foot for hand hand for tooth tooth for eye eye for life life your eye shall pity And not

רש"י

עֵין בְּעֵין. מָמוֹן, וְכֵן שֹׁן בְּשֹׁן וְגו' ספרי; בבא קמא פ"ד :

page 84 Kamma Bava Sifrei etcetera for a tooth a tooth and so monetary compensation for an eye An eye

פסוק ט

כִּי תֵצֵא לְמִלְחָמָה עַל אֹיְבֶיךָ וְרָאִיתָ סוֹס וְרֶכֶב עִם רַב מִמֶּךָ

than you more numerous a people and chariot horse and you see your enemies against to the war you go out When

לֹא תִירָא מֵהֶם כִּי יְהוָה אֱלֹהֶיךָ עִמָּךְ הַמַּעֲלֶךְ מֵאֶרֶץ מִצְרַיִם:

Mitzrayim from the land of Who brought you up is with you your God Hashem for of them fear do not

רש"י

כִּי תֵצֵא לְמִלְחָמָה. סֵמָךְ הַכְּתוּב יִצִּיאַת מִלְחָמָה לְכָאן, לֹאמַר לָךְ שְׂאִין

that there is no to you to say to here war the going out of the Scripture juxtaposed to war you go out When

מִחֶסֶר אֶבֶר יוֹצֵא לְמִלְחָמָה עִי' ספרי ; דָּבָר אַחֵר, לֹאמַר לָךְ אִם עָשִׂיתָ

you have done if to you to say another explanation Sifrei see to the war who goes out a limb one lacking

מִשְׁפָּט צֶדֶק, אֶתָּה מְבֹטָח שְׂאֵם תֵּצֵא לְמִלְחָמָה אֶתָּה נֹצֵחַ, וְכֵן דָּוִד הוּא אוֹמֵר

says he Dovid and so will be victorious you to the war you go out that if are assured you justice judgment of

תְּהִלִּים קי"ט עָשִׂיתִי מִשְׁפָּט וְצֶדֶק בִּל תַּנְחִינִי לְעוֹשֵׂי קִי תַנְחוּמָא :

Tanchuma to my oppressors leave me do not and justice judgment I have done 119 Tehillim

רש"י

עַל אֹיְבֶיךָ. יִהְיוּ בְּעֵינֶיךָ כְּאֹיְבִים, אֵל תִּרְחֹם עֲלֵיהֶם כִּי לֹא יִרְחֲמוּ עָלֶיךָ:

upon you will they pity not for upon them have pity do not as enemies in your eyes they shall be your enemies Against

רש"י

סוֹס וְרֶכֶב. בְּעֵינַי כָּלָם כְּסוֹס אֶחָד, וְכֵן הוּא אוֹמֵר שׁוֹפְטִים ו' וְהַכִּיתָ אֶת

— and you shall smite 6 Shoftim says it and so one are like a horse all of them in My eyes and chariot Horse

מִדְיָן כְּאִישׁ אֶחָד, וְכֵן הוּא אוֹמֵר שְׁמוֹת ט"ו כִּי בָא סוֹס פָּרְעָה עִי' ספרי :

Sifrei see Paroh the horse of came for 15 Shemos says it and so one as a man Midian

רש"י

עִם רַב מִמֶּךָ. בְּעֵינֶיךָ הוּא רַב, אֲבָל בְּעֵינַי אֵינוֹ רַב שֵׁם :

there numerous it is not in My eyes but numerous it is in your eyes than you numerous a people

פסוק י

וְהָיָה בְּקִרְבְּכֶם אֶל הַמִּלְחָמָה וְנִגַּשׁ הַכֹּהֵן וְדָבַר אֶל הָעָם:

the people to and he shall speak the Kohen and shall approach the battle to as you draw near And it shall be

רש"י

כקרבכם אל המלחמה. סמוך לצאתכם מן הספר – מגבול ארצכם:
your land from the boundary of the border from to your going out close the battle to when you draw near

רש"י

ונגש הכהן. המשוח לכה, והוא הנקרא "משוח מלחמה":
war the anointed of is called and he for this the one anointed the priest And shall approach

רש"י

ודבר אל העם. בלשון הקדש סוטה מ"ב :
42b Sotah the holiness in the language of the people to And he shall speak

סודק יא

Pasuk 11

ואמר אלהם שמע ישראל אתם קרבים היום למלחמה על איביכם
your enemies against to the battle today are drawing near you Yisrael hear to them and he shall say
אל ירף לבבכם אל תיראו ואל תחפזו ואל תערצו מפניהם:
before them be broken and do not panic and do not fear do not your heart let faint do not

רש"י

שמע ישראל. אפלו אין בכם זכות אלא קריאת שמע בלבד, כדאי אתם
are you worthy alone Shema the reading of except merit in you there is not even if O Israel Hear
שיושיע אתכם:
you that He should save

רש"י

על איביכם. אין אלו אחיכם, שאם תפלו בידם אינם מרחמים עליכם, אין
not upon you merciful they are not into their hand you fall for if your brothers these are not your enemies Against
זו כמלחמת יהודה עם ישראל שנאמר דברי הימים ב' כ"ח ט"ו "ויקמו האנשים
the men And arose 15 28 II HaYamim Divrei as it is said Yisrael with Yehudah like the war of this is
אשר נקבו בשמות ויחזיקו בשביה וכל מערמיהם הלפישו מן השלל
the spoil from they clothed their naked ones and all of the captives and they supported by names were designated who
וילבישום וינעילום ויאכילום וישקום ויסקום וינהלום בחמרים לכל
for every on donkeys and led them and anointed them and gave them drink and fed them and shod them and they clothed them
כושל וביאום ירחו עיר התמרים אצל אחיהם וישובו שמרון", אלא
rather Shomron and they returned to their brothers near the palm trees the city of Yerecho and brought them to feeble one
על אויביכם אתם הולכים, לפיכך התחזקו למלחמה ספרי; סוטה מ"ב :
42a Sotah Sifrei for the battle strengthen yourselves therefore are going you your enemies against

רש"י

אל ירף לבבכם אל תיראו ואל תחפזו ואל תערצו. ארבע אזהרות
admonitions four be terrified and do not hurry precipitately and do not fear do not your heart let faint Do not
כנגד ארבעה דברים שמלכי האמות עושים, מגיפין בתריסייהם כדי
in order their shields they strike together do the nations that kings of things four corresponding to

לְהַקְשִׁיזְן זֶה לָזֶה כְּדֵי לְהַשְׁמִיעַ קוֹל שְׂיִחְפָּזוּ אֵלָיו שְׂכַנְגִּדָּן וְיָנוּסוּ, וְרוּמְסִים
and they trample and flee who are against them these so that will hurry a noise to make heard in order to this this to clash them
בְּסוּסֵיהֶם וּמַצְהִילִין אוֹתָם לְהַשְׁמִיעַ קוֹל שַׁעֲטַת פְּרָסוֹת סוּסֵיהֶם, וְצוֹחִין
and they shout their horses the hoofs of the stamping of the sound of to make heard them and make neigh with their horses
בְּקוֹלָם, וְתוֹקְעִין בְּשׁוֹפְרוֹת וּמִינֵי מַשְׁמִיעֵי קוֹל:
noise instruments that make and kinds of trumpets and blow with their voice

רש"י

אל ירך לבבכם. מַצְהֶלֶת סוּסִים:
horses from the neighing of your hearts faint let not

רש"י

אל תיראו. מִהֲגַפַּת הַתְּרִיסִין:
the shields from the clashing of fear do not

רש"י

ואל תחפזו. מִקוֹל הַקְּרָנוֹת:
the horns from the sound of hurry precipitately and do not

רש"י

ואל תערצו. מִקוֹל הַצֹּחָה שָׁם :
there the shouting from the sound of be terrified and do not

פסוק יב

Pasuk 12

כִּי יִהְיֶה אֱלֹהֵיכֶם הַהֵלֶךְ עִמָּכֶם לְהִלָּחֵם לָכֶם עִם אִיְבֵיכֶם לְהוֹשִׁיעַ
to save your enemies against for you to fight with you is the One Who goes your God Hashem For
אֶתְכֶם:
you

רש"י

כִּי ה' אֱלֹהֵיכֶם וּגּו'. הֵם בָּאִים בְּנִצְחוֹנוֹ שֶׁל בָּשָׂר וְדָם וְאַתֶּם בָּאִים בְּנִצְחוֹנוֹ
with the victory come but you and blood flesh of with the victory come they etc. your God Hashem For
שֶׁל מְקוֹם. פִּלְשְׁתִּים בָּאוּ בְּנִצְחוֹנוֹ שֶׁל גִּלְיָת, מָה הָיָה סוּפוֹ? נָפַל וְנָפְלוּ עִמּוֹ:
with him and they fell he fell his end was what Golyas of with the victory came the Philistines the Omnipresent of

רש"י

הַהֵלֶךְ עִמָּכֶם. זֶה מַחֲנֶה הָאָרוֹן סוּטָה מ"ב :
42 Sotah the Ark the camp of this with you Who goes

פסוק יג

Pasuk 13

וְדִבְרוּ הַשּׂוֹטְרִים אֶל הָעָם לֵאמֹר מִי הָאִישׁ אֲשֶׁר בָּנָה בַּיִת חָדָשׁ וְלֹא
and not new a house built who the man Who is saying the people to the officers And shall speak

חֲנֹכּוֹ יֵלֶךְ וְיָשֵׁב לְבֵיתוֹ פֶּן יָמוּת בַּמִּלְחָמָה וְאִישׁ אֲחֵר יַחְנֹכֵנוּ:
will dedicate it another and a man in the battle he die lest to his house and return let him go has dedicated it

רש"י

וְלֹא חֲנֹכּוֹ. וְלֹא דָר בּוֹ, חֲנוּךְ לְשׁוֹן הַתְחָלָה:
beginning an expression of dedication is in it dwelt and not dedicated it And not

רש"י

וְאִישׁ אֲחֵר יַחְנֹכֵנוּ. וְדָבָר שֶׁל עֲגָמַת נֶפֶשׁ הוּא זֶה:
this is soul grief of of and a matter will dedicate it man and another

פסוק יד

Pasuk 14

וּמִי הָאִישׁ אֲשֶׁר נָטַע כָּרֶם וְלֹא חָלְלוֹ יֵלֶךְ וְיָשֵׁב לְבֵיתוֹ פֶּן יָמוּת בַּמִּלְחָמָה וְאִישׁ אֲחֵר יַחְלֶנּוּ:
lest to his house and return let him go redeem it and did not a vineyard planted who the man And who is
יָמוּת בַּמִּלְחָמָה וְאִישׁ אֲחֵר יַחְלֶנּוּ:
will redeem it another and a man in the war he will die

רש"י

וְלֹא חָלְלוֹ. לֹא פָדְאוֹ בַּשָּׁנָה הָרְבִיעִית, שֶׁהַפְּרוֹת טְעוּנִין לְאָכְלָן בִּירוּשָׁלַיִם אוֹ לְחָלְלָן בְּדָמִים וּלְאָכְלָן הַדָּמִים בִּירוּשָׁלַיִם:
or in Yerushalayim to eat them require for the fruits the fourth in the year redeemed it not redeemed it and not
לְחָלְלָן בְּדָמִים וּלְאָכְלָן הַדָּמִים בִּירוּשָׁלַיִם:
in Yerushalayim the money and to eat with money to redeem them

פסוק טו

Pasuk 15

וּמִי הָאִישׁ אֲשֶׁר אִרְשָׁה וְלֹא לָקָחָהּ יֵלֶךְ וְיָשֵׁב לְבֵיתוֹ פֶּן יָמוּת בַּמִּלְחָמָה וְאִישׁ אֲחֵר יִקְחֶנָּה:
lest to his house and return let him go taken her and has not a woman betrothed who the man And who is
יָמוּת בַּמִּלְחָמָה וְאִישׁ אֲחֵר יִקְחֶנָּה:
will take her another and a man in the battle he die

רש"י

פֶּן יָמוּת בַּמִּלְחָמָה. יָשׁוּב פֶּן יָמוּת, שָׂאֵם לֹא יִשְׁמַע לְדִבְרֵי הַכֹּהֵן כְּדָאִי
deserving the Kohen to the words of he will hearken not for if he will die lest let him return in the war he will die lest
הוּא שְׂיָמוּת סַפְרֵי:
Sifrei that he die he is

פסוק טז

Pasuk 16

וְיִסְפּוּ הַשָּׂטָרִים לְדַבֵּר אֶל הָעָם וְאָמְרוּ מִי הָאִישׁ הַיָּרָא
who is fearful is the man who and they shall say the people to to speak the officers And they shall
וְרֹךְ הַלֵּב יֵלֶךְ וְיָשֵׁב לְבֵיתוֹ וְלֹא יִמָּס אֶת לִבּוֹ אֲחֵיו כְּלָבָו:
like his heart his brothers the heart of — melt and not to his house and return let him go of heart and soft

רש"י

ויספו השטרים. למה נאמר כאן ויספו ? מוסיפין זה על דברי הכהן,

the Kohen the words of upon this they added and they shall add here is it said why the officers And they shall add

שהכהן מדבר ומשמיע מן שמע ישראל עד להושיע אתכם, ומי האיש ושני

and the second is the man and who you to save until Yisrael Hear from and proclaims speaks for the Kohen

ושלישי כהן מדבר ושומר משמיע, וזה שומר מדבר ושומר משמיע סוטה מ"ג

43 Sotah proclaims and an officer speaks an officer and this proclaims and an officer speaks the Kohen and the third

:

רש"י

הירא ורך הלבב. רבי עקיבא אומר, כמשמעו, שאינו יכול לעמוד

to stand able that he is not according to its literal says Akiba Rabbi of heart and faint He who is fearful meaning

בקשרי המלחמה ולראות חרב שלופה; רבי יוסי הגלילי אומר הירא

he who is afraid says the Galilean Yose Rabbi drawn a sword and to look upon the battle in the ranks of

מעברות שבדו, ולכך תלתה לו תורה לחזר על בית וכרם

and a vineyard a house on account of to return the Torah for him hung and therefore that are in his hand of transgressions

ואשה, לכסות על החוזרים בשביל עברות שבדם שלא יבינו

they will understand so that not that are in their hand transgressions because of those who return for to cover and a wife

שהם בעלי עברה, והרואהו חוזר אומר שמא בנה בית או נטע

he planted or a house he built perhaps says returning and he who sees him transgression possessors of that they are

כרם או ארש אשה סוטה מ"ד :

44a Sotah a wife he betrothed or a vineyard

פסוק יז

Pasuk 17

והיה ככלת השטרים לדבר אל העם ופקדו שרי צבאות

legions commanders of and they shall appoint the people to to speak the officers when finishing And it shall be

בראש העם:

the people at the head of

רש"י

שרי צבאות. שמעמידין זקפין מלפניהם ומלאחריהם וכשילין של פרזל בידיהם

in their hands iron of and axes and behind them in front of them guards that they appoint hosts Officers of

וכל מי שרוצה לחזר הרשות בידו לקפח את שוקיו; זקפין - בני אדם

men guards are his legs — to chop off is in his hand the permission to return wants who and anyone

עומדין בקצה המערכה לזקף את הנופלים ולחזקם בדברים, שובו אל

to return with words and to strengthen them those who fall — to raise up the battle-line at the edge of standing

המלחמה ולא תנוסו, שתחלת נפילה ניסה ספרי; סוטה מ"ד :

44 Sotah Sifrei is flight defeat for the beginning of flee and do not the battle

CHAPTER SUMMARY

The aliyah begins with the prohibition against encroaching on a neighbor's land boundary, followed by the rule that a minimum of two witnesses is required to establish guilt in court. If witnesses are exposed as eidim zomemim, having conspired

to falsely accuse someone, the Beis Din applies the rule of 'ka'asher zamam,' executing the exact punishment they plotted to inflict. Finally, the Torah details the preparations for war, where the Kohen Mashuach Milchama inspires the soldiers with emunah in Hashem's protection, and the officers announce exemptions from battle for anyone who has recently built a house, planted a vineyard, or betrothed a wife, as well as anyone who is simply afraid, allowing them to return home before the army commanders take charge.

למעשה WHAT TO TAKE HOME

In this parsha, the Torah is mechadesh a beautiful yesod about how Hashem looks at our hearts when we face a difficult nisayon. When the Kohen addresses the soldiers before going out to war, he tells them not to fear the massive army standing before them, because Hashem is the One fighting for them. But then, the shotrim make an announcement: anyone who built a house, planted a vineyard, or betrothed a wife must go home. Finally, they announce that anyone who is "afraid and disheartened" should also return home, so he does not weaken the hearts of his brothers.

Lichoira, we have to ask: if Hashem is fighting the battle and victory is guaranteed, why does it matter if a soldier is afraid? Why should his personal fear send him home if the war is supernatural anyway? The teretz is that Hashem wants our avodah to be whole. He does not want us forcing ourselves into situations where our hearts are completely broken with anxiety and dread, because that inner panic actually drags down the spiritual strength of those around us. The Torah is telling us that our internal state, our emotional and spiritual readiness, is what determines whether we belong on the battlefield of life.

We often think that to be a good Yid, we have to push through every single pressure cooker, even when we are falling apart inside. We think we have to show up to every battle, even when our hearts are not in it. But the Torah teaches us the opposite. Hashem cares deeply about your inner peace and your emotional capacity. If you are feeling completely overwhelmed, anxious, or spiritually depleted by a certain situation, sometimes the ratzon Hashem is actually for you to step back, protect your neshama, and focus on building your own house and vineyard first.

Today, if you find yourself facing a major challenge or a stressful situation that is causing you deep anxiety, stop and check in with your heart. Instead of trying to force your way through with sheer willpower, take a step back and ask yourself what you need to do to find your inner calm and bitachon in Hashem first.

דף יומי • חזקוני • דף ק"ו

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THE SUGYA

We begin this daf with a powerful and sobering look at the immense spiritual and physical dangers of neglecting netilas yadayim. The Gemara brings down the famous, frightening accounts of how being meizel in mayim rishonim or mayim acharonim can lead to terrible tragedies, including eating treif or worse, chas v'shalom. This teaches us just how careful a Yid must be with the takanos of Chazal, which protect us both physically and spiritually.

From there, the sugya moves into the practical halachos of what kind of water may be used for netilas yadayim. We find a major machlokes regarding using water heated by fire, as well as the status of the hot springs of Tiberias. The Gemara goes deep into the shakla v'tarya of whether we can use these waters for pouring from a vessel or for immersion, and whether Chazal made a gezeirah on water drawn through a ditch due to a concern that one might come to use unfit water in a vessel.

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

עמוד א' DAF 106A

GEMARA

חֲזַנְהוּ דְקָא שְׂדוּ מִיָּא מְפּוּמָּא דְחֻצְבָּא,

The demon **saw them**, the members of Rav Pappa's household, **pouring water from the mouth of the pitcher** before drinking, to wash away any harmful substance,

GEMARA

אָמַר: אִי הָוָה יִדְעָנָא דְרַגְלִיתוֹ לְמִיעָבֵד הָכִי, לָא אִיעָבְבִי.

and the demon **said** to them: **If I had known that you are accustomed to do this**, I would not have delayed trying to harm you; rather, I would have brought the water straight from the river, knowing you would pour out the dangerous water anyway.

STATEMENT

כִּי אָתָּא רַב דִּימִי אָמַר: מִיָּם הָרִאשׁוֹנִים הָאֵכִילוּ בֶּשֶׂר חֲזִיר, אַחֲרֵיכֵן הוֹצִיאוּ אֶת הָאִשָּׁה מִבֵּעָלָהּ.

When Rav Dimi came from Eretz Yisrael, he said: Neglecting the **first waters** of hand-washing before a meal caused a Jew to be fed pig meat, and neglecting the **final waters** after a meal caused a woman to be divorced from her husband.

STATEMENT

כִּי אָתָּא רַבִּין אָמַר: רִאשׁוֹנִים הָאֵכִילוּ בֶּשֶׂר נֶבֶלָה, אַחֲרֵיכֵן הָרְגוּ אֶת הַנֶּפֶשׁ.

When Ravin came from Eretz Yisrael, he said a slightly different version: Neglecting **first waters** caused a Jew to be fed meat of a carcass, and neglecting **final waters** killed a person.

EXPLANATION

אמר רב נחמן בר יצחק: וְסִימְנִיהַּ – אֶתָּא רַב דִּימִי אֶפְקָה, אֶתָּא רַבִּין קָטָלָהּ.

Rav Nachman bar Yitzchak said: And your mnemonic to remember which Sage said which version is: Rav Dimi came and divorced her, meaning in his version she was sent out from her husband, and Ravin came and killed her, since in his version the husband killed his wife.

STATEMENT

רבי אבא מתני חדא מהני, וחדא מהני, לחומרא.

Rabbi Abba would teach one of these versions regarding the first waters, and one of these versions regarding the final waters, choosing the more stringent and severe outcome in both cases: that the first waters led to eating pig meat, and the final waters led to the husband killing his wife.

STATEMENT

איתמר, חמי האור: חזקיה אמר אין נוטלים מהן לידים, ורבי יוחנן אמר נוטלין מהם לידים.

It was stated that there is a machlokes regarding water heated by fire: Chizkiyah says we do not wash with them for the hands, and Rabbi Yochanan says we do wash with them for the hands.

PROOF

אמר רבי יוחנן: שאלתי את רבן גמליאל בנו של רבי, ואוכל טהרות, ואמר לי כל גדולי גליל עושין כן.

Rabbi Yochanan said: I asked Rabban Gamliel, the son of Rabbi Yehuda HaNasi, who would always eat his chullin in a state of ritual purity, and he said to me: All the great men of the Galil do so, washing their hands in heated water.

STATEMENT

חמי טבריא, חזקיה אמר: אין נוטלין מהם לידים, אבל מטבילין בהם הידים.

Regarding the hot springs of Tiberias, Chizkiyah says: We do not wash with them for the hands by pouring from a vessel, but we may immerse the hands in them directly.

STATEMENT

ורבי יוחנן אמר: כל גופו טובל בהן, אבל לא פניו ידיו ורגליו.

And Rabbi Yochanan says: An impure person may immerse his entire body in them to become pure, but one may not immerse only his face, his hands, and his feet to fulfill the obligation of washing.

QUESTION

השתא כל גופו טובל בהם, פניו ידיו ורגליו לא כל שפן?

The Gemara asks: Now, if his entire body may be immersed in them, is it not all the more so permitted to immerse just his face, his hands, and his feet?

ANSWER

אמר רב פפא: במקומן – דכולי עלמא לא פליגי דשרי,

Rav Pappa said: When the waters are in their natural place, everyone agrees that it is permitted to immerse the hands in them.

ANSWER

משקל מינייהו במנא – דכולי עלמא לא פליגי דאסיר.

And if one were to **take from them in a vessel** to pour on the hands, **everyone agrees that it is forbidden** because they are not fit for washing.

ANSWER

כי פליגי – דפסקינהו בבית בירתא:

Where they disagree is in a case where one drew them through a ditch away from their source:

ANSWER

מר סבר גזרינן בת בירתא אטו מנא, ומר סבר לא גזרינן.

One **Master**, Rabbi Yochanan, **holds we decree** against using water in a ditch because of the concern that one might come to use water in a **vessel**, and one **Master**, Chizkiyah, **holds we do not decree** this.

INFERENCE

כתנאי: מים שנפסלו משתיית בהמה, בכלים – פסולים, בקרקע – כשרין.

The Gemara comments: This is like a dispute between **Tanna'im**, as it was taught in a braisa: **Water that became unfit for drinking even by an animal**, if it is **in vessels**, it is **unfit** for washing hands, but if it is **in the ground**, it is **fit** for immersion like a mikveh.

INFERENCE

רבי שמעון בן אלעזר אומר: אף בקרקע, טובל בהן כל גופו, אבל לא פניו ידיו ורגליו.

Rabbi Shimon ben Elazar says: Even when the water is in the ground, one may immerse his entire body in them, but not his face, his hands, and his feet.

QUESTION

השתא, כל גופו טובל בהן, ידיו ורגליו לא כל שפון?

The Gemara asks: Now, if his entire body may be immersed in them, is it not all the more so permitted for his hands and his feet?

ANSWER

אלא לאו דפסקינהו בבית בירתא, ובקא פליגי:

Rather, is it not referring to a case where one drew them through a ditch, and they disagree about this:

ANSWER

דמר סבר גזרינן בת בירתא אטו מנא, ומר סבר לא גזרינן.

that one **Master**, Rabbi Shimon ben Elazar, **holds we decree** against using water in a ditch because of the concern that one might come to use water in a **vessel**, and one **Master**, the first Tanna, **holds we do not decree** this. This is indeed the same dispute.

STATEMENT

אמר רב אידי בר אבין, אמר רב יצחק בר אשיאן: נטילת ידים לחולין, מפני סרך תרומה.

Rav Idi bar Avin said that Rav Yitzchak bar Ashiyan said: The washing of hands for chullin is not a Torah law, but was instituted **because of the association with terumah**, so that people would be accustomed to washing before eating terumah.

STATEMENT

ועוד משום מצוה.

And furthermore, washing hands is required **because of a mitzvah**.

QUESTION

מאי מצוה?

The Gemara asks: **What mitzvah** is there in this?

ANSWER

אמר אביי: מצוה לשמוע דברי חכמים.

Abaye said: It is a mitzvah to listen to the words of the Sages who enacted this decree.

ANSWER

רבא אמר: מצוה לשמוע דברי רבי אלעזר בן עזרה, דכתיב: "וכל אשר יגע בו הזב ויגדיו לא שטף במים".

Rava said: It is a mitzvah to listen to the words of Rabbi Elazar ben Arach, as it is written: "And whomever the zav touches, and his hands he did not rinse in water."

ANSWER

אמר רבי אלעזר בן עזרה: מכאן סמכו חכמים לנטילת ידים מן התורה.

Rabbi Elazar ben Arach said: From here the Sages found an allusion for washing hands from the Torah.

QUESTION

אמר ליה רבא לרב נחמן: מאי משמע?

Rava said to Rav Nachman: From where is this implied in the verse?

QUESTION

דכתיב "ויגדיו לא שטף במים", הא שטף – טהור? הא טבילה בעי!

Is it because it is written: "and his hands he did not rinse in water," implying that if he did rinse his hands, he becomes pure? But a zav **requires immersion** of his entire body in a mikveh, not just rinsing his hands!

ANSWER

אלא הכי קאמר: ואחר שלא שטף – טמא.

Rather, this is what the verse is saying: And another person, who is not a zav, **who did not rinse** his hands, is considered **impure** and renders other things impure. This refers to hands that did not wash.

STATEMENT

אמר רבי אלעזר אמר רבי אושעיא: לא אמרו נטילת ידים לפירות אלא משום נקיות.

Rabbi Elazar said that Rabbi Oshaya said: They only spoke of washing hands for fruit because of cleanliness, not because of ritual impurity.

INFERENCE

סבור מינה: חובה הוא דליכא, הא מצוה איכא.

The disciples **understood from this** statement: It is only an absolute **obligation** that there is not, but there is still a mitzvah to do so.

REFUTATION

אמר להו רבא: לא חובה ולא מצוה, אלא רשות.

Rava said to them: It is neither an obligation nor a mitzvah, but rather it is optional.

STATEMENT

ופליגא דרב נחמן, דאמר רב נחמן: הנוטל ידיו לפירות אינו אלא מגסי הרוח.

And this **disputes** the view of Rav Nachman, as Rav Nachman said: One who washes his hands for fruit is nothing other than of the **haughty-spirited**, as he shows off a level of piety that is not required.

STATEMENT

אמר רבה בר בר חנה: הוה קאימנא קמיה דרבא אמי ורבא אסי, אייתו לקמיהו כלכלה דפירי, ואכלו ולא משו ידיהו, ולא יהבו לי מידי, ובריה חד חד לחודיה.

Rabba bar bar Chana said: I was standing before Rabbi Ammi and Rabbi Assi, and they brought before them a basket of fruit, and they ate and did not wash their hands, and they did not give me anything to eat, and each one blessed the after-blessing **individually**.

INFERENCE

שמע מינה תלת: שמע מינה אין נטילת ידים לפירות, ושמע מינה אין מזמנין על הפירות, ושמע מינה שנים שאכלו – מצוה ליחלק.

He said: **Learn from this three** halachos: **Learn from this** that there is no washing of hands for fruit; and learn from this that we do not make a zimun over fruit; and learn from this that when two people ate together, it is a mitzvah to **separate** and bless individually rather than having one bless for both.

PROOF

תנא נמי הכי: שנים שאכלו – מצוה ליחלק.

It is also **taught** in a braisa like this: Two who ate, it is a mitzvah to separate and bless individually.

EXPLANATION

במה דברים אמורים? שהיו שניהם סופרים, אבל אחד סופר ואחד בור – סופר מברך ובור יוצא.

In what case are these words said? When both of them were scholars, but if one is a scholar and one is an ignoramus, the scholar blesses and the ignoramus fulfills his obligation by listening.

BRAISA

תנו רבנן: נטילת ידים לחולין – עד הפֶּרֶק, לתְרוּמָה –

The Rabbis taught in a braisa: Washing hands for chullin must be until the joint of the fingers, but for terumah it must be until the wrist.

עמוד ב' DAF 106B

BRAISA

עד הפֶּרֶק.

The water must reach until the joint of the fingers.

BRAISA

קידוש ידים ורגלים במקדש – עד הפֶּרֶק,

And regarding the sanctification of the hands and feet in the Beis HaMikdash before the Avodah, the water must reach until the joint where the hand meets the arm.

BRAISA

וְכָל דָּבָר שֶׁחֹצֵץ בְּטִבְיָלָה בְּגוֹף – חֹצֵץ בְּנִטְיִלַת יָדַיִם לְחוּלִין, וּבְקִידוּשׁ יָדַיִם וְרַגְלַיִם בְּמִקְדָּשׁ.

And any item that interposes in a tevilah of the body in a mikveh, thereby invalidating it, likewise interposes in the washing of the hands for chullin, and in the sanctification of the hands and feet in the Beis HaMikdash.

STATEMENT

אמר רב: עד כאן לחולין, עד כאן לתְרוּמָה.

Rav said, while pointing to his fingers: One must wash until here for chullin, meaning the second joint of the fingers, and until here for terumah, meaning the third joint where the fingers meet the palm.

STATEMENT

ושמואל אמר: עד כאן בין לחולין בין לתְרוּמָה, לקולא.

And Shmuel said: Until here, whether for chullin or whether for terumah, pointing to the stringent location, which is the third joint.

STATEMENT

ורב ששֶׁת אמר: עד כאן בין לחולין בין לתְרוּמָה, לקולא.

And Rav Sheshet said: Until here, whether for chullin or whether for terumah, pointing to the lenient location, which is the second joint.

STATEMENT

אמר בר הדיא: הוה קאימנא קמיה דרבא אמר: עד כאן בין לחולין בין לתְרוּמָה לקולא,

Bar Hedya said: I was standing before Rabbi Ami, and he said: Until here, whether for chullin or whether for terumah, pointing to the stringent location of the third joint.

EXPLANATION

ולא תימא רבי אמי משום דכהן הוא,

And do not say that Rabbi Ami ruled this way only because he is a Kohen, and therefore he was extra stringent with chullin so that he would not come to make a mistake with terumah.

PROOF

דְּהָא רַבִּי מֵיִשָּׁא בֶר בִּרְיָה דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי הוּא לֵוִי, וְאָמַר: עַד כָּאן בֵּין לְחוּלִין בֵּין לְתִרְמָה לְחוּמְרָא.

For behold, Rabbi Meyasha, the grandson of Rabbi Yehoshua ben Levi, is a Levi, who does not eat terumah, and yet he also said: Until here, whether for chullin or whether for terumah, pointing to the stringent location.

STATEMENT

אָמַר רַב: נוֹטֵל אָדָם אֶת שְׁתֵּי יָדָיו שְׁחִירִית, וּמִתְנַה עֲלֵיהֶן כָּל הַיּוֹם כּוּלּוֹ.

Rav said: A person may wash both of his hands in the morning, and make a condition on them that this washing should work for him for the entire day, provided he keeps his hands clean and guarded from tumah.

STATEMENT

אָמַר לְהוֹ רַבִּי אַבִּינָא לְכַנִּי

So too, Rabbi Avina said to the people of his town:

SUMMARY

On this daf, the Gemara establishes that while netilas yadayim for chullin is mid'Rabbanan—enacted so that people would remain accustomed to the purity required for eating terumah—it is nevertheless a complete mitzvah to listen to the Sages. We learn that this obligation of washing hands applies specifically to bread, whereas washing for fruit is not required at all. In fact, the Gemara points out that one who washes for fruit is considered haughty for putting on airs of extra piety. We conclude with a practical maaseh showing that the Sages did not wash for fruit, did not make a zimun over fruit, and made their berachos achronos individually.

The Gemara brings down the famous and terrifying words of Rav Dimi and Ravin regarding the severe consequences of neglecting netilas yadayim. We see that neglecting mayim rishonim led to a Yid eating treif, and neglecting mayim acharonim led to a tragic loss of life. Lichoira, we must ask: how does a simple, rabbinic act of washing hands before a piece of bread prevent such spiritual and physical catastrophes?

The yeshivish sevara here is deep. Netilas yadayim is not just a physical cleaning; the Gemara tells us it was instituted "mifnei serech terumah", to keep us connected to the high standards of kedushah and taharah of the Beis HaMikdash. When a person treats this small, rabbinic fence with respect, they are declaring that even their mundane, physical act of eating is holy. But when someone treats it lightly, saying "it's just a chumra" or "it's only a rabbinic decree," they break the protective boundary. Once that boundary is breached, the yetzer hara has an opening to drag a person down to the worst spiritual and physical dangers.

This is our avodah. We often think that only the big, explicit Torah prohibitions require our utmost vigilance. But Chazal are teaching us that the small, rabbinic fences we keep around our daily lives are what actually preserve our neshama's purity. When you wash your hands carefully up to the joint, with proper kavanah, you are building a wall of kedushah around yourself that keeps the forces of tumah far away.

Today, when you wash your hands for bread, do not do it as a mindless habit. Pause for three seconds before pouring the water, and think: "I am doing this mitzvah to guard my kedushah and to listen to the words of Chazal." Wash with care, up to the wrist, and feel how this simple act elevates your entire meal into an avodas 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 יִחְשַׁב יְהוָה לוֹ עֹז וְאֵין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינִי בְּמִתְגַּוֵּר וְרָסֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִּיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֶבֹּאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָה וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוּד וַיִּתְּעֲצּוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחִידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה 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 וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַד־יָד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

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:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'