

דף יומי • חזקוני • דף קט"ז

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

THE SUGYA

We begin the daf by continuing our deep dive into the lomdus of the kal vachomer that attempts to derive the benefit prohibition of meat and milk. The Gemara analyzes the mechanics of refuting a kal vachomer when deriving a halacha from multiple sources, focusing on the unique status of kilayim of the vineyard. This leads to a fascinating discussion regarding whether the roots of kilayim are forbidden immediately upon taking root, and how we reconcile different pesukim on the matter.

Next, the Gemara transitions to the opinions of the Tannaim regarding the scope of the meat and milk prohibition. We explore the shitta of Rabbi Shimon ben Yehuda who permits deriving benefit from meat and milk, followed by a detailed analysis of the machlokes between Rabbi Akiva and Rabbi Yosei HaGelili regarding whether wild animals and birds are excluded from the Torah's prohibition, and whether a bird is even forbidden mid'Rabbanan. We then begin a new Mishnah discussing the status of milk found in the stomach of a carcass or an animal slaughtered by a non-Jew.

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

עמוד א' DAF 116A

STATEMENT

חָדָא מִחֲדָא קוּלָא וְחוּמְרָא פְּרָכִינָן, כֹּל דְּהוּ לָא פְּרָכִינָן,

When deriving **one** source **from one** other source, **we can refute** the kal vachomer only by showing a **leniency** in the supposedly stringent case **and a stringency** in the lenient case, but **we cannot refute** it by pointing out **any** unique characteristic **whatsoever** in the source case.

STATEMENT

חָדָא מִתְרַתִּי אֲפִילוּ כֹל דְּהוּ פְּרָכִינָן.

But when deriving **one** source **from two** other sources, **we can refute** the derivation **even** by pointing out **any** unique characteristic **whatsoever** in the source cases.

STATEMENT

חָדָא מִתְלַת, אִי הָדָר דִּינָא וְאֵתִי בְּמָה הִצַּד – פְּרָכִינָן כֹּל דְּהוּ, וְאִי לָא – קוּלָא וְחוּמְרָא פְּרָכִינָן, כֹּל דְּהוּ לָא פְּרָכִינָן.

And when deriving **one** source **from three** other sources, **if the derivation reverts and comes** to be established by way of the **common element** of all of them, **we can refute** it by pointing out **any** unique characteristic **whatsoever**; **but if not**, meaning the derivation does not revert, then **we can refute** it only by showing a **leniency and a stringency**, but **we cannot refute** it by pointing out **any** unique characteristic **whatsoever**. Since our derivation from three sources does not revert, we cannot refute it with a minor unique characteristic.

QUESTION

וּלְפָרוּחַ: מָה לְכָלֵּאֵי הַפָּרֶם, שֶׁכֵּן לֹא הָיְתָה לָהֶן שְׁעַת הַכּוֹשֵׁר?

But let us refute the kal vachomer by pointing out a major leniency and stringency: **What is unique about kilayim of the vineyard? That they never had a time of fitness**, as they are forbidden from the very moment they grow, unlike meat and milk which were permitted before being cooked together!

ANSWER

אָמַר רַב אָדָּא בַר אֲהָבָה: זֹאת אוֹמֶרֶת – כָּלֵּאֵי הַפָּרֶם עֵינָם נֶאֱסָר, וְהָיְתָה לָהֶן שְׁעַת הַכּוֹשֵׁר קוּדָם הַשְׂרִיָּשָׁה.

Rav Adda bar Ahava said: This says, i.e., we must conclude from here, that regarding kilayim of the vineyard, their roots themselves are forbidden, and thus they did have a time of fitness prior to taking root in the soil. Therefore, the refutation is invalid.

OBJECTION

מֵתִיב רַב שְׁמַעְיָה בַר זְעִירָא: הַמַּעֲבִיר עֲצִיץ נָקוּב בַּפָּרֶם, אִם הוֹסִיף מְאֹתָיִם – אָסוּר. הוֹסִיף – אֵין, לֹא הוֹסִיף – לֹא.

Rav Shemaya bar Zeira challenged this: We learned in a Mishnah: **One who carries a perforated pot** containing seeds **through a vineyard**, if the seeds **increased** in growth by one part in **two hundred** of their original size, the plant is **forbidden**. We infer: If it **increased**, **yes**, it is forbidden; but if it **did not increase**, **no**, it is not forbidden! This proves that the original roots are not forbidden, only the new growth!

RESOLUTION

אָמַר אַבְיִי: תְּרֵי קְרָאֵי בְּתִיבִי, בְּתִיב "כֵּן תִּקְדָּשׁ הַמִּלְאָה", וּבְתִיב "הָאֶרֶץ".

Abaye said: **Two verses are written**, or rather, two terms are written in the verse. **It is written:** "Lest the fullness of the seed... become forbidden," implying it must grow, **and it is written:** "The seed," implying the seed itself is forbidden immediately.

EXPLANATION

הָא כִּיצַד? זָרוּעַ מֵעֵיקְרוֹ – בְּהַשְׂרִיָּשָׁה, זָרוּעַ וּבָא, הוֹסִיף – אֵין, לֹא הוֹסִיף – לֹא.

How is this reconciled? If it was **sown from the outset** in the vineyard, it becomes forbidden immediately **upon taking root**. But if it was already **sown and comes** from elsewhere, like in the pot, then if it **increased**, **yes**, it is forbidden, but if it **did not increase**, **no**, it is not.

STATEMENT

מִתְנִיתִין דְּלֹא כִי הָאֵי תַנָּא, דְּתַנָּא: רַבִּי שְׁמַעְיֹן בֶּן יְהוּדָה אוֹמֵר מְשׁוּם רַבִּי שְׁמַעְיֹן: כֶּשֶׁר בְּחֻלְבַּ אָסוּר בְּאֶכְיָלָהּ וּמוֹתֵר בְּהִנָּאָה,

The Gemara notes: **Our Mishnah**, which rules that meat cooked in milk is forbidden for benefit, is **not in accordance with this Tanna**, as it is taught in a beraisa: **Rabbi Shimon ben Yehuda says in the name of Rabbi Shimon: Meat cooked in milk is forbidden to be eaten, but it is permitted for benefit**,

PROOF

שנאמר: "כי עם קדוש אתה", ונאמר להלן: "ואנשי קדש תהיון לי".

as it is stated regarding meat and milk: "For you are a holy nation to Hashem your Elokim," and it is stated elsewhere regarding a tereifah: "And you shall be holy people to Me."

INFERENCE

מה להלן אסור באכילה ומותר בהנאה, אף כאן אסור באכילה ומותר בהנאה.

Just as **there**, by tereifah, it is **forbidden to be eaten but permitted for benefit**, as the Torah says to throw it to the dogs, **so too here**, by meat and milk, it is **forbidden to be eaten but permitted for benefit**.

QUESTION

רבי עקיבא אומר: חיה ועוף וכו'. הני – הא אפקינהו לכדשמואל.

We learned in the Mishnah: **Rabbi Akiva says: A wild animal and a bird** are not forbidden from the Torah, because of the three mentions of "kid". The Gemara asks: **These** three mentions, **didn't we already apply them to that which Shmuel derived**, to exclude non-kosher milk, a dead animal, and a fetus?

ANSWER

קסבר רבי עקיבא: איסור חל על איסור, חלב ומתה לא צריכי קרא,

The Gemara answers: **Rabbi Akiva holds** that a **prohibition can take effect upon** an existing **prohibition**, and therefore forbidden **fat and a dead animal do not need a verse** to exclude them from the prohibition of meat and milk, as both prohibitions can apply simultaneously.

EXPLANATION

שלי – גדי מעליא הוא, אייתרו להו כולו – פרט לחיה, ועוף, ולבהמה טמאה.

And a **fetus is a proper kid**, so it does not need a verse to include it. Therefore, **all of them**, the three mentions of "kid", **remain extra** for him, **to exclude a wild animal, a bird, and a non-kosher animal**.

QUESTION

רבי יוסי הגלילי אומר: נאמר "לא תאכלו". מאי איכא בין רבי יוסי הגלילי לרבי עקיבא?

We learned in the Mishnah: **Rabbi Yosei HaGelili says: It is stated: "You shall not eat** any carcass..." and in the same verse "You shall not cook a kid in its mother's milk." The Gemara asks: **What practical difference is there between Rabbi Yosei HaGelili and Rabbi Akiva**, since both agree that a bird is excluded from the Torah's prohibition?

ANSWER

איכא ביניהו חיה: רבי יוסי הגלילי סבר חיה דאורייתא, ורבי עקיבא סבר חיה דרבנן.

There is a difference **between them** regarding a **wild animal**: **Rabbi Yosei HaGelili holds** that cooking a **wild animal** in milk is forbidden **from the Torah**, because it has mother's milk, and **Rabbi Akiva holds** that a **wild animal** is only forbidden **mid'Rabbanan**, as it is excluded by the word "kid".

ANSWER

איבעית אימא, עוף איכא ביניהו: רבי עקיבא סבר חיה ועוף אינן מן התורה, הא מדרבנן אסירי,

If you want, I can say that a **bird** is the difference between them: **Rabbi Akiva holds** that a **wild animal and a bird** are not from the Torah, but they are forbidden **mid'Rabbanan**,

EXPLANATION

ורבִּי יוֹסֵי הַגְּלִילִי סָבַר עוֹף אֲפִילוּ מִדְּרַבָּנָן נָמִי לֹא אָסִיר.

and Rabbi Yosei HaGelili holds that a bird is not forbidden even mid'Rabbanan.

PROOF

תִּנָּא נָמִי הָכִי: בְּמִקְוָמוֹ שֶׁל רַבִּי אֱלִיעֶזֶר הָיוּ כּוֹרְתִין עֲצִים לַעֲשׂוֹת פַּחְמִין לַעֲשׂוֹת כְּרוֹזֶל, בְּמִקְוָמוֹ שֶׁל רַבִּי יוֹסֵי הַגְּלִילִי הָיוּ אוֹכְלִין בֶּשֶׂר עוֹף בְּחֶלֶב.

It is also taught this way in a beraisa: In the place of Rabbi Eliezer, they would cut wood on Shabbos to make charcoal to forge iron tools for a bris milah; and in the place of Rabbi Yosei HaGelili, they would eat poultry meat in milk, because they held it is not forbidden even mid'Rabbanan.

STATEMENT

לֹוי אִיקָלַע לְבִי יוֹסֵף רִישָׁא, אֵייתוּ לְקַמִּיָּה רִישָׁא דְטוֹוֶסָא בְּחֶלֶב, וְלֹא אָמַר לָהּ וְלֹא מִיָּדִי.

The Gemara relates: Levi happened to come to the house of Yosef the hunter. They brought before him the head of a peacock cooked in milk, and he did not say anything to them to protest.

QUESTION

כִּי אֵתָא לְקַמִּיָּה דְרַבִּי, אָמַר לִיה: אַמַּאי לֹא תַשְׁמַתִּינָהּ?

When he came before Rabbi, Rabbi said to him: Why did you not place them under a ban for eating poultry in milk?

ANSWER

אָמַר לִיה: אֵתְרִיָּה דְרַבִּי יְהוּדָה בֶּן בֵּיתֶירָא הוּא, וְאֶמִּינָא: דְּרִשׁ לָהּ כְּרַבִּי יוֹסֵי הַגְּלִילִי, דְּאָמַר: יֵצֵא עוֹף שְׂאִין לוֹ חֵלֶב אִם.

Levi said to him: It was the place of Rabbi Yehuda ben Beteira, and I said to myself: Perhaps he expounded to them in accordance with Rabbi Yosei HaGelili, who said: A bird is excluded from the prohibition since it has no mother's milk, and they followed him even regarding the Rabbinic prohibition.

מִשְׁנָה MISHNAH

MISHNAH

מִתְּנִי קֶבֶת גּוֹי וְשֶׁל נֶבֶלָה – הָרִי זֶה אֲסוּרָה.

MISHNAH: The milk found in the stomach of an animal slaughtered by a non-Jew, and the milk in the stomach of a carcass, behold, this is forbidden.

MISHNAH

הַמַּעֲמִיד בְּעוֹר שֶׁל קֶבֶה בִּשְׂרָה,

One who curdles milk with the skin of the stomach of a kosher animal that was properly slaughtered, if it imparts flavor, it is forbidden as meat in milk.

MISHNAH

אם יש פנומן טעם – הרי זו אסורה.

If there is enough of the skin of the stomach to impart flavor to the milk, behold, this cheese is prohibited because of the mixture of meat and milk.

MISHNAH

כשרה שינקה מן הטירפה – קבתה אסורה.

If a kosher animal suckled from a tereifa animal, the congealed milk in its stomach is prohibited because the milk originated from a tereifa.

MISHNAH

טירפה שינקה מן הכשרה – קבתה מותרת, מפני שפנוס במעייה.

But if a tereifa animal suckled from a kosher animal, the milk in its stomach is permitted, because the milk is merely collected in its innards and does not become part of the tereifa's body.

גמרא GEMARA

QUESTION

גמי אטו קבת גוי לאו נבלה היא?

The Gemara begins the Gemara: Is that to say that the stomach of an animal slaughtered by a gentile is not itself a carcass? Why does the Mishnah list them as two separate cases?

ANSWER

אמר רב הונא: הכא בלוקח גדי מן הגוי עסקינן, וחישינן שמא ינק מן הטירפה.

Rav Huna said: Here we are dealing with a Jew who purchases a kid from a gentile and slaughters it himself, so the animal itself is kosher, but we are concerned that perhaps before it was bought it suckled from a tereifa animal, and therefore the milk in its stomach is prohibited.

QUESTION

ומי חישינן שמא ינק מן הטירפה? והתנן: לוקחים ביצים מן הגוים, ואין חוששין לא משום נבלה ולא משום טירפה!

The Gemara asks: And are we concerned that perhaps it suckled from a tereifa? But didn't we learn in a Braisa: We may purchase eggs from gentiles, and we do not fear that they are prohibited neither on account of being from a carcass nor on account of being from a tereifa! Why should we be more strict here?

ANSWER

אלא אימא: חישינן שמא ינק מן הטמאה.

Rather, say like this: **We are concerned** that perhaps it suckled from a **non-kosher** species of animal, which is why the milk in its stomach is prohibited.

QUESTION

ומאי שנא טרפה דלא חיישינן, ומאי שנא טמאה דחיישינן?

The Gemara asks: **And what is the difference** regarding a tereifa that we are not concerned, and what is the difference regarding a **non-kosher** animal that we are concerned?

ANSWER

טרפה לא שכיחא, טמאה שכיחא.

The Gemara answers: **A tereifa is not common**, so we do not make a decree, whereas a **non-kosher** animal is **common**, so we must be concerned.

OBJECTION

אי שכיחא, אפילו גבי דידן ניהוש!

The Gemara objects: **If it is so common, let us be concerned even regarding our own** animals that we raise!

RESOLUTION

אנו דבדלינן מיניהו, וכי חזינן להו מפרישין להו – לא גזרו בהו רבנן.

The Gemara resolves: **We** Jews, **who separate ourselves from them** (non-kosher animals), **when we see them** coming to suckle, **we separate them** and keep them away; therefore, **the Rabbis did not decree regarding them** when buying from a Jew.

RESOLUTION

אינהו דלא בדילי מיניהו, וכי חזו להו לא מפרישי להו – גזרו בהו רבנן.

But **they** (the gentiles), **who do not separate themselves from them**, and when they see them they do not separate them, the Sages **decreed regarding them** when buying from a gentile.

STATEMENT

ושמואל אמר: חדא קתני, קבת שחיטת גוי – נבילה.

And Shmuel said a different p'shat: The Mishnah is **teaching one** single halakha, meaning: **The stomach** of an animal of a **gentile's slaughter** is considered like a **carcass** and is prohibited.

QUESTION

ומי אמר שמואל הכי? והאמר שמואל: מפני מה אסרו גבינת הגוים – מפני שמעמידין אותה בעור קבת נבילה.

The Gemara asks: **And did Shmuel really say this?** But didn't Shmuel say: For what reason did the Sages **prohibit the cheese of gentiles?** Because they curdle it with the skin of the stomach of a carcass.

INFERENCE

הא קבה גופה שריא!

We see from Shmuel's words that **the** congealed milk of the **stomach itself is permitted!** Why then does Shmuel say here that the stomach of a gentile's slaughter is prohibited like a carcass?

ANSWER

לֹא קָשִׁיָּא: כָּאן – קוּדָם חֲזָרָה, כָּאן – לְאַחֵר חֲזָרָה.

The Gemara answers: This is **not difficult**. **Here** in our Mishnah it is **before the retraction** of Rabbi Yehoshua, who originally held that the rennet of a carcass is prohibited, whereas **there** Shmuel's statement is **after the retraction** of Rabbi Yehoshua, when it was established that the rennet itself is permitted.

מִשְׁנָה MISHNAH

MISHNAH

כְּשֶׁרָה שִׁינָקָה מִן הַטֵּרֵפָה [וכו.].

The Gemara turns to the next clause of the Mishnah: **A kosher animal that suckled from a tereifa, etc.,** the milk in its stomach is prohibited.

גְּמָרָא GEMARA

QUESTION

וְהָא קִתְּנִי רִישָׁא: קִבֵּית גּוֹי וְשֵׁל נִבְלָה הֲרִי זֹ אֲסוּרָה?

The Gemara asks: **But didn't the first clause teach: The stomach of the animal of a gentile and of a carcass, behold, this is prohibited?** Why is the milk in the stomach of a tereifa permitted in the latter clause, while the milk in the stomach of a carcass is prohibited in the first clause?

ANSWER

אָמַר רַב חֲסִידָא: רִישָׁא נִרְאָה כְּאוֹכֵל נִבְלֹת, הֵכָא אֵיכָא שְׁחִיטָה.

Rav Chisda said: In the **first clause**, eating the milk of a carcass is prohibited because it **looks like one who is eating carcasses**, which is repulsive. But **here**, in the case of a tereifa, **there is slaughter**, so it does not look like eating a carcass.

OBJECTION

אָמַר לִיה רַבָּא: וְלָאוּ כָּל דִּכְּנָן הוּא?

Rava said to him: But is it not all the more so?

EXPLANATION

וּמָה נִבְלָה דְּמֵאִיסָה, דְּאִי שְׁרִית לִיה קִבְּתָהּ לָא אֶתִּי לְמִיכַל מִינָהּ, אָמַרְתָּ לָא.

If regarding **a carcass, which is repulsive**, such that if you permit its **stomach** people will still not come to eat from the **meat** itself, yet **you say** it is **not** permitted;

EXPLANATION

טִרְפָּה שְׁחוּטָה, דְּאִי שְׂרִית אֶתִּי לְמִיכַל מִינָהּ, לֹא כָּל שֶׁפֶן?

then regarding a slaughtered tereifa, which is not repulsive, so if you permit its stomach people might come to eat from the meat itself, is it not all the more so that we should prohibit it?

RESOLUTION

אַלֵּא אָמַר רַב יִצְחָק, אָמַר רַבִּי יוֹחָנָן: לֹא קָשָׁיָא, כָּאן קוֹדֵם חֲזָרָה, כָּאן לְאַחַר חֲזָרָה, וּמִשְׁנָה לֹא זָזָה מִמָּקוֹמָהּ.

Rather, Rav Yitzchak said that Rabbi Yochanan said: This is not difficult. Here in the first clause it was taught before the retraction, while there in the latter clause it was taught after the retraction, and the text of the Mishnah did not move from its place even after the halakha changed.

STATEMENT

אָמַר רַבִּי חִיָּיא בַּר אֲבָא, אָמַר רַבִּי יוֹחָנָן: מַעֲמִידִין בְּקֶבֶת נְבִלּוֹת, וְאִין מַעֲמִידִין בְּקֶבֶת שְׁחִיטָת גּוֹי.

Rabbi Chiyya bar Abba said that Rabbi Yochanan said: One may curdle milk with the rennet of carcasses, but one may not curdle milk with the rennet of an animal of a gentile's slaughter.

QUESTION

אָמַר לְפָנָיו רַבִּי שְׁמַעוֹן בַּר אֲבָא: כִּמְאֵן? כָּרַבִּי אֶלְיעֶזֶר, דְּאָמַר סֵתָם מִחֲשַׁבֶּת גּוֹי לְעִבּוּדָה זָרָה.

Rabbi Shimon bar Abba said before Rabbi Chiyya bar Abba: In accordance with whose opinion is this? Is it in accordance with Rabbi Eliezer, who said that the ordinary thoughts of a gentile are for idol worship, making his slaughter prohibited for any benefit?

ANSWER

אָמַר לֵיהּ: וְאֵלֹא כִּמְאֵן?

He said to him: And otherwise, in accordance with whom else could it be?

STATEMENT

כִּי אֵתָא רַב שְׁמוּאֵל בַּר רַב יִצְחָק, אָמַר רַבִּי יוֹחָנָן: מַעֲמִידִין בִּין בְּקֶבֶת נְבִלָּה, בִּין בְּקֶבֶת שְׁחִיטָת גּוֹי, שְׁלֹא לְחוּשׁ לְדַבְרֵי רַבִּי אֶלְיעֶזֶר.

When Rav Shmuel bar Rav Yitzchak came, he said that Rabbi Yochanan said: One may curdle milk whether with the rennet of a carcass or with the rennet of an animal of a gentile's slaughter, so as not to be concerned for the words of Rabbi Eliezer.

RULING

וְהִלְכְתָּא: אִין מַעֲמִידִין פְּעוֹר קֶבֶת נְבִלָּה, אֲבָל מַעֲמִידִין בְּקֶבֶת נְבִלָּה, וּבְקֶבֶת שְׁחִיטָת גּוֹי, וּבְקֶבֶת פְּשָׁרָה שְׁיִנְקָה מִן הַטְּרִפָּה, וְכָל שֶׁפֶן בְּקֶבֶת טִרְפָּה שְׁיִנְקָה מִן הַכֹּשֶׁרָה.

And the halakha is: We do not curdle milk with the skin of the stomach of a carcass, but we may curdle milk with the rennet of a carcass, and with the rennet of an animal of a gentile's slaughter, and with the rennet of a kosher animal that suckled from a tereifa, and all the more so with the rennet of a tereifa that suckled from a kosher animal.

EXPLANATION

מאי טעמא? חלב המכונס בה פירשא בעלמא הוא.

What is the reason? The milk collected in it is merely waste matter and not an actual part of the animal's body.

משנה MISHNAH

MISHNAH

מתני' חומר בחלב מן הדם, וחומר בדם מן החלב. חומר בחלב – שחלל

Mishnah: There is a stringency regarding chelev (forbidden fat) more than regarding blood, and there is a stringency regarding blood more than regarding chelev. The stringency regarding chelev is that chelev is subject to the prohibition of me'ilah...

SUMMARY

The Gemara first establishes that according to Rav Adda bar Ahava, the roots of kilayim of the vineyard are forbidden immediately upon taking root, which resolves a potential refutation of our kal vachomer. We then learn that Rabbi Shimon ben Yehuda permits deriving benefit from meat and milk, learning a gezeirah shavah from tereifah. Analyzing the Mishnah, the Gemara explains that Rabbi Akiva excludes wild animals and birds from the Torah prohibition because he holds that a prohibition can take effect upon an existing prohibition, leaving the three mentions of "kid" free to exclude them. Rabbi Yosei HaGelili, however, permits poultry even mid'Rabbanan because birds have no mother's milk, a practice Levi observed without protesting in the place of Rabbi Yehuda ben Beteira. Finally, the new Mishnah rules that milk found in the stomach of a carcass or a non-Jew's shechitah is forbidden, and discusses the halacha of curdling milk using the skin of a kosher stomach.

The Gemara brings down a fascinating machlokes between Rabbi Akiva and Rabbi Yosei HaGelili regarding whether a bird cooked in milk is forbidden mid'Rabbanan. We see that in the place of Rabbi Yosei HaGelili, they actually followed his psak and would eat poultry with milk! But when Levi visited the home of Yosef the bird-catcher, they served him a peacock's head cooked in milk, and Levi did not say a word to protest. When he returned to Rabbi, Rabbi asked him why he didn't place them under a ban for violating the accepted halachah. Levi answered that since it was the local place of Rabbi Yehuda ben Beteira, who expounded like Rabbi Yosei HaGelili, he could not protest.

Look at the incredible derech erez and respect for local mesorah we learn from Levi. Lichoira, Levi knew that the general halachah is not like Rabbi Yosei HaGelili, and that eating poultry with milk is a d'Rabbanan prohibition for the rest of the world. Yet, he understood that in that specific community, they had a solid, authentic mesorah to follow. He didn't barge in to reform them or start a machlokes. He respected their local authority and stayed silent.

In our own avodas Hashem, we often encounter other Yidden who do things differently. Whether it is a different minhag in davening, a different standard of kashrus, or a different way of running a home, the yetzer hara loves to make us feel superior or urge us to "correct" them. Levi teaches us the true yeshivish approach: have the humility to recognize that another community's established mesorah has holiness and validity. Unless someone is clearly violating an absolute halachah, our job is to respect their space and their rabbanim, not to impose our own standards on them.

Today, when you see someone practicing a minhag or halachic leniency that is different from your own family's or yeshiva's path, consciously hold back from judging or commenting. Remind yourself that they have a mesorah to rely on, and focus instead on strengthening your own avodah with warmth and humility.

מִסְכֵּת אָבוֹת • פֶּרֶק רִאשׁוֹן

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CHAPTER PREVIEW

We begin our learning of Pirkei Avos by establishing the golden chain of the mesorah, tracing how Moshe Rabbeinu received the Torah at Sinai and passed it down through the generations. This holy transmission went from Yehoshua to the elders, the prophets, and the Men of the Great Assembly, showing us that our oral tradition is unbroken and divine. From there, the chapter introduces the early pairs of Sages, the Zugos, who carried the torch of Torah with immense holiness.

As we delve into their teachings, we find fundamental guidance for our daily avodah and yiras Shamayim. The Sages guide us on how to build a home of Torah, how to conduct ourselves in judgment, how to treat our fellow Jews with warmth, and how to guard our speech. We are introduced to the timeless wisdom of Hillel and Shammai, who teach us the path of peace, diligence in learning, and serving Hashem with absolute sincerity.

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

מִשְׁנָה א

הַשְּׁלֵשֶׁת שֶׁל קַבְּלַת הַתּוֹרָה וְהַנְּהִיגַת הַחֲכָמִים

Mishna 1 • The Chain of Torah Transmission and the Three Directives of the Great Assembly

מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמִסִּינַי לְיֵהוֹשֻׁעַ, וְיֵהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים
and the elders to the elders and Yehoshua to Yehoshua and transmitted it from Sinai Torah received Moshe
לְנָבִיאִים, וְנָבִיאִים מִסְּרוּהָ לְאַנְשֵׁי כְּנֶסֶת הַגְּדוּלָּה. הֵם אָמְרוּ שְׁלֹשָׁה
three said They the Great the Assembly to the Men of transmitted it and the prophets to the prophets
דְּבָרִים, יְהוּי מִתּוֹנִים בְּדִין, וְהַעֲמִידוּ תַלְמִידִים הֶרְבֵּה, וַעֲשׂוּ סִיג לַתּוֹרָה:
for the Torah a fence and make many disciples and establish in judgment deliberate Be things

This Mishnah establishes the unbroken chain of Torah transmission from Sinai down to the Sages of the Great Assembly, who provided foundational guidance for judges and teachers.

מִשְׁנָה ב

הַדְּבָרִים שֶׁעָלִיָּהֶם הָעוֹלָם עוֹמֵד

Mishna 2 • The Three Pillars Upon Which the World Stands

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשִּׁיְרֵי כְּנֶסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר, עַל
on say would he the Great the Assembly from the remnants of was the Righteous Shimon
שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת
acts of and on the Temple service and on the Torah on stands the world things three
חֲסָדִים:
kindness

Shimon the Righteous teaches that the existence of the world depends upon Torah study, the Temple service, and acts of lovingkindness.

אֲנִיטִיגֶנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשְׁמֵעוֹן הַצְּדִיק. הוּא הָיָה אוֹמֵר, אַל תְּהִי
be do not say would he the Righteous from Shimon received Socho a man of Antigonus

כְּעֲבָדִים הַמְשַׁמְשִׁין אֶת הָרֵב עַל מְנַת לְקִבֵּל פָּרֶס, אֲלֹא הָיוּ כְּעֲבָדִים
like servants be but a reward to receive condition on the master — who serve like servants

הַמְשַׁמְשִׁין אֶת הָרֵב שְׁלֹא עַל מְנַת לְקִבֵּל פָּרֶס, וַיְהִי מוֹרָא שָׁמַיִם
Heaven the fear of and let be a reward to receive condition on not the master — who serve

עֲלֵיכֶם:

upon you

Antigonus of Socho teaches that one should serve Hashem without the expectation of receiving a reward, while maintaining a constant fear of Heaven.

יוֹסִי בֶן יוֹעֶזֶר אִישׁ צֶרֶדָה וְיוֹסִי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֶם. יוֹסִי
Yose from them received Yerushalayim man of Yochanan ben and Yose Zeredah man of Yoezer ben Yose

בֶּן יוֹעֶזֶר אִישׁ צֶרֶדָה אוֹמֵר, יְהִי בֵּיתְךָ בֵּית וַעַד לַחֲכָמִים, וְהָיָה
and be for the Sages meeting a house of your house let be says Zeredah man of Yoezer ben

מִתְאַבֵּק בַּעֲפָר רַגְלֵיהֶם, וְהָיָה שׁוֹתָה בְּצִמָּא אֶת דְּבָרֵיהֶם:
their words — with thirst drinking and be their feet in the dust of attaching yourself

Yose ben Yoezer and Yose ben Yochanan transmit the tradition, advising one to make their home a gathering place for Sages.

יוֹסִי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר, יְהִי בֵּיתְךָ פֶּתוּחַ לְרוֹחָה, וַיְהִי
and let be wide open your house let be says Yerushalayim a man of Yochanan son of Yose

עֲנִיִּים בְּנֵי בֵּיתְךָ, וְאַל תִּרְבֶּה שִׁיחָה עִם הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ,
they said with his wife the woman with conversation increase and do not your household members of poor people

קֹל וְחֹמֶר בְּאִשְׁתּוֹ חֲבֵרוֹ. מִכָּאן אָמְרוּ חֲכָמִים, כָּל זְמַן שֶׁאָדָם מֵרַבֶּה
increases that a man the time all the Sages said from here his fellow with the wife of and heavy a light

שִׁיחָה עִם הָאִשָּׁה, גּוֹרֵם רָעָה לְעַצְמוֹ, וּבוֹטֵל מִדְּבַרֵי תוֹרָה, וְסוֹפּוֹ
and his end Torah from words of and desists to himself evil he causes the woman with conversation

יורש גִּיהֵנוֹם:

Gehinnom he inherits

Yose ben Yochanan teaches the importance of keeping a home open to the poor and warns against excessive conversation with women, which distracts from Torah study.

עשה לה רב וקנה לה חבר

Mishna 6 · Appointing a Teacher, Acquiring a Companion, and Judging Others Favorably

יהושע בן פרחיה ונתאי הארכלי קבלו מהם. יהושע בן פרחיה אומר,

says Perachyah son of Yehoshua from them received the Arbelite and Nittai Perachyah son of Yehoshua

עשה לה רב, וקנה לה חבר, והוי דן את כל האדם

man every — judging and be a companion for yourself and acquire a teacher for yourself make

לכף זכות:

merit to the scale of

This Mishnah teaches the importance of spiritual mentorship, friendship, and giving others the benefit of the doubt.

משנה ז

הרחקה משכן רע ומרשע

Mishna 7 · Distancing Oneself from an Evil Neighbor and the Wicked

נתאי הארכלי אומר, הרחק משכן רע, ואל תתחבר לרשע,

with the wicked associate and do not who is evil from a neighbor distance yourself says the Arbelite Nittai

ואל תתיאש מן הפרענות:

retribution of despair and do not

Nittai the Arbelite warns against associating with bad influences and reminds us that divine justice is inevitable.

משנה ח

הנהגת הדין עם בעלי הדין

Mishna 8 · The Conduct of a Judge Toward Litigants

יהודה בן טבאי ושמעון בן שטח קבלו מהם. יהודה בן טבאי אומר,

says Tabbai son of Yehudah from them received Shetach son of and Shimon Tabbai son of Yehudah

אל תעש עצמך כעורכי הדין. וכשיהיו בעלי דין עומדים

standing judgment the masters of and when are the judges like the arrangers of yourself make do not

לפניה, יהיו בעיניה כרשעים. וכשנפטרים מלפניה, יהיו

they should be from before you and when they are like wicked ones in your eyes they should be before you dismissed

בעיניה כזכאין, כשקבלו עליהם את הדין:

the judgment — upon themselves when they accepted like innocent ones in your eyes

Yehudah ben Tabbai teaches that a judge must remain completely impartial, avoiding advocacy and viewing both parties equally during and after the trial.

משנה ט

דרישה וחקירה של עדים וזהירות בדברי הדינים

Mishna 9 · Thorough Interrogation of Witnesses and Caution in the Words of Judges

שמעון בן שטח אומר, הוי מרבה לחקר את העדים, והוי זהיר

careful and be the witnesses — to investigate much be says Shetach son of Shimon

בדבריה, שמא מתוכם ילמדו לשקר:

to lie they will learn from within them lest with your words

Shimon ben Shetach warns judges to cross-examine witnesses thoroughly and to speak carefully so as not to inadvertently teach them how to fabricate testimony.

משנה י

אהבת המלאכה ושנאת הרבנות

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

שְׁמַעְיָה וְאַבְטָלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אוֹמֵר, אָהַב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת
— and hate work — love says Shemaiah from them received and Abtalion Shemaiah
הַרְבָּנוּת, וְאֵל תִּתְּוֹדַע לְרָשׁוֹת:
to the ruling authority make yourself known and do not lordship

Shemaiah and Abtalion teach the importance of honest labor, avoiding positions of power, and keeping a safe distance from the ruling authorities.

משנה יא

אזהרה לחכמים להזהר בדבריהם מפני חלול השם

Mishna 11 · A Warning to Sages to Guard Their Words to Prevent Desecration of Heaven's Name

אַבְטָלְיוֹן אוֹמֵר, חֲכָמִים, הִזָּהָרוּ בְּדַבְרֵיכֶם, שֵׁמָא תַּחֲבוּבוּ חֻבַּת גָּלוּת
exile the obligation of you will obligate lest with your words be careful Sages says Avtalyon
וּתְגַלּוּ לְמָקוֹם מִיַּם הָרָעִים, וְיִשְׁתּוּ הַתְּלָמִידִים הַבָּאִים אַחֲרֵיכֶם
after you who come the disciples and they will drink the evil waters to a place of and you will be exiled
וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מְתַחֲלָל:
is profaned Heaven the Name of and it will be found and they will die

Avtalyon warns Torah scholars to speak with extreme precision so that heretical disciples do not misinterpret their words and stray after false doctrines.

משנה יב

הנהגת הלל לאהב שלום ולקרב את הבריות

Mishna 12 · The Conduct of Hillel to Love Peace and Draw Creations Close to Torah

הֵלֵל וְשַׁמַּי קִבְּלוּ מֵהֶם. הֵלֵל אוֹמֵר, הֵי מִתְלַמִּידֵי שֶׁל אַהֲרֹן, אוֹהֵב
loving Aharon of from the disciples be says Hillel from them received and Shammai Hillel
שְׁלוֹם וְרוֹדֵף שְׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמִקְרָבָן לְתוֹרָה:
to the Torah and drawing them the creations — loving peace and pursuing peace
close

Hillel teaches that one should emulate Aharon the Kohen Gadol by actively pursuing peace and bringing people closer to the Torah through love.

משנה יג

הסכנה בגאווה ובכטול תורה

Mishna 13 · The Danger of Seeking Fame and Neglecting Torah Study

הוּא הָיָה אוֹמֵר, נָגִיד שָׁמָא, אֲבִד שְׁמָהּ. וְדָלָא מוֹסִיף, יָסַף.
ceases add and one who does not his name destroys his name one who makes great say used to He
וְדָלָא יָלִיף, קָטְלָא חַיִּב. וְדֹאשְׁתִּימָשׁ בְּתַגָּא, חֵלִיף:
passes away of the crown and one who makes use deserves death learn and one who does not

This Mishnah warns against using Torah knowledge for self-aggrandizement and emphasizes the necessity of continuous study.

משנה יד

הוא הִזָּה אומר, אם אין אני לִי, מי לִי. וכִשְׁאֲנִי לְעַצְמִי, מה אני.

am I what for myself alone And when I am is for me who for myself I not If say used to He

וְאִם לֹא עֲכָשִׁיו, אִמָּתִי:

when now not And if

Hillel teaches that a person must take personal responsibility for their own spiritual growth and act without delay.

משנה טו

קביעות התורה, מעוט דבור והסברת פנים

Mishna 15 · Making Torah Study Fixed, Speaking Little and Doing Much, and Welcoming Everyone Warmly

שמאי אומר, עשה תורתך קבע. אומר מעט ועשה הרבה, והוי מקבל את

— receiving and be much and do little say fixed your Torah make says Shammai

כל האדם בספר פנים יפות:

face expression of with a cheerful person every

Shammai teaches the importance of establishing a fixed schedule for Torah study, prioritizing actions over words, and greeting every person with a pleasant and welcoming countenance.

משנה טז

עשה לך רב והרחקה מז הספק

Mishna 16 · Appointing a Teacher and Avoiding Doubt and Estimations in Tithing

רבן גמליאל הִזָּה אומר, עשה לך רב, והסתלק מז הספק, ואל

and do not doubt from and remove yourself a teacher for yourself make say would Gamliel Rabban

תרבה לעשר אמודות:

by estimation to tithe increase

Rabban Gamliel teaches the importance of establishing a halachic authority to resolve doubts and avoiding guesswork when performing mitzvos like tithing.

משנה יז

מעלת השתיקה והמעשה על פני הדבור

Mishna 17 · The Virtue of Silence and Action Over Mere Words

שמעון בנו אומר, כל ימי גדלתי בין החכמים, ולא מצאתי לגוף טוב

better for the body did I find and not the Sages among I grew up my days all says his son Shimon

אלא שתיקה. ולא המדרש הוא העקר, אלא המעשה. וכל המרבה

who increases and anyone the action but the main thing is the study and not silence than

דברים, מביא חטא:

sin brings words

Shimon the son of Rabban Gamliel teaches that silence is the best path for the body, and that practical action is superior to mere study and excessive speech.

משנה יח

רַבִּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַדִּין
justice on stands the world things three on says Gamliel ben Shimon Rabban

וְעַל הָאֱמֶת וְעַל הַשְּׁלוֹם, שֶׁנֶּאֱמָר זְכַרְיָה ח אֱמֶת וּמִשְׁפָּט שְׁלוֹם שֹׁפֵט
judge peace and judgment of truth 8 Zechariah as it is said peace and on truth and on

בְּשַׁעְרֵיכֶם:

in your gates

Rabban Shimon ben Gamliel teaches that the preservation of human society depends upon the three pillars of justice, truth, and peace.

CHAPTER SUMMARY

The chapter opens with the Men of the Great Assembly and Shimon the Righteous establishing the pillars of the world, followed by Antigonus of Socho's warning to serve Hashem without expecting reward. We then progress through the teachings of the Zugos: Yose ben Yoezer and Yose ben Yochanan on bringing Sages and the poor into our homes; Yehoshua ben Perachiah and Nittai the Arbelite on acquiring teachers and avoiding evil neighbors; Yehudah ben Tabbai and Shimon ben Shetach on careful justice; and Shemaiah and Abtalion on avoiding the ruling power and guarding one's words. Finally, Hillel and Shammai teach us to pursue peace, fix our Torah study, and receive everyone with a pleasant countenance, leading into the instructions of Rabban Gamaliel and his son Shimon on silence and action, and concluding with Rabban Shimon ben Gamaliel's declaration that the world stands on justice, truth, and peace.

לְמַעַשָׂה WHAT TO TAKE HOME

My dear friend, look at how this first chapter of Pirkei Avos begins. It does not start with abstract philosophies, but with a chain of transmission: Moshe received the Torah from Sinai and passed it down, generation after generation, until it reached us. This tells us that our Torah is not a theory; it is a living, breathing legacy of connection. When you learn, you are not just reading a book, you are joining a chain of holy souls. And what do these sages tell us? They tell us that the world stands on Torah, avodah, and gemilus chasadim, and that the ultimate goal of all our learning is not just to speak, but to do. Shimon his son says it clearly: 'Study is not the most important thing, but actions.'

Think about Shammai's golden rule: 'Say little, but do much, and receive all men with a pleasant countenance.' How often do we promise ourselves or others big things, only to fall short? The Torah wants us to build our lives on quiet, solid action. When you greet another Yid with a warm, genuine smile, you are literally sustaining the world. You are bringing the peace and truth that Rabban Shimon ben Gamaliel says keeps the world standing.

Let us also take to heart the famous words of Hillel: 'If I am not for myself, who is for me? But if I am for my own self, what am I? And if not now, when?' We cannot wait for someone else to do our avodah for us, nor can we live only for ourselves. We must step up, take responsibility for our spiritual growth, and do it today, without putting it off.

Today, choose one small, concrete action instead of just talking about it. When you meet someone, greet them with a genuine, warm smile and a pleasant countenance, and make a fixed five minutes to learn Torah today without any distractions.

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 יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין 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 נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֵיד אֱלֹהִים לְעַת 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 עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֵיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה 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 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 צוֹר:

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 כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִיִּנָּה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֵר שְׁמָרִים לְבָקֵר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה 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.'