

דף יומי • חקליון • דף קיי"ט

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THE SUGYA

We are continuing our deep dive into the sugyas of shomer (a protector) and yad (a handle) regarding the laws of tumas ochlin. The Gemara is trying to resolve the machlokes between Rav and Rabbi Yochanan about the minimum shiur of food required for a shomer or a yad to function. We will look at how each Amora establishes various tannaitic sources, including a baraisa about a marrow bone and a Mishnah about bean pods, to see if they fit with their respective shitas.

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

עמוד א' DAF 119A

QUESTION

ורב האי במאי מוקים לה?

The Gemara asks: **And Rav, this** baraisa, **in what** manner **does he establish it**? How does he explain it according to his view?

OBJECTION

אי ביד, קשׂיא רישא!

If you say the baraisa is dealing **with a handle**, then **the first clause is difficult**, because it implies that a handle attached to less than an olive-bulk of food is considered a handle to bring in tumah, which contradicts Rav's view!

OBJECTION

אי בשומר – קשׂיא סיפא.

And if you say it is dealing **with a protector**, then **the last clause is difficult**, because Rabbi Yehuda ben Nekosa rules that the house is tahor, implying that a protector attached to less than an olive-bulk is not considered a protector, whereas Rav holds that even a protector attached to a bean-bulk is effective.

ANSWER

איבעית אימא בשומר, איבעית אימא ביד.

The Gemara answers: **If you want, say** the baraisa is dealing **with a protector**, and **if you want, say** instead that it is dealing **with a handle**.

EXPLANATION

איבעית אימא ביד, והוא דאמר כרבי יהודה בן נקוסא,

If you want, say the baraisa is dealing **with a handle**, and **he**, Rav, **stated** his ruling **in accordance with Rabbi Yehuda ben Nekosa**, who holds that a handle attached to less than an olive-bulk does not bring in tumah.

EXPLANATION

ואיפֿעית אימא בְּשׁוּמֵר, וְהוּא דָאָמַר כְּתִנָּא קִמָּא.

And if you want, say the baraisa is dealing with a protector, and he, Rav, stated his ruling in accordance with the First Tanna, who holds that a protector attached to less than an olive-bulk, down to a bean-bulk, does bring in tumah.

EXPLANATION

וְרַבִּי יוֹחָנָן אָמַר: כּוּלָּהּ בֵּיד, וְהוּא דָאָמַר כְּתִנָּא קִמָּא.

And Rabbi Yochanan said: The entire baraisa is dealing with a handle, and he, Rabbi Yochanan, stated his ruling in accordance with the First Tanna, who holds that a handle attached to less than an olive-bulk is still considered a handle.

OBJECTION

תָּא שְׁמַע: רַבִּי יְהוּדָה אָמַר, קוּלִית שְׂיִישׁ עָלֶיהָ כְּזִית בָּשָׂר – גּוֹרֶרֶת כּוּלָּהּ לְטוּמְאָה.

The Gemara suggests: Come and hear a challenge from a different baraisa: Rabbi Yehuda says: A marrow bone that has upon it an olive-bulk of meat, the meat drags the entire bone to tumah if any part of the bone touches a source of tumah.

OBJECTION

אַחֲרִים אוֹמְרִים: אֶפִּילוּ אֵין עָלֶיהָ אֶלָּא כְּפֹל – גּוֹרֶרֶת כּוּלָּהּ לְטוּמְאָה.

Acherim say: Even if there is only a bean-bulk of meat upon it, the meat drags the entire bone to tumah.

QUESTION

וְרַב הָאֵי בְּמַאי מוֹקִים לָהּ?

The Gemara asks: And Rav, this baraisa, in what manner does he establish it?

OBJECTION

אִי בֵּיד – קִשְׂיָא סִיפָא, אִי בְּשׁוּמֵר – קִשְׂיָא רִישָׁא.

If you say it is dealing with a handle, the last clause is difficult, because Acherim hold that a handle attached to less than an olive-bulk is effective, which contradicts Rav. If you say it is dealing with a protector, the first clause is difficult, because Rabbi Yehuda holds that a protector attached to less than an olive-bulk is not effective, which also contradicts Rav.

ANSWER

איפֿעית אימא בֵּיד – וְהוּא דָאָמַר כְּרַבִּי יְהוּדָה, וְאיפֿעית אימא בְּשׁוּמֵר – פְּאַחֲרִים.

The Gemara answers: If you want, say it is dealing with a handle, and he, Rav, stated his ruling in accordance with Rabbi Yehuda. And if you want, say instead that it is dealing with a protector, and Rav ruled in accordance with Acherim.

EXPLANATION

וְרַבִּי יוֹחָנָן אָמַר: כּוּלָּהּ בְּשׁוּמֵר, וְהוּא דָאָמַר פְּאַחֲרִים.

And Rabbi Yochanan said: The entire baraisa is dealing with a protector, and he, Rabbi Yochanan, stated his ruling in accordance with Acherim.

QUESTION

אַחֲרִים, הָא "כְּפֹל" קָא אָמְרִי!

The Gemara asks: But according to **Acherim, don't they say** the measure is "like a bean"? Rabbi Yochanan, however, holds that a protector is effective even for less than a bean-bulk!

ANSWER

אִיִּדִי דְקָאָמַר תְּנָא קִמָּא שְׂעוּרָא, קָאָמְרִי אֵינְהוּ נִמִּי שְׂעוּרָא.

The Gemara answers: **Since the First Tanna stated** a specific **measure** of an olive-bulk, **they**, Acherim, **also stated** a specific **measure** of a bean-bulk, but in truth they hold that even less than a bean-bulk is also susceptible.

PROOF

אָמַר רָבָא: דִּיקָא נִמִּי דְבִשְׂוִימַר עֲסָקִינָן, דְקָתְנִי "קוֹלִית", שְׁמַע מִינָּהּ.

Rava said: It is also precise from the wording that we are dealing with a protector, as it teaches "a marrow bone" which protects the marrow inside. **Learn from this** that it is indeed discussing a protector.

STATEMENT

אִתְמַר, רַבִּי חֲנִינָא אָמַר: זֶהוּ שְׂעוּר, וְרַבִּי יוֹחָנָן אָמַר: אֵין זֶה שְׂעוּר.

It was stated that Amora'im disputed this point: **Rabbi Chanina said: This is** a precise **measure**, and Acherim hold that a protector requires at least a bean-bulk. **And Rabbi Yochanan said: This is not** a precise **measure**, and they hold it is effective even for less.

QUESTION

אֵין זֶה שְׂעוּר, וְהָא קָתְנִי "כָּפוּל"!

The Gemara asks: How can Rabbi Yochanan say **this is not** a precise **measure**? But doesn't it teach "like a bean"?

ANSWER

אִיִּדִי דְקָאָמַר תְּנָא קִמָּא שְׂעוּרָא, קָאָמְרִי אֵינְהוּ נִמִּי שְׂעוּרָא.

The Gemara answers: **Since the First Tanna stated** a specific **measure** of an olive-bulk, **they**, Acherim, **also stated** a specific **measure** of a bean-bulk, but they do not mean it as an exclusive limit.

OBJECTION

תָּא שְׁמַע: רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה מְטַהֵר בְּשָׁל פּוֹל, וּמְטַמֵּא בְּשָׁל קִטְנִית, מִפְּנֵי שְׂרוּצָה בְּמִשְׁמִישָׁן!

The Gemara suggests: **Come and hear** a challenge to Rav from a Mishnah: **Rabbi Elazar ben Azariah rules tahor** the stalk of a bean pod, **but rules tamei** the stalk of other legumes, **because he wants their handling**. This implies that for a bean, which is larger, the stalk is not a protector, but for smaller legumes it is, which contradicts Rav's view on protectors!

ANSWER

כְּדָאָמַר רַב אַחָא בְּרִיהַ דְרָבָא, בְּקוֹלָחָא, וּמִשּׁוּם יָד.

The Gemara answers: It is as **Rav Acha the son of Rava said** in another context, that we are dealing **with the main stalk**, and **because of** the law of a **handle**, not a protector.

EXPLANATION

הָכָא נִמִּי בְּקוֹלָחָא, וּמִשּׁוּם יָד, וּמֵאִי "בְּמִשְׁמִישָׁן"? בְּתִשְׁמִישָׁן.

Here too, we are dealing with the main stalk, and because of the law of a handle. And what is the meaning of "their handling"? It means **their use** as a handle.

OBJECTION

תָּא שְׁמַע, דִּתְנָא דְּבִי רַבִּי יִשְׁמָעֵאל: "עַל כָּל זֶרַע זָרוּעַ אֲשֶׁר יִזְרַע", כְּדֶרֶךְ שְׂבָנֵי אָדָם מוֹצִיאִין – חֹטָה בְּקַלִּיפָתָהּ, וְשִׁעוּרָה בְּקַלִּיפָתָהּ, וְעַד שִׁים בְּקַלִּיפָתָהּ!

The Gemara suggests: **Come and hear** another challenge, as the school of Rabbi Yishmael taught: The pasuk says, "Upon any seed-sowing that is sown," which means seeds are susceptible to tumah in the manner that people take them out for sowing: wheat in its husk, barley in its husk, and lentils in their husks. This shows that even a tiny husk, which is less than a bean-bulk, acts as a protector!

ANSWER

בְּרִיָּה – שְׂאֵנִי.

The Gemara answers: **A whole entity is different**. Since the husk is protecting a complete, natural creation, it is considered a protector even if it is very small.

QUESTION

בְּעֵי רַב אוֹשְׁעִיא:

Rav Oshaya asked a question:

עמוד ב' DAF 119B

QUESTION

שְׁנֵי שוּמְרִין מֵהוּ שִׁיצְטָרְפוּ?

The Gemara asks: If there are **two protections** on a food, **what is** the halakha as to **whether they join together** with the food to make up the requisite egg-bulk volume to receive or transmit tumah?

QUESTION

הִיכִי דְּמִי?

The Gemara asks: **What are the circumstances** of this she'eilah?

OBJECTION

אִילֵימָא בָּזָה עַל גַּב זָה – וּמִי אֵיכָא שוּמְרָא עַל גַּב שוּמְרָא?

If we say it is a case of one protection **this one on top of that other one**, i.e., concentric layers, **but is there** ever a halachic status of **a protection on top of a protection**?

PROOF

וְהִתְנִחוּ: רַבִּי יְהוּדָה אוֹמֵר: שְׁלֹשׁ קַלִּיפּוֹת בְּבֻצָּל – פְּנִימִית, בֵּין שְׁלֵמָה בֵּין קְדוּרָה – מִצְטָרְפִּית;

But didn't we learn in a Mishnah: Rabbi Yehuda says: There are three peels on an onion; the innermost peel, whether it is **whole or** whether it is **punctured, joins together** with the onion because it is considered like the food itself;

PROOF

אמצעית, שלמה – מצטרפת, קדורה – אין מצטרפת;

the **middle** peel, if it is **whole**, **joins together** because it serves as a protection, but if it is **punctured**, it **does not join together** because it no longer protects;

PROOF

חיצונה, בין כך ובין כך – טהורה.

while the **outermost** peel, **either way**—whether whole or punctured—is **tahor** and does not join at all, because a protection on top of another protection has no halachic status of shomer. Thus, concentric protections do not join!

EXPLANATION

רב אושעיא, שומר אוכל שחלקו קמיבעיא ליה.

The Gemara explains: Rather, **Rav Oshaya's** she'eilah is not about concentric layers; rather, **a protection of food that was divided is what he is inquiring about**, where the food is whole but the peel is split into separate sections.

EXPLANATION

כיון דהאי לא מגין אהאי, והאי לא מגין אהאי, לא מצטרף.

Do we say that **since this** part of the protection **does not protect that** part of the food, **and that** part of the protection **does not protect this** part of the food, therefore they **do not join together**?

EXPLANATION

או דלמא, כיון דהאי מגין אדידיה, והאי מגין אדידיה, מצטרפין.

Or perhaps, since **this** part **protects its own** portion of food, **and that** part **protects its own** portion of food, and the food itself is connected, they **join together**?

PROOF

תא שמע: רבי אלעזר בן עזריה מטהר בשל פול, ומטמא בשל קטנית. מפני שרוצה במשמיושו.

Come and hear a proof from our Mishnah: **Rabbi Elazar ben Azarya declares tahor the pod of a bean, but declares tamei the pod of legumes, because he desires their handling**, meaning he wants the pod to protect the legumes while handling them. Since one pod and its legume are less than an egg-bulk, this must refer to multiple pods joining together, proving that divided protections do join!

REFUTATION

אמר רב אחא בריה דרבא: בקולחא, ומשום יד, ומאי "במשמיושו" – בתשמיושו.

Rav Acha the son of Rava said in rejection of this proof: That Mishnah is talking **about the stalk** to which the pods are attached, **and** the tumah is **because of** the law of **a handle** (yad), not a protection. **And what is** the meaning of "**for their handling**"? It means **for their use**, i.e., carrying them by the stalk.

PROOF

תא שמע, דתנא דבי רבי ישמעאל: "על כל זרע וזרע (אשר יזרע)", כדרך שפני אדם מוציאין לזריעה – חטה בקליפתה, ושעורה בקליפתה, ועדשים בקליפתן.

Come and hear another proof, as the school of Rabbi Yishmael taught in a Braisa: The pasuk says, "Upon any sowing seed which is sown," teaching that seeds are susceptible to tumah in the manner that people take them out for sowing—wheat in its husk, barley in its husk, and lentils in their husks. This proves that husks join together as protections, and since one grain is less than an egg-bulk, it must refer to multiple grains joining together!

REFUTATION

בְּדֹאמַר רַב אַחָא בְרִיה דְּרַבָּא, בְּקוּלָּחָא, וּמִשּׁוּם יָד. הָכָא נָמִי, בְּשִׁדְרָה, וּמִשּׁוּם שׁוּמֵר.

The Gemara rejects this: Just as Rav Acha the son of Rava said regarding the other Mishnah that it was about the stalk and because of a handle, here too, it is talking about the stem of the ear of grain, and because of its status as a protection.

QUESTION

בְּשִׁלְמָא עִילָּתָא צְרִיכִי לְתַתֵּיתָא, אָלָא תַתִּיתָא מָאִי צְרִיכִי לְעִילָּתָא?

The Gemara asks: Granted, the upper grains on the stem need the lower grains to support them so they do not fall off, but why do the lower grains need the upper grains?

ANSWER

בְּחֵד דָּרָא.

The Gemara answers: This is a case where they are arranged in a single row around the stem, where if any grain is removed, the rest will fall.

QUESTION

מִי אִיפָּא כְּבִיצָה אֶכְלִין בְּחֵד דָּרָא

The Gemara asks: Is there really an egg-bulk of food in a single row of grain?

ANSWER

בְּחֵטִי דְשִׁמְעוֹן בֶּן שֹׁטָח?

The Gemara answers: Yes, this refers to the wheat of the days of Shimon ben Shatach, which was extraordinarily large.

STATEMENT

הַשֵּׁתָא דְאַתִּית לְהָכִי, חֲדָא חֲטָה נָמִי בְּחֵטִי דְשִׁמְעוֹן בֶּן שֹׁטָח.

The Gemara notes: Now that you have arrived at this answer, we can say that the Braisa is talking about even a single grain of wheat from the wheat of Shimon ben Shatach which itself was the size of an egg-bulk, and we do not need to establish it as multiple grains.

STATEMENT

גּוּפָא: שְׁנֵי עֲצָמוֹת וְעִלְיָהּ שְׁנֵי חֲצָאֵי יֵיתִים, וְהַכְּנִיס רָאשֵׁיהֶן שְׁנַיִם לְבֵית, וְהַבִּית מֵאֵהִיל עֲלֵיהֶן –

הַבִּית טָמֵא.

The Gemara returns to the text itself cited earlier: If there are two bones and upon them are two half-olive-bulks of meat from a corpse, and one brought their two ends into a house, and the house arches over them, the house is tamei because the bones act as handles to bring the tumah inside.

OBJECTION

יהודה בן נקוסא אומר בשם רבי יעקב: היאך שני עצמות מצטרפין לכזית?

Yehuda ben Nakosa says in the name of Rabbi Yaakov: How can two separate bones join together to convey the tumah of an olive-bulk? A handle cannot join with another handle!

STATEMENT

אמר ריש לקיש: לא שנו אלא עצם, דהוי יד, אבל נימא לא הויא יד.

Reish Lakish said: They only taught that it acts as a handle in the case of a bone, which is significant enough to be a handle, but a hair is not significant enough to be a handle.

STATEMENT

ורבי יוחנן אמר: אפילו נימא נמי הויא יד.

And Rabbi Yochanan said: Even a hair is also able to serve as a handle.

OBJECTION

איתיביה רבי יוחנן לריש לקיש: עור שיש עליו כזית בשר, הנוגע בציד היוצא ממנו, ובשערה שפנגדו – טמא.

Rabbi Yochanan challenged Reish Lakish from a Mishnah: If there is a hide upon which there is an olive-bulk of meat, one who touches a fiber protruding from it, or a hair that is opposite the meat, is tamei.

QUESTION

מאי לא, משום יד?

Is it not because the hair serves as a handle? This refutes Reish Lakish!

ANSWER

לא, משום שומר.

Reish Lakish answers: No, it is because of its status as a protection, not a handle.

QUESTION

ומי איכא שומר על גבי שומר?

The Gemara asks: But is there a status of a protection on top of a protection? The hide is already protecting the meat, so how can the hair on the hide also be a protection?

ANSWER

חלחולי מחלחל.

The Gemara answers: The hair is rooted through the hide directly into the meat, so it is loose and penetrates through, protecting the meat directly.

OBJECTION

מתקריף לה רב אחא בר יעקב: אלא מעתה, תפילין היכי כתבינן? הא בעינן כתיבה תמה, וליכא!

Rav Acha bar Yaakov challenged this: If that is so, that the hair roots leave actual holes through the parchment, how do we write Tefillin on parchment? Don't we require perfect writing without any perforated letters, and here it is not present

because of the hair holes?

ANSWER

אֲשֶׁתִּמְיֻטְתִּיהָ הָא דְּאָמְרִי בְּמַעְרְבָא: כָּל נֶקֶב שֶׁהָדִיו עוֹבֵר עָלָיו – אֵינוֹ נֶקֶב.

The Gemara answers: **It escaped his attention what they say in the West (Eretz Yisrael): Any hole that the ink can span over is not** halachically considered a **hole** to invalidate the writing.

ANSWER

וְאִיבָעִית אִימָא, כּוּלִּיהָ מְשׁוּם יָד, כְּדָאֻמְר רַבִּי אֶלְעָא: בְּמִלָּאִי שְׁבִין הַמְּלָאִים. הֲכִי נָמִי, בְּנִימָא שְׁבִין הַנִּימִין.

And if you want, say instead: **The entire** reason the hair conveys tumah is indeed **because of a handle**, and as for your question of how a single hair can be a handle, it is **as Rabbi Ila'ai said** in another context regarding **the filling between the fillings**; so **too here**, it refers to **a hair that is between other hairs**, which together form a usable handle.

EXPLANATION

וְהִיכָא אֶתְמַר דְּרַבִּי אֶלְעָא? אַהָא: מִלָּאִי שְׁבַשְׁבָּלִים מִיטְמְאִין וּמִטְמְאִין, וְאֵינֶן מַצְטַרְפִּין.

And where was this statement of Rabbi Ila'ai said? On this Mishnah: **The bristles of ears of grain become tamei and transmit tumah, but they do not join together** with the grain to make up the egg-bulk.

QUESTION

מִלָּאִי לְמָאי חֲזִי?

The Gemara there asked: **What is a bristle fit for** to act as a handle?

ANSWER

אָמַר רַבִּי אֶלְעָאִי: בְּמִלָּאִי שְׁבִין הַמְּלָאִים.

Rabbi Ila'ai said: It refers to **a bristle that is between other bristles**, which together are fit to be grasped.

STATEMENT

לִישָׁנָא אַחֲרִינָא אָמְרִי לֵה. הֲכִי נָמִי מְסַתְבָּרָא, דְּמְשׁוּם שׂוּמְר, דְּאִי סָלְקָא דַּעְתָּךְ מְשׁוּם יָד – נִימָא אַחַת לְמָאי חֲזִי?

Another version of this discussion says: So too it is logical that the hair on the hide is **because of protection**, for if it should enter your mind that it is **because of a handle**, what is a **single hair fit for** as a handle?

ANSWER

כְּדָאֻמְר רַבִּי אֶלְעָא: בְּמִלָּאִי שְׁבִין הַמְּלָאִים, הֲכָא נָמִי – בְּנִימָא שְׁבִין הַנִּימִין.

The Gemara answers: It is **as Rabbi Ila'ai said** regarding **the bristle between the bristles**, so too here, it is a hair **between other hairs**.

EXPLANATION

וְהִיכָא אֵיתְמַר דְּרַבִּי אֶלְעָאִי? אַהָא דְּתִנֵּן: הַמְּלָאִי שְׁבַשְׁבָּלִים מִיטְמְאִין וּמִטְמְאִין וְאֵין מַצְטַרְפִּין.

And where was this statement of Rabbi Ilai said? On this which we learned in a Mishnah: The bristles of ears of grain become tamei and transmit tumah, but they do not join together.

QUESTION

מַלְאֵי לְמַאי חֲזִי?

The Gemara there asked: **What is a bristle fit for?**

ANSWER

אָמַר רַבִּי אֱלֵעָאִי: בְּמַלְאֵי שְׂבִין חֲמָלָאִים. וְאִיכָּא דְּמַתְּנִי לָהּ

Rabbi Ilai said: It refers to a bristle that is between other bristles. And there are those who teach this discussion on a different source.

SUMMARY

The Gemara works through the shakla v'tarya of how Rav and Rabbi Yochanan explain the baraisa of Rabbi Yehuda ben Nekosa and the baraisa of the marrow bone, showing how each Amora can align the Reisha and Seisha with his own shita. We then address challenges from a Mishnah regarding bean pods and a d'rashah from the school of Rabbi Yishmael about husks, resolving them by distinguishing between handles and protectors, and by introducing the concept that a whole entity (bria) has a different status. Finally, Rav Oshaya raises a kasha regarding whether two concentric protections (shomer al gabbei shomer) can join together to make up the requisite shiur of an egg-bulk for tumah, bringing a raaya from Rabbi Yehuda's ruling on the three peels of an onion.

The sugya on our daf delves into the deep mechanics of how tumah is conveyed, focusing on the concepts of a "yad" (a handle) and a "shomer" (a protector). The Gemara brings a beautiful teaching from the school of Rabbi Yishmael on the pasuk, "Upon any seed-sowing that is sown," explaining that seeds are susceptible to tumah in the exact way people take them out for sowing, wheat, barley, and lentils in their husks. The Gemara concludes with a powerful rule: "Briyáh shani", a whole, complete entity is different. When something is whole, even the tiniest husk that protects it is significant and connected.

Lichoira, we can take a tremendous yesod from this for our own avodas Hashem. In the world of ruchniyus, we often feel small, or we feel that our small actions don't have the "shiur" to make a real impact. We look at our daily learning, our tefillah, or a small mitzvah we did, and the yetzer hara whispers that it is too insignificant to carry any weight. But the Torah is teaching us a major chiddush: "Briyáh shani." When you keep yourself whole, when you stay connected to the Klal, to the mesorah, and to your own integrity as a complete Yid, then every single small thing about you matters. Even the smallest "husk," the tiniest protective boundary you make for yourself, becomes kadosh and carries the weight of the entire entity.

When a Yid is a "briyáh," a complete creation standing proud in his emunah and yiras Shamayim, Hashem looks at every single detail of his life. Your small kabbalah, your five minutes of learning inside the bais medrash, the extra care you take not to speak lashon hara, these are not loose, insignificant pieces. Because they are attached to a whole neshamah, they have the status of a shomer and a yad, bringing tremendous ruchniyus and bracha into your entire life.

Today, remember that you are a complete, precious briyáh in the eyes of Hashem. Choose one small protective boundary, a "shomer" for your neshamah, like putting your phone away during davening or learning, and know that because you are whole, this small act has infinite value.

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 וְהַנְּהִיגָת 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 שֶׁעָלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 • The Three Pillars Upon Which the World Stands

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשִּׁירֵי 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 הַצַּדִּיק. 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 בֵיתְךָ 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 בֵיתְךָ פֶּתוּחַ לְרוֹחָה, וַיְהִי
and let be wide open your house let be says Yerushalayim a man of Yochanan son of Yose

עֲנִיִּים בְּנֵי בֵיתְךָ, 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 חִבְרוּ. 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 עצמה כעורכי הדין. וכשיהיו בעלי דינין 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 אָמַר, אָהַב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת
— and hate work — love says Shemaiah from them received and Abtalion Shemaiah
הַרְבָּנוֹת, וְאַל 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 אָמַר, 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 אָמַר, הֵיטֵב מִתְּלָמִידָיו 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 אָמַר, נָגֵד שְׁמָא, אֲבָד שְׁמָה. 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, קָטָלָא חַיִּב. וְדָא שְׁתִּמְשׁ בְּתִגָּא, חֵלָף:
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 עֲכָשְׁיוּ, אִימָתִי:

when now not And if

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

מִשְׁנָה טו

קביעות התורה, מעוט דבור והסברת פנים

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

שַׁמַּאי אומר, עשה תורתך קבוע. אֹמֵר מְעַט וְעֹשֶׂה הַרְבֵּה, וְהוּא מְקַבֵּל אֶת

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

כָּל הָאָדָם בְּסִכּוֹר פָּנִים יְפוֹת:

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.

מִשְׁנָה טז

עשה לך רב והרחקה מז הספק

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

רַבִּן גַּמְלִיאֵל הִזָּה אומר, עשה לך רב, והסתלק מן הספק, ואל

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

תִּרְבֶּה לְעֹשֶׂר אֲמָדוֹת:

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.

מִשְׁנָה 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

אֲלֹא שְׁתִּיקָה. וְלֹא הַמְדָּרֶשׁ הוּא הָעֵקֶר, אֲלֹא הַמַּעֲשֶׂה. וְכָל הַמְרַבֶּה

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

דְּבָרִים, 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.

מִשְׁנָה 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.

לְמַעַשָּׂה 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 נָשׂוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשֹׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפֵּה לְשׁוֹדֵי בַּחֲרֹבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֵיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים 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 זִנְחִתָּנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנִי יִשְׁוַעַת פָּנַי וְאַלְהִי:

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 וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְוֹעַ לִבְנֵי לוֹט סֶלָה:

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 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 עֵינִי 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 צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

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.'