

דף יומי • תלפין • דף ק"כ

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

THE SUGYA

We start off the daf with a classic Amoraic machlokes between Rabbi Yochanan and Reish Lakish regarding whether hair on a hide can be considered a "protector" (shomer) for the meat underneath to join together with it for the shiur of tumas ochlin. Reish Lakish is bothered by a kasha of "shomer al gabbei shomer"—a protector on top of a protector—since the hide itself already protects the meat, while Rabbi Yochanan offers a fascinating physical teretz that the hair actually penetrates all the way through the hide to touch the meat directly. This leads the Gemara into a beautiful shakla v'tarya about how we write tefillin on such hides if they are full of hair-holes, and whether a single hair can function as a "handle" (yad) to carry tumah.

Next, the Gemara turns to clarify the definitions of "gravy" and "spices" mentioned in our Mishnah that join with the meat. We find a series of exchanges between Rava and Abaye, and Rabba and Rav Pappa, to determine exactly what state these items must be in—such as congealed fat versus liquid fat—to join together for tumah, contrasting this with the halachos of eating on Yom Kippur where any liquid that settles a person's mind can combine with food.

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

עמוד א' DAF 120A

STATEMENT

אמתניתין: "העור והרוטב והקיפה וכו'" מצטרפין לטמא טומאת אכלין.

The Gemara comments on our Mishnah which taught: "The hide, and the gravy, and the spices, etc." join together with the meat to impart the impurity of foods when there is an egg-bulk in total.

STATEMENT

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

Reish Lakish said: They only taught that these items join together with the meat in the case of a bone, which is considered a protector for the meat, but a hair is not considered a protector and therefore does not join together.

STATEMENT

ורבי יוחנן אמר: אפילו נימא נמי הויא שומר.

And Rabbi Yochanan said: Even a hair is also considered a protector and joins together.

QUESTION

אמר ליה ריש לקיש לרבי יוחנן: ומי איכא שומר על גבי שומר?

Reish Lakish said to Rabbi Yochanan: But is there a halachic status of a protector on top of a protector? Since the hide already protects the meat, the hair on top of the hide is just a protector of a protector, which should not halachically join together!

ANSWER

חֲלוּלֵי מַחֲלָל.

Rabbi Yochanan answered: The hair **penetrates** through the hide and touches the meat directly, so it is not on top of another protector.

OBJECTION

מתקיף לה רב אחא: אלא מעתה, תפילין היכי כתבין? הא פנינן כתיבה תמה, וליכא!

Rav Acha objects to this: If that is so that the hair penetrates through the hide, **how do we write tefillin** on parchment made from hide? **Don't we require perfect writing, and** if there are holes from the hair, **there is not** perfect writing because the ink will run into the holes!

ANSWER

אישתמיטתיה הא דאמרי במערבא: כל נקב שהדיו עובר עליו – אינו נקב.

The Gemara answers: This halacha **escaped him, that which they say in the West**, Eretz Yisrael: Any hole that the ink passes over and covers **is not** considered a hole that invalidates the writing.

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 **hide upon which there is an olive-sized piece of meat, one who touches a strand of meat protruding from it, or touches a hair that is opposite it** on the other side of the hide, he becomes **tamei**.

QUESTION

מאי לאו משום שומר?

Is it not because the hair is considered **a protector** for the meat, which proves that hair is a protector?

ANSWER

לא, משום יד.

Reish Lakish answered: **No**, it is **because** the hair serves as **a handle** to hold the meat.

QUESTION

נימא אחת למאי חזיא?

The Gemara asks: But **what is a single hair fit for** to be considered a handle? You cannot lift the meat with it!

ANSWER

כדאמר רבי אילעא: במלאי שבין המלאין, הכי נמי בנמא שבין הנמימין.

The Gemara answers: It is **as Rabbi Ila said** in another context: We are dealing **with an awn that is among other awns; here too**, we are dealing **with a hair that is among other hairs**, which together can be used to lift the meat.

EXPLANATION

והיכא איתמר דרבי אילעא? אהא דתנן: המלאי שבשבלין מטמאין ומיטמאין ואין מצטרפין.

And where was this statement of Rabbi Ila said? On that which we learned in a Mishnah: The awns that are on the ears of grain can contract impurity and transmit impurity as handles, but they do not join together with the grain to make up the required volume.

QUESTION

מָלֵא לְמֵאֵי חַיִּי?

The Gemara there asked: **What is an awn fit for** to be considered a handle?

ANSWER

אָמַר רַבִּי אִילָעָא: בְּמָלֵא שְׂבִין הַמָּלְאִין.

Rabbi Ila said: It is referring to an awn that is among other awns.

QUESTION

וְהָרוּטָב. מֵאֵי רוּטָב?

The Mishnah taught: **And the gravy** joins together with the meat. The Gemara asks: **What is "gravy"?**

ANSWER

אָמַר רַבָּא: שׁוּמְנָא.

Rava said: It refers to the liquid **fat** that floats on top of the soup.

OBJECTION

אָמַר לִיה אַבְיִי: הוּא עֲצָמוֹ יִטְמָא טוּמְאָת אֲכָלִין!

Abaye said to him: But that fat itself should be susceptible to the impurity of foods as a food on its own, whereas the Mishnah implies that the gravy itself is not susceptible to impurity!

ANSWER

אָלָא חֵלֵב דְּקָרִישׁ.

Rather, Abaye said, it refers to **fat that has congealed**, which is no longer eaten on its own but still joins with the meat.

QUESTION

מֵאֵי אִירְיָא קָרִישׁ? כִּי לֹא קָרִישׁ נִמְי!

The Gemara asks: **Why specifically** must it be **congealed**? **Even when it is not congealed**, it should **also** join together!

PROOF

דָּאֻמַּר רִישׁ לְקִישׁ: צִיר שְׁעַל גִּבִּי יִרְק מְצֻטָּר לְכַוּתָּבֶת בְּיוֹם הַכַּפּוּרִים.

For Reish Lakish said: **Brine that is on a vegetable joins together** with the vegetable to make up the volume of a large date on Yom Kippur to make one liable.

ANSWER

הָתָם מְשׁוּם יִתּוּבִי דְעֵתָא הוּא, בְּכֹל דְּהוּ מִיתְבָּא דְעֵתִיהּ.

The Gemara answers: **There**, regarding Yom Kippur, the liability is **because of settling one's mind**, and with anything that is consumed, **his mind is settled**, even if it is a liquid combining with a solid.

EXPLANATION

הָכָא מְשׁוּם אֵינְצִטְרוּפִי הוּא, אִי קָרִישׁ – מְצַטְרֵף, אִי לֹא קָרִישׁ – לֹא מְצַטְרֵף.

But **here**, regarding tumah, it is **because of joining together** to form a single food unit; therefore, if it is **congealed**, it **joins together**, but if it is **not congealed**, it **does not join together** because a liquid and a solid do not combine for tumas ochlin.

QUESTION

וְהַקִּיפָה, מַאי קִיפָה?

The Mishnah taught: **And the spices [kifa]** join together. The Gemara asks: **What is "kifa"?**

ANSWER

אָמַר רַבָּה: פִּירְמָא.

Rabba said: It is **minced meat** that settles at the bottom of the pot.

OBJECTION

אָמַר לִיה אָבִי: הוּא עֲצָמוֹ יְטִמָּא טוּמְאָת אֶכְלִין!

Abaye said to him: But minced meat **itself** should be susceptible to the impurity of foods on its own!

ANSWER

אֵלָא אָמַר רַב פַּפָּא: תְּבִלִּין.

Rather, Rav Pappa said: It refers to the sediment of **spices**, which are not eaten on their own but join with the meat.

BRAISA

תַּנּוּ הֵתָם: הַקֶּפֶה אֶת הַדָּם וְאָכְלוֹ, אוֹ שֶׁהִמְחָה אֶת הַחֵלֶב וּגְמָעוֹ – חַיִּיב.

We learned in a braisa **there:** One who congealed blood and ate it, or who melted forbidden fat and swallowed it, is liable.

STATEMENT

בְּשִׁלְמָא הַקֶּפֶה אֶת הַדָּם וְאָכְלוֹ, כִּיּוֹן דְּאִקְפִּיָּה אַחֲשׁוּבִי אַחֲשִׁבֶיהָ,

The Gemara asks: **Granted**, regarding one who **congealed blood and ate it**, since he congealed it, he gave it importance as a food, and the Torah prohibits eating blood.

QUESTION

אֵלָא הִמְחָה אֶת הַחֵלֶב וּגְמָעוֹ – אֶכְלִיָּה כְּתִיבָא בִּיה, וְהָא לֹא אֶכְלִיָּה הִיא!

But regarding one who **melted forbidden fat and swallowed it**, "eating" is written in the Torah concerning it, and this swallowing of liquid fat is **not** considered **eating**!

ANSWER

אָמַר רִישׁ לְקִישׁ: אָמַר קְרָא "נִפֶּשׁ" – לְרִבּוּת אֶת הַשּׁוֹתָה.

Reish Lakish said: The verse says "Any soul that eats..." to include one who drinks liquid fat.

BRAISA

תְּנִינָא נְמִי גַבִּי חֶמֶץ כֹּהֲאִי גִזְנָא: הִמְחִהוּ וּגְמָעוּ – אִם חֶמֶץ הוּא, עֲנוּשׁ כֶּרֶת; אִם מִצָּה הִיא, אֵין אָדָם יוֹצֵא בָּהּ יָדֵי חוּבָתוֹ בַּפֶּסַח.

It was also taught in a braisa regarding chametz in this manner: One who melted it and swallowed it, if it is chametz, he is punished with kares; if it is matzah, a person does not fulfill his obligation with it on Pesach.

STATEMENT

בְּשִׁלְמָא אִם מִצָּה הִיא אֵין אָדָם יוֹצֵא בָּהּ יָדֵי חוּבָתוֹ בַּפֶּסַח, "לֶחֶם עֲנִי" אָמַר רַחֲמִנָּא, וְהֵאֵי לָאוּ לֶחֶם עֲנִי הוּא.

The Gemara analyzes this: Granted, if it is matzah, a person does not fulfill his obligation with it on Pesach, because the Merciful One said "bread of affliction," and this liquid matzah is not "bread of affliction."

QUESTION

אָלָא אִם חֶמֶץ הוּא עֲנוּשׁ כֶּרֶת, אֲכִילָה כְּתִיבָא בִּיהּ!

But, if it is chametz, why is he punished with kares? "Eating" is written concerning it, and drinking is not eating!

ANSWER

אָמַר רִישׁ לָקִישׁ: אָמַר קְרָא "נֶפֶשׁ" – לְרַבּוּת אֶת הַשּׁוֹתָהּ.

Reish Lakish said: The verse says "Any soul that eats chametz..." to include one who drinks it.

BRAISA

וְתִנִּינָא נְמִי גַבִּי נִבְלַת עוֹף טָהוֹר כֹּהֲאִי גִזְנָא: הִמְחִהוּ בְּאוּר – טָמֵא, בַּחֲמָה – טָהוֹר.

And it was also taught regarding the carcass of a kosher bird in this manner: If he melted it in fire and swallowed it, he becomes tamei; but if he melted it in the sun, he remains tahor.

QUESTION

וְהוֹיֵנוּ בֵּהּ: אֲכִילָה כְּתִיב בִּיהּ!

And we discussed this: "Eating" is written concerning it, so why is he tamei for swallowing it?

ANSWER

אָמַר רִישׁ לָקִישׁ: אָמַר קְרָא "נֶפֶשׁ" – לְרַבּוּת אֶת הַשּׁוֹתָהּ.

Reish Lakish said: The verse says "And any soul that eats a carcass..." to include one who drinks it.

QUESTION

אֵי הָכִי, בַּחֲמָה נְמִי?

The Gemara asks: If so, if he melted it in the sun, why is he also not tamei?

ANSWER

בחמה איסרוהי מסרח.

The Gemara answers: When melted **in the sun, it becomes putrid** and is no longer fit for consumption, so it loses its status as food.

EXPLANATION

וצריכי, דאי כתב רחמנא חלב – חמץ לא אתי מיניה, שפן לא היתה לו שעת הכושר; נבלה לא אתי מיניה, שפן ענוש כרת.

The Gemara notes: **And** all three derivations are **necessary**, for if the Merciful One had only written "soul" by forbidden fat, **chametz could not be derived from it, because** forbidden fat **never had a time of fitness** to be eaten, whereas chametz was once permitted; and **nevelah could not be derived from it, because** forbidden fat carries the punishment of kares, which is more severe.

EXPLANATION

ואי כתב רחמנא חמץ – חלב לא אתי מיניה, שפן לא הותר מפללו, ונבלה לא אתיא מיניה, שפן ענוש כרת.

And if the Merciful One had only written it by chametz, forbidden fat could not be derived from it, because forbidden fat **was never permitted from its general prohibition**, whereas chametz is permitted on Yom Tov for cooking; **and nevelah could not be derived from it, because** chametz carries the punishment of kares.

EXPLANATION

ואי כתב רחמנא נבלה – הנך לא אתיא מיניה, שפן מטמאה.

And if the Merciful One had only written it by nevelah, these others could not be derived from it, because nevelah is more severe in **that it transmits impurity**.

QUESTION

חדא מהדא לא אתיא, תיתי חדא מתרתי!

The Gemara asks: Granted, **one cannot be derived from one, but let one be derived from the other two!**

EXPLANATION

הי תיתי? לא לכתוב רחמנא נבלה ותיתי מהנה – מה להנה שפן ענוש כרת!

The Gemara analyzes: **Which one should be derived? Let the Merciful One not write it by nevelah, and let it be derived from these** other two? That is impossible: **What is unique to these** other two is **that they carry the punishment of kares**, which is not true of nevelah!

EXPLANATION

הנה, שפן לא היתה להן שעת הכושר!

Let the Merciful One not write it by chametz, and let it be derived from these other two? That is impossible: **What is unique to these** other two is **that they never had a time of fitness**, which is not true of chametz!

EXPLANATION

לֹא לְכַתּוֹב רַחֲמָנָא בְּחֵלֶב, וְתִיתִי מִהֲנֶה – מָה לְהִנָּה שָׁפֵן לֹא הוּמַר מִכָּלֵל, תֹּאמַר בְּחֵלֶב שְׁהוּמַר מִכָּלֵל!

Let the Merciful One not write it by forbidden fat, and let it be derived from these other two? That is impossible: What is unique to these other two is that they were never permitted from their general prohibition; can you say the same of forbidden fat, which was permitted from its general prohibition?

QUESTION

ומאי ניהו? אי לימא חלב בהמה לגבוה – נבלה נמי אשתראי מליקת עוף לגבוה.

The Gemara asks: **And what is** this permission of forbidden fat? **If we say** it is the **fat of an animal** offered **to the Altar**, that is not unique, for **nevelah** was also permitted through the **melikah** of a bird offered to the Altar!

QUESTION

ואלא חלב חיה להדיט – נבלה נמי אשתראי מליקה דחטאת העוף לכהנים!

Rather, is it the **fat of a wild beast** which is permitted for an ordinary person? But **nevelah** was also permitted through the **melikah** of a bird sin-offering for the **Kohanim** to eat!

ANSWER

לעולם חלב חיה להדיט, ודקא קשיא לה כהנים – כהנים משלחן גבוה קא זכו.

The Gemara answers: **Actually**, it refers to the **fat of a wild beast** for an ordinary person, and as for your difficulty regarding the **Kohanim**, that is different because **Kohanim** acquire their food from the **table of the Most High**, so it is not considered fully permitted to an ordinary person.

QUESTION

והא דתנא: "הטמאים" – לאסור צירן ורוטבון וקיפה שלהן, למה לי? ליגמר מהני!

The Gemara asks: **And that which was taught** in a braisa, that the verse says "**the unclean ones**" to forbid their brine, their gravy, and their spices, why do I need this derivation? **Let us learn** it from these other cases of melted forbidden foods!

ANSWER

צריכי, דאי לא כתב רחמנא – הוה אמינא: די' לבא מן הדין להיות פנדון, מה התם – עד דאיכא כזית, אף הקא נמי – עד דאיכא כזית.

The Gemara answers: **They are necessary**, for if the Merciful One had not written it, I would have said: It is enough for that which is derived from a logical comparison to be like the source of the comparison; just as there, by forbidden fat, one is only liable **when there is an olive-bulk**, so too here, by sheratzim, one would only be liable **when there is an olive-bulk**, whereas the actual measure for a sheretz is a lentil-bulk. Therefore, a special verse is needed.

עמוד ב' DAF 120B

QUESTION

ולכתוב רחמנא בשרצים, וליתו הנה ולגמרו מינניהו!

The Gemara asks: **And let the Merciful One write** the prohibition against consuming the juice of **creeping animals**, and let these other halachos of liquefied forbidden fat, dissolved chametz, and a melted bird carcass **come and be learned from them**,

without the Torah needing to state them explicitly!

ANSWER

משום דאיכא למיפרה: מה לשרצים, שכן טומאתן במשהו.

The Gemara answers: This is not possible **because there is** a way **to refute** the derivation: **What** is notable **about creeping animals?** **That their impurity** is imparted **in any amount**, which is a unique stringency. Therefore, we cannot derive other prohibitions from them.

QUESTION

והא דתניא: הטביל, והחדש, וההקדש, והשביעית, והפלאים – כולן משקין היוצאין מהן כמותן.
מן לן?

The Gemara continues: **And that which is taught** in a braisa: With regard to **untithed produce, and the new crop, and consecrated produce, and the Sabbatical Year produce, and diverse kinds** of the vineyard — **with regard to all of them, liquids that emerge from them are like them** in their prohibition. **From where do we** derive this halacha?

OBJECTION

וכי תימא: ליגמר מהנה? מה להנה – שכן איסור הבא מאליו הו.

And if you would say: **Let us learn** these prohibitions **from those** previously mentioned cases of creeping animals, fat, chametz, and carcasses? We can refute this: **What** is notable **about those?** **That they are a prohibition that comes on its own**, without human action, whereas these agricultural prohibitions require human growth or ownership.

QUESTION

תינח היכא דאיסור בא מאליו, היכא דלאו איסור הבא מאליו – מן לן?

The Gemara analyzes: This **works out well where** the agricultural **prohibition comes on its own**, such as untithed produce, the new crop, Sabbatical Year produce, and diverse kinds. But **where it is not a prohibition that comes on its own**, such as consecrated produce which only becomes holy when a person consecrates it, **from where do we** derive that its liquid is forbidden?

ANSWER

גמרינן מבכורים,

The Gemara answers: **We learn** it **from first fruits**, which also require human designation.

QUESTION

ובכורים גופיהו מן לן?

The Gemara asks: **And first fruits themselves, from where do we** derive that their liquid is forbidden like the fruit?

ANSWER

דתני רבי יוסי: "פרי" – פרי אתה מביא, ואי אתה מביא משקה. הביא ענבים ודרכן – מניין? תלמוד לומר: "תביא".

The Gemara answers: **As Rabbi Yosei taught** in a braisa: The verse says "**fruit**" to teach that **fruit you must bring, but you may not bring liquid** initially. But if **he brought grapes and pressed them** into wine on the way, **from where** do we know he fulfilled his obligation? **The verse teaches: "You shall bring."** This shows that the liquid of first fruits has the status of the fruit itself.

OBJECTION

איכא למיפרך: מה לבכורים שכן טעונין קרייה והנחה!

The Gemara objects: But **there is** a way **to refute** this: **What** is notable **about** first fruits? That they require **recitation** of the passage **and placing** before the Altar, which is not true of consecrated produce!

ANSWER

א לא גמר מתרומה.

Rather, the Gemara suggests: **learn** the halacha of consecrated produce **from** **te rumah**.

EXPLANATION

ותרומה גופה מנלן? דאיתקש לבכורים, דאמר מר: "ותרומת ידך" – אלו בכורים.

The Gemara asks: **And terumah itself**, from where do we derive this? The Gemara answers: **Because it is compared to first fruits**, as the Master said on the verse: "**And the terumah of your hand**" — these are the first fruits. Since they are compared, terumah inherits the rule that its liquid is like the fruit.

OBJECTION

מה לתרומה, שכן חייבין עליה מיתה וחומש?

The Gemara objects: **What** is notable **about** **terumah**? That non-priests are **liable to death** at the hand of Heaven **and** must pay an added **fifth for** eating **it**, which is not the case for consecrated produce!

OBJECTION

א לא, גמר מתרומיהו, מתרומה ובכורים – מה לתרומה ובכורים, שכן חייבין עליהם מיתה וחומש!

Rather, the Gemara suggests: **learn it from both of them**, from **terumah** and **first fruits** combined. The Gemara objects: **What** is notable **about** **terumah** and **first fruits**? That non-priests are **liable for them to death** and an added **fifth**, which is not true of consecrated produce!

RESOLUTION

א לא, אתיא מתרומה וחד מהנה, או מבכורים וחד מהנה.

Rather, the Gemara concludes: the halacha **comes from** a combination of **terumah** and **one of those** other prohibitions (like chametz or a bird carcass), **or from first fruits and one of those** other prohibitions, which breaks any unique stringency.

משנה MISHNAH

MISHNAH

וקא דתנן: דבש תמרים, וזין תפוחים, וחומץ סיתונגיות, ושאר מיני פירות של תרומה – רבי אליעזר מחייב קרן וחומש, ורבי יהושע פוטר.

The Gemara now analyzes a related Mishnah: **And that which we learned in a Mishnah**: If a non-priest consumed **date honey**, or **apple wine**, or **vinegar made from autumn grapes**, or other types of fruit juice of **terumah** — Rabbi Eliezer deems him **obligated** to pay the **principal** and an added **fifth**, and Rabbi Yehoshua exempts him from the fifth.

QUESTION

במאי פליגי? בדון מינה ומינה, ובדון מינה ואוקי באתרה קמיפלגי.

The Gemara asks: In what principle do they argue? They argue over the hermeneutical rule of "judge from it and from it" versus "judge from it and place it in its own place."

EXPLANATION

דרבי אליעזר סבר: דון מינה ומינה, מה בכורים – משקין היוצא מהן כמותן, אף תרומה נמי – משקין היוצא מהן כמותן, ומינה – מה בכורים אפילו שאר מינן, אף תרומה נמי אפילו שאר מינן.

For Rabbi Eliezer holds: "Judge from it and from it." Just as with first fruits, the liquid that emerges from them is like them, so too with terumah, the liquid that emerges from them is like them. And we learn further from it: Just as with first fruits, this applies even to other types of fruit besides grapes and olives, so too with terumah, this applies even to other types of fruit.

EXPLANATION

ורבי יהושע סבר, דון מינה: מה בכורים – משקין היוצאין מהן כמותן, אף תרומה – משקין היוצאין מהן כמותן.

And Rabbi Yehoshua holds: "Judge from it" to a limited extent: Just as with first fruits, the liquids that emerge from them are like them, so too with terumah, the liquids that emerge from them are like them.

EXPLANATION

ואוקי באתרה: מה משקין דקדשים בתרומה, תירוש ויצהר – אין, מידי אחרינא – לא, אף משקין היוצאין מהן כמותן, תירוש ויצהר – אין, מידי אחרינא – לא.

But "place it in its own place" to apply the rules of terumah itself: Just as the primary liquids of holy things in terumah, namely wine and oil, are indeed subject to the laws of terumah, but any other thing is not, so too regarding liquids that emerge from them being like them, wine and oil are indeed included, but any other thing is not.

STATEMENT

והא דתנן: אין מביאין בכורים משקה אלא היוצא מן הזיתים ומן הענבים – מני? רבי יהושע היא, דאמר: דון מינה ואוקי באתרה, וגמר להו לבכורים מתרומה.

And that which we learned in a Mishnah: We do not bring first fruits as liquid except for that which emerges from olives and from grapes — whose opinion is this? It is Rabbi Yehoshua, who says: "Judge from it and place it in its own place," and he learned first fruits from terumah, limiting it to wine and oil.

STATEMENT

והא דתנן: אין סופגין את הארבעים משום ערלה, אלא על היוצא מן הזיתים ומן הענבים – מני? רבי יהושע היא, דאמר: דון מינה ואוקי באתרה, וגמר להו לבכורים מתרומה,

And that which we learned in a Mishnah: We do not administer the forty lashes for violating the prohibition of orlah except for drinking that which emerges from olives and from grapes — whose opinion is this? It is Rabbi Yehoshua, who says: "Judge from it and place it in its own place," and he learned first fruits from terumah, and applied this limitation to orlah as well.

SUMMARY

The daf concludes with a deep analysis of a braisa regarding one who congeals blood and eats it, or melts forbidden fat (chelev) and swallows it. The Gemara is bothered by how swallowing melted fat can be considered "eating" to make one liable, which prompts Reish Lakish to bring a d'rasha from the pesukim to include drinking liquid fat. This same principle is applied to one who melts and drinks chametz on Pesach, as well as one who melts the carcass of a kosher bird (neveilas oph tavor), where the Gemara distinguishes between melting it over a fire—which keeps it fit for consumption—and melting it in the sun, which makes it putrid and tavor.

למעשה WHAT TO TAKE HOME

The Gemara is bothered by a basic kasha: if the Torah prohibits the "eating" of forbidden fat or chametz, how can someone be chayav for melting it down and swallowing it as a liquid? That is drinking, not eating! The teretz of Reish Lakish is that the Torah uses the word "nefesh", a soul, to teach us that any way a person derives physical satisfaction and settles his mind, even by drinking what should be eaten, he is held responsible.

Lichoira, this is a powerful yesod for our entire avodas Hashem. The Torah is telling us that Hashem does not just look at the technical, external action of "eating" with your teeth. Hashem looks at the "nefesh", the inner experience of the person. If your neshama is getting a gishmak and settling its mind from something, that is where your ratzon is.

We often think that as long as we do not do a technical, formal aveirah, we are completely fine. But the yetzer hara is a munche at finding loopholes, melting things down so they do not look like a classic dabar assur, or finding ways to indulge that seem technically muttar. We have to ask ourselves: is my "nefesh" seeking out things that take me away from yiras Shamayim, even if I can find a heter for them?

Today, before you engage in an enjoyment that feels like a "gray area" or a clever loophole, stop and ask yourself: "Is this truly bringing my neshama closer to Hashem, or am I just melting down a gashmius' dike desire to make it slide down easier?"

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 מִשְׁפָּרֵי 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.

עבודת השם מאהבה ומורא שמים

Mishna 3 · Serving Hashem Out of Love and the Fear of Heaven

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, אֲלֵא 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.

קבלת התורה וכבוד חכמים

Mishna 4 · The Transmission of Torah and Honoring the Sages

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, וְהָיוּ
 and be for the Sages meeting a house of your house let be says Zeredah man of Yoezer ben

מִתְאַבֵּק בַּעֲפָר רַגְלֵיהֶם, וְהָיוּ שׁוֹתֵה 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.

הכנסת אורחים ומעוט שיחה עם האשה

Mishna 5 · Hospitality to the Poor and Limiting Conversation with Women

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 חִבְּרוּ. מִכָּאֵן 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.

עֲשֵׂה לָךְ רֵב וְקִנְיָה לָךְ חֵבֵר

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

יְהוֹשֻעַ בֶּן פְּרַחְיָה וְנִטַּי הָאֲרֵבֵלִי קִבְּלוּ מֵהֶם. יְהוֹשֻעַ בֶּן פְּרַחְיָה אָמַר,

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

עֲשֵׂה לָךְ רֵב, וְקִנְיָה לָךְ חֵבֵר, וְהָיִי דָן אֶת כָּל הָאָדָם

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

לְכָךְ זְכוּת:

merit to the scale of

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

משנה ז

הִרְחַק מִשְׁכּוֹן רָע וּמִרְשָׁע

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

נִטַּי הָאֲרֵבֵלִי אָמַר, הִרְחַק מִשְׁכּוֹן רָע, וְאַל תִּתְחַבֵּר לְרָשָׁע,

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

וְאַל תִּתְיַאֵשׁ מִן הַפְּרָעָנוֹת:

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

הִנְהַגַּת הַדִּין עִם בְּעָלֵי הַדִּין

Mishna 8 · The Conduct of a Judge Toward Litigants

יְהוּדָה בֶּן טַבַּי וְשִׁמּוֹן בֶּן שֶׁטַח קִבְּלוּ מֵהֶם. יְהוּדָה בֶּן טַבַּי אָמַר,

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

אֵל תַּעֲשֶׂה עֲצָמָה כְּעוֹרְכֵי הַדִּינִין. וּכְשִׁיְהִיו בְּעָלֵי דִינִין עוֹמְדִים

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

לְפָנֶיהָ, יְהִיו בְּעֵינֶיהָ כְּרָשָׁעִים. וּכְשֶׁנִּפְטְרוּ מִלְּפָנֶיהָ, יְהִיו

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

בְּעֵינֶיהָ כְּזָכָאִין, כְּשֶׁקִּבְּלוּ עָלֵיהֶם אֶת הַדִּין:

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

דְּרִישָׁה וְחִקְרָה שֶׁל עֲדִים וְזִהְרִית בְּדִבְרֵי הַדִּינִים

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

שִׁמּוֹן בֶּן שֶׁטַח אָמַר, הָיִי מְרַבָּה לְחִקֹּר אֶת הָעֲדִים, וְהָיִי זָהִיר

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

בְּדִבְרֶיהָ, שְׂמָא מִתּוֹכָם יִלְמְדוּ לְשָׁקֵר:

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 לְרִשּׁוֹת:
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, שִׁמָּא תַּחֲבוּבוּ חֹבֶת 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 מִתְלַמְּדֵיךָ 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, 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, 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.

מִשְׁנָה ט

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.

מִשְׁנָה טז

עשה לך רב והרחקה מן הספק

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

רבן גמליאל 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

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.

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

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.

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 זִכְרִיהָ חֶ 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 נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחֲשֹׁב יְהוָה לֹא עֶזְרָא וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשׁוֹטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זֶה תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לְרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה 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 קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
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 יַחֲדוֹ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךָ וּבְסוּפְתֶךָ 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 שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךָ 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 וּבֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרְאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעַה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד 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.'