

חומש עם רש"י • כי תבוא • ששי

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

KI TAVO • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah presents us with the powerful transition from the sweet brachos of obedience to the terrifying reality of the Tochachah (the Rebuke). We begin with the beautiful promises of what happens when Klal Yisrael listens to the voice of Hashem. The Torah promises that Hashem will crush our enemies, send shefa and berachah into our storehouses, and establish us as a holy nation elevated above all the peoples of the world. We are promised rain in its proper time and that we will be the head and not the tail, lending to others while never needing to borrow.

But then, the Torah turns to the chilling warnings of what happens, chas v'shalom, if we turn away from the mitzvos. This section begins the heavy, painful list of curses that will overtake the nation if we fail to heed Hashem's word. The Torah warns of failure in the city and the field, disease, drought, defeat before our enemies, and the devastating loss of our children and our livelihood to foreign oppressors.

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

פסוק א

Pasuk 1

יִתֵּן יְהוָה אֶת אֹיְבֶיךָ הַקָּמִים עָלֶיךָ נִגְפִים לְפָנֶיךָ בְּדֶרֶךְ אֶחָד
one by way before you defeated against you who rise up your enemies — Hashem Will deliver
יֵצְאוּ אֵלֶיךָ וּבִשְׁבַע דְּרָכִים יָנוּסוּ לְפָנֶיךָ:
before you they will flee ways and by seven against you they will go out

רש"י

וּבִשְׁבַע דְּרָכִים יָנוּסוּ לְפָנֶיךָ. כֵּן דֶּרֶךְ הַנִּגְבָּהִלִּים לְבָרַח, מִתַּפְּזָרִין לְכָל צֵד:
direction to every they scatter to flee those who panic is the way of so before you they shall flee ways and in seven

פסוק ב

Pasuk 2

יֵצוּ יְהוָה אֶתְּךָ אֶת הַבְּרָכָה בְּאַסְמִיָּה וּבְכָל מְשָׁלְח יָדְךָ
your hand the sending of and in all in your storehouses the blessing — with you Hashem Will command
וּבִרְכָּה בְּאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ:
to you is giving your God Hashem that in the land and He will bless you

פסוק ג

Pasuk 3

יְקִימֶךָ יְהוָה לוֹ לְעַם קָדוֹשׁ כַּאֲשֶׁר נִשְׁבַּע לָךְ כִּי תִשְׁמֹר אֶת
— you will keep if to you He swore as holy as a nation for Himself Hashem He will establish you

מִצְוֹת יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ בְּדַרְכָּיו:

in His ways and you walk your God Hashem the commandments of

פסוק ד

Pasuk 4

וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם יְהוָה נִקְרָא עָלֶיךָ וַיִּירָאוּ

and they shall fear upon you is called Hashem the name of that the earth the peoples of all And they shall see

מִמֶּךָ:

from you

פסוק ה

Pasuk 5

וְהוֹתִירָךְ יְהוָה לְטוֹבָה בְּפִרְיָ בִטְנְךָ וּבְפִרְיָ בְּהֶמְתְּךָ וּבְפִרְיָ

and in the fruit of your cattle and in the fruit of your womb in the fruit of for good Hashem And He will make you abundant

אֲדָמָתְךָ עַל הָאֲדָמָה אֲשֶׁר נִשְׁפַּע יְהוָה לְאֲבֹתֶיךָ לָתֵת לָךְ:

to you to give to your fathers Hashem swore which the land upon your ground

פסוק ו

Pasuk 6

יִפְתַּח יְהוָה לָךְ אֶת אוֹצְרוֹ הַטּוֹב אֶת הַשָּׁמַיִם לָתֵת מָטָר אֶרְצְךָ בְּעֵתוֹ

in its season your land the rain of to give the heavens — the good His storehouse — for you Hashem Will open

וּלְבָרֶךְ אֶת כָּל מַעֲשֵׂה יָדְךָ וְהִלּוֹיֵת גּוֹיִם רַבִּים וְאַתָּה לֹא תִלְוָה:

borrow will not but you many nations and you will lend your hand the work of all — and to bless

פסוק ז

Pasuk 7

וַיִּתְּנֶךָ יְהוָה לְרֹאשׁ וְלֹא לְזָנָב וְהָיִיתָ רַק לְמַעַלָּה וְלֹא תִהְיֶה

will you be and not above only and you will be for a tail and not for a head Hashem And Hashem will make you

לְמַטָּה כִּי תִשְׁמַע אֶל מִצְוֹת יְהוָה אֱלֹהֶיךָ אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם

today command you I which your God Hashem the commandments of to you will listen if below

לְשֹׁמֵר וְלַעֲשׂוֹת:

and to perform to keep

פסוק ח

Pasuk 8

וְלֹא תִסּוּר מִכָּל הַדְּבָרִים אֲשֶׁר אֲנֹכִי מְצַוְהָ אֶתְכֶם הַיּוֹם וּשְׂמֹאוֹל

or left right today you command I that the words from all deviate and do not

לָלֶכֶת אַחֲרֵי אֱלֹהִים אֲחֵרִים לְעַבְדָּם:

to serve them other gods after to go

וְהָיָה אִם לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֹר לַעֲשׂוֹת אֵת כָּל

all of — to perform to observe your God Hashem to the voice of you will hearken not if And it shall be

מִצְוֹתָיו וְחֻקָּתָיו אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם וּבָאוּ עָלֶיךָ כָּל

all of upon you and there shall come today command you I which and His statutes His commandments

הַקְּלָלוֹת הָאֵלֶּה וְהַשִּׁיגוּךְ:

and overtake you these the curses

אָרוּר אַתָּה בָּעִיר וְאָרוּר אַתָּה בַּשָּׂדֶה:

in the field shall you be and cursed in the city shall you be Cursed

אָרוּר וּמִשְׁאֲרֵתָּהּ: טִנְיָאָה

and your kneading shall be your basket Cursed
bowl

אָרוּר פְּרִי בִטְנֶךָ וּפְרִי אֲדָמָתְךָ שֹׁגֵר אֶלְפֶיךָ וְעִשְׁתָּרוֹת

and the flocks of your cattle the offspring of your ground and the fruit of your womb shall be the fruit of Cursed

צֹאנְךָ:

your sheep

אָרוּר אַתָּה בְּבֹאֶךָ וְאָרוּר אַתָּה בְּצֵאתְךָ:

in your going shall you be and cursed in your coming shall you be Cursed

יִשְׁלַח יְהוָה בָּךְ אֶת הַמָּאֲרָה אֶת הַמְּהוּמָה וְאֶת הַמִּגְעָרָת בְּכָל מַשְׁלַח

the undertaking of in all the rebuke and — the confusion — the curse — against you Hashem Will send

יָדְךָ אֲשֶׁר תַּעֲשֶׂה עַד הַשְׁמָדָה וְעַד אֲבִדָּה מִהֵרָ מִפְּנֵי רָע

the evil of because of quickly your perishing and until your destruction until you will do which your hand

מַעֲלָלֶיךָ אֲשֶׁר עֲזַבְתָּנִי:

you have forsaken Me that your deeds

רש"י

המארה. חסרון, כמו "צרעת ממארת" ויקרא י"ג :

13 Vayikra fretting leprosy like paucity The curse

רש"י

המהומה. שגוש, קול בְּהִלּוֹת:

panic a sound of a terrifying sound The confusion

פסוק טו

Pasuk 15

יִדְבֶּק יְהוָה בָּךְ אֶת הַדָּבָר עַד כִּלְתּוֹ אֶתְךָ מֵעַל הָאֲדָמָה אֲשֶׁר

that the land from upon you His destroying until the pestilence — to you Hashem will make cling

אֹתָהּ בָּא שָׁמָּה לְרִשְׁתָּהּ:

to possess it there are coming you

פסוק טז

Pasuk 16

יִכָּבֵה יְהוָה בַּשִּׁחָפֹת וּבַקִּדְחַת וּבַדִּלְקָת וּבַחֲרָר

and with scorching and with inflammation and with fever with consumption Hashem Hashem will strike you heat

וּבַחֲרִב וּבַשִּׁדְפוֹן וּבִיֶּרְקוֹן וְיִרְדְּפוּךָ עַד אֲבִדָּה:

your perishing until and they shall pursue and with mildew and with blight and with drought you

רש"י

בשחפת. שִׁבְשָׁרוֹ נִשְׁחָף וְנִפְּחָ:

and swollen is worn away that his flesh With consumption

רש"י

ובקדחת. לְשׁוֹן "כִּי אֵשׁ קָדְחָהּ בְּאַפִּי" דברים ל"ב , וְהוּא אֵשׁ שֶׁל חוֹלִים,

sick people of the heat and it is 32 Devarim in My nostrils burns a fire "For an expression of And with fever

מלו"וי בְּלֶעֶז, שֶׁהִיא חֹמָה מְאֹד:

very hot which is in old French mal du feu

רש"י

ובדלקת. חֹמָה יוֹתֵר מִקִּדְחַת, וּמִיָּנִי חֲלָאִים הֵם:

they are illnesses and types of than fever more hot And with inflammation

רש"י

ובחרחר. חֲלִי הַמִּחְמָמוֹ תוֹךְ הַגּוּף וְצָמָא תָּמִיד לַמַּיִם, וּבְלֶעֶז

and in foreign tongue for water continually and he thirsts the body inside that heats him an illness And with fever

אישטרד"ימנט, לְשׁוֹן "וְעֶצְמִי חָרָה מִנִּי חֲרִב" אִיּוֹב ל' "נָחַר מִפֶּחַ מֵאֵשׁ"

from fire the bellows is burned chapter 30 Iyov heat from is burned and my bone an expression of astrandement

ירמיהו ו' :

chapter 6 Yirmeyahu

רש"י

ובחרב. יביא עליה גיטות:

troops upon you He will bring and with the sword

רש"י

ובשדפון ובירקון. מכת תבואה ששדות:

which is in the fields grain a plague of and with mildew and with blasting

רש"י

שדפון. רוח קדים, אשלי"דה בלעז:

in foreign tongue asleide east is a wind of Shidafon

רש"י

ירקון. יבש, ופני התבואה מכסיפין ונהפכין לירקון, קמ"א נ"א — קרו"א

· · chame to yellow and turns becomes pale the grain and the surface of dryness Drought

בלעז:

in foreign tongue

רש"י

עד אבדך. תרגום "עד דתיכד", כלומר עד אבד אותך — שתכלה

that you will end yourself the perishing of until meaning you perish "until the Targum renders your perishing Until

מאליה:

on your own

פסוק יז

Pasuk 17

והיו שמיה אשר על ראשה נחשת והארץ אשר תחתיה ברזל:

iron under you that and the earth copper your head above that your heavens and they shall be

רש"י

והיו שמיה אשר על ראשה נחשת. קללות הללו משה מפי עצמו אמרו,

said them himself from the mouth of Moshe these curses copper your head is over which your heaven And shall be

ושבער סיני מפי הקב"ה אמרו, כמשמעו, וכן נאמר ויקרא

Vayikra it is said and so as implied by them said them the Holy One Blessed Be from the mouth of Sinai and those on Mount He

כ"ו "ואם לא תשמעו לי ... ואם תלכו עמי קרי", וכאן הוא אומר "בקול

to the voice of says he and here contrary with Me you walk and if to Me you will hearken not And if 26

ה' אלהיך ... ידבק ה' בך יככה ה'", הקל משה בקללותיו

in his curses Moshe was milder Hashem will smite you to you Hashem will make cleave your God Hashem

לאמרן בלשון יחיד. וגם פן בקללה זו הקל, שבראשונות הוא אומר "את

— says He for in the first ones he was milder this in the curse so and also singular in the language of to say them

שמיהם כברזל ואת ארצכם כנחשה" — שלא יהיו השמים מזיעין כדרך שאין הברזל

iron that not just as sweating the heavens will be that not as copper your earth and — as iron your heaven

מזיע ומתוך כך יהי חרב בעולם והארץ תהי מזעת כדרך שהנחשת מזיע

sweats that copper just as sweating will be and the earth in the world drought there will be this and because of sweats

וְהָיָה מִרְקָבַת פְּרוּתֶיהָ, וְכֹאֵן הוּא אוֹמֵר "שְׁמִיָּה נַחֲשֶׁת וְאַרְצָהּ בְּרִזָּל" — שְׁיֵהוּ
that will be iron and your earth copper your heaven says he and here its fruits rots and it
שָׁמַיִם מְזִיעִין, אַע"פ שֶׁלֹּא יִרְיָקוּ מָטָר, מִכָּל מְקוֹם לֹא יִהְיֶה חֶרֶב שֶׁל אֲבִדוֹן
ruin of drought will there be not place from any rain they will pour though not even sweating heavens
בְּעוֹלָם, וְהָאָרֶץ לֹא תִהְיֶה מְזִיעָה, כְּדֶרֶךְ שֶׁאֵין הַבְּרִזָּל מְזִיעַ, וְאֵין הַפְּרוּת מִרְקִיבִין,
will rot the fruits and not sweats iron that not just as sweating will be not and the earth in the world
וּמִכָּל מְקוֹם קָלָה הִיא, בֵּין שֶׁהִיא כְּנַחֲשֶׁת בֵּין שֶׁהִיא כְּבְרִזָּל לֹא תוֹצִיא
will it produce not as iron that it is whether as copper that it is whether it is a curse place and from any
פְּרוּת, וְכֵן הַשָּׁמַיִם לֹא יִרְיָקוּ מָטָר סִפְרָא וִיקְרָא כ"ו :
26 Vayikra Sifra rain will pour not the heavens and so fruits

פסוק יח

Pasuk 18

יִתֵּן יְהוָה אֶת מָטָר אֲרָצְךָ אֶבֶק וְעָפָר מִן הַשָּׁמַיִם יֵרֵד עָלֶיךָ עַד
until upon you it shall descend the heavens from and sand dust your land the rain of — Hashem Will make
הַשְׁמָדָה:
your destruction

רש"י

מִטָּר אֲרָצְךָ אֶבֶק וְעָפָר. "זִיקָא דְבִתְרַּם מִטָּרָא", מָטָר יוֹרֵד וְלֹא כָּל צָרְכוֹ, וְאֵין
and there is not its need all of but not descends rain the rain that is after a wind and dust powder your land The rain of
בּוֹ כְּדֵי לְהַרְבִּיץ אֶת הָעָפָר, וְהַרְיוּחַ בָּאָה וּמַעֲלָה אֶת הָאֶבֶק וּמְכַסֶּה אֶת עֵשֶׂב
the herb of — and covers the powder — and raises comes and the wind the dust — to lay enough in it
הַזֵּרְעִים שֶׁהֵם לֶחִים מִן הַמַּיִם וְנִדְבָק בָּהֶם, וְנַעֲשֶׂה טִיט וּמִתְיַבֵּשׁ וּמִרְקִיבִין תַּעֲנִית
Taanis and they rot and dries mud and becomes to them and it sticks the water from are wet which they the crops
ג':
3

פסוק יט

Pasuk 19

יִתְּנֶךָ יְהוָה נֶגֶף לְפָנֶי אֹיְבֶיךָ בְּדֶרֶךְ אֶחָד תֵּצֵא אֲלֵיו וּבִשְׁבָעָה
and by seven against them you will go out one by way your enemies before smitten Hashem Will deliver you
דְּרָכִים תִּנּוֹס לְפָנֶיךָ וְהָיִיתָ לְזַעֲזָה לְכָל מַמְלָכוֹת הָאָרֶץ:
the earth the kingdoms of to all for a shock and you will be before them you will flee ways

רש"י

לְזַעֲזָה. לְאִימָה וּלְזִיעַ, שֶׁיִּזְעוּ כָּל שׁוֹמְעֵי מִכּוֹתֶיךָ מִמֶּךָ וַיֹּאמְרוּ "אֵי
"Woe and they will say from you your blows who hear of all that they will tremble and for trembling for dread For a terror
לָנוּ שֶׁלֹּא יָבֹא עָלֵינוּ כְּדֶרֶךְ שֶׁבָּא עַל אֱלוֹהִים:
these" upon that it came in the manner upon us there should come that not to us

פסוק כ

וְהִיְתָה נִבְלָתְךָ לְמֵאֲכָל לְכָל עוֹף הַשָּׁמַיִם וּלְבֶהֱמַת הָאָרֶץ וְאֵין
and there is none the earth and to beasts of the heavens birds of to all for food your carcass And shall be

מִחֲרִיד:

to frighten

פסוק כא

יִכָּכֶּה יְהוָה בְּשָׁחִין מִצְרִיִּם וּבַעֲפָלִים וּבִטְחָרִים וּבִגְרָב
and with boil-scars and with hemorrhoids and with hemorrhoids Mitzrayim with the inflammation Hashem will strike you
of

וּבִחְרָס אֲשֶׁר לֹא תוּכַל לְהִרְפֹּא:

to be healed you will be able not that and with itch

רש"י

בשחין מצרים. רע הָיָה מְאֹד, לֹחַ מִבְּפָנִים וְיָבֵשׁ מִבַּחוּץ, כִּדְאִיתָא בְּכּוּרוֹת דִּף מ"א

41a daf in Bechorot as it is from without and dry from within wet very it was bad Mitzrayim With the boil of

:

רש"י

גרב. שָׁחִין לֹחַ:

wet is a boil Garav

רש"י

חרס. שָׁחִין יָבֵשׁ פְּחָרִס:

like a potsherd dry is a boil Cheres

פסוק כב

יִכָּכֶּה יְהוָה בְּשֹׁגְעוֹן וּבְעִוְרוֹן וּבְתַמְהוֹן לֵב:

heart and with dismay of and with blindness with madness Hashem Will strike you

רש"י

ובתמהון לבב. אֵטֶם הֵלֵב, אֲשֶׁטוּר"דִּישׁוֹן בְּלִעְז:

in foreign tongue etourdison the heart clogging of of heart And with confusion

פסוק כג

וְהִיִּיתְּ מִמַּשֵּׁשׁ בַּצְהָרִים כַּאֲשֶׁר יִמַּשֵּׁשׁ הָעוֹר בְּאֶפְלָה וְלֹא תִצְלִיחַ
you will succeed in and not in the darkness the blind man gropes just as at noon groping and you will be

אֶת דְּרָכֶיךָ וְהִיִּיתְּ אֶךְ עָשׂוּק וְגִזּוּל כָּל הַיָּמִים וְאֵין מוֹשִׁיעַ:

who saves and there is none the days all and robbed oppressed only and you will be your ways —

רש"י

עשוק. בכל מעשיך יהיה ערעור:

dispute there will be your actions against all of wronged

פסוק כד

Pasuk 24

אשה תארוש ואיש אחר ישגלנה ישכבנה בית תבנה ולא תשב

will you dwell but not you will build A house will lie with her will ravish her another and a man you will betroth A wife

בו כפרם תטע ולא תחללנו:

will you redeem it but not you will plant A vineyard in it

רש"י

ישגלנה. לשון שגל, פלגש, והכתוב כנהו לשבח ישכבנה, ותקון

and an emendation of yishkavenah for praise substituted it and the Scripture a concubine shegal is an expression of yishgalenah

סופרים הוא זה:

is it the Scribes

רש"י

תחללנו. בשנה הרביעית לאכל פרי מגילה כ"ה :

25 Megillah its fruit to eat the fourth in the year you shall redeem it

פסוק כה

Pasuk 25

שורך טבוח לעיניך ולא תאכל ממנו חמרה גזול מלפניך

from before you shall be seized your donkey from it shall you eat and not before your eyes shall be slaughtered Your ox

ולא ישוב לך צאנה נתנות לאיביך ואין לך מושיע:

to save for you and there is none to your enemies shall be given your flock to you shall it return and not

פסוק כו

Pasuk 26

בניך ובנותיך נתנים לעם אחר ועיניך ראות וכלות אליהם כל

all for them and pine will see and your eyes another to a nation will be given and your daughters Your sons

היום ואין לאל ידך:

your hand to the power of and there is not the day

רש"י

וכלות אליהם. מצפות אליהם שישובו ואינם שבים; כל תוחלת

hope any returning but they are not that they should return for them looking expectantly for them and longing

שאינה באה קרויה כליון עינים:

eyes a failing of is called come that does not

פסוק כז

פְּרִי אֲדָמָתְךָ וְכָל יִגְיעֶךָ יֹאכַל עַם אֲשֶׁר לֹא יָדַעְתָּ וְהָיִיתָ רֶק עֲשׂוּק
 oppressed only and you shall be you knew not that a nation shall eat your labor and all your ground The fruit of
 וְרִצּוּץ כָּל הַיָּמִים:
 the days all and crushed

פסוק כח

וְהָיִיתָ מְשֻׁגָּע מִמַּרְאֵה עֵינֶיךָ אֲשֶׁר תִּרְאֶה:
 you will see that your eyes from the sight of driven mad and you will be

פסוק כט

יִכָּכֶה יְהוָה בְּשֹׁחִין רָע עַל הַכְּרָכִים וְעַל הַשָּׁקִים אֲשֶׁר לֹא תוּכַל
 you will be able not which the thighs and upon the knees upon severe with a boil Hashem will strike you
 לְהִרְפֹּא מִכָּף רִגְלְךָ וְעַד קְדָקֶדָה:
 the crown of your head and until your foot from the sole of to be healed

פסוק ל

יֹולֶךְ יְהוָה אֹתְךָ וְאֶת מַלְכְּךָ אֲשֶׁר תָּקִים עָלֶיךָ אֶל גּוֹי אֲשֶׁר לֹא
 not that a nation to over you you will establish whom your king and — you Hashem will lead
 יָדַעְתָּ אֹתָהּ וְאַבְתִּירָהּ וְעַבַּדְתָּ שָׁם אֱלֹהִים אֲחֵרִים עֵץ וְאֶבֶן:
 and stone wood others gods there and you will serve and your fathers you you knew

פסוק לא

וְהָיִיתָ לְשִׁמָּה לְמִשָּׁל וְלִשְׁנִינָה בְּכָל הָעַמִּים אֲשֶׁר יִנְהַגְךָ יְהוָה
 Hashem will drive you whom the peoples among all and for a byword for a proverb for a consternation and you shall be
 שָׁמָּה:
 there

רש"י

לשמה. כמו תמהון, אש"ו אשטורדישו", כל הרוֹאֶה אוֹתְךָ יִשָּׁם עָלֶיךָ:
 over you will be astonished you who sees everyone estourdissement that is wonderment like for an astonishment

רש"י

למשל. כְּשֶׁתָּבֹא מִכָּה רָעָה עַל אָדָם יֹאמְרוּ זֶה דּוֹמֶה לְמַכַּת פְּלוֹנִי:
 so-and-so to the blow of is similar this they will say a man upon evil a blow when there comes For a proverb

רש"י

ולשנינה. לשון "ושננתם" דברים ו', ידברו בך, וכן
and likewise about you they will speak 6 Devarim and you shall teach them is an expression of And for a byword
תרגומו "ולשועי", לשון ספור ואשתעי:
and he related relating an expression of and for talking its Targum translation is

פסוק לב

Pasuk 32

זרע רב תוציא השדה ומעט תאסוף כי יחסלנו הארבה:
the locust shall consume it for you shall gather in but little to the field you shall take out much Seed

רש"י

יחסלנו. יכלנו, ועל שם כך נקרא חסיל, שמכלה את הכל:
everything — because it consumes chasil it is called this account of and on will consume it will crop it

פסוק לג

Pasuk 33

כרמים תטע ועבדת ויין לא תשתה ולא תאגר כי תאכלנו
shall devour it for you shall gather and not you shall drink not and wine and you shall till you shall plant Vineyards
התלעת:
the worm

פסוק לד

Pasuk 34

זיתים יהיו לה בכל גבולה ושמן לא תסוף כי ישל זיתך:
your olives shall drop off for anoint you shall not but oil your territory in all of to you there shall be olive trees

רש"י

ישל. ישיר פרותיו, לשון ונשל הפזל דברים י"ט:
19 Devarim the iron and slips off an expression of its fruits it shall drop shall cast off

פסוק לה

Pasuk 35

בנים ובנות תוליד ולא יהיו לה כי ילכו בשבי:
into captivity they will go for yours they will be but not you will beget and daughters Sons

פסוק לו

Pasuk 36

כל עצך ופרי אדמתך יירש הצלצל:
the cricket shall take over your land and the fruit of your trees All of

רש"י

יירש הצלצל. יעשנו הארבה רש מז הפרי:
the fruit of poor the locust will make it the locust will impoverish

רש"י

יירש. יעני:

it will make poor it will impoverish

רש"י

צלצל. מין ארבה. ואי אפשר לפרש יירש לשון ירשה, שאם כן
so for if inheritance as an expression of yeyareish to explain and it is impossible locust is a species of Tiltzal

היה לו לכתב "יירש", ולא לשון הורשה וגרושין, שאם כן היה לו
it should have so for if and expelling driving out as an expression of and not yirash written it should have

לכתב "יירש":

written yorish

פסוק לז

Pasuk 37

הגר אשר בקרבך יעלה עליה מעלה מעלה ואתה תרד מטה מטה:

and lower lower shall sink while you and higher higher above you shall rise in your midst who is The stranger

פסוק לח

Pasuk 38

הוא ילוך ואתה לא תלוננו הוא יהיה לראש ואתה תהיה לזנב:

for a tail will be and you for a head will be he lend to him will not and you will lend to you he

פסוק לט

Pasuk 39

ובאו עליה כל הקללות האלה וירדפוה ושיגוה עד

until and they shall overtake and they shall pursue these the curses all of upon you and they shall come you

השמדה כי לא שמעת בקול יהוה אלהיך לשמר מצותיו

His commandments to keep your God Hashem to the voice of you listened not because your destruction

וחקתי אשר צוה:

He commanded you which and His statutes

פסוק מ

Pasuk 40

והיו כה לאות ולמופת ובזרעה עד עולם:

eternity until and upon your and for a wonder for a sign upon you And they shall be offspring

פסוק מא

Pasuk 41

תחת אשר לא עבדת את יהוה אלהיך בשמחה ובטוב לבב

heart and with goodness of with joy your God Hashem — you served not that Because

מֵרַב כָּל:

everything from an abundance of

רש"י

מֵרַב כָּל. בְּעוֹד שָׁהָה לָּהּ כָּל טוֹב:

goodness all to you there was while all From the abundance of

פסוק מב

Pasuk 42

וְעַבַּדְתָּ אֶת אֹיְבֶיךָ אֲשֶׁר יִשְׁלַחְנוּ יְהוָה בָּךְ בְּרָעַב וּבְצָמָא

and in thirst in hunger against you Hashem He will send him whom your enemies — and you shall serve

וּבְעִירֹם וּבְחָסֶר כָּל וְנָתַן עַל בִּרְזֶל עַל צְוֹאֲרֶךָ עַד הַשְׁמִידוֹ

His destroying until your neck upon iron a yoke of and He will place everything and in lack of and in nakedness

אֹתָךְ:

you

פסוק מג

Pasuk 43

יִשָּׂא יְהוָה עָלֶיךָ גּוֹי מֵרָחוֹק מִקְצֵה הָאָרֶץ כַּאֲשֶׁר יֵדְאָה הַנֶּשֶׁר גּוֹי

a nation the eagle swoops as the earth from the end of from afar a nation against you Hashem Will bring

אֲשֶׁר לֹא תִשְׁמַע לְשׁוֹנוֹ:

its language you will understand not whose

רש"י

כַּאֲשֶׁר יֵדְאָה הַנֶּשֶׁר. פֶּתָאם וְדַרְכּוֹ מְצֻלַּחַת וַיִּקְלּוּ סוּסָיו:

its horses and will be swift is successful and its way suddenly the eagle swoops down as

רש"י

לֹא תִשְׁמַע לְשׁוֹנוֹ. לֹא תִכְּרִי לְשׁוֹנוֹ, וְכֵן "תִּשְׁמַע חֲלוֹם לִפְתָּר אֹתוֹ"

it to interpret a dream you understand and so its tongue you will recognize not its tongue you shall understand not

בְּרֵאשִׁית מ"א, וְכֵן "כִּי שָׁמַע יוֹסֵף שֶׁם מ"ב, אֵינִי טִינֵד"רִי:

entendre 42 there Yosef understood that and so 41 Bereishis

פסוק מד

Pasuk 44

גּוֹי עֹז פָּנִים אֲשֶׁר לֹא יִשָּׂא פָּנִים לְזָקֵן וְנָעַר לֹא יֶחֱוֶן:

pity will not and a youth to an elder favor show will not which of face brazen a nation

פסוק מה

Pasuk 45

וְאָכַל פְּרִי בְהֶמְתָּךְ וּפְרִי אֲדָמָתְךָ עַד הַשְׁמִדָּךְ אֲשֶׁר לֹא יִשְׁאִיר

it will leave not which your destruction until your land and the fruit of your animal the fruit of And it shall eat

לָהּ דָּגָן תִּירוֹשׁ וְיֵצֶהָ שֶׁגֶר אֶלְפֶיהָ וְעִשְׂתֶּרֶת צֹאנָהּ עַד הָאֲבִידוֹ אֹתָהּ׃
you its destroying until your sheep and the herds of your cattle the offspring of and oil wine grain to you

פסוק מו

Pasuk 46

וְהֵצֵר לָהּ בְּכָל שְׁעָרֶיהָ עַד רֹדֶת חֲמַתֶּיהָ הַגְּבוּהוֹת וְהַפְּצֻרוֹת
and the fortified the high your walls the coming down of until your gates in all you And it shall besiege
אֲשֶׁר אֹתָהּ בְּטִחַ בָּהֶן בְּכָל אֶרְצָהּ וְהֵצֵר לָהּ בְּכָל שְׁעָרֶיהָ בְּכָל אֶרְצָהּ
your land in all your gates in all you and it shall besiege your land in all in them trust you which
אֲשֶׁר נָתַן יְהוָה אֱלֹהֶיהָ לָהּ׃
to you your God Hashem has given which

רש"י

עַד רֹדֶת חֲמַתֶּיךָ. לְשׁוֹן רְדוּי וְכבוּשׁ׃
and conquest subjugation an expression of your wrath the subjugation of Until

פסוק מז

Pasuk 47

וְאָכַלְתָּ פְּרִי בִטְנָהּ בָּשָׂר בְּנֶיהָ וּבִנְתֶיהָ אֲשֶׁר נָתַן לָהּ יְהוָה
Hashem to you has given whom and your daughters your sons the flesh of your womb the fruit of And you shall eat
אֱלֹהֶיהָ בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר יֵצִיק לָהּ אִיְבָהּ׃
your enemy you shall distress with which and in the distress in the siege your God

רש"י

וְאָכַלְתָּ ... בָּשָׂר בְּנֶיךָ ... בְּמָצוֹר. מִחֲמַת שְׂיָהּיוּ צָרִים עַל הָעִיר וַיִּהְיֶה
and there will be the city . besieging that they will be because in the siege your sons the flesh of And you shall eat
שָׁם מָצוֹק, עֲקַת רָעָבוֹן׃
famine the pressure of distress there

פסוק מח

Pasuk 48

הָאִישׁ הַרֵךְ בָּךְ וְהָעֲנָג מְאֹד תִּרְעַע עֵינָיו בְּאָחִיו
against his brother his eye will be mean extremely and the fastidious among you who is tender The man
וּבְאִשְׁתּוֹ חִיקוֹ וּבְיֶתֶר אֲשֶׁר יוֹתִיר׃
he leaves over whom his children and against the his bosom and against the wife of remnant of

רש"י

הַרֵךְ בְּךָ וְהָעֲנָג. הוּא הַרֵךְ הוּא הָעֲנָג — לְשׁוֹן פְּנוּק, וּמִהֲתַעֲנֵג
and from delicateness pampering an expression of the delicate he is the tender he and the delicate among you The tender
וּמִרֵךְ מוֹכִיחַ עֲלֵיהֶם שְׂשֻׁנֵיהֶם אֶחָד; אַע"פ שֶׁהוּא מְפֻנָּק וְיָדַעְתּוֹ קִצָּה
is disgusted and from tenderness proves and against them regarding them that both of them are one that he is even though pampered that he is
בְּדָבָר מָאוּס, יִמְתֵּק לוֹ לְרַעְבוֹנוֹ בָּשָׂר בְּנָיו וּבְנוֹתָיו, עַד כִּי תִרְעַע עֵינָיו
loathsome by a thing to him it will be sweet for his hunger his sons the flesh of his eye will be evil that until and his daughters

בְּבָנָיו הַנּוֹתָרִים מִתַּת לְאֶחָד מֵהֶם מִבֶּשֶׁר בָּנָיו אֲחֵיהֶם אֲשֶׁר יֹאכַל.
he will eat whom their brothers his children from the flesh of of them to one from giving who remain against his children
ד"א — הָרַךְ בָּרַךְ , הָרַחֲמָנִי וְרַךְ הַלֵּב מִרְבַּ רַעֲבָנוֹת
hunger from the abundance of of heart and tender the merciful among you the tender another explanation
יִתְאַכְזְרוּ וְלֹא יִתְּנוּ מִבֶּשֶׁר בְּנֵיהֶם הַשְּׁחוּטִים לְבָנֵיהֶם הַנּוֹתָרִים:
who remain to their children who were slaughtered their children from the flesh of will they give and not they will become cruel

פסוק מט

Pasuk 49

מִתַּת לְאֶחָד מֵהֶם מִבֶּשֶׁר בְּבָנָיו אֲשֶׁר יֹאכַל מִבְּלִי הַשְּׂאִיר לוֹ
to him leaving because of not he will eat whom his children from the flesh of of them to one from giving
כָּל בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר יֵצִיק לָהּ אִיבָהּ בְּכָל שְׁעָרֶיהָ:
your gates in all your enemy you will distress with which and in the distress in the siege anything

פסוק נ

Pasuk 50

הָרַכָּה בָּהּ וְהִעֲנָהּ אֲשֶׁר לֹא נִסְתָּה כַּף רַגְלָהּ הֵצִיג עָלַי
upon to set her foot the sole of has ventured not who and the dainty woman among you The tender woman
הָאָרֶץ מִהֲתַעֲנַג וּמִרֶךְ תִּרְעַ עֵינָהּ בְּאִישׁ חִיקָהּ וּבִבְנָהּ
and against her son her bosom against the husband of her eye shall be evil and from tenderness from daintiness the ground
וּבִבְתָּהּ:
and against her daughter

רש"י

תִּרְעַ עֵינָהּ בְּאִישׁ חִיקָהּ וּבִבְנָהּ וּבִבְתָּהּ. הַגְדוּלִים:
the adult ones and towards her daughter and towards her son her bosom towards the husband of her eye shall be evil

פסוק נא

Pasuk 51

וּבִשְׁלִיתָהּ הֵיוֹצֵת מִבֵּין רַגְלֶיהָ וּבִבְנָהּ אֲשֶׁר תֵּלֵד כִּי
for she will bear whom and with her children her legs from between that emerges and with her afterbirth
תֹּאכְלֵם בְּחָסֶר כָּל פֶּסֶתָר בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר יֵצִיק לָהּ אִיבָהּ
your enemy you will distress which and in distress in siege in secret everything in lack of she will eat them
בְּשְׁעָרֶיהָ:
in your gates

רש"י

וּבִשְׁלִיתָהּ. בְּנֵיהָ הַקְטָנִים — בְּכָלָן תֵּהָא עֵינָהּ צָרָה פְּשִׁתֹּאכַל אֶת הָאֶחָד
the one — when she eats evil her eye will be towards all of them the small ones her children And towards her afterbirth

מִלֵּתָן לְאֲשֶׁר אֵצֶלָה מִן הַבֶּשֶׁר:
the flesh from are with her to those who from giving

אם לא תשמר לעשות את כל דברי התורה הזאת הכתובים בספר
 in the book that are written this the Torah the words of all — to do you will observe not If
 הֲיָה לִירָאָה אֶת הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא הֲיָה אֵת יְהוָה יֵאלֹהֶיךָ:
 your God Hashem — this and the awesome the honored the Name — to fear this

והפלא יהוה את מכתה ואת מכות זרעה מכות גדלות
 great plagues your offspring the plagues of and — your plagues — Hashem And Hashem will make
 extraordinary
 ונאמנות וחקלים רעים ונאמנים:
 and chronic evil and sicknesses and lasting

רש"י

והפלא ה' את מכתה. מפלאות ומבדלות משאר מכות:
 plagues from the rest of and distinguished exceptional your plagues — Hashem And will make exceptional

רש"י

ונאמנות. ליסרה, לקיים שליחותן:
 their mission to fulfill to chastise you and trustworthy

והשיב בך את כל מדוה מצרים אשר יגרת מפניהם
 because of them you dreaded which Mitzrayim the sicknesses of all — upon you and He will bring back
 ודבקו בך:
 to you and they shall cling

רש"י

אשר יגרת מפניהם. מפני המכות. כשהיו ישראל רואין מכות משנות הבאות על
 upon that came unusual plagues seeing Yisrael when were the plagues because of before them you feared Which
 מצרים, היו יראים מהם שלא יבאו גם עליהם. תדע שכן כתוב "אם
 "If it is written for so You may know upon them also they would come that not of them afraid they were Mitzrayim
 שמוע תשמע וגו' כל המחלה אשר שמתי במצרים לא אשים עליה" שמות ט"ו —
 15 Shemos upon you" will I place not in Mitzrayim I placed which the disease all etc. you will hearken hearken
 אין מיראין את האדם אלא בדבר שהוא יגור ממנו:
 of it fears that he with a thing except a person — frighten They do not

גַּם כָּל חֲלִי וְכָל מִכָּה אֲשֶׁר לֹא כָתוּב בְּסֵפֶר הַתּוֹרָה הַזֹּאת יַעֲלֶם
 will bring them this the Torah in the book of written is not which plague and every illness every Also
 יִהְיֶה עָלֶיךָ עַד הַשְׁמָדָה:
 your destruction until upon you Hashem

רש"י

יעלם. לשון עליה:
 ascent the language of is an expression of

פסוק נו

וְנִשְׁאַרְתֶּם בְּמִתִּי מְעַט תַּחַת אֲשֶׁר הָיִיתֶם כְּכּוֹכְבֵי הַשָּׁמַיִם לָרֹב
 for multitude the heavens like the stars of you were that instead of fewness with people of and you shall remain
 כִּי לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ:
 your God Hashem to the voice of you listened not because

רש"י

ונשארתי במתי מעט תחת וגו'. מעטין חלף מרבים:
 many instead of few etc. instead of few with people of And you shall remain

פסוק נז

וְהָיָה כַּאֲשֶׁר שָׁשׂ יְהוָה עֲלֵיכֶם לְהִיטִיב אֶתְכֶם וּלְהַרְבּוֹת אֶתְכֶם כֵּן
 so you and to multiply to you to do good over you Hashem rejoiced just as and it shall be
 יִשְׂשִׂי יְהוָה עֲלֵיכֶם לְהַאֲבִיד אֶתְכֶם וּלְהַשְׁמִיד אֶתְכֶם וְנִסְחַתְתֶּם מֵעַל
 from upon and you shall be torn you and to annihilate you to destroy over you Hashem will rejoice
 הָאֲדָמָה אֲשֶׁר אַתָּה בָּא שָׁמָּה לְרִשְׁתָּהּ:
 to possess it there are coming you that the land

רש"י

כן ישיש ה'. את אויביכם עליכם להאביד וגו':
 etc. to destroy over you your enemies — Hashem will make rejoice so

רש"י

ונסחתם. לשון עקירה וכן משלי ט"ו "בית גאים יסח ה'":
 Hashem will uproot the haughty the house of fifteen Mishlei and so uprooting is an expression of and you shall be uprooted

פסוק נח

וְהִפִּיצְךָ יְהוָה בְּכָל הָעַמִּים מִקְצֵה הָאָרֶץ וְעַד קֵצָה הָאָרֶץ
 the earth the end of and until the earth from the end of the peoples among all Hashem And Hashem will
 scatter you

וְעַבַדְתָּ שָׁם אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא יָדַעְתָּ אֹתָהּ וְאַבְתִּירָהּ עֵץ וָאֶבֶן:
and stone wood and your ancestors you you knew not whom others gods there and you will serve

רש"י

וְעַבַדְתֶּם שָׁם אֱלֹהִים אֲחֵרִים. כְּתַרְגֻּמוֹ — לֹא עֲבֹדְתָּ אֱלֹהִים מִמֶּשׁ אֲלָא
but rather literally deity service of not according to its Targum others gods there And you will serve

מַעֲלִים מִסֵּ וְגִלְגָּלִיּוֹת לְכוֹמְרֵי עֲזָ:
idol worship to the priests of and poll-taxes tribute paying

פסוק נט

Pasuk 59

וּבְגוֹיִם הֵהֱם לֹא תִרְגִּיעַ וְלֹא יִהְיֶה מְנוּחַ לְכַף רַגְלְךָ
your foot for the sole of a resting place there will be and not you will find rest not those And among the nations

וְנָתַן יְהוָה לְךָ שָׁם לֵב רָגֹז וְכִלְיוֹן עֵינַיִם וְדַאֲבוֹן נַפְשׁ:
soul and a despair of eyes and a pining of anxious a heart there to you Hashem and will give

רש"י

לֹא תִרְגִּיעַ. לֹא תְנוּחָה, כְּמוֹ "וְזֹאת הַמְרַגֵּעַ" יִשְׁעִיהוּ כ"ח :
28 Yeshayahu the rest and this is like you shall rest not you shall find rest not

רש"י

לֵב רָגֹז. לֵב חֲרָד, כְּתַרְגֻּמוֹ "דָּחִל", כְּמוֹ יִשְׁעִיהוּ י"ד "שָׂאוֹל מִתַּחַת רַגְזָה
trembled from beneath the grave fourteen Yeshayahu like fearing like its Targum fearful a heart trembling A heart
לְךָ" שְׁמוֹת ט"ו "שָׁמְעוּ עַמִּים יִרְגְּזוּן", שְׁמוֹאֵל ב כ"ב "מוֹסְדוֹת הַשָּׁמַיִם יִרְגְּזוּ":
trembled the heavens the foundations of twenty-two two Shmuel they trembled peoples heard fifteen Shemos for you

רש"י

וְכִלְיוֹן עֵינַיִם. מִצָּפָה לִישׁוּעָה וְלֹא תָבֹא:
come and it does not for salvation one who looks eyes And a failing of

פסוק ס

Pasuk 60

וְהָיוּ חַיֵּיךָ תְּלָאִים לְךָ מִנֶּגֶד וּפְחַדְתָּ לִלְלָהּ וַיּוֹמֶם וְלֹא תֵאֱמִין
you will believe and not and day night and you will dread from opposite for you hanging your life and will be

בְּחַיֵּיךָ:
in your life

רש"י

חַיֵּיךָ תְּלָאִים לְךָ. עַל הַסָּפֶק, כָּל סָפֶק קָרוֹי תְּלוּי, שְׁמָא אָמוּת הַיּוֹם בְּחֶרֶב הַבָּאָה
that is coming by the sword today I will die perhaps hanging is called doubt any the doubt on to you hanging your life
עָלֵינוּ. וְרַבּוֹתֵינוּ דָּרְשׁוּ זֶה הַלּוֹקֵחַ תְּבוּאָה מִן הַשּׁוּק:
the market from produce one who buys this interpreted and our Rabbis upon us

רש"י

ולא תאמין בחייר. זה הסומך על הפליטר עי' מנחות ק"ג :

103b Menachot see the baker on one who relies this is of your life you will have assurance And not

פסוק סא

Pasuk 61

בבקר תאמר מי יתן ערב ובערב תאמר מי יתן בקר

morning will give who you will say and in the evening evening will give who you will say In the morning

מפחד לבבה אשר תפחד וממראה עיניך אשר תראה:

you will see which your eyes and from the sight of you will dread which your heart from the dread of

רש"י

בבקר תאמר מי יתן ערב. ויהיה הערב של אמש:

yesterday of the evening and it would be evening will give who you will say In the morning

רש"י

ובערב תאמר מי יתן בקר. של שחרית, שהצרות מתחזקות תמיד וכל

and every constantly grow stronger because the troubles morning of morning will give who you shall say And at evening

שעה מרבה קללתה משלפניה עי' סוטה מ"ט :

49a Sotah see than of before it its curse is greater hour

פסוק סב

Pasuk 62

והשיבה יהוה מצרים באניות בדרכו אשר אמרתי לה לא תסיף

continue you shall not to you I said which by the way in ships to Mitzrayim Hashem And He will return you

עוד לראתה והתמפרתם שם לאיביך לעבדים ולשפחות ואין

but there is no and as maidservants as slaves to your enemies there and you will offer to see it again yourselves for sale

קנה:

buyer

רש"י

באניות. בספינות — בשביה:

in captivity in ships In ships

רש"י

והתמכרתם שם לאיביך. אתם מבקשים להיות נמכרים להם לעבדים

for slaves to them sold to be will seek you to your enemies there And you will offer yourselves for sale

ולשפחות:

and for handmaids

רש"י

ואין קנה. כי יגזרו עליה הרג וכליון:
and destruction killing upon you they will decree because buyer and there is no

רש"י

והתמכרתם. בלעז איפורונדרי"ץ וו"ש, ולא יתכן לפרש
and you will offer yourselves for sale in foreign tongue et pour vendrez vous
"והתמכרתם" בלשון ונמכרתם על ידי מוכרים אחרים מפני שנאמר
and you will offer yourselves for sale in the sense of by and you will be sold the hands of sellers other because that it is said
אחריו "ואין קונה":
after it and there is no buyer

פסוק סג

Pasuk 63

אלה דברי הברית אשר צוה יהוה את משה לכת את בני
the children of — to seal Moshe — Hashem commanded which the covenant the words of These are
ישראל בארץ מואב מלבד הברית אשר פרת אתם בחרב:
at Chorev with them He sealed which the covenant besides Moav in the land of Yisrael

רש"י

לכת את בני ישראל. שיקבלו עליהם את התורה באלה
to cut the children of — Yisrael upon themselves that they will accept the Torah with an imprecation
ובשבועה:
and with an oath

רש"י

מלבד הברית. קלות שבתורת פהנים שנאמרו בסיני:
Besides the covenant the curses that are in the Torah of the Kohanim which were said at Sinai

CHAPTER SUMMARY

The aliyah details the dual paths of blessing and curse for Klal Yisrael. It starts with the glorious brachos of victory, financial abundance, and spiritual prestige that come from keeping the mitzvos. It then shifts to the devastating curses of the Tochachah, describing how disobedience leads to agricultural failure, physical illness, madness, and constant oppression by foreign nations. The Torah warns that because we did not serve Hashem with joy and gladness when we had everything, we will be forced to serve our enemies in hunger, thirst, and nakedness under a heavy yoke of iron, culminating in a ruthless nation swooping down from afar to destroy our land and leave us with nothing.

The Torah is telling us a frightening list of klalos in this parsha, but right in the middle of all the darkness, the Torah stops and reveals the root cause of it all: "Tachas asher lo avadta es Hashem Elokecha b'simcha u'v'tuv levav m'rov kol", because you did not serve Hashem with joy and gladness of heart when you had everything. Lichoira, this is a massive chiddush. The Gemara is bothered by what brings such churban, and we would have thought it is only the most chamur aveiros. But the Torah is mechadesh here that a lack of simcha in our avodas Hashem is not just a minor detail; it is the very opening that allows the yetzer hara and the middas hadin to take over.

When we do mitzvos out of cold habit, as a heavy burden that we just want to get over with, we are missing the entire point of why Hashem gave us the Torah. If a person has a beautiful, rich life, with a warm home and food on the table, yet his davening is cold and his learning is done with a sigh, he is showing that the Torah is not his greatest delight. Mimeila, that coldness cools down his whole connection to Hashem. The teretz to avoiding the spiritual decline described in the klalos is to bring life, warmth, and real b'simcha energy into our daily Yiddishkeit.

Today, when you stand up to daven Mincha or sit down to learn your daily shiur, do not just run through it to check it off your list. Take ten seconds before you begin to think about the zechus of being a Yid, smile, and do that mitzvah with real, conscious joy.

דף יומי • תלפין • דף ק"כ

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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 Ilai 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 אֵילָעָא: בְּמָלֵא שְׂבִין הַמָּלְאִין.

Rabbi Ilai 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 אֶכְלִין!

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

דָּאֻמְרִישׁ לְקִישׁ: צִיר שֶׁעַל גִּבִּי יֵרָק 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 דַּעְתָּא הוּא, בְּכֹל דְּהוּ מִיתְבָּא דַּעְתִּיהּ.

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, מֵאִי 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

אָלָא 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 דְּאִקְפִּיה אַחֲשׁוּבִי אַחֲשִׁבִיהּ,

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

אָלָא הִמְחָה אֶת הַחֵלֶב וּגְמָעוֹ – אֶכְלִיָּה כְּתִיבָא בִּיהּ, 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" – לְרִבּוֹת אֶת הַשּׁוֹתָהּ.

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

BRAISA

תְּנִינָא נְמִי גַבִּי חֲמִץ כְּהֵאִי גִזְנָא: הִמְחֵהוּ וּגְמָעוּ – אִם חֲמִץ 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 רַחֲמֵנָא, וְהֵאִי 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 חֲמִץ 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 נִבְלָת עוֹף טָהוֹר כְּהֵאִי גִזְנָא: הִמְחֵהוּ 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

אִי 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 לְהִנֵּה 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 ורוטבן 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.

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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 דתנא: הטביל, והחדש, וההקדש, והשביעית, והפלאים – כולן משקין היוצאין מהן כמותן.
מנלן?

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 – מנלן?

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 מנלן?

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, יְהוּ מְתוּנִים בְּדִין, וְהָעֲמִידוֹ תְּלִמִּידִים הֲרִיבָהּ, 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 הָעֲבוּדָה 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

מִתַּאֲבָק 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 חֲבֵרוֹ. מִכָּאן אָמְרוּ חֲכָמִים, כָּל זְמַן שֶׁאָדָם מִרְבֶּה
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 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
הַרְבָּנוּת, 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, שִׁמָּא 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. וְדֹאשְׁתִּימָשׁ בְּתַגָּא, 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 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 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.

מִשְׁנָה 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.

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 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 יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר 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 מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמֵה 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 וְנִכְחִידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלֻמָּנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי 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 מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צִאתְךָ וּבואְךָ מִצֵּתָה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה 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 לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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