

דף יומי • חזקוני • דף קכ"א

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

THE SUGYA

We begin the daf by diving into a fascinating machlokes between Rabbi Yochanan and Reish Lakish regarding the definition of "alal" mentioned in our Mishnah. The Mishnah taught that alal joins together with meat to make up the shiur of an egg-bulk for food tumah, and the Gemara wants to know what this actually is. Rabbi Yochanan holds it refers to the nuchal ligament, which is tough and stringy, while Reish Lakish argues that it refers to the meat residue left on the hide after flaying. The Gemara brings a kasha from a pasuk in Iyov and a Braisa of Rabbi Yehuda to challenge these views, leading to a deeper analysis of how we view tough, inedible parts of an animal and whether they can still be considered food.

Next, the Gemara moves on to discuss other seemingly inedible parts of animals and birds, like beaks, talons, and horns, which the Mishnah says can join together with the meat for tumah. The Gemara asks lichaira how these hard, wood-like parts can be considered food, and explains that the Mishnah is davka referring to the softer, living areas of these parts, such as the soft membrane under the beak or the blood-filled base of the horn. We then transition to a discussion regarding a Yisrael who slaughters a non-kosher animal, analyzing the requirements of intention and hechsher (preparation by water) for it to become tamei.

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

עמוד א' DAF 121A

EXPLANATION

וְהָדָר מִיֵּיתִי לָהּ לְעֶרְלָהּ "פְּרִי" "פְּרִי" מִבְּכֹרִים.

And then he derives the halacha of liquid that emerges from orlah by a gezeirah shavah of the word "fruit" and "fruit" from first fruits.

משנה MISHNAH

MISHNAH

וְהָאֵלָל.

We learned in the Mishnah: And the alal joins together with the flesh to constitute the requisite egg-bulk to transmit food impurity.

גמרא GEMARA

QUESTION

מאי אָלֵל?

The Gemara asks: **What** is this **alal**?

ANSWER

רבי יוחנן אָמַר: מְרִטְקָא,

Rabbi Yochanan said: It is the **nuchal ligament**, which is tough and stringy.

ANSWER

וְרִישׁ לָקִישׁ אָמַר: בֶּשֶׂר שֶׁפִּלְטָתוֹ סָבִין.

And Reish Lakish said: It is the **meat residue** that is attached to the hide after the knife has flayed the flesh.

OBJECTION

מִיתִיבִי: "וְאַתֶּם אַתֶּם טִפְלֵי שֶׁקֶר רַפָּאֵי אֱלֵל כְּלָכֶם".

The Gemara **raises an objection** from a pasuk in Iyov: "**But you are plasterers of lies, you are all physicians of no value [elil]**".

EXPLANATION

בֶּשֶׂר לִמָּא לְמֵאן דְּאָמַר מְרִטְקָא – הֵיִינוּ דְּלֹאוּ בֵּר רַפּוּאָה הוּא,

Granted, according to the one who says that alal is the **nuchal ligament**, i.e., Rabbi Yochanan, **that is why** Iyov compared them to a physician trying to heal it, because it is **not something that can be healed**, as it is tough like wood.

OBJECTION

אֲלֵא לְמֵאן דְּאָמַר בֶּשֶׂר שֶׁפִּלְטָתוֹ סָבִין – בֵּר רַפּוּאָה הוּא!

But according to the one who says it is **meat residue** that is attached to the hide after the knife has flayed it, i.e., Reish Lakish, surely flesh hanging from the hide **is something that can be healed** and reattach!

RESOLUTION

בְּאֵלֵל דְּקָרָא, דְּכוּלֵּי עֲלָמָא לָא פְּלִיגִי; כִּי פְּלִיגִי – בְּאֵלֵל דְּמִתְנִיתִין.

The Gemara answers: **With regard to the alal of the verse, everyone agrees** that it refers to the nuchal ligament; **where they disagree is with regard to the alal of our Mishnah.**

PROOF

תָּא שְׁמַע, רַבִּי יְהוּדָה אָמַר: הָאֵלֵל הַמְּכוּנָס, אִם יֵשׁ כְּזוֹת בְּמָקוֹם אֶחָד – חֵיִבִּין עָלָיו,

Come and hear a proof from a Braisa: Rabbi Yehuda says: **With regard to the alal that was collected, if there is an olive-bulk in one place, one is liable for it** under the penalty of kares if he eats it or touches it and enters the Beis HaMikdash.

STATEMENT

וְאָמַר רַב הוּנָא: וְהוּא שְׁכַנְסוּ.

And Rav Huna said: **And this is only where a person collected it**, showing he considers it food.

EXPLANATION

בְּשֶׁלֶמָּא לְמַאן דְּאָמַר בְּשַׁר שְׁפִלְטָתוֹ סָכִין, הֵינּוּ דְּכִי אֵיכָּא כְּזִית מִיַּחֲיִיב,

Granted, according to the one who says alal is meat residue that is attached to the hide after the knife has flayed it, that is why when there is an olive-bulk collected one is liable, because he has shown he values it as food.

OBJECTION

אָלָא לְמַאן דְּאָמַר מְרִטְקָא, כִּי אֵיכָּא כְּזִית מֵאִי הָוִי? עַץ בְּעֵלְמָא הוּא!

But according to the one who says it is the nuchal ligament, even when there is an olive-bulk, what of it? It is merely wood and completely inedible!

RESOLUTION

אֵלֵיכָּא דְּרַבִּי יְהוּדָה לָא פְּלִיגִי, כִּי פְּלִיגִי אֵלֵיכָּא דְּרַבְּנִין:

The Gemara answers: According to the opinion of Rabbi Yehuda, they do not disagree; they agree it refers to meat residue. Where they disagree is according to the opinion of the Rabbis of our Mishnah.

STATEMENT

רַבִּי יוֹחָנָן אָמַר: מְרִטְקָא נָמִי מִצְטָרֵף,

Rabbi Yochanan said: The nuchal ligament also joins together with the meat according to the Rabbis.

STATEMENT

וְרִישׁ לָקִישׁ אָמַר: דּוֹקָא בְּשַׁר שְׁפִלְטָתוֹ סָכִין, אֲבָל מְרִטְקָא לָא מִצְטָרֵף.

And Reish Lakish said: Specifically meat residue that is attached to the hide after the knife has flayed it joins together, but the nuchal ligament does not join together.

QUESTION

הֲאִי בְּשַׁר שְׁפִלְטָתוֹ סָכִין, הֵיכִי דְּמִי?

The Gemara asks: This meat residue that is attached to the hide after the knife has flayed it, what are the circumstances?

INFERENCE

אִי דְּחָשִׁיב עָלֶיהָ – אֲפִילוּ בְּאִנְפֵּי נַפְשִׁיהָ מִיטְמָא,

If he intends to eat it, then even by itself it should become tamei as food, without needing to join with other meat!

INFERENCE

וְאִי דְּלֹא חָשִׁיב עָלֶיהָ – בְּטוּלָהָ בְּטָלָהּ!

And if he does not intend to eat it, he has completely nullified its status as food, so why should it join together?

ANSWER

רַבִּי אֲבִין וְרַבִּי מֵיִשָּׁא, חֵד אָמַר: מְקַצְתּוֹ חֵיִשֵּׁב עָלָיו.

Rabbi Avin and Rabbi Meyasha answered this. One said: He intended to eat part of it, but we do not know which part, so it only joins together.

ANSWER

יחד אָמר: מִקְצָתוֹ פִּלְטָתוֹ חִיָּה, וּמִקְצָתוֹ פִּלְטָתוֹ סָכִין.

And one said: Part of it was severed by an animal biting it, which keeps its food status, and part of it was severed by a knife, which nullified its food status, and they are mixed up.

מִשְׁנָה MISHNAH

MISHNAH

תָּנוּ הֵתָם: הַחֲרָטוֹם וְהַצִּפְרָנִים מִיִּטְמָאִין וּמִטְמָאִין וּמִצְטָרְפִין.

We learned in a Mishnah elsewhere: The beak and the talons of a bird become tamei, and transmit tumah, and join together with the flesh.

גְּמָרָא GEMARA

QUESTION

חֲרָטוֹם – עֵץ בְּעָלְמָא הוּא!

The Gemara asks: But **the beak is merely wood**, completely hard and inedible!

ANSWER

אָמַר רַבִּי אֶלְעָזָר: בְּחֲרָטוֹם תַּחְתּוֹן.

Rabbi Elazar said: The Mishnah is referring **to the lower beak**, which is soft.

OBJECTION

תַּחְתּוֹן נָמִי עֵץ בְּעָלְמָא הוּא!

The Gemara objects: **The lower beak is also merely wood!**

ANSWER

אָמַר רַב פָּפָא: תַּחְתּוֹן שֶׁל עֲלִיוֹן.

Rav Pappa said: It means the soft membrane on the **underside of the upper beak**.

ANSWER

צִפְרָנִים, אָמַר רַבִּי אֶלְעָזָר: מְקוֹם [הַמּוֹבֶלַע] בְּבֶשֶׁר.

Regarding **the talons**, Rabbi Elazar said: It refers to the **place that is absorbed in the flesh**.

ANSWER

קֶרְנִים, אָמַר רַב פָּפָא: בְּמְקוֹם שֶׁחֹתְכִין וְיוֹצֵא מִהֶן דָּם.

Regarding the **horns** mentioned in our Mishnah, Rav Pappa said: It refers to the soft **place where they cut and blood comes out of them**.

MISHNAH

כְּיוֹצֵא בּוֹ, הַשּׁוֹחֵט בְּהֵמָה.

We learned in the Mishnah: **Similarly, one who slaughters a non-kosher animal...**

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבִּי אֲסִי: שׁוֹנִין יִשְׂרָאֵל בְּטִמְאַתָּהּ, וְגוֹי בְּטַהוּרָהּ – צְרִיכִין מַחְשָׁבָה וְהַכָּשֵׁר מִמֶּם מְמַקּוּם אַחֵר.

Rabbi Assi said: The cases of a Yisrael who slaughters a non-kosher animal, and a non-Jew who slaughters a kosher animal, are alike in that they both **require intention** to eat the meat and **preparation by water from another source** to become susceptible to tumah.

QUESTION

הַכָּשֵׁר לָמָּה לִי? סוֹפּוֹ לְטַמֵּא טוּמְאָה חֲמוּרָה, וְכָל שְׁסוּפּוֹ לְטַמֵּא טוּמְאָה חֲמוּרָה – לֹא בָּעֵי הַכָּשֵׁר.

The Gemara asks: **Why do I need preparation by water? In the end it will transmit severe tumah as a neveilah, and anything that in the end transmits severe tumah does not require preparation by water!**

PROOF

דִּתְנִי דְּבִי רַבִּי יִשְׁמַעֵאל: "וְכִי יִתֵּן מַיִם עַל זֶרַע", מָה זֶרַעִים שְׂאִין סוֹפֵן לְטַמֵּא טוּמְאָה חֲמוּרָה צְרִיכִין הַכָּשֵׁר, אַף כָּל שְׂאִין סוֹפֵן לְטַמֵּא טוּמְאָה חֲמוּרָה צְרִיכִין הַכָּשֵׁר.

As the school of Rabbi Yishmael taught: The pasuk says, "And if water be put upon seed"; just as seeds, which do not ultimately transmit severe tumah, require preparation, so too anything that does not ultimately transmit severe tumah **requires preparation**, excluding neveilah which does transmit severe tumah.

PROOF

וְתַנְיָא, אָמַר רַבִּי יוֹסִי: מִפְּנֵי מָה אָמְרוּ נִבְלָת עוֹף טָהוֹר צְרִיכָה מַחְשָׁבָה וְאֵינָהּ צְרִיכָה הַכָּשֵׁר? מִפְּנֵי

And it was taught in a Braisa, Rabbi Yose said: For what reason did they say that the carcass of a kosher bird requires intention but does not require preparation? Because in the end it transmits severe tumah.

QUESTION

שְׁסוּפָה לְטַמֵּא טוּמְאָה חֲמוּרָה!

since its end is to become tamei with a severe tumah in the throat of the one who eats it, we say that it is already considered food and does not need hechsher. But why does Rabbi Asi say that the Sages do not apply this logic to a slaughtered non-kosher animal?

ANSWER

אמר חזקיה: הואיל ויכול לגוררה, ולהעמידה על פחות מכזית.

Chizkiyah said in response: The Sages hold that we cannot say its end is definitely to become tamei, **since he is able to scrape it** and chop the meat into small pieces, **and establish it at less than a kezayis** per piece, in which case it would never convey any tumah at all.

QUESTION

אמר ליה רבי ירמיה לרבי זירא: ומי אמר חזקיה הכי?

Rabbi Yirmeyah said to Rabbi Zeira: And did Chizkiyah really say this, that the Sages hold a twitching animal is not considered dead?

OBJECTION

והא איתמר: שחט בה שנים או רוב שנים, ועדיין היא מפרקסת –

But wasn't it stated as a machlokes: If **one** slaughtered in it, a non-kosher animal, **the two** simanim or the majority of the **two** simanim, **and it is still twitching**,

OBJECTION

חזקיה אמר: אינה לאברים, רבי יוחנן אמר: ישנה לאברים.

Chizkiyah said: It is **not** subject to the prohibition of eating **limbs** from a living animal, whereas **Rabbi Yochanan said:** It is subject to the prohibition of eating **limbs** from a living animal.

EXPLANATION

חזקיה אמר אינה לאברים: מתה היא.

The Gemara explains: **Chizkiyah said it is not** subject to the prohibition of **limbs** because he holds **it is** considered **dead** immediately upon shechitah.

EXPLANATION

רבי יוחנן אמר ישנה לאברים: לא מתה היא.

And **Rabbi Yochanan said it is** subject to the prohibition of **limbs** because he holds **it is not** yet considered **dead**. Now, if Chizkiyah holds shechitah makes it dead, it should be tamei as a nevelah immediately, which contradicts the Sages in Rabbi Asi's statement!

ANSWER

אמר ליה: יצתה מכלל חיה, ולכלל מתה לא באת.

Rabbi Zeira said to him: Chizkiyah holds that by virtue of the shechitah, **it has left the category of a living animal**, so the prohibition of eating a limb from a living animal no longer applies, **but into the category of a dead animal it has not yet entered**, so it does not yet convey the tumah of a carcass.

STATEMENT

גופא: שחט בה שנים, או רוב שנים, ועדיין היא מפרקסת – חזקיה אמר: אינה לאברים, רבי יוחנן אמר: ישנה לאברים.

The Gemara returns to analyze **the text itself** quoted above: If **one slaughtered in it**, a non-kosher animal, **the two** simanim **or the majority of the two** simanim, **and it is still twitching**, Chizkiyah said: **It is not** subject to the prohibition of limbs, and Rabbi Yochanan said: **It is** subject to the prohibition of limbs.

RULING

אמר רבי אלעזר: נקוט להא דרבי יוחנן בידה, דתני רב אושעיא פוותיה.

Rabbi Elazar said: Hold this ruling of Rabbi Yochanan in your hand as the definitive halachah, for Rav Oshaya taught a braisa like him.

BRAISA

דתני רב אושעיא: ישראל ששחט בהמה טמאה לגוי, שחט בה שנים או רוב שנים, ומפרקסת –

For Rav Oshaya taught in a braisa: In the case of a Jew who slaughtered a non-kosher animal for a gentile to eat, and he slaughtered in it the two simanim or the majority of the two simanim, and it is still twitching,

BRAISA

מטמאה טומאת אכלין, אבל לא טומאת נבלות.

it is tamei with the tumah of foods, because the shechitah made it fit to be eaten by a gentile, but as long as it is twitching, it does not yet convey the tumah of carcasses.

BRAISA

אבר הפורש ממנה, כפורש מן החי, ובשר הפורש ממנה, כבשר הפורש מן החי, ואסור לבני נח, ואפילו לאחר שתצא נפשה.

A limb that separates from it while it is twitching is treated like a limb separating from a living animal and is tamei as nevelah, and flesh that separates from it while it is twitching is treated like flesh separating from a living animal, and it is forbidden to Bnei Noach as ever min hachai, and this prohibition remains even after its soul departs.

BRAISA

שחט בה אחד, או רוב אחד – אינה מטמאה טומאת אכלין; נחרה – אין בה טומאה של כלום.

If he slaughtered in it only one siman or the majority of one siman, it is not tamei with the tumah of foods because the shechitah was invalid; and if he stabbed it, there is no tumah of any kind in it while it is still twitching.

BRAISA

וגוי ששחט בהמה טהורה לישראל, ומפרקסת – מטמאה טומאת אכלין, אבל לא טומאת נבלה.

And similarly, a gentile who slaughtered a kosher animal for a Jew, and it is still twitching, it is tamei with the tumah of foods, but as long as it is twitching, it does not yet convey the tumah of a carcass.

BRAISA

אבר הפורש ממנה, כפורש מן החי, ובשר הפורש ממנה, כפורש מן החי, ואסור לבני נח, ואפילו לאחר שתצא נפשה.

A limb that separates from it while it is twitching is treated like a limb separating from a living animal, and flesh that separates from it while it is twitching is treated like flesh separating from a living animal, and it is forbidden to Bnei Noach, and this prohibition remains even after its soul departs.

BRAISA

שְׁחַט בַּה אֶחָד אוֹ רוֹב אֶחָד – אֵינָהּ מְטַמְּאָה טוּמְאָת אֶכָּלֶיָּן, נִחְרָה – אֵין בָּהּ טוּמְאָה שֶׁל כָּלוּם.

If he slaughtered in it one siman or the majority of one siman, it is not tamei with the tumah of foods; and if he stabbed it, there is no tumah of any kind in it while it is still twitching.

BRAISA

שְׁחַט גוֹי בְּמָקוֹם שֶׁאֵין עוֹשֶׂה אוֹתָהּ טֵרֶפֶה, וּבָא יִשְׂרָאֵל וּגְמָרָה – כְּשֶׁרָה.

If a gentile slaughtered in a place that does not make it a tereifah, such as cutting only half of the windpipe, and a Jew came and completed it, the shechitah is kosher.

BRAISA

שְׁחַט יִשְׂרָאֵל, בֵּין בְּמָקוֹם שֶׁעוֹשֶׂה אוֹתָהּ טֵרֶפֶה, וּבֵין בְּמָקוֹם שֶׁאֵין עוֹשֶׂה אוֹתָהּ טֵרֶפֶה, וּבָא גוֹי וּגְמָרָה שְׁחִיטָתוֹ – פְּסוּלָה.

But if a Jew slaughtered partially, whether in a place that makes it a tereifah, such as cutting the majority of the windpipe, or whether in a place that does not make it a tereifah, and a gentile came and completed his shechitah, it is invalid.

BRAISA

הָרוּצָה שֶׁיֵּאָכֵל מִבְּהֶמָּה קוֹדֵם שֶׁתִּצָּא נֶפֶשָׁהּ, חוֹתֶה כְּזוֹת בָּשָׂר מִבֵּית שְׁחִיטָתָהּ, וּמוֹלִיחַ יָפָה יָפָה, וּמְדִיחוֹ יָפָה יָפָה, וּמְמַתִּין לָהּ עַד שֶׁתִּצָּא נֶפֶשָׁהּ, וְאוֹכְלוֹ.

One who wants to eat from an animal before its soul departs, cuts a kezayis of meat from the place of its shechitah, and salts it very well, and rinses it very well to remove the blood, and waits for it until its soul departs, and then eats it.

BRAISA

אֶחָד גוֹי וְאֶחָד יִשְׂרָאֵל מוֹתְרִין בּוֹ.

In this case, both a gentile and a Jew are permitted to eat it, because the shechitah has already removed the prohibition of ever min hachai.

PROOF

מְסִיעֵה לֵיהּ לְרַב אִידִי בַר אָבִין, דְּאָמַר רַב אִידִי בַר אָבִין אָמַר רַב יִצְחָק בַּר אֲשִׁיָּין: הָרוּצָה שֶׁיֵּבְרִיא, חוֹתֶה כְּזוֹת בָּשָׂר מִבֵּית שְׁחִיטָה, וּמוֹלִיחַ יָפָה יָפָה, וּמְדִיחוֹ יָפָה יָפָה, וּמְמַתִּין לָהּ עַד שֶׁתִּצָּא נֶפֶשָׁהּ, אֶחָד גוֹי וְאֶחָד יִשְׂרָאֵל מוֹתְרִים בּוֹ.

The Gemara notes: This supports Rav Idi bar Avin, for Rav Idi bar Avin said that Rav Yitzchak bar Ashyan said: One who wants to become healthy and eat warm meat cuts a kezayis of meat from the place of shechitah, and salts it very well, and rinses it very well, and waits for it until its soul departs, and both a gentile and a Jew are permitted to eat it.

QUESTION

בְּעֵי רַבִּי אֶלְעָזָר: שָׁהָה בָּהּ, דָּרַס בָּהּ – מָהוּ?

Rabbi Elazar raised a dilemma: If the slaughterer paused in it, or pressed down on it during the shechitah of this animal, which invalidates the shechitah, what is the halachah regarding whether it is tamei as food while it is still twitching?

ANSWER

אָמַר לִיהָ הֵהוּא סָבָא: הָכִי אָמַר רַבִּי יוֹחָנָן: צְרִיכָה הֶכָשֶׁר שְׁחִיטָה כְּבִהְמָה טְהוֹרָה.

A certain elder said to him: This is what Rabbi Yochanan said: It requires a valid act of shechitah like a kosher animal in order to be considered food while twitching.

EXPLANATION

הֶכָשֶׁר לְמַאי? אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: בְּדִיקַת סָכִין.

The Gemara asks: A valid act for what purpose? Rabbi Shmuel bar Yitzchak said: It means it requires checking the knife to ensure it has no nicks, just like a kosher shechitah.

QUESTION

בָּעָא מִינֵיהּ רַבִּי זֵירָא מֵרַב שִׁשְׁתָּה: מָהוּ שֶׁתְּצִיל עַל הַבְּלוּעִין שְׁבִתוּכָה?

Rabbi Zeira asked of Rav Sheshes: What is the halachah as to whether this twitching animal protects the swallowed tamei items inside it from becoming tamei if they are in an ohel with a corpse?

ANSWER

אָמַר לִיהָ מְטַמְּאָה טוּמְאַת אֶכְלִין, וּמַצִּילָתָּ?

Rav Sheshes said to him: Since it is tamei with the tumah of foods, can it still be considered a living barrier that protects?

QUESTION

אָמַר לִיהָ: אֵינָהּ מְטַמְּאָה טוּמְאַת נִבְלוֹת, וְלֹא תְּצִילָתָּ?

Rabbi Zeira said to him: But since it is not tamei with the tumah of carcasses, why should it not protect?

STATEMENT

אָמַר אַבְיִי: אֵינָהּ מַצִּילָתָּ עַל הַבְּלוּעִים שְׁבִתוּכָה, דִּהְיָ מְטַמְּאָה טוּמְאַת אֶכְלִין, וְהַרֹבֵעָה חַיִּיב, דִּהְיָ אֵינָהּ מְטַמְּאָה טוּמְאַת נִבְלָה.

Abaye said: It does not protect the swallowed items inside it, because it is tamei with the tumah of foods; and one who copulates with it is liable to the death penalty for copulating with a living animal, because it is not tamei with the tumah of carcasses.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: הָאֶלָּל [וְכוּי].

We learned in the Mishnah: Rabbi Yehudah says: The alal, which is the tough, sinewy meat of the neck, is not included with the meat to make up a kezayis.

STATEMENT

אָמַר רַב הוּנָא: וְהוּא שְׂכַנְסוּ.

Rav Huna said: And this ruling of the Tanna Kamma that the alal can join together with other meat is only where he gathered it together.

STATEMENT

וְאָמַר רַב הוּנָא: שְׁנֵי חֲצָאֵי יֵיתִים שֶׁיִּשְׁנֹן עַל גְּבִי הָעוֹר – הָעוֹר מְבַטְּלָן.

And Rav Huna said: If there are two half-olive-bulks of meat that are on the skin, the skin nullifies them and prevents them from joining together.

SUMMARY

The daf focuses on the definition of alal, with Rabbi Yochanan defining it as the tough nuchal ligament and Reish Lakish defining it as meat residue left on the hide. After resolving their machlokes according to the Rabbis of our Mishnah, the Gemara clarifies how other hard parts of animals, like beaks and horns, can join for tumah by explaining they refer to the soft, living tissue. Finally, the Gemara discusses Rabbi Assi's ruling that a slaughtered non-kosher animal requires hechsher with water to become tamei. The Gemara questions why this is necessary, since it will ultimately become a neveilah and convey severe tumah, which usually exempts it from needing hechsher. The teretz, as explained by Chizkiyah, is that we cannot guarantee it will convey severe tumah, because one could scrape the meat and chop it into pieces smaller than a kezayis, which leads into a discussion of Chizkiyah's view on whether a twitching animal is halachically considered dead.

The Gemara is bothered by a basic question on the status of the "alal", the scraps of meat left behind on the hide after flaying. If a person values these scraps and intends to eat them, they should be considered food on their own. If he doesn't care about them, he has completely nullified them, and they should be like dirt! The Gemara answers that we are dealing with a case of "miktzato chishev alav", he had intention for only some of it, or it was partially torn by an animal and partially by a knife, leaving its status in a state of half-valued, half-forgotten.

Lichoira, this is a powerful picture of how we often treat our own spiritual potential. We have parts of our day, parts of our minds, and small scraps of time that we leave "clinging to the hide." We don't fully dedicate them to Hashem, but we don't want to completely throw them away either. They sit in a state of neglect, half-valued and half-forgotten. We think these small, leftover moments, the five minutes waiting for a carpool, the few seconds before we start davening, are too small to be considered real avodah.

The Tanna is telling us a major chiddush: when you take those scattered, neglected scraps and you "gather them together", when you make a conscious decision to collect those moments and put them to use, they suddenly join together to create a complete shiur of holiness. Nothing is lost. Even the "meat residue" of your day, the parts that feel frayed and disconnected, can be elevated into something of immense value if you only show that you care about them.

Today, gather the "scraps" of your day. Take one small, fragmented pocket of time, even just two minutes of waiting, and instead of letting it go to waste, consciously collect it by saying a chapter of Tehillim or thinking a thought of emunah, turning a leftover moment into a vessel for Hashem.

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

הַשְּׁלֶשֶׁת 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 מִסִּינַי לְאַנְשֵׁי כְּנֶסֶת הַגְּדוּלָּה. הֵם אָמְרוּ שְׁלֹשָׁה
three said They the Great the Assembly to the Men of transmitted it and the prophets to the prophets
דְּבָרִים, יְהוּי מִתּוֹנִים בְּדִין, וְהַעֲמִידוּ תַלְמִידִים הֶרְבֵּה, וַעֲשׂוּ סִיג לַתּוֹרָה:
for the Torah a fence and make many disciples and establish in judgment deliberate Be things

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

מִשְׁנָה ב

הַדְּבָרִים שֶׁעָלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 • The Three Pillars Upon Which the World Stands

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

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

אֲנִיטִיגֶנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשְׁמָעוֹן 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 שְׁלֵא 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

קֵל 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, וּבּוֹטֵל מִדְּבַרֵי תוֹרָה, וְסוֹפּוֹ
and his end Torah from words of and desists to himself evil he causes the woman with conversation

יִורֶשׁ גִּיהֵנוֹם:

Gehinnom he inherits

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

עשה לה רב וקנה לה חבר

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

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

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

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

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

לכף זכות:

merit to the scale of

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

משנה ז

הרחקה משכן רע ומרשע

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

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

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

ואל תתיאש מן הפרענות:

retribution of despair and do not

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

משנה ח

הנהגת הדין עם בעלי הדין

Mishna 8 · The Conduct of a Judge Toward Litigants

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

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

אל תעש עצמך כעורכי הדין. וכשיהיו בעלי דין עומדים

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

לפניה, יהיו בעיניה כרשעים. וכשנפטרים מלפניה, יהיו

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

בעיניה כזכאין, כשקבלו עליהם את הדין:

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

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

משנה ט

דרישה וחקירה של עדים וזהירות בדברי הדינים

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

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

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

בדבריה, שמא מתוכם ילמדו לשקר:

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

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

משנה י

אהבת המלאכה ושנאת הרבנות

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

שְׁמַעְיָה וְאַבְטָלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אָמַר, אָהֵב אֶת הַמְּלָאכָה, וְשָׂנֵא 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 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, חָלַף:
passes away of the crown and one who makes use deserves death learn and one who does not

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

משנה יד

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

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

וְאִם לֹא עֲכָשְׁיוּ, אִימָתִי:

when now not And if

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

משנה טו

קביעות התורה, מעוט דבור והסברת פנים

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

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

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

כל האדם בספר פנים יפות:

face expression of with a cheerful person every

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

משנה טז

עשה לך רב והרחקה מז הספק

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

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

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

תרבה לעשר אמודות:

by estimation to tithe increase

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

משנה יז

מעלת השתיקה והמעשה על פני הדבור

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

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

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

אֶלָּא שְׁתִּיקָה. וְלֹא הַמְדָּרֶשׁ הוּא הָעֵקֶר, אֶלָּא הַמַּעֲשֵׂה. וְכָל הַמְרַבֵּה

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

דברים, מביא חטא:

sin brings words

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

משנה יח

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

וְעַל הָאֱמֶת וְעַל הַשְּׁלוֹם, שֶׁנֶּאֱמָר זְכַרְיָה ח אֱמֶת וּמִשְׁפָּט שְׁלוֹם שִׁפְטוֹ
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 נִהַפֵּה לְשׁוֹדֵי בַּחֲרֻבִּי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עֶזְרָא חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֵיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסָן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סֵלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיִּאֲבָדוּ:

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 רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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