

דף יומי • חלין • דף קכ"ה

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

THE SUGYA

We start this daf by diving into the complex halachos of tumah regarding the thigh bones of different sources, specifically focusing on the difference between sealed bones and perforated bones. The Mishnah sets up a distinction between the thigh bones of sacrificial animals that became piggul or notar, the thigh bones of a carcass (neveilah) or a sheretz, and the thigh bones of a corpse (meis). We will analyze how and when these bones transmit tumah, whether through direct contact (maga) or carrying (massa), and how the presence of marrow inside the bone affects its status.

Lichoira, the Gemara is bothered by a major kasha on the Mishnah's ruling regarding a corpse's thigh bone. If there is marrow inside, why doesn't it transmit tumah in a tent (ohel)? This leads the Gemara into a deep shakla v'tarya regarding whether the marrow inside a bone is considered to "heal" the flesh on the outside, which would make the entire bone a proper limb (eiver) that transmits tumah even without a minimum shiur of flesh. We will see different teratzim from Rav Yehuda the son of Rabbi Chiyya, Abaye, and Rabbi Yochanan to resolve this fundamental yesod.

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

עמוד א' DAF 125A

מִשְׁנָה MISHNAH

MISHNAH

וְקוֹלִית הַמוֹקֵדִישִׁין, הַנּוֹגֵעַ בָּהֶן, בֵּין סְתוּמִים בֵּין נְקוּבִים – טָמֵא.

And regarding the thigh bone of sacrificial animals that became piggul or notar, one who touches them, whether they are sealed or whether they are perforated, is ritually impure mid'Rabbanan.

MISHNAH

קוֹלִית נְבִלָה וְקוֹלִית הַשֶּׁרֶץ, הַנּוֹגֵעַ בָּהֶם סְתוּמִים – טָהוֹרִים, נְקוּבִים כָּל שְׁהוּא – מְטֵמֵא בְּמַגֵּעַ.

Regarding the thigh bone of a carcass and the thigh bone of a creeping animal, one who touches them when they are sealed is pure; but if they were perforated any amount, they impart impurity through contact because one touches the marrow inside.

MISHNAH

מֵנִין שָׂאָה בְּמִשְׁאָה?

From where do we know that even regarding carrying there is a distinction between sealed and perforated bones?

MISHNAH

תלמוד לומר "הנוגע ... והנושא", את שפא לכלל מגע – בא לכלל משא, לא בא לכלל מגע – לא
בא לכלל משא.

The verse teaches: "One who touches... and one who carries," which teaches us that that which enters the category of contact enters the category of carrying, and that which does not enter the category of contact does not enter the category of carrying.

גמרא GEMARA

INFERENCE

גמי' נוגע – אין, אבל מאהיל – לא.

The Gemara infers from the first clause of our Mishnah: One who **touches** the thigh bone of a corpse, **yes**, he is tamei, **but one who overlies** it in a tent, **no**, he is not tamei.

QUESTION

היכי דמי? אי דאיכא כזית בשר – באהל נמי ליטמא!

The Gemara asks: **What are the circumstances?** If there is an olive-bulk of flesh attached to the bone, it should transmit impurity in a tent as well!

ANSWER

דליכא כזית בשר.

The Gemara answers: We are dealing with a case **where there is not an olive-bulk of flesh** attached to it.

OBJECTION

ואי דאיכא כזית מוח מבפנים – טומאה בוקעת ועולה, באהל נמי ליטמא!

The Gemara objects: **And if there is an olive-bulk of marrow inside**, the impurity breaks through and rises, so it should transmit impurity in a tent as well!

ANSWER

דליכא כזית מוח בפנים.

The Gemara answers: We are dealing with a case **where there is not an olive-bulk of marrow inside**.

OBJECTION

ואי מוח מבפנים מעלה ארוכה מבחוץ, אבר מעליא היא, באהל נמי ליטמא!

The Gemara objects: **But if the marrow inside heals the flesh outside**, then this bone is considered a proper limb, and even without an olive-bulk of flesh or marrow it should transmit impurity in a tent as well!

STATEMENT

אמר רב יהודה בריה דרפי חייא: זאת אומרת, מוח בפנים אינו מעלה ארוכה מבחוץ.

Rav Yehuda the son of Rabbi Chiyya said: That is to say from our Mishnah that marrow inside does not heal the flesh outside, and therefore it is not considered a proper limb.

QUESTION

במאי אוקימתה? דליכא כזית. אי הכי, במוקדשים אמאי מטמא?

The Gemara asks: How did you establish the Mishnah? That there is not an olive-bulk of flesh or marrow. If so, regarding sacrificial animals, why does it transmit impurity? There is no minimum shiur of piggul or notar here!

QUESTION

ותו, קולית נבלה וקולית השרץ כי ניקבו, אמאי מטמאו?

And furthermore, regarding the thigh bone of a carcass and the thigh bone of a creeping animal, when they are perforated, why do they transmit impurity if there is no olive-bulk of marrow inside?

ANSWER

הא לא קשיא, רישא דליכא כזית, סיפא דאיכא כזית.

The Gemara answers: This is not difficult; the first clause of the Mishnah is a case where there is not an olive-bulk of marrow, while the latter clause is a case where there is an olive-bulk of marrow.

EXPLANATION

ומאי קא משמע לן? מילי מילי קא משמע לן.

The Gemara asks: And what is the Tanna teaching us by combining such different cases? The Gemara answers: He is teaching us distinct matters in each clause.

EXPLANATION

רישא קא משמע לן דמוח מבפנים אינו מעלה ארוכה מבחוץ.

The first clause teaches us that marrow inside does not heal the flesh outside.

EXPLANATION

מוקדשין מאי קא משמע לן? שימוש נותר מילתא היא,

Regarding sacrificial animals, what is he teaching us? He is teaching us that serving as a handle for notar is a significant matter to transmit impurity,

PROOF

דאמר מרי בר אבוה אמר רבי יצחק: עצמות קדשים ששימשו נותר, מטמאין את הידים, הואיל ונעשה בסיס לדבר האסור.

as Mari bar Avuh said in the name of Rabbi Yitzchak: Bones of sacrificial animals that served as a handle for notar transmit impurity to the hands, since they became a base for a forbidden object.

EXPLANATION

נבלה, אף על גב דאיכא כזית, ניקבה – אין, לא ניקבה – לא.

And regarding a carcass, he teaches us that **even though there is an olive-bulk** of marrow inside, if it was **perforated**, yes, it transmits impurity, but if it was **not perforated**, no, it does not.

ANSWER

אָבַי אָמַר: לְעוֹלָם מוֹחַ מִבְּפָנִים מְעַלָּה אַרוּכָה מִבְּחוּץ, וְהָכָא בְּמַאי עֲסָקִינוּ – בְּשִׁשְׁפָּה.

Abaye said: Actually, marrow inside does heal the flesh outside, and here we are dealing with a case where one **scraped** the bone, so it can no longer heal.

PROOF

וּבְדַרְבֵּי אֶלְעָזָר, דְּאָמַר רַבִּי אֶלְעָזָר: קוּלִית שִׁשְׁפָּה לְאַרְכָּה – טְמֵאָה, לְרַחְבָּהּ – טָהוֹרָה, וְסִימְנֶיהָ – דִּיקָלָא.

And this is in accordance with Rabbi Elazar, as Rabbi Elazar said: A thigh bone that one scraped along its length is **tamei** because it can still heal, but if one scraped it **along its width**, it is **tahor** because it cannot heal; and your mnemonic is a **palm tree** which heals when cut lengthwise but dies when cut widthwise.

ANSWER

וְרַבִּי יוֹחָנָן אָמַר: לְעוֹלָם דְּאִיפָּא כְּזִית, וּמוֹחַ מִבְּפָנִים מְעַלָּה אַרוּכָה מִבְּחוּץ, וּמַאי נוֹגַע דְּקִתְנִי – מֵאֲהִיל.

And Rabbi Yochanan said: Actually, there is an olive-bulk of marrow, and marrow inside does heal the flesh outside, and what is the meaning of "touches" that the Mishnah teaches? It means **overlies** in a tent, which is a form of contact.

QUESTION

וְאִי מוֹחַ מִבְּפָנִים מְעַלָּה אַרוּכָה מִבְּחוּץ, קוּלִית נִבְלָה וְקוּלִית הַשָּׂרִץ כִּי לֹא נִקְבּוּ, אֲמַאי טְהוֹרִים?

The Gemara asks: But if marrow inside heals the flesh outside, then regarding the thigh bone of a carcass and the thigh bone of a creeping animal, when they are not perforated, why are they pure? It should be considered a proper limb!

ANSWER

אָמַר רַבִּי בִּנְיָמִין בַּר גִּידֵל, אָמַר רַבִּי יוֹחָנָן: הָכָא בְּמַאי עֲסָקִינוּ, כְּגוֹן דְּאִיפָּא כְּזִית מוֹחַ הַמֵּתִקְשָׁקֶשׁ,

Rabbi Binyamin bar Gidel said in the name of Rabbi Yochanan: Here we are dealing with a case where there is an olive-bulk of loose marrow that rattles inside, which cannot heal the bone.

EXPLANATION

גַּבִּי מֵת – טוּמְאָה בּוֹקֶעֶת וְעוֹלָה, נִבְלָה – פִּינוֹן דִּמְתִּקְשָׁקֶשׁ הוּא, נִיקְבָּהּ – אֵין, לֹא נִיקְבָּהּ – לֹא.

Therefore, by a corpse, the impurity breaks through and rises; but by a carcass, since it is loose, if the bone was **perforated**, yes, it transmits impurity, but if **not perforated**, no, it does not.

PROOF

אָמַר רַבִּי אָבִין, וְאִיתִּימָא רַבִּי יוֹסִי בַר אָבִין: אַף אֲנִן נָמִי תִּגְיָנָא – הַנוֹגַע בְּכַחֲצֵי זִית, וּמֵאֲהִיל עַל חֲצֵי זִית, אוֹ חֲצֵי זִית מֵאֲהִיל עָלָיו – טְמֵא.

Rabbi Avin, and some say Rabbi Yose bar Avin, said: We also learned in a Mishnah that supports Rabbi Yochanan's use of the word "touching" to mean "overlying": One who touches half an olive-bulk and overlies half an olive-bulk, or half an

olive-bulk overlies him, is tamei.

INFERENCE

אי אמרת בשלמא חד שמה הוא – משום הכי מצטרף.

Granted, if you say that touching and overlying are under one category of impurity, it is because of this that they combine.

QUESTION

אלא אי אמרת תרי שמי ניהו – מי מצטרף?

But if you say they are two different categories, do they combine?

OBJECTION

והתנן: זה הכלל, כל שהוא משם אחד – מצטרף וטמא, משני שמות – טהור!

But didn't we learn in a Mishnah: This is the general rule: Anything that is from one category combines and is tamei, but from two categories, it is tahor!

QUESTION

אלא מאי חד שמה הוא? אימא סיפא: אבל

The Gemara asks: But what, is it indeed one category? Say the latter clause of that Mishnah: But if...

עמוד ב' DAF 125B

STATEMENT

הנוגע בכחצי זית, ודבר אחר מאהיל עליו ועל כחצי זית – טהור.

The seifa of that Mishnah teaches: If there is one who touches half an olive-bulk of flesh from a corpse, and another item overlies him and over half an olive-bulk of flesh from a corpse at the same time, he remains pure.

QUESTION

ואי חד שמה הוא, אמאי טהור?

And if touching and overlying are considered one category of tumah, why is he pure? They should join together to make a full shiur!

OBJECTION

אלא, קשיא רישא.

Rather, we must say that the two categories do not join, and therefore the reisha is difficult for Rabbi Yochanan.

ANSWER

אמר רבי יירא: בטומאה רצוצה בין שני מגדלים עסקינן, ואין ביניהן פותח טפח, דכולה נגיעה היא.

Rabbi Zeira said: Lichoira, there is no kasha, because **we are dealing with pressed tumah** that is wedged **between two wooden chests, and there is not between them an opening of a handbreadth**. In such a case, the tumah breaks through and rises, so **that all of it is** considered as **touching**. Therefore, even the overlying part is halachically a form of contact, which is why they join.

QUESTION

ומאן תנא דקרי לאהל "נוגע"?

The Gemara asks: **And who is the Tanna who calls** a case of **ohel** by the name of "**touching**"?

ANSWER

רבי יוסי היא, דתניא: רבי יוסי אומר: מלא תרווד רקב מטמא במגע, ובמשא, ובאהל.

The Gemara answers: **It is Rabbi Yosei**, as it is **taught** in a braisa: **Rabbi Yosei says: A full ladle of dust** from a decomposed corpse **imparts tumah through contact, and through carrying, and through an ohel**.

EXPLANATION

בשלמא במשא ובאהל, הא קא טעין ליה לכוליה, והא קא מאהיל אכוליה.

The Gemara analyzes this: **Granted** that it can make one tamei through carrying and through ohel, because **this one carries all of it, and that one overlies all of it**.

QUESTION

א לא נוגע – הא לא נגע בכוליה!

But as for **touching**, how is that possible? **Behold, he does not touch all of it**, since dust is made of separate particles, and you cannot touch them all at once!

INFERENCE

א לא לאו שמע מינה: מאי "נוגע" – מאהיל.

Rather, is it not correct to **learn from this** that **what is** meant by the term "**touching**" here? It means **overlying** close by, which Rabbi Yosei calls "**touching**"!

OBJECTION

והא קתני "נוגע", והא קתני "מאהיל"!

The Gemara objects: **But behold, he teaches "touching"** in the braisa, **and behold, he also teaches "ohel"** separately! How can they be the same thing?

RESOLUTION

אמר אביי: למטה מטפח – אהל נגיעה, למעלה מטפח – אהל גרידא.

Abaye said: There are two types of ohel. An ohel that is **below a handbreadth** high is called an **ohel of touching**, whereas an ohel **above a handbreadth** high is called a **standard ohel**.

RESOLUTION

רבא אומר: אפילו למעלה מטפח נמי אהל נגיעה הוא, והיכי דמי אהל גרידא? בהמשכה.

Rava said: Even an ohel above a handbreadth is also called an ohel of touching if one overlies the tumah directly. And what are the circumstances of a standard ohel? That is by extension, where a roof spreads over both the person and the tumah.

STATEMENT

אמר רבא: מנא אמינא לה?

Rava said: From where do I say this shita of mine?

PROOF

דתנו, רבי יוסי אומר: חבילי מטה וסריגי חלונות חוצצין בין הבית לעלייה, שלא להכניס טומאה לצד שני.

As we learned in a Mishnah, Rabbi Yosei says: Bundles of a bed and grilles of windows that were built into the structure intervene between the house and the upper floor, so as not to let tumah pass to the other side.

PROOF

פרסן על פני המת באויר, הנוגע כנגד הנקב – טמא, שלא כנגד הנקב – טהור.

But if he spread them out over a corpse in the air as a temporary tent, then one who "touches"—meaning overlies—opposite a hole in the netting is tamei, but one who overlies not opposite a hole is tahor.

EXPLANATION

היכי דמי? אילימא למטה מטפח, שלא כנגד הנקב – אמאי טהור? מת בכסותו היא, ומת בכסותו מטמא!

Rava analyzes this: What are the circumstances? If we say it was spread below a handbreadth from the corpse, then not opposite a hole, why is he tahor? It is like a corpse in its clothing, and a corpse in its clothing transmits tumah to one who overlies it!

INFERENCE

אלא לאו למעלה מטפח, וקא קרי ליה "נוגע".

Rather, is it not that it was spread above a handbreadth, and yet the Tanna calls overlying it "touching"? This proves my point against Abaye!

ANSWER

אמר אביי: לעולם למטה מטפח, ודקאמר: מת בכסותו הוא – מת בכסותו מבטל ליה, האי לא מבטל ליה.

Abaye said: Actually, it was spread below a handbreadth. And as for what you said, that it is like a corpse in its clothing—a corpse in its clothing, the owner nullifies the clothing to the corpse, but here, he does not nullify these bundles to the corpse, so they act as a barrier.

QUESTION

ותהוי כטומאה טמונה בוקעת ועולה?

The Gemara asks: But let it be like hidden tumah, which breaks through and rises up? Why is he tahor when not opposite a hole?

ANSWER

קסבר רבי יוסי: טומאה טמונה אינה בוקעת.

The Gemara answers: **Rabbi Yosei holds** that **hidden tumah does not break through** and rise.

PROOF

ומנא תימרא? דתנן: תיבת המגדל שיש בה פותח טפח ואין ביציאתה פותח טפח, טומאה בתוכה – הפית טמא; טומאה בפית – מה שבתוכה טהור.

And from where do you say that this is Rabbi Yosei's shita? As we learned in a Mishnah: Regarding a compartment of a chest that has a volume of a handbreadth, but its opening to the house does not have a handbreadth, if there is tumah inside it, the house is tamei; but if there is tumah in the house, what is inside the compartment remains tahor.

EXPLANATION

מפני שדרך טומאה לצאת, ואין דרך טומאה ליכנס.

This is because it is the way of tumah to exit, but it is not the way of tumah to enter.

PROOF

ורבי יוסי מטהר, מפני שיכול הוא להוציאה לחצאין, או לשורפה במקומה.

And Rabbi Yosei declares the house tahor even when the tumah is inside, because he can take it out in halves, or burn it in its place.

PROOF

וקתני סיפא: העמידה בפתח, ופתחה לחוץ – טומאה בתוכה, הפית טהור; טומאה בפית, מה שבתוכה טהור.

And the seifa teaches: If he placed the chest in the doorway, and its opening was to the outside, then if there is tumah inside it, the house is tahor; and if there is tumah in the house, what is inside the chest remains tahor.

SUMMARY

The Gemara explores the mechanism of tumah for bones and marrow, analyzing whether marrow inside a bone serves to heal the outer flesh and thereby define the bone as a complete limb. While Rav Yehuda the son of Rabbi Chiyya holds that marrow does not heal the flesh, Abaye suggests that it does heal unless the bone was scraped, and Rabbi Yochanan argues that the marrow indeed heals but we are dealing with loose, rattling marrow that cannot heal. Additionally, the Gemara discusses the concept of "handles" (yad) for tumah, explaining that the bones of sacrificial animals transmit tumah mid'Rabbanan because they served as a handle for the forbidden notar. Finally, the Gemara analyzes whether different modes of contracting tumah, such as touching (maga) and overlying (ohel), can combine to form the required shiur of an olive-bulk, bringing a proof from a Mishnah discussing pressed tumah wedged between two chests.

The Gemara on our daf brings down a beautiful yeshivish yesod from Rabbi Yitzchak: the bones of sacrificial animals that served as a handle for notar become tamei because they became a "basis l'davar ha'assur", a base for a forbidden thing. Even though the bone itself is just a bone, because it held and served the forbidden meat, it takes on that very status of impurity.

Think about what this means for our daily avodah. If a physical bone becomes tamei simply by being a base and a support for something forbidden, how much more so does the opposite hold true for kedushah! When you use your physical body, your home, or your money to support a mitzvah, you aren't just doing a good deed, you are transforming yourself into a "basis l'davar sheb'kedushah," a vessel and a base for the Shechinah itself.

Every time you use your mouth to speak a warm word to another Yid, or use your hands to write a check for tzedakah, those physical parts of you are elevated. You become a holy vessel. We must be so careful what we allow ourselves to serve as a base for.

Today, consciously dedicate one physical action to be a direct vessel for kedushah, whether it is using your feet to run to daven with a minyan, or using your table to host a guest with a shining face, and realize that you have just made yourself a base for Hashem's presence.

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 רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
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 קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמֵה 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 צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפְתָךְ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִינְגָּה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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