

חומש עם רש"י • נח • חמישי

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NOACH • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the beautiful and comforting covenant that Hashem makes with Noach, his children, and all living creatures after they leave the teivah. Hashem promises that He will never again bring a flood of water to destroy the world and wipe out all flesh.

To seal this promise, Hashem establishes a physical sign in the world. He places His rainbow in the clouds as an everlasting reminder of this special covenant between Him and the earth.

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

פסוק א

Pasuk 1

וַיֹּאמֶר אֱלֹהִים אֶל נֹחַ וְאֶל בָּנָיו אִתּוֹ לֵאמֹר:

saying with him his sons and to Noach to God And He said

פסוק ב

Pasuk 2

וְאֲנִי הִנְנִי מַקְיִם אֶת בְּרִיתִי אִתְּכֶם וְאֶת זֶרְעְכֶם אַחֲרֵיכֶם:

after you your offspring and — with you My covenant — establishing behold Me And I

רש"י

וְאֲנִי הִנְנִי מַסְפִּים אֲנִי עִמָּה, שְׁהָיָה נֹחַ דּוֹאֵג לְעֶסֶק בְּפִרְיָהּ וּרְבִיָּהּ עַד

until and multiplying in fruitfulness to engage anxious Noach for was with you I agree behold I And I

שְׁהִבְטִיחוֹ הַקֹּדֶשׁ שֶׁלֹּא לְשַׁחַת הָעוֹלָם עוֹד, וְכֵן עָשָׂה וּבְאַחֲרֹנָה אָמַר לוֹ

to him He said and in the end He did and so again the world to destroy not the Holy One blessed be that promised him He

הִנְנִי מַסְפִּים לַעֲשׂוֹת קִיּוֹם וְחִזּוּק בְּרִית לְהִבְטָחָתִי וְאֶתֵּן לָךְ אוֹת:

a sign to you and I will give to My promise of a covenant and strengthening permanence to make agree behold I

פסוק ג

Pasuk 3

וְאֵת כָּל נֶפֶשׁ הַחַיָּה אֲשֶׁר אִתְּכֶם בְּעוֹף בְּבִהֵמָה וּבְכָל חַיַּת

beasts of and among all among the cattle among the birds is with you which that is alive living soul every and with

הָאָרֶץ אִתְּכֶם מִכָּל יִצְאֵי הַתֵּבָה לְכָל חַיַּת הָאָרֶץ:

the earth those who go out of from all with you the earth

רש"י

חית הארץ אתכם. הם המתהלכים עם הבריות:

the people with those who walk they are with you the earth the beast of

רש"י

מכל יוצאי התבה. להביא שקצים ורמשים:

and reptiles creeping things to include the Ark those who go out of from all

רש"י

חית הארץ. להביא המזיקין, שאינן בכלל החיה אשר אתכם, שאין

for not with you which is the living creature in the category of that are not the damaging ones to include the earth Beast of

הלוכן עם הבריות:

the people with is their walking

פסוק ד

Pasuk 4

והקמתי את בריתי אתכם ולא יפרת כל בשר עוד ממי

from the waters of anymore flesh all will be cut off and not with you My covenant — And I will establish

המבול ולא יהיה עוד מבול לשחת הארץ:

the earth to destroy a flood anymore will there be and not the flood

רש"י

והקמותי. אעשה קיום לבריתי. ומהו קיומו? אות הקשת כמו שמסיים

he concludes as the rainbow the sign of its confirmation and what is to my covenant confirmation I will make And I will establish

והולך:

and goes on

פסוק ה

Pasuk 5

וילאמר אלהים זאת אות הברית אשר אני נתן ביני וביניכם

and between you between Me set I which the covenant the sign of this is God And said

ובין כל נפש חיה אשר אתכם לדור עולם:

eternity for generations of with you that is living soul every and between

רש"י

לדור עולם. נכתב חסר, שיש דורות שלא הצרכו לאות לפי

because a sign require that did not generations because there are defective it is written forever for generations

שצדיקים גמורים היו, כמו דורו של חזקיהו מלך יהודה ודורו של

· and the generation of Yehudah king of Chizkiyahu · the generation of like they were complete that righteous

רבי שמעון בן יוחאי ב"ר :

Bereshis Rabbah Yochai son of Shimon Rabbi

פסוק ו

אֶת קִשְׁתִּי נָתַתִּי בָּעָנָן וְהָיְתָה לְאוֹת בְּרִית בֵּינִי וּבֵין הָאָרֶץ:

the earth and between between Me a covenant for a sign of and it shall be in the cloud I have set My bow —

פסוק ז

וְהָיָה בְּעָנָנִי עָנָן עַל הָאָרֶץ וְנִרְאָתָה הַקִּשְׁתַּת בָּעָנָן:

in the cloud the bow and there shall appear the earth over a cloud when I cloud And it shall be

רש"י

בְּעָנָנִי עָנָן. כְּשֶׁתֵּעָלָה בְּמַחְשָׁבָה לְפָנַי לְהַבִּיא חֹשֶׁךְ וְאַבְדּוֹן לְעוֹלָם:

upon the world and destruction darkness to bring before Me in thought when it arises a cloud When I cloud

פסוק ח

וְזָכַרְתִּי אֶת בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל נֶפֶשׁ חַיָּה

living soul every and between and between you between Me which is My covenant — and I will remember

בְּכָל בָּשָׂר וְלֹא יִהְיֶה עוֹד הַמַּיִם לְמַבּוּל לְשַׁחַת כָּל בָּשָׂר:

flesh all to destroy for a flood the waters again will there be and not flesh among all

פסוק ט

וְהָיְתָה הַקִּשְׁתַּת בָּעָנָן וּרְאִיתִיהָ לְזִכָּר בְּרִית עוֹלָם בֵּין אֱלֹהִים

God between eternity a covenant of to remember and I will see it in the cloud the bow And it shall be

וּבֵין כָּל נֶפֶשׁ חַיָּה בְּכָל בָּשָׂר אֲשֶׁר עַל הָאָרֶץ:

the earth upon that is flesh among all living creature soul of every and between

רש"י

בֵּין אֱלֹהִים וּבֵין כָּל נֶפֶשׁ חַיָּה. בֵּין מִדַּת הַדִּין שֶׁל מַעְלָה וּבֵינֵיכֶם,

and between you Above of Justice the attribute of Between living soul every and between God Between

שֶׁהָיָה לוֹ לְכַתֵּב בֵּינִי וּבֵין כָּל נֶפֶשׁ חַיָּה, אֵלֶּא זֶהוּ מִדְּרָשׁוֹ כְּשֶׁתָּבֹא

when will come its homiletic explanation this is rather living soul every and between between Me to write for Him for it was

מִדַּת הַדִּין לְקַטְרֵג עֲלֵיכֶם לְחַיֵּב אֶתְכֶם, אֲנִי רוֹאֶה אֶת הָאוֹת וְנִזְכָּר:

and remember the sign — look upon I you to condemn against you to prosecute Justice the attribute of

פסוק י

וַיֹּאמֶר אֱלֹהִים אֶל נֹחַ זֹאת אוֹת הַבְּרִית אֲשֶׁר הִקְמַתִּי בֵּינִי

between Me I have established which the covenant is the sign of This Noach to God And said

וּבֵין כָּל בָּשָׂר אֲשֶׁר עַל הָאָרֶץ:

the earth is upon that flesh all and between

זאת אות הברית. ה'ראהו הקשת ואמר לו הרי האות שאמרתי:

that I spoke of the sign behold to him and He said the rainbow He showed him the covenant the sign of This is

CHAPTER SUMMARY

The aliyah details how Hashem establishes His covenant with Noach, his descendants, and all the animals that survived the flood, promising never again to destroy the earth with a flood. Hashem designates the rainbow in the clouds as the official sign of this covenant, explaining that whenever He brings clouds over the earth and the rainbow appears, He will see it and remember His everlasting promise to protect all living flesh from being wiped out by water.

למעשה WHAT TO TAKE HOME

The Torah is telling us about the keshes, the rainbow, which Hashem placed in the sky as an ois bris, a sign of His covenant never to bring another mabul to destroy the world. Lichoira, we have to understand the deep pshat here. Why does Hashem need a physical sign in the clouds to "remember" His promise? The Ribbono shel Olam obviously does not forget. The chiddush here is that the sign is actually meant for us. When the clouds of life gather and things look dark, Hashem shows us the keshes to remind us that even when midas hadin is stretching over the world, His love and His covenant are eternal.

This is a tremendous yesod in our own avodas Hashem. Every Yid goes through times of "clouds" in life, times of tzaros, confusion, or spiritual coldness where it feels like a personal mabul is threatening to wash everything away. The yetzer hara wants you to think that the darkness is absolute and that you are completely lost. But the Torah is teaching us that davka inside the cloud, that is exactly where the keshes appears. The light of Hashem's connection to you is never gone; it is just being refracted through the cloud.

When you face a difficult nisayon or a dark moment today, do not let the clouds blind you. Stop and look for the "keshes", the small chassadim, the points of light, and the emunah that Hashem is holding onto you even right now.

Today, when you feel overwhelmed or face a stressful situation, take thirty seconds to stop, breathe, and explicitly say to yourself: "The clouds are temporary, but Hashem's love and connection to me are eternal."

דף יומי • בכורות • דף כ"ז

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

THE SUGYA

We start off on this daf by delving deeper into the concept of **tovah hana'ah**—the benefit of discretion that an owner has in choosing which Kohen receives his priestly gifts. The Gemara explores the practical **nafka minas** of this concept, discussing whether an Israelite can accept payment to direct these gifts to a specific Kohen, and why this halacha applies differently to **teruma** than to other priestly gifts like the foreleg, cheeks, and abomasum.

From there, the sugya moves into a beautiful and highly practical discussion regarding the leniencies of **teruma** from **Chutz la'Aretz**. Since its status is only **mid'Rabbanan**, the Sages were much more lenient, allowing a Kohen to assist at the threshing floor to receive it, and permitting it to be nullified in a simple majority. We will see how the **Amoraim** behaved in practice with these leniencies, including how they handled the halachos of **tumah** and **taharah** regarding eating **teruma** and separating **challah** outside of **Eretz Yisrael**.

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דף יומי DAF 27A

STATEMENT

טובת הנאה לבעלים.

The Gemara notes that **the benefit of discretion** in choosing which Kohen gets the priestly gifts belongs **to the owners** of the produce, and this benefit has monetary value.

EXPLANATION

כיצד?

How so? How does this play out in practice?

BRAISA

ישראל שהפריש תרומה מכריז, ומצאו ישראל אחר, ואמר לו: "הא לה סלע זה, ויתנהו לכן בתי כהן" — מותר.

If an **Israelite** separated **teruma** from his pile of grain, and another **Israelite** found him and said to him, "Take this sela coin **for yourself**, and give the **teruma to my daughter's son** who is a **Kohen**," it is **permitted** for the owner to accept the money, because the benefit of discretion is his to sell.

BRAISA

אם היה כהן לכהן — אסור.

But **if it was a Kohen** who offered the sela **to another Kohen** to secure the gifts for himself, it is **prohibited**, because **Kohanim** may not pay to obtain priestly gifts.

QUESTION

וְתַנָּא מַאי טַעְמָא לָא קֹאמֵר מִתְּנֻת כְּהוֹנָה?

The Gemara asks: **And** according to the **Tanna** of this Baraisa, **what is the reason** that **he does not state** that the owners also have the benefit of discretion with regard to the **priestly gifts** of the foreleg, cheeks, and abomasum? Why does he only mention teruma?

ANSWER

אָמַר לָהּ: תְּרוּמָהּ, דְּקְדוּשַׁת הַגּוֹף הִיא, דְּכֵינּוּן דְּלֹא מִתְּחַלָּא — לָא אֵתִי לְמִיטְעֵי בֵּהּ.

The Gemara answers: The Tanna could have said to you that **teruma, which has inherent sanctity**, is different; **since it cannot be redeemed**, a person **will not come to err with it** and treat it as non-sacred even if the owner receives payment for it.

ANSWER

הֵינִי, כֵּינּוּן דְּקְדוּשַׁת דָּמִים נִינְהוּ, אֵתִי לְמִיטְעֵי בֵּהוּן, דְּכַר מִיתְחַל קְדוּשַׁתִּיהוּ אֲאַרְבָּעָה זוּזִי, וְאַתָּה לְמִינְהֵג בְּהוּן מִנְהֵג דְּחוּלִין.

But **these** priestly gifts, **since they have sanctity** that inheres only in their **monetary value**—meaning they can be sold by the Kohen—people **might come to err with them**, thinking **that their sanctity can be redeemed for four zuz** (which is one sela), **and they will come to treat them in the manner of non-sacred food**, which is forbidden since they must be eaten in a dignified manner.

STATEMENT

אָמַר רַבָּא: תְּרוּמַת חוּצָה לְאֶרֶץ — אֵין בֵּהּ מְשׁוּם כְּלֵן הַמְּסִיעַ בְּבֵית הַגִּרְנוֹת.

Rava said: Teruma from outside of Eretz Yisrael is not subject to the prohibition of a Kohen assisting at the **threshing floor** to obtain the gifts; since its status is only Rabbinic, the Sages were lenient and allowed a Kohen to help out in exchange for receiving it.

PROOF

רַב חָמָא יְחִיב לֵיהּ לְשַׁמְעִיהּ.

The Gemara relates that **Rav Chama would give** his teruma from outside of Eretz Yisrael **to his servant**, who was a Kohen, as his wages.

STATEMENT

אָמַר שְׁמוּאֵל: תְּרוּמַת חוּצָה לְאֶרֶץ — בְּטִילָה בְּרֹוב.

Shmuel said: Teruma from outside of Eretz Yisrael that became mixed with non-sacred produce **is nullified in a simple majority** of more than half, unlike Eretz Yisrael teruma which requires a ratio of one hundred to one.

PROOF

רַבָּה מִבְּטֵלָה בְּרֹוב, וְאוֹכֵל לָהּ בִּימֵי טוּמְאָתוֹ.

The Gemara relates that **Rabba**, who was a Kohen, **would nullify** his teruma from outside of Eretz Yisrael **in a majority** ab initio, **and eat it during his days of impurity**.

PROOF

רב הונא בריה דרב יהושע, כי מתרמי ליה חמרא דתרומה, הוה רמי תרי נטלי דחולין וחדא נטלא דתרומה, ושקיל חד.

Rav Huna the son of Rav Yehoshua, when he would happen to have wine of **teruma** from outside of Eretz Yisrael, would pour two cups of non-sacred wine and one cup of **teruma wine** into a vessel to nullify it, and then take out one cup's worth to drink.

PROOF

מיכן ואילך, רמי חדא ושקיל חדא.

From here onward, since there was already a majority of non-sacred wine in the vessel, he would simply pour in one cup of **teruma wine** and take out one cup's worth to drink, relying on the existing majority.

STATEMENT

ואמר שמואל: תרומת חוצה לארץ, אוכל והולך, ואחר כך מפריש.

And Shmuel said: Regarding **teruma from outside of Eretz Yisrael**, one may go on eating the produce first, and afterward separate the **teruma** from what remains.

STATEMENT

ואמר שמואל: אין תרומת חוצה לארץ אסורה אלא במי שהטומאה יוצאה עליו מגופו,

And Shmuel also said: **Teruma from outside of Eretz Yisrael** is prohibited only to a Kohen whose impurity emerges upon him from his own body, such as a baal keri or a niddah.

STATEMENT

והני מילי באכילה, אבל בנגיעה — לית לו בה.

And this applies only to eating it, but as for touching it, we have no problem with it even if the person has impurity emerging from their body.

INFERENCE

אמר רבינא: הילכך, נדה קוצה חלה, ואוכל לה כהן קטן,

Ravina said: Therefore, based on Shmuel's leniency, a **niddah** may separate **challah** from dough outside of Eretz Yisrael, and a **minor Kohen** (who has never experienced a seminal emission and is therefore pure from bodily impurity) may eat it.

INFERENCE

ואי ליכא כהן קטן — שקלה לה בריש מסא, ושדיא בתנורא,

And if there is no **minor Kohen** available, she takes it with the tip of a skewer and throws it into the oven to burn it,

INFERENCE

וחדר מפרשא חלה אחריתי, כי היכי דלא תשתכח תורת חלה, ואוכל לה כהן גדול.

and then she separates another **challah** from the dough, so that the law of **challah** should not be forgotten, and an adult **Kohen** who is impure may eat it, since it is only a symbolic second separation.

STATEMENT

רב נחמן ורב עמרם ורמי בר חמא הוו קאזלי בארפא, סליק רב עמרם לאפנויי,

The Gemara relates: Rav Nachman, Rav Amram, and Rami bar Chama were traveling in a ferry. Rav Amram went ashore to relieve himself.

QUESTION

אתאי הדיא איתתא עלת קמייהו, אמרה להו: טמא מת מהו שיטבול ואוכל בתרומת חוצה לארץ?

Meanwhile, a certain woman came before them and said to them: May one who is impure from a corpse immerse in a mikveh and eat terumah from outside of Eretz Yisrael without waiting for the sprinkling of the ashes of the Red Heifer?

STATEMENT

אמר ליה רב נחמן לרמי בר חמא:

Rav Nachman said to Rami bar Chama: Let us answer her query.

עמוד ב' DAF 27B

QUESTION

וכי הוצא יש לנו?

The Gemara asks: **But do we have sprinkling** of the ashes of the Parah Adumah nowadays? Since we do not, how can immersion in a mikveh alone help a corpse-impure person?

STATEMENT

אמר ליה רמי בר חמא: לא ליחוש ליה לסבא.

Rami bar Chama said to him, to Rav Nachman: **Should we not be concerned for** the opinion of the elder, Rav Amram, and wait for him to return before deciding the halacha?

STATEMENT

אדהכי אתא רב עמרם, אמר להו: הכי אמר רב: טמא מת טביל ואוכל בתרומת חוצה לארץ.

Meanwhile, Rav Amram came back, and he said to them: This is what Rav said: One who is impure with corpse-impurity may immerse and eat of terumah of the outside of the Land of Yisrael, because the Rabbis were lenient regarding the impurity of Chutz la'Aretz.

RULING

ולית הלכתא פויתיה,

The Gemara notes: **But the halacha is not in accordance with his lenient opinion.**

STATEMENT

דאמר מר זוטרא משמיה דרב ששת: טמא שרץ טביל ואוכל בתרומת חוצה לארץ, ולית הלכתא כפויתיה.

As Mar Zutra said in the name of Rav Sheshet: One who is impure through contact with a creeping animal may immerse and eat of terumah of the outside of the Land, but the halacha is not in accordance with his opinion either.

משנה MISHNAH

MISHNAH

בְּכוֹר נֹאכָל שָׁנָה בְּשָׁנָה כּוּי.

We learnt in our Mishnah: **A firstborn is eaten year by year**, whether it is unblemished or blemished, etc.

גמרא GEMARA

INFERENCE

מִדֶּקְאָמַר "נֹלַד בּוֹ מוֹם בְּתוֹךְ שָׁנָתוֹ", לְמִימָרָא דְלִשְׁנָה דִּידִיהָ מְגִינָן.

The Gemara infers: **From the fact that** the Mishnah says, "If a blemish developed in it within its year," rather than "within the calendar year," **that is to say that we count according to its own year** from its birth, and not by the calendar year.

QUESTION

מִנָּא הָנִי מִלִּי?

The Gemara asks: **From where are these words** derived?

ANSWER

דָּאָמַר רַב יְהוּדָה אָמַר רַב, דָּאָמַר קָרָא: "לִפְנֵי ה' אֱלֹהֶיךָ תֹאכְלֶנּוּ שָׁנָה בְּשָׁנָה",

As Rav Yehuda said that Rav said, as the verse states: "Before Hashem your Elokim you shall eat it year by year [shana b'shana] in the place that Hashem shall choose."

EXPLANATION

אִיזוּהִי שָׁנָה שֶׁנִּכְנְסָתָּ בְּחֶבְרָתָהּ? הֵיאֵלָּה אוֹמֵר: שָׁנָה שֶׁל בְּכוֹר.

The phrase "a year in a year" implies: **Which is the year that enters into its fellow** calendar year? **You must say:** This is the **year of the firstborn**, which begins on its birthday and overlaps into the next calendar year.

BRAISA

דְּבֵי רַב תֵּנָא: "שָׁנָה בְּשָׁנָה" — יוֹם אֶחָד בְּשָׁנָה זוֹ, וְיוֹם אֶחָד בְּשָׁנָה זוֹ, לְיָמֵד עַל הַבְּכוֹר שֶׁנֹּאכָל לְשָׁנֵי יָמִים וְלֵילָה אֶחָד.

However, **the school of Rav taught** a different derashah: "Year by year" means **one day in this year, and one day in that year**. This **taught regarding the unblemished firstborn** that it is eaten for two days and one night.

QUESTION

דְּבֵי רַב, מִנָּא לָהּ?

The Gemara asks: According to **the school of Rav**, who use this verse for the eating time, **from where do they** derive that we count the firstborn's year from its birth?

ANSWER

יְלָפִי מִקְדָּשִׁים,

The Gemara answers: **They learn it from** the general rule of **sacrificial animals**, whose age is counted from their birth.

QUESTION

וְקִדָּשִׁים גּוֹפְיָהוּ מִנָּלָן?

The Gemara asks: **And** regarding **sacrificial animals themselves**, **from where do we** derive this?

ANSWER

אָמַר רַב אַחָא בַּר יַעֲקֹב: אָמַר קִרָּא "כִּבְשׂ בֶּן שָׁנָתוֹ" — שָׁנָתוֹ שָׁלוֹ, וְלֹא שָׁנָה שֶׁל מִנִּין עוֹלָם.

Rav Acha bar Yaakov said: The verse states regarding a mother after childbirth: "A lamb in its year"—this means its own year from its birth, and not a year of the counting of the world.

QUESTION

וְרַב, נֶאֱכַל לְשָׁנֵי יָמִים וְלַיְלָה אֶחָד, מִנָּא לִיה?

The Gemara asks: **And Rav**, who used "year by year" to teach that we count from its birth, **from where does he** derive that a firstborn **is eaten for two days and one night**?

ANSWER

נִפְקָא לִיה מִ"וּבְשָׂרָם יִהְיֶה לָּךְ כַּחֲזֵה הַתְּנוּפָה וּכְשׂוֹק הַיָּמִין" — הַקִּישׁוֹ הַפְּתוּב לְחֲזֵה וְשׂוֹק שֶׁל שְׁלָמִים: מָה לָּהֶן שְׁנֵי יָמִים וְלַיְלָה אֶחָד, אֵף כָּאֵן שְׁנֵי יָמִים וְלַיְלָה אֶחָד.

The Gemara answers: **He derives it from** the verse: "And their flesh shall be yours, as the breast of waving and as the right thigh, it shall be yours." The verse juxtaposed it to the breast and thigh of peace-offerings: Just as there it is eaten for **two days and one night**, so too here, the firstborn is eaten for **two days and one night**.

SUMMARY

The Gemara clarifies that while an owner may accept payment for directing teruma to a specific Kohen because tova hana'ah is considered to have monetary value, a Kohen is strictly forbidden from paying to secure these gifts. We learn that the Sages instituted various leniencies for teruma of Chutz la'Aretz, such as allowing it to be nullified in a simple majority, permitting one to eat the produce before separating the teruma, and allowing those with certain types of tumah to eat or touch it. Finally, the Gemara transitions to a new discussion based on our Mishnah, deriving from the words "shana b'shana" in the pasuk that the one-year timeframe for eating a firstborn animal is calculated from the day of its birth rather than by the calendar year.

The Gemara is bothered by how we treat teruma from outside of Eretz Yisrael. Because its status is only Rabbinic, the Sages were incredibly lenient, allowing us to nullify it in a simple majority, eat it even when impure, and even eat the produce first and separate the teruma only afterward. Yet, right alongside these leniencies, Ravina teaches us that a woman must still separate a second, symbolic challah "so that the law of challah should not be forgotten."

Think about the deep yesod the Tanna is telling us here. Even when the strict letter of the law is relaxed, and even when we are dealing with a Rabbinic decree outside the Land, we never treat the mitzvah cheaply. We do not say, "Since it is only Rabbinic and full of leniencies, it doesn't really matter." On the contrary, the Sages went out of their way to create a whole extra step, separating a second challah, just to keep the consciousness of the mitzvah alive and burning in our hearts.

This is a powerful lesson for our daily avodas Hashem. Sometimes we find ourselves in situations where, halachically, we are allowed to rely on leniencies, or we are dealing with a minor custom, a "light" halacha, or a detail that is "only" Rabbinic. The yetzer hara whispers that we can treat it lightly or rush through it. But a true Yid knows that the connection to Hashem lies in the care we show. Even when we must rely on a leniency, we must keep the preciousness of the mitzvah alive in our minds.

Today, when you perform a mitzvah that you might usually rush through because it is "only" a custom or a Rabbinic detail, pause for ten seconds. Do it with deliberate care and focus, showing Hashem that every single detail of His Torah is precious to you.

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 עֹז וְאֵין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כֹסִיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסִיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֲלִיוֹ לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינִי בְּמִתְגַּוְרָסִין 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 חֹסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחָתָנִי לָמָּה קִדַּר 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 וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחָדֵם 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 נְדִיבֵמוּ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֵם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנִיָּהֶם קָלוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שְׁמֶרֶהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרֶה יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאֶךָ 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 תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

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

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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