

חומש עם רש"י • לך לך • ראשון

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

LECH-LECHA • 1ST ALIYAH

CHAPTER PREVIEW

In this first aliyah of Parshas Lech-Lecha, we begin the holy journey of Avraham Avinu. Hashem commands Avram to leave his land, his birthplace, and his father's house, and to travel to the land that Hashem will show him. Along with this command, Hashem promises to make him into a great nation, to bless him, and to make his name great. Avram sets out immediately with his wife Sarai, his nephew Lot, and all their belongings and the souls they acquired in Haran, heading toward the land of Canaan.

Upon arriving in Canaan, Avram travels through the land, reaching Shechem and the plains of Moreh. Hashem appears to him and promises to give this land to his children, prompting Avram to build an altar to Hashem. He then travels further, pitching his tent between Bethel and Ai, where he builds another altar and calls out in the name of Hashem. However, a severe famine soon strikes the land, forcing Avram to travel down to Mitzrayim to find food.

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

פסוק א

Pasuk 1

וַיֹּאמֶר יְהוָה אֶל אַבְרָם לֵךְ מֵאֶרֶצְךָ וּמִמְּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ
and from the house of and from your from your land for yourself go Avram to Hashem And He said
birthplace

אֶל הָאָרֶץ אֲשֶׁר אֶרְאֶה:
I will show you that the land to your father

רש"י

לְךָ לְךָ. לְהִנָּאתָ וּלְטוֹבָתָהּ, שָׁם אֶעֱשֶׂה לְגוֹי גָּדוֹל, כִּי אֵי אַתָּה זֹכָה
merit you not here great into a nation I will make you there and for your good for your benefit for yourself Go

לְבָנִים, וְעוֹד שְׂאוֹדִיעַ טִבְעָה בְּעוֹלָם:
in the world your character that I will make known and furthermore children

פסוק ב

Pasuk 2

וְאֶעֱשֶׂה לְגוֹי גָּדוֹל וְאֶבְרַכְךָ וְאֶגְדַּלְתִּי שְׁמֶךָ וְהָיָה בְרָכָה:
a blessing and you shall be your name and I will make great and I will bless you great into a nation And I will make you

רש"י

וְאֶעֱשֶׂה לְגוֹי גָּדוֹל. לְפִי שְׁהַדָּרָה גֹרֶמֶת לְשִׁלְשָׁה דְּבָרִים, מִמַּעֲטָת פְּרִיָּה
fruitfulness it diminishes things ·three causes that the journey Because great into a nation And I will make you

וּרְבִיָּה וּמִמַּעֲטָת אֶת הַמָּמוֹן וּמִמַּעֲטָת אֶת הַשֵּׁם, לָכֵן הִזְמַק לְשִׁלְשָׁה
·three he needed therefore the reputation — and it diminishes the wealth — and it diminishes and multiplication
בְּרָכוֹת הֵלְלוּ, שֶׁהִבְטִיחוֹ עַל הַבָּנִים וְעַל הַמָּמוֹן וְעַל הַשֵּׁם:
the reputation and concerning the wealth and concerning the children concerning that He promised him these blessings

רש"י

ואברכך. בְּמָמוֹן בראשית רבה :

Rabbah Bereishis with wealth And I will bless you

רש"י

וְהִיא בִּרְכָה. הַבְּרָכוֹת נְתוּנוֹת בְּיָדָהּ; עַד עֲכָשׁוּ הָיוּ בְּיָדִי, בִּרְכָתִי לְאָדָם וְנֹחַ,
and Noach Adam I blessed in My hand they were now until in your hand are given the blessings a blessing And be
וּמִעַכְשָׁיו אֶתְּהָ תְּבַרְךָ אֶת אֲשֶׁר תַּחֲפֹץ בראשית רבה . דָּבָר אַחֵר וְאֶעֱשֶׂךָ
And I will make you explanation Another Rabbah Bereishis you desire whom — shall bless you and from now
לְגוֹי גָּדוֹל זֶה שְׂאוֹמְרִים אֱלֹהֵי אַבְרָהָם, וְאֶבְרַכְךָ זֶה שְׂאוֹמְרִים אֱלֹהֵי יִצְחָק,
Yitzchak God of is that they say this and I will bless you Avraham God of is that they say this great into a nation
וְאֶגְדֹּלָה שִׁמְךָ זֶה שְׂאוֹמְרִים אֱלֹהֵי יַעֲקֹב. יָכוֹל יִהְיוּ חוֹתְמִין בְּכָלָן,
with all of them conclude they should One might think Yaakov God of is that they say this your name and I will make great
תִּלְמוּד לומר וְהִיא בְּרָכָה, בָּךְ חוֹתְמִין וְלֹא בָהֶם:
with them and not they conclude with you a blessing and be says the teaching

רש"י

מֵאֲרָצְךָ. וְהִיא כְּכָר יֵצֵא מִשָּׁם עִם אָבִיו וְכֹא עַד חֶרֶן? אֵלֶּא כֹּה אָמַר לוֹ
to him He said thus rather Charan as far as and come his father with from there he depart already but did not From your land
הַתִּרְחַק עוֹד מִשָּׁם וְיֵצֵא מִבֵּית אָבִיהֶּ:
your father from the house of and go out from there further distance yourself

רש"י

אֲשֶׁר אֶרְאֶךָ. לֹא גִלָּהּ לוֹ הָאָרֶץ מִיָּד כְּדִי לְחַבְּבָהּ בְּעֵינָיו, וְלִתֵּת לוֹ
to him and to give in his eyes to make it beloved in order immediately the land to him reveal He did not I will show you Which
שָׂכָר עַל כָּל דְּבוּר וְדְבוּר; כִּיּוֹצֵא בּוֹ, אֶת בְּנֵה אֶת יְחִידָהּ אֲשֶׁר אֶחָבָתָ אֶת יִצְחָק
Yitzchak — you love whom your only one — your son — to it Similar and utterance utterance every for reward
בְּרֵא' כ"ב , כִּיּוֹצֵא בּוֹ עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֵלֶיהָ, וְכִי"ב וְקָרָא אֵלֶיהָ
to it and call And similar to it to you I will say which the mountains one of upon to it Similar 22 Bereishis
אֶת הַקְּרִיאָה אֲשֶׁר אֲנֹכִי דֹבֵר אֵלֶיהָ יוֹנָה ג' :
3 Yonah to you speak I which the proclamation —

פסוק ג

Pasuk 3

וְאֶבְרַכָּה מְבָרְכֶיהָ וּמַקְלָלָהּ אָאֵר וְנִבְרָכוּ בָּךְ כָּל מִשְׁפַּחַת
the families of all by you and shall bless themselves I will curse and the one who curses those who bless you And I will bless

הָאֲדָמָה:
the earth

רש"י

ונברכו בך. יש אגדות רבות, וזהו פשוטו, אדם אומר לבנו תהא
may you be to his son says a man its plain meaning and this is many Aggadoth there are in you And shall be blessed
פאברהם, וכן כל ונברכו בך שפמקרא, וזה מוכיח בך יברה ישראל
Yisrael shall bless by you proves and this which is in Scripture in you and shall be blessed every and so like Avraham
לאמר ישמך אלהים כאפרים וכמנשה בר' מ"ח :
forty-eight Bereishis and like Menashe like Ephraim God may God make you saying

פסוק ד

Pasuk 4

ויילך אברהם כאשר דבר אליו יהוה וילך אתו לוט ואברהם בן
was the age of and Avram Lot with him and went Hashem to him spoke as Avram And went
חמש שנים ושבעים שנה ביצאתו מחרן:
from Charan upon his leaving years and seventy years five

פסוק ה

Pasuk 5

ויקח אברהם את שרי אשתו ואת לוט בן אחיו ואת כל רכושם אשר
that their wealth all of and — his brother son of Lot and — his wife Sarai — Avram And took
רכשו ואת הנפש אשר עשו בחרן ויצאו לקחת ארצה
to the land of to go and they went out in Charan they had made that the souls and — they had acquired
בנעז ויבאו ארצה כנען:
Kenaan to the land of and they came Kenaan

רש"י

אשר עשו בחרן. שהכניסן תחת כנפי השכינה; אברהם מגיר את האנשים
the men — would convert Avraham the Shechinah the wings of under whom he brought in Charan they made that
ושרה מגירת הנשים, ומעלה עליהם הכתוב פאלו עשאו; ופשוטו של
of and the plain sense they made them as if the Scripture upon them and accounts the women would convert and Sarah
מקרא עבדים ושפחות שקנו להם, כמו עשה את כל הכבד הזה שם
there this the wealth all — he acquired like for themselves that they acquired and maidservants servants the verse
ל"א, וישראל עשה חיל במדבר כד יח, לשון קונה וכונס:
and amassing acquiring an expression of 18 24 Bamidbar wealth acquires and Yisrael 31

פסוק ו

Pasuk 6

ויעבר אברהם בארץ עד מקום שכם עד אלון מורה והפנעני אז
then and the Canaanite Moreh the plain of until Shechem the place of until through the land Avram And passed
בארץ:
was in the land

רש"י

ויעבר אברם בארץ. נכנס לתוכה:
into its midst he entered through the land Avram And Avram passed

רש"י

עד מקום שכם. להתפלל על בני יעקב, כשיבאו להלחם בשכם:
in Shechem the place of Until to pray Shechem the sons of on behalf of Yaakov when they would come to fight in Shechem

רש"י

אלון מורה. הוא שכם. הראהו הר גריזים וְהָר עֵיבָל, שָׁשָׁם קָבְלוּ יִשְׂרָאֵל
Yisrael accepted where there Ebal and Mount Gerizim Mount He showed him Shechem it is Moreh the plain of
שבועת התורה:
the Torah the oath of

רש"י

והכנעני אז בארץ. הנה הולך וכובש את ארץ ישראל מזרעו של שם,
Shem of from the seed Yisrael the land of — and conquering going was in the land then And the Canaanite
שִׁבְחָ לְקוֹ שָׁם נָפְלָה פְּשָׁחָלֶק נָח אֶת הָאָרֶץ לְבָנָיו, שְׁנֵאמַר וּמִלְכִּי צֶדֶק מֶלֶךְ
king of Tzedek and Malki as it is said to his sons the earth — Noach when divided it fell Shem of for in the portion
שָׁלֹם בְּרָא' י"ב, לְפִיכָהּ וַיֹּאמֶר ה' אֶל אַבְרָם לְזַרְעָהּ אֶת הָאָרֶץ הַזֹּאת,
this the land — I will give to your seed Avram to Hashem and said therefore 12 Bereishis Shalem
עֲתִיד אֲנִי לְהַחְזִירָהּ לְבָנֶיהָ שֶׁהֵם מִזְרַעוֹ שָׁם:
Shem of from the seed who they to your children to return it am I destined

פסוק ז

Pasuk 7

וַיֵּרָא יְהוָה אֶל אַבְרָם וַיֹּאמֶר לְזַרְעָהּ אֶת הָאָרֶץ הַזֹּאת וַיִּבֶן
and he built this the land — I will give to your offspring and He said Avram to Hashem And appeared
שָׁם מִזְבֵּחַ לַיהוָה הַנִּרְאָה אֵלָיו:
to him Who appeared to Hashem an altar there

רש"י

ויבן שם מזבח. על בשורת הָזֶרַע וְעַל בְּשׂוֹרַת אֶרֶץ יִשְׂרָאֵל:
Yisrael the Land of the good tidings of and for the offspring the good tidings of for an altar there And he built

פסוק ח

Pasuk 8

וַיַּעֲתֶק מִשָּׁם הַהָרָה מִקְדָּם לְבֵית אֵל וַיֵּט אֶהְלָה בֵּית אֵל
El Beis his tent and he pitched El of Beis from the east to the mountain from there And he moved
מִיָּם וְהָעֵי מִקְדָּם וַיִּבֶן שָׁם מִזְבֵּחַ לַיהוָה וַיִּקְרָא בְּשֵׁם יְהוָה:
Hashem on the Name of and he called to Hashem an altar there and he built from the east and the Ai from the west

רש"י

ויעתק משם. אָהָלוֹ:

his tent from there And he removed

רַש"י

מקדם לבית אל. בְּמִזְרְחָהּ שֶׁל בֵּית אֵל נִמְצְאָה בֵּית אֵל בְּמַעְרְבוֹ, הוּא שֶׁנֶּאֱמַר בֵּית

Beis is what is said that was on his west El Beis it turns out El Beis of on the east El of Beis From the east

אֵל מִיָּם:

on the west El

רַש"י

אהלו. אהלה כְּתִיב, בְּתֵחֶלָּה נָטָה אֶת אֹהֶל אִשְׁתּוֹ וְאַחֲרַיִךְ אֶת שְׁלוֹ בְּרֵאשִׁית

Bereishis his own — so and after his wife the tent of — he pitched in the beginning is written her tent His tent

רבה :

Rabbah

רַש"י

ויבן שם מזבח. נִתְנַבֵּא שֶׁעֲתִידִין בְּנָיו לְהִכָּשֵׁל שָׁם עַל עֲוֹן עָכֹן, וְהִתְפַּלֵּל

and he prayed Achan the sin of over there to stumble his children that are destined he prophesied an altar there And he built

שָׁם עֲלֵיהֶם:

for them there

פסוק ט

Pasuk 9

וַיֵּסַע אַבְרָם הַלֹּךְ וְנֹסֵעַ הַנִּגְבָּה:

toward the south and journeying going Avram And journeyed

רַש"י

הלוך ונסוע. לְפָרָקִים יוֹשֵׁב כָּאֵן חֶדֶשׁ אוֹ יוֹתֵר, וְנֹסֵעַ מִשָּׁם וְנוֹטָה אָהָלוֹ

his tent and pitch from there and journey more or a month here he would dwell by stages and journeying going

בְּמָקוֹם אֲחֵר, וְכָל מַסְעָיו הַנִּגְבָּה, לְלֶכֶת לְדְרוֹמָה שֶׁל אֶרֶץ יִשְׂרָאֵל וְהִיא

and it Yisrael the land of of to the south to go were toward the South his journeys and all another in a place

לְצַד יְרוּשָׁלַיִם, שֶׁהוּא בְּחֶלְקוֹ שֶׁל יְהוּדָה, שֶׁנִּטְלוּ בְּדְרוֹמָה שֶׁל אֶרֶץ יִשְׂרָאֵל

Yisrael the land of of in the south who took Yehudah of in the portion which is of Yerushalayim is toward the side

לְהָר הַמֹּרִיָּה שֶׁהִיא נִחְלָתוֹ בְּרֵאשִׁית רַבָּה :

Rabbah Bereishis his inheritance which is Moriah to the mountain of

פסוק י

Pasuk 10

וַיְהִי רָעָב בָּאֶרֶץ וַיֵּרֶד אַבְרָם מִצְרַיִם לְגֹר שָׁם כִּי כָבֵד

severe was for there to sojourn to Mitzrayim Avram and went down in the land a famine And there was

הָרָעָב בָּאֶרֶץ:

in the land the famine

רעב בארץ. באותה הארץ לבדה, לנסותו, אם ירהר אחר דבריו של
 of the words after he would question whether to test him alone land in that in the land A famine
הקב"ה שאמר לקחת אל ארץ כנען, ועכשו משיאו לצאת ממנה:
 from it to leave forces him and now Kenaan the land of to to go Who said the Holy One Blessed Be He

פסוק יא

Pasuk 11

ויהי כאשר הקריב לבוא מצרימה ויאמר אל שרי אשתו הנה נא
 now behold his wife Sarai to and he said Mitzrayim to enter he drew near as And it was
ידעתי כי אשה יפת מראה את:
 you are appearance of beautiful a woman that I know

הנה נא ידעתי. מדרש אנדה עד עכשו לא הפיר בה מתוך צניעות
 the modesty owing to in her perceive he did not now until explanation is The Midrashic I know now Behold
שבשניהם, ועכשו הפיר בה על ידי מעשה. דבר אחר, מנהג העולם
 the world the custom of explanation Another an event means of by of her he became cognizant and now of both of them
שעל ידי טרח הדרך אדם מתבזה, וזאת עמדה בנפיה. ופשוטו
 And the plain sense in her beauty remained but this one becomes uncomely a person the journey the exertion of means of is that by
של מקרא הנה נא הגיע השעה שיש לדאג על יפיה, ידעתי זה ימים
 days this I have known thy beauty about reason to worry that there is the time has arrived now Behold the text is of
רבים כי יפת מראה את, ועכשו אנו באים בין אנשים שחורים ומכערים, אחיהם
 brethren and repulsive black people among are coming we but now art thou appearance fair of that many
של פושים, ולא הרגלו באשה יפה; ודומה לו הנה נא אדני סורו
 turn aside my lords now Behold to it is And similar beautiful to a woman been accustomed who have not Cushites of
נא בר' י"ט :

19 Genesis I pray you

פסוק יב

Pasuk 12

והיה כי יראו אתך המצרים ואמרו אשתו זאת והרגו אתי
 me and they will kill is this one his wife and they will say the Egyptians you will see when and it will be
ואתך יחיו:
 they will let live and you

פסוק יג

Pasuk 13

אמרי נא אחתי את למען ייטב לי בעבורך וחייתה נפשי בגללה:
 because of you my soul and will live for your sake with me it will go well so that you are my sister please say

CHAPTER SUMMARY

The aliyah follows Avram's journey from Haran to Canaan and then down to Mitzrayim due to the famine. After receiving Hashem's command and beautiful promises of blessing, Avram travels to Canaan, where Hashem promises the land to his offspring, and Avram builds altars to Hashem at Shechem and near Bethel. When the famine forces them to go down to Mitzrayim, Avram realizes the danger Sarai's beauty poses to his life among the Egyptians, and he asks her to say she is his sister so that they will spare his life and treat him well for her sake.

למעשה WHAT TO TAKE HOME

The Torah is showing us a tremendous chiddush in the very beginning of Avraham Avinu's journey. Hashem commands him to leave everything behind and promises him unbelievable brachos, but the moment he arrives in the Promised Land, what happens? A heavy famine hits, and he is forced to leave and go down to Egypt. Lichoira, we would ask a huge kasha: is this the reward for listening to Hashem? Where are all the promises of blessing?

The yesod here is that the path of avodas Hashem is not a straight line of immediate comfort. Avraham Avinu does not ask questions, he does not complain, and he does not lose his emunah. He understands that the nisayon itself is part of the process of building his neshama and preparing him for his ultimate destiny. When Hashem sends a challenge right after we make a commitment to do the right thing, it is not a sign of rejection; it is the very way Hashem refines us.

When you make a kabbalah to improve in your learning, your davening, or your middos, and suddenly you face an unexpected obstacle or a cold shoulder, do not get discouraged. Mimeila, you must realize this is just the "famine" before the growth. Keep moving forward with simple emunah, just like Avraham Avinu.

Today, when you encounter a sudden frustration or difficulty in your daily schedule, do not ask "why is this happening to me?" Instead, take a deep breath, accept it with love, and say to yourself: "This is my nisayon right now, and I am going to keep serving Hashem through it."

דף יומי • בכורות • דף ל'

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THE SUGYA

We start off the daf by finishing up the sugya of the butcher who sold forbidden kidney fat as permitted fat. The Gemara explains Rava's shita in penalizing him from selling even nuts, showing how the nuts were davka the actual tool of his sin because he used them to entice other children to steal the fat for him.

From there, we move into a new Mishnah that deals with the halachos of a suspect, a chashud. The Mishnah discusses whether someone who is suspected of violating one area of halacha—specifically Shemittah or tithes—is automatically suspected of violating others, and introduces the general rule that a chashud cannot testify or judge in matters related to that specific violation.

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

עמוד א' DAF 30A

STATEMENT

תרבא דאטמא במר דכנתא,

The Gemara continues the story of the butcher who sold **the fat of the kidney** which is adjacent to the thigh, which is forbidden, **in place of the fat of the intestines**, which is permitted.

STATEMENT

קנסיה רבא לזבוגי אפילו אמגוזי.

Rava penalized him and prohibited him from selling even nuts.

QUESTION

אמר ליה רב פפא לרבא: כמאן? כרבבי יהודה?

Rav Pappa said to Rava: In accordance with whose opinion is your ruling? Is it in accordance with Rabbi Yehuda, who says that we penalize a suspect by prohibiting him from selling even items he is not suspected of cheating with?

OBJECTION

אי כרבבי יהודה, אפילו מים ומלח נמי!

But if it is in accordance with Rabbi Yehuda, then you should prohibit him from selling even water and salt also!

ANSWER

לעולם רבי שמעון, ובאיסורא דגופיה קנסינן ליה.

Rava replied: **Actually**, my ruling is in accordance with **Rabbi Shimon**, who holds that we only penalize a suspect with regard to the forbidden item itself, **and here we are penalizing him with regard to the forbidden item itself**. How so?

EXPLANATION

סָתֵם דֶּרֶךְ דָּקִי גָרוּ בְּאַמְגוּזִי,

Ordinary children are enticed by nuts,

EXPLANATION

וְאַזִּיל וּמִשְׁפֵּשׁ לְבָנֵי טַבָּחִי, וְגָרִי לָהּ בְּאַמְגוּזִי, וּמִיִּיתוּ לִיהָ תִּרְבָּא דְּאַטְמָא, וּמִזְבִּין לִיהָ בְּמַר דְּכִנְתָּא.

and that butcher went and misled the children of other butchers, and enticed them with nuts, and they brought him the fat of the kidney from their fathers' shops, and he sold it as though it were the fat of the intestines. Therefore, the nuts were the actual tool of his sin, so we prohibited them.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי הֶחָשׁוּד עַל הַשְּׁבִיעִית — אֵינוֹ חָשׁוּד עַל הַמַּעֲשְׂרוֹת,

MISHNAH: One who is suspect with regard to the Sabbatical Year is not automatically suspect with regard to tithes;

MISHNAH

הֶחָשׁוּד עַל הַמַּעֲשְׂרוֹת — אֵינוֹ חָשׁוּד עַל הַשְּׁבִיעִית.

and likewise, one who is suspect with regard to tithes is not suspect with regard to the Sabbatical Year.

MISHNAH

הֶחָשׁוּד עַל זֶה וְעַל זֶה — חָשׁוּד עַל הַטְּהָרוֹת,

One who is suspect with regard to both this, the Sabbatical Year, and also with regard to that, tithes, is suspect with regard to selling ritually impure foods as though they were ritually pure items.

MISHNAH

וַיֵּשׁ שֶׁהוּא חָשׁוּד עַל הַטְּהָרוֹת — וְאֵינוֹ חָשׁוּד לֹא עַל זֶה וְלֹא עַל זֶה.

But there are those who are suspect with regard to ritually pure items who are not suspect with regard to neither this, the Sabbatical Year, nor with regard to that, tithes.

MISHNAH

זֶה הַכָּלֵל: הֶחָשׁוּד עַל דָּבָר — לֹא דָנוּ וְלֹא מְעִידוּ.

This is the general rule: Anyone who is suspect with regard to a specific matter may neither judge cases nor testify in cases involving that matter.

גְּמָרָא GEMARA

QUESTION

גמ' מאי טעמא?

GEMARA: The Mishnah taught that one who is suspect with regard to the Sabbatical Year is not suspect with regard to tithes. The Gemara asks: **What is the reason** for this?

ANSWER

שביעית לא בעינא חומה, מעשר — כיון דבעי חומה, חמיר ליה.

The Gemara answers: Produce of the **Sabbatical Year does not require** being brought within the **wall** of Yerushalayim to be eaten, so he treats it lightly; but second **tithe, since it requires** being brought within the **wall** of Yerushalayim, **it seems more stringent to him**, and therefore he is careful with it.

QUESTION

החשוד על המעשר. מאי טעמא?

The Mishnah taught: One who is **suspect with regard to tithes** is not suspect with regard to the Sabbatical Year. The Gemara asks: **What is the reason**?

ANSWER

מעשר אית ליה פדיון, שביעית — כיון דקא מיתסרא ליה ולית ליה פדיון — חמירא ליה.

The Gemara answers: Second **tithe has a redemption** process, so he might treat it lightly; whereas produce of the **Sabbatical Year, since it is forbidden to him** to sell or waste **and it has no redemption, it seems more stringent to him**, and he is careful with it.

EXPLANATION

החשוד על זה ועל זה. כיון דחשיד אדאורייתא, כל שכן אדרבנן.

The Mishnah taught: One who is suspect with regard to both this and that is suspect with regard to ritually pure items. The Gemara explains: **Since he is suspect with regard to Torah laws**, such as Shemittah and tithes, **all the more so** is he suspect **with regard to Rabbinic laws**, such as eating non-sacred food in a state of ritual purity.

QUESTION

ויש חשוד על הטהרות. מאי טעמא?

The Mishnah taught: **And there are those who are suspect with regard to ritually pure items** but not with regard to Shemittah or tithes. The Gemara asks: **What is the reason**?

ANSWER

נהי אדרבנן חשיד, אדאורייתא לא חשיד.

The Gemara answers: **Granted, he is suspect with regard to Rabbinic laws**, but with regard to Torah laws he is not suspect.

OBJECTION

ורמינה: נאמן על הטהרות — נאמן על שביעית, הא חשיד — חשיד!

And the Gemara **raises a contradiction** from a Braisa: If one is **trusted with regard to ritually pure items, he is trusted with regard to the Sabbatical Year**. We can infer from here: **but if he is suspect** with regard to ritually pure items, **he is suspect** with regard to the Sabbatical Year! This contradicts our Mishnah.

RESOLUTION

אמר רבי אילעי: מתניתין כְּשֶׁרְאִינוּהוּ שְׁנוּהָג בְּצִנְעָא בְּתוֹךְ בֵּיתוֹ.

Rabbi Ilai said: Our Mishnah is referring to a case where we saw him practicing stringencies with regard to Shemittah and tithes privately within his home. Therefore, even though he is suspect in public regarding ritual purity, we know he is personally careful with Torah laws.

RESOLUTION

רבי ינאי ברבי ישמעאל אמר: כגון דהוה חשיד לתרוייהו,

Rabbi Yannai the son of Rabbi Yishmael said a different teretz: The Braisa is referring to a case, for example, where he was suspect with regard to both of them originally,

EXPLANATION

ואתא קמי רבנן וקביל אתרוייהו, והדר איחשד אחד מינייהו,

and he came before the Rabbis and accepted upon himself to be trustworthy with regard to both of them, and then he went back and was suspected with regard to one of them,

EXPLANATION

דאמרינן: מיגו דחשיד אהא — חשיד נמי אאידיה.

where we say: Since he is suspect with regard to this one, he is also suspect with regard to the other, because he broke his solemn acceptance.

STATEMENT

אמר רבה בר בר חנה אמר רבי יוחנן: זו דברי רבי עקיבא סתימתא,

Rabba bar bar Chana said that Rabbi Yochanan said: This ruling of the Mishnah, that one who is suspect in one area is not suspect in another, is the words of Rabbi Akiva as formulated in an anonymous, unattributed Mishnah,

STATEMENT

אבל חכמים אומרים: חשוד על השביעית — חשוד על המעשר.

but the Sages say: One who is suspect with regard to the Sabbatical Year is suspect with regard to tithes.

QUESTION

מאן חכמים? רבי יהודה,

The Gemara asks: Who are the Sages mentioned here? The Gemara answers: It is Rabbi Yehuda,

EXPLANATION

דבאתריה דרבי יהודה שביעית חמירא להו,

as in the place of Rabbi Yehuda, the Sabbatical Year was considered very stringent by them.

PROOF

דהווא דהוה קרי ליה לחבריה "דיירא בר דיירא",

As there was a certain person who was calling his fellow as an insult, "Convert, son of a female convert!"

PROOF

אמר ליה: תיתי לי דלא אכלי פירות שביעית כוותה.

The fellow said to him: May a blessing come to me, for I do not eat Sabbatical Year produce like you do! This shows that eating Shemittah produce was considered a terrible disgrace there, so anyone who violated it would certainly violate tithes.

STATEMENT

איכא דאמרי, אמר רבה בר בר חנה אמר רבי יוחנן: זו דברי רבי עקיבא סתימתא,

There are those who say a different version: Rabba bar bar Chana said that Rabbi Yochanan said: This is the words of Rabbi Akiva in the unattributed Mishnah,

STATEMENT

אבל חכמים אומרים: חשוד על המעשר חשוד על השביעית.

but the Sages say: One who is suspect with regard to tithes is suspect with regard to the Sabbatical Year.

EXPLANATION

ומאן חכמים? רבי מאיר היא, דאמרי: חשוד לדבר אחד הוי חשוד לכל התורה כולה.

And who are the Sages? It is Rabbi Meir, who says: One who is suspect with regard to one matter is suspect with regard to the entire Torah.

STATEMENT

רבי יונה ורבי ירמיה תלמידי רבי זעירא,

The Gemara notes: Rabbi Yona and Rabbi Yirmeya, the disciples of Rabbi Zeira, argued about this,

STATEMENT

ואמרי לה רבי יונה ורבי זעירא תלמידי רבי יוחנן,

and some say it was Rabbi Yona and Rabbi Zeira, the disciples of Rabbi Yochanan, who argued.

STATEMENT

חד אמר: אבל חכמים אומרים חשוד על השביעית

One said: But the Sages say, "One who is suspect with regard to the Sabbatical Year is suspect with regard to tithes."

עמוד ב' DAF 30B

EXPLANATION

חשוד על המעשר,

The first Tanna holds that one who is suspect with regard to tithes is not automatically suspect with regard to Shevi'is,

EXPLANATION

ומאן חכמים? רבי יהודה,

and who is the authority behind the view of the Sages in our Mishnah? It is Rabbi Yehuda, who holds that people are generally careful with Shevi'is because of its stringency,

EXPLANATION

וחד אמר: הקשוד על המעשר חשוד על השביעית,

and the other Amora says: One who is suspect with regard to tithes is also suspect with regard to Shevi'is,

EXPLANATION

ומאן חכמים? רבי מאיר.

and who is the authority behind the view of the Sages? It is Rabbi Meir, who holds that someone suspect in one area is suspect in all areas.

BRAISA

דתנא: עם הארץ שקיבל עליו דברי חבירות, ונחשד לדבר אחד — נחשד לכל התורה כולה, דברי רבי מאיר.

As it is taught in a Braisa: If an am ha'aretz accepted upon himself the matters of chaver status, and then was suspected of violating even one matter, he is suspected with regard to the entire Torah; these are the words of Rabbi Meir.

BRAISA

וחכמים אומרים: אינו נחשד אלא לאותו דבר בלבד.

And the Sages say: He is suspected only with regard to that particular matter alone.

BRAISA

הגר שקיבל עליו דברי תורה, אפילו נחשד לדבר אחד — הוי חשוד לכל התורה כולה, והרי הוא כישראל משומד.

The Braisa continues: A convert who accepted upon himself the words of the Torah, even if he is suspected of violating one matter, is considered suspect with regard to the entire Torah, and behold, he is like a Jewish transgressor.

EXPLANATION

נפקא מינה, דאי קדיש — קידושיו קידושין.

The Gemara notes: The practical difference of this ruling is that if he betroths a woman, his betrothal is a valid betrothal, because despite his transgressions, he remains a Jew.

BRAISA

תנו רבנן: תבא לקבל דברי חבירות, חוץ מדבר אחד — אין מקבלין אותו.

The Rabbis taught in a Braisa: One who comes to accept the matters of chaver status, except for one matter which he refuses to accept, we do not accept him.

BRAISA

גוי שָׁבָא לְקַבֵּל דְּבָרֵי תּוֹרָה, חוּץ מִדְּבַר אֶחָד — אֵין מְקַבְּלִין אוֹתוֹ.

Similarly, a non-Jew who comes to accept the words of the Torah to convert, except for one matter, we do not accept him as a convert.

BRAISA

רַבִּי יוֹסֵי בֶרֶכְיָה אוֹמֵר: אֲפִילוּ דִקְדּוּק אֶחָד מִדְּבָרֵי סוּפְרִים.

Rabbi Yosei, son of Rabbi Yehuda, says: Even if he refuses to accept one detail of Rabbinic law, we do not accept him.

BRAISA

וְכֹזֵב בֶּן לֵוִי שָׁבָא לְקַבֵּל דְּבָרֵי לְוִיָּה, וְכֹהֵן שָׁבָא לְקַבֵּל דְּבָרֵי כֹהֵנֻתָּהּ, חוּץ מִדְּבַר אֶחָד — אֵין מְקַבְּלִין אוֹתוֹ,

And similarly, a Levite who comes to accept the duties of Levite status, or a Kohen who comes to accept the duties of priesthood, except for one matter, we do not accept him,

BRAISA

שְׁנַאֲמַר: "הַמְקָרִיב אֶת דָּם הַשְּׁלָמִים וְגו'...", הָעֲבוּדָה הַמְסוּרָה לְבְנֵי אַהֲרֹן, כָּל כֹּהֵן שֶׁאֵינוֹ מוֹדָה בָּהּ — אֵין לוֹ חֵלֶק בְּכַהֲנֻתָּהּ.

as it is stated: "He among the sons of Aaron that offers the blood of the peace-offerings..." This teaches that regarding the service handed over to the sons of Aaron, any Kohen who does not acknowledge it in its entirety has no share in the priesthood.

BRAISA

תָּנִי רַבָּנֵנוּ: הֵבֵא לְקַבֵּל דְּבָרֵי חֲבִירוֹת, אִם רָאִינוּהוּ שֶׁנִּזְהָג בְּצִינָעָה בְּתוֹךְ בֵּיתוֹ — מְקַבְּלִין אוֹתוֹ, וְאַחֵר כֶּה מְלַמְּדִין אוֹתוֹ.

The Rabbis taught in a Braisa: One who comes to accept the matters of chaver status, if we have seen him behaving with care in private within his home, we accept him immediately, and afterward we teach him the detailed laws.

BRAISA

וְאִם לֹא — מְלַמְּדִין אוֹתוֹ, וְאַחֵר כֶּה מְקַבְּלִין אוֹתוֹ.

And if not, meaning we have not observed his private conduct, we teach him first, and afterward we accept him.

BRAISA

רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר: בֵּין כֶּה וּבֵין כֶּה מְקַבְּלִין אוֹתוֹ, וְהוּא לָמַד כְּדָרְכוֹ וְהוֹלִךְ.

Rabbi Shimon ben Yochai says: Whether this way or that way, we accept him first, and he goes on learning in his usual manner.

BRAISA

תָּנִי רַבָּנֵנוּ: מְקַבְּלִין לְכַנְפִּים, וְאַחֵר כֶּה מְקַבְּלִין לְטָהָרוֹת,

The Rabbis taught in a Braisa: We accept a candidate first for "wings", meaning the washing of hands, and afterward we accept him for handling tahor foods in general.

BRAISA

וְאִם אָמַר: "אֵינִי מִקְבֵּל אֶלָּא לְכַנְפִּים" — מִקְבֵּלִין אוֹתוֹ.

And if he said: "I only accept upon myself the rules for hands," we accept him for that alone.

BRAISA

קִיבֵּל לְטָהָרוֹת וְלֹא קִיבֵּל לְכַנְפִּים — אָף לְטָהָרוֹת לֹא קִיבֵּל.

But if he **accepted** the rules for tahor foods but did not accept the rules for hands, even for tahor foods he is not accepted.

BRAISA

תָּנּוּ רַבָּנָן: עַד כַּמָּה מִקְבֵּלִין אוֹתוֹ?

The Rabbis taught in a Braisa: **Until when**, meaning how long is the trial period before we accept him fully?

BRAISA

בֵּית שַׁמַּי אוֹמְרִים: לְמִשְׁקִין — שְׁלֹשִׁים יוֹם, לְכִסּוֹת — שְׁנַיִם עָשָׂר חֳדָשׁ.

Beis Shammai say: For liquids, which are highly susceptible to tumah, the trial period is **thirty days**; for clothing, which might have midras tumah, it is **twelve months**.

BRAISA

וּבֵית הֵלֵל אוֹמְרִים: אֶחָד זֶה וְאֶחָד זֶה — לְשְׁנַיִם עָשָׂר חֳדָשׁ.

And Beis Hillel say: **Both for this**, liquids, **and for that**, clothing, the trial period is **twelve months**.

QUESTION

אִם כֵּן, הֲוָה לִיה מְקוּלֵי בֵּית שַׁמַּי וּמַחֲוֵמֵי בֵּית הֵלֵל,

The Gemara asks: **If so, this would be** a case of the leniencies of Beis Shammai and the stringencies of Beis Hillel, which should have been listed in Maseches Eduyos!

RESOLUTION

אֶלָּא בֵּית הֵלֵל אוֹמְרִים: אֶחָד זֶה וְאֶחָד זֶה לְשְׁלֹשִׁים.

Rather, we must correct the text: **Beis Hillel say: Both for this and for that**, the trial period is only **thirty days**.

STATEMENT

(סִימָן: חֶבֶר, תַּלְמִיד, תְּכֵּלֶת, מָכֶס, חֹזֵר, גִּבְאִי, בְּעֶצְמוֹ).

The Gemara provides a mnemonic: Chaver, student, techeles, tax, returned, tax-collector, by himself.

BRAISA

תָּנּוּ רַבָּנָן: הֵבֵא לְקַבֵּל דְּבָרֵי חֲבִירוֹת — צָרִיךְ לְקַבֵּל בְּפָנֵי שְׁלֹשָׁה חֲבִירִים,

The Rabbis taught in a Braisa: **One who comes to accept the matters of chaver status must accept them in the presence of three chaverim**,

BRAISA

וּבָנָיו וּבְנֵי בֵיתוֹ אֵינָן צָרִיכִין לְקַבֵּל בְּפָנָיו שְׁלֹשָׁה חֲבֵירִים.

but his children and the members of his household do not need to accept them in the presence of three chaverim.

BRAISA

רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיֵּאל אוֹמֵר: אֶף בָּנָיו וּבְנֵי בֵיתוֹ צָרִיכִין לְקַבֵּל בְּפָנָיו שְׁלֹשָׁה חֲבֵירִים,

Rabban Shimon ben Gamliel says: Even his children and the members of his household must accept them in the presence of three chaverim,

BRAISA

לְפִי שְׂאִינוֹ דּוֹמָה חָבֵר שֶׁקִּיבֵּל לְבֹן חָבֵר שֶׁקִּיבֵּל.

because a chaver who accepted it himself is not comparable to the son of a chaver who accepted it merely by association with his father.

BRAISA

תָּנוּ רַבָּנֵינוּ: חָבֵר לְקַבֵּל דְּבָרֵי חֲבֵירוֹת — צָרִיךְ לְקַבֵּל בְּפָנָיו שְׁלֹשָׁה חֲבֵירִים,

The Rabbis taught in a Braisa: One who comes to accept the matters of chaver status must accept them in the presence of three chaverim,

BRAISA

וְאַפִּילוּ תַלְמִיד חֹכֵם צָרִיךְ לְקַבֵּל בְּפָנָיו שְׁלֹשָׁה חֲבֵירִים.

and even a Torah scholar must accept them in the presence of three chaverim.

BRAISA

זֶקֶן וְיוֹשֵׁב בֵּי שִׁיבָה — אֵינוֹ צָרִיךְ לְקַבֵּל בְּפָנָיו שְׁלֹשָׁה חֲבֵירִים, שֶׁכְּבָר קִיבֵּל עָלָיו מִשְׁעָה שְׂיָשָׁב.

But an elder who sits in the Yeshiva does not need to accept them in the presence of three chaverim, because he already accepted it upon himself from the moment he sat to study in the Yeshiva.

BRAISA

אָבָא שְׂאוּל אוֹמֵר: אֶף תַּלְמִיד חֹכֵם אֵינוֹ צָרִיךְ לְקַבֵּל בְּפָנָיו שְׁלֹשָׁה חֲבֵירִים,

Abba Shaul says: Even a Torah scholar does not need to accept them in the presence of three chaverim,

BRAISA

וְלֹא עוֹד אֶלָּא שְׂאֲחֵרִים מְקַבְּלִין לְפָנָיו.

and not only that, but others accept chaver status in his presence.

STATEMENT

אָמַר רַבִּי יוֹחָנָן: בִּימֵי בְנוֹ שֶׁל רַבִּי חֲנִינָא בֶּן אֲנְטִיגֹנוֹס נִשְׁנִית מִשְׁנָה זוֹ.

Rabbi Yochanan said: In the days of the son of Rabbi Chanina ben Antigonus, this Mishnah was taught as a ruling.

STATEMENT

רבי יהודה ורבי יוסי איסתפק להו מילתא בטהרות,

For Rabbi Yehuda and Rabbi Yosei had a doubt about a matter of taharah,

STATEMENT

שדרו רבנן לגבי בנו של רבי חנינא בן אנטיגנוס, אזילו אמרו ליה: לעיין בה.

so the Rabbis sent messengers to the son of Rabbi Chanina ben Antigonus, saying to him: Let him look into it.

STATEMENT

אשכחוה דקא טעין טהרות, אותיב רבנן מדידיה לגבייהו, וקאי איהו לעיניי בה.

They found him carrying tahir foods, and he sat the Rabbis who were his messengers on his own vessels next to them, while he stood to look into the matter.

STATEMENT

אתו אמרי ליה לרבי יהודה ורבי יוסי, אמר להו רבי יהודה: אביו של זה ביזה תלמידי חכמים, אף הוא מבזה תלמידי חכמים!

They came and told Rabbi Yehuda and Rabbi Yosei what happened. Rabbi Yehuda said to them: The father of this man disrespected Torah scholars, and he too disrespects Torah scholars by making them sit while he stands!

STATEMENT

אמר לו רבי יוסי: כבוד זקן יהא מונח במקומו, אלא מיום שחרב בית המקדש נהגו כהנים סילסול בעצמן, שאין מוסרין את הטהרות לכל אדם.

Rabbi Yosei said to him: Let the honor of the elder, his father, remain in its place; rather, from the day the Beis HaMikdash was destroyed, the Kohanim conducted themselves with extra care, for they do not hand over tahir foods to just anyone, and he stood to guard the food from becoming tamei.

BRAISA

תנו רבנן: חבר שמת — אשתו ובניו ובני ביתו הרי הן בחזקתו, עד שיחשדו.

The Rabbis taught in a Braisa: If a chaver dies, his wife, his children, and the members of his household remain in their status of trustworthiness, until they are suspected of acting improperly.

BRAISA

וכן חצר שמוכרין בה תבילת — הרי היא בחזקתה, עד שתיפסל.

And similarly, a courtyard in which they sell techeles remains in its status of trustworthiness that the dye is authentic, until it is disqualified.

BRAISA

תנו רבנן: אשת עם הארץ שנשאת לחבר, וכן בתו של עם הארץ שנשאת לחבר, וכן עבדו של עם הארץ שנמכר לחבר — כולו צריכין לקבל דברי חבירות בתחלה.

The Rabbis taught in a Braisa: The wife of an am ha'aretz who marries a chaver, and similarly the daughter of an am ha'aretz who marries a chaver, and similarly the slave of an am ha'aretz who is sold to a chaver, all of them must accept the matters of chaver status from the beginning.

BRAISA

אָבֵל אִשֶּׁת חֵבֵר שְׁנִשְׂאָת לָעַם הָאֶרֶץ, וְכֵן בֵּתוֹ שֶׁל חֵבֵר שְׁנִשְׂאָת לָעַם הָאֶרֶץ, וְכֵן עַבְדּוֹ שֶׁל חֵבֵר שְׁנִמְכָּר לָעַם הָאֶרֶץ — אֵין צָרִיכִין לְקַבֵּל דְּבָרֵי חֲבִירוֹת בְּתַחֲלָה.

But the wife of a chaver who marries an am ha'aretz, and similarly the daughter of a chaver who marries an am ha'aretz, and similarly the slave of a chaver who is sold to an am ha'aretz, do not need to accept the matters of chaver status from the beginning, as they are presumed to retain their status.

BRAISA

רַבִּי מֵאִיר אוֹמֵר: אַף הֵן צָרִיכִין לְקַבֵּל עָלֵיהֶן דְּבָרֵי חֲבִירוֹת לְכַתְּחָלָה.

Rabbi Meir says: Even they must accept upon themselves the matters of chaver status from the beginning, because we fear they will follow the ways of their new household.

BRAISA

רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר מִשּׁוֹם רַבִּי מֵאִיר: מַעֲשֶׂה בְּאִשָּׁה אַחַת שְׁנִשְׂאָת לְחֵבֵר וְהִיתָה קוֹמֶצֶת לוֹ תְּפִילִין עַל יָדוֹ,

Rabbi Shimon ben Elazar says in the name of Rabbi Meir: There was a story of a certain woman who married a chaver, and she would tie tefillin on his arm for him;

BRAISA

נִשְׂאָת לָעַם הָאֶרֶץ וְהִיתָה קוֹשֶׁרֶת לוֹ קֶשֶׁרִי מוֹכֵס עַל יָדוֹ.

she then married an am ha'aretz who was a tax collector, and she would tie tax-collector knots on his arm for him. This shows how quickly a person is influenced by their spouse.

SUMMARY

The Gemara analyzes the Mishnah's rulings regarding a chashud, explaining the different reasons why a person might treat Shemittah lightly but be careful with tithes, or vice versa. We then address a contradiction between our Mishnah and a Braisa regarding someone who is suspect with regard to ritually pure items, bringing teretzim from Rabbi Ilai and Rabbi Yannai the son of Rabbi Yishmael. Finally, the Gemara brings Rabbi Yochanan's teaching that our anonymous Mishnah follows Rabbi Akiva, whereas the Sages—identified as either Rabbi Yehuda or Rabbi Meir—hold that being suspect in one area makes a person suspect in other areas as well.

The Gemara is bothered by a fascinating contradiction: how can a person be suspected of violating one area of Torah, yet be completely trusted in another? The teretz of Rabbi Ilai is a beautiful, deep yesod for our own avodas Hashem. He explains that the Mishnah is talking about a person whom we saw "practicing stringencies privately within his home." Even though he has public failures and struggles in certain areas, the fact that he maintains a private, hidden connection to Hashem in his own home proves that his inner neshama is still pure and committed.

This is a powerful lesson in how we look at ourselves and others. The yetzer hara loves to tell us that if we slipped up in one area, we are completely ruined, a "lost cause" across the board. But the Torah teaches us the exact opposite. A Yid is never all-or-nothing. You might have a public struggle, a nisayon where you fell, but those quiet, private moments where you choose to do the right thing when nobody is looking, that is who you truly are. Those hidden stringencies and private mitzvos are the anchor of your emunah.

Today, find one small mitzvah or stringency to do b'tzina, completely in private, purely for Hashem and with no one else watching. Let that hidden act of avodah be the anchor that keeps your connection to Hashem strong and unbreakable.

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 פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי 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 תִּצְרֶנִּי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ 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 זִנְחִיתָנִי 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 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 צְפוּנֶיךָ:

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 יֹשְׁבֵי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְוֹעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךָ 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 יִשְׁמַר אֶת נַפְשְׁךָ:
יְהוָה יִשְׁמַר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:
אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַהֲיֶינָה אַזְנֶיהָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:
אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנִי מִי יַעֲמֵד:
כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:
קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:
נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:
יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד 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.'