חוּמָּשׁ עִם רַשִּׁ"י · וישלח · וְרְבִיעִי

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

VAYISHLACH · 4TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we see the actual meeting between Yaakov Avinu and Esav unfold. First, the families are brought forward to bow to Esav, with Bilhah and Zilpah's children coming first, then Leah and her children, and finally Rachel and Yosef. Esav questions the great camp of gifts that Yaakov sent ahead, and although Esav initially declines, Yaakov urges him to accept the minchah until he finally agrees.

After accepting the gift, Esav offers to travel together with Yaakov or to leave behind a guard of his men to escort him. Yaakov gently declines, explaining that the young children and nursing flocks cannot be rushed, promising instead that he will meet Esav later in Seir. Esav returns to Seir, while Yaakov travels to Succoth to build a home and shelters for his cattle, eventually arriving safely in Shechem, where he buys a plot of land and sets up a mizbeach to Hashem.

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

פָּסוּק א

Pasuk 1

וַתִּגַּשְׁן הַשְּׁפָחוֹת הֵנָּה וְיַלְדֵיהֶן וַתִּשְׁתַּחֲוֶיןָ׃

and they bowed | and their children | they | the maidservants | and came near

פָּסוּק ב

Pasuk 2

וַתִּגַּשׁ גַּם לֵאָה וְיַלְדֶיהָ וַיִּשְׁתַּחֲווּ וְאַחַר נִגַּשׁ יוֹסֵף וְרָחֵל

and Rachel | Yosef | came near | and afterward | and they bowed | and her children | Leah | also | and came near

וַיִּשְׁתַּחֲווּ׃

and they bowed

רַשִּׁ"י

נגש יוסף ורחל. בְּכֻלָּן הָאִמָּהוֹת נִגְּשׁוֹת לִפְנֵי הַבָּנִים, אֲבָל בְּרָחֵל יוֹסֵף

Yosef | with Rachel | but | the children | before | stepped near | the mothers | in all of them | and Rachel | Yosef | stepped near

נִגַּשׁ לְפָנֶיהָ, אָמַר אִמִּי יְפַת תֹּאַר, שֶׁמָּא יִתְלֶה בָּהּ עֵינָיו אוֹתוֹ רָשָׁע,

wicked one | that | his eyes | on her | will hang | perhaps | form | is beautiful of | my mother | he said | before her | stepped near

אֶעֱמֹד כְּנֶגְדָּהּ וַאֲעַכְּבֶנּוּ מִלְּהִסְתַּכֵּל בָּהּ; מִכָּאן זָכָה יוֹסֵף לִבְרַכַּת עֲלֵי עַיִן׃

an eye | upon | the blessing of | Yosef | merited | from here | at her | from gazing | and I will prevent him | in front of her | I will stand

פָּסוּק ג

Pasuk 3

וַיֹּאמֶר מִי לְךָ כָּל הַמַּחֲנֶה הַזֶּה אֲשֶׁר פָּגָשְׁתִּי וַיֹּאמֶר לִמְצֹא חֵן בְּעֵינֵי

And he said | who | is to you | all | the camp | this | that | I met | and he said | favor | to find | in the eyes of

אֲדֹנִי׃

my lord

רַשִׁ״י

מי לך כל המחנה. מִי כָּל הַמַּחֲנֶה אֲשֶׁר פָּגַשְׁתִּי, שֶׁהוּא שֶׁלְּךָ? כְּלוֹמַר לָמָּה הוּא

Who | to you | is all | the camp | is all | what | the camp | which | I met | that it | is yours | meaning to say | why | is it

לְךָ? פְּשׁוּטוֹ שֶׁל מִקְרָא עַל מוֹלִיכֵי הַמִּנְחָה, וּמִדְרָשׁוֹ כִּתּוֹת שֶׁל מַלְאָכִים

to you | its plain meaning | of | the verse | refers to | the bringers of | the gift | and its Midrash | companies | of | angels

פָּגַע, שֶׁהָיוּ דּוֹחֲפִין אוֹתוֹ וְאֶת אֲנָשָׁיו וְאוֹמְרִים לָהֶם שֶׁל מִי אַתֶּם? וְהֵם

he encountered | that were | pushing | him | and— | his men | and saying | to them | belonging to | whom | are you | and they

אוֹמְרִים לָהֶם שֶׁל עֵשָׂו, וְהֵם אוֹמְרִים הַכּוּ, הַכּוּ, וְאֵלּוּ אוֹמְרִים הַנִּיחוּ, בְּנוֹ שֶׁל

say | to them | belonging to | Esav | and they | say | smite | smite | and these | say | leave alone | the son | of

יִצְחָק הוּא, וְלֹא הָיוּ מַשְׁגִּיחִים עָלָיו; בֶּן בְּנוֹ שֶׁל אַבְרָהָם הוּא, וְלֹא הָיוּ

were they | and not | he is | Yitzchak | were they | paying attention | to it | of | the grandson | Avraham | of | he is | and not | were they

מַשְׁגִּיחִין; אָחִיו שֶׁל יַעֲקֹב הוּא, אוֹמְרִים לָהֶם אִם כֵּן, מִשֶּׁלָּנוּ אַתֶּם׃

you are | of ours | so | if | to them | they say | he is | Yaakov | of | the brother | paying attention

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר עֵשָׂו יֶשׁ לִי רָב אָחִי יְהִי לְךָ אֲשֶׁר לָךְ׃

And he said | Esav | there is | to me | much | my brother | let be | to you | that which | is yours

רַשִׁ״י

יהי לך אשר לך. כָּאן הוֹדָה לוֹ עַל הַבְּרָכוֹת בראשית רבה :

let be | to you | that which | is yours | here | he admitted | to him | regarding | the blessings | Bereshis | Rabbah

פָּסוּק ה

Pasuk 5

וַיֹּאמֶר יַעֲקֹב אַל נָא אִם נָא מָצָאתִי חֵן בְּעֵינֶיךָ וְלָקַחְתָּ מִנְחָתִי מִיָּדִי

And he said | Yaakov | do not | please | if | please | I have found | favor | in your eyes | then take | my gift | from my hand

כִּי עַל כֵּן רָאִיתִי פָנֶיךָ כִּרְאֹת פְּנֵי אֱלֹהִים וַתִּרְצֵנִי׃

because | · | therefore | I saw | your face | like seeing | the face of | an angel | and you accepted me

רַשִׁ״י

אל נא. אַל נָא תֹּאמַר לִי כֵּן׃

Do not | I pray thee | Do not | I pray thee | speak | to me | thus

רַשִׁ״י

אם נא מצאתי חן בעיניך ולקחת מנחתי מידי כי על כן ראיתי פניך וגו'.

If | please | I found | grace | in your eyes | then take | my gift | from my hand | for | for | this | I have seen | your face | etc

כִּי כְדַאי וְהָגוּן לְךָ שֶׁתְּקַבֵּל מִנְחָתִי עַל אֲשֶׁר רָאִיתִי פָּנֶיךָ, וְהֵן חֲשׁוּבִין לִי
to me important and they are your face I have seen that for my gift that you accept for you and proper fitting Because

כִּרְאִית פְּנֵי הַמַּלְאָךְ, שֶׁרָאִיתִי שַׂר שֶׁלְּךָ, וְעוֹד עַל שֶׁנִּתְרַצֵּיתָ לִמְחֹל עַל
for to forgive you agreed because and furthermore of yours the prince for I saw the angel the face of like the seeing of

סָרְחָנִי. וְלָמָּה הִזְכִּיר לוֹ רְאִית הַמַּלְאָךְ? כְּדֵי שֶׁיִּתְיָרֵא הֵימֶנּוּ וְיֹאמַר רָאָה
he saw and say of him that he be afraid in order the angel the seeing of to him did he mention and why my offense

מַלְאָכִים וְנִצַּל, אֵינִי יָכוֹל לוֹ מֵעַתָּה:
from now against him able I am not and was saved angels

רַשִׁ"י

וּתְרַצֵּנִי. נִתְפַּיַּסְתָּ לִי, וְכֵן כָּל רָצוֹן שֶׁבַּמִּקְרָא לְשׁוֹן פִּיּוּס,
And you were pleased with me — you were appeased — to me — and so — every — pleasure — that is in Scripture — is an expression of — appeasement

אפייצימנ"טו בְּלַעַז, כִּי לֹא לְרָצוֹן יִהְיֶה לָכֶם ויקרא כ"ב – הַקְּרְבָּנוֹת בָּאוֹת
come the sacrifices 22 Vayikra for you will it be for acceptance not for in foreign tongue appeasement

לְפַיֵּס וּלְרַצּוֹת, וְכֵן שִׂפְתֵי צַדִּיק יֵדְעוּן רָצוֹן משלי י' – יוֹדְעִים לְפַיֵּס
to appease they know how 10 Mishlei favour know a righteous person the lips of and so and to conciliate to appease

וּלְרַצּוֹת:
and to conciliate

פָּסוּק ו

Pasuk 6

קַח נָא אֶת בִּרְכָתִי אֲשֶׁר הֻבְאַת לָךְ כִּי חַנַּנִי אֱלֹהִים וְכִי יֶשׁ לִי
to me there is and because God favored me for to you was brought which my gift — please Take

כֹּל וַיִּפְצַר בּוֹ וַיִּקָּח:
and he took him and he urged everything

רַשִׁ"י

בִּרְכָתִי. מִנְחָתִי, מִנְחָה זוֹ הַבָּאָה עַל רְאִית פָּנִים וְלִפְרָקִים אֵינָהּ בָּאָה אֶלָּא לִשְׁאֵלַת
for asking except coming is not and occasionally the face seeing upon which comes this a gift my gift My blessing

שָׁלוֹם, וְכָל בְּרָכָה שֶׁהִיא לִרְאִית פָּנִים – כְּגוֹן וַיְבָרֶךְ יַעֲקֹב אֶת פַּרְעֹה בראשית מ"ז:ז'
47 Bereshis Paroh — Yaakov and blessed such as the face for seeing that is blessing and every peace

, עֲשׂוּ אִתִּי בְּרָכָה דְּסַנְחֵרִיב מלכים ב י"ח , וְכֵן לִשְׁאָל לוֹ לְשָׁלוֹם וּלְבָרְכוֹ
for peace of him to ask and so 18 2 Melachim of Sancheriv peace with me make 7

דְּתֹעִי מֶלֶךְ חֲמָת שמואל ב ח' – כֻּלָּם לְשׁוֹן בִּרְכַּת שָׁלוֹם הֵן, שֶׁקּוֹרִין
they are peace blessing of are an expression of all of them 8 2 Shmuel Chamas king of of To'i and to bless him

בְּלַעַז שלו"איר, אַף זוֹ בִּרְכָתִי מו"ן שלו"ד:
mon my blessing this even saluer in Old French which they call

רַשִׁ"י

אשר הבאת לך. לֹא טָרַחְתָּ בָּהּ וַאֲנִי יָגַעְתִּי לְהַגִּיעָהּ עַד שֶׁבָּאָה לְיָדֶךָ
to your hand that it came until to bring it toiled and I for it exert yourself you did not to you is brought that

בראשית רבה :
Rabbah Bereshis

רַשִׁ"י

חנני. נו"ן רִאשׁוֹנָה מְדֻגֶּשֶׁת, לְפִי שֶׁהִיא מְשַׁמֶּשֶׁת בִּמְקוֹם שְׁתֵּי נוּנִי"ן,
God has favored me the letter Nun first has a dagesh because that it serves in place of two Nuns

שֶׁהָיָה לוֹ לוֹמַר חֲנָנַנִי, שֶׁאֵין חָנָּן בְּלֹא שְׁתֵּי נוּנִי"ן, וְהַשְּׁלִישִׁית לְשִׁמּוּשׁ,
that it had for it to say chananani for there is no form of chanan without two Nuns and the third for usage of me

כְּמוֹ עָשַׂנִי, זְבָדַנִי:
like He made me He endowed me

רַשִׁ"י

יש לי כל. כָּל סִפּוּקִי; וְעֵשָׂו דִּבֵּר בִּלְשׁוֹן גַּאֲוָה יֶשׁ לִי רָב, יוֹתֵר
There is to me everything. All my sufficiency. And Esav spoke in language of pride, there is to me abundance, more

וְיוֹתֵר מִכְּדֵי צָרְכִּי:
and more than the measure of my need.

פָּסוּק ז

Pasuk 7

וַיֹּאמֶר נִסְעָה וְנֵלֵכָה וְאֵלְכָה לְנֶגְדֶּךָ:
and he said let us journey let us go and I will go alongside you

רַשִׁ"י

נסעה. כְּמוֹ שִׁמְעָה, סְלִחָה, שֶׁהוּא כְּמוֹ שְׁמַע, סְלַח, אַף כָּאן נִסְעָה כְּמוֹ נְסַע, וְהַנּוּ"ן
Travel like hear pardon which is like hear pardon here travel like travel and the nun

יְסוֹד בַּתֵּבָה, וְתַרְגּוּם שֶׁל אֻנְקְלוֹס טוּל וּנְהָךְ, עֵשָׂו אָמַר לְיַעֲקֹב נְסַע מִכָּאן
a root in the word and the translation of Onkelos move and let us go Esav said to Yaakov travel from here

וְנֵלֵכָה:
and let us go

רַשִׁ"י

ואלכה לנגדך. בְּשָׁוֶה לְךָ; טוֹבָה זוֹ אֶעֱשֶׂה לְךָ, שֶׁאַאֲרִיךְ יְמֵי מַהֲלַכְתִּי,
and I will go alongside you equally with you favor this I will do for you that I will lengthen the days of my journey

לָלֶכֶת לְאַט כַּאֲשֶׁר אַתָּה צָרִיךְ, וְזֶהוּ לְנֶגְדֶּךָ – בְּשָׁוֶה לְךָ:
to go slowly just as you need and this is alongside you equally with you

פָּסוּק ח

Pasuk 8

וַיֹּאמֶר אֵלָיו אֲדֹנִי יֹדֵעַ כִּי הַיְלָדִים רַכִּים וְהַצֹּאן וְהַבָּקָר עָלוֹת עָלָי
And he said to him my lord knows that the children are tender and the flocks and the herds nursing are upon me

וְדָפְקוּם יוֹם אֶחָד וָמֵתוּ כָּל הַצֹּאן:
and if they overdrive them one day then will die all the flock

רַשִׁ"י

עלות עלי. הַצֹּאן וְהַבָּקָר, שֶׁהֵן עָלוֹת, מְטֻלוֹת עָלַי לְנַהֲלָן לְאַט:
With young are upon me the sheep and the cattle that they are nursing are placed upon me to lead them slowly

רַ"שִׁ"י

עלות. מְגַדְּלוֹת עוֹלְלֵיהֶן, לְשׁוֹן עוֹלֵל וְיוֹנֵק איכה ב' , עוֹל יָמִים ישעיהו
Yeshayahu of days an infant 2 Eichah and suckling young child an expression of their young raising nursing

ס"ה , וּשְׁתֵּי פָּרוֹת עָלוֹת שמואל א ו' וּבְלַעַז אנפנטיי"ש:
enfantées and in Old French 6 1 Shmuel milch kine and two 65

רַ"שִׁ"י

ודפקום יום אחד. לְיַגְּעָם בַּדֶּרֶךְ בִּמְרוּצָה ומתו כל הצאן :
the flock all and will die with running on the way to weary them one day and if they overdrive them

רַ"שִׁ"י

ודפקום. כְּמוֹ קוֹל דּוֹדִי דוֹפֵק שיר השירים , נוֹקֵשׁ בַּדֶּלֶת:
on the door knocking ha-Shirim Shir knocks my beloved the sound of like and beat them

פָּסוּק ט

Pasuk 9

יַעֲבָר נָא אֲדֹנִי לִפְנֵי עַבְדּוֹ וַאֲנִי אֶתְנַהֲלָה לְאִטִּי לְרֶגֶל הַמְּלָאכָה
of the livestock according to the pace at my pace will lead and I his servant ahead of my lord please let pass

אֲשֶׁר לְפָנַי וּלְרֶגֶל הַיְלָדִים עַד אֲשֶׁר אָבֹא אֶל אֲדֹנִי שֵׂעִירָה:
to Seir my lord to I come · until of the children and according to the pace before me that is

רַ"שִׁ"י

יעבר נא אדני. אַל נָא תַּאֲרִיךְ יְמֵי הֲלִיכָתְךָ, עֲבֹר כְּפִי דַּרְכְּךָ וְאַף אִם
if and even your pace according to pass your journey the days of prolong please do not my lord please Let pass

תִּתְרַחֵק:
you get far away

רַ"שִׁ"י

אתנהלה. אֶתְנַהֵל, ה"א יְתֵירָה, כְּמוֹ אֵרְדָה, אֶשְׁמְעָה:
I will hear I will go down like extra a hei I will lead I will lead

רַ"שִׁ"י

לאטי. לְאַט שֶׁלִּי, לְשׁוֹן נַחַת, הַהוֹלְכִים לְאַט, לְאַט לִי לַנַּעַר שמואל ב
II Shmuel with the youth for my sake deal gently softly that go ease an expression of of mine slowness at my pace

י"ח . לְאִטִּי הַלָּמֶ"ד מִן הַיְסוֹד, וְאֵינָהּ מְשַׁמֶּשֶׁת – אֶתְנַהֵל נַחַת שֶׁלִּי:
of mine the slowness I will lead on serving as a prefix and is not the root is of the lamed in לאטי 18

רַ"שִׁ"י

לרגל המלאכה. לְפִי צֹרֶךְ הֲלִיכַת רַגְלֵי הַמְּלָאכָה הַמֻּטֶלֶת עָלַי
upon me that is incumbent the work-animals the feet of the pace of the need of according to the drove According to the pace of

לְהוֹלִיךְ:
to lead

רַשִׁ"י

ולרגל הילדים. לְפִי רַגְלֵיהֶם שֶׁהֵם יְכוֹלִים לֵילֵךְ:

and according to the pace of | the children | according to | their pace | that they | are able | to walk

רַשִׁ"י

עד אשר אבא אל אדני שעירה. הִרְחִיב לוֹ הַדֶּרֶךְ, שֶׁלֹּא הָיָה דַּעְתּוֹ לָלֶכֶת אֶלָּא

Until | which | I come | to | my lord | Seir | to | for him | He extended | the way | that not | was | his intention | to go | except

עַד סֻכּוֹת; אָמַר אִם דַּעְתּוֹ לַעֲשׂוֹת לִי רָעָה, יַמְתִּין עַד בּוֹאִי אֵצְלוֹ, וְהוּא לֹא

Until | Succoth | He said | if | his intention | to do | to me | harm | let him wait | until | my coming | to him | and he | did not

הָלַךְ; וְאֵימָתַי יֵלֵךְ? בִּימֵי הַמָּשִׁיחַ בראשית רבה , שֶׁנֶּאֱמַר וְעָלוּ מוֹשִׁעִים

go | and when | will he go | in the days of | the Messiah | Bereshis | Rabbah | as it is said | And shall go up | saviors

בְּהַר צִיּוֹן לִשְׁפֹּט אֶת הַר עֵשָׂו עובדיה א' ; וּמ"אַ יֵשׁ לְפָרָשָׁה זוֹ

on Mount | Tzion | to judge | — | the mount of | Esav | Ovadiah | 1 | and Midrashic explanations | there are | for the passage | this

רַבִּים:

many

פָּסוּק י

Pasuk 10

וַיֹּאמֶר עֵשָׂו אַצִּיגָה נָּא עִמְּךָ מִן הָעָם אֲשֶׁר אִתִּי וַיֹּאמֶר לָמָּה זֶּה

And he said | Esav | Let me assign | please | with you | from | the people | who are | with me | And he said | Why | is this

אֶמְצָא חֵן בְּעֵינֵי אֲדֹנִי:

Let me find | favor | in the eyes of | my lord

רַשִׁ"י

ויאמר למה זה. תַּעֲשֶׂה לִי טוֹבָה זוֹ שֶׁאֵינִי צָרִיךְ לָהּ:

And he said | why | is it | should you do | for me | favor | this | that I am not | in need of | it

רַשִׁ"י

אמצא חן בעיני אדני. וְלֹא תְשַׁלֵּם לִי עַתָּה שׁוּם גְּמוּל:

Let me find | favor | in the eyes of | my lord | and not | pay | to me | now | any | recompense

פָּסוּק יא

Pasuk 11

וַיָּשָׁב בַּיּוֹם הַהוּא עֵשָׂו לְדַרְכּוֹ שֵׂעִירָה:

and returned | on the day | that | Esav | on his way | to Seir

רַשִׁ"י

וישב ביום ההוא עשו לדרכו. עֵשָׂו לְבַדּוֹ, וְד' מֵאוֹת אִישׁ שֶׁהָלְכוּ עִמּוֹ

And he returned | on day | that | Esau | on his way | Esau | alone | and four | hundred | man | who walked | with him

נִשְׁמְטוּ מֵאֶצְלוֹ אֶחָד אֶחָד, וְהֵיכָן פֻּרַע לָהֶם הַקָּבָ"ה? בִּימֵי דָוִד, שֶׁנֶּאֱמַר

slipped away | from him | one | by one | and where | rewarded | them | the Holy One Blessed Be He | in the days of | Dovid | as it is said

כִּי אִם אַרְבַּע מֵאוֹת אִישׁ נַעַר אֲשֶׁר רָכְבוּ עַל הַגְּמַלִּים שמואל א ל' בראשית רבה :

except | four | hundred | men | young | who | rode | upon | the camels | Shmuel | I | 30 | Bereshit | Rabbah

פָּסוּק יב

Pasuk 12

וְיַעֲקֹב נָסַע סֻכֹּתָה וַיִּבֶן לוֹ בָּיִת וּלְמִקְנֵהוּ עָשָׂה סֻכֹּת עַל כֵּן
· therefore stalls he made and for his livestock a house for himself and he built to Succoth journeyed And Yaakov

קָרָא שֵׁם הַמָּקוֹם סֻכּוֹת׃
Succoth the place the name of he called

רַשִׁ"י

ויבן לו בית. שָׁהָה שָׁם י"ח חֹדֶשׁ, קַיִץ וְחֹרֶף וְקַיִץ מגילה י"ז , סֻכּוֹת
booths 17a Megillah and summer and winter summer months eighteen there he stayed a house for himself and he built

– קַיִץ; בַּיִת – חֹרֶף, סֻכּוֹת – קַיִץ׃
summer a house winter booths summer

פָּסוּק יג

Pasuk 13

וַיָּבֹא יַעֲקֹב שָׁלֵם עִיר שְׁכֶם אֲשֶׁר בְּאֶרֶץ כְּנַעַן בְּבֹאוֹ מִפַּדַּן
from Paddan upon his coming Kenaan is in the land of which Shechem to the city of whole Yaakov and came

אֲרָם וַיִּחַן אֶת פְּנֵי הָעִיר׃
Aram and he encamped — the city facing

רַשִׁ"י

שלם. שָׁלֵם בְּגוּפוֹ, שֶׁנִּתְרַפֵּא מִצַּלַּעְתּוֹ; שָׁלֵם בְּמָמוֹנוֹ, שֶׁלֹּא חָסַר כְּלוּם מִכָּל אוֹתוֹ
that from all anything did he lack that not in his money whole from his limp that he was healed in his body Whole Salem

דּוּרוֹן; שָׁלֵם בְּתוֹרָתוֹ, שֶׁלֹּא שָׁכַח תַּלְמוּדוֹ בְּבֵית לָבָן שבת ל"ג :
33b Shabbos Lavan in the house of his learning did he forget that not in his Torah whole gift

רַשִׁ"י

עיר שכם. כְּמוֹ לְעִיר, וְכָמוֹהוּ עַד בּוֹאָנָה בֵּית לָחֶם רות א' :
chapter one Megillas Rus Lechem Beis their coming until and like it to a city of is like Shechem A city of

רַשִׁ"י

בבאו מפדן ארם. כְּאָדָם הָאוֹמֵר לַחֲבֵרוֹ יָצָא פְּלוֹנִי מִבֵּין שִׁנֵּי אֲרָיוֹת
lions the teeth of from between so-and-so came out to his friend who says like a person Aram from Padan in his coming

וּבָא שָׁלֵם, אַף כָּאן וַיָּבֹא שָׁלֵם מִפַּדַּן אֲרָם, מִלָּבָן וּמֵעֵשָׂו שֶׁנִּזְדַּוְּגוּ לוֹ
him who confronted and from Esav from Lavan Aram from Padan whole and he came here also whole and came

בַּדֶּרֶךְ׃
on the way

פָּסוּק יד

Pasuk 14

וַיִּקֶן אֶת חֶלְקַת הַשָּׂדֶה אֲשֶׁר נָטָה שָׁם אָהֳלוֹ מִיַּד בְּנֵי חֲמוֹר
Chamor the sons of from the hand of his tent there he pitched where the field the parcel of — And he bought

אֲבִי שְׁכֶם בְּמֵאָה קְשִׂיטָה׃
kesitah for one hundred Shechem father of

רַ״שִׁ״י

קשיטה. מֵעָה. אָר״ע כְּשֶׁהָלַכְתִּי לִכְרַכֵּי הַיָּם הָיוּ קוֹרִין לְמֵעָה קְשִׂיטָה
a kesitah a me'ah calling they were the sea to the coastal-cities of when I went said Rabbi Akiva is a me'ah A kesitah

וְתַרְגּוּמוֹ חוּרְפָּן – טוֹבִים, חֲרִיפִים בְּכָל מָקוֹם, כְּגוֹן עוֹבֵר לַסּוֹחֵר :
and its Targum is churfan good sharp in every place for example accepted by the merchant

פָּסוּק טוֹ

Pasuk 15

וַיַּצֵּב שָׁם מִזְבֵּחַ וַיִּקְרָא לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל׃
Yisrael God of God it and he called an altar there And he set up

רַ״שִׁ״י

ויקרא לו אל אלהי ישראל. לֹא שֶׁהַמִּזְבֵּחַ קָרוּי אֱלֹהֵי יִשְׂרָאֵל אֶלָּא עַל שֵׁם
account of on rather Yisrael God of was called that the altar Not Yisrael God of El it And he called

שֶׁהָיָה הַקָּבָ״ה עִמּוֹ וְהִצִּילוֹ קָרָא שֵׁם הַמִּזְבֵּחַ עַל שֵׁם הַנֵּס,
the miracle account of on the altar the name of he called and rescued him with him the Holy One blessed be He that was

לִהְיוֹת שִׁבְחוֹ שֶׁל מָקוֹם נִזְכָּר בִּקְרִיאַת הַשֵּׁם, כְּלוֹמַר מִי שֶׁהוּא אֵל, הוּא
He El is He Who that is to say the name in calling mentioned the Omnipresent of His praise so that should be

הַקָּבָ״ה, הוּא לֵאלֹהִים לִי, שֶׁשְּׁמִי יִשְׂרָאֵל. וְכֵן מָצִינוּ בְּמֹשֶׁה וַיִּקְרָא
And he called by Moshe we found And likewise Yisrael whose name is to me as God He is the Holy One blessed be He

שְׁמוֹ ה' נִסִּי שמות י"ז , לֹא שֶׁהַמִּזְבֵּחַ קָרוּי ה', אֶלָּא עַל שֵׁם הַנֵּס
the miracle account of on rather Hashem was called that the altar Not 17 Shemos is my banner Hashem its name

קָרָא שֵׁם הַמִּזְבֵּחַ לְהַזְכִּיר שִׁבְחוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, ה' הוּא נִסִּי.
my banner He is Hashem be He blessed the Holy One of the praise to mention the altar the name of he called

וְרַבּוֹתֵינוּ דָּרְשׁוּ שֶׁהַקָּבָ״ה קְרָאוֹ לְיַעֲקֹב אֵל מגילה י"ח ; וְדִבְרֵי תוֹרָה
And our Rabbis expounded that the Holy One blessed be He called him Yaakov El Megillah 18 And words of Torah

כְּפַטִּישׁ יְפֹצֵץ סָלַע ע' שבת פ"ח – מִתְחַלְּקִים לְכַמָּה טְעָמִים, וַאֲנִי לְיַשֵּׁב
like a hammer that shatters rock see Shabbos 88 are divided into several explanations and I to settle

פְּשׁוּטוֹ שֶׁל מִקְרָא בָּאתִי׃
its simple sense of Scripture have come

CHAPTER SUMMARY

The aliyah begins with Yaakov's family approaching and bowing to Esav, after which Yaakov presses Esav to accept his large gift of livestock. Esav accepts, and after Yaakov declines Esav's offer to journey together or leave behind an escort, Esav heads back to Seir while Yaakov moves on to Succoth to rest his family and livestock. Finally, Yaakov arrives whole and unharmed in the city of Shechem, where he purchases a parcel of land from the sons of Chamor for a hundred kesitah and erects a mizbeach, calling upon the Name of Hashem.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the deep sevara behind the contrast between Eisav and Yaakov Avinu. Eisav says, "Yesh li rav", I have plenty, I have a lot. But Yaakov Avinu says, "Yesh li chol", I have everything. This is not just a nuance in lashon, it is two completely different ways of living life. Eisav looks at what he has and measures it in terms of quantity; he has a lot, but there is always a craving for more. Yaakov Avinu recognizes that whatever Hashem gave him is exactly his whole world, everything he needs to fulfill his tafkid.

Lichoira, we fall into the trap of Eisav so easily. We look around and think, baruch Hashem I have a lot, but maybe if I had a bit more of this or that, I would be whole. Yaakov teaches us that emunah means knowing Hashem tailored your exact portion for your neshama. When you realize that Hashem gave you specifically what you need for your avodah, you lack nothing. You have "chol", everything.

Take five minutes today to look at your life, your parnassah, and your family, and instead of comparing your portion to someone else's, say out loud: "Hashem, You gave me everything I need."

דַּף יוֹמִי · עֲרָכִין · דַּף ח׳

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📖 THE SUGYA

We start off on this daf continuing our discussion of valuations and payments when a person's financial status is limited or complicated. The Gemara explores what happens when someone makes multiple vows of arakhin simultaneously while having only five sela'im in his possession. Rav Adda bar Ahava brings a kasha on how these funds are split between the two vows, leaving the question unresolved. We then clarify the end of the Mishnah regarding the minimum and maximum payments for an erech, showing that a poor person gives whatever he can afford above a sela, following the shita of the Rabbis.

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

עמוד א׳ DAF 8A

STATEMENT

נָתַן אַרְבַּע לָרִאשׁוֹנָה וְאַחַת לַשְּׁנִיָּה —

If **he gave four** sela'im **for the first** vow **and one for the second** vow:

RULING

יְדֵי שְׁנִיָּה יָצָא, יְדֵי רִאשׁוֹנָה לֹא יָצָא,

The obligation of the second vow **he has fulfilled,** but **the obligation of the first** vow **he has not fulfilled.**

EXPLANATION

כּוּלְּהוּ מְשַׁעְבְּדָן לְרִאשׁוֹנָה.

Why? Because **all of** the five sela'im in his possession were initially **encumbered to the first** vow, and paying four does not discharge a five-sela obligation.

QUESTION

בָּעֵי רַב אַדָּא בַּר אַהֲבָה:

Rav Adda bar Ahava raised a dilemma:

QUESTION

הָיוּ בְּיָדוֹ חָמֵשׁ סְלָעִים וְאָמַר ״שְׁנֵי עֲרָכַי עָלַי״ בְּבַת אַחַת, מַהוּ?

If **there were in his possession five sela'im and he said, "Two of my valuations are upon me," simultaneously,** what is the halacha?

EXPLANATION

כֵּינָן דִּבְבַת אַחַת נָדַר — כִּי הֲדָדֵי תָּפְסָן, יָהֵיב תַּרְתֵּי וּפַלְגָא לְהַאי וְתַרְתֵּי וּפַלְגָא לְהַאי,

Do we say that **since he vowed simultaneously,** both obligations **take effect together,** and therefore **he gives two and a half** sela'im **for this** vow **and two and a half** sela'im **for that** vow?

QUESTION

אוֹ דִלְמָא כּוּלְּהוּ חָזְיָא לְהַאי וְכוּלְּהוּ חָזְיָא לְהַאי?

Or perhaps all of them are fit for this vow **and all of them are fit for that** vow, so each vow demands the full five sela'im, and he fulfills neither vow completely?

RULING

תֵּיקוּ.

The Gemara concludes: Let it **stand** unresolved.

מִשְׁנָה MISHNAH

MISHNAH

אֵין בַּעֲרָכִין פָּחוֹת מִסֶּלַע וְלֹא יָתֵר כּוּ'.

The Mishnah taught at the end: **There is no valuation less than a sela, nor more than** fifty sela'im, etc.

גְּמָרָא GEMARA

QUESTION

הָא תּוּ לְמָה לִי?

The Gemara asks: **Why do I need this extra statement** at the end of the Mishnah?

ANSWER

הָא קָמַשְׁמַע לַן:

The Gemara answers: **This is what it comes to teach us:**

INFERENCE

פָּחוֹת מִסֶּלַע הוּא דְּלֵיכָּא, הָא יָתֵר עַל סֶלַע אִיכָּא;

It is specifically a total payment **less than a sela that is not** acceptable, **but more than a sela,** such as a sela and a half, **there is** an obligation to give whatever he can afford.

INFERENCE

יָתֵר עַל חֲמִשִּׁים הוּא דְּלֵיכָּא, הָא פָּחוֹת מֵחֲמִשִּׁים אִיכָּא,

And similarly, **more than fifty** sela'im **is what is not** required, **but less than fifty,** if he cannot afford the full fifty, **there is** an obligation to pay as much as he has.

EXPLANATION

וְסָתָמָא כְּרַבָּנַן.

And this **unattributed Mishnah is according to the Rabbis,** who hold that a poor person pays whatever partial amount he has above a sela, unlike Rabbi Meir who holds he pays only one sela.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אֵין ״פֶּתַח בְּטוֹעָה״ פָּחוֹת מִשִּׁבְעָה, וְלֹא יָתֵר עַל שִׁבְעָה עָשָׂר.

MISHNAH: The opening of a new period of niddah **for a woman who is mistaken** about her cycle **is no less than seven** clean days **and no more than seventeen** clean days.

גְּמָרָא GEMARA

BRAISA

גְּמָ׳ תָּנוּ רַבָּנַן:

GEMARA: The Rabbis taught in a Braisa:

BRAISA

טוֹעָה שֶׁאָמְרָה ״יוֹם אֶחָד טָמֵא רָאִיתִי״, פִּתְחָהּ שִׁבְעָה עָשָׂר.

Regarding **a mistaken woman who said, “I saw one impure day,” her opening** of a certain new niddah period occurs only after **seventeen** clean days.

BRAISA

״שְׁנֵי יָמִים טָמֵא רָאִיתִי״ — פִּתְחָהּ שִׁבְעָה עָשָׂר.

If she said, **“I saw two impure days,” her opening** of a certain new niddah period is after **seventeen** clean days.

BRAISA

״שְׁלֹשָׁה יָמִים טָמֵא רָאִיתִי״ — פִּתְחָהּ שִׁבְעָה עָשָׂר.

If she said, **“I saw three impure days,” her opening** is after **seventeen** clean days.

BRAISA

״אַרְבָּעָה יָמִים טָמֵא רָאִיתִי״ — פִּתְחָהּ שִׁשָּׁה עָשָׂר.

If she said, **“I saw four impure days,” her opening** is after **sixteen** clean days.

BRAISA

״חֲמִשָּׁה יָמִים טָמֵא רָאִיתִי״ — פִּתְחָהּ חֲמִשָּׁה עָשָׂר.

If she said, **“I saw five impure days,” her opening** is after **fifteen** clean days.

BRAISA

"שִׁשָּׁה יָמִים טָמֵא רָאִיתִי" — פִּתְחָהּ אַרְבָּעָה עָשָׂר.

If she said, **"I saw six impure days," her opening** is after **fourteen** clean days.

BRAISA

"שִׁבְעָה יָמִים טָמֵא רָאִיתִי" — פִּתְחָהּ שְׁלֹשָׁה עָשָׂר.

If she said, **"I saw seven impure days," her opening** is after **thirteen** clean days.

BRAISA

"שְׁמוֹנָה יָמִים טָמֵא רָאִיתִי" — פִּתְחָהּ שְׁנֵים עָשָׂר.

If she said, **"I saw eight impure days," her opening** is after **twelve** clean days.

BRAISA

"תִּשְׁעָה יָמִים טָמֵא רָאִיתִי" — פִּתְחָהּ אַחַד עָשָׂר.

If she said, **"I saw nine impure days," her opening** is after **eleven** clean days.

BRAISA

"עֲשָׂרָה יָמִים טָמֵא רָאִיתִי" — פִּתְחָהּ עֲשָׂרָה.

If she said, **"I saw ten impure days," her opening** is after **ten** clean days.

BRAISA

"אַחַד עָשָׂר" — פִּתְחָהּ תִּשְׁעָה.

If she said, **"I saw eleven impure days," her opening** is after **nine** clean days.

עמוד ב׳ DAF 8B

STATEMENT

"שְׁנֵים עָשָׂר" — פִּתְחָהּ שְׁמוֹנָה.

If a woman said, "I saw bleeding for **twelve"** days, **her opening** to establish her regular cycle again is after **eight** clean days, accounting for the worst-case scenario.

STATEMENT

"שְׁלֹשָׁה עָשָׂר" — פִּתְחָהּ שִׁבְעָה.

If she said, "I saw bleeding for **thirteen"** days, **her opening** is after **seven** clean days.

STATEMENT

שֶׁאֵין פֶּתַח בְּטוּעָה פָּחוֹת מִשִּׁבְעָה, וְלֹא יָתֵר עַל שִׁבְעָה עָשָׂר.

For there is no opening for a confused woman to clarify her status that is **less than seven** clean days, **and no more than seventeen** clean days.

QUESTION

אֲמַר לֵיהּ רַב אַדָּא בַּר אַהֲבָה לְרַבָּה: לְמָה לִי כּוּלֵּי הַאי? תֵּימְנֵי שִׁבְעָה וְתִשְׁתְּרֵי!

Rav Adda bar Ahava said to Rabba: Why do I need all of this extra counting? **Let her count seven** clean days **and become permitted** to her husband, since after seven clean days she immerses and is tahor regardless!

ANSWER

אֲמַר לֵיהּ: לְתַקּוֹנַהּ לִידֵי נִדָּה וּפִתְחָהּ קָאָמְרִינַן.

Rabba **said to him: We are speaking** here specifically **to set her right regarding her status as a niddah and her opening** for future cycle counting, so she will know whether a subsequent discharge is niddah or ziva.

BRAISA

תָּנוּ רַבָּנַן: כָּל הַטּוֹעוֹת זָבוֹת, מְבִיאוֹת קָרְבָּן וְאֵינוֹ נֶאֱכָל,

The Rabbis taught in a Braisa: **All confused women are** considered **zavos; they bring a korban** out of doubt, **and it is not eaten** by the kohanim,

BRAISA

חוּץ מִפִּתְחָהּ שִׁבְעָה וּפִתְחָהּ שְׁמוֹנָה, שֶׁמְּבִיאוֹת קָרְבָּן וְנֶאֱכָל.

except for a woman whose **opening is seven** days **and** one whose **opening is eight** days, **who bring a korban and it is eaten** because their status is fully resolved.

QUESTION

אַטוּ כָּל הַטּוֹעוֹת זָבוֹת?

The Gemara asks: **Is that to say all confused women are zavos?** We do not know for sure that they had a ziva discharge!

QUESTION

וְתוּ, יוֹם אֶחָד וּשְׁנֵי יָמִים בַּת אֵיתוֹיֵי קָרְבָּן הִיא?

And furthermore, is a woman who bled for only **one day or two days fit to bring a korban?** Only a full zavah who saw three consecutive days brings a korban!

ANSWER

אֶלָּא, כָּל זָבוֹת הַטּוֹעוֹת מְבִיאוֹת קָרְבָּן וְאֵינוֹ נֶאֱכָל,

Rather, this is what the Braisa means: **All confused zavos**—women who bled for three consecutive days but are unsure of their exact timing—**bring a korban and it is not eaten,**

ANSWER

חוּץ מִפִּתְחָהּ שִׁבְעָה, וּפִתְחָהּ שְׁמוֹנָה, שֶׁמְּבִיאוֹת קָרְבָּן וְנֶאֱכָל.

except for the woman whose **opening is seven** days, **and** the woman whose **opening is eight** days, **who bring a korban and it is eaten.**

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אֵין בִּנְגָעִים פָּחוֹת מִשָּׁבוּעַ אֶחָד, וְלֹא יָתֵר עַל שִׁלְשָׁה שְׁבוּעוֹת.

MISHNAH: There is no period of quarantine **in tzaraas afflictions less than one week, and no more than three weeks.**

גְּמָרָא GEMARA

EXPLANATION

גְּמָ׳ פָּחוֹת מִשָּׁבוּעַ — נִגְעֵי אָדָם,

GEMARA: When the Mishnah states there is no quarantine **less than one week,** it refers to **tzaraas afflictions of a person,** such as a burn or boil which is quarantined for one week.

EXPLANATION

וְלֹא יָתֵר עַל שִׁלְשָׁה שְׁבוּעוֹת — נִגְעֵי בָּתִּים.

And when it states **no more than three weeks,** it refers to **tzaraas afflictions of houses,** which can be quarantined for up to three weeks.

STATEMENT

אָמַר רַב פָּפָּא: ״צִדְקָתְךָ כְּהַרְרֵי אֵל״ — אֵלּוּ נִגְעֵי אָדָם,

Rav Pappa said: The verse states, **“Your righteousness is like the mighty mountains”—these are tzaraas afflictions of a person,** where Hashem shows kindness by settling the status in just one week.

STATEMENT

״מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה״ — אֵלּוּ נִגְעֵי בָּתִּים.

And **“Your judgments are like the great deep”—these are tzaraas afflictions of houses,** which involve stricter judgments lasting up to three weeks.

QUESTION

פְּשָׁטֵיהּ דִּקְרָא בְּמַאי כְּתִיב?

The Gemara asks: **Regarding what is the plain meaning of the verse written?**

ANSWER

אָמַר רַב יְהוּדָה: אִלְמָלֵא ״צִדְקָתְךָ כְּהַרְרֵי אֵל״ — מִי יוּכַל לַעֲמוֹד לִפְנֵי ״מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה״.

Rav Yehuda said: Were it not for “Your righteousness like the mighty mountains,” who could withstand “Your judgments like the great deep”?

ANSWER

רַבָּה אָמַר: ״צִדְקָתְךָ כְּהַרְרֵי אֵל״ — מִפְּנֵי שֶׁ״מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה״.

Rabba said: "Your righteousness is like the mighty mountains" precisely because "Your judgments are like the great deep." Hashem is compassionate even within His strict justice.

QUESTION

בְּמַאי קָמִיפַּלְגִי?

In what principle **do they differ?**

ANSWER

בִּדְרַבִּי אֶלְעָזָר וְרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא,

They differ **in** regard to the dispute **of Rabbi Elazar and Rabbi Yosei son of Rabbi Chanina,**

EXPLANATION

דְּאִיתְּמַר: רַבִּי אֶלְעָזָר אָמַר: כּוֹבֵשׁ, רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא אָמַר: נוֹשֵׂא.

as it was stated: Rabbi Elazar said Hashem **suppresses** sins when judging, while **Rabbi Yosei son of Rabbi Chanina said** Hashem **lifts away** and forgives sins.

EXPLANATION

רַבָּה כְּרַבִּי אֶלְעָזָר, וְרַב יְהוּדָה כְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא.

Rabba holds **like Rabbi Elazar, and Rav Yehuda** holds **like Rabbi Yosei son of Rabbi Chanina.**

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אֵין פּוֹחֲתִין מֵאַרְבָּעָה חֳדָשִׁים הַמְעוּבָּרִים בְּשָׁנָה, וְלֹא נִרְאָה יָתֵר עַל שְׁמוֹנָה.

MISHNAH: We do not have fewer than four full thirty-day months in a year, nor has it ever seemed proper to make more than eight full months in a year.

MISHNAH

שְׁתֵּי הַלֶּחֶם אֵין נֶאֱכָלִין פָּחוֹת מִשְּׁנַיִם, וְלֹא יָתֵר עַל שְׁלֹשָׁה.

The Two Loaves of Shavuos **are eaten no fewer than two** days **and no more than three** days.

MISHNAH

לֶחֶם הַפָּנִים אֵין נֶאֱכָל פָּחוֹת מִתִּשְׁעָה, וְלֹא יָתֵר עַל אַחַד עָשָׂר.

The Showbread is eaten no fewer than nine days after baking **and no more than eleven** days.

MISHNAH

אֵין קָטָן נִימּוֹל פָּחוֹת מִשְּׁמוֹנָה, וְלֹא יָתֵר עַל שְׁנֵים עָשָׂר.

A child is not circumcised fewer than eight days after birth, **and no more than twelve** days.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ מַאי ״לֹא נִרְאָה יָתֵר עַל שְׁמֹנָה״?

GEMARA: What is the meaning of **“nor has it ever seemed proper to make more than eight”** full months?

ANSWER

אָמַר רַב הוּנָא: לֹא נִרְאָה לַחֲכָמִים לְעַבֵּר יָתֵר עַל שְׁמוֹנָה.

Rav Huna said: It did not seem proper to the Sages to make full more than eight months in any single calendar year.

QUESTION

מַאי שְׁנָא תִּשְׁעָה דְּלָא? אִם כֵּן

What is different about nine full months **that we do not** make? **If so,** if nine full months were declared, the calendar would become distorted.

SUMMARY

The sugya then transitions into a series of minimum and maximum timeframes mentioned in the Mishnah, starting with the days of purification required for a woman who is confused about her niddah or ziva cycle. The Gemara sets up a detailed Braisa calculating how many clean days she needs based on how many days she saw blood, explaining how her future cycle status gets re-established. Finally, the Mishnah and Gemara analyze the quarantine periods for tzaraas, contrasting the one-week period for a person's affliction with the three-week maximum for tzaraas of houses, concluding with a heartwarming midrashic discussion on how Hashem tempers strict judgment with His endless chessed.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what the Gemara brings on our daf when discussing the halachos of tzaraas. Rav Pappa quotes the pasuk, "Tzidkascha k'harrei Eil, mishpatecha tehom rabba." Rav Yehuda explains this with a profound Yesod: If not for Hashem's "Tzidkascha k'harrei Eil", His immense, towering kindness that stands like massive mountains, who could ever endure "mishpatecha tehom rabba," the strict, exact judgment that runs as deep as the ocean floor?

Lichoisheir, we look at Din, at the strict cheshbon of how the world runs, and it can feel overwhelming. A person knows his own flaws, his mistakes, and where he falls short in his avodah. We might ask ourselves: How can a Yid stand up against such precise Heavenly judgment? But the Gemara is coming to teach us a chiddush about how Hashem runs His world. The strict judgment never exists in a vacuum. Right alongside it, towering over it, is Hashem's infinite chessed and rachamim. The Ribbono shel Olam sets up His world with monumental kindness specifically so that we have the strength, the ability, and the standing to endure the Din and come out tahor.

This is a enormous chizuk for our daily lives. When you face a nisayon or feel the weight of strictness in your life, whether it's in your davening, your ruchniyus, or mid-day worldly pressure, remember that Hashem didn't put you there to crush you. The very framework of the sugya of tzaraas, which seems like pure strictness, is built on a foundation of Hashem's towering rachamim. Hashem gives us the room, the time, and the chessed to fix what needs fixing and to stand strong before Him.

Today, when you encounter a moment of frustration or strict judgment, whether from others or in your own cheshbon hanefesh, stop and look for the chessed Hashem standing right next to it, and thank Him for giving you the strength to stand.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

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.

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל 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.'