חוּמָּשׁ עִם רַשִׁ"י · וישב · רִאשׁוֹן

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

VAYESHEV · 1ST ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the Torah moves from the travels of Esav to the story of Yaakov Avinu settling in Eretz Canaan. We begin learning about Yosef Hatzaddik at seventeen years old, who was helping shepherd the flocks together with the sons of Bilhah and Zilpah. Yosef brought bad reports about his brothers to Yaakov, and Yaakov showed special affection for Yosef, even making him a fine garment (the kesones passim). Seeing this extra love, the brothers grew to hate Yosef and could not even speak to him peacefully.

The tension deepens when Yosef experiences two prophetic dreams. In the first dream, the brothers' sheaves of wheat bow down to his sheaf in the field. When he tells them the dream, the brothers react strongly, asking if he truly expects to reign over them, which increases their hatred. Soon after, Yosef has a second dream where the sun, the moon, and eleven stars bow down to him. After he relates this dream to his father and brothers, Yaakov rebukes him for suggesting that his mother and family would bow to him, yet Yaakov silently keeps the matter in mind, waiting to see how it will unfold.

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

פָּסוּק א

Pasuk 1

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן׃

Kenaan in the land of his father the sojournings of in the land of Yaakov And settled

רַשִׁ"י

וישב יעקב וגו'. אַחַר שֶׁכָּתַב לְךָ יְשׁוּבֵי עֵשָׂו וְתוֹלְדוֹתָיו בְּדֶרֶךְ קְצָרָה, brief in a way and his descendants Esav the settlements of for you that it wrote After etc. Yaakov And resided

שֶׁלֹּא הָיוּ סְפוּנִים וַחֲשׁוּבִים לְפָרֵשׁ הֵיאַךְ נִתְיַשְּׁבוּ וְסֵדֶר מִלְחֲמוֹתֵיהֶם אֵיךְ׃ how their wars and the order of they settled how to explain and important distinguished were they because not

הוֹרִישׁוּ אֶת הַחֹרִי, פֵּרֵשׁ לָךְ יְשׁוּבֵי יַעֲקֹב וְתוֹלְדוֹתָיו בְּדֶרֶךְ אֲרֻכָּה כָּל all lengthy in a way and his descendants Yaakov the settlements of to you it explained the Horite — they drove out

גִּלְגּוּלֵי סִבָּתָם, לְפִי שֶׁהֵם חֲשׁוּבִים לִפְנֵי הַמָּקוֹם לְהַאֲרִיךְ בָּהֶם, וְכֵן אַתָּה you and so upon them to elaborate the Omnipresent before are important that they because their causes the developments of

מוֹצֵא בְּי' דוֹרוֹת שֶׁמֵּאָדָם וְעַד נֹחַ פְּלוֹנִי הוֹלִיד פְּלוֹנִי, וּכְשֶׁבָּא לְנֹחַ to Noach and when it came So-and-so begot So-and-so Noach until that are from Adam generations in ten find

הֶאֱרִיךְ בּוֹ, וְכֵן בְּי' דוֹרוֹת שֶׁמִּנֹּחַ וְעַד אַבְרָהָם קִצֵּר בָּהֶם, concerning them it shortened Avraham until that are from Noach generations in ten and so upon him it elaborated

וּמִשֶּׁהִגִּיעַ אֵצֶל אַבְרָהָם הֶאֱרִיךְ בּוֹ. מָשָׁל לְמַרְגָּלִית שֶׁנָּפְלָה בֵּין הַחוֹל, אָדָם a person the sand among that fell to a jewel A parable upon him it elaborated Avraham near and once it reached

מְמַשְׁמֵשׁ בַּחוֹל וְכוֹבְרוֹ בִּכְבָרָה עַד שֶׁמּוֹצֵא אֶת הַמַּרְגָּלִית, וּמִשֶּׁמְּצָאָהּ הוּא מַשְׁלִיךְ׃ casts away he and once he finds it the jewel — that he finds until with a sieve and sifts it in the sand searches

אֶת הַצְּרוֹרוֹת מִיָּדוֹ וְנוֹטֵל הַמַּרְגָּלִית. דָּ"אַ וישב יעקב , הַפִּשְׁתָּנִי הַזֶּה
the flax-dealer Yaakov And resided explanation Another the jewel and takes from his hand the pebbles —

נִכְנְסוּ גְּמַלָּיו טְעוּנִים פִּשְׁתָּן, הַפֶּחָמִי תָּמַהּ אָנָה יִכָּנֵס כָּל הַפִּשְׁתָּן הַזֶּה? הָיָה
this the flax all will enter where wondered the blacksmith flax laden with his camels entered this

פֹּקֵחַ אֶחָד מֵשִׁיב לוֹ נִצּוֹץ אֶחָד יוֹצֵא מִמַּפּוּחַ שֶׁלְּךָ שֶׁשּׁוֹרֵף אֶת כֻּלּוֹ,
— that burns of yours from the bellows emerging one spark to him answering one clever man there was

כָּךְ יַעֲקֹב רָאָה אֶת כָּל הָאַלּוּפִים הַכְּתוּבִים לְמַעְלָה, תָּמַהּ וְאָמַר מִי יָכוֹל לְכַבֵּשׁ
is able who and said he wondered above written the chieftains all — saw Yaakov so all of it

אֶת כֻּלָּן? מַה כְּתִיב לְמַטָּה, אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף, דִּכְתִיב וְהָיָה
as it is written Yosef Yaakov are the generations of These below is written what all of them — to conquer

בֵּית יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף לֶהָבָה וּבֵית עֵשָׂו לְקַשׁ עובדיה א' –
Ovadiah for stubble Esav and the house of a flame Yosef and the house of a fire Yaakov the house of and shall be

נִצּוֹץ יוֹצֵא מִיּוֹסֵף שֶׁמְּכַלֶּה וְשׁוֹרֵף אֶת כֻּלָּם:
— and burns that consumes from Yosef emerging a spark 1

פָּסוּק ב

Pasuk 2

אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף בֶּן שְׁבַע עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת
— shepherding he was years teen seven was a son of Yosef Yaakov are the generations of these

אֶחָיו בַּצֹּאן וְהוּא נַעַר אֶת בְּנֵי בִלְהָה וְאֶת בְּנֵי זִלְפָּה נְשֵׁי
the wives of Zilpah the sons of and with Bilhah the sons of with was a lad and he with the flock his brothers

אָבִיו וַיָּבֵא יוֹסֵף אֶת דִּבָּתָם רָעָה אֶל אֲבִיהֶם:
their father to bad their report — Yosef and brought his father

רַ"שִׁ"י

אלה תולדות יעקב. וְאֵלֶּה שֶׁל תּוֹלְדוֹת יַעֲקֹב, אֵלּוּ יְשׁוּבֵיהֶם וְגִלְגּוּלֵיהֶם עַד
until and their events their settlements these are Yaakov the generations of of and these Yaakov the progeny of these are

שֶׁבָּאוּ לִכְלַל יִשּׁוּב, סִבָּה רִאשׁוֹנָה יוֹסֵף בֶּן י"ז וְגוֹמֵר, עַל יְדֵי
means of by etc. seventeen being a son of Yosef first the cause permanent settlement to the point of they came

זֶה נִתְגַּלְגְּלוּ וַיֵּרְדוּ לְמִצְרַיִם, זֶהוּ אַחַר יִשּׁוּב פְּשׁוּטוֹ שֶׁל מִקְרָא
the Scripture of the plain meaning settlement after this is to Mitzrayim and went down they were brought about this

לִהְיוֹת דָּבָר דָּבוּר עַל אָפְנָיו. וּמִ"אַ דּוֹרֵשׁ תָּלָה הַכָּתוּב תּוֹלְדוֹת יַעֲקֹב בְּיוֹסֵף
on Yosef Yaakov the progeny of the verse hung expounds and the Midrash its proper setting upon spoken a matter to be

מִפְּנֵי כַּמָּה דְּבָרִים, אַחַת, שֶׁכָּל עֲצְמוֹ שֶׁל יַעֲקֹב לֹא עָבַד אֶצֶל לָבָן אֶלָּא
except Lavan with he worked was not Yaakov of the main intent that all one reasons several because of

בְּרָחֵל, וְשָׁהָיָה זְיוֹ אִיקוֹנִין שֶׁל יוֹסֵף דּוֹמֶה לוֹ, וְכָל מַה שֶּׁאֵרַע לְיַעֲקֹב
to Yaakov that occurred · and whatever him resembling Yosef of features the facial and that was for Rachel

אֵרַע לְיוֹסֵף: זֶה נִשְׂטַם וְזֶה נִשְׂטַם, זֶה אָחִיו מְבַקֵּשׁ לְהָרְגוֹ וְזֶה אֶחָיו
his brothers and this one to kill him sought his brother this one was hated and this one was hated this one to Yosef occurred

מְבַקְּשִׁים לְהָרְגוֹ, וְכֵן הַרְבֵּה בְּבְ"רַ. וְעוֹד נִדְרָשׁ בּוֹ וישב , בִּקֵּשׁ
sought And he settled in it it is expounded and furthermore in Bereishis Rabbah many and likewise to kill him sought

יַעֲקֹב לֵישֵׁב בְּשַׁלְוָה, קָפַץ עָלָיו רָגְזוֹ שֶׁל יוֹסֵף – צַדִּיקִים מְבַקְּשִׁים לֵישֵׁב
to dwell seek righteous people Yosef of the trouble of upon him leapt in tranquility to dwell Yaakov

בְּשַׁלְוָה, אָמַר הַקָּבָ"ה לֹא דַיָּן לַצַּדִּיקִים מַה שֶּׁמְּתָקָן לָהֶם לָעוֹלָם

in tranquility said the Holy One blessed be He enough is it not for the righteous that which is prepared for them in the World

הַבָּא, אֶלָּא שֶׁמְּבַקְּשִׁים לֵישֵׁב בְּשַׁלְוָה בָּעוֹלָם הַזֶּה:

that to Come they seek to dwell in tranquility in the world this

רַשִּׁ"י

וְהוּא נַעַר. שֶׁהָיָה עוֹשֶׂה מַעֲשֵׂה נַעֲרוּת, מְתַקֵּן בְּשְׂעָרוֹ, מְמַשְּׁמֵשׁ בְּעֵינָיו, כְּדֵי שֶׁיִּהְיֶה

And he was a lad for he was doing deeds of youthfulness fixing his hair touching up his eyes so that he would be

נִרְאֶה יָפֶה:

appearing handsome

רַשִּׁ"י

אֶת בְּנֵי בִלְהָה. כְּלוֹמַר וְרָגִיל אֵצֶל בְּנֵי בִלְהָה, לְפִי שֶׁהָיוּ אֶחָיו מְבַזִּין

— the sons of Bilhah that is to say and accustomed with the sons of Bilhah because that were his brothers degrading

אוֹתָן וְהוּא מְקָרְבָן:

them and he befriended them

רַשִּׁ"י

אֶת דִּבָּתָם רָעָה. כָּל רָעָה שֶׁהָיָה רוֹאֶה בְּאֶחָיו בְּנֵי לֵאָה הָיָה מַגִּיד לְאָבִיו,

— their report bad any evil that he was seeing among his brothers the sons of Leah he would tell to his father

שֶׁהָיוּ אוֹכְלִין אֵבֶר מִן הַחַי, וּמְזַלְזְלִין בִּבְנֵי הַשְּׁפָחוֹת לְקָרוֹתָן

that they were eating a limb from the living animal and treating with contempt the sons of the handmaids to call them

עֲבָדִים, וַחֲשׁוּדִים עַל הָעֲרָיוֹת, וּבִשְׁלָשְׁתָּן לָקָה: וַיִּשְׁחֲטוּ שְׂעִיר עִזִּים

slaves and suspected of immorality and for all three of them he was stricken And they slaughtered a young goat

בִּמְכִירָתוֹ וְלֹא אָכָלוּהוּ חַי, וְעַל דְּבָּה שֶׁסִּפֵּר עֲלֵיהֶם שֶׁקּוֹרִין לַאֲחֵיהֶם עֲבָדִים

upon his selling and not did they eat it alive and for the slander that he reported about them that they call their brothers slaves

– "לְעֶבֶד נִמְכַּר יוֹסֵף", וְעַל עֲרָיוֹת שֶׁסִּפֵּר עֲלֵיהֶם, וַתִּשָּׂא אֵשֶׁת אֲדֹנָיו וְגוֹ:

"For a slave was sold Yosef" and for immorality that he reported about them and she lifted the wife of his master etc.

רַשִּׁ"י

דִּבָּתָם. כָּל לְשׁוֹן דִּבָּה פרלדי"ץ בְּלַעַז, כָּל מַה שֶּׁהָיָה יָכוֹל לְדַבֵּר בָּהֶם

their report every expression of report is parleriz in foreign tongue any thing that he was able to speak about them

רָעָה, הָיָה מְסַפֵּר:

evil he would relate

רַשִּׁ"י

דִּבָּה. לְשׁוֹן דּוֹבֵב שִׂפְתֵי יְשֵׁנִים שִׁיר ז' :

Slander is an expression of making speak the lips of those sleeping Song of Songs 7

פָּסוּק ג

Pasuk 3

וְיִשְׂרָאֵל אָהַב אֶת יוֹסֵף מִכָּל בָּנָיו כִּי בֶן זְקֻנִים הוּא לוֹ וְעָשָׂה

And Yisrael loved — Yosef more than all his sons because a son of old age he was to him and he made

לוֹ כְּתֹנֶת פַּסִּים׃

fine wool a tunic of for him

רַשִׁ״י

בן זקנים. שֶׁנּוֹלַד לוֹ לְעֵת זִקְנָתוֹ. וְאָנְקְלוֹס תִּרְגֵּם בַּר חַכִּים הוּא לֵהּ – כָּל

all to him is wise a son translated and Onkelos his old age at the time of to him that was born his old age the son of

מַה שֶּׁלָּמַד מִשֵּׁם וָעֵבֶר מָסַר לוֹ. דָּ"אַ, שֶׁהָיָה זִיו אִיקּוֹנִין שֶׁלּוֹ

his facial features the radiance of that was another explanation to him he transmitted and Ever from Shem he had learned that

דּוֹמֶה לוֹ׃

to him similar

רַשִׁ״י

פסים. לְשׁוֹן כְּלִי מֵילָת, כְּמוֹ כַּרְפַּס וּתְכֵלֶת, וּכְמוֹ כְּתֹנֶת הַפַּסִּים דְּתָמָר

of Tamar the pasim the tunic of and like and blue wool fine linen like fine wool a garment of an expression of Pasim

וְאַמְנוֹן, וּמ"א עַ"שׁ צָרוֹתָיו, שֶׁנִּמְכַּר לְפוֹטִיפַר וְלַסּוֹחֲרִים וְלַיִשְׁמְעֵאלִים

and to Ishmaelites and to merchants to Potiphar that he was sold his misfortunes it is named for and Midrashically and Amnon

וְלַמְּדָנִים׃

and to Midianites

פָּסוּק ד

Pasuk 4

וַיִּרְאוּ אֶחָיו כִּי אֹתוֹ אָהַב אֲבִיהֶם מִכָּל אֶחָיו וַיִּשְׂנְאוּ אֹתוֹ וְלֹא

and not him and they hated his brothers more than all their father loved him that his brothers And saw

יָכְלוּ דַּבְּרוֹ לְשָׁלֹם׃

peaceably to speak to him were they able

רַשִׁ״י

ולא יכלו דברו לשלום. מִתּוֹךְ גְּנוּתָם שִׁבְחָם, שֶׁלֹּא דִבְּרוּ

did they speak that not their praise we learn their discredit from within peaceably to speak to him were they able and not

אַחַת בַּפֶּה וְאַחַת בַּלֵּב׃

in the heart and one thing in the mouth one thing

רַשִׁ״י

דברו. לְדַבֵּר עִמּוֹ׃

with him to speak Dabro

פָּסוּק ה

Pasuk 5

וַיַּחֲלֹם יוֹסֵף חֲלוֹם וַיַּגֶּד לְאֶחָיו וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ׃

him to hate further and they continued to his brothers and he told a dream Yosef And dreamed

פָּסוּק ו

Pasuk 6

וַיֹּאמֶר אֲלֵיהֶם שִׁמְעוּ נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חָלָמְתִּי׃

And he said to them listen please the dream this that I dreamed

פָּסוּק ז

Pasuk 7

וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם

and behold we were binding sheaves in the midst of the field and behold my sheaf arose and also

נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי׃

remained upright and behold your sheaves surrounded and bowed low to my sheaf

רַשִׁ"י

מאלמים אלמים. כְּתַרְגּוּמוֹ מְאַסְּרִין אֱסָרִין – עֲמָרִין, וְכֵן נֹשֵׂא אֲלֻמֹּתָיו תהלים קכ"ו ,

binding sheaves binding like its Targum bundles of sheaves and so bearing his sheaves Tehillim 126

וְכָמוֹהוּ בִּלְשׁוֹן מִשְׁנָה וְהָאֲלֻמּוֹת נוֹטֵל וּמַכְרִיז׃

and like it in the language of Mishnah and the sheaves he takes and proclaims

רַשִׁ"י

קמה אלמתי. נִזְקְפָה׃

rose my sheaf it stood erect

רַשִׁ"י

וגם נצבה. לַעֲמֹד עַל עָמְדָהּ בְּזִקִּיפָה׃

and also remained standing to stand upon its place in an erect position

פָּסוּק ח

Pasuk 8

וַיֹּאמְרוּ לוֹ אֶחָיו הֲמָלֹךְ תִּמְלֹךְ עָלֵינוּ אִם מָשׁוֹל תִּמְשֹׁל בָּנוּ

And said to him his brothers will reigning you reign over us or will ruling you rule over us

וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ עַל חֲלֹמֹתָיו וְעַל דְּבָרָיו׃

and they continued further to hate him for his dreams and for his words

רַשִׁ"י

ועל דבריו. עַל דִּבָּתָם רָעָה שֶׁהָיָה מֵבִיא לַאֲבִיהֶם׃

and for his words for their report evil that he was bringing to their father

פָּסוּק ט

Pasuk 9

וַיַּחֲלֹם עוֹד חֲלוֹם אַחֵר וַיְסַפֵּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר הִנֵּה חָלַמְתִּי חֲלוֹם

And he dreamed another dream different and he told it to his brothers and he said behold I dreamed a dream

עוֹד וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי׃

again and behold the sun and the moon and one ten stars were bowing down to me

פָּסוּק י

Pasuk 10

וַיְסַפֵּר אֶל אָבִיו וְאֶל אֶחָיו וַיִּגְעַר בּוֹ אָבִיו וַיֹּאמֶר לוֹ מָה הַחֲלוֹם
And he recounted to his father and to his brothers and rebuked him his father and said to him What is the dream

הַזֶּה אֲשֶׁר חָלָמְתָּ הֲבוֹא נָבוֹא אֲנִי וְאִמְּךָ וְאַחֶיךָ לְהִשְׁתַּחֲוֹת לְךָ
that this you dreamed Will coming we come I and your mother and your brothers to prostrate ourselves to you

אָרְצָה׃
to the ground

רַשִׁ״י

וַיְסַפֵּר אֶל אָבִיו וְאֶל אֶחָיו. לְאַחַר שֶׁסִּפֵּר אוֹתוֹ לְאֶחָיו חָזַר וְסִפְּרוֹ לְאָבִיו
And he told to his father and to his brothers after that he told it he repeated and told it to his father

בְּפְנֵיהֶם׃
in their presence

רַשִׁ״י

וַיִּגְעַר בּוֹ. לְפִי שֶׁהָיָה מֵטִיל שִׂנְאָה עָלָיו׃
And he rebuked him because that he was casting hatred upon himself

רַשִׁ״י

הֲבוֹא נָבוֹא. וַהֲלֹא אִמּוֹ כְּבָר מֵתָה, וְהוּא לֹא הָיָה יוֹדֵעַ שֶׁהַדְּבָרִים מַגִּיעִין
Shall indeed coming we come and is not your mother already dead and he was not knowing that the matters were referring

לְבִלְהָה שֶׁגִּדְּלַתּוּ כְּאִמּוֹ. וְרַבּוֹתֵינוּ לָמְדוּ מִכָּאן שֶׁאֵין חֲלוֹם בְּלֹא דְבָרִים
to Bilhah who raised him like his mother and our Rabbis learned from here that there is no dream without matters

בְּטֵלִים, וְיַעֲקֹב נִתְכַּוֵּן לְהוֹצִיא הַדָּבָר מִלֵּב בָּנָיו שֶׁלֹּא יַקְנִיאוּהוּ, לָכֶן׃
meaningless and Yaakov intended to remove the matter from the heart of his sons so that not they would envy him for this reason

אָמַר לוֹ הֲבוֹא נָבוֹא וְגוֹ' – כְּשֵׁם שֶׁאִי אֶפְשָׁר בְּאִמְּךָ כָּךְ הַשְּׁאָר הוּא
to him he said shall indeed coming we come etc. just as that it is not possible with your mother so the rest is

בָּטֵל׃
meaningless

פָּסוּק יא

Pasuk 11

וַיְקַנְאוּ בוֹ אֶחָיו וְאָבִיו שָׁמַר אֶת הַדָּבָר׃
And were jealous of him his brothers and his father kept — the matter

רַשִׁ״י

שמר את הדבר. הָיָה מַמְתִּין וּמְצַפֶּה מָתַי יָבֹא, וְכֵן שֹׁמֵר אֱמוּנִים
kept — the matter he was awaiting and anticipating when it would come and similarly that watches for faithfulness

ישעיהו כ"ו , וְכֵן לֹא תִשְׁמֹר עַל חַטָּאתִי איוב י"ד – לֹא תַמְתִּין׃
26 Yeshayahu and similarly You watch not for my sin Iyov 14 not You await

CHAPTER SUMMARY

This aliyah describes Yaakov settling in Canaan and the opening events of Yosef's life with his brothers. Yosef brings negative reports about his brothers to Yaakov, and Yaakov displays his special love for Yosef by making him a unique tunic, sparking

intense hatred from the brothers. This conflict escalates significantly when Yosef shares his two dreams—first of the sheaves bowing to his sheaf, and then of the sun, moon, and eleven stars bowing to him. The brothers are outraged by the implication of his future rule over them, while Yaakov rebukes Yosef publicly but holds the matter in anticipation of its fulfillment.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what Rashi teaches us on the very first pasuk of the parsha. Yaakov Avinu just wanted to sit down, to live in peace after all the tzaros of Eisav and Lavan. But Hashem says, is it not enough for the tzaddikim what is prepared for them in Olam Haba, that they seek tranquility in Olam Hazeh too? The moment Yaakov wanted to just settle down, the whole parsha of Yosef came upon him.

This is a huge sevara for our daily avodah. We all have moments where we feel, all I want is a little quiet, a little menuchas hanefesh without any fresh nisyonos or pressure. But the Torah is revealing to us that this world was never built to be a place of sitting back. The real chiddush of a Yid's life is that every single day brings a fresh shlichus, a new tikkun that Hashem davka set up for you. When a new difficulty pops up, it is not a disruption to your life, it is your life.

Take this sevara into your day today: when a fresh hassle or unexpected challenge disturbs your peace, do not get upset thinking your day was ruined. Stop for a second, remember Yaakov Avinu, and realize that Hashem is giving you your exact avodah for this moment.

דַּף יוֹמִי · עֲרָכִין · דַּף י״ב

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📖 THE SUGYA

This daf opens with a deep lomdishe she'eilah regarding the shirah of the Levi'im on the duchan. The Gemara asks whether standalone wine libations—nesachim that are brought without a zevach animal sacrifice—require shirah as they are poured, or if shirah was only instituted for a complete korban that includes both eating and drinking on the mizbei'ach. In attempting to resolve this safek, the Gemara brings a braisa describing the tragic events during the destruction of the First Beis HaMikdash, analyzing what the Levi'im were reciting on the duchan at that precise moment.

From there, the sugya transitions into calculating the exact historical timelines and cycles surrounding the Churban HaBayis. The Gemara explores the famous memra of Rabbi Yosei that Hashem brings about tragic events on a tragic day, noting that the First Beis HaMikdash was destroyed on Tisha B'Av, on Motza'ei Shabbos, in the year following a Shemittah cycle. The Gemara then engages in an extensive shakla v'tarya to reconcile this tradition with pesukim in Yechezkel that describe the Yovel year and the timeline of Nebuchadnezzar's exiles.

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

עמוד א׳ DAF 12A

QUESTION

אִיבַּעְיָא לְהוּ:

A dilemma was raised by them in the bais medrash:

QUESTION

נְסָכִים הַבָּאִים בִּפְנֵי עַצְמָן טְעוּנִין שִׁירָה אוֹ אֵין טְעוּנִין שִׁירָה?

Regarding **wine libations that come on their own**, without an accompanying zevach animal sacrifice, **do they require song** by the Levi'im on the duchan as they are poured, **or do they not require song**?

EXPLANATION

כֵּיוָן דְּאָמַר שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: ״מִנַּיִן שֶׁאֵין אוֹמְרִים שִׁירָה אֶלָּא עַל הַיַּיִן״ — אָמְרִינַן,

The Gemara explains the sides of the safek: **Since Shmuel bar Nachmani said** that **Rabbi Yonatan said, "From where** do we derive **that we do not say song except over wine?" do we say** that singing is linked directly to wine, and therefore whenever wine is poured on the mizbei'ach they must sing?

EXPLANATION

אוֹ דִלְמָא עַל אֲכִילָה וּשְׁתִיָּה אָמְרִינַן, אַשְׁתְּיָיה לְחוֹדַהּ לָא אָמְרִינַן?

Or perhaps we only say song **over** a complete offering that represents both **eating and drinking** for the mizbei'ach, meaning an animal sacrifice burnt on the mizbei'ach together with its wine libation, **but over drinking alone, we do not say** song?

PROOF

תָּא שְׁמַע:

Come and hear a proof from a braisa cited earlier:

PROOF

רַבִּי יוֹסֵי אוֹמֵר: מְגַלְגְּלִין זְכוּת לְיוֹם זַכַּאי וְכוּ'.

Rabbi Yosei says: Hashem brings about a meritorious event on a meritorious day, and a tragic event on a tragic day, etc. As taught in that braisa: When the First Beis HaMikdash was destroyed on Tisha B'Av, the Levi'im were standing on their duchan singing a pasuk of rebuke.

QUESTION

הַאי שִׁירָה מַאי עֲבִידְתַּיהּ?

Now the Gemara analyzes this: **This song, what was its purpose** on that tragic day when the Churban took place?

OBJECTION

אִילֵימָא דְּעוֹלַת חוֹבָה, מִי הֲוָה? בְּשִׁבְעָה עָשָׂר בְּתַמּוּז בָּטַל הַתָּמִיד!

If we say that it accompanied **an obligatory burnt-offering, was there any** obligatory Korban Tamid brought then? **On the seventeenth of Tammuz the Tamid had already ceased** to be offered!

OBJECTION

וְאֶלָּא דְּעוֹלַת נְדָבָה — וְהָא תָּנֵי רַב מָרִי בְּרֵיהּ דְּרַב כָּהֲנָא דְּלָא צְרִיכָא!

And rather, will you suggest **that** it accompanied **a voluntary burnt-offering? But didn't Rav Mari the son of Rav Kahana teach that** a voluntary olah **does not require** song?

ANSWER

אֶלָּא לָאו דִּנְסָכִין.

Rather, is it not that this song was sung over a standalone donation **of wine libations**? This proves that standalone nesachim require shirah!

REFUTATION

אָמַר רָבָא, וְאִיתֵּימָא רַב אָשֵׁי: וְתִסְבְּרָא?!

Rava said, and some say it was **Rav Ashi** who said: **And can you really understand** that this was a song over a korban?

REFUTATION

שִׁירָה דְּיוֹמֵיהּ "לַה' הָאָרֶץ וּמְלוֹאָהּ", "וַיָּשֶׁב עֲלֵיהֶם אֶת אוֹנָם" בְּשִׁירָה דְּאַרְבְּעָה בְּשַׁבָּא הוּא!

The song of that day, Sunday, on which the Churban occurred according to the braisa, was **"To Hashem belongs the earth and its fullness"** (Tehillim 24). Whereas the pasuk **"And He brought upon them their own iniquity"** (Tehillim 94), which the Levi'im were saying then, **is in the song of Wednesday!**

RESOLUTION

אֶלָּא אִילְּיֵא בְּעָלְמָא הוּא דְּנָפַל לְהוּ בְּפוּמַּיְיהוּ.

Rather, it was merely a lamentation that fell into their mouths from Heaven, predicting the destruction, and not an actual song recited over an offering. Thus no raaya can be brought from here.

QUESTION

וְהָא ״עוֹמְדִים עַל דּוּכָנָן״ קָתָנֵי!

The Gemara asks: **But doesn't** the braisa **teach that "they were standing on their platform"**? If it was just a spontaneous kinah, why were they standing on the duchan where song for korbanos is sung?

ANSWER

כִּדְרֵישׁ לָקִישׁ, דְּאָמַר רֵישׁ לָקִישׁ: אוֹמֵר שִׁירָה שֶׁלֹּא עַל הַקָּרְבָּן.

The Gemara answers: This is **in accordance with Reish Lakish, as Reish Lakish says: A Levi may sing a song** on the duchan even **not over a korban.**

QUESTION

אִי הָכִי, בִּנְסָכִים נָמֵי לֵימָא!

The Gemara asks: **If so, by standalone wine libations as well, let them say** song optionally, so why is there a safek?

ANSWER

נָפֵיק מִינַּיהּ חוּרְבָּא.

The Gemara answers: **A mishap could come out of it,** because people might mistakenly think that just as song for standalone libations is optional, so too song for regular libations that accompany a zevach is optional.

STATEMENT

גּוּפָא, רַבִּי יוֹסֵי אוֹמֵר: מְגַלְגְּלִין זְכוּת לְיוֹם זַכַּאי וְכוּ׳.

Returning to **the matter itself** quoted above: **Rabbi Yosei says: Hashem brings about a meritorious event on a meritorious day,** and a harmful event on a harmful day. As the Sages said: When the Temple was destroyed for the first time, it was Tisha B'Av, the day after Shabbos, and it was the year after a Shemittah year.

QUESTION

בָּרִאשׁוֹנָה, בְּמוֹצָאֵי שְׁבִיעִית מִי מַשְׁכַּחַתְּ לַהּ?

The Gemara asks: Regarding the **First** Beis HaMikdash, **do you find it** possible that its Churban took place **in the year after Shemittah,** which is the first year of a new Sabbatical cycle?

OBJECTION

וְהָכְתִיב: ״בְּעֶשְׂרִים וְחָמֵשׁ שָׁנָה לְגָלוּתֵנוּ, בְּרֹאשׁ הַשָּׁנָה בֶּעָשׂוֹר לַחֹדֶשׁ, בְּאַרְבַּע עֶשְׂרֵה שָׁנָה אַחַר אֲשֶׁר הוּכְּתָה הָעִיר״!

Is it not written in Yechezkel (40:1): **"In the twenty-fifth year of our exile, at the beginning of the year, on the tenth day of the month, in the fourteenth year after the city was smitten"**?

EXPLANATION

אֵיזוֹ הִיא שָׁנָה שֶׁרֹּאשׁ הַשָּׁנָה בֶּעָשׂוֹר לַחֹדֶשׁ? הֱוֵי אוֹמֵר: זֶה יוֹבֵל.

Which is the year where the Rosh Hashanah is on the tenth day of the month? You must say: This is Yovel, the Jubilee year, which begins on Yom Kippur, the tenth of Tishrei.

OBJECTION

וְאִי סָלְקָא דַּעְתָּךְ בְּחַד בְּשָׁבוּעַ חֲרוּב, מֵחַד בְּשָׁבוּעַ לְחַד בְּשָׁבוּעַ — תַּמְנֵי, לְחַד בְּשָׁבוּעַ אַחֲרִינָא — חֲמֵשׁ עֶשְׂרֵה הָווְיָין.

And if it should enter your mind that the Beis HaMikdash **was destroyed in the first year of a Shemittah cycle,** then counting **from** that **first year of a Shemittah cycle to** the next **first year of a Shemittah cycle is eight** years; counting from there **to** another **first year of a Shemittah cycle is fifteen** years! Thus Yovel, which comes after seven complete Shemittah cycles, could not fall fourteen years after the destruction!

ANSWER

אָמַר רָבִינָא: בְּאַרְבַּע עֶשְׂרֵה שָׁנָה אַחַר שָׁנָה שֶׁהוּכְּתָה הָעִיר.

Ravina said: The pasuk means **in the fourteenth year after the year in which the city was smitten,** meaning not counting the year of the Churban itself as year one. So the Churban occurred in the thirty-sixth year of the Yovel cycle, making the Yovel fourteen years later.

OBJECTION

אִי הָכִי, "בְּעֶשְׂרִים וְחָמֵשׁ שָׁנָה"? עֶשְׂרִים וְשֵׁשׁ הָווְיָין!

The Gemara objects: **If so,** why does the pasuk say **"in the twenty-fifth year"** of our exile? **It is twenty-six** years since the exile of Yechanyah!

PROOF

דְּאָמַר מָר: גָּלוּ בְּשֶׁבַע, גָּלוּ בִּשְׁמוֹנָה. גָּלוּ בִּשְׁמוֹנָה עֶשְׂרֵה, גָּלוּ בְּתִשַּׁע עֶשְׂרֵה.

For the Master said in a braisa: **They were exiled in the seventh year** of Nebuchadnezzar, and **they were exiled in the eighth year** of Nebuchadnezzar; **they were exiled in the eighteenth year** of Nebuchadnezzar, and **they were exiled in the nineteenth year** of Nebuchadnezzar.

OBJECTION

מִשֶּׁבַע וְעַד תַּמְנֵי סְרֵי — חַד סְרֵי, וַחֲמֵשׁ עֶשְׂרֵה — עֶשְׂרִים וְשֵׁית הָווְיָא!

Now, **from the seventh year** (the first exile) **until the eighteenth year** (the second exile, at the time of the Churban) **is eleven** years, **and fifteen** years from the Churban until the Yovel vision **makes twenty-six** years from the first exile, not twenty-five!

ANSWER

אָמַר לָךְ רָבִינָא: וּלְדִידָךְ מִי נִיחָא?

Ravina could say to you: And according to you, who counts the year of the Churban as part of the fourteen years, **is it smooth?**

OBJECTION

מִכְּדֵי גָּלוּ נָמֵי בְּתִשַּׁע עֶשְׂרֵה, מִשֶּׁבַע וְעַד תְּשַׁסְרֵי — תַּרְתֵּי סְרֵי, וְאַרְבַּע סְרֵי — עֶשְׂרִים וְשֵׁית הָווְיָין!

Now, they were also exiled in the nineteenth year of Nebuchadnezzar; **from the seventh year until the nineteenth year is twelve** years, **and fourteen** years until the vision **makes twenty-six** years!

RESOLUTION

אֶלָּא מַאי אִית לָךְ לְמֵימַר? לְבַר מִשַּׁתָּא דְּגָלוּ בַּהּ. לְדִידִי נָמֵי — לְבַר מִשַּׁתָּא דְּגָלוּ בַּהּ.

Rather, what do you have to say to resolve this? You must say that the calculation excludes **the year in which they were exiled. For me as well,** I exclude **the year in which they were exiled.**

QUESTION

מִכָּל מָקוֹם, תִּשַּׁסְרֵי לְרָבִינָא קַשְׁיָא!

The Gemara asks: **In any case,** the mention of the **nineteenth year** of Nebuchadnezzar remains **a difficulty according to Ravina**!

QUESTION

מִי סָבְרַתְּ שָׁלֹשׁ גָּלְיוֹת הֲוַי?

The Gemara answers: **Do you think there were three exiles** under Nebuchadnezzar?

ANSWER

גָּלוּ בְּשֶׁבַע לְכִיבּוּשׁ יְהוֹיָקִים, שֶׁהִיא שְׁמוֹנָה לִנְבוּכַדְנֶצַּר, גָּלוּ בִּשְׁמוֹנָה עָשְׂרֵה לְכִיבּוּשׁ יְהוֹיָקִים, שֶׁהִיא תְּשַׁע עֶשְׂרֵה לִנְבוּכַדְנֶצַּר.

No, there were only two: **They were exiled in the seventh year from the subjugation of Yehoyakim, which is the eighth year of Nebuchadnezzar; they were exiled in the eighteenth year from the subjugation of Yehoyakim, which is the nineteenth year of Nebuchadnezzar.**

PROOF

דְּאָמַר מָר: שָׁנָה רִאשׁוֹנָה כִּיבֵּשׁ נִינְוֵה,

For the Master said: In his first year, Nebuchadnezzar **conquered Ninveh,** and only later subjugated Yehoyakim.

עַמּוּד ב׳ DAF 12B

STATEMENT

שְׁנִיָּה עָלָה וְכִיבֵּשׁ יְהוֹיָקִים.

In the **second** year of his reign, Nebuchadnezzar **came up and conquered Yehoyakim**, king of Yehudah.

BRAISA

וְכֵן בַּשְּׁנִיָּה.

The Baraita continues and states: **And likewise,** the exact same timing occurred **at the** destruction of the **Second** Beis HaMikdash, that it was destroyed on a Sunday, on the Ninth of Av, and in a year following a Shemittah year.

QUESTION

וּשְׁנִיָּה בְּמוֹצָאֵי שְׁבִיעִית מִי מַשְׁכַּחַתְּ לַהּ?

The Gemara asks: **And at the Second** Beis HaMikdash, **in the year after Shemittah, can you find it** to be mathematically possible according to the calculation of years?

EXPLANATION

מִכְּדֵי בַּיִת שֵׁנִי כַּמָּה קָם? אַרְבַּע מְאָה וְעֶשְׂרִים.

Let us reckon the years: **After all, how long did the Second Beis HaMikdash stand? Four hundred and twenty** years.

PROOF

אַרְבַּע מְאָה — תְּמָנְיָא יוֹבְלֵי, אַרְבְּסָרֵי — תְּרֵי שָׁבוּעַ, פָּשׁוּ לְהוּ שֵׁית, הָוֶה לֵיהּ בְּשִׁיתָּא בַּשָּׁבוּעַ.

Now work out the cycles: **Four hundred** years **are eight Yovel** cycles of fifty years each. The remaining twenty years break down as follows: **fourteen** years **are two Shemittah** cycles of seven years each, **leaving six** years remaining of the next Shemittah cycle. Thus, the last year the Beis HaMikdash stood **was in the sixth year of the Shemittah** cycle, which means the following year when it was destroyed was the Shemittah year itself, not the year after Shemittah!

ANSWER

הָא מַנִּי? רַבִּי יְהוּדָה הִיא, דְּאָמַר: "שְׁנַת חֲמִשִּׁים עוֹלָה לְכָאן וּלְכָאן",

The Gemara answers: Whose opinion **is this** Baraita following? **It is Rabbi Yehuda, who says** that **the fiftieth year counts for here and for there**—meaning the Yovel year is both the fiftieth year of the old cycle and the first year of the next Shemittah cycle, making each Yovel cycle only forty-nine years long.

EXPLANATION

אַיְיתִי תְּמָנְיָא מִתְּמָנְיָא יוֹבְלֵי, וְהָנֵי שֵׁית — הָוֵי אַרְבֵּיסַר, אִישְׁתְּכַח דִּבְמוֹצָאֵי שְׁבִיעִית חֲרוֹב.

So **bring eight** additional years—one year shorted **from** each of the **eight Yovel** cycles—**and** add them to **these six** extra years, **making fourteen** years, which is two full seven-year Shemittah cycles. **It turns out that** the last year of the Beis HaMikdash completed a Shemittah cycle, so **it was destroyed in the year after Shemittah!**

OBJECTION

אִי רַבִּי יְהוּדָה, בָּרִאשׁוֹנָה לָא מַשְׁכַּחַתְּ לַהּ!

The Gemara objects: **If** you explain the Baraita according to **Rabbi Yehuda,** then regarding the destruction of the **First** Beis HaMikdash, **you cannot find it** to have been in the year after Shemittah!

BRAISA

דְּתַנְיָא: שִׁבְעָה עָשָׂר יוֹבְלוֹת מָנוּ יִשְׂרָאֵל מִשֶּׁנִּכְנְסוּ לָאָרֶץ וְעַד שֶׁיָּצְאוּ,

For it was taught in a Baraita: **Bnei Yisrael counted seventeen Yovel** cycles **from when they entered the Land** of Yisrael **until they left** at the destruction of the First Beis HaMikdash.

EXPLANATION

וְאִי אַתָּה יָכוֹל לוֹמַר מִשָּׁעָה שֶׁנִּכְנְסוּ מָנוּ, שֶׁאִם אַתָּה אוֹמֵר כֵּן — נִמְצָא בַּיִת חָרֵב בִּתְחִילַּת יוֹבֵל, וְאִי אַתָּה מוֹצֵא "בְּאַרְבַּע עֶשְׂרֵה שָׁנָה אַחַר אֲשֶׁר הֻכְּתָה הָעִיר".

And you cannot say that they counted the Yovel cycles immediately **from the moment they entered, for if you say so, it turns out that the Beis** HaMikdash was **destroyed at the beginning of a Yovel** cycle, **and you do not find** fulfilled the verse regarding Yechezkel's vision of Yovel, which says: **"In the fourteenth year after the city was smitten."**

PROOF

אֶלָּא צֵא מֵהֶם שֶׁבַע שֶׁכִּיבְּשׁוּ, וְשֶׁבַע שֶׁחִילְּקוּ, וְאַתָּה מוֹצֵא "בְּאַרְבַּע עֶשְׂרֵה שָׁנָה אַחַר אֲשֶׁר הֻכְּתָה הָעִיר".

Rather, subtract from them the seven years **during which they conquered** the Land, **and the seven** years **during which they divided** the Land, and only then began counting; **and then you find** it matches that Yovel was **"in the fourteenth year after the city was smitten."**

OBJECTION

וְאִי רַבִּי יְהוּדָה, אַיְיתִי שַׁבְסְרֵי מִשַּׁבְסְרֵי יוֹבְלֵי, שְׁדֵי אַהָנֵי — הֲוָה לֵיהּ בִּתְלָתָא בַּשָּׁבוּעַ!

And if we hold like **Rabbi Yehuda, bring seventeen** years—one year from each **of the seventeen Yovel** cycles—and **add them to these** fourteen years from conquest and division; **it would turn out** that the First Beis HaMikdash was destroyed **in the third year of the Shemittah** cycle, not the year after Shemittah!

ANSWER

הָנָךְ שְׁנֵי דְּאַגְלִינְהוּ סַנְחֵרִיב, עַד דַּאֲתָא יִרְמְיָה אַהְדְּרִינְהוּ — לָא קָחָשֵׁיב לְהוּ.

The Gemara answers: During **those years when Sancheriv exiled** the ten tribes, **until Yirmiyahu came and brought them back,** they **did not count** Yovel cycles at all, because Yovel only applies when all twelve shevatim are living on their ancestral land. Thus, a new count began upon their return, leading precisely to destruction in the year after Shemittah.

RESOLUTION

אִיבָּעֵית אֵימָא: לְעוֹלָם רַבָּנַן, וְכִי קָתָנֵי "וְכֵן בַּשְּׁנִיָּה" — אַשְּׁאָרָא.

If you want, say instead: **Actually,** the Baraita follows the **Rabbanan, and when it teaches "and likewise at the Second"** destruction, it was referring only **to the other details**—namely that it was on a Sunday and on Tisha B'Av, but not that it was the year after Shemittah.

PROOF

הָכִי נָמֵי מִסְתַּבְּרָא, דְּאִי לָא תֵּימָא הָכִי, מִשְׁמַרְתּוֹ שֶׁל יְהוֹיָרִיב בַּשְּׁנִיָּה מִי הֲוַאי?

The Gemara notes: **So too it is logical** to explain that "likewise" does not apply to every single detail. **For if you do not say so,** but insist everything was identical, **was the mishmar of Yehoyariv even present at the Second** Beis HaMikdash era on that day?

BRAISA

וְהָתַנְיָא: אַרְבַּע מִשְׁמָרוֹת עָלוּ מִן הַגּוֹלָה — יְדַעְיָה וְחָרִים פַּשְׁחוּר וְאִימֵּר,

For was it not taught in a Baraita: Only four mishmaros of kohanim **came up from the exile** of Bavel—namely **Yedaiah, Charim, Pashchur, and Immer;**

EXPLANATION

עָמְדוּ נְבִיאִים שֶׁבֵּינֵיהֶם וְחִילְּקוּם לְעֶשְׂרִים וְאַרְבַּע מִשְׁמָרוֹת, בְּלָלוּם וּנְתָנוּם בַּקַּלְפִּי,

the nevi'im among them arose and divided them into twenty-four mishmaros again. How did they do it? **They mixed them** together as lots **and placed them into the urn,**

EXPLANATION

בָּא יְדַעְיָה וְנָטַל חֶלְקוֹ וְחֵלֶק חֲבֵירָיו שֵׁשׁ,

Yedaiah came and drew his own portion and the portion of his fellow families, totaling **six** mishmaros for his family line.

SUMMARY

The Gemara investigates whether standalone wine libations require the Levi'im to sing shirah on the duchan, exploring whether shirah is tied specifically to wine or to a complete zevach offering. A proof is suggested from a braisa stating that the Levi'im sang pesukim of rebuke on the duchan during the Churban HaBayis, but Rava rejects this raaya, explaining that their words were a Heavenly lamentation rather than a formal shirah over a korban. The sugya then turns to Reish Lakish's shitta that a Levi may sing on the duchan without a korban, and clarifies why optionally singing over standalone nesachim could lead to potential mishaps. Finally, the Gemara analyzes the historical calendar of the Churban, carefully working through pesukim in Yechezkel to align the timeline of the Shemittah and Yovel cycles with the various stages of exile under Nebuchadnezzar.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is dealing with the tragic day of the Churban, and Rabbi Yosei lays down a fundamental klal in how Hashem runs the world: "Megalgelin zechus l'yom zakkai, v'chova l'yom chayav", Hashem brings good things upon a auspicious day, and painful things upon an ominous day. Nothing in Heaven or on earth happens by mere chance or cold coincidence. History is not a random collection of dates; every moment in time carries an exact, precise Hashgachah Pratis.

Think about what this sevara means for us in our daily lives. When something goes right, or chas v'shalom when a difficulty or a setback hits us on a specific day, it is never "just bad timing" or an unlucky accident. Hashem is speaking directly to us through the calendar, through the timing, and through the exact circumstances He orchestrated. The same Hashgachah that brought the Churban on Tisha B'Av is the very same Hashem who arranges the small events of our day to wake us up, to give us a chizuk, or to signal to us that it is time to do a little teshuvah.

Take a moment today to look at something that happened to you recently, whether big or small, and stop thinking of it as a coincidence or plain good or bad luck. Recognize that Hashem picked that exact time and place davka for you, and ask yourself what message He is sending you through it.

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.'