חוּמָּשׁ עִם רַשִּׁ"י · וישב · שֵׁנִי

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VAYESHEV · 2ND ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Yaakov Avinu sends Yosef to check on the welfare of his brothers, who were pasturing the flocks in Shechem. Yosef shows tremendous kibbud av and alacrity to fulfill his father's wishes, setting out on his journey even though he knew his brothers harbored ill will toward him. On his way, he meets a stranger—identified by the meforshim as the malach Gavriel—who guides him toward Dothan, where the brothers had moved their herds.

When the brothers spot Yosef approaching from afar, their hatred flares up and they conspire to kill him, mockingly referring to him as the dreamer. They plan to throw his body into a pit and claim that a wild animal devoured him. However, Reuven intervenes to save Yosef from their hands, advising them not to shed blood directly, but rather to throw him alive into a pit in the wilderness, intending to return later secretly and restore Yosef to his father.

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

פָּסוּק א

Pasuk 1

וַיֵּלְכוּ אֶחָיו לִרְעוֹת אֶת צֹאן אֲבִיהֶם בִּשְׁכֶם׃

And went | his brothers | to pasture | — | the flock of | their father | in Shechem

רַשִּׁ"י

לרעות את צאן. נָקוּד עַל אֶת, שֶׁלֹּא הָלְכוּ אֶלָּא לִרְעוֹת אֶת עַצְמָן׃

To pasture | — | the flock | Dotted | on | the word 'es' | that not | they went | except | to pasture | — | themselves

פָּסוּק ב

Pasuk 2

וַיֹּאמֶר יִשְׂרָאֵל אֶל יוֹסֵף הֲלוֹא אַחֶיךָ רֹעִים בִּשְׁכֶם לְכָה וְאֶשְׁלָחֲךָ

And said | Yisrael | to | Yosef | are not | your brothers | pasturing | in Shechem | come | and I will send you

אֲלֵיהֶם וַיֹּאמֶר לוֹ הִנֵּנִי׃

to them | and he said | to him | here I am

רַשִּׁ"י

הנני. לְשׁוֹן עֲנָוָה וּזְרִיזוּת, נִזְדָּרֵז לְמִצְוַת אָבִיו, וְאַף עַל פִּי שֶׁהָיָה

Here am I | an expression of | humility | and readiness | he was zealous | for the command of | his father | and even | · | though | that he was

יוֹדֵעַ בְּאֶחָיו שֶׁשּׂוֹנְאִין אוֹתוֹ׃

aware | of his brothers | that they hated | him

Pasuk 3

וַיֹּאמֶר לוֹ לֶךְ נָא רְאֵה אֶת שְׁלוֹם אַחֶיךָ וְאֶת שְׁלוֹם הַצֹּאן
the flock the welfare of and — your brothers the welfare of — see please Go to him And he said

וַהֲשִׁבֵנִי דָּבָר וַיִּשְׁלָחֵהוּ מֵעֵמֶק חֶבְרוֹן וַיָּבֹא שְׁכֶמָה:
to Shechem and he came Chevron from the valley of So he sent him word and bring me back

רַשִׁ"י

מעמק חברון. וַהֲלֹא חֶבְרוֹן בָּהָר, שֶׁנֶּאֱמַר וַיַּעֲלוּ בַנֶּגֶב וַיָּבֹא עַד
unto and he came in the Negev and they went up as it is said on the mountain Chevron but is not Chevron From the vale of

חֶבְרוֹן במדבר י"ג , אֶלָּא מֵעֵצָה עֲמֻקָּה שֶׁל אוֹתוֹ צַדִּיק הַקָּבוּר בְּחֶבְרוֹן, לְקַיֵּם
to fulfill in Chevron who is buried righteous man that of profound from the counsel rather 13 Bamidbar Chevron

מַה שֶׁנֶּאֱמַר לְאַבְרָהָם בֵּין הַבְּתָרִים כִּי גֵר יִהְיֶה זַרְעֲךָ בראשית ט"ו:י"ג :
15 Bereshis your seed shall be a stranger that the parts between to Avraham which was said that

רַשִׁ"י

ויבא שכמה. מָקוֹם מוּכָן לְפֻרְעָנוּת, שָׁם קִלְקְלוּ הַשְּׁבָטִים, שָׁם עִנּוּ אֶת דִּינָהּ,
Dinah — they afflicted there the Shevatim sinned there for misfortune prepared a place to Shechem and he came

שָׁם נֶחְלְקָה מַלְכוּת בֵּית דָּוִד, שֶׁנֶּאֱמַר וַיֵּלֶךְ רְחַבְעָם שְׁכֶמָה מלכים א י"ב :
12 1 Melachim to Shechem Rechavam and went as it is stated Dovid the House of the kingdom of was divided there

פָּסוּק ד

Pasuk 4

וַיִּמְצָאֵהוּ אִישׁ וְהִנֵּה תֹעֶה בַּשָּׂדֶה וַיִּשְׁאָלֵהוּ הָאִישׁ לֵאמֹר מַה תְּבַקֵּשׁ:
do you seek what saying the man and asked him in the field he was wandering and behold a man and found him

רַשִׁ"י

וימצאהו איש. זֶה גַּבְרִיאֵל, שֶׁנֶּאֱמַר וְהָאִישׁ גַּבְרִיאֵל דניאל ט כא :
21 9 Daniel Gavriel and the man as it is said Gavriel this was a man And found him

פָּסוּק ה

Pasuk 5

וַיֹּאמֶר אֶת אַחַי אָנֹכִי מְבַקֵּשׁ הַגִּידָה נָּא לִי אֵיפֹה הֵם רֹעִים:
are pasturing they where to me please tell am seeking I my brothers — And he said

פָּסוּק ו

Pasuk 6

וַיֹּאמֶר הָאִישׁ נָסְעוּ מִזֶּה כִּי שָׁמַעְתִּי אֹמְרִים נֵלְכָה דֹתָיְנָה וַיֵּלֶךְ
And went to Dosan Let us go them saying I heard for from here they have journeyed the man And said

יוֹסֵף אַחַר אֶחָיו וַיִּמְצָאֵם בְּדֹתָן:
in Dosan and he found them his brothers after Yosef

רַשִׁ"י

נסעו מזה. הִסִּיעוּ עַצְמָן מִן הָאַחְוָה:
the brotherhood from themselves they removed from this They journeyed

רַשִׁ"י

נלכה דתינה. לְבַקֵּשׁ לְךָ נִכְלֵי דָתוֹת שֶׁיְּמִיתוּךָ בָהֶם. וּלְפִי פְּשׁוּטוֹ
its simple meaning and according to through them that they may kill you laws schemes of for you to seek to Dothan let us go

שֵׁם מָקוֹם הוּא, וְאֵין מִקְרָא יוֹצֵא מִידֵי פְּשׁוּטוֹ:
its simple meaning from departs a verse and not it is a place the name of

פָּסוּק ז

Pasuk 7

וַיִּרְאוּ אֹתוֹ מֵרָחֹק וּבְטֶרֶם יִקְרַב אֲלֵיהֶם וַיִּתְנַכְּלוּ אֹתוֹ לַהֲמִיתוֹ:
to kill him against him and they conspired to them he came close and before from afar him And they saw

רַשִׁ"י

ויתנכלו. נִתְמַלְּאוּ נְכָלִים וְעַרְמוּמִית:
and craftiness with plots they became filled And they conspired

רַשִׁ"י

אתו. כְּמוֹ אִתּוֹ, עִמּוֹ, כְּלוֹמַר, אֵלָיו:
towards him that is to say with him with him is like with him

פָּסוּק ח

Pasuk 8

וַיֹּאמְרוּ אִישׁ אֶל אָחִיו הִנֵּה בַּעַל הַחֲלֹמוֹת הַלָּזֶה בָּא:
comes this one the dreams the master of behold his brother to a man And they said

פָּסוּק ט

Pasuk 9

וְעַתָּה לְכוּ וְנַהַרְגֵהוּ וְנַשְׁלִכֵהוּ בְּאַחַד הַבֹּרוֹת וְאָמַרְנוּ חַיָּה רָעָה
wild a beast and we will say the pits into one of and let us cast him and let us kill him come And now

אֲכָלָתְהוּ וְנִרְאֶה מַה יִּהְיוּ חֲלֹמֹתָיו:
his dreams will become of what and we shall see devoured him

רַשִׁ"י

ונראה מה יהיו חלמתיו. אָמַר רַבִּי יִצְחָק מִקְרָא זֶה אוֹמֵר דָּרְשֵׁנִי, רוּחַ
the Spirit of expound me says this verse Yitzchak Rabbi said his dreams will become of what and we shall see

הַקֹּדֶשׁ אוֹמֶרֶת כֵּן, הֵם אוֹמְרִים נַהַרְגֵהוּ וְהַכָּתוּב מְסַיֵּם וְנִרְאֶה מַה יִּהְיוּ
will become of what and we shall see concludes and the Scripture let us kill him say they thus says Holiness

חֲלֹמֹתָיו – נִרְאֶה דְּבַר מִי יָקוּם אִם שֶׁלָּכֶם אוֹ שֶׁלִּי. וְאִ"א שֶׁיֹּאמְרוּ
that they should say and it is impossible Mine or yours whether will endure whom the word of we shall see his dreams

הֵם וְנִרְאֶה מַה יִּהְיוּ חֲלֹמֹתָיו, שֶׁמְּכִיוָן שֶׁיַּהַרְגוּהוּ בָּטְלוּ חֲלוֹמוֹתָיו:
they and we shall see what will become of his dreams for since that they kill him are nullified his dreams

פָּסוּק י

Pasuk 10

וַיִּשְׁמַע רְאוּבֵן וַיַּצִּלֵהוּ מִיָּדָם וַיֹּאמֶר לֹא נַכֶּנּוּ נָפֶשׁ׃

and heard Reuven and he rescued him from their hand and he said let us not strike him mortally

רַשִׁ״י

לֹא נכנו נפש. מַכַּת נֶפֶשׁ, זוֹ הִיא מִיתָה׃

Let us not smite him a life a smiting of life this is killing

פָּסוּק יא

Pasuk 11

וַיֹּאמֶר אֲלֵהֶם רְאוּבֵן אַל תִּשְׁפְּכוּ דָם הַשְׁלִיכוּ אֹתוֹ אֶל הַבּוֹר הַזֶּה אֲשֶׁר

And he said to them Reuven do not spill blood cast him into the pit this which

בַּמִּדְבָּר וְיָד אַל תִּשְׁלְחוּ בוֹ לְמַעַן הַצִּיל אֹתוֹ מִיָּדָם לַהֲשִׁיבוֹ

is in the wilderness and a hand do not lay upon him in order to rescue him from their hand to return him

אֶל אָבִיו׃

to his father

רַשִׁ״י

למען הציל אתו. רוּחַ הַקֹּדֶשׁ מְעִידָה עַל רְאוּבֵן שֶׁלֹּא אָמַר זֹאת אֶלָּא לְהַצִּיל

In order to rescue him The spirit of the Holiness testifies about Reuven that not he said this except to rescue

אוֹתוֹ שֶׁיָּבֹא הוּא וְיַעֲלֻנוּ מִשָּׁם, אָמַר אֲנִי בְכוֹר וְגָדוֹל שֶׁבְּכֻלָּן, לֹא יִתָּלֶה

him that would come he and pull him up from there he said I am firstborn and greatest of all of them not will be hung

הַסֵּרָחוֹן אֶלָּא בִי׃

the blame except on me

CHAPTER SUMMARY

The aliyah begins with Yaakov commissioning Yosef to travel to Shechem to see how his brothers and the flocks are faring and bring back word. Yosef readily agrees and travels to Shechem, where an unnamed man finds him wandering and directs him to Dothan after hearing the brothers plan to move there. Upon seeing Yosef from a distance, the brothers plot his murder, planning to cast him into a pit and claim a wild beast devoured him to see what becomes of his dreams. Reuven steps in to rescue Yosef, persuading them not to strike him down directly but to cast him into an empty pit in the wilderness, holding the secret intention of coming back later to save him and return him safely to Yaakov.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the word Yosef HaTzaddik uses when Yaakov Avinu asks him to go check on his brothers. He knows his brothers hate him. He knows going to Shechem is dangerous. Yet, when his father calls, Yosef simply responds with one word: "Hineni", I am here, ready to do what is asked of me.

Then look at what happens next. Yosef gets to Shechem and cannot find them. Lichoira, he did his part! He fulfilled his father's command, checked the place, and didn't see them. He could have easily turned around and gone home. But Yosef is wandering in the field asking, "Et achai anochi mevakesh", I am searching for my brothers. He wasn't just checking off a box to say he did a mitzvah; he was fully invested in bringing peace and fulfilling his father's will, no matter the effort.

This is a tremendous yesod for our own avodas Hashem. How often do we approach a mitzvah or a chesed with a mindset of just getting it over with? We do the bare minimum so we can say we did it. But the Torah is showing us what real ratzon looks like. When Hashem puts an opportunity for a mitzvah in front of you, or when a family member needs help, the true derech is to say "Hineni" with a full heart, and to keep looking for ways to finish it properly, even when obstacles pop up.

Today, when a mitzvah or an opportunity to help another Yid comes your way, do not just do the bare minimum to get it off your plate. Step up with a full "Hineni" attitude and put your heart into seeing it through completely.

דַּף יוֹמִי · עֲרָכִין · דַּף י״ג

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📖 THE SUGYA

In this daf, the Gemara continues its deep dive into the historical calculations surrounding the Churban, Ezra's aliyah, and the counting of the Shemittah and Yovel cycles. The Gemara clarifies how many years passed from the building of the Second Beis HaMikdash until Ezra sanctified the land, showing exactly when the counting of Shemittos began. We then trace the timeline back to Yehoshua entering Eretz Yisrael, proving from pesukim how many years were spent conquering and dividing the land before the first Yovel count could start.

The Gemara then turns to the next Mishnah, which details the fixed minimums for the Beis HaMikdash—such as the number of inspected lambs kept ready in the Chamber of the Lambs and the instruments used in the Levi'im's song. The Gemara asks on the Mishnah's number of lambs, resolving that it serves as a general rule for three days of Tamid offerings based on the shita of ben Bag Bag, and explores the sources for the exact counts of trumpets, harps, and cymbals used in the Beis HaMikdash.

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עמוד א׳ DAF 13A

BRAISA

בָּא חָרִים וְנָטַל חֶלְקוֹ וְחֶלֶק חֲבֵירָיו שֵׁשׁ,

Harim came and took his portion and the portion of his five companions, making six watches under his responsibility,

BRAISA

וְכֵן פַּשְׁחוּר וְכֵן אִימֵּר.

and so Pashchur and so Immer each took six watches.

BRAISA

הִתְקִינוּ נְבִיאִים שֶׁבֵּינֵיהֶם שֶׁאֲפִילּוּ יְהוֹיָרִיב רֹאשׁ מִשְׁמָרוֹת עוֹלֶה —

The prophets among them instituted that even if Jehoiarib, the head of the original twenty-four **watches, should ascend** from the Golah,

BRAISA

לֹא יְדָחֶה יְדַעְיָה מִמְּקוֹמוֹ,

Jedaiah would not be displaced from his place as the first watch;

BRAISA

אֶלָּא יְדַעְיָה עִיקָּר וְיהוֹיָרִיב טָפֵל לוֹ,

rather Jedaiah remains **the primary** watch **and Jehoiarib is subordinate to him.**

RESOLUTION

אֶלָּא אַשְּׁאָרָא.

Rather, when the Braisa equates the destruction of the Second Temple to the First, it refers **to the other** details, namely that both were destroyed on Tisha B'Av and on a Sunday.

ANSWER

רַב אָשֵׁי אָמַר: הָנָךְ שֵׁית שְׁנֵי עַד דְּסָלֵיק עֶזְרָא וּמְקַדֵּישׁ לָא קָא חָשֵׁיב לְהוּ,

Rav Ashi said: Those six years from the building of the Second Temple **until Ezra ascended** to Eretz Yisrael **and sanctified** the land, the Braisa **does not count them** in the Shemittah cycle.

PROOF

דִּכְתִיב: "בֵּאדַיִן בְּטֵלַת עֲבִידַת בֵּית אֱלָהָא דִּי בִּירוּשְׁלֶם",

For it is written in Ezra: **"Then ceased the work of the House of Elokim which is in Yerushalayim,"**

PROOF

וּכְתִיב: "וְשֵׁיצִיא בַּיְתָא דְּנָא עַד יוֹם תְּלָתָא לִירַח אֲדָר דְּהִיא שְׁנַת שֵׁית לְמַלְכוּת דָּרְיָוֶשׁ מַלְכָּא".

and it is written: "And this House was finished on the third day of the month of Adar, which was the sixth year of the reign of Darius the king." Thus construction began in his second year and finished in his sixth year, taking four complete years.

PROOF

וְתָנָא: בְּאוֹתוֹ זְמַן לְשָׁנָה הַבָּאָה עָלָה עֶזְרָא וְגָלוּתוֹ עִמּוֹ,

And a Tanna taught: At that same time in the coming year, Ezra ascended from Bavel **and his exile-community with him,**

PROOF

דִּכְתִיב: "וַיָּבֹא יְרוּשָׁלַם בַּחֹדֶשׁ הַחֲמִישִׁי הִיא הַשָּׁנָה הַשְּׁבִיעִית לַמֶּלֶךְ".

as it is written: "And he came to Yerushalayim in the fifth month, which was in the seventh year of the king." So Ezra arrived six years after building began, and only then did they start counting Shemittos, resolving the calculation.

STATEMENT

גּוּפָא: שִׁבְעָה עָשָׂר יוֹבֵלוֹת מָנוּ יִשְׂרָאֵל מִשֶּׁנִּכְנְסוּ לָאָרֶץ וְעַד שֶׁיָּצְאוּ,

Reverting to **the body** of the earlier text: **Seventeen Yovel cycles did Bnei Yisrael count from when they entered the Land until they left** at the churban,

STATEMENT

וְאִי אַתָּה יָכוֹל לוֹמַר מִשֶּׁנִּכְנְסוּ מָנוּ,

and you cannot say that from when they entered they immediately **began counting** the Yovel,

EXPLANATION

שֶׁאִם אַתָּה אוֹמֵר מִשֶּׁנִּכְנְסוּ מָנוּ, נִמְצָא בַּיִת חָרֵב בְּתְחִלַּת יוֹבֵל,

for if you say that from when they entered they counted, it turns out the House was destroyed at the beginning of a Yovel cycle,

PROOF

וְאִי אַתָּה מוֹצֵא "בְּאַרְבַּע עֶשְׂרֵה שָׁנָה אַחַר אֲשֶׁר הֻכְּתָה הָעִיר" וְכוּ'.

and you will not find the pasuk's statement of Yovel being "in the fourteenth year after the city was smitten," etc. unless counting started later.

QUESTION

שֶׁבַע שֶׁכִּיבְּשׁוּ מְנָלַן?

The seven years that they conquered the land before counting Yovel, from where do we know them?

PROOF

דְּקָאָמַר כָּלֵב: "בֶּן אַרְבָּעִים שָׁנָה [אָנֹכִי] בְּשִׁלּוֹחַ אוֹתִי מֹשֶׁה עֶבֶד ה' מִקָּדֵשׁ בַּרְנֵעַ לְרַגֵּל אֶת הָאָרֶץ, וְעַתָּה אָנֹכִי הַיּוֹם בֶּן חָמֵשׁ וּשְׁמוֹנִים".

As Calev said to Yehoshua: "Forty years old was I when Moshe the servant of Hashem sent me from Kadesh Barnea to spy out the land... and now behold, I am today eighty-five years old."

BRAISA

וְאָמַר מָר: שָׁנָה רִאשׁוֹנָה עָשָׂה מֹשֶׁה מִשְׁכָּן,

And the Master said in a Braisa: In the first year after leaving Mitzrayim, Moshe made the Mishkan;

BRAISA

שְׁנִיָּה הוּקַם הַמִּשְׁכָּן וְשָׁלַח מְרַגְּלִים,

in the second year the Mishkan was erected and he sent the spies.

QUESTION

כִּי עֲבוּר יַרְדֵּן כָּלֵב בַּר כַּמָּה הָוֵי?

So when they crossed the Yarden, how old was Calev?

ANSWER

בַּר תְּמָנַן נְכֵי תַּרְתֵּין,

He was eighty minus two, which is seventy-eight years old.

PROOF

כִּי קָא מְפַלֵּיג נַחֲלוֹת קָאָמַר: "בֶּן חָמֵשׁ וּשְׁמוֹנִים שָׁנָה אָנֹכִי",

When Yehoshua was dividing the ancestral portions, Calev said: "I am eighty-five years old."

INFERENCE

אִישְׁתְּכַח דְּשֶׁבַע כִּיבְּשׁוּ.

It is found that they spent seven years **conquering** the land.

QUESTION

וְשֶׁבַע שֶׁחִילְקוּ מְנָלַן?

And the seven years **that they divided** the land, **from where do we know them?**

ANSWER

אִיבָּעֵית אֵימָא: מִדְּשֶׁבַע כִּיבְּשׁוּ שֶׁבַע חִילְקוּ,

If you want, say: Since they spent seven years **conquering**, it stands to reason **they spent seven** years **dividing**.

ANSWER

וְאִיבָּעֵית אֵימָא: מִדְּלָא מַשְׁכַּחַתְּ לְהוּ "אַרְבַּע עֶשְׂרֵה שָׁנָה אַחַר אֲשֶׁר הֻכְּתָה הָעִיר".

And if you want, say instead: It is derived **from the fact that you will not find** the pasuk's calculation of **"fourteen years after the city was smitten"** matching a Yovel unless they spent seven years dividing.

מִשְׁנָה MISHNAH

MISHNAH

אֵין פּוֹחֲתִין מִשִּׁשָּׁה טְלָאִים הַמְּבוּקָּרִין בְּלִשְׁכַּת הַטְּלָאִים, כְּדֵי לַשַּׁבָּת וּלְיָמִים טוֹבִים שֶׁל רֹאשׁ הַשָּׁנָה, וּמוֹסִיפִין עַד עוֹלָם.

We do not decrease from six inspected lambs in the Chamber of the Lambs, enough for Shabbos and for the two Yom Tov days of Rosh Hashanah, but we may add without limit.

MISHNAH

אֵין פּוֹחֲתִין מִשְּׁתֵּי חֲצוֹצְרוֹת, מִתִּשְׁעָה כִּנּוֹרוֹת, וּמוֹסִיפִין עַד עוֹלָם, וְהַצִּלְצָל לְבַד.

We do not decrease from two trumpets, or from nine harps, and we may add without limit; and the cymbal was played alone with no additions allowed.

גְּמָרָא GEMARA

QUESTION

תְּמִידִין וּמוּסָפִין טוּבָא הָווּ!

The Gemara asks: **The Tamid offerings and the Musaf offerings** for a Shabbos and a two-day Rosh Hashanah **are many more** than six lambs!

ANSWER

תַּנָּא בְּעָלְמָא קָאֵי, וְאַתְּמִידִין לְחוֹדֵיהּ קָאֵי,

The Gemara answers: **The Tanna is speaking generally** of the entire year, **and he is referring only to the Tamid offerings** required for three days,

EXPLANATION

וּמַאי "כְּדֵי לַשַּׁבָּת וּלְיָמִים טוֹבִים" — סִימָנָא בְּעָלְמָא,

and what does **"enough for Shabbos and for the Yom Tov days"** mean? It is **merely a mnemonic device** for a three-day sequence,

RESOLUTION

וְהָכִי קָאָמַר: אֵין פּוֹחֲתִין מִשִּׁשָּׁה טְלָאִים

and this is what he is saying: We do not decrease from six lambs so there will always be enough for three ordinary days of Tamid offerings.

עַמּוּד ב׳ DAF 13B

EXPLANATION

הַמְבוּקָרִים בְּלִשְׁכַּת הַטְּלָאִים אַרְבָּעָה יָמִים קוֹדֶם שְׁחִיטָה,

The six lambs kept in the Chamber of the Lambs are **those that are inspected in the Chamber of the Lambs for four days prior to slaughter**, so that there will always be a ready supply of inspected lambs available.

STATEMENT

וּמַנִּי — בֶּן בַּג בַּג הִיא,

And whose opinion **is this** ruling that the daily offering requires four days of inspection? **It is** the view of **ben Bag Bag**,

BRAISA

דְּתַנְיָא: בֶּן בַּג בַּג אוֹמֵר, מִנַּיִן לַתָּמִיד שֶׁטָּעוּן בִּיקּוּר אַרְבָּעָה יָמִים קוֹדֶם שְׁחִיטָה?

as it was taught in a Braisa: **ben Bag Bag says, From where** do we know **that the daily offering requires inspection four days prior to slaughter?**

PROOF

תַּלְמוּד לוֹמַר: "תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ",

The verse states regarding the daily sacrifice: **"You shall safeguard to offer to Me in its appointed time,"**

PROOF

וּלְהַלָּן הוּא אוֹמֵר: "וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ הָרִאשׁוֹן",

and over there regarding the Korban Pesach in Mitzrayim **it says: "And it shall be for you as a safeguard until the fourteenth day of the first month,"** which meant taking the lamb on the tenth day—four days before slaughter;

INFERENCE

מָה לְהַלָּן טָעוּן בִּיקּוּר אַרְבָּעָה יָמִים קוֹדֶם שְׁחִיטָה, אַף כָּאן טָעוּן בִּיקּוּר אַרְבָּעָה יָמִים קוֹדֶם שְׁחִיטָה.

just as over there by the Korban Pesach, it **requires inspection four days prior to slaughter, so too here** by the daily offering, it **requires inspection four days prior to slaughter.**

PROOF

דַּיְקָא נָמֵי, דְּקָתָנֵי "כְּדֵי לַשַּׁבָּת", וְלָא קָתָנֵי "לַשַּׁבָּת",

The Gemara notes: The phrasing of our Mishnah **is also precise** according to the explanation that the mention of Shabbos and Rosh Hashanah is merely a mnemonic, **as it teaches: "enough for Shabbos," and it does not teach: "for Shabbos"** itself;

RESOLUTION

שְׁמַע מִינַּהּ.

Learn from this that this explanation is indeed correct.

מִשְׁנָה MISHNAH

MISHNAH

מִשְּׁתֵּי חֲצוֹצְרוֹת וּמוֹסִיפִין וְכוּ'.

We learned in the Mishnah: The Levi'im play **no fewer than two trumpets, and they may add** more endlessly.

גְּמָרָא GEMARA

QUESTION

וְעַד כַּמָּה?

The Gemara asks: **And up to how many** trumpets may they add?

ANSWER

אָמַר רַב הוּנָא, וְאָמְרִי לַהּ אָמַר רַב זַבְדִּי אָמַר רַב הוּנָא: עַד מֵאָה וְעֶשְׂרִים,

Rav Huna said, and some say Rav Zavdi said that **Rav Huna said: Up to one hundred and twenty** trumpets,

PROOF

שֶׁנֶּאֱמַר: "וְעִמָּהֶם כֹּהֲנִים לְמֵאָה וְעֶשְׂרִים מַחְצְרִים בַּחֲצוֹצְרוֹת".

as it is stated at the dedication of the First Beis HaMikdash: **"And with them were one hundred and twenty Kohanim blowing with trumpets."**

מִשְׁנָה MISHNAH

MISHNAH

מְתִשְׁעָה כִּנּוֹרוֹת וְכוּ' וְצִלְצָל לְבָד.

We learned in the Mishnah: They played **no fewer than nine harps, etc., and a single cymbal.**

גְּמָרָא GEMARA

QUESTION

מְנָא הָנֵי מִילֵּי?

The Gemara asks: **From where are these words** derived that there was only one cymbal?

ANSWER

אָמַר רַב אַסִי, דְּאָמַר קְרָא: "וְאָסָף בַּמְצִלְתַּיִם לְהַשְׁמִיעַ".

Rav Asi said: As the verse states: "And Asaph sounded loudly with cymbals," naming only one individual playing the cymbals.

OBJECTION

מְצִלְתַּיִם תְּרֵי הָווּ!

The Gemara objects: But the word **metziltayim** is in the dual form, implying **there were two** cymbals! Why does the Mishnah say there was only one?

RESOLUTION

כֵּיוָן דַּחֲדָא עֲבִידְתָּא עָבְדִי, וְחַד גַּבְרָא עָבֵיד בְּהוּ — קָרֵי לְהוּ חַד.

The Gemara answers: **Since they perform one single action** together by striking them against each other, **and one man plays them,** the Mishnah **calls them one** instrument.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' אֵין פּוֹחֲתִין מִשְּׁנֵים עָשָׂר לְוִיִּם עוֹמְדִין עַל הַדּוּכָן,

MISHNAH: They do not reduce the number to fewer than twelve Levi'im standing on the platform in the Beis HaMikdash to sing the daily song,

MISHNAH

וּמוֹסִיפִין עַד עוֹלָם.

and they may add as many Levi'im **without limit.**

MISHNAH

אֵין הַקָּטָן נִכְנָס לָעֲזָרָה לַעֲבוֹדָה, אֶלָּא בְּשָׁעָה שֶׁהַלְוִיִּם אוֹמְרִים בַּשִּׁיר,

A young Levi **does not enter the Azarah for service except at the time when the Levi'im are saying the song,**

MISHNAH

וְלֹא הָיוּ אוֹמְרִים בְּנֵבֶל וּבְכִנּוֹר, אֶלָּא בַּפֶּה, כְּדֵי לִיתֵּן תֶּבֶל בַּנְּעִימָה.

and they would not sing with a lyre or with a harp, but with the mouth, in order to give flavor to the melody with their high-pitched voices.

MISHNAH

רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: אֵין עוֹלִין לַמִּנְיָן, וְאֵין עוֹלִין לַדּוּכָן,

Rabbi Eliezer ben Yaakov says: They do not count toward the number of the twelve Levi'im, **and they do not go up onto the platform** itself;

MISHNAH

אֶלָּא בָּאָרֶץ הָיוּ עוֹמְדִין, וְרָאשֵׁיהֶן בֵּין רַגְלֵי הַלְוִיִּם,

rather, they would stand on the ground, and their heads reached up **between the legs of the adult Levi'im,**

MISHNAH

וְצוֹעֲרֵי הַלְוִיִּם הָיוּ נִקְרָאִין.

and they were called the tormentors or assistants **of the Levi'im.**

גְּמָרָא GEMARA

QUESTION

גְּמָ' הָנֵי כְּנֶגֶד מִי?

GEMARA: These twelve Levi'im, **to what do they correspond?**

ANSWER

אָמַר רַב פָּפָּא: כְּנֶגֶד תִּשְׁעָה כִּנּוֹרוֹת [וּשְׁנֵי] נְבָלִים וְצִלְצָל אֶחָד,

Rav Pappa said: They correspond **to the** minimum set of instruments: **nine harps, two lyres, and one cymbal,** which equal twelve instruments.

PROOF

שֶׁנֶּאֱמַר: "הוּא וּבָנָיו וְאֶחָיו שְׁנֵים עָשָׂר".

And there is a remez in Tanach, **as it is stated** regarding the shifts of Levi'im in Divrei HaYamim: **"He, his sons, and his brothers were twelve."**

מִשְׁנָה MISHNAH

MISHNAH

אֵין הַקָּטָן נִכְנָס לַעֲזָרָה לַעֲבוֹדָה אֶלָּא בְּשָׁעָה שֶׁהַלְוִיִּם כּוּ'.

We learned in the Mishnah: **A young Levi does not enter the Azarah for service except at the time when the Levi'im** say the song.

גְּמָרָא GEMARA

QUESTION

מְנָא הָנֵי מִילֵּי?

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

ANSWER

אָמַר רַבִּי יוֹחָנָן, דְּאָמַר קְרָא: "וַיַּעֲמֹד יֵשׁוּעַ בָּנָיו וְאֶחָיו קַדְמִיאֵל וּבָנָיו בְּנֵי יְהוּדָה כְּאֶחָד לְנַצֵּחַ עַל עֲשֵׂה הַמְּלָאכָה בְּבֵית הָאֱלֹהִים וְגוֹ'".

Rabbi Yochanan said: As the verse states in Ezra: **"Then stood Jeshua, his sons and his brothers, Kadmiel and his sons, the sons of Yehudah, as one, to conduct those who did the work in the House of Elokim, etc.,"** showing that young sons joined the adults during the music.

מִשְׁנָה MISHNAH

MISHNAH

לֹא הָיוּ אוֹמְרִים לֹא בְּנֵבֶל וְלֹא בְּכִנּוֹר, אֶלָּא בַּפֶּה כּוּ'.

We learned in the Mishnah: **They would not sing with a lyre or with a harp, but with the mouth, etc.**

גְּמָרָא GEMARA

INFERENCE

לְמֵימְרָא דִּנֵבֶל לְחוּד וְכִנּוֹר לְחוּד?

The Gemara notes: Is this **to say that a nevel is distinct and a kinnor is distinct,** as two separate types of instruments?

OBJECTION

לֵימָא מַתְנִיתִין דְּלָא כְּרַבִּי יְהוּדָה,

Shall we say that our Mishnah is not according to Rabbi Yehudah?

BRAISA

דְּתַנְיָא: רַבִּי יְהוּדָה אוֹמֵר: כִּנּוֹר שֶׁל מִקְדָּשׁ שֶׁל שִׁבְעַת נִימִין הָיָה,

For it was taught in a Braisa: **Rabbi Yehudah says: The harp of the Mikdash was of seven strings,**

PROOF

שֶׁנֶּאֱמַר: ”שֹׂבַע שְׂמָחוֹת פָּנֶיךָ”, אַל תִּיקְרֵי ”שׂוֹבַע” אֶלָּא ”שֶׂבַע”.

as it is stated: "Fullness of joys in Your presence"; do not read it as sova ("fullness"), rather read it as sheva ("seven").

BRAISA

וְשֶׁל יְמוֹת הַמָּשִׁיחַ שְׁמוֹנָה, שֶׁנֶּאֱמַר: ”לַמְנַצֵּחַ עַל הַשְּׁמִינִית”, עַל נִימָא שְׁמִינִית.

And that of the days of Mashiach will have eight strings, as it is stated: "For the Conductor, upon the sheminis," meaning upon an eighth string.

BRAISA

שֶׁל עוֹלָם הַבָּא עֲשָׂר, שֶׁנֶּאֱמַר: ”עֲלֵי עָשׂוֹר וַעֲלֵי נֵבֶל עֲלֵי הִגָּיוֹן בְּכִנּוֹר”.

And that of the World to Come will have ten strings, as it is stated: "Upon a ten-stringed instrument, and upon a nevel, with solemn music upon a kinnor."

OBJECTION

וְאוֹמֵר: ”הוֹדוּ לַה’ בְּכִנּוֹר בְּנֵבֶל עָשׂוֹר זַמְּרוּ לוֹ שִׁירוּ לוֹ שִׁיר חָדָשׁ”!

And another verse says: "Give thanks to Hashem with a kinnor; play to Him with a ten-stringed nevel. Sing to Him a new song"! This implies that a nevel and a ten-stringed kinnor are the same instrument, unlike our Mishnah which treats them as separate!

RESOLUTION

אֲפִילּוּ תֵּימָא רַבִּי יְהוּדָה, לָעוֹלָם הַבָּא, אַיְידֵי דִּנְפִישֵׁי נִימִין דִּידֵיהּ, נְפִישׁ קָלֵיהּ כִּי נֵבֶל, קָרֵי לֵיהּ ”נֵבֶל”.

The Gemara answers: You can even say the Mishnah agrees with Rabbi Yehudah, for regarding the World to Come, since its strings will be increased, its sound will be increased like a nevel, so the verse calls it a nevel, but essentially they are two distinct instruments.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: אֵין עוֹלִין מִן הַמִּנְיָן כּוּ’.

We learned in the Mishnah: Rabbi Eliezer ben Yaakov says: They do not count toward the number, etc.

גְּמָרָא GEMARA

BRAISA

תָּנָא: וְסוֹעֲדֵי הַלְוִיִּם הָיוּ נִקְרָאִין.

A Tanna taught in a Braisa: And they were called so'adei ("assistants of") the Levi'im.

EXPLANATION

וְתַנָּא דִּידַן? כֵּיוָן דְּהַנֵּי קָטִין קָלֵיְיהוּ, וְהָנֵי עָב קָלֵיְיהוּ, הָנֵי מְקַטְּטִי וְהָנֵי לָא מְקַטְּטִי, קָרֵי לְהוּ "צוֹעֲרֵי".

And why does **our Tanna** call them tzo'arei? **Since these** young Levi'im **had high voices, and those** adults **had deep voices, these** young voices **pierce through and those do not pierce through, so he calls them tzo'arei** (from the language of distress or sharp piercing sound).

STATEMENT

חֲדַרַן עֲלָךְ אֵין נֵעֶרָכִין.

May we return to you, chapter "Ein Ne'erachin"!

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' יֵשׁ בַּעֲרָכִין לְהָקֵל וּלְהַחְמִיר,

MISHNAH: There are rules **in Valuation laws that lead to leniency and to stringency;**

MISHNAH

וּבִשְׂדֵה אֲחוּזָה לְהָקֵל וּלְהַחְמִיר,

and in an ancestral field there are rules **that lead to leniency and to stringency;**

MISHNAH

וּבְשׁוֹר הַמּוּעָד שֶׁהֵמִית הָעֶבֶד לְהָקֵל וּלְהַחְמִיר,

and regarding a forewarned ox that killed a slave there are rules **that lead to leniency and to stringency;**

MISHNAH

בָּאוֹנֵס וּבַמְפַתֶּה וּבַמּוֹצִיא שֵׁם רַע לְהָקֵל וּלְהַחְמִיר.

and by a rapist, a seducer, and one who diffames his bride, there are rules **that lead to leniency and to stringency.**

MISHNAH

יֵשׁ בַּעֲרָכִין לְהָקֵל וּלְהַחְמִיר, כֵּיצַד?

There are rules in Valuations to be lenient and to be stringent—how so?

MISHNAH

אֶחָד שֶׁהֶעֱרִיךְ אֶת הַנָּאֶה שֶׁבְּיִשְׂרָאֵל וְאֶת הַכָּעוּר שֶׁבְּיִשְׂרָאֵל, נוֹתֵן חֲמִשִּׁים סֶלַע,

Whether one evaluated the most handsome person in Yisrael or the most repulsive person in Yisrael, he gives fifty sela according to the fixed Torah rate, which can be a leniency or a stringency;

MISHNAH

וְאִם אָמַר: "חֲרֵי דָמָיו עָלַי", נוֹתֵן אֶת שָׁוְויוֹ.

and if he said: "Behold, his market value is upon me," he gives his actual market value.

MISHNAH

גְּמָ׳ יֵשׁ בַּעֲרָכִין לְהָקֵל וְכוּ׳ וּלְהַחְמִיר כֵּיצַד אֶחָד שֶׁהֶעֱרִיךְ כּוּ׳.

GEMARA: We learned in the Mishnah: **There are rules in Valuations to be lenient, etc. How so? Whether one evaluated, etc.**

גְּמָרָא GEMARA

INFERENCE

בְּיִשְׂרָאֵל — אִין, בַּגּוֹיִם — לָא.

The Gemara infers: If he evaluated someone **among Yisrael—yes,** these rules apply, but if he evaluated someone **among non-Jews—no,** the fixed valuation system does not apply.

OBJECTION

לֵימָא מַתְנִיתִין דְּלָא כְּרַבִּי מֵאִיר,

Shall we say that our Mishnah is not according to Rabbi Meir?

PROOF

דְּתַנַּן: גּוֹי, רַבִּי מֵאִיר אוֹמֵר: נֶעֱרָךְ, אֲבָל לֹא מַעֲרִיךְ?

For we learned in a Mishnah: Regarding **a non-Jew, Rabbi Meir says: He can be evaluated** by an Yisrael, **though he cannot evaluate** others!

RESOLUTION

אֲפִילּוּ תֵּימָא רַבִּי מֵאִיר, הוּא הַדִּין דַּאֲפִילּוּ גּוֹי נָמֵי, אֶלָּא

The Gemara answers: **You can even say** our Mishnah agrees with **Rabbi Meir, for the same law applies that even a non-Jew** can be evaluated, **but** the Mishnah mentioned Yisrael merely as the common case.

SUMMARY

The daf begins by settling the calculation of the Shemittah cycles after the Churban, explaining that the six years prior to Ezra's arrival were not counted because the land had not yet been sanctified. The Gemara brings a raaya for the seven years of conquering Eretz Yisrael from Calev's age when he spoke to Yehoshua, and demonstrates that another seven years were spent dividing the land to align with the Yovel timeline. Moving to the Mishnah, we learn that at least six inspected lambs were kept in the Lishkas HaKvasim to ensure a ready supply inspected four days in advance, following the gezeirah shava of ben Bag Bag. Finally, the Gemara establishes the musical requirements for the Levi'im, deriving from pesukim that up to 120 trumpets could be added, while the cymbal was played by a single individual.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the beautiful chiddush in our Mishnah regarding the levi'im on the duchan. The Tanna tells us that young levi'im were brought into the Azarah not to play the instruments, but specifically 'ba'peh, k'dei litein tevel ba'neimah', with their voices, to add flavor and sweetness to the song. Even though their voices were high-pitched and immature, the older levi'im didn't push them away. They welcomed those young voices because that extra chayn and freshness gave the entire shirah its missing flavor.

In our own daily avodah, we often fall into the trap of thinking that unless our Torah learning, davening, or mitzvos are performed with total perfection and expertise, they don't count for much. We look at giant lamdanim or holy Yidden and feel like a small child standing among masters. But the Gemara is teaching us a profound sevara: Hashem wants the 'tevel ba'neimah', the earnest, sincere, simple voice of a Yid who is trying his best, exactly as he is right now. Your simple, heartfelt Pasuk or Kapitel Tehillim brings a unique sweetness to the Heavenly shirah that no one else can provide.

Today, when you daven or learn, don't worry if it feels plain or imperfect. Express your warm, simple longing to Hashem with total sincerity, knowing that your voice adds the very flavor He desires.

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.'