חוּמָּשׁ עִם רַשִׁ"י · וישב · שִׁשִּׁי

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VAYESHEV · 6TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Yosef Hatzaddik faces a massive nisayon in the house of Potifar. Day after day, Potifar's wife attempts to entice Yosef, but he remains completely steadfast, refusing to betray his master or sin before Hashem. Even as she continues to pressure him relentlessly, Yosef guards his kedushah and refuses to yield to her demands.

The climax arrives on a day when no one else is in the house. Potifar's wife grabs Yosef by his garment, but he flees outside, leaving the garment behind. Spurned and enraged, she fabricates a story to her household servants and then to Potifar himself, accusing Yosef of wrongdoing. As a result, Potifar throws Yosef into the royal prison, but Hashem remains with Yosef, granting him favor in the eyes of the chief warden who places him in charge of all the prisoners.

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

פָּסוּק א

Pasuk 1

וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וַתִּשָּׂא אֵשֶׁת אֲדֹנָיו אֶת עֵינֶיהָ אֶל יוֹסֵף

And it came to pass after the things these and lifted up the wife of his master — her eyes toward Yosef

וַתֹּאמֶר שִׁכְבָה עִמִּי׃

and she said lie with me

רַשִׁ"י

וַתִּשָּׂא אֵשֶׁת אֲדוֹנָיו וגו'. כָּל מָקוֹם שֶׁנֶּאֱמַר אַחַר סָמוּךְ׃

And lifted up the wife of his master etc. every place where it is stated after means immediately adjacent

פָּסוּק ב

Pasuk 2

וַיְמָאֵן וַיֹּאמֶר אֶל אֵשֶׁת אֲדֹנָיו הֵן אֲדֹנִי לֹא יָדַע אִתִּי מַה בַּבָּיִת

And he refused and he said to the wife of his master behold my master does not know with me what is in the house

וְכֹל אֲשֶׁר יֶשׁ לוֹ נָתַן בְּיָדִי׃

and all that there is to him he has placed in my hand

פָּסוּק ג

Pasuk 3

אֵינֶנּוּ גָדוֹל בַּבַּיִת הַזֶּה מִמֶּנִּי וְלֹא חָשַׂךְ מִמֶּנִּי מְאוּמָה כִּי אִם אוֹתָךְ

he is not greater in house this than I and not he withheld from me anything except · you

בַּאֲשֶׁר אַתְּ אִשְׁתּוֹ וְאֵיךְ אֶעֱשֶׂה הָרָעָה הַגְּדֹלָה הַזֹּאת וְחָטָאתִי לֵאלֹהִים׃

against God and sin this great evil can I do and how his wife you are inasmuch as

רַ״שִׁ״י

וחטאתי לאלהים. בְּנֵי נֹחַ נִצְטַוּוּ עַל הָעֲרָיוֹת׃

immorality concerning were commanded Noach the sons of against God and I would sin

פָּסוּק ד

Pasuk 4

וַיְהִי כְּדַבְּרָהּ אֶל יוֹסֵף יוֹם יוֹם וְלֹא שָׁמַע אֵלֶיהָ לִשְׁכַּב אֶצְלָהּ

beside her to lie to her listen and he did not after day day Yosef to as she spoke and it was

לִהְיוֹת עִמָּהּ׃

with her to be

רַ״שִׁ״י

לשכב אצלה. אֲפִלּוּ בִּלְא תַּשְׁמִישׁ׃

relations without even by her to lie

רַ״שִׁ״י

להיות עמה. לָעוֹלָם הַבָּא׃

to come in the world with her to be

פָּסוּק ה

Pasuk 5

וַיְהִי כְּהַיּוֹם הַזֶּה וַיָּבֹא הַבַּיְתָה לַעֲשׂוֹת מְלַאכְתּוֹ וְאֵין אִישׁ

man and there was no his work to do into the house and he came this like day And it was

מֵאַנְשֵׁי הַבַּיִת שָׁם בַּבָּיִת׃

in the house there the house of the men of

רַ״שִׁ״י

ויהי כהיום הזה. כְּלוֹמַר וַיְהִי כַּאֲשֶׁר הִגִּיעַ יוֹם מְיֻחָד, יוֹם צְחוֹק,

merriment a day of special a day arrived when and it came to pass that is to say the this as this day and it came to pass

יוֹם אֵיד שֶׁלָּהֶם, שֶׁהָלְכוּ כֻּלָּם לְבֵית עֲ״זָ, אָמְרָה אֵין לִי יוֹם הָגוּן

fitting day for me there is no she said idolatry to the house of all of them that went theirs festal idol-worship a day of

לְהִזָּקֵק לְיוֹסֵף כְּהַיּוֹם הַזֶּה, אָמְרָה לָהֶם חוֹלָה אֲנִי וְאֵינִי יְכוֹלָה לֵילֵךְ תַּנְחוּמָא׃

Tanchuma to go able and I am not I am sick to them she said the this like the day with Yosef to associate

רַ״שִׁ״י

לעשות מלאכתו. רַב וּשְׁמוּאֵל, חַד אָמַר מְלַאכְתּוֹ מַמָּשׁ, וְחַד אָמַר לַעֲשׂוֹת צָרְכָיו עִמָּהּ,

with her his needs to do said and one literally his work said one and Shmuel Rav his work to do

אֶלָּא שֶׁנִּרְאֵית לוֹ דְּמוּת דְּיוּקְנוֹ שֶׁל אָבִיו וכו' כִּדְאִיתָא בְּמַסֶּכֶת סוֹטָה דף ל״ו

36 page Sotah in Tractate as it is and so on his father of the likeness of the image of to him that appeared except

׃

פָּסוּק ו

Pasuk 6

וַתִּתְפְּשֵׂהוּ בְּבִגְדּוֹ לֵאמֹר שִׁכְבָה עִמִּי וַיַּעֲזֹב בִּגְדוֹ בְּיָדָהּ וַיָּנָס

and she caught him by his garment saying lie with me and he left his garment in her hand and he fled

וַיֵּצֵא הַחוּצָה׃

and he went out outside

פָּסוּק ז

Pasuk 7

וַיְהִי כִּרְאוֹתָהּ כִּי עָזַב בִּגְדּוֹ בְּיָדָהּ וַיָּנָס הַחוּצָה׃

And it was when she saw that he had left his garment in her hand and fled outside

פָּסוּק ח

Pasuk 8

וַתִּקְרָא לְאַנְשֵׁי בֵיתָהּ וַתֹּאמֶר לָהֶם לֵאמֹר רְאוּ הֵבִיא לָנוּ אִישׁ עִבְרִי

and she called to the men of her house and she said to them saying see he brought to us a man a Hebrew

לְצַחֵק בָּנוּ בָּא אֵלַי לִשְׁכַּב עִמִּי וָאֶקְרָא בְּקוֹל גָּדוֹל׃

to toy with us he came to me to lie with me and I called out with a voice loud

רַשִׁ"י

ראו הביא לנו. הֲרֵי זֶה לָשׁוֹן קְצָרָה – הֵבִיא לָנוּ, וְלֹא פֵּרֵשׁ מִי הֵבִיאוֹ,

See he brought to us behold this is an expression short he brought to us and did not specify who brought him

וְעַל בַּעֲלָהּ אוֹמֶרֶת כֵּן׃

and about her husband she says so

רַשִׁ"י

עברי. מֵעֵבֶר הַנָּהָר, מִבְּנֵי עֵבֶר בראשית רבה :

A Hebrew from the side of the river from the sons of Eber Bereshis Rabbah

פָּסוּק ט

Pasuk 9

וַיְהִי כִּשְׁמֹעוֹ כִּי הֲרִימֹתִי קוֹלִי וָאֶקְרָא וַיַּעֲזֹב בִּגְדּוֹ אֶצְלִי וַיָּנָס

and it was when he heard that I raised my voice and I called out and he left his garment by me and he fled

וַיֵּצֵא הַחוּצָה׃

and he went out outside

פָּסוּק י

Pasuk 10

וַתַּנַּח בִּגְדּוֹ אֶצְלָהּ עַד בּוֹא אֲדֹנָיו אֶל בֵּיתוֹ׃

And she placed his garment beside her until the coming of his master to his house

רַשִׁ"י

אדניו. שֶׁל יוֹסֵף׃

his master of Yosef

פָּסוּק יא

Pasuk 11

וַתְּדַבֵּר אֵלָיו כַּדְּבָרִים הָאֵלֶּה לֵאמֹר בָּא אֵלַי הָעֶבֶד הָעִבְרִי אֲשֶׁר הֵבֵאתָ

And she spoke to him like words these saying came to me the servant the Hebrew whom you brought

לָּנוּ לְצַחֵק בִּי׃

to us to dally with me

רַשִׁ״י

בא אלי. לְצַחֵק בִּי הָעֶבֶד הָעִבְרִי אֲשֶׁר הֵבֵאתָ לָּנוּ׃

came to me to mock at me the servant the Hebrew whom you brought to us

פָּסוּק יב

Pasuk 12

וַיְהִי כַּהֲרִימִי קוֹלִי וָאֶקְרָא וַיַּעֲזֹב בִּגְדוֹ אֶצְלִי וַיָּנָס הַחוּצָה׃

And it was as I raised my voice and I called out and he left his garment by me and he fled outside

פָּסוּק יג

Pasuk 13

וַיְהִי כִּשְׁמֹעַ אֲדֹנָיו אֶת דִּבְרֵי אִשְׁתּוֹ אֲשֶׁר דִּבְּרָה אֵלָיו לֵאמֹר כַּדְּבָרִים

and it was upon hearing his master — the words of his wife which she spoke to him saying like the things

הָאֵלֶּה עָשָׂה לִי עַבְדֶּךָ וַיִּחַר אַפּוֹ׃

these did to me your slave and flared his anger

רַשִׁ״י

ויהי כשמע אדניו וגו'. בְּשָׁעַת תַּשְׁמִישׁ אָמְרָה לוֹ כֵּן, וְזֶהוּ שֶׁאָמְרָה כַּדְּבָרִים הָאֵלֶּה עָשָׂה לִי עַבְדֶּךָ, עִנְיְנֵי תַּשְׁמִישׁ כָּאֵלֶּה׃

And it came to pass when heard his master etc. At the time of intimate relations she said to him so and this is what she said

like things these did to me your servant matters of intimacy like these

פָּסוּק יד

Pasuk 14

וַיִּקַּח אֲדֹנֵי יוֹסֵף אֹתוֹ וַיִּתְּנֵהוּ אֶל בֵּית הַסֹּהַר מְקוֹם אֲשֶׁר אסורי

And took the master of Yosef him and placed him into the house of the prison the place where the bound ones of

אֲסִירֵי הַמֶּלֶךְ אֲסוּרִים וַיְהִי שָׁם בְּבֵית הַסֹּהַר׃

prisoners of the king were bound and he was there in the house of the prison

פָּסוּק טו

Pasuk 15

וַיְהִי יְהוָה אֶת יוֹסֵף וַיֵּט אֵלָיו חָסֶד וַיִּתֵּן חִנּוֹ בְּעֵינֵי שַׂר

And was Hashem with Yosef and He extended to him kindness and He gave his favor in the eyes of the warden of

בֵּית הַסֹּהַר׃

the house of the prison

רַשִׁ"י

ויט אליו חסד. שֶׁהָיָה מְקֻבָּל לְכָל רוֹאָיו, לְשׁוֹן "כַּלָּה נָאָה וַחֲסוּדָה"

And He extended to him kindness that he was acceptable to all his beholders an expression like "a bride beautiful and favored"

שֶׁבַּמִּשְׁנָה:

which is in the Mishnah

פָּסוּק ט ז

Pasuk 16

וַיִּתֵּן שַׂר בֵּית הַסֹּהַר בְּיַד יוֹסֵף אֵת כָּל הָאֲסִירִם אֲשֶׁר

And gave the warden of the house of the prison into the hand of Yosef — all the prisoners who

בְּבֵית הַסֹּהַר וְאֵת כָּל אֲשֶׁר עֹשִׂים שָׁם הוּא הָיָה עֹשֶׂה:

were in the house of the prison and — all that they were doing there he was doing

רַשִׁ"י

הוא היה עושה. כְּתַרְגּוּמוֹ בְּמֵימְרֵהּ הֲוָה מִתְעֲבֵיד:

he was doing is like its Targum by his word it was being done

פָּסוּק י ז

Pasuk 17

אֵין שַׂר בֵּית הַסֹּהַר רֹאֶה אֶת כָּל מְאוּמָה בְּיָדוֹ בַּאֲשֶׁר יְהוָה

was not the warden of the house of the prison supervising — any thing in his hand because Hashem

אִתּוֹ וַאֲשֶׁר הוּא עֹשֶׂה יְהוָה מַצְלִיחַ:

was with him and that which he did Hashem made successful

רַשִׁ"י

באשר ה' אתו. בִּשְׁבִיל שֶׁה' אִתּוֹ:

Because Hashem was with him because that Hashem was with him

CHAPTER SUMMARY

This aliyah details Yosef's great nisayon with Potifar's wife, his heroic refusal to sin, his escape leaving his garment in her hand, her false accusations against him, his subsequent imprisonment, and the hashgachah pratis that accompanied him even in jail where Hashem brought him success and favor with the warden.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

Look at what Yosef Hatzaddik goes through over here. Day after day, day after day, the nisayon is right in his face. It would have been so easy to make a cheshbon, to drop his standards just a hair, or to argue that he was completely trapped. But Yosef doesn't linger, he doesn't debate, and he doesn't try to be a chochom. The pasuk says vayanas vayatza hachutza. He leaves his very garment behind and runs for his life. That moment cost him everything on the surface. It got him thrown straight into a dark dungeon. Lichoira, you look at it and think, what did he gain by doing the right thing?

But look at how the Torah finishes the parsha: Vayehi Hashem et Yosef. Even inside the prison, in the lowest place on earth, Hashem was right there with him, giving him chen and making everything he touched succeed. When a Yid stands strong in a nisayon and runs away from a aveirah, he might think he is losing out or suffering a setback. The yetzer hara tells you that if you don't compromise, you're going to fall behind in life or get hurt. But the Torah is showing us the clear emunah truth: you never lose by doing what Hashem wants. When you run from a sin, Hashem walks right into the darkness with you.

We all face moments where the yetzer hara comes daily, bit by bit, trying to pull us into something that doesn't belong to a frum Yid. The lesson of Yosef is that you don't negotiate with a nisayon. You don't try to outsmart it while standing in the same room. You just run. You physically or mentally remove yourself from the situation, no matter how awkward it looks or what short-term price you think you'll pay.

Today, if you find yourself in a situation or on a device where a nisayon starts creeping up on you, don't stay to fight it or justify standing there. Just walk away immediately, shut the screen, or leave the room without a second thought.

דַּף יוֹמִי · עֲרָכִין · דַּף י״ז

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📖 THE SUGYA

We begin on this daf by wrapping up Perek Yesh Ba'arakhin. The Gemara touches on the immense weight of rebuke, bringing the chiddush from Rabbi Eliezer the Great that even if Hashem brought the holy Avos—Avraham, Yitzchak, and Yaakov—to strict judgment, they would not be able to stand before His rebuke, as Hashem always treats the world with chesed and tzedakah. We also see an important shakla v'tarya about the relationship between a generation and its leader: whether the leader's demeanor reflects the people, or whether the people follow the leader.

From there, we start the new Perek! The new Mishnah lays down fundamental klalim in the hilchos of Arakhin: affordability goes by the vower, the years of age go by the valuated person, and the gender amount goes by the valuated person. The Gemara immediately begins analyzing these halachos, contrasting a poor person who vows an erech of a rich person with one who vows to bring a korban for a metzora, where the halachos of ashirus and oni operate under different gezeiras hakasuv.

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עַמּוּד א׳ DAF 17A

STATEMENT

פּוּרְעָנוּת מְזַדַּמֶּנֶת לוֹ.

A calamity awaits him if he refrains from rebuking.

BRAISA

תַּנְיָא, רַבִּי אֱלִיעֶזֶר הַגָּדוֹל אוֹמֵר: אִלְמָלֵא בָּא הַקָּדוֹשׁ בָּרוּךְ הוּא עִם אַבְרָהָם יִצְחָק וְיַעֲקֹב בְּדִין, אֵין יְכוֹלִין לַעֲמוֹד מִפְּנֵי תּוֹכֵחָה,

It is taught in a braisa that **Rabbi Eliezer the Great says: Were the Holy One, Blessed be He, to come into** strict **judgment with Avraham, Yitzchak, and Yaakov, they would not be able to stand before** His **rebuke,**

PROOF

שֶׁנֶּאֱמַר: ״וְעַתָּה הִתְיַצְּבוּ וְאִשָּׁפְטָה אִתְּכֶם לִפְנֵי ה׳ אֵת כָּל צִדְקוֹת ה׳ אֲשֶׁר עָשָׂה אִתְּכֶם וְאֶת אֲבוֹתֵיכֶם״.

as it is stated by Shmuel HaNavi: **"And now stand still, that I may plead with you before Hashem concerning all the righteous acts of Hashem which He did with you and with your fathers."** This teaches that Hashem always dealt with the Avos through chesed and tzedakah, not through strict judgment.

STATEMENT

״זֶה דּוֹר דֹּרְשָׁיו מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה״,

Regarding the pasuk: **"This is the generation of those who seek Him, that seek Your face, Yaakov, Selah,"**

EXPLANATION

פְּלִיגִי בַּהּ רַבִּי יְהוּדָה נְשִׂיאָה וְרַבָּנַן, חַד אָמַר: דּוֹר לְפִי פַּרְנָס, וְחַד אָמַר: פַּרְנָס לְפִי דּוֹרוֹ.

Rabbi Yehuda Nesia and the Rabbis disagree about it; one says: The generation's spiritual status is **according to the leader, and one says: The leader**'s status is **according to his generation.**

QUESTION

לְמַאי הִלְכְתָא?

The Gemara asks: **With regard to what matter** is this said?

QUESTION

אִילֵּימָא לְמִעְלְיוּתָא, דְּמָר סָבַר: אִי מְעַלֵּי דָּרָא מְעַלֵּי פַּרְנָס, וּמָר סָבַר: אִי מְעַלֵּי פַּרְנָס מְעַלֵּי דָּרָא —

If we say it is **regarding goodness, where one Master holds: If the generation is good, the leader is good, and one Master holds: If the leader is good, the generation is good —**

OBJECTION

הָא אִיכָּא צִדְקִיָּה, דַּהֲוָה מְעַלֵּי וְדָרֵיהּ לָא הֲוָה מְעַלֵּי, וְהָא יְהוֹיָקִים, דְּלָא הֲוָה מְעַלֵּי וְדָרֵיהּ הֲוָה מְעַלֵּי!

behold, there is Tzidkiyah, who was good, but his generation was not good; and behold, there is Yehoyakim, who was not good, but his generation was good! So it cannot mean their goodness is linked.

PROOF

דְּאָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יוֹחַי: מַאי דִּכְתִיב "בְּרֵאשִׁית מַמְלְכוּת יְהוֹיָקִים מֶלֶךְ יְהוּדָה"?

How do we know this? **For Rabbi Yochanan says in the name of Rabbi Shimon ben Yochai: What is the meaning of that which is written: "In the beginning of the reign of Yehoyakim the son of Yoshiyah, king of Yehudah"?**

EXPLANATION

בִּיקֵּשׁ הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַחֲזִיר אֶת הָעוֹלָם לְתוֹהוּ וָבֹהוּ בִּשְׁבִיל יְהוֹיָקִים, כֵּיוָן שֶׁנִּסְתַּכֵּל בְּדוֹרוֹ נִתְיַישְּׁבָה דַּעְתּוֹ.

It means **the Holy One, Blessed be He, sought to return the world to chaos and emptiness on account of Yehoyakim,** who was wicked; **once He looked at his generation** and saw they were righteous, **His mind was settled** and He spared the world.

PROOF

בִּיקֵּשׁ הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַחֲזִיר אֶת הָעוֹלָם לְתוֹהוּ וָבֹהוּ מִפְּנֵי דּוֹרוֹ שֶׁל צִדְקִיָּהוּ, כֵּיוָן שֶׁנִּסְתַּכֵּל בְּצִדְקִיָּהוּ נִתְיַישְּׁבָה דַּעְתּוֹ.

And similarly, **the Holy One, Blessed be He, sought to return the world to chaos and emptiness because of the generation of Tzidkiyah,** who were wicked; **once He looked at Tzidkiyah,** who was righteous, **His mind was settled.** So clearly their spiritual standing does not depend on each other!

RESOLUTION

אֶלָּא לְעִנְיַן תּוֹקֶפָא וְנִיחוּתָא קָאָמְרִינַן.

Rather, we are saying it regarding harshness and gentleness: One holds that a leader's harsh or gentle demeanor matches his generation's, and one holds the generation's demeanor matches the leader's.

STATEMENT

הַדַּרַן עָלָךְ יֵשׁ בַּעֲרָכִין.

We shall return to you, Perek **Yesh Ba'arakhin!**

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הֶשֵּׂג יָד בַּנּוֹדֵר, וְהַשָּׁנִים בַּנִּידָּר, וְהָעֲרָכִין בַּנֶּעֱרָךְ, וְהָעֵרֶךְ בִּזְמַן הָעֵרֶךְ.

MISHNAH: The affordability of a valuation goes **by the one who vows; and the years** of age go **by the subject of the vow; and the valuations** of male or female go **by the valuated person; and the valuation** amount is fixed **at the time of the valuation.**

MISHNAH

הֶשֵּׂג יָד בַּנּוֹדֵר, כֵּיצַד? עָנִי שֶׁהֶעֱרִיךְ אֶת הֶעָשִׁיר — נוֹתֵן עֵרֶךְ עָנִי, וְעָשִׁיר שֶׁהֶעֱרִיךְ אֶת הֶעָנִי — נוֹתֵן עֵרֶךְ עָשִׁיר.

The affordability goes **by the one who vows — how so? A poor person who valuated a rich person gives the valuation of a poor person; and a rich person who valuated a poor person gives the valuation of a rich person.**

MISHNAH

אֲבָל בַּקָּרְבָּנוֹת אֵינוֹ כֵּן, הֲרֵי שֶׁאָמַר: ״קָרְבָּנוֹ שֶׁל מְצוֹרָע זֶה עָלַי״, הָיָה מְצוֹרָע עָנִי — מֵבִיא קָרְבַּן עָנִי, עָשִׁיר — מֵבִיא קָרְבַּן עָשִׁיר.

But regarding sacrifices it is not so: Behold, one who said, "This metzora's sacrifice is upon me" — if the metzora was poor, he brings the sacrifice of a poor person; if rich, he brings the sacrifice of a rich person, regardless of his own financial standing.

MISHNAH

רַבִּי אוֹמֵר, אוֹמֵר אֲנִי: אַף בָּעֲרָכִין כֵּן, וְכִי מִפְּנֵי מָה עָנִי שֶׁהֶעֱרִיךְ אֶת הֶעָשִׁיר נוֹתֵן עֵרֶךְ עָנִי, שֶׁאֵין הֶעָשִׁיר חַיָּיב כְּלוּם.

Rabbi Yehuda HaNasi **says: I say, even by valuations it is so! And why does a poor person who valuated a rich person give the valuation of a poor person? Because the rich person was not obligated in anything** previously, so the vow was created entirely by the poor person.

MISHNAH

אֲבָל עָשִׁיר שֶׁאָמַר: ״עֶרְכִּי עָלַי״, וְשָׁמַע עָנִי וְאָמַר: ״מַה שֶּׁאָמַר זֶה עָלַי״ — נוֹתֵן עֵרֶךְ עָשִׁיר.

But if a rich person said, "My valuation is upon me," and a poor person heard and said, "Whatever this one said is upon me," he gives the valuation of a rich person, since he took upon himself a pre-existing obligation of a rich person.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ הֶשֵּׂג יָדוֹ בַּמַּעֲרִיךְ הוּא! כְּדִכְתִיב: ״אֲשֶׁר תַּשִּׂיג יַד הַנּוֹדֵר יַעֲרִיכֶנּוּ הַכֹּהֵן״.

GEMARA: The Gemara asks on the Mishnah's phrasing: **Affordability is dependent on the valuer! As it is written: "According to what the hand of the vower can afford, the kohen shall value him."** Why does the Mishnah say "by the vower" instead of "by the valuer"?

QUESTION

הַשָּׁנִים בַּנִּידָּר? בַּנֶּעֱרָךְ הוּא!

And also, why does it state **the years** go **by the subject of the vow? It is by the valuated person!**

ANSWER

אַיְידֵי דְּאָמַר ״הֶשֵּׂג יָד בַּנּוֹדֵר״, אָמַר נָמֵי ״הַשָּׁנִים בַּנִּידָּר״.

The Gemara answers: **Since he said** in the first clause using the language of the pasuk, **"Affordability is by the vower," he also said** in the next clause, **"the years are by the subject of the vow."**

EXPLANATION

הֶשֵּׂג יָד בַּנּוֹדֵר, כֵּיצַד? עָנִי שֶׁהֶעֱרִיךְ אֶת הֶעָשִׁיר נוֹתֵן עֵרֶךְ עָנִי. מַאי טַעְמָא? דְּאָמַר קְרָא: ״אֲשֶׁר תַּשִּׂיג יַד הַנֹּדֵר״ — בְּנוֹדֵר תְּלָה רַחֲמָנָא.

The Gemara analyzes the Mishnah: **The affordability** goes **by the vower — how so? A poor person who valuated a rich person gives the valuation of a poor person. What is the reason? As the pasuk stated: "According to what the hand of the vower can afford" — the Torah hung** it **on the vower.**

STATEMENT

אֲבָל בַּקָּרְבָּנוֹת אֵינוֹ כֵּן, הֲרֵי שֶׁאָמַר: ״קָרְבָּנוֹ שֶׁל מְצוֹרָע זֶה עָלַיי״, הָיָה מְצוֹרָע עָנִי מֵבִיא קָרְבַּן עָנִי,

But regarding sacrifices it is not so: Behold, one who said, "This metzora's sacrifice is upon me" — if the metzora was poor, he brings the sacrifice of a poor person.

QUESTION

וְאַף עַל גַּב דְּמַדִּירוֹ עָשִׁיר?

The Gemara asks: Is this true **even though the vower** himself **is rich?**

OBJECTION

וְאִם דַּל הוּא אָמַר רַחֲמָנָא, וְלֹא דַּל הוּא.

The Torah stated: "And if he is poor," and this vower **is not poor!** How can a rich person bring a poor man's sacrifice?

ANSWER

אָמַר רַבִּי יִצְחָק: כְּשֶׁהָיָה מַדִּירוֹ עָנִי,

Rabbi Yitzchak said: The Mishnah is speaking **when the vower was** also **poor,**

QUESTION

וְדִלְמָא עֲלֵיהּ דִּידֵיהּ חָס רַחֲמָנָא, אַמַּדִּירוֹ לָא, דִּכְתִיב: "הוּא".

and perhaps the Torah only had mercy on him, the metzora himself, **but on the vower no, for is it not written: "He"?**

ANSWER

אָמַר רַב אַדָּא בַּר אַהֲבָה: "וְאֵין יָדוֹ מַשֶּׂגֶת" לְרַבּוֹת אֶת הַנּוֹדֵר.

Rab me-Ada bar Ahavah said: The extra words **"and his hand cannot afford" come to include the vower** who is poor, allowing him to bring the poor offering.

QUESTION

אֲבָל מַדִּירוֹ עָשִׁיר, הָכִי נָמֵי דְּמַיְיתֵי בַּעֲשִׁירוּת?

The Gemara asks: **But if the vower is rich,** is it **indeed so that he brings** the offering **of wealth,** even if the metzora is poor?

OBJECTION

אִם כֵּן, מַאי "אֲבָל בַּקָּרְבָּנוֹת אֵינוֹ כֵּן"?

If so, what does the Mishnah mean when it says, **"But regarding sacrifices it is not so"?** That implies the sacrifice always follows the metzora, not the vower!

עַמּוּד ב׳ DAF 17B

EXPLANATION

חֲדָא אַמְּצוֹרָע עָנִי וּמַדִּירוֹ עָנִי,

One rule in the Mishnah is stated **with regard to a destitute leper and one who vows on his behalf** who is **destitute,** teaching that he brings the offering of a poor person;

EXPLANATION

וַחֲדָא לְמַעוּטֵי מְצוֹרָע עָשִׁיר וּמַדִּירוֹ עָנִי.

and one rule serves **to exclude a wealthy leper and one who vows on his behalf** who is **destitute,** teaching that even though the vower is poor, he must bring the offering of a rich person.

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא:

For it might **enter your mind to say:**

EXPLANATION

הוֹאִיל וְאִיתְרַבּוֹ, אִיתְרַבּוֹ,

Since they were included under the leniency of the verse, **they were included** for all cases, and even a poor vower for a rich leper can bring a poor man's offering;

EXPLANATION

קָא מַשְׁמַע לַן.

therefore the Mishnah **comes to teach us** that this leniency does not apply when the leper himself is rich.

BRAISA

לְפִי שֶׁמָּצִינוּ בַּעֲרָכִין, עָנִי שֶׁהֶעֱרִיךְ אֶת הֶעָשִׁיר נוֹתֵן עֵרֶךְ עָנִי,

For so it was taught in a Braisa: **Since we find by valuations** that a **destitute person who valuated a wealthy person gives the valuation of a destitute person,**

BRAISA

יָכוֹל אַף זֶה כֵּן,

I **might** think **here too** by the offerings of a leper it should be **so;**

BRAISA

תַּלְמוּד לוֹמַר "אִם דַּל הוּא".

therefore **the verse states: "And if he is poor"** (Vayikra 14:21), teaching that only if the leper himself is poor does he bring a poor man's offering.

QUESTION

וּלְרַבִּי, דְּאָמַר: "אוֹמֵר אֲנִי אַף בַּעֲרָכִין כֵּן" —

The Gemara asks: **And according to Rabbi** Yehuda HaNasi, **who says: "I say even by valuations** the halachah is **so,"** namely that if a poor man accepts the valuation of a rich man he must give the valuation of a rich man,

EXPLANATION

אַלְמָא אָמַר: בָּתַר חִיּוּבָא דְּגַבְרָא אָזְלִינַן,

consequently he says: We follow the obligation of the original **man** who was valuated,

QUESTION

וְהָא לָא צְרִיכָא קְרָא לְמַעוֹטֵי הוּא,

and thus **it is not necessary for a verse to exclude this** case of a poor man vowing for a rich leper, since it's already obvious according to Rabbi Yehuda HaNasi;

QUESTION

לְמַעוֹטֵי מַאי?

to exclude what then does the verse "And if he is poor" come according to Rabbi Yehuda HaNasi?

ANSWER

לְמַעוֹטֵי מְצוֹרָע עָנִי וּמַדִּירוֹ עָשִׁיר,

The Gemara answers: It comes **to exclude a destitute leper and one who vows on his behalf** who is **wealthy,**

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא:

for it might **enter your mind to say:**

EXPLANATION

הוֹאִיל וְאָמַר רַבִּי: "בָּתַר חִיּוּבָא דְּגַבְרָא אָזְלִינַן",

Since Rabbi Yehuda HaNasi **says: "We follow the obligation of the** original **man,"** so here too the rich vower should only bring a poor man's offering because the leper himself is poor;

ANSWER

קָא מַשְׁמַע לַן.

therefore the verse **comes to teach us** that since the vower is rich, he must bring a rich man's offering.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הָיָה עָנִי וְהֶעֱשִׁיר, עָשִׁיר וְהֶעֱנִי — נוֹתֵן עֵרֶךְ עָשִׁיר.

MISHNAH: If one who made a vow of valuation **was destitute and became wealthy,** or if he was **wealthy and became destitute, he gives the valuation of a wealthy person.**

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: עָנִי וְהֶעֱשִׁיר וְחָזַר וְהֶעֱנִי — נוֹתֵן עֵרֶךְ עָשִׁיר.

Rabbi Yehuda says: Even if he was **destitute, and became wealthy, and went back and became destitute, he gives the valuation of a wealthy person.**

MISHNAH

אֲבָל בַּקָּרְבָּנוֹת אֵינוֹ כֵּן,

But regarding offerings, it is not so, for everything goes according to his status at the time he brings the sacrifice.

MISHNAH

אֲפִילּוּ מֵת אָבִיו וְהִנִּיחַ לוֹ רִיבּוֹא, אוֹ סְפִינָתוֹ בַּיָּם וּבָאָה לוֹ בְּרִבּוֹאוֹת —

And **even if his father died and left him ten thousand** dinars as an inheritance, **or his ship was at sea and came to him with ten thousand** dinars of merchandise, but he has not taken possession of it yet,

MISHNAH

אֵין לַהֶקְדֵּשׁ בָּהּ כְּלוּם.

Hekdesh has nothing in it, and he brings the offering according to his present poor status.

GEMARA

גְּמָ׳ עָנִי וְהֶעֱשִׁיר — ״אֲשֶׁר תַּשִּׂיג יַד הַנֹּדֵר״.

GEMARA: The Gemara explains: That if he was **destitute and became wealthy** he pays like a rich man is derived from the verse: **"According to the means of him that vowed"** (Vayikra 27:8), and right now he has the means.

GEMARA

עָשִׁיר וְהֶעֱנִי — ״עַל פִּי אֲשֶׁר תַּשִּׂיג״.

And that if he was **wealthy and became destitute** he also pays like a rich man is derived from: **"According to [al pi] the means of him that vowed,"** emphasizing the moment the vow left his mouth [peh], at which time he was wealthy.

STATEMENT

רַבִּי יְהוּדָה אוֹמֵר: אֲפִילּוּ עָנִי וְהֶעֱשִׁיר וְחָזַר וְהֶעֱנִי — נוֹתֵן עֶרְכּוֹ עָשִׁיר.

We learned in the Mishnah: **Rabbi Yehuda says: Even if** he was **destitute, and became wealthy, and went back and became destitute, he gives the valuation of a wealthy person.**

QUESTION

מַאי טַעְמָא דְּרַבִּי יְהוּדָה?

What is the reasoning of Rabbi Yehuda?

ANSWER

אָמַר קְרָא: ״וְאִם מָךְ הוּא מֵעֶרְכֶּךָ״ —

The verse states: "But if he is [hu] too poor for your valuation" (Vayikra 27:8) — the extra word hu teaches:

ANSWER

עַד שֶׁיְּהֵא בְּמָכוּתוֹ מִתְּחִלָּתוֹ וְעַד סוֹפוֹ.

He is not evaluated as poor **unless he is in his state of poverty from his beginning to his end,** without becoming rich in between.

OBJECTION

אֶלָּא מֵעַתָּה, וְאִם ״דַּל הוּא״, הָכִי נָמֵי עַד שֶׁיְּהֵא בְּדַלּוּתוֹ מִתְּחִלָּתוֹ וְעַד סוֹפוֹ!

The Gemara objects: **If so,** then when the Torah says by a destitute leper: **"And if he is [hu] poor"** (Vayikra 14:21), **so too** should we say **unless he is in his state of poverty from his beginning to his end?**

OBJECTION

וְכִי תֵּימָא הָכִי נָמֵי,

And if you would say indeed that is **so,** that Rabbi Yehuda holds this by a leper as well,

OBJECTION

וְהָתְנַן: מְצוֹרָע שֶׁהֵבִיא קָרְבְּנוֹתָיו עָנִי וְהֶעֱשִׁיר, עָשִׁיר וְהֶעֱנִי — הַכֹּל הוֹלֵךְ אַחַר חַטָּאת, דִּבְרֵי רַבִּי שִׁמְעוֹן.

but didn't we learn in a Mishnah (Nega'im 14:11): **A leper who brought his offerings** when he was **destitute and he became wealthy,** or when he was **wealthy and he became destitute — everything goes after the sin-offering;** if he was rich when he brought the sin-offering he brings a rich man's burnt-offering, and if poor, a poor man's burnt-offering, **these are the words of Rabbi Shimon.**

OBJECTION

רַבִּי יְהוּדָה אוֹמֵר: הַכֹּל הוֹלֵךְ אַחַר אָשָׁם,

Rabbi Yehuda says: Everything goes after the guilt-offering,

OBJECTION

וְתַנְיָא, רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: הַכֹּל הוֹלֵךְ אַחַר צִפֳּרִים!

and it was taught in a Braisa: **Rabbi Eliezer ben Yaakov says: Everything goes after the birds!** Thus we see that according to everyone, including Rabbi Yehuda, his status is determined by one specific point, not that he must remain poor continuously from beginning to end!

RESOLUTION

הָא אִתְּמַר עֲלַהּ, אָמַר רַב יְהוּדָה אָמַר רַב: וּשְׁלָשְׁתָּן מִקְרָא אֶחָד דָּרְשׁוּ, "אֲשֶׁר לֹא תַשִּׂיג יָדוֹ בְּטָהֳרָתוֹ".

The Gemara answers: **Was it not stated concerning this** Mishnah, that **Rav Yehuda said** that **Rav said: And all three of them expounded one** and the same **verse: "Whose hand cannot reach so much in his purification"** (Vayikra 14:32)?

EXPLANATION

רַבִּי שִׁמְעוֹן סָבַר: דָּבָר הַמְכַפֵּר, מַאי נִיהוּ — חַטָּאת.

Rabbi Shimon holds: "Purification" refers to **the item that atones,** and **what is it? The sin-offering.**

EXPLANATION

וְרַבִּי יְהוּדָה סָבַר: דָּבָר הַמַּכְשִׁיר, וּמַאי נִיהוּ — אָשָׁם.

And Rabbi Yehuda holds: It refers to **the item that permits** him to enter the Mikdash and eat kodashim, **and what is it? The guilt-offering.**

EXPLANATION

רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב סָבַר: הַגּוֹרֵם לוֹ טָהֳרָה, וּמַאי נִיהוּ — צִיפֳּרִים.

Rabbi Eliezer ben Yaakov holds: It refers to **the item that causes his purification** process to begin, **and what is it? The birds.** So a specific verse teaches that by a leper we only look at a single moment.

QUESTION

וְאֶלָּא "הוּא" לְמָה לִי?

The Gemara asks: **But** if so, the word **"he" [hu]** written by the leper, **why do I need it?**

ANSWER

לְרַבִּי — כִּדְאִית לֵיהּ, וּלְרַבָּנַן — כִּדְאִית לְהוּ.

The Gemara answers: **According to Rabbi** Yehuda HaNasi, it is **as he has it** (to exclude a wealthy vower for a poor leper), **and according to the Rabbanan,** it is **as they have it** (to exclude a poor vower for a rich leper).

OBJECTION

אֶלָּא מֵעַתָּה, "וְהוּא עֵד", עַד שֶׁיִּהְיֶה כָּשֵׁר מִתְּחִלָּתוֹ וְעַד סוֹפוֹ!

The Gemara continues to challenge Rabbi Yehuda's principle: **If so,** by the verse **"and he [ve'hu] is a witness"** (Vayikra 5:1), should we also say that a witness is not kosher **unless he is kosher from his beginning to his end?**

OBJECTION

וְכִי תֵּימָא הָכִי נָמֵי,

And if you would say indeed it is **so,**

OBJECTION

וְהָא תַּנְיָא: הָיָה יוֹדֵעַ לוֹ בְּעֵדוּת עַד שֶׁלֹּא נַעֲשָׂה חָתָנוֹ, וְנַעֲשָׂה חָתָנוֹ, פִּקֵּחַ וְנִתְחָרֵשׁ, פָּתוּחַ וְנִסְתַּמֵּא, שָׁפוּי וְנִשְׁתַּטָּה — הֲרֵי זֶה פָּסוּל.

but wasn't it taught in a Braisa: If **he knew testimony for him before he became his son-in-law, and** then **he became his son-in-law,** or if he was **sighted and became deaf-mute, seeing and became blind, sane and became insane — he is invalid** to testify.

OBJECTION

אֲבָל הָיָה יוֹדֵעַ לוֹ עֵדוּת עַד שֶׁלֹּא נַעֲשָׂה חָתָנוֹ, וְנַעֲשָׂה חָתָנוֹ,

However, if he knew testimony for him before he became his son-in-law, and he became his son-in-law,

SUMMARY

After concluding Perek Yesh Ba'arakhin with aggadic teachings regarding rebuke and leadership, the Gemara introduces the new perek. The Mishnah establishes that an erech payment is determined by the financial status of the vower, whereas the age and gender brackets depend on the valuated individual. Furthermore, the Mishnah contrasts Arakhin with korbanos metzora, where the rich or poor status of the metzora himself dictates the required offering. The Gemara clarifies the pasukim underlying these distinctions, examining how a poor person vowing a korban on behalf of a metzora brings either a poor or rich man's offering depending on the metzora's own status.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

Look at what Rabbi Yohanan teaches us on our daf in the name of Rabbi Shimon bar Yochai. Hashem looked at the wicked king Yehoyakim and was ready, so to speak, to return the entire world to tohu vavohu. What saved the whole world? Hashem looked at the simple Yidden of that generation and saw their righteousness, and His mind was settled. Then the opposite happened with King Tzidkiyah. His generation was deeply fallen, but because Tzidkiyah himself was a tzaddik, Hashem looked at him and held back total destruction.

Think about what the Gemara is telling us here. The zechus of a single Yid, or a single group of Yidden standing strong, can literally hold up the entire world! We often look around at the world or our surroundings and feel overwhelmed. We think, what does my tiny bit of Yiddishkeit matter when there is so much confusion and darkness outside? The sugya teaches us that Hashem doesn't look at numbers; He looks at the individual point of light. One person's yiras Shamayim, one kosher reaction, can balance out an entire generation's spiritual decline.

Never underestimate the weight of your own small מעשים טובים. You aren't just managing your own private life; your daily avodah carries the whole welt on its shoulders. When you overcome a nisayon or hold back from a bad word, you are being the Tzidkiyah or the kosher generation that settles Hashem's mind and brings rachamim to the world.

Today, when you find yourself in a situation where everyone around you is slipping in standard, whether in lashon hara, pashtus, or mentchlichkeit, stand firm in your Yiddishkeit. Do one small hidden mitzvah or extra kapitel Tehillim today specifically with the kavana that your quiet zechus should protect and uplift all of Klal Yisrael.

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.'