חוּמָּשׁ עִם רַשִׁ״י · PARSHAS HASHAVUA

חוּמָּשׁ עִם רַשִׁ״י · מקץ · רִאשׁוֹן

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

MIKETZ · 1ST ALIYAH

📖 CHAPTER PREVIEW

This aliyah opens after two full years have passed since the sar hamashkim forgot Yosef in the dungeon. Hashem brings about Yosef's liberation through Pharaoh's famous dreams. First, Pharaoh sees seven healthy, good-looking cows emerge from the Nile, followed by seven thin, bad-looking cows that swallow the healthy ones. Then he dreams a second time, seeing seven full ears of grain swallowed up by seven thin, scorched ears. When Pharaoh wakes up, he is deeply troubled, but none of his Egyptian magicians or sages can provide a satisfying interpretation.

Seeing Pharaoh's distress, the sar hamashkim finally remembers Yosef. He speaks up and tells Pharaoh about how a young Ivri servant in the prison had correctly interpreted both his own dream and the baker's dream two years earlier. Hearing this, Pharaoh immediately orders Yosef to be fetched. Yosef is quickly brought out of the pit, shaves, changes his clothes, and comes to stand before Pharaoh.

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

פָּסוּק א

Pasuk 1

וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפַרְעֹה חֹלֵם וְהִנֵּה עֹמֵד עַל הַיְאֹר׃

and it was | at the end of | two years | of time | and Pharaoh | was dreaming | and behold | standing | by | the Nile

רַשִׁ״י

ויהי מקץ. כְּתַרְגּוּמוֹ מִסּוֹף, וְכָל לְשׁוֹן קֵץ סוֹף הוּא׃

And it was | at the end | as its Targum | from the end | and every | expression of | end | an end | it is

רַשִׁ״י

על היאר. כָּל שְׁאָר נְהָרוֹת אֵינָם קְרוּיִין יְאוֹרִים חוּץ מִנִּילוּס, מִפְּנֵי שֶׁכָּל הָאָרֶץ

by | the Nile | all | other | rivers | are not | called | yeorim | except | from the Nile | because | that all | the land

עֲשׂוּיִם יְאוֹרִים יְאוֹרִים בִּידֵי אָדָם וְנִילוּס עוֹלֶה בְּתוֹכָם וּמַשְׁקֶה אוֹתָם, לְפִי שֶׁאֵין

is made | into canals | and canals | by the hands of | man | and the Nile | rises | into them | and waters | them | because | that not

גְּשָׁמִים יוֹרְדִין בְּמִצְרַיִם תָּדִיר כִּשְׁאָר אֲרָצוֹת׃

rains | descend | in Mitzrayim | regularly | like other | lands

פָּסוּק ב

Pasuk 2

וְהִנֵּה מִן הַיְאֹר עֹלֹת שֶׁבַע פָּרוֹת יְפוֹת מַרְאֶה וּבְרִיאֹת בָּשָׂר

and behold | from | the Nile | coming up | seven | cows | handsome of | appearance | and healthy of | flesh

וַתִּרְעֶינָה בָּאָחוּ׃
in the reed-grass and they grazed

רַשִׁ״י

יפות מראה. סִימָן הוּא לִימֵי שִׂבַע, שֶׁהַבְּרִיּוֹת נִרְאוֹת יָפוֹת זוֹ לָזוֹ, שֶׁאֵין
for no to this one this one beautiful appear that people plenty for days of it is a sign appearance beautiful of

עֵין בְּרִיָּה צָרָה בַּחֲבֶרְתָּהּ׃
of another is envious person eye of a

רַשִׁ״י

באחו. בָּאֲגַם, מריש"ק בְּלַעַז, כְּמוֹ יִשְׂגֶּא אָחוּ איוב ח' :
8 Iyov reed-grass Can grow like in Old French marais in the marsh In the reed-grass

פָּסוּק ג

Pasuk 3

וְהִנֵּה שֶׁבַע פָּרוֹת אֲחֵרוֹת עֹלוֹת אַחֲרֵיהֶן מִן הַיְאֹר רָעוֹת מַרְאֶה וְדַקּוֹת
and thin of appearance bad of the Nile from after them coming up other cows seven and behold

בָּשָׂר וַתַּעֲמֹדְנָה אֵצֶל הַפָּרוֹת עַל שְׂפַת הַיְאֹר׃
the Nile the bank of upon the cows beside and they stood flesh

רַשִׁ״י

ודקות בשר. טינב"ש בְּלַעַז, לְשׁוֹן דַּק׃
thin meaning in old French tenuis flesh and thin of

פָּסוּק ד

Pasuk 4

וַתֹּאכַלְנָה הַפָּרוֹת רָעוֹת הַמַּרְאֶה וְדַקֹּת הַבָּשָׂר אֵת שֶׁבַע הַפָּרוֹת יְפֹת
handsome of the cows seven — the flesh and thin of the appearance ugly of the cows and ate

הַמַּרְאֶה וְהַבְּרִיאֹת וַיִּיקַץ פַּרְעֹה׃
the appearance and the healthy ones and awoke Paroh

רַשִׁ״י

ותאכלנה. סִימָן שֶׁתְּהֵא כָּל שִׂמְחַת הַשָּׂבָע נִשְׁכַּחַת בִּימֵי הָרָעָב׃
And they ate a sign that will be all the joy of the plenty forgotten in the days of the famine

פָּסוּק ה

Pasuk 5

וַיִּישָׁן וַיַּחֲלֹם שֵׁנִית וְהִנֵּה שֶׁבַע שִׁבֳּלִים עֹלוֹת בְּקָנֶה אֶחָד בְּרִיאוֹת
healthy single on a stalk were growing ears of grain seven and behold a second time and dreamed And he slept

וְטֹבוֹת׃
and good

רַשִׁ״י

בקנה אחת. טוד"ל בְּלַעַז:

on a stalk one tuyau in Old French

רַשִׁ״י

בריאות. שיינ"ש בְּלַעַז:

healthy sains in foreign language

פָּסוּק ו

Pasuk 6

וְהִנֵּה שֶׁבַע שִׁבֳּלִים דַּקּוֹת וּשְׁדוּפֹת קָדִים צֹמְחוֹת אַחֲרֵיהֶן:

and behold seven ears of grain thin and scorched by an east wind sprouting after them

רַשִׁ״י

ושדופת. הלייא"ש בְּלַעַז, שְׁקִיפָן קָדוּם, חֲבוּטוֹת, לְשׁוֹן מַשְׁקוֹף הֶחָבוּט

And parched hales in foreign tongue beaten by east wind beaten a language of lintel which is beaten

תָּמִיד עַל יְדֵי הַדֶּלֶת הַמַּכָּה עָלָיו:

continually by means of the door that strikes upon it

רַשִׁ״י

קדים. רוּחַ מִזְרָחִית, שֶׁקּוֹרִין בי"סא בְּלַעַז:

East wind wind an eastern which they call bise in foreign language

פָּסוּק ז

Pasuk 7

וַתִּבְלַעְנָה הַשִּׁבֳּלִים הַדַּקּוֹת אֵת שֶׁבַע הַשִּׁבֳּלִים הַבְּרִיאוֹת וְהַמְּלֵאוֹת וַיִּיקַץ

And swallowed the ears the thin — seven the ears the healthy and the full And awoke

פַּרְעֹה וְהִנֵּה חֲלוֹם:

Paroh and behold it was a dream

רַשִׁ״י

הבריאות. שיינ"ש בְּלַעַז:

the healthy sains in foreign-tongue

רַשִׁ״י

והנה חלום. וְהִנֵּה נִשְׁלַם חֲלוֹם שָׁלֵם לְפָנָיו וְהָצָרַךְ לְפוֹתְרִים:

and behold a dream and behold was completed a dream whole before him and it needed interpreters

פָּסוּק ח

Pasuk 8

וַיְהִי בַבֹּקֶר וַתִּפָּעֶם רוּחוֹ וַיִּשְׁלַח וַיִּקְרָא אֶת כָּל חַרְטֻמֵּי מִצְרַיִם

And it was in the morning and was agitated his spirit and he sent and called — all the magicians of Mitzrayim

וְאֶת כָּל חַכָּמֶיהָ וַיְסַפֵּר פַּרְעֹה לָהֶם אֶת חֲלֹמוֹ וְאֵין פּוֹתֵר אוֹתָם

and — all its wise men and told Paroh to them — his dream and there was no interpreter of them

לְפַרְעֹה׃

for Paroh

רַשִׁ״י

ותפעם רוחו. וּמִטַּרְפָּא רוּחֵיהּ, מְקַשְׁקֶשֶׁת בְּתוֹכוֹ כְּפַעֲמוֹן; וּבִנְבוּכַדְנֶצַּר אוֹמֵר,

and was troubled his spirit and agitated his spirit it rang within him like a bell; and regarding Nebuchadnezzar it says,

וַתִּתְפָּעֶם רוּחוֹ דניאל ב' , לְפִי שֶׁהָיוּ שָׁם שְׁתֵּי פְּעִימוֹת, שִׁכְחַת הַחֲלוֹם

and was troubled his spirit Daniel 2 because that there were two troublings the forgetting of the dream

וְהַעֲלָמַת פִּתְרוֹנוֹ בראשית רבה :

and the ignorance of its interpretation Bereshis Rabbah

רַשִׁ״י

חרטמי. הַנֶּחְרָים בְּטִימֵי מֵתִים, שֶׁשּׁוֹאֲלִין בַּעֲצָמוֹת. טִימֵי הֵן עֲצָמוֹת בִּלְשׁוֹן

Chartumei those who excite with bones of the dead for they inquire of bones Timei is bones in the language

אֲרַמִי, וּבַמִּשְׁנָה בַּיִת שֶׁהוּא מָלֵא טִימָיָא אהלות פי"ז , מָלֵא עֲצָמוֹת:

of Aramaic and in the Mishnah a house that it is full of bones Oholos chapter 17 full of bones

רַשִׁ״י

ואין פותר אותם לפרעה. פּוֹתְרִים הָיוּ אוֹתָם, אֲבָל לֹא לְפַרְעֹה, שֶׁלֹּא

and there was none who interpreted them to Pharaoh interpreters there were them but not to Pharaoh that not

הָיָה קוֹלָן נִכְנָס בְּאָזְנָיו, וְלֹא הָיָה לוֹ קוֹרַת רוּחַ בְּפִתְרוֹנָם, שֶׁהָיוּ

was their voice entering in his ears and not was to him contentment of spirit in their interpretation for they were

אוֹמְרִים שֶׁבַע בָּנוֹת אַתָּה מוֹלִיד וְשֶׁבַע בָּנוֹת אַתָּה קוֹבֵר בראשית רבה :

saying seven daughters you and seven will father daughters you will bury Bereshis Rabbah

פָּסוּק ט

Pasuk 9

וַיְדַבֵּר שַׂר הַמַּשְׁקִים אֶת פַּרְעֹה לֵאמֹר אֶת חֲטָאַי אֲנִי מַזְכִּיר הַיּוֹם׃

And spoke the chief of the cupbearers with Pharaoh saying — my offenses I make mention of today

פָּסוּק י

Pasuk 10

פַּרְעֹה קָצַף עַל עֲבָדָיו וַיִּתֵּן אֹתִי בְּמִשְׁמַר בֵּית שַׂר הַטַּבָּחִים אֹתִי

Pharaoh was angry with his servants and placed me in custody of the house of the chief of the executioners me

וְאֵת שַׂר הָאֹפִים׃

and — the chief of the bakers

פָּסוּק יא

Pasuk 11

וַנַּחַלְמָה חֲלוֹם בְּלַיְלָה אֶחָד אֲנִי וָהוּא אִישׁ כְּפִתְרוֹן חָלָמוֹ חָלָמְנוּ׃

And we dreamed a dream in night one I and he each man according to interpretation of his dream we dreamed

רַשִׁ"י

אִישׁ	כְּפִתְרוֹן	חֲלוֹמוֹ.	חֲלוֹם	הָרָאוּי	לַפִּתְרוֹן	שֶׁנִּפְתַּר	לָנוּ	וְדוֹמֶה
each man	according to the interpretation of	his dream	a dream	that was fitting	for the interpretation	that was interpreted	for us	and similar

לוֹ׃
to it

פָּסוּק יב

Pasuk 12

וְשָׁם	אִתָּנוּ	נַעַר	עִבְרִי	עֶבֶד	לְשַׂר	הַטַּבָּחִים	וַנְּסַפֶּר	לוֹ	וַיִּפְתָּר
and there	with us	a youth	a Hebrew	a servant	to the chief of	the executioners	and we told	to him	and he interpreted

לָנוּ	אֶת	חֲלֹמֹתֵינוּ	אִישׁ	כַּחֲלֹמוֹ	פָּתָר׃
for us	—	our dreams	each man	according to his dream	he interpreted

רַשִׁ"י

נער	עברי	עבד.	אֲרוּרִים	הָרְשָׁעִים,	שֶׁאֵין	טוֹבָתָם	שְׁלֵמָה,	מַזְכִּירוֹ	בִּלְשׁוֹן
A lad	a Hebrew	a slave	cursed are	the wicked	for not	their favor	is complete	he mentions him	in a language of

בִּזָּיוֹן׃
disparagement

רַשִׁ"י

נער.	שׁוֹטֶה	וְאֵין	רָאוּי	לִגְדֻלָּה׃	
A lad	unwise	and not	fitted	for high position	

רַשִׁ"י

עברי.	אֲפִלּוּ	לְשׁוֹנֵנוּ	אֵינוֹ	מַכִּיר׃	
a Hebrew	even	our language	he does not	know	

רַשִׁ"י

עבד.	וְכָתוּב	בְּנִמּוּסֵי	מִצְרַיִם	שֶׁאֵין	עֶבֶד	מוֹלֵךְ	וְלֹא	לוֹבֵשׁ	בִּגְדֵי	שָׂרִים׃
a slave	and it is written	in the laws of	Mitzrayim	that not	a slave	rules	and not	wears	garments of	officials

רַשִׁ"י

איש	כחלמו.	לְפִי	הַחֲלוֹם	וְקָרוֹב	לְעִנְיָנוֹ׃	
each man	according to his dream	according to	the dream	and close	to its subject matter	

פָּסוּק יג

Pasuk 13

וַיְהִי	כַּאֲשֶׁר	פָּתַר	לָנוּ	כֵּן	הָיָה	אֹתִי	הֵשִׁיב	עַל	כַּנִּי	וְאֹתוֹ	תָּלָה׃
and it was	just as	he interpreted	for us	so	it was	me	he restored	to	my post	and him	he hanged

רַשִׁ"י

השיב	על	כני.	פַּרְעֹה,	הַנִּזְכָּר	לְמַעְלָה,	כְּמוֹ	שֶׁאָמַר	פַּרְעֹה	קָצַף	עַל	עֲבָדָיו;
he restored	unto	my office	Pharaoh	who was mentioned	above	just as	it said	Pharaoh	was wroth	with	his servants

הֲרֵי	מִקְרָא	קָצַר	לָשׁוֹן,	וְלֹא	פֵּרֵשׁ	מִי	הֵשִׁיב,	לְפִי	שֶׁאֵין	צָרִיךְ	לְפָרֵשׁ;	מִי	הֵשִׁיב?
behold	a verse of	short	language	and did not	specify	who	restored	because	that it is not	necessary	to specify	who	restored

מִי שֶׁבְּיָדוֹ לְהָשִׁיב, וְהוּא פַּרְעֹה; וְכֵן דֶּרֶךְ כָּל מִקְרָאוֹת קְצָרִים, עַל מִי
him regarding shortened verses that are all the way of and so is Pharaoh and he is to restore in whose hand it is the one

שֶׁעָלָיו לַעֲשׂוֹת הֵם סוֹתְמִים אֶת הַדָּבָר:
upon whom it is to do they leave unexplained — the matter

פְּסוּק יד

Pasuk 14

וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא אֶת יוֹסֵף וַיְרִיצֻהוּ מִן הַבּוֹר וַיְגַלַּח וַיְחַלֵּף
And he sent Paroh and he called — Yosef and they rushed him from the pit and he shaved and he changed

שִׂמְלֹתָיו וַיָּבֹא אֶל פַּרְעֹה:
his garments and he came to Paroh

רַשִׁ"י

מן הבור. מִבֵּית הַסֹּהַר שֶׁהוּא עָשׂוּי כְּמִין גֻּמָּא, וְכֵן כָּל בּוֹר
From the dungeon From the house of imprisonment which it is made like a kind of pit And similarly every dungeon

שֶׁבַּמִּקְרָא לְשׁוֹן גֻּמָּא הוּא, וְאַף אִם אֵין בּוֹ מַיִם קְרוּי בּוֹר, פוש"א
that is in Scripture an expression of a pit it is even and if there is no in it water it is called a dungeon, fosse

בְּלַעַז:
in Old French

רַשִׁ"י

ויגלח. מִפְּנֵי כְּבוֹד הַמַּלְכוּת בראשית רבה :
and he shaved because of the honor of the royalty Bereshit Rabbah

CHAPTER SUMMARY

The aliyah begins with Pharaoh dreaming two recurring dreams: seven lean cows devouring seven fat cows by the Nile, and seven thin ears of grain swallowing seven full ones. When Egypt's wise men fail to interpret these dreams, the sar hamashkim recalls Yosef's successful interpretations in the prison and informs Pharaoh. Pharaoh promptly sends for Yosef, who is rushed out of the dungeon and brought before the king.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at how the parsha opens. Yosef HaTzaddik was sitting in a dark Egyptian dungeon for two full years after asking the Sar HaMashkim to remember him. Two years of waiting, second after second, wondering when the yeshuah would come. And then, in a single morning, Paroh has a dream, the Sar HaMashkim remembers, and vayritzuhu min ha'bor, they rush Yosef out of the pit. From the lowest, most forgotten place in the world to standing before the king in a matter of moments.

This is a fundamental yesod in how Hashem runs the world and how we need to look at our own lives. We often find ourselves in our own personal dungeons, waiting for a shidduch, waiting for parnassah, waiting for a refuah, or just struggling through a difficult nisayon. It feels like time is dragging on endlessly and nothing is changing. The yetzer hara tries to tell us that tomorrow will be just like today, that we are stuck and forgotten.

But the chiddush of Miketz is that yeshuas Hashem k'eref ayin, Hashem's salvation happens in the blink of an eye. The groundwork was being prepared all along behind the scenes, and when the exact moment arrived, Yosef didn't just walk out of prison, he was rushed out. Everything turned around instantly.

Today, when you feel discouraged about a situation in your life that seems stagnant or stuck, pause and remind yourself of Yosef being rushed from the pit. Tell yourself clearly: Hashem can change my whole picture in one moment, and I am putting my trust in Him.

דַּף יוֹמִי · עֲרָכִין · דַּף י״ט

Daf Yomi · The Full Daf · Elucidated Talmud · Navy & Gold Edition · with Rashi

📖 THE SUGYA

We finish up Perek Hasseg Yad with a warm, folk-wisdom gem from Chizkiyah about how the Torah values the wisdom and help of an older woman in the house, before jumping right into the fifth perek, Perek Omer Dmey. This new perek moves us from fixed Torah valuations (arachin) into personal vows where a person takes upon himself to give to Hekdesh the weight or height of a person.

The Gemara dives into how we figure out these vows. What happens when someone pledges a weight without saying of what material? How do we measure the weight of a single limb like an arm without harming the person? And how does a person's financial standing or extra wording in their lashon change what they are required to pay to Hekdesh?

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

עַמּוּד א׳ DAF 19A

RESOLUTION

״שֶׁבְּזָכָר וְשֶׁבִּנְקֵבָה״ מִיבְּעֵי לֵיהּ.

The baraita **should have stated: “With regard to the male and with regard to the female,”** which is the language the Torah uses by arachin, rather than “son” and “daughter” which belong by yotzei dofen.

QUESTION

וּמַאי שְׁנָא נְקֵבָה, דְּכִי מִיזַּקְנָא קָיְימָא אַתְּילְתָא,

The Gemara asks regarding arachin: **And what is the difference regarding a female, that when she grows old she stands at a third** of her earlier value—meaning, at sixty years old her valuation drops from thirty shekels to ten shekels, which is exactly one third—

QUESTION

וּמַאי שְׁנָא זָכָר דְּלָא קָאֵי אַתְּילְתָא?

and what is the difference regarding a male, that he does not stand at a third, but rather his valuation drops from fifty shekels to fifteen shekels, which is less than a third?

ANSWER

אָמַר חִזְקִיָּה: אָמְרִי אִינָשֵׁי: סָבָא בְּבֵיתָא — פַּאחָא בְּבֵיתָא, סָבְתָא בְּבֵיתָא — סִימָא בְּבֵיתָא.

Chizkiyah said: People say a popular folk-saying: **An old man in the house is a snare** or burden **in the house,** because he can no longer work and just gets in the way; but **an old woman in the house is a treasure in the house,** because she keeps busy helping out with running the household and taking care of home chores.

STATEMENT

הַדַּרַן עָלָךְ הֶשֵּׂג יָד.

May we return to you, Perek **Hasseg Yad!**

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הָאוֹמֵר: ״מִשְׁקָלִי עָלַי״ נוֹתֵן מִשְׁקָלוֹ, אִם כֶּסֶף כֶּסֶף, וְאִם זָהָב זָהָב.

MISHNAH: One who says, "My weight is upon me" as a vow to Hekdesh, **must give his weight** to the Beis HaMikdash; **if** he specified **silver,** he gives his weight in **silver, and if** he specified **gold,** he gives his weight in **gold.**

MISHNAH

מַעֲשֶׂה בְּאַמָּה שֶׁל יַרְמַטְיָא שֶׁאָמְרָה: ״מִשְׁקַל בִּתִּי עָלַי״, וְעָלְתָה לִירוּשָׁלַיִם וְשָׁקְלָה מִשְׁקָלָהּ זָהָב.

There was an incident involving the mother of Yirmatya, who said, "The weight of my daughter is upon me," and she went up to Yerushalayim and weighed her weight in gold, giving that amount to Hekdesh.

MISHNAH

״מִשְׁקַל יָדִי עָלַי״,

If one says, **"The weight of my arm is upon me,"**

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: מְמַלֵּא חָבִית מַיִם, וּמַכְנִיסָהּ עַד מַרְפֵּיקוֹ, וְשׁוֹקֵל מִבְּשַׂר חֲמוֹר וַעֲצָמוֹת וּגִידִים וְנוֹתֵן לְתוֹכָהּ עַד שֶׁתִּתְמַלֵּא.

Rabbi Yehudah says: He fills a barrel with water, and inserts his arm into the barrel **up to his elbow,** displacing water; **and** then he takes out his arm and **weighs donkey flesh, bones, and sinews, and places** them **into it until it fills up** back to the top of the barrel to displace the same amount of water, and then he pays the weight of that donkey meat to Hekdesh.

MISHNAH

אָמַר רַבִּי יוֹסֵי: וְכִי הֵיאַךְ אֶפְשָׁר לְכַוֵּין בָּשָׂר כְּנֶגֶד בָּשָׂר וַעֲצָמוֹת כְּנֶגֶד עֲצָמוֹת?

Rabbi Yosei said: But how is it possible to exact the exact ratio of donkey **flesh against** human **flesh, and** donkey **bones against** human **bones,** since their densities are not identical?

MISHNAH

אֶלָּא שָׁמִין אֶת הַיָּד כַּמָּה הִיא רְאוּיָה לִשְׁקוֹל.

Rather, the Beis Din **estimates the arm, how much it is likely to weigh,** and he pays that amount.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ מַאי ״אִם כֶּסֶף כֶּסֶף אִם זָהָב זָהָב״?

GEMARA: What is the meaning of the Mishnah's statement: **"If silver, silver; if gold, gold"?**

EXPLANATION

אָמַר רַב יְהוּדָה: פֵּירַשׁ כֶּסֶף — כֶּסֶף, פֵּירַשׁ זָהָב — זָהָב.

Rav Yehudah said: It means if **he specified silver,** he must give **silver;** if **he specified gold,** he must give **gold.**

QUESTION

פְּשִׁיטָא!

The Gemara asks: Isn't that **obvious?** If he explicitly said silver, why would we think he could give something else?

ANSWER

הָא קָא מַשְׁמַע לַן: טַעְמָא דְּפֵירַשׁ, הָא לֹא פֵּירֵשׁ — פָּטַר נַפְשֵׁיהּ בְּכֹל דְּהוּ.

The Gemara answers: **This comes to teach us: The reason** he must give silver or gold **is because he specified** it, **but** if **he did not specify, he exempts himself with anything** that is sold by weight.

PROOF

כִּרְחָבָה, דְּאָמַר רַחֲבָה: בְּאַתְרָא דְּתִקְלֵי כּוֹפְרָא — פָּטַר נַפְשֵׁיהּ אֲפִילּוּ בַּכּוֹפְרָא.

This is **in accordance with Rechavah, as Rechavah said: In a place where they weigh pitch, he can exempt himself even with pitch,** if he made a stam vow without specifying metal.

QUESTION

פְּשִׁיטָא!

The Gemara asks: Isn't that **obvious?** Since pitch is sold by weight there, it is included in a vow of weight!

ANSWER

לָא צְרִיכָא, דְּאִיכָּא דְּתִקֵּל וְאִיכָּא דְּכָיֵיל.

The Gemara answers: **No, it is necessary** to state this for a place **where there are some who weigh** pitch **and there are some who measure** pitch by volume.

EXPLANATION

מַהוּ דְּתֵימָא: כֵּיוָן דְּכוּלְּהוּ לָא תִּקְלֵי — לָא, קָא מַשְׁמַע לַן.

What might you have said? You might have said that **since not all of them weigh** pitch, **no,** he cannot give pitch for his vow of weight; therefore **it comes to teach us** that as long as it is customary for some to sell it by weight, he may use it.

STATEMENT

אָמַר רַב פָּפָּא: בְּאַתְרָא דְּתִקְלֵי שַׁמְכֵי, פָּטַר נַפְשֵׁיהּ אֲפִילּוּ בְּשַׁמְכֵי.

Rav Pappa said: In a place where they weigh onions, he can exempt himself even with onions.

QUESTION

פְּשִׁיטָא!

The Gemara asks: Isn't that **obvious?**

ANSWER

לָא צְרִיכָא, דְּבָתַר דְּשָׁקְלִי שָׁדוּ תְּרֵי תְּלָתָא.

The Gemara answers: **No, it is necessary** for a place **where after they weigh** the onions, the sellers routinely **throw in two or three** extra onions for free.

EXPLANATION

מַהוּ דְּתֵימָא: בְּטִיל תּוֹרַת מִשְׁקַל, קָא מַשְׁמַע לַן.

What might you have said? You might have said that by doing so, **the status of weight is nullified,** since it is not sold strictly by weight; therefore **it comes to teach us** that it is still considered a commodity sold by weight.

OBJECTION

מַעֲשֶׂה בְּאַמָּה שֶׁל יַרְמַטְיָא וְכוּ'.

The Mishnah related: **There was an incident involving the mother of Yirmatya, etc.,** who gave her daughter's weight in gold even though she did not specify gold.

QUESTION

מַעֲשֶׂה לְסְתוֹר?!

The Gemara asks: Does the Mishnah bring **an incident to contradict** its own rule? The Mishnah just implied that if one did not specify gold, he can fulfill his vow with any cheap item sold by weight!

ANSWER

חַסּוֹרֵי מְחַסְּרָא וְהָכִי קָתָנֵי,

The Gemara answers: The Mishnah **is incomplete, and this is what it is teaching:**

EXPLANATION

וְאִם אָדָם חָשׁוּב הוּא, אַף עַל גַּב דְּלָא פֵּרֵישׁ — לְפִי כְּבוֹדוֹ אָמְרִינַן,

And if he is a prominent, wealthy person, even though he did not specify silver or gold, **we say** that he must pay **according to his honor** and standard of wealth.

PROOF

וּמַעֲשֶׂה בְּאַמָּה שֶׁל יַרְמַטְיָא שֶׁאָמְרָה "מִשְׁקַל בִּתִּי עָלַי", וְעָלְתָה לִירוּשָׁלַיִם וְשָׁקְלוּהָ וְנָתְנָה מִשְׁקָלָהּ זָהָב.

And there was an incident involving the mother of Yirmatya, who was very wealthy, **who said, "The weight of my daughter is upon me," and she went up to Yerushalayim and they weighed her, and she gave her weight in gold,** because as a wealthy woman she intended to give according to her status.

STATEMENT

אָמַר רַב יְהוּדָה: הָאוֹמֵר "קוֹמָתִי עָלַי" נוֹתֵן שַׁרְבִּיט שֶׁאֵינוֹ נִכְפָּף,

Rav Yehudah said: One who says, "My height is upon me" as a vow to Hekdesh, **gives a rod** of gold or silver that is the length of his height and **which cannot be bent;**

STATEMENT

"מָלֵא קוֹמָתִי עָלַי" נוֹתֵן שַׁרְבִּיט הַנִּכְפָּף.

if he says, **"The full measure of my height is upon me," he gives a rod** equal to his height even if it is thin and **can be bent,** which contains less metal.

OBJECTION

מֵיתִיבִי: "קוֹמָתִי עָלַי", "מָלֵא קוֹמָתִי עָלַי" — נוֹתֵן שַׁרְבִּיט שֶׁאֵינוֹ נִכְפָּף.

The Gemara **raises an objection** from a Baraita: Whether he says, **"My height is upon me,"** or **"The full measure of my height is upon me," he must give a rod that cannot be bent!**

RESOLUTION

הוּא דְּאָמַר כְּרַבִּי עֲקִיבָא, דְּדָיֵיק לִישָׁנָא יַתִּירָא,

The Gemara answers: **He,** Rav Yehudah, **stated** his opinion **in accordance with Rabbi Akiva, who is precise with extra wording,** holding that an additional word comes to add or modify the obligation.

PROOF

דְּתָנַן: לֹא אֶת הַבּוֹר וְלֹא הַדּוּת, אַף עַל פִּי שֶׁכָּתַב עוֹמְקָהּ וְרוּמָהּ,

As we learned in a Mishnah: If a person sells a house, he has **neither** sold **the water pit nor the cistern** inside the house, **even though he wrote** in the bill of sale that he sells the house **"from its depth to its height,"** because these are separate entities.

PROOF

וְצָרִיךְ לִיקַּח לוֹ דֶּרֶךְ, דִּבְרֵי רַבִּי עֲקִיבָא.

And since the seller retained the pit for himself, **he must buy himself a path** through the house from the buyer to get to his pit; these are **the words of Rabbi Akiva,** because a seller sells generously and did not reserve access.

PROOF

וַחֲכָמִים אוֹמְרִים: אֵינוֹ צָרִיךְ,

And the Sages say: He does not need to buy a path, because he reserved access for himself implicitly.

PROOF

וּמוֹדֶה רַבִּי עֲקִיבָא בִּזְמַן שֶׁאָמַר לוֹ "חוּץ מֵאֵלּוּ" שֶׁאֵין צָרִיךְ לִיקַּח לוֹ דֶּרֶךְ.

And Rabbi Akiva concedes that when he said to him explicitly, **"Except for these," he does not need to buy himself a path.**

EXPLANATION

אַלְמָא, כֵּיוָן דְּלָא צָרִיךְ וְקָאָמַר — לְטַפּוֹיֵי מִילְּתָא קָאָתֵי,

We see from here: **Since he did not need** to say "Except for these," as the pit was already excluded anyway, **and yet he said** it, **he comes to add something extra,** namely reserving rights to the path.

EXPLANATION

הָכָא נָמֵי, כֵּיוָן דְּלָא צְרִיךְ וְקָאָמַר — לְטַפּוֹיֵי מִילְּתָא קָאָתֵי.

Here too, regarding vows, **since he did not need** to say "the full measure of," **and yet he said** it, **he comes to add something extra** to be lenient on himself, allowing a bendable rod.

QUESTION

אִיבַּעְיָא לְהוּ: "עוֹמְדִי" מַהוּ?

A dilemma was raised to them: If one says, **"My standing height is upon me," what is** the halachah?

עַמּוּד ב׳ DAF 19B

QUESTION

"רוֹחְבוֹ" מַהוּ?

If a person vows to give the value of **"his width," what is** the halakha?

QUESTION

"יְשִׁיבָתוֹ" מַהוּ?

If he vows to give the value of **"his sitting," what is** the halakha?

QUESTION

"עוֹבְיוֹ" מַהוּ?

If he vows to give the value of **"his thickness," what is** the halakha?

QUESTION

"הֶיקְּפוֹ" מַהוּ?

If he vows to give the value of **"his girth," what is** the halakha?

STATEMENT

תֵּיקוּ.

These questions remain unresolved and **shall stand** as teiku.

מִשְׁנָה MISHNAH

MISHNAH

מִשְׁקַל יָדִי עָלַי וְכוּ׳.

We learned in the Mishnah: If someone says, **"The weight of my arm is upon me" etc.**

BRAISA

תָּנוּ רַבָּנַן:

The Rabbis taught in a Braisa (Tosefta):

BRAISA

”מִשְׁקָל יָדַי” וּ”מִשְׁקַל רַגְלַי עָלַי”,

If one says, **“The weight of my arm** is **upon me,”** or **“The weight of my leg is upon me,”**

BRAISA

רַבִּי יְהוּדָה אוֹמֵר:

Rabbi Yehuda says: How does he measure its weight?

BRAISA

מֵבִיא חָבִית וּמְמַלֵּא מַיִם,

He brings a barrel and fills it with **water,**

BRAISA

וּמַכְנִיס בְּיַד עַד הָאַצִּיל,

and he inserts his **arm up to the elbow,**

BRAISA

וּבָרֶגֶל עַד הָאַרְכּוּבָּה.

or his **leg up to the knee.**

BRAISA

וְשׁוֹקֵל בְּשַׂר חֲמוֹר גִּידִים וַעֲצָמוֹת,

He then removes his limb, **and weighs donkey flesh, sinews, and bones** corresponding in proportion to human limbs,

BRAISA

וְנוֹתֵן לְתוֹכָהּ עַד שֶׁתִּתְמַלֵּא,

and places this donkey meat **into** the barrel **until it fills** up again to the brim, reaching the exact displacement level caused by his limb.

BRAISA

וְאַף עַל פִּי שֶׁאֵין רְאָיָה לְדָבָר, זֵכֶר לַדָּבָר,

And even though there is no direct **proof for the matter** that donkey flesh has the exact same weight and density as human flesh, there is **an allusion to the matter,**

BRAISA

שֶׁנֶּאֱמַר: ״אֲשֶׁר בְּשַׂר חֲמוֹרִים בְּשָׂרָם״.

as it is stated in the pasuk (Yechezkel 23:20): **"Whose flesh is as the flesh of donkeys."**

BRAISA

אָמַר לוֹ רַבִּי יוֹסֵי:

Rabbi Yosei said to Rabbi Yehuda:

BRAISA

הֵיאַךְ אֶפְשָׁר לְכַוֵּין בָּשָׂר כְּנֶגֶד בָּשָׂר, גִּידִים כְּנֶגֶד גִּידִים, עֲצָמוֹת כְּנֶגֶד עֲצָמוֹת?

How is it possible to precisely match donkey **flesh against** human **flesh, sinews against sinews,** and **bones against bones** so that the densities and weights match exact displacement?

BRAISA

אָמַר לוֹ רַבִּי יְהוּדָה: אוֹמְדִין.

Rabbi Yehuda said to him: We estimate the proper proportions.

BRAISA

אָמַר לוֹ רַבִּי יוֹסֵי: עַד שֶׁאוֹמְדִין, יָמוֹדוּ אֶת הַיָּד.

Rabbi Yosei said to him: Rather than estimating the weight of the donkey flesh, **let them estimate** the weight of **the arm** itself directly!

EXPLANATION

וְרַבִּי יְהוּדָה: כַּמָּה דְּאֶפְשָׁר עָבְדִינַן.

And how does **Rabbi Yehuda** answer this? He holds: **As much as it is possible** to measure objectively, **we do,** so that the estimation is as precise as possible.

INFERENCE

בַּיָּד עַד הָאַצִּיל,

The Braisa taught that Rabbi Yehuda says: With regard to a vow of **an arm,** he inserts it **up to the elbow.**

OBJECTION

וּרְמִינְהוּ:

And the Gemara **raises a contradiction** from another Braisa:

BRAISA

קִידּוּשׁ יָדַיִם וְרַגְלַיִם בְּמִקְדָּשׁ עַד הַפֶּרֶק.

The requirement of **sanctification of hands and feet in the Beis HaMikdash** extends **up to the wrist** joint, which shows that the Torah definition of a "hand" ends at the wrist!

ANSWER

דְּאוֹרָיְיתָא עַד הַפֶּרֶק, בִּנְדָרִים הַלֵּךְ אַחַר לְשׁוֹן בְּנֵי אָדָם,

The Gemara answers: **In the Torah,** a hand is defined **up to the wrist,** whereas **in vows, follow the ordinary language of people,** and in common speech, people call the whole arm up to the elbow a "yad".

QUESTION

וּדְאוֹרָיְיתָא עַד הַפֶּרֶק?

The Gemara asks: **And in the Torah, is** a hand defined only **up to the wrist?**

QUESTION

וְהָא גַּבֵּי תְּפִילִּין דִּכְתִיב "יָדֶךָ",

But regarding tefillin, where it is written: "upon your hand" (Exodus 13:9),

PROOF

וְתַנָּא דְּבֵי מְנַשֶּׁה: "יָדֶךָ" — זוֹ קִיבּוֹרִית!

and the school of Menashe taught: "Your hand" in that pasuk — **this is the kiborit,** the biceps muscle on the upper arm!

ANSWER

דְּאוֹרָיְיתָא — קִיבּוֹרִית כּוּלָּהּ, בִּנְדָרִים הַלֵּךְ אַחַר לְשׁוֹן בְּנֵי אָדָם,

The Gemara answers: **In the Torah,** the term "yad" includes **the entire upper arm up to the biceps;** whereas **in vows, follow the ordinary language of people** where "yad" means up to the elbow;

ANSWER

וְקִידּוּשׁ יָדַיִם וְרַגְלַיִם בַּמִּקְדָּשׁ — הִילְכְתָא גְּמִירִי לַהּ.

and as for the sanctification of hands and feet in the Beis HaMikdash, it is a Halakha leMoshe miSinai that was learned to limit washing to the wrist joint.

INFERENCE

בָּרֶגֶל עַד הָאַרְכּוּבָּה,

The Braisa taught: With regard to **a leg,** he inserts it **up to the knee.**

OBJECTION

וּרְמִינְהוּ:

And the Gemara **raises a contradiction** from a Braisa:

BRAISA

"רְגָלִים" — פְּרָט לְבַעֲלֵי קַבִּין!

The pasuk says regarding Aliyah l'Regel, "Three **regalim** (pilgrimage festivals) shall you celebrate for Me" (Exodus 23:14), where the word regalim (literally, legs) teaches: **excluding people with wooden legs** (amputees) who cannot walk on their own natural feet. This implies that "regel" in the Torah refers only to the foot itself up to the ankle joint!

QUESTION

בִּנְדָרִים הַלֵּךְ אַחַר לְשׁוֹן בְּנֵי אָדָם, וּדְאוֹרָיְיתָא — פֶּרֶט לְבַעֲלֵי קַבִּין?

The Gemara answers: **In vows, follow the ordinary language of people,** which calls the entire lower limb up to the knee a "regel". The Gemara asks: **And in the Torah,** does "regel" mean only up to the ankle, **excluding people with wooden legs?**

QUESTION

וְהָא גַּבֵּי חֲלִיצָה, דִּכְתִיב: ״רַגְלוֹ״,

But regarding chalitzah, where it is written: "from upon his foot [raglo]" (Deuteronomy 25:9),

PROOF

וְתָנָא: חָלְצָה מִן הָאַרְכּוּבָּה וּלְמַטָּה — חֲלִיצָתָהּ כְּשֵׁרָה!

and a Tanna taught in a Mishnah: **If she unclasped** the shoe **from the knee and below, her chalitzah is valid!** This indicates that the Torah calls the whole leg up to the knee "raglo".

ANSWER

שָׁאנֵי הָתָם, דְּאָמַר קְרָא: ״מֵעַל רַגְלוֹ״.

The Gemara answers: **It is different there,** by chalitzah, **as the pasuk states: "From upon [me'al] his foot,"** which includes the area above the foot proper.

QUESTION

אִי הָכִי, לְמַעְלָה מֵהָאַרְכּוּבָּה נָמֵי?

The Gemara asks: **If so,** then if she performed chalitzah **above the knee,** it should **also** be valid!

ANSWER

״מָעַל״, וְלֹא מָעַל דְּמֵעַל.

The Gemara answers: The word **"upon"** includes the area directly upon the foot (the lower leg up to the knee), **and not** the area that is **"upon that which is upon"** (the thigh above the knee).

INFERENCE

אָמַר רַב פָּפָּא: שְׁמַע מִינַּהּ, הַאי אִיסְתְּוֵירָא עַד אַרְעָא נָחֵית,

Rav Pappa said: Learn from this that this ankle bone [istaveira] descends to the ground and is considered part of the foot itself,

EXPLANATION

דְּאִי סָלְקָא דַּעְתָּךְ מִיפְסַק פְּסֵיק,

for if it should enter your mind to say that it is separated from the foot as a distinct middle organ,

EXPLANATION

הֲוָה לֵיהּ אִיסְתְּוֵירָא ״מֵעַל״, וְשָׁקָא ״מֵעַל״ דְּ״מֵעַל״.

then **the ankle bone** itself would be called **"upon"** the foot, **and the shank** (the lower leg above the ankle up to the knee) would be **"upon that which is upon"** the foot, and chalitzah performed on the shank would be invalid!

RESOLUTION

רַב אָשֵׁי אָמַר: אֲפִילּוּ תֵּימָא מִיפְּסַק פְּסֵיק,

Rav Ashi said: Even if you say it is separated, the shank is still valid for chalitzah,

EXPLANATION

כֹּל דְּבַהֲדֵי כַּרְעָא כְּכַרְעָא דָּמֵי.

for **anything that is adjacent to the foot is considered like the foot** itself, so the shank is the area directly "upon the foot".

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' "דָּמֵי יָדִי עָלַי" —

MISHNAH: If someone vows: **"The value of my hand is upon me"** to give to Hekdesh,

MISHNAH

שָׁמִין אוֹתוֹ כַּמָּה הוּא שָׁוֶה בְּיָד וּכְלֹא יָד.

beis din appraises him as a slave in the market to see **how much he is worth with a hand, and how much** he would be worth **without a hand,** and he gives the difference to Hekdesh.

MISHNAH

זֶה חוֹמֶר בַּנְּדָרִים מִבַּעֲרָכִין.

This is a stringency in vows of monetary value **over arachin** (fixed valuations), where vowing a limb does not obligate a person at all unless it is a vital organ.

גְּמָרָא GEMARA

QUESTION

גְּמָ' הֵיכִי שָׁיְימִינַן לֵיהּ?

GEMARA: How do we appraise him for this vow?

ANSWER

אָמַר רָבָא: אוֹמְדִין אוֹתוֹ אוֹמֶד שֶׁל נִזָּקִין.

Rava said: We estimate him with the estimation used for damages, appraising his value as a whole slave versus his value minus that limb.

OBJECTION

אֲמַר לֵיהּ אַבָּיֵי: מִי דָּמֵי?

Abaye said to him: Is it comparable?

OBJECTION

הָתָם גַּבְרָא זִילָא הוּא, הָכָא גַּבְרָא שְׁבִיחַ הוּא.

There, regarding damages, **he is a degraded man** who has already been injured, so his whole market value drops significantly; **here,** regarding a vow, **he is a whole, praised man** who is currently uninjured!

ANSWER

אָמַר אַבָּיֵי: אוֹמְדִין כַּמָּה אָדָם רוֹצֶה לִיתֵּן בְּעֶבֶד הָעוֹשֶׂה מְלָאכָה בְּיָדוֹ אַחַת לָעוֹשֶׂה בִּשְׁתֵּי יָדָיו.

Rather, **Abaye said: We estimate how much a person is willing to give for a slave who performs work with one hand compared to** how much he would give for a slave **who performs work with both his hands.**

QUESTION

יָדוֹ אַחַת מַאי נִיהוּ, וְאִידַךְ פְּסִיקָא?

The Gemara asks: **What is** the case of **"his one hand"?** Does it mean **that the other** hand is cut off **[pseika]?**

OBJECTION

הַיְינוּ הָךְ!

If so, **this is identical** to Rava's appraisal of estimating a slave with or without a hand!

ANSWER

אֶלָּא, יָדוֹ מוּכְתֶּבֶת לְרַבּוֹ רִאשׁוֹן.

Rather, Abaye means: How much would someone pay for a slave whose **hand is pledged to his first master,** meaning that all profits earned by that specific hand belong to another owner, leaving the slave intact physically.

QUESTION

בָּעֵי רָבָא: אֲמָדוּהוּ אוֹמֶד שֶׁל נְזָקִין, וְאָמַר "דְּמֵי עָלַי", מַהוּ?

Rava asked: If they appraised him with the estimation of damages because he was injured by someone, **and** before paying he **said: "My value is upon me"** to Hekdesh, **what is** the halakha?

EXPLANATION

מִי אָמַר: הָא אֲמָדוּהוּ חֲדָא זִימְנָא,

Do we say: Behold, they already appraised him one time by three judges for his damages, and he can use that valuation for Hekdesh?

EXPLANATION

אוֹ דִילְמָא שָׁאנֵי אוֹמְדָנָא דְּבֵי עַשְׂרָה מֵאוֹמְדָנָא דְּבֵי תְּלָתָא?

Or perhaps an estimation by ten judges (which is required for Hekdesh evaluations) **is different from an estimation by three** judges (which suffices for damages)?

QUESTION

אִם תִּמְצָא לוֹמַר: שָׁאנֵי אוּמְדָנָא דִּבֵי עֲשָׂרָה מֵאוּמְדָנָא דִּבֵי תְּלָתָא,

If you choose to say that an estimation by ten is different from an estimation by three, Rava asks further:

QUESTION

אָמַר: ״דְּמֵי עָלַי״ וַאֲמָדוּהוּ, וְחָזַר וְאָמַר: ״דְּמֵי עָלַי״, מַהוּ?

If he **said: "My value is upon me," and they appraised him** by ten judges, **and he then said again: "My value is upon me," what is** the halakha?

EXPLANATION

הָכָא וַדַּאי אֲמָדוּהוּ בֵּי עֲשָׂרָה,

Do we say **here he was certainly appraised by ten** judges already and that appraisal stands,

EXPLANATION

אוֹ דִילְמָא שָׁבַח בֵּיני וּבֵיני?

or perhaps he appreciated in value in the interim between the two vows and needs a new appraisal?

QUESTION

אָמַר: ״דְּמֵי עָלַי״, וְלֹא אֲמָדוּהוּ, וְחָזַר וְאָמַר: ״דְּמֵי עָלַי״, מַהוּ? הָכָא וַדַּאי

If he **said: "My value is upon me," and they did not yet appraise him, and he then said again: "My value is upon me," what is** the halakha? Is it **here certainly** considered one obligation or two?

SUMMARY

The daf begins by explaining the lower valuation drop for older women compared to older men based on a popular saying that an old woman remains a vital help in the household. Moving into the fifth perek, the Mishnah teaches that one who vows "my weight to Hekdesh" without specifying metal may give any commodity sold by weight in that place, even pitch or onions. However, the Gemara clarifies that if a wealthy person makes such a vow, we assume they meant a precious metal according to their honor, as illustrated by the story of Yirmatya's mother. Regarding a vow of one's height, Rav Yehudah holds that saying "the full measure of my height" allows one to give a thinner, bendable rod, following Rabbi Akiva who expounds extra wording, whereas the Sages require a solid rod in both cases.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

Look at the sweet gem Chizkiyah brings us on today's daf! When discussing the values of arachin, the Gemara asks why an elderly woman's valuation drops to a third, while an elderly man's drops even more. Chizkiyah quotes a famous folk-saying: "Saba b'veisa, pacha b'veisa; savta b'veisa, sima b'veisa!" An old man in the house can feel like a burden when he cannot do his old heavy work, but a grandmother in the house is a glowing treasure. She keeps busy, she helps with the household, she brings life, warmth, and stability to everyone around her.

Think about what Chizkiyah is really telling us about true worth. The world judges a person's value by their physical output, their stock portfolio, or how fast they run around. When a person gets older and slows down, the world casts them aside. But in Hashem's eyes, and in a true Yiddishe home, value is not measured by raw labor. A savta brings a lifetime of emunah, a warm smile, a soft word of chizuk, a kapitel Tehillim for her grandchildren, and a heart full of Yiras Shamayim. She is a sima, a hidden chest of pure gold inside the home.

This isn't just about how we view our elders; it's a guide for our own daily avodah. Sometimes a Yid feels down because he can't accomplish what he used to, or because his day got thrown off and he couldn't accomplish his big goals. We get caught thinking our worth is only in big, flashy achievements. But Chizkiyah teaches us that the quiet, steady presence of a Yid who is just there to care, to give a good word, to keep the warmth of the home alive, that is the greatest treasure in the eyes of Hashem.

Today, actively treat an elder in your life, or someone who feels overlooked, like the pure gold treasure they are. Give your mother, grandmother, or an older neighbor a call, listen attentively to them without rushing, and show them how much their very presence lights up your life.

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.'