חוּמָּשׁ עִם רַשִׁ"י · מקץ · שְׁלִישִׁי

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

MIKETZ · 3RD ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we see the dramatic turn of events where Pharaoh fully recognizes the wisdom Hashem gave to Yosef. Realizing that no one else possesses such discernment, Pharaoh appoints Yosef to be second-in-command over all of Mitzrayim, granting him absolute authority over the royal court and the entire land, reserved only by the throne itself.

Pharaoh dresses Yosef in royal garments, places his signet ring on his hand and a gold chain on his neck, and has him paraded in the royal chariot. Yosef is given the name Zaphenath-paneah and marries Asenath. He immediately sets to work traveling the land, gathering and storing immense quantities of grain during the seven years of abundance, and fathering his two sons, Menasheh and Ephraim, before the famine hits.

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

פָּסוּק א

Pasuk 1

וַיֹּאמֶר פַּרְעֹה אֶל יוֹסֵף אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתְךָ אֶת כָּל זֹאת אֵין
And he said Pharaoh to Yosef since made known God you — all this there is no

נָבוֹן וְחָכָם כָּמוֹךָ׃
discerning and wise like you

רַשִׁ"י

אין נבון וחכם כמוך. לְבַקֵּשׁ אִישׁ נָבוֹן וְחָכָם שֶׁאָמַרְתָּ, לֹא נִמְצָא
there is no understanding and wise man like you to seek a man understanding and wise that you said, not shall we find

כָּמוֹךָ׃
like you

פָּסוּק ב

Pasuk 2

אַתָּה תִּהְיֶה עַל בֵּיתִי וְעַל פִּיךָ יִשַּׁק כָּל עַמִּי רַק הַכִּסֵּא אֶגְדַּל
You shall be over my house and by your mouth shall be sustained all my people only the throne I will be greater

מִמֶּךָּ׃
than you

רַשִׁ"י

ישק. יִתְזַן, יִתְפַּרְנֵס – כָּל צָרְכֵי עַמִּי יִהְיוּ נַעֲשִׂים עַל יָדְךָ, כְּמוֹ
shall be fed shall be fed shall be provided all needs of my people shall be done through your hand, like

נַשְׁקוּ בַּר תהילים ב' , גרני"שון בְּלַעַז׃
in Old French garnison chapter 2 Tehillim purity provide yourselves

רַ שִׁ "יִ

רק הכסא. שֶׁיִּהְיוּ קוֹרִין לִי מֶלֶךְ׃
king me calling that they will be the throne only

רַ שִׁ "יִ

כסא. לְשׁוֹן שֵׁם הַמְּלוּכָה, כְּמוֹ וְיגַדֵּל אֶת כִּסְאוֹ מִכִּסֵּא אֲדֹנִי
of my lord than the throne his throne — and may He make greater like of kingship of the status is an expression THRONE

הַמֶּלֶךְ מלכים א א' :
1 1 Melachim the king

פָּסוּק ג

Pasuk 3

וַיֹּאמֶר פַּרְעֹה אֶל יוֹסֵף רְאֵה נָתַתִּי אֹתְךָ עַל כָּל אֶרֶץ מִצְרָיִם׃
Mitzrayim the land of all over you I have set See Yosef to Paroh And said

רַ שִׁ "יִ

נתתי אתך. מִנִּיתִי יָתָךְ, וְאַע"פ כֵּן לְשׁוֹן נְתִינָה הוּא, כְּמוֹ וּלְתִתְךָ עֶלְיוֹן
high and to make thee like it is giving an expression of so and even thee I have appointed thee I have given

דברים כ"ו ; בֵּין לִגְדֻלָּה בֵּין לִשְׁפָלוּת נוֹפֵל לְשׁוֹן נְתִינָה עָלָיו, כְּמוֹ נָתַתִּי
I have made like to it giving the expression of applies for degradation or for greatness whether 26 Devarim

אֶתְכֶם נִבְזִים וּשְׁפָלִים מלאכי ב' :
2 Malachi and base despised you

פָּסוּק ד

Pasuk 4

וַיָּסַר פַּרְעֹה אֶת טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתֵּן אֹתָהּ עַל יַד יוֹסֵף וַיַּלְבֵּשׁ
and dressed Yosef the hand of upon it and put his hand from upon his ring — Paroh and removed

אֹתוֹ בִּגְדֵי שֵׁשׁ וַיָּשֶׂם רְבִד הַזָּהָב עַל צַוָּארוֹ׃
his neck upon the gold a chain of and placed fine linen in garments of him

רַ שִׁ "יִ

ויסר פרעה את טבעתו. נְתִינַת טַבַּעַת הַמֶּלֶךְ הִיא אוֹת לְמִי שֶׁנּוֹתְנָהּ
that he gives it to him whom a sign it is the king the signet-ring of The giving of his signet-ring — Paroh And he removed

לוֹ לִהְיוֹת שֵׁנִי לוֹ לִגְדֻלָּה׃
in stature to him second to be to him

רַ שִׁ "יִ

בגדי שש. דְּבַר חֲשִׁיבוּת הוּא בְּמִצְרַיִם׃
in Mitzrayim it is importance a matter of fine linen garments of

רַ שִׁ "יִ

רביד. עָנָק, וְעַל שֶׁהוּא רָצוּף בְּטַבָּעוֹת קְרוּי רְבִיד וְכֵן מַרְבַדִּים רָבַדְתִּי
I have decked Marvaddim and so ravid it is called with rings is arranged in a row that it and because a chain Ravid

עַרְשִׂי משלי ז' – רִצַּפְתִּי עַרְשִׂי מַרְבַדִּים, בְּלְשׁוֹן מִשְׁנָה מָקֹף רוֹבְדִין שֶׁל
of rows surrounded by the Mishnah in the language of rows of coverings my bed I have paved 7 Mishlei my bed

אֶבֶן, עַל הָרֹבֶד שֶׁבָּעֲזָרָה, וְהִיא רִצְפָּה:
stone on the row that was in the Temple Court and it is pavement

פסוק ה

Pasuk 5

וַיַּרְכֵּב אֹתוֹ בְּמִרְכֶּבֶת הַמִּשְׁנֶה אֲשֶׁר לוֹ וַיִּקְרְאוּ לְפָנָיו אַבְרֵךְ
Abrech before him and they called was his which his second-in-command in the chariot of him and he had ride

וְנָתוֹן אֹתוֹ עַל כָּל אֶרֶץ מִצְרָיִם:
Mitzrayim the land of all over him and placed

רַשִׁ"י

במרכבת המשנה. הַשְּׁנִיָּה לְמֶרְכַּבְתּוֹ, הַמְהַלֶּכֶת אֵצֶל שֶׁלּוֹ:
his next to that travels to his chariot the second the second In the chariot of

רַשִׁ"י

אברך. כְּתַרְגּוּמוֹ "דֵּין אַבָּא לְמַלְכָּא", רֶךְ בְּלְשׁוֹן אֲרַמִּי נ"א רוֹמִי מֶלֶךְ;
king Roman another version Aramaic in the language of Rech to the king" is a father "this as its Targum Avrech

בְּהַשָּׁתְפִין לָא רֵיכָא וְלֹא בַּר רֵיכָא, וּבְדִבְרֵי אַגָּדָה דָּרַשׁ רַבִּי יְהוּדָה אַבְרֵךְ
Avrech Yehudah Rabbi expounded Aggadah and in the words of a king the son of nor a king neither in HaShutafin

זֶה יוֹסֵף שֶׁהוּא אָב בְּחָכְמָה וְרַךְ בַּשָּׁנִים, אָמַר לוֹ רַ' יוֹסֵי בֶּן דָּרְמַסְקִית עַד
until Durmaskis son of Yose Rabbi to him said in years and tender in wisdom a father for he was Yosef this is

מָתַי אַתָּה מְעַוֵּת עָלֵינוּ אֶת הַכְּתוּבִים? אֵין אַבְרֵךְ אֶלָּא לְשׁוֹן בִּרְכַּיִם, שֶׁהַכֹּל
for everyone knees an expression of other than Avrech is not the Verses — for us pervert will you when

הָיוּ נִכְנָסִין וְיוֹצְאִין תַּחַת יָדוֹ, כָּעִנְיָן שֶׁנֶּאֱמַר, וְנָתוֹן אוֹתוֹ וְגוֹ':
etc. him and he set that is stated like the matter his hand under and exiting entering were

פסוק ו

Pasuk 6

וַיֹּאמֶר פַּרְעֹה אֶל יוֹסֵף אֲנִי פַרְעֹה וּבִלְעָדֶיךָ לֹא יָרִים אִישׁ אֶת יָדוֹ וְאֶת
and — his hand — a man shall raise not and without you Pharaoh I am Yosef to Pharaoh And said

רַגְלוֹ בְּכָל אֶרֶץ מִצְרָיִם:
Mitzrayim the land of in all his foot

רַשִׁ"י

אני פרעה. שֶׁיֵּשׁ יְכֹלֶת בְּיָדִי לִגְזֹר גְּזֵרָה עַל מַלְכוּתִי, וַאֲנִי גּוֹזֵר שֶׁלֹּא יָרִים
Pharaoh I am power that there is to decree a decree upon my kingdom and I decree that not shall raise

אִישׁ יָדוֹ בִּלְעָדֶיךָ, – שֶׁלֹּא בִּרְשׁוּתְךָ. דָּ"אַ אֲנִי פַרְעֹה, אֲנִי אֶהְיֶה מֶלֶךְ,
a man his hand without you that [is] not with your permission another explanation I am Pharaoh I shall be king

וּבִלְעָדֶיךָ וְגוֹ' וְזֶהוּ דְּגְמַת רַק הַכִּסֵּא:
and without you and etc. and this is similar to only the throne

רַשִׁ"י

את ידו ואת רגלו. כְּתַרְגּוּמוֹ:

as its Targum his foot and — his hand —

פָּסוּק ז

Pasuk 7

וַיִּקְרָא פַרְעֹה שֵׁם יוֹסֵף צָפְנַת פַּעְנֵחַ וַיִּתֶּן לוֹ אֶת אָסְנַת בַּת פּוֹטִי

Poti daughter of Osnat — to him and he gave Paneach Tzafnat Yosef the name of Paroh And called

פֶּרַע כֹּהֵן אֹן לְאִשָּׁה וַיֵּצֵא יוֹסֵף עַל אֶרֶץ מִצְרָיִם:

Mitzrayim the land of over Yosef and went out for a wife On priest of Phera

רַשִׁ"י

צפנת פענח. מְפָרֵשׁ הַצְּפוּנוֹת; וְאֵין לְפַעְנֵחַ דִּמְיוֹן בַּמִּקְרָא:

in Scripture parallel for pa'neach and there is no the hidden things explainer of Pa'neach Tzofnas

רַשִׁ"י

פוטיפרע. הוּא פּוֹטִיפַר, וְנִקְרָא פּוֹטִיפֶרַע עַל שֶׁנִּסְתָּרֵס מֵאֲלָיו, לְפִי

because by himself account that he became castrated on Potipherah and he was called Potiphar he is Potipherah

שֶׁחָמַד אֶת יוֹסֵף לְמִשְׁכַּב זָכָר סוטה י"ג :

13b Sotah a male for lying of Yosef — that he desired

פָּסוּק ח

Pasuk 8

וְיוֹסֵף בֶּן שְׁלֹשִׁים שָׁנָה בְּעָמְדוֹ לִפְנֵי פַּרְעֹה מֶלֶךְ מִצְרָיִם וַיֵּצֵא

and went out Mitzrayim king of Paroh before when he stood years thirty was a son of And Yosef

יוֹסֵף מִלִּפְנֵי פַּרְעֹה וַיַּעֲבֹר בְּכָל אֶרֶץ מִצְרָיִם:

Mitzrayim the land of through all and he passed Paroh from before Yosef

פָּסוּק ט

Pasuk 9

וַתַּעַשׂ הָאָרֶץ בְּשֶׁבַע שְׁנֵי הַשָּׂבָע לְקֻמָצִים:

by handfuls the plenty years of in the seven the land and produced

רַשִׁ"י

ותעש הארץ. כְּתַרְגּוּמוֹ, וְאֵין הַלָּשׁוֹן נֶעֱקָר מִלְּשׁוֹן עֲשִׂיָּה:

making from the expression of is uprooted the expression and not as its Targum the earth And brought forth

רַשִׁ"י

לקמצים. קֹמֶץ עַל קֹמֶץ, יָד עַל יָד, הָיוּ אוֹצְרִים:

storing up they were a fist upon a fist a handful upon a handful By handfuls

פָּסוּק י

Pasuk 10

וַיִּקְבֹּץ אֶת כָּל אֹכֶל שֶׁבַע שָׁנִים אֲשֶׁר הָיוּ בְּאֶרֶץ מִצְרַיִם וַיִּתֵּן

And he gathered — food of all the seven years which were in the land of Mitzrayim and he placed

אֹכֶל בֶּעָרִים אֹכֶל שְׂדֵה הָעִיר אֲשֶׁר סְבִיבֹתֶיהָ נָתַן בְּתוֹכָהּ׃

food in the cities the food of the field of the city which was around it he placed within it

רַשִׁ"י

אכל שדה העיר אשר סביבתיה נתן בתוכה. שֶׁכָּל אֶרֶץ וְאֶרֶץ מַעֲמֶדֶת פֵּרוֹתֶיהָ,

the food of the field of the city which was around it he placed within it for every land and land preserves its fruits

וְנוֹתְנִין בַּתְּבוּאָה מֵעֲפַר הַמָּקוֹם, וּמַעֲמִיד אֶת הַתְּבוּאָה מִלְּרָקֵב׃

and they put in the grain from the soil of the place and it sustains — the grain from rotting

פָּסוּק יא

Pasuk 11

וַיִּצְבֹּר יוֹסֵף בָּר כְּחוֹל הַיָּם הַרְבֵּה מְאֹד עַד כִּי חָדַל לִסְפֹּר כִּי

And he accumulated Yosef grain like sand of the sea much exceedingly until that he ceased to count for

אֵין מִסְפָּר׃

there was no number

רַשִׁ"י

עד כי חדל לספר. עַד כִּי חָדַל לוֹ הַסּוֹפֵר לִסְפֹּר, וַהֲרֵי זֶה מִקְרָא קָצָר׃

Until that he ceased to count the counter for himself ceased that until to count this is a verse elliptical

רַשִׁ"י

כי אין מספר. לְפִי שֶׁאֵין מִסְפָּר, וַהֲרֵי כִּי מְשַׁמֵּשׁ בִּלְשׁוֹן דְּהָא׃

For there is no number because that there is no number and behold for serves in the sense of because

פָּסוּק יב

Pasuk 12

וּלְיוֹסֵף יֻלַּד שְׁנֵי בָנִים בְּטֶרֶם תָּבוֹא שְׁנַת הָרָעָב אֲשֶׁר יָלְדָה לוֹ אָסְנַת

And to Yosef were born two sons before came the year of the famine whom bore to him Osnas

בַּת פּוֹטִי פֶרַע כֹּהֵן אוֹן׃

daughter of Poti Phera priest of On

רַשִׁ"י

בטרם תבא שנת הרעב. מִכָּאן שֶׁאָדָם אָסוּר לְשַׁמֵּשׁ מִטָּתוֹ בִּשְׁנֵי רָעָבוֹן

before came the year of the famine from here that a person is forbidden to make use of his bed in years of famine

תענית י"א׃

Taanis 11a

פָּסוּק יג

Pasuk 13

וַיִּקְרָא יוֹסֵף אֶת שֵׁם הַבְּכוֹר מְנַשֶּׁה כִּי נַשַּׁנִי אֱלֹהִים אֶת כָּל

And called Yosef — the name of the firstborn Menasheh for has made me forget God — all

עֲמָלִי וְאֵת כָּל בֵּית אָבִי׃

my toil and — all the house of my father

פָּסוּק יד

Pasuk 14

וְאֵת שֵׁם הַשֵּׁנִי קָרָא אֶפְרָיִם כִּי הִפְרַנִי אֱלֹהִים בְּאֶרֶץ עָנְיִי׃

and — the name of the second he called Ephraim for made me fruitful God in the land of my affliction

CHAPTER SUMMARY

Pharaoh elevates Yosef to rule over Mitzrayim, investing him with royal insignia, a new name, and a wife, Asenath. Taking office at thirty years old, Yosef travels through the land during the seven years of plenty to collect and store grain beyond measure in every city. During these fruitful years before the famine begins, Yosef fathers two sons with Asenath, naming the firstborn Menasheh and the second Ephraim.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the chiddush here in the pesukim. Yosef HaTzaddik gets pulled straight out of the pit and put into the highest position of royalty in Mitzrayim. He gets the signet ring, the royal clothes, the gold chain, the chariot, and Pharaoh tells him that without him, nobody will lift a hand or foot in the whole land. Lichoira, you would think a Yid standing in such unimaginable kavod and gashmius would get completely swept away by the wealth and the power.

But look at how Yosef responds when his children are born. When he names his firstborn Menashe, he says Hashem helped him carry the weight of all his hardship and his father's house. When he names Ephraim, he says Hashem made me fertile in the land of my affliction. Even while standing at the very top of Egypt, dressed in royal linen and running the entire country, Yosef calls Mitzrayim "eretz onyi", the land of my affliction. He never forgets for a single second that this place is not his home, and that all this greatness comes straight from Hashem.

That is a powerful avodah for every single one of us. Sometimes Hashem gives a Yid success, good parnassah, kavod, or things are just plain comfortable. The yetzer hara wants us to settle into the gashmius and feel right at home, to forget that we are in galus and that every drop of success is purely from Hashem. Yosef HaTzaddik teaches us how to walk through the world: you can do your shtadlus, you can run the world if Hashem puts you there, but your neshama stays completely connected to Hashem, recognizing that all the gashmius of this world is secondary to our true life.

Today, when you experience a moment of success or comfort in your work or daily life, pause for a second and explicitly attribute it to Hashem, reminding yourself that your true home and focus is your connection to Him.

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📖 THE SUGYA

We begin this segment of the daf working through a subtle sugya regarding a tenant living in a house where sanctification is declared. The Gemara asks how the landlord can sanctify rent payments that have not yet accrued, bringing us right into the classic machlokes over whether a person can sanctify a davar shelo ba l'olam, something that is not yet in the world, according to Rabbi Meir.

From there, the new Mishnah brings us into the core halachos of how Beth Din enforces spiritual obligations. While property is repossessed to pay for Arakhin valuation vows, the chachamim draw fine distinctions between different types of korbanos based on a person's natural motivation to achieve kapparah. This leads directly into the famous gemara principle of kakofin osso ad she'yomar rotzeh ani—how Beth Din uses coercion for voluntary sacrifices and gittin while maintaining the essential requirement that the action be done with the person's own volition.

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

עַמּוּד א׳ DAF 21A

BRAISA

הִקְדִּישׁוֹ הַדָּר בּוֹ — מַעֲלֶה שָׂכָר לַהֶקְדֵּשׁ.

A Braisa states: If **the one living in it** — i.e., the tenant — **consecrated it, he pays rent to Hekdesh.**

QUESTION

הִקְדִּישׁוֹ הַדָּר בּוֹ? הֵיכִי מָצֵי מַקְדֵּישׁ לֵיהּ?

The Gemara asks: If **the one living in it consecrated it? How is he able to consecrate it?**

PROOF

״אִישׁ כִּי יַקְדִּישׁ בֵּיתוֹ קֹדֶשׁ״ אָמַר רַחֲמָנָא, מָה בֵּיתוֹ בִּרְשׁוּתוֹ — אַף כֹּל בִּרְשׁוּתוֹ!

After all, **"When a man shall sanctify his house to be holy" said the Merciful One** in the Torah; from this we derive: **just as his house** is in **his possession, so too anything** he sanctifies must be in **his possession!** And since the tenant does not own the house, he cannot consecrate it!

ANSWER

הָכִי קָאָמַר: הִקְדִּישׁוֹ מַשְׁכִּיר — הַדָּר בּוֹ מַעֲלֶה שָׂכָר לַהֶקְדֵּשׁ.

The Gemara answers: **This is what** the Braisa **is saying: If the landlord consecrated it, the one living in it pays rent to Hekdesh.**

QUESTION

הִקְדִּישׁוֹ מַשְׁכִּיר, הֵיכִי דָּיֵיר בֵּיהּ? בִּמְעִילָה קָאֵי!

The Gemara challenges this teirutz: If **the landlord consecrated it, how can** the tenant **live in it? He is standing in** a state of **me'ilah** — unlawful use of Hekdesh! By living in a consecrated house, he transgresses me'ilah continuously!

QUESTION

וְתוּ מַעֲלֶה שָׂכָר לַהֶקְדֵּשׁ? כֵּיוָן דְּמָעַל בֵּיהּ, נָפֵיק לֵיהּ שָׂכָר לְחוּלִּין!

And furthermore, how can the Braisa say he **pays rent to Hekdesh? Once he committed me'ilah with it, the rent comes out into chullin** status! As soon as me'ilah is committed, the consecrated object or its value becomes non-sacred!

ANSWER

דְּאָמַר: "לִכְשֶׁיָּבֹא שְׂכָרוֹ יִקְדַּשׁ",

The Gemara answers: The case is **where** the landlord **said, "When its rent comes to me,** that money **shall be consecrated."** So the house itself was never sanctified.

QUESTION

וְהָא אֵין אָדָם מַקְדִּישׁ דָּבָר שֶׁלֹּא בָּא לָעוֹלָם!

The Gemara asks: **But a person cannot consecrate something that has not yet come into the world!** Rent money that has not yet been paid is a davor shelo ba l'olam!

ANSWER

אָמַר רַב יְהוּדָה אָמַר רַב: הָא מַנִּי? רַבִּי מֵאִיר הִיא, דְּאָמַר: אָדָם מַקְדִּישׁ דָּבָר שֶׁלֹּא בָּא לָעוֹלָם.

Rav Yehudah said that **Rav said: Whose** view is **this? It is** the opinion of **Rabbi Meir, who said: A person can consecrate something that has not yet come into the world.**

QUESTION

אִיכָּא דְּאָמְרִי: אָמַר לֵיהּ רַב פָּפָּא לְאַבָּיֵי, וְאָמְרִי לַהּ רַב מָרִי בַּר חָמָא לְרַב חִסְדָּא: כְּמַאן? כְּרַבִּי מֵאִיר, דְּאָמַר: אָדָם מַקְדִּישׁ דָּבָר שֶׁלֹּא בָּא לָעוֹלָם?

There are those **who say** a different version: **Rav Pappa said to Abaye — and some say** it was **Rav Mari bar Hama** who said **to Rav Chisda: Like whom** is this Braisa? Is it **like Rabbi Meir, who said a person can consecrate something that has not yet come into the world?**

ANSWER

אָמַר לֵיהּ: וְאֶלָּא כְּמַאן?!

He said to him: But like whom else could it be?! Of course it goes according to Rabbi Meir!

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' חַיָּבֵי עֲרָכִין — מְמַשְׁכְּנִין אוֹתָן,

MISHNAH: With regard to **those who are obligated to pay valuations (Arakhin),** Beth Din **repossesses their property** by force if they fail to pay.

MISHNAH

חַיָּבֵי חַטָּאוֹת וַאֲשָׁמוֹת — אֵין מְמַשְׁכְּנִין אוֹתָן,

With regard to **those who are obligated to bring sin-offerings or guilt-offerings,** Beth Din **does not repossess their property,** because a person is eager to achieve kapparah and will not delay bringing them.

MISHNAH

חַיָּבֵי עוֹלוֹת וּשְׁלָמִים — מְמַשְׁכְּנִין אוֹתָן.

With regard to **those who are obligated to bring burnt-offerings or peace-offerings,** Beth Din **repossesses their property,** because since these are not primarily for kapparah, one might delay bringing them.

MISHNAH

אַף עַל פִּי שֶׁאֵין מִתְכַּפֵּר לוֹ עַד שֶׁיִּתְרַצֶּה, שֶׁנֶּאֱמַר: "לִרְצוֹנוֹ", כּוֹפִין אוֹתוֹ עַד שֶׁיֹּאמַר: "רוֹצֶה אֲנִי".

Even though he does not attain atonement until he brings it willingly, as it says, "Of his own volition" (Vayikra 1:3), nevertheless Beth Din **coerces him until he says, "I want to** bring it."

MISHNAH

וְכֵיוָן אַתָּה אוֹמֵר בְּגִיטֵּי נָשִׁים, כּוֹפִין אוֹתוֹ עַד שֶׁיֹּאמַר: "רוֹצֶה אֲנִי".

And likewise you say regarding bills of divorce for women (gittin): where the Sages ruled he must give a get, Beth Din **coerces him until he says, "I want to** give it."

גְּמָרָא GEMARA

STATEMENT

גְּמָ׳ אָמַר רַב פָּפָּא: פְּעָמִים שֶׁחַיָּבֵי חַטָּאוֹת מְמַשְׁכְּנִין אוֹתָן, חַיָּבֵי עוֹלוֹת אֵין מְמַשְׁכְּנִין אוֹתָן.

GEMARA: Rav Pappa said: Sometimes those **who are obligated to bring sin-offerings are repossessed** of their property, **and** sometimes those **who are obligated to bring burnt-offerings are not repossessed.**

EXPLANATION

חַיָּבֵי חַטָּאוֹת מְמַשְׁכְּנִין אוֹתָן בְּחַטַּאת נָזִיר,

Where do we say that **those who are obligated to bring sin-offerings are repossessed? In the case of a sin-offering of a nazir.**

EXPLANATION

דְּכֵיוָן דְּאָמַר מָר: "אִם גִּילַּח עַל אֶחָד מִשְּׁלָשְׁתָּן יָצָא, וְאִם נִזְרַק עָלָיו אֶחָד מִן הַדָּמִים הוּתַּר הַנָּזִיר לִשְׁתּוֹת יַיִן וְלִיטַּמֵּא לְמֵתִים" — פְּשַׁע בַּהּ וְלָא מַיְיתֵי.

For since the Master said: "If he shaved after one of his three korbanos — either the burnt-offering, peace-offering, or sin-offering — **he has fulfilled his obligation, and if the blood of one of them was sprinkled for him, the nazir is permitted**

to drink wine and to become defiled by the dead" — he might act lazily regarding the sin-offering **and not bring it,** so Beth Din repossesses his property.

EXPLANATION

חַיָּיבֵי עוֹלוֹת — אֵין מְמַשְׁכְּנִין אוֹתָן בְּעוֹלַת יוֹלֶדֶת.

And where do we say that **those obligated to bring burnt-offerings are not repossessed? In the case of the burnt-offering of a woman who gave birth (yoledeth).**

QUESTION

מַאי נִיהוּ דְּאַקְדְּמֵיהּ קְרָא, וְהָאָמַר רָבָא: לְמִקְרָאָה הִקְדִּימָהּ הַכָּתוּב!

The Gemara asks: **What is** the reason she will not delay bringing her burnt-offering? Is it **because Scripture mentions it first** before her sin-offering? **But didn't Rava say: Scripture mentioned it first** only **regarding its reading,** but not regarding the actual sacrifice of the korban! So she could bring her sin-offering first and then delay her burnt-offering!

ANSWER

אֶלָּא בְּעוֹלַת מְצוֹרָע, דְּתַנְיָא: רַבִּי יִשְׁמָעֵאל בְּנוֹ שֶׁל רַבִּי יְהוּדָה בֶּן בְּרוֹקָה אוֹמֵר: כְּשֵׁם שֶׁחַטָּאתוֹ וַאֲשָׁמוֹ עִיכְּבוּ, כָּךְ עוֹלָתוֹ עִיכְּבָה.

Rather, Rav Pappa meant **in the case of the burnt-offering of a leper (metzora), as it was taught** in a Braisa: **Rabbi Yishmael the son of Rabbi Yehudah ben Beroka says: Just as his sin-offering and his guilt-offering hold him back** from becoming fully tahor and eating kodashim, **so too his burnt-offering holds him back** from becoming fully tahor. Therefore, he will certainly not delay bringing it.

BRAISA

וְאַף עַל פִּי שֶׁאֵין מִתְכַּפֵּר לוֹ עַד שֶׁיִּתְרַצֶּה, תָּנוּ רַבָּנַן: "יַקְרִיב אוֹתוֹ" — מְלַמֵּד שֶׁכּוֹפִין אוֹתוֹ,

The Mishnah taught: **Even though he does not attain atonement until he brings it willingly... Our Rabbis taught** in a Braisa: It is written, **"He shall offer it"** (Vayikra 1:3) — this **teaches that we coerce him** to bring it.

BRAISA

יָכוֹל בְּעַל כָּרְחוֹ? תַּלְמוּד לוֹמַר: "לִרְצוֹנוֹ", הָא כֵּיצַד? כּוֹפִין אוֹתוֹ עַד שֶׁיֹּאמַר "רוֹצֶה אֲנִי".

One **might have thought** he brings it even **against his will; therefore Scripture states: "Of his own volition." How so? We coerce him until he says, "I want to."**

STATEMENT

אָמַר שְׁמוּאֵל: עוֹלָה צְרִיכָה דַּעַת, שֶׁנֶּאֱמַר: "לִרְצוֹנוֹ".

Shmuel said: A burnt-offering requires the consent of the person for whom it is offered, **as it is stated: "Of his own volition."**

QUESTION

מַאי קָא מַשְׁמַע לַן? תְּנֵינָא: אַף עַל פִּי שֶׁאֵין מִתְכַּפֵּר לוֹ עַד שֶׁיִּתְרַצֶּה, שֶׁנֶּאֱמַר: "לִרְצוֹנוֹ"!

The Gemara asks: **What is** Shmuel **coming to teach us? We already learned** in our Mishnah: **Even though he does not attain atonement until he brings it willingly, as it says, "Of his own volition"!**

ANSWER

לָא צְרִיכָא, דְּפָרֵישׁ לֵיהּ חַבְרֵיהּ. מַהוּ דְּתֵימָא: כִּי בָּעֵינַן דַּעַת מִדִּידֵיהּ, אֲבָל מִדְּחַבְרֵיהּ לָא? קָא מַשְׁמַע לַן, זִימְנִין דְּלָא נִיחָא לֵיהּ דְּלִיכַּפַּר בְּמִידֵּי דְּלָא דִּידֵיהּ.

The Gemara answers: **No, it is necessary** for a case **where his friend set aside** an olah **for him** without his knowledge. **What might you have said? When do we require consent?** Only when he brings it **from his own** property, **but** when it comes **from his friend's** property, he would **not** mind and consent is not needed? Therefore Shmuel **comes to teach us: sometimes it is not pleasing to a person to achieve atonement with something that is not his own.**

OBJECTION

מֵיתִיבִי: ״חַטָּאתוֹ וַאֲשָׁמוֹ שֶׁל פְּלוֹנִי עָלַי״

The Gemara **raises an objection** against Shmuel from a Braisa: If someone says, **"So-and-so's sin-offering or guilt-offering is upon me"...**

עַמּוּד ב׳ DAF 21B

BRAISA

לְדַעַת — יָצָא, שֶׁלֹּא לְדַעַת — לֹא יָצָא.

If it was offered **with** his **knowledge, he has fulfilled** his obligation, but if it was offered **without** his **knowledge, he has not fulfilled** his obligation. The Braisa continues:

BRAISA

״עוֹלָתוֹ וּשְׁלָמָיו שֶׁל פְּלוֹנִי עָלַי״, בֵּין לְדַעַת בֵּין שֶׁלֹּא לְדַעַת — יָצָא.

If one says, **"The burnt-offering or peace-offering of So-and-so is upon me"** to bring, **whether** it was offered **with** his **knowledge** or **whether** it was offered **without** his **knowledge, he has fulfilled** his obligation. Now, this second ruling contradicts Shmuel, who said that even an olah requires the owner's knowledge!

RESOLUTION

אָמַר לְךָ שְׁמוּאֵל: כִּי תַּנְיָא הָהִיא בִּשְׁעַת כַּפָּרָה, דְּאִירַצִי בִּשְׁעַת הַפְרָשָׁה, כִּי קָאָמֵינָא אֲנָא בִּשְׁעַת הַפְרָשָׁה.

The Gemara answers: **Shmuel could say to you: When that** Braisa **was taught** that he fulfills his obligation without knowledge, it is speaking **at the time of atonement**, i.e., at the time of the shechita and zerika, **where he** already **consented at the time of separation.** But **when I said** that consent is needed for an olah, **I was speaking at the time of separation.**

STATEMENT

וּפְלִיגָא דְּעוּלָּא, דְּאָמַר עוּלָּא: לֹא חִילְקוּ בֵּין חַטָּאת לְעוֹלָה, אֶלָּא שֶׁחַטָּאת צְרִיכָה דַּעַת בִּשְׁעַת הַפְרָשָׁה, וְעוֹלָה אֵין צְרִיכָה דַּעַת בִּשְׁעַת הַפְרָשָׁה, אֲבָל בִּשְׁעַת כַּפָּרָה — אִידִי וְאִידִי לְדַעַת — יָצָא, שֶׁלֹּא לְדַעַת — לֹא יָצָא.

The Gemara notes: **And** Shmuel **argues with Ulla; for Ulla said: The Sages did not distinguish between a sin-offering and a burnt-offering, except that a sin-offering requires knowledge at the time of separation, whereas a burnt-offering does not require knowledge at the time of separation; but at the time of atonement, both this** type of offering

and that type of offering, if offered **with knowledge, he has fulfilled** his obligation, but if **without knowledge, he has not fulfilled** his obligation.

OBJECTION

מֵיתִיבִי: חַטָּאתוֹ וַאֲשָׁמוֹ עוֹלָתוֹ וּשְׁלָמָיו שֶׁל פְּלוֹנִי עָלַי, לְדַעַת — יָצָא, שֶׁלֹּא לְדַעַת — לֹא יָצָא!

The Gemara **raises an objection** from another Braisa: If one says, **"The sin-offering, guilt-offering, burnt-offering, or peace-offering of So-and-so is upon me,"** if it was offered **with** his **knowledge, he has fulfilled** his obligation, but if **without** his **knowledge, he has not fulfilled** his obligation! This seems to contradict both Shmuel and Ulla!

RESOLUTION

שְׁמוּאֵל מוֹקֵי לַהּ בִּשְׁעַת הַפְּרָשָׁה, עוּלָּא מוֹקֵי לַהּ בִּשְׁעַת כַּפָּרָה.

The Gemara answers: **Shmuel establishes it as** referring to **the time of separation,** while **Ulla establishes it as** referring to **the time of atonement.**

EXPLANATION

אָמַר רַב פָּפָּא: מַתְנְיָיתָא אַהֲדָדֵי לָא קַשְׁיָין, הָא בִּשְׁעַת כַּפָּרָה, הָא בִּשְׁעַת הַפְּרָשָׁה.

Rav Pappa said: The Braisos do not contradict each other; this first Braisa is speaking **at the time of atonement,** and **that** second Braisa is speaking **at the time of separation.**

EXPLANATION

(וְאָמוֹרָאֵי) [לְאָמוֹרָאֵי] נָמֵי לָא קַשְׁיָא: שְׁמוּאֵל מוֹקֵי כַּמַּיְיתָא בִּשְׁעַת כַּפָּרָה, בָּתְרַיְיתָא בִּשְׁעַת הַפְּרָשָׁה, עוּלָּא מוֹקֵי אִיפְּכָא. אָמוֹרָאֵי וַדַּאי פְּלִיגִי.

And for the Amoraim also, it is not difficult: Shmuel establishes the first Braisa **at the time of atonement, and the latter** Braisa **at the time of separation; Ulla establishes it vice versa.** However, **the Amoraim themselves certainly disagree** as to when the consent is needed.

QUESTION

פְּשִׁיטָא!

The Gemara asks: Isn't this summary **obvious?**

ANSWER

מַהוּ דְּתֵימָא: מַאי "בִּשְׁעַת הַפְּרָשָׁה" דְּקָאָמַר שְׁמוּאֵל? אַף בִּשְׁעַת הַפְּרָשָׁה, וְאַף עַל גַּב דְּהָךְ קַמַּיְיתָא תִּיוּבְתֵּיהּ, קָא מַשְׁמַע לַן.

The Gemara answers: **Lest you say: What is** the meaning of **"at the time of separation" that Shmuel said? Even at the time of separation** in addition to the time of atonement! **And even though that first** Braisa would be **a refutation of his** opinion, he might still maintain it. Therefore, Rav Pappa **teaches us** that the Braisos fit well and Shmuel only requires consent at the time of separation.

מִשְׁנָה MISHNAH

MISHNAH

וְכֵן בִּגִיטֵּי נָשִׁים כּוֹפִין וְכוּ׳.

We learned in the Mishnah: **And likewise with regard to bills of divorce for women, we coerce him, etc.** until he says, "I want to do so."

גְּמָרָא GEMARA

STATEMENT

אָמַר רַב שֵׁשֶׁת: הַאי מַאן דְּמָסַר מוֹדָעָא אַגִּיטָּא — מוֹדָעֵיהּ מוֹדָעָא.

Rav Sheshet said: One who delivers a declaration of coercion (modaa) regarding a get—his modaa is a valid modaa to nullify the get.

QUESTION

פְּשִׁיטָא?

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

ANSWER

לָא צְרִיכָא, דְּעַשְׁאוּהּ וְאִירְצִי, מַהוּ דְּתֵימָא: בַּטּוֹלֵי בַּטְּלֵיהּ, קָא מַשְׁמַע לַן.

The Gemara answers: **No, it is necessary** in a case **where they coerced him and he** later **agreed** to give the get, without explicitly nullifying his modaa. **Lest you say: He has nullified it** by giving the get voluntarily, therefore Rav Sheshet **teaches us** that the modaa remains valid.

PROOF

דְּאִם כֵּן, לֵיתְנֵי: עַד שֶׁיִּתֵּן! מַאי עַד שֶׁיֹּאמַר? עַד דְּמְבַטֵּל לֵיהּ לְמוֹדָעֵיהּ.

For if so, let the Mishnah **teach: Until he gives** the get. **What is** the meaning of **"Until he says** 'I want to'"? It means **until he explicitly nullifies his modaa.**

STATEMENT

הַדַּרַן עָלָךְ הָאוֹמֵר מִשְׁקָלִי.

May we return to you, "HaOmer Mishkali" (Chapter 5).

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ שׁוּם הַיְתוֹמִים — שְׁלֹשִׁים יוֹם, וְשׁוּם הֶקְדֵּשׁ — שִׁשִּׁים יוֹם, וּמַכְרִיזִין בַּבֹּקֶר וּבָעֶרֶב.

MISHNAH: The valuation of the property of **orphans** sold to pay debts is proclaimed for **thirty days, and the valuation of Consecrated property** sold by the Temple treasury is proclaimed for **sixty days, and they proclaim** it both **in the morning and in the evening.**

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ מַאי שְׁנָא בַּבֹּקֶר וּבָעֶרֶב?

GEMARA: What is different about the morning and the evening that we specifically proclaim at those times?

ANSWER

אָמַר רַב יְהוּדָה אָמַר רַב: בְּשְׁעַת הוֹצָאַת פּוֹעֲלִים וּבְשְׁעַת הַכְנָסַת פּוֹעֲלִים.

Rav Yehudah said in the name of Rav: It is **at the time when workers go out** to the fields **and at the time when workers enter** back into town.

EXPLANATION

בְּשְׁעַת הוֹצָאַת פּוֹעֲלִים — דְּאִיכָּא דְּנִיחָא לְמִיזְבַּן, אָמַר לְהוּ לְפוֹעֲלִים: אֵיזִילוּ סַיְירוּ לַהּ נִיהֲלַי.

At the time when workers go out—because **there is one who wishes to buy** the land, and when he hears the announcement, he **says to the workers: "Go and inspect it for me."**

EXPLANATION

בְּשְׁעַת הַכְנָסַת פּוֹעֲלִים — דְּנִידְכַּר דְּאָמַר לְהוּ: נֵיזִיל נִישַׁיְילִינְהוּ.

At the time when workers enter—so **that he remembers that he said to them** to inspect it, and he says: **"Let us go and ask them"** what they found.

PROOF

תַּנְיָא נָמֵי הָכִי: שׁוּם הַיְתוֹמִים שְׁלֹשִׁים יוֹם, וְשׁוּם הַהֶקְדֵּשׁ שִׁשִּׁים יוֹם, וּמַכְרִיזִין בַּבֹּקֶר וּבָעֶרֶב, בְּשְׁעַת הוֹצָאַת פּוֹעֲלִים וּבְשְׁעַת הַכְנָסַת פּוֹעֲלִים.

This is also taught in a Braisa: **The valuation of the orphans'** land is **thirty days, and the valuation of Consecrated property** is **sixty days, and they proclaim in the morning and in the evening, at the time when workers go out and at the time when workers enter.**

BRAISA

אוֹמֵר: שְׂדֵה פְּלוֹנִי בִּסְימָנֶיהָ וּבִמְצָרֶיהָ, כָּךְ הִיא יָפָה, וְכָךְ הִיא שׁוּמָא, כָּל הָרוֹצֶה לִיקַּח יָבֹא וְיִקַּח, עַל מְנָת לִיתֵּן לְאִשָּׁה בִּכְתוּבָּתָהּ, וּלְבַעַל חוֹב בְּחוֹבוֹ.

The announcer **says: "The field of So-and-so, with its landmarks and its boundaries; it is worth such-and-such, and it was appraised at such-and-such; anyone who wants to buy, let him come and buy, on condition to give the money to the woman for her kesubah, or to the creditor for his debt."**

QUESTION

לָמָּה לִי לְמֵימַר "עַל מְנָת לִיתֵּן לְאִשָּׁה כְּתוּבָּתָהּ וּלְבַעַל חוֹב חוֹבוֹ"?

The Gemara asks: **Why do I need** the announcer **to say, "on condition to give the woman for her kesubah and the creditor for his debt"?** What difference does it make to the buyer who gets the money?

ANSWER

דְּאִיכָּא דְּנִיחָא לֵיהּ בְּבַעַל חוֹב, דְּמֵיקֵל בְּזוּזֵי, וְאִיכָּא דְּנִיחָא לֵיהּ בְּאִשָּׁה, דְּשָׁקְלָה עַל יָד עַל יָד.

The Gemara answers: **Because there is one who prefers** to deal **with a creditor, who is lenient with money** and willing to take small payments or give discounts, **and there is one who prefers** to deal **with a woman, who takes** money **bit by bit** in installments.

SUMMARY

The Gemara first resolves a Braisa about a landlord sanctifying future rent by establishing that it follows Rabbi Meir's shitta that one can sanctify a davar shelo ba l'olam. Next, the Mishnah details when Beth Din seizes collateral: for Arakhin and voluntary burnt-offerings (olosh) or peace-offerings (shlamim), Beth Din repossesses property because a person might delay, whereas for chattasos and ashamos, no repossession is needed since a person is anxious to get kapparah. Rav Pappa clarifies exceptions, such as a nazir's sin-offering where repossession is used, or a metzora's burnt-offering where it is not needed. Finally, the sugya explores the requirement of daas (consent) for an olah, bringing Shmuel's chiddush that even if a friend designates an olah on someone else's behalf, it still requires the owner's explicit volition to be yotzei.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

Look at the incredible yesod the Mishnah teaches us about a Yid. A person owes a korban olah, and Beth Din literally coerces him until he says, "Rotzeh ani, I want to do it." Lichoira, we have to ask: what kind of ratzon is that? If you beat someone until he says he wants to give a korban or a get, isn't that just coercion? How does that fulfill the pasuk of "l'rotzono," that it must come from his own free will?

The Rambam famously explains this deep sevara: deep down, every single Yid fundamentally wants to do the ratzon of Hashem and stay connected to the mesorah. That is the true desire of his neshama. It is only the yetzer hara, the outer shell of worldly ta'avos and pride, that covers it up and makes him dig in his heels. When Beth Din applies pressure, they aren't forcing him to act against his real will. They are simply stripping away the noise of the yetzer hara until his true, inner Yiddish heart can speak out clearly and say, "Rotzeh ani!"

What an amazing chiddush for our own daily avodah! How often do we feel heavy, sluggish, or totally unmotivated to daven, to open a sefer, or to work on a difficult middah? We think to ourselves, "I'm just not in the mood, I don't feel it, it's fake if I force it." But the Gemara is telling us the exact opposite. Your dark mood and your sluggishness are just the yetzer hara pulling a shtick. They do not represent who you really are.

Today, when you hit a moment of heaviness or struggle with a mitzvah, don't wait around for inspiration to magically strike. Push past the outer resistance, do the right thing anyway, and whisper to yourself, "Rotzeh ani, deep down, this is who I really am and what I truly want."

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.'