חוּמָּשׁ עִם רַשִׁ"י · מִקֵּץ · רְבִיעִי

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

MIKETZ · 4TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the seven years of plenty come to an end, and the bitter years of famine begin just as Yosef foretold. As the hunger spreads throughout the entire world, all the nations travel to Mitzrayim to buy food rations from Yosef. Back in Canaan, Yaakov Avinu sees that there is grain in Mitzrayim and sends ten of his sons down to buy provisions so that the family may survive the severe famine, while keeping Binyamin safely behind.

When the brothers arrive in Mitzrayim, they bow before Yosef, fulfilling his childhood dreams. Yosef immediately recognizes his brothers, but he acts like a stranger, speaking harshly to them and accusing them of being spies. Despite their earnest pleas that they are honest brothers coming merely to purchase food for their family, Yosef imprisons them for three days before proposing a test: they must send one brother back to fetch Binyamin to prove their honesty.

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

פָּסוּק א

Pasuk 1

וַתִּכְלֶינָה שֶׁבַע שְׁנֵי הַשָּׂבָע אֲשֶׁר הָיָה בְּאֶרֶץ מִצְרָיִם׃

And ended the seven years of the abundance which was in the land of Mitzrayim

פָּסוּק ב

Pasuk 2

וַתְּחִלֶּינָה שֶׁבַע שְׁנֵי הָרָעָב לָבוֹא כַּאֲשֶׁר אָמַר יוֹסֵף וַיְהִי רָעָב בְּכָל

And began the seven years of the famine to come just as said Yosef and there was famine in all

הָאֲרָצוֹת וּבְכָל אֶרֶץ מִצְרַיִם הָיָה לָחֶם׃

the lands but in all the land of Mitzrayim there was bread

פָּסוּק ג

Pasuk 3

וַתִּרְעַב כָּל אֶרֶץ מִצְרַיִם וַיִּצְעַק הָעָם אֶל פַּרְעֹה לַלָּחֶם וַיֹּאמֶר פַּרְעֹה

And hungered all the land of Mitzrayim and cried out the people to Paroh for bread and said Paroh

לְכָל מִצְרַיִם לְכוּ אֶל יוֹסֵף אֲשֶׁר יֹאמַר לָכֶם תַּעֲשׂוּ׃

to all of Mitzrayim go to Yosef whatever he says to you you shall do

רַשִׁ"י

ותרעב כל ארץ מצרים. שֶׁהִרְקִיבָה תְּבוּאָתָם שֶׁאָצְרוּ חוּץ מִשֶּׁל יוֹסֵף׃

and became famished the land of all Mitzrayim for rotted their produce that they stored except from that of Yosef

רַשִׁ"י

אשר יאמר לכם תעשו. לְפִי שֶׁהָיָה יוֹסֵף אוֹמֵר לָהֶם שֶׁימּוֹלוּ, וּכְשֶׁבָּאוּ אֵצֶל
to and when they came that they circumcise to them saying Yosef that was because you shall do to you he says which

פַּרְעֹה וְאוֹמְרִים: כָּךְ הוּא אוֹמֵר לָנוּ, אָמַר לָהֶם: וְלָמָּה לֹא צִבַּרְתֶּם בָּר, וַהֲלֹא
and did not grain did you heap up not and why to them he said to us says he thus and saying Paroh

הִכְרִיז לָכֶם שֶׁשְּׁנֵי הָרָעָב בָּאִים? אָמְרוּ לוֹ: אָסַפְנוּ הַרְבֵּה וְהִרְקִיבָה, אָמַר לָהֶם:
to them he said and it rotted much we gathered to him they said were coming the famine that years of to you he proclaim

אִם כֵּן, כָּל אֲשֶׁר יֹאמַר לָכֶם תַּעֲשׂוּ; הֲרֵי גָּזַר עַל הַתְּבוּאָה וְהִרְקִיבָה, מַה אִם יִגְזֹר
he decrees if what and it rotted the produce upon he decreed behold do to you he says that all so if

עָלֵינוּ וְנָמוּת!
and we die upon us

פָּסוּק ד

Pasuk 4

וְהָרָעָב הָיָה עַל כָּל פְּנֵי הָאָרֶץ וַיִּפְתַּח יוֹסֵף אֶת כָּל אֲשֶׁר בָּהֶם
was in them that all — Yosef and opened the earth the face of all upon was And the famine

וַיִּשְׁבֹּר לְמִצְרַיִם וַיֶּחֱזַק הָרָעָב בְּאֶרֶץ מִצְרָיִם:
Mitzrayim in the land of the famine and became severe to Mitzrayim and sold grain

רַשִׁ"י

על כל פני הארץ. מִי הֵם פְּנֵי הָאָרֶץ אֵלּוּ הָעֲשִׁירִים:
the wealthy These are the earth the face of are Who the earth the face of all Upon

רַשִׁ"י

את כל אשר בהם. כְּתַרְגּוּמוֹ דִּי בְהוֹן עִיבּוּרָא:
was grain in them that as its Targum was in them that all —

רַשִׁ"י

וישבר למצרים. שבר לְשׁוֹן מֶכֶר וּלְשׁוֹן קְנָיָן הוּא; כָּאן מְשַׁמֵּשׁ לְשׁוֹן
as the meaning of serves here it buying and the meaning of selling has the meaning of shever to Mitzrayim And he sold

מֶכֶר: שִׁבְרוּ לָנוּ מְעַט אֹכֶל, לְשׁוֹן קְנָיָן. וְאַל תֹּאמַר אֵינוֹ כִּי אִם בִּתְבוּאָה,
regarding grain · except it is not say and do not buying has the meaning of food a little for us buy selling

שֶׁאַף בְּיַיִן וְחָלָב מָצִינוּ וּלְכוּ שִׁבְרוּ בְּלוֹא כֶסֶף וּבְלוֹא מְחִיר יַיִן וְחָלָב יִשְׁעִיהוּ
Yeshayahu and milk wine price and without money without buy and go we have found and milk with wine for even

נ"ה :
55

פָּסוּק ה

Pasuk 5

וְכָל הָאָרֶץ בָּאוּ מִצְרַיְמָה לִשְׁבֹּר אֶל יוֹסֵף כִּי חָזַק הָרָעָב בְּכָל הָאָרֶץ:
the earth in all the famine was severe because Yosef to to buy rations to Mitzrayim came the earth And all

רַשִׁ"י

וכל הארץ באו מצרימה אל יוסף לשבר , וְאִם תְּדָרְשֵׁהוּ כְּסִדְרוֹ, הָיָה צָרִיךְ
needed it was according to its order you expound it And if to buy Yosef to to Egypt came the earth And all

לִכְתֹּב: לִשְׁבֹּר מִן יוֹסֵף:
Yosef from to buy to write

פָּסוּק ו

Pasuk 6

וַיַּרְא יַעֲקֹב כִּי יֵשׁ שֶׁבֶר בְּמִצְרָיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו לָמָּה תִתְרָאוּ:
do you show yourselves why to his sons Yaakov and said in Mitzrayim a grain-sale there is that Yaakov And saw

רַשִׁ"י

וירא יעקב כי יש שבר במצרים. וּמֵהֵיכָן רָאָה? וַהֲלֹא לֹא רָאָה אֶלָּא שָׁמַע,
heard but see he did not and behold did he see and from where in Mitzrayim grain there is that Yaakov And saw

שֶׁנֶּאֱמַר הִנֵּה שָׁמַעְתִּי וְגוֹ' וּמַהוּ וַיַּרְא? רָאָה בְּאַסְפַּקְלַרְיָא שֶׁל קֹדֶשׁ שֶׁעֲדַיִן יֵשׁ לוֹ
to him there is that still holiness of in a vision he saw And he saw and what is etc. I have heard Behold as it is said

שֶׁבֶר בְּמִצְרַיִם; וְלֹא הָיְתָה נְבוּאָה מַמָּשׁ לְהוֹדִיעוֹ בְּפֵרוּשׁ שֶׁזֶּה יוֹסֵף:
Yosef that this is explicitly to inform him actual a prophecy was it and not in Mitzrayim hope

רַשִׁ"י

למה תתראו. לָמָּה תֵרָאוּ עַצְמְכֶם בִּפְנֵי בְנֵי יִשְׁמָעֵאל וּבְנֵי עֵשָׂו
Esav and the children of Yishmael the children of before yourselves do you show Why do you show yourselves Why

כְּאִלּוּ אַתֶּם שְׂבֵעִים? בְּאוֹתָהּ שָׁעָה עֲדַיִן הָיָה לָהֶם תְּבוּאָה תענית י' . וְלִי נִרְאֶה
it appears and to me 10b Taanis produce to them there was still time at that are sated you as if

פְּשׁוּטוֹ לָמָּה תִתְרָאוּ, לָמָּה יִהְיוּ הַכֹּל מִסְתַּכְּלִין בָּכֶם וּמַתְמִיהִים בָּכֶם,
at you and wondering at you gazing everyone should be why should you look upon why its simple meaning

שֶׁאֵין אַתֶּם מְבַקְּשִׁים לָכֶם אֹכֶל בְּטֶרֶם שֶׁיִּכְלֶה מַה שֶּׁבְּיֶדְכֶם. וּמִפִּי
and from the mouth of that is in your hand what that comes to an end before food for yourselves are seeking you that not

אֲחֵרִים שָׁמַעְתִּי, שֶׁהוּא לְשׁוֹן כְּחִישָׁה, לָמָּה תִּהְיוּ כְּחוּשִׁים בָּרָעָב, וְדוֹמֶה לוֹ
to it and similar from the famine lean will you be why leanness an expression of that it is I heard others

וּמַרְוֶה גַּם הוּא יוֹרֶא משלי י"א :
11 Mishlei will be satisfied he also and one who satisfies

פָּסוּק ז

Pasuk 7

וַיֹּאמֶר הִנֵּה שָׁמַעְתִּי כִּי יֵשׁ שֶׁבֶר בְּמִצְרָיִם רְדוּ שָׁמָּה וְשִׁבְרוּ לָנוּ מִשָּׁם
from there for us and buy grain there go down in Mitzrayim grain there is that I have heard behold And he said

וְנִחְיֶה וְלֹא נָמוּת:
die and not that we may live

רַשִׁ"י

רדו שמה. וְלֹא אָמַר לְכוּ, רָמַז לְמָאתַיִם וְעֶשֶׂר שָׁנִים שֶׁנִּשְׁתַּעְבְּדוּ לְמִצְרַיִם
to Mitzrayim that they were subjugated years and ten to two hundred an allusion go did He say and not there Go down

כְּמִנְיַן רד"ו:
of R'd'u corresponding to the count

פָּסוּק ח

Pasuk 8

וַיֵּרְדוּ אֲחֵי יוֹסֵף עֲשָׂרָה לִשְׁבֹּר בָּר מִמִּצְרָיִם׃

And went down the brothers of Yosef ten to buy grain from Mitzrayim

רַשִׁ"י

וירדו אחי יוסף. וְלֹא כָתַב בְּנֵי יַעֲקֹב, מְלַמֵּד שֶׁהָיוּ מִתְחָרְטִים

And went down the brothers of Yosef and not did It write the sons of Yaakov this teaches that they were regretting

בִּמְכִירָתוֹ וְנָתְנוּ לִבָּם לְהִתְנַהֵג עִמּוֹ בְּאַחְוָה וּלְפִדּוֹתוֹ בְּכָל מָמוֹן

in his selling and they set their heart to conduct with him in brotherhood and to redeem him for any money

שֶׁיִּפְסְקוּ עֲלֵיהֶם׃

that they would stipulate upon them

רַשִׁ"י

עשרה. מַה תַּלְמוּד לוֹמַר, וַהֲלֹא כְתִיב וְאֶת בִּנְיָמִין אֲחִי יוֹסֵף לֹא שָׁלַח? אֶלָּא

Ten what teaching to say and is it not written and — brother of Binyamin Yosef not did he send rather

לְעִנְיַן הָאַחְוָה הָיוּ חֲלוּקִין לְי' שֶׁלֹּא הָיְתָה אַהֲבַת כֻּלָּם וְשִׂנְאַת כֻּלָּם

to the matter of the brotherhood they were divided into ten that not was the love of all of them and the hatred of all of them

שָׁוָה לוֹ; אֲבָל לְעִנְיַן לִשְׁבֹּר בָּר כֻּלָּם לֵב אֶחָד לָהֶם בראשית רבה :

but to him equal regarding the matter of to buy grain all of them heart one was to them Bereshis Rabbah

פָּסוּק ט

Pasuk 9

וְאֶת בִּנְיָמִין אֲחִי יוֹסֵף לֹא שָׁלַח יַעֲקֹב אֶת אֶחָיו כִּי אָמַר פֶּן יִקְרָאֶנּוּ

and— brother of Binyamin Yosef did not send Yaakov with his brothers for he said lest befall him

אָסוֹן׃

a disaster

רַשִׁ"י

פן יקראנו אסון. וּבַבַּיִת לֹא יִקְרָאֶנּוּ? אָמַר רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב, מִכָּאן

Lest befall him tragedy And in the house not could befall him? said Rabbi Eliezer son of Yaakov from here

שֶׁהַשָּׂטָן מְקַטְרֵג בִּשְׁעַת הַסַּכָּנָה בראשית רבה :

that the Satan accuses at a time of danger Bereshit Rabbah

פָּסוּק י

Pasuk 10

וַיָּבֹאוּ בְּנֵי יִשְׂרָאֵל לִשְׁבֹּר בְּתוֹךְ הַבָּאִים כִּי הָיָה הָרָעָב בְּאֶרֶץ כְּנָעַן׃

And came the sons of Yisrael to buy rations among those coming for was the famine in the land of Canaan

רַשִׁ"י

בתוך הבאים. מַטְמִינִין עַצְמָם שֶׁלֹּא יַכִּירוּם, לְפִי שֶׁצִּוָּה לָהֶם

In the midst of those coming they were concealing themselves so that not they would recognize them because them that commanded

אֲבִיהֶם שֶׁלֹּא יִתְרָאוּ כֻּלָּם בְּפֶתַח א', אֶלָּא שֶׁיִּכָּנֵס כָּל א' בְּפִתְחוֹ,

their father that not they show themselves all of them in an entrance single , but that should enter each one in his entrance

כְּדֵי שֶׁלֹּא תִשְׁלֹט בָּהֶם עַיִן הָרָע, שֶׁכֻּלָּם נָאִים וְכֻלָּם גִּבּוֹרִים:
were mighty and all of them were handsome for all of them the evil an eye over them will have power that not in order

פָּסוּק יא

Pasuk 11

וְיוֹסֵף הוּא הַשַּׁלִּיט עַל הָאָרֶץ הוּא הַמַּשְׁבִּיר לְכָל עַם הָאָרֶץ וַיָּבֹאוּ
and came the land the people of to all was the seller he the land over was the ruler he And Yosef

אֲחֵי יוֹסֵף וַיִּשְׁתַּחֲווּ לוֹ אַפַּיִם אָרְצָה:
to the ground faces to him and they bowed Yosef the brothers of

רַ"שִׁ"י

וישתחוו לו אפים. נִשְׁתַּטְּחוּ לוֹ עַל פְּנֵיהֶם, וְכֵן כָּל הִשְׁתַּחֲוָאָה פְּשׁוּט
stretching of prostration every and so their faces upon to him they stretched out faces to him And they prostrated

יָדַיִם וְרַגְלַיִם הוּא:
it is and feet hands

פָּסוּק יב

Pasuk 12

וַיַּרְא יוֹסֵף אֶת אֶחָיו וַיַּכִּרֵם וַיִּתְנַכֵּר אֲלֵיהֶם וַיְדַבֵּר אִתָּם
with them and he spoke toward them and he acted-stranger and he recognized them his brothers — Yossef And saw

קָשׁוֹת וַיֹּאמֶר אֲלֵהֶם מֵאַיִן בָּאתֶם וַיֹּאמְרוּ מֵאֶרֶץ כְּנַעַן לִשְׁבָּר אֹכֶל:
food to procure Canaan from the land of and they said have you come from where to them and he said harshly

רַ"שִׁ"י

ויתנכר אליהם. נַעֲשָׂה לָהֶם כְּנָכְרִי בִּדְבָרִים לְדַבֵּר קָשׁוֹת:
harshly to speak in words like a stranger to them he made himself to them And he made himself strange

פָּסוּק יג

Pasuk 13

וַיַּכֵּר יוֹסֵף אֶת אֶחָיו וְהֵם לֹא הִכִּרֻהוּ:
recognize him did not and they his brothers — Yosef And recognized

רַ"שִׁ"י

ויכר יוסף וגו'. לְפִי שֶׁהִנִּיחָם חֲתוּמֵי זָקָן:
beard fully grown of that he left them because etc. Yosef And recognized

רַ"שִׁ"י

והם לא הכרהו. שֶׁיָּצָא מֵאֶצְלָם בְּלֹא חַתִּימַת זָקָן, וְעַכְשָׁו בָּא בַּחֲתִימַת
with the full-growth of he came and now a beard the full-growth of without from them for he left recognize him did not and they

זָקָן כתובות כ"ז :
a beard Ketubot 27

רַשִׁ"י

וּמִ"אַ ויכר יוסף את אחיו כְּשֶׁנִּמְסְרוּ בְיָדוֹ הִכִּיר
he recognized into his hand when they were delivered his brothers — Yosef And recognized and Midrashic explanation

שֶׁהֵם אֶחָיו וְרִחֵם עֲלֵיהֶם, וְהֵם לֹא הִכִּירוּהוּ כְּשֶׁנָּפַל בְּיָדָם לִנְהֹג
to act into their hand when he fell recognize him did not and they upon them and had mercy his brothers that they were

בּוֹ אַחְוָה:
brotherliness toward him with

פָּסוּק יד

Pasuk 14

וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֹמוֹת אֲשֶׁר חָלַם לָהֶם וַיֹּאמֶר אֲלֵהֶם מְרַגְּלִים
spies to them and he said about them he dreamed that the dreams — Yosef and remembered

אַתֶּם לִרְאוֹת אֶת עֶרְוַת הָאָרֶץ בָּאתֶם:
you have come the land the nakedness of — to see you are

רַשִׁ"י

אשר חלם להם. עֲלֵיהֶם; וְיָדַע שֶׁנִּתְקַיְּמוּ שֶׁהֲרֵי הִשְׁתַּחֲווּ לוֹ:
to him they bowed down for behold that they were fulfilled and he knew about them to them he dreamed which

רַשִׁ"י

ערות הארץ. גִּלּוּי הָאָרֶץ - מֵהֵיכָן הִיא נוֹחָה לִכָּבֵשׁ, כְּמוֹ אֶת מְקוֹרָהּ
her fountain — like to be conquered easy it is from where the land the uncovering of the land the nakedness of

הֶעֱרָה ויקרא כ' , וּכְמוֹ עֵרֹם וְעֶרְיָה יחזקאל ט"ז וְכֵן כָּל עֶרְוָה שֶׁבַּמִּקְרָא לְ'
is of that is in Scripture nakedness every and so 16 Yechezkel and bare naked and like 20 Vayikra he made naked

גִּלּוּי, וְתַ"אָ בִּדְקָא דְאַרְעָא, כְּמוֹ בְּדֶק הַבַּיִת מלכים ב י"ב , רְעוּעַ
the defect of 12 2 Melachim the house the breach of like the land the breach of and Targum Onkelos uncovering

הַבַּיִת, אֲבָל לֹא דִּקְדֵּק לְפָרְשׁוֹ אַחַר לְשׁוֹן הַמִּקְרָא:
the Scripture the phrasing of after to explain it was exact not but the house

פָּסוּק טו

Pasuk 15

וַיֹּאמְרוּ אֵלָיו לֹא אֲדֹנִי וַעֲבָדֶיךָ בָּאוּ לִשְׁבָּר אֹכֶל:
food to buy have come and your servants my lord no to him And they said

רַשִׁ"י

לא אדני. לֹא תֹאמַר כֵּן, שֶׁהֲרֵי עֲבָדֶיךָ בָּאוּ לִשְׁבָּר אֹכֶל:
food to buy have come your servants for behold so say do not my lord No

פָּסוּק טז

Pasuk 16

כֻּלָּנוּ בְּנֵי אִישׁ אֶחָד נָחְנוּ כֵּנִים אֲנַחְנוּ לֹא הָיוּ עֲבָדֶיךָ מְרַגְּלִים:
spies your servants were not we are honest we are one man sons of All of us

רַ"שִׁ"י

כולנו בני איש אחד נחנו. נִצְנְצָה בָהֶם רוּחַ הַקֹּדֶשׁ וּכְלָלוּהוּ עִמָּהֶם, שֶׁאַף
we all sons of a man one are we flashed in them the Spirit of the Holiness and they included him with them that even

הוּא בֶּן אֲבִיהֶם:
he was a son of their father

רַ"שִׁ"י

כנים. אֲמִתִּיִּים, כְּמוֹ כֵּן דִּבַּרְתָּ שמות י' , כֵּן בְּנוֹת צְלָפְחָד דִּבְּרוֹת במדבר
True honest men like you have spoken Shemos 10 rightly the daughters of Tzelafchad speak Bamidbar

כ"ז , וְעֶבְרָתוֹ לֹא כֵן בַּדָּיו ישעיהו ט"ז :
27 and his wrath not true his boastings Yeshayahu 16

פָּסוּק יז

Pasuk 17

וַיֹּאמֶר אֲלֵהֶם לֹא כִּי עֶרְוַת הָאָרֶץ בָּאתֶם לִרְאוֹת:
to see you came the land the nakedness of but No to them And he said

רַ"שִׁ"י

כי ערות הארץ באתם לראות. שֶׁחֲרֵי נִכְנַסְתֶּם בְּי' שַׁעֲרֵי הָעִיר, לָמָּה לֹא
For the nakedness of the land you have come to see for behold you entered through ten gates of the city why did not

נִכְנַסְתֶּם בְּשַׁעַר א'? בראשית רבה :
you enter through gate one? Bereshis Rabbah

פָּסוּק יח

Pasuk 18

וַיֹּאמְרוּ שְׁנֵים עָשָׂר עֲבָדֶיךָ אַחִים אֲנַחְנוּ בְּנֵי אִישׁ אֶחָד בְּאֶרֶץ כְּנָעַן
And they said twelve · are your servants brothers we sons of man one in the land of Canaan

וְהִנֵּה הַקָּטֹן אֶת אָבִינוּ הַיּוֹם וְהָאֶחָד אֵינֶנּוּ:
and behold the youngest is with our father today and the one is no more

רַ"שִׁ"י

ויאמרו שנים עשר עבדיך וגו'. וּבִשְׁבִיל אוֹתוֹ א' שֶׁאֵינֶנּוּ נִתְפַּזַּרְנוּ בָּעִיר
And they said two ten your servants etc. and for the sake of that one who is no more we dispersed ourselves in the city

לְבַקְּשׁוֹ:
to search for him

פָּסוּק יט

Pasuk 19

וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הוּא אֲשֶׁר דִּבַּרְתִּי אֲלֵכֶם לֵאמֹר מְרַגְּלִים אַתֶּם:
you are spies saying to you I spoke that it is Yosef to them And he said

רַ"שִׁ"י

הוא אשר דברתי. הַדָּבָר אֲשֶׁר דִּבַּרְתִּי שֶׁאַתֶּם מְרַגְּלִים, הוּא הָאֱמֶת וְהַנָּכוֹן, זֶהוּ
It is that I spoke The matter which I spoke that you are spies it is the truth and correct this is

לְפִי פְשׁוּטוֹ. וּמִדְרָשׁוֹ אָמַר לָהֶם וְאִלּוּ מְצָאתֶם אוֹתוֹ וְיִפְסְקוּ עֲלֵיכֶם מָמוֹן
according to its simple sense. and its Midrashic he said to them and if you found him and they demand upon you money

הַרְבֵּה, תִּפְדּוּהוּ? אָמְרוּ לוֹ הֵן, אָמַר לָהֶם וְאִם יֹאמְרוּ לָכֶם שֶׁלֹּא יַחֲזִירוּהוּ
much, would you redeem him? they said to him yes, he said to them and if they say to you that not they will return him

בְּשׁוּם מָמוֹן, מַה תַּעֲשׂוּ? אָמְרוּ לוֹ לְכָךְ בָּאנוּ, לַהֲרֹג אוֹ לְהֵרָג, אָמַר לָהֶם הוּא אֲשֶׁר
for any money, what would you do? they said to him for this we came, to kill or to be killed, he said to them It is that

דִּבַּרְתִּי אֲלֵיכֶם, לַהֲרֹג בְּנֵי הָעִיר בָּאתֶם, מְנַחֵשׁ אֲנִי בְּגָבִיעַ שֶׁלִּי שְׁנַיִם מִכֶּם
I spoke to you, to kill the people of the city you came, I am divining with a goblet of mine that two from you

הֶחֱרִיבוּ כְּרַךְ גָּדוֹל שֶׁל שְׁכֶם:
destroyed a metropolis great of Shechem

פָּסוּק כ

Pasuk 20

בְּזֹאת תִּבָּחֲנוּ חֵי פַּרְעֹה אִם תֵּצְאוּ מִזֶּה כִּי אִם בְּבוֹא
by this you shall be tested by the life of Paroh if you shall depart from this place except · upon the coming of

אֲחִיכֶם הַקָּטֹן הֵנָּה:
your brother the youngest here

רַ"שִׁ"י

חי פרעה. אִם יִחְיֶה פַּרְעֹה. כְּשֶׁהָיָה נִשְׁבָּע לַשֶּׁקֶר, הָיָה נִשְׁבָּע בְּחַיֵּי פַּרְעֹה:
by the life of Pharaoh if lives Pharaoh when he was swearing falsely he was swearing by the life of Pharaoh

רַ"שִׁ"י

אם תצאו מזה. מִן הַמָּקוֹם הַזֶּה:
If you shall go forth from this the place this

פָּסוּק כא

Pasuk 21

שִׁלְחוּ מִכֶּם אֶחָד וְיִקַּח אֶת אֲחִיכֶם וְאַתֶּם הֵאָסְרוּ וְיִבָּחֲנוּ
send one from you and let him take — your brother and you shall be imprisoned and shall be tested

דִּבְרֵיכֶם הַאֱמֶת אִתְּכֶם וְאִם לֹא חֵי פַּרְעֹה כִּי מְרַגְּלִים אַתֶּם:
your words whether truth is with you and if not by the life of Paroh surely spies are you

רַ"שִׁ"י

האמת אתכם. אִם אֱמֶת אִתְּכֶם, לְפִיכָךְ ה"א נָקוּד פַּתָּח, שֶׁהוּא כְּמוֹ
is the truth with you whether truth is with you therefore the letter Hei is vowelized with a patach for it is like

בִּלְשׁוֹן תֵּמַהּ ואם לא תביאוהו, חי פרעה, כי מרגלים אתם :
a phrasing of a question and if not you bring him by the life of Paroh surely spies you are

פָּסוּק כב

Pasuk 22

וַיֶּאֱסֹף אֹתָם אֶל מִשְׁמָר שִׁלֹּשֶׁת יָמִים:
and he gathered them to custody three days

רַשׁ״י

משמר. בֵּית הָאֲסוּרִים:

Ward — the house of — the prisoners

פָּסוּק כג

Pasuk 23

וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בַּיּוֹם הַשְּׁלִישִׁי זֹאת עֲשׂוּ וִחְיוּ אֶת הָאֱלֹהִים אֲנִי יָרֵא:

And he said — to them — Yosef — on the day — the third — this — do — and live — — God — I — fear

CHAPTER SUMMARY

The aliyah traces the onset of the worldwide famine, the journey of the shevatim to Mitzrayim, and their initial encounter with Yosef. After the years of abundance end, the famine intensifies, leading Yaakov to send ten of his sons to Mitzrayim to buy food while holding Binyamin back out of concern for his safety. Upon their arrival, the brothers bow to Yosef, who recognizes them but disguises his identity and accuses them of being spies who came to see the nakedness of the land. Although they explain that they are honest brothers searching for food and describe their family back home, Yosef locks them in prison for three days and demands that they produce their youngest brother to prove their truthfulness.

לְמַעֲשֶׂה — WHAT TO TAKE HOME

Look at the lashon of the pasuk: "Vayakar Yosef es echav, vehem lo hikiruhu", Yosef recognized his brothers, but they did not recognize him. Lichoira, we have to ask a simple kasha: how could ten brothers, looking right at Yosef, fail to see who he was? The Tanna is telling us something very deep here. When Yosef left them, he was a young bochur without a beard, and now he was a ruler dressed in royal Egyptian garments. Because he didn't fit into the exact mold of how they imagined him, their eyes were completely blinded to the truth standing right in front of them.

This is a massive chiddush for our own avodah. How often in life does Hashem send us an opportunity, a wake-up call, or even a salvation, but it comes wrapped in a package we didn't expect? We expect Hashem's parnassah, our yeshuos, or our personal growth to come through a specific door. When it shows up looking like an unexpected challenge, a hard conversation, or a person who bothers us, we fall into "vehem lo hikiruhu", we fail to recognize Hashem's hand right in front of us.

Yosef recognised his brothers even when their outward situation had totally changed. That is the emunah a Yid needs. We have to look past the external disguise of the world and recognize that Hashem is managing every single detail of our lives, even when the scene looks harsh or unfamiliar. Don't write off a situation just because it doesn't match your original picture.

Today, when an unexpected delay or uncomfortable situation pops up, pause before reacting and say to yourself: "Hashem is right here in this, even if I don't recognize the package yet."

דַּף יוֹמִי · עֲרָכִין · דַּף כ״ב

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

📖 THE SUGYA

This daf continues the shakla v'tarya regarding how the Beis Din manages and sells property belonging to minor orphans or consecrated property (Hekdesh). The Gemara examines the exact schedule for public announcements (akrazah) when court-administered auctions take place, resolving apparent contradictions between different Tannaim and Amoraim by distinguishing between daily announcements versus twice-weekly announcements on Mondays and Thursdays.

From there, the Gemara explores the fundamental halachic rules regarding when Beis Din is permitted to step in and sell an orphan's real estate to pay off debts. We look into the opinions of Rav Assi and Rabbi Yochanan regarding whether Beis Din only collects a debt to prevent active financial loss—such as a loan from a non-Jew accruing interest—or also to pay a widow's kesubah to stop the ongoing expense of her daily sustenance.

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

עַמּוּד א׳ DAF 22A

BRAISA

תָּנוּ רַבָּנַן:

The Rabbis taught in a Braisa:

BRAISA

שׁוּם הַיְתוֹמִים שְׁלֹשִׁים יוֹם,

The duration of the **appraisal of the orphans'** property that is being sold by the court is **thirty days,**

BRAISA

וְשׁוּם הַהֶקְדֵּשׁ שִׁשִּׁים יוֹם,

and the public announcement for **the appraisal of consecrated** property that is being redeemed is **sixty days;**

BRAISA

דִּבְרֵי רַבִּי מֵאִיר.

these are **the words of Rabbi Meir.**

BRAISA

רַבִּי יְהוּדָה אוֹמֵר:

Rabbi Yehuda says:

BRAISA

שׁוּם הַיְתוֹמִים שִׁשִּׁים יוֹם,

The **appraisal of the orphans'** property is announced for **sixty days,**

BRAISA

וְשׁוּם הַהֶקְדֵּשׁ תִּשְׁעִים יוֹם.

and the appraisal of consecrated property is announced for **ninety days.**

BRAISA

וַחֲכָמִים אוֹמְרִים:

And the Rabbis say:

BRAISA

אֶחָד זֶה וְאֶחָד זֶה שִׁשִּׁים יוֹם.

Both this and that are announced for **sixty days.**

STATEMENT

אָמַר רַב חִסְדָּא אָמַר אֲבִימִי:

Rav Chisda said that **Avimi said:**

RULING

הֲלָכָה שׁוּם הַיְתוֹמִים שִׁשִּׁים יוֹם.

The **halachah is** that the **appraisal of the orphans'** property is announced for **sixty days.**

STATEMENT

יָתֵיב רַבִּי חִיָּיא בַּר אָבִין וְקָאָמַר לְהָא שְׁמַעְתָּא.

The Gemara relates: **Rabbi Chiyya bar Avin was sitting and saying this halachic statement** of Rav Chisda in the name of Avimi.

QUESTION

אֲמַר לֵיהּ רַב נַחְמָן בַּר יִצְחָק לְרַבִּי חִיָּיא בַּר אָבִין:

Rav Nachman bar Yitzchak said to Rabbi Chiyya bar Avin:

QUESTION

שִׁשִּׁים קָאָמְרַתְּ אוֹ שְׁלֹשִׁים קָאָמְרַתְּ?

Did **you say sixty** days for orphans, **or** did **you say thirty** days?

ANSWER

אֲמַר לֵיהּ: שִׁשִּׁים.

Rabbi Chiyya bar Avin **said to him: Sixty.**

QUESTION

דִּיתוֹמִים אוֹ דְּהֶקְדֵּשׁ?

Rav Nachman bar Yitzchak asked: Is this requirement of sixty days for the property **of orphans, or of consecrated** property?

ANSWER

אֲמַר לֵיהּ: דִּיתוֹמִים.

Rabbi Chiyya bar Avin **said to him: Of orphans.**

QUESTION

כְּרַבִּי מֵאִיר אוֹ כְּרַבִּי יְהוּדָה?

Rav Nachman bar Yitzchak asked: Is this ruling **like Rabbi Meir or like Rabbi Yehuda?**

ANSWER

אֲמַר לֵיהּ: כְּרַבִּי מֵאִיר,

Rabbi Chiyya bar Avin **said to him: Like Rabbi Meir.**

OBJECTION

וְהָא רַבִּי מֵאִיר שְׁלֹשִׁים קָאָמַר!

Rav Nachman bar Yitzchak challenged: **But doesn't Rabbi Meir say thirty** days for orphans' property?!

RESOLUTION

אֲמַר לֵיהּ: הָכִי אָמַר רַב חִסְדָּא:

Rabbi Chiyya bar Avin **said to him: So said Rav Chisda** in response to this very question:

RESOLUTION

מֵאֲבִימִי קוֹלְפֵי טָאבֵי בְּלַעְיָ עֲלַהּ דְּהָא שְׁמַעְתָּא,

I absorbed good lashes from Avimi over this halachic statement when I challenged him from the Braisa,

RESOLUTION

בָּא לְהַכְרִיז רְצוּפִים — שְׁלֹשִׁים.

and he explained: If the court **comes to announce** on **consecutive** days, it is announced for **thirty** days, as Rabbi Meir said.

RESOLUTION

בְּשֵׁנִי וּבַחֲמִישִׁי, שִׁשִּׁים,

However, if the court announces only **on Monday and on Thursday,** when people gather for court and market day, the announcement spans over **sixty** calendar days.

RESOLUTION

וְאַף עַל גַּב דְּכִי חָשֵׁיב לְהוּ מָר לְיוֹמֵי הַכְרָזָה לָא הָווּ אֶלָּא תְּמָנְיסַר יוֹמֵי,

And even though when the Master counts the actual days of announcement over those sixty days, **they are only eighteen days** (which is less than thirty),

RESOLUTION

כֵּיוָן דְּמָשְׁכָא מִילְּתָא שָׁמְעִי אִינָשֵׁי.

nevertheless, **since the matter is drawn out** over a two-month period, **people hear** about it and buyers will assemble.

STATEMENT

אָמַר רַב יְהוּדָה אָמַר רַב אַסִּי:

Rav Yehuda said that **Rav Assi said:**

STATEMENT

אֵין נִזָּקָקִין לִנְכְסֵי יְתוֹמִים,

The court **does not attend to the property of minor orphans** to collect a debt from their estate,

STATEMENT

אֶלָּא אִם כֵּין הָיְתָה רִבִּית אוֹכֶלֶת בָּהֶן.

unless interest was consuming the property **in their** possession (i.e., a debt to a non-Jew), where waiting will cause them financial loss.

STATEMENT

וְרַבִּי יוֹחָנָן אוֹמֵר:

And Rabbi Yochanan says:

STATEMENT

אוֹ לִשְׁטָר שֶׁיֵּשׁ בּוֹ רִבִּית, אוֹ לִכְתוּבַּת אִשָּׁה מִשּׁוּם מְזוֹנֵי.

The court attends to their property **either for a note that has interest in it, or for the kesubah of a wife because of her sustenance,** since the orphans must support her as long as her kesubah remains unpaid.

QUESTION

וְרַב אַסִּי מַאי טַעְמָא לָא אָמַר לִכְתוּבַּת אִשָּׁה?

The Gemara asks: **And Rav Assi, what is the reason that he did not say** that the court attends to their property **for the kesubah of a wife?**

ANSWER

דְּהָא תַּקִּינוּ לֵיהּ רַבָּנַן מַעֲשֵׂה יָדֶיהָ,

The Gemara answers: Because **the Rabbis enacted for** the husband (and his estate) that they receive **her earnings** in exchange for her sustenance, so the orphans lose nothing.

QUESTION

וְאִידַּךְ?

The Gemara asks: **And the other one,** Rabbi Yochanan, how does he answer this?

ANSWER

זִימְנִין דְּלָא סָפְקָה.

The Gemara answers: **Sometimes** her earnings **do not suffice** to cover her sustenance, so the orphans suffer a net loss.

OBJECTION

תְּנַן:

We learned in our Mishnah (on 21b):

OBJECTION

שׁוּם הַיְתוֹמִים שְׁלֹשִׁים יוֹם, וְשׁוּם הַהֶקְדֵּשׁ שִׁשִּׁים יוֹם,

The public **appraisal of the orphans'** property is **thirty days, and** the **appraisal of consecrated** property is **sixty days,**

OBJECTION

וּמַכְרִיזִין בַּבֹּקֶר וּבָעֶרֶב.

and we make the announcement in the morning and in the evening.

OBJECTION

בְּמַאי עָסְקִינַן?

The Gemara analyzes this Mishnah: **What are we dealing with** here when the court sells the orphans' land?

OBJECTION

אִילֵימָא בְּבַעַל חוֹב גּוֹי, מִי צָיֵית?

If we say we are dealing **with a non-Jewish creditor, will he obey** the court to wait thirty days while we announce the property?!

OBJECTION

אֶלָּא פְּשִׁיטָא בְּבַעַל חוֹב יִשְׂרָאֵל.

Rather, it is obvious that we are dealing **with a Jewish creditor.**

OBJECTION

אִי דְּקָאָכֵיל רִיבִּיתָא, מִי שָׁבְקִינַן לֵיהּ?

Now, **if** it is a case **where he is consuming interest, would we allow him** to take interest from a fellow Jew?! That is forbidden!

OBJECTION

וְאֶלָּא דְּלָא קָאָכֵיל רִיבִּיתָא, וְקָתָנֵי: נִזְקָקִין!

Rather, it must be **that he is not consuming interest, and yet** the Mishnah **teaches** that the court **attends** to the orphans' property to pay him!

OBJECTION

בִּשְׁלָמָא לְרַבִּי יוֹחָנָן, מוֹקֵי לַהּ בִּכְתוּבַּת אִשָּׁה,

Granted, according to Rabbi Yochanan, he can establish it as collecting **the kesubah of a wife** (where there is no interest, but there is financial loss due to her sustenance).

OBJECTION

אֶלָּא לְרַב אַסִּי קַשְׁיָא.

However, according to Rav Assi, it is **difficult,** as he holds we only collect for interest-bearing loans!

REFUTATION

אָמַר לְךָ רַב אַסִּי:

Rav Assi could say to you:

REFUTATION

וּלְרַבִּי יוֹחָנָן מִי נִיחָא?

And according to Rabbi Yochanan, does it work out nicely?

REFUTATION

מִי שָׁבְקִינַן מְזוֹנֵי דְּוַדַּאי קָא מַפְסְדָא,

Would we set aside the sustenance of the widow **that they are definitely losing** each day of the thirty days,

REFUTATION

וְנָקְטִינַן הַכְרָזָה דְּלָא יָדְעִינַן אִי מַרְוִיחִינַן אִי לָא מַרְוִיחִינַן?

and hold onto the announcement, where we do not know if we will gain a higher price through the thirty days **or if we will not gain?!** Surely we wouldn't delay the sale!

RESOLUTION

הָא לָא קַשְׁיָא,

The Gemara answers: **This is not difficult,**

RESOLUTION

בְּתוֹבַעַת כְּתוּבָּתָהּ בְּבֵית דִּין,

for Rabbi Yochanan can establish the Mishnah **where she claims her kesubah in court,**

PROOF

כִּדְרַב יְהוּדָה אָמַר שְׁמוּאֵל, דְּאָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל:

in accordance with what Rav Yehuda said that **Shmuel said, for Rav Yehuda said** that **Shmuel said:**

PROOF

הַתּוֹבַעַת כְּתוּבָּתָהּ בְּבֵית דִּין אֵין לָהּ מְזוֹנוֹת.

A widow who claims her kesubah in court no longer has a right to **sustenance** from the estate. Thus, during the thirty days of announcement, the orphans lose nothing!

OBJECTION

אִי הָכִי, אִיזְדַּקּוֹקֵי לָא מִיזְדַּקְּקִינַן לַהּ,

The Gemara challenges: **If so, we should not attend to her** request to collect her kesubah at all while the orphans are minors, since they suffer no loss from delaying!

RESOLUTION

אֶלָּא כֵּיוָן דְּאִיזְדַּקְּקִינַן לַהּ מֵעִיקָּרָא, מִיזְדַּקְּקִינַן לַהּ לְבַסּוֹף.

The Gemara answers: **Rather, since we attended to her initially** when she first came to court (at which point she lost her sustenance), **we continue to attend to her in the end** to sell the land for her kesubah.

OBJECTION

מִכָּל מָקוֹם, לְרַב אַסִי קַשְׁיָא!

In any case, according to Rav Assi, the Mishnah remains **difficult!**

RESOLUTION

לְעוֹלָם בְּבַעַל חוֹב גּוֹי, שֶׁקִּיבֵּל עָלָיו לָדוּן בְּדִינֵי יִשְׂרָאֵל.

The Gemara answers: **Actually,** we are dealing **with a non-Jewish creditor who accepted upon himself to judge by Jewish law** to wait for thirty days of announcement.

OBJECTION

אִי הָכִי, רִבִּית נָמֵי לָא לִישְׁקוֹל!

The Gemara asks: **If so,** he should **also not take interest** according to Jewish law, so why does Rav Assi say the court attends only if interest is accruing?!

RESOLUTION

שֶׁקִּיבֵּל עָלָיו לָזוֹ, וְלֹא קִיבֵּל עָלָיו לָזוֹ.

The Gemara answers: We are dealing with a non-Jew **who accepted upon himself this** stringency (to wait for the announcement), **but did not accept upon himself that** prohibition (to waive the interest).

OBJECTION

תָּא שְׁמַע:

Come and hear a proof against Rav Assi from a Mishnah (Bava Basra 107a):

OBJECTION

"אֵין נִפְרָעִין מִנִּכְסֵי יְתוֹמִים אֶלָּא מִן הַזִּיבּוּרִית".

"We do not collect debts **from the property of orphans except from worst-quality land."**

OBJECTION

בְּמַאי עָסְקִינַן?

The Gemara analyzes this: **What are we dealing with?**

OBJECTION

אִילֵּימָא בְּבַעַל חוֹב גּוֹי — מִי צָאֵית?

If we say it is **a non-Jewish creditor — will he obey** the Jewish rule to take only worst-quality land?!

OBJECTION

אֶלָּא פְּשִׁיטָא בְּבַעַל חוֹב יִשְׂרָאֵל.

Rather, it is obvious that it is **a Jewish creditor.**

OBJECTION

אִי אָכֵיל רִיבִּיתָא — מִי שָׁבְקִינַן לֵיהּ?

If he is consuming interest — would we allow him to take interest?!

OBJECTION

אֶלָּא דְּלָא אָכֵיל רִיבִּיתָא, וְקָתָנֵי: נִזְקָקִין!

Rather, it must be **that he is not consuming interest, and yet it teaches** that the court **attends** to orphans to collect from them!

OBJECTION

בְּשְׁלָמָא לְרַבִּי יוֹחָנָן, מוֹקֵי לַהּ בִּכְתוּבַּת אִשָּׁה,

Granted, according to Rabbi Yochanan, he can establish it as collecting **the kesubah of a wife;**

OBJECTION

אֶלָּא לְרַב אַסִּי קַשְׁיָא.

however, according to Rav Assi, it is difficult!

REFUTATION

אָמַר לְךָ רַב אַסִּי:

Rav Assi could say to you:

REFUTATION

וּלְרַבִּי יוֹחָנָן מִי נִיחָא?

And according to Rabbi Yochanan, does it work out nicely?

REFUTATION

אִי כְּתוּבָּה, מַאי אִירְיָא מִיַּתְמֵי?

If it is a **kesubah, why specify** that she collects **from orphans** from worst-quality land?

REFUTATION

אֲפִילּוּ מִינֵּיהּ דִּידֵיהּ נָמֵי בְּזִיבּוּרִית!

Even from the husband **himself,** a kesubah is collected **from worst-quality land!** Why attribute this rule to orphans specifically?

RESOLUTION

הָא לָא קַשְׁיָא,

The Gemara answers: **This is not difficult,**

RESOLUTION

רַבִּי מֵאִיר הִיא, דְּאָמַר: כְּתוּבַּת אִשָּׁה בְּבֵינוֹנִית, וּמִיַּתְמֵי בְּזִיבּוּרִית.

for that Mishnah **is Rabbi Meir, who says: The kesubah of a wife** from the husband is collected **from medium-quality land, and from orphans** it was downgraded to be collected **from worst-quality land.**

OBJECTION

מִכָּל מָקוֹם, לְרַב אַסִּי קַשְׁיָא!

In any case, according to Rav Assi, it is **difficult!**

RESOLUTION

לְעוֹלָם בְּבַעַל חוֹב גּוֹי, שֶׁקִּיבֵּל עָלָיו לָדוּן בְּדִינֵי יִשְׂרָאֵל.

The Gemara answers: **Actually,** we are dealing **with a non-Jewish creditor who accepted upon himself to judge by Jewish law** (to take only worst-quality land).

OBJECTION

אִי הָכִי, רִבִּית נָמֵי לָא נִישְׁקוֹל!

The Gemara asks: **If so,** he should **also not take interest!**

RESOLUTION

שֶׁקִּיבֵּל לָזוֹ, וְלֹא קִיבֵּל עָלָיו לָזוֹ.

The Gemara answers: **He accepted upon himself this** rule, **but he did not accept upon himself that** rule.

OBJECTION

תָּא שְׁמַע:

Come and hear a proof from a Mishnah (Gittin 51b): If one says on his deathbed: "Give a field to Ploni

OBJECTION

עַל מְנָת לִיתֵּן לָאִשָּׁה כְּתוּבָּתָהּ וּלְבַעַל חוֹב חוֹבוֹ.

on condition to give the wife her kesubah and to the creditor his debt," the court collects from the orphans' estate to fulfill the condition.

OBJECTION

בְּשִׁלְמָא בַּעַל חוֹב, בֵּין מָר וּבֵין מָר — כִּדְשַׁנִּין.

Granted, as for the creditor, whether according to Master (Rav Assi) **and whether according to Master** (Rabbi Yochanan), it works out **as we answered** before (a non-Jew who accepted certain Jewish rules).

OBJECTION

אֶלָּא כְּתוּבָּתָהּ, בִּשְׁלָמָא לְרַבִּי יוֹחָנָן נִיחָא, אֶלָּא לְרַב אַסִּי קַשְׁיָא!

However, as for her kesubah, granted according to Rabbi Yochanan it is fine (we attend to a kesubah), **but according to Rav Assi it is difficult!** Why do we attend to the orphans' land for a kesubah?

RESOLUTION

הָכָא בְּמַאי עָסְקִינַן — כְּשֶׁחַיָּיב מוֹדֶה.

The Gemara answers: **Here we are dealing with** a case **where the debtor admits** before his death that he owes the debt and instructs the court to pay it.

EXPLANATION

הַשְׁתָּא דְּאָתֵית לְהָכִי, כּוּלְּהוּ נָמֵי כְּשֶׁחַיָּיב מוֹדֶה.

The Gemara notes: **Now that you have arrived at this** answer, **all of them** (the previous Mishnayos) **can also** be explained as **where the debtor admits** and commands payment, which is why the court attends to the orphans' property even without interest.

STATEMENT

מָרִימָר אַגְבֵּי כְּתוּבָּה לְגִרוּשָׁה מִנִּכְסֵי דְּיַתְמֵי.

The Gemara relates: **Mareimar collected a kesubah for a divorced woman from the property of orphans.**

QUESTION

אֲמַר לֵיהּ רָבִינָא לְאֲמֵימָר:

Ravina said to Amemar:

QUESTION

וְהָאָמַר רַב יְהוּדָה אָמַר רַב אַסִּי: ״אֵין נִזְקָקִין לְנִכְסֵי יְתוֹמִין אֶלָּא אִם כֵּן הָיְתָה רִבִּית אוֹכֶלֶת בָּהֶן״.

But didn't Rav Yehuda say that **Rav Assi said: "We do not attend to the property of orphans unless interest was consuming their property"?**

QUESTION

רַבִּי יוֹחָנָן אוֹמֵר: אוֹ לִשְׁטָר שֶׁיֵּשׁ בּוֹ רִבִּית, אוֹ לִכְתוּבַּת אִשָּׁה מִשּׁוּם מְזוֹנֵי!

And even **Rabbi Yochanan says: Either for a note that has interest in it, or for the kesubah of a wife because of her sustenance!**

QUESTION

וַאֲפִילּוּ רַבִּי יוֹחָנָן לָא קָאָמַר אֶלָּא בְּאַלְמָנָה, דְּקָמַפְסְדָא מְזוֹנֵי, אֲבָל גְּרוּשָׁה לָא!

And even Rabbi Yochanan said to attend to the land **only regarding a widow, who is losing** the orphans' money through her **sustenance; but regarding a divorced woman** who has no right to sustenance, **no,** we should not attend to her claim while

they are minors!

ANSWER

אֲמַר לֵיהּ: הָא אֲנַן דְּרַבִּי יוֹחָנָן מִשּׁוּם חִינָּא מַתְנִינַן לַהּ.

Amemar **said to him: We learn the statement of Rabbi Yochanan because of grace** (to make women attractive for marriage so men will marry them knowing their kesubah can be easily collected), which applies to a divorced woman as well!

STATEMENT

אָמַר רַב נַחְמָן:

Rav Nachman said:

STATEMENT

מֵרִישָׁא לָא הֲוָה מִיזְדַּקִּיקְנָא לְנִכְסֵי יַתְמֵי,

At first, I would not attend to the property of orphans to collect any debt from them during their minority.

STATEMENT

כֵּיוָן דִּשְׁמַעְנָא לְהָא דְּרַב הוּנָא חַבְרִין מִשְּׁמֵיהּ דְּרַב:

However, **once I heard this** statement **that Rav Huna our colleague** said **in the name of Rav:**

STATEMENT

"יַתְמֵי דְּאָכְלִי דְּלָא דִּידְהוּ לֵיזְלוּ בָּתַר שִׁיבְקַיְיהוּ",

"Orphans who eat that which is not theirs (i.e. enjoy property encumbered by their father's unpaid debts), **let them follow their deceased father who left them this property,"** meaning it is a disgrace for them,

STATEMENT

מִכָּאן וְאֵילָךְ מִיזְדַּקִּיקְנָא.

from then on I attend to the orphans' property to collect debts.

QUESTION

מֵעִיקָּרָא מַאי טַעְמָא לָא?

The Gemara asks: **At first, what was the reason** Rav Nachman did **not** attend to orphans' property?

ANSWER

אָמַר רַב פָּפָּא: פְּרִיעַת בַּעַל חוֹב מִצְוָה, וְיַתְמֵי לָא בְּנֵי מֵיעְבַּד מִצְוָה נִינְהוּ.

Rav Papa said: Paying back a creditor is a mitzvah, and orphans are not subject to perform mitzvos until they reach majority.

ANSWER

רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ אָמַר: אֵימַר צְרָרֵי אַתְּפְּסֵיהּ.

Rav Huna the son of Rav Yehoshua said: The reason is **we say** perhaps the father **handed over bundles** of money to the creditor before he died to cover the debt.

QUESTION

מַאי בֵּינַיְיהוּ?

The Gemara asks: **What is the practical difference between them?**

ANSWER

אִיכָּא בֵּינַיְיהוּ בְּשֶׁחַיָּיב מוֹדֶה,

There is a difference **between them in** a case **where the debtor admitted** right before his death that he had not paid,

ANSWER

אִי נָמֵי שַׁמְּתוּהוּ וּמִית בְּשַׁמְּתֵיהּ.

or also where **they placed him under a ban** of excommunication for not paying his debt, **and he died in his ban.** (According to Rav Papa, minors still don't pay a mitzvah; according to Rav Huna son of Rav Yehoshua, we know no money was handed over).

RULING

שְׁלַחוּ מִתָּם, דְּשַׁמְּתוּהוּ וּמִית בְּשַׁמְּתֵיהּ,

They sent a ruling **from there** (Eretz Yisrael): If **they placed him under a ban and he died in his ban,** the court attends to the orphans' property,

RULING

וְהִלְכְתָא כְּרַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ.

and the halachah is like Rav Huna the son of Rav Yehoshua.

עַמּוּד ב׳ DAF 22B

PROOF

תְּנַן: שׁוּם הַיְתוֹמִים שְׁלֹשִׁים יוֹם, וְשׁוּם הַהֶקְדֵּשׁ שִׁשִּׁים יוֹם, וּמַכְרִיזִין בַּבֹּקֶר וּבָעֶרֶב.

The Gemara attempts to resolve the machlokes regarding why bais din does not collect from minor orphans' property by bringing a proof: **We learned** in a Mishnah (21b): **The assessment of** property belonging to **orphans** being sold by bais din is proclaimed for **thirty days, and the assessment of Hekdesh** is proclaimed for **sixty days, and they proclaim in the morning and in the evening.**

QUESTION

בְּמַאי עָסְקִינַן?

The Gemara asks: **What are we dealing with** in this Mishnah when bais din sells orphans' property?

OBJECTION

אִילֵימָא בְּבַעַל חוֹב גּוֹי — מִי צָאֵית?

If we say it is dealing **with a non-Jewish creditor** who demands his debt right away, would **he obey** bais din to wait thirty days while they make proclamations?

STATEMENT

אֶלָּא פְּשִׁיטָא בְּבַעַל חוֹב יִשְׂרָאֵל.

Rather, it is obvious that the Mishnah is dealing **with a Jewish creditor.**

EXPLANATION

בִּשְׁלָמָא לְרַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ, מוֹקֵי לַהּ בְּשֶׁחַיָּיב מוֹדֶה,

Now, **it works out well according to Rav Huna the son of Rav Yehoshua,** who says the reason bais din does not collect from orphans is out of concern for hidden bundles of money; he can **establish** the Mishnah as referring **to where the debtor** himself **admitted** right before dying that he had not paid, so there is no concern of bundles, and thus bais din collects.

QUESTION

אֶלָּא לְרַב פָּפָּא — קַשְׁיָא!

But according to Rav Papa, who says the reason is that orphans are not obligated in the mitzva of repaying a debt, it is **difficult!** Why would bais din sell their property for a Jewish creditor at all?

ANSWER

אָמַר לְךָ רַב פָּפָּא:

Rav Papa could have **said to you** in response:

RESOLUTION

אִי בָּעֵית אֵימָא — כְּתוּבָּה מִשּׁוּם חִינָּא,

If you want, say that the Mishnah is talking about collecting a woman's **kesubah,** which bais din collects even from minor orphans **because of grace** (so women will be willing to marry).

RESOLUTION

וְאִי בָּעֵית אֵימָא — בְּבַעַל חוֹב גּוֹי שֶׁקִּיבֵּל עָלָיו לָדוּן בְּדִינֵי יִשְׂרָאֵל.

And if you want, say instead that it is indeed dealing **with a non-Jewish creditor, but one who accepted upon himself to judge according to Jewish law,** and therefore he agrees to wait for the thirty days of proclamation.

OBJECTION

אִי קִיבֵּל עָלָיו, לִינְטַר לְהוּ עַד דְּגָדְלִי!

The Gemara asks: **If he accepted** Jewish law **upon himself, let him wait for them until they grow up!** According to Rav Papa, under Jewish law bais din does not collect a debt from minor orphans!

RESOLUTION

שֶׁקִּיבֵּל עָלָיו לָזוּ, וְלֹא קִיבֵּל עָלָיו לָזוּ.

The Gemara answers: It is a case **where he accepted** Jewish law **upon himself for this** matter (to allow thirty days of public appraisal), **but he did not accept it upon himself for that** matter (to wait until the orphans reach adulthood).

PROOF

תָּא שְׁמַע: עַל מְנָת לִיתֵּן לָאִשָּׁה כְּתוּבָּתָהּ, וּלְבַעַל חוֹב חוֹבוֹ.

Come and hear another proof from a Braisa: Bais din proclaims that the land of orphans is being sold **on the condition to give the woman her kesubah and to the creditor his debt.**

QUESTION

בְּמַאי עָסְקִינַן?

The Gemara again analyzes: **What are we dealing with** here?

OBJECTION

אִילֵימָא בְּבַעַל חוֹב גּוֹי — מִי צָיֵית?

If we say it is **with a non-Jewish creditor, will he obey** the thirty-day proclamation process?

STATEMENT

אֶלָּא פְּשִׁיטָא בְּבַעַל חוֹב יִשְׂרָאֵל.

Rather, it is obvious it speaks **of a Jewish creditor.**

EXPLANATION

בִּשְׁלָמָא לְרַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ, מוֹקֵי לַהּ בְּשֶׁחַיָּיב מוֹדֶה.

Granted, according to Rav Huna the son of Rav Yehoshua, he can **establish it where the debtor admitted** before his death.

QUESTION

אֶלָּא לְרַב פָּפָּא, בִּשְׁלָמָא כְּתוּבָּה — מִשּׁוּם חִינָּא, אֶלָּא בַּעַל חוֹב קַשְׁיָא!

But according to Rav Papa, granted, a kesubah is collected **because of grace, but a creditor** collecting a regular debt is **difficult!**

RESOLUTION

לְעוֹלָם בְּבַעַל חוֹב גּוֹי, וּכְגוֹן שֶׁקִּיבֵּל עָלָיו לָדוּן בְּדִינֵי יִשְׂרָאֵל.

The Gemara answers: **Actually,** it is talking **about a non-Jewish creditor, and for instance where he accepted upon himself to judge by Jewish law.**

OBJECTION

אִי קִיבֵּל עָלָיו, לִינְטַר לְהוּ עַד דְּגָדְלִי!

The Gemara challenges again: **If he accepted** Jewish law **upon himself, let him wait for them until they grow up!**

RESOLUTION

שֶׁקִּיבֵּל עָלָיו לָזוֹ, וְלֹא קִיבֵּל עָלָיו לָזוֹ.

The Gemara answers: It is a case **where he accepted** it **upon himself for this** detail of thirty days appraisal, **and did not accept it upon himself for that** detail of waiting until adulthood.

STATEMENT

רָבָא אָמַר: מִשּׁוּם שׁוֹבָר.

Rava said a new sevara for the halachah: The reason bais din does not collect from minor orphans' property is **because of** the concern that there might be a **receipt (shovar)** that the father paid before he died, which the orphans do not know about.

QUESTION

אֲמַר לֵיהּ רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ לְרָבָא: וּמִי חָיְישִׁינַן לְשׁוֹבָר?

Rav Huna the son of Rav Yehoshua said to Rava: And are we concerned for a receipt in general when the debtor is not present?

OBJECTION

וְהָתְנַן: הַנִּפְרַעַת שֶׁלֹּא בְּפָנָיו — לֹא תִּפָּרַע אֶלָּא בִּשְׁבוּעָה.

But didn't we learn in a Mishnah (Kesubos 87a): **A woman who collects** her kesubah from her husband's property **not in his presence** (e.g., he went overseas) **shall not collect except with an oath** that she was not paid?

BRAISA

וְאָמַר רַבִּי אַחָא שַׂר הַבִּירָה: מַעֲשֶׂה בָּא לִפְנֵי רַבִּי יִצְחָק נַפָּחָא לְאַנְטוֹכְיָא, וְאָמַר: לֹא שָׁנוּ אֶלָּא כְּתוּבַּת אִשָּׁה מִשּׁוּם חִינָּא, אֲבָל בַּעַל חוֹב — לָא,

And Rabbi Acha Sar HaBirah said: An incident came before Rabbi Yitzchak Nappacha in Antioch, and he said: They only taught this rule that one collects in the debtor's absence **regarding a woman's kesubah, because of grace, but a creditor** collecting a debt—**no,** he cannot collect in his absence.

STATEMENT

וְרַבָּה אָמַר רַב נַחְמָן: אֲפִילּוּ בַּעַל חוֹב נָמֵי,

And Rabba said that **Rav Nachman said: Even a creditor also** collects his debt in the debtor's absence by taking an oath!

OBJECTION

וְאִי חָיְישַׁתְּ לְשׁוֹבָר — הָתָם נָמֵי נֵיחוּשׁ!

Rav Huna son of Rav Yehoshua concludes his kasha to Rava: **And if you are concerned for a receipt, there too** regarding a living debtor who is overseas, **let us be concerned** that he paid and wrote a receipt!

ANSWER

אֲמַר לֵיהּ: הָתָם, כִּדְאָמְרִינַן טַעְמָא, שֶׁלֹּא יְהֵא כָּל אֶחָד נוֹטֵל מְעוֹתָיו שֶׁל חֲבֵירוֹ וְהוֹלֵךְ וְיוֹשֵׁב לוֹ בִּמְדִינַת הַיָּם.

Rava **said to him: There,** regarding one who went overseas, the reason we collect with an oath is **as we say the reason: So that every person should not take his friend's money and go and settle overseas** to evade paying his debts, knowing bais din wouldn't touch his property. But by orphans, that takkanah does not apply.

RULING

אָמַר רָבָא, הִלְכְתָא: אֵין נִזְקָקִין לְנִכְסֵי יְתוֹמִין, וְאִם אָמַר: "תְּנוּ" — נִזְקָקִין.

Rava said: The halachah is that **we do not attend to the property of orphans** to pay debts; **but if** the father **said** on his deathbed **"Give"** to the creditor, **we do attend to** his property.

RULING

"שָׂדֶה זוֹ" ו"מָנֶה זוֹ" — נִזְקָקִין וְאֵין מַעֲמִידִין אַפּוֹטְרוֹפּוֹס,

If he specified: **"Give this field" or "Give this maneh (100 dinars)", we attend to** the property **and we do not appoint a guardian (apotropos)** for the orphans, because there is nothing for a guardian to argue about.

RULING

"שָׂדֶה" סְתָם ו"מָנֶה" סְתָם — נִזְקָקִין וּמַעֲמִידִין אַפּוֹטְרוֹפּוֹס.

If he said **"Give a field" without specifying, or "Give a maneh" without specifying, we attend to** the property **and we do appoint a guardian** to ensure they choose property that is best for the orphans.

STATEMENT

אָמְרִי נְהַרְדָּעֵי: בְּכוּלְּהוּ נִזְקָקִין וּמַעֲמִידִין אַפּוֹטְרוֹפּוֹס, לְבַד מִנִּמְצֵאת שָׂדֶה שֶׁאֵינָהּ שֶׁלּוֹ, דְּאַחְזוּקֵי סָהֲדֵי בְּשַׁקְרֵי לָא מַחְזְקִינַן.

The Sages of Nehardea say: In all of these cases where the father commanded to give, **we attend to** the property **and appoint a guardian, except for where a field is found not to be his** (i.e. witnesses testify the father stole it), in which case we take it back immediately without appointing a guardian, **because we do not hold witnesses to be liars.**

RULING

אָמַר רַב אָשֵׁי: הִלְכָּךְ אִזְדְּקוּקֵי לָא מִזְדַּקְקִינַן, דְּהָא אָמַר רָבָא: הִלְכְתָא אֵין נִזְקָקִין, וְאִי מִזְדַּקְקִינַן מוֹקְמִינַן אַפּוֹטְרוֹפּוֹס, דְּאָמְרִי נְהַרְדָּעֵי: בְּכוּלְּהוּ נִזְקָקִין וּמַעֲמִידִין אַפּוֹטְרוֹפּוֹס, לְבַד מִנִּמְצֵאת שָׂדֶה שֶׁאֵינָהּ שֶׁלּוֹ, דְּאַחְזוּקֵי סָהֲדֵי בְּשַׁקְרֵי לָא מַחְזְקִינַן.

Rav Ashi said: Therefore, we do not attend to orphans' property for a debt at all, **for Rava said: The halachah is we do not attend** to orphans' property; **and if we do attend** (such as when the father commanded "Give"), **we appoint a guardian** in all cases, **for the Sages of Nehardea say: In all of these cases we attend to the property and appoint a guardian, except for where a field is found not to be his, because we do not hold witnesses to be liars.**

SUMMARY

The Gemara clarifies the required duration of public announcements for selling orphans' land and Hekdesh, establishing that a thirty-day announcement period can mean sixty calendar days when announced specifically on Mondays and Thursdays. The Gemara then analyzes the opinion of Rav Assi, who holds that Beis Din does not collect debts from minor orphans' estate unless it involves an interest-bearing loan to a non-Jew, compared to Rabbi Yochanan who holds Beis Din also collects a wife's kesubah to stop the cost of her sustenance. The Sugya attempts to align our Mishnah with both views, addressing scenarios involving non-Jewish creditors who agree to Jewish court procedures, as well as a widow who forfeits her right to daily sustenance upon claiming her kesubah in court.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at how the Gemara goes to great lengths to protect the property of yesomim. The court doesn’t just step in to pay off debts from an estate of minor orphans right away. We hold off, we wait, we make sure they aren't losing out. The Gemara even brings down a profound sevara from Rav Papa: "Pri'as ba'al chov mitzvah, v'yasmei la b'nei me'evad mitzvah ninhu", paying a debt is a mitzvah, and young orphans are not yet obligated in mitzvos! Think about what the Tanna is telling us here: the entire yesod of paying back what you owe isn't just a legal obligation or a civil matter, it's an actual mitzvah, a cheftza of avodas Hashem.

That is a massive chiddush for our daily life. When a Yid pays his rent, settles his credit card bill, pays his workers on time, or returns a favor to a friend, he shouldn't view it as just a dry financial burden or a hassle. It's a mitzvah! Hashem built the world so that being honest, paying your dues, and carrying yourself with total integrity is part and parcel of your yiras Shamayim. When you write that check or send that payment, you are fulfilling the will of Hashem just like putting on tefillin.

Take this sevara into your day today. Next time you have to pay a bill, settle a debt, or reimburse a friend, don't do it with a sigh or a begrudging heart. Take a second before you send it and have in mind: I am doing this right now because Hashem commanded me to live as an honest Yid and pay what I owe. Turn a simple transaction into a real act of avodah.

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.'