חוּמָּשׁ עִם רַשִׁ"י · PARSHAS HASHAVUA

חוּמָּשׁ עִם רַשִׁ"י · מקץ · חֲמִישִׁי

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

MIKETZ · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the story of Yosef and his brothers takes a dramatic turn as Yosef demands that they return home and bring back their youngest brother, Binyamin, to prove they are not spies. He keeps Shimon behind as a hostage. On the journey home, the brothers are shocked to discover that their money was mysteriously returned to their sacks. Upon arriving in Canaan, they report everything to their father Yaakov, who refuses to let Binyamin travel to Mitzrayim, mourning the loss of Yosef and Shimon.

As the famine worsens and the food runs out, the brothers realize they have no choice but to return to Mitzrayim. Yehudah steps up and takes personal responsibility for Binyamin's safety, convincing Yaakov to grant permission. Yaakov sends them off with gifts, double the money, and a tefillah for Hashem's mercy before the brothers make their way back to present themselves to Yosef.

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

פָּסוּק א

Pasuk 1

אִם כֵּנִים אַתֶּם אֲחֵיכֶם אֶחָד יֵאָסֵר בְּבֵית מִשְׁמַרְכֶם וְאַתֶּם לְכוּ

if honest you are your brother one shall be imprisoned in the house of your confinement and you go

הָבִיאוּ שֶׁבֶר רַעֲבוֹן בָּתֵּיכֶם׃

bring rations for the hunger of your households

רַשִׁ"י

בבית משמרכם. שֶׁאַתֶּם אֲסוּרִים בּוֹ עַכְשָׁו׃

In the house of your ward that you are imprisoned in it now

רַשִׁ"י

ואתם לכו הביאו. לְבֵית אֲבִיכֶם׃

And as for you go bring to the house of your father

רַשִׁ"י

שבר רעבון בתיכם. מַה שֶּׁקְּנִיתֶם לְרַעֲבוֹן אַנְשֵׁי בָּתֵּיכֶם׃

food of the famine of your houses that which you bought for the hunger of the people of your houses

פָּסוּק ב

Pasuk 2

וְאֶת אֲחִיכֶם הַקָּטֹן תָּבִיאוּ אֵלַי וְיֵאָמְנוּ דִבְרֵיכֶם וְלֹא תָמוּתוּ

and — your brother the youngest you shall bring to me and will be verified your words and not will you die

וַיַּעֲשׂוּ כֵן׃

so and they did

רַשִׁ״י

ויאמנו דבריכם. יִתְאַמְּתוּ וְיִתְקַיְּמוּ; כְּמוֹ אָמֵן אָמֵן במדבר ה׳ , וּכְמוֹ, יֵאָמֵן

let be verified and like 5 Bamidbar true true like and confirmed they shall be verified your words And will be verified

נָא דְּבָרְךָ מלכים א ח׳ :

8 I Melachim Your word please

פָּסוּק ג

Pasuk 3

וַיֹּאמְרוּ אִישׁ אֶל אָחִיו אֲבָל אֲשֵׁמִים אֲנַחְנוּ עַל אָחִינוּ אֲשֶׁר רָאִינוּ

we saw for our brother concerning are we guilty indeed his brother to each man And they said

צָרַת נַפְשׁוֹ בְּהִתְחַנְּנוֹ אֵלֵינוּ וְלֹא שָׁמָעְנוּ עַל כֵּן בָּאָה אֵלֵינוּ הַצָּרָה

the distress upon us has come this upon did we listen and not to us when he pleaded his soul the anguish of

הַזֹּאת׃

this

רַשִׁ״י

אבל. כְּתַרְגּוּמוֹ בְּקוּשְׁטָא, וְרָאִיתִי בְּבְ״רַ לִישְׁנָא דְּרוֹמָאָה הוּא אֲבָל – בְּרַם׃

Verily like its Targum in truth and I saw in Bereishis Rabbah the language of Roman it is 'aval' 'verum'

רַשִׁ״י

באה אלינו. טַעֲמוֹ בַּבֵּי״ת, לְפִי שֶׁהוּא בִּלְשׁוֹן עָבָר, שֶׁכְּבָר בָּאָה, וְתַרְגּוּמוֹ

has come upon us its accent is on the Beis because that it is in the expression of past tense for already it came and its Targum is

אֲתַת לָנָא׃

has come upon us

פָּסוּק ד

Pasuk 4

וַיַּעַן רְאוּבֵן אֹתָם לֵאמֹר הֲלוֹא אָמַרְתִּי אֲלֵיכֶם לֵאמֹר אַל תֶּחֱטְאוּ

And answered Reuven them saying Did not I say to you saying Do not sin

בַּיֶּלֶד וְלֹא שְׁמַעְתֶּם וְגַם דָּמוֹ הִנֵּה נִדְרָשׁ׃

against the child and not did you listen and also his blood behold is demanded

רַשִׁ״י

וגם דמו. אִתִּין וְגַמִּין רְבוּיִין – דָּמוֹ וְגַם דַּם הַזָּקֵן׃

and also his blood the words es and the words gam are inclusions the blood of the old man

פָּסוּק ה

Pasuk 5

וְהֵם לֹא יָדְעוּ כִּי שֹׁמֵעַ יוֹסֵף כִּי הַמֵּלִיץ בֵּינָתָם׃

and they did not know that understood Yosef for the interpreter was between them

רַשִׁ"י

והם לא ידעו כי שמע יוסף. מֵבִין לְשׁוֹנָם, וּבְפָנָיו הָיוּ מְדַבְּרִים כֵּן:
And they did not know that Yosef listened. understood their language, and in his presence they were speaking thus

רַשִׁ"י

כי המליץ בינתם. כִּי כְּשֶׁהָיוּ מְדַבְּרִים עִמּוֹ הָיָה הַמֵּלִיץ בֵּינֵיהֶם הַיּוֹדֵעַ
for the interpreter was between them. for when they were speaking with him was the interpreter between them who knew

לָשׁוֹן עִבְרִי וְלָשׁוֹן מִצְרִי, וְהָיָה מֵלִיץ דִּבְרֵיהֶם לְיוֹסֵף וְדִבְרֵי יוֹסֵף לָהֶם,
language Hebrew and language Egyptian, and he would interpret their words to Yosef and the words of Yosef to them,

לָכֵן הָיוּ סְבוּרִים שֶׁאֵין יוֹסֵף מַכִּיר בְּלָשׁוֹן עִבְרִי:
therefore they were under the impression that Yosef knew the language Hebrew

רַשִׁ"י

המליץ. זֶה מְנַשֶּׁה:
The interpreter. this was Menashe

פָּסוּק ו

Pasuk 6

וַיִּסֹּב מֵעֲלֵיהֶם וַיֵּבְךְּ וַיָּשָׁב אֲלֵהֶם וַיְדַבֵּר אֲלֵהֶם וַיִּקַּח מֵאִתָּם אֶת
And he turned from upon them and wept and he returned to them and spoke to them and he took from them —

שִׁמְעוֹן וַיֶּאֱסֹר אֹתוֹ לְעֵינֵיהֶם:
Shimon and bound him before their eyes

רַשִׁ"י

ויסב מעליהם. נִתְרַחֵק מֵעֲלֵיהֶם שֶׁלֹּא יִרְאוּהוּ בּוֹכֶה:
And he turned from upon them. he moved away from upon them so that not they should see him weeping

רַשִׁ"י

ויבך. לְפִי שֶׁשָּׁמַע שֶׁהָיוּ מִתְחָרְטִין:
and he wept. because that he heard that they were regretting

רַשִׁ"י

את שמעון. הוּא הִשְׁלִיכוֹ לַבּוֹר, הוּא שֶׁאָמַר לְלֵוִי הִנֵּה בַּעַל הַחֲלֹמוֹת הַלָּזֶה בָּא
— Shimon he cast him into the pit he who said to Levi behold the master of the dreams this comes

בראשית רבה . דָּבָר אַחֵר נִתְכַּוֵּן יוֹסֵף לְהַפְרִידוֹ מִלֵּוִי, שֶׁמָּא יִתְיָעֲצוּ שְׁנֵיהֶם
Bereshit Rabbah . matter another intended Yossef to separate him from Levi lest they conspire the two of them

לַהֲרֹג אוֹתוֹ:
to kill him

רַשִׁ"י

ויאסר אתו לעיניהם. לֹא אֲסָרוֹ אֶלָּא לְעֵינֵיהֶם, וְכֵיוָן שֶׁיָּצְאוּ הוֹצִיאוֹ
And he bound him before their eyes. not did he bind him except before their eyes and once that they left he brought him out

וְהֶאֱכִילוֹ וְהִשְׁקָהוּ בראשית רבה :
and fed him and gave him drink Bereishis Rabbah

פָּסוּק ז

Pasuk 7

וַיְצַו יוֹסֵף וַיְמַלְאוּ אֶת כְּלֵיהֶם בָּר וּלְהָשִׁיב כַּסְפֵּיהֶם אִישׁ אֶל
And commanded Yosef and they filled — their vessels with grain and to return their money each man to

שַׂקּוֹ וְלָתֵת לָהֶם צֵדָה לַדָּרֶךְ וַיַּעַשׂ לָהֶם כֵּן׃
his sack and to give to them provisions for the journey and he did for them so

פָּסוּק ח

Pasuk 8

וַיִּשְׂאוּ אֶת שִׁבְרָם עַל חֲמֹרֵיהֶם וַיֵּלְכוּ מִשָּׁם׃
and they loaded — their grain upon their donkeys and they departed from there

פָּסוּק ט

Pasuk 9

וַיִּפְתַּח הָאֶחָד אֶת שַׂקּוֹ לָתֵת מִסְפּוֹא לַחֲמֹרוֹ בַּמָּלוֹן וַיַּרְא אֶת כַּסְפּוֹ
And opened the one — his sack to give fodder to his donkey at the lodging-place and he saw his money

וְהִנֵּה הוּא בְּפִי אַמְתַּחְתּוֹ׃
and behold it was in the mouth of his bag

רַ"שִׁ"י

ויפתח האחד. הוּא לֵוִי, שֶׁנִּשְׁאַר יָחִיד מִשִּׁמְעוֹן בֶּן זוּגוֹ׃
And opened the one. he was Levi who remained alone without Shimon his partner

רַ"שִׁ"י

במלון. בַּמָּקוֹם שֶׁלָּנוּ בַּלַּיְלָה׃
In the inn in the place that they lodged in the night

רַ"שִׁ"י

אמתחתו. הוּא שַׂק׃
his sack is sack

פָּסוּק י

Pasuk 10

וַיֹּאמֶר אֶל אֶחָיו הוּשַׁב כַּסְפִּי וְגַם הִנֵּה בְּאַמְתַּחְתִּי וַיֵּצֵא לִבָּם
And he said to his brothers has been returned my money and also behold in my sack and sank their heart

וַיֶּחֶרְדוּ אִישׁ אֶל אָחִיו לֵאמֹר מַה זֹּאת עָשָׂה אֱלֹהִים לָנוּ׃
and they trembled a man to his brother saying what is this has done God to us

רַ"שִׁ"י

וגם הנה באמתחתי. גַּם הַכֶּסֶף בּוֹ עִם הַתְּבוּאָה׃
and also behold in my sack also the money in it with the grain

רַ"שִׁ"י

מה זאת עשה אלהים לנו. לַהֲבִיאֵנוּ לְיָדֵי עֲלִילָה זוֹ, שֶׁלֹּא הוּשַׁב אֶלָּא
what is this that has done God to us to bring us into the hands of an accusation this for not was it returned except

לְהִתְעוֹלֵל עָלֵינוּ׃
against us to frame charges

פָּסוּק יא

Pasuk 11

וַיָּבֹאוּ אֶל יַעֲקֹב אֲבִיהֶם אַרְצָה כְּנָעַן וַיַּגִּידוּ לוֹ אֵת כָּל הַקֹּרֹת
the things that befell all — him and they told Kenaan to the land of their father Yaakov to And they came

אֹתָם לֵאמֹר׃
saying them

פָּסוּק יב

Pasuk 12

דִּבֶּר הָאִישׁ אֲדֹנֵי הָאָרֶץ אִתָּנוּ קָשׁוֹת וַיִּתֵּן אֹתָנוּ כִּמְרַגְּלִים אֶת הָאָרֶץ׃
the land — as spies of us and placed harshly with us the land the lord of the man spoke

פָּסוּק יג

Pasuk 13

וַנֹּאמֶר אֵלָיו כֵּנִים אֲנָחְנוּ לֹא הָיִינוּ מְרַגְּלִים׃
spies were we not are we honest men to him And we said

פָּסוּק יד

Pasuk 14

שְׁנֵים עָשָׂר אֲנַחְנוּ אַחִים בְּנֵי אָבִינוּ הָאֶחָד אֵינֶנּוּ וְהַקָּטֹן הַיּוֹם אֶת
is with today and the youngest is no more the one our father sons of brothers we · twelve

אָבִינוּ בְּאֶרֶץ כְּנָעַן׃
Canaan in the land of our father

פָּסוּק טו

Pasuk 15

וַיֹּאמֶר אֵלֵינוּ הָאִישׁ אֲדֹנֵי הָאָרֶץ בְּזֹאת אֵדַע כִּי כֵנִים אַתֶּם אֲחֵיכֶם
your brother you are honest that I shall know by this the land the lord of the man to us And he said

הָאֶחָד הַנִּיחוּ אִתִּי וְאֶת רַעֲבוֹן בָּתֵּיכֶם קְחוּ וָלֵכוּ׃
and go take your households the famine of and — with me leave the one

פָּסוּק טז

Pasuk 16

וְהָבִיאוּ אֶת אֲחִיכֶם הַקָּטֹן אֵלַי וְאֵדְעָה כִּי לֹא מְרַגְּלִים אַתֶּם כִּי כֵנִים
honest that are you spies not that that I may know to me the youngest your brother — and bring

אַתֶּם אֶת אֲחִיכֶם אֶתֵּן לָכֶם וְאֶת הָאָרֶץ תִּסְחָרוּ׃
you may trade in the land and — to you I will give your brother — are you

רַשִׁ"י

ואת הארץ תסחרו. תְּסוֹבְבוּ; וְכָל לְשׁוֹן סוֹחֲרִים וּסְחוֹרָה עַל שֵׁם
account of on and merchandise merchants expression of and every you shall travel around you shall trade the land and —

שֶׁמְּחַזְּרִים וְסוֹבְבִים אַחַר הַפְּרַקְמַטְיָא:
the merchandise after and go around that they seek

פָּסוּק יז

Pasuk 17

וַיְהִי הֵם מְרִיקִים שַׂקֵּיהֶם וְהִנֵּה אִישׁ צְרוֹר כַּסְפּוֹ בְּשַׂקּוֹ וַיִּרְאוּ
and they saw was in his sack his money bundle of each man's and behold their sacks were emptying they and it was

אֶת צְרֹרוֹת כַּסְפֵּיהֶם הֵמָּה וַאֲבִיהֶם וַיִּירָאוּ:
and they were afraid and their father they their money the bundles of —

רַשִׁ"י

צרור כספו. קֶשֶׁר כַּסְפּוֹ:
his money the knot of his money bundle of

פָּסוּק יח

Pasuk 18

וַיֹּאמֶר אֲלֵהֶם יַעֲקֹב אֲבִיהֶם אֹתִי שְׁכַלְתֶּם יוֹסֵף אֵינֶנּוּ וְשִׁמְעוֹן אֵינֶנּוּ וְאֶת
and — is not and Shimon is not Yosef you have bereaved me their father Yaakov to them And he said

בִּנְיָמִן תִּקָּחוּ עָלַי הָיוּ כֻלָּנָה:
all of them have come upon me you would take Binyamin

רַשִׁ"י

אתי שכלתם. מְלַמֵּד שֶׁחָשַׁדָן שֶׁמָּא הָרָגוּהוּ אוֹ מְכָרוּהוּ כְּיוֹסֵף:
like Yosef they sold him or they killed him perhaps that he suspected them this teaches you have bereaved me

רַשִׁ"י

שכלתם. כָּל מִי שֶׁבָּנָיו אֲבוּדִים קָרוּי שַׁכּוּל:
bereaved is called are lost whose children who anyone ye have bereaved

פָּסוּק יט

Pasuk 19

וַיֹּאמֶר רְאוּבֵן אֶל אָבִיו לֵאמֹר אֶת שְׁנֵי בָנַי תָּמִית אִם לֹא אֲבִיאֶנּוּ אֵלֶיךָ
to you I bring him not if you may kill sons my two — saying his father to Reuven And he said

תְּנָה אֹתוֹ עַל יָדִי וַאֲנִי אֲשִׁיבֶנּוּ אֵלֶיךָ:
to you will return him and I my hand upon him place

פָּסוּק כ

Pasuk 20

וַיֹּאמֶר לֹא יֵרֵד בְּנִי עִמָּכֶם כִּי אָחִיו מֵת וְהוּא לְבַדּוֹ נִשְׁאָר
is left alone and he is dead his brother for with you my son shall go down not And he said

וּקְרָאָהוּ אָסוֹן בַּדֶּרֶךְ אֲשֶׁר תֵּלְכוּ בָהּ וְהוֹרַדְתֶּם אֶת שֵׂיבָתִי בְּיָגוֹן

with sorrow my grey hair — then you will bring down on it you go that on the way a disaster and should befall him

שְׁאוֹלָה׃

to the grave

רַשִׁ״י

לא ירד בני עמכם. לֹא קִבֵּל דְּבָרָיו שֶׁל רְאוּבֵן, אָמַר בְּכוֹר שׁוֹטֶה הוּא זֶה,

this one he is foolish firstborn he said Reuven of the words accept He did not with you my son shall go down Not

הוּא אוֹמֵר לְהָמִית בָּנָיו, וְכִי בָּנָיו הֵם וְלֹא בָּנַי? בראשית רבה :

Rabbah Bereishis my sons and not they his sons and are his sons to kill says he

פָּסוּק כא

Pasuk 21

וְהָרָעָב כָּבֵד בָּאָרֶץ׃

in the land was severe And the famine

פָּסוּק כב

Pasuk 22

וַיְהִי כַּאֲשֶׁר כִּלּוּ לֶאֱכֹל אֶת הַשֶּׁבֶר אֲשֶׁר הֵבִיאוּ מִמִּצְרָיִם וַיֹּאמֶר

and he said from Mitzrayim they brought which the grain — to eat they finished when and it was

אֲלֵיהֶם אֲבִיהֶם שֻׁבוּ שִׁבְרוּ לָנוּ מְעַט אֹכֶל׃

food a little for us buy return their father to them

רַשִׁ״י

כאשר כלו לאכל. יְהוּדָה אָמַר לָהֶם הַמְתִּינוּ לַזָּקֵן עַד שֶׁתִּכְלֶה פַּת מִן

from bread that will be finished until for the old man Wait to them said Yehudah to eat they finished When

הַבַּיִת בראשית רבה :

Rabbah Bereshit the house

רַשִׁ״י

כאשר כלו. כַּד שֶׁצִּיאוּ, וְהַמְתַרְגֵּם כַּד סַפִּיקוּ טוֹעֶה; כַּאֲשֶׁר כִּלּוּ

finished when is mistaken they had enough when and the one translating they finished when they finished when

הַגְּמַלִּים לִשְׁתּוֹת מְתֻרְגָּם כַּד סַפִּיקוּ – כְּשֶׁשָּׁתוּ דַּי סִפּוּקָם הוּא גְּמַר

the end of that is their need sufficient for when they drank they had enough when is translated to drink the camels

שְׁתִיָּתָם; אֲבָל זֶה כַּאֲשֶׁר כִּלּוּ לֶאֱכֹל, כַּאֲשֶׁר תַּם הָאֹכֶל הוּא, וּמְתַרְגְּמִינָן כַּד

when and we translate it is the food ended when to eat they finished when this but their drinking

שֶׁצִּיאוּ׃

they finished

פָּסוּק כג

Pasuk 23

וַיֹּאמֶר אֵלָיו יְהוּדָה לֵאמֹר הָעֵד הֵעִד בָּנוּ הָאִישׁ לֵאמֹר לֹא תִרְאוּ פָּנַי

my face see you shall not saying the man us warned warning saying Yehudah to him And he said

בִּלְתִּי אֲחִיכֶם אִתְּכֶם׃
with you your brother is unless

רַשִׁ״י

העד העד. לְשׁוֹן הַתְרָאָה שֶׁסְּתָם הַתְרָאָה מַתְרֶה בוֹ בִּפְנֵי עֵדִים, וְכֵן
and so witnesses in the presence of him one warns warning for an ordinary warning an expression of did warn solemnly warn

הַעִדֹתִי בַּאֲבוֹתֵיכֶם ירמיהו י"א ; רֵד הָעֵד בָּעָם שמות י"ט :
19 Shemos the people warn go down 11 Yirmeyahu your fathers I forewarned

רַשִׁ״י

לא תראו פני בלתי אחיכם אתכם. לֹא תִרְאוּנִי בְלֹא אֲחִיכֶם אִתְּכֶם;
with you your brother without see me you will not with you your brother without my face see you shall not

וְאֻנְקְלוֹס תִּרְגֵּם אֶלָּהֵן כַּד אֲחוּכוֹן עִמְּכוֹן, יִשֵּׁב הַדָּבָר עַל אָפְנוֹ וְלֹא
and did not its proper fit upon the matter he settled with you your brother is when except translated and Onkelos

דִּקְדֵּק לְתַרְגֵּם אַחַר לְשׁוֹן הַמִּקְרָא׃
the verse the phrasing of after to translate meticulously care

פָּסוּק כד

Pasuk 24

אִם יֶשְׁךָ מְשַׁלֵּחַ אֶת אָחִינוּ אִתָּנוּ נֵרְדָה וְנִשְׁבְּרָה לְךָ אֹכֶל׃
food for you and buy we will go down with us our brother — sending you are If

פָּסוּק כה

Pasuk 25

וְאִם אֵינְךָ מְשַׁלֵּחַ לֹא נֵרֵד כִּי הָאִישׁ אָמַר אֵלֵינוּ לֹא תִרְאוּ פָנַי
my face see you shall not to us said the man for go down we will not sending you are not and if

בִּלְתִּי אֲחִיכֶם אִתְּכֶם׃
with you your brother is unless

פָּסוּק כו

Pasuk 26

וַיֹּאמֶר יִשְׂרָאֵל לָמָה הֲרֵעֹתֶם לִי לְהַגִּיד לָאִישׁ הַעוֹד לָכֶם אָח׃
a brother to you is there yet to the man to tell to me did you do evil why Yisrael And said

פָּסוּק כז

Pasuk 27

וַיֹּאמְרוּ שָׁאוֹל שָׁאַל הָאִישׁ לָנוּ וּלְמוֹלַדְתֵּנוּ לֵאמֹר הַעוֹד אֲבִיכֶם חַי
alive your father is still saying and about our relatives about us the man he asked surely asking And they said

הֲיֵשׁ לָכֶם אָח וַנַּגֶּד לוֹ עַל פִּי הַדְּבָרִים הָאֵלֶּה הֲיָדוֹעַ נֵדַע
we know could knowing these the matters the mouth of according to him and we told a brother to you is there

כִּי יֹאמַר הוֹרִידוּ אֶת אֲחִיכֶם׃
your brother — bring down he would say that

רַשִׁ"י

לנו ולמולדתנו. לְמִשְׁפְּחוֹתֵנוּ. וּמִדְרָשׁוֹ אַפִלּוּ עֲצֵי עֲרִיסוֹתֵנוּ גִּלָּה
he revealed our cradles the wood of even and its Midrash concerning our families and concerning our kindred concerning us

לָנוּ׃
to us

רַשִׁ"י

ונגד לו. שֶׁיֵּשׁ לָנוּ אָב וְאָח׃
and a brother a father to us that there is to him And we told

רַשִׁ"י

על פי הדברים האלה. עַל פִּי שְׁאֵלוֹתָיו אֲשֶׁר שָׁאַל, הֶזְקַקְנוּ
we were forced he asked which his questions the mouth of according to these the words the tenor of According to

לְהַגִּיד׃
to tell

רַשִׁ"י

כי יאמר. אֲשֶׁר יֹאמַר, כִּי מְשַׁמֵּשׁ בִּלְשׁוֹן אִם וְאִם מְשַׁמֵּשׁ בִּלְשׁוֹן אֲשֶׁר; הֲרֵי
behold that in the sense of serves and if if in the sense of serves for ki he would say that he would say that

זֶה שְׁמוּשׁ אֶחָד מֵאַרְבַּע לְשׁוֹנוֹתָיו שֶׁמְּשַׁמֵּשׁ כִּי, וְהוּא אִם, שֶׁהֲרֵי כִּי זֶה כְּמוֹ אִם, כְּמוֹ
as in im is like this ki for behold if and it is ki that serves of its meanings from four one a usage this is

עַד אִם דִּבַּרְתִּי דְּבָרַי בראשית כ״ד:ל״ג ׃
24 Bereshis my words I have spoken that until

פָּסוּק כח

Pasuk 28

וַיֹּאמֶר יְהוּדָה אֶל יִשְׂרָאֵל אָבִיו שִׁלְחָה הַנַּעַר אִתִּי וְנָקוּמָה וְנֵלֵכָה
and we will go and we will arise with me the youth Send his father Yisrael to Yehudah And he said

וְנִחְיֶה וְלֹא נָמוּת גַּם אֲנַחְנוּ גַּם אַתָּה גַּם טַפֵּנוּ׃
our children also you also we also die and not and we will live

רַשִׁ"י

ונחיה. נִצְנְצָה בּוֹ רוּחַ הַקֹּדֶשׁ, עַל יְדֵי הֲלִיכָה זוֹ תִּחְיֶה רוּחֲךָ, שֶׁנֶּאֱמַר
as it is said your spirit will live this going means of by the Holiness the spirit of in him sparkled and we shall live

וַתְּחִי רוּחַ יַעֲקֹב אֲבִיהֶם בראשית מ"ה ׃
45 Bereshis their father Yaakov the spirit of and revived

רַשִׁ"י

ולא נמות. בָּרָעָב׃ בִּנְיָמִין סָפֵק יִתָּפֵשׂ סָפֵק לֹא יִתָּפֵשׂ, וְאָנוּ כֻּלָּנוּ
all of us and we he will be seized not uncertain he will be seized is uncertain Binyamin from the famine we will die and not

מֵתִים בָּרָעָב אִם לֹא נֵלֵךְ, מוּטָב שֶׁתַּנִּיחַ אֶת הַסָּפֵק וְתִתְפֹּשׂ אֶת הַוַּדַּאי׃
the certain — and grab the uncertain — that you leave it is better we go not if from the famine will die

פָּסוּק כט

Pasuk 29

אָנֹכִי אֶעֱרָבֶנּוּ מִיָּדִי תְּבַקְשֶׁנּוּ אִם לֹא הֲבִיאֹתִיו אֵלֶיךָ וְהַצַּגְתִּיו
I will guarantee him from my hand you may request him if not I bring him to you and set him

לְפָנֶיךָ וְחָטָאתִי לְךָ כָּל הַיָּמִים׃
before you then I shall sin to you all the days

רַשִׁ"י

והצגתיו לפניך. שֶׁלֹּא אֲבִיאֶנּוּ אֵלֶיךָ מֵת, כִּי אִם חַי׃
and I will set him before you that not I will bring him to you dead rather · alive

רַשִׁ"י

וחטאתי לך כל הימים. לָעוֹלָם הַבָּא׃
and I shall have sinned to you all the days in the world to come

פָּסוּק ל

Pasuk 30

כִּי לוּלֵא הִתְמַהְמָהְנוּ כִּי עַתָּה שַׁבְנוּ זֶה פַּעֲמָיִם׃
for if not we had delayed surely now we would have returned already twice

רַשִׁ"י

לולא התמהמנו עַל יָדְךָ, כְּבָר הָיִינוּ שָׁבִים עִם שִׁמְעוֹן וְלֹא נִצְטַעַרְתָּ כָּל
Except we had lingered through your hand already we would have returned with Shimon and not been distressed all

הַיָּמִים הַלָּלוּ׃
these days ·

פָּסוּק לא

Pasuk 31

וַיֹּאמֶר אֲלֵהֶם יִשְׂרָאֵל אֲבִיהֶם אִם כֵּן אֲפוֹא זֹאת עֲשׂוּ קְחוּ מִזִּמְרַת הָאָרֶץ
And said to them Yisrael their father if so then this do take from the praise of the land

בִּכְלֵיכֶם וְהוֹרִידוּ לָאִישׁ מִנְחָה מְעַט צְרִי וּמְעַט דְּבַשׁ נְכֹאת וָלֹט
in your vessels and bring down to the man a gift a little balm and a little honey spices and lotus

בָּטְנִים וּשְׁקֵדִים׃
pistachio nuts and almonds

רַשִׁ"י

אפוא. לְשׁוֹן יֶתֶר הוּא, לְתַקֵּן מִלָּה בִּלְשׁוֹן עִבְרִי, אִם כֵּן אֲזַדֵּקֵק לַעֲשׂוֹת,
now an expression of redundant it is to refine a word in language Hebrew if so I am compelled to do

שֶׁאֶשְׁלָחֶנּוּ עִמָּכֶם, צָרִיךְ אֲנִי לַחֲזֹר וּלְבַקֵּשׁ אֵיפֹה פֹּה תַּקָּנָה וְעֵצָה לְהַשִׂיאֲכֶם, וְאוֹמַר
that I send him with you in need I am to turn and to seek where here a measure and advice to advise you and say

אֲנִי זֹאת עֲשׂוּ׃
I this do

רַשִׁ"י

מִזְמֹרֶת הָאָרֶץ. מִדְּמִשַּׁבַּח בְּאַרְעָא – שֶׁהַכֹּל מְזַמְּרִים עָלָיו כְּשֶׁהוּא בָּא
From the choice-products- of the land from that which is praised in the land that everyone sings praise about it when it comes

לָעוֹלָם:
into the world

רַשִׁ"י

נְכֹאת. שַׁעֲוָה:
Nechoch wax

רַשִׁ"י

בְּטְנִים. לֹא יָדַעְתִּי מַה הֵם, וּבְפֵרוּשֵׁי א"ב שֶׁל רַבִּי מָכִיר רָאִיתִי
Pistachio-nuts not I know what they are and in explanations of the Dictionary of Rabbi Machir I have read

פשט"ציאס וְדוֹמֶה לִי שֶׁהֵם אֲפַרְסְקִין:
pistachios and it seems to me that they are peaches

פָּסוּק לב

Pasuk 32

וְכֶסֶף מִשְׁנֶה קְחוּ בְיֶדְכֶם וְאֶת הַכֶּסֶף הַמּוּשָׁב בְּפִי אַמְתְּחֹתֵיכֶם
and money double take in your hand and — the money that was returned in the mouth of your bags

תָּשִׁיבוּ בְיֶדְכֶם אוּלַי מִשְׁגֶּה הוּא:
you shall return in your hand perhaps a mistake it was

רַשִׁ"י

וכסף משנה. פִּי שְׁנַיִם כָּרִאשׁוֹן:
and money double a portion of twofold like the first

רַשִׁ"י

קחו בידכם. לִשְׁבֹּר אֹכֶל, שֶׁמָּא הוּקַר הַשַּׁעַר:
take in your hand to buy food perhaps has risen the market-price

רַשִׁ"י

אולי משגה הוא. שֶׁמָּא הַמְמֻנֶּה עַל הַבַּיִת שְׁכָחוֹ שׁוֹגֵג:
perhaps an oversight it is the one appointed over the house forgot it inadvertently

פָּסוּק לג

Pasuk 33

וְאֶת אֲחִיכֶם קְחוּ וְקוּמוּ שׁוּבוּ אֶל הָאִישׁ:
and — your brother take and arise return to the man

פָּסוּק לד

Pasuk 34

וְאֵל שַׁדַּי יִתֵּן לָכֶם רַחֲמִים לִפְנֵי הָאִישׁ וְשִׁלַּח לָכֶם אֶת אֲחִיכֶם אַחֵר
and God Shaddai grant to you mercy before the man and release for you — your brother other

וְאֶת בִּנְיָמִין וַאֲנִי כַּאֲשֶׁר שָׁכֹלְתִּי שָׁכָלְתִּי׃

I am bereaved I was bereaved as and I Binyamin and—

רַשִׁ"י

ואל שדי. מֵעַתָּה אֵינְכֶם חֲסֵרִים כְּלוּם אֶלָּא תְּפִלָּה, הֲרֵינִי מִתְפַּלֵּל עֲלֵיכֶם׃

for you praying behold I am prayer except anything lacking you are not from now Almighty And may God

רַשִׁ"י

אל שדי. שֶׁדַּי בִּנְתִינַת רַחֲמָיו וּכְדַי הַיְכֹלֶת בְּיָדוֹ לִתֵּן, יִתֵּן לָכֶם

to you may He give to give is in His hand the power and sufficient His mercies in the giving of that is sufficient Shaddai God

רַחֲמִים, זֶהוּ פְּשׁוּטוֹ. וּמִדְרָשׁוֹ מִי שֶׁאָמַר לָעוֹלָם דַּי, יֹאמַר דַּי לְצָרוֹתַי,

to my troubles enough shall say enough to the world said He who and its Midrash its literal meaning this is mercy

שֶׁלֹּא שָׁקַטְתִּי מִנְּעוּרַי, צָרַת לָבָן, צָרַת עֵשָׂו, צָרַת רָחֵל, צָרַת דִּינָה,

Dinah the trouble of Rachel the trouble of Esav the trouble of Lavan the trouble of from my youth have I rested for not

צָרַת יוֹסֵף, צָרַת שִׁמְעוֹן, צָרַת בִּנְיָמִין׃

Binyamin the trouble of Shimon the trouble of Yosef the trouble of

רַשִׁ"י

ושלח לכם. וְיִפְטַר לְכוֹן כְּתַרְגּוּמוֹ – יְפַטְּרֵנוּ מֵאֲסוּרָיו, לְשׁוֹן

an expression of from his bonds may He release him as its Targum unto you and may He release unto you and may He release

לַחָפְשִׁי יְשַׁלְּחֵנוּ שמות כ"א , וְאֵינוֹ נוֹפֵל בַּתַּרְגּוּם לְשׁוֹן וַיִּשְׁלַח, שֶׁהֲרֵי לְשָׁם

there since and he sent an expression of in the Targum fitting and it is not 21 Shemos he shall let him go free

הֵם הוֹלְכִים אֵצְלוֹ׃

to him were going they

רַשִׁ"י

את אחיכם. זֶה שִׁמְעוֹן׃

Shimon this is your brother —

רַשִׁ"י

אחר. רוּחַ הַקֹּדֶשׁ נִזְרְקָה בּוֹ, לְרַבּוֹת יוֹסֵף בראשית רבה :

Rabbah Bereshis Yosef to include into him was thrown holiness the spirit of another

רַשִׁ"י

ואני. עַד שׁוּבְכֶם אֶהְיֶה שַׁכּוּל מְסֻפָּק׃

from doubt bereaved I will be your return until And as for me

רַשִׁ"י

כאשר שכלתי. מִיּוֹסֵף וּמִשִּׁמְעוֹן׃

and of Shimon of Yosef I was bereaved as

רַשִׁ"י

שכלתי. מִבִּנְיָמִין׃

of Binyamin I shall be bereaved

וַיִּקְחוּ הָאֲנָשִׁים אֶת הַמִּנְחָה הַזֹּאת וּמִשְׁנֶה כֶּסֶף לָקְחוּ בְיָדָם וְאֶת בִּנְיָמִן

And took the men — the gift this and double money they took in their hand and Binyamin

וַיָּקֻמוּ וַיֵּרְדוּ מִצְרַיְמָה וַיַּעַמְדוּ לִפְנֵי יוֹסֵף׃

And they arose and they went down to Mitzrayim and they stood before Yosef

רַשִּׁ"י

וְאֶת בִּנְיָמִין. מְתַרְגְּמִינַן וְדָבְרוּ יָת בִּנְיָמִין, לְפִי שֶׁאֵין לְקִיחַת הַכֶּסֶף וּלְקִיחַת

And — Binyamin And — we translate "and they led" — Binyamin" because that is not the taking of the money the taking of

הָאָדָם שָׁוֶה בְּלָשׁוֹן אֲרַמִּי; בְּדָבָר הַנִּקָּח בַּיָּד מְתַרְגְּמִינַן וּנְסִיב, וְדָבָר

the person equal in the language Aramaic for an item that is taken by hand we translate "and he took" and a person

הַנִּקָּח בְּהַנְהָגַת דְּבָרִים, מְתַרְגְּמִינַן וּדְבַר׃

who is taken by leading of words we translate "and he led"

CHAPTER SUMMARY

Yosef detains Shimon while sending the remaining brothers back to Canaan with food, instructing them to bring Binyamin back to verify their honesty. On their way, they discover their money returned inside their sacks, filling them with dread. Upon returning, they relate the whole harsh encounter to Yaakov, who firmly rejects Reuven's offer to take Binyamin. However, as the famine grows severe, Yehudah pledges to be personally responsible for Binyamin, prompting Yaakov to send them back to Mitzrayim with gifts, double payment, and a tefillah to Hashem for mercy.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the moment the Shivtei Kah are trapped in Mitzrayim. The ruler is acting harshly, Shimon is locked up, and money is mysteriously planted in their sacks. Lichoira, any ordinary person would blame the Egyptian governor, the broken system, or plain bad luck. But what do the Shevatim say to each other right away? 'Avel asheimim anachnu.' We are guilty concerning our brother Joseph. They didn't see a random political mess; they recognized the Hand of Hashem waking them up to an unrectified sin from years ago.

This is a fundamental yessod in our avodah. When a Yid encounters a complication, a bizyon, or a sudden difficulty in life, the world looks at external causes. But a Yid knows 'Mah zos asah Elokim lanu', Hashem is speaking directly to me. The trouble isn't just a random mishap; it is a custom-tailored message from Shamayim prompting us to make a cheshbon hanefesh, to look inward, and to fix what needs chizuk.

Today, when you run into an unexpected bump in your day, a frustration, or a moment of distress, don't just react with anger at the circumstances. Stop for one second, take a breath, and ask yourself: what is Hashem asking me to mend or improve right now?

דַּף יוֹמִי · עֲרָכִין · דַּף כ״ג

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

📖 THE SUGYA

On this daf, we open with a fascinating Mishnah dealing with a case where a person sanctified all his property to Hekdesh while still owing a כתובה to his wife. Rabbi Eliezer is concerned about potential trickery—he suspects the husband might fabricate a divorce just to pull funds out of Hekdesh to pay his wife, only to remarry her afterwards. To prevent this collusion, Rabbi Eliezer mandates that the husband must take a strict נדר forbidding benefit from her before divorcing. Rabbi Yehoshua, on the other hand, rules that no such vow is necessary. The Mishnah also brings a parallel ruling from Rabban Shimon ben Gamliel regarding a guarantor for a כתובה.

The Gemara then dives deep into the underlying סברה behind this machlokes. The shakla v'tarya explores whether we suspect a person will commit an act of conspiracy against Hekdesh or a third-party guarantor. We examine various types of vows—such as a נדר taken in public or with public consent—and how the halachos of seeking absolution (שאלה) for Hekdesh come into play according to Beis Shammai and Beis Hillel. Along the way, the Sugya relates a famous story involving Abaye, Rava, and a young talmid chacham who was in dire financial straits, unpacking the halachic boundaries of financial workarounds and the precise liabilities of a guarantor (ערב) versus an unconditional guarantor (קבלן).

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

עַמּוּד א׳ DAF 23A

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳

MISHNAH:

MISHNAH

הַמַּקְדִּישׁ נְכָסָיו

One who consecrates his property to Hekdesh, **and** there **was upon him** an outstanding **kethubah debt of his wife** for which his property was encumbered,

MISHNAH

רַבִּי אֱלִיעֶזֶר אוֹמֵר: כְּשֶׁיְּגָרְשֶׁנָּה יְדוֹר הֲנָאָה,

Rabbi Eliezer says: When he divorces her, he must take a vow forbidding benefit from her upon himself, preventing him from ever remarrying her,

MISHNAH

רַבִּי יְהוֹשֻׁעַ אוֹמֵר: אֵינוֹ צָרִיךְ.

while **Rabbi Yehoshua says: He does not need to** take such a vow.

MISHNAH

כֵּיוֹצֵא בְּדָבָר אָמַר רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל:

On a similar note, Rabban Shimon ben Gamliel said:

MISHNAH

אַף הָעָרֵב לְאִשָּׁה בִּכְתוּבָּתָהּ וְהָיָה בַּעְלָהּ מְגָרְשָׁהּ יְדִירָנָּה הֲנָאָה,

Even regarding **a guarantor for a woman for her kethubah, and her husband was divorcing her** and could not pay, the husband **must take a vow forbidding benefit** from her upon himself before collecting from the guarantor,

MISHNAH

שֶׁמָּא יַעֲשֶׂה קִינּוּיָא עַל נְכָסִים שֶׁל זֶה וְיַחְזִיר אֶת אִשְׁתּוֹ.

lest he perform a conspiracy against the property of this guarantor—divorcing her so she can collect from the guarantor, **and** then **he will take back his wife** and benefit from that money.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳

GEMARA:

QUESTION

בְּמַאי קָמִיפַּלְגִי?

Over what fundamental principle **do they disagree** in the Mishnah?

ANSWER

רַבִּי אֱלִיעֶזֶר סָבַר: אָדָם עוֹשֶׂה קִינּוּיָא עַל הַהֶקְדֵּשׁ,

Rabbi Eliezer holds: A person will commit a conspiracy against Hekdesh; therefore, we suspect he might illegitimately divorce her just to extract funds from Hekdesh, so a vow is required.

ANSWER

וְרַבִּי יְהוֹשֻׁעַ סָבַר: אֵין אָדָם עוֹשֶׂה קִינּוּיָא עַל הַהֶקְדֵּשׁ.

And Rabbi Yehoshua holds: A person will not commit a conspiracy against Hekdesh; hence, no preventative vow is necessary.

QUESTION

וְאֶלָּא הָא דְּאָמַר רַב הוּנָא:

But if so, consider **that which Rav Huna said:**

QUESTION

שֶׁכִּיב מְרַע שֶׁהִקְדִּישׁ כָּל נְכָסָיו,

If a **person on his deathbed consecrated all of his property,**

QUESTION

וְאָמַר: "מָנֶה לִפְלוֹנִי בְּיָדִי" — נֶאֱמָן,

and said, "So-and-so has a maneh [100 dinars] **in my possession** as a debt," **he is believed,** and that sum is paid out before Hekdesh takes the rest,

QUESTION

חֲזָקָה אֵין עוֹשֶׂה קִינּוּנְיָא עַל הֶקְדֵּשׁ,

because there is a **presumption that** a person **does not commit a conspiracy against Hekdesh;**

QUESTION

לֵימָא כְּתַנָּאֵי אַמְרַהּ לִשְׁמַעְתֵּיהּ?

shall we say that he stated his halachah in accordance with Tannaim—specifically like Rabbi Yehoshua, and against Rabbi Eliezer?

ANSWER

לָא, עַד כָּאן לָא פְּלִיגִי אֶלָּא בְּבָרִיא,

The Gemara answers: **No, they do not disagree except regarding a healthy person** who consecrates his property,

ANSWER

אֲבָל בְּשֶׁכִּיב מְרַע — דִּבְרֵי הַכֹּל אֵין אָדָם עוֹשֶׂה קִינּוּנְיָא עַל הַהֶקְדֵּשׁ.

but regarding a person on his deathbed, everyone agrees that a person will not commit a conspiracy against Hekdesh.

EXPLANATION

מַאי טַעְמָא? אֵין אָדָם חוֹטֵא וְלֹא לוֹ.

What is the reason? A person does not sin when it is not for his own benefit—since he is about to die, he gains nothing from this conspiracy.

STATEMENT

אִיכָּא דְּאָמְרִי: בְּבָרִיא דְּכוּלֵּי עָלְמָא לָא פְּלִיגִי דְּאֵין אָדָם עוֹשֶׂה קִינּוּנְיָא עַל הֶקְדֵּשׁ,

There are those who say a different version of the machlokes: **Regarding a healthy person, everyone agrees that a person does not commit a conspiracy against Hekdesh,**

EXPLANATION

וְהָכָא בְּנָדָר שֶׁהוּדַּר בְּרַבִּים קָמִיפַּלְגִי,

and here, they disagree regarding a vow that was taken in public, such as a vow imposed by beis din:

EXPLANATION

מָר סָבַר: יֵשׁ לוֹ הֲפָרָה,

One **Master** (Rabbi Yehoshua) **holds: It has** the possibility of **annulment** by a chacham, so making him vow does not prevent anything, as he will just have it annulled;

EXPLANATION

וּמַר סָבַר: אֵין לוֹ הֲפָרָה.

and the other **Master** (Rabbi Eliezer) **holds: It does not have annulment,** so the vow is an effective safeguard.

STATEMENT

וְאִיבָּעֵית אֵימָא: דְּכוּלֵי עָלְמָא נֶדֶר שֶׁהוּדַּר בָּרַבִּים יֵשׁ לוֹ הֲפָרָה,

And if you wish, say: Everyone agrees that a vow taken in public has annulment,

EXPLANATION

וְהָכָא בְּנֶדֶר שֶׁהוּדַּר עַל דַּעַת רַבִּים קָמִיפַּלְגִי.

and here, they disagree regarding a vow taken with the consent of the public (al daas rabbim).

QUESTION

וְאֶלָּא הָא דְּאָמַר אַמֵּימָר: נֶדֶר שֶׁהוּדַּר בָּרַבִּים יֵשׁ לוֹ הֲפָרָה, עַל דַּעַת רַבִּים אֵין לוֹ הֲפָרָה —

But if so, consider **that which Ameimar said: A vow taken in public has annulment,** but one taken **with the consent of the public has no annulment—**

QUESTION

לֵימָא כְּתַנָּאֵי אַמְרַהּ לִשְׁמַעְתֵּיהּ?

shall we say that he stated his halachah in accordance with Tannaim?

OBJECTION

וְתוּ, רַבִּי יְהוֹשֻׁעַ אוֹמֵר: "אֵינוֹ צָרִיךְ"? "אֵינוֹ מוֹעִיל" מִיבְּעֵי לֵיהּ!

And furthermore, why does **Rabbi Yehoshua say: "He does not need to"** take a vow? If his reason is that the vow can be annulled, **it should have said: "It is not effective"!**

RESOLUTION

אֶלָּא הָכָא בִּשְׁאֵלָה דְּהֶקְדֵּשׁ קָמִיפַּלְגִי.

Rather, here they disagree regarding requesting absolution for Hekdesh:

PROOF

וְהָתַנְיָא: הַמַּקְדִּישׁ נְכָסָיו וְהָיְתָה עָלָיו כְּתוּבַּת אִשָּׁה, רַבִּי אֱלִיעֶזֶר אוֹמֵר: כְּשֶׁהוּא מְגָרְשָׁהּ יִדּוֹר הַנָּאָה, רַבִּי יְהוֹשֻׁעַ אוֹמֵר: אֵינוֹ צָרִיךְ,

And indeed it was taught in a Braisa: One who consecrates his property and there was upon him his wife's kethubah, Rabbi Eliezer says: When he divorces her he must take a vow forbidding benefit, Rabbi Yehoshua says: He does not need to,

PROOF

וְאָמַר רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן: הֵן הֵן דִּבְרֵי בֵּית שַׁמַּאי, הֵן הֵן דִּבְרֵי בֵּית הִלֵּל.

and Rabbi Elazar the son of Rabbi Shimon said: These very statements are the statements of Beis Shammai, and these very statements are the statements of Beis Hillel.

PROOF

שֶׁבֵּית שַׁמַּאי אוֹמְרִים: הֶקְדֵּשׁ טָעוּת הֶקְדֵּשׁ,

For Beis Shammai say: Hekdesh made in error is Hekdesh (meaning one cannot request absolution for consecration done under a mistaken assumption);

PROOF

וּבֵית הִלֵּל אוֹמְרִים: הֶקְדֵּשׁ טָעוּת אֵינוֹ הֶקְדֵּשׁ.

and Beis Hillel say: Hekdesh made in error is not Hekdesh (and one can seek absolution for his Hekdesh). Thus, according to Rabbi Yehoshua/Beis Hillel, he can simply undo the Hekdesh, so he has no reason to conspire!

STATEMENT

וְכֵן הָיָה רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר וְכוּ'.

The Gemara returns to the Mishnah: **And so Rabban Shimon ben Gamliel used to say, etc.**

STATEMENT

מֹשֶׁה בַּר עַצְרֵי עָרְבָא דְּכַלְתֵּיהּ הֲוָה,

The Gemara relates: **Moshe bar Atzrei was a guarantor for his daughter-in-law's** kethubah,

STATEMENT

וְרַב הוּנָא בְּרֵיהּ צוּרְבָּא מֵרַבָּנַן הֲוָה, וּדְחִיקָא לֵיהּ מִילְתָא.

and Rav Huna his son was a young scholar, and his financial situation was strained.

STATEMENT

אָמַר אַבָּיֵי: לֵיכָּא דְּנַסְבֵיהּ עֵצָה לְרַב הוּנָא,

Abaye said: Is there nobody who will give advice to Rav Huna

STATEMENT

דְּלִיגָּרֵשׁ לְדִבֵּיתְהוּ וְתֵיתְבַּע כְּתוּבְּתַהּ מֵאֲבוּהּ, וְלַהְדְּרַהּ מִיהֲדָרֵי.

that he should divorce his wife, and she will claim her kethubah from his father the guarantor, **and** then **he can take her back** and use the money?

OBJECTION

אֲמַר לֵיהּ רָבָא: וְהָאֲנַן "יְהוֹר הַנָּאָה" תְּנַן!

Rava said to him: But didn't we learn in the Mishnah according to Rabban Shimon ben Gamliel that **he must take a vow forbidding benefit** upon divorcing, which prevents him from remarrying her?

RESOLUTION

וְאַבָּיֵי — אַטּוּ כֹּל דְּמְגָרֵשׁ בְּבֵי דִינָא מְגָרֵשׁ?

And Abaye replied: **Is that to say that everyone who divorces, divorces in beis din?** He could divorce her privately without beis din knowing to impose a vow!

STATEMENT

לְסוֹף אִיגַּלַאי מִלְּתָא דְּכֹהֵן הֲוָה.

In the end, it was revealed that he was a kohen, who is forbidden to marry any divorcée, so he could not remarry her anyway.

STATEMENT

אָמַר אַבָּיֵי: בָּתַר עַנְיָא אָזְלָא עַנְיוּתָא.

Abaye said: Poverty follows the poor man—even his workaround fell through.

QUESTION

וּמִי אָמַר אַבָּיֵי הָכִי?

The Gemara asks: **And did Abaye really say this** sneaky advice?

QUESTION

וְהָאָמַר אַבָּיֵי: אֵיזֶהוּ רָשָׁע עָרוּם? זֶה הַמַּשִּׂיא עֵצָה לְמְכוֹר בִּנְכָסִים, כְּרַבָּן גַּמְלִיאֵל.

But didn't Abaye say: Who is a cunning wicked person? This is one who gives advice to sell property, like Rabban Gamliel's case (tricking someone out of property)?

ANSWER

בְּרֵיהּ שָׁאנֵי, וְצוּרְבָּא מֵרַבָּנַן שָׁאנֵי.

The Gemara answers: **His son is different** (since a father naturally wants to help his son), **and a young scholar is different** (it is a mitzvah to assist him financially).

QUESTION

וְתֵיפּוֹק לֵיהּ דְּעָרֵב דִּכְתוּבָּה לָא מִשְׁתַּעְבַּד!

The Gemara asks: **And let him derive** that she couldn't collect anyway, **because a guarantor for a kethubah is not obligated** to pay unless specific conditions are met!

עַמּוּד ב׳ DAF 23B

ANSWER

קַבְּלָן הֲוָה.

The Gemara answers: Moshe bar Atzrei **was an unconditional guarantor** (a kablan) for the kesubah, accepting direct liability himself rather than mere contingent liability.

QUESTION

הָנִיחָא לְמַאן דְּאָמַר: קַבְּלָן, אַף עַל גַּב דְּלֵית לֵיהּ נְכָסִים לְלוֹוֶה — מִשְׁתַּעְבַּד,

The Gemara challenges: **This works out well according to the one who says** that regarding a **kablan, even though the borrower does not have property** at the time of the obligation, **he still becomes obligated** to pay out of his own pocket,

QUESTION

אֶלָּא לְמַאן דְּאָמַר: אִית לֵיהּ — מִשְׁתַּעְבַּד, לֵית לֵיהּ — לָא מִשְׁתַּעְבַּד, מַאי אִיכָּא לְמֵימַר?

but according to the one who says that if the debtor **has** property, the kablan **becomes obligated**, but if **he does not have** property, the kablan **does not become obligated** (since he never intended to step in where the primary debtor has nothing), **what is there to say?** Since Rav Huna had no assets, how could his father become obligated as a kablan?

ANSWER

אִיבָּעֵית אֵימָא: רַב הוּנָא הֲוָה לֵיהּ וְאִישְׁתְּדוּף,

If you want, say: Rav Huna had property at the time of the wedding, **and** only later **it became blighted** and lost.

ANSWER

וְאִיבָּעֵית אֵימָא: אַבָּא לְגַבֵּיהּ בְּרֵיהּ שַׁעְבּוּדֵי מְשַׁעְבֵּד נַפְשֵׁיהּ.

And if you want, say: A father, toward his son, obligates himself unconditionally under all circumstances, even if the son has no property at all.

STATEMENT

דְּאִיתְּמַר: עָרֵב דִּכְתוּבָּה — דִּבְרֵי הַכֹּל לָא מִשְׁתַּעְבַּד,

As it was stated by the Amora'im: Regarding an ordinary **guarantor for a kesubah, everyone agrees** that **he does not become obligated**, because he is just doing a mitzvah to help the couple marry and never really meant to commit his assets;

STATEMENT

קַבְּלָן דְּבַעַל חוֹב — דִּבְרֵי הַכֹּל מִשְׁתַּעְבַּד,

a **kablan for a creditor** of a regular loan, **everyone agrees** that **he becomes obligated** unconditionally;

STATEMENT

עָרֵב דְּבַעַל חוֹב וְקַבְּלָן דִּכְתוּבָּה — פְּלִיגִי.

where **they argue** is regarding an ordinary **guarantor for a creditor** of a loan, **and a kablan for a kesubah.**

EXPLANATION

אִיכָּא לְמַאן דְּאָמַר: אִית לֵיהּ נְכָסֵי לְלוֹוֶה — מִשְׁתַּעְבַּד, לֵית לֵיהּ — לָא מִשְׁתַּעְבַּד,

There is one who says: If **the borrower has property** at that time, the guarantor **becomes obligated**; but if **he does not have** property, **he does not become obligated.**

EXPLANATION

וְאִיכָּא לְמַאן דְּאָמַר: אַף עַל גַּב דְּלֵית לֵיהּ — מִשְׁתַּעְבַּד.

And there is one who says: Even though he does not have property, the guarantor **becomes obligated** nevertheless.

RULING

וְהִלְכְתָא בְּכוּלְּהוּ, אַף עַל גַּב דְּלֵית לֵיהּ נָמֵי מִשְׁתַּעְבַּד,

And the halachah in all of these cases is: **even though** the principal **does not have** property, the guarantor **also becomes obligated,**

RULING

לְבַר מֵעָרֵב דִּכְתוּבָּה, דְּאַף עַל גַּב דְּאִית לֵיהּ לָא מִשְׁתַּעְבַּד.

except for an ordinary **guarantor for a kesubah, where even though** the husband **has** property, the guarantor **does not become obligated.**

EXPLANATION

מַאי טַעְמָא? מִצְוָה קָעָבֵיד, וְלָא מִידֵּי חַסְרֵיהּ.

What is the reason? He is doing a mitzvah to help the marriage, **and he did not cause her to lose anything** of her own, since she did not lend money out of her pocket.

STATEMENT

הָהוּא גַּבְרָא דְּזַבְּנִינְהוּ לְנִכְסֵיהּ, וְקָא (גרשה) [מְגָרְשָׁהּ] לִדְבֵיתְהוּ.

The Gemara relates: There was **a certain man who sold his property, and** later **was divorcing his wife,** leaving no assets to pay her kesubah.

QUESTION

שַׁלְחַהּ רַב יוֹסֵף בְּרֵיהּ דְּרָבָא לְקַמֵּיהּ דְּרַב פָּפָּא: עָרֵב תְּנַן, הֶקְדֵּשׁ תְּנַן, לוֹקֵחַ מַהוּ?

Rav Yosef the son of Rava sent this question **before Rav Pappa: We learned in the Mishnah** that the husband must vow that benefit from her is forbidden to him if she collects her kesubah from a **guarantor; we learned in the Mishnah** he must vow if she collects from **consecrated property;** but if she collects from a **buyer** who bought his fields, **what is** the halachah? Does he also have to vow?

ANSWER

אֲמַר לֵיהּ: תַּנָּא כִּי רוֹכְלָא נִיחַשֵּׁיב וְנֵיזִיל?

Rav Pappa **said to him: Should the Tanna go on reckoning like a peddler** listing every single item in his pack? Obviously the same rule applies to a buyer!

STATEMENT

נְהַרְדָּעֵי אָמְרִי: דְּתְנַן תְּנַן, דְּלָא תְּנַן לָא תְּנַן.

However, the Sages of **Neharde'a say: What we learned in the Mishnah, we learned; what we did not learn in the Mishnah, we did not learn** — he does not make a vow when she collects from a buyer.

EXPLANATION

אָמַר רַב מְשַׁרְשְׁיָא: מַאי טַעְמָא דְּנְהַרְדָּעֵי?

Rav Mesharshiya said: What is the reason of the Sages of **Neharde'a?**

EXPLANATION

בְּשִׁלְמָא הֶקְדֵּשׁ — מִשּׁוּם רֵיוַח דְּהֶקְדֵּשׁ,

Granted, regarding **consecrated property,** the husband must vow **because of the profit of heqdesh,** so people do not conspire to drain heqdesh funds and then remarry;

EXPLANATION

עָרֵב נָמֵי — מִצְוָה הוּא דַּעֲבַד, וְלָאו מִידֵּי חַסְרֵיהּ.

regarding a **guarantor also,** he must vow because the guarantor **did a mitzvah and did not cause her to lose anything,** so we protect him from collusion;

EXPLANATION

אֶלָּא לוֹקֵחַ, מִכְּדֵי מִידָּע יָדַע דְּכֹל חַד וְחַד אִיכָּא עֲלֵיהּ כְּתוּבָּה, אַמַּאי נֵיזִיל וְנִיזְבּוֹן? אִיהוּ הוּא דְּאַפְסֵיד אַנַּפְשֵׁיהּ!

But a buyer, after all, knows that every single married man **has a kesubah obligation upon him; why should he go and buy** land encumbered by a kesubah? **It is he who caused his own loss!** Thus, we do not require the husband to take a vow to protect such a buyer.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' הַמַּקְדִּישׁ נְכָסָיו, וְהָיְתָה עָלָיו כְּתוּבַּת אִשָּׁה וּבַעַל חוֹב — אֵין הָאִשָּׁה יְכוֹלָה לִגְבּוֹת כְּתוּבָּתָהּ מִן הַהֶקְדֵּשׁ, וְלֹא בַּעַל חוֹב אֶת חוֹבוֹ,

MISHNAH: One who consecrates his property, and there was a debt **of his wife's kesubah and** a debt to **a creditor upon him, the wife cannot collect her kesubah directly from heqdesh, nor** can **the creditor** collect **his debt** directly from heqdesh.

MISHNAH

אֶלָּא הַפּוֹדֶה פּוֹדֶה עַל מְנָת לִיתֵּן לְאִשָּׁה בִּכְתוּבָּתָהּ וּלְבַעַל חוֹב אֶת חוֹבוֹ.

Rather, the one who redeems the property **redeems it on condition to give the wife for her kesubah and the creditor for his debt,** so it is redeemed at a low price taking these liens into account.

MISHNAH

הִקְדִּישׁ תִּשְׁעִים מָנֶה וְהָיָה חוֹבוֹ מֵאָה מָנֶה — מוֹסִיף עוֹד דִּינָר, וּפוֹדֶה אֶת הַנְּכָסִים הָאֵלּוּ עַל מְנָת לִיתֵּן לָאִשָּׁה כְּתוּבָּתָהּ וּלְבַעַל חוֹב אֶת חוֹבוֹ.

If **he consecrated ninety maneh worth of property, and his debt was one hundred maneh** (so that taking the debt into account, the land has no value to redeem), the creditor **adds one more dinar** as a loan to the debtor, **and he redeems these properties on condition to give the woman her kesubah and the creditor his debt.**

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ לְמָה לִי לְמֵימַר ״הַפּוֹדֶה פּוֹדֶה״?

GEMARA: Why do I need the Mishnah **to say**

ANSWER

מִשּׁוּם דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: שֶׁלֹּא יֹאמְרוּ הֶקְדֵּשׁ יוֹצֵא בְּלֹא פִּדְיוֹן.

The Gemara answers: It is **because of** that **which Rabbi Abbahu** said, **for Rabbi Abbahu said:** The requirement for redemption is **so that people should not say that heqdesh leaves** to non-sacred status **without redemption.**

STATEMENT

מַתְנִיתִין דְּלָא כְּרַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל, דְּתַנְיָא: רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: אִם הָיָה חוֹבוֹ כְּנֶגֶד הֶקְדֵּשׁוֹ — פּוֹדֶה, וְאִם לָאו — אֵינוֹ פּוֹדֶה.

The Gemara notes: **Our Mishnah is not according to Rabban Shimon ben Gamliel, as it is taught in a Braisa: Rabban Shimon ben Gamliel says: If his debt was corresponding to** the value of **his consecrated property, he redeems** it in this nominal manner; **and if not, he does not redeem** it in this nominal manner.

QUESTION

וְרַבָּנַן, עַד כַּמָּה?

The Gemara asks: **And according to the Rabbis** of our Mishnah, **up to how much** can the debt exceed the value of the property for this method to work?

ANSWER

אָמַר רַב הוּנָא בַּר יְהוּדָה אָמַר רַב שֵׁשֶׁת: עַד פַּלְגָא.

Rav Huna bar Yehuda said that **Rav Sheshet said: Up to half** of the debt; if the property is worth less than half the debt, it cannot be redeemed in this manner.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אַף עַל פִּי שֶׁאָמְרוּ חַיָּיבֵי עֲרָכִין מְמַשְׁכְּנִין (אוֹתוֹ) [אוֹתָן],

MISHNAH: Even though they said that **those who owe Arakhin valuations are distrained** and their property seized by the Beis Din,

MISHNAH

נוֹתְנִין לוֹ מָזוֹן שְׁלֹשִׁים יוֹם, וּכְסוּת שְׁנֵים עָשָׂר חֹדֶשׁ, מִטָּה מוּצַעַת, וְסַנְדָּלָיו, וּתְפִלָּיו — לוֹ,

we **leave him food for thirty days, and clothing for twelve months, a made bed, his sandals, and his tefillin** — all this **for him** personally,

MISHNAH

אֲבָל לֹא לְאִשְׁתּוֹ וּלְבָנָיו.

but not for his wife and for his children.

MISHNAH

אִם הָיָה אוּמָּן — נוֹתֵן לוֹ שְׁנֵי כְּלֵי אוּמָּנוּת מִכָּל מִין וּמִין,

If he was a craftsman, Beis Din gives him two tools of his craft of each and every type;

MISHNAH

חָרָשׁ — נוֹתְנִין לוֹ שְׁנֵי מַעֲצָדִין וּשְׁנֵי מְגֵירוֹת.

if he was a carpenter, they give him two axes and two saws.

MISHNAH

רַבִּי אֱלִיעֶזֶר אוֹמֵר: אִם הָיָה אִיכָּר — נוֹתֵן לוֹ צִמְדּוֹ, חַמָּר — נוֹתֵן לוֹ חֲמוֹרוֹ.

Rabbi Eliezer says: If he was a farmer, Beis Din gives him his yoke of oxen; if he was a donkey driver, Beis Din gives him his donkey.

MISHNAH

הָיָה לוֹ מִין אֶחָד מְרוּבֶּה וּמִין אֶחָד מוּעָט — אֵין אוֹמֵר לִמְכּוֹר אֶת הַמְרוּבֶּה וְלִיקַּח מִן הַמּוּעָט,

If he had many of one type of tool and a few of another type, we do not say to sell some of the type of which he has many and buy from the type of which he has few,

MISHNAH

אֶלָּא נוֹתְנִין לוֹ שְׁנֵי מִינִין מִן הַמְרוּבֶּה וְכֹל שֶׁיֵּשׁ לוֹ מִן הַמּוּעָט.

rather they give him two of the type of which he has many, and all that he has of the type of which he has few.

MISHNAH

הַמַּקְדִּישׁ נְכָסָיו — מַעֲלִין לוֹ תְּפִילָּיו.

One who consecrates his property, they separate his tefillin for him so they are not included in the consecration.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ מַאי טַעְמָא? דְּאָמַר קְרָא:

GEMARA: What is the reason that we leave him his basic needs? As the verse states:

SUMMARY

The daf begins by analyzing the machlokes between Rabbi Eliezer and Rabbi Yehoshua regarding whether we force a husband who sanctified his assets to take a vow upon divorcing his wife so he cannot remarry her and profit from Hekdesh. The Gemara presents several ways to understand their dispute, questioning whether a person is suspected of conspiring against Hekdesh, whether a נדר made in public or with public consent can be annulled, and whether the disagreement actually aligns with Beis Shammai and Beis Hillel regarding mistaken consecration (הקדש בטעות). Finally, the Gemara discusses Rabban Shimon ben Gamliel's ruling on a guarantor for a כתובה, bringing a Ma'aseh with Moshe bar Atzrei and analyzing the specific halachic obligations of a regular ערב compared to a קבלן.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara in our sugya brings down a famous fundamental sevara: "Ein adam chotei v'lo lo", a person does not sin when he gets nothing out of it. When a person is standing at the end of his life, facing Truth, he has no interest in playing games or plotting a trick against Hekdesh. Why? Because the yetzer hara only has power when there is a imagined personal gain. When a person sees clearly that he is leaving this world with nothing in his hands, the urge to cheat or deceive simply vanishes.

This isn't just a lammdishe sevara in choshpat mishpat or hilchos hekdesh; it is a profound mirror for our own daily avodah. So much of our internal turmoil, our bad middos, and our missteps come from a phantom sense of "what am I going to get out of this?" We chase after honor, we hold onto silly grudges, or we slide on halachah because the yetzer hara paints a picture that this small aveirah will bring us pleasure, respect, or financial relief. But the sugya is teaching us to pause and cut through the illusion: if you step back and look at it through the lens of emunah, does this actually bring any real, lasting good to your neshama?

Take this sevara into your day today. Before you react in anger, before you take a shortcut in business, or before you speak a word of lashon hara to make yourself feel important, ask yourself with simple honesty: am I sinning for absolutely nothing? Recognize the trick of the yetzer hara for what it is, realign your focus with Yiras Shamayim, and choose to do the right thing purely for Hashem.

Today, when a temptation or an urge to act selfishly arises, stop for five seconds and tell yourself: "This aveirah gives me nothing true, my only real profit is doing the ratzon of Hashem."

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.'