חוּמָּשׁ עִם רַשִׁ"י · PARSHAS HASHAVUA

חוּמָּשׁ עִם רַשִׁ"י · מקץ · שִׁשִּׁי

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

MIKETZ · 6TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the brothers return to Mitzrayim, bringing Binyamin along as Yosef had demanded. When Yosef sees Binyamin with them, he immediately instructs his house steward to bring the brothers into his personal home and prepare a seudah for them to eat together at noon. Not realizing Yosef's true intentions, the brothers become terrified, assuming they are being set up and brought into the house to be seized as slaves because of the money that was secretly returned in their sacks on their first trip.

To clear themselves of any suspicion, the brothers approach the steward at the entrance of the house and explain the whole story of how they unexpectedly found their money intact in their bags at the lodging place. They emphasize that they brought that original money back in full, along with additional money to buy new food, having no idea who put the first payment back. The steward reassures them, telling them not to fear because Hashem gave them a treasure, and he releases Shimon to join them. The brothers are then brought inside, given water to wash, and provided with food for their donkeys, while they prepare their gift to present to Yosef when he arrives for the midday meal.

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

פָּסוּק א

Pasuk 1

וַיַּ֣רְא יוֹסֵף֮ אִתָּם֒ אֶת־בִּנְיָמִין֙ וַיֹּ֣אמֶר לַאֲשֶׁ֣ר עַל־בֵּיתוֹ֔ הָבֵ֥א אֶת־

And he saw Yosef with them — Binyamin and he said to the one who was over his house bring —

הָאֲנָשִׁ֖ים הַבָּ֣יְתָה וּטְבֹ֣חַ טֶ֔בַח וְהָכֵ֑ן כִּ֣י אִתִּ֔י יֹאכְל֥וּ הָאֲנָשִׁ֖ים

the men into the house and slaughter a slaughtering and prepare for with me shall eat the men

בַּצָּהֳרָֽיִם׃

at noon

רַשִׁ"י

וטבח טבח והכן. כְּמוֹ וְלִטְבֹּחַ טֶבַח וּלְהָכִין, וְאֵין טִבְחַ לְשׁוֹן צַוּוּי, שֶׁהָיָה לוֹ לוֹמַר וּטְבַח:

And to slaughter a slaughtering and to prepare like and to slaughter a slaughtering and to prepare and is not slaughter a form of imperative for it had for it to say and slaughter

רַשִׁ"י

בצהרים. זֶה מְתֻרְגָּם בְּשֵׁירוּתָא, שֶׁהוּא לְשׁוֹן סְעוּדָה רִאשׁוֹנָה בִּלְשׁוֹן אַרַמִּי

At noon — this is translated in Besheruta which is an expression of meal the first in the language Aramaic

וּבְלַעַז דיזנ"ר, וְיֵשׁ הַרְבֵּה בַּתַּלְמוּד, שָׁדָא לְכַלְבָּא שֵׁירוּתֵהּ; בָּצַע אַכּוּלָּא

and in French disner and there are many in the Talmud he threw to the dog his meal he cut bread on the whole

שֵׁירוּתָא, אֲבָל כָּל תַּרְגּוּם שֶׁל צָהֳרַיִם טִיהֲרָא:
is tichara tzochorayim of Targum every however meal

פָּסוּק ב

Pasuk 2

וַיַּעַשׂ הָאִישׁ כַּאֲשֶׁר אָמַר יוֹסֵף וַיָּבֵא הָאִישׁ אֶת הָאֲנָשִׁים בֵּיתָה יוֹסֵף:
Yosef into the house of the men — the man and brought Yosef said as the man and did

פָּסוּק ג

Pasuk 3

וַיִּירְאוּ הָאֲנָשִׁים כִּי הוּבְאוּ בֵּית יוֹסֵף וַיֹּאמְרוּ עַל דְּבַר הַכֶּסֶף
the money the matter of over and they said Yosef to house of they were brought because the men And feared

הַשָּׁב בְּאַמְתְּחֹתֵינוּ בַּתְּחִלָּה אֲנַחְנוּ מוּבָאִים לְהִתְגֹּלֵל עָלֵינוּ וּלְהִתְנַפֵּל
and to fall upon us to roll are brought we at first in our sacks that returned

עָלֵינוּ וְלָקַחַת אֹתָנוּ לַעֲבָדִים וְאֶת חֲמֹרֵינוּ:
our donkeys and — for slaves us and to take upon us

רַשִׁ"י

וייראו האנשים. כָּתוּב הוּא בִּשְׁנֵי יוֹד"ין, וְתַרְגּוּמוֹ וּדְחִילוּ:
and they were afraid and its Targum yods with two it is written the men And were afraid

רַשִׁ"י

כי הובאו בית יוסף. וְאֵין דֶּרֶךְ שְׁאָר הַבָּאִים לִשְׁבֹּר בָּר לָלוּן בְּבֵית
in the house of to lodge grain to buy those coming the rest of the way of and it is not Yosef house of they were brought because

יוֹסֵף, כִּי אִם בְּפֻנְדְּקָאוֹת שֶׁבָּעִיר: וייראו. שֶׁאֵין זֶה אֶלָּא לְאָסְפָם אֶל
into to gather them except this that there is not and they feared that are in the city in inns · unless Yosef

מִשְׁמָר:
prison

רַשִׁ"י

אנחנו מובאים. אֶל תּוֹךְ הַבַּיִת הַזֶּה:
this the house the inside of to brought we are

רַשִׁ"י

להתגלל. לִהְיוֹת מִתְגַּלְגֶּלֶת עָלֵינוּ עֲלִילַת הַכֶּסֶף וְלִהְיוֹתָהּ נוֹפֶלֶת עָלֵינוּ; וְאֻנְקְלוֹס
and Onkelos upon us falling and to be it the money an accusation of upon us rolled to be To roll upon us

שֶׁתִּרְגֵּם וּלְאִסְתַּקָּפָא עֲלָנָא הוּא לְשׁוֹן לְהִתְעוֹלֵל, כְּדִמְתַרְגְּמִינָן עֲלִילַת דְּבָרִים –
matters pretext of as we translate to invent pretexts an expression of it is against us and to seek occasion who translated

תַּסְקוּפֵי מִלִּין, וְלֹא תִרְגְּמוֹ אַחַר לְשׁוֹן הַמִּקְרָא וּלְהִתְגּוֹלֵל שֶׁתִּרְגֵּם
which he translated and to play lord the text the expression of after did he translate it and not words intrigues of

לְאִתְרַבְרָבָא, הוּא לְשׁוֹן גֻּלַּת הַזָּהָב קהלת י"ב , וְהֻצַּב גֻּלְּתָה הֹעֲלָתָה נחום
Nachum she is brought up is revealed and Hutzav 12 Koheles the gold the bowl of an expression of it is to lord over

ב' , שֶׁהוּא לְשׁוֹן מַלְכוּת:
royalty is an expression of which it 2

פָּסוּק ד

Pasuk 4

וַיִּגְּשׁוּ אֶל הָאִישׁ אֲשֶׁר עַל בֵּית יוֹסֵף וַיְדַבְּרוּ אֵלָיו פֶּתַח

at the entrance of to him and they spoke Yosef the house of was over who the man to And they approached

הַבָּיִת׃

the house

פָּסוּק ה

Pasuk 5

וַיֹּאמְרוּ בִּי אֲדֹנִי יָרֹד יָרַדְנוּ בַּתְּחִלָּה לִשְׁבָּר אֹכֶל׃

food to procure at first we came down down my lord if you please and they said

רַשִׁ"י

בי אדני. לְשׁוֹן בַּעֲיָא וְתַחֲנוּנִים הוּא, בְּלָשׁוֹן אֲרַמִּי בַּיָּא בַּיָּא יבמות צ"ז:.

97 Yebamoth woe woe Aramaic in the language of it is and supplication entreaty an expression of my Lord please

סנהדרין ס"ד. :

64 Sanhedrin

רַשִׁ"י

ירד ירדנו. יְרִידָה הִיא לָנוּ, רְגִילִים הָיִינוּ לְפַרְנֵס אֲחֵרִים, עַכְשָׁו אָנוּ צְרִיכִים

are dependent we now others to sustain we were accustomed for us it is a degradation indeed we came down

לְךָ בראשית רבה :

Rabbah Bereshis upon you

פָּסוּק ו

Pasuk 6

וַיְהִי כִּי בָאנוּ אֶל הַמָּלוֹן וַנִּפְתְּחָה אֶת אַמְתְּחֹתֵינוּ וְהִנֵּה כֶסֶף

the money of and behold our bags — and we opened the lodging place to we came when And it was

אִישׁ בְּפִי אַמְתַּחְתּוֹ כַּסְפֵּנוּ בְּמִשְׁקָלוֹ וַנָּשֶׁב אֹתוֹ בְיָדֵנוּ׃

in our hand it and we brought back in its weight our money his bag was in the mouth of each man

פָּסוּק ז

Pasuk 7

וְכֶסֶף אַחֵר הוֹרַדְנוּ בְיָדֵנוּ לִשְׁבָּר אֹכֶל לֹא יָדַעְנוּ מִי שָׂם כַּסְפֵּנוּ

our money put who we knew not food to buy in our hand we brought down other and money

בְּאַמְתְּחֹתֵינוּ׃

in our bags

פָּסוּק ח

Pasuk 8

וַיֹּאמֶר שָׁלוֹם לָכֶם אַל תִּירָאוּ אֱלֹהֵיכֶם וֵאלֹהֵי אֲבִיכֶם נָתַן לָכֶם מַטְמוֹן

a treasure to you gave your father and the God of your God fear do not to you peace And he said

בְּאַמְתְּחֹתֵיכֶם כַּסְפְּכֶם בָּא אֵלָי וַיּוֹצֵא אֲלֵהֶם אֶת שִׁמְעוֹן׃

Shimon — to them and he brought out to me came your money in your sacks

רַשִׁ"י

אלהיכם. בִּזְכוּתְכֶם, וְאִם אֵין זְכוּתְכֶם כְּדַאי, ואלהי אביכם , בִּזְכוּת אֲבִיכֶם

your father in the merit of your father and the God of is sufficient your merit not and if in your merit Your God

נתן לכם מטמון :

a treasure to you He gave

פָּסוּק ט

Pasuk 9

וַיָּבֵא הָאִישׁ אֶת הָאֲנָשִׁים בֵּיתָה יוֹסֵף וַיִּתֵּן מַיִם וַיִּרְחֲצוּ רַגְלֵיהֶם

their feet and they washed water and he gave Yosef into the house of the men — the man And brought

וַיִּתֵּן מִסְפּוֹא לַחֲמֹרֵיהֶם׃

for their donkeys fodder and he gave

רַשִׁ"י

ויבא האיש. הַבָּאָה אַחַר הַבָּאָה, לְפִי שֶׁהָיוּ דוֹחֲפִים אוֹתוֹ לַחוּץ עַד

until outside him pushing that they were because a bringing in after a bringing in the man And brought

שֶׁדִּבְּרוּ אֵלָיו פֶּתַח הַבַּיִת; וּמִשֶּׁאָמַר לָהֶם שָׁלוֹם לָכֶם, נִמְשְׁכוּ וּבָאוּ

and came they were drawn be to you peace to them and once he said the house the entrance of to him that they spoke

אַחֲרָיו׃

after him

פָּסוּק י

Pasuk 10

וַיָּכִינוּ אֶת הַמִּנְחָה עַד בּוֹא יוֹסֵף בַּצָּהֳרַיִם כִּי שָׁמְעוּ כִּי שָׁם

there that they heard for at noon Yosef the coming of until the gift — And they prepared

יֹאכְלוּ לָחֶם׃

bread they would eat

רַשִׁ"י

ויכינו. הֵזִמִינוּ, עִטְּרוּהָ בִּכְלִים נָאִים׃

fine in vessels they adorned it they prepared And they made ready

פָּסוּק יא

Pasuk 11

וַיָּבֹא יוֹסֵף הַבַּיְתָה וַיָּבִיאוּ לוֹ אֶת הַמִּנְחָה אֲשֶׁר בְּיָדָם הַבָּיְתָה

into the house was in their hand that the gift — to him and they brought home Yosef and came

וַיִּשְׁתַּחֲווּ לוֹ אָרְצָה׃

to the ground to him and they prostrated

רַשִׁ"י

הביתה. מִפְּרוֹזְדוֹר לְטְרַקְלִין:

into the house from an outer hall into a reception hall

פָּסוּק יב

Pasuk 12

וַיִּשְׁאַל לָהֶם לְשָׁלוֹם וַיֹּאמֶר הֲשָׁלוֹם אֲבִיכֶם הַזָּקֵן אֲשֶׁר אֲמַרְתֶּם הַעוֹדֶנּוּ

And he asked them for peace and he said is peace with your father the old whom you spoke is he still

חָי:

alive

פָּסוּק יג

Pasuk 13

וַיֹּאמְרוּ שָׁלוֹם לְעַבְדְּךָ לְאָבִינוּ עוֹדֶנּוּ חָי וַיִּקְדוּ וישתחו וַיִּשְׁתַּחֲווּ:

And they said peace is to your servant to our father he is still alive and they bowed and prostrated and they prostrated

רַשִׁ"י

ויקדו וישתחוו. עַל שְׁאֵלַת שָׁלוֹם קִידָה – כְּפִיפַת קָדְקֹד; הִשְׁתַּחֲוָאָה – מִשְׁתַּטֵּחַ לָאָרֶץ:

and they bowed and they prostrated over the inquiry of welfare kiddah — bending of the head; prostration is spreading oneself out to the ground

פָּסוּק יד

Pasuk 14

וַיִּשָּׂא עֵינָיו וַיַּרְא אֶת בִּנְיָמִין אָחִיו בֶּן אִמּוֹ וַיֹּאמֶר הֲזֶה אֲחִיכֶם

And he lifted up his eyes and he saw — Binyamin his brother the son of his mother and he said Is this your brother

הַקָּטֹן אֲשֶׁר אֲמַרְתֶּם אֵלָי וַיֹּאמַר אֱלֹהִים יָחְנְךָ בְּנִי:

the youngest whom you spoke of to me and he said God be gracious to you my son

רַשִׁ"י

אלהים יחנך בני. בִּשְׁאָר שְׁבָטִים שָׁמַעְנוּ חֲנִינָה אֲשֶׁר חָנַן

God be gracious to you my son Regarding the rest of the tribes we heard an expression of grace whom hath graciously given

אֱלֹהִים אֶת עַבְדֶּךָ בראשית ל"ג , וּבִנְיָמִין עֲדַיִן לֹא נוֹלַד, לְכָךְ בֵּרְכוֹ יוֹסֵף

God — your servant Bereshis 33 , and Binyamin not yet was born therefore blessed him Yosef

בַּחֲנִינָה:

with grace

CHAPTER SUMMARY

Upon entering the house, the brothers present their gifts to Yosef and bow down before him to the ground. Yosef asks warmly after the welfare of their elderly father, Yaakov Avinu, and they confirm that he is well, bowing down once again. When Yosef gazes upon his full brother Binyamin, he asks if this is indeed the youngest brother they had spoken about, and he gives Binyamin a heartfelt berachah that Hashem should be gracious to him.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

Lichoira, look at what is happening to the shevaitim here. They get invited to a royal meal at the palace of the second-in-command of Mitzrayim, but instead of seeing it as a chesed, they are filled with fear: "We are being brought in to be attacked, to be taken as slaves!" They were so consumed by their anxiety about the money in their sacks that they completely misread the entire situation. They thought the ruler was plotting their downfall, when in truth, Yosef's heart was overflowing with love and he was preparing a royal seudah to welcome them.

This is a major chiddush in how we view our own lives. How often does Hashem bring us into a certain situation, and our immediate reaction is fright, worry, or thinking that everything is collapsing around us? We assume the worst and try to defend ourselves, just like the brothers ran to the steward at the door to explain the money. But the steward told them the emes: "Shalom lachem, al tira'u, your Elokim gave you a treasure." What they thought was a trap was actually a gift from Hashem.

When unexpected events happen or things look scary on the surface, we have to stop and remember bitachon. Hashem isn't looking to chas v'shalom attack us or bring us down. Even when the situation seems confusing, everything Hashem does is coming from a place of deep rachamim and love, bringing us closer to Him.

Today, when a sudden worry or unexpected predicament pops up that makes you feel anxious, pause for ten seconds and say to yourself: "Hashem is in control, He loves me, and this too is a hidden gift for my good."

דַּף יוֹמִי · עֲרָכִין · דַּף כ״ד

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📖 THE SUGYA

In this daf, the Gemara continues exploring the limits of what Bedek HaBayis can seize when a person sanctifies his assets or owes an Arakhin valuation. We learn how the Torah ensures a person retains his basic means of living, while clarifying the status of essential personal items like tefillin—both in the context of hekdesh and in a standard court-ordered sale. The Gemara also contrasts the rights of a person's family members against the claims of the gizbar.

Moving into the final Mishnah of the perek and starting the next chapter, the sugya transitions into the laws of consecrating and redeeming an ancestral field (Sedeh Achuzah). The Gemara examines how the timeline of the Yovel cycle impacts the valuation, balancing the exact rules of redemption against practical advice for how a person should protect his own property.

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עַמּוּד א׳ DAF 24A

EXPLANATION

״וְאִם מָךְ הוּא מֵעֶרְכֶּךָ״ — הַחֲיֵיהוּ מֵעֶרְכֶּךָ.

The Gemara explains the source that we leave food for him: The pasuk states, **“And if he be too poor for your valuation”**—the word hu ("he") teaches havayah (sustenance), meaning, **sustain him from your valuation** itself; the treasurer leaves him enough to live.

QUESTION

אֲבָל לֹא לְאִשְׁתּוֹ וּבָנָיו וְכוּ׳. מַאי טַעְמָא?

But the Mishnah taught that we do **not** leave food **for his wife and his children, etc. What is the reason** for this distinction?

ANSWER

״הוּא מֵעֶרְכֶּךָ״, וְלֹא אִשְׁתּוֹ וּבָנָיו מֵעֶרְכֶּךָ.

The Gemara answers: The pasuk emphasizes **“he** shall be sustained **from your valuation,” but not his wife and his children from your valuation.**

QUESTION

רַבִּי אֱלִיעֶזֶר אוֹמֵר: אִם הָיָה אִיכָּר, נוֹתֵן לוֹ צִמְדּוֹ. וְרַבָּנַן?

We learned in the Mishnah that **Rabbi Eliezer says: If he was a farmer, he gives him his pair of oxen** to plow. **And** as for **the Rabbis** who disagree, what is their sevara?

ANSWER

הָנְהוּ לָאו כְּלֵי אוּמָנוּת נִינְהוּ, אֶלָּא נְכָסִים נִינְהוּ.

The Gemara answers: The Rabbis hold that **those are not tools of craft, but rather they are** general **property** that must be repossessed.

QUESTION

הָיָה לוֹ מִין אֶחָד. פְּשִׁיטָא!

We also learned in the Mishnah that if **he had** many tools of **one kind** (like three adzes) and only one of another kind (like one saw), we do not sell the extra adzes to buy him a second saw. The Gemara asks: Isn't this **pashut (obvious)?**

EXPLANATION

כִּי הֵיכִי דְּסַגֵּי לֵיהּ עַד הַשְׁתָּא, הַשְׁתָּא נָמֵי סַגֵּי לֵיהּ.

Just as it was enough for him until now to work with one saw, **now too, it should be enough for him!** Why would we think to buy him another saw?

ANSWER

מַהוּ דְּתֵימָא: עַד הָאִידָּנָא דַּהֲוָה לֵיהּ לְאוֹשׁוֹלֵי הֲוָה מוֹשְׁלִי לֵיהּ, הַשְׁתָּא דְּלֵיכָּא דְּמַשֵּׁיל לֵיהּ — לָא, קָא מַשְׁמַע לַן.

The Gemara explains: **What might you have said?** You might have thought that **until now, when he had** extra adzes **to lend** out to others, people **would lend him** a saw when he needed one; whereas **now that there is no one who will lend him** anything because he has nothing to lend in return, we should buy him a saw. So the Mishnah **comes to teach us** that we do not worry about this, and we only leave him what he already possessed.

STATEMENT

הַמַּקְדִּישׁ אֶת נְכָסָיו מַעֲלִין לוֹ תְּפִילִּין.

We learned in the Mishnah: If **one consecrates all his property, the treasurer repossesses his tefillin** as well.

STATEMENT

הָהוּא גַּבְרָא דְּזַבְּנִינְהוּ לְנִכְסֵיהּ, אֲתָא לְקַמֵּיהּ דְּרַב יֵימַר, אֲמַר לְהוּ: סַלִּיקוּ לֵיהּ תְּפִילִּין.

The Gemara relates: **There was a certain man who sold his property,** and he **came before Rav Yeimar.** Rav Yeimar **said to them** (to the court officers): **Remove his tefillin** from him and hand them over to the buyer as part of the sale.

QUESTION

מַאי קָא מַשְׁמַע לַן? מַתְנִיתִין הִיא! "הַמַּקְדִּישׁ נְכָסָיו מַעֲלִין לוֹ תְּפִילָּיו".

The Gemara asks: **What is this coming to teach us? It is an explicit Mishnah!** For the Mishnah says: **One who consecrates his property, they take his tefillin from him!** A sale should be no different!

ANSWER

מַהוּ דְּתֵימָא, הָתָם הוּא דְּסָבַר מִצְוָה קָא עָבֵידְנָא, אֲבָל לְעִנְיַן זַבּוֹנֵי — מִצְוָה דְּגוּפֵיהּ לָא (זבין) [מְזַבֵּין] אִינִישׁ, קָא מַשְׁמַע לַן.

The Gemara answers: **What might you have said?** You might have said that **it is only there,** by hekdesh, **that he thinks, "I am doing a mitzvah"** by sanctifying everything, so he included his tefillin too; **but regarding a sale, a person would not sell a personal mitzvah item** like tefillin unless he specified it. Therefore Rav Yeimar **comes to teach us** that even in a general sale, tefillin are included in his property.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אֶחָד הַמַּקְדִּישׁ נְכָסָיו, וְאֶחָד הַמַּעֲרִיךְ עַצְמוֹ, אֵין לוֹ בִּכְסוּת אִשְׁתּוֹ, וְלֹא בִּכְסוּת בָּנָיו, וְלֹא בְּצֶבַע שֶׁצָּבַע לִשְׁמָן, וְלֹא בְּסַנְדָּלִים חֲדָשִׁים שֶׁלָּקַח לִשְׁמָן.

MISHNAH: Both one who consecrates his property, and one who valuates himself, the gizbar (treasurer) **has no claim over the clothing of his wife, nor over the clothing of his children, nor over dyed cloth that he dyed for their sake** (even if they have not yet worn them), **nor over new sandals that he bought for their sake.**

MISHNAH

אַף עַל פִּי שֶׁאָמְרוּ: עֲבָדִים נִמְכָּרִין בִּכְסוּתָן לְשֶׁבַח, שֶׁאִם תִּלָּקַח לוֹ כְּסוּת בִּשְׁלֹשִׁים דִּינָר מְשׁוּבָּח מָנֶה, וְכֵן פָּרָה אִם מַמְתִּינִין אוֹתָהּ לָאִיטַלִּיס מְשׁוּבַּחַת הִיא, וְכֵן מַרְגָּלִית אִם מַעֲלִין אוֹתָהּ לַכְּרַךְ מְשׁוּבַּחַת הִיא — אֵין לַהֶקְדֵּשׁ אֶלָּא מְקוֹמוֹ וּשְׁעָתוֹ.

Even though the merchants **said: Slaves are sold with their garments to increase their value, for if a garment is bought for him for thirty dinars, his total value increases by a hundred dinars; and likewise a cow, if they wait to sell it for the market day, its value increases; and likewise a pearl, if they bring it up to the big city, its value increases**—nevertheless, **hekdesh has only its present place and its present time;** we appraise and sell the property right where it is without delay.

גְּמָרָא GEMARA

BRAISA

גְּמָ׳ תָּנוּ רַבָּנַן: ״וְנָתַן אֶת עֶרְכְּךָ בַּיּוֹם הַהוּא״ — שֶׁלֹּא יְשַׁהֶּה מַרְגָּלִית לְקַלִּים,

GEMARA: The Rabbis taught in a Braisa: The pasuk states, **“And he shall give your valuation on that day”**—this teaches **that he should not delay selling a pearl to waiting buyers** (or poor merchants) so they can take it to the city to get a higher price.

EXPLANATION

״קֹדֶשׁ לַה׳״ — סְתָם הַהֶקְדֵּישׁוֹת לְבֶדֶק הַבַּיִת.

The end of that pasuk says, **“holy unto Hashem”**—this teaches that **unspecified consecrations go to Temple maintenance (Bedek HaBayis),** rather than to the Kohanim.

STATEMENT

הֲדַרַן עֲלָךְ שׁוּם הַיְתוֹמִים.

May we return to you, [Perek] Shum HaYesomim!

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אֵין מַקְדִּישִׁין לִפְנֵי הַיּוֹבֵל פָּחוֹת מִשְּׁתֵּי שָׁנִים, וְלֹא גּוֹאֲלִין אַחַר הַיּוֹבֵל פָּחוֹת מִשָּׁנָה אַחַת.

MISHNAH: One may not consecrate an ancestral field **before the Yovel year less than two years** prior, **and one may not redeem** such a field **after Yovel less than one year** after.

MISHNAH

אֵין מְחַשְּׁבִין חֳדָשִׁים לַהֶקְדֵּשׁ, אֲבָל הֶקְדֵּשׁ מְחַשֵּׁב חֳדָשִׁים.

We do not calculate months for hekdesh to reduce the redemption price when the owner comes to redeem it, **but hekdesh calculates months** to add to the price, as the Gemara will explain.

גְּמָרָא GEMARA

OBJECTION

גְּמָ׳ וּרְמִינְהוּ: מַקְדִּישִׁין בֵּין לִפְנֵי הַיּוֹבֵל בֵּין לְאַחַר הַיּוֹבֵל, וּבִשְׁנַת הַיּוֹבֵל עַצְמָהּ לֹא יַקְדִּישׁ, וְאִם הִקְדִּישׁ אֵינָהּ קְדוּשָּׁה!

GEMARA: The Gemara raises a contradiction from a Braisa: **One may consecrate** an ancestral field **both before Yovel and after Yovel; but during the Yovel year itself one may not consecrate it, and if he did consecrate it, it is not holy at all!** This implies that anytime before Yovel—even just one year before—he CAN consecrate it, which contradicts our Mishnah!

RESOLUTION

רַב וּשְׁמוּאֵל דְּאָמְרִי תַּרְוַיְיהוּ: אֵין מַקְדִּישִׁין לִיגָּאֵל בְּגֵירוּעַ פָּחוֹת מִשְּׁתֵּי שָׁנִים,

Rav and Shmuel both say: The Mishnah means that **one may not consecrate** a field **to be redeemed with a deduction** (calculating the years remaining to Yovel) **less than two years** before Yovel; if he sanctifies it within two years of Yovel, it must be redeemed at full value.

EXPLANATION

וְכֵיוָן דְּאֵין מַקְדִּישִׁין לִיגָּאֵל בְּגֵירוּעַ פָּחוֹת מִשְּׁתֵּי שָׁנִים — יְהֵא אָדָם חָס עַל נְכָסָיו וְאַל יַקְדִּישׁ פָּחוֹת מִשְּׁתֵּי שָׁנִים.

And since one cannot consecrate it to be redeemed with a deduction less than two years before Yovel, the Tanna gives advice: **A person should spare his property and not consecrate** a field **less than two years** before Yovel, because he will lose out when redeeming it.

STATEMENT

אִיתְּמַר: הַמַּקְדִּישׁ שָׂדֵהוּ בִּשְׁנַת הַיּוֹבֵל עַצְמָהּ, רַב אָמַר: קְדוּשָּׁה, וְנוֹתֵן חֲמִשִּׁים, וּשְׁמוּאֵל אָמַר: אֵינָהּ קְדוּשָּׁה כָּל עִיקָּר.

It was stated by the Amoraim: If **one consecrates his field in the Yovel year itself, Rav says: It is sanctified, and he pays fifty** shekels (the full valuation) to redeem it; **and Shmuel says: It is not sanctified at all.**

OBJECTION

מַתְקִיף לַהּ רַב יוֹסֵף: בִּשְׁלָמָא לְעִנְיַן מְכִירָה, דִּפְלִיג שְׁמוּאֵל עֲלֵיהּ דְּרַב, אִיכָּא לְמֵימַר קַל וָחוֹמֶר — וּמָה מְכוּרָה כְּבָר יוֹצְאָה עַכְשָׁיו, שֶׁאֵינָהּ מְכוּרָה אֵינוֹ דִּין שֶׁלֹּא תִּימָּכֵר?

Rav Yosef object to this: Granted, regarding a sale in the Yovel year itself, **where Shmuel disagrees with Rav** (holding that a sale in Yovel does not take effect), **there is room to say a kal va-chomer (a fortiori argument): If a field that was already sold goes out** free to its owner **now** in Yovel, **one that is not yet sold, isn't it logical that it cannot be sold now?**

QUESTION

אֲלָא הָכָא, מִי אִיכָּא לְמֵימַר קַל וָחוֹמֶר? וְהָא תְּנַן: הִגִּיעַ יוֹבֵל וְלֹא נִגְאֲלָה — כֹּהֲנִים נִכְנָסִין לְתוֹכָהּ וְנוֹתְנִין דָּמֶיהָ, דִּבְרֵי רַבִּי יְהוּדָה.

But here, regarding hekdesh, **can one say a kal va-chomer? But didn't we learn in a Mishnah: When Yovel arrives and** a consecrated field **was not redeemed, Kohanim enter into it** as their possession, **and give its value** to Bedek HaBayis; these are **the words of Rabbi Yehudah!** Thus, hekdesh does not automatically leave in Yovel, so there is no kal va-chomer!

ANSWER

שְׁמוּאֵל כְּרַבִּי שִׁמְעוֹן סְבִירָא לֵיהּ, דְּאָמַר: "נִכְנָסִין וְלֹא נוֹתְנִין".

The Gemara answers: **Shmuel holds like Rabbi Shimon, who says: They enter into it and do not pay** anything; since hekdesh releases its rights to the Kohanim at Yovel without payment, Shmuel's kal va-chomer applies to hekdesh as well.

עמוד ב׳ DAF 24B

STATEMENT

וְרַב סָבַר:

And Rav holds that even according to Rabbi Shimon, there is no kal vachomer to be made here:

EXPLANATION

סוֹף סוֹף לַבְּעָלִים מִי קָהָדְרָא?

Ultimately, does a field consecrated before Yovel **return to the owners** at Yovel so that one could derive an a fortiori argument to return it to the owner when consecrated during Yovel? It does not!

EXPLANATION

לְכֹהֲנִים הוּא דְּנָפְקָא,

Rather, **it goes out to the kohanim** at Yovel,

EXPLANATION

וְכֹהֲנִים מִשּׁוּלְחַן גָּבוֹהַּ קָא זָכוּ!

and the kohanim acquire their portion **from the table of the Most High,** i.e., directly from Hashem, not from the original owner. Thus, there is no basis for a kal vachomer.

QUESTION

מַאי טַעְמָא דְּרַב?

The Gemara asks: **What is the reason of Rav** for saying that a field can be consecrated during Yovel itself for the full fifty sela redemption value?

ANSWER

דְּאָמַר קְרָא ״וְאִם מִשְּׁנַת הַיּוֹבֵל״,

For the verse states: "And if he sanctifies his field **from the year of the Yovel,"**

ANSWER

וּשְׁנַת הַיּוֹבֵל בַּכְּלָל.

and the year of the Yovel itself is **included** in this expression "from the year of the Yovel".

QUESTION

וּשְׁמוּאֵל,

And Shmuel, how does he respond to this proof?

ANSWER

מִי כְּתִיב ״וְאִם בִּשְׁנַת הַיּוֹבֵל״?

Shmuel would say: **Is it written: "And if in the year of the Yovel"?**

ANSWER

״מִשְּׁנַת הַיּוֹבֵל״ כְּתִיב —

"From the year of the Yovel" is written —

ANSWER

מִשָּׁנָה שֶׁאַחַר הַיּוֹבֵל.

which means **from the year after the Yovel** onwards.

QUESTION

בְּשִׁלְמָא לְרַב, הַיְינוּ דִּכְתִיב:

The Gemara asks: **Granted according to Rav, this is what is written** in the psukim:

QUESTION

״אִם מִשְּׁנַת הַיּוֹבֵל״ ״וְאִם אַחַר הַיּוֹבֵל״,

First it states: **"If from the year of the Yovel,"** meaning during Yovel itself, and then it states: **"And if after the Yovel,"** meaning the year right after Yovel.

QUESTION

אֶלָּא לִשְׁמוּאֵל, מַאי ״אַחַר הַיּוֹבֵל״?

But according to Shmuel, who says "from the year of the Yovel" means the year right after Yovel, **what** is meant by the phrase **"after the Yovel"?** It seems redundant!

ANSWER

אַחַר אַחַר.

The Gemara answers: It means **after the year after** the Yovel, i.e., two or more years after Yovel.

OBJECTION

מֵיתִיבִי:

The Gemara **raises an objection** against Rav from a Braisa:

BRAISA

מַקְדִּישִׁין בֵּין לִפְנֵי הַיּוֹבֵל בֵּין לְאַחַר הַיּוֹבֵל,

The Braisa states: **One may consecrate** an ancestral field **both before the Yovel and after the Yovel,**

BRAISA

וּבִשְׁנַת הַיּוֹבֵל עַצְמָהּ לֹא יַקְדִּישׁ,

and in the year of the Yovel itself one may not consecrate it,

OBJECTION

וְאִם הִקְדִּישׁ — אֵינָהּ קְדוּשָּׁה!

and if he did consecrate it during Yovel, **it is not consecrated!** This directly contradicts Rav, who says it is consecrated for fifty sela!

RESOLUTION

אָמַר לְךָ רַב:

Rav could say to you in response:

RESOLUTION

אֵינָהּ קְדוּשָּׁה בְּגֵירוּעַ,

When the Braisa says "it is not consecrated," it means **it is not consecrated to be redeemed with a calculation of deduction** per remaining year,

RESOLUTION

אֲבָל קְדוּשָּׁה וְנוֹתְנִין חֲמִשִּׁים.

but it is consecrated in general, **and one gives fifty** sela to redeem it.

OBJECTION

מִכְּלָל דִּלְפָנֵי הַיּוֹבֵל קְדוּשָּׁה לִיגָּאֵל בְּגֵירוּעַ,

The Gemara challenges this resolution: **By inference,** this implies **that before the Yovel it is consecrated to be redeemed with a calculation of deduction,** even right before Yovel!

OBJECTION

וְהָא רַב וּשְׁמוּאֵל דְּאָמְרִי תַּרְוַיְיהוּ:

But didn't both Rav and Shmuel say:

OBJECTION

אֵין מַקְדִּישִׁין לִיגָּאֵל בְּגֵירוּעַ פָּחוֹת מִשְּׁתֵּי שָׁנִים!

One does not consecrate a field **to be redeemed with a deduction** when there are **less than two years** remaining until Yovel! So how could Rav interpret the Braisa this way?

RESOLUTION

אָמַר לְךָ רַב:

Rather, **Rav could say to you:**

RESOLUTION

הָא מַנִּי? רַבָּנַן הִיא,

Whose opinion is this Braisa? **It is** the opinion of **the Rabbis,**

RESOLUTION

וַאֲנָא דְּאָמְרִי כְּרַבִּי,

and I state my ruling **in accordance with Rabbi** Yehuda HaNasi,

RESOLUTION

דְּאָמַר: "רִאשׁוֹן" וְרִאשׁוֹן בַּכְּלָל, "שְׁבִיעִי" וּשְׁבִיעִי בַּכְּלָל;

who said: Regarding Pesach, when the pasuk says **"first", the first** day itself is **included** in the prohibition of chometz; when it says **"seventh", the seventh** day is **included** as well.

RESOLUTION

הָכָא נָמֵי "בִּשְׁנַת" וּשְׁנַת הַיּוֹבֵל בַּכְּלָל.

Here too, when it says **"in the year", the year of the Yovel** itself is **included.**

QUESTION

אִי כְּרַבִּי, פּוּנְדְּיוֹן מַאי עֲבִידְתֵּיהּ?

The Gemara asks: **If** Rav holds **like Rabbi** Yehuda HaNasi that Yovel is included so there are fifty full years in the calculation, **what is the purpose of the pundeyon** added to the sela for each year in our Mishnah (which calculates the annual redemption rate as a sela and a pundeyon, i.e., 1/49th of 50 sela per year)? If there are 50 years, the rate should be exactly one sela per year!

QUESTION

וְכִי תֵּימָא לֵית לֵיהּ,

And if you would say that he does not hold of adding a pundeyon,

QUESTION

וְהָתְנַן:

but didn't we learn in a Braisa:

BRAISA

הִקְדִּישׁ שְׁתַּיִם וְשָׁלֹשׁ שָׁנִים לִפְנֵי הַיּוֹבֵל,

If **one consecrated** his field **two or three years before the Yovel,**

BRAISA

רַבִּי אוֹמֵר: אוֹמֵר אֲנִי נוֹתֵן סֶלַע וּפוּנְדְיוֹן,

Rabbi Yehuda HaNasi **says: I say he gives a sela and a pundeyon** for each year!

ANSWER

רַבִּי כְּרַבִּי יְהוּדָה סְבִירָא לֵיהּ,

The Gemara answers: **Rabbi** Yehuda HaNasi **holds in accordance with Rabbi Yehuda,**

ANSWER

דְּאָמַר: "שְׁנַת חֲמִשִּׁים עוֹלָה לְכָאן וּלְכָאן".

who said: The fiftieth year counts for both this cycle ending **and that** cycle beginning. Thus, there are only 49 actual years in a Yovel cycle, making the yearly rate 50 sela divided by 49 years, which equals one sela and one pundeyon per year!

QUESTION

לִשְׁמוּאֵל, לֵימָא רַבִּי כְּרַבָּנַן סְבִירָא לֵיהּ,

The Gemara asks: According **to Shmuel, shall we say that Rabbi** Yehuda HaNasi **holds like the Rabbis** who dispute Rabbi Yehuda and say the 50th year is not part of the next cycle?

QUESTION

דְּאִי כְּרַבִּי יְהוּדָה — סֶלַע וּשְׁתֵּי פוּנְדְיוֹנוֹת מִיבְּעֵי לֵיהּ!

For if he held like Rabbi Yehuda that Yovel counts for both, and Shmuel says a field cannot be consecrated during Yovel itself (leaving only 48 usable years), **he should require a sela and two pundeyon-coins** per year (50 sela divided by 48 years)! But he only requires a sela and one pundeyon!

ANSWER

עַל כָּרְחָךְ לִשְׁמוּאֵל, רַבִּי כְּרַבָּנַן סְבִירָא לֵיהּ.

The Gemara concludes: **Perforce, according to Shmuel, Rabbi** Yehuda HaNasi **holds like the Rabbis** (that there are 49 usable years, so the rate is a sela and one pundeyon).

PROOF

תָּא שְׁמַע:

Come and hear a proof for Shmuel from our Mishnah:

PROOF

״וְלֹא גּוֹאֲלִין אַחַר הַיּוֹבֵל פָּחוֹת מִשָּׁנָה״.

The Mishnah states: **"And one does not redeem** a field **after the Yovel less than a year."**

PROOF

בְּשִׁלְמָא לִשְׁמוּאֵל — ״לֹא גּוֹאֲלִין לְאַחַר יוֹבֵל פָּחוֹת מִשָּׁנָה״,

Granted according to Shmuel, this means: **One does not redeem** a field consecrated **after the Yovel** for **less than a full year** of remaining time.

PROOF

אֶלָּא לְרַב — מַאי ״אַחַר יוֹבֵל שָׁנָה״?

But according to Rav, what does **"a year after Yovel"** mean?

ANSWER

מִי סָבְרַתְּ אַחַר יוֹבֵל מַמָּשׁ?

The Gemara answers: **Do you think** it means **literally after the Yovel?**

ANSWER

מַאי ״אַחַר יוֹבֵל״?

What does **"after Yovel"** mean in this context?

SUMMARY

The Gemara derives from the pasuk that a person owing a valuation is left with enough food for his own immediate needs, though not for his family. The Sages clarify that farming oxen are treated as general assets to be seized rather than personal craftsman tools, and explain why extra tools are not sold to buy missing ones. The Gemara then demonstrates that tefillin are automatically included when a person sells or consecrates all his property, and details how the gizbar cannot claim garments or footwear designated for a man's wife and children. Finally, the Gemara begins analyzing Sedeh Achuzah, establishing that hekdesh is evaluated strictly based on its current time and place, and starting a shakla v'tarya between Rav and Shmuel regarding whether consecrating a field within or right before the Yovel year takes effect.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what the Gemara teaches us about a Yid who is selling off everything he owns. The halacha is that his tefillin go right along with the rest of his property to pay his debts. A person might have thought, lichoira, a Yid would never sell his own tefillin! A Yid would sacrifice his house, his field, his furniture, but his tefillin? That is his very identity, his personal connection to Hashem! Yet the Gemara comes to teach us that when a person gets dragged down into financial trouble, if he isn't careful, even his most holy possessions can slip right through his fingers.

There is a tremendous chiddush here for our daily avodah. We all have things in life that we consider off-limits, items or spiritual standards that we tell ourselves we would never compromise on. Our daily davening with a minyan, our fixed times for Torah, our yiras Shamayim in business. But when pressure mounts, whether it's financial stress, anxiety, or just being overwhelmed by the world, the yetzer hara works quietly. Bit by bit, things start getting sold off. Suddenly, the very things we thought were sacred start getting dragged into the marketplace of our daily stress.

Take a real look at your week right now. Is there a holy space, a mitzvah of your body, a regular seder that has started getting pushed aside because of everyday pressure? Don't let the world pull your tefillin away. Today, pick one holy routine, a mitzvah that belongs strictly to your neshama, and put a wall around it so no daily pressure can ever buy it out.

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.'