חוּמָּשׁ עִם רַשִּׁ"י · ויגש · שֵׁנִי

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VAYIGASH · 2ND ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Yehudah reaches the climax of his dramatic plea before Yosef. He explains the devastating impact on their elderly father, Yaakov, if Binyamin does not return home, describing how the grief would bring their father down to the grave. Yehudah then offers himself to stay as a slave in Binyamin's place, stressing that he cannot bear to return home and witness his father's pain.

Overcome with emotion, Yosef can no longer contain himself. After asking all his Egyptian attendants to leave the room, Yosef reveals his true identity to his stunned brothers. Seeing their total shock and distress, Yosef comforts them, explaining that Hashem orchestrated the entire turn of events to send him ahead of the family to preserve life during the years of famine.

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

פָּסוּק א

Pasuk 1

וְהָיָה כִּרְאוֹתוֹ כִּי אֵין הַנַּעַר וָמֵת וְהוֹרִידוּ עֲבָדֶיךָ אֶת שֵׂיבַת
and it will be when he sees that is not the youth he will die and will bring down your servants — the gray hair of

עַבְדְּךָ אָבִינוּ בְּיָגוֹן שְׁאֹלָה׃
your servant our father in grief to the grave

רַשִּׁ"י

והיה כראותו כי אין הנער ומת. אָבִיו מִצָּרָתוֹ׃
And it will be when he sees that is not the lad and he will die his father from his distress

פָּסוּק ב

Pasuk 2

כִּי עַבְדְּךָ עָרַב אֶת הַנַּעַר מֵעִם אָבִי לֵאמֹר אִם לֹא אֲבִיאֶנּוּ אֵלֶיךָ
For your servant pledged — the youth from my father saying If not I bring him to you

וְחָטָאתִי לְאָבִי כָּל הַיָּמִים׃
then I will sin to my father all the days

רַשִּׁ"י

כי עבדך ערב את הנער. וְאִם תֹּאמַר, לָמָּה אֲנִי נִכְנָס לַתְּגָר יוֹתֵר מִשְּׁאָר
For your servant became surety for the lad — And if you will say why I enter into the contest more than the rest of

אַחַי? הֵם כֻּלָּם מִבַּחוּץ וַאֲנִי נִתְקַשַּׁרְתִּי בְּקֶשֶׁר חָזָק לִהְיוֹת מְנֻדֶּה בב' עוֹלָמוֹת׃
my brothers they all of them are outside and I bound myself in a bond strong to be banned in two worlds

פָּסוּק ג

Pasuk 3

וְעַתָּה֩ יֵשֶׁב־נָ֨א עַבְדְּךָ֜ תַּחַת֩ הַנַּ֨עַר עֶ֤בֶד לַאדֹנִי֙ וְהַנַּ֣עַר יַעַל֔ עִם

with let go up and the youth to my lord as a slave the youth instead of your servant please let stay and now

אֶחָֽיו׃

his brothers

רַשִּׁ"י

ישב נא עבדך וגו'. לְכָל דָּבָר אֲנִי מְעֻלֶּה מִמֶּנּוּ, לִגְבוּרָה וּלְמִלְחָמָה וּלְשַׁמֵּשׁ

and to serve and for battle in strength to him superior I am matter For every etc. Your servant please Let sit

בראשית רבה׃

Rabbah Bereshis

פָּסוּק ד

Pasuk 4

כִּ֣י אֵ֤יךְ אֶֽעֱלֶה֙ אֶל־אָבִ֔י וְהַנַּ֖עַר אֵינֶ֣נּוּ אִתִּ֑י פֶּן־אֶרְאֶ֣ה בָרָ֔ע אֲשֶׁ֖ר

that upon the evil I look lest with me is not and the youth my father to can I go up how For

יִמְצָ֥א אֶת־אָבִֽי׃

my father — will befall

פָּסוּק ה

Pasuk 5

וְלֹא־יָכֹ֣ל יוֹסֵ֗ף לְהִתְאַפֵּק֙ לְכֹל֙ הַנִּצָּבִ֣ים עָלָ֔יו וַיִּקְרָ֕א הוֹצִ֥יאוּ כָל־

every remove and he called out by him those standing before all to restrain himself Yossef was able and not

אִ֖ישׁ מֵעָלָ֑י וְלֹֽא־עָמַ֤ד אִישׁ֙ אִתּ֔וֹ בְּהִתְוַדַּ֥ע יוֹסֵ֖ף אֶל־אֶחָֽיו׃

his brothers himself to Yossef when making known with him any man stood and not from me man

רַשִּׁ"י

ולא יכל יוסף להתאפק לכל הנצבים. לֹא הָיָה יָכוֹל לִסְבֹּל שֶׁיִּהְיוּ מִצְרִים

Egyptians that would be to bear able was he not those standing before all restrain himself Yossef could And not

נִצָּבִים עָלָיו וְשׁוֹמְעִין שֶׁאֶחָיו מִתְבַּיְּשִׁין בְּהִוָּדְעוֹ לָהֶם׃

to them in his revealing were being shamed that his brothers and hearing over him standing

פָּסוּק ו

Pasuk 6

וַיִּתֵּ֥ן אֶת־קֹל֖וֹ בִּבְכִ֑י וַיִּשְׁמְע֣וּ מִצְרַ֔יִם וַיִּשְׁמַע֙ בֵּ֣ית פַּרְעֹֽה׃

Paroh the house of and heard Mitzrayim and heard in weeping his voice — And he gave

רַשִּׁ"י

וישמע בית פרעה. בֵּיתוֹ שֶׁל פַּרְעֹה, כְּלוֹמַר, עַבָדָיו וּבְנֵי בֵיתוֹ, וְאֵין

and is not his house and the members of his servants that is to say Pharaoh of the household Pharaoh the house of And heard

זֶה לְשׁוֹן בַּיִת מַמָּשׁ, אֶלָּא כְּמוֹ בֵּית יִשְׂרָאֵל, בֵּית יְהוּדָה, מישנ"דה בְּלַעַז׃

in French household Yehudah the house of Yisrael the house of like but literally a house an expression of this

פָּסוּק ז

Pasuk 7

וַיֹּאמֶר יוֹסֵף אֶל אֶחָיו אֲנִי יוֹסֵף הַעוֹד אָבִי חָי וְלֹא יָכְלוּ אֶחָיו לַעֲנוֹת
answer his brothers could and not alive my father is still Yosef I am his brothers to Yosef And he said

אֹתוֹ כִּי נִבְהֲלוּ מִפָּנָיו׃
from before him they were startled because him

רַשִׁ"י

נבהלו מפניו. מִפְּנֵי הַבּוּשָׁה׃
the shame because of at his presence They were amazed

פָּסוּק ח

Pasuk 8

וַיֹּאמֶר יוֹסֵף אֶל אֶחָיו גְּשׁוּ נָא אֵלַי וַיִּגְּשׁוּ וַיֹּאמֶר אֲנִי יוֹסֵף
Yosef I am and he said and they came near to me please Come near his brothers to Yosef And he said

אֲחִיכֶם אֲשֶׁר מְכַרְתֶּם אֹתִי מִצְרָיְמָה׃
to Mitzrayim me you sold whom your brother

רַשִׁ"י

גשו נא אלי. רָאָה אוֹתָם נְסוֹגִים לְאָחוֹר, אָמַר עַכְשָׁו אַחַי נִכְלָמִים, קָרָא לָהֶם
to them he called feel ashamed my brothers now he said backward recoiling them he saw to me please draw near

בְּלָשׁוֹן רַכָּה וְתַחֲנוּנִים, וְהֶרְאָה לָהֶם שֶׁהוּא מָהוּל בראשית רבה :
Rabbah Bereshis circumcised that he is to them and showed and entreaties soft in a language

פָּסוּק ט

Pasuk 9

וְעַתָּה אַל תֵּעָצְבוּ וְאַל יִחַר בְּעֵינֵיכֶם כִּי מְכַרְתֶּם אֹתִי הֵנָּה כִּי
for hither me you sold that in your eyes it be angering and let not be distressed do not And now

לְמִחְיָה שְׁלָחַנִי אֱלֹהִים לִפְנֵיכֶם׃
before you God sent me to sustain life

רַשִׁ"י

למחיה. לִהְיוֹת לָכֶם לְמִחְיָה׃
for a preservation of life for you to be For preservation of life

פָּסוּק י

Pasuk 10

כִּי זֶה שְׁנָתַיִם הָרָעָב בְּקֶרֶב הָאָרֶץ וְעוֹד חֲמֵשׁ שָׁנִים אֲשֶׁר אֵין חָרִישׁ
plowing there is no that years five and yet the land in the midst of the famine two years this for

וְקָצִיר׃
and harvest

רַשׁ״י

כִּי זֶה שְׁנָתַיִם הָרָעָב. עָבְרוּ מִשְּׁנֵי הָרָעָב:
For these two years of the famine have passed from the years of the famine

פָּסוּק יא

Pasuk 11

וַיְשַׁלַּחֵנִי אֱלֹהִים לִפְנֵיכֶם לָשׂוּם לָכֶם שְׁאֵרִית בָּאָרֶץ וּלְהַחֲיוֹת לָכֶם
And sent me God before you to establish for you a remnant in the land and to sustain life for you

לִפְלֵיטָה גְּדֹלָה:
for a deliverance great

CHAPTER SUMMARY

Yehudah completes his heartfelt argument by offering to take Binyamin's place as a slave, explaining that he personally took responsibility for the boy and cannot return to Yaakov without him. Yosef, unable to restrain his emotions any longer, clears the room of Egyptians and reveals himself to his brothers, asking if their father is still alive. As the brothers stand frozen in shock, Yosef draws them close, reassures them not to feel guilty over selling him, and clarifies that Hashem arranged his journey to Mitzrayim to save the family from the ongoing famine.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the chiddush here in the pshat. Yehudah stands before the ruler of Mitzrayim and offers his whole life to save Binyamin, giving up everything just so Yaakov Avinu will not suffer. And the moment Yosef sees this true mesiras nefesh and achva, he cannot hold himself back anymore. He calls out, "Ani Yosef!" But notice what Yosef tells them right after they are nichshaf in front of him. He doesn't hold a krumme feeling, and he doesn't shout at them for selling him. Instead, he lifts them up: "Do not be distressed... it was to save life that Hashem sent me ahead of you."

That is a tremendous Yiddishe yesod for how we look at our lives and our fellow Yidden. When someone does us wrong or when a situation looks completely dark, the yetzer hara wants us to stay stuck in the anger and the pain. But a Yid looks with emunah and sees that Hashem is running the picture behind the scenes. Yosef HaTzaddik did not just forgive his brothers; he showed them how Hashem was guiding every single step to bring about the refuah and the yeshuah for the whole mishpacha.

Take this home to your own daily avodah. Today, if someone says a word that hurts or a situation does not go the way you planned, take a deep breath before you react. Stop and tell yourself: Hashem is right here in this moment, and He is steering this for the good. When you let go of the klap and look at another Yid with rachamim and bitachon, you open up the doorway for Hashem's chasdim to shine right through.

Today, when a small frustration or conflict arises with family or a friend, pause, do not hold a grudge, and remind yourself that Hashem is guiding the picture for good.

דַּף יוֹמִי · עֲרָכִין · דַּף כ״ז

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📖 THE SUGYA

We begin the daf by completing the shakla v'tarya on the first clause of the Mishnah, examining the source for why a son who redeems a field his father consecrated—before the father's passing—is treated like an ancestral field rather than a purchased field. We then delve into the final halachos of the ninth perek, comparing the rules of consecration and redemption for Kohanim and Levi'im to those of an Yisrael, before taking leave of chapter Ein Makdishin with a heartfelt Hadran.

Moving into the tenth chapter, the Mishnah turns to the practical process of redeeming a consecrated field outside the Yovel era, when redemption is based on market value rather than the fixed Torah rates. The Gemara clarifies the protocol of the gizbar, why the original owner is given the first opportunity to bid, and the famous case of the person who tried to unload a ruined field onto Hekdesh—only to find out how the Rabbis ensure Hekdesh never comes out on the losing end.

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עמוד א׳ DAF 27A

EXPLANATION

וְהָכָא קְרָא אַשְׁכְּחַ וּדְרַשׁ:

And here, regarding their opinion that a son's redemption of a field he stands to inherit is considered an ancestral field even before his father dies, **they found a verse and derived** it as follows:

PROOF

לִכְתּוֹב רַחֲמָנָא ״אִם מִשְּׂדֵה מִקְנָתוֹ אֲשֶׁר לֹא שְׂדֵה אֲחֻזָּתוֹ״, אִי נָמֵי: ״אֲשֶׁר לֹא שְׂדֵה אֲחֻזָּה״,

Let the Merciful One write: "If he shall consecrate **from a field of his purchase which is not the field of his landholding," or also: "which is not a landholding field."**

QUESTION

מַאי ״מִשְּׂדֵה אֲחֻזָּתוֹ״?

What is meant by the extra words **"from the field of his landholding"** (Vayikra 27:22)?

ANSWER

שָׂדֶה שֶׁאֵינָהּ רְאוּיָה לִהְיוֹת שְׂדֵה אֲחֻזָּה, יָצְתָה זוֹ שֶׁרְאוּיָה לִהְיוֹת שְׂדֵה אֲחֻזָּה.

It comes to teach that only **a field that is not fitting to ever become a field of landholding** is treated as a purchased field; **excluded** from this rule is **this** field of his father, **which is fitting to become a field of landholding** upon his father's passing.

מִשְׁנָה MISHNAH

MISHNAH

הַכֹּהֲנִים וְהַלְוִיִּם מַקְדִּישִׁין לְעוֹלָם וְכוּ׳.

§ We learned in the Mishnah: **Kohanim and Levi'im may consecrate at any time, etc.,** and they may redeem at any time, whether before the Yovel or after the Yovel.

גְּמָרָא GEMARA

QUESTION

בְּשִׁלְמָא גּוֹאֲלִין אִצְטְרִיךְ, לְאַפּוֹקֵי מִדְּיִשְׂרָאֵל דְּלָא פָּרְקִי אֶלָּא עַד יוֹבֵל, קָא מַשְׁמַע לַן דִּכֹהֲנִים וּלְוִיִּם גּוֹאֲלִין לְעוֹלָם.

The Gemara asks: **Granted,** teaching that they **may redeem** their fields at any time **was necessary, to exclude them from** the rule of **an Yisrael, who may only redeem up until Yovel** (and if he fails to do so, it goes to the Kohanim); therefore, the Mishnah **teaches us that Kohanim and Levi'im may redeem forever.**

QUESTION

אֶלָּא מַקְדִּישִׁין, מַאי אִירְיָא כֹּהֲנִים וּלְוִיִּם? אֲפִילּוּ יִשְׂרָאֵל נָמֵי!

But regarding the ruling that they **may consecrate** at any time, **why specifically mention Kohanim and Levi'im? Even an Yisrael also** may consecrate his field whenever he wants, whether before or after Yovel!

EXPLANATION

וְכִי תֵּימָא בִּשְׁנַת הַיּוֹבֵל עַצְמָהּ, הָנִיחָא לִשְׁמוּאֵל דְּאָמַר: "בִּשְׁנַת הַיּוֹבֵל עַצְמָהּ לָא קָדְשָׁה", קָא מַשְׁמַע לַן דִּכֹהֲנִים וּלְוִיִּם מַקְדִּישִׁין לְעוֹלָם,

And if you would say that it means they may consecrate **in the Yovel year itself,** whereas an Yisrael may not — **this works out well according to Shmuel, who said: "In the Yovel year itself it does not become consecrated"** if an Yisrael consecrates it; so the Mishnah **teaches us that Kohanim and Levi'im may consecrate at any time,** even in the Yovel year itself.

OBJECTION

אֶלָּא לְרַב, מַאי אִירְיָא כֹּהֲנִים וּלְוִיִּם? אֲפִילּוּ יִשְׂרָאֵל נָמֵי!

But according to Rav, who holds an Yisrael can also consecrate during Yovel, **why specifically mention Kohanim and Levi'im? Even an Yisrael also** can do so!

REFUTATION

וּלְטַעְמָיךְ, בֵּין לִפְנֵי הַיּוֹבֵל בֵּין לְאַחַר הַיּוֹבֵל לְמָה לִי?

The Gemara answers: **And according to your reasoning, why do I need** the Mishnah to specify: **Whether before Yovel or after Yovel?** Isn't that already included in "they may consecrate at any time"?

RESOLUTION

אֶלָּא, אַיִידֵי דִּתְנָא רֵישָׁא ״לִפְנֵי הַיּוֹבֵל וּלְאַחַר הַיּוֹבֵל״, תְּנָא סֵיפָא נָמֵי ״בֵּין לְאַחַר הַיּוֹבֵל בֵּין לִפְנֵי הַיּוֹבֵל״.

Rather, since the Tanna taught in the first clause regarding an Yisrael, **"before Yovel and after Yovel", he taught in the latter clause as well, "whether after Yovel or before Yovel."**

RESOLUTION

וְאַיִידֵי דִּתְנָא רֵישָׁא ״אֵין מַקְדִּישִׁין וְלֹא גּוֹאֲלִין״, תְּנָא נָמֵי סֵיפָא ״מַקְדִּישִׁין וְגוֹאֲלִין״.

And since he taught in the first clause regarding an Yisrael, **"They may not consecrate nor redeem"** within certain windows, **he also taught in the latter clause, "They may consecrate and redeem,"** even though the part about consecrating wasn't a novelty in itself.

STATEMENT

הֲדַרַן עָלָךְ אֵין מַקְדִּישִׁין.

May we return to you, chapter "Ein Makdishin"!

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הַמַּקְדִּישׁ אֶת שָׂדֵהוּ בְּשָׁעָה שֶׁאֵין הַיּוֹבֵל, אוֹמֵר לוֹ: ״פְּתַח אַתָּה רִאשׁוֹן״, שֶׁהַבְּעָלִים נוֹתְנִין חוֹמֶשׁ, וְכָל אָדָם אֵין נוֹתְנִין חוֹמֶשׁ.

MISHNAH: One who consecrates his field at a time when the Yovel is not observed — so it is redeemed at market value rather than the fixed Torah rate — when the gizbar (treasurer) puts it up for redemption, **he says to him** (the owner): **"You open the bidding first," because the owner adds a fifth** onto the redemption price, **whereas any other person does not add a fifth.**

MISHNAH

מַעֲשֶׂה בְּאֶחָד שֶׁהִקְדִּישׁ שָׂדֵהוּ מִפְּנֵי רָעָתָהּ, אָמְרוּ לוֹ: פְּתַח אַתָּה רִאשׁוֹן. אָמַר: חֲרֵי הִיא שְׁלִי בְּאִיסָּר.

There was an incident involving one who consecrated his field because of its poor quality, wanting to unload it. **They said to him: "You open the bidding first." He said: "It is hereby mine for an issar"** (a small coin).

MISHNAH

אָמַר רַבִּי יוֹסֵי: לֹא אָמַר זֶה ״בְּאִיסָּר״, אֶלָּא ״בְּבֵיצָה״, שֶׁהֶקְדֵּשׁ נִפְדֶּה בְּכֶסֶף וּבְשָׁוֶה כֶּסֶף,

Rabbi Yosei says: That person did not say "for an issar"; rather, he said "for an egg," for Hekdesh may be redeemed with money or with the equivalent of money.

MISHNAH

אָמַר לוֹ: ״הִגַּעְתִּיךָ״, נִמְצָא מַפְסִיד אִיסָּר וְשָׂדֵהוּ לְפָנָיו.

The gizbar **said to him: "It has reached you"** (it is sold to you at your price). **It turns out he loses an issar** (or an egg) to Hekdesh, **and his field remains before him** in his possession as before.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ הַמַּקְדִּישׁ שָׂדֵהוּ בְּשָׁעָה כּוּ׳. אוֹמְרִין?

GEMARA: We learned in the Mishnah: **One who consecrates his field at a time, etc. He says to him...** The Gemara asks: Does the gizbar merely **say** this to him as a suggestion?

OBJECTION

וְהָתַנְיָא כּוֹפִין!

But isn't it taught in a Braisa that **they compel** him to open the bidding?

ANSWER

מַאי ״אוֹמְרִין״ נָמֵי? כּוֹפִין.

The Gemara answers: **What does "he says" also mean** here? It means **they compel** him.

ANSWER

וְאִיבָּעֵית אֵימָא: מֵעִיקָּרָא אוֹמְרִין, אִי צָאֵית — צָאֵית, וְאִי לָא — כּוֹפִין.

And if you want, say instead: **At first they say** to him nicely to open the bidding; **if he complies, he complies, and if not, they compel** him.

QUESTION

שֶׁהַבְּעָלִים נוֹתְנִין חוֹמֶשׁ וְכוּ׳. מַאי אִירְיָא שֶׁהַבְּעָלִים נוֹתְנִין חוֹמֶשׁ?

§ The Mishnah taught: **Because the owner adds a fifth, etc.** The Gemara asks: **Why specifically mention that the owner adds a fifth** as the reason he bids first?

QUESTION

תִּיפּוֹק לֵיהּ דְּאַיְידֵי דַּחֲבִיבָה עֲלֵיהּ טָפֵי וּפָרֵיק לַהּ!

Let him derive it from a simple sevara: **Since it is dear to him, he will bid more and redeem it!**

QUESTION

וְעוֹד, מִצְוַת גְּאוּלָּה בָּאָדוֹן!

And furthermore, the mitzvah of redemption belongs first to the master (the owner) by Torah law!

ANSWER

חֲדָא וְעוֹד קָאָמַר,

The Gemara answers: The Tanna **is stating "one reason, and furthermore":**

EXPLANATION

חֲדָא: דְּאַיְידֵי דַּחֲבִיבָה עֲלֵיהּ טָפֵי וּפָרֵיק לַהּ,

One reason is **that since it is dear to him, he will bid more and redeem it;**

EXPLANATION

וְעוֹד: מִצְוַת גְּאוּלָּה בָּאָדוֹן הִיא,

and furthermore, the mitzvah of redemption belongs to the master;

EXPLANATION

וְעוֹד: שֶׁהַבְּעָלִים נוֹתְנִין חוֹמֶשׁ כּוּ'.

and furthermore, because the owner adds a fifth, etc., which brings extra gain to Hekdesh.

מִשְׁנָה MISHNAH

MISHNAH

מַעֲשֶׂה בְּאֶחָד שֶׁהִקְדִּישׁ שָׂדֵהוּ וְכוּ'.

§ The Mishnah related: **There was an incident involving one who consecrated his field, etc.** where he bid an issar, and Rabbi Yosei said he bid an egg.

גְּמָרָא GEMARA

QUESTION

לֵימָא בְּהָא קָמִיפַּלְגִי, דְּרַבִּי יוֹסֵי סָבַר: שָׁוֶה כֶּסֶף כְּכֶסֶף, וְרַבָּנַן סָבְרִי: שָׁוֶה כֶּסֶף אֵינוֹ כְּכֶסֶף.

The Gemara suggests: **Shall we say that they argue about this: that Rabbi Yosei holds that the equivalent of money is like money** (so he could redeem it with an egg), **and the Rabbis hold that the equivalent of money is not like money** (and it must be redeemed with actual coin)?

OBJECTION

וְהָא קַיְימָא לַן, דְּשָׁוֶה כֶּסֶף כְּכֶסֶף!

The Gemara asks: **But don't we hold as an established rule that the equivalent of money is like money?!** Why would the Rabbis disallow an egg?

ANSWER

דִּכּוּלֵי עָלְמָא שָׁוֶה כֶּסֶף כְּכֶסֶף, וְהָכָא בִּפּוֹדִין בְּדָבָר שֶׁאֵין בְּחוּמְשׁוֹ שָׁוֶה פְּרוּטָה קָמִיפַּלְגִי.

The Gemara answers: **Everyone agrees that the equivalent of money is like money; and here, they argue about whether we may redeem** Hekdesh **with an item whose fifth is not worth a perutah.**

EXPLANATION

תַּנָּא קַמָּא סָבַר: אִיסָּר, דְּאִיכָּא בְּחוּמְשׁוֹ שָׁוֶה פְּרוּטָה — פָּרְקִינַן, וְרַבִּי יוֹסֵי: כְּבֵיצָה נָמֵי פָּרְקִינַן.

The Tanna Kamma holds: For an issar, whose fifth contains a perutah's value (since an issar is eight perutot, its added fifth of two perutot is worth more than a perutah), **we may redeem** it; **and Rabbi Yosei** holds: Even for something worth **an egg we**

may also redeem it, even if its fifth is less than a perutah.

מִשְׁנָה MISHNAH

MISHNAH

אָמַר לוֹ: "הִגַּעְתִּיךָ", נִמְצָא מַפְסִיד אִיסָּר וְשָׂדֵהוּ לְפָנָיו.

§ The Mishnah taught: The gizbar **said to him: "It has reached you," so it turns out he loses an issar and his field remains before him.**

גְּמָרָא GEMARA

STATEMENT

סְתָמָא כְּרַבָּנַן.

The Gemara notes: **This anonymous statement of the Mishnah** ("he loses an issar") **is according to the Rabbis** (the Tanna Kamma), who held he bid an issar.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' אָמַר אֶחָד: "הֲרֵי הִיא שֶׁלִּי בְּעֶשֶׂר סְלָעִים", וְאֶחָד אוֹמֵר: "בְּעֶשְׂרִים", וְאֶחָד אוֹמֵר: "בִּשְׁלֹשִׁים", וְאֶחָד אוֹמֵר: "בְּאַרְבָּעִים", וְאֶחָד אוֹמֵר: "בַּחֲמִשִּׁים".

MISHNAH: If one bidder said: "It is hereby mine for ten sela'im," and one bidder says: "For twenty," and one says: "For thirty," and one says: "For forty," and one says: "For fifty."

MISHNAH

חָזַר בּוֹ שֶׁל חֲמִשִּׁים — מְמַשְׁכְּנִין מִנְּכָסָיו עַד עֶשֶׂר.

If **the bidder of fifty retracted** his bid, the gizbar **exacts collateral from his property up to ten** sela'im, which is the difference between his bid of fifty and the next highest bid of forty.

MISHNAH

חָזַר בּוֹ שֶׁל אַרְבָּעִים — מְמַשְׁכְּנִין מִנְּכָסָיו עַד עֶשֶׂר.

If **the bidder of forty then retracted** as well, **they exact collateral from his property up to ten** sela'im, the difference between forty and thirty.

MISHNAH

חָזַר בּוֹ שֶׁל שְׁלֹשִׁים — מְמַשְׁכְּנִין מִנְּכָסָיו עַד עֶשֶׂר, חָזַר בּוֹ שֶׁל עֶשְׂרִים — מְמַשְׁכְּנִין מִנְּכָסָיו עַד עֶשֶׂר,

If the bidder of thirty retracted, they exact collateral from his property up to ten. If the bidder of twenty retracted, they exact collateral from his property up to ten.

MISHNAH

חָזַר בּוֹ שֶׁל עֶשֶׂר — מוֹכְרִין אוֹתוֹ בְּשָׁוְויוֹ, וְנִפְרָעִין מִשֶּׁל עֶשֶׂר אֶת הַמּוֹתָר.

If the bidder of ten retracted, they sell it at its market value, and collect the balance from the property of the bidder of ten.

MISHNAH

הַבְּעָלִים אוֹמְרִים בְּעֶשְׂרִים, וְכָל אָדָם אוֹמְרִים בְּעֶשְׂרִים — הַבְּעָלִים קוֹדְמִין, מִפְּנֵי שֶׁהֵם מוֹסִיפִין חוֹמֶשׁ.

If the owner says: "For twenty," and any other person says: "For twenty," the owner takes precedence, because he adds a fifth (making his bid effectively twenty-five).

MISHNAH

אָמַר אֶחָד: "הֲרֵי הִיא שֶׁלִּי בְּעֶשְׂרִים וְאַחַת" —

If someone said: "It is hereby mine for twenty-one,"

עַמּוּד ב׳ DAF 27B

MISHNAH

הַבְּעָלִים נוֹתְנִין עֶשְׂרִים וְשֵׁשׁ,

If another bidder offers twenty-one sela for an consecrated field, the owner gives twenty-six sela and takes back the field, paying his original twenty plus five sela for his fifth, plus the one sela difference to match the other bidder.

MISHNAH

"בְּעֶשְׂרִים וּשְׁתַּיִם" — הַבְּעָלִים נוֹתְנִין עֶשְׂרִים וָשֶׁבַע,

If the other bidder says: The field is mine "for twenty-two" sela, the owner gives twenty-seven sela, adding the two sela difference to his original twenty-five.

MISHNAH

"בְּעֶשְׂרִים וְשָׁלֹשׁ" — הַבְּעָלִים נוֹתְנִין עֶשְׂרִים וּשְׁמוֹנָה,

If the other bidder says: "For twenty-three" sela, the owner gives twenty-eight sela.

MISHNAH

"בְּעֶשְׂרִים וְאַרְבַּע" — הַבְּעָלִים נוֹתְנִין עֶשְׂרִים וָתֵשַׁע,

If he says: "For twenty-four" sela, the owner gives twenty-nine sela.

MISHNAH

"בְּעֶשְׂרִים וְחָמֵשׁ" — הַבְּעָלִים נוֹתְנִין שְׁלֹשִׁים,

If he says: **“For twenty-five”** sela, **the owner gives thirty** sela,

MISHNAH

שֶׁאֵין מוֹסִיפִין חוֹמֶשׁ עַל עִלְּוּיוֹ שֶׁל זֶה.

because the owner **does not add a fifth to the increase of this** other bidder, but only to his own base bid.

MISHNAH

אָמַר אֶחָד: ”הֲרֵי שֶׁלִּי בְּעֶשְׂרִים וְשֵׁשׁ”,

If **one said: “It is hereby mine for twenty-six”** sela, which exceeds the owner's maximum total payment of thirty sela,

MISHNAH

אִם רָצוּ הַבְּעָלִים לִיתֵּן שְׁלֹשִׁים וְאֶחָד וְדִינָר — הַבְּעָלִים קוֹדְמִין,

if the owner wished to give thirty-one sela **and a dinar** to outbid him, **the owner takes precedence;**

MISHNAH

וְאִם לָאו — אוֹמֵר לוֹ: ”הִגִּיעַתְךָ”.

and if not, the gizbar (treasurer) **says to** the other bidder: **“It has reached you,”** i.e., the field is sold to you.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳

GEMARA: The Gemara begins to discuss the previous Mishnah's rule regarding a series of escalating bids.

STATEMENT

אָמַר רַב חִסְדָּא: לֹא שָׁנוּ אֶלָּא שֶׁבֶּן אַרְבָּעִים עוֹמֵד בִּמְקוֹמוֹ.

Rav Chisda said: They taught that when the bidder of fifty backs out, the gizbar exacts ten sela from his property, **only when the bidder of forty stands in his place** willing to purchase the field for forty;

STATEMENT

אֲבָל אֵין בֶּן אַרְבָּעִים עוֹמֵד בִּמְקוֹמוֹ, מְשַׁלְּשִׁין בֵּינֵיהֶן.

but if the bidder of forty does not stand in his place—he also backed out—**they divide** the loss **between them** proportionally.

OBJECTION

תְּנַן: חָזַר בּוֹ שֶׁל אַרְבָּעִים — מְמַשְׁכְּנִין עַד עֶשֶׂר.

The Gemara challenges: **We learned** in our Mishnah: If **the bidder of forty backed out, they exact collateral from his property up to ten** sela.

QUESTION

אַמַּאי? לִיתֵּן בַּר חַמְשִׁין בַּהֲדֵיהּ!

Why should only the bidder of forty pay? **Let the bidder of fifty give** money **along with him,** as both backed out!

ANSWER

דְּלֵיכָּא בֶּן חֲמִשִּׁים.

The Gemara answers: The Mishnah is speaking of a case **where there is no bidder of fifty.**

QUESTION

חָזַר בּוֹ בֶּן שְׁלֹשִׁים — מְמַשְׁכְּנִין מִנְּכָסָיו עַד עֶשֶׂר, אַמַּאי? וְלִיתֵּן דְּבֶן אַרְבָּעִים בַּהֲדֵיהּ!

The Gemara asks: If **the bidder of thirty backed out, they exact collateral from his property up to ten** sela; **why** so? **Let the bidder of forty give along with him!**

ANSWER

דְּלֵיכָּא בֶּן אַרְבָּעִים.

The Gemara answers: The Mishnah is dealing with a case **where there is no bidder of forty.**

QUESTION

חָזַר בּוֹ בֶּן עֶשְׂרִים — מְמַשְׁכְּנִין מִנְּכָסָיו עַד עֶשֶׂר, אַמַּאי? לִיתֵּן דְּבֶן שְׁלֹשִׁים בַּהֲדֵיהּ!

The Gemara asks again: If **the bidder of twenty backed out, they exact collateral from his property up to ten** sela; **why? Let the bidder of thirty give along with him!**

ANSWER

דְּלֵיכָּא בֶּן שְׁלֹשִׁים.

The Gemara answers: Here too, it is a case **where there is no bidder of thirty.**

QUESTION

אִי הָכִי, אֵימָא סֵיפָא: חָזַר בּוֹ שֶׁל עֶשֶׂר, מוֹכְרִין אוֹתָהּ בְּשָׁוְיָהּ וְנִפְרָעִין מִשֶּׁל עֶשֶׂר אֶת הַמּוֹתָר,

If so, say the latter clause of that Mishnah: If **the bidder of ten backed out, they sell it for its value and collect the remainder from the property of the bidder of ten;**

QUESTION

לִיתֵּב דְּבֶן עֶשְׂרִים בַּהֲדֵיהּ!

let the bidder of twenty give along with him!

OBJECTION

וְכִי תֵּימָא הָכָא נָמֵי דְּלֵיכָּא בֶּן עֶשְׂרִים,

And if you would say that here too, there is no bidder of twenty,

REFUTATION

אִי הָכִי, "נִפְרָעִין מִשֶּׁל עֲשָׂרָה" — "נִפְרָעִין מִמֶּנּוּ" מִיבָּעֵי לֵיהּ!

if so, instead of saying: **"They collect from the bidder of ten," it should have said: "They collect from him,"** since there was no other higher bidder present at all!

RESOLUTION

אֶלָּא אָמַר רַב חִסְדָּא: לָא קַשְׁיָא, כָּאן בְּבַת אַחַת, כָּאן בְּזֶה אַחַר זֶה.

Rather, Rav Chisda said: It is not difficult. Here, where they divide the loss, it is when they backed out **at the same time; here,** in the Mishnah where one pays, it is when they backed out **one after the other.**

PROOF

תַּנְיָא נָמֵי הָכִי: חָזְרוּ כּוּלָּן כְּאֶחָד — מְשַׁלְּשִׁין בֵּינֵיהֶם.

It is also taught in a Braisa like this: If **they all backed out as one, they divide** the loss **between them.**

QUESTION

וְהָא אֲנַן תְּנַן: מְמַשְׁכְּנִין מִנְּכָסָיו עַד עֶשֶׂר!

But didn't we learn in the Mishnah: They exact collateral from his property up to ten sela, implying no division?

INFERENCE

אֶלָּא לָאו שְׁמַע מִינַּהּ כְּדְרַב חִסְדָּא,

Rather, must we not conclude from it according to Rav Chisda, that backing out together causes a split of the loss?

RESOLUTION

שְׁמַע מִינַּהּ.

Conclude from it that this is indeed correct.

OBJECTION

אִיכָּא דְּרָמֵי לְהוּ מִירְמָא: תְּנַן: חָזַר בּוֹ שֶׁל עֶשֶׂר, מוֹכְרִין אוֹתָהּ בְּשָׁוְיָהּ וְנִפְרָעִין מִשֶּׁל עֶשֶׂר אֶת הַמּוֹתָר,

There are those who raise it as a contradiction: We learned in our Mishnah: If **the bidder of ten backed out, they sell it for its value and collect the remainder from the property of the bidder of ten;**

OBJECTION

וְהָתַנְיָא: מְשַׁלְּשִׁין בֵּינֵיהֶם!

and it was taught in a Braisa: They divide the loss **between them!**

RESOLUTION

אָמַר רַב חִסְדָּא: לָא קַשְׁיָא, כָּאן — בְּבַת אַחַת, כָּאן — בְּזֶה אַחַר זֶה.

Rav Chisda said: It is not difficult. Here, in the Braisa, it is when they backed out **at the same time; here,** in the Mishnah, it is when they backed out **one after the other.**

מִשְׁנָה MISHNAH

MISHNAH

הַבְּעָלִים אוֹמְרִים בְּעֶשְׂרִים וְכָל אָדָם בְּעֶשְׂרִים וְכוּ׳.

We learned in the Mishnah: If **the owner says: "For twenty"** sela, **and any other person** says: **"For twenty"** sela, the owner takes precedence.

גְּמָרָא GEMARA

QUESTION

לְמֵימְרָא דְּחוֹמֶשׁ עָדִיף?

The Gemara asks: **Is this to say that the fifth is preferable** to Hekdesh over a higher principal bid?

OBJECTION

וּרְמִינְהוּ: בַּעַל הַבַּיִת אוֹמֵר בְּסֶלַע, וְאֶחָד אוֹמֵר בְּסֶלַע וְאִיסָּר — שֶׁל סֶלַע וְאִיסָּר קוֹדֵם, מִפְּנֵי שֶׁמּוֹסִיף עַל הַקֶּרֶן!

And they raised a contradiction from a Mishnah: If **the homeowner says: "For a sela,"** plus his fifth, **and one** stranger **says: "For a sela and an issar," the** offer **of a sela and an issar takes precedence, because he adds to the principal!**

ANSWER

הָכָא דְּחוּמְשָׁא רָוְוחָא דְּהֶקְדֵּשׁ הוּא — חוֹמֶשׁ עָדִיף,

The Gemara answers: **Here,** by a consecrated field **where the fifth is profit for Hekdesh, the fifth is preferable;**

ANSWER

הָתָם דְּחוּמְשָׁא רָוְוחָא דְּבַעַל הַבַּיִת — קָרְנָא תִּיפְרוֹק שַׁפִּיר, חוּמְשָׁא לָא אִיכְפַּת לַן.

there, by Ma'aser Sheni, **where the fifth is profit for the homeowner** who gets to consume that extra money himself in Yerushalayim, we say: Let the **principal be redeemed properly,** and for **the fifth we do not care.**

מִשְׁנָה MISHNAH

MISHNAH

אָמַר אֶחָד: הֲרֵי הוּא שֶׁלִּי כּוּ׳. בְּעֶשְׂרִים וְחָמֵשׁ נוֹתְנִין שְׁלֹשִׁים.

We learned in the Mishnah: If **one said: "It is hereby mine..."** and bid **twenty-five,** the owner **gives thirty** sela.

גְּמָרָא GEMARA

QUESTION

וְלֵימְרוּ הַבְּעָלִים: אֲתָא גַּבְרָא בַּחֲרִיקִין!

The Gemara asks: **And let the owner say: A man came into the crevices** and forced me to pay up to twenty-five sela, so why should I add five sela on my original bid? I should only match his twenty-five!

ANSWER

דַּאֲמוּר בְּעָלִים דִּינָר.

The Gemara answers: **Where the owner** had already **said** he would add a **dinar** over the twenty-five to buy it.

QUESTION

וְלֵיתְנֵי דִּינָר!

The Gemara asks: **Then let** the Mishnah **teach** thirty-one sela and a **dinar!**

ANSWER

לָא דָּק.

The Gemara answers: The Tanna **was not exact** to mention the small dinar.

OBJECTION

וְלָא? וְהָא קָתָנֵי: אִם רָצוּ הַבְּעָלִים לִיתֵּן שְׁלֹשִׁים וְאֶחָד וְדִינָר — בְּעָלִים קוֹדְמִין!

The Gemara challenges: **And was he not exact? But doesn't it teach** in the end of that very Mishnah: **If the owner wished to give thirty-one** sela **and a dinar, the owner takes precedence!** So he is exact!

RESOLUTION

אֶלָּא אָמַר רָבָא: דַּאֲמוּר בְּעָלִים פְּרוּטָה, וְלָא דָּק.

Rather Rava said: Where the owner said he would add a **perutah,** and since a perutah is so small, the Tanna **was not exact** to explicitly mention it in that clause.

מִשְׁנָה MISHNAH

MISHNAH

שֶׁאֵין מוֹסִיפִין חוֹמֶשׁ עַל עִלְּוּיוֹ כּוּ'.

We learned in the Mishnah: **Because they do not add a fifth to the increase of** this other bidder.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַב חִסְדָּא: לֹא שָׁנוּ אֶלָּא שֶׁלֹּא נִישּׁוֹם הֶקְדֵּשׁ בִּשְׁלֹשָׁה,

Rav Chisda said: They only taught that the owner doesn't add a fifth to the second bid **when the Hekdesh field was not** originally **appraised by three** experts;

STATEMENT

אֲבָל נִישּׁוֹם הֶקְדֵּשׁ בִּשְׁלֹשָׁה — מוֹסִיפִין.

but if Hekdesh was appraised by three experts, and the second bid matches that appraisal, the owner **does add** a fifth to that higher appraisal.

PROOF

תַּנְיָא נָמֵי הָכִי: בֵּית שַׁמַּאי אוֹמְרִים: מוֹסִיפִין, וּבֵית הִלֵּל אוֹמְרִים: אֵין מוֹסִיפִין.

It is also taught in a Braisa: Beis Shammai say: They add a fifth; **and Beis Hillel say: They do not add.**

EXPLANATION

הֵיכִי דָּמֵי? אִי לָא נִישּׁוֹם, מַאי טַעְמָא דְּבֵית שַׁמַּאי? אֶלָּא דְּנִישּׁוֹם.

The Gemara clarifies: **What is the case? If it was not appraised, what is the rationale of Beis Shammai** to add a fifth? **Rather,** it must be a case **where it was appraised!**

QUESTION

לֵימָא רַב חִסְדָּא דְּאָמַר כְּבֵית שַׁמַּאי?

The Gemara asks: **Shall we say that Rav Chisda said his ruling in accordance with Beis Shammai** against Beis Hillel?

ANSWER

לְעוֹלָם דְּלָא נִישּׁוֹם, וּבֵית שַׁמַּאי מַחְמִירִין.

The Gemara answers: **Actually,** it is a case **where it was not appraised, and Beis Shammai are stringent** to require a fifth even without formal appraisal.

ANSWER

אִי בָּעֵית אֵימָא: לְעוֹלָם דְּנִישּׁוֹם, וְאֵיפוֹךְ — בֵּית שַׁמַּאי אוֹמְרִים: אֵין מוֹסִיף.

If you want, I can say: Actually, it is a case **where it was appraised, and reverse** the opinions: **Beis Shammai say: They do not add,** and Beis Hillel say they do add.

OBJECTION

וְלִיתְנֵיהּ גַּבֵּי קוּלֵי בֵּית שַׁמַּאי וְחוּמְרֵי בֵּית הִלֵּל!

The Gemara asks: **Then let it be taught among the leniencies of Beis Shammai and the mekilin stringencies of Beis Hillel** in Tractate Eduyos!

RESOLUTION

אֶלָּא לְעוֹלָם דְּלֹא נִישׁוֹם, וּבֵית שַׁמַּאי מַחְמִירִין.

Rather, actually it is a case **where it was not appraised, and Beis Shammai are stringent,** so Rav Chisda's ruling is indeed like Beis Hillel when it WAS appraised.

מִשְׁנָה MISHNAH

MISHNAH

אָמַר אֶחָד: הֲרֵי הִיא שֶׁלִּי בְּעֶשְׂרִים וְשֵׁשׁ פּוּ'. רָצוּ — אֵין, לֹא רָצוּ — לָא.

We learned in the Mishnah: **If one said: "It is hereby mine for twenty-six..."** sela, **if** the owner **wished** to give thirty-one and a dinar, **yes,** he gets it; **if they did not wish, no,** he does not get it.

גְּמָרָא GEMARA

EXPLANATION

אָמְרִי: אַתָּא גַּבְרָא בַּחֲרִיקִין.

The Gemara explains: The owner can **say: A man came into the crevices** and forced me up to twenty-six, so if I choose not to outbid him, I let him take it.

QUESTION

וְדִינָר מַאי עֲבִידְתֵּיהּ?

The Gemara asks: **And what is the purpose of the dinar** mentioned in the Mishnah's bid of thirty-one sela and a dinar?

ANSWER

אָמַר רַב שֵׁשֶׁת: הָכִי קָאָמַר, אִם רָצוּ בְּעָלִים מֵעִיקָּרָא לִיתֵּן חֶשְׁבּוֹן הַמַּגִּיעַ לְאֶחָד וּשְׁלֹשִׁים וְדִינָר;

Rav Sheshet said: This is what it is saying: If the owner originally wished to give the calculation that reaches thirty-one sela **and a dinar,** by bidding twenty-five and a fifth of a dinar, he takes precedence over the twenty-six bid.

SUMMARY

The Gemara first presents the derashah establishing that a son redeeming a field he stands to inherit from his father counts as an ancestral field, since it is naturally fitting to become his. It then resolves the Mishnah's statement that Kohanim and Levi'im may consecrate and redeem at any time, explaining why the Tanna used parallel phrasing to the rules of an Yisrael. Entering the tenth chapter, the Gemara explains that the gizbar compels the original owner to open the bidding on his field because he adds a fifth, the mitzvah belongs to him, and he values his own property more. Finally, the Gemara analyzes the dispute between the Tanna Kamma and Rabbi Yosei regarding the incident of the ruined field, establishing that all agree the equivalent of money is like money, and their machlokes centers on whether one can redeem Hekdesh when the added fifth would amount to less than a perutah.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

Look at what the Mishnah tells us about how Hekdesh redeems a field. When the treasurer of Hekdesh puts a consecrated field up for sale, to whom does he turn first? To the original owner. Why? The Gemara breaks down the sevara: first of all, a person has a natural chivus, a special warmth and closeness to what is his, so he will be willing to pay more for it. Second, the Torah gives the master the first mitzvah to redeem it. And third, when the owner redeems it, he adds a fifth to the price, bringing extra gain to Hekdesh.

Think about what Chazal are telling us here about how Hashem looks at our own avodah. Every single Yid has things in his life that felt lost or distant, parts of himself he consecrated away, so to speak, or places where he slipped and feels disconnected. You might think, "Who am I to fix this? Let a bigger tzaddik come and repair what I broke." But the Torah says: No, the gizbar comes to *you* first! Open the bidding. Why? Because it's yours. Nobody else has that deep, inner connection to your neshama, your family, and your personal chelek in Torah that you have. Because it is dear to you, your redemption brings a special, unmatched chinuch and chivus that no outsider can replicate.

When you step up to redeem what is yours, when you take responsibility for your own ruchniyus and your own home instead of waiting for someone else, you bring an extra "chomesh", an added measure of kedushah, into the world. Hashem gives *you* the first right of redemption. Don't leave your field in someone else's hands.

Take one area in your spiritual life or your home today that you have been passive about, waiting for circumstances or other people to fix, and take the first active step to redeem it yourself.

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.'