חוּמָּשׁ עִם רַשִׁ"יי · ויגש · שְׁלִישִׁי

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

VAYIGASH · 3RD ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Yosef continues revealing himself to his brothers and comforting them after the shock of his disclosure. He reassures them that his being sold to Mitzrayim was ultimately the hashgacha of Hashem to preserve the family through the remaining years of famine. Yosef urges them to return to Canaan quickly and bring Yaakov Avinu down to Mitzrayim, promising to settle them in the fertile land of Goshen and provide for all their needs.

Yosef then embraces Binyamin and all his brothers with great weeping, bringing a warm emotional resolution that allows the brothers to finally open up and speak with him. Meanwhile, word reaches the palace of Pharaoh, who is pleased with the arrival of Yosef's brothers and instructs Yosef to send wagons and provisions to bring Yaakov and the entire family down to Mitzrayim.

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

פָּסוּק א

Pasuk 1

וְעַתָּה לֹא אַתֶּם שְׁלַחְתֶּם אֹתִי הֵנָּה כִּי הָאֱלֹהִים וַיְשִׂימֵנִי לְאָב לְפַרְעֹה

to Pharaoh as a father and He made me God but here me sent you not and now

וּלְאָדוֹן לְכָל בֵּיתוֹ וּמֹשֵׁל בְּכָל אֶרֶץ מִצְרָיִם׃

Mitzrayim the land of over all and a ruler his household to all and as a master

רַשִׁ"יי

לאב. לְחָבֵר וּלְפַטְרוֹן׃

and for a patron for a colleague As a father

פָּסוּק ב

Pasuk 2

מַהֲרוּ וַעֲלוּ אֶל אָבִי וַאֲמַרְתֶּם אֵלָיו כֹּה אָמַר בִּנְךָ יוֹסֵף שָׂמַנִי אֱלֹהִים

God has made me Yosef your son said Thus to him and say my father to and go up Hurry

לְאָדוֹן לְכָל מִצְרָיִם רְדָה אֵלַי אַל תַּעֲמֹד׃

delay do not to me come down Mitzrayim for all of a master

רַשִׁ"יי

ועלו אל אבי. אֶרֶץ יִשְׂרָאֵל גְּבוֹהָה מִכָּל הָאֲרָצוֹת׃

the lands than all is higher Yisrael the land of my father to And go up

פָּסוּק ג

Pasuk 3

וְיָשַׁבְתָּ בְּאֶרֶץ גֹּשֶׁן וְהָיִיתָ קָרוֹב אֵלַי אַתָּה וּבָנֶיךָ וּבְנֵי
And you shall dwell in the land of Goshen and you will be near to me you and your children and the children of

בָנֶיךָ וְצֹאנְךָ וּבְקָרְךָ וְכָל אֲשֶׁר לָךְ׃
your children and your flocks and your herds and all that is yours

פָּסוּק ד

Pasuk 4

וְכִלְכַּלְתִּי אֹתְךָ שָׁם כִּי עוֹד חָמֵשׁ שָׁנִים רָעָב פֶּן תִּוָּרֵשׁ אַתָּה
and I will sustain you there for yet five years famine lest you become impoverished you

וּבֵיתְךָ וְכָל אֲשֶׁר לָךְ׃
and your household and all that is yours

רַשִׁ"י

פן תורש. דִּלְמָא תִּתְמַסְכַּן, לְשׁוֹן מוֹרִישׁ וּמַעֲשִׁיר׃
Lest you be impoverished lest you become poor an expression of makes poor and makes rich

פָּסוּק ה

Pasuk 5

וְהִנֵּה עֵינֵיכֶם רֹאוֹת וְעֵינֵי אָחִי בִנְיָמִין כִּי פִי הַמְדַבֵּר אֲלֵיכֶם׃
and behold your eyes see and the eyes of my brother Binyamin that my mouth is speaking to you

רַשִׁ"י

והנה עיניכם ראות. בִּכְבוֹדִי, וְשֶׁאֲנִי אֲחִיכֶם שֶׁאֲנִי מָהוּל כָּכֶם, וְעוֹד, כִּי
And behold your eyes see my glory and that I am your brother that I am circumcised like you and furthermore that

פי המדבר אליכם בִּלְשׁוֹן הַקֹּדֶשׁ בראשית רבה׃
my mouth which speaks to you is in the language of the Holy Bereshis Rabbah

רַשִׁ"י

ועיני אחי בנימין. הִשְׁוָה אֶת כֻּלָּם יַחַד לוֹמַר, שֶׁכְּשֵׁם שֶׁאֵין לִי שִׂנְאָה
and the eyes of my brother Binyamin — He equated them all together to say that just as that there is not to me hatred

עַל בִּנְיָמִין אָחִי, שֶׁהֲרֵי לֹא הָיָה בִּמְכִירָתִי, כָּךְ אֵין בִּלְבִּי שִׂנְאָה עֲלֵיכֶם׃
against Binyamin my brother for behold he was not in my sale so there is not in my heart hatred against you

פָּסוּק ו

Pasuk 6

וְהִגַּדְתֶּם לְאָבִי אֶת כָּל כְּבוֹדִי בְּמִצְרַיִם וְאֵת כָּל אֲשֶׁר רְאִיתֶם
And you shall tell to my father — all my honor in Mitzrayim and — all that you have seen

וּמְהַרְתֶּם וְהוֹרַדְתֶּם אֶת אָבִי הֵנָּה׃
and you shall hurry and bring down — my father here

פָּסוּק ז

Pasuk 7

וַיִּפֹּל עַל צַוְארֵי בִנְיָמִן אָחִיו וַיֵּבְךְ וּבִנְיָמִן בָּכָה עַל צַוָּארָיו׃

his neck upon wept and Binyamin and he wept his brother Binyamin the neck of upon and he fell

רַשִׁ״י

ויפל על צוארי בנימין אחיו ויבך. עַל שְׁנֵי מִקְדָּשׁוֹת שֶׁעֲתִידִין לִהְיוֹת בְּחֶלְקוֹ שֶׁל בִּנְיָמִין וְסוֹפָן לֵחָרֵב׃

to be that are destined Temples the two over and he wept his brother Binyamin the neck of upon And he fell

is to be destroyed and their end Binyamin of in the portion of

רַשִׁ״י

ובנימין בכה על צואריו. עַל מִשְׁכַּן שִׁילֹה שֶׁעֲתִיד לִהְיוֹת בְּחֶלְקוֹ שֶׁל יוֹסֵף וְסוֹפוֹ לֵחָרֵב שם׃

of in the portion to be which was destined Shiloh the Tabernacle of for his neck upon wept And Binyamin

there to be destroyed and its end Yosef

פָּסוּק ח

Pasuk 8

וַיְנַשֵּׁק לְכָל אֶחָיו וַיֵּבְךְ עֲלֵיהֶם וְאַחֲרֵי כֵן דִּבְּרוּ אֶחָיו אִתּוֹ׃

with him his brothers spoke that and after upon them and he wept his brothers all of And he kissed

רַשִׁ״י

ואחרי כן. מֵאַחַר שֶׁרָאוּהוּ בּוֹכֶה וְלִבּוֹ שָׁלֵם עִמָּהֶם דִּבְּרוּ אֶחָיו אִתּוֹ׃

with him his brothers spoke with them was whole and his heart weeping that they saw him since that And after

שֶׁמִּתְּחִלָּה הָיוּ בוֹשִׁים מִמֶּנּוּ׃

before him abashed they were for initially

פָּסוּק ט

Pasuk 9

וְהַקֹּל נִשְׁמַע בֵּית פַּרְעֹה לֵאמֹר בָּאוּ אֲחֵי יוֹסֵף וַיִּיטַב

and it was good Yosef the brothers of have come saying Pharaoh in the house of was heard And the sound

בְּעֵינֵי פַרְעֹה וּבְעֵינֵי עֲבָדָיו׃

his servants and in the eyes of Pharaoh in the eyes of

רַשִׁ״י

והקל נשמע בית פרעה. כְּמוֹ בְּבֵית פַּרְעֹה, וְזֶהוּ לְשׁוֹן בַּיִת מַמָּשׁ׃

literally house an expression of and this is Pharaoh in the house of like Pharaoh the house of was heard And the voice

פָּסוּק י

Pasuk 10

וַיֹּאמֶר פַּרְעֹה אֶל יוֹסֵף אֱמֹר אֶל אַחֶיךָ זֹאת עֲשׂוּ טַעֲנוּ אֶת בְּעִירְכֶם וּלְכוּ

and go your beasts — load do this your brothers to say Yosef to Pharaoh And he said

בֹּאוּ אַרְצָה כְּנָעַן׃

Canaan to the land of come

רַשִׁ״י

טענו את בעירכם. תְּבוּאָה׃

with grain your beasts — Lade

פָּסוּק יא

Pasuk 11

וְקַחוּ אֶת אֲבִיכֶם וְאֶת בָּתֵּיכֶם וּבֹאוּ אֵלָי וְאֶתְּנָה לָכֶם אֶת טוּב

the best of — to you and I will give to me and come your households and — your father — and take

אֶרֶץ מִצְרַיִם וְאִכְלוּ אֶת חֵלֶב הָאָרֶץ׃

the land the fat of — and you shall eat Mitzrayim the land of

רַשִׁ״י

את טוב ארץ מצרים. אֶרֶץ גֹּשֶׁן, נִבָּא וְאֵינוֹ יוֹדֵעַ מַה נִּבָּא, סוֹפָם

their end he prophesied what knowing and he was not he prophesied Goshen the land of Mitzrayim the land of the best of —

לַעֲשׂוֹתָהּ כִּמְצוּלָה שֶׁאֵין בָּהּ דָּגִים׃

fish in it that there is not like the depth was to make it

רַשִׁ״י

חלב הארץ. כָּל חֵלֶב לְשׁוֹן מֵיטַב הוּא׃

it the best is an expression of fat every the land The fat of

CHAPTER SUMMARY

Yosef explains to his brothers that Hashem directed his arrival in Mitzrayim to sustain the family during five remaining years of famine, and he instructs them to hurry back to Canaan to bring Yaakov Avinu to settle safely in Goshen. After an emotional reunion where Yosef and Binyamin weep on each other's necks and Yosef kisses all his brothers, Pharaoh hears of their arrival and warmly invites the entire family to come to Mitzrayim, offering them the very best of the land.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the chiddush Yosef HaTzaddik is reveal-ing to his brothers right here. After everything they did to him, the first thing he tells them is, "It was not you who sent me here, but Hashem." Lichoira, we would think Yosef had every reason in the world to hold a grudge or feel bitter. But Yosef looks at his whole life through the lens of emunah. He doesn't see human calculations or past wrongs; he sees only the Hand of Hashem guiding every single step to bring about salvation and sustain his family.

This is a major yesod for our own daily avodah. How often do we get stuck on who did what to us, or why a person treated us unfairly? The yetzer hara wants us to focus on the human messenger and build up resentment. But Yosef teaches us that when another person causes us pain or difficulty, they are merely an instrument in Hashem's mashgiach-guided world. Mimeila, when a Yid lives with this emunah, there is no room left for anger, revenge, or hard feelings. You can embrace the very people who hurt you, just as Yosef kissed his brothers and provided for them with total love.

Today, when a frustration arises or someone acts unfairly toward you, stop for one moment before reacting. Remind yourself of Yosef's words: "It is not you, but Hashem." Take a deep breath, let go of the anger at the messenger, and focus on how Hashem is leading your life with exact hashgacha pratis.

דַּף יוֹמִי · עֲרָכִין · דַּף כ״ח

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

📖 THE SUGYA

We begin this sugya by finishing up the previous discussion regarding redemption of dedicated property, specifically how the treasurer calculates the bids when the original owner bids against an outside buyer, and what happens if the owner's bid together with his added fifth does not exceed the outsider's offer.

From there, the Mishnah introduces the dinim of cherem—consecrating one's property to the Mikdash or for the Kohanim. We learn that Hashem does not want a person to bankrupt himself by declaring all of his possessions cherem at once. The Gemara delves into the pesukim that limit what a person can declare cherem, analyzing the boundaries of human ownership and how the Torah protects a Yid's financial stability. Along the way, the Gemara also explores the takkanah of Usha regarding how much money one may give away to tzedakah.

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

עַמּוּד א׳ DAF 28A

QUESTION

הֵיכִי דָּמֵי?

The Gemara asks: **How is it speaking** in this case where the owner's bid takes precedence?

ANSWER

דַּאֲמוּר בְּעֶשְׂרִים וְאֶחָד — הַבְּעָלִים קוֹדְמִין,

Where the owner **said he would buy it for twenty-one** sela, in which case the owner's fifth addition of five sela and a dinar brings his total bid to twenty-six sela and a dinar, so **the owner takes precedence** over the other person's bid of twenty-six sela;

STATEMENT

וְאִם לָאו — אוֹמֵר לוֹ: הִגַּעְתִּיךָ.

and if not — if the owner's bid plus his fifth does not exceed the other person's bid — then the treasurer **says to** the other person: **It has reached you**, meaning the field becomes yours for your bid, plus the fifth you must add.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳

MISHNAH:

MISHNAH

מַחֲרִים אָדָם מִצֹּאנוֹ וּמִבְּקָרוֹ, וּמֵעֲבָדָיו וּמִשְׁפְחוֹתָיו הַכְּנַעֲנִים, וּמִשְּׂדֵה אֲחוּזָתוֹ,

A person may declare cherem (consecrate) from his flock and from his cattle, and from his Canaanite slaves and maidservants, and from his ancestral field,

MISHNAH

וְאִם הֶחֱרִים אֶת כּוּלָּם אֵינָם מוּחָרָמִים, דִּבְרֵי רַבִּי אֱלִיעֶזֶר.

and if he declared cherem all of them, they are not cherem; this is the statement of Rabbi Eliezer.

MISHNAH

אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה: מָה אִם לַגָּבוֹהַּ אֵין אָדָם רַשַּׁאי לְהַחֲרִים כָּל נְכָסָיו, עַל אַחַת כַּמָּה וְכַמָּה שֶׁיְּהֵא אָדָם חָס עַל נְכָסָיו!

Rabbi Elazar ben Azarya said: If for the Most High a person is not permitted to declare cherem all his possessions, all the more so that a person should be sparing with his possessions and not give everything away to others!

גְּמָרָא GEMARA

GEMARA

גְּמָ׳

GEMARA:

QUESTION

מְנָא הָנֵי מִילֵּי?

The Gemara asks: From where are these words in the Mishnah derived?

ANSWER

דְּתָנוּ רַבָּנַן: ״מִכָּל אֲשֶׁר לוֹ״ — וְלֹא כָּל אֲשֶׁר לוֹ,

The Gemara answers: As the Rabbis taught in a Braisa: The verse states, "Notwithstanding, no devoted thing that a man shall devote to Hashem of all that he has" — this teaches: and not all that he has;

PROOF

״מֵאָדָם״ — וְלֹא כָּל אָדָם,

"of man" — and not every man (i.e. not all his slaves);

PROOF

״מִבְּהֵמָה״ — וְלֹא כָּל בְּהֵמָה,

"or of animal" — and not every animal;

PROOF

”מִשְּׂדֵה אֲחוּזָּה” — וְלֹא כָּל שְׂדֵה אֲחוּזָּה.

"or of his ancestral field" — and not all of his ancestral field.

BRAISA

יָכוֹל לֹא יַחֲרִים, וְאִם הֶחֱרִים יְהוּ מוּחָרָמִין? תַּלְמוּד לוֹמַר: ”אַךְ”, דִּבְרֵי רַבִּי אֱלִיעֶזֶר.

I **might** have thought that **he should not declare cherem** all of them lechatchilah, **but if he did declare cherem** all of them, **they should be cherem? Therefore the verse states: "Notwithstanding [Ach]"** (which acts as a limitation to exclude and invalidate the consecration); this is **the statement of Rabbi Eliezer.**

BRAISA

אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה: מָה אִם לַגָּבוֹהַּ אֵין אָדָם רַשַּׁאי לְהַחֲרִים כָּל נְכָסָיו, עַל אַחַת כַּמָּה וְכַמָּה שֶׁיְּהֵא אָדָם חָס עַל נְכָסָיו!

Rabbi Elazar ben Azarya said: If for the Most High a person is not permitted to declare cherem all his possessions, all the more so that a person should be sparing with his possessions!

EXPLANATION

וּצְרִיכָא,

The Gemara notes: **And it is necessary** to have each of these extractions in the verse,

EXPLANATION

דְּאִי כְּתַב רַחֲמָנָא ”מִכָּל אֲשֶׁר לוֹ”, הֲוָה אָמֵינָא: כֹּל דְּאִית לֵיהּ לָא לַחֲרִים, אֲבָל מִין אֶחָד לַיחְרְמֵיהּ כּוּלֵּיהּ, כְּתַב רַחֲמָנָא ”מֵאָדָם” — וְלֹא כָּל אָדָם.

for if the Merciful One had written only **"of all that he has", I would have said: He should not declare cherem everything that he has** overall, **but one type of property he may declare cherem entirely; therefore the Merciful One wrote "of man" — and not every man,** to teach that he cannot consecrate all of one type either.

EXPLANATION

וְאִי כְּתַב רַחֲמָנָא ”מֵאָדָם”, דְּלָא סַגִּיא לֵיהּ בְּלָא עֲבוֹדָה, אֲבָל שָׂדֶה — סַגִּיא לֵיהּ בְּדִיסְתּוֹרָן.

And if the Merciful One had written only **"of man",** I would say that he may not consecrate all his slaves **because it is impossible for him** to live **without labor, but as for a field — it is possible for him** to live **by sharecropping [distoran],** so he might be allowed to dedicate all his fields.

EXPLANATION

וְאִי אַשְׁמְעִינַן הָנֵי תַּרְתֵּי, מִשּׁוּם דְּהָכָא חִיּוּתָא וְהָכָא חִיּוּתָא, אֲבָל מְטַלְטְלִין — לַיחְרְמִינְהוּ כּוּלְּהוּ,

And if it had informed us only **these two** categories (slaves and fields), I would say that one cannot consecrate all of them **because here there is livelihood and here there is livelihood, but movable property — let him declare all of it cherem,** as his basic livelihood does not depend directly on it.

EXPLANATION

צְרִיכִי.

Therefore all of these derivations **are necessary.**

QUESTION

״בְּהֵמָה״ לְמָה לִי?

The Gemara asks: **Why do I need** the verse to state **"animal"?**

ANSWER

לְכִדְתַנְיָא: יָכוֹל יַחֲרִים אָדָם בְּנוֹ וּבִתּוֹ, עַבְדּוֹ וְשִׁפְחָתוֹ הָעִבְרִיִּים, וּשְׂדֵה מִקְנָתוֹ?

The Gemara answers: It is needed **for that which was taught** in a Braisa: I **might** have thought that **a person may declare cherem his son and his daughter, his Hebrew slave and maidservant, or his purchased field?**

PROOF

תַּלְמוּד לוֹמַר: ״בְּהֵמָה״, מָה בְּהֵמָה יֵשׁ לוֹ רְשׁוּת לְמוֹכְרָהּ, אַף כֹּל שֶׁיֵּשׁ לוֹ רְשׁוּת לְמוֹכְרָהּ.

Therefore the verse states: "animal" — just as an animal is something he has authority to sell, so too anything that he has authority to sell may be declared cherem, excluding these over which he has no right of sale.

QUESTION

וַהֲלֹא בִּתּוֹ קְטַנָּה יֵשׁ לוֹ רְשׁוּת לְמוֹכְרָהּ, יָכוֹל יַחֲרִימֶנָּה?

The Braisa asks: **But doesn't he have authority to sell his minor daughter?** I **might** think that **he can declare her cherem?**

ANSWER

תַּלְמוּד לוֹמַר: ״בְּהֵמָה״, מָה בְּהֵמָה יֵשׁ לוֹ רְשׁוּת לְמוֹכְרָהּ לְעוֹלָם, אַף כֹּל שֶׁיֵּשׁ לוֹ רְשׁוּת לְמוֹכְרָהּ לְעוֹלָם.

Therefore the verse states: "animal" — just as an animal is something he has authority to sell forever (at any age), **so too anything that he has authority to sell forever** may be declared cherem, excluding his daughter whom he cannot sell after she reaches majority, and a purchased field which is sold only until the Yovel.

STATEMENT

אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה: אִם לַגָּבוֹהַּ אֵין אָדָם רַשַּׁאי כּוּ׳.

We learned in the Mishnah that **Rabbi Elazar ben Azarya said: If for the Most High a person is not permitted** to declare cherem all his possessions, all the more so he should be sparing with his possessions, etc.

QUESTION

הַיְינוּ תַּנָּא קַמָּא!

The Gemara challenges: **This is identical to** the opinion of **the Tanna Kamma** (Rabbi Eliezer)! What is Rabbi Elazar ben Azarya adding?

ANSWER

אִיכָּא בֵּינַיְיהוּ דְּרַבִּי אִילָא, דְּאָמַר רַבִּי אִילָא: בְּאוּשָׁא הִתְקִינוּ, הַמְבַזְבֵּז אַל יְבַזְבֵּז יוֹתֵר מֵחוֹמֶשׁ.

The Gemara answers: **There is a difference between them regarding** the statement **of Rabbi Ila; as Rabbi Ila said: In Usha they enacted** a takkanah: **One who dispenses** his money for tzedakah **should not dispense more than a fifth.** Rabbi Eliezer only forbids giving away all of one's property, whereas Rabbi Elazar ben Azarya forbids giving even more than one-fifth.

STATEMENT

מַעֲשֶׂה בְּאֶחָד שֶׁבִּקֵּשׁ לְבַזְבֵּז יוֹתֵר מֵחוֹמֶשׁ, וְלֹא הִנִּיחוּ לוֹ חֲבֵרָיו.

An incident occurred with a certain person who wanted to dispense more than a fifth of his wealth to tzedakah, **and his colleagues did not allow him** to do so.

STATEMENT

וּמַנּוּ? רַבִּי יְשֵׁבָב,

And who was this colleague who stopped him? It was **Rabbi Yeshevav.**

STATEMENT

וְאָמְרִי לַהּ: רַבִּי יְשֵׁבָב, וְלֹא הִנִּיחוּ לוֹ חֲבֵירָיו. וּמַנּוּ? רַבִּי עֲקִיבָא.

And some say it: It was **Rabbi Yeshevav** himself who wanted to dispense more than a fifth, **and his colleagues did not allow him. And who was** that colleague? It was **Rabbi Akiva.**

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳

MISHNAH:

MISHNAH

הַמַּחֲרִים בְּנוֹ וּבִתּוֹ, וְעַבְדּוֹ וְשִׁפְחָתוֹ הָעִבְרִים, וּשְׂדֵה מִקְנָתוֹ — אֵין מוּחָרָמִין,

One who declares cherem his son or his daughter, or his Hebrew slave or maidservant, or his purchased field — they are not cherem,

MISHNAH

שֶׁאֵין אָדָם מַחֲרִים דָּבָר שֶׁאֵינוֹ שֶׁלּוֹ.

because a person cannot declare cherem a thing that is not his.

MISHNAH

הַכֹּהֲנִים וְהַלְוִיִּם אֵין מַחֲרִימִין, דִּבְרֵי רַבִּי יְהוּדָה.

Kohanim and Levi'im may not declare cherem any of their possessions; this is **the statement of Rabbi Yehuda.**

MISHNAH

רַבִּי שִׁמְעוֹן אוֹמֵר: הַכֹּהֲנִים אֵין מַחֲרִימִין — שֶׁהַחֲרָמִין שֶׁלָּהֶן,

Rabbi Shimon says: Kohanim may not declare cherem — because cherem property is theirs (given to Kohanim, so a Kohen cannot dedicate to the Mikdash what is designated for his own tribe),

MISHNAH

וְהַלְוִיִּם מַחְרִימִין — שֶׁאֵין הַחֲרָמִין שֶׁלָּהֶן.

but Levi'im may declare cherem — because cherem property is not theirs (it goes to Kohanim).

MISHNAH

אָמַר רַבִּי: נִרְאִין דִּבְרֵי רַבִּי יְהוּדָה בְּקַרְקָעוֹת, שֶׁנֶּאֱמַר: "כִּי אֲחֻזַּת עוֹלָם הִיא לָהֶם",

Rebbi said: The words of Rabbi Yehuda appear logical regarding real estate, as it is stated: "For it is an everlasting possession for them" (Leviticus 25:34, forbidding them to alter the status of their land),

MISHNAH

וְדִבְרֵי רַבִּי שִׁמְעוֹן בְּמִטַּלְטְלִין, שֶׁאֵין הַחֲרָמִין שֶׁלָּהֶן.

and the words of Rabbi Shimon appear logical **regarding movable property, as cherem property is not theirs** (so Levi'im may dedicate movables).

גְּמָרָא GEMARA

GEMARA

גְּמָ׳

GEMARA:

QUESTION

וְרַבִּי יְהוּדָה, בִּשְׁלָמָא כֹּהֲנִים אֵין מַחְרִימִין — שֶׁחֲרָמִין שֶׁלָּהֶן,

The Gemara asks: **And according to Rabbi Yehuda, it is understandable that Kohanim may not declare cherem — because cherem property is theirs;**

QUESTION

אֶלָּא לְוִיִּם, בִּשְׁלָמָא מְקַרְקְעֵי לָא מַחְרְמִי — דִּכְתִיב: "כִּי אֲחוּזַּת עוֹלָם הִיא לָהֶם",

but as for Levi'im: it is understandable that real estate they cannot declare cherem — as it is written: "For it is an everlasting possession for them";

QUESTION

אֶלָּא מִטַּלְטְלֵי לֵיחְרְמֵי!

but movable property, let them declare cherem! Why does Rabbi Yehuda forbid Levi'im from dedicating movables?

ANSWER

אָמַר קְרָא: "מִכֹּל אֲשֶׁר לוֹ... וּמִשְּׂדֵה אֲחֻזָּתוֹ" — מַקִּישׁ מִטַּלְטְלִין לְקַרְקָעוֹת.

The Gemara answers: **The verse states: "Of all that he has... or of his ancestral field" — comparing movable property to real estate;** just as a Levi cannot dedicate real estate, he cannot dedicate movables either.

QUESTION

וְרַבִּי שִׁמְעוֹן, בִּשְׁלָמָא כֹּהֲנִים — כִּדַאֲמַרַן,

The Gemara continues to ask: **And according to Rabbi Shimon, it is understandable regarding Kohanim — as we said** (that cherem property is theirs);

QUESTION

אֶלָּא לְוִיִּם, בִּשְׁלָמָא מְטַלְטְלִים לַחֲרִים — דְּלָא מַקֵּישׁ,

but as for Levi'im: it is understandable that movables they may declare cherem — as he does not make this comparison between movables and real estate;

QUESTION

אֶלָּא מְקַרְקְעֵי אַמַּאי? הָכְתִיב "אֲחֻזַּת עוֹלָם הִיא לָהֶם"!

but real estate, why does Rabbi Shimon allow them to declare cherem? **Isn't it written: "It is an everlasting possession for them"?**

ANSWER

מַאי "מַחֲרִימִין" נָמֵי דְּקָאָמַר? מִטַּלְטְלֵי.

The Gemara answers: **What does he mean when he says "Levi'im may declare cherem"?** He means **movable property** specifically, not real estate.

OBJECTION

וְהָא מִדְּקָתָנֵי סֵיפָא: אָמַר רַבִּי: נִרְאִין דִּבְרֵי רַבִּי יְהוּדָה בִּמְקַרְקְעֵי וְדִבְרֵי רַבִּי שִׁמְעוֹן בִּמְטַלְטְלֵי, מִכְּלָל דְּרַבִּי שִׁמְעוֹן מְקַרְקְעֵי נָמֵי קָאָמַר?

The Gemara objects: **But from that which is taught in the end of the Mishnah: "Rebbi said: The words of Rabbi Yehuda appear logical regarding real estate, and the words of Rabbi Shimon regarding movable property" — it follows that Rabbi Shimon said real estate as well** (that Levi'im may dedicate land)! Otherwise, why would Rebbi say he agrees with Rabbi Yehuda regarding land?

RESOLUTION

הָכִי קָאָמַר: אָמַר רַבִּי: נִרְאִין דִּבְרֵי רַבִּי יְהוּדָה לְרַבִּי שִׁמְעוֹן בְּקַרְקָעוֹת, שֶׁאַף רַבִּי שִׁמְעוֹן לֹא נֶחְלַק אֶלָּא בִּמְטַלְטְלִין, אֲבָל בְּקַרְקָעוֹת מוֹדֶה לֵיהּ.

The Gemara resolves: **This is what he is saying: Rebbi said: The position of Rabbi Yehuda appears logical to Rabbi Shimon regarding real estate, as even Rabbi Shimon disagreed only regarding movable property, but regarding real estate he concedes to him** that a Levi cannot dedicate land.

STATEMENT

אָמַר רַבִּי חִיָּיא בַּר אָבִין: הֶחֱרִים מְטַלְטְלִין — נוֹתְנָן לְכָל כֹּהֵן שֶׁיִּרְצֶה, שֶׁנֶּאֱמַר: "כָּל חֵרֶם בְּיִשְׂרָאֵל

Rabbi Chiya bar Avin said: One who declared cherem movable property — gives them to whichever Kohen he wishes, as it is stated: "Every devoted thing in Israel shall be yours" (Numbers 18:14).

PROOF

לְךָ יִהְיֶה״.

The Torah says regarding cherem dedicated items: **"It shall be yours,"** meaning to Aaron and his descendants, so one may give dedicated movable property to any kohen he chooses.

STATEMENT

הֶחְרִים שְׂדוֹתָיו — נוֹתְנָן לַכֹּהֵן שֶׁבְּאוֹתוֹ מִשְׁמָר,

However, if **he dedicated his fields, he gives them to the kohen who is in that watch** currently serving in the Beis HaMikdash,

PROOF

שֶׁנֶּאֱמַר: ״כִּשְׂדֵה הַחֵרֶם לַכֹּהֵן תִּהְיֶה אֲחֻזָּתוֹ״,

as it is stated: "Like a dedicated field, its possession shall be to the kohen,"

EXPLANATION

וְגָמַר ״לַכֹּהֵן״ ״לַכֹּהֵן״ מִגְּזֵל הַגֵּר.

and he learns a gezeirah shavah comparing the words **"to the kohen"** here to **"to the kohen" from** the case of **robbery of a convert** who died without heirs.

QUESTION

וְהָתָם מְנָלַן?

The Gemara asks: **And there,** regarding gezel hager, **from where do we know** that it goes specifically to the mishmar serving at that time?

PROOF

דְּתַנְיָא: ״לַה׳ לַכֹּהֵן״ — קָנָאוֹ הַשֵּׁם וְנָתָנוֹ לַכֹּהֵן שֶׁבְּאוֹתוֹ מִשְׁמָר.

As it was taught in a braisa: "To Hashem, to the kohen" — Hashem acquired it and gave it to the kohen who is in that watch.

QUESTION

אַתָּה אוֹמֵר לַכֹּהֵן שֶׁבְּאוֹתוֹ מִשְׁמָר, אוֹ אֵינוֹ אֶלָּא לְכָל כֹּהֵן שֶׁיִּרְצֶה?

The braisa continues: **Do you say** it means **to the kohen who is in that watch, or is it rather to any kohen he wishes?**

ANSWER

כְּשֶׁהוּא אוֹמֵר: ״מִלְּבַד אֵיל הַכִּפֻּרִים אֲשֶׁר יְכַפֵּר בּוֹ עָלָיו״, הֲרֵי בְּכֹהֵן שֶׁבְּאוֹתוֹ מִשְׁמָר הַכָּתוּב מְדַבֵּר.

When it says: "Besides the ram of atonement with which he shall make atonement for him," behold, the verse speaks of a kohen in that watch that is actively sacrificing the atonement offerings.

STATEMENT

שָׂדֶה הַיּוֹצְאָה לַכֹּהֲנִים בַּיּוֹבֵל, נוֹתְנָהּ לַמִּשְׁמָר שֶׁפָּגַע בּוֹ יוֹבֵל.

Rabbi Chiyya bar Avin continues: A consecrated **field that goes out to the kohanim in the Yovel** year because the owner didn't redeem it, **he gives it to the watch that Yovel occurs during** its week of service.

QUESTION

אִיבַּעְיָא לְהוּ: פָּגַע בּוֹ בְּשַׁבָּת, מַאי?

A dilemma was raised before them: If Yovel **occurs on Shabbos,** which is the day the watches switch, **what is** the halacha? Which watch gets it?

ANSWER

אָמַר רַב חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּחוּלְפָּנָא: נוֹתְנָהּ לַמִּשְׁמָר הַיּוֹצֵא.

Rav Chiyya bar Ami said in the name of Chulpana: He gives it to the outgoing watch that is finishing its week on that Shabbos.

PROOF

אָמַר רַב נַחְמָן בַּר יִצְחָק: תַּנְיָא, נִמְצֵאתָ אַתָּה אוֹמֵר, אֶחָד יוֹבֵל וְאֶחָד שְׁבִיעִית מְשַׁמְּטִין כְּאֶחָד, אֶלָּא שֶׁיּוֹבֵל בִּתְחִילָתוֹ וְהַשְּׁמִטָּה בְּסוֹפָהּ.

Rav Nachman bar Yitzchak said: It is taught in a braisa supporting this: **You turn out saying, both Yovel and Shemittah release as one, except that Yovel** releases **at its beginning and Shemittah at its end.** Thus, the field is released to the kohanim right at the start of Rosh Hashanah.

OBJECTION

אַדְרַבָּה, מִשּׁוּם הָכִי הַוַּאי!

The Gemara interrupts: **On the contrary! Because of that, it is** so! Why does the braisa say "except that" as if it's a contrast, when that is the very reason they release at the same moment?

RESOLUTION

אֵימָא: מִפְּנֵי שֶׁהַיּוֹבֵל כּוּ'.

The Gemara resolves: **Say** the braisa like this: **Because Yovel** releases at its beginning and Shemittah at its end, that is why they release together.

QUESTION

בִּשְׁלָמָא שְׁבִיעִית בְּסוֹפָהּ, דִּכְתִיב: "מִקֵּץ שֶׁבַע שָׁנִים תַּעֲשֶׂה שְׁמִטָּה",

The Gemara questions further: **Granted, Shemittah** releases **at its end, as it is written: "At the end of seven years you shall make a Shemittah,"**

QUESTION

אֶלָּא יוֹבֵל בִּתְחִילָתוֹ? בְּיוֹם הַכִּיפּוּרִים הוּא, דִּכְתִיב: "בַּיּוֹם הַכִּיפֻּרִים תַּעֲבִירוּ שׁוֹפָר בְּכָל אַרְצְכֶם"!

but does Yovel release **at its beginning? It is on Yom Kippur** that it takes effect, **as it is written: "On Yom Kippur you shall pass a shofar throughout all your land"!**

ANSWER

הָא מַנִּי? רַבִּי יִשְׁמָעֵאל בְּנוֹ שֶׁל רַבִּי יוֹחָנָן בֶּן בְּרוֹקָה הִיא, דְּאָמַר: מֵרֹאשׁ הַשָּׁנָה הוּא דְּחָיֵיל יוֹבֵל.

The Gemara answers: **Whose view is this? It is Rabbi Yishmael the son of Rabbi Yochanan ben Beroka, who said: From Rosh Hashanah Yovel takes effect.**

QUESTION

שַׁמְעָה חִזְקִיָּה בַּר בִּילְוָטִי, וַאֲזַל אֲמַר קַמֵּיהּ דְּרַבִּי אַבָּהוּ: וְלֵיקֵּישׁ מְטַלְטְלֵי לְקַרְקָעוֹת!

The Gemara returns to Rabbi Chiyya bar Avin's rule about dedicated property: **Chizkiyah bar Bilwoti heard it, and went and said before Rabbi Abbahu: But let us compare movable property to real estate,** and require it to go to the specific mishmar too!

ANSWER

לָאו תַּנָּאֵי הִיא? דְּאִיכָּא דְּמַקֵּישׁ, וְאִיכָּא דְּלָא מַקֵּישׁ, כְּמַאן דְּאָמַר: "לָא מַקְּשִׁינַן".

Rabbi Abbahu answered: **Is it not a dispute among Tanna'im? For there is one who compares them and there is one who does not compare them, and** Rabbi Chiyya bar Avin holds **like the one who says we do not compare them.**

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' חֲרְמֵי כֹהֲנִים, אֵין לָהֶם פִּדְיוֹן, אֶלָּא נוֹתָנִים לַכֹּהֲנִים כִּתְרוּמָה.

MISHNAH: The cherem-dedications of kohanim have no redemption, but rather they are given to the kohanim like terumah.

MISHNAH

רַבִּי יְהוּדָה בֶּן בְּתֵירָא אוֹמֵר: סְתָם חֲרָמִים לְבֶדֶק הַבַּיִת, שֶׁנֶּאֱמַר: "כָּל חֵרֶם קֹדֶשׁ קָדָשִׁים הוּא לַה'".

Rabbi Yehuda ben Beteira says: Unspecified cherem-dedications go to Temple maintenance, as it is stated: "Every cherem is most holy to Hashem."

MISHNAH

וַחֲכָמִים אוֹמְרִים: סְתָם חֲרָמִים לַכֹּהֲנִים, שֶׁנֶּאֱמַר: "כִּשְׂדֵה הַחֵרֶם לַכֹּהֵן תִּהְיֶה אֲחֻזָּתוֹ".

And the Sages say: Unspecified cherem-dedications go to the kohanim, as it is stated: "Like a dedicated field, its possession shall be to the kohen."

MISHNAH

אִם כֵּן, לָמָּה נֶאֱמַר "כָּל חֵרֶם קֹדֶשׁ קָדָשִׁים הוּא לַה'"?

The Sages explain: **If so, why is it stated: "Every cherem is most holy to Hashem"?**

MISHNAH

שֶׁחָל עַל קָדְשֵׁי קָדָשִׁים וְעַל קָדָשִׁים קַלִּים.

To teach that cherem takes effect upon most holy sacrifices and upon lesser holy sacrifices.

MISHNAH

מַחְרִים אָדָם אֶת קָדָשָׁיו, בֵּין קָדְשֵׁי קָדָשִׁים בֵּין קָדָשִׁים קַלִּים, אִם נֶדֶר — נוֹתֵן דְּמֵיהֶן. וְאִם נְדָבָה, נוֹתֵן אֶת טוֹבָתָן.

A person can declare cherem on his consecrated animals, whether most holy or lesser holy; if it was a vow, he gives their value to the kohen, **and if it was a freewill offering, he gives their benefit of enjoyment.**

MISHNAH

"שׁוֹר זֶה עוֹלָה" — אוֹמְדִין כַּמָּה אָדָם רוֹצֶה לִיתֵּן בְּשׁוֹר זֶה לְהַעֲלוֹתוֹ עוֹלָה, אַף עַל פִּי שֶׁאֵינוֹ רַשַּׁאי.

How so? If he said, **"This ox is an olah," we estimate how much a person is willing to give for this ox to offer it as an olah, even though he is not permitted** to use it for anything else.

MISHNAH

הַבְּכוֹר, בֵּין תָּם בֵּין בַּעַל מוּם — מַחֲרִימִין אוֹתוֹ, וְכֵיצַד פּוֹדִים אוֹתוֹ? אוֹמְדִין כַּמָּה אָדָם רוֹצֶה לִיתֵּן בִּבְכוֹר זֶה לִיתְּנוֹ לְבֶן בִּתּוֹ אוֹ לְבֶן אֲחוֹתוֹ.

Regarding **a firstborn animal, whether unblemished or blemished, we may declare cherem on it. And how do we redeem it? We estimate how much a person is willing to give for this firstborn to give it to his daughter's son or his sister's son** who is a kohen.

SUMMARY

The Gemara first clarifies the bidding process for a dedicated field, establishing when the owner's bid takes precedence by including the fifth, and when the field is sold to the outside bidder. The sugya then transitions to the rules of cherem, bringing a Braisa that uses extractions from the pasuk "Ach kol cherem" to teach that a person cannot dedicate all of his property, nor all of any single category of property such as slaves, fields, or animals. The Gemara explains why each specific exclusion in the pasuk is necessary, and also derives that one can only declare cherem items over which he has absolute, permanent ownership—excluding one's children, Hebrew servants, or a field bought only until Yovel. Additionally, the Gemara discusses the takkanah of Usha limiting tzedakah donations to one-fifth of one's wealth, and concludes with a machlokes regarding whether Kohanim and Levi'im have the ability to declare their own property cherem.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the chiddush the Gemara brings on our daf. Rabbi Elazar ben Azarya learns a powerful kal va'chomer from the pesukim: if the Torah prohibits a Yid from consecrating all his possessions to הקדש for Hashem Himself, how much more so must a person be careful and protective with his own resources in daily life! This is where the famous takkanah of Usha comes from, as Rabbi Ila teaches, that even for a mitzvah as great as tzedakah, a person should not give away more than a fifth of his wealth.

Lichoshosh, a person might think that true chasidus or yiras Shamayim means completely emptying yourself out, giving away everything you own without a single thought for tomorrow. But the Torah is telling us something entirely different. Hashem doesn't want you to ruin your own stability in the name of a mitzvah. Hashem created you in this world with a job to do, and to do your avodah properly, you need yishuv hadaas, a secure home, and the baseline tools to live. Being responsible with your money and looking out for your own household isn't a lack of emunah or a worldly compromise, it is an explicit ratzon Hashem.

When we manage our resources with seder and responsibility, we are actually keeping the Torah's guidance for real, sustainable avodas Hashem. True mitzvos are not done through wild, emotional impulses that leave you dependent on others the next day, but through a thoughtful, disciplined cheshbon that allows you to keep giving, growing, and serving Hashem for the long haul.

Today, when you review your budget, make a donation, or spend on your family's needs, do it with clear yishuv hadaas. Remind yourself that taking proper, responsible care of your home is not a distraction from your avodah, it is part of the mitzvah itself.

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.'