חוּמָּשׁ עִם רַשִׁ"י · ויחי · רִאשׁוֹן

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

VAYECHI · 1ST ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Yaakov Avinu reaches the end of his one hundred and forty-seven years in Mitzrayim and prepares for his petirah. He calls for Yosef HaTzaddik and asks him to make a chesed shel emes by swearing that he will not bury him in Mitzrayim, but rather carry his body back to Eretz Canaan to be buried in the Me'aras HaMachpelah with his ancestors. After Yosef swears to fulfill his father's wish, Yaakov bows at the head of the bed to give thanks to Hashem.

Sometime later, Yosef receives word that Yaakov has fallen ill, so he quickly brings his two sons, Menasheh and Efraim, to visit him. Yaakov gathers his remaining strength and sits up in bed, recalling the divine promise and berachah Hashem gave him at Luz. He then informs Yosef that Menasheh and Efraim will be elevated to the status of his own direct sons, earning equal shares among the shevatim in Eretz Yisrael. He also mentions the sad petirah of Yosef's mother, Rachel Imeinu, whom he buried on the road to Ephrath, before asking to bring the boys closer so he can bestow his berachah upon them.

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

פָּסוּק א

Pasuk 1

וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שְׁבַע עֶשְׂרֵה שָׁנָה וַיְהִי יְמֵי יַעֲקֹב

And Yaakov lived the years of his life seven years and forty years and a hundred years

שְׁנֵי חַיָּיו שֶׁבַע שָׁנִים וְאַרְבָּעִים וּמְאַת שָׁנָה׃

רַשִׁ"י

ויחי יעקב. לָמָּה פָּרָשָׁה זוֹ סְתוּמָה? לְפִי שֶׁכֵּיוָן שֶׁנִּפְטַר יַעֲקֹב אָבִינוּ נִסְתְּמוּ

And Yaakov lived why is this parsha closed because that once passed away Yaakov our father were closed

עֵינֵיהֶם וְלִבָּם שֶׁל יִשְׂרָאֵל מִצָּרַת הַשִּׁעְבּוּד, שֶׁהִתְחִילוּ לְשַׁעְבְּדָם; דָּבָר אַחֵר:

their eyes and their heart of Yisrael from the distress of the subjugation that they began to subjugate them a matter another

שֶׁבִּקֵּשׁ לְגַלּוֹת אֶת הַקֵּץ לְבָנָיו, וְנִסְתַּם מִמֶּנּוּ. בִּבְ"רַ:

that he sought to reveal — the End to his sons and it was closed from him in Bereishis Rabbah

פָּסוּק ב

Pasuk 2

וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל לָמוּת וַיִּקְרָא לְבְנוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ אִם נָא

and approached the days of Yisrael to die and he called to his son to Yosef and he said to him if please

מָצָאתִי חֵן בְּעֵינֶיךָ שִׂים נָא יָדְךָ תַּחַת יְרֵכִי וְעָשִׂיתָ עִמָּדִי חֶסֶד וֶאֱמֶת

I have found favor in your eyes place please your hand under my thigh and deal with me kindness and truth

אַל נָא תִקְבְּרֵנִי בְּמִצְרָיִם׃

in Mitzrayim bury me please do not

רַשִׁ״י

ויקרבו ימי ישראל למות. כָּל מִי שֶׁנֶּאֱמְרָה בּוֹ קְרִיבָה לָמוּת, לֹא

did not to die drawing near regarding him that is stated who everyone to die Yisrael the days of And drew near

הִגִּיעַ לִימֵי אֲבוֹתָיו יִצְחָק חָיָה ק״פ, וְיַעֲקֹב קמ״ז, בְּדָוִד נֶאֱמַר קְרִיבָה, אָבִיו

his father drawing near it is stated regarding Dovid 147 and Yaakov 180 lived Yitzchak his fathers the days of reach

חָיָה פ׳ שָׁנִים וְהוּא חָיָה ע׳ :

70 lived and he years 80 lived

רַשִׁ״י

ויקרא לבנו ליוסף. לְמִי שֶׁהָיָה יְכֹלֶת בְּיָדוֹ לַעֲשׂוֹת:

to do in his hand ability that was to the one to Yosef to his son And he called

רַשִׁ״י

שים נא ידך. וְהִשָּׁבַע:

and take an oath your hand please put

רַשִׁ״י

חסד ואמת. חֶסֶד שֶׁעוֹשִׂין עִם הַמֵּתִים הוּא חֶסֶד שֶׁל אֱמֶת, שֶׁאֵינוֹ מְצַפֶּה

expect for he does not truth of kindness it is the dead with that one does kindness and truth Kindness

לְתַשְׁלוּם גְּמוּל:

reward payment of

רַשִׁ״י

אל נא תקברני במצרים. סוֹפָהּ לִהְיוֹת עֲפָרָהּ כִּנִּים, וּמִרַחֲשִׁין תַּחַת גּוּפִי, וְשֶׁאֵין

and that not my body underneath and swarming lice its dust to become its end is in Mitzrayim bury me please do not

מֵתֵי חוּצָה לָאָרֶץ חַיִּים אֶלָּא בְּצַעַר גִּלְגּוּל מְחִלּוֹת, וְשֶׁלֹּא

and so that not underground passages rolling through through the pain of except will live the Land outside the dead of

יַעֲשׂוּנִי מִצְרַיִם עֲבוֹדָה זָרָה:

idolatrous worship an object of Mitzrayim shall make me

פָּסוּק ג

Pasuk 3

וְשָׁכַבְתִּי עִם אֲבֹתַי וּנְשָׂאתַנִי מִמִּצְרַיִם וְקָבַרְתַּנִי בְּקִבְרָתָם וַיֹּאמַר

and he said in their burial-place and bury me from Mitzrayim and you shall carry me my fathers with and I will lie

אָנֹכִי אֶעֱשֶׂה כִּדְבָרֶךָ׃

according to your word will do I

רַשִׁ״י

ושכבתי עם אבותי. וָי״ו זוֹ מְחֻבָּר לְמַעְלָה לְתְחִלַּת הַמִּקְרָא – שִׂים נָא יָדְךָ

your hand please place the verse to the beginning of above is connected this the vav my fathers with And I will lie

תַּחַת יְרֵכִי וְהִשָּׁבַע לִי – וַאֲנִי סוֹפִי לִשְׁכַּב עִם אֲבוֹתַי, וְאַתָּה תִּשָּׂאֵנִי מִמִּצְרַיִם.

out of Mitzrayim shall carry me and you my fathers with to lie my end is and I to me and swear my thigh under

וְאֵין לוֹמַר, וְשָׁכַבְתִּי עִם אֲבוֹתַי – הַשְׁכִּיבֵנִי עִם אֲבוֹתַי בַּמְּעָרָה, שֶׁהֲרֵי כְּתִיב
it is written for behold in the cave my fathers with means lay me my fathers with And I will lie way to say and there is no

אַחֲרָיו, וּנְשָׂאתַנִי מִמִּצְרַיִם וּקְבַרְתַּנִי בִּקְבֻרָתָם; וְעוֹד, מָצִינוּ בְּכָל מָקוֹם
place in every we have found and furthermore in their burial-place and bury me from Mitzrayim and you shall carry me after it

לְשׁוֹן שְׁכִיבָה עִם אֲבוֹתָיו הִיא הַגְוִיעָה וְלֹא הַקְבוּרָה, כְּמוֹ: וַיִּשְׁכַּב דָּוִד עִם אֲבֹתָיו,
the expression of lying with his fathers it is dying and not burial such as and lay Dovid with his fathers

וְאַחַר כָּךְ וַיִּקָּבֵר בְּעִיר דָּוִד מלכים א ב' :
and after that and he was buried in the city of Dovid Kings I 2

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר הִשָּׁבְעָה לִי וַיִּשָּׁבַע לוֹ וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל רֹאשׁ הַמִּטָּה:
the bed the head of upon Yisrael and he bowed to him and he swore to me Swear And he said

רַשִׁ"י

וישתחו ישראל. תַּעֲלָא בְּעִידָנֵיהּ סְגִיד לֵיהּ:
to him bow down in his time The fox Yisrael And prostrated himself

רַשִׁ"י

על ראש המטה. הָפַךְ עַצְמוֹ לְצַד הַשְׁכִינָה. מִכָּאן אָמְרוּ שֶׁהַשְׁכִינָה
that the Shechinah they said from here the Shechinah toward the side of himself he turned the bed the head of Upon

לְמַעְלָה מֵרַאֲשׁוֹתָיו שֶׁל חוֹלֶה שבת י"ב, נדרים מ'; דְּ"אַ עַל רֹאשׁ הַמִּטָּה
the bed the chief of for another explanation 40a Nedarim 12b Shabbos a sick person of the headrest is above

– עַל שֶׁהָיְתָה מִטָּתוֹ שְׁלֵמָה וְלֹא הָיָה בָּהּ רֶשַׁע, שֶׁהֲרֵי יוֹסֵף מֶלֶךְ הוּא, וְעוֹד
and furthermore was he a king Yosef for behold wickedness in it was and not complete his bed that was for

שֶׁנִּשְׁבָּה לְבֵין הַגּוֹיִם, וַהֲרֵי הוּא עוֹמֵד בְּצִדְקוֹ:
in his righteousness stands he and behold the non-Jews among that he was taken captive

פָּסוּק ה

Pasuk 5

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר לְיוֹסֵף הִנֵּה אָבִיךָ חֹלֶה וַיִּקַּח אֶת
— and he took is ill your father behold to Yosef and someone said these the things after and it was

שְׁנֵי בָנָיו עִמּוֹ אֶת מְנַשֶּׁה וְאֶת אֶפְרָיִם:
Ephraim and — Menashe — with him his sons the two of

רַשִׁ"י

ויאמר ליוסף. אֶחָד מִן הַמַּגִּידִים, וַהֲרֵי זֶה מִקְרָא קָצָר; וְיֵ"שׁ, אֶפְרַיִם הָיָה רָגִיל
accustomed was Ephraim and some say short a verse this and behold the tellers of one to Yosef And he said

לִפְנֵי יַעֲקֹב בְּתַלְמוּד, וּכְשֶׁחָלָה יַעֲקֹב בְּאֶרֶץ גֹּשֶׁן, הָלַךְ אֶפְרַיִם אֵצֶל אָבִיו
his father to Ephraim went Goshen in the land of Yaakov and when became-ill in study Yaakov before

לְמִצְרַיִם לְהַגִּיד לוֹ:
to him to tell to Mitzrayim

רַ"שִׁ"י

וַיִּקַּח אֶת שְׁנֵי בָנָיו עִמּוֹ. כְּדֵי שֶׁיְּבָרְכֵם יַעֲקֹב לִפְנֵי מוֹתוֹ:

And he took — his two sons with him in order that he bless them Yaakov before his death

פָּסוּק ו

Pasuk 6

וַיַּגֶּד לְיַעֲקֹב וַיֹּאמֶר הִנֵּה בִנְךָ יוֹסֵף בָּא אֵלֶיךָ וַיִּתְחַזֵּק יִשְׂרָאֵל

and it was told to Yaakov and he said behold your son Yosef has come to you and strengthened himself Yisrael

וַיֵּשֶׁב עַל הַמִּטָּה:

and sat upon the bed

רַ"שִׁ"י

וַיגֶּד. הַמַּגִּיד לְיַעֲקֹב, וְלֹא פֵּרֵשׁ מִי; וְהַרְבֵּה מִקְרָאוֹת קְצָרֵי לָשׁוֹן:

And he told the teller to Yaakov and it did not specify who and many verses are short of expression

רַ"שִׁ"י

וַיִּתְחַזֵּק יִשְׂרָאֵל. אָמַר, אַף עַל פִּי שֶׁהוּא בְנִי, מֶלֶךְ הוּא, אֶחֱלֹק לוֹ כָּבוֹד;

And strengthened himself Yisrael. He said even · though that he is my son a king he is I will give to him honor

מִכָּאן שֶׁחוֹלְקִין כָּבוֹד לַמַּלְכוּת, וְכֵן מֹשֶׁה חָלַק כָּבוֹד לַמַּלְכוּת – וְיֵרְדוּ כָּל

from here that we give honor to royalty and so Moshe gave honor to royalty and shall come down all

עֲבָדֶיךָ אֵלֶּה אֵלַי שְׁמוֹת י"א ; וְכֵן אֵלִיָּהוּ, וַיְשַׁנֵּס מָתְנָיו וְגוֹ' מלכים א י"ח :

your servants these to me Shemos 11 and so Eliyahu and he girded his loins etc. Melachim 1 18

פָּסוּק ז

Pasuk 7

וַיֹּאמֶר יַעֲקֹב אֶל יוֹסֵף אֵל שַׁדַּי נִרְאָה אֵלַי בְּלוּז בְּאֶרֶץ כְּנָעַן וַיְבָרֶךְ

And said Yaakov to Yosef G-d Shaddai appeared to me in Luz in the land of Canaan and blessed

אֹתִי:

me

פָּסוּק ח

Pasuk 8

וַיֹּאמֶר אֵלַי הִנְנִי מַפְרְךָ וְהִרְבִּיתִךָ וּנְתַתִּיךָ לִקְהַל

And He said to me behold I am making you fruitful and multiplying you and I will make you into a congregation of

עַמִּים וְנָתַתִּי אֶת הָאָרֶץ הַזֹּאת לְזַרְעֲךָ אַחֲרֶיךָ אֲחֻזַּת עוֹלָם:

peoples and I will give — the land this to your offspring after you as a possession of everlasting

רַ"שִׁ"י

וּנתתיך לקהל עמים. בְּשֹׂרַנִי שֶׁעֲתִידִים לָצֵאת מִמֶּנִּי עוֹד קָהָל

and I make-you into an assembly-of peoples He announced-to-me that are destined to issue from me more a congregation

וְעַמִּים, וְאַף עַל פִּי שֶׁאָמַר לִי גּוֹי וּקְהַל גּוֹיִם, גּוֹי אָמַר לִי עַל

and peoples and even · though that He said to me a nation and an assembly-of nations a nation He said to me concerning

בִּנְיָמִין׃ קְהַל גּוֹיִם – הֵרִי שְׁנַיִם לְבַד מִבִּנְיָמִין, וְשׁוּב לֹא נוֹלַד לִי בֵּן, לְמָּדַנִי
it taught me a son to me was born not and again from Binyamin aside two behold nations an assembly-of Binyamin

שֶׁעָתִיד אֶחָד מִשְּׁבָטַי לְהֵחָלֵק, וְעַתָּה אוֹתָהּ מַתָּנָה אֲנִי נוֹתֵן לָךְ׃
to you give I gift that and now to be divided from my tribes one that is destined

פָּסוּק ט

Pasuk 9

וְעַתָּה שְׁנֵי בָנֶיךָ הַנּוֹלָדִים לְךָ בְּאֶרֶץ מִצְרַיִם עַד בֹּאִי אֵלֶיךָ מִצְרַיְמָה
to Mitzrayim to you my coming until Mitzrayim in the land of to you who were born your sons the two of And now

לִי הֵם אֶפְרַיִם וּמְנַשֶּׁה כִּרְאוּבֵן וְשִׁמְעוֹן יִהְיוּ לִי׃
to me they shall be and Shimon like Reuven and Menasheh Ephraim they are mine

רַשִּׁ"י

הנולדים לך, עד באי אליך. לִפְנֵי בּוֹאִי אֵלֶיךָ, כְּלוֹמַר, שֶׁנּוֹלְדוּ מִשֶּׁפֵּרַשְׁתָּ
from when you separated that were born meaning to you my coming before to you my coming until to you who were born

מִמֶּנִּי עַד שֶׁבָּאתִי אֵצְלְךָ׃
to you that I came until from me

רַשִּׁ"י

לי הם. בְּחֶשְׁבּוֹן שְׁאָר בָּנַי הֵם, לִטֹּל חֵלֶק בָּאָרֶץ אִישׁ כְּנֶגְדּוֹ׃
corresponding to him each man in the Land a portion to take they are my sons the rest of in the count of they shall be To me

פָּסוּק י

Pasuk 10

וּמוֹלַדְתְּךָ אֲשֶׁר הוֹלַדְתָּ אַחֲרֵיהֶם לְךָ יִהְיוּ עַל שֵׁם אֲחֵיהֶם יִקָּרְאוּ
they shall be called their brothers the name of by shall be to you after them you begot that And your progeny

בְּנַחֲלָתָם׃
in their inheritance

רַשִּׁ"י

ומולדתך וגו'. אִם תּוֹלִיד עוֹד, לֹא יִהְיוּ בְּמִנְיַן בָּנַי, אֶלָּא בְּתוֹךְ שִׁבְטֵי
the tribes of within rather my sons in the count of they will be not more you begot if etc. and your offspring

אֶפְרַיִם וּמְנַשֶּׁה יִהְיוּ נִכְלָלִים, וְלֹא יֵהֵא לָהֶם שֵׁם בַּשְּׁבָטִים לְעִנְיַן
regarding the matter of among the tribes a name to them will there be and not included they will be and Menasheh Ephraim

הַנַּחֲלָה; וְאַף עַל פִּי שֶׁנֶּחְלְקָה הָאָרֶץ לְמִנְיַן גֻּלְגְּלוֹתָם, כִּדְכְתִיב
as it is written their heads according to the count of the Land that was divided though · and even the inheritance

לָרַב תַּרְבֶּה נַחֲלָתוֹ במדבר כ"ו , וְכָל אִישׁ וְאִישׁ נָטַל בְּשָׁוֶה חוּץ מִן
from except equally took and man man and every 26 Bamidbar his inheritance you shall increase to the numerous

הַבְּכוֹרוֹת, מִכָּל מָקוֹם לֹא נִקְרְאוּ שְׁבָטִים אֶלָּא אֵלּוּ, לְהַטִּיל גּוֹרָל הָאָרֶץ
the Land the lot of to cast these except tribes called were not place from any the firstborns

לְמִנְיַן שְׁמוֹת הַשְּׁבָטִים וְנָשִׂיא לְכָל שֵׁבֶט וְשֵׁבֶט וּדְגָלִים לָזֶה וְלָזֶה
and for that one for this one and banners and tribe tribe for every and a prince the tribes the names of according to the count of

׃

Pasuk 11

וַאֲנִי בְּבֹאִי מִפַּדָּן מֵתָה עָלַי רָחֵל בְּאֶרֶץ כְּנַעַן בַּדֶּרֶךְ בְּעוֹד
while still on the road Canaan in the land of Rachel upon me died from Paddan when my coming and I

כִּבְרַת אֶרֶץ לָבֹא אֶפְרָתָה וָאֶקְבְּרָהּ שָׁם בְּדֶרֶךְ אֶפְרָת הִוא בֵּית לָחֶם:
Lechem Beis that is Ephras on the road to there and I buried her to Ephras to come land a distance of

רַשִׁ"י

ואני בבאי מפדן וגו'. וְאַע"פ שֶׁאֲנִי מַטְרִיחַ עָלֶיךָ לְהוֹלִיכֵנִי לְהִקָּבֵר
to be buried to carry me you am troubling that I And even though etc. from Padan when I came And as for me

בְּאֶרֶץ כְּנַעַן, וְלֹא כָךְ עָשִׂיתִי לְאִמְּךָ, שֶׁהֲרֵי מֵתָה סָמוּךְ לְבֵית לָחֶם:
Lechem to Beis close she died for behold for your mother did I do so and not Kanaan in the land of

רַשִׁ"י

כברת ארץ. מִדַּת אֶרֶץ, וְהֵם אַלְפַּיִם אַמָּה כְּמִדַּת תְּחוּם שַׁבָּת,
Shabbos the boundary of like the measure of cubits two thousand and they are land a measure of land a stretch of

כְּדִבְרֵי רַבִּי מֹשֶׁה הַדַּרְשָׁן – וְלֹא תֹאמַר שֶׁעִכְּבוּ עָלַי גְּשָׁמִים מִלְּהוֹלִיכָהּ
from bringing her rains upon me that prevented say and do not the Expositor Moshe Rabbi according to the words of

וּלְקָבְרָהּ בְּחֶבְרוֹן, עֵת הַגְּרִיד הָיָה, שֶׁהָאָרֶץ חֲלוּלָה וּמְנֻקֶּבֶת כִּכְבָרָה:
like a sieve and full of holes was hollow for the earth it was the dry season a time of in Clevron and from burying her

רַשִׁ"י

אקברה שם. וְלֹא הוֹלַכְתִּיהָ אֶפְלוּ לְבֵית לֶחֶם לְהַכְנִיסָהּ לָאָרֶץ, וְיָדַעְתִּי שֶׁיֵּשׁ
that there is and I knew into the land to bring her Lechem to Beis even did I bring her and not there I buried her

בְּלִבְּךָ עָלַי; אֲבָל דַּע לְךָ שֶׁעַל פִּי הַדִּבּוּר קְבַרְתִּיהָ שָׁם, שֶׁתִּהְיֶה לְעֶזְרָה
for help so that she will be there I buried her the word · that by for yourself know however against me in your heart

לְבָנֶיהָ כְּשֶׁיִּגְלֶה אוֹתָם נְבוּזַרְאֲדָן, וְהָיוּ עוֹבְרִים דֶּרֶךְ שָׁם, יוֹצֵאת רָחֵל עַל
upon Rachel comes out there by way of passing and they were Nebuzaradan them when he exiles for her children

קִבְרָהּ וּבוֹכָה וּמְבַקֶּשֶׁת עֲלֵיהֶם רַחֲמִים, שֶׁנֶּאֱמַר קוֹל בָּרָמָה נִשְׁמָע וְגוֹ'
etc. is heard in Ramah a voice as it is said mercy for them and requesting and weeping her grave

וְהַקָּבָ"ה מְשִׁיבָהּ יֵשׁ שָׂכָר לִפְעֻלָּתֵךְ נְאֻם ה' וְשָׁבוּ בָנִים לִגְבוּלָם
to their border children and they will return Hashem says for your work reward there is answers her and the Holy One blessed be He

ירמיהו ל"א . וְאֻנְקְלוֹס תִּרְגֵּם כְּרוּב אַרְעָא – כְּדֵי שְׁעוּר חֲרִישַׁת יוֹם;
day a day's ploughing of the measure of the equivalent of land a measure of translated and Onkelos 31 Yirmeyahu

וְאוֹמֵר אֲנִי, שֶׁהָיָה לָהֶם קֶצֶב שֶׁהָיוּ קוֹרִין אוֹתוֹ כְּדֵי מַחֲרֵשָׁה אַחַת,
one a ploughing as much as it calling that they were a measure to them that there was I and say

קורדיי"א בְּלַעַז, כִּדְאָמְרִינַן כָּרִיב וְתָנֵי; כְּמָה דְּמַסִּיק תַּעֲלָא מִבֵּי
from a house of a fox that brings up how much and repeats he ploughs as we say in foreign tongue cordié

כָּרְבָּא:
ploughing

Pasuk 12

וַיַּ֣רְא יִשְׂרָאֵ֔ל אֶת־ בְּנֵ֥י יוֹסֵ֖ף וַיֹּ֣אמֶר מִי אֵ֑לֶּה׃

are these who and he said Yosef the sons of — Yisrael and saw

רַשִׁ"י

וירא ישראל את בני יוסף. בִּקֵּשׁ לְבָרְכָם וְנִסְתַּלְּקָה שְׁכִינָה מִמֶּנּוּ, לְפִי

because from him the Shechinah and departed to bless them He sought Yosef the sons of — Yisrael And he saw

שֶׁעָתִיד יָרָבְעָם וְאַחְאָב לָצֵאת מֵאֶפְרַיִם וְיֵהוּא וּבָנָיו מִמְּנַשֶּׁה׃

from Menasheh and his sons and Yehu from Efraim to come out and Achav Yorovam that is destined

רַשִׁ"י

ויאמר מי אלה. מֵהֵיכָן יָצְאוּ אֵלּוּ, שֶׁאֵינָן רְאוּיִין לִבְרָכָה׃

for blessing fitting who are not these did emerge from where are these who And he said

פָּסוּק יג

Pasuk 13

וַיֹּ֣אמֶר יוֹסֵף֮ אֶל־ אָבִיו֒ בָּנַ֤י הֵם֙ אֲשֶׁ֣ר נָתַ֣ן לִ֔י אֱלֹהִ֖ים בָּזֶ֑ה וַיֹּ֣אמֶר קָחֶם־

Take them And he said here God to me gave whom they are My sons his father to Yosef And he said

נָ֥א אֵלַ֖י וַאֲבָרֲכֵֽם׃

and I will bless them to me please

רַשִׁ"י

בזה. הֶרְאָה לוֹ שְׁטָר אֵרוּסִין וּשְׁטָר כְּתֻבָּה, וּבִקֵּשׁ יוֹסֵף רַחֲמִים עַל

upon mercy Yosef and requested marriage contract and the document of betrothal the document of him he showed with this

הַדָּבָר, וְנָחָה עָלָיו רוּחַ הַקֹּדֶשׁ׃

Holiness the Spirit of upon him and rested the matter

רַשִׁ"י

ויאמר קחם נא אלי ואברכם. זֶהוּ שֶׁאָמַר הַכָּתוּב וְאָנֹכִי תִּרְגַּלְתִּי לְאֶפְרַיִם

Ephraim accustomed And I the text that which stated this is and I will bless them to me please take them And he said

קָחָם עַל זְרוֹעֹתָיו הושע י"א – תִּרְגַּלְתִּי רוּחִי בְיַעֲקֹב בִּשְׁבִיל אֶפְרַיִם עַד

until Ephraim for the sake of in Yaakov My Spirit I accustomed 11 Hoshea His arms upon taking them

שֶׁלְּקָחָן עַל זְרוֹעוֹתָיו׃

his arms upon that he took them

CHAPTER SUMMARY

The aliyah begins with Yaakov living his final seventeen years in Mitzrayim before calling Yosef to swear that he will carry him out of Egypt and bury him in the burial-place of his fathers. Yosef takes the oath, and Yaakov bows in gratitude. When Yosef later hears that his father is sick, he brings Menasheh and Efraim to see him; Yaakov gathers his strength, recounts Hashem's blessing to him at Luz, elevates Yosef's two sons to be considered full shevatim alongside Reuven and Shimon, recalls the burial of Rachel on the road to Ephrath, and asks Yosef to bring the boys near so he can bless them.

לְמַעֲשֶׂה WHAT TO TAKE HOME

When Yaakov Avinu asks Yosef to carry his body out of Mitzrayim to be buried in the Me'aras HaMachpelah, he calls this request a chesed shel emes, a kindness of truth. Rashi famously explains that a chesed done for the deceased is the ultimate true kindness, because the giver knows there is no expectation of receiving any payback in return. It is pure, unselfish giving, done purely for the sake of the mitzvah and out of genuine love.

In our daily lives, so much of what we do for others can subtly carry a chesbon of reciprocity. We naturally pay attention to people who might favor us back, compliment those who praise us, or step up when someone is watching. But Yaakov is teaching Yosef, and teaching every one of us, what real Yiddishe chesed looks like. The highest level of a mitzvah is when you do it completely quietly, for someone who cannot repay you, with zero honor or gain attached to it.

Take five minutes today to do one small, quiet act of chesed for someone who can never pay you back or give you honor for it, doing it purely for Hashem.

דַּף יוֹמִי · עֲרָכִין · דַּף ל״ג

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

📖 THE SUGYA

In this daf, the Gemara continues its deep-dive into the historical observance of Yovel, specifically examining whether Yovel was still kept after the exile of the trans-Jordanian tribes. The shakla v'tarya brings a fascinating chiddush from Rabbi Yochanan: Yirmiyahu HaNavi actually brought back the ten exiled tribes, allowing Malchus Beis Dovid under King Yoshiyahu to rule over all of Yisrael and temporarily restore the kedushah and halachic practice of Yovel.

We then learn a new Mishnah discussing the unique status of batim b'chotzerot—houses situated in unwalled courtyards. The Torah bestows upon these houses a double advantage, combining the leniencies of both walled-city houses and ancestral fields: like a city house, they can be redeemed immediately within the first year, but like a field, if they are not redeemed, they go out free to the owner at Yovel.

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

עמוד א׳ DAF 33A

OBJECTION

הָנִיחָא לְרַבָּנַן דְּאָמְרִי: שְׁנַת חֲמִשִּׁים אֵינָהּ מִן הַמִּנְיָן,

The Gemara objects: **This works out well according to the Rabbis who say** that **the fiftieth year is not** included **in the count** of the upcoming Shemittah cycle, and therefore it had to be counted separately as Yovel;

QUESTION

אֶלָּא לְרַבִּי יְהוּדָה דְּאָמַר: שְׁנַת חֲמִשִּׁים עוֹלָה לְכָאן וּלְכָאן,

but according to Rabbi Yehuda, who says that **the fiftieth year counts for here and for there** — meaning it is both the Yovel of the previous cycle and year one of the next Shemittah cycle —

QUESTION

לְמָה לִי? בִּשְׁמִיטִּין סַגְּיָא!

why do I need them to count Yovlos? **Counting Shemittahs** alone would be **enough** to keep track of the years!

ANSWER

הָא וַדַּאי דְּלָא כְּרַבִּי יְהוּדָה.

The Gemara explains: **That** Braisa **is certainly not like Rabbi Yehuda,** but rather follows the Rabbis.

QUESTION

וְלָא מָנוּ שְׁמִיטִּין וְיוֹבְלוֹת?

The Gemara asks: **And did they really not count Shemittahs and Yovlos** after the exile of the trans-Jordanian tribes?

OBJECTION

וְהָכְתִיב: ״מִקֵּץ שֶׁבַע שָׁנִים תְּשַׁלְּחוּ אִישׁ אֶת אָחִיו הָעִבְרִי אֲשֶׁר יִמָּכֵר לְךָ״!

But isn't it written in Yirmiyahu (34:14): **"At the end of seven years you shall send out every man his Hebrew brother who has been sold to you"?**

EXPLANATION

וְהָוֵינַן בְּהוּ: ״מִקֵּץ שֶׁבַע שָׁנִים״?

And we discussed this pasuk: Why does it say **"At the end of seven years"?**

QUESTION

וְהָכְתִיב: ״וַעֲבָדְךָ שֵׁשׁ שָׁנִים״!

But isn't it written right after in that same pasuk: **"and he shall serve you six years"?**

ANSWER

וְאָמַר רַב נַחְמָן בַּר יִצְחָק: שֵׁשׁ לַנִּמְכָּר, וְשֶׁבַע לַנִּרְצָע.

And Rav Nachman bar Yitzchak said: The **six** years refers **to an ordinary slave who was sold** (who goes free after six years), **and seven** years refers **to a pierced slave** (a nirtza, whose term ends at Yovel; if Yovel happens to fall on the seventh year after his piercing, he goes free). This implies Yovel was still practiced!

ANSWER

הָהוּא בְּתוֹכָחָה כְּתִיב, וְקָאָמַר נָבִיא: הֲשִׁלַּחְתֶּם?

The Gemara answers: **That** pasuk **was written as a reproof, and the Navi is saying: Did you send** them free when Yovel used to arrive?

OBJECTION

וְהָכְתִיב: ״וַיִּשְׁמְעוּ וַיְשַׁלֵּחוּ״!

The Gemara asks: **But isn't it written** there (Yirmiyahu 34:10): **"And they listened and sent them out"?** So they actually performed it in Yirmiyahu's time!

ANSWER

אֶלָּא אָמַר רַבִּי יוֹחָנָן: יִרְמְיָה הֶחֱזִירָן, וְיֹאשִׁיָּה בֶּן אָמוֹן מָלַךְ עֲלֵיהֶן.

Rather, Rabbi Yochanan said: Yirmiyahu brought back the exiled ten tribes, **and Yoshiyahu son of Amon ruled over them,** so all Israel was back on their land and Yovel was restored.

QUESTION

וּמְנָא לַן דַּהֲדוּר?

And from where do we know that they returned?

PROOF

דִּכְתִיב: ״כִּי הַמּוֹכֵר אֶל הַמִּמְכָּר לֹא יָשׁוּב״.

As it is written in Yechezkel (7:13), warning of the upcoming Churban: **"For the seller shall not return to the sold land."**

EXPLANATION

אֶפְשָׁר יוֹבֵל בָּטֵל, וְנָבִיא מִתְנַבֵּא עָלָיו שֶׁיִּבָּטֵל?

The Gemara analyzes this: Is it **possible** that **Yovel had already been nullified, and yet the Navi prophesies about it that it will be nullified** in the future?

INFERENCE

אֶלָּא מְלַמֵּד שֶׁהֶחֱזִירָן יִרְמְיָה.

Rather, this teaches that Yirmiyahu brought them back, and Yovel had been reinstated!

QUESTION

וּמְנָלַן דְּיֹאשִׁיָּה מָלַךְ עֲלֵיהֶן?

And from where do we know that Yoshiyahu ruled over them?

PROOF

דִּכְתִיב: ”וַיֹּאמֶר מָה הַצִּיּוּן הַלָּז אֲשֶׁר אֲנִי רוֹאֶה, וַיֹּאמְרוּ אֵלָיו אַנְשֵׁי הָעִיר הַקֶּבֶר אִישׁ הָאֱלֹהִים אֲשֶׁר בָּא מִיהוּדָה וַיִּקְרָא אֶת הַדְּבָרִים עַל הַמִּזְבֵּחַ בֵּית אֵל”.

As it is written in Melachim II (23:16–17): **"And he [Yoshiyahu] said: What is that monument which I see? And the men of the city said to him: It is the tomb of the man of G-d who came from Yehudah and proclaimed these things against the altar of Beis-El."**

QUESTION

וְכִי מָה טִיבוֹ שֶׁל יֹאשִׁיָּהוּ בְּבֵית אֵל?

The Gemara asks: **Now what business did Yoshiyahu** (who was king of Yehudah) **have in Beis-El** (which belonged to the Northern Kingdom of Israel)?

ANSWER

אֶלָּא כְּשֶׁהֶחֱזִירָן יִרְמְיָהוּ, יֹאשִׁיָּהוּ מָלַךְ עֲלֵיהֶם.

Rather, when Yirmiyahu brought them back, Yoshiyahu ruled over them.

PROOF

רַב נַחְמָן בַּר יִצְחָק אָמַר מֵהָכָא: ”גַּם יְהוּדָה שָׁת קָצִיר לָךְ בְּשׁוּבִי שְׁבוּת עַמִּי”.

Rav Nachman bar Yitzchak said that the return of the ten tribes is derived **from here: "Also, O Yehudah, he has appointed a harvest for you, when I return the captivity of My people"** (Hosea 6:11) — meaning a king from Yehudah will rule when the exiles return.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ בָּתֵּי הַחֲצֵרִים נוֹתְנִין לָהֶם כֹּחַ יָפֶה שֶׁבְּבָתֵּי עָרֵי חוֹמָה וְכֹחַ יָפֶה שֶׁבַּשָּׂדוֹת,

MISHNAH: As for **houses in unwalled courtyards, we give them the advantageous power of houses in walled cities and the advantageous power of ancestral fields:**

MISHNAH

וְנִגְאָלִין מִיָּד וְכָל שְׁנֵים עָשָׂר חֹדֶשׁ כְּבָתִּים,

They may be redeemed immediately after sale **and throughout twelve months, like houses** in walled cities (unlike fields, which cannot be redeemed in the first two years);

MISHNAH

וְיוֹצְאִין בַּיּוֹבֵל וּבְגִרְעוֹן כֶּסֶף כְּשָׂדוֹת.

and they go out free **in Yovel and with a deduction of money** for the years used, **like fields** (unlike walled-city houses, which become permanently absolute to the buyer after one year).

גְּמָרָא GEMARA

BRAISA

גְּמָ׳ תָּנוּ רַבָּנַן: ״עַל שְׂדֵה הָאָרֶץ יֵחָשֵׁב״ — הִקִּישׁוֹ הַכָּתוּב לִשְׂדֵה אֲחוּזָה,

GEMARA: The Rabbis taught in a Braisa: The pasuk states (Vayikra 25:31): **"[Houses of courtyards with no wall around them] shall be reckoned with the field of the land" — the verse juxtaposed it to an ancestral field:**

BRAISA

מָה שְׂדֵה אֲחוּזָה יוֹצֵא בַּיּוֹבֵל וּבְגִרְעוֹן כֶּסֶף, אַף בָּתֵּי הַחֲצֵרִים יוֹצְאִין בַּיּוֹבֵל וּבְגִרְעוֹן כֶּסֶף.

Just as an ancestral field goes out free **in Yovel and with a deduction of money, so too houses in courtyards go out in Yovel and with a deduction of money.**

BRAISA

אִי מָה שְׂדֵה אֲחוּזָה אֵינָהּ נִגְאֶלֶת בְּפָחוֹת מִשְּׁתֵּי שָׁנִים, אַף בָּתֵּי הַחֲצֵרִים אֵינָם נִגְאָלִים פָּחוֹת מִשְּׁתֵּי שָׁנִים?

The Braisa continues: **If** so, **just as an ancestral field cannot be redeemed in less than two years, so too houses of courtyards cannot be redeemed in less than two years?**

BRAISA

תַּלְמוּד לוֹמַר: ״גְּאוּלָּה תִּהְיֶה לוֹ״ — מִיָּד.

Therefore the Torah states: "Redemption shall be to it" — teaching that it may be redeemed **immediately.**

BRAISA

הוֹאִיל וְנָתַתָּ לָהֶם כֹּחַ יָפֶה שֶׁבַּשָּׂדוֹת וְכֹחַ יָפֶה שֶׁבַּבָּתִּים, יָכוֹל לֹא יֵצְאוּ בַּיּוֹבֵל?

The Braisa continues: **Since you gave them the advantageous power of fields and the advantageous power of houses, I might have thought that they do not go out in Yovel?**

BRAISA

תַּלְמוּד לוֹמַר: "וּבַיּוֹבֵל יֵצֵא".

Therefore the Torah states: "And in the Yovel it shall go out."

QUESTION

מַאי קָאָמַר?

The Gemara asks: **What is he saying?** Why would one think that it does not go out in Yovel, given that it was already compared to a field?

ANSWER

אָמַר רַב הוּנָא: לֹא נִצְרְכָא אֶלָּא לְמַקְדִּישׁ בַּיִת בְּבָתֵּי חֲצֵרִים, וּגְאָלוֹ אַחֵר מִיַּד הֶקְדֵּשׁ, וּפָגַע בּוֹ יוֹבֵל בְּשָׁנָה שְׁנִיָּה.

Rav Huna said: It is necessary only for one who mekadish a house among houses of courtyards, and another person redeemed it from Hekdesh, and Yovel arrived in the second year after that redemption.

EXPLANATION

לְמַאי מְדַמֵּית לֵיהּ? אִי לְבָתֵּי עָרֵי חוֹמָה מְדַמֵּית לֵיהּ — אִיחֲלִיט לֵיהּ לְלוֹקֵחַ, אִי לִשְׂדֵה אֲחוּזָה מְדַמֵּית — לְכֹהֲנִים נָפְקָא, לְהָכִי אִצְטְרִיךְ "וּבְיוֹבֵל יֵצֵא".

Rav Huna explains: **To what will you compare it? If you compare it to houses of walled cities, it should become absolute to the buyer** after one year. **If you compare it to an ancestral field, it should go out to the Kohanim** at Yovel. **Therefore it was necessary for the Torah to say: "And in the Yovel it shall go out"** — to teach that it returns to the original owner!

OBJECTION

מַתְקֵיף לַהּ רַב זְעֵירָא: מַאי אִירְיָא גְּאָלוֹ אַחֵר? אֲפִילּוּ לֹא גְּאָלוֹ נָמֵי!

Rav Ze'ira attacks this: Why specifically if another person redeemed it? Even if no one redeemed it, it should also go out of Hekdesh for free at Yovel!

ANSWER

אֲמַר לֵיהּ אַבָּיֵי: שֶׁלֹּא יֹאמְרוּ הֶקְדֵּשׁ יוֹצֵא בְּלֹא פְּדְיוֹן.

Abaye said to him: If it remained in Hekdesh, it could not leave without redemption, **so that people should not say Hekdesh leaves without redemption!**

PROOF

מְנָלַן? מִבֶּן לֵוִי — מָה בֶּן לֵוִי שֶׁיִּפָּה כֹּחוֹ בִּמְמָכְרוֹ, הוֹרַע כֹּחוֹ בְּהֶקְדֵּשׁוֹ; יִשְׂרָאֵל — שֶׁהוֹרַע כֹּחוֹ בִּמְמָכְרוֹ, אֵין דִּין שֶׁהוֹרַע כֹּחוֹ בְּהֶקְדֵּשׁוֹ?

From where do we know this? From a Levi — just as a Levi, whose power was enhanced in his sale, his power was diminished in his Hekdesh (his Hekdesh does not go free at Yovel without redemption); **a Yisrael, whose power was**

diminished in his sale, is it not logical that his power should be diminished in his Hekdesh?

QUESTION

וְהָתָם מְנָלַן?

And there by a Levi, from where do we know it?

BRAISA

דְּתַנְיָא: ״וְיָצָא מִמְּכָר״, שׁוֹמֵעַ אֲנִי אֲפִילּוּ עֲבָדָיו מִטַּלְטְלָיו וּשְׁטָרָיו, תַּלְמוּד לוֹמַר: ״בַּיִת וְעִיר אֲחֻזָּתוֹ״.

As it is taught in a Braisa: "And the sale shall go out" (Vayikra 25:33) — I might hear even his slaves, his movables, and his contracts go free in Yovel. Therefore the Torah states: "A house and the city of his possession."

BRAISA

מָה תַּלְמוּד לוֹמַר ״מִמְּכַר״? מִמְּכָרָיו יוֹצֵא בְּחִנָּם, וְאֵין הֶקְדֵּשׁ יוֹצֵא בְּחִנָּם, אֶלָּא בִּפְדְיוֹן.

Why does the Torah say "sale"? It teaches that his ordinary sale goes out for free, but Hekdesh does not go out for free, but only through redemption.

STATEMENT

וּפְלִיגָא דְּרַבִּי אוֹשַׁעְיָא, דְּאָמַר רַבִּי אוֹשַׁעְיָא: הַכֹּל הָיוּ בִּכְלַל ״וְנָתַן הַכֶּסֶף וְקָם לוֹ״.

And this disagrees with Rabbi Oshaia, for Rabbi Oshaia said: Everything was included in the rule of "And he shall give the money and it shall be confirmed to him" — that once redeemed, property stays with the redeemer permanently unless specified otherwise.

EXPLANATION

כְּשֶׁפָּרַט הַכָּתוּב בִּשְׂדֵה אֲחוּזָה ״וְהָיָה הַשָּׂדֶה בְּצֵאתוֹ בַּיֹּבֵל קֹדֶשׁ לַה׳״ — שָׂדֶה הוּא דִּפְרַק לֵיהּ וְנָפְקָא לְכֹהֲנִים, אֲבָל הָנָךְ כִּדְקָיְימִי קָיְימִי.

When the verse specified by an ancestral field: "And the field when it goes out in the Yovel shall be holy to Hashem" — it is a field that when another redeems it, it goes out to the Kohanim; but these other properties, stay as they are with the redeemer permanently.

QUESTION

״וּבַיּוֹבֵל יֵצֵא״, לְמָה לִי?

So according to Rabbi Oshaia, why do I need "And in the Yovel it shall go out"?

ANSWER

אָמַר רַב פָּפָּא: לֹא נִצְרְכָא אֶלָּא לְמוֹכֵר בַּיִת בְּבָתֵּי חֲצֵרִים, וּפָגַע בּוֹ יוֹבֵל בְּשָׁנָה שְׁנִיָּה.

Rav Pappa said: It is necessary only for one who sells a house among houses of courtyards, and Yovel arrived in the second year.

EXPLANATION

לְמָאי מְדַמֵּית לֵיהּ? אִי לְבָתֵּי עָרֵי חוֹמָה מְדַמֵּית לֵיהּ — אִיחֲלֵט לֵיהּ לְלוֹקֵחַ, אִי לִשְׂדֵה אֲחוּזָה מְדַמֵּית לֵיהּ — הַשְׁלָמָה בָּעֵי, לְהָכִי אִצְטְרִיךְ "וּבַיּוֹבֵל יֵצֵא".

To what will you compare it? If you compare it to houses of walled cities, it should become absolute to the buyer. If you compare it to an ancestral field, it should require completion of two full years before it can leave! **Therefore it was necessary to say: "And in the Yovel it shall go out"** — even in the second year!

PROOF

תַּנְיָא כְּוָותֵיהּ דְּרַב הוּנָא, וּתְיוּבְתָּא דְּרַבִּי אוֹשַׁעְיָא:

It is taught in a Braisa **in accordance with Rav Huna, and it is a refutation of Rabbi Oshaia:**

BRAISA

הַמַּקְדִּישׁ בַּיִת בְּבָתֵּי הַחֲצֵרִים — חֲרֵי זֶה גּוֹאֵל מִיָּד וְגוֹאֲלוֹ לְעוֹלָם; גְּאָלוֹ אַחֵר מִיַּד הֶקְדֵּשׁ, הִגִּיעַ יוֹבֵל וְלֹא נִגְאַל — חוֹזֵר לַבְּעָלִים בַּיּוֹבֵל.

One who mekadish a house in houses of courtyards — he may redeem it immediately and redeem it forever. If another person redeemed it from Hekdesh, and Yovel arrived and he had not redeemed it back, it **returns to the owner in Yovel!** This proves Rav Huna's teirutz.

עמוד ב׳ DAF 33B

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳

MISHNAH:

MISHNAH

וְאֵלּוּ הֵן בָּתֵּי הַחֲצֵרִים —

And these are considered **the houses of the courtyards** whose halachic status was mentioned previously:

MISHNAH

שְׁנֵי חֲצֵרִים שֶׁל שְׁנֵי בָתִּים,

A place that has only **two courtyards,** each **having two houses,**

MISHNAH

אַף עַל פִּי שֶׁמּוּקֶּפֶת חוֹמָה מִימוֹת יְהוֹשֻׁעַ בִּן נוּן,

even though it is surrounded by a wall from the days of Yehoshua bin Nun,

MISHNAH

הֲרֵי הֵן כְּבָתֵּי חֲצֵרִים.

behold, they are like the houses of the courtyards and do not get the halachos of a walled city.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳

GEMARA:

BRAISA

תָּנוּ רַבָּנַן:

The Rabbis taught in a Braisa:

BRAISA

מִמַּשְׁמַע שֶׁנֶּאֱמַר ״בָּתֵּי הַחֲצֵרִים״

From the implication of that which is stated, "the houses of the courtyards,"

BRAISA

אֵינִי יוֹדֵעַ שֶׁאֵין לָהֶם חוֹמָה?

do I not know that they have no wall surrounding them? Courtyards are open areas without a city wall!

BRAISA

מָה תַּלְמוּד לוֹמַר ״אֲשֶׁר אֵין לָהֶם חוֹמָה״?

If so, **what does the verse come to teach us** when it adds, **"which have no wall"?**

BRAISA

אַף עַל פִּי שֶׁיֵּשׁ לָהֶם חוֹמָה כְּמִי שֶׁאֵין לָהֶם חוֹמָה.

It teaches that **even though they have a wall,** they are treated **like one that has no wall.**

BRAISA

וְכַמָּה?

And how much is considered such a small settlement that a wall does not make it a walled city?

BRAISA

בָּתִּים — שְׁנַיִם,

The word **"houses"** in the plural implies a minimum of **two;**

BRAISA

חֲצֵירוֹת — שְׁנַיִם,

"courtyards" in the plural likewise implies a minimum of **two.**

BRAISA

שְׁתֵּי חֲצֵירוֹת שֶׁל שְׁנֵי בָּתִּים.

Hence, it means **two courtyards of two houses** each.

QUESTION

וְאֵימָא בַּיִת וְחָצֵר!

The Gemara asks: **But say** that it means one **house and** one **courtyard** in plural combinations, namely one house in each courtyard, so if there are two houses in each courtyard, it should be considered a proper walled city!

ANSWER

אִם כֵּן לִיכְתּוֹב רַחֲמָנָא "חֲצֵרִים",

The Gemara answers: **If so, let the Merciful One write "courtyards"** alone without mentioning "houses",

ANSWER

וְכִי תֵּימָא אִי כְּתַב רַחֲמָנָא "חֲצֵרִים" — חָצֵר בְּלֹא בַּיִת מַשְׁמַע,

and if you would say that if the Merciful One had written "courtyards", it would imply a courtyard without a house, and therefore "houses" had to be written,

ANSWER

הַהוּא קַרְפֵּף אִיקְּרִי.

that is not so, for an open area without a house **is called a karpef** (an enclosure), not a courtyard!

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳

MISHNAH:

MISHNAH

יִשְׂרָאֵל שֶׁיָּרַשׁ אֲבִי אִמּוֹ לֵוִי —

An Yisrael who inherited a house in a Levi city from **his mother's father who was a Levi** —

MISHNAH

אֵינוֹ גּוֹאֵל כְּסֵדֶר הַזֶּה.

does not redeem it **according to this order** of a Levi (who can redeem forever), but rather has the regular one-year din of an Yisrael.

MISHNAH

וְכֵן לֵוִי שֶׁיָּרַשׁ אֶת אֲבִי אִמּוֹ יִשְׂרְאֵל —

And likewise, a Levi who inherited a house in a walled city from **his mother's father who was an Yisrael** —

MISHNAH

אֵינוֹ גּוֹאֵל כַּסֵּדֶר הַזֶּה.

does not redeem it **according to this order** of a Levi, because it is not in a Levi city.

MISHNAH

שֶׁנֶּאֱמַר: "כִּי בָּתֵּי עָרֵי הַלְוִיִּם הִוא אֲחֻזָּתָם",

As it is stated: "For the houses of the cities of the Levites are their possession,"

MISHNAH

עַד שֶׁיְּהֵא לֵוִי וְעָרֵי הַלְוִיִּם,

teaching that the special redemption rules do not apply **unless he is a Levi and** the house is in **the cities of the Levites;**

MISHNAH

דִּבְרֵי רַבִּי.

these are **the words of Rabbi** Yehuda HaNasi.

MISHNAH

וַחֲכָמִים אוֹמְרִים:

And the Sages say:

MISHNAH

אֵין דְּבָרִים הַלָּלוּ אֲמוּרִים אֶלָּא בְּעָרֵי הַלְוִיִּם.

These matters were stated only regarding a house **in the cities of the Levites,** even if the seller himself is an Yisrael who inherited it.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳

GEMARA:

QUESTION

וְאֶלָּא כְּמַאן?

The Gemara asks on the first clause of the Mishnah: The Mishnah says an Yisrael who inherits his Levi maternal grandfather does not redeem like this order of an Yisrael; **rather, like whom** does he redeem?

QUESTION

כְּבֶן לֵוִי.

Presumably, it means he redeems **like a Levi** (i.e. forever)!

OBJECTION

וַהֲדַר תָּנֵי: ״עַד שֶׁיְּהֵא לֵוִי וְעָרֵי הַלְוִיִּם״.

And then Rabbi Yehuda HaNasi **teaches: "Unless he is a Levi and** the house is in **the cities of the Levites"!** That is a contradiction within Rabbi's own words!

RESOLUTION

אֵימָא: אֵינוֹ גּוֹאֵל אֶלָּא כְּסֵדֶר הַזֶּה,

The Gemara answers: Rephrase the opening clause and **say: He redeems ONLY according to this order** of an Yisrael (meaning he only gets one year to redeem),

RESOLUTION

עַד שֶׁיְּהֵא לֵוִי וְעָרֵי הַלְוִיִּם,

for the unlimited redemption does not apply **unless he is a Levi and** the house is in **the cities of the Levites,**

RESOLUTION

דִּבְרֵי רַבִּי.

these are **the words of Rabbi.**

QUESTION

בְּשְׁלָמָא עָרֵי הַלְוִיִּם —

The Gemara asks: **Granted,** the house must be in **the cities of the Levites,**

QUESTION

דִּכְתִיב: ״כִּי בָּתֵּי עָרֵי הַלְוִיִּם״,

as it is written: "For the houses of the cities of the Levites are their possession";

QUESTION

אֶלָּא לֵוִי מְנָלַן?

but that the seller himself must be a **Levi, from where do we know this?**

ANSWER

דִּכְתִיב: ״וַאֲשֶׁר יִגְאַל מִן הַלְוִיִּם״.

The Gemara answers: **As it is written: "And if a man redeems from the Levites,"** meaning the seller must be from the Levites.

BRAISA

תַּנְיָא: ״וַאֲשֶׁר יִגְאַל מִן הַלְוִיִּם״ —

It is taught in a Braisa: On the verse **"And if a man redeems from the Levites"** —

BRAISA

יָכוֹל לֵוִי מִיִּשְׂרָאֵל יִגָּאֵל,

I might have thought that **a Levi** who sells a house **may redeem from an Yisrael** buyer at any time,

BRAISA

שֶׁזֶּה יִפָּה כֹּחוֹ וְזֶה הוֹרַע כֹּחוֹ,

for this one's power was enhanced by the Torah **and that one's power was diminished;**

BRAISA

אֲבָל לֵוִי מִלֵּוִי לֹא,

but a Levi buying **from a Levi, no,** he cannot redeem after a year,

BRAISA

שֶׁזֶּה יִפָּה כֹּחוֹ וְזֶה יִפָּה כֹּחוֹ —

since this one's power was enhanced and that one's power was enhanced equally;

BRAISA

תַּלְמוּד לוֹמַר: "מִן הַלְוִיִּם".

therefore **the verse states: "From the Levites,"** teaching that he may redeem even from a Levi buyer.

BRAISA

"מִן הַלְוִיִּם" — וְלֹא כָּל הַלְוִיִּם,

The Braisa continues: When it says **"From the Levites,"** it implies from some of the Levites **and not all the Levites;**

BRAISA

פָּרָט לְבֶן לֵוִי מַמְזֵר וְנָתִין.

excluding a Levi who is a mamzer or a Gibeonite who inherited a house, for he does not get the special Levi redemption privilege.

EXPLANATION

וַחֲכָמִים אוֹמְרִים: אֵין דְּבָרִים הַלָּלוּ אֲמוּרִים אֶלָּא בְּעָרֵי הַלְוִיִּם.

And the Sages say: These matters were stated only regarding the cities of the Levites.

EXPLANATION

אֲבָל עַד שֶׁיְּהֵא לֵוִי — לָא אָמְרִינַן.

But that he must be a Levi, we do not say; anyone who inherits a house in a Levi city redeems forever like a Levi.

MISHNAH

מַתְנִי׳

MISHNAH:

MISHNAH

אֵין עוֹשִׂין שָׂדֶה מִגְרָשׁ,

One may not make an open field around a Levi city into an uncultivated open space (migrash),

MISHNAH

וְלֹא מִגְרָשׁ שָׂדֶה,

nor an open space into a field,

MISHNAH

וְלֹא מִגְרָשׁ עִיר,

nor an open space into a city area for building,

MISHNAH

וְלֹא עִיר מִגְרָשׁ.

nor a city area into an open space.

MISHNAH

אָמַר רַבִּי אֶלְעָזָר:

Rabbi Elazar said:

MISHNAH

בַּמֶּה דְּבָרִים אֲמוּרִים? בְּעָרֵי הַלְוִיִּם,

When are these words said? In the cities of the Levites;

MISHNAH

אֲבָל בְּעָרֵי יִשְׂרָאֵל עוֹשִׂין שָׂדֶה מִגְרָשׁ,

but in the cities of an Yisrael, one may make a field into an open space,

MISHNAH

וְלֹא מִגְרָשׁ שָׂדֶה,

but not an open space into a field;

MISHNAH

מִגְרָשׁ עִיר,

one may make **an open space into a city** area,

MISHNAH

וְלֹא עִיר מִגְרָשׁ,

but not a city area into an open space,

MISHNAH

שֶׁלֹּא יַחֲרִיבוּ אֶת עָרֵי יִשְׂרָאֵל.

so that they do not destroy the cities of Yisrael.

MISHNAH

הַכֹּהֲנִים וְהַלְוִיִּם מוֹכְרִין לְעוֹלָם,

The Kohanim and the Levites may sell their fields **at any time** (even right before Yovel),

MISHNAH

וְגוֹאֲלִין לְעוֹלָם,

and they may redeem them **at any time,**

MISHNAH

שֶׁנֶּאֱמַר: "וְגִאוּלַת עוֹלָם תִּהְיֶה לַלְוִיִּם".

as it is stated: "The Levites shall have an everlasting right of redemption."

גְּמָרָא GEMARA

GEMARA

גְּמָ׳

GEMARA:

GEMARA

אָמַר רַבִּי אֶלְעָזָר: "בַּמֶּה דְּבָרִים אֲמוּרִים? בְּעָרֵי הַלְוִיִּם, אֲבָל בְּעָרֵי יִשְׂרָאֵל עוֹשִׂין" וְכוּ׳.

The Gemara notes: **Rabbi Elazar said: "When are these words said? In the cities of the Levites, but in the cities of an Yisrael one may make..." etc.**

GEMARA

דְּכוּלֵי עָלְמָא מִיהָא בְּדִלְוִיִּם לָא מְשַׁנִּינַן,

In any case, **everyone agrees that by Levites we do not alter** the status of any area surrounding their cities.

QUESTION

מְנָא הָנֵי מִילֵּי?

From where do we know these words?

ANSWER

אָמַר רַבִּי אֶלְעָזָר, דְּאָמַר קְרָא: "וּשְׂדֵה מִגְרַשׁ עָרֵיהֶם לֹא יִמָּכֵר".

Rabbi Elazar said: For the verse states: "And the field of the open space of their cities shall not be sold."

QUESTION

מַאי "לֹא יִמָּכֵר"?

The Gemara asks: **What is** the meaning of **"shall not be sold"?**

QUESTION

אִילֵּימָא לֹא יִמָּכֵר כְּלָל,

If we say it means **it shall not be sold at all,**

OBJECTION

וְהָא מִדְּכְתִיב: "גְּאֻלַּת עוֹלָם תִּהְיֶה לַלְוִיִּם",

behold, from the fact that it is written: "The Levites shall have an everlasting right of redemption,"

OBJECTION

מִכְּלָל דְּמְזַבְּנִי.

it is implied that they DO sell them, for if they never sell, what is there to redeem!

QUESTION

אֶלָּא מַאי "לֹא יִמָּכֵר"?

Rather, what is the meaning of **"shall not be sold"?**

ANSWER

לֹא יְשַׁנֶּה.

It means lo yeshaneh — **it shall not be altered** from its original designation!

GEMARA

הַכֹּהֲנִים וְהַלְוִיִּם מוֹכְרִין לְעוֹלָם וְגוֹאֲלִין לְעוֹלָם.

We learned in the Mishnah: **The Kohanim and the Levites may sell at any time and redeem at any time.**

BRAISA

תָּנוּ רַבָּנַן:

The Rabbis taught in a Braisa:

BRAISA

”גְּאֻלַּת עוֹלָם תִּהְיֶה לַלְוִיִּם“,

Regarding the verse **"The Levites shall have an everlasting right of redemption,"**

BRAISA

מָה תַּלְמוּד לוֹמַר?

what does the verse come to teach us?

BRAISA

לְפִי שֶׁנֶּאֱמַר: ”בְּמִסְפַּר שְׁנֵי תְבוּאֹת יִמְכָּר לָךְ“,

Because it says by an Yisrael selling an ancestral field: **"According to the number of years of crops he shall sell to you,"** teaching that one cannot sell a field for fewer than two years,

BRAISA

יָכוֹל אַף זֶה כֵּן?

I might have thought that this one (a Levi) is **also so,** that he cannot sell within two years of Yovel;

BRAISA

תַּלְמוּד לוֹמַר: ”גְּאוּלַּת עוֹלָם תִּהְיֶה לַלְוִיִּם“.

therefore **the verse states: "The Levites shall have an everlasting right of redemption,"** showing he may sell even right before Yovel.

BRAISA

לְפִי שֶׁנֶּאֱמַר: ”וְהָיָה הַשָּׂדֶה בְּצֵאתוֹ בַּיֹּבֵל קֹדֶשׁ לַה‘“,

Furthermore, **because it says** regarding an Yisrael who consecrated his field and did not redeem it: **"And the field when it goes out in the Yovel shall be holy to Hashem"** and go to the Kohanim,

BRAISA

יָכוֹל אַף זֶה כֵּן?

I might have thought that this one (a Levi) is **also so;**

BRAISA

תַּלְמוּד לוֹמַר: ”גְּאוּלַּת עוֹלָם תִּהְיֶה לַלְוִיִּם“.

therefore **the verse states: "The Levites shall have an everlasting right of redemption,"** meaning it returns to the Levi owner in Yovel.

BRAISA

לְפִי שֶׁנֶּאֱמַר: ”וְקָם הַבַּיִת אֲשֶׁר בָּעִיר אֲשֶׁר לוֹ חוֹמָה לַצְּמִיתוּת“,

Furthermore, **because it says** regarding an Yisrael selling a house in a walled city: **"Then the house that is in the city that has a wall shall be established permanently"** if not redeemed in one year,

BRAISA

יָכוֹל אַף זֶה כֵּן?

I might have thought that this one (a Levi) is **also so;**

BRAISA

תַּלְמוּד לוֹמַר: "גְּאוּלַּת עוֹלָם תִּהְיֶה לַלְוִיִּם".

therefore **the verse states: "The Levites shall have an everlasting right of redemption."**

QUESTION

בִּשְׁלָמָא הָנֵי תַּרְתֵּי לְחַיֵּי,

The Gemara challenges: **Granted, these two** derivations regarding fields make sense;

QUESTION

אֶלָּא בָּתֵּי עָרֵי חוֹמָה לְלְוִיִּם מִי אִית לְהוּ?

but do Levites have houses in walled cities?

OBJECTION

וְהָתַנְיָא: עָרִים הַלָּלוּ אֵין עוֹשִׂין אוֹתָן לֹא כְּפָרִים קְטַנִּים וְלֹא כְּרַכִּים גְּדוֹלִים, אֶלָּא עֲיָירוֹת בֵּינוֹנִיּוֹת!

Behold, it was taught in a Braisa: These cities of the Levites, **they do not make them small villages nor large walled metropolises (kerakim), but rather medium-sized towns!** So how could a Levi city be a walled city?

RESOLUTION

אָמַר רַב כָּהֲנָא: לָא קַשְׁיָא,

Rav Kahana said: It is not difficult;

RESOLUTION

כָּאן — שֶׁהוּקַּף וּלְבַסּוֹף יָשַׁב,

Here, the case where it cannot be a Levi city, is **where it was walled and afterwards inhabited;**

RESOLUTION

כָּאן — שֶׁיָּשַׁב וּלְבַסּוֹף הוּקַּף.

here, the case where it IS a Levi city, is **where it was inhabited first and afterwards walled.**

QUESTION

וְכִי הַאי גַּוְונָא מִי הָוְיָא חוֹמָה?

The Gemara asks: **And in such a case, is it considered a walled city** regarding the halachos of houses?

OBJECTION

וְהָתַנְיָא: "וְאִישׁ כִּי יִמְכֹּר בֵּית מוֹשַׁב עִיר חוֹמָה" —

Behold, it was taught in a Braisa: "And if a man sells a dwelling house of a walled city" —

OBJECTION

שֶׁהוּקַּף וּלְבַסּוֹף יָשַׁב, וְלֹא שֶׁיָּשַׁב וּלְבַסּוֹף הוּקַּף.

this applies only to a city **that was walled first and afterwards inhabited, but NOT one that was inhabited first and afterwards walled!**

BRAISA

יָכוֹל אֲפִילּוּ הִקִּיפוּהָ יִשְׂרָאֵל?

The Braisa continues: **I might have thought even if Yisrael walled it in** before settling it, it would be a walled city?

BRAISA

נֶאֱמַר כָּאן "חוֹמָה", וְנֶאֱמַר לְהַלָּן "חוֹמָה",

It is stated here "wall" and it is stated below "wall":

BRAISA

מָה לְהַלָּן גּוֹיִם, אַף כָּאן גּוֹיִם.

just as below it refers to walls built by **non-Jews** (Canaanites prior to conquest), **so too here** it must be built by **non-Jews.**

BRAISA

יָכוֹל אֲפִילּוּ הִקִּיפוּהָ גּוֹיִם לְאַחַר מִכֵּן?

I might have thought even if non-Jews walled it in afterwards (after Yisrael settled it)?

BRAISA

נֶאֱמַר לְהַלָּן "חוֹמָה", וְנֶאֱמַר כָּאן "חוֹמָה",

It is stated below "wall" and it is stated here "wall":

BRAISA

מָה לְהַלָּן גּוֹיִם קוֹדֶם לָכֵן, אַף כָּאן גּוֹיִם קוֹדֶם לָכֵן!

just as below it was built by **non-Jews beforehand** (prior to settlement), **so too here** it must be built by **non-Jews beforehand!** Thus, if it was settled first and walled later, it is never a walled city!

ANSWER

תַּרְגְּמַהּ רַב יוֹסֵף בְּרֵיהּ דְּרַב סַלָּא חֲסִידָא קַמֵּיהּ דְּרַב פָּפָּא, כְּגוֹן שֶׁנָּפְלוּ לָהֶן

Rav Yosef the son of Rav Salla Chasida explained it before Rav Papa: For example, where they fell to them as an inheritance in Levi cities.

SUMMARY

The Gemara resolves an apparent contradiction regarding whether Yovel was observed during the First Temple era, establishing that Yirmiyahu successfully returned the exiled ten tribes, enabling King Yoshiyahu to re-establish Yovel for all Yisrael. Turning to the Mishnah and Braisa on unwalled courtyard houses, the Gemara analyzes how pesukim balance their

rules, granting immediate redemption rights while preserving their return at Yovel. The sugya then explores complex scenarios involving one who consecrates such a house to Hekdesh, comparing the halachic mechanics of its redemption to the special Yovel rules governing the property and houses of Levi'im.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the fascinating piece of history the Gemara brings on our daf. We might have thought that once the Ten Tribes were exiled, that was it, the Kedushah was weakened, Yovel was gone, and the story was over. But the Gemara reveals that Yirmiyahu HaNavi went and actually brought back Yidden from the exile, and Yoshiyahu HaMelech ruled over them, bringing back the full zechus of Yovel to Eretz Yisrael. Even when things seemed broken beyond repair, Hashem sent His nevi'im to gather the nidachim and rebuild.

That isn't just an ancient historical fact; it's a foundational sevara for our daily avodah. In life, a Yid can sometimes feel like a part of his neshama has been exiled. You might look at a missed tefillah, a fallen habit, or years of feeling disconnected, and think to yourself, 'Lichoira, that part of my life is lost. I can't go back to how things used to be.' The yetzer hara loves to tell us that once something is broken, the old kedushah can never return.

Along comes the sugya to give us a chizzuk: Yirmiyahu brings them back! Nothing in Yiddishkeit is ever permanently lost. No matter how far a person feels he has drifted, or how long a good hanhagah has been missing from his life, Hashem gives us the power of techiyas hameisim in our own ruchniyus. You can always gather back those scattered pieces and re-establish your Yovel, your complete freedom and fresh start in avodas Hashem.

Today, think of one good habit, a kavana in davening, or a seder limud that feels like it was lost to you long ago. Don't say it's too late to rebuild it. Take one small step to bring that lost spark back into your day, trusting that Hashem is ready to help you restore it completely.

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.'