חוּמָּשׁ עִם רַשִׁ"י · לך לך · רִאשׁוֹן

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

LECH-LECHA · 1ST ALIYAH

📖 CHAPTER PREVIEW

In this first aliyah of Parshas Lech-Lecha, we begin the holy journey of Avraham Avinu. Hashem commands Avram to leave his land, his birthplace, and his father's house, and to travel to the land that Hashem will show him. Along with this command, Hashem promises to make him into a great nation, to bless him, and to make his name great. Avram sets out immediately with his wife Sarai, his nephew Lot, and all their belongings and the souls they acquired in Haran, heading toward the land of Canaan.

Upon arriving in Canaan, Avram travels through the land, reaching Shechem and the plains of Moreh. Hashem appears to him and promises to give this land to his children, prompting Avram to build an altar to Hashem. He then travels further, pitching his tent between Bethel and Ai, where he builds another altar and calls out in the name of Hashem. However, a severe famine soon strikes the land, forcing Avram to travel down to Mitzrayim to find food.

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

פָּסוּק א

Pasuk 1

וַיֹּאמֶר יְהוָה אֶל אַבְרָם לֶךְ לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית

And He said Hashem to Avram go for yourself from your land and from your birthplace and from the house of

אָבִיךָ אֶל הָאָרֶץ אֲשֶׁר אַרְאֶךָּ׃

your father to the land that I will show you

רַשִׁ"י

לך לך. לְהַנָּאָתְךָ וּלְטוֹבָתְךָ, שָׁם אֶעֶשְׂךָ לְגוֹי גָּדוֹל, כָּאן אִי אַתָּה זוֹכֶה

Go for your benefit for your good there I will make you into a nation great here not you merit

לִבָנִים, וְעוֹד שֶׁאוֹדִיעַ טִבְעֲךָ בָּעוֹלָם׃

children and furthermore that I will make known your character in the world

פָּסוּק ב

Pasuk 2

וְאֶעֶשְׂךָ לְגוֹי גָּדוֹל וַאֲבָרֶכְךָ וַאֲגַדְּלָה שְׁמֶךָ וְהְיֵה בְּרָכָה׃

And I will make you into a nation great and I will bless you and I will make great your name and you shall be a blessing

רַשִׁ"י

ואעשך לגוי גדול. לְפִי שֶׁהַדֶּרֶךְ גּוֹרֶמֶת לִשְׁלֹשָׁה דְּבָרִים, מְמַעֶטֶת פִּרְיָה

And I will make you into a nation great Because that the journey causes three things it diminishes fruitfulness

וּרְבִיָּה וּמְמַעֲטֶת אֶת הַמָּמוֹן וּמְמַעֲטֶת אֶת הַשֵּׁם, לְכָךְ הֶחֱזִיק לִשְׁלֹשָׁה
and multiplication and it diminishes the wealth — and it diminishes the reputation therefore he needed three

בְּרָכוֹת הַלָּלוּ, שֶׁהִבְטִיחוֹ עַל הַבָּנִים וְעַל הַמָּמוֹן וְעַל הַשֵּׁם:
these blessings that He promised him concerning the children and concerning the wealth and concerning the reputation

רַשִׁ"י

ואברכך. בְּמָמוֹן בראשית רבה :
And I will bless you with wealth Bereishis Rabbah

רַשִׁ"י

והיה ברכה. הַבְּרָכוֹת נְתוּנוֹת בְּיָדְךָ; עַד עַכְשָׁו הָיוּ בְיָדִי, בֵּרַכְתִּי לְאָדָם וְנֹחַ,
And be a blessing the blessings are given in your hand until now they were in My hand I blessed Adam and Noach

וּמֵעַכְשָׁו אַתָּה תְּבָרֵךְ אֶת אֲשֶׁר תַּחְפֹּץ בראשית רבה . דָּבָר אַחֵר וְאֶעֱשֶׂךָ
you and from now shall bless whom — you desire Bereishis Rabbah Another explanation And I will make you

לגוי גדול זֶה שֶׁאוֹמְרִים אֱלֹהֵי אַבְרָהָם, וְאֲבָרֶכְךָ זֶה שֶׁאוֹמְרִים אֱלֹהֵי יִצְחָק,
into a nation great this is that they say God of Avraham and I will bless you this is that they say God of Yitzchak

וְאגדלה שִׁמְךָ זֶה שֶׁאוֹמְרִים אֱלֹהֵי יַעֲקֹב. יָכוֹל יִהְיוּ חוֹתְמִין בְּכֻלָּן,
and I will make great your name this is that they say God of Yaakov One might think they should conclude with all of them

תַּלְמוּד לוֹמַר וֶהְיֵה בְּרָכָה, בְּךָ חוֹתְמִין וְלֹא בָהֶם:
the teaching says and be a blessing with you they conclude and not with them

רַשִׁ"י

מארצך. וַהֲלֹא כְבָר יָצָא מִשָּׁם עִם אָבִיו וּבָא עַד חָרָן? אֶלָּא כָּךְ אָמַר לוֹ
From your land but did not already depart he from there with his father and come as far as Charan rather thus He said to him

הִתְרַחֵק עוֹד מִשָּׁם וְצֵא מִבֵּית אָבִיךָ:
distance yourself further from there and go out from the house of your father

רַשִׁ"י

אשר אראך. לֹא גִלָּה לוֹ הָאָרֶץ מִיָּד כְּדֵי לְחַבְּבָהּ בְּעֵינָיו, וְלָתֵת לוֹ
Which I will show you Not He did reveal to him immediately the land in order to make it beloved in his eyes and to give to him

שָׂכָר עַל כָּל דִּבּוּר וְדִבּוּר; כַּיּוֹצֵא בּוֹ, אֶת בִּנְךָ — אֶת יְחִידְךָ אֲשֶׁר אָהַבְתָּ אֶת יִצְחָק
reward for every utterance and utterance Similar to it — your son — your only one whom you love — Yitzchak

ברא' כ"ב , כַּיּוֹצֵא בּוֹ עַל אַחַד הֶהָרִים אֲשֶׁר אֹמַר אֵלֶיךָ, וכיו"ב וּקְרָא אֵלֶיהָ
Bereishis 22 Similar to it upon one of the mountains which I will say to you And similar to it and call to it

אֶת הַקְּרִיאָה אֲשֶׁר אָנֹכִי דֹּבֵר אֵלֶיךָ יונה ג' :
— the proclamation which I speak to you Yonah 3

פָּסוּק ג

Pasuk 3

וַאֲבָרְכָה מְבָרְכֶיךָ וּמְקַלֶּלְךָ אָאֹר וְנִבְרְכוּ בְךָ כֹּל מִשְׁפְּחֹת
And I will bless those who bless you and the one who curses you I will curse and shall bless themselves by you all the families of

הָאֲדָמָה:
the earth

רַשִׁ"י

ונברכו בך. יֵשׁ אַגָּדוֹת רַבּוֹת, וְזֶהוּ פְּשׁוּטוֹ, אָדָם אוֹמֵר לִבְנוֹ תְּהֵא
may you be to his son says a man its plain meaning and this is many Aggadoth there are in you And shall be blessed

כְּאַבְרָהָם, וְכֵן כָּל וְנִבְרְכוּ בְךָ שֶׁבַּמִּקְרָא, וְזֶה מוֹכִיחַ בְּךָ יְבָרֵךְ יִשְׂרָאֵל
Yisrael shall bless by you proves and this which is in Scripture in you and shall be blessed every and so like Avraham

לֵאמֹר יְשִׂמְךָ אֱלֹהִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה בר' מ"ח :
saying may God make you God like Ephraim and like Menashe Bereishis forty-eight

פָּסוּק ד

Pasuk 4

וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו יְהוָה וַיֵּלֶךְ אִתּוֹ לוֹט וְאַבְרָם בֶּן
was the age of and Avram Lot with him and went Hashem to him spoke as Avram And went

חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ מֵחָרָן׃
from Charan upon his leaving years and seventy years five

פָּסוּק ה

Pasuk 5

וַיִּקַּח אַבְרָם אֶת שָׂרַי אִשְׁתּוֹ וְאֶת לוֹט בֶּן אָחִיו וְאֶת כָּל רְכוּשָׁם אֲשֶׁר
that their wealth all of and — his brother son of Lot and — his wife Sarai — Avram And took

רָכָשׁוּ וְאֶת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְּחָרָן וַיֵּצְאוּ לָלֶכֶת אַרְצָה
to the land of to go and they went out in Charan they had made that the souls and — they had acquired

כְּנַעַן וַיָּבֹאוּ אַרְצָה כְּנָעַן׃
Kenaan to the land of and they came Kenaan

רַשִׁ"י

אשר עשו בחרן. שֶׁהִכְנִיסָן תַּחַת כַּנְפֵי הַשְּׁכִינָה; אַבְרָהָם מְגַיֵּר אֶת הָאֲנָשִׁים
the men — would convert Avraham the Shechinah the wings of under whom he brought in Charan they made that

וְשָׂרָה מְגַיֶּרֶת הַנָּשִׁים, וּמַעֲלָה עֲלֵיהֶם הַכָּתוּב כְּאִלּוּ עָשָׂאוּם; וּפְשׁוּטוֹ שֶׁל
of and the plain sense they made them as if the Scripture upon them and accounts the women would convert and Sarah

מִקְרָא עֲבָדִים וּשְׁפָחוֹת שֶׁקָּנוּ לָהֶם, כְּמוֹ עָשָׂה אֶת כָּל הַכָּבֵד הַזֶּה שם
there this the wealth all — he acquired like for themselves that they acquired and maidservants servants the verse

ל"א , וְיִשְׂרָאֵל עֹשֶׂה חַיִל במדבר כד יח , לְשׁוֹן קוֹנֶה וְכוֹנֵס:
and amassing acquiring an expression of 18 24 Bamidbar wealth acquires and Yisrael 31

פָּסוּק ו

Pasuk 6

וַיַּעֲבֹר אַבְרָם בָּאָרֶץ עַד מְקוֹם שְׁכֶם עַד אֵלוֹן מוֹרֶה וְהַכְּנַעֲנִי אָז
then and the Canaanite Moreh the plain of until Shechem the place of until through the land Avram And passed

בָּאָרֶץ׃
was in the land

רַשִׁ"י

וַיַּעֲבֹר אַבְרָם בָּאָרֶץ. נִכְנַס לְתוֹכָהּ:

And Avram passed through the land he entered into its midst

רַשִׁ"י

עַד מְקוֹם שְׁכֶם. לְהִתְפַּלֵּל עַל בְּנֵי יַעֲקֹב, כְּשֶׁיָּבֹאוּ לְהִלָּחֵם בִּשְׁכֶם:

Until the place of Shechem to pray on behalf of the sons of Yaakov when they would come to fight in Shechem

רַשִׁ"י

אֵלוֹן מוֹרֶה. הוּא שְׁכֶם. הֶרְאָהוּ הַר גְּרִיזִים וְהַר עֵיבָל, שָׁשָּׁם קִבְּלוּ יִשְׂרָאֵל שְׁבוּעַת הַתּוֹרָה:

the plain of Moreh it is Shechem He showed him Mount Gerizim and Mount Ebal where there accepted Yisrael the oath of the Torah

רַשִׁ"י

וְהַכְּנַעֲנִי אָז בָּאָרֶץ. הָיָה הוֹלֵךְ וְכוֹבֵשׁ אֶת אֶרֶץ יִשְׂרָאֵל מִזַּרְעוֹ שֶׁל שֵׁם, שֶׁבְּחֶלְקוֹ שֶׁל שֵׁם נָפְלָה כְּשֶׁחָלַק נֹחַ אֶת הָאָרֶץ לִבָנָיו, שֶׁנֶּאֱמַר וּמַלְכִּי צֶדֶק מֶלֶךְ

And the Canaanite then in the land was going and conquering — the land of Yisrael from the seed of Shem, for in the portion of Shalem Bereishis 12 , therefore Hashem to Avram and said to your seed I will give — this the land

שָׁלֵם בראשית י"ב , לְפִיכָךְ וַיֹּאמֶר ה' אֶל אַבְרָם לְזַרְעֲךָ אֶתֵּן אֶת הָאָרֶץ הַזֹּאת, עָתִיד אֲנִי לְהַחֲזִירָהּ לְבָנֶיךָ שֶׁהֵם מִזַּרְעוֹ שֶׁל שֵׁם:

king of Tzedek and Malki as it is said to his sons the earth — Noach when divided it fell Shem of

Shem of from the seed who they to your children to return it am I destined

פָּסוּק ז

Pasuk 7

וַיֵּרָא יְהוָה אֶל אַבְרָם וַיֹּאמֶר לְזַרְעֲךָ אֶתֵּן אֶת הָאָרֶץ הַזֹּאת וַיִּבֶן

And appeared Hashem to Avram and He said I will give to your offspring — the land this and he built

שָׁם מִזְבֵּחַ לַיהוָה הַנִּרְאֶה אֵלָיו:

there an altar to Hashem Who appeared to him

רַשִׁ"י

וַיִּבֶן שָׁם מִזְבֵּחַ. עַל בְּשׂוֹרַת הַזֶּרַע וְעַל בְּשׂוֹרַת אֶרֶץ יִשְׂרָאֵל:

And he built there an altar for the good tidings of the offspring and for the good tidings of the Land of Yisrael

פָּסוּק ח

Pasuk 8

וַיַּעְתֵּק מִשָּׁם הָהָרָה מִקֶּדֶם לְבֵית אֵל וַיֵּט אָהֳלָה בֵּית אֵל

And he moved from there to the mountain from the east of Beis El and he pitched his tent Beis El

מִיָּם וְהָעַי מִקֶּדֶם וַיִּבֶן שָׁם מִזְבֵּחַ לַיהוָה וַיִּקְרָא בְּשֵׁם יְהוָה:

from the west and the Ai from the east and he built there an altar to Hashem and he called on the Name of Hashem

רַשִׁ"י

וַיִּעְתֵּק מִשָּׁם. אָהֳלוֹ׃

his tent from there And he removed

רַשִׁ״י

מִקֶּדֶם לְבֵית אֵל. בְּמִזְרָחָהּ שֶׁל בֵּית אֵל נִמְצֵאת בֵּית אֵל בְּמַעֲרָבוֹ, הוּא שֶׁנֶּאֱמַר בֵּית אֵל מִקֶּדֶם וְעַי מִנֶּגֶב׃

From the east of Beis El on the east of Beis El it turns out that was on his west is what is said Beis

אֶל מִזְרָח׃

El on the west

רַשִׁ״י

אָהֳלוֹ. אֹהֶל כְּתִיב, בַּתְּחִלָּה נָטָה אֶת אֹהֶל אִשְׁתּוֹ וְאַחַר כָּךְ אֶת שֶׁלּוֹ בראשית רבה׃

His tent her tent is written in the beginning he pitched — the tent of his wife and after so his own Bereishis Rabbah

רַשִׁ״י

וַיִּבֶן שָׁם מִזְבֵּחַ. נִתְנַבֵּא שֶׁעֲתִידִין בָּנָיו לְהִכָּשֵׁל שָׁם עַל עֲוֹן עָכָן, וְהִתְפַּלֵּל שָׁם עֲלֵיהֶם׃

And he built there an altar he prophesied that are destined his children to stumble there over the sin of Achan and he prayed for them there

פָּסוּק ט

Pasuk 9

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And journeyed Avram going and journeying toward the south

רַשִׁ״י

הלוך ונסוע. לִפְרָקִים יוֹשֵׁב כָּאן חֹדֶשׁ אוֹ יוֹתֵר, וְנוֹסֵעַ מִשָּׁם וְנוֹטֶה אָהֳלוֹ בְּמָקוֹם אַחֵר, וְכָל מַסָּעָיו הַנֶּגְבָּה, לָלֶכֶת לִדְרוֹמָהּ שֶׁל אֶרֶץ יִשְׂרָאֵל וְהִיא לְצַד יְרוּשָׁלַיִם, שֶׁהוּא בְּחֶלְקוֹ שֶׁל יְהוּדָה, שֶׁנָּטְלוּ בִּדְרוֹמָהּ שֶׁל אֶרֶץ יִשְׂרָאֵל לְהַר הַמּוֹרִיָּה שֶׁהִיא נַחֲלָתוֹ בראשית רבה׃

going and journeying by stages he would dwell here a month or more and journey from there and pitch his tent in a place another and all his journeys were toward the South to go to the south of the land of Yisrael and it is toward the side of Yerushalayim which is in the portion of Yehudah who took in the south of the land of Yisrael to the mountain of Moriah which is his inheritance Bereishis Rabbah

פָּסוּק י

Pasuk 10

וַיְהִי רָעָב בָּאָרֶץ וַיֵּרֶד אַבְרָם מִצְרַיְמָה לָגוּר שָׁם כִּי כָבֵד הָרָעָב בָּאָרֶץ׃

And there was a famine in the land and went down Avram to Mitzrayim to sojourn there for severe was the famine in the land

רַשִׁ"י

רעב בארץ. בְּאוֹתָהּ הָאָרֶץ לְבַדָּהּ, לְנַסּוֹתוֹ, אִם יְהַרְהֵר אַחַר דְּבָרָיו שֶׁל
A famine in the land in that land alone to test him whether he would question after the words of

הַקָּבָּ"ה שֶׁאָמַר לָלֶכֶת אֶל אֶרֶץ כְּנַעַן, וְעַכְשָׁו מַשִּׂיאוֹ לָצֵאת מִמֶּנָּה:
the Holy One Blessed Be He Who said to go to the land of Kenaan and now forces him to leave from it

פָּסוּק יא

Pasuk 11

וַיְהִי כַּאֲשֶׁר הִקְרִיב לָבוֹא מִצְרָיְמָה וַיֹּאמֶר אֶל שָׂרַי אִשְׁתּוֹ הִנֵּה נָא
And it was as he drew near to enter Mitzrayim and he said to Sarai his wife behold now

יָדַעְתִּי כִּי אִשָּׁה יְפַת מַרְאֶה אָתְּ:
I know that a woman of beautiful appearance you are

רַשִׁ"י

הנה נא ידעתי. מִדְרַשׁ אַגָּדָה עַד עַכְשָׁו לֹא הִכִּיר בָּהּ מִתּוֹךְ צְנִיעוּת
Behold now I know. The Midrashic explanation is until now he did not perceive in her owing to the modesty

שֶׁבִּשְׁנֵיהֶם, וְעַכְשָׁו הִכִּיר בָּהּ עַל יְדֵי מַעֲשֶׂה. דָּבָר אַחֵר, מִנְהַג הָעוֹלָם
of both of them now and he became cognizant of her by means of an event. Another explanation, the custom of the world

שֶׁעַל יְדֵי טִרַח הַדֶּרֶךְ אָדָם מִתְבַּזֶּה, וְזֹאת עָמְדָה בְּיָפְיָהּ. וּפְשׁוּטוֹ
is that by means of the exertion of the journey a person becomes uncomely, but this one remained in her beauty. And the plain sense

שֶׁל מִקְרָא הִנֵּה נָא הִגִּיעַ הַשָּׁעָה שֶׁיֵּשׁ לְדְאוֹג עַל יָפְיֵךְ, יָדַעְתִּי זֶה יָמִים
of the text is Behold now has arrived the time that there is reason to worry about thy beauty, I have known this days

רַבִּים כִּי יְפַת מַרְאֶה אַתְּ, וְעַכְשָׁו אָנוּ בָּאִים בֵּין אֲנָשִׁים שְׁחֹרִים וּמְכֹעָרִים, אַחֵיהֶם
many that fair of appearance art thou, but now we are coming among black and repulsive people, brethren

שֶׁל כּוּשִׁים, וְלֹא הֻרְגְּלוּ בְּאִשָּׁה יָפָה; וְדוֹמֶה לוֹ הִנֵּה נָא אֲדֹנַי סוּרוּ
of Cushites, who have not been accustomed to a woman beautiful; And similar to it is Behold now my lords turn aside

נָא בר' י"ט :
I pray you Genesis 19

פָּסוּק יב

Pasuk 12

וְהָיָה כִּי יִרְאוּ אֹתָךְ הַמִּצְרִים וְאָמְרוּ אִשְׁתּוֹ זֹאת וְהָרְגוּ אֹתִי
And it will be when they will see you the Egyptians and they will say his wife is this one and they will kill me

וְאֹתָךְ יְחַיּוּ:
and you they will let live

פָּסוּק יג

Pasuk 13

אִמְרִי נָא אֲחֹתִי אָתְּ לְמַעַן יִיטַב לִי בַּעֲבוּרֵךְ וְחָיְתָה נַפְשִׁי בִּגְלָלֵךְ:
say please my sister you are so that it will go well with me for your sake and will live my soul because of you

רַשִּׁ״י

לְמַעַן	ייטב	לי	בעבורך.	יִתְּנוּ	לִי	מַתָּנוֹת:
so that	it will be well	with me	for your sake	they will give	to me	presents

CHAPTER SUMMARY

The aliyah follows Avram's journey from Haran to Canaan and then down to Mitzrayim due to the famine. After receiving Hashem's command and beautiful promises of blessing, Avram travels to Canaan, where Hashem promises the land to his offspring, and Avram builds altars to Hashem at Shechem and near Bethel. When the famine forces them to go down to Mitzrayim, Avram realizes the danger Sarai's beauty poses to his life among the Egyptians, and he asks her to say she is his sister so that they will spare his life and treat him well for her sake.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is showing us a tremendous chiddush in the very beginning of Avraham Avinu's journey. Hashem commands him to leave everything behind and promises him unbelievable brachos, but the moment he arrives in the Promised Land, what happens? A heavy famine hits, and he is forced to leave and go down to Egypt. Lichoira, we would ask a huge kasha: is this the reward for listening to Hashem? Where are all the promises of blessing?

The yesod here is that the path of avodas Hashem is not a straight line of immediate comfort. Avraham Avinu does not ask questions, he does not complain, and he does not lose his emunah. He understands that the nisayon itself is part of the process of building his neshama and preparing him for his ultimate destiny. When Hashem sends a challenge right after we make a commitment to do the right thing, it is not a sign of rejection; it is the very way Hashem refines us.

When you make a kabbalah to improve in your learning, your davening, or your middos, and suddenly you face an unexpected obstacle or a cold shoulder, do not get discouraged. Mimeila, you must realize this is just the "famine" before the growth. Keep moving forward with simple emunah, just like Avraham Avinu.

Today, when you encounter a sudden frustration or difficulty in your daily schedule, do not ask "why is this happening to me?" Instead, take a deep breath, accept it with love, and say to yourself: "This is my nisayon right now, and I am going to keep serving Hashem through it."

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף לי

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📖 THE SUGYA

We start off the daf by finishing up the sugya of the butcher who sold forbidden kidney fat as permitted fat. The Gemara explains Rava's shita in penalizing him from selling even nuts, showing how the nuts were davka the actual tool of his sin because he used them to entice other children to steal the fat for him.

From there, we move into a new Mishnah that deals with the halachos of a suspect, a chashud. The Mishnah discusses whether someone who is suspected of violating one area of halacha—specifically Shemittah or tithes—is automatically suspected of violating others, and introduces the general rule that a chashud cannot testify or judge in matters related to that specific violation.

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

עמוד א׳ DAF 30A

STATEMENT

תַּרְבָּא דְּאַטְמָא בִּמְקוֹם דְּכַנְתָּא,

The Gemara continues the story of the butcher who sold **the fat of the kidney** which is adjacent to the thigh, which is forbidden, **in place of the fat of the intestines**, which is permitted.

STATEMENT

קַנְסֵיהּ רָבָא לְזַבּוֹנֵי אֲפִילּוּ אַמְגּוֹזֵי.

Rava penalized him and prohibited him **from selling even nuts**.

QUESTION

אָמַר לֵיהּ רַב פָּפָּא לְרָבָא: כְּמַאן? כְּרַבִּי יְהוּדָה?

Rav Pappa said to Rava: In accordance with whose opinion is your ruling? Is it **in accordance with Rabbi Yehuda**, who says that we penalize a suspect by prohibiting him from selling even items he is not suspected of cheating with?

OBJECTION

אִי כְּרַבִּי יְהוּדָה, אֲפִילּוּ מַיִם וָמֶלַח נָמֵי!

But **if** it is **in accordance with Rabbi Yehuda**, then you should prohibit him from selling **even water and salt also**!

ANSWER

לְעוֹלָם רַבִּי שִׁמְעוֹן, וּבְאִיסּוּרָא דְּגוּפֵיהּ קָנְסִינַן לֵיהּ.

Rava replied: **Actually**, my ruling is in accordance with **Rabbi Shimon**, who holds that we only penalize a suspect with regard to the forbidden item itself, **and** here **we are penalizing him with regard to the forbidden item itself**. How so?

EXPLANATION

סְתָם דַּרְדְּקֵי גְּרוּ בְּאַמְגּוֹזֵי,

Ordinary children are enticed by nuts,

EXPLANATION

וְאָזֵיל וּמְשַׁבֵּשׁ לִבְנֵי טַבָּחֵי, וְגָרֵי לְהוּ בְּאַמְגּוֹזֵי, וּמַיְיתוּ לֵיהּ תַּרְבָּא דְּאַטְמָא, וּמְזַבֵּין לֵיהּ בְּמַר דְּכַנְתָּא.

and that butcher went and misled the children of other butchers, and enticed them with nuts, and they brought him the fat of the kidney from their fathers' shops, and he sold it as though it were the fat of the intestines. Therefore, the nuts were the actual tool of his sin, so we prohibited them.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הֶחָשׁוּד עַל הַשְּׁבִיעִית — אֵינוֹ חָשׁוּד עַל הַמַּעֲשְׂרוֹת,

MISHNAH: One who is suspect with regard to the Sabbatical Year is not automatically suspect with regard to tithes;

MISHNAH

הֶחָשׁוּד עַל הַמַּעֲשְׂרוֹת — אֵינוֹ חָשׁוּד עַל הַשְּׁבִיעִית.

and likewise, one who is suspect with regard to tithes is not suspect with regard to the Sabbatical Year.

MISHNAH

הֶחָשׁוּד עַל זֶה וְעַל זֶה — חָשׁוּד עַל הַטְּהָרוֹת,

One who is suspect with regard to both this, the Sabbatical Year, and also with regard to that, tithes, is suspect with regard to selling ritually impure foods as though they were ritually pure items.

MISHNAH

וְיֵשׁ שֶׁהוּא חָשׁוּד עַל הַטְּהָרוֹת — וְאֵינוֹ חָשׁוּד לֹא עַל זֶה וְלֹא עַל זֶה.

But there are those who are suspect with regard to ritually pure items who are not suspect with regard to neither this, the Sabbatical Year, nor with regard to that, tithes.

MISHNAH

זֶה הַכְּלָל: הֶחָשׁוּד עַל דָּבָר — לֹא דָנוֹ וְלֹא מְעִידוֹ.

This is the general rule: Anyone who is suspect with regard to a specific matter may neither judge cases nor testify in cases involving that matter.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ מַאי טַעְמָא?

GEMARA: The Mishnah taught that one who is suspect with regard to the Sabbatical Year is not suspect with regard to tithes. The Gemara asks: **What is the reason** for this?

ANSWER

שְׁבִיעִית לָא בָּעְיָא חוֹמָה, מַעֲשֵׂר — כֵּיוָן דְּבָעֵי חוֹמָה, חֲמִיר לֵיהּ.

The Gemara answers: Produce of the **Sabbatical Year does not require** being brought within the **wall** of Yerushalayim to be eaten, so he treats it lightly; but second **tithe, since it requires** being brought within the **wall** of Yerushalayim, **it seems more stringent to him**, and therefore he is careful with it.

QUESTION

הֶחָשׁוּד עַל הַמַּעֲשֵׂר. מַאי טַעְמָא?

The Mishnah taught: One who is **suspect with regard to tithes** is not suspect with regard to the Sabbatical Year. The Gemara asks: **What is the reason**?

ANSWER

מַעֲשֵׂר אִית לֵיהּ פִּדְיוֹן, שְׁבִיעִית — כֵּיוָן דְּקָא מִיתַּסְרָא לֵיהּ וְלֵית לֵיהּ פִּדְיוֹן — חֲמִירָא לֵיהּ.

The Gemara answers: Second **tithe has a redemption** process, so he might treat it lightly; whereas produce of the **Sabbatical Year, since it is forbidden to him** to sell or waste **and it has no redemption, it seems more stringent to him**, and he is careful with it.

EXPLANATION

הֶחָשׁוּד עַל זֶה וְעַל זֶה. כֵּיוָן דַּחֲשִׁיד אַדְאוֹרָיְיתָא, כָּל שֶׁכֵּן אַדְרַבָּנַן.

The Mishnah taught: One who is suspect with regard to both this and that is suspect with regard to ritually pure items. The Gemara explains: **Since he is suspect with regard to Torah laws**, such as Shemittah and tithes, **all the more so** is he suspect **with regard to Rabbinic laws**, such as eating non-sacred food in a state of ritual purity.

QUESTION

וְיֵשׁ חָשׁוּד עַל הַטְּהָרוֹת. מַאי טַעְמָא?

The Mishnah taught: **And there are those who are suspect with regard to ritually pure items** but not with regard to Shemittah or tithes. The Gemara asks: **What is the reason**?

ANSWER

נְהִי אַדְּרַבָּנַן חֲשִׁיד, אַדְאוֹרָיְיתָא לָא חֲשִׁיד.

The Gemara answers: **Granted, he is suspect with regard to Rabbinic laws**, but **with regard to Torah laws he is not suspect**.

OBJECTION

וּרְמִינְהִי: נֶאֱמָן עַל הַטְּהָרוֹת — נֶאֱמָן עַל שְׁבִיעִית, הָא חֲשִׁיד — חֲשִׁיד!

And the Gemara **raises a contradiction** from a Braisa: If one is **trusted with regard to ritually pure items, he is trusted with regard to the Sabbatical Year**. We can infer from here: **but if he is suspect** with regard to ritually pure items, **he is suspect** with regard to the Sabbatical Year! This contradicts our Mishnah.

RESOLUTION

אָמַר רַבִּי אִילְעַי: מַתְנִיתִין כְּשֶׁרְאִינוּהוּ שֶׁנּוֹהֵג בְּצִינְעָא בְּתוֹךְ בֵּיתוֹ.

Rabbi Ilai said: Our Mishnah is referring to a case **where we saw him practicing** stringencies with regard to Shemittah and tithes **privately within his home**. Therefore, even though he is suspect in public regarding ritual purity, we know he is personally careful with Torah laws.

RESOLUTION

רַבִּי יַנַּאי בְּרַבִּי יִשְׁמָעֵאל אָמַר: כְּגוֹן דַּהֲוָה חַשִּׁיד לְתַרְוַיְיהוּ,

Rabbi Yannai the son of Rabbi Yishmael said a different teretz: The Braisa is referring to a case, **for example, where he was suspect with regard to both of them** originally,

EXPLANATION

וַאֲתָא קַמֵּי רַבָּנַן וְקַבִּיל אַתַּרְוַיְיהוּ, וַהֲדַר אִיחַשַּׁד אַחַד מִינַּיְיהוּ,

and he came before the Rabbis and accepted upon himself to be trustworthy with regard to **both of them, and then he went back and was suspected with regard to one of them**,

EXPLANATION

דְּאָמְרִינַן: מִיגּוֹ דַּחֲשִׁיד אַהָא — חֲשִׁיד נָמֵי אַאִידָּךְ.

where we say: Since he is suspect with regard to this one, **he is also suspect with regard to the other**, because he broke his solemn acceptance.

STATEMENT

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: זוֹ דִּבְרֵי רַבִּי עֲקִיבָא סְתִימְתָּאָה,

Rabba bar bar Chana said that **Rabbi Yochanan said: This** ruling of the Mishnah, that one who is suspect in one area is not suspect in another, **is the words of Rabbi Akiva** as formulated in an anonymous, **unattributed** Mishnah,

STATEMENT

אֲבָל חֲכָמִים אוֹמְרִים: חָשׁוּד עַל הַשְּׁבִיעִית — חָשׁוּד עַל הַמַּעֲשֵׂר.

but the Sages say: One who is suspect with regard to the Sabbatical Year is suspect with regard to tithes.

QUESTION

מַאן חֲכָמִים? רַבִּי יְהוּדָה,

The Gemara asks: **Who are the Sages** mentioned here? The Gemara answers: It is **Rabbi Yehuda**,

EXPLANATION

דְּבְאַתְרֵיהּ דְּרַבִּי יְהוּדָה שְׁבִיעִית חֲמִירָא לְהוּ,

as in the place of Rabbi Yehuda, the Sabbatical Year was considered very **stringent by them**.

PROOF

דְּהָהוּא דַּהֲוָה קָרֵי לֵיהּ לְחַבְרֵיהּ "דַּיָּירָא בַּר דַּיָּירְתָּא",

As there was **a certain person who was calling his fellow** as an insult, **"Convert, son of a female convert!"**

PROOF

אָמַר לֵיהּ: תֵּיתֵי לִי דְּלָא אָכַלִי פֵּירוֹת שְׁבִיעִית כְּוָותָךְ.

The fellow **said to him: May a blessing come to me, for I do not eat Sabbatical Year produce like you do!** This shows that eating Shemittah produce was considered a terrible disgrace there, so anyone who violated it would certainly violate tithes.

STATEMENT

אִיכָּא דְּאָמְרִי, אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: זוֹ דִּבְרֵי רַבִּי עֲקִיבָא סְתִימְתָּאָה,

There are those who say a different version: **Rabba bar bar Chana said** that **Rabbi Yochanan said: This is the words of Rabbi Akiva** in the **unattributed** Mishnah,

STATEMENT

אֲבָל חֲכָמִים אוֹמְרִים: חָשׁוּד עַל הַמַּעֲשֵׂר חָשׁוּד עַל הַשְּׁבִיעִית.

but the Sages say: One who is suspect with regard to tithes is suspect with regard to the Sabbatical Year.

EXPLANATION

וּמַאן חֲכָמִים? רַבִּי מֵאִיר הִיא, דְּאָמְרִי: חָשׁוּד לְדָבָר אֶחָד הָוֵי חָשׁוּד לְכָל הַתּוֹרָה כּוּלָּהּ.

And who are the Sages? It is Rabbi Meir, who says: One who is suspect with regard to one matter is suspect with regard to the entire Torah.

STATEMENT

רַבִּי יוֹנָה וְרַבִּי יִרְמְיָה תַּלְמִידֵי רַבִּי זְעֵירָא,

The Gemara notes: **Rabbi Yona and Rabbi Yirmeya, the disciples of Rabbi Zeira**, argued about this,

STATEMENT

וְאָמְרִי לַהּ רַבִּי יוֹנָה וְרַבִּי זְעֵירָא תַּלְמִידֵי רַבִּי יוֹחָנָן,

and some say it was **Rabbi Yona and Rabbi Zeira, the disciples of Rabbi Yochanan**, who argued.

STATEMENT

חַד אָמַר: אֲבָל חֲכָמִים אוֹמְרִים חָשׁוּד עַל הַשְּׁבִיעִית

One said: But the Sages say, "One who is suspect with regard to the Sabbatical Year is suspect with regard to tithes."

EXPLANATION

חָשׁוּד עַל הַמַּעֲשֵׂר,

The first Tanna holds that one who is **suspect with regard to tithes** is not automatically suspect with regard to Shevi'is,

EXPLANATION

וּמַאן חֲכָמִים? רַבִּי יְהוּדָה,

and who is the authority behind the view of the **Sages** in our Mishnah? It is **Rabbi Yehuda**, who holds that people are generally careful with Shevi'is because of its stringency,

EXPLANATION

וְחַד אָמַר: הֶחָשׁוּד עַל הַמַּעֲשֵׂר חָשׁוּד עַל הַשְּׁבִיעִית,

and the other Amora **says: One who is suspect with regard to tithes is** also **suspect with regard to Shevi'is**,

EXPLANATION

וּמַאן חֲכָמִים? רַבִּי מֵאִיר.

and who is the authority behind the view of the **Sages**? It is **Rabbi Meir**, who holds that someone suspect in one area is suspect in all areas.

BRAISA

דְּתַנְיָא: עַם הָאָרֶץ שֶׁקִּיבֵּל עָלָיו דִּבְרֵי חֲבֵירוּת, וְנֶחְשַׁד לְדָבָר אֶחָד — נֶחְשַׁד לְכָל הַתּוֹרָה כּוּלָּהּ, דִּבְרֵי רַבִּי מֵאִיר.

As it is taught in a Braisa: If **an am ha'aretz accepted upon himself the matters of chaver status, and** then **was suspected of** violating even **one matter, he is suspected with regard to the entire Torah;** these are **the words of Rabbi Meir.**

BRAISA

וַחֲכָמִים אוֹמְרִים: אֵינוֹ נֶחְשָׁד אֶלָּא לְאוֹתוֹ דָּבָר בִּלְבַד.

And the Sages say: He is suspected only with regard to that particular matter alone.

BRAISA

הַגֵּר שֶׁקִּיבֵּל עָלָיו דִּבְרֵי תוֹרָה, אֲפִילּוּ נֶחְשַׁד לְדָבָר אֶחָד — הֲוֵי חָשׁוּד לְכָל הַתּוֹרָה כּוּלָּהּ, וַהֲרֵי הוּא כְּיִשְׂרָאֵל מְשׁוּמָּד.

The Braisa continues: **A convert who accepted upon himself the words of the Torah, even if he is suspected of** violating **one matter, is considered suspect with regard to the entire Torah, and behold, he is like a Jewish transgressor.**

EXPLANATION

נָפְקָא מִינַּהּ, דְּאִי קָדֵישׁ — קִידּוּשָׁיו קִידּוּשִׁין.

The Gemara notes: **The practical difference** of this ruling **is that if he betroths** a woman, **his betrothal is a valid betrothal**, because despite his transgressions, he remains a Jew.

BRAISA

תָּנוּ רַבָּנַן: הַבָּא לְקַבֵּל דִּבְרֵי חֲבֵירוּת, חוּץ מִדָּבָר אֶחָד — אֵין מְקַבְּלִין אוֹתוֹ.

The Rabbis taught in a Braisa: **One who comes to accept the matters of chaver status, except for one matter** which he refuses to accept, **we do not accept him.**

BRAISA

גּוֹי שֶׁבָּא לְקַבֵּל דִּבְרֵי תוֹרָה, חוּץ מִדָּבָר אֶחָד — אֵין מְקַבְּלִין אוֹתוֹ.

Similarly, **a non-Jew who comes to accept the words of the Torah** to convert, **except for one matter, we do not accept him** as a convert.

BRAISA

רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה אוֹמֵר: אֲפִילּוּ דִּקְדּוּק אֶחָד מִדִּבְרֵי סוֹפְרִים.

Rabbi Yosei, son of Rabbi Yehuda, says: Even if he refuses to accept **one detail of Rabbinic law**, we do not accept him.

BRAISA

וְכֵן בֶּן לֵוִי שֶׁבָּא לְקַבֵּל דִּבְרֵי לְוִיָּה, וְכֹהֵן שֶׁבָּא לְקַבֵּל דִּבְרֵי כְהוּנָּה, חוּץ מִדָּבָר אֶחָד — אֵין מְקַבְּלִין אוֹתוֹ,

And similarly, a Levite who comes to accept the duties of Levite status, or a Kohen who comes to accept the duties of priesthood, except for one matter, we do not accept him,

BRAISA

שֶׁנֶּאֱמַר: "הַמַּקְרִיב אֶת דַּם הַשְּׁלָמִים וְגוֹ'", הָעֲבוֹדָה הַמְּסוּרָה לִבְנֵי אַהֲרֹן, כָּל כֹּהֵן שֶׁאֵינוֹ מוֹדֶה בָּהּ — אֵין לוֹ חֵלֶק בַּכְּהוּנָּה.

as it is stated: "He among the sons of Aaron that offers the blood of the peace-offerings..." This teaches that regarding **the service handed over to the sons of Aaron, any Kohen who does not acknowledge it** in its entirety **has no share in the priesthood.**

BRAISA

תָּנוּ רַבָּנַן: הַבָּא לְקַבֵּל דִּבְרֵי חֲבֵירוּת, אִם רְאִינוּהוּ שֶׁנּוֹהֵג בְּצִינְעָה בְּתוֹךְ בֵּיתוֹ — מְקַבְּלִין אוֹתוֹ, וְאַחַר כָּךְ מְלַמְּדִין אוֹתוֹ.

The Rabbis taught in a Braisa: **One who comes to accept the matters of chaver status, if we have seen him behaving with care in private within his home, we accept him** immediately, **and afterward we teach him** the detailed laws.

BRAISA

וְאִם לָאו — מְלַמְּדִין אוֹתוֹ, וְאַחַר כָּךְ מְקַבְּלִין אוֹתוֹ.

And if not, meaning we have not observed his private conduct, **we teach him** first, **and afterward we accept him.**

BRAISA

רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר: בֵּין כָּךְ וּבֵין כָּךְ מְקַבְּלִין אוֹתוֹ, וְהוּא לָמֵד כְּדַרְכּוֹ וְהוֹלֵךְ.

Rabbi Shimon ben Yochai says: Whether this way or that way, we accept him first, **and he goes on learning in his usual manner.**

BRAISA

תָּנוּ רַבָּנַן: מְקַבְּלִין לִכְנָפַיִם, וְאַחַר כָּךְ מְקַבְּלִין לִטָּהֳרוֹת,

The Rabbis taught in a Braisa: **We accept** a candidate first **for "wings"**, meaning the washing of hands, **and afterward we accept** him **for** handling **tahor foods** in general.

BRAISA

וְאִם אָמַר: ״אֵינִי מְקַבֵּל אֶלָּא לִכְנָפַיִם״ — מְקַבְּלִין אוֹתוֹ.

And if he said: "I only accept upon myself the rules for hands," we accept him for that alone.

BRAISA

קִיבֵּל לַטְּהָרוֹת וְלֹא קִיבֵּל לַכְּנָפַיִם — אַף לַטְּהָרוֹת לֹא קִיבֵּל.

But if he **accepted** the rules **for tahor foods but did not accept** the rules **for hands, even for tahor foods he is not accepted.**

BRAISA

תָּנוּ רַבָּנַן: עַד כַּמָּה מְקַבְּלִין אוֹתוֹ?

The Rabbis taught in a Braisa: **Until when**, meaning how long is the trial period before **we accept him** fully?

BRAISA

בֵּית שַׁמַּאי אוֹמְרִים: לְמַשְׁקִין — שְׁלֹשִׁים יוֹם, לִכְסוּת — שְׁנֵים עָשָׂר חוֹדֶשׁ.

Beis Shammai say: For liquids, which are highly susceptible to tumah, the trial period is **thirty days; for clothing**, which might have midras tumah, it is **twelve months.**

BRAISA

וּבֵית הִלֵּל אוֹמְרִים: אֶחָד זֶה וְאֶחָד זֶה — לִשְׁנֵים עָשָׂר חוֹדֶשׁ.

And Beis Hillel say: Both for this, liquids, **and for that**, clothing, the trial period is **twelve months.**

QUESTION

אִם כֵּן, הָוֵה לֵיהּ מִקּוּלֵי בֵּית שַׁמַּאי וּמֵחוּמְרֵי בֵּית הִלֵּל,

The Gemara asks: **If so, this would be** a case **of the leniencies of Beis Shammai and the stringencies of Beis Hillel**, which should have been listed in Maseches Eduyos!

RESOLUTION

אֶלָּא בֵּית הִלֵּל אוֹמְרִים: אֶחָד זֶה וְאֶחָד זֶה לִשְׁלֹשִׁים.

Rather, we must correct the text: **Beis Hillel say: Both for this and for that,** the trial period is only **thirty days.**

STATEMENT

(סִימָן: חָבֵר, תַּלְמִיד, תְּכֵלֶת, מֶכֶס, חָזַר, גַּבַּאי, בְּעַצְמוֹ).

The Gemara provides a **mnemonic: Chaver, student, techeles, tax, returned, tax-collector, by himself.**

BRAISA

תָּנוּ רַבָּנַן: הַבָּא לְקַבֵּל דִּבְרֵי חֲבֵירוּת — צָרִיךְ לְקַבֵּל בִּפְנֵי שְׁלֹשָׁה חֲבֵירִים,

The Rabbis taught in a Braisa: **One who comes to accept the matters of chaver status must accept** them **in the presence of three chaverim,**

BRAISA

וּבָנָיו וּבְנֵי בֵּיתוֹ אֵינָן צְרִיכִין לְקַבֵּל בִּפְנֵי שְׁלֹשָׁה חֲבֵירִים.

but his children and the members of his household do not need to accept them in the presence of three chaverim.

BRAISA

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: אַף בָּנָיו וּבְנֵי בֵּיתוֹ צְרִיכִין לְקַבֵּל בִּפְנֵי שְׁלֹשָׁה חֲבֵירִים,

Rabban Shimon ben Gamliel says: Even his children and the members of his household must accept them in the presence of three chaverim,

BRAISA

לְפִי שֶׁאֵינוֹ דּוֹמֶה חָבֵר שֶׁקִּיבֵּל לְבֶן חָבֵר שֶׁקִּיבֵּל.

because a chaver who accepted it himself is not comparable to the son of a chaver who accepted it merely by association with his father.

BRAISA

תָּנוּ רַבָּנַן: הַבָּא לְקַבֵּל דִּבְרֵי חֲבֵירוּת — צָרִיךְ לְקַבֵּל בִּפְנֵי שְׁלֹשָׁה חֲבֵירִים,

The Rabbis taught in a Braisa: One who comes to accept the matters of chaver status must accept them in the presence of three chaverim,

BRAISA

וַאֲפִילּוּ תַּלְמִיד חָכָם צָרִיךְ לְקַבֵּל בִּפְנֵי שְׁלֹשָׁה חֲבֵירִים.

and even a Torah scholar must accept them in the presence of three chaverim.

BRAISA

זָקֵן וְיוֹשֵׁב בִּישִׁיבָה — אֵינוֹ צָרִיךְ לְקַבֵּל בִּפְנֵי שְׁלֹשָׁה חֲבֵירִים, שֶׁכְּבָר קִיבֵּל עָלָיו מִשָּׁעָה שֶׁיָּשַׁב.

But an elder who sits in the Yeshiva does not need to accept them in the presence of three chaverim, because he already accepted it upon himself from the moment he sat to study in the Yeshiva.

BRAISA

אַבָּא שָׁאוּל אוֹמֵר: אַף תַּלְמִיד חָכָם אֵינוֹ צָרִיךְ לְקַבֵּל בִּפְנֵי שְׁלֹשָׁה חֲבֵירִים,

Abba Shaul says: Even a Torah scholar does not need to accept them in the presence of three chaverim,

BRAISA

וְלֹא עוֹד אֶלָּא שֶׁאֲחֵרִים מְקַבְּלִין לְפָנָיו.

and not only that, but others accept chaver status in his presence.

STATEMENT

אָמַר רַבִּי יוֹחָנָן: בִּימֵי בְּנוֹ שֶׁל רַבִּי חֲנִינָא בֶּן אַנְטִיגְנוֹס נִשְׁנֵית מִשְׁנָה זוֹ.

Rabbi Yochanan said: In the days of the son of Rabbi Chanina ben Antigonus, this Mishnah was taught as a ruling.

STATEMENT

רַבִּי יְהוּדָה וְרַבִּי יוֹסֵי אִיסְתַּפֵּק לְהוּ מִילְּתָא בִּטְהָרוֹת,

For **Rabbi Yehuda and Rabbi Yosei had a doubt about a matter of taharah,**

STATEMENT

שַׁדַּרוּ רַבָּנַן לְגַבֵּי בְּנוֹ שֶׁל רַבִּי חֲנִינָא בֶּן אַנְטִיגְנוֹס, אֲזִילוּ אֱמַרוּ לֵיהּ: לְעַיֵּין בַּהּ.

so **the Rabbis sent** messengers **to the son of Rabbi Chanina ben Antigonus, saying to him: Let him look into it.**

STATEMENT

אַשְׁכְּחוּהּ דְּקָא טָעֵין טָהֳרוֹת, אוֹתֵיב רַבָּנַן מִדִּידֵיהּ לְגַבַּיְיהוּ, וְקָאֵי אִיהוּ לְעַיּוֹנֵי בַּהּ.

They found him carrying tahor foods, and he sat the Rabbis who were his messengers **on his own** vessels **next to them, while he stood to look into** the matter.

STATEMENT

אֲתוֹ אָמְרִי לֵיהּ לְרַבִּי יְהוּדָה וְרַבִּי יוֹסֵי, אֲמַר לְהוּ רַבִּי יְהוּדָה: אָבִיו שֶׁל זֶה בִּיזָּה תַּלְמִידֵי חֲכָמִים, אַף הוּא מְבַזֶּה תַּלְמִידֵי חֲכָמִים!

They came and told Rabbi Yehuda and Rabbi Yosei what happened. **Rabbi Yehuda said to them: The father of this** man **disrespected Torah scholars, and he too disrespects Torah scholars** by making them sit while he stands!

STATEMENT

אָמַר לוֹ רַבִּי יוֹסֵי: כְּבוֹד זָקֵן יְהֵא מוּנָּח בִּמְקוֹמוֹ, אֶלָּא מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ נָהֲגוּ כֹּהֲנִים סִילְּסוּל בְּעַצְמָן, שֶׁאֵין מוֹסְרִין אֶת הַטְּהָרוֹת לְכָל אָדָם.

Rabbi Yosei said to him: Let the honor of the elder, his father, **remain in its place; rather, from the day the Beis HaMikdash was destroyed, the Kohanim conducted themselves with extra care, for they do not hand over tahor foods to just anyone,** and he stood to guard the food from becoming tamei.

BRAISA

תָּנוּ רַבָּנַן: חָבֵר שֶׁמֵּת — אִשְׁתּוֹ וּבָנָיו וּבְנֵי בֵּיתוֹ חֲבֵרִי הֵן בְּחֶזְקָתָן, עַד שֶׁיֶּחֱשְׁדוּ.

The Rabbis taught in a Braisa: If **a chaver dies, his wife, his children, and the members of his household remain in their status of trustworthiness, until they are suspected** of acting improperly.

BRAISA

וְכֵן חָצֵר שֶׁמּוֹכְרִין בָּהּ תְּכֵלֶת — חֲבֵרִי הִיא בְּחֶזְקָתָהּ, עַד שֶׁתִּיפָּסֵל.

And similarly, a courtyard in which they sell techeles remains in its status of trustworthiness that the dye is authentic, **until it is disqualified.**

BRAISA

תָּנוּ רַבָּנַן: אִשָּׁה עַם הָאָרֶץ שֶׁנִּשֵּׂאת לְחָבֵר, וְכֵן בִּתּוֹ שֶׁל עַם הָאָרֶץ שֶׁנִּשֵּׂאת לְחָבֵר, וְכֵן עֲבָדּוֹ שֶׁל עַם הָאָרֶץ שֶׁנִּמְכַּר לְחָבֵר — כּוּלָּן צְרִיכִין לְקַבֵּל דִּבְרֵי חֲבֵירוּת בַּתְּחִלָּה.

The Rabbis taught in a Braisa: **The wife of an am ha'aretz who marries a chaver, and similarly the daughter of an am ha'aretz who marries a chaver, and similarly the slave of an am ha'aretz who is sold to a chaver, all of them must accept the matters of chaver status from the beginning.**

BRAISA

אֲבָל אֵשֶׁת חָבֵר שֶׁנִּשֵּׂאת לְעַם הָאָרֶץ, וְכֵן בִּתּוֹ שֶׁל חָבֵר שֶׁנִּשֵּׂאת לְעַם הָאָרֶץ, וְכֵן עַבְדּוֹ שֶׁל חָבֵר שֶׁנִּמְכַּר לְעַם הָאָרֶץ — אֵין צְרִיכִין לְקַבֵּל דִּבְרֵי חֲבֵירוּת מַתְחִלָּה.

But the wife of a chaver who marries an am ha'aretz, and similarly the daughter of a chaver who marries an am ha'aretz, and similarly the slave of a chaver who is sold to an am ha'aretz, do not need to accept the matters of chaver status from the beginning, as they are presumed to retain their status.

BRAISA

רַבִּי מֵאִיר אוֹמֵר: אַף הֵן צְרִיכִין לְקַבֵּל עֲלֵיהֶן דִּבְרֵי חֲבֵירוּת לְכַתְּחִלָּה.

Rabbi Meir says: Even they must accept upon themselves the matters of chaver status from the beginning, because we fear they will follow the ways of their new household.

BRAISA

רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר מִשּׁוּם רַבִּי מֵאִיר: מַעֲשֶׂה בְּאִשָּׁה אַחַת שֶׁנִּשֵּׂאת לְחָבֵר וְהָיְתָה קוֹמַעַת לוֹ תְּפִילִּין עַל יָדוֹ,

Rabbi Shimon ben Elazar says in the name of Rabbi Meir: There was a story of a certain woman who married a chaver, and she would tie tefillin on his arm for him;

BRAISA

נִשֵּׂאת לְעַם הָאָרֶץ וְהָיְתָה קוֹשֶׁרֶת לוֹ קְשָׁרֵי מוֹכֵס עַל יָדוֹ.

she then married an am ha'aretz who was a tax collector, **and she would tie tax-collector knots on his arm for him.** This shows how quickly a person is influenced by their spouse.

SUMMARY

The Gemara analyzes the Mishnah's rulings regarding a chashud, explaining the different reasons why a person might treat Shemittah lightly but be careful with tithes, or vice versa. We then address a contradiction between our Mishnah and a Braisa regarding someone who is suspect with regard to ritually pure items, bringing teretzim from Rabbi Ilai and Rabbi Yannai the son of Rabbi Yishmael. Finally, the Gemara brings Rabbi Yochanan's teaching that our anonymous Mishnah follows Rabbi Akiva, whereas the Sages—identified as either Rabbi Yehuda or Rabbi Meir—hold that being suspect in one area makes a person suspect in other areas as well.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara is bothered by a fascinating contradiction: how can a person be suspected of violating one area of Torah, yet be completely trusted in another? The teretz of Rabbi Ilai is a beautiful, deep yesod for our own avodas Hashem. He explains that the Mishnah is talking about a person whom we saw "practicing stringencies privately within his home." Even though he has public failures and struggles in certain areas, the fact that he maintains a private, hidden connection to Hashem in his own home proves that his inner neshama is still pure and committed.

This is a powerful lesson in how we look at ourselves and others. The yetzer hara loves to tell us that if we slipped up in one area, we are completely ruined, a "lost cause" across the board. But the Torah teaches us the exact opposite. A Yid is never all-or-nothing. You might have a public struggle, a nisayon where you fell, but those quiet, private moments where you choose to do the right thing when nobody is looking, that is who you truly are. Those hidden stringencies and private mitzvos are the anchor of your emunah.

Today, find one small mitzvah or stringency to do b'tzina, completely in private, purely for Hashem and with no one else watching. Let that hidden act of avodah be the anchor that keeps your connection to Hashem strong and unbreakable.

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.'