# חוּמָּשׁ עִם רַשִׁ"י · ויצא · חֲמִישִׁי

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

VAYETZEI · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Lavan asks Yaakov Avinu to set his wages so he will stay and continue shepherd his flocks, acknowledging how Hashem has blessed him solely in Yaakov's merit. Yaakov proposes a fair deal where his payment will consist only of the unusually marked sheep and goats that are born from that day on. Even though Lavan immediately tries to trick Yaakov by separating out all the existing marked animals, Yaakov uses peeling rods by the water troughs so the animals give birth to offspring with those precise patterns.

After Yaakov grows exceedingly wealthy through Hashem's blessing, Lavan's sons start expressing jealousy, and Lavan's attitude toward Yaakov turns sour. Hashem then commands Yaakov to return to the Eretz Yisrael. Yaakov calls Rachel and Leah out to the field to explain Lavan's constant deception, detailing how Hashem protected him and how a malach showed him in a dream that it was Hashem directing the birth of the sheep. Rachel and Leah wholeheartedly agree, acknowledging Lavan's unfair treatment, and urge Yaakov to follow Hashem's command without delay.

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

פָּסוּק א

*Pasuk 1*

וַיֹּאמַר נָקְבָה שְׂכָרְךָ עָלַי וְאֶתֵּנָה׃

| | | | | |
|---|---|---|---|---|
| And he said | Specify | your wages | upon me | and I will give |

רַשִׁ"י

נקבה. כְּתַרְגּוּמוֹ פָּרֵשׁ אַגְרָךְ׃

| | | | |
|---|---|---|---|
| נקבה | as its Targum | explain | your wage |

פָּסוּק ב

*Pasuk 2*

וַיֹּאמֶר אֵלָיו אַתָּה יָדַעְתָּ אֵת אֲשֶׁר עָבַדְתִּיךָ וְאֵת אֲשֶׁר הָיָה מִקְנְךָ אִתִּי׃

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| And he said | to him | You | know | — | how | I served you | and — | how | your livestock | with me |

רַשִׁ"י

ואת אשר היה מקנך אתי. אֶת חֶשְׁבּוֹן מְעוּט מִקְנְךָ שֶׁבָּא לְיָדִי מִתְּחִלָּה,

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| and — | that | was | your livestock | with me | — | the count of | the smallness of | your livestock | to my hand | that came | at first |

כַּמָּה הָיוּ׃

| | |
|---|---|
| how many | they were |

פָּסוּק ג

*Pasuk 3*

כִּי מְעַט אֲשֶׁר הָיָה לְךָ לְפָנַי וַיִּפְרֹץ לָרֹב וַיְבָרֶךְ יְהוָה אֹתְךָ לְרַגְלִי

For little that was to you before me has burst forth into abundance and blessed Hashem you for my sake

וְעַתָּה מָתַי אֶעֱשֶׂה גַם אָנֹכִי לְבֵיתִי׃

and now when shall I do also I for my household

**רַשִׁ"י**

**לרגלי.** עִם רַגְלִי, בִּשְׁבִיל בִּיאַת רַגְלִי בָּאת אֲצִלְךָ הַבְּרָכָה, כְּמוֹ הָעָם אֲשֶׁר בְּרַגְלֶיךָ

to my foot with my foot because of the arrival of my foot came the blessing to you just like the people who at your feet

שמות י"א , לָעָם אֲשֶׁר בְּרַגְלָי שופטים ח' – הַבָּאִים עִמִּי׃

Shemos 11 to the people who at my feet Shoftim 8 who come with me

**רַשִׁ"י**

**גם אנכי לביתי.** לְצָרְכֵי בֵּיתִי; עַכְשָׁו אֵין עוֹשִׂין לְצָרְכִי אֶלָּא בָּנַי וְצָרִיךְ אֲנִי

also I my house for the need of my household now none do for my needs except my sons and needs I

לִהְיוֹת עוֹשֶׂה גַּם אֲנִי עִמָּהֶם לְסָמְכָן, וְזֶהוּ גַּם׃

to be doing also I with them to assist them and this is also

פָּסוּק ד

*Pasuk 4*

וַיֹּאמֶר מָה אֶתֶּן לָךְ וַיֹּאמֶר יַעֲקֹב לֹא תִתֶּן לִי מְאוּמָה אִם תַּעֲשֶׂה

And he said what shall I give to you And he said Yaakov You shall not give me anything if you will do

לִי הַדָּבָר הַזֶּה אָשׁוּבָה אֶרְעֶה צֹאנְךָ אֶשְׁמֹר׃

for me thing this I will return I will pasture your flock I will keep

פָּסוּק ה

*Pasuk 5*

אֶעֱבֹר בְּכָל צֹאנְךָ הַיּוֹם הָסֵר מִשָּׁם כָּל שֶׂה נָקֹד וְטָלוּא וְכָל שֶׂה חוּם

I will pass through all your flock today remove from there every lamb speckled and spotted and every lamb dark

בַּכְּשָׂבִים וְטָלוּא וְנָקֹד בָּעִזִּים וְהָיָה שְׂכָרִי׃

among the sheep and spotted and speckled among the goats and it shall be my wages

**רַשִׁ"י**

**נקד.** מְנֻמָּר בַּחֲבַרְבּוּרוֹת דַּקּוֹת כְּמוֹ נְקֻדּוֹת, פִּיוּנְטוֹר"א בְּלַעַז׃

Speckled spotted with spots fine like dots pointure in foreign language

**רַשִׁ"י**

**וטלוא.** לְשׁוֹן טְלָאִים – חֲבַרְבּוּרוֹת רְחָבוֹת׃

and spotted an expression of patches spots wide

**רַשִׁ"י**

**חום.** שָׁחוּם, דּוֹמֶה לְאָדֹם, רו"ש בְּלַעַז; לְשׁוֹן מִשְׁנָה שַׁחֲמָתִית וְנִמְצֵאת לְבָנָה,

Brown dark similar to red rouge in foreign tongue language of Mishnah reddish-dark and it was found white

לְעִנְיַן הַתְּבוּאָה׃

the grain regarding the matter of

רַ״שִׁ״י

**והיה שכרי.** אוֹתָן שֶׁיִּוָּלְדוּ מִכָּאן וּלְהַבָּא נְקֻדִּים וּטְלוּאִים בָּעִזִּים וּשְׁחוּמִים

and brownish among the goats and spotted speckled and onward from here that are born those my reward And it shall be

בַּכְּשָׂבִים, יִהְיוּ שֶׁלִּי, וְאוֹתָן שֶׁיִּשָּׁנָן עַכְשָׁו, הַפְרֵשׁ מֵהֶם וְהַפְקֵידֵם בְּיַד

in the hand of and entrust them from them separate now that are and those mine they shall be among the sheep

בָּנֶיךָ, שֶׁלֹּא תֹאמַר לִי עַל הַנּוֹלָדִים מֵעַתָּה אֵלּוּ הָיוּ שָׁם מִתְּחִלָּה, וְעוֹד,

and furthermore from the beginning there were these from now those born concerning to me you will say so that not your sons

שֶׁלֹּא תֹאמַר לִי, עַל יְדֵי הַזְּכָרִים שֶׁהֵן נְקֻדִּים וּטְלוּאִים תֵּלַדְנָה הַנְּקֵבוֹת

the females will give birth and spotted speckled that they are the males means of by to me you will say so that not

דָּגְמָתָן מִכָּאן וָאֵילָךְ׃

and onward from here like their kind

פָּסוּק ו

*Pasuk 6*

וְעָנְתָה בִּי צִדְקָתִי בְּיוֹם מָחָר כִּי תָבוֹא עַל שְׂכָרִי לְפָנֶיךָ כֹּל

any before you my wage concerning you come when of tomorrow on the day my righteousness for me And shall testify

אֲשֶׁר אֵינֶנּוּ נָקֹד וְטָלוּא בָּעִזִּים וְחוּם בַּכְּשָׂבִים גָּנוּב הוּא אִתִּי׃

with me it is stolen among the sheep or dark among the goats or spotted speckled is not that

רַ״שִׁ״י

**וענתה בי וגו'.** אִם תַּחְשְׁדֵנִי שֶׁאֲנִי נוֹטֵל מִשֶּׁלְּךָ כְּלוּם, תַּעֲנֶה בִּי צִדְקָתִי

my righteousness for me shall answer anything from yours am taking that I you suspect me if etc. for me and shall answer

כִּי תָבֹא צִדְקָתִי וְתָעִיד עַל שְׂכָרִי לְפָנֶיךָ, שֶׁלֹּא תִמְצָא בְּעֶדְרִי כִּי אִם נְקֻדִּים

speckled · except in my flock you will find that not before you my wage about and testify my righteousness shall come for

וּטְלוּאִים, וְכָל שֶׁתִּמְצָא בָּהֶן שֶׁאֵינוֹ נָקֹד אוֹ טָלוּא אוֹ חוּם, בְּיָדוּעַ שֶׁגְּנַבְתִּיו

that I stole it it is known brown or spotted or speckled that is not among them that you find and any and spotted

לְךָ וּבִגְנֵבָה הוּא שָׁרוּי אֶצְלִי׃

with me resides it and through theft from you

פָּסוּק ז

*Pasuk 7*

וַיֹּאמֶר לָבָן הֵן לוּ יְהִי כִּדְבָרֶךָ׃

according to your word it will be if only behold Lavan And he said

רַ״שִׁ״י

**הן.** לְשׁוֹן קַבָּלַת דְּבָרִים׃

words acceptance of to Well

רַ״שִׁ״י

**לו יהי כדברך.** הַלְוַאי שֶׁתַּחְפֹּץ בְּכָךְ׃

like this that you desire if only like your word it be would

פָּסוּק ח

*Pasuk 8*

וַיָּסַר בַּיּוֹם הַהוּא אֶת הַתְּיָשִׁים הָעֲקֻדִּים וְהַטְּלָאִים וְאֵת כָּל הָעִזִּים
the she-goats all and — and the spotted the streaked the he-goats — that on the day And he removed

הַנְּקֻדוֹת וְהַטְּלָאֹת כֹּל אֲשֶׁר לָבָן בּוֹ וְכָל חוּם בַּכְּשָׂבִים וַיִּתֵּן
and he gave among the sheep dark and all was in it white that every one and the spotted the speckled

בְּיַד בָּנָיו׃
his sons into the hand of

רַשִׁ״י

ויסר. לָבָן בְּיוֹם הַהוּא׃
that on the day Lavan And he removed

רַשִׁ״י

את התישים. עִזִּים זְכָרִים׃
male goats the he-goats —

רַשִׁ״י

כל אשר לבן בו. כָּל אֲשֶׁר הָיְתָה בּוֹ חֲבַרְבּוּרִית לְבָנָה׃
white a spot in it there was that any in it white that all

רַשִׁ״י

ויתן. לָבָן בְּיַד בָּנָיו׃
his sons into the hand of Lavan And he gave

פָּסוּק ט

*Pasuk 9*

וַיָּשֶׂם דֶּרֶךְ שְׁלֹשֶׁת יָמִים בֵּינוֹ וּבֵין יַעֲקֹב וְיַעֲקֹב רֹעֶה אֶת
— was pasturing and Yaakov Yaakov and between between him days three a distance of and he placed

צֹאן לָבָן הַנּוֹתָרֹת׃
that remained Lavan the flock of

רַשִׁ״י

הנותרות. הָרְעוּעוֹת שֶׁבָּהֶן, הַחוֹלוֹת וְהָעֲקָרוֹת שֶׁאֵינָן אֶלָּא שִׁירַיִם, אוֹתָן
them leavings except that were not and the barren ones the sick ones that were among them the defective ones the remaining

מָסַר לוֹ׃
to him he handed over

פָּסוּק י

*Pasuk 10*

וַיִּקַּח לוֹ יַעֲקֹב מַקַּל לִבְנֶה לַח וְלוּז וְעֶרְמוֹן וַיְפַצֵּל בָּהֶן פְּצָלוֹת
peelings in them and peeled and plane-tree and almond fresh poplar a staff of Yaakov for himself And took

לְבָנוֹת מַחְשֹׂף הַלָּבָן אֲשֶׁר עַל הַמַּקְלוֹת׃

white uncovering the white which was on the rods

רַשִׁ"י

מקל לבנה. עֵץ הוּא, וּשְׁמוֹ לִבְנֶה, כְּמָא דְּתֵימָא תַּחַת אַלּוֹן וְלִבְנֶה הושע ד' 4 Hoshea and white-poplar oak under you say just as livneh and its name is it is a tree white-poplar A rod of

, וְאוֹמֵר אֲנִי הוּא שֶׁקּוֹרִין טרינבל"א בְּלַעַ"ז, שֶׁהוּא לָבָן׃

and say I it is that they call tremble in foreign language which is white

רַשִׁ"י

לח. כְּשֶׁהוּא רָטֹב׃

fresh when it was moist

רַשִׁ"י

לוז. וְעוֹד לָקַח מַקַּל לוּז, עֵץ שֶׁגְּדֵלִין בּוֹ אֱגוֹזִים דַּקִּים, קולדו"י בְּלַעַז׃

and also Luz he took a rod of luz a tree that grow on it nuts small coudre in Old French

רַשִׁ"י

וערמון. קשטני"ר בְּלַעַז׃

and chestnut chastenier in foreign tongue

רַשִׁ"י

פצלות. קְלוּפִים קְלוּפִים, שֶׁהָיָה עוֹשֵׂהוּ מְנֻמָּר׃

streaks peelings peelings that he was making it spotted

רַשִׁ"י

מחשוף הלבן. גִּלּוּי לְבָן שֶׁל מַקֵּל, כְּשֶׁהָיָה קוֹלְפוֹ הָיָה נִרְאֶה וְנִגְלֶה לְבָן

making bare the white an uncovering of white of a rod when he was peeling it was visible and uncovered the white

שֶׁלּוֹ בַּמָּקוֹם הַקָּלוּף׃

of it in the place that was peeled

פסוק יא

*Pasuk 11*

וַיַּצֵּג אֶת הַמַּקְלוֹת אֲשֶׁר פִּצֵּל בָּרָהָטִים בְּשִׁקַּתוֹת הַמַּיִם אֲשֶׁר

And he set up — the rods that he peeled in the troughs in watering-troughs of the water where

תָּבֹאן הַצֹּאן לִשְׁתּוֹת לִנֹכַח הַצֹּאן וַיֵּחַמְנָה בְּבֹאָן לִשְׁתּוֹת׃

would come the flock to drink the flock opposite when they came and they mated to drink

רַשִׁ"י

ויצג. תַּרְגּוּמוֹ וְדָעִיץ, לְשׁוֹן תְּחִיבָה וּנְעִיצָה הוּא בִּלְשׁוֹן אֲרַמִּי, וְהַרְבֵּה יֵשׁ there are and many Aramaic in the language of it is and sticking in inserting an expression of is wedged its Targum And he set

בַּתַּלְמוּד דָּצָה וּשְׁלָפָהּ, דָּץ בֵּיהּ מִידֵי, דָּצָה כְּמוֹ דְעָצָה, אֶלָּא שֶׁמְּקַצֵּר אֶת — that it shortens except de'atzah is like datzah something in it he stuck and removed it he stuck it in the Talmud

לְשׁוֹנוֹ׃

its language

רַשִׁ״י

**ברהטים.** בִּמְרוּצוֹת הַמַּיִם, בַּבְּרֵכוֹת הָעֲשׂוּיוֹת בָּאָרֶץ לְהַשְׁקוֹת שָׁם הַצֹּאן:

In the gutters In the currents of the water in the trenches that are made in the ground to water there the sheep

רַשִׁ״י

**אשר תבאן וגו'.** בָּרְהָטִים אֲשֶׁר תָּבֹאנָה הַצֹּאן לִשְׁתּוֹת שָׁם הִצִּיג הַמַּקְלוֹת לִנְכַח הַצֹּאן:

In the troughs where they come etc. to drink there he set the rods in front of the sheep

רַשִׁ״י

**ויחמנה.** הַבְּהֵמָה רוֹאָה אֶת הַמַּקְלוֹת וְהִיא נִרְתַּעַת לַאֲחוֹרֶיהָ וְהַזָּכָר רוֹבְעָהּ

and they conceived the animal would see — the rods and it would recoil backwards and the male would mate her

וְיוֹלֶדֶת כַּיּוֹצֵא בּוֹ. רַבִּי הוֹשַׁעְיָה אוֹמֵר, הַמַּיִם נַעֲשִׂין זֶרַע בִּמְעֵיהֶן וְלֹא הָיוּ

and she bore similar to it Rabbi Hoshaya says the water became semen in their bowels and not were they

צְרִיכוֹת לְזָכָר, וְזֶהוּ וַיַּחַמְנָה וְגוֹ' בראשית רבה:

in need of a male and this is and they conceived etc Bereshis Rabbah

פָּסוּק יב

*Pasuk 12*

**וַיֶּחֱמוּ הַצֹּאן אֶל הַמַּקְלוֹת וַתֵּלַדְן הַצֹּאן עֲקֻדִּים נְקֻדִּים וּטְלָאִים:**

and mated the flock by the rods and brought forth the flock streaked speckled and spotted

רַשִׁ״י

**אל המקלות.** אֶל מַרְאוֹת הַמַּקְלוֹת:

To the rods At the sight of the rods

רַשִׁ״י

**עקדים.** מְשֻׁנִּים בְּמָקוֹם עֲקִידָתָם, הֵם קַרְסֻלֵּי יְדֵיהֶם וְרַגְלֵיהֶם:

Ring-streaked different in the place of their binding they are the ankles of their forelegs and their hindlegs

פָּסוּק יג

*Pasuk 13*

**וְהַכְּשָׂבִים הִפְרִיד יַעֲקֹב וַיִּתֵּן פְּנֵי הַצֹּאן אֶל עָקֹד וְכָל חוּם**

And the sheep separated Yaakov and he set the faces of the flock toward the ringed and all dark-brown

**בְּצֹאן לָבָן וַיָּשֶׁת לוֹ עֲדָרִים לְבַדּוֹ וְלֹא שָׁתָם עַל צֹאן**

among the flock of Lavan and he placed for himself flocks alone and not did he put them with the flock of

**לָבָן:**

Lavan

רַשִׁ״י

**והכשבים הפריד יעקב.** הַנּוֹלָדִים עֲקוּדִים נְקֻדִּים הִבְדִּיל וְהִפְרִישׁ לְעַצְמָן וְעָשָׂה

And the lambs parted Yaakov that were born ankled and speckled he separated and set apart for themselves and made

אוֹתָן עֵדֶר עֵדֶר לְבַדּוֹ, וְהוֹלִיךְ אוֹתוֹ הָעֵדֶר הָעָקוּד לִפְנֵי הַצֹּאן, וּפְנֵי הַצֹּאן

them a flock flock by itself and he led that flock the ankled in front of the sheep so the faces of the sheep

הַהוֹלְכִים אַחֲרֵיהֶם צוֹפוֹת אֲלֵיהֶם; וְזֶהוּ שֶׁאָמַר וַיִּתֵּן פְּנֵי הַצֹּאן אֶל עָקֹד,
the ankled towards the flocks the faces of and he set what it says and this is at them were gazing after them that walked

שֶׁהָיוּ פְּנֵי הַצֹּאן אֶל הָעֲקוּדִים, וְאֶל כָּל חוּם שֶׁמָּצָא בְּצֹאן לָבָן:
Lavan in the sheep of that he found brownish all and towards the ankled towards the sheep the faces of that were

רַשִׁ"י

וישת לו עדרים. כְּמוֹ שֶׁפֵּרַשְׁתִּי:
that I explained as flocks for himself And he placed

פָּסוּק יד

Pasuk 14

וְהָיָה בְּכָל יַחֵם הַצֹּאן הַמְקֻשָּׁרוֹת וְשָׂם יַעֲקֹב אֶת הַמַּקְלוֹת לְעֵינֵי
before the eyes of the rods — Yaakov that placed the early-bearing the flock mated whenever And it was

הַצֹּאן בָּרָהָטִים לְיַחְמֵנָּה בַּמַּקְלוֹת:
by the rods to make them mate in the troughs the flock

רַשִׁ"י

המקשרות. כְּתַרְגּוּמוֹ הַבַּכִּירוֹת, וְאֵין לִי עֵד בַּמִּקְרָא; וּמְנַחֵם חִבְּרוֹ עִם
with classified it and Menachem in the Scripture proof-text to me and there is no the early-bearing as its translation The bound ones

אֲחִיתֹפֶל בַּקֹּשְׁרִים שמואל ב ט"ו , וַיְהִי הַקֶּשֶׁר אַמִּץ שָׁם , אוֹתָן הַמִּתְקַשְּׁרוֹת
band together those that there strong the conspiracy and was 15 2 Shmuel among the conspirators Achitofel

יַחַד לְמַהֵר עִבּוּרָן:
their pregnancy to hasten together

פָּסוּק טו

Pasuk 15

וּבְהַעֲטִיף הַצֹּאן לֹא יָשִׂים וְהָיָה הָעֲטֻפִים לְלָבָן וְהַקְּשָׁרִים לְיַעֲקֹב:
for Yaakov and the sturdy for Lavan the feeble ones and were he would place not the flock and when feeble

רַשִׁ"י

ובהעטיף. לְשׁוֹן אִחוּר, כְּתַרְגּוּמוֹ וּבְלַקִּישׁוּת. וּמְנַחֵם חִבְּרוֹ עִם הַמַּחֲלָצוֹת
the robes with connected it and Menachem and with late-born as its Targum delay an expression of and when feeble

וְהַמַּעֲטָפוֹת ישעיהו ג' , לְשׁוֹן עֲטִיפַת כְּסוּת, כְּלוֹמַר מִתְעַטְּפוֹת בְּעוֹרָן
in their skin they wrap themselves meaning garment wrapping of an expression of 3 Yeshayahu and the mantelets

וְצַמְּרָן וְאֵינָן מִתְאַוּוֹת לְהִתְיַחֵם עַ"י הַזְּכָרִים:
the males through to be warmed desirous and are not and their wool

פָּסוּק טז

Pasuk 16

וַיִּפְרֹץ הָאִישׁ מְאֹד מְאֹד וַיְהִי לוֹ צֹאן רַבּוֹת וּשְׁפָחוֹת
and maidservants numerous flocks to him and he had exceedingly exceedingly the man And spread out

וַעֲבָדִים וּגְמַלִּים וַחֲמֹרִים:
and donkeys and camels and menservants

רַשִׁ"י

צאן רבות. פָּרוֹת וְרַבּוֹת מִשְּׁאָר צֹאן:
sheep more than the rest of and multiplied fruitful many sheep

רַשִׁ"י

ושפחות ועבדים. מוֹכֵר צֹאנוֹ בְּדָמִים יְקָרִים וְלוֹקֵחַ לוֹ כָּל אֵלֶּה:
and handmaids and male-servants he was selling his sheep for a price dear and purchasing for himself all these

פָּסוּק יז

Pasuk 17

וַיִּשְׁמַע אֶת דִּבְרֵי בְנֵי לָבָן לֵאמֹר לָקַח יַעֲקֹב אֵת כָּל אֲשֶׁר
And he heard — the words of the sons of Lavan saying took Yaakov — all that

לְאָבִינוּ וּמֵאֲשֶׁר לְאָבִינוּ עָשָׂה אֵת כָּל הַכָּבֹד הַזֶּה:
belonged to our father and from that belonged to our father he acquired — all the wealth this

רַשִׁ"י

עשה. כָּנַס, כְּמוֹ וַיַּעַשׂ חַיִל וַיַּךְ אֶת עֲמָלֵק שמואל א י"ד :
made gathered like and smote troops and he gathered Amalek — Shmuel I 14

פָּסוּק יח

Pasuk 18

וַיַּרְא יַעֲקֹב אֶת פְּנֵי לָבָן וְהִנֵּה אֵינֶנּוּ עִמּוֹ כִּתְמוֹל שִׁלְשׁוֹם:
And Jacob saw — the face of Laban and behold it was not with him as yesterday and the day before

פָּסוּק יט

Pasuk 19

וַיֹּאמֶר יְהוָה אֶל יַעֲקֹב שׁוּב אֶל אֶרֶץ אֲבוֹתֶיךָ וּלְמוֹלַדְתֶּךָ וְאֶהְיֶה
And He said HASHEM to Yaakov return to the land of your fathers and to your birthplace and I will be

עִמָּךְ:
with you

רַשִׁ"י

שוב אל ארץ אבותיך. וְשָׁם אהיה עמך , אֲבָל בְּעוֹדְךָ מְחֻבָּר לַטָּמֵא אי
Return to the land of your fathers and there I will be with you but while you are connected to the impure it is not

אֶפְשָׁר לְהַשְׁרוֹת שְׁכִינָתִי עָלֶיךָ בראשית רבה :
possible to rest My Shechina upon you Bereshis Rabbah

פָּסוּק כ

Pasuk 20

וַיִּשְׁלַח יַעֲקֹב וַיִּקְרָא לְרָחֵל וּלְלֵאָה הַשָּׂדֶה אֶל צֹאנוֹ:
And he sent Yaakov and he called for Rachel and for Leah to the field to his flock

רַ"שִׁ"י

ויקרא לרחל וללאה. לְרָחֵל תְּחִלָּה וְאַחַר כָּךְ לְלֵאָה, שֶׁהִיא הָיְתָה עֲקֶרֶת
the primary wife of was for she to Leah so and after first To Rachel and to Leah to Rachel And he called

הַבַּיִת שֶׁנִּשְׁבִּילָה נִזְדַּוֵּג יַעֲקֹב עִם לָבָן, וְאַף בָּנֶיהָ שֶׁל לֵאָה מוֹדִים בַּדָּבָר,
to the matter admit Leah of her descendants and even Lavan with Yaakov joined together for whose sake the house

שֶׁחֲרֵי בֹּעַז וּבֵית דִּינוֹ מִשֵּׁבֶט יְהוּדָה אוֹמְרִים כְּרָחֵל וּכְלֵאָה אֲשֶׁר בָּנוּ
built who and like Leah like Rachel say Yehudah from the tribe of his judgment and house of Boaz for behold

שְׁתֵּיהֶם וְגוֹ' – הִקְדִּימוּ רָחֵל לְלֵאָה:
before Leah Rachel they placed first and so on the two of them

פָּסוּק כא

Pasuk 21

וַיֹּאמֶר לָהֶן רֹאֶה אָנֹכִי אֶת פְּנֵי אֲבִיכֶן כִּי אֵינֶנּוּ אֵלַי כִּתְמֹל שִׁלְשֹׁם
the day before as yesterday toward me he is not that your father the face of — I see to them and he said

וֵאלֹהֵי אָבִי הָיָה עִמָּדִי:
with me was my father and the God of

פָּסוּק כב

Pasuk 22

וְאַתֵּנָה יְדַעְתֶּן כִּי בְכָל כֹּחִי עָבַדְתִּי אֶת אֲבִיכֶן:
your father — I served my strength with all that know and you

פָּסוּק כג

Pasuk 23

וַאֲבִיכֶן הֵתֶל בִּי וְהֶחֱלֵף אֶת מַשְׂכֻּרְתִּי עֲשֶׂרֶת מֹנִים וְלֹא נְתָנוֹ
permitted him and not times ten my wages — and changed me has cheated and your father

אֱלֹהִים לְהָרַע עִמָּדִי:
with me to do harm God

רַ"שִׁ"י

עשרת מנים. אֵין מוֹנִים פָּחוֹת מֵעֲשָׂרָה:
than ten less counted is not times Ten

רַ"שִׁ"י

מנים. לְשׁוֹן סְכוּם, כְּלַל הַחֶשְׁבּוֹן וְהֵן עֲשִׂירִיּוֹת; לָמַדְנוּ שֶׁהֶחֱלִיף
that he changed we have learned tens and they are the calculation the total of a sum an expression of Monim

תְּנָאוֹ ק' פְּעָמִים:
times one hundred his condition

פָּסוּק כד

Pasuk 24

אִם כֹּה יֹאמַר נְקֻדִּים יִהְיֶה שְׂכָרֶךָ וְיָלְדוּ כָל הַצֹּאן נְקֻדִּים וְאִם כֹּה יֹאמַר
he would say thus and if speckled the flock all then bore your wage shall be speckled he would say thus If

עֲקֻדִּים יִהְיֶה שְׂכָרֶךָ וְיָלְדוּ כָל הַצֹּאן עֲקֻדִּים׃

streaked the flock all then bore your wage shall be streaked

פָּסוּק כה

*Pasuk 25*

וַיַּצֵּל אֱלֹהִים אֶת מִקְנֵה אֲבִיכֶם וַיִּתֶּן לִי׃

to me and gave your father the livestock of — God and took away

פָּסוּק כו

*Pasuk 26*

וַיְהִי בְּעֵת יַחֵם הַצֹּאן וָאֶשָּׂא עֵינַי וָאֵרֶא בַּחֲלוֹם וְהִנֵּה הָעַתֻּדִים

the he-goats and behold in a dream and I saw my eyes and I lifted the flock the mating of at the time of And it was

הָעֹלִים עַל הַצֹּאן עֲקֻדִּים נְקֻדִּים וּבְרֻדִּים׃

and mottled speckled were streaked the flock upon mounting

רַשִׁ"י

והנה העתדים. אַע"פ שֶׁהִבְדִּילָם לָבָן כֻּלָּם שֶׁלֹּא יִתְעַבְּרוּ הַצֹּאן דְּגִמָּתָן,

their like the sheep would conceive so that not all of them Lavan that separated them even though the rams And behold

הָיוּ הַמַּלְאָכִים מְבִיאִין אוֹתָן מֵעֵדֶר הַמָּסוּר בְּיַד בְּנֵי לָבָן לָעֵדֶר

to the flock Lavan the sons of in the hand of entrusted from the flock them bringing the angels were

שֶׁבְּיַד יַעֲקֹב בראשית רבה :

Rabbah Bereshit Yaakov which was in the hand of

רַשִׁ"י

וברדים. כְּתַרְגּוּמוֹ וּפַצִּיחִין, פיישי"ר בְּלַעַ"ז, חוּט שֶׁל לָבָן מַקִּיף אֶת גּוּפוֹ סָבִיב,

around its body — surrounding white of a stripe in foreign tongue faissie and open as its Targum And grisled

חֲבַרְבּוּרוֹת שֶׁלּוֹ פְּתוּחָה וּמְפֻלֶּשֶׁת מִזּוֹ אֶל זוֹ; וְאֵין לְהָבִיא עֵד מִן הַמִּקְרָא:

the Scripture from a witness to bring and there is no this to from this and running through open of it the spots

פָּסוּק כז

*Pasuk 27*

וַיֹּאמֶר אֵלַי מַלְאַךְ הָאֱלֹהִים בַּחֲלוֹם יַעֲקֹב וָאֹמַר הִנֵּנִי׃

Here I am and I said Yaakov in the dream God an angel of to me And he said

פָּסוּק כח

*Pasuk 28*

וַיֹּאמֶר שָׂא נָא עֵינֶיךָ וּרְאֵה כָּל הָעַתֻּדִים הָעֹלִים עַל הַצֹּאן עֲקֻדִּים נְקֻדִּים

speckled are streaked the flock upon that mount the he-goats all and see your eyes please raise And he said

וּבְרֻדִּים כִּי רָאִיתִי אֵת כָּל אֲשֶׁר לָבָן עֹשֶׂה לָךְ׃

to you is doing Lavan that all — I have seen for and mottled

פָּסוּק כט

*Pasuk 29*

אָנֹכִי הָאֵל בֵּית אֵל אֲשֶׁר מָשַׁחְתָּ שָּׁם מַצֵּבָה אֲשֶׁר נָדַרְתָּ לִּי שָׁם נֶדֶר

a vow there to Me you vowed where a pillar there you anointed where El Beis the God of I am

עַתָּה קוּם צֵא מִן הָאָרֶץ הַזֹּאת וְשׁוּב אֶל אֶרֶץ מוֹלַדְתֶּךָ׃

your birth the land of to and return this the land from go out arise now

רַשִׁ"י

**האל בית אל.** כְּמוֹ אֵל בֵּית אֵל, הַהֵ"א יְתֵרָה, וְדֶרֶךְ מִקְרָאוֹת לְדַבֵּר כֵּן,

so to speak Scriptures is and the way of is redundant the letter Hei God House of God of is like God House of the God of

כְּמוֹ כִּי אַתֶּם בָּאִים אֶל הָאָרֶץ כְּנַעַן במדבר ל"ד :

34 Bamidbar Canaan the land of to come you when like

רַשִׁ"י

**משחת שם.** לִ' רִבּוּי וּגְדֻלָּה כְּשֶׁנִּמְשַׁח לַמַּלְכוּת, כָּךְ וַיִּצֹק שֶׁמֶן עַל רֹאשָׁהּ –

its top upon oil and he poured so for kingship when anointed and greatness distinction for there you anointed

לִהְיוֹת מְשׁוּחָה לְמִזְבֵּחַ׃

for an altar anointed to be

רַשִׁ"י

**אשר נדרת לי.** וְצָרִיךְ אַתָּה לְשַׁלְּמוֹ, שֶׁאָמַרְתָּ יִהְיֶה בֵּית אֱלֹהִים, שֶׁתַּקְרִיב שָׁם

there that you offer God the house of shall be for you said to fulfill it are you and obligated to Me you vowed where

קָרְבָּנוֹת׃

sacrifices

פָּסוּק ל

*Pasuk 30*

וַתַּעַן רָחֵל וְלֵאָה וַתֹּאמַרְנָה לוֹ הַעוֹד לָנוּ חֵלֶק וְנַחֲלָה בְּבֵית

in the house of or an inheritance a portion for us Is there yet to him and they said and Leah Rachel And answered

אָבִינוּ׃

our father

רַשִׁ"י

**העוד לנו.** לָמָּה נְעַכֵּב עַל יָדְךָ מִלָּשׁוּב? כְּלוּם אָנוּ מְיַחֲלוֹת לִירַשׁ

to inherit hope we is there anything from returning your return · should we prevent why for us Is there yet

מִנִּכְסֵי אָבִינוּ כְּלוּם בֵּין הַזְּכָרִים׃

the males among at all of our father from the property

פָּסוּק לא

*Pasuk 31*

הֲלוֹא נָכְרִיּוֹת נֶחְשַׁבְנוּ לוֹ כִּי מְכָרָנוּ וַיֹּאכַל גַּם אָכוֹל אֶת כַּסְפֵּנוּ׃

our money — entirely also and he consumed he sold us for to him we considered strangers are not

רַשִׁ״י

הלא נכריות נחשבנו לו. אַפִלּוּ בְּשָׁעָה שֶׁדַּרְכּוֹ בְּנֵי אָדָם לָתֵת נְדוּנְיָה לִבְנוֹתָיו
Are not strangers we considered by him. Even at a time that the way of children of man is to give a dowry to his daughters

– בִּשְׁעַת נִשּׂוּאִין – נָהַג עִמָּנוּ כְּנָכְרִיּוֹת, כִּי מְכָרָנוּ לְךָ בִּשְׂכַר הַפְּעֻלָּה:
– at the time of marriage he acted with us like strangers for he sold us to you for the wages of the work

רַשִׁ״י

את כספנו. שֶׁעִכֵּב דְּמֵי שְׂכַר פְּעֻלָּתְךָ:
— our money for he withheld the value of the wages of your labor

פָּסוּק לב

*Pasuk 32*

כִּי כָל הָעשֶׁר אֲשֶׁר הִצִּיל אֱלֹהִים מֵאָבִינוּ לָנוּ הוּא וּלְבָנֵינוּ וְעַתָּה כֹּל
for all the wealth that saved God from our father it is to us and to our children and now all

אֲשֶׁר אָמַר אֱלֹהִים אֵלֶיךָ עֲשֵׂה:
that said God to you do

רַשִׁ״י

כי כל העשר. כִּי זֶה מְשַׁמֵּשׁ בִּלְשׁוֹן אֶלָּא; כְּלוֹמַר, מִשֶּׁל אָבִינוּ אֵין לָנוּ
for all the riches for this serves in the sense of but that is to say from that of our father there is not to us

כְּלוּם, אֶלָּא מַה שֶׁהִצִּיל הַקָּבָ"ה מֵאָבִינוּ שֶׁלָּנוּ הוּא:
anything but what that rescued the Holy One blessed be He from our father is ours it

רַשִׁ״י

הציל. לְשׁוֹן הִפְרִישׁ, וְכֵן כָּל לְשׁוֹן הַצָּלָה שֶׁבַּמִּקְרָא לְשׁוֹן הַפְרָשָׁה,
he separated an expression of he separated and so every expression of rescue that is in Scripture is an expression of separation

שֶׁמַּפְרִישׁוֹ מִן הָרָעָה וּמִן הָאוֹיֵב:
for he separates him from the evil and from the enemy

**CHAPTER SUMMARY**

The aliyah records Yaakov negotiating his wages with Lavan to receive only the uniquely patterned newborn animals, after which Lavan tries to cheat him by removing all current marked livestock. Yaakov places peeled peeled rods by the drinking troughs during mating times, causing the flocks to produce streaked, speckled, and spotted offspring and building great wealth for Yaakov. When Lavan's sons grow resentful and Lavan's demeanor changes, Hashem commands Yaakov to return home. Yaakov meets Rachel and Leah in the field to describe Lavan's deceit and his divine dream, and his wives eagerly support leaving their father's home to obey Hashem.

## לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the lashon Yaakov Avinu uses when speaking to Rachel and Leah. He says, "B'chol kochy avadti es avichen", I worked for your father with all my strength. Think about who he was working for! Lavan is a crook, a cheat who changed his wages ten times over. Mimeila, we would have thought Yaakov would do the bare minimum, just enough to get by. But no. Yaakov put his whole heart and all his energy into his work, doing absolute emes, because a Yid acts with integrity regardless of how the other person treats him.

Then look at the second half of the story. Yaakov puts out the maklos, the peeled sticks, doing his own hishtadlus. But how did he actually get wealthy? An malach comes to him in a dream and shows him that Hashem Himself was moving the sheep: "Ki ra'iti es kol asher Lavan osehlach." Yaakov put in his full effort, but he knew with total emunah that his parnassah wasn't coming from Lavan's trickery, nor was it coming from his own clever sticks. It was coming straight from Hashem.

This is a major chiddush for our daily life. In our business, in our jobs, or in any bein adam l'chavero, we often encounter people who aren't fair or honest. The yetzer hara comes and says, "Why should I put in full effort for someone who takes advantage of me?" Yaakov teaches us that our ehrlichkeit and our effort are between us and Hashem. We do our job with all our strength, b'sheleimus, while keeping our eyes open to the emunah that no human being can withhold a single penny that Hashem has designated for us.

Today, whatever task or job you are doing, whether at work, at home, or helping another Yid, do it with complete ehrlichkeit and your full energy, without making calculations about whether the other side truly deserves it.

# דַּף יוֹמִי · עֲרָכִין · דַּף ב׳

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

📖 THE SUGYA

This maseches opens with the foundational Mishnah of Hilchos Arakhin, detailing who is capable of making valuations or vows of market value, and who can be evaluated or vowed for. The Mishnah uses sweeping, inclusive language—"All evaluate, all are evaluated, all vow, and all are vowed"—encompassing Kohanim, Leviim, Yisraelim, women, and even Canaanite slaves. At the same time, the Tanna carefully outlines the specific exceptions and limitations regarding individuals whose gender identity is unclear, such as a tumtum and an androginos, as well as those who lack full halachic competence, such as a deaf-mute, a deranged person, and a minor.

The Gemara immediately steps in to analyze the precise phrasing of the Mishnah, asking a classic lomdishe question: What exact halachic case is the word "All" coming to add in each of these clauses? Through a rigorous shakla v'tarya, the Gemara clarifies that the inclusive language encompasses a discerning child near adulthood, a repulsive person afflicted with skin boils, and an infant under a month old. Expanding its inquiry, the Gemara draws parallels to similar inclusive language used in other masechtos, analyzing the rules of semichah on a korban and temurah, while diving into a rich machlokes between the Rabbis and Rabbi Yehuda regarding the halachic rights and obligations of an heir.

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

## עמוד א׳ DAF 2A

## מִשְׁנָה MISHNAH

MISHNAH

**מַתְנִי׳**

**MISHNAH:**

MISHNAH

**הַכֹּל מַעֲרִיכִין,**

**All evaluate**, meaning anyone can vow to give the Torah-specified fixed valuation (erech) of a person to the Beis Hamikdash treasury,

MISHNAH

**וְנֶעֱרָכִין,**

**and** all **are evaluated**, meaning the valuation of anyone can be vowed by another person,

MISHNAH

נוֹדְרִין

**and** all **vow** to give the market value (demai) of a person,

MISHNAH

וְנִידָּרִין —

**and** all **are vowed** for their market assessment—

MISHNAH

כֹּהֲנִים, לְוִיִּם וְיִשְׂרְאֵלִים, נָשִׁים וַעֲבָדִים.

including **Kohanim, Leviim, and Yisraelim, women, and Canaanite slaves.**

MISHNAH

טוּמְטוּם וְאַנְדְּרוֹגִינוֹס,

A **tumtum**, whose gender is hidden, **and an androginos**, who has both male and female characteristics,

MISHNAH

נוֹדְרִין וְנִידָּרִין וּמַעֲרִיכִין,

**vow, and are vowed** for market value, **and evaluate** others,

MISHNAH

אֲבָל לֹא נֶעֱרָכִין,

**but** they **are not evaluated** by others,

MISHNAH

שֶׁאֵינוֹ נֶעֱרָךְ אֶלָּא הַזָּכָר וְהַדַּאי וּנְקֵבָה וַדָּאִית.

**because only a definite male and a definite female are evaluated.**

MISHNAH

חֵרֵשׁ שׁוֹטֶה וְקָטָן

A **deaf-mute, a mentally deranged person, and a minor**

MISHNAH

נִידָּרִין וְנֶעֱרָכִין,

**are vowed** for market value **and are evaluated**,

MISHNAH

אֲבָל לֹא נוֹדְרִין וְלֹא מַעֲרִיכִין,

**but** they **do not vow and do not evaluate** others,

MISHNAH

מִפְּנֵי שֶׁאֵין בָּהֶם דַּעַת.

**because they do not possess halachic competence** to make binding vows.

## גְּמָרָא GEMARA

GEMARA

גְּמָ׳

**GEMARA:**

QUESTION

### ״הַכֹּל מַעֲרִיכִין״ — לְאֵתוֹיֵי מַאי?

The Gemara asks: When the Mishnah uses the inclusive term **"All evaluate", what does it come to add?**

ANSWER

### לְאֵתוֹיֵי מוּפְלָא סָמוּךְ לְאִישׁ.

The Gemara answers: It comes **to add a discerning child near the age of adulthood**, whose vows are valid under Rabbinic law even before age thirteen.

QUESTION

### ״נֶעֱרָכִין״ — לְאֵתוֹיֵי מַאי?

The Gemara asks: When it says **"are evaluated", what does it come to add?**

ANSWER

### לְאֵתוֹיֵי מְנוּוָל וּמוּכֶּה שְׁחִין.

The Gemara answers: It comes **to add a repulsive person and one afflicted with boils.**

EXPLANATION

### סָלְקָא דַּעְתָּךְ אָמֵינָא:

The Gemara explains why a pasuk is needed for this: For **it might enter your mind to say**

EXPLANATION

### ״נֶדֶר בְּעֶרְכְּךָ״ כְּתִיב,

it **is written** regarding valuations, **"a vow according to your valuation,"** linking vows of market value to valuations:

EXPLANATION

### כֹּל שֶׁיֵּשְׁנוֹ בְּדָמִים — יֵשְׁנוֹ בַּעֲרָכִין,

**anyone who has market value is included in valuations,**

EXPLANATION

וְכֹל שֶׁאֵינוֹ בְּדָמִים — אֵינוֹ בַּעֲרָכִין.

**and anyone who has no market value is not included in valuations.** And since a repulsive person has no slave value on the market, we might think he cannot be evaluated either.

ANSWER

קָא מַשְׁמַע לַן "נְפָשׁוֹת", כָּל דְּהוּ.

Therefore, the Mishnah **teaches us** by using the general word "All" that the pasuk says **"souls,"** which means **any person whatsoever** who has a living soul is subject to valuation.

QUESTION

"נוֹדָרִין" — לְאֵתוֹיֵי מַאי?

The Gemara asks: When the Mishnah says **"vow", what does it come to add?**

ANSWER

נִידָּרִין אִיצְטְרִיךְ לֵיהּ.

The Gemara answers: The Mishnah did not need to add anything here; rather, the word **"are vowed" was needed**, so the Tanna stated "vow" for parallelism.

QUESTION

"נִידָּרִין" — לְאֵתוֹיֵי מַאי?

The Gemara asks: Then when it says **"are vowed", what does it come to add?**

OBJECTION

אִי לְאֵתוֹיֵי טוּמְטוּם וְאַנְדְּרוֹגִינוֹס — בְּהֶדְיָא קָתָנֵי לְהוּ!

**If** you say it comes **to add a tumtum and an androginos, the Mishnah teaches them explicitly** in the next clause!

OBJECTION

וְאִי לְאֵתוֹיֵי חֵרֵשׁ שׁוֹטֶה וְקָטָן — בְּהֶדְיָא קָתָנֵי לְהוּ!

**And if** you say it comes **to add a deaf-mute, a deranged person, and a minor, it teaches them explicitly** as well!

OBJECTION

אִי לְאֵתוֹיֵי פָּחוֹת מִבֶּן חוֹדֶשׁ, בְּהֶדְיָא קָתָנֵי לְהוּ!

**If** you say it comes **to add an infant under a month old, it teaches them explicitly** in a later Mishnah!

OBJECTION

וְאִי לְאֵתוֹיֵי נָכְרִי, בְּהֶדְיָא קָתָנֵי לְהוּ!

**And if** you say it comes **to add a non-Jew, it teaches them explicitly** in another Mishnah!

RESOLUTION

לְעוֹלָם לְאֵתוֹיֵי פָּחוֹת מִבֶּן חוֹדֶשׁ,

The Gemara answers: **Actually,** it comes **to add an infant under a month old,**

EXPLANATION

**וְתָנֵי וַהֲדַר מְפָרֵשׁ.**

**and** this is a standard style of the Tanna, who **teaches a general rule and then later elaborates** on the details.

QUESTION

**"הַכֹּל סוֹמְכִין" — לְאֵתוּיֵי מַאי?**

The Gemara asks regarding a similar Mishnah in Menachos: When it says **"All lean"** their hands on the sacrifice, **what does it come to add?**

ANSWER

**לְאֵתוּיֵי יוֹרֵשׁ, וּדְלָא כְּרַבִּי יְהוּדָה.**

The Gemara answers: It comes **to add an heir** who leans on his father's offering, **and** this ruling **is not in accordance with Rabbi Yehuda.**

QUESTION

**"הַכֹּל מְמִירִין" — לְאֵתוּיֵי מַאי?**

The Gemara asks regarding a Mishnah in Temurah: When it says **"All exchange"** a non-sacred animal for a holy one, **what does it come to add?**

ANSWER

**לְאֵתוּיֵי יוֹרֵשׁ, וּדְלָא כְּרַבִּי יְהוּדָה.**

The Gemara answers: Here too, it comes **to add an heir, and** it is **not in accordance with Rabbi Yehuda.**

BRAISA

**דְּתַנְיָא: יוֹרֵשׁ סוֹמֵךְ, יוֹרֵשׁ מֵימֵר.**

**As it was taught in a Braisa: An heir leans** on his inherited offering, **and an heir exchanges.**

BRAISA

**רַבִּי יְהוּדָה אוֹמֵר: יוֹרֵשׁ אֵינוֹ סוֹמֵךְ, יוֹרֵשׁ אֵינוֹ מֵימֵר.**

**Rabbi Yehuda says: An heir does not lean, and an heir does not exchange.**

QUESTION

**מַאי טַעְמָא דְּרַבִּי יְהוּדָה?**

The Gemara asks: **What is the reason of Rabbi Yehuda?**

ANSWER

**"קָרְבָּנוֹ" וְלֹא קָרְבַּן אָבִיו,**

The Gemara answers: The verse says **"his offering,"** implying his own **and not his father's offering;**

EXPLANATION

## וְיָלֵיף תְּחִלַּת הֶקְדֵּשׁ מִסּוֹף הֶקְדֵּשׁ —

**and he derives the beginning of sanctification** (temurah) **from the end of sanctification** (semichah, right before shechitas ha'korban):

EXPLANATION

## מָה סוֹף הֶקְדֵּשׁ יוֹרֵשׁ אֵינוֹ סוֹמֵךְ, אַף תְּחִלַּת הֶקְדֵּשׁ יוֹרֵשׁ אֵינוֹ מֵימֵר.

**Just as at the end of sanctification an heir does not lean, so too at the beginning of sanctification an heir does not exchange.**

EXPLANATION

## וְרַבָּנַן, הָמֵר יָמִיר — לְרַבּוֹת אֶת הַיּוֹרֵשׁ,

**And the Rabbis** say: The extra wording **"shall surely exchange"** comes **to include the heir** that he can exchange,

EXPLANATION

## וְיָלְפִינַן סוֹף הֶקְדֵּשׁ מִתְּחִלַּת הֶקְדֵּשׁ:

**and we derive the end of sanctification from the beginning of sanctification:**

EXPLANATION

## מָה תְּחִלַּת הֶקְדֵּשׁ — יוֹרֵשׁ מֵימֵר, אַף סוֹף הֶקְדֵּשׁ — יוֹרֵשׁ סוֹמֵךְ.

**Just as at the beginning of sanctification an heir exchanges, so too at the end of sanctification an heir leans.**

QUESTION

## וְרַבָּנַן, הַאי "קָרְבָּנוֹ" מַאי עָבְדִי לֵיהּ?

The Gemara asks: **And as for the Rabbis, this word "his offering", what do they do with it?** How do they expound it?

ANSWER

## מִיבְּעֵי לֵיהּ: "קָרְבָּנוֹ" — וְלֹא קָרְבַּן גּוֹי,

The Gemara answers: They **require it** for other drashos: **"His offering" — and not the offering of a non-Jew,** for a non-Jew does not perform semichah;

ANSWER

## "קָרְבָּנוֹ" — וְלֹא קָרְבַּן חֲבֵירוֹ,

another **"his offering" — and not the offering of his fellow,** showing one cannot lean on someone else's sacrifice;

ANSWER

## "קָרְבָּנוֹ" — לְרַבּוֹת כָּל בַּעֲלֵי חוֹבְרִין לִסְמִיכָה.

and another **"his offering" — to include all partners for leaning,** showing that joint owners of a korban must all perform semichah.

ANSWER

וְרַבִּי יְהוּדָה, לְרַבּוֹת כָּל בַּעֲלֵי חוֹבְרִין לִסְמִיכָה לֵית לֵיהּ, וְאִי נָמֵי אִית לֵיהּ,

**And Rabbi Yehuda does not hold of** the derashah **to include all partners for leaning; or alternatively, if he does hold of it,** he derives it from a different textual nuance.

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## עמוד ב׳ DAF 2B

ANSWER

גּוֹי וַחֲבֵירוֹ מֵחַד קְרָא נָפְקִי,

The exclusion of both a **non-Jew and another person**'s offering **derive from one verse**, the single extra word "his offering",

EXPLANATION

אִיתַּרִי לְהוּ תְּרֵי:

and therefore **there remain for** Rabbi Yehuda **two** extra usages of "his offering":

PROOF

חַד ״קָרְבָּנוֹ״ וְלֹא קָרְבַּן אָבִיו,

**One** is expounded to teach that he places hands on **"his offering," but not** on **his father's offering** that he inherited,

PROOF

וְאִידָךְ לְרַבּוֹת כָּל בַּעֲלֵי חוֹבְרִין לִסְמִיכָה.

**and the other** mention remains **to include all joint owners for semichah.**

QUESTION

וְרַבִּי יְהוּדָה, הַאי ״הָמַר יָמִיר״ מַאי עָבֵיד לֵיהּ?

**And** the Gemara asks: As for **Rabbi Yehuda, what does he do with this** doubled phrase **"if he shall substitute [hamer yamir]"**?

ANSWER

מִיבְּעֵי לֵיהּ לְרַבּוֹת אֶת הָאִשָּׁה,

The Gemara answers: **He requires it to include a woman** among those who can effect a temurah,

BRAISA

דְּתַנְיָא: לְפִי שֶׁכָּל הָעִנְיָן אֵינוֹ מְדַבֵּר אֶלָּא בִּלְשׁוֹן זָכָר,

**as it was taught in a braisa: Since the entire section** discussing temurah **speaks only in masculine terms,**

BRAISA

מַה סּוֹפֵינוּ לְרַבּוֹת אֶת הָאִשָּׁה?

**what is our ultimate source to include a woman** in the law of temurah?

BRAISA

תַּלְמוּד לוֹמַר "וְאִם הָמֵר יָמִיר".

**The verse states: "And if he shall substitute [hamer yamir]",** using a doubled verb to include women.

QUESTION

וְרַבָּנַן?

The Gemara asks: **And** as for **the Rabbis,** who used hamer yamir for joint owners, from where do they learn that a woman can make a temurah?

ANSWER

מִ"וְאִם",

The Gemara answers: They derive it **from "And if"** [v'im], expounding the extra letter vav.

EXPLANATION

וְרַבִּי יְהוּדָה "וְאִם" לָא דָּרֵישׁ.

**And Rabbi Yehuda does not expound** the extra vav in **"And if"**.

QUESTION

"הַכֹּל חַיָּבִין בְּסוּכָּה" — לְאֵיתוֹיֵי מַאי?

The Gemara resumes analyzing the general statements of braisos and Mishnayos: When a braisa states, **"Everyone is obligated in the mitzvah of Sukkah," what does it come to add?**

ANSWER

לְאֵיתוֹיֵי קָטָן שֶׁאֵינוֹ צָרִיךְ לְאִמּוֹ,

The Gemara answers: It comes **to add a minor who no longer needs his mother** when he wakes at night,

PROOF

דְּתַנַן: קָטָן שֶׁאֵינוֹ צָרִיךְ לְאִמּוֹ חַיָּיב בְּסוּכָּה.

**as we learned in a Mishnah: A minor who no longer needs his mother is obligated in Sukkah.**

QUESTION

"הַכֹּל חַיָּבִין בְּלוּלָב" — לְאֵיתוֹיֵי מַאי?

The Gemara asks: When a braisa states, **"Everyone is obligated in Lulav," what does it come to add?**

ANSWER

לְאֵיתוֹיֵי קָטָן הַיּוֹדֵעַ לְנַעְנֵעַ,

The Gemara answers: It comes **to add a minor who knows how to wave** the lulav,

PROOF

דְּתַנַן: קָטָן הַיּוֹדֵעַ לְנַעְנֵעַ חַיָּיב בְּלוּלָב.

as we learned in a Mishnah: A minor who knows how to wave is obligated in Lulav.

QUESTION

”הַכֹּל חַיָּבִין בְּצִיצִית” — לְאֵיתּוּיֵי מַאי?

The Gemara asks: When a braisa states, **"Everyone is obligated in Tzitzis," what does it come to add?**

ANSWER

לְאֵיתּוּיֵי קָטָן הַיּוֹדֵעַ לְהִתְעַטֵּף,

The Gemara answers: It comes **to add a minor who knows how to wrap himself** in a garment,

PROOF

דְּתַנְיָא: קָטָן הַיּוֹדֵעַ לְהִתְעַטֵּף — חַיָּיב בְּצִיצִית.

**as it was taught in a braisa: A minor who knows how to wrap himself is obligated in Tzitzis.**

QUESTION

”הַכֹּל חַיָּבִין בִּתְפִילִּין” — לְאֵיתּוּיֵי מַאי?

The Gemara asks: When a braisa states, **"Everyone is obligated in Tefillin," what does it come to add?**

ANSWER

לְאֵיתּוּיֵי קָטָן הַיּוֹדֵעַ לִשְׁמוֹר תְּפִלִּין,

The Gemara answers: It comes **to add a minor who knows how to guard Tefillin** properly in a state of cleanliness,

PROOF

דְּתַנְיָא: קָטָן הַיּוֹדֵעַ לִשְׁמוֹר תְּפִלִּין — אָבִיו לוֹקֵחַ לוֹ תְּפִלִּין.

**as it was taught in a braisa: A minor who knows how to guard Tefillin, his father buys Tefillin for him.**

QUESTION

”הַכֹּל חַיָּבִין בִּרְאִיָּיה” — לְאֵיתּוּיֵי מַאי?

The Gemara asks: When the Mishnah in Chagigah states, **"Everyone is obligated in the appearance"** offering on the Yom Tov pilgrimage, **what does it come to add?**

ANSWER

לְאֵיתּוּיֵי מִי שֶׁחֶצְיוֹ עֶבֶד וְחֶצְיוֹ בֶּן חוֹרִין.

The Gemara answers: It comes **to add one who is half-slave and half-freeman.**

QUESTION

וּלְרַבִּינָא דְּאָמַר: מִי שֶׁחֶצְיוֹ עֶבֶד וְחֶצְיוֹ בֶּן חוֹרִין פָּטוּר מִן הָרְאִיָּיה,

**And according to Ravina who said: One who is half-slave and half-freeman is exempt from the appearance** offering,

ANSWER

לְאֵיתוֹיֵי חִיגֵּר בְּיוֹם רִאשׁוֹן וְנִתְפַּשֵּׁט בְּיוֹם שֵׁנִי.

what does the Mishnah come **to add?** It comes **to add one who was lame on the first day** of Yom Tov and could not walk up to the Beis Hamikdash, **and was healed on the second day.**

QUESTION

הָנִיחָא לְמַאן דְּאָמַר: כּוּלָּן תַּשְׁלוּמִין זֶה לָזֶה,

The Gemara asks: **This works out well according to the one who says: All** seven **days** of the festival **make up for one another** as independent obligations,

QUESTION

אֶלָּא לְמַאן דְּאָמַר: כּוּלָּן תַּשְׁלוּמִין לָרִאשׁוֹן — לְאֵיתוֹיֵי מַאי?

**but according to the one who says: All** seven days **are merely making up for the first day,** so if one was exempt on day one he remains exempt, **what does** the word "Everyone" **come to add?**

ANSWER

לְאֵיתוֹיֵי סוּמָא בְּאַחַת מֵעֵינָיו,

The Gemara answers: It comes **to add one who is blind in one of his eyes,** that he is obligated in the mitzvah of Re'iyah,

EXPLANATION

וּדְלָא כִּי הַאי תַּנָּא.

**and this is not in accordance with this Tanna,** as we see in the following braisa.

BRAISA

דְּתַנְיָא, יוֹחָנָן בֶּן דַּהֲבַאי אוֹמֵר מִשּׁוּם רַבִּי יְהוּדָה:

**For it was taught in a braisa: Yochanan ben Dahavai says in the name of Rabbi Yehuda:**

BRAISA

סוּמָא בְּאַחַת מֵעֵינָיו פָּטוּר מִן הָרְאִיָּיה,

**One who is blind in one of his eyes is exempt from the appearance** offering,

PROOF

שֶׁנֶּאֱמַר: "יִרְאֶה" "יֵרָאֶה",

**as it is stated: yireh / yera'eh** — the word is written without vowels so it can be read yireh, "he shall see", as well as yera'eh, "he shall be seen".

EXPLANATION

כְּדֶרֶךְ שֶׁבָּא לִרְאוֹת כָּךְ בָּא לֵירָאוֹת,

This teaches: **Just as he comes to see, so he comes to be seen:**

EXPLANATION

מַה לִּרְאוֹת בִּשְׁתֵּי עֵינָיו — אַף לֵירָאוֹת בִּשְׁתֵּי עֵינָיו.

**Just as the way to see is with both of his eyes, so too to be seen,** it applies only to one who comes with normal sight **in both of his eyes.** Thus our Mishnah follows the Tanna Kamma who disagrees with Rabbi Yehuda.

RESOLUTION

וְאִיבָּעֵית אֵימָא: לְעוֹלָם לְאֵיתוֹיֵי מִי שֶׁחֶצְיוֹ עֶבֶד וְחֶצְיוֹ בֶּן חוֹרִין,

**And if you want, say instead: Actually,** the word "Everyone" comes **to add one who is half-slave and half-freeman.**

RESOLUTION

וּדְקָא קַשְׁיָא לָךְ דְּרָבִינָא — לָא קַשְׁיָא:

**And as for what was difficult for you from** the ruling of **Ravina** who exempts him, **this is not difficult:**

RESOLUTION

כָּאן בְּמִשְׁנָה רִאשׁוֹנָה, כָּאן בְּמִשְׁנָה אַחֲרוֹנָה.

**Here** our Mishnah follows the **earlier version of the Mishnah; there** Ravina follows the **later version of the Mishnah.**

## מִשְׁנָה MISHNAH

MISHNAH

דְּתַנַן: מִי שֶׁחֶצְיוֹ עֶבֶד וְחֶצְיוֹ בֶּן חוֹרִין,

**For we learned in a Mishnah: One who is half-slave and half-freeman**

MISHNAH

עוֹבֵד אֶת רַבּוֹ יוֹם אֶחָד, וְאֶת עַצְמוֹ יוֹם אֶחָד, דִּבְרֵי בֵּית הִלֵּל.

**works for his master one day, and for himself one day; these are the words of Beis Hillel.**

## גְּמָרָא GEMARA

OBJECTION

אָמְרוּ לָהֶם בֵּית שַׁמַּאי: תִּיקַּנְתֶּם אֶת רַבּוֹ, וְאֶת עַצְמוֹ לֹא תִּיקַּנְתֶּם?

**Beis Shammai said to them: You have rectified the situation of his master, but his own situation you have not rectified!**

EXPLANATION

לִישָּׂא שִׁפְחָה אֵינוֹ יָכוֹל, בַּת חוֹרִין אֵינוֹ יָכוֹל,

**He cannot marry a Canaanite maidservant** because half of him is a free Jew; **he cannot marry a free woman** because half of him is a slave.

QUESTION

יִבָּטֵל?

**Shall he remain idle** without getting married and fulfilling the mitzvah of Peru U'rvu?

EXPLANATION

וַהֲלֹא לֹא נִבְרָא הָעוֹלָם אֶלָּא לִפְרִיָּה וּרְבִיָּה,

**But was not the world created only for procreation,**

PROOF

שֶׁנֶּאֱמַר: "לֹא תֹהוּ בְרָאָהּ לָשֶׁבֶת יְצָרָהּ"!

**as it is stated: "He did not create it to be a waste, He formed it to be inhabited"!**

RESOLUTION

אֶלָּא, מִפְּנֵי תִּיקּוּן הָעוֹלָם,

**Rather, for the betterment of the world,**

RESOLUTION

כּוֹפִין אֶת רַבּוֹ וְעוֹשֶׂה אוֹתוֹ בֶּן חוֹרִין,

**the Beis Din compels his master and he frees him** entirely,

RESOLUTION

וְכוֹתֵב שְׁטָר עַל חֲצִי דָּמָיו,

**and the slave writes a promissory note for half his value** to reimburse the master,

RULING

וְחָזְרוּ בֵּית הִלֵּל לְהוֹרוֹת כְּדִבְרֵי בֵּית שַׁמַּאי.

**and Beis Hillel retracted and ruled according to the words of Beis Shammai.**

QUESTION

"הַכֹּל חַיָּיבִין בִּתְקִיעַת שׁוֹפָר" — לְאֵיתוּיֵי מַאי?

The Gemara asks: When a braisa states, **"Everyone is obligated in blowing the shofar," what does it come to add?**

ANSWER

לְאֵיתוּיֵי קָטָן שֶׁהִגִּיעַ לְחִינּוּךְ,

The Gemara answers: It comes **to add a minor who has reached the age of education,**

PROOF

דְּתַנַן: אֵין מְעַכְּבִין אֶת הַקָּטָן מִלְּתְקוֹעַ בְּיוֹם טוֹב.

**as we learned in a Mishnah: We do not prevent a minor from blowing shofar on Yom Tov.**

QUESTION

## "הַכֹּל חַיָּיבִין בְּמִקְרָא מְגִילָּה", "הַכֹּל כְּשֵׁרִין לִקְרוֹת אֶת הַמְּגִילָּה" — לְאֵיתוֹיֵי

The Gemara asks: When braisos state, **"Everyone is obligated in reading the Megillah,"** and **"Everyone is fit to read the Megillah," what does it come to add?**


**SUMMARY**

The Gemara investigates the inclusive word "All" in our Mishnah, establishing that it comes to include a mufla samuch l'ish (a discerning minor), a repulsive person who has no market value yet can still be evaluated based on the pasuk of "nefashos", and an infant under thirty days old. The Sugya then broadens its scope to analyze parallel Mishnayos in Menachos and Temurah that use similar inclusive phrasing regarding semichah and temurah. This leads to a deep clarification of the machlokes between Rabbi Yehuda and the Rabbis regarding whether an heir can perform semichah or effect a temurah on his father's korban, meticulously deriving their respective shitos from the pesukim.


### לְמַעֲשֶׂה · WHAT TO TAKE HOME

Look at how the Gemara opens Maseches Arakhin. When the Mishnah says "All are evaluated," the Gemara asks, what does this come to include? And the teretz is unbelievable: it comes to include a menuval u'mukeh schein, a person who is physically broken, repulsive, or covered in boils. Lichoira, you would think that since this poor Yid has zero market value, he wouldn't have a halachic valuation either. But the Torah teaches us a tremendous chiddush: "Nefashos", the verse says. As long as a person has a living neshama, their value to Hashem is absolute and unchanging.

Think about what the sugya is telling us for our daily avodah. The world measures a person by their standard "market value", by how successful, talent-blessed, or impressive they appear on the outside. When things are going smoothly, it is easy to feel good about ourselves. But when a Yid goes through a hard time, when he feels broken, unfocused in his davening, or struggling with a nisayon, the yetzer hara steps in with a big kasha: "Look at you. What are you worth right now? What kind of value do you have?"

That is exactly where this Gemara comes to give us chizuk. A Yid's intrinsic worth does not depend on his external status or his temporary condition. Hashem looks at the neshama, the holy spark inside every single Jew, and says: You are priceless. Your value to Me isn't measured by the world's calculations. Every tiny bit of effort, every quiet kretzsh, every mtzvah you snatch when things are tough is precious beyond measure in Shamayim.

Today, when you encounter a moment where you feel inadequate, down on yourself, or even when you look at another Yid who seems down and broken, stop for a second. Remind yourself of the Torah's truth: "Nefashos!" Hashem values the neshama inside, exactly as it is right now.

# מַסֶּכֶת אָבוֹת · פֶּרֶק רִאשׁוֹן

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

📖 **CHAPTER PREVIEW**

We begin our learning of Pirkei Avos by establishing the golden chain of the mesorah, tracing how Moshe Rabbeinu received the Torah at Sinai and passed it down through the generations. This holy transmission went from Yehoshua to the elders, the prophets, and the Men of the Great Assembly, showing us that our oral tradition is unbroken and divine. From there, the chapter introduces the early pairs of Sages, the Zugos, who carried the torch of Torah with immense holiness.

As we delve into their teachings, we find fundamental guidance for our daily avodah and yiras Shamayim. The Sages guide us on how to build a home of Torah, how to conduct ourselves in judgment, how to treat our fellow Jews with warmth, and how to guard our speech. We are introduced to the timeless wisdom of Hillel and Shammai, who teach us the path of peace, diligence in learning, and serving Hashem with absolute sincerity.

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

משנה א

## הַשַּׁלְשֶׁלֶת שֶׁל קַבָּלַת הַתּוֹרָה וְהַנְהָגַת הַחֲכָמִים

*Mishna 1 · The Chain of Torah Transmission and the Three Directives of the Great Assembly*

משֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמְסָרָהּ לִיהוֹשֻׁעַ, וִיהוֹשֻׁעַ לִזְקֵנִים, וְזִקֵנִים

Moshe received Torah from Sinai and transmitted it to Yehoshua and Yehoshua to the elders and the elders

לִנְבִיאִים, וּנְבִיאִים מְסָרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה

to the prophets and the prophets transmitted it to the Men of the Assembly the Great They said three

דְבָרִים, הֱווּ מְתוּנִים בַּדִּין, וְהַעֲמִידוּ תַלְמִידִים הַרְבֵּה, וַעֲשׂוּ סְיָג

things Be deliberate in judgment and establish disciples many and make a fence

לַתּוֹרָה:

for the Torah

> *This Mishnah establishes the unbroken chain of Torah transmission from Sinai down to the Sages of the Great Assembly, who provided foundational guidance for judges and teachers.*

משנה ב

## הַדְּבָרִים שֶׁעֲלֵיהֶם הָעוֹלָם עוֹמֵד

*Mishna 2 · The Three Pillars Upon Which the World Stands*

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשִּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל

Shimon the Righteous was from the remnants of the Assembly the Great he would say on

שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת

three things the world stands on the Torah and on the Temple service and on acts of

חֲסָדִים:

kindness

> *Shimon the Righteous teaches that the existence of the world depends upon Torah study, the Temple service, and acts of lovingkindness.*

מִשְׁנָה ג

## עֲבוֹדַת הַשֵּׁם מֵאַהֲבָה וּמוֹרָא שָׁמַיִם

*Mishna 3 · Serving Hashem Out of Love and the Fear of Heaven*

אַנְטִיגְנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשִּׁמְעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תִּהְיוּ

be do not say would he the Righteous from Shimon received Socho a man of Antigonus

כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב עַל מְנָת לְקַבֵּל פְּרָס, אֶלָּא הֱווּ כַּעֲבָדִים

like servants be but a reward to receive condition on the master — who serve like servants

הַמְשַׁמְּשִׁין אֶת הָרַב שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרָס, וִיהִי מוֹרָא שָׁמַיִם

Heaven the fear of and let be a reward to receive condition on not the master — who serve

עֲלֵיכֶם:

upon you

*Antigonus of Socho teaches that one should serve Hashem without the expectation of receiving a reward, while maintaining a constant fear of Heaven.*

מִשְׁנָה ד

## קַבָּלַת הַתּוֹרָה וּכְבוֹד חֲכָמִים

*Mishna 4 · The Transmission of Torah and Honoring the Sages*

יוֹסֵי בֶן יוֹעֶזֶר אִישׁ צְרֵדָה וְיוֹסֵי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֶם. יוֹסֵי

Yose from them received Yerushalayim man of Yochanan ben and Yose Zeredah man of Yoezer ben Yose

בֶן יוֹעֶזֶר אִישׁ צְרֵדָה אוֹמֵר, יְהִי בֵיתְךָ בֵּית וַעַד לַחֲכָמִים, וֶהֱוֵי

and be for the Sages meeting a house of your house let be says Zeredah man of Yoezer ben

מִתְאַבֵּק בַּעֲפַר רַגְלֵיהֶם, וֶהֱוֵי שׁוֹתֶה בְצָמָא אֶת דִּבְרֵיהֶם:

their words — with thirst drinking and be their feet in the dust of attaching yourself

*Yose ben Yoezer and Yose ben Yochanan transmit the tradition, advising one to make their home a gathering place for Sages.*

מִשְׁנָה ה

## הַכְנָסַת אוֹרְחִים וּמְעוּט שִׂיחָה עִם הָאִשָּׁה

*Mishna 5 · Hospitality to the Poor and Limiting Conversation with Women*

יוֹסֵי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר, יְהִי בֵיתְךָ פָּתוּחַ לְרִוָחָה, וְיִהְיוּ

and let be wide open your house let be says Yerushalayim a man of Yochanan son of Yose

עֲנִיִּים בְּנֵי בֵיתֶךָ, וְאַל תַּרְבֶּה שִׂיחָה עִם הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ,

they said with his wife the woman with conversation increase and do not your household members of poor people

קַל וָחֹמֶר בְּאֵשֶׁת חֲבֵרוֹ. מִכָּאן אָמְרוּ חֲכָמִים, כָּל זְמַן שֶׁאָדָם מַרְבֶּה

increases that a man the time all the Sages said from here his fellow with the wife of and heavy a light

שִׂיחָה עִם הָאִשָּׁה, גּוֹרֵם רָעָה לְעַצְמוֹ, וּבוֹטֵל מִדִּבְרֵי תוֹרָה, וְסוֹפוֹ

and his end Torah from words of and desists to himself evil he causes the woman with conversation

יוֹרֵשׁ גֵּיהִנֹּם:

Gehinnom he inherits

*Yose ben Yochanan teaches the importance of keeping a home open to the poor and warns against excessive conversation with women, which distracts from Torah study.*

מִשְׁנָה ו

## עֲשֵׂה לְךָ רַב וּקְנֵה לְךָ חָבֵר

*Mishna 6 · Appointing a Teacher, Acquiring a Companion, and Judging Others Favorably*

יְהוֹשֻׁעַ בֶּן פְּרַחְיָה וְנִתַּאי הָאַרְבֵּלִי קִבְּלוּ מֵהֶם. יְהוֹשֻׁעַ בֶּן פְּרַחְיָה אוֹמֵר,

says Perachyah son of Yehoshua from them received the Arbelite and Nittai Perachyah son of Yehoshua

עֲשֵׂה לְךָ רַב, וּקְנֵה לְךָ חָבֵר, וֶהֱוֵי דָן אֶת כָּל הָאָדָם

man every — judging and be a companion for yourself and acquire a teacher for yourself make

לְכַף זְכוּת:

merit to the scale of

*This Mishnah teaches the importance of spiritual mentorship, friendship, and giving others the benefit of the doubt.*

משנה ז

## הַרְחֶק מִשָּׁכֵן רָע וּמֵרָשָׁע

*Mishna 7 · Distancing Oneself from an Evil Neighbor and the Wicked*

נִתַּאי הָאַרְבֵּלִי אוֹמֵר, הַרְחֵק מִשָּׁכֵן רָע, וְאַל תִּתְחַבֵּר לָרָשָׁע,

with the wicked associate and do not who is evil from a neighbor distance yourself says the Arbelite Nittai

וְאַל תִּתְיָאֵשׁ מִן הַפֻּרְעָנוּת:

retribution of despair and do not

*Nittai the Arbelite warns against associating with bad influences and reminds us that divine justice is inevitable.*

משנה ח

## הַנְהָגַת הַדַּיָּן עִם בַּעֲלֵי הַדִּין

*Mishna 8 · The Conduct of a Judge Toward Litigants*

יְהוּדָה בֶן טַבַּאי וְשִׁמְעוֹן בֶּן שָׁטָח קִבְּלוּ מֵהֶם. יְהוּדָה בֶן טַבַּאי אוֹמֵר,

says Tabbai son of Yehudah from them received Shetach son of and Shimon Tabbai son of Yehudah

אַל תַּעַשׂ עַצְמְךָ כְּעוֹרְכֵי הַדַּיָּנִין. וּכְשֶׁיִּהְיוּ בַעֲלֵי דִינִין עוֹמְדִים

standing judgment the masters of and when are the judges like the arrangers of yourself make do not

לְפָנֶיךָ, יִהְיוּ בְעֵינֶיךָ כִּרְשָׁעִים. וּכְשֶׁנִּפְטָרִים מִלְּפָנֶיךָ, יִהְיוּ

they should be before you like wicked ones in your eyes they should be from before you and when they are dismissed

בְעֵינֶיךָ כִּזְכָאִין, כְּשֶׁקִּבְּלוּ עֲלֵיהֶם אֶת הַדִּין:

the judgment — upon themselves when they accepted like innocent ones in your eyes

*Yehudah ben Tabbai teaches that a judge must remain completely impartial, avoiding advocacy and viewing both parties equally during and after the trial.*

משנה ט

## דְּרִישָׁה וַחֲקִירָה שֶׁל עֵדִים וְזְהִירוּת בְּדִבְרֵי הַדַּיָּנִים

*Mishna 9 · Thorough Interrogation of Witnesses and Caution in the Words of Judges*

שִׁמְעוֹן בֶּן שָׁטָח אוֹמֵר, הֱוֵי מַרְבֶּה לַחְקֹר אֶת הָעֵדִים, וֶהֱוֵי זָהִיר

careful and be the witnesses — to investigate much be says Shetach son of Shimon

בִּדְבָרֶיךָ, שֶׁמָּא מִתּוֹכָם יִלְמְדוּ לְשַׁקֵּר:

to lie they will learn from within them lest with your words

*Shimon ben Shetach warns judges to cross-examine witnesses thoroughly and to speak carefully so as not to inadvertently teach them how to fabricate testimony.*

מִשְׁנָה י

## אַהֲבַת הַמְּלָאכָה וּשְׂנִיאַת הָרַבָּנוּת

*Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy*

שְׁמַעְיָה וְאַבְטַלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אוֹמֵר, אֱהֹב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת

Shemaiah — Shemaiah says love — and hate work — and Abtalion from them received

הָרַבָּנוּת, וְאַל תִּתְוַדַּע לָרָשׁוּת:

lordship and do not make yourself known to the ruling authority

*Shemaiah and Abtalion teach the importance of honest labor, avoiding positions of power, and keeping a safe distance from the ruling authorities.*

מִשְׁנָה יא

## אַזְהָרָה לַחֲכָמִים לְהִזָּהֵר בְּדִבְרֵיהֶם מִפְּנֵי חִלּוּל הַשֵּׁם

*Mishna 11 · A Warning to Sages to Guard Their Words to Prevent Desecration of Heaven's Name*

אַבְטַלְיוֹן אוֹמֵר, חֲכָמִים, הִזָּהֲרוּ בְּדִבְרֵיכֶם, שֶׁמָּא תָּחוּבוּ חוֹבַת גָּלוּת

Avtalyon says Sages, be careful with your words lest you will obligate the obligation of exile

וְתִגְלוּ לִמְקוֹם מַיִם הָרָעִים, וְיִשְׁתּוּ הַתַּלְמִידִים הַבָּאִים אַחֲרֵיכֶם

and you will be exiled to a place of the evil waters and they will drink the disciples who come after you

וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מִתְחַלֵּל:

and they will die and it will be found the Name of Heaven is profaned

*Avtalyon warns Torah scholars to speak with extreme precision so that heretical disciples do not misinterpret their words and stray after false doctrines.*

מִשְׁנָה יב

## הַנְהָגַת הִלֵּל לֶאֱהֹב שָׁלוֹם וּלְקָרֵב אֶת הַבְּרִיּוֹת

*Mishna 12 · The Conduct of Hillel to Love Peace and Draw Creations Close to Torah*

הִלֵּל וְשַׁמַּאי קִבְּלוּ מֵהֶם. הִלֵּל אוֹמֵר, הֱוֵי מִתַּלְמִידָיו שֶׁל אַהֲרֹן, אוֹהֵב

Hillel and Shammai received from them Hillel says be from the disciples of Aharon loving

שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה:

peace and pursuing peace loving — the creations and drawing them close to the Torah

*Hillel teaches that one should emulate Aharon the Kohen Gadol by actively pursuing peace and bringing people closer to the Torah through love.*

מִשְׁנָה יג

## הַסַּכָּנָה בְּגַאֲוָה וּבְבִטּוּל תּוֹרָה

*Mishna 13 · The Danger of Seeking Fame and Neglecting Torah Study*

הוּא הָיָה אוֹמֵר, נָגַד שְׁמָא, אָבַד שְׁמֵהּ. וּדְלֹא מוֹסִיף, יָסֵף.

He used to say one who makes great his name destroys his name and one who does not add ceases

וּדְלֹא יָלַיִף, קְטָלָא חַיָּב. וּדְאִשְׁתַּמֵּשׁ בְּתָגָא, חָלַף:

and one who does not learn deserves death and one who makes use of the crown passes away

*This Mishnah warns against using Torah knowledge for self-aggrandizement and emphasizes the necessity of continuous study.*

מִשְׁנָה יד

## הַחוֹבָה לִפְעֹל בְּעַצְמוֹ וּלְלֹא דְחוּי

*Mishna 14 · The Obligation of Personal Responsibility and Avoiding Procrastination*

הוּא הָיָה אוֹמֵר, אִם אֵין אֲנִי לִי, מִי לִי. וּכְשֶׁאֲנִי לְעַצְמִי, מָה אֲנִי.

He used to say: If not I for myself, who is for me? And when I am for myself alone, what am I?

וְאִם לֹא עַכְשָׁיו, אֵימָתָי:

And if not now, when?

*Hillel teaches that a person must take personal responsibility for their own spiritual growth and act without delay.*

מִשְׁנָה טו

## קְבִיעוּת הַתּוֹרָה, מְעוּט דִּבּוּר וְהַסְבָּרַת פָּנִים

*Mishna 15 · Making Torah Study Fixed, Speaking Little and Doing Much, and Welcoming Everyone Warmly*

שַׁמַּאי אוֹמֵר, עֲשֵׂה תוֹרָתְךָ קֶבַע. אֱמֹר מְעַט וַעֲשֵׂה הַרְבֵּה, וֱהֱוֵי מְקַבֵּל אֶת

Shammai says: Make your Torah fixed. Say little and do much, and be receiving

כָּל הָאָדָם בְּסֵבֶר פָּנִים יָפוֹת:

every person with a cheerful expression of face.

*Shammai teaches the importance of establishing a fixed schedule for Torah study, prioritizing actions over words, and greeting every person with a pleasant and welcoming countenance.*

מִשְׁנָה טז

## עֲשֵׂה לְךָ רַב וְהִתְרַחֵק מִן הַסָּפֵק

*Mishna 16 · Appointing a Teacher and Avoiding Doubt and Estimations in Tithing*

רַבָּן גַּמְלִיאֵל הָיָה אוֹמֵר, עֲשֵׂה לְךָ רַב, וְהִסְתַּלֵּק מִן הַסָּפֵק, וְאַל

Rabban Gamliel would say: Make for yourself a teacher, and remove yourself from doubt, and do not

תַּרְבֶּה לְעַשֵּׂר אֹמְדוֹת:

increase to tithe by estimation.

*Rabban Gamliel teaches the importance of establishing a halachic authority to resolve doubts and avoiding guesswork when performing mitzvos like tithing.*

מִשְׁנָה יז

## מַעֲלַת הַשְׁתִיקָה וְהַמַּעֲשֶׂה עַל פְּנֵי הַדִּבּוּר

*Mishna 17 · The Virtue of Silence and Action Over Mere Words*

שִׁמְעוֹן בְּנוֹ אוֹמֵר, כָּל יָמַי גָּדַלְתִּי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לַגּוּף טוֹב

Shimon his son says: All my days I grew up among the Sages, and I did not find better for the body

אֶלָּא שְׁתִיקָה. וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמַּרְבֶּה

than silence. And not the study is the main thing, but the action. And anyone who increases

דְּבָרִים, מֵבִיא חֵטְא:

words brings sin.

*Shimon the son of Rabban Gamliel teaches that silence is the best path for the body, and that practical action is superior to mere study and excessive speech.*

מִשְׁנָה יח

## הַדִּין הָאֱמֶת וְהַשָּׁלוֹם שֶׁהָעוֹלָם עוֹמֵד עֲלֵיהֶם

*Mishna 18 · Justice Truth and Peace Upon Which the World Stands*

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַדִּין

Rabban Shimon ben Gamliel says, on three things the world stands, on justice

וְעַל הָאֱמֶת וְעַל הַשָּׁלוֹם, שֶׁנֶּאֱמַר זכריה ח אֱמֶת וּמִשְׁפַּט שָׁלוֹם שִׁפְטוּ

and on truth and on peace, as it is said, Zechariah 8 truth and judgment of peace judge

בְּשַׁעֲרֵיכֶם:

in your gates

*Rabban Shimon ben Gamliel teaches that the preservation of human society depends upon the three pillars of justice, truth, and peace.*

### CHAPTER SUMMARY

The chapter opens with the Men of the Great Assembly and Shimon the Righteous establishing the pillars of the world, followed by Antigonus of Socho's warning to serve Hashem without expecting reward. We then progress through the teachings of the Zugos: Yose ben Yoezer and Yose ben Yochanan on bringing Sages and the poor into our homes; Yehoshua ben Perachiah and Nittai the Arbelite on acquiring teachers and avoiding evil neighbors; Yehudah ben Tabbai and Shimon ben Shetach on careful justice; and Shemaiah and Abtalion on avoiding the ruling power and guarding one's words. Finally, Hillel and Shammai teach us to pursue peace, fix our Torah study, and receive everyone with a pleasant countenance, leading into the instructions of Rabban Gamaliel and his son Shimon on silence and action, and concluding with Rabban Shimon ben Gamaliel's declaration that the world stands on justice, truth, and peace.

### לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear friend, look at how this first chapter of Pirkei Avos begins. It does not start with abstract philosophies, but with a chain of transmission: Moshe received the Torah from Sinai and passed it down, generation after generation, until it reached us. This tells us that our Torah is not a theory; it is a living, breathing legacy of connection. When you learn, you are not just reading a book, you are joining a chain of holy souls. And what do these sages tell us? They tell us that the world stands on Torah, avodah, and gemilus chasadim, and that the ultimate goal of all our learning is not just to speak, but to do. Shimon his son says it clearly: 'Study is not the most important thing, but actions.'

Think about Shammai's golden rule: 'Say little, but do much, and receive all men with a pleasant countenance.' How often do we promise ourselves or others big things, only to fall short? The Torah wants us to build our lives on quiet, solid action. When you greet another Yid with a warm, genuine smile, you are literally sustaining the world. You are bringing the peace and truth that Rabban Shimon ben Gamaliel says keeps the world standing.

Let us also take to heart the famous words of Hillel: 'If I am not for myself, who is for me? But if I am for my own self, what am I? And if not now, when?' We cannot wait for someone else to do our avodah for us, nor can we live only for ourselves. We must step up, take responsibility for our spiritual growth, and do it today, without putting it off.

Today, choose one small, concrete action instead of just talking about it. When you meet someone, greet them with a genuine, warm smile and a pleasant countenance, and make a fixed five minutes to learn Torah today without any distractions.

# 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.'