חוּמָּשׁ עִם רַשִׁ"י · ויצא · שִׁשִּׁי

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

VAYETZEI · 6TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Yaakov Avinu packs up his entire family and all the wealth he worked so hard to acquire in Paddan-aram, setting out to return to his father Yitzchak in Eretz Canaan. Knowing Lavan would try to stop him, Yaakov leaves secretly without telling him. Meanwhile, Rachel takes Lavan's terafim (idols) to wean her father away from his idol worship. When Lavan hears three days later that Yaakov has fled, he gathers his kinsmen and pursues him, catching up to him at Har HaGilad, but Hashem warns Lavan in a dream at night not to say or do anything to Yaakov, whether good or bad.

Upon confronting Yaakov, Lavan complains about the secret departure and accuses him of stealing his terafim. Unaware that Rachel took them, Yaakov invites Lavan to search everything, declaring that whoever possesses the terafim shall not live. Lavan searches all the tents thoroughly but fails to find them because Rachel had hidden them inside the camel's saddle. After the search turns up nothing, Yaakov speaks up with great pain and righteousness, recounting his twenty years of total faithfulness, how he bore every loss himself, and how Hashem saw his affliction and protected him from Lavan's trickery.

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

פָּסוּק א

Pasuk 1

וַיָּקָם יַעֲקֹב וַיִּשָּׂא אֶת בָּנָיו וְאֶת נָשָׁיו עַל הַגְּמַלִּים׃

And arose | Yaakov | and lifted up | — | his sons | and — | his wives | upon | the camels

רַשִׁ"י

את בניו ואת נשיו. הִקְדִּים זְכָרִים לִנְקֵבוֹת, וְעֵשָׂו הִקְדִּים נְקֵבוֹת לִזְכָרִים, שֶׁנֶּאֱמַר

— | his sons | and — | his wives | he preceded | males | to females | and Esav | preceded | females | to males | as it is said

וַיִּקַּח עֵשָׂו אֶת נָשָׁיו וְאֶת בָּנָיו וְגוֹמֵר׃

and he took | Esav | — | his wives | and — | his sons | and so on

פָּסוּק ב

Pasuk 2

וַיִּנְהַג אֶת כָּל מִקְנֵהוּ וְאֶת כָּל רְכֻשׁוֹ אֲשֶׁר רָכָשׁ מִקְנֵה קִנְיָנוֹ אֲשֶׁר

and he drove | — | all | his livestock | and — | all | his wealth | that | he acquired | the livestock of | his purchase | that

רָכַשׁ בְּפַדַּן אֲרָם לָבוֹא אֶל יִצְחָק אָבִיו אַרְצָה כְּנָעַן׃

he acquired | in Padan | Aram | to come | to | Yitzchak | his father | to the land of | Kanaan

רַשִׁ"י

מקנה קנינו. מַה שֶּׁקָּנָה מִצֹּאנוֹ, עֲבָדִים וּשְׁפָחוֹת וּגְמַלִּים וַחֲמוֹרִים׃

The livestock of | his acquisition | what | that he acquired | from his sheep | menservants | and maidservants | and camels | and donkeys

פָּסוּק ג

Pasuk 3

וְלָבָן הָלַךְ לִגְזֹז אֶת צֹאנוֹ וַתִּגְנֹב רָחֵל אֶת הַתְּרָפִים אֲשֶׁר לְאָבִיהָ׃

her father's which were the teraphim — Rachel and stole his sheep — to shear had gone And Lavan

רַ"שִׁ"י

לגזוז את צאנו. שְׁנָתַן בְּיַד בָּנָיו דֶּרֶךְ שְׁלֹשֶׁת יָמִים בֵּינוֹ וּבֵין

and between between him days three a distance of his sons into the hand of which he gave his flock — to shear

יַעֲקֹב׃

Yaakov

רַ"שִׁ"י

ותגנב רחל את התרפים. לְהַפְרִישׁ אֶת אָבִיהָ מֵעֲ"ז נִתְכַּוְּנָה בראשית רבה׃

Rabbah Bereshis she intended from idol worship her father — to separate the teraphim — Rachel And Rachel stole

פָּסוּק ד

Pasuk 4

וַיִּגְנֹב יַעֲקֹב אֶת לֵב לָבָן הָאֲרַמִּי עַל בְּלִי הַגִּיד לוֹ כִּי בֹרֵחַ הוּא׃

he was fleeing that him telling not by the Aramean Lavan the heart of — Yaakov And stole

פָּסוּק ה

Pasuk 5

וַיִּבְרַח הוּא וְכָל אֲשֶׁר לוֹ וַיָּקָם וַיַּעֲבֹר אֶת הַנָּהָר וַיָּשֶׂם אֶת פָּנָיו

his face — and he set the River — and he crossed and he arose was his that and all he and he fled

הַר הַגִּלְעָד׃

Gilead toward the mountain of

פָּסוּק ו

Pasuk 6

וַיֻּגַּד לְלָבָן בַּיּוֹם הַשְּׁלִישִׁי כִּי בָרַח יַעֲקֹב׃

Yaakov had fled that the third on the day to Lavan And it was told

רַ"שִׁ"י

ביום השלישי. שֶׁהֲרֵי דֶּרֶךְ שְׁלֹשֶׁת יָמִים הָיָה בֵּינֵיהֶם׃

between them there was days three a journey of for behold the third On the day

פָּסוּק ז

Pasuk 7

וַיִּקַּח אֶת אֶחָיו עִמּוֹ וַיִּרְדֹּף אַחֲרָיו דֶּרֶךְ שִׁבְעַת יָמִים וַיַּדְבֵּק

and he overtook days seven a distance of after him and he pursued with him his kinsmen — And he took

אֹתוֹ בְּהַר הַגִּלְעָד׃

Gilead in the mountain of him

רַשִׁ"י

את אחיו. קְרוֹבָיו:

his kinsmen his brothers —

רַשִׁ"י

דרך שבעת ימים. כָּל אוֹתָן ג' יָמִים שֶׁהָלַךְ הַמַּגִּיד לְהַגִּיד לְלָבָן הָלַךְ יַעֲקֹב

Yaakov walked to Lavan to tell the messenger that walked days three those all days seven A journey of

לְדַרְכּוֹ, נִמְצָא, יַעֲקֹב רָחוֹק מִלָּבָן שִׁשָּׁה יָמִים, וּבַשְּׁבִיעִי הִשִּׂיגוֹ לָבָן. לָמַדְנוּ

we learned Lavan he overtook him and on the seventh days six from Lavan was distant Yaakov it turns out on his way

שֶׁכָּל מַה שֶּׁהָלַךְ יַעֲקֹב בְּשִׁבְעָה יָמִים הָלַךְ לָבָן בְּיוֹם אֶחָד שֶׁנֶּאֱמַר וַיִּרְדֹּף אַחֲרָיו

after him and he pursued as it is said one in day Lavan walked days in seven Yaakov that walked which that all

דֶּרֶךְ שִׁבְעַת יָמִים, וְלֹא נֶאֱמַר וַיִּרְדֹּף אַחֲרָיו שִׁבְעַת יָמִים :

days seven after him and he pursued was it said and not days seven a journey of

פָּסוּק ח

Pasuk 8

וַיָּבֹא אֱלֹהִים אֶל לָבָן הָאֲרַמִּי בַּחֲלֹם הַלָּיְלָה וַיֹּאמֶר לוֹ הִשָּׁמֶר לְךָ פֶּן

And came God to Lavan the Aramean in a dream of the night and He said to him guard yourself lest

תְּדַבֵּר עִם יַעֲקֹב מִטּוֹב עַד רָע:

you speak with Yaakov from good to bad

רַשִׁ"י

מטוב עד רע. כָּל טוֹבָתָן שֶׁל רְשָׁעִים רָעָה הִיא אֵצֶל הַצַּדִּיקִים יבמות ק"ג :

from good to bad all their favor of wicked ones bad it is according to the righteous Yevamos 103

פָּסוּק ט

Pasuk 9

וַיַּשֵּׂג לָבָן אֶת יַעֲקֹב וְיַעֲקֹב תָּקַע אֶת אָהֳלוֹ בָּהָר וְלָבָן תָּקַע אֶת

and overtook Lavan — Yaakov Yaakov and had pitched his tent on the mountain and Lavan pitched with

אֶחָיו בְּהַר הַגִּלְעָד:

his kinsmen in the mountain of the Gilad

פָּסוּק י

Pasuk 10

וַיֹּאמֶר לָבָן לְיַעֲקֹב מֶה עָשִׂיתָ וַתִּגְנֹב אֶת לְבָבִי וַתְּנַהֵג אֶת בְּנֹתַי

And he said Lavan to Yaakov what have you done that you deceived — my heart and led away — my daughters

כִּשְׁבִיוֹת חָרֶב:

like captives of a sword

רַשִׁ"י

כשביות חרב. כָּל חַיִל הַבָּא לַמִּלְחָמָה קָרוּי חֶרֶב:

like captivity of sword any army that comes to war is called sword

פָּסוּק יא

Pasuk 11

לָמָּה נַחְבֵּאתָ לִבְרֹחַ וַתִּגְנֹב אֹתִי וְלֹא הִגַּדְתָּ לִּי וָאֲשַׁלֵּחֲךָ בְּשִׂמְחָה
why did you hide to flee and deceive me and not did you tell me and I would send you with joy

וּבְשִׁרִים בְּתֹף וּבְכִנּוֹר׃
and with songs with drum and with lyre

רַשִׁ"י

ותגנב אתי. גָּנַבְתָּ אֶת דַּעְתִּי׃
and you stole from me and you stole — my mind

פָּסוּק יב

Pasuk 12

וְלֹא נְטַשְׁתַּנִי לְנַשֵּׁק לְבָנַי וְלִבְנֹתָי עַתָּה הִסְכַּלְתָּ עָשׂוֹ׃
and not did you allow me to kiss my sons and my daughters now you acted foolishly to do

פָּסוּק יג

Pasuk 13

יֶשׁ לְאֵל יָדִי לַעֲשׂוֹת עִמָּכֶם רָע וֵאלֹהֵי אֲבִיכֶם אֶמֶשׁ אָמַר אֵלַי
There is in the power of my hand to do with you harm and the God of your father last night said to me

לֵאמֹר הִשָּׁמֶר לְךָ מְדַבֵּר עִם יַעֲקֹב מִטּוֹב עַד רָע׃
saying beware for yourself from speaking with Yaakov from good to bad

רַשִׁ"י

יש לאל ידי. יֶשׁ כֹּחַ וְחַיִל בְּיָדִי לַעֲשׂוֹת עִמָּכֶם רַע, וְכָל אֵל שֶׁהוּא
It is to the strength of my hand there is strength and power in my hand to do with you harm, and every Eil that is

לְ קֹדֶשׁ עַל שֵׁם עִזּוּז וְרֹב אוֹנִים הוּא׃
for holy on account of might and abundance of power it is

פָּסוּק יד

Pasuk 14

וְעַתָּה הָלֹךְ הָלַכְתָּ כִּי נִכְסֹף נִכְסַפְתָּה לְבֵית אָבִיךָ לָמָּה גָנַבְתָּ
and now you surely went because you greatly longed for the house of your father why did you steal

אֶת אֱלֹהָי׃
— my gods

רַשִׁ"י

נכספתה. חָמַדְתָּ, וְהַרְבֵּה יֶשׁ בַּמִּקְרָא, נִכְסְפָה וְגַם כָּלְתָה נַפְשִׁי תהילים פ"ד ,
you longed you desired and much there is in Scripture, yearned and also pined my soul Tehillim 84 ,

לְמַעֲשֵׂה יָדֶיךָ תִּכְסֹף איוב י"ד :
for the work of your hands you would desire Iyov 14

פָּסוּק טו

Pasuk 15

וַיַּעַן יַעֲקֹב וַיֹּאמֶר לְלָבָן כִּי יָרֵאתִי כִּי אָמַרְתִּי פֶּן תִּגְזֹל אֶת
And answered Yaakov and said to Lavan because I was afraid for I said lest you would rob —
בְּנוֹתֶיךָ מֵעִמִּי׃
your daughters from me

רַשִּׁ״י

כי יראתי וגו'. הֱשִׁיבוֹ עַל רִאשׁוֹן רִאשׁוֹן, שֶׁאָמַר לוֹ, וַתְּנַהֵג אֶת בְּנֹתַי
Because I feared etc. he answered him on the first first for he said to him and you led away my daughters —
וְגוֹ׳׃
etc.

פָּסוּק ט ז

Pasuk 16

עִם אֲשֶׁר תִּמְצָא אֶת אֱלֹהֶיךָ לֹא יִחְיֶה נֶגֶד אַחֵינוּ הַכֶּר לְךָ מָה
With whomever you find — shall not live in front of our kinsmen identify for yourself what is
עִמָּדִי וְקַח לָךְ וְלֹא יָדַע יַעֲקֹב כִּי רָחֵל גְּנָבָתַם׃
with me and take for yourself and not did know Yaakov that Rachel had stolen them

רַשִּׁ״י

לא יחיה. וּמֵאוֹתָהּ קְלָלָה מֵתָה רָחֵל בַּדֶּרֶךְ בראשית רבה
Not shall live and from that curse died Rachel on the way Bereshis Rabbah

רַשִּׁ״י

מה עמדי. מִשֶּׁלְךָ׃
what is with me from yours

פָּסוּק י ז

Pasuk 17

וַיָּבֹא לָבָן בְּאֹהֶל יַעֲקֹב וּבְאֹהֶל לֵאָה וּבְאֹהֶל שְׁתֵּי הָאֲמָהֹת
And he entered Lavan into tent of Yaakov and into tent of Leah and into tent of the two maidservants
וְלֹא מָצָא וַיֵּצֵא מֵאֹהֶל לֵאָה וַיָּבֹא בְּאֹהֶל רָחֵל׃
and did not find and he went out from tent of Leah and he entered into tent of Rachel

רַשִּׁ״י

באהל יעקב. הוּא אֹהֶל רָחֵל, שֶׁהָיָה יַעֲקֹב תָּדִיר אֶצְלָהּ; וְכֵן הוּא אוֹמֵר בְּנֵי
into the tent of Yaakov it was the tent of Rachel for was Yaakov constantly with her and so it says the sons of
רָחֵל אֵשֶׁת יַעֲקֹב וּבִכְלָן לֹא נֶאֱמַר אֵשֶׁת יַעֲקֹב׃
Rachel the wife of Yaakov and regarding all of them is it said not the wife of Yaakov

רַשִּׁ״י

ויבא באהל רחל. כְּשֶׁיָּצָא מֵאֹהֶל לֵאָה חָזַר לוֹ לְאֹהֶל רָחֵל קֹדֶם
And he came into the tent of Rachel when he exited from the tent of Leah he returned to to the tent of Rachel before

שֶׁיִּחַפֵּשׂ בְּאֹהֶל הָאֲמָהוֹת, וְכָל כָּךְ לָמָּה? שֶׁהָיָה מַכִּיר בָּהּ שֶׁהִיא
that she was with her familiar because he was why this and all the maidservants in the tent of that he searched

מְשַׁמְּשָׁנִית:
meddlesome

פָּסוּק יח

Pasuk 18

וְרָחֵל לָקְחָה אֶת הַתְּרָפִים וַתְּשִׂמֵם בְּכַר הַגָּמָל וַתֵּשֶׁב עֲלֵיהֶם
upon them and sat the camel in the cushion of and placed them the idols — had taken and Rachel

וַיְמַשֵּׁשׁ לָבָן אֶת כָּל הָאֹהֶל וְלֹא מָצָא:
find and did not the tent all — Lavan and rummaged through

רַ"שִׁ"י

בכר הגמל. לְשׁוֹן כָּרִים וּכְסָתוֹת, כְּתַרְגּוּמוֹ בַּעֲבִיטָא דְגַמְלָא, וְהִיא
and it of the camel in the pack-saddle as its Targum and bolsters pillows an expression of the camel In the saddle-pillow of

מַרְדַּעַת הָעֲשׂוּיָה כְּמִין כַּר; וּבְעֵרוּבִין דף ט"ז שָׁנִינוּ הִקִּיפוּהָ בַּעֲבִיטִין, וְהֵן
and they are with pack-saddles they enclosed it we learned 16 page and in Eruvin pillow like a type of that is made a saddle-pad

עֲבִיטֵי גְּמַלִּים, בשט"ו בְּלַעַז:
pack-saddles of camels bast in foreign language

פָּסוּק יט

Pasuk 19

וַתֹּאמֶר אֶל אָבִיהָ אַל יִחַר בְּעֵינֵי אֲדֹנִי כִּי לוֹא אוּכַל לָקוּם מִפָּנֶיךָ כִּי
for from before you to arise I am able not that my lord in eyes of burn let not her father to And she said

דֶּרֶךְ נָשִׁים לִי וַיְחַפֵּשׂ וְלֹא מָצָא אֶת הַתְּרָפִים:
the terafim — did he find and not And he searched is to me women way of

פָּסוּק כ

Pasuk 20

וַיִּחַר לְיַעֲקֹב וַיָּרֶב בְּלָבָן וַיַּעַן יַעֲקֹב וַיֹּאמֶר לְלָבָן מַה
what is to Lavan and said Yaakov and answered with Lavan and he quarreled Yaakov And became incensed

פִּשְׁעִי מַה חַטָּאתִי כִּי דָלַקְתָּ אַחֲרָי:
after me you pursued that my sin what is my transgression

רַ"שִׁ"י

דלקת. רָדַפְתָּ, כְּמוֹ עַל הֶהָרִים דְּלָקָנוּ איכה ד' , וּכְמוֹ מִדְּלֵק אַחֲרֵי פְּלִשְׁתִּים
Philistines after from chasing and as in 4 Eichah they chased us the mountains upon as in you pursued dalakta

שמואל א י"ז :
17 I Shmuel

פָּסוּק כא

Pasuk 21

כִּי מִשַּׁשְׁתָּ אֶת כָּל כֵּלַי מַה מָּצָאתָ מִכֹּל כְּלֵי בֵיתֶךָ שִׂים כֹּה
for you rummaged through — all my things what have you found from all objects of your house place here

נֶגֶד אַחַי וְאַחֶיךָ וְיוֹכִיחוּ בֵּין שְׁנֵינוּ׃
before my kin and your kin and let them decide between us two

רַשִׁ״י

ויוכיחו. וְיִבָּרְרוּ עִם מִי הַדִּין, אפרוב"ר בְּלַעַז׃
And let them decide and clarify whom is the justice eprouver in foreign tongue

פָּסוּק כב

Pasuk 22

זֶה עֶשְׂרִים שָׁנָה אָנֹכִי עִמָּךְ רְחֵלֶיךָ וְעִזֶּיךָ לֹא שִׁכֵּלוּ וְאֵילֵי צֹאנְךָ
This twenty years I with you your ewes and your she-goats did not miscarry and the rams of your flock

לֹא אָכָלְתִּי׃
I did not eat

רַשִׁ״י

לא שכלו. לֹא הִפִּילוּ עֻבּוּרָם, כְּמוֹ רֶחֶם מַשְׁכִּיל הושע ט' , תְּפַלֵּט פָּרָתוֹ וְלֹא
not they miscarried did not miscarry their fetus like a womb miscarrying Hosea 9 calveth his cow and not

תְּשַׁכֵּל איוב כ"א ׃
does miscarry Iyov 21

רַשִׁ״י

ואילי צאנך. מִכָּאן אָמְרוּ אַיִל בֶּן יוֹמוֹ קָרוּי אַיִל, שֶׁאִם לֹא כֵן, מַה שִּׁבְחוֹ?
from here they said a ram one day old is called a ram for if not so what is his praise

אֵלִים לֹא אָכַל, אֲבָל כְּבָשִׂים אָכַל, אִם כֵּן גַּזְלָן הוּא בבא קמא ס"ה ׃
rams not did he eat but sheep he ate if so a thief he is Bava Kamma 65b

פָּסוּק כג

Pasuk 23

טְרֵפָה לֹא הֵבֵאתִי אֵלֶיךָ אָנֹכִי אֲחַטֶּנָּה מִיָּדִי תְּבַקְשֶׁנָּה גְּנֻבְתִּי
that torn by beasts not I brought to you I would bear its loss from my hand you would demand it stolen by

יוֹם וּגְנֻבְתִּי לָיְלָה׃
day or stolen by night

רַשִׁ״י

טרפה. עַל יְדֵי אַרְיֵה וְזֹאֵב׃
Torn by hands of a lion and a wolf

רַשִׁ״י

אנכי אחטנה. לְשׁוֹן קֹלַע בָּאֶבֶן אֶל הַשַּׂעֲרָה וְלֹא יַחֲטִא שופטים כ' ,
I will bear its loss an expression of slings with the stone at the hairbreadth and does not miss Shoftim 20

אֲנִי וּבְנִי שְׁלֹמֹה חַטָּאִים מלכים א' א – חֲסֵרִים, אָנֹכִי אַחְסְרֶנָּה, אִם חָסְרָה
I and my son Shlomo lacking Melachim 1 I lacking will be lacking it if it was missing

חָסְרָה לִי, שֶׁמִּיָּדִי תְּבַקְשֶׁנָּה:
it was missing to me for from my hand you will demand it

רַשִׁ"י

אנכי אחטנה תַּרְגּוּמוֹ דַּהֲוַת שָׁגְיָא מִמְּנָנָא, שֶׁהָיְתָה נִפְקֶדֶת וּמְחֻסֶּרֶת, כְּמוֹ וְלֹא
I would suffer its loss its Targum that which was missing from the count that was missing and lacking like and not

נִפְקַד מִמֶּנּוּ אִישׁ במדבר ל"א , תַּרְגּוּמוֹ לָא שְׁגָא :
was missing from us a man Bamidbar 31 its Targum not was missing

רַשִׁ"י

גנבתי יום וגנבתי לילה. גְּנוּבַת יוֹם אוֹ גְנוּבַת לַיְלָה, הַכֹּל שִׁלַּמְתִּי:
stolen by day or stolen by night whether stolen by day stolen I paid everything

רַשִׁ"י

גנבתי. כְּמוֹ רַבָּתִי בַגּוֹיִם שָׂרָתִי בַּמְּדִינוֹת איכה א' , מְלֵאָתִי מִשְׁפָּט ישעיהו א'
stolen like great among the nations princess among the provinces Eichah 1 full of justice Yeshayahu 1

אֹהֲבְתִי לָדוּשׁ הושע י' :
loving to thresh Hoshea 10

פָּסוּק כד

Pasuk 24

הָיִיתִי בַיּוֹם אֲכָלַנִי חֹרֶב וְקֶרַח בַּלָּיְלָה וַתִּדַּד שְׁנָתִי מֵעֵינָי:
I was by day consumed me drought and frost by night and fled my sleep from my eyes

רַשִׁ"י

אכלני חרב. לְשׁוֹן אֵשׁ אוֹכְלָה:
consumed me drought an expression of a fire consuming

רַשִׁ"י

וקרח. כְּמוֹ מַשְׁלִיךְ קַרְחוֹ תהילים קמ"ז , תַּרְגּוּמוֹ גְּלִידָא:
And frost like He casts His ice Tehillim 147 its Targum hoar-frost

רַשִׁ"י

שנתי. לְשׁוֹן שֵׁנָה:
my sleep an expression of sleep

פָּסוּק כה

Pasuk 25

זֶה לִּי עֶשְׂרִים שָׁנָה בְּבֵיתֶךָ עֲבַדְתִּיךָ אַרְבַּע עֶשְׂרֵה שָׁנָה בִּשְׁתֵּי בְנֹתֶיךָ
this to me twenty years in your house I served you four teen years for your two daughters

וְשֵׁשׁ שָׁנִים בְּצֹאנֶךָ וַתַּחֲלֵף אֶת מַשְׂכֻּרְתִּי עֲשֶׂרֶת מֹנִים:
and six years for your flock and you changed — my wages ten times

רַשִׁ"י

ותחלף את משכרתי. הָיִיתָ מְשַׁנֶּה תְּנַאי שֶׁבֵּינֵינוּ, מְנֻקָּד לְטָלוּא,
and you changed — my hire you were altering the condition that is between us from speckled to spotted

וּמֵעֲקוּדִים לִבְרֻדִים:
and from streaked to grisled

פָּסוּק כו

Pasuk 26

לוּלֵי אֱלֹהֵי אָבִי אֱלֹהֵי אַבְרָהָם וּפַחַד יִצְחָק הָיָה לִי כִּי עַתָּה
were it not God of my father God of Avraham and the Fear of Yitzchak was for me surely now

רֵיקָם שִׁלַּחְתָּנִי אֶת עָנְיִי וְאֶת יְגִיעַ כַּפַּי רָאָה אֱלֹהִים
empty-handed you would have sent me — my affliction — and the toil of my hands saw God

וַיּוֹכַח אָמֶשׁ:
and He admonished last night

רַשִׁ"י

ופחד יצחק. לֹא רָצָה לוֹמַר אֱלֹהֵי יִצְחָק, שֶׁאֵין הַקָּבָּ"ה מְיַחֵד שְׁמוֹ עַל
And the Dread of Yitzchak not did he want to say God of Yitzchak for does not the Holy One associate His Name upon

הַצַּדִּיקִים בְּחַיֵּיהֶם, וְאַע"פ שֶׁאָמַר לוֹ בְּצֵאתוֹ מִבְּאֵר שֶׁבַע אֲנִי ה' אֱלֹהֵי
the righteous in their lifetime and even though that He said to him in his departure from Be'er Sheva I am Hashem God of

אַבְרָהָם אָבִיךָ וֵאלֹהֵי יִצְחָק, בִּשְׁבִיל שֶׁכָּהוּ עֵינָיו, וַהֲרֵי הוּא כַּמֵּת: יַעֲקֹב
Avraham your father and the God of Yitzchak because that grew dim his eyes and behold he was like the dead Yaakov

נִתְיָרֵא לוֹמַר אֱלֹהֵי, וְאָמַר וּפַחַד:
was afraid to say God of and he said and the Dread of

רַשִׁ"י

ויוכח. לְשׁוֹן תּוֹכָחָה הוּא וְלֹא לְשׁוֹן הוֹכָחָה:
And he reproved an expression of reproof it is and not an expression of deciding proof

CHAPTER SUMMARY

Yaakov leaves Paddan-aram secretly with his family and possessions to return to Yitzchak in Canaan, while Rachel takes Lavan's terafim to separate her father from idolatry. Lavan pursues Yaakov for seven days and overtakes him at Har HaGilad after Hashem warns him in a dream not to harm Yaakov. Lavan accuses Yaakov of fleeing secretly and stealing his terafim, prompting Yaakov—who did not know Rachel took them—to declare that whoever has the terafim will not live and to bid Lavan search his entire camp. Lavan searches all the tents in vain because Rachel hid the terafim under a camel saddle, after which Yaakov defends his complete integrity over twenty years of grueling service, noting that only Hashem's intervention prevented Lavan from sending him away penniless.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

Look at the cheshbon Yaakov Avinu makes when he answers Lavan. For twenty years, he worked in scorching heat by day and freezing cold by night. If a sheep was torn by a wild beast, Yaakov absorbed the loss himself. He treated every single sheep as if it were his own absolute responsibility. The Torah is coming to show us what true ne'emanus, genuine honesty and devotion, looks like in the eyes of Yaakov Avinu.

Lichoira, a person could say, "Lavan is a crook who keeps changing my wages, why should I break my back for his flock?" But that was not Yaakov's sevara. Yaakov knew that a Yid's integrity in business and in daily responsibilities is not dependent on how the other guy acts. When you take on a job or a commitment, you do it b'shlaimusz, with total yiras Shamayim, because Hashem sees "the toil of my hands" and ultimately He is the One who protects you and pays your true reward.

When we go out into the world, whether in our parnassah, in our homes, or in our bein adam l'chavero, we have to carry that same Yiddish ne'emanus. Give an honest day's work, keep your word down to the last detail, and take full responsibility without making cheap excuses.

Today, pick one commitment or task at work or at home, and fulfill it with extra care and complete honesty, just like Yaakov Avinu.

דַּף יוֹמִי · עֲרָכִין · דַּף ג׳

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📖 THE SUGYA

In this daf, the Gemara continues its deep-dive analysis into the classic Mishnayos and Braitos that open with the word "All" (הכל). The Gemara goes step-by-step through each case to clarify what extra halachic application or category of person is being included. We learn about the obligation of women in Megillah reading, the halachos of women, slaves, and minors forming a zimmun for Bircas Hamazon, as well as the rules of tumah regarding a child—whether through zivah, corpse uncleanness, or tzaraas afflictions.

The shakla v'tarya then moves into other areas of halachah, including who is eligible to examine tzaraas afflictions, who may sanctify and sprinkle the waters of the Parah Adumah, and who is kosher for shechitah. Through these inquiries, the Gemara demonstrates how every extra word in a Mishnah or pasuk comes to teach us precise halachic rulings.

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

עמוד א׳ DAF 3A

QUESTION

מַאי?

What does this baraita come to add with the word "All" regarding reading the Megilla?

ANSWER

לְאֵתוּיֵי נָשִׁים,

The Gemara answers: It comes **to add women** as being obligated in the mitzvah,

EXPLANATION

וְכִדְרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי,

and this is **in accordance with** the statement of **Rabbi Yehoshua ben Levi,**

PROOF

דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: נָשִׁים חַיָּיבוֹת בְּמִקְרָא מְגִילָּה, שֶׁאַף הֵן הָיוּ בְּאוֹתוֹ הַנֵּס.

as Rabbi Yehoshua ben Levi said: Women are obligated in the reading of the Megilla, for they too were included **in that miracle.**

QUESTION

"הַכֹּל חַיָּיבִין בְּזִימּוּן" — לְאֵתוּיֵי מַאי?

The baraita stated: **"All are obligated in a zimmun"** — the Gemara asks: **to add what** does this inclusion come?

ANSWER

לְאֵתוֹיֵי נָשִׁים וַעֲבָדִים,

The Gemara answers: It comes **to add women and slaves** that they may form a zimmun among themselves,

PROOF

דְּתַנְיָא: נָשִׁים מְזַמְּנוֹת לְעַצְמָן, וַעֲבָדִים מְזַמְּנִין לְעַצְמָן.

as it was taught in a baraita: Women form a zimmun for themselves, and slaves form a zimmun for themselves.

QUESTION

״הַכֹּל מִצְטָרְפִין לְזִימּוּן״ — לְאֵתוֹיֵי מַאי?

The baraita stated: **"All combine for a zimmun"** — the Gemara asks: **to add what** does this come?

ANSWER

לְאֵתוֹיֵי קָטָן הַיּוֹדֵעַ לְמִי מְבָרְכִין,

The Gemara answers: It comes **to add a minor who knows to Whom we recite blessings,**

PROOF

דְּאָמַר רַב נַחְמָן: יוֹדֵעַ לְמִי מְבָרְכִין — מְזַמְּנִין עָלָיו.

for Rav Nachman said: Regarding a minor who **knows to Whom we recite blessings — we may form a zimmun with him** as the third person.

QUESTION

״הַכֹּל מִטַּמְּאִין בְּזִיבָה״ — לְאֵתוֹיֵי מַאי?

We learned in a Mishnah: **"All become impure through zivah"** — the Gemara asks: **to add what** does this inclusion come?

ANSWER

לְאֵתוֹיֵי תִּינוֹק בֶּן יוֹמוֹ,

The Gemara answers: It comes **to add a one-day-old infant** who suffers a discharge,

PROOF

דְּתַנְיָא: ״אִישׁ״ — מָה תַּלְמוּד לוֹמַר ״אִישׁ אִישׁ״? לְרַבּוֹת תִּינוֹק בֶּן יוֹם אֶחָד שֶׁמְּטַמֵּא בְּזִיבָה, דִּבְרֵי רַבִּי יְהוּדָה.

as it was taught in a baraita: The verse could have simply stated **"a man"** [ish]; **what does the verse teach us when it says "Any man"** [ish ish]? It comes **to include a infant who is one day old, that he becomes impure through zivah; these are the words of Rabbi Yehuda.**

STATEMENT

רַבִּי יִשְׁמָעֵאל בְּנוֹ שֶׁל רַבִּי יוֹחָנָן בֶּן בְּרוֹקָה אוֹמֵר: אֵינוֹ צָרִיךְ,

Rabbi Yishmael the son of Rabbi Yochanan ben Beroka says: That extra word **is not needed** for this drasha,

PROOF

הֲרֵי הוּא אוֹמֵר: ״וְהַזָּב אֶת זוֹבוֹ לַזָּכָר וְלַנְּקֵבָה״,

for behold it says in another pasuk regarding zivah: **"And he who has his discharge, for the male and for the female"** —

EXPLANATION

״לַזָּכָר״ — כֹּל שֶׁהוּא זָכָר, בֵּין קָטָן בֵּין גָּדוֹל,

"for the male" includes **anyone who is male, whether a minor or an adult;**

EXPLANATION

״לַנְּקֵבָה״ — כֹּל שֶׁהִיא נְקֵבָה, בֵּין קְטַנָּה בֵּין גְּדוֹלָה.

and **"for the female"** includes **anyone who is female, whether a minor or an adult.**

QUESTION

אִם כֵּן, מָה תַּלְמוּד לוֹמַר ״אִישׁ אִישׁ״?

If so, what does the verse teach us when it says "Any man" [ish ish]?

ANSWER

דִּבְּרָה תּוֹרָה כִּלְשׁוֹן בְּנֵי אָדָם.

The baraita answers: **The Torah spoke in the ordinary language of people,** and no extra halachic derivation is learned from the repetition.

QUESTION

״הַכֹּל מִטַּמְּאִין בְּטֻמְאַת מֵת״ — לְאֵתוֹיֵי מַאי?

The baraita stated: **"All become impure through a corpse's uncleanness"** — the Gemara asks: **to add what** does this come?

ANSWER

לְאֵתוֹיֵי קָטָן;

The Gemara answers: It comes **to add a minor;**

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא: ״אִישׁ אֲשֶׁר יִטְמָא וְלֹא יִתְחַטָּא״ — ״אִישׁ״ אִין, קָטָן לָא, קָא מַשְׁמַע לַן: ״וְעַל הַנְּפָשׁוֹת אֲשֶׁר הָיוּ שָׁם״.

for **it might have entered your mind to say,** since the verse says regarding corpse uncleanness: **"And a man who shall become impure and not purify himself"** — **a adult "man", yes,** he becomes impure, but **a minor, no; therefore** the baraita **teaches us** by citing the pasuk regarding sprinkling: **"and upon the souls who were there",** meaning anyone who was present, including a minor.

QUESTION

אֶלָּא, ״אִישׁ״ לְמַעוּטֵי מַאי?

The Gemara asks: **Rather,** the word **"man"** in that pasuk comes **to exclude what?**

ANSWER

לְמַעוּטֵי קָטָן מִכָּרֵת.

The Gemara answers: It comes **to exclude a minor from** the punishment of **kares** if he enters the Beis Hamikdash in a state of tumah.

QUESTION

"הַכֹּל מִטַּמְּאִין בִּנְגָעִים" — לְאֵתוּיֵי מַאי?

We learned in a Mishnah: **"All become impure through tzaraas afflictions"** — the Gemara asks: **to add what** does this come?

ANSWER

לְאֵתוּיֵי קָטָן.

The Gemara answers: It comes **to add a minor.**

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא: "אִישׁ צָרוּעַ" כְּתִיב — אִישׁ אִין, קָטָן לָא, קָא מַשְׁמַע לַן.

For **it might have entered your mind to say: "A afflicted man"** [ish tzaru'a] **is written — an adult "man", yes,** he gets tumah, but **a minor, no; therefore** the Mishnah **teaches us** that a minor also becomes impure through afflictions.

QUESTION

וְאֵימָא הָכִי נָמֵי!

The Gemara asks: **But say that this is indeed so,** that a minor does not contract tzaraas tumah!

ANSWER

אָדָם "כִּי יִהְיֶה בְעוֹר בְּשָׂרוֹ", מִכָּל מָקוֹם.

The Gemara answers: The Torah states, **"When a person** [adam] **shall have in the skin of his flesh"** — which includes any human being **in any case,** including a minor.

QUESTION

וְאֶלָּא "אִישׁ" לְמָה לִי?

And rather, why do I need the word **"man"** in that pasuk?

ANSWER

לְכִדְתַנְיָא: "אִישׁ" — אֵין לִי אֶלָּא אִישׁ, אִשָּׁה מִנַּיִן?

The Gemara answers: It is needed **for that which was taught in a baraita: "A man" — I only have** a derivation for **a man; from where do I know** that the laws of tzaraas apply to **a woman?**

PROOF

כְּשֶׁהוּא אוֹמֵר "וְהַצָּרוּעַ" — הֲרֵי כָּאן שְׁנַיִם.

When it says "And the afflicted one" [vehazatzerua] — the extra letter vav implies **behold, there are two** categories included here, both male and female.

QUESTION

אִם כֵּן, מָה תַּלְמוּד לוֹמַר ״אִישׁ״?

If so, what does the verse teach us when it says "A man"?

ANSWER

לָעִנְיָן שֶׁל מַטָּה — אִישׁ פּוֹרֵעַ וּפוֹרֵם, וְאֵין הָאִשָּׁה פּוֹרַעַת וּפוֹרֶמֶת.

The baraita answers: It applies **to the matter mentioned below** — that **a man must let his hair grow wild and rend his garments** when afflicted with tzaraas, **but a woman does not let her hair grow wild and rend her garments.**

QUESTION

״הַכֹּל רוֹאִין אֶת הַנְּגָעִים״, ״הַכֹּל כְּשֵׁרִין לִרְאוֹת אֶת הַנְּגָעִים״ — לְאֵתוּיֵי מַאי?

The baraita states: **"All examine tzaraas afflictions"**, and another baraita states: **"All are fit to examine tzaraas afflictions"** — the Gemara asks: **to add what** do these statements come?

ANSWER

לְאֵתוּיֵי שֶׁאֵינוֹ בָּקִי בָּהֶן וּבִשְׁמוֹתֵיהֶן.

The Gemara answers: It comes **to add** a Kohen **who is not expert in them and in their names,** provided an expert instructs him.

OBJECTION

וְהָאָמַר מַר: אֵינוֹ בָּקִי בָּהֶן וּבִשְׁמוֹתֵיהֶן — אֵינוֹ רוֹאֶה אֶת הַנְּגָעִים!

The Gemara asks: **But did not the Master say:** One who **is not expert in them and in their names may not examine afflictions?**

RESOLUTION

אָמַר רָבִינָא: לָא קַשְׁיָא, הָא דְּמַסְבְּרִי לֵיהּ וְסָבַר, הָא דְּמַסְבְּרִי לֵיהּ וְלָא סָבַר.

Ravina said: This is not difficult: This baraita which qualifies him is speaking where **they explain it to him and he understands** the halachos; whereas **that** statement which disqualifies him is speaking where **they explain it to him and he still does not understand.**

QUESTION

״הַכֹּל כְּשֵׁרִין לְקַדֵּשׁ״ — לְאֵתוּיֵי מַאי?

We learned in a Mishnah: **"All are fit to sanctify"** the Parah Adumah waters — the Gemara asks: **to add what** does this inclusion come?

ANSWER

לְרַבִּי יְהוּדָה לְאֵתוּיֵי קָטָן, וּלְרַבָּנַן לְאֵתוּיֵי אִשָּׁה.

The Gemara answers: **According to Rabbi Yehuda,** it comes **to add a minor; and according to the Rabbis,** it comes **to add a woman.**

PROOF

דִּתְנַן: הַכֹּל כְּשֵׁרִין לְקַדֵּשׁ, חוּץ מֵחֵרֵשׁ שׁוֹטֶה וְקָטָן; רַבִּי יְהוּדָה מַכְשִׁיר בְּקָטָן, וּפוֹסֵל בְּאִשָּׁה וּבְאַנְדְּרוֹגִינוֹס.

As we learned in a Mishnah: All are fit to sanctify the spring water with the ashes of the Parah Adumah, **except for a deaf-mute, an imbecile, and a minor; Rabbi Yehuda validates a minor, but disqualifies a woman and an androgynos.**

QUESTION

"הַכֹּל כְּשֵׁירִין לְהַזּוֹת" — לְאֵתוּיֵי מַאי?

We learned in a Mishnah: **"All are fit to sprinkle"** the purification waters — the Gemara asks: **to add what** does this inclusion come?

ANSWER

לְאֵתוּיֵי עָרֵל, וְכִדְרַבִּי אֶלְעָזָר, דְּאָמַר רַבִּי אֶלְעָזָר: עָרֵל שֶׁהִזָּה — הַזָּאָתוֹ כְּשֵׁרָה.

The Gemara answers: It comes **to add an uncircumcised person, and** this is **in accordance with Rabbi Elazar, for Rabbi Elazar said: An uncircumcised person who sprinkled — his sprinkling is valid.**

QUESTION

"הַכֹּל שׁוֹחֲטִין" — לְאֵתוּיֵי מַאי?

We learned in a Mishnah: **"All may slaughter"** — the Gemara asks: **to add what** do the two expressions in the Mishnah come?

ANSWER

חָדָא לְאֵתוּיֵי כּוּתִי, וַחֲדָא לְאֵתוּיֵי יִשְׂרָאֵל מְשׁוּמָּד.

The Gemara answers: **One** expression comes **to add a Kuthite** [Samaritan], **and one** expression comes **to add an apostate Jew** who eats non-kosher meat out of desire.

QUESTION

"הַכֹּל מַעֲלִין לְאֶרֶץ יִשְׂרָאֵל" — לְאֵתוּיֵי מַאי?

We learned in a Mishnah: **"All may compel to move up to Eretz Yisrael"** — the Gemara asks: **to add what** does this inclusion come?

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ANSWER

לְאֵתוּיֵי עֲבָדִים,

The Gemara answers: It comes **to include slaves**, that if a slave wishes to ascend to Eretz Yisrael, he can compel his master to move with him or free him.

QUESTION

וּלְמַאן דְּתָנֵי עֲבָדִים בְּהֶדְיָא, לְאֵתוּיֵי מַאי?

And according to the one who explicitly teaches slaves in that same Mishnah, **what** does the phrase 'All ascend' come **to include?**

ANSWER

לְאֵתוֹיֵי מִבָּזֶה הַיָּפֶה לְבָזֶה הָרָעָה.

The Gemara answers: It comes **to include** a man compelling his household to move **from a beautiful dwelling** outside the Land **to a bad dwelling** inside Eretz Yisrael.

EXPLANATION

"וְאֵין הַכֹּל מוֹצִיאִין" — לְאֵתוֹיֵי עֶבֶד שֶׁבָּרַח מֵחוּצָה לָאָרֶץ לָאָרֶץ.

When the Mishnah states, **"And not all may remove"** people from Eretz Yisrael, it comes **to include a slave who fled from outside the Land into Eretz Yisrael**, whose master cannot force him back out.

EXPLANATION

"הַכֹּל מַעֲלִין לִירוּשָׁלַיִם" — לְאֵתוֹיֵי מִבָּזֶה הַיָּפֶה לְבָזֶה הָרָעָה,

When the Mishnah states, **"All bring up to Yerushalayim,"** it comes **to include** moving **from a beautiful dwelling** outside Yerushalayim **to a bad dwelling** inside Yerushalayim.

QUESTION

"וְאֵין הַכֹּל מוֹצִיאִין" — לְאֵתוֹיֵי מַאי?

And when the Mishnah states, **"And not all take out"** from Yerushalayim, **what** does this come **to include?**

ANSWER

לְאֵתוֹיֵי מִבָּזֶה הָרָעָה לְבָזֶה הַיָּפָה.

It comes **to include** that one cannot compel his family to leave Yerushalayim even **from a bad dwelling** in Yerushalayim **to a beautiful dwelling** elsewhere in Eretz Yisrael.

BRAISA

הַכֹּל חַיָּבִין בְּסוּכָּה, כֹּהֲנִים לְוִיִּם וְיִשְׂרְאֵלִים.

A Braisa states: **All are obligated in the mitzvah of Sukkah: Kohanim, Levi'im, and Yisraelim.**

QUESTION

פְּשִׁיטָא! אִי הָנֵי לָא מְחַיְּבִי, מַאן מְחַיְּבִי?

The Gemara asks: Isn't that **obvious! If these are not obligated, who is obligated?**

ANSWER

כֹּהֲנִים אִיצְטְרִיכָא לֵיהּ,

The Gemara answers: **It was necessary for it to teach** the obligation of **Kohanim,**

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל וּכְתִיב "בַּסֻּכּוֹת תֵּשְׁבוּ", וְאָמַר מָר "תֵּשְׁבוּ שִׁבְעַת יָמִים" כְּעֵין תָּדוּרוּ, מָה דִּירָה — אִישׁ וְאִשְׁתּוֹ, אַף סוּכָּה — אִישׁ וְאִשְׁתּוֹ,

for it **might enter your mind to say: Since it is written, "In Sukkos shall you dwell," and the Master said: "You shall dwell seven days"** means you must dwell in the Sukkah **just as you reside** in your home all year; **just as** standard **residence is a man and his wife, so too Sukkah** requires **a man and his wife** together,

EXPLANATION

וְהָנֵי כֹּהֲנִים הוֹאִיל וּבְנֵי עֲבוֹדָה נִינְהוּ — לָא לִיחַיְּיבוּ.

and as for these Kohanim, since they are engaged in the Avodah in the Beis HaMikdash during the Yom Tov and cannot sleep with their wives, **they should not be obligated** in Sukkah at all.

RESOLUTION

קָא מַשְׁמַע לַן: נְהִי דִּפְטִירִי בִּשְׁעַת עֲבוֹדָה, בְּלֹא שְׁעַת עֲבוֹדָה חַיּוֹבֵי מִיחַיְּיבִי,

Therefore, the Braisa **teaches us: Granted that they are exempt at the time of Avodah, but when it is not the time of Avodah they are obligated,**

PROOF

מִידֵּי דְּהָווּ אַהוֹלְכֵי דְּרָכִים, דְּאָמַר מָר: הוֹלְכֵי דְּרָכִים בַּיּוֹם פְּטוּרִין מִן הַסּוּכָּה בַּיּוֹם, וְחַיָּיבִים בַּלַּיְלָה.

just as it is with travelers, as the Master said: Travelers during the day are exempt from Sukkah during the day, but they are obligated at night.

BRAISA

הַכֹּל חַיָּיבִין בְּצִיצִית, כֹּהֲנִים לְוִיִּם וְיִשְׂרְאֵלִים.

Another Braisa states: **All are obligated in Tzitzis: Kohanim, Levi'im, and Yisraelim.**

QUESTION

פְּשִׁיטָא!

The Gemara asks: Isn't that **obvious!**

ANSWER

כֹּהֲנִים אִיצְטְרִיךְ לֵיהּ,

The Gemara answers: **It was necessary for it to teach** the obligation of **Kohanim,**

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל וּכְתִיב "לֹא תִלְבַּשׁ שַׁעַטְנֵז... גְּדִלִים תַּעֲשֶׂה לָךְ", מַאן דְּלָא אִישְׁתְּרִי כִּלְאַיִם לְגַבֵּיהּ בִּלְבִישָׁה הוּא דְּמְחַיַּיב בְּמִצְוַת צִיצִית,

for it **might enter your mind to say: Since it is written, "You shall not wear Kilayim... twisted threads shall you make for yourself,"** juxtaposing Kilayim to Tzitzis, we might say that **only one for whom Kilayim is not permitted in wearing is obligated in the mitzvah of Tzitzis,**

EXPLANATION

וְהָנֵי כֹּהֲנִים, הוֹאִיל וְאִישְׁתְּרִי כִּלְאַיִם לְגַבַּייְהוּ, לָא לִחַיְּיבוּ.

and as for these Kohanim, since Kilayim is permitted to them when wearing the Avnet during the Avodah, **they should not be obligated** in Tzitzis.

RESOLUTION

קָא מַשְׁמַע לַן: נְהִי דְּאִישְׁתְּרִי בְּעִידָּן עֲבוֹדָה, בְּלָא עִידָּן עֲבוֹדָה לָא אִישְׁתְּרִי.

Therefore, the Braisa **teaches us: Granted that it was permitted during the time of Avodah, but when it is not the time of Avodah it was not permitted,** so they remain subject to the prohibition and obligation.

BRAISA

הַכֹּל חַיָּיבִין בִּתְפִילִּין, כֹּהֲנִים לְוִיִּם וְיִשְׂרְאֵלִים.

Another Braisa states: **All are obligated in Tefillin: Kohanim, Levi'im, and Yisraelim.**

QUESTION

פְּשִׁיטָא!

The Gemara asks: Isn't that **obvious!**

ANSWER

כֹּהֲנִים אִיצְטְרִיךְ לֵיהּ,

The Gemara answers: **It was necessary for it to teach** the obligation of **Kohanim,**

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל וּכְתִיב "וּקְשַׁרְתָּם לְאוֹת עַל יָדֶךָ וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֶיךָ", כָּל דְּאִיתֵיהּ בְּמִצְוָה דְיָד אִיתֵיהּ בְּמִצְוָה דְרֹאשׁ.

for it **might enter your mind to say: Since it is written, "And you shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes,"** juxtaposing the two, **whoever is included in the mitzvah of the arm Tefillin is included in the mitzvah of the head Tefillin.**

EXPLANATION

וְהָנֵי כֹּהֲנִים, הוֹאִיל וְלֵיתַנְהוּ בְּמִצְוָה דְיָד, דִּכְתִיב "יִלְבַּשׁ עַל בְּשָׂרוֹ", שֶׁלֹּא יְהֵא דָּבָר חוֹצֵץ בֵּינוֹ וּבֵין בְּשָׂרוֹ, אֵימָא בְּמִצְוָה דְרֹאשׁ נָמֵי לָא לִיחַיְּיבוּ.

And as for these Kohanim, since they are not included in the mitzvah of the arm Tefillin during Avodah, **as it is written** regarding the priestly garments, **"He shall put upon his flesh,"** teaching **that nothing may interpose between his garment and his flesh**—and the Tefillin arm-strap would interpose—**say that in the mitzvah of the head Tefillin they should also not be obligated.**

RESOLUTION

קָא מַשְׁמַע לַן דְּלָא מְעַכְּבִי אַהֲדָדֵי.

Therefore, the Braisa **teaches us that they do not prevent one another,** meaning the absence of one does not invalidate the other,

PROOF

כְּדִתְנַן: תְּפִלָּה שֶׁל יָד אֵינָהּ מְעַכֶּבֶת שֶׁל רֹאשׁ, וְשֶׁל רֹאשׁ אֵינָהּ מְעַכֶּבֶת שֶׁל יָד.

as we learned in a Mishnah: The Tefillin of the arm does not prevent fulfilling the mitzvah with **that of the head, and that of the head does not prevent that of the arm.**

QUESTION

וּמַאי שְׁנָא דְּיָד, דִּכְתִיב "וְיִלְבַּשׁ עַל בְּשָׂרוֹ"? רֹאשׁ נָמֵי, כְּתִיב "וְשַׂמְתָּ הַמִּצְנֶפֶת עַל רֹאשׁוֹ"!

The Gemara asks: **And what is different about the arm** Tefillin, **that it is written, "He shall put upon his flesh"** creating a problem of interposition? Regarding the **head too, it is written, "And you shall place the turban upon his head,"** so wouldn't the head Tefillin interpose under the turban?

ANSWER

תָּנָא: שְׂעָרוֹ הָיָה נִרְאֶה בֵּין צִיץ לְמִצְנֶפֶת, שָׁשָׁם מַנִּיחַ תְּפִילִּין.

A Tanna **taught: The hair** of the Kohen Gadol **was visible between the Tzitz and the turban, and there he places his Tefillin,** so it does not interpose.

BRAISA

הַכֹּל חַיָּבִין בִּתְקִיעַת שׁוֹפָר, כֹּהֲנִים לְוִיִּם וְיִשְׂרְאֵלִים.

Another Braisa states: **All are obligated in the sounding of the Shofar: Kohanim, Levi'im, and Yisraelim.**

QUESTION

פְּשִׁיטָא!

The Gemara asks: Isn't that **obvious!**

ANSWER

כֹּהֲנִים אִיצְטְרִיכָא לֵיהּ,

The Gemara answers: **It was necessary for it to teach** the obligation of **Kohanim,**

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל וּכְתִיב "יוֹם תְּרוּעָה יִהְיֶה לָכֶם", מַאן דְּלֵיתֵיהּ אֶלָּא בִּתְקִיעָה דְּחַד יוֹמָא חַיָּיב.

for it **might enter your mind to say: Since it is written, "It shall be a day of blowing for you,"** this implies that **one who is subject only to the blowing of one day is obligated** in Shofar on Rosh Hashanah.

EXPLANATION

וְהָנֵי כֹּהֲנִים, הוֹאִיל וְאִיתַּנְהוּ בִּתְקִיעָה כּוּלַּיהּ שַׁתָּא, דִּכְתִיב: "וּתְקַעְתֶּם בַּחֲצֹצְרֹת עַל עֹלֹתֵיכֶם", אֵימָא לָא לִיחַיְּיבוּ.

And as for these Kohanim, since they are subject to blowing all year round, as it is written, "And you shall blow with the trumpets over your burnt-offerings," say that they should not be obligated in the special blowing of Rosh Hashanah.

OBJECTION

מִי דָּמֵי? הָתָם חֲצוֹצְרוֹת, הָכָא שׁוֹפָר!

The Gemara rejects this havah aminah: **Are these comparable? There** all year round it is with **trumpets,** whereas **here** on Rosh Hashanah it is with a **Shofar!** So why would we think they are exempt?

ANSWER

אִיצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמֵינָא, הוֹאִיל וּתְנַן: שָׁוֶה הַיּוֹבֵל לְרֹאשׁ הַשָּׁנָה לַתְּקִיעָה וְלַבְּרָכוֹת,

The Gemara explains: No, **it was necessary,** for it **might enter your mind to say: Since we learned in a Mishnah that Yovel is equal to Rosh Hashanah for blowing and for the berachos,**

INFERENCE

דְּאִיתֵיהּ בְּמִצְוַת יוֹבֵל — אִיתֵיהּ בְּמִצְוַת רֹאשׁ הַשָּׁנָה, דְּלֵיתֵיהּ בְּמִצְוַת יוֹבֵל — לֵיתֵיהּ בְּמִצְוַת רֹאשׁ הַשָּׁנָה,

we might derive that **whoever is included in the mitzvah of Yovel is included in the mitzvah of Rosh Hashanah, and whoever is not included in the mitzvah of Yovel is not included in the mitzvah of Rosh Hashanah.**

EXPLANATION

וְהָנֵי כָּהֲנֵי הוֹאִיל וְלֵיתַנְהוּ בְּמִצְוַת דְּיוֹבֵל, דְּתָנַן: כֹּהֲנִים וּלְוִיִּם מוֹכְרִין לְעוֹלָם

And as for these Kohanim, since they are not included in the mitzvah of Yovel, as we learned in a Mishnah: Kohanim and Levi'im may sell at any time and their ancestral lands do not return at Yovel in the standard manner,

SUMMARY

The Gemara clarifies various uses of the word "All" across different halachic domains: women are obligated in Megillah reading because they were included in the miracle; women or slaves may form a zimmun among themselves, and a minor who knows to Whom we recite blessings may be included in a zimmun. Regarding tumah, a one-day-old infant is subject to zivah tumah, and minors are subject to corpse uncleanness and tzaraas, though they are exempt from punishment for entering the Beis Hamikdash while Tamei. Furthermore, a Kohen who is not an expert may examine tzaraas if he understands the instructions given to him, a minor (or woman) may be fit to sanctify Parah Adumah waters, an uncircumcised person may sprinkle them, and certain individuals such as a Samaritan or an apostate who eats non-kosher meat out of desire are valid for shechitah.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

Look at the fascinating piece of Gemara we have today regarding inspecting nega'im. Lichoira, we have a total contradiction. One baraita tells us that 'everyone' is kosher to inspect tzaraas, which the Gemara explains includes a Kohen who isn't even an expert in the halachos of nega'im! But then the Gemara brings a plain statement from the Master: if a person isn't an expert in nega'im and their names, he cannot see nega'im at all! Ravina settles the whole kasha with a brilliant division: it depends entirely on whether 'masbirei leih u'savar', they explain it to him and he grasps it, or 'masbirei leih v'lo savar', they explain it to him and he just doesn't get it.

Think about what the Gemara is telling us here. A Kohen doesn't need to start out as a major baki, knowing every single halachah inside out on his own, to perform his avodah. That is not the standard Hashem asks of him. What is required? That when someone sits down with him and explains the sugya, he is open, focused, and capable of understanding it. If he can take instruction and get it, he is fully kosher to inspect the nega. But if he is presented with the clear guidance and still doesn't grasp it, then he cannot step up to judge.

This is a powerful lesson for our daily avodas Hashem. We often hold ourselves back from taking responsibility, learning a new piece of Gemara, or stepping up for the tzibbur because we think, 'I'm not a baki, I don't know enough yet.' But the Torah doesn't demand that you start as an expert. Hashem just asks if you are 'masbirei leih u'savar', are you willing to sit down, listen to a shiur, ask a chavrusa, and apply your mind to understand? If you are open to learning and absorbing the truth, Hashem considers you completely ready and fit to do the work.

Today, when you encounter a midah to work on or a difficult piece of Torah that feels way over your head, don't walk away thinking you aren't knowledgeable enough. Find a rebbe, a chavrusa, or a good sefer, sit down with humility to let them explain it to you, and put in the effort to grasp it.

מַסֶּכֶת אָבוֹת · פֶּרֶק רִאשׁוֹן

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📖 **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.'