חוּמָּשׁ עִם רַשִּׁ"י · ויצא · שְׁבִיעִי

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VAYETZEI · 7TH ALIYAH

📖 CHAPTER PREVIEW

In this final aliyah of Parshas Vayetzei, Lavan makes his parting speech to Yaakov Avinu after overtaking him in the mountain region of Gilad. Admitting that he cannot harm Yaakov's family, Lavan proposes making a bris, a formal covenant between them, to ensure that neither party will act deceitfully toward the other or cross their boundary with hostile intent. Yaakov sets up a monument of stones, and together with his brethren, they build a heap of stones to serve as a lasting witness to their agreement.

After Lavan gives his own name to the monument in Aramaic and Yaakov names it Galed in Lashon Hakodesh, Lavan charges Yaakov to treat his daughters well and not to marry other wives. They seal the pact with a feast and an oath, and Lavan bids farewell to his daughters and grandchildren early the next morning before returning home. As Yaakov continues on his way back to Eretz Yisrael, he is met by malachei Elokim, prompting him to recognize the divine camp surrounding him and name the place Mahanaim.

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

פָּסוּק א

Pasuk 1

וַיַּ֣עַן לָבָ֔ן וַיֹּ֖אמֶר אֶל־יַעֲקֹ֑ב הַבָּנ֤וֹת בְּנֹתַי֙ וְהַבָּנִ֣ים בָּנַ֔י

and answered Lavan and said to Yaakov the daughters are my daughters and the children are my children

וְהַצֹּ֣אן צֹאנִ֔י וְכֹ֖ל אֲשֶׁ֣ר אַתָּ֣ה רֹאֶ֑ה לִ֤י הוּא֙ וְלִבְנֹתַ֔י מָ֥ה אֶֽעֱשֶׂ֖ה לָאֵ֥לֶּה

and the flock is my flock and all that you see mine it is and for my daughters what can I do to these

הַיּ֔וֹם א֥וֹ לִבְנֵיהֶ֖ן אֲשֶׁ֥ר יָלָֽדוּ׃

today or for their children whom they bore

רַשִּׁ"י

מה אעשה לאלה. אֵיךְ תַּעֲלֶה עַל לִבִּי לְהָרַע לָהֶן׃

what shall I do to these how could it arise upon my heart to do harm to them

פָּסוּק ב

Pasuk 2

וְעַתָּ֗ה לְכָ֤ה נִכְרְתָה֙ בְּרִ֣ית אֲנִ֔י וָאָ֖תָּה וְהָיָ֣ה לְעֵ֑ד בֵּינִ֖י וּבֵינֶֽךָ׃

and now come let us make a covenant I and you and it shall be for a witness between me and between you

רַשִּׁ"י

והיה לעד. הַקָּבָ"ה׃

and let be for a witness the Holy One Blessed be He

פָּסוּק ג

Pasuk 3

וַיִּקַּח יַעֲקֹב אֶבֶן וַיְרִימֶהָ מַצֵּבָה׃

And took Yaakov a stone and raised it as a pillar

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר יַעֲקֹב לְאֶחָיו לִקְטוּ אֲבָנִים וַיִּקְחוּ אֲבָנִים וַיַּעֲשׂוּ גָל וַיֹּאכְלוּ

And he said Yaakov to his kinsmen gather stones and they took stones and they made a mound and they ate

שָׁם עַל הַגָּל׃

there by the mound

רַשִׁ"י

לאחיו. הֵם בָּנָיו שֶׁהָיוּ לוֹ אַחִים, נִגָּשִׁים אֵלָיו לְצָרָה וּלְמִלְחָמָה בראשית רבה׃

Unto his brethren they are his sons who were to him brothers, standing by him in trouble and in battle Bereshit Rabbah :

פָּסוּק ה

Pasuk 5

וַיִּקְרָא לוֹ לָבָן יְגַר שָׂהֲדוּתָא וְיַעֲקֹב קָרָא לוֹ גַּלְעֵד׃

And he called it Lavan Yegar Sahadutha and Yaakov called it Galed

רַשִׁ"י

יגר שהדותא. תַּרְגּוּמוֹ שֶׁל גַּלְעֵד׃

a heap of testimony its Aramaic translation of Gal-ed

רַשִׁ"י

גלעד. גַּל עֵד׃

Gal-ed heap of testimony

פָּסוּק ו

Pasuk 6

וַיֹּאמֶר לָבָן הַגַּל הַזֶּה עֵד בֵּינִי וּבֵינֶךָ הַיּוֹם עַל כֵּן קָרָא

And said Lavan the mound this is a witness between me and between you today therefore he called ·

שְׁמוֹ גַּלְעֵד׃

its name Galed

פָּסוּק ז

Pasuk 7

וְהַמִּצְפָּה אֲשֶׁר אָמַר יִצֶף יְהוָה בֵּינִי וּבֵינֶךָ כִּי נִסָּתֵר אִישׁ

and the Mizpah which he said may watch Hashem between me and between you when we are hidden a man

מֵרֵעֵהוּ׃

from his fellow

רַשִׁ״י

והמצפה אשר אמר וגו'. וְהַמִּצְפָּה אֲשֶׁר בְּהַר הַגִּלְעָד, כְּמוֹ שֶׁכָּתוּב וַיַּעֲבֹר אֶת
— and he passed that is written like Gilead in Mount which is and Mizpah etc. he said which and Mizpah

מִצְפֵּה גִלְעָד שופטים י"א , וְלָמָּה נִקְרֵאת שְׁמָהּ מִצְפָּה? לְפִי שֶׁאָמַר אֶחָד מֵהֶם
of them one that said because Mizpah its name was called and why 11 Shoftim Gilead Mizpah of

לַחֲבֵרוֹ, יִצֶּף ה' בֵּינִי וּבֵינֶךָ אִם תַּעֲבֹר אֶת הַבְּרִית׃
to his fellow may watch Hashem between me and between you if you shall transgress — the covenant

רַשִׁ״י

כי נסתר. וְלֹא נִרְאֶה אִישׁ אֶת רֵעֵהוּ׃
when we are hidden and not we see a man — his fellow

פָּסוּק ח

Pasuk 8

אִם תְּעַנֶּה אֶת בְּנֹתַי וְאִם תִּקַּח נָשִׁים עַל בְּנֹתָי אֵין אִישׁ עִמָּנוּ
If you ill-treat — my daughters and if you take wives besides my daughters there is no man with us

רְאֵה אֱלֹהִים עֵד בֵּינִי וּבֵינֶךָ׃
see God is witness between me and between you

רַשִׁ״י

בנתי, בנתי. שְׁתֵּי פְעָמִים, אַף בִּלְהָה וְזִלְפָּה בְּנוֹתָיו הָיוּ מִפִּילֶגֶשׁ׃
my daughters my daughters two times also Bilhah and Zilpah his daughters were from a concubine

רַשִׁ״י

אם תענה את בנתי. לִמְנֹעַ מֵהֶן עוֹנַת תַּשְׁמִישׁ יומא ע"ז :
If you shall afflict — my daughters to withhold from them the conjugal-rights of cohabitation Yoma 77b

פָּסוּק ט

Pasuk 9

וַיֹּאמֶר לָבָן לְיַעֲקֹב הִנֵּה הַגַּל הַזֶּה וְהִנֵּה הַמַּצֵּבָה אֲשֶׁר יָרִיתִי בֵּינִי
And he said Lavan to Yaakov here is this the mound and here is the pillar that I set up between me

וּבֵינֶךָ׃

and between you

רַשִׁ״י

יריתי. כְּמוֹ יֵרֶה בַּיָּם, כְּזֶה שֶׁהוּא יוֹרֶה הַחֵץ׃
Ihave set up like He cast into the sea like this who shoots the arrow

פָּסוּק י

Pasuk 10

עֵד הַגַּל הַזֶּה וְעֵדָה הַמַּצֵּבָה אִם אָנִי לֹא אֶעֱבֹר אֵלֶיךָ אֶת הַגַּל
the mound — to you pass shall not I that the pillar and witness this the mound is witness

הַזֶּה וְאִם אַתָּה לֹא תַעֲבֹר אֵלַי אֶת הַגַּל הַזֶּה וְאֶת הַמַּצֵּבָה הַזֹּאת לָרָעָה׃
for harm this the pillar and — this the mound — to me pass shall not you and that this

רַשִׁ״י

אם אני. חֵרֵי אִם מְשַׁמֵּשׁ בִּלְשׁוֹן אֲשֶׁר, כְּמוֹ עַד אִם דִּבַּרְתִּי דְּבָרַי׃
my words I have spoken that until like that in the sense of serves if behold I If

רַשִׁ״י

לרעה. לְרָעָה אִי אַתָּה עוֹבֵר, אֲבָל אַתָּה עוֹבֵר לִפְרַקְמַטְיָה׃
for trade may pass you but may pass you not For evil For evil

פָּסוּק יא

Pasuk 11

אֱלֹהֵי אַבְרָהָם וֵאלֹהֵי נָחוֹר יִשְׁפְּטוּ בֵּינֵינוּ אֱלֹהֵי אֲבִיהֶם וַיִּשָּׁבַע יַעֲקֹב
Yaakov and swore their father the god of between us shall judge Nachor and the god of Avraham The God of

בְּפַחַד אָבִיו יִצְחָק׃
Yitzchak his father by the Fear of

רַשִׁ״י

אלהי אברהם. קֹדֶשׁ בראשית רבה׃
Rabbah Bereshis is holy Avraham God of

רַשִׁ״י

ואלהי נחור. חֹל׃
is non-holy Nachor and the god of

רַשִׁ״י

אלהי אביהם. חֹל׃
is non-holy their father The god of

פָּסוּק יב

Pasuk 12

וַיִּזְבַּח יַעֲקֹב זֶבַח בָּהָר וַיִּקְרָא לְאֶחָיו לֶאֱכָל לֶחֶם וַיֹּאכְלוּ
and they ate bread to eat to his kinsmen and he called on the mountain a sacrifice Yaakov and slaughtered

לֶחֶם וַיָּלִינוּ בָּהָר׃
on the mountain and they lodged bread

רַשִׁ״י

ויזבח יעקב זבח. שָׁחַט בְּהֵמוֹת לְמִשְׁתֶּה׃
for a feast animals he slaughtered a slaughtered-offering Yaakov And slaughtered

רַשִׁ"י

לאחיו. לְאוֹהֲבָיו שֶׁעִם לָבָן:

Lavan who were with to his friends To his brethren

רַשִׁ"י

לאכל לחם. כָּל דְּבַר מַאֲכָל קָרוּי לֶחֶם, כְּמוֹ עֲבַד לְחֵם רַב דניאל ה' , נַשְׁחִיתָה עֵץ

a tree let us destroy 5 Daniel great a feast made like bread is called food item of any bread to eat

בְּלַחְמוֹ ירמיהו י"א :

11 Yirmeyahu with its food

פָּסוּק יג

Pasuk 13

וַיַּשְׁכֵּם לָבָן בַּבֹּקֶר וַיְנַשֵּׁק לְבָנָיו וְלִבְנוֹתָיו וַיְבָרֶךְ אֹתָם וַיֵּלֶךְ

and went them and blessed and his daughters his sons and kissed in the morning Lavan And arose early

וַיָּשָׁב לָבָן לִמְקֹמוֹ:

to his place Lavan and returned

פָּסוּק יד

Pasuk 14

וְיַעֲקֹב הָלַךְ לְדַרְכּוֹ וַיִּפְגְּעוּ בּוֹ מַלְאֲכֵי אֱלֹהִים:

God angels of him and encountered on his way went And Yaakov

רַשִׁ"י

ויפגעו בו מלאכי אלהים. מַלְאָכִים שֶׁל אֶרֶץ יִשְׂרָאֵל בָּאוּ לְקִרְאתוֹ לְלַוּוֹתוֹ

to escort him towards him came Yisrael the Land of of angels God angels of him And met

לָאָרֶץ:

into the Land

פָּסוּק טו

Pasuk 15

וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹהִים זֶה וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא

that the place the name of and he called this is God camp of he saw them when Yaakov And said

מַחֲנָיִם:

Mahanaim

רַשִׁ"י

מחנים. שְׁתֵּי מַחֲנוֹת, שֶׁל חוּצָה לָאָרֶץ שֶׁבָּאוּ עִמּוֹ עַד כָּאן וְשֶׁל אֶרֶץ יִשְׂרָאֵל

Yisrael the Land of and of here until with him that came the Land outside of camps two Machanaim

שֶׁבָּאוּ לִקְרָאתוֹ ע' תנחומא פ' וישלח :

Vayishlach parsha Tanchuma see to meet him that came

CHAPTER SUMMARY

This aliyah concludes Yaakov Avinu's stay in Aram by detailing the covenant established between him and Lavan at Galed.

After setting up a stone pillar and a mound of gathered stones to serve as a boundary and a witness against future aggression,

Lavan charges Yaakov with proper treatment of his daughters and swears by his deities, while Yaakov swears by the Fear of his father Yitzchak. Following a communal feast and Lavan's departure the next morning, Yaakov resumes his journey home and experiences a holy vision of Hashem's angels, designating the site Mahanaim.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what happens here in the psukim. Yaakov Avinu finally separates from Lavan, setting up a gal and a matzeva as a clear border line between them. Lavan goes back to his place, and right away, the pasuk tells us: "V'Yaakov halach l'darcho vayifge'u vo malachei Elokim." The moment Yaakov steps away from the influence and atmosphere of Lavan and gets onto his own true path, the angels of Eretz Yisrael come out to escort him.

The chiddush here is so profound for our daily avodah. As long as a Yid is entangled with the wrong surroundings, held back by unhealthy influences or the spirit of the "Lavan" around him, he cannot experience the full Hashgacha and kedusha meant for him. But the moment you make a firm boundary, turning your back on what pulls you down and stepping onto your own derech in Torah and mitzvos, Hashem immediately sends you spiritual protection and chizuk.

Today, identify one negative influence or distraction that is pulling you away from your true derech, and make a firm boundary to distance yourself from it so you can walk on your path with Hashem's protection.

דַּף יוֹמִי · עֲרָכִין · דַּף ד׳

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📖 THE SUGYA

In this sugya, the Gemara continues analyzing the inclusive language of various Mishnayos and Baraitos using the familiar format of "All are obligated" or "All join together." We look at several mitzvos—blowing the shofar in Yovel, reading Megillat Esther, making a zimun after a meal, and joining together to form a zimun—and clarify why Kohanim and Levi'im needed to be explicitly specified in each case.

The Gemara then returns to our main Mishnah regarding valuations (Arakhin). Rava and Abaye debate the exact chiddush of teaching that Kohanim can evaluate and be evaluated, analyzing whether a person's obligation in Arakhin depends on their involvement in shekalim or Pidyon Haben. Through this shakla v'tarya, the sugya brings out deep halachic connections between the different responsibilities of Kohanim and the rest of Klal Yisrael.

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עמוד א׳ DAF 4A

STATEMENT

וְגוֹאֲלִין לְעוֹלָם,

and they may redeem ancestral **lands at any time,** even right after selling them, without waiting two years like an Yisrael,

OBJECTION

אֵימָא בְּמִצְוַת רֹאשׁ הַשָּׁנָה נָמֵי לָא לִיחַיְיבוּ,

you might **say that regarding the mitzvah of Rosh Hashanah** in Yovel, namely blowing the shofar to usher in the Yovel, **they should also not be obligated.**

RESOLUTION

קָמַשְׁמַע לַן:

Therefore, the Baraita **comes to teach us** that they are obligated.

EXPLANATION

נְהִי דְּלֵיתַנְהוּ בְּהַשְׁמָטַת קַרְקַע

For **although they are not subject to the release of land** in Yovel,

EXPLANATION

בְּהַשְׁמָטַת כְּסָפִים — בְּשִׁילּוּחַ עֲבָדִים מִיהָא אִיתַנְהוּ.

since they are not subject to **the release of money** or land, **at any rate they are subject to the setting free of slaves** in Yovel. Therefore, they are included in the shofar blowing of Yovel.

BRAISA

הַכֹּל חַיָּיבִים בְּמִקְרָא מְגִילָּה, כֹּהֲנִים לְוִיִּם וְיִשְׂרְאֵלִים.

The Gemara cites another Baraita: **Everyone is obligated in the reading of the Megillah, Kohanim, Levi'im, and Yisre'elim.**

QUESTION

פְּשִׁיטָא!

The Gemara asks: Isn't that **obvious?** Why wouldn't Kohanim and Levi'im be obligated in Megillah?

ANSWER

לָא צְרִיכָא לְיבַטֵּיל עֲבוֹדָתָם,

The Gemara answers: **No, it is necessary** to state this only to teach that Kohanim **must interrupt their Divine service** in the Bais Hamikdash to hear the Megillah,

PROOF

וְכִדְרַב יְהוּדָה אָמַר שְׁמוּאֵל,

and this is in accordance with what Rav Yehudah said in the name of Shmuel.

STATEMENT

דְּאָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל:

For Rav Yehudah said that Shmuel said:

STATEMENT

כֹּהֲנִים בַּעֲבוֹדָתָם, וּלְוִיִּם בְּדוּכָנָן, וְיִשְׂרָאֵל בְּמַעֲמָדָן —

Kohanim at their Divine service, and Levi'im at their platform where they sing, **and Yisre'elim at their station** watching over the communal korbanos,

STATEMENT

מְבַטְּלִין עֲבוֹדָתָם וּבָאִין לִשְׁמוֹעַ מִקְרָא מְגִילָּה.

all **interrupt their service and come to hear the reading of the Megillah.**

BRAISA

הַכֹּל חַיָּיבִין בְּזִימּוּן, כֹּהֲנִים לְוִיִּם וְיִשְׂרְאֵלִים.

The Gemara brings another Baraita: **Everyone is obligated in a zimun, Kohanim, Levi'im, and Yisre'elim.**

QUESTION

פְּשִׁיטָא!

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

ANSWER

לָא צְרִיכָא, דְּקָאָכְלִי קָדָשִׁים.

The Gemara answers: **No, it is necessary** for a case **where Kohanim were eating Kodashim,** holy sacrificial meat.

OBJECTION

סָלְקָא דַּעְתָּךְ אָמֵינָא:

For it might **enter your mind to say:**

PROOF

"וְאָכְלוּ אוֹתָם אֲשֶׁר כֻּפַּר בָּהֶם" אָמַר רַחֲמָנָא,

Since **the Merciful One says** in the Torah: **"And they shall eat those things through which atonement was made,"**

EXPLANATION

וְהָא כַּפָּרָה הִיא.

and this eating **is** an act of **atonement** and a mitzvah, rather than an ordinary meal,

RESOLUTION

קָא מַשְׁמַע לַן,

therefore it might not require a zimun. So the Baraita **comes to teach us** that they do make a zimun.

EXPLANATION

"וְאָכַלְתָּ וְשָׂבָעְתָּ" אָמַר רַחֲמָנָא, וְהָא אִיתַּנְהוּ.

For **the Merciful One says: "And you shall eat and be satisfied** and bless," **and behold, these factors exist** here as well, since they eat and are satisfied.

BRAISA

הַכֹּל מִצְטָרְפִין לְזִימּוּן, כֹּהֲנִים לְוִיִּם וְיִשְׂרְאֵלִים.

The Gemara cites a similar Baraita: **Everyone joins together to form a zimun, Kohanim, Levi'im, and Yisre'elim.**

QUESTION

פְּשִׁיטָא!

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

ANSWER

לָא צְרִיכָא, דְּקָאָכְלִי כֹּהֲנִים תְּרוּמָה אוֹ קָדָשִׁים, וְזָר קָאָכֵיל חוּלִּין.

The Gemara answers: **No, it is necessary** for a case **where Kohanim were eating Terumah or Kodashim, and a non-Kohen was eating Chullin,** ordinary non-sacred food.

OBJECTION

סָלְקָא דַּעְתָּךְ אָמֵינָא:

It might **enter your mind to say:**

EXPLANATION

הוֹאִיל וְאִי בָּעֵי זָר לְמֵיכַל בַּהֲדֵי כֹּהֵן לָא מָצֵי אָכֵיל,

Since if the non-Kohen wants to eat together with the Kohen from the Kohen's food, **he cannot eat,** as Terumah is forbidden to a non-Kohen,

OBJECTION

אֵימָא לָא לִיצְטָרֵף,

you might **say that he cannot join together** with them for a zimun.

RESOLUTION

קָא מַשְׁמַע לַן:

Therefore the Baraita **comes to teach us** that he does join.

EXPLANATION

נְהִי דְּזָר בַּהֲדֵי כֹּהֵן לָא מָצֵי אָכֵיל, כֹּהֵן בַּהֲדֵי זָר מָצֵי אָכֵיל.

For although a non-Kohen cannot eat together with a Kohen from his food, a **Kohen can eat together with a non-Kohen** from the non-Kohen's food, so there is sufficient commonality to combine for a zimun.

מִשְׁנָה MISHNAH

MISHNAH

הַכֹּל מַעֲרִיכִין, כֹּהֲנִים לְוִיִּם וְיִשְׂרְאֵלִים.

The Gemara returns to our Mishnah: **"All evaluate, Kohanim, Levi'im, and Yisre'elim."**

גְּמָרָא GEMARA

QUESTION

פְּשִׁיטָא!

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

ANSWER

אָמַר רָבָא: לֹא נִצְרְכָא אֶלָּא לְבֶן בּוּכְרִי,

Rava said: It is necessary only according to the opinion of **Ben Bukhri.**

PROOF

דְּתָנַן: אָמַר רַבִּי יְהוּדָה, הֵעִיד בֶּן בּוּכְרִי בְּיַבְנֶה:

For as we learned in a Mishnah: Rabbi Yehudah said, Ben Bukhri testified in Yavneh:

STATEMENT

כָּל כֹּהֵן שֶׁשּׁוֹקֵל אֵינוֹ חוֹטֵא.

Any Kohen who pays the half-shekel does not sin, even though he is exempt from paying it.

OBJECTION

אָמַר לוֹ רַבָּן יוֹחָנָן בֶּן זַכַּאי: לֹא כֵּן,

Rabban Yochanan ben Zakkai said to him: That is not so!

STATEMENT

אֶלָּא כָּל כֹּהֵן שֶׁאֵינוֹ שׁוֹקֵל חוֹטֵא,

Rather, any Kohen who does not pay the half-shekel sins, as Kohanim are obligated just like Yisre'elim.

EXPLANATION

אֶלָּא שֶׁהַכֹּהֲנִים דּוֹרְשִׁין מִקְרָא זֶה לְעַצְמָן:

However, the Kohanim expound this verse to their own advantage to exempt themselves:

PROOF

"וְכָל מִנְחַת כֹּהֵן כָּלִיל תִּהְיֶה לֹא תֵאָכֵל".

"And every meal-offering of a Kohen shall be completely burned, it shall not be eaten."

EXPLANATION

הוֹאִיל וְעוֹמֶר וּשְׁתֵּי הַלֶּחֶם וְלֶחֶם הַפָּנִים שֶׁלָּנוּ הֵם, הֵיאַךְ הֵם נֶאֱכָלִין?

The Kohanim argued: **Since the Omer, the Two Loaves, and the Showbread are ours,** bought with our shekalim, **how could they be eaten** by Kohanim, seeing that a Kohen's meal-offering must be burnt?

QUESTION

וְלֶבֶן בּוּכְרִי נָמֵי, כֵּיוָן דִּלְכַתְּחִילָּה לָא מֵיחַיְּיבִי לְאֵיתוֹיֵי,

The Gemara interrupts to clarify Ben Bukhri's view: **And according to Ben Bukhri also, since initially they are not obligated to bring** the half-shekel,

OBJECTION

כִּי מַיְיתֵי נָמֵי — חוֹטֵא הוּא, דְּקָא מְעַיֵּיל חוּלִּין לָעֲזָרָה!

when he brings it as well, he should be a sinner, as he is bringing non-sacred items into the Azarah as an uncommanded gift offering!

ANSWER

דְּמַיְיתֵי לְהוּ וּמָסַר לַצִּבּוּר.

The Gemara answers: It is a case **where he brings them and hands them over to the community** as a gift, making them purely communal funds.

OBJECTION

סָלְקָא דַּעְתָּךְ אָמֵינָא:

Now Rava explains why our Mishnah is necessary according to Ben Bukhri: It might **enter your mind to say:**

PROOF

הוֹאִיל וּכְתִיב "וְכָל עֶרְכְּךָ יִהְיֶה בְּשֶׁקֶל הַקֹּדֶשׁ",

Since it is written: "And every evaluation of yours shall be according to the sacred shekel,"

INFERENCE

כָּל דְּאִיתֵיהּ בִּשְׁקָלִים — אִיתֵיהּ בַּעֲרָכִין,

we might derive that **anyone who is included in the obligation of shekalim is included in evaluations,**

INFERENCE

וְהָנֵי כֹּהֲנִים, הוֹאִיל וְלֵיתַנְהוּ בִּשְׁקָלִים — לֵיתַנְהוּ בַּעֲרָכִין,

and these Kohanim, since they are not included in shekalim according to Ben Bukhri, **they are not included in evaluations.**

RESOLUTION

קָא מַשְׁמַע לַן.

Therefore, the Mishnah **comes to teach us** that Kohanim are included in evaluations.

OBJECTION

אֲמַר לֵיהּ אַבָּיֵי:

Abaye said to him:

REFUTATION

הַאי "וְכָל עֶרְכְּךָ", לְכָל עֲרָכִין שֶׁאַתָּה מַעֲרִיכִין לֹא יְהוּ פְּחוּתִין מִסֶּלַע הוּא דַּאֲתָא!

This verse, "And every evaluation of yours," comes to teach that all evaluations that you evaluate should not be less than a sela coin!

ANSWER

אֶלָּא אָמַר אַבָּיֵי: אִיצְטְרִיךְ,

Rather, Abaye said: It was necessary to explicitly include Kohanim for a different reason,

OBJECTION

סָלְקָא דַּעְתָּךְ אָמֵינָא:

for it might **enter your mind to say:**

PROOF

הוֹאִיל וּכְתִיב "וּפְדוּיָו מִבֶּן חֹדֶשׁ תִּפְדֶּה בְּעֶרְכְּךָ",

Since it is written regarding Pidyon Haben: **“And those to be redeemed from one month old you shall redeem according to your evaluation,”**

INFERENCE

כָּל דְּאִיתֵיהּ בְּפִדְיוֹן הַבֵּן — אִיתֵיהּ בַּעֲרָכִין,

we might derive that **anyone who is included in Pidyon Haben is included in evaluations,**

INFERENCE

וְהָנֵי כֹּהֲנִים הוֹאִיל וְלֵיתַנְהוּ בְּפִדְיוֹן הַבֵּן — לֵיתַנְהוּ בַּעֲרָכִין,

and these Kohanim, since they are not included in Pidyon Haben because a Kohen does not redeem his son, **they are not included in evaluations.**

RESOLUTION

קָא מַשְׁמַע לַן.

Therefore, the Mishnah **comes to teach us** that Kohanim are subject to valuations.

OBJECTION

אֲמַר לֵיהּ רָבָא: אֶלָּא מֵעַתָּה,

Rava said to him: If that is so,

PROOF

גַּבֵּי אֵיל אָשָׁם, דִּכְתִיב: ”וְאֶת אֲשָׁמוֹ יָבִיא לַה’ אַיִל תָּמִים מִן הַצֹּאן בְּעֶרְכְּךָ”,

regarding the ram of a guilt-offering, where it is written: “And he shall bring his guilt-offering to Hashem, an unblemished ram from the flock according to your evaluation,”

QUESTION

הָכִי נָמֵי דְּכָל דְּאִיתֵיהּ בַּעֲרָכִין אִיתֵיהּ בְּאֵיל הָאָשָׁם,

would you **also say that whoever is included in evaluations is included in the ram of the guilt-offering?**

OBJECTION

טוּמְטוּם וְאַנְדְּרוֹגִינוֹס דְּלֵיתַנְהוּ בַּעֲרָכִין לֵיתַנְהוּ בְּאֵיל הָאָשָׁם?

Would you then say that a **tumtum and an androginos, who are not included in evaluations, are not included in bringing a ram for a guilt-offering** if they commit a sin requiring one?

ANSWER

אֶלָּא אָמַר רָבָא, וְאִיתֵימָא רַב אָשֵׁי:

Rather, Rava said, and some say Rav Ashi said:

OBJECTION

אִיצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמִינָא,

It was **necessary** to specifically teach that Kohanim are evaluated, for it might **enter your mind to say:**

INFERENCE

הוֹאִיל וּכְתִיב "וְהֶעֱמִידוֹ לִפְנֵי הַכֹּהֵן", וְלֹא כֹּהֵן לִפְנֵי כֹּהֵן,

Since it is written: "And he shall stand him before the Kohen," you might say that a non-Kohen stands before a Kohen, **and not a Kohen before a Kohen.**

RESOLUTION

קָא מַשְׁמַע לַן.

Therefore, the Mishnah **comes to teach us** that even a Kohen can be evaluated by another Kohen.

מִשְׁנָה MISHNAH

MISHNAH

"נֶעֱרָכִין" — לְאֵתוֹיֵי מְנוּוָל וּמוּכֶּה שְׁחִין.

The Mishnah taught: **"They are evaluated"** — this comes **to include a disfigured person and one afflicted with boils,** that their value can be assessed.

גְּמָרָא GEMARA

QUESTION

מְנָא הָנֵי מִילֵּי?

The Gemara asks: **From where are these words** derived?

PROOF

דְּתָנוּ רַבָּנַן:

For the Rabbis taught in a Baraita:

EXPLANATION

"בְּעֶרְכְּךָ" — לְהָבִיא עֵרֶךְ סָתוּם.

When the Torah says **"According to your evaluation,"** it comes **to include an unspecified evaluation** where one simply says 'I obligate myself to give an evaluation.'

EXPLANATION

דָּבָר אַחֵר: "בְּעֶרְכְּךָ" — עֵרֶךְ כּוּלּוֹ הוּא נוֹתֵן, וְלֹא עֵרֶךְ אֵבָרִים.

Another explanation: "According to your evaluation" teaches that **he gives the evaluation of his entire self, and not the evaluation of limbs.**

OBJECTION

יָכוֹל שֶׁאֲנִי מוֹצִיא אַף דָּבָר שֶׁהַנְּשָׁמָה תְּלוּיָה בּוֹ?

I **might** think **that I should exclude even a limb upon which life depends** such that one who vows its valuation must pay? No,

PROOF

תַּלְמוּד לוֹמַר "נְפָשׁוֹת",

therefore **the verse states: "Persons"** (nefashos), including vital organs.

INFERENCE

נְפָשׁוֹת — וְלֹא הַמֵּת.

The word **"Persons"** also implies living persons, **and not a dead person.**

QUESTION

אוֹצִיא אֶת הַמֵּת, וְלֹא אוֹצִיא אֶת הַגּוֹסֵס?

Now, **I might exclude a dead person, but should I not exclude a dying person** (a goses)?

PROOF

תַּלְמוּד לוֹמַר: "וְהֶעֱמִיד... וְהֶעֱרִיךְ" —

Therefore **the verse states: "And he shall stand him... and evaluate him"** —

INFERENCE

כֹּל שֶׁיֵּשְׁנוֹ בְּהַעֲמָדָה, יֵשְׁנוֹ בְּהַעֲרָכָה,

Anyone who is capable of standing is included in evaluation,

INFERENCE

וְכֹל שֶׁאֵינוֹ בְּהַעֲמָדָה, אֵינוֹ בְּהַעֲרָכָה.

and anyone who is not capable of standing is not included in evaluation.

EXPLANATION

דָּבָר אַחֵר: "נְפָשׁוֹת", אֵין לִי אֶלָּא אֶחָד שֶׁהֶעֱרִיךְ אֶחָד,

Another explanation: "Persons" — I only have a case of **one person who evaluated one person.**

QUESTION

אֶחָד שֶׁהֶעֱרִיךְ מֵאָה מִנַּיִן?

From where do I know that it applies to **one person who evaluated a hundred** people in one statement?

PROOF

תַּלְמוּד לוֹמַר "נְפָשׁוֹת".

The verse states: "Persons" in the plural.

EXPLANATION

דָּבָר אַחֵר: ״נְפָשׁוֹת״,

Another explanation: "Persons" —

עמוד ב׳ DAF 4B

BRAISA

אֵין לִי אֶלָּא אִישׁ שֶׁהֶעֱרִיךְ בֵּין אִישׁ בֵּין אִשָּׁה,

I have derived **only** the halacha in a case of **a man who valuated either a man or a woman,** as the parsha begins with "When a man shall clearly utter a vow" (Vayikra 27:2).

QUESTION

אִשָּׁה שֶׁהֶעֱרִיכָה אִישׁ, אִשָּׁה שֶׁהֶעֱרִיכָה אִשָּׁה מִנַּיִן?

But regarding **a woman who valuated a man,** or **a woman who valuated a woman, from where** do we know that the halachos of erchin apply to her as well?

ANSWER

תַּלְמוּד לוֹמַר ״נְפָשׁוֹת״.

The verse states, "persons" (Vayikra 27:2), to teach that any person who vows a valuation is included.

BRAISA

דָּבָר אַחֵר: ״נְפָשׁוֹת״ — לְרַבּוֹת מְנָוּוּל וּמוּכֶּה שְׁחִין.

Another explanation of the word **"persons"** is **to include a repulsive person or one afflicted with boils,** that he can be valuated.

EXPLANATION

שֶׁיָּכוֹל ״נֶדֶר בְּעֶרְכְּךָ״: כֹּל שֶׁיֵּשְׁנוֹ בְּדָמִים — יֵשְׁנוֹ בַּעֲרָכִין,

For **you might have thought,** since the pasuk juxtaposes vows of market value to valuations by stating **"a vow according to your valuation",** we should derive a hekesh: **anyone who is included in** vows of market **value is included in valuations,**

EXPLANATION

וְכֹל שֶׁאֵינוֹ בְּדָמִים — אֵינוֹ בַּעֲרָכִין,

and anyone who is not included in market **value**—such as a repulsive person who has no market value as a slave—**is not included in valuations;**

PROOF

תַּלְמוּד לוֹמַר ״נְפָשׁוֹת״.

therefore **the verse states "persons",** to include anyone who has a soul, regardless of market value.

BRAISA

”וְהָיָה עֶרְכְּךָ“ — לְרַבּוֹת טוּמְטוּם וְאַנְדְּרוֹגִינוֹס לְדָמִים,

The phrase **"then your valuation shall be"** (Vayikra 27:3) comes **to include a tumtum and an androganos for market value,** that if one vows their market value, the vow takes effect.

EXPLANATION

שֶׁיָּכוֹל: נֶדֶר ”בְּעֶרְכְּךָ“ — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲרָכִין יֵשְׁנוֹ בְּדָמִים,

For **you might have thought** that from the juxtaposition of **a vow "according to your valuation",** we learn: **anyone who is included in valuations is included in market value,**

EXPLANATION

וְכֹל שֶׁאֵינוֹ בַּעֲרָכִין אֵינוֹ בְּדָמִים,

and anyone who is not included in valuations is not included in market value; and since a tumtum and androganos are excluded from erchin, they would be excluded from damim as well.

PROOF

תַּלְמוּד לוֹמַר: ”וְהָיָה עֶרְכְּךָ“.

Therefore, **the verse states "then your valuation shall be",** to include them in market value.

BRAISA

”הַזָּכָר“ — זָכָר, וְלֹא טוּמְטוּם וְאַנְדְּרוֹגִינוֹס.

The verse says **"the male",** meaning a definite **male, but not a tumtum or an androganos,** excluding them from erchin.

QUESTION

יָכוֹל לֹא יִהוּ בְּעֶרֶךְ אִישׁ, אֲבָל יִהְיוּ בְּעֶרֶךְ אִשָּׁה?

You might have thought that **they should not be included in the valuation of a man, but they should be included in the valuation of a woman;**

ANSWER

תַּלְמוּד לוֹמַר: ”וְהָיָה עֶרְכְּךָ הַזָּכָר... וְאִם נְקֵבָה הִיא“ — זָכָר וַדַּאי, נְקֵבָה וַדַּאִית, וְלֹא טוּמְטוּם וְאַנְדְּרוֹגִינוֹס.

the verse states, "then your valuation shall be for the male... and if it be a female", teaching that valuation applies only to a **certain male** or a **certain female, but not a tumtum or an androganos,** who are of doubtful gender.

STATEMENT

אָמַר מָר: ”בְּעֶרְכְּךָ“ — לְרַבּוֹת עֶרֶךְ סָתוּם.

The Master said earlier in a braisa: The word **"according to your valuation"** comes **to include an unspecified valuation.**

QUESTION

מַאי עֶרֶךְ סָתוּם?

What is meant by **an unspecified valuation?**

ANSWER

דְּתַנְיָא: הָאוֹמֵר ״עֵרֶךְ סָתוּם עָלַי״ נוֹתֵן כַּפָּחוֹת שֶׁבָּעֲרָכִין,

The Gemara answers, **as it was taught in a braisa: One who says, "An unspecified valuation is upon me"** without naming a person, **gives the lowest of all the valuations.**

EXPLANATION

וְכַמָּה פָּחוֹת שֶׁבָּעֲרָכִין? שְׁלֹשֶׁת שְׁקָלִים.

And how much is the lowest of the valuations? Three shekels, which is the valuation of a female child from a month to five years old.

QUESTION

וְאֵימָא חֲמִשִּׁים!

The braisa asks: **But why not say** he must pay **fifty** shekels, which is the highest valuation, namely that of an adult male?

ANSWER

תָּפַשְׂתָּה מְרוּבֶּה — לֹא תָּפַשְׂתָּה, תָּפַשְׂתָּה מוּעָט — תָּפַשְׂתָּה.

The braisa answers: We apply the rule, **If you grabbed a lot, you grabbed nothing**—since it is uncertain if he meant the larger amount; but if **you grabbed a little, you grabbed it** with certainty, as the smaller sum is included in the larger one.

QUESTION

וְאֵימָא שֶׁקֶל, דִּכְתִיב: ״וְכָל עֶרְכְּךָ יִהְיֶה בְּשֶׁקֶל הַקֹּדֶשׁ״!

The braisa asks: **Then say** he only gives one **shekel, as it is written: "And all your valuations shall be according to the shekel of the Sanctuary"** (Vayikra 27:25)!

ANSWER

הָהוּא בְּהֶשֵּׂג יָד הוּא דִּכְתִיב.

The braisa answers: **That verse is written regarding affordability**—a poor person who cannot afford a fixed valuation pays a minimum of one shekel.

QUESTION

וְאֶלָּא קְרָא לְמָה לִי?

And rather, since three shekels is derived from logic, **why do I need the verse** of "according to your valuation" here?

ANSWER

אָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: לוֹמַר שֶׁאֵינוֹ נִידּוֹן בְּהֶשֵּׂג יָד.

Rav Nachman said that Rabba bar Avuh said: The verse comes **to say that** an unspecified valuation **is not judged by affordability;** even a poor person must pay the full three shekels.

EXPLANATION

מַאי טַעְמָא? כִּמְפֹרָשׁ דָּמֵי.

What is the reason? Because by saying "unspecified valuation", **it is considered as if he explicitly articulated** that he vows three shekels, and the leniency of affordability applies only to standard Torah valuations.

STATEMENT

אִיכָּא דְּאָמְרִי, אָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: נִידּוֹן בְּהֶשֵּׂג יָד.

There are those who say that **Rav Nachman said that Rabba bar Avuh said** the opposite: An unspecified valuation **is judged by affordability,** and if he is poor, he can pay one shekel.

QUESTION

פְּשִׁיטָא!

The Gemara asks: Isn't that **obvious?** Why would an unspecified valuation be any different from other valuations?

ANSWER

מַהוּ דְּתֵימָא כִּמְפֹרָשׁ דָּמֵי, קָמַשְׁמַע לַן.

The Gemara answers: **Lest you say** that **it is considered as if he explicitly articulated** three shekels and cannot pay less, **it comes to teach us** that he still benefits from the rule of affordability.

BRAISA

דָּבָר אַחֵר: "בְּעֶרְכְּךָ" — עֶרֶךְ כּוּלּוֹ הוּא נוֹתֵן, וְאֵינוֹ נוֹתֵן עֶרֶךְ דְּמֵי אֵבָרִים.

Another explanation: "According to your valuation" teaches that **he gives the valuation of his entire body, but he does not give the valuation of limbs;** if he vows the valuation of a single limb, the vow is invalid.

QUESTION

וְהָא אַפֵּיקְתֵּיהּ לְעֶרֶךְ סְתָם?

The Gemara asks: **But didn't you already use this verse for an unspecified valuation?** How can you derive two halachos from it?

ANSWER

קְרִי בֵּיהּ "עֶרֶךְ" "בְּעֶרְכְּךָ".

The Gemara answers: **Read into it two** derivations from the extra letters: one from **"valuation"** and one from **"according to your valuation".**

QUESTION

יָכוֹל שֶׁאֲנִי מוֹצִיא דָּבָר שֶׁהַנְּשָׁמָה תְּלוּיָה בּוֹ,

The braisa continues: **You might have thought that I should exclude even** a limb **upon which life depends,** like the heart, such that vowing its valuation would be invalid;

ANSWER

תַּלְמוּד לוֹמַר: "נְפָשׁוֹת",

therefore **the verse states "persons",** to teach that a limb vital to the soul takes effect like a whole person.

BRAISA

”נְפָשׁוֹת” — וְלֹא אֶת הַמֵּת.

The word **"persons"** also implies **and not a dead person,** who has no soul and cannot be valuated.

QUESTION

וְהָא אַפֵּיקְתֵּיהּ!

The Gemara asks: **But didn't you already use this word** for other derivations?

ANSWER

קְרִי בֵּיהּ ”נֶפֶשׁ”, ”נְפָשׁוֹת”.

The Gemara answers: **Read into it "person"** in the singular, **and "persons"** in the plural, yielding multiple expoundings.

QUESTION

אוֹצִיא אֶת הַמֵּת, וְלֹא אוֹצִיא אֶת הַגּוֹסֵס?

The braisa asks: **I will exclude a dead person, but should I not exclude a goses** (a dying person)?

ANSWER

תַּלְמוּד לוֹמַר: ”וְהֶעֱמִיד וְהֶעֱרִיךְ”.

The verse states: "and he shall present him and valuate him" (Vayikra 27:8)—anyone capable of standing up is subject to valuation, excluding a goses who cannot stand.

QUESTION

אִי הָכִי, מֵת נָמֵי תֵּיפּוֹק לִי מִ”וְהֶעֱמִיד וְהֶעֱרִיךְ”?

The Gemara asks: **If so, a dead person also, let me derive** his exclusion **from "and he shall present him and valuate him"**, since a dead person cannot stand!

ANSWER

הָכִי נָמֵי!

The Gemara answers: **Indeed, that is so!** A dead person is indeed excluded from standing.

QUESTION

וְאֶלָּא, ”נֶפֶשׁ” ”נְפָשׁוֹת” לְמָה לִי?

And rather, why do I need the expounding of **"person" and "persons"**?

ANSWER

כִּדְבָעֵינַן לְמֵימַר קַמָּן.

The Gemara answers: It is needed **for that which we want to say further on.**

BRAISA

דָּבָר אַחֵר, ”נְפָשׁוֹת” — אֵין לִי אֶלָּא אֶחָד שֶׁהֶעֱרִיךְ אֶחָד, אֶחָד שֶׁהֶעֱרִיךְ מֵאָה מִנַּיִן?

Another explanation: "Persons" teaches: **I have** derived **only one person who valuated one person; from where** do I know that if **one valuated one hundred** people in one statement, it takes effect?

PROOF

תַּלְמוּד לוֹמַר "נְפָשֹׁת".

The verse states "persons" in the plural.

BRAISA

דָּבָר אַחֵר, "נְפָשֹׁת" — אֵין לִי אֶלָּא אִישׁ שֶׁהֶעֱרִיךְ, בֵּין אִישׁ בֵּין אִשָּׁה, אִשָּׁה שֶׁהֶעֱרִיכָה אִישׁ, וְאִשָּׁה שֶׁהֶעֱרִיכָה אִשָּׁה מִנַּיִן?

Another explanation: "Persons" teaches: **I have** derived **only a man who valuated either a man or a woman; from where** do I know that **a woman who valuated a man, or a woman who valuated a woman,** is included?

PROOF

תַּלְמוּד לוֹמַר: "נְפָשֹׁת".

The verse states: "persons".

BRAISA

דָּבָר אַחֵר: "נְפָשֹׁת" — לְהָבִיא מְנוּוָל וּמוּכֶּה שְׁחִין.

Another explanation: "Persons" comes **to include a repulsive person or one afflicted with boils.**

QUESTION

וְהָא אַפֵּיקְתֵּיהּ לְהָנָךְ!

The Gemara asks: **But didn't you already use** the word **for these** other derivations?

ANSWER

הָנָךְ לָא צְרִיכִי קְרָא, מַאי טַעְמָא? כִּי שָׁקוּל הוּא, וְיָבוֹאוּ כּוּלָּם

The Gemara answers: **Those** other cases **do not need a verse** on their own. **What is the reason? Since it is balanced** and equal in logic, **they all come** together under a single word,

EXPLANATION

כִּי אִיצְטְרִיךְ קְרָא, לִמְנוּוָל וּמוּכֶּה שְׁחִין הוּא דְּאִצְטְרִיךְ.

and **when a verse was necessary, it was necessary for a repulsive person and one afflicted with boils,** who might otherwise have been excluded due to lack of market value.

STATEMENT

וְהָיָה עֶרְכְּךָ — לְרַבּוֹת טוּמְטוּם וְאַנְדְּרוֹגִינוֹס לְדָמִים.

The braisa said: **"Then your valuation shall be"** comes **to include a tumtum and an androganos for market value.**

QUESTION

דָּמִים לְמָה לִי קְרָא? לֹא יְהֵא אֶלָּא דְּמֵי דִּיקְלָא, אִילּוּ אָמַר "דְּמֵי דִּיקְלָא" מִי לָא יָהֵיב?

The Gemara asks: **Why do I need a verse for market value? Let it not be** any more complex **than the value of a palm tree! If one said, "The value of a palm tree** is upon me for Hekdesh", **would he not give** it? Why would a human of doubtful gender be any less valid for a money vow than a palm tree?

ANSWER

אָמַר רָבָא: לוֹמַר שֶׁנִּידּוֹן בִּכְבוֹדוֹ.

Rava said: The verse is needed **to say that he is judged by his essential dignity,** meaning if one vows the value of a vital limb of a tumtum, it takes effect on his entire market value.

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא: "נֶדֶר בְּעֶרְכְּךָ" כְּתִיב, כֹּל שֶׁיֵּשְׁנוֹ בַּעֲרָכִין — נִידּוֹן בִּכְבוֹדוֹ, וְכֹל שֶׁאֵינוֹ בַּעֲרָכִין — אֵינוֹ נִידּוֹן בִּכְבוֹדוֹ.

For **it might enter your mind to say: It is written, "a vow according to your valuation",** implying that **anyone who is included in valuations is judged by his essential dignity, but anyone who is not included in valuations is not judged by his essential dignity;** therefore the verse comes to include them.

OBJECTION

אָמַר לֵיהּ אַבָּיֵי: וּדְלָא אִיתֵיהּ בַּעֲרָכִין, מִי נִידּוֹן בִּכְבוֹדוֹ?

Abaye said to him: But is anyone who is not included in valuations judged by his essential dignity?

PROOF

וְהָתַנְיָא: "רֹאשׁ עֶבֶד זֶה הֶקְדֵּשׁ" הוּא וְהֶקְדֵּשׁ שׁוּתָּפִין בּוֹ,

And was it not taught in a braisa: If one says, **"The head of this slave is Hekdesh", he and Hekdesh become partners in him,** and he is not entirely consecrated by his head;

PROOF

"רֹאשׁ עֶבֶד מָכוּר לְךָ" מְשַׁמְּנִין בֵּינֵיהֶם,

if he says, **"The head of a slave is sold to you", they assess between them** the relative value of the head and he buys that share;

PROOF

"רֹאשׁ חֲמוֹר זֶה הֶקְדֵּשׁ" הוּא וְהֶקְדֵּשׁ שׁוּתָּפִין בּוֹ, "רֹאשׁ חֲמוֹר מָכוּר לָךְ" מְשַׁמְּנִין בֵּינֵיהֶם.

if he says, **"The head of this donkey is Hekdesh", he and Hekdesh are partners in it; "The head of a donkey is sold to you", they assess between them.**

PROOF

"רֹאשׁ פָּרָה מָכוּר לְךָ" — לֹא מָכַר אֶלָּא רֹאשָׁהּ שֶׁל פָּרָה.

However, if he says, **"The head of a cow is sold to you", he has sold nothing other than the head of the cow** itself, for slaughter.

PROOF

וְלֹא עוֹד, אֶלָּא אֲפִילּוּ: "רֹאשׁ פָּרָה הֶקְדֵּשׁ" אֵין לַהֶקְדֵּשׁ אֶלָּא רֹאשָׁהּ.

And not only that, but even if he says, **"The head of a cow is Hekdesh", Hekdesh has nothing other than its head.**

EXPLANATION

וְאָמַר רַב פָּפָּא: דְּהָא מִזְדַּבַּן רֵישָׁא דְתוֹרָא בְּבֵי טַבָּחָא.

And Rav Papa said: Because the head of an ox is sold in the butcher shop separately, so it does not pull the whole body with it.

OBJECTION

וְהָא חֲמוֹר וּפָרָה לֵיתַנְהוּ בַּעֲרָכִין, וְאֵין נִידּוֹן בִּכְבוֹדוֹ!

And behold, a donkey and a cow are not subject to valuations, and yet we see a donkey **is judged by its essential dignity** (expanding to the whole donkey), whereas a cow is not! Thus, being subject to erchin is not the determining factor!

REFUTATION

וְלִיטַעְמָיךְ, תִּיקְשֵׁי לָךְ עֶבֶד, דְּאִיתֵיהּ בַּעֲרָכִין, וְאֵין נִידּוֹן בִּכְבוֹדוֹ!

Rava replied: **And according to your reasoning, you should have a difficulty from a slave, who is included in valuations** (as a person), **and yet he is not judged by his essential dignity** to make his entire body consecrated!

RESOLUTION

אֶלָּא לָא קַשְׁיָא: הָא בְּקָדְשֵׁי מִזְבֵּחַ, הָא בְּקָדְשֵׁי בֶּדֶק הַבַּיִת.

Rather, it is not difficult: This case, where consecrating a vital part spreads to the whole body, **is regarding sanctification for the Altar; that** case, where it does not spread, **is regarding sanctification for the Bedek HaBayis (Temple Treasury).**

QUESTION

בְּמַאי אוֹקֵימְתָּהּ, בְּקָדְשֵׁי מִזְבֵּחַ?

The Gemara asks: **In what did you establish** the ruling where it spreads to the entire animal? **In sanctification for the Altar?**

OBJECTION

אֵימָא סֵיפָא: וְלֹא עוֹד, אֶלָּא אֲפִילּוּ אָמַר "רֹאשׁ פָּרָה זוֹ הֶקְדֵּשׁ" — אֵין לַהֶקְדֵּשׁ אֶלָּא רֹאשָׁהּ.

Read the latter clause of that braisa: **And not only that, but even if he said "The head of this cow is Hekdesh", Hekdesh has only its head.**

OBJECTION

אַמַּאי? תִּפְשׁוֹט קְדוּשָּׁה בְּכוּלָּהּ! מִי לָא תַּנְיָא: הָאוֹמֵר

Why? Let the holiness spread to all of it, if it is for the Altar! **Is it not taught in a braisa: One who says...**

SUMMARY

The Gemara first resolves why Kohanim and Levi'im are listed regarding Yovel shofar, Megillah reading, and birkat hamazon zimun. Megillah reading requires Kohanim to interrupt their Divine service in the Bais Hamikdash, while zimun applies even when Kohanim eat holy sacrificial meat (Kodashim) or join a non-Kohen eating ordinary Chullin. Returning to the Mishnah's rule that Kohanim evaluate and are evaluated, Rava suggests this refutes Ben Bukhri's view on shekalim, while

Abaye and Rav Ashi explore whether valuations are tied to Pidyon Haben or other Torah derivations, confirming that Kohanim are fully included in the parshah of Arakhin.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the chiddush the Gemara brings regarding Megillah reading: Kohanim performing the holy avodah in the Bais Hamikdash, Levi'im standing on their platform singing praise, and Yisre'elim standing at their posts, all of them must stop their sacred work and leave their posts to hear the Megillah. You would think, what could be higher or more important than serving Hashem directly in the Mikdash? Yet Chazal teach us that when a specific mitzvah comes along, we put down even the highest spiritual engagements to fulfill what Hashem wants from us right now.

In our daily lives, it is easy to get attached to our own spiritual routines or comfortable chashuve deeds. We might be in the middle of a deep geschmack sugya, wrapped up in a beautiful davening, or busy with an important project. But then a family member needs help, a child needs attention, or a simple chesed presents itself. The yetzer hara whispers that we shouldn't disrupt our high level of learning or davening for something mundane. The Gemara is telling us: no, when Hashem presents you with a mitzvah of the moment, that is your true avodah.

Today, if an opportunity for a mitzvah or chesed interrupts what you are doing, even if you are holding in the middle of something holy and meaningful, don't view it as a distraction. Pause with warmth and patience, fulfill the obligation of the moment with a full heart, and know that this is exactly what Hashem wants from you right now.

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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.'