חוּמָּשׁ עִם רַשִׁ"י · וישב · וְרְבִיעִי

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

VAYESHEV · 4TH ALIYAH

📖 CHAPTER PREVIEW

In this aliya, the Torah steps away for a moment from the story of Yosef to focus on Yehudah. After the sale of Yosef, Yehudah goes down from his brothers, marries the daughter of Shua, and has three sons: Er, Onan, and Shelah. Er marries Tamar, but both Er and Onan pass away due to their sins before building a family with her. Yehudah, worried that Tamar brings bad mazal to his sons, sends her back to her father's house to wait for Shelah to grow up.

Seeing that Shelah is grown and she is not being given to him, Tamar acts with great tznius and wisdom. She covers her face and sits along the road to Timnah. Yehudah encounters her there without realizing who she is, and she takes his seal, cord, and staff as a pledge. When Tamar's pregnancy becomes known and she is taken out, she modestly hints at the truth by asking Yehudah to recognize his belongings rather than publicly shaming him. Yehudah openly acknowledges his mistake, declaring her righteous, and Tamar gives birth to the twins Perez and Zerah.

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

פָּסוּק א

Pasuk 1

וַיְהִי בָּעֵת הַהִוא וַיֵּרֶד יְהוּדָה מֵאֵת אֶחָיו וַיֵּט עַד אִישׁ עֲדֻלָּמִי

and it was at the time that and went down Yehudah from his brothers and turned unto a man an Adullamite

וּשְׁמוֹ חִירָה׃

and his name Chirah

רַשִׁ"י

וַיְהִי בָּעֵת הַהִוא. לָמָּה נִסְמְכָה פָּרָשָׁה זוֹ לְכָאן, וְהִפְסִיק בְּפָרָשָׁתוֹ שֶׁל יוֹסֵף?

and it was at the time that why was juxtaposed section this to here and interrupted in the section of of Yosef

לְלַמֵּד שֶׁהוֹרִידוּהוּ אֶחָיו מִגְּדֻלָּתוֹ כְּשֶׁרָאוּ בְצָרַת אֲבִיהֶם, אָמְרוּ: אַתָּה

to teach that they demoted him his brothers from his position when they saw in the distress of their father they said you

אָמַרְתָּ לְמָכְרוֹ, אִלּוּ אָמַרְתָּ לַהֲשִׁיבוֹ הָיִינוּ שׁוֹמְעִים לְךָ:

said to sell him if you had said to return him we would have listened to you

רַשִׁ"י

וַיֵּט. מֵאֵת אֶחָיו:

And he turned away from his brothers

רַשִׁ"י

עַד אִישׁ עֲדֻלָּמִי. נִשְׁתַּתֵּף עִמּוֹ:

until a man an Adullamite he partnered with him

פָּסוּק ב

Pasuk 2

וַיַּרְא שָׁם יְהוּדָה בַּת אִישׁ כְּנַעֲנִי וּשְׁמוֹ שׁוּעַ וַיִּקָּחֶהָ וַיָּבֹא

And he saw there Yehudah a daughter of a man a Canaanite and his name Shua and he took her and he came

אֵלֶיהָ׃

unto her

רַשִׁ"י

כנעני. תַּגְרָא בראשית רבה׃

Canaanite a merchant Bereshis Rabbah

פָּסוּק ג

Pasuk 3

וַתַּהַר וַתֵּלֶד בֵּן וַיִּקְרָא אֶת שְׁמוֹ עֵר׃

and she conceived and she bore a son and he called — his name Er

פָּסוּק ד

Pasuk 4

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתִּקְרָא אֶת שְׁמוֹ אוֹנָן׃

and she conceived again and she bore a son and she called — his name Onan

פָּסוּק ה

Pasuk 5

וַתֹּסֶף עוֹד וַתֵּלֶד בֵּן וַתִּקְרָא אֶת שְׁמוֹ שֵׁלָה וְהָיָה בְכְזִיב

and she continued again and she bore a son and she called — his name Shelah and he was in Chezib

בְּלִדְתָּהּ אֹתוֹ׃

when she bore him

רַשִׁ"י

והיה בכזיב. שֵׁם הַמָּקוֹם. וְאוֹמֵר אֲנִי עַל שֵׁם שֶׁפָּסְקָה מִלֶּדֶת נִקְרָא

and He was at Chezib is the name of the place and say I on account of that she ceased from bearing it was named

כְּזִיב, לְשׁוֹן הָיוּ תִהְיֶה לִי כְּמוֹ אַכְזָב ירמיהו ט"ו , אֲשֶׁר לֹא יְכַזְּבוּ מֵימָיו

an expression of Chezib Wilt thou indeed be unto me as a deceiver Yirmeyahu 15 whose do not fail its waters

ישעיהו נ"ח , וְאִם לֹא כֵן מַה בָּא לְהוֹדִיעֵנוּ? וּבְבְרֵ"ר רָאִיתִי, וַתִּקְרָא

58 Yeshayahu and if not so what does it come to inform us and in Bereishis Rabbah Isaw and she called

שְׁמוֹ שֵׁלָה וגומר פְּסַקַת׃

his name Shelah etc she ceased

פָּסוּק ו

Pasuk 6

וַיִּקַּח יְהוּדָה אִשָּׁה לְעֵר בְּכוֹרוֹ וּשְׁמָהּ תָּמָר׃

And took Yehudah a wife for Er his firstborn and her name Tamar

פָּסוּק ז

Pasuk 7

וַיְהִי עֵר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי יְהוָה וַיְמִתֵהוּ יְהוָה׃

Hashem and He killed him Hashem in the eyes of wicked Yehudah firstborn of Er And it was

רַ״שִׁ״י

רע בעיני ה'. כְּרָעָתוֹ שֶׁל אוֹנָן, מַשְׁחִית זַרְעוֹ, שֶׁנֶּאֱמַר בְּאוֹנָן

concerning Onan as it is stated his seed wasting Onan of like the wickedness Hashem in the eyes of Wicked

וַיָּמֶת גַּם אֹתוֹ, כְּמִיתָתוֹ שֶׁל עֵר מִיתָתוֹ שֶׁל אוֹנָן. וְלָמָּה הָיָה עֵר מַשְׁחִית זַרְעוֹ?

his seed wasting Er was and why Onan of the death Er of like the death him also and He put to death

כְּדֵי שֶׁלֹּא תִתְעַבֵּר וְיַכְחִישׁ יָפְיָהּ׃

her beauty and diminish she would become pregnant that not so

פָּסוּק ח

Pasuk 8

וַיֹּאמֶר יְהוּדָה לְאוֹנָן בֹּא אֶל אֵשֶׁת אָחִיךָ וְיַבֵּם אֹתָהּ וְהָקֵם זֶרַע

offspring and raise up her and levirate-marry your brother the wife of to Come to Onan Yehudah And he said

לְאָחִיךָ׃

for your brother

רַ״שִׁ״י

והקם זרע. הַבֵּן יִקָּרֵא עַל שֵׁם הַמֵּת׃

the deceased the name of by will be called the son seed and raise

פָּסוּק ט

Pasuk 9

וַיֵּדַע אוֹנָן כִּי לֹא לוֹ יִהְיֶה הַזֶּרַע וְהָיָה אִם בָּא אֶל אֵשֶׁת אָחִיו

his brother the wife of to he came whenever and it was the offspring would be his not that Onan And knew

וְשִׁחֵת אַרְצָה לְבִלְתִּי נָתֵן זֶרַע לְאָחִיו׃

for his brother offspring to provide so as not groundward that he ruined

רַ״שִׁ״י

ושחת ארצה. דָּשׁ מִבִּפְנִים וְזוֹרֶה מִבַּחוּץ בראשית רבה :

Rabbah Bereshit from outside and winnowed from inside he threshed earthward and he ruined

פָּסוּק י

Pasuk 10

וַיֵּרַע בְּעֵינֵי יְהוָה אֲשֶׁר עָשָׂה וַיָּמֶת גַּם אֹתוֹ׃

him also and He put to death he did that HASHEM in the eyes of And it was evil

פָּסוּק יא

Pasuk 11

וַיֹּאמֶר יְהוּדָה לְתָמָר כַּלָּתוֹ שְׁבִי אַלְמָנָה בֵּית אָבִיךְ עַד יִגְדַּל
grows up until your father in the house of as a widow dwell his daughter-in-law to Tamar Yehudah And he said

שֵׁלָה בְנִי כִּי אָמַר פֶּן יָמוּת גַּם הוּא כְּאֶחָיו וַתֵּלֶךְ תָּמָר וַתֵּשֶׁב
and she dwelt Tamar and she went like his brothers he also he die lest he thought for my son Shelah

בֵּית אָבִיהָ׃
her father in the house of

רַשִׁ"י

כי אמר וגו'. כְּלוֹמַר, דּוֹחֶה הָיָה אוֹתָהּ בְּקַשׁ, שֶׁלֹּא הָיָה בְּדַעְתּוֹ לְהַשִּׂיאָהּ לוֹ׃
to him to marry her off in his mind was it that not with a straw her he was pushing off that is to say etc. he said for

רַשִׁ"י

כי אמר פן ימות. מֻחְזֶקֶת הֵיא זוֹ שֶׁיָּמוּתוּ אֲנָשֶׁיהָ כתובות מ"ג׃
43b Ketubot her husbands that will die this one is she presumed he die lest he said for

פָּסוּק יב

Pasuk 12

וַיִּרְבּוּ הַיָּמִים וַתָּמָת בַּת שׁוּעַ אֵשֶׁת יְהוּדָה וַיִּנָּחֶם יְהוּדָה
Yehudah and was comforted Yehudah the wife of Shua the daughter of and died the days and were many

וַיַּעַל עַל גֹּזְזֵי צֹאנוֹ הוּא וְחִירָה רֵעֵהוּ הָעֲדֻלָּמִי תִּמְנָתָה׃
to Timnah the Adullamite his friend and Chirah he his sheep the shearers of to and went up

רַשִׁ"י

ויעל על גוזזי צאנו. וַיַּעַל תִּמְנָתָה לַעֲמֹד עַל גּוֹזְזֵי צֹאנוֹ׃
his sheep the shearers of over to stand to Timnah and he went up his sheep the shearers of to And he went up

פָּסוּק יג

Pasuk 13

וַיֻּגַּד לְתָמָר לֵאמֹר הִנֵּה חָמִיךְ עֹלֶה תִּמְנָתָה לָגֹז צֹאנוֹ׃
his sheep to shear to Timnah is going up your father-in-law behold saying to Tamar And it was told

רַשִׁ"י

עלה תמנתה. וּבְשִׁמְשׁוֹן הוּא אוֹמֵר וַיֵּרֶד שִׁמְשׁוֹן תִּמְנָתָה שופטים י"ד ?
14 Shoftim to Timnah Shimshon and went down says it and regarding Shimshon to Timnah goes up

בְּשִׁפּוּעַ הָהָר הָיְתָה יוֹשֶׁבֶת, עוֹלִין לָהּ מִכָּאן וְיוֹרְדִין לָהּ מִכָּאן׃
from here to it and one goes down from here to it one goes up sitting it was the mountain on the slope of

פָּסוּק יד

Pasuk 14

וַתָּסַר בִּגְדֵי אַלְמְנוּתָהּ מֵעָלֶיהָ וַתְּכַס בַּצָּעִיף וַתִּתְעַלָּף
and wrapped herself with a veil and she covered from upon her her widowhood the garments of and she removed

וַתֵּשֶׁב בְּפֶתַח עֵינַיִם אֲשֶׁר עַל דֶּרֶךְ תִּמְנָתָה כִּי רָאֲתָה כִּי גָדַל
was grown that she saw for Timnah the road to is upon which Enaim at the entrance of and she sat

שֵׁלָה וְהִוא לֹא נִתְּנָה לוֹ לְאִשָּׁה׃
as a wife to him was given not and she Shelah

רַשִׁ"י

ותתעלף. כִּסְּתָה פָּנֶיהָ, שֶׁלֹּא יַכִּיר בָּהּ׃
her he would recognize so that not her face she covered and she wrapped herself

רַשִׁ"י

ותשב בפתח עינים. בִּפְתִיחַת עֵינַיִם, בְּפָרְשַׁת דְּרָכִים שֶׁעַל דֶּרֶךְ תִּמְנָתָה.
Timnah the way to which is on roads at the fork of eyes at the opening of Enayim at the entrance of And she sat

וְרַבּוֹתֵינוּ דָּרְשׁוּ בְּפִתְחוֹ שֶׁל אַבְרָהָם אָבִינוּ, שֶׁכָּל עֵינַיִם מְצַפּוֹת לִרְאוֹתוֹ סוטה י'
10b Sotah to see it look forward eyes that all our father Avraham of at the entrance expounded and our Rabbis

:

רַשִׁ"י

כי ראתה כי גדל שלה וגו'. לְפִיכָךְ הִפְקִירָה עַצְמָהּ אֵצֶל יְהוּדָה, שֶׁהָיְתָה מִתְאַוָּה
desirous for she was Yehudah to herself she made available Therefore etc. Shelah was grown that she saw For

לְהַעֲמִיד מִמֶּנּוּ בָּנִים׃
children from him to establish

פָּסוּק טו

Pasuk 15

וַיִּרְאֶהָ יְהוּדָה וַיַּחְשְׁבֶהָ לְזוֹנָה כִּי כִסְּתָה פָּנֶיהָ׃
her face she had covered because to be a harlot and he thought her Yehudah And he saw her

רַשִׁ"י

ויחשבה לזונה. לְפִי שֶׁיּוֹשֶׁבֶת בְּפָרְשַׁת דְּרָכִים׃
roads at the crossroads of that she was sitting because to be a harlot And he thought her

רַשִׁ"י

כי כסתה פניה. וְלֹא יָכוֹל לִרְאוֹתָהּ וּלְהַכִּירָהּ. וּמִדְרַשׁ רַבּוֹתֵינוּ כִּי כִסְּתָה
she covered because our Rabbis and the Midrash of and to recognize her to see her was he able and not her face she covered For

פָנֶיהָ , כְּשֶׁהָיְתָה בְּבֵית חָמִיהָ הָיְתָה צְנוּעָה, לְפִיכָךְ לֹא חֲשָׁדָהּ׃
suspect her he did not therefore modest she was her father-in-law in the house of when she was her face

פָּסוּק טז

Pasuk 16

וַיֵּט אֵלֶיהָ אֶל הַדֶּרֶךְ וַיֹּאמֶר הָבָה נָּא אָבוֹא אֵלַיִךְ כִּי לֹא יָדַע כִּי
that he knew not for to you let me come please prepare and he said the road by to her And he turned

כַלָּתוֹ הִוא וַתֹּאמֶר מַה תִּתֶּן לִּי כִּי תָבוֹא אֵלָי׃
to me you come that to me will you give what And she said she was his daughter-in-law

רַשִׁ"י

ויט אליה אל הדרך. מִדַּרְכּוֹ שֶׁהָיָה בָּהּ, נָטָה אֶל הַדֶּרֶךְ אֲשֶׁר הִיא בָּהּ,

was on it she that the way to he turned on it that he was From the way the way to to her And he turned

וּבִלְשׁוֹן לַעַז דשטורנ"יר:

détourner foreign tongue And in the language of

רַשִׁ"י

הבה נא. הָכִינִי עַצְמֵךְ וְדַעְתֵּךְ לְכָךְ. כָּל לְשׁוֹן הָבָה לְשׁוֹן הַזְמָנָה הוּא,

it preparation is an expression of havah expression of every for this and your mind yourself prepare I pray thee come

חוּץ מִמָּקוֹם שֶׁיֵּשׁ לְתַרְגְּמוֹ בִּלְשׁוֹן נְתִינָה, וְאַף אוֹתָן שֶׁל הַזְמָנָה קְרוֹבִים

are close preparation of those and even giving in an expression of to translate it where there is from a place except

לִלְשׁוֹן נְתִינָה הֵם:

they giving to an expression of

פָּסוּק יז

Pasuk 17

וַיֹּאמֶר אָנֹכִי אֲשַׁלַּח גְּדִי עִזִּים מִן הַצֹּאן וַתֹּאמֶר אִם תִּתֵּן עֵרָבוֹן עַד

until a pledge you will give If and she said the flock from goats a kid of will send I And he said

שָׁלְחֵךְ:

your sending

רַשִׁ"י

ערבון. מַשְׁכּוֹן:

a security a pledge

פָּסוּק יח

Pasuk 18

וַיֹּאמֶר מָה הָעֵרָבוֹן אֲשֶׁר אֶתֵּן לָךְ וַתֹּאמֶר חֹתָמְךָ וּפְתִילֶךָ וּמַטְּךָ אֲשֶׁר

that and your staff and your wrap your seal and she said to you I shall give that the pledge what And he said

בְּיָדֶךָ וַיִּתֶּן לָהּ וַיָּבֹא אֵלֶיהָ וַתַּהַר לוֹ:

by him and she conceived to her and he came to her and he gave is in your hand

רַשִׁ"י

חתמך ופתילך. עִזְקָתְךָ וְשׁוֹשִׁיפְךָ – טַבַּעַת שֶׁאַתָּה חוֹתֵם בָּהּ וְשִׂמְלָתְךָ שֶׁאַתָּה

that you and your garment with it seal that you the ring and thy cloak Thy signet-ring and thy string Thy signet

מִתְכַּסֶּה בָּהּ:

with it cover yourself

רַשִׁ"י

ותהר לו. גִּבּוֹרִים כַּיּוֹצֵא בּוֹ, צַדִּיקִים כַּיּוֹצֵא בּוֹ.

him similar to righteous men him similar to mighty men by him And she conceived

פָּסוּק יט

Pasuk 19

וַתָּקָם וַתֵּלֶךְ וַתָּסַר צְעִיפָהּ מֵעָלֶיהָ וַתִּלְבַּשׁ בִּגְדֵי אַלְמְנוּתָהּ׃

And she arose | and she went | and she removed | her veil | from upon her | and she put on | the garments of | her widowhood

פָּסוּק כ

Pasuk 20

וַיִּשְׁלַח יְהוּדָה אֶת גְּדִי הָעִזִּים בְּיַד רֵעֵהוּ הָעֲדֻלָּמִי לָקַחַת הָעֵרָבוֹן

And sent | Yehudah | — | the kid of | the goats | by the hand of | his friend | the Adullamite | to take | the pledge

מִיַּד הָאִשָּׁה וְלֹא מְצָאָהּ׃

from the hand of | the woman | and not | he found her

פָּסוּק כא

Pasuk 21

וַיִּשְׁאַל אֶת אַנְשֵׁי מְקֹמָהּ לֵאמֹר אַיֵּה הַקְּדֵשָׁה הִוא בָעֵינַיִם עַל הַדָּרֶךְ

And he asked | — | the men of | her place | saying | Where is | the harlot | she | in Enaim | by | the road

וַיֹּאמְרוּ לֹא הָיְתָה בָזֶה קְדֵשָׁה׃

And they said | not | there was | here | a harlot

רַשִׁ״י

הקדשה. מְקֻדֶּשֶׁת וּמְזֻמֶּנֶת לִזְנוּת׃

A harlot | is designated | and prepared | for illicit-intercourse

פָּסוּק כב

Pasuk 22

וַיָּשָׁב אֶל יְהוּדָה וַיֹּאמֶר לֹא מְצָאתִיהָ וְגַם אַנְשֵׁי הַמָּקוֹם אָמְרוּ

And he returned | to | Yehudah | and said | I did not | find her | and also | the men of | the place | said

לֹא הָיְתָה בָזֶה קְדֵשָׁה׃

there was not | was | here | a harlot

פָּסוּק כג

Pasuk 23

וַיֹּאמֶר יְהוּדָה תִּקַּח לָהּ פֶּן נִהְיֶה לָבוּז הִנֵּה שָׁלַחְתִּי הַגְּדִי הַזֶּה וְאַתָּה

And said | Yehudah | let her take | for herself | lest | we become | a contempt | behold | I sent | the kid | this | and you

לֹא מְצָאתָהּ׃

did not | find her

רַשִׁ״י

תקח לה. יִהְיֶה שֶׁלָּהּ מַה שְּׁבְיָדָהּ׃

let her take | for herself | let it be | hers | that | which is in her possession

רַשִׁ"י

פן נהיה לבוז. אִם תְּבַקְּשֶׁנָּה עוֹד יִתְפָּרְסֵם הַדָּבָר וְיִהְיֶה גְּנַאי, כִּי מָה
what for disgraceful and it will be the matter will become public further you seek her if for a disgrace we become Lest

עָלַי לַעֲשׂוֹת עוֹד לְאַמֵּת דְּבָרַי:
my words to verify further to do is upon me

רַשִׁ"י

הנה שלחתי הגדי הזה. לְפִי שֶׁרִמָּה יְהוּדָה אֶת אָבִיו בִּגְדֵי עִזִּים שֶׁהִטְבִּיל
that he dipped goats with a kid of his father — Yehudah that deceived because this the kid Isent behold

כְּתֹנֶת יוֹסֵף בְּדָמוֹ, רִמּוּהוּ גַּם הוּא בִּגְדֵי עִזִּים בראשית רבה :
Rabbah Bereshit goats with a kid of he also they deceived him in its blood Yosef the tunic of

פָּסוּק כד

Pasuk 24

וַיְהִי כְּמִשְׁלֹשׁ חֳדָשִׁים וַיֻּגַּד לִיהוּדָה לֵאמֹר זָנְתָה תָּמָר
Tamar acted promiscuously saying to Yehudah and it was told months at about three and it was

כַּלָּתֶךָ וְגַם הִנֵּה הָרָה לִזְנוּנִים וַיֹּאמֶר יְהוּדָה הוֹצִיאוּהָ
bring her out Yehudah and said from harlotry she is pregnant behold and also your daughter-in-law

וְתִשָּׂרֵף:
and let her be burned

רַשִׁ"י

כמשלש חדשים. רֻבּוֹ שֶׁל רִאשׁוֹן וְרֻבּוֹ שֶׁל אַחֲרוֹן וְאֶמְצָעִי שָׁלֵם נדה
Niddah complete and the middle last the and the majority of first the the majority of months About three

מ"נ . וּלְשׁוֹן כְּמִשְׁלֹשׁ חֳדָשִׁים כְּהִשְׁתַּלֵּשׁ הַחֳדָשִׁים, כְּמוֹ וּמִשְׁלַחַ מָנוֹת אסתר ט' ,
9 Esther portions and sending like the months is as the tripling of months as three and the phrasing 59a

מִשְׁלוֹחַ יָדָם ישעיהו י"א , וְכֵן תִּרְגֵּם אָנְקְלוֹס כְּתִלָּתוּת יַרְחַיָּא:
the months when tripling Onkelos translated and so 11 Yeshayahu their hand sending forth

רַשִׁ"י

הרה לזנונים. שֵׁם דָּבָר, מְעֻבֶּרֶת כְּמוֹ אִשָּׁה הָרָה, וּכְמוֹ בָּרָה כַּחַמָּה:
as the sun clear and like pregnant woman like with child description a noun of by harlotry Pregnant

רַשִׁ"י

ותשרף. אָמַר אֶפְרַיִם מְקֻשָּׁאָה מִשּׁוּם רַבִּי מֵאִיר, בִּתּוֹ שֶׁל שֵׁם הָיְתָה, שֶׁהוּא
who was she was Shem of his daughter Meir Rabbi in the name of the Disputant Ephraim said And let her be burnt

כֹּהֵן, לְפִיכָךְ דָּנוּהָ בִשְׂרֵפָה:
a kohen therefore they sentenced her to burning

פָּסוּק כה

Pasuk 25

הִוא מוּצֵאת וְהִיא שָׁלְחָה אֶל חָמִיהָ לֵאמֹר לְאִישׁ אֲשֶׁר אֵלֶּה לוֹ
She was being brought out and she sent her father-in-law to saying by the man whom these are his

אָנֹכִי הָרָה וַתֹּאמֶר הַכֶּר נָא לְמִי הַחֹתֶמֶת וְהַפְּתִילִים וְהַמַּטֶּה הָאֵלֶּה׃

are these and the staff and the cloak the signet ring whose please recognize and she said pregnant I am

רַשִׁ״י

הוא מוצאת. לְהִשָּׂרֵף׃

to be burnt was brought forth She

רַשִׁ״י

והיא שלחה אל חמיה. לֹא רָצְתָה לְהַלְבִּין פָּנָיו וְלוֹמַר מִמְּךָ אֲנִי מְעֻבֶּרֶת, אֶלָּא

rather pregnant I am from you and to say his face to embarrass she wanted not her father-in-law to sent And she

לְאִישׁ אֲשֶׁר אֵלֶּה לוֹ, אָמְרָה אִם יוֹדֶה יוֹדֶה מֵעַצְמוֹ, וְאִם לָאו, יִשְׂרְפוּנִי,

let them burn me not and if on his own he will admit he will admit if she said belong to these whose by the man

וְאַל אַלְבִּין פָּנָיו. מִכָּאן אָמְרוּ נוֹחַ לוֹ לָאָדָם שֶׁיַּפִּילוּהוּ לְכִבְשַׁן הָאֵשׁ

the fire into a furnace of that they cast him for a person for him it is comfortable they said from here his face I embarrass and let not

וְאַל יַלְבִּין פְּנֵי חֲבֵרוֹ בָּרַבִּים׃

in public his fellow the face of he embarrass and let not

רַשִׁ״י

הכר נא. אֵין נָא אֶלָּא לְשׁוֹן בַּקָּשָׁה – הַכֵּר נָא בּוֹרַאֲךָ, וְאַל תְּאַבֵּד

destroy and do not your Creator I beg acknowledge entreaty an expression of other than please is not I pray thee Recognise

שָׁלֹשׁ נְפָשׁוֹת׃

lives three

פָּסוּק כו

Pasuk 26

וַיַּכֵּר יְהוּדָה וַיֹּאמֶר צָדְקָה מִמֶּנִּי כִּי עַל כֵּן לֹא נְתַתִּיהָ לְשֵׁלָה

to Shelah I gave her not therefore · because than I she is right and he said Yehudah And he recognized

בְנִי וְלֹא יָסַף עוֹד לְדַעְתָּהּ׃

to know her anymore he continued and not my son

רַשִׁ״י

צדקה. בְּדִבָּרֶיהָ׃

in her words She is righteous

רַשִׁ״י

ממני. הִיא מְעֻבֶּרֶת. וְרַבּוֹתֵינוּ ז"ל דָּרְשׁוּ שֶׁיָּצְאָה בַּת קוֹל וְאָמְרָה

and said voice a heavenly that there went forth expounded of blessed memory and our Rabbis pregnant she is from me

מִמֶּנִּי וּמֵאִתִּי יָצְאוּ הַדְּבָרִים, לְפִי שֶׁהָיְתָה צְנוּעָה בְּבֵית חָמִיהָ, גָּזַרְתִּי

I decreed her father-in-law in the house of modest that she was because these things came forth and from Me from Me

שֶׁיֵּצְאוּ מִמֶּנָּה מְלָכִים, וּמִשֵּׁבֶט יְהוּדָה גָּזַרְתִּי לְהַעֲמִיד מְלָכִים בְּיִשְׂרָאֵל׃

in Yisrael kings to establish I decreed Yehudah and from the tribe of kings from her that shall descend

רַשִׁ״י

כי על כן לא נתתיה. כִּי בְּדִין עָשְׂתָה, עַל אֲשֶׁר לֹא נְתַתִּיהָ לְשֵׁלָה בְּנִי׃

my son to Shelah I gave her not that because she acted rightly for I gave her not that · Because

רַשִׁ"י

ולא יסף עוד. יֵשׁ אוֹמְרִים לֹא הוֹסִיף, וְיֵשׁ אוֹמְרִים לֹא פָּסַק.

cease he did not those who say and there are continue he did not those who say there are further he continued and not

וַחֲבֵרוֹ גַּבֵּי אֶלְדָּד וּמֵידָד, וְלֹא יָסָפוּ, וּמְתַרְגְּמִינַן וְלָא פְּסָקוּ:

did they cease and not and we translate did they continue and not and Medad Eldad regarding and its counterpart

פסוק כז

Pasuk 27

וַיְהִי בְּעֵת לְדָתָהּ וְהִנֵּה תְאוֹמִים בְּבִטְנָהּ:

were in her womb twins and behold her giving birth at the time of And it was

רַשִׁ"י

בעת לדתה. וּבְרִבְקָה הוּא אוֹמֵר וַיִּמְלְאוּ יָמֶיהָ לָלֶדֶת? לְהַלָּן

there to give birth her days And were fulfilled says it and regarding Rivkah her bearing At the time of

לְמִלֵּאִים וְכָאן לַחֲסֵרִים:

for incomplete months and here for complete months

רַשִׁ"י

והנה תאומים. מָלֵא, וּלְהַלָּן תּוֹמִם חָסֵר, לְפִי שֶׁהָאֶחָד רָשָׁע, אֲבָל אֵלּוּ שְׁנֵיהֶם

both of them these but wicked that the one because defective twins and further on full twins and behold

צַדִּיקִים:

righteous

פסוק כח

Pasuk 28

וַיְהִי בְלִדְתָּהּ וַיִּתֵּן יָד וַתִּקַּח הַמְיַלֶּדֶת וַתִּקְשֹׁר עַל יָדוֹ

his hand upon and bound the midwife and took a hand that one put out in her giving birth And it was

שָׁנִי לֵאמֹר זֶה יָצָא רִאשֹׁנָה:

first came out this one saying a crimson thread

רַשִׁ"י

ויתן יד. הוֹצִיא הָאֶחָד יָדוֹ לַחוּץ, וּלְאַחַר שֶׁקְּשָׁרָה עַל יָדוֹ הַשָּׁנִי

the scarlet thread his hand upon that she bound and after outside his hand the one stretched forth a hand and he put out

הֶחֱזִירָהּ:

he drew it back

פסוק כט

Pasuk 29

וַיְהִי כְּמֵשִׁיב יָדוֹ וְהִנֵּה יָצָא אָחִיו וַתֹּאמֶר מַה פָּרַצְתָּ

breach you have made what and she said his brother came out and behold his hand as he drew back And it was

עָלֶיךָ פָּרֶץ וַיִּקְרָא שְׁמוֹ פָּרֶץ:

Perez his name and he called a breach upon yourself

רַשִׁ"י

פרצת. חָזַקְתָּ עָלֶיךָ חֹזֶק:
You have burst forth you have strengthened upon yourself strength

פָּסוּק ל

Pasuk 30

וְאַחַר יָצָא אָחִיו אֲשֶׁר עַל יָדוֹ הַשָּׁנִי וַיִּקְרָא שְׁמוֹ זָרַח:
and afterward came out his brother upon whom was on his hand the crimson thread and he called his name Zerach

רַשִׁ"י

אשר על ידו השני. אַרְבַּע יָדוֹת כְּתוּבוֹת כָּאן כְּנֶגֶד אַרְבָּעָה חֲרָמִים
that upon his hand was the scarlet string four hands are written here corresponding to four sacrileges

שֶׁמָּעַל עָכָן שֶׁיָּצָא מִמֶּנּוּ. וְיֵשׁ אוֹמְרִים כְּנֶגֶד אַרְבָּעָה דְּבָרִים שֶׁלָּקַח,
that trespassed Achan who descended from him and there are those who say corresponding to four things that he took

אַדֶּרֶת שִׁנְעָר וּשְׁתֵּי חֲתִיכוֹת כֶּסֶף שֶׁל מָאתַיִם שְׁקָלִים וּלְשׁוֹן זָהָב, בְּרֵאשִׁית רַבָּה:
a cloak of Babylon and two pieces of silver of two hundred shekels and a wedge of gold Bereshit Rabbah

רַשִׁ"י

ויקרא שמו זרח. עַל שֵׁם זְרִיחַת מַרְאִית הַשָּׁנִי:
And he called his name Zarach on account of the shining of the appearance of the scarlet thread

CHAPTER SUMMARY

The aliya details Yehudah's departure from his brothers, his marriage, and the births of Er, Onan, and Shelah, followed by the deaths of Er and Onan after marrying Tamar. Tamar then waits as a widow in her father's house until she acts to preserve the lineage by encountering Yehudah along the road to Timnah, securing his seal and staff as a pledge. When she is led out to be punished for her pregnancy, she quietly presents the items to Yehudah, prompting his public admission that she is righteous, which culminates in the birth of Perez and Zerah.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the climax of this sugya. Tamar is being led out to be burned. She holds the signet, the cord, and the staff of Yehudah. She could easily shout out his name and save her life instantly! But what does she do? She sends them to him quietly and says, "Haker-na", please recognize whose these are. She puts her entire life on the line just to avoid putting another Yid to shame in public.

Then comes Yehudah's reaction. A leader, the king of the Shevatim, facing total humiliation. It would have been so easy to make a teretz, to sweep it under the rug, to protect his kavod. But the moment he sees the truth, he stands up in front of everyone and declares, "Tzadkah mimeni", she is right, it is from me. No excuses, no covers.

Look at what Chazal pull out of this whole shakla v'tarya. From Tamar, we learn how far a person must go never to embarrass a fellow Yid. From Yehudah, we see the unbelievable koach of absolute truth and admitting a mistake, even when it costs you everything in the eyes of the world. This is the foundation of Malchus Dovid and Mashiach, who descend right here from Perez, built on selflessness and absolute emes.

Take this into your day today. When a moment comes where admitting you were wrong hurts your pride, or when protecting someone else's dignity costs you a bit of convenience or kavod, don't run away. Hold back from embarrassing another person, and have the courage to say, "I was wrong." That is true Yiras Shamayim.

דַּף יוֹמִי · עֲרָכִין · דַּף ט״ו

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📖 THE SUGYA

We begin with the shakla v'tarya on the fine of the oines (rapist) and the motzi shem ra (defamer). The Gemara explores how the Torah fixes penalties, contrasting a flat fine with payments for tzear, boshes, and dzik, such as the case of an ox killing an eved. We then move into a new Mishnah that highlights a striking chiddush: the Torah is more machmir on a motzi shem ra, who only spoke with his mouth, than on an oines who did an actual maaseh! The defamer pays a hundred selaim no matter the woman's lineage, showing us the severe weight the Torah places on dibbur.

From here, the Gemara enters a deeply moving sugya on the חטא of lashon hara, bringing raayos from the Meraglim. The Sages analyze the ten nisyonos with which our ancestors tested Hashem in the midbar—at the Yam Suf, Marah, Rephidim, the Manna, the quail, and the Eigel—showing that even after all those sins, the gzar din was sealed davka because of the lashon hara spoken about Eretz Yisrael. Through beautiful Midrashim, including the shakla v'tarya between Hashem and the sar shel yam, the Gemara brings home the terrifying power of speech and how careful a Yid must be with every word.

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

עמוד א׳ DAF 15A

OBJECTION

אִילּוּ בָּאוּ עָלֶיהָ שְׁנַיִם, אֶחָד שֶׁלֹּא כְּדַרְכָּהּ וְאֶחָד כְּדַרְכָּהּ,

Consider: **If two men had relations with her** by force, **one in an unnatural manner** (anally), which does not ruin her virginity, **and one in a natural manner** (vaginally),

OBJECTION

יֹאמְרוּ: בָּעַל פְּגוּמָה — חֲמִשִּׁים, בָּעַל שְׁלֵמָה — חֲמִשִּׁים?

will people say: One who had relations with a damaged woman—who lost her modesty through the first act—pays **fifty** selaim, **and one who had relations with an undamaged virgin** also pays **fifty** selaim?! That makes no sense!

REFUTATION

אֲמַר לֵיהּ אַבָּיֵי: אִי הָכִי, גַּבֵּי עֶבֶד נָמֵי יֹאמְרוּ: עֶבֶד בָּרִיא — שְׁלֹשִׁים, עֶבֶד מוּכֶּה שְׁחִין — שְׁלֹשִׁים!

Abaye said to him: If so, regarding a slave killed by an ox **also, will people say:** For killing a **healthy slave** one pays **thirty** selaim, and for a **slave afflicted with boils** one also pays **thirty** selaim?! Yet there the Torah explicitly fixed a flat penalty of thirty selaim regardless of value!

RESOLUTION

אֶלָּא אָמַר אַבָּיֵי, אָמַר קְרָא ״תַּחַת אֲשֶׁר עִנָּהּ״, מִכְּלָל דְּאִיכָּא בּוֹשֶׁת וּפְגָם.

Rather, Abaye said, the verse states: "Because he afflicted her," which teaches **by inference that there is** an additional liability for **shame and damage** over and above the fixed fifty-sela fine.

RESOLUTION

רָבָא אָמַר, דְּאָמַר קְרָא: "וְנָתַן הָאִישׁ הַשֹּׁכֵב עִמָּהּ וגו'", הֲנָאַת שְׁכִיבָה חֲמִשִּׁים, מִכְּלָל דְּאִיכָּא מִילְּתָא אַחֲרִיתִי, וּמַאי נִיהוּ? בּוּשֶׁת וּפְגָם.

Rava said, for the verse states: "Then the man that lay with her shall give..."—meaning that for the personal **pleasure of lying** with her, the fixed fine is **fifty** selaim; **by inference there is another matter** that he must pay for besides that, **and what is it? Shame and damage.**

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' בְּמוֹצִיא שֵׁם רַע לְהָקֵל וּלְהַחֲמִיר, כֵּיצַד?

MISHNAH: Regarding a defamer, a husband who falsely claims his new bride was not a virgin, there are halachos where the Torah was **lenient and** halachos where it was **stringent. How so?**

MISHNAH

אֶחָד שֶׁהוֹצִיא שֵׁם רַע עַל גְּדוֹלָה שֶׁבַּכְּהוּנָּה וְעַל קְטַנָּה שֶׁבְּיִשְׂרָאֵל — נוֹתֵן מֵאָה סֶלַע.

Whether **one defamed the most distinguished woman in the Kehunnah or** whether he defamed **the lowliest woman in Yisrael, he gives one hundred** selaim as a fixed fine.

MISHNAH

נִמְצָא הָאוֹמֵר בְּפִיו חָמוּר מִן הָעוֹשֶׂה מַעֲשֶׂה,

It turns out then **that one who speaks with his mouth** and defames (paying one hundred selaim) **is more severe than one who does an action** (a rapist, who pays fifty selaim).

MISHNAH

שֶׁכֵּן מָצִינוּ שֶׁלֹּא נִתְחַתֵּם גְּזַר דִּין עַל אֲבוֹתֵינוּ בַּמִּדְבָּר אֶלָּא עַל לָשׁוֹן הָרָע, שֶׁנֶּאֱמַר "וַיְנַסּוּ אוֹתִי זֶה עֶשֶׂר פְּעָמִים וְגו'".

For so we found that the decree of judgment was sealed against our ancestors in the Wilderness only because of lashon hara, as it is stated: "And they have tested Me these ten times, and have not listened to My voice."

גְּמָרָא GEMARA

QUESTION

גְּמָ' מַאי? דִּלְמָא מְשׁוּם דְּקָא גָּרִים לַהּ קְטָלָא, דִּכְתִיב: "וְאִם אֱמֶת הָיָה הַדָּבָר וגו' וְהוֹצִיאוּ אֶת הַנַּעֲרָה וגו'"!

GEMARA: From where do we know that speaking with one's mouth is inherently more severe? **Perhaps** the defamer pays more **because he is causing her death, as it is written: "But if this word was true... then they shall bring out the maiden... and stone her"!** So his crime is severe because of the lethal outcome he sought to cause, not just speech!

ANSWER

אָמַר רָבָא, אָמַר קְרָא: "כִּי הוֹצִיא שֵׁם רָע", עַל שֵׁם רַע שֶׁהוֹצִיא.

Rava said, the verse states: "Because he brought forth an evil name," showing that the penalty is imposed specifically **for the evil name that he brought forth,** for the malicious speech itself.

QUESTION

וְכֵן מָצִינוּ שֶׁלֹּא נִתְחַתַּם גְּזַר דִּין וְכוּ'. מִמַּאי דִּלְמָא דְּאַכַּתִּי לָא מְלָא סְאָתָן,

The Mishnah taught: **And so we found that the decree of judgment was not sealed, etc.** The Gemara asks: **From where** do we know this? **Perhaps until then their measure** of sins **was not yet full,**

QUESTION

דְּאָמַר רַב הַמְנוּנָא: אֵין הַקָּדוֹשׁ בָּרוּךְ הוּא נִפְרָע מִן הָאָדָם עַד שֶׁתִּתְמַלֵּא סְאָתוֹ, שֶׁנֶּאֱמַר: "בְּמִלֹּאת סַפְקוֹ יֵצֶר לוֹ".

as Rav Hamnuna said: The Holy One, Blessed be He, does not exact punishment from a person until his measure is filled, as it is stated: "In the fullness of his sufficiency he shall be in straits." So lashon hara was merely the final sin that topped off the measure, not necessarily the main cause!

ANSWER

אָמַר רֵישׁ לָקִישׁ, אָמַר קְרָא: "וַיְנַסּוּ אוֹתִי זֶה עֶשֶׂר פְּעָמִים", עַל זֶה נִתְחַתַּם גְּזַר דִּין.

Reish Lakish said, the verse states: "And they have tested Me zeh (this) ten times"—the word zeh teaches that **for this** specific sin of the Meraglim's lashon hara **the decree of judgment was sealed.**

BRAISA

תַּנְיָא, אָמַר רַבִּי אֶלְעָזָר בֶּן פַּרְטָא: בּוֹא וּרְאֵה כַּמָּה גָּדוֹל כֹּחַ שֶׁל לָשׁוֹן הָרָע,

It was taught in a Braisa, Rabbi Elazar ben Parta said: Come and see how great is the power of lashon hara!

BRAISA

מִנָּלַן? מִמְּרַגְּלִים; וּמָה הַמּוֹצִיא שֵׁם רַע עַל עֵצִים וַאֲבָנִים כָּךְ, הַמּוֹצִיא שֵׁם רַע עַל חֲבֵירוֹ עַל אַחַת כַּמָּה וְכַמָּה!

From where do we know it? From the spies; for if one who brings out an evil report about trees and stones (inanimate land) is punished **so severely, one who brings out an evil report about his fellow human being, how much more so!**

QUESTION

מִמַּאי? דִּלְמָא מִשּׁוּם דְּרַבִּי חֲנִינָא בַּר פָּפָּא,

The Gemara asks: **From where** do we know their severe punishment was for lashon hara? **Perhaps it was because of** the sin mentioned by **Rabbi Chanina bar Pappa,**

QUESTION

דְּאָמַר רַבִּי חֲנִינָא בַּר פָּפָּא: דָּבָר גָּדוֹל דִּבְּרוּ מְרַגְּלִים בְּאוֹתָהּ שָׁעָה, דִּכְתִיב: ”כִּי חָזָק הוּא מִמֶּנּוּ”, אַל תִּיקְרֵי ”כִּי חָזָק הוּא מִמֶּנּוּ” אֶלָּא ”מִמֶּנּוּ”, כִּבְיָכוֹל, בַּעַל הַבַּיִת אֵין יָכוֹל לְהוֹצִיא כֵּלָיו מִשָּׁם.

for Rabbi Chanina bar Pappa said: A grave thing the spies spoke at that hour, as it is written: "For they are stronger than us [mimmennu]"—do not read it "stronger than us [mimmennu]", but rather "stronger than Him [mimmennu]"; as if to say, the Owner (Hashem) cannot remove His vessels from there! So it was heresy, not lashon hara, that brought the punishment!

ANSWER

אֶלָּא אָמַר רַבָּה אָמַר רֵישׁ לָקִישׁ, אָמַר קְרָא: ”וַיָּמוּתוּ הָאֲנָשִׁים מוֹצִאֵי דִּבַּת הָאָרֶץ רָעָה”, עַל דִּבַּת הָאָרֶץ שֶׁהוֹצִיאוּ.

Rather, Rabbah said that Reish Lakish said, the verse states: "And those men who brought up an evil report of the land died by the plague..."—showing they died specifically for the evil report of the land that they brought forth.

BRAISA

תַּנְיָא: אָמַר רַבִּי יְהוּדָה, עֶשֶׂר נִסְיוֹנוֹת נִיסּוּ אֲבוֹתֵינוּ לְהַקָּדוֹשׁ בָּרוּךְ הוּא:

It was taught in a Braisa: Rabbi Yehuda said, with ten trials our ancestors tested the Holy One, Blessed be He:

BRAISA

שְׁנַיִם בַּיָּם, וּשְׁנַיִם בַּמַּיִם, שְׁנַיִם בַּמָּן, שְׁנַיִם בַּשְּׂלָיו, אַחַת בָּעֵגֶל, וְאַחַת בְּמִדְבַּר פָּארָן.

Two at the Sea, two with water, two with the Manna, two with the quail, one with the Golden Calf, and one in the Wilderness of Paran (the spies).

EXPLANATION

שְׁנַיִם בַּיָּם: אַחַת בַּיְרִידָה וְאַחַת בָּעֲלִיָּיה.

The Gemara details them: Two at the Sea: One upon going down into the sea, and one upon ascending from the sea.

PROOF

בַּיְרִידָה — דִּכְתִיב ”הֲמִבְּלִי אֵין קְבָרִים בְּמִצְרַיִם”.

Upon going down—as it is written: "Is it because there are no graves in Mitzrayim that you have taken us away to die in the wilderness?"

PROOF

בָּעֲלִיָּיה — כִּדְרַב הוּנָא, דְּאָמַר רַב הוּנָא: יִשְׂרָאֵל שֶׁבְּאוֹתוֹ הַדּוֹר מְקֻטַּנֵּי אֱמָנָה הָיוּ,

Upon ascending—as in the statement of Rav Huna, for Rav Huna said: Yisrael of that generation were lacking in faith,

PROOF

כִּדְרַבָּה בַּר מָרִי, דְּאָמַר רַבָּה בַּר מָרִי: מַאי דִּכְתִיב ”וַיַּמְרוּ עַל יָם בְּיַם סוּף וַיּוֹשִׁיעֵם לְמַעַן שְׁמוֹ”?

as supported by Rabbah bar Mari, for Rabbah bar Mari said: What is the meaning of that which is written: "And they rebelled at the sea, at the Yam Suf, yet He saved them for His name's sake"?

PROOF

מְלַמֵּד שֶׁהָיוּ יִשְׂרָאֵל מַמְרִים בְּאוֹתָהּ שָׁעָה, וְאוֹמְרִים: כְּשֵׁם שֶׁאָנוּ עוֹלִים מִצַּד זֶה כָּךְ מִצְרַיִם עוֹלִים מִצַּד אַחֵר.

This teaches that Yisrael were rebelling at that hour, and saying: Just as we are ascending from this side of the sea, so the Mitzrim are ascending from another side to attack us!

EXPLANATION

אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְשַׂר שֶׁל יָם: פְּלוֹט אוֹתָם לַיַּבָּשָׁה!

The Holy One, Blessed be He, said to the ministering angel of the sea: Spew out the dead Mitzrim onto the dry land so Yisrael can see them!

EXPLANATION

אָמַר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, כְּלוּם יֵשׁ עֶבֶד שֶׁנּוֹתֵן לוֹ רַבּוֹ מַתָּנָה וְחוֹזֵר וְנוֹטְלָהּ הֵימֶנּוּ?

The angel said before Him: Master of the Universe, is there any slave to whom his master gives a gift and then takes it back from him? You gave me the Mitzrim to drown!

EXPLANATION

אָמַר לוֹ: אֲנִי נוֹתֵן לְךָ אֶחָד וּמֶחֱצָה שֶׁבָּהֶם.

Hashem said to him: I will give you one and a half times their number in the future (the army of Sisera).

EXPLANATION

אָמַר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, כְּלוּם יֵשׁ עֶבֶד שֶׁתּוֹבֵעַ אֶת רַבּוֹ?

The angel said before Him: Master of the Universe, is there any slave who can take his master to court if He fails to pay?

EXPLANATION

אָמַר לוֹ: נַחַל קִישׁוֹן יִהְיֶה עָרֵב, מִיָּד פְּלָטָן לַיַּבָּשָׁה, דִּכְתִיב: "וַיַּרְא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת עַל וְגוֹ'".

Hashem said to him: The Kishon Stream will be a guarantor to deliver Sisera's army into the sea! Immediately, the sea spewed them out onto the dry land, as it is written: "And Yisrael saw the Mitzrim dead on [the seashore]..."

EXPLANATION

שְׁנַיִם בַּמַּיִם — בְּמָרָה וּבִרְפִידִים.

Two with water—at Marah and at Rephidim.

PROOF

בְּמָרָה, דִּכְתִיב: "וַיָּבֹאוּ מָרָתָה וְלֹא יָכְלוּ לִשְׁתּוֹת", וּכְתִיב: "וַיָּלֶן הָעָם עַל מֹשֶׁה".

At Marah—as it is written: "And they came to Marah, and they could not drink water..." and it is written: "And the people complained against Moshe."

PROOF

בִּרְפִידִים — דִּכְתִיב: "וַיַּחֲנוּ בִּרְפִידִים וְאֵין מַיִם לִשְׁתּוֹת", וּכְתִיב: "וַיָּרֶב הָעָם עִם מֹשֶׁה".

At Rephidim—as it is written: "And they encamped at Rephidim, and there was no water for the people to drink," and it is written: "And the people strove with Moshe."

EXPLANATION

שְׁנַיִם בַּמָּן — דִּכְתִיב:

Two with the Manna—as it is written:

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BRAISA

"אַל תֵּצְאוּ" וַיֵּצְאוּ,

"Do not go out" to gather manna on Shabbos, and yet they went out,

BRAISA

"אַל תּוֹתִירוּ" וַיּוֹתִירוּ.

Moshe commanded "Do not leave over" of the manna until morning, and they left over.

BRAISA

שְׁנַיִם בַּשְּׂלָיו [בִּשְׂלָיו] —

There were two nisyonos regarding the quail

BRAISA

רִאשׁוֹן וּבִשְׂלָיו שֵׁנִי.

the first quail incident and the second quail incident.

BRAISA

בִּשְׂלָיו רִאשׁוֹן — "בְּשִׁבְתְּכֶם עַל סִיר הַבָּשָׂר".

The first quail nisayon was when they complained, "When we sat by the flesh-pots".

BRAISA

בִּשְׂלָיו שֵׁנִי — "וְהָאסַפְסֻף אֲשֶׁר בְּקִרְבּוֹ".

The second quail nisayon was when "the mixed multitude that was among them lusted a lust".

BRAISA

בָּעֵגֶל — כִּדְאִיתֵיהּ,

The nisayon with the Golden Calf was as it is written in the Torah,

BRAISA

בְּמִדְבַּר פָּארָן — כִּדְאִיתֵיהּ.

and the nisayon **in the wilderness of Paran** with the Meraglim was **as it is written** in the Torah.

STATEMENT

אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי יוֹסֵי בֶּן זִימְרָא:

Rabbi Yochanan said in the name of Rabbi Yosei ben Zimra:

QUESTION

מַאי דִּכְתִיב ״מַה יִּתֵּן לְךָ וּמַה יֹּסִיף לָךְ לָשׁוֹן רְמִיָּה״?

What is the meaning of **that which is written: "What shall be given to you, and what more shall be done to you, you deceitful tongue"?**

EXPLANATION

אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לַלָּשׁוֹן:

The Holy One, Blessed be He, said to the tongue:

EXPLANATION

כָּל אֵבָרָיו שֶׁל אָדָם זְקוּפִים וְאַתָּה מוּטָל,

All the limbs of a person are upright, but you are lying flat.

EXPLANATION

כָּל אֵבָרָיו שֶׁל אָדָם מִבַּחוּץ וְאַתָּה מִבִּפְנִים,

All the limbs of a person are on the outside, but you are on the inside.

EXPLANATION

וְלֹא עוֹד אֶלָּא שֶׁהִקַּפְתִּי לְךָ שְׁתֵּי חוֹמוֹת, אַחַת שֶׁל עֶצֶם וְאַחַת שֶׁל בָּשָׂר,

And not only that, but I have surrounded you with two walls, one of bone—the teeth—**and one of flesh**—the lips.

EXPLANATION

״מַה יִּתֵּן לְךָ וּמַה יֹּסִיף לָךְ לָשׁוֹן רְמִיָּה״?

"What shall be given to you, and what more shall be done to you, you deceitful tongue," to hold you back from speaking lashon hara?

STATEMENT

אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי יוֹסֵי בֶּן זִימְרָא:

Rabbi Yochanan said in the name of Rabbi Yosei ben Zimra:

STATEMENT

כָּל הַמְסַפֵּר לָשׁוֹן הָרָע כְּאִילּוּ כָּפַר בָּעִיקָּר, שֶׁנֶּאֱמַר:

Anyone who speaks lashon hara, it is as if he denied the fundamental belief in Hashem, **as it is stated:**

PROOF

”אֲשֶׁר אָמְרוּ לִלְשֹׁנֵנוּ נַגְבִּיר שְׂפָתֵינוּ אִתָּנוּ מִי אָדוֹן לָנוּ”.

"Who said: With our tongue we will prevail, our lips are with us; who is master over us?"

STATEMENT

וְאָמַר רַבִּי יוֹסֵי בֶּן זִימְרָא:

And Rabbi Yosei ben Zimra said:

STATEMENT

כָּל הַמְסַפֵּר לָשׁוֹן הָרָע, נְגָעִים בָּאִים עָלָיו, שֶׁנֶּאֱמַר:

Anyone who speaks lashon hara, tzaraas afflictions come upon him, as it is stated:

PROOF

”מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית”,

"Whoever slanders his neighbor in secret, him will I destroy [atzmit]";

PROOF

וּכְתִיב הָתָם: ”לַצְמִיתֻת”,

and it is written there regarding real estate: "In perpetuity [latzmitus]",

PROOF

וּמְתַרְגְּמִינַן: לַחֲלוּטִין.

and we translate latzmitus into Aramaic as: "Lachalutin"—for absolute confirmation.

PROOF

וְתָנַן: אֵין בֵּין מְצוֹרָע מוּסְגָּר לִמְצוֹרָע מוּחְלָט אֶלָּא פְּרִיעָה וּפְרִימָה.

And we learned in a Mishnah: There is no difference between a quarantined leper and a confirmed leper [metzora muchlat] except for letting the hair grow wild and rending clothes, which shows that the word atzmit refers to a metzora muchlat.

STATEMENT

אָמַר רֵישׁ לָקִישׁ:

Reish Lakish said:

QUESTION

מַאי דִּכְתִיב ”זֹאת תִּהְיֶה תּוֹרַת הַמְּצוֹרָע”?

What is the meaning of that which is written: "This shall be the law of the leper [metzora]"?

ANSWER

זֹאת תִּהְיֶה תּוֹרָתוֹ שֶׁל מוֹצִיא שֵׁם רַע.

This shall be the law of one who brings out an evil name [motzi shem ra].

STATEMENT

וְאָמַר רֵישׁ לָקִישׁ:

And Reish Lakish said:

QUESTION

מַאי דִּכְתִיב ״אִם יִשַּׁךְ הַנָּחָשׁ בְּלֹא לָחַשׁ וְאֵין יִתְרוֹן לְבַעַל הַלָּשׁוֹן״?

What is the meaning of that which is written: "If the serpent bites without a whisper, then what advantage is there to the master of the tongue"?

EXPLANATION

לֶעָתִיד לָבֹא מִתְקַבְּצוֹת כָּל הַחַיּוֹת וּבָאוֹת אֵצֶל נָחָשׁ, וְאוֹמְרוֹת:

In the time to come, all the animals will gather and come to the serpent and say:

EXPLANATION

אַרְיֵי דּוֹרֵס וְאוֹכֵל, זְאֵב טוֹרֵף וְאוֹכֵל, אַתָּה מָה הֲנָאָה יֵשׁ לְךָ?

A lion tramples and eats, a wolf tears and eats; but you, what benefit do you have when you bite and inject poison without eating?

EXPLANATION

אוֹמֵר לָהֶם: וְכִי מָה יִתְרוֹן לְבַעַל הַלָּשׁוֹן?

The serpent says to them: And what advantage is there to the master of the tongue who speaks lashon hara without any benefit?

STATEMENT

וְאָמַר רֵישׁ לָקִישׁ:

And Reish Lakish said:

STATEMENT

כָּל הַמְסַפֵּר לָשׁוֹן הָרָע מַגְדִּיל עֲוֹנוֹת עַד לַשָּׁמַיִם, שֶׁנֶּאֱמַר:

Anyone who speaks lashon hara magnifies his sins up to the heavens, as it is stated:

PROOF

״שַׁתּוּ בַשָּׁמַיִם פִּיהֶם וּלְשׁוֹנָם תִּהֲלַךְ בָּאָרֶץ״.

"They set their mouth against the heavens, and their tongue walks through the earth."

STATEMENT

אָמַר רַב חִסְדָּא אָמַר מָר עוּקְבָא:

Rav Chisda said that Mar Ukva said:

STATEMENT

כָּל הַמְסַפֵּר לָשׁוֹן הָרָע רָאוּי לִסּוֹקְלוֹ בְּאֶבֶן,

Anyone who speaks lashon hara is worthy of being stoned with stones.

PROOF

כְּתִיב הָכָא "אוֹתוֹ אַצְמִית", וּכְתִיב הָתָם "צָמְתוּ בַּבּוֹר חַיָּי וַיַּדּוּ אֶבֶן בִּי".

It is written here: "Him will I destroy [atzmit]", and it is written there: "They have destroyed [tzamtu] my life in the dungeon, and have cast stones upon me."

STATEMENT

וְאָמַר רַב חִסְדָּא אָמַר מָר עוּקְבָא:

And Rav Chisda said that Mar Ukva said:

STATEMENT

כָּל הַמְסַפֵּר לָשׁוֹן הָרָע, אוֹמֵר הַקָּדוֹשׁ בָּרוּךְ הוּא: אֵין אֲנִי וְהוּא יְכוֹלִין לָדוּר בָּעוֹלָם, שֶׁנֶּאֱמַר:

With regard to anyone who speaks lashon hara, the Holy One, Blessed be He, says: I and he cannot dwell together in the world, as it is stated:

PROOF

"מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית גְּבַהּ עֵינַיִם וּרְחַב לֵבָב אֹתוֹ לֹא אוּכָל",

"Whoever slanders his neighbor in secret, him will I destroy; one who is haughty of eye and proud of heart, him I cannot bear [oto lo uchal]";

EXPLANATION

אַל תִּיקְרֵי "אוֹתוֹ לֹא אוּכָל" אֶלָּא "אִתּוֹ לֹא אוּכָל",

do not read it as "him I cannot bear [oto lo uchal]", but rather read it as "with him I cannot dwell [itto lo uchal]".

STATEMENT

וְאִיכָּא דְּמַתְנֵי לַהּ עַל גַּסֵּי הָרוּחַ.

And there are those who teach this derashah regarding arrogant people.

STATEMENT

אָמַר רַב חִסְדָּא אָמַר מָר עוּקְבָא:

Rav Chisda said that Mar Ukva said:

STATEMENT

כָּל הַמְסַפֵּר לָשׁוֹן הָרָע, אוֹמֵר הַקָּדוֹשׁ בָּרוּךְ הוּא לְגֵיהִנֹּם:

Regarding anyone who speaks lashon hara, the Holy One, Blessed be He, says to Gehinnom:

STATEMENT

אֲנִי עָלָיו מִלְמַעְלָה וְאַתָּה עָלָיו מִלְמַטָּה נְדוֹנֶנּוּ, שֶׁנֶּאֱמַר:

I from above him and you from below him will judge him, as it is stated:

PROOF

”חִצֵּי גִבּוֹר שְׁנוּנִים עִם גַּחֲלֵי רְתָמִים“,

"Sharp arrows of a mighty warrior, with coals of broom wood."

PROOF

אֵין חֵץ אֶלָּא לָשׁוֹן, שֶׁנֶּאֱמַר: ”חֵץ שָׁחוּט לְשׁוֹנָם מִרְמָה דִּבֵּר“.

"Arrow" refers to nothing other than the tongue, as it is stated: "Their tongue is a slaughtered arrow, speaking deceit."

PROOF

וְאֵין גִּבּוֹר אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: ”ה' כְּגִבּוֹר יֵצֵא“,

And "mighty warrior" refers to nothing other than the Holy One, Blessed be He, as it is stated: "Hashem shall go forth as a mighty warrior."

EXPLANATION

גַּחֲלֵי רְתָמִים הַיְינוּ גֵּיהִנָּם.

And "coals of broom wood" means Gehinnom.

QUESTION

אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מָה תַּקָּנָתוֹ שֶׁל מְסַפְּרֵי לָשׁוֹן הָרָע?

Rabbi Chama bar Rabbi Chanina said: What is the remedy for speakers of lashon hara so they may gain atonement?

ANSWER

אִם תַּלְמִיד חָכָם הוּא — יַעֲסוֹק בַּתּוֹרָה, שֶׁנֶּאֱמַר: ”מַרְפֵּא לָשׁוֹן עֵץ חַיִּים“,

If he is a talmid chacham, he should engage in Torah study, as it is stated: "A healing tongue is a tree of life",

PROOF

וְאֵין לָשׁוֹן אֶלָּא לָשׁוֹן הָרָע, שֶׁנֶּאֱמַר: ”חֵץ שָׁחוּט לְשׁוֹנָם“,

and "tongue" refers to nothing other than lashon hara, as it is stated: "Their tongue is a slaughtered arrow";

PROOF

וְאֵין עֵץ אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר: ”עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ“,

and "tree" refers to nothing other than Torah, as it is stated: "It is a tree of life to those who grasp it."

ANSWER

וְאִם עַם הָאָרֶץ הוּא יַשְׁפִּיל דַּעְתּוֹ, שֶׁנֶּאֱמַר: ”וְסֶלֶף בָּהּ שֶׁבֶר (רוח) [בְּרוּחַ]“.

And if he is an am ha'aretz, he should humble his mind, as it is stated: "But perverseness therein is a brokenness in spirit."

STATEMENT

רַבִּי אַחָא בְּרַבִּי חֲנִינָא אוֹמֵר: סִיפֵּר אֵין לוֹ תַּקָּנָה,

Rabbi Acha bar Rabbi Chanina says: If one already spoke lashon hara, he has no remedy through Torah study,

PROOF

שֶׁכְּבָר כְּרָתוֹ דָּוִד בְּרוּחַ הַקֹּדֶשׁ, שֶׁנֶּאֱמַר: "יַכְרֵת ה' כָּל שִׂפְתֵי חֲלָקוֹת לָשׁוֹן מְדַבֶּרֶת גְּדֹלוֹת".

for Dovid already cut him off with ruach hakodesh, as it is stated: "May Hashem cut off all flattering lips, the tongue that speaks proud things."

QUESTION

אֶלָּא מָה תַּקָּנָתוֹ שֶׁלֹּא יָבֹא לִידֵי לָשׁוֹן הָרָע?

Rather, what is his remedy so that he will not come to speak lashon hara in the future?

ANSWER

אִם תַּלְמִיד חָכָם הוּא יַעֲסוֹק בַּתּוֹרָה, וְאִם עַם הָאָרֶץ הוּא יַשְׁפִּיל דַּעְתּוֹ, שֶׁנֶּאֱמַר: "וְסֶלֶף בָּהּ שֶׁבֶר (רוח) [בְּרוּחַ]".

If he is a talmid chacham he should engage in Torah study, and if he is an am ha'aretz he should humble his mind, as it is stated: "But perverseness therein is a brokenness in spirit."

BRAISA

תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל:

The Tanna of the school of Rabbi Yishmael taught:

BRAISA

כָּל הַמְסַפֵּר לָשׁוֹן הָרָע מַגְדִּיל עֲוֹנוֹת כְּנֶגֶד שָׁלֹשׁ עֲבֵירוֹת, עֲבוֹדָה זָרָה וְגִילּוּי עֲרָיוֹת וּשְׁפִיכוּת דָּמִים.

Anyone who speaks lashon hara magnifies his sins equal to the three severe sins of idol worship, forbidden sexual relations, and bloodshed.

PROOF

כְּתִיב הָכָא "לָשׁוֹן מְדַבֶּרֶת גְּדוֹלוֹת",

It is written here: "A tongue speaking great things [gedolos]";

PROOF

וּכְתִיב בַּעֲבוֹדָה זָרָה "אָנָּא חָטָא הָעָם הַזֶּה חֲטָאָה גְדֹלָה".

and it is written by idol worship: "Ah, this people has sinned a great sin [chata'ah gedolah]".

PROOF

בְּגִילּוּי עֲרָיוֹת כְּתִיב: "וְאִישׁ אֲשֶׁר הָרָעָה הַגְּדֹלָה הַזֹּאת",

Regarding forbidden sexual relations it is written: "How then can I do this great wickedness [hara'ah hagedolah hazos]"?

PROOF

בִּשְׁפִיכוּת דָּמִים כְּתִיב: ״גָּדוֹל עֲוֹנִי מִנְּשֹׂא״.

Regarding bloodshed it is written: "My punishment is greater [gadol] than I can bear."

QUESTION

״גְּדוֹלוֹת״ אֵימָא תַּרְתֵּי!

The Gemara asks: But the word "Gedolos" is plural, so say that lashon hara equals two of these sins!

QUESTION

הֵי מִינַּייהוּ מַפְקָא?

Which of them would you exclude to leave only two?

STATEMENT

בְּמַעְרָבָא אָמְרִי:

In the West (Eretz Yisrael), they say:

STATEMENT

לָשׁוֹן תְּלִיתַאי קָטֵיל תְּלִיתַאי,

The threefold tongue kills three:

EXPLANATION

הוֹרֵג לַמְסַפְּרוֹ, וְלַמְקַבְּלוֹ, וְלָאוֹמְרִין עָלָיו.

It kills the one who speaks it, and the one who accepts it, and the one about whom it is spoken.

QUESTION

אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב ״מָוֶת וְחַיִּים בְּיַד לָשׁוֹן״,

Rabbi Chama bar Rabbi Chanina said: What is the meaning of that which is written: "Death and life are in the hand of the tongue"?

QUESTION

וְכִי יֵשׁ יָד לַלָּשׁוֹן?

Does a tongue have a hand?

ANSWER

לוֹמַר לָךְ: מָה יָד מְמִיתָה — אַף לָשׁוֹן מְמִיתָה.

Rather, it is to tell you: Just as a hand can kill, so too the tongue can kill.

QUESTION

אִי מָה יָד אֵינָהּ מְמִיתָה אֶלָּא בְּסָמוּךְ לָהּ — אַף לָשׁוֹן אֵינָהּ מְמִיתָה אֶלָּא בְּסָמוּךְ לָהּ?

If so, we might say: Just as a hand can kill only when close to it, so too can the tongue kill only when close to it?

ANSWER

תַּלְמוּד לוֹמַר: ”חֵץ שָׁחוּט לְשׁוֹנָם”.

The verse states: "Their tongue is a slaughtered arrow"—it kills from afar like an arrow.

QUESTION

אִי מָה חֵץ עַד אַרְבָּעִים וַחֲמִשִּׁים אַמָּה, אַף לָשׁוֹן עַד אַרְבָּעִים וַחֲמִשִּׁים אַמָּה?

If so, we might say: Just as an arrow shoots only up to forty or fifty amos, so too the tongue can kill only up to forty or fifty amos?

ANSWER

תַּלְמוּד לוֹמַר: ”שַׁתּוּ בַשָּׁמַיִם פִּיהֶם וּלְשׁוֹנָם תִּתְהַלַּךְ בָּאָרֶץ”.

The verse states: "They set their mouth against the heavens, and their tongue walks through the earth"—it reaches everywhere.

QUESTION

וְכִי מֵאַחַר דִּכְתִיב ”שַׁתּוּ בַשָּׁמַיִם פִּיהֶם”, ”חֵץ שָׁחוּט לְשׁוֹנָם” לְמָה לִי?

And since it is written: "They set their mouth against the heavens", why do I need "Their tongue is a slaughtered arrow"?

ANSWER

הָא קָמַשְׁמַע לַן, דְּקָטִיל כְּחֵץ.

This comes to teach us that it kills like an arrow which wounds quietly from a distance.

QUESTION

וְכִי מֵאַחַר דִּכְתִיב ”חֵץ שָׁחוּט לְשׁוֹנָם”, ”מָוֶת וְחַיִּים בְּיַד לָשׁוֹן” לְמָה לִי?

And since it is written: "Their tongue is a slaughtered arrow", why do I need "Death and life are in the hand of the tongue"?

ANSWER

לְכִדְרָבָא, דְּאָמַר רָבָא: דְּבָעֵי חַיִּים — בְּלִישָׁנֵיהּ, דְּבָעֵי מִיתָה — בְּלִישָׁנֵיהּ.

It is needed for that which Rava said, as Rava said: One who wants life, it is dependent on his tongue; one who wants death, it is dependent on his tongue.

QUESTION

הֵיכִי דָּמֵי לִישָׁנָא בִּישָׁא?

What is an example of an evil tongue [leshana bisha]?

ANSWER

רָבָא אָמַר: כְּגוֹן דְּאָמַר "אִיכָּא נוּרָא בֵּי פְּלָנְיָא".

Rava said: For instance, if one says: "There is a fire in So-and-so's house."

OBJECTION

אֲמַר לֵיהּ אַבָּיֵי: מַאי קָא עָבֵיד? גַּלּוּיֵי מִילְּתָא בְּעָלְמָא הוּא!

Abaye said to him: What is he doing wrong here? **It is merely revealing a factual matter!**

RESOLUTION

אֶלָּא דְּמַפֵּיק בְּלִישָׁנָא בִּישָׁא, דְּאָמַר: "הֵיכָא מִשְׁתְּכַח נוּרָא אֶלָּא בֵּי פְּלָנְיָא".

Rather, the case is **where he expresses it with an evil tongue, where he says: "Where else would fire be found if not in So-and-so's house** where they cook excessively?"

STATEMENT

אָמַר רַבָּה: כֹּל מִילְּתָא דְּמִיתְאַמְרָא בְּאַפֵּי מָרַהּ, לֵית בַּהּ מִשּׁוּם לִישָׁנָא בִּישָׁא.

Rabbah said: Any matter that is said in the presence of its owner does not have an prohibition of an evil tongue.

OBJECTION

אֲמַר לֵיהּ: כָּל שֶׁכֵּן חוּצְפָּא וְלִישָׁנָא בִּישָׁא!

Abaye **said to him: All the more so** it is **impudence and an evil tongue** when said to his face!

RESOLUTION

אֲמַר לֵיהּ: אֲנָא כְּרַבִּי יוֹסֵי סְבִירָא לִי, דְּאָמַר רַבִּי יוֹסֵי: מִיָּמַי לֹא אָמַרְתִּי דָּבָר וְחָזַרְתִּי לַאֲחוֹרַי. אָמַר

Rabbah **said to him: I hold like Rabbi Yosei, as Rabbi Yosei said: In all my days, I never said anything and retracted it** to speak behind someone's back. **He said**

SUMMARY

The sugya opens by resolving the payments for an oines, establishing through Abaye and Rava that besides the fixed fifty-sela fine, there is a separate chiyuv to pay for boshes and nezek based on pesukim. The Mishnah then contrasts the oines (fifty selaim) with the motzi shem ra (one hundred selaim), revealing that dibbur is treated more severely than a maaseh, just as the gzar din in the midbar was sealed specifically over the lashon hara of the Meraglim. The Gemara proves this from pesukim, refuting alternative sevaros that the decree was due to heresy or simply completing their measure of sin, and goes on to detail the ten nisyonos in the midbar, including the deep midrashic exchange between Hashem and the angel of the sea regarding the Mitzrim and Sisera.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

Look at what the Gemara is mechadesh here! Am Yisrael in the midbar went through ten huge nisyonos. They fell in emunah at the Yam Suf, they complained about water and manna, they even made the Eigel HaZahav! And yet, after all of those severe aveiros, Hashem's gezar din was not sealed. What finally sealed their decree to perish in the midbar? Davka the lashon hara of the Meraglim! Think about that sevara: a person can fall into terrible physical aveiros, but when a Yid uses his mouth to speak bad, to find fault, that is what tips the scale and seal the din.

The Tanna, Rabbi Elazar ben Parta, brings a wondersame raaya: if the Meraglim were punished so severely for speaking evil about 'trees and stones', the inanimate dirt of Eretz Yisrael, kal v'chomer how terrible it is when someone speaks bad about a fellow Yid, a living neshama! Look at how Hashem built the human body: every single organ is out in the open, but the tongue is hidden inside, shut behind two protective walls, one of bone and one of flesh. Hashem is telling us: keep a double lock on this door! Do not let it open so easily to talk ill of others.

We live in a world where talking about people, pointing out flaws, and passing judgment is second nature. But our sugya teaches us that the yetzer hara tricks us into thinking speech is 'just words.' It is not just words! Speech has the power to build worlds or seal a gezar din. When we guard our mouth, we are not just avoiding an aveirah; we are holding onto our bitachon and keeping the Shechinah dwelling together with us.

Today, accept upon yourself one small gedar in speech: the next time a conversation turns toward discussing someone's personal flaws or making a negative comment, even about a situation or a place, take a deep breath, keep the 'two walls' closed, and quietly change the subject.

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.'