# חוּמָּשׁ עִם רַשִׁ"י · וישב · חֲמִישִׁי

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

VAYESHEV · 5TH ALIYAH

📖 CHAPTER PREVIEW

This aliyah continues the story of Yosef Hatzaddik after he was sold by his brothers. We see how Yosef was brought down to Mitzrayim, where Potiphar, an officer of Pharaoh, purchased him from the Yishmaelim. Even in the depths of Mitzrayim, Hashem's hashgacha was clearly with Yosef, allowing him to succeed in everything he did.

Seeing that Hashem was with Yosef and that success followed his every move, Potiphar took a liking to him. Potiphar made Yosef his personal attendant and placed him in charge of his entire household and all his possessions, which brought Hashem's bracha upon Potiphar's entire house and fields.

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

פָּסוּק א

*Pasuk 1*

וְיוֹסֵף הוּרַד מִצְרַיְמָה וַיִּקְנֵהוּ פּוֹטִיפַר סְרִיס פַּרְעֹה שַׂר הַטַּבָּחִים

And Yosef was brought down to Mitzrayim and bought him Potiphar an officer of Paroh chief of the executioners

אִישׁ מִצְרִי מִיַּד הַיִּשְׁמְעֵאלִים אֲשֶׁר הוֹרְדֻהוּ שָׁמָּה׃

a man an Egyptian from the hand of the Yishmaelites who had brought him down there

רַשִׁ"י

ויוסף הורד. חוֹזֵר לְעִנְיָן רִאשׁוֹן, אֶלָּא שֶׁהִפְסִיק בּוֹ כְּדֵי לְסָמֵךְ to juxtapose in order it that it interrupted rather first to the subject It returns was brought down and Yosef

יְרִידָתוֹ שֶׁל יְהוּדָה לִמְכִירָתוֹ שֶׁל יוֹסֵף לוֹמַר שֶׁבִּשְׁבִילוֹ הוֹרִידוּהוּ מִגְּדֻלָּתוֹ, from his greatness they demoted him that because of him to say Yosef · to the sale of Yehudah · the degradation of

וְעוֹד כְּדֵי לְסָמֵךְ מַעֲשֶׂה אִשְׁתּוֹ שֶׁל פּוֹטִיפַר לְמַעֲשֶׂה תָּמָר לוֹמַר לָךְ, מַה זּוֹ this one just as to you to say Tamar to the deed of Potifar · the wife of the deed of to juxtapose in order and further

לְשֵׁם שָׁמַיִם אַף זוֹ לְשֵׁם שָׁמַיִם, שֶׁרָאֲתָה בְּאַסְטְרוֹלוֹגִין שֶׁלָּהּ שֶׁעֲתִידָה that she was destined hers by astrology for she saw Heaven for the sake of this one so Heaven for the sake of

לְהַעֲמִיד בָּנִים מִמֶּנּוּ, וְאֵינָהּ יוֹדַעַת אִם מִמֶּנָּה אִם מִבִּתָּהּ׃ from her daughter if from her if know and she does not from him children to raise up

פָּסוּק ב

*Pasuk 2*

וַיְהִי יְהוָה אֶת יוֹסֵף וַיְהִי אִישׁ מַצְלִיחַ וַיְהִי בְּבֵית אֲדֹנָיו

And HASHEM was with Yosef and he was a man successful and he was in the house of his master

הַמִּצְרִי׃

the Egyptian

פָּסוּק ג

*Pasuk 3*

וַיַּרְא אֲדֹנָיו כִּי יְהוָה אִתּוֹ וְכֹל אֲשֶׁר הוּא עֹשֶׂה יְהוָה מַצְלִיחַ

And saw his master that HASHEM was with him and all that he did HASHEM made successful

בְּיָדוֹ׃

in his hand

רַשִׁ"י

כי ה' אתו. שֵׁם שָׁמַיִם שָׁגוּר בְּפִיו׃

That Hashem was with him the Name of Heaven was fluent in his mouth

פָּסוּק ד

*Pasuk 4*

וַיִּמְצָא יוֹסֵף חֵן בְּעֵינָיו וַיְשָׁרֶת אֹתוֹ וַיַּפְקִדֵהוּ עַל בֵּיתוֹ וְכָל יֶשׁ

And found Yosef favor in his eyes and served him and appointed him over his household and all there was

לוֹ נָתַן בְּיָדוֹ׃

to him he placed in his hand

רַשִׁ"י

וכל יש לו. הֲרֵי לָשׁוֹן קָצָר, חָסֵר "אֲשֶׁר":

and all that is to him behold this is a phrasing abbreviated lacking that

פָּסוּק ה

*Pasuk 5*

וַיְהִי מֵאָז הִפְקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל אֲשֶׁר יֶשׁ לוֹ וַיְבָרֶךְ יְהוָה

And it was from the time he appointed him in his house and over all that was to him and blessed Hashem

אֶת בֵּית הַמִּצְרִי בִּגְלַל יוֹסֵף וַיְהִי בִּרְכַּת יְהוָה בְּכָל אֲשֶׁר יֶשׁ לוֹ

— the house of the Egyptian for the sake of Yosef and was the blessing of Hashem on all that was to him

בַּבַּיִת וּבַשָּׂדֶה׃

in the house and in the field

פָּסוּק ו

*Pasuk 6*

וַיַּעֲזֹב כָּל אֲשֶׁר לוֹ בְּיַד יוֹסֵף וְלֹא יָדַע אִתּוֹ מְאוּמָה כִּי אִם

And he left all that he had in the hand of Yosef and not did he know with him anything except .

הַלֶּחֶם אֲשֶׁר הוּא אוֹכֵל וַיְהִי יוֹסֵף יְפֵה תֹאַר וִיפֵה מַרְאֶה׃

the bread which he was eating And he was Yosef handsome of form and handsome of appearance

רַשִׁ"י

ולא ידע אתו מאומה. לֹא הָיָה נוֹתֵן לִבּוֹ לִכְלוּם׃

And he did not know with him anything he did not was putting his heart to anything

רַשִּׁ"י

כִּי אִם הַלֶּחֶם. הִיא אִשְׁתּוֹ, אֶלָּא שֶׁדִּבֵּר בְּלָשׁוֹן נְקִיָּה:

except · the bread this is his wife except that it spoke in a language clean

רַשִּׁ"י

וַיְהִי יוֹסֵף יְפֵה תֹאַר. כֵּיוָן שֶׁרָאָה עַצְמוֹ מוֹשֵׁל, הִתְחִיל אוֹכֵל וְשׁוֹתֶה

And Joseph was beautiful of form. As soon as he saw that he was ruling himself, he began eating and drinking

וּמְסַלְסֵל בְּשַׂעָרוֹ, אָמַר הַקָּבָ"ה אָבִיךָ מִתְאַבֵּל וְאַתָּה מְסַלְסֵל בְּשַׂעֲרְךָ, אֲנִי

and curling his hair said the Holy One blessed be He your father mourns and you curl your hair I

מְגָרֶה בְּךָ אֶת הַדֹּב, מִיָּד:

incite against you — the bear immediately

**CHAPTER SUMMARY**

Yosef is brought to Mitzrayim and bought by Potiphar, a minister of Pharaoh. Hashem rests His presence upon Yosef, making him successful in all his endeavors. Recognizing that Hashem is with Yosef, Potiphar appoints him over his entire house and property. As a result, Hashem blesses everything Potiphar owns, both inside the house and out in the field, leaving Potiphar to rely entirely on Yosef for all his affairs.

## לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what the pasuk is telling us about Yosef Hatzaddik. Here is a young bochur, ripped away from his father, sold as a slave, and dropped right into the lowest place on earth, the house of Potiphar in Mitzrayim. Lichoira, we would think he would be broken, completely consumed by his own tzaris. But what does the Torah say? Vayidei Hashem et Yosef, Hashem was with him, and Potiphar himself saw ki Hashem itto, that the Shechinah was right there with him.

Rashi brings down the famous sevara: how did a Mitzri rasha see that Hashem was with Yosef? Because Shem Shamayim hayah shgosh befiw. Yosef didn't stop putting Hashem into his mouth. Every single thing he touched, every task he did, he was constantly saying, Im yirtzeh Hashem, with the help of Hashem, may Hashem give me Hatzlacha. He lived with such a klare emunah that even a pagan master couldn't help but notice that there is a Master of the Universe who runs every single detail.

This is a massive chiddush for our own daily avodah. Sometimes a Yid finds himself in a dark place, a hard situation at work, or a nisayon where he feels all alone. The yetzer hara tries to convince us to hide our Yiddishkeit or just focus on surviving. But Yosef teaches us that true hatzlacha comes specifically when you bring Hashem right into the room with you. When you mention Hashem naturally, when you live with bitachon out in the open, not only do you stay connected, but everyone around you sees the berachah that comes with it.

Today, make it a point to bring Shem Shamayim into your everyday speech. When someone asks how your day is going or how a project is coming along, don't just give a secular answer. Say Baruch Hashem or Im yirtzeh Hashem out loud with real kavana, and remember Who is giving you hatzlacha in everything you do.

# דַּף יוֹמִי · עֲרָכִין · דַּף ט״ז

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

📖 THE SUGYA

On this daf, the Gemara delves deep into the severe spiritual impact of talking lashon hara and damaging speech. The shakla v'tarya examines how even seemingly innocent speech—like praising a person excessively in public or telling news in front of three people—can end up causing a huge detriment. We see how a person's words can spread like wildfire and bring unwanted attention, pressure, or envious eyes upon their fellow Yid.

The Sugya then turns to the severe punishment of tzaraas, bringing the famous beraisa that tzaraas comes as a direct result of seven specific aveiros, including lashon hara, arrogance, theft, and stinginess. The Gemara explores the deep connection between these spiritual failings and their physical manifestations, while also addressing a kasha on how these sins are atoned for—balancing the role of afflictions with the kaparah brought about by the Bigdei Kehunah.

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## עַמּוּד א׳ DAF 16A

STATEMENT

**רַבָּה בַּר רַב הוּנָא:**

**Rabbah bar Rav Huna** says:

STATEMENT

**כֹּל מִילְּתָא דְּמִיתְאֲמְרָא בְּאַפֵּי תְּלָתָא,**

**Any matter that is said in the presence of three** people,

STATEMENT

**לֵית בָּהּ מִשּׁוּם לִישָׁנָא בִּישָׁא.**

**there is not in it** a prohibition **on account of lashon hara** if someone repeats it.

QUESTION

**מַאי טַעְמָא?**

**What is the reason** for this?

EXPLANATION

**חַבְרָךְ חַבְרָא אִית לֵיהּ, וְחַבְרָא דְּחַבְרָךְ חַבְרָא אִית לֵיהּ.**

Because **your friend has a friend, and your friend's friend has a friend**, so once it is spoken before three people, it is considered as good as public, since it will spread automatically.

STATEMENT

כִּי אֲתָא רַב דִּימִי אָמַר:

**When Rav Dimi came** from Eretz Yisrael to Babylonia, **he said:**

QUESTION

מַאי דִּכְתִיב ״מְבָרֵךְ רֵעֵהוּ בְּקוֹל גָּדוֹל בַּבֹּקֶר הַשְׁכֵּם קְלָלָה תֵּחָשֵׁב לוֹ״?

**What is** the meaning of **that which is written** in Mishlei (27:14): **"He that blesses his friend with a loud voice, rising early in the morning, it shall be counted a curse to him"?**

EXPLANATION

כְּגוֹן דְּמִיקְלַע לְאוּשְׁפִּיזָא וְטָרְחוּ קַמֵּיהּ שַׁפִּיר,

**For example, one who happened to** be a guest at **an inn, and they exerted themselves before him well** to honor him,

EXPLANATION

לְמָחָר נָפֵיק יָתֵיב בְּשׁוּקָא וְאָמַר:

and **the next day he goes out, sits in the marketplace, and says:**

EXPLANATION

רַחֲמָנָא נִיבָרְכֵיהּ לְפִלָנְיָא דְּהָכִי טָרַח קַמַּאי,

**"May the Merciful One bless So-and-so, for so** nicely **he exerted himself before me!"**

EXPLANATION

וְשָׁמְעִין אִינָשֵׁי וְאָזְלִין וְאָנְסִין לֵיהּ.

**And people hear** this **and go and force themselves upon him** as guests, swamping him until he is ruined. Thus, his public blessing turned into a curse.

STATEMENT

תָּנֵי רַב דִּימִי אֲחוּהּ דְּרַב סָפְרָא:

**Rav Dimi, the brother of Rav Safra, taught:**

STATEMENT

לְעוֹלָם אַל יְסַפֵּר אָדָם בְּטוֹבָתוֹ שֶׁל חֲבֵירוֹ,

**A person should never speak in praise of his friend** in front of others,

EXPLANATION

שֶׁמִּתּוֹךְ טוֹבָתוֹ בָּא לִידֵי רָעָתוֹ.

**for out of his praise he will come to his detriment,** because either he himself or the listeners will end up mentioning his bad traits.

STATEMENT

אִיכָּא דְּאָמְרִי:

**There are** those who **say** a different version of this incident:

STATEMENT

רַב דִּימִי אֲחוּהּ דְּרַב סָפְרָא חֲלַשׁ,

**Rav Dimi, the brother of Rav Safra, fell ill,**

STATEMENT

עָל רַב סָפְרָא לְשַׁיּוֹלֵי בֵּיהּ.

and **Rav Safra entered to inquire about him** and visit him.

STATEMENT

אֲמַר לְהוּ:

Rav Dimi **said to them** who were present:

STATEMENT

תֵּיתֵי לִי דְּקַיֵּימִי כֹּל דַּאֲמוּר רַבָּנַן.

**"May reward come to me, for I fulfilled everything that the Rabbis said!"**

QUESTION

אֲמַר לֵיהּ:

Rav Safra **said to him:**

QUESTION

הָא מִי מְקַיְּימַתְּ — לְעוֹלָם אַל יְסַפֵּר אָדָם בְּטוֹבָתוֹ שֶׁל חֲבֵירוֹ שֶׁמִּתּוֹךְ טוֹבָתוֹ בָּא לִידֵי גְּנוּתוֹ?

**"Now did you fulfill this** teaching: **'A person should never speak in praise of his friend, for out of his praise he will come to his disgrace'?"**

ANSWER

אֲמַר לְהוּ:

Rav Dimi **said to them:**

ANSWER

לָא שְׁמִיעָא לִי, וְאִי הֲוָה שְׁמִיעָא לִי — קַיְּימַתַּהּ.

**"I had not heard** this teaching, **and had I heard it, I would have fulfilled it!"**

STATEMENT

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹחָנָן:

**Rabbi Shmuel bar Nachmani says** that **Rabbi Yochanan says:**

STATEMENT

עַל שִׁבְעָה דְּבָרִים נְגָעִים בָּאִין —

**On account of seven things afflictions** of tzaraas **come** upon a person:

STATEMENT

עַל לָשׁוֹן הָרָע, וְעַל שְׁפִיכוּת דָּמִים, וְעַל שְׁבוּעַת שָׁוְא, וְעַל גִּילּוּי עֲרָיוֹת, וְעַל גַּסּוּת הָרוּחַ, וְעַל הַגָּזֵל, וְעַל צָרוּת הָעַיִן.

**For lashon hara, and for bloodshed, and for an oath taken in vain, and for forbidden sexual relations, and for arrogance, and for theft, and for stinginess.**

PROOF

עַל לָשׁוֹן הָרָע — דִּכְתִיב: ״מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית״.

The Gemara cites the sources: **For lashon hara — as it is written** in Tehillim (101:5): **"Whoever slanders his neighbor in secret, him will I destroy [atzmit],"** and "atzmit" refers to tzaraas.

PROOF

עַל שְׁפִיכוּת דָּמִים — דִּכְתִיב ״וְאַל יִכָּרֵת מִבֵּית יוֹאָב זָב וּמְצֹרָע וְגוֹ׳״.

**For bloodshed — as it is written** regarding Dovid's curse to Yoav for killing Avner (II Shmuel 3:29): **"And let there not fail from the house of Yoav one that has a zav discharge, or a leper, etc."**

PROOF

וְעַל שְׁבוּעַת שָׁוְא — דִּכְתִיב: ״וַיֹּאמֶר נַעֲמָן הוֹאֵל קַח כִּכָּרָיִם״, וּכְתִיב: ״וְצָרַעַת נַעֲמָן תִּדְבַּק בְּךָ וְגוֹ׳״.

**And for an oath taken in vain — as it is written** when Naaman swore to Gehazi (II Kings 5:23): **"And Naaman said: Be pleased [ho'el], take two talents,"** where "ho'el" connotes an oath, **and it is written** there (5:27): **"The leprosy of Naaman shall cleave to you, etc."**

PROOF

וְעַל גִּילּוּי עֲרָיוֹת — דִּכְתִיב: ״וַיְנַגַּע ה׳ אֶת פַּרְעֹה נְגָעִים וְגוֹ׳״.

**And for forbidden sexual relations — as it is written** when Pharaoh took Sarai (Bereishis 12:17): **"And Hashem afflicted Pharaoh with great plagues [nega'im], etc."**

PROOF

וְעַל גַּסּוּת הָרוּחַ — דִּכְתִיב: ״וּכְחָזְקָתוֹ גָּבְהָה לִבּוֹ עַד לְהַשְׁחִית וַיִּמְעֹל בַּה׳ אֱלֹהָיו״, ״וְהַצָּרַעַת זָרְחָה בְּמִצְחוֹ״.

**And for arrogance — as it is written** regarding King Uziyahu (II Divrei HaYamim 26:16): **"But when he grew strong, his heart was lifted up to destruction, and he trespassed against Hashem his G-d,"** and it says there (26:19): **"and the leprosy broke forth on his forehead."**

PROOF

וְעַל הַגָּזֵל — דִּכְתִיב: ״וְצִוָּה הַכֹּהֵן וּפִנּוּ אֶת הַבַּיִת״.

**And for theft — as it is written** regarding a house afflicted with tzaraas (Vayikra 14:36): **"And the Kohen shall command that they clear out the house."**

BRAISA

תָּנָא: הוּא כּוֹנֵס מָמוֹן שֶׁאֵינוֹ שֶׁלּוֹ, יָבֹא הַכֹּהֵן וִיפַזֵּר מָמוֹנוֹ.

A Tanna **taught: He gathered money that is not his,** so **let the Kohen come and scatter his money** out in public when emptying his house.

PROOF

וְעַל צָרוּת הָעַיִן — דִּכְתִיב: ״וּבָא אֲשֶׁר לוֹ הַבַּיִת״,

**And for stinginess — as it is written** (Vayikra 14:35): **"And he to whom the house belongs shall come,"**

BRAISA

וְתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: מִי שֶׁמְּיוּחָד בֵּיתוֹ לוֹ.

**and the school of Rabbi Yishmael taught:** This means **one who designated his house exclusively to himself,** refusing to lend his possessions to others out of stinginess.

QUESTION

אִינִי?

The Gemara asks: **Is that so?** Does tzaraas come to atone for these sins?

OBJECTION

וְהָא אָמַר רַבִּי עֲנָנִי בַּר שָׁשׁוֹן:

**But didn't Rabbi Anani bar Sason say:**

OBJECTION

לָמָּה נִסְמְכָה פָּרָשַׁת בִּגְדֵי כְהוּנָּה לְפָרָשַׁת קָרְבָּנוֹת?

**Why was the section of the Priestly Garments juxtaposed to the section of Sacrifices?**

OBJECTION

לוֹמַר לָךְ: מָה קָרְבָּנוֹת מְכַפְּרִין — אַף בִּגְדֵי כְהוּנָּה מְכַפְּרִין.

**To tell you: Just as sacrifices effect atonement, so too the Priestly Garments effect atonement!**

OBJECTION

כְּתוֹנֶת מְכַפֶּרֶת עַל שְׁפִיכוּת דָּמִים,

The **tunic effects atonement for bloodshed,**

PROOF

דִּכְתִיב: ״וַיִּטְבְּלוּ אֶת הַכְּתֹנֶת בַּדָּם״.

**as it is written** by the brothers of Yosef (Bereishis 37:31): **"And they dipped the tunic in the blood."**

OBJECTION

מִכְנָסַיִם מְכַפְּרִים עַל גִּילּוּי עֲרָיוֹת,

The **breeches effect atonement for forbidden sexual relations,**

PROOF

דִּכְתִיב: "וַעֲשֵׂה לָהֶם מִכְנְסֵי בָד לְכַסּוֹת בְּשַׂר עֶרְוָה".

**as it is written** (Shemos 28:42): **"And you shall make them linen breeches to cover the flesh of nakedness."**

OBJECTION

מִצְנֶפֶת מְכַפֶּרֶת עַל גַּסֵּי הָרוּחַ —

The **turban effects atonement for the arrogant** —

EXPLANATION

כִּדְרַבִּי חֲנִינָא, דְּאָמַר רַבִּי חֲנִינָא: יָבֹא דָּבָר שֶׁבַּגּוֹבַהּ וִיכַפֵּר עַל מַעֲשֵׂה גוֹבַהּ.

**in accordance with** the statement of **Rabbi Chanina, as Rabbi Chanina said: Let an item that is on high** on the head **come and effect atonement for a deed of haughtiness!**

OBJECTION

אַבְנֵט (מכפרת) [מְכַפֵּר] עַל הִרְהוּר הַלֵּב, אַהֵיכָא דְּאִיתֵיהּ,

The **belt effects atonement for improper thoughts of the heart,** for it is worn **where it is** situated opposite the heart,

PROOF

דִּכְתִיב: "וְהָיָה עַל לֵב אַהֲרֹן".

**as it is written** (Shemos 28:30): **"And they shall be upon Aharon's heart."**

OBJECTION

חוֹשֶׁן מְכַפֵּר עַל הַדִּינִין —

The **breastplate effects atonement for** perversion of **judgments** —

PROOF

דִּכְתִיב: "וְעָשִׂיתָ חֹשֶׁן מִשְׁפָּט".

**as it is written** (Shemos 28:15): **"And you shall make a breastplate of judgment."**

OBJECTION

אֵפוֹד מְכַפֵּר עַל עֲבוֹדָה זָרָה,

The **ephod effects atonement for idolatry,**

PROOF

דִּכְתִיב: "אֵין אֵפוֹד וּתְרָפִים".

**as it is written** (Hosea 3:4): **"Without an ephod and teraphim [idols]."**

OBJECTION

**מְעִיל מְכַפֵּר עַל לָשׁוֹן הָרָע,**

The **robe effects atonement for lashon hara,**

EXPLANATION

**אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: יָבֹא דָּבָר שֶׁבַּקּוֹל וִיכַפֵּר עַל מַעֲשֵׂה הַקּוֹל.**

for **the Holy One, Blessed be He, said: Let an item that makes sound** with its bells **come and effect atonement for an act of sound!**

OBJECTION

**צִיץ מְכַפֵּר עַל מַעֲשֵׂה עַזֵּי פָּנִים —**

The **head-plate effects atonement for deeds of brazen-faced people** —

PROOF

**כְּתִיב הָכָא: "וְהָיָה עַל מֵצַח אַהֲרֹן", וּכְתִיב הָתָם: "וּמֵצַח אִשָּׁה זוֹנָה הָיָה לָךְ".**

for **it is written here** (Shemos 28:38): **"And it shall be upon Aharon's forehead," and it is written there** in Yirmiyahu (3:3): **"And you had the forehead of a harlot woman."** So we see the garments atone for bloodshed, arrogance, and lashon hara, which contradicts Rabbi Yochanan who said tzaraas comes for them!

RESOLUTION

**לָא קַשְׁיָא,**

The Gemara answers: This is **not difficult:**

RESOLUTION

**הָא דְּאַהֲנוֹ מַעֲשָׂיו, הָא דְּלָא אַהֲנוֹ מַעֲשָׂיו.**

**This** case, where he gets tzaraas, is **where his deeds accomplished an effect; this** case, where the robe atones, is **where his deeds did not accomplish an effect.**

EXPLANATION

**אִי אַהֲנוֹ מַעֲשָׂיו — אָתוּ נְגָעִים עֲלֵיהּ,**

**If his deeds accomplished an effect, afflictions** of tzaraas **come upon him;**

EXPLANATION

**אִי לָא אַהֲנוֹ מַעֲשָׂיו — מְעִיל מְכַפֵּר.**

**if his deeds did not accomplish an effect, the robe effects atonement.**

OBJECTION

**וְהָאָמַר רַבִּי סִימוֹן אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי:**

The Gemara challenges: **But didn't Rabbi Simon say that Rabbi Yehoshua ben Levi said:**

OBJECTION

**שְׁנֵי דְּבָרִים לֹא מָצִינוּ לָהֶם בַּקָּרְבָּנוֹת כַּפָּרָה, בְּדָבָר אַחֵר מָצִינוּ לָהֶם כַּפָּרָה, שְׁפִיכוּת דָּמִים וְלָשׁוֹן הָרָע.**

For **two things we do not find atonement through sacrifices, but through another matter we find atonement for them: bloodshed and lashon hara.**

OBJECTION

**שְׁפִיכוּת דָּמִים בְּעֶגְלָה עֲרוּפָה.**

Atonement for **bloodshed is through the decapitated heifer [eglah arufah].**

OBJECTION

**וְלָשׁוֹן הָרָע — בִּקְטֹרֶת,**

**And** atonement for **lashon hara is through the incense [ketores],**

PROOF

**דְּתַנְיָא רַבִּי חֲנִינָא: לָמַדְנוּ לִקְטֹרֶת שֶׁמְּכַפֶּרֶת,**

**as it was taught** in a Braisa: **Rabbi Chanina said: We learned concerning the incense that it effects atonement,**

PROOF

**דִּכְתִיב: "וַיִּתֵּן אֶת הַקְּטֹרֶת וַיְכַפֵּר עַל הָעָם",**

**as it is written** regarding Aharon during the plague (Bamidbar 17:12): **"And he put on the incense and made atonement for the people."**

PROOF

**וְתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: עַל מָה קְטֹרֶת מְכַפֶּרֶת — עַל לָשׁוֹן הָרָע,**

**And the school of Rabbi Yishmael taught: For what does incense effect atonement? For lashon hara,**

EXPLANATION

**אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: יָבֹא דָּבָר שֶׁבַּחֲשַׁאי וִיכַפֵּר עַל מַעֲשֶׂה חֲשַׁאי.**

for **the Holy One, Blessed be He, said: Let an item that is done in secret** like the incense **come and effect atonement for a deed done in secret** like lashon hara!

QUESTION

**קַשְׁיָא שְׁפִיכוּת דָּמִים אַשְׁפִיכוּת דָּמִים, קַשְׁיָא לָשׁוֹן הָרָע אַלָּשׁוֹן הָרָע!**

Thus, there is a **difficulty** from **bloodshed upon bloodshed,** and a **difficulty** from **lashon hara upon lashon hara!** (For bloodshed: tunic vs. eglah arufah vs. tzaraas; for lashon hara: robe vs. ketores vs. tzaraas).

RESOLUTION

**שְׁפִיכוּת דָּמִים אַשְׁפִיכוּת דָּמִים לָא קַשְׁיָא:**

The Gemara resolves: **Bloodshed upon bloodshed is not difficult:**

EXPLANATION

**הָא דִּידְיַע מַאן קַטְלֵיהּ, הָא דְּלָא יְדִיעַ מַאן קַטְלֵיהּ.**

**This** case, where the tunic atones, is **where it is known who killed him; this** case, where eglah arufah is brought, is **where it is not known who killed him.**

QUESTION

**דִּידְיַע מַאן קַטְלֵיהּ בַּר קְטָלָא הוּא!**

The Gemara asks: If **it is known who killed him, he is subject to execution** by Beth Din, so why does he need the tunic to atone?

ANSWER

**בְּמֵזִיד וְלָא אַתְרוּ בֵּיהּ.**

The Gemara answers: It refers to a case where he killed **intentionally, but they did not warn him,** so Beth Din cannot execute him, and he requires atonement.

RESOLUTION

**לָשׁוֹן הָרָע אַלָּשׁוֹן הָרָע לָא קַשְׁיָא:**

The Gemara resolves the contradiction of **lashon hara upon lashon hara: It is not difficult:**

EXPLANATION

**הָא בְּצִינְעָא,**

**This** case, where ketores atones, is when he spoke lashon hara **in secret;** while the robe atones when spoken publicly.

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## עמוד ב׳ DAF 16B

EXPLANATION

**הָא בְּפַרְהֶסְיָא.**

The Gemara clarifies that the robe atones for lashon hara spoken **this** way, **in public**, which is a greater sin.

QUESTION

**בָּעָא מִינֵּיהּ רַבִּי שְׁמוּאֵל בַּר נָדָב מֵרַבִּי חֲנִינָא,**

**Rabbi Shmuel bar Nadav asked Rabbi Chanina** a question,

STATEMENT

**וְאָמְרִי לַהּ רַבִּי שְׁמוּאֵל בַּר נָדָב חַתְנֵיהּ דְּרַבִּי חֲנִינָא מֵרַבִּי חֲנִינָא,**

**and some say** it was **Rabbi Shmuel bar Nadav, the son-in-law of Rabbi Chanina,** who asked **of Rabbi Chanina,**

STATEMENT

וְאָמְרִי לַהּ מֵרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי:

**and some say** he asked **of Rabbi Yehoshua ben Levi:**

QUESTION

מָה נִשְׁתַּנְּתָה מְצוֹרָע שֶׁאָמְרָה תּוֹרָה ״בָּדָד יֵשֵׁב מִחוּץ לַמַּחֲנֶה מוֹשָׁבוֹ״?

**What is different** about a **metzora that the Torah said, "He shall dwell alone; outside the camp shall his dwelling be"?** Why is his punishment so unique?

ANSWER

הוּא הִבְדִּיל בֵּין אִישׁ לְאִשְׁתּוֹ, בֵּין אִישׁ לְרֵעֵהוּ, לְפִיכָךְ אָמְרָה תּוֹרָה ״בָּדָד יֵשֵׁב וְגוֹ׳״.

He answered: **He separated between a man and his wife,** and **between a man and his friend,** by spreading malicious gossip; **therefore, the Torah said: "He shall dwell alone..."** Measure for measure, let him be separated from everyone.

STATEMENT

אָמַר רַבִּי יְהוּדָה בֶּן לֵוִי:

**Rabbi Yehuda ben Levi said:**

QUESTION

מָה נִשְׁתַּנְּתָה מְצוֹרָע שֶׁאָמְרָה תּוֹרָה יָבִיא שְׁתֵּי צִפֳּרִים לְטָהֳרָתוֹ?

**What is different** about a **metzora that the Torah said he must bring two birds for his purification?**

ANSWER

אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: הוּא עוֹשֶׂה מַעֲשֵׂה פַּטִּיט, לְפִיכָךְ אָמְרָה תּוֹרָה יָבִיא קָרְבַּן פַּטִּיט.

**The Holy One, Blessed be He, said: He performed an act of babbling** and chatter through lashon hara; **therefore, the Torah said he shall bring an offering of a babbler,** namely birds that constantly chirp and chatter.

BRAISA

תָּנוּ רַבָּנַן: ״לֹא תִשְׂנָא אֶת אָחִיךָ בִּלְבָבֶךָ״ —

**The Rabbis taught** in a Braisa: The pasuk says, **"You shall not hate your brother in your heart."**

QUESTION

יָכוֹל לֹא יַכֶּנּוּ, לֹא יִסְטְרֶנּוּ, וְלֹא יְקַלְלֶנּוּ?

I **might** think this means: **Do not hit him, do not slap him, and do not curse him** out of hatred?

ANSWER

תַּלְמוּד לוֹמַר: ״בִּלְבָבֶךָ״ — שִׂנְאָה שֶׁבַּלֵּב הַכָּתוּב מְדַבֵּר.

**The verse teaches** us by adding **"in your heart"—the verse speaks of hatred that is in the heart,** silent animosity, which is a distinct prohibition.

QUESTION

מִנַּיִן לָרוֹאֶה בַּחֲבֵירוֹ דָּבָר מְגוּנֶּה שֶׁחַיָּיב לְהוֹכִיחוֹ?

**From where** do we know **that one who sees an unseemly thing in his friend is obligated to rebuke him?**

PROOF

שֶׁנֶּאֱמַר: ״הוֹכֵחַ תּוֹכִיחַ״.

**As it is stated: "You shall surely rebuke** [hoche'ach tochi'ach] your neighbor."

QUESTION

הוֹכִיחוֹ וְלֹא קִבֵּל, מִנַּיִן שֶׁיַּחֲזוֹר וְיוֹכִיחֶנּוּ?

If **he rebuked him and he did not accept** it, **from where** do we know **that he must go back and rebuke him again?**

ANSWER

תַּלְמוּד לוֹמַר: ״תּוֹכִיחַ״, מִכָּל מָקוֹם.

**The verse teaches** us by saying **"tochi'ach"**—you must rebuke him **in any case,** repeatedly.

QUESTION

יָכוֹל אֲפִילּוּ מְשַׁתְּנִים פָּנָיו?

I **might** think that one must keep rebuking **even if his face changes** color from embarrassment?

ANSWER

תַּלְמוּד לוֹמַר: ״לֹא תִשָּׂא עָלָיו חֵטְא״.

**The verse teaches** us: **"and do not bear a sin on his account"**—do not embarrass him publicly while rebuking him.

BRAISA

תַּנְיָא, אָמַר רַבִּי טַרְפוֹן: תְּמֵיהַנִי אֲנִי אִם יֵשׁ בַּדּוֹר הַזֶּה שֶׁמְּקַבֵּל תּוֹכֵחָה,

**It was taught** in a Braisa: **Rabbi Tarfon said: I would be astonished if there is anyone in this generation who accepts rebuke!**

EXPLANATION

אֲפִילּוּ אָמַר לוֹ ״טוֹל קֵיסָם מִבֵּין עֵינֶיךָ״, אוֹמֵר לוֹ ״טוֹל קוֹרָה מִבֵּין עֵינֶיךָ״.

For **even if** the rebuker **says to him, "Remove the splinter from between your eyes!"**—correct your small sin—the other **says to him, "Remove the beam from between your eyes!"**—you have far worse sins yourself!

STATEMENT

אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה: תְּמֵיהַנִי אִם יֵשׁ בְּדוֹר הַזֶּה שֶׁיּוֹדֵעַ לְהוֹכִיחַ.

**Rabbi Elazar ben Azaryah said: I would be astonished if there is anyone in this generation who knows how to give rebuke** properly without humiliating the recipient.

STATEMENT

וְאָמַר רַבִּי יוֹחָנָן בֶּן נוּרִי: מֵעִיד אֲנִי עָלַי שָׁמַיִם וָאָרֶץ שֶׁהַרְבֵּה פְּעָמִים לָקָה עֲקִיבָא עַל יָדֵי, שֶׁהָיִיתִי קוֹבֵל עָלָיו לִפְנֵי רַבָּן שִׁמְעוֹן בְּרִיבִּי,

And Rabbi Yochanan ben Nuri said: I call heaven and earth to witness for me that many times Akiva was lashed on my account, because I would complain about him before Rabban Shimon bar Rabbi,

PROOF

וְכָל שֶׁכֵּן שֶׁהוֹסַפְתִּי בּוֹ אַהֲבָה, לְקַיֵּים מַה שֶּׁנֶּאֱמַר: "אַל תּוֹכַח לֵץ פֶּן יִשְׂנָאֶךָּ הוֹכַח לְחָכָם וְיֶאֱהָבֶךָּ".

and all the more so I added love in him toward me, to fulfill that which is stated: "Do not rebuke a scorner lest he hate you; rebuke a wise man and he will love you."

QUESTION

בְּעָא מִינֵּיהּ רַבִּי יְהוּדָה בְּרֵיהּ דְּרַבִּי שִׁמְעוֹן:

Rabbi Yehuda the son of Rabbi Shimon asked of him:

QUESTION

תּוֹכֵחָה לִשְׁמָהּ וַעֲנָוָה שֶׁלֹּא לִשְׁמָהּ, הֵי מִינַּיְיהוּ עֲדִיפָא?

If one faces a choice between giving rebuke for its own sake, or displaying humility not for its own sake, which of them is preferable?

ANSWER

אֲמַר לֵיהּ: וְלָא מוֹדֵית דַּעֲנָוָה לִשְׁמָהּ עֲדִיפָא, דְּאָמַר מָר: עֲנָוָה גְּדוֹלָה מִכּוּלָּם?

He said to him: Don't you concede that humility for its own sake is preferable to rebuke for its own sake, as the Master said: Humility is greater than all other good traits?

PROOF

שֶׁלֹּא לִשְׁמָהּ נָמֵי עֲדִיפָא, דְּאָמַר רַב יְהוּדָה אָמַר רַב: לְעוֹלָם יַעֲסוֹק אָדָם בְּתוֹרָה וּבְמִצְוֹת אַף עַל פִּי שֶׁלֹּא לִשְׁמָהּ, שֶׁמִּתּוֹךְ שֶׁלֹּא לִשְׁמָהּ בָּא לִשְׁמָהּ.

If so, humility not for its own sake is also preferable to rebuke for its own sake! As Rav Yehuda said in the name of Rav: A person should always engage in Torah and mitzvos even if it is not for their own sake, because from doing it not for their own sake, he will come to do it for their own sake. Mimeila, the virtue of humility wins out.

QUESTION

הֵיכִי דָּמֵי תּוֹכֵחָה לִשְׁמָהּ וַעֲנָוָה שֶׁלֹּא לִשְׁמָהּ?

The Gemara asks: What is an example of rebuke for its own sake and humility not for its own sake?

ANSWER

כִּי הָא דְּרַב הוּנָא וְחִיָּיא בַּר רַב הֲווֹ יָתְבִי קַמֵּיהּ דִּשְׁמוּאֵל,

It is like this incident where Rav Huna and Chiyya bar Rav were sitting before Shmuel.

STATEMENT

אֲמַר לֵיהּ חִיָּיא בַּר רַב: חֲזִי מָר דְּקָא מְצַעַר לִי.

**Chiyya bar Rav said to him** to Shmuel: **See, Master, that Rav Huna is distressing me** with rebuke!

STATEMENT

קַבֵּיל עֲלֵיהּ דְּתוּ לָא מְצַעַר לֵיהּ.

Rav Huna silently **accepted upon himself that he would no longer distress him.**

STATEMENT

בָּתַר דְּנָפֵיק, אֲמַר לֵיהּ: הָכִי וְהָכִי קָא עָבֵיד.

**After** Chiyya bar Rav **went out,** Rav Huna **said to** Shmuel: **He did such and such** a sin, so I was rebuking him l'shem Shamayim.

QUESTION

אֲמַר לֵיהּ: אַמַּאי לָא אֲמַרְתְּ לֵיהּ בְּאַנְפֵּיהּ?

Shmuel **said to him: Why didn't you say it to him in his presence?**

ANSWER

אֲמַר לֵיהּ: חַס לִי דְּלִיכְסִיף זַרְעֵיהּ דְּרַב עַל יְדַאי!

Rav Huna **said to him: Far be it from me that the child of Rav should be embarrassed on my account!** This shows rebuke l'shmah combined with humility shelo l'shmah, as he held back to spare his honor.

QUESTION

עַד הֵיכָן תּוֹכֵחָה?

The Gemara asks: **How far** must one go in giving **rebuke?** At what point may he stop?

ANSWER

רַב אָמַר: עַד הַכָּאָה,

**Rav said: Until hitting,** meaning until the sinner hits the rebuker.

ANSWER

וּשְׁמוּאֵל אָמַר: עַד קְלָלָה,

**And Shmuel said: Until cursing,** when he curses the rebuker.

ANSWER

וְרַבִּי יוֹחָנָן אָמַר: עַד נְזִיפָה.

**And Rabbi Yochanan said: Until reprimand,** when the sinner angrily scolds him.

EXPLANATION

כְּתַנָּאֵי:

The Gemara notes: This machlokes between Amora'im is **like a dispute between Tanna'im:**

STATEMENT

רַבִּי אֱלִיעֶזֶר אוֹמֵר: עַד הַכָּאָה,

For **Rabbi Eliezer says: Until hitting;**

STATEMENT

רַבִּי יְהוֹשֻׁעַ אוֹמֵר: עַד קְלָלָה,

**Rabbi Yehoshua says: Until cursing;**

STATEMENT

בֶּן עַזַּאי אוֹמֵר: עַד נְזִיפָה.

**Ben Azzai says: Until reprimand.**

EXPLANATION

אָמַר רַב נַחְמָן בַּר יִצְחָק, וּשְׁלָשְׁתָּן מִקְרָא אֶחָד דָּרְשׁוּ:

**Rav Nachman bar Yitzchak said: And all three of them expounded one** single **verse** regarding Shaul and Yehonatan:

PROOF

"וַיִּחַר אַף שָׁאוּל בִּיהוֹנָתָן וַיֹּאמֶר לוֹ בֶּן נַעֲוַת הַמַּרְדּוּת",

It says, **"And Shaul's anger burned against Yehonatan, and he said to him, 'You son of a perverse, rebellious woman...'"**

PROOF

וּכְתִיב: "וַיָּטֶל שָׁאוּל אֶת הַחֲנִית עָלָיו לְהַכּוֹתוֹ".

**And it is written** further: **"And Shaul hurled his spear at him to hit him."**

EXPLANATION

לְמַאן דְּאָמַר עַד הַכָּאָה, דִּכְתִיב: "לְהַכּוֹתוֹ",

Now, **according to the one who said "until hitting",** it is derived **as it is written: "to hit him."**

EXPLANATION

וּלְמַאן דְּאָמַר עַד קְלָלָה, דִּכְתִיב: "לְבָשְׁתְּךָ וּלְבֹשֶׁת עֶרְוַת אִמֶּךָ",

**And according to the one who said "until cursing",** it is derived **as it is written: "to your shame and to the shame of your mother's nakedness."**

EXPLANATION

וּלְמַאן דְּאָמַר עַד נְזִיפָה, דִּכְתִיב: "וַיִּחַר אַף שָׁאוּל".

**And according to the one who said "until reprimand",** it is derived **as it is written: "And Shaul's anger burned."**

QUESTION

וּלְמַאן דְּאָמַר נְזִיפָה, הָכְתִיב הַכָּאָה וּקְלָלָה!

The Gemara asks: **And according to the one who said "until reprimand", isn't hitting and cursing written** there too in that story?

ANSWER

שְׁאנֵי הָתָם, דְּאַגַּב חַבִּיבוּתָא יַתִּירָא דַּהֲוָה בֵּיהּ לִיהוֹנָתָן בְּדָוִד, מְסַר נַפְשֵׁיהּ טְפֵי.

The Gemara answers: **It is different there, because out of the extra love that Yehonatan had for Dovid, he sacrificed himself more** than the strict requirements of halacha demand.

QUESTION

עַד הֵיכָן לֹא יְשַׁנֶּה אָדָם בָּאַכְסַנְיָא שֶׁלּוֹ?

The Gemara asks: **How far** must a host treat him poorly before **a person may change his lodging?**

ANSWER

רַב אָמַר: עַד הַכָּאָה,

**Rav said: Until hitting.**

ANSWER

וּשְׁמוּאֵל אָמַר: עַד שֶׁיְּפַשְׁלוּ לוֹ כֵּלָיו לַאֲחוֹרָיו.

**And Shmuel said: Until they throw his belongings behind him** out the door.

EXPLANATION

בְּהַכָּאָה דִּידֵיהּ — כּוּלֵּי עָלְמָא לָא פְּלִיגִי,

The Gemara analyzes: **Regarding hitting him** directly, **everyone agrees** he may leave immediately.

EXPLANATION

בְּהַפְשָׁלַת כֵּלָיו לַאֲחוֹרָיו — כּוּלֵּי עָלְמָא נָמֵי לָא פְּלִיגִי,

**Regarding throwing his belongings behind him, everyone also agrees** he may leave.

EXPLANATION

כִּי פְּלִיגִי — בְּהַכָּאָה דְּדָבֵיתְהוּ,

**When they disagree,** it is **regarding hitting his wife.**

EXPLANATION

מָר סָבַר: כֵּיוָן דְּלִדִידֵיהּ לָא מְצַעֵר לֵיהּ מַאי נָפְקָא לֵיהּ מִינַּהּ,

One **Master,** Shmuel, **holds: Since they are not distressing him** directly, **what does he care?** He stays.

EXPLANATION

וּמָר סָבַר: אָתֵי לְאִיטְרוּדֵי.

**And** the other **Master,** Rav, **holds: He will come to be distressed** by seeing his wife hit, so he may leave.

QUESTION

וְכָל כָּךְ לָמָּה?

**And why so much** caution against switching lodgings?

ANSWER

דְּאָמַר מָר: אַכְסְנַאי פּוֹגֵם וְנִפְגָּם.

**As the Master said: A guest who leaves impairs** the reputation of the host, **and is** himself **impaired** by people suspecting him of bad behavior.

QUESTION

אָמַר רַב יְהוּדָה אָמַר רַב: מִנַּיִן שֶׁלֹּא יְשַׁנֶּה אָדָם בָּאַכְסַנְיָא שֶׁלּוֹ מִן הַתּוֹרָה?

**Rav Yehuda said in the name of Rav: From where** do we know **from the Torah that a person should not change his lodging?**

PROOF

שֶׁנֶּאֱמַר: "אֶל הַמָּקוֹם אֲשֶׁר הָיָה שָׁם אָהֳלוֹ בַּתְּחִלָּה".

**As it is stated** regarding Avraham Avinu: **"To the place where his tent had been in the beginning."**

PROOF

רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא אָמַר, מֵהָכָא "וַיֵּלֶךְ לְמַסָּעָיו".

**Rabbi Yose b'rabbi Chanina said** it is derived **from here: "And he went on his journeys,"** returning to the same inns.

QUESTION

מַאי בֵּינַיְיהוּ?

**What is the practical difference between them?**

ANSWER

אִיכָּא בֵּינַיְיהוּ אַכְסְנַאי דְּאַקְרַאי.

**There is a difference between them** regarding **a temporary inn** along a journey. According to the first pasuk, even a temporary stop should not be changed.

QUESTION

אָמַר רַבִּי יוֹחָנָן: מִנַּיִן שֶׁלֹּא יְשַׁנֶּה אָדָם מֵאוּמָנוּתוֹ וּמֵאוּמָנוּת אֲבוֹתָיו?

**Rabbi Yochanan said: From where** do we know **that a person should not change from his trade or from his fathers' trade?**

PROOF

שֶׁנֶּאֱמַר: "וַיִּשְׁלַח הַמֶּלֶךְ שְׁלֹמֹה וַיִּקַּח אֶת חִירָם מִצֹּר, בֶּן אִשָּׁה אַלְמָנָה הוּא מִמַּטֵּה נַפְתָּלִי וְאָבִיו אִישׁ צֹרִי חֹרֵשׁ נְחוֹשֶׁת".

**As it is stated: "And King Shlomo sent and fetched Chiram out of Tzor; he was a widow's son of the tribe of Naphtali, and his father was a man of Tzor, a coppersmith."**

PROOF

וְאָמַר מָר: אִימֵּיהּ מִבֵּית דָּן, וּכְתִיב: ״וְאִתּוֹ אָהֳלִיאָב בֶּן אֲחִיסָמָךְ לְמַטֵּה דָּן״.

**And the Master said: His mother was from the house of Dan, and it is written** regarding the Mishkan: **"And with him was Oholiav son of Achisamach of the tribe of Dan."** Thus Chiram continued his family's craft.

QUESTION

עַד הֵיכָן תַּכְלִית יִסּוּרִין?

The Gemara asks: **To what extent is the definition of suffering?** What is the smallest inconvenience considered yissurim to atone for sins?

ANSWER

אָמַר רַבִּי אֶלְעָזָר: כָּל שֶׁאָרְגוּ לוֹ בֶּגֶד לִלְבּוֹשׁ וְאֵין מִתְקַבֵּל עָלָיו.

**Rabbi Elazar said: Anything** such as **where they wove a garment for him to wear and it does not fit him** right.

OBJECTION

מַתְקִיף לַהּ רָבָא זְעֵירָא, וְאִיתֵּימָא רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי:

**Rava Ze'eira, and some say Rabbi Shmuel bar Nachmani, objected to this:**

REFUTATION

גְּדוֹלָה מִזּוֹ אָמְרוּ, אֲפִילּוּ נִתְכַּוְּונוּ לְמָזוֹג בְּחַמִּין וּמָזְגוּ לוֹ בְּצוֹנֵן, בְּצוֹנֵן וּמָזְגוּ לוֹ בְּחַמִּין, וְאַתְּ אָמְרַתְּ כּוּלֵּי הַאי?

**They said something greater than this: Even if they intended to pour hot water for him and poured cold water, or** intended to pour **cold and poured hot,** that is yissurim—**and you say it requires all that** hassle of a garment?

STATEMENT

מָר בְּרֵיהּ דְּרָבִינָא אָמַר: אֲפִילּוּ נֶהְפַּךְ לוֹ חֲלוּקּוֹ.

**Mar the son of Ravina said: Even if his shirt got turned inside out** and he has to take it off and fix it, that is yissurim.

STATEMENT

רָבָא, וְאִיתֵּימָא רַב חִסְדָּא, וְאִיתֵּימָא רַבִּי יִצְחָק, וְאָמְרִי לַהּ בְּמַתְנִיתָא תָּנָא:

**Rava, and some say Rav Chisda, and some say Rabbi Yitzchak, and some say it was taught in a Braisa:**

STATEMENT

אֲפִילּוּ הוֹשִׁיט יָדוֹ לַכִּיס לִיטּוֹל שָׁלֹשׁ וְעָלוּ בְּיָדוֹ שְׁתַּיִם.

**Even if he reached his hand into his pocket to pull out three coins and only two came up in his hand,** forcing him to reach back in.

EXPLANATION

דַּוְוקָא שָׁלֹשׁ וְעָלוּ בְּיָדוֹ שְׁתַּיִם, אֲבָל שְׁתַּיִם וְעָלוּ בְּיָדוֹ שָׁלֹשׁ — לָא, דְּלֵיכָּא טִירְחָא לְמִישְׁדַּיֵּיהוּ.

The Gemara notes: This is **davka** when he wanted **three and two came up in his hand; but** if he wanted **two and three came up in his hand, it is not** considered suffering, **for there is no trouble to throw back** the extra coin.

QUESTION

**וְכָל כָּךְ לָמָּה?**

**And why so much** focus on minor suffering?

ANSWER

**דְּתַנְיָא דְּבֵי רַבִּי יִשְׁמָעֵאל: כֹּל שֶׁעָבְרוּ עָלָיו אַרְבָּעִים יוֹם בְּלֹא יִסּוּרִין קִיבֵּל עוֹלָמוֹ.**

**As it was taught in the school of Rabbi Yishmael: Anyone who passed forty days without any suffering has already received his world**—his reward in this world instead of Olam Haba.

STATEMENT

**בְּמַעֲרָבָא אָמְרִי:**

**In the West,** Eretz Yisrael, **they say:**


**SUMMARY**

The Gemara discusses the halachos of speech, noting that words spoken before three people are considered public knowledge. It warns against praising someone excessively in front of others, as this often leads listeners to speak ill of him or brings unwanted guests to swamp a generous host. Rabbi Yochanan teaches that tzaraas afflicts a person for seven sins: lashon hara, bloodshed, false oaths, forbidden relations, arrogance, theft, and stinginess, bringing pesukim for each. The Gemara then challenges this list from the beraisa of Rabbi Anani bar Sason, which states that the Bigdei Kehunah atone for these very same aveiros. The Gemara answers by distinguishing between a case where one's sinful action accomplished its harmful effect, which brings tzaraas, versus a case where the act did not accomplish its intended effect, where the Priestly Garments provide kaparah.

## לְמַעֲשֶׂה · WHAT TO TAKE HOME

Look at the fascinating sevara the Gemara brings from Rav Dimi's brother about praise: "Le'olam al yesaper adam be-tovaso shel chavero", a person should never praise his friend excessively in front of others. Why? Because out of his praise comes his damage. You think you're doing a Yid a favor, screaming his praises in the marketplace, but people hear about his fortune or his open heart and they jump on him until he's overwhelmed, or someone listening gets jealous and starts bringing up his flaws.

Think about how deep this is for our daily life. Even when our intention is pure, talking about people without thinking through the results can bring real harm. Words are real; they travel, they build, and they destroy. The Tanna is teaching us that guard your tongue isn't just about avoiding a straight-up lashon hara; it means being thoughtful and responsible with every word that comes out of your mouth regarding a fellow Yid.

Before you share news, spread praise, or talk about someone's personal affairs today, even with the best intentions, ask yourself one simple question: "Is sharing this actually good for them?" If there's any chance it brings them unwanted eyes, pressure, or criticism, keep it to yourself.

# 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.'