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.

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

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.

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 דְּלִיכְסֵיף 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.