

חומש עם רש"י • ויצא • תמישי

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

VAYETZEI • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Lavan asks Yaakov Avinu to set his wages so he will stay and continue shepherd his flocks, acknowledging how Hashem has blessed him solely in Yaakov's merit. Yaakov proposes a fair deal where his payment will consist only of the unusually marked sheep and goats that are born from that day on. Even though Lavan immediately tries to trick Yaakov by separating out all the existing marked animals, Yaakov uses peeling rods by the water troughs so the animals give birth to offspring with those precise patterns.

After Yaakov grows exceedingly wealthy through Hashem's blessing, Lavan's sons start expressing jealousy, and Lavan's attitude toward Yaakov turns sour. Hashem then commands Yaakov to return to the Eretz Yisrael. Yaakov calls Rachel and Leah out to the field to explain Lavan's constant deception, detailing how Hashem protected him and how a malach showed him in a dream that it was Hashem directing the birth of the sheep. Rachel and Leah wholeheartedly agree, acknowledging Lavan's unfair treatment, and urge Yaakov to follow Hashem's command without delay.

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

פסוק א

Pasuk 1

וַיֹּאמֶר נָקְבָה שְׂכָרְךָ עָלַי וְאֶתְנָה:

and I will give upon me your wages Specify And he said

רש"י

נִקְבָה. כְּתַרְגוּמוֹ פֶּרֶשׁ אֲגָרָה:

your wage explain as its Targum נקבה

פסוק ב

Pasuk 2

וַיֹּאמֶר אֵלָיו אַתָּה יָדַעְתָּ אֵת אֲשֶׁר עֲבַדְתִּיךָ וְאֵת אֲשֶׁר הָיָה מְקַנְךָ אִתִּי:

with me your livestock was how and — I served you how — know You to him And he said

רש"י

וְאֵת אֲשֶׁר הָיָה מְקַנְךָ אִתִּי. אֵת חֶשְׁבוֹן מְעוֹט מְקַנְךָ שָׂבָא לְיָדִי מִתְחִלָּה,

at first to my hand that came your livestock the smallness of the count of — with me your livestock was that and —

כַּמָּה הָיוּ:

they were how many

פסוק ג

כִּי מַעַט אֲשֶׁר הָיָה לִּי לִפְנֵי וַיִּפְרֹץ לְרַב וַיְבָרֶךְ יְהוָה אֶתְּךָ לְרַגְלִי

for my sake you Hashem and blessed into abundance has burst forth before me to you was that little For

וְעַתָּה מְתִי אַעֲשֶׂה גַם אֲנֹכִי לְבֵיתִי:

for my household I also shall I do when and now

רש"י

לְרַגְלִי. עַם רַגְלִי, בְּשָׁבִיל בִּיאַת רַגְלִי בָּאת אֶצְלָךְ הַבְּרָכָה, כְּמוֹ הָעָם אֲשֶׁר בְּרַגְלֶיךָ

at your feet who the people just like the blessing to you came my foot the arrival of because of my foot with to my foot

שְׁמוֹת י"א, לָעָם אֲשֶׁר בְּרַגְלֵי שׁוֹפְטִים ח' – הַבָּאִים עִמִּי:

with me who come 8 Shoftim at my feet who to the people 11 Shemos

רש"י

גַּם אֲנֹכִי לְבֵיתִי. לְצָרְךָ בֵּיתִי; עֲכָשׁוּ אֵין עוֹשִׁין לְצָרְכִי אֶלָּא בְּנֵי וְצָרֶיךָ אֲנִי

I and needs my sons except for my needs do none now my household for the need of for my house I also

לְהִיּוֹת עוֹשֶׂה גַם אֲנִי עִמָּהֶם לְסִמְכּוֹ, וְזֶהוּ גַם:

also and this is to assist them with them I also doing to be

פסוק ד

וַיֹּאמֶר מָה אֶתֶּן לָךְ וַיֹּאמֶר יַעֲקֹב לֹא תִתֶּן לִי מֵאוֹמָה אִם תַּעֲשֶׂה

you will do if anything me give You shall not Yaakov And he said to you shall I give what And he said

לִי הַדָּבָר הַזֶּה אֲשׁוּבָה אֶרְעָה צֹאנְךָ אֲשָׁמְר:

I will keep your flock I will pasture I will return this thing for me

פסוק ה

אֶעֱבֹר בְּכָל צֹאנְךָ הַיּוֹם הַסֵּר מִשָּׁם כָּל שֶׁה נָקָד וְטָלוּא וְכָל שֶׁה חוּם

dark lamb and every and spotted speckled lamb every from there remove today your flock through all I will pass

בְּכִשְׁבִּים וְטָלוּא וְנָקָד בְּעֵזִים וְהָיָה שְׂכָרִי:

my wages and it shall be among the goats and speckled and spotted among the sheep

רש"י

נָקָד. מִנְמָר בְּחִבְרָבוֹרוֹת דִּקּוֹת כְּמוֹ נִקְדוֹת, פּוֹיִנְטוֹר"א בְּלָעַז:

in foreign language pointure dots like fine with spots spotted Speckled

רש"י

וְטָלוּא. לְשׁוֹן טָלָאִים – חִבְרָבוֹרוֹת רַחְבוֹת:

wide spots patches an expression of and spotted

רש"י

חוּם. שְׁחוּם, דּוּמָה לְאָדָם, רו"ש בְּלָעַז; לְשׁוֹן מִשְׁנָה שְׁחֻמְתִּית וְנִמְצְאָת לְכֹנָה,

white and it was found reddish-dark Mishnah language of in foreign tongue rouge to red similar dark Brown

לְעֵנֶן הַתְּבוּאָה:

the grain regarding the matter of

רש"י

וְהִיא שְׂכָרִי. אוֹתָן שִׁינְלָדוּ מִכָּאן וּלְהֵבֵא נִקְדִּים וּטְלוּאִים בְּעֵזִים וּשְׁחוּמִים

and brownish among the goats and spotted speckled and onward from here that are born those my reward And it shall be

בְּכֹשְׁבִים, יִהְיוּ שְׁלִי, וְאוֹתָן שִׁישְׁנָן עִכְשָׁו, הַפָּרֶשׁ מֵהֶם וְהִפְקִידֵם בְּיַד

in the hand of and entrust them from them separate now that are and those mine they shall be among the sheep

בְּנֵיהֶם, שֶׁלֹא תֹאמַר לִי עַל הַנוֹלָדִים מֵעַתָּה אֵלּוּ הֵיוּ שָׁם מִתְחִלָּה, וְעוֹד,

and furthermore from the beginning there were these from now those born concerning to me you will say so that not your sons

שֶׁלֹא תֹאמַר לִי, עַל יְדֵי הַזָּכָרִים שֶׁהֵן נִקְדִּים וּטְלוּאִים תִּלְדֶּנָּה הַנְּקִבּוֹת

the females will give birth and spotted speckled that they are the males means of by to me you will say so that not

דְּגֻמָּתוֹ מִכָּאן וְאֵילָּה:

and onward from here like their kind

פסוק 1

Pasuk 6

וְעֵנָתָה בִּי צִדְקָתִי בְּיוֹם מָחָר כִּי תָבוֹא עַל שְׂכָרִי לְפָנֶיהָ כָּל

any before you my wage concerning you come when of tomorrow on the day my righteousness for me And shall testify

אֲשֶׁר אֵינְנִי נֹקֵד וּטְלוּא בְּעֵזִים וְחֹם בְּכֹשְׁבִים גָּנוֹב הוּא אֹתִי:

with me it is stolen among the sheep or dark among the goats or spotted speckled is not that

רש"י

וְעֵנָתָה בִּי וְגו'. אִם תַּחֲשֹׁדְנִי שֶׁאֲנִי נוֹטֵל מִשְׁלָּה כָּלֹם, תַּעֲנֶה בִּי צִדְקָתִי

my righteousness for me shall answer anything from yours am taking that I you suspect me if etc. for me and shall answer

כִּי תָבֹא צִדְקָתִי וְתַעֲיִד עַל שְׂכָרִי לְפָנֶיהָ, שֶׁלֹא תִמָּצָא בְּעֵדֵרִי כִּי אִם נִקְדִּים

speckled except in my flock you will find that not before you my wage about and testify my righteousness shall come for

וּטְלוּאִים, וְכָל שֶׁתִּמָּצָא בָּהֶן שֶׁאֵינֶנּוּ נֹקֵד אוֹ טְלוּא אוֹ חֹם, בְּיָדוֹעַ שֶׁגָּנַבְתִּיו

that I stole it it is known brown or spotted or speckled that is not among them that you find and any and spotted

לָּהּ וּבִגְנֻבָּהּ הוּא שָׂרוּי אֵצְלִי:

with me resides it and through theft from you

פסוק 2

Pasuk 7

וַיֹּאמֶר לָבָן הֵן לֹו יְהִי כַּדְבָּרָה:

according to your word it will be if only behold Lavan And he said

רש"י

הֵן. ל' קִבְּלָת דְּבָרִים:

words acceptance of to Well

רש"י

לֹו יְהִי כַּדְבָּר. הַלֹּוּאִי שֶׁתַּחֲפֹץ בָּכָה:

like this that you desire if only like your word it be would

וַיֹּסֶר בַּיּוֹם הַהוּא אֶת הַתִּישִׁים הָעֲקָדִים וְהַטְּלָאִים וְאֵת כָּל הָעִזִּים
 the she-goats all and — and the spotted the streaked the he-goats — that on the day And he removed
 הַנֶּקֶדוֹת וְהַטְּלָאִת כָּל אֲשֶׁר לָבֵן בּוֹ וְכָל חֹם בִּפְשָׁבִים וַיִּתֵּן
 and he gave among the sheep dark and all was in it white that every one and the spotted the speckled
 בְּיָד בָּנָיו:
 his sons into the hand of

רש"י

ויסר. לָבֵן בַּיּוֹם הַהוּא :
 that on the day Lavan And he removed

רש"י

את התישים. עִזִּים זָכָרִים:
 male goats the he-goats —

רש"י

כל אשר לבן בו. כָּל אֲשֶׁר הָיְתָה בּוֹ חֲכַרְפוּרִית לְבָנָה:
 white a spot in it there was that any in it white that all

רש"י

ויתן. לָבֵן בִּיד בָּנָיו :
 his sons into the hand of Lavan And he gave

וַיִּשֶׂם דָּרָךְ שְׁלֹשֶׁת יָמִים בֵּינוֹ וּבֵין יַעֲקֹב וַיַּעֲקֹב רָעָה אֶת
 — was pasturing and Yaakov Yaakov and between between him days three a distance of and he placed
 צֹאן לָבֵן הַנוֹתֶרֶת:
 that remained Lavan the flock of

רש"י

הנותרות. הָרְעוּעוֹת שֶׁבָּהֶן, הַחֹלּוֹת וְהָעֲקָרוֹת שְׂאִינָן אֶלָּא שִׁירִים, אוֹתָן
 them leavings except that were not and the barren ones the sick ones that were among them the defective ones the remaining
 מָסַר לוֹ:
 to him he handed over

וַיִּקַּח לוֹ יַעֲקֹב מִקְּלַ לְבָנָה לַח וְלוֹז וְעֶרְמוֹן וַיִּפְצַל בָּהֶן פִּצְלוֹת
 peelings in them and peeled and plane-tree and almond fresh poplar a staff of Yaakov for himself And took

לְבָנוֹת מַחֲשֵׁף הַלָּבָן אֲשֶׁר עַל הַמִּקְלוֹת:

the rods was on which the white uncovering white

רש"י

מקל לבנה. עץ הוא, ושמו לבנה, כמא דתימא תחת אלון ולבנה הושע ד'

4 Hoshea and white-poplar oak under you say just as livneh and its name is it is a tree white-poplar A rod of

, ואומר אני הוא שקורין טרינבל"א בלע"ז, שהוא לבן:

white which is in foreign language tremble that they call it is I and say

רש"י

לח. כשהוא רטב:

moist when it was fresh

רש"י

לז. ועוד לקח מקל לז, עץ שגדליו בו אגוזים דקים, קולדו"י בלע"ז:

in Old French coudre small nuts on it that grow a tree luz a rod of he took and also Luz

רש"י

וערמון. קשטני"ר בלע"ז:

in foreign tongue chastenier and chestnut

רש"י

פצלות. קלופים קלופים, שהיה עושהו מנמר:

spotted making it that he was peelings peelings streaks

רש"י

מחשוף הלבן. גלוי לבן של מקל, כשהיה קולפו היה נראה ונגלה לבן

the white and uncovered visible was peeling it when he was a rod of of white an uncovering the white making bare

שלו במקום הקלוי:

that was peeled in the place of it

פסוק יא

Pasuk 11

ויצג את המקלות אשר פצל בקרחתים בשקתות המים אשר

where the water in watering-troughs of in the troughs he peeled that the rods — And he set up

תבאן הצאן לשותות לנכח הצאן ויחמנה בבאן לשותות:

to drink when they came and they mated the flock opposite to drink the flock would come

רש"י

ויצג. תרגומו ודע"ז, לשון תחיקה ונעיצה הוא בלשון ארמי, והרבה יש

there are and many Aramaic in the language of it is and sticking in inserting an expression of is wedged its Targum And he set

בתלמוד דצה ושלפה, דץ ביה מיד, דצה כמו דעצה, אלא שמקצר את

— that it shortens except de'atzah is like datzah something in it he stuck and removed it he stuck it in the Talmud

לשוננו:

its language

רש"י

ברהטים. במרוצות המים, בפרכות העשויות בארץ להשקות שם הצאן:
the sheep there to water in the ground that are made in the trenches the water in the currents of In the gutters

רש"י

אשר תבאן וגו'. ברהטים אשר תבאנה הצאן לשותות שם הציג המקלות לנכח
in front of the rods he set there to drink the sheep come where In the troughs etc. they come where

הצאן:

the sheep

רש"י

ויחמנה. הבהמה רואה את המקלות והיא נרתעת לאחוריה והזכר רובעה
would mate her and the male backwards would recoil and it the rods — would see the animal and they conceived
ויולדת פיוצא בו. רבי הושעיה אומר, המים נעשין זרע במעיהן ולא היו
were they and not in their bowels semen became the water says Hoshaya Rabbi to it similar and she bore
צריכות לזכר, וזהו ויחמנה וגו' בראשית רבה :
Rabbah Bereshis etc and they conceived and this is of a male in need

פסוק יב

Pasuk 12

ויחמו הצאן אל המקלות ותלדן הצאן עקדים נקדים וטלאים:
and spotted speckled streaked the flock and brought forth the rods by the flock and mated

רש"י

אל המקלות. אל מראות המקלות:
the rods the sight of At the rods To

רש"י

עקדים. משנים במקום עקידתם, הם קרסלי ידיהם ורגליהם:
and their hindlegs their forelegs the ankles of they are their binding in the place of different Ring-streaked

פסוק יג

Pasuk 13

והפשיבים הפריד יעקב ויתן פני הצאן אל עקד וכל חום
dark-brown and all the ringed toward the flock the faces of and he set Yaakov separated And the sheep
בצאן לבן וישת לו עדרים לבדו ולא שתם על צאן
the flock of with did he put them and not alone flocks for himself and he placed Lavan among the flock of
לבן:
Lavan

רש"י

והכשבים הפריד יעקב. הנולדים עקודים נקדים הבדיל והפריש לעצמן ועשה
and made for themselves and set apart he separated and speckled ankled that were born Yaakov parted And the lambs
אותן עדר עדר לבדו, והוליך אותן העדר העקוד לפני הצאן, ופני הצאן
the sheep so the faces of the sheep in front of the ankled flock that and he led by itself flock a flock them

הָהוּלָכִים אַחֲרֵיהֶם צוֹפוֹת אֲלֵיהֶם; וְזֶהוּ שֶׁאָמַר וַיִּתֵּן פָּנָיו הַצֹּאֵן אֶל עֶקֶד,
the ankled towards the flocks the faces of and he set what it says and this is at them were gazing after them that walked
שֶׁהָיוּ פָנָיו הַצֹּאֵן אֶל הָעֶקְוִדִים, וְאֵל כָּל חוֹם שֶׁמָּצָא בְּצֹאֵן לָבָן:
Lavan in the sheep of that he found brownish all and towards the ankled towards the sheep the faces of that were

רש"י

וישׁת לו עדרים. כמו שפֿרשׁתי:
that I explained as flocks for himself And he placed

פסוק יד

Pasuk 14

וְהָיָה בְּכָל יָחַם הַצֹּאֵן הַמִּקְשָׁרוֹת וְשֵׁם יַעֲקֹב אֶת הַמִּקְלוֹת לְעֵינָיו
before the eyes of the rods — Yaakov that placed the early-bearing the flock mated whenever And it was
הַצֹּאֵן בְּרִהָטִים לְיַחְמָנָה בַּמִּקְלוֹת:
by the rods to make them mate in the troughs the flock

רש"י

המקשרות. כתרגומו הפירות, ואין לי עד במקרא; ומנחם חָבְרוּ עִם
with classified it and Menachem in the Scripture proof-text to me and there is no the early-bearing as its translation The bound ones
אֲחִיתוֹפֶל בִּקְשָׁרִים שְׁמוּאֵל ב' ט"ו, וַיְהִי הַקֶּשֶׁר אֲמִץ שֵׁם, אוֹתָן הַמִּתְקַשְּׁרוֹת
band together those that there strong the conspiracy and was 15 2 Shmuel among the conspirators Achitofel
יַחַד לְמַהֵר עֲבוּרָן:
their pregnancy to hasten together

פסוק טו

Pasuk 15

וּבַהֲעֲטִיף הַצֹּאֵן לֹא יָשִׁים וְהָיָה הָעֲטָפִים לְלָבָן וְהַקְשָׁרִים לְיַעֲקֹב:
for Yaakov and the sturdy for Lavan the feeble ones and were he would place not the flock and when feeble

רש"י

ובהעטיפה. לשון אחר, כתרגומו וּבְלִקְשִׁיּוֹת. ומנחם חָבְרוּ עִם הַמִּתְקַלְצוֹת
the robes with connected it and Menachem and with late-born as its Targum delay an expression of and when feeble
וְהַמְעֲטָפוֹת יִשְׁעִיהוּ ג', לְשׁוֹן עֲטִיפַת כְּסוּת, כְּלוּמָר מִתְעַטְפוֹת בְּעוֹרָן
in their skin they wrap themselves meaning garment wrapping of an expression of 3 Yeshayahu and the mantelets
וְצִמְרָן וְאֵינָן מִתְאַוּוֹת לְהִתְיַחֵם ע"י הַזְּכָרִים:
the males through to be warmed desirous and are not and their wool

פסוק טז

Pasuk 16

וַיִּפְרֹץ הָאִישׁ מְאֹד מְאֹד וַיְהִי לוֹ צֹאֵן רַבּוֹת וַיִּשְׁפָּחוּת
and maidservants numerous flocks to him and he had exceedingly exceedingly the man And spread out
וַעֲבָדִים וְגַמְלִים וַחֲמֹרִים:
and donkeys and camels and menservants

רש"י

צאן רבות. פרות ורבות משאָר צאן:
sheep more than the rest of and multiplied fruitful many sheep

רש"י

ושפחות ועבדים. מוכר צאנו בדמים יקרים ולוקח לו כל אלה:
these all for himself and purchasing dear for a price his sheep he was selling and male-servants and handmaids

פסוק יז

Pasuk 17

וישמע את דברי בני לָבָן לָאמַר לָקַח יַעֲקֹב אֶת כָּל אֲשֶׁר
that all — Yaakov took saying Lavan the sons of the words of — And he heard
לְאָבִינוּ וּמֵאֲשֶׁר לְאָבִינוּ עָשָׂה אֶת כָּל הַכֶּבֶד הַזֶּה:
this the wealth all — he acquired belonged to our father and from that belonged to our father

רש"י

עשה. כָּנַס, כְּמוֹ וַיַּעַשׂ חֵיל וַיִּהְיֶה אֶת עַמְלֵק שְׂמוּאֵל א י"ד :
14 I Shmuel Amalek — and smote troops and he gathered like gathered made

פסוק יח

Pasuk 18

וַיֵּרָא יַעֲקֹב אֶת פְּנֵי לָבָן וַהֲנִה אֵינָנוּ עִמּוֹ כְּתִמּוֹל שְׁלֹשׁ:
and the day before as yesterday with him it was not and behold Lavan the face of — Jacob And Jacob saw

פסוק יט

Pasuk 19

וַיֹּאמֶר יְהוָה אֶל יַעֲקֹב שׁוּב אֶל אֶרֶץ אֲבוֹתֶיךָ וְלִמּוֹלְדֹתֶךָ וְאֵהְיָה
and I will be and to your birthplace your fathers the land of to return Yaakov to HASHEM And He said
עִמָּךְ:
with you

רש"י

שוב אל ארץ אבותיך. וְשָׁם אֵהְיָ עִמָּךְ, אֲבָל בְּעוֹדָךָ מְחֻבָּר לְטָמֵא אִי
it is not to the impure connected while you are but with you I will be and there your fathers the land of to Return
אֲפָשֶׁר לְהַשְׁרוֹת שְׂכִינָתִי עָלֶיךָ בְּרֵאשִׁית רַבָּה :
Rabbah Bereshis upon you My Shechina to rest possible

פסוק כ

Pasuk 20

וַיִּשְׁלַח יַעֲקֹב וַיִּקְרָא לְרַחֵל וּלְלֵאָה הַשָּׂדֶה אֶל צֹאנָו:
his flock to to the field and for Leah for Rachel and he called Yaakov And he sent

רש"י

ויקרא לרחל וללאה. לרחל תחלה ואחר כך ללאה, שהיא היתה עקרת
the primary wife of was for she to Leah so and after first To Rachel and to Leah to Rachel And he called
הבית שפשבילה נזדוג יעקב עם לבן, ואף בניה של לאה מודים בדבר,
to the matter admit Leah of her descendants and even Lavan with Yaakov joined together for whose sake the house
שהרי בעז ובית דינו משפט יהודה אומרים כרחל וכלאח אשר בנו
built who and like Leah like Rachel say Yehudah from the tribe of his judgment and house of Boaz for behold
שתייהם וגו' - הקדימו רחל ללאה:
before Leah Rachel they placed first and so on the two of them

פסוק כא

Pasuk 21

ויאמר להן ראה אנכי את פני אביכן כי איננו אלי כתמל שלשם
the day before as yesterday toward me he is not that your father the face of — I see to them and he said
ואלחי אבי היתה עמדי:
with me was my father and the God of

פסוק כב

Pasuk 22

ואתנה ידעתן כי בכל פחי עבדתי את אביכן:
your father — I served my strength with all that know and you

פסוק כג

Pasuk 23

ואביכן התל בי והחלף את משכרתי עשרת מנים ולא נתנו
permitted him and not times ten my wages — and changed me has cheated and your father
אלהים להרע עמדי:
with me to do harm God

רש"י

עשרת מנים. אין מונים פחות מעשרה:
than ten less counted is not times Ten

רש"י

מנים. לשון סכום, כלל החשבון והן עשירות; למדנו שהחליף
that he changed we have learned tens and they are the calculation the total of a sum an expression of Monim
תנאו ק' פעמים:
times one hundred his condition

פסוק כד

Pasuk 24

אם כה יאמר נקדים יהיה שכרך וילדו כל הצאן נקדים ואם כה יאמר
he would say thus and if speckled the flock all then bore your wage shall be speckled he would say thus If

עֲקָדִים יְהִי שְׂכָרְךָ וַיִּלְדוּ כָּל הַצֹּאן עֲקָדִים:

streaked the flock all then bore your wage shall be streaked

פסוק כה

Pasuk 25

וַיֵּצֵל אֱלֹהִים אֶת מִקְנֵה אֲבִיכֶם וַיִּתֵּן לִי:

to me and gave your father the livestock of — God and took away

פסוק כו

Pasuk 26

וַיְהִי בַּעַת יָחֵם הַצֹּאן וְאִשָּׁא עֵינַי וְאָרָא בַּחֲלוֹם וַהֲנֵה הָעֵתָדִים

the he-goats and behold in a dream and I saw my eyes and I lifted the flock the mating of at the time of And it was

הָעֲלִים עַל הַצֹּאן עֲקָדִים נִקְדָּים וּבָרָדִים:

and mottled speckled were streaked the flock upon mounting

רש"י

וַהֲנֵה הָעֵתָדִים. אַע"פ שֶׁהִבְדִּילָם לָכֵן כָּלָם שָׁלָא יִתְעַבְּרוּ הַצֹּאן דְּגִמְתּוּ,

their like the sheep would conceive so that not all of them Lavan that separated them even though the rams And behold

הָיוּ הַמַּלְאָכִים מְבִיאִין אוֹתָן מֵעֵדֶר הַמְּסוּר בְּיַד בְּנֵי לָבָן לְעֵדֶר

to the flock Lavan the sons of in the hand of entrusted from the flock them bringing the angels were

שְׂפִיד יַעֲקֹב בְּרֵאשִׁית רַבָּה:

Rabbah Bereshit Yaakov which was in the hand of

רש"י

וּבְרָדִים. כְּתַרְגוּמוֹ וּפְצִיחִין, פִּישׁ"ר בְּלַע"ז, חוּט שֶׁל לָבָן מְקִיף אֶת גּוּפוֹ סָבִיב,

around its body — surrounding white of a stripe in foreign tongue faissie and open as its Targum And grisled

חֲבֻרָבוֹרוֹת שְׁלוֹ פְתוּחָהּ וּמְפֻלְשֶׁת מִזֹּא אֶל זֶה; וַאֲיֵין לְהָבִיא עַד מִן הַמִּקְרָא:

the Scripture from a witness to bring and there is no this to from this and running through open of it the spots

פסוק כז

Pasuk 27

וַיֹּאמֶר אֵלַי מִלֵּאָה הָאֱלֹהִים בַּחֲלוֹם יַעֲקֹב וַאֲמַר הִנְנִי:

Here I am and I said Yaakov in the dream God an angel of to me And he said

פסוק כח

Pasuk 28

וַיֹּאמֶר שָׂא נָא עֵינֶיךָ וּרְאֵה כָּל הָעֵתָדִים הָעֲלִים עַל הַצֹּאן עֲקָדִים נִקְדָּים

speckled are streaked the flock upon that mount the he-goats all and see your eyes please raise And he said

וּבָרָדִים כִּי רָאִיתִי אֶת כָּל אֲשֶׁר לָבָן עֹשֶׂה לָּךְ:

to you is doing Lavan that all — I have seen for and mottled

פסוק כט

אֲנֹכִי הָאֵל בֵּית אֶל אֲשֶׁר מָשַׁחְתָּ שָׁם מִצְבֵּה אֲשֶׁר נָדַרְתָּ לִּי שָׁם נָדַר

a vow there to Me you vowed where a pillar there you anointed where El Beis the God of I am

עֲתָה קוֹם צֵא מִן הָאָרֶץ הַזֹּאת וְשׁוּב אֶל אֶרֶץ מוֹלְדְּתְךָ:

your birth the land of to and return this the land from go out arise now

רש"י

האל בית אל. כמו אל בית אל, ה"ה א יתרה, ודרכה מקראות לדבר פן.

so to speak Scriptures is and the way of is redundant the letter Hei God House of God of is like God House of the God of

כִּמוּ פִּי אַתֶּם בָּאִים אֶל הָאָרֶץ כְּנָעַן בַּמִּדְבָּר ל"ד :

34 Bamidbar Canaan the land of to come you when like

רש"י

משחת שם. ל' רבוי וגדלה כשנמשח למלכות, כה ויצק שמן על ראשה –

its top upon oil and he poured so for kingship when anointed and greatness distinction for there you anointed

לְהִיּוֹת מְשׁוּחָה לְמִזְבֵּחַ:

for an altar anointed to be

רש"י

אשר נדרת לי. וצריך אתה לשלמו, שאמרת יהיה בית אלהים, שתקריב שם

there that you offer God the house of shall be for you said to fulfill it are you and obligated to Me you vowed where

קִרְבָּנוֹת:

sacrifices

פסוק ל

וַתַּעַן רָחֵל וְלֵאָה וַתֹּאמְרָנָה לוֹ הַעוֹד לָנוּ חֵלֶק וְנִגְלָה בְּבֵית

in the house of or an inheritance a portion for us Is there yet to him and they said and Leah Rachel And answered

אֲבִינוּ:

our father

רש"י

העוד לנו. למה נעכב על ידה מלשוב? כלום אנו מיחלות לירש

to inherit hope we is there anything from returning your return · should we prevent why for us Is there yet

מִנְכָּסֵי אֲבִינוּ כָּלֹם בֵּין הַזָּכָרִים:

the males among at all of our father from the property

פסוק לא

הֲלוֹא נִכְרִיּוֹת נִחְשַׁבְנוּ לוֹ כִּי מָכַרְנוּ וַיֹּאכַל גַּם אָכֹל אֶת כֶּסֶּפֵּנוּ:

our money — entirely also and he consumed he sold us for to him we considered strangers are not

רש"י

הלא נכריות נחשבנו לו. אִפְּלוּ בַשָּׁעָה שֶׁדָּרָךְ בְּנֵי אָדָם לָתֵת נְדוּנָהּ לְבָנוֹתָיו
to his daughters a dowry to give man is children of that the way of at a time Even by him we considered strangers Are not
- בַּשָּׂעָת נִשְׂוֵאִין - נָהַג עִמָּנוּ כְּנִכְרִיּוֹת, כִּי מָכְרָנוּ לָהּ בְּשָׂכָר הַפָּעֻלָּה:
the work for the wages of to you he sold us for like strangers with us he acted marriage at the time of

רש"י

את כספנו. שָׁעֵבַב דְּמֵי שָׂכָר פָּעֻלָּתָהּ:
your labor the wages of the value of for he withheld our money —

פסוק לב

Pasuk 32

כִּי כָל הָעֶשֶׂר אֲשֶׁר הִצִּיל אֱלֹהִים מֵאֲבִינוּ לָנוּ הוּא וּלְבָנֵינוּ וְעַתָּה כָּל
all and now and to our children it is to us from our father God saved that the wealth all for
אֲשֶׁר אָמַר אֱלֹהִים אֵלֶיךָ עֲשֵׂה:
do to you God said that

רש"י

כִּי כָל הָעֶשֶׂר. כִּי זֶה מְשִׁמֵּשׁ בְּלִשׁוֹן אֶלָּא; כְּלוּמָר, מִשָּׁל אָבִינוּ אֵין לָנוּ
to us there is not our father from that of that is to say but in the sense of serves this for the riches all for
כְּלוּם, אֶלָּא מַה שֶּׁהִצִּיל הַקָּדוֹשׁ מֵאֲבִינוּ שֶׁלָּנוּ הוּא:
it is ours from our father the Holy One blessed be that rescued what but anything
He

רש"י

הִצִּיל. לִשׁוֹן הַפְּרִישׁ, וְכֵן כָּל לִשׁוֹן הַצִּלָּה שֶׁבַּמִּקְרָא לִשׁוֹן הַפְּרִישָׁה,
separation is an expression of that is in Scripture rescue expression of every and so he separated an expression of he separated
שֶׁמִּפְרִישׁ מִן הָרָעָה וּמִן הָאוֹיֵב:
the enemy and from the evil from for he separates him

CHAPTER SUMMARY

The aliyah records Yaakov negotiating his wages with Lavan to receive only the uniquely patterned newborn animals, after which Lavan tries to cheat him by removing all current marked livestock. Yaakov places peeled peeled rods by the drinking troughs during mating times, causing the flocks to produce streaked, speckled, and spotted offspring and building great wealth for Yaakov. When Lavan's sons grow resentful and Lavan's demeanor changes, Hashem commands Yaakov to return home. Yaakov meets Rachel and Leah in the field to describe Lavan's deceit and his divine dream, and his wives eagerly support leaving their father's home to obey Hashem.

Look at the lashon Yaakov Avinu uses when speaking to Rachel and Leah. He says, "B'chol kocho avadti es avichen", I worked for your father with all my strength. Think about who he was working for! Lavan is a crook, a cheat who changed his wages ten times over. Mimeila, we would have thought Yaakov would do the bare minimum, just enough to get by. But no. Yaakov put his whole heart and all his energy into his work, doing absolute emes, because a Yid acts with integrity regardless of how the other person treats him.

Then look at the second half of the story. Yaakov puts out the maklos, the peeled sticks, doing his own hishtadlus. But how did he actually get wealthy? An malach comes to him in a dream and shows him that Hashem Himself was moving the sheep: "Ki ra'iti es kol asher Lavan osehlach." Yaakov put in his full effort, but he knew with total emunah that his parnassah wasn't coming from Lavan's trickery, nor was it coming from his own clever sticks. It was coming straight from Hashem.

This is a major chiddush for our daily life. In our business, in our jobs, or in any bein adam l'chavero, we often encounter people who aren't fair or honest. The yetzer hara comes and says, "Why should I put in full effort for someone who takes advantage of me?" Yaakov teaches us that our ehrlichkeit and our effort are between us and Hashem. We do our job with all our strength, b'sheleimus, while keeping our eyes open to the emunah that no human being can withhold a single penny that Hashem has designated for us.

Today, whatever task or job you are doing, whether at work, at home, or helping another Yid, do it with complete ehrlichkeit and your full energy, without making calculations about whether the other side truly deserves it.

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THE SUGYA

This maseches opens with the foundational Mishnah of Hilchos Arakhin, detailing who is capable of making valuations or vows of market value, and who can be evaluated or vowed for. The Mishnah uses sweeping, inclusive language—"All evaluate, all are evaluated, all vow, and all are vowed"—encompassing Kohanim, Leviim, Yisraelim, women, and even Canaanite slaves. At the same time, the Tanna carefully outlines the specific exceptions and limitations regarding individuals whose gender identity is unclear, such as a tumtum and an androgynos, as well as those who lack full halachic competence, such as a deaf-mute, a deranged person, and a minor.

The Gemara immediately steps in to analyze the precise phrasing of the Mishnah, asking a classic lomdishe question: What exact halachic case is the word "All" coming to add in each of these clauses? Through a rigorous shakla v'tarya, the Gemara clarifies that the inclusive language encompasses a discerning child near adulthood, a repulsive person afflicted with skin boils, and an infant under a month old. Expanding its inquiry, the Gemara draws parallels to similar inclusive language used in other masechtos, analyzing the rules of semichah on a korban and temurah, while diving into a rich machlokes between the Rabbis and Rabbi Yehuda regarding the halachic rights and obligations of an heir.

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

עמוד א' DAF 2A

משנה MISHNAH

MISHNAH

מתני'

MISHNAH:

MISHNAH

הכל מעריכין,

All evaluate, meaning anyone can vow to give the Torah-specified fixed valuation (erech) of a person to the Beis Hamikdash treasury,

MISHNAH

ונעריכין,

and all are evaluated, meaning the valuation of anyone can be vowed by another person,

MISHNAH

and all **vow** to give the market value (demaï) of a person,

MISHNAH

וְנִידָרִין —

and all **are vowed** for their market assessment—

MISHNAH

כֹּהֲנִים, לְוִיִּם וְיִשְׂרָאֵלִים, נָשִׁים וְעֶבְדִּים.

including Kohanim, Leviim, and Yisraelim, women, and Canaanite slaves.

MISHNAH

טוּמְטוּם וְאַנְדְּרוֹגִינוֹס,

A **tumtum**, whose gender is hidden, and an **androginos**, who has both male and female characteristics,

MISHNAH

נוֹדָרִין וְנִידָרִין וּמַעְרִיכִין,

vow, and **are vowed** for market value, and **evaluate** others,

MISHNAH

אָבֵל לֹא נִעְרָכִין,

but they **are not evaluated** by others,

MISHNAH

שְׂאִינוּ נִעְרָה אֶלָּא הַזָּכָר וְדַאי וְנִקְבָּה וְדֹאִית.

because only a definite male and a definite female are evaluated.

MISHNAH

חֵרֵשׁ שׁוֹטֵה וְקָטָן

A deaf-mute, a mentally deranged person, and a minor

MISHNAH

נִידָרִין וְנִעְרָכִין,

are vowed for market value and **are evaluated**,

MISHNAH

אָבֵל לֹא נוֹדָרִין וְלֹא מַעְרִיכִין,

but they **do not vow** and **do not evaluate** others,

MISHNAH

מפני שאין בהם דעת.

because they do not possess halachic competence to make binding vows.

גמרא GEMARA

GEMARA

גמ'

GEMARA:

QUESTION

”הכל מעריכין” — לאתויי מאי?

The Gemara asks: When the Mishnah uses the inclusive term “All evaluate”, what does it come to add?

ANSWER

לאתויי מופלא סמוך לאיש.

The Gemara answers: It comes to add a discerning child near the age of adulthood, whose vows are valid under Rabbinic law even before age thirteen.

QUESTION

”נערכין” — לאתויי מאי?

The Gemara asks: When it says “are evaluated”, what does it come to add?

ANSWER

לאתויי מנוול ומופה שחין.

The Gemara answers: It comes to add a repulsive person and one afflicted with boils.

EXPLANATION

סלקא דעתך אמינא:

The Gemara explains why a pasuk is needed for this: For it might enter your mind to say

EXPLANATION

”נדר בערכך” כתיב,

it is written regarding valuations, “a vow according to your valuation,” linking vows of market value to valuations:

EXPLANATION

כל שישנו בדמים — ישנו בערכין,

anyone who has market value is included in valuations,

EXPLANATION

וכל שאינו בדמים — אינו בערכין.

and anyone who has no market value is not included in valuations. And since a repulsive person has no slave value on the market, we might think he cannot be evaluated either.

ANSWER

קא משמע לן "נפשות", כל דהו.

Therefore, the Mishnah **teaches us** by using the general word "All" that the pasuk says "souls," which means **any person whatsoever** who has a living soul is subject to valuation.

QUESTION

"נודרין" — לאתויי מאי?

The Gemara asks: When the Mishnah says "vow", what does it come to add?

ANSWER

נידריין איצטריה ליה.

The Gemara answers: The Mishnah did not need to add anything here; rather, the word "are vowed" was **needed**, so the Tanna stated "vow" for parallelism.

QUESTION

"נידריין" — לאתויי מאי?

The Gemara asks: Then when it says "are vowed", what does it come to add?

OBJECTION

אי לאתויי טומטום ואנדרוגינז — בהדיא קתני להו!

If you say it comes to add a tumtum and an androgynos, the Mishnah teaches them explicitly in the next clause!

OBJECTION

ואי לאתויי חרש שוטה וקטן — בהדיא קתני להו!

And if you say it comes to add a deaf-mute, a deranged person, and a minor, it teaches them explicitly as well!

OBJECTION

אי לאתויי פחות מִבֶּן חודש, בהדיא קתני להו!

If you say it comes to add an infant under a month old, it teaches them explicitly in a later Mishnah!

OBJECTION

ואי לאתויי נכרי, בהדיא קתני להו!

And if you say it comes to add a non-Jew, it teaches them explicitly in another Mishnah!

RESOLUTION

לעולם לאתויי פחות מִבֶּן חודש,

The Gemara answers: **Actually**, it comes **to add an infant under a month old**,

EXPLANATION

ותני וחדר מפרש.

and this is a standard style of the Tanna, who **teaches a general rule and then later elaborates** on the details.

QUESTION

”הכל סומכין” — לאתויי מאי?

The Gemara asks regarding a similar Mishnah in Menachos: When it says **”All lean”** their hands on the sacrifice, **what does it come to add?**

ANSWER

לאתויי יורש, ודלא פרבי יהודה.

The Gemara answers: It comes **to add an heir** who leans on his father’s offering, **and** this ruling is **not in accordance with Rabbi Yehuda**.

QUESTION

”הכל ממירין” — לאתויי מאי?

The Gemara asks regarding a Mishnah in Temurah: When it says **”All exchange”** a non-sacred animal for a holy one, **what does it come to add?**

ANSWER

לאתויי יורש, ודלא פרבי יהודה.

The Gemara answers: Here too, it comes **to add an heir**, **and** it is **not in accordance with Rabbi Yehuda**.

BRAISA

דתנא: יורש סומך, יורש מימר.

As it was taught in a Braisa: An heir leans on his inherited offering, **and an heir exchanges**.

BRAISA

רבי יהודה אומר: יורש אינו סומך, יורש אינו מימר.

Rabbi Yehuda says: An heir does not lean, **and an heir does not exchange**.

QUESTION

מאי טעמא דרבי יהודה?

The Gemara asks: **What is the reason of Rabbi Yehuda?**

ANSWER

”קרננו” ולא קרבן אביו,

The Gemara answers: The verse says **”his offering,”** implying his own **and not his father’s** offering;

EXPLANATION

וְיָלִיף תְּחִלַּת הַקֹּדֶשׁ מִסּוֹף הַקֹּדֶשׁ —

and he derives the beginning of sanctification (temurah) from the end of sanctification (semichah, right before shechitas ha'korban):

EXPLANATION

מָה סוֹף הַקֹּדֶשׁ יוֹרֵשׁ אֵינוֹ סוֹמֵךְ, אֲףִי תְּחִלַּת הַקֹּדֶשׁ יוֹרֵשׁ אֵינוֹ מִיָּמֶר.

Just as at the end of sanctification an heir does not lean, so too at the beginning of sanctification an heir does not exchange.

EXPLANATION

וּרְבִנּוּ, הָמַר זָמִיר — לְרִבּוֹת אֶת הַיּוֹרֵשׁ,

And the Rabbis say: The extra wording "shall surely exchange" comes to include the heir that he can exchange,

EXPLANATION

וְיִלְפִינּוּ סוֹף הַקֹּדֶשׁ מִתְּחִלַּת הַקֹּדֶשׁ:

and we derive the end of sanctification from the beginning of sanctification:

EXPLANATION

מָה תְּחִלַּת הַקֹּדֶשׁ — יוֹרֵשׁ מִיָּמֶר, אֲףִי סוֹף הַקֹּדֶשׁ — יוֹרֵשׁ סוֹמֵךְ.

Just as at the beginning of sanctification an heir exchanges, so too at the end of sanctification an heir leans.

QUESTION

וּרְבִנּוּ, הֲאִי "קִרְבָּנוֹ" מֵאִי עֲבָדֵי לִיָּהּ?

The Gemara asks: And as for the Rabbis, this word "his offering", what do they do with it? How do they expound it?

ANSWER

מִיִּבְעֵי לִיָּהּ: "קִרְבָּנוֹ" — וְלֹא קִרְבֵּן גּוֹי,

The Gemara answers: They require it for other drashos: "His offering" — and not the offering of a non-Jew, for a non-Jew does not perform semichah;

ANSWER

"קִרְבָּנוֹ" — וְלֹא קִרְבֵּן חֲבִירוֹ,

another "his offering" — and not the offering of his fellow, showing one cannot lean on someone else's sacrifice;

ANSWER

"קִרְבָּנוֹ" — לְרִבּוֹת כָּל בֶּעָלֵי חֻבְרִין לְסְמִיכָה.

and another "his offering" — to include all partners for leaning, showing that joint owners of a korban must all perform semichah.

ANSWER

ורבי יהודה, לרבות כל בעלי חוברין לסמיכה לית ליה, ואי נמי אית ליה,

And Rabbi Yehuda does not hold of the derashah to include all partners for leaning; or alternatively, if he does hold of it, he derives it from a different textual nuance.

עמוד ב' DAF 2B

ANSWER

גוי וחבירו מחד קרא נפקי,

The exclusion of both a **non-Jew** and **another person's** offering **derive from one verse**, the single extra word "his offering",

EXPLANATION

אייתרי להו תרי:

and therefore **there remain for** Rabbi Yehuda **two** extra usages of "his offering":

PROOF

חד "קרננו" ולא קרנן אביו,

One is expounded to teach that he places hands on "**his offering**," but not on **his father's offering** that he inherited,

PROOF

ואידך לרבות כל בעלי חוברין לסמיכה.

and the other mention remains to include all joint owners for semichah.

QUESTION

ורבי יהודה, האי "המר ימיר" מאי עביד ליה?

And the Gemara asks: As for Rabbi Yehuda, what does he do with this doubled phrase "if he shall substitute [hamer yamir]"?

ANSWER

מיבעי ליה לרבות את האשה,

The Gemara answers: **He requires it to include a woman** among those who can effect a temurah,

BRAISA

דתנא: לפי שכל הענין אינו מדבר אלא בלשון זכר,

as it was taught in a braisa: Since the entire section discussing temurah speaks only in masculine terms,

BRAISA

מה סופינו לרבות את האשה?

what is our ultimate source to include a woman in the law of temurah?

BRAISA

תלמוד לומר "וְאִם הָמָר יָמִיר".

The verse states: "And if he shall substitute [hamer yamir]", using a doubled verb to include women.

QUESTION

וּרְבִנּוּ?

The Gemara asks: **And** as for **the Rabbis**, who used hamer yamir for joint owners, from where do they learn that a woman can make a temurah?

ANSWER

מִ"וָאֵם",

The Gemara answers: They derive it from "And if" [v'im], expounding the extra letter vav.

EXPLANATION

וּרְבִי יְהוּדָה "וָאֵם" לֹא דְרִישׁ.

And Rabbi Yehuda does not expound the extra vav in "And if".

QUESTION

"הַכֹּל חַיִּיבִין בְּסוּכָה" — לְאִיתוּיֵי מַאי?

The Gemara resumes analyzing the general statements of braisos and Mishnayos: When a braisa states, "Everyone is obligated in the mitzvah of Sukkah," what does it come to add?

ANSWER

לְאִיתוּיֵי קָטָן שְׂאִינוּ צָרִיךְ לְאִמּוֹ,

The Gemara answers: It comes to add a minor who no longer needs his mother when he wakes at night,

PROOF

דְּתַנּוּ: קָטָן שְׂאִינוּ צָרִיךְ לְאִמּוֹ חַיִּיב בְּסוּכָה.

as we learned in a Mishnah: A minor who no longer needs his mother is obligated in Sukkah.

QUESTION

"הַכֹּל חַיִּיבִין בְּלוּלָב" — לְאִיתוּיֵי מַאי?

The Gemara asks: When a braisa states, "Everyone is obligated in Lulav," what does it come to add?

ANSWER

לְאִיתוּיֵי קָטָן הַיּוֹדֵעַ לְנַעֲנֵעַ,

The Gemara answers: It comes to add a minor who knows how to wave the lulav,

PROOF

דְּתַנּוּ: קָטָן הַיּוֹדֵעַ לְנַעֲנֵעַ חַיִּיב בְּלוּלָב.

as we learned in a Mishnah: A minor who knows how to wave is obligated in Lulav.

QUESTION

”הכל חייבין בציצית” — לאיתווי מאי?

The Gemara asks: When a braisa states, “Everyone is obligated in Tzitzis,” what does it come to add?

ANSWER

לאיתווי קטן היודע להתעטף,

The Gemara answers: It comes to add a minor who knows how to wrap himself in a garment,

PROOF

דתנא: קטן היודע להתעטף — חייב בציצית.

as it was taught in a braisa: A minor who knows how to wrap himself is obligated in Tzitzis.

QUESTION

”הכל חייבין בתפילין” — לאיתווי מאי?

The Gemara asks: When a braisa states, “Everyone is obligated in Tefillin,” what does it come to add?

ANSWER

לאיתווי קטן היודע לשמור תפילין,

The Gemara answers: It comes to add a minor who knows how to guard Tefillin properly in a state of cleanliness,

PROOF

דתנא: קטן היודע לשמור תפילין — אביו לוקח לו תפילין.

as it was taught in a braisa: A minor who knows how to guard Tefillin, his father buys Tefillin for him.

QUESTION

”הכל חייבין בראייה” — לאיתווי מאי?

The Gemara asks: When the Mishnah in Chagigah states, “Everyone is obligated in the appearance” offering on the Yom Tov pilgrimage, what does it come to add?

ANSWER

לאיתווי מי שחציו עבד וחציו בן חורין.

The Gemara answers: It comes to add one who is half-slave and half-free man.

QUESTION

ולרבנא דאמר: מי שחציו עבד וחציו בן חורין פטור מן הראייה,

And according to Ravina who said: One who is half-slave and half-free man is exempt from the appearance offering,

ANSWER

לְאִיתוּיֵי חֵיגֶר בְּיוֹם רִאשׁוֹן וְנִתְפַּשֵּׁט בְּיוֹם שֵׁנִי.

what does the Mishnah come to add? It comes to add one who was lame on the first day of Yom Tov and could not walk up to the Beis Hamikdash, and was healed on the second day.

QUESTION

הַנִּיחָא לְמֵאן דְּאָמַר: כּוּלָּן תּוֹשְׁלוּמִין זֶה לָזֶה,

The Gemara asks: **This works out well according to the one who says: All seven days of the festival make up for one another** as independent obligations,

QUESTION

אֵלָּא לְמֵאן דְּאָמַר: כּוּלָּן תּוֹשְׁלוּמִין לְרִאשׁוֹן — לְאִיתוּיֵי מֵאִי?

but according to the one who says: All seven days are merely making up for the first day, so if one was exempt on day one he remains exempt, **what does** the word "Everyone" come to add?

ANSWER

לְאִיתוּיֵי סוּמָא בְּאַחַת מֵעֵינָיו,

The Gemara answers: It comes to add one who is blind in one of his eyes, that he is obligated in the mitzvah of Re'iyah,

EXPLANATION

וְדָלָא כִּי הָאִי תָנָא.

and this is not in accordance with this Tanna, as we see in the following braisa.

BRAISA

דִּתְנִינָא, יוֹחָנָן בֶּן דְּהַבַּאי אוֹמֵר מִשּׁוּם רַבִּי יְהוּדָה:

For it was taught in a braisa: Yochanan ben Dahavai says in the name of Rabbi Yehuda:

BRAISA

סוּמָא בְּאַחַת מֵעֵינָיו פָּטוּר מִן הָרְאָיָה,

One who is blind in one of his eyes is exempt from the appearance offering,

PROOF

שֶׁנֶּאֱמַר: "יִרְאֶה" "יִרְאֶה",

as it is stated: yireh / yera'eh — the word is written without vowels so it can be read yireh, "he shall see", as well as yera'eh, "he shall be seen".

EXPLANATION

כְּדָרָה שָׂבָא לְרִאוּת כֹּה בָּא לְרִאוּת,

This teaches: Just as he comes to see, so he comes to be seen:

EXPLANATION

מה לראות בשתי עיניו — אף לראות בשתי עיניו.

Just as the way to see is with both of his eyes, so too to be seen, it applies only to one who comes with normal sight in both of his eyes. Thus our Mishnah follows the Tanna Kamma who disagrees with Rabbi Yehuda.

RESOLUTION

ואיפצית אימא: לעולם לאיתויי מי שחציו עבד וחציו בן חורין,

And if you want, say instead: Actually, the word "Everyone" comes to add one who is half-slave and half-freeman.

RESOLUTION

ודקא קשיא לך דרבינא — לא קשיא:

And as for what was difficult for you from the ruling of Ravina who exempts him, this is not difficult:

RESOLUTION

כאן במשנה ראשונה, כאן במשנה אחרונה.

Here our Mishnah follows the earlier version of the Mishnah; there Ravina follows the later version of the Mishnah.

מִשְׁנָה MISHNAH

MISHNAH

דתנו: מי שחציו עבד וחציו בן חורין,

For we learned in a Mishnah: One who is half-slave and half-freeman

MISHNAH

עובד את רבו יום אחד, ואת עצמו יום אחד, דברי בית הלל.

works for his master one day, and for himself one day; these are the words of Beis Hillel.

גְּמָרָא GEMARA

OBJECTION

אמרו להם בית שמאי: תיקנתם את רבו, ואת עצמו לא תיקנתם?

Beis Shammai said to them: You have rectified the situation of his master, but his own situation you have not rectified!

EXPLANATION

לישא שפחה אינו יכול, בת חורין אינו יכול,

He cannot marry a Canaanite maidservant because half of him is a free Jew; he cannot marry a free woman because half of him is a slave.

QUESTION

יבטל?

Shall he remain idle without getting married and fulfilling the mitzvah of Peru U'rvu?

EXPLANATION

וְהָלֹא לֹא נִבְרָא הָעוֹלָם אֶלָּא לְפִרְיָה וּרְבִיָּה,

But was not the world created only for procreation,

PROOF

שְׁנַאמַר: "לֹא תִהְיוּ בְרָאָה לְשֶׁכֶת יִצְרָה!"

as it is stated: "He did not create it to be a waste, He formed it to be inhabited"!

RESOLUTION

אֶלָּא, מִפְּנֵי תִיקוּן הָעוֹלָם,

Rather, for the betterment of the world,

RESOLUTION

כּוֹפִין אֶת רַבּוֹ וְעוֹשֶׂה אוֹתוֹ בֶּן חוֹרִין,

the Beis Din compels his master and he frees him entirely,

RESOLUTION

וְכוֹתֵב שְׁטָר עַל חֲצֵי דָמָיו,

and the slave writes a promissory note for half his value to reimburse the master,

RULING

וְחִזְרוּ בֵּית הַלֵּל לְהוֹרוֹת כְּדִבְרֵי בֵּית שְׁמַאי.

and Beis Hillel retracted and ruled according to the words of Beis Shammai.

QUESTION

"הַכֹּל חֵיִבִּין בְּתַקִּיעַת שׁוֹפָר" — לְאִיתוּיֵי מַאי?

The Gemara asks: When a braisa states, "Everyone is obligated in blowing the shofar," what does it come to add?

ANSWER

לְאִיתוּיֵי קָטָן שֶׁהִגִּיעַ לְחִינוּה,

The Gemara answers: It comes to add a minor who has reached the age of education,

PROOF

דְּתַנּוּ: אִין מְעַכְבִּין אֶת הַקָּטָן מִלְתְּקוֹעַ בְּיוֹם טוֹב.

as we learned in a Mishnah: We do not prevent a minor from blowing shofar on Yom Tov.

QUESTION

”הכל חייבין במקרא מגילה”, “הכל פשרין לקרות את המגילה” — לאיתי

The Gemara asks: When braisos state, “Everyone is obligated in reading the Megillah,” and “Everyone is fit to read the Megillah,” what does it come to add?

SUMMARY

The Gemara investigates the inclusive word “All” in our Mishnah, establishing that it comes to include a mufla samuch l’ish (a discerning minor), a repulsive person who has no market value yet can still be evaluated based on the pasuk of “nefashos”, and an infant under thirty days old. The Sugya then broadens its scope to analyze parallel Mishnayos in Menachos and Temurah that use similar inclusive phrasing regarding semichah and temurah. This leads to a deep clarification of the machlokes between Rabbi Yehuda and the Rabbis regarding whether an heir can perform semichah or effect a temurah on his father’s korban, meticulously deriving their respective shitos from the pesukim.

למעשה WHAT TO TAKE HOME

Look at how the Gemara opens Maseches Arachin. When the Mishnah says “All are evaluated,” the Gemara asks, what does this come to include? And the teretz is unbelievable: it comes to include a menuval u’mukeh shein, a person who is physically broken, repulsive, or covered in boils. Lichoira, you would think that since this poor Yid has zero market value, he wouldn’t have a halachic valuation either. But the Torah teaches us a tremendous chiddush: “Nefashos”, the verse says. As long as a person has a living neshama, their value to Hashem is absolute and unchanging.

Think about what the sugya is telling us for our daily avodah. The world measures a person by their standard “market value”, by how successful, talent-blessed, or impressive they appear on the outside. When things are going smoothly, it is easy to feel good about ourselves. But when a Yid goes through a hard time, when he feels broken, unfocused in his davening, or struggling with a nisayon, the yetzer hara steps in with a big kasha: “Look at you. What are you worth right now? What kind of value do you have?”

That is exactly where this Gemara comes to give us chizuk. A Yid’s intrinsic worth does not depend on his external status or his temporary condition. Hashem looks at the neshama, the holy spark inside every single Jew, and says: You are priceless. Your value to Me isn’t measured by the world’s calculations. Every tiny bit of effort, every quiet kretzsh, every mtzvah you snatch when things are tough is precious beyond measure in Shamayim.

Today, when you encounter a moment where you feel inadequate, down on yourself, or even when you look at another Yid who seems down and broken, stop for a second. Remind yourself of the Torah’s truth: “Nefashos!” Hashem values the neshama inside, exactly as it is right now.

מִסְכֵּת אָבוֹת • פֶּרֶק רִאשׁוֹן

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CHAPTER PREVIEW

We begin our learning of Pirkei Avos by establishing the golden chain of the mesorah, tracing how Moshe Rabbeinu received the Torah at Sinai and passed it down through the generations. This holy transmission went from Yehoshua to the elders, the prophets, and the Men of the Great Assembly, showing us that our oral tradition is unbroken and divine. From there, the chapter introduces the early pairs of Sages, the Zugos, who carried the torch of Torah with immense holiness.

As we delve into their teachings, we find fundamental guidance for our daily avodah and yiras Shamayim. The Sages guide us on how to build a home of Torah, how to conduct ourselves in judgment, how to treat our fellow Jews with warmth, and how to guard our speech. We are introduced to the timeless wisdom of Hillel and Shammai, who teach us the path of peace, diligence in learning, and serving Hashem with absolute sincerity.

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

מִשְׁנָה א

הַשְּׁלֶשֶׁת שֶׁל קַבְּלַת הַתּוֹרָה וְהַנְּהִיגַת הַחֲכָמִים

Mishna 1 • The Chain of Torah Transmission and the Three Directives of the Great Assembly

מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמִסִּינַי לְיֵהוֹשֻׁעַ, וְיֵהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים
and the elders to the elders and Yehoshua to Yehoshua and transmitted it from Sinai Torah received Moshe
לְנָבִיאִים, וְנָבִיאִים מִסְּרוּהָ לְאַנְשֵׁי כְּנֶסֶת הַגְּדוּלָּה. הֵם אָמְרוּ שְׁלֹשָׁה
three said They the Great the Assembly to the Men of transmitted it and the prophets to the prophets
דְּבָרִים, יְהוּי מִתּוֹנִים בְּדִין, וְהַעֲמִידוּ תַלְמִידִים הֶרְבֵּה, וַעֲשׂוּ סִיג לַתּוֹרָה:
for the Torah a fence and make many disciples and establish in judgment deliberate Be things

This Mishnah establishes the unbroken chain of Torah transmission from Sinai down to the Sages of the Great Assembly, who provided foundational guidance for judges and teachers.

מִשְׁנָה ב

הַדְּבָרִים שֶׁעָלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 • The Three Pillars Upon Which the World Stands

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשִּׁיְרֵי כְּנֶסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר, עַל
on say would he the Great the Assembly from the remnants of was the Righteous Shimon
שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת
acts of and on the Temple service and on the Torah on stands the world things three
חֲסָדִים:
kindness

Shimon the Righteous teaches that the existence of the world depends upon Torah study, the Temple service, and acts of lovingkindness.

אֲנִיטִיגֶנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשְׁמֵעוֹן הַצְּדִיק. הוּא הָיָה אוֹמֵר, אַל תְּהִי
be do not say would he the Righteous from Shimon received Socho a man of Antigonus

כְּעֲבָדִים הַמְשַׁמְשִׁין אֶת הָרֵב עַל מְנַת לְקִבֵּל פָּרֶס, אֲלֹא הָיוּ כְּעֲבָדִים
like servants be but a reward to receive condition on the master — who serve like servants

הַמְשַׁמְשִׁין אֶת הָרֵב שְׁלֹא עַל מְנַת לְקִבֵּל פָּרֶס, וַיְהִי מוֹרָא שָׁמַיִם
Heaven the fear of and let be a reward to receive condition on not the master — who serve

עֲלֵיכֶם:

upon you

Antigonus of Socho teaches that one should serve Hashem without the expectation of receiving a reward, while maintaining a constant fear of Heaven.

יוֹסִי בֶן יוֹעֶזֶר אִישׁ צֶרֶדָה וְיוֹסִי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֶם. יוֹסִי
Yose from them received Yerushalayim man of Yochanan ben and Yose Zeredah man of Yoezer ben Yose

בֶּן יוֹעֶזֶר אִישׁ צֶרֶדָה אוֹמֵר, יְהִי בֵּיתְךָ בֵּית וַעַד לַחֲכָמִים, וְהָיָה
and be for the Sages meeting a house of your house let be says Zeredah man of Yoezer ben

מִתְאַבֵּק בַּעֲפָר רַגְלֵיהֶם, וְהָיָה שׁוֹתָה בְּצִמָּא אֶת דְּבָרֵיהֶם:
their words — with thirst drinking and be their feet in the dust of attaching yourself

Yose ben Yoezer and Yose ben Yochanan transmit the tradition, advising one to make their home a gathering place for Sages.

יוֹסִי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר, יְהִי בֵּיתְךָ פֶּתוּחַ לְרוֹחָה, וַיְהִי
and let be wide open your house let be says Yerushalayim a man of Yochanan son of Yose

עֲנִיִּים בְּנֵי בֵּיתְךָ, וְאַל תִּרְבֶּה שִׁיחָה עִם הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ,
they said with his wife the woman with conversation increase and do not your household members of poor people

קֹל וְחֹמֶר בְּאִשְׁתּוֹ חִבְּרוּ. מִכָּאן אָמְרוּ חֲכָמִים, כָּל זְמַן שֶׁאָדָם מֵרַבֶּה
increases that a man the time all the Sages said from here his fellow with the wife of and heavy a light

שִׁיחָה עִם הָאִשָּׁה, גּוֹרֵם רָעָה לְעַצְמוֹ, וּבוֹטֵל מִדְּבַרֵי תוֹרָה, וְסוֹפּוֹ
and his end Torah from words of and desists to himself evil he causes the woman with conversation

יורש גִּיהֵנוֹם:

Gehinnom he inherits

Yose ben Yochanan teaches the importance of keeping a home open to the poor and warns against excessive conversation with women, which distracts from Torah study.

עשה לה רב וקנה לה חבר

Mishna 6 · Appointing a Teacher, Acquiring a Companion, and Judging Others Favorably

יהושע בן פרחיה ונתאי הארכלי קבלו מהם. יהושע בן פרחיה אומר,

says Perachyah son of Yehoshua from them received the Arbelite and Nittai Perachyah son of Yehoshua

עשה לה רב, וקנה לה חבר, והוי דן את כל האדם

man every — judging and be a companion for yourself and acquire a teacher for yourself make

לכף זכות:

merit to the scale of

This Mishnah teaches the importance of spiritual mentorship, friendship, and giving others the benefit of the doubt.

משנה ז

הרחקה משכן רע ומרשע

Mishna 7 · Distancing Oneself from an Evil Neighbor and the Wicked

נתאי הארכלי אומר, הרחק משכן רע, ואל תתחבר לרשע,

with the wicked associate and do not who is evil from a neighbor distance yourself says the Arbelite Nittai

ואל תתיאש מן הפרענות:

retribution of despair and do not

Nittai the Arbelite warns against associating with bad influences and reminds us that divine justice is inevitable.

משנה ח

הנהגת הדין עם בעלי הדין

Mishna 8 · The Conduct of a Judge Toward Litigants

יהודה בן טבאי ושמעון בן שטח קבלו מהם. יהודה בן טבאי אומר,

says Tabbai son of Yehudah from them received Shetach son of and Shimon Tabbai son of Yehudah

אל תעש עצמך כעורכי הדין. וכשיהיו בעלי דין עומדים

standing judgment the masters of and when are the judges like the arrangers of yourself make do not

לפניה, יהיו בעיניה כרשעים. וכשנפטרים מלפניה, יהיו

they should be from before you and when they are like wicked ones in your eyes they should be before you dismissed

בעיניה כזכאין, כשקבלו עליהם את הדין:

the judgment — upon themselves when they accepted like innocent ones in your eyes

Yehudah ben Tabbai teaches that a judge must remain completely impartial, avoiding advocacy and viewing both parties equally during and after the trial.

משנה ט

דרישה וחקירה של עדים וזהירות בדברי הדינים

Mishna 9 · Thorough Interrogation of Witnesses and Caution in the Words of Judges

שמעון בן שטח אומר, הוי מרבה לחקר את העדים, והוי זהיר

careful and be the witnesses — to investigate much be says Shetach son of Shimon

בדבריה, שמא מתוכם ילמדו לשקר:

to lie they will learn from within them lest with your words

Shimon ben Shetach warns judges to cross-examine witnesses thoroughly and to speak carefully so as not to inadvertently teach them how to fabricate testimony.

משנה י

אהבת המלאכה ושנאת הרבנות

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

שְׁמַעְיָה וְאַבְטָלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אוֹמֵר, אָהַב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת
— and hate work — love says Shemaiah from them received and Abtalion Shemaiah
הַרְבָּנוֹת, וְאֵל תִּתְּוֹדַע לְרִשּׁוֹת:
to the ruling authority make yourself known and do not lordship

Shemaiah and Abtalion teach the importance of honest labor, avoiding positions of power, and keeping a safe distance from the ruling authorities.

משנה יא

אזהרה לחכמים להזהר בדבריהם מפני חלול השם

Mishna 11 · A Warning to Sages to Guard Their Words to Prevent Desecration of Heaven's Name

אַבְטָלְיוֹן אוֹמֵר, חֲכָמִים, הִזָּהָרוּ בְּדַבְרֵיכֶם, שֵׁמָא תַּחֲבוּבוּ חֻבַּת גָּלוּת
exile the obligation of you will obligate lest with your words be careful Sages says Avtalyon
וּתְגַלּוּ לְמָקוֹם מִיַּם הָרָעִים, וְיִשְׁתּוּ הַתְּלָמִידִים הַבָּאִים אַחֲרֵיכֶם
after you who come the disciples and they will drink the evil waters to a place of and you will be exiled
וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מְתַחֲלָל:
is profaned Heaven the Name of and it will be found and they will die

Avtalyon warns Torah scholars to speak with extreme precision so that heretical disciples do not misinterpret their words and stray after false doctrines.

משנה יב

הנהגת הלל לאהב שלום ולקרב את הבריות

Mishna 12 · The Conduct of Hillel to Love Peace and Draw Creations Close to Torah

הֵלֵל וְשַׁמַּי קִבְּלוּ מֵהֶם. הֵלֵל אוֹמֵר, הֵיטֵב מִתְּלָמִידָיו שֶׁל אַהֲרֹן, אוֹהֵב
loving Aharon of from the disciples be says Hillel from them received and Shammai Hillel
שְׁלוֹם וְרוֹדֵף שְׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמִקְרָבָן לְתוֹרָה:
to the Torah and drawing them the creations — loving peace and pursuing peace
close

Hillel teaches that one should emulate Aharon the Kohen Gadol by actively pursuing peace and bringing people closer to the Torah through love.

משנה יג

הסכנה בגאווה ובכטול תורה

Mishna 13 · The Danger of Seeking Fame and Neglecting Torah Study

הוּא הָיָה אוֹמֵר, נָגִיד שָׁמָא, אֲבִיד שְׁמָה. וְדָלָא מוֹסִיף, יָסַף.
ceases add and one who does not his name destroys his name one who makes great say used to He
וְדָלָא יָלִיף, קָטָלָא חַיִּב. וְדֹאשְׁתִּימָשׁ בְּתַגָּא, חֵלָף:
passes away of the crown and one who makes use deserves death learn and one who does not

This Mishnah warns against using Torah knowledge for self-aggrandizement and emphasizes the necessity of continuous study.

משנה יד

הוא הִזָּה אומר, אם אין אני לִי, מי לִי. וכִשְׁאֲנִי לְעַצְמִי, מֶה אֲנִי.

am I what for myself alone And when I am is for me who for myself I not If say used to He

וְאִם לֹא עֲכָשִׁיו, אֵימָתִי:

when now not And if

Hillel teaches that a person must take personal responsibility for their own spiritual growth and act without delay.

מִשְׁנָה טו

קביעות התורה, מעוט דבור והסברת פנים

Mishna 15 · Making Torah Study Fixed, Speaking Little and Doing Much, and Welcoming Everyone Warmly

שַׁמַּאי אומר, עשה תורתך קבוע. אֹמֵר מְעַט וְעֹשֶׂה הַרְבֵּה, וְהוֹי מְקַבֵּל אֶת

— receiving and be much and do little say fixed your Torah make says Shammai

כָּל הָאָדָם בְּסִכּוֹר פָּנִים יְפוֹת:

face expression of with a cheerful person every

Shammai teaches the importance of establishing a fixed schedule for Torah study, prioritizing actions over words, and greeting every person with a pleasant and welcoming countenance.

מִשְׁנָה טז

עשה לך רב והרחקה מן הספק

Mishna 16 · Appointing a Teacher and Avoiding Doubt and Estimations in Tithing

רַבִּן גַּמְלִיאֵל הִזָּה אומר, עשה לך רב, וְהִסְתַּלַּק מִן הַסֵּפֶק, וְאֵל

and do not doubt from and remove yourself a teacher for yourself make say would Gamliel Rabban

תִּרְבֶּה לְעֹשֶׂר אֲמָדוֹת:

by estimation to tithe increase

Rabban Gamliel teaches the importance of establishing a halachic authority to resolve doubts and avoiding guesswork when performing mitzvos like tithing.

מִשְׁנָה יז

מעלת השתיקה והמעשה על פני הדבור

Mishna 17 · The Virtue of Silence and Action Over Mere Words

שִׁמְעוֹן בֶּנוֹ אומר, כָּל יָמֵי גִדְּלָתִי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לְגוֹף טוֹב

better for the body did I find and not the Sages among I grew up my days all says his son Shimon

אֶלָּא שְׁתִּיקָה. וְלֹא הַמְדָּרֶשׁ הוּא הָעֵקֶר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמְרַבֶּה

who increases and anyone the action but the main thing is the study and not silence than

דְּבָרִים, מְבִיא חַטָּא:

sin brings words

Shimon the son of Rabban Gamliel teaches that silence is the best path for the body, and that practical action is superior to mere study and excessive speech.

מִשְׁנָה יח

רַבִּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַדִּין
justice on stands the world things three on says Gamliel ben Shimon Rabban

וְעַל הָאֱמֶת וְעַל הַשְּׁלוֹם, שֶׁנֶּאֱמָר זְכַרְיָה ח אֱמֶת וּמִשְׁפָּט שְׁלוֹם שֹׁפֵט
judge peace and judgment of truth 8 Zechariah as it is said peace and on truth and on

בְּשַׁעְרֵיכֶם:

in your gates

Rabban Shimon ben Gamliel teaches that the preservation of human society depends upon the three pillars of justice, truth, and peace.

CHAPTER SUMMARY

The chapter opens with the Men of the Great Assembly and Shimon the Righteous establishing the pillars of the world, followed by Antigonus of Socho's warning to serve Hashem without expecting reward. We then progress through the teachings of the Zugos: Yose ben Yoezer and Yose ben Yochanan on bringing Sages and the poor into our homes; Yehoshua ben Perachiah and Nittai the Arbelite on acquiring teachers and avoiding evil neighbors; Yehudah ben Tabbai and Shimon ben Shetach on careful justice; and Shemaiah and Abtalion on avoiding the ruling power and guarding one's words. Finally, Hillel and Shammai teach us to pursue peace, fix our Torah study, and receive everyone with a pleasant countenance, leading into the instructions of Rabban Gamaliel and his son Shimon on silence and action, and concluding with Rabban Shimon ben Gamaliel's declaration that the world stands on justice, truth, and peace.

לְמַעַשָּׂה WHAT TO TAKE HOME

My dear friend, look at how this first chapter of Pirkei Avos begins. It does not start with abstract philosophies, but with a chain of transmission: Moshe received the Torah from Sinai and passed it down, generation after generation, until it reached us. This tells us that our Torah is not a theory; it is a living, breathing legacy of connection. When you learn, you are not just reading a book, you are joining a chain of holy souls. And what do these sages tell us? They tell us that the world stands on Torah, avodah, and gemilus chasadim, and that the ultimate goal of all our learning is not just to speak, but to do. Shimon his son says it clearly: 'Study is not the most important thing, but actions.'

Think about Shammai's golden rule: 'Say little, but do much, and receive all men with a pleasant countenance.' How often do we promise ourselves or others big things, only to fall short? The Torah wants us to build our lives on quiet, solid action. When you greet another Yid with a warm, genuine smile, you are literally sustaining the world. You are bringing the peace and truth that Rabban Shimon ben Gamaliel says keeps the world standing.

Let us also take to heart the famous words of Hillel: 'If I am not for myself, who is for me? But if I am for my own self, what am I? And if not now, when?' We cannot wait for someone else to do our avodah for us, nor can we live only for ourselves. We must step up, take responsibility for our spiritual growth, and do it today, without putting it off.

Today, choose one small, concrete action instead of just talking about it. When you meet someone, greet them with a genuine, warm smile and a pleasant countenance, and make a fixed five minutes to learn Torah today without any distractions.

תהלים • חמשה קאפיטלער

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.

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשֹׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מָצָא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רַגִּי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוּן עָדִיו לְבָלוּם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוּר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינּוּ וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וְיִתְיַעֲצוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וּנִכְחָדֵם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וְיִשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וְעֲמֹן וְעַמְלֶק פָּלְשֶׁת עִם יֹשְׁבֵי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכֵמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהִיבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֵם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנוֹיָהּ קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל 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.'