

חומש עם רש"י • ויצא • ששי

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

VAYETZEI • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Yaakov Avinu packs up his entire family and all the wealth he worked so hard to acquire in Paddan-aram, setting out to return to his father Yitzchak in Eretz Canaan. Knowing Lavan would try to stop him, Yaakov leaves secretly without telling him. Meanwhile, Rachel takes Lavan's terafim (idols) to wean her father away from his idol worship. When Lavan hears three days later that Yaakov has fled, he gathers his kinsmen and pursues him, catching up to him at Har HaGilad, but Hashem warns Lavan in a dream at night not to say or do anything to Yaakov, whether good or bad.

Upon confronting Yaakov, Lavan complains about the secret departure and accuses him of stealing his terafim. Unaware that Rachel took them, Yaakov invites Lavan to search everything, declaring that whoever possesses the terafim shall not live. Lavan searches all the tents thoroughly but fails to find them because Rachel had hidden them inside the camel's saddle. After the search turns up nothing, Yaakov speaks up with great pain and righteousness, recounting his twenty years of total faithfulness, how he bore every loss himself, and how Hashem saw his affliction and protected him from Lavan's trickery.

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

פסוק א

Pasuk 1

וַיָּקָם יַעֲקֹב וַיַּעֲלֵב וַיִּשָּׂא אֶת בָּנָיו וְאֶת נָשָׁיו עַל הַגְּמָלִים:

the camels upon his wives and — his sons — and lifted up Yaakov And arose

רש"י

אֶת בָּנָיו וְאֶת נָשָׁיו. הַקָּדִים זָכָרִים לְנָקְבוֹת, וְעָשָׂו הַקָּדִים נָקְבוֹת לְזָכָרִים, שְׁנֵי אָמָר

as it is said to males females preceded and Esav to females males he preceded his wives and — his sons —

וַיִּקַּח עָשָׂו אֶת נָשָׁיו וְאֶת בָּנָיו וְגוֹמֵר:

and so on his sons and — his wives — Esav and he took

פסוק ב

Pasuk 2

וַיָּנִיחַ אֶת כָּל מִקְנֵהוּ וְאֶת כָּל רֶכְשׁוֹ אֲשֶׁר רָכַשׁ מִקְנֵה קִנְיָנוֹ אֲשֶׁר

that his purchase the livestock of he acquired that his wealth all and — his livestock all — and he drove

רָכַשׁ בְּפָדֵן אֲרָם לָבוֹא אֶל יִצְחָק אָבִיו אֶרֶץ כְּנָעַן:

Kanaan to the land of his father Yitzchak to to come Aram in Padan he acquired

רש"י

מִקְנֵה קִנְיָנוֹ. מֵה שֶׁקָּנָה מִצֹּאֲנוֹ, עֲבָדִים וּשְׁפָחוֹת וְגַמְלִים וְחֲמוֹרִים:

and donkeys and camels and maidservants menservants from his sheep that he acquired what his acquisition The livestock of

וּלְכֹן הִלֵּךְ לְגֹזֵז אֶת צֹאנוֹ וַתִּגְנֹב רָחֵל אֶת הַתֶּרָפִים אֲשֶׁר לְאָבִיהָ:
her father's which were the teraphim — Rachel and stole his sheep — to shear had gone And Lavan

רש"י

לְגֹזֵז אֶת צֹאנוֹ. שָׁנְתָן בְּיַד בָּנָיו דֶּרֶךְ שְׁלֹשֶׁת יָמִים בֵּינוֹ וּבֵין
and between between him days three a distance of his sons into the hand of which he gave his flock — to shear

יעקב:

Yaakov

רש"י

וַתִּגְנֹב רָחֵל אֶת הַתֶּרָפִים. לְהַפְרִישׁ אֶת אָבִיהָ מֵעֶזְרָא נִתְכַּוְּנָה בְּרֵאשִׁית רַבָּה :
Rabbah Bereshis she intended from idol worship her father — to separate the teraphim — Rachel And Rachel stole

וַיִּגְנֹב יַעֲקֹב אֶת לֵב לָבֹן הָאַרְמִי עַל כָּלִי הַגִּיד לוֹ כִּי בָרַח הוּא:
he was fleeing that him telling not by the Aramean Lavan the heart of — Yaakov And stole

וַיִּבְרַח הוּא וְכָל אֲשֶׁר לוֹ וַיָּקָם וַיַּעֲבֹר אֶת הַנָּהָר וַיֵּשֶׁם אֶת פָּנָיו
his face — and he set the River — and he crossed and he arose was his that and all he and he fled
הָהָר הַגִּלְעָד:
Gilead toward the mountain of

וַיִּגַּד לְלָבֹן בַּיּוֹם הַשְּׁלִישִׁי כִּי בָרַח יַעֲקֹב:
Yaakov had fled that the third on the day to Lavan And it was told

רש"י

בַּיּוֹם הַשְּׁלִישִׁי. שְׁהָרִי דֶּרֶךְ שְׁלֹשֶׁת יָמִים הָיָה בֵּינֵיהֶם:
between them there was days three a journey of for behold the third On the day

וַיִּקַּח אֶת אָחָיו עִמּוֹ וַיִּרְדֵּף אַחֲרָיו דֶּרֶךְ שִׁבְעַת יָמִים וַיִּדְבֹּק
and he overtook days seven a distance of after him and he pursued with him his kinsmen — And he took
אֹתוֹ בְּהָר הַגִּלְעָד:
Gilead in the mountain of him

רש"י

את אחיו. קרוביו:

his kinsmen his brothers —

רש"י

דרך שבעת ימים. כל אותן ג' ימים שהלך המגיד להגיד ללבן הלך יעקב

Yaakov walked to Lavan to tell the messenger that walked days three those all days seven A journey of

לדרכו, נמצא, יעקב רחוק מלבן ששה ימים, ובשביעי השיגו לבן. למדנו

we learned Lavan he overtook him and on the seventh days six from Lavan was distant Yaakov it turns out on his way

שכל מה שהלך יעקב בשבעה ימים הלך לבן ביום אחד שנאמר וירדף אחרי

after him and he pursued as it is said one in day Lavan walked days in seven Yaakov that walked which that all

דרך שבעת ימים, ולא נאמר וירדף אחרי שבעת ימים :

days seven after him and he pursued was it said and not days seven a journey of

פסוק ח

Pasuk 8

ויבא אלהים אל לבן הארמי בחלום הלילה ויאמר לו השמר לך פן

lest yourself guard to him and He said the night in a dream of the Aramean Lavan to God And came

תדבר עם יעקב מטוב עד רע:

bad to from good Yaakov with you speak

רש"י

מטוב עד רע. כל טובתן של רשעים רעה היא אצל הצדיקים יבמות ק"ג :

103 Yevamos the righteous according to it is bad wicked ones of their favor all bad to from good

פסוק ט

Pasuk 9

וישג לבן את יעקב ויעקב תמק את אהלו בחר ולבן תמק את

with pitched and Lavan on the mountain his tent — had pitched and Yaakov Yaakov — Lavan and overtook

אחיו בחר הגלעד:

the Gilad in the mountain of his kinsmen

פסוק י

Pasuk 10

ויאמר לבן ליעקב מה עשית ותגנב את לבבי ותנהג את בנותי

my daughters — and led away my heart — that you deceived have you done what to Yaakov Lavan And he said

בשביות חרב:

a sword like captives of

רש"י

כשביות חרב. כל חיל הבא למלחמה קרוי חרב:

sword is called to war that comes army any sword like captivity of

פסוק יא

לָמָּה נִחַבְּתָה לְבָרִיךְ וַתִּגְנוֹב אֹתִי וְלֹא הִגַּדְתָּ לִּי וְאֲשַׁלַּחְךָ בְּשִׂמְחָה

with joy and I would send you me did you tell and not me and deceive to flee did you hide why

וּבְשִׁירִים בָּתֵּף וּבְכִנּוֹר:

and with lyre with drum and with songs

רש"י

וַתִּגְנוֹב אֹתִי. גָּנַבְתָּ אֶת דַּעְתִּי:

my mind — you stole from me and you stole

פסוק יב

וְלֹא נִטְשֵׁתִנִּי לְנִשְׁק לְבָנִי וּלְבָנֹתַי עַתָּה הִסַּכְתָּ עָשׂוּ:

to do you acted foolishly now and my daughters my sons to kiss did you allow me and not

פסוק יג

יֵשׁ לְאֵל יָדַי לַעֲשׂוֹת עִמָּכֶם רָע וְאֱלֹהֵי אֲבִיכֶם אָמַשׁ אָמַר אֵלַי

to me said last night your father and the God of harm with you to do my hand in the power of There is

לֵאמֹר הִשְׁמַר לָךְ מִדִּבֶּר עִם יַעֲקֹב מִטּוֹב עַד רָע:

bad to from good Yaakov with from speaking for yourself beware saying

רש"י

יֵשׁ לְאֵל יָדַי. יֵשׁ כֹּחַ וְחֵיל בְּיָדִי לַעֲשׂוֹת עִמָּכֶם רָע, וְכָל אֵל שֶׁהוּא

that is Eil and every harm with you to do in my hand and power strength there is my hand to the strength of It is

לִי קֹדֶשׁ עַל שֵׁם עֲזוּז וְרַב אוֹנִים הוּא:

it is power and abundance of might account of on holy for

פסוק יד

וְעַתָּה הִלַּךְ הָלַכְתָּ כִּי נִכְסְךָ נִכְסַּפְתָּ לְבֵית אָבִיךָ לָמָּה גָּנַבְתָּ

did you steal why your father for the house of longed you greatly because went you surely and now

אֶת אֱלֹהֵי:

my gods —

רש"י

נִכְסַּפְתָּ. חֲמַדְתָּ, וְהִרְבָּה יֵשׁ בַּמִּקְרָא, נִכְסַּפָּה וְגַם כָּלְתָה נַפְשִׁי תְהִלִּים פ"ד ,

84 Tehillim my soul pined and also yearned in Scripture there is and much you desired you longed

לְמַעֲשֵׂה יָדֶיךָ תִּכְסֶּךָ אִיּוֹב י"ד :

14 Iyov you would desire your hands for the work of

פסוק טו

וַיַּעַן יַעֲקֹב וַיֹּאמֶר לְלָבָן כִּי יִרְאַתִּי כִּי אֶמְרָתִי פֶן תִּגְזֹל אֶת

— you would rob lest I said for I was afraid because to Lavan and said Yaakov And answered

בְּנוֹתַיךְ מֵעִמִּי:

from me your daughters

רש"י

כִּי יִרְאַתִּי וּגו'. הָשִׁיבוּ עַל רִאשׁוֹן רִאשׁוֹן, שָׁאֵמַר לוֹ, וַתִּנְהַג אֶת בְּנוֹתֵי

my daughters — and you led away to him for he said first the first on he answered him etc. I feared Because

וגו':

etc.

פסוק טז

עִם אֲשֶׁר תִּמְצָא אֶת אֱלֹהֶיךָ לֹא יִחְיֶה נֶגֶד אַחֵינוּ הֶכָּר לָךְ מָה

what is for yourself identify our kinsmen in front of live shall not your gods — you find whomever With

עֲמַדֵּי וְקַח לָךְ וְלֹא יָדַע יַעֲקֹב כִּי רָחֵל גָּנְבָתָם:

had stolen them Rachel that Yaakov did know and not for yourself and take with me

רש"י

לֹא יִחְיֶה. וּמֵאוֹתָהּ קָלָלָה מֵתָהּ רָחֵל בְּדֶרֶךְ בְּרֵאשִׁית רַבָּה

Rabbah Bereshis on the way Rachel died curse and from that shall live Not

רש"י

מָה עֲמַדִּי. מִשְׁלָּה:

from yours with me what is

פסוק יז

וַיָּבֵא לָבָן בָּאֵהָל יַעֲקֹב וּבָאֵהָל לֵאָה וּבָאֵהָל שְׁתֵּי הָאֲמָהוֹת

the maidservants the two and into tent of Leah and into tent of Yaakov into tent of Lavan And he entered

וְלֹא מָצָא וַיֵּצֵא מֵאֵהָל לֵאָה וַיָּבֵא בָּאֵהָל רָחֵל:

Rachel into tent of and he entered Leah from tent of and he went out find and did not

רש"י

בֵּאֵהָל יַעֲקֹב. הוּא אֵהָל רָחֵל, שֶׁהָיָה יַעֲקֹב תָּדִיר אֶצְלָהּ; וְכֵן הוּא אוֹמֵר בְּנֵי

the sons of says it and so with her constantly Yaakov for was Rachel the tent of it was Yaakov into the tent of

רָחֵל אִשְׁתּוֹ יַעֲקֹב וּבְכָלֵן לֹא נֶאֱמַר אִשְׁתּוֹ יַעֲקֹב:

Yaakov the wife of is it said not and regarding all of them Yaakov the wife of Rachel

רש"י

וַיָּבֵא בֵּאֵהָל רָחֵל. כְּשֶׁיֵּצֵא מֵאֵהָל לֵאָה חָזַר לוֹ לְאֵהָל רָחֵל קִדְּם

before Rachel to the tent of to he returned Leah from the tent of when he exited Rachel into the tent of And he came

שִׁיחַפֵּשׁ בָּאֵהָל הָאֲמָהוּת, וְכָל כֹּהֵן לָמָּה? שֶׁהִיא מִפִּיר בָּהּ שֶׁהִיא
that she was with her familiar because he was why this and all the maidservants in the tent of that he searched
מְשַׁמְשֵׁנִית:
meddlesome

פסוק יח

Pasuk 18

וְרָחֵל לָקְחָה אֶת הַתְּרָפִים וַתִּשְׁמֶם בְּכֹר הַגָּמֶל וַתֵּשֶׁב עֲלֵיהֶם
upon them and sat the camel in the cushion of and placed them the idols — had taken and Rachel
וַיִּמְשֹׁשׁ לָבֹן אֶת כָּל הָאֵהָל וְלֹא מָצָא:
find and did not the tent all — Lavan and rummaged through

רש"י

בכר הגמל. לשון פרים וכסתות, פתרגומו בעביטא דגמלא, והיא
and it of the camel in the pack-saddle as its Targum and bolsters pillows an expression of the camel In the saddle-pillow of
מרדעת העשויה כמין פר; ובערובין דף ט"ז שנינו הקיפיה בעביטין, והן
and they are with pack-saddles they enclosed it we learned 16 page and in Eruvin pillow like a type of that is made a saddle-pad
עביטי גמלים, בשט"ו בלעז:
in foreign language bast camels pack-saddles of

פסוק יט

Pasuk 19

וַתֹּאמֶר אֶל אָבִיהָ אֵל יָחַר בְּעֵינַי אֲדֹנָי כִּי לֹא אוֹכַל לָקוּם מִפְּנֵיהָ כִּי
for from before you to arise I am able not that my lord in eyes of burn let not her father to And she said
דָּרָה נָשִׁים לִי וַיִּחַפֵּשׁ וְלֹא מָצָא אֶת הַתְּרָפִים:
the terafim — did he find and not And he searched is to me women way of

פסוק כ

Pasuk 20

וַיִּחַר לַיַּעֲקֹב וַיָּרֹב בְּלָבֹן וַיַּעַן וַיֹּאמֶר לָבֹן מָה
what is to Lavan and said Yaakov and answered with Lavan and he quarreled Yaakov And became incensed
בְּשָׁעִי מָה חָטָאתִי כִּי דָלַקְתָּ אַחֲרָי:
after me you pursued that my sin what is my transgression

רש"י

דלקת. רדפת, כמו על ההרים דלקנו איכה ד', וכמו מדלק אחרי פלשתים
Philistines after from chasing and as in 4 Eichah they chased us the mountains upon as in you pursued dalakta
שמואל א י"ז:
17 I Shmuel

פסוק כא

כִּי מִשְׁשָׁתָּה אֶת כָּל כְּלֵי מַה מָּצָאתָ מִכָּל כְּלֵי בֵּיתְךָ שֵׁים כֹּה

here place your house objects of from all have you found what my things all — you rummaged through for

נֶגַד אֶחָי וְאַחֶיךָ וַיּוֹכִיחוּ בֵּין שְׁנֵינוּ:

us two between and let them decide and your kin my kin before

רש"י

וַיּוֹכִיחוּ. וַיִּבְרְרוּ עִם מִי הַדִּין, אֶפְרוּבִי"ר בְּלָעִז:

in foreign tongue eprouver is the justice whom with and clarify And let them decide

פסוק כב

זֶה עֲשָׂרִים שָׁנָה אֲנֹכִי עִמָּךְ רְחֵלֶיךָ וְעֵזֶיךָ לֹא שָׁכְלוּ וְאֵילֵי צֹאנְךָ

your flock and the rams of miscarry did not and your she-goats your ewes with you I years twenty This

לֹא אָכְלָתִי:

eat I did not

רש"י

לֹא שָׁכְלוּ. לֹא הִפִּילוּ עֲבוּרָם, כְּמוֹ רָחֵם מִשְׁכֵּיל הוֹשַׁע ט', תִּפְלֹט פָּרְתּוֹ וְלֹא

and not his cow calveth 9 Hosea miscarrying a womb like their fetus miscarry did not they miscarried not

תִּשְׁכֵּל אִיּוֹב כ"א :

21 Iyov does miscarry

רש"י

וְאֵילֵי צֹאנְךָ. מִכָּאן אָמְרוּ אֵיל בֶּן יוֹמֹ קְרוֹי אֵיל, שָׂאֵם לֹא כֵן, מַה שִּׁבְּחוּ?

his praise what is so not for if a ram is called day old one a ram they said from here your flock and the rams of

אֵלִים לֹא אָכַל, אָכַל כְּבָשִׁים אָכַל, אִם בֶּן גִּזְלָן הוּא בְּבֹא קִמָּא ס"ה :

65b Kamma Bava he is a thief so if he ate sheep but did he eat not rams

פסוק כג

טֶרֶפָה לֹא הֵבֵאתִי אֵלֶיךָ אֲנֹכִי אַחֲטָנָה מִיָּדִי תִּבְקָשְׁנָה גְּנֻבָתִי

stolen by you would demand it from my hand would bear its loss I to you I brought not that torn by beasts

יוֹם וּגְנֻבָתִי לַיְלָה:

night or stolen by day

רש"י

טֶרֶפָה. עַל יְדֵי אַרְי וְזֶאֱב:

and a wolf a lion hands of by Torn

רש"י

אֲנֹכִי אַחֲטָנָה. לְשׁוֹן קִלְעַ בָּאֶבֶן אֶל הַשְּׁעָרָה וְלֹא יִחַטֵּא שׁוֹפְטִים כ',

20 Shoftim miss and does not the hairbreadth at with the stone slings an expression of will bear its loss I

אָנִי וּבְנֵי שְׁלֹמֹה חֲטָאִים מְלָכִים אֵלֶּיךָ – חֲסֵרִים, אָנֹכִי אַחְסְרָנָה, אִם חָסְרָה
it was missing if will be lacking it I lacking 1 I Melachim lacking Shlomo and my son I
חָסְרָה לִּי, שְׁמִידִי תִבְקֶשְׁנָה:
you will demand it for from my hand to me it was missing

רש"י
אָנֹכִי אַחְסְרָנָה תִּרְגְּמוּ מִן הַתּוֹרָה שֶׁאֵין מִמֶּנָּה, שֶׁהִיטָה נִפְקָדָת וּמַחְסָרָתָהּ, כְּמוֹ וְלֹא
and not like and lacking missing that was from the count missing that which was its Targum would suffer its loss I
נִפְקָד מִמֶּנּוּ אִישׁ בַּמִּדְבָּר ל"א, תִּרְגְּמוּ לֹא שָׁנָא :
was missing not its Targum 31 Bamidbar a man from us was missing

רש"י
גִּנְבֹתִי יוֹם וּגְנַבְתִּי לַיְלָה. גִּנְבֹתִי יוֹם אוֹ גִּנְבֹתִי לַיְלָה, הַכֹּל שֶׁלֹּמְתִי:
I paid everything by night stolen or by day whether stolen by night or stolen by day stolen

רש"י
גִּנְבֹתִי. כְּמוֹ רָבִיתִי בְּגוֹיִם שְׂרָתִי בְּמַדִּינֹת אֵיכָה א' , מְלֵאֲתִי מִשְׁפָּט יִשְׁעִיהוּ א'
1 Yeshayahu justice full of 1 Eichah among the provinces princess among the nations great like stolen
אַהֲבֹתִי לְדוֹשׁ הוֹשֵׁעַ י' :
10 Hoshea to thresh loving

פסוק כד

Pasuk 24

הֵיטִיתִי כִּיּוֹם אֶכְלֶנִי חֶרֶב וְקָרָח בִּלְלִילָה וַתֵּדַד שְׁנֵתִי מֵעֵינָי:
from my eyes my sleep and fled by night and frost drought consumed me by day I was

רש"י
אֶכְלֶנִי חֶרֶב. לְשׁוֹן אֵשׁ אֶכְלָה:
consuming a fire an expression of drought consumed me

רש"י
וְקָרָח. כְּמוֹ מִשְׁלֵיךְ קָרָחוֹ תִּהְיִים קמ"ז, תִּרְגְּמוּ גְלִידָא:
hoar-frost its Targum 147 Tehillim His ice He casts like And frost

רש"י
שְׁנֵתִי. לְשׁוֹן שְׁנָה:
sleep an expression of my sleep

פסוק כה

Pasuk 25

זֶה לִּי עֲשָׂרִים שָׁנָה בְּבֵיתְךָ עֲבַדְתִּיךָ אַרְבַּע עָשָׂרָה שָׁנָה בְּשֵׁתִי בְּנִתֶיךָ
daughters for your two years teen four I served you in your house years twenty to me this
וְשֵׁשׁ שָׁנִים בְּצֹאנְךָ וַתַּחֲלֵךְ אֶת מִשְׁכָּרְתִּי עֲשָׂרַת מָנִים:
times ten my wages — and you changed for your flock years and six

ותחלף את משכרתי. היית מְשַׁנֶּה תנאי שְׂכִינֵנוּ, מְנַקֵּד לְטוֹא, — and you changed my hire — altering you were
 ומַעְקוּדִים לְכָרְדִּים: togrisled and from streaked

פסוק בו

Pasuk 26

לוֹלִי אֱלֹהֵי אָבִי אֱלֹהֵי אַבְרָהָם וַיַּחַד יִצְחָק הָיָה לִי כִּי עַתָּה
 now surely for me was Yitzchak and the Fear of Avraham God of my father God of were it not
 רִיקָם שְׁלַחְתָּנִי אֶת עֲנִי וְאֶת יָגִיעַ כַּפִּי רָאָה אֱלֹהִים
 God saw my hands the toil of and — my affliction — you would have sent empty-handed me
 וַיּוֹכַח אִמָּשׁ: last night and He admonished

וַיַּחַד יִצְחָק. לֹא רָצָה לֹאמֵר אֱלֹהֵי יִצְחָק, שְׂאִין הַקָּב"ה מְיַחַד שְׁמוֹ עַל
 upon His Name associate the Holy One for does not Yitzchak God of to say did he want not Yitzchak And the Dread of
 הַצַּדִּיקִים בְּחַיֵּיהֶם, וְאֵע"פ שְׂאֵמַר לוֹ בְּצֵאתוֹ מִבְּעַר אֲנִי ה' אֱלֹהֵי
 God of Hashem I am Sheva from Be'er in his departure to him that He said and even though in their lifetime the righteous
 אַבְרָהָם אָבִיךָ וְאֱלֹהֵי יִצְחָק, בְּשָׁבִיל שְׂפָחוֹ עֵינָיו, וְהָרִי הוּא כִּמְתִּ; יַעֲקֹב
 Yaakov like the dead he was and behold his eyes that grew dim because Yitzchak and the God of your father Avraham
 נִתְיָרָא לֹאמֵר אֱלֹהֵי, וְאִמָּר וַיַּחַד:
 and the Dread of and he said God of to say was afraid

וַיּוֹכַח. לְשׁוֹן תּוֹכָחָה הוּא וְלֹא לְשׁוֹן הוֹכָחָה:
 deciding proof an expression of and not it is reproof an expression of And he reproved

CHAPTER SUMMARY

Yaakov leaves Paddan-aram secretly with his family and possessions to return to Yitzchak in Canaan, while Rachel takes Lavan's terafim to separate her father from idolatry. Lavan pursues Yaakov for seven days and overtakes him at Har HaGilad after Hashem warns him in a dream not to harm Yaakov. Lavan accuses Yaakov of fleeing secretly and stealing his terafim, prompting Yaakov—who did not know Rachel took them—to declare that whoever has the terafim will not live and to bid Lavan search his entire camp. Lavan searches all the tents in vain because Rachel hid the terafim under a camel saddle, after which Yaakov defends his complete integrity over twenty years of grueling service, noting that only Hashem's intervention prevented Lavan from sending him away penniless.

Look at the cheshbon Yaakov Avinu makes when he answers Lavan. For twenty years, he worked in scorching heat by day and freezing cold by night. If a sheep was torn by a wild beast, Yaakov absorbed the loss himself. He treated every single sheep as if it were his own absolute responsibility. The Torah is coming to show us what true ne'emanus, genuine honesty and devotion, looks like in the eyes of Yaakov Avinu.

Lichoira, a person could say, "Lavan is a crook who keeps changing my wages, why should I break my back for his flock?" But that was not Yaakov's sevara. Yaakov knew that a Yid's integrity in business and in daily responsibilities is not dependent on how the other guy acts. When you take on a job or a commitment, you do it b'shlaimusz, with total yiras Shamayim, because Hashem sees "the toil of my hands" and ultimately He is the One who protects you and pays your true reward.

When we go out into the world, whether in our parnassah, in our homes, or in our bein adam l'chavero, we have to carry that same Yiddish ne'emanus. Give an honest day's work, keep your word down to the last detail, and take full responsibility without making cheap excuses.

Today, pick one commitment or task at work or at home, and fulfill it with extra care and complete honesty, just like Yaakov Avinu.

דף יומי • ערכין • דף ג'

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THE SUGYA

In this daf, the Gemara continues its deep-dive analysis into the classic Mishnayos and Braitos that open with the word "All" (הכל). The Gemara goes step-by-step through each case to clarify what extra halachic application or category of person is being included. We learn about the obligation of women in Megillah reading, the halachos of women, slaves, and minors forming a zimmun for Bircas Hamazon, as well as the rules of tumah regarding a child—whether through zivah, corpse uncleanness, or tzaraas afflictions.

The shakla v'tarya then moves into other areas of halachah, including who is eligible to examine tzaraas afflictions, who may sanctify and sprinkle the waters of the Parah Adumah, and who is kosher for shechitah. Through these inquiries, the Gemara demonstrates how every extra word in a Mishnah or pasuk comes to teach us precise halachic rulings.

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

עמוד א' DAF 3A

QUESTION

מאי?

What does this baraita come to add with the word "All" regarding reading the Megilla?

ANSWER

לאתויי נשים,

The Gemara answers: It comes **to add women** as being obligated in the mitzvah,

EXPLANATION

וכדרבי יהושע בן לוי,

and this is **in accordance with** the statement of **Rabbi Yehoshua ben Levi**,

PROOF

דאמר רבי יהושע בן לוי: נשים חייבות במקרא מגילה, שאף הן היו באותו הנס.

as **Rabbi Yehoshua ben Levi** said: **Women** are obligated in the reading of the Megilla, for they too were included in that miracle.

QUESTION

"הכל חייבין בזימון" — לאתויי מאי?

The baraita stated: **"All are obligated in a zimmun"** — the Gemara asks: **to add what** does this inclusion come?

ANSWER

לְאֶתְּנֵי נָשִׁים וְעֶבְדִּים,

The Gemara answers: It comes **to add women and slaves** that they may form a zimmun among themselves,

PROOF

דִּתְּנֵי: נָשִׁים מְזֻמְּנֹת לְעַצְמָן, וְעֶבְדִּים מְזֻמְּנִין לְעַצְמָן.

as it was taught in a baraita: Women form a zimmun for themselves, and slaves form a zimmun for themselves.

QUESTION

”הַכֹּל מִצְטָרְפִין לְזִמּוּן” — לְאֶתְּנֵי מֵאִי?

The baraita stated: **“All combine for a zimmun”** — the Gemara asks: **to add what** does this come?

ANSWER

לְאֶתְּנֵי קָטָן הַיּוֹדֵעַ לְמִי מְבָרְכִין,

The Gemara answers: It comes **to add a minor who knows** to **Whom** we recite blessings,

PROOF

דָּאָמַר רַב נַחֲמָן: יוֹדֵעַ לְמִי מְבָרְכִין — מְזֻמְּנִין עִלּוּ.

for Rav Nachman said: Regarding a minor who **knows** to **Whom** we recite blessings — we may form a zimmun with him as the third person.

QUESTION

”הַכֹּל מִטְּמֵאִין בְּזִיבָה” — לְאֶתְּנֵי מֵאִי?

We learned in a Mishnah: **“All become impure through zivah”** — the Gemara asks: **to add what** does this inclusion come?

ANSWER

לְאֶתְּנֵי תִינוּק בֶּן יוֹמוֹ,

The Gemara answers: It comes **to add a one-day-old infant** who suffers a discharge,

PROOF

דִּתְּנֵי: “אִישׁ” — מָה תִּלְמוּד לֹאמַר “אִישׁ אִישׁ”? לְרִבּוֹת תִּינוּק בֶּן יוֹם אֶחָד שֶׁמִּטְמֵא בְּזִיבָה, דְּבָרֵי רַבִּי יְהוּדָה.

as it was taught in a baraita: The verse could have simply stated **“a man”** [ish]; what does the verse teach us when it says **“Any man”** [ish ish]? It comes **to include a infant who is one day old**, that he becomes impure through zivah; these are the words of Rabbi Yehuda.

STATEMENT

רַבִּי יִשְׁמָעֵאל בֶּן־רַבִּי יוֹחָנָן בֶּן בְּרוּקָה אוֹמֵר: אֵינוֹ צָרִיךְ,

Rabbi Yishmael the son of Rabbi Yochanan ben Beroka says: That extra word is **not needed** for this drasha,

PROOF

הרי הוא אומר: "והזב את זובו לזכר ולנקבה",

for behold it says in another pasuk regarding zivah: "And he who has his discharge, for the male and for the female" —

EXPLANATION

"לזכר" — כל שהוא זכר, בין קטן בין גדול,

"for the male" includes anyone who is male, whether a minor or an adult;

EXPLANATION

"לנקבה" — כל שהיא נקבה, בין קטנה בין גדולה.

and "for the female" includes anyone who is female, whether a minor or an adult.

QUESTION

אם כן, מה תלמוד לומר "איש איש"?

If so, what does the verse teach us when it says "Any man" [ish ish]?

ANSWER

דברה תורה כלשון בני אדם.

The baraita answers: **The Torah spoke in the ordinary language of people**, and no extra halachic derivation is learned from the repetition.

QUESTION

"הכל מטמאין בטמא מת" — לאתויי מאי?

The baraita stated: "All become impure through a corpse's uncleanness" — the Gemara asks: **to add what** does this come?

ANSWER

לאתויי קטן;

The Gemara answers: It comes **to add a minor**;

EXPLANATION

סלקא דעתך אמינא: "איש אשר יטמא ולא יתחטא" — "איש" אין, קטן לא, קא משמע לן: "ויעל הנפשות אשר היו שם".

for it might have entered your mind to say, since the verse says regarding corpse uncleanness: "And a man who shall become impure and not purify himself" — a adult "man", yes, he becomes impure, but a **minor**; no; therefore the baraita teaches us by citing the pasuk regarding sprinkling: "and upon the souls who were there", meaning anyone who was present, including a minor.

QUESTION

אלא, "איש" למעוטי מאי?

The Gemara asks: **Rather**, the word "man" in that pasuk comes to **exclude what**?

ANSWER

לְמַעוּטֵי קָטָן מִכֶּרֶת.

The Gemara answers: It comes to **exclude a minor from** the punishment of **kares** if he enters the Beis Hamikdash in a state of tumah.

QUESTION

"הַכֹּל מִטְמְאִין בְּנִגְעִים" — לְאַתּוּיֵי מֵאִי?

We learned in a Mishnah: "**All become impure through tzaraas afflictions**" — the Gemara asks: to **add what** does this come?

ANSWER

לְאַתּוּיֵי קָטָן.

The Gemara answers: It comes to **add a minor**.

EXPLANATION

סָלָקָא דַּעְתָּךְ אֲמִינָא: "אִישׁ צָרוּעַ" כְּתִיב — אִישׁ אֵין, קָטָן לָא, קָא מִשְׁמַע לָן.

For it might have entered your mind to say: "A afflicted man" [ish tzaru'a] is written — an adult "man", yes, he gets tumah, but **a minor, no; therefore** the Mishnah **teaches us** that a minor also becomes impure through afflictions.

QUESTION

וְאִמָּא הָכִי נָמִי!

The Gemara asks: **But say that this is indeed so**, that a minor does not contract tzaraas tumah!

ANSWER

אָדָם "כִּי יִהְיֶה בְּעוֹר בְּשָׂרוֹ", מִכָּל מְקוֹם.

The Gemara answers: The Torah states, "**When a person** [adam] **shall have in the skin of his flesh**" — which includes any human being **in any case**, including a minor.

QUESTION

וְאֵלָא "אִישׁ" לָמָּה לִּי?

And rather, why do I need the word "man" in that pasuk?

ANSWER

לְכַדְתְּנָא: "אִישׁ" — אֵין לִי אֵלָא אִישׁ, אִשָּׁה מִנֵּין?

The Gemara answers: It is needed **for that which was taught** in a baraita: "A man" — I only have a derivation for a man; **from where do I know** that the laws of tzaraas apply to a woman?

PROOF

כְּשֶׁהוּא אוֹמֵר "וְהַצָּרוּעַ" — הֲרִי כָּאֵין שְׁנֵימָם.

When it says "And the afflicted one" [vehazatzerua] — the extra letter vav implies **behold, there are two** categories included here, both male and female.

QUESTION

אם כן, מה תלמוד לומר "איש"?

If so, what does the verse teach us when it says "A man"?

ANSWER

לענין של מטה — איש פורע ופורם, ואין האשה פורעת ופורמת.

The baraita answers: It applies **to the matter mentioned below** — that a man must let his hair grow wild and rend his **garments** when afflicted with tzaraas, **but a woman does not** let her hair grow wild and rend her garments.

QUESTION

"הכל רואין את הנגעים", "הכל כשרין לראות את הנגעים" — לאתויי מאי?

The baraita states: "**All examine tzaraas afflictions**", and another baraita states: "**All are fit to examine tzaraas afflictions**" — the Gemara asks: **to add what** do these statements come?

ANSWER

לאתויי שאינו בקי בהן ובשמותיהן.

The Gemara answers: It comes **to add** a Kohen **who is not expert in them and in their names**, provided an expert instructs him.

OBJECTION

והאמר מר: אינו בקי בהן ובשמותיהן — אינו רואה את הנגעים!

The Gemara asks: **But did not the Master say:** One who is **not expert in them and in their names** may not examine afflictions?

RESOLUTION

אמר רבינא: לא קשיא, הא דמסברי ליה וסבר, הא דמסברי ליה ולא סבר.

Ravina said: **This is not difficult:** This baraita which qualifies him is speaking where **they explain it to him and he understands** the halachos; whereas **that** statement which disqualifies him is speaking where **they explain it to him and he still does not understand**.

QUESTION

"הכל כשרין לקדש" — לאתויי מאי?

We learned in a Mishnah: "**All are fit to sanctify**" the Parah Adumah waters — the Gemara asks: **to add what** does this inclusion come?

ANSWER

לרבי יהודה לאתויי קטן, ולרבנן לאתויי אשה.

The Gemara answers: **According to Rabbi Yehuda**, it comes **to add a minor**; and according to the Rabbis, it comes **to add a woman**.

PROOF

דַּתְנֹן: הַכֹּל כְּשִׁירִין לְמִדָּשׁ, חוּץ מִחֵרֶשׁ שׁוֹטָה וְקָטָן; רַבִּי יְהוּדָה מְכַשִּׁיר בְּקָטָן, וּפּוֹסֵל בְּאַשָּׁה וּבְאַנְדְּרוֹגִינוֹס.

As we learned in a Mishnah: All are fit to sanctify the spring water with the ashes of the Parah Adumah, except for a deaf-mute, an imbecile, and a minor; Rabbi Yehuda validates a minor, but disqualifies a woman and an androgynos.

QUESTION

”הַכֹּל כְּשִׁירִין לְהִזּוֹת” — לְאַתּוּי מֵאִי?

We learned in a Mishnah: “All are fit to sprinkle” the purification waters — the Gemara asks: to add what does this inclusion come?

ANSWER

לְאַתּוּי עָרֵל, וְכִדְרָבִי אֶלְעָזָר, דָּאָמַר רַבִּי אֶלְעָזָר: עָרֵל שֶׁהֵזָה — הִזָּאתוֹ כְּשֶׁרָה.

The Gemara answers: It comes to add an uncircumcised person, and this is in accordance with Rabbi Elazar, for Rabbi Elazar said: An uncircumcised person who sprinkled — his sprinkling is valid.

QUESTION

”הַכֹּל שׁוֹחֲטִין” — לְאַתּוּי מֵאִי?

We learned in a Mishnah: “All may slaughter” — the Gemara asks: to add what do the two expressions in the Mishnah come?

ANSWER

חֶדָּא לְאַתּוּי פּוֹתִי, וְחֶדָּא לְאַתּוּי יִשְׂרָאֵל מְשׁוּמֵד.

The Gemara answers: One expression comes to add a Kuthite [Samaritan], and one expression comes to add an apostate Jew who eats non-kosher meat out of desire.

QUESTION

”הַכֹּל מַעֲלִין לְאֶרֶץ יִשְׂרָאֵל” — לְאַתּוּי מֵאִי?

We learned in a Mishnah: “All may compel to move up to Eretz Yisrael” — the Gemara asks: to add what does this inclusion come?

עמוד ב' DAF 3B

ANSWER

לְאַתּוּי עֲבָדִים,

The Gemara answers: It comes to include slaves, that if a slave wishes to ascend to Eretz Yisrael, he can compel his master to move with him or free him.

QUESTION

וּלְמֵאן דִּתְנִי עֲבָדִים בְּהֶדְיָא, לְאַתּוּי מֵאִי?

And according to the one who explicitly teaches slaves in that same Mishnah, **what** does the phrase 'All ascend' come to include?

ANSWER

לְאֶתוּי מִנֶּה הֵיכָּה לָנוּה הָרָעָה.

The Gemara answers: It comes **to include** a man compelling his household to move **from a beautiful dwelling** outside the Land **to a bad dwelling** inside Eretz Yisrael.

EXPLANATION

”וְאֵין הַכֹּל מוֹצִיאִין” — לְאֶתוּי עֶבֶד שֶׁבָּרַח מִחוּצָה לָאָרֶץ לָאָרֶץ.

When the Mishnah states, "**And not all may remove**" people from Eretz Yisrael, it comes **to include** a slave who fled from **outside the Land into Eretz Yisrael**, whose master cannot force him back out.

EXPLANATION

”הַכֹּל מַעֲלִין לִירוּשָׁלַיִם” — לְאֶתוּי מִנֶּה הֵיכָּה לָנוּה הָרָעָה,

When the Mishnah states, "**All bring up to Yerushalayim**," it comes **to include** moving **from a beautiful dwelling** outside Yerushalayim **to a bad dwelling** inside Yerushalayim.

QUESTION

”וְאֵין הַכֹּל מוֹצִיאִין” — לְאֶתוּי מֵאֵי?

And when the Mishnah states, "**And not all take out**" from Yerushalayim, **what** does this come **to include**?

ANSWER

לְאֶתוּי מִנֶּה הָרָעָה לָנוּה הֵיכָּה.

It comes **to include** that one cannot compel his family to leave Yerushalayim even **from a bad dwelling** in Yerushalayim **to a beautiful dwelling** elsewhere in Eretz Yisrael.

BRAISA

הַכֹּל חַיִּיבִין בְּסוּכָּה, כֹּהֲנִים וְיִשְׂרָאֵלִים.

A Braisa states: **All are obligated in the mitzvah of Sukkah: Kohanim, Levi'im, and Yisraelim.**

QUESTION

כְּשִׁיטָא! אֵי הָנִי לָא מְחַיִּיבִי, מֵאֵן מִיחַיִּיבִי?

The Gemara asks: Isn't that **obvious**? If these are **not obligated**, who is obligated?

ANSWER

כֹּהֲנִים אֵיצְטְרִיכָא לֵיהּ,

The Gemara answers: **It was necessary for it to teach** the obligation of **Kohanim**,

EXPLANATION

סָלָקָא דַּעְתָּךְ אָמִינָא: הוֹאִיל וּכְתִיב "בְּסֻכּוֹת תֵּשְׁבוּ", וְאָמַר מָר "תֵּשְׁבוּ שְׁבַעַת יָמִים" כְּעֵין תְּדוּרוֹ, מָה דִּירָה — אִישׁ וְאִשְׁתּוֹ, אֵף סוּכָה — אִישׁ וְאִשְׁתּוֹ,

for it might enter your mind to say: Since it is written, "In Sukkos shall you dwell," and the Master said: "You shall dwell seven days" means you must dwell in the Sukkah just as you reside in your home all year; just as standard residence is a man and his wife, so too Sukkah requires a man and his wife together,

EXPLANATION

וְהָנִי כֹהֲנִים הוֹאִיל וּכְנִי עֲבוּדָה נִינְהוּ — לֹא לִיחְיִיבוּ.

and as for these Kohanim, since they are engaged in the Avodah in the Beis HaMikdash during the Yom Tov and cannot sleep with their wives, they should not be obligated in Sukkah at all.

RESOLUTION

קָא מִשְׁמַע לָן: נָהִי דְפִטְיָרִי בְּשַׁעַת עֲבוּדָה, בְּלֹא שְׁעַת עֲבוּדָה חִיּוּבִי מִיחְיִיבִי,

Therefore, the Braisa teaches us: Granted that they are exempt at the time of Avodah, but when it is not the time of Avodah they are obligated,

PROOF

מִיָּדֵי דְחֻוָּה אַהוּלָכִי דְרָכִים, דָּאָמַר מָר: הוֹלָכִי דְרָכִים בַּיּוֹם פְּטוּרִין מִן הַסּוּכָה בַּיּוֹם, וְחִיּוּבִים בַּלַּיְלָה.

just as it is with travelers, as the Master said: Travelers during the day are exempt from Sukkah during the day, but they are obligated at night.

BRAISA

הַכֹּל חִיּוּבִין בְּצִיצִית, כֹּהֲנִים לְוִיִּם וְיִשְׂרָאֵלִים.

Another Braisa states: All are obligated in Tzitzis: Kohanim, Levi'im, and Yisraelim.

QUESTION

פְּשִׁיטָא!

The Gemara asks: Isn't that obvious!

ANSWER

כֹּהֲנִים אֵיצְטְרִיךְ לֵיהּ,

The Gemara answers: It was necessary for it to teach the obligation of Kohanim,

EXPLANATION

סָלָקָא דַּעְתָּךְ אָמִינָא: הוֹאִיל וּכְתִיב "לֹא תִלְבַּשׁ שַׁעֲטָנִים... גִּדְלִים תַּעֲשֶׂה לָּךְ", מֵאֵן דְּלֹא אִישְׁתְּרִי כְּלָאִים לְגַפְיָה בְּלִבִּישָׁה הוּא דְמַחְיִיב בְּמִצְוַת צִיצִית,

for it might enter your mind to say: Since it is written, "You shall not wear Kilayim... twisted threads shall you make for yourself," juxtaposing Kilayim to Tzitzis, we might say that only one for whom Kilayim is not permitted in wearing is obligated in the mitzvah of Tzitzis,

EXPLANATION

וְהָנִי כֹהֲנִים, הוֹאִיל וְאַיִשְׁתָּרִי כְּלָאִים לְגַבֵּיהֶוּ, לֹא לְחִיבּוֹ.

and as for these Kohanim, since Kilayim is permitted to them when wearing the Avnet during the Avodah, they should not be obligated in Tzitzis.

RESOLUTION

קָא מִשְׁמַע לָן: נִהִי דְאַיִשְׁתָּרִי בְּעֵידֹן עֲבוּדָה, בְּלֹא עֵידֹן עֲבוּדָה לֹא אִישְׁתָּרִי.

Therefore, the Braisa teaches us: Granted that it was permitted during the time of Avodah, but when it is not the time of Avodah it was not permitted, so they remain subject to the prohibition and obligation.

BRAISA

הַכֹּל חִיבִין בְּתַפִּילִין, כֹּהֲנִים לְוִיִּם וְיִשְׂרָאֵלִים.

Another Braisa states: All are obligated in Tefillin: Kohanim, Levi'im, and Yisraelim.

QUESTION

פְּשִׁיטָא!

The Gemara asks: Isn't that obvious!

ANSWER

כֹּהֲנִים אֵיצְטְרִיךְ לֵיהּ,

The Gemara answers: It was necessary for it to teach the obligation of Kohanim,

EXPLANATION

סָלְקָא דַּעְתָּךְ אַמִּינָא: הוֹאִיל וּכְתִיב "וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ", כָּל דְּאִיתִיהּ בְּמִצְוָה דִּיד אִיתִיהּ בְּמִצְוָה דְּרֵאשׁ.

for it might enter your mind to say: Since it is written, "And you shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes," juxtaposing the two, whoever is included in the mitzvah of the arm Tefillin is included in the mitzvah of the head Tefillin.

EXPLANATION

וְהָנִי כֹהֲנִים, הוֹאִיל וְלִיתְנָחוּ בְּמִצְוָה דִּיד, דְּכָתִיב "וְלִבָּשׁ עַל בָּשָׁרוֹ", שְׁלֹא יְהֵא דְכָר חוּצָץ בֵּינוּ וּבֵין בָּשָׁרוֹ, אִימָא בְּמִצְוָה דְּרֵאשׁ נָמִי לֹא לְחִיבּוֹ.

And as for these Kohanim, since they are not included in the mitzvah of the arm Tefillin during Avodah, as it is written regarding the priestly garments, "He shall put upon his flesh," teaching that nothing may interpose between his garment and his flesh—and the Tefillin arm-strap would interpose—say that in the mitzvah of the head Tefillin they should also not be obligated.

RESOLUTION

קָא מִשְׁמַע לָן דְּלֹא מְעַכְבִּי אַהֲדָדִי,

Therefore, the Braisa teaches us that they do not prevent one another, meaning the absence of one does not invalidate the other,

PROOF

בְּדַתְנֵן: תְּפִלָּה שֶׁל יָד אֵינָה מְעַכֶּבֶת שֶׁל רֹאשׁ, וְשֶׁל רֹאשׁ אֵינָה מְעַכֶּבֶת שֶׁל יָד.

as we learned in a Mishnah: The Tefillin of the arm does not prevent fulfilling the mitzvah with that of the head, and that of the head does not prevent that of the arm.

QUESTION

וּמַאי שֶׁנֶּאֱדָר, דְּכֹתִיב "וְלָבַשׁ עַל בָּשָׂרוֹ"? רֹאשׁ נָמִי, כְּתִיב "וְשָׂמַתְּ הַמְצֻנֶּפֶת עַל רֹאשׁוֹ"!

The Gemara asks: And what is different about the arm Tefillin, that it is written, "He shall put upon his flesh" creating a problem of interposition? Regarding the head too, it is written, "And you shall place the turban upon his head," so wouldn't the head Tefillin interpose under the turban?

ANSWER

תָּנָא: שֶׁעָרוּ הָיָה נִרְאָה בֵּין צִיץ לְמְצֻנֶּפֶת, שֶׁשָּׁם מְנִיחַ תְּפִילִּין.

A Tanna taught: The hair of the Kohen Gadol was visible between the Tzitz and the turban, and there he places his Tefillin, so it does not interpose.

BRAISA

הַכֹּל חַיִּיבִין בְּתַקִּיעַת שׁוֹפָר, כֹּהֲנִים לְוִיִּם וְיִשְׂרָאֵלִים.

Another Braisa states: All are obligated in the sounding of the Shofar: Kohanim, Levi'im, and Yisraelim.

QUESTION

פְּשִׁיטָא!

The Gemara asks: Isn't that obvious!

ANSWER

כֹּהֲנִים אֵיצְטְרִיכָא לֵיהּ,

The Gemara answers: It was necessary for it to teach the obligation of Kohanim,

EXPLANATION

סָלָק אֲדַעְתָּהּ אֲמִינָא: הוּאִיל וּכְתִיב "יּוֹם תְּרוּעָה יִהְיֶה לָכֶם", מֵאַן דְּלִיתִיהּ אֲלָא בְּתַקִּיעָה דְּחַד יוֹמָא חַיִּיב.

for it might enter your mind to say: Since it is written, "It shall be a day of blowing for you," this implies that one who is subject only to the blowing of one day is obligated in Shofar on Rosh Hashanah.

EXPLANATION

וְהִנֵּי כֹהֲנִים, הוּאִיל וְאֵיתְנָהוּ בְּתַקִּיעָה כּוּלֵּיהּ שֶׁתָּא, דְּכֹתִיב: "וְתַקְעֶתֶם בַּחֲצֹצְרוֹת עַל עֲלֵתֵיכֶם", אֵימָא לָא לִיחַיִּבוּ.

And as for these Kohanim, since they are subject to blowing all year round, as it is written, "And you shall blow with the trumpets over your burnt-offerings," say that they should not be obligated in the special blowing of Rosh Hashanah.

OBJECTION

מי דמי? התם חצוצרות, הכא שופר!

The Gemara rejects this havah aminah: **Are these comparable?** **There** all year round it is with **trumpets**, whereas **here** on Rosh Hashanah it is with a **Shofar**! So why would we think they are exempt?

ANSWER

איצטריה, סלקא דעתך אמינא, הואיל ותנן: שופר היוכל לראש השנה לתקיעה ולברכות,

The Gemara explains: No, it was necessary, for it might enter your mind to say: Since we learned in a Mishnah that Yovel is equal to Rosh Hashanah for blowing and for the berachos,

INFERENCE

דאיתיה במצות יוכל — איתיה במצות ראש השנה, דליתיה במצות יוכל — ליתיה במצות ראש השנה,

we might derive that **whoever is included in the mitzvah of Yovel is included in the mitzvah of Rosh Hashanah**, and **whoever is not included in the mitzvah of Yovel is not included in the mitzvah of Rosh Hashanah**.

EXPLANATION

והני כהני הואיל וליתנהו במצות דיוכל, דתנן: כהנים ולוים מוכרין לעולם

And as for these Kohanim, since they are not included in the mitzvah of Yovel, as we learned in a Mishnah: Kohanim and Levi'im may sell at any time and their ancestral lands do not return at Yovel in the standard manner,

SUMMARY

The Gemara clarifies various uses of the word "All" across different halachic domains: women are obligated in Megillah reading because they were included in the miracle; women or slaves may form a zimmun among themselves, and a minor who knows to Whom we recite blessings may be included in a zimmun. Regarding tumah, a one-day-old infant is subject to zivah tumah, and minors are subject to corpse uncleanness and tzaraas, though they are exempt from punishment for entering the Beis Hamikdash while Tamei. Furthermore, a Kohen who is not an expert may examine tzaraas if he understands the instructions given to him, a minor (or woman) may be fit to sanctify Parah Adumah waters, an uncircumcised person may sprinkle them, and certain individuals such as a Samaritan or an apostate who eats non-kosher meat out of desire are valid for shechitah.

Look at the fascinating piece of Gemara we have today regarding inspecting nega'im. Lichoira, we have a total contradiction. One baraita tells us that 'everyone' is kosher to inspect tzaraas, which the Gemara explains includes a Kohen who isn't even an expert in the halachos of nega'im! But then the Gemara brings a plain statement from the Master: if a person isn't an expert in nega'im and their names, he cannot see nega'im at all! Ravina settles the whole kasha with a brilliant division: it depends entirely on whether 'masbirei leih u'savar', they explain it to him and he grasps it, or 'masbirei leih v'lo savor', they explain it to him and he just doesn't get it.

Think about what the Gemara is telling us here. A Kohen doesn't need to start out as a major baki, knowing every single halachah inside out on his own, to perform his avodah. That is not the standard Hashem asks of him. What is required? That when someone sits down with him and explains the sugya, he is open, focused, and capable of understanding it. If he can take instruction and get it, he is fully kosher to inspect the nega. But if he is presented with the clear guidance and still doesn't grasp it, then he cannot step up to judge.

This is a powerful lesson for our daily avodas Hashem. We often hold ourselves back from taking responsibility, learning a new piece of Gemara, or stepping up for the tzibbur because we think, 'I'm not a baki, I don't know enough yet.' But the Torah doesn't demand that you start as an expert. Hashem just asks if you are 'masbirei leih u'savar', are you willing to sit down, listen to a shiur, ask a chavrusa, and apply your mind to understand? If you are open to learning and absorbing the truth, Hashem considers you completely ready and fit to do the work.

Today, when you encounter a midah to work on or a difficult piece of Torah that feels way over your head, don't walk away thinking you aren't knowledgeable enough. Find a rebbe, a chavrusa, or a good sefer, sit down with humility to let them explain it to you, and put in the effort to grasp it.

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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

הַשְּׁלֵשֶׁת 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 מִסִּינַי 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.

עבודת השם מאהבה ומורא שמים

Mishna 3 · Serving Hashem Out of Love and the Fear of Heaven

אֲנִיטִיגֶנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשְׁמְעוֹן הַצַּדִּיק. 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.

קבלת התורה וכבוד חכמים

Mishna 4 · The Transmission of Torah and Honoring the Sages

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 בֵיתְךָ 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.

הכנסת אורחים ומעוט שיחה עם האשה

Mishna 5 · Hospitality to the Poor and Limiting Conversation with Women

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

עֲנִיִּים בְּנֵי בֵיתְךָ, 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 חֲבֵרוֹ. 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 עצמה 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
הַרְבָּנוּת, 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, הֵי 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 וּמִקְרְבָן 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, מה אני.

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, אִמָּתִי:

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

שמאי אומר, עשה תורתך קבע. אומר מעט ועשה הרבה, והוי מקבל את

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

כל האדם בספר פנים יפות:

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 מז הספק

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

רבן גמליאל הִזָּה אומר, עשה לך רב, והסתלק מז הספק, ואל

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

תרבה לעשר אמודות:

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

שמעון בנו אומר, כל ימי גדלתי בין החכמים, ולא מצאתי לגוף טוב

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

אלא שתיקה. ולא המדרש הוא העקר, אלא המעשה. וכל המרבה

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

דברים, מביא חטא:

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 זִכְרִיָּה 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 יִחְשַׁב יְהוָה לוֹ עֹז וְאֵין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי 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 נָשֵׂאתָ עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינִי בְּמִתְגַּוֵּר וְרָסִן עָדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִּיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מֶרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֵל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר 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 יִהְיֶינָה וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיַּחֲפְרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי 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 וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהִרְבָּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה 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.'