

חומש עם רש"י • ויצא • ראשון

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

VAYETZEI • 1ST ALIYAH

CHAPTER PREVIEW

In this aliyah, Yaakov Avinu leaves Be'er Sheva to travel to Charan, fleeing from Esav and heading toward the house of Lavan. On his way, he encounters Mount Moriah as the sun suddenly sets, and he prepares to sleep for the night, surrounding his head with stones for protection.

While sleeping, Yaakov sees the famous dream of the ladder standing on the earth with its top reaching Hashem's Heaven, and angels going up and down. Hashem appears to him, promising to protect him on his journey, to give the land to his children, and to bring him back safely to his father's house.

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

פסוק א

Pasuk 1

ויצא יעקב מבאר שבע וילך חרנה:

toward Charan and went Sheva from Be'er Yaakov And went out

רש"י

ויצא יעקב. על ידי שבשביל שרעות בנות כנען בעיני יצחק אביו הלך

went his father Yitzhak in the eyes of Canaan daughters of that evil that because account on Jacob And Jacob went out

עשו אל ישמעאל, הפסיק הענין בפרשתו של יעקב, וכתב וירא עשו כי

that Esav and Esav saw and it wrote Yaakov of in the portion the matter it interrupted Yishmael to Esav

ברך וגו', ומשגמר חזר לענין הראשון:

the first to the matter it returned and when it finished etc. he blessed

רש"י

ויצא. לא היה צריך לכתב אלא וילך יעקב חרנה, ולמה הזכיר יציאתו?

his departure did it mention and why to Haran Yaakov and went except to write necessary was not And he went out

אלא מגיד שיציאת צדיק מן המקום עושה רשם, שבזמן שהצדיק בעיר,

is in the city that the tzaddik that in time an impression makes the place from a tzaddik that departure of it tells rather

הוא הודה הוא זינה הוא הדרה; יצא משם, פנה הודה פנה זינה פנה

departed its splendor he is its splendor he is its splendor he is its splendor he is its splendor he is its splendor he is

הדרה. וכן ותצא מן המקום האמור בנעמי ורות רות א':

1 Ruth and Ruth regarding Naomi which is stated the place from And she went out and likewise its beauty

רש"י

וילך חרנה. יצא לקחת לחרו:

to Haran to go he went out Haranward: And he went

וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶן שָׁם כִּי בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאֲבָנֵי
 from the stones of and he took the sun had set because there and he lodged at the place And he encountered
הַמָּקוֹם וַיִּשָּׁם מְרֹאשָׁתוֹ וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא:
 that in the place and he lay down around his head and he placed the place

רש"י

ויפגע במקום. לא הזכיר הכתוב באיזה מקום אלא במקום - הנזכר במקום
 in a place mentioned in the place but place in which the verse mentioned not in the place And he encountered
אחר, הוא הר המורי, שנאמר בו וירא את המקום מרחק:
 from afar the place — and he saw of it as it is said Moriah Mount it is other

רש"י

ויפגע. כמו ופגע ביריחו ופגע בדבשת יהושע ט"ז וי"ט ורבותינו
 and our Rabbis and 19 16 Yehoshua to Dabbasheth and it reached at Yericho and it reached like And he encountered
פרשו לשון תפלה ברכות כ"ו, כמו ואל תפגע בי ירמיהו ז', ולמדנו
 and we learned 7 Yirmeyahu Me entreat and do not like 26 Berachos prayer an expression of explained
שתקן תפלת ערבית. ושנה הכתוב ולא כתב ויתפלל, ללמדך שקפצה
 that leaped to teach you and he prayed write and did not the Scripture and altered Evening the prayer of that he instituted
לו הארץ, כמו שמפרש בפרק גיד הנשה חולין צ"א:
 91 Chullin HaNasheh Gid in the chapter of that is explained like the earth for him

רש"י

כי בא השמש. היה לו לכתב ויבא השמש וילן שם, כי בא השמש משמע
 it implies the sun came for there and he lodged the sun and came to write for it it was the sun came for
ששקעה לו חמה פתאום, שלא בעונתה, כדי שילין שם:
 there that he lodge in order in its time that not suddenly the sun for him that set

רש"י

וישם מראשותיו. עשאן כמין מרזב סביב לראשו, שירא מפני חיות
 beasts because of for he feared for his head around gutter like a type of he made them for his head-resting-place and he placed
רעות; התחילו מריבות זו את זו, זאת אומרת עלי יניח צדיק את ראשו
 his head — a tzaddik shall rest upon me says this one with this one — this one quarreling they began evil
וזאת אומרת עלי יניח; מיד עשאן הקב"ה אבן אחת, וזהו שנאמר
 that is said and this is one stone the Holy One Blessed made them immediately shall he rest upon me says and this one
ויקח את האבן אשר שם מראשתיו:
 for his head-resting-place he had placed which the stone — and he took

רש"י

וישכב במקום ההוא. לשון מעוט; באותו מקום שכב אבל י"ד שנים ששמש
 that he served years fourteen but he lay place in that limitation an expression of that in the place and he lay
בבית עבר לא שכב בלילה, שהיה עוסק בתורה:
 in the Torah engaged for he was at night lie down he did not Ever in the house of

וַיַּחְלֶם וַהֲנִה סֵלָם מֵצֵב אֶרְצָה וְרֹאשׁוֹ מִגִּיעַ הַשָּׁמַיְמָה וַהֲנִה מְלָאכֵי
angels of and behold heavenward reached and its top earthward was set a ladder and behold And he dreamed
אֱלֹהִים עֲלִים וִירָדִים בּוֹ:
on it and descending were ascending God

רש"י

עולים וירדים. עולים תחלה ואחר כך יורדים? מלאכים שלוהו בארץ אין
do not in the Land that escorted him angels descending that and after first Ascending and descending Ascending
יוצאים חוצה לארץ, ועלו לרקיע וירדו מלאכי חוצה לארץ ללוותו:
to escort him the Land outside angels of and descended to the firmament and ascended the Land outside go out

וַהֲנִה יְהוָה נֹצֵב עָלָיו וַיֹּאמֶר אֲנִי יְהוָה אֱלֹהֵי אַבְרָהָם אָבִיךָ וְאֱלֹהֵי
and God of your father Avraham God of Hashem I am and He said over him was standing Hashem and behold
יִצְחָק הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ לָּךְ אֶתְנַנָּה וּלְזֶרְעֶךָ:
and to your offspring I will give it to you upon it are lying you upon which the land Yitzchak

רש"י

נצב עליו. לשמרו:
to guard him above him stood

רש"י

ואלֵהֵי יִצְחָק. אַע"פ שֶׁלֹּא מָצִינוּ בַּמִּקְרָא שֶׁיַּחֲדֵה הַקֹּב"ה שְׁמוֹ
His Name the Holy One Blessed be that He associates in Scripture we have found that not even though Yitzchak And the God of
He
עַל הַצְדִּיקִים בְּחַיֵּיהֶם לְכַתֵּב אֱלֹהֵי פְלוֹנִי, מִשּׁוּם שֶׁנֶּאֱמַר הֵן בִּקְדָּשׁוֹ לֹא
not in His holy ones behold that it is said because so-and-so the God of to write in their lifetime the righteous upon
יֵאֱמִין אִיּוֹב ט"ו, כָּאֵן יַחַד שְׁמוֹ עַל יִצְחָק, לְפִי שֶׁפָּחוּ עֵינָיו וְכִלּוּא
and confined his eyes that became dim because Yitzchak upon His Name He associated here 15 Iyov He puts trust
בְּבֵיתוֹ, וְחָרִי הוּא כָּמֵת וְיֵצֵר הָרָע פָּסַק מִמֶּנּוּ, תִּנְחומָא:
Tanchuma from him ceased the evil and inclination of like dead he is and behold in the house

רש"י

שֹׁכֵב עָלֶיהָ. הַפֶּל הַקֹּב"ה כָּל אֶרֶץ יִשְׂרָאֵל תַּחְתָּיו, רָמַז לוֹ שֶׁתֵּהָא
that it will be to him He hinted underneath him Yisrael the land of all of the Holy One blessed be folded upon it lies
He
נוֹחָה לְפָנָשׁ לְבָנָיו כָּד' אֲמוֹת שָׁזָה מְקוֹמוֹ שֶׁל אָדָם חוֹלִין שָׁם:
there Chullin a person of the space for this is cubits like four by his children to be conquered easy

וְהָיָה זֶרַעַךְ כַּעֲפַר הָאָרֶץ וּפְרֻצָּתְךָ יָמָּה וּקְדָמָּה וּצְפֹנָה
and northward and eastward westward and you shall burst the earth like the dust of your offspring And shall be forth

וְנִגְבָּה וְנִבְרַכְּךָ כָּךְ כָּל מִשְׁפַּחַת הָאֲדָמָה וּבְזֶרְעָךְ:
and through your the ground the families of all through you and shall be blessed and southward offspring

רש"י

ופרצת. וחזקת, כמו וכן, יפרץ:
they became strong and so like and become strong and you shall breach

פסוק 5

וְהִנֵּה אֲנֹכִי עִמָּךְ וּשְׁמִרְתִּיךָ כָּכָל אֲשֶׁר תֵּלֵךְ וְהִשְׁבַּתִּיךָ אֶל הָאֲדָמָה
the land to and I will return you you go that wherever and I will guard you with you I am and behold
הַזֹּאת כִּי לֹא אֶעְזָבְךָ עַד אֲשֶׁר אִם עָשִׂיתִי אֵת אֲשֶׁר דִּבַּרְתִּי לָךְ:
to you I have spoken that which — I have done that until forsake you I will not for this

רש"י

אנכי עמר. לפי שהיה ירא מעשו ומלכנו:
and from Lavan of Eisav afraid that he was because am with you I

רש"י

עד אשר אם עשיתי. אם משמש בלשון כי גיטין צ':
90a Gittin because in the sense of serves If done I have that Until

רש"י

דברתי לך. לצרכך ועליך; מה שהבטחתי לאברהם על זרעו,
his offspring regarding to Avraham that I promised what and concerning you for your benefit concerning you I spoke
לך הבטחתי ולא לעשו, שלא אמרתי לו כי יצחק יקרא לך זרע
offspring your shall be called Yitzhak that to him did I say for not concerning Esav and not I promised it concerning you
אלא כי ביצחק, ולא כל יצחק, וכן כל לי ולך ולו ולכם הסמוכים אצל
next to that are attached and to them and to him and to you to me every and so of Yitzhak all and not in Yitzhak for but
דבור משמשים לשון על, וזה יוכיח, שהרי עם יעקב לא דבר קדם לכן:
this before speak He did not Yaakov with for behold proves and this concerning a meaning of serve as speaking

פסוק 6

וַיִּקֶּץ יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר אֲכֵן יֵשׁ יְהוָה בְּמָקוֹם הַזֶּה וְאֲנֹכִי לֹא
did not and I this in the place Hashem there is Surely and said from his sleep Yaakov And awoke
יָדַעְתִּי:
know

ואנכי לא ידעתי. שאם ידעתי, לא יִשְׁנָתִי בְּמָקוֹם קָדוֹשׁ כִּזֶּה:

like this holy in a place have slept I would not I had known for if know did not and I

פסוק ח

Pasuk 8

וַיִּירָא וַיֹּאמֶר מַה נֹּרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם בֵּית

the house of than other this There is no this the place awesome is How and he said And he was afraid

אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמַיִם:

the heavens the gate of and this is God

רש"י

כִּי אִם בֵּית אֱלֹהִים. א"ר אֶלְעָזָר בְּשֵׁם רַבִּי יוֹסִי בֶן זִמְרָא, הֵסֵלָם הַזֶּה עוֹמֵד

stood this the ladder Zimra son of Yose Rabbi in the name of Eleazar said Rabbi God house of if for

בְּבֵּאֵר שָׁבַע וְאַמְצַע שְׁפֹעֵו מִגִּיעַ כְּנֶגֶד בֵּית הַמִּקְדָּשׁ, שְׁבֵּאֵר שָׁבַע עוֹמֵד בְּדְרוֹמָה

in the south stood Sheva for Be'er the Temple the House of opposite reached its slope and the middle of Sheva in Be'er

שֶׁל יְהוּדָה, וִירוּשָׁלַיִם בְּצִפּוֹנָהּ, בְּגָבּוּל שְׁבִין יְהוּדָה וּבְנֵימִין, וּבֵית אֵל הָיָה

was el and Beth- and Binyamin Yehudah that is between on the border in its north and Yerushalayim Yehudah of

בְּצִפּוֹן שֶׁל נַחֲלַת בְּנֵימִין, בְּגָבּוּל שְׁבִין בְּנֵימִין וּבֵין בְּנֵי יוֹסֵף;

Yosef the children of and between Binyamin that is between on the border Binyamin the heritage of of in the north

נִמְצָא סֵלָם שְׂרָגְלֵיו בְּבֵּאֵר שָׁבַע וְרֹאשׁוֹ בְּבֵית אֵל מִגִּיעַ אֶמְצַע שְׁפֹעֵו נֶגֶד

opposite its slope the middle of reaches el in Beth- and its top is Sheva in Be'er whose legs are a ladder it comes out

יְרוּשָׁלַיִם; וּכְלָפִי שְׁאֲמָרוּ רַבּוֹתֵינוּ שְׁאֲמַר הַקָּב"ה צַדִּיק זֶה בָּא

came this righteous man the Holy One blessed be that He said our Rabbis what they said and regarding Yerushalayim He

לְבֵית מְלוֹנִי וַיִּפְטֹר בְּלֹא לֵינָהּ, וְאָמְרוּ יַעֲקֹב קָרָאָה לִירוּשָׁלַיִם בֵּית אֵל

el Beth- Yerushalayim called it Yaakov and they said overnight lodging without and shall depart My lodging to the house of

וְזוֹ לֹוּ הִיא וְלֹא יְרוּשָׁלַיִם, וּמֵהֵיכָן לָמְדוּ לומר כֵּן? אָנִי אוֹמֵר שְׁנַעֲקָר

that was uprooted say I so to say did they learn and from where Yerushalayim and not was it Luz and this

הַר הַמּוֹרִיָּה וּבָא לְכָאן, וְזוֹ הִיא קְפִיצַת הָאָרֶץ הָאֲמוּרָה בְּשַׁחֲיִטַת חֲלִין, שְׁבָא

that came Chullin in Shechitas that is stated the land the shrinking of is and this to here and came Moriah Mount

בֵּית הַמִּקְדָּשׁ לְקִרְאָתוֹ עַד בֵּית אֵל, וְזֶהוּ וַיִּפְגַּע בְּמָקוֹם. וְאִם תֹּאמַר

you say and if the place and he encountered and this is el Beth- as far as towards him the Temple the House of

כְּשֶׁעָבַר יַעֲקֹב עַל בֵּית הַמִּקְדָּשׁ, מִדּוּעַ לֹא עָכְבוּ שָׁם? אִיהוּ לֹא יָהֵב לִבִּיהַ

his heart give did not he there did He detain him not why the Temple the House of by Yaakov when passed

לְהִתְפַּלֵּל בְּמָקוֹם שֶׁהִתְפַּלְלוּ אֲבוֹתָיו, וּמִן הַשָּׁמַיִם יַעֲבֹבֵהוּ? אִיהוּ עַד חָרָן

Haran as far as he should they detain him Heaven and from his fathers that prayed in the place to pray

אֲזַל, כִּדְאֲמַרִּינוּ בְּפֶרֶק גִּיד הַנָּשָׂה; וְקָרָא מוֹכִיחַ וַיֵּלֶךְ חֲרָנָה; כִּי מָטָא

he arrived when toward Haran and he went proves it and the verse ha-Nasheh Gid in the chapter of as we say went

לְחָרָן אָמַר, אֲפֹשֶׁר שְׁעַבְרָתִי עַל מָקוֹם שֶׁהִתְפַּלְלוּ אֲבוֹתִי וְלֹא הִתְפַּלְלָתִי בּוֹ? יָהֵב

he gave in it did I pray and not my fathers that prayed a place by that I passed is it possible he said at Haran

דַּעֲתִיהָ לְמַהֲדַר וְחָזַר עַד בֵּית אֵל וְקִפְצָה לוֹ הָאָרֶץ. הֵאֵי בֵּית אֵל לֹא הִסְמוּךְ

the one near was not el Beth- this the land for him and shrank el Beth- as far as and returned to return his mind

לְעִי אֶלָּא לִירוּשָׁלַיִם, וְעַל שֵׁם יְהִיָּה בֵּית אֱלֹהִים קָרָאוּ בֵּית אֵל, וְהוּא הַר
 is Mount and it el Beth- he called it God the House of shall be account of and on near Yerushalayim rather to Ai
 הַמִּזְבֵּיָה שֶׁהַתְּפִלָּל בּוֹ אַבְרָהָם, וְהוּא שָׂדֶה שֶׁהַתְּפִלָּל בּוֹ יִצְחָק, כְּדָכְתִּיב לְשׁוֹחַ
 to converse as it is written Yitzchak in it that prayed is the field and it Avraham on it that prayed Moriah
 בַּשָּׂדֶה; דְּהָכִי אֲמַרִּינוּ בַּפְּסָחִים "אֵל הַר ד' וְאֵל בֵּית אֱלֹהֵי יַעֲקֹב" – מֵאִי
 what Yaakov the God of the house of and to Hashem the mountain of to in Pesachim we say for so in the field
 שָׁנָא יַעֲקֹב? אֶלָּא לֹא כְּאַבְרָהָם שֶׁקָּרָאוּ הַר, דְּכָתִיב בְּהַר ד' Hashem on the mountain of as it is written a mountain who called it like Avraham not rather Yaakov is different
 יִרְאֶה, וְלֹא כִּי־יִצְחָק שֶׁקָּרָאוּ שָׂדֶה, דְּכָתִיב לְשׁוֹחַ בַּשָּׂדֶה, אֶלָּא כִּי־יַעֲקֹב שֶׁקָּרָאוּ
 who called it like Yaakov rather in the field to converse as it is written a field who called it like Yitzchak and not He will be seen
 בֵּית ע"כ פִּרְש"י מְדִיק : precise explained Rashi thus far a house

רש"י
 מַה נּוֹרָא. תַּרְגּוּם מַה דִּחִילוֹ אֶתְרָא הָדִין, דִּחִילוֹ שֵׁם דְּכָר הוּא, כְּמוֹ סוּכָּלְתָנוּ וְכִסּוֹ
 and clothing sechletanu like is - a noun dichilu this place fearful how Targum fearful How
 לְמַלְבָּשׁ: to wear

רש"י
 וְזֶה שַׁעַר הַשָּׁמַיִם. מְקוֹם תְּפִלָּה לַעֲלוֹת תְּפִלָּתָם הַשָּׁמַיְמָה. וּמִדְרָשׁוֹ,
 And its Midrashic heavenward their prayer for ascending prayer a place of the heavens gate of And this
 exposition
 שְׁפִיט הַמִּקְדָּשׁ שֶׁל מַעְלָה מְכוּן כְּנֻגָּד בֵּית הַמִּקְדָּשׁ שֶׁל מַטָּה:
 below of the Sanctuary the House of directly opposite is aligned above of the Sanctuary that the House of

פסוק ט

Pasuk 9

וַיִּשְׁכֶּם יַעֲקֹב בַּבֹּקֶר וַיִּקַּח אֶת הָאֶבֶן אֲשֶׁר שָׁם מִרְאשְׁתּוֹ וַיִּשֶׁם אֹתָהּ
 it and set under his head he placed that the stone — and took in the morning Yaakov And arose early
 מִצְבֵּה וַיִּצֹק שָׁמֶן עַל רֹאשָׁהּ:
 its top upon oil and poured as a monument

פסוק י

Pasuk 10

וַיִּקְרָא אֵת שֵׁם הַמְּקוֹם הַהוּא בֵּית אֵל וְאוּלָם לוֹז שֵׁם הָעִיר
 the city was the name of Luz however El Beit that the place the name of — And he called
 לְרֵאשֹׁנָה: originally

פסוק יא

Pasuk 11

וַיִּדַּר יַעֲקֹב נֶדֶר לֵאמֹר אִם יְהִיָּה אֱלֹהִים עִמָּדִי וַיִּשְׁמְרֵנִי בַּדֶּרֶךְ הַזֶּה אֲשֶׁר
 that this on the way and guard me with me God will be If saying a vow Yaakov And vowed

אֲנֹכִי הוֹלֵךְ וְנָתַן לִי לֶחֶם לֶאֱכֹל וּבִגְדָה לְלַבֵּשׁ:

to wear and a garment to eat bread to me and give am going I

רש"י

אִם יִהְיֶה אֱלֹהִים עִמָּדִי. אִם יִשְׁמַר לִי הַבְּטָחוֹת הַלֵּלוּ שֶׁהִבְטִיחַנִּי לִהְיוֹת עִמָּדִי,

with me to be that He promised me these promises for me He will keep if with me God will be If

כָּמוֹ שֶׁאָמַר לִי וְהִנֵּה אֲנֹכִי עִמָּךְ:

with you I am and behold to me He said just as

רש"י

וְשִׁמְרָנִי. כָּמוֹ שֶׁאָמַר לִי וְשִׁמְרָתִיךְ בְּכָל אֲשֶׁר תֵּלֵךְ:

you go wherever in all And I will keep you to me He said just as And He will keep me

רש"י

וְנָתַן לִי לֶחֶם לֶאֱכֹל. כָּמוֹ שֶׁאָמַר כִּי לֹא אֶעְזָבָהּ, וְהִמְבַקֵּשׁ לֶחֶם הוּא קְרוֹי

is called he bread and one who seeks I will forsake you not for He said just as to eat bread to me And He will give

נֶעֱזָב, שֶׁנֶּאֱמַר וְלֹא רָאִיתִי צָדִיק נֶעֱזָב וְזֶרְעוֹ מִבְּקֵשׁ לֶחֶם תַּהֲלִים ל"ז :

37 Tehillim bread seeking and his seed forsaken a righteous man have I seen and not as it is said forsaken

פסוק יב

Pasuk 12

וְשָׁבְתִי בְּשָׁלוֹם אֶל בֵּית אָבִי וְהָיָה יְהוָה לִי לְאֱלֹהִים:

for God to me Hashem and shall be my father the house of to in peace and I return

רש"י

וּשְׁבַתִּי. כָּמוֹ שֶׁאָמַר לִי וְהִשְׁבַּתִּיךָ אֶל הָאֲדָמָה:

the land to and I will restore you to me that He said just as and I return

רש"י

בְּשָׁלוֹם. שָׁלֹם מִן הַחַטָּא, שֶׁלֹּא אֶלְמַד מִדְּרָכֵי לָבָן:

Lavan from ways of I should learn that not the sin from complete in peace

רש"י

וְהָיָה ה' לִי לְאֱלֹהִים. שְׁיִחוּל שְׁמוֹ עָלַי מִתְחִלָּה וְעַד סוּף, שֶׁלֹּא

that not end and until from beginning upon me His Name that will rest for God to me Hashem And will be

יִמָּצֵא פָסוּל בְּזֶרְעִי, כָּמוֹ שֶׁנֶּאֱמַר אֲשֶׁר דִּבַּרְתִּי לָךְ; וְהִבְטָחָה זֹה הִבְטִיחַ

He promised this and promise to you I spoke which as it says just as in my offspring unworthiness will be found

לְאַבְרָהָם, שֶׁנֶּאֱמַר לִהְיוֹת לָךְ לְאֱלֹהִים וּלְזֶרְעֶךָ אַחֲרֶיךָ בְּרֵאשִׁית י"ז:

17 Bereshis after you and to your seed for God to you to be as it says to Abraham

פסוק יג

Pasuk 13

וְהָאֶבֶן הַזֹּאת אֲשֶׁר שָׁמַתִּי מִצְבָּה יְהִיָּה בֵּית אֱלֹהִים וְכָל אֲשֶׁר תִּתֵּן לִי

to me You give that and all God a house of shall be as a pillar I have set up which this and the stone

עֵשֶׂר אֲעֻשְׂרָנוּ לָךְ:

to You I will tithe it tithe

רש"י

והאבן הזאת. כָּךְ תִּפְרֹשׁ וַיֹּזֶן זֶה שֶׁל יְהוָה אֵם תַּעֲשֶׂה לִּי אֶת אֵלֶּה, אָנִי

I these — for me You will do If and the stone of this the vav you shall explain like this this And the stone

אֲעֻשֶׂה זֹאת:

this will do

רש"י

והאבן הזאת אשר שמתני מצבה וגו'. כְּתַרְגוּמוֹ יֵאָהִי פֶלֶח עָלֶה קָדֵם ה', וְכֵן עָשָׂה

he did and so Hashem before upon it serve I will like its Targum etc. a pillar I set which this And the stone

בְּשׁוּבוֹ מִפָּדָן אָרָם; כְּשֶׁאָמַר לוֹ קוּם עָלֶה בֵּית אֵל שֵׁם ל"ה י"ד מָה נֶאֱמַר שָׁם?

there is stated what 14 35 there El Beis go up arise to him when He said Aram from Padan upon his return

וַיַּצֵּב יַעֲקֹב מִצְבֵּה וַיִּסֹּךְ עָלֶיהָ נֶסֶךְ:

a libation upon it and poured a pillar Yaakov and set up

CHAPTER SUMMARY

Yaakov Avinu sets out from Be'er Sheva toward Charan and stops at the holy site of the Beis HaMikdash to sleep. Hashem reveals Himself to him in a dream with a ladder of angels, promising divine protection, offspring as vast as the dust of the earth, and the ultimate inheritance of the Eretz Yisrael. Upon awakening with awe, Yaakov recognizes the sanctity of the place, sets up the stone he slept on as a matzeivah, pours oil on it, names the site Beis El, and makes a holy vow to give ma'aser from all that Hashem provides him.

לְמַעֲשֶׂה WHAT TO TAKE HOME

When Yaakov Avinu leaves Eretz Yisrael, he finds himself alone at night, sleeping on the ground with rocks around his head. Lichoira, this was the lowest, most uncertain moment of his life. He is running away from Esav, leaving his parents' home, and heading into the unknown. Yet, b'davka in this exact place, Hashem reveals Himself to him with the famous sulam reaching into the heavens, promising him, "Hinei Anochi imach" - I am with you and I will watch over you wherever you go.

The chiddush here is that Hashem isn't only found when everything is clear, peaceful, and comfortable in our lives. Yaakov wakes up and cries out, "Achen yesh Hashem bamakon hazeh v'anochi lo yadati" - surely Hashem is in this place and I did not know it. We often think that when we are going through a dark time, a nisayon, or feeling lost, that we are distant from Hashem. But the Torah is teaching us that Hashem is standing right there over us, waiting for us to build that connection specifically from where we are.

Take this lesson into your day. Whenever you encounter a situation today that feels overwhelming, uncomfortable, or out of your control, don't view it as a distraction from your avodah. Pause for a second and remind yourself: Hashem is right here in this place with me, and I can connect to Him right now.

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THE SUGYA

In this sugya, the Gemara continues to analyze the specific dates established by the Tanna'im for ma'aser behemah. We explore why these set times were instituted in the first place, explaining that the Chachanim wanted to ensure that fresh meat would be readily available for the oleh regal coming to Yerushalayim for the Yom Tov. The Gemara delves into the exact definitions and calendar calculations of each opinion, including Rabbi Akiva, Ben Azzai, and Rabbi Elazar and Rabbi Shimon, examining how variations in the lengths of months like Adar and Av affect the fixed tithing dates.

We also examine the unique shita of Ben Azzai, who held that animals born during the month of Elul must be tithed by themselves due to a safek as to whether Rosh HaShanah for ma'aser behemah is the first of Elul or the first of Tishrei. The Gemara discusses Ben Azzai's extraordinary gadlus and why he could not simply resolve this machlokes through sevara, leading to the explanation that these opinions were received as a kabbalah from the last Nevi'im: Chagga, Zechariah, and Malachi.

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

עמוד א' DAF 58A

EXPLANATION

כדי שתהא בהמה מצויה לעולי רגלים.

The Sages instituted these fixed times **so that animals should be available for those who ascend for the Festivals** to buy for their olos, shlamim, and Yom Tov meals.

QUESTION

ואף על גב דתנן: עד שלא הגיע הגורן מותר למכור ולשחוט —

And even though we learned in a Mishnah: Before the time of the threshing floor arrives, it is permitted to sell and to slaughter the animals without tithing them first, and so one might think people wouldn't wait for these dates to tithe,

ANSWER

ניחא ליה דליתעביד מצוה בממוניה, והדר לזבון וליכול.

nevertheless, **it is pleasing to him that a mitzvah should be done with his money**, and afterward to sell and to eat the rest, so people naturally gather their herds to tithe at these set times, making animals plentiful for the oleh regal.

QUESTION

ואמאי קרי ליה "גורן"?

And why does the Tanna call this designated tithing time "a threshing floor"?

ANSWER

דַּטְבָּלָה כְּגוֹרָן.

The Gemara answers: Because the arrival of this date **makes** the animals **tevel like a threshing floor**. Just as grain becomes prohibited to eat until tithed once brought to the threshing floor, so too animals become prohibited to slaughter once this date arrives until they are tithed.

QUESTION

וְכַמָּה "פֶּרֶס"?

The Mishnah said that according to Rabbi Akiva, the times are peras before Pesach, etc. The Gemara asks: **And how much is "a peras"?**

ANSWER

פִּירֵשׁ רַבִּי יוֹסִי בְּרַבִּי יְהוּדָה: אֵין פֶּרֶס פָּחוֹת מִחֲמִשָּׁה עָשָׂר יוֹם.

Rabbi Yosei son of Rabbi Yehuda explained: A peras is not less than fifteen days.

QUESTION

מֵאֵי מִשְׁמַע?

From where is this inferred that peras means fifteen days?

ANSWER

אָמַר רַבִּי אֲבָהוּ: "פֶּרוֹס" — פֶּלְגָא.

Rabbi Abbahu said: "Peros" means half.

QUESTION

פֶּלְגָא דְּמַאי?

The Gemara asks: **Half of what?**

ANSWER

פֶּלְגָא דְּהִלְכוֹת פֶּסַח, כִּי הָא דְּתַנְיָא: שׂוֹאֲלִין וְדוֹרְשִׁין בְּהִלְכוֹת פֶּסַח קוֹדֵם לְפֶסַח שְׁלֹשִׁים יוֹם. רַבִּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: שְׁתֵּי שָׁבָתוֹת.

It means **half of the** thirty days for reviewing **the halachos** of Pesach, like that which is taught in a Braisa: We ask and **expound in the halachos of Pesach thirty days** before Pesach. Rabban Shimon ben Gamliel says: Two weeks, which is fourteen days—or half of a thirty-day month.

מִשְׁנָה MISHNAH

MISHNAH

בֶּן עֲזַאי אוֹמֵר: בְּעֶשְׂרִים וְתֵשַׁע בְּאָדָר, בְּאַחַד בְּסִיוָן.

The Mishnah taught: **Ben Azzai says: On the twenty-ninth of Adar, on the first of Sivan, and on the twenty-ninth of Av.**

QUESTION

במאי קמיפלגי רבי עקיבא וכן עזאי?

The Gemara asks: **Regarding what do Rabbi Akiva—who says fifteen days before Pesach—and Ben Azzai—who specifies the twenty-ninth of Adar—disagree?**

ANSWER

רבי עקיבא סבר: אדר הסמוך לניסן זימנין מלא וזימנין חסר, זימנין דמיקלע ביום שלשים וזימנין דמיקלע בעשרים ותשעה, ומשום הכי לא קביע ליה זמן.

Rabbi Akiva holds: The Adar adjacent to Nisan is sometimes full with thirty days and sometimes defective with twenty-nine days; so sometimes fifteen days before Pesach falls on the thirtieth day of Adar, and sometimes it falls on the twenty-ninth; and because of this he does not set a fixed calendar date for it, but rather specifies fifteen days before Pesach.

EXPLANATION

וכן עזאי סבר: אדר הסמוך לניסן לעולם חסר, הילכך קביע ליה זמן בעשרים ותשעה באדר.

And Ben Azzai holds: The Adar adjacent to Nisan is always defective, only twenty-nine days; therefore he sets a fixed calendar date on the twenty-ninth of Adar.

EXPLANATION

באחד בסיון — אידי דלא נפיש, אי אמרת ליקדים ליעשר — עד דמטי רגל שלמי להו.

And regarding Ben Azzai's second date, **on the first of Sivan:** Since there are not many animals born between Adar and Sivan, if you were to say that he should tithe earlier, then by the time the Yom Tov arrives, they will all be gone—already sold and slaughtered—and none will be left for the festival pilgrims.

משנה MISHNAH

MISHNAH

בעשרים ותשעה באב וכו'.

The Mishnah stated that Ben Azzai sets the third time **on the twenty-ninth of Av**, etc.

גמרא GEMARA

EXPLANATION

כן עזאי לטעמיה, דאמר: הא לולין מתעשרין בפני עצמן.

The Gemara explains: **Ben Azzai is following his own reasoning**, as he said: The animals born in Elul are tithed by **themselves**, because of a doubt whether Elul belongs to the previous year or the next year. Therefore, he sets the tithing date before Elul begins, on twenty-nine Av.

QUESTION

וְלִיעֲשֹׂרֵינָהּ בְּיוֹם שְׁלֹשִׁים!

The Gemara asks: **But let him require them to tithe on the thirtieth day of Av**, which is the very last day before Elul!

ANSWER

וַיִּמְנִין דְּמַחְסְרֵין לִיהּ לָאָב, וּבְעֵינָן לְמִיעָבֵד הַפִּירָא בְּחֹדֶשׁ וַיִּשָּׁן.

Sometimes they make Av defective with only twenty-nine days, so the thirtieth day would actually be the first of Elul; and we need to make a noticeable distinction between new animals born in the new year and old animals born in the previous year, so he set it on twenty-nine Av.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי אֶלְעָזָר וְרַבִּי שִׁמְעוֹן אוֹמְרִים: בְּאַחַד בְּנִיסָן, בְּאַחַד בְּסִיוָן וְכוּ'.

The Mishnah taught: Rabbi Elazar and Rabbi Shimon say: On the first of Nisan, on the first of Sivan, etc.

גְּמָרָא GEMARA

EXPLANATION

בְּאַחַד בְּנִיסָן — כְּרִבּוֹן שְׁמַעוֹן בֶּן גַּמְלִיאֵל, דָּאָמַר: שְׁתֵּי שָׁבָתוֹת.

On the first of Nisan is in accordance with Rabban Shimon ben Gamliel, who said: Two weeks before Pesach is the time to start preparing, which falls on Rosh Chodesh Nisan.

EXPLANATION

בְּאַחַד בְּסִיוָן — כְּדָאָמְרוּ.

On the first of Sivan is as we explained regarding Ben Azzai, so there will be animals left for Shavuot.

EXPLANATION

בְּעֶשְׂרִים וְתִשְׁעָה בְּאֵלוּל — רַבִּי אֶלְעָזָר וְרַבִּי שִׁמְעוֹן לְטַעְמֵיהוּ, דָּאָמְרִי: בְּאַחַד בְּתִשְׁרֵי רִאשׁ הַשָּׁנָה לְמַעַשְׂר בְּהֶמָּה.

Setting the third time on the twenty-ninth of Elul—Rabbi Elazar and Rabbi Shimon are following their own reasoning, as they say: On the first of Tishrei is Rosh HaShanah for animal tithes. So the year ends on twenty-nine Elul.

QUESTION

וְלָמָּה אָמְרוּ בְּעֶשְׂרִים וְתִשְׁעָה בְּאֵלוּל, וְלֹא אָמְרוּ בְּאַחַד בְּתִשְׁרֵי?

The Mishnah asks: And why did they say on the twenty-ninth of Elul, and they did not say on the first of Tishrei?

ANSWER

מִפְּנֵי שֶׁהוּא יוֹם טוֹב וְכוּ'.

The Mishnah answers: **Because it is Yom Tov, etc.**

QUESTION

וְתִיפּוֹק לֵיהּ, דְּבָעִינּוּ לְמַעַבְדַּהּ הַכִּירָא בְּחֻדָּשׁ וְיָשׁוּן!

The Gemara asks on the Mishnah's reason: **But let him derive it from the fact that we need to make a distinction between new and old**, and on Rosh Chodesh Tishrei the new year has already begun!

ANSWER

חֻדָּא וְעוֹד קָאָמַר, חֻדָּא — דְּבָעִינּוּ לְמַעַבְדַּהּ הַכִּירָא בְּחֻדָּשׁ וְיָשׁוּן, וְעוֹד — מִפְּנֵי שֶׁהוּא יוֹם טוֹב, וְאֵי אֲפָשֵׁר לְעֶשֶׂר בְּיוֹם טוֹב מְשׁוּם סִקְרָתָא.

The Gemara answers: The Tanna is saying **one reason, and another reason**. **One reason** is that we need to make a **distinction between new and old**; and **another reason** is because it is Yom Tov, and it is impossible to tithe on Yom Tov **because of the sikrasa**—the red paint used to mark the tenth animal, which is forbidden to paint on Yom Tov.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי מֵאִיר אָמַר: בְּאַחַד בְּאֵלּוּל רֹאשׁ הַשָּׁנָה לְמַעַשְׂרַת בְּהֵמָה. בֶּן עֲזַאי אָמַר וְכוּ'.

We learned in the Mishnah: **Rabbi Meir says: On the first of Elul is Rosh HaShanah for animal tithes**. Ben Azzai says, etc.

גְּמָרָא GEMARA

BRAISA

תְּנִינָא, אָמַר בֶּן עֲזַאי: הוּאֵיל וְהָלָלוּ אוֹמְרִים כֶּה, וְהָלָלוּ אוֹמְרִים כֶּה — הָאֵלּוּלִין מִתְעַשְּׂרִין לְעַצְמָן.

It was taught in a Braisa, Ben Azzai said: Since these Sages (Rabbi Meir) say thus, that the new year is one Elul, **and these Sages (Rabbi Elazar and Rabbi Shimon) say thus**, that it is one Tishrei, and I am in doubt who is correct, **the animals born in Elul are tithed by themselves**.

QUESTION

וְלִיחֲזִי טַעְמִיהָ דְּמָאן מְסַתְפֵּר!

The Gemara asks on Ben Azzai: **And let us see whose reason is more logical**, and follow that opinion!

QUESTION

וְכִי תִימָא: לָא מְצִי קָאִי אִשְׁטַעְמִיחוּ,

And if you would say that he was not able to grasp their reasoning and decide between them,

OBJECTION

וְהִתְנַיָּא: בֶּן עֲזַאי אוֹמֵר: כָּל חֲכָמֵי יִשְׂרָאֵל דּוֹמִיִּין עָלַי כְּקִלְיַת הַשּׁוּם חוּץ מִן הַקָּרַח הַזֶּה!

was it not taught in a Braisa: Ben Azzai says: All the Sages of Yisrael are compared by me to a garlic peel, except for **this bald one**—referring to Rabbi Akiva! So Ben Azzai was certainly brilliant enough to understand their reasons!

RESOLUTION

אָמַר רַבִּי יוֹחָנָן: מִפִּי הַשְּׁמוּעָה אֶמְרוּהָ, מִפִּי חֲגִי זְכַרְיָהּ וּמִלְאָכִי.

Rabbi Yochanan said: They said it based on an oral tradition from their teachers, going back to Chagga, Zechariah, and Malachi, so it was a tradition without explicit reasoning to analyze.

BRAISA

תְּנַיָּא: בְּאִיזָה צֵד אָמַר בֶּן עֲזַאי הָאֵלּוּלִים מִתְעַשְּׂרִין לְעַצְמָן?

It was taught in a Braisa: In what manner did Ben Azzai say that animals born in Elul are tithed by themselves?

STATEMENT

נולדו לו חמשה באב וחמשה באֵלּוּל — אין מצטרפין,

If **five** animals were born to him in Av and five in Elul, they do not combine to make up the minimum ten required for tithing;

STATEMENT

חמשה באֵלּוּל וחמשה בתשרי — אין מצטרפין,

if **five** were born in Elul and five in Tishrei, they do not combine;

STATEMENT

חמשה בתשרי וחמשה באב מצטרפין.

but if **five** were born in Tishrei of this year and five in Av of the next year, they combine!

QUESTION

פְּשִׁיטָא!

The Gemara asks: **It is obvious!** Since Tishrei to Av is all one tax year according to everyone, why wouldn't they combine?

ANSWER

מהו דְּתִימָא, כִּי הִיכִי דְּמַפְסְקֵי שָׁנִים, מַפְסְקֵי גְּרָנוֹת, קָא מְשַׁמַּע לָן.

The Gemara answers: **Lest you say: Just as** the change of years divides herds into separate tithing groups, so too the passing of the intermediate tithing **threshing-floor dates divides** them, even within the same year; therefore the Braisa **comes to teach us** that threshing-floor dates do not prevent combining.

PROOF

בְּדִתְנִי: חֲמִשָּׁה לְפָנֵי רֹאשׁ הַשָּׁנָה וְחֲמִשָּׁה לְאַחֵר רֹאשׁ הַשָּׁנָה — אין מצטרפין,

This is as we learned in a Mishnah: Five born before Rosh HaShanah and five born after Rosh HaShanah do not combine;

PROOF

חמשה לפני הגורן וחמשה לאחר הגורן — הרי אלו מצטרפין.

however, five born before the threshing floor date and five born after the threshing floor date do combine.

STATEMENT

אמר רבא: לדברי בן עזאי, נולדו לו חמשה באב וחמשה באילול וחמשה בתשרי, כונסן לדיר להתעשר,

Rava said: According to the words of Ben Azzai, if five animals were born to him in Av, five in Elul, and five in Tishrei, he brings them into the pen to be tithed,

עמוד ב' DAF 58B

RESOLUTION

ונטל אחד מן האלולין והשאר פטורין, ממה נפשך:

and he takes one of the animals born in Elul to be the tithe, and the remainder are exempt from ma'aser, whichever way you look at it:

EXPLANATION

אי באחד באילול ראש השנה — דאילול ותשרי מצטרפין ודאב פטורין,

If the first of Elul is Rosh Hashanah for animal tithe, then the five animals born in Elul and the five born in Tishrei combine to form the requisite group of ten, and the five born in Av are exempt, since they belong to the previous year and there are not ten of them;

EXPLANATION

ואי באחד בתשרי ראש השנה — דאב ואילול מצטרפין דתשרי פטורין.

and if the first of Tishrei is Rosh Hashanah, then the animals of Av and Elul combine together to make ten, while those of Tishrei are exempt. Either way, the animals of Elul are definitely obligated in ma'aser, whereas the rest are exempt.

OBJECTION

מאי אמרת: לצטרפו לגורן אחר?

The Gemara challenges Rava's logic: What are you saying? Why should those born in Tishrei be exempt? Let them combine with another tithing period when more animals are born later in the year!

RESOLUTION

עשרי ודאי אמר רחמנא, ולא ספק.

The Gemara answers: The Torah said that the tithe must be a definite tenth, and not a doubtful tenth. Since there is a safek whether these animals belonged to the past year's crop or the upcoming year's crop, they cannot be tithed.

QUESTION

פשיטא!

The Gemara asks on Rava: Isn't it obvious that he takes one from the Elul group, since only their obligation is definite?

ANSWER

מהו דתימא לגזור, דילמא אתי למישקל מהנה, קא משמע לן.

The Gemara answers: **Lest you say** that the Sages should **decree** against tithing the Elul group **lest he come to take from those** born in Av or Tishrei by mistake, Rava **teaches us** that the Sages made no such decree.

MISHNAH מִשְׁנָה

MISHNAH

מתני' באי זה צד מעשרין?

MISHNAH: In what manner does one tithe his animals?

MISHNAH

כונסן לדיר, ועושה להם פתח קטן כדי שלא יהו שנים יכולין לצאת כאחת,

He gathers them into the pen, and makes a small opening for them so that two animals will not be able to exit as one,

MISHNAH

ומונין: אחד, שנים, שלשה, ארבעה, חמשה, ששה, שבעה, שמונה, תשעה,

and they count: One, two, three, four, five, six, seven, eight, nine,

MISHNAH

והיוצא עשרי סוקר בסיקרא ואומר: "הרי זה מעשר".

and the one that emerges tenth, he marks with red paint and says: "This is ma'aser."

MISHNAH

לא סקרו בסיקרא, ולא מנאו בשבט, או שמנאו רבוצים או עומדים — הרי אלו מתעשרין.

If he did not mark it with red paint, or did not count them with a rod, or if he counted them while lying down or standing still inside the pen, these are nevertheless validly tithed.

MISHNAH

היה לו מאה ונטל עשרה, עשרה ונטל אחד — אין זה מעשר.

However, if he had one hundred animals and simply took ten, or if he had ten and took one without counting them out one by one, this is not ma'aser.

MISHNAH

רבי יוסי ברבי יהודה אומר: מעשר.

Rabbi Yosei b'Rabbi Yehudah says: It is valid ma'aser.

MISHNAH

קפיץ אחד מן המנויין לתוכן — הרי אלו פטורין,

If **one of those** already counted jumped back into the pen **among them**, these uncounted animals in the pen **are exempt** from ma'aser, because each one might be the animal that was already counted.

MISHNAH

מִן הַמְעוֹשְׂרִין לְתוֹכָן — כּוֹלָם יִרְעוּ עַד שִׁסְתָּאבוּ, וַיֵּאָכְלוּ בְּמוֹמָן לְבַעֲלֵים.

If **one of the tithed ones** jumped back into the pen **among them**, creating a safek as to which animal is holy, **all of them must graze** until they develop a blemish, and then they may be eaten in their blemished state by the owner.

גְּמָרָא GEMARA

BRAISA

גְּמ' תִּנּוּ רַבָּנָן: בָּאי זֶה צֵד מְעַשֵּׂר? כּוֹנֵסֵן לְדִיר, וְעוֹשֶׂה לָהֶם פֶּתַח קָטָן כְּדִי שֶׁלֹּא יִהְיוּ שְׁנַיִם יְכוֹלִין לְצֵאת כְּאַחַת,

GEMARA: The Rabbis taught in a Braisa: **In what manner does one tithe?** He gathers them into the pen, and makes a small opening for them so that two will not be able to exit as one,

BRAISA

אִמּוֹתֵיהֶם מִבַּחוּץ וְהֵם מִבְּפָנִים, וְגוֹעוֹת, וְיוֹצְאוֹת לְקִרְיַת אִמָּן.

their mothers are left standing outside and they are inside, and the mothers bleat, and the young animals exit to meet their mother.

QUESTION

וְלִפְקִינָהּ אֵינָהּ!

The Gemara asks: **And let him push them out** himself!

ANSWER

”יַעֲבוֹר” כְּתִיב, וְלֹא שֶׁיַּעֲבִירוּהוּ.

The Gemara answers: The posuk says, “**shall pass**” is written, meaning that it must pass on its own, and not that people should make it pass by pushing it.

QUESTION

וְלִשְׂדֵי לֵהוּ יִרְקָא וְלִיִּפְקוּ לְוִתִּיה!

The Gemara asks: **And let him throw vegetables outside for them** so they will go out to eat it! Why use the mothers?

ANSWER

אָמַר רַב הוּנָא: גְּזִירָה מְשוּם לְקוּחַ וּמְשוּם יְתוֹם.

Rav Huna said: Using mothers is a Rabbinic decree on account of a purchased animal and on account of an orphan animal, which are exempt from tithes; if vegetables were used, one might accidentally tithe them too.

BRAISA

תנו רבנן: "כָּל אֲשֶׁר יַעֲבֹר תַּחַת" — פֶּרֶט לְטְרִיפָה שְׁאִינָה עוֹבֶרֶת תַּחַת הַשֶּׁבֶט.

The Rabbis taught in a Braisa: The posuk says, "Whatever passes under the rod" (Vayikra 27:32)—this excludes a treifah, which cannot pass under the rod due to its fatal defect.

BRAISA

מצוה למנותן בשֶׁבֶט.

It is a mitzvah to count them with a rod.

BRAISA

לא מנאן בשֶׁבֶט, או שֶׁמֵּנְאָן רְבוּצִים או עומדים, מִנֵּין?

If he did not count them with a rod, or he counted them lying down or standing, from where do we know that they are holy?

BRAISA

תלמוד לומר: "הַעֲשִׂירִי קֹדֶשׁ" — מִכָּל מְקוֹם.

The posuk states: "The tenth shall be holy," implying that it becomes holy in any case.

BRAISA

ואין לי אלא שֶׁקָּרָא שְׁמוֹ "עֲשִׂירִי", לא קרא שְׁמוֹ "עֲשִׂירִי" מִנֵּין?

And I have derived only a case where he called its name "tenth"; from where do we know it is holy even if he did not call its name "tenth"?

BRAISA

תלמוד לומר "יִהְיֶה קֹדֶשׁ" מִכָּל מְקוֹם.

The posuk states: "Shall be holy," teaching that it is holy in any case.

BRAISA

יכול היו לו מאה ונטל עשרה, עשרה ונטל אחד, יכול יהיו מעושירין?

I might have thought that if he had one hundred and took ten, or ten and took one, I might have thought they should be tithed;

BRAISA

תלמוד לומר "עֲשִׂירִי", ואין זה עשירי.

therefore the posuk states: "The tenth," and this is not a tenth because he did not count them.

BRAISA

רבי יוסי ברבי יהודה אומר: מעשר.

Rabbi Yosei b'Rabbi Yehudah says: It is valid ma'aser.

QUESTION

מאי טעמיה דרבי יוסי ברבי יהודה?

The Gemara asks: What is the ta'am of Rabbi Yosei b'Rabbi Yehudah?

ANSWER

סבר ליה פאפא אלעזר בן גומל, דתנא: אפא אלעזר בן גומל אומר: "וְנָחַשְׁב לָכֶם תְּרוּמַתְכֶם" —
בשתי תרומות הכתוב מדבר, אחת תרומה גדולה, ואחת תרומת מעשר.

He holds like Abba Elazar ben Gomel, as it was taught in a Braisa that Abba Elazar ben Gomel says: The posuk says, "And your terumah shall be reckoned to you" (Bamidbar 18:27)—the posuk speaks of two terumos: one is Terumah Gedolah, and one is Terumas Ma'aser.

EXPLANATION

כַּשֵּׁם שֶׁתְּרוּמָה גְּדוֹלָה נִיטְלָת בְּאֻמָּד וּבְמִחְשָׁבָה —

Just as Terumah Gedolah is taken by estimation and by thought, so too animal tithe can be set aside by estimation without exact counting.

SUMMARY

The Gemara clarifies that the Chachamim set three fixed times for animal tithes to ensure a supply of animals for festival pilgrims, as people naturally prefer to perform a mitzvah with their property before selling or eating the rest. The Gemara explains the nachlokes between Rabbi Akiva and Ben Azzai regarding the pre-Pesach date, noting how their views depend on whether Adar adjacent to Nisan can be a full month or is always defective. We then explore the opinions of Rabbi Elazar and Rabbi Shimon, explaining why their third date falls on the twenty-ninth of Elul rather than Rosh HaShanah itself, both to separate the old year's animals from the new and because painting the red mark (sikrasa) on the tenth animal is forbidden on Yom Tov. Finally, the Gemara discusses Ben Azzai's practice of tithing Elul-born animals by themselves due to his safek between Rabbi Meir and Rabbi Elazar/Rabbi Shimon, establishing through Rabbi Yochanan that this doubt stemmed from tradition passed down from the Nevi'im Chagga, Zechariah, and Malachi.

The Gemara is bothered by a very basic question: why does a Yid wait for these fixed zmanim of the goren to tithe his animals? After all, lichaira, before the zman arrives, he is allowed to sell or shacht them without tithing them first! The Gemara gives a beautiful teretz: nichai lei d'lis'avid mitzvah b'mamoneih, a Jew naturally takes pleasure when a mitzvah is done with his money, so he willingly waits to do the mitzvah first and only then sell and eat the rest.

Look at what the Tanna is telling us about who we really are. A person could easily think, why drag out the process? Why hold back my profits when I can sell my flock right now, completely kosher, without any extra work? But Chazal reveal to us the deep ratzon of a Yid. A Jew doesn't look for quick shortcuts to bypass a mitzvah. Deep down, our ultimate cheishek is for our physical assets, our hard-earned mamon, to be used for Hashem's sake. That desire is so strong that a person will delay his own business just so his animals can serve a higher purpose.

This is a major chiddush for our daily avodah. We live in a world that constantly pushes us to ask, what is the fastest, easiest way to get things done? But when it comes to Yiddishkeit, we don't just want to be yotzei or get away with the bare minimum. We actually want the mitzvah in our possessions. When you write a check for tzedakah, pay for your children's chinuch, or buy food for Shabbos, don't view it as an expense or a burden. Feel that deep inner simcha: Hashem gave me mamon, and I am zocheh to make it into a mitzvah.

Today, when you spend money on a mitzvah or pause your work to davening or learning, pause for one second and feel the warmth of that choice. Say to yourself, I am glad that my money and my time are being used for Hashem.

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

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 מִשִּׁיבְרֵי 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 הָעֲבוּדָה 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 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, אֲלֵא הָיוּ כְּעֲבָדִים
like servants be but a reward to receive condition on the master — who serve like servants

הַמְשַׁמְשִׁין אֶת הָרֵב שְׁלֵא 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

מִתַּאֲבָק 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

קֵל 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 לך רב וקנה לך חבר

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

יהושע בן פרחיה ונתיאי הארבלית קבלו מהם. יהושע בן פרחיה אומר,

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

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

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

לכך 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 משכנו רע ומרשע

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

נתיאי הארבלית אומר, הרחק משכנו 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 דינין 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, הֵיךְ 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, 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 עֲכָשְׁיוּ, 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

קְבִיעוֹת הַתּוֹרָה, מְעוֹט דְּבוּר וְהַסְבֶּרֶת פָּנִים

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

שִׁמְאִי אומר, עֲשֵׂה תוֹרָתְךָ קֹבֵעַ. אֹמֵר מְעוֹט וְעֲשֵׂה הַרְבֵּה, וְהָיִי 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

עֲשֵׂה לָךְ רַב וְהִרְחַק מִן הַסֵּפֶק

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

רַבִּן גַּמְלִיאֵל הִזָּה אומר, עֲשֵׂה לָךְ רַב, וְהִסְתַּלַּק מִן הַסֵּפֶק, וְאַל

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

תִּרְבֶּה לְעֵשֶׂר 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

מַעֲלַת הַשְׁתִּיקָה וְהַמַּעֲשָׂה עַל פְּנֵי הַדְּבוּר

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

שִׁמְעוֹן בֶּנוֹ אומר, כָּל יָמֵי גְדֻלָּתִי 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

אֲלֹא שְׁתִּיקָה. וְלֹא הַמְדָּרֶשׁ הוּא הָעֵקֶר, אֲלֹא הַמַּעֲשָׂה. וְכָל הַמְרַבֵּה

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.

לְמַעַשָׂה 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 יַחְשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשָׁתִּי בְּלוּ עֲצָמִי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרֻבִּי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מָצָא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עָדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד 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 אֱלֹהִי 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 בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עַמֶּךָ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אֲדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת נְאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שִׁמְרָהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָהּ יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:
יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:
יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרְאתִיהָ יְהוָה:
אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:
אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:
כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְרָא:
קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:
נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:
יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה 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.'