

חומש עם רש"י • ויצא • שני

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

VAYETZEI • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, Yaakov Avinu arrives in the land of the Easterners after his journey from Be'er Sheva. Upon coming to a well in the field, he finds local shepherds waiting around a massive stone covering the well's mouth, unable to water their sheep until all the herds gather to lift it together. Yaakov engages them in conversation, asking about his uncle Lavan, just as Lavan's daughter Rachel approaches with her father's flock.

Upon seeing Rachel and Lavan's sheep, Yaakov exhibits extraordinary strength and single-handedly rolls the heavy stone off the well to water the flock. After greeting Rachel and weeping, Yaakov reveals his identity to her. Rachel runs to inform Lavan, who hurries to welcome his nephew into his home. After Yaakov stays with Lavan for a month, Lavan offers to set his wages, and the Torah introduces us to Lavan's two daughters, Leah and Rachel.

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

פסוק א

Pasuk 1

וַיִּשָּׂא יַעֲקֹב רַגְלָיו וַיֵּלֶךְ אֶרֶץ כְּנָעַן

East the children of to the land of and he went his feet Yaakov and lifted

רש"י

וַיִּשָּׂא יַעֲקֹב רַגְלָיו. מִשְׁנֵתִיבְשָׁר בְּשׂוֹרָה טוֹבָה שְׁהִבְטַח בְּשִׁמְרָה נָשָׂא לְבוֹ

his heart lifted with protection that he was promised good news from when informed his feet Yaakov And he lifted

אֶת רַגְלָיו וַיַּעֲשֶׂה קָל לָלֶכֶת, כֹּךְ מִפְּרֹשׁ בְּבִ"ר:

in Bereishis Rabbah it is explained so to walk swift and he became his feet —

פסוק ב

Pasuk 2

וַיֵּרָא וַהֲנִה בְּאֵר בַּשָּׂדֶה וַהֲנִה שָׁם שְׁלֹשָׁה עֶדְרֵי צֹאן רֹבְצִים עָלֶיהָ כִּי

for by it crouching sheep flocks of three there and behold in the field a well and behold and he saw

מִן הַבְּאֵר הַהוּא יִשְׁקוּ הָעֶדְרִים וַהֲאֶבֶן גְּדֹלָה עַל פִּי הַבְּאֵר:

the well the mouth of upon was large and the stone the flocks they watered that the well from

רש"י

יִשְׁקוּ הָעֶדְרִים. מִשְׁקִים הָרוּעִים אֶת הָעֶדְרִים, וַהֲמִקְרָא דְבַר בְּלָשׁוֹן קְצָרָה:

concise in a language spoke and the verse the flocks — the shepherds water the flocks They would water

פסוק ג

וַנֶּאֱסַף שָׁמָּה כָּל הָעֶדְרִים וַגָּלּוּ אֶת הָאֶבֶן מֵעַל פִּי הַבְּאֵר וַהֲשִׁקּוּ
and watered the well the mouth of from upon the stone — and rolled the flocks all there and gathered
אֶת הַצֹּאן וַהֲשִׁיבוּ אֶת הָאֶבֶן עַל פִּי הַבְּאֵר לְמִקְוָהּ:
to its place the well the mouth of upon the stone — and returned the sheep —

רש"י

וּנֶאֱסַפוּ. רְגִילִים הָיוּ לְהֶאָסֵף, לְפִי שֶׁהִיְתָה הָאֶבֶן גְּדוֹלָה:
large the stone that was because to gather they were accustomed And were gathered

רש"י

וַגָּלּוּ. וְגוֹלָלִים, וְתַרְגּוּמוֹ וּמִגְנִדְרִין, כָּל לְשׁוֹן הוּנָה מִשְׁתַּנָּה לְדַבֵּר
to speak alternates continuous action expression of every and rolling and its Targum and they would roll and they rolled
בְּלִשׁוֹן עֲתִיד וּבְלִשׁוֹן עָבָר, לְפִי שֶׁכָּל דָּבָר הַהוּנָה תָּמִיד כָּבֵר הָיָה
has been already always that happens thing that every according to past and in the language of future in the language of
וְעֲתִיד לְהִיּוֹת:
to be and is destined

רש"י

וַהֲשִׁיבוּ. תַּרְגּוּמוֹ וּמִתִּיבִין:
and they put back its translation And they restored

פסוק ד

וַיֹּאמֶר לָהֶם יַעֲקֹב אַחֵי מֵאֵין אַתֶּם וַיֹּאמְרוּ מִחָרָן אֲנַחְנוּ:
are we from Charan And they said are you from where My brothers Yaakov to them And he said

פסוק ה

וַיֹּאמֶר לָהֶם הִידְעֶתֶם אֶת לָבָן בֶּן נָחוֹר וַיֹּאמְרוּ יָדָעְנוּ:
we know And they said Nachor the son of Lavan — Do you know to them And he said

פסוק ו

וַיֹּאמֶר לָהֶם הַשְׁלוֹם לוֹ וַיֹּאמְרוּ שְׁלוֹם וְהִנֵּה רָחֵל בָּתּוֹ בָּאָה עִם הַצֹּאן:
with is coming his daughter Rachel and behold peace and they said to him Is there peace to them And he said
the flock

רש"י

בָּאָה עִם הַצֹּאן. הַטַּעַם בְּאֶל"ף וְתַרְגּוּמוֹ אֲתִיא; וְרָחֵל בָּאָה – הַטַּעַם לְמַעַלָּה
is above the accent came and Rachel is coming and its translation is on the alef the accent the flock with is coming
בְּבִי"ת וְתַרְגּוּמוֹ אֲתָת; הָרִאשׁוֹן לְשׁוֹן עוֹשָׂה וְהַשֵּׁנִי לְשׁוֹן עָשָׂתָה:
past action is an expression of and the second present action is an expression of the first she came and its translation on the beis

וַיֹּאמֶר הֵן עוֹד הַיּוֹם גָּדוֹל לֹא עֵת הָאֶסֶף הַמִּקְנֶה הַשָּׂקוּ הַצֹּאן וּלְכוּ רְעוּ׃
pasture and go the flock water the livestock to gather time it is not is great the day still behold And he said

רש"י

הן עוד היום גדול. לפי שראה אותם רובצים, פסביר שרוצים לאסוף המקנה
the livestock together that they want he thought lying down them that he saw Because is high the day yet Lo
הביתה ולא ירעו עוד, אמר להן הן עוד היום גדול, כלומר אם שכירים אתם
you are hired workers if that is to say is high the day yet Lo to them he said further graze and not home
לא שלממתם פעלת היום, ואם הבהמות שלכם אע"פ כן לא עת האסף
gathering time for it is not so even though are yours the animals and if the day the work of completed you have not
המקנה וגו' בראשית רבה :
Rabbah Bereshis and so on the livestock

וַיֹּאמְרוּ לֹא נוּכַל עַד אֲשֶׁר יֵאָסְפוּ כָּל הָעֵדָרִים וְגִלְלוּ אֶת הָאֶבֶן מֵעַל
from upon the stone — and they roll the flocks all will be gathered that until we can not And they said

פי הבאר והשקיננו הצאן׃
the sheep and we water the well the mouth of

רש"י

לא נוכל. להשקות, לפי שהאבן גדולה׃
large that the stone is because to give water . We cannot

רש"י

וגללו. זה מתרגם ויגללו, לפי שהוא לשון עתיד׃
future is a form of that it because and they will-roll is translated this and they roll

עוֹדְנוּ מְדַבֵּר עִמָּם וְרַחֵל בָּאָה עִם הַצֹּאן אֲשֶׁר לְאָבִיהָ כִּי
for belonged to her father which the flock with came and Rachel with them speaking While he was still
רעה הוא׃
she was a shepherdess

וַיְהִי כַּאֲשֶׁר רָאָה יַעֲקֹב אֶת רַחֵל בַּת לָבָן אַחִי אִמּוֹ וְאֵת צֹאן
the flock of and — his mother brother of Lavan daughter of Rachel — Yaakov saw when and it was
לָבָן אַחִי אִמּוֹ וַיֵּגֶשׁ יַעֲקֹב וַיִּגֹּל אֶת הָאֶבֶן מֵעַל פִּי הַבָּאָר
the well the mouth of from upon the stone — and rolled Yaakov and stepped near his mother brother of Lavan

וַיִּשְׁקָ אֶת צֵאֵן לְבִן אָחִי אִמּוֹ:

his mother brother of Lavan the flock of — and watered

רש"י

וַיִּגַּשׁ יַעֲקֹב וַיִּגְלֵ. כְּמִי שֶׁמַּעֲבִיר אֶת הַפֶּקֶק מֵעַל פִּי צְלוֹחִית; לְהוֹדִיעָהּ

to inform you a flask the mouth of from upon the stopper — who removes like one and rolled Yaakov And drew near

שָׁפָחוּ גְדוֹל בְּרֵאשִׁית רַבָּה :

Rabbah Bereishis was great that his strength

פסוק יא

Pasuk 11

וַיִּשְׁקָ יַעֲקֹב לְרַחֵל וַיִּשָּׂא אֶת קְלוֹ וַיִּבְכּוּ:

and wept his voice — and raised Rachel Yaakov and kissed

רש"י

וַיִּבְכּוּ. לְפִי שֶׁצָּפָה בְּרוּחַ הַקֹּדֶשׁ שֶׁאֵינָה נִכְנָסֶת עִמּוֹ לְקַבּוּרָהּ. ד"א

another explanation for burial with him entering that she is not of holiness with the spirit that he foresaw because And he wept

לְפִי שֶׁפָּא בְּיָדָיו רַקְנִיּוֹת; אָמַר, אֶלְיָעֶזֶר עֶבֶד אָבִי אָפָא הָיוּ בְּיָדָיו נְזָמִים

rings in his hands were my father father of servant of Eliezer he said empty with hands that he came because

וַצְמִידִים וּמַגְדָּנוֹת וְאֲנִי אֵין בְּיָדִי כָּלֹם; לְפִי שֶׁרָדַף אֶלְיָפֹז בֶּן עֵשָׂו בְּמִצְוֹת

by command of Esav son of Eliphaz that pursued because anything in my hand there is no and I and delicacies and bracelets

אָבִיו אַחֲרָיו לְהַרְגּוֹ וְהִשְׁיגּוֹ, וּלְפִי שֶׁגָּדַל אֶלְיָפֹז בְּחִיקוֹ שֶׁל יִצְחָק, מָשָׁה

he withheld Yitzchak of in lap of Eliphaz that grew up and because and overtook him to kill him after him his father

יָדָיו. אָמַר לוֹ מָה אֶעֱשֶׂה לְצוּוֵי שֶׁל אָבָא? אָמַר לוֹ יַעֲקֹב טַל מָה

what take Yaakov to him said my father of regarding the command shall I do what to him he said his hands

שֶׁבְּיָדִי, וְהָעֲנִי חָשׁוּב כִּמְת:

like a dead person is considered and a poor man that is in my hand

פסוק יב

Pasuk 12

וַיֹּגֵד יַעֲקֹב לְרַחֵל כִּי אָחִי אָבִיהָ הוּא וְכִי בֶן רִבְקָה הוּא וּתְרַץ וּתֹגֵד

and told and she ran he Rivkah son of and that he her father a kinsman of that to Rachel Yaakov and told

לְאָבִיהָ:

her father

רש"י

כִּי אָחִי אָבִיהָ הוּא. קְרוֹב לְאָבִיהָ, כְּמוֹ אֲנָשִׁים אַחִים אֲנַחְנוּ. וּמִדְּרָשׁוֹ, אִם

if and its Midrashic exposition we are brothers men just as to her father a relative he is her father brother of for

לְרִמָּאוֹת הוּא בָּא, גַּם אֲנִי אָחִיו בְּרִמָּאוֹת, וְאִם אָדָם כָּשֵׁר הוּא, גַּם אֲנִי בֶן רִבְקָה

Rivkah the son of I am also he is upright a person and if in deceit his brother I am also comes he for deceit

אֲחוֹתוֹ הַכְּשֶׁרָה:

the righteous his sister

רש"י

ותגד לאביה. לפי שאמה מתה, ולא היתה לה להגיד אלא לו בראשית
Bereishis him except to tell for her was there and not had died that her mother because her father And she told

רבה :
Rabbah

פסוק יג

Pasuk 13

ויהי כשמע לבן את שמע יעקב בן אחתו וירץ לקראתו ויחבק
and he embraced toward him and he ran his sister son of Yaakov the news of — Lavan when hearing And it was
לו וינשק לו ויביאהו אל ביתו ויספר לבן את כל הדברים
the matters all — to Lavan and he related his house to and he brought him him and he kissed him

האלה:
these

רש"י

וירץ לקראתו. כסבור ממון הוא טעון, שהרי עבד הבית בא לבן בעשרה
with ten here came the household the servant of for behold laden with he was money thinking towards him And he ran
גמלים טעונים:
laden camels

רש"י

ויחבק. כשלא ראה עמו כלום, אמר שמה זהובים הביא והנם בחיקו:
in his bosom and behold they he brought gold coins perhaps he said anything with him he saw when not And he embraced

רש"י

וינשק לו. אמר שמה מרגליות הביא והם בפיו, ב"ר:
Bereshis Rabbah are in his mouth and they he brought pearls perhaps he said him And he kissed

רש"י

ויספר ללבן. שלא בא אלא מתוך אנס אחיו, ושנטלו ממונו ממנו:
from him his money and that they took his brother coercion of from within but he came that not to Lavan And he told

פסוק יד

Pasuk 14

ויאמר לו לבן אף עצמי ובשרי אתה וישב עמו חמש ימים:
days a month of with him and he stayed you are and my flesh my bone surely Lavan to him And he said

רש"י

אך עצמי ובשרי. מעתה אין לי לאספה הביתה, הואיל ואין בידי
in your hand and there is not since into the house together you for me there is no from now and my flesh my bone surely
כלום, אלא מפני קורבה אטפל בה חמש ימים, וכן עשה, ואף זו לא לחנם,
for free was not this and even he did and so of days a month to you I will attend kinship because of but anything

שְׁהָיָה רוֹעֶה צֹאנוֹ:

his sheep shepherding for he was

פסוק טו

Pasuk 15

וַיֹּאמֶר לָבָן לְיַעֲקֹב הֲכִי אֶחָי אֶתָּה וְעַבַּדְתָּנִי חִנָּם הֲגִידָה לִּי
me tell for nothing that you should serve you are my brother Is it because to Yaakov Lavan And he said
me

מָה מִשְׁכָּרְתְּךָ:

your wage what is

רש"י

הֲכִי אֶחָי אֶתָּה. לְשׁוֹן תַּמָּה, וְכִי בְּשִׁבִּיל שְׂאֵחִי אֶתָּה תַּעֲבֹדֵנִי חִנָּם:
for free you should serve me you are that my brother because and is it wonder an expression of you my brother is it

רש"י

וְעַבַּדְתָּנִי. כְּמוֹ וְתַעֲבֹדֵנִי; וְכֵן כָּל תִּבְיָה שֶׁהִיא לְשׁוֹן עֶבֶר הוֹסִיף וַי"ו
a vav if one adds past in the tense of that is word every and so and you shall serve Me is like and you shall serve Me
בְּרֵאשִׁית, וְהִיא הוֹפְכֶת הַתִּבְיָה לְחֶבֶא:
to the future the word reverses and it at its beginning

פסוק טז

Pasuk 16

וּלְלָבָן שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לֵאָה וְשֵׁם הַקְּטָנָה רָחֵל:
was Rachel the younger and the name of was Leah the older the name of daughters were two And to Lavan

פסוק יז

Pasuk 17

וַעֲיִנֵּי לֵאָה רַכּוֹת וְרָחֵל הָיְתָה יִפֹּת תָּאֵר וַיִּפֹּת מְרֹאֶה:

appearance and beautiful of form beautiful of was and Rachel were tender Leah and the eyes of

רש"י

רַכּוֹת. שֶׁהָיְתָה סְבוּרָה לְעֹלֹת בְּגוֹרְלוֹ שֶׁל עֲשׂוֹ וּבֹכָה, שֶׁהָיוּ הַכָּל אוֹמְרִים שְׁנֵי בָנִים
sons two saying everyone for were and weeping Esav of into the lot to fall thinking for she was Tender
לְרִבְקָה וּשְׁתֵּי בָנוֹת לְלָבָן, הַגְּדוֹלָה לְגְדוֹל וְהַקְּטָנָה לְקָטָן בְּבֵא בְּתָרָא קכ"ג:
123a Basra Bava for the younger and the younger for the elder the elder to Lavan daughters and two to Rivkah

רש"י

תָּאֵר. הוּא צוּרַת הַפְּרָצוּת, לְשׁוֹן יְתָאֲרָהוּ בְּשִׁרְדִּי: יִשְׁעִיהוּ מ"ד, י"ג, קוּנ"פּאשׁ
compass 13 44 Yeshayahu with a stylus he marks it an expression of the face the shape of it is Form

בלע"ז:

in foreign tongue

CHAPTER SUMMARY

This aliyah describes Yaakov Avinu's arrival at the well in Aram, his encounter with the local shepherds, and his meeting with Rachel, which prompts him to effortlessly roll the massive stone off the well. After Lavan eagerly receives Yaakov into his household and Yaakov resides there for a month, Lavan initiates a discussion regarding Yaakov's wages, leading into the introduction of Leah and Rachel.

למעשה WHAT TO TAKE HOME

The pasuk tells us right at the beginning of the aliya, "Vayisa Yaakov raglav", Yaakov lifted his feet and went on his way. Rashi brings a wonderful chiddush here: once Yaakov received the divine promise of protection from Hashem at Bais El, his heart lifted him up. His feet became light and easy to carry. Lichoira, nothing in his physical reality had changed yet. He was still a penniless fugitive on his way to the house of Laban, far away from his parents. Yet, because he carried inside himself the clear emunah that Hashem was with him, the heavy journey suddenly felt weightless.

This is a major yesod for our own daily avodah. So often in life, we feel weighed down by our responsibilities, our parnassah worries, or whatever nisayon Hashem puts in front of us. We feel like our feet are made of lead and we are just dragging ourselves through the day. The Torah is coming to teach us that the heaviness does not come from the physical burden itself; it comes from feeling alone in the struggle. The moment a Yid reminds himself that Hashem is walking right beside him, holding his hand through every single step, the entire picture changes. Mimeila, the burden softens and the heart lifts the feet.

When you go about your day today and feel a moment of strain or exhaustion, pause for ten seconds and bring Hashem into the room. Tell yourself, "Hashem is with me, protecting me and guiding my steps just like He did for Yaakov Avinu." See how that bitachon instantly lightens your spirit and gives you fresh koach to serve Him with joy.

Takeaway for today: Before starting a difficult task today, say out loud, "Hashem, I know You are with me," and feel the weight lift off your shoulders.

דף יומי • בכורות • דף נ"ט

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THE SUGYA

In this sugya, the Gemara delves into the mechanics of sanctifying ma'aser behemah and explores whether the tenth animal needs explicit verbal designation or if it automatically becomes holy on its own. Drawing comparisons between animal tithes and grain tithes, the Gemara examines various braisos to trace the exact source for Rava's shitta regarding the automatic kedushah of the tenth animal inside the pen.

We then move into a fascinating shakla v'tarya concerning errors made during the counting process. The Gemara analyzes the status of the ninth or eleventh animal mistakenly called 'tenth', evaluating Rabbi Shimon's kal v'chomer and exploring how a 'count fit to reach ten' affects the obligation of the entire flock.

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

עמוד א' DAF 59A

BRAISA

אף תרומת מעשר נטלת באומד ובמחשבה,

Just as terumah gedolah can be designated in thought without explicit verbalization, so too terumas ma'aser is taken by estimation and by thought alone;

PROOF

ומעשר קרייה רחמנא תרומה,

and the Merciful One calls ma'aser rishon "terumah,"

PROOF

דכתיב: "כי את מעשר בני ישראל אשר ירימו לה' תרומה נתתי ללוים לנחלה,"

as it is written: "For the tithe of the Children of Israel which they raise up to Hashem as terumah, I have given to the Levi'im as an inheritance."

EXPLANATION

ואיתקש מעשר בהמה למעשר דגן,

And now, ma'aser behemah is juxtaposed to ma'aser dagan (grain tithe),

INFERENCE

מה מעשר דגן ניטל באומד ובמחשבה — אף מעשר בהמה ניטל באומד ובמחשבה.

just as grain tithe is taken by estimation and by thought, so too animal tithe is taken by estimation and by thought. Thus we see that verbal counting is not strictly necessary for animal tithe.

STATEMENT

אמר רבא: עשירי מאליו הוא קדוש.

Rava says: The tenth animal becomes holy on its own, automatically, even if it was never counted or explicitly designated.

QUESTION

מנא ליה לרבא הא?

The Gemara asks: From where does Rava know this principle?

PROOF

אי לימא מהא דתנא:

If we say he derives it from that which is taught in a braisa:

BRAISA

אין לי אלא שקרא שמו "עשירי", לא קרא שמו "עשירי" מניין?

"I only have a source that it becomes holy in a case where he called its name 'tenth'; from where do I know a case where he did not call its name 'tenth'?

BRAISA

תלמוד לומר: "עשירי יהיה קדוש" — מכל מקום.

The verse states: "The tenth shall be holy"—in any case," implying it becomes holy automatically even if not named tenth.

OBJECTION

ודלמא "עשירי" הוא דלא קרייה, "קדוש" קרייה!

The Gemara rejects this proof: But perhaps that braisa is discussing a case where he didn't call it 'tenth', but he did call it 'holy'? So it doesn't prove it becomes sanctified completely on its own without any speech!

PROOF

אלא מהא דתנא:

Rather, perhaps Rava derives it from that which is taught in this braisa:

BRAISA

קרא לתשיעי "עשירי", ויצא העשירי ולא דבר — התשיעי נאכל במומו, והעשירי מעשר.

If he called the ninth animal 'tenth', and the tenth came out and he did not speak at all, the ninth is eaten in its blemished state, and the tenth is holy as tithe. Here we see the tenth becomes holy even though he didn't utter a word!

OBJECTION

ודלמא שאני התם, דאיברר ליה עשירי,

The Gemara rejects this proof too: But perhaps it is different there, because the tenth was clearly clarified by the fact that it emerged from the pen;

OBJECTION

אי נמי, דאחוי עילוייה!

or alternatively, perhaps he pointed at it as it came out, so there was an action, whereas here where it stayed in the pen, it wouldn't become holy on its own!

PROOF

אָלאַ מהא דתנא:

Rather, Rava derives his ruling from that which is taught in this braisa:

BRAISA

קרא לתשיעי "עשירי", ומת עשירי בדיר — תשיעי נאכל במומו, וכולם פטורין.

If he called the ninth 'tenth', and the tenth died in the pen, the ninth is eaten in its blemished state, and all of them are exempt from ma'aser.

INFERENCE

מאי טעמא כולם פטורין, לאו משום דקדש ליה עשירי?

The Gemara analyzes: What is the reason that all of them are exempt? Is it not because the tenth became holy on its own inside the pen, thus exempting the flock?

OBJECTION

ודלמא דאיפטרו במנזן הראוי, דהאמר רבא: מנזן הראוי פוטר!

The Gemara rejects: But perhaps they were exempted because of a count fit to reach ten, as Rava himself says: A count fit to reach ten exempts the animals from tithe even if no tenth was actually separated!

PROOF

אָלאַ מהא דתנא:

Rather, Rava derives it from that which is taught in a braisa:

BRAISA

קרא לתשיעי "עשירי", ונשתייר עשירי בדיר — התשיעי נאכל במומו, והעשירי מעשר.

If he called the ninth 'tenth', and the tenth remained in the pen, the ninth is eaten in its blemished state, and the tenth is ma'aser! This explicitly proves that the tenth becomes holy even while remaining inside the pen.

QUESTION

והתנא: תשיעי חולין!

The Gemara asks a contradiction: But isn't it taught in another braisa: The ninth is total chullin (secular), not requiring a blemish to be eaten?

ANSWER

תני תנא קמיה דרב ששת: הא מבי? רבי שמעון בן יהודה היא,

A tanna recited a braisa before Rav Sheshet: Whose view is this ruling that the ninth is sanctified? It is Rabbi Shimon ben Yehuda,

BRAISA

דַּתְנִינָא: רַבִּי שְׁמַעוֹן בֶּן יְהוּדָה אוֹמֵר מְשׁוּם רַבִּי שְׁמַעוֹן:

as it is taught in a braisa: Rabbi Shimon ben Yehuda says in the name of Rabbi Shimon:

עמוד ב' DAF 59B

BRAISA

אִךְ הַתְּשִׁיעִי אֵינוֹ קָדוֹשׁ אֶלָּא אִם כֵּן נִעְקַר שֵׁם עֲשִׂירִי הֵימָנוּ,

The Baraisa according to Rabbi Shimon states: **Even the ninth** animal that was mistakenly called the tenth is **not sanctified unless the name of “tenth” was uprooted from** the actual tenth animal **itself**, meaning that the tenth animal was also called by a wrong name.

EXPLANATION

וְהַדִּין נֹתֵן.

And logical reasoning dictates this result:

QUESTION

וְמָה אֶחָד עָשָׂר שֶׁהוּא עוֹשָׂה קְדוּשָׁה לִיקְרָב, אֵינוֹ קָדוֹשׁ אֶלָּא אִם כֵּן נִעְקַר שֵׁם “עֲשִׂירִי” הֵימָנוּ,

If regarding the **eleventh** animal mistakenly called tenth, which creates a sanctity to be offered up on the mizbe'ach as a shelamim, yet it is **not sanctified unless the name of “tenth” was uprooted from** the tenth animal **itself**;

QUESTION

תְּשִׁיעִי שֶׁאֵין עוֹשָׂה קְדוּשָׁה לִיקְרָב — אֵינוֹ דִּין שֶׁאִם נִעְקַר שֵׁם “עֲשִׂירִי” הֵימָנוּ — אֵין, אִי לָא — לָא?

then regarding the **ninth** animal mistakenly called tenth, which does not create a sanctity to be offered up as a korban, but is merely eaten after developing a mum, is it not logical that if the name of “tenth” was uprooted from the tenth animal itself, then **yes**, it becomes holy, but if **not**, then **no**, it does not become holy at all?

REFUTATION

הִיא הַנּוֹתֵנֶת!

The Gemara rejects this kal v'chomer: **That itself is what** dictates the opposite logic!

EXPLANATION

אֶחָד עָשָׂר שֶׁהוּא עוֹשָׂה קְדוּשָׁה לִיקְרָב, אִי נִעְקַר שֵׁם עֲשִׂירִי הֵימָנוּ — אֵין, אִי לָא — לָא;

Regarding the **eleventh** animal, which creates a sanctity to be offered up, its halocha is strict: if the name of tenth was uprooted from the tenth animal, then **yes**, it becomes holy; if **not**, then **no**, it does not become holy.

EXPLANATION

תשיעי שאינו עושה קדושה ליקרב, אף על גב דלא נעקר שם עשירי הימנו.

However, regarding the **ninth** animal, **which does not create a sanctity to be offered up**, perhaps it becomes sanctified **even though the name of tenth was not uprooted from** the tenth animal!

EXPLANATION

אי נמי, אחד עשר, דאיברר ליה עשירי — אי נעקר שם עשירי הימנו — אי לא — לא.

Or alternatively, you can refute it another way: Regarding **the eleventh** animal, **where the tenth has already been clarified** and designated before the eleventh came out, **if the name of tenth was uprooted from** the tenth animal, then **yes**, it becomes holy, but **if not**, then **no**, it does not become holy.

EXPLANATION

תשיעי, דאפתי לא איברר ליה עשירי, ואף על גב דלא נעקר שם "עשירי" הימנו,

Whereas regarding the **ninth** animal, **where the tenth has not yet been clarified** when the ninth emerges, it becomes sanctified **even though the name of "tenth" was not uprooted from** the tenth animal later!

STATEMENT

תו לא מיד.

The Gemara concludes: There is **nothing more** to be said to uphold Rabbi Shimon's proof, and his view is refuted.

STATEMENT

אמר רבא: מנין הראוי פוטר.

Rava said: A count that was fit to reach ten **exempts** the animals counted from ma'aser, even if the count was interrupted before reaching ten.

QUESTION

מנא ליה לרבא הא?

The Gemara asks: **From where does Rava have this** halocha?

QUESTION

אלימא מהא דתנו: קפץ אחד מן המנויין לתוכן — כולן פטורין.

If we say he derives it **from that which we learned in our Mishnah**: If one of the **counted** animals **jumped back into them**, into the pen among those that were not yet counted, **all of them are exempt** from ma'aser;

QUESTION

מנויין גופייהו דאיפטרו — לאו במנין הראוי?

and we analyze it: As for the **counted** animals **themselves that were exempted**, is it not because they were counted **with a count that was fit** to reach ten?

REFUTATION

ודלמא דעשר עילויהו!

The Gemara rejects this: **But perhaps** that Mishnah is talking about a case **where he had already tithed over them**, meaning the tenth animal had already emerged and tithed those that came before it!

OBJECTION

הָיָא לָא מְצִית אֲמַרְתָּ, הָא תִּנִּי: מִן הַמְּעוֹשָׁרִין לְתוֹכָן!

The Gemara pushes back: **You cannot say that**, for **behold, the sefa teaches** a separate case: If one of those that were tithed jumped back **into them!** This implies the reisha is dealing with animals that were counted but not yet tithed!

ANSWER

וְדִלְמָא מַאי "מְעוֹשָׁרִין"? מַעֲשֵׂר דְּוָקָא, דִּינָקָא נָמִי דְּקִתְנִי "יִרְעוּ"!

The Gemara answers: **And perhaps what** does "tithed" mean in the sefa? It means the actual **ma'aser specifically**, the tenth animal itself! **The language is also precise, as it teaches:** All of them **shall graze**, which is a stringency that applies when a true ma'aser animal gets mixed in, but not merely counted animals. So Rava could not have proven his rule from there.

PROOF

אֵלָא אֲמַר רַבָּא: אֲמַר קָרָא "יַעֲבוֹר", וְלֹא שְׂפָכָר עָבַר.

Rather, Rava said: The posuk says, "Whatever shall pass under the rod, the tenth shall be holy"—implying that animals that are yet to pass require tithing, **and not** an animal **that has already passed**.

EXPLANATION

מַאי שְׂפָכָר עָבַר? אִי דַעֲשֵׂר עִלְוִיָּהּ — צְרִיכָא לְמִימָרָא?

Now, **what is** this animal **that has already passed**? If you say it means **that he already tithed over them**, does that need to **be said**? Obviously once an animal is tithed, it doesn't need to be tithed again!

INFERENCE

אֵלָא לָאו דְּאִיפְטְרוּ לְהוּ בְּמִנְיָן הָרְאוּי? שְׂמַע מִינָהּ.

Rather, is it not referring to animals **that were exempted through a count that was fit** to reach ten? The Gemara concludes: **Learn from this** that it is so.

PROOF

תִּנִּיָא כְּוֹתִיָּה דְּרַבָּא:

It was taught in a Baraisa **in accordance with Rava:**

BRAISA

הָיוּ לוֹ עֶשְׂרֵה טְלָאִים וְהִכְנִיסָן לְדִיר, וּמִנָּה חֲמִשָּׁה, וּמֵת אֶחָד מֵהֶם —

If a person had ten lambs and brought them into the pen, and he counted five, and then one of them died—

BRAISA

אִם מִן הַמְּנוּיִים מֵת — מוֹנֶה וּמְשַׁלִּים עֲלֵיהֶם,

if one of the counted ones died, he continues counting and completes the ten upon them, because the count of five was broken and was not a fit count;

וְאִם מִשְׁאִינָן מִנוּיִים מֵת — מִנוּיִים פְּטוּרִין, וְשְׂאִינָן מִנוּיִים מִצְטָרְפִין לְגוֹרֵן אַחֵר.

and if one of those that were not counted died, the counted ones are exempt, because at the time they were counted it was a minyan haraui, a count fit to reach ten, and those that were not counted combine at another threshing floor season to be tithed.

STATEMENT

וְאָמַר רַבָּא: הָיוּ לוֹ אַרְבָּעָה עָשָׂר טְלָאִים וְהַכְנִיסָן לְדִיר, וְיָצְאוּ שֵׁשָׁה בְּפֶתַח זֶה, וְאַרְבָּעָה בְּפֶתַח זֶה, וְאַרְבָּעָה נִשְׁתַּיְּרוּ שָׁם.

And Rava said: If a person had fourteen lambs and brought them into a pen, and six came out through this opening on one side, and four came out through that opening on the other side, and four remained inside the pen:

STATEMENT

אוֹתָם אַרְבָּעָה, אִם בְּפֶתַח הַשֵּׁשָׁה יָצְאוּ — נוֹטֵל אֶחָד מֵהֶם, וְהִשָּׂאָר מִצְטָרְפִין לְגוֹרֵן אַחֵר;

Regarding those four that remained, if they came out through the opening of the six, combining with them to make ten, he takes one of them as ma'aser for the ten, and the remaining four (from the other opening) combine at another threshing floor season;

STATEMENT

וְאִם לֹאוּ — שֵׁשָׁה פְּטוּרִין, וְאַרְבָּעָה אַרְבָּעָה מִצְטָרְפִין לְגוֹרֵן אַחֵר.

and if not, meaning they did not come out through the door of six, then the six are exempt because they were part of a fit count of fourteen, and the two groups of four and four combine at another threshing floor season.

STATEMENT

יָצְאוּ אַרְבָּעָה בְּפֶתַח זֶה, וְשֵׁשָׁה בְּפֶתַח זֶה, וְנִשְׁתַּיְּרוּ שָׁם אַרְבָּעָה —

If four came out through this opening, and six through that opening, and four remained inside—

STATEMENT

אִם אוֹתָם אַרְבָּעָה בְּפֶתַח הַשֵּׁשָׁה יָצְאוּ — נוֹטֵל מֵהֶם אֶחָד, וְהִשָּׂאָר פְּטוּרִים;

if those four came out through the opening of the six, he takes one of them as ma'aser for that ten, and the rest, the original four from the other door, are exempt because they belonged to a fit count of fourteen;

STATEMENT

וְאִם לֹאוּ — אַרְבָּעָה וְשֵׁשָׁה פְּטוּרִים, וְאַרְבָּעָה מִצְטָרְפִין לְגוֹרֵן אַחֵר.

and if not, the four and the six are exempt because both counts were fit to reach ten, and the four remaining ones combine at another threshing floor season.

STATEMENT

יָצְאוּ אַרְבָּעָה בְּפֶתַח זֶה, וְאַרְבָּעָה בְּפֶתַח זֶה, וְנִשְׁתַּיְּרוּ שָׁם שֵׁשָׁה —

If four came out through this opening, and four through that opening, and six remained inside—

STATEMENT

אם אותן ששה יצאו בפתח אחד — נוטל מהם אחד והשאר פטורים;

if those six came out through one of the openings, he takes one of them as ma'aser to join the four from that door, and the rest are exempt;

STATEMENT

ואם לאו — ארבעה פטורים, וששה מצטרפין לגורן אחר.

and if not, if three went out each door, the four and four are exempt, and the six combine at another threshing floor season.

QUESTION

מאי קא משמע לן, דמנין הראוי פוטר? והאמרה רבא חדא זמנא!

The Gemara asks: What is this coming to teach us? That a count fit to reach ten exempts? But Rava already said it once!

ANSWER

מהו דתימא: ודאי מנין הראוי אמרינן, ספק מנין הראוי, דחזי להכא ודחזי להכא — לא אמרינן, קא משמע לן.

The Gemara answers: Lest you say: Only a definite count fit to reach ten do we say exempts, but a doubtful count fit to reach ten—where it is fit for here and fit for there, as it could potentially join either exit—we do not say it exempts; therefore Rava comes to teach us that even a doubtful minyan harau exempts.

STATEMENT

ואמר רבא: הוּי לו חמשה עשר טלאים, לא יאמר: אברור עשרה ואכניסם לדיר ואטול מהם אחד, והשאר פטורים,

And Rava said: If a person had fifteen lambs, he should not say: “I will select ten, put them into the pen, and take one from them as ma'aser, and the remaining five will be exempt” without putting them in the pen;

STATEMENT

אלא כונסן לדיר, ומוציא עשרה, ונוטל מהם אחד, והשאר מצטרפין לגורן אחר.

rather, he must bring all of them into the pen, and release ten, and take one from them, and the remaining five combine at another threshing floor season.

PROOF

תנא נמי הכי: הוּי לו חמשה עשר טלאים,

It was also taught in a Baraisa like this: If a person had fifteen lambs,

SUMMARY

The Gemara demonstrates that just as terumah gedolah and ma'aser dagan can be designated through thought and estimation, ma'aser behemah likewise does not strictly require explicit verbal counting. Rava establishes that the tenth animal becomes holy automatically, a principle the Gemara proves from a braisa where the tenth remains in the pen after the ninth was

mistakenly called 'tenth'. The Gemara then analyzes Rabbi Shimon's opinion regarding the ninth animal, refuting his logic that it depends on uprooting the status of the tenth. Finally, the Gemara introduces Rava's rule that a count fit to reach ten exempts the counted animals from future ma'aser obligations, even if the counting was interrupted before the tenth animal actually emerged.

למעשה WHAT TO TAKE HOME

Rava teaches us a remarkable chiddush on our daf: "asiri me'elav hu kadosh", the tenth animal becomes holy on its own. When a Yid counts his flock and reaches ten, that tenth animal becomes kedosh ma'aser even if he never opened his mouth to say the word "asiri." The inherent kedushah of Hashem's mitzvah rests upon it automatically, simply because it reached the place where it belonged.

There is a deeply inspiring lesson here for our own avodah. A person might sometimes feel small, disconnected, or uninspired. You might think, "I didn't say the tefillah with enough kavana," or "I am not on a high spiritual madreiga right now." But the Torah is revealing to us that kedushah is not always created by our brilliant words or intense feelings. When you step up to do a mitzvah, when you put yourself in the place of Hashem's ratzon, the kedushah is activated me'elav, on its own. By virtue of you being there and standing counted as part of Hashem's nation, Hashem rests His holiness upon you.

Don't wait until you feel perfect or spiritually inspired to do what is right. Just put yourself in the room, open the sefer, or stand up to davening. Set yourself in place for the mitzvah, and trust that Hashem's kedushah will automatically rest upon your actions.

Today, perform one mitzvah, whether opening a sefer or giving a coin to tzedakah, without waiting for the "right mood," relying on the reality that doing the act itself brings Hashem's kedushah.

מִסְכֵּת אָבוֹת • פֶּרֶק רִאשׁוֹן

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CHAPTER PREVIEW

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

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

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

מִשְׁנָה א

הַשְּׁלֶשֶׁת שֶׁל קַבְּלַת הַתּוֹרָה וְהַנְּהִיגַת הַחֲכָמִים

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

מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמִסִּינַי לְיֵהוֹשֻׁעַ, וְיֵהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים
and the elders to the elders and Yehoshua to Yehoshua and transmitted it from Sinai Torah received Moshe
לְנָבִיאִים, וְנָבִיאִים 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 הָעֲבוֹדָה וְעַל גְּמִילוּת
acts of and on the Temple service and on the Torah on stands the world things three
חֲסָדִים:
kindness

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

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

כְּעֲבָדִים הַמְּשֻׁמְשִׁין 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

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

עֲלֵיכֶם:

upon you

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

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

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

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

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

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

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

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

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

יורש גִּיהֵנוֹם:

Gehinnom he inherits

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

עשה לה רב וקנה לה חבר

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

יהושע בן פרחיה ונתאי הארבלית 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 הארבלית אומר, הרחק משכן רע, ואל תתחבר לרשע,

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

ואל תתיאש מן הפרענות:

retribution of despair and do not

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

משנה ח

הנהגת הדין עם בעלי הדין

Mishna 8 · The Conduct of a Judge Toward Litigants

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

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

אל תעש עצמך כעורכי הדין. וכשיהיו בעלי דין עומדים

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

לפניה, יהיו בעיניה כרשעים. וכשנפטרים מלפניה, יהיו

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

בעיניה כזכאין, כשקבלו עליהם את הדין:

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

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

משנה ט

דרישה וחקירה של עדים וזהירות בדברי הדינים

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

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

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

בדבריה, שמא מתוכם ילמדו לשקר:

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

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

משנה י

אהבת המלאכה ושנאת הרבנות

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

שְׁמַעְיָה וְאַבְטָלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אָמַר, אָהַב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת
— and hate work — love says Shemaiah from them received and Abtalion Shemaiah
הַרְבָּנוּת, וְאַל תִּתְּוֹדַע לְרָשׁוֹת:
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 אָמַר, חֲכָמִים, הִזָּהָרוּ בְּדַבְרֵיכֶם, שִׁמָּא 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 אָמַר, הֵייוּ מִתְּלָמִידָיו שֶׁל אַהֲרֹן, אוֹהֵב
loving Aharon of from the disciples be says Hillel from them received and Shammai Hillel
שְׁלוֹם וְרוֹדֵף שְׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמִקְרָבָן לְתוֹרָה:
to the Torah and drawing them the creations — loving peace and pursuing peace
close

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

משנה יג

הסכנה בגאווה ובכטול תורה

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

הוּא הָיָה אָמַר, נָגִיד שָׁמָּא, אֲבִיד שָׁמָּה. 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, קָטְלָא חַיִּב. וְדָא שְׁתִּמְשׁ בְּתִגָּא, חֵלִיף:
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, מָה 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 עֲכָשְׁיוֹ, אֵימָתִי:

when now not And if

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

מִשְׁנָה טו

קביעות התורה, מעוט דבור והסברת פנים

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

שַׁמַּאי אומר, עֲשֵׂה תוֹרָתְךָ קֹבֵעַ. אֹמֵר מְעַט וְעֹשֶׂה הַרְבֵּה, וְהוֹי מְקַבֵּל אֶת

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

כָּל הָאָדָם בְּסִכָּר 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 הַדְּבָר

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

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

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

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.

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 יַחֲשֹׁב יְהוָה לוֹ עֹז וְאֵין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף 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 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 זִנְחִיתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֶבֹּאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוּר 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 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 זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפְתָךְ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינָּה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וּלְדַבְּרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'