

חומש עם רש"י • ויצא • שלישי

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

VAYETZEI • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, Yaakov Avinu agrees to work for Lavan for seven years in order to marry Rachel. However, when the time comes, Lavan tricks him on the wedding night by switching Leah for Rachel. When Yaakov confronts Lavan the next morning, Lavan claims it is against their local custom to marry off a younger daughter before the elder. Lavan agrees to give Rachel as well after the seven days of feasting for Leah, on the condition that Yaakov serves him for another seven years.

Seeing that Leah is hated, Hashem opens her womb, while Rachel remains barren. Leah gives birth to four sons: Reuven, Shimon, Levi, and Yehuda. Out of a deep desire to build the Shevatim, Rachel gives her maidservant Bilhah to Yaakov as a wife, and Bilhah gives birth to Dan and Naftali. Leah then gives her maidservant Zilpah to Yaakov, who gives birth to Gad and Asher.

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

פסוק א

Pasuk 1

וַיֵּאָהֱב יַעֲקֹב אֶת רָחֵל וַיֹּאמֶר אֶעֱבֹדָה שְׁבַע שָׁנִים בְּרָחֵל בְּתָרָה הַקְטָנָה:
the younger your daughter for Rachel years seven I will serve you and he said Rachel — Yaakov and loved

רש"י

אעבדך שבע שנים. הם ימים אחדים שאמרה לו אמו וישבת עמו ימים
days with him and you shall dwell his mother to him that said a few days they are years seven I will serve you
אחדים בראשית רבה ; וידע שכן הוא, שהרי כתיב ויהיו בעיניו כמים
like days in his eyes and they were it is written for behold it is that so and know Rabbah Bereishis a few
אחדים בראשית כ"ט :
29 Bereishis a few

רש"י

ברחל בתך הקטנה. כל הסימנים הללו למה? לפי שהוא יודע בו שהוא
that he about him knew that he because why these the signs All the younger your daughter For Rachel
רמאי, אמר לו, אעבדך ברחל, ושמא תאמר רחל אחרת מן השוק, תלמוד לומר
says the teaching the street from another a Rachel you will say and lest for Rachel I will serve you to him he said a deceiver
בתך, ושמא תאמר אחליף ללאה שמה ואקרא שמה רחל, תלמוד לומר
says the teaching Rachel her name and call name Leah's I will exchange you will say and lest your daughter
הקטנה; ואף על פי כן לא הועיל, שהרי רמאה:
he deceived him for behold did it help not so though · and even the younger

פסוק ב

וַיֹּאמֶר לָבֵן טוֹב תָּתִי אֶתָּה לָךְ מִתַּתִּי אֶתָּה לְאִישׁ אֲחֵר שְׁבָה עִמָּדִי:

with me dwell other to a man her than my giving to you her my giving Better Lavan And said

פסוק ג

וַיַּעֲבֹד יַעֲקֹב בְּרַחֵל שִׁבְעַ שָׁנִים וַיְהִיו בְּעֵינָיו כְּיָמִים אֶחָדִים בְּאֶהְבָּתוֹ

in his love a few like days in his eyes and they were years seven for Rachel Yaakov And served

אֶתָּה:

for her

פסוק ד

וַיֹּאמֶר יַעֲקֹב אֶל לָבֵן הֲבֵה אֶת אִשְׁתִּי כִּי מָלְאוּ יָמִי וְאָבוֹאָה אֵלַיָּה:

unto her that I may come my days are fulfilled for my wife — give Lavan to Yaakov And he said

רש"י

מִלְאוּ יָמִי. שְׁאֵמְרָה לִי אִמִּי, וְעוֹד מָלְאוּ יָמִי, שְׁהָרִי אֲנִי בֶן פ"ד

eighty-four a son of I am for behold my days are fulfilled and another my mother to me which she said my days are fulfilled

שָׁנָה וְאִמִּיתִי אַעֲמִיד י"ב שְׁבָטִים? וְזֶהוּ שְׁאֵמֵר וְאָבוֹאָה אֵלַיָּה, וְהֵלֵא קֵל

a light one and behold unto her that I may go in that he said and this is tribes twelve will I establish and when years

שְׁבָבָלִים אֵינּוּ אוֹמֵר כֵּן? אֶלֹּא לְהוֹלִיד תּוֹלְדוֹת אָמַר כֵּן:

so he said offspring to beget but so say does not of the light ones

פסוק ה

וַיֵּאסֶף לָבֵן אֶת כָּל אַנְשֵׁי הַמָּקוֹם וַיַּעַשׂ מִשְׁתֶּה:

a feast and he made the place the men of all — Lavan And he gathered

פסוק ו

וַיְהִי בָעָרֶב וַיִּקַּח אֶת לֵאָה בָּתוֹ וַיָּבֵא אֶתָּה אֵלָיו וַיָּבֵא

and he came to him her and he brought his daughter Leah — and he took in the evening and it was

אֵלַיָּה:

to her

פסוק ז

וַיִּתֵּן לָבֵן לָהּ אֶת זִלְפָּה שִׁפְחָתוֹ לְלֵאָה בָּתוֹ שִׁפְחָה:

as a maidservant his daughter to Leah his maidservant Zilpah — to her Lavan and gave

פסוק ח

וַיְהִי בַבֹּקֶר וַהֲנִיָּה הוּא לֵאמֹר אֵל לָבֵן מַה זֹּאת עָשִׂיתָ לִּי

to me you have done is this what Lavan to and he said Leah she was and behold in the morning And it was

הֲלֹא בָרַחֵל עֲבַדְתִּי עִמָּךְ וְלָמָּה רַמִּיתָנִי:

did you deceive me and why with you I worked for Rachel was it not

רש"י

וַיְהִי בַבֹּקֶר וַהֲנִיָּה הוּא לֵאמֹר. אֲבָל פְּלִילָה לֹא הָיְתָה לָאָה, לְפִי שִׁמְסַר יַעֲקֹב

Yaakov that gave because Leah she was not at night but Leah she was and behold in the morning And it was

סִימָנִים לְרַחֵל, וּבִשְׂרָאֵתָה רַחֵל שִׁמְכֵנִיסִין לוֹ לֵאמֹר אֶמְרָה: עֲכָשׁוּ תַּפְלָם אֲחוֹתִי,

my sister will be shamed now she said Leah to him that they were bringing Rachel and when saw to Rachel signs

עִמָּךְ וּמִסָּרָה לָּהּ אוֹתָן סִימָנִים מַגִּילָה י"ג :

13b Megillah signs those to her and transmitted she arose

פסוק ט

וַיֹּאמֶר לָבֵן לֹא יַעֲשֶׂה כֵן בְּמִקְוֵמָנוּ לְתֵת הַצְעִירָה לְפָנֵי הַבְּכִירָה:

the older before the younger to give in our place so it is done not Lavan And said

פסוק י

מִלֵּא שָׁבַע זֹאת וְנָתַנָּה לָּךְ גַּם אֶת זֹאת בַּעֲבֹדָה אֲשֶׁר תַּעֲבֹד עִמָּדִי

with me you will work that for the work this one — also to you and we will give this one the week of Fulfill

עוֹד שִׁבְעַת שָׁנִים אֲחֵרוֹת:

other years seven another

רש"י

מִלֵּא שִׁבְעַת זֹאת. דְּבִיּוֹק הוּא, שְׁהָרִי נִקּוּד בְּחֶטֶר, שָׁבוּעַ שֶׁל זֹאת, וַהֲנִי

and these are this one of a week with a Sheva it is punctuated for behold it is in construct this one the week of fulfill

שְׁבַעַת יָמֵי הַמַּשְׁתָּה, בְּתַלְמוּד יְרוּשָׁ' בְּמוֹעֵד קָטָן וְא"א לומר שָׁבוּעַ מִמָּשׁ, שְׁאֵם

for if literally a week to say and it is impossible Katan in Moed Yerushalmi in the Talmud the feasting days of the seven

כֵּן הָיָה צָרִיךְ לְהַנְקִיד בְּפִתַּח הַשִּׁי"ן; וְעוֹד שִׁשְׁבֹּעַ לְשׁוֹן זָכָר,

masculine is a form of that a week and furthermore the letter Shin with a Patach to be punctuated required it would be so

כְּדִכְתִּיב שְׁבַעַת שָׁבַעַת תִּסְפֹּר לָּךְ, לְפִיכָּךְ אֵין מִשְׁמַע שָׁבוּעַ אֶלָּא שְׁבַעַת,

a seven-day period except a week meaning to there is no therefore for yourself you shall count weeks seven as it is written

שְׁטִי"נָא בְּלָעוּ :

in Old French septaine

רש"י

וְנָתַנָּה לָּךְ. לְשׁוֹן רַבִּים, כְּמוֹ נִרְדָּה וְנִבְלָה וְנִשְׂרָפָה בְּרֵאשִׁית י"א ,

11 Bereshit and let us burn and let us confuse let us go down like plural an expression of to you And we will give

אִף זֶה לְשׁוֹן וְנָתַן:

and we will give an expression of this also

רש"י

גם את זאת. מיד לאחר שבעת ימי המשתה, ותעבד לאחר נשואיה:
her marriage after and you shall work the wedding feast the days of seven of after immediately this one — also

פסוק יא

Pasuk 11

ויעש יעקב כן וימלא שבוע זאת ויתן לו את רחל בתו לו
to him his daughter Rachel — to him and he gave this one the week of and he completed so Yaakov And did
לאשה:
as a wife

פסוק יב

Pasuk 12

ויתן לבן לרחל בתו את בילה שפחתו לה לשפחה:
for a maidservant to her his maidservant Bilhah — his daughter to Rachel Lavan and gave

פסוק יג

Pasuk 13

ויבא גם אל רחל ויאהב גם את רחל מלאה ויעבד עמו עוד
another with him and he served more than Leah Rachel — also and he loved Rachel to also and he came
שבע שנים אחרות:
other years seven

רש"י

עוד שבע שנים אחרות. אחרות הקישן לראשונות, מה ראשונות באמונה
were with faithfulness the first just as to the first He compared them other other years seven yet
אף האחרונות באמונה, ואע"פ שברמאות בא עליו בראשית רבה:
Rabbah Bereshit against him he came that with deceit and even though were with faithfulness the latter so

פסוק יד

Pasuk 14

וירא יהוה כי שנואה לאה ויפתח את רחמה ורחל עקרה:
barren and Rachel was her womb — and He opened Leah unloved was that Hashem And saw

פסוק טו

Pasuk 15

ותהר לאה ותלד בן ותקרא שמו ראובן כי אמרה כי ראה
has seen because she said for Reuven his name and she called a son and she bore Leah And she conceived
יהוה בעניי כי עתה יאהבני אישי:
my husband will love me now for my affliction Hashem

רש"י

ותקרא שמו ראובן רבותינו פֿרשו, אַמֶּרָה ראו מה בין בְּנֵי לֶבֶן חָמִי
of my father-in-law and the son my son is between what see she said explained Our Rabbis Reuven his name And she called
שֶׁמֶכַר הַבְּכוֹרָה לְיַעֲקֹב, וְזֶה לֹא מִכְרָה לְיוֹסֵף וְלֹא עָרַעַר עָלָיו, וְלֹא עוֹד
only and not against him protest and did not to Yosef sell it did not and this to Yaakov the birthright who sold
שֶׁלֹא עָרַעַר עָלָיו אֲלָא שֶׁבִקֵּשׁ לְהוֹצִיאוֹ מִן הַבּוֹר בְּרֻכּוֹת ז':
7b Berachos the pit from to extract him that he sought but against him protest that he did not

פסוק טז

Pasuk 16

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר כִּי שָׁמַע יְהוָה כִּי שָׁנוּאַה אֲנֹכִי
am I hated that Hashem heard because and she said a son and bore again And she conceived
וַיִּתֵּן לִי גַם אֶת זֶה וַתִּקְרָא שְׁמוֹ שִׁמְעוֹן:
Shimon his name and she called this one — also to me and He gave

פסוק יז

Pasuk 17

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עֲתָה הַפַּעַם יִלְוֶה אִישִׁי אֵלַי כִּי
for to me my husband will become attached this time now and she said a son and bore again and she conceived
יִלְדֹתִי לוֹ שְׁלֹשָׁה בָּנִים עַל כֵּן קָרָא שְׁמוֹ לֵוִי:
Levi his name he named · therefore sons three to him I have borne

רש"י

הַפַּעַם יִלְוֶה אִישִׁי. לָפִי שֶׁהָאֲמָהוֹת נִבְיאוֹת הָיוּ, וַיּוֹדְעוֹת שְׁי"ב שִׁבְטִים
tribes that twelve and knew were prophetesses that the Matriarchs because my husband will attached this time
יוֹצְאִים מִיַּעֲקֹב וְד' נָשִׁים יִשָּׂא, אַמֶּרָה, מֵעַתָּה אֵין לוֹ פֶּתַח־וֶחַךְ עָלַי,
against me mouth opening of for him there is no from now she said he would marry wives and four from Yaakov would issue
שֶׁהָרִי נִטְלָתִי כָּל חֲלָקִי בְּבָנִים בְּרֻכּוֹת ס':
60 in Bereishis Rabbah in the children my portion all I took for behold

רש"י

עַל כֵּן. כָּל מִי שֶׁנֶּאֱמַר בּוֹ עַל כֵּן מְרֻבָּה בְּאַכְלוּסִין, חוּץ מִלֵּוִי
from Levi except in population is abundant · therefore regarding him about whom it is said one any · Therefore
שֶׁהָאֲרוֹן הָיָה מְכֻלָּה בָּהֶם:
among them consuming was for the Ark

רש"י

קָרָא שְׁמוֹ לֵוִי. בְּכָלֶם כְּתִיב וַתִּקְרָא, וְזֶה כְּתִב בּוֹ קָרָא, וַיֵּשׁ
And there is he called about him He wrote and this one And she called it is written by all of them Levi his name He called
מִ"א בְּאֵלֶּה הַדְּבָרִים רַבָּה שֶׁשָּׁלַח הַקֹּדֶשׁ הַגָּבְרִיאֵל וַהֲבִיאוֹ לִפְנֵי
before Him and brought him Gavriel the Holy One blessed be that sent Rabbah Hadevarim in Eleh a Midrash Aggadah
וְקָרָא לוֹ שֵׁם זֶה, וְנָתַן לוֹ כ"ד מַתָּנוֹת כְּהֻנָּה, וְעַל שֵׁם
the name and on account of priesthood gifts of twenty-four to him and gave this name him and He called

שְׁלוֹהוּ בְּמִתְּנוֹת קָרָאוּ לוֹ:

Levi He called him with gifts that He accompanied him

פסוק יח

Pasuk 18

וַתֵּהָר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר הַפֶּעַם אוֹדָה אֶת יְהוָה עַל כֵּן

therefore Hashem — I will praise this time and she said a son and she bore again and she conceived

קָרָאָה שְׁמוֹ יְהוּדָה וַתַּעֲמֵד מִלֶּדֶת:

from bearing and she stopped Yehudah his name she called

רש"י

הַפֶּעַם אוֹדָה. שֶׁנִּשְׁתַּלְּתִי יוֹתֵר מִחֶלְקִי, מֵעַתָּה יֵשׁ לִי לְהוֹדוֹת:

to thank upon me there is from now than my portion more for I took I will thank This time

פסוק יט

Pasuk 19

וַתֵּרָא רָחֵל כִּי לֹא יָלְדָה לְיַעֲקֹב וַתִּקְנֶא רָחֵל בְּאֲחֹתָהּ וַתֹּאמֶר אֶל יַעֲקֹב

Yaakov to and she said her sister Rachel and envied to Yaakov she bore not that Rachel And saw

הֲבֵה לִי בָנִים וְאִם אֵין מִתָּה אֲנֹכִי:

am I dead not and if children to me give

רש"י

וַתִּקְנֶא רָחֵל בְּאֲחֹתָהּ. קָנְאָה בְּמַעֲשֵׂיהָ הַטּוֹבִים, אָמְרָה אֵלּוּלִי שֶׁצָּדִיקָה

that she was righteous were it not she said good her deeds she envied her sister Rachel And Rachel envied

מִמֶּנִּי לֹא זָכָתָה לְבָנִים בְּרֵאשִׁית רַבָּה:

Rabbah Bereishis children would she merit not more than me

רש"י

הֲבֵה לִי. וְכִי כָּךְ עָשָׂה אָבִיהָ לְאִמָּהּ? וְהִלָּא הִתְפַּלֵּל עָלֶיהָ:

for her he pray and did not to your mother your father act so and did to me Give

רש"י

מִתָּה אֲנֹכִי. מִכָּאן לְמִי שֶׁאֵין לוֹ בָּנִים שֶׁחֲשׁוֹב בְּמֵת בְּרֵאשִׁית רַבָּה:

Rabbah Bereshis like dead that he is considered children to him who has no for one from here I am dead

פסוק כ

Pasuk 20

וַיִּחַר אָף יַעֲקֹב בְּרָחֵל וַיֹּאמֶר הֲתַחַת אֱלֹהִים אֲנֹכִי אֲשֶׁר מָנַע

has withheld Who I God Is in place of and he said at Rachel Yaakov the anger of And flared

מִמֶּנִּי פְּרִי בֶטֶן:

the womb fruit of from you

רש"י

התחת. וכי במקומו אני?

I am in his place and is it Is instead of

רש"י

אשר מנע ממך. את אומרת שפעשה כאבא, אני איני כאבא, אבא לא היו לו

· have did not Father like Father; am not I like Father; that I should do say You from you has withheld Who

בנים, אני יש לי בנים; ממך מנע ולא ממני:

from me. and not He withheld from you children; · have I children,

פסוק כא

Pasuk 21

ותאמר הנה איתי בלהה בא אליה ותלד על ברכי ואבנה

and I will be built up my knees upon and she will bear to her come Bilhah my maidservant here is And she said

גם אנכי ממנה:

from her I also

רש"י

על ברכי. כתרגומו ואנא ארבי:

will rear and I as its Targum my knees Upon

רש"י

ואבנה גם אנכי. מהו גם? אמרה לו זקנה אברהם היו לו בנים

children to him there were Avraham your grandfather to him she said also what is I also and I may be built up

מהגר ויחגר מתניו פגד שרה, אמר לה זקנתי הכניסה צרתה לביתה,

into her house her rival-wife brought in my grandmother to her he said Sarah for his loins and he girded from Hagar

אמרה לו אם הדבר הזה מעכב, הנה איתי:

my handmaid behold prevents this the matter if to him she said

רש"י

ואבנה גם אנכי. פשרה:

like Sarah I also and I may be built

פסוק כב

Pasuk 22

ותתן לו את בלהה שפחתה לאשה ויבא אליה יעקב:

Yaakov to her and came for a wife her maidservant Bilhah — to him and she gave

פסוק כג

Pasuk 23

ותהר בלהה ותלד לייעקב בן:

a son to Yaakov and bore Bilhah And she conceived

פסוק כד

וַתֹּאמֶר רָחֵל דָּנְנִי אֱלֹהִים וְגַם שָׁמַע בְּקוֹלִי וַיֵּתֶן לִי בֶן עַל כֵּן קָרָאָה

she called · therefore a son to me and gave my voice heard and also God judged me Rachel and said

שְׁמוֹ דָן:

Dan his name

רש"י

דנני אלהים. דנני וחיבבני וזכני בראשית רבה :

Rabbah Bereshit and acquitted me and found me guilty He judged me God judged me

פסוק כה

וַתַּהַר עוֹד וַתֵּלֶד בִּלְהָה שִׁפְחַת רָחֵל בֶּן שְׁנֵי לַיֵּעֶקֶב:

to Yaakov second a son Rachel the maidservant of Bilhah and bore again And she conceived

פסוק כו

וַתֹּאמֶר רָחֵל נִפְתּוּלִי אֱלֹהִים נִפְתַּלְתִּי עִם אֲחֹתִי גַם יָכַלְתִּי וַתִּקְרָא שְׁמוֹ

his name and she called I prevailed also my sister with I attached myself God Bonds of Rachel And said

נִפְתַּלְתִּי:

Naftali

רש"י

נפתולי אלהים. מנחם בן סרוק פָּרְשׁוּ בְּמַחְבֶּרֶת צָמִיד פְּתִיל, חֲבוּרִים מֵאֵת

from bonds covering closely bound in connection with explained it Saruk son of Menachem God Wrestlings of

הַמָּקוֹם נִתְחַבְּרְתִּי עִם אֲחֹתִי לְזִכּוֹת לְבָנִים. וְאֲנִי מְפָרְשׁוֹ לְשׁוֹן עֲקָשׁ וּפְתִלְתִּל

and crooked perverse as an expression of explain it and I children to merit my sister with I was joined the Omnipresent

דְּבָרִים ל"ב – נִתְעַקְשְׁתִּי וְהִפְצַרְתִּי פְצִירוֹת וְנִפְתּוּלִים הָרַבָּה לְמָקוֹם, לְהִיּוֹת שְׁוֶה

equal to be with the Omnipresent many and wrestlings pleadings and I pleaded I was persistent 32 Devarim

לְאַחֹתִי:

to my sister

רש"י

גַּם יָכַלְתִּי. הִסָּפִים עַל יָדִי; וְאֲנִקְלוֹס תְּרַגְּם לְשׁוֹן תְּפִלָּה, כְּמוֹ נִפְתּוּלִי

prayers of like prayer an expression of translated and Onkelos my request to He agreed I have prevailed also

אֱלֹהִים נִתְפַּלְתִּי בְּקִשּׁוֹת הַחֲבִיבוֹת לְפָנָיו; נִתְקַבַּלְתִּי, וְנִצַּעַתְרְתִּי כְּאַחֹתִי:

like my sister and I was answered I was accepted before Him that are beloved requests I prayed God

רש"י

נִפְתַּלְתִּי. נִתְקַבַּלָה תְּפִלָּתִי, וּמ"א יֵשׁ רַבִּים בְּלִשׁוֹן נוֹטְרִיקוֹן:

notaricon in the language of many there are and from Midrash my prayer was accepted I wrestled

פסוק כז

וַתֵּרֶא לְאֵה כִּי עֲמָדָה מְלֻדָּת וַתִּקַּח אֶת זִלְפָּה שִׁפְחָתָהּ וַתִּתֵּן אֹתָהּ
 her and she gave her maidservant Zilpah — and she took from bearing she had stopped that Leah And saw
 לְיַעֲקֹב לְאִשָּׁה:
 as a wife to Yaakov

פסוק כח

וַתֵּלֶד זִלְפָּה שִׁפְחַת לְאֵה לְיַעֲקֹב בֶּן:
 a son to Yaakov Leah the maidservant of Zilpah and bore

רש"י

וַתֵּלֶד זִלְפָּה. בְּכָל־זֶלְפָּה. נֶאֱמַר הָרִיוֹן חוּץ מִזִּלְפָּה, לְפִי שֶׁהִיָּתָה בַּחֲוָרָה מִכָּל־
 of all of them youngest that she was because from Zilpah except pregnancy it is stated with all of them Zilpah And she bore
 וַתִּינָקֶת בְּשָׁנִים וְאִין הָרִיוֹן נֶפֶר בָּהּ; וּכְדִי לְרַמּוֹת לְיַעֲקֹב, נִתְּנָה לָבֶן לְלֵאָה,
 to Leah Lavan gave her Yaakov to deceive and in order in her noticeable pregnancy and not in years and a child
 שֶׁלֹּא יָבִין שֶׁמְכַנִּיסִין לוֹ אֶת לֵאָה, שֶׁפֶּה מְנַהֵג לְתֵן שִׁפְחָה הַגְּדוּלָּה
 the elder handmaid to give the custom for so Leah — to him that they bring in he would understand so that not
 לַגְּדוּלָּה וְקִטְנָה וְקִטְנָה:
 to the younger and younger to the elder

פסוק כט

וַתֹּאמֶר לְאֵה בָּגַד בָּא גָד וַתִּקְרָא אֶת שְׁמוֹ גָּד:
 Gad his name — and she called good fortune has come good fortune Leah And said

רש"י

בֹּא גַד. בָּא מְזֹל טוֹב, כְּמוֹ גַּד גְּדִי וְסָנוּק לֹא שִׁבְתָּ ס"ז, וְדוּמָה לוֹ
 to it and similar 67b Shabbos not and tire my luck be lucky like good fortune came gad good fortune came
 הַעֲרָכִים לְגַד שֶׁלְחֹן יִשְׁעֵיהּ ס"ח, וּמ"א שְׁנוּלָד מְחוּל, כְּמוֹ גְּדוֹ
 cut down like circumcised that he was born and Midrashic explanation 65 Yeshayahu a table for fortune who set out
 אֵילָנָא דְנִיאל ד', וְלֹא יָדַעְתִּי עַל מָה נִכְתְּבָה תִּבְחָה אַחַת; ד"א לְמָה
 why another explanation one word it was written as what on I know and not 4 Daniel the tree
 נִקְרְאת תִּבְחָה אַחַת בְּגַד, כְּמוֹ בְּגִדְתָּ בִּי, כְּשֶׁבִאתָ אֶל שִׁפְחָתִי, כְּאִישׁ
 like a man my maidservant to when you came with me you acted faithlessly like treachery one word is it read
 שֶׁבְּגַד בְּאִשְׁתּוֹ נְעוּרִים:
 youth against the wife of who acted faithlessly

פסוק ל

וַתֵּלֶד זִלְפָּה שִׁפְחַת לְאֵה בֶּן שֵׁנִי לְיַעֲקֹב:
 to Yaakov a second a son Leah the maidservant of Zilpah and she bore

פסוק לא

וַתֹּאמֶר לֵאָה בְּאַשְׁרִי כִּי אֲשֶׁרוּנִי בָנוֹת וַתִּקְרָא אֶת שְׁמוֹ אֲשֶׁר:

Asher his name — and she called women call me fortunate for In my good-fortune Leah And said

CHAPTER SUMMARY

The aliyah traces the marriages of Yaakov Avinu to Leah and Rachel, Lavan's deceit, and the birth of the first eight Shevatim. Yaakov works seven years for Rachel, but Lavan deceptively gives him Leah instead. After completing Leah's week of celebration, Yaakov marries Rachel as well and commits to another seven years of work. Hashem blesses Leah with four sons—Reuven, Shimon, Levi, and Yehuda—while Rachel remains childless. Rachel then gives Bilhah to Yaakov, producing Dan and Naftali, after which Leah gives Zilpah to Yaakov, who bears Gad and Asher.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what happens when Leah Imenu gives birth to her fourth son. After naming her first three sons based on her pain and her yearning for her husband's love, she reaches a completely new madreiga with the fourth. She says, 'HaPa'amodeh es Hashem', this time I will praise Hashem, and she calls his name Yehudah. The chiddush here is incredible: Leah recognized that she had received more than her expected share in building the Shivtei Kah, and her immediate response was pure, uncalculated hoda'ah.

So often in life, we get caught up measuring our plight against others or focusing on what we feel is missing. We pray for something, and even when Hashem answers us, our minds are already drifting to the next missing piece or comparing our lot to our neighbor. But Leah Imenu teaches us the real avodah of a Yid. The moment you recognize a chesed from Hashem, stop everything and just say thank you. Don't let the moment pass without recognizing the 'Tov U'Meitiv.

This is why we are called 'Yehudim', named after Yehudah, because our very essence is to be modeh, to acknowledge and give thanks. Hoda'ah isn't just something we do when everything is perfect; it's a mindset that opens our eyes to see Hashem's personal Hashgachah in our lives every single day.

Today, stop at one moment when you notice a small chesed from Hashem, whether it's good news, a warm moment with family, or just a smooth drive, and say a heart-felt 'Thank you Hashem' out loud before moving on.

דף יומי • בכורות • דף ס'

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THE SUGYA

In this sugya, the Gemara continues to clarify the precise mechanisms of maaser behemah, specifically exploring how animals are counted and what happens when a mistake occurs during the tithing process. The sugya contrasts our Mishnah with a braisa regarding a case of nineteen lambs, analyzing whether remaining animals combine for a future tithing period or become exempt completely depending on the setup of the pen's openings and the nature of the count. The Gemara discusses different modes of counting, such as counting pair by pair, counting backwards, or counting according to various verbal designations.

Additionally, the sugya delves into the classic Mishnah detailing the halachos when the owner misnames the animals around the tenth—calling the ninth "tenth," the tenth "ninth," and the eleventh "tenth." The Gemara presents the dispute between Rabbi Meir and Rabbi Yehuda regarding the exact status of the eleventh animal, whether it functions as a shelamim or a temurah, and derives the source from the pesukim for why specifically the animals adjacent to the tenth are sanctified through the owner's error.

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

עמוד א' DAF 60A

משנה MISHNAH

MISHNAH

לא יאמר:

He may not say:

MISHNAH

אברור עשרה ואטול מהן אחד והשאר פטורים,

"I will select ten animals from the flock and take one of them as animal tithe and the remainder of the flock will be exempt" from tithes.

MISHNAH

אלא כונסן לדיר, ומוציא עשרה, ונוטל מהן אחד,

Rather, he must gather them into the pen, and remove ten of them through the opening, and take one of them as animal tithe,

MISHNAH

והשאר מצטרפין לגורן אחר.

and the rest combine with animals born later for another tithing period.

גְּמָרָא GEMARA

QUESTION

וְהִתְנַחֵם:

The Gemara asks: **But isn't it taught in a braisa:**

BRAISA

תִּשְׁעָה עֶשְׂרֵי טְלָאִים,

If a person has **nineteen lambs**,

BRAISA

לֹא יֹאמַר: אֲבָרוּר עֲשָׂרָה וְאֶטּוּל מֵהֶן אֶחָד, וְהִשְׁאָר פְּטוּרִין,

he may not say: “I will select ten and take one of them as maaser, and the rest are exempt,”

BRAISA

אֶלָּא כּוֹנֵסֵן לְדִיר, וּמוֹצִיא עֲשָׂרָה וְנוֹטֵל מֵהֶן אֶחָד,

rather he must gather them into the pen, and remove ten and take one of them,

QUESTION

וְהִשְׁאָר פְּטוּרִין.

and the remainder are exempt completely from tithing, and do not combine for another tithing season! Why then does our Mishnah say they combine?

ANSWER

תַּרְגֻּמָּה רַב הוּנָא בַּר סְחוּרָה קָמִיה דְּרַבָּא בְּרִיגָלָא:

Rav Huna bar Sehora explained this braisa before Rava at the time of the festival discourse:

EXPLANATION

בְּדִיר שֵׁישׁ לוֹ שְׁנֵי פִתְחִים עֶסְקִינֵן,

We are dealing with a pen that has two openings,

EXPLANATION

וְיֵצְאוּ תִשְׁעָה בְּפֶתַח זֶה וְתִשְׁעָה בְּפֶתַח זֶה,

and nine lambs went out through this opening, and nine lambs went out through that opening,

EXPLANATION

דִּמְאִיהֶן מִדּוֹ קָזִי לְהִכָּא וּלְהִכָּא.

so **that this last** nineteenth lamb remaining inside **is fit** to combine with the nine **here or** with the nine **there**. Since all eighteen animals were part of a count fit to reach ten, all nineteen become exempt.

OBJECTION

וְלִישְׁנֵי לֵיהּ: כְּגוֹן שֶׁמֶנֶה תִּשְׁעָה,

The Gemara asks: **And let him answer** instead that the braisa speaks of a case **where he counted nine** lambs,

OBJECTION

וְכִי מֵטָא עֲשָׂרָה קָרִי "חד" מְרִישָׁא!

and when he reached the tenth, he called it "one" and began counting **from the beginning!** So only the nineteenth became the tenth animal counted, exempting the rest.

RESOLUTION

קָסֶבֶר: עֲשִׂירִי מֵאֵלּוּ קָדוּשׁ.

The Gemara answers: Rav Huna bar Sehora **holds** that **the tenth animal is sanctified automatically**, regardless of what name the owner calls it.

OBJECTION

וְלִישְׁנֵי לֵיהּ בְּגוֹרָן, וּמִנְאָן זוגות זוגות!

The Gemara asks: **And let him answer** that it was at the designated time of **the tithing period**, but he counted them pair by **pair!** That way the nineteenth lamb became designated as the tenth pair, thereby exempting all.

RESOLUTION

קָסֶבֶר: עֲשִׂירִי לְמִנְיָן בְּהֻמּוֹת הוּא קָדוּשׁ.

The Gemara answers: He **holds** that **the tenth animal according to the actual count of animals is sanctified**, not according to his verbal designation.

STATEMENT

אָמַר רַב נַחֲמָן בַּר יִצְחָק:

Rav Nachman bar Yitzchak said:

STATEMENT

זְכָאֵי אִימִיה דְּרַב הוּנָא בַּר סַחֲוֶרָה, דְּשִׁנִּי לֵיהּ שְׁמַעְתָּא בְּרִיגָלָא כְּשִׁמְעִיתִיהּ.

Meritorious is the mother of Rav Huna bar Sehora, who explained the halachah before Rava during the festival discourse in accordance with Rava's own halachic opinion!

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי'

MISHNAH:

MISHNAH

יֵצְאוּ שְׁנַיִם כְּאַחַת —

If **two** animals **came out as one**,

MISHNAH

מוֹנֶה אוֹתָם שְׁנַיִם שְׁנַיִם,

he counts them as two by two.

MISHNAH

מִנָּאן אֶחָד —

If he counted them as one,

MISHNAH

תְּשִׁיעִי וְעֶשְׂרִי מְקוּלָקְלִין.

the ninth and the tenth are spoiled in their status.

MISHNAH

קָרָא לְתִשְׁעִי "עֶשְׂרִי", וְלָעֶשְׂרִי "תְּשִׁיעִי", וְלָאֶחָד עֶשֶׂר "עֶשְׂרִי" —

If he called the ninth "tenth", and the tenth "ninth", and the eleventh "tenth",

MISHNAH

שְׁלֹשָׁתָן מְקוּדָּשִׁין:

all three of them are sanctified:

MISHNAH

הַתְּשִׁיעִי נֹאכָל בְּמוֹמוּ, וְהַתְּשִׁיעִי נֹאכָל בְּמוֹמוּ,

The ninth is eaten when it receives a blemish;

MISHNAH

וְהָעֶשְׂרִי מְעִשֵּׂר,

and the tenth is animal tithe;

MISHNAH

וְאֶחָד עֶשֶׂר קָרֵב שְׁלָמִים וְעוֹשֶׂה תְּמוּרָה,

and the eleventh is sacrificed as a shelamim offering, and it creates a substitute if exchanged,

MISHNAH

דְּבָרֵי רַבִּי מֵאִיר.

these are the words of Rabbi Meir.

MISHNAH

אָמַר רַבִּי יְהוּדָה:

Rabbi Yehuda said:

MISHNAH

וְכִי יֵשׁ תְּמוּרָה עוֹשֶׂה תְּמוּרָה?

Is there a substitute that creates another substitute? Since the eleventh is only holy as a substitute for maaser, it cannot make another temurah!

MISHNAH

אָמְרוּ מִשּׁוֹם רַבִּי מֵאִיר:

They said in the name of Rabbi Meir:

MISHNAH

אֵילּוּ הָיָה תְּמוּרָה — לֹא הָיָה קָרֵב.

If it were merely a substitute, it would not be offered on the Mizbeach, for a temurah of maaser is not offered. Since it is brought as a shelamim, it creates a temurah.

MISHNAH

קָרָא לְתִשְׁעֵי "עֲשִׂירִי", וְלָעֶשְׂרִי "עֲשִׂירִי", וְלֶאֱחָד עֶשֶׂר "עֲשִׂירִי" —

If he called the ninth "tenth", and the tenth "tenth", and the eleventh "tenth",

MISHNAH

אֵין אֶחָד עֶשֶׂר מְקוּדָּשׁ.

the eleventh is not sanctified.

MISHNAH

זֶה הַכָּלָל:

This is the general rule:

MISHNAH

כָּל שֶׁלֹא נִעְקַר שֵׁם עֲשִׂירִי מִמֶּנּוּ,

Whenever the name "tenth" was not removed from the tenth animal,

MISHNAH

אֵין אֶחָד עֶשֶׂר מְקוּדָּשׁ.

the eleventh is not sanctified.

GEMARA

גמ'

GEMARA:

STATEMENT

אמר רבי יוחנן:

Rabbi Yochanan said:

STATEMENT

מנאן זוגות זוגות, קינטריין קינטריין —

If he counted them pair by pair, or hundred by hundred,

STATEMENT

עשירי למנינו הוא קדוש.

the tenth according to his count is sanctified.

QUESTION

”למנינו” מאי?

The Gemara asks: What does “according to his count” mean?

ANSWER

רב מארי אמר: למנין ש'ל' הוא קדוש,

Rav Mari said: It is sanctified according to his verbal count, meaning whichever pair he designates as “ten” becomes holy.

ANSWER

רב כהנא אמר: למנין בהמות הוא קדוש.

Rav Kahana said: It is sanctified according to the actual count of the animals, so the tenth single animal becomes holy.

OBJECTION

תנן:

The Gemara challenges: We learned in our Mishnah:

משנה MISHNAH

MISHNAH

ז'צאו שנים כאחת — מונה אותן שנים שנים.

If two came out as one, he counts them two by two.

MISHNAH

מִנָּחַן אֶחָד — תְּשִׁיעִי וְעֶשְׂרִי מְקוּלָּקְלִין.

If he counted them as one, the ninth and tenth are spoiled.

גְּמָרָא GEMARA

PROOF

בְּשִׁלְמָא לְמֵאן דְּאָמַר: לְמִנְיָן שְׁלוּ הוּא קְדוּשָׁה,

Granted, according to the one who says it is sanctified according to his verbal count,

PROOF

מִשּׁוּם הֵכִי הוּוּ תְּשִׁיעִי וְעֶשְׂרִי מְקוּלָּקְלִין,

that is why the ninth and tenth are spoiled,

PROOF

וְלַעֲשִׂירִי קָא קָרִי לִיה "תְּשִׁיעִי", וְלֶאֱחָד עָשָׂר "עֶשְׂרִי".

for he called the tenth animal "ninth", and the eleventh animal "tenth".

OBJECTION

אֵלָּא לְמֵאן דְּאָמַר: לְמִנְיָן בְּהִמּוּת הוּא קְדוּשָׁה,

But according to the one who says it is sanctified according to the actual count of animals,

OBJECTION

לְתְּשִׁיעִי "תְּשִׁיעִי" קָא קָרִי לִיה, וְלַעֲשִׂירִי "עֶשְׂרִי" קָא קָרִי לִיה!

he called the ninth animal "ninth", and he called the tenth animal "tenth"! Why then should they be spoiled?

RESOLUTION

אָמַר לָהּ רַבִּי יוֹחָנָן:

The Gemara answers: Rabbi Yochanan could say to you:

EXPLANATION

כִּי אֲמִינָא אָנָּה — הֵיכֵי דְּאִיכְוִין לְאַפּוּקִי זוגות וזוגות,

When I stated my rule, it was where he intended to bring them out pair by pair,

EXPLANATION

הֵיכֵא דְּנִפְקָא מִמִּילָא — לָא.

but where they emerged on their own mistakenly, no, I did not say that.

PROOF

תא שמע:

Come and hear a proof from a braisa:

BRAISA

מנאז למפרע — עשירי שבמנין הוא קדוש.

If he counted them backwards, the tenth in the count is sanctified.

PROOF

בשלמא למאן דאמר למנין בהמות הוא קדוש — שפיר,

Granted, according to the one who says it is sanctified according to the actual count of animals, it works well,

OBJECTION

אלא למאן דאמר למנין שלו הוא קדוש, עשירי "חד" קרי ליה!

but according to the one who says it is sanctified according to his verbal count, he called the tenth animal "one"! How can it become holy?

RESOLUTION

אמר רבא: הואיל ואיתיה במנינא פרסא, דקרו לעשרה "חד".

Rava said: Since it exists in the Persian way of counting, where they call the number ten "one".

עמוד ב' DAF 60B

משנה MISHNAH

MISHNAH

קרא לתשיעי "עשירי", ולעשירי "תשיעי", ול אחד עשר "עשירי".

We learned in our Mishnah: If he called the ninth animal "tenth", and the tenth animal "ninth", and the eleventh animal "tenth", all three are sanctified.

גמרא GEMARA

BRAISA

תני רבנן:

The Rabbis taught in a Braisa:

QUESTION

מִנֵּי שָׂאֵם קָרָא לְתַשְׁיַעֲי "עֲשִׂירִי", וְלַעֲשִׂירִי "תַּשְׁיַעֲי", וְלֹא־אֶחָד עֶשֶׂר "עֲשִׂירִי", שֶׁשֶּׁלֶּשֶׁתָּן מְקוֹדָשִׁין?

From where in the Torah do we know that if he called the ninth animal "tenth", and the tenth animal "ninth", and the eleventh animal "tenth", that all three of them are sanctified?

PROOF

תְּלִמּוּד לֹא־מֵרָא: "וְכָל מַעֲשֶׂר בְּקָר וּבְצֹאן כָּל אֲשֶׁר יַעֲבֹר תַּחַת הַשֶּׁבֶט הָעֲשִׂירִי יִהְיֶה קֹדֶשׁ",

The verse states: "And all tithe of cattle or sheep, whatever passes under the rod, the tenth shall be holy to Hashem."

QUESTION

יָכוֹל שֶׁאֲנִי מְרַבֵּה אֶף שְׁמִינִי וּשְׁנַיִם עֶשֶׂר?

Now, I might have thought that I should include even the eighth animal or the twelfth animal if he mistakenly called them "tenth"?

ANSWER

אָמַרְתָּ: הוּאֵיל וְהוּא קֹדֶשׁ, וְטָעוּתוֹ מִתְקַדְּשֶׁת, מָה הוּא אִינוֹ מְקוֹדֵשׁ אֶלָּא בְּסָמוּךְ, אֶף טָעוּתוֹ אִינָה מִתְקַדְּשֶׁת אֶלָּא בְּסָמוּךְ.

You say in answer: Since it, the tenth animal itself, is holy, and his mistake is also sanctified, just as it is not sanctified except when it is adjacent to the ninth and eleventh—meaning it is the actual tenth—so too, his mistake is not sanctified except when it is adjacent to the tenth, namely the ninth and the eleventh.

OBJECTION

וְהִתְנַיָּא: מָה הוּא מִיּוּחָד, אֶף טָעוּתוֹ מִיּוּחָדִית!

The Gemara asks: But isn't it taught in another Braisa: Just as it, the actual tenth, is unique as a single animal, so too, his mistake is unique—meaning only one mistaken animal becomes holy, but not both the ninth and eleventh together!

STATEMENT

תַּנַּאי תַּנָּא קַמֵּיה דְּרַבִּי יוֹחָנָן:

A Tanna recited this Braisa before Rabbi Yochanan,

EXPLANATION

הָא מִנֵּי? רַבִּי אֶלְעָזָר בְּרַבִּי שְׁמַעוֹן הִיא,

and Rabbi Yochanan explained: Whose opinion is this? It is the view of Rabbi Elazar b'Rabbi Shimon,

BRAISA

דְּתַנַּיָּא: רַבִּי אֶלְעָזָר בְּרַבִּי שְׁמַעוֹן אָמַר: לְעוֹלָם אֵין אֶחָד עֶשֶׂר קֹדֶשׁ עַד שִׁישְׁתּוֹק בְּתַשְׁיַעֲי, וְיִקְרָא לַעֲשִׂירִי "תַּשְׁיַעֲי", וְלֹא־אֶחָד עֶשֶׂר "עֲשִׂירִי".

as it is taught in a Braisa: Rabbi Elazar b'Rabbi Shimon says: The eleventh is never sanctified unless he remains silent at the ninth, and he calls the tenth "ninth", and the eleventh "tenth". But if he had already called the ninth "tenth", the eleventh

cannot become holy.

EXPLANATION

סֵבֵר לָהּ כְּרַבִּי יְהוּדָה, דָּאָמַר: טְעוּת מַעֲשֵׂר תְּמוּרָה הִיא,

The Gemara clarifies: **He holds like Rabbi Yehuda, who said: A mistake in tithes is considered a tmurah—an exchange.**

EXPLANATION

וְסֵבֵר לָהּ כְּאָבוֹהָ, דָּאָמַר: אֵין מִימַר חוּזֵר וּמִימַר.

And he holds like his father, Rabbi Shimon, who said: One who exchanges cannot turn around and exchange again the same animal. Thus, once the ninth animal became a tmurah by being called "tenth", no second animal can become a tmurah for it.

STATEMENT

אָמַר רַבָּא: יֵצְאוּ שְׁנַיִם בְּתַשְׁיַעִי, קִרְאָן "תַּשְׁיַעִי" — עֲשִׂירֵי וְחוּלִין מְעֻרְבִין זֶה בָּזָה,

Rava said: If two animals emerged as the ninth, and he called them both "ninth", then a tenth and non-sacred animal are mixed up with one another.

EXPLANATION

עֲשִׂירֵי מֵאֵלּוּ קָדוֹשׁ, לְתַשְׁיַעִי "תַּשְׁיַעִי" קָא קָרִי לִיהּ.

Why? **The tenth becomes holy on its own accord**—since one of these two is the actual tenth animal—and **to the ninth animal, he called it "ninth"**, so no mistake was made to sanctify it. But since we cannot tell which is which, they must both graze.

STATEMENT

קִרְאָן "עֲשִׂירֵי", עֲשִׂירֵי וְתַשְׁיַעִי מְעֻרְבִין זֶה בָּזָה.

If he called them both "tenth", a tenth and a ninth are mixed up with one another.

EXPLANATION

מַאי טַעְמָא? "עֲשִׂירֵי" קָא קָרִי לָהּ לְתַרְוִיחָהּ.

What is the reason? He called both of them "tenth". The real tenth is sanctified automatically, and the ninth is sanctified because he called it "tenth".

STATEMENT

יֵצְאוּ שְׁנַיִם בְּעֲשִׂירֵי וּקִרְאָן "עֲשִׂירֵי", עֲשִׂירֵי וְאַחַד עָשָׂר מְעֻרְבִין זֶה בָּזָה.

If two emerged as the tenth, and he called them both "tenth", a tenth and an eleventh are mixed up with one another. The tenth is holy of itself, and the eleventh is holy because it was called "tenth".

STATEMENT

קִרְאָן "אַחַד עָשָׂר", עֲשִׂירֵי וְחוּלִין מְעֻרְבִין זֶה בָּזָה.

If he called them both "eleventh", a tenth and a non-sacred animal are mixed up with one another.

QUESTION

הָא תוּ לָמָּה לִי? הִינּוּ הֵךְ!

The Gemara asks: **Why do I need this extra** case where two emerged as the tenth? **It is identical to that** first case where two emerged as the ninth!

ANSWER

הָא קָא מְשַׁמַּע לֵן: דְּכָל בֵּית אַחַת תִּרְוִיחִיהוּ קָא קִדְּשִׁי, וְאַף עַל גַּב דְּלֹא נִעְקַר שֵׁם "עֲשִׂירִי" הֵימְנוּ.

The Gemara answers: **This comes to teach us: That whenever** two come out at once, both of them become sanctified, **even though the name "tenth" was not removed from it**, the real tenth animal.

STATEMENT

תְּתִיב רַב כְּהֵנָּא וְקֹאמֵר לִיה לָהּ שְׁמַעְתָּא,

Rav Kahana sat and recited this teaching.

OBJECTION

אָמַר לִיה רַב אָשִׁי לְרַב כְּהֵנָּא: וְהָלֹא לֹא נִעְקַר שֵׁם "עֲשִׂירִי" הֵימְנוּ, וְתַנּוּן זֶה הִכָּלָל: כָּל זְמַן שֶׁלֹּא נִעְקַר שֵׁם "עֲשִׂירִי" הֵימְנוּ — אֵין אֶחָד עֶשֶׂר מְקוּדָּשׁ!

Rav Ashi said to Rav Kahana: But wasn't the name "tenth" not removed from it? And we learned in our Mishnah: This is the general rule: As long as the name "tenth" was not removed from it, the eleventh is not sanctified!

RESOLUTION

הֵינִי מֵיִלִּי בְּזֶה אַחֵר זֶה, אֲבָל בְּבֵית אַחַת — תִּרְוִיחִיהוּ קָא קִדְּשִׁי.

Rav Kahana replied: These words apply only when they come out one after another, but when they emerge at once, both of them become sanctified.

OBJECTION

זֶה אַחֵר זֶה — בְּהִדְּיָא קִתְּנִי לָהּ: קָרָא לְתַשְׁיַעֲי "עֲשִׂירִי", וְלַעֲשִׂירִי "עֲשִׂירִי", וְלֹא־אֶחָד עֶשֶׂר "עֲשִׂירִי" — אֵין אֶחָד עֶשֶׂר מְקוּדָּשׁ.

Rav Ashi objects: Regarding coming out one after another, the Mishnah explicitly teaches it: If he called the ninth "tenth", and the tenth "tenth", and the eleventh "tenth", the eleventh is not sanctified!

QUESTION

"זֶה הִכָּלָל" לְאִיתוּיִי מֵאִי? לָאוּ לְאִיתוּיִי בְּבֵית אַחַת?

If so, what does "This is the general rule" come to include? Does it not come to include even when they emerge at once, to teach that the eleventh is not holy?

RESOLUTION

לָא, לְאִיתוּיִי יֵצֵא עֲשִׂירִי וְלֹא דִבֵּר, דִּהָא לֹא נִעְקַר שֵׁם "עֲשִׂירִי" הֵימְנוּ.

Rav Kahana answers: No, it comes to include a case where the tenth came out and he did not speak at all, for the name "tenth" was not removed from it, so calling the eleventh "tenth" does nothing.

PROOF

דאי לא תימא הכי, הא דתנא: יצאו שנים בעשרי, ולא קדם אחד מהן את חברו, וקראן "עשרי"
— עשרי ואחד עשר מעורבין זה בזה,

For if you do not say so, that which is taught in a Braisa: If two emerged at the tenth, and neither one preceded its fellow, and he called them "tenth", a tenth and an eleventh are mixed up with one another—

QUESTION

והלא לא נעקר שם עשרי הימנו!

wasn't the name "tenth" not removed from it?

ANSWER

א לא לאו משום דאמרינן: כל בבת אחת תרנייהו קא קדשי.

Rather, is it not because we say: Whenever they emerge at once, both of them become sanctified!

REFUTATION

אי משום הא לא איריא, הכא במאי עסקינן? דקדים חד מינייהו ואפיק לרישיה, וקרייה "אחד עשר", וחדר איערוב ונפוק בהדי, וקרינהו "עשרי", דהא נעקר שם עשרי הימנו.

Rav Ashi rejects this proof: If because of that, there is no proof. What are we dealing with here? Where one of them preceded the other and stuck out its head, and he called it "eleventh", and then they got mixed up and came out together, and he called them "tenth", for the name "tenth" was indeed removed from it when he mistakenly called the real tenth "eleventh".

OBJECTION

והא "לא קדם" קתני!

The Gemara asks: But it teaches: "and neither preceded" its fellow!

RESOLUTION

מאי "לא קדם"? דהדר איערוב.

Rav Ashi answers: What does "neither preceded" mean? That they then mixed up again so they came out fully at the same time.

OBJECTION

ובמאן? דלא כרבי, דאי רבי — האמר: "אחד עשר" לא הוי עקירה!

The Gemara asks: And like whom is this explanation? Not like Rabbi, for if it were Rabbi, doesn't he say that calling it "eleventh" is not a removal of the name "tenth"?

RESOLUTION

אפילו תימא רבי, כי אמר רבי היכא דאית ליה בהמות טובא, דאמרינן: חד עישורא קאמר, הכא דלית ליה בהמות טפי.

The Gemara resolves: **You may even say it follows Rabbi. When Rabbi said** that calling it "eleventh" does not remove the name "tenth", that is **where he has many animals** left in the pen, **for we say: He was just naming another set of ten.** Here, however, it is a case **where he has no more animals** left.

QUESTION

מאי רבי?

The Gemara asks: **What is** this statement of **Rabbi**?

BRAISA

דְּתַנְיָא: קָרָא לְעֶשְׂרִי "אַחַד עָשָׂר", וְלֹא אֶחָד עָשָׂר "עֶשְׂרִי" — אֵין אֶחָד עָשָׂר קָדוֹשׁ, דְּבְרֵי רַבִּי.

As it is taught in a Braisa: If he called the tenth "eleventh", and the eleventh "tenth", the eleventh is not sanctified; these are the words of Rabbi.

BRAISA

רַבִּי יוֹסִי בְּרַבִּי יְהוּדָה אוֹמֵר: אֶחָד עָשָׂר קָדוֹשׁ.

Rabbi Yose b'Rabbi Yehuda says: The eleventh is sanctified.

BRAISA

כָּלֵל אָמַר רַבִּי: כָּל זֶמֶן שֶׁלֹּא נִעְקַר שֵׁם עֶשְׂרִי הֵימָּנוּ — אֵין אֶחָד עָשָׂר קָדוֹשׁ.

Rabbi stated a general rule: As long as the name "tenth" was not removed from it, the eleventh is not sanctified.

EXPLANATION

אָמַר רַבָּא: הָכָא בְּמַאי עֲסָקִינָן? כְּגוֹן דְּאִית לֵיהּ בְּהֵמוֹת טוֹבָא, דְּאִמְרִינָן: חַד עִשׂוּרָא קָאֻמַּר.

Rava said: Where are we dealing here in Rabbi's view? For example, where he has many animals left in the pen, so we say: He was just naming another group of ten when he said "eleventh".

STATEMENT

יֵצְאוּ שְׁנַיִם בְּעֶשְׂרִי, תְּנִי חֲדָא: יָרְעוּ, וְתַנְיָא אֵידֵךְ: יִקְרִיבוּ, וְתַנְיָא אֵידֵךְ: יָמוּתוּ.

The Gemara notes: If **two** emerged as the tenth, **one** Braisa taught: They shall graze until getting a blemish. And another Braisa is taught: They shall be sacrificed. And another Braisa is taught: They shall die.

RESOLUTION

לֹא קִשְׁיָא, הָא דְּתַנְיָא יָרְעוּ — רַבְּנָן הִיא, דְּאִמְרִי: אֵין מְבִיאִין קֳדָשִׁים לְבֵית הַפֶּסוּל"

The Gemara resolves: **This is not difficult: That which is taught, "they shall graze", is according to the Rabbis, who say: We do not bring holy offerings to a place of disqualification** by offering an uncertain sacrifice.

SUMMARY

The Gemara resolves a contradiction between our Mishnah and a braisa concerning nineteen lambs by establishing Rav Huna bar Sehora's explanation of a pen with two exits, while analyzing various opinions on whether holiness depends on the actual animal count or the owner's verbal designation. It then addresses the halachos of counting pairs, counting backwards, and

animals exiting simultaneously. Finally, the sugya expounds the Tannaitic source deriving that when an owner mistakenly calls the ninth or eleventh animal "tenth," only those animals directly adjacent to the true tenth are sanctified alongside it.

למעשה WHAT TO TAKE HOME

The sugya deals with the unique mechanism of Maaser Behemah, where even when a person makes a mistake in his counting and calls the ninth animal "tenth," the Torah gives weight to his words and sanctifies that ninth beast. But the Gemara brings down a fundamental principle: if the true tenth animal came out and he properly called it "tenth," then the name of "tenth" was never uprooted from its rightful place. And whenever the true tenth holds its position, a mistake made on the eleventh animal cannot create kedushah.

Lichoira, this speaks right to our daily avodah. In life, we all make missteps and wrong calls. We misjudge situations, we call things by the wrong name, and we panic thinking we blew the whole setup. But the Tanna is telling us a deeply comforting sevara: so long as you do not uproot the real truth from its place, so long as the emes remains anchored, a stray error cannot distort your entire world. A mistake only takes over when the true foundation is completely displaced.

In our day-to-day Yiddishkeit, we have to keep the core solid. A Yid might mess up, have a weak moment, or make a poor calculation in his business or personal life. Mimeila, the yetzer hara comes and tries to convince him that everything is ruined. But if your ikkar stays firm, if your emunah, your davening, and your commitment to Hashem's emes remain untouched, the mistake stays a contained error, not a total ruin.

Today, if you slip up or make a mistake in your daily routine, do not let it throw off your entire day. Hold fast to your core truth, give Hashem a heartfelt Mincha, and carry on without letting the error uproot what is truly kadosh.

מִסְכֵּת אָבוֹת • פֶּרֶק רִאשׁוֹן

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CHAPTER PREVIEW

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

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

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

מִשְׁנָה א

הַשְּׁלֶשֶׁת שֶׁל קַבְּלַת הַתּוֹרָה וְהַנְּהִיגַת הַחֲכָמִים

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

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

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

מִשְׁנָה ב

הַדְּבָרִים שֶׁעָלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 • The Three Pillars Upon Which the World Stands

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

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

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

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

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

עֲלֵיכֶם:

upon you

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

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

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

מִתַּאֲבָק בַּעֲפָר רַגְלֵיהֶם, וְהָיָה שׁוֹתָהּ 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 בֵיתְךָ פֶּתוּחַ לְרוֹחָה, וַיְהִי
and let be wide open your house let be says Yerushalayim a man of Yochanan son of Yose

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

קָל וְחֹמֶר בְּאִשְׁתּוֹ חֲבֵרוֹ. מִכָּאן אָמְרוּ חֲכָמִים, כָּל זְמַן שֶׁאָדָם מִרְבֶּה
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

יִורֶשׁ 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 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, אָהֵב אֶת הַמְּלָאכָה, וּשְׂנֵא אֶת
— and hate work — love says Shemaiah from them received and Abtalion Shemaiah
הַרְבָּנוֹת, וְאַל 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 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, הֵיטֵב מִתְּלָמִידָיו שֶׁל אַהֲרֹן, אוֹהֵב
loving Aharon of from the disciples be says Hillel from them received and Shammai Hillel
שְׁלוֹם וְרוֹדֵף שְׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמִקְרָבָן לְתוֹרָה:
to the Torah and drawing them the creations — loving peace and pursuing peace
close

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

משנה יג

הסכנה בגאווה ובכטול תורה

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

הוּא הָיָה אָמַר, נָגִיד שָׁמָּא, אֲבָד שְׁמָהּ. 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. 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, 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 עֲכָשִׁיו, אֵימָתִי:

when now not And if

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

מִשְׁנָה טו

קביעות התורה, מעוט דבור והסברת פנים

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

שַׁמַּאי אומר, עֲשֵׂה תוֹרָתְךָ קִבֵּעַ. 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

מעלת השתיקה והמעשה על פני הדבור

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

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

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

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

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

דְּבָרִים, מְבִיא חַטָּא:

sin brings words

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

מִשְׁנָה יח

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

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

בְּשַׁעְרֵיכֶם:

in your gates

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

CHAPTER SUMMARY

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

לְמַעַשָּׂה WHAT TO TAKE HOME

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

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

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

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

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרֹבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשׁוֹטָף מִיָּם רַבִּים אֲלִיוֹ לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֶנִּי רָנִי פֶלֶט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו 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 מְרֻמָּה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קֹדֶר אֶתְהַלֵּךְ בְּלַחֲץ 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 עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחִידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוְעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרְתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סֵלָה:

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 כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהֶלֶם:

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 עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעַה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עֲמֶךָ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

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.'