

חומש עם רש"י • ויצא • רביעי

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

VAYETZEI • 4TH ALIYAH

CHAPTER PREVIEW

This aliyah begins with the story of the duda'im that Reuven brought from the field during the wheat harvest. Rochel asks Leah for some of the duda'im, leading to an agreement between the sisters regarding who would be with Yaakov Avinu that night. Hashem answers Leah's tefillos, and she gives birth to Yissachar and Zevulun, followed by a daughter, Dinah. The Torah then tells us that Hashem remembered Rochel, opening her womb, and she gave birth to Yosef Harazand.

Following the birth of Yosef, Yaakov knows that the time has come to return home to Eretz Yisrael. He approaches Lavan and requests permission to leave with his wives and children, reminding Lavan how faithfully he served him. Lavan acknowledges that Hashem has blessed his household solely in the zechus of Yaakov, leading into their negotiations over Yaakov's wages.

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

פסוק א

Pasuk 1

וַיֵּלֶךְ רְאוּבֵן בְּיָמֵי קְצִיר חֲטִים וַיִּמְצָא דוּדָאִים בַּשָּׂדֶה וַיָּבֵא אֹתָם
them and he brought in the field mandrakes and he found wheat harvest of in days of Reuven And went
אֶל לֵאָה אִמּוֹ וַתֹּאמֶר רָחֵל אֵל לֵאָה תְּנִי נָא לִי מְדוּדָאֵי בְנִי:
your son from mandrakes of to me please give Leah to Rachel And said his mother Leah to

רש"י

בְּיָמֵי קְצִיר חֲטִים. לְהַגִּיד שְׁבַחַן שֶׁל שְׂבָטִים; שָׁעַת הַקְצִיר הָיָה וְלֹא פָשַׁט
stretch out and he did not it was the harvest the time of the tribes of the praise To tell wheat harvest of In the days of
יָדוֹ בְּגָזֹל לְהָבִיא חֲטִים וְשְׁעוּרִים, אֲלָא דְּבַר הַהֶפְקֵר, שְׁאִין אָדָם מְקַפֵּיד בּוֹ:
about it is particular person that no ownerless property a thing of but or barley wheat to bring in robbery his hand

רש"י

דוּדָאִים. סִיגְלִי, עֵשֶׂב הוּא סִנְהֶדְרִין צ"ט, וּבִלְשׁוֹן יִשְׁמָעֵאל יִסְמִי"ן:
jasmine Yishmael and in the language of 99 Sanhedrin it is a plant violets dudaim

פסוק ב

Pasuk 2

וַתֹּאמֶר לָהּ הֲמַעֲטָה קִחְתָּךְ אֶת אִישִׁי וְלָקַחְתָּ גַם אֶת דוּדָאֵי בְנִי
my son the mandrakes of — also and to take my husband — your taking Is it little to her And she said
וַתֹּאמֶר רָחֵל לָכֵן יִשְׁכַּב עִמָּךְ הַלַּיְלָה תַּחַת דוּדָאֵי בְנִי:
your son the mandrakes of in exchange for tonight with you he shall lie therefore Rachel And she said

רש"י

ולקחת גם את דודאי בני. בתמיה, ולעשות עוד זאת לקח גם את דודאי
the mandrakes of — also to take this further and to do is it a wonder my son the mandrakes of — also and to take
בני; ותרגומו ולמיסב:
and to take and its translation my son

רש"י

לכן ישכב עמך הלילה. שלי היתה שכבת לילה זו, ואני נותנה לך תחת
in exchange for to you give it and I this night the lying of was Mine tonight with you he shall lie Therefore
דודאי בנה, ולפי שזלזלה במשכב הצדיק לא זכתה להקבר
to be buried merit she did not the righteous man the cohabitation of that she belittled And because your son the mandrakes of
עמו נדה ל"א :
thirty Niddah with him

פסוק ג

Pasuk 3

ויבא יעקב מן השדה בערב ויצא לאה לקראתו ותאמר אלי
to me and she said to meet him Leah and went out in the evening the field from Yaakov and came
תבוא כי שכר שכרתיך בדודאי בני וישכב עמה בלילה הוא:
that in the night with her and he lay my son with the mandrakes of I have hired you hiring for you shall come

רש"י

שכר שכרתיך. נתתי לרחל שכרה:
her reward to Rachel I gave I hired you hiring

רש"י

בלילה הוא. הקב"ה סיעו, שיצא משם ישכר בראשית רבה :
Rabbah Bereshis Yissachar from there that came forth helped him the Holy One Blessed be He that In the night

פסוק ד

Pasuk 4

וישמע אלהים אל לאה ותהר ותלד לייעקב בן חמישי:
a fifth a son to Yaakov and she bore and she conceived Leah to God And listened

רש"י

וישמע אלהים אל לאה. שהיתה מתאווה ומחזרת להרבות שבטים:
tribes to increase and seeking eagerly desiring for she was Leah to God And heard

פסוק ה

Pasuk 5

ותאמר לאה נתן אלהים שכרי אשר נתתי שפחתי לאישי ותקרא
and she called to my husband my maidservant I gave because my reward God has given Leah And said

שְׁמוֹ יִשָּׁשכָר:

Issachar his name

פסוק ו

Pasuk 6

וַתֵּהָר עוֹד לֵאָה וַתֵּלֶד בֶּן שְׁשִׁי לַיַּעֲקֹב:

to Yaakov a sixth a son and she bore Leah again and she conceived

פסוק ז

Pasuk 7

וַתֹּאמֶר לֵאָה זָכַדְנִי אֱלֹהִים אֶתִּי זָכַד טוֹב הַפֶּעַם יִזְבְּלֵנִי אִישִׁי

my husband will dwell with me this time good an endowment with me God endowed me Leah and she said

כִּי יִלְדֹתִי לוֹ שֵׁשָׁה בָנִים וַתִּקְרָא אֶת שְׁמוֹ זְבֻלֹן:

Zevulun his name — and she called sons six to him I have borne for

רש"י

זכד טוב. פתרגומו:

as its translation good dowry

רש"י

יִזְבְּלֵנִי. ל' בֵּית זָכַל מַלְכִּים א ח' י"ג, הִירְבֵּרִי"א בָּלְעוּ, בֵּית מְדוּר,

dwelling a house of in Old French dwelling house 13 8 1 Kings habitation a house of as will reside with me

מַעֲתָה לֹא תִהְיֶה עֲקָר דִּירְתּוֹ אֶלָּא עִמִּי שֵׁשׁ לִי בָנִים כְּגֵד כָּל נָשָׁיו:

his wives all equal to sons to me for there are with me except his dwelling the main will be not from now on

פסוק ח

Pasuk 8

וְאַחֵר יִלְדָּה בֵּת וַתִּקְרָא אֶת שְׁמָהּ דִּינָה:

Dinah her name — and she called a daughter she bore and afterward

רש"י

דִּינָה. פִּרְשׁוּ רַבּוֹתֵינוּ שֶׁדָּנָה לֵאָה דִּין בְּעֶצְמָהּ, אִם זָה זָכָר לֹא תִהְיֶה רַחֵל אֲחוֹתִי

my sister Rachel will be not a male this is if in herself judgment Leah that judged our Rabbis explained Dinah

כְּאֶחָת הַשֹּׁפְחוֹת, וְהִתְפַּלְלָה עָלָיו וְנִהְפָּר לְנִקְבָּה בְּרֻכּוֹת ס' :

60a Berachos to a female and it was changed regarding it and she prayed the maidservants like one of

פסוק ט

Pasuk 9

וַיִּזְכֹּר אֱלֹהִים אֶת רַחֵל וַיִּשְׁמַע אֱלֹהִים וַיִּפְתַּח אֶת רַחֲמָהּ:

her womb — and opened God to her and listened Rachel — God And remembered

רש"י

וַיִּזְכֹּר אֱלֹהִים אֶת רַחֵל. זָכַר לָהּ שֶׁמָּסְרָה סִמְנֵיהָ לְאֲחוֹתָהּ

to her sister her signs that she transmitted for her He remembered Rachel — God And God remembered

וְשֶׁהִיְתָה מִצָּרָה שָׁמָּה תַּעֲלֶה בְּגוֹרְלוֹ שֶׁל עֲשׂוֹ, שָׁמָּה יִגְרָשָׁנָה יַעֲקֹב לְפִי

because Yaakov would divorce her lest Esav of into his lot she would fall lest distressed and that she was

שָׂאִין לָהּ בָּנִים, וְאֵף עֲשׂוֹ הָרָשָׁע כִּי עָלָה בְּלִבּוֹ כִּשְׁשָׁמַע שָׂאִין לָהּ

to her that there are not when he heard in his heart it arose so the wicked Esav and even children to her that there are not

בָּנִים; הוּא שִׁיֶּסֶד הַפִּיט הָאֲדָמוֹן כִּבְט שְׁלֹא חָלָה, צָבָה לְקַחְתָּהּ

to take her he lusted she travailed that not when he perceived the red one the liturgical poet what he composed that is children

לוֹ וְנִתְּבַהֲלָהּ:

and she became terrified for himself

פסוק י

Pasuk 10

וַתֵּהָרֵם וַתֵּלֶד בֵּן וַתֹּאמֶר אֶסֶף אֱלֹהִים אֶת חֲרַפְתִּי:

my disgrace — God has gathered and she said a son and she bore and she conceived

רש"י

אֶסֶף. הַכְּנִיסָה בְּמָקוֹם שֶׁלֹא תֵרָאֶה, וְכֵן אֶסֶף חֲרַפְתָּנוּ יַשְׁעִיחוּ ד', וְלֹא

and not 4 Yeshayahu our disgrace gather away and similarly it shall be seen that not into a place He brought it gathered

יֶאֱסֹף הַפִּיטָה שְׁמוֹת ט', אֶסְפוּ נִגְהָם יוֹאֵל ד', וַיִּרְחֹף לֹא

shall not and your moon 4 Yoel their brightness have gathered in 9 Shemos into the house shall be gathered

יֶאֱסֹף יַשְׁעִיחוּ ס' – לֹא יִטְמָן:

be hidden shall not 60 Yeshayahu be gathered

רש"י

חֲרַפְתִּי. שֶׁהִיְתִי לְחֲרַפָּה שְׂאֵנִי עָקְרָה וְהָיוּ אוֹמְרִים עָלַי שֶׁאֶעֱלֶה לְחֻלְקוֹ שֶׁל

of to the lot that I would fall about me saying and they were was barren that I a reproach that I was my disgrace

עֲשׂוֹ הָרָשָׁע. וְאַגְדָּה: כָּל זְמַן שָׂאִין לֹאֲשָׁה בֵּן, אֵין לָהּ בְּמִי לְתִלּוֹת

to hang on whom to her there is not a son to the woman that there is not time all and an Aggadah the wicked Esav

סְרַחֲוֹנָה, מִשְׁיֵשׁ לָהּ בֵּן תּוֹלָה בּוֹ: מִי שֶׁבַר כְּלִי זֶה? בְּנָךְ. מִי אָכַל תְּאֵנִים אֵלָיו?

these figs ate who your son this vessel broke who on him she hangs it a son to her once there is her fault

בְּנָךְ:

your son

פסוק יא

Pasuk 11

וַתִּקְרָא אֶת שְׁמוֹ יוֹסֵף לֵאמֹר יִסֵּף יְהוָה לִי בֶן אַחֵר:

another a son for me HASHEM May add saying Yosef his name — And she called

רש"י

יִסֵּף ה' לִי בֶן אַחֵר. יוֹדַעַת הִיְתָה בְּנִבְיָאָה שָׂאִין יַעֲקֹב עֲתִיד לְהַעֲמִיד אֶלָּא

except to establish is destined Yaakov that not through prophecy she was knowing another a son to me Hashem May add

שְׁנַיִם עָשָׂר שְׁבָטִים, אִמְרָה יְהִי רְצוֹן שְׁאוֹתוֹ שֶׁהוּא עֲתִיד לְהַעֲמִיד יְהִי מִמֶּנִּי, לְכָךְ

for this from me shall be to establish is destined which he that that will may it be she said tribes ten two

לֹא נִתְפַּלְלָהּ אֶלָּא עַל בֶּן אַחֵר:

another a son for except did she pray not

וַיְהִי כַּאֲשֶׁר יָלְדָה רָחֵל אֶת יוֹסֵף וַיֹּאמֶר יַעֲקֹב אֶל לָבָן שְׁלַחֲנִי וְאֶלְכָּה אֶל
to and I will go send me Lavan to Yaakov and said Yosef — Rachel bore when and it was
מְקוֹמִי וּלְאַרְצִי:
and to my land my place

רש"י

כאשר ילדה רחל את יוסף. משנולד שטנו של עשו, שנאמר והיה בית
the house of and shall be as it is said Esav of his adversary from when was born Yosef — Rachel bore when
יעקב אש ובית יוסף להבה ובית עשו לקש עובדיה א', אש בלא להבה
a flame without fire 1 Ovadiah for stubble Esav and the house of a flame Yosef and the house of fire Yaakov
אינו שולט למרחוק, משנולד יוסף בטח יעקב בהקב"ה ורצה לשוב:
to return and wished in the Holy One Blessed be Yaakov trusted Yosef from when was born from afar rule does not
He

תִּנֵּה אֶת נָשִׁי וְאֶת יִלְדֵי אֲשֶׁר עֲבַדְתִּי אֹתָהּ בָּהֶן וְאֶלְכָּה כִּי אַתָּה יָדַעְתָּ
know you for and I shall go for them you I served whom my children and — my wives — give
אֶת עֲבַדְתִּי אֲשֶׁר עֲבַדְתִּיהָ:
I have served you that my service —

רש"י

תנה את נשי וגו'. איני רוצה לצאת כי אם ברשות:
with permission · except to leave want I do not etc. my wives — Give

וַיֹּאמֶר אֵלָיו לָבָן אִם נָא מָצָאתִי חֵן בְּעֵינֶיךָ נַחֲשֵׁתִי וַיְבָרַכְנִי
and Hashem blessed I have divined in your eyes favor I have found please If Lavan to him And he said
me
יְהוָה בְּגִלְלָהּ:
for your sake Hashem

רש"י

נחשתי. מנחש היה, נסיתי בנחוש שלי שעל ידה באה לי ברכה; כשבאת
when you came a blessing to me came your hand that through of mine by divination I discovered he was a diviner I have divined
לכאן לא היו לי בנים, שנאמר והנה רחל בתו באה עם הצאן בראשית כ"ט:ו'
29 Bereshis the flock with is coming his daughter Rachel and behold as it is said sons to me were not to here
, אפשר יש לו בנים והוא שולח בתו אצל הרועים? עכשיו היו לו
there were now the shepherds among his daughter sends and he sons to him there are is it possible 6
בנים, שנאמר וישמע את דברי בני לָבָן שם ל"א:
there Lavan the sons of the words of — and he heard as it is said sons to him

CHAPTER SUMMARY

The aliyah records the birth of Leah's additional children, Yissachar, Zevulun, and Dinah, after the incident with the duda'im. Hashem then remembers Rochel, and she gives birth to Yosef. Recognizing that Yosef's birth signals the downfall of Eisav, Yaakov approaches Lavan to request leave to return to Eretz Yisrael with his family, prompting Lavan to admit that all his blessings came only because of Yaakov's presence.

למעשה WHAT TO TAKE HOME

Look at the chiddush Rashi brings on the pasuk regarding Rachel Imeinu: Hashem remembered Rachel, and the pasuk says "va-yishma eileha Elokim", Hashem listened to her. Rashi asks, what did Hashem hear? He heard her tefillah, but He also remembered that she gave over the simanim to her sister Leah. Rachel gave up the ultimate closeness to Yaakov Avinu out of pure rachmanus, so that her sister wouldn't be embarrassed. She waited for years in deep sorrow, yet she held onto her emunah and kept davening. When the time came, Hashem remembered that act of mesiras nefesh and answered her tefillos.

This is a major yesod in our daily avodah. Sometimes a person feels stuck in a nisayon, waiting and davening for a yeshuah, and lichoira it feels like nothing is changing. We think our tefillos or our small sacrifices go unnoticed. The Torah is telling us that not a single tears-filled tefillah or quiet concession goes in vain. When you hold your tongue during a machlokes, when you step back to protect someone else's kavod, or when you simply pour out your heart to Hashem in a quiet moment, Hashem remembers every single detail.

Take this with you today: identify one small opportunity to yield to another Yid or spare someone from feeling uncomfortable, even when you feel you are in the right. Do it purely for Hashem's sake, and trust that He hears every tefillah and remembers every hidden act of chessed.

דף יומי • בכורות • דף ס"א ע"א

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition

THE SUGYA

This perek opens with the classic hilchos petter chamor regarding animals owned in partnership or shared arrangements with a non-Jew. The Mishnah enumerates several scenarios where a Jew and a non-Jew have a joint financial or developmental stake in a donkey or its unborn fetus—such as buying or selling a fetus, entering a partnership, or giving or taking an animal under a receivership (shomaut) agreement. The core principle taught is that any non-Jewish ownership stake exempts the offspring from kedushas bechor, as the Torah specifies that the sanctity applies only when the ownership is exclusively "in Yisrael."

The Gemara then carefully analyzes why the Tanna needed to detail every single one of these scenarios rather than stating a single blanket rule. Through this shakla v'tarya, the Gemara explores potential Hava Aminos to fine a Jew who violates Rabbinic decrees—such as the prohibition against selling large livestock to a non-Jew—and contrasts these cases with the shittah of Rabbi Yehuda regarding partnerships and Rabbinic fines.

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

עמוד א' DAF 61AA

משנה MISHNAH

MISHNAH

מתני'

MISHNAH:

MISHNAH

הלוקח עובר חמורו של נכרי,

With regard to **one who buys the fetus of a donkey of a non-Jew** while it is still in its mother's womb,

MISHNAH

והמוכר לו, אף על פי שאינו רשאי,

and one who sells the fetus of his donkey **to him, even though he is not permitted** to do so — because the Sages prohibited selling large livestock to a non-Jew lest he bring it to perform work on Shabbos —

MISHNAH

המשתתף לו,

and one who enters into a partnership with him in the ownership of a donkey or its fetus,

MISHNAH

וְהַמְקַבֵּל הַיָּמֵנוּ,

and one who receives a donkey from him under an assessment agreement to raise it in exchange for a share in the offspring,

MISHNAH

וְהַנוֹתֵן לוֹ בְּקָבָלָה —

and one who gives his donkey to him under such an assessment agreement —

MISHNAH

פְּטוּר מִן הַבְּכוֹרָה,

in all these cases, the newborn offspring is exempt from the sanctity of a firstborn,

MISHNAH

שֶׁנֶּאֱמַר: "בְּיִשְׂרָאֵל", אֲכָל לֹא בְּאַחֵרִים.

as it is stated: "In Israel" (Bamidbar 3:13), implying that the mitzva applies when the animal belongs exclusively to a Jew, but not when it belongs partially to others, namely non-Jews.

גְּמָרָא GEMARA

GEMARA

גְּמִי

GEMARA:

QUESTION

כָּל הַגִּי לְמָה לִּי?

The Gemara asks: Why do I need all these cases in the Mishnah to teach this same principle?

ANSWER

צָרִיכִי,

The Gemara answers: They are all necessary.

EXPLANATION

דָּאִי תָנָא לֹוְקָם — הֵנּוּ אֲמִינָא מְשׁוּם דְּקָא מִיִּיתֵי לָהּ לְקִדּוּשָׁה,

For had the Tanna taught only the case of one who buys a fetus from a non-Jew, I would have said that the exemption applies because he brings it into sanctity, as it comes into Jewish ownership and will be rested on Shabbos.

EXPLANATION

אֲכָל מוֹכֵר דְּקָא מִפְּקַע לָהּ מְקִדּוּשָׁה — אֵימָא לִיקְנָסִיָּה,

But in the case of one who **sells** a fetus to a non-Jew, **where he removes it from sanctity**, I would say let us **fine him** for his prohibited action by declaring that the fetus remains subject to the kedushas bechor.

EXPLANATION

קא משמע לז.

Therefore, the Tanna **teaches us** that even here it is exempt.

QUESTION

והמשתתף לו, למה לי?

The Gemara continues: **And why do I need** the case of **one who enters into a partnership with him**?

ANSWER

לאפוקי מדרבי יהודה, דאמר: שותפות גוי חייבת בכורה,

It is necessary **to exclude** the opinion of Rabbi Yehuda, who says: A partnership with a non-Jew is obligated in the law of a **firstborn**.

EXPLANATION

קמשמע לז דפטורה מן הכורה.

Therefore, the Mishnah **teaches us that it is exempt** from the law of a firstborn.

QUESTION

והמקבל, למה לי?

The Gemara asks: **And why do I need** the case of **one who receives** a donkey from a non-Jew? Isn't this just another form of partnership?

ANSWER

משום דקא פעי למיתני והנותן לו בקבלה.

The Gemara answers: It is **because he wanted to teach** the parallel case of **one who gives** his donkey to him under an **assessment agreement**.

QUESTION

והנותן לו בקבלה, למה לי?

The Gemara asks: **And why do I need** the case of **one who gives** his donkey to him under an assessment agreement?

ANSWER

איצטריה, סלקא דעתה אמינא: הואיל ועיקר בהמה דישראל היא, ליקנסיה,

The Gemara answers: It was **necessary**. For it might enter your mind to say: Since the principal animal belongs to a Jew, **let us fine him** by treating the fetus as a bechor that requires redemption,

EXPLANATION

דלמא אתי לאיחלופי בבהמה אחריתי,

lest people come to confuse this with another animal given to a non-Jew for safekeeping where the non-Jew has no rights in the fetus itself, in which case the offspring would indeed be subject to kedushas bechor.

EXPLANATION

קמשימע לו.

Therefore, the Mishnah teaches us that we do not fine him.

STATEMENT

תנו התם:

We learned elsewhere in a Mishnah (Avodah Zarah 14b regarding the Rabbinic decree against selling large livestock to a non-Jew):

מישנה MISHNAH

MISHNAH

רבי יהודה מתיר בשבועה, בן בתירא מתיר בסוס.

Rabbi Yehuda permits selling an injured animal to a non-Jew, because it cannot be worked with on Shabbos; Ben Beteira permits selling a horse, because a horse is used for riding, and carrying a living person on Shabbos is not a Torah prohibition.

גמרא GEMARA

QUESTION

איבעיא להו:

A dilemma was raised to them in the bais medrash:

QUESTION

עופר מה לי אמר רבי יהודה?

With regard to selling a fetus, what does Rabbi Yehuda say to us?

EXPLANATION

טעמא דרבי יהודה התם דשרי, משום דשבועה, עופר נמי שבור הוא.

Is the reason of Rabbi Yehuda there that permits the sale because it is injured, so a fetus is also like an injured animal, since it cannot perform labor currently?

EXPLANATION

או דלמא: שבועה לאו היינו אורחיה, אבל עופר, כיוון דהיינו אורחיה, לאו שבור הוא?

Or perhaps: An injured animal is not its normal way of being, so the decree was not applied to it; but a fetus, since that is its normal way of development and it will eventually grow up to work, it is not considered injured, and therefore it is forbidden to sell it?

PROOF

תא שמע:

Come and hear a resolution from our Mishnah:

PROOF

והמוכר לו, אף על פי שאינו רשאי.

Our Mishnah states: **And one who sells a fetus to him, even though he is not permitted to do so.**

INFERENCE

ולא פליג רבי יהודה.

And Rabbi Yehuda does not disagree here to say that it is permitted!

OBJECTION

וליתעמיה, המשתתף לו, והמקבל ממנו, והנותן לו בקבלה, דלא קתני — הכי נמי דלא פליג?

The Gemara rejects this proof: **And according to your reasoning**, in the cases of **one who enters into a partnership with him, and one who receives a donkey from him, and one who gives his donkey to him under an assessment agreement, where the Mishnah does not teach** that Rabbi Yehuda disagrees — **is it also true that he does not disagree?**

REFUTATION

אלא — פליג, ולא קתני.

Rather, he certainly **disagrees** in those cases — as we know he holds a partnership with a non-Jew is obligated in bechor — **and** yet the Tanna **does not teach** his dissent!

RESOLUTION

הכא נמי — פליג, ולא קתני.

Here too, regarding the sale of a fetus, Rabbi Yehuda may well **disagree**, **and** the Tanna simply **does not teach** his view.

PROOF

תא שמע:

Come and hear a resolution from a Braisa:

BRAISA

רבי יהודה אומר, המקבל בהמה מן הגוי וילדה — מעלין אותו בשויו, ונותן חצי דמיו לפהו.

Rabbi Yehuda says: **One who receives an animal from a non-Jew under an assessment agreement and it gave birth to a male firstborn — they evaluate its worth, and he gives half of its value to the Kohen**, because Rabbi Yehuda holds a partnership with a non-Jew is obligated in bechor.

BRAISA

והנותן לו בקבלה, אף על פי שאינו רשאי — קונסים אותו עד עשרה בדמיו, ונותן כל דמיו לפהו.

And one who gives his animal to him under an assessment agreement, even though he is not permitted to do so — we fine him up to ten times its value, and he must give all of its value to the Kohen.

עמוד ב' DAF 61AB

מִשְׁנָה MISHNAH

MISHNAH

מתני'

MISHNAH:

MISHNAH

הלוקח עובר חמורו של נכרי,

If a Jew purchases the fetus of a donkey of a non-Jew while it is still in its mother's womb,

MISHNAH

והמוכר לו, אף על פי שאינו רשאי,

or one who sells to him the fetus of his donkey, even though he is not permitted to do so mid'Rabbanan (because the Rabbis forbade selling a large livestock animal to a non-Jew),

MISHNAH

המשתתף לו,

or one who forms a partnership with him in the ownership of a donkey or its fetus,

MISHNAH

והמקבל הימנו,

or one who accepts a donkey from him in a receivership arrangement to raise it in exchange for a share in its offspring,

MISHNAH

והנותן לו בקבלה —

or one who gives his own donkey to him, to a non-Jew, in receivership —

MISHNAH

פטור מן הבכורה,

the offspring is exempt from the sanctity of the firstborn (petter chamor),

MISHNAH

שנאמר: "בְּיִשְׂרָאֵל", אֲכָל לֹא בְּאַחֵרִים.

as it is stated regarding the sanctification of the firstborn: "In Yisrael," which implies: in Yisrael **but not among others**; if a non-Jew has even a partial share in the animal or fetus, it is exempt.

גמרא GEMARA

QUESTION

גמ' כל הני למה לי?

GEMARA: Why do I need all these cases in the Mishnah to teach this rule?

ANSWER

צריכי,

The Gemara answers: They are all **necessary**.

EXPLANATION

דאי תנא לוקח —

For had the Tanna only **taught** the case of one who **purchases** a fetus from a non-Jew,

EXPLANATION

הוה אמינא משום דקא מייתי לה לקדושה,

I would have said that there he is exempt from firstborn status **because he is bringing it into sanctity**, as the animal will now be owned by a Jew and kept holy from work on Shabbos;

EXPLANATION

אבל מוכר דקא מפקע לה מקדושה —

but in the case of one who **sells** a fetus to a non-Jew, **where he is removing it from sanctity**,

EXPLANATION

אימא ליקנסיה,

I might **say that we should fine him** for his forbidden action by ruling that the offspring still retains full kedushas bechor,

EXPLANATION

קא משמע לו.

therefore the Tanna **teaches us** that even here it is exempt.

QUESTION

והמשתתף לו, למה לי?

The Gemara asks: **And** the case of **one who forms a partnership with him**, why do I need it?

ANSWER

לֹאפוֹקִי מִדְּרָבִי יְהוּדָה, דָּאָמַר: שׁוֹתֶפּוֹת גּוֹי חֵיִבָּת בְּכֹרָה,

The Gemara answers: It is needed **to exclude** the opinion of Rabbi Yehuda, who says: A partnership with a non-Jew is **obligated in firstborn** status;

EXPLANATION

קָמַשְׁמַע לוֹ דְּפִטּוּרָה מִן הַבְּכֹרָה.

so the Tanna **teaches us** the Tanna Kamma's view, **that it is exempt** from firstborn status.

QUESTION

וְהַמְקַבֵּל, לָמָּה לִי?

The Gemara asks: **And** the case of **one who accepts** an animal from a non-Jew in receivership, **why do I need** it? This is just another form of partnership!

ANSWER

מִשּׁוֹם דְּקָא בְּעֵי לְמִיתְנִי וְהַנּוֹתֵן לוֹ בְּקַבְלָהּ.

The Gemara answers: It was taught **because** the Tanna **wanted to teach** the corresponding case of **and one who gives** his animal **to him in receivership**.

QUESTION

וְהַנּוֹתֵן לוֹ בְּקַבְלָהּ, לָמָּה לִי?

The Gemara asks: **And** the case of **one who gives to him in receivership**, **why do I need** it?

ANSWER

אֵי צִטְרִיָּה, סָלָקָא דְעֵתָהּ אָמִינָא:

The Gemara answers: It **was necessary**, for it might **enter your mind** to say:

EXPLANATION

הוּאִיל וְעֵיקַר בְּהֶמָּה דִּישְׂרָאֵל הִיא,

Since the primary animal belongs to a Jew,

EXPLANATION

לִיקְנִסֶיהָ,

we should penalize him mid'Rabbanan and declare the offspring holy,

EXPLANATION

דְּלָמָּא אָתִי לְאַיִחְלוּפִי בְּבֶהֱמָה אַחֲרִיתִי,

lest he come to substitute this case with **another animal** given to a non-Jew just to guard, where the non-Jew has no monetary share in the offspring, in which case it really would be obligated in bechorah;

EXPLANATION

קמִשְׁמַע לוֹ.

therefore the Tanna **teaches us** that even here he is not penalized and it is exempt.

PROOF

תֵּנוּ הֵתָם:

We learned in a Mishnah **elsewhere** (Avodah Zarah 14b regarding the Rabbinic prohibition against selling large livestock to a non-Jew):

BRAISA

רַבִּי יְהוּדָה מְתִיר בְּשִׁבוּרָה,

Rabbi Yehuda permits selling a **broken animal** to a non-Jew, since it cannot be used for forbidden work on Shabbos;

BRAISA

כֵּן בְּתֵירָא מְתִיר בְּסוּס.

Ben Beteira permits selling a **horse** to him, because a horse is used for riding, and a living creature carrying a rider is not a Torah-level Melacha on Shabbos.

QUESTION

איִכְפָּעִיא לָהּ:

A **dilemma was raised by** the scholars in the bais medrash:

QUESTION

עוֹבֵר מָה לִּי אָמַר רַבִּי יְהוּדָה?

Regarding a fetus, what does Rabbi Yehuda say to us? Is it permitted to sell a fetus to a non-Jew according to Rabbi Yehuda, or forbidden?

QUESTION

טַעְמָא דְּרַבִּי יְהוּדָה הֵתָם דְּשָׂרִי, מְשׁוּם דְּשִׁבוּרָה, עוֹבֵר נִמְי שְׁבוּר הוּא.

Is **the reason of Rabbi Yehuda** there that he **permits** selling a broken animal **because it is broken** and cannot perform melacha, and so a **fetus is also** considered like a **broken** animal, as it cannot perform work inside its mother?

QUESTION

אוּ דְלָמָּא: שְׁבוּרָה לָאוּ הִינּוּ אוֹרְחִיָּה,

Or perhaps we distinguish: a **broken animal is not its normal state**, so the Rabbis did not include it in their gezeirah;

QUESTION

אָבֵל עוֹבֵר, כִּינּוּן דִּהִינּוּ אוֹרְחִיָּה, לָאוּ שְׁבוּר הוּא?

but a fetus, since that is its natural, normal state before birth and it will eventually grow up to do work, **it is not** considered like a **broken** animal, and therefore selling it would be forbidden?

PROOF

תא שמע:

Come and hear a resolution from our Mishnah:

PROOF

והמוכר לו, אף על פי שאינו רשאי.

The Mishnah taught: **And one who sells to him** a fetus, **even though he is not permitted** to do so.

INFERENCE

ולא פליג רבי יהודה.

And Rabbi Yehuda does not argue or express a lenient opinion here!

OBJECTION

וליתעמיה,

The Gemara rejects this: **And according to your reasoning,**

OBJECTION

המשתתף לו, והמקבל ממנו, והנותן לו בקבלה,

regarding the other rulings in our Mishnah—one who forms a partnership with him, and one who accepts from him in receivership, **and one who gives to him in receivership**—

OBJECTION

דלא קתני — הכי נמי דלא פליג?

where the Tanna **does not teach** any disagreement, **is it also** true **that he does not argue?**

REFUTATION

א לא — פליג, ולא קתני.

Rather, you must admit that Rabbi Yehuda **does argue** in those cases (as we know he holds a partnership with a non-Jew is obligated in bechorah), **and yet** the Tanna of our Mishnah **did not teach** his dissenting opinion!

RESOLUTION

הכא נמי — פליג, ולא קתני.

Here too, regarding selling a fetus, Rabbi Yehuda might indeed **argue** and permit it, **and** the Tanna simply **did not teach** his view.

PROOF

תא שמע:

Come and hear another proof from a Braisa:

BRAISA

רבי יהודה אומר, המקבל בהמה מן הגוי וילדה —

Rabbi Yehuda says: If a Jew accepts an animal from a non-Jew in receivership and it gives birth to a firstborn,

BRAISA

מַעְלִין אוֹתוֹ בְּשׂוּיָו, וְנוֹתֵן חֲצִי דָמָיו לַכֹּהֵן.

they appraise its value, and he gives half its value to the kohen, because Rabbi Yehuda holds that a shared animal is still obligated in bechorah.

BRAISA

וְהוֹתֵן לוֹ בְּקַבְלָהּ, אֲףֹ עַל פִּי שְׂאִינוֹ רֹשָׁאִי —

And if a Jew gives his animal to him in receivership, even though he is not permitted to do so mid'Rabbanan,

BRAISA

קוֹנְסִים אוֹתוֹ עַד עֲשָׂרָה בְּדָמָיו,

we fine him up to ten times its value for breaking the Rabbinic ban,

BRAISA

וְנוֹתֵן כָּל דָּמָיו לַכֹּהֵן.

and he must give its full value to the kohen. This explicitly shows that Rabbi Yehuda holds it is forbidden to give or sell an animal in receivership to a non-Jew!

SUMMARY

The Sugya details the various joint-ownership and receivership arrangements with a non-Jew that exempt a donkey's fetus from petter chamor based on the drahsa of "in Yisrael." The Gemara clarifies the necessity of listing each individual case to prove that we do not impose a Rabbinic fine to treat the offspring as a bechor even when an infraction was committed, such as selling livestock to a non-Jew. Additionally, the Gemara addresses Rabbi Yehuda's shittah regarding a non-Jew's partnership and evaluates his opinion on whether selling a fetus is comparable to selling an injured animal.

The Gemara is bothered by a simple question: why does the Mishnah list so many different cases of selling, buying, or sharing an animal with a non-Jew just to tell us that the offspring is exempt from bechorah? The Gemara answers that we might have thought Chazal would place a penalty (a kenas) on the Yid who did something he wasn't supposed to do. If a person sells a fetus or puts it out on kabbalah against the Rabbinic decree, we would have thought Chazal would step in and say, "Since you broke the rule, we are going to treat this offspring as a holy bechor anyway to teach you a lesson." But the Tanna comes to teach us a major chiddush: halocha is halocha. We do not manufacture artificial holiness as a penalizing tool where the Torah-law of partnership simply removes it.

There is a deeply practical yesod for our daily avodah here. Sometimes when we slip up or mess something up in our spiritual life, our yetzer hara tries to "fix" the situation by making us invent wild, unhealthy chumros or unnatural stringencies out of guilt. We tell ourselves, "Because I failed here, I must now force a holiness that isn't required, or punish myself in ways the Torah never asked of me." But our mesorah teaches us that true kedushah isn't created through panic, nor is it manufactured out of a kenas. Hashem wants us to serve Him with clear, honest, and balanced halachic reality.

When you make a mistake or fall short in an area of yiras Shamayim, do not respond by inventing heavy, ungrounded chumros out of guilt or frustration. Take a deep breath, accept the halachic truth of where you are right now, and re-engage in your regular, steady avodas Hashem with a calm and honest heart.

מִסְכֵּת אָבוֹת • פֶּרֶק רִאשׁוֹן

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

CHAPTER PREVIEW

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

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

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

מִשְׁנָה א

הַשְּׁלֵשֶׁת שֶׁל קַבְּלַת הַתּוֹרָה וְהַנְּהִיגַת הַחֲכָמִים

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

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

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

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

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

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

עֲלֵיכֶם:

upon you

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

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

בֶּן יוֹעֶזֶר אִישׁ צֶרֶדָה אוֹמֵר, יְהִי 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 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 בֵיתְךָ פֶּתוּחַ לְרוֹחָה, וַיְהִי
and let be wide open your house let be says Yerushalayim a man of Yochanan son of Yose

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

קֹל וְחֹמֶר בְּאִשְׁתּוֹ חִבְּרוּ. מִכָּאֵן 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 לה רב וקנה לה חבר

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

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

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

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

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

לכף זכות:

merit to the scale of

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

משנה ז

הרחקה משכנו רע ומרשע

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

נתאי הארכלי 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 עצמה כעורכי הדין. וכשיהיו בעלי דין עומדים

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

לפניה, יהיו בעיניה כרשעים. וכשנפטרים מלפניה, יהיו

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

בעיניה כזכאין, כשקבלו עליהם את הדין:

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

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

משנה ט

דרישה וחקירה של עדים וזהירות בדברי הדינים

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

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

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

בדבריה, שמא מתוכם ילמדו לשקר:

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

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

משנה י

אהבת המלאכה ושנאת הרבנות

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

שְׁמַעְיָה וְאַבְטָלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אָמַר, אָהַב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת
— and hate work — love says Shemaiah from them received and Abtalion Shemaiah
הַרְבָּנוּת, 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 חֹבֶת 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, 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. וְדֹאשְׁתִּימָשׁ בְּתַגָּא, 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, מֶה אֲנִי.

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

וְאִם לֹא עֲכָשִׁיו, אֵימָתִי:

when now not And if

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

מִשְׁנָה טו

קביעות התורה, מעוט דבור והסברת פנים

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

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

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

כָּל הָאָדָם בְּסִכּוֹר פָּנִים יְפוֹת:

face expression of with a cheerful person every

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

מִשְׁנָה טז

עֲשֵׂה לָךְ רַב וְהִרְחַק מִן הַסֵּפֶק

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

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

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

תִּרְבֶּה לְעֵשֶׂר אֲמָדוֹת:

by estimation to tithe increase

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

מִשְׁנָה יז

מַעֲלַת הַשְׁתִּיקָה וְהַמַּעֲשָׂה עַל פְּנֵי 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 שִׁפְטוֹ
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 פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרֹבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כֹסִיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסִיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֲלִיוֹ לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלִיָּה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עָדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוּד וַיִּתְּעֲצוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוֹ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

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 תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַד־יָד וַיִּחַפְּרוּ וַיִּאֲבָדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שְׁמֶרֶהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרֶה יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמַר צִאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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