חוּמָּשׁ עִם רַשִׁ"י · תולדות · רְבִיעִי

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

TOLDOT · 4TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Yitzchak Avinu travels up to Be'er Sheva, where Hashem appears to him in a night vision. Hashem reassures him not to fear, promising to bless him and multiply his seed for the sake of his father Avraham. In response to this revelation, Yitzchak builds a mizbe'ach, calls upon the Name of Hashem, pitches his tent, and his servants begin digging a new well.

Following these events, Avimelech comes to Yitzchak from Gerar, accompanied by his advisor Achuzas and his army commander Phichol. Although Yitzchak confronts them for their past hostility and for driving him away, they express their desire to make a binding covenant of peace, acknowledging that Hashem's blessing is clearly with him.

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

פָּסוּק א

Pasuk 1

וַיַּעַל מִשָּׁם בְּאֵר שָׁבַע׃

And he went up | from there | Beer | Sheba

פָּסוּק ב

Pasuk 2

וַיֵּרָא אֵלָיו יְהוָה בַּלַּיְלָה הַהוּא וַיֹּאמֶר אָנֹכִי אֱלֹהֵי אַבְרָהָם אָבִיךָ אַל

And appeared | to him | Hashem | in night | that | and said | I am | God of | Avraham | your father | do not

תִּירָא כִּי אִתְּךָ אָנֹכִי וּבֵרַכְתִּיךָ וְהִרְבֵּיתִי אֶת זַרְעֲךָ בַּעֲבוּר אַבְרָהָם

fear | for | with you | I am | and I will bless you | and multiply | — | your offspring | for the sake of | Avraham

עַבְדִּי׃

My servant

פָּסוּק ג

Pasuk 3

וַיִּבֶן שָׁם מִזְבֵּחַ וַיִּקְרָא בְּשֵׁם יְהוָה וַיֵּט שָׁם אָהֳלוֹ וַיִּכְרוּ שָׁם

and built | there | an altar | and called | on the Name of | HASHEM | and he pitched | there | his tent | and dug | there

עַבְדֵי יִצְחָק בְּאֵר׃

the servants of | Yitzchak | a well

פָּסוּק ד

Pasuk 4

וַאֲבִימֶלֶךְ הָלַךְ אֵלָיו מִגְּרָר וַאֲחֻזַּת מֵרֵעֵהוּ וּפִיכֹל שַׂר צְבָאוֹ׃

his army chief of and Pichol his councilor and Ahuzzath from Gerar to him went And Avimelech

רַשִׁ"י

ואחזת מרעהו. כְּתַרְגּוּמוֹ וְסִיעַת מֵרַחֲמוֹהִי, סִיעַת מֵאוֹהֲבָיו. וְיֵשׁ

and there are from those loving him a company from his friends and a company as its Targum from his friends And Ahuzzath

פּוֹתְרִין מֵרֵעֵהוּ מ' מִיסּוֹד הַתֵּבָה, כְּמוֹ שְׁלֹשִׁים מְרֵעִים דְּשִׁמְשׁוֹן, כְּדֵי

in order of Shimshon companions thirty just as the word from the root of Mem from his companion who explain

שֶׁתִּהְיֶה תֵּבַת וַאֲחֻזַּת דְּבוּקָה; אֲבָל אֵין דֶּרֶךְ אֶרֶץ לְדַבֵּר עַל הַמַּלְכוּת כֵּן,

so royalty about to speak land way of it is not however attached and Ahuzzath the word of that it will be

סִיעַת אוֹהֲבָיו, שֶׁאִם כֵּן, כָּל סִיעַת אוֹהֲבָיו הוֹלִיךְ עִמּוֹ, וְלֹא הָיָה לוֹ אֶלָּא

except to him was and not with him he led his friends the company of all of so for if his friends the company of

סִיעָה אַחַת שֶׁל אוֹהֲבִים – לָכֵן יֵשׁ לְפָתְרוֹ בַּלָּשׁוֹן הָרִאשׁוֹן; וְאַל תִּתְמַהּ עַל

at be astonished and do not the first in the manner to explain it there is therefore friends of one a company

תי"ו שֶׁל אֲחֻזַּת וְאַע"פ שֶׁאֵין תֵּבָה סְמוּכָה, יֵשׁ דֻּגְמָתָהּ בַּמִּקְרָא עֶזְרַת מִצַּר

help in Scripture its example there is in construct a word that it is not · and even Ahuzzath of the letter Tav

תהילים ס' , וּשְׁכָרַת וְלֹא מְיָיִן ישעיהו נ"א :

Yeshayahu from wine and not and drunken 60 Tehillim from adversary

רַשִׁ"י

אחזת. לְשׁוֹן קְבִיצָה וַאֲגֻדָּה שֶׁנֶּאֱחָזִין יַחַד׃

together for they are held and a band a gathering is an expression of Achuzat

פָּסוּק ה

Pasuk 5

וַיֹּאמֶר אֲלֵהֶם יִצְחָק מַדּוּעַ בָּאתֶם אֵלָי וְאַתֶּם שְׂנֵאתֶם אֹתִי וַתְּשַׁלְּחוּנִי

and sent me away me have hated and you to me have you come why Yitzchak to them and he said

מֵאִתְּכֶם׃

from you

פָּסוּק ו

Pasuk 6

וַיֹּאמְרוּ רָאוֹ רָאִינוּ כִּי הָיָה יְהוָה עִמָּךְ וַנֹּאמֶר תְּהִי נָא אָלָה

an oath please let there be and we said with you Hashem was that we have seen seeing And they said

בֵּינוֹתֵינוּ בֵּינֵינוּ וּבֵינֶךָ וְנִכְרְתָה בְרִית עִמָּךְ׃

with you a covenant and let us make and between you between ourselves between us

רַשִׁ"י

ראו ראינו. רָאִינוּ בְּאָבִיךָ, רָאִינוּ בְּךָ׃

with you we saw with your father we saw we saw seeing

רַשִׁ"י

תהי נא אלה בינותינו וגו'. הָאָלָה אֲשֶׁר בֵּינוֹתֵינוּ מִימֵי אָבִיךָ תְּהִי גַּם
Let there be please an oath between us etc. The oath which was between us from the days of your father let it be also

עַתָּה בֵּינֵינוּ וּבֵינֶיךָ :
now between us and between you

פָּסוּק ז

Pasuk 7

אִם תַּעֲשֶׂה עִמָּנוּ רָעָה כַּאֲשֶׁר לֹא נְגַעֲנוּךָ וְכַאֲשֶׁר עָשִׂינוּ עִמְּךָ רַק טוֹב
that you will do with us harm just as not we touched you and as we did with you only good

וַנְּשַׁלֵּחֲךָ בְּשָׁלוֹם אַתָּה עַתָּה בְּרוּךְ יְהוָה׃
and sent you in peace you now are blessed of Hashem

רַשִׁ"י

לא נגענוך. כְּשֶׁאָמַרְנוּ לֵךְ לְךָ מֵעִמָּנוּ׃
not we touched you when we said go for yourself from us

רַשִׁ"י

אתה. גַּם אַתָּה עֲשֵׂה לָנוּ כְּמוֹ כֵן׃
thou also thou do to us like so

CHAPTER SUMMARY

Yitzchak Avinu ascends to Be'er Sheva, receives a divine promise of blessing and protection from Hashem, and responds by building a mizbe'ach and setting up his encampment where his servants dig a well. Avimelech and his entourage then arrive from Gerar to initiate a peace treaty; despite Yitzchak questioning their previous harsh treatment, they recognize Hashem's presence with him and request a mutual pledge of non-aggression.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the chiddush in this aliyah. Yitzchak Avinu gets pushed around, sent away, and treated with hostility by Avimelech and the people of Gerar. But Yitzchak doesn't fight them or lose his emunah. He just moves on, builds a mizbeach, connects to Hashem, and keeps doing his avodah. And what happens in the end? The very people who hated him and chased him away come marching to Beer-sheba asking for a shalom treaty. They tell him openly, Ráo ra'inu, we clearly saw that Hashem is with you.

Lichiora, this is a huge yesod for our daily lives. When someone acts with hostility or treats us unfairly, our natural instinct is to get dragged into the fight, to prove them wrong, or to feel broken. But Yitzchak teaches us that a Yid doesn't draw his strength from how people treat him. When you hold tight to Hashem and focus on your own avodah without letting the hatred get inside you, the truth eventually comes out. Even those who stood against you will be forced to see that Hashem's berachah is rests upon you.

When you face friction, disrespect, or unfair treatment from others today, do not get pulled into the machlokas. Walk away like Yitzchak Avinu, connect to Hashem, and let your emunah and quiet integrity speak for themselves.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף נ״ד

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📖 THE SUGYA

In this sugya, the Gemara delves into the source for the halachah that one species cannot be used to tithe for another species regarding ma'asros. The Gemara presents a kal v'chomer from the pesukim, evaluating how different grain species and vineyard plantings function relative to the prohibitions of kilayim. From there, the shakla v'tarya turns to ma'asar behemah, analyzing whether cattle and sheep, or sheep and goats, can combine for the tenth animal, using detailed gezeiros shavos and pesukim.

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עמוד א׳ DAF 54A

QUESTION

אַשְׁכְּחַן תִּירוֹשׁ וְיִצְהָר,

We have found a source in the psukim for **wine and oil,** that one cannot separate tithes from one for the other.

QUESTION

תִּירוֹשׁ וְדָגָן דָּגָן וְדָגָן מִנַּיִן?

But regarding separating tithes from **wine and grain,** or from two different species of **grain and grain, from where** do we derive that they cannot be tithed for each other?

ANSWER

קַל וָחוֹמֶר:

The Gemara answers that it is derived through a **kal v'chomer:**

PROOF

וּמָה תִּירוֹשׁ וְיִצְהָר שֶׁאֵינָן כִּלְאַיִם זֶה בָּזֶה — אֵין מִתְעַשְּׂרִין מִזֶּה עַל זֶה,

Just as wine and oil, which are not kilayim (forbidden mixed species) **with each other** when planted together, **cannot be tithed from one for the other,**

PROOF

תִּירוֹשׁ וְדָגָן דָּגָן וְדָגָן שֶׁהֵם כִּלְאַיִם זֶה בָּזֶה — אֵינוֹ דִּין שֶׁלֹּא יִתְעַשְּׂרוּ מִזֶּה עַל זֶה?

then regarding **wine and grain,** or two species of **grain and grain, which are kilayim with each other** when sown together, **is it not logical that they should not be tithed from one for the other?**

OBJECTION

וְלַרַבִּי יֹאשִׁיָּה, דְּאָמַר: עַד שֶׁיִּזְרַע חִטָּה וּשְׂעוֹרָה וְחַרְצָן בְּמַפּוֹלֶת יָד,

The Gemara asks: **And according to Rabbi Yoshiya, who said** that one does not violate the prohibition of kilayim in a vineyard **until he sows a grain of wheat, a barley grain, and a grape seed with a single hand motion,**

OBJECTION

הֵיכִי מַיְיתֵי לַהּ?

so according to him, grain and wine alone are not kilayim together; **how does he derive it?**

RESOLUTION

מַיְיתֵי לַהּ הָכִי:

The Gemara answers: **He derives it as follows:**

PROOF

וּמָה תִּירוֹשׁ וְיִצְהָר, שֶׁאֵינָן כִּלְאַיִם זֶה בָּזֶה אֲפִילּוּ עַל יְדֵי דָּבָר אַחֵר — אֵין מִתְעַשְּׂרִין מִזֶּה עַל זֶה.

Just as wine and oil, which are not kilayim with each other even by means of another item being added—meaning olive trees and grapevines cannot become kilayim together even with grain—**are** nevertheless **not tithed from one for the other,**

PROOF

תִּירוֹשׁ וְדָגָן דָּגָן וְדָגָן, שֶׁהֵן כִּלְאַיִם זֶה בָּזֶה עַל יְדֵי דָּבָר אַחֵר — אֵינוֹ דִּין שֶׁלֹּא יִתְעַשְּׂרוּ מִזֶּה עַל זֶה?

then regarding **wine and grain, or grain and grain, which are kilayim with each other by means of another item**—such as adding a second grain species—**is it not logical that they should not be tithed from one for the other?**

QUESTION

וּשְׁנֵי מִינִין בְּעָלְמָא, מְנָלַן?

The Gemara asks: This explains grain and wine, **but two other species in general,** such as legumes, **from where do we know** that they cannot be tithed for each other?

ANSWER

הָנֵי דְּרַבָּנַן נִינְהוּ,

The Gemara answers: **These** other species **are** obligated in tithes only **mid'Rabbanan,**

EXPLANATION

וְכֹל דְּתַקִּינוּ רַבָּנַן כְּעֵין דְּאוֹרָיְיתָא תַּקִּינוּ:

and whatever the Rabbis enacted, they enacted parallel to Torah law:

EXPLANATION

מָה דְּאוֹרָיְיתָא שְׁנֵי מִינִין אֵינָן מִתְעַשְּׂרִין מִזֶּה עַל זֶה, דְּרַבָּנַן נָמֵי.

Just as by Torah law two species are not tithed from one for the other, so too, regarding Rabbinic tithes, two species may not be tithed from one for the other.

OBJECTION

אֲמַר לֵיהּ רָבָא בַּר רַב חָנָן לְאַבָּיֵי: אֶלָּא מֵעַתָּה, גַּבֵּי מַעֲשֵׂר בְּהֵמָה, דְּלָא כְּתִיב ״וְכָל מַעֲשַׂר בָּקָר וּמַעֲשַׂר צֹאן״,

Rava bar Rav Chanan said to Abaye: If that is so, then regarding animal tithe, where it is not written: "And all the tithe of cattle and the tithe of sheep," repeated twice to teach that cattle and sheep are distinct species,

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QUESTION

יִתְעַשְּׂרוּ מִזֶּה עַל זֶה!

Let **them be tithed from one for the other!** Why shouldn't cattle and sheep join together for ma'asar?

STATEMENT

אֲמַר לֵיהּ:

Abaye **said to him:**

ANSWER

אָמַר קְרָא ״הָעֲשִׂירִי״, תֵּן עֲשִׂירִי לָזֶה וְתֵן עֲשִׂירִי לָזֶה.

The verse states: "The tenth" shall be holy, teaching us: **give a tenth for this** species separately, **and give a tenth for that** species separately.

QUESTION

אִי הָכִי, כִּבְשִׂים וְעִזִּים נָמֵי?

The Gemara asks: **If so,** then **sheep and goats also** should not be tithed one for the other!

ANSWER

״צֹאן״ מַשְׁמַע כָּל צֹאן אֶחָד.

The Gemara answers: The verse says **"or the flock",** which **implies all flock** animals are considered **one** group, including both sheep and goats.

QUESTION

הָכָא נָמֵי לֵימָא מַשְׁמַע כָּל דָּגָן אֶחָד!

The Gemara asks: **Here too,** by terumah and ma'asros, **let us say** that the word "dagan" (grain) **implies all grain is one** species and may be tithed together!

ANSWER

אָמַר אַבָּיֵי: ״רֵאשִׁיתָם״,

Abaye said: The pasuk says **"their firstfruits",** in the plural, to divide them into distinct types.

STATEMENT

וְכֵן אָמַר רַבִּי אִילְעָא: ״רֵאשִׁיתָם״.

And so said Rabbi Il'a: The word **"their firstfruits"** teaches that each grain must be tithed by itself.

ANSWER

רָבָא אָמַר: בְּלָא ״רֵאשִׁיתָם״ נָמֵי מַשְׁמַע כָּל דָּגָן אֶחָד — לָא מָצֵית אָמְרַתְּ.

Rava said: Even without "their firstfruits", you also cannot say that all grain is implied as one.

EXPLANATION

בִּשְׁלָמָא הָתָם אָמְרִינַן: ״וָצֹאן״ מַשְׁמַע כָּל צֹאן אֶחָד, דְּאִי סָלְקָא דַּעְתָּךְ כְּבָשִׂים וְעִזִּים נָמֵי — לִכְתּוֹב ״וְכָל מַעְשַׂר בְּהֵמָה״.

Granted, there regarding sheep and goats, **we say** that **"or the flock" implies all flock is one, for if it would enter your mind** to say that **sheep and goats also** cannot be tithed for each other, then **let the Torah write: "And all animal tithe"**, without specifying herd or flock.

OBJECTION

וְכִי תֵּימָא: אִי כְּתִיב ״כָּל מַעְשַׂר בְּהֵמָה״, הַיְינוּ אָמִינָא אֲפִילּוּ חַיָּה —

And if you would say: If it were written "all animal tithe", I would have said even a non-domesticated animal (chayah) is subject to tithes —

RESOLUTION

״תַּחַת״ ״תַּחַת״ מְקֻדָּשִׁים גְּמַר.

This is not so, because the Torah **derives** animal tithe **from kodashim** (sacrifices) through a gezeirah shavah of **"under" and "under"**, excluding chayah.

PROOF

וְאָתֵי בְּקַל וָחוֹמֶר מֵחָדָשׁ וְיָשָׁן,

And that different species cannot tithe for one another would **come by a kal v'chomer from new and old grain:**

QUESTION

״בָּקָר וָצֹאן״ לְמָה לִי?

So **why do I need** the Torah to explicitly write **"herd and flock"?**

ANSWER

בָּקָר וָצֹאן הוּא דְּאֵין מִתְעַשְּׂרִין מִזֶּה עַל זֶה, אֲבָל כְּבָשִׂים וְעִזִּים מִתְעַשְּׂרִין.

It is specifically **cattle and flock that may not be tithed from one to the other, but sheep and goats may be tithed** together.

EXPLANATION

אֲבָל הָכָא, מִי סָגֵיא דְּלָא כְּתִיב ״דָּגָן״? לְמַעוּטֵי שְׁאָר מִינִין.

But here by grain, **could it be sufficient without writing "dagan"?** No, because "dagan" is needed **to exclude other species** of food from the chiyuv of ma'asar min haTorah.

OBJECTION

מַתְקִיף לַהּ רַב הוּנָא בְּרֵיהּ דְּרַב נַחְמָן: אֵימָא לְעָרְבוּ לְבָקָר בְּצֹאן!

Rav Huna the son of Rav Nachman raised an objection to this: Say that "herd and flock" comes **to mix cattle with flock** and tithe them all as one!

ANSWER

אֲמַר לֵיהּ מָר זוּטְרָא בְּרֵיהּ דְּרַב נַחְמָן לְרָבָא: אִית לֵיהּ נָמֵי "הָעֲשִׂירִי".

Mar Zutra the son of Rav Nachman said to Rav Huna: Rava also holds of Abaye's exposition from **"the tenth"**, which already forbids tithing cattle for sheep.

STATEMENT

אִיכָּא דְּאָמְרִי, אָמַר רָבָא: בְּלֹא "עֲשִׂירִי" נָמֵי לָא מָצֵית אָמְרַתְּ בָּקָר וָצֹאן מִתְעַשְּׂרִין מִזֶּה עַל זֶה,

There are those who say a different version: **Rava said: Even without "the tenth", you also cannot say that cattle and flock may be tithed from one for the other,**

EXPLANATION

דְּאִיתַּקַּשׁ מַעְשַׂר בְּהֵמָה לְמַעְשַׂר דָּגָן —

for animal tithe is juxtaposed to grain tithe:

PROOF

מָה מַעְשַׂר דָּגָן מִמִּין עַל שֶׁאֵינוֹ מִינוֹ לָא, אַף מַעְשַׂר בְּהֵמָה מִמִּין עַל שֶׁאֵינוֹ מִינוֹ לָא.

Just as grain tithe may not be taken **from one species for that which is not its species, so too animal tithe may not** be taken **from one species for that which is not its species.**

QUESTION

וְהָא רָבָא הוּא דְּאָמַר: "שָׁנָה" לְשָׁנָה הִקַּשְׁתִּיו, וְלֹא לְדָבָר אַחֵר!

The Gemara asks: **But isn't it Rava himself who said: I juxtaposed "year" to year,** to teach that animals born in different years cannot be tithed together, **and not for any other matter?**

ANSWER

הֲדַר בֵּיהּ רָבָא מֵהָהִיא.

The Gemara answers: **Rava retracted from that** statement.

ANSWER

וְאִיבָּעֵית אֵימָא: חֲדָא מִינַּיְיהוּ רַב פָּפָּא אַמְרַהּ.

And if you want, say instead: One of these statements **was said by Rav Pappa,** not Rava.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ מַעֲשַׂר בְּהֵמָה מִצְטָרֵף כְּמִלֹּא רֶגֶל בְּהֵמָה רוֹעָה,

MISHNAH: Animal tithe combines from different locations if they are within **the range of a grazing animal's foot step,**

MISHNAH

וְכַמָּה הִיא רֶגֶל בְּהֵמָה רוֹעָה? שִׁשָּׁה עָשָׂר מִיל.

and how much is the foot step of a grazing animal? Sixteen mil.

MISHNAH

הָיוּ בֵּין אֵלּוּ לְאֵלּוּ שְׁלֹשִׁים וּשְׁנַיִם מִיל — אֵין מִצְטָרְפִין.

If **there were thirty-two mil between these animals and those animals, they do not combine.**

MISHNAH

הָיוּ לוֹ בָּאֶמְצַע — מֵבִיא וּמְעַשְּׂרָן בָּאֶמְצַע.

If **he had** another group of animals **in the middle, he brings them and tithes them in the middle.**

MISHNAH

רַבִּי מֵאִיר אוֹמֵר: הַיַּרְדֵּן מַפְסִיק לְמַעֲשַׂר בְּהֵמָה.

Rabbi Meir says: The Jordan River creates a separation for animal tithe, even if the distance is small.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ מְנָא הָנֵי מִילֵּי?

GEMARA: From where are these words derived?

ANSWER

אָמַר רַבָּה בַּר שֵׁילָא: דְּאָמַר קְרָא ״עוֹד תַּעֲבֹרְנָה הַצֹּאן עַל יְדֵי מוֹנֶהָ״,

Rabbah bar Sheila said: For the verse states: "The flock shall yet pass under the hands of him who counts them",

EXPLANATION

וְקִים לְהוּ לְרַבָּנַן דְּשִׁיתְּסַר מִיל קָא שָׁלְטָא בֵּיהּ עֵינָא דְּרוֹעֶה.

and the Rabbis have a tradition that sixteen mil is the distance over which **the eye of a shepherd can keep watch.**

מִשְׁנָה MISHNAH

MISHNAH

הָיוּ בֵּין אֵלּוּ לְאֵלּוּ שְׁלֹשִׁים וּשְׁנַיִם מִיל אֵין מִצְטָרְפִין וְכוּ׳.

We learned in the Mishnah: **If there were thirty-two mil between these animals and those animals, they do not combine, etc.**

גְּמָרָא GEMARA

INFERENCE

שְׁלֹשִׁים וּשְׁנַיִם הוּא דְּאֵין מִצְטָרְפִין, הָא בְּצִיר מֵהָכִי מִצְטָרְפִין?

The Gemara infers: **Is it specifically thirty-two mil that they do not combine, but less than this they do combine?**

QUESTION

וְהָא קָתָנֵי: שִׁשָּׁה עָשָׂר מִיל, טְפֵי לָא!

But doesn't the first clause teach: Sixteen mil, meaning anything **more is not** combined!

ANSWER

מִשּׁוּם דְּקָא בָּעֵי לְמִיתְנָא סֵיפָא: הָיוּ לוֹ בָּאֶמְצַע — מֵבִיא וּמְעַשֵּׂר בָּאֶמְצַע.

The Gemara answers: The Mishnah mentioned thirty-two mil **because it wanted to teach the seifa: If he had animals in the middle, he brings and tithes them in the middle.**

QUESTION

וְכַמָּה?

The Gemara asks: **And how many** animals must be in each place to combine them?

ANSWER

אָמַר רַב: חֲמֵשׁ מִכָּאן וְחֲמֵשׁ מִכָּאן וְחֲמֵשׁ מֵאֶמְצַע, דְּהָנֵי חֲמֵשׁ חֲזָיָא לְהָכָא וְחֲזָיָא לְהָכָא.

Rav said: Five from here, five from there, and five in the middle, because these five in the middle **are fit** to join **here and fit** to join **there.**

ANSWER

וּשְׁמוּאֵל אָמַר: אֲפִילּוּ חֲמֵשׁ מִכָּאן וְחֲמֵשׁ מִכָּאן וְאֶחָד בָּאֶמְצַע, חָזֵינַן לְרוֹעֶה כְּמַאן דְּקָאֵי הָכָא, וְקָרֵינַן בֵּיהּ "מוֹנֶה".

And Shmuel said: Even five from here, five from there, and one in the middle, we view the shepherd as if he is standing here in the center, **and we read in him: "He who counts".**

SUMMARY

The Gemara uses a kal v'chomer from wine and oil to prove that grain and wine, or two different species of grain, cannot be tithed for one another. After resolving how this fits according to Rabbi Yoshiya's shitta regarding kilayim b'kherem, the Gemara notes that Rabbinic tithes follow the same model as D'Oraisa tithes. Turning to ma'asar behemah, the Gemara explains that cattle and sheep are distinct species based on the pasuk "the tenth," whereas sheep and goats are considered one

flock and can be tithed together. Finally, the Mishnah establishes that animals combine for tithing if they are within sixteen mil—the distance a shepherd's eye can monitor—and the Gemara begins analyzing this measure.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The sugya is discussing how different types of produce and livestock, whether it is wine and oil, wheat and barley, or cattle and sheep, cannot join together to discharge the obligation of ma'aser. Each specific species has its own unique standing, its own identity, and its own chiyuv before Hashem. You cannot just lump everything into one big pile and say, "Well, it's all produce, so it all counts together." Hashem created a world with distinct species, and He wants us to elevate each one on its own terms.

This is a tremendous yesod for our daily avodah. In life, Hashem gives every single one of us a completely unique package. You have your specific kochos, your family situation, your specific nisyonos, and your unique personality. Mimeila, your avodas Hashem cannot be a carbon copy of someone else's, nor can you measure your life using someone else's yardstick. Just as a cow and a sheep cannot be counted together for ma'aser because each is a distinct entity with its own din, you cannot judge your own growth by comparing yourself to your chavrusa, your neighbor, or your brother-in-law.

Take this to heart today: stop looking at how someone else is learning, how someone else is davening, or how someone else manages their home. Look at your own "species", the exact tools, strengths, and conditions Hashem gave to YOU, and focus purely on making that elevated and kadosh.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

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.

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל 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.'