# חוּמָּשׁ עִם רַשִׁ"י · ויצא · רִאשׁוֹן

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

VAYETZEI · 1ST ALIYAH

📖 CHAPTER PREVIEW

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

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

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

פָּסוּק א

*Pasuk 1*

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה׃

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

רַשִׁ"י

וַיֵּצֵא יעקב. עַל יְדֵי שֶׁבִּשְׁבִיל שֶׁרָעוֹת בְּנוֹת כְּנַעַן בְּעֵינֵי יִצְחָק אָבִיו הָלַךְ

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

עֵשָׂו אֶל יִשְׁמָעֵאל, הִפְסִיק הָעִנְיָן בְּפָרָשָׁתוֹ שֶׁל יַעֲקֹב, וּכְתִיב וַיַּרְא עֵשָׂו כִּי

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

בֵּרַךְ וְגוֹ', וּמְשֶׁגָּמַר חָזַר לָעִנְיָן הָרִאשׁוֹן׃

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

רַשִׁ"י

וַיֵּצֵא. לֹא הָיָה צָרִיךְ לִכְתֹּב אֶלָּא וַיֵּלֶךְ יַעֲקֹב חָרָנָה, וְלָמָּה הִזְכִּיר יְצִיאָתוֹ?

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

אֶלָּא מַגִּיד שֶׁיְּצִיאַת צַדִּיק מִן הַמָּקוֹם עוֹשָׂה רֹשֶׁם, שֶׁבְּזְמַן שֶׁהַצַּדִּיק בָּעִיר,

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

הוּא הוֹדָהּ הוּא זִיוָהּ הוּא הֲדָרָהּ; יָצָא מִשָּׁם, פָּנָה הוֹדָהּ פָּנָה זִיוָהּ פָּנָה

departed its splendor departed its glory departed from there he departed its beauty he is its splendor he is its glory he is

הֲדָרָהּ. וְכֵן וַתֵּצֵא מִן הַמָּקוֹם הָאָמוּר בְּנָעֳמִי וְרוּת רוּת א' :

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

רַשִׁ"י

וילך חרנה. יָצָא לָלֶכֶת לְחָרָן׃

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

וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם כִּי בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאַבְנֵי

from the stones of and he took the sun had set because there and he lodged at the place And he encountered

הַמָּקוֹם וַיָּשֶׂם מְרַאֲשֹׁתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא:

that in the place and he lay down around his head and he placed the place

רַשִׁ"י

**ויפגע במקום.** לֹא הִזְכִּיר הַכָּתוּב בְּאֵיזֶה מָקוֹם אֶלָּא בַּמָּקוֹם – הַנִּזְכָּר בְּמָקוֹם

in a place mentioned in the place but place in which the verse mentioned not in the place And he encountered

אַחֵר, הוּא הַר הַמּוֹרִיָּה, שֶׁנֶּאֱמַר בּוֹ וַיַּרְא אֶת הַמָּקוֹם מֵרָחֹק:

from afar the place — and he saw of it as it is said Moriah Mount it is other

רַשִׁ"י

**ויפגע.** כְּמוֹ וּפָגַע בִּירִיחוֹ וּפָגַע בְּדַבָּשֶׁת יהושע ט"ז וי"ט וְרַבּוֹתֵינוּ

and our Rabbis and 19 16 Yehoshua to Dabbasheth and it reached at Yericho and it reached like And he encountered

פֵּרְשׁוּ לְשׁוֹן תְּפִלָּה ברכות כ"ו , כְּמוֹ וְאַל תִּפְגַּע בִּי ירמיהו ז' , וְלָמַדְנוּ

and we learned 7 Yirmeyahu Me entreat and do not like 26 Berachos prayer an expression of explained

שֶׁתִּקֵּן תְּפִלַּת עַרְבִית. וְשִׁנָּה הַכָּתוּב וְלֹא כָּתַב וַיִּתְפַּלֵּל, לְלַמֶּדְךָ שֶׁקְּפָצָה

that leaped to teach you and he prayed write and did not the Scripture and altered Evening the prayer of that he instituted

לוֹ הָאָרֶץ, כְּמוֹ שֶׁמְּפֹרָשׁ בְּפֶרֶק גִּיד הַנָּשֶׁה חולין צ"א :

91 Chullin HaNasheh Gid in the chapter of that is explained like the earth for him

רַשִׁ"י

**כי בא השמש.** הָיָה לוֹ לִכְתֹּב וַיָּבֹא הַשֶּׁמֶשׁ וַיָּלֶן שָׁם, כִּי בָא הַשֶּׁמֶשׁ מַשְׁמַע

it implies the sun came for there and he lodged the sun and came to write for it it was the sun came for

שֶׁשָּׁקְעָה לוֹ חַמָּה פִּתְאוֹם, שֶׁלֹּא בְעוֹנָתָהּ, כְּדֵי שֶׁיָּלִין שָׁם:

there that he lodge in order in its time that not suddenly the sun for him that set

רַשִׁ"י

**וישם מראשותיו.** עָשָׂן כְּמִין מַרְזֵב סָבִיב לְרֹאשׁוֹ, שֶׁיָּרֵא מִפְּנֵי חַיּוֹת

beasts because of for he feared for his head around gutter like a type of he made them for his head-resting-place and he placed

רָעוֹת; הִתְחִילוּ מְרִיבוֹת זוֹ אֶת זוֹ, זֹאת אוֹמֶרֶת עָלַי יָנִיחַ צַדִּיק אֶת רֹאשׁוֹ

his head — a tzaddik shall rest upon me says this one with this one — this one quarreling they began evil

וְזֹאת אוֹמֶרֶת עָלַי יָנִיחַ; מִיָּד עָשָׂן הַקָּבָ"ה אֶבֶן אַחַת, וְזֶהוּ שֶׁנֶּאֱמַר

that is said and this is one stone the Holy One Blessed made them immediately shall he rest upon me says and this one

וַיִּקַּח אֶת הָאֶבֶן אֲשֶׁר שָׂם מְרַאֲשֹׁתָיו:

for his head-resting-place he had placed which the stone — and he took

רַשִׁ"י

**וישכב במקום ההוא.** לְשׁוֹן מְעוּט; בְּאוֹתוֹ מָקוֹם שָׁכַב אֲבָל י"ד שָׁנִים שֶׁשִּׁמֵּשׁ

that he served years fourteen but he lay place in that limitation an expression of that in the place and he lay

בְּבֵית עֵבֶר לֹא שָׁכַב בַּלַּיְלָה, שֶׁהָיָה עוֹסֵק בַּתּוֹרָה:

in the Torah engaged for he was at night lie down he did not Ever in the house of

פָּסוּק ג

*Pasuk 3*

וַיַּחֲלֹם וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמָיְמָה וְהִנֵּה מַלְאֲכֵי
And he dreamed and behold a ladder was set earthward and its top reached heavenward and behold angels of

אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ׃
God were ascending and descending on it

רַ"שִׁ"י

עולים וירדים. עוֹלִים תְּחִלָּה וְאַחַר כָּךְ יוֹרְדִים? מַלְאָכִים שֶׁלְּוּוהוּ בָּאָרֶץ אֵין
Ascending and descending Ascending first and after that descending angels that escorted him in the Land do not

יוֹצְאִים חוּצָה לָאָרֶץ, וְעָלוּ לָרָקִיעַ וְיָרְדוּ מַלְאֲכֵי חוּצָה לָאָרֶץ לְלַוּוֹתוֹ׃
go out outside the Land and ascended to the firmament and descended angels of outside the Land to escort him

פָּסוּק ד

*Pasuk 4*

וְהִנֵּה יְהוָה נִצָּב עָלָיו וַיֹּאמַר אֲנִי יְהוָה אֱלֹהֵי אַבְרָהָם אָבִיךָ וֵאלֹהֵי
and behold Hashem was standing over him and He said I am Hashem God of Avraham your father and God of

יִצְחָק הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ לְךָ אֶתְּנֶנָּה וּלְזַרְעֶךָ׃
Yitzchak the land upon which you are lying I will give it to you and to your offspring

רַ"שִׁ"י

נצב עליו. לְשָׁמְרוֹ׃
stood above him to guard him

רַ"שִׁ"י

ואלהי יצחק. אַע"פִּ שֶׁלֹּא מָצִינוּ בַּמִּקְרָא שֶׁיִּחֵד הַקָּבָ"ה שְׁמוֹ
And the God of Yitzchak even though that not we have found in Scripture that He associates the Holy One Blessed be He His Name

עַל הַצַּדִּיקִים בְּחַיֵּיהֶם לִכְתֹּב אֱלֹהֵי פְּלוֹנִי, מִשּׁוּם שֶׁנֶּאֱמַר הֵן בְּקָדְשׁוֹ לֹא
upon the righteous in their lifetime to write the God of so-and-so because that it is said behold in His holy ones not

יַאֲמִין אִיּוֹב ט"ו , כָּאן יִחֵד שְׁמוֹ עַל יִצְחָק, לְפִי שֶׁכָּהוּ עֵינָיו וְכָלוּא
He puts trust Iyov 15 here He associated His Name upon Yitzchak because that became dim his eyes and confined

בַּבַּיִת, וַהֲרֵי הוּא כְּמֵת וְיֵצֶר הָרָע פָּסַק מִמֶּנּוּ, תַּנְחוּמָא׃
in the house and behold he is like dead and inclination of the evil ceased from him Tanchuma

רַ"שִׁ"י

שכב עליה. קִפֵּל הַקָּבָ"ה כָּל אֶרֶץ יִשְׂרָאֵל תַּחְתָּיו, רָמַז לוֹ שֶׁתְּהֵא
lies upon it folded the Holy One blessed be He all of the land of Yisrael underneath him He hinted to him that it will be

נוֹחָה לִכָּבֵשׁ לִבָנָיו כְּד' אַמּוֹת שֶׁזֶּה מְקוֹמוֹ שֶׁל אָדָם חוֹלִין שָׁם :
easy to be conquered by his children like four cubits for this is the space of a person Chullin there

פָּסוּק ה

*Pasuk 5*

וְהָיָה זַרְעֲךָ כַּעֲפַר הָאָרֶץ וּפָרַצְתָּ יָמָּה וָקֵדְמָה וְצָפֹנָה
And shall be your offspring like the dust of the earth and you shall burst forth westward and eastward and northward

וָנֶגְבָּה וְנִבְרְכוּ בְךָ כָּל מִשְׁפְּחֹת הָאֲדָמָה וּבְזַרְעֶךָ׃
and southward and shall be blessed through you all the families of the ground and through your offspring

רַשִׁ"י

ופרצת. וְחָזַקְתָּ, כְּמוֹ וְכֵן יִפְרֹץ׃
and you shall breach and become strong like and so they became strong

פָּסוּק ו

*Pasuk 6*

וְהִנֵּה אָנֹכִי עִמָּךְ וּשְׁמַרְתִּיךָ בְּכֹל אֲשֶׁר תֵּלֵךְ וַהֲשִׁבֹתִיךָ אֶל הָאֲדָמָה
and behold I am with you and I will guard you wherever that you go and I will return you to the land

הַזֹּאת כִּי לֹא אֶעֱזָבְךָ עַד אֲשֶׁר אִם עָשִׂיתִי אֵת אֲשֶׁר דִּבַּרְתִּי לָךְ׃
this for I will not forsake you until that · I have done — that which I have spoken to you

רַשִׁ"י

אנכי עמך. לְפִי שֶׁהָיָה יָרֵא מֵעֵשָׂו וּמִלָּבָן׃
I am with you because afraid of Eisav and from Lavan

רַשִׁ"י

עד אשר אם עשיתי. אִם מְשַׁמֵּשׁ בִּלְשׁוֹן כִּי גיטין צ׳ :
Until that I have done If serves in the sense of because 90a Gittin

רַשִׁ"י

דברתי לך. לְצָרְכְּךָ וְעָלֶיךָ; מַה שֶׁהִבְטַחְתִּי לְאַבְרָהָם עַל זַרְעוֹ,
Ispoke concerning you for your benefit and concerning you what that Ipromised to Avraham regarding his offspring

לְךָ הִבְטַחְתִּיו וְלֹא לְעֵשָׂו, שֶׁלֹּא אָמַרְתִּי לוֹ כִּי יִצְחָק יִקָּרֵא לְךָ זָרַע
concerning you Ipromised it and not concerning Esav for not did Isay to him that Yitzchak shall be called your offspring

אֶלָּא כִּי בְיִצְחָק, וְלֹא כָּל יִצְחָק, וְכֵן כָּל לִי וּלְךָ וְלוֹ וְלָהֶם הַסְּמוּכִים אֵצֶל
but for in Yitzchak and not all of Yitzchak and so every to me and to you and to him and to them that are attached next to

דִּבּוּר מְשַׁמְּשִׁים לְשׁוֹן עַל, וְזֶה יוֹכִיחַ, שֶׁהֲרֵי עִם יַעֲקֹב לֹא דִּבֵּר קֹדֶם לָכֵן׃
speaking serve as a meaning of concerning and this proves for behold with Yaakov He did not speak before this

פָּסוּק ז

*Pasuk 7*

וַיִּיקַץ יַעֲקֹב מִשְּׁנָתוֹ וַיֹּאמֶר אָכֵן יֵשׁ יְהוָה בַּמָּקוֹם הַזֶּה וְאָנֹכִי לֹא
And awoke Yaakov from his sleep and said Surely there is Hashem in the place this and I did not

יָדָעְתִּי׃
know

רַשִׁ"י

**וְאָנֹכִי לֹא יָדַעְתִּי. שֶׁאִם יָדַעְתִּי, לֹא יָשַׁנְתִּי בְּמָקוֹם קָדוֹשׁ כָּזֶה:**

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

פָּסוּק ח

*Pasuk 8*

**וַיִּירָא וַיֹּאמַר מַה נּוֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם בֵּית**

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

**אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמָיִם:**

God and this is the gate of the heavens

רַשִׁ"י

**כִּי אִם בֵּית אֱלֹהִים. אָ"רַ אֶלְעָזָר בְּשֵׁם רַבִּי יוֹסֵי בֶּן זִמְרָא, הַסֻּלָּם הַזֶּה עוֹמֵד**

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

**בִּבְאֵר שֶׁבַע וְאֶמְצַע שְׁפוּעוֹ מַגִּיעַ כְּנֶגֶד בֵּית הַמִּקְדָּשׁ, שֶׁבִּבְאֵר שֶׁבַע עוֹמֵד בִּדְרוֹמָהּ**

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

**שֶׁל יְהוּדָה, וִירוּשָׁלַיִם בִּצְפוֹנָהּ, בַּגְּבוּל שֶׁבֵּין יְהוּדָה וּבִנְיָמִין, וּבֵית אֵל הָיָה**

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

**בַּצָּפוֹן שֶׁל נַחֲלַת בְּנֵי יוֹסֵף; וּכְלַפֵּי שֶׁאָמְרוּ רַבּוֹתֵינוּ שֶׁאָמַר הַקָּבָּ"ה צַדִּיק זֶה בָּא**

in the north of the heritage of the children of Yosef and regarding what they said our Rabbis that He said the Holy One blessed be He righteous man this came

**יְרוּשָׁלַיִם: לְבֵית מְלוֹנִי וְיִפָּטֵר בְּלֹא לִינָה, וְאָמְרוּ יַעֲקֹב קְרָאָהּ לִירוּשָׁלַיִם בֵּית אֵל**

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

**וְזוֹ לוּז הִיא וְלֹא יְרוּשָׁלַיִם, וּמֵהֵיכָן לָמְדוּ לוֹמַר כֵּן? אֲנִי אוֹמֵר שֶׁנֶּעֱקַר**

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

**הַר הַמּוֹרִיָּה וּבָא לְכָאן, וְזוֹ הִיא קְפִיצַת הָאָרֶץ הָאֲמוּרָה בִּשְׁחִיטַת חֻלִּין, שֶׁבָּא**

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

**בֵּית הַמִּקְדָּשׁ לִקְרָאתוֹ עַד בֵּית אֵל, וְזֶהוּ וַיִּפְגַּע בַּמָּקוֹם. וְאִם תֹּאמַר**

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

**כְּשֶׁעָבַר יַעֲקֹב עַל בֵּית הַמִּקְדָּשׁ, מַדּוּעַ לֹא עִכְּבוֹ שָׁם? אֵיהוּ לָא יְהַב לִבֵּיהּ**

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

**לְהִתְפַּלֵּל בַּמָּקוֹם שֶׁהִתְפַּלְּלוּ אֲבוֹתָיו, וּמִן הַשָּׁמַיִם יְעַכְּבוּהוּ? אֵיהוּ עַד חָרָן**

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

**אֲזַל, כִּדְאָמְרִינַן בְּפֶרֶק גִּיד הַנָּשֶׁה; וּקְרָא מוֹכִיחַ וַיֵּלֶךְ חָרָנָה; כִּי מָטָא**

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

**לְחָרָן אָמַר, אָפְשָׁר שֶׁעָבַרְתִּי עַל מָקוֹם שֶׁהִתְפַּלְּלוּ אֲבוֹתַי וְלֹא הִתְפַּלַּלְתִּי בּוֹ? יְהַב**

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

**דַּעְתֵּיהּ לְמֶהֱדַר וְחָזַר עַד בֵּית אֵל וְקָפְצָה לוֹ הָאָרֶץ. הַאי בֵּית אֵל לָא הַסְמוּךְ**

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

לָעַי אֶלָּא לִירוּשָׁלַיִם, וְעַל שֵׁם יִהְיֶה בֵּית אֱלֹהִים קְרָאוֹ בֵּית אֵל, וְהוּא הַר
is Mount and it el Beth- he called it God the House of shall be account of and on near Yerushalayim rather to Ai

הַמּוֹרִיָּה שֶׁהִתְפַּלֵּל בּוֹ אַבְרָהָם, וְהוּא שָׂדֶה שֶׁהִתְפַּלֵּל בּוֹ יִצְחָק, כְּדִכְתִיב לָשׂוּחַ
to converse as it is written Yitzchak in it that prayed is the field and it Avraham on it that prayed Moriah

בַּשָּׂדֶה; דְּהָכִי אָמְרִינַן בְּפִסָּחִים "אֶל הַר ד' וְאֶל בֵּית אֱלֹהֵי יַעֲקֹב" – מַאי
what Yaakov the God of the house of and to Hashem the mountain of to in Pesachim we say for so in the field

שְׁנָא יַעֲקֹב? אֶלָּא לֹא כְּאַבְרָהָם שֶׁקְּרָאוֹ הַר, דִּכְתִיב בְּהַר ד'
Hashem on the mountain of as it is written a mountain who called it like Avraham not rather Yaakov is different

יֵרָאֶה, וְלֹא כְּיִצְחָק שֶׁקְּרָאוֹ שָׂדֶה, דִּכְתִיב לָשׂוּחַ בַּשָּׂדֶה, אֶלָּא כְּיַעֲקֹב שֶׁקְּרָאוֹ
who called it like Yaakov rather in the field to converse as it is written a field who called it like Yitzchak and not He will be seen

בַּיִת עַ"כ פֵּרַשׁ"י מְדֻיָּק :
precise explained Rashi thus far a house

רַשׁ"י

**מה נורא.** תַּרְגּוּם מַה דְּחִילוּ אַתְרָא הָדֵין, דְּחִילוּ שֵׁם דָּבָר הוּא, כְּמוֹ סוּכְלְתָנוּ וּכְסוּ
How Targum fearful how place this dichilu a noun · is like sechletanu and clothing

לְמִלְבָּשׁ:
to wear

רַשׁ"י

**וזה שער השמים.** מְקוֹם תְּפִלָּה לַעֲלוֹת תְּפִלָּתָם הַשָּׁמַיְמָה. וּמִדְרָשׁוֹ,
And this gate of the heavens a place of prayer for ascending their prayer heavenward And its Midrashic exposition

שֶׁבֵּית הַמִּקְדָּשׁ שֶׁל מַעְלָה מְכֻוָּן כְּנֶגֶד בֵּית הַמִּקְדָּשׁ שֶׁל מַטָּה:
that the House of the Sanctuary above of is aligned directly opposite the House of the Sanctuary below of

פָּסוּק ט

*Pasuk 9*

וַיַּשְׁכֵּם יַעֲקֹב בַּבֹּקֶר וַיִּקַּח אֶת הָאֶבֶן אֲשֶׁר שָׂם מְרַאֲשֹׁתָיו וַיָּשֶׂם אֹתָהּ
And arose early Yaakov in the morning and took — the stone that he placed under his head and set it

מַצֵּבָה וַיִּצֹק שֶׁמֶן עַל רֹאשָׁהּ:
as a monument and poured oil upon its top

פָּסוּק י

*Pasuk 10*

וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא בֵּית אֵל וְאוּלָם לוּז שֵׁם הָעִיר
And he called — the name of the place that Beit El however Luz was the name of the city

לָרִאשֹׁנָה:
originally

פָּסוּק יא

*Pasuk 11*

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

אָנֹכִי הוֹלֵךְ וְנָתַן לִי לֶחֶם לֶאֱכֹל וּבֶגֶד לִלְבֹּשׁ׃

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

רַשִׁ"י

אם יהיה אלהים עמדי. אִם יִשְׁמֹר לִי הַבְטָחוֹת הַלָּלוּ שֶׁהִבְטִיחַנִי לִהְיוֹת עִמָּדִי,

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

כְּמוֹ שֶׁאָמַר לִי וְהִנֵּה אָנֹכִי עִמָּךְ׃

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

רַשִׁ"י

ושמרני. כְּמוֹ שֶׁאָמַר לִי וּשְׁמַרְתִּיךָ בְּכֹל אֲשֶׁר תֵּלֵךְ׃

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

רַשִׁ"י

ונתן לי לחם לאכל. כְּמוֹ שֶׁאָמַר כִּי לֹא אֶעֱזָבְךָ, וְהַמְבַקֵּשׁ לֶחֶם הוּא קָרוּי

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

נֶעֱזָב, שֶׁנֶּאֱמַר וְלֹא רָאִיתִי צַדִּיק נֶעֱזָב וְזַרְעוֹ מְבַקֵּשׁ לָחֶם תהילים ל"ז :

as it is said forsaken and his seed seeking bread Tehillim 37

פָּסוּק יב

Pasuk 12

וְשַׁבְתִּי בְשָׁלוֹם אֶל בֵּית אָבִי וְהָיָה יְהוָה לִי לֵאלֹהִים׃

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

רַשִׁ"י

ושבתי. כְּמוֹ שֶׁאָמַר לִי וַהֲשִׁבֹתִיךָ אֶל הָאֲדָמָה׃

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

רַשִׁ"י

בשלום. שָׁלֵם מִן הַחֵטְא, שֶׁלֹּא אֶלְמַד מִדַּרְכֵי לָבָן׃

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

רַשִׁ"י

והיה ה' לי לאלהים. שֶׁיָּחוּל שְׁמוֹ עָלַי מִתְּחִלָּה וְעַד סוֹף, שֶׁלֹּא

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

יִמָּצֵא פְּסוּל בְּזַרְעִי, כְּמוֹ שֶׁנֶּאֱמַר אֲשֶׁר דִּבַּרְתִּי לָךְ; וְהַבְטָחָה זוֹ הִבְטִיחַ

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

לְאַבְרָהָם, שֶׁנֶּאֱמַר לִהְיוֹת לְךָ לֵאלֹהִים וּלְזַרְעֲךָ אַחֲרֶיךָ בראשית י"ז:ז' :

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

פָּסוּק יג

Pasuk 13

וְהָאֶבֶן הַזֹּאת אֲשֶׁר שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹהִים וְכֹל אֲשֶׁר תִּתֶּן לִי

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

עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ׃
to You I will tithe it tithe

רַשִׁ"י

והאבן הזאת. כָּךְ תְּפָרֵשׁ וָי"ו זוֹ שֶׁל וְהָאֶבֶן: אִם תַּעֲשֶׂה לִי אֶת אֵלֶּה, אֲנִי
I these — for me You will do If and the stone of this the vav you shall explain like this this And the stone

אֶעֱשֶׂה זֹאת׃
this will do

רַשִׁ"י

והאבן הזאת אשר שמתי מצבה וגו'. כְּתַרְגּוּמוֹ אֱהִי פָּלַח עֲלָהּ קֳדָם ה', וְכֵן עָשָׂה
he did and so Hashem before upon it serve I will like its Targum etc. a pillar I set which this And the stone

בְּשׁוּבוֹ מִפַּדַּן אֲרָם; כְּשֶׁאָמַר לוֹ קוּם עֲלֵה בֵּית אֵל שם ל"ה י"ד מַה נֶּאֱמַר שָׁם?
there is stated what 14 35 there El Beis go up arise to him when He said Aram from Padan upon his return

וַיַּצֵּב יַעֲקֹב מַצֵּבָה וַיַּסֵּךְ עָלֶיהָ נֶסֶךְ׃
a libation upon it and poured a pillar Yaakov and set up

**CHAPTER SUMMARY**

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

## לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

# דַּף יוֹמִי · בְּכוֹרוֹת · דַּף נ״ח

*Daf Yomi · The Full Daf · Elucidated Talmud · Navy & Gold Edition · with Rashi*

📖 THE SUGYA

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

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

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

## עמוד א׳ DAF 58A

EXPLANATION

כְּדֵי שֶׁתְּהֵא בְּהֵמָה מְצוּיָה לְעוֹלֵי רְגָלִים.

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

QUESTION

וְאַף עַל גַּב דְּתָנַן: עַד שֶׁלֹּא הִגִּיעַ הַגּוֹרֶן מוּתָּר לִמְכּוֹר וְלִשְׁחוֹט —

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

ANSWER

נִיחָא לֵיהּ דְּלִיתְעֲבִיד מִצְוָה בְּמָמוֹנֵיהּ, וַהֲדַר לְזִבּוּן וְלֵיכוֹל.

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

QUESTION

וְאַמַּאי קָרֵי לֵיהּ ״גּוֹרֶן״?

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

ANSWER

דְּטָבְלָה כְּגוֹרֶן.

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

QUESTION

וְכַמָּה "פְּרָס"?

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

ANSWER

פֵּירֵשׁ רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה: אֵין פְּרָס פָּחוֹת מֵחֲמִשָּׁה עָשָׂר יוֹם.

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

QUESTION

מַאי מַשְׁמַע?

**From where is this inferred** that peras means fifteen days?

ANSWER

אָמַר רַבִּי אַבָּהוּ: "פְּרוֹס" — פַּלְגָא.

**Rabbi Abbahu said: "Peros" means half.**

QUESTION

פַּלְגָא דְּמַאי?

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

ANSWER

פַּלְגָא דְּהִלְכוֹת פֶּסַח, כִּי הָא דְּתַנְיָא: שׁוֹאֲלִין וְדוֹרְשִׁין בְּהִלְכוֹת פֶּסַח קוֹדֶם לְפֶסַח שְׁלֹשִׁים יוֹם. רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: שְׁתֵּי שַׁבָּתוֹת.

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

## מִשְׁנָה MISHNAH

MISHNAH

בֶּן עַזַּאי אוֹמֵר: בְּעֶשְׂרִים וְתִשְׁעָה בַּאֲדָר, בְּאֶחָד בְּסִיוָן.

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

## גְּמָרָא GEMARA

QUESTION

**בְּמַאי קָמִיפַּלְגִי רַבִּי עֲקִיבָא וּבֶן עַזַּאי?**

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

ANSWER

**רַבִּי עֲקִיבָא סָבַר: אֲדָר הַסָּמוּךְ לְנִיסָן זִימְנִין מָלֵא וְזִימְנִין חָסֵר, זִימְנִין דְּמִיקְלַע בְּיוֹם שְׁלֹשִׁים וְזִימְנִין דְּמִיקְלַע בְּעֶשְׂרִים וְתִשְׁעָה, וּמִשּׁוּם הָכִי לָא קָבִיעַ לֵיהּ זְמַן.**

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

EXPLANATION

**וּבֶן עַזַּאי סָבַר: אֲדָר הַסָּמוּךְ לְנִיסָן לְעוֹלָם חָסֵר, הֵילְכָךְ קָבִיעַ לֵיהּ זְמַן בְּעֶשְׂרִים וְתִשְׁעָה בַּאֲדָר.**

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

EXPLANATION

**בְּאֶחָד בְּסִיוָן — אַיְידֵי דְּלָא נְפִישִׁי, אִי אָמְרַתְּ לִיקַּדֵּים לִיעַשַּׂר — עַד דְּמָטֵי רֶגֶל שָׁלְמִי לְהוּ.**

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

## מִשְׁנָה MISHNAH

MISHNAH

**בְּעֶשְׂרִים וְתִשְׁעָה בְּאָב וְכוּ'.**

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

## גְּמָרָא GEMARA

EXPLANATION

**בֶּן עַזַּאי לְטַעְמֵיהּ, דְּאָמַר: הָאֱלוּלִין מִתְעַשְּׂרִין בִּפְנֵי עַצְמָן.**

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

QUESTION

**וְלִיעַשְּׂרִינְהוּ בְּיוֹם שְׁלֹשִׁים!**

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

ANSWER

**זִימְנִין דְּמְחַסְּרִין לֵיהּ לְאָב, וּבָעֵינַן לְמֵיעְבַּד הֶכֵּירָא בְּחָדָשׁ וְיָשָׁן.**

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

## מִשְׁנָה MISHNAH

MISHNAH

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

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

## גְּמָרָא GEMARA

EXPLANATION

**בְּאֶחָד בְּנִיסָן — כְּרַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל, דְּאָמַר: שְׁתֵּי שַׁבָּתוֹת.**

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

EXPLANATION

**בְּאֶחָד בְּסִיוָן — כְּדַאֲמַרַן.**

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

EXPLANATION

**בְּעֶשְׂרִים וְתִשְׁעָה בֶּאֱלוּל — רַבִּי אֶלְעָזָר וְרַבִּי שִׁמְעוֹן לְטַעְמַיְיהוּ, דְּאָמְרִי: בְּאֶחָד בְּתִשְׁרֵי רֹאשׁ הַשָּׁנָה לְמַעְשַׂר בְּהֵמָה.**

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

QUESTION

**וְלָמָּה אָמְרוּ בְּעֶשְׂרִים וְתִשְׁעָה בֶּאֱלוּל, וְלֹא אָמְרוּ בְּאֶחָד בְּתִשְׁרֵי?**

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

ANSWER

מִפְּנֵי שֶׁהוּא יוֹם טוֹב וְכוּ׳.

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

QUESTION

וְתֵיפּוֹק לֵיהּ, דְּבָעֵינַן לְמֶעְבַּד הֶכֵּירָא בְּחָדָשׁ וְיָשָׁן!

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

ANSWER

חֲדָא וְעוֹד קָאָמַר, חֲדָא — דְּבָעֵינַן לְמִיעְבַּד הֶכֵּירָא בְּחָדָשׁ וְיָשָׁן, וְעוֹד — מִפְּנֵי שֶׁהוּא יוֹם טוֹב, וְאִי אֶפְשָׁר לְעַשֵּׂר בְּיוֹם טוֹב מִשּׁוּם סְקַרְתָּא.

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

## מִשְׁנָה MISHNAH

MISHNAH

רַבִּי מֵאִיר אוֹמֵר: בְּאֶחָד בֶּאֱלוּל רֹאשׁ הַשָּׁנָה לְמַעֲשַׂר בְּהֵמָה. בֶּן עַזַּאי אוֹמֵר וְכוּ׳.

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

## גְּמָרָא GEMARA

BRAISA

תַּנְיָא, אָמַר בֶּן עַזַּאי: הוֹאִיל וְהַלָּלוּ אוֹמְרִים כָּךְ, וְהַלָּלוּ אוֹמְרִים כָּךְ — הָאֱלוּלִין מִתְעַשְּׂרִין לְעַצְמָן.

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

QUESTION

וְלִיחֲזֵי טַעְמֵיהּ דְּמַאן מְסַתַּבַּר!

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

QUESTION

וְכִי תֵּימָא: לָא מָצֵי קָאֵי אַטַּעְמַיְיהוּ,

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

OBJECTION

וְהָתַנְיָא: בֶּן עַזַּאי אוֹמֵר: כָּל חֲכְמֵי יִשְׂרָאֵל דּוֹמִין עָלַי כְּקִלִּיפַּת הַשּׁוּם חוּץ מִן הַקֵּרֵחַ הַזֶּה!

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

RESOLUTION

אָמַר רַבִּי יוֹחָנָן: מִפִּי הַשְּׁמוּעָה אֲמָרוּהָ, מִפִּי חַגַּי זְכַרְיָה וּמַלְאָכִי.

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

BRAISA

תַּנְיָא: בְּאֵיזֶה צַד אָמַר בֶּן עַזַּאי הָאֱלוּלִים מִתְעַשְּׂרִין לְעַצְמָן?

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

STATEMENT

נוֹלְדוּ לוֹ חֲמִשָּׁה בְּאָב וַחֲמִשָּׁה בֶּאֱלוּל — אֵין מִצְטָרְפִין,

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

STATEMENT

חֲמִשָּׁה בֶּאֱלוּל וַחֲמִשָּׁה בְּתִשְׁרֵי — אֵין מִצְטָרְפִין,

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

STATEMENT

חֲמִשָּׁה בְּתִשְׁרֵי וַחֲמִשָּׁה בְּאָב מִצְטָרְפִין.

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

QUESTION

פְּשִׁיטָא!

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

ANSWER

מַהוּ דְּתֵימָא, כִּי הֵיכִי דְּמַפְסְקִי שָׁנִים, מַפְסְקִי גֶּרָנוֹת, קָא מַשְׁמַע לַן.

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

PROOF

כְּדִתְנַן: חֲמִשָּׁה לִפְנֵי רֹאשׁ הַשָּׁנָה וַחֲמִשָּׁה לְאַחַר רֹאשׁ הַשָּׁנָה — אֵין מִצְטָרְפִין,

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

PROOF

חֲמִשָּׁה לִפְנֵי הַגּוֹרָן וַחֲמִשָּׁה לְאַחַר הַגּוֹרָן — הֲרֵי אֵלּוּ מִצְטָרְפִין.

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

STATEMENT

אָמַר רָבָא: לְדִבְרֵי בֶּן עַזַּאי, נוֹלְדוּ לוֹ חֲמִשָּׁה בְּאָב וַחֲמִשָּׁה בֶּאֱלוּל וַחֲמִשָּׁה בְּתִשְׁרֵי, כּוֹנְסָן לַדִּיר לְהִתְעַשֵּׂר,

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

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RESOLUTION

וְנוֹטֵל אֶחָד מִן הָאֱלוּלִין וְהַשְּׁאָר פְּטוּרִין, מִמָּה נַפְשָׁךְ:

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

EXPLANATION

אִי בְּאֶחָד בֶּאֱלוּל רֹאשׁ הַשָּׁנָה — דֶּאֱלוּל וְתִשְׁרֵי מִצְטָרְפִין וּדְאָב פְּטוּרִים,

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

EXPLANATION

וְאִי בְּאֶחָד בְּתִשְׁרֵי רֹאשׁ הַשָּׁנָה — דְּאָב וֶאֱלוּל מִצְטָרְפִין דְּתִשְׁרֵי פְּטוּרִין.

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

OBJECTION

מַאי אָמְרַתְּ: לְצָטְרְפוּ לְגוֹרָן אַחֵר?

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

RESOLUTION

עֲשִׂירִי וַדַּאי אָמַר רַחֲמָנָא, וְלֹא סָפֵק.

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

QUESTION

פְּשִׁיטָא!

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

ANSWER

**מַהוּ דְּתֵימָא לִגְזוֹר, דִּילְמָא אָתֵי לְמִישְׁקַל מֵהָנָךְ, קָא מַשְׁמַע לַן.**

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

## מִשְׁנָה MISHNAH

MISHNAH

**מַתְנִי׳ בְּאֵי זֶה צַד מְעַשְּׂרִין?**

**MISHNAH: In what manner does one tithe** his animals?

MISHNAH

**כּוֹנְסָן לַדִּיר, וְעוֹשֶׂה לָהֶם פֶּתַח קָטָן כְּדֵי שֶׁלֹּא יְהוּ שְׁנַיִם יְכוֹלִין לָצֵאת כְּאֶחָת,**

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

MISHNAH

**וּמוֹנִין: אֶחָד, שְׁנַיִם, שְׁלֹשָׁה, אַרְבָּעָה, חֲמִשָּׁה, שִׁשָּׁה, שִׁבְעָה, שְׁמוֹנָה, תִּשְׁעָה,**

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

MISHNAH

**וְהַיּוֹצֵא עֲשִׂירִי סוֹקֵר בְּסִיקְרָא וְאוֹמֵר: ״הֲרֵי זֶה מַעֲשֵׂר״.**

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

MISHNAH

**לֹא סְקָרוֹ בְּסִיקְרָא, וְלֹא מְנָאָן בַּשֵּׁבֶט, אוֹ שֶׁמְּנָאָן רְבוּצִים אוֹ עוֹמְדִים — הֲרֵי אֵלּוּ מִתְעַשְּׂרִין.**

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

MISHNAH

**הָיָה לוֹ מֵאָה וְנָטַל עֲשָׂרָה, עֲשָׂרָה וְנָטַל אֶחָד — אֵין זֶה מַעֲשֵׂר.**

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

MISHNAH

**רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה אוֹמֵר: מַעֲשֵׂר.**

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

MISHNAH

**קָפַץ אֶחָד מִן הַמְּנוּיִין לְתוֹכָן — הֲרֵי אֵלּוּ פְּטוּרִין,**

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

MISHNAH

**מִן הַמְעוּשָּׂרִין לְתוֹכָן — כּוּלָּם יִרְעוּ עַד שֶׁיִּסְתָּאֲבוּ, וְיֵאָכְלוּ בְּמוּמָן לַבְּעָלִים.**

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

## גְּמָרָא GEMARA

BRAISA

**גְּמָ׳ תָּנוּ רַבָּנַן: בְּאֵי זֶה צַד מְעַשֵּׂר? כּוֹנְסָן לַדִּיר, וְעוֹשֶׂה לָהֶם פֶּתַח קָטָן כְּדֵי שֶׁלֹּא יְהוּ שְׁנַיִם יְכוֹלִין לָצֵאת כְּאֶחָת,**

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

BRAISA

**אִימּוֹתֵיהֶם מִבַּחוּץ וְהֵם מִבִּפְנִים, וְגוֹעוֹת, וְיוֹצְאוֹת לִקְרַאת אִמָּן.**

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

QUESTION

**וְלַפְּקִינְהוּ אִינְהוּ!**

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

ANSWER

**"יַעֲבוֹר" כְּתִיב, וְלֹא שֶׁיַּעֲבִירוּהוּ.**

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

QUESTION

**וְלִשְׁדֵּי לְהוּ יַרְקָא וְלִיפְּקוּ לְוָתֵיהּ!**

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

ANSWER

**אָמַר רַב הוּנָא: גְּזֵירָה מִשּׁוּם לָקוּחַ וּמִשּׁוּם יָתוֹם.**

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

BRAISA

תָּנוּ רַבָּנַן: ״כָּל אֲשֶׁר יַעֲבֹר תַּחַת״ — פָּרָט לַטְּרֵיפָה שֶׁאֵינָהּ עוֹבֶרֶת תַּחַת הַשָּׁבֶט.

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

BRAISA

מִצְוָה לִמְנוֹתָן בְּשֵׁבֶט.

It is a **mitzvah to count them with a rod.**

BRAISA

לֹא מְנָאָן בְּשֵׁבֶט, אוֹ שֶׁמְּנָאָן רְבוּצִים אוֹ עוֹמְדִים, מִנַּיִן?

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

BRAISA

תַּלְמוּד לוֹמַר: ״הָעֲשִׂירִי קֹדֶשׁ״ — מִכָּל מָקוֹם.

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

BRAISA

וְאֵין לִי אֶלָּא שֶׁקָּרָא שְׁמוֹ ״עֲשִׂירִי״, לֹא קָרָא שְׁמוֹ ״עֲשִׂירִי״ מִנַּיִן?

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

BRAISA

תַּלְמוּד לוֹמַר ״יִהְיֶה קֹדֶשׁ״ מִכָּל מָקוֹם.

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

BRAISA

יָכוֹל הָיוּ לוֹ מֵאָה וְנָטַל עֲשָׂרָה, עֲשָׂרָה וְנָטַל אֶחָד, יָכוֹל יִהְיוּ מְעוּשָּׂרִין?

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

BRAISA

תַּלְמוּד לוֹמַר ״עֲשִׂירִי״, וְאֵין זֶה עֲשִׂירִי.

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

BRAISA

רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה אוֹמֵר: מַעֲשֵׂר.

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

QUESTION

## מַאי טַעְמֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה?

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

ANSWER

## סָבַר לֵיהּ כְּאַבָּא אֶלְעָזָר בֶּן גּוֹמֵל, דְּתַנְיָא: אַבָּא אֶלְעָזָר בֶּן גּוֹמֵל אוֹמֵר: "וְנֶחְשַׁב לָכֶם תְּרוּמַתְכֶם" — בִּשְׁתֵּי תְּרוּמוֹת הַכָּתוּב מְדַבֵּר, אַחַת תְּרוּמָה גְּדוֹלָה, וְאַחַת תְּרוּמַת מַעֲשֵׂר.

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

EXPLANATION

## כְּשֵׁם שֶׁהַתְּרוּמָה גְּדוֹלָה נִיטֶּלֶת בְּאוֹמֶד וּבְמַחְשָׁבָה —

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


**SUMMARY**

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

## לְמַעֲשֶׂה · WHAT TO TAKE HOME

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

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

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

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

# מַסֶּכֶת 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.*

משנה א

## הַשַּׁלְשֶׁלֶת שֶׁל קַבָּלַת הַתּוֹרָה וְהַנְהָגַת הַחֲכָמִים

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

משֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמְסָרָהּ לִיהוֹשֻׁעַ, וִיהוֹשֻׁעַ לִזְקֵנִים, וְזִקֵנִים

Moshe received Torah from Sinai and transmitted it to Yehoshua and Yehoshua to the elders and the elders

לִנְבִיאִים, וּנְבִיאִים מְסָרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה

to the prophets and the prophets transmitted it to the Men of the Assembly the Great They said three

דְבָרִים, הֱווּ מְתוּנִים בַּדִּין, וְהַעֲמִידוּ תַלְמִידִים הַרְבֵּה, וַעֲשׂוּ סְיָג

things Be deliberate in judgment and establish disciples many and make a fence

לַתּוֹרָה:

for the Torah

> *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.*

משנה ב

## הַדְּבָרִים שֶׁעֲלֵיהֶם הָעוֹלָם עוֹמֵד

*Mishna 2 · The Three Pillars Upon Which the World Stands*

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשִּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל

Shimon the Righteous was from the remnants of the Assembly the Great he would say on

שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת

three things the world stands on the Torah and on the Temple service and on acts of

חֲסָדִים:

kindness

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

מִשְׁנָה ג

## עֲבוֹדַת הַשֵּׁם מֵאַהֲבָה וּמוֹרָא שָׁמַיִם

*Mishna 3 · Serving Hashem Out of Love and the Fear of Heaven*

אַנְטִיגְנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשִּׁמְעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תִּהְיוּ

be do not say would he the Righteous from Shimon received Socho a man of Antigonus

כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב עַל מְנָת לְקַבֵּל פְּרָס, אֶלָּא הֱווּ כַּעֲבָדִים

like servants be but a reward to receive condition on the master — who serve like servants

הַמְשַׁמְּשִׁין אֶת הָרַב שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרָס, וִיהִי 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.*

מִשְׁנָה ד

## קַבָּלַת הַתּוֹרָה וּכְבוֹד חֲכָמִים

*Mishna 4 · The Transmission of Torah and Honoring the Sages*

יוֹסֵי בֶן יוֹעֶזֶר אִישׁ צְרֵדָה וְיוֹסֵי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֶם. יוֹסֵי

Yose from them received Yerushalayim man of Yochanan ben and Yose Zeredah man of Yoezer ben Yose

בֶן יוֹעֶזֶר אִישׁ צְרֵדָה אוֹמֵר, יְהִי בֵיתְךָ בֵּית וַעַד לַחֲכָמִים, וֶהֱוֵי

and be for the Sages meeting a house of your house let be says Zeredah man of Yoezer ben

מִתְאַבֵּק בַּעֲפַר רַגְלֵיהֶם, וֶהֱוֵי שׁוֹתֶה בְצָמָא אֶת דִּבְרֵיהֶם:

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.*

מִשְׁנָה ה

## הַכְנָסַת אוֹרְחִים וּמְעוּט שִׂיחָה עִם הָאִשָּׁה

*Mishna 5 · Hospitality to the Poor and Limiting Conversation with Women*

יוֹסֵי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר, יְהִי בֵיתְךָ פָּתוּחַ לְרִוָחָה, וְיִהְיוּ

and let be wide open your house let be says Yerushalayim a man of Yochanan son of Yose

עֲנִיִּים בְּנֵי בֵיתֶךָ, וְאַל תַּרְבֶּה שִׂיחָה עִם הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ,

they said with his wife the woman with conversation increase and do not your household members of poor people

קַל וָחֹמֶר בְּאֵשֶׁת חֲבֵרוֹ. מִכָּאן אָמְרוּ חֲכָמִים, כָּל זְמַן שֶׁאָדָם מַרְבֶּה

increases that a man the time all the Sages said from here his fellow with the wife of and heavy a light

שִׂיחָה עִם הָאִשָּׁה, גּוֹרֵם רָעָה לְעַצְמוֹ, וּבוֹטֵל מִדִּבְרֵי תוֹרָה, וְסוֹפוֹ

and his end Torah from words of and desists to himself evil he causes the woman with conversation

יוֹרֵשׁ גֵּיהִנֹּם:

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.*

מִשְׁנָה ו

## עֲשֵׂה לְךָ רַב וּקְנֵה לְךָ חָבֵר

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

יְהוֹשֻׁעַ בֶּן פְּרַחְיָה וְנִתַּאי הָאַרְבֵּלִי קִבְּלוּ מֵהֶם. יְהוֹשֻׁעַ בֶּן פְּרַחְיָה אוֹמֵר,

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

עֲשֵׂה לְךָ רַב, וּקְנֵה לְךָ חָבֵר, וֶהֱוֵי דָן אֶת כָּל הָאָדָם

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

לְכַף זְכוּת:

merit to the scale of

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

משנה ז

## הַרְחֶק מִשָּׁכֵן רָע וּמֵרָשָׁע

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

נִתַּאי הָאַרְבֵּלִי אוֹמֵר, הַרְחֵק מִשָּׁכֵן רָע, וְאַל תִּתְחַבֵּר לָרָשָׁע,

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

וְאַל תִּתְיָאֵשׁ מִן הַפֻּרְעָנוּת:

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

## הַנְהָגַת הַדַּיָּן עִם בַּעֲלֵי הַדִּין

*Mishna 8 · The Conduct of a Judge Toward Litigants*

יְהוּדָה בֶן טַבַּאי וְשִׁמְעוֹן בֶּן שָׁטָח קִבְּלוּ מֵהֶם. יְהוּדָה בֶן טַבַּאי אוֹמֵר,

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

אַל תַּעַשׂ עַצְמְךָ כְּעוֹרְכֵי הַדַּיָּנִין. וּכְשֶׁיִּהְיוּ בַעֲלֵי דִינִין עוֹמְדִים

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

לְפָנֶיךָ, יִהְיוּ בְעֵינֶיךָ כִּרְשָׁעִים. וּכְשֶׁנִּפְטָרִים מִלְּפָנֶיךָ, יִהְיוּ

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

בְעֵינֶיךָ כִּזְכָאִין, כְּשֶׁקִּבְּלוּ עֲלֵיהֶם אֶת הַדִּין:

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

## דְּרִישָׁה וַחֲקִירָה שֶׁל עֵדִים וְזְהִירוּת בְּדִבְרֵי הַדַּיָּנִים

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

שִׁמְעוֹן בֶּן שָׁטָח אוֹמֵר, הֱוֵי מַרְבֶּה לַחְקֹר אֶת הָעֵדִים, וֶהֱוֵי זָהִיר

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

בִּדְבָרֶיךָ, שֶׁמָּא מִתּוֹכָם יִלְמְדוּ לְשַׁקֵּר:

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.*

מִשְׁנָה י

## אַהֲבַת הַמְּלָאכָה וּשְׂנִיאַת הָרַבָּנוּת

*Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy*

שְׁמַעְיָה וְאַבְטַלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אוֹמֵר, אֱהֹב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת

Shemaiah — Shemaiah says love — and hate work — and Abtalion from them received

הָרַבָּנוּת, וְאַל תִּתְוַדַּע לָרָשׁוּת:

lordship and do not make yourself known to the ruling authority

*Shemaiah and Abtalion teach the importance of honest labor, avoiding positions of power, and keeping a safe distance from the ruling authorities.*

מִשְׁנָה יא

## אַזְהָרָה לַחֲכָמִים לְהִזָּהֵר בְּדִבְרֵיהֶם מִפְּנֵי חִלּוּל הַשֵּׁם

*Mishna 11 · A Warning to Sages to Guard Their Words to Prevent Desecration of Heaven's Name*

אַבְטַלְיוֹן אוֹמֵר, חֲכָמִים, הִזָּהֲרוּ בְּדִבְרֵיכֶם, שֶׁמָּא תָּחוּבוּ חוֹבַת גָּלוּת

Avtalyon says Sages, be careful with your words lest you will obligate the obligation of exile

וְתִגְלוּ לִמְקוֹם מַיִם הָרָעִים, וְיִשְׁתּוּ הַתַּלְמִידִים הַבָּאִים אַחֲרֵיכֶם

and you will be exiled to a place of the evil waters and they will drink the disciples who come after you

וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מִתְחַלֵּל:

and they will die and it will be found the Name of Heaven is profaned

*Avtalyon warns Torah scholars to speak with extreme precision so that heretical disciples do not misinterpret their words and stray after false doctrines.*

מִשְׁנָה יב

## הַנְהָגַת הִלֵּל לֶאֱהֹב שָׁלוֹם וּלְקָרֵב אֶת הַבְּרִיּוֹת

*Mishna 12 · The Conduct of Hillel to Love Peace and Draw Creations Close to Torah*

הִלֵּל וְשַׁמַּאי קִבְּלוּ מֵהֶם. הִלֵּל אוֹמֵר, הֱוֵי מִתַּלְמִידָיו שֶׁל אַהֲרֹן, אוֹהֵב

Hillel and Shammai received from them Hillel says be from the disciples of Aharon loving

שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה:

peace and pursuing peace loving — the creations and drawing them close to the Torah

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

מִשְׁנָה יג

## הַסַּכָּנָה בְּגַאֲוָה וּבְבִטּוּל תּוֹרָה

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

הוּא הָיָה אוֹמֵר, נָגַד שְׁמָא, אָבַד שְׁמֵהּ. וּדְלֹא מוֹסִיף, יָסֵף.

He used to say one who makes great his name destroys his name and one who does not add ceases

וּדְלֹא יָלַיִף, קְטָלָא חַיָּב. וּדְאִשְׁתַּמֵּשׁ בְּתָגָא, חָלַף:

and one who does not learn deserves death and one who makes use of the crown passes away

*This Mishnah warns against using Torah knowledge for self-aggrandizement and emphasizes the necessity of continuous study.*

מִשְׁנָה יד

## הַחוֹבָה לִפְעֹל בְּעַצְמוֹ וּלְלֹא דְחוּי

*Mishna 14 · The Obligation of Personal Responsibility and Avoiding Procrastination*

הוּא הָיָה אוֹמֵר, אִם אֵין אֲנִי לִי, מִי לִי. וּכְשֶׁאֲנִי לְעַצְמִי, מָה אֲנִי.

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

וְאִם לֹא עַכְשָׁיו, אֵימָתָי:

And if not now, when?

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

מִשְׁנָה טו

## קְבִיעוּת הַתּוֹרָה, מְעוּט דִּבּוּר וְהַסְבָּרַת פָּנִים

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

שַׁמַּאי אוֹמֵר, עֲשֵׂה תוֹרָתְךָ קֶבַע. אֱמֹר מְעַט וַעֲשֵׂה הַרְבֵּה, וֱהֱוֵי מְקַבֵּל אֶת

Shammai says: Make your Torah fixed. Say little and do much, and be receiving

כָּל הָאָדָם בְּסֵבֶר פָּנִים יָפוֹת:

every person with a cheerful expression of face.

*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 לְךָ רַב וְהִתְרַחֵק מִן הַסָּפֵק

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

רַבָּן גַּמְלִיאֵל הָיָה אוֹמֵר, עֲשֵׂה לְךָ רַב, וְהִסְתַּלֵּק מִן הַסָּפֵק, וְאַל

Rabban Gamliel would say: Make for yourself a teacher, and remove yourself from doubt, and do not

תַּרְבֶּה לְעַשֵּׂר אֹמְדוֹת:

increase to tithe by estimation.

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

מִשְׁנָה יז

## מַעֲלַת הַשְׁתִיקָה וְהַמַּעֲשֶׂה עַל פְּנֵי הַדִּבּוּר

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

שִׁמְעוֹן בְּנוֹ אוֹמֵר, כָּל יָמַי גָּדַלְתִּי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לַגּוּף טוֹב

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

אֶלָּא שְׁתִיקָה. וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמַּרְבֶּה

than silence. And not the study is the main thing, but the action. And anyone who increases

דְּבָרִים, מֵבִיא חֵטְא:

words brings sin.

*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

## הַדִּין הָאֱמֶת וְהַשָּׁלוֹם שֶׁהָעוֹלָם עוֹמֵד עֲלֵיהֶם

*Mishna 18 · Justice Truth and Peace Upon Which the World Stands*

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַדִּין

Rabban Shimon ben Gamliel says, on three things the world stands, on justice

וְעַל הָאֱמֶת וְעַל הַשָּׁלוֹם, שֶׁנֶּאֱמַר זכריה ח אֱמֶת וּמִשְׁפַּט שָׁלוֹם שִׁפְטוּ

and on truth and on peace, as it is said, Zechariah 8 truth and judgment of peace judge

בְּשַׁעֲרֵיכֶם:

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.

### לְמַעֲשֶׂה 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.

# 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.'