חוּמָּשׁ עִם רַשִּׁ"י · ויצא · שֵׁנִי

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

VAYETZEI · 2ND ALIYAH

📖 CHAPTER PREVIEW

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

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

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

פָּסוּק א

Pasuk 1

וַיִּשָּׂא יַעֲקֹב רַגְלָיו וַיֵּלֶךְ אַרְצָה בְּנֵי קֶדֶם׃

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

רַשִּׁ"י

וישא יעקב רגליו. מִשֶּׁנִּתְבַּשֵּׂר בְּשׂוֹרָה טוֹבָה שֶׁהֻבְטַח בִּשְׁמִירָה נָשָׂא לִבּוֹ

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

אֶת רַגְלָיו וְנַעֲשָׂה קַל לָלֶכֶת, כָּךְ מְפֹרָשׁ בְּבְּ"רַ׃

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

פָּסוּק ב

Pasuk 2

וַיַּרְא וְהִנֵּה בְאֵר בַּשָּׂדֶה וְהִנֵּה שָׁם שְׁלֹשָׁה עֲדְרֵי צֹאן רֹבְצִים עָלֶיהָ כִּי

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

מִן הַבְּאֵר הַהִוא יַשְׁקוּ הָעֲדָרִים וְהָאֶבֶן גְּדֹלָה עַל פִּי הַבְּאֵר׃

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

רַשִּׁ"י

ישקו העדרים. מַשְׁקִים הָרוֹעִים אֶת הָעֲדָרִים, וְהַמִּקְרָא דִּבֵּר בְּלָשׁוֹן קְצָרָה׃

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

פָּסוּק ג

Pasuk 3

וְנֶאֱסְפוּ שָׁמָּה כָּל הָעֲדָרִים וְגָלְלוּ אֶת הָאֶבֶן מֵעַל פִּי הַבְּאֵר וְהִשְׁקוּ
and watered the well the mouth of from upon the stone — and rolled the flocks all there and gathered

אֶת הַצֹּאן וְהֵשִׁיבוּ אֶת הָאֶבֶן עַל פִּי הַבְּאֵר לִמְקֹמָהּ׃
to its place the well the mouth of upon the stone — and returned the sheep —

רַשִׁ"י

ונאספו. רְגִילִים הָיוּ לְהֵאָסֵף, לְפִי שֶׁהָיְתָה הָאֶבֶן גְּדוֹלָה׃
large the stone that was because to gather they were accustomed And were gathered

רַשִׁ"י

וגללו. וְגוֹלְלִים, וְתַרְגּוּמוֹ וּמְגַנְדְּרִין, כָּל לְשׁוֹן הַוֵּה מְשְׁתַּנֶּה לְדַבֵּר
to speak alternates continuous action expression of every and rolling and its Targum and they would roll and they rolled

בִּלְשׁוֹן עָתִיד וּבִלְשׁוֹן עָבָר, לְפִי שֶׁכָּל דָּבָר שֶׁהַוֶּה תָּמִיד כְּבָר הָיָה
has been already always that happens thing that every according to past and in the language of future in the language of

וְעָתִיד לִהְיוֹת׃
to be and is destined

רַשִׁ"י

והשיבו. תַּרְגּוּמוֹ וּמְתִיבִין׃
and they put back its translation And they restored

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר לָהֶם יַעֲקֹב אַחַי מֵאַיִן אַתֶּם וַיֹּאמְרוּ מֵחָרָן אֲנָחְנוּ׃
are we from Charan And they said are you from where My brothers Yaakov to them And he said

פָּסוּק ה

Pasuk 5

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

פָּסוּק ו

Pasuk 6

וַיֹּאמֶר לָהֶם הֲשָׁלוֹם לוֹ וַיֹּאמְרוּ שָׁלוֹם וְהִנֵּה רָחֵל בִּתּוֹ בָּאָה עִם
with is coming his daughter Rachel and behold peace and they said to him Is there peace to them And he said

הַצֹּאן׃
the flock

רַשִׁ"י

באה עם הצאן. הַטַּעַם בָּאָל"ף וְתַרְגּוּמוֹ אָתְיָא; וְרָחֵל בָּאָה – הַטַּעַם לְמַעְלָה
is above the accent came and Rachel is coming and its translation is on the alef the accent the flock with is coming

בְּבֵי"ת וְתַרְגּוּמוֹ אַתַּת; הָרִאשׁוֹן לְשׁוֹן עוֹשֶׂה וְהַשֵּׁנִי לְשׁוֹן עָשְׂתָה׃
past action is an expression of and the second present action is an expression of the first she came and its translation on the beis

פָּסוּק ז

Pasuk 7

וַיֹּאמֶר הֵן עוֹד הַיּוֹם גָּדוֹל לֹא עֵת הֵאָסֵף הַמִּקְנֶה הַשְׁקוּ הַצֹּאן וּלְכוּ רְעוּ׃

pasture and go the flock water the livestock to gather time it is not is great the day still behold And he said

רַשִׁ״י

הן עוד היום גדול. לְפִי שֶׁרָאָה אוֹתָם רוֹבְצִים, כַּסָּבוּר שֶׁרוֹצִים לֶאֱסֹף הַמִּקְנֶה

the livestock to gather that they want he thought lying down them that he saw Because is high the day yet Lo

הַבַּיְתָה וְלֹא יִרְעוּ עוֹד, אָמַר לָהֶן הֵן עוֹד הַיּוֹם גָּדוֹל, כְּלוֹמַר אִם שְׂכִירִים אַתֶּם

you are hired workers if that is to say is high the day yet Lo to them he said further graze and not home

לֹא שִׁלַּמְתֶּם פְּעֻלַּת הַיּוֹם, וְאִם הַבְּהֵמוֹת שֶׁלָּכֶם אַע״פְּ כֵּן לֹא עֵת הֵאָסֵף

gathering time for it is not so even though are yours the animals and if the day the work of completed you have not

הַמִּקְנֶה וְגו׳ בראשית רבה׃

Rabbah Bereshis and so on the livestock

פָּסוּק ח

Pasuk 8

וַיֹּאמְרוּ לֹא נוּכַל עַד אֲשֶׁר יֵאָסְפוּ כָּל הָעֲדָרִים וְגָלֲלוּ אֶת הָאֶבֶן מֵעַל

from upon the stone — and they roll the flocks all will be gathered that until we can not And they said

פִּי הַבְּאֵר וְהִשְׁקִינוּ הַצֹּאן׃

the sheep and we water the well the mouth of

רַשִׁ״י

לא נוכל. לְהַשְׁקוֹת, לְפִי שֶׁהָאֶבֶן גְּדוֹלָה׃

large that the stone is because to give water · We cannot

רַשִׁ״י

וגללו. זֶה מְתֻרְגָּם וְיִגַּנְדְּרוּן, לְפִי שֶׁהוּא לְשׁוֹן עָתִיד׃

future is a form of that it because and they will-roll is translated this and they roll

פָּסוּק ט

Pasuk 9

עוֹדֶנּוּ מְדַבֵּר עִמָּם וְרָחֵל בָּאָה עִם הַצֹּאן אֲשֶׁר לְאָבִיהָ כִּי

for belonged to her father which the flock with came and Rachel with them speaking While he was still

רֹעָה הִוא׃

she was a shepherdess

פָּסוּק י

Pasuk 10

וַיְהִי כַּאֲשֶׁר רָאָה יַעֲקֹב אֶת רָחֵל בַּת לָבָן אֲחִי אִמּוֹ וְאֶת צֹאן

the flock of and — his mother brother of Lavan daughter of Rachel — Yaakov saw when and it was

לָבָן אֲחִי אִמּוֹ וַיִּגַּשׁ יַעֲקֹב וַיָּגֶל אֶת הָאֶבֶן מֵעַל פִּי הַבְּאֵר

the well the mouth of from upon the stone — and rolled Yaakov and stepped near his mother brother of Lavan

וַיַּשְׁקְ אֶת צֹאן לָבָן אֲחִי אִמּוֹ׃

his mother brother of Lavan the flock of — and watered

רַ"שִׁ"י

וַיִּגַּשׁ יַעֲקֹב וַיְגַל. כְּמִי שֶׁמַּעֲבִיר אֶת הַפְּקָק מֵעַל פִּי צְלוֹחִית; לְהוֹדִיעֲךָ

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

שֶׁכֹּחוֹ גָּדוֹל בראשית רבה׃

Rabbah Bereishis was great that his strength

פָּסוּק יא

Pasuk 11

וַיִּשַּׁק יַעֲקֹב לְרָחֵל וַיִּשָּׂא אֶת קֹלוֹ וַיֵּבְךְּ׃

and wept his voice — and raised Rachel Yaakov and kissed

רַ"שִׁ"י

וַיֵּבְךְּ. לְפִי שֶׁצָּפָה בְּרוּחַ הַקֹּדֶשׁ שֶׁאֵינָהּ נִכְנֶסֶת עִמּוֹ לִקְבוּרָה. דָּ"אַ

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

לְפִי שֶׁבָּא בְּיָדַיִם רֵקָנִיּוֹת; אָמַר, אֱלִיעֶזֶר עֶבֶד אֲבִי אַבָּא הָיוּ בְיָדָיו נְזָמִים

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

וּצְמִידִים וּמִגְדָּנוֹת וַאֲנִי אֵין בְּיָדִי כְלוּם; לְפִי שֶׁרָדַף אֱלִיפַז בֶּן עֵשָׂו בְּמִצְוַת

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

אָבִיו אַחֲרָיו לְהָרְגוֹ וְהִשִּׂיגוֹ, וּלְפִי שֶׁגָּדַל אֱלִיפַז בְּחֵיקוֹ שֶׁל יִצְחָק, מָשַׁךְ

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

יָדָיו. אָמַר לוֹ מָה אֶעֱשֶׂה לַצַּוּוּי שֶׁל אַבָּא? אָמַר לוֹ יַעֲקֹב טֹל מַה

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

שֶּׁבְּיָדִי, וְהֶעָנִי חָשׁוּב כַּמֵּת׃

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

פָּסוּק יב

Pasuk 12

וַיַּגֶּד יַעֲקֹב לְרָחֵל כִּי אֲחִי אָבִיהָ הוּא וְכִי בֶן רִבְקָה הוּא וַתָּרָץ וַתַּגֶּד

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

לְאָבִיהָ׃

her father

רַ"שִׁ"י

כִּי אחי אביה הוא. קָרוֹב לְאָבִיהָ, כְּמוֹ אֲנָשִׁים אַחִים אֲנָחְנוּ. אִם

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

לְרַמָּאוּת הוּא בָא, גַּם אֲנִי אָחִיו בְּרַמָּאוּת, וְאִם אָדָם כָּשֵׁר הוּא, גַּם אֲנִי בֶּן רִבְקָה

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

אֲחוֹתוֹ הַכְּשֵׁרָה׃

the righteous his sister

רַ"שִׁ"י

ותגד לאביה. לְפִי שֶׁאִמָּהּ מֵתָה, וְלֹא הָיָה לָהּ לְהַגִּיד אֶלָּא לוֹ בראשית
Bereishis · him · except · to tell · for her · was there · and not · had died · that her mother · because · her father · And she told

רבה :
Rabbah

פָּסוּק יג

Pasuk 13

וַיְהִי כִּשְׁמֹעַ לָבָן אֶת שֵׁמַע יַעֲקֹב בֶּן אֲחֹתוֹ וַיָּרָץ לִקְרָאתוֹ וַיְחַבֵּק
and he embraced · toward him · and he ran · his sister · son of · Yaakov · the news of · — · Lavan · when hearing · And it was

לוֹ וַיְנַשֵּׁק לוֹ וַיְבִיאֵהוּ אֶל בֵּיתוֹ וַיְסַפֵּר לְלָבָן אֵת כָּל הַדְּבָרִים
the matters · all · — · to Lavan · and he related · his house · to · and he brought him · him · and he kissed · him

הָאֵלֶּה:
these

רַ"שִׁ"י

וירץ לקראתו. כַּסָּבוּר מָמוֹן הוּא טָעוּן, שֶׁהֲרֵי עֶבֶד הַבַּיִת בָּא לְכָאן בַּעֲשָׂרָה
with ten · here · came · the household · the servant of · for behold · laden with · he was · money · thinking · towards him · And he ran

גְּמַלִּים טְעוּנִים:
laden · camels

רַ"שִׁ"י

ויחבק. כְּשֶׁלֹּא רָאָה עִמּוֹ כְּלוּם, אָמַר שֶׁמָּא זְהוּבִים הֵבִיא וְהִנֵּם בְּחֵיקוֹ:
in his bosom · and behold they · he brought · gold coins · perhaps · he said · anything · with him · he saw · when not · And he embraced

רַ"שִׁ"י

וינשק לו. אָמַר שֶׁמָּא מַרְגָּלִיּוֹת הֵבִיא וְהֵם בְּפִיו, בְּ"רַ":
Bereishis Rabbah · are in his mouth · and they · he brought · pearls · perhaps · he said · him · And he kissed

רַ"שִׁ"י

ויספר ללבן. שֶׁלֹּא בָא אֶלָּא מִתּוֹךְ אֹנֶס אָחִיו, וְשֶׁנָּטְלוּ מָמוֹנוֹ מִמֶּנּוּ:
from him · his money · and that they took · his brother · coercion of · from within · but · he came · that not · to Laban · And he told

פָּסוּק יד

Pasuk 14

וַיֹּאמֶר לוֹ לָבָן אַךְ עַצְמִי וּבְשָׂרִי אָתָּה וַיֵּשֶׁב עִמּוֹ חֹדֶשׁ יָמִים:
days · a month of · with him · and he stayed · you are · and my flesh · my bone · surely · Lavan · to him · And he said

רַ"שִׁ"י

אך עצמי ובשרי. מֵעַתָּה אֵין לִי לְאָסְפְּךָ הַבַּיְתָה, הוֹאִיל וְאֵין בְּיָדְךָ
in your hand · and there is not · since · into the house · to gather you · for me · there is no · from now · and my flesh · my bone · surely

כְּלוּם, אֶלָּא מִפְּנֵי קוּרְבָה אֲטַפֵּל בְּךָ חֹדֶשׁ יָמִים, וְכֵן עָשָׂה, וְאַף זוֹ לֹא לְחִנָּם,
for free · was not · this · and even · he did · and so · of days · a month · to you · I will attend · kinship · because of · but · anything

שֶׁהָיָה רוֹעֶה צֹאנוֹ׃

his sheep shepherding for he was

פָּסוּק טו

Pasuk 15

וַיֹּאמֶר לָבָן לְיַעֲקֹב הֲכִי אָחִי אַתָּה וַעֲבַדְתַּנִי חִנָּם הַגִּידָה לִי

me tell for nothing that you should serve me you are my brother Is it because to Yaakov Lavan And he said

מַה מַּשְׂכֻּרְתֶּךָ׃

your wage what is

רַשִׁ"י

הכי אחי אתה. לְשׁוֹן תֵּמַהּ, וְכִי בִּשְׁבִיל שֶׁאָחִי אַתָּה תַּעַבְדֵנִי חִנָּם׃

for free you should serve me you are that my brother because and is it wonder an expression of you my brother is it

רַשִׁ"י

ועבדתני. כְּמוֹ וְתַעַבְדֵנִי׃ וְכֵן כָּל תֵּבָה שֶׁהִיא לְשׁוֹן עָבָר הוֹסִיף וָי"ו בְּרֹאשָׁהּ, וְהִיא הוֹפֶכֶת הַתֵּבָה לְהַבָּא׃

a vav if one adds past in the tense of that is word every and so and you shall serve Me is like and you shall serve Me

to the future the word reverses and it at its beginning

פָּסוּק טז

Pasuk 16

וּלְלָבָן שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לֵאָה וְשֵׁם הַקְּטַנָּה רָחֵל׃

was Rachel the younger and the name of was Leah the older the name of daughters were two And to Laban

פָּסוּק יז

Pasuk 17

וְעֵינֵי לֵאָה רַכּוֹת וְרָחֵל הָיְתָה יְפַת תֹּאַר וִיפַת מַרְאֶה׃

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

רַשִׁ"י

רכות. שֶׁהָיְתָה סְבוּרָה לַעֲלוֹת בְּגוֹרָלוֹ שֶׁל עֵשָׂו וּבוֹכָה, שֶׁהָיוּ הַכֹּל אוֹמְרִים שְׁנֵי בָנִים׃

sons two saying everyone for were and weeping Esav of into the lot to fall thinking for she was Tender

לְרִבְקָה וּשְׁתֵּי בָנוֹת לְלָבָן, הַגְּדוֹלָה לַגָּדוֹל וְהַקְּטַנָּה לַקָּטָן בבא בתרא קכ"ג :

123a Basra Bava for the younger and the younger for the elder the elder to Lavan daughters and two to Rivkah

רַשִׁ"י

תאר. הוּא צוּרַת הַפַּרְצוּף, לְשׁוֹן יְתָאֲרֵהוּ בַשֶּׂרֶד׃ ישעיהו מ"ד, י"ג , קונ"פאש

compass 13 44 Yeshayahu with a stylus he marks it an expression of the face the shape of it is Form

בלע"ז׃

in foreign tongue

רַשִׁ"י

מראה.	הוא	זִיו	קְלַסְתֵּר:
Appearance	it is	the splendor of	her facial features

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף נ״ט

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📖 THE SUGYA

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

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

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

עַמּוּד א׳ DAF 59A

BRAISA

אַף תְּרוּמַת מַעֲשֵׂר נִטֶּלֶת בְּאוֹמֶד וּבְמַחְשָׁבָה,

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

PROOF

וּמַעֲשֵׂר קַרְיֵיהּ רַחֲמָנָא תְּרוּמָה,

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

PROOF

דִּכְתִיב: ״כִּי אֶת מַעְשַׂר בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָרִימוּ לַה׳ תְּרוּמָה נָתַתִּי לַלְוִיִּם לְנַחֲלָה״,

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

EXPLANATION

וְאִיתַּקַּשׁ מַעְשָׂר בְּהֵמָה לְמַעֲשֵׂר דָּגָן,

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

INFERENCE

מָה מַעְשַׂר דָּגָן נִיטָּל בְּאוֹמֶד וּבְמַחְשָׁבָה — אַף מַעְשַׂר בְּהֵמָה נִיטָּל בְּאוֹמֶד וּבְמַחְשָׁבָה.

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

STATEMENT

אָמַר רָבָא: עֲשִׂירִי מֵאֵלָיו הוּא קָדוֹשׁ.

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

QUESTION

מְנָא לֵיהּ לְרָבָא הָא?

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

PROOF

אִילֵימָא מֵהָא דְּתַנְיָא:

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

BRAISA

אֵין לִי אֶלָּא שֶׁקָּרָא שְׁמוֹ "עֲשִׂירִי", לֹא קָרָא שְׁמוֹ "עֲשִׂירִי" מִנַּיִן?

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

BRAISA

תַּלְמוּד לוֹמַר: "עֲשִׂירִי יִהְיֶה קֹדֶשׁ" — מִכָּל מָקוֹם.

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

OBJECTION

וְדִלְמָא "עֲשִׂירִי" הוּא דְּלָא קָרֵייהּ, "קֹדֶשׁ" קָרֵייהּ!

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

PROOF

אֶלָּא מֵהָא דְּתַנְיָא:

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

BRAISA

קָרָא לַתְּשִׁיעִי "עֲשִׂירִי", וְיָצָא הָעֲשִׂירִי וְלֹא דִּבֵּר — הַתְּשִׁיעִי נֶאֱכָל בְּמוּמוֹ, וְהָעֲשִׂירִי מַעֲשֵׂר.

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

OBJECTION

וְדִלְמָא שָׁאנֵי הָתָם, דְּאִיבָּרַר לֵיהּ עֲשִׂירִי,

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

OBJECTION

אִי נָמֵי, דְּאַחְוִי עֵילָוֵיהּ!

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

PROOF

אֶלָּא מֵהָא דְּתַנְיָא:

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

BRAISA

קָרָא לַתְּשִׁיעִי "עֲשִׂירִי", וּמֵת עֲשִׂירִי בַּדִּיר — תְּשִׁיעִי נֶאֱכָל בְּמוּמוֹ, וְכוּלָּם פְּטוּרִין.

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

INFERENCE

מַאי טַעְמָא כּוּלָּם פְּטוּרִין, לָאו מִשּׁוּם דְּקִדַּשׁ לֵיהּ עֲשִׂירִי?

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

OBJECTION

וְדִלְמָא דְּאִיפְּטְרוּ בְּמִנְיָן חָרָאוּי, דְּהָאָמַר רָבָא: מִנְיָן חָרָאוּי פּוֹטֵר!

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

PROOF

אֶלָּא מֵהָא דְּתַנְיָא:

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

BRAISA

קָרָא לַתְּשִׁיעִי "עֲשִׂירִי", וְנִשְׁתַּיֵּיר עֲשִׂירִי בַּדִּיר — הַתְּשִׁיעִי נֶאֱכָל בְּמוּמוֹ, וְהָעֲשִׂירִי מַעֲשֵׂר.

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

QUESTION

וְהָתַנְיָא: תְּשִׁיעִי חוּלִּין!

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

ANSWER

תָּנֵי תַּנָּא קַמֵּיהּ דְּרַב שֵׁשֶׁת: הָא מַנִּי? רַבִּי שִׁמְעוֹן בֶּן יְהוּדָה הִיא,

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

BRAISA

דְּתַנְיָא: רַבִּי שִׁמְעוֹן בֶּן יְהוּדָה אוֹמֵר מִשּׁוּם רַבִּי שִׁמְעוֹן:

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

BRAISA

אַף הַתְּשִׁיעִי אֵינוֹ קָדוֹשׁ אֶלָּא אִם כֵּן נֶעֱקַר שֵׁם עֲשִׂירִי הֵימֶנּוּ,

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

EXPLANATION

וְהַדִּין נוֹתֵן.

And logical reasoning dictates this result:

QUESTION

וּמָה אַחַד עָשָׂר שֶׁהוּא עוֹשֶׂה קְדוּשָּׁה לְיִקָּרֵב, אֵינוֹ קָדוֹשׁ אֶלָּא אִם כֵּן נֶעֱקַר שֵׁם "עֲשִׂירִי" הֵימֶנּוּ,

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

QUESTION

תְּשִׁיעִי שֶׁאֵין עוֹשֶׂה קְדוּשָּׁה לְיִקָּרֵב — אֵינוֹ דִּין שֶׁאִם נֶעֱקַר שֵׁם "עֲשִׂירִי" הֵימֶנּוּ — אֵין, אִי לָא — לָא?

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

REFUTATION

הֵיא הַנּוֹתֶנֶת!

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

EXPLANATION

אַחַד עָשָׂר שֶׁהוּא עוֹשֶׂה קְדוּשָּׁה לְיִקָּרֵב, אִי נֶעֱקַר שֵׁם עֲשִׂירִי הֵימֶנּוּ — אֵין, אִי לָא — לָא;

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

EXPLANATION

תְּשִׁיעִי שֶׁאֵינוֹ עוֹשֶׂה קְדוּשָּׁה לְיִקָּרֵב, אַף עַל גַּב דְּלָא נֶעֱקַר שֵׁם עֲשִׂירִי הֵימֶּנּוּ.

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

EXPLANATION

אִי נָמֵי, אַחַד עָשָׂר, דְּאִיבָּרַר לֵיהּ עֲשִׂירִי — אִי נֶעֱקַר שֵׁם עֲשִׂירִי הֵימֶּנּוּ — אִין, אִי לָא — לָא.

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

EXPLANATION

תְּשִׁיעִי, דַּאֲפִילּוּ לָא אִיבָּרַר לֵיהּ עֲשִׂירִי, וְאַף עַל גַּב דְּלָא נֶעֱקַר שֵׁם "עֲשִׂירִי" הֵימֶּנּוּ,

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

STATEMENT

תּוּ לָא מִידִּי.

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

STATEMENT

אָמַר רָבָא: מְנָיָן הָרָאוּי פּוֹטֵר.

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

QUESTION

מְנָא לֵיהּ לְרָבָא הָא?

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

QUESTION

אִילֵּימָא מֵהָא דְּתָנַן: קָפַץ אֶחָד מִן הַמְּנוּיִין לְתוֹכָן — כּוּלָּן פְּטוּרִין.

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

QUESTION

מְנוּיִין גּוּפַיְיהוּ דְּאִיפְּטְרוּ — לָאו בְּמִנְיָן הָרָאוּי?

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

REFUTATION

וְדִלְמָא דְּעַשַּׂר עִילָּוַיְיהוּ!

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

OBJECTION

הָהִיא לָא מָצֵית אָמְרַתְּ, הָא תָּנֵי: מִן הַמְעוּשָּׂרִין לְתוֹכָן!

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

ANSWER

וְדִלְמָא מַאי "מְעוּשָּׂרִין"? מַעֲשֵׂר דַּוְקָא, דַּיְקָא נָמֵי דְּקָתָנֵי "יִרְעוּ"!

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

PROOF

אֶלָּא אָמַר רָבָא: אָמַר קְרָא "יַעֲבוֹר", וְלֹא שֶׁכְּבָר עָבַר.

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

EXPLANATION

מַאי שֶׁכְּבָר עָבַר? אִי דְּעַשַּׂר עִילָּוַיְיהוּ — צְרִיכָא לְמֵימְרָא?

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

INFERENCE

אֶלָּא לָאו דְּאִיפְּטַרוּ לְהוּ בְּמִנְיָן הָרָאוּי? שְׁמַע מִינַּהּ.

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

PROOF

תַּנְיָא כְּוָותֵיהּ דְּרָבָא:

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

BRAISA

הָיוּ לוֹ עֲשָׂרָה טְלָאִים וְהִכְנִיסָן לַדִּיר, וּמָנָה חֲמִשָּׁה, וּמֵת אֶחָד מֵהֶם —

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

BRAISA

אִם מִן הַמְּנוּיִים מֵת — מוֹנֶה וּמַשְׁלִים עֲלֵיהֶם,

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

BRAISA

וְאִם מִשֶּׁאֵינָן מְנוּיִים מֵת — מְנוּיִים פְּטוּרִין, וְשֶׁאֵינָן מְנוּיִים מִצְטָרְפִין לַגּוֹרֶן אַחֵר.

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

STATEMENT

וְאָמַר רָבָא: הָיוּ לוֹ אַרְבָּעָה עָשָׂר טְלָאִים וְהִכְנִיסָן לְדִיר, וְיָצְאוּ שִׁשָּׁה בְּפֶתַח זֶה, וְאַרְבָּעָה בְּפֶתַח זֶה, וְאַרְבָּעָה נִשְׁתַּיְּירוּ שָׁם.

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

STATEMENT

אוֹתָם אַרְבָּעָה, אִם בְּפֶתַח הַשִּׁשָּׁה יָצְאוּ — נוֹטֵל אֶחָד מֵהֶם, וְהַשְּׁאָר מִצְטָרְפִין לְגוֹרֶן אַחֵר;

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

STATEMENT

וְאִם לָאו — שִׁשָּׁה פְּטוּרִין, וְאַרְבָּעָה אַרְבָּעָה מִצְטָרְפִין לְגוֹרֶן אַחֵר.

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

STATEMENT

יָצְאוּ אַרְבָּעָה בְּפֶתַח זֶה, וְשִׁשָּׁה בְּפֶתַח זֶה, וְנִשְׁתַּיְּירוּ שָׁם אַרְבָּעָה —

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

STATEMENT

אִם אוֹתָם אַרְבָּעָה בְּפֶתַח הַשִּׁשָּׁה יָצְאוּ — נוֹטֵל מֵהֶם אֶחָד, וְהַשְּׁאָר פְּטוּרִים;

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

STATEMENT

וְאִם לָאו — אַרְבָּעָה וְשִׁשָּׁה פְּטוּרִים, וְאַרְבָּעָה מִצְטָרְפִין לְגוֹרֶן אַחֵר.

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

STATEMENT

יָצְאוּ אַרְבָּעָה בְּפֶתַח זֶה, וְאַרְבָּעָה בְּפֶתַח זֶה, וְנִשְׁתַּיְּירוּ שָׁם שִׁשָּׁה —

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

STATEMENT

אִם אוֹתָן שִׁשָּׁה יָצְאוּ בְּפֶתַח אֶחָד — נוֹטֵל מֵהֶם אֶחָד וְהַשְּׁאָר פְּטוּרִים;

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

STATEMENT

וְאִם לָאו — אַרְבָּעָה פְּטוּרִים, וְשִׁשָּׁה מִצְטָרְפִין לְגוֹרֶן אַחֶרֶת.

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

QUESTION

מַאי קָא מַשְׁמַע לַן, דְּמִנְיָן הָרָאוּי פּוֹטֵר? וְהָאֲמַרַהּ רָבָא חֲדָא זִמְנָא!

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

ANSWER

מַהוּ דְּתֵימָא: וַדַּאי מִנְיָן הָרָאוּי אָמְרִינַן, סְפֵק מִנְיָן הָרָאוּי, דַּחֲזֵי לְהָכָא וְדַחֲזֵי לְהָכָא — לָא אָמְרִינַן, קָא מַשְׁמַע לַן.

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

STATEMENT

וְאָמַר רָבָא: הָיוּ לוֹ חֲמִשָּׁה עָשָׂר טְלָאִים, לֹא יֹאמַר: אֶבְרוֹר עֲשָׂרָה וַאֲכְנִיסֵם לַדִּיר וְאֶטּוֹל מֵהֶם אֶחָד, וְהַשְּׁאָר פְּטוּרִים,

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

STATEMENT

אֶלָּא כּוֹנְסָן לַדִּיר, וּמוֹצִיא עֲשָׂרָה, וְנוֹטֵל מֵהֶם אֶחָד, וְהַשְּׁאָר מִצְטָרְפִין לְגוֹרֶן אַחֶרֶת.

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

PROOF

תַּנְיָא נָמֵי הָכִי: הָיוּ לוֹ חֲמִשָּׁה עָשָׂר טְלָאִים,

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

SUMMARY

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

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

מַסֶּכֶת אָבוֹת · פֶּרֶק רִאשׁוֹן

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📖 **CHAPTER PREVIEW**

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

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

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

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.'