חוּמָּשׁ עִם רַשִׁ"יי · ויצא · שְׁלִישִׁי

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

VAYETZEI · 3RD ALIYAH

📖 CHAPTER PREVIEW

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

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

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

פָּסוּק א

Pasuk 1

וַיֶּאֱהַב יַעֲקֹב אֶת רָחֵל וַיֹּאמֶר אֶעֱבָדְךָ שֶׁבַע שָׁנִים בְּרָחֵל בִּתְּךָ הַקְּטַנָּה׃

and loved Yaakov — Rachel and he said I will serve you seven years for Rachel your daughter the younger

רַשִׁ"יי

אעבדך שבע שנים. הֵם יָמִים אֲחָדִים שֶׁאָמְרָה לוֹ אִמּוֹ וְיָשַׁבְתָּ עִמּוֹ יָמִים

I will serve you seven years they are days a few that said to him his mother and you shall dwell with him days

אֲחָדִים בראשית רבה ; וְתֵדַע שֶׁכֵּן הוּא, שֶׁהֲרֵי כְּתִיב וַיִּהְיוּ בְּעֵינָיו כְּיָמִים

a few Bereishis Rabbah and know that so it is for behold it is written and they were in his eyes like days

אֲחָדִים בראשית כ"ט ׃

a few Bereishis 29

רַשִׁ"יי

ברחל בתך הקטנה. כָּל הַסִּימָנִים הַלָּלוּ לָמָּה? לְפִי שֶׁהוּא יוֹדֵעַ בּוֹ שֶׁהוּא

For Rachel your daughter the younger All the signs these why because that he knew about him that he

רַמַּאי, אָמַר לוֹ, אֶעֱבָדְךָ בְּרָחֵל, וְשָׁמָּא תֹּאמַר רָחֵל אַחֶרֶת מִן הַשּׁוּק, תַּלְמוּד לוֹמַר

a deceiver he said to him I will serve you for Rachel and lest you will say a Rachel another from the street the teaching says

בִּתְּךָ, וְשָׁמָּא תֹּאמַר אַחֲלִיף לְלֵאָה שְׁמָהּ וְאֶקְרָא שְׁמָהּ רָחֵל, תַּלְמוּד לוֹמַר

your daughter and lest you will say I will exchange Leah's name and call her name Rachel the teaching says

הַקְּטַנָּה; וְאַף עַל פִּי כֵן לֹא הוֹעִיל, שֶׁהֲרֵי רִמָּהוּ׃

the younger and even · though so not did it help for behold he deceived him

פָּסוּק ב

Pasuk 2

וַיֹּאמֶר לָבָן טוֹב תִּתִּי אֹתָהּ לָךְ מִתִּתִּי אֹתָהּ לְאִישׁ אַחֵר שְׁבָה עִמָּדִי׃

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

פָּסוּק ג

Pasuk 3

וַיַּעֲבֹד יַעֲקֹב בְּרָחֵל שֶׁבַע שָׁנִים וַיִּהְיוּ בְעֵינָיו כְּיָמִים אֲחָדִים בְּאַהֲבָתוֹ

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

אֹתָהּ׃

for her

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר יַעֲקֹב אֶל לָבָן הָבָה אֶת אִשְׁתִּי כִּי מָלְאוּ יָמָי וְאָבוֹאָה אֵלֶיהָ׃

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

רַ"שִׁ"י

מלאו ימי. שֶׁאָמְרָה לִי אִמִּי, וְעוֹד מָלְאוּ יָמַי, שֶׁהֲרֵי אֲנִי בֶּן פ"ד

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

שָׁנָה וְאֵימָתַי אַעֲמִיד י"ב שְׁבָטִים? וְזֶהוּ שֶׁאָמַר וְאָבוֹאָה אֵלֶיהָ, וְהֲלֹא קַל

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

שֶׁבַּקַּלִּים אֵינוֹ אוֹמֵר כֵּן? אֶלָּא לְהוֹלִיד תּוֹלָדוֹת אָמַר כֵּן׃

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

פָּסוּק ה

Pasuk 5

וַיֶּאֱסֹף לָבָן אֶת כָּל אַנְשֵׁי הַמָּקוֹם וַיַּעַשׂ מִשְׁתֶּה׃

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

פָּסוּק ו

Pasuk 6

וַיְהִי בָּעֶרֶב וַיִּקַּח אֶת לֵאָה בִתּוֹ וַיָּבֵא אֹתָהּ אֵלָיו וַיָּבֹא

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

אֵלֶיהָ׃

to her

פָּסוּק ז

Pasuk 7

וַיִּתֵּן לָבָן לָהּ אֶת זִלְפָּה שִׁפְחָתוֹ לְלֵאָה בִתּוֹ שִׁפְחָה׃

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

פָּסוּק ח

Pasuk 8

וַיְהִי בַבֹּקֶר וְהִנֵּה הִוא לֵאָה וַיֹּאמֶר אֶל לָבָן מַה זֹּאת עָשִׂיתָ לִּי

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

הֲלֹא בְרָחֵל עָבַדְתִּי עִמָּךְ וְלָמָּה רִמִּיתָנִי׃

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

רַשִׁ"י

ויהי בבקר והנה היא לאה. אֲבָל בַּלַּיְלָה לֹא הָיְתָה לֵאָה, לְפִי שֶׁמָּסַר יַעֲקֹב

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

סִימָנִים לְרָחֵל, וּכְשֶׁרָאֲתָה רָחֵל שֶׁמַּכְנִיסִין לוֹ לֵאָה אָמְרָה: עַכְשָׁו תִּכָּלֵם אֲחוֹתִי,

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

עָמְדָה וּמָסְרָה לָהּ אוֹתָן סִימָנִים מגילה י"ג׃

she arose and transmitted to her those signs Megillah 13b

פָּסוּק ט

Pasuk 9

וַיֹּאמֶר לָבָן לֹא יֵעָשֶׂה כֵן בִּמְקוֹמֵנוּ לָתֵת הַצָּעִירָה לִפְנֵי הַבְּכִירָה׃

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

פָּסוּק י

Pasuk 10

מַלֵּא שְׁבַע זֹאת וְנִתְּנָה לְךָ גַּם אֶת זֹאת בַּעֲבֹדָה אֲשֶׁר תַּעֲבֹד עִמָּדִי

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

עוֹד שֶׁבַע שָׁנִים אֲחֵרוֹת׃

another seven years other

רַשִׁ"י

מלא שבע זאת. דָּבוּק הוּא, שֶׁהֲרֵי נָקוּד בַּחֲטָף, שָׁבוּעַ שֶׁל זֹאת, וְהֵן

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

שִׁבְעַת יְמֵי הַמִּשְׁתֶּה, בְּתַלְמוּד יְרוּשְׁ' בְּמוֹעֵד קָטָן וְאִ"א לוֹמַר שָׁבוּעַ מַמָּשׁ, שֶׁאִם

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

כֵּן הָיָה צָרִיךְ לְהִנָּקֵד בְּפַתָּח הַשִׁ"ן; וְעוֹד שֶׁשָּׁבוּעַ לְשׁוֹן זָכָר,

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

כִּדְכְתִיב שִׁבְעָה שָׁבֻעֹת תִּסְפָּר לָךְ, לְפִיכָךְ אֵין מַשְׁמַע שָׁבוּעַ אֶלָּא שִׁבְעָה,

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

שטיי"נא בְּלַעַז׃

septaine in Old French

רַשִׁ"י

ונתנה לך. לְשׁוֹן רַבִּים, כְּמוֹ נֵרְדָה וְנָבְלָה וְנִשְׁרְפָה בראשית י"א ,

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

אַף זֶה לְשׁוֹן וְנִתֵּן׃

also this an expression of and we will give

רַשִׁ"י

גם את זאת. מִיָּד לְאַחַר שִׁבְעַת יְמֵי הַמִּשְׁתֶּה, וְתַעֲבֹד לְאַחַר נִשּׂוּאֶיהָ:

also — this one immediately after seven of the days of the wedding feast and you shall work after her marriage

פָּסוּק יא

Pasuk 11

וַיַּעַשׂ יַעֲקֹב כֵּן וַיְמַלֵּא שְׁבֻעַ זֹאת וַיִּתֶּן לוֹ אֶת רָחֵל בִּתּוֹ לוֹ

And did Yaakov so and he completed this one the week of and he gave to him — Rachel his daughter to him

לְאִשָּׁה:

as a wife

פָּסוּק יב

Pasuk 12

וַיִּתֵּן לָבָן לְרָחֵל בִּתּוֹ אֶת בִּלְהָה שִׁפְחָתוֹ לָהּ לְשִׁפְחָה:

and gave Lavan to Rachel his daughter — Bilhah his maidservant to her for a maidservant

פָּסוּק יג

Pasuk 13

וַיָּבֹא גַּם אֶל רָחֵל וַיֶּאֱהַב גַּם אֶת רָחֵל מִלֵּאָה וַיַּעֲבֹד עִמּוֹ עוֹד

and he came also to Rachel and he loved also — Rachel more than Leah and he served with him another

שֶׁבַע שָׁנִים אֲחֵרוֹת:

seven years other

רַשִׁ"י

עוד שבע שנים אחרות. אֲחֵרוֹת הִקִּישָׁן לָרִאשׁוֹנוֹת, מָה רִאשׁוֹנוֹת בֶּאֱמוּנָה

yet seven years other other He compared them to the first just as the first were with faithfulness

אַף הָאַחֲרוֹנוֹת בֶּאֱמוּנָה, וְאַע"פ שֶׁבְּרַמָּאוּת בָּא עָלָיו בראשית רבה:

so the latter were with faithfulness, and even though that with deceit he came against him Bereshit Rabbah

פָּסוּק יד

Pasuk 14

וַיַּרְא יְהוָה כִּי שְׂנוּאָה לֵאָה וַיִּפְתַּח אֶת רַחְמָהּ וְרָחֵל עֲקָרָה:

And saw Hashem that unloved was Leah and He opened — her womb and Rachel was barren

פָּסוּק טו

Pasuk 15

וַתַּהַר לֵאָה וַתֵּלֶד בֵּן וַתִּקְרָא שְׁמוֹ רְאוּבֵן כִּי אָמְרָה כִּי רָאָה

And she conceived Leah and she bore a son and she called his name Reuven for she said because has seen

יְהוָה בְּעָנְיִי כִּי עַתָּה יֶאֱהָבַנִי אִישִׁי:

Hashem my affliction for now will love me my husband

רַשִׁ"י

וּתקרא שמו ראובן רַבּוֹתֵינוּ פֵּרְשׁוּ, אָמְרָה רְאוּ מַה בֵּין בְּנִי לְבֶן חָמִי
of my father-in-law and the son my son is between what see she said explained Our Rabbis Reuven his name And she called

שֶׁמָּכַר הַבְּכוֹרָה לְיַעֲקֹב, וְזֶה לֹא מְכָרָהּ לְיוֹסֵף וְלֹא עֵרְעֵר עָלָיו, וְלֹא עוֹד
only and not against him protest and did not to Yosef sell it did not and this to Yaakov the birthright who sold

שֶׁלֹּא עֵרְעֵר עָלָיו אֶלָּא שֶׁבִּקֵּשׁ לְהוֹצִיאוֹ מִן הַבּוֹר ברכות ז' :
7b Berachos the pit from to extract him that he sought but against him protest that he did not

פָּסוּק ט ז

Pasuk 16

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר כִּי שָׁמַע יְהוָה כִּי שְׂנוּאָה אָנֹכִי
am I hated that Hashem heard because and she said a son and bore again And she conceived

וַיִּתֶּן לִי גַּם אֶת זֶה וַתִּקְרָא שְׁמוֹ שִׁמְעוֹן:
Shimon his name and she called this one — also to me and He gave

פָּסוּק י ז

Pasuk 17

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי כִּי
for to me my husband will become attached this time now and she said a son and bore again and she conceived

יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים עַל כֵּן קָרָא שְׁמוֹ לֵוִי:
Levi his name he named · therefore sons three to him I have borne

רַשִׁ"י

הפעם ילוה אישי. לְפִי שֶׁהָאִמָּהוֹת נְבִיאוֹת הָיוּ, וְיוֹדְעוֹת שֶׁי"ב שְׁבָטִים
tribes that twelve and knew were prophetesses that the Matriarchs because my husband will attached this time

יוֹצְאִים מִיַּעֲקֹב וְד' נָשִׁים יִשָּׂא, אָמְרָה, מֵעַתָּה אֵין לוֹ פִּתְחוֹן פֶּה עָלַי,
against me mouth opening of for him there is no from now she said he would marry wives and four from Yaakov would issue

שֶׁהֲרֵי נָטַלְתִּי כָּל חֶלְקִי בַּבָּנִים ברבות ס' :
60 in Bereishis Rabbah in the children my portion all I took for behold

רַשִׁ"י

על כן. כָּל מִי שֶׁנֶּאֱמַר בּוֹ עַל כֵּן מְרֻבֶּה בְּאֶכְלוֹסִין, חוּץ מִלֵּוִי
from Levi except in population is abundant · therefore regarding him about whom it is said one any · Therefore

שֶׁהָאָרוֹן הָיָה מְכַלֶּה בָּהֶם:
among them consuming was for the Ark

רַשִׁ"י

קרא שמו לוי. בְּכֻלָּם כְּתִיב וַתִּקְרָא, וְזֶה כָּתַב בּוֹ קָרָא, וְיֵשׁ
And there is he called about him He wrote and this one And she called it is written by all of them Levi his name He called

מִ"א בְּאֵלֶּה הַדְּבָרִים רַבָּה שֶׁשָּׁלַח הַקָּבָ"ה גַּבְרִיאֵל וְהֵבִיאוֹ לְפָנָיו
before Him and brought him Gavriel the Holy One blessed be He that sent Rabbah Hadevarim in Eleh a Midrash Aggadah

וְקָרָא לוֹ שֵׁם זֶה, וְנָתַן לוֹ כ"ד מַתְּנוֹת כְּהֻנָּה, וְעַל שֵׁם
the name and on account of priesthood gifts of twenty-four to him and gave this name him and He called

שֶׁלִּוָּהוּ בְּמַתָּנוֹת קְרָאוֹ לֵוִי׃
Levi He called him with gifts that He accompanied him

פָּסוּק יח

Pasuk 18

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר הַפַּעַם אוֹדֶה אֶת יְהוָה עַל כֵּן
· therefore Hashem — I will praise this time and she said a son and she bore again and she conceived

קָרְאָה שְׁמוֹ יְהוּדָה וַתַּעֲמֹד מִלֶּדֶת׃
from bearing and she stopped Yehudah his name she called

רַ"שִׁ"י

הפעם אודה. שֶׁנְּטַלְתִּי יוֹתֵר מֵחֶלְקִי, מֵעַתָּה יֵשׁ לִי לְהוֹדוֹת׃
to thank upon me there is from now than my portion more for I took I will thank This time

פָּסוּק יט

Pasuk 19

וַתֵּרֶא רָחֵל כִּי לֹא יָלְדָה לְיַעֲקֹב וַתְּקַנֵּא רָחֵל בַּאֲחֹתָהּ וַתֹּאמֶר אֶל יַעֲקֹב
Yaakov to and she said her sister Rachel and envied to Yaakov she bore not that Rachel And saw

הָבָה לִי בָנִים וְאִם אַיִן מֵתָה אָנֹכִי׃
am I dead not and if children to me give

רַ"שִׁ"י

ותקנא רחל באחותה. קִנְאָה בְּמַעֲשֶׂיהָ הַטּוֹבִים, אָמְרָה אִלּוּלֵי שֶׁצָּדְקָה
that she was righteous were it not she said good her deeds she envied her sister Rachel And Rachel envied

מִמֶּנִּי לֹא זָכְתָה לִבָנִים בראשית רבה :
Rabbah Bereishis children would she merit not more than me

רַ"שִׁ"י

הבה לי. וְכִי כָּךְ עֹשֶׂה אָבִיךְ לְאִמֵּךְ? וְהֲלֹא הִתְפַּלֵּל עָלֶיהָ׃
for her he pray and did not to your mother your father act so and did to me Give

רַ"שִׁ"י

מתה אנכי. מִכָּאן לְמִי שֶׁאֵין לוֹ בָנִים שֶׁחָשׁוּב כְּמֵת בראשית רבה :
Rabbah Bereshis like dead that he is considered children to him who has no for one from here Iam dead

פָּסוּק כ

Pasuk 20

וַיִּחַר אַף יַעֲקֹב בְּרָחֵל וַיֹּאמֶר הֲתַחַת אֱלֹהִים אָנֹכִי אֲשֶׁר מָנַע
has withheld Who I God Is in place of and he said at Rachel Yaakov the anger of And flared

מִמֵּךְ פְּרִי בָטֶן׃
the womb fruit of from you

רַשִּׁ"י

התחת. וְכִי בִּמְקוֹמוֹ אֲנִי?

Is instead of | and is it | in his place | I am

רַשִּׁ"י

אשר מנע ממך. אַתְּ אוֹמֶרֶת שֶׁאֶעֱשֶׂה כְּאַבָּא, אֲנִי אֵינִי כְּאַבָּא; אַבָּא לֹא הָיוּ לוֹ.

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

בָּנִים, אֲנִי יֵשׁ לִי בָּנִים; מִמֵּךְ מָנַע וְלֹא מִמֶּנִּי:

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

פָּסוּק כא

Pasuk 21

וַתֹּאמֶר הִנֵּה אֲמָתִי בִלְהָה בֹּא אֵלֶיהָ וְתֵלֵד עַל בִּרְכַּי וְאִבָּנֶה

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

גַּם אָנֹכִי מִמֶּנָּה:

also | I | from her

רַשִּׁ"י

על ברכי. כְּתַרְגּוּמוֹ וַאֲנָא אֶרַבֵּי:

Upon | my knees | as its Targum | and I | will rear

רַשִּׁ"י

ואבנה גם אנכי. מַהוּ גַּם? אָמְרָה לוֹ זְקֻנְתֵּךְ אַבְרָהָם הָיוּ לוֹ בָּנִים

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

מֵהָגָר וְחָגַר מָתְנָיו כְּנֶגֶד שָׂרָה, אָמַר לָהּ זְקֻנָתִי הִכְנִיסָה צָרָתָהּ לְבֵיתָהּ,

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

אָמְרָה לוֹ אִם הַדָּבָר הַזֶּה מְעַכֵּב, הִנֵּה אֲמָתִי:

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

רַשִּׁ"י

ואבנה גם אנכי. כְּשָׂרָה:

and I may be built | also | I | like Sarah

פָּסוּק כב

Pasuk 22

וַתִּתֶּן לוֹ אֶת בִּלְהָה שִׁפְחָתָהּ לְאִשָּׁה וַיָּבֹא אֵלֶיהָ יַעֲקֹב:

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

פָּסוּק כג

Pasuk 23

וַתַּהַר בִּלְהָה וַתֵּלֶד לְיַעֲקֹב בֵּן:

And she conceived | Bilhah | and bore | to Yaakov | a son

פָּסוּק כד

Pasuk 24

וַתֹּאמֶר רָחֵל דָּנַנִי אֱלֹהִים וְגַם שָׁמַע בְּקֹלִי וַיִּתֶּן לִי בֵּן עַל כֵּן קָרְאָה
she called · therefore a son to me and gave my voice heard and also God judged me Rachel and said

שְׁמוֹ דָן׃
Dan his name

רַשִׁ"י

דנני אלהים. דָּנַנִי וְחִיְּבַנִי וְזִכַּנִי בראשית רבה ׃
Rabbah Bereshit and acquitted me and found me guilty He judged me God judged me

פָּסוּק כה

Pasuk 25

וַתַּהַר עוֹד וַתֵּלֶד בִּלְהָה שִׁפְחַת רָחֵל בֵּן שֵׁנִי לְיַעֲקֹב׃
to Yaakov second a son Rachel the maidservant of Bilhah and bore again And she conceived

פָּסוּק כו

Pasuk 26

וַתֹּאמֶר רָחֵל נַפְתּוּלֵי אֱלֹהִים נִפְתַּלְתִּי עִם אֲחֹתִי גַּם יָכֹלְתִּי וַתִּקְרָא שְׁמוֹ
his name and she called I prevailed also my sister with I attached myself God Bonds of Rachel And said

נַפְתָּלִי׃
Naftali

רַשִׁ"י

נפתולי אלהים. מְנַחֵם בֶּן סָרוּק פֵּרְשׁוֹ בְּמַחְבֶּרֶת צָמִיד פְּתִיל, חִבּוּרִים מֵאֵת
from bonds covering closely bound in connection with explained it Saruk son of Menachem God Wrestlings of

הַמָּקוֹם נִתְחַבַּרְתִּי עִם אֲחוֹתִי לִזְכוֹת לְבָנִים. וַאֲנִי מְפָרְשׁוֹ לְשׁוֹן עִקֵּשׁ וּפִתַּלְתֹּל
and crooked perverse as an expression of explain it and I children to merit my sister with I was joined the Omnipresent

דברים ל"ב – נִתְעַקַּשְׁתִּי וְהִפְצַרְתִּי פְּצִירוֹת וְנַפְתּוּלִים הַרְבֵּה לַמָּקוֹם, לִהְיוֹת שָׁוֶה
equal to be with the Omnipresent many and wrestlings pleadings and I pleaded I was persistent 32 Devarim

לַאֲחוֹתִי׃
to my sister

רַשִׁ"י

גם יכלתי. הִסְכִּים עַל יָדִי; וְאָנְקְלוֹס תִּרְגֵּם לְשׁוֹן תְּפִלָּה, כְּמוֹ נַפְתּוּלֵי
prayers of like prayer an expression of translated and Onkelos my request to He agreed I have prevailed also

אֱלֹהִים נִתְפַּלְתִּי בַּקָּשׁוֹת הַחֲבִיבוֹת לְפָנָיו; נִתְקַבַּלְתִּי, וְנֶעֱתַרְתִּי כַּאֲחוֹתִי׃
like my sister and I was answered I was accepted before Him that are beloved requests I prayed God

רַשִׁ"י

נפתלתי. נִתְקַבְּלָה תְּפִלָּתִי, וּמִ"אַ יֵּשׁ רַבִּים בִּלְשׁוֹן נוֹטָרִיקוֹן׃
notaricon in the language of many there are and from Midrash my prayer was accepted I wrestled

פָּסוּק כז

Pasuk 27

וַתֵּרְא לֵאָה כִּי עָמְדָה מִלֶּדֶת וַתִּקַּח אֶת זִלְפָּה שִׁפְחָתָהּ וַתִּתֵּן אֹתָהּ
And saw Leah that she had stopped from bearing and she took — Zilpah her maidservant and she gave her

לְיַעֲקֹב לְאִשָּׁה׃
to Yaakov as a wife

פָּסוּק כח

Pasuk 28

וַתֵּלֶד זִלְפָּה שִׁפְחַת לֵאָה לְיַעֲקֹב בֵּן׃
And bore Zilpah the maidservant of Leah to Yaakov a son

רַשִׁ"י

ותלד זלפה. בְּכֻלָּן נֶאֱמַר הֵרָיוֹן חוּץ מִזִּלְפָּה, לְפִי שֶׁהָיְתָה בַּחוּרָה מִכֻּלָּן
And she bore Zilpah of all of them youngest that she was because from Zilpah except pregnancy it is stated with all of them

וְתִינֹקֶת בְּשָׁנִים וְאֵין הֵרָיוֹן נִכָּר בָּהּ; וּכְדֵי לְרַמּוֹת לְיַעֲקֹב, נִתְּנָה לָהּ לֵאָה,
and a child in years and not pregnancy noticeable in her and in order to deceive Yaakov gave her Lavan to Leah

שֶׁלֹּא יָבִין שֶׁמַּכְנִיסִין לוֹ אֶת לֵאָה, שֶׁכָּךְ מִנְהָג לִתֵּן שִׁפְחָה הַגְּדוֹלָה
so that not he would understand that they bring in to him — Leah for so the custom to give handmaid the elder

לַגְּדוֹלָה וּקְטַנָּה לַקְּטַנָּה׃
to the elder and younger to the younger

פָּסוּק כט

Pasuk 29

וַתֹּאמֶר לֵאָה בגד בָּא גָּד וַתִּקְרָא אֶת שְׁמוֹ גָּד׃
And said Leah good fortune has come good fortune and she called his name Gad

רַשִׁ"י

בא גד. בָּא מַזָּל טוֹב, כְּמוֹ גַּד וְסָנווֹק לָא שבת ס"ז , וְדוֹמֶה לוֹ
good fortune came gad good fortune came like good fortune came and tire not Shabbos 67b and similar to it

הַעֲרִכִים לַגַּד שֻׁלְחָן ישעיהו ס"ה , וּמִ"א שֶׁנּוֹלַד מָהוּל, כְּמוֹ גִּדּוּ
who set out for fortune a table Yeshayahu 65 and Midrashic explanation that he was born circumcised like cut down

אִילָנָא דניאל ד' , וְלֹא יָדַעְתִּי עַל מָה נִכְתְּבָה תֵּבָה אַחַת; דְּ"א לָמָּה
the tree Daniel 4 and not Iknow on what it was written as word one another explanation why

נִקְרֵאת תֵּבָה אַחַת בָּגָד, כְּמוֹ בָּגַדְתָּ בִּי, כְּשֶׁבָּאתָ אֵל שִׁפְחָתִי, כְּאִישׁ
is it read word one treachery like you acted faithlessly with me when you came to my maidservant like a man

שֶׁבָּגַד בְּאֵשֶׁת נְעוּרִים׃
who acted faithlessly against the wife of youth

פָּסוּק ל

Pasuk 30

וַתֵּלֶד זִלְפָּה שִׁפְחַת לֵאָה בֵּן שֵׁנִי לְיַעֲקֹב׃
And she bore Zilpah the maidservant of Leah a son a second to Yaakov

פָּסוּק לא

וַתֹּאמֶר לֵאָה בְּאָשְׁרִי כִּי אִשְּׁרוּנִי בָּנוֹת וַתִּקְרָא אֶת שְׁמוֹ אָשֵׁר׃

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

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף ס׳

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📖 THE SUGYA

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

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

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

עַמּוּד א׳ DAF 60A

מִשְׁנָה MISHNAH

MISHNAH

לֹא יֹאמַר:

He may not say:

MISHNAH

אֶבְרוֹר עֲשָׂרָה וְאֶטּוֹל מֵהֶן אֶחָד וְהַשְּׁאָר פְּטוּרִים,

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

MISHNAH

אֶלָּא כּוֹנְסָן לַדִּיר, וּמוֹצִיא עֲשָׂרָה, וְנוֹטֵל מֵהֶן אֶחָד,

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

MISHNAH

וְהַשְּׁאָר מְצֻטְרָפִין לְגוֹרָן אַחֵר.

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

גְּמָרָא GEMARA

QUESTION

וְהָתַנְיָא:

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

BRAISA

תִּשְׁעָה עָשָׂר טְלָאִים,

If a person has **nineteen lambs,**

BRAISA

לֹא יֹאמַר: אֶבְרוֹר עֲשָׂרָה וְאֶטּוֹל מֵהֶן אֶחָד, וְהַשְּׁאָר פְּטוּרִין,

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

BRAISA

אֶלָּא כּוֹנְסָן לַדִּיר, וּמוֹצִיא עֲשָׂרָה וְנוֹטֵל מֵהֶן אֶחָד,

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

QUESTION

וְהַשְּׁאָר פְּטוּרִין.

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

ANSWER

תַּרְגְּמַהּ רַב הוּנָא בַּר סְחוֹרָה קַמֵּיהּ דְּרָבָא בְּרִיגְלָא:

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

EXPLANATION

בְּדִיר שֶׁיֵּשׁ לוֹ שְׁנֵי פְּתָחִים עָסְקִינַן,

We are dealing with a pen that has two openings,

EXPLANATION

וְיָצְאוּ תִּשְׁעָה בְּפֶתַח זֶה וְתִשְׁעָה בְּפֶתַח זֶה,

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

EXPLANATION

דְּהַאיְךְ חַד חָזֵי לְהָכָא וּלְהָכָא.

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

OBJECTION

וְלִישַׁנֵּי לֵיהּ: כְּגוֹן שֶׁמָּנָה תִּשְׁעָה,

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

OBJECTION

וְכִי מְטָא עֲשָׂרָה קָרֵי "חַד" מֵרֵישָׁא!

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

RESOLUTION

קָסָבַר: עֲשִׂירִי מֵאֵלָיו קָדוֹשׁ.

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

OBJECTION

וְלִישַׁנֵּי לֵיהּ בְּגוֹרָן, וּמְנָאָן זוּגוֹת זוּגוֹת!

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

RESOLUTION

קָסָבַר: עֲשִׂירִי לְמִנְיַן בְּהֵמוֹת הוּא קָדוֹשׁ.

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

STATEMENT

אָמַר רַב נַחְמָן בַּר יִצְחָק:

Rav Nachman bar Yitzchak said:

STATEMENT

זְכַאי אִימֵּיהּ דְּרַב הוּנָא בַּר סְחוֹרָה, דְּשַׁנִּי לֵיהּ שְׁמַעְתָּא בְּרִיגְלָא כְּשְׁמַעְתֵּיהּ.

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

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳

MISHNAH:

MISHNAH

יָצְאוּ שְׁנַיִם כְּאַחַת —

If two animals came out as one,

MISHNAH

מוֹנֶה אוֹתָם שְׁנַיִם שְׁנַיִם,

he counts them as two by two.

MISHNAH

מְנָאָן אֶחָד —

If he counted them as one,

MISHNAH

תְּשִׁיעִי וַעֲשִׂירִי מְקוּלְקָלִין.

the ninth and the tenth are spoiled in their status.

MISHNAH

קָרָא לַתְּשִׁיעִי ״עֲשִׂירִי״, וְלָעֲשִׂירִי ״תְּשִׁיעִי״, וְלָאַחַד עָשָׂר ״עֲשִׂירִי״ —

If he called the ninth “tenth”, and the tenth “ninth”, and the eleventh “tenth”,

MISHNAH

שְׁלָשְׁתָּן מְקוּדָּשִׁין:

all three of them are sanctified:

MISHNAH

הַתְּשִׁיעִי נֶאֱכָל בְּמוּמוֹ,

The ninth is eaten when it receives a blemish;

MISHNAH

וְהָעֲשִׂירִי מַעֲשֵׂר,

and the tenth is animal tithe;

MISHNAH

וְאַחַד עָשָׂר קָרֵב שְׁלָמִים וְעוֹשֶׂה תְּמוּרָה,

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

MISHNAH

דִּבְרֵי רַבִּי מֵאִיר.

these are the words of Rabbi Meir.

MISHNAH

אָמַר רַבִּי יְהוּדָה:

Rabbi Yehuda said:

MISHNAH

וְכִי יֵשׁ תְּמוּרָה עוֹשָׂה תְּמוּרָה?

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

MISHNAH

אָמְרוּ מִשּׁוּם רַבִּי מֵאִיר:

They said in the name of Rabbi Meir:

MISHNAH

אִילּוּ הָיָה תְּמוּרָה — לֹא הָיָה קָרֵב.

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

MISHNAH

קָרָא לַתְּשִׁיעִי "עֲשִׂירִי", וְלָעֲשִׂירִי "עֲשִׂירִי", וְלָאַחַד עָשָׂר "עֲשִׂירִי" —

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

MISHNAH

אֵין אַחַד עָשָׂר מְקוּדָּשׁ.

the eleventh is not sanctified.

MISHNAH

זֶה הַכְּלָל:

This is the general rule:

MISHNAH

כֹּל שֶׁלֹּא נֶעֱקַר שֵׁם עֲשִׂירִי מִמֶּנּוּ,

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

MISHNAH

אֵין אַחַד עָשָׂר מְקוּדָּשׁ.

the eleventh is not sanctified.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳

GEMARA:

STATEMENT

אָמַר רַבִּי יוֹחָנָן:

Rabbi Yochanan said:

STATEMENT

מָנָאן זוּגוֹת זוּגוֹת, קִינְטָרִין קִינְטָרִין —

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

STATEMENT

עֲשִׂירִי לְמִנְיָנוֹ הוּא קָדוֹשׁ.

the tenth according to his count is sanctified.

QUESTION

"לְמִנְיָנוֹ" מַאי?

The Gemara asks: **What does "according to his count" mean?**

ANSWER

רַב מָארִי אָמַר: לַמִּנְיָן שֶׁלּוֹ הוּא קָדוֹשׁ,

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

ANSWER

רַב כָּהֲנָא אָמַר: לְמִנְיַן בְּהֵמוֹת הוּא קָדוֹשׁ.

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

OBJECTION

תְּנַן:

The Gemara challenges: **We learned in our Mishnah:**

מִשְׁנָה MISHNAH

MISHNAH

יָצְאוּ שְׁנַיִם כְּאַחַת — מוֹנֶה אוֹתָן שְׁנַיִם שְׁנַיִם.

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

MISHNAH

מְנָאָן אֶחָד — תְּשִׁיעִי וַעֲשִׂירִי מְקוּלְקָלִין.

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

גְּמָרָא GEMARA

PROOF

בְּשִׁלְמָא לְמַאן דְּאָמַר: לַמִּנְיָן שֶׁלּוֹ הוּא קָדוֹשׁ,

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

PROOF

מִשּׁוּם הָכִי הָוְיוּ תְּשִׁיעִי וַעֲשִׂירִי מְקוּלְקָלִין,

that is why the ninth and tenth are spoiled,

PROOF

וְלָעֲשִׂירִי קָא קָרֵי לֵיהּ "תְּשִׁיעִי", וְלָאַחַד עָשָׂר "עֲשִׂירִי".

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

OBJECTION

אֶלָּא לְמַאן דְּאָמַר: לְמִנְיַן בְּהֵמוֹת הוּא קָדוֹשׁ,

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

OBJECTION

לַתְּשִׁיעִי "תְּשִׁיעִי" קָא קָרֵי לֵיהּ, וְלָעֲשִׂירִי "עֲשִׂירִי" קָא קָרֵי לֵיהּ!

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

RESOLUTION

אָמַר לָךְ רַבִּי יוֹחָנָן:

The Gemara answers: Rabbi Yochanan could say to you:

EXPLANATION

כִּי אָמֵינָא אֲנָא — הֵיכִי דְּאִיכַּוִּין לְאַפּוֹקֵי זוּגוֹת זוּגוֹת,

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

EXPLANATION

הֵיכָא דִּנְפַק מִמֵּילָא — לָא.

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

PROOF

תָּא שְׁמַע:

Come and hear a proof from a braisa:

BRAISA

מְנָאָן לְמַפְרֵעַ — עֲשִׂירִי שֶׁבִּמְנָיָן הוּא קָדוֹשׁ.

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

PROOF

בִּשְׁלָמָא לְמַאן דְּאָמַר לְמִנְיַן בְּהֵמוֹת הוּא קָדוֹשׁ — שַׁפִּיר,

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

OBJECTION

אֶלָּא לְמַאן דְּאָמַר לַמִּנְיָן שֶׁלּוֹ הוּא קָדוֹשׁ, עֲשִׂירִי "חַד" קָרֵי לֵיהּ!

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

RESOLUTION

אָמַר רָבָא: הוֹאִיל וְאִיתֵיהּ בְּמִנְיָנָא פָּרְסָאָה, דְּקָרוּ לְעַשְׂרָה "חַד".

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

מִשְׁנָה MISHNAH

MISHNAH

קָרָא לַתְּשִׁיעִי "עֲשִׂירִי", וְלָעֲשִׂירִי "תְּשִׁיעִי", וְלָאַחַד עָשָׂר "עֲשִׂירִי".

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

גְּמָרָא GEMARA

BRAISA

תָּנוּ רַבָּנַן:

The Rabbis taught in a Braisa:

QUESTION

מִנַּיִן שֶׁאִם קָרָא לַתְּשִׁיעִי ״עֲשִׂירִי״, וְלָעֲשִׂירִי ״תְּשִׁיעִי״, וְלָאַחַד עָשָׂר ״עֲשִׂירִי״, שֶׁשְּׁלָשְׁתָּן מְקוּדָּשִׁין?

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

PROOF

תַּלְמוּד לוֹמַר: ״וְכָל מַעְשַׂר בָּקָר וָצֹאן כֹּל אֲשֶׁר יַעֲבוֹר תַּחַת הַשָּׁבֶט הָעֲשִׂירִי יִהְיֶה קֹדֶשׁ״,

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

QUESTION

יָכוֹל שֶׁאֲנִי מְרַבֶּה אַף שְׁמִינִי וּשְׁנֵים עָשָׂר?

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

ANSWER

אָמְרַתְּ: הוֹאִיל וְהוּא קָדוֹשׁ, וְטָעוּתוֹ מִתְקַדֶּשֶׁת, מָה הוּא אֵינוֹ מְקוּדָּשׁ אֶלָּא בְּסָמוּךְ, אַף טָעוּתוֹ אֵינָהּ מִתְקַדֶּשֶׁת אֶלָּא בְּסָמוּךְ.

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

OBJECTION

וְהָתַנְיָא: מָה הוּא מְיוּחָד, אַף טָעוּתוֹ מְיוּחֶדֶת!

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

STATEMENT

תָּאנֵי תַּנָּא קַמֵּיהּ דְּרַבִּי יוֹחָנָן:

A Tanna recited this Braisa **before Rabbi Yochanan,**

EXPLANATION

הָא מַנִּי? רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן הִיא,

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

BRAISA

דְּתַנְיָא: רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן אוֹמֵר: לְעוֹלָם אֵין אַחַד עָשָׂר קָדוֹשׁ עַד שֶׁיִּשְׁתּוֹק בַּתְּשִׁיעִי, וְיִקְרָא לָעֲשִׂירִי ״תְּשִׁיעִי״, וְלָאַחַד עָשָׂר ״עֲשִׂירִי״.

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

cannot become holy.

EXPLANATION

סָבַר לַהּ כְּרַבִּי יְהוּדָה, דְּאָמַר: טָעוּת מַעֲשֵׂר תְּמוּרָה הָוֵי,

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

EXPLANATION

וְסָבַר לַהּ כַּאֲבוּהּ, דְּאָמַר: אֵין מֵימֵר חוֹזֵר וּמֵימֵר.

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

STATEMENT

אָמַר רָבָא: יָצְאוּ שְׁנַיִם בַּתְּשִׁיעִי, קָרָאן ״תְּשִׁיעִי״ — עֲשִׂירִי וְחוּלִּין מְעוֹרָבִין זֶה בָּזֶה,

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

EXPLANATION

עֲשִׂירִי מֵאֵלָיו קָדוֹשׁ, לַתְּשִׁיעִי ״תְּשִׁיעִי״ קָא קָרֵי לֵיהּ.

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

STATEMENT

קָרָאן ״עֲשִׂירִי״, עֲשִׂירִי וּתְשִׁיעִי מְעוֹרָבִין זֶה בָּזֶה.

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

EXPLANATION

מַאי טַעְמָא? ״עֲשִׂירִי״ קָא קָרֵי לְהוּ לְתַרְוַיְיהוּ.

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

STATEMENT

יָצְאוּ שְׁנַיִם בָּעֲשִׂירִי וְקָרָאן ״עֲשִׂירִי״, עֲשִׂירִי וְאַחַד עָשָׂר מְעוֹרָבִין זֶה בָּזֶה.

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

STATEMENT

קָרָאן ״אַחַד עָשָׂר״, עֲשִׂירִי וְחוּלִּין מְעוֹרָבִין זֶה בָּזֶה.

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

QUESTION

הָא תּוּ לְמָה לִי? הַיְינוּ הָךְ!

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

ANSWER

הָא קָא מַשְׁמַע לַן: דְּכֹל בַּת אַחַת תַּרְוַיְיהוּ קָא קָדְשִׁי, וְאַף עַל גַּב דְּלָא נָעֲקַר שֵׁם ״עֲשִׂירִי״ הֵימֶנּוּ.

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

STATEMENT

יָתֵיב רַב כָּהֲנָא וְקָאָמַר לֵיהּ לְהָא שְׁמַעְתָּא,

Rav Kahana sat and recited this teaching.

OBJECTION

אֲמַר לֵיהּ רַב אָשֵׁי לְרַב כָּהֲנָא: וַהֲלֹא לֹא נֶעֱקַר שֵׁם ״עֲשִׂירִי״ הֵימֶנּוּ, וּתְנַן זֶה הַכְּלָל: כָּל זְמַן שֶׁלֹּא נֶעֱקַר שֵׁם ״עֲשִׂירִי״ הֵימֶנּוּ — אֵין אַחַד עָשָׂר מְקוּדָּשׁ!

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

RESOLUTION

הָנֵי מִילֵּי בְּזֶה אַחַר זֶה, אֲבָל בְּבַת אַחַת — תַּרְוַיְיהוּ קָא קָדְשִׁי.

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

OBJECTION

זֶה אַחַר זֶה — בְּהֶדְיָא קָתָנֵי לַהּ: קָרָא לַתְּשִׁיעִי ״עֲשִׂירִי״, וְלָעֲשִׂירִי ״עֲשִׂירִי״, וְלָאַחַד עָשָׂר ״עֲשִׂירִי״ — אֵין אַחַד עָשָׂר מְקוּדָּשׁ.

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

QUESTION

״זֶה הַכְּלָל״ לְאֵיתּוּיֵי מַאי? לָאו לְאֵיתּוּיֵי בְּבַת אַחַת?

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

RESOLUTION

לָא, לְאֵיתּוּיֵי יָצָא עֲשִׂירִי וְלֹא דִּבֵּר, דְּהָא לֹא נֶעֱקַר שֵׁם ״עֲשִׂירִי״ הֵימֶנּוּ.

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

PROOF

דְּאִי לָא תֵּימָא הָכִי, הָא דְּתַנְיָא: יָצְאוּ שְׁנַיִם בָּעֲשִׂירִי, וְלֹא קָדַם אֶחָד מֵהֶן אֶת חֲבֵירוֹ, וּקְרָאָן ״עֲשִׂירִי״ — עֲשִׂירִי וְאַחַד עָשָׂר מְעוֹרָבִין זֶה בָּזֶה,

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

QUESTION

וַהֲלֹא לֹא נֶעֱקַר שֵׁם עֲשִׂירִי הֵימֶנּוּ!

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

ANSWER

אֶלָּא לָאו מִשּׁוּם דְּאָמְרִינַן: כֹּל בְּבַת אַחַת תַּרְוַיְיהוּ קָא קָדְשִׁי.

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

REFUTATION

אִי מִשּׁוּם הָא לָא אִירְיָא, הָכָא בְּמַאי עָסְקִינַן? דְּקָדֵים חַד מִינַּיְיהוּ וְאַפֵּיק לְרֵישֵׁיהּ, וְקָרְיֵיהּ ״אַחַד עָשָׂר״, וַהֲדַר אִיעָרוּב וּנְפוֹק בַּהֲדָדֵי, וּקְרִינְהוּ ״עֲשִׂירִי״, דְּהָא נֶעֱקַר שֵׁם עֲשִׂירִי הֵימֶנּוּ.

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

OBJECTION

וְהָא ״לֹא קָדַם״ קָתָנֵי!

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

RESOLUTION

מַאי ״לֹא קָדַם״? דַּהֲדַר אִיעָרוּב.

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

OBJECTION

וּכְמַאן? דְּלָא כְּרַבִּי, דְּאִי רַבִּי — הָאָמַר: ״אַחַד עָשָׂר״ לָא הָוֵי עֲקִירָה!

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

RESOLUTION

אֲפִילּוּ תֵּימָא רַבִּי, כִּי אָמַר רַבִּי הֵיכָא דְּאִית לֵיהּ בְּהֵמוֹת טוּבָא, דְּאָמְרִינַן: חַד עִישׂוֹרָא קָאָמַר, הָכָא דְּלֵית לֵיהּ בְּהֵמוֹת טְפֵי.

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

QUESTION

מַאי רַבִּי?

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

BRAISA

דְּתַנְיָא: קָרָא לַעֲשִׂירִי "אַחַד עָשָׂר", וְלָאַחַד עָשָׂר "עֲשִׂירִי" — אֵין אַחַד עָשָׂר קָדוֹשׁ, דִּבְרֵי רַבִּי.

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

BRAISA

רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה אוֹמֵר: אַחַד עָשָׂר קָדוֹשׁ.

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

BRAISA

כְּלָל אָמַר רַבִּי: כָּל זְמַן שֶׁלֹּא נֶעֱקַר שֵׁם עֲשִׂירִי הֵימֶנּוּ — אֵין אַחַד עָשָׂר קָדוֹשׁ.

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

EXPLANATION

אָמַר רָבָא: הָכָא בְּמַאי עָסְקִינַן? כְּגוֹן דְּאִית לֵיהּ בְּהֵמוֹת טוּבָא, דְּאָמְרִינַן: חַד עִישּׂוּרָא קָאָמַר.

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

STATEMENT

יָצְאוּ שְׁנַיִם בָּעֲשִׂירִי, תָּנֵי חֲדָא: יִרְעוּ, וְתַנְיָא אִידַךְ: יִקָּרִיבוּ, וְתַנְיָא אִידַךְ: יָמוּתוּ.

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

RESOLUTION

לָא קַשְׁיָא, הָא דְּתַנְיָא יִרְעוּ — רַבָּנַן הִיא, דְּאָמְרִי: אֵין מְבִיאִין קָדָשִׁים לְבֵית הַפְּסוּל"

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

SUMMARY

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

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

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.'