חוּמָּשׁ עִם רַשִׁ"י · ויצא · וְרְבִיעִי

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

VAYETZEI · 4TH ALIYAH

📖 CHAPTER PREVIEW

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

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

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

פָּסוּק א

Pasuk 1

וַיֵּלֶךְ רְאוּבֵן בִּימֵי קְצִיר חִטִּים וַיִּמְצָא דוּדָאִים בַּשָּׂדֶה וַיָּבֵא אֹתָם

And went Reuven harvest of in days of wheat and he found mandrakes in the field and he brought them

אֶל לֵאָה אִמּוֹ וַתֹּאמֶר רָחֵל אֶל לֵאָה תְּנִי נָא לִי מִדּוּדָאֵי בְּנֵךְ׃

to Leah his mother Leah And said to Rachel to me please give Leah your son from mandrakes of

רַשִׁ"י

בימי קציר חטים. לְהַגִּיד שִׁבְחָן שֶׁל שִׁבָטִים; שְׁעַת הַקָּצִיר הָיָה וְלֹא פָשַׁט

In the days of wheat harvest of To tell the praise of the tribes the time of the harvest it was and he did not stretch out

יָדוֹ בַּגָּזֵל לְהָבִיא חִטִּים וּשְׂעוֹרִים, אֶלָּא דְּבַר הַהֶפְקֵר, שֶׁאֵין אָדָם מַקְפִּיד בּוֹ׃

his hand in robbery to bring wheat or barley but a thing of ownerless property that no person is particular about it

רַשִׁ"י

דודאים. סִיגְלִי, עֵשֶׂב הוּא סנהדרין צ"ט , וּבִלְשׁוֹן יִשְׁמָעֵאל יַסְמִי"ן׃

dudaim violets a plant it is Sanhedrin 99 and in the language of Yishmael jasmine

פָּסוּק ב

Pasuk 2

וַתֹּאמֶר לָהּ הַמְעַט קַחְתֵּךְ אֶת אִישִׁי וְלָקַחַת גַּם אֶת דוּדָאֵי בְּנִי

And she said to her Is it little your taking — my husband and to take also — the mandrakes of my son

וַתֹּאמֶר רָחֵל לָכֵן יִשְׁכַּב עִמָּךְ הַלַּיְלָה תַּחַת דוּדָאֵי בְּנֵךְ׃

And she said Rachel therefore he shall lie with you tonight in exchange for the mandrakes of your son

רַשִׁ"י

ולקחת גם את דודאי בני. בְּתִמְיָהּ, וְלַעֲשׂוֹת עוֹד זֹאת לִקַּח גַּם אֶת דוּדָאֵי
the mandrakes of — also to take this further and to do is it a wonder my son the mandrakes of — also and to take

בְּנִי; וְתַרְגּוּמוֹ וּלְמֵיסַב:
and to take and its translation my son

רַשִׁ"י

לכן ישכב עמך הלילה. שֶׁלִּי הָיְתָה שְׁכִיבַת לַיְלָה זוֹ, וַאֲנִי נוֹתְנָהּ לָךְ תַּחַת
in exchange for to you give it and I this night the lying of was Mine tonight with you he shall lie Therefore

דּוּדָאֵי בְּנֵךְ, וּלְפִי שֶׁזִּלְזְלָה בְּמִשְׁכַּב הַצַּדִּיק לֹא זָכְתָה לְהִקָּבֵר
to be buried merit she did not the righteous man the cohabitation of that she belittled And because your son the mandrakes of

עִמּוֹ נדה ל"א :
thirty Niddah with him

פָּסוּק ג

Pasuk 3

וַיָּבֹא יַעֲקֹב מִן הַשָּׂדֶה בָּעֶרֶב וַתֵּצֵא לֵאָה לִקְרָאתוֹ וַתֹּאמֶר אֵלַי
to me and she said to meet him Leah and went out in the evening the field from Yaakov and came

תָּבוֹא כִּי שָׂכֹר שְׂכַרְתִּיךְ בְּדוּדָאֵי בְנִי וַיִּשְׁכַּב עִמָּהּ בַּלַּיְלָה הוּא:
that in the night with her and he lay my son with the mandrakes of I have hired you hiring for you shall come

רַשִׁ"י

שכר שכרתיך. נָתַתִּי לְרָחֵל שְׂכָרָהּ:
her reward to Rachel I gave I hired you hiring

רַשִׁ"י

בלילה הוא. הַקָּבָ"ה סִיְּעוֹ, שֶׁיָּצָא מִשָּׁם יִשָּׂשכָר בראשית רבה :
In the night that the Holy One Blessed be He helped him that came forth from there Yissachar Bereshis Rabbah

פָּסוּק ד

Pasuk 4

וַיִּשְׁמַע אֱלֹהִים אֶל לֵאָה וַתַּהַר וַתֵּלֶד לְיַעֲקֹב בֵּן חֲמִישִׁי:
a fifth a son to Yaakov and she bore and she conceived Leah to God And listened

רַשִׁ"י

וישמע אלהים אל לאה. שֶׁהָיְתָה מִתְאַוָּה וּמְחַזֶּרֶת לְהַרְבּוֹת שְׁבָטִים:
tribes to increase and seeking eagerly desiring for she was Leah to God And heard

פָּסוּק ה

Pasuk 5

וַתֹּאמֶר לֵאָה נָתַן אֱלֹהִים שְׂכָרִי אֲשֶׁר נָתַתִּי שִׁפְחָתִי לְאִישִׁי וַתִּקְרָא
and she called to my husband my maidservant I gave because my reward God has given Leah And said

שְׁמוֹ יִשָּׂשכָר׃

Issachar his name

פָּסוּק ו

Pasuk 6

וַתַּהַר עוֹד לֵאָה וַתֵּלֶד בֵּן שִׁשִּׁי לְיַעֲקֹב׃

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

פָּסוּק ז

Pasuk 7

וַתֹּאמֶר לֵאָה זְבָדַנִי אֱלֹהִים אֹתִי זֵבֶד טוֹב הַפַּעַם יִזְבְּלֵנִי אִישִׁי

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

כִּי יָלַדְתִּי לוֹ שִׁשָּׁה בָנִים וַתִּקְרָא אֶת שְׁמוֹ זְבֻלוּן׃

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

רַשִׁ"י

זבד טוב. כְּתַרְגּוּמוֹ׃

as its translation good dowry

רַשִׁ"י

יזבלני. לְ' בֵּית זְבֶל מלכים א ח' י"ג , הירבריי"א בְּלַעַז, בֵּית מָדוֹר,

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

מֵעַתָּה לֹא תִהֶא עִקַּר דִּירָתוֹ אֶלָּא עִמִּי שֶׁיֵּשׁ לִי בָּנִים כְּנֶגֶד כָּל נָשָׁיו׃

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

פָּסוּק ח

Pasuk 8

וְאַחַר יָלְדָה בַּת וַתִּקְרָא אֶת שְׁמָהּ דִּינָה׃

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

רַשִׁ"י

דינה. פֵּרְשׁוּ רַבּוֹתֵינוּ שֶׁדָּנָה לֵאָה דִּין בְּעַצְמָהּ, אִם זֶה זָכָר לֹא תִהֶא רָחֵל אֲחוֹתִי

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

כְּאַחַת הַשְּׁפָחוֹת, וְהִתְפַּלְּלָה עָלָיו וְנֶהְפַּךְ לִנְקֵבָה ברכות ס' :

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

פָּסוּק ט

Pasuk 9

וַיִּזְכֹּר אֱלֹהִים אֶת רָחֵל וַיִּשְׁמַע אֵלֶיהָ אֱלֹהִים וַיִּפְתַּח אֶת רַחְמָהּ׃

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

רַשִׁ"י

ויזכור אלהים את רחל. זָכַר לָהּ שֶׁמָּסְרָה סִימָנֶיהָ לַאֲחוֹתָהּ

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

וְשֶׁהָיְתָה מְצֻרָה שֶׁמָּא תַּעֲלֶה בְּגוֹרָלוֹ שֶׁל עֵשָׂו, שֶׁמָּא יְגָרְשֶׁנָּה יַעֲקֹב לְפִי

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

שֶׁאֵין לָהּ בָּנִים, וְאַף עֵשָׂו הָרָשָׁע כָּךְ עָלָה בְּלִבּוֹ כְּשֶׁשָּׁמַע שֶׁאֵין לָהּ

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

בָּנִים; הוּא שֶׁיִּסֵּד הָאַדְמוֹן הַפַּיְטָן כְּבָר שֶׁלֹּא חָלָה, צָבָה לְקַחְתָּהּ

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

לוֹ וְנִתְבַּהֲלָה׃

for himself and she became terrified

פָּסוּק י

Pasuk 10

וַתַּהַר וַתֵּלֶד בֵּן וַתֹּאמֶר אָסַף אֱלֹהִים אֶת חֶרְפָּתִי׃

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

רַשִׁ״י

אסף. הִכְנִיסָהּ בְּמָקוֹם שֶׁלֹּא תֵרָאֶה, וְכֵן אֶסֹּף חֶרְפָּתֵנוּ ישעיהו ד' , וְלֹא

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

יֵאָסֵף הַבַּיְתָה שמות ט' , אָסְפוּ נָגְהָם יואל ד' , וְיֵרֵחַךְ לֹא

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

יֵאָסֵף ישעיהו ס' – לֹא יִטָּמֵן׃

be hidden shall not 60 Yeshayahu be gathered

רַשִׁ״י

חרפתי. שֶׁהָיִיתִי לְחֶרְפָּה שֶׁאֲנִי עֲקָרָה וְהָיוּ אוֹמְרִים עָלַי שֶׁאֶעֱלֶה לְחֶלְקוֹ שֶׁל

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

עֵשָׂו הָרָשָׁע. וְאַגָּדָה: כָּל זְמַן שֶׁאֵין לָאִשָּׁה בֵּן, אֵין לָהּ בְּמִי לִתְלוֹת

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

סַרְחוֹנָהּ, מְשֻׁיָּשׁ לָהּ בֵּן תּוֹלָה בּוֹ: מִי שִׁבֵּר כְּלִי זֶה? בִּנְךָ. מִי אָכַל תְּאֵנִים אֵלּוּ?

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

בִּנְךָ׃

your son

פָּסוּק יא

Pasuk 11

וַתִּקְרָא אֶת שְׁמוֹ יוֹסֵף לֵאמֹר יֹסֵף יְהוָה לִי בֵּן אַחֵר׃

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

רַשִׁ״י

יסף ה' לי בן אחר. יוֹדַעַת הָיְתָה בִּנְבוּאָה שֶׁאֵין יַעֲקֹב עָתִיד לְהַעֲמִיד אֶלָּא

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

שְׁנֵים עָשָׂר שְׁבָטִים, אָמְרָה יְהִי רָצוֹן שֶׁאוֹתוֹ שֶׁהוּא עָתִיד לְהַעֲמִיד יְהֵא מִמֶּנִּי, לְכָךְ

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

לֹא נִתְפַּלְּלָה אֶלָּא עַל בֵּן אַחֵר׃

another a son for except did she pray not

פָּסוּק יב

Pasuk 12

וַיְהִי כַּאֲשֶׁר יָלְדָה רָחֵל אֶת יוֹסֵף וַיֹּאמֶר יַעֲקֹב אֶל לָבָן שַׁלְּחֵנִי וְאֵלְכָה אֶל

to and I will go send me Lavan to Yaakov and said Yosef — Rachel bore when and it was

מְקוֹמִי וְלְאַרְצִי׃

and to my land my place

רַ"שִׁ"י

כאשר ילדה רחל את יוסף. מִשֶּׁנּוֹלַד שִׂטְנוֹ שֶׁל עֵשָׂו, שֶׁנֶּאֱמַר וְהָיָה בֵּית

the house of and shall be as it is said Esav of his adversary from when was born Yosef — Rachel bore when

יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף לֶהָבָה וּבֵית עֵשָׂו לְקַשׁ עובדיה א' , אֵשׁ בְּלֹא לֶהָבָה

a flame without fire 1 Ovadiah for stubble Esav and the house of a flame Yosef and the house of fire Yaakov

אֵינוֹ שׁוֹלֵט לְמֶרְחוֹק, מִשֶּׁנּוֹלַד יוֹסֵף בָּטַח יַעֲקֹב בְּהַקָּבָ"ה וְרָצָה לָשׁוּב׃

to return and wished in the Holy One Blessed be He Yaakov trusted Yosef from when was born from afar rule does not

פָּסוּק יג

Pasuk 13

תְּנָה אֶת נָשַׁי וְאֶת יְלָדַי אֲשֶׁר עָבַדְתִּי אֹתְךָ בָּהֶן וְאֵלֵכָה כִּי אַתָּה יָדַעְתָּ

know you for and I shall go for them you I served whom my children and — my wives — give

אֶת עֲבֹדָתִי אֲשֶׁר עֲבַדְתִּיךָ׃

I have served you that my service —

רַ"שִׁ"י

תנה את נשי וגו'. אֵינִי רוֹצֶה לָצֵאת כִּי אִם בִּרְשׁוּת׃

with permission · except to leave want I do not etc. my wives — Give

פָּסוּק יד

Pasuk 14

וַיֹּאמֶר אֵלָיו לָבָן אִם נָא מָצָאתִי חֵן בְּעֵינֶיךָ נִחַשְׁתִּי וַיְבָרְכֵנִי

and Hashem blessed me I have divined in your eyes favor I have found please If Lavan to him And he said

יְהוָה בִּגְלָלֶךָ׃

for your sake Hashem

רַ"שִׁ"י

נחשתי. מְנַחֵשׁ הָיָה, נִסִּיתִי בְּנִחוּשׁ שֶׁלִּי שֶׁעַל יָדְךָ בָּאָה לִי בְּרָכָה; כְּשֶׁבָּאתָ

when you came a blessing to me came your hand that through of mine by divination I discovered he was a diviner I have divined

לְכָאן לֹא הָיוּ לִי בָנִים, שֶׁנֶּאֱמַר וְהִנֵּה רָחֵל בִּתּוֹ בָּאָה עִם הַצֹּאן בראשית כ"ט:ו' 29 Bereshis the flock with is coming his daughter Rachel and behold as it is said sons to me were not to here

, אֶפְשַׁר יֵשׁ לוֹ בָנִים וְהוּא שׁוֹלֵחַ בִּתּוֹ אֵצֶל הָרוֹעִים? עַכְשָׁיו הָיוּ לוֹ

there were now the shepherds among his daughter sends and he sons to him there are is it possible 6

בָּנִים, שֶׁנֶּאֱמַר וַיִּשְׁמַע אֶת דִּבְרֵי בְנֵי לָבָן שם ל"א :

there Lavan the sons of the words of — and he heard as it is said sons to him

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף ס״א ע״א

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

📖 THE SUGYA

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

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

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

עַמּוּד א׳ DAF 61AA

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳

MISHNAH:

MISHNAH

הַלּוֹקֵחַ עוּבַּר חֲמוֹרוֹ שֶׁל נָכְרִי,

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

MISHNAH

וְהַמּוֹכֵר לוֹ, אַף עַל פִּי שֶׁאֵינוֹ רַשַּׁאי,

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

MISHNAH

הַמִּשְׁתַּתֵּף לוֹ,

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

MISHNAH

וְהַמְקַבֵּל הֵימֶנּוּ,

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

MISHNAH

וְהַנּוֹתֵן לוֹ בְּקַבָּלָה —

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

MISHNAH

פָּטוּר מִן הַבְּכוֹרָה,

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

MISHNAH

שֶׁנֶּאֱמַר: "בְּיִשְׂרָאֵל", אֲבָל לֹא בַּאֲחֵרִים.

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

גְּמָרָא GEMARA

GEMARA

גְּמָ׳

GEMARA:

QUESTION

כָּל הָנֵי לְמָה לִי?

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

ANSWER

צְרִיכִי,

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

EXPLANATION

דְּאִי תְּנָא לוֹקֵחַ — הֲוָה אָמֵינָא מִשּׁוּם דְּקָא מַיְיתֵי לַהּ לִקְדוּשָּׁה,

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

EXPLANATION

אֲבָל מוֹכֵר דְּקָא מַפְקַע לַהּ מִקְּדוּשָּׁה — אֵימָא לִיקְנְסֵיהּ,

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

EXPLANATION

קָא מַשְׁמַע לַן.

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

QUESTION

וְהַמִּשְׁתַּתֵּף לוֹ, לְמָה לִי?

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

ANSWER

לְאַפּוֹקֵי מִדְּרַבִּי יְהוּדָה, דְּאָמַר: שׁוּתָּפוּת גּוֹי חַייֶבֶת בִּבְכוֹרָה,

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

EXPLANATION

קָמַשְׁמַע לַן דִּפְטוּרָה מִן הַבְּכוֹרָה.

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

QUESTION

וְהַמְקַבֵּל, לְמָה לִי?

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

ANSWER

מִשּׁוּם דְּקָא בָּעֵי לְמִיתְנֵי וְהַנּוֹתֵן לוֹ בְּקַבָּלָה.

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

QUESTION

וְהַנּוֹתֵן לוֹ בְּקַבָּלָה, לְמָה לִי?

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

ANSWER

אִיצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמִינָא: הוֹאִיל וְעִיקַּר בְּהֵמָה דְּיִשְׂרָאֵל הִיא, לִיקְנְסֵיהּ,

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

EXPLANATION

דִּלְמָא אָתֵי לְאִיחַלּוֹפֵי בִּבְהֵמָה אַחֲרִיתִי,

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

EXPLANATION

קָמַשְׁמַע לַן.

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

STATEMENT

תְּנַן הָתָם:

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

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי יְהוּדָה מַתִּיר בַּשְּׁבוּרָה, בֶּן בְּתֵירָא מַתִּיר בַּסּוּס.

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

גְּמָרָא GEMARA

QUESTION

אִיבַּעְיָא לְהוּ:

A dilemma was raised to them in the bais medrash:

QUESTION

עוּבָּר מָה לִי אָמַר רַבִּי יְהוּדָה?

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

EXPLANATION

טַעְמָא דְּרַבִּי יְהוּדָה הָתָם דְּשָׁרֵי, מִשּׁוּם דִּשְׁבוּרָה, עוּבָּר נָמֵי שָׁבוּר הוּא.

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

EXPLANATION

אוֹ דִלְמָא: שְׁבוּרָה לָאו הַיְינוּ אוֹרְחֵיהּ, אֲבָל עוּבָּר, כֵּיוָן דְּהַיְינוּ אוֹרְחֵיהּ, לָאו שָׁבוּר הוּא?

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

PROOF

תָּא שְׁמַע:

Come and hear a resolution from our Mishnah:

PROOF

וְהַמּוֹכֵר לוֹ, אַף עַל פִּי שֶׁאֵינוֹ רַשַּׁאי.

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

INFERENCE

וְלָא פְּלִיג רַבִּי יְהוּדָה.

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

OBJECTION

וְלִיטַעְמָיךְ, הַמִּשְׁתַּתֵּף לוֹ, וְהַמְקַבֵּל מִמֶּנּוּ, וְהַנּוֹתֵן לוֹ בְּקַבָּלָה, דְּלָא קָתָנֵי — הָכִי נָמֵי דְּלָא פְּלִיג?

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

REFUTATION

אֶלָּא — פְּלִיג, וְלָא קָתָנֵי.

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

RESOLUTION

הָכָא נָמֵי — פְּלִיג, וְלָא קָתָנֵי.

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

PROOF

תָּא שְׁמַע:

Come and hear a resolution from a Braisa:

BRAISA

רַבִּי יְהוּדָה אוֹמֵר, הַמְקַבֵּל בְּהֵמָה מִן הַגּוֹי וְיָלְדָה — מַעֲלִין אוֹתוֹ בְּשָׁוְויוֹ, וְנוֹתֵן חֲצִי דָּמָיו לַכֹּהֵן.

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

BRAISA

וְהַנּוֹתֵן לוֹ בְּקַבָּלָה, אַף עַל פִּי שֶׁאֵינוֹ רַשַּׁאי — קוֹנְסִים אוֹתוֹ עַד עֲשָׂרָה בְּדָמָיו, וְנוֹתֵן כָּל דָּמָיו לַכֹּהֵן.

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

עמוד ב׳ DAF 61AB

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳

MISHNAH:

MISHNAH

הַלּוֹקֵחַ עוּבַּר חֲמוֹרוֹ שֶׁל נָכְרִי,

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

MISHNAH

וְהַמּוֹכֵר לוֹ, אַף עַל פִּי שֶׁאֵינוֹ רַשַּׁאי,

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

MISHNAH

הַמִּשְׁתַּתֵּף לוֹ,

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

MISHNAH

וְהַמְקַבֵּל הֵימֶנּוּ,

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

MISHNAH

וְהַנּוֹתֵן לוֹ בְּקַבָּלָה —

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

MISHNAH

פָּטוּר מִן הַבְּכוֹרָה,

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

MISHNAH

שֶׁנֶּאֱמַר: "בְּיִשְׂרָאֵל", אֲבָל לֹא בַּאֲחֵרִים.

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

גְּמָרָא GEMARA

QUESTION

גְּמִ׳ כָּל הָנֵי לְמָה לִי?

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

ANSWER

צְרִיכִי,

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

EXPLANATION

דְּאִי תְּנָא לוֹקֵחַ —

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

EXPLANATION

הֲוָה אָמֵינָא מִשּׁוּם דְּקָא מַיְיתֵי לַהּ לִקְדוּשָּׁה,

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

EXPLANATION

אֲבָל מוֹכֵר דְּקָא מַפְקַע לַהּ מִקְּדוּשָּׁה —

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

EXPLANATION

אֵימָא לִיקְנְסֵיהּ,

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

EXPLANATION

קָא מַשְׁמַע לַן.

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

QUESTION

וְהַמִּשְׁתַּתֵּף לוֹ, לְמָה לִי?

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

ANSWER

לְאַפּוֹקֵי מִדְּרַבִּי יְהוּדָה, דְּאָמַר: שׁוּתָּפוּת גּוֹי חַייֶבֶת בִּבְכוֹרָה,

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

EXPLANATION

קָמַשְׁמַע לַן דִּפְטוּרָה מִן הַבְּכוֹרָה.

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

QUESTION

וְהַמְקַבֵּל, לְמָה לִי?

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

ANSWER

מִשּׁוּם דְּקָא בָּעֵי לְמֵיתְנֵי וְהַנּוֹתֵן לוֹ בְּקַבָּלָה.

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

QUESTION

וְהַנּוֹתֵן לוֹ בְּקַבָּלָה, לְמָה לִי?

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

ANSWER

אִיצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמֵינָא:

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

EXPLANATION

הוֹאִיל וְעִיקַּר בְּהֵמָה דְּיִשְׂרָאֵל הִיא,

Since the primary animal belongs to a Jew,

EXPLANATION

לִיקְנְסֵיהּ,

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

EXPLANATION

דִּלְמָא אָתֵי לְאֵיחַלּוֹפֵי בִּבְהֵמָה אַחֲרִיתִי,

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

EXPLANATION

קָמַשְׁמַע לַן.

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

PROOF

תְּנַן הָתָם:

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

BRAISA

רַבִּי יְהוּדָה מַתִּיר בַּשְּׁבוּרָה,

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

BRAISA

בֶּן בְּתֵירָא מַתִּיר בַּסּוּס.

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

QUESTION

אִיבַּעְיָא לְהוּ:

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

QUESTION

עוּבָּר מָה לִי אָמַר רַבִּי יְהוּדָה?

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

QUESTION

טַעְמָא דְּרַבִּי יְהוּדָה הָתָם דְּשָׁרֵי, מִשּׁוּם דִּשְׁבוּרָה, עוּבָּר נָמֵי שָׁבוּר הוּא.

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

QUESTION

אוֹ דִלְמָא: שְׁבוּרָה לָאו הַיְינוּ אוֹרְחֵיהּ,

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

QUESTION

אֲבָל עוּבָּר, כֵּיוָן דְּהַיְינוּ אוֹרְחֵיהּ, לָאו שָׁבוּר הוּא?

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

PROOF

תָּא שְׁמַע:

Come and hear a resolution from our Mishnah:

PROOF

וְהַמּוֹכֵר לוֹ, אַף עַל פִּי שֶׁאֵינוֹ רַשַּׁאי.

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

INFERENCE

וְלָא פְּלִיג רַבִּי יְהוּדָה.

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

OBJECTION

וְלִיטַעְמָיךְ,

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

OBJECTION

הַמִּשְׁתַּתֵּף לוֹ, וְהַמְקַבֵּל מִמֶּנּוּ, וְהַנּוֹתֵן לוֹ בְּקַבָּלָה,

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

OBJECTION

דְּלָא קָתָנֵי — הָכִי נָמֵי דְּלָא פְּלִיג?

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

REFUTATION

אֶלָּא — פְּלִיג, וְלָא קָתָנֵי.

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

RESOLUTION

הָכָא נָמֵי — פְּלִיג, וְלָא קָתָנֵי.

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

PROOF

תָּא שְׁמַע:

Come and hear another proof from a Braisa:

BRAISA

רַבִּי יְהוּדָה אוֹמֵר, הַמְקַבֵּל בְּהֵמָה מִן הַגּוֹי וְיָלְדָה —

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

BRAISA

מַעֲלִין אוֹתוֹ בְּשָׁוְויוֹ, וְנוֹתֵן חֲצִי דָּמָיו לַכֹּהֵן.

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

BRAISA

וְהַנּוֹתֵן לוֹ בְּקַבָּלָה, אַף עַל פִּי שֶׁאֵינוֹ רַשַּׁאי —

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

BRAISA

קוֹנְסִים אוֹתוֹ עַד עֲשָׂרָה בְּדָמָיו,

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

BRAISA

וְנוֹתֵן כָּל דָּמָיו לַכֹּהֵן.

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

SUMMARY

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

לְמַעֲשֶׂה · WHAT TO TAKE HOME

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

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

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

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.'