חוּמָּשׁ עִם רַשִּׁ"י · וישלח · חֲמִישִׁי

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

VAYISHLACH · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the Torah tells over the painful story of Dinah being taken by Shechem the son of Hamor. After Shechem defiles her, he and his father come to Yaakov Avinu and his sons with a proposal to intermarry and share their land and wealth. Yaakov's sons respond with wisdom and strategy, telling the people of Shechem that they can only merge with them if every male in the city undergoes a bris milah. Shechem and Hamor persuade their townsmen to agree, emphasizing the financial gain of partnering with Yaakov's family.

On the third day after the milah, while the men of the city are weak and in pain, Shimon and Levi step up to defend their sister's honor. They enter the city, put the males of Shechem to the sword, and rescue Dinah. Afterwards, Hashem instructs Yaakov to travel to Beis El to fulfill his vow and build an altar. Yaakov has his household remove any foreign idols and purify themselves, and Hashem casts a dread upon the surrounding nations so they do not pursue them. Upon reaching Beis El, Hashem appears to Yaakov once again, blessing him and affirming his name as Yisrael.

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

פָּסוּק א

Pasuk 1

וַתֵּצֵא דִינָה בַּת לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב לִרְאוֹת בִּבְנוֹת
and went out Dinah daughter of Leah whom she had borne to Yaakov to see among the daughters of

הָאָרֶץ׃
the land

רַשִּׁ"י

בת לאה. בַּת לֵאָה וְלֹא בַּת יַעֲקֹב? אֶלָּא עַל שֵׁם יְצִיאָתָהּ נִקְרֵאת בַּת
the daughter of Leah and not the daughter of Yaakov rather on account of her going out she is called the daughter of

לֵאָה, שֶׁאַף הִיא יְצֵאנִית הָיְתָה בראשית רבה , שֶׁנֶּאֱמַר וַתֵּצֵא לֵאָה לִקְרָאתוֹ
Leah that even she a goer-out was Bereishis Rabbah as it is said and went out Leah to meet him

וְעָלֶיהָ מָשְׁלוּ הַמָּשָׁל כְּאִמָּהּ כִּבְתָּהּ ׃
and about her they coined the proverb like her mother so her daughter

פָּסוּק ב

Pasuk 2

וַיַּרְא אֹתָהּ שְׁכֶם בֶּן חֲמוֹר הַחִוִּי נְשִׂיא הָאָרֶץ וַיִּקַּח אֹתָהּ וַיִּשְׁכַּב אֹתָהּ
And saw her Shechem son of Chamor the Chivvite prince of the land and took her and lay with her

וַיְעַנֶּהָ׃
and afflicted her

רַשִׁ"י

וישכב אתה. כְּדַרְכָּהּ:

and he lay with her in her manner

רַשִׁ"י

ויענה. שֶׁלֹּא כְדַרְכָּהּ בראשית רבה :

and he afflicted her that [was] not according to her manner Bereshis Rabbah

פָּסוּק ג

Pasuk 3

וַתִּדְבַּק נַפְשׁוֹ בְּדִינָה בַּת יַעֲקֹב וַיֶּאֱהַב אֶת הַנַּעַר וַיְדַבֵּר עַל לֵב הַנַּעֲרָ:

And cleaved his soul to Dinah daughter of Yaakov and he loved — the maiden and he spoke to the heart of

רַשִׁ"י

על לב הנערה. דְּבָרִים הַמִּתְיַשְּׁבִים עַל הַלֵּב; רְאִי, אָבִיךְ בְּחֶלְקַת שָׂדֶה קְטַנָּה

To the heart of the maiden words that settle upon the heart see your father for a plot of field small

כַּמָּה מָמוֹן בִּזְבֵּז, אֲנִי אֲשִׂיאֵךְ וְתִקְנֶה הָעִיר וְכָל שְׂדוֹתֶיהָ:

how much money he spent I will marry you and will acquire the city and all its fields

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר שְׁכֶם אֶל חֲמוֹר אָבִיו לֵאמֹר קַח לִי אֶת הַיַּלְדָּה הַזֹּאת לְאִשָּׁה:

And said Shechem to Chamor his father saying take — for me the girl this for a wife

פָּסוּק ה

Pasuk 5

וְיַעֲקֹב שָׁמַע כִּי טִמֵּא אֶת דִּינָה בִתּוֹ וּבָנָיו הָיוּ אֶת מִקְנֵהוּ בַּשָּׂדֶה

and Yaakov heard that he defiled — Dinah his daughter and his sons were with his livestock in the field

וְהֶחֱרִשׁ יַעֲקֹב עַד בֹּאָם:

and kept silent Yaakov until their coming

פָּסוּק ו

Pasuk 6

וַיֵּצֵא חֲמוֹר אֲבִי שְׁכֶם אֶל יַעֲקֹב לְדַבֵּר אִתּוֹ:

And went out Chamor the father of Shechem to Yaakov to speak with him

פָּסוּק ז

Pasuk 7

וּבְנֵי יַעֲקֹב בָּאוּ מִן הַשָּׂדֶה כְּשָׁמְעָם וַיִּתְעַצְּבוּ הָאֲנָשִׁים

And the sons of Yaakov came from the field when they heard and were distressed the men

וַיִּחַר לָהֶם מְאֹד כִּי נְבָלָה עָשָׂה בְיִשְׂרָאֵל לִשְׁכַּב אֶת
and burned with anger to them very because an outrage he committed in Yisrael to lie with

בַּת יַעֲקֹב וְכֵן לֹא יֵעָשֶׂה׃
the daughter of Yaakov and so not it ought to be done

רַשִׁ״י

וכן לא יעשה. לְעַנּוֹת אֶת הַבְּתוּלוֹת, שֶׁהָאֻמּוֹת גָּדְרוּ עַצְמָן מִן הָעֲרָיוֹת עַל
and thus not it should be done to afflict — the maidens for the nations fenced themselves from unchastity by

יְדֵי הַמַּבּוּל בראשית רבה׃
means of the Flood Bereshis Rabbah

פָּסוּק ח

Pasuk 8

וַיְדַבֵּר חֲמוֹר אִתָּם לֵאמֹר שְׁכֶם בְּנִי חָשְׁקָה נַפְשׁוֹ בְּבִתְּכֶם תְּנוּ נָא אֹתָהּ
And spoke Chamor with them saying Shechem my son longs his soul for your daughter give please her

לוֹ לְאִשָּׁה׃
to him for a wife

רַשִׁ״י

חשקה. חָפְצָה׃
desires desires

פָּסוּק ט

Pasuk 9

וְהִתְחַתְּנוּ אֹתָנוּ בְּנֹתֵיכֶם תִּתְּנוּ לָנוּ וְאֶת בְּנֹתֵינוּ תִּקְחוּ לָכֶם׃
And intermarry with us your daughters you shall give to us and — our daughters you shall take for yourselves

פָּסוּק י

Pasuk 10

וְאִתָּנוּ תֵּשֵׁבוּ וְהָאָרֶץ תִּהְיֶה לִפְנֵיכֶם שְׁבוּ וּסְחָרוּהָ וְהֵאָחֲזוּ בָּהּ׃
and with us you shall dwell and the land shall be before you settle and trade in it and acquire holdings in it

פָּסוּק יא

Pasuk 11

וַיֹּאמֶר שְׁכֶם אֶל אָבִיהָ וְאֶל אַחֶיהָ אֶמְצָא חֵן בְּעֵינֵיכֶם וַאֲשֶׁר תֹּאמְרוּ
And he said Shechem to her father and to her brothers may I find favor in your eyes and whatever you will say

אֵלַי אֶתֵּן׃
to me I will give

פָּסוּק יב

Pasuk 12

הַרְבּוּ עָלַי מְאֹד מֹהַר וּמַתָּן וְאֶתְּנָה כַּאֲשֶׁר תֹּאמְרוּ אֵלַי וּתְנוּ לִי אֶת
Increase upon me very much bride-price and gifts and I will give just as you say to me and give to me —

הַנַּעֲרָ לְאִשָּׁה׃

the maiden for a wife

רַשִׁ״י

מהר. כְּתֻבָּה׃

dowry a Ketubah

פָּסוּק יג

Pasuk 13

וַיַּעֲנוּ בְנֵי יַעֲקֹב אֶת שְׁכֶם וְאֶת חֲמוֹר אָבִיו בְּמִרְמָה וַיְדַבֵּרוּ אֲשֶׁר

And answered the sons of Yaakov — Shechem and — Chamor his father with guile and spoke because

טִמֵּא אֶת דִּינָה אֲחֹתָם׃

he defiled — Dinah their sister

רַשִׁ״י

במרמה. בְּחָכְמָה׃

With guile with wisdom

רַשִׁ״י

אשר טמא. הַכָּתוּב אוֹמֵר שֶׁלֹּא הָיְתָה רְמִיָּה, שֶׁהֲרֵי טִמֵּא אֶת דִּינָה אֲחוֹתָם

Because he had defiled Scripture says that not there was deception for behold he defiled — Dinah their sister

בראשית רבה׃

Bereishis Rabbah

פָּסוּק יד

Pasuk 14

וַיֹּאמְרוּ אֲלֵיהֶם לֹא נוּכַל לַעֲשׂוֹת הַדָּבָר הַזֶּה לָתֵת אֶת אֲחֹתֵנוּ לְאִישׁ אֲשֶׁר

And they said to them Not can we to do the thing this to give — our sister to a man who

לוֹ עָרְלָה כִּי חֶרְפָּה הִוא לָנוּ׃

to him uncircumcision for a disgrace it is to us

רַשִׁ״י

חרפה הוא. שֶׁמֶץ פְּסוּל הוּא אֶצְלֵנוּ; הַבָּא לְחָרֵף חֲבֵרוֹ הוּא אוֹמֵר לוֹ עָרֵל אַתָּה אוֹ בֶּן עָרֵל. חֶרְפָּה בְּכָל מָקוֹם גְּדוּפָה׃

a disgrace it is a trace of flaw it is among us; one who comes to revile his fellow he says to him an uncircumcised person are you or the son of an uncircumcised person in every disgrace place reviling

פָּסוּק טו

Pasuk 15

אַךְ בְּזֹאת נֵאוֹת לָכֶם אִם תִּהְיוּ כָמֹנוּ לְהִמּוֹל לָכֶם כָּל זָכָר׃

Only with this we will agree to you if you will become like us to circumcise for you every male

רַשִׁ״י

נאות לכם. נִתְרַצֶּה לָכֶם, לְשׁוֹן וַיֵּאֹתוּ מלכים ב י״ב׃

We will consent unto you we will agree to you an expression of and they consented Kings II 12

רַ״שִׁ״י

להמול. לִהְיוֹת נִמּוֹל. אֵינוֹ לְשׁוֹן לִפְעֹל אֶלָּא לְשׁוֹן לְהִפָּעֵל:

To be circumcised — to be circumcised — it is not an expression of active verb but rather an expression of passive verb

פָּסוּק ט ז

Pasuk 16

וְנָתַנּוּ אֶת בְּנֹתֵינוּ לָכֶם וְאֶת בְּנֹתֵיכֶם נִקַּח לָנוּ וְיָשַׁבְנוּ

And we will give — our daughters — to you and — your daughters we will take for ourselves and we will dwell

אִתְּכֶם וְהָיִינוּ לְעַם אֶחָד:

with you and we will become into a people one

רַ״שִׁ״י

ונתנו. נו״ן שְׁנִיָּה מְדֻגֶּשֶׁת לְפִי שֶׁהִיא מְשַׁמֶּשֶׁת בִּמְקוֹם שְׁתֵּי נוּנִי״ן, וְנָתַנּוּ:

And we will give — the letter nun second — is dageshed because that it serves in place of two nuns — and we will give

רַ״שִׁ״י

ואת בנתיכם נקח לנו. אַתָּה מוֹצֵא בַּתְּנַאי שֶׁאָמַר חֲמוֹר לְיַעֲקֹב וּבִתְשׁוּבַת

And — your daughters we will take — to us — find — in the proposal that stated — Chamor — to Yaakov — and in the answer of

בְּנֵי יַעֲקֹב לַחֲמוֹר, שֶׁתָּלוּ הַחֲשִׁיבוּת בִּבְנֵי יַעֲקֹב לִקַּח בְּנוֹת שְׁכֶם אֶת

the sons of — Yaakov — to Chamor — that they hung — the importance — on the sons of — Yaakov — to take — the daughters of — Shechem —

שֶׁיִּבְחֲרוּ לָהֶם, וּבְנוֹתֵיהֶם יִתְּנוּ לָהֶם לְפִי דַּעְתָּם, דִּכְתִיב

whomever they choose — for themselves — and their daughters they will give — to them — according to — their discretion — as it is written

וְנָתַנּוּ אֶת בְּנֹתֵינוּ – לְפִי דַּעְתֵּנוּ, וְאֶת בְּנֹתֵיכֶם נִקַּח לָנוּ – כְּכָל אֲשֶׁר

and we will give — our daughters — according to — our discretion — and — your daughters we will take — to us — like all — that

נַחְפֹּץ; וּכְשֶׁדִּבְּרוּ חֲמוֹר וּשְׁכֶם בְּנוֹ אֶל יוֹשְׁבֵי עִירָם הָפְכוּ הַדְּבָרִים, אֶת

we desire — when spoke — and — Chamor — to — his son — and Shechem — the inhabitants of — their city — they reversed — the matters —

בְּנָתָם נִקַּח לָנוּ לְנָשִׁים וְאֶת בְּנֹתֵינוּ נִתֵּן לָהֶם, כְּדֵי לְרַצּוֹתָם שֶׁיֵּאוֹתוּ

their daughters — we will take — to us — for wives — and — our daughters — we will give — to them — in order — to appease them — that they agree

לְהִמּוֹל:

to be circumcised

פָּסוּק י ז

Pasuk 17

וְאִם לֹא תִשְׁמְעוּ אֵלֵינוּ לְהִמּוֹל וְלָקַחְנוּ אֶת בִּתֵּנוּ וְהָלָכְנוּ:

and if — not — you will listen — to us — to be circumcised — then we will take — our daughter — and we will go

פָּסוּק י ח

Pasuk 18

וַיִּיטְבוּ דִבְרֵיהֶם בְּעֵינֵי חֲמוֹר וּבְעֵינֵי שְׁכֶם בֶּן חֲמוֹר:

and were good — their words — in the eyes of — Chamor — and in the eyes of — Shechem — son of — Chamor

פָּסוּק י ט

Pasuk 19

וְלֹא אֵחַר הַנַּעַר לַעֲשׂוֹת הַדָּבָר כִּי חָפֵץ בְּבַת יַעֲקֹב וְהוּא נִכְבָּד
and not delayed the youth to do the thing for he wanted the daughter of Yaakov and he was respected

מִכֹּל בֵּית אָבִיו׃
above all the house of his father

פָּסוּק כ

Pasuk 20

וַיָּבֹא חֲמוֹר וּשְׁכֶם בְּנוֹ אֶל שַׁעַר עִירָם וַיְדַבְּרוּ אֶל אַנְשֵׁי עִירָם
And came Chamor and Shechem his son to the gate of their city and they spoke to the men of their city

לֵאמֹר׃
saying

פָּסוּק כא

Pasuk 21

הָאֲנָשִׁים הָאֵלֶּה שְׁלֵמִים הֵם אִתָּנוּ וְיֵשְׁבוּ בָאָרֶץ וְיִסְחֲרוּ אֹתָהּ וְהָאָרֶץ
The men these are peaceful with us and let them dwell in the land and trade in it and the land

הִנֵּה רַחַבַת יָדַיִם לִפְנֵיהֶם אֶת בְּנֹתָם נִקַּח לָנוּ לְנָשִׁים וְאֶת
behold is spacious of hands before them — their daughters we will take for ourselves for wives and —

בְּנֹתֵינוּ נִתֵּן לָהֶם׃
our daughters we will give to them

רַשִׁ״י

שלמים. בְּשָׁלוֹם וּבְלֵב שָׁלֵם׃
peaceable in peace and with a heart whole

רַשִׁ״י

והארץ הנה רחבת ידים. כְּאָדָם שֶׁיָּדוֹ רְחָבָה וְנוֹתֶנֶת; כְּלוֹמַר, אַל תַּפְסִידוּ כְּלוּם
and the land behold is wide of hands like a person whose hand is broad and generous; that is to say, do not lose anything

– פִּרְקְמַטְיָא הַרְבֵּה בָּאָה לְכָאן וְאֵין לָהּ קוֹנִים׃
merchandise comes here and there are no buyers for it

פָּסוּק כב

Pasuk 22

אַךְ בְּזֹאת יֵאֹתוּ לָנוּ הָאֲנָשִׁים לָשֶׁבֶת אִתָּנוּ לִהְיוֹת לְעַם אֶחָד
only with this will consent to us the men to dwell with us to become into a people one

בְּהִמּוֹל לָנוּ כָּל זָכָר כַּאֲשֶׁר הֵם נִמֹּלִים׃
in being circumcised for us every male just as they are circumcised

רַשִׁ״י

בהמול. בִּהְיוֹת נִמּוֹל׃
In being circumcised in being circumcised

פָּסוּק כג

Pasuk 23

מִקְנֵהֶם וְקִנְיָנָם וְכָל בְּהֶמְתָּם הֲלוֹא לָנוּ הֵם אַךְ נֵאוֹתָה לָהֶם
Their livestock and their property and all their animals will not to us they be only let us consent to them

וְיֵשְׁבוּ אִתָּנוּ׃
and they will dwell with us

רַשִׁ״י

אך נאותה להם. לְדָבָר זֶה, וְעַל יְדֵי כֵן יֵשְׁבוּ אִתָּנוּ׃
only let us consent to them to a matter this and on hands of so they will dwell with us

פָּסוּק כד

Pasuk 24

וַיִּשְׁמְעוּ אֶל חֲמוֹר וְאֶל שְׁכֶם בְּנוֹ כָּל יֹצְאֵי שַׁעַר עִירוֹ
And they heeded to Chamor and to Shechem his son all those who go out the gate of his city

וַיִּמֹּלוּ כָּל זָכָר כָּל יֹצְאֵי שַׁעַר עִירוֹ׃
and were circumcised every male all those who go out the gate of his city

פָּסוּק כה

Pasuk 25

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיוֹתָם כֹּאֲבִים וַיִּקְחוּ שְׁנֵי בְנֵי יַעֲקֹב שִׁמְעוֹן
and it was on the day the third in their being in pain and they took two of the sons of Yaakov Shimon

וְלֵוִי אֲחֵי דִינָה אִישׁ חַרְבּוֹ וַיָּבֹאוּ עַל הָעִיר בֶּטַח וַיַּהַרְגוּ כָּל
and Levi brothers of Dinah each man his sword and they came upon the city unmolested and they killed every

זָכָר׃
male

רַשִׁ״י

שני בני יעקב. בָּנָיו הָיוּ, וְאַע"פ כֵּן נָהֲגוּ עַצְמָן שִׁמְעוֹן וְלֵוִי כִּשְׁאָר
two of the sons of Yaakov his sons they were and even so they conducted themselves Shimon and Levi like the rest of

אֲנָשִׁים שֶׁאֵינָם בָּנָיו, שֶׁלֹּא נָטְלוּ עֵצָה הֵימֶנּוּ בראשית רבה׃
men who are not his sons for not did they take counsel from him Bereshit Rabbah

רַשִׁ״י

אחי דינה. לְפִי שֶׁמָּסְרוּ עַצְמָן עָלֶיהָ נִקְרְאוּ אַחֶיהָ׃
the brothers of Dinah because that they risked themselves for her they were called her brothers

רַשִׁ״י

בטח. שֶׁהָיוּ כּוֹאֲבִים וּמִ"אַ בְּטוּחִים הָיוּ עַל כֹּחוֹ שֶׁל זָקֵן
in security for they were in pain and Midrash Agadah confident they were upon the strength of the old man

בראשית רבה׃
Bereshis Rabbah

פָּסוּק כו

Pasuk 26

וְאֶת חֲמוֹר וְאֶת שְׁכֶם בְּנוֹ הָרְגוּ לְפִי חָרֶב וַיִּקְחוּ אֶת דִּינָה
Dinah — and they took the sword by the edge of they killed his son Shechem and — Chamor and —

מִבֵּית שְׁכֶם וַיֵּצֵאוּ׃
and they left Shechem from the house of

פָּסוּק כז

Pasuk 27

בְּנֵי יַעֲקֹב בָּאוּ עַל הַחֲלָלִים וַיָּבֹזּוּ הָעִיר אֲשֶׁר טִמְּאוּ אֲחוֹתָם׃
their sister they had defiled because the city and plundered the slain upon came Yaakov The sons of

רַשִׁ"י

על החללים. לְפַשֵּׁט הַחֲלָלִים׃
the slain to strip the slain upon

פָּסוּק כח

Pasuk 28

אֶת צֹאנָם וְאֶת בְּקָרָם וְאֶת חֲמֹרֵיהֶם וְאֵת אֲשֶׁר בָּעִיר וְאֶת אֲשֶׁר
that which and — was in the city that which and — their donkeys and — their cattle and — their flock —

בַּשָּׂדֶה לָקָחוּ׃
they took was in the field

פָּסוּק כט

Pasuk 29

וְאֶת כָּל חֵילָם וְאֶת כָּל טַפָּם וְאֶת נְשֵׁיהֶם שָׁבוּ וַיָּבֹזּוּ וְאֵת
and — and they plundered they took captive their wives and — their children all and — their wealth all and —

כָּל אֲשֶׁר בַּבָּיִת׃
was in the house that all

רַשִׁ"י

חילם. מָמוֹנָם וְכֵן עָשָׂה לִי אֶת הַחַיִל הַזֶּה דברים ח' , וְיִשְׂרָאֵל עֹשֶׂה חָיִל
wealth acquires and Yisrael 8 Devarim this the wealth — for me has gotten and so their money their wealth

במדבר כ"ד , וְעָזְבוּ לַאֲחֵרִים חֵילָם תהילים מ"ט :
49 Tehillim their wealth to others and they leave 24 Bamidbar

רַשִׁ"י

שבו. לְשׁוֹן שְׁבִיָּה, לְפִיכָךְ טַעֲמוֹ מִלְרָע׃
on the ultimate its accent is therefore captivity is an expression of "They took captive"

פָּסוּק ל

Pasuk 30

וַיֹּאמֶר יַעֲקֹב אֶל שִׁמְעוֹן וְאֶל לֵוִי עֲכַרְתֶּם אֹתִי לְהַבְאִישֵׁנִי בְּיֹשֵׁב
And said Yaakov to Shimon and to Levi you have troubled me to make me odious among the inhabitant of

הָאָרֶץ בַּכְּנַעֲנִי וּבַפְּרִזִּי וַאֲנִי מְתֵי מִסְפָּר וְנֶאֶסְפוּ עָלַי
the land among the Canaanite and among the Perizzite and I are men of few number and they will gather against me

וְהִכּוּנִי וְנִשְׁמַדְתִּי אֲנִי וּבֵיתִי׃
and strike me and I will be destroyed I and my house

רַ"שִׁ"י

עכרתם. לְשׁוֹן מַיִם עֲכוּרִים, אֵין דַּעְתִּי צְלוּלָה עַכְשָׁו ברכות כ"ה . וְאַגָּדָה,
you troubled an expression of water troubled is not my mind clear now Berachos 25b and an Aggadah

צְלוּלָה הָיְתָה הֶחָבִית וַעֲכַרְתֶּם אוֹתָהּ בראשית רבה – מָסֹרֶת הָיְתָה בְּיַד
clear was the cask and you troubled it Bereshis Rabbah a tradition was in the hand of

כְּנַעֲנִים שֶׁיִּפְּלוּ בְּיַד בְּנֵי יַעֲקֹב, אֶלָּא שֶׁהָיוּ אוֹמְרִים עַד אֲשֶׁר
the Canaanites that they would fall by the hand of the sons of Yaakov except that they were saying until that

תִּפְרֶה וְנָחַלְתָּ אֶת הָאָרֶץ שמות כ"ג , לְפִיכָךְ הָיוּ שׁוֹתְקִין׃
you increase and inherit — the land Shemos 23 therefore they were silent

רַ"שִׁ"י

מתי מספר. אֲנָשִׁים מוּעָטִים׃
men of number men few

פָּסוּק לא

Pasuk 31

וַיֹּאמְרוּ הַכְזוֹנָה יַעֲשֶׂה אֶת אֲחוֹתֵנוּ׃
and they said Should like a harlot he treat — our sister

רַ"שִׁ"י

הכזונה. הֶפְקֵר׃
As a harlot ownerless

רַ"שִׁ"י

את אחותנו. יָת אֲחָתָנָא׃
— our sister — our sister

פָּסוּק לב

Pasuk 32

וַיֹּאמֶר אֱלֹהִים אֶל יַעֲקֹב קוּם עֲלֵה בֵית אֵל וְשֶׁב שָׁם וַעֲשֵׂה שָׁם מִזְבֵּחַ
And He said God to Yaakov arise go up to Beis El and dwell there and make there an altar

לָאֵל הַנִּרְאֶה אֵלֶיךָ בְּבָרְחֲךָ מִפְּנֵי עֵשָׂו אָחִיךָ׃
to God Who appeared to you in your fleeing from the face of Esav your brother

רַ"שִׁ"י

קום עלה. לְפִי שֶׁאִחַרְתָּ בַּדֶּרֶךְ נֶעֱנַשְׁתָּ וּבָא לְךָ זֹאת מִבִּתְּךָ תנחומא :

Arise go up because that you delayed on the way you were punished and came to you this from your daughter Tanchuma

פָּסוּק לג

Pasuk 33

וַיֹּאמֶר יַעֲקֹב אֶל בֵּיתוֹ וְאֶל כָּל אֲשֶׁר עִמּוֹ הָסִרוּ אֶת אֱלֹהֵי הַנֵּכָר

And he said Yaakov to his household and to all who were with him remove — the gods of the foreign

אֲשֶׁר בְּתֹכְכֶם וְהִטַּהֲרוּ וְהַחֲלִיפוּ שִׂמְלֹתֵיכֶם:

that are in your midst and purify yourselves and change your clothes

רַ"שִׁ"י

הנכר. שֶׁיֵּשׁ בְּיֶדְכֶם מִשָּׁלָל שֶׁל שְׁכֶם:

the strange which is in your possession from the spoil of Shechem

רַ"שִׁ"י

והטהרו. מֵעֲ"זָ:

and purify yourselves from idol worship

רַ"שִׁ"י

והחליפו שמלתיכם. שֶׁמָּא יֵשׁ בְּיֶדְכֶם כְּסוּת שֶׁל עַ"זָ:

And change your garments lest there is in your possession a garment of idolatry

פָּסוּק לד

Pasuk 34

וְנָקוּמָה וְנַעֲלֶה בֵּית אֵל וְאֶעֱשֶׂה שָּׁם מִזְבֵּחַ לָאֵל הָעֹנֶה אֹתִי בְּיוֹם

And let us arise and go up to Beis El and I will make there an altar to the God who answers me on the day of

צָרָתִי וַיְהִי עִמָּדִי בַּדֶּרֶךְ אֲשֶׁר הָלָכְתִּי:

my distress and was with me on the way that I went

פָּסוּק לה

Pasuk 35

וַיִּתְּנוּ אֶל יַעֲקֹב אֵת כָּל אֱלֹהֵי הַנֵּכָר אֲשֶׁר בְּיָדָם וְאֶת הַנְּזָמִים

And they gave to Yaakov — all the gods of the foreign that were in their hand and — the rings

אֲשֶׁר בְּאָזְנֵיהֶם וַיִּטְמֹן אֹתָם יַעֲקֹב תַּחַת הָאֵלָה אֲשֶׁר עִם שְׁכֶם:

that were in their ears and buried them Yaakov under the terebinth which was near Shechem

רַ"שִׁ"י

האלה. מִין אִילָן סָרָק:

The terebinth is a species of tree barren

רַ"שִׁ"י

עם שכם. אֵצֶל שְׁכֶם:

with Shechem beside Shechem

פָּסוּק לו

Pasuk 36

וַיִּסָּעוּ וַיְהִי חִתַּת אֱלֹהִים עַל הֶעָרִים אֲשֶׁר סְבִיבֹתֵיהֶם וְלֹא

And they journeyed and there was a terror of God upon the cities that were around them and they did not

רָדְפוּ אַחֲרֵי בְּנֵי יַעֲקֹב׃

pursue after the sons of Yaakov

רַשִׁ"י

חתת. פַּחַד׃

chittath terror

פָּסוּק לז

Pasuk 37

וַיָּבֹא יַעֲקֹב לוּזָה אֲשֶׁר בְּאֶרֶץ כְּנַעַן הִוא בֵּית אֵל הוּא וְכָל הָעָם אֲשֶׁר

And came Yaakov to Luz which is in the land of Canaan it is Beis El he and all the people who

עִמּוֹ׃

were with him

פָּסוּק לח

Pasuk 38

וַיִּבֶן שָׁם מִזְבֵּחַ וַיִּקְרָא לַמָּקוֹם אֵל בֵּית אֵל כִּי שָׁם נִגְלוּ אֵלָיו

And he built there an altar and he called to the place El Beis El for there were revealed to him

הָאֱלֹהִים בְּבָרְחוֹ מִפְּנֵי אָחִיו׃

God in his fleeing from before his brother

רַשִׁ"י

אל בית אל. הַקָּבָ"ה בְּבֵית אֵל, גִּלּוּי שְׁכִינָתוֹ בְּבֵית אֵל. יֵשׁ

God of House God is in the House the Holy One of God is in the House the revelation of His Divine Presence is in the House of God there is

תֵּבָה חֲסֵרָה בֵּי"ת הַמְשַׁמֶּשֶׁת בְּרֹאשָׁהּ, כְּמוֹ הִנֵּה הוּא בֵּית מָכִיר בֶּן עַמִּיאֵל שמואל

a word lacking a Beis that serves at its beginning like behold he in the house of Machir son of Ammiel Shmuel

ב ט' – כְּמוֹ בְּבֵית מָכִיר; בֵּית אָבִיךְ בראשית ל"ח:י"א – כְּמוֹ בְּבֵית אָבִיהָ׃

II 9 like in the house of Machir in the house of your father Bereshis 38 11 like in the house

רַשִׁ"י

נגלו אליו האלהים. בִּמְקוֹמוֹת הַרְבֵּה יֵשׁ שֵׁם אֱלֹהוּת וַאֲדָנוּת בִּלְשׁוֹן רַבִּים,

God to him were revealed many places in a term of there is divinity and lordship in the language of plural

כְּמוֹ אֲדֹנֵי יוֹסֵף שם ל"ט , אִם בְּעָלָיו עִמּוֹ שמות כ' , וְלֹא נֶאֱמַר בַּעֲלוֹ, וְכֵן

the master of Yosef there 39 Shemos 22 and not is it said its owner is with it if its owner and so

אֱלֹהוּת שֶׁהוּא לְשׁוֹן שׁוֹפֵט וּמְרוּת נִזְכָּר בִּלְשׁוֹן רַבִּים, אֲבָל אֶחָד מִכָּל שְׁאָר

divinity which is a term of judge and authority is mentioned in the language of plural but one of all the rest of

הַשֵּׁמוֹת לֹא תִמְצָא בִּלְשׁוֹן רַבִּים׃

the Names not you will find in the language of plural

פָּסוּק לט

Pasuk 39

וַתָּמָת דְּבֹרָה מֵינֶקֶת רִבְקָה וַתִּקָּבֵר מִתַּחַת לְבֵית אֵל תַּחַת הָאַלּוֹן

and died Devorah the nurse of Rivkah and she was buried from beneath to Beis El under the oak

וַיִּקְרָא שְׁמוֹ אַלּוֹן בָּכוּת׃

and he called its name Allon Bachus

רַשִׁ"י

ותמת דבורה. מָה עִנְיָן דְּבוֹרָה בְּבֵית יַעֲקֹב? אֶלָּא לְפִי שֶׁאָמְרָה רִבְקָה לְיַעֲקֹב

And died Devorah what is the matter of Devorah in the house of Yaakov? rather because that stated Rivkah to Yaakov

וְשָׁלַחְתִּי וּלְקַחְתִּיךְ מִשָּׁם, שָׁלְחָה דְבוֹרָה אֶצְלוֹ לְפַדַּן אֲרָם לָצֵאת מִשָּׁם, וּמֵתָה

and I will send and fetch you from there she sent Devorah to him to Padan Aram to go out from there and she died

בַּדֶּרֶךְ׃ מִדִּבְרֵי רַבִּי מֹשֶׁה הַדַּרְשָׁן לְמַדְתִּיהָ׃

on the way from the words of Rabbi Moshe HaDarshan I learned it

רַשִׁ"י

מתחת לבית אל. הָעִיר יוֹשֶׁבֶת בָּהָר וְנִקְבְּרָה בְּרַגְלֵי הָהָר׃

from beneath to Beis El the city was sitting on the mountain and she was buried at the foot of the mountain

רַשִׁ"י

תחת האלון. בְּשִׁפּוֹלֵי מֵישָׁרָא, שֶׁהָיָה מִישׁוֹר מִלְמַעְלָה בְּשִׁפּוּעַ הָהָר

under the oak on the lower-part-of the plain for there was the plain above on the slope-of the mountain

וְהַקְּבוּרָה מִלְמַטָּה, וּמִישׁוֹר שֶׁל בֵּית אֵל הָיוּ קוֹרִין לוֹ אַלּוֹן. וְאַגָּדָה, נִתְפַּשֵּׁר

and the burial was below and the plain of Beis El they were calling it Allon. and an Agadah he was informed

שָׁם בְּאֵבֶל שֵׁנִי, שֶׁהֻגַּד לוֹ עַל אִמּוֹ שֶׁמֵּתָה בראשית רבה , וְאַלּוֹן

there of a mourning second for it was told to him about his mother that she died Bereshis Rabbah and allon

בִּלְשׁוֹן יָוָנִי אַחֵר, וּלְפִי שֶׁהֶעֱלִימוּ אֶת יוֹם מוֹתָהּ שֶׁלֹּא יְקַלְלוּ הַבְּרִיּוֹת

in the language-of Greek is another and because that they concealed — the day-of her death so that not would curse people

כֶּרֶס שֶׁיָּצָא מִמֶּנּוּ עֵשָׂו, אַף הַכָּתוּב לֹא פִּרְסְמָהּ׃

the womb that came forth from it Esav also the verse did not publicize her

פָּסוּק מ

Pasuk 40

וַיֵּרָא אֱלֹהִים אֶל יַעֲקֹב עוֹד בְּבֹאוֹ מִפַּדַּן אֲרָם וַיְבָרֶךְ אֹתוֹ׃

And appeared to God Yaakov again upon his coming from Padan Aram and He blessed him

רַשִׁ"י

עוד. פַּעַם שֵׁנִי בַּמָּקוֹם הַזֶּה, אֶחָד בְּלֶכְתּוֹ וְאֶחָד בְּשׁוּבוֹ׃

again a second time in the place this one upon his going and one upon his return

רַשִׁ"י

ויברך אתו. בִּרְכַּת אֲבֵלִים בראשית רבה :

And he blessed him the blessing of mourners Bereshis Rabbah

פָּסוּק מא

Pasuk 41

וַיֹּאמֶר לוֹ אֱלֹהִים שִׁמְךָ יַעֲקֹב לֹא יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם
And He said to him God your name is Yaakov not shall be called your name any longer Yaakov rather ·
יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת שְׁמוֹ יִשְׂרָאֵל׃
Yisrael shall be your name and He called — his name Yisrael

רַשִׁ״י

לא יקרא שמך עוד יעקב. לְשׁוֹן אָדָם הַבָּא בְּמַאֲרָב וְעָקְבָּה, אֶלָּא
not shall be called your name any more Yaakov an expression of a man who comes in ambush and trickery but
לְשׁוֹן שַׂר וְנָגִיד׃
an expression of prince and ruler

פָּסוּק מב

Pasuk 42

וַיֹּאמֶר לוֹ אֱלֹהִים אֲנִי אֵל שַׁדַּי פְּרֵה וּרְבֵה גּוֹי וּקְהַל גּוֹיִם
And He said to him God I am God Shaddai be fruitful and multiply a nation and a congregation of nations
יִהְיֶה מִמְּךָ וּמְלָכִים מֵחֲלָצֶיךָ יֵצֵאוּ׃
shall be from you and kings from your loins shall issue

רַשִׁ״י

אני אל שדי. שֶׁאֲנִי כְדַי לְבָרֵךְ, שֶׁהַבְּרָכוֹת שֶׁלִּי׃
Iam God Almighty for Iam sufficiently able to bless for the blessings are Mine

רַשִׁ״י

פרה ורבה. עַל שֵׁם שֶׁעֲדַיִן לֹא נוֹלַד בִּנְיָמִין, וְאַף עַל פִּי שֶׁכְּבָר נִתְעַבְּרָה
be fruitful and multiply on account that still not was born Binyamin and even · though that already she was pregnant
מִמֶּנּוּ׃
with him

רַשִׁ״י

גוי. בִּנְיָמִין׃
A nation Binyamin

רַשִׁ״י

גוים. מְנַשֶּׁה וְאֶפְרַיִם, שֶׁעֲתִידִים לָצֵאת מִיּוֹסֵף, וְהֵם בִּמְנְיַן הַשְּׁבָטִים בראשית
nations Menashe and Ephraim who are destined to come out from Yosef and they are in the tally of the Shevatim Bereishis
רבה :
Rabbah

רַשִׁ״י

ומלכים. שָׁאוּל וְאִישׁ בֹּשֶׁת, שֶׁהָיוּ מִשֵּׁבֶט בִּנְיָמִין בראשית רבה , שֶׁעֲדַיִן לֹא
And kings Shaul and Ish- who were from the tribe of Binyamin Bereishis Rabbah who still had not
נוֹלְדוּ וּפָסוּק זֶה דְּרָשׁוֹ אַבְנֵר כְּשֶׁהִמְלִיךְ אִישׁ בֹּשֶׁת, וְאַף הַשְּׁבָטִים דְּרָשׁוּהוּ
been born and verse this expounded it Avner when he crowned Ish- and even Bosheth the tribes expounded it

וְקֵרְבוּ בִּנְיָמִין, דִּכְתִיב אִישׁ מִמֶּנּוּ לֹא יִתֵּן אֶת בִּתּוֹ לְבִנְיָמִן לְאִשָּׁה שׁוֹפְטִים

and drew near Binyamin as it is written a man from us shall not give — his daughter to Binyamin for a wife Shoftim

כ"א , וְחָזְרוּ וְאָמְרוּ אִלְמָלֵא הָיָה עוֹלֶה מִן הַשְּׁבָטִים לֹא הָיָה הַקָּבָ"ה

21 and they retracted and said if not he was counted among the tribes would not the Holy One blessed be He

אוֹמֵר לְיַעֲקֹב וּמְלָכִים מֵחֲלָצֶיךָ יֵצֵאוּ׃

say to Yaakov and kings from your loins shall come forth

רַשִׁ"י

גּוֹי וקְהַל גּוֹיִם. שֶׁגּוֹיִם עֲתִידִים בָּנָיו לְהֵעָשׂוֹת כְּמִנְיַן הַגּוֹיִם, שֶׁהֵם

A nation and an assemblage of nations that nations are destined his sons to become like the number of the nations which are

ע' אֻמּוֹת, וְכֵן כָּל הַסַּנְהֶדְרִין שִׁבְעִים; דָּבָר אַחֵר שֶׁעֲתִידִים בָּנָיו לְהַקְרִיב

seventy peoples and so the whole Sanhedrin seventy Another explanation that are destined his sons to sacrifice

בִּשְׁעַת אִסּוּר בָּמוֹת כַּגּוֹיִם בִּימֵי אֵלְיָהוּ :

at the time of prohibition of high places like the non-Jews in the days of Eliyahu

CHAPTER SUMMARY

This aliyah begins with Dinah being abducted and defiled by Shechem, prompting Hamor and Shechem to propose an alliance and intermarriage with Yaakov's family. The brothers answer with a condition that all males in Shechem undergo milah, which the townsmen accept. On the third day following the milah, Shimon and Levi enter the city, kill the males including Shechem and Hamor, rescue Dinah, and the brothers spoil the city. Following this, Hashem commands Yaakov to ascend to Beis El and build an altar; Yaakov purifies his household of foreign idols, travels under Hashem's protective terror upon the surrounding cities, builds the altar at Beis El, buries Rivkah's nurse Devorah upon her passing, and receives Hashem's blessing affirming his name as Yisrael and promising that nations and kings will descend from him.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what happens right after the whole parsha of Shechem. Hashem tells Yaakov Avinu: "Arise, go up to Beis-El... and build an altar there to the God who answered me in the day of my distress." Yaakov immediately turns to his family and says, "Remove the foreign gods... purify yourselves, and let us arise and go up." Before they could go back to the holy place where Hashem answered Yaakov years before, there had to be a complete reckoning and a cleansing of any lingering spiritual baggage.

This is a major chiddush in our avodah. When a Yid goes through a rough patch, a confusion, or a chaotic situation in life, the tefillah and the davening to get out of it is only step one. The second step, which we see right here, is to pause and ask: what did I pick up along the way that does not belong in my home or my neshama? Yaakov took all the alien items, the small compromises that crept in while living among the nations, and buried them deep under the tree in Shechem before moving forward.

We all pass through our own "Shechem" moments in life, times of stress where minor slacks in our Yiddishkeit or subtle secular influences slip into our daily routine. The Torah is teaching us that before you make your next step up to a higher madreiga, you have to do a little bit of housecleaning. You cannot build the altar in Beis-El while holding onto the small distractions of the road.

Take five minutes today to do a quick spiritual inventory of your day or your environment. Identify one small thing, whether a improper website, a careless habit in tefillah, or a slight compromise in tznius or speech, that snuck in during a busy moment, and drop it entirely.

דַּף יוֹמִי · עֲרָכִין · דַּף ט׳

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📖 THE SUGYA

In this sugya, the Gemara continues its deep dive into the calendar calculations of Beis Din, analyzing how many full (thirty-day) or deficient (twenty-nine-day) months can be established in a single year. The shakla v'tarya focuses on understanding the underlying reason for the limits set by the Sages, weighing the risk of public confusion or mockery if the moon's appearance strays too far from the day Beis Din sanctifies Rosh Hashanah.

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

עמוד א׳ DAF 9A

QUESTION

קָדֵים אָתֵי סֵיהֲרָא תְּלָתָא יוֹמֵי!

The new moon will come early by **three days** relative to Rosh HaShana, and people will mock Beis Din for ignoring the astronomical reality!

QUESTION

הַשְׁתָּא נָמֵי קָא קָדֵים אָתֵי תְּרֵי יוֹמֵי.

The Gemara asks: But **now, as well,** when there are eight full months in a year, the new moon **comes early** by **two days,** which should also cause people to mock Beis Din!

ANSWER

כִּדְאָמַר רַב מְשַׁרְשִׁיָא, כִּגְוֹן שֶׁהָיְתָה שָׁנָה מְעוּבֶּרֶת,

The Gemara answers: It is **as Rav Mesharshiyya says** in another context: We are dealing with a case **where the year was a leap year,**

EXPLANATION

הָכָא נָמֵי כִּגְוֹן שֶׁהָיְתָה שָׁנָה שֶׁלְּפָנֶיהָ מְעוּבֶּרֶת, וְעִיבּוּר שָׁנָה חוֹדֶשׁ.

here too, we are dealing with a case **where the year before it was a leap year, and the extra month of the leap year** was a deficient month of twenty-nine days.

EXPLANATION

דַּל יַרְחָא מַלְיָא בַּהֲדֵי יַרְחָא חַסִּירָא,

Therefore, **deduct one full month** of thirty days from this year's calculation **corresponding to the deficient month** added in the previous leap year, leaving only seven effective full months.

QUESTION

וְאַכַּתִּי חַד יוֹמָא!

The Gemara asks: **But still,** even with seven full months, the new moon precedes Rosh HaShana by **one day!**

ANSWER

לָא אַדַּעְתַּיְיהוּ דְּאִינָשֵׁי.

The Gemara answers: A discrepancy of one day **is not on people's minds,** so they will not mock Beis Din.

STATEMENT

עוּלָּא אָמַר: לֹא נִרְאָה לַחֲכָמִים לְחַסֵּר יָתֵר עַל שְׁמוֹנָה,

Ulla said a different interpretation of the Mishnah: The phrase **"it did not seem proper to the Sages"** means they did not see fit **to make deficient more than eight** months in a single year.

EXPLANATION

וּמַאי טַעְמָא קָאָמַר —

And it is saying "what is the reason": The Mishnah is explaining the reason for its previous ruling, as if asking:

QUESTION

מָה טַעַם אֵין פּוֹחֲתִים מֵאַרְבָּעָה חֳדָשִׁים הַמְעוּבָּרִים בְּשָׁנָה —

What is the reason we do not reduce below four full months in a year?

ANSWER

מִשּׁוּם דְּלֹא נִרְאָה לַחֲכָמִים לְחַסֵּר יָתֵר עַל שְׁמוֹנָה.

Because it did not seem proper to the Sages to make deficient more than eight months in a year, which automatically leaves at least four full months.

QUESTION

מַאי שְׁנָא תִּשְׁעָה דְּלָא, דְּאִם כֵּן מְיַיתְּרָא סֵיהֲרָא תְּלָתָא יוֹמֵי,

The Gemara asks: **What is different about nine** deficient months **that** Beis Din does **not** establish? Is it **because if so, the new moon would lag behind** Rosh HaShana by **three days,** making Beis Din look foolish?

QUESTION

הַשְׁתָּא נָמֵי קָא מְיַיתְּרָא תְּרֵי יוֹמֵי!

Now, as well, with eight deficient months, **it lags behind** by **two days!**

ANSWER

כִּדְאָמַר רַב מְשַׁרְשִׁיָא, כְּגוֹן שֶׁהָיְתָה שָׁנָה מְעוּבֶּרֶת,

The Gemara answers: It is **as Rav Mesharshiyya says: Where the year was a leap year,**

EXPLANATION

הָכָא נָמֵי כְּגוֹן שֶׁהָיְתָה שָׁנָה שֶׁלְּפָנֶיהָ מְעוּבֶּרֶת,

here too, we are dealing with a case **where the year before it was a leap year** with an extra full month of thirty days.

EXPLANATION

דֵּל יַרְחָא חַסִּירָא בַּהֲדֵי יַרְחָא מַלְיָא.

So **deduct one deficient month** from this year **corresponding to the extra full month** of last year, leaving only seven effective deficient months.

QUESTION

וְאַכַּתְּי אִיכָּא חַד יוֹמָא,

The Gemara asks: **But still, there is** a lag of **one day** between Rosh HaShana and the moon's appearance!

ANSWER

סָבְרִי: אִיתְחֲזוֹיֵי אִיתְחֲזִי וַאֲנַן לָאו אַדַּעְתִּין.

The Gemara answers: People **will assume: It was indeed visible** yesterday when Beis Din declared the new month, **and we simply were not paying attention** to notice it.

עמוד ב׳ DAF 9B

QUESTION

בְּמַאי קָמִיפַּלְגִי?

Over what fundamental principle **do they disagree?** What is the root machlokes between Rav Huna and Ulla regarding the length of months in a year?

ANSWER

בְּעִיבּוּר שָׁנָה,

The Gemara answers: They disagree **regarding the intercalation of a year,** i.e. how many days are added during a leap year when adding the extra month of Adar Sheni,

PROOF

דְּתַנְיָא: כַּמָּה עִיבּוּר שָׁנָה — שְׁלֹשִׁים,

as it was taught in a Braisa: How much time is added in **the intercalation of a year? Thirty** full **days,** meaning the leap month is always a full thirty-day month.

STATEMENT

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: חוֹדֶשׁ.

Rabban Shimon ben Gamliel says: A month, meaning a standard deficient month of twenty-nine days. Now, Rav Huna holds like the Tanna Kamma, so he allows more thirty-day full months in the calendar, whereas Ulla holds like Rabban Shimon ben Gamliel.

OBJECTION

מֵיתִיבִי: אֵין עֲצֶרֶת חָלָה אֶלָּא בְּיוֹם הָנָּה,

The Gemara **raises an objection** against Rav Huna from a Braisa: **Shavuos falls only on the day of the week of the waving** of the Omer, which is the sixteenth of Nisan, the second day of Pesach;

OBJECTION

וְאֵין רֹאשׁ הַשָּׁנָה חָלָה אֶלָּא אוֹ בְּיוֹם הָנֵף אוֹ לְאוֹר עִיבּוּרוֹ.

and Rosh Hashanah falls only either on the day of the week of the waving, or on the night of its intercalation, meaning two days after the day of the waving, which corresponds to the third day of Pesach.

EXPLANATION

בְּשִׁלְמָא לְעוּלָּא, דְּשָׁמוֹנָה חֲסֵירִין עָבְדִינַן, מֵעוּבָּרִין לָא עָבְדִינַן — מַשְׁכַּחַתְּ לַהּ.

Now, **it works out well according to Ulla, who says that we may make eight deficient** months in a year, but **we do not make** eight **full** months; **you can find it** working out smoothly:

EXPLANATION

שְׁנֵיהֶן חָסֵר — בְּיוֹם הָנֵף.

If **both of them,** i.e., both Cheshvan and Kislev, are **deficient,** adding extra deficient months between Pesach and Rosh Hashanah, Rosh Hashanah falls **on the day of the waving.**

EXPLANATION

אֶחָד מָלֵא וְאֶחָד חָסֵר — לְאוֹר עִיבּוּרוֹ.

And if **one is full and one is deficient,** as in a standard alternating year, Rosh Hashanah falls **on the night of its intercalation,** two days after the day of waving.

QUESTION

אֶלָּא לְרַב הוּנָא דְּאָמַר: עָבְדִינַן מְעוּבָּרִין,

But according to Rav Huna, who said we may make eight **full** months in a year,

OBJECTION

הָא זִימְנִין דְּמַשְׁכַּחַתְּ לְאוֹר אוֹר עִיבּוּרוֹ!

behold, there are times when you find that Rosh Hashanah falls on **the night of the night of its intercalation,** three days after the day of waving! For if extra full months are added during the summer, Rosh Hashanah would be pushed off even further, contradicting the Braisa!

REFUTATION

אָמַר לְךָ רַב הוּנָא: וּלְעוּלָּא מִי נִיחָא?

Rav Huna could say to you: And according to Ulla, does it work out well?

EXPLANATION

שְׁמוֹנָה הוּא דְּלָא עָבְדִינַן, הָא שִׁבְעָה עָבְדִינַן.

It is only **eight** full months **that we do not make, but seven** full months **we do make!**

OBJECTION

שִׁבְעָה זִימְנִין דְּלָא עָבְדִינַן בְּסִיתְוָא וְעָבְדִינַן בְּקַיְיטָא, וְהָא הַוָה לְאוֹר אוֹר עִיבּוּרוֹ!

And if there are **seven** full months, **there are times when we do not make** the extra full month **in the winter, and** instead **we make it in the summer,** between Pesach and Rosh Hashanah; **and behold, it would then fall on the night of the night of its intercalation!** So Ulla faces the same difficulty!

RESOLUTION

אֶלָּא, הָא מַנִּי? אַחֵרִים הִיא,

Rather, whose opinion is this Braisa? **It is** the opinion of **Acherim,** who maintain a fixed calendar system,

PROOF

דְּתַנְיָא: אַחֵרִים אוֹמְרִים: אֵין בֵּין עֲצֶרֶת לַעֲצֶרֶת, וְאֵין בֵּין רֹאשׁ הַשָּׁנָה לְרֹאשׁ הַשָּׁנָה,

as it was taught in a Braisa: Acherim say, there is no difference **between** Shavuos of one year and **Shavuos** of the next year, **and there is no** difference **between Rosh Hashanah** of one year **and Rosh Hashanah** of the next year,

PROOF

אֶלָּא אַרְבָּעָה יָמִים בִּלְבַד, וְאִם הָיְתָה שָׁנָה מְעוּבֶּרֶת — חֲמִשָּׁה.

except for four days alone in a regular year, because the months always alternate strictly; **and if it was a leap year,** the difference is **five** weekdays.

QUESTION

סוֹף סוֹף, לַאַחֵרִים, בְּיוֹם הֶנֵּף — לָא מַשְׁכַּחַתְּ לַהּ!

The Gemara asks: **Ultimately, according to Acherim, you still cannot find** a case where Rosh Hashanah falls **on the day of the waving!** Since they hold that months strictly alternate, there are never extra deficient months added in the summer to pull Rosh Hashanah back to the day of waving!

ANSWER

אָמַר רַב מְשַׁרְשִׁיָא: כְּגוֹן שֶׁהָיְתָה שָׁנָה מְעוּבֶּרֶת, וְעִיבּוּר שָׁנָה שְׁלֹשִׁים יוֹם,

Rav Mesharshiya said: For example, where it was a leap year, and the intercalation of the year consisted of a full **thirty-day** leap month,

EXPLANATION

דַּל יַרְחָא לְבַהֲדֵי יַרְחָא, דְּמַשְׁכַּחַתְּ לָהּ בְּיוֹם הֶנֵּף.

and you **remove one month** after Pesach by making it deficient **corresponding to the extra month** added before Pesach, so **that you can find it** falling **on the day of the waving.**

QUESTION

אָמַר לֵיהּ רַב אַדָּא בַּר אַהֲבָה לְרָבָא: "אַחֵרִים", מִנְיָנָא אַתָּא לְאַשְׁמוֹעִינַן?

Rav Adda bar Ahavah said to Rava: Did Acherim come to inform us merely of a mathematical **count** of days between years?

ANSWER

הָא קָא מַשְׁמַע לַן, דְּלָא בָּעֵינַן מִצְוָה לְקַדֵּשׁ עַל פִּי הָרְאָיָה.

Rava answered: **This is what it teaches us: that we do not require the mitzvah to sanctify** the month strictly **according to the sighting** of the new moon if it disturbs the fixed sequence of months.

OBJECTION

מַתְקִיף לַהּ רָבִינָא וְהָאִיכָּא יוֹמָא דְּשָׁעֵי, וְיוֹמָא דְּתְלָתִין שְׁנֵי,

Ravina raised an objection to it: But is there not the day of the hours, and the day of thirty years? Meaning, the solar-lunar offset accumulates extra hours and parts, which forces an extra day every few years, ruining this exact fixed calculation!

ANSWER

כֵּיוָן דְּלֵיתֵיהּ בְּכֹל שַׁתָּא לָא קָא חָשֵׁיב.

The Gemara answers: **Since it is not present in every year,** the Tanna **does not count** those rare leap-adjustments in his general rule.

PROOF

וְאַף שְׁמוּאֵל סָבַר לַהּ כְּרַב הוּנָא,

The Gemara notes: **And Shmuel also holds like Rav Huna,** that we may establish eight full months in a year,

PROOF

דְּאָמַר שְׁמוּאֵל: אֵין שְׁנַת לְבָנָה פְּחוּתָה מִשְּׁלֹשׁ מֵאוֹת וַחֲמִשִּׁים וּשְׁתַּיִם יוֹם,

for Shmuel said: A lunar year is not less than three hundred and fifty-two days if there are eight deficient months,

PROOF

וְלֹא יְתֵירָה עַל שְׁלֹשׁ מֵאוֹת וַחֲמִשִּׁים וְשִׁשָּׁה יוֹם.

and not more than three hundred and fifty-six days if there are eight full months, which agrees with Rav Huna.

QUESTION

הָא כֵּיצַד?

How so? How do these numbers break down?

EXPLANATION

שְׁנֵיהֶם מְלֵאִין — שִׁשָּׁה,

If **both of them,** i.e. Cheshvan and Kislev, are **full,** the year has three hundred and fifty-**six** days.

EXPLANATION

שְׁנֵיהֶם חֲסֵירִין — שְׁנַיִם,

If **both of them are deficient,** it has three hundred and fifty-**two** days.

EXPLANATION

אֶחָד מָלֵא וְאֶחָד חָסֵר — אַרְבָּעָה.

If **one is full and one is deficient,** it has three hundred and fifty-**four** days.

OBJECTION

מֵיתִיבִי: הֲרֵינִי נָזִיר "כִּימוֹת הַחַמָּה" — מוֹנֶה נְזִירוּת שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וַחֲמִשָּׁה יָמִים, כְּמִנְיַן יְמוֹת הַחַמָּה.

The Gemara **raises an objection:** If a person says, **"I am hereby a nazir like the days of the sun," he counts a nezirus of three hundred and sixty-five days, like the count of the days of the solar year.**

OBJECTION

"כִּימוֹת הַלְּבָנָה" — מוֹנֶה נְזִירוּת שְׁלֹשׁ מֵאוֹת וַחֲמִשִּׁים וְאַרְבָּעָה יָמִים, כְּמִנְיַן יְמוֹת הַלְּבָנָה.

If he says, **"Like the days of the moon," he counts a nezirus of three hundred and fifty-four days, like the count of the days of the lunar year.**

OBJECTION

וְאִם אִיתָא, זִימְנִין דְּמַשְׁכַּחַתְּ לַהּ שִׁשָּׁה!

And if it is so that a year can have eight full months as Rav Huna and Shmuel hold, **there are times when you find it** having three hundred and fifty-**six** days! Why then does the Braisa specify three hundred and fifty-four?

ANSWER

בִּנְדָרִים הַלֵּהּ אַחַר לְשׁוֹן בְּנֵי אָדָם, וְרוֹב שָׁנִים.

The Gemara answers: **In nederim, follow the common language of people, and** people refer to **the majority of years,** which are standard alternating years of three hundred and fifty-four days.

PROOF

וְאַף רַבִּי סָבַר לַהּ כְּרַב הוּנָא,

The Gemara notes: **And Rabbi Yehudah HaNasi also holds like Rav Huna,**

PROOF

דְּתַנְיָא: מַעֲשֶׂה וְעָשָׂה רַבִּי (כְּרַב הוּנָא) תִּשְׁעָה חֲסֵירִים,

as it was taught in a Braisa: It once happened that Rabbi made nine deficient months in a single year,

PROOF

וְנִרְאָה חוֹדֶשׁ בִּזְמַנּוֹ,

and the new moon appeared in its time, on the thirtieth day,

PROOF

וְהָיָה רַבִּי תָּמֵיהַּ וְאוֹמֵר: עָשִׂינוּ תִּשְׁעָה חֲסֵירִין וְנִרְאָה חוֹדֶשׁ בִּזְמַנּוֹ!

and Rabbi was astonished and said: "We made nine deficient months, **and the new moon appeared in its time!"**

EXPLANATION

אָמַר לְפָנָיו רַבִּי שִׁמְעוֹן בַּר רַבִּי: שֶׁמָּא שָׁנָה מְעוּבֶּרֶת הָיְתָה?

Rabbi Shimon, the son of Rabbi, said before him: "Perhaps it was a leap year?" This shows that normally Rabbi held you can adjust the lengths of months according to necessity.

SUMMARY

The Gemara contrasts the views of Rav Huna and Ulla regarding the maximum number of full versus deficient months permitted in a year, explaining how past leap years affect the math and how the public perceives discrepancies between the visual moon and Beis Din's declaration. The Amoraim align their views with the Tannaitic machlokes between the Tanna Kamma and Rabban Shimon ben Gamliel regarding the length of the leap month. Finally, the Gemara challenges both opinions from a Braisa detailing the fixed day-of-the-week alignments of Shavuos and Rosh Hashanah, ultimately resolving the difficulty by attributing the Braisa to the shita of Acherim, who hold of a strictly alternating monthly calendar.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is dealing with the intricate mechanics of how Beis Din establishes the calendar, balancing the molad against human observation. In the middle of the give-and-take, the Gemara explains why a slight discrepancy between the reality of the moon and the day Beis Din set wouldn't bother people: "Savori: Aithazoye aithazi va'anan lav ad'atin", people simply assume, "The moon was probably visible, we just didn't pay attention." When it comes to something as central as the Jewish calendar, Yidden give the benefit of the doubt and assume they just missed it.

Think about what Chazal are revealing here. So often in life, when we see something that doesn't seem to make sense, or when we observe another Yid acting in a way that looks questionable, our natural impulse is to assume a defect in them. We jump to conclusions, we judge, and we wonder how they could be so off. But the mindset of a Yid is supposed to be: "Anan lav ad'atin", maybe I just didn't see the whole picture. Maybe there's a rationale, a backstory, or a perspective I missed completely.

This isn't just about calendar math; it's a deep avodah in how we view the world and the people around us. Before you rush to critique or feel baffled by someone else's conduct today, stop and apply this gemara to your daily life. Practice saying to yourself: "I wasn't paying attention to the full story." Give the other person the same benefit of the doubt that Chazal assumed Yidden naturally give to Beis Din.

Today, when you see a situation with a friend, spouse, or coworker that looks wrong or frustrating, pause and explicitly tell yourself: "I probably don't have all the facts" before you judge.

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.'