

חומש עם רש"י • בראשית • שני

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

BERESHIT • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the creation of Adam HaRishon and the beautiful world Hashem prepared for him. The Torah describes how the earth was waiting for rain because there was no human yet to work the ground and daven for it, showing us the deep connection between man and the creation. Hashem then forms Adam from the dust of the earth, blows a neshama of life into him, and places him in the beautiful Gan Eden.

We also learn about the rivers that flow out of Eden to water the world, and the special job Hashem gives to Adam to work and guard the garden. Hashem gives Adam his very first mitzvah, commanding him not to eat from the Etz HaDaas, and then declares that it is not good for man to be alone, setting the stage to create a helper for him.

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

פסוק א

Pasuk 1

אלה תולדות השמים והארץ בהבראם ביום עשות יהוה אלהים
God Hashem making on the day of when they were and the earth the heavens the products of These are created

ארץ ושמים:
and heaven earth

רש"י

אלה. האמורים למעלה:
above that are mentioned These

רש"י

תולדות השמים והארץ בהבראם ביום עשות ה'. למדך שכלם
that all of them it teaches you Hashem making on the day of when they were created and the earth the heavens The generations of
נבראו בראשון. דבר אחר בהבראם, בה' בראם, שנ' ביה
for in Yah as it is said He created them with the letter Heh when they were created explanation Another on the first were created
ה' צור עולמים ישעיהו כ"ו, ב'ב' אותיות הללו של השם יצר שני
two He formed the Name of these letters with two 26 Yeshayahu worlds is the Rock of Hashem
עולמים, ולמדך כאן שהעולם הזה נברא בה"א, רמז שירדו למטה
below that they will descend a hint with the letter Heh was created this that the world here and it teaches you worlds
לראות שחת כה"א זאת שסתומה מכל צדדים ופתוחה למטה לרדת דרך
by way of to descend at the bottom and open sides from all which is closed this like the letter Heh the pit to see
שם:
there

וְכָל שִׁיחַ הַשָּׂדֶה טָרָם יִהְיֶה בָּאָרֶץ וְכָל עֵשֶׂב הַשָּׂדֶה טָרָם יִצְמַח כִּי
for had sprouted not yet the field herb of and every in the earth was not yet the field shrub of And every
לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל הָאָרֶץ וְאָדָם אֵין לַעֲבֹד אֶת הָאֲדָמָה:
the ground — to till there was none and man the earth upon God Hashem had caused rain not

רש"י

טָרָם יִהְיֶה בָּאָרֶץ. כָּל טָרָם שֶׁבְּמִקְרָא לְשׁוֹן עַד לֹא הוּא, וְאֵינוּ לְשׁוֹן
an expression of and it is not it yet not is an expression of that is in Scripture terem Every in the earth was Not yet
קִדְּם, וְאֵינוּ נִפְעַל לִזְמַן הַטָּרִים, כִּאֲשֶׁר יֹאמַר הַקִּדְּמִים וְזֶה מוֹכִיחַ, וְעוֹד
and another proves and this hikdim one would say as hitrim to say be made a verb and it cannot before
אַחֵר כִּי טָרָם תִּירָאוֹן שְׁמוֹת ט עֲדִין לֹא תִירָאוֹן, וְאַף זֶה תִּפְרֹשׁ עֲדִין לֹא הָיָה
was not still you must explain this and even do you fear not still 9 Shemos do you fear not yet that besides
בָּאָרֶץ, כְּשֶׁנִּגְמְרָה בְּרִיאַת הָעוֹלָם בְּשִׁשִּׁי קִדְּם שֶׁנִּבְרָא אָדָם, וְכָל עֵשֶׂב
herb of and every man that was created before on the sixth the world the creation of when was completed in the earth
הַשָּׂדֶה טָרָם יִצְמַח, עֲדִין לֹא צָמַח, וּבִגְ' שֶׁכָּתוּב תּוֹצֵא הָאָרֶץ, לֹא
they did not the earth let bring forth where it is written and on the third grown not still grown had not yet the field
יָצְאוּ, אֲלָא עַל פֶּתַח קִרְקַע עָמְדוּ עַד יוֹם שִׁשִּׁי:
sixth the day until they stood the ground the opening of at but come forth

רש"י

כִּי לֹא הִמְטִיר. וּמַ"ט לֹא הִמְטִיר? לְפִי שֶׁאָדָם אֵין לַעֲבֹד אֶת הָאֲדָמָה,
the ground — to work was not that man because He caused rain not and what is the reason He caused rain not Because
וְאֵין מִכִּיר בְּטוֹבָתָם שֶׁל גְּשָׁמִים, וּכְשָׁפָא אָדָם וַיֵּדַע שֶׁהֵם צָרִיךְ
are a need that they and he knew Adam and when came rains of the goodness recognizing and there was no one
לְעוֹלָם, הַתְּפַלֵּל עֲלֵיהֶם וַיִּרְדּוּ וַצִּמְחוּ הָאֵילָנוֹת וְהַדְּשָׁאִים:
and the herbs the trees and sprouted and they descended for them he prayed for the world

רש"י

ה' אלהים. ה' הוא שְׁמוֹ, אֱלֹהִים שֶׁהוּא שְׁלִיט וְשׁוֹפֵט עַל כָּל, וְכֵן
and so all over and Judge is Ruler signifies that He Elohim His Name is Hashem Elohim Hashem
פְּרוּשׁ זֶה בְּכָל מְקוֹם לְפִי פְּשוּטוֹ, ה' שֶׁהוּא אֱלֹהִים:
God who is Hashem its plain sense according to place in every this the meaning of

וְאֵד יַעֲלֶה מִן הָאָרֶץ וְהִשְׁקָה אֶת כָּל פְּנֵי הָאֲדָמָה:
the ground the face of all of — and water the earth from would ascend and a mist

רש"י

וְאֵד יַעֲלֶה. לְעֵנִין בְּרִיאַתוֹ שֶׁל אָדָם, הִעֲלָה הַתְּהוֹם וְהִשְׁקָה עֲנָנִים
clouds and watered the deep He brought up Adam of of His creation regarding the matter went up And a mist

לְשֵׁרוֹת הָעֶפֶר וַנִּבְרָא אָדָם, כְּגִבֹּל זֶה, שְׁנוֹתָן מִיָּם וְאַחֲ"כַּ לָּשׂ אֶת הָעֶסָה,
the dough — kneads and afterwards water who puts in this like a kneader man and was created the dust to moisten

אֵף כָּאֵז, וְהִשְׁקָה, וְאַחֲ"כַּ וַיִּצֹר:
He formed and afterwards He watered here so

פסוק ד

Pasuk 4

וַיִּצֹר יְהוָה אֱלֹהִים אֶת הָאָדָם עֹפֶר מִן הָאֲדָמָה וַיִּפַּח בְּאַפִּיו
into his nostrils and He blew the ground from dust the man — God Hashem And He formed
נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:
living a soul the man and he became life the breath of

רש"י

וַיִּצֹר. שְׁתֵּי יִצִּירוֹת, יִצִּירָה לְעוֹלָם הַזֶּה וַיִּצִּירָה לְתַחֲיִית הַמֵּתִים, אָבֹל
but the dead for resurrection of and a formation this for the world a formation formations two And He formed
בְּבִהְמָה שְׂאִינָה עוֹמֶדֶת לְדִין לֹא נִכְתָּב בִּיצִירָתָהּ שְׁנֵי יוֹדֵי"ן:
yods two in its formation was written not for judgment standing which is not regarding the animal

רש"י

עֹפֶר מִן הָאֲדָמָה. צָבַר עֹפְרוֹ מִכָּל הָאֲדָמָה מֵאַרְבַּע רוּחוֹת, שֶׁכָּל מְקוֹם שְׂיָמוֹת
that he dies place so that any directions from four the earth from all of his dust He gathered the earth from dust
שָׁם תֵּהָא קוֹלְטָתוֹ לְקִבּוּרָה. ד"א נָטַל עֹפְרוֹ מִמְּקוֹם שֶׁנֶּאֱמַר בּוֹ מִזְבֵּחַ
an altar of about it that is said from the place his dust He took another explanation for burial receive him it will there
אֲדָמָה תַעֲשֶׂה לִּי שְׂמוֹת כ', הַלֵּוְאִי תִהְיֶה לוֹ כִּפְּרָה וַיּוּכַל לַעֲמֹד:
to endure and he can an atonement for him it will be would that 20 Shemos for Me you shall make earth

רש"י

וַיִּפַּח בְּאַפִּיו. עָשָׂאוֹ מִן הַתַּחְתּוֹנִים וּמִן הָעֲלִיּוֹנִים, גּוֹף מִן הַתַּחְתּוֹנִים
the lower beings from a body the upper beings and from the lower beings from He made him into his nostrils And He breathed
וַנִּשְׁמָה מִן הָעֲלִיּוֹנִים, לְפִי שְׂפִיּוֹם רִאשׁוֹן נִבְרָאוּ שָׁמַיִם וָאָרֶץ, בַּשְּׁנִי בָּרָא
He created on the second and earth heaven were created first that on day because the upper beings from and a soul
רְקִיעַ לְעֲלִיּוֹנִים, בַּשְּׁלִישִׁי תִרְאָה הִיבָשָׁה לַתַּחְתּוֹנִים, בַּרְבִּיעִי בָּרָא מְאֻרוֹת
luminaries He created on the fourth for the lower beings the dry land let appear on the third for the upper beings a firmament
לְעֲלִיּוֹנִים, בַּחֲמִישִׁי יִשְׂרָצוּ הַמַּיִם לַתַּחְתּוֹנִים, הַזֶּקֶק בַּשְּׁשִׁי לְבִרְאוֹת בּוֹ
on it to create on the sixth He was needed for the lower beings the waters let swarm on the fifth for the upper beings
בְּעֲלִיּוֹנִים וּבַתַּחְתּוֹנִים, וְאִם לֹא יֵשׁ קִנְאָה בְּמַעֲשֵׂה בְּרָאשִׁית, שְׂיִהְיוּ אֵלֵינוּ
these that would be Creation in the work of envy there is not and if and of the lower beings of the upper beings
רַבִּים עַל אֵלֵינוּ בְּבִרְיָאֵת יוֹם אֶחָד:
one day in the creation of these over greater

רש"י

לְנֶפֶשׁ חַיָּה. אֵף בְּהֵמָה וְחַיָּה נִקְרְאוּ נֶפֶשׁ חַיָּה, אֵף זֶה שֶׁל אָדָם חַיָּה שֶׁבְּכָלָן,
of all of them is living man of this but living soul were called and beasts cattle also living To a soul
שֶׁנֶּתּוּסָף בּוֹ דַּעַה וְדַבּוּר:
and speech understanding to him because was added

וַיִּטֵּעַ יְהוָה אֱלֹהִים גֵּן בְּעֵדֶן מִקְדָּם וַיִּשֶׂם שָׁם אֶת הָאָדָם אֲשֶׁר
whom the Human — there and He placed from the east in Eden a garden God Hashem And planted

יָצַר:

He had fashioned

רש"י

מקדם. בְּמִזְרְחוֹ שֶׁל עֵדֶן נָטַע אֶת הַגֵּן. וְאִם תֹּאמַר, הֲרִי כָכָר כָּתַב וַיִּבְרָא אֶת
— and He created it wrote already behold you say and if the garden — He planted Eden of in the east eastward
הָאָדָם וְגו', רֵאִיתִי בְּבִרְיָתָא שֶׁל ר"א בְּנוֹ שֶׁל ר' יוֹסִי הַגָּלִילִי מל"ב מְדוֹת
rules of thirty-two the Galilean Yose Rabbi of son Rabbi Eliezer of in the Baraita Isaw etc. the man
שֶׁהַתּוֹרָה נִדְרָשֶׁת, וְזוֹ אַחַת מֵהֶן, כָּלֵל שֶׁלְאַחֲרָיו מַעֲשֶׂה הוּא כְּרִטּוֹ שֶׁל
of is the detail it an action that after it a general statement of them is one and this is expounded that the Torah
רִאשׁוֹן, וַיִּבְרָא אֶת הָאָדָם זֶהוּ כָלֵל, סֵתָם בְּרִיאָתוֹ מֵהֵיכָן
from where his creation it left unexplained a general statement this is the man — and He created the first

וְסֵתָם מַעֲשָׂיו, חֲזַר וּפִרְשׁ וַיִּיצֶר ה' אֱלֹהִים וְגו', וַיִּצְמַח
and He caused to grow etc. God Hashem and He formed and explained it returned His actions and it left unexplained
לוֹ גֵן עֵדֶן וַיִּנְיַחְהוּ בְּגֵן עֵדֶן וַיִּפֹּל עָלָיו תַּרְדֵּמָה, הַשּׁוֹמֵעַ
one who hears a deep sleep upon him and He caused to fall Eden in the garden of and He placed him Eden the garden of for him
סְבוּר שֶׁהוּא מַעֲשֶׂה אַחֵר, וְאִינוּ אֶלָּא כְּרִטּוֹ שֶׁל רִאשׁוֹן; וְכֵן אֵצֶל הַבְּהֵמָה
the animal regarding and likewise the first of the detail except but it is not different an account that it is might think
חֲזַר וְכָתַב וַיִּיצֶר ה' וְגו' מִן הָאֲדָמָה כָּל חַיַּת הַשָּׂדֶה, כְּדִי לְפַרֵשׁ
to explain in order the field beast of every the ground from etc. Hashem and He formed and wrote it returned
וַיָּבֵא אֶל הָאָדָם לְקָרוֹת שֵׁם וּלְלַמֵּד עַל הָעוֹפוֹת שֶׁנִּבְרְאוּ מִן הַרְקָק:
the swamp from that they were created the birds concerning and to teach names to call the man to and He brought

וַיִּצְמַח יְהוָה אֱלֹהִים מִן הָאֲדָמָה כָּל עֵץ נֹחֵמַד לְמַרְאֶה וְטוֹב
and good to the sight pleasant tree every the ground from God Hashem And He caused to
grow

לְמֵאֵכֶל וְעֵץ הַחַיִּים בְּתוֹךְ הַגֵּן וְעֵץ הַדַּעַת טוֹב וְרָע:
and evil good knowledge of and the tree of the garden in the midst of life and the tree of for food

רש"י

ויצמח. לְעֵנִין הַגֵּן הַכָּתוּב מְדַבֵּר:
speaks the verse the garden with reference to And He caused to grow

רש"י

בתוך הגן. בְּאֶמְצַע:
in the center the garden In the midst of

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֶּן וּמִשָּׁם יִפְרֹד וְהָיָה לְאַרְבָּעָה
into four and becomes it divides and from there the garden — to water from Eden goes out And a river

רָאשִׁים:
branches

פסוק ח

שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסָּבִב אֶת כָּל אֶרֶץ הַחַוִּילָה אֲשֶׁר שָׁם
there is where Havilah the land of all of — the one surrounding it is Pishon the first The name of

הַזָּהָב:
the gold

רש"י

פִּישׁוֹן. הוּא נִילוֹס נָהָר מִצְרַיִם, וְעַל שֵׁם שְׁמִימִיו מִתְּבַרְכִּין וְעוֹלִין וּמִשְׁקִין אֶת
— and water and rise are blessed that its waters account of and on Mitzrayim the river of the Nile it is Pishon
הָאֶרֶץ נִקְרָא פִּישׁוֹן כְּמוֹ וּפָשׁוּ פָּרָשָׁיו חֲבֻקוֹק א' ד"א פִּישׁוֹן, שֶׁהוּא
because it Pishon another explanation chapter 1 Chavakuk their horsemen and increased like Pishon it is called the land
מִגִּדְל פִּשְׁתָּן, שֶׁנֶּאֱמַר עַל מִצְרַיִם יַשְׁעִיהוּ י"ט וּבָשׁוּ עֲבָדֵי פִשְׁתִּים:
flax they that work and they shall be ashamed chapter 19 Yeshayahu Mitzrayim concerning as it is said flax grows

פסוק ט

וַיִּזְהַב הָאֶרֶץ הַהִוא טוֹב שֵׁם הַבְּדֵלָח וְאֶבֶן הַשֹּׁהַם:
the shoham and the stone of is the bdellium there is good that the land and the gold of

פסוק י

וְשֵׁם הַנָּהָר הַשֵּׁנִי גִיחוֹן הוּא הַסּוֹבֵב אֶת כָּל אֶרֶץ כּוּשׁ:
Cush the land of all of — the one that surrounds it is Gihon the second the river And the name of

רש"י

גִּיחוֹן. שֶׁהָיָה הוֹלֵךְ וְהוֹמָה, וְהִמְקִתוֹ גְּדוֹלָה מְאֹד, כְּמוֹ כִּי יִגַּח שְׁמוֹת כ"א , שֶׁמִּנְגַח
that it goes 21 Shemos it goes if like very is great and its roar and roaring going that it was Gichon
וְהוֹלֵךְ וְהוֹמָה:
and roars and goes

פסוק יא

וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי חִדְקֵל הוּא הַחֵלֵף קְדַמַּת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי
the fourth and the river Ashur east of flows it Chidekel the third the river And the name of

הוא פֶּרֶת:

Peras is

רש"י

חֲדַקְלָא. שְׁמֵימֵיו חֲדִין וְקָלִין:

and light are sharp because its waters Chidekel

רש"י

פֶּרֶת. שְׁמֵימֵיו פָּרִין וְרָבִין וּמְבָרִין אֶת הָאָדָם: כּוּשׁ וַאֲשׁוּר. עֲדִין לֹא הָיוּ,

were not still and Ashur Cush man — and make healthy and multiply are fruitful because its waters Euphrates

וְכָתַב הַמִּקְרָא עַל שֵׁם הָעֵתִיד:

the future name of by the Scripture and wrote

רש"י

קִדְמַת אֲשׁוּר. לְמִזְרְחָהּ שֶׁל אֲשׁוּר:

Ashur of to the east Ashur East of

רש"י

הוא פֶּרֶת. הַחֲשׁוֹב עַל כָּלָם, הַנִּזְכָּר עַל שֵׁם א"י:

Eretz Yisrael the name of in connection with which is mentioned all of them over the most important is Euphrates It

פסוק יב

Pasuk 12

וַיִּקַּח יְהוָה אֱלֹהִים אֶת הָאָדָם וַיִּנָּחֵהוּ בְּגֶן עֵדֶן לְעִבְדָּהּ וּלְשָׁמְרָהּ:

and to guard it to till it Eden in the garden of and He placed him the man — God Hashem And took

רש"י

וַיִּקַּח. לָקָחוּ בְּדִבְרֵים נְאֻמִּים וּפְתָחוּ לְפָנֶיךָ בְּרֵאשִׁית רַבָּה :

Rabbah Bereishis to enter and persuaded him pleasant with words he took him And he took

פסוק יג

Pasuk 13

וַיֹּצֵא יְהוָה אֱלֹהִים עַל הָאָדָם לֵאמֹר מִכָּל עֵץ הָגֶן אָכַל תֹּאכֵל:

you shall eat surely the garden tree of from every saying the man upon God Hashem And commanded

פסוק יד

Pasuk 14

וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אָכַלְךָ

your eating on the day of for from it eat you shall not and bad good the knowledge of and from the tree of

מִמֶּנּוּ מוֹת תָּמוּת:

you shall die surely from it

פסוק טו

וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא טוֹב הָיִית הָאָדָם לְבַדּוֹ אֶעֱשֶׂה לוֹ עֲזָר
a helper for him I will make by himself the man the being of good not God Hashem And said

כְּנֶגְדּוֹ:

corresponding to him

רש"י

לֹא טוֹב הָיִית וגו'. שֶׁלֹּא יֵאמְרוּ שְׁתֵּי רְשׁוּיֹת הֵן, הַקֵּץ"ה יְחִיד
is unique the Holy One blessed be there are authorities two they will say so that not etc. the being of good Not
He

בְּעֲלִיּוֹנִים וְאֵין לוֹ זֹוג, וְזֶה יְחִיד בְּתַחְתּוֹנִים וְאֵין לוֹ
to him and there is not among the terrestrial is unique and this one a mate to Him and there is not among the celestial beings
beings

זוג בראשית רבה :

Rabbah Bereishis a mate

רש"י

עֲזָר כְּנֶגְדּוֹ. זָכָה – עֲזָר; לֹא זָכָה – כְּנֶגְדּוֹ לְהִלָּחֵם:
to fight opposed to him he is worthy if not a help if he is worthy opposite him a help

פסוק טז

וַיִּצֹר יְהוָה אֱלֹהִים מִן הָאָדָמָה כָּל חַיַּת הַשָּׂדֶה וְאֵת כָּל עוֹף הַשָּׁמַיִם
the heavens bird of every and — the field beast of every the ground from God Hashem And He formed
וַיָּבֵא אֶל הָאָדָם לִרְאוֹת מָה יִקְרָא לוֹ וְכָל אֲשֶׁר יִקְרָא לוֹ הָאָדָם
the man it would call that and whatever it he would call what to see the man to and He brought

נִפְשׁ חַיָּה הוּא שְׁמוֹ:

its name that was living as a soul

רש"י

וַיִּצֹר מִן הָאָדָמָה. הִיא יִצְרָה הִיא עֲשִׂיהָ הָאָמִוְרָה לְמַעַלָּה וַיַּעַשׂ אֱלֹהִים
God And He made above that was mentioned the making is formation this the ground from And He formed

אֵת חַיַּת הָאָרֶץ וגו', אֵלָּא כֹּא וּפִרְשׁ שֶׁהָעוֹפוֹת נִבְרְאוּ מִן הָרֶקֶק, לְפִי שֶׁאָמַר
that it said because the swamp from were created that the birds and explains it comes rather etc. the earth the beast of —

לְמַעַלָּה מִן הַמַּיִם נִבְרְאוּ וְכֹאן אָמַר מִן הָאָרֶץ נִבְרְאוּ חוּלִין כ"ז ,

27 Chullin they were created the earth from it said and here they were created the water from above

וְעוֹד לְמִדָּה פָּאן שֶׁבִּשְׂעַת יִצְרָתָן מִיד בּוֹ בְּיוֹם הֵבִיֵּאם אֶל
to He brought them day on that immediately their creation that at the time of here it teaches you And furthermore

הָאָדָם לְקִרּוֹת לָהֶם שֵׁם. וּבְדִבְרֵי אַגְדָּה יִצְרָה זֶה לְשׁוֹן רְדוּי וְכַבּוּשׁ,
and conquering subjugation is an expression of this formation Aggadah And in the words of a name for them to call the man

כְּמוֹ כִּי תִצּוֹר אֶל עִיר דְּבָרִים כ"ד , שֶׁכְּבָשָׁן תַּחַת יָדוֹ שֶׁל אָדָם בְּרֵאשִׁית
Bereishis Adam of the hand under for He conquered them 24 Devarim a city · you besiege when like

רבה :

Rabbah

וכל אשר יקרא לו האדם נפש חיה וגו'. סרסוהו ופ'שהו, כל נפש חיה אשר יקרא

would call that living soul every and explain it invert it etc. living a soul the man to it would call that And all

לו האדם שם, הוא שמו לעולם:

forever is its name that a name the man to it

CHAPTER SUMMARY

The aliyah begins by describing how the plants and grass did not grow until Adam was created and prayed for rain, after which Hashem formed Adam from the ground and breathed life into him. Hashem then planted Gan Eden with beautiful fruit trees, including the Etz HaChaim and the Etz HaDaas, watered by a great river that splits into four major rivers. After placing Adam in the garden to care for it, Hashem commanded him not to eat from the Etz HaDaas under penalty of death, and then brought all the animals and birds to Adam to be named, recognizing that it was not good for man to remain alone without a fitting helper.

למעשה WHAT TO TAKE HOME

In the second pasuk of our Aliyah, the Torah is mechadesh a beautiful and fundamental yesod in our avodas Hashem. The Torah tells us that even though the plants were already created, they remained hidden just beneath the surface of the ground and did not sprout. Why? Because "there was no man to work the soil." Rashi explains this with a famous and powerful chiddush: there was no rain because there was no human being to recognize the goodness of rain and pray for it. As soon as Adam was created, he realized the world needed rain, he davened for it, and only then did the rain fall and the trees sprout.

Look at what the Torah is teaching us here. Hashem had already willed the entire creation into existence. The potential for growth, blessing, and abundance was already there, waiting just under the dirt. Yet, Hashem held it all back. Why? Because Hashem desires our tefillos. He wants us to recognize our dependency on Him, to open our mouths, and to ask. The entire creation stood in suspense, waiting for a single Yid to realize what was missing and daven.

This is a massive lesson for us in our daily lives. Sometimes we look around and feel like things are stuck. We are waiting for parnassah, for shidduchim, for yeshuos, or for growth in our learning and yiras Shamayim. We might think Hashem has forgotten us, chas v'shalom. But the truth is, the shefa is already there, waiting just beneath the surface. Hashem is simply waiting for us to recognize that He is the source of everything, to turn to Him with a soft heart, and to daven.

Today, when you daven Shemoneh Esrei, do not just run through the words out of habit. Stop for one moment before a brachah that speaks to your personal needs, realize that Hashem is waiting for your davening to unleash His shefa, and ask Him for it with real kavanah.

דף יומי • בכורות • דף י"ז

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THE SUGYA

We start the daf by continuing our sugya regarding a non-Jew's partnership in an animal and how it affects the firstborn status of the offspring. The Gemara brings a kasha from a Baraisa about "iron sheep" (guaranteed investments) to challenge the shittos of Rav Yehuda and Rav Huna, analyzing the exact girsa of the Baraisa to see who is refuted and how each Amora can defend his shita.

Next, we move into a new Mishnah which teaches that if a ewe gives birth to a goat-like offspring, or vice versa, it is exempt from the din of bechor. The Gemara brings a Baraisa where Rabbi Meir and the Rabbis argue on this very point, and the Gemara goes through a beautiful shakla v'tarya to understand the exact case of their machlokes—whether it is about the firstborn obligation, the first shearing, the halacha of "it and its offspring" (oto v'es b'no), or a case where the offspring's appearance returned to its grandmother's species.

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

עמוד א' DAF 17A

EXPLANATION

הִינְנוּ דְאָמַר לִיה רַבִּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל: אֲפִילוּ עַד עֶשְׂרֵה דּוֹרוֹת פְּטוּרִין.

This is what Rabban Shimon ben Gamliel said to him in the Mishnah: Even until ten generations of offspring are exempt from the law of firstborn.

QUESTION

אָלָא לְרַב הוּנָא דְאָמַר: לֹא נַחֲתִית תַּנָּא קַמָּא לְדָרִי, מֵאִי "אֲפִילוּ עַד עֶשְׂרֵה דּוֹרוֹת"?

But according to Rav Huna, who says that the first tanna did not descend to any generational levels at all, but rather exempts all future generations, what is the meaning of the phrase: "Even until ten generations"?

ANSWER

אָמַר לְה רַב הוּנָא: רַבִּין שְׁמַעוֹן בֶּן גַּמְלִיאֵל אֶ"ה עֲמִיד קָאִי דְנַחֲתִית לְדָרִי.

Rav Huna could have said to you in response: Rabban Shimon ben Gamliel is referring to the second case of the Mishnah, where the Jew established the offspring in place of the mothers, as in that case the first tanna also descends to generational levels.

QUESTION

תָּא שְׁמַע: הַמְקַבֵּל צֵאן בְּרִזָּל מִן הַגּוֹי — וְלָדוֹת פְּטוּרִין, וּלְדֵי וְלָדוֹת לֹא.

Come and hear a challenge from a Baraisa: With regard to one who accepts iron sheep as a guaranteed investment from a non-Jew, the direct offspring are exempt, but the offspring of the offspring are not exempt.

REFUTATION

תְּיֻבָּתָא דְּרַב יְהוּדָה!

This is indeed a **conclusive refutation** of Rav Yehuda, who said that the offspring of the offspring are also exempt!

ANSWER

אָמַר לָהּ רַב יְהוּדָה, אִימָא: הֵן וּלְדוֹתֶיהֶן.

Rav Yehuda could have said to you: I will say that the Baraisa means **they**, the direct offspring, **and their offspring** are exempt.

QUESTION

אִיכָא דְאָמְרִי: הֵן וּלְדוֹתֶיהֶן פְּטוּרִין, תְּיֻבָּתָא דְּרַב הוּנָא!

There are those who say a different version of this exchange: The Baraisa actually reads, "They and their offspring are exempt." If so, this is a **conclusive refutation** of Rav Huna, who said that only the direct offspring are exempt!

ANSWER

אָמַר לָהּ רַב הוּנָא: אִימָא הֵן וּלְדוֹת — פְּטוּר, וּלְדֵי וְלָדוֹת — חַיִּיב.

Rav Huna could have said to you: I will say that the Baraisa means **they**, the original animals, **and their direct offspring** are exempt, but the offspring of the offspring are obligated.

מִשְׁנָה MISHNAH

MISHNAH

רְחֵל שִׁילָדָה מִיֵּן עֹז כּוֹי.

We learned in the Mishnah: A ewe that gave birth to a goat of sorts, and a goat that gave birth to a ewe of sorts, are exempt from the law of the firstborn.

גְּמָרָא GEMARA

BRAISA

אָתָא רַב אוֹשְׁעִיא מִנְהַרְדְּעָא, וְאִיְתִי מִתְּנִיתָא בִּידֵיהּ: רְחֵל בֶּת עֹז, וְעֹז בֶּת רְחֵל — רַבִּי מֵאִיר מְחַיֵּיב, וְחֻכָּמִים פּוֹטְרִין.

Rav Oshaya came from Neharde'a and brought a Baraisa in his hand which taught: With regard to a ewe born to a goat, or a goat born to a ewe, Rabbi Meir deems it obligated in the law of the firstborn, and the Sages deem it exempt.

QUESTION

אָמַר לִיהּ רַב הוֹשְׁעִיא לְרַבָּה: כִּי עֲיִלְתָּ לְקַמֵּיָּה דְּרַב הוּנָא, בְּעֵי מִיַּנְיָה: רַבִּי מֵאִיר מְחַיֵּיב לְמַאי?

Rav Hoshaya said to Rabba: When you go before Rav Huna, ask him: With regard to what does Rabbi Meir deem it obligated?

QUESTION

אֵילִימָא לְבִכּוּרָה — וְלִית לִיהּ לְרַבִּי מֵאִיר "אַךְ בְּכוֹר שׁוֹר" עַד שְׂיָהָא הוּא שׁוֹר וּבְכוֹרוֹ שׁוֹר?

If we say it is with regard to the firstborn obligation, but doesn't Rabbi Meir agree with the derivation from the verse, "But the firstborn of an ox," which teaches that the law does not apply unless it is an ox and its firstborn is also an ox? Meaning, the offspring must resemble its mother.

QUESTION

אָלָא לְרֵאשִׁית הֶגְזוּ, וְלִית לִיהּ הָא דִּתְנָא דְּרַבִּי יִשְׁמַעְלָא: כְּבָשִׁים שְׂצֻמָּרֵן קָשָׁה פְּטוּרִין מִרֵּאשִׁית הֶגְזוּ, שְׂנַאמֶר: "וּמִגֹּז כְּבָשִׁי יִתְחַמֵּם?"

Rather, is it with regard to the first shearing of the fleece? But doesn't he agree with that which the school of Rabbi Yishmael taught: Lambs whose fleece is tough are exempt from the first shearing, as it is stated: "And if he were not warmed with the fleece of my sheep"? Since this goat-like offspring has tough hair, it cannot warm anyone.

ANSWER

אָמַר לִיהּ: נִיחָזִי אָנּוּ, הֵכָא בְּמֵאֵי עֶסְקִינָן? בְּרַחֲלָא שְׂיִלְדָּה מִין עֹז, וְאָבִיו תִּיִישׁ, וּבְחוֹשְׁשִׁין לְזֶרַע הָאָב לְעֻנִין אוֹתוֹ וְאֵת בְּנוֹ קָמִיפְלִי,

Rabba said to him: Let us see; what are we dealing with here? We are dealing with a ewe that gave birth to a goat of sorts, and its father was a male goat, and they disagree as to whether we are concerned with the seed of the father regarding the matter of "it and its offspring" which may not be slaughtered on the same day.

EXPLANATION

דְּרַבִּי מֵאִיר סָבַר: חוֹשְׁשִׁין לְזֶרַע הָאָב, וּרְבִנָּן סָבְרִי: אֵין חוֹשְׁשִׁין לְזֶרַע הָאָב.

As Rabbi Meir holds: We are concerned with the seed of the father, so the male goat is considered its father and one is liable for slaughtering both on the same day; and the Rabbis hold: We are not concerned with the seed of the father.

OBJECTION

אֵי הָכִי, לִיפְלִגּוּ בְּחוֹשְׁשִׁין לְזֶרַע הָאָב בְּעִלְמָא, בְּפִלּוּגְתָּא דְּחֻנְיָה וּרְבִנָּן!

The Gemara objects: If so, let them disagree about being concerned with the seed of the father in general, in the well-known dispute of Chananya and the Rabbis, rather than formulating it in this unusual case of a ewe that gave birth to a goat!

ANSWER

אָלָא, לְעוֹלָם לְבִכּוּרָה, וְהֵכָא בְּמֵאֵי עֶסְקִינָן — בְּרַחֲלָא בְּתָרְחֵל בְּתָא עֹז.

Rather, actually the dispute is with regard to the firstborn, and here we are dealing with a ewe born to a ewe born to a goat.

EXPLANATION

מֶר סָבַר: זֵיל בְּתֵר אִימִיה, וְהֵאֵי לָאוּ נִדְמָה הוּא.

One Sage, Rabbi Meir, holds: Follow its mother, which is a ewe, and this offspring is not a "nidmeh" because it looks like its mother.

EXPLANATION

ומר סבר: זיל בתר אימיה דאימיה, והאי נדמה הוא.

And one Sage, the Rabbis, holds: Follow its mother's mother, which was a goat, and this offspring is therefore considered a "nidmeh".

ANSWER

ואיפצית אימא, ברחל בת עז בת רחל, מר סבר: חזרו שייות למקומן, ומר סבר: לא חזרו שייות למקומן.

And if you wish, say instead that we are dealing with a ewe born to a goat born to a ewe. One Sage, Rabbi Meir, holds: Its ovine nature has returned to its place, since it resembles its grandmother; and one Sage, the Rabbis, holds: Its ovine nature has not returned to its place, and since its mother was a goat, it is exempt.

ANSWER

רב אשי אמר: כגון שיש בו מקצת סימנין, ומאן חכמים? רבי שמעון, דאמר: עד שיהא ראשו ורובו דומה לאמו.

Rav Ashi said: The Baraisa is dealing with a case where it has some of the characteristics of its mother, and who are "the Sages" who exempt it? It is Rabbi Shimon, who says: It is not holy unless its head and the majority of its body are similar to its mother.

STATEMENT

אמר רבי יוחנן: מודה רבי מאיר בשעיר של ראש חודש דבעינו בן שעירה, מאי טעמא?

Rabbi Yochanan said: Rabbi Meir concedes with regard to the goat of the New Moon offering that we require the son of a female goat, and a goat born to a ewe is invalid. What is the reason?

EXPLANATION

אמר קרא: "אחד" המיוחד וְכָא מִשְׁשֶׁת יְמֵי בְּרֵאשִׁית.

The verse states: "One" goat, meaning the unique one whose lineage is pure and comes from the six days of Creation without any change of species.

QUESTION

והא מהכא נפקא? מהתם נפקא — "שור או כשב" — פרט לכלאים, "או עז" — פרט לנדמה.

The Gemara asks: But is it derived from here? It is derived from there, from the verse: "An ox or a sheep" — to exclude a hybrid; "or a goat" — to exclude a "nidmeh"!

ANSWER

צריכא, דאי מהתם הוה אמינא: הני מילי היכא דלא נחת לדרי, אבל היכא דנחת — אימא לא.

The Gemara answers: Both verses are needed, for if we only knew it from there, I would have said: This applies only where the change did not descend to further generations, but where it descended and returned to its original appearance, say no, it is valid.

EXPLANATION

ואי מהכא הוה אמינא: הני מילי לגבי קרבן חובה, אבל נדבה — לא, צריכא.

And if we only knew it from here, I would have said: This applies only regarding an obligatory offering, but a voluntary offering — no, it is not excluded. Therefore, both are **needed**.

STATEMENT

אמר רבי אחא בר יעקב: הכל מודים דאין לוקין על צמר מושם פלאים, שנאמר: "לא תלבש שעטניז", מה פשתן שלא נשתנה — אף צמר שלא נשתנה.

Rabbi Acha bar Yaakov said: Everyone agrees that one does not receive lashes for its wool on account of kilayim, as it is stated: "You shall not wear shaatnez," and we compare wool to linen: Just as linen has not changed from its original species, so too wool must be from a sheep that has not changed.

STATEMENT

אמר רב פפא: הכל מודים שצמרו פסול לתכלת, שנאמר: "לא תלבש שעטניז... גדילים תעשה לך", מה פשתן שלא נשתנה — אף צמר שלא נשתנה.

Rav Pappa said: Everyone agrees that its wool is invalid for techeiles, as it is stated: "You shall not wear shaatnez... you shall make tassels for yourself," juxtaposing tzitzis to kilayim: Just as linen has not changed, so too wool must be from a sheep that has not changed.

STATEMENT

אמר רב נחמן בר יצחק: הכל מודים שאין צמרו מטמא בנגעים, שנאמר: "בבגד צמר או בבגד פשתים", מה פשתים שלא נשתנה — אף צמר שלא נשתנה.

Rav Nachman bar Yitzchak said: Everyone agrees that its wool does not become tamei with tzaraas-plagues, as it is stated: "In a garment of wool or in a garment of linen," juxtaposing them: Just as linen has not changed, so too wool must be from a sheep that has not changed.

STATEMENT

אמר רב אשי: אף אנו נאמר, הדלה הגפן על גבי תאינה — יינו פסול לנסכים. מאי טעמא? "זבח ונסכים" — מה זבח שלא נשתנה, אף נסכים שלא נשתנו.

Rav Ashi said: We can also say a similar rule: If one trained a grapevine over a fig tree, its wine is invalid for libations. What is the reason? The verse says, "Sacrifice and libations" — just as a sacrifice must be from an animal that has not changed, so too libations must be from grapes that have not changed.

OBJECTION

מתקרי ליה רבינא: הדלה פשתן על גבי היגא — הכי נמי דלישתני? אם כן לא מצית אמרת "מה פשתן שלא נשתנה", דהא פשתן נמי משתני!

Ravina challenged this: If one trained flax over a thorn-bush, would it also change its status? If so, you cannot say "just as linen has not changed," for flax would also change in such a case!

ANSWER

אמר ליה: זה נשתנה ריחו, וזה לא נשתנה ריחו.

He said to him: This wine has its aroma changed by the fig tree, but that flax does not have its aroma changed, so its essential nature is unaffected.

MISHNAH

מִתְנִי רָחֵל שֶׁלֹּא בִּכְרָה וְיָלְדָה שְׁנֵי זָכָרִים, וְיָצְאוּ שְׁנֵי רִאשֵׁיהֶן כְּאַחַת — רַבִּי יוֹסִי הַגְּלִילִי אוֹמֵר:
שְׁנֵיהֶן לַכֹּהֵן, שֶׁנֶּאֱמַר: "הַזָּכָרִים לַה'",

MISHNAH: A ewe that had not previously given birth and gave birth to two males, and their two heads emerged as one — Rabbi Yose HaGelili says: Both of them go to the Kohen, as it is stated: "The males belong to Hashem,"

MISHNAH

וְחֻכָּמִים אוֹמְרִים: אֵי אֶפְשָׁר לְצַמֵּצֵם, אֶלָּא אֶחָד לוֹ וְאֶחָד לַכֹּהֵן.

and the Sages say: It is impossible to be perfectly simultaneous, rather, one belongs to him and one belongs to the Kohen.

MISHNAH

רַבִּי טַרְפוֹן אוֹמֵר: הַכֹּהֵן בוֹרֵר לוֹ אֶת הַיָּכָה.

Rabbi Tarfon says: The Kohen chooses the better one for himself.

MISHNAH

רַבִּי עֲקִיבָא אוֹמֵר: מְשַׁמְנִין בֵּינֵיהֶן, וְהַשְּׁנִי יִרְעָה עַד שִׁסְתָּאב.

Rabbi Akiva says: They make an assessment between them to split the value of the better one, and the second animal shall graze until it develops a blemish.

עמוד ב' DAF 17B

MISHNAH

וְחַיִּיב בַּמִּתְנּוֹת,

And the owner of this doubtful firstborn animal is obligated in the priestly gifts of the foreleg, the cheeks, and the maw, which must be given to a Kohen when slaughtering any non-sacred animal, because we say the animal is chullin;

MISHNAH

וְרַבִּי יוֹסִי פוֹטֵר.

and Rabbi Yosei deems him exempt from giving these gifts, since the Kohen cannot prove that it is indeed chullin.

MISHNAH

מִתְּאָדָּה מֵהֵן —

If one of them died, meaning one of the two male lambs born from the mother that had never given birth before, so we do not know if the living one is the firstborn or if the dead one was,

MISHNAH

רבי טרפון אומר: יחלוקו,

Rabbi Tarfon says: The Kohen and the owner **shall divide** the value of the remaining living lamb.

MISHNAH

רבי עקיבא אומר: המוציא מחבירו עליו הראיה.

Rabbi Akiva says: We apply the rule that **the one who seeks to extract from his fellow bears the burden of proof**, and since the lamb is in the owner's possession, he keeps it all.

MISHNAH

זכר ונקבה — אין כאן לכהן כלום.

If a **male and a female** were born together, **there is nothing here for the Kohen**, because we can always say the female emerged first and exempted the male from the law of the firstborn.

גמרא GEMARA

GEMARA

גמ' אמרי דבי רבי ינאי:

GEMARA: They said in the school of Rabbi Yannai:

STATEMENT

לרבי יוסי הגלילי שמעינו ליה דאמר אפשר לצמצם בידי שמים,

According to Rabbi Yosei HaGelili, we have heard him say that it is possible to be precise in events that are by the **hands of Heaven**, and thus twins can emerge at the exact same millisecond;

STATEMENT

וכל שפן בידי אדם,

and **all the more so** it is possible to be precise **by the hands of man**, who can measure and align things intentionally.

STATEMENT

ורבנן — בידי שמים אי אפשר לצמצם,

But according to **the Rabbis** who argue on him, they hold that **by the hands of Heaven** it is impossible to be precise, and therefore one twin must have emerged first.

QUESTION

בידי אדם מאי?

However, regarding measurements made **by the hands of man**, **what** is their opinion? Is it possible to measure with absolute precision or not?

PROOF

תא שמע: חוט של סיקרא חוגרו באמצע,

Come and hear a proof from a Mishnah: A line of red paint girdled the Altar in the middle,

PROOF

להבדיל בין דמים העליונים ובין דמים התחתונים.

to separate between the upper bloods which must be sprinkled above the halfway mark, and the lower bloods which must be sprinkled below it.

PROOF

ואי אמרת אי אפשר לצמצם בידי אדם,

And if you say that it is impossible to be precise by the hands of man, then the line was not exactly in the middle,

PROOF

וימנין דקא יהיב עליונים למטה ותחתונים למעלה!

and sometimes the Kohen will place upper bloods below the true middle, or lower bloods above it, which would invalidate the service!

REFUTATION

דמרווח בה פורתא.

The Gemara rejects this: No, there is no proof, as he widens the red line a little bit so that it definitely overlaps the exact mathematical center, and the blood is placed safely away from the line.

PROOF

תא שמע ממדת כלים, ממדת מזבח.

Come and hear another proof from the measurements of the vessels of the Beis HaMikdash, and from the measurements of the Altar, which the Torah requires to be made to exact dimensions.

REFUTATION

שאני התם, דרחמנא אמר עבד,

The Gemara rejects this: It is different there, as the Merciful One says "make" them,

REFUTATION

ובכל היכי דמצית למיעבד ניהא ליה,

and in whatever way you are able to make them, it is pleasing to Him, even if it is not mathematically perfect down to the atom,

REFUTATION

"הכל בכתב מיד הי עלי השכיל".

as the pasuk says: "All this in writing, from the hand of Hashem which He made me understand."

PROOF

אמר רב קטינא, תא שמע:

Rav Ketina said: Come and hear a proof from a Baraisa regarding an oven that became tamei:

PROOF

חלקו לשנים והן שוין — שניהן טמאים,

If one divided it into two pieces and they are apparently equal, both of them are tamei,

PROOF

לפי שאי אפשר לצמצם.

because it is impossible to be precise, and we must assume one piece is slightly larger and thus retains the tumah of the original vessel, but we do not know which one.

REFUTATION

אמר רב כהנא: שאני כלי חרס הואיל ויש בו גומות.

Rav Kahana said: An earthenware vessel is different, since it has crevices and uneven breaks, making it physically impossible to measure, but other human measurements might indeed be precise.

PROOF

תא שמע:

Come and hear another proof from a Mishnah regarding the Egla Arufa:

PROOF

נמצא מכוון בין שתי עירות,

If the corpse was found exactly aligned between two cities,

PROOF

שתייהן מביאות שתי עגלות, דברי רבי אליעזר.

both of them bring two heifers, these are the words of Rabbi Eliezer.

PROOF

מאי טעמא?

What is the reason for Rabbi Eliezer's ruling?

PROOF

לאו משום דקסבר בידי אדם אפשר לצמצם,

Is it not because he holds that by the hands of man it is possible to be precise in measuring the distance,

PROOF

וקרובה — ואפילו קרובות?

and he expounds the word "nearest" in the Torah to mean **and even "nearest ones"** in the plural, allowing both cities to bring a heifer?

REFUTATION

לא, רבי אליעזר

The Gemara answers: **No, Rabbi Eliezer** actually holds it is impossible to be precise, and the case is where they brought one in partnership.

SUMMARY

In this daf, the Gemara resolves the dispute regarding the offspring of guaranteed investments ("iron sheep") held by a non-Jew, showing how Rav Yehuda and Rav Huna each interpret the Baraisa's language to fit their respective shitos. We then delve into the machlokes between Rabbi Meir and the Rabbis regarding a change of species, such as a ewe giving birth to a goat-like animal. The Gemara establishes that even Rabbi Meir agrees a goat born to a ewe is invalid for the New Moon offering because the Torah requires a pure lineage. Finally, the Gemara presents a consensus that the wool of such a changed animal is invalid for tzitzis (techeiles) and does not violate the prohibition of kilayim, deriving this from the hekesh between wool and linen.

למעשה WHAT TO TAKE HOME

The Gemara on our daf is deeply concerned with the concept of "nidmeh", an offspring that looks like a different species, or a creature whose lineage has been altered from the pure form that "comes from the six days of Creation without any change." When the Torah requires a korban or a firstborn, it demands something that is "meyuchad," something that is true to its source, without any identity crisis or mixed-up nature.

Lichoira, we have to ask ourselves: what does this mean for our own avodas Hashem? Hashem created each of us with a specific, pure neshama, a unique path in this world that is true to who we are. Yet, so often in life, we find ourselves acting like a "nidmeh." We try to copy others, dressing up in a spiritual garment that isn't ours, or letting the outside world change our inner essence until we barely recognize our own true self. We become a hybrid of conflicting desires, losing that pure, straight connection to our source.

Your real avodah is to be "meyuchad", to live with a clear, uncompromised identity as a Yid. Don't try to be someone else's neshama. Hashem wants the genuine you, the one that is true to the way He created you from the very beginning.

Today, take five minutes to step back from the noise and the social pressure of what everyone else is doing. Ask yourself: "In what area of my life am I acting like a 'nidmeh' just to fit in?" Choose one small kabolah in your davening or your learning to do with absolute, pure sincerity, purely for Hashem, reflecting your own true neshama.

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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.

מִשְׁנָה א

הַשְּׁלֵשֶׁת שֶׁל קַבְּלַת הַתּוֹרָה וְהַנְּהִיגַת הַחֲכָמִים

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

מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמִסִּינַי לְיֵהוֹשֻׁעַ, וְיֵהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים
and the elders to the elders and Yehoshua to Yehoshua and transmitted it from Sinai Torah received Moshe
לְנָבִיאִים, וְנָבִיאִים מִסְּרוּהָ לְאַנְשֵׁי כְּנֶסֶת הַגְּדוּלָּה. הֵם אָמְרוּ שְׁלֹשָׁה
three said They the Great the Assembly to the Men of transmitted it and the prophets to the prophets
דְּבָרִים, יְהוּי מִתּוֹנִים בְּדִין, וְהָעֲמִידוֹ תְּלִמִּידִים הֶרְבֵּה, וַעֲשׂוּ סִיג לַתּוֹרָה:
for the Torah a fence and make many disciples and establish in judgment deliberate Be things

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.

מִשְׁנָה ב

הַדְּבָרִים שֶׁעָלִיָּהֶם הָעוֹלָם עוֹמֵד

Mishna 2 • The Three Pillars Upon Which the World Stands

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשִּׁיְרֵי כְּנֶסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר, עַל
on say would he the Great the Assembly from the remnants of was the Righteous Shimon
שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת
acts of and on the Temple service and on the Torah on stands the world things three
חֲסָדִים:
kindness

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

אֲנִיטִיגֶנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשְׁמֵעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תְּהִי
be do not say would he the Righteous from Shimon received Socho a man of Antigonus

כְּעֲבָדִים הַמְשַׁמְשִׁין אֶת הָרֵב עַל מְנַת לְקִבֵּל פָּרֶס, אֲלֹא הָיוּ כְּעֲבָדִים
like servants be but a reward to receive condition on the master — who serve like servants

הַמְשַׁמְשִׁין אֶת הָרֵב שְׁלֹא עַל מְנַת לְקִבֵּל פָּרֶס, וַיְהִי 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.

יוֹסִי בֶן יוֹעֶזֶר אִישׁ צֶרֶדָה וְיוֹסִי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֶם. יוֹסִי
Yose from them received Yerushalayim man of Yochanan ben and Yose Zeredah man of Yoezer ben Yose

בֶּן יוֹעֶזֶר אִישׁ צֶרֶדָה אוֹמֵר, יְהִי בֵיתְךָ בֵּית וַעַד לַחֲכָמִים, וְהָיָה
and be for the Sages meeting a house of your house let be says Zeredah man of Yoezer ben

מִתַּאֲבָק בַּעֲפָר רַגְלֵיהֶם, וְהָיָה שׁוֹתָהּ בְּצִמָּא אֶת דְּבָרֵיהֶם:
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.

יוֹסִי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר, יְהִי בֵיתְךָ פֶּתוּחַ לְרוֹחָה, וַיְהִי
and let be wide open your house let be says Yerushalayim a man of Yochanan son of Yose

עֲנִיִּים בְּנֵי בֵיתְךָ, וְאַל תִּרְבֶּה שִׁיחָה עִם הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ,
they said with his wife the woman with conversation increase and do not your household members of poor people

קֹל וְחֹמֶר בְּאִשְׁתּוֹ חִבְּרוּ. מִכָּאֵן אָמְרוּ חֲכָמִים, כָּל זְמַן שֶׁאָדָם מִרְבֶּה
increases that a man the time all the Sages said from here his fellow with the wife of and heavy a light

שִׁיחָה עִם הָאִשָּׁה, גּוֹרֵם רָעָה לְעַצְמוֹ, וּבּוֹטֵל מִדְּבַרֵי תוֹרָה, וְסוֹפּוֹ
and his end Torah from words of and desists to himself evil he causes the woman with conversation

יִורֶשׁ גִּיהֵנוֹם:

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.

עשה לה רב וקנה לה חבר

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

יהושע בן פרחיה ונתאי הארבלית קבלו מהם. יהושע בן פרחיה אומר,

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

עשה לה רב, וקנה לה חבר, והוי דן את כל האדם

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

לכף זכות:

merit to the scale of

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

משנה ז

הרחקה משכן רע ומרשע

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

נתאי הארבלית אומר, הרחק משכן רע, ואל תתחבר לרשע,

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

ואל תתיאש מן הפרענות:

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

הנהגת הדין עם בעלי הדין

Mishna 8 · The Conduct of a Judge Toward Litigants

יהודה בן טבאי ושמעון בן שטח קבלו מהם. יהודה בן טבאי אומר,

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

אל תעש עצמך כעורכי הדין. וכשיהיו בעלי דין עומדים

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

לפניה, יהיו בעיניה כרשעים. וכשנפטרים מלפניה, יהיו

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

בעיניה כזכאין, כשקבלו עליהם את הדין:

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

דרישה וחקירה של עדים וזהירות בדברי הדינים

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

שמעון בן שטח אומר, הוי מרבה לחקר את העדים, והוי זהיר

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

בדבריה, שמא מתוכם ילמדו לשקר:

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.

משנה י

אהבת המלאכה ושנאת הרבנות

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

שְׁמַעְיָה וְאַבְטָלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אוֹמֵר, אָהַב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת
— and hate work — love says Shemaiah from them received and Abtalion Shemaiah
הַרְבָּנוֹת, וְאֵל תִּתְּוֹדַע לְרִשּׁוֹת:
to the ruling authority make yourself known and do not lordship

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

משנה יא

אזהרה לחכמים להזהר בדבריהם מפני חלול השם

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

אַבְטָלְיוֹן אוֹמֵר, חֲכָמִים, הִזָּהָרוּ בְּדַבְרֵיכֶם, שֵׁמָא תַּחֲבוּבוּ חֻבַּת גָּלוּת
exile the obligation of you will obligate lest with your words be careful Sages says Avtalyon
וּתְגַלּוּ לְמָקוֹם מִיַּם הָרָעִים, וְיִשְׁתּוּ הַתְּלָמִידִים הַבָּאִים אַחֲרֵיכֶם
after you who come the disciples and they will drink the evil waters to a place of and you will be exiled
וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מְתַחֲלָל:
is profaned Heaven the Name of and it will be found and they will die

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

משנה יב

הנהגת הלל לאהב שלום ולקרב את הבריות

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

הֵלֵל וְשַׁמַּי קִבְּלוּ מֵהֶם. הֵלֵל אוֹמֵר, הֵיךְ מִתְּלָמִידָיו שֶׁל אַהֲרֹן, אוֹהֵב
loving Aharon of from the disciples be says Hillel from them received and Shammai Hillel
שְׁלוֹם וְרוֹדֵף שְׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמִקְרָבָן לְתוֹרָה:
to the Torah and drawing them the creations — loving peace and pursuing peace
close

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

משנה יג

הסכנה בגאווה ובכטול תורה

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

הוּא הָיָה אוֹמֵר, נָגִיד שָׁמָא, אֲבִיד שְׁמָה. וְדָלָא מוֹסִיף, יָסָף.
ceases add and one who does not his name destroys his name one who makes great say used to He
וְדָלָא יָלִיף, קָטָלָא חַיִּב. וְדֹאשְׁתִּימָשׁ בְּתַגָּא, חֵלָף:
passes away of the crown and one who makes use deserves death learn and one who does not

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

משנה יד

הוא הִזָּה אומר, אם אין אני לִי, מי לִי. וכִשְׁאֲנִי לְעַצְמִי, מה אני.

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

וְאִם לֹא עֲכָשִׁיו, אִמָּתִי:

when now not And if

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

מִשְׁנָה ט

קביעות התורה, מעוט דבור והסברת פנים

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

שמאי אומר, עשה תורתך קבע. אומר מעט ועשה הרבה, והוי מקבל את

— receiving and be much and do little say fixed your Torah make says Shammai

כל האדם בספר פנים יפות:

face expression of with a cheerful person every

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

עשה לך רב והרחקה מן הספק

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

רבן גמליאל הִזָּה אומר, עשה לך רב, והסתלק מן הספק, ואל

and do not doubt from and remove yourself a teacher for yourself make say would Gamliel Rabban

תרבה לעשר אמודות:

by estimation to tithe increase

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

מִשְׁנָה יז

מעלת השתיקה והמעשה על פני הדבור

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

שמעון בנו אומר, כל ימי גדלתי בין החכמים, ולא מצאתי לגוף טוב

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

אלא שתיקה. ולא המדרש הוא העקר, אלא המעשה. וכל המרבה

who increases and anyone the action but the main thing is the study and not silence than

דברים, מביא חטא:

sin brings words

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

רַבִּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַדִּין
justice on stands the world things three on says Gamliel ben Shimon Rabban

וְעַל הָאֱמֶת וְעַל הַשְּׁלוֹם, שֶׁנֶּאֱמָר זִכְרִיהָ חֶ אֱמֶת וּמִשְׁפָּט שְׁלוֹם שֹׁפֵט
judge peace and judgment of truth 8 Zechariah as it is said peace and on truth and on

בְּשַׁעְרֵיכֶם:

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.

לְמַעַשָּׂה 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.

תהלים • חמשה קאפיטלער

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.

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׂוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסִיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֶנִּי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחָתָנִי לָמָּה קֹדֶר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחָדֵם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלֻמָּנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרְאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל 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.'