חוּמָּשׁ עִם רַשִּׁ"י · בראשית · שֵׁנִי

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.

פָּסוּק א

Pasuk 1

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים
These are the products of the heavens and the earth when they were created on the day of making Hashem God

אֶרֶץ וְשָׁמָיִם׃
earth and heaven

רַשִּׁ"י

אלה. הָאֲמוּרִים לְמַעְלָה׃
These that are mentioned above

רַשִּׁ"י

תולדות השמים והארץ בהבראם ביום עשות ה'. לְמָּדְךָ שֶׁכֻּלָּם
The generations of the heavens and the earth when they were created on the day of making Hashem it teaches you that all of them

נִבְרְאוּ בָּרִאשׁוֹן. דָּבָר אַחֵר בְּהִבָּרְאָם, בְּה' בָּרָאָם, שֶׁנֶּאֱמַר כִּי בְיָהּ
were created on the first Another explanation when they were created with the letter Heh He created them as it is said for in Yah

ה' צוּר עוֹלָמִים ישעיהו כ"ו , בְּבֹ' אוֹתִיּוֹת הַלָּלוּ שֶׁל הַשֵּׁם יָצַר שְׁנֵי
Hashem is the Rock of worlds Yeshayahu 26 with two letters these of the Name He formed two

עוֹלָמִים, וְלִמֶּדְךָ כָּאן שֶׁהָעוֹלָם הַזֶּה נִבְרָא בְּהֵ"א, רֶמֶז שֶׁיֵּרְדוּ לְמַטָּה
worlds and it teaches you here that the world this was created with the letter Heh a hint that they will descend below

לִרְאוֹת שַׁחַת כְּהֵ"א זֹאת שֶׁסְּתוּמָה מִכָּל צְדָדִים וּפְתוּחָה לְמַטָּה לָרֶדֶת דֶּרֶךְ
to see the pit like the letter Heh this which is closed from all sides and open at the bottom to descend by way of

שָׁם׃
there

פָּסוּק ב

Pasuk 2

וְכֹל שִׂיחַ הַשָּׂדֶה טֶרֶם יִהְיֶה בָּאָרֶץ וְכָל עֵשֶׂב הַשָּׂדֶה טֶרֶם יִצְמָח 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 אַיִן לַעֲבֹד אֶת הָאֲדָמָה׃

the ground — to till there was none and man the earth upon God Hashem had caused rain not

רַשִׁ"י

טרם יהיה בארץ. כָּל טֶרֶם שֶׁמַּמְקָרָא לְשׁוֹן עַד לֹא הוּא, וְאֵינוֹ 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

קֹדֶם, וְאֵינוֹ נִפְעָל לוֹמַר הִטָּרִים, כַּאֲשֶׁר יֹאמַר הִקָּדִים 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 טֶרֶם תִּירָאוּן שמות ט עֲדַיִן לֹא תִירָאוּן, וְאַף זֶה תִּפָּרֵשׁ עֲדַיִן 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 בַּשִּׁשִּׁי קֹדֶם 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 טֶרֶם יִצְמַח, עֲדַיִן לֹא צָמַח, וּבְג' 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, אֶלָּא עַל פֶּתַח קַרְקַע עָמְדוּ עַד יוֹם שִׁשִּׁי׃

sixth the day until they stood the ground the opening of at but come forth

רַשִׁ"י

כי לא המטיר. וּמַ"ט לֹא הִמְטִיר? לְפִי שֶׁאָדָם אַיִן 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 מַכִּיר בְּטוּבָתָם שֶׁל גְּשָׁמִים, וּכְשֶׁבָּא אָדָם וְיָדַע שֶׁהֵם צְרָךְ

are a need that they and he knew Adam and when came rains of the goodness recognizing and there was no one

לָעוֹלָם, הִתְפַּלֵּל עֲלֵיהֶם וְיָרְדוּ וְצָמְחוּ הָאִילָנוֹת וְהַדְּשָׁאִים׃

and the herbs the trees and sprouted and they descended for them he prayed for the world

רַשִׁ"י

ה' אלהים. ה' הוּא שְׁמוֹ, אֱלֹהִים שֶׁהוּא שַׁלִּיט וְשׁוֹפֵט עַל כֹּל, וְכֵן

and so all over and Judge is Ruler signifies that He Elohim His Name is Hashem Elohim Hashem

פְּרוּשׁ זֶה בְּכָל מָקוֹם לְפִי פְּשׁוּטוֹ, ה' שֶׁהוּא אֱלֹהִים׃

God who is Hashem its plain sense according to place in every this the meaning of

פָּסוּק ג

Pasuk 3

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

רַשִׁ"י

ואד יעלה. לְעִנְיַן בְּרִיאָתוֹ שֶׁל אָדָם, הֶעֱלָה הַתְּהוֹם וְהִשְׁקָה עֲנָנִים

clouds and watered the deep He brought up Adam of of His creation regarding the matter went up And a mist

לִשְׁרוֹת הֶעָפָר וְנִבְרָא אָדָם, כְּגַבָּל זֶה, שֶׁנּוֹתֵן מַיִם וְאַחַ"כ לָשׁ אֶת הָעִסָּה,
the dough — kneads and afterwards water who puts in this like a kneader man and was created the dust to moisten

אַף כָּאן, וְהִשְׁקָה, וְאַחַ"כ וַיִּיצֶר:
He formed and afterwards He watered here so

פָּסוּק ד

Pasuk 4

וַיִּיצֶר יְהוָה אֱלֹהִים אֶת הָאָדָם עָפָר מִן הָאֲדָמָה וַיִּפַּח בְּאַפָּיו
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

רַשִׁ"י

וייצר. שְׁתֵּי יְצִירוֹת, יְצִירָה לָעוֹלָם הַזֶּה וְיִצִירָה לִתְחִיַּת הַמֵּתִים, אֲבָל
but the dead for resurrection of and a formation this for the world a formation formations two And He formed

בַּבְּהֵמָה שֶׁאֵינָהּ עוֹמֶדֶת לַדִּין לֹא נִכְתַּב בִּיצִירָתָהּ שְׁנֵי יוֹדִי"ן:
yods two in its formation was written not for judgment standing which is not regarding the animal

רַשִׁ"י

עפר מן האדמה. צָבַר עֲפָרוֹ מִכָּל הָאֲדָמָה מֵאַרְבַּע רוּחוֹת, שֶׁכָּל מָקוֹם שֶׁיָּמוּת
that he dies place so that any directions from four the earth from all of his dust He gathered the earth from dust

שָׁם תְּהֵא קוֹלַטְתּוֹ לִקְבוּרָה. דָּ"אַ נָּטַל עֲפָרוֹ מִמָּקוֹם שֶׁנֶּאֱמַר בּוֹ מִזְבַּח
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 תַּעֲשֶׂה לִי שמות כ׳ , הַלְוַאי תְּהֶיֶה לוֹ כַּפָּרָה וְיוּכַל לַעֲמֹד:
to endure and he can an atonement for him it will be would that 20 Shemos for Me you shall make earth

רַשִׁ"י

ויפח באפיו. עֲשָׂאוֹ מִן הַתַּחְתּוֹנִים וּמִן הָעֶלְיוֹנִים, גּוּף 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

וּנְשָׁמָה מִן הָעֶלְיוֹנִים, לְפִי שֶׁבְּיוֹם רִאשׁוֹן נִבְרְאוּ שָׁמַיִם וָאָרֶץ, בַּשֵּׁנִי בָּרָא
He created on the second and earth heaven were created first that on day because the upper beings from and a soul

רָקִיעַ לָעֶלְיוֹנִים, בַּשְּׁלִישִׁי תֵּרָאֶה הַיַּבָּשָׁה לַתַּחְתּוֹנִים, בָּרְבִיעִי בָּרָא מְאוֹרוֹת
luminaries He created on the fourth for the lower beings the dry land let appear on the third for the upper beings a firmament

לָעֶלְיוֹנִים, בַּחֲמִישִׁי יִשְׁרְצוּ הַמַּיִם לַתַּחְתּוֹנִים, הֻזְקַק בַּשִּׁשִּׁי לִבְרֹאוֹת 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

בָּעֶלְיוֹנִים וּבַתַּחְתּוֹנִים, וְאִם לָאו יֵשׁ קִנְאָה בְּמַעֲשֵׂה בְרֵאשִׁית, שֶׁיִּהְיוּ אֵלּוּ
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 אֵלּוּ בִּבְרִיאַת יוֹם אֶחָד:
one day in the creation of these over greater

רַשִׁ"י

לנפש חיה. אַף בְּהֵמָה וְחַיָּה נִקְרְאוּ נֶפֶשׁ חַיָּה, אַךְ זוֹ שֶׁל אָדָם חַיָּה שֶׁבְּכֻלָּן,
of all of them is living man of this but living soul were called and beasts cattle also living To a soul

שֶׁנִּתּוֹסֵף בּוֹ דֵּעָה וְדִבּוּר:
and speech understanding to him because was added

פָּסוּק ה

Pasuk 5

וַיִּטַּע יְהוָה אֱלֹהִים גַּן בְּעֵדֶן מִקֶּדֶם וַיָּשֶׂם שָׁם אֶת הָאָדָם אֲשֶׁר

And planted Hashem God a garden in Eden from the east and He placed there — the Human whom

יָצָר׃

He had fashioned

רַ"שִׁ"י

מקדם. בְּמִזְרָחוֹ שֶׁל עֵדֶן נָטַע אֶת הַגָּן. וְאִם תֹּאמַר, הֲרֵי כְּבָר כָּתַב וַיִּבְרָא אֶת

eastward in the east Eden of He planted — the garden and if you say behold already it wrote and He created —

הָאָדָם וְגוֹ', רָאִיתִי בְּבְרַיְתָא שֶׁל ר"א בְּנוֹ שֶׁל רַ' יוֹסֵי הַגְּלִילִי מל"ב מִדּוֹת

the man etc. Isaw Eliezer Rabbi of son Yose Rabbi of the Galilean rules of thirty-two

שֶׁהַתּוֹרָה נִדְרֶשֶׁת, וְזוֹ אַחַת מֵהֶן, כְּלָל שֶׁלְּאַחֲרָיו מַעֲשֶׂה הוּא פְּרָטוֹ שֶׁל

that the Torah is expounded and this is one of them a general statement that after it an action it is the detail of

רִאשׁוֹן, וַיִּבְרָא אֶת הָאָדָם זֶהוּ כְּלָל, סָתַם בְּרִיאָתוֹ מֵהֵיכָן

the first and He created — the man this is a general statement it left unexplained his creation from where

וְסָתַם מַעֲשָׂיו, חָזַר וּפֵרֵשׁ וַיִּיצֶר ה' אֱלֹהִים וְגוֹ', וַיַּצְמַח

and it left unexplained His actions and it returned and explained and He formed Hashem God and He caused to grow etc.

לוֹ גַּן עֵדֶן וַיַּנִּיחֵהוּ בְּגַן עֵדֶן וַיַּפֵּל עָלָיו תַּרְדֵּמָה, הַשּׁוֹמֵעַ

for him the garden of Eden and He placed him in the garden of Eden and He caused to fall upon him a deep sleep one who hears

סָבוּר שֶׁהוּא מַעֲשֶׂה אַחֵר, וְאֵינוֹ אֶלָּא פְּרָטוֹ שֶׁל רִאשׁוֹן; וְכֵן אֵצֶל הַבְּהֵמָה

might think that it is an account different but it is not except the detail of the first and likewise regarding the animal

חָזַר וְכָתַב וַיִּצֶר ה' וגו' מִן הָאֲדָמָה כָּל חַיַּת הַשָּׂדֶה, כְּדֵי לְפָרֵשׁ

and it returned and wrote and He formed Hashem etc. from the ground every beast of the field in order to explain

וַיָּבֵא אֶל הָאָדָם לִקְרוֹת שֵׁם וּלְלַמֵּד עַל הָעוֹפוֹת שֶׁנִּבְרְאוּ מִן הָרָקָק׃

and He brought to the man to call names and to teach concerning the birds that they were created from the swamp

פָּסוּק ו

Pasuk 6

וַיַּצְמַח יְהוָה אֱלֹהִים מִן הָאֲדָמָה כָּל עֵץ נֶחְמָד לְמַרְאֶה וְטוֹב

And He caused to grow Hashem God from the ground every tree pleasant to the sight and good

לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן וְעֵץ הַדַּעַת טוֹב וָרָע׃

for food and the tree of life in the midst of the garden and the tree of knowledge of good and evil

רַ"שִׁ"י

ויצמח. לְעִנְיַן הַגַּן הַכָּתוּב מְדַבֵּר׃

And He caused to grow with reference to the garden the verse speaks

רַ"שִׁ"י

בתוך הגן. בָּאֶמְצַע׃

In the midst of the garden in the center

פָּסוּק ז

Pasuk 7

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

רָאשִׁים:
branches

פָּסוּק ח

Pasuk 8

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

הַזָּהָב:
the gold

רַ"שִׁ"י

פישון. הוּא נִילוּס נָהָר מִצְרַיִם, וְעַל שֵׁם שֶׁמֵּימָיו מִתְבָּרְכִין וְעוֹלִין וּמַשְׁקִין אֶת — it is the Nile the river of Mitzrayim, and on account of that its waters are blessed and rise and water

הָאָרֶץ נִקְרָא פִּישׁוֹן כְּמוֹ וּפָשׁוּ פָּרָשָׁיו חבקוק א' דָּ"אַ פִּישׁוֹן, שֶׁהוּא
the land it is called Pishon like and increased their horsemen Chavakuk chapter 1 another explanation Pishon because it

מְגַדֵּל פִּשְׁתָּן, שֶׁנֶּאֱמַר עַל מִצְרַיִם יְשַׁעְיָהוּ י"ט וּבֹשׁוּ עֹבְדֵי פְּשָׁתִים:
grows flax as it is said concerning Mitzrayim Yeshayahu chapter 19 and they shall be ashamed they that work flax

פָּסוּק ט

Pasuk 9

וּזְהַב הָאָרֶץ הַהִוא טוֹב שָׁם הַבְּדֹלַח וְאֶבֶן הַשֹּׁהַם:
And the gold of the land that is good there is the bdellium and the stone of the shoham

פָּסוּק י

Pasuk 10

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

רַ"שִׁ"י

גיחון. שֶׁהָיָה הוֹלֵךְ וְהוֹמֶה, וְהֶמְיָתוֹ גְּדוֹלָה מְאֹד, כְּמוֹ כִּי יִגַּח שמות כ"א , שֶׁמְּנַגֵּחַ
Gichon that it was going and roaring and its roar is great very like if it gores Shemos 21 that it gores

וְהוֹלֵךְ וְהוֹמֶה:
and goes and roars

פָּסוּק יא

Pasuk 11

וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי חִדֶּקֶל הוּא הַהֹלֵךְ קִדְמַת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי
And the name of the river the third Chidekel it is flows east of Ashur and the river the fourth

הוּא פְּרָת׃

is Peras

רַשִׁ״י

חדקל. שֶׁמֵּימָיו חַדִּין וְקַלִּין׃

Chidekel because its waters are sharp and light

רַשִׁ״י

פרת. שֶׁמֵּימָיו פְּרִין וְרַבִּין וּמַבְרִין אֶת הָאָדָם׃ כּוּשׁ וְאַשּׁוּר. עֲדַיִן לֹא הָיוּ,

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

וְכָתַב הַמִּקְרָא עַל שֵׁם הֶעָתִיד׃

and wrote the Scripture by name of the future

רַשִׁ״י

קדמת אשור. לְמִזְרָחָהּ שֶׁל אַשּׁוּר׃

East of Ashur to the east of Ashur

רַשִׁ״י

הוא פרת. הֶחָשׁוּב עַל כֻּלָּם, הַנִּזְכָּר עַל שֵׁם א״י׃

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

פָּסוּק יב

Pasuk 12

וַיִּקַּח יְהוָה אֱלֹהִים אֶת הָאָדָם וַיַּנִּחֵהוּ בְּגַן עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

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

רַשִׁ״י

ויקח. לְקָחוֹ בִּדְבָרִים נָאִים וּפִתָּהוּ לִכָּנֵס בראשית רבה :

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

פָּסוּק יג

Pasuk 13

וַיְצַו יְהוָה אֱלֹהִים עַל הָאָדָם לֵאמֹר מִכֹּל עֵץ הַגָּן אָכֹל תֹּאכֵל׃

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

פָּסוּק יד

Pasuk 14

וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלְךָ

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

מִמֶּנּוּ מוֹת תָּמוּת׃

from it surely you shall die

פָּסוּק טו

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

כְּנֶגְדּוֹ׃
corresponding to him

רַשִׁ"י

לא טוב היות וגו'. שֶׁלֹּא יֹאמְרוּ שְׁתֵּי רְשׁוּיוֹת הֵן, הַקָּבָ"ה יָחִיד
is unique the Holy One blessed be He there are authorities two they will say so that not etc. the being of good Not

בָּעֲלְיוֹנִים וְאֵין לוֹ זוּג, וְזֶה יָחִיד בַּתַּחְתּוֹנִים וְאֵין לוֹ
to him and there is not among the terrestrial beings is unique and this one a mate to Him and there is not among the celestial beings

זוג בראשית רבה :
Rabbah Bereishis a mate

רַשִׁ"י

עזר כנגדו. זָכָה – עֵזֶר; 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

וַיִּצֶר יְהוָה אֱלֹהִים מִן הָאֲדָמָה כָּל חַיַּת הַשָּׂדֶה וְאֵת כָּל עוֹף הַשָּׁמָיִם
the heavens bird of every and — the field beast of every the ground from God Hashem And He formed

וַיָּבֵא אֶל הָאָדָם לִרְאוֹת מַה יִּקְרָא לוֹ וְכֹל 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

נֶפֶשׁ חַיָּה הוּא שְׁמוֹ׃
its name that was living as a soul

רַשִׁ"י

וייצר מן האדמה. הִיא יְצִירָה הִיא עֲשִׂיָּה הָאֲמוּרָה לְמַעְלָה וַיַּעַשׂ אֱלֹהִים
God And He made above that was mentioned the making is formation this the ground from And He formed

אֶת חַיַּת הָאָרֶץ וְגוֹ', אֶלָּא בָּא וּפֵרֵשׁ 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 —

לְמַעְלָה מִן הַמַּיִם נִבְרְאוּ וְכָאן אָמַר מִן הָאָרֶץ נִבְרְאוּ חולין כ"ז ,
27 Chullin they were created the earth from it said and here they were created the water from above

וְעוֹד לְמֶדְךָ כָּאן שֶׁבְּשָׁעַת יְצִירָתָן מִיָּד בּוֹ בַּיּוֹם הֱבִיאָם אֶל
to He brought them day on that immediately their creation that at the time of here it teaches you And furthermore

הָאָדָם לִקְרוֹת לָהֶם שֵׁם. וּבְדִבְרֵי אַגָּדָה יְצִירָה זוֹ לְשׁוֹן רְדוּי וְכִבּוּשׁ,
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 תָצוּר אֶל עִיר דברים כ"ד , שֶׁכְּבָשָׁן תַּחַת יָדוֹ שֶׁל אָדָם בראשית
Bereishis Adam of the hand under for He conquered them 24 Devarim a city · you besiege when like

רבה :
Rabbah

רַשִׁ"י

וכל אשר יקרא לו האדם נפש חיה וגו'. סָרְסֵהוּ וּפָרְשֵׁהוּ, כֹּל נֶפֶשׁ חַיָּה אֲשֶׁר יִקְרָא
And all that would call to it the man a soul living etc. invert it and explain it every soul living that would call

לו הָאָדָם שֵׁם, הוּא שְׁמוֹ לְעוֹלָם:
to it the man a name that is its name forever

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.

לְמַעֲשֶׂה 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.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף 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 shitos 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.

עַמּוּד א׳ DAF 17A

EXPLANATION

הַיְינוּ דַּאֲמַר לֵיהּ רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל: אֲפִילּוּ עַד עֲשָׂרָה 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

אֶלָּא לְרַב הוּנָא דְּאָמַר: לָא נָחֵית תַּנָּא קַמָּא לְדָרֵי, מַאי ״אֲפִילּוּ עַד עֲשָׂרָה 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 לְךָ רַב הוּנָא: רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אַ״הֶעֱמִיד״ קָאֵי דְּנָחֵית לְדָרֵי.

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 צֹאן בַּרְזֶל מִן הַגּוֹי — וְלָדוֹת פְּטוּרִין, וְוֹלְדֵי 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

תִּיוּבְתָּא דְּרַב יְהוּדָה!

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

ANSWER

אָמַר לָךְ רַב יְהוּדָה, אֵימָא: הֵן וּוַלְדוֹתֵיהֶן.

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

QUESTION

אִיכָּא דְּאָמְרִי: הֵן וּוַלְדוֹתֵיהֶן פְּטוּרִין, תִּיוּבְתָּא 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 לְךָ רַב הוּנָא: אֵימָא הֵן וְוַלָּדוֹת — פְּטוּר, וְוַלְדֵי וְלָדוֹת — חַיָּיב.

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

רָחֵל שֶׁיָּלְדָה מִין עֵז כּוּ'.

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

אֲתָא רַב אוֹשַׁעְיָא מִנְּהַרְדְּעָא, וְאַייְתִי מַתְנִיתָא בִּידֵיהּ: רָחֵל בַּת עֵז, וְעֵז בַּת רָחֵל — רַבִּי מֵאִיר מְחַייֵב, וַחֲכָמִים 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 לֵיהּ רַב הוֹשַׁעְיָא לְרַבָּה: כִּי עָיְילַתְּ לְקַמֵּיהּ דְּרַב הוּנָא, בְּעִי מִינֵּיהּ: רַבִּי מֵאִיר מְחַייֵב 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

אִילֵימָא לִבְכוֹרָה — וְלֵית לֵיהּ לְרַבִּי מֵאִיר "אַךְ בְּכוֹר שׁוֹר" עַד שֶׁיְּהֵא 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

אֶלָּא לְרֵאשִׁית הַגֵּז, וְלֵית לֵיהּ הָא דְּתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: כְּבָשִׂים שֶׁצַּמְרָן קָשֶׁה פְּטוּרִין מֵרֵאשִׁית הַגֵּז, שֶׁנֶּאֱמַר: "וּמִגֵּז כְּבָשַׂי יִתְחַמָּם"?

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 לֵיהּ: נִיחְזֵי אֲנַן, הָכָא בְּמַאי עָסְקִינַן? בְּרָחֵל שֶׁיָּלְדָה מִין עֵז, וְאָבִיו תַּיִּישׁ, וּבְחוֹשְׁשִׁין לְוָלָד הָאָב לְעַנְיַן אוֹתוֹ וְאֶת בְּנוֹ קָמִיפַּלְגִי,

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 לְוָלָד הָאָב, וְרַבָּנַן סָבְרִי: אֵין חוֹשְׁשִׁין לְוָלָד 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

אִי הָכִי, לִיפַּלְגוּ בְּחוֹשְׁשִׁין לְוָלָד הָאָב בְּעָלְמָא, בִּפְלוּגְתָּא דַּחֲנַנְיָה וְרַבָּנַן!

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

אֶלָּא, לְעוֹלָם לִבְכוֹרָה, וְהָכָא בְּמַאי עָסְקִינַן — בְּרָחֵל בַּת רָחֵל בַּת עֵז.

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

מָר סָבַר: זִיל בָּתַר אִימֵּיהּ, וְהַאי לָאו נִדְמֶה 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

וּמָר סָבַר: זִיל בָּתַר אִימַּיהּ דְּאִימֵּיהּ, וְהַאי נִדְמֶה הוּא.

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

ANSWER

וְאִיבָּעֵית אֵימָא, בְּרָחֵל בַּת עֵז בַּת רָחֵל, מָר סָבַר: חָזְרוּ שִׁיָּיוֹת לִמְקוֹמָן, וּמָר סָבַר: לֹא חָזְרוּ שִׁיָּיוֹת לִמְקוֹמָן.

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

רַב אָשֵׁי אָמַר: כְּגוֹן שֶׁיֵּשׁ בּוֹ מִקְצָת סִימָנִין, וּמַאן חֲכָמִים? רַבִּי שִׁמְעוֹן, דְּאָמַר: עַד שֶׁיְּהֵא רֹאשׁוֹ וְרוּבּוֹ דּוֹמֶה לְאִמּוֹ.

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

אָמַר רַבִּי יוֹחָנָן: מוֹדֶה רַבִּי מֵאִיר בְּשָׂעִיר שֶׁל רֹאשׁ חֹדֶשׁ דְּבָעֵינַן בֶּן שְׂעִירָה, מַאי טַעְמָא?

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

אָמַר קְרָא: "אֶחָד" הַמְיוּחָד וּבָא מִשֵּׁשֶׁת 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

וְהָא מֵהָכָא נָפְקָא? מֵהָתָם נָפְקָא — "שׁוֹר אוֹ כֶשֶׂב" — פָּרָט לְכִלְאַיִם, "אוֹ עֵז" — פָּרָט לְנִדְמֶה.

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

צְרִיכָא, דְּאִי מֵהָתָם הֲוָה אָמֵינָא: הָנֵי מִילֵּי הֵיכָא דְּלָא נְחַת לְדָרֵי, אֲבָל הֵיכָא דְּנְחַת — אֵימָא לָא.

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

וְאִי מֵהָכָא הֲוָה אָמֵינָא: הָנֵי מִילֵּי לְגַבֵּי קָרְבַּן חוֹבָה, אֲבָל נְדָבָה — לָא, צְרִיכָא.

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

אָמַר רַבִּי אַחָא בַּר יַעֲקֹב: הַכֹּל מוֹדִים דְּאֵין לוֹקִין עַל צַמְרוֹ מִשּׁוּם כִּלְאַיִם, שֶׁנֶּאֱמַר: ״לֹא תִלְבַּשׁ שַׁעַטְנֵז״, מָה פִּשְׁתָּן שֶׁלֹּא נִשְׁתַּנָּה — אַף צֶמֶר שֶׁלֹּא נִשְׁתַּנָּה.

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

אָמַר רַב פָּפָּא: הַכֹּל מוֹדִים שֶׁצַּמְרוֹ פָּסוּל לִתְכֵלֶת, שֶׁנֶּאֱמַר: ״לֹא תִלְבַּשׁ שַׁעַטְנֵז... גְּדִילִים תַּעֲשֶׂה לָךְ״, מָה פִּשְׁתָּן שֶׁלֹּא נִשְׁתַּנָּה — אַף צֶמֶר שֶׁלֹּא נִשְׁתַּנָּה.

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

אָמַר רַב נַחְמָן בַּר יִצְחָק: הַכֹּל מוֹדִים שֶׁאֵין צַמְרוֹ מִטַּמֵּא בִּנְגָעִים, שֶׁנֶּאֱמַר: ״בְּבֶגֶד צֶמֶר אוֹ בְּבֶגֶד פִּשְׁתִּים״, מָה פִּשְׁתִּים שֶׁלֹּא נִשְׁתַּנָּה — אַף צֶמֶר שֶׁלֹּא נִשְׁתַּנָּה.

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

אָמַר רַב אָשֵׁי: אַף אָנוּ נֹאמַר, הִדְלָה הַגֶּפֶן עַל גַּבֵּי תְּאֵינָה — יֵינוֹ פָּסוּל לִנְסָכִים. מַאי טַעְמָא? ״זֶבַח וְנֶסֶךְ״ — מָה זֶבַח שֶׁלֹּא נִשְׁתַּנָּה, אַף נְסָכִים שֶׁלֹּא נִשְׁתַּנּוּ.

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

מַתְקִיף לַהּ רָבִינָא: הִדְלָה פִּשְׁתָּן עַל גַּבֵּי הֵיגָא — הָכִי נָמֵי דְּלִישְׁתַּנֵּי? אִם כֵּן לָא מָצֵית אָמְרַתְּ ״מָה פִּשְׁתָּן שֶׁלֹּא נִשְׁתַּנָּה״, דְּהָא פִּשְׁתָּן נָמֵי מִשְׁתַּנֵּי!

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

אָמַר לֵיהּ: זֶה נִשְׁתַּנָּה רֵיחוֹ, וְזֶה לֹא נִשְׁתַּנָּה רֵיחוֹ.

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.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ רָחֵל שֶׁלֹּא בִּיכְּרָה וְיָלְדָה שְׁנֵי זְכָרִים, וְיָצְאוּ שְׁנֵי רָאשֵׁיהֶן כְּאַחַת — רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: שְׁנֵיהֶן לַכֹּהֵן, שֶׁנֶּאֱמַר: ״הַזְּכָרִים 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

וַחֲכָמִים אוֹמְרִים: אִי אֶפְשָׁר לְצַמְּצֵם, 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 בּוֹרֵר לוֹ אֶת הַיָּפֶה.

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

MISHNAH

רַבִּי עֲקִיבָא אוֹמֵר: מְשַׁמְּנִין בֵּינֵיהֶן, וְהַשֵּׁנִי יִרְעֶה עַד שֶׁיִּסְתָּאֵב.

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.**

עַמּוּד ב׳ DAF 17B

MISHNAH

וְחַיָּיב בַּמַּתָּנוֹת,

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 יוֹסֵי פּוֹטֵר.

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

MISHNAH

מֵת אֶחָד מֵהֶן —

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

רַבִּי טַרְפוֹן אוֹמֵר: יַחְלוֹקוּ,

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

MISHNAH

רַבִּי עֲקִיבָא אוֹמֵר: הַמּוֹצִיא מֵחֲבֵירוֹ עָלָיו הָרְאָיָה.

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

זָכָר וּנְקֵבָה — אֵין כָּאן לַכֹּהֵן כְּלוּם.

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.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ אָמְרִי דְּבֵי רַבִּי יַנַּאי:

GEMARA: They said in the school of Rabbi Yannai:

STATEMENT

לְרַבִּי יוֹסֵי הַגְּלִילִי שָׁמְעִינַן לֵיהּ דְּאָמַר אֶפְשָׁר לְצַמְצֵם בִּידֵי שָׁמַיִם,

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

וְכָל שֶׁכֵּן בִּידֵי אָדָם,

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

STATEMENT

וְרַבָּנַן — בִּידֵי שָׁמַיִם אִי אֶפְשָׁר לְצַמְצֵם,

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

בִּידֵי אָדָם מַאי?

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

PROOF

תָּא שְׁמַע: חוּט שֶׁל סִיקְרָא חוֹגְרוֹ בָּאֶמְצַע,

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

PROOF

לְהַבְדִּיל בֵּין דָּמִים הָעֶלְיוֹנִים וּבֵין דָּמִים הַתַּחְתּוֹנִים.

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

וְאִי אָמְרַתְּ אִי אֶפְשָׁר לְצַמְצֵם בִּידֵי אָדָם,

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

זִימְנִין דְּקָא יָהֵיב עֶלְיוֹנִים לְמַטָּה וְתַחְתּוֹנִים לְמַעְלָה!

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

REFUTATION

דְּמַרְוַוח בָּה פּוּרְתָּא.

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

תָּא שְׁמַע מִמִּדַּת כֵּלִים, מִמִּדַּת מִזְבֵּחַ.

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

שָׁאנֵי הָתָם, דְּרַחֲמָנָא אָמַר עֲבֵיד,

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

REFUTATION

וּבְכֹל הֵיכִי דְּמָצֵית לְמֵיעְבַּד נִיחָא לֵיהּ,

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

"הַכֹּל בִּכְתָב מִיַּד ה' עָלַי הִשְׂכִּיל".

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

PROOF

אָמַר רַב קַטִינָא, תָּא שְׁמַע:

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

PROOF

חִלְּקוֹ לִשְׁנַיִם וְהֵן שָׁוִין — שְׁנֵיהֶן טְמֵאִים,

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

PROOF

לְפִי שֶׁאִי אֶפְשָׁר לְצַמְצֵם.

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

אָמַר רַב כָּהֲנָא: שָׁאנֵי כְּלִי חֶרֶס הוֹאִיל וְיֵשׁ בּוֹ גוּמּוֹת.

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

תָּא שְׁמַע:

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

PROOF

נִמְצָא מְכוּוָן בֵּין שְׁתֵּי עֲיָירוֹת,

If the corpse **was found exactly aligned between two cities**,

PROOF

שְׁתֵּיהֶן מְבִיאוֹת שְׁתֵּי עֶגְלוֹת, דִּבְרֵי רַבִּי אֱלִיעֶזֶר.

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

PROOF

מַאי טַעְמָא?

What is the reason for Rabbi Eliezer's ruling?

PROOF

לָאו מִשּׁוּם דְּקָסָבַר בִּידֵי אָדָם אֶפְשָׁר לְצַמְצֵם,

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

PROOF

וּקְרוֹבָה — וַאֲפִילּוּ קְרוֹבוֹת?

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

לָא, רַבִּי אֱלִיעֶזֶר

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.

לְמַעֲשֶׂה 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.

מַסֶּכֶת אָבוֹת · פֶּרֶק רִאשׁוֹן

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📖 **CHAPTER PREVIEW**

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

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

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

משנה א

הַשַּׁלְשֶׁלֶת שֶׁל קַבָּלַת הַתּוֹרָה וְהַנְהָגַת הַחֲכָמִים

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

משֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמְסָרָהּ לִיהוֹשֻׁעַ, וִיהוֹשֻׁעַ לִזְקֵנִים, וְזִקֵנִים

Moshe received Torah from Sinai and transmitted it to Yehoshua and Yehoshua to the elders and the elders

לִנְבִיאִים, וּנְבִיאִים מְסָרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה

to the prophets and the prophets transmitted it to the Men of the Assembly the Great They said three

דְבָרִים, הֱווּ מְתוּנִים בַּדִּין, וְהַעֲמִידוּ תַלְמִידִים הַרְבֵּה, וַעֲשׂוּ סְיָג

things Be deliberate in judgment and establish disciples many and make a fence

לַתּוֹרָה:

for the Torah

> *This Mishnah establishes the unbroken chain of Torah transmission from Sinai down to the Sages of the Great Assembly, who provided foundational guidance for judges and teachers.*

משנה ב

הַדְּבָרִים שֶׁעֲלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 · The Three Pillars Upon Which the World Stands

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשִּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל

Shimon the Righteous was from the remnants of the Assembly the Great he would say on

שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת

three things the world stands on the Torah and on the Temple service and on acts of

חֲסָדִים:

kindness

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

מִשְׁנָה ג

עֲבוֹדַת הַשֵּׁם מֵאַהֲבָה וּמוֹרָא שָׁמַיִם

Mishna 3 · Serving Hashem Out of Love and the Fear of Heaven

אַנְטִיגְנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשִּׁמְעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תִּהְיוּ

be do not say would he the Righteous from Shimon received Socho a man of Antigonus

כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב עַל מְנָת לְקַבֵּל פְּרָס, אֶלָּא הֱווּ כַּעֲבָדִים

like servants be but a reward to receive condition on the master — who serve like servants

הַמְשַׁמְּשִׁין אֶת הָרַב שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרָס, וִיהִי מוֹרָא שָׁמַיִם

Heaven the fear of and let be a reward to receive condition on not the master — who serve

עֲלֵיכֶם:

upon you

Antigonus of Socho teaches that one should serve Hashem without the expectation of receiving a reward, while maintaining a constant fear of Heaven.

מִשְׁנָה ד

קַבָּלַת הַתּוֹרָה וּכְבוֹד חֲכָמִים

Mishna 4 · The Transmission of Torah and Honoring the Sages

יוֹסֵי בֶן יוֹעֶזֶר אִישׁ צְרֵדָה וְיוֹסֵי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֶם. יוֹסֵי

Yose from them received Yerushalayim man of Yochanan ben and Yose Zeredah man of Yoezer ben Yose

בֶן יוֹעֶזֶר אִישׁ צְרֵדָה אוֹמֵר, יְהִי בֵיתְךָ בֵּית וַעַד לַחֲכָמִים, וֶהֱוֵי

and be for the Sages meeting a house of your house let be says Zeredah man of Yoezer ben

מִתְאַבֵּק בַּעֲפַר רַגְלֵיהֶם, וֶהֱוֵי שׁוֹתֶה בְצָמָא אֶת דִּבְרֵיהֶם:

their words — with thirst drinking and be their feet in the dust of attaching yourself

Yose ben Yoezer and Yose ben Yochanan transmit the tradition, advising one to make their home a gathering place for Sages.

מִשְׁנָה ה

הַכְנָסַת אוֹרְחִים וּמְעוּט שִׂיחָה עִם הָאִשָּׁה

Mishna 5 · Hospitality to the Poor and Limiting Conversation with Women

יוֹסֵי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר, יְהִי בֵיתְךָ פָּתוּחַ לְרִוָחָה, וְיִהְיוּ

and let be wide open your house let be says Yerushalayim a man of Yochanan son of Yose

עֲנִיִּים בְּנֵי בֵיתֶךָ, וְאַל תַּרְבֶּה שִׂיחָה עִם הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ,

they said with his wife the woman with conversation increase and do not your household members of poor people

קַל וָחֹמֶר בְּאֵשֶׁת חֲבֵרוֹ. מִכָּאן אָמְרוּ חֲכָמִים, כָּל זְמַן שֶׁאָדָם מַרְבֶּה

increases that a man the time all the Sages said from here his fellow with the wife of and heavy a light

שִׂיחָה עִם הָאִשָּׁה, גּוֹרֵם רָעָה לְעַצְמוֹ, וּבוֹטֵל מִדִּבְרֵי תוֹרָה, וְסוֹפוֹ

and his end Torah from words of and desists to himself evil he causes the woman with conversation

יוֹרֵשׁ גֵּיהִנֹּם:

Gehinnom he inherits

Yose ben Yochanan teaches the importance of keeping a home open to the poor and warns against excessive conversation with women, which distracts from Torah study.

מִשְׁנָה ו

עֲשֵׂה לְךָ רַב וּקְנֵה לְךָ חָבֵר

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

יְהוֹשֻׁעַ בֶּן פְּרַחְיָה וְנִתַּאי הָאַרְבֵּלִי קִבְּלוּ מֵהֶם. יְהוֹשֻׁעַ בֶּן פְּרַחְיָה אוֹמֵר,

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

עֲשֵׂה לְךָ רַב, וּקְנֵה לְךָ חָבֵר, וֶהֱוֵי דָן אֶת כָּל הָאָדָם

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

לְכַף זְכוּת:

merit to the scale of

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

משנה ז

הַרְחֶק מִשָּׁכֵן רָע וּמֵרָשָׁע

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

נִתַּאי הָאַרְבֵּלִי אוֹמֵר, הַרְחֵק מִשָּׁכֵן רָע, וְאַל תִּתְחַבֵּר לָרָשָׁע,

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

וְאַל תִּתְיָאֵשׁ מִן הַפֻּרְעָנוּת:

retribution of despair and do not

Nittai the Arbelite warns against associating with bad influences and reminds us that divine justice is inevitable.

משנה ח

הַנְהָגַת הַדַּיָּן עִם בַּעֲלֵי הַדִּין

Mishna 8 · The Conduct of a Judge Toward Litigants

יְהוּדָה בֶן טַבַּאי וְשִׁמְעוֹן בֶּן שָׁטָח קִבְּלוּ מֵהֶם. יְהוּדָה בֶן טַבַּאי אוֹמֵר,

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

אַל תַּעַשׂ עַצְמְךָ כְּעוֹרְכֵי הַדַּיָּנִין. וּכְשֶׁיִּהְיוּ בַעֲלֵי דִינִין עוֹמְדִים

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

לְפָנֶיךָ, יִהְיוּ בְעֵינֶיךָ כִּרְשָׁעִים. וּכְשֶׁנִּפְטָרִים מִלְּפָנֶיךָ, יִהְיוּ

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

בְעֵינֶיךָ כִּזְכָאִין, כְּשֶׁקִּבְּלוּ עֲלֵיהֶם אֶת הַדִּין:

the judgment — upon themselves when they accepted like innocent ones in your eyes

Yehudah ben Tabbai teaches that a judge must remain completely impartial, avoiding advocacy and viewing both parties equally during and after the trial.

משנה ט

דְּרִישָׁה וַחֲקִירָה שֶׁל עֵדִים וְזְהִירוּת בְּדִבְרֵי הַדַּיָּנִים

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

שִׁמְעוֹן בֶּן שָׁטָח אוֹמֵר, הֱוֵי מַרְבֶּה לַחְקֹר אֶת הָעֵדִים, וֶהֱוֵי זָהִיר

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

בִּדְבָרֶיךָ, שֶׁמָּא מִתּוֹכָם יִלְמְדוּ לְשַׁקֵּר:

to lie they will learn from within them lest with your words

Shimon ben Shetach warns judges to cross-examine witnesses thoroughly and to speak carefully so as not to inadvertently teach them how to fabricate testimony.

מִשְׁנָה י

אַהֲבַת הַמְּלָאכָה וּשְׂנִיאַת הָרַבָּנוּת

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

שְׁמַעְיָה וְאַבְטַלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אוֹמֵר, אֱהֹב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת

Shemaiah — Shemaiah says love — and hate work — and Abtalion from them received

הָרַבָּנוּת, וְאַל תִּתְוַדַּע לָרָשׁוּת:

lordship and do not make yourself known to the ruling authority

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

מִשְׁנָה יא

אַזְהָרָה לַחֲכָמִים לְהִזָּהֵר בְּדִבְרֵיהֶם מִפְּנֵי חִלּוּל הַשֵּׁם

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

אַבְטַלְיוֹן אוֹמֵר, חֲכָמִים, הִזָּהֲרוּ בְּדִבְרֵיכֶם, שֶׁמָּא תָּחוּבוּ חוֹבַת גָּלוּת

Avtalyon says Sages, be careful with your words lest you will obligate the obligation of exile

וְתִגְלוּ לִמְקוֹם מַיִם הָרָעִים, וְיִשְׁתּוּ הַתַּלְמִידִים הַבָּאִים אַחֲרֵיכֶם

and you will be exiled to a place of the evil waters and they will drink the disciples who come after you

וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מִתְחַלֵּל:

and they will die and it will be found the Name of Heaven is profaned

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

מִשְׁנָה יב

הַנְהָגַת הִלֵּל לֶאֱהֹב שָׁלוֹם וּלְקָרֵב אֶת הַבְּרִיּוֹת

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

הִלֵּל וְשַׁמַּאי קִבְּלוּ מֵהֶם. הִלֵּל אוֹמֵר, הֱוֵי מִתַּלְמִידָיו שֶׁל אַהֲרֹן, אוֹהֵב

Hillel and Shammai received from them Hillel says be from the disciples of Aharon loving

שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה:

peace and pursuing peace loving — the creations and drawing them close to the Torah

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

מִשְׁנָה יג

הַסַּכָּנָה בְּגַאֲוָה וּבְבִטּוּל תּוֹרָה

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

הוּא הָיָה אוֹמֵר, נָגַד שְׁמָא, אָבַד שְׁמֵהּ. וּדְלֹא מוֹסִיף, יָסֵף.

He used to say one who makes great his name destroys his name and one who does not add ceases

וּדְלֹא יָלַיִף, קְטָלָא חַיָּב. וּדְאִשְׁתַּמֵּשׁ בְּתָגָא, חָלַף:

and one who does not learn deserves death and one who makes use of the crown passes away

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

מִשְׁנָה יד

הַחוֹבָה לִפְעֹל בְּעַצְמוֹ וּלְלֹא דְחוּי

Mishna 14 · The Obligation of Personal Responsibility and Avoiding Procrastination

הוּא הָיָה אוֹמֵר, אִם אֵין אֲנִי לִי, מִי לִי. וּכְשֶׁאֲנִי לְעַצְמִי, מָה אֲנִי.

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

וְאִם לֹא עַכְשָׁיו, אֵימָתָי:

And if not now, when?

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

מִשְׁנָה טו

קְבִיעוּת הַתּוֹרָה, מְעוּט דִּבּוּר וְהַסְבָּרַת פָּנִים

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

שַׁמַּאי אוֹמֵר, עֲשֵׂה תוֹרָתְךָ קֶבַע. אֱמֹר מְעַט וַעֲשֵׂה הַרְבֵּה, וֱהֱוֵי מְקַבֵּל אֶת

Shammai says: Make your Torah fixed. Say little and do much, and be receiving

כָּל הָאָדָם בְּסֵבֶר פָּנִים יָפוֹת:

every person with a cheerful expression of face.

Shammai teaches the importance of establishing a fixed schedule for Torah study, prioritizing actions over words, and greeting every person with a pleasant and welcoming countenance.

מִשְׁנָה טז

עֲשֵׂה לְךָ רַב וְהִתְרַחֵק מִן הַסָּפֵק

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

רַבָּן גַּמְלִיאֵל הָיָה אוֹמֵר, עֲשֵׂה לְךָ רַב, וְהִסְתַּלֵּק מִן הַסָּפֵק, וְאַל

Rabban Gamliel would say: Make for yourself a teacher, and remove yourself from doubt, and do not

תַּרְבֶּה לְעַשֵּׂר אֹמְדוֹת:

increase to tithe by estimation.

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

מִשְׁנָה יז

מַעֲלַת הַשְׁתִיקָה וְהַמַּעֲשֶׂה עַל פְּנֵי הַדִּבּוּר

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

שִׁמְעוֹן בְּנוֹ אוֹמֵר, כָּל יָמַי גָּדַלְתִּי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לַגּוּף טוֹב

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

אֶלָּא שְׁתִיקָה. וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמַּרְבֶּה

than silence. And not the study is the main thing, but the action. And anyone who increases

דְּבָרִים, מֵבִיא חֵטְא:

words brings sin.

Shimon the son of Rabban Gamliel teaches that silence is the best path for the body, and that practical action is superior to mere study and excessive speech.

מִשְׁנָה יח

הַדִּין הָאֱמֶת וְהַשָּׁלוֹם שֶׁהָעוֹלָם עוֹמֵד עֲלֵיהֶם

Mishna 18 · Justice Truth and Peace Upon Which the World Stands

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַדִּין

Rabban Shimon ben Gamliel says, on three things the world stands, on justice

וְעַל הָאֱמֶת וְעַל הַשָּׁלוֹם, שֶׁנֶּאֱמַר זכריה ח אֱמֶת וּמִשְׁפַּט שָׁלוֹם שִׁפְטוּ

and on truth and on peace, as it is said, Zechariah 8 truth and judgment of peace judge

בְּשַׁעֲרֵיכֶם:

in your gates

Rabban Shimon ben Gamliel teaches that the preservation of human society depends upon the three pillars of justice, truth, and peace.

CHAPTER SUMMARY

The chapter opens with the Men of the Great Assembly and Shimon the Righteous establishing the pillars of the world, followed by Antigonus of Socho's warning to serve Hashem without expecting reward. We then progress through the teachings of the Zugos: Yose ben Yoezer and Yose ben Yochanan on bringing Sages and the poor into our homes; Yehoshua ben Perachiah and Nittai the Arbelite on acquiring teachers and avoiding evil neighbors; Yehudah ben Tabbai and Shimon ben Shetach on careful justice; and Shemaiah and Abtalion on avoiding the ruling power and guarding one's words. Finally, Hillel and Shammai teach us to pursue peace, fix our Torah study, and receive everyone with a pleasant countenance, leading into the instructions of Rabban Gamaliel and his son Shimon on silence and action, and concluding with Rabban Shimon ben Gamaliel's declaration that the world stands on justice, truth, and peace.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear friend, look at how this first chapter of Pirkei Avos begins. It does not start with abstract philosophies, but with a chain of transmission: Moshe received the Torah from Sinai and passed it down, generation after generation, until it reached us. This tells us that our Torah is not a theory; it is a living, breathing legacy of connection. When you learn, you are not just reading a book, you are joining a chain of holy souls. And what do these sages tell us? They tell us that the world stands on Torah, avodah, and gemilus chasadim, and that the ultimate goal of all our learning is not just to speak, but to do. Shimon his son says it clearly: 'Study is not the most important thing, but actions.'

Think about Shammai's golden rule: 'Say little, but do much, and receive all men with a pleasant countenance.' How often do we promise ourselves or others big things, only to fall short? The Torah wants us to build our lives on quiet, solid action. When you greet another Yid with a warm, genuine smile, you are literally sustaining the world. You are bringing the peace and truth that Rabban Shimon ben Gamaliel says keeps the world standing.

Let us also take to heart the famous words of Hillel: 'If I am not for myself, who is for me? But if I am for my own self, what am I? And if not now, when?' We cannot wait for someone else to do our avodah for us, nor can we live only for ourselves. We must step up, take responsibility for our spiritual growth, and do it today, without putting it off.

Today, choose one small, concrete action instead of just talking about it. When you meet someone, greet them with a genuine, warm smile and a pleasant countenance, and make a fixed five minutes to learn Torah today without any distractions.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

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

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'