חוּמָּשׁ עִם רַשִּׁ"י · בראשית · שְׁלִישִׁי

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

BERESHIT · 3RD ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we learn about the creation of Chavah and the very first marriage in history. After Adam names all the animals and finds no suitable partner among them, Hashem brings a deep sleep upon him, takes one of his sides, and fashions the first woman. Adam recognizes her as bone of his bones and flesh of his flesh, establishing the eternal bond of marriage where a man leaves his parents to cling to his wife and become one flesh.

Lichoira, everything is set for a beautiful life in Gan Eden, but then the serpent enters the picture. The serpent uses sly arguments to entice Chavah into eating from the forbidden Tree of Knowledge, and she in turn gives some of the fruit to Adam. This leads to an immediate loss of their pristine state, forcing them to hide from Hashem in shame as they realize they are naked.

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

פָּסוּק א

Pasuk 1

וַיִּקְרָא הָאָדָם שֵׁמוֹת לְכָל הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכֹל חַיַּת הַשָּׂדֶה

And he called the man names to all the cattle and to the bird of the heavens and to all the beast of the field

וּלְאָדָם לֹא מָצָא עֵזֶר כְּנֶגְדּוֹ׃

but for Adam not he found a helper corresponding to him

רַשִּׁ"י

ולאדם לא מצא עזר. ויפל ה' אלהים תרדמה. כְּשֶׁהֲבִיאָן

and for the man not he found a helper and He caused to fall Hashem Elokim a deep sleep when He brought them

הֶבִיאָן לְפָנָיו כָּל מִין וָמִין זָכָר וּנְקֵבָה, אָמַר לְכֻלָּם יֵשׁ בֶּן זוּג וְלִי ·

He brought them before him every kind and kind male and female he said to all of them there is a mate and for me ·

אֵין בֶּן זוּג, מִיָּד וַיַּפֵּל בראשית רבה :

there is no mate · immediately and He caused to fall Bereishis Rabbah

פָּסוּק ב

Pasuk 2

וַיַּפֵּל יְהוָה אֱלֹהִים תַּרְדֵּמָה עַל הָאָדָם וַיִּישָׁן וַיִּקַּח אַחַת מִצַּלְעֹתָיו

And He cast Hashem God a deep sleep upon the man and he slept and He took one of his sides

וַיִּסְגֹּר בָּשָׂר תַּחְתֶּנָה׃

and He closed flesh underneath it

רַשִׁ"י

מצלעותיו. מִסִּטָּרָיו, כְּמוֹ וּלְצֶלַע הַמִּשְׁכָּן שמות כ"ו , זֶהוּ שֶׁאָמְרוּ שְׁנֵי

from his ribs — from his sides — similar to — and for the side of — the Tabernacle — Shemos — 26 — this is — that they said — two

פַּרְצוּפִים נִבְרְאוּ עירובין י"ז :

faces — they were created — Eruvin — 18

רַשִׁ"י

ויסגור. מְקוֹם הַחֲתָךְ:

and he closed — the place of — the cut

רַשִׁ"י

ויישן ויקח. שֶׁלֹּא יִרְאֶה חֲתִיכַת הַבָּשָׂר שֶׁמִּמֶּנּוּ נִבְרֵאת וְתִתְבַּזֶּה עָלָיו:

and he slept — and he took — so that not — he should see — the piece of — the flesh — from which — she was created — and she be despised — upon him

פָּסוּק ג

Pasuk 3

וַיִּבֶן יְהוָה אֱלֹהִים אֶת הַצֵּלָע אֲשֶׁר לָקַח מִן הָאָדָם לְאִשָּׁה וַיְבִאֶהָ

And He built — Hashem — God — — the rib — which — He took — from — the man — into a woman — and He brought her

אֶל הָאָדָם:

to — the man

רַשִׁ"י

ויבן. כְּבִנְיָן, רְחָבָה מִלְּמַטָּה וּקְצָרָה מִלְּמַעְלָה לְקַבֵּל הַוָּלָד כְּאוֹצָר שֶׁל חִטִּים,

And He built — like a structure — wide — from below — and narrow — from above — to receive — the child — like a storehouse — of — wheat

שֶׁהוּא רָחָב מִלְּמַטָּה וְקָצָר מִלְּמַעְלָה שֶׁלֹּא יַכְבִּיד מַשָּׂאוֹ עַל קִירוֹתָיו:

which is — wide — from below — and narrow — from above — so that not — will weigh heavily — its burden — upon — its walls

רַשִׁ"י

ויבן את הצלע לאשה. לִהְיוֹת אִשָּׁה, כְּמוֹ וַיַּעַשׂ אוֹתוֹ גִּדְעוֹן לְאֵפוֹד שופטים

And He built — — the rib — into a woman — to become — a woman — like — and he made — it — Gidon — into an ephod — Shoftim

ח' , לִהְיוֹת אֵפוֹד:

8 — to become — an ephod

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה

And said — the man — this — the time — bone — of my bones — and flesh — of my flesh — for this — shall be called — Woman

כִּי מֵאִישׁ לֻקְחָה זֹּאת:

because — from man — was taken — this

רַשִׁ"י

זאת הפעם. מְלַמֵּד שֶׁבָּא אָדָם עַל כָּל בְּהֵמָה וְחַיָּה, וְלֹא נִתְקָרְרָה דַּעְתּוֹ בָּהֶם

This — time — teaches — that came — Adam — upon — every — domestic animal — and wild beast — and not — was cooled — his mind — by them

יבמות ס"ג :

63 Yevamot

רַ"שִׁ"י

לזאת יקרא אשה כי מאיש וגו'. לָשׁוֹן נוֹפֵל עַל לָשׁוֹן מִכָּאן שֶׁנִּבְרָא

For this shall be called Woman because from Man etc. A language falls upon a language from here that was created

הָעוֹלָם בִּלְשׁוֹן הַקֹּדֶשׁ בראשית רבה :

the world in the tongue of the Holiness Bereishis Rabbah

פָּסוּק ה

Pasuk 5

עַל כֵּן יַעֲזָב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ

Therefore thus shall leave a man — his father and — his mother and he shall cling to his wife and they shall be

לְבָשָׂר אֶחָד:

one flesh

רַ"שִׁ"י

על כן יעזב איש. רוּחַ הַקֹּדֶשׁ אוֹמְרָה כֵּן לֶאֱסֹר עַל בְּנֵי נֹחַ הָעֲרָיוֹת

Therefore · leaves a man the Spirit of Holiness says this to forbid upon the sons of Noach forbidden relationships

סנהדרין נ"ז :

57b Sanhedrin

רַ"שִׁ"י

לבשר אחד. הַוָּלָד נוֹצָר עַל יְדֵי שְׁנֵיהֶם וְשָׁם נַעֲשֶׂה בְּשָׂרָם אֶחָד שם נ"ח :

into flesh one is formed by means of both of them and there becomes their flesh one there Noach

פָּסוּק ו

Pasuk 6

וַיִּהְיוּ שְׁנֵיהֶם עֲרוּמִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבּוֹשָׁשׁוּ:

And they were the two of them naked the man and his wife and not were they ashamed

רַ"שִׁ"י

ולא יתבוששו. שֶׁלֹּא הָיוּ יוֹדְעִים דֶּרֶךְ צְנִיעוּת לְהַבְחִין בֵּין טוֹב לָרָע,

And they were not ashamed for they did not were knowing the way of modesty to distinguish between good and evil

וְאַע"פ שֶׁנִּתְּנָה בּוֹ דֵּעָה לְקָרוֹת לוֹ שֵׁמוֹת, לֹא נִתַּן בּוֹ יֵצֶר הָרָע

and even though that was given in him knowledge to call for him names not was placed in him the inclination evil

עַד אָכְלוֹ מִן הָעֵץ וְנִכְנַס בּוֹ יֵצֶר הָרָע וְיָדַע מַה בֵּין טוֹב לָרָע

until his eating from the tree and entered into him the inclination evil and he knew what is between good and evil

בראשית רבה :

Bereishis Rabbah

פָּסוּק ז

Pasuk 7

וְהַנָּחָשׁ הָיָה עָרוּם מִכֹּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים
God Hashem had made that the field the beasts of more than all shrewd was And the serpent

וַיֹּאמֶר אֶל הָאִשָּׁה אַף כִּי אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכֹּל עֵץ הַגָּן:
the garden tree of from any you shall eat not God said though even the woman to and he said

רַשִּׁ"י

והנחש היה ערום. מָה עִנְיָן זֶה לְכָאן? הָיָה לוֹ לִסְמֹךְ וַיַּעַשׂ לְאָדָם
for Adam and He made to juxtapose for it it was to here this connection what cunning was And the serpent

וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּשֵׁם, אֶלָּא לְמֶדְךָ מֵאֵיזוֹ עֵצָה קָפַץ הַנָּחָשׁ עֲלֵיהֶם,
upon them the serpent pounced scheme from what it teaches you rather and He clothed them skin garments of and for his wife

רָאָה אוֹתָם עֲרֻמִּים וְעוֹסְקִים בְּתַשְׁמִישׁ לְעֵין כֹּל וְנִתְאַוָּה לָהּ:
her and he coveted all in sight of in marital relations and engaging naked them he saw

רַשִּׁ"י

ערום מכל. לְפִי עָרְמָתוֹ וּגְדֻלָּתוֹ הָיְתָה מַפַּלְתּוֹ, עָרוּם מִכֹּל, אָרוּר מִכֹּל
than all cursed than all subtle his downfall was and his greatness his subtleness according to than all subtle

בראשית רבה :
Rabbah Bereishis

רַשִּׁ"י

אף כי אמר וגו'. שֶׁמָּא אָמַר לָכֶם לֹא תֹאכְלוּ מִכֹּל וְגוֹ', וְאַע"פ שֶׁרָאָה אוֹתָם
them that he saw and even though etc. from all shall you eat not to you He said perhaps etc. said though Even

אוֹכְלִים מִשְּׁאָר פֵּרוֹת, הִרְבָּה עָלֶיהָ דְּבָרִים כְּדֵי שֶׁתְּשִׁיבֶנּוּ וְיָבֹא לְדַבֵּר
to speak and he come that she answer him in order words upon her he increased fruits from the rest of eating

בְּאוֹתוֹ הָעֵץ:
tree about that

פְּסוּק ח

Pasuk 8

וַתֹּאמֶר הָאִשָּׁה אֶל הַנָּחָשׁ מִפְּרִי עֵץ הַגָּן נֹאכֵל:
we may eat the garden the trees of from the fruit of the serpent to the woman And said

פְּסוּק ט

Pasuk 9

וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ הַגָּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ
from it shall you eat not God said the garden is in the midst of which the tree and from the fruit of

וְלֹא תִגְּעוּ בּוֹ פֶּן תְּמֻתוּן:
you die lest it shall you touch and not

רַשִּׁ"י

ולא תגעו בו. הוֹסִיפָה עַל הַצִּוּוּי, לְפִיכָךְ בָּאָה לִידֵי גֵּרָעוֹן, הוּא
it is diminishment to the hands of she came therefore the command upon she added it shall you touch and not

שֶׁנֶּאֱמַר אַל תּוֹסֵף עַל דְּבָרָיו משלי ל׳ :

chapter 30 Mishlei His words upon add do not that which is said

פָּסוּק י

Pasuk 10

וַיֹּאמֶר הַנָּחָשׁ אֶל הָאִשָּׁה לֹא מוֹת תְּמֻתוּן׃

will you die surely Not the woman to the serpent And he said

רַשִׁ״י

לא מות תמותון. דְּחָפָהּ עַד שֶׁנָּגְעָה בּוֹ, אָמַר לָהּ כְּשֵׁם שֶׁאֵין מִיתָה בִּנְגִיעָה, כָּךְ

so in touching death there is no just as to her he said it she touched until he pushed her will you die surely not

אֵין מִיתָה בַּאֲכִילָה בראשית רבה :

Rabbah Bereishis in eating death there is no

פָּסוּק יא

Pasuk 11

כִּי יֹדֵעַ אֱלֹהִים כִּי בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וְהְיִיתֶם

and you will be your eyes and will be opened from it your eating on the day of that G-d knows for

כֵּאלֹהִים יֹדְעֵי טוֹב וָרָע׃

and bad good knowers of like G-d

רַשִׁ״י

כי ידע. כָּל אֻמָּן שׂוֹנֵא אֶת בְּנֵי אֻמָּנוּתוֹ, מִן הָעֵץ אָכַל וּבָרָא אֶת הָעוֹלָם

the world — and created He ate the tree from his craft the members of — hates artisan every knows For

בראשית רבה :

Rabbah Bereishis

רַשִׁ״י

והייתם כאלהים. יוֹצְרֵי עוֹלָמוֹת בראשית רבה :

Rabbah Bereishis worlds creators of like God and you will be

פָּסוּק יב

Pasuk 12

וַתֵּרֶא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תַאֲוָה הוּא לָעֵינַיִם וְנֶחְמָד הָעֵץ

the tree and desirable to the eyes it a desire and that for food the tree good that the woman And saw

לְהַשְׂכִּיל וַתִּקַּח מִפִּרְיוֹ וַתֹּאכַל וַתִּתֵּן גַּם לְאִישָׁהּ עִמָּהּ וַיֹּאכַל׃

and he ate with her to her husband also and she gave and she ate of its fruit and she took to make wise

רַשִׁ״י

ותרא האשה. רָאֲתָה דְּבָרָיו שֶׁל נָחָשׁ וְהֵנְאוּ לָהּ וְהֶאֱמִינַתּוּ בראשית רבה

Rabbah Bereishis and she believed him her and they pleased the serpent · the words of she saw the woman And she saw

:

רַשִׁ"י

כִּי טוֹב הָעֵץ. לִהְיוֹת כֵּאלֹהִים:

like God to become the tree good was that

רַשִׁ"י

וְכִי תַאֲוָה הוּא לָעֵינַיִם. כְּמוֹ שֶׁאָמַר לָהּ וְנִפְקְחוּ עֵינֵיכֶם:

your eyes and shall be opened to her that he said just as to the eyes it was a delight and that

רַשִׁ"י

וְנֶחְמָד לְהַשְׂכִּיל. כְּמוֹ שֶׁאָמַר לָהּ יוֹדְעֵי טוֹב וָרָע:

and evil good knowers of to her that he said just as to make wise and desirable

רַשִׁ"י

וַתִּתֵּן גַּם לְאִישָׁהּ. שֶׁלֹּא תָּמוּת הִיא וְיִחְיֶה הוּא, וְיִשָּׂא אַחֶרֶת:

another and marry he and will live she will die so that not to her husband also And she gave

רַשִׁ"י

גַּם. לְרַבּוֹת בְּהֵמָה וְחַיָּה:

and wild animal domesticated animal to include Also

פָּסוּק יג

Pasuk 13

וַתִּפָּקַחְנָה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֵירֻמִּם הֵם וַיִּתְפְּרוּ עֲלֵה תְאֵנָה

a fig tree leaves of and they sewed they were naked that and they knew both of them the eyes of And were opened

וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת:

aprons for themselves and they made

רַשִׁ"י

וְתִפָּקַחְנָה וגו'. לְעִנְיַן הַחָכְמָה דִּבֵּר הַכָּתוּב וְלֹא לְעִנְיַן רְאִיָּה מַמָּשׁ,

literally seeing regarding the matter of and not the verse spoke wisdom regarding the matter of etc. And were opened

וְסוֹף הַמִּקְרָא מוֹכִיחַ:

proves the verse and the end of

רַשִׁ"י

וַיִּדְעוּ כִּי עֵירֻמִּם הֵם. אַף הַסּוּמָא יוֹדֵעַ כְּשֶׁהוּא עָרוֹם, אֶלָּא מַהוּ וַיֵּדְעוּ כִּי

that and they knew what is rather naked when he is knows a blind person Even they were naked that And they knew

עֵירֻמִּם הֵם? מִצְוָה אַחַת הָיְתָה בְּיָדָם וְנִתְעַרְטְלוּ הֵימֶנָּה בראשית רבה :

Rabbah Bereishis from it and they stripped in their hand was one commandment they were naked

רַשִׁ"י

עֲלֵה תְאֵנָה. הוּא הָעֵץ שֶׁאָכְלוּ מִמֶּנּוּ, בַּדָּבָר שֶׁנִּתְקַלְקְלוּ בּוֹ נִתְתַּקְּנוּ

they were repaired by it that they were ruined with the thing from it that they ate was the tree it a fig A leaf of

סנהדרין ע' , אֲבָל שְׁאָר הָעֵצִים מְנָעוּם מִלִּטֹּל עֲלֵיהֶם. וּמִפְּנֵי מָה לֹא

was not what and because of their leaves from taking prevented them the trees the rest of but 70b Sanhedrin

נִתְפַּרְסֵם הָעֵץ? שֶׁאֵין הַקָּבָ"ה חָפֵץ לְהוֹנוֹת בְּרִיָּה, שֶׁלֹּא יַכְלִימוּהָ וְיֹאמְרוּ זֶהוּ

this is and say they should shame it so that not a creature to grieve desires the Holy One because not the tree publicized

שֶׁלָּקָה הָעוֹלָם עַל יָדוֹ, מִדְרַשׁ רַבִּי תַּנְחוּמָא:

Tanchuma Rabbi the Midrash of its hand by the world through which suffered

פָּסוּק יד

Pasuk 14

וַיִּשְׁמְעוּ אֶת קוֹל יְהוָה אֱלֹהִים מִתְהַלֵּךְ בַּגָּן לְרוּחַ הַיּוֹם

the day at the breeze of in the garden moving about God Hashem the sound of — And they heard

וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגָּן:

the garden the trees of among God Hashem from before and his wife the man and hid

רַ"שִׁ"י

וישמעו. יֵשׁ מִדְרָשֵׁי אַגָּדָה רַבִּים וּכְבָר סִדְּרוּם רַבּוֹתֵינוּ עַל מְכוֹנָם

their place upon our Rabbis arranged them and already many Aggadah Midrashic explanations of there are And they heard

בְּבְ"רַ וּבִשְׁאָר מִדְרָשׁוֹת; וַאֲנִי לֹא בָאתִי אֶלָּא לִפְשׁוּטוֹ שֶׁל מִקְרָא וּלְאַגָּדָה

and for Aggadah Scripture of for the plain sense except came not and I Midrashim and in other in Bereishis Rabbah

הַמְיַשֶּׁבֶת דִּבְרֵי הַמִּקְרָא דָּבָר דָּבוּר עַל אָפְנָיו: וישמעו. מַה שָּׁמְעוּ? שָׁמְעוּ אֶת

— they heard did they hear what And they heard its fit state upon spoken a matter the Scripture the words of that settles

קוֹל הַקָּבָ"ה שֶׁהָיָה מִתְהַלֵּךְ בַּגָּן:

in the garden walking who was the Holy One the sound of

רַ"שִׁ"י

לרוח היום. לְאוֹתוֹ רוּחַ שֶׁהַשֶּׁמֶשׁ בָּאָה לְשָׁם, וְזוֹ הִיא מַעֲרָבִית: שֶׁלִּפְנוֹת עֶרֶב

evening for towards the west is and this to there comes that the sun direction to that of the day In the direction

חַמָּה בַּמַּעֲרָב, וְהֵם סָרְחוּ בָּעֲשִׂירִית סנהדרין ל"ח :

38 Sanhedrin in the tenth sinned and they in the west the sun is

פָּסוּק טו

Pasuk 15

וַיִּקְרָא יְהוָה אֱלֹהִים אֶל הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה:

where are you to him and He said the man to God Hashem And called

רַ"שִׁ"י

איכה. יוֹדֵעַ הָיָה הֵיכָן הוּא אֶלָּא לְכָנֵס עִמּוֹ בִּדְבָרִים, שֶׁלֹּא יְהֵא נִבְהָל

terrified he would be so that not into words with him to enter but he where He was knowing Where art thou

לְהָשִׁיב אִם יַעֲנִישֶׁנּוּ פִּתְאוֹם בראשית רבה , וְכֵן בְּקַיִן אָמַר לוֹ אֵי הֶבֶל

Hevel where is to him He said with Kayin and so Rabbah Bereishis suddenly He would punish him if to reply

אָחִיךָ בראשית ד , וְכֵן בִּבִלְעָם מִי הָאֲנָשִׁים הָאֵלֶּה עִמָּךְ במדבר כ"ב , לְכָנֵס

to enter twenty-two Bamidbar with you these the men who are with Bilam and so four Bereishis your brother

עִמָּהֶם בִּדְבָרִים, וְכֵן בְּחִזְקִיָּה בְּשִׁלּוּחֵי מְרֹאדַךְ בַּלְאֲדָן:

Baladan Merodach with the messengers of with Chizkiyahu and so into words with them

פָּסוּק טז

Pasuk 16

וַיֹּאמֶר אֶת קֹלְךָ שָׁמַעְתִּי בַגָּן וָאִירָא כִּי עֵירֹם אָנֹכִי וָאֵחָבֵא׃

And he said — Your voice I heard in the garden and I feared because naked am I and I hid

פָּסוּק יז

Pasuk 17

וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֵירֹם אָתָּה הֲמִן הָעֵץ אֲשֶׁר צִוִּיתִיךָ לְבִלְתִּי

And He said who told that naked are you Is it from the tree which I commanded you not

אֲכָל מִמֶּנּוּ אָכָלְתָּ׃

to eat from it have you eaten

רַשִׁ"י

מי הגיד לך. מֵאַיִן לְךָ לָדַעַת מַה בּוּשֶׁת יֵשׁ בְּעוֹמֶד עָרֹם?

Who told thee from where to you to know what shame there is in standing naked

רַשִׁ"י

המן העץ. בְּתִמְיָה׃

Is it from the tree in wonderment

פָּסוּק יח

Pasuk 18

וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נָתְנָה לִי מִן הָעֵץ וָאֹכֵל׃

And said the man the woman whom You gave with me she gave to me from the tree and I ate

רַשִׁ"י

אשר נתתה עמדי. כָּאן כָּפַר בַּטּוֹבָה עבודה זרה ה׳׃

You gave with me here he denied the goodness Avodah Zarah 5b

פָּסוּק יט

Pasuk 19

וַיֹּאמֶר יְהוָה אֱלֹהִים לָאִשָּׁה מַה זֹּאת עָשִׂית וַתֹּאמֶר הָאִשָּׁה הַנָּחָשׁ

And said Hashem God to the woman what is this you have done and said the woman the serpent

הִשִּׁיאַנִי וָאֹכֵל׃

deceived me and I ate

רַשִׁ"י

השיאני. הִטְעַנִי, כְּמוֹ אַל יַשִּׁיא אֶתְכֶם חִזְקִיָּהוּ דברי הימים ב׳ ל"ב׃

He deceived me He misled me like let not you Chizkiyahu Chronicles II 32

פָּסוּק כ

Pasuk 20

וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל הַנָּחָשׁ כִּי עָשִׂיתָ זֹּאת אָרוּר אַתָּה מִכָּל הַבְּהֵמָה

And said Hashem God to the serpent because you did this cursed are you from all the cattle

וּמִכֹּל חַיַּת הַשָּׂדֶה עַל גְּחֹנְךָ תֵלֵךְ וְעָפָר תֹּאכַל כָּל יְמֵי חַיֶּיךָ׃

your life the days of all you shall eat and dust you shall go your belly upon the field the beasts of and from all

רַשִׁ״י

כי עשית זאת. מִכָּאן שֶׁאֵין מְהַפְּכִים בִּזְכוּתוֹ שֶׁל מֵסִית, שֶׁאִלּוּ שְׁאָלוֹ

He had asked him for if an enticer of for the merit turn over that we do not from here this you have done Because

לָמָּה עָשִׂיתָ זֹאת? הָיָה לוֹ לְהָשִׁיב דִּבְרֵי הָרַב וְדִבְרֵי הַתַּלְמִיד דִּבְרֵי

the words of the disciple and the words of the Master the words of to answer to him there was this did you do why

מִי שׁוֹמְעִין? סנהדרין כ"ט :

29a Sanhedrin does one obey whom

רַשִׁ״י

מכל הבהמה ומכל חית השדה. אִם מִבְּהֵמָה נִתְקַלֵּל מֵחַיָּה לֹא כָּל

all not more than beasts it was cursed more than cattle if the field the beasts of and from all the cattle From all

שֶׁכֵּן, הֶעֱמִידוּ רַבּוֹתֵינוּ מִדְרָשׁ זֶה בְּמַסֶּכֶת בְּכוֹרוֹת דף ח' לְלַמֵּד שֶׁיְּמֵי עִבּוּרוֹ

its gestation that the days of to teach 8a page Bechoros in tractate this exposition our Rabbis established the more so

שֶׁל נָחָשׁ שֶׁבַע שָׁנִים:

years are seven a serpent of

רַשִׁ״י

על גחונך תלך. רַגְלַיִם הָיוּ לוֹ וְנִקְצְצוּ:

and they were cut off to him there were legs you shall go your belly Upon

פָּסוּק כא

Pasuk 21

וְאֵיבָה אָשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זַרְעֲךָ וּבֵין זַרְעָהּ

her offspring and between your offspring and between the woman and between between you I will put And enmity

הוּא יְשׁוּפְךָ רֹאשׁ וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב׃

heel will bite him and you head will crush you he

רַשִׁ״י

ואיבה אשית. אַתָּה לֹא נִתְכַּוַּנְתָּ אֶלָּא שֶׁיָּמוּת אָדָם כְּשֶׁיֹּאכַל הוּא תְּחִלָּה וְתִשָּׂא

and you marry first he when he eats Adam that should die except intended not you I will set And enmity

אֶת חַוָּה, וְלֹא בָאתָ לְדַבֵּר אֶל חַוָּה תְּחִלָּה אֶלָּא לְפִי שֶׁהַנָּשִׁים קַלּוֹת לְהִתְפַּתּוֹת

to be persuaded are easy that women because except first Chavah to to speak did you come and not Chavah —

וְיוֹדְעוֹת לְפַתּוֹת אֶת בַּעֲלֵיהֶן, לְפִיכָךְ וְאֵיבָה אָשִׁית:

I will set and enmity therefore their husbands — to persuade and know how

רַשִׁ״י

ישופך. יְכַתֶּתְךָ סוטה ט' כְּמוֹ וָאֶכֹּת אֹתוֹ דברים ט , וְתַרְגּוּמוֹ וְשָׁפִית יָתֵי':

it and I pounded and its translation 9 Devarim it and I beat like 9 Sotah He will crush you He will bruise you

רַשִׁ״י

ואתה תשופנו עקב. לֹא יְהֵא לְךָ קוֹמָה וְתִשְׁכְּנוּ בַּעֲקֵבוֹ, וְאַף מִשָּׁם

from there and even in his heel and you will bite him height to you will there be not at the heel shall bruise him and you

תְּמִיתֶנּוּ, וּלְשׁוֹן תְּשׁוּפֶנּוּ כְּמוֹ נָשַׁךְ בָּהֶם ישעיהו מ' כְּשֶׁהַנָּחָשׁ בָּא
you will kill him and the expression you shall bruise him it blew upon them Yeshayahu chapter 40 when the snake comes

לִנְשֹׁךְ הוּא נוֹשֵׁף כְּמִין שְׁרִיקָה וּלְפִי שֶׁהַלָּשׁוֹן נוֹפֶל עַל הַלָּשׁוֹן כְּתִיב לְשׁוֹן
to bite it blows with a kind of hissing and because the word falls upon the word it is written an expression of

נְשִׁיפָה בִּשְׁנֵיהֶם:
blowing in both of them

פָּסוּק כב

Pasuk 22

אֶל הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים
To the woman He said I will greatly multiply your pain and your childbearing in pain you shall bear children

וְאֶל אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל בָּךְ:
and to your husband shall be your desire and he shall rule over you

רַ"שִׁ"י

עצבונך. זֶה צַעַר גִּדּוּל בָּנִים עירובין ק' :
your pain this is the trouble of rearing children Eruvin 100

רַ"שִׁ"י

והרנך. זֶה צַעַר הָעִבּוּר:
and thy conception this is the pain of the pregnancy

רַ"שִׁ"י

בעצב תלדי בנים. זֶה צַעַר הַלֵּדָה:
In pain you shall bear children this refers to pain of childbirth

רַ"שִׁ"י

ואל אישך תשוקתך. לְתַשְׁמִישׁ, וְאַעַפִּ"כְ אֵין לָךְ מֻצַּח לְתָבְעוֹ
and to your husband shall be your desire for intimacy and even though there is not to you the boldness to demand him

בַּפֶּה, אֶלָּא הוּא יִמְשֹׁל בָּךְ, הַכֹּל מִמֶּנּוּ וְלֹא מִמֵּךְ:
with the mouth but he will rule over you everything is from him and not from you

רַ"שִׁ"י

תשוקתך. תַּאֲוָתֵךְ, כְּמוֹ נֶפֶשׁ שׁוֹקֵקָה ישעיהו כ"ט :
your desire your longing like a soul desirous Yeshayahu 29

פָּסוּק כג

Pasuk 23

וּלְאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתֶּךָ וַתֹּאכַל מִן הָעֵץ אֲשֶׁר
And to Adam He said Because you listened to the voice of your wife and you ate from the tree which

צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה בַּעֲבוּרֶךָ בְּעִצָּבוֹן
I commanded you saying not you shall eat from it cursed is the ground for your sake with sorrow

תֹּאכְלֶנָּה כֹּל יְמֵי חַיֶּיךָ:
you shall eat of it all the days of your life

רַשִׁ"י

אֲרוּרָה הָאֲדָמָה בַּעֲבוּרֶךָ. מַעֲלָה לְךָ דְּבָרִים אֲרוּרִים, כְּגוֹן זְבוּבִים, פַּרְעוֹשִׁים
Cursed is the ground for your sake it will bring up for you things cursed such as flies fleas

וּנְמָלִים, מָשָׁל לְיוֹצֵא לְתַרְבּוּת רָעָה וְהַבְּרִיּוֹת מְקַלְלוֹת שָׁדַיִם שֶׁיָּנַק מֵהֶם:
and ants a parable to one who goes out to a culture evil and people curse the breasts that he nursed from them

פָּסוּק כד

Pasuk 24

וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ וְאָכַלְתָּ אֶת עֵשֶׂב הַשָּׂדֶה:
And thorns and thistles it shall sprout for you and you shall eat — the herb of the field

רַשִׁ"י

וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ. הָאָרֶץ כְּשֶׁתִּזְרָעֶנָּה מִינֵי זְרָעִים, תַּצְמִיחַ קוֹץ
And thorns and thistles it shall bring forth to you the earth when you sow it kinds of seeds it shall bring forth thorns

וְדַרְדַּר קִנְדָּס וַעֲכָבִיוֹת, וְהֵן נֶאֱכָלִין עַל יְדֵי תִּקּוּן בִּיצָה ל"ד :
and thistles artichokes and cardoons and they are eaten by means of preparation boiling etcetera

רַשִׁ"י

וְאָכַלְתָּ אֶת עֵשֶׂב הַשָּׂדֶה. וּמַה קְּלָלָה הִיא זוֹ? וַהֲלֹא בַּבְּרָכָה נֶאֱמַר לוֹ
And you shall eat — the herb of the field And what curse is this but behold in the blessing it was said to him

הִנֵּה נָתַתִּי לָכֶם אֶת כָּל עֵשֶׂב זֹרֵעַ זֶרַע וְגוֹ? אֶלָּא מָה אָמוּר כָּאן בְּרֹאשׁ
Behold I have given to you — every herb yielding seed etc. Rather what is said here at the beginning of

הָעִנְיָן אֲרוּרָה הָאֲדָמָה בַּעֲבוּרְךָ בְּעִצָּבוֹן תֹּאכְלֶנָּה, וְאַחַר הָעִצָּבוֹן וְקוֹץ וְדַרְדַּר
the passage Cursed is the ground for your sake in toil shalt thou eat of it and after the toil thorns and thistles

תַּצְמִיחַ לָךְ, כְּשֶׁתִּזְרָעֶנָּה קִטְנִית אוֹ יְרָקוֹת גִּנָּה הִיא תַּצְמִיחַ לְךָ קוֹצִים
it shall bring forth to you when you sow it legumes or vegetables of a garden it thorns for you

וְדַרְדָּרִים וּשְׁאָר עִשְׂבֵי הַשָּׂדֶה וְעַל כָּרְחֲךָ תֹּאכְלֵם:
and thistles and other weeds of the field and against your will you shall eat them

פָּסוּק כה

Pasuk 25

בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם עַד שׁוּבְךָ אֶל הָאֲדָמָה כִּי מִמֶּנָּה לֻקָּחְתָּ כִּי
By the sweat of your brow you shall eat bread until your return to the ground for from it you were taken for

עָפָר אַתָּה וְאֶל עָפָר תָּשׁוּב:
dust you are and to dust you shall return

רַשִׁ"י

בְּזֵעַת אַפֶּיךָ. לְאַחַר שֶׁתִּטְרַח בּוֹ הַרְבֵּה:
In the sweat of your face after that you toil in it much

פָּסוּק כו

Pasuk 26

וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הָיְתָה אֵם כָּל חָי:
And called the man the name of his wife Chavah because she was the mother of all the living

רַשִׁ"י

ויקרא האדם. חָזַר הַכָּתוּב לְעִנְיָנוֹ הָרִאשׁוֹן וַיִּקְרָא הָאָדָם שֵׁמוֹת, וְלֹא הִפְסִיק
did it interrupt and not names the man and he called the first to its topic the Scripture returned the man And he called

אֶלָּא לְלַמֶּדְךָ שֶׁעַל יְדֵי קְרִיאַת שֵׁמוֹת נִזְדַּוְּגָה לוֹ חַוָּה, כְּמוֹ שֶׁכָּתוּב
that is written just as Chavah to him was mated names the calling of the hands of that through to teach you except

וּלְאָדָם לֹא מָצָא עֵזֶר כְּנֶגְדּוֹ, לְפִיכָךְ, וַיַּפֵּל תַּרְדֵּמָה, וְעַל יְדֵי
of and because a deep sleep and He caused to fall therefore corresponding to him a helper he found not but for Adam

שֶׁכָּתַב וַיִּהְיוּ עֲרוּמִּים, סָמַךְ לוֹ פָּרָשַׁת הַנָּחָשׁ, לְהוֹדִיעֲךָ שֶׁמִּתּוֹךְ שֶׁרָאָה
that he saw that because to inform you the serpent the portion of to it it juxtaposed naked and they were that it wrote

עֶרְוָתָהּ וְרָאָה אוֹתָם עֲסוּקִים בְּתַשְׁמִישׁ נִתְאַוָּה לָהּ וּבָא עֲלֵיהֶם בְּמַחֲשָׁבָה
with a plan upon them and he came for her he lusted with marital relations occupied them and he saw her nakedness

וּבְמִרְמָה:
and with deceit

רַשִׁ"י

חוה. נוֹפֵל עַל לְשׁוֹן חַיָּה, שֶׁמְּחַיָּה אֶת וַלְדוֹתֶיהָ, כַּאֲשֶׁר תֹּאמַר מֶה הַוָּה
is what you would say as to her children — because she gives life living the expression of upon falls Chavah

לָאָדָם קהלת ב' , בִּלְשׁוֹן הָיָה:
was in the expression of two Koheles to man

פָּסוּק כז

Pasuk 27

וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּשֵׁם:
and He clothed them skin garments of and for his wife for Adam God HASHEM And He made

רַשִׁ"י

כתנות עור. יֵשׁ דִּבְרֵי אַגָּדָה אוֹמְרִים חֲלָקִים כְּצִפָּרֶן הָיוּ מְדָבָּקִים עַל עוֹרָן
their skin to cleaving they were like a fingernail smooth that say Aggadah words of there are skin Garments of

וְיֵ"שׁ דָּבָר הַבָּא מִן הָעוֹר, כְּגוֹן צֶמֶר הָאַרְנָבִים שֶׁהוּא רַךְ וְחָם וְעָשָׂה
and He made and warm soft which is the hares the wool of such as the skin from that comes material and some say

לָהֶם כָּתְנוֹת מִמֶּנּוּ:
from it garments for them

CHAPTER SUMMARY

The aftermath of the chet is swift and profound, as Hashem confronts Adam, Chavah, and the serpent, leading to a series of severe consequences. The serpent is cursed to crawl on its belly and eat dust, with eternal enmity placed between its offspring and mankind. Chavah is told she will experience great pain in pregnancy and childbearing, while Adam is punished with the curse of the ground, meaning he must now toil by the sweat of his brow to produce bread from a earth that sprouts thorns and thistles. Finally, Adam names his wife Chavah because she is the mother of all living things, and Hashem, in His great mercy, makes garments of skins to clothe them before they are sent out.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The parsha is telling us a fundamental yesod about how the yetzer hara works, and it all starts with how the serpent spoke to Chavah. The serpent didn't start by telling her to go ahead and transgress the ratzon of Hashem. Lichoira, that would never have worked. Instead, he started by exaggerating the restriction, asking, "Did Hashem really say you can't eat from any tree?" And how did Chavah respond? She added to the issur herself, saying they weren't even allowed to touch the tree. Once you artificially expand the boundaries of what is forbidden, the whole structure becomes fragile. The moment you touch the tree and see you didn't die, the yetzer hara has an easy opening to convince you that the actual transgression is also permitted.

This is a massive lesson for our daily avodas Hashem. We often think that to be frum and protected, we need to build imaginary walls of stringency that Hashem never asked of us, or we look at our lives and feel completely suffocated by a false perception that "everything is forbidden." When we view Torah and mitzvos through a lens of heavy, exaggerated restriction, we are actually playing right into the hands of the yetzer hara. Mimeila, we become exhausted, and the moment we slip up on a minor detail, the whole package feels compromised, leading to a real spiritual fall.

Today, focus on serving Hashem with clarity and joy rather than a heavy sense of artificial restriction. When you do a mitzvah or keep a halachah, focus on the beauty of what Hashem actually commanded you to do, rather than adding heavy, self-imposed mental burdens that only lead to frustration.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף י״ח

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📖 THE SUGYA

We begin the daf by continuing our deep dive into the fascinating sugya of whether it is possible for two events to occur with absolute precision, both in the hands of Heaven and in the hands of man. The Gemara brings a kasha from a Braisa regarding the Egla Arufa, where a slain body is found equidistant between two cities, and analyzes the machlokes between Rabbi Eliezer and the Rabbis to see if this hinges on the question of precision.

From there, the Gemara turns to clarify the machlokes in our Mishnah between Rabbi Tarfon and Rabbi Akiva regarding a case where a sheep gave birth to two males and we do not know which is the firstborn. We analyze Rabbi Akiva's view that the Kohen takes the leaner animal, and delve into the shakla v'tarya between Rabbi Yochanan and Rabbi Chiyya bar Abba regarding how to interpret the Mishnah's ruling of assessing the value between them.

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

עמוד א׳ DAF 18A

EXPLANATION

סָבַר לַהּ כְּרַבִּי יוֹסֵי הַגְּלִילִי, דְּאָמַר: אֶפְשָׁר לְצַמְּצֵם בִּידֵי שָׁמַיִם, וְכָל שֶׁכֵּן בִּידֵי אָדָם.

The Tanna of our Mishnah **holds in accordance with** the opinion of **Rabbi Yosei HaGelili, who says: It is possible for** two events **to coincide precisely** even when they are **in the hands of Heaven, and all the more so** when they are **in the hands of man**, where human precision is involved.

QUESTION

נֵימָא כְּתַנָּאֵי: נִמְצָא מְכוּוָן בֵּין שְׁתֵּי עֲיָירוֹת — לֹא הָיוּ עוֹרְפִין, רַבִּי אֱלִיעֶזֶר אוֹמֵר: שְׁתֵּיהֶן מְבִיאוֹת שְׁתֵּי עֶגְלוֹת.

The Gemara suggests: **Let us say** that this issue of whether precision is possible **is like** a dispute between **Tanna'im, as it is taught** in a Braisa: If a slain person **was found precisely** at an equal distance **between two towns, they would not break** the heifer's **neck** at all, according to the first Tanna. But **Rabbi Eliezer says: Both of them bring two heifers**, one from each town.

EXPLANATION

מַאי לָאו בְּהָא קָמִיפַּלְגִי, דְּתַנָּא קַמָּא סָבַר: אִי אֶפְשָׁר לְצַמְּצֵם, וְרַבִּי אֱלִיעֶזֶר סָבַר: אֶפְשָׁר לְצַמְּצֵם?

What, is it not correct to say that **they disagree about this** very point: **that the first Tanna holds** that **it is impossible to coincide precisely**, and therefore one town must be closer, but since we cannot determine which, neither can bring it; **and Rabbi Eliezer holds** that **it is possible to coincide precisely**, and since both are indeed equally close, both must bring a heifer?

OBJECTION

וְתֵיסְבְּרָא? אִי קָסָבַר תַּנָּא קַמָּא אִי אֶפְשָׁר לְצַמְצֵם, אַמַּאי לֹא הָיוּ עוֹרְפִים? יָבִיאוּ עֶגְלָה אַחַת בְּשׁוּתָּפוּת, וְיִתְּנוּ!

The Gemara rejects this: **And can you understand it** that way? **If the first Tanna holds** that **it is impossible to coincide precisely**, meaning that one town is definitely closer, **why** does he say that **they would not break** the heifer's neck at all? **Let them bring one heifer in partnership, and make a stipulation** that it belongs to whichever town is actually closer!

RESOLUTION

אֶלָּא, לְהָנֵי תַּנָּאֵי דְּכוּלֵּי עָלְמָא אֶפְשָׁר לְצַמְצֵם, וְהָכָא בְּ"קְרוֹבָה" וְלֹא קְרוֹבוֹת קָמִיפַּלְגִי, דְּתַנָּא קַמָּא סָבַר: "קְרוֹבָה" וְלֹא קְרוֹבוֹת, וְרַבִּי אֱלִיעֶזֶר סָבַר: "קְרוֹבָה" וַאֲפִילּוּ קְרוֹבוֹת.

Rather, according to these Tanna'im, everyone agrees that **it is possible to coincide precisely. And here, they disagree about** the exposition of the word **"nearest"** in the singular, meaning only one town, **and not "nearest"** in the plural. **As the first Tanna holds** that the Torah means **"nearest"** town, **and not** multiple **nearest** towns, so when they are equidistant, neither can bring it. **And Rabbi Eliezer holds** that the Torah means **"nearest" and even** multiple **nearest** towns, so both must bring.

QUESTION

מַאי הָוֵי עֲלַהּ?

The Gemara asks: **What was** the final conclusion reached **about it**, regarding the opinion of the Rabbis on whether precision is possible in human hands?

ANSWER

אָמַר רַב חִיָּיא בַּר אָבִין אָמַר רַב עַמְרָם: תָּנָא נִמְצָא מְכוָּון בֵּין שְׁתֵּי עֲיָירוֹת, רַבִּי אֱלִיעֶזֶר אוֹמֵר: שְׁתֵּיהֶן מְבִיאוֹת שְׁתֵּי עֲגָלוֹת, וַחֲכָמִים אוֹמְרִים: יָבִיאוּ עֶגְלָה אַחַת בְּשׁוּתָּפוּת וְיִתְּנוּ.

Rav Chiyya bar Avin said that **Rav Amram said: It was taught** in a Braisa: If the corpse **was found precisely between two towns, Rabbi Eliezer says: Both of them bring two heifers; and the Sages say: They bring one heifer in partnership and make a stipulation.**

INFERENCE

מַאי קָסְבְרִי רַבָּנַן? אִי קָסְבְרִי רַבָּנַן דְּאֶפְשָׁר לְצַמְצֵם, וּקְרוֹבָה — וַאֲפִילּוּ קְרוֹבוֹת, לַיְיתֵי תַּרְתֵּי!

The Gemara analyzes this: **What do the Rabbis hold** here? **If the Rabbis hold that it is possible to coincide precisely, and** they expound **"nearest"** to mean **even** multiple **nearest** towns, then **let them bring two** heifers, just like Rabbi Eliezer!

INFERENCE

וְאִי "קְרוֹבָה" וְלֹא קְרוֹבוֹת, אֲפִילּוּ חֲדָא לָא לַיְיתֵי!

And if they hold that the Torah means **"nearest" and not** multiple **nearest** towns, then **they should not bring even one** heifer, even with a partnership and stipulation, because the law of Egla Arufa would not apply at all!

INFERENCE

אֶלָּא לָאו שְׁמַע מִינַּהּ קָסְבְרִי רַבָּנַן: אִי אֶפְשָׁר לְצַמְצֵם, וַאֲפִילּוּ בִּידֵי אָדָם.

Rather, is it not correct to **learn from this** that **the Rabbis hold** that **it is impossible to coincide precisely, and** that this is the rule **even in the hands of man**? Therefore, one town is definitely closer, and we bring one heifer with a stipulation.

RULING

שְׁמַע מִינַּהּ.

The Gemara concludes: Indeed, **learn from this** that it is so.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי טַרְפוֹן אוֹמֵר: בּוֹרֵר לוֹ אֶת הַיָּפֶה.

We learned in the Mishnah: **Rabbi Tarfon says:** The Kohen **chooses for himself the better** of the two lambs.

גְּמָרָא GEMARA

EXPLANATION

מַאי טַעְמָא דְּרַבִּי טַרְפוֹן? קָא סָבַר: הָהוּא דְּבָרְיָא נָפֵק בְּרֵישָׁא.

The Gemara asks: **What is the reasoning of Rabbi Tarfon? He holds** that **the one that is healthier** and stronger is the one that **emerged first**, and is therefore the true firstborn.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי עֲקִיבָא אוֹמֵר: "מְשַׁמְּנִין" כּוּ'.

The Mishnah continues: **Rabbi Akiva says: They assess** the value of the lambs **between them**, etc.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: הַכֹּהֵן נוֹטֵל כְּחוּשָׁה.

Rabbi Chiyya bar Abba said that **Rabbi Yochanan said:** According to Rabbi Akiva, **the Kohen takes the leaner** of the two lambs.

QUESTION

אָמַר לֵיהּ רַבִּי חִיָּיא בַּר אַבָּא לְרַבִּי יוֹחָנָן: וְהָא אֲנַן "מְשַׁמְּנִין בֵּינֵיהֶן" תְּנַן!

Rabbi Chiyya bar Abba said to Rabbi Yochanan: But didn't we learn in our Mishnah: **"They assess** the value **between them,"** which implies they divide the value of the two lambs?

ANSWER

אֲמַר לֵיהּ: עַד דַּאֲכַלְתְּ כַּפְנְיָיתָא בְּבָבֶל, תַּרְגִּימְנָא מִסֵּיפָא.

Rabbi Yochanan **said to him: While you were eating dates in Babylonia**, **we explained it** in Eretz Yisrael **from the latter clause** of the Mishnah.

EXPLANATION

דְּקָתָנֵי סֵיפָא: מֵת אֶחָד מֵהֶן, רַבִּי טַרְפוֹן אוֹמֵר: יַחְלוֹקוּ, רַבִּי עֲקִיבָא אוֹמֵר: הַמּוֹצִיא מֵחֲבֵירוֹ עָלָיו הָרְאָיָה.

As the latter clause teaches: If one of them died, Rabbi Tarfon says: They divide the remaining lamb; **Rabbi Akiva says: He who seeks to extract from his fellow bears the burden of proof**, so the owner keeps it.

INFERENCE

וְאִי סָלְקָא דַּעְתָּךְ "מְשַׁמְּנִין בֵּינֵיהֶן" דְּכִי הֲדָדֵי פְּלִיגִי, הָכִי נָמֵי (לִיפַּלְגִי) [לִיפְלוֹג] גַּבֵּי הֲדָדֵי!

And if it enters your mind that **"they assess between them"** means **that they divide** the value **equally, here too** in the case where one died, **let them divide** the remaining lamb **between them**, instead of leaving it entirely with the owner!

RESOLUTION

אֶלָּא מַאי "מְשַׁמְּנִין" — שׁוּמָּן יְהֵא בֵּינֵיהֶן, דְּאָמַר לֵיהּ לְכֹהֵן: אַיְיתִי רְאָיָה דִּבְכוֹר הוּא וּשְׁקוֹל.

Rather, what is the meaning of **"meshammenin"?** It means that the **fatness**, meaning the extra value of the better lamb, **shall be** in dispute **between them**. The Kohen gets only the lean lamb, **as** the owner **says to the Kohen: Bring proof that** the better one **is the firstborn, and take** it.

מִשְׁנָה MISHNAH

MISHNAH

וְהַשֵּׁנִי יִרְעֶה עַד שֶׁיִּסְתָּאֵב, וְחַיָּיב בִּמַּתָּנוֹת, וְרַבִּי יוֹסֵי פּוֹטֵר.

We learned in the Mishnah: **And the second** lamb **must graze until it becomes blemished**, and then the owner may eat it, **and** he is **obligated in the** priestly **gifts** of the shoulder, cheeks, and maw; **and Rabbi Yosei exempts** him.

גְּמָרָא GEMARA

QUESTION

מַאי טַעְמָא דְּרַבִּי מֵאִיר?

The Gemara asks: **What is the reasoning of Rabbi Meir**, who is the first Tanna of the Mishnah?

ANSWER

אָמַר רַבִּי יוֹחָנָן: הוֹאִיל וְכֹהֵן בָּא עָלָיו מִשְּׁנֵי צְדָדִין, דְּאָמַר לֵיהּ: אִי בְּכוֹר הוּא — כּוּלֵּיהּ דִּידִי הוּא, אִי לָא בְּכוֹר הוּא — הַב לִי מַתָּנוֹת מִינֵּיהּ.

Rabbi Yochanan said: Since the Kohen comes against him from two sides with a double claim, **as** the Kohen **says to him: If it is the firstborn, it is entirely mine; and if it is not the firstborn, give me the** priestly **gifts from it**.

QUESTION

וְרַבִּי יוֹסֵי מַאי טַעְמָא?

The Gemara asks: **And Rabbi Yosei, what is his reasoning** for exempting the owner?

ANSWER

אָמַר רָבָא: עָשׂוּ שֶׁאֵינוֹ זוֹכֶה כְּזוֹכֶה, וְאַף עַל גַּב דְּלָא מְטָא לִידֵיהּ כְּמַאן דְּמְטָא לִידֵיהּ, וְזַבְנֵיהּ לְיִשְׂרָאֵל בְּמוּמֵיהּ.

Rava said: The Sages **made one who does not acquire** the animal **like one who acquires** it. **And even though it did not reach** the Kohen's **hand, it is as if it reached his hand and he sold it back to the Israelite in its blemished state**, and a Kohen's animal is exempt from the gifts.

STATEMENT

אָמַר רַבִּי אֶלְעָזָר: הַכֹּהֵן נוֹטֵל כְּחוּשָׁה. הַכֹּל מוֹדִים בִּסְפֵק בְּכוֹר, שֶׁאֵין חֲלִיפִין בְּיַד כֹּהֵן, שֶׁחַיָּיב בְּמַתָּנוֹת.

Rabbi Elazar said: Everyone concedes in the case of a doubtful firstborn where there is no replacement in the hand of the Kohen, that the owner **is obligated in the** priestly **gifts**.

QUESTION

הַכֹּל מוֹדִים מַאן? רַבִּי יוֹסֵי? פְּשִׁיטָא!

The Gemara asks: When he says **"everyone concedes," who** does he mean? **Rabbi Yosei? That is obvious!**

EXPLANATION

עַד כָּאן לָא קָא פָּטַר רַבִּי יוֹסֵי הָתָם, אֶלָּא דַּחֲלִיפִין בְּיַד כֹּהֵן, דְּעָשׂוּ שֶׁאֵינוֹ זוֹכֶה כְּזוֹכֶה, אֲבָל אֵין חֲלִיפִין בְּיַד כֹּהֵן — לָא!

Only there did Rabbi Yosei exempt the owner, **where the replacement is in the hand of the Kohen, as they made one who does not acquire like one who acquires; but where there is no replacement in the hand of the Kohen, he does not** exempt him!

RESOLUTION

מַהוּ דְּתֵימָא: טַעְמָא דְּרַבִּי יוֹסֵי, דְּקָסָבַר דְּאִי מְחַיְּיבַתְּ לֵיהּ בְּמַתָּנוֹת — אָתֵי לֵיהּ לִידֵי גִּיזָּה וַעֲבוֹדָה, אַף עַל גַּב דְּאֵין חֲלִיפִין בְּיַד כֹּהֵן, קָא מַשְׁמַע לַן.

The Gemara answers: **Lest you say** that **the reasoning of Rabbi Yosei is that he holds that if you obligate him in the gifts, he might come to shear and work** the animal, thinking it is completely non-sacred, and this concern would apply **even though there is no replacement in the hand of the Kohen; therefore,** Rabbi Elazar **comes to teach us** that this is not the reason.

QUESTION

וּמִי מָצֵית אָמְרַתְּ הָכִי? וְהָתָנֵי סִיפָא, שֶׁהָיָה רַבִּי יוֹסֵי אוֹמֵר:

The Gemara asks: **And how can you say this? But doesn't the latter clause teach that Rabbi Yosei would say:**

מִשְׁנָה MISHNAH

MISHNAH

כֹּל שֶׁחֲלִיפָיו בְּיַד כֹּהֵן פָּטוּר מִן הַמַּתָּנוֹת, וְרַבִּי מֵאִיר מְחַיֵּיב.

The Mishnah states: **Any** animal **whose replacements are in the hand of a Kohen,** the owner is **exempt from the** priestly **gifts, and Rabbi Meir deems** him **obligated.**

גְּמָרָא GEMARA

INFERENCE

חֲלִיפִין בְּיַד כֹּהֵן — אִין, אֵין חֲלִיפִין בְּיַד כֹּהֵן — לָא!

The Gemara infers: If the **replacements are in the hand of a Kohen, yes,** Rabbi Yosei exempts him, but if there are **no replacements in the hand of a Kohen, no,** he does not exempt him.

EXPLANATION

מַהוּ דְּתֵימָא: רַבִּי יוֹסֵי לִדְבָרָיו דְּרַבִּי מֵאִיר קָאָמַר לֵיהּ — לְדִידִי, אֲפִילּוּ אֵין חֲלִיפִין בְּיַד כֹּהֵן, דְּאִי מְחַיַּיבְתְּ לֵיהּ בְּמַתָּנוֹת אָתֵי לֵיהּ לִידֵי גִּיזָּה וַעֲבוֹדָה; לְדִידָךְ, אוֹדִי לִי מֵיהָא הֵיכָא דַּחֲלִיפִין בְּיַד כֹּהֵן, דְּעָשׂוּ שֶׁאֵינוֹ זוֹכֶה כְּזוֹכֶה; וְאָמַר לֵיהּ רַבִּי מֵאִיר: לָא.

The Gemara explains why Rabbi Elazar's statement was needed: **Lest you say** that **Rabbi Yosei was speaking according to the words of Rabbi Meir,** and this is what **he said to him: According to my** own view, the owner is exempt **even** if there are **no replacements in the hand of a Kohen, because if you obligate him in the gifts, he might come to** treat the animal as chullin and violate the prohibitions of **shearing and labor; but according to your** view, **concede to me at least where the replacements are in the hand of a Kohen, for** there the Sages **made one who did not acquire** the animal **like one who acquired** it, so he should be exempt. **And Rabbi Meir said to him: No,** I do not concede. Therefore, Rabbi Elazar had to teach us that Rabbi Yosei's actual reason is indeed because the replacements are in the hand of the Kohen.

STATEMENT

וְאָמַר רַב פָּפָּא: הַכֹּל מוֹדִים בִּסְפֵק מַעֲשֵׂר שֶׁפָּטוּר מִן הַמַּתָּנוֹת.

And Rav Pappa says: Everyone concedes in the case of **a doubtful tithe** animal **that** the owner **is exempt from the** priestly **gifts.**

QUESTION

"הַכֹּל מוֹדִים" — מַאן? רַבִּי מֵאִיר? פְּשִׁיטָא!

The Gemara asks: When Rav Pappa says **"Everyone concedes" — who** is he referring to? Is it **Rabbi Meir?** But that is **obvious!**

EXPLANATION

עַד כָּאן לָא קָמְחַיֵּיב רַבִּי מֵאִיר הָתָם אֶלָּא בְּסָפֵק בְּכוֹר, הוֹאִיל וּבָא עָלָיו כֹּהֵן מִשְּׁנֵי צְדָדִין, אֲבָל סָפֵק מַעֲשֵׂר — לָא.

Only there does Rabbi Meir obligate the owner, **by a doubtful firstborn, since the Kohen comes upon him from two sides, but** by **a doubtful tithe — no,** he would not obligate him.

ANSWER

מַהוּ דְּתֵימָא: טַעְמָא דְּרַבִּי מֵאִיר דִּלְמָא תִּשְׁתַּכַּח תּוֹרַת מַתָּנוֹת, אֲפִילּוּ סָפֵק מַעֲשֵׂר נָמֵי? קָא מַשְׁמַע לַן.

The Gemara answers: Rav Pappa's statement is necessary, **lest you say** that **the reason of Rabbi Meir is so that the law of gifts should not be forgotten,** and if so, **even** by **a doubtful tithe also** he should obligate him. Therefore, Rav Pappa **comes to teach us** that this is not Rabbi Meir's reason.

OBJECTION

וּמִי מָצֵית אָמְרַתְּ הָכִי? וְהָקָתָנֵי סֵיפָא, שֶׁהָיָה רַבִּי יוֹסֵי אוֹמֵר: כֹּל שֶׁחֲלִיפָיו בְּיַד כֹּהֵן — פָּטוּר מִן הַמַּתָּנוֹת, וְרַבִּי מֵאִיר מְחַיֵּיב!

The Gemara objects: **But how can you say this? But doesn't the latter clause teach: For Rabbi Yosei would say: Any** animal **whose replacements are in the hand of a Kohen** — the owner is **exempt from the gifts, and Rabbi Meir deems** him **obligated!** This shows their dispute is about the replacements, not about forgetting the laws of gifts.

RESOLUTION

מַהוּ דְּתֵימָא: רַבִּי מֵאִיר אֲפִילּוּ סָפֵק מַעֲשֵׂר מְחַיֵּיב, וְהָא דְּמִיפַּלְגִי בַּחֲלִיפִין — לְהוֹדִיעֲךָ כֹּחוֹ דְּרַבִּי יוֹסֵי, דְּפָטַר אֲפִילּוּ הֵיכָא דְּכֹהֵן בָּא עָלָיו מִשְּׁנֵי צְדָדִין, קָא מַשְׁמַע לַן.

The Gemara resolves: Rav Pappa's statement is still needed, **lest you say** that **Rabbi Meir obligates even** in the case of **a doubtful tithe, and that which they argue about replacements** is only **to let you know the strength of Rabbi Yosei, who exempts even where the Kohen comes upon him from two sides.** Therefore, Rav Pappa **comes to teach us** that Rabbi Meir indeed exempts in a doubtful tithe.

מִשְׁנָה MISHNAH

MISHNAH

מֵת אֶחָד מֵהֶן, רַבִּי טַרְפוֹן אוֹמֵר: יַחְלוֹקוּ.

The Mishnah states: If **one of them died, Rabbi Tarfon says: They shall divide** the remaining lamb.

גְּמָרָא GEMARA

QUESTION

אַמַּאי יַחְלוֹקוּ? נֵיחֲזֵי: אִי שָׁמֵן מִית — דְּכֹהֵן הוּא, וְהַאי דְּאֵיכָּא דְּבַעַל הַבַּיִת; וְאִי כָּחוּשׁ מִית — דְּבַעַל הַבַּיִת מִית, וְהַאי דְּאֵיכָּא דְּכֹהֵן הוּא!

Why do they divide? Let us see: If **a fat one died,** it is **the Kohen's,** and that which is **there** is **the owner's;** and if **a lean one died,** it is **the owner's,** and that which is **there** is **the Kohen's!**

The Gemara asks: **Why should they divide** it? **Let us see: If the fat** and better **one died,** we should say **it is the Kohen's** animal that died, **and this one that is** still **here is the owner's; and if the lean** and weaker **one died,** we should say **the owner's** animal **died, and this one that is** still **here is the Kohen's!**

ANSWER

אָמַר רַבִּי אַמִּי: חָזַר בּוֹ רַבִּי טַרְפוֹן.

Rabbi Ami said: Rabbi Tarfon retracted his view that the Kohen takes the better one, and here he holds they always divide.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי עֲקִיבָא אוֹמֵר: הַמּוֹצִיא מֵחֲבֵירוֹ עָלָיו הָרְאָיָה.

The Mishnah continues: **Rabbi Akiva says: One who extracts from his fellow, upon him is the burden of proof.**

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבִּי חִיָּיא: מָשָׁל דְּרַבִּי טַרְפוֹן לְמָה הַדָּבָר דּוֹמֶה? לִשְׁנַיִם שֶׁהִפְקִידוּ אֵצֶל רוֹעֶה, שֶׁמַּנִּיחַ רוֹעֶה בֵּינֵיהֶם וּמִסְתַּלֵּק.

Rabbi Chiyya said: The parable of Rabbi Tarfon, to what is this matter comparable? To two people **who deposited** sheep **with a shepherd,** and one died, **where the shepherd places** the remaining sheep **between them and withdraws,** and they divide it.

STATEMENT

וּמָשָׁל דְּרַבִּי עֲקִיבָא: לְמָה הַדָּבָר דּוֹמֶה? לְאֶחָד שֶׁהִפְקִיד אֵצֶל בַּעַל הַבַּיִת, שֶׁהַמּוֹצִיא מֵחֲבֵירוֹ עָלָיו הָרְאָיָה.

And the parable of Rabbi Akiva, to what is this matter comparable? To one who deposited a sheep **with a homeowner** who has his own sheep, **where one who extracts from his fellow, upon him is the burden of proof.**

QUESTION

אֶלָּא בְּמַאי פְּלִיגִי? רַבִּי עֲקִיבָא פְּלִיג בִּשְׁנַיִם שֶׁהִפְקִידוּ אֵצֶל רוֹעֶה, שֶׁמַּנִּיחַ רוֹעֶה וּמִסְתַּלֵּק? וְרַבִּי טַרְפוֹן פְּלִיג בְּאֶחָד שֶׁהִפְקִיד אֵצֶל בַּעַל הַבַּיִת?

The Gemara asks: **But if so, in what do they argue? Does Rabbi Akiva disagree in** the case of **two who deposited with a shepherd, that the shepherd places** the sheep **and withdraws? And does Rabbi Tarfon disagree in** the case of **one who deposited with a homeowner?** Surely they both agree to those cases!

ANSWER

אָמַר רָבָא, וְאִיתֵּימָא רַב פָּפָּא: הַכֹּל מוֹדִים בִּשְׁנַיִם שֶׁהִפְקִידוּ אֵצֶל רוֹעֶה — שֶׁמַּנִּיחַ רוֹעֶה בֵּינֵיהֶם וּמְסַתֵּלֵק, וּבְאֶחָד שֶׁהִפְקִיד אֵצֶל בַּעַל הַבַּיִת — שֶׁהַמּוֹצִיא מֵחֲבֵירוֹ עָלָיו הָרְאָיָה.

Rava said, and some say Rav Pappa: Everyone concedes in the case of two who deposited with a shepherd — that the shepherd places the sheep between them and withdraws; and in the case of one who deposited with a homeowner — that one who extracts from his fellow, upon him is the burden of proof.

EXPLANATION

לֹא נֶחְלְקוּ אֶלָּא בַּחֲצַר בַּעַל הַבַּיִת, וְרוֹעֶה כֹּהֵן.

They only argued in a case where the sheep are in the courtyard of the homeowner, and the shepherd is a Kohen.

EXPLANATION

רַבִּי טַרְפוֹן סָבַר: אַקְנוֹיֵי קָא מַקְנֵי לֵיהּ בַּחֲצֵירוֹ, וְנִיחָא לֵיהּ דְּלִיתְעֲבִיד מִצְוָה בְּמָמוֹנֵיהּ, וְהָוֵה לֵיהּ כִּשְׁנַיִם שֶׁהִפְקִידוּ אֵצֶל רוֹעֶה, שֶׁמַּנִּיחַ בֵּינֵיהֶן וּמְסַתֵּלֵק.

Rabbi Tarfon holds: The owner transfers ownership to him in his courtyard, and it is pleasing to him that a mitzvah should be performed with his money, and therefore it is like two who deposited with a shepherd, where the shepherd places the sheep between them and withdraws.

EXPLANATION

רַבִּי עֲקִיבָא סָבַר: כֵּיוָן דְּאִית לֵיהּ פְּסִידָא — לָא מַקְנֵי לֵיהּ מִידַּעַם, וְהָוֵה לֵיהּ כְּאֶחָד שֶׁהִפְקִיד אֵצֶל בַּעַל הַבַּיִת, שֶׁהַמּוֹצִיא מֵחֲבֵירוֹ עָלָיו הָרְאָיָה.

And Rabbi Akiva holds: Since he has a loss, he does not transfer anything to him, and therefore it is like one who deposited with a homeowner, where one who extracts from his fellow, upon him is the burden of proof.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ שְׁתֵּי רְחֵילָיו שֶׁלֹּא בִיכְּרוּ וְיָלְדוּ שְׁנֵי זְכָרִים — שְׁנֵיהֶם לַכֹּהֵן.

MISHNAH: If one's two ewes that had not previously given birth gave birth to two males, both of them go to the Kohen.

MISHNAH

זָכָר וּנְקֵבָה — הַזָּכָר לַכֹּהֵן.

If they gave birth to a male and a female, the male goes to the Kohen.

MISHNAH

שְׁנֵי זְכָרִים וּנְקֵבָה — אֶחָד לוֹ וְאֶחָד לַכֹּהֵן.

If they gave birth to two males and a female, one goes to him and one goes to the Kohen.

MISHNAH

רַבִּי טַרְפוֹן אוֹמֵר: הַכֹּהֵן בּוֹרֵר לוֹ אֶת הַיָּפֶה.

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

MISHNAH

רַבִּי עֲקִיבָא אוֹמֵר: מְשַׁמְּנִין בֵּינֵיהֶן, וְהַשֵּׁנִי יִרְעֶה עַד שֶׁיִּסְתָּאֵב. וְחַיָּיב בַּמַּתָּנוֹת, רַבִּי יוֹסֵי פּוֹטֵר.

Rabbi Akiva says: They make an assessment between them, and the second doubtful firstborn **shall graze until it becomes blemished. And** the owner is **obligated in the** priestly **gifts,** but **Rabbi Yosei exempts** him.

MISHNAH

מֵת אֶחָד מֵהֶן, רַבִּי טַרְפוֹן אוֹמֵר: יַחְלוֹקוּ, רַבִּי עֲקִיבָא אוֹמֵר: הַמּוֹצִיא מֵחֲבֵירוֹ עָלָיו הָרְאָיָה.

If **one of them died, Rabbi Tarfon says: They shall divide** the remaining one, and **Rabbi Akiva says: One who extracts from his fellow, upon him is the burden of proof.**

MISHNAH

שְׁתֵּי נְקֵבוֹת וְזָכָר אוֹ שְׁנֵי זְכָרִים וּשְׁתֵּי נְקֵבוֹת — אֵין כָּאן לַכֹּהֵן כְּלוּם.

If they gave birth to **two females and a male, or two males and two females, there is nothing here for the Kohen.**

MISHNAH

אַחַת בִּיכְרָה, וְאַחַת לֹא בִּיכְרָה, וְיָלְדוּ שְׁנֵי זְכָרִים, אֶחָד לוֹ וְאֶחָד לַכֹּהֵן.

If **one had already given birth and one had not given birth, and they gave birth to two males, one** goes **to him and one** goes **to the Kohen.**

MISHNAH

רַבִּי טַרְפוֹן אוֹמֵר: הַכֹּהֵן בּוֹרֵר אֶת הַיָּפֶה.

Rabbi Tarfon says: The Kohen chooses the better of the two.

MISHNAH

רַבִּי עֲקִיבָא אוֹמֵר: מְשַׁמְּנִין בֵּינֵיהֶן, וְהַשֵּׁנִי יִרְעֶה עַד שֶׁיִּסְתָּאֵב. וְחַיָּיב בַּמַּתָּנוֹת. רַבִּי יוֹסֵי פּוֹטֵר, שֶׁרַבִּי יוֹסֵי אוֹמֵר: כֹּל שֶׁחֲלִיפָיו בְּיַד כֹּהֵן פָּטוּר מִן הַמַּתָּנוֹת. וְרַבִּי מֵאִיר מְחַיֵּיב.

Rabbi Akiva says: They make an assessment between them, and the second shall graze until it becomes blemished. And the owner is **obligated in the gifts. Rabbi Yosei exempts** him, **for Rabbi Yosei would say: Any** animal **whose replacements are in the hand of a Kohen is exempt from the gifts. And Rabbi Meir deems** him **obligated.**

MISHNAH

מֵת אֶחָד מֵהֶן, רַבִּי טַרְפוֹן אוֹמֵר: יַחְלוֹקוּ. רַבִּי עֲקִיבָא אוֹמֵר: הַמּוֹצִיא מֵחֲבֵירוֹ עָלָיו הָרְאָיָה.

If **one of them died, Rabbi Tarfon says: They shall divide** the remaining one. **Rabbi Akiva says: One who extracts from his fellow, upon him is the burden of proof.**

MISHNAH

זָכָר וּנְקֵבָה — אֵין כָּאן לַכֹּהֵן כְּלוּם.

If they gave birth to **a male and a female, there is nothing here for the Kohen.**

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ צְרִיכָא, דְּאִי אַשְׁמוֹעִינַן קַמַּיְיתָא, בְּהַהִיא קָאָמַר רַבִּי עֲקִיבָא, דִּתְרֵי מֵחָדָא.

GEMARA: The Gemara notes: Both cases are **necessary, for if it had taught us** only **the first case,** we would say **in that** case **Rabbi Akiva says** his ruling, **since** the **two** males came **from one** mother.

EXPLANATION

אֲבָל רְחֵילָיו שֶׁלֹּא בִּיכְּרוּ, דִּתְרֵי מֵחָדָא וְחַד מֵחָדָא — אֵימָא מוֹדֵי לֵיהּ לְרַבִּי טַרְפוֹן, דְּהָוֵה דִּילִידָא חַד שְׁבִיחַ טְפֵי.

But in the case of **two ewes that had not previously given birth, where** there are **two** offspring **from one and one from one, say** that Rabbi Akiva **concedes to Rabbi Tarfon, because that** mother **which gave birth to one,** its offspring is **more choice,** so we can identify the firstborn.

EXPLANATION

וְאִי אַשְׁמוֹעִינַן הָא — בְּהָא קָאָמַר רַבִּי עֲקִיבָא, דְּתַרְוַיְיהוּ לֹא בִּיכְּרוּ, אֲבָל אַחַת בִּיכְּרָה וְאַחַת שֶׁלֹּא בִּיכְּרָה וְיָלְדוּ שְׁנֵי זְכָרִים — אֵימָא מוֹדֵי לֵיהּ לְרַבִּי טַרְפוֹן,

And if it had taught us only **this** second case, we would say **in this** case **Rabbi Akiva says** his ruling, **since both of them had not previously given birth, but** where **one had given birth and one had not given birth, and they gave birth to two males, say** that Rabbi Akiva **concedes to Rabbi Tarfon** because the doubt is weaker. Therefore, both are needed.

SUMMARY

In summary, the Gemara concludes that the Rabbis of Egla Arufa hold that absolute precision is impossible even in the hands of man, which is why they require a partnership and a stipulation rather than two separate heifers. We then clarify that according to Rabbi Akiva, the Kohen only receives the value of the leaner lamb because the burden of proof is on him to extract the better one from the owner. Finally, the Gemara explains the machlokes between Rabbi Meir and Rabbi Yosei regarding whether the owner must give the priestly gifts from the second lamb; Rabbi Meir obligates him because of the Kohen's double claim, while Rabbi Yosei exempts him because we treat the animal as if it had already been acquired by the Kohen and sold back to the owner.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is bothered by a fascinating question: is it possible for two things to be perfectly, 100% equal, or is there always some tiny difference? When a slain person is found between two towns, the Rabbis hold "efshar l'tzamtzem b'yidei adam" is impossible. Even with human tools, we can never make two things perfectly equal. One town is always closer, even by a hairsbreadth.

This is a deep yesod for our avodas Hashem. We often look at others and think we need to match them exactly, or we look at our own days and expect perfect, identical consistency. But the Tanna is telling us that in the physical world, perfect equality does not exist. Hashem did not create a world of carbon copies. Every single person, every single day, and every single mitzvah has its own unique measure.

Stop trying to measure your life against a perfect, imaginary standard of equality. Your job is not to duplicate someone else's learning or to make today look exactly like yesterday. Accept that every situation has its own unique closeness to Hashem. Today, focus on the specific, unique potential of this very moment, without comparing it to any other.

מַסֶּכֶת אָבוֹת · פֶּרֶק רִאשׁוֹן

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

📖 **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.'