

חומש עם רש"י • בראשית • רביעי

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

BERESHIT • 4TH ALIYAH

CHAPTER PREVIEW

Lichoira, we are about to see the tragic aftermath of the first cheit in history. Hashem banishes Adam and Chava from Gan Eden so they cannot eat from the Eitz HaChaim and live forever in their fallen state. To guard the derech to the Eitz HaChaim, Hashem places the Keruvim and the Lahat HaCherev HaMis'hapeches at the east of the garden, sealing off their pristine home.

Immediately after, the Torah introduces us to the next generation with the birth of Kayin and Hevel. We see the very first korbanos brought to Hashem, which leads to a terrible jealousy. Hashem warns Kayin about the power of the yetzer hara and his ability to overcome it, but Kayin fails the nisayon, leading to the first murder in history and its devastating consequences.

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

פסוק א

Pasuk 1

וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לְדַעַת טוֹב וָרָע
and bad good to know among us like the unique one has become the man behold God Hashem And said
וְעַתָּה פֶּן יִשְׁלַח יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם:
forever and live and eat the life from the tree of also and take his hand he will stretch out lest and now

רש"י

הִיא כְּאֶחָד מִמֶּנּוּ. הֲרִי הוּא יָחִיד בְּתַחְתּוֹנִים כְּמוֹ שְׂאֲנִי יָחִיד בְּעֲלִיּוֹנִים,
among the upper ones am unique that I just as among the lower ones unique he behold of us like one has become
וְמָה הִיא יְחִידוּתוֹ? לְדַעַת טוֹב וָרָע, מֶה שְׂאֲנִי פֶּן בְּבִהְמָה וְחַיָּה
and wild beast in domestic animal so is not which and evil good to know his uniqueness is and what

רש"י

וְעַתָּה פֶּן יִשְׁלַח יָדוֹ. וּמִשְׁיַחֲיָהּ לְעוֹלָם הֲרִי הוּא קְרוֹב לְהִטְעוֹת הַבְּרִיּוֹת אַחֲרָיו,
after him the people to lead astray is likely he behold forever and once he lives his hand he will send lest And now
וְלֹאמַר אֵף הוּא אֱלֹהִים. וַיֵּשׁ מִדְּרָשִׁי אַגְדָּה, אֲבָל אֵין מִיִּשְׁבִּין עַל
upon settled they are not but Aggadah Midrashic expositions of and there are is a god he even and to say
פְּשוּטוֹ:
its plain meaning

פסוק ב

Pasuk 2

וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים מִגֶּן הָעֵדֶן לְעַבְדָּהּ אֶת הָאָדָמָה אֲשֶׁר לָקַח
he was taken which the ground — to till Eden from the garden of God Hashem And He sent him

מִשָּׁם:

from there

פסוק ג

Pasuk 3

וַיִּגְרֹשׁ אֶת הָאָדָם וַיִּשְׁכֵּן מִקְדָּם לָגֶן עֵדֶן אֶת הַכְּרֻבִּים וְאֵת

and — the cherubim — of Eden of the garden at the east and He stationed the man — And He drove out

לְהִטּוֹת הַחֶרֶב הַמִּתְהַפֶּכֶת לְשָׁמֹר אֶת דֶּרֶךְ עֵץ הַחַיִּים:

of life of the tree the way — to guard that turns of the sword the blade

רש"י

מקדם לגן עדן. בְּמִזְרְחוֹ שֶׁל גֶּן עֵדֶן חוּץ לָגֶן:

of the garden outside of Eden the garden of at the east of Eden of the garden At the east

רש"י

את הכרובים. מְלָאכֵי תְּפִלָּה:

destruction angels of the Cherubim —

רש"י

הַחֶרֶב הַמִּתְהַפֶּכֶת. וְלָהּ לְהִטּוֹת לְאִים עָלָיו מִלְּכַנְס עוֹד לָגֶן תְּרַגְמוֹם

The Targum of into the garden again from entering him to frighten a flashing flame and it had turning itself The sword

לְהִטּוֹת שֶׁנֶּן, כְּמוֹ שֶׁלָּהּ שֶׁנֶּנָּא וּבִלְשׁוֹן לְעֹז לֹא"מָא וּמִדְּרָשֵׁי אַגָּדָה יֵשׁ,

there are Agadah And Midrashim of lame foreign tongue and in the language of the blade he drew like shenan lahat

וְאֲנִי אֵינִי כָּא אֶלָּא לְפִשׁוּטוֹ:

for its plain sense except coming am not but I

פסוק ד

Pasuk 4

וְהָאָדָם יָדַע אֶת תְּוָה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת קַיִן וַתֹּאמֶר קָנִיתִי

I have acquired and she said Kayin — and she bore and she conceived his wife Chavah — knew And the man

אִישׁ אֶת יְהוָה:

Hashem with a man

רש"י

וְהָאָדָם יָדַע. כְּבָר קִדְּם הָעֲנִין שֶׁל מַעְלָה, קִדְּם שִׁחָטָא וְנִטְרַד מִגֶּן

from the Garden of and was banished that he sinned before above of the matter before already had known And the man

עֵדֶן, וְכֵן הַהֲרִיז וְהִלְדָּה, שָׂאָם כָּתַב וַיֵּדַע אָדָם, נִשְׁמַע שֶׁלְאַחַר

that after it would imply Adam and he knew it had written for if and the birth the conception and so too Eden

שֶׁנִּטְרַד הָיוּ לוֹ בָּנִים:

children to him there were that he was banished

רש"י

קַיִן. עַל שֵׁם קָנִיתִי:

I have acquired the name of on Kayin

רש"י

את ה'. כמו עם ה', כשפרא אותי ואת אישי, הוא לבדו בראנו אבל בזה
in this one but created us by Himself He my husband and — me when He created Hashem with is like Hashem —
שתפים אנו עמו נדה ל"א :
31a Niddah with Him we are partners

רש"י

את קין את אחיו את הבל. ג' אתים רבויים הם, מלמד, שתאומה נולדה עם
with was born that a twin sister teaching they are inclusions instances of et three Hevel — his brother — Kayin —
קין, ועם הבל נולדו שתיים, לכה נאמר ותסף בראשית רבה :
Rabbah Bereishit and she added it is said therefore two were born Hevel and with Kayin

פסוק ה

Pasuk 5

ותסף ללדת את אחיו את הבל ויהי הבל רעה צאן וקין
and Kayin sheep a shepherd of Hevel and was Hevel — his brother — to give birth to And she continued
היה עבד אדמה:
soil a tiller of was

רש"י

רעה צאן. לפי שנתקלה האדמה פרש לו מעבודתה:
from its cultivation himself he withdrew the earth that was cursed because flocks A shepherd of

פסוק ו

Pasuk 6

ויהי מקץ ימים ויבא קין מפרי האדמה מנחה ליהוה:
to Hashem an offering the ground from the fruit of Kayin and brought days at the end of And it was

רש"י

מפרי האדמה. מן הגרוע, ויש אגדה שאומרת זרע פשתן היה:
it was flax seed of which says an Agada and there is the worst from the ground from the fruit of

פסוק ז

Pasuk 7

והבל הביא גם הוא מפכרות צאנו ומחלבהן וישע יהוה אל הבל
Hevel to Hashem and turned and from their fattest his flock from the firstborn of he also brought and Hevel
ואל מנחתו:
his offering and to

רש"י

וישע. ויפן, וכן ואל מנחתו לא שעה – לא פנה, וכן ולא ישעה
he shall turn and not and so He turned not He turned not his offering and to and so and He turned And He turned
ישעיהו י"ז – לא יפנה, וכן שעה מעליו איוב י"ד פנה מעליו:
from upon him turn 14 Iyov from upon him turn and so he shall turn not 17 Yeshayahu

רש"י

וישע. ירדה אש ולחכה מנחתו:

his offering and consumed fire descended And He had regard

פסוק ח

Pasuk 8

ואל קין ואל מנחתו לא שעה ויחר לקין מאד ויפלו פניו:

his face and fell greatly Cain and it angered He turned not his offering and to Cain and to

פסוק ט

Pasuk 9

ויאמר יהוה אל קין למה חרה לך ולמה נפלו פניך:

your face have fallen and why to you is it distressing why Kayin to Hashem And He said

פסוק י

Pasuk 10

הלוא אם תיטיב שאת ואם לא תיטיב לפתח חטאת ריבך ואליך

and to you crouches sin at the entrance you do well not and if there is forgiveness you do well if Is it not

תשוקתו ואתה תמשל בו:

over it can rule and you is its desire

רש"י

הלא אם תיטיב. כתרגומו פרושו:

is its explanation like its Targum you improve if Is it not

רש"י

לפתח חטאת רובך. לפתח קברך חטאתך שמור:

is preserved your sin your grave at the entrance of crouches sin at the entrance

רש"י

ואליך תשוקתו. של חטאת הוא יצר הרע, תמיד שוקק ומתאוה להכשילך:

to make you stumble and desires longs always evil the inclination it sin of is its longing and unto you

רש"י

ואתה תמשל בו. אם תרצה תתגבר עליו:

it you can overcome you desire if over it shall rule and you

פסוק יא

Pasuk 11

ויאמר קין אל הבל אחיו ויהי בהיותם בשדה ויקם קין אל הבל

Hevel against Cain and rose up in the field when they were and it was his brother Hevel to Cain And said

אחיו ויהרגהו:

and he killed him his brother

רש"י

וַיֹּאמֶר קַיִן אֶל הָבֵל. נָכַנס עִמּוֹ בְּדַבְרֵי רִיב וּמִצָּה לְהִתְעוֹלֵל עָלָיו לְהַרְגּוֹ.
to kill him against him to seek a pretext and strife quarrel into words of with him he entered Hevel to Kayin And said
וַיֵּשׁ בָּזָה מִדְּרָשִׁי אֲגָדָה, אֲךָ זֶה יָשׁוּבוֹ שֶׁל מִקְרָא:
the verse of the plain meaning this is but Aggadah Midrashic explanations of on this and there are

פסוק יב

Pasuk 12

וַיֹּאמֶר יְהוָה אֶל קַיִן אֵי הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר
am I the keeper of know I do not and he said your brother Hevel where is Kayin to Hashem And He said
אָחִי אֲנִכִּי:
I my brother

רש"י

אֵי הֶבֶל אָחִיךָ. לָפָנִים עִמּוֹ בְּדַבְרֵי נֶחֱת, אוֹלִי יָשׁוּב וַיֹּאמֶר: אֲנִי הִרְגֹתִיו
killed him I and say he will repent perhaps gentleness into words of with him to enter your brother Hevel Where is
וְחָטָאתִי לָךְ:
to You and sinned

רש"י

לֹא יָדַעְתִּי. נִעְשָׂה כְּגֹנֵב דַּעַת הָעֲלִיוֹנָה:
the One Above the mind of like a stealer of he became know I do not

רש"י

הַשּׁוֹמֵר אָחִי. לְשׁוֹן תִּמְהָה הוּא, וְכֵן כָּל ה"א הִנְקוּדָה בְּחֹטֵף פֶּתַח:
pachach with a chataf that is vowelized letter Heh every and so it is wonder an expression of my brother Am I the keeper of

פסוק יג

Pasuk 13

וַיֹּאמֶר מָה עָשִׂיתָ קוֹל דְּמִי אָחִיךָ צֹעֲקִים אֵלַי מִן הָאֲדָמָה:
the ground from to Me crying out your brother the blood of the voice of have you done what And He said

רש"י

דְּמִי אָחִיךָ. דְּמוֹ וְדָם זִרְעִיּוֹתָיו. דָּבָר אֲחֵר, שֶׁעָשָׂה בּוֹ פְּצָעִים הֲרִבָּה,
many wounds in him that he made another explanation his descendants and the blood of his blood your brother bloods of
שֶׁלֹּא הָיָה יוֹדֵעַ מֵהֵיכָן נִפְשׁוֹ יוֹצֵאָה סְנֵה־דְרִין ל"ז:
37 Sanhedrin departs his soul from where knowing he was because not

פסוק יד

Pasuk 14

וְעַתָּה אָרוּר אַתָּה מִן הָאֲדָמָה אֲשֶׁר פָּצְתָהּ אֶת פִּיהָ לִקְחַת אֶת דְּמִי
the blood of — to take its mouth — opened which the ground from are you cursed And now
אָחִיךָ מִיָּדְךָ:
from your hand your brother

רש"י

ארור אתה מן האדמה. יותר ממה שנתקללה היא כבר בעונה, וגם בזו הוסיפה
it added in this and also for its sin already it which was cursed than that more the ground from are you Cursed
לחטא,
to sin

רש"י

אשר פצתה את פיה לקחת את דמי אחיך וגו'. והנני מוסיף לה קללה
a curse to it adding and behold I am etc. your brother the blood of — to take its mouth — opened which
אצלה, לא תסך תת כחה:
its strength to give it shall continue not regarding you

פסוק טו

Pasuk 15

כי תעבד את האדמה לא תסך תת כחה לה נע ונד
and an exile a wanderer to you its strength to give it will continue not the soil — you till When
תהיה בארץ:
on the earth you shall be

רש"י

נע ונד. אין לה רשות לדור במקום אחד:
one in a place to dwell permission to you there is not and a wanderer A vagabond

פסוק טז

Pasuk 16

ויאמר קין אל יהוה גדול עוני מנשא:
than to bear is my sin greater Hashem to Kayin And said

רש"י

עוני מנשא. בתמיה, אתה טוען עליונים ותחתונים, ועוני אי אפשר לטעון?
to bear impossible is it and my sin and lower worlds upper worlds bear You as a question is greater than bearing my sin
בראשית רבה
Rabbah Bereishis

פסוק יז

Pasuk 17

הן גרשת אתי היום מעל פני האדמה ומפניך אסתר
I shall be hidden and from Your the earth the face of from upon this day me You have banished Behold
presence
והייתי נע ונד בארץ והיה כל מצאי יהרגני:
will kill me who finds me anyone and it will be on the earth and a vagrant a wanderer and I will be

פסוק יח

וַיֹּאמֶר לוֹ יְהוָה לָכֵן כָּל הַרֹג קַיִן שִׁבְעָתַיִם יָקָם וַיֵּשֶׁם יְהוָה
Hashem and set vengeance will be exacted sevenfold Kayin kills whoever therefore Hashem to him And said

לְקַיִן אוֹת לְבִלְתִּי הַפּוֹת אֹתוֹ כָּל מִצָּאוֹ:

finding him anyone him to smite so as not a sign for Kayin

רש"י

לִכְּן כָּל הוֹרֵג קַיִן. זֶה אֶחָד מִן הַמִּקְרָאוֹת שֶׁקִּצְרוּ דְבָרֵיהֶם וְרָמְזוּ וְלֹא
and did not and hinted their statements that abbreviated the verses of is one this Kayin slays whoever Therefore
פָּרְשׁוֹ, לָכֵן כָּל הַרֹג קַיִן לְשׁוֹן גְּעָרָה, כִּי יַעֲשֶׂה לוֹ, כִּי וְכִי עֲנָשׁוֹ
his punishment and such is such to him shall be done thus rebuke is an expression of Kayin slays whoever Therefore explain
וְלֹא פָּרַשׁ עֲנָשׁוֹ:
his punishment explicitly state and He did not

רש"י

שִׁבְעָתַיִם יָקָם. אֵינִי רוֹצֶה לְהַנָּקָם מִקַּיִן עַכְשָׁיו, לְסוֹף שִׁבְעָה דוֹרוֹת
generations seven at the end of now on Kayin to take vengeance wish I do not vengeance shall be taken sevenfold
אֲנִי נוֹקֵם נִקְמָתִי מִמֶּנּוּ, שֶׁיַּעֲמִד לְמֶךְ מִבְּנֵי בָנָיו וַיַּהַרְגֵהוּ, וְסוֹף
and the end of and slay him his children from the children of Lemech that will arise upon him my vengeance will execute I
הַמִּקְרָא שֶׁאָמַר שִׁבְעָתַיִם יָקָם, וְהִיא נִקְמַת הֶבֶל מִקַּיִן, לְמַדְנִי
teaches us from Kayin Hevel the vengeance of and it is vengeance shall be taken sevenfold which states the verse
שֶׁתַּחֲלִיל מִקְרָא לְשׁוֹן גְּעָרָה הִיא, שֶׁלֹּא תִהְיֶה בְּרִיָּה מְזִיקָתוֹ, וְכִיּוֹצֵא בּוֹ
to it and similar injuring him any creature there will be so that not it is threat is an expression of the verse that the beginning of
וַיֹּאמֶר דָּוִד כָּל מִכָּה יִבְסִי וַיִּגַע בַּצִּנּוֹר שְׁמוּאֵל ב' ה', וְלֹא פָּרַשׁ מֶה
what explicitly state and did not 5 II Shmuel to the gutter and getteth up the Jebusite smiteth whoever Dovid and said
יַעֲשֶׂה לוֹ, אֲבָל דִּבְרֵי הַפֶּתוּב בְּרָמְזוֹ כָּל מִכָּה יִבְסִי וַיִּגַע בַּצִּנּוֹר
to the gutter and getteth up the Jebusite smiteth whoever by suggestion the Scripture spoke but to him shall be done
וַיִּקְרַב אֶל הַשַּׁעַר וַיִּכְבְּשֵׁנוּ וְאֵת הָעוֹרִים וּגְו', וְגַם אוֹתָם יִכָּה עַל אֲשֶׁר
that because he shall smite them and also etc. the blind and — and conquereth it the gate to and approacheth
אָמְרוּ הָעוֹר וְהַפֶּסֶח לֹא יָבֹא דָּוִד אֶל תּוֹךְ הַבַּיִת – הַמִּכָּה אֶת אֱלוֹ אֲנִי
I these — he who smiteth the house the midst of into Dovid come shall not and the lame the blind they said
אֶעֱשֶׂנוּ רֹאשׁ וְשָׂר, כָּאֵן קִצְרֵי דְבָרָיו, וּבְדִבְרֵי הַיָּמִים פָּרַשׁ יְהוָה
he shall become it explicitly states but in Chronicles its words it abridged here and captain chief will make him
לְרֹאשׁ וּלְשָׂר:
and captain chief

רש"י

וַיֵּשֶׁם ה' לְקַיִן אוֹת. חֲקַק לוֹ אוֹת מִשְׁמוֹ בְּמִצְחוֹ. ס"א דִּבְרֵי
An explanation another version on his forehead of His Name a letter for him He engraved a sign for Kayin Hashem And He set
אֲחֵר, כָּל מוֹצְאֵי יְהוֹגְנִי, הַבְּהֵמוֹת וְהַחַיּוֹת, אֲבָל בְּנֵי אָדָם עֲדִין לֹא
not still man children of but and the wild beasts the domestic animals will kill me finds me everyone who another
הָיוּ שִׂירָא מֵהֶם, רַק אָבִיו וְאִמּוֹ, וּמֵהֶם לֹא הָיָה יָרָא שֶׁיַּהַרְגוּהוּ,
that they would kill him afraid he was not and from them and his mother his father only from them that he should fear there were

אֵלָא אָמַר עַד עַכְשָׁו הָיָה פַּחַדְתִּי עַל כָּל הַחַיּוֹת כְּמִ"שׁ וּמִוֶּרְאֵכֶם וְגו', וְעַכְשָׁו
and now etc. and the fear of you as it is written the beasts all upon the dread of me was now until he said rather
בְּשִׁבִיל עֶזְרָא לֹא יִירָאוּ מִמֶּנִּי הַחַיּוֹת וַיִּהְרֹגֵנִי, מִיָּד וַיִּשֶׁם ה' לְקַיִן
for Kayin Hashem and He set immediately and they will kill me the beasts from me they will fear not this sin because of
אוֹת - הִחְזִיר אֶת מִוְרָאוֹ עַל הַחַיּוֹת:
the beasts upon the fear of him — He returned a sign

פסוק יט

Pasuk 19

וַיֵּצֵא קַיִן מִלְפָּנֵי יְהוָה וַיֵּשֶׁב בְּאֶרֶץ נֹד קְדָמַת עֵדֶן:
Eden east of Nod in the land of and he settled Hashem from before Kayin And he left

רש"י

וַיֵּצֵא קַיִן. יָצָא בְּהַכְנָעָה כְּגוֹנֵב דַּעַת הָעֲלִיוֹנָה:
the Supreme One the mind of like one who deceives in humility he went out Cain And Cain went out

רש"י

בְּאֶרֶץ נֹד. בְּאֶרֶץ שֶׁכָּל הַגּוֹלִים נָדִים שָׁם:
there wander the exiles where all in the land Nod In the land of

רש"י

קְדָמַת עֵדֶן. שָׁם גָּלָה אָבִיו כְּשֶׁגִּרֶשׁ מִגֶּן מִזְרָח, שֶׁנֶּאֱמַר וַיִּשְׁכֵּן
And He placed as it is said Eden from the Garden of when he was driven his father went into exile there Eden East of
מִקְדָּם לְגֶן עֵדֶן אֶת שְׂמִירַת דְּרָךְ מְבוֹא הַגֶּן, שִׁישׁ לְלִמּוּד שְׁהָיָה
that was to learn from which there is the Garden the entrance of the road of the watch of — Eden of the Garden of at the east
אָדָם שָׁם, וּמִצִּינּוֹ רוּחַ מִזְרָחִית קוֹלָטֶת בְּכָל מְקוֹם אֶת הַרוֹצְחִים שֶׁנֶּאֱמַר אִז
Then as it is said the murderers — place in every shelters eastern the direction And we find there Adam
יְבַדִּיל מֹשֶׁה וְגוֹמֵר, מִזְרָחָה שְׁמֶשׁ דְּבָרִים ד' , דְּבָר אַחֵר בְּאֶרֶץ נֹד, כָּל
every Nod In the land of explanation Another chapter 4 Devarim of the sun towards the sunrise and soon Moshe set aside
מְקוֹם שְׁהוֹלָה הִיטָה הָאֶרֶץ מִזְדַּעְזָעָה תַּחְתָּיו, וְהַבְּרִיּוֹת אוֹמְרִים סוּרוּ מֵעֲלָיו, זֶהוּ
this is he from him turn away were saying and the people beneath him quaking the earth was that he went place
שְׁהָרַג אֶת אָחִיו:
his brother — who killed

פסוק כ

Pasuk 20

וַיַּדַּע קַיִן אֶת אִשְׁתּוֹ וַתְּהַר וַתֵּלֶד אֶת חֲנוּךְ וַיְהִי בִּנְיָן עִיר
a city building and he was Chanoch — and she bore and she conceived his wife — Kayin And knew
וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוּךְ:
Chanoch his son like the name of the city the name of and he called

רש"י

וַיְהִי קַיִן בּוֹנֵה עִיר וַיִּקְרָא שֵׁם הָעִיר לְזִכָּר בְּנוֹ חֲנוּךְ:
Enoch his son as a memorial of the city the name of and he called a city building Cain And he was

וַיֵּלֶד לְחֲנוֹךְ אֶת עִירָד וְעִירָד יָלַד אֶת מְחֻיָּאֵל וּמְחֻיָּאֵל יָלַד אֶת

— begot and Mechuyael Mechuyael — begot and Irad Irad — to Chanoch And there was born

מֶתוּשָׁאֵל וּמֶתוּשָׁאֵל יָלַד אֶת לָמֶךְ:

Lamech — begot and Metushael Metushael

רש"י

ועירד ילד. יש מקום שהוא אומר בזכר הוליד ויש מקום שהוא אומר ילד,

begot says where it a place and there is begot of a male says where it a place there is begot And Irad

שְׁהִלְדָּה מְשֻׁמֶשֶׁת שְׁתֵּי לְשׁוֹנוֹת, לֵדַת הָאִשָּׁה נִישׁ"טֵרָא בְּלִעּוּז וְזִרְיַעַת

and the begetting in foreign tongue naitre the woman the giving birth of meanings two serves for the birth

תּוֹלְדוֹת הָאִישׁ אֵינֶנּוּ רָאָר בְּלִעּוּז. כְּשֶׁהוּא אֹמֵר הוֹלִיד בְּלִשׁוֹן הַפְּעִיל, מְדַבֵּר

it speaks Hiphil in the form of caused to beget says when it in foreign tongue engendrер the man offspring of

בְּלֵדַת הָאִשָּׁה – פְּלוּנִי הוֹלִיד אֶת אִשְׁתּוֹ בֶּן אוֹ בֵּת, כְּשֶׁהוּא אֹמֵר יָלַד,

begot says when it a daughter or a son his wife — caused to give birth so-and-so the woman of the birth of

מְדַבֵּר בְּזִרְיַעַת הָאִישׁ:

the man of the begetting of it speaks

CHAPTER SUMMARY

The aliyah begins with Hashem driving Adam out of Gan Eden to till the ground from which he was taken, placing the Keruvim to guard the way back. Chava then gives birth to Kayin and Hevel, who grow up to choose different paths—Kayin as a farmer and Hevel as a shepherd. When Kayin's offering of the fruit of the soil is rejected while Hevel's choice firstlings are accepted, Kayin becomes deeply distressed. Despite Hashem's direct warning that he can master the sin couching at his door, Kayin rises up and kills Hevel in the field. Hashem confronts Kayin, curses him to be a wanderer on the earth, and places a protective mark on him before Kayin settles in the land of Nod, where his family line begins to develop.

Look at the incredible yesod Hashem is teaching Kayin right before the tragedy happens. Kayin is down, his offering wasn't accepted, and his face fell. Hashem comes to him with a golden rule for life: "If you improve, there is uplift, but if you do not improve, sin crouches at the door... yet you can rule over it." The Torah is giving us the ultimate definition of how the yetzer hara works. He doesn't just force you to do an aveirah out of nowhere. He waits at the door, looking for that moment when you are down, disappointed, or feeling rejected. That heavy feeling of "my face fell" is the open door the yetzer hara is waiting for.

Lichoira, we would think that once a person slips into a bad mood or feels like they failed, they are powerless. But the Torah is mechadesh that "atah timshal bo", you have the choice and the koach to rule over it at any given second. Kayin's mistake wasn't just that his first offering wasn't the best; it was that he let his disappointment turn into a permanent state of depression and anger, which the yetzer hara immediately used to drive him to the worst crime imaginable.

We all have moments where things don't go our way, where our "offering" isn't accepted, or we feel we failed in our avodas Hashem. The lesson here is to recognize that the heavy, downcast feeling itself is the real nisayon. Don't let the disappointment linger and become a breeding ground for the yetzer hara. You are never stuck in that low place; you always have the bechirah to shake it off, stand up, and rule over the urge.

Today, if something doesn't go your way and you feel your face starting to fall, catch yourself immediately. Take one deep breath, realize the yetzer hara is just crouching at the door, and choose to smile or do one small, positive action to show that you are the master of your mood.

דף יומי • בכורות • דף י"ט

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THE SUGYA

We begin this daf by wrapping up the previous perek, "He who purchases the fetus of his cow," with a beautiful discussion on the status of a firstborn animal. The Mishnah brings down a classic machlokes between Rabbi Tarfon and Rabbi Akiva regarding a case of a caesarean section (yotzei dofen). If one offspring is born through the side and the next one is born normally through the womb, what is their status? Rabbi Tarfon is מסופק whether an animal that is a firstborn in only one aspect—either just the first to be born, or just the first to open the womb—is considered a kadosh firstborn, so he rules stringently that both must graze until they get a mum. Rabbi Akiva, however, is completely certain that a firstborn in only one aspect is not kadosh at all, so both are completely chullin.

The Gemara then dives into a deep shakla v'tarya on a baraisa that uses the hermeneutical rules of klal u'prat to derive the halachos of bechor. We analyze the kashas of Rav Sherevyia and Rav Acha of Difti, and look at the teretz of Abaye and Ravina to understand whether a firstborn in only one aspect is halachically considered a firstborn. After concluding the perek, we start the next perek with a new Mishnah discussing one who buys an animal from a non-Jew and doesn't know if it already gave birth. Rabbi Yishmael and Rabbi Akiva argue over the age limits and physical signs, like a murky discharge or an afterbirth, that would exempt an animal from the laws of bechor.

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

דף יומי DAF 19A

EXPLANATION

דָּהָה דִּלָּא בִּיבְרָה שְׁבִיחַ טְפִי צְרִיכָא.

The Gemara concludes: Since we might have thought **that this** offspring born to the ewe **that had not** previously given birth is **superior** and more likely to be sanctified, therefore both cases are **necessary** to be taught.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי' יוֹצֵא דוֹפֵן וְהָבֵא אַחֲרָיו,

MISHNAH: With regard to an animal **born by caesarean section and the** offspring **that follows it** through the womb,

MISHNAH

רַבִּי טַרְפוֹן אוֹמֵר: שְׁנֵיהֶם יֵרָעוּ עַד שֶׁיִּסְתַּאֲבוּ, וַיֵּאָכְלוּ בְּמוֹמָן לְבַעֲלֵיהֶם.

Rabbi Tarfon says: Both of them must graze until they become blemished, and then they may be eaten in their blemished state by the owners, because we are in doubt if either is a firstborn, so they cannot be offered or given to the Kohen.

MISHNAH

רבי עקיבא אומר: שניהן אינן בכור, הראשון — מפני שאינו "פטר רחם", והשני — מפני שקדמו אחר.

Rabbi Akiva says: Neither of them is a firstborn; the first one is not a firstborn because it is not one that opens the womb, since it came through the side, and the second one is not a firstborn because another offspring preceded it.

גמרא GEMARA

QUESTION

גמ' במאי קמיפלגי?

GEMARA: Over what principle do they disagree?

ANSWER

רבי טרפון מספקא ליה: בכור לדבר אחד, אי הוי בכור אי לא הוי בכור,

The Gemara explains: Rabbi Tarfon is in doubt regarding an animal that is a firstborn in one aspect only—either the firstborn to be born, or the first to open the womb—whether it is considered a firstborn or whether it is not considered a firstborn, and therefore he rules stringently that they must graze.

ANSWER

ורבי עקיבא פשיטא ליה: בכור לדבר אחד לא הוי בכור.

And Rabbi Akiva is certain that a firstborn in one aspect is not considered a firstborn at all, so they are completely chullin.

BRAISA

תנו רבנן: מכיל הצריה לפרט ומפרט הצריה לכלל, פיצוד?

The Rabbis taught in a baraisa: The halacha of a firstborn is derived from a generalization that requires a detail, and from a detail that requires a generalization. How so?

BRAISA

"קדש לי כל בכור", יכול אפילו נקבה במשמע? תלמוד לומר "זכר".

The verse says, "Sanctify to Me all the firstborn." From this general statement, I might have thought that even a female is included? Therefore, the verse states in the detail, "male."

BRAISA

אי "זכר", יכול אפילו יצתה נקבה לפניו? תלמוד לומר: "פטר רחם".

If the Torah had only written "male," I might have thought that even if a female emerged before him he is still a firstborn, since he is the first male? Therefore, the verse states: "that which opens the womb."

BRAISA

אי "פֶּטֶר רָחֵם", יכול אִפִּילוּ יֵצֵא אַחֵר יוֹצֵא דוֹפָן? תִּלְמוּד לומר: "בְּכוֹר".

If the Torah had only written "that which opens the womb," I might have thought that even an offspring that emerged after one born by caesarean section is a firstborn, since it opened the womb? Therefore, the verse states: "firstborn," to teach that it must be the firstborn in all aspects.

QUESTION

אמר ליה רב שרביא לאביי: רישא לא קנסיב לה תלמודא "בְּכוֹר", אלמא בְּכוֹר לְדָבָר אֶחָד הוּא בְּכוֹר.

Rav Sherevya said to Abaye: In the first clause of the baraita, the Gemara does not bring proof from the word "firstborn" to exclude a male born after a female. Consequently, we see that a firstborn in one aspect is considered a firstborn, which is why the word "firstborn" alone could not exclude him.

QUESTION

סיפא קנסיב לה תלמודא "בְּכוֹר", אלמא בְּכוֹר לְדָבָר אֶחָד לא הוּא בְּכוֹר!

Yet in the latter clause, the Gemara does bring proof from the word "firstborn" to exclude one born after a caesarean section. Consequently, a firstborn in one aspect is not considered a firstborn! This is a contradiction in the baraita.

ANSWER

אמר ליה: לעולם בְּכוֹר לְדָבָר אֶחָד לא הוּא בְּכוֹר, וְרִישָׁא הֵכִי קאמר: אי זָכָר, יכול אִפִּילוּ יוֹצֵא דוֹפָן? תִּלְמוּד לומר "פֶּטֶר רָחֵם".

Abaye said to him: Actually, a firstborn in one aspect is not considered a firstborn, and this is what the first clause is saying: If the Torah only wrote "male," I might have thought that even one born by caesarean section is a firstborn, since the word "firstborn" alone cannot exclude him as he is indeed the firstborn. Therefore, the verse states: "that which opens the womb." Once that is written, it also excludes a male born after a female.

ANSWER

רבינא אמר: לעולם בְּכוֹר לְדָבָר אֶחָד הוּא בְּכוֹר, וְסִיפָא הֵכִי קאמר: אי סָלְקָא דַּעְתָּךְ יֵצֵא אַחֵר יוֹצֵא דוֹפָן קדוש, "בְּכוֹר" דְּכַתְּב רַחֲמָנָא לְמָה לִּי?

Ravina said a different teretz: Actually, a firstborn in one aspect is considered a firstborn, and this is what the latter clause is saying: If it enters your mind that an offspring that emerged after one born by caesarean section is sanctified, why do I need the word "firstborn" that the Merciful One wrote? It must be superfluous, and comes to exclude this case.

עמוד ב' DAF 19B

OBJECTION

אי למעוטי היכא דִּינִצְתָּה נִקְבָּה לְפָנָיו — מִ"פֶּטֶר רָחֵם" נִפְקָא!

If you say the word "firstborn" comes to exclude a case where a female emerged before him, that is derived from the phrase "that which opens the womb", which this male is not, since the female opened the womb first!

STATEMENT

אלא שִׁמְע מִינָהּ "בְּכוֹר" לְמַעוּטֵי הֵיכָא דִּי יוֹצֵא אַחֵר יוֹצֵא דוֹפָן.

Rather, learn from this that the word "firstborn" is extra, and comes to exclude a case where a normal birth emerges after a sibling that was born by caesarean section.

QUESTION

אמר ליה רב אחא מדפתי לרבינא: אי סלקא דעתך בכור לדבר אחד הוי בכור,

Rav Acha of Difti said to Ravina: If it enters your mind to say that a firstborn in one aspect indeed is called a firstborn, and the only reason this animal is excluded is because the word "firstborn" is extra,

EXPLANATION

תינח היכא דיצא זכר יוצא דופן וזכר דרך רחם, דלא קדוש, דאימעות לידה מ"בכור", דבכור לרחמים איכא, בכור לזכרים ליכא.

this works out well in a case where a male emerged by caesarean section and then another male emerged through the womb, which is not sanctified, because this second birth is excluded from the word "firstborn"; for although there is a firstborn of the womb here, there is no firstborn of the males, since a male was born before him.

OBJECTION

אלא היכא דיצתה נקבה דרך דופן וזכר דרך רחם — ליקדש, דהא איכא בכור לזכרים ובכור לרחם!

But in a case where a female emerged by caesarean section and afterward a male was born through the womb, let it be sanctified! For behold, there is a firstborn of the males, since no male was born before him, and there is a firstborn of the womb, since no offspring opened the womb before him! You cannot exclude both cases from one extra word.

RESOLUTION

אלא מחוורתא כדאביי.

Rather, it is clear as Abaye explained, that a firstborn in only one aspect is not called a firstborn at all.

STATEMENT

הדרן עלה הלוקח עובר פרתו.

May we return to you, "He who purchases the fetus of his cow."

משנה MISHNAH

MISHNAH

מתני' הלוקח בהמה מן הגוי, ואינו יודע אם ביכרה אם לא ביכרה.

MISHNAH: One who purchases an animal from a non-Jew, and he does not know if it had already given birth to its firstborn or if it had not yet given birth,

MISHNAH

רבי ישמעאל אומר: עז בת שנתה — ודאי לפהו, מכאן ואילך — ספק.

Rabbi Yishmael says: A goat within its first year that gives birth to a male is **certainly** given to the Kohen, because it definitely never gave birth before. But **from this point forward**, if it is older than one year, its status is a **doubt**.

MISHNAH

רַחֵל בֵּת שְׁתֵּי שָׁנִים — וְדַאי לַכֹּהֵן, מִכָּאן וְאִילָּךְ — סָפֵק.

A ewe within its second year that gives birth to a male is **certainly** given to the Kohen; from this point forward, its status is a **doubt**.

MISHNAH

פָּרָה וְחֲמֹר בְּנוֹת שָׁלֹשׁ — וְדַאי לַכֹּהֵן, מִכָּאן וְאִילָּךְ — סָפֵק.

A cow or a donkey within their third year that give birth to a male are **certainly** given to the Kohen; from this point forward, their status is a **doubt**.

MISHNAH

אָמַר לוֹ רַבִּי עֲקִיבָא: אִילוּ בְּוֹלָד בְּלֶבֶד הַבְּהֵמָה נִפְטָרַת כְּדִבְרֵיךָ,

Rabbi Akiva said to him: If the animal were exempted from the law of the firstborn **only** by giving birth to a viable offspring, then the halacha would be according to your words.

MISHNAH

אָלָא אָמְרוּ: סִימָן הַיּוֹלֵד בְּבֵהֶמָה דָּקָה — טִינוּרָה, וּבְגִסָּה — שִׁילָא, וּבְאִשָּׁה — שְׁפִיר וְשִׁילָא.

But the Sages said: The sign of a previous offspring in a small animal is a murky discharge from the womb; and in a large animal, it is an afterbirth; and in a woman, it is a fetal sac or an afterbirth. Since these discharges can happen even in the first year and exempt the animal, we cannot be certain it is a firstborn.

MISHNAH

זֶה הַכָּלָל: כָּל שִׁידוּעַ שְׁבִיכָרָה — אֵין כָּאן לַכֹּהֵן כָּלוּם, וְכָל שִׁלָּא בִיכָרָה — הֲרִי זֶה לַכֹּהֵן, וְאֵם סָפֵק — יֵאָכֵל בְּמוֹמוֹ לְבָעָלִים.

This is the general rule: Any animal where it is known that it had previously given birth, there is nothing here for the Kohen; and any animal where it is known that it had not previously given birth, behold, this male offspring goes to the Kohen; and if it is a **doubt**, it may be eaten in its blemished state by the owner, and they do not have to give it to the Kohen.

גְּמָרָא GEMARA

QUESTION

גְּמ' מֵיכָן וְאִילָּךְ, אִמָּאי סָפֵק?

GEMARA: The Mishnah taught that from **this point forward**, if the goat is older than one year, its status is a **doubt**. The Gemara asks: **Why** is it a **doubt**?

QUESTION

הֲלֹא אַחֲרֵי רֹב בְּהֵמוֹת, וְרֹב בְּהֵמוֹת מִתְּעַבְּרוֹת וְיוֹלְדוֹת בְּתוֹךְ שְׁנָתָן לִינְהוּ, וְהָא וְדַאי מִיֵּלָד אוֹלֵיד!

Follow the majority of animals, and the majority of animals become pregnant and give birth within their first year; and if so, **this** animal **certainly** gave birth already before this year, and the offspring should be definitely exempt!

QUESTION

לימא רבי ישמעאל כרבי מאיר סבירא ליה, דחייש למיעוטא?

Shall we say that Rabbi Yishmael holds like Rabbi Meir, who is concerned for the **minority**, and therefore does not follow the majority here?

ANSWER

אפילו תימא רבנן, כי אזלי בתר רופא ברופא דאיתיה קמן, כגון תשע חנויות וסנהדרין,

The Gemara answers: **You may even say** he holds like the Rabbis. **When do they follow the majority?** In the case of a **majority that is before us**, such as the case of **nine shops** selling kosher meat and one selling non-kosher, **and** the case of **Sanhedrin** where the judges are present and counted.

ANSWER

אבל רופא דליתיה קמן — לא אזלי בתר רבנן כתר רופא.

But in the case of a **majority that is not before us**, which is based on nature and statistics, **the Rabbis do not follow the majority**.

OBJECTION

והא קטן וקטנה, דרופא דליתיה קמן, וקאזלי בתר רבנן כתר רופא, דתנן:

The Gemara objects: **But behold**, the case of a **male minor** and a **female minor** in yibum is a **majority that is not before us**, and yet the Rabbis follow the majority! As we learned in a Braisa:

BRAISA

קטן וקטנה לא חולצין ולא מייבמין, דברי רבי מאיר.

A **male minor** and a **female minor** do not perform chalitzah and do not enter into levirate marriage; these are the words of Rabbi Meir.

BRAISA

אמרו לו: יפה אמרת שאין חולצין, "איש" כתוב בפרשה, ומקשינן אשה לאיש.

The Rabbis said to him: **You have spoken well** that they do not perform chalitzah, because the word "**man**" is written in the **passage** of chalitzah, and we compare a woman to a man to require adulthood.

BRAISA

מה טעם אין מייבמין?

But **what is the reason** they do not enter into levirate marriage?

BRAISA

אמר להם: קטן — שפא ימצא סריס, קטנה — שפא תמצא איילונית, ונמצאו פוגעין בערוה.

Rabbi Meir said to them: In the case of a **male minor**, lest he be found to be a **eunuch** when he grows up; and in the case of a **female minor**, lest she be found to be an **ailonit**, and they will turn out to have cohabited with a brother's wife where

no mitzvah of yibum applies.

OBJECTION

וְרַבֵּנוּ, זֵיל בְּתֵר רֹבָא קְטָנִים, וְרֹב קְטָנִים לֹא סְרִיסִים נִינְהוּ; זֵיל בְּתֵר קְטָנוֹת, וְרֹב קְטָנוֹת לֹא אֵילֹנִיּוֹת נִינְהוּ!

And the Rabbis argue: Follow the majority of minors, and the majority of minors are not eunuchs; follow the majority of female minors, and the majority of female minors are not ailoniyos! This proves the Rabbis do follow a majority that is not before us!

STATEMENT

אֵלָא אָמַר רַבָּא:

Rather, Rava said:

SUMMARY

In this daf, the Gemara resolves the machlokes between Rabbi Tarfon and Rabbi Akiva by establishing that Rabbi Akiva holds a firstborn in only one aspect is not considered a bechor. Through a rigorous analysis of the baraisa's derivations from the pesukim "Sanctify to Me all the firstborn," "male," and "that which opens the womb," Abaye successfully defends the view that a firstborn in only one aspect is completely chullin, which refutes Ravina's alternative approach. We then transition to the next perek, where the Mishnah outlines the rules for buying an animal of unknown birthing history from a non-Jew. Rabbi Yishmael sets age thresholds for goats, ewes, cows, and donkeys to determine when a birth is definitely a firstborn, while Rabbi Akiva argues that because non-viable discharges and afterbirths also exempt an animal from future bechor status, we cannot rely solely on these age limits.

In our sugya, the Gemara is medayek on the definition of a bechor, a firstborn. Rabbi Akiva teaches us a deep yesod: a "bechor l'davar echad", something that is a firstborn in only one aspect but lacks the other necessary conditions, is not considered a bechor at all. To be kadosh as a bechor, the animal must be the first to open the womb and also the firstborn of the males. If it only has one of these qualities, the halacha is clear: it is completely chullin. It lacks the essential wholeness required for kedushah.

This contains a powerful lesson for our own avodas Hashem. Sometimes, the yetzer hara tries to convince us that we can compartmentalize our lives. We might think, "In the bais medrash, I am a ben Torah, but when it comes to business or how I speak to my family, that is a different department." Or we might think we can be meticulous in mitzvos bein adam l'Makom while neglecting bein adam l'chaveiro. The sugya of "bechor l'davar echad" teaches us that true kedushah cannot be halved. Hashem wants the whole person. To be truly kadosh, our commitment must open the womb of our hearts in every single aspect of our lives.

When we strive for consistency, bringing the same yiras Shamayim we have during davening into our daily interactions, our speech, and our business dealings, we create a vessel for real kedushah. We cannot settle for being a "bechor l'davar echad," serving Hashem only when and where it is comfortable. We must strive to be complete, dedicating our entire being to His service.

Today, choose one area of your life that you usually keep separate from your "religious" routine, such as your patience while driving, your honesty in business, or the way you speak to a family member, and consciously bring the kedushah of a ben Torah into that moment.

מִסְכֵּת 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.

מִשְׁנָה א

הַשְּׁלֵשֶׁת שֶׁל קַבְּלַת הַתּוֹרָה וְהַנְּהִיגַת הַחֲכָמִים

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

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

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

מִשְׁנָה ב

הַדְּבָרִים שֶׁעָלִיָּהֶם הָעוֹלָם עוֹמֵד

Mishna 2 • The Three Pillars Upon Which the World Stands

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

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

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

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

הַמְשַׁמְשִׁין אֶת הָרֵב שְׁלֹא עַל מְנַת לְקַבֵּל פָּרֶס, וַיְהִי מוֹרָא שָׁמַיִם
Heaven the fear of and let be a reward to receive condition on not the master — who serve

עֲלֵיכֶם:

upon you

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

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

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

מִתַּאֲבָק בַּעֲפָר רַגְלֵיהֶם, וְהָיָה שׁוֹתָהּ בְּצִמָּא אֶת דְּבָרֵיהֶם:
their words — with thirst drinking and be their feet in the dust of attaching yourself

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

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

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

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

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

יורש גִּיהֵנוֹם:

Gehinnom he inherits

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

עשה לך רב וקנה לך חבר

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

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

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

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

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

לכך זכות:

merit to the scale of

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

משנה ז

הרחקה משכנו רע ומרשע

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

נתאי הארכלי אומר, הרחק משכנו רע, ואל תתחבר לרשע,

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

ואל תתיאש מן הפרענות:

retribution of despair and do not

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

משנה ח

הנהגת הדין עם בעלי הדין

Mishna 8 · The Conduct of a Judge Toward Litigants

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

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

אל תעש עצמך כעורכי הדין. וכשיהיו בעלי דינין עומדים

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

לפניה, יהיו בעיניה כרשעים. וכשנפטרים מלפניה, יהיו

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

בעיניה כזכאין, כשקבלו עליהם את הדין:

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

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

משנה ט

דרישה וחקירה של עדים וזהירות בדברי הדינים

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

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

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

בדבריה, שמא מתוכם ילמדו לשקר:

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

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

משנה י

אהבת המלאכה ושנאת הרבנות

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

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

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

משנה יא

אזהרה לחכמים להזהר בדבריהם מפני חלול השם

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

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

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

משנה יב

הנהגת הלל לאהב שלום ולקרב את הבריות

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

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

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

משנה יג

הסכנה בגאווה ובכטול תורה

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

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

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

משנה יד

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

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

וְאִם לֹא עֲכָשִׁיו, אִמָּתִי:

when now not And if

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

מִשְׁנָה טו

קביעות התורה, מעוט דבור והסברת פנים

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

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

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

כל האדם בספר פנים יפות:

face expression of with a cheerful person every

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

מִשְׁנָה טז

עשה לך רב והרחקה מז הספק

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

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

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

תרבה לעשר אמודות:

by estimation to tithe increase

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

מִשְׁנָה יז

מעלת השתיקה והמעשה על פני הדבור

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

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

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

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

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

דברים, מביא חטא:

sin brings words

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

מִשְׁנָה יח

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

וְעַל הָאֱמֶת וְעַל הַשְּׁלוֹם, שֶׁנֶּאֱמָר זְכַרְיָה ח אֱמֶת וּמִשְׁפָּט שְׁלוֹם שִׁפְטוֹ
judge peace and judgment of truth 8 Zechariah as it is said peace and on truth and on

בְּשַׁעְרֵיכֶם:

in your gates

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

CHAPTER SUMMARY

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

לְמַעַשָּׂה WHAT TO TAKE HOME

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

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

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

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

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

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

פֿאַרק מ"ג CHAPTER 43

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

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכֵמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפְתָךְ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

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

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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