חוּמָּשׁ עִם רַשִּׁ"י · בראשית · רְבִיעִי

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.

פָּסוּק א

Pasuk 1

וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת 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 מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם׃

forever and live and eat the life from the tree of also and take his hand he will stretch out lest and now

רַשִּׁ"י

הֵיה כאחד ממנו. הֲרֵי הוּא יָחִיד בַּתַּחְתּוֹנִים כְּמוֹ שֶׁאֲנִי יָחִיד בָּעֶלְיוֹנִים,

among the upper ones am unique that I just as among the lower ones unique he behold of us like one has become

וּמַה הִיא יְחִידוּתוֹ? לָדַעַת טוֹב וָרָע, מַה שֶּׁאֵין כֵּן בִּבְהֵמָה וְחַיָּה

and wild beast in domestic animal so is not which and evil good to know his uniqueness is and what

רַשִּׁ"י

ועתה פן ישלח ידו. וּמִשֶּׁיִּחְיֶה לְעוֹלָם הֲרֵי הוּא קָרוֹב לְהַטְעוֹת 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

וְלוֹמַר אַף הוּא אֱלוֹהַּ. וְיֵשׁ מִדְרָשֵׁי אַגָּדָה, אֲבָל אֵין מְיֻשָּׁבִין עַל

upon settled they are not but Aggadah Midrashic expositions of and there are is a god he even and to say

פְּשׁוּטוֹ׃

its plain meaning

פָּסוּק ב

Pasuk 2

וַיְשַׁלְּחֵהוּ יְהוָה אֱלֹהִים מִגַּן עֵדֶן לַעֲבֹד אֶת הָאֲדָמָה אֲשֶׁר לֻקַּח

he was taken which the ground — to till Eden from the garden of God Hashem And He sent him

מִשָּׁם׃

from there

פָּסוּק ג

Pasuk 3

וַיְגָרֶשׁ אֶת הָאָדָם וַיַּשְׁכֵּן מִקֶּדֶם לְגַן עֵדֶן אֶת הַכְּרֻבִים וְאֵת

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

לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת לִשְׁמֹר אֶת דֶּרֶךְ עֵץ הַחַיִּים׃

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

רַשִׁ"י

מקדם לגן עדן. בְּמִזְרָחוֹ שֶׁל גַּן עֵדֶן חוּץ לַגַּן׃

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

רַשִׁ"י

את הכרובים. מַלְאֲכֵי חַבָּלָה׃

— the Cherubim angels of destruction

רַשִׁ"י

החרב המתהפכת. וְלָהּ לַהַט לְאַיֵּם עָלָיו מִלִּכָּנֵס עוֹד לַגַּן תַּרְגּוּם

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

לַהַט שְׁנַן, כְּמוֹ שָׁלַף שְׁנָנָא וּבִלְשׁוֹן לַעַז לא"מא וּמִדְרָשֵׁי אַגָּדָה יֵשׁ,

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

וַאֲנִי אֵינִי בָּא אֶלָּא לְפְשׁוּטוֹ׃

but I am not coming except for its plain sense

פָּסוּק ד

Pasuk 4

וְהָאָדָם יָדַע אֶת חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת קַיִן וַתֹּאמֶר קָנִיתִי

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

אִישׁ אֶת יְהוָה׃

a man with Hashem

רַשִׁ"י

והאדם ידע. כְּבָר קֹדֶם הָעִנְיָן שֶׁל מַעְלָה, קֹדֶם שֶׁחָטָא וְנִטְרַד מִגַּן

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

עֵדֶן, וְכֵן הַהֵרָיוֹן וְהַלֵּדָה, שֶׁאִם כָּתַב וַיֵּדַע אָדָם, נִשְׁמָע שֶׁלְּאַחַר

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

שֶׁנִּטְרַד הָיוּ לוֹ בָּנִים׃

that he was banished there were to him children

רַשִׁ"י

קין. עַל שֵׁם קָנִיתִי׃

Kayin on the name of I have acquired

רַשִׁ"י

את ה'. כְּמוֹ עִם ה', כְּשֶׁבָּרָא אוֹתִי וְאֶת אִישִׁי, הוּא לְבַדּוֹ בְּרָאָנוּ אֲבָל בָּזֶה
in this one but created us by Himself He my husband and — me when He created Hashem with is like Hashem —

שֻׁתָּפִים אָנוּ עִמּוֹ נדה ל"א :
partners we are with Him Niddah 31a

רַשִׁ"י

את קין את אחיו את הבל. ג' אֻתִּים רִבּוּיִים הֵם, מְלַמֵּד, שֶׁתְּאוֹמָה נוֹלְדָה עִם
with was born that a twin sister teaching they are inclusions instances of et three Hevel — his brother — Kayin —

קַיִן, וְעִם הֶבֶל נוֹלְדוּ שְׁתַּיִם, לְכָךְ נֶאֱמַר וַתֹּסֶף בראשית רבה :
Rabbah Bereishis and she added it is said therefore two were born Hevel and with Kayin

פָּסוּק ה

Pasuk 5

וַתֹּסֶף לָלֶדֶת אֶת אָחִיו אֶת הָבֶל וַיְהִי הֶבֶל רֹעֵה צֹאן וְקַיִן
and Kayin sheep a shepherd of Hevel and was Hevel — his brother — to give birth to And she continued

הָיָה עֹבֵד אֲדָמָה:
soil a tiller of was

רַשִׁ"י

רעה צאן. לְפִי שֶׁנִּתְקַלְלָה הָאֲדָמָה פֵּרַשׁ לוֹ מֵעֲבוֹדָתָהּ:
from its cultivation himself he withdrew the earth that was cursed because flocks A shepherd of

פָּסוּק ו

Pasuk 6

וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה:
to Hashem an offering the ground from the fruit of Kayin and brought days at the end of And it was

רַשִׁ"י

מפרי האדמה. מִן הַגָּרוּעַ, וְיֵשׁ אַגָּדָה שֶׁאוֹמֶרֶת זֶרַע פִּשְׁתָּן הָיָה:
it was flax seed of which says an Agada and there is the worst from the ground from the fruit of

פָּסוּק ז

Pasuk 7

וְהֶבֶל הֵבִיא גַּם הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיִּשַׁע יְהוָה אֶל הֶבֶל
Hevel to Hashem and turned and from their fattest his flock from the firstborn of he also brought and Hevel

וְאֶל מִנְחָתוֹ:
his offering and to

רַשִׁ"י

וישע. וַיִּפֶן, וְכֵן וְאֶל מִנְחָתוֹ לֹא שָׁעָה – לֹא פָנָה, וְכֵן וְלֹא יִשְׁעֶה
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 – לֹא יִפְנֶה, וְכֵן שְׁעֵה מֵעָלָיו איוב י"ד פְּנֵה מֵעָלָיו:
from upon him turn 14 Iyov from upon him turn and so he shall turn not 17 Yeshayahu

רַשִׁ"י

וישע. יֵרֵדָה אֵשׁ וְלִחֲכָה מִנְחָתוֹ:

And He had regard descended fire and consumed his offering

פָּסוּק ח

Pasuk 8

וְאֶל קַיִן וְאֶל מִנְחָתוֹ לֹא שָׁעָה וַיִּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָּנָיו:

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

פָּסוּק ט

Pasuk 9

וַיֹּאמֶר יְהוָה אֶל קַיִן לָמָּה חָרָה לָךְ וְלָמָּה נָפְלוּ פָּנֶיךָ:

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

פָּסוּק י

Pasuk 10

הֲלוֹא אִם תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לַפֶּתַח חַטָּאת רֹבֵץ וְאֵלֶיךָ

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

תְּשׁוּקָתוֹ וְאַתָּה תִּמְשָׁל בּוֹ:

is its desire and you can rule over it

רַשִׁ"י

הלא אם תיטיב. כְּתַרְגּוּמוֹ פְּרוּשׁוֹ:

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

רַשִׁ"י

לפתח חטאת רובץ. לְפֶתַח קִבְרְךָ חֶטְאֲךָ שָׁמוּר:

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

רַשִׁ"י

ואליך תשוקתו. שֶׁל חַטָּאת הוּא יֵצֶר הָרָע, תָּמִיד שׁוֹקֵק וּמִתְאַוֶּה לְהַכְשִׁילְךָ:

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

רַשִׁ"י

ואתה תמשל בו. אִם תִּרְצֶה תִּתְגַּבֵּר עָלָיו:

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

פָּסוּק יא

Pasuk 11

וַיֹּאמֶר קַיִן אֶל הֶבֶל אָחִיו וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה וַיָּקָם קַיִן אֶל הֶבֶל

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

אָחִיו וַיַּהַרְגֵהוּ:

his brother and he killed him

רַשִׁ"י

וַיֹּאמֶר קַיִן אֶל הֶבֶל. נִכְנַס עִמּוֹ בְּדִבְרֵי רִיב וּמַצָּה לְהִתְעוֹלֵל עָלָיו לְהָרְגוֹ.

And said Kayin to Hevel. He entered with him into words of quarrel and strife to seek a pretext against him to kill him

וְיֵשׁ בָּזֶה מִדְרְשֵׁי אַגָּדָה, אַךְ זֶה יְשׁוּבוֹ שֶׁל מִקְרָא:

And there are on this Midrashic explanations of Aggadah but this is the plain meaning of the verse

פָּסוּק יב

Pasuk 12

וַיֹּאמֶר יְהוָה אֶל קַיִן אֵי הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר

And He said Hashem to Kayin where is Hevel your brother and he said I do not know am I the keeper of

אָחִי אָנֹכִי:

my brother I

רַשִׁ"י

אי הבל אחיך. לְכָנֵס עִמּוֹ בְּדִבְרֵי נַחַת, אוּלַי יָשׁוּב וְיֹאמַר: אֲנִי הֲרַגְתִּיו

Where is Hevel your brother to enter with him into words of gentleness perhaps he will repent and say I killed him

וְחָטָאתִי לְךָ:

and sinned to You

רַשִׁ"י

לא ידעתי. נַעֲשָׂה כְּגוֹנֵב דַּעַת הָעֶלְיוֹנָה:

I do not know he became like a stealer of the mind of the One Above

רַשִׁ"י

השומר אחי. לְשׁוֹן תִּמַּהּ הוּא, וְכֵן כָּל הֵ"א הַנְּקוּדָה בַּחֲטַף פַּתָּח:

Am I the keeper of my brother an expression of wonder it is and so every letter Heh that is vowelized with a chataf pachach

פָּסוּק יג

Pasuk 13

וַיֹּאמֶר מֶה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן הָאֲדָמָה:

And He said what have you done the voice of the blood of your brother crying out to Me from the ground

רַשִׁ"י

דמי אחיך. דָּמוֹ וְדַם זַרְעִיּוֹתָיו. דָּבָר אַחֵר, שֶׁעָשָׂה בּוֹ פְּצָעִים הַרְבֵּה,

Bloods of your brother his blood and the blood of his descendants his explanation another that he made in him wounds many

שֶׁלֹּא הָיָה יוֹדֵעַ מֵהֵיכָן נַפְשׁוֹ יוֹצְאָה סנהדרין ל"ז :

because not he was knowing from where his soul departs Sanhedrin 37

פָּסוּק יד

Pasuk 14

וְעַתָּה אָרוּר אָתָּה מִן הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת פִּיהָ לָקַחַת אֶת דְּמֵי

And now are you cursed from the ground which opened — its mouth to take — the blood of

אָחִיךָ מִיָּדֶךָ:

your brother from your hand

רַשִׁ״י

ארור אתה מן האדמה. יוֹתֵר מִמַּה שֶׁנִּתְקַלְּלָה הִיא כְּבָר בַּעֲוֹנָהּ, וְגַם בָּזוֹ הוֹסִיפָה
Cursed are you from the ground. More than that which was cursed it already for its sin, and also in this it added

לַחֲטֹא,
to sin

רַשִׁ״י

אשר פצתה את פיה לקחת את דמי אחיך וגו'. וְהִנְנִי מוֹסִיף לָהּ קְלָלָה
which opened — its mouth to take — the blood of your brother etc. and behold I am adding to it a curse

אֲצָלְךָ, לֹא תֹסֵף תֵּת כֹּחָהּ:
regarding you not it shall continue to give its strength

פָּסוּק טו

Pasuk 15

כִּי תַעֲבֹד אֶת הָאֲדָמָה לֹא תֹסֵף תֵּת כֹּחָהּ לָךְ נָע וָנָד
When you till — the soil not it will continue to give its strength to you a wanderer and an exile

תִּהְיֶה בָּאָרֶץ:
you shall be on the earth

רַשִׁ״י

נע ונד. אֵין לְךָ רְשׁוּת לָדוּר בְּמָקוֹם אֶחָד:
A vagabond and a wanderer there is not to you permission to dwell in a place one

פָּסוּק טז

Pasuk 16

וַיֹּאמֶר קַיִן אֶל יְהוָה גָּדוֹל עֲוֹנִי מִנְּשֹׂא:
And said Kayin to Hashem greater is my sin than to bear

רַשִׁ״י

עוני מנשוא. בְּתִמְיָהּ, אַתָּה טוֹעֵן עֶלְיוֹנִים וְתַחְתּוֹנִים, וַעֲוֹנִי אִי אֶפְשָׁר לִטְעֹן?
my sin is greater than bearing as a question You bear upper worlds and lower worlds, and my sin is it impossible to bear

בראשית רבה
Bereishis Rabbah

פָּסוּק יז

Pasuk 17

הֵן גֵּרַשְׁתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפָּנֶיךָ אֶסָּתֵר
Behold You have banished me this day from upon the face of the earth and from Your presence I shall be hidden

וְהָיִיתִי נָע וָנָד בָּאָרֶץ וְהָיָה כָּל מֹצְאִי יַהַרְגֵנִי:
and I will be a wanderer and a vagrant on the earth and it will be anyone who finds me will kill me

פָּסוּק יח

וַיֹּאמֶר לוֹ יְהוָה לָכֵן כָּל הֹרֵג קַיִן שִׁבְעָתַיִם יֻקָּם וַיָּשֶׂם יְהוָה

Hashem and set vengeance will be exacted sevenfold Kayin kills whoever therefore Hashem to him And said

לְקַיִן אוֹת לְבִלְתִּי הַכּוֹת אֹתוֹ כָּל מֹצְאוֹ׃

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

רַשִׁ״י

לכן כל הורג קין. זֶה אֶחָד מִן הַמִּקְרָאוֹת שֶׁקִּצְּרוּ דִּבְרֵיהֶם וְרָמְזוּ וְלֹא

and did not and hinted their statements that abbreviated the verses of is one this Kayin slays whoever Therefore

פֵּרְשׁוּ, לָכֵן כָּל הֹרֵג קַיִן לְשׁוֹן גְּעָרָה, כֹּה יֵעָשֶׂה לוֹ, כָּךְ וְכָךְ עָנְשׁוֹ

his punishment and such is such to him shall be done thus rebuke is an expression of Kayin slays whoever Therefore explain

וְלֹא פֵּרֵשׁ עָנְשׁוֹ׃

his punishment explicitly state and He did not

רַשִׁ״י

שבעתים יקם. אֵינִי רוֹצֶה לְהִנָּקֵם מִקַּיִן עַכְשָׁו, 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, שֶׁיַּעֲמֹד לֶמֶךְ מִבְּנֵי בָנָיו וְיַהַרְגֵהוּ, 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 יֻקָּם, וְהֵיא נִקְמַת הֶבֶל מִקַּיִן, לִמְּדָנוּ

teaches us from Kayin Hevel the vengeance of and it is vengeance shall be taken sevenfold which states the verse

שֶׁתְּחִלַּת מִקְרָא לְשׁוֹן גְּעָרָה הִיא, שֶׁלֹּא תְהֵא בְּרִיָּה מַזִּיקָתוּ, וְכֵיוֹצֵא 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 מַכֵּה יְבֻסִי וְיִגַּע בַּצִּנּוֹר שמואל ב ה׳ , וְלֹא פֵּרֵשׁ מַה

what explicitly state and did not 5 II Shmuel to the gutter and getteth up the Jebusite smiteth whoever Dovid and said

יֵּעָשֶׂה לוֹ, אֲבָל דִּבֵּר הַכָּתוּב בְּרָמְז כָּל מַכֵּה יְבֻסִי וְיִגַּע בַּצִּנּוֹר

to the gutter and getteth up the Jebusite smiteth whoever by suggestion the Scripture spoke but to him shall be done

וְיִקְרַב אֶל הַשַּׁעַר וְיִכְבְּשֶׁנּוּ וְאֶת הָעִוְרִים וגו', וְגַם אוֹתָם יַכֶּה עַל אֲשֶׁר

that because he shall smite them and also etc. the blind and — and conquereth it the gate to and approacheth

אָמְרוּ הָעִוֵּר וְהַפִּסֵּחַ לֹא יָבֹא דָּוִד אֶל תּוֹךְ הַבַּיִת – הַמַּכֶּה אֶת אִלּוּ אֲנִי

I these — he who smiteth the house the midst of into Dovid come shall not and the lame the blind they said

אֶעֱשֶׂנּוּ רֹאשׁ וְשַׂר, כָּאן קִצֵּר דְּבָרָיו, וּבְדִבְרֵי הַיָּמִים פֵּרֵשׁ יִהְיֶה

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

רַשִׁ״י

וישם ה׳ לקין אות. חָקַק לוֹ אוֹת מִשְּׁמוֹ בְּמִצְחוֹ. ס״א דָּבָר

An explanation another version on his forehead of His Name a letter for him He engraved a sign for Kayin Hashem And He set

אַחֵר, כָּל מוֹצְאַי יַהַרְגֵנִי, הַבְּהֵמוֹת וְהַחַיּוֹת, אֲבָל בְּנֵי אָדָם עַדַיִן לֹא

not still man children of but and the wild beasts the domestic animals will kill me finds me everyone who another

הָיוּ שֶׁיִּרְאָ מֵהֶם, רַק אָבִיו וְאִמּוֹ, וּמֵהֶם לֹא הָיָה יָרֵא 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

אֶלָּא אָמַר עַד עַכְשָׁו הָיָה פַּחְדָתִי עַל כָּל הַחַיּוֹת כְּמ"שׁ וּמוֹרַאֲכֶם 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

בְּשְׁבִיל עָוֹן זֶה לֹא יִירְאוּ מִמֶּנִּי הַחַיּוֹת וְיַהַרְגוּנִי, מִיָּד וַיָּשֶׂם 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 – הֶחֱזִיר אֶת מוֹרָאוֹ עַל הַחַיּוֹת:
the beasts upon the fear of him — He returned a sign

פָּסוּק יט

Pasuk 19

וַיֵּצֵא קַיִן מִלִּפְנֵי יְהוָה וַיֵּשֶׁב בְּאֶרֶץ נוֹד קִדְמַת עֵדֶן:
Eden east of Nod in the land of and he settled Hashem from before Kayin And he left

רַשִׁ"י

ויצא קין. יָצָא בְּהַכְנָעָה כְּגוֹנֵב דַּעַת הָעֶלְיוֹנָה:
the Supreme One the mind of like one who deceives in humility he went out Cain And Cain went out

רַשִׁ"י

בארץ נוד. בָּאָרֶץ שֶׁכָּל הַגּוֹלִים נָדִים שָׁם:
there wander the exiles where all in the land Nod In the land of

רַשִׁ"י

קדמת עדן. שָׁם גָּלָה אָבִיו כְּשֶׁגֵּרַשׁ מִגַּן עֵדֶן, שֶׁנֶּאֱמַר וַיַּשְׁכֵּן
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

מִקֶּדֶם לְגַן עֵדֶן אֶת שְׁמִירַת דֶּרֶךְ מְבוֹא הַגָּן, שֶׁיֵּשׁ לִלְמֹד שֶׁהָיָה
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, וּמָצִינוּ רוּחַ מִזְרָחִית קוֹלֶטֶת בְּכָל מָקוֹם אֶת הָרוֹצְחִים שֶׁנֶּאֱמַר אָז
Then as it is said the murderers — place in every shelters eastern the direction And we find there Adam

יַבְדִּיל מֹשֶׁה וְגוֹמֵר, מִזְרָחָה שֶׁמֶשׁ דברים ד' , דָּבָר אַחֵר בְּאֶרֶץ נוֹד, כָּל
every Nod In the land of explanation Another chapter 4 Devarim of the sun towards the sunrise and so on Moshe set aside

מָקוֹם שֶׁהוֹלֵךְ הָיְתָה הָאָרֶץ מִזְדַּעְזָעָה תַּחְתָּיו, וְהַבְּרִיּוֹת אוֹמְרִים סוּרוּ מֵעָלָיו, זֶהוּ
this is he from him turn away were saying and the people beneath him quaking the earth was that he went place

שֶׁהָרַג אֶת אָחִיו:
his brother — who killed

פָּסוּק כ

Pasuk 20

וַיֵּדַע קַיִן אֶת אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת חֲנוֹךְ וַיְהִי בֹּנֶה עִיר
a city building and he was Chanoch — and she bore and she conceived his wife — Kayin And knew

וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוֹךְ:
Chanoch his son like the name of the city the name of and he called

רַשִׁ"י

ויהי קין בונה עיר ויקרא שם העיר לְזֵכֶר בְּנוֹ חֲנוֹךְ:
Enoch his son as a memorial of the city the name of and he called a city building Cain And he was

וַיִּוָּלֵד לַחֲנוֹךְ אֶת עִירָד וְעִירָד יָלַד אֶת מְחוּיָאֵל וּמְחִיָּאֵל יָלַד אֶת

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

מְתוּשָׁאֵל וּמְתוּשָׁאֵל יָלַד אֶת לָמֶךְ׃

Metushael and Metushael begot — Lamech.

רַשִׁ"י

ועירד ילד. יֵשׁ מָקוֹם שֶׁהוּא אוֹמֵר בְּזָכָר הוֹלִיד וְיֵשׁ מָקוֹם שֶׁהוּא אוֹמֵר יָלַד,

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

שֶׁהַלֵּדָה מְשַׁמֶּשֶׁת שְׁתֵּי לְשׁוֹנוֹת, לֶדֶת הָאִשָּׁה נישׂ"טרא בְּלַעַז וּוְרִיעַת

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

תּוֹלְדוֹת הָאִישׁ אינזי"ראר בְּלַעַז. כְּשֶׁהוּא אוֹמֵר הוֹלִיד בִּלְשׁוֹן הִפְעִיל, מְדַבֵּר

offspring of the man engendrer in foreign tongue. When it says caused to beget in the form of Hiphil, it speaks

בְּלֶדֶת הָאִשָּׁה – פְּלוֹנִי הוֹלִיד אֶת אִשְׁתּוֹ בֵּן אוֹ בַת, כְּשֶׁהוּא אוֹמֵר יָלַד,

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

מְדַבֵּר בִּוְרִיעַת הָאִישׁ׃

it speaks of the begetting of the man.

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.

לְמַעֲשֶׂה WHAT TO TAKE HOME

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.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף 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 Sherevya 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.

עַמּוּד א׳ DAF 19A

EXPLANATION

דְּהָהּ דְּלָא בִּיכְּרָה שְׁבִיחַ טְפֵי 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

מַתְנִי׳ יוֹצֵא דּוֹפֶן וְהַבָּא 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 יִרְעוּ עַד שֶׁיִּסְתָּאֲבוּ, וְיֵאָכְלוּ בְּמוּמָן לַבְּעָלִים.

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

רַבִּי עֲקִיבָא אוֹמֵר: שְׁנֵיהֶן אֵינָן בְּכוֹר, הָרִאשׁוֹן — מִפְּנֵי שֶׁאֵינוֹ "פֶּטֶר רֶחֶם", וְהַשֵּׁנִי — מִפְּנֵי שֶׁקָּדְמוֹ אַחֵר.

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**.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ בְּמַאי קָמִיפַּלְגִי?

GEMARA: Over what principle **do they disagree?**

ANSWER

רַבִּי טַרְפוֹן מְסַפְּקָא לֵיהּ: בְּכוֹר לְדָבָר אֶחָד, אִי הָוֵי בְּכוֹר אִי לָא הָוֵי בְּכוֹר,

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

וְרַבִּי עֲקִיבָא פְּשִׁיטָא לֵיהּ: בְּכוֹר לְדָבָר אֶחָד לָא הָוֵי בְּכוֹר.

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

BRAISA

תָּנוּ רַבָּנַן: מִכְּלָל הַצָּרִיךְ לִפְרָט וּמִפְרָט הַצָּרִיךְ לִכְלָל, כֵּיצַד?

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

"קַדֶּשׁ לִי כָּל בְּכוֹר", יָכוֹל אֲפִילּוּ נְקֵבָה בַּמַּשְׁמָע? תַּלְמוּד לוֹמַר "זָכָר".

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

אִי "זָכָר", יָכוֹל אֲפִילּוּ יָצְתָה נְקֵבָה לְפָנָיו? תַּלְמוּד לוֹמַר: "פֶּטֶר רֶחֶם".

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

אִי ״פֶּטֶר רֶחֶם״, יָכוֹל אֲפִילּוּ יָצָא אַחַר יוֹצֵא דּוֹפֶן? תַּלְמוּד לוֹמַר: ״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

אֲמַר לֵיהּ רַב שֵׁרְבְיָא לְאַבָּיֵי: רֵישָׁא לָא קָנָסֵיב לַהּ תַּלְמוּדָא ״בְּכוֹר״, אַלְמָא בְּכוֹר לְדָבָר אֶחָד הָוֵי 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

סֵיפָא קָנָסֵיב לַהּ תַּלְמוּדָא ״בְּכוֹר״, אַלְמָא בְּכוֹר לְדָבָר אֶחָד לָא הָוֵי 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

אֲמַר לֵיהּ: לְעוֹלָם בְּכוֹר לְדָבָר אֶחָד לָא הָוֵי בְּכוֹר, וְרֵישָׁא הָכִי קָאָמַר: אִי זָכָר, יָכוֹל אֲפִילּוּ יוֹצֵא דּוֹפֶן? תַּלְמוּד לוֹמַר ״פֶּטֶר רֶחֶם״.

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

רָבִינָא אָמַר: לְעוֹלָם בְּכוֹר לְדָבָר אֶחָד הָוֵי בְּכוֹר, וְסֵיפָא הָכִי קָאָמַר: אִי סָלְקָא דַּעְתָּךְ יָצָא אַחַר יוֹצֵא דּוֹפֶן קָדוֹשׁ, ״בְּכוֹר״ דִּכְתַב רַחֲמָנָא לְמָה לִי?

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

אִי לְמַעוּטֵי הֵיכָא דְּיָצְתָה נְקֵבָה לְפָנָיו — מִ״פֶּטֶר רֶחֶם״ נָפְקָא!

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

אֶלָּא שְׁמַע מִינַּהּ ״בְּכוֹר״ לְמַעוּטֵי הֵיכָא דְּיוֹצֵא אַחַר יוֹצֵא דּוֹפֶן.

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

אֲמַר לֵיהּ רַב אַחָא מִדִּפְתִּי לְרָבִינָא: אִי סָלְקָא דַּעְתָּךְ בְּכוֹר לְדָבָר אֶחָד הָוֵי בְּכוֹר,

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

תִּינַח הֵיכָא דְּיָצָא זָכָר יוֹצֵא דּוֹפֶן וְזָכָר פֶּרֶט רֶחֶם, דְּלָא קָדוֹשׁ, דְּאִימַּעוּט לֵידָה מִ"בְּכוֹר", דִּבְכוֹר לְרֶחֶמִים אִיכָּא, בְּכוֹר לִזְכָרִים לֵיכָּא.

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

אֶלָּא הֵיכָא דְּיָצְתָה נְקֵבָה פֶּרֶט דּוֹפֶן וְזָכָר פֶּרֶט רֶחֶם — לִיקְדַּשׁ, דְּהָא אִיכָּא בְּכוֹר לִזְכָרִים וּבְכוֹר לְרֶחֶם!

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

אֶלָּא מְחַוְורְתָּא כִּדְאַבָּיֵי.

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

STATEMENT

הֲדַרַן עָלָךְ הַלּוֹקֵחַ עוּבַּר פָּרָתוֹ.

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

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' הַלּוֹקֵחַ בְּהֵמָה מִן הַגּוֹי, וְאֵינוֹ יוֹדֵעַ אִם בִּיכְּרָה אִם לֹא בִּיכְּרָה.

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

רַבִּי יִשְׁמָעֵאל אוֹמֵר: עֵז בַּת שְׁנָתָהּ — וַדַּאי לַכֹּהֵן, מִכָּאן וְאֵילָךְ — סָפֵק.

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

רָחֵל בַּת שְׁתַּיִם — וַדַּאי לַכֹּהֵן, מִכָּאן וְאֵילָךְ — 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 וַחֲמוֹר בְּנוֹת שָׁלֹשׁ — וַדַּאי לַכֹּהֵן, מִכָּאן וְאֵילָךְ — 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: אִילּוּ בְּוָולָד בִּלְבַד הַבְּהֵמָה נִפְטֶרֶת כִּדְבָרֶיךָ,

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

אֶלָּא אָמְרוּ: סִימָן הַוָּולָד בִּבְהֵמָה דַּקָּה — טִינּוּף, וּבַגַּסָּה — שִׁילְיָא, וּבָאִשָּׁה — שָׁפִיר וְשִׁילְיָא.

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 הַכְּלָל: כֹּל שֶׁיָּדוּעַ שֶׁבִּיכְּרָה — אֵאין כָּאן לַכֹּהֵן כְּלוּם, וְכֹל שֶׁלֹּא בִּיכְּרָה — הֲרֵי זֶה לַכֹּהֵן, וְאִם סָפֵק — יֵאָכֵל בְּמוּמוֹ לַבְּעָלִים.

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

גְּמִ' מִיכָּן וְאֵילָךְ, אַמַּאי 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

הַלֵּךְ אַחַר רוֹב בְּהֵמוֹת, וְרוֹב בְּהֵמוֹת מִתְעַבְּרוֹת וְיוֹלְדוֹת בְּתוֹךְ שְׁנָתָן נִינְהוּ, וְהָא וַדַּאי מֵילַד אוֹלִיד!

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

לֵימָא רַבִּי יִשְׁמָעֵאל כְּרַבִּי מֵאִיר סְבִירָא לֵיהּ, דְּחָיֵישׁ לְמִיעוּטָא?

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

אֲפִילּוּ תֵּימָא רַבָּנַן, כִּי אָזְלִי בָּתַר רוּבָּא בְּרוּבָּא דְּאִיתֵיהּ קַמַּן, כְּגוֹן תֵּשַׁע חֲנוּיוֹת וְסַנְהֶדְרִין,

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

אֲבָל רוּבָּא דְּלֵיתֵיהּ קַמַּן — לָא אָזְלִי רַבָּנַן בָּתַר רוּבָּא.

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

וְהָא קָטָן וּקְטַנָּה, דְּרוּבָּא דְּלֵיתֵיהּ קַמַּן, וְקָאָזְלִי רַבָּנַן בָּתַר רוּבָּא, דְּתָנַן:

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

קָטָן וּקְטַנָּה לֹא חוֹלְצִין וְלֹא מְיַיבְּמִין, דִּבְרֵי רַבִּי מֵאִיר.

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

אָמְרוּ לוֹ: יָפֶה אָמַרְתָּ שֶׁאֵין חוֹלְצִין, "אִישׁ" כָּתוּב בַּפָּרָשָׁה, וּמַקִּישִׁינַן אִשָּׁה לְאִישׁ.

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

מָה טַעַם אֵין מְיַיבְּמִין?

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

BRAISA

אָמַר לָהֶם: קָטָן — שֶׁמָּא יִמָּצֵא סָרִיס, קְטַנָּה — שֶׁמָּא תִּמָּצֵא אַיְילוֹנִית, וְנִמְצְאוּ פּוֹגְעִין בְּעֶרְוָה.

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

וְרַבָּנַן, זִיל בָּתַר רוּבָּא קְטַנִּים, וְרוֹב קְטַנִּים לָאו סָרִיסִים נִינְהוּ; זִיל בָּתַר קְטַנּוֹת, וְרוֹב קְטַנּוֹת לָאו אֲיֵילוֹנִית 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

אֶלָּא אָמַר רָבָא:

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.

לְמַעֲשֶׂה WHAT TO TAKE HOME

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.

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📖 **CHAPTER PREVIEW**

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

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

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

משנה א

הַשַּׁלְשֶׁלֶת שֶׁל קַבָּלַת הַתּוֹרָה וְהַנְהָגַת הַחֲכָמִים

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

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

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

לִנְבִיאִים, וּנְבִיאִים מְסָרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה

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

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

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

לַתּוֹרָה:

for the Torah

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

משנה ב

הַדְּבָרִים שֶׁעֲלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 · The Three Pillars Upon Which the World Stands

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

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

שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת

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

חֲסָדִים:

kindness

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

מִשְׁנָה ג

עֲבוֹדַת הַשֵּׁם מֵאַהֲבָה וּמוֹרָא שָׁמַיִם

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

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

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

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

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

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

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

עֲלֵיכֶם:

upon you

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

מִשְׁנָה ד

קַבָּלַת הַתּוֹרָה וּכְבוֹד חֲכָמִים

Mishna 4 · The Transmission of Torah and Honoring the Sages

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

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

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

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

מִתְאַבֵּק בַּעֲפַר רַגְלֵיהֶם, וֶהֱוֵי שׁוֹתֶה בְצָמָא אֶת דִּבְרֵיהֶם:

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

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

מִשְׁנָה ה

הַכְנָסַת אוֹרְחִים וּמְעוּט שִׂיחָה עִם הָאִשָּׁה

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

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

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

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

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

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

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

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

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

יוֹרֵשׁ גֵּיהִנֹּם:

Gehinnom he inherits

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

מִשְׁנָה ו

עֲשֵׂה לְךָ רַב וּקְנֵה לְךָ חָבֵר

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

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

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

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

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

לְכַף זְכוּת:

merit to the scale of

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

משנה ז

הַרְחֶק מִשָּׁכֵן רָע וּמֵרָשָׁע

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

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

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

וְאַל תִּתְיָאֵשׁ מִן הַפֻּרְעָנוּת:

retribution of despair and do not

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

משנה ח

הַנְהָגַת הַדַּיָּן עִם בַּעֲלֵי הַדִּין

Mishna 8 · The Conduct of a Judge Toward Litigants

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

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

אַל תַּעַשׂ עַצְמְךָ כְּעוֹרְכֵי הַדַּיָּנִין. וּכְשֶׁיִּהְיוּ בַעֲלֵי דִינִין עוֹמְדִים

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

לְפָנֶיךָ, יִהְיוּ בְעֵינֶיךָ כִּרְשָׁעִים. וּכְשֶׁנִּפְטָרִים מִלְּפָנֶיךָ, יִהְיוּ

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

בְעֵינֶיךָ כִּזְכָאִין, כְּשֶׁקִּבְּלוּ עֲלֵיהֶם אֶת הַדִּין:

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

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

משנה ט

דְּרִישָׁה וַחֲקִירָה שֶׁל עֵדִים וְזְהִירוּת בְּדִבְרֵי הַדַּיָּנִים

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

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

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

בִּדְבָרֶיךָ, שֶׁמָּא מִתּוֹכָם יִלְמְדוּ לְשַׁקֵּר:

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

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

מִשְׁנָה י

אַהֲבַת הַמְּלָאכָה וּשְׂנִיאַת הָרַבָּנוּת

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

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

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

הָרַבָּנוּת, וְאַל תִּתְוַדַּע לָרָשׁוּת:

lordship and do not make yourself known to the ruling authority

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

מִשְׁנָה יא

אַזְהָרָה לַחֲכָמִים לְהִזָּהֵר בְּדִבְרֵיהֶם מִפְּנֵי חִלּוּל הַשֵּׁם

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

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

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

וְתִגְלוּ לִמְקוֹם מַיִם הָרָעִים, וְיִשְׁתּוּ הַתַּלְמִידִים הַבָּאִים אַחֲרֵיכֶם

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

וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מִתְחַלֵּל:

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

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

מִשְׁנָה יב

הַנְהָגַת הִלֵּל לֶאֱהֹב שָׁלוֹם וּלְקָרֵב אֶת הַבְּרִיּוֹת

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

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

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

שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה:

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

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

מִשְׁנָה יג

הַסַּכָּנָה בְּגַאֲוָה וּבְבִטּוּל תּוֹרָה

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

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

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

וּדְלֹא יָלַיִף, קְטָלָא חַיָּב. וּדְאִשְׁתַּמֵּשׁ בְּתָגָא, חָלַף:

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

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

מִשְׁנָה יד

הַחוֹבָה לִפְעֹל בְּעַצְמוֹ וּלְלֹא דְחוּי

Mishna 14 · The Obligation of Personal Responsibility and Avoiding Procrastination

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

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

וְאִם לֹא עַכְשָׁיו, אֵימָתָי:

And if not now, when?

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

מִשְׁנָה טו

קְבִיעוּת הַתּוֹרָה, מְעוּט דִּבּוּר וְהַסְבָּרַת פָּנִים

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

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

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

כָּל הָאָדָם בְּסֵבֶר פָּנִים יָפוֹת:

every person with a cheerful expression of face.

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

מִשְׁנָה טז

עֲשֵׂה לְךָ רַב וְהִתְרַחֵק מִן הַסָּפֵק

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

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

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

תַּרְבֶּה לְעַשֵּׂר אֹמְדוֹת:

increase to tithe by estimation.

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

מִשְׁנָה יז

מַעֲלַת הַשְׁתִיקָה וְהַמַּעֲשֶׂה עַל פְּנֵי הַדִּבּוּר

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

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

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

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

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

דְּבָרִים, מֵבִיא חֵטְא:

words brings sin.

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

מִשְׁנָה יח

הַדִּין הָאֱמֶת וְהַשָּׁלוֹם שֶׁהָעוֹלָם עוֹמֵד עֲלֵיהֶם

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

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

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

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

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

בְּשַׁעֲרֵיכֶם:

in your gates

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

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

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

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

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

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

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

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

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

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

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

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

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

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

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

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

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

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

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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