

חומש עם רש"י • בראשית • חמישי

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

BERESHIT • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah continues tracing the generations of Kayin, focusing on his descendant Lamech and the family he built. We learn about the two wives Lamech took, Adah and Zillah, and the specific roles and lifestyles that their children introduced to the world.

The pesukim describe how Lamech's sons became the pioneers of various worldly occupations and crafts. From nomadic herding and music to the forging of metal weapons and tools, this section outlines the early development of human civilization and technology through Kayin's lineage.

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

פסוק א

Pasuk 1

וַיִּקַּח לוֹ לָמֶכֶךְ שְׁתֵּי נָשִׁים שֵׁם הָאֶחָת עָדָה וְשֵׁם הַשֵּׁנִית זִלְחָה:

Zillah the second and the name of Adah the one the name of wives two Lamech for himself And took

רש"י

וַיִּקַּח לוֹ לָמֶכֶךְ. לֹא הָיָה לוֹ לְפָרֵשׁ כָּל זֶה, אֲלָא לְלַמְּדֵנוּ מִסּוּף הָעֲנָן.

of the matter from the end to teach us except this all to explain to him was not Lamech for himself And took

שְׁקִיָּים הַקֹּב"ה הַבְּטַחְתּוֹ שְׁאֵמַר שְׁבַעַתִּים יָקָם קַיִן, עָמַד לָמֶכֶךְ לְאַחֵר

after Lamech stood up Cain shall be avenged sevenfold that He said His promise the Holy One blessed be that fulfilled He

שָׁהוּ לֵיד בָּנִים וַעֲשָׂה דוֹר שְׁבִיעִי וְהָרַג אֶת קַיִן, זֶהוּ שְׁאֵמַר כִּי אִישׁ הָרַגְתִּי

I have slain a man for what he said this is Cain — and killed seventh generation and made children that he begot

לְפָצְעִי וְגוֹמֵר:

etcetera to my wounding

רש"י

שְׁתֵּי נָשִׁים. כֹּה הָיָה דִּרְכּוֹן שֶׁל דוֹר הַמַּבּוּל אַחַת לְפָרִיָה וּרְבִיָּה וְאַחַת

and one and multiplication for fruitfulness one the Flood the generation of of their custom was so wives Two

לְתַשְׁמִישׁ, זֶה שֶׁהָיָה לְתַשְׁמִישׁ מִשְׁקָה כּוֹס שֶׁל עֲקָרִין כְּדֵי

in order sterilizing potion of a cup he would make her drink for companionship who is this one for companionship

שֶׁתַּעֲקֹר וּמִקְשָׁטָה כַּכֶּלֶה וּמֵאֲכִילָהּ מַעֲדָנִים, וַחֲבֵרְתָּהּ נְזוּפָה

was neglected and her companion delicacies and he would feed her like a bride and she was adorned that she become barren

וְאִבְלָה כְּאִלְמָנָה, וְזֶהוּ שֶׁפִּרְשׁ אִיּוֹב רָעָה עֲקָרָה לֹא תֵלֵד

give birth who does not the barren woman He associates with by Iyov what was explained and this is like a widow and mourning

וְאִלְמָנָה לֹא יֵיטִיב אִיּוֹב כ"ד, כְּמוֹ שֶׁמִּפְרָשׁ בְּאַגַּדַּת חֶלֶק וּבִבְרִי

and in Bereishis Rabbah Chelek in the Agadah of it is explained just as 24 Iyov do good he does not and to the widow

רש"י

עדה. היא של פריה ורביה על שם שמגנה עליו ומוסרת מאצלו,
from beside him and removed to him that she was repulsive account of on and multiplication fruitfulness for she was Adah
עדה תרגום של סורה:
turn aside of is the translation adah

רש"י

צלה. היא של תשמיש, על שם שיושבת תמיד בצלו, דברי אגדה הם
they are Agadah the words of in his shadow always that she sits account of on companionship was of she Zillah
בב"ר:
in Bereishis Rabbah

פסוק ב

Pasuk 2

ותלד עדה את יבל הוא היתה אבי יושב אהל ומקנה:
and herds tents those who dwell in the father of was he Jabal — Adah And she bore

רש"י

אבי יושב אהל ומקנה. הוא היתה הראשון לרועי בהמות במדברות,
in the wilderness animals of those who pasture the first was he and of cattle tents such as abide in The father of
יושב אהלים חדש פאן וחדש פאן בשביל מרעה צאנו, וכשכלה המרעה
the pasture and when is finished his sheep the pasture of for the sake of here and a month here a month tents dwelling in
במקום זה הולך ותוקע אהלו במקום אחר. ומדרש אגדה בונה בתים לע"ז,
for idol worship houses he built Aggadah And the Midrash another in a place his tent and pitches he goes this in a place
כמה דאף אמר סמל הקנאה המקנה יחזקאל ח' , וכן אחיו
his brother and likewise chapter 8 Ezekiel which provoketh jealousy jealousy the image of say that you just as
תופש כנור ועוגב לזמר לע"ז:
for idol worship to make music and guitar harp handled

פסוק ג

Pasuk 3

ושם אחיו יובל הוא היתה אבי כל תפש כנור ועוגב:
and flute harp who grasp all the father of was he Yubal his brother and the name of

פסוק ד

Pasuk 4

וצלה גם הוא ילדה את תובל קין ליש כל חרש נחשת
copper cutting instrument of every who sharpened Cain Tubal — bore she also And Zillah
וברזל ואחות תובל קין נעמה:
was Naamah Cain Tubal and the sister of and iron

רש"י

תובל קין. תובל אמנתו של קין, תובל לשון תבלין, תבל והתקין
and improved he spiced spices is an expression of Tubal Cain of the handicraft he refined Cain Tubal

אֲמָנוֹתָיו שֶׁל קַיִן לַעֲשׂוֹת כְּלֵי זֶיֶן לְרוֹצְחִים:

for murderers of armaments weapons to make Cain of the handcraft

רָשׁ"י

לְטַשׁ כָּל חֶרֶשׁ נְחֹשֶׁת וּבְרָזָל. מְחַדֵּד אֲמָנוֹת נְחֹשֶׁת וּבְרָזָל כְּמוֹ יְלִטֵּשׁ עֵינָיו

his eyes he sharpens like and iron copper the craft of he sharpens and iron copper craftsman of every sharpener of

לִי אִיּוֹב ט"ז. חֹרֶשׁ אֵינוֹ לְשׁוֹן פֶּעַל אֶלָּא לְשׁוֹן פּוֹעֵל, שְׁהָרִי

for behold po'el a participle form of but rather po'el a noun form of is not choresh sixteen Iyov at me

נִקּוּד קָמֶץ קָטָן וְטַעֲמוֹ לְמַטָּה, כְּלוּמָר, מְחַדֵּד וּמְצַחֵצֵחַ כָּל כְּלֵי אֲמָנוֹת

the craft of vessels of all and polishes he sharpens meaning to say below and its accent is katan kamatz it is vocalized with

נְחֹשֶׁת וּבְרָזָל:

and iron copper

רָשׁ"י

נַעֲמָה. הִיא אִשְׁתּוֹ שֶׁל נֹחַ:

Noach · the wife of she Naamah

CHAPTER SUMMARY

The aliyah details how Lamech married Adah and Zillah, and goes on to list the accomplishments of their children. Adah gave birth to Jabel, the father of tent-dwellers and cattle herders, and Jubal, the ancestor of harp and pipe musicians. Zillah gave birth to Tubal-cain, who sharpened and forged copper and iron implements, and his sister Naamah.

The Torah is telling us about the children of Lamech, the very first people to build the foundations of human civilization. One son, Jabal, starts building tents and raising cattle. His brother, Jubal, invents musical instruments. Their half-brother, Tubal-cain, becomes the first to forge copper and iron. Lichoira, we are looking at a list of impressive, world-changing accomplishments. These brothers literally built the physical, cultural, and technological world we live in today.

But if you look closely at the pesukim, there is a deep kasha here. The Torah calls them the "father" of these crafts, yet we know that the entire generation of Lamech was completely wiped out in the Mabul. Not a single physical structure they built, not a single instrument they fashioned, and not a single iron tool they forged survived the flood. Mimeila, what was the point of all their building and inventing if it was all destined to be washed away? What is the Torah coming to teach us by recording their achievements for eternity?

The chiddush here is a powerful yesod for our own avodah. The Torah is showing us that when a person puts their heart and soul into developing a talent, an art, or a technology, they are creating a pathway in the world. Even though the physical tents and the physical harps of Lamech's sons were destroyed, the spiritual reality of their innovation remained. They opened up the potential for these concepts in the bria, and that potential survived the flood. The question for us is never whether our physical accomplishments will last forever, but rather: what are we using our talents to build? Are we using our skills to build "tents" of Torah and "music" that brings us closer to Hashem, or are we just building for our own temporary honor?

Today, take one talent, skill, or professional tool that you use in your daily life, and consciously dedicate its use for a mitzvah or to help another Yid, elevating a temporary worldly craft into something eternal.

דף יומי • בכורות • דף כ'

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THE SUGYA

We start off on our daf by wrapping up the shakla v'tarya regarding Rabbi Yishmael's shitta on whether we are choshesh for a minority. Ravina brings a beautiful chiddush to explain how even the Rabbis, who generally go after the rov, might agree here because we are dealing with a rov that depends on an action, namely whether a male copulated with the young goat. From there, the Gemara brings a fascinating braisa discussing a case where a Yid buys an animal from a non-Jew and we do not know if it gave birth already. The braisa lays out the different timeframes for a goat, a ewe, a cow, and a donkey, and we see a major machlokes between Rabbi Yishmael, Rabbi Yehoshua, and Rabbi Akiva.

The main point of contention between the Tannaim is what actually exempts an animal from the din of bechor. While Rabbi Yishmael focuses on a previous live birth, Rabbi Yehoshua points out that the Rabbis hold other discharges, like a murky discharge in a small animal or an afterbirth in a large animal, also exempt the next offspring. Rabbi Akiva, on the other hand, tells us he does not get involved in calculating these specific ages; rather, if we know it gave birth it is exempt, if we know it did not it is a bechor, and if it is a safek, the kohen gets nothing because of the classic rule of hamotzi mechavero alav hara'aya.

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עמוד א' DAF 20A

STATEMENT

מחורשתא רבי ישמעאל כרבי מאיר סבירא ליה, דחייש למיעוטא.

The Gemara concludes: **It is clear** that **Rabbi Yishmael holds in accordance with Rabbi Meir, who is concerned for the minority**, and that is why he is concerned that the young goat might have given birth already.

ANSWER

רבנא אמר: אפילו תימא רבנן,

Ravina said: You may even say that Rabbi Yishmael holds like **the Rabbis** who generally follow the majority,

EXPLANATION

כי אזלי רבנן בתר רובא — ברובא דלא תלי במעשה, אבל רובא דתלי במעשה — לא.

for **when the Rabbis follow the majority**, it is only with regard to a majority that does **not** depend on an action, such as the physical development of an animal; **but** regarding a majority that **depends on an action**, such as whether a male copulated with this young goat, the Rabbis do **not** follow the majority, and therefore they too would be concerned.

BRAISA

תני רבנן: עז בת שנתי — ודאי לכהן, מיכן ולהלן — ספק.

The Rabbis taught in a braisa: If one purchased from a non-Jew a **goat** that is **within its first year**, and it gave birth, the offspring is **certainly for the kohen** as a firstborn; but if it gave birth **from this point and onward**, after its first year, its status is a **doubt**, because it may have already given birth.

BRAISA

רחל בת שתיים — ודאי לפניה, מיפן ולהלן — ספק.

If it was a **ewe within its second year**, the offspring is **certainly for the kohen**; but **from this point and onward**, it is a **doubt**.

BRAISA

פרה בת שלש — ודאי לפניה, מיפן ולהלן — ספק.

If it was a **cow within its third year**, the offspring is **certainly for the kohen**; but **from this point and onward**, it is a **doubt**.

BRAISA

חמורה — כפרה.

A female **donkey** is subject to the same halacha **as a cow**.

BRAISA

רבי יוסי ברבי יהודה אומר: חמורה בת ארבע שנים.

Rabbi Yosei son of Rabbi Yehuda says: A female **donkey** can give birth even **within its fourth year**, so only then is it a **doubt**.

BRAISA

עד כאן דברי רבי ישמעאל.

Until here are the words of Rabbi Yishmael.

BRAISA

כשנאמרו דברים לפני רבי יהושע, אמר להן: צאו אמרו לו לרבי ישמעאל: טעית!

When these matters were stated before Rabbi Yehoshua by the students, he said to them: Go out and say to Rabbi Yishmael: You have erred!

BRAISA

אילו בולד בלבד בהמה נפטרת — הנה בדבריך,

If it were **only by** giving birth to a live **offspring** that the animal is **exempted** from the law of the firstborn, then the halacha would be **as you said**, that we only worry about a previous birth.

BRAISA

אלא סימן הולד בהמה דקה — טינוף, ובגסה — שליא, ובאשה — שפיר ושליא.

But the Rabbis said that there are other discharges that exempt: the **sign of an offspring** in a **small animal** is a **murky discharge**, which exempts subsequent births; **and in a large animal**, the sign is an **afterbirth**; and in a **woman**, the sign is a **fetal sac** or an **afterbirth**.

BRAISA

וְאֵנִי אֵין אֲנִי אוֹמֵר כֵּן, אֶלָּא: עֹז שְׁטִינְפָה בֶּת שְׁשָׁה — יוֹלֶדֶת בְּתוֹךְ שְׁנָתָהּ, רַחֵל שְׁטִינְפָה בֶּת שְׁנָתָהּ — יוֹלֶדֶת בְּתוֹךְ שְׁתֵּי שָׁנִים.

Rabbi Yehoshua added: And I, I do not say so like the Rabbis, but rather: a goat that expelled a murky discharge at six months of age can still give birth within its first year; and a ewe that expelled a murky discharge within its first year can still give birth within its second year.

BRAISA

אָמַר רַבִּי עֲקִיבָא: אֲנִי לֹא בָאתִי לִיְדֵי מִדָּה זֹ, אֶלָּא: כָּל שִׂידוּעַ שְׁבִיכָרָה — אֵין כָּאֵן לִפְהֵן כָּלוּם, וְכָל שְׁלֹא בִיכָרָה — הֲרִי זֹ לִפְהֵן, סָפֵק — יֵאָכֵל בְּמוּמוֹ לִפְעָלִים.

Rabbi Akiva said: I have not come to this measure of calculating ages. Rather, any animal where it is known that it gave birth first, there is nothing here for the kohen; and any where it is known that it did not give birth first, behold this goes to the kohen; and if it is a doubt, it must be eaten in its blemished state by the owner, and the kohen gets nothing because of the rule that the burden of proof is on the claimant.

QUESTION

בְּמֵאֵי קְמִיפְלָגִי רַבִּי יִשְׁמַעֵאל וְרַבִּי יְהוֹשֻׁעַ...?

The Gemara asks: In what principle do Rabbi Yishmael and Rabbi Yehoshua disagree?

QUESTION

לִימָא בְּטִינוּף פּוּטֵר קְמִיפְלָגִי, רַבִּי יִשְׁמַעֵאל סָבֵר טִינוּף אֵינוֹ פּוּטֵר, וְרַבִּי יְהוֹשֻׁעַ סָבֵר טִינוּף פּוּטֵר?

Shall we say they disagree about whether a murky discharge exempts the animal from the law of the firstborn? That Rabbi Yishmael holds a murky discharge does not exempt, and Rabbi Yehoshua holds a murky discharge exempts?

ANSWER

אִי דְחִינָא דְטִינוּף — דְּכוּלֵּי עֲלָמָא לֹא פְּלִיגִי דְטִינוּף פּוּטֵר,

The Gemara rejects this: If we actually saw that it expelled a murky discharge, everyone agrees that a murky discharge exempts.

EXPLANATION

וְהָכָא בְּחוּשְׁשֵׁין לְטִינוּף קָא מִיפְלָגִי: רַבִּי יִשְׁמַעֵאל סָבֵר: אֵין חוּשְׁשֵׁין לְטִינוּף, וְרַבִּי יְהוֹשֻׁעַ סָבֵר: חוּשְׁשֵׁין לְטִינוּף.

But here, they disagree about whether we are concerned for a murky discharge that might have happened without us seeing it: Rabbi Yishmael holds we are not concerned for a murky discharge, so the offspring born within the year is definitely a firstborn; and Rabbi Yehoshua holds we are concerned for a murky discharge, making it a doubt.

OBJECTION

וְלֹא חִיִּישׁ? וְהָאֵמַר רַבָּא: מְחוּוְרָתָא רַבִּי יִשְׁמַעֵאל כְּרַבִּי מֵאִיר סְבִירָא לִיהּ, דְּחִיִּישׁ לְמִיעוּט!

The Gemara asks: **And is** Rabbi Yishmael **not concerned** for a minority possibility? **But didn't Rava say: It is clear that Rabbi Yishmael holds like Rabbi Meir, who is concerned for the minority!** If so, he should be concerned for a murky discharge too!

RESOLUTION

כי חייש — לחומרא, לקולא — לא חייש.

The Gemara answers: **When he is concerned** for a minority, it is only **for a stringency**, to make the animal a doubt and forbid it to be eaten without a blemish; but **for a leniency**, to exempt the offspring from being given to the kohen, **he is not concerned**.

RESOLUTION

ואיבעית אימא: בין לקולא בין לחומרא חייש,

And if you want, say instead: Whether for a leniency or whether for a stringency, he is concerned for the minority,

EXPLANATION

והכא במטנפת וחוזרת ויולדת בתוך שנתה קמיפלגי,

and here they disagree about whether an animal that expels a murky discharge can return and give birth within its first year.

EXPLANATION

דרבי ישמעאל סבר: מטנפת אינה חוזרת ויולדת בתוך שנתה, והא מדאולייד — ודאי לא טניח.

For **Rabbi Yishmael holds: An animal that expels a murky discharge does not return and give birth within its first year; and therefore, since this one gave birth within its first year, it certainly did not expel a murky discharge beforehand**, so it is definitely a firstborn.

EXPLANATION

ורבי יהושע סבר: מטנפת חוזרת ויולדת בתוך שנתה.

And Rabbi Yehoshua holds: An animal that expels a murky discharge can return and give birth within its first year, so we must be concerned that it did expel a discharge.

BRAISA

ואני איני אומר כן, אלא עז שטינפה בת ששה — יולדת תוך שנתה, רחל שטינפה בת שנתה — יולדת בתוך שתיים.

The Gemara quotes the braisa: **Rabbi Yehoshua said, "And I do not say so, but rather: a goat that expelled a murky discharge at six months can give birth within its first year; a ewe that expelled a murky discharge within its first year can give birth within its second year."**

QUESTION

מאי איכא בין גמריה לסבריה?

The Gemara asks: **What is the difference between his tradition of the Rabbis' view and his own reasoning**, since both agree that such an animal can give birth within the year?

ANSWER

שְׁטִינְפָה בְּסוֹף שָׁשָׁה,

The Gemara answers: The difference is in a case **where it expelled a murky discharge at the very end of six months**,

EXPLANATION

וְאִיכָא בִּינְיָיְהוּ דְזַעֲרִי, דְּאָמַר זַעֲרִי: אֵין טִינוּף פְּחוּת מִשְׁלָשִׁים יוֹם.

and there is a difference between them regarding the ruling of Ze'eiri, as Ze'eiri said: There is no murky discharge that allows the animal to become pregnant again in **less than thirty days**.

EXPLANATION

לְגַמְרִיהָ — אֵית לִיה דְזַעֲרִי, לְסַבְרִיהָ — לִית לִיה דְזַעֲרִי.

According **to his tradition** of the Rabbis, **he holds of Ze'eiri's** rule, so it could not have given birth within the year; but according **to his own reasoning**, **he does not hold of Ze'eiri's** rule.

RESOLUTION

וְאִיפְעִית אִימָא: דְּכוּלִּי עֲלָמָא אֵית לְהוּ דְזַעֲרִי, וְהִכָּא — בְּיֻלְדֵת לְמָקוּטְעִין קָמִיפִלְגִּי;

And if you want, say instead: Everyone holds of Ze'eiri's rule, and here they disagree about whether an animal can give birth to **incomplete** months of pregnancy, which would allow it to give birth within the year even with Ze'eiri's thirty-day delay.

עמוד ב' DAF 20B

EXPLANATION

לְגַמְרִיהָ — לָא אָמְרִינָן יוּלְדֵת לְמָקוּטְעִין.

According **to his tradition** of the opinion of the Rabbis, **we do not say** that an animal **gives birth after incomplete** months of pregnancy, and therefore she must have been pregnant for a full five months, which means she became pregnant within thirty days of the discharge, proving the discharge was not a fetus.

EXPLANATION

לְסַבְרִיהָ — אָמְרִינָן יוּלְדֵת לְמָקוּטְעִין.

But according **to his own reasoning**, **we say** that an animal **gives birth after incomplete** months, so she could have become pregnant after thirty days and had a shorter pregnancy, meaning the discharge was indeed a fetus.

RESOLUTION

וְאִיפְעִית אִימָא: לָא אָמְרִינָן יוּלְדֵת,

And if you wish, say instead that everyone agrees **we do not say** that an animal **gives birth** after incomplete months,

EXPLANATION

וְהִכָּא בְּמַקְצַת הַיּוֹם כְּכוּלּוֹ קָמִיפִלְגִּי.

and here, they disagree with regard to whether we say **part of the day is like an entire day**.

EXPLANATION

לסבריה — אמרינן מקצת היום ככולו,

According to **his own reasoning**, we say **part of the day is like an entire day**, so she could have conceived on the thirtieth day and given birth exactly five months later, just before the year ended.

EXPLANATION

לגמריה — לא אמרינן מקצת היום ככולו.

But according to **his tradition**, we do not say **part of the day is like an entire day**, so the earliest she could give birth is on the first day of the second year.

מישנה MISHNAH

MISHNAH

אמר רבי עקיבא: אני לא באתי לידי מדה זו, אלא כל שידוע כו'.

The Mishnah taught that **Rabbi Akiva** says: I have not arrived at this method of calculation. Rather, in any case where it is **known** that she previously gave birth, the priest has nothing here, etc.

גמרא GEMARA

QUESTION

מאי איכא בין רבי עקיבא לרבי יהושע?

The Gemara asks: **What practical difference is there between** the opinion of **Rabbi Akiva** and the opinion of **Rabbi Yehoshua**?

ANSWER

אמר רבי חנינא מסורא: חלב פוטר איכא ביניהו,

Rabbi Chanina of Sura says: The case of whether the discharge of **milk exempts** the next offspring from the law of the firstborn **is** the practical difference **between them**.

EXPLANATION

רבי עקיבא סבר: חלב פוטר, הלך אחר רוב בהמות, ורוב בהמות אין חולבות אלא אם כן יולדות,

Rabbi Akiva holds: The discharge of **milk exempts** the next offspring, because we say **follow the majority of animals**, and the majority of animals do not produce milk unless they have given birth.

EXPLANATION

רבי יהושע סבר: הא איכא מיעוטא דחולבות אף על פי שאין יולדות.

And **Rabbi Yehoshua** holds: But there is a minority of animals that produce milk even though they have not given birth, so we must worry about this minority, making the next offspring a doubtful firstborn.

QUESTION

ומי חייש רבי יהושע למיעוט?

The Gemara asks: **And does Rabbi Yehoshua really worry about a minority?** But we have a rule that he does not!

OBJECTION

והתנן: היתה לה חמות — אינה חוששת, יצאה מליאה — חוששת. רבי יהושע אומר: אינה חוששת.

But didn't we learn in a Mishnah: If a childless widow's **mother-in-law went overseas, she does not need to worry** that she gave birth to a son who would require her to perform yibum. But if the mother-in-law **left pregnant, she must worry**. Yet **Rabbi Yehoshua says: She does not need to worry** even then.

EXPLANATION

ואמרין: מאי טעמא דרבי יהושע?

And we said in explaining that Mishnah: **What is the reason of Rabbi Yehoshua?**

EXPLANATION

קסבר: רוב מעוברות יולדות, ומיעוט מפילות, וכל היוולדות — מחצה זכרים ומחצה נקבות.

He holds: **The majority of pregnant women give birth to viable children, and a minority miscarry; and of all those who give birth, half bear males and half bear females.**

EXPLANATION

סמוך מיעוטא דמפילות למחצה דנקבות, והווי להו זכרים מיעוטא, ולמיעוטא לא חיישין!

Add the minority of those who miscarry to the half who give birth to females, and the viable males become a minority of the total possibilities, and we do not worry about a minority! This proves Rabbi Yehoshua does not worry about a minority.

RESOLUTION

אלא איפוך, והתנא: חלב פוטר, דברי רבי יהושע. רבי עקיבא אומר: חלב אינו פוטר.

Rather, reverse the opinions of the Tanna'im in our sugya, **and indeed it was taught** in a beraisa: The discharge of **milk exempts** the next offspring from being a firstborn, which is **the statement of Rabbi Yehoshua; Rabbi Akiva says: Milk does not exempt it.**

BRAISA

תנו רבנן: גדייה שילדה שלש בנות, וכל בנותיה ילדו שלש שלש — כולן נכנסות לדיר להתעשר.

The Rabbis taught in a beraisa: In the case of a **kid that gave birth to three female kids, and all her daughters each gave birth to three female kids each, all of them enter the pen to be tithed**, since there are now thirteen animals born in the same year.

STATEMENT

אמר רבי שמעון: אני ראיתי שעשרה בתוך שנתה.

Rabbi Shimon said: I saw a single kid that yielded enough offspring to be tithed within its first year.

QUESTION

לָמָּה לִּי לְמִיתָנִי שְׁלֹשׁ שְׁלֹשׁ? תוֹלִיד חֵד מִינֵיָּהּוּ תִּלָּת, וְאֵינָהּ תִּרְתִּי תִּרְתִּי!

The Gemara asks: **Why do I need** the beraisa **to teach** that they each gave birth to **three** offspring **each**? **Let one of them give birth to three, and the other two** give birth to **two each**, which would make ten goats in total!

ANSWER

אֵינֶדִי דְאִיכָא חֲדָא דְלֹא סָגִיא בְּלֹא שְׁלֹשׁ, תִּנָּא כּוּלְהוּ דִּילָדוּ שְׁלֹשׁ שְׁלֹשׁ.

The Gemara answers: **Since there is one** goat **where it is not enough** without her giving birth to **three** to reach the number ten, the Tanna **taught** for consistency that **all of them gave birth to three each**.

QUESTION

וְלָמָּה לִּי לְמִיתָנִי שְׁלֹשׁ כָּלָל? לִילָדוּ כּוּלְהוּ תִּרְתִּי, וְתִיָּדָר אִיהִי וְתוֹלִיד בְּהִדְיָהּ!

The Gemara asks: **But why do I need** the beraisa **to teach** that any of them gave birth to **three** at all? **Let all of them give birth to two, and let her**, the mother, **go back and give birth again along with them** in the same year!

SUMMARY

The Gemara analyzes the underlying mechanism of the machlokes between Rabbi Yishmael and Rabbi Yehoshua. We explore whether they argue about whether a murky discharge exempts an animal, or if they agree it exempts but argue whether we are choshesh that a murky discharge occurred unseen. The Gemara refines this by explaining that Rabbi Yishmael only worries about a minority possibility to be machmir, not to be mekel and exempt the animal from the kohen. Alternatively, the Gemara suggests they argue over whether an animal that expels a murky discharge can actually turn around and give birth again within that same year. This leads into a discussion of Ze'eiri's rule that an animal cannot become pregnant again within thirty days of a murky discharge, and whether we say an animal can give birth to incomplete months of pregnancy.

In our sugya, the Gemara is medayek a beautiful yesod about how we look at the world. We see a machlokes between Rabbi Yishmael and Rabbi Yehoshua about whether we are choshish for a "tinuf", a murky discharge that we never actually saw, but which might have happened in secret and exempted the animal from being a firstborn. Rabbi Yehoshua is choshish for this hidden reality, teaching us that just because we didn't witness something doesn't mean it didn't happen.

Lichoira, we often live our lives only believing what is right in front of our eyes. If we don't see someone's pain, we assume they are perfectly fine. If we don't see the immediate fruits of our avodas Hashem, our tefillos, or our learning, we think nothing is happening. But the Torah is telling us: there is a whole world of unseen reality. Just like the "tinuf" that happened behind closed doors, there are hidden movements in the neshama, silent struggles in the hearts of our family members, and quiet yeshuos that Hashem is preparing for us behind the scenes.

We must train ourselves to be "choshish" for the unseen. When a child or a friend acts out, don't just judge the action you see; be choshish for the hidden pain or pressure they might be experiencing. When you daven and feel like nothing is changing, remember that every single tefillah creates a hidden impact in the upper worlds, even if the yeshua hasn't physically birthed yet.

Today, when someone around you acts a bit off or impatient, do not judge them based only on what is visible. Stop and tell yourself: "There is a hidden story here that I cannot see," and treat them with extra gentleness and dan l'kaf zechus.

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 מִסְּרוּהָ לְאַנְשֵׁי כְּנֶסֶת הַגְּדוּלָּה. הֵם אָמְרוּ שְׁלֹשָׁה
three said They the Great the Assembly to the Men of transmitted it and the prophets to the prophets
דְּבָרִים, יְהוּי מִתּוֹנִים בְּדִין, וְהָעֲמִידוֹ תְּלִמִּידִים הֲרִיבָהּ, 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 שֶׁעָלֵיהֶם 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.

עבודת השם מאהבה ומורא שמים

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

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

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

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

עֲלֵיכֶם:

upon you

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

קבלת התורה וכבוד חכמים

Mishna 4 · The Transmission of Torah and Honoring the Sages

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

מִתְאַבֵּק בַּעֲפָר רַגְלֵיהֶם, וְהָיָה שׁוֹתָה 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.

הכנסת אורחים ומעוט שיחה עם האשה

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

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 לה רב וקנה לה חבר

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

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

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

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

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

לכף זכות:

merit to the scale of

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

משנה ז

הרחקה משכן רע ומרשע

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

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

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

ואל תתיאש מן הפרענות:

retribution of despair and do not

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

משנה ח

הנהגת הדין עם בעלי הדין

Mishna 8 · The Conduct of a Judge Toward Litigants

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

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

אל תעש עצמך כעורכי הדין. וכשיהיו בעלי 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, הִיָּי מִתְּלָמִידָיו שֶׁל אַהֲרֹן, אוֹהֵב
loving Aharon of from the disciples be says Hillel from them received and Shammai Hillel
שְׁלוֹם וְרוֹדֵף שְׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמִקְרָבָן לְתוֹרָה:
to the Torah and drawing them the creations — loving peace and pursuing peace
close

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

משנה יג

הסכנה בגאווה ובכטול תורה

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

הוּא הָיָה אוֹמֵר, נָגִיד שָׁמָא, אֲבִיד שְׁמָה. וְדָלָא מוֹסִיף, יָסַף.
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, מֶה אֲנִי.

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, אִימָתִי:

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

שַׁמַּאי אומר, עשה תורתך קבוע. אֹמֵר מְעַט וְעֹשֶׂה הַרְבֵּה, וְהוֹי מְקַבֵּל אֶת

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

כָּל הָאָדָם בְּסִכּוֹר פָּנִים יְפוֹת:

face expression of with a cheerful person every

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

מִשְׁנָה טז

עשה לך רב והרחקה מן הספק

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

רַבִּן גַּמְלִיאֵל הִזָּה אומר, עשה לך רב, וְהִסְתַּלַּק מִן הַסֵּפֶק, וְאֵל

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

תְּרַבֶּה לְעֵשֶׂר אֲמָדוֹת:

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

שִׁמְעוֹן בֶּנוֹ אומר, כָּל יָמֵי גְדֻלָּתִי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לְגוֹף טוֹב

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

אֶלָּא שְׁתִּיקָה. וְלֹא הַמְדָּרֶשׁ הוּא הָעֵקֶר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמְרַבֶּה

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

דְּבָרִים, מְבִיא חַטָּא:

sin brings words

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

מִשְׁנָה יח

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

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

בְּשַׁעְרֵיכֶם:

in your gates

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

CHAPTER SUMMARY

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

לְמַעַשָּׂה WHAT TO TAKE HOME

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

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

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

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

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי 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 מָצָא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֶנִּי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הָבִין בְּמִתְּג וְרָסוּן עֲדִיו לְבָלוֹם 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 אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוּר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

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 צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא 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 צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְיָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים 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.'

אור החיים הקדוש • בראשית • חמישי

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This edition has no Ohr HaChaim commentary on this aliyah.

פסוק יט

Genesis 4:19

וַיִּקַּח-לוֹ לָמֶךְ שְׁתֵּי נָשִׁים הָאֶחָת עָדָה וְשֵׁם הַשֵּׁנִית צִלָּה:

And Lamech took unto him two wives; the name of one was Adah, and the name of the other Zillah.

No Ohr HaChaim comment on this pasuk in this edition.

פסוק כ

Genesis 4:20

וַיֵּלֶד עָדָה אֶת-יָבֵל הוּא הָיָה אֲבִי יֹשְׁבֵי אֹהֶל וּמִקְנָה:

And Adah bore Jabal; he was the father of such as dwell in tents and have cattle.

No Ohr HaChaim comment on this pasuk in this edition.

פסוק כא

Genesis 4:21

וְשֵׁם אָחִיו יוֹבֵל הוּא הָיָה אֲבִי כָל-תֹּפֵשׁ כִּנּוֹר וְעוּגָב:

And his brother's name was Jubal; he was the father of all such as handle the harp and pipe.

No Ohr HaChaim comment on this pasuk in this edition.

וְצִלָּה גַם־הִוא יָלְדָה אֶת־תּוֹבֵל לְקִין לְטֵשׁ כָּל־חֵרֶשׁ נְחָשֶׁת וּבְרִיָּל
וְאֵתוֹת תּוֹבֵל־קִין נַעֲמָה:

*And Zillab, she also bore Tubal-cain, the forger of every cutting instrument of brass and iron; and the sister of
Tubal-cain was Naamah.*

No Ohr HaChaim comment on this pasuk in this edition.

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