חוּמָּשׁ עִם רַשִׁ"י · בראשית · שִׁשִּׁי

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

BERESHIT · 6TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we first encounter the dramatic plea of Lamech to his wives, Adah and Zillah, as he addresses the tragic killings of Cain and a young lad, and the reckoning of generations that must follow. Following this, the Torah describes how Adam and Chavah are comforted with the birth of Sheis, who is born in the likeness and image of Adam, establishing a new lineage of shemira and avodas Hashem after the tragic loss of Hevel.

We then begin the historical record of the generations of Adam, tracing the long lifespans of the early fathers of the world. The Torah details the years of Sheis, Enosh, Kenan, Mahalalel, Yered, and Chanoch, showing how the world was populated and how the early generations lived for hundreds of years in the early era of creation.

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

פָּסוּק א

Pasuk 1

וַיֹּאמֶר לֶמֶךְ לְנָשָׁיו עָדָה וְצִלָּה שְׁמַעַן קוֹלִי נְשֵׁי לֶמֶךְ הַאְזֵנָּה אִמְרָתִי כִּי
And he said Lamech to his wives Adah and Zillah hear my voice wives of Lamech give ear to my speech for

אִישׁ הָרַגְתִּי לְפִצְעִי וְיֶלֶד לְחַבֻּרָתִי׃
a man I have slain my wound by and a child my bruise by

רַשִׁ"י

שמען קולי. שֶׁהָיוּ פּוֹרְשׁוֹת מִמֶּנּוּ מִתַּשְׁמִישׁ, לְפִי שֶׁהָרַג אֶת קַיִן וְאֶת תּוּבַל
hear my voice. for they were separating from him from marital relations because that he killed Kayin — and Tuval

קַיִן בְּנוֹ, שֶׁהָיָה לֶמֶךְ סוּמָא וְתוּבַל קַיִן מוֹשְׁכוֹ, וְרָאָה אֶת קַיִן וְנִדְמָה לוֹ
his son Kayin for was Lemech blind and Tuval Kayin was leading him and he saw Kayin — and he appeared to him

כְּחַיָּה וְאָמַר לְאָבִיו לְמָשְׁךְ בַּקֶּשֶׁת וַהֲרָגוֹ, וְכֵינָן שֶׁיָּדַע שֶׁהוּא קַיִן זְקֵנוֹ
like an animal and he said to his father to draw the bow that he knew that he Kayin his grandfather

הִכָּה כַּף אֶל כַּף וְסָפַק אֶת בְּנוֹ בֵּינֵיהֶם וַהֲרָגוֹ, וְהָיוּ נָשָׁיו פּוֹרְשׁוֹת מִמֶּנּוּ
he struck palm against palm and clapped — his son between them and killed him and were his wives separating from him

וְהוּא מְפַיְּסָן׃
and he appeased them

רַשִׁ"י

שמען קולי. לְהִשָּׁמַע לִי לְתַשְׁמִישׁ, וְכִי אִישׁ אֲשֶׁר הָרַגְתִּי לְפִצְעִי הוּא נֶהֱרַג, וְכִי
hear my voice. for intimacy me to obey my voice hear and did was slain he by my wounding I slew whom a man and is it

אֲנִי פְּצַעְתִּיו מֵזִיד שֶׁיִּהְיֶה הַפֶּצַע קָרוּי עַל שְׁמִי? וְיֶלֶד אֲשֶׁר הָרַגְתִּי, לְחַבֻּרָתִי
I wound him intentionally that should be the wound called by my name and a child whom I slew by my blow

נֶהֱרַג? כְּלוֹמַר, עַל יְדֵי חַבָּרְתִּי? בִּתְמִיהָ, וַהֲלֹא שׁוֹגֵג אֲנִי וְלֹא מֵזִיד, לֹא
not intentional and not am I unintentional and behold as a question my blow means of by meaning to say was slain

זֶהוּ פִּצְעִי וְלֹא זֶהוּ חַבָּרְתִּי:
my blow this is and not my wound this is

רַשִׁ"י

פצע. מַכַּת חֶרֶב אוֹ חֵץ מקא"דורה בְּלַעַז:
in foreign tongue macheure an arrow or a sword a blow of wound

פָּסוּק ב

Pasuk 2

כִּי שִׁבְעָתַיִם יֻקַּם קָיִן וְלֶמֶךְ שִׁבְעִים וְשִׁבְעָה:
and sevenfold seventy and Lamech Cain will be avenged sevenfold if

רַשִׁ"י

כי שבעתים יקם קין. קַיִן שֶׁהָרַג מֵזִיד נִתְלָה לוֹ עַד שִׁבְעָה דוֹרוֹת,
generations seven until for him it was suspended intentionally who killed Cain Cain shall be avenged sevenfold If

אֲנִי שֶׁהָרַגְתִּי שׁוֹגֵג לֹא כָּל שֶׁכֵּן שֶׁיִּתָּלֶה לִי שִׁבְעִיּוֹת הַרְבֵּה:
many seven generations for me that it should suspend the more so all not inadvertently who killed I

רַשִׁ"י

שבעים ושבעה. לְשׁוֹן רִבּוּי שִׁבְעִיּוֹת אָחַז לוֹ, כָּךְ דָּרַשׁ רַבִּי תַּנְחוּמָא.
Tanchuma Rabbi expounded so for himself he took sevens multiplicity of a term of and seven Seventy

וּמִדְרַשׁ בְּרֵאשִׁית רַבָּה לֹא הָרַג לֶמֶךְ כְּלוּם, וְנָשָׁיו פּוֹרְשׁוֹת מִמֶּנּוּ מִשֶּׁקִּיְּמוּ
since they fulfilled from him were separating and his wives anything Lamech kill did not Rabbah Bereishis And the Midrash

פְּרָיָה וְרִבְיָה, לְפִי שֶׁנִּגְזְרָה גְּזֵרָה לְכַלּוֹת זַרְעוֹ שֶׁל קַיִן לְאַחַר שִׁבְעָה
seven after Kayin of the offspring to destroy a decree that was decreed because and multiplication fruitfulness

דוֹרוֹת, אָמְרוּ מָה אָנוּ יוֹלְדוֹת לַבֶּהָלָה? לְמָחָר הַמַּבּוּל בָּא וְשׁוֹטֵף אֶת הַכֹּל
generations they said why should we give birth for terror tomorrow the Flood comes and sweeps away everything —

וְהוּא אוֹמֵר לָהֶן וְכִי אִישׁ הָרַגְתִּי לִפְצָעִי? וְכִי אֲנִי הָרַגְתִּי אֶת הֶבֶל, שֶׁהָיָה אִישׁ
a man who was Hevel — kill I and did for my wounding I kill a man Did indeed to them says And he

בְּקוֹמָה וְיֶלֶד בַּשָּׁנִים, שֶׁיִּהְיֶה זַרְעִי כָּלֶה בְּאוֹתוֹ עָוֹן? וּמַה קַיִן שֶׁהָרַג נִתְלָה
was suspended who killed Kayin And if sin for that destroyed my offspring that should be in years and a child in stature

לוֹ שִׁבְעָה דוֹרוֹת, אֲנִי שֶׁלֹּא הָרַגְתִּי, לֹא כָּ"שׁ שֶׁיִּתָּלוּ לִי שִׁבְעִיּוֹת
sevens for me that should be suspended all the more so is it not kill who did not I generations seven for him

הַרְבֵּה? וְזֶהוּ קַל וָחֹמֶר שֶׁל שְׁטוּת, אִם כֵּן אֵין הַקָּבָ"ה גּוֹבֶה אֶת חוֹבוֹ וּמְקַיֵּם
and fulfill His debt — collect the Holy One does not so if foolishness of a fortiori an argument And this is many

אֶת דְּבָרוֹ:
His word —

פָּסוּק ג

Pasuk 3

וַיֵּדַע אָדָם עוֹד אֶת אִשְׁתּוֹ וַתֵּלֶד בֵּן וַתִּקְרָא אֶת שְׁמוֹ שֵׁת כִּי שָׁת
provided for Shes his name — and she called a son and she bore his wife — again Adam And knew

לִי אֱלֹהִים זֶרַע אַחֵר תַּחַת הֶבֶל כִּי הָרָגוֹ קָיִן׃

Kayin killed him for Hevel in place of another offspring God for me

רַשִׁ״י

וידע אדם וגו'. בָּא לוֹ לֶמֶךְ אֵצֶל אָדָם הָרִאשׁוֹן וְקִבֵּל עַל נָשָׁיו, אָמַר לָהֶם:

to them He said his wives about and complained the First Adam to Lamech · came etc. Adam And knew

וְכִי עֲלֵיכֶם לְדַקְדֵּק עַל גְּזֵרָתוֹ שֶׁל מָקוֹם? אַתֶּם עֲשׂוּ מִצְוָתְכֶם וְהוּא

and He your mitzvah do you the Omnipresent of the decree concerning to be overparticular upon you Is it indeed

יַעֲשֶׂה אֶת שֶׁלּוֹ. אָמְרוּ לוֹ: קְשֹׁט עַצְמְךָ תְּחִלָּה, וַהֲלֹא פָּרַשְׁתָּ מֵאִשְׁתְּךָ זֶה מֵאָה

one hundred this from your wife you separated for behold first yourself correct to him They said His — will do

וּשְׁלֹשִׁים שָׁנָה מְשֻׁנְקְנָסָה מִיתָה עַל יָדְךָ: מִיָּד וַיֵּדַע אָדָם וְגוֹמֵר. וּמַהוּ עוֹד,

yet And what is etc. Adam and knew Immediately your hand through death since was decreed years and thirty

לְלַמֵּד שֶׁנּוֹסְפָה לוֹ תַּאֲוָה עַל תַּאֲוָתוֹ בראשית רבה :

Rabbah Bereishis his desire upon desire to him that was added to teach

פָּסוּק ד

Pasuk 4

וּלְשֵׁת גַּם הוּא יֻלַּד בֵּן וַיִּקְרָא אֶת שְׁמוֹ אֱנוֹשׁ אָז הוּחַל לִקְרֹא

to call it was begun then Enosh his name — and he called a son was born he also And to Sheis

בְּשֵׁם יְהוָה׃

Hashem by the name of

רַשִׁ״י

אז הוחל. לְשׁוֹן חֻלִּין, לִקְרֹא אֶת שְׁמוֹת הָאָדָם וְאֶת שְׁמוֹת הָעֲצַבִּים בְּשֵׁמוֹ

by the name the idols the names of and — man the names of — to call profanity an expression of it was begun Then

שֶׁל הַקָּבָ״ה לַעֲשׂוֹתָן עַ״ז וְלִקְרוֹתָן אֱלֹהוּת:

of the Holy One blessed be He to make them idolatry and to call them deity

פָּסוּק ה

Pasuk 5

זֶה סֵפֶר תּוֹלְדֹת אָדָם בְּיוֹם בְּרֹא אֱלֹהִים אָדָם בִּדְמוּת

in the likeness of man God the creation of on the day of Adam the generations of is the book of This

אֱלֹהִים עָשָׂה אֹתוֹ׃

him He made God

רַשִׁ״י

זה ספר תולדות אדם. זוֹ הִיא סְפִירַת תּוֹלְדוֹת אָדָם, וּמִדְרָשֵׁי

and Midrashic explanations of Adam the generations of the enumeration of is this Adam the generations of the book of This is

אַגָּדָה יֵשׁ רַבִּים:

many there are Aggadah

רַשִׁ"י

ביום ברא וגו'. מַגִּיד שֶׁבַּיּוֹם שֶׁנִּבְרָא הוֹלִיד:

On the day | He created | etc. | This teaches | that on the day | that he was created | he begot

פָּסוּק ו

Pasuk 6

זָכָר וּנְקֵבָה בְּרָאָם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת שְׁמָם אָדָם בְּיוֹם

Male | and female | He created them | and He blessed | them | and He called | — | their name | Man | on the day of

הִבָּרְאָם:

their being created

פָּסוּק ז

Pasuk 7

וַיְחִי אָדָם שְׁלֹשִׁים וּמְאַת שָׁנָה וַיּוֹלֶד בִּדְמוּתוֹ כְּצַלְמוֹ וַיִּקְרָא אֶת

And lived | Adam | thirty | and a hundred | years | and he begot | in his likeness | after his image | and he called | —

שְׁמוֹ שֵׁת:

his name | Seth

רַשִׁ"י

שלשים ומאת שנה. עַד כָּאן פָּרַשׁ מִן הָאִשָּׁה בראשית רבה :

thirty | and one hundred | years | until | here | he separated | from | the wife | Bereishis | Rabbah

פָּסוּק ח

Pasuk 8

וַיִּהְיוּ יְמֵי אָדָם אַחֲרֵי הוֹלִידוֹ אֶת שֵׁת שְׁמֹנֶה מֵאֹת שָׁנָה וַיּוֹלֶד בָּנִים

And were | the days of | Adam | after | his begetting | — | Sheth | eight | hundred | years | and he begot | sons

וּבָנוֹת:

and daughters

פָּסוּק ט

Pasuk 9

וַיִּהְיוּ כָּל יְמֵי אָדָם אֲשֶׁר חַי תְּשַׁע מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמֹת:

And were | all | the days of | Adam | that | he lived | nine | hundred | years | and thirty | years | and he died

פָּסוּק י

Pasuk 10

וַיְחִי שֵׁת חָמֵשׁ שָׁנִים וּמְאַת שָׁנָה וַיּוֹלֶד אֶת אֱנוֹשׁ:

And lived | Shes | five | years | and one hundred | years | and he begot | — | Enosh

פָּסוּק יא

Pasuk 11

וַיְחִי שֵׁת אַחֲרֵי הוֹלִידוֹ אֶת אֱנוֹשׁ שֶׁבַע שָׁנִים וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד

And lived Sheth after his begetting — Enosh seven years and eight hundred years and he begot

בָּנִים וּבָנוֹת׃

sons and daughters

פָּסוּק יב

Pasuk 12

וַיִּהְיוּ כָּל יְמֵי שֵׁת שְׁתֵּים עֶשְׂרֵה שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמֹת׃

And were all the days of Sheth two ten years and nine hundred years and he died

פָּסוּק יג

Pasuk 13

וַיְחִי אֱנוֹשׁ תִּשְׁעִים שָׁנָה וַיּוֹלֶד אֶת קֵינָן׃

And lived Enosh ninety years and he begot — Kenan

פָּסוּק יד

Pasuk 14

וַיְחִי אֱנוֹשׁ אַחֲרֵי הוֹלִידוֹ אֶת קֵינָן חֲמֵשׁ עֶשְׂרֵה שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה

And lived Enosh after his begetting — Kenan five ten years and eight hundred years

וַיּוֹלֶד בָּנִים וּבָנוֹת׃

and he begot sons and daughters

פָּסוּק טו

Pasuk 15

וַיִּהְיוּ כָּל יְמֵי אֱנוֹשׁ חָמֵשׁ שָׁנִים וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמֹת׃

And were all the days of Enosh five years and nine hundred years and he died

פָּסוּק טז

Pasuk 16

וַיְחִי קֵינָן שִׁבְעִים שָׁנָה וַיּוֹלֶד אֶת מַהֲלַלְאֵל׃

And lived Keinan seventy years and he begot — Mahalalel

פָּסוּק יז

Pasuk 17

וַיְחִי קֵינָן אַחֲרֵי הוֹלִידוֹ אֶת מַהֲלַלְאֵל אַרְבָּעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה

And lived Keinan after his begetting — Mahalalel forty years and eight hundred years

וַיּוֹלֶד בָּנִים וּבָנוֹת׃

and he begot sons and daughters

פָּסוּק יח

Pasuk 18

וַיִּהְיוּ כָּל יְמֵי קֵינָן עֶשֶׂר שָׁנִים וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמֹת׃

And were all the days of Kenan ten years and nine hundred years and he died

פָּסוּק יט

Pasuk 19

וַיְחִי מַהֲלַלְאֵל חָמֵשׁ שָׁנִים וְשִׁשִּׁים שָׁנָה וַיּוֹלֶד אֶת יָרֶד׃

And lived Mahalalel five years and sixty years and he begot — Yared

פָּסוּק כ

Pasuk 20

וַיְחִי מַהֲלַלְאֵל אַחֲרֵי הוֹלִידוֹ אֶת יֶרֶד שְׁלֹשִׁים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה

And lived Mahalalel after his begetting — Yered thirty years and eight hundred years

וַיּוֹלֶד בָּנִים וּבָנוֹת׃

and he begot sons and daughters

פָּסוּק כא

Pasuk 21

וַיִּהְיוּ כָּל יְמֵי מַהֲלַלְאֵל חָמֵשׁ וְתִשְׁעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיָּמֹת׃

And were all the days of Mahalalel five and ninety years and eight hundred years and he died

פָּסוּק כב

Pasuk 22

וַיְחִי יֶרֶד שְׁתַּיִם וְשִׁשִּׁים שָׁנָה וּמְאַת שָׁנָה וַיּוֹלֶד אֶת חֲנוֹךְ׃

And lived Yered two and sixty years and one hundred years and he begot — Chanoch

פָּסוּק כג

Pasuk 23

וַיְחִי יֶרֶד אַחֲרֵי הוֹלִידוֹ אֶת חֲנוֹךְ שְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים

And lived Yered after his begetting — Chanoch eight hundred years and he begot sons

וּבָנוֹת׃

and daughters

פָּסוּק כד

Pasuk 24

וַיִּהְיוּ כָּל יְמֵי יֶרֶד שְׁתַּיִם וְשִׁשִּׁים שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמֹת׃

And were all the days of Yered two and sixty years and nine hundred years and he died

פָּסוּק כה

Pasuk 25

וַיְחִי חֲנוֹךְ חָמֵשׁ וְשִׁשִּׁים שָׁנָה וַיּוֹלֶד אֶת מְתוּשָׁלַח׃

And lived Chanoch five and sixty years and he begot — Metushelach

פָּסוּק כּוֹ

Pasuk 26

וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת הָאֱלֹהִים אַחֲרֵי הוֹלִידוֹ אֶת מְתוּשֶׁלַח שְׁלֹשׁ מֵאוֹת שָׁנָה

And walked Enoch with God after his begetting — Methuselah three hundred years

וַיּוֹלֶד בָּנִים וּבָנוֹת׃

and he begot sons and daughters

פָּסוּק כז

Pasuk 27

וַיְהִי כָּל יְמֵי חֲנוֹךְ חָמֵשׁ וְשִׁשִּׁים שָׁנָה וּשְׁלֹשׁ מֵאוֹת שָׁנָה׃

And was all the days of Chanoch five and sixty years and three hundred years

פָּסוּק כח

Pasuk 28

וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת הָאֱלֹהִים וְאֵינֶנּוּ כִּי לָקַח אֹתוֹ אֱלֹהִים׃

And walked Chanoch with the God and he was not for took him God

רַשִׁ״י

ויתהלך חנוך. צַדִּיק הָיָה וְקַל בְּדַעְתּוֹ לָשׁוּב לְהַרְשִׁיעַ, לְפִיכָךְ מִהֵר הַקָּבָ"ה

And walked Chanoch righteous he was and easy in his mind to return to become wicked therefore hastened the Holy One

וְסִלְקוֹ וֶהֱמִיתוֹ קֹדֶם זְמַנּוֹ, וְזֶהוּ שֶׁשִּׁנָּה הַכָּתוּב בְּמִיתָתוֹ לִכְתֹּב וְאֵינֶנּוּ

and removed him and caused him to die before his time and this is that changed the Scripture in his death to write and he was not

בָּעוֹלָם – לְמַלְאוֹת שְׁנוֹתָיו בראשית רבה :

in the world to complete his years Bereishis Rabbah

רַשִׁ״י

כי לקח אותו. לִפְנֵי זְמַנּוֹ, כְּמוֹ הִנְנִי לֹקֵחַ מִמְּךָ אֶת מַחְמַד עֵינֶיךָ יחזקאל כ"ד :

For took him before his time like behold I am taking from you the desire of — your eyes Yechezkel 24

CHAPTER SUMMARY

The aliyah begins with Lamech's defense to his wives regarding his killings and the divine protection promised to Cain's line, followed by the birth of Sheis to Adam and Chavah, and the birth of Enosh, during whose time people began to call upon the name of Hashem. The Torah then lists the genealogy from Adam through Chanoch, detailing the exact years each lived, the children they begot, and their eventual deaths, highlighting Chanoch who walked with Elokim and was taken by Him before his time.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah tells us that after the terrible tragedy of Hevel being killed and the world falling into chaos, "Adam knew his wife again, and she bore a son and named him Seth, meaning, 'Hashem has provided me with another offspring in place of Hevel.'" Think about the sheer brokenness Adam and Chava were experiencing. They had lost both of their sons in one day, one murdered, the other a wandering exile. Lichoira, they could have easily given up on the future of the world. Yet, they chose to rebuild, to start over, and to bring new life into a dark world.

This is the ultimate yesod of Jewish survival and our personal avodah. When things go wrong, when we experience a painful setback, a loss, or a spiritual fall, the yetzer hara wants us to stay down. He whispers that there is no point in trying again because the past is ruined. But the Torah is teaching us that the only way forward is to do what Adam HaRishon did: you pick up the pieces, you put your trust in Hashem, and you start building again from scratch.

Today, if you find yourself dwelling on a past failure, a missed opportunity, or a spiritual slip-up, do not let it paralyze you. Take a deep breath, realize that Hashem gives us the strength to begin anew at any moment, and take one small, positive step forward to rebuild your day.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף כ״א

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📖 THE SUGYA

We begin the daf by continuing our deep dive into the fascinating shakla v'tarya regarding Rabbi Shimon's shitta that a single kid can yield enough offspring to be subject to ma'aser behemah within its very first year of life. The Gemara explores several brilliant terutzim to explain the exact point of dispute between Rabbi Shimon and the Rabbis, analyzing whether a murky discharge delays pregnancy, whether an animal can give birth after incomplete months of gestation, and whether we say "part of the day is like the whole of it" in this context.

Additionally, the Gemara transitions into a beautiful lomdishe discussion regarding whether an animal that is "מחוסר זמן"—meaning it is under eight days old and not yet fit for the Mizbe'ach—can still enter the pen to be tithed. We also begin a new sugya defining the exact nature of a "murky discharge" that exempts a mother animal from the law of the firstborn, bringing down the practical definitions of Rava and Shmuel.

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

עמוד א׳ DAF 21A

QUESTION

לֵימָא קָסָבַר: מְטַנֶּפֶת אֵינָהּ חוֹזֶרֶת וְיוֹלֶדֶת בְּתוֹךְ שְׁנָתָהּ.

Shall we say that the Tanna of our baraisa **holds** that **an animal that expels a murky discharge**, which is a sign of a miscarriage, **does not return and give birth** again **within its** first **year**? This would mean that even a miscarriage prevents pregnancy for the rest of the year, which is why the first Tanna does not allow for ten offspring in the first year.

ANSWER

אִם תֵּימְצֵי לוֹמַר: מְטַנֶּפֶת חוֹזֶרֶת וְיוֹלֶדֶת בְּתוֹךְ שְׁנָתָהּ — יוֹלֶדֶת וַדַּאי אֵינָהּ חוֹזֶרֶת וְיוֹלֶדֶת בְּתוֹךְ שְׁנָתָהּ.

The Gemara rejects this: No, **if you want to say** that **an animal that expels a murky discharge** indeed **returns and gives birth within its year**, because a miscarriage does not delay her so long, yet **an animal that gives birth to a definite** live offspring **certainly does not return and give birth within its year**. Since the mother goat in our case actually gave birth to the second generation, she cannot give birth again so quickly, and that is why the first Tanna holds it is impossible.

מִשְׁנָה MISHNAH

MISHNAH

אָמַר רַבִּי שִׁמְעוֹן: אֲנִי רָאִיתִי גְּדָיָיה כּוּ׳.

The Gemara quotes the next part of the baraisa: **Rabbi Shimon said: I saw a single kid** that yielded enough offspring to be subject to the tithe within its first year of life, **etc.**, whereas the first Tanna did not add the words "within its first year."

גְּמָרָא GEMARA

QUESTION

מַאי אִיכָּא בֵּין תַּנָּא קַמָּא לְרַבִּי שִׁמְעוֹן?

The Gemara asks: **What** practical difference **is there between** the view of **the first Tanna and** that of **Rabbi Shimon**? Since both agree that a kid can produce ten offspring in its first year if we count the mother's births, what is the exact case of their dispute?

ANSWER

אִיכָּא בֵּינַיְיהוּ דְּזֵעֵירִי. תַּנָּא קַמָּא אִית לֵיהּ דְּזֵעֵירִי, וְרַבִּי שִׁמְעוֹן לֵית לֵיהּ דְּזֵעֵירִי.

The Gemara answers: **There is** a difference **between them** regarding the ruling **of Ze'eiri**, who said that a murky discharge prevents pregnancy for thirty days. **The first Tanna holds of** the ruling **of Ze'eiri**, and therefore the second-generation goats, having discharged on the first day of their seventh month, cannot conceive until the eighth month, making birth in the first year impossible; **and Rabbi Shimon does not hold of** the ruling **of Ze'eiri**, so they can conceive immediately in the seventh month and give birth in the twelfth month.

ANSWER

וְאִיבָּעֵית אֵימָא: דְּכוּלֵי עָלְמָא אִית לְהוּ דְּזֵעֵירִי, וְהָכָא בְּיוֹלֶדֶת לִמְקוּטָּעִין קָא מִיפַּלְגִי. לְתַנָּא קַמָּא אֵינָהּ יוֹלֶדֶת לִמְקוּטָּעִין, לְרַבִּי שִׁמְעוֹן יוֹלֶדֶת.

And if you want, say instead: **Everyone holds of** the ruling **of Ze'eiri**, **and here they disagree about** whether an animal **gives birth after incomplete months** of pregnancy. **According to the first Tanna**, an animal **does not give birth after incomplete months**, so she must carry for a full five months; **according to Rabbi Shimon**, she **gives birth** even after incomplete months, so she can give birth slightly early, within the first year.

ANSWER

וְאִיבָּעֵית אֵימָא, דְּכוּלֵי עָלְמָא אֵינָהּ יוֹלֶדֶת לִמְקוּטָּעִין, וְהָכָא בְּמִקְצָת הַיּוֹם כְּכוּלּוֹ קָמִיפַּלְגִי: לְתַנָּא קַמָּא — לָא אָמְרִינַן מִקְצָת הַיּוֹם כְּכוּלּוֹ, לְרַבִּי שִׁמְעוֹן — אָמְרִינַן מִקְצָת הַיּוֹם כְּכוּלּוֹ.

And if you want, say instead: **Everyone** agrees that an animal **does not give birth after incomplete months**, **and here they disagree about** whether we say **a part of the day is like the whole of it. According to the first Tanna, we do not say a part of the day is like the whole of it**, so the birth can only happen on the first day of the second year; **according to Rabbi Shimon, we do say a part of the day is like the whole of it**, which allows the birth to occur on the last day of the first year.

ANSWER

וְאִיבָּעֵית אֵימָא: דְּכוּלֵי עָלְמָא אָמְרִינַן מִקְצָת הַיּוֹם כְּכוּלּוֹ, וְהָכָא בִּמְחוּסַּר זְמַן נִכְנָס לַדִּיר לְהִתְעַשֵּׂר קָמִיפַּלְגִי,

And if you want, say instead: **Everyone** agrees that **we say a part of the day is like the whole of it**, **and here they disagree about** whether an animal **lacking** the proper **time**—meaning a newborn kid under eight days old, which is unfit for the Mizbe'ach

—nevertheless **enters the pen to be tithed**. According to the first Tanna it does not enter, while Rabbi Shimon holds it does enter.

עמוד ב׳ DAF 21B

BRAISA

וְהָתַנְיָא: רַבִּי שִׁמְעוֹן בֶּן יְהוּדָה אוֹמֵר מִשּׁוּם רַבִּי שִׁמְעוֹן: מְחוּסַּר זְמַן נִכְנָס לַדִּיר לְהִתְעַשֵּׂר,

And indeed it was taught in a braisa: **Rabbi Shimon ben Yehuda says in the name of Rabbi Shimon: An animal whose time has not yet arrived** to be fit for a korban, meaning it is within its first seven days of life, nevertheless **enters the pen to be tithed** under the law of ma'aser behemah,

BRAISA

וַהֲרֵי הֵן כִּבְכוֹר — מָה בְּכוֹר קָדוֹשׁ לִפְנֵי זְמַנּוֹ וְקָרֵב לְאַחַר זְמַנּוֹ, אַף מְחוּסַּר זְמַן קָדוֹשׁ לִפְנֵי זְמַנּוֹ וְקָרֵב לְאַחַר זְמַנּוֹ.

and behold they are like a firstborn in this regard: **Just as a firstborn is consecrated before its time**, meaning it is holy from the moment of birth even though it is not yet fit for the Mizbe'ach, **and is sacrificed** only **after its time** has arrived, **so too,** an animal **whose time has not yet arrived is consecrated before its time** through the tithing process **and is sacrificed after its time**.

QUESTION

וְאַדְּיָלֵיף מִבְּכוֹר, נֵילַף מִקָּדָשִׁים?

The Gemara asks: **But rather than deriving** the halacha of ma'aser **from a firstborn, let us derive it from** other **sacrificial animals**, which cannot be consecrated before their time arrives?

ANSWER

מִסְתַּבְּרָא מִבְּכוֹר הֲוָה לֵיהּ לְמֵילַף, שֶׁכֵּן: גּוֹאֵל, מוּם, תְּמוּרַת, אֲכִילָה.

The Gemara answers: **It is reasonable** that **from a firstborn he should have derived it, because** they share four unique characteristics, which are represented by the mnemonic: **Redeemer, blemish, substitute, eating**. Specifically, both firstborn and ma'aser cannot be redeemed; a blemish does not prevent their initial sanctity; their substitute is not offered as a korban; and they are eaten by their owners without redemption.

OBJECTION

אַדְּרַבָּה, מִקָּדָשִׁים הֲוָה לֵיהּ לְמֵילַף, שֶׁכֵּן זָכָר, קָדוֹשׁ, בְּמַתָּנוֹת, פָּשׁוּט.

The Gemara objects: **On the contrary, from sacrificial animals he should have derived it, because** they share these four characteristics, represented by the mnemonic: **Male, holy, gifts, plain**. Specifically, both ma'aser and other kodashim are not limited to males; they are sanctified by human action; they are not given as gifts to the Kohen; and they do not have the unique status of being a firstborn.

RESOLUTION

אֶלָּא רַבִּי שִׁמְעוֹן ״הַעֲבָרָה״ ״הַעֲבָרָה״ גְּמִיר.

Rather, Rabbi Shimon learned this halacha through a gezerah shavah, a verbal analogy, of the word **"passing"** written by firstborn and the word **"passing"** written by ma'aser.

QUESTION

הֵיכִי דָּמֵי טִינּוּף?

The Gemara asks: **What is the case of a murky discharge** mentioned in our Mishnah that exempts the mother from future firstborn status?

ANSWER

אָמַר רָבָא, כִּדְאָמְרִי רָעֲוָתָא: דְּצָלְתָא אֲצַר חֵיוְתָא.

Rava said: As the shepherds say in their common terminology: **A murky discharge** from the womb **is** a sign of **a fetus that** the mother **dissolved** and suppressed in her womb.

ANSWER

וּשְׁמוּאֵל אָמַר: בַּעְבּוּעֵי דְּדָמָא.

And Shmuel said: It refers to **bubbles of blood**.

STATEMENT

וְצָרִיךְ לְהַרְאוֹתוֹ לְחָכָם.

The Gemara adds: **And one must show it to a Sage** to determine if it is indeed a murky discharge.

QUESTION

חָכָם מְנָא יָדַע?

The Gemara asks: But as for **a Sage, from where does he know** how to identify such animal discharges?

ANSWER

אָמַר רַב פָּפָּא: רוֹעֶה חָכָם.

Rav Pappa said: The Mishnah means **an expert shepherd** who is highly knowledgeable in these matters.

STATEMENT

אָמַר רַב חִסְדָּא: הֲרֵי אָמְרוּ יְצִירַת הַוָּולָד בָּאִשָּׁה אַרְבָּעִים יוֹם.

Rav Chisda said: Behold, they said that **the formation of the fetus in a woman** takes **forty days**.

QUESTION

בָּעֵי רַב חִסְדָּא: בִּבְהֵמָה בְּכַמָּה?

Rav Chisda asks: In an animal, in how many days does the formation of a fetus take place?

QUESTION

אַמַּר לֵיהּ רַב פָּפָּא לְאַבָּיֵי: לָאו הֵיינוּ דְּזֵעִירִי, דְּאָמַר זֵעִירִי: אֵין טִינּוּף פָּחוֹת מִשְּׁלֹשִׁים יוֹם?

Rav Pappa said to Abaye: Is this not resolved by **that which Ze'eiri** said? **For Ze'eiri said: There is no murky discharge** that occurs **less than thirty days** after conception, which implies that the fetus is formed by thirty days!

ANSWER

הַהוּא לְקַבֵּל אִיתְּמַר.

The Gemara answers: No, **that was stated regarding receiving** a male. That is, after discharging this fluid, the female animal will not accept a male for thirty days, but it does not resolve the question of fetus formation.

QUESTION

מָצִינוּ לוֹקֵחַ מִגּוֹי, לוֹקֵחַ מִישְׂרָאֵל מַאי?

The Gemara notes: **We found** in the Mishnah the halacha of **one who purchases** an animal **from a non-Jew**. But if one is **purchasing** an animal **from a Jew** and it is unknown if it gave birth, **what** is the status of the next offspring?

ANSWER

אָמַר רַב: בְּכוֹר וַדַּאי, דְּאִם אִיתָא דְּבכְרָה — אִישְׁתַּבּוֹחֵי הֲוָה מִישְׁתַּבַּח לֵיהּ.

Rav said: It is **a definite firstborn, because if it were so that she had** already **given birth,** the seller **would have boasted to him** about this fact to make the animal more attractive, since the buyer would not have to give the next offspring to a Kohen.

ANSWER

וּשְׁמוּאֵל אָמַר: בְּכוֹר סָפֵק, סָבַר לִשְׁחִיטָה קָא בָּעֵי לֵיהּ.

And Shmuel said: It is **a doubtful firstborn,** because the seller might have **thought** that the buyer **wants it for slaughter**, and therefore he did not bother to mention its birthing history.

ANSWER

וְרַבִּי יוֹחָנָן אָמַר: חוּלִּין וַדַּאִין, מַאי טַעְמָא? אִם אִיתָא דְּלֹא בְּכְרָה, כֵּיוָן דְּאִיכָּא אִיסּוּרָא, אוֹדוֹעֵי הֲוָה מוֹדַע לֵיהּ.

And Rabbi Yochanan said: It is **definitely non-sacred,** meaning it is not a firstborn. **What is the reason? If it were so that she had not** yet **given birth, since there is a prohibition** of eating a firstborn without a blemish, the seller **would have notified him** so that the buyer would not violate the prohibition.

PROOF

תַּנְיָא כְּוָותֵיהּ דְּרַבִּי יוֹחָנָן, דְּאָמַר חוּלִּין: אִם לֹא הוֹדִיעוֹ — הוֹלֵךְ וְשׁוֹחֵט וְאֵינוֹ נִמְנָע.

The Gemara notes: **It is taught in a braisa in accordance with** the opinion of **Rabbi Yochanan, who says** the offspring is **non-sacred:** Regarding the prohibition of slaughtering an animal and its offspring on the same day, **if** the seller **did not notify him** that he sold the mother or offspring to be slaughtered today, the buyer **may go and slaughter** the animal **and need not refrain**.

QUESTION

לֵימָא תֵּיהֲוֵי תְּיוּבְתָּא דְּרַב וּשְׁמוּאֵל?

Shall we say this is a refutation of Rav and Shmuel, who do not rely on the seller's silence?

ANSWER

הָתָם בְּמוֹכֵר תַּלְיָא מִילְּתָא, הָכָא בְּלוֹקֵחַ תַּלְיָא מִילְּתָא.

The Gemara answers: No, **there,** regarding "it and its offspring," **the matter depends on the seller** to notify him. But **here,** regarding a firstborn, **the matter depends on the buyer** to ask, and since he did not ask, the seller's silence is not proof.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: בְּהֵמָה גַּסָּה שֶׁשָּׁפְעָה חֲרָרַת דָּם, הֲרֵי זוֹ תִּקָּבֵר, וּפְטוּרָה מִן הַבְּכוֹרָה.

MISHNAH: Rabbi Eliezer ben Yaakov says: A large animal that discharged a mass of congealed blood, behold this mass **must be buried, and** the mother **is exempt from** the law of **the firstborn** in the future.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ תָּנֵי רַבִּי חִיָּיא: אֵינָהּ מְטַמְּאָה לֹא בְּמַגָּע וְלֹא בְּמַשָּׂא.

GEMARA: Rabbi Chiyya taught in a braisa: This mass of blood **does not impart ritual impurity, neither through contact nor through carrying**, as it is not considered a carcass.

QUESTION

וּמֵאַחַר דְּאֵינָהּ מְטַמְּאָה לֹא בְּמַגָּע וְלֹא בְּמַשָּׂא, אַמַּאי תִּקָּבֵר?

The Gemara asks: **And since it does not impart impurity, neither through contact nor through carrying, why must it be buried?**

SUMMARY

The Gemara resolves the dispute between the first Tanna and Rabbi Shimon by offering four distinct ways to understand their machlokes: whether we paskin like Ze'eiri that a murky discharge prevents pregnancy for thirty days, whether an animal can give birth in incomplete months, whether we apply the rule of "part of the day is like the whole of it," or whether a newborn under eight days old can be tithed. Rabbi Shimon's view that it can be tithed is derived via a gezerah shavah of "passing" from a firstborn, which is also consecrated before its time. Finally, the Gemara defines a murky discharge as either a dissolved fetus or bubbles of blood, noting that an expert shepherd must be consulted to identify it, and begins discussing the timeline for fetus formation in animals.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara on our daf brings down a beautiful machlokes between the Tanna Kamma and Rabbi Shimon regarding a newborn animal that is "mechusar zman", it is within its first seven days of life and not yet fit to be brought as a korban on the Mizbe'ach. Rabbi Shimon is mechadesh that even though it is not yet ready to be offered, it still enters the pen to be tithed. It is already kadosh, holy from birth, just like a bechor. We see a powerful yesod here: even when something is not yet ready for its ultimate purpose, its inner holiness is already fully present.

Lichoira, we often look at ourselves or our children and think, "I am not ready yet. I have so many things to fix, so many areas where I am lacking, so how can my avodah be precious to Hashem?" The yetzer hara tries to convince us that until we reach a level of perfection, our learning and our mitzvos don't truly count. But the Torah is telling us otherwise. A Yid's neshama is kadosh from the very beginning. Even if you are currently "mechusar zman", lacking the spiritual maturity or the clarity you hope to achieve one day, your ratzon and your small steps right now are incredibly holy.

This is the avodah of a Yid. We don't wait for perfect conditions to start serving Hashem. We bring ourselves into the "pen," we dedicate what we have today, and we trust that the inner kedushah we carry will eventually bring us to our ultimate completion.

Today, do not wait for the "perfect" time or the perfect frame of mind to do a mitzvah or learn Torah; take one small, holy action right now, exactly as you are.

מַסֶּכֶת אָבוֹת · פֶּרֶק רִאשׁוֹן

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📖 **CHAPTER PREVIEW**

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

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

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

משנה א

הַשַּׁלְשֶׁלֶת שֶׁל קַבָּלַת הַתּוֹרָה וְהַנְהָגַת הַחֲכָמִים

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

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

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

לִנְבִיאִים, וּנְבִיאִים מְסָרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה

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

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

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

לַתּוֹרָה:

for the Torah

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

משנה ב

הַדְּבָרִים שֶׁעֲלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 · The Three Pillars Upon Which the World Stands

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

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

שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת

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

חֲסָדִים:

kindness

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

מִשְׁנָה ג

עֲבוֹדַת הַשֵּׁם מֵאַהֲבָה וּמוֹרָא שָׁמַיִם

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

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

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

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

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

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

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

עֲלֵיכֶם:

upon you

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

מִשְׁנָה ד

קַבָּלַת הַתּוֹרָה וּכְבוֹד חֲכָמִים

Mishna 4 · The Transmission of Torah and Honoring the Sages

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

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

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

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

מִתְאַבֵּק בַּעֲפַר רַגְלֵיהֶם, וֶהֱוֵי שׁוֹתֶה בְצָמָא אֶת דִּבְרֵיהֶם:

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

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

מִשְׁנָה ה

הַכְנָסַת אוֹרְחִים וּמְעוּט שִׂיחָה עִם הָאִשָּׁה

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

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

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

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

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

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

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

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

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

יוֹרֵשׁ גֵּיהִנֹּם:

Gehinnom he inherits

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

מִשְׁנָה ו

עֲשֵׂה לְךָ רַב וּקְנֵה לְךָ חָבֵר

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

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

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

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

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

לְכַף זְכוּת:

merit to the scale of

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

משנה ז

הַרְחֶק מִשָּׁכֵן רָע וּמֵרָשָׁע

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

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

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

וְאַל תִּתְיָאֵשׁ מִן הַפֻּרְעָנוּת:

retribution of despair and do not

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

משנה ח

הַנְהָגַת הַדַּיָּן עִם בַּעֲלֵי הַדִּין

Mishna 8 · The Conduct of a Judge Toward Litigants

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

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

אַל תַּעַשׂ עַצְמְךָ כְּעוֹרְכֵי הַדַּיָּנִין. וּכְשֶׁיִּהְיוּ בַעֲלֵי דִינִין עוֹמְדִים

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

לְפָנֶיךָ, יִהְיוּ בְעֵינֶיךָ כִּרְשָׁעִים. וּכְשֶׁנִּפְטָרִים מִלְּפָנֶיךָ, יִהְיוּ

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

בְעֵינֶיךָ כִּזְכָאִין, כְּשֶׁקִּבְּלוּ עֲלֵיהֶם אֶת הַדִּין:

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

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

משנה ט

דְּרִישָׁה וַחֲקִירָה שֶׁל עֵדִים וְזְהִירוּת בְּדִבְרֵי הַדַּיָּנִים

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

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

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

בִּדְבָרֶיךָ, שֶׁמָּא מִתּוֹכָם יִלְמְדוּ לְשַׁקֵּר:

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

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

מִשְׁנָה י

אַהֲבַת הַמְּלָאכָה וּשְׂנִיאַת הָרַבָּנוּת

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

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

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

הָרַבָּנוּת, וְאַל תִּתְוַדַּע לָרָשׁוּת:

lordship and do not make yourself known to the ruling authority

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

מִשְׁנָה יא

אַזְהָרָה לַחֲכָמִים לְהִזָּהֵר בְּדִבְרֵיהֶם מִפְּנֵי חִלּוּל הַשֵּׁם

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

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

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

וְתִגְלוּ לִמְקוֹם מַיִם הָרָעִים, וְיִשְׁתּוּ הַתַּלְמִידִים הַבָּאִים אַחֲרֵיכֶם

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

וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מִתְחַלֵּל:

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

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

מִשְׁנָה יב

הַנְהָגַת הִלֵּל לֶאֱהֹב שָׁלוֹם וּלְקָרֵב אֶת הַבְּרִיּוֹת

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

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

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

שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה:

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

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

מִשְׁנָה יג

הַסַּכָּנָה בְּגַאֲוָה וּבְבִטּוּל תּוֹרָה

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

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

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

וּדְלֹא יָלַיִף, קְטָלָא חַיָּב. וּדְאִשְׁתַּמֵּשׁ בְּתָגָא, חָלַף:

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

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

מִשְׁנָה יד

הַחוֹבָה לִפְעֹל בְּעַצְמוֹ וּלְלֹא דְחוּי

Mishna 14 · The Obligation of Personal Responsibility and Avoiding Procrastination

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

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

וְאִם לֹא עַכְשָׁיו, אֵימָתָי:

And if not now, when?

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

מִשְׁנָה טו

קְבִיעוּת הַתּוֹרָה, מְעוּט דִּבּוּר וְהַסְבָּרַת פָּנִים

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

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

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

כָּל הָאָדָם בְּסֵבֶר פָּנִים יָפוֹת:

every person with a cheerful expression of face.

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

מִשְׁנָה טז

עֲשֵׂה לְךָ רַב וְהִתְרַחֵק מִן הַסָּפֵק

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

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

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

תַּרְבֶּה לְעַשֵּׂר אֹמְדוֹת:

increase to tithe by estimation.

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

מִשְׁנָה יז

מַעֲלַת הַשְׁתִיקָה וְהַמַּעֲשֶׂה עַל פְּנֵי הַדִּבּוּר

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

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

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

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

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

דְּבָרִים, מֵבִיא חֵטְא:

words brings sin.

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

מִשְׁנָה יח

הַדִּין הָאֱמֶת וְהַשָּׁלוֹם שֶׁהָעוֹלָם עוֹמֵד עֲלֵיהֶם

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

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

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

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

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

בְּשַׁעֲרֵיכֶם:

in your gates

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

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

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

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

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

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

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

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

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

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

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

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

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

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

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

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

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

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

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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