

חומש עם רש"י • בראשית • ששי

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.

פסוק א

Pasuk 1

וַיֹּאמֶר לְמֶכֶךְ לְנָשָׁיו עֲדָה וְצִלָּה שְׁמַעְזוּ קוֹלִי נָשִׁי לְמֶכֶךְ הַאֲזִנָּה אִמְרָתִי כִּי
for my speech give ear to Lamech wives of my voice hear and Zillah Adah to his wives Lamech And he said
אִישׁ הֲרַגְתִּי לְפַעְעִי וְיֶלֶד לְחִבְרָתִי:
by my bruise and a child by my wound I have slain a man

רש"י

שמעו קולי. שהיו פורשות ממנו מתשמיש, לפי שהרג את קין ואת תובל
Tuval and — Kayin — that he killed because from marital relations from him separating for they were my voice hear
קין בנו, שהיה למה סומא ותובל קין מושכו, וראה את קין ונדמה לו
to him and he appeared Kayin — and he saw was leading him Kayin and Tuval blind Lemech for was his son Kayin
בנהיה ואמר לאביו למשה בקשת והרגו, וכינו שידע שהוא קין זקנו
his grandfather Kayin that he that he knew and once and he killed him the bow to draw to his father and he said like an animal
הפה פה אל פה וספק את בנו ביניהם והרגו, והיו נשיו פורשות ממנו
from him separating his wives and were and killed him between them his son — and clapped palm against palm he struck
והוא מפיקם:
appeared them and he

רש"י

שמעו קולי. להשמע לי לתשמיש, וכי איש אשר הרגתי לפעעי הוא נהרג, וכי
and did was slain he by my wounding Islew whom a man and is it for intimacy me to obey my voice hear
אני פצעתי מזיד שהיה הפצע קרוי על שמי? וילד אשר הרגתי, לחברתי
by my blow Islew whom and a child my name by called the wound that should be intentionally wound him I

נִהְרַג? כְּלוּמָר, עַל יְדֵי חֲבֵרְתִּי? בְּתַמִּיחַ, וַהֲלֹא שׁוּגֵג אֲנִי וְלֹא מִזִּיד, 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 חֲבֵרְתִּי:

my blow this is and not my wound this is

רש"י

פִּצְעוּ. מִכַּת חֶרֶב אוֹ חֵץ מִקַּא"דוּרָה בְּלִעְזָה:

in foreign tongue macheure an arrow or a sword a blow of wound

פסוק ב

Pasuk 2

כִּי שִׁבְעָתִים יִקָּם קַיִן וְלָמֶךְ שִׁבְעִים וְשִׁבְעָה:

and sevenfold seventy and Lamech Cain will be avenged sevenfold if

רש"י

כִּי שִׁבְעָתִים יִקָּם קַיִן. קַיִן שֶׁהָרַג מִזִּיד נִתְּלָה לוֹ עַד שִׁבְעָה דוֹרוֹת,

generations seven until for him it was suspended intentionally who killed Cain Cain shall be avenged sevenfold If

אֲנִי שֶׁהָרַגְתִּי שׁוּגֵג לֹא כָּל שָׁכֵן שִׁתְּלָה לִּי שְׁבִיעִיּוֹת הֶרְבֵּה:

many seven generations for me that it should suspend the more so all not inadvertently who killed I

רש"י

שִׁבְעִים וּשְׁבַע. לְשׁוֹן רַבּוּי שְׁבִיעִיּוֹת אָחִי לוֹ, כֶּךָ דִּרְשׁ רַבִּי תַנְחוּמָא.

Tanchuma Rabbi expounded so for himself he took sevens multiplicity of a term of and seven Seventy

וּמִדְרַשׁ בְּרֵאשִׁית רַבָּה לֹא הָרַג לָמֶךְ כְּלוּם, וְנָשִׂיו פּוֹרְשׁוֹת מִמֶּנּוּ מִשְׁקִימוֹ

since they fulfilled from him were separating and his wives anything Lamech kill did not Rabbah Bereishis And the Midrash

הַרְבֵּה וּרְבִיבָה, לָפִי שֶׁנִּגְזְרָה גְזֵרָה לְכָלוֹת זֶרְעוֹ 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 לִבְהֻלָּה? לְמַחֵר הַמַּבּוּל בָּא וְשׁוּטָף אֶת הַכָּל

everything — and sweeps away comes the Flood tomorrow for terror give birth should we why they said generations

וְהוּא אוֹמֵר לָהֶן וְכִי אִישׁ הִרְגֵּנִי לְפִצְעִי? וְכִי אֲנִי הִרְגֵּנִי 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 וְיָלֵד בְּשָׁנִים, שְׁיָהָא זֶרְעִי כָּלָה בְּאוֹתוֹ עוֹן? וּמָה קַיִן שֶׁהָרַג נִתְּלָה

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 הִרְגֵּנִי, לֹא כ"ש שִׁתְּלוֹ לִי שְׁבִיעִיּוֹת

sevens for me that should be suspended all the more so is it not kill who did not I generations seven for him

הֶרְבֵּה? וְזֶהוּ קַל וְחִמָּר שֶׁל שְׁטוּת, אִם כֵּן אֵין הַקָּב"ה גּוֹבֵה אֶת חוּבוֹ וּמִקְיָם

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 —

פסוק ג

Pasuk 3

וַיַּדַּע אָדָם עוֹד אֶת אִשְׁתּוֹ וַתֵּלֶד בֵּן וַתִּקְרָא אֶת שְׁמוֹ שֵׁשׁ כִּי שֵׁת

provided for Shes his name — and she called a son and she bore his wife — again Adam And knew

לִי אֱלֹהִים זָרַע אַחֵר תַּחַת הֶבֶל כִּי הָרְגוּ קַיִן:

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

רש"י

וַיֵּדַע אָדָם וְגו'. בָּא לוֹ לָמֶךְ אֶצֶל אָדָם הָרָאוּשׁוֹן וְקָבַל עַל נָשָׁיו, אָמַר לָהֶם:

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

וְכִי עָלֵיכֶם לִדְקֹדֵק עַל גְּזֵרְתּוֹ שֶׁל מְקוֹם? אַתֶּם עֲשׂוּ מִצְוַתְכֶם וְהוּא

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

נַעֲשֶׂה אֶת שְׁלוֹ. אָמְרוּ לוֹ: קִשַּׁט עֲצָמְךָ תַּחֲלָה, וְהָלֹא פָרַשְׁתָּ 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 מִשְׁנֻקָּנָה מִיָּתָהּ עַל יָדָהּ: מִיָּד וַיֵּדַע אָדָם וְגוֹמֵר. וּמָהוּ עוֹד,

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

לְלַמֵּד שְׁנִתּוּסָפָה לוֹ תַּאֲוָה עַל תַּאֲוָתוֹ בְּרָאשִׁית רַבָּה:

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

פסוק ד

Pasuk 4

וּלְשֵׁת גַּם הוּא יָלַד בֶּן וַיִּקְרָא אֶת שְׁמוֹ אֶנוֹשׁ אַז הוּחַל לְקָרֵא

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

רש"י

אִז הוּחַל. לְשׁוֹן חֲלִין, לְקָרֵא אֶת שְׁמוֹת הָאָדָם וְאֶת שְׁמוֹת הָעֲצָבִים בְּשְׁמוֹ

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

שֶׁל הַקֹּדֶ"ה לַעֲשׂוֹתָן ע"ז וּלְקָרוֹתָן אֱלֹהוֹת:

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

פסוק ה

Pasuk 5

זֶה סֵפֶר תּוֹלְדוֹת אָדָם בְּיוֹם בְּרָא אֱלֹהִים אָדָם בְּדַמּוֹת

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

רש"י

זֶה סֵפֶר תּוֹלְדוֹת אָדָם. זֶה הִיא סְפִירַת תּוֹלְדוֹת אָדָם, וּמִדְרָשִׁי

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

אֲגָדָה יֵשׁ רַבִּים:

many there are Aggadah

רש"י

ביום ברא וגו'. מגיד שפיום שנברא הוליד:
he begot that he was created that on the day This teaches etc. He created On the day

פסוק ו

Pasuk 6

זכר ונקבה בראם ויברך אתם ויקרא את שמם אדם ביום
on the day of Man their name — and He called them and He blessed He created them and female Male
הבראם:
their being created

פסוק ז

Pasuk 7

ויחי אדם שלשים ומאת שנה ויולד בדמותו כצלמו ויקרא את
— and he called after his image in his likeness and he begot years and a hundred thirty Adam And lived
שמו שת:
Seth his name

רש"י

שלשים ומאת שנה. עד כאן פרש מן האשה בראשית רבה :
Rabbah Bereishis the wife from he separated here until years and one hundred thirty

פסוק ח

Pasuk 8

ויהיו ימי אדם אחרי הולידו את שת שמנה מאת שנה ויולד בנים
sons and he begot years hundred eight Sheth — his begetting after Adam the days of And were
ובנות:
and daughters

פסוק ט

Pasuk 9

ויהיו כל ימי אדם אשר חי תשע מאות שנה ושלשים שנה וימת:
and he died years and thirty years hundred nine he lived that Adam the days of all And were

פסוק י

Pasuk 10

ויחי שת חמש שנים ומאת שנה ויולד את אנוש:
Enosh — and he begot years and one hundred years five Shes And lived

פסוק יא

וַיְחִי שֵׁת אַחֲרֵי הוֹלִידוֹ אֶת אֵנוֹשׁ שִׁבְעַ שָׁנִים וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד
 and he begot years hundred and eight years seven Enosh — his begetting after Sheth And lived
 בָּנִים וּבָנוֹת:
 and daughters sons

פסוק יב

וַיְהִיו כָּל יְמֵי שֵׁת שְׁתַּיִם עָשָׂרָה שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת:
 and he died years hundred and nine years ten two Sheth the days of all And were

פסוק יג

וַיְחִי אֵנוֹשׁ תְּשַׁעִּים שָׁנָה וַיּוֹלֶד אֶת קֵינָן:
 Kenan — and he begot years ninety Enosh And lived

פסוק יד

וַיְחִי אֵנוֹשׁ אַחֲרֵי הוֹלִידוֹ אֶת קֵינָן חָמֵשׁ עָשָׂרָה שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה
 years hundred and eight years ten five Kenan — his begetting after Enosh And lived
 וַיּוֹלֶד בָּנִים וּבָנוֹת:
 and daughters sons and he begot

פסוק טו

וַיְהִיו כָּל יְמֵי אֵנוֹשׁ חָמֵשׁ שָׁנִים וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת:
 and he died years hundred and nine years five Enosh the days of all And were

פסוק טז

וַיְחִי קֵינָן שִׁבְעִים שָׁנָה וַיּוֹלֶד אֶת מַהֲלָאֵל:
 Mahalalel — and he begot years seventy Keinan And lived

פסוק יז

וַיְחִי קֵינָן אַחֲרֵי הוֹלִידוֹ אֶת מַהֲלָאֵל אַרְבָּעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה
 years hundred and eight years forty Mahalalel — his begetting after Keinan And lived
 וַיּוֹלֶד בָּנִים וּבָנוֹת:
 and daughters sons and he begot

פסוק יח

וַיָּהִיו כָּל יְמֵי קֵינָן עֶשְׂרֵי שָׁנִים וְתִשְׁעֵי מֵאוֹת שָׁנָה וַיָּמָת:

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

פסוק יט

וַיְחִי מַהֲלָאֵל חֲמֵשׁ שָׁנִים וְשִׁשִּׁים שָׁנָה וַיּוֹלֶד אֶת יָרֵד:

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

פסוק כ

וַיְחִי מַהֲלָאֵל אַחֲרֵי הוֹלִידוֹ אֶת יָרֵד שְׁלֹשִׁים שָׁנָה וְשְׁמֹנֶה מֵאוֹת שָׁנָה

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

וַיּוֹלֶד בָּנִים וּבָנוֹת:

and daughters sons and he begot

פסוק כא

וַיָּהִיו כָּל יְמֵי מַהֲלָאֵל חֲמֵשׁ וְתִשְׁעִים שָׁנָה וְשְׁמֹנֶה מֵאוֹת שָׁנָה וַיָּמָת:

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

פסוק כב

וַיְחִי יָרֵד שְׁתַּיִם וְשִׁשִּׁים שָׁנָה וּמֵאָתָה שָׁנָה וַיּוֹלֶד אֶת חֲנוֹךְ:

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

פסוק כג

וַיְחִי יָרֵד אַחֲרֵי הוֹלִידוֹ אֶת חֲנוֹךְ שְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים

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

וּבָנוֹת:

and daughters

פסוק כד

וַיָּהִיו כָּל יְמֵי יָרֵד שְׁתַּיִם וְשִׁשִּׁים שָׁנָה וְתִשְׁעֵי מֵאוֹת שָׁנָה וַיָּמָת:

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

פסוק כה

וַיְחִי חֲנוֹךְ חֲמִשָּׁה וָשָׁשִׁים שָׁנָה וַיֹּלֶד אֶת מֶתוֹשֶׁלַח:

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

פסוק כו

וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת הָאֱלֹהִים אַחֲרֵי הוֹלִידוֹ אֶת מֶתוֹשֶׁלַח שְׁלֹשׁ מֵאוֹת שָׁנָה

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

וַיֹּלֶד בָּנִים וּבָנוֹת:

and daughters sons and he begot

פסוק כז

וַיְחִי כָּל יְמֵי חֲנוֹךְ חֲמִשָּׁה וָשָׁשִׁים שָׁנָה וּשְׁלֹשׁ מֵאוֹת שָׁנָה:

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

פסוק כח

וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת הָאֱלֹהִים וַאֲיָנֹנוּ כִּי לָקַח אֹתוֹ אֱלֹהִים:

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

רש"י

וַיִּתְהַלֵּךְ חֲנוֹךְ. צָדִיק הָיָה וְקָל בְּדַעְתּוֹ לָשׁוּב לְהִרְשִׁיעַ, לְפִיכָּהּ מְהֵרָה הִקְפָּ"ה

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

וּסְלָקוֹ וְהָמִיתוֹ קִדְּם זְמָנוֹ, וְזֶהוּ שִׁשְׁנָה הַפְּתוּבָה בְּמִיתָתוֹ לְכַתֵּב וַאֲיָנֹנוּ

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

בְּעוֹלָם – לְמַלְאוֹת שְׁנוֹתָיו בְּרֵאשִׁית רַבָּה :

Rabbah Bereishis his years to complete in the world

רש"י

כִּי לָקַח אוֹתוֹ. לְפָנָי זְמָנוֹ, כְּמוֹ הַנָּבִי לָקַח מִמֶּךָ אֶת מַחְמַד עֵינֶיךָ יַחְזָקָא ל כ"ד :

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

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.

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.

דף יומי • בכורות • דף כ"א

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

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

לימא קסבר: מטנפת אינה חוזרת ויולדת בתוך שנתה.

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

אם תימצי לומר: מטנפת חוזרת ויולדת בתוך שנתה — יולדת ודאי אינה חוזרת ויולדת בתוך שנתה.

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.

משנה MISHNAH

MISHNAH

אמר רבי שמעון: אני ראיתי גדייה כוי.

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."

גמרא GEMARA

QUESTION

מאי איכא בין תנא קמא לרבי שמעון?

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

איכא ביניהו דזעירי. תנא קמא אית ליה דזעירי, ורבי שמעון לית ליה דזעירי.

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

ואיפעית אימא: דכולי עלמא אית להו דזעירי, והכא ביו לדת למקוטעין קא מיפלגי. לתנא קמא אינה יולדת למקוטעין, לרבי שמעון יולדת.

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

ואיפעית אימא, דכולי עלמא אינה יולדת למקוטעין, והכא במקצת היום ככולו קמיפלגי: לתנא קמא — לא אמרינן מקצת היום ככולו, לרבי שמעון — אמרינן מקצת היום ככולו.

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

ואיפעית אימא: דכולי עלמא אמרינן מקצת היום ככולו, והכא במחוסר זמן נכנס לדייר להתעשר קמיפלגי,

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

וְהִתְנַיָּא: רַבִּי שְׁמַעוֹן בֶּן יְהוּדָה אָמַר מִשּׁוּם רַבִּי שְׁמַעוֹן: מַחוּסֵר זְמַן נִכְנָס לְדִיר 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

וַיְהִי הֵן כְּבֹכֹר — מָה כְּבֹכֹר קָדוֹשׁ לְפָנָי זְמַנּוֹ וְקָרֵב לְאַחֵר זְמַנּוֹ, אֲפֹרָה מַחוּסֵר זְמַן קָדוֹשׁ לְפָנָי זְמַנּוֹ וְקָרֵב לְאַחֵר 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

וְאֵדִילֵיהּ מִכְּבֹכֹר, נִילֵיהּ מִקְדָּשִׁים?

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 מִכְּבֹכֹר הָיָה לֵיהּ לְמִילָה, שְׁפָן: גּוֹאֵל, מוּם, תְּמוּרָה, 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

אֲדַרְבָּהּ, מִקְדָּשִׁים הָיָה לֵיהּ לְמִילָה, שְׁפָן זָכָר, קָדוֹשׁ, בְּמִתְנֻת, פָּשוּט.

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 שְׁמַעוֹן "הַעֲבָרָה" "הַעֲבָרָה" גָּמִיר.

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

היכי דמי טינוף?

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

ANSWER

אמר רבא, כדאמרי רענא: דצלתא אצר חיותא.

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

ושמואל אמר: בעבועי דדמא.

And Shmuel said: It refers to bubbles of blood.

STATEMENT

וצריך להראותו לחכם.

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

QUESTION

חכם מנא ידע?

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

ANSWER

אמר רב פפא: רועה חכם.

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

STATEMENT

אמר רב חסדא: הרי אמרו יצירת הוולד באשה ארבעים יום.

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

QUESTION

בעי רב חסדא: בכמה בכה?

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

QUESTION

אמר ליה רב פפא לאביי: לאו היינו דזעירי, דאמר זעירי: אין טינוף פחות משלשים יום?

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

ההוא לקבל איתמר.

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

מצינו לוקח מגוי, לוקח מישראל מאי?

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

אמר רב: בכור ודאי, דאם איתא דבכרה — אישתבוחי הוה מישתבח ליה.

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

ושמואל אמר: בכור ספק, סבר לשחיתה קא בעי ליה.

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

ורבי יוחנן אמר: חולין ודאין, מאי טעמא? אם איתא דלא בכרה, כיון דאיכא איסורא, אודועי הוה מודע ליה.

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

תנא פוותיה דרבי יוחנן, דאמר חולין: אם לא הודיעו — הולך ושוחט ואינו נמנע.

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

לימא תיהוי תיובתא דרב ושמואל?

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

ANSWER

התם במוכר תליא מילתא, הכא בלוקח תליא מילתא.

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.

MISHNAH

מִתְנִי רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אָמַר: בְּהֵמָה גָּסָה שֶׁשִּׁפְּעָה תִּרְרַת דָּם, הִרִי זֶה תִּקְבֵּר, וּפְטוּרָה מִן הַבְּכוּרָה.

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

גְּמִ' תַּנִּי רַבִּי חִיָּיא: אֵינָהּ מְטַמְּאָה לֹא בְּמַגֵּעַ וְלֹא בְּמִשָּׁא.

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 דֵּאִינָהּ מְטַמְּאָה לֹא בְּמַגֵּעַ וְלֹא בְּמִשָּׁא, אֲמַאי תִּקְבֵּר?

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.

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.

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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

הַשְּׁלֶשֶׁת 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, וְהַעֲמִידוּ תַלְמִידִים הֲרִבָּה, 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 מִשְׁמְעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תְּהִי
 be do not say would he the Righteous from Shimon received Socho a man of Antigonus

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

הַמְשַׁמְשִׁין אֶת הָרֵב שְׁלֹא עַל מְנַת 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

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

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

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.

עֲשֵׂה לָךְ רֵב וְקִנְיָה לָךְ חֵבֵר

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

יְהוֹשֻעַ בֶּן פְּרַחְיָה וְנִטַּי הָאֲרֵבֵלִי קִבְּלוּ מֵהֶם. יְהוֹשֻעַ בֶּן פְּרַחְיָה אוֹמֵר,

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

עֲשֵׂה לָךְ רֵב, וְקִנְיָה לָךְ חֵבֵר, וְהָיִי דָן אֶת כָּל הָאָדָם

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

לְכָךְ 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

הִרְחַק מִשְׁכּוֹן רָע וּמִרְשָׁע

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

נִטַּי הָאֲרֵבֵלִי אוֹמֵר, הִרְחַק מִשְׁכּוֹן רָע, וְאַל תִּתְחַבֵּר לְרָשָׁע,

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

וְאַל תִּתְיַאֵשׁ מִן הַפְּרָעָנוֹת:

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

הִנְהַגַּת הַדִּין עִם בָּעֲלֵי הַדִּין

Mishna 8 · The Conduct of a Judge Toward Litigants

יְהוּדָה בֶּן טַבַּי וְשִׁמּוֹן בֶּן שֶׁטַח קִבְּלוּ מֵהֶם. יְהוּדָה בֶּן טַבַּי אוֹמֵר,

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

אֵל תַּעֲשֵׂ עֲצָמָה כְּעוֹרְכֵי הַדִּינִין. וּכְשִׁיְהִיו בְּעֵלֵי דִינִין עוֹמְדִים

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

לְפָנֶיהָ, יְהִיו בְּעֵינֶיהָ כְּרָשָׁעִים. וּכְשֶׁנִּפְטְרִים מִלְּפָנֶיהָ, יְהִיו

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

בְּעֵינֶיהָ כְּזָכָאִין, כְּשֶׁקִּבְּלוּ עָלֵיהֶם 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 וְחִקְרָה שֶׁל עֲדִים וְזִהְרִית בְּדִבְרֵי הַדִּינִים

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

שִׁמּוֹן בֶּן שֶׁטַח אוֹמֵר, הָיִי מְרַבָּה לְחַקֵּר אֶת הָעֲדִים, וְהָיִי זָהִיר

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

בְּדִבְרֶיהָ, שְׂמָא מִתּוֹכָם יִלְמְדוּ לְשָׁקֵר:

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 אָמַר, אָהַב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת
— and hate work — love says Shemaiah from them received and Abtalion Shemaiah
הַרְבָּנוּת, וְאַל 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 אָמַר, 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 אָמַר, הֵיטֵב 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 אָמַר, נָגִיד שָׁמָא, אֲבָד שְׁמָהּ. 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, קָטְלָא חַיִּב. וְדָא שְׁתִּמְשׁ בְּתִגָּא, חֵלִיף:
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, מָה 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 עֲכָשְׁיוּ, אֵימָתִי:

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, עֲשֵׂה תוֹרָתְךָ קִבֹּעַ. אֹמֵר מְעַט וְעֹשֶׂה הַרְבֵּה, וְהוּא 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

עֲשֵׂה לָךְ רַב וְהִרְחַק מִן הַסֵּפֶק

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

רַבִּן גַּמְלִיאֵל הִזָּה אומר, עֲשֵׂה לָךְ רַב, וְהִסְתַּלֵּק מִן הַסֵּפֶק, וְאַל

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

תִּרְבֶּה לְעֹשֶׂר 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

מַעֲלַת הַשְׁתִּיקָה וְהַמַּעֲשָׂה עַל פְּנֵי הַדְּבוּר

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

אֲלֹא שְׁתִּיקָה. וְלֹא הַמְדָּרֶשׁ הוּא הָעֵקֶר, אֲלֹא הַמַּעֲשָׂה. וְכָל הַמְרַבֵּה

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 יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מָצֵא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אִין הָבִין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי 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 צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתְמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתְמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיַּחֲפְרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלֶךָ אֵל יָנוּם שִׁמְרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעַה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד 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.'