

חומש עם רש"י • בראשית • שלישי

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

BERESHIT • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the creation of Chavah and the very first marriage in history. After Adam names all the animals and finds no suitable partner among them, Hashem brings a deep sleep upon him, takes one of his sides, and fashions the first woman. Adam recognizes her as bone of his bones and flesh of his flesh, establishing the eternal bond of marriage where a man leaves his parents to cling to his wife and become one flesh.

Lichoira, everything is set for a beautiful life in Gan Eden, but then the serpent enters the picture. The serpent uses sly arguments to entice Chavah into eating from the forbidden Tree of Knowledge, and she in turn gives some of the fruit to Adam. This leads to an immediate loss of their pristine state, forcing them to hide from Hashem in shame as they realize they are naked.

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

פסוק א

Pasuk 1

וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל הַבְּהֵמָה וְלְעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה
the field the beast of and to all the heavens and to the bird of the cattle to all names the man And he called
וְלָאָדָם לֹא מָצָא עֹזֵר כְּנֶגְדּוֹ:
corresponding to him a helper he found not but for Adam

רש"י

וְלָאָדָם לֹא מָצָא עֹזֵר. וַיִּפֹּל ה' אֱלֹהִים תְּרִדְמָה. כִּשְׁהֵבִיאוֹ
when He brought them a deep sleep Elokim Hashem and He caused to fall a helper He found not and for the man
הֵבִיאוֹ לִפְנֵי כָּל מִין וְכָל זָכָר וְנִקְבָּה, אָמַר לְכֻלָּם יֵשׁ בֵּן זֹוג וְלִי
and for me a mate there is to all of them he said and female male and kind kind every before him He brought them
אֵין בֵּן זֹוג, מִיד וַיִּפֹּל בְּרֵאשִׁית רְבָה:
Rabbah Bereishis and He caused to fall immediately mate there is no

פסוק ב

Pasuk 2

וַיִּפֹּל יְהוָה אֱלֹהִים תְּרִדְמָה עַל הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצַּלְעָתָיו
of his sides one and He took and he slept the man upon a deep sleep God Hashem And He cast
וַיִּסְגֹּר בְּשָׁר תַּחְתָּנָה:
underneath it flesh and He closed

רש"י

מצלעותיו. מסטרי, כמו ולצלע המשכן שמות כ"ו, זהו שאמרו שני
two that they said this is 26 Shemos the Tabernade and for the side of similar to from his sides from his ribs

פְּרָצוּפִים נִבְרָאוּ עִירוּבִין י"ז :
18 Eruvin they were created faces

רש"י

ויסגור. מקום החתך:
the cut the place of and he closed

רש"י

ויישן ויקח. שלא יראה חתיכת הבשר שממנו נבראת ותתפזה עליו:
upon him and she be despised she was created from which the flesh the piece of he should see so that not and he took and he slept

פסוק ג

Pasuk 3

ויבן יהוה אלהים את הצלע אשר לקח מן האדם לאשה ויבאה
and He brought her into a woman the man from He took which the rib — God Hashem And He built
אל האדם:
the man to

רש"י

ויבן. כבנין, רחבה מלמטה וקצרה מלמעלה לקבל הולד באוצר של חטים,
wheat of like a storehouse the child to receive from above and narrow from below wide like a structure And He built
שהוא רחב מלמטה וקצר מלמעלה שלא יכביד משאו על קירותיו:
its walls upon its burden will weigh heavily so that not from above and narrow from below wide which is

רש"י

ויבן את הצלע לאשה. להיות אשה, כמו ויעש אותו גִדְעוֹן לְאַפּוֹד שופטים
Shoftim into an ephod Gidon it and he made like a woman to become into a woman the rib — And He built
ח' , להיות אפוד:
an ephod to become 8

פסוק ד

Pasuk 4

וילאמר האדם זאת הפעם עצם מעצמי ובשר מבשרי לזאת יקרא אשה
Woman shall be called for this of my flesh and flesh of my bones bone the time this the man And said
כי מאיש לקחה זאת:
this was taken from man because

רש"י

זאת הפעם. מלמד שבא אדם על כל בהמה וחייה, ולא נתקררה דעתו בהם
by them his mind was cooled and not and wild beast domestic animal every upon Adam that came teaches time This

רש"י

לזאת יקרא אשה כי מאיש וגו'. לְשׁוֹן נוֹפֵל עַל לְשׁוֹן מִכָּאן שְׁנִבְרָא
that was created from here a language upon falls A language etc. from Man because Woman shall be called For this
הַעוֹלָם בְּלִשׁוֹן הַקֹּדֶשׁ בְּרֵאשִׁית רַבָּה :
Rabbah Bereishis the Holiness in the tongue of the world

פסוק ה

Pasuk 5

עַל כֵּן יַעֲזֹב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ
and they shall be to his wife and he shall cling his mother and — his father — a man shall leave thus Therefore
לְבָשָׁר אֶחָד:
one one flesh

רש"י

עַל כֵּן יַעֲזֹב אִישׁ. רוּחַ הַקֹּדֶשׁ אוֹמְרָה כֵּן לְאַסֹּר עַל בְּנֵי נֹחַ הָעֲרִיּוֹת
forbidden relationships Noach the sons of upon to forbid this says of Holiness the Spirit a man leaves . Therefore
סִנְהֶדְרִין נ"ז :
57b Sanhedrin

רש"י

לְבָשָׁר אֶחָד. הוֹלֵךְ נוֹצֵר עַל יְדֵי שְׁנֵיהֶם וְשָׁם נַעֲשֶׂה בְּשָׂרָם אֶחָד שֵׁם נ"ח :
Noach there one their flesh becomes and there both of them means of by is formed the child one into flesh

פסוק ו

Pasuk 6

וַיְהִיו שְׁנֵיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׁשׁוּ:
were they ashamed and not and his wife the man naked the two of them And they were

רש"י

וְלֹא יִתְבַּשְׁשׁוּ. שְׁלֹא הָיוּ יוֹדְעִים דֶּרֶךְ צְנִיעוּת לְהַבְחִין בֵּין טוֹב לְרָע,
and evil good between to distinguish modesty the way of knowing were for they did not ashamed And they were not
וְאַע"פ שֶׁנֶּתְּנָהּ בּוֹ יָדְעָה לְקָרוֹת לוֹ שְׁמוֹת, לֹא נִתֵּן בּוֹ יֵצֵר הָרָע
evil the inclination in him was placed not names for him to call knowledge in him that was given and even though
עַד אֲכָלוֹ מִן הָעֵץ וְנִכְנַס בּוֹ יֵצֵר הָרָע וַיֵּדַע מַה בֵּין טוֹב לְרָע
and evil good between what is and he knew evil the inclination into him and entered the tree from his eating until
בְּרֵאשִׁית רַבָּה :
Rabbah Bereishis

פסוק ז

וְהַנָּחֹשׁ הָיָה עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים
 God Hashem had made that the field the beasts of more than all shrewd was And the serpent
 וַיֹּאמֶר אֶל הָאִשָּׁה אַף כִּי אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגָּן:
 the garden tree of from any you shall eat not God said though even the woman to and he said

רש"י

והנחש היה ערום. מה ענין זה לכאן? הִיָּה לוֹ לְסִמָּה וַיַּעַשׂ לְאָדָם
 for Adam and He made to juxtapose for it it was to here this connection what cunning was And the serpent
 וּלְאִשְׁתּוֹ כְּתָנוֹת עוֹר וַיִּלְבָּשֵׁם, אֲלָא לְמַדָּה מֵאִיוּ עָצָה קָפֵץ הַנָּחֹשׁ עֲלֵיהֶם,
 upon them the serpent pounced scheme from what it teaches you rather and He clothed them skin garments of and for his wife
 רָאָה אוֹתָם עֲרֻמִּים וְעוֹסְקִים בְּתַשְׁמִישׁ לְעֵין כָּל וְנִתְאַוָּה לָּהּ:
 her and he coveted all in sight of in marital relations and engaging naked them he saw

רש"י

ערום מכל. לְפִי עֲרֻמָּתוֹ וּגְדָלָתוֹ הִיָּתָה מַפְלָתוֹ, עָרוֹם מִכָּל, אָרוּר מִכָּל
 than all cursed than all subtle his downfall was and his greatness his subtleness according to than all subtle
 בראשית רבה :
 Rabbah Bereishis

רש"י

אף כי אמר וגו'. שֵׁמָּא אָמַר לָכֶם לֹא תֹאכְלוּ מִכָּל וְגו', וְאַע"פ שֶׁרָאָה אוֹתָם
 them that he saw and even though etc. from all shall you eat not to you He said perhaps etc. said though Even
 אוֹכְלִים מִשְׁאֵר פְּרוֹת, הִרְבָּה עָלֶיהָ דְּבָרִים כְּדִי שֶׁתִּשְׁכַּנּוּ וַיָּבֹא לְדַבֵּר
 to speak and he come that she answer him in order words upon her he increased fruits from the rest of eating
 בָּאוֹתוֹ הָעֵץ:
 tree about that

פסוק ח

וַתֹּאמֶר הָאִשָּׁה אֶל הַנָּחֹשׁ מִפְּרֵי עֵץ הַגָּן נֹאכָל:
 we may eat the garden the trees of from the fruit of the serpent to the woman And said

פסוק ט

וּמִפְּרֵי הָעֵץ אֲשֶׁר בְּתוֹךְ הַגָּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ
 from it shall you eat not God said the garden is in the midst of which the tree and from the fruit of
 וְלֹא תִגְעוּ בּוֹ פֶּן תָּמוּתוּן:
 you die lest it shall you touch and not

רש"י

ולא תגעו בו. הוֹסִיפָה עַל הַצְוִי, לְפִיכָהּ בָּאָה לְיָדֶי גִּרְעוֹן, הוּא
 it is diminishment to the hands of she came therefore the command upon she added it shall you touch and not

שְׁנֵאמֹר אֶל תּוֹסֶף עַל דְּבָרָיו מִשְׁלֵי ל' :

chapter 30 Mishlei His words upon add do not that which is said

פסוק י

Pasuk 10

וַיֹּאמֶר הַנָּחָשׁ אֶל הָאִשָּׁה לֹא מוֹת תָּמָתוֹן:

will you die surely Not the woman to the serpent And he said

רש"י

לֹא מוֹת תָּמָתוֹן. דְּחָפָה עַד שֶׁנִּגְעָה בּוֹ, אָמַר לָהּ כָּשֶׁם שֶׁאֵין מִיתָה בִּנְגִיעָה, כֹּה

so in touching death there is no just as to her he said it she touched until he pushed her will you die surely not

אֵין מִיתָה בְּאֲכִילָה בְּרֹאשִׁית רַבָּה :

Rabbah Bereishis in eating death there is no

פסוק יא

Pasuk 11

כִּי יֵדַע אֱלֹהִים כִּי בְיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וְהִיִּיתֶם

and you will be your eyes and will be opened from it your eating on the day of that G-d knows for

כֹּאֱלֹהִים יִדְעֵי טוֹב וָרָע:

and bad good knowers of like G-d

רש"י

כִּי יֵדַע. כָּל אֲמֵן שׂוֹנֵא אֶת בְּנֵי אֲמָנוּתוֹ, מִן הָעֵץ אָכַל וּבָרָא אֶת הָעוֹלָם

the world — and created He ate the tree from his craft the members of — hates artisan every knows For

בְּרֹאשִׁית רַבָּה :

Rabbah Bereishis

רש"י

וְהִיִּיתֶם כֹּאֱלֹהִים. יוֹצְרֵי עוֹלָמוֹת בְּרֹאשִׁית רַבָּה :

Rabbah Bereishis worlds creators of like God and you will be

פסוק יב

Pasuk 12

וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תִאְוָה הוּא לְעֵינַיִם וְנִחְמַד הָעֵץ

the tree and desirable to the eyes it a desire and that for food the tree good that the woman And saw

לְהַשְׁכִּיל וַתִּקַּח מִפִּרְיוֹ וַתֹּאכַל וַתֵּתֶן גַּם לְאִישָׁהּ עִמָּה וַיֹּאכַל:

and he ate with her to her husband also and she gave and she ate of its fruit and she took to make wise

רש"י

וַתֵּרָא הָאִשָּׁה. רָאָתָה דְּבָרָיו שֶׁל נָחָשׁ וְהִנָּאוּ לָהּ וְהִיא מֵיִנָּתוּ בְּרֹאשִׁית רַבָּה

Rabbah Bereishis and she believed him her and they pleased the serpent · the words of she saw the woman And she saw

:

רש"י

כי טוב העץ. להיות כאלהים:

like God to become the tree good was that

רש"י

וכי תאווה הוא לעינים. כמו שאמר לה ונפקחו עיניכם:

your eyes and shall be opened to her that he said just as to the eyes it was a delight and that

רש"י

ונחמד לה שכיל. כמו שאמר לה יודעי טוב ורע:

and evil good knowers of to her that he said just as to make wise and desirable

רש"י

ותתן גם לאישה. שלא תמות היא ויחיה הוא, וישא אחרת:

another and marry he and will live she will die so that not to her husband also And she gave

רש"י

גם. לרבות בהמה וחיה:

and wild animal domesticated animal to include Also

פסוק יג

Pasuk 13

ותפקחנה עיני שניהם וידעו כי עירמם הם ויתפרו עליה תאנה

a fig tree leaves of and they sewed they were naked that and they knew both of them the eyes of And were opened

ויעשו להם חגרות:

aprons for themselves and they made

רש"י

ותפקחנה וגו'. לענין החכמה דבר הפתוב ולא לענין ראיה ממש,

literally seeing regarding the matter of and not the verse spoke wisdom regarding the matter of etc. And were opened

וסוף המקרא מוכיח:

proves the verse and the end of

רש"י

וידעו כי עירמים הם. אף הסומא יודע כשהוא ערום, אלא מהו וידעו כי

that and they knew what is rather naked when he is knows a blind person Even they were naked that And they knew

עירמם הם? מצוה אחת היתה בידם ונתערטלו הימנה בראשית רבה :

Rabbah Bereishis from it and they stripped in their hand was one commandment they were naked

רש"י

עלה תאנה. הוא העץ שאכלו ממנו, בדבר שנתקלקלו בו נתקנו

they were repaired by it that they were ruined with the thing from it that they ate was the tree it a fig A leaf of

סנהדרין ע', אבל שאר העצים מנעום מלטל עליהם. ומפני מה לא

was not what and because of their leaves from taking prevented them the trees the rest of but 70b Sanhedrin

נתפרסם העץ? שאין הקב"ה חפץ להונות ברירה, שלא יכלימוה ויאמרו זהו

this is and say they should shame it so that not a creature to grieve desires the Holy One because not the tree publicized

שְׁלָחַהּ הָעוֹלָם עַל יָדוֹ, מִדְרָשׁ רַבִּי תַנְחוּמָא:

Tanchuma Rabbi the Midrash of its hand by the world through which suffered

פסוק יד

Pasuk 14

וַיִּשְׁמְעוּ אֶת קוֹל יְהוָה אֱלֹהִים מִתְהַלֵּךְ בְּגֶן לְרוּחַ הַיּוֹם

the day at the breeze of in the garden moving about God Hashem the sound of — And they heard

וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הָגֶן:

the garden the trees of among God Hashem from before and his wife the man and hid

רש"י

וישמעו. יש מדרשי אגדה רבים וכבר סדרום רבותינו על מכותם

their place upon our Rabbis arranged them and already many Aggadah Midrashic explanations of there are And they heard

בב"ר ובשאר מדרשות; ואני לא באתי אלא לפשוטו של מקרא ולאגדה

and for Aggadah Scripture of for the plain sense except came not and I Midrashim and in other in Bereishis Rabbah

המישבת דברי המקרא דבר דבור על אפניו: וישמעו. מה שמעו? שמעו את

— they heard did they hear what And they heard its fit state upon spoken a matter the Scripture the words of that settles

קול הקב"ה שהיה מתהלך בגן:

in the garden walking who was the Holy One the sound of

רש"י

לרוח היום. לאותו רוח שהשמש באה לשם, וזו היא מערבית; ש'לפנות ערב

evening for towards the west is and this to there comes that the sun direction to that of the day In the direction

חמה במערב, והם סרחו בעשירית סנהדרין ל"ח:

38 Sanhedrin in the tenth sinned and they in the west the sun is

פסוק טו

Pasuk 15

וַיִּקְרָא יְהוָה אֱלֹהִים אֶל הָאָדָם וַיֹּאמֶר לוֹ אֵיכָּה:

where are you to him and He said the man to God Hashem And called

רש"י

איכה. יודע היה היכן הוא אלא לפניו עמו בדברים, שלא יהא נבהל

terrified he would be so that not into words with him to enter but he where He was knowing Where art thou

להשיב אם יענישהו פתאום בראשית רבה, וכן בקין אמר לו אי הבל

Hevel where is to him He said with Kayin and so Rabbah Bereishis suddenly He would punish him if to reply

אחיה בראשית ד, וכן בכלעם מי האנשים האלה עמך במדבר כ"ב, לפניו

to enter twenty-two Bamidbar with you these the men who are with Bilam and so four Bereishis your brother

עמך בדברים, וכן בחזקיה בשלוחי מראדה בלאדן:

Baladan Merodach with the messengers of with Chizkiyahu and so into words with them

פסוק טז

וַיֹּאמֶר אֶת קוֹלְךָ שָׁמַעְתִּי בְּגֶן וַאֲרָא כִּי עֵירֹם אָנֹכִי וַאֲחָבֵא:
and I hid am I naked because and I feared in the garden I heard Your voice — And he said

פסוק יז

וַיֹּאמֶר מִי הַגִּיד לָךְ כִּי עֵירֹם אָתָּה הֲמֵן הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵבֹלְתִי
not I commanded you which the tree Is it from are you naked that to you told who And He said
אָכַל מִמֶּנּוּ אַכְלֶתָּ:
have you eaten from it to eat

רש"י

מי הגיד לך. מאין לך לדעת מה בשת יש בעומד ערם?
naked in standing there is shame what to know to you from where thee told Who

רש"י

המן העץ. בתמיה:
in wonderment the tree Is it from

פסוק יח

וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נְתָנָה לִּי מִן הָעֵץ וָאָכַל:
and I ate the tree from to me gave she with me You gave whom the woman the man And said

רש"י

אשר נתתה עמדי. כאן כפר בטובה עבודה זרה ה:
5b Zarah Avodah the goodness he denied here with me You gave whom

פסוק יט

וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִשָּׁה מַה זֹּאת עָשִׂית וַתֹּאמֶר הָאִשָּׁה הִנָּחָשׁ
the serpent the woman and said you have done is this what to the woman God Hashem And said
הִשְׁיֵאֲנִי וָאָכַל:
and I ate deceived me

רש"י

השיאני. הטעני, כמו אל ישיא אתכם חזקיהו דברי הימים ב' ל"ב:
32 II · Chronicles Chizkiyahu you beguile let not like he misled me He deceived me

פסוק כ

וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל הִנָּחָשׁ כִּי עָשִׂיתָ זֹאת אָרוּר אָתָּה מִכָּל הַבְּהֵמָה
the cattle from all are you cursed this you did because the serpent to God Hashem And said

וּמִכָּל חַיַּת הַשָּׂדֶה עַל גֶּחֱזֶה תֵלֶךְ וְעָפָר תֹּאכַל כָּל יְמֵי חַיֶּיךָ׃
your life the days of all you shall eat and dust you shall go your belly upon the field the beasts of and from all

רש"י

כִּי עָשִׂיתָ זֹאת. מִכָּאן שְׂאִין מְהֻפְכִּים בְּזָכוֹתוֹ שֶׁל מְסִית, שְׂאֵלוֹ שְׂאֵלוֹ
He had asked him for if an enticer of for the merit turn over that we do not from here this you have done Because
לָמָּה עָשִׂיתָ זֹאת? הָיָה לוֹ לְהַשִּׁיב דְּבָרֵי הָרֹב וְדְבָרֵי הַתְּלָמִיד דְּבָרֵי
the words of the disciple and the words of the Master the words of to answer to him there was this did you do why
מִי שׁוֹמְעִין? סְנֵהדְרִין כ"ט׃
29a Sanhedrin does one obey whom

רש"י

מִכָּל הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה. אִם מִבְּהֵמָה נִתְקַלַּל מִחַיָּה לֹא כָּל
all not more than beasts it was cursed more than cattle if the field the beasts of and from all the cattle From all
שָׁפָן, הָעֲמִידוֹ רַבּוֹתֵינוּ מְדַרְּשׁ זֶה בְּמַסָּכֶת בְּכוֹרוֹת דף ח' לְלַמֵּד שְׂיָמִי עֲבוּרוֹ
its gestation that the days of to teach 8a page Bechoros in tractate this exposition our Rabbis established the more so
שֶׁל נָחָשׁ שִׁבְעַ שָׁנִים׃
years are seven a serpent of

רש"י

עַל גֶּחֱזֹנְךָ תֵּלֶךְ. רַגְלִים הָיוּ לוֹ וְנִקְצְצוּ׃
and they were cut off to him there were legs you shall go your belly Upon

פסוק כא

Pasuk 21

וְאֵיכָּה אָשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זָרְעֶךָ וּבֵין זָרְעָהּ
her offspring and between your offspring and between the woman and between between you I will put And enmity
הוּא יִשׁוּפֶךָ רֹאשׁ וְאַתָּה תִּשׁוּפְנוּ עָקֶב׃
heel will bite him and you head will crush you he

רש"י

וְאֵיכָּה אֲשִׁית. אַתָּה לֹא נִתְכַּוְּנָה אֶלָּא שְׂיָמוֹת אָדָם כְּשִׂיאָכֵל הוּא תִּחְלָה וְתִשָּׂא
and you marry first he when he eats Adam that should die except intended not you I will set And enmity
אֶת חֲוָה, וְלֹא כֹּאֵת לְדַבֵּר אֶל חֲוָה תִּחְלָה אֶלָּא לְפִי שֶׁחֲנֻשִּׁים קָלוֹת לְהַתְּפֹת
to be persuaded are easy that women because except first Chavah to to speak did you come and not Chavah —
וְיִוָּדְעוּת לְפִתּוֹת אֶת בְּעָלֶיהֶן, לְפִיכָּה וְאֵיכָּה אֲשִׁית׃
I will set and enmity therefore their husbands — to persuade and know how

רש"י

יִשׁוּפֶךָ. יִכְתְּתֶךָ סוּטָה ט' כְּמוֹ וְאַפָּת אֵתוֹ דְּבָרִים ט , וְתִרְגְּמוֹ וְשִׁפִּית יְתִי׃
it and I pounded and its translation 9 Devarim it and I beat like 9 Sotah He will crush you He will bruise you

רש"י

וְאַתָּה תִּשׁוּפְנוּ עָקֶב. לֹא יִהְיֶה לָּךְ קוֹמָה וְתִשְׁכְּנוּ בְּעַקְבוֹ, וְאַף מִשָּׁם
from there and even in his heel and you will bite him height to you will there be not at the heel shall bruise him and you

תְּמִיתָנוּ, וּלְשׁוֹן תְּשׁוּפָנוּ כָּמוֹ נָשָׂא בָהֶם יִשְׁעִיהוּ מ' כְּשֶׁהִנָּחַשׁ בָּא
comes when the snake chapter 40 Yeshayahu upon them it blew is like you shall bruise him and the expression you will kill him
לְנֶשֶׁךְ הוּא נוֹשֵׂא כָּמִין שָׂרִיקָה וּלְפִי שֶׁהִלָּשׁוֹן נוֹפֵל עַל הַלָּשׁוֹן כְּתִיב לְשׁוֹן
an expression of it is written the word upon falls the word and because hissing with a kind of blows it to bite
נִשְׁיֹפָה בְּשֵׁנֵיהֶם:
in both of them blowing

פסוק כב

Pasuk 22

אֵל הָאִשָּׁה אָמַר הִרְבָּה אֲרֻכָּה עֲצָבוֹנָהּ וְהִרְבָּה בְּעָצָב תִּלְדִּי בָנִים
children you shall bear in pain and your childbearing your pain multiply I will greatly He said the woman To
וְאֵל אִישָׁהּ תִּשְׁקֶתָּהּ וְהוּא יִמָּשָׁל בָּךְ:
over you shall rule and he shall be your desire your husband and to

רש"י

עצבונה. זה צער גדול בנים עירובין ק':
100 Eruvin children rearing the trouble of this is your pain

רש"י

והרנך. זה צער העבור:
the pregnancy the pain of this is and thy conception

רש"י

בעצב תלדי בנים. זה צער הילדה:
childbirth refers to pain of this children you shall bear In pain

רש"י

ואל אישך תשוקתך. לתשמיש, ואעפ"כ אין לך מצח לתבעו
to demand him the boldness to you there is not and even though for intimacy shall be your desire your husband and to
בפה, אלא הוא ימשל בך, הכל ממנו ולא מפה:
from you and not is from him everything over you will rule he but with the mouth

רש"י

תשוקתך. תאונתך, כמו נפש שוקקה ישעיהו כ"ט:
29 Yeshayahu desirous a soul like your longing your desire

פסוק כג

Pasuk 23

וְלָאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וַתֹּאכַל מִן הָעֵץ אֲשֶׁר
which the tree from and you ate your wife to the voice of you listened Because He said And to Adam
צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה בְּעִבּוּרָהּ בְּעִצְבוֹן
with sorrow for your sake the ground cursed is from it you shall eat not saying I commanded you
תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ:
your life the days of all you shall eat of it

רש"י

ארוּרָה הָאֲדָמָה בַּעֲבוּרָךְ. מַעֲלָה לָךְ דְּבָרִים אֲרוּרִים, כְּגוֹן זְבוּבִים, פְּרַעוּשִׁים

fleas flies such as cursed things for you it will bring up for your sake is the ground Cursed

וּנְמָלִים, מָשָׁל לְיוֹצֵא לְתַרְבוֹת רָעָה וְהַפְרִיּוֹת מִקְלָלוֹת שְׂדִים שִׁנָּה מֵהֶם:

from them that he nursed the breasts curse and people evil to a culture to one who goes out a parable and ants

פסוק כד

Pasuk 24

וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ וְאָכַלְתָּ אֶת עֵשֶׂב הַשָּׂדֶה:

the field the herb of — and you shall eat for you it shall sprout and thistles And thorns

רש"י

וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ. הָאֶרֶץ כְּשֶׁתִּזְרְעֶנָּה מִיְּנֵי זְרָעִים, תַּצְמִיחַ קוֹץ

thorns it shall bring forth seeds kinds of when you sow it the earth to you it shall bring forth and thistles And thorns

וְדַרְדַּר קִנְדָּס וְעִבְבִּיּוֹת, וְהֵן נֹאכְלִין עַל יְדֵי תַקּוּן בִּיצָה ל"ד :

etcetera boiling preparation means of by are eaten and they and cardoons artichokes and thistles

רש"י

וְאָכַלְתָּ אֶת עֵשֶׂב הַשָּׂדֶה. וְמָה קָלָלָהּ הִיא זֹאת? וְהִלָּא בִּבְרָכָה נֶאֱמַר לוֹ

to him it was said in the blessing but behold this is curse And what the field the herb of — And you shall eat

הִנֵּה נִתְּנִי לָכֶם אֶת כָּל עֵשֶׂב זֶרַע וְגוֹ? אֵלֶּא מָה אָמַר כָּאן בְּרֵאשׁ

at the beginning of here is said what Rather etc. seed yielding herb every — to you I have given Behold

הָעֵנָן אֲרוּרָה הָאֲדָמָה בַּעֲבוּרָךְ בַּעֲצָבוֹן תֹּאכְלֶנָּה, וְאַחֵר הָעֵצָבוֹן וְקוֹץ וְדַרְדַּר

and thistles thorns the toil and after shalt thou eat of it in toil for your sake the ground Cursed is the passage

תַּצְמִיחַ לָךְ, כְּשֶׁתִּזְרְעֶנָּה קִטְנִית אוֹ יִרְקוֹת גֶּנֶּה הִיא תַּצְמִיחַ לָךְ קוֹצִים

thorns for you shall bring forth it a garden vegetables of or legumes when you sow it to you it shall bring forth

וְדַרְדְּרִים וְשָׂאֵר עֲשָׂבֵי הַשָּׂדֶה וְעַל כְּרַחֲךָ תֹּאכְלֶם:

you shall eat them your will and against the field weeds of and other and thistles

פסוק כה

Pasuk 25

בְּזַעַת אִפִּיהָ תֹאכַל לֶחֶם עַד שׁוּבָהּ אֶל הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי

for you were taken from it for the ground to your return until bread you shall eat your brow By the sweat of

עָפָר אַתָּה וְאֵל עָפָר תָּשׁוּב:

you shall return dust and to you are dust

רש"י

בְּזַעַת אִפִּיהָ. לְאַחֵר שֶׁתִּטְרַח בּוֹ הִרְפָּה:

much in it that you toil after your face In the sweat of

פסוק כו

Pasuk 26

וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הוּא הִיְתָה אִם כָּל חַי:

the living all the mother of was she because Chavah his wife the name of the man And called

ויקרא האדם. חזר הכתוב לענינו הראשון ויקרא האדם שמות, ולא הפסיק
 did it interrupt and not names the man and he called the first to its topic the Scripture returned the man And he called
 אלא ללמדך שעל ידי קריאת שמות נודוּגה לו חיה, כמו שכתוב
 that is written just as Chavah to him was mated names the calling of the hands of that through to teach you except
 ולאדם לא מצא עזר כנגדו, לפיכך, ויפל תרדמה, ועל ידי
 of and because a deep sleep and He caused to fall therefore corresponding to him a helper he found not but for Adam
 שכתב ויהיו ערומים, סמך לו פרשת הנחש, להודיעך שמתוך שראה
 that he saw that because to inform you the serpent the portion of to it it juxtaposed naked and they were that it wrote
 ערותה וראה אותם עסוקים בתשמיש נתאנה לה ובא עליהם במחשבה
 with a plan upon them and he came for her he lusted with marital relations occupied them and he saw her nakedness
 ובמרמה:
 and with deceit

חיה. נופל על לשון חיה, שמחיה את ולדותיה, פאשר תאמר מה הוה
 is what you would say as to her children — because she gives life living the expression of upon falls Chavah
 לאדם קהלת ב', בלשון היתה:
 was in the expression of two Koheles to man

ויעש יהוה אלהים לאדם ולאשתו כתנות עור וילבשם:

and He clothed them skin garments of and for his wife for Adam God HASHEM And He made

כתנות עור. יש דברי אגדה אומרים חלקים כצפרן היו מדבקם על עורן
 their skin to cleaving they were like a fingernail smooth that say Aggadah words of there are skin Garments of
 וי"א דבר הבא מן העור, כגון צמר הארנבים שהוא רך וחם ועשה
 and He made and warm soft which is the hares the wool of such as the skin from that comes material and some say
 להם כתנות ממנו:
 from it garments for them

CHAPTER SUMMARY

The aftermath of the chet is swift and profound, as Hashem confronts Adam, Chavah, and the serpent, leading to a series of severe consequences. The serpent is cursed to crawl on its belly and eat dust, with eternal enmity placed between its offspring and mankind. Chavah is told she will experience great pain in pregnancy and childbearing, while Adam is punished with the curse of the ground, meaning he must now toil by the sweat of his brow to produce bread from a earth that sprouts thorns and thistles. Finally, Adam names his wife Chavah because she is the mother of all living things, and Hashem, in His great mercy, makes garments of skins to clothe them before they are sent out.

The parsha is telling us a fundamental yesod about how the yetzer hara works, and it all starts with how the serpent spoke to Chavah. The serpent didn't start by telling her to go ahead and transgress the ratzon of Hashem. Lichoira, that would never have worked. Instead, he started by exaggerating the restriction, asking, "Did Hashem really say you can't eat from any tree?" And how did Chavah respond? She added to the issur herself, saying they weren't even allowed to touch the tree. Once you artificially expand the boundaries of what is forbidden, the whole structure becomes fragile. The moment you touch the tree and see you didn't die, the yetzer hara has an easy opening to convince you that the actual transgression is also permitted.

This is a massive lesson for our daily avodas Hashem. We often think that to be frum and protected, we need to build imaginary walls of stringency that Hashem never asked of us, or we look at our lives and feel completely suffocated by a false perception that "everything is forbidden." When we view Torah and mitzvos through a lens of heavy, exaggerated restriction, we are actually playing right into the hands of the yetzer hara. Mimeila, we become exhausted, and the moment we slip up on a minor detail, the whole package feels compromised, leading to a real spiritual fall.

Today, focus on serving Hashem with clarity and joy rather than a heavy sense of artificial restriction. When you do a mitzvah or keep a halachah, focus on the beauty of what Hashem actually commanded you to do, rather than adding heavy, self-imposed mental burdens that only lead to frustration.

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THE SUGYA

We begin the daf by continuing our deep dive into the fascinating sugya of whether it is possible for two events to occur with absolute precision, both in the hands of Heaven and in the hands of man. The Gemara brings a kasha from a Braisa regarding the Egla Arufa, where a slain body is found equidistant between two cities, and analyzes the machlokes between Rabbi Eliezer and the Rabbis to see if this hinges on the question of precision.

From there, the Gemara turns to clarify the machlokes in our Mishnah between Rabbi Tarfon and Rabbi Akiva regarding a case where a sheep gave birth to two males and we do not know which is the firstborn. We analyze Rabbi Akiva's view that the Kohen takes the leaner animal, and delve into the shakla v'tarya between Rabbi Yochanan and Rabbi Chiyya bar Abba regarding how to interpret the Mishnah's ruling of assessing the value between them.

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

דף יומי DAF 18A

EXPLANATION

סבר לה רבבי יוסי הגלילי, דאמר: אפשר לצמצם בידי שמים, וכל שכן בידי אדם.

The Tanna of our Mishnah **holds in accordance with** the opinion of Rabbi Yosei HaGelili, who says: **It is possible for two events to coincide precisely** even when they are **in the hands of Heaven**, and **all the more so** when they are **in the hands of man**, where human precision is involved.

QUESTION

נימא פתנאי: נמצא מכון בין שתי עיירות — לא היו עורפין, רבי אליעזר אומר: שתיקן מביאות שתי עגלות.

The Gemara suggests: **Let us say** that this issue of whether precision is possible **is like** a dispute between Tanna'im, **as it is taught** in a Braisa: If a slain person **was found precisely** at an equal distance **between two towns**, they would **not break** the heifer's **neck** at all, according to the first Tanna. But **Rabbi Eliezer says: Both of them bring two heifers**, one from each town.

EXPLANATION

מאי לאו בהא קמיפלגי, דתנא קמא סבר: אי אפשר לצמצם, ורבי אליעזר סבר: אפשר לצמצם?

What, **is it not** correct to say that they **disagree about this** very point: **that the first Tanna holds that it is impossible to coincide precisely**, and therefore one town must be closer, but since we cannot determine which, neither can bring it; **and Rabbi Eliezer holds that it is possible to coincide precisely**, and since both are indeed equally close, both must bring a heifer?

OBJECTION

וְתִסְבְּרָא? אִי קִסְבֵּר תֵּנָא קָמָא אִי אֶפְשָׁר לְצַמְצֵם, אִמָּא לֹא הָיוּ עוֹרְפִים? יָבִיאוּ עֵגְלָה אַחַת

בְּשׁוּתָפוּת, וְיִתְּנוּ!

The Gemara rejects this: **And can you understand it that way? If the first Tanna holds that it is impossible to coincide precisely**, meaning that one town is definitely closer, **why** does he say that **they would not break** the heifer's neck at all? **Let them bring one heifer in partnership, and make a stipulation** that it belongs to whichever town is actually closer!

RESOLUTION

אֵלָּא, לְהֵנִי תֵּנָא דְכוּלֵּי עַלְמָא אֶפְשָׁר לְצַמְצֵם, וְהִכָּא בִּ"קְרוּבָה" וְלֹא קְרוּבוֹת קָמִיפְלָגִי, דְּתֵּנָא קָמָא סָבֵר: "קְרוּבָה" וְלֹא קְרוּבוֹת, וְרַבִּי אֱלִיעֶזֶר סָבֵר: "קְרוּבָה" וְאֶפִּילוּ קְרוּבוֹת.

Rather, according to these Tanna'im, everyone agrees that it is possible to coincide precisely. And here, they disagree about the exposition of the word "nearest" in the singular, meaning only one town, and not "nearest" in the plural. As the first Tanna holds that the Torah means "nearest" town, and not multiple nearest towns, so when they are equidistant, neither can bring it. And Rabbi Eliezer holds that the Torah means "nearest" and even multiple nearest towns, so both must bring.

QUESTION

מָאִי הָיוּ עָלֶיהָ?

The Gemara asks: **What was** the final conclusion reached **about it**, regarding the opinion of the Rabbis on whether precision is possible in human hands?

ANSWER

אָמַר רַב חִיָּיא בַר אֲבִין אָמַר רַב עֲמֶרֶם: תֵּנָא נִמְצָא מְכוּוֹן בֵּין שְׁתֵּי עִירוֹת, רַבִּי אֱלִיעֶזֶר אוֹמֵר: שְׁתֵּיהֶן מְבִיאוֹת שְׁתֵּי עֵגְלוֹת, וְחֲכָמִים אוֹמְרִים: יָבִיאוּ עֵגְלָה אַחַת בְּשׁוּתָפוּת וְיִתְּנוּ.

Rav Chiyya bar Avin said that Rav Amram said: It was taught in a Braisa: If the corpse was found precisely between two towns, Rabbi Eliezer says: Both of them bring two heifers; and the Sages say: They bring one heifer in partnership and make a stipulation.

INFERENCE

מָאִי קִסְבְּרִי רַבְּנָן? אִי קִסְבְּרִי רַבְּנָן דְּאֶפְשָׁר לְצַמְצֵם, וְקְרוּבָה — וְאֶפִּילוּ קְרוּבוֹת, לִיִּיתִי תִּרְתִּי!

The Gemara analyzes this: **What do the Rabbis hold here? If the Rabbis hold that it is possible to coincide precisely**, and they expound "nearest" to mean even multiple nearest towns, then **let them bring two** heifers, just like Rabbi Eliezer!

INFERENCE

וְאִי "קְרוּבָה" וְלֹא קְרוּבוֹת, אֶפִּילוּ חֲדָא לָא לִיִּיתִי!

And if they hold that the Torah means "nearest" and not multiple nearest towns, then **they should not bring even one** heifer, even with a partnership and stipulation, because the law of Eglā Arufa would not apply at all!

INFERENCE

אֵלָּא לָאוּ שְׁמַע מִיִּנְהּ קִסְבְּרִי רַבְּנָן: אִי אֶפְשָׁר לְצַמְצֵם, וְאֶפִּילוּ בִּידֵי אָדָם.

Rather, is it not correct to learn from this that the Rabbis hold that it is impossible to coincide precisely, and that this is the rule even in the hands of man? Therefore, one town is definitely closer, and we bring one heifer with a stipulation.

RULING

שְׁמַע מִינֶה.

The Gemara concludes: Indeed, **learn from this** that it is so.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי טַרְפוֹן אוֹמֵר: בּוֹרֵר לוֹ אֶת הַיֵּפֶה.

We learned in the Mishnah: **Rabbi Tarfon says:** The Kohen **chooses for himself the better** of the two lambs.

גְּמָרָא GEMARA

EXPLANATION

מַאי טַעְמָא דְּרַבִּי טַרְפוֹן? קָא סָבֵר: הָהוּא דְּבָרִיא נָפֶק בְּרִישָׁא.

The Gemara asks: **What is the reasoning of Rabbi Tarfon?** He holds that the one that is healthier and stronger is the one that **emerged first**, and is therefore the true firstborn.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי עֲקִיבָא אוֹמֵר: "מִשְׁמָנִין" כּוּי.

The Mishnah continues: **Rabbi Akiva says:** They **assess** the value of the lambs **between them**, etc.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבִּי חִיְיָא בַּר אֲבָא אָמַר רַבִּי יוֹחָנָן: הִפְהִין נוֹטִיל כְּחוּשָׁה.

Rabbi Chiyya bar Abba said that **Rabbi Yochanan said:** According to Rabbi Akiva, the Kohen takes the **leaner** of the two lambs.

QUESTION

אָמַר לִיה רַבִּי חִיְיָא בַּר אֲבָא לְרַבִּי יוֹחָנָן: וְהָא אֲנִי "מִשְׁמָנִין בֵּינֵיהֶן" תַּנּוּ!

Rabbi Chiyya bar Abba said to Rabbi Yochanan: But didn't we learn in our Mishnah: "They assess the value **between them**," which implies they divide the value of the two lambs?

ANSWER

אָמַר לֵיהּ: עַד דְּאָכַלְתָּ פִּפְנֵי יִתָּא בְּבָבֶל, תִּרְגְּמִנָּא מִסִּיפָא.

Rabbi Yochanan said to him: While you were eating dates in Babylonia, we explained it in Eretz Yisrael from the latter clause of the Mishnah.

EXPLANATION

דְּקִתְנֵי סִיפָא: מֵת אֶחָד מֵהֶן, רַבִּי טַרְפוֹן אוֹמֵר: יִחַלּוּקוּ, רַבִּי עֲקִיבָא אוֹמֵר: הַמוֹצִיא מִחֲבִירוֹ עָלָיו הִרְאָהּ.

As the latter clause teaches: If one of them died, Rabbi Tarfon says: They divide the remaining lamb; Rabbi Akiva says: He who seeks to extract from his fellow bears the burden of proof, so the owner keeps it.

INFERENCE

וְאִי סָלְקָא דַּעְתָּךְ "מִשְׁמַנִּין בֵּינֵיהֶן" דְּכִי הִדְדִּי פְּלִיגִי, הָכִי נָמִי (לִיפְלֹגִי) [לִיפְלֹג] גַּבִּי הִדְדִּי!

And if it enters your mind that "they assess between them" means that they divide the value equally, here too in the case where one died, let them divide the remaining lamb between them, instead of leaving it entirely with the owner!

RESOLUTION

אֵלֹא מֵאִי "מִשְׁמַנִּין" — שׁוֹמֵן יֵהֵא בֵּינֵיהֶן, דְּאָמַר לֵיהּ לְכֹהֵן: אֵינִי רְאָיָה דְּבָכוֹר הוּא וְשָׁקִיל.

Rather, what is the meaning of "meshammenin"? It means that the **fatness**, meaning the extra value of the better lamb, shall be in dispute **between them**. The Kohen gets only the lean lamb, as the owner says to the Kohen: Bring proof that the better one is the firstborn, and take it.

מִשְׁנָה MISHNAH

MISHNAH

וְהַשְּׁנִי יֵרָעָה עַד שֶׁיִּסְתָּאֵב, וְחַיִּיב בְּמִתְנּוֹת, וְרַבִּי יוֹסֵי פוֹטֵר.

We learned in the Mishnah: **And the second lamb must graze until it becomes blemished**, and then the owner may eat it, and he is **obligated in the** priestly gifts of the shoulder, cheeks, and maw; and Rabbi Yosei exempts him.

גְּמָרָא GEMARA

QUESTION

מֵאִי טַעְמָא דְּרַבִּי מֵאִיר?

The Gemara asks: **What is the reasoning of Rabbi Meir**, who is the first Tanna of the Mishnah?

ANSWER

אָמַר רַבִּי יוֹחָנָן: הוּאֵיל וְכֵהֶן בָּא עָלָיו מִשְׁנֵי צִדֵּינָא, דְּאָמַר לֵיהּ: אִי בָכוֹר הוּא — כּוּלֵּיהּ דִּידֵּי הוּא, אִי לֹא בָכוֹר הוּא — הֵב לִי מִתְנּוֹת מִיָּמִינָהּ.

Rabbi Yochanan said: Since the Kohen comes against him from two sides with a double claim, as the Kohen says to him: If it is the firstborn, it is entirely mine; and if it is not the firstborn, give me the priestly gifts from it.

QUESTION

ורבי יוסי מאי טעמא?

The Gemara asks: **And Rabbi Yosei, what is his reasoning** for exempting the owner?

ANSWER

אמר רבא: עשו שאינו זוכה בזוֹכָה, ואף על גב דלא מטא לידיה כמאן דמטא לידיה, וזבגיה לישראל במומיה.

Rava said: The Sages made one who does not acquire the animal like one who acquires it. And even though it did not reach the Kohen's hand, it is as if it reached his hand and he sold it back to the Israelite in its blemished state, and a Kohen's animal is exempt from the gifts.

STATEMENT

אמר רבי אלעזר: הבהן נוטל בחוששה. הכל מודים בספק בכור, שאין חליפין ביד כהן, שחייב במתנות.

Rabbi Elazar said: Everyone concedes in the case of a doubtful firstborn where there is no replacement in the hand of the Kohen, that the owner is obligated in the priestly gifts.

QUESTION

הכל מודים מאן? רבי יוסי? פשיטא!

The Gemara asks: When he says "everyone concedes," who does he mean? Rabbi Yosei? That is obvious!

EXPLANATION

עד כאן לא קא פטר רבי יוסי התם, אלא דחליפין ביד כהן, דעשו שאינו זוכה בזוֹכָה, אבל אין חליפין ביד כהן — לא!

Only there did Rabbi Yosei exempt the owner, where the replacement is in the hand of the Kohen, as they made one who does not acquire like one who acquires; but where there is no replacement in the hand of the Kohen, he does not exempt him!

RESOLUTION

מהו דתימא: טעמא דרבי יוסי, דקסבר דאי מחייבת ליה במתנות — אתי ליה לידי גיזה ועבודתה, אף על גב דאין חליפין ביד כהן, קא משמע לן.

The Gemara answers: Lest you say that the reasoning of Rabbi Yosei is that he holds that if you obligate him in the gifts, he might come to shear and work the animal, thinking it is completely non-sacred, and this concern would apply even though there is no replacement in the hand of the Kohen; therefore, Rabbi Elazar comes to teach us that this is not the reason.

QUESTION

ומי מצית אמרת הכי? והתני סיפא, שהיה רבי יוסי אומר:

The Gemara asks: **And how can you say this? But doesn't the latter clause teach that Rabbi Yosei would say:**

עמוד ב' DAF 18B

מִשְׁנָה MISHNAH

MISHNAH

כָּל שֶׁחֲלִיפָיו בְּיַד כֹּהֵן פְּטוּר מִן הַמַּתָּנוֹת, וְרַבִּי מֵאִיר מְחַיֵּיב.

The Mishnah states: **Any animal whose replacements are in the hand of a Kohen**, the owner is **exempt from the priestly gifts**, and **Rabbi Meir deems him obligated**.

גְּמָרָא GEMARA

INFERENCE

חֲלִיפֵינוּ בְּיַד כֹּהֵן — אֵין, אֵין חֲלִיפֵינוּ בְּיַד כֹּהֵן — לֹא!

The Gemara infers: If the **replacements are in the hand of a Kohen**, yes, Rabbi Yosei exempts him, but if there are **no replacements in the hand of a Kohen**, no, he does not exempt him.

EXPLANATION

מָהוּ דְּתִימָא: רַבִּי יוֹסֵי לְדַבְּרֵי דְּרַבִּי מֵאִיר קָאָמַר לֵיהּ — לְדִידִי, אֶפִּילוּ אֵין חֲלִיפֵינוּ בְּיַד כֹּהֵן, דָּאִי מְחַיֵּיבֵת לֵיהּ בְּמַתָּנוֹת אֲתִי לֵיהּ לִידֵי גִיזָה וְעִבּוּדָה; לְדִידָהּ, אוּדִי לִי מִיָּהָא הֵיכָא דְחֲלִיפֵינוּ בְּיַד כֹּהֵן, דַּעֲשׂוּ שְׂאִינּוּ זֹכָה כְּזֹכָה; וְאָמַר לֵיהּ רַבִּי מֵאִיר: לֹא.

The Gemara explains why Rabbi Elazar's statement was needed: **Lest you say that Rabbi Yosei was speaking according to the words of Rabbi Meir**, and this is what **he said to him: According to my own view**, the owner is exempt **even** if there are **no replacements in the hand of a Kohen**, because if you obligate him in the gifts, he might come to treat the animal as chullin and violate the prohibitions of **shearing and labor**; but according to your view, **concede to me at least where the replacements are in the hand of a Kohen**, for there the Sages **made one who did not acquire** the animal like one who **acquired** it, so he should be exempt. **And Rabbi Meir said to him: No**, I do not concede. Therefore, Rabbi Elazar had to teach us that Rabbi Yosei's actual reason is indeed because the replacements are in the hand of the Kohen.

STATEMENT

וְאָמַר רַב פָּפָא: הֲכֹל מוֹדִים בְּסַפֵּק מַעֲשֵׂר שְׁפָטוּר מִן הַמַּתָּנוֹת.

And Rav Pappa says: Everyone concedes in the case of a doubtful tithe animal that the owner is **exempt from the priestly gifts**.

QUESTION

”הֲכֹל מוֹדִים” — מֵאֵן? רַבִּי מֵאִיר? פְּשִׁיטָא!

The Gemara asks: When Rav Pappa says **"Everyone concedes"** — **who** is he referring to? Is it **Rabbi Meir**? But that is **obvious**!

EXPLANATION

עד כאן לא קמחיב רבי מאיר הָתָם אֶלָּא בְּסֶפֶק בְּכוֹר, הוֹאִיל וּבָא עָלָיו כֹּהֵן מִשְׁנֵי צְדָדִין, אֲבָל סֶפֶק מַעֲשֶׂר — לֹא.

Only there does Rabbi Meir obligate the owner, by a doubtful firstborn, since the Kohen comes upon him from two sides, but by a doubtful tithe — no, he would not obligate him.

ANSWER

מהו דְּתִימָא: טַעְמָא דְּרַבִּי מֵאִיר דְּלֹא תִשְׁתַּכַּח תּוֹרַת מִתְּנּוֹת, אֲפִילוּ סֶפֶק מַעֲשֶׂר נִמִּי? קָא מִשְׁמַע לָן.

The Gemara answers: Rav Pappa's statement is necessary, lest you say that the reason of Rabbi Meir is so that the law of gifts should not be forgotten, and if so, even by a doubtful tithe also he should obligate him. Therefore, Rav Pappa comes to teach us that this is not Rabbi Meir's reason.

OBJECTION

וּמִי מֵצִית אֲמַרְתָּ הָכִי? וְהִקְתָּנִי סִיפָא, שְׁהִיָּה רַבִּי יוֹסֵי אוֹמֵר: כֹּל שֶׁחֲלִיפִיו בְּיַד כֹּהֵן — פֶּטוּר מִן הַמִּתְּנּוֹת, וְרַבִּי מֵאִיר מְחַיֵּיב!

The Gemara objects: But how can you say this? But doesn't the latter clause teach: For Rabbi Yosei would say: Any animal whose replacements are in the hand of a Kohen — the owner is exempt from the gifts, and Rabbi Meir deems him obligated! This shows their dispute is about the replacements, not about forgetting the laws of gifts.

RESOLUTION

מהו דְּתִימָא: רַבִּי מֵאִיר אֲפִילוּ סֶפֶק מַעֲשֶׂר מְחַיֵּיב, וְהָא דְּמִיפְלָגִי בֵּין לִיפְיָן — לְהוֹדִיעָךְ כַּחוּ דְּרַבִּי יוֹסֵי, דְּפֶטֶר אֲפִילוּ הֵיכָא דְּכֹהֵן בָּא עָלָיו מִשְׁנֵי צְדָדִין, קָא מִשְׁמַע לָן.

The Gemara resolves: Rav Pappa's statement is still needed, lest you say that Rabbi Meir obligates even in the case of a doubtful tithe, and that which they argue about replacements is only to let you know the strength of Rabbi Yosei, who exempts even where the Kohen comes upon him from two sides. Therefore, Rav Pappa comes to teach us that Rabbi Meir indeed exempts in a doubtful tithe.

מִשְׁנָה MISHNAH

MISHNAH

מֵת אֶחָד מֵהֶן, רַבִּי טַרְפוֹן אוֹמֵר: יַחְלֹקוּ.

The Mishnah states: If one of them died, Rabbi Tarfon says: They shall divide the remaining lamb.

גְּמָרָא GEMARA

QUESTION

אֲמַאי יַחְלֹקוּ? נִיחָזִי: אֵי שָׁמֶן מִית — דְּכֹהֵן הוּא, וְהָאֵי דְּאִיכָא דְּבַעַל הַבֵּית; וְאֵי כַּחוּשׁ מִית — דְּבַעַל הַבֵּית מִית, וְהָאֵי דְּאִיכָא דְּכֹהֵן הוּא!

The Gemara asks: **Why should they divide it? Let us see: If the fat and better one died**, we should say **it is the Kohen's animal that died, and this one that is still here is the owner's**; and if the lean and weaker one died, we should say **the owner's animal died, and this one that is still here is the Kohen's!**

ANSWER

אמר רבי אמי: חזר בו רבי טרפון.

Rabbi Ami said: Rabbi Tarfon retracted his view that the Kohen takes the better one, and here he holds they always divide.

מישנה MISHNAH

MISHNAH

רבי עקיבא אומר: המוציא מחבירו עליו הראיה.

The Mishnah continues: Rabbi Akiva says: One who extracts from his fellow, upon him is the burden of proof.

גמרא GEMARA

STATEMENT

אמר רבי חייא: משל דרבי טרפון למה הדבר דומה? לשנים שהפקידו אצל רועה, שמניח רועה ביניהם ומסתלק.

Rabbi Chiyya said: The parable of Rabbi Tarfon, to what is this matter comparable? To two people who deposited sheep with a shepherd, and one died, where the shepherd places the remaining sheep between them and withdraws, and they divide it.

STATEMENT

ומשל דרבי עקיבא: למה הדבר דומה? לאחד שהפקיד אצל בעל הבית, שהמוציא מחבירו עליו הראיה.

And the parable of Rabbi Akiva, to what is this matter comparable? To one who deposited a sheep with a homeowner who has his own sheep, where one who extracts from his fellow, upon him is the burden of proof.

QUESTION

אלא במאי פליגי? רבי עקיבא פליג בשנים שהפקידו אצל רועה, שמניח רועה ומסתלק? ורבי טרפון פליג באחד שהפקיד אצל בעל הבית?

The Gemara asks: But if so, in what do they argue? Does Rabbi Akiva disagree in the case of two who deposited with a shepherd, that the shepherd places the sheep and withdraws? And does Rabbi Tarfon disagree in the case of one who deposited with a homeowner? Surely they both agree to those cases!

ANSWER

אמר רבא, ואיתימא רב פפא: הכל מודים בשנים שהפקידו אצל רועה — שמניח רועה ביניהם ומסתלק, ובאחד שהפקיד אצל בעל הבית — שהמוציא מחבירו עליו הראיה.

Rava said, and some say Rav Pappa: Everyone concedes in the case of two who deposited with a shepherd — that the shepherd places the sheep between them and withdraws; and in the case of one who deposited with a homeowner — that one who extracts from his fellow, upon him is the burden of proof.

EXPLANATION

לא נחלקו אלא בחדר בעל הבית, ורועה כהן.

They only argued in a case where the sheep are in the courtyard of the homeowner, and the shepherd is a Kohen.

EXPLANATION

רבי טרפון סבר: אקנוני קא מקני ליה בחצירו, וניחא ליה דליתעביד מצוה בממוניה, והוה ליה כשנים שהפקידו אצל רועה, שמניח רועה ביניהן ומסתלק.

Rabbi Tarfon holds: The owner transfers ownership to him in his courtyard, and it is pleasing to him that a mitzvah should be performed with his money, and therefore it is like two who deposited with a shepherd, where the shepherd places the sheep between them and withdraws.

EXPLANATION

רבי עקיבא סבר: כיון דאית ליה פסידא — לא מקני ליה מידעם, והוה ליה כאחד שהפקיד אצל בעל הבית, שהמוציא מחבירו עליו הראיה.

And Rabbi Akiva holds: Since he has a loss, he does not transfer anything to him, and therefore it is like one who deposited with a homeowner, where one who extracts from his fellow, upon him is the burden of proof.

משנה MISHNAH

MISHNAH

מתני' שתי רחיליו שלא ביכרו וילדו שני זכרים — שניהם לכהן.

MISHNAH: If one's two ewes that had not previously given birth gave birth to two males, both of them go to the Kohen.

MISHNAH

זכר ונקבה — הזכר לכהן.

If they gave birth to a male and a female, the male goes to the Kohen.

MISHNAH

שני זכרים ונקבה — אחד לו ואחד לכהן.

If they gave birth to two males and a female, one goes to him and one goes to the Kohen.

MISHNAH

רבי טרפון אומר: הכהן בוחר לו את היפה.

Rabbi Tarfon says: The Kohen chooses for himself the better of the two.

MISHNAH

רבי עקיבא אומר: משמנין ביניהן, והשני ירעה עד שיסתאב. וחייב במתנות, רבי יוסי פוטר.

Rabbi Akiva says: They make an assessment between them, and the second doubtful firstborn shall graze until it becomes blemished. And the owner is obligated in the priestly gifts, but Rabbi Yosei exempts him.

MISHNAH

מת אחד מהן, רבי טרפון אומר: יחלוקו, רבי עקיבא אומר: המוציא מחבירו עליו הראיה.

If one of them died, Rabbi Tarfon says: They shall divide the remaining one, and Rabbi Akiva says: One who extracts from his fellow, upon him is the burden of proof.

MISHNAH

שתי נקבות וזכר או שני זכרים ושתי נקבות — אין כאן לפהן כלום.

If they gave birth to two females and a male, or two males and two females, there is nothing here for the Kohen.

MISHNAH

אחת ביכרה, ואחת לא ביכרה, וילדו שני זכרים, אחד לו ואחד לפהן.

If one had already given birth and one had not given birth, and they gave birth to two males, one goes to him and one goes to the Kohen.

MISHNAH

רבי טרפון אומר: הכהן בוחר את היפה.

Rabbi Tarfon says: The Kohen chooses the better of the two.

MISHNAH

רבי עקיבא אומר: משמנין ביניהן, והשני ירעה עד שיסתאב. וחייב במתנות. רבי יוסי פוטר, שרבי יוסי אומר: כל שחליפיו ביד פהן פטור מן המתנות. ורבי מאיר מחייב.

Rabbi Akiva says: They make an assessment between them, and the second shall graze until it becomes blemished. And the owner is obligated in the gifts. Rabbi Yosei exempts him, for Rabbi Yosei would say: Any animal whose replacements are in the hand of a Kohen is exempt from the gifts. And Rabbi Meir deems him obligated.

MISHNAH

מת אחד מהן, רבי טרפון אומר: יחלוקו. רבי עקיבא אומר: המוציא מחבירו עליו הראיה.

If one of them died, Rabbi Tarfon says: They shall divide the remaining one. Rabbi Akiva says: One who extracts from his fellow, upon him is the burden of proof.

MISHNAH

זכר ונקבה — אין כאן לפהן כלום.

If they gave birth to a male and a female, there is nothing here for the Kohen.

גְּמָרָא GEMARA

GEMARA

גְּמ' צְרִיכָא, דְּאִי אֲשָׁמוּעִינוּ קַמִּיתָא, בְּהֵיא קֹאמֵר רַבִּי עֲקִיבָא, דְּתֵרִי מַחְדָּא.

GEMARA: The Gemara notes: Both cases are **necessary**, for if it had taught us only the **first case**, we would say **in that case** Rabbi Akiva says his ruling, **since** the **two** males came **from one** mother.

EXPLANATION

אַבָּל רְחִילָיו שְׁלֵא בִּיכְרוּ, דְּתֵרִי מַחְדָּא וְחַד מַחְדָּא — אִימָא מוֹדִי לִיה לְרַבִּי טַרְפוֹן, דְּהָךְ דִּילִידָא
חַד שְׁבִיחַ טַפִּי.

But in the case of **two ewes** that had **not** previously given birth, where there are **two** offspring **from one** and **one** from **one**, say that Rabbi Akiva **concedes to** Rabbi Tarfon, because that mother which gave birth to **one**, its offspring is **more choice**, so we can identify the firstborn.

EXPLANATION

וְאִי אֲשָׁמוּעִינוּ הָא — בְּהֵא קֹאמֵר רַבִּי עֲקִיבָא, דְּתֵרִי וְיָהוּ לֹא בִּיכְרוּ, אַבָּל אַחַת בִּיכְרָה וְאַחַת שְׁלֵא
בִּיכְרָה וְיָלְדוּ שְׁנֵי זָכָרִים — אִימָא מוֹדִי לִיה לְרַבִּי טַרְפוֹן.

And if it had taught us only **this** second case, we would say **in this case** Rabbi Akiva says his ruling, **since** **both** of them had **not** previously given birth, but where **one** had given birth and **one** had not given birth, and they gave birth to **two** males, say that Rabbi Akiva **concedes to** Rabbi Tarfon because the doubt is weaker. Therefore, both are needed.

SUMMARY

In summary, the Gemara concludes that the Rabbis of Eglā Arufa hold that absolute precision is impossible even in the hands of man, which is why they require a partnership and a stipulation rather than two separate heifers. We then clarify that according to Rabbi Akiva, the Kohen only receives the value of the leaner lamb because the burden of proof is on him to extract the better one from the owner. Finally, the Gemara explains the machlokes between Rabbi Meir and Rabbi Yosei regarding whether the owner must give the priestly gifts from the second lamb; Rabbi Meir obligates him because of the Kohen's double claim, while Rabbi Yosei exempts him because we treat the animal as if it had already been acquired by the Kohen and sold back to the owner.

The Gemara is bothered by a fascinating question: is it possible for two things to be perfectly, 100% equal, or is there always some tiny difference? When a slain person is found between two towns, the Rabbis hold "efshar l'tzamtzem b'yidei adam" is impossible. Even with human tools, we can never make two things perfectly equal. One town is always closer, even by a hairsbreadth.

This is a deep yesod for our avodas Hashem. We often look at others and think we need to match them exactly, or we look at our own days and expect perfect, identical consistency. But the Tanna is telling us that in the physical world, perfect equality does not exist. Hashem did not create a world of carbon copies. Every single person, every single day, and every single mitzvah has its own unique measure.

Stop trying to measure your life against a perfect, imaginary standard of equality. Your job is not to duplicate someone else's learning or to make today look exactly like yesterday. Accept that every situation has its own unique closeness to Hashem. Today, focus on the specific, unique potential of this very moment, without comparing it to any other.

מִסְכֵּת אָבוֹת • פֶּרֶק רִאשׁוֹן

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CHAPTER PREVIEW

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

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

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

מִשְׁנָה א

הַשְּׁלֵשֶׁת שֶׁל קַבְּלַת הַתּוֹרָה וְהַנְּהִיגַת הַחֲכָמִים

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

מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וְיֵהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים
and the elders to the elders and Yehoshua to Yehoshua and transmitted it from Sinai Torah received Moshe
לְנָבִיאִים, וְנָבִיאִים מְסֻרוּהָ 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 הֶרְבֵּה, וַעֲשׂוּ סִגָּ 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 הָעֲבוֹדָה 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 מִשְׁמָעוֹן 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 בֵיתְךָ 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 שׁוֹתָה בְּצִמָּא אֶת דְּבָרֵיהֶם:
their words — with thirst drinking and be their feet in the dust of attaching yourself

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

הכנסת אורחים ומעוט שיחה עם האשה

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

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

עֲנִיִּים בְּנֵי בֵיתְךָ, 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 חִבְּרוּ. מִכָּאֵן 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, וּבּוֹטֵל מִדְּבַרֵי תוֹרָה, וְסוֹפּוֹ
and his end Torah from words of and desists to himself evil he causes the woman with conversation

יורש גִּיהֵנוֹם:

Gehinnom he inherits

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

עשה לה רב וקנה לה חבר

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

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

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

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

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

לכף זכות:

merit to the scale of

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

משנה ז

הרחקה משכן רע ומרשע

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

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

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

ואל תתיאש מן הפרענות:

retribution of despair and do not

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

משנה ח

הנהגת הדין עם בעלי הדין

Mishna 8 · The Conduct of a Judge Toward Litigants

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

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

אל תעש עצמך כעורכי הדין. וכשיהיו בעלי דינין עומדים

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

לפניה, יהיו בעיניה כרשעים. וכשנפטרים מלפניה, יהיו

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

בעיניה כזכאין, כשקבלו עליהם את הדין:

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

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

משנה ט

דרישה וחקירה של עדים וזהירות בדברי הדינים

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

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

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

בדבריה, שמא מתוכם ילמדו לשקר:

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

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

משנה י

אהבת המלאכה ושנאת הרבנות

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

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

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

משנה יא

אזהרה לחכמים להזהר בדבריהם מפני חלול השם

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

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

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

משנה יב

הנהגת הלל לאהב שלום ולקרב את הבריות

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

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

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

משנה יג

הסכנה בגאווה ובכטול תורה

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

הוּא הָיָה אוֹמֵר, נָגֵד שְׁמָא, אֲבָד שְׁמָה. וְדָלָא מוֹסִיף, יָסַף.
ceases add and one who does not his name destroys his name one who makes great say used to He
וְדָלָא יָלִיף, קָטָלָא חַיִּב. וְדֹאשְׁתִּימָשׁ בְּתַגָּא, חָלַף:
passes away of the crown and one who makes use deserves death learn and one who does not

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

משנה יד

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

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

וְאִם לֹא עֲכָשְׁיוּ, אִמָּתִי:

when now not And if

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

מִשְׁנָה טו

קביעות התורה, מעוט דבור והסברת פנים

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

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

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

כל האדם בספר פנים יפות:

face expression of with a cheerful person every

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

מִשְׁנָה טז

עשה לך רב והרחקה מז הספק

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

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

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

תרבה לעשר אמודות:

by estimation to tithe increase

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

מִשְׁנָה יז

מעלת השתיקה והמעשה על פני הדבור

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

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

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

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

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

דברים, מביא חטא:

sin brings words

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

מִשְׁנָה יח

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

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

בְּשַׁעְרֵיכֶם:

in your gates

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

CHAPTER SUMMARY

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

לְמַעַשָׂה 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 פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עָדִיו לִבְלוֹם 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 חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קֹדֶר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מְזֻמֹּר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוּד וְיִתְיַעֲצוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וּנִכְחָדֵם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וְיִשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וְעֲמֹן וְעַמְלֶק פָּלְשֶׁת עִם יֹשְׁבֵי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוּט סֶלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דִמְן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוּ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֵם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִינְגָּה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבואְךָ מִצֵּתָה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

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

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.'