

חומש עם רש"י • בראשית • שביעי

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

BERESHIT • 7TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we follow the final generations of the ten generations from Adam to Noah, tracing the lineage through Mesushelach and Lemech down to the birth of Noah and his sons, Shem, Cham, and Yephes. We see the world beginning to slip into deep spiritual decline as the generations multiply and the moral fabric of society starts to unravel.

Lichoira, the Torah is setting the stage for the great flood by showing us the contrast between the growing wickedness of the world and the righteousness of Noah. We learn about the decree of the hundred and twenty years that Hashem gave as a space for teshuvah, and how the corruption eventually reached a point where Hashem, כביכול, regretted creating mankind.

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

פסוק א

Pasuk 1

וַיְחִי מֵתוֹשֶׁלַח שְׁבַע וְשָׁמֹנִים שָׁנָה וּמֵאָת שָׁנָה וַיּוֹלֶד אֶת לָמֶךְ:
Lamech — and he begot years and one hundred years and eighty seven Methuselah And lived

פסוק ב

Pasuk 2

וַיְחִי מֵתוֹשֶׁלַח אַחֲרֵי הוֹלִידוֹ אֶת לָמֶךְ שְׁתֵּים וְשָׁמֹנִים שָׁנָה וְשִׁבְעָה מֵאוֹת:
hundred and seven years and eighty two Lamech — his begetting after Metushelach And lived
שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת:
and daughters sons and he begot years

פסוק ג

Pasuk 3

וַיְהִי כָּל יְמֵי מֵתוֹשֶׁלַח תִּשְׁעִים וְשִׁשִּׁים שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת:
and he died years hundred and nine years and sixty nine Methuselah the days of all And were

פסוק ד

Pasuk 4

וַיְחִי לָמֶךְ שְׁתֵּים וְשָׁמֹנִים שָׁנָה וּמֵאָת שָׁנָה וַיּוֹלֶד בֶּן:
a son and he begot years and one hundred years and eighty two Lamech And lived

רש"י

ויולד בן. שִׁמְמוֹנוּ נִבְנָה הָעוֹלָם בְּרֵאשִׁית רַבָּה:
Rabbah Bereishis the world was built that from him a son And he begot

וַיִּקְרָא אֶת שְׁמוֹ נֹחַ לֵאמֹר זֶה יִנְחֵמֵנוּ מִמַּעֲשֵׂנוּ וּמִעֲצָבוֹן יָדֵינוּ
 our hands and from the toil of from our work will comfort us this one saying Noach his name — And he called
 מִן הָאֲדָמָה אֲשֶׁר אָרְרָה יְהוָה:
 Hashem cursed it which the ground from

רש"י

זֶה יִנְחֵמֵנוּ. יִנְחַ מְמָנוּ אֶת עֲצָבוֹן יָדֵינוּ. עַד שֶׁלֹּא בָּא נֹחַ לֹא הָיָה לָהֶם כְּלִי
 tools of to them was there not Noach came that not Until our hands the toil of — from us will ease will comfort us This
 מִחֲרָשָׁה וְהוּא הָכִין לָהֶם וְהָיְתָה הָאֶרֶץ מוֹצִיָּאָה קוֹצִים וְדַרְדָּרִים כְּשִׁזְרָעִים חֲטִיִּם,
 wheat when they sowed and thistles thorns bringing forth the earth and was for them prepared and he plowing
 מִקְלָלָתוֹ שֶׁל אָדָם הָרִאשׁוֹן, וּבִימֵי נֹחַ נָחָה, וְזֶהוּ יִנְחֵמֵנוּ, וְאִם לֹא תִפְרָשֶׁהוּ
 you explain it not and if will comfort us and this is it rested Noach and in the days of the First Adam of from the curse of
 כִּי אֵין טַעַם הַלְשׁוֹן נוֹפֵל עַל הַשֵּׁם וְאַתָּה צָרִיךְ לְקִרְוֹת שְׁמוֹ מְנַחֵם:
 Menachem his name to call would need and you the name upon falling the expression meaning of there is no so

וַיְחִי לָמֶה אַחֲרֵי הוֹלִידוֹ אֶת נֹחַ חָמֵשׁ וְתִשְׁעִים שָׁנָה וַחֲמֵשׁ מֵאוֹת שָׁנָה
 years hundred and five years and ninety five Noach — his begetting after Lamech And lived
 וַיּוֹלֵד בָּנִים וּבָנוֹת:
 and daughters sons and he begot

וַיְהִי כָּל יְמֵי לָמֶךְ שִׁבְעֵי וּשְׁבַעִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיָּמָת:
 and he died years hundred and seven years and seventy seven Lamech the days of all And were

וַיְהִי נֹחַ בֶּן חָמֵשׁ מֵאוֹת שָׁנָה וַיּוֹלֵד נֹחַ אֶת שֵׁם אֶת חָם וְאֶת
 and — Cham — Shem — Noach and he begot years hundred five the son of Noach And it was

יָפֶת:
 Yafeth

רש"י

בֶּן חָמֵשׁ מֵאוֹת שָׁנָה. אָמַר רַבִּי יוּדָן מַה טַּעַם כָּל הַדּוֹרוֹת הוֹלִידוּ לֵק'
 at one hundred begot the generations all the reason what is Yudan Rabbi said years hundred five A son of
 שָׁנָה וְזֶה לְחֲמֵשׁ מֵאוֹת? אָמַר הַקָּדוֹשׁ אִם רָשָׁעִים הֵם יֵאָבְדוּ בַּמַּיִם וְרַע
 and it is bad in the water they will perish they are wicked if the Holy One said hundred at five and this one years
 לְצַדִּיק זֶה, וְאִם צַדִּיקִים הֵם אֶטְרִיחַ עָלָיו לַעֲשׂוֹת תְּבוּת הַרְבֵּה, כָּכֹשׁ אֶת
 — He withheld many arks to make upon him I will trouble they are righteous and if this one for the righteous

מַעֲיָנוּ וְלֹא הוֹלִיד עַד חֲמֵשׁ מֵאוֹת שָׁנָה, כְּדִי שֶׁלֹּא יִהְיֶה יָפֶת הַגָּדוֹל שֶׁכְּכֵנִי רָאוּי
fitting of his sons the oldest Yefes will be that not in order years hundred five until beget and did not his spring
לְעֲנָשִׁין לְפָנֵי הַמָּבּוּל בְּרֵאשִׁית רַבָּה, דְּכָתִיב כִּי הַנַּעַר בֶּן מֵאָה שָׁנָה יָמוּת
shall die years one hundred of the youth for as it is written Rabbah Bereishis the Flood before for punishments
יִשְׁעִיהוּ ס"ה רָאוּי לְעֲנֹשׁ לְעֵתִיד, וְכֵן לְפָנֵי מִתּוֹרָה:
Torah the giving of before and so in the future for punishment fitting 65 Yeshayahu

רש"י

אֵת שֵׁם אֶת חָם וְאֵת יֶפֶת. וְהֵלֵא יָפֶת הַגָּדוֹל הוּא? אֶלָּא בְּתַחֲלָה אָתָּה דּוֹרֵשׁ אֵת
— expound you at first rather he was the eldest Yafeth but is it not Yafeth and — Cham — Shem —
שֶׁהוּא צָדִיק וְנוֹלָד כְּשֶׁהוּא מְהוּל וְשֶׁאַבְרָהָם יָצָא מִמֶּנּוּ וְכו', בְּבִרְאשִׁית
in Bereishis etcetera from him descended and that Avraham circumcised while he was and was born righteous that he was
רַבָּה:
Rabbah

פסוק ט

Pasuk 9

וַיְהִי כִּי יָחַל הָאָדָם לָרֹב עַל פְּנֵי הָאֲדָמָה וּבָנוֹת יִלְדוּ לָהֶם:
to them were born and daughters the earth the face of upon to multiply man began when And it was

פסוק י

Pasuk 10

וַיִּרְאוּ בְנֵי הָאֱלֹהִים אֵת בָּנוֹת הָאָדָם כִּי טֹבֹת הָיָה וַיִּקְחוּ
and they took they were good that the man the daughters of — the rulers the sons of And saw
לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ:
they chose whom from all wives for themselves

רש"י

בְּנֵי הָאֱלֹהִים. בְּנֵי הַשָּׁרִים וְהַשּׁוֹפְטִים. דְּבָר אַחֵר בְּנֵי הָאֱלֹהִים, הֵם
they are the angels the sons of explanation Another and the judges the princes the sons of the rulers The sons of
הַשָּׁרִים הַחֹלְכִים בְּשִׁלְיָחוֹתוֹ שֶׁל מָקוֹם, אִי הֵם הָיוּ מִתְעַרְבִּים בָּהֶם; כָּל אֱלֹהִים
Elohim Every with them intermingling were they even the Omnipresent of on the mission whogoo the princes
שֶׁבְּמִקְרָא לְשׁוֹן מְרוּת, וְזֶה יוֹכִיחַ וְאָתָּה תִּהְיֶה לוֹ לְאֱלֹהִים שְׁמוֹת ד',
4 Shemos for a master to him shall be and you will prove it and this authority is an expression of that is in Scripture
רָאָה נִתְּתִיהָ לְאֱלֹהִים שֵׁם ז':
7 there a master I have made you See

רש"י

כִּי טֹבֹת הָיָה. אָמַר רַבִּי יוֹדֵן טֹבֹת כְּתִיב, כְּשֶׁהָיוּ מְטִיבִין אוֹתָהּ מְקַשְׁטֶת לְפָנֶיךָ
to enter adorned her make good when they would is written tovos Yudan Rabbi said they were fair that
לְחַפָּה, הָיָה גָּדוֹל נִכְנָס וּבּוֹעֵלָה תַּחֲלָה בְּרֵאשִׁית רַבָּה:
Rabbah Bereishis first and cohabit with her enter a lord would to the canopy

רש"י

מכל אשר בחרו. אף בעולת בעל, אף הזכר והבהמה:
and the animal the male even a husband a married woman of even they chose whom Of all

בסוק יא

Pasuk 11

ויאמר יהוה לא ידון רוחי באדם לעלם בשגם הוא בשר והיו ימיו
his days and shall be is flesh he since also forever in man My spirit shall contend not Hashem And said
מאה ועשרים שנה:
years and twenty one hundred

רש"י

לא ידון רוחי באדם. לא יתרעם ויריב רוחי עלי בשביל האדם
man because of within Me My spirit and strive shall be discontented not against man My spirit shall strive Not

רש"י

לעלם. לארץ ימים; הנה רוחי נדון בקרבי אם להשחית ואם לרחם, לא
not to show mercy or whether to destroy whether within Me contends My spirit behold days for a length of forever
יהיה מדון זה ברוחי לעולם, כלומר לארץ ימים:
days for a length of meaning forever in My spirit this contention shall be

רש"י

בשגם הוא בשר. כמו בשגם, כלומר, בשביל שגם זאת בו, שהוא בשר
is flesh that he is in him this that also because meaning to say because that also like is flesh he for that also
ואף על פי כן אינו נכנע לפני, ומה אם יהיה אש או דבר קשה? פיוצא
similar hard a substance or fire he were if and what before Me submissive he is not so though and even
בו עד שקמתי דבורה שופטים ה' כמו שקמתי וכן שאתה מדבר עמי שם ו'
chapter 6 there with me speak that you and so that I arose like chapter 5 Shoftim Devorah that I arose until to it
כמו שאתה, אף בשגם כמו בשגם;
beshegam is like beshagam so also that you like

רש"י

והיו ימיו וגו'. עד ק"ך שנה אאריה להם אפי, ואם לא ישובו
they repent not and if My anger to them I will extend years one hundred and twenty until etc. his days And shall be
אביא עליהם מבול. ואם תאמר משנולד יפת עד המבול אינו אלא מאה
one hundred but it is not the flood until Yefes from when was born you will say And if a flood upon them I will bring
שנה, אין מקדם ומאחר בתורה פסחים ו' - כבר היתה הגזרה גזירה עשרים שנה
years twenty decreed the decree was already 6b Pesachim in the Torah and later earlier there is no years
קדם שהוליד נח תולדות, וכן מצינו בסדר עולם. יש מדרשי אגדה
Aggadah midrashic explanations of There are Olam in Seder we found and so offspring Noah that fathered before
רבים בלא ידון, אבל זה הוא צחצוח פשוטו:
its plain sense the clarity of is this but shall contend in not many

בסוק יב

הַנְּפִלִים הָיוּ בָּאָרֶץ בַּיָּמִים הָהֵם וְגַם אַחֲרֵי כֵן אֲשֶׁר יָבֹאוּ בְּנֵי הָאֱלֹהִים

the rulers the sons of came when so after and also those in the days on the earth were The giants

אֶל בָּנוֹת הָאָדָם וַיִּלְדּוּ לָהֶם הַמָּה הַגִּבֹּרִים אֲשֶׁר מֵעוֹלָם אָנָּשִׁי

men of from of old who the mighty men they to them and they bore the man the daughters of unto

הַשֵּׁם:

the renown

רש"י

הַנְּפִלִים. עַל שֵׁם שֶׁנִּפְּלוּ וַהֲפִילוּ אֶת הָעוֹלָם, וּבְלָשׁוֹן עֵבְרִית לָשׁוֹן

a term of Hebrew and in the language the world — and they caused to fall that they fell account of on The giants

עֲנָקִים הוּא:

it is giants

רש"י

בַּיָּמִים הָהֵם. בַּיָּמִי דוֹר אָנוֹשׁ וּבְנֵי קַיִן בְּרֵאשִׁית רַבָּה :

Rabbah Bereishis Kayin and the sons of Enosh the generation of in the days of those In the days

רש"י

וְגַם אַחֲרֵי כֵן. אֵף עַל פִּי שָׂרָאוּ בְּאַבְדָּן שֶׁל דוֹר אָנוֹשׁ, שֶׁעָלָה אוֹקְיָנוֹס

the ocean when rose Enosh the generation of of the destruction that they saw though . even that after And also

וַהֲצִיף שְׁלִישׁ הָעוֹלָם לֹא נִכְנַע דוֹר הַמַּבּוּל לְלַמֵּד מֵהֶם:

from them to learn the Flood the generation of humbled itself not the world a third of and flooded

רש"י

אֲשֶׁר יָבֹאוּ. הָיוּ יוֹלְדוֹת עֲנָקִים כְּמוֹתָם:

like them giants bearing they were they came in when

רש"י

הַגִּבּוֹרִים. לְמַרְדּוֹ בַּמָּקוֹם:

against the Omnipresent to rebel the mighty

רש"י

אָנָּשִׁי הַשֵּׁם. אוֹתָן שֶׁנִּקְּבוּ בְּשֵׁמוֹת עִירַד מְחֻיָּאֵל מְתוּשָׁאֵל שֶׁנִּקְּבוּ עַל

upon who were named Metushael Mechuyael Irad with names who were designated those the name Men of

שֵׁם אַבְדָּן, שֶׁנִּמְחָו וַהֲתָשׁוּ. דְּבַר אַחֵר אָנָּשִׁי שְׁמֻמוֹן, שֶׁשְׁמֻמוֹ

who devastated devastation men of explanation Another and were torn out for they were wiped out their destruction the account of

אֶת הָעוֹלָם:

the world —

פסוק יג

וַיֵּרָא יְהוָה כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל יֵצֵר מַחְשַׁבַת

the thoughts of inclination of and every on the earth man the wickedness of was great that Hashem And saw

לבּוֹ רַק רַע כָּל הַיּוֹם:

the day all evil was only his heart

פסוק יד

Pasuk 14

וַיִּנָּחֵם יְהוָה כִּי עָשָׂה אֶת הָאָדָם בְּאָרֶץ וַיִּתְּעַצֵּב אֵל לִבּוֹ:

His heart to and He was saddened on the earth man — He made that Hashem And He regretted

רש"י

וַיִּנָּחֵם ה' כִּי עָשָׂה. נִחָמָה הִיָּתָה לְפָנָיו שֶׁבָּרָא בַּתְּחִלּוֹתָיו,

among the lower beings that He created him before Him it was A consolation He made that Hashem And Hashem repented

שֶׁאֵלּוּ הָיָה מִן הָעֲלִיּוֹנִים הָיָה מִמְּרִידוֹן בְּבִרְאשִׁית רַבָּה:

Rabbah in Bereishis caused them to rebel he would have the upper beings from he had been for if

רש"י

וַיִּתְּעַצֵּב. הָאָדָם אֵל לִבּוֹ שֶׁל מְקוֹם, עָלָה בְּמַחְשְׁבֹתוֹ שֶׁל מְקוֹם לְהַעֲצִיבוֹ,

to punish him the Omnipresent of into the thought it entered the Omnipresent of His heart to the man And He grieved

זֶהוּ תַּרְגוּם אֲנָקְלוֹס. דָּבָר אַחֵר וַיִּנָּחֵם – נִהְפָּכָה מַחְשְׁבֹתוֹ שֶׁל מְקוֹם מִמִּדַּת רַחֲמִים לְמִדַּת הַדִּין, עָלָה בְּמַחְשְׁבָהּ לְפָנָיו מֶה לַעֲשׂוֹת בְּאָדָם

the Omnipresent of the thought turned And He repented explanation Another Onkelos the translation of this is with man to do what before Him in thought it arose justice to the attribute of mercy from the attribute of

שֶׁעָשָׂה בְּאָרֶץ, וְכֵן כָּל לְשׁוֹן נָחוּם שֶׁבְּמִקְרָא לְשׁוֹן נִמְלָךְ מֶה לַעֲשׂוֹת, וְכֵן אָדָם וַיִּתְּנָחֵם בְּמִדְבַר כ"ג וְעַל עֲבָדָיו יִתְּנָחֵם

what reconsidering is an expression of that is in Scripture repentance expression of every and likewise on the earth whom He made He will reconsider His servants and regarding 23 Bamidbar that He should reconsider man nor the son of to do

דְּבָרִים ל"ב וַיִּנָּחֵם ה' עַל הָרָעָה שְׁמוֹת ל"ב נִחָמְתִּי כִּי הִמְלַכְתִּי שְׁמוּאֵל א'

1 Shmuel I made king that I regret 32 Shemos the evil regarding Hashem And He reconsidered 32 Devarim

ט"ו כָּלֵם לְשׁוֹן מַחְשְׁבָה אַחֶרֶת הֵם:

they are alternative thought are expressions of all of them 15

רש"י

וַיִּתְּעַצֵּב אֵל לִבּוֹ. נִתְאַפֵּל עַל אֲבִדוֹן מַעֲשֵׂה יָדָיו, כְּמוֹ נִעְצֵב הַמֶּלֶךְ עַל בְּנוֹ שֶׁ

there his son for the king grieved like His hands the work of the loss of over He mourned His heart to And He grieved

ב' י"ט, וְזוֹ כְּתִבְתִּי לְתִשְׁבֹּת הַמִּינִים גוֹי אֶחָד שֶׁשָּׂאֵל אֶת רַבִּי יְהוֹשֻׁעַ

Yehoshua Rabbi — who asked one A non-Jew the heretics for the refutation of I wrote And this 19 Shmuel II

בֶּן קֶרְחָה, אָמַר לוֹ אֵין אַתָּם מוֹדִים שֶׁהַקָּב"ה רֹאֶה אֶת הַנּוֹלָד? אָמַר לוֹ הֵן,

Yes to him He said the future — sees that the Holy One admit you Do not to him He said Korcha son of

אָמַר לוֹ וְהָא כְּתִיב וַיִּתְּעַצֵּב אֵל לִבּוֹ? אָמַר לוֹ נֹלַד לָהּ בֶּן זָכָר מִיָּמֶיהָ?

in your days male a son to you Was born to him He said His heart to and He grieved it is written But behold to him He said

אָמַר לוֹ הֵן, אָמַר לוֹ וּמָה עָשִׂיתָ? אָמַר לוֹ שִׂמְחֵתִי וְשִׂמְחֵתִי אֶת הַכָּל, אָמַר

He said everyone — and I made rejoice I rejoiced to him He said did you do And what to him He said Yes to him He said

לוֹ וְלֹא הִיָּיתָ יוֹדֵעַ שְׁסוּפּוֹ לָמוּת? אָמַר לוֹ בְּשַׁעַת הַדֹּתָא הַדֹּתָא בְּשַׁעַת

at the time of joy joy At the time of to him He said is to die that his end know you And did not to him

אֲבָלָא אֲבָלָא, אָמַר לוֹ כֹּה מַעֲשֵׂה הַקָּב"ה, אַף עַל פִּי שְׁגָלוֹי לְפָנָיו שְׁסוּפּוֹן

that their end before Him it is revealed though · even the Holy One the way of So is to him He said mourning mourning

לַחֲטֹא וּלְאָבֶדן לֹא נִמְנָע מִלְבָּרֵאן בְּשִׁבִּיל הַצְדִּיקִים הַעֲתִידִים לָעֲמֹד מֵהֶם:

from them to arise who are destined the righteous for the sake of from creating them refrain He did not and to perish is to sin

פסוק טו

Pasuk 15

וַיֹּאמֶר יְהוָה אֶמְחָה אֶת הָאָדָם אֲשֶׁר בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם

from man the earth the face of from upon I created whom the man — I will blot out Hashem And He said

עַד בְּהֵמָה עַד רֶמֶשׂ וְעַד עוֹף הַשָּׁמַיִם כִּי נִחַמְתִּי כִּי עָשִׂיתֵם:

I made them that I regret for the heavens bird of and to creeping thing to animal to

רש"י

וַיֹּאמֶר ה' אִמְחָה אֶת הָאָדָם. הוּא עָפָר וְאָבִיא עָלָיו מַיִם וְאֶמְחָה אוֹתוֹ,

him out and I will blot water upon him and I will bring is dust he the man — I will blot out Hashem And He said

לָכֵן נֹאמַר לְשׁוֹן מַחוּי:

wiping an expression of it is said therefore

רש"י

מֵאָדָם עַד בְּהֵמָה. אֵף הֵם הִשְׁחִיתוּ דְרָכָם בְּרָאשִׁית רְבָה. דִּבְרַר אַחֵר הַכֹּל

Everything explanation Another Rabbah Bereishis their way corrupted they even beast to From man

נִבְרָא בְּשִׁבִּיל אָדָם וְכִיּוֹן שֶׁהוּא כָּלָה מֶה צָרָה בָּאלוֹ:

for these need is there what perishes that he and once man for the sake of was created

רש"י

כִּי נִחַמְתִּי כִּי עָשִׂיתֵם. חֲשַׁבְתִּי מַה לַּעֲשׂוֹת עַל אֲשֶׁר עָשִׂיתִם:

I made them that on account of to do what I have thought I made them that I have reconsidered For

פסוק טז

Pasuk 16

וַנֹּחַ מָצָא חֵן בְּעֵינֵי יְהוָה:

Hashem in the eyes of favor found And Noach

CHAPTER SUMMARY

The aliyah begins by listing the years and offspring of Mesushelach and Lemech, leading to the birth of Noach, who was named with the hope that he would bring relief from the curse of the ground. As humanity multiplied, the leaders and powerful people corrupted themselves by taking any women they chose, prompting Hashem to decree a limit of one hundred and twenty years before bringing destruction. The Torah describes the rise of the Nephilim and the total corruption of mankind's thoughts, which led Hashem to decide to blot out all of creation—both man and beast—though the aliyah concludes with the comforting note that Noach found favor in the eyes of Hashem.

The Torah is telling us a beautiful and deep yesod in the name of Noach. Lamech names his son Noach, saying, "This one will provide us relief (yechameinu) from our work and from the toil of our hands, out of the very soil that Hashem placed under a curse." Rashi is immediately bothered by this: how did Lamech know this child would bring relief? Rashi explains that Lamech was a prophet, and he foresaw that Noach would be the one to invent agricultural tools like the plow, easing the painful, cursed labor of the earth.

Think about this for a moment. The world was suffering under a heavy curse, and everyone was struggling just to survive. Yet, Noach did not just accept the difficulty as an unchangeable reality. He used his mind and his hands to build a plow, to bring comfort and relief to his entire generation. He saw a broken world and asked, "How can I make this easier for others?"

This is our avodah as well. We often look at the spiritual or physical struggles around us and think, "This is just the way the world is, there is nothing I can do." But the Torah is teaching us that a single person, by thinking practically about the needs of his generation, can bring yeshua and comfort to everyone. We are here to be like Noach, to find ways to ease the burdens of our families, our neighbors, and our communities.

Today, look for one practical way to ease someone else's burden. Whether it is helping a spouse with a difficult chore, offering a word of encouragement to a struggling friend, or finding a way to streamline a task at work or in the community, be the one who brings "nechama" and relief to those around you.

דף יומי • בכורות • דף כ"ב

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THE SUGYA

We begin the daf by continuing our discussion on the status of a fetus inside a congealed mass of blood. The Gemara is bothered by why this fetus doesn't convey tumah like a normal carcass, and Rabbi Yochanan brings a major chiddush that the fetus is actually nullified by the majority of the congealed blood surrounding it. This leads the Gemara into a fascinating shakla v'tarya regarding the concept of bittul b'rov (nullification in a majority) and how it applies to other areas of halacha, such as an afterbirth in a house and the specific shiurim (measurements) of aborted fetuses that cause tumah.

Lichoira, once something is nullified, is it gone for good, or can it be "reawakened"? The second half of the daf dives into this very yesod, starting with a ruling from Reish Lakish about buying fish brine from an am ha'aretz. We learn about the process of hashakah (connecting water to a mikveh) and how the minority of tamei water in the brine is nullified. This prompts a deep discussion on whether nullified tumah can return and become reawakened when it meets its own kind again, bringing in a raaya from the complex halachos of tamei terumah that fell into chullin.

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

עמוד א' DAF 22A

ANSWER

כדי לפרסמה שנפטרה מן הבכורה.

The reason we bury the mass is **in order to publicize it, that** this mother **is exempt from** having her future offspring counted as **a firstborn**, so people will know she already gave birth.

QUESTION

למימרא דולד מעלגא הוא, ואמאי אין מטמא לא במגע ולא במשא?

The Gemara asks: Is this **to say that** the aborted fetus inside the mass **is a full-fledged offspring**? But if so, **why does it not** impart ritual impurity, **neither through contact nor through carrying** like a normal carcass?

ANSWER

אמר רבי יוחנן: משום ביטול ברוב נגעו בה.

Rabbi Yochanan said: It is because of **nullification in a majority** that the Sages **touched upon** it to rule that it is clean; the fetus is indeed a full-fledged offspring, but it is nullified by the majority of the congealed blood surrounding it.

STATEMENT

ואזדא רבי יוחנן לטעמיה, דאמר רבי יוחנן: רבי אליעזר בן יעקב ורבי שמעון אמרו דבר אחד,

And Rabbi Yochanan follows his own line of reasoning, as Rabbi Yochanan said: Rabbi Eliezer ben Yaakov and Rabbi Shimon both said the same thing, relying on this same principle of nullification.

EXPLANATION

רבי אליעזר בן יעקב — הָא דְאָמְרוּ.

The ruling of **Rabbi Eliezer ben Yaakov** is **this which we just said**, that the fetus is nullified by the majority of the mass.

EXPLANATION

רבי שמעון מאי היא? דתנן: השליך בבית — הבית טמא. לא שהשליך ולד, אלא שאין שליך בלא ולד.

And as for **Rabbi Shimon**, **what is** his ruling? **As we learned** in a Mishnah: If an afterbirth is in a house, the house is tamei with corpse-impurity. This is **not because the afterbirth itself is an offspring**, but because **there is no afterbirth without an offspring** inside it, even if we cannot see it.

EXPLANATION

רבי שמעון אומר: ולד נימוק עד שלא יצא.

But **Rabbi Shimon says**: The house is tahor, because we assume the **offspring dissolved before it emerged**, and the dissolved pieces are nullified by the majority of the afterbirth.

מִשְׁנָה MISHNAH

MISHNAH

תנו הָתָם: אין לנפלים פתיחת הקבר, עד שיעגילו ראש כפיקה.

We learned in a Mishnah elsewhere: **Deceased fetuses do not cause impurity through the opening of the womb until their head is round like a skein** of yarn.

גְּמָרָא GEMARA

QUESTION

מאי כפיקה? אמר רב הונא: כפיקה של צמר.

The Gemara asks: **What is** the meaning of 'like a skein'? **Rav Huna said**: Like a skein of wool yarn.

QUESTION

אמר ליה חי'א בר רב לרב הונא: רבי, פריש של שתי או של ערב?

Chiyya bar Rav said to Rav Huna: My teacher, explain your words; do you mean a skein of **warp** threads, or of **woof** threads?

ANSWER

אמר ליה: תנא: פיקה של שתי, דברי רבי מאיר. רבי יהודה אומר: של ערב.

Rav Huna said to him: It is taught in a Braisa: It must be the size of a **skein of warp** threads, which is smaller; these are the **words of Rabbi Meir**. **Rabbi Yehuda says**: It must be the size of **woof** threads, which is larger.

STATEMENT

רבי אליעזר ברבי צדוק אומר: משיראו טפיפיות.

Rabbi Eliezer the son of Rabbi Tzadok says: The womb is considered open from when the 'teffiyot' are seen.

QUESTION

מאי טפיפיות? אמר רב יהודה אמר שמואל משום רבי אליעזר ברבי צדוק: כך היו מפרשין בירושלים: כפרידה שכורעת להטיל מימיה, ונראית פיקה מתוך פיקה.

The Gemara asks: What are 'teffiyot'? Rav Yehuda said that Shmuel said in the name of Rabbi Eliezer the son of Rabbi Tzadok: Thus they would explain in Yerushalayim: Like a mule that bends down to urinate, and the flesh at the opening of the womb folds so that a skein appears from within a skein.

STATEMENT

אמר רב הונא: שמעתי שתי פיקות, אחת של שתי ואחת של ערב, ואין לי לפרש.

Rav Huna said: I heard traditions regarding two skeins, one of warp and one of woof, but I do not know how to explain which halacha applies to which case.

STATEMENT

כי אתא רב דימי אמר רבי יוחנן: שלש פיקות שמעתי, אחת של שתי ואחת של ערב ואחת של פיקה גדולה של סקאין, ואין לי לפרש.

When Rav Dimi came from Eretz Yisrael, he said that Rabbi Yochanan said: I heard traditions regarding three skeins: one of warp, one of woof, and one of the large skein of sack-makers, but I do not know how to explain them.

EXPLANATION

כי אתא רבין פירשה משמיה דרבי יוחנן: של אשה כשל שתי, של בהמה כשל ערב.

When Ravin came, he explained it in the name of Rabbi Yochanan: The head of a fetus of a woman must be like the size of a skein of warp, and the head of a fetus of an animal must be like the size of a skein of woof.

EXPLANATION

פיקה גדולה של סקאין, כדתנן: גוש הבא מבית הפרס, מארץ העמים — שיעורו כפיקה גדולה של סקאין, שהוא כחותם המרצופין, וישנו בצד העליון של מגופת החבית הלחמית.

And as for the large skein of sack-makers, it is as we learned in a Braisa: A clod of earth that comes from a Beis HaPeras, a field with a plowed grave, or from the land of the nations, its minimum size to convey impurity is like a large skein of sack-makers, which is like the seal of large sacks, and this same size is found on the upper side of the clay stopper of a Bethlehem jug.

STATEMENT

אמר ריש לקיש משום רבי יהודה נשיאה: הלוקח ציר מעם הארץ — משיקו במים, וטהור.

Reish Lakish said in the name of Rabbi Yehuda Nesia: One who buys fish brine from an am ha'aretz, who is suspected of not keeping taharah laws, brings it into contact with water of a mikveh, and it becomes tahor.

EXPLANATION

מִמָּה נִפְשָׁה, אִי מֵיָא רֹבָא נִינְהוּ — כִּינֵן דְּעֵבִיד לְהוּ הַשָּׁקָה טְהוּרִי לְהוּ, וְאִי רֹבָא צִיר נִינְהוּ — צִיר
לֹא בֵר קְבוּלִי טוּמְאָה הוּא.

This is so **whichever way you look at it**: If water is the majority of the mixture, once he performs hashakah, bringing it into contact with the mikveh, **the water becomes tahor**; and if the majority is brine, brine is not susceptible to tumah, so the mixture is clean.

EXPLANATION

מֵאִי אֵיכָא — מְשֻׁם הֵנָּה מֵיעוּטָא דְּמֵיָא, הֵנָּה בְּטָלוּ לְהוּ בְּרֹבָא.

What is **there** to worry about then? Only **because of that minority of water** in the brine, but **that minority** is nullified in the **majority** of the clean brine.

STATEMENT

אָמַר רַבִּי יִרְמְיָה: לֹא שָׁנוּ אֶלָּא לְטָבוֹל בְּהֵן פִּיתוּ, אֲבָל לְקַדִּירָה — לֹא, מִצָּא מִין אֶת מֵינוּ וְנִיעוּרָה.

Rabbi Yirmeya said: They only taught this heter where he wants to dip his bread in it, but to put it into a pot of soup no, because the nullified water **finds its own kind**, the water in the pot, and is **reawakened** to its state of tumah.

QUESTION

יְתִיב רַב דִּימִי וְקָאָמַר לְהָא שְׁמַעְתָּא. אָמַר לִיָּה אֲבָיִי: וְכִי טוּמְאָה שֶׁבְּטָלָה חֲזָרָה וְנִיעוּרָה?

Rav Dimi sat and was saying this halacha. Abaye said to him: Does a tumah that was once nullified return and become reawakened?

QUESTION

אָמַר לִיָּה: וְאֵת לֹא תִסְבְּרָה? וְהִתְנֵן: סָאָה תְּרוּמָה טְמֵאָה שֶׁנִּפְלָה

Rav Dimi said to him: And do you not hold of this concept? But didn't we learn in a Mishnah: If a se'ah of tamei terumah fell into a hundred se'ah of chullin, it is nullified...

עמוד ב' DAF 22B

מִשְׁנָה MISHNAH

MISHNAH

לְמֵאָה חוֹלִין טְהוֹרִין,

The Mishnah there discusses a case where a se'ah of tamei terumah fell **into one hundred** se'ah of **pure, non-sacred produce**, which is the exact ratio of one hundred to one needed to nullify the terumah.

MISHNAH

רַבִּי אֱלִיעֶזֶר אוֹמֵר: תִּירוֹם וְתִרְקַב,

Rabbi Eliezer says: Let one se'ah be **lifted** out of the mixture and let it rot, because we must treat it as the actual tamei terumah,

MISHNAH

שְׂאֵנִי אוֹמֵר: הִיא סֵאָה שֶׁנִּפְלָה הִיא סֵאָה שֶׁעָלְתָה.

as I say: The very same se'ah that fell is the selfsame se'ah that arose, and since it is tamei terumah, it cannot be eaten and must be left to rot.

MISHNAH

וְחֻכָּמִים אוֹמְרִים: תֵּעָלָה,

And the Sages say: Let the se'ah of terumah arise and be nullified in the one hundred parts of chullin, and the whole mixture is now permitted to be eaten by non-Kohanim. However, since there is still a trace of tamei terumah mixed in, we must ensure it does not become tamei.

MISHNAH

וְתֵינֵי אֶכֶל נִיקוּדִים, אוֹ קְלִיּוֹת,

Therefore, and it may be eaten only as dry punctured-bread, or as dry roasted grains, so that it never comes into contact with water which would make it susceptible to tumah,

MISHNAH

אוֹ תִילּוֹשׁ בְּמֵי פִירוֹת,

or it may be kneaded with fruit juice, which does not render food susceptible to receiving tumah,

MISHNAH

אוֹ תִתְחַלֵּק לְעִיסוֹת, וּבְלֶבֶד שֶׁלֹא יִהְיֶה בְּמָקוֹם אֶחָד כְּבִיצָה.

or if one wants to knead it with water, it may be divided into small doughs, provided that there is not in one place a volume of an egg-bulk of the mixture, which is the minimum shiur to receive or transmit food tumah.

גְּמָרָא GEMARA

BRAISA

וְתֵנִי עָלֶיהָ: אוֹתָן חוּלִין

And it was taught in a Braisa regarding this Mishnah: Those one hundred se'ah of non-sacred produce that nullified the terumah...

SUMMARY

The daf begins by explaining that a fetus inside a congealed mass is halachically nullified by the majority of the mass, a principle Rabbi Yochanan aligns with the views of Rabbi Eliezer ben Yaakov and Rabbi Shimon regarding an afterbirth. The Gemara then defines the physical shiurim required for a fetus to convey tumah through the opening of the womb, comparing the head size to different types of yarn skeins (warp, woof, and sack-makers) for both humans and animals. Finally, the Gemara transitions to the halachos of fish brine purchased from an am ha'aretz, establishing that the minority of tamei water within the brine is nullified by the majority of the clean brine. This leads to a classic lomdishe debate between Rabbi Yirmeya,

Rav Dimi, and Abaye regarding "chozer v'ne'or"—whether a nullified substance can be reawakened to its original state of tumah when it later joins with its own kind, analyzing this through the lens of a Mishnah involving tamei terumah that fell into one hundred parts of chullin.

למעשה WHAT TO TAKE HOME

In our sugya, the Gemara is bothered by a fascinating contradiction. On the one hand, we rule that a certain aborted fetus is a full-fledged offspring, which is why we must publicize its birth to exempt the mother's future offspring from the laws of a firstborn. Yet, on the other hand, this fetus does not convey the expected ritual impurity of a carcass. Rabbi Yochanan resolves this with a beautiful yeshivish yesod: the fetus is indeed a complete, real entity, but it has become physically nullified, b'tel b'rov, by the majority of the congealed blood surrounding it. The reality of what it is remains, but its active halachic impact is quieted because of what surrounds it.

Think about what this means for our own avodas Hashem. Every single Yid has a neshama, a pure, holy spark that is a "valad me'alya", a complete, beautiful spiritual reality. But sometimes, a person looks at themselves and feels spiritually numb, or they look at their daily life and see only the "congealed blood" of material worries, distractions, and mistakes. The yetzer hara whispers a kasha: "If you are really so holy, where is your warmth? Why don't you feel the impurity of your bad habits? You must be empty." But the teretz of Rabbi Yochanan is the ultimate comfort. The holiness inside you is real and complete; it is just temporarily covered over and nullified by the heavy, material world around it.

Lichoira, we might think that once something is nullified, it is gone forever. But the Gemara later discusses the concept of "meen b'meen v'ne'or", that under the right conditions, a nullified element can find its own kind and be reawakened. This is the secret of a Yid. Your holy spark is never destroyed; it is only waiting to find its own kind. The moment you walk into a bais medrash, open a sefer, or connect with another Yid in a d'var Torah, your neshama finds its "meen," its matching source of holiness, and it instantly reawakens with all its original power.

Today, do not let the heavy, material details of your day make you forget who you really are. Take five minutes to step away from the noise and learn a passuk or say a chapter of Tehillim with real heart. By connecting to the Torah, you will instantly reawaken the holy neshama that is always alive inside you.

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

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, וּמִסִּינַי לְיֵהוֹשֻׁעַ, וְיֵהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים
and the elders to the elders and Yehoshua to Yehoshua and transmitted it from Sinai Torah received Moshe
לְנָבִיאִים, וְנָבִיאִים מִסִּינַי 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, יְהוּ מְתוּנִים בְּדִין, וְהָעֵמִידוֹ תְּלֵמִידִים הִרְבֵּה, 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 שֶׁעָלִיָּהֶם 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.

אֲנִיטִיגֶנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשְׁמֵעוֹן 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, אֲלֵא הָיוּ כְּעֲבָדִים
like servants be but a reward to receive condition on the master — who serve like servants

הַמְשַׁמְשִׁין אֶת הָרֵב שְׁלֵא 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.

יוֹסִי בֶן יוֹעֶזֶר אִישׁ צֶרֶדָה וְיוֹסִי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֶם. יוֹסִי
Yose from them received Yerushalayim man of Yochanan ben and Yose Zeredah man of Yoezer ben Yose

בֶּן יוֹעֶזֶר אִישׁ צֶרֶדָה אוֹמֵר, יְהִי בֵּיתְךָ בֵּית וַעַד לַחֲכָמִים, וְהָיָה
and be for the Sages meeting a house of your house let be says Zeredah man of Yoezer ben

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

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

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

קֵל וְחֹמֶר בְּאִשְׁתּוֹ חִבְּרוּ. מִכָּאן אָמְרוּ חֲכָמִים, כָּל זְמַן שֶׁאָדָם מֵרַבֶּה
increases that a man the time all the Sages said from here his fellow with the wife of and heavy a light

שִׁיחָה עִם הָאִשָּׁה, גּוֹרֵם רָעָה לְעַצְמוֹ, וּבוֹטֵל מִדְּבַרֵי תוֹרָה, וְסוֹפּוֹ
and his end Torah from words of and desists to himself evil he causes the woman with conversation

יורש גִּיהֵנוֹם:

Gehinnom he inherits

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

עשה לך רב וקנה לך חבר

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

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

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

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

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

לכך 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 משכנו רע ומרשע

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

נתיאי הארבלית אומר, הרחק משכנו 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 דין 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 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 וּמִקְרְבָן לְתוֹרָה:
to the Torah and drawing them the creations — loving peace and pursuing peace
close

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

משנה יג

הסכנה בגאווה ובכטול תורה

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

הוּא הָיָה אוֹמֵר, נָגִיד שָׁמָּא, אֲבִיד שָׁמָּה. וְדָלָא מוֹסִיף, יָסָף.
ceases add and one who does not his name destroys his name one who makes great say used to He
וְדָלָא יָלִיף, קָטְלָא חַיִּב. וְדֹאשְׁתִּימָשׁ בְּתַגָּא, חֵלָף:
passes away of the crown and one who makes use deserves death learn and one who does not

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

משנה יד

הוא הִזָּה אומר, אם אין אני לִי, מי לִי. וכִשְׁאֲנִי לְעַצְמִי, 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 עֲכָשִׁיו, 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 פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחֲשֹׁב יְהוָה לֹא עֶזְרָא וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כֹסִיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עֶזְרָא חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסִיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְגַּוְרֵסן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לְרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדֵּר 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 אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינּוּ וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלֻמָּנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֵר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֹרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֹרֶךָ יְהוָה צִלָּךְ עַל יַד מִיִּנְךָ:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמַר צַאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שׁוֹמְרִים לְבָקֶר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד 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.'