חוּמָּשׁ עִם רַשִׁ"י · דברים · רְאֹשׁוֹן

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

DEVARIM · 1ST ALIYAH

📖 CHAPTER PREVIEW

In this opening aliyah of Sefer Devarim, Moshe Rabbeinu begins his final address to Klal Yisrael on the other side of the Yarden. Out of his deep love and concern for the nation, Moshe delivers his words of rebuke with great sensitivity, subtly hinting at the places where they stumbled in the wilderness rather than shaming them openly. He reminds them of the long journey from Chorev and establishes the precise timing of this address—the fortieth year, just months before his passing, after the defeat of Sichon and Og.

Moshe then begins to expound the Torah, recalling Hashem's command at Chorev that it was time to journey onward and inherit the Promised Land. Hashem placed the land before them, swearing to the Avos—Avraham, Yitzchak, and Yaakov—to give it to them and their children. Moshe also recalls how he told the people at that time that he could not bear the heavy burden of leading them alone, as Hashem had blessed them to multiply like the stars of the heaven.

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

פָּסוּק א

Pasuk 1

אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל כָּל יִשְׂרָאֵל בְּעֵבֶר הַיַּרְדֵּן בַּמִּדְבָּר

These are the words that Moshe spoke to all of Yisrael on the side of the Yarden in the wilderness

בָּעֲרָבָה מוֹל סוּף בֵּין פָּארָן וּבֵין תֹּפֶל וְלָבָן וַחֲצֵרֹת וְדִי זָהָב׃

in the plain opposite Suf between Paran and between Tofel and Lavan and Chatzeros and Di Zahav

רַשִׁ"י

אלה הדברים. לְפִי שֶׁהֵן דִּבְרֵי תוֹכָחוֹת וּמָנָה כָּאן כָּל הַמְּקוֹמוֹת

These are the words. Because they are words of reproofs and he enumerated here all the places

שֶׁהִכְעִיסוּ לִפְנֵי הַמָּקוֹם בָּהֶן, לְפִיכָךְ סָתַם אֶת הַדְּבָרִים וְהִזְכִּירָם בְּרֶמֶז

that they angered before the Omnipresent in them, therefore he concealed — the matters and mentioned them with an allusion

מִפְּנֵי כְּבוֹדָן שֶׁל יִשְׂרָאֵל עי' ספרי׃

because of the honor of Yisrael see Sifrei

רַשִׁ"י

אל כל ישראל. אִלּוּ הוֹכִיחַ מִקְצָתָן, הָיוּ אֵלּוּ שֶׁבַּשּׁוּק אוֹמְרִים אַתֶּם

To all of Yisrael. If he had reproved some of them, these would have been those who were in the street saying you

הֱיִיתֶם שׁוֹמְעִים מִבֶּן עַמְרָם וְלֹא הֲשִׁיבוֹתֶם דָּבָר מִכָּךְ וְכָךְ? אִלּוּ הָיִינוּ

were hearing from the son of Amram and did not answer a word regarding this and that? If we had been

שָׁם הָיִינוּ מְשִׁיבִים אוֹתוֹ, לְכָךְ כִּנְּסָם כֻּלָּם וְאָמַר לָהֶם הֲרֵי כֻלְּכֶם כָּאן,

there we would have answered him, therefore he assembled them all of them and said to them behold all of you are here

כָּל מִי שֶׁיֵּשׁ לוֹ תְּשׁוּבָה יָשִׁיב ספרי :

Sifrei let him answer an answer to him that has who any

רַשִׁ"י

במדבר. לֹא בַּמִּדְבָּר הָיוּ אֶלָּא בְּעַרְבוֹת מוֹאָב, וּמַהוּ בַּמִּדְבָּר? אֶלָּא

but rather in the wilderness and what is Moav in the plains of but rather were they in the wilderness not In the wilderness

בְּשְׁבִיל מַה שֶּׁהִכְעִיסוּהוּ בַּמִּדְבָּר שֶׁאָמְרוּ שמות ט"ז "מִי יִתֵּן מוּתֵנוּ וְגוֹ":

etc we had died that would 16 Shemos that they said in the wilderness which they angered Him that on account of

רַשִׁ"י

בערבה. בְּשְׁבִיל הָעֲרָבָה, שֶׁחָטְאוּ בְּבַעַל פְּעוֹר בְּשִׁטִּים בְּעַרְבוֹת מוֹאָב:

Moav in the plains of in Shittim Peor with Baal that they sinned the plain on account of In the plain

רַשִׁ"י

מול סוף. עַל מַה שֶּׁהִמְרוּ בְיַם סוּף בְּבוֹאָם לְיַם סוּף, שֶׁאָמְרוּ שם

there that they said Reeds at the Sea of upon their arrival Reeds at the Sea of they rebelled that which regarding Suph Opposite

י"ד "הֲמִבְּלִי אֵין קְבָרִים בְּמִצְרַיִם", וְכֵן בְּנָסְעָם מִתּוֹךְ הַיָּם, שֶׁנֶּאֱמַר

as it is said the sea from the midst of when they journeyed and likewise in Mitzrayim graves there are no Is it because 14

תהילים ק"ו "וַיַּמְרוּ עַל יָם בְּיַם סוּף" כְּדְאִיתָא בַּעֲרָכִין דף ט"ו :

15 page in Arachin as it is Reeds at the Sea of the sea by and they rebelled 106 Tehillim

רַשִׁ"י

בין פארן ובין תפל ולבן. אָמַר רַבִּי יוֹחָנָן חָזַרְנוּ עַל כָּל הַמִּקְרָא וְלֹא

and not the Scripture all of on we went over Yochanan Rabbi said and Laban Tophel and between Paran Between

מָצִינוּ מָקוֹם שֶׁשְּׁמוֹ תֹּפֶל וְלָבָן, אֶלָּא הוֹכִיחָן עַל הַדְּבָרִים שֶׁתָּפְלוּ עַל

upon that they falsely cast the words for he rebuked them rather or Laban Tophel whose name is a place we found

הַמָּן, שֶׁהוּא לָבָן, שֶׁאָמְרוּ במדבר כ"א "וְנַפְשֵׁנוּ קָצָה בַּלֶּחֶם הַקְּלֹקֵל", וְעַל מַה

what and for the miserable the bread loathes and our soul 21 in Bamidbar that they said white which is the Manna

שֶׁעָשׂוּ בְּמִדְבַּר פָּארָן עַל יְדֵי הַמְרַגְּלִים:

the spies means of by Paran in the wilderness of that they did

רַשִׁ"י

וחצרת. בְּמַחְלָקְתוֹ שֶׁל קֹרַח; דָּבָר אַחֵר אָמַר לָהֶם הָיָה לָכֶם לִלְמֹד מִמַּה

from what to learn for you It was to them He said explanation Another Korah of regarding the dispute And Hazeroth

שֶּׁעָשִׂיתִי לְמִרְיָם בַּחֲצֵרוֹת בִּשְׁבִיל לָשׁוֹן הָרָע, וְאַתֶּם נִדְבַּרְתֶּם בַּמָּקוֹם:

I did to Miriam at Hazeroth because of slanderous speech and you spoke against the Omnipresent

רַשִׁ"י

ודי זהב. הוֹכִיחָן עַל הָעֵגֶל שֶׁעָשׂוּ בִּשְׁבִיל רֹב זָהָב שֶׁהָיָה לָהֶם,

And Di Zahab He reproved them on account of the calf which they made because of the abundance of gold that was to them

שֶׁנֶּאֱמַר הושע ב' "וְכֶסֶף הִרְבֵּיתִי לָהּ וְזָהָב עָשׂוּ לַבָּעַל" עי' ספרי; ברכות ל"ב :

as it is said Hoshea two and silver I multiplied for her and gold they made for the Baal see Sifrei Berachot 32

Pasuk 2

אַחַד עָשָׂר יוֹם מֵחֹרֵב דֶּרֶךְ הַר שֵׂעִיר עַד קָדֵשׁ בַּרְנֵעַ׃

Barnea Kadesh until Seir Mount by way of from Chorev days · Eleven

רַשִׁ"י

אחד עשר יום מחרב. אָמַר לָהֶם מֹשֶׁה רְאוּ מַה גָּרַמְתֶּם אֵין לָכֶם דֶּרֶךְ קְצָרָה

short route for you there is no you caused what see Moshe to them said from Horeb days ten One

מֵחוֹרֵב לְקָדֵשׁ בַּרְנֵעַ כְּדֶרֶךְ הַר שֵׂעִיר, וְאַף הוּא מַהֲלַךְ י"א יוֹם, וְאַתֶּם הֲלַכְתֶּם

traversed and you days eleven a journey of it and even Seir Mount like the way of Barnea to Kadesh from Horeb

אוֹתָהּ בִּשְׁלוֹשָׁה יָמִים – שֶׁהֲרֵי בְּעֶשְׂרִים בְּאִיָּר נָסְעוּ מֵחוֹרֵב, שֶׁנֶּאֱמַר בְּמִדְבַּר י'

ten Bamidbar as it is said from Horeb they journeyed of Iyar on the twentieth for behold days in three it

"וַיְהִי בַּשָּׁנָה הַשֵּׁנִית בַּחֹדֶשׁ הַשֵּׁנִי בְּעֶשְׂרִים בַּחֹדֶשׁ וְגוֹ'", וּבְכ"ט בְּסִיוָן

of Sivan and on twenty-ninth etcetera of the month on the twentieth the second in the month the second in the year and it was

שָׁלְחוּ אֶת הַמְרַגְּלִים מִקָּדֵשׁ בַּרְנֵעַ תענית כ"ט , צֵא מֵהֶם ל' יוֹם שֶׁעָשׂוּ

that they spent days thirty from them deduct twenty-nine Taanis Barnea from Kadesh the spies — they sent

בְּקִבְרוֹת הַתַּאֲוָה שֶׁאָכְלוּ הַבָּשָׂר חֹדֶשׁ יָמִים, וְשִׁבְעָה יָמִים שֶׁעָשׂוּ בַּחֲצֵרוֹת לְהִסָּגֵר

to be shut up at Hazeroth that they spent days and seven of days a month the meat where they ate Hataavah at Kibros

שָׁם מִרְיָם, נִמְצָא בִּשְׁלוֹשָׁה יָמִים הָלְכוּ כָּל אוֹתוֹ הַדֶּרֶךְ – וְכָל כָּךְ הָיְתָה הַשְּׁכִינָה

the Shechinah did this and all way that all of they traversed days in three it follows Miriam there

מִתְלַבֶּטֶת בִּשְׁבִילְכֶם לְמַהֵר בִּיאַתְכֶם לָאָרֶץ, וּבִשְׁבִיל שֶׁקִּלְקַלְתֶּם הֵסֵב אֶתְכֶם

you He made travel you became degenerate but because to the land your coming to hasten for your sake exert itself

סְבִיבוֹת הַר שֵׂעִיר אַרְבָּעִים שָׁנָה ע' ספרי :

Sifrei see years forty Seir Mount around

פָּסוּק ג

Pasuk 3

וַיְהִי בְּאַרְבָּעִים שָׁנָה בְּעַשְׁתֵּי עָשָׂר חֹדֶשׁ בְּאֶחָד לַחֹדֶשׁ דִּבֶּר מֹשֶׁה אֶל

to Moshe spoke of the month on the first month · in the eleventh year in the fortieth And it was

בְּנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֹתוֹ אֲלֵהֶם׃

to them him Hashem commanded that according to all Yisrael the children of

רַשִׁ"י

ויהי בארבעים שנה בעשתי עשר חדש באחד לחדש. מְלַמֵּד שֶׁלֹּא

that not this teaches of the month on the first month · in the eleventh year in the fortieth And it was

הוֹכִיחָן אֶלָּא סָמוּךְ לַמִּיתָה; מִמִּי לָמַד? מִיַּעֲקֹב, שֶׁלֹּא הוֹכִיחַ אֶת בָּנָיו

his sons — reprove who did not from Yaakov did he learn from whom to the death close except did he reprove them

אֶלָּא סָמוּךְ לַמִּיתָה, אָמַר, רְאוּבֵן בְּנִי אֲנִי אוֹמֵר לְךָ מִפְּנֵי מָה לֹא הוֹכַחְתִּיךָ כָּל

all did I reprove you not what because of to you say I my son Reuven he said to the death close except

הַשָּׁנִים הַלָּלוּ, כְּדֵי שֶׁלֹּא תַּנִּיחֵנִי וְתֵלֵךְ וְתִדְבַּק בְּעֵשָׂו אָחִי; וּמִפְּנֵי אַרְבָּעָה

four and because of my brother to Esav and cling and go you would leave me not so that these the years

דְּבָרִים אֵין מוֹכִיחִין אֶת הָאָדָם אֶלָּא סָמוּךְ לַמִּיתָה, כְּדֵי שֶׁלֹּא יִהְא מוֹכִיחוֹ

reproving him he will be not so that to the death close except a person — reprove we do not things

וְחוֹזֵר וּמוֹכִיחוֹ, וְשֶׁלֹּא יִהְא חֲבֵרוֹ רוֹאֵהוּ וּמִתְבַּיֵּשׁ מִמֶּנּוּ, כּוּ' כְּדְאִיתָא

as it is etc. before him and feeling ashamed seeing him his fellow will be and so that not and reproving him and returning

בְּסִפְרֵי. וְכֵן יְהוֹשָׁעַ לֹא הוֹכִיחַ אֶת יִשְׂרָאֵל אֶלָּא סָמוּךְ לַמִּיתָה, וְכֵן שְׁמוּאֵל שֶׁנֶּאֱמַר

as it is said Shmuel and so to the death close except Yisrael — reprove did not Yehoshua and so in Sifrei

שמואל א י"ב , "הִנֵּנִי עֲנוּ בִי", וְכֵן דָּוִד אֶת שְׁלֹמֹה בְּנוֹ מלכים א ב' :

2 I Kings his son Shlomo — Dovid and so against me testify here Iam 12 I Shmuel

פָּסוּק ד

Pasuk 4

אַחֲרֵי הַכֹּתוֹ אֶת סִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבּוֹן וְאֶת עוֹג מֶלֶךְ

king of Og and — in Cheshbon dwelt who the Emori king of Sichon — his defeating after

הַבָּשָׁן אֲשֶׁר יוֹשֵׁב בְּעַשְׁתָּרֹת בְּאֶדְרֶעִי:

in Edrei in Ashtaros dwelt who the Bashan

רַשִׁ"י

אחרי הכתו. אָמַר מֹשֶׁה אִם אֲנִי מוֹכִיחָם קֹדֶם שֶׁיִּכָּנְסוּ לְקֵצֵה הָאָרֶץ, יֹאמְרוּ מַה

what they will say the land to the edge of that they enter before reprove them I If Moshe said his smiting After

לָזֶה עָלֵינוּ? מַה הֵיטִיב לָנוּ? אֵינוֹ בָּא אֶלָּא לְקַנְתֵּר וְלִמְצֹא עִלָּה, שֶׁאֵין

that there is not a pretext and to find to provoke except come he does not us has he benefited what against us has this one

בּוֹ כֹּחַ לְהַכְנִיסֵנוּ לָאָרֶץ, לְפִיכָךְ הִמְתִּין עַד שֶׁהִפִּיל סִיחוֹן וְעוֹג לִפְנֵיהֶם

before them and Og Sichon that he cast down until he waited Therefore to the land to bring us in power in him

וְהוֹרִישָׁם אֶת אַרְצָם וְאַחַר כָּךְ הוֹכִיחָן ספרי :

Sifrei he reproved them that and after their land — and gave them inheritance

רַשִׁ"י

סיחן אשר יושב בחשבון. אִלּוּ לֹא הָיָה סִיחוֹן קָשֶׁה וְהָיָה שָׁרוּי בְּחֶשְׁבּוֹן, הָיָה

it would be in Heshbon dwelling and he was difficult Sihon were not if in Heshbon dwelt who Sihon

קָשֶׁה, שֶׁהַמְּדִינָה קָשָׁה, וְאִלּוּ הָיְתָה עִיר אַחֶרֶת וְסִיחוֹן שָׁרוּי בְּתוֹכָהּ, הָיְתָה קָשָׁה,

difficult it would be within it dwelling and Sihon other a city it were and if is difficult because the city difficult

שֶׁהַמֶּלֶךְ קָשֶׁה, עַל אַחַת כַּמָּה וְכַמָּה שֶׁהַמֶּלֶךְ קָשֶׁה וְהַמְּדִינָה קָשָׁה שם :

there is difficult and the city is difficult when the king and how much how much one upon is difficult because the king

רַשִׁ"י

אשר יושב בעשתרת. הַמֶּלֶךְ קָשֶׁה וְהַמְּדִינָה קָשָׁה:

was difficult and the city was difficult the king at Ashtaroth dwelt who

רַשִׁ"י

עשתרת. הוּא לְשׁוֹן צוּקִין וְקֹשִׁי, כְּמוֹ "עַשְׁתֹּרֹת קַרְנַיִם" בראשית י"ד וְעַשְׁתָּרוֹת

and Ashtaroth 14 Bereishis Karnaim Ashtaroth just as and hardness rocks an expression of it is Ashtaroth

זֶה הוּא עַשְׁתֹּרֹת קַרְנַיִם, שֶׁהָיוּ שָׁם רְפָאִים שֶׁהִכָּה אַמְרָפֶל, שֶׁנֶּאֱמַר שם "וַיַּכּוּ

and they smote there as it is said Amraphel whom smote Rephaim there where were Karnaim Ashtaroth is this

אֶת רְפָאִים בְּעַשְׁתְּרֹת קַרְנָיִם". וְעוֹג נִמְלַט מֵהֶם, וְהוּא שֶׁנֶּאֱמַר שם "וַיָּבֹא הַפָּלִיט",

the fugitive and came there is of whom said and he from them escaped and Og Karnaim in Ashtaroth Rephaim —

וְאוֹמֵר דברים ג' "כִּי רַק עוֹג מֶלֶךְ הַבָּשָׁן נִשְׁאַר מִיֶּתֶר הָרְפָאִים":

the Rephaim from the remnant of remained the Bashan king of Og only for 3 Devarim and it says

רַשִׁ"י

באדרעי. שֵׁם הַמַּלְכוּת:

in Edrei the name of the kingdom

פָּסוּק ה

Pasuk 5

בְּעֵבֶר הַיַּרְדֵּן בְּאֶרֶץ מוֹאָב הוֹאִיל מֹשֶׁה בֵּאֵר אֶת הַתּוֹרָה הַזֹּאת לֵאמֹר:

On the side of the Jordan in the land of Moav undertook Moshe to explain — the Torah this saying

רַשִׁ"י

הואיל. הִתְחִיל, כְּמוֹ בראשית י"ח "הִנֵּה נָא הוֹאַלְתִּי" ע' ספרי :

he began just as Bereishis 18 behold now I have begun see Sifrei

רַשִׁ"י

באר את התורה. בְּשִׁבְעִים לְשׁוֹן פֵּרְשָׁהּ לָהֶם תנחומא; ע' סוטה ל"ב :

explained — the Torah in seventy languages he explained it to them Tanchuma 70 Sotah 32

פָּסוּק ו

Pasuk 6

יְהוָה אֱלֹהֵינוּ דִּבֶּר אֵלֵינוּ בְּחֹרֵב לֵאמֹר רַב לָכֶם שֶׁבֶת בָּהָר הַזֶּה:

Hashem our God spoke to us at Chorev saying much for you dwelling at mountain this

רַשִׁ"י

רב לכם שבת. כְּפִשׁוּטוֹ; וְיֵשׁ מ"א, אַגָּדִי הִרְבָּה לָכֶם גְּדֻלָּה וְשָׂכָר

Much for you dwelling according to its plain sense and there is an Agadic explanation He increased for you greatness and reward

עַל יְשִׁיבַתְכֶם בָּהָר הַזֶּה – עֲשִׂיתֶם מִשְׁכָּן, מְנוֹרָה, וְכֵלִים, קִבַּלְתֶּם תּוֹרָה, מִנִּיתֶם

for your dwelling in the mountain this you made a Mishkan a Menorah and vessels you received Torah you appointed

לָכֶם סַנְהֶדְרִין, שָׂרֵי אֲלָפִים וְשָׂרֵי מֵאוֹת ע' ספרי :

for yourselves a Sanhedrin captains of thousands and captains of hundreds see Sifrei

פָּסוּק ז

Pasuk 7

פְּנוּ וּסְעוּ לָכֶם וּבֹאוּ הַר הָאֱמֹרִי וְאֶל כָּל שְׁכֵנָיו בָּעֲרָבָה

turn and journey for yourselves and come to the mountain of the Emori and to all of its neighbors in the plain

בָּהָר וּבַשְּׁפֵלָה וּבַנֶּגֶב וּבְחוֹף הַיָּם אֶרֶץ הַכְּנַעֲנִי וְהַלְּבָנוֹן

in the mountain and in the lowland and in the south and on the coast of the sea the land of the Kenaani and the Levanon

עַד הַנָּהָר הַגָּדֹל נְהַר פְּרָת:

until the river the great the river of Peras

רַשִׁ"י

פנו וסעו לכם. זוֹ דֶּרֶךְ עֲרָד וְחָרְמָה:

Turn and journey for yourselves this is the way of Arad and Hormah

רַשִׁ"י

וּבֹאוּ הַר הָאֱמֹרִי. כְּמַשְׁמָעוֹ:

And go to the mountain of the Emori according to its literal meaning

רַשִׁ"י

וְאֶל כָּל שְׁכֵנָיו. עַמּוֹן וּמוֹאָב וְהַר שֵׂעִיר:

and to all of its neighbors Ammon and Moav and Mount Seir

רַשִׁ"י

בָּעֲרָבָה. זֶה מִישׁוֹר שֶׁל יַעַר:

In the plain this is the plain of the forest

רַשִׁ"י

בָּהָר. זֶה הַר הַמֶּלֶךְ:

In the mountain this is the mountain of the King

רַשִׁ"י

וּבַשְּׁפֵלָה. זוֹ שְׁפֵלַת דָּרוֹם:

And in the low land this is the low land of the south

רַשִׁ"י

וּבַנֶּגֶב וּבַחוֹף הַיָּם. אַשְׁקְלוֹן וְעַזָּה וְקֵיסָרִי וְכוּ' כִּדְאִיתָא בְּסִפְרֵי:

and in the south and by the coast of the sea Ashkelon and Gaza and Caesarea etc. as it is in Sifrei

רַשִׁ"י

עַד הַנָּהָר הַגָּדֹל. מִפְּנֵי שֶׁנִּזְכָּר עִם אֶרֶץ יִשְׂרָאֵל קוֹרְאוֹ גָּדוֹל, מְשַׁל הֶדְיוֹט

Until the river the great because that it is mentioned with the Land of Yisrael it calls it great a proverb of a commoner

אוֹמֵר "עֶבֶד מֶלֶךְ מֶלֶךְ", "הִדָּבֵק לַשַּׁחֲוָר וְיִשְׁתַּחֲווּ לְךָ", "קְרַב לְגַבֵּי דְּהִינָא

says "a servant of a king is a king" "cling to a captain and they will bow to you" "draw near to an anointed one

וְאִדַּהֵן" שבועות מ"ז :

and be anointed" Shevuos 47

פָּסוּק ח

Pasuk 8

רְאֵה נָתַתִּי לִפְנֵיכֶם אֶת הָאָרֶץ בֹּאוּ וּרְשׁוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה

see I have placed before you — the land go in and possess — the land that Hashem swore

לַאֲבֹתֵיכֶם לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם וּלְזַרְעָם אַחֲרֵיהֶם:

to your fathers to Avraham to Yitzchak and to Yaakov to give to them and to their seed after them

רַשִׁ"י

רְאֵה נָתַתִּי. בְּעֵינֵיכֶם אַתֶּם רוֹאִים, אֵינִי אוֹמֵר לָכֶם מֵאֶמֶד וּמִשְּׁמוּעָה ספרי :

See I have given with your eyes you see I do not say to you from conjecture and from hearsay Sifrei

רַשִׁ"י

באו ורשו. אֵין מְעַרְעֵר בַּדָּבָר, וְאֵינְכֶם צְרִיכִים לְמִלְחָמָה, אִלּוּ לֹא שָׁלְחוּ
they had sent not if war needing and you are not in the matter challenger there is no and possess Go in

מְרַגְּלִים לֹא הָיוּ צְרִיכִים לִכְלֵי זַיִן ע' שם :
there see war weapons of needing they would have been not spies

רַשִׁ"י

לאבתיכם. לָמָּה הִזְכִּיר שׁוּב לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב? אֶלָּא אַבְרָהָם כְּדַאי לְעַצְמוֹ,
by himself is sufficient Avraham but and to Yaakov to Yitzchak to Avraham again did He mention why To your fathers

יִצְחָק כְּדַאי לְעַצְמוֹ, יַעֲקֹב כְּדַאי לְעַצְמוֹ שם :
there by himself is sufficient Yaakov by himself is sufficient Yitzchak

פָּסוּק ט

Pasuk 9

וָאֹמַר אֲלֵכֶם בָּעֵת הַהִוא לֵאמֹר לֹא אוּכַל לְבַדִּי שְׂאֵת אֶתְכֶם:

you to bear by myself will I be able not saying that at the time to you And I said

רַשִׁ"י

ואמר אלכם בעת ההוא לאמר. מַהוּ לֵאמֹר? אָמַר לָהֶם מֹשֶׁה לֹא מֵעַצְמִי אֲנִי
do I from myself not Moshe to them said saying what is saying that at the time to you And I said

אוֹמֵר לָכֶם, אֶלָּא מִפִּי הַקָּבָּ"ה שם :
there the Holy One blessed be He from the mouth of but to you say

רַשִׁ"י

לא אוכל לבדי וגו'. אֶפְשָׁר שֶׁלֹּא הָיָה מֹשֶׁה יָכוֹל לָדוּן אֶת יִשְׂרָאֵל? אָדָם
A man Yisrael — to judge able Moshe was that not Is it possible etc. by myself am I able Not

שֶׁהוֹצִיאָם מִמִּצְרַיִם, וְקָרַע לָהֶם אֶת הַיָּם, וְהוֹרִיד אֶת הַמָּן, וְהֵגִיז הַשְּׂלָו,
the quail and gathered the Manna — and brought down the sea — for them and split from Mitzrayim who brought them out

לֹא הָיָה יָכוֹל לְדוּנָם? אֶלָּא כָּךְ אָמַר לָהֶם, ה' אֱלֹהֵיכֶם הִרְבָּה אֶתְכֶם –
you has multiplied your God Hashem to them he said thus rather to judge them able was not

הִגְדִּיל וְהֵרִים אֶתְכֶם עַל דַּיָּנֵיכֶם, נָטַל אֶת הָעֹנֶשׁ מִכֶּם וְנָתַנוֹ עַל הַדַּיָּנִין;
the judges upon and placed it from you the punishment — He took your judges above you and elevated He made great

וְכֵן אָמַר שְׁלֹמֹה מלכים א ג' "כִּי מִי יוּכַל לִשְׁפֹּט אֶת עַמְּךָ הַכָּבֵד הַזֶּה"; אֶפְשָׁר
Is it possible this the heavy Your people — judge can who For 3 I Melachim Shlomo said and so

מִי שֶׁכָּתוּב בּוֹ שם ה' "וַיֶּחְכַּם מִכָּל הָאָדָם", אוֹמֵר מִי יוּכַל לִשְׁפֹּט?
judge can who says men than all And he was wiser 5 there concerning him of whom it is written he

אֶלָּא כָּךְ אָמַר שְׁלֹמֹה, אֵין דַּיָּנֵי אָמָּה זוֹ כְּדַיָּנֵי שְׁאָר הָאֻמּוֹת, שֶׁאִם דָּן
he judges for if the nations the rest of like the judges of this nation the judges of Are not Shlomo said thus rather

וְהוֹרֵג וּמַכֶּה וְחוֹנֵק וּמַטֶּה אֶת דִּינוֹ וְגוֹזֵל אֵין בְּכָךְ כְּלוּם, אֲנִי אִם חַיַּבְתִּי
I obligated if I anything in this there is not and robs his judgment — and perverts and strangles and strikes and kills

מָמוֹן שֶׁלֹּא כַּדִּין, נִפְשׁוֹת אֲנִי נִתְבָּע, שֶׁנֶּאֱמַר משלי כ"ב "וְקָבַע אֶת
— and He robs 22 Mishlei as it is said am held accountable I lives according to law not money

קֹבְעֵיהֶם נֶפֶשׁ" ספרי; סנהדרין ז' :
7a Sanhedrin Sifrei of life those who rob them

יְהוָה אֱלֹהֵיכֶם הִרְבָּה אֶתְכֶם וְהִנְּכֶם הַיּוֹם כְּכוֹכְבֵי הַשָּׁמַיִם לָרֹב׃

for multitude the heavens like the stars of today and behold you are — you has multiplied your God Hashem

רַשִׁ"י

והנכם היום ככוכבי השמים. וְכִי כְּכוֹכְבֵי הַשָּׁמַיִם הָיוּ בְּאוֹתוֹ הַיּוֹם,

day on that they were the heavens like the stars of And is it that the heavens like the stars of today And behold you

וַהֲלֹא לֹא הָיוּ אֶלָּא שִׁשִּׁים רִבּוֹא, מַהוּ וְהִנְּכֶם הַיּוֹם? הִנְּכֶם מְשׁוּלִים כַּיּוֹם –

to the day are compared behold you today and behold you what is myriad sixty but they were not but behold

קַיָּמִים לְעוֹלָם כַּחַמָּה וְכַלְּבָנָה וְכַכּוֹכָבִים עי' ספרי׃

Sifrei see and like the stars and like the moon like the sun forever existing

CHAPTER SUMMARY

The aliyah traces the beginning of Moshe Rabbeinu's rebuke to Klal Yisrael, delivered in the wilderness of Moav in the fortieth year. Moshe recounts the divine command to leave Chorev and possess the land of the Canaanites up to the Euphrates River, emphasizing the oath Hashem made to the Avos. Finally, Moshe recalls the immense growth of the nation, which led him to declare that he could not carry the burden of leadership and judgment by himself.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In the opening of Sefer Devarim, Moshe Rabbeinu gathers all of Klal Yisrael to speak to them before his passing. Rashi famously explains that the long list of places mentioned in the first verse, the wilderness, the Arabah, Suph, Paran, Tophel, Laban, Hazeroth, and Di-zahab, are not just geographical locations. Rather, they are hints to the various times and places where the Jewish people stumbled and complained against Hashem. Out of his deep love and respect for the nation, Moshe did not openly shame them. Instead, he chose to mention only the names of the places, hinting at their mistakes so they would understand the rebuke privately, preserving their dignity.

This teaches us a profound lesson in how we must treat one another, especially when we feel the need to correct a child, a spouse, or a friend. It is so easy to point out mistakes bluntly, but the Torah's way is the way of sensitivity. Moshe Rabbeinu shows us that the goal of rebuke is never to make someone feel small or embarrassed; the goal is to help them grow. When we speak with gentleness and use subtle hints rather than harsh, direct accusations, we protect the other person's self-respect, making it much easier for them to truly hear the message and improve.

Today, if you need to correct someone or point out a mistake, pause before you speak. Instead of bringing it up directly and causing them embarrassment, find a gentle, indirect way to hint at the issue, or speak to them privately with the utmost sensitivity to their feelings.

דַּף יוֹמִי · חֻלִּין · דַּף ע״ג

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

📖 THE SUGYA

In this daf, we continue our deep dive into the sugya of a fetus's limb that protruded from the womb before shechitah. We explore the machlokes between Rabbi Meir and the Rabbis regarding whether a limb destined to be cut off is already considered severed, and how this affects the tumah of the limb. The Gemara brings a beautiful clarification from Ravina, explaining that even the Rabbis, who normally argue on Rabbi Meir regarding vessels, would agree that food connections are considered separated and merely touching, which directly impacts our understanding of the fetus and its limb.

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

עַמּוּד א׳ DAF 73A

STATEMENT

כְּחָתוּךְ דָּמֵי.

it is **regarded as though** it were already **cut** and separated.

QUESTION

כְּמַאן?

The Gemara asks: **In accordance with whose** opinion is this principle? Is it

INFERENCE

כְּרַבִּי מֵאִיר, דְּתָנַן: כָּל יְדוֹת הַכֵּלִים שֶׁהֵן אֲרוּכוֹת וְעָתִיד לְקָצְצָן – מַטְבִּיל עַד מָקוֹם מִדָּה, דִּבְרֵי רַבִּי מֵאִיר.

in accordance with Rabbi Meir? **As we learned** in a Mishnah: Regarding **all handles of vessels that are** too **long and** one **is destined to cut them** down, **one** only needs to **immerse** the handle **until the point of** its eventual **measure**, and the vessel is purified even though the rest of the handle was not submerged; these are **the words of Rabbi Meir**.

INFERENCE

וַחֲכָמִים אוֹמְרִים: עַד שֶׁיַּטְבִּיל אֶת כּוּלּוֹ.

And the Sages say: The vessel is not purified **until he immerses all of it**, including the entire handle. Evidently, only Rabbi Meir holds that what is destined to be cut is considered already cut.

ANSWER

אַפִּילּוּ תֵּימָא רַבָּנַן, חִבּוּרֵי אֲכָלִין כְּמַאן דְּמִפְרְתִי דָּמֵי, וּנְגִיעֵי בַּהֲדֵי.

The Gemara answers: **You may even say** that Ravina's explanation is in accordance with **the Rabbis**, for the Rabbis only argue regarding vessels, but **the connections of foods are regarded as though they are separated, and** they are merely **touching one another**. Since the fetus and its limb are treated as food, they are considered separated and touching.

QUESTION

בִּשְׁלָמָא לְעוּלָא, הַיְינוּ דְקָתָנֵי ״חֲתָכָהּ״,

The Gemara asks: **Granted according to Ulla**, who says the limb became tamei at the moment of its separation, **this is** the reason **that** the Mishnah **teaches** the case where **"he cut it"**,

QUESTION

אֶלָּא לְרָבִינָא, מַאי ״חֲתָכָהּ״?

but according to Ravina, who says the connection is like food and it is considered separated even while attached, **what** is the need for the Mishnah to say **"he cut it"**?

ANSWER

אַיְידֵי דְּתָנָא רֵישָׁא ״חֲתָכָהּ״, תָּנָא נָמֵי סֵיפָא ״חֲתָכָהּ״.

The Gemara answers: **Since** the Tanna **taught in the first clause "he cut it"**, where it was necessary, **he also taught in the latter clause "he cut it"** for stylistic consistency.

מִשְׁנָה MISHNAH

MISHNAH

וַחֲכָמִים אוֹמְרִים: מַגַּע טְרֵפָה שְׁחוּטָה.

The Mishnah stated: **And the Sages say** that the fetus has the status of **contact with a slaughtered tereifah**.

גְּמָרָא GEMARA

QUESTION

טְרֵפָה שְׁחוּטָה מִי מְטַמְּיָא?

The Gemara asks: **Does a slaughtered tereifah impart tumah**?

ANSWER

אִין, כְּדַאֲבוּהּ דִּשְׁמוּאֵל, דְּאָמַר אֲבוּהּ דִּשְׁמוּאֵל: טְרֵפָה שֶׁשְּׁחָטָהּ מְטַמְּאָה בְּמוּקְדָּשִׁין.

The Gemara answers: **Yes, in accordance with** the statement of **Shmuel's father, as Shmuel's father said: A tereifah that one slaughtered imparts tumah to sacrificial foods** by Rabbinic decree.

מִשְׁנָה MISHNAH

MISHNAH

מָה מָצִינוּ בִּטְרֵפָה שֶׁשְּׁחִיטָתָהּ מְטַהַרְתָּהּ, אַף שְׁחִיטַת בְּהֵמָה תְּטַהֵר אֶת הָעוּבָּר.

The Mishnah cited the Rabbis' reasoning: **Just as we find regarding a tereifah that its shechitah purifies it** from the tumah of a carcass, **so too, the shechitah of the animal should purify the** limb of the **fetus**.

גְּמָרָא GEMARA

BRAISA

תַּנְיָא, אָמַר לָהֶן רַבִּי מֵאִיר: וְכִי מִי טִיהֲרוֹ לְאֵבֶר זֶה מִידֵי נִבֵּלָה? שְׁחִיטַת אִמּוֹ! אִם כֵּן, תַּתִּירֶנּוּ בַּאֲכִילָה!

It was taught in a Braisa: **Rabbi Meir said to them: And indeed, what purified this limb from the status of a carcass? The shechitah of its mother! If so, let it** also **permit it for eating**!

BRAISA

אָמְרוּ לוֹ: הַרְבֵּה מַצָּלַת עַל שֶׁאֵינוֹ גּוּפָהּ יוֹתֵר מִגּוּפָהּ, שֶׁהֲרֵי שָׁנִינוּ: חוֹתֵךְ מִן הָעוּבָּר שֶׁבְּמֵעֶיהָ – מוּתָּר בַּאֲכִילָה, מִן הַטְּחוֹל וּמִן הַכְּלָיוֹת – אָסוּר בַּאֲכִילָה.

They said to him: The shechitah **saves that which is not its body much more than** it saves **its own body, as we learned: One who cuts from a fetus that is in its womb** and leaves the pieces inside, they are **permitted for eating** through the mother's shechitah; but if he cuts **from the spleen or from the kidneys** of the mother, they are **forbidden for eating**.

QUESTION

מַאי קָאָמַר?

The Gemara asks: **What is** this dialogue **saying**? The flow of the argument is unclear.

ANSWER

אָמַר רָבָא, וְאָמְרִי לַהּ כְּדִי: חַסּוֹרֵי מְחַסְּרָא וְהָכִי קָתָנֵי,

Rava said, and some say it unattributed [**kedi**]: The Braisa **is missing** words, **and this is what it is teaching**:

BRAISA

אָמַר לָהֶן רַבִּי מֵאִיר: וְכִי מִי טִיהֲרוֹ לְאֵבֶר זֶה מִידֵי נִבֵּלָה? שְׁחִיטַת אִמּוֹ, אִם כֵּן תַּתִּירֶנּוּ בַּאֲכִילָה!

Rabbi Meir said to them: And indeed, what purified this limb from the status of a carcass? The shechitah of its mother, if so, let it permit it for eating!

BRAISA

אָמְרוּ לוֹ: טְרֵפָה תּוֹכִיחַ, שֶׁשְּׁחִיטָתָהּ מְטַהַרְתָּהּ מִידֵי נִבֵּלָה וְאֵינָהּ מַתִּירָתָהּ בַּאֲכִילָה.

They said to him: Let the case of a **tereifah prove** the point, **as its shechitah purifies it from the status of a carcass, yet does not permit it for eating**.

BRAISA

אָמַר לָהֶן: לֹא, אִם טְיהֲרָה שְׁחִיטַת טְרֵפָה אוֹתָהּ, דָּבָר שֶׁהִיא גּוּפָהּ, תְּטַהֵר אֶת הָאֵבֶר דָּבָר שֶׁאֵינוֹ גּוּפָהּ?

He said to them: No, if the shechitah of a tereifah purified it itself, which is **something that is its own body, should it** also **purify the limb** of the fetus, which is **something that is not its own body**?

BRAISA

אָמְרוּ לוֹ: הַרְבֵּה מַצָּלֶת עַל שֶׁאֵינוֹ גּוּפָהּ יוֹתֵר מִגּוּפָהּ, שֶׁהֲרֵי שָׁנִינוּ: חוֹתֵךְ מִן הָעוּבָּר שֶׁבְּמֵעֶיהָ – מוּתָּר בַּאֲכִילָה, מִן הַטְּחוֹל וּמִן הַכְּלָיוֹת – אָסוּר בַּאֲכִילָה.

They said to him: The shechitah **saves that which is not its body much more than** it saves **its own body, as we learned: One who cuts from a fetus that is in its womb** and leaves the pieces inside, they are **permitted for eating**; but if he cuts **from the spleen or from the kidneys** of the mother, they are **forbidden for eating**.

PROOF

תַּנְיָא נָמֵי הָכִי: אָמַר לָהֶן רַבִּי מֵאִיר: וְכִי מִי טְיהֲרוֹ לְאֵבֶר זֶה מִידֵי נִבֵּלָה? אָמְרוּ לוֹ: שְׁחִיטַת אִמּוֹ. אִם כֵּן, תַּתִּירֶנּוּ בַּאֲכִילָה!

It was also taught likewise in another Braisa: **Rabbi Meir said to them: And indeed, what purified this limb from the status of a carcass? They said to him: The shechitah of its mother.** He replied: **If so, let it permit it for eating**!

PROOF

אָמְרוּ לוֹ: טְרֵפָה תּוֹכִיחַ, שֶׁשְּׁחִיטָתָהּ מְטַהַרְתָּהּ מִידֵי נִבֵּלָה וְאֵינָהּ מַתִּירָתָהּ בַּאֲכִילָה.

They said to him: Let the case of a **tereifah prove** the point, **as its shechitah purifies it from the status of a carcass, yet does not permit it for eating**.

PROOF

אָמַר לָהֶן: אִם טְיהֲרָה שְׁחִיטַת טְרֵפָה אוֹתָהּ וְאֶת הָאֵבֶר הַמְּדוֹלְדָּל בָּהּ, דָּבָר שֶׁגּוּפָהּ, תְּטַהֵר אֶת הָעוּבָּר שֶׁאֵינוֹ גּוּפָהּ?

He said to them: If the shechitah of a tereifah purified it and the limb dangling from it, which is **something that is its own body, should it purify the fetus, which is not its own body**?

PROOF

אָמְרוּ לוֹ: הַרְבֵּה מַצָּלֶת עַל שֶׁאֵינוֹ גּוּפָהּ יוֹתֵר מִגּוּפָהּ, שֶׁהֲרֵי שָׁנִינוּ: חוֹתֵךְ מִן הָעוּבָּר שֶׁבְּמֵעֶיהָ – מוּתָּר בַּאֲכִילָה, מִן הַטְּחוֹל וּמִן הַכְּלָיוֹת – אָסוּר בַּאֲכִילָה.

They said to him: The shechitah **saves that which is not its body much more than** it saves **its own body, as we learned: One who cuts from a fetus that is in its womb** and leaves the pieces inside, they are **permitted for eating**; but if he cuts **from the spleen or from the kidneys** of the mother, they are **forbidden for eating**.

STATEMENT

אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: כְּמַחְלוֹקֶת בְּעוּבְּרִין, כָּךְ מַחְלוֹקֶת בְּאֵיבָרִין.

Rabbi Shimon ben Lakish said: Just as there is a dispute between Rabbi Meir and the Sages **regarding** the limbs of **fetuses, so too there is a dispute regarding** the dangling **limbs** of the mother animal itself.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: מַחְלוֹקֶת בְּאֵבֶר דְּעוֹבֵר, אֲבָל בְּאֵבֶר דִּבְהֵמָה – דִּבְרֵי הַכֹּל שְׁחִיטָה עוֹשָׂה נִיפּוּל.

And Rabbi Yochanan said: The dispute is only **regarding a limb of a fetus, but regarding a limb of the animal** itself, **all agree that shechitah makes it fall** away, meaning it is considered completely severed and is not purified from carcass-tumah.

EXPLANATION

אָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: מַאי טַעְמָא דְּרַבִּי יוֹחָנָן אַלִּיבָּא דְּרַבָּנַן?

Rabbi Yose b'Rabbi Chanina said: What is the reason of Rabbi Yochanan according to the Rabbis, who distinguish between the limb of a fetus and the limb of the mother?

EXPLANATION

הַאי אִית לֵיהּ תַּקָּנְתָּא בַּחֲזָרָה, וְהָא לֵית לֵיהּ תַּקָּנְתָּא בַּחֲזָרָה.

This limb of a fetus **has a remedy by returning** to the womb, for if it is retracted, the shechitah permits it; **but this** limb of the mother **has no remedy by returning**, for even if it is reattached, it remains forbidden.

OBJECTION

מֵיתִיבִי: אָמַר לָהֶם רַבִּי מֵאִיר: לֹא, אִם טִיהֲרָה שְׁחִיטַת טְרֵפָה אוֹתָהּ וְאֶת הָאֵבֶר הַמִּדּוֹלְדָּל בָּהּ – דָּבָר שֶׁגּוּפָהּ, תְּטַהֵר אֶת הָעוֹבֵר – דָּבָר שֶׁאֵינוֹ גּוּפָהּ?

The Gemara **raises an objection** from the Braisa: **Rabbi Meir said to them: No, if the shechitah of a tereifah purified it and the limb dangling from it,** which is **something that is its own body, should it purify the fetus,** which is **something that is not its own body?** This implies that the Rabbis hold that shechitah does purify a dangling limb of the mother!

עמוד ב׳ DAF 73B

EXPLANATION

בִּשְׁלָמָא לְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, לְדִבְרֵיהֶם קָאָמַר לְהוּ:

Granted, according to Rabbi Shimon ben Lakish, we can explain that Rabbi Meir **was speaking to them**, the Rabbis, **according to their** own **words**, as follows:

EXPLANATION

לְדִידִי לָא שְׁנָא אֵבֶר דְּעוֹבֵר וְלָא שְׁנָא אֵבֶר דִּבְהֵמָה, כִּי הֲדָדֵי נִינְהוּ.

According to my own opinion, **there is no difference** with regard to **the limb of a fetus, and there is no difference** with regard to **the limb of an animal; they are like each other** in that the slaughter of the animal does not render either of them pure.

OBJECTION

אֶלָּא לְרַבִּי יוֹחָנָן, קַשְׁיָא.

But according to Rabbi Yochanan, who holds that both agree that a hanging limb is not rendered pure by slaughter, Rabbi Meir's statement is **difficult**, as it is inconsistent with both his opinion and the Rabbis' opinion.

RESOLUTION

אֶלָּא, אִי אִתְּמַר הָכִי אִתְּמַר:

Rather, if such a dispute **was stated, it was stated like this**:

STATEMENT

אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: כְּמַחְלוֹקֶת בְּעוּבָּרִים, כָּךְ מַחֲלוֹקֶת בְּאֵיבָרִין,

Rabbi Shimon ben Lakish said: Just as there is a dispute with regard to the limbs of **fetuses** that emerged, **so too there is a dispute with regard to** hanging **limbs** of an animal.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: מַחְלוֹקֶת בְּאֵבֶר דְּעוּבָּר, אֲבָל בְּאֵבֶר דִּבְהֵמָה – דִּבְרֵי הַכֹּל אֵין שְׁחִיטָה עוֹשָׂה נִיפּוּל.

And Rabbi Yochanan said: The dispute is only **with regard to the limb of a fetus, but with regard to the limb of an animal, everyone agrees that slaughter does not make** it as though it has **fallen off** prior to the slaughter, and therefore it does not contract the impurity of a carcass.

QUESTION

אָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: מַאי טַעְמָא דְּרַבִּי יוֹחָנָן אַלִּיבָּא דְּרַבִּי מֵאִיר?

Rabbi Yosei son of Rabbi Chanina said: What is the reason of Rabbi Yochanan according to Rabbi Meir for distinguishing between a hanging limb and a fetus's limb?

ANSWER

הַאי גּוּפָהּ, וְהַאי לָאו גּוּפָהּ.

This hanging limb is part of **its** own **body, but that** fetus's limb **is not** part of **its body**.

STATEMENT

אָמַר רַב יִצְחָק בַּר יוֹסֵף אָמַר רַבִּי יוֹחָנָן: הַכֹּל מוֹדִים שֶׁמִּיתָה עוֹשָׂה נִיפּוּל, וְאֵין שְׁחִיטָה עוֹשָׂה נִיפּוּל.

Rav Yitzchak bar Yosef said that **Rabbi Yochanan said: Everyone agrees that death makes** a hanging limb as though it has **fallen off** beforehand, **and** everyone agrees that **slaughter does not make** it as though it has **fallen off**.

QUESTION

בְּמַאי עָסְקִינַן?

With what are we dealing here?

OBJECTION

אִילֵימָא בְּאֵבֶר דְּעוּבָּר – מִיפְּלָג פְּלִיגִי!

If we say we are dealing **with the limb of a fetus, they** explicitly **disagree** about this!

OBJECTION

אֶלָּא בְּאֵבֶר דִּבְהֵמָה – מִיתָה תְּנֵינָא, שְׁחִיטָה תְּנֵינָא.

Rather, we must be dealing **with the limb of an animal.** But if so, the halacha regarding **death we have** already **learned** in a Mishnah, and the halacha regarding **slaughter we have** already **learned** in a Mishnah!

PROOF

מִיתָה תְּנֵינָא: מֵתָה הַבְּהֵמָה – הַבָּשָׂר צָרִיךְ הֶכְשֵּׁר, וְהָאֵבֶר מְטַמֵּא מִשּׁוּם אֵבֶר מִן הַחַי, וְאֵינוֹ מְטַמֵּא מִשּׁוּם אֵבֶר מִן הַנִּבֵלָה; דִּבְרֵי רַבִּי מֵאִיר.

The halacha regarding **death we have learned** in the Mishnah: If **the animal died, the** hanging **flesh needs susceptibility** to impurity, **and the limb imparts impurity because of a limb from a living animal, and it does not impart impurity because of a limb from a carcass;** these are **the words of Rabbi Meir.**

PROOF

שְׁחִיטָה נָמֵי תְּנֵינָא: נִשְׁחֲטָה בְּהֵמָה – הוּכְשְׁרוּ בְּדָמֶיהָ, דִּבְרֵי רַבִּי מֵאִיר. רַבִּי שִׁמְעוֹן אוֹמֵר: לֹא הוּכְשְׁרוּ.

The halacha regarding **slaughter also we have learned** in that Mishnah: If **the animal was slaughtered, they,** the limb and the flesh, **were rendered susceptible** to impurity **by its blood;** these are **the words of Rabbi Meir. Rabbi Shimon says: They were not rendered susceptible** by its blood.

ANSWER

אִי מֵהַהִיא, הֲוָה אָמֵינָא: מַאי "הוּכְשְׁרוּ" – אַבָּשָׂר.

The Gemara answers: **If** we had derived it only **from that** Mishnah, **I would have said: What is** the meaning of **"they were rendered susceptible"?** It refers only **to the flesh**, but the limb is considered as though it fell off beforehand and is already impure as a limb from a living animal.

OBJECTION

וְהָא "הוּכְשְׁרוּ" קָתָנֵי,

The Gemara objects: **But it teaches "they were rendered susceptible"** in the plural, which implies both the flesh and the limb!

ANSWER

מַהוּ דְּתֵימָא: חַד לְבָשָׂר הַפּוֹרֵשׁ מִן הַבְּהֵמָה, וְחַד לְבָשָׂר הַפּוֹרֵשׁ מִן הָאֵבֶר.

The Gemara explains: **Lest you say** that the plural refers to two types of flesh: **one for flesh that separates from the animal, and one for flesh that separates from the limb**.

QUESTION

וּמַאי אוּלְמֵיהּ דְּהַאי מֵהַאי?

The Gemara asks: **And what is the strength of this** flesh **over that** flesh that they both need to be mentioned?

ANSWER

סָלְקָא דַּעְתָּךְ אָמֵינָא, הוֹאִיל וּמְטַמֵּא טוּמְאָה חֲמוּרָה אַגַּב אָבִיו, אֵימָא לָא לִיבְעֵי הֶכְשֵּׁר, קָמַשְׁמַע לַן.

It might enter your mind to say: Since the flesh on the limb **imparts a severe impurity along with its father,** the limb itself, **I might say it does not require susceptibility** to impurity; therefore, the Mishnah **teaches us** that it does.

STATEMENT

אָמַר רַב יוֹסֵף: נְקוֹט דְּרַב יִצְחָק בַּר יוֹסֵף בִּידָךְ, דְּרַבָּה בַּר בַּר חָנָה קָאֵי כְּוָותֵיהּ.

Rav Yosef said: Hold the ruling **of Rav Yitzchak bar Yosef in your hand, for Rabba bar bar Chana stands like him.**

PROOF

דְּתַנְיָא: ״וּבָשָׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכֵלוּ״ – לְהָבִיא הָאֵבֶר וְהַבָּשָׂר הַמְּדוּלְדָּלִין בִּבְהֵמָה וּבְחַיָּה וּבְעוֹף, וּשְׁחָטָן, שֶׁהֵן אֲסוּרִין.

As it is taught in a Braisa: "And flesh in the field that is torn you shall not eat" — this comes **to include the limb and the flesh that are hanging from a domesticated animal, a wild animal, or a bird, and he slaughtered them, that they are forbidden** to be eaten.

PROOF

וְאָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן:

And Rabba bar bar Chana said that **Rabbi Yochanan said** on this:

SUMMARY

The Gemara goes on to analyze the dialogue and the deep halachic back-and-forth between Rabbi Meir and the Sages regarding whether the mother's shechitah can purify the protruding limb from carcass-tumah. We learn that according to the Rabbis, the shechitah of the mother has a unique power to save that which is not its own body (the fetus) even more than its own body, as seen in the case of one who cuts pieces of a fetus and leaves them inside the womb. Finally, we learn of a major machlokes between Rabbi Shimon ben Lakish and Rabbi Yochanan regarding whether this dispute extends to dangling limbs of the mother animal itself, with Rabbi Yochanan explaining that a fetus's limb is unique because it has a remedy of being retracted back into the womb.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In our sugya, the Chachamim teach a profound principle: "The shechitah saves that which is not its body much more than it saves its own body." Sometimes, an act of purification or elevation has a far greater impact on the things connected to us, the "fetus" within the womb, than on our own immediate selves.

We often measure our spiritual growth by how much we have personally changed, looking only at "our own body." But the Torah is teaching us that the holiness we generate through our avodah, our mitzvos, and our learning ripples outward, protecting and elevating our children, our students, and our surroundings in ways we cannot even see. Your personal shechitah, your self-discipline and devotion to Hashem, has a saving power that extends far beyond your own boundaries.

Today, when you do a mitzvah or sit down to learn, do not think you are only working on yourself. Have in mind that the holiness you are bringing into your life is actively protecting, nourishing, and elevating your family and everyone around you.

הִלְכוֹת תַּלְמוּד תּוֹרָה · פֶּרֶק שְׁלִישִׁי

Learned like the daf, the literal words in bold, flowing with the elucidation

📖 **CHAPTER PREVIEW**

In this chapter, the Rambam takes us into the very heart of the greatness of Torah study, showing us how the crown of Torah stands supreme above all other crowns in Klal Yisrael. We will learn how the Torah is the inheritance of every single Yid, waiting for anyone who is willing to put in the effort to acquire it, and how a talmid chacham takes precedence in honor over even a Kohen Gadol who is an am ha'aretz.

The chapter also guides us in how to balance our learning with the performance of other mitzvos. The Rambam lays down the practical halachic guidelines for when we must interrupt our learning to perform a mitzvah and when we must remain engrossed in our holy study, based on whether the mitzvah can be performed by others.

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

הֲלָכָה א

Halacha 1 · The Three Crowns and the Supreme Greatness of the Crown of Torah

בִּשְׁלֹשָׁה כְּתָרִים נִכְתְּרוּ יִשְׂרָאֵל.

With three crowns were crowned Israel:

כֶּתֶר תּוֹרָה וְכֶתֶר כְּהֻנָּה וְכֶתֶר מַלְכוּת.

the crown of Torah, and the crown of priesthood, and the crown of royalty.

כֶּתֶר כְּהֻנָּה זָכָה בּוֹ אַהֲרֹן

As for **the crown of priesthood, Aaron merited it**,

שֶׁנֶּאֱמַר בְּמִדְבַּר כה יג "וְהָיְתָה לּוֹ וּלְזַרְעוֹ אַחֲרָיו בְּרִית כְּהֻנַּת עוֹלָם".

as it is said in the Torah, **"And it shall be for him and for his descendants after him a covenant of priesthood eternal."**

כֶּתֶר מַלְכוּת זָכָה בּוֹ דָּוִד

As for **the crown of royalty, Dovid merited it**,

שֶׁנֶּאֱמַר תְּהִלִּים פט לז "זַרְעוֹ לְעוֹלָם יִהְיֶה וְכִסְאוֹ כַּשֶּׁמֶשׁ נֶגְדִּי".

as it is said in Tehillim, **"His seed forever shall be, and his throne like the sun before Me."**

כֶּתֶר תּוֹרָה הֲרֵי מֻנָּח וְעוֹמֵד וּמוּכָן לְכָל יִשְׂרָאֵל.

But **the crown of Torah, behold, it is placed and standing and ready for every Jew**,

שֶׁנֶּאֱמַר דְּבָרִים לג ד "תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב".

as it is said in the Torah, **"Torah commanded us Moshe, an inheritance of the congregation of Yaakov."**

כָּל מִי שֶׁיִּרְצֶה יָבוֹא וְיִטֹּל.

Therefore, **any who desires, let him come and take** it.

שֶׁמָּא תֹּאמַר שֶׁאוֹתָם הַכְּתָרִים גְּדוֹלִים מִכֶּתֶר תּוֹרָה.

And **lest you say that those** other **crowns are greater than the crown of Torah**,

הֲרֵי הוּא אוֹמֵר משלי ח טו "בִּי מְלָכִים יִמְלֹכוּ וְרוֹזְנִים יְחֹקְקוּ צֶדֶק" משלי ח טז "בִּי שָׂרִים יָשֹׂרוּ".

behold, it says in Mishlei on behalf of the Torah, **"By me kings reign, and rulers decree justice,"** and it says, **"By me princes rule."**

הָא לָמַדְתָּ שֶׁכֶּתֶר תּוֹרָה גָּדוֹל מִשְּׁנֵיהֶם:

Behold, you have learned from this **that the crown of Torah is greater than both of them**.

הֲלָכָה ב

Halacha 2 · Precedence of a Torah Scholar Mamzer Over an Unlearned High Priest

אָמְרוּ חֲכָמִים

The Sages said in the Mishnah:

מַמְזֵר תַּלְמִיד חָכָם

a mamzer who is **a disciple of a Sage**

קוֹדֵם לְכֹהֵן גָּדוֹל עַם הָאָרֶץ

precedes a Kohen Gadol who is **an unlearned person** in honor and for saving his life,

שֶׁנֶּאֱמַר

as it is said in the verse in **Mishlei** (3:15) regarding the Torah:

"יְקָרָה הִיא מִפְּנִינִים".

"Precious it is more than pearls"—

מִכֹּהֵן גָּדוֹל

which the Sages expound to mean: it is more precious **than a Kohen Gadol**

שֶׁנִּכְנָס לִפְנֵי וְלִפְנִים:

who enters into the innermost sanctuary, the Holy of Holies, on Yom Kippur, if he is an ignoramus.

הֲלָכָה ג

Halacha 3 · The Greatness of Torah Study as Equivalent to All Mitzvos

אֵין לְךָ מִצְוָה בְּכָל הַמִּצְוֹת כֻּלָּן

There is not for you a mitzvah among all the mitzvos, all of them,

שֶׁהִיא שְׁקוּלָה כְּנֶגֶד תַּלְמוּד תּוֹרָה

that is equal to the study of Torah;

אֶלָּא תַּלְמוּד תּוֹרָה כְּנֶגֶד כָּל הַמִּצְוֹת כֻּלָּן

rather, the study of Torah is against—meaning, it outweighs—**all the mitzvos, all of them,**

שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה.

because study brings to the hands of deed.

לְפִיכָךְ הַתַּלְמוּד קוֹדֵם לְמַעֲשֶׂה בְּכָל מָקוֹם:

Therefore, study precedes deed in every place.

הֲלָכָה ד

Halacha 4 · Priority of Torah Study Over the Performance of a Mitzvah

הָיָה לְפָנָיו עֲשִׂיַּת מִצְוָה וְתַלְמוּד תּוֹרָה.

If **there was before him** a choice between **the performance of a mitzvah and** the **study of Torah**,

אִם אֶפְשָׁר לַמִּצְוָה לְהֵעָשׂוֹת עַל יְדֵי אֲחֵרִים

if it is possible for the mitzvah to be done by the hands of others,

לֹא יַפְסִיק תַּלְמוּדוֹ.

he shall not interrupt his study.

וְאִם לָאו

And if not, meaning the mitzvah cannot be performed by anyone else,

יַעֲשֶׂה הַמִּצְוָה וְיַחֲזֹר לְתַלְמוּדוֹ:

he shall perform the mitzvah and then immediately **return to his study**.

הֲלָכָה ה

Halacha 5 · The Priority of Torah Study in Judgment and Studying Not for Its Own Sake

תְּחִלַּת דִּינוֹ שֶׁל אָדָם

The beginning of the judgment of a person in the World to Come is that

אֵינוֹ נִדּוֹן אֶלָּא עַל הַתַּלְמוּד

he is not judged except on his Torah study,

וְאַחַר כָּךְ עַל שְׁאָר מַעֲשָׂיו.

and after that he is judged on the rest of his deeds.

לְפִיכָךְ אָמְרוּ חֲכָמִים

Therefore, the Sages said that

לְעוֹלָם יַעֲסֹק אָדָם בַּתּוֹרָה

always should a person occupy himself in the Torah,

בֵּין לִשְׁמָהּ בֵּין שֶׁלֹּא לִשְׁמָהּ

whether for its sake or whether not for its sake,

שֶׁמִּתּוֹךְ שֶׁלֹּא לִשְׁמָהּ בָּא לִשְׁמָהּ:

for from within learning not for its sake, he eventually comes to learn it for its sake.

הֲלָכָה ו

Halacha 6 · The Proper Path to Acquire the Crown of Torah

מִי שֶׁנִּשְׂאוֹ לִבּוֹ לְקַיֵּם מִצְוָה זוֹ כָּרָאוּי

One whose heart inspires him to fulfill this mitzvah of learning Torah properly,

וְלִהְיוֹת מְכֻתָּר בְּכֶתֶר תּוֹרָה.

and to be crowned with the crown of Torah,

לֹא יַסִּיחַ דַּעְתּוֹ לִדְבָרִים אֲחֵרִים.

should not divert his mind to other matters.

וְלֹא יָשִׂים עַל לִבּוֹ שֶׁיִּקְנֶה תּוֹרָה עִם הָעֹשֶׁר וְהַכָּבוֹד כְּאַחַת.

And he should not set upon his heart that he will acquire Torah along with wealth and honor as one.

משנה אבות ו ד "כָּךְ הִיא דַּרְכָּהּ שֶׁל תּוֹרָה.

As the Mishnah in Avos 6:4 states: "Such is the path of Torah:

פַּת בַּמֶּלַח תֹּאכַל

bread with salt you shall eat,

וּמַיִם בַּמְּשׂוּרָה תִּשְׁתֶּה

and water by measure you shall drink,

וְעַל הָאָרֶץ תִּישָׁן

and upon the ground you shall sleep,

וְחַיֵּי צַעַר תִּחְיֶה

and a life of deprivation you shall live,

וּבַתּוֹרָה אַתָּה עָמֵל".

and in Torah you toil."

וְלֹא עָלֶיךָ הַדָּבָר לִגְמֹר

And yet, **not upon you is the matter to complete** the entire Torah,

וְלֹא אַתָּה בֶּן חוֹרִין לְבָטֵל מִמֶּנָּה.

and at the same time, **not are you a free man to desist from it** entirely.

וְאִם הִרְבֵּיתָ תּוֹרָה הִרְבֵּיתָ שָׂכָר.

And if you have increased your study of **Torah, you have increased** your **reward**,

וְהַשָּׂכָר לְפִי הַצַּעַר:

and the reward is according to the pain and effort you invest.

הֲלָכָה ז

Halacha 7 · Making Torah Study Fixed and the Prohibition of Delaying It

שֶׁמָּא תֹּאמַר

Perhaps you will say to yourself:

עַד שֶׁאֲקַבֵּץ מָמוֹן

“**Until** the time **that I gather** enough **money**,

אֶחֱזֹר וְאֶקְרָא.

only then **I will return and I will study**; or,

עַד שֶׁאֶקְנֶה מַה שֶּׁאֲנִי צָרִיךְ

until the time **that I buy what that I need** for my household,

וְאֶפָּנֶה מֵעֲסָקַי

and I will be free from my business affairs,

וְאָז אֶחֱזֹר וְאֶקְרָא.

and only then **I will return and I will study**."

אִם תַּעֲלֶה מַחֲשָׁבָה זוֹ עַל לִבְּךָ

If such a **thought arises upon your heart**,

אֵין אַתָּה זוֹכֶה לְכִתְרָהּ שֶׁל תּוֹרָה לְעוֹלָם.

you will not merit the crown of Torah forever.

אֶלָּא עֲשֵׂה תּוֹרָתְךָ קֶבַע

Rather, make your Torah study **fixed**,

וּמְלַאכְתְּךָ עַרַאי

and your work temporary.

משנה אבות ב ד

As the Sages taught in **Mishnah Avos**, chapter **two**, mishnah **four**:

וְלֹא תֹאמַר "לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה

"And do not say, 'When I am free I will study,'

שֶׁמָּא לֹא תִּפָּנֶה":

perhaps you will not be free."

הֲלָכָה ח

Halacha 8 · Torah is Not Found in the Proud or in Businessmen

כָּתוּב בַּתּוֹרָה

It is written in the Torah regarding the acquisition of Torah knowledge:

גמרא עירובין נה א "לֹא בַשָּׁמַיִם הִיא וְלֹא מֵעֵבֶר לַיָּם הִיא".

as the Gemara in Eruvin 55a expounds on the verse, **"It is not in heaven, and it is not beyond the sea."**

לֹא בַשָּׁמַיִם הִיא

It is not in heaven means that

לֹא בְּגַסֵּי הָרוּחַ הִיא מְצוּיָה

it is not found among those of a haughty spirit who hold themselves high like the heavens,

וְלֹא בִּמְהַלְכֵי מֵעֵבֶר לַיָּם הִיא.

and it is **not** found **among those who travel beyond the sea** constantly in pursuit of wealth.

לְפִיכָךְ אָמְרוּ חֲכָמִים

Therefore, the Sages said in the

משנה אבות ב ה "לֹא כָּל הַמַּרְבֶּה בְּסְחוֹרָה מַחְכִּים".

Mishnah in Avos 2:5, **"Not everyone who increases in business becomes wise."**

וְצִוּוּ חֲכָמִים

And the Sages commanded us in Avos 4:10,

הֱוֵי מְמַעֵט בְּעֵסֶק וַעֲסֹק בַּתּוֹרָה:

"Minimize business dealings **and occupy yourself with the Torah."**

הֲלָכָה ט

Halacha 9 · Torah is Compared to Water and the Humility Required to Acquire It

דִּבְרֵי תוֹרָה נִמְשָׁלוּ כַּמַּיִם

The words of Torah are compared to water,

שֶׁנֶּאֱמַר ישעיה נה א "הוֹי כָּל צָמֵא לְכוּ לַמַּיִם".

as it is said in the Navi Yeshayahu, **"Ho, everyone who is thirsty, go to the water."**

לוֹמַר לְךָ

This is **to say to you:**

מַה מַּיִם אֵינָם מִתְכַּנְּסִין בִּמְקוֹם מְדְרוֹן

Just as water does not collect in a place of a slope,

אֶלָּא נִזָּחָלִין מֵעָלָיו וּמִתְקַבְּצִים בִּמְקוֹם אַשְׁבּוֹרֶן

but flows from upon it and gathers in a place of a depression, a low and hollow basin,

כָּךְ דִּבְרֵי תוֹרָה אֵינָם נִמְצָאִים בְּגַסֵּי הָרוּחַ

so the words of Torah are not found in the haughty of spirit,

וְלֹא בְּלֵב כָּל גְּבַהּ לֵב

and not in the heart of any haughty of heart,

אֶלָּא בְּדַכָּא וּשְׁפַל רוּחַ

but only **in the humble and lowly of spirit,**

שֶׁמִּתְאַבֵּק בַּעֲפַר רַגְלֵי הַחֲכָמִים

who makes himself dusty in the dust of the feet of the Sages,

וּמֵסִיר הַתַּאֲוֹת וְתַעֲנוּגֵי הַזְּמַן מִלִּבּוֹ

and removes the desires and pleasures of the time from his heart,

וְעוֹשֶׂה מְלָאכָה בְּכָל יוֹם מְעַט כְּדֵי חַיָּיו

and does melacha in every day a little, just sufficient for his sustenance,

אִם לֹא הָיָה לוֹ מַה יֹּאכַל

if there was not to him what he will eat otherwise,

וּשְׁאָר יוֹמוֹ וְלֵילוֹ עוֹסֵק בַּתּוֹרָה:

and the rest of his day and his night he occupies himself with the Torah.

הֲלָכָה י

Halacha 10 · The Prohibition of Benefiting from Torah and the Obligation to Work

כָּל הַמֵּשִׂים עַל לִבּוֹ

Anyone who places upon his heart

שֶׁיַּעֲסֹק בַּתּוֹרָה וְלֹא יַעֲשֶׂה מְלָאכָה

that he will engage in Torah and not do work

וְיִתְפַּרְנֵס מִן הַצְּדָקָה

and will be sustained from charity,

הֲרֵי זֶה חִלֵּל אֶת הַשֵּׁם

behold this one desecrates the Name of Hashem,

וּבִזָּה אֶת הַתּוֹרָה

and dishonors the Torah,

וְכִבָּה מֵאוֹר הַדָּת

and extinguishes from the light of the faith,

וְגָרַם רָעָה לְעַצְמוֹ

and causes evil to himself,

וְנָטַל חַיָּיו מִן הָעוֹלָם הַבָּא.

and removes his life from the world to come.

לְפִי שֶׁאָסוּר לֵהָנוֹת מִדִּבְרֵי תוֹרָה בָּעוֹלָם הַזֶּה.

Because it is forbidden to benefit from words of Torah in this world.

אָמְרוּ חֲכָמִים

As the Sages said in the Mishnah in Avos, "Anyone who benefits from words of Torah removes his life from the world."

וְעוֹד צִוּוּ וְאָמְרוּ

And further they commanded and said, "Do not make them a crown to magnify oneself with them, nor an axe to chop with them."

וְעוֹד צִוּוּ וְאָמְרוּ

And further they commanded and said, "Love work and hate Rabbinate,"

וְכָל תּוֹרָה שֶׁאֵין עִמָּהּ מְלָאכָה סוֹפָהּ בְּטֵלָה וְגוֹרֶרֶת עָוֹן.

"and all Torah that is not with it work, its end is nullified and drags sin."

וְסוֹף אָדָם זֶה שֶׁיִּהְיֶה מְלַסְטֵם אֶת הַבְּרִיּוֹת:

And the end of this man is that he will rob the people.

הֲלָכָה יא

Halacha 11 · The Great Virtue of Earning a Livelihood from One's Own Toil

מַעֲלָה גְּדוֹלָה הִיא

It is a great virtue

לְמִי שֶׁהוּא מִתְפַּרְנֵס מִמַּעֲשֵׂה יָדָיו.

for one who sustains himself from the work of his hands,

וּמִדַּת חֲסִידִים הָרִאשׁוֹנִים הִיא.

and it is the trait of the pious ones of the early generations.

וּבָזֶה זוֹכֶה לְכָל כָּבוֹד וְטוֹבָה

And through this, he merits all honor and goodness

שֶׁבָּעוֹלָם הַזֶּה וְלָעוֹלָם הַבָּא

that is in this world and for the World to Come,

שֶׁנֶּאֱמַר תהילים קכח ב "יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ"

as it is said in Tehillim 128:2, "The toil of your hands when you eat, praiseworthy are you and it is good for you."

משנה אבות ו ד "אַשְׁרֶיךָ בָּעוֹלָם הַזֶּה

And the Sages expounded in Mishnah Avos 6:4, **"Praiseworthy are you in this world**,

וְטוֹב לָךְ לָעוֹלָם הַבָּא"

and it is good for you in the World to Come,"

שֶׁכֻּלּוֹ טוֹב:

which is entirely good.

הֲלָכָה יב

Halacha 12 · Toil, Self-Sacrifice, and Vocalization in the Study of Torah

אֵין דִּבְרֵי תוֹרָה מִתְקַיְּמִין בְּמִי שֶׁמַּרְפֶּה עַצְמוֹ עֲלֵיהֶן.

Words of Torah are not established in one who slackens himself upon them, treating his learning with laziness or as a secondary pursuit.

וְלֹא בְּאֵלּוּ שֶׁלּוֹמְדִין מִתּוֹךְ עִדּוּן וּמִתּוֹךְ אֲכִילָה וּשְׁתִיָּה.

And not in those who study from a lifestyle of **pleasure and from eating and drinking**, seeking physical comforts while trying to acquire Torah.

אֶלָּא בְּמִי שֶׁמֵּמִית עַצְמוֹ עֲלֵיהֶן וּמְצַעֵר גּוּפוֹ תָּמִיד

But rather, they are established only **in one who kills himself upon them** through intense dedication, **and afflicts his body constantly** by depriving himself of physical indulgences for the sake of learning,

וְלֹא יִתֵּן שֵׁנָה לְעֵינָיו וּלְעַפְעַפָּיו תְּנוּמָה.

and will not give sleep to his eyes and to his eyelids slumber, choosing instead to toil in Torah night and day.

אָמְרוּ חֲכָמִים דֶּרֶךְ רֶמֶז בְּמִדְבַּר יט יד "זֹאת הַתּוֹרָה אָדָם כִּי יָמוּת בְּאֹהֶל"

The Sages said by way of allusion to this concept, based on the verse, **"This is the Torah: a man when he dies in a tent,"**

אֵין הַתּוֹרָה מִתְקַיֶּמֶת אֶלָּא בְּמִי שֶׁמֵּמִית עַצְמוֹ בְּאָהֳלֵי הַחֲכָמִים.

the Torah is not established except in one who kills himself in the tents of the Sages, dedicating his entire being to the study halls.

וְכֵן אָמַר שְׁלֹמֹה בְּחָכְמָתוֹ משלי כד י "הִתְרַפִּיתָ בְּיוֹם צָרָה צַר כֹּחֶכָה".

And so said Shlomo in his wisdom: "If you slackened in a day of distress, narrow is your strength," meaning that if one is lazy in Torah study, he will lack the spiritual strength to stand in times of trouble.

וְעוֹד אָמַר קהלת ב ט "אַף חָכְמָתִי עָמְדָה לִי"

And further, he said in **Koheles: "Even my wisdom stood for me,"**

חָכְמָה שֶׁלָּמַדְתִּי בְּאַף הִיא עָמְדָה לִי.

which the Sages expounded to mean: the **wisdom that I learned in anger** and self-deprivation, **it stood for me** and remained with me.

אָמְרוּ חֲכָמִים בְּרִית כְּרוּתָה שֶׁכָּל הַיָּגֵעַ בְּתוֹרָתוֹ בְּבֵית הַמִּדְרָשׁ לֹא בִּמְהֵרָה הוּא מְשַׁכֵּחַ.

The Sages said: A covenant is made that anyone who wearies in his Torah study **in the house of study, not quickly he forgets** his learning.

וְכָל הַיָּגֵעַ בְּתַלְמוּדוֹ בְּצִנְעָה מַחְכִּים שֶׁנֶּאֱמַר משלי יא ב "וְאֶת צְנוּעִים חָכְמָה".

And anyone who wearies in his study in private becomes wise, as it is said: "And with the modest is wisdom."

וְכָל הַמַּשְׁמִיעַ קוֹלוֹ בִּשְׁעַת תַּלְמוּדוֹ תַּלְמוּדוֹ מִתְקַיֵּם בְּיָדוֹ.

And anyone who makes heard his voice at the time of his study, his study is established in his hand and is preserved in his memory.

אֲבָל הַקּוֹרֵא בְּלַחַשׁ בִּמְהֵרָה הוּא שׁוֹכֵחַ:

But one who reads in a whisper, quickly he forgets what he has learned.

הֲלָכָה יג

Halacha 13 · The Supreme Importance of Nighttime Torah Study and the Severity of Neglecting It

אַף עַל פִּי שֶׁמִּצְוָה לִלְמֹד בַּיּוֹם וּבַלַּיְלָה

Even though it is a mitzvah to study Torah both **by day and by night**,

אֵין אָדָם לָמֵד רֹב חָכְמָתוֹ אֶלָּא בַּלַּיְלָה.

a person does not acquire most of his wisdom except at night.

לְפִיכָךְ מִי שֶׁרָצָה לִזְכּוֹת בְּכֶתֶר הַתּוֹרָה

Therefore, whoever desires to merit the crown of the Torah

יִזָּהֵר בְּכָל לֵילוֹתָיו

should be careful with all his nights,

וְלֹא יְאַבֵּד אֲפִלּוּ אֶחָד מֵהֶן

and not lose even one of them

בְּשֵׁנָה וַאֲכִילָה וּשְׁתִיָּה וְשִׂיחָה וְכַיּוֹצֵא בָּהֶן

to sleep, and eating, and drinking, and conversation, and the like with them,

אֶלָּא בְּתַלְמוּד תּוֹרָה וְדִבְרֵי חָכְמָה.

except in study of Torah and words of wisdom.

אָמְרוּ חֲכָמִים אֵין רִנָּה שֶׁל תּוֹרָה אֶלָּא בַּלַּיְלָה

The Sages said: There is no song of Torah except at night,

שֶׁנֶּאֱמַר "קוּמִי רֹנִּי בַלַּיְלָה".

as it is said in Eichah, "Arise, sing out at night."

וְכָל הָעוֹסֵק בַּתּוֹרָה בַּלַּיְלָה

And anyone who occupies himself with Torah at night,

חוּט שֶׁל חֶסֶד נִמְשָׁךְ עָלָיו בַּיּוֹם

a strand of favor is extended over him by day,

שֶׁנֶּאֱמַר "יוֹמָם יְצַוֶּה ה' חַסְדּוֹ וּבַלַּיְלָה שִׁירֹה עִמִּי תְּפִלָּה לְאֵל חַיָּי".

as it is said in Tehillim, "By day He ordains, Hashem, His kindness, and at night His song is with me, a prayer to the God of my life."

וְכָל בַּיִת שֶׁאֵין נִשְׁמָעִים בּוֹ דִּבְרֵי תוֹרָה בַּלַּיְלָה

And any house in which is not heard in it words of Torah at night,

אֵשׁ אוֹכַלְתּוֹ

fire consumes it,

שֶׁנֶּאֱמַר "כָּל חֹשֶׁךְ טָמוּן לִצְפוּנָיו תְּאָכְלֵהוּ אֵשׁ לֹא נֻפָּח".

as it is said in Iyov, "All darkness is hidden for his treasures, shall consume him a fire not blown."

בָּזָה דְּבַר ה' זֶה שֶׁלֹּא הִשְׁגִּיחַ עַל דִּבְרֵי תוֹרָה כָּל עִקָּר.

The pasuk says, "Because the word of Hashem he has despised" — this refers to one who does not pay attention to words of Torah at all.

וְכֵן כָּל שֶׁאֶפְשָׁר לוֹ לַעֲסֹק בַּתּוֹרָה וְאֵינוֹ עוֹסֵק

And likewise, anyone for whom it is possible for him to occupy himself with Torah and he does not occupy himself,

אוֹ שֶׁקָּרָא וְשָׁנָה וּפֵרַשׁ לְהַבְלֵי עוֹלָם

or who read Chumash and studied Mishnah and turned away to the vanities of the world,

וְהֵנִיחַ תַּלְמוּדוֹ וּזְנָחוֹ

and left his study and abandoned it,

הֲרֵי זֶה בִּכְלַל בּוֹזֶה דְּבַר ה'.

behold, this one is in the category of one who despises the word of Hashem.

אָמְרוּ חֲכָמִים כָּל הַמְבַטֵּל אֶת הַתּוֹרָה מֵעֹשֶׁר

The Sages said: Whoever neglects the Torah from wealth,

סוֹפוֹ לְבַטְּלָהּ מֵעֹנִי

his end is to neglect it from poverty;

וְכָל הַמְקַיֵּם אֶת הַתּוֹרָה מֵעֹנִי

and whoever maintains the Torah from poverty,

סוֹפוֹ לְקַיְּמָהּ מֵעֹשֶׁר.

his end is to maintain it from wealth.

וְעִנְיָן זֶה מְפֹרָשׁ הוּא בַּתּוֹרָה,

And this matter, this is explicit in the Torah,

הֲרֵי הוּא אוֹמֵר "תַּחַת אֲשֶׁר לֹא עָבַדְתָּ אֶת ה' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל"

behold, it says: "Because that not you served Hashem your God with joy and with goodness of heart from an abundance of everything,"

"וְעָבַדְתָּ אֶת אֹיְבֶיךָ".

"and you shall serve your enemies."

וְאוֹמֵר "לְמַעַן עַנֹּתְךָ"

And it says: "In order to afflict you,"

וְאוֹמֵר "לְהֵיטִבְךָ בְּאַחֲרִיתֶךָ".

and it says: "To do you good in your end."

CHAPTER SUMMARY

The Rambam begins by explaining that while the crowns of priesthood and royalty were given to Aaron and Dovid respectively, the crown of Torah is set aside for every Jew to acquire through diligent effort. Because the Torah is more precious than anything else, the study of Torah is equated to all the other mitzvos combined, as study ultimately leads to proper deed. Practically, if a Yid is learning and is confronted with a mitzvah that can be performed by someone else, he should not interrupt his learning; however, if there is no one else available to perform the mitzvah, he must interrupt his study to fulfill Hashem's will.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, look at the beautiful words of the Rambam. The crown of priesthood was given to Aaron and his children; the crown of royalty was given to Dovid HaMelech and his descendants. But the crown of Torah? It is not a closed dynasty. It is sitting in the corner, waiting, ready for any single Yid who wants to come and take it. It does not matter where you come from or what your background is. The Rambam tells us that even a mamzer who is a talmid chacham takes precedence over an ignorant Kohen Gadol who enters the Holy of Holies. The crown of Torah is yours for the taking, but it requires you to step forward and claim it.

How do we claim it? The Rambam gives us the secret: "Make your Torah fixed and your work temporary." The yetzer hara loves to whisper, "Just wait until I finish this business deal, or until I get my finances in order, then I will sit down and learn properly." Do not fall into this trap! If you wait until you are free, you may never be free. The Torah is compared to water, which only flows down to the lowest place. It does not stay with the haughty or those who seek luxury and ease. It rests with the humble, with those who are willing to squeeze themselves, to minimize their worldly involvements, and to put their learning first.

True acquisition of Torah comes when a person is willing to exert himself, especially in the quiet hours of the night when the world is asleep. The Sages tell us that the sweet song of Torah is heard most clearly at night. When you make sacrifices for your learning, even small ones, that Torah becomes a part of your very essence. It is not about angelic perfection; it is about a real, working Yid choosing to carve out holy time from the physical demands of this world.

Today, do not say "when I have time, I will learn." Instead, set a fixed, unbreakable time for your learning today, even if it is just fifteen minutes, and treat it as the most important appointment on your calendar, letting nothing else push it aside.

מַסֶּכֶת אָבוֹת · פֶּרֶק רִאשׁוֹן

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

📖 **CHAPTER PREVIEW**

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

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

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

משנה א

הַשַּׁלְשֶׁלֶת שֶׁל קַבָּלַת הַתּוֹרָה וְהַנְהָגַת הַחֲכָמִים

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

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

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

לִנְבִיאִים, וּנְבִיאִים מְסָרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה

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

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

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

לַתּוֹרָה:

for the Torah

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

משנה ב

הַדְּבָרִים שֶׁעֲלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 · The Three Pillars Upon Which the World Stands

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

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

שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת

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

חֲסָדִים:

kindness

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

מִשְׁנָה ג

עֲבוֹדַת הַשֵּׁם מֵאַהֲבָה וּמוֹרָא שָׁמַיִם

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

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

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

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

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

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

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

עֲלֵיכֶם:

upon you

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

מִשְׁנָה ד

קַבָּלַת הַתּוֹרָה וּכְבוֹד חֲכָמִים

Mishna 4 · The Transmission of Torah and Honoring the Sages

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

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

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

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

מִתְאַבֵּק בַּעֲפַר רַגְלֵיהֶם, וֶהֱוֵי שׁוֹתֶה בְצָמָא אֶת דִּבְרֵיהֶם:

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

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

מִשְׁנָה ה

הַכְנָסַת אוֹרְחִים וּמְעוּט שִׂיחָה עִם הָאִשָּׁה

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

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

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

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

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

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

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

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

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

יוֹרֵשׁ גֵּיהִנֹּם:

Gehinnom he inherits

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

מִשְׁנָה ו

עֲשֵׂה לְךָ רַב וּקְנֵה לְךָ חָבֵר

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

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

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

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

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

לְכַף זְכוּת:

merit to the scale of

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

משנה ז

הַרְחֶק מִשָּׁכֵן רָע וּמֵרָשָׁע

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

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

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

וְאַל תִּתְיָאֵשׁ מִן הַפֻּרְעָנוּת:

retribution of despair and do not

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

משנה ח

הַנְהָגַת הַדַּיָּן עִם בַּעֲלֵי הַדִּין

Mishna 8 · The Conduct of a Judge Toward Litigants

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

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

אַל תַּעַשׂ עַצְמְךָ כְּעוֹרְכֵי הַדַּיָּנִין. וּכְשֶׁיִּהְיוּ בַעֲלֵי דִינִין עוֹמְדִים

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

לְפָנֶיךָ, יִהְיוּ בְעֵינֶיךָ כִּרְשָׁעִים. וּכְשֶׁנִּפְטָרִים מִלְּפָנֶיךָ, יִהְיוּ

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

בְעֵינֶיךָ כִּזְכָאִין, כְּשֶׁקִּבְּלוּ עֲלֵיהֶם אֶת הַדִּין:

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

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

משנה ט

דְּרִישָׁה וַחֲקִירָה שֶׁל עֵדִים וְזְהִירוּת בְּדִבְרֵי הַדַּיָּנִים

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

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

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

בִּדְבָרֶיךָ, שֶׁמָּא מִתּוֹכָם יִלְמְדוּ לְשַׁקֵּר:

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

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

מִשְׁנָה י

אַהֲבַת הַמְּלָאכָה וּשְׂנִיאַת הָרַבָּנוּת

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

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

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

הָרַבָּנוּת, וְאַל תִּתְוַדַּע לָרָשׁוּת:

lordship and do not make yourself known to the ruling authority

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

מִשְׁנָה יא

אַזְהָרָה לַחֲכָמִים לְהִזָּהֵר בְּדִבְרֵיהֶם מִפְּנֵי חִלּוּל הַשֵּׁם

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

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

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

וְתִגְלוּ לִמְקוֹם מַיִם הָרָעִים, וְיִשְׁתּוּ הַתַּלְמִידִים הַבָּאִים אַחֲרֵיכֶם

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

וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מִתְחַלֵּל:

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

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

מִשְׁנָה יב

הַנְהָגַת הִלֵּל לֶאֱהֹב שָׁלוֹם וּלְקָרֵב אֶת הַבְּרִיּוֹת

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

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

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

שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה:

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

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

מִשְׁנָה יג

הַסַּכָּנָה בְּגַאֲוָה וּבְבִטּוּל תּוֹרָה

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

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

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

וּדְלֹא יָלַיִף, קְטָלָא חַיָּב. וּדְאִשְׁתַּמֵּשׁ בְּתָגָא, חָלַף:

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

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

מִשְׁנָה יד

הַחוֹבָה לִפְעֹל בְּעַצְמוֹ וּלְלֹא דְחוּי

Mishna 14 · The Obligation of Personal Responsibility and Avoiding Procrastination

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

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

וְאִם לֹא עַכְשָׁיו, אֵימָתָי:

And if not now, when?

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

מִשְׁנָה טו

קְבִיעוּת הַתּוֹרָה, מְעוּט דִּבּוּר וְהַסְבָּרַת פָּנִים

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

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

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

כָּל הָאָדָם בְּסֵבֶר פָּנִים יָפוֹת:

every person with a cheerful expression of face.

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

מִשְׁנָה טז

עֲשֵׂה לְךָ רַב וְהִתְרַחֵק מִן הַסָּפֵק

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

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

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

תַּרְבֶּה לְעַשֵּׂר אֹמְדוֹת:

increase to tithe by estimation.

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

מִשְׁנָה יז

מַעֲלַת הַשְׁתִיקָה וְהַמַּעֲשֶׂה עַל פְּנֵי הַדִּבּוּר

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

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

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

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

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

דְּבָרִים, מֵבִיא חֵטְא:

words brings sin.

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

מִשְׁנָה יח

הַדִּין הָאֱמֶת וְהַשָּׁלוֹם שֶׁהָעוֹלָם עוֹמֵד עֲלֵיהֶם

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

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

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

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

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

בְּשַׁעֲרֵיכֶם:

in your gates

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

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

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

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

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

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

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

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

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

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

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

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

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

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

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

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

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

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

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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