חוּמָּשׁ עִם רַשִׁ"י · דברים · שֵׁנִי

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

DEVARIM · 2ND ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his address to Klal Yisrael, recalling the immense growth of the nation and the sheer weight of leading them. He describes how he could not bear the burden, the trouble, and the bickering of the people alone, which prompted the need to establish a structured system of leadership.

Moshe recounts how he instructed the nation to choose wise, understanding, and well-known men from each tribe. He then details the appointment of these leaders as officers and judges over the people, charging them to judge with absolute righteousness, without fear of any man, and to bring the most difficult cases directly to him.

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

פָּסוּק א

Pasuk 1

יְהוָה אֱלֹהֵי אֲבוֹתֵכֶם יֹסֵף עֲלֵיכֶם כָּכֶם אֶלֶף פְּעָמִים וִיבָרֵךְ אֶתְכֶם
Hashem the God of your fathers shall add upon you like you a thousand times and He shall bless you

כַּאֲשֶׁר דִּבֶּר לָכֶם׃
just as He spoke to you

רַשִׁ"י

יסף עליכם ככם אלף פעמים. מַהוּ שׁוּב וִיבָרֵךְ אֶתְכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם
May He add upon you like you a thousand times and may He bless further what is as you He spoke to you

? אֶלָּא אָמְרוּ לוֹ, מֹשֶׁה אַתָּה נוֹתֵן קְצָבָה לִבְרָכוֹתֵינוּ? כְּבָר הִבְטִיחַ הַקָּדוֹשׁ בָּרוּךְ הוּא
rather they said to him Moshe you are setting a limit to our blessings already promised the Holy One blessed be He

אֶת אַבְרָהָם "אֲשֶׁר אִם יוּכַל אִישׁ לִמְנוֹת וְגוֹ'" בראשית י"ג , אָמַר לָהֶם זוֹ מִשֶּׁלִּי
— Avraham that if can a man to count etc Bereishis 13 he said to them this is from mine

הִיא, אֲבָל הוּא יְבָרֵךְ אֶתְכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם ספרי :
it but He will bless you as He spoke to you Sifrei

פָּסוּק ב

Pasuk 2

אֵיכָה אֶשָּׂא לְבַדִּי טָרְחֲכֶם וּמַשַּׂאֲכֶם וְרִיבְכֶם׃
How can I bear alone your trouble and your burden and your bickering

רַשִׁ"י

איכה אשא לבדי. אִם אֹמַר לְקַבֵּל שָׂכָר, לֹא אוּכַל, זוֹ הִיא שֶׁאָמַרְתִּי לָכֶם לֹא
How can I bear myself alone If I were to say to receive reward not I am able This is what I said to you not

מֵעַצְמִי אֲנִי אוֹמֵר לָכֶם אֶלָּא מִפִּי הַקָּבָּ"ה:

of myself I do say to you but from the mouth of the Holy One

רַשִּׁ"י

טרחכם. מְלַמֵּד שֶׁהָיוּ יִשְׂרָאֵל טַרְחָנִין – הָיָה אֶחָד מֵהֶם רוֹאֶה אֶת בַּעַל דִּינוֹ

Your cumbrance teaches that they were Yisrael troublesome was one of them seeing — the litigant of his case

נוֹצֵחַ בַּדִּין, אוֹמֵר יֵשׁ לִי עֵדִים לְהָבִיא, יֵשׁ לִי רְאָיוֹת לְהָבִיא, מוֹסִיף

winning in the judgment he would say there are to me witnesses to bring there are to me proofs to bring add

אֲנִי עֲלֵיכֶם דַּיָּנִין:

I will judges upon you

רַשִּׁ"י

ומשאכם. מְלַמֵּד שֶׁהָיוּ אֶפִּיקוֹרְסִין, הַקְּדִים מֹשֶׁה לָצֵאת, אָמְרוּ מָה רָאָה בֶּן

And your burden teaches that they were Epicorsim If went early Moshe to go out they said what saw the son of

עַמְרָם לָצֵאת? שֶׁמָּא אֵינוֹ שָׁפוּי בְּתוֹךְ בֵּיתוֹ; אִחֵר לָצֵאת, אָמְרוּ מָה רָאָה בֶּן

Amram to go out perhaps he is not at ease inside his house If he delayed to go out they said what saw the son of

עַמְרָם שֶׁלֹּא לָצֵאת? מָה אַתֶּם סְבוּרִים? יוֹשֵׁב וְיוֹעֵץ עֲלֵיכֶם עֲצוֹת רָעוֹת וְחוֹשֵׁב

Amram not to go out what do you think he sits and devises against you schemes evil and plots

עֲלֵיכֶם מַחֲשָׁבוֹת:

against you thoughts

רַשִּׁ"י

ורבכם. מְלַמֵּד שֶׁהָיוּ רוֹגְנִים ספרי :

And your strife teaches that they were contentious Sifrei

פָּסוּק ג

Pasuk 3

הָבוּ לָכֶם אֲנָשִׁים חֲכָמִים וּנְבוֹנִים וִידֻעִים לְשִׁבְטֵיכֶם וַאֲשִׂימֵם

Provide for yourselves men wise and understanding and known to your tribes and I will place them

בְּרָאשֵׁיכֶם:

at your heads

רַשִּׁ"י

הבו לכם. הַזְמִינוּ עַצְמְכֶם לַדָּבָר:

Give to yourselves prepare yourselves for the matter

רַשִּׁ"י

אנשים. וְכִי תַעֲלֶה עַל דַּעְתְּךָ נָשִׁים, מַה תַּ"לְ אֲנָשִׁים? צַדִּיקִים, כְּסוּפִים:

Men and would it arise upon your mind women what does the teaching say men righteous desirable

רַשִּׁ"י

חכמים ונבנים. מְבִינִים דָּבָר מִתּוֹךְ דָּבָר; זוֹ הִיא שֶׁשָּׁאַל אַרְיוֹס אֶת רַבִּי

Wise and understanding who understand a matter from within a matter This is that asked Arius — Rabbi

יוֹסֵי מַה בֵּין חֲכָמִים לִנְבוֹנִים? חָכָם דּוֹמֶה לְשֻׁלְחָנִי עָשִׁיר, כְּשֶׁמְּבִיאִין

Yosei what is between wise men to understanding men A wise man is similar to a money changer rich when they bring

לוֹ דִּינָרִין לִרְאוֹת רוֹאֶה, וּכְשֶׁאֵין מְבִיאִין לוֹ יוֹשֵׁב וְתוֹהֵא, נָבוֹן
An understanding man and does nothing he sits to him they bring and when not he examines to examine dinars to him

דּוֹמֶה לְשֶׁלְחָנִי תַּגָּר, כְּשֶׁמְּבִיאִין לוֹ מָעוֹת לִרְאוֹת רוֹאֶה, וּכְשֶׁאֵין מְבִיאִין לוֹ,
to him they bring and when not he examines to examine coins to him when they bring merchant to a money changer is similar

הוּא מְחַזֵּר וּמֵבִיא מִשֶּׁלּוֹ ספרי :
Sifrei from his own and brings goes around he

רַשִּׁ"י

וידעים לשבטיכם. שֶׁהֵם נִכָּרִים לָכֶם, שֶׁאִם בָּא לְפָנַי מְעֻטָּף בְּטַלִּיתוֹ, אֵינִי
I do not in his cloak wrapped before me he comes for if to you are recognized that they to your tribes And known

יוֹדֵעַ מִי הוּא וּמֵאֵי זֶה שֵׁבֶט הוּא, וְאִם הָגוּן הוּא, אֲבָל אַתֶּם מַכִּירִין בּוֹ, שֶׁאַתֶּם
for you him know you but he is worthy and if he is tribe this and from which he is who know

גִּדַּלְתֶּם אוֹתוֹ, לְכָךְ נֶאֱמַר וִידְעִים לְשִׁבְטֵיכֶם ספרי :
Sifrei to your tribes and known it is said therefore him raised

רַשִּׁ"י

בראשיכם. רָאשִׁים וּמְכֻבָּדִים עֲלֵיכֶם – שֶׁתִּהְיוּ נוֹהֲגִין בָּהֶם כָּבוֹד וְיִרְאָה:
and reverence with respect toward them behaving that you should over you and honored ones as chiefs at your heads

רַשִּׁ"י

ואשמם. חָסֵר יו"ד, לְמֵד שֶׁאַשְׁמוּתֵיהֶם שֶׁל יִשְׂרָאֵל תְּלוּיוֹת בְּרָאשֵׁי
upon the heads of is suspended Yisrael · that the guilt of it teaches the letter yud is missing And I will place them as guilty

דַּיָּנֵיהֶם, שֶׁהָיָה לָהֶם לִמְחוֹת וּלְכַוֵּן אוֹתָם לַדֶּרֶךְ הַיְשָׁרָה ספרי :
Sifrei the straight to the path them and to direct to protest upon them because it was their judges

פָּסוּק ד

Pasuk 4

וַתַּעֲנוּ אֹתִי וַתֹּאמְרוּ טוֹב הַדָּבָר אֲשֶׁר דִּבַּרְתָּ לַעֲשׂוֹת:
to do you spoke which the thing good is and you said me And you answered

רַשִּׁ"י

ותענו אתי וגו'. חֲלַטְתֶּם אֶת הַדָּבָר לְהַנָּאַתְכֶם; הָיָה לָכֶם לְהָשִׁיב, רַבֵּנוּ מֹשֶׁה,
Moshe our teacher to reply for you it was for your benefit the matter — you decided etc. me And you answered

מִמִּי נָאֶה לִלְמֹד, מִמְּךָ אוֹ מִתַּלְמִידְךָ? לֹא מִמְּךָ שֶׁנִּצְטַעַרְתָּ עָלֶיהָ? אֶלָּא יָדַעְתִּי
I knew but over it who took pains from you is it not from your disciple or from you to learn is it fitting from whom

מַחְשְׁבוֹתֵיכֶם, הֱיִיתֶם אוֹמְרִים עַכְשָׁו יִתְמַנּוּ עָלֵינוּ דַּיָּנִין הַרְבֵּה, אִם אֵין
there is not if many judges over us there will be appointed now saying you were your thoughts

מַכִּירֵנוּ, אָנוּ מְבִיאִין לוֹ דּוֹרוֹן וְהוּא נוֹשֵׂא לָנוּ פָּנִים שם :
there favor for us will lift up and he a gift to him will bring we one who knows us

רַשִּׁ"י

לעשות. אִם הָיִיתִי מִתְעַצֵּל, אַתֶּם אוֹמְרִים עֲשֵׂה מְהֵרָה שם :
there quickly do would say you lazy I was if to do

פָּסוּק ה

וָאֶקַּח אֶת רָאשֵׁי שִׁבְטֵיכֶם אֲנָשִׁים חֲכָמִים וִידֻעִים וָאֶתֵּן אֹתָם רָאשִׁים
And I took — the heads of your tribes men wise and well-known and I placed them heads

עֲלֵיכֶם שָׂרֵי אֲלָפִים וְשָׂרֵי מֵאוֹת וְשָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֲשָׂרֹת
over you officers of thousands and officers of hundreds and officers of fifties and officers of tens

וְשֹׁטְרִים לְשִׁבְטֵיכֶם׃
and administrators for your tribes

רַשִׁ"י

ואקח את ראשי שבטיכם. מְשַׁכְתִּים – אַשְׁרֵיכֶם, עַל מִי בָּאתֶם לְהִתְמַנּוֹת? עַל
And I took — the heads of your tribes I drew them happy are you whom are you coming to be appointed over

בְּנֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב, עַל בְּנֵי אָדָם שֶׁנִּקְרְאוּ אַחִים וְרֵעִים, חֵלֶק וְנַחֲלָה,
the sons of Avraham Yitzchak and Yaakov over the sons of man who are called brethren and friends portion and inheritance

וְכָל לְשׁוֹן חִבָּה שם׃
and every expression of affection there

רַשִׁ"י

אנשים חכמים וידעים. אֲבָל נְבוֹנִים לֹא מָצָאתִי; זוֹ אַחַת מִשֶּׁבַע מִדּוֹת שֶׁאָמַר
men wise and known but understanding not did I find this one of seven qualifications which said

יִתְרוֹ לְמֹשֶׁה וְלֹא מָצָא אֶלָּא שְׁלוֹשׁ, אנשים צַדִּיקִים, חכמים, וידעים שם׃
Yisro to Moshe and not did he find except three men righteous wise and known there

רַשִׁ"י

ראשים עליכם. שֶׁתִּתְנַהֲגוּ בָּהֶם כָּבוֹד, רָאשִׁים בְּמֶקַח, רָאשִׁים בְּמִמְכָּר, רָאשִׁים
Heads over you that you behave toward them with respect first in buying first in selling first

בְּמַשָּׂא וּמַתָּן, נִכְנָס אַחֲרוֹן וְיוֹצֵא רִאשׁוֹן שם׃
in business dealings entering last and leaving first there

רַשִׁ"י

שרי אלפים. אֶחָד מְמֻנֶּה עַל אֶלֶף׃
officers of thousands one appointed over a thousand

רַשִׁ"י

שרי מאות. אֶחָד מְמֻנֶּה עַל מֵאָה׃
chiefs of hundreds one appointed over one hundred

רַשִׁ"י

ושטרים. מִנִּיתִי עֲלֵיכֶם לשבטיכם – אֵלּוּ הַכּוֹפְתִין וְהַמַּכִּין בִּרְצוּעָה עַל פִּי
and court officers I appointed over you according to your tribes these who bind and who strike with a strap by the word of

הַדַּיָּנִין עי' שם׃
the judges see there

Pasuk 6

וָאֲצַוֶּה אֶת שֹׁפְטֵיכֶם בָּעֵת הַהִוא לֵאמֹר שָׁמֹעַ בֵּין אֲחֵיכֶם וּשְׁפַטְתֶּם
And I commanded — your judges at the time that saying Hear between your brothers and judge

צֶדֶק בֵּין אִישׁ וּבֵין אָחִיו וּבֵין גֵּרוֹ׃
righteousness between a man and between his brother and between his stranger

רַ"שִׁ"י

ואצוה את שפטיכם. אָמַרְתִּי לָהֶם הֱווּ מְתוּנִין בַּדִּין – אִם בָּא דִּין לְפָנֶיךָ
And I commanded — your judges Isaid to them be deliberate in judgment if comes a case before you

פַּעַם אַחַת, שְׁתַּיִם, וְשָׁלוֹשׁ, אַל תֹּאמַר כְּבָר בָּא דִּין זֶה לְפָנַי פְּעָמִים הַרְבֵּה, אֶלָּא
one time twice and three times do not say already came case this before me times many rather

הֱיוּ נוֹשְׂאִים וְנוֹתְנִים בּוֹ שָׁם׃
be discussing and debating in it there

רַ"שִׁ"י

בעת ההוא. מִשֶּׁמִּנִּיתִים אָמַרְתִּי לָהֶם אֵין עַכְשָׁיו כִּלְשֶׁעָבַר, לְשֶׁעָבַר הֱיִיתֶם
At the time that as soon as I appointed them Isaid to them it is not now as in the past in the past you were

בְּרִשׁוּת עַצְמְכֶם, עַכְשָׁו חֲרֵי אַתֶּם מְשֻׁעְבָּדִים לַצִּבּוּר שָׁם׃
under the authority of yourselves now behold you are subjugated to the community there

רַ"שִׁ"י

שמע. לְשׁוֹן הַוָּיָה, אודנ"ט בְּלַעַז, כְּמוֹ זָכוֹר, שָׁמוֹר:
hear is an expression of continuous action oyant in foreign tongue just like remember keep

רַ"שִׁ"י

ובין גרו. זֶה בַּעַל דִּינוֹ שֶׁאוֹגֵר עָלָיו דְּבָרִים; דָּ"אַ וּבֵין
and between his opponent this master of his lawsuit who heaps up against him words another explanation and between

גרו , אַף עַל עִסְקֵי דִּירָה בֵּין חֲלֻקַּת אַחִים, אֲפִלּוּ בֵּין תַּנּוּר
his dwelling-neighbor even concerning matters of a dwelling such as the division of brothers even between an oven

לְכִירַיִם שָׁם; סנהדרין ז' ׃
and a stove there Sanhedrin 7b

פָּסוּק ז

Pasuk 7

לֹא תָגוּרוּ פָּנִים בַּמִּשְׁפָּט כַּקָּטֹן כַּגָּדֹל תִּשְׁמָעוּן לֹא תָגוּרוּ
You shall not recognize faces in judgment like the small like the great you shall hear you shall not fear

מִפְּנֵי אִישׁ כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא וְהַדָּבָר אֲשֶׁר יִקְשֶׁה מִכֶּם
because of any man for the judgment to God it belongs and the matter that is too hard for you

תַּקְרִבוּן אֵלַי וּשְׁמַעְתִּיו׃
you shall bring to me and I will hear it

רַשִׁ"י

לא תכירו פנים במשפט. זֶה הַמְמֻנֶּה לְהוֹשִׁיב הַדַּיָּנִים, שֶׁלֹּא יֹאמַר אִישׁ פְּלוֹנִי

so-and-so man he should say that not the judges to seat is the one appointed this in judgment faces recognize Do not

נָאֶה אוֹ גִּבּוֹר, אוֹשִׁיבֶנּוּ דַּיָּן, אִישׁ פְּלוֹנִי קְרוֹבִי, אוֹשִׁיבֶנּוּ דַּיָּן בָּעִיר, וְהוּא

and he in the city as a judge I will seat him is my relative so-and-so man as a judge I will seat him strong or is handsome

אֵינוֹ בָּקִי בְּדִינִין, נִמְצָא מְחַיֵּב אֶת הַזַּכַּאי וּמְזַכֶּה אֶת הַחַיָּב, מַעֲלֶה אֲנִי עַל

upon I reckon the guilty one — and acquits the innocent one — he obligates it turns out in the laws expert is not

מִי שֶׁמִּנָּהוּ כְּאִלּוּ הִכִּיר פָּנִים בַּדִּין:

in the judgment faces he recognized as if appointed him whoever

רַשִׁ"י

כקטן כגדל תשמעון. שֶׁיְּהֵא חָבִיב עָלֶיךָ דִּין שֶׁל פְּרוּטָה כְּדִין שֶׁל

of like a judgment a perutah of a judgment upon you dear that it should be you shall hear as the great As the small

מֵאָה מָנֶה, שֶׁאִם קָדַם וּבָא לְפָנֶיךָ, לֹא תְסַלְּקֶנּוּ לָאַחֲרוֹן. דָּ"א —

Another explanation to the last push it aside do not before you and came it came first that if maneh one hundred

כקטן כגדל תשמעון כְּתַרְגּוּמוֹ, שֶׁלֹּא תֹאמַר זֶה עָנִי הוּא וַחֲבֵרוֹ עָשִׁיר

is rich and his fellow is a poor man this say that you not like its Targum you shall hear as the great As the small

וּמְצֻוֶּה לְפַרְנְסוֹ, אֲזַכֶּה אֶת הֶעָנִי וְנִמְצָא מִתְפַּרְנֵס בִּנְקִיּוּת; דָּ"א

Another explanation in cleanliness supported and he turns out the poor man — I will acquit to support him and is commanded

— שֶׁלֹּא תֹאמַר הֵיאַךְ אֲנִי פּוֹגֵם כְּבוֹדוֹ שֶׁל עָשִׁיר זֶה בִּשְׁבִיל דִּינָר, אֲזַכֶּנּוּ

I will acquit him a dinar because of this a rich man of the honor damage do I how say that you not

עַכְשָׁיו, וּכְשֶׁיּוֹצֵא לַחוּץ אֹמַר לוֹ תֵּן לוֹ שֶׁאַתָּה חַיָּב לוֹ שָׁם:

there to him owe for you to him give to him I will say outside and when he goes now

רַשִׁ"י

לא תגורו מפני איש. לֹא תִירְאוּ; דָּ"א — לֹא תְגוּרוּ לֹא תַכְנִיס דְּבָרֶיךָ

your words hold back do not gather in do not another explanation fear do not any man before fear Do not

מִפְּנֵי אִישׁ, לְשׁוֹן "אֹגֶר בַּקַּיִץ" משלי י':

ten Mishlei in the summer gathering an expression of any man before

רַשִׁ"י

כי המשפט לאלהים הוא. מַה שֶּׁאַתָּה נוֹטֵל מִזֶּה שֶׁלֹּא כַדִּין, אַתָּה מַזְקִיקֵנִי

compel Me you according to law not from this one take that you what it is to God the judgment For

לְהַחֲזִיר לוֹ, נִמְצָא שֶׁהִטֵּיתָ עָלַי הַמִּשְׁפָּט סנהדרין ח':

8a Sanhedrin the judgment against Me that you perverted it turns out to him to return

רַשִׁ"י

תקרבון אלי. עַל דָּבָר זֶה נִסְתַּלֵּק מֵהֶם מִשְׁפַּט בְּנוֹת צְלָפְחָד שָׁם;

there Tzelofchad the daughters of the law of from him departed this statement on account of to me bring

וְכֵן שְׁמוּאֵל אָמַר לְשָׁאוּל שמואל א ט' "אָנֹכִי הָרֹאֶה", אָמַר לוֹ הַקָּבָ"ה חַיֶּיךָ

by your life the Holy One to him said the seer I am 9 I Shmuel to Shaul said Shmuel and likewise

שֶׁאֲנִי מוֹדִיעֲךָ שֶׁאֵין אַתָּה רוֹאֶה, וְאֵימָתַי הוֹדִיעוֹ? כְּשֶׁבָּא לִמְשֹׁחַ אֶת דָּוִד

Dovid — to anoint when he came did He inform him and when are a seer you that not will inform you that I

שמואל א ט"ז "וַיַּרְא אֶת אֱלִיאָב וַיֹּאמֶר אַךְ נֶגֶד ה' מְשִׁיחוֹ", אָמַר לוֹ הַקָּבָ"ה

the Holy One to him said is His anointed Hashem before surely and he said Eliab — and he saw 16 I Shmuel

וְלֹא אָמַרְתָּ אָנֹכִי הָרֹאֶה? "אַל תַּבֵּט אֶל מַרְאֵהוּ" ספרי :

Sifrei | his appearance | at | look | do not | the seer | I am | you say | and did not

פָּסוּק ח

Pasuk 8

וָאֲצַוֶּה אֶתְכֶם בָּעֵת הַהִוא אֵת כָּל הַדְּבָרִים אֲשֶׁר תַּעֲשׂוּן:

you should do | which | the things | all | — | that | at the time | you | And I commanded

רַשִׁ"י

את כל הדברים אשר תעשון. אֵלּוּ עֲשֶׂרֶת הַדְּבָרִים שֶׁבֵּין דִּינֵי מָמוֹנוֹת לְדִינֵי נְפָשׁוֹת שם :

to laws of | monetary cases | laws of | that are between | things | the ten | these are | you shall do | that | the things | all of | —

there | capital cases

פָּסוּק ט

Pasuk 9

וַנִּסַּע מֵחֹרֵב וַנֵּלֶךְ אֵת כָּל הַמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא הַהוּא אֲשֶׁר

which | that | and the awesome | the great | the wilderness | all of | — | and we went | from Chorev | And we journeyed

רְאִיתֶם דֶּרֶךְ הַר הָאֱמֹרִי כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֹתָנוּ וַנָּבֹא

and we came | us | our God | Hashem | commanded | as | the Emori | the mountain of | by way of | you saw

עַד קָדֵשׁ בַּרְנֵעַ:

Barnea | Kadesh | until

רַשִׁ"י

המדבר הגדול והנורא. שֶׁהָיוּ בּוֹ נְחָשִׁים כְּקוֹרוֹת, וְעַקְרַבִּים כְּקַשָּׁתוֹת שם :

there | like bows | and scorpions | like beams | serpents | in it | that there were | and fearful | great | the wilderness

פָּסוּק י

Pasuk 10

וָאֹמַר אֲלֵכֶם בָּאתֶם עַד הַר הָאֱמֹרִי אֲשֶׁר יְהוָה אֱלֹהֵינוּ נֹתֵן לָנוּ:

to us | is giving | our God | Hashem | which | the Amorite | the mountain of | to | you have come | to you | And I said

פָּסוּק יא

Pasuk 11

רְאֵה נָתַן יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ אֶת הָאָרֶץ עֲלֵה רֵשׁ כַּאֲשֶׁר דִּבֶּר יְהוָה

Hashem | spoke | as | possess | go up | the land | — | before you | your God | Hashem | has given | see

אֱלֹהֵי אֲבֹתֶיךָ לָךְ אַל תִּירָא וְאַל תֵּחָת:

be dismayed | and do not | fear | do not | to you | your fathers | God of

CHAPTER SUMMARY

The aliyah transitions from the appointment of the judges to the journey toward the Promised Land. Moshe Rabbeinu describes how Klal Yisrael traveled through the great and terrifying wilderness from Chorev until they reached Kadesh-

barnea. There, Moshe encouraged the nation to go up and inherit the land that Hashem had placed before them, urging them not to fear or be discouraged as they prepared to take possession of their inheritance.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In this parsha, Moshe Rabbeinu recalls how he appointed judges and leaders over Klal Yisrael, warning them: "You shall not be partial in judgment: hear out low and high alike. Fear no one, for judgment is God's." Rashi explains that this is a warning to a judge not to say, "I am afraid of this wealthy or powerful person, lest he harm me or my family." The Torah demands absolute truth, reminding us that when we stand up for what is right, we are doing the work of Hashem Himself, and He is our ultimate protection.

This is not just a lesson for a Beis Din; it is a guide for our daily lives. How often do we find ourselves in situations where we hesitate to speak the truth, to stand up for a friend, or to do the right thing because we are afraid of what people will say? We worry about social pressure, our reputation, or the reaction of someone influential. The Torah tells us: "Fear no one, for judgment is God's." When you act with integrity and truth, you are aligned with Hashem, and you have nothing to fear from any human being.

Today, when you face a situation where doing the right thing or speaking the truth feels uncomfortable or socially risky, pause and remind yourself that you answer only to Hashem. Speak and act with quiet, gentle confidence, knowing that Hashem is with you.

דַּף יוֹמִי · חֻלִּין · דַּף ע״ד

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

📖 THE SUGYA

We begin this daf by diving deeper into the sugya of a hanging limb on an animal, exploring the profound halachic difference between an animal that dies on its own versus one that is properly slaughtered. The Gemara brings a beautiful limud from the pesukim of sheratzim to show how death and shechitah affect these limbs differently, and we see a classic yeshivish chakirah between Rav Chisda and Rabba regarding a limb of a dead fetus.

We then move into a fascinating discussion about an eight-month-old fetus, analyzing whether shechitah can purify it from tumas neveilah. This leads us to a deep inquiry by Rav Hoshaya about whether one can perform shechitah on a living fetus while it is still inside its mother's womb, before we begin the next Mishnah which teaches the fundamental halachos of what we find inside a slaughtered animal.

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

עמוד א׳ DAF 74A

STATEMENT

אֵין בָּהֶן אֶלָּא מִצְוַת פְּרוֹשׁ בִּלְבָד.

Therefore, **there is not in them** any Torah prohibition, **but only a mitzvah to separate** oneself from eating them as a Rabbinic safeguard.

STATEMENT

יָתֵיב רַב יוֹסֵף קַמֵּיהּ דְּרַב הוּנָא, וְיָתֵיב וְקָאָמַר: אָמַר רַב יְהוּדָה אָמַר רַב: אֲכָלוֹ לָזֶה – לוֹקֶה.

Rav Yosef sat before Rav Huna, and he sat and said: Rav Yehuda says that **Rav says:** If **one ate this** hanging limb after the animal died, he **is flogged** for violating the prohibition of eating a limb from a living animal.

OBJECTION

אֲמַר לֵיהּ הָהוּא מֵרַבָּנַן: לָא תְּצֵיתוּ לֵיהּ, הָכִי אָמַר רַב יִצְחָק בַּר שְׁמוּאֵל בַּר מָרְתָא מִשְׁמֵיהּ דְּרַב: אֲכָלוֹ לָזֶה – אֵינוֹ לוֹקֶה.

One of the Sages said to him: Do not listen to him in his transmission of Rav's ruling, for **this is what Rav Yitzchak bar Shmuel bar Marta says in the name of Rav:** If **one ate this** hanging limb, he **is not flogged.**

QUESTION

אֲמַר לֵיהּ רַב הוּנָא: אֲנַן אַמַּאן נִסְמוֹךְ?

Rav Huna said to Rav Yosef: **Upon whom shall we rely** to know the true opinion of Rav?

ANSWER

אַהְדְּרֵינְהוּ רַב יוֹסֵף לְאַפֵּיהּ, אֲמַר לֵיהּ: מַאי קוּשְׁיָא?

Rav Yosef turned his face away in anger **and said to him: What is the difficulty?** There is no contradiction between the two versions.

EXPLANATION

כִּי אֲמַרִי אֲנָא – בְּמִיתָה, דְּעוֹשָׂה נִיפּוּל; כִּי אֲמַר אִיהוּ – בִּשְׁחִיטָה, דְּאֵינָהּ עוֹשָׂה נִיפּוּל.

When I said in Rav's name that he is flogged, it was in a case where the animal died **by death** other than slaughter, **which renders** the hanging limb **as though it had fallen off** before death, and thus it remains forbidden as a limb from a living animal. **When he said** in Rav's name that he is not flogged, it was in a case where the animal died **by slaughter, which does not render** the hanging limb **as though it had fallen off** before the slaughter, and therefore the slaughter permits it.

QUESTION

אָמַר רָבָא: מְנָא הָא מִלְּתָא דַּאֲמוּר רַבָּנַן: מִיתָה עוֹשָׂה נִיפּוּל, שְׁחִיטָה אֵינָהּ עוֹשָׂה נִיפּוּל,

Rava said: From where is this matter that the Sages stated derived, that **death renders** a hanging limb **as though it had fallen off,** whereas **slaughter does not render** a hanging limb **as though it had fallen off?**

PROOF

דִּכְתִיב: "וְכֹל אֲשֶׁר יִפֹּל עָלָיו מֵהֶם בְּמֹתָם יִטְמָא", לְמַעוֹטֵי מַאי?

As it is written regarding the eight creeping animals: **"And anything upon which any of them falls, when they are dead, shall be impure."** Now, **what does** the phrase "when they are dead" serve **to exclude?**

INFERENCE

אִילֵּימָא לְמַעוֹטֵי בְּחַיֵּיהֶם – מִ"נִּבְלָתָם" נָפְקָא,

If we say it is **to exclude** them **during their lifetime,** that **is** already **derived from** the word **"their carcass,"** which teaches that only their dead carcass imparts impurity.

INFERENCE

אֶלָּא שְׁמַע מִינַּהּ: מִיתָה עוֹשָׂה נִיפּוּל, וְאֵין שְׁחִיטָה עוֹשָׂה נִיפּוּל.

Rather, learn from this that **death renders** a hanging limb **as though it had fallen off, and slaughter does not render** a hanging limb **as though it had fallen off.**

OBJECTION

אֲמַר לֵיהּ רַב אַדָּא בַּר אַהֲבָה לְרָבָא: וְהָא קְרָא בִּשְׁרָצִים כְּתִיב!

Rav Adda bar Ahava said to Rava: But this verse is written regarding creeping animals, which are not subject to slaughter at all! How can we derive a law of slaughter from here?

RESOLUTION

אֲמַר לֵיהּ: אִם אֵינוֹ עִנְיָן לִשְׁרָצִים, דִּלְאוֹ בְּנֵי שְׁחִיטָה נִינְהוּ – תְּנֵהוּ עִנְיָן לִבְהֵמָה.

Rava **said to him: If** the verse **is not needed for the matter of creeping animals, which are not subject to slaughter, apply its matter to an animal,** which is subject to slaughter.

OBJECTION

וְאַכַּתִּי מִבְּעֵי לֵיהּ, כְּעֵין מִיתָה: לַחִין – מְטַמְּאִים, יְבֵשִׁים – אֵין מְטַמְּאִים!

The Gemara objects: **But still,** the phrase "when they are dead" **is needed** to teach that they only defile when they are **similar to** the state of **death:** when they are **moist they impart impurity,** but when they are completely **dry they do not impart impurity!**

RESOLUTION

תְּרֵי "בְּמֹתָם" כְּתִיבִי.

The Gemara answers: **Two** instances of the phrase **"when they are dead" are written,** so one is free for Rava's derivation.

STATEMENT

אָמַר רַב חִסְדָּא: מַחְלוֹקֶת בְּאֵבֶר דְּעוּבָּר חַי, אֲבָל בְּאֵבֶר דְּעוּבָּר מֵת – דִּבְרֵי הַכֹּל שְׁחִיטָה עוֹשָׂה נִיפּוּל.

Rav Chisda said: The dispute between Rabbi Meir and the Sages regarding a limb of a fetus that protruded **is** only **regarding a limb of a living fetus; but regarding a limb of a dead fetus, everyone agrees** that **slaughter renders** the limb **as though it had fallen off** before the slaughter, and it is not permitted.

STATEMENT

וְרַבָּה אָמַר: כְּמַחְלוֹקֶת בָּזֶה כָּךְ מַחְלוֹקֶת בָּזֶה.

But Rabba said: Just as there is a dispute in this case of a living fetus, **so too there is a dispute in that** case of a dead fetus.

מִשְׁנָה MISHNAH

MISHNAH

בֶּן שְׁמֹנָה חַי.

Our Mishnah taught: **An eight-month-old fetus born alive** is not rendered pure by slaughtering it, because the concept of slaughter does not apply to its kind.

גְּמָרָא GEMARA

OBJECTION

וְהָתַנְיָא: בֶּן שְׁמֹנָה חַי יוֹכִיחַ, שֶׁאַף עַל פִּי שֶׁיֵּשׁ בְּמִינוֹ שְׁחִיטָה – אֵין שְׁחִיטָתוֹ מְטַהַרְתּוֹ.

The Gemara challenges: **But isn't it taught in a Braisa: An eight-month-old fetus born alive will prove** the point, **for even though there is slaughter in its kind, its slaughter does not render it pure** from carcass impurity! This contradicts our Mishnah's reasoning.

RESOLUTION

אָמַר רַב כָּהֲנָא: יֵשׁ בְּמִינוֹ שְׁחִיטָה אַגַּב אִמּוֹ, וְתַנָּא דִּידַן מִינָא דְּאִמֵּיהּ לָא פָּרֵיךְ.

Rav Kahana said: The Braisa considers that **there is slaughter in its kind by virtue of its mother's** slaughter, which permits the fetus inside her; **but the Tanna of our Mishnah does not raise a challenge from the kind of its mother,** as he does not consider that to be "its kind."

QUESTION

וּלְהַאי תַּנָּא דְּפָרֵיךְ, טְרֵפָה דִּשְׁחִיטָתָהּ מְטַהֲרָתָהּ מְנָא לֵיהּ?

And according to this Tanna of the Braisa **who does raise the challenge, from where does he** derive that **the slaughter of a tereifah renders it pure** from carcass impurity?

ANSWER

נָפְקָא לֵיהּ מִדְּרַב יְהוּדָה אָמַר רַב, דְּאָמַר רַב יְהוּדָה אָמַר רַב, וְאָמְרִי לַהּ בְּמַתְנִיתָא תָּנָא: אָמַר קְרָא "וְכִי יָמוּת מִן הַבְּהֵמָה", מִקְצָת בְּהֵמָה מְטַמְּאָה וּמִקְצָת בְּהֵמָה אֵינָהּ מְטַמְּאָה, וְאֵיזוֹ זוֹ? זוֹ טְרֵפָה שֶׁשְּׁחָטָהּ.

He derives it from that which Rav Yehuda says that **Rav says, as Rav Yehuda says** that **Rav says, and some say it was taught in a Braisa: The verse states: "And if there dies of the animal,"** and the word "of" implies that only **a part of the animal** class **imparts impurity** when it dies, **and a part of the animal** class **does not impart impurity. And which is this? This is a tereifah that one slaughtered.**

QUESTION

בָּעֵי רַב הוֹשַׁעְיָא: הוֹשִׁיט אֶת יָדוֹ לִמְעֵי בְּהֵמָה, וְשָׁחַט בֶּן תִּשְׁעָה חַי, מַהוּ?

Rav Hoshaya raised a dilemma: If **one inserted his hand into the womb of an animal and slaughtered a nine-month-old living fetus** inside, **what is** the law?

EXPLANATION

תִּבְעֵי לְרַבִּי מֵאִיר, וְתִבְעֵי לְרַבָּנַן.

Let the question be asked according to Rabbi Meir, and let the question be asked according to the Rabbis.

EXPLANATION

תִּבְעֵי לְרַבִּי מֵאִיר: עַד כָּאן לָא קָאָמַר רַבִּי מֵאִיר בֶּן פְּקוּעָה טָעוּן שְׁחִיטָה – הָנֵי מִילֵּי הֵיכָא דְּיָצָא לַאֲוִיר הָעוֹלָם, אֲבָל בִּמְעֵי אִמּוֹ – לָא שָׁרְיָא לֵיהּ שְׁחִיטָה. אוֹ דִילְמָא, אֲפִילּוּ לְרַבָּנַן, אַרְבָּעָה סִימָנִין אַכְשַׁר בֵּיהּ רַחֲמָנָא.

Let the question be asked according to Rabbi Meir: Perhaps Rabbi Meir only says that **a fetus born alive requires slaughter when it has emerged into the air of the world, but inside its mother's womb, slaughter does not permit it? Or perhaps, even according to the Rabbis, the Merciful One made four signs valid in it**—the mother's two and the fetus's two—and thus this slaughter is effective.

PROOF

אָמַר רַב חֲנַנְיָא, תָּא שְׁמַע: חֲרִי שֶׁנּוֹלְדָה טְרֵפָה מִן הַבֶּטֶן, וְאִי אִיתָא, מַשְׁכַּחַתְּ לַהּ דְּהָיְתָה לָהּ שְׁעַת הַכּוֹשֶׁר, דְּאִי בָּעֵי עַיֵּיל יְדֵיהּ וְשַׁחֲטַהּ!

Rav Chananya said, come and hear: A Braisa states, **"If it was born a tereifah from the womb..." And if it is so** that slaughter inside the womb is valid, **you could find a case where it had a period of fitness** before birth, **for if he wanted, he could have inserted his hand and slaughtered it** in the womb while it was still healthy!

RESOLUTION

אֲמַר לֵיהּ רָבָא: תְּנֵי שֶׁנּוֹצְרָה טְרֵפָה מִן הַבֶּטֶן, וּמַשְׁכַּחַתְּ לַהּ בְּבַעֲלַת חָמֵשׁ רַגְלַיִם.

Rava said to him: Teach the Braisa as, **"If it was formed a tereifah from the womb," and you can find it in** a case of an animal **with five legs,** which was a tereifah from the very moment of its formation.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הַשּׁוֹחֵט אֶת הַבְּהֵמָה, וּמָצָא בָּהּ בֵּן שְׁמֹנָה חַי אוֹ מֵת, אוֹ בֵּן תִּשְׁעָה מֵת – קוֹרְעוֹ וּמוֹצִיא אֶת דָּמוֹ.

MISHNAH: One who slaughters an animal and finds in it an eight-month-old fetus, whether **alive or dead, or a nine-month-old fetus** that is **dead, tears it open and drains its blood,** and it is permitted to be eaten without slaughter.

MISHNAH

מָצָא בֵּן תִּשְׁעָה חַי – טָעוּן שְׁחִיטָה, וְחַיָּיב בְּ"אוֹתוֹ וְאֶת בְּנוֹ", דִּבְרֵי רַבִּי מֵאִיר.

If **he found a nine-month-old fetus** that is **alive, it requires slaughter, and one is liable for** violating the prohibition of slaughtering **"it and its offspring"** on the same day if he slaughters both it and its mother; **these are the words of Rabbi Meir.**

MISHNAH

וַחֲכָמִים אוֹמְרִים: שְׁחִיטַת אִמּוֹ מְטַהַרְתּוֹ.

But the Sages say: The slaughter of its mother permits it for consumption, and it does not require its own slaughter.

עַמּוּד ב׳ DAF 74B

MISHNAH

רַבִּי שִׁמְעוֹן שֶׁזּוּרִי אוֹמֵר: אֲפִילּוּ בֶּן חָמֵשׁ שָׁנִים וְחוֹרֵשׁ בַּשָּׂדֶה – שְׁחִיטַת אִמּוֹ מְטַהַרְתּוֹ.

Rabbi Shimon Shezuri says: Even if the fetus emerged alive and is now **a five-year-old and plowing in the field, the slaughter of its mother renders it permitted** to be eaten without any further slaughter.

MISHNAH

קָרָעָהּ וּמָצָא בָּהּ בֵּן תִּשְׁעָה חַי – טָעוּן שְׁחִיטָה, לְפִי שֶׁלֹּא נִשְׁחֲטָה אִמּוֹ.

But if **one tore her** open, meaning he killed the mother animal without halachic slaughter, **and found in her a live nine-month-old** fetus, it **requires slaughter, because its mother was not slaughtered.**

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי אוֹשַׁעְיָא: לֹא הֵילְכוּ בּוֹ אֶלָּא עַל עִסְקֵי שְׁחִיטָה בִּלְבַד.

GEMARA: **Rabbi Elazar said** that **Rabbi Oshaya said: They did not discuss** the status of this live nine-month-old fetus **except regarding the matter of slaughter alone,** to permit its meat.

QUESTION

לְמַעוּטֵי מַאי? לְמַעוּטֵי חֶלְבּוֹ וְגִידוֹ.

The Gemara asks: **What does** this statement serve **to exclude?** The Gemara answers: It serves **to exclude its fat and its sciatic nerve,** which remain prohibited as in any other animal.

OBJECTION

חֶלְבּוֹ דְּמַאי? אִילֵימָא: חֶלְבּוֹ דְּשִׁלְיל, מִפְּלָג פְּלִיגִי!

The Gemara asks: **The fat of what** part? **If we say** it means **the fat of the fetus** itself, but **they disagree** about this in a braisa!

PROOF

דְּתַנְיָא: גִּיד הַנָּשֶׁה נוֹהֵג בַּשִּׁלְיל וְחֶלְבּוֹ אָסוּר, דִּבְרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר: אֵינוֹ נוֹהֵג בַּשִּׁלְיל וְחֶלְבּוֹ מוּתָּר.

As it is taught in a braisa: **The sciatic nerve applies to a fetus and its fat is prohibited;** these are **the words of Rabbi Meir. Rabbi Yehuda says: It does not apply to a fetus and its fat is permitted.**

EXPLANATION

וְאָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי אוֹשַׁעְיָא: מַחְלוֹקֶת בְּבֶן תִּשְׁעָה חַי, וְהָלַךְ רַבִּי מֵאִיר לְשִׁיטָתוֹ, וְרַבִּי יְהוּדָה לְשִׁיטָתוֹ.

And Rabbi Elazar said that **Rabbi Oshaya said: This dispute is regarding a live nine-month-old** fetus, **and Rabbi Meir followed his reasoning** that it is an independent animal, **and Rabbi Yehuda followed his reasoning** that it is part of its mother. Thus, they do not agree that its fat is prohibited!

OBJECTION

אֶלָּא, חֶלְבּוֹ דְּגִיד מִפְּלָג פְּלִיגִי, דְּתַנְיָא: גִּיד הַנָּשֶׁה – מְחַטֵּט אַחֲרָיו בְּכָל מָקוֹם שֶׁהוּא, וְחוֹתֵךְ שַׁמְנוֹ מֵעִיקָּרוֹ, דִּבְרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר: גּוֹמְמוֹ עִם הַשּׁוֹפִי.

Rather, say that Rabbi Oshaya meant **the fat of the sciatic nerve** of the fetus. But **they also disagree** about that, **as it is taught** in a braisa: Regarding **the sciatic nerve, one scrapes after it in any place that it is, and cuts away its fat from its root;** these are **the words of Rabbi Meir. Rabbi Yehuda says: One cuts it level with the flesh** and does not need to scrape the fat.

RESOLUTION

אֶלָּא אִי אִתְּמַר – הָכִי אִתְּמַר, אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי אוֹשַׁעְיָא: לֹא הִיתְּרוּ בּוֹ אֶלָּא עַל עִסְקֵי אֲכִילָה בִּלְבַד, לְמַעוּטֵי רוֹבְעוֹ, וְחוֹרֵשׁ בּוֹ.

Rather, if it was stated, it was stated like this: Rabbi Elazar said that **Rabbi Oshaya said: They did not discuss** the status of the fetus **except regarding matters of eating alone,** but for other matters it is a full animal, **to exclude one who copulates with it, and one who plows with it** together with another species, which are prohibited by all.

STATEMENT

אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: לְדִבְרֵי הַמַּתִּיר בְּחֶלְבּוֹ – מַתִּיר בְּדָמוֹ, לְדִבְרֵי הָאוֹסֵר בְּחֶלְבּוֹ – אוֹסֵר בְּדָמוֹ.

Rabbi Shimon ben Lakish said: According to the words of the one who permits its fat—namely Rabbi Yehuda—**he also permits its blood; according to the words of the one who prohibits its fat**—Rabbi Meir—**he also prohibits its blood.**

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: אַף לְדִבְרֵי הַמַּתִּיר בְּחֶלְבּוֹ – אוֹסֵר בְּדָמוֹ.

And Rabbi Yochanan said: Even according to the words of the one who permits its fat, he prohibits its blood.

OBJECTION

אֵיתִיבֵיהּ רַבִּי יוֹחָנָן לְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: קוֹרְעוֹ וּמוֹצִיא אֶת דָּמוֹ.

Rabbi Yochanan raised an objection to Rabbi Shimon ben Lakish from our Mishnah: **One tears it and removes its blood,** which shows that its blood is prohibited even though its fat is permitted!

RESOLUTION

אָמַר רַבִּי זֵירָא: לוֹמַר שֶׁאֵין עָנוּשׁ כָּרֵת.

Rabbi Zeira said: Reish Lakish meant **to say** only **that** eating its blood **is not punishable by kares,** whereas Rabbi Yochanan holds that it is.

QUESTION

לְמַאן קָאָמְרִי? לְרַבִּי יְהוּדָה, לֵימָא יְהֵא אֶלָּא דַּם הַתַּמְצִית, דְּתַנְיָא: דַּם הַתַּמְצִית בְּאַזְהָרָה, רַבִּי יְהוּדָה אוֹמֵר: בְּהַכְרֵת.

The Gemara asks: **According to whom are they saying** this? **According to Rabbi Yehuda.** But **let it be no less than the blood of exudate, as it is taught** in a braisa: **The blood of exudate is subject to a negative prohibition,** but **Rabbi Yehuda says: It is subject to kares!**

ANSWER

תַּרְגְּמָא רַב יוֹסֵף בְּרֵיהּ דְּרַב סַלָּא חֲסִידָא קַמֵּיהּ דְּרַב פַּפָּא: אִית לֵיהּ לְרַבִּי יְהוּדָה "דָּם" וְ"כָל דָּם", כֹּל הֵיכָא דְּמִיחַיַּיב אַדַּם הַנֶּפֶשׁ – מִיחַיַּיב אַדַּם הַתַּמְצִית, וְכֹל הֵיכָא דְּלָא מִחַיַּיב אַדַּם הַנֶּפֶשׁ – לָא מִחַיַּיב אַדַּם הַתַּמְצִית.

Rav Yosef the son of Rav Salla the Pious explained it before Rav Pappa: Rabbi Yehuda holds that the Torah writes **'blood' and 'any blood'**; therefore, **wherever one is liable for the blood of life, he is liable for the blood of exudate, and wherever one is not liable for the blood of life**—such as the fetus, whose life is covered by its mother's slaughter—**he is not liable for the blood of exudate.**

QUESTION

אִיבַּעְיָא לְהוּ: מַהוּ לִפְדּוֹת בְּבֶן פְּקוּעָה?

A dilemma was raised before them: What is the law as to whether one may **redeem** a firstborn donkey **with a ben pekua**—a fetus found alive inside a slaughtered animal?

EXPLANATION

אַלִּיבָּא דְּרַבִּי מֵאִיר לָא תֵּיבְעֵי לָךְ, דְּכֵיוָן דְּאָמַר טָעוּן שְׁחִיטָה – שֶׁה מְעַלְיָא הוּא.

According to Rabbi Meir, do not raise the dilemma, because since he says it requires slaughter, it is a proper lamb in every way and may be used.

QUESTION

כִּי תִּיבְּעֵי לָךְ אַלִּיבָּא דְּרַבָּנַן, דְּאָמְרִי: שְׁחִיטַת אִמּוֹ מְטַהַרְתּוֹ, מַאי?

When you should raise the dilemma is according to the Rabbis, who say: The slaughter of its mother renders it permitted. What is the law?

QUESTION

כֵּינָן דְּאָמְרִי שְׁחִיטַת אִמּוֹ מְטַהַרְתּוֹ – כִּבְשָׂרָא בְּדִיקוּלָא הוּא, אוֹ דִילְמָא, כֵּינָן דְּרָהֵיט וְאָזֵיל וְרָהֵיט וְאָתֵי – ״שֶׂה״ קָרִינָא בֵּיהּ?

Do we say: **Since they say the slaughter of its mother renders it permitted, it is like meat in a basket,** and not a living lamb? **Or perhaps, since it runs back and forth, we call it a 'lamb'?**

STATEMENT

מָר זוּטְרָא אָמַר: אֵין פּוֹדִין, וְרַב אָשֵׁי אָמַר: פּוֹדִין.

Mar Zutra said: We do not redeem with it. **And Rav Ashi said: We do redeem** with it.

QUESTION

אָמַר לֵיהּ רַב אָשֵׁי לְמָר זוּטְרָא: מַאי דַּעְתָּךְ? דְּגָמְרַתְּ ״שֶׂה״ ״שֶׂה״ מִפְּסָחִים?

Rav Ashi said to Mar Zutra: What is your reasoning? That you derive the word **'lamb'** here from the word **'lamb' from the Pesach offering?**

OBJECTION

אִי מָה לְהַלָּן – זָכָר, תָּמִים, וּבֶן שָׁנָה, אַף כָּאן – זָכָר, תָּמִים, וּבֶן שָׁנָה!

If so, just as there it must be **a male, unblemished, and in its first year, so too here** it must be **a male, unblemished, and in its first year!** But we know that is not required.

ANSWER

״תִּפְדֶּה״ ״תִּפְדֶּה״ רִיבָּה.

Mar Zutra replied: The Torah's repetition of **'you shall redeem' 'you shall redeem' included** other types of lambs.

OBJECTION

אִי ״תִּפְדֶּה״ ״תִּפְדֶּה״ רִיבָּה, אֲפִילּוּ כֹּל מִילֵּי נָמֵי, אִם כֵּן ״שֶׂה״ ״שֶׂה״ מַאי אַהֲנִי לָךְ?

Rav Ashi asked: **If 'you shall redeem' 'you shall redeem' included** everything, then **even anything else also** should be valid! **If so, what did** the gezerah shavah of **'lamb' 'lamb' accomplish for you?**

QUESTION

אִיבַּעְיָא לְהוּ: מַהוּ לִמְנוֹת בּוֹ רִאשׁוֹן וְשֵׁנִי?

A dilemma was raised before them: What is the law as to whether **we count first and second** degrees of ritual impurity **in it,** as we do with food, or is it like a living animal which cannot become tamei?

STATEMENT

רַבִּי יוֹחָנָן אָמַר: מוֹנִין בּוֹ רִאשׁוֹן וְשֵׁנִי.

Rabbi Yochanan said: We count first and second degrees of impurity **in it,** because it is considered slaughtered meat.

STATEMENT

רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ אוֹמֵר: אֵין מוֹנִין בּוֹ רִאשׁוֹן וְשֵׁנִי, נַעֲשָׂה כְּאֱגוֹז הַמִּתְקַשְׁקֵשׁ בְּקִלִּיפָּתוֹ.

Rabbi Shimon ben Lakish says: We do not count first and second degrees of impurity **in it; it is made like a nut that rattles in its shell,** meaning it is a separate living body inside the mother.

OBJECTION

אֵיתִיבֵיהּ רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ לְרַבִּי יוֹחָנָן: הַבָּשָׂר מַגַּע נְבֵלָה – דִּבְרֵי רַבִּי מֵאִיר. וַחֲכָמִים אוֹמְרִים: מַגַּע טְרֵפָה שְׁחוּטָה.

Rabbi Shimon ben Lakish raised an objection to Rabbi Yochanan from a Mishnah: The fetus's **flesh is** considered **the touch of a carcass;** these are **the words of Rabbi Meir. And the Sages say:** It is like **the touch of a slaughtered treifah.**

OBJECTION

בִּשְׁלָמָא לְדִידִי, דְּאָמֵינָא חַד גּוּפָא הוּא – הַיְינוּ דְּאִיתַּכְשַׁר בִּדְמָא דְּאִמֵּיהּ, אֶלָּא לְדִידָךְ, בְּמַאי אִיתַּכְשַׁר?

Granted according to me, who says it is one body with the mother, **that is how it became fit** to receive impurity **through the blood of its mother's** slaughter. **But according to you, how did it become fit?** It was never touched by liquid!

ANSWER

אָמַר לֵיהּ: בִּשְׁחִיטָה, וּכְרַבִּי שִׁמְעוֹן.

Rabbi Yochanan **said to him:** It became fit **through the slaughter** itself, **and according to Rabbi Shimon** who holds that slaughter makes meat fit to receive impurity even without liquid.

OBJECTION

אֵיתִיבֵיהּ רַבִּי יוֹחָנָן לְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: עָבַר בְּנָהָר – הוּכְשַׁר, הָלַךְ לְבֵית הַקְּבָרוֹת – נִטְמָא.

Rabbi Yochanan raised an objection to Rabbi Shimon ben Lakish from a braisa: If the fetus **crossed a river, it became fit** to receive impurity; if **it went to a cemetery, it became tamei.**

OBJECTION

בִּשְׁלָמָא לְדִידִי דְּאָמֵינָא תְּרֵי גּוּפֵי נִינְהוּ, מִשּׁוּם הָכִי: הוּכְשַׁר – אִין, לֹא הוּכְשַׁר – לָא, אֶלָּא לְדִידָךְ דְּאָמְרַתְּ חַד גּוּפָא הוּא, הָא אִיתַּכְשַׁר בִּדְמָא דְּאִמֵּיהּ!

Granted according to me, who says they are two bodies, that is why the braisa says: if **it became fit** by crossing the river, **yes,** it can become tamei, but if **it did not become fit, no. But according to you, who says it is one body, it was already made fit by the blood of its mother's** slaughter!

SUMMARY

The daf establishes that while the natural death of an animal renders a hanging limb as if it had fallen off beforehand (leaving it forbidden as a limb from a living animal), a proper shechitah does not have this effect, and thus the shechitah successfully permits the limb. We learn that this distinction is derived from the words 'when they are dead' written by sheratzim. The Gemara then discusses the status of an eight-month-old fetus, clarifying that its shechitah is ineffective to purify it from tumah because shechitah does not apply to its kind, though we explore how its mother's shechitah might connect to this definition. Finally, the Gemara presents a dilemma regarding whether shechitah can be performed on a fetus inside the womb, and introduces the Mishnah ruling that a found eight-month fetus (alive or dead) or a dead nine-month fetus is permitted through the mother's shechitah, whereas a live nine-month fetus requires its own shechitah.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In our sugya, the Gemara discusses the status of a limb that is partially severed and hanging from a live animal. When the animal dies, we must determine if this hanging limb is considered to have fallen off before death, or if it is still considered connected. This concept of "nipul", whether something hanging by a thread is already deemed fallen and separated, is a profound lesson in our own spiritual lives.

How often do we find ourselves "hanging by a thread" in our avodah? We might feel disconnected from our learning, our tefillah, or our passion for Yiddishkeit, feeling as though we are barely holding on. The yetzer hara whispers to us that we are already spiritually detached, that we have already fallen. But the Torah teaches us otherwise: as long as there is a connection, as long as the animal is slaughtered properly, we do not say it has fallen. You are still connected.

Never write yourself off as detached just because the connection feels weak. Even a thin thread of desire to do the ratzon of Hashem keeps you fully attached to the source of life. Your job is not to despair over the fraying connection, but to strengthen it, knowing that in the eyes of the Aibershter, you are still completely there.

Today, identify one area of your avodah where you feel weak or disconnected, and perform one small, deliberate act of connection, a single minute of focused tefillah or learning, to show that you are still firmly attached.

הִלְכוֹת תַּלְמוּד תּוֹרָה · פֶּרֶק רְבִיעִי

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

📖 CHAPTER PREVIEW

In this chapter, we learn the vital halachos of how a Torah shiur must be conducted, focusing on the spiritual and ethical standards required of both the rebbe and the talmid. The Rambam teaches us that Torah is a holy inheritance that cannot be given over to an improper student whose deeds are not refined, nor may we learn from a teacher who does not resemble an angel of Hashem. We must protect the purity of the Torah by ensuring that both those who teach it and those who receive it are walking on a straight path of yiras Shamayim.

Additionally, the chapter guides us in the proper derech eretz and physical setup of the bais medrash. We learn how the rebbe and the talmidim should sit in relation to one another, emphasizing a beautiful sense of mutual respect and equality in the presence of the Shechinah, where everyone sits either on the ground or on chairs together.

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

הֲלָכָה א

Halacha 1 · Restricting Torah Instruction to Proper Students and Proper Teachers

אֵין מְלַמְּדִין תּוֹרָה אֶלָּא לְתַלְמִיד הָגוּן נָאֶה בְּמַעֲשָׂיו.

We do not teach Torah except to a student who is proper and **attractive in his deeds**,

אוֹ לְתָם.

or to an innocent person who has not shown any bad traits.

אֲבָל אִם הָיָה הוֹלֵךְ בְּדֶרֶךְ לֹא טוֹבָה

But if he was walking in a path that is **not good**,

מַחְזִירִין אוֹתוֹ לַמּוּטָב וּמַנְהִיגִין אוֹתוֹ בְּדֶרֶךְ יְשָׁרָה

we return him to the good and we guide him in a path that is **straight**,

וּבוֹדְקִין אוֹתוֹ

and we examine him to see if he has truly changed,

וְאַחַר כָּךְ מַכְנִיסִין אוֹתוֹ לְבֵית הַמִּדְרָשׁ וּמְלַמְּדִין אוֹתוֹ.

and after that we bring him to the house of study and we teach him.

אָמְרוּ חֲכָמִים כָּל הַשּׁוֹנֶה לְתַלְמִיד שֶׁאֵינוֹ הָגוּן

Said the Sages: Anyone who teaches a student who is not proper,

כְּאִלּוּ זָרַק אֶבֶן לְמֵרְקוּלִיס

it is **as if he threw a stone to Mercury**, which is an act of idolatry,

שֶׁנֶּאֱמַר משלי כו ח "כִּצְרוֹר אֶבֶן בְּמַרְגֵּמָה כֵּן נוֹתֵן לִכְסִיל כָּבוֹד".

as it is said in Mishlei, **"Like binding a stone in a sling so is he who gives to a fool honor"**.

וְאֵין כָּבוֹד אֶלָּא תּוֹרָה

And there is no honor except Torah,

שֶׁנֶּאֱמַר משלי ג לה "כָּבוֹד חֲכָמִים יְנַחֲלוּ".

as it is said, **"Honor the wise shall inherit"**.

וְכֵן הָרַב שֶׁאֵינוֹ הוֹלֵךְ בְּדֶרֶךְ טוֹבָה

And likewise, a teacher who is not walking in a path that is **good**,

אַף עַל פִּי שֶׁחָכָם גָּדוֹל הוּא וְכָל הָעָם צְרִיכִין לוֹ

even though a sage great he is and all the nation need him for his wisdom,

אֵין מִתְלַמְּדִין מִמֶּנּוּ עַד שׁוּבוֹ לַמּוּטָב.

we do not study from him until his return to the good,

שֶׁנֶּאֱמַר מלאכי ב ז "כִּי שִׂפְתֵי כֹהֵן יִשְׁמְרוּ דַעַת וְתוֹרָה יְבַקְשׁוּ מִפִּיהוּ כִּי מַלְאַךְ ה' צְבָאוֹת הוּא".

as it is said, **"For the lips of a priest shall guard knowledge and Torah they shall seek from his mouth for a messenger of Hashem of Hosts he is"**.

אָמְרוּ חֲכָמִים אִם הָרַב דּוֹמֶה לְמַלְאַךְ ה' צְבָאוֹת תּוֹרָה יְבַקְשׁוּ מִפִּיהוּ

Said the Sages: If the teacher resembles a messenger of Hashem of Hosts, Torah they shall seek from his mouth,

אִם לָאו אַל יְבַקְשׁוּ תּוֹרָה מִפִּיהוּ:

if not, do not seek Torah from his mouth.

הֲלָכָה ב

Halacha 2 · The Seating Arrangement of the Teacher and Students During Torah Study

כֵּיצַד מְלַמְּדִים.

How do they teach Torah to the disciples?

הָרַב יוֹשֵׁב בָּרֹאשׁ

The teacher sits at the head of the study hall,

וְהַתַּלְמִידִים מְקֻפִּים לְפָנָיו כַּעֲטָרָה

and the students are surrounded before him like a crown, in a semi-circle,

כְּדֵי שֶׁיִּהוּ כֻּלָּם רוֹאִים הָרַב

so that they will be, all of them, seeing the teacher

וְשׁוֹמְעִים דְּבָרָיו.

and hearing his words clearly.

וְלֹא יֵשֵׁב הָרַב עַל הַכִּסֵּא

And not shall sit the teacher on the chair

וְתַלְמִידָיו עַל הַקַּרְקַע

and his students on the ground, as this is disrespectful to them,

אֶלָּא אוֹ הַכֹּל עַל הָאָרֶץ

rather, either everyone sits **on the ground,**

אוֹ הַכֹּל עַל הַכִּסְאוֹת.

or everyone sits **on the chairs.**

וּבָרִאשׁוֹנָה הָיָה הָרַב יוֹשֵׁב

And originally, in earlier generations, **was the teacher sitting**

וְהַתַּלְמִידִים עוֹמְדִים

and the students standing out of great awe and respect for the Torah,

וּמִקֹּדֶם חָרְבַּן בַּיִת שֵׁנִי

and before the destruction of the House, the Second Beis HaMikdash, when weakness descended upon the world,

נָהֲגוּ הַכֹּל לְלַמֵּד לַתַּלְמִידִים

they accustomed everyone to teach to the students

וְהֵם יוֹשְׁבִים:

while they are sitting.

אִם הָיָה מְלַמֵּד מִפִּיו לַתַּלְמִידִים מְלַמֵּד.

If he was teaching directly from his mouth to the students, he teaches them in this manner.

וְאִם הָיָה מְלַמֵּד עַל פִּי מְתַרְגֵּם

And if he was teaching by the mouth of a spokesman who broadcasts his words to the large crowd,

הַמְתַרְגֵּם עוֹמֵד בֵּינוֹ וּבֵין הַתַּלְמִידִים

the spokesman stands between him and between the students,

וְהָרַב אוֹמֵר לַמְתַרְגֵּם וְהַמְתַרְגֵּם מַשְׁמִיעַ לְכָל הַתַּלְמִידִים.

and the teacher says the lesson quietly to the spokesman, and the spokesman makes it heard to all the students.

וּכְשֶׁהֵם שׁוֹאֲלִין לַמְתַרְגֵּם

And when they ask questions, they address them to the spokesman;

הוּא שׁוֹאֵל לָרַב וְהָרַב מֵשִׁיב לַמְתַרְגֵּם וְהַמְתַרְגֵּם מֵשִׁיב לַשּׁוֹאֵל.

he asks the teacher, and the teacher replies to the spokesman, and the spokesman replies to the questioner.

וְלֹא יַגְבִּיהַּ הָרַב קוֹלוֹ יוֹתֵר מִקּוֹל הַמְתַרְגֵּם.

And not shall raise the teacher his voice more than the voice of the spokesman, so as not to confuse the listeners.

וְלֹא יַגְבִּיהַּ הַמְתַרְגֵּם קוֹלוֹ בְּעֵת שֶׁשּׁוֹאֵל אֶת הָרַב יוֹתֵר מִקּוֹל הָרַב.

And not shall raise the spokesman his voice at the time that he asks the teacher, more than the voice of the teacher, out of respect.

אֵין הַמְתַרְגֵּם רַשַּׁאי לֹא לִפְחוֹת וְלֹא לְהוֹסִיף וְלֹא לְשַׁנּוֹת

There is no the spokesman permitted not to subtract, and not to add, and not to change anything from the teacher's words,

אֶלָּא אִם כֵּן הָיָה הַמְתַרְגְּמָן אָבִיו שֶׁל חָכָם אוֹ רַבּוֹ.

unless was the spokesman his father of the sage, or his teacher, in which case the teacher must show them extra honor.

אוֹמֵר הָרַב לַמְתַרְגְּמָן כָּךְ אָמַר לִי רַבִּי אוֹ כָּךְ אָמַר לִי אַבָּא מָרִי.

In such a case, says the teacher to the spokesman, "So said to me my teacher," or "So said to me my father, my master."

וּכְשֶׁאוֹמֵר הַמְתַרְגְּמָן הַדְּבָרִים לָעָם

And when says the spokesman the words to the people,

אוֹמֵר בְּשֵׁם הֶחָכָם וּמַזְכִּיר שְׁמוֹ שֶׁל אֲבִי הָרַב אוֹ שֶׁל רַבּוֹ

he says them in the name of the sage, and mentions the name of of the father of the teacher, or of his teacher,

וְאוֹמֵר כָּךְ אָמַר רַבֶּנָא פְּלוֹנִי

and says, "So said our master, so-and-so,"

אַף עַל פִּי שֶׁלֹּא הִזְכִּיר הָרַב שְׁמוֹ שֶׁל חָכָם.

even though that not mentioned the teacher the name of of the sage explicitly when speaking to him.

שֶׁאָסוּר לִקְרוֹת לְרַבּוֹ אוֹ לְאָבִיו בִּשְׁמוֹ:

This is because it is forbidden for a person to call his teacher or his father by his name.

הֲלָכָה ד

Halacha 4 · The Patience Required of a Teacher and Student in Torah Study

הָרַב שֶׁלִּמֵּד וְלֹא הֵבִינוּ הַתַּלְמִידִים

The teacher who taught, and the students did not understand the lesson,

לֹא יִכְעֹס עֲלֵיהֶם וְיִרְגַּז

he should not become angry with them and rage at them;

אֶלָּא חוֹזֵר וְשׁוֹנֶה הַדָּבָר אֲפִלּוּ כַּמָּה פְּעָמִים

rather, he goes back and repeats the matter, even several times,

עַד שֶׁיָּבִינוּ עֹמֶק הַהֲלָכָה.

until they understand the depth of the halachah.

וְכֵן לֹא יֹאמַר הַתַּלְמִיד הֵבַנְתִּי וְהוּא לֹא הֵבִין

And likewise, the student should not say, "I understood," when he did not understand;

אֶלָּא חוֹזֵר וְשׁוֹאֵל אֲפִלּוּ כַּמָּה פְּעָמִים.

rather, he goes back and asks, even several times.

וְאִם כָּעַס עָלָיו רַבּוֹ וְרָגַז

And if his teacher became angry with him and raged,

יֹאמַר לוֹ רַבִּי תּוֹרָה הִיא וְלִלְמֹד אֲנִי צָרִיךְ וְדַעְתִּי קְצָרָה:

he should say to him, "My teacher, it is Torah, and I need to learn, but my mind is short and limited."

הֲלָכָה ה

Halacha 5 · The Proper Demeanor of Student and Teacher During Torah Study

לֹא יִהְיֶה הַתַּלְמִיד בּוֹשׁ מֵחֲבֵרָיו

The student should not be embarrassed by his colleagues

שֶׁלָּמְדוּ מִפַּעַם רִאשׁוֹנָה אוֹ שְׁנִיָּה

who learned and understood the lesson from the first or second time,

וְהוּא לֹא לָמַד אֶלָּא אַחַר כַּמָּה פְּעָמִים.

and he did not learn and grasp it except after several times.

שֶׁאִם נִתְבַּיֵּשׁ מִדָּבָר זֶה

For if he is embarrassed by this matter,

נִמְצָא נִכְנָס וְיוֹצֵא לְבֵית הַמִּדְרָשׁ

he finds himself entering and leaving the house of study

וְהוּא אֵינוֹ לָמֵד כְּלוּם.

and he is not learning anything at all.

לְפִיכָךְ אָמְרוּ חֲכָמִים הָרִאשׁוֹנִים

Therefore, the early Sages said:

אֵין הַבַּיְשָׁן לָמֵד

'The bashful person does not learn,

וְלֹא הַקַּפְדָּן מְלַמֵּד.

and the short-tempered person does not teach.'

בַּמֶּה דְּבָרִים אֲמוּרִים

In what circumstances are these words said?

בִּזְמַן שֶׁלֹּא הֵבִינוּ הַתַּלְמִידִים הַדָּבָר

At a time when the students did not understand the matter

מִפְּנֵי עָמְקוֹ אוֹ מִפְּנֵי דַּעְתָּן שֶׁהִיא קְצָרָה.

because of its depth, or because of their mind which is short and limited.

אֲבָל אִם נִכַּר לָרַב

But if it is apparent to the teacher

שֶׁהֵם מִתְרַשְּׁלִין בִּדְבָרֵי תוֹרָה וּמִתְרַפִּין עֲלֵיהֶן

that they are lazy in the words of Torah and are lax upon them,

וְלִפְיכָךְ לֹא הֵבִינוּ

and therefore they did not understand,

חַיָּב לִרְגֹּז עֲלֵיהֶן וּלְהַכְלִימָן בִּדְבָרִים

he is obligated to show anger at them and to shame them with words

כְּדֵי לְחַדְּדָם.

in order to sharpen them and wake them up from their laziness.

וּכְעִנְיָן זֶה אָמְרוּ חֲכָמִים

And like this matter, the Sages said:

זְרֹק מָרָה בַּתַּלְמִידִים.

'Cast fear among the students' to keep them focused.

לְפִיכָךְ אֵין רָאוּי לָרַב

Therefore, it is not fitting for the teacher

לְנַהֵג קַלּוּת רֹאשׁ לִפְנֵי הַתַּלְמִידִים

to behave with lightness of head before the students,

וְלֹא לִשְׂחֹק בִּפְנֵיהֶם

and not to jest before them,

וְלֹא לֶאֱכל וְלִשְׁתּוֹת עִמָּהֶם

and not to eat and drink with them,

כְּדֵי שֶׁתְּהֵא אֵימָתוֹ עֲלֵיהֶן

in order that there shall be his fear upon them,

וְיִלְמְדוּ מִמֶּנּוּ בִּמְהֵרָה.

and they will learn from him quickly.

הֲלָכָה ו

Halacha 6 · Proper Conduct for Asking Questions in the House of Study and Testing Students

אֵין שׁוֹאֲלִין אֶת הָרַב כְּשֶׁיִּכָּנֵס לַמִּדְרָשׁ

We do not ask questions of the teacher when he enters the house of study

עַד שֶׁתִּתְיַשֵּׁב דַּעְתּוֹ עָלָיו.

until his mind settles upon him so he can focus properly.

וְאֵין הַתַּלְמִיד שׁוֹאֵל כְּשֶׁיִּכָּנֵס

And the student himself **does not ask** a question immediately **when he enters**

עַד שֶׁיִּתְיַשֵּׁב וְיָנוּחַ.

until he settles and rests from the exertion of his journey.

וְאֵין שׁוֹאֲלִין שְׁנַיִם כְּאֶחָד.

And we do not ask, meaning **two** students should not ask questions **as one**.

וְאֵין שׁוֹאֲלִין אֶת הָרַב מֵעִנְיָן אַחֵר

And we do not ask the teacher on another subject

אֶלָּא מֵאוֹתוֹ הָעִנְיָן שֶׁהֵן עֲסוּקִין בּוֹ

except from that subject that they are occupied with at that moment,

כְּדֵי שֶׁלֹּא יִתְבַּיֵּשׁ.

in order that he will not be embarrassed if he does not have the answer immediately ready.

וְיֵשׁ לָרַב לְהַטְעוֹת אֶת הַתַּלְמִידִים בִּשְׁאֵלוֹתָיו

And there is permission **for the teacher to mislead the students with his questions**

וּבַמַּעֲשִׂים שֶׁעוֹשֶׂה בִּפְנֵיהֶם כְּדֵי לְחַדְּדָן.

and with the actions that he does before them in order to sharpen them and test their reasoning.

וּכְדֵי שֶׁיֵּדַע אִם זוֹכְרִים הֵם מַה שֶּׁלִּמְּדָם אוֹ אֵינָם זוֹכְרִים.

And in order that he will know if they remember what he taught them or if **they do not remember**.

וְאֵין צָרִיךְ לוֹמַר שֶׁיֵּשׁ לוֹ רְשׁוּת לִשְׁאֹל אוֹתָם בְּעִנְיָן אַחֵר שֶׁאֵין עוֹסְקִין בּוֹ

And there is no need to say that he has permission to ask them on another subject that they are not occupied with

כְּדֵי לְזָרְזָם:

in order to stimulate them and keep them alert.

הֲלָכָה ז

Halacha 7 · Proper Conduct and Laws of Questioning One's Teacher

אֵין שׁוֹאֲלִין מְעֻמָּד

One does not ask a Torah question while **standing,**

וְאֵין מְשִׁיבִין מְעֻמָּד

and one does not answer a question while **standing,**

וְלֹא מִגָּבוֹהַּ

and not from a high place,

וְלֹא מֵרָחוֹק

and not from far away,

וְלֹא מֵאַחוֹרֵי הַזְּקֵנִים.

and not from behind the elders who are sitting before the teacher.

וְאֵין שׁוֹאֲלִין הָרַב אֶלָּא בְּעִנְיָן שֶׁהֵן קוֹרִין בּוֹ.

And one does not ask the teacher except on the subject that they are currently **reading in it,** so as not to embarrass him.

וְאֵין שׁוֹאֲלִין אֶלָּא מִיִּרְאָה.

And one does not ask except with awe and respect for the Torah.

וְלֹא יִשְׁאַל בָּעִנְיָן יוֹתֵר מִשָּׁלֹשׁ הֲלָכוֹת:

And he should not ask on the subject more than three halachot at one time, so as not to burden the teacher.

הֲלָכָה ח

Halacha 8 · The Order of Precedence When Multiple Questions Are Asked of a Teacher

שְׁנַיִם שֶׁשָּׁאֲלוּ.

If there are **two who asked** questions of the teacher at the same time, we must prioritize them as follows:

שָׁאַל אֶחָד כָּעִנְיָן וְשָׁאַל אֶחָד שֶׁלֹּא כָּעִנְיָן

if **one asked to the point**, regarding the topic currently being studied, **and one asked not to the point**, regarding a different topic,

נִזְקָקִין לָעִנְיָן.

we attend to the one who asked **the point** first.

מַעֲשֶׂה וְשֶׁאֵינוֹ מַעֲשֶׂה

If one asked about **a practical case** that requires an immediate halachic ruling, **and** the other asked about something **that is not a practical case**,

נִזְקָקִין לַמַּעֲשֶׂה.

we attend to the one with the **practical case**.

הֲלָכָה וּמִדְרָשׁ

If one asked about a practical **halacha and** the other about **midrash**, the analytical derivation of a law,

נִזָּקְקִין לַהֲלָכָה.

we attend to the halacha.

מִדְרָשׁ וְאַגָּדָה

If one asked about **midrash and** the other about **aggadah**, homiletic teachings,

נִזָּקְקִין לַמִּדְרָשׁ.

we attend to the midrash.

אַגָּדָה וְקַל וָחֹמֶר

If one asked about **aggadah and** the other about a **kal vachomer**, an a fortiori logical derivation,

נִזָּקְקִין לַקַּל וָחֹמֶר.

we attend to the kal vachomer.

קַל וָחֹמֶר וּגְזֵרָה שָׁוָה

If one asked about a **kal vachomer and** the other about a **gezeirah shavah**, a derivation based on identical words in different verses,

נִזָּקְקִין לַקַּל וָחֹמֶר.

we attend to the kal vachomer, as it is based on logical reasoning.

הָיוּ הַשּׁוֹאֲלִין שְׁנַיִם

If **the questioners were two** people asking about the same type of topic, but they differ in stature:

אֶחָד חָכָם וְאֶחָד תַּלְמִיד

one is a **sage and one** is a **student**,

נִזָּקְקִין לֶחָכָם.

we attend to the sage first.

תַּלְמִיד וְעַם הָאָרֶץ

If one is a **student and** the other is a **common person**,

נִזָּקְקִין לַתַּלְמִיד.

we attend to the student.

שְׁנֵיהֶם חֲכָמִים שְׁנֵיהֶם תַּלְמִידִים שְׁנֵיהֶם עַמֵּי הָאָרֶץ

If **both of them** are **sages**, or **both of them** are **students**, or **both of them** are **common people**,

שָׁאֲלוּ שְׁנֵיהֶם בִּשְׁתֵּי הֲלָכוֹת

and **both of them asked about two halachos** of equal weight,

אוֹ בִּשְׁתֵּי תְּשׁוּבוֹת

or about two answers they required,

אוֹ בִּשְׁתֵּי שְׁאֵלוֹת שְׁנֵי מַעֲשִׂים.

or about two questions regarding **two practical cases** of equal urgency,

הָרְשׁוּת בְּיַד הַמְתַרְגֵּם מֵעַתָּה:

the choice is in the hand of the spokesman, the teacher's assistant who communicates the lessons, to decide whom to answer **from this point on**.

הֲלָכָה ט

Halacha 9 · The Sanctity of the House of Study and Proper Conduct Within It

אֵין יְשֵׁנִים בְּבֵית הַמִּדְרָשׁ

We do not sleep in the house of study,

וְכָל הַמִּתְנַמְנֵם בְּבֵית הַמִּדְרָשׁ

and anyone who dozes in the house of study,

חָכְמָתוֹ נַעֲשֵׂית קְרָעִים קְרָעִים.

his wisdom becomes shreds shreds, meaning it becomes fragmented and forgotten.

וְכֵן אָמַר שְׁלֹמֹה בְּחָכְמָתוֹ משלי כג כא "וּקְרָעִים תַּלְבִּישׁ נוּמָה".

And so said Shlomo in his wisdom in the Sefer of **Mishlei 23:21**: **"and rags will clothe drowsiness."**

וְאֵין מְשִׂיחִין בְּבֵית הַמִּדְרָשׁ אֶלָּא בְּדִבְרֵי תוֹרָה בִּלְבַד.

And we do not converse in the house of study except with words of Torah alone.

אֲפִלּוּ מִי שֶׁנִּתְעַטֵּשׁ אֵין אוֹמְרִים לוֹ רְפוּאָה בְּבֵית הַמִּדְרָשׁ

Even one who sneezed, we do not say to him "healing"—meaning "Assuta" or "get well"—**in the house of study** so as not to interrupt the learning,

וְאֵין צָרִיךְ לוֹמַר שְׁאָר הַדְּבָרִים.

and there is no need to say that we do not speak of **other matters** of mundane conversation.

וּקְדֻשַּׁת בֵּית הַמִּדְרָשׁ חֲמוּרָה מִקְּדֻשַּׁת בָּתֵּי כְּנֵסִיּוֹת:

And the sanctity of a house of study is stricter than the sanctity of houses of assembly, which are shuls.

CHAPTER SUMMARY

This chapter outlines the strict qualifications for teaching and studying Torah, ruling that we only teach a student whose deeds are proper and refined, while an improper student must first be guided to teshuvah. Similarly, one must never learn from a teacher who does not follow a proper path, as a rebbe must resemble a messenger of Hashem. Finally, the Rambam details the physical arrangement of the shiur, explaining that the teacher sits at the head with the students around him so they can see his face, and establishes that the teacher and students must sit on the same level—either all on the ground or all on chairs—to maintain the proper honor and environment for learning.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The very heart of our avodah in the beis midrash is the understanding that Torah is not a mere academic subject; it is the ultimate 'honor' of Hashem, and it demands a vessel of pure character. Chazal teach us that 'ein habayshan lamed', the one who is embarrassed to ask does not learn. When you sit to learn, you must strip away all pretense and pride. If you did not understand, even after the teacher repeated it multiple times, you must have the courage to say, 'Rebbi, I do not understand, and I need to learn.' True kabalas haTorah requires us to value the truth of Hashem's wisdom far more than our own social standing or the fear of looking foolish in the eyes of others.

At the same time, we must treat the place and the process of learning with the utmost awe and seriousness. The Rambam warns us that one who sleeps or even dozes in the beis midrash will find that his wisdom becomes 'torn into shreds.' This is because Torah cannot be acquired with a lazy, half-hearted attitude. It requires our full presence, our sharpest focus, and a deep reverence for the holiness of the space, which is even greater than that of a shul.

Today, make a conscious effort to elevate your learning. If there is a concept or a halacha you are learning that you do not fully grasp, do not let your pride silence you; ask, review, and seek clarity. Before you begin learning, take a moment to sit up straight, clear your mind of idle chatter, and remind yourself that you are standing in the presence of the King, receiving His holy Torah.

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.'