

חומש עם רש"י • דברים • שני

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.

פסוק א

Pasuk 1

יְהוָה אֱלֹהֵי אֲבוֹתֵכֶם יֹסֵף עֲלֵיכֶם כָּכֶם אֶלֶף פַּעַמִּים וַיְבָרֶךְ אֶתְכֶם
you and He shall bless times a thousand like you upon you shall add your fathers the God of Hashem
כַּאֲשֶׁר דִּבֶּר לָכֶם:
to you He spoke just as

רש"י

יֹסֵף עֲלֵיכֶם כַּכֶּם אֶלֶף פַּעַמִּים. מָהוּ שׁוּב וַיְבָרֶךְ אֶתְכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם
to you He spoke as you and may He bless further what is times a thousand like you upon you May He add
? אֵלָּא אָמְרוּ לוֹ, מֹשֶׁה אַתָּה נוֹתֵן קֶצֶף לְבִרְכוֹתֵינוּ? כִּבְרַת הַבְּטִיחַ הַקֶּבֶץ ה'
the Holy One blessed be promised already to our blessings a limit are setting you Moshe to him they said rather
אֶת אַבְרָהָם "אֲשֶׁר אִם יוּכַל אִישׁ לִמְנוֹת וְגו'" בְּרֵאשִׁית י"ג, אָמַר לָהֶם זֶה מִשְׁלִי
is from mine this to them he said 13 Bereishis etc to count a man can if that Avraham —
הִיא, אֲבָל הוּא יְבָרֶךְ אֶתְכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם סִפְרֵי:
Sifrei to you He spoke as you will bless He but it

פסוק ב

Pasuk 2

אֵיכָה אֲשָׂא לְבַדִּי טְרַחְקֶךָ וּמִשְׁאָכֶךָ וְרִיבֶכָּם:
and your bickering and your burden your trouble alone can I bear How

רש"י

אֵיכָה אֲשָׂא לְבַדִּי. אִם אֶמַּר לְקַבֵּל שְׂכָר, לֹא אוּכַל, זֶה הִיא שְׂאִמְרָתִי לָכֶם לֹא
not to you what I said is This I am able not reward to receive I were to say If myself alone can I bear How

מַעֲצָמִי אֲנִי אוֹמֵר לָכֶם אֲלֵא מִפִּי הַקֹּדֶ"ה:
the Holy One from the mouth of but to you say do I of myself

רש"י

טרחכם. מִלְמַד שֶׁהֵיוּ יִשְׂרָאֵל טָרְחָנִין - הֲיָה אֶחָד מֵהֶם רוֹאֶה אֶת פֶּעַל דִּינוֹ
of his case the litigant — seeing of them one was troublesome Yisrael that they were teaches Your cumbrance
נוֹצֵחַ בְּדִין, אוֹמֵר יֵשׁ לִי עֲדִים לְהִבְיֵא, יֵשׁ לִי רְאוּיֹת לְהִבְיֵא, מוֹסִיף
add to bring proofs to me there are to bring witnesses to me there are he would say in the judgment winning
אֲנִי עֲלֵיכֶם דִּינִין:
judges upon you I will

רש"י

ומשאכם. מִלְמַד שֶׁהֵיוּ אֶפִיקוֹרְסִין, הַקָּדִים מֹשֶׁה לְצֵאתָ, אָמְרוּ מָה רָאָה בֶן
the son of saw what they said to go out Moshe If went early Epicorsim that they were teaches And your burden
עֲמָרָם לְצֵאתָ? שָׁמָּה אֵינוֹ שָׁפוּי בְּתוֹךְ בֵּיתוֹ; אַחֵר לְצֵאתָ, אָמְרוּ מָה רָאָה בֶן
the son of saw what they said to go out If he delayed his house inside at ease he is not perhaps to go out Amram
עֲמָרָם שֶׁלֹּא לְצֵאתָ? מָה אַתֶּם סְבוּרִים? יוֹשֵׁב וְיוֹעֵץ עֲלֵיכֶם עֲצוֹת רָעוֹת וְחוֹשֵׁב
and plots evil schemes against you and devises he sits think do you what to go out not Amram
עֲלֵיכֶם מַחֲשָׁבוֹת:
thoughts against you

רש"י

ורבכם. מִלְמַד שֶׁהֵיוּ רוֹגְנִים סַפְרֵי :
Sifrei contentious that they were teaches And your strife

פסוק ג

Pasuk 3

הָבוּ לָכֶם אֲנָשִׁים חֲכָמִים וְנִבְנִים וְיָדְעִים לְשִׁבְטֵיכֶם וְאֲשִׁימָם
and I will place them to your tribes and known and understanding wise men for yourselves Provide
בְּרֹאשֵׁיכֶם:
at your heads

רש"י

הָבוּ לָכֶם. הִזְמִינוּ עֲצֻמָּתְכֶם לְדָבָר:
for the matter yourselves prepare to yourselves Give

רש"י

אנשים. וְכִי תֵעָלֶה עַל דַּעְתְּךָ נָשִׁים, מָה ת"ל אֲנָשִׁים? צְדִיקִים, כְּסוּפִים:
desirable righteous men does the teaching say what women your mind upon it arise and would Men

רש"י

חכמים ונבנים. מְבִינִים דָּבָר מִתּוֹךְ דָּבָר; זֶה הִיא שְׁשָׁאל אֲרִיּוֹס אֶת רַבִּי
Rabbi — Arius that asked is This a matter from within a matter who understand and understanding Wise
יוֹסֵי מָה בֵּין חֲכָמִים לְנִבְנִים? חָכָם דּוֹמֶה לְשֹׁלְחָנִי עָשִׂיר, כְּשֶׁמְבִיאִין
when they bring rich to a money changer is similar A wise man to understanding men wise men is between what Yosei

לו דינרין לראות רואה, וכשאין מביאין לו יושב ותוהא, נבון

An understanding man and does nothing he sits to him they bring and when not he examines to examine dinars to him

דומה לשלחני תגר, כשמביאין לו מעות לראות רואה, וכשאין מביאין לו,
to him they bring and when not he examines to examine coins to him when they bring merchant to a money changer is similar

הוא מחזר ומביא משלו ספרי :

Sifrei from his own and brings goes around he

רש"י

וידעים לשבטיכם. שהם נפריים לכם, שאם בא לפני מעטף בטליתו, איני

I do not in his cloak wrapped before me he comes for if to you are recognized that they to your tribes And known

יודע מי הוא ומאי זה שבט הוא, ואם הגון הוא, אבל אתם מכירין בו, שאתם
for you him know you but he is worthy and if he is tribe this and from which he is who know

גדלתם אותו, לכה נאמר וידעים לשבטיכם ספרי :

Sifrei to your tribes and known it is said therefore him raised

רש"י

בראשיכם. ראשים ומכבדים עליכם – שתהיו נוהגין בהם כבוד ויראה:

and reverence with respect toward them behaving that you should over you and honored ones as chiefs at your heads

רש"י

ואשמם. חסר יו"ד, למד שאשמותיהם של ישראל תלויות בראשי

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

דיניהם, שהיה להם למחות ולבון אותם לדרך הישרה ספרי :

Sifrei the straight to the path them and to direct to protest upon them because it was their judges

פסוק ד

Pasuk 4

ותענו אתי ותאמרו טוב הדבר אשר דברת לעשות:

to do you spoke which the thing good is and you said me And you answered

רש"י

ותענו אתי וגו'. חלטתם את הדבר להנאתכם; היה לכם להשיב, רבנו משה,

Moshe our teacher to reply for you it was for your benefit the matter — you decided etc. me And you answered

ממי נאה ללמד, ממך או מתלמידך? לא ממך שנצטערת עליה? אלא ידעת
Iknew but over it who took pains from you is it not from your disciple or from you to learn is it fitting from whom

מחשבותיכם, הייתם אומרים עכשו יתמנו עלינו דינין הרבה, אם אין

there is not if many judges over us there will be appointed now saying you were your thoughts

מפירנו, אנו מביאין לו דורון והוא נושא לנו פנים שם :

there favor for us will lift up and he a gift to him will bring we one who knows us

רש"י

לעשות. אם הייתי מתעצל, אתם אומרים עשה מהרה שם :

there quickly do would say you lazy I was if to do

פסוק ה

וַאֲקַח אֶת רֹאשֵׁי שְׁבִטֵיכֶם אֲנָשִׁים חֲכָמִים וַיִּדְעִים וְאֶתָּן אֹתָם רֹאשִׁים
 heads them and I placed and well-known wise men your tribes the heads of — And I took
 עֲלֵיכֶם שָׂרֵי אֲלָפִים וְשָׂרֵי מֵאוֹת וְשָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֶשְׂרֵת
 tens and officers of fifties and officers of hundreds and officers of thousands officers of over you
 וְשֹׁטְרִים לְשִׁבְטֵיכֶם:
 for your tribes and administrators

רש"י

וַאֲקַח אֶת רֹאשֵׁי שְׁבִטֵיכֶם. מְשֻׁכְּתִים – אֲשֶׁר־כֶּם, עַל מִי בָאתֶם לְהִתְמַנּוֹת? עַל
 over to be appointed are you coming whom over happy are you I drew them your tribes the heads of — And I took
 בְּנֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב, עַל בְּנֵי אָדָם שֶׁנִּקְרְאוּ אַחִים וְרֵעִים, חֵלֶק וְנַחֲלָה,
 and inheritance portion and friends brethren who are called man the sons of over and Yaakov Yitzchak Avraham the sons of
 וְכָל לְשׁוֹן חֶבֶד שֵׁם:
 there affection expression of and every

רש"י

אֲנָשִׁים חֲכָמִים וַיִּדְעִים. אֲבָל נְבוֹנִים לֹא מְצָאתִי; זֶה אַחַת מִשְׁבַּע מִדּוֹת שֶׁאָמַר
 which said qualifications of seven one this did I find not understanding but and known wise men
 יִתְּרוֹ לְמֹשֶׁה וְלֹא מְצָא אֶלָּא שְׁלוֹשׁ, אֲנָשִׁים צְדִיקִים, חֲכָמִים, וַיִּדְעִים שֵׁם:
 there and known wise righteous men three except did he find and not to Moshe Yisro

רש"י

רֹאשִׁים עֲלֵיכֶם. שֶׁתִּנְהַגוּ בָהֶם כְּבוֹד, רֹאשִׁים בְּמִקְחָה, רֹאשִׁים בְּמִמְכָּרָה, רֹאשִׁים
 first in selling first in buying first respect toward them with that you behave over you Heads
 בְּמִשְׁאָל וּמִתָּן, נִכְנָס אַחֲרוֹן וְיוֹצֵא רִאשׁוֹן שֵׁם:
 there first and leaving last entering dealings in business

רש"י

שָׂרֵי אֲלָפִים. אֶחָד מִמֶּנָּה עַל אֲלָף:
 a thousand over appointed one thousands officers of

רש"י

שָׂרֵי מֵאוֹת. אֶחָד מִמֶּנָּה עַל מֵאָה:
 one hundred over appointed one hundreds chiefs of

רש"י

וְשֹׁטְרִים. מְנִיתִי עֲלֵיכֶם לְשִׁבְטֵיכֶם – אֵלֹהֵי הַכּוֹפְתִין וְהַמִּכִּין בְּרִצּוּעָה עַל פִּי
 the word of by with a strap and who strike who bind these according to your tribes over you I appointed and court officers
 הַדִּינִין עִי' שֵׁם:
 there see the judges

וְאָצוּהָ אֶת שְׁפִטֵיכֶם בְּעֵת הַהוּא לֵאמֹר שְׁמַע בֵּין אֲחֵיכֶם וּשְׁפִטָתָם
 and judge your brothers between Hear saying that at the time your judges — And I commanded
 צֶדֶק בֵּין אִישׁ וּבֵין אָחִיו וּבֵין גֵּרוֹ:
 his stranger and between his brother and between a man between righteousness

רש"י

ואצוה את שפטיכם. אמרתי להם הווי מתונין בדין - אם בא דין לפני
 before you a case comes if in judgment deliberate be to them I said your judges — And I commanded
 פעם אחת, שנים, ושלוש, אל תאמר כבר בא דין זה לפני פעמים הרבה, אלא
 rather many times before me this case came already say do not and three times twice one time
 היו נושאים ונותנים בו שם :
 there in it and debating discussing be

רש"י

בעת ההוא. משמניתים אמרתי להם אין עכשיו פלשעבר, לשעבר הייתם
 you were in the past as in the past now it is not to them I said as soon as I appointed that At the time
 בראשות עצמכם, עכשו הרי אתם משעבדים לצבור שם :
 there to the community are subjugated you behold now yourselves under the authority of

רש"י

שמע. לשון הנה, אודנ"ט בלעז, כמו זכור, שמור:
 keep remember just like in foreign tongue oyant continuous action is an expression of hear

רש"י

ובין גרו. זה בעל דינו שאוגר עליו דברים; ד"א ובין
 and between another explanation words against him who heaps up his lawsuit the master of this his opponent and between
 גרו, אף על עסקי דירה בין חלקת אחים, אפלו בין תנור
 an oven between even brothers the division of such as a dwelling matters of concerning even his dwelling-neighbor
 לכירים שם; סנהדרין ז' :
 7b Sanhedrin there and a stove

פסוק ז

לא תפירו פנים במשפט כקטן כגדל תשמעון לא תגורו
 fear you shall not you shall hear like the great like the small in judgment faces recognize You shall not
 מפני איש כי המשפט לאלהים הוא והדבר אשר יקשה מכם
 for you is too hard that and the matter it belongs to God the judgment for any man because of
 תקרבון אלי ושמעתי:
 and I will hear it to me you shall bring

רש"י

לא תכירו פנים במשפט. זה הממנה להושיב הדינים, שלא יאמר איש פלוני
so-and-so man he should say that not the judges to seat is the one appointed this in judgment faces recognize Do not
נאה או גבור, אושיכנו דין, איש פלוני קרובי, אושיכנו דין בעיר, והוא
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
אינו בקי בדיניו, נמצא מחיב את הזכאי ומזכה את החיב, מעלה אני על
upon I reckon the guilty one — and acquits the innocent one — he obligates it turns out in the laws expert is not
מי שמנהו כאלו הכיר פנים בדין:
in the judgment faces he recognized as if appointed him whoever

רש"י

בקטן כגדל תשמעון. שיהא חביב עליה דין של פרוטה כדין של
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
מאה מנה, שאם קדם ובא לפניו, לא תסלקנו לאחרון. ד"א —
Another explanation to the last push it aside do not before you and came it came first that if maneh one hundred
בקטן כגדל תשמעון בתרגומו, שלא תאמר זה עני הוא ויחברו עשיר
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
ומצוה לפרנסו, אזכה את העני ונמצא מתפרנס בנקיות; ד"א
Another explanation in cleanliness supported and he turns out the poor man — I will acquit to support him and is commanded
— שלא תאמר היאך אני פוגם כבודו של עשיר זה בשביל דינר, אזכנו
I will acquit him a dinar because of this a rich man of the honor damage do I how say that you not
עכשיו, וכשיוצא לחוץ אמר לו תן לו שאתה חייב לו שם:
there to him owe for you to him give to him I will say outside and when he goes now

רש"י

לא תגורו מפני איש. לא תיראו; ד"א — לא תגורו לא תכניס דבריך
your words hold back do not gather in do not another explanation fear do not any man before fear Do not
מפני איש, לשון "אגר בקיץ" משלי י':
ten Mishlei in the summer gathering an expression of any man before

רש"י

כי המשפט לאלהים הוא. מה שאתה נוטל מזה שלא כדין, אתה מזקינני
compel Me you according to law not from this one take that you what it is to God the judgment For
להחזיר לו, נמצא שהטית עלי המשפט סנהדרין ח':
8a Sanhedrin the judgment against Me that you perverted it turns out to him to return

רש"י

תקרבוני אלי. על דבר זה נסתלק ממנו משפט בנות צלפחד שם;
there Tzelofchad the daughters of the law of from him departed this statement on account of to me bring
וכן שמואל אמר לשאול שמואל א ט' "אנכי הרוואה", אמר לו הקב"ה חייך
by your life the Holy One to him said the seer I am 9 I Shmuel to Shaul said Shmuel and likewise
שאני מודיעה שאין אתה רואה, ואימתי הודיעו? כשפא למשח את דוד
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 "וירא את אליאב ויאמר אה נגד ה' משיחו", אמר לו הקב"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 אֲנֹכִי הֲרֹאָה? "אֵל תִּבְט אֶל מְרֹאָהוּ" סִפְרֵי :

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

פסוק ח

Pasuk 8

וְאָצִוָּה אֶתְכֶם בְּעֵת הַהוּא אֵת כָּל הַדְּבָרִים אֲשֶׁר תַּעֲשׂוּן:

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

רש"י

אֵת כָּל הַדְּבָרִים אֲשֶׁר תַּעֲשׂוּן. אֵלּוּ עֲשֶׂת הַדְּבָרִים שְׁבִין דִּינֵי מְמוֹנוֹת לְדִינֵי

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

נִפְשׁוֹת שֵׁם :

there capital cases

פסוק ט

Pasuk 9

וַנֵּסע מִחֶרֶב 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

רָאִיתָם דֶּרֶךְ הַר הָאֱמֹרִי כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֲתָנוּ וַנָּבֹא

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

עַד קִדְשׁ בְּרִנְעַ:

Barnea Kadesh until

רש"י

הַמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא. שֶׁהָיוּ בּוֹ נִחְשִׁים כְּקוֹרוֹת, וְעֶקְרָבִים כְּקִשְׁתוֹת שֵׁם :

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

פסוק י

Pasuk 10

וְאָמַר אֲלֵכֶם בָּאתֶם עַד הַר הָאֱמֹרִי אֲשֶׁר יְהוָה אֱלֹהֵינוּ נָתַן לָנוּ:

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

פסוק יא

Pasuk 11

רָאָה נָתַן יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ אֵת הָאָרֶץ עֲלֶיהָ יֵשׁ כַּאֲשֶׁר דִּבֶּר יְהוָה

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

אֱלֹהֵי אֲבֹתֶיךָ לֹךְ אֶל תִּירָא וְאַל תִּתַּח:

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.

למעשה 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.

דף יומי • חלין • דף ע"ד

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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

אין בהן אלא מצות פרוש בלבד.

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

STATEMENT

תניב רב יוסף קמיה דרב הונא, ויתניב וקאמר: אמר רב יהודה אמר רב: אכלו לזה – לוקה.

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

אמר ליה ההוא מרבנן: לא תציתו ליה, הכי אמר רב יצחק בר שמואל בר מרתא משמיה דרב: אכלו לזה – אינו לוקה.

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

אמר ליה רב הונא: אנון אמאן נסמוד?

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

ANSWER

אֶהְדְּרִינָהוּ רַב יוֹסֵף לְאַפִּיָּה, אָמַר לִיה: 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 אָמַרְי אֲנָא – בְּמִיתָהּ, דְּעוֹשָׁה נִיפּוּל; כִּי אָמַר אִיהוּ – בְּשְׁחִיטָהּ, דְּאִינָה עוֹשָׁה 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 רַבָּא: מִנָּא הָא מְלָתָא דְאַמּוּר רַבָּנִן: מִיתָה עוֹשָׁה נִיפּוּל, שְׁחִיטָה אִינָה עוֹשָׁה 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

דְּכְתִיב: "וְכָל אֲשֶׁר יִפֹּל עָלָיו מֵהֶם בְּמָתָם יִטְמָא", לְמַעוּטֵי 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

אֵילִימָא לְמַעוּטֵי בְּחַיָּיהֶם – מִ"נִבְלָתָם" נִפְקָא,

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

אָלָא שְׁמַע מִינָּה: מִיתָה עוֹשָׁה נִיפּוּל, וְאִין שְׁחִיטָה עוֹשָׁה 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

אָמַר לִיה רַב אַדָּא בַר אַהֲבָה לְרַבָּא: וְהָא קָרָא בְּשָׂרָצִים 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

אָמַר לִיה: אִם אֵינוּ עֲנִין לְשָׂרָצִים, דְּלֹא בְּגִי שְׁחִיטָה נִינְהוּ – תִּנְהוּ עֲנִין לְבִהְמָה.

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

ואבתי מבאי ליה, פצין מיתה: לחין – מטמאים, יבשים – אין מטמאים!

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

תרי "במתם" כתיבי.

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

STATEMENT

אמר רב חסדא: מחלוקת באבר דעובר חי, אבל באבר דעובר מת – דברי הכל שחיטה עושה ניהול.

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

ורבה אמר: במחלוקת בזה כך מחלוקת בזה.

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

בן שמונה חי.

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

והתנא: בן שמונה חי יוכיח, שאף על פי שיש במינו שחיטה – אין שחיטתו מטהרתו.

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

אמר רב כהנא: יש במינו שחיטה אנב אמו, ותנא דידן מינא דאמיה לא פריה.

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

וְלֵהָאֵי תַנָּא דְפִרְיָה, טְרֵפָה דְשְחִיטָתָהּ מְטַהֲרָתָהּ מִנָּא לִיָּה?

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

נִפְקָא לִיָּה מִדְּרַב יְהוּדָה אָמַר רַב, דָּאֻמַּר רַב יְהוּדָה אָמַר רַב, וְאָמַרִי לָהּ בְּמַתְנֵיתָא תַנָּא: אָמַר קָרָא
 "וְכִי יָמוּת מִן הַבְּהֵמָה", מְקַצֵּת בְּהֵמָה מְטַמְּאָה וּמְקַצֵּת בְּהֵמָה אֵינָהּ מְטַמְּאָה, וְאִיזוּ זֶה? זֶה טְרֵפָה
 שְשִׁחְטָתָהּ.

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

בְּעֵי רַב הוֹשְׁעִיא: הוֹשִׁיט אֶת יָדוֹ לְמַעַי בְּהֵמָה, וְשָׁחַט בֶּן תִּשְׁעָה חֳדָי, מָהוּ?

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 לְרַבָּנָן.

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

EXPLANATION

תִּבְעֵי לְרַבִּי מֵאִיר: עַד כָּאֵן לֹא קָאֻמַּר רַבִּי מֵאִיר בֶּן פְּקוּעָה טְעוֹן שְחִיטָה – הֲנִי מִלִּי הֵיכָא דִּינְצָא
 לְאוּרִי הָעוֹלָם, אֲבָל בְּמַעַי אִמּוֹ – לֹא שָׁרִיָּא לִיָּה שְחִיטָה. אוּ דִילְמָא, אֲפִילוּ לְרַבָּנָן, אֲרַבְעָה סִימְנֵין
 אֲכֻשָׁר בִּיה 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 חַנְנְיָא, תָּא שְׁמַע: הָרִי שָׁנוּ לָדָה טְרֵפָה מִן הַבֶּטֶן, וְאִי אֵיתָא, מִשְׁכַּחַת לָהּ דְּהֵיָתָהּ לָהּ שְׁעַת
 הַכּוֹשֶׁר, דָּאִי בְּעֵי עֵיִל יָדֶיהָ וְשָׁחֲטָהּ!

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

אמר ליה רבא: תני שנוצרה טרפה מן הבטן, ומשפחת לה בבטן חמש רגלים.

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.

משנה MISHNAH

MISHNAH

מתני' השוחט את הבהמה, ומצא בה בן שמנה חי או מת, או בן תשעה מת – קורעו ומוציא את דמו.

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

מצא בן תשעה חי – טעון שחיטה, וחיוב ב"אותו ואת בנו", דברי רבי מאיר.

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

וחכמים אומרים: שחיטת אמו מטהרתו.

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

עמוד ב' DAF 74B

MISHNAH

רבי שמעון שזורי אומר: אפילו בן חמש שנים וחורש בשדה – שחיטת אמו מטהרתו.

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

קרעה ומצא בה בן תשעה חי – טעון שחיטה, לפי שלא נשחטה אמו.

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.

גמרא GEMARA

GEMARA

גמ' אמר רבי אלעזר אמר רבי אושעיא: לא הילכו בו אלא על עסקי שחיטה בלבד.

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

למעוטי מאי? למעוטי חלב וגיידו.

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

חלב דמאי? אילימא: חלב דשלי, מפלג פליגי!

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

דתנא: גיד הנשה נוהג בשליל וחלב אסור, דברי רבי מאיר. רבי יהודה אומר: אינו נוהג בשליל וחלב מותר.

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

ואמר רבי אלעזר אמר רבי אושעיא: מח לוקת בכו תשעה חי, והלה רבי מאיר לשיטתו, ורבי יהודה לשיטתו.

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

אלא, חלב דגיד מפלג פליגי, דתנא: גיד הנשה – מחטט אחריו בכל מקום שהוא, וחותה שמנו מעיקרו, דברי רבי מאיר. רבי יהודה אומר: גוממו עם השופי.

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

אלא אי אתמר – הכי אתמר, אמר רבי אלעזר אמר רבי אושעיא: לא היכלו בו אלא על עסקי אכילה בלבד, למעוטי רובעו, וחורש בו.

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

אמר רבי שמעון בן לקיש: לדברי המתיר בחלב – מתיר בדמו, לדברי האוסר בחלב – אוסר בדמו.

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

ורבי יוחנן אמר: אף לדברי המתיר בִּחְלָבוֹ – אוֹסֵר בְּדָמוֹ.

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

OBJECTION

איתיביה רבי יוחנן לרבי שמעון בן לקיש: קורעו ומוציא את דמו.

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

אמר רבי זירא: לומר שאין ענוש כרת.

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

למאן קאמרי? לרבי יהודה, לא יהא אלא דם התמצית, דתנא: דם התמצית באזהרה, רבי יהודה אומר: בהכרת.

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

תרגמא רב יוסף בריה דרב סלא חסידא קמיה דרב פפא: אית ליה לרבי יהודה "דם" ו"כל דם", כל היכא דמיתייב אדם הנפש – מיתייב אדם התמצית, וכל היכא דלא מיתייב אדם הנפש – לא מיתייב אדם התמצית.

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

איבעיא להו: מהו לפדות בכֶּן 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

אליבא דרבי מאיר לא תיבעי לך, דכיון דאמר טעון שחיטה – שָׁהּ מַעֲלִיא 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 תִיבָעִי לָךְ אֶלֶיכָא דְרַבְנָן, דְּאָמְרִי: שְׁחִיטַת אִמּוֹ מְטַהֲרָתוֹ, מֵאִי?

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

כִּינּוּן דְּאָמְרִי שְׁחִיטַת אִמּוֹ מְטַהֲרָתוֹ – כְּבָשָׂרָא בְּדִיקוּלָא הוּא, אוּ דִּילְמָא, כִּינּוּן דְּרַהֲיִט וְאַזִּיל וְרַהֲיִט וְאַתִּי – "שֶׁה" קָרִינָא בִּיהּ?

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

מַר זוּטְרָא אָמַר: אֵין פּוֹדִין, וְרַב אָשִׁי אָמַר: פּוֹדִין.

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

QUESTION

אָמַר לִיהּ רַב אָשִׁי לְמַר זוּטְרָא: מֵאִי דַעְתָּךְ? דְּגַמְרַת "שֶׁה" "שֶׁה" 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 לְהֶלֶן – זָכָר, תָּמִים, וּבֶן שָׁנָה, אִף 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

"תַּפְּדָּה" "תַּפְּדָּה" רִיבָה.

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

OBJECTION

אִי "תַּפְּדָּה" "תַּפְּדָּה" רִיבָה, אֶפְּלִיזוּ כָּל מִילֵי נֶמִי, אִם כֵּן "שֶׁה" "שֶׁה" מֵאִי אֶהְיֶי 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

אֵיבָעִיָּא לְהוֹ: מַהוּ לְמִנּוֹת בּוּ 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

רבי יוחנן אמר: מונין בו ראשון ושני.

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

STATEMENT

רבי שמעון בן לקיש אמר: אין מונין בו ראשון ושני, נעשה כפאגוז המתקשקש בקליפתו.

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

איתיביה רבי שמעון בן לקיש לרבי יוחנן: הפשר מצע נבלה – דברי רבי מאיר. וחקמים אומרים: מצע טרפה שחוטה.

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

בשלמא לדידי, דאמינא חד גופא הוא – היינו דאיתכשר בדמא דאמיה, אלא לדידך, במאי איתכשר?

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

אמר ליה: בשחיטה, וכרבי שמעון.

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

איתיביה רבי יוחנן לרבי שמעון בן לקיש: עבר בנהר – הוכשר, הלה לבית הקברות – נטמא.

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

בשלמא לדידי דאמינא תרי גופי נינהו, משום הכי הוכשר – אין, לא הוכשר – לא, אלא לדידך דאמרת חד גופא הוא, הא איתכשר בדמא דאמיה!

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.

הלכות תלמוד תורה • פרק רביעי

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.

הלכה א

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

אין מלמדין תורה אלא לתלמיד הגון נאה במעשיו.

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

או לתם.

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

אבל אם היה הולך בדרכו לא טובה

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

מחזירין אותו למוטב ומנהיגין אותו בדרכו לשרה

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

ובודקין אותו

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

ואחר כך מכניסין אותו לבית המדרש ומלמדין אותו.

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

אמרו חכמים כל השונה לתלמיד שאינו הגון

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

כָּאִלּוּ זָרַק אָבֶן לְמֶרְקוּלִיס

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

שֶׁנֶּאֱמַר מִשְׁלֵי כו ח "כְּצֹרֹר אָבֶן בְּמַרְגָּמָה כֵּן נוֹתֵן לְכֹסִיל כְּבוֹד".

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

וְאֵין כְּבוֹד אֶלָּא תּוֹרָה

And there is no honor except Torah,

שֶׁנֶּאֱמַר מִשְׁלֵי ג לה "כְּבוֹד חֲכָמִים יִנָּחֵלוּ".

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

וְכֵן הָרֵב שְׂאִינוּ הוֹלֵךְ בְּדֶרֶךְ טוֹבָה

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

אֲףִי עַל פִּי שֶׁחֲכָם גָּדוֹל הוּא וְכָל הָעָם צָרִיכִין לוֹ

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

אֵין מִתְלַמְּדִין מִמֶּנּוּ עַד שׁוּבוֹ לְמוֹטָב.

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

שֶׁנֶּאֱמַר מִלֵּאכִי ב ז "כִּי שְׁפָתַי כֹּהֵן יִשְׁמְרוּ דַעַת וְתוֹרָה יִבְקֹשׁוּ מִפִּיהוּ כִּי מִלֵּאָה 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 הָרֵב דּוּמָה לְמִלֵּאָה ה' צְבָאוֹת תּוֹרָה יִבְקֹשׁוּ מִפִּיהוּ

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

אִם לֹא אֵל יִבְקֹשׁוּ תּוֹרָה מִפִּיהוּ:

if not, do not seek Torah from his mouth.

הִלָּכָה ב

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

כִּיצַד מְלַמְּדִים.

How do they teach Torah to the disciples?

הָרֵב יוֹשֵׁב בְּרֹאשׁ

The teacher sits at the head of the study hall,

והתלמידים מקפים לפניו כעטרה

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

כדי שיהיו כלם רואים הרב

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

ושומעים דבריו.

and hearing his words clearly.

ולא יושב הרב על הכסא

And not shall sit the teacher on the chair

ותלמידיו על הקרקע

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

אלא או הכל על הארץ

rather, either everyone sits on the ground,

או הכל על הכסאות.

or everyone sits on the chairs.

ובראשונה היה הרב יושב

And originally, in earlier generations, was the teacher sitting

והתלמידים עומדים

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

ומקדם חרפן בית שני

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

נהגו הכל ללמד לתלמידים

they accustomed everyone to teach to the students

והם יושבים:

while they are sitting.

הלכה ג

Halacha 3 · The Conduct of the Teacher and the Spokesman During Instruction

אם היה מלמד מפיו לתלמידים מלמד.

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,

הַמְתַּרְגֵּם עוֹמֵד בֵּינּוּ וּבֵין הַתְּלָמִידִים

the spokesman stands between him and between the students,

וְהָרֵב אוֹמֵר לַמְתַּרְגֵּם וְהַמְתַּרְגֵּם מְשַׁמֵּיעַ לְכָל הַתְּלָמִידִים.

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

וּכְשֶׁהֵם שׁוֹאֲלִין לַמְתַּרְגֵּם

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

הוּא שׁוֹאֵל לָרֵב וְהָרֵב מְשִׁיב לַמְתַּרְגֵּם וְהַמְתַּרְגֵּם מְשִׁיב לַשׁוֹאֵל.

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

וְלֹא יִגְבִּיהַ הָרֵב קוֹלוֹ יוֹתֵר מִקּוֹל הַמְתַּרְגֵּם.

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

וְלֹא יִגְבִּיהַ הַמְתַּרְגֵּם קוֹלוֹ בְּעֵת שֶׁשׁוֹאֵל אֶת הָרֵב יוֹתֵר מִקּוֹל הָרֵב.

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 הַמְתַּרְגֵּם רֹשֵׁאִי לֹא לִפְחֹת 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,

אֲלֵא אִם כֵּן הָיָה הַמְתַּרְגֵּם אֲבִיו 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 הָרֵב לַמְתַּרְגֵּם כֹּה אָמַר לִי רַבִּי אוֹ כֹּה אָמַר לִי אָבִא מְרִי.

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 הַמְתַּרְגֵּם הַדְּבָרִים לָעָם

And when says the spokesman the words to the people,

אוֹמֵר בְּשֵׁם הַחָכָם וּמִזְכִּיר שְׁמוֹ שֶׁל אָבִי הָרֵב 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 כֹּה אָמַר רַבָּנָא פְּלוֹנִי

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

אף על פי שלא הזכיר הרב שמו של חכם.

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

שאסור לקרות לרבו או לאביו בשמו:

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

הלכה ד

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

הרב שילמד ולא הבינו התלמידים

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

לא יכעס עליהם וירגז

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

אלא חוזר ושונה הדבר אפלו כמה פעמים

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

עד שיבינו עמק ההלכה.

until they understand the depth of the halachah.

וכן לא יאמר התלמיד הבנתי והוא לא הבין

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

אלא חוזר ושואל אפלו כמה פעמים.

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

ואם פגע עליו רבו ורגז

And if his teacher became angry with him and raged,

יאמר לו רבי תורה היא וללמד אני צריך ודעתי קצרה:

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

הלכה ה

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

לא יהיה התלמיד בוש מחבריו

The student should not be embarrassed by his colleagues

שְׁלֵמָדוֹ מִפַּעַם רִאשׁוֹנָה אוֹ שְׁנִיָּה

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

וְהוּא לֹא לָמַד אֶלָּא אַחֵר כַּמָּה פְּעָמִים.

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

שָׂאֵם נִתְבַּיֵּשׁ מִדְּבַר זֶה

For if he is embarrassed by this matter,

נִמְצָא נִכְנָס וְיוֹצֵא לְבֵית הַמְּדָרֶשׁ

he finds himself entering and leaving the house of study

וְהוּא אֵינוֹ לָמַד כְּלוּם.

and he is not learning anything at all.

לְפִיכָּה אָמְרוּ חֲכָמִים הָרִאשׁוֹנִים

Therefore, the early Sages said:

אִין הַבִּיּוֹשׁ לָמַד

'The bashful person does not learn,

וְלֹא הַקּוֹפֵדֵן מְלַמֵּד.

and the short-tempered person does not teach.'

בְּמָה דְּבָרִים אֲמוּרִים

In what circumstances are these words said?

בְּזֶמֶן שֶׁלֹּא הִבִּינוּ הַתְּלָמִידִים הַדְּבַר

At a time when the students did not understand the matter

מִפְּנֵי עֲמָקוֹ אוֹ מִפְּנֵי דַעְתָּן שֶׁהִיא קְצָרָה.

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

אָבֵל אִם נֶכֶד לָרַב

But if it is apparent to the teacher

שֶׁהֵם מְתַרְשְׁלִין בְּדִבְרֵי תוֹרָה וּמְתַרְפִּין עֲלֶיהֶן

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

וּלְפִיכָּה לֹא הִבִּינוּ

and therefore they did not understand,

חַיֵּב לְרַגֵּז עֲלֵיהֶן וּלְהַכְלִימָן בְּדִבְרֵים

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

כְּדֵי לְחַדְדֵם.

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

וּכְעֲנִיָּן זֶה אָמְרוּ חֲכָמִים

And like this matter, the Sages said:

זֶרֶק מָרָה בְּתַלְמִידִים.

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

לְפִיכָּה אֵין רְאוּי לָרַב

Therefore, it is not fitting for the teacher

לְהִהָיֵת קִלּוֹת רֹאשׁ לְפָנֵי תַלְמִידִים

to behave with lightness of head before the students,

וְלֹא לְשַׁחֵק בְּפָנֵיהֶם

and not to jest before them,

וְלֹא לֶאֱכֹל וְלִשְׁתּוֹת עִמָּהֶם

and not to eat and drink with them,

כְּדֵי שֶׁתִּהְיֶה אֵימָתוֹ עֲלֵיהֶן

in order that there shall be his fear upon them,

וְיִלְמְדוּ מִמֶּנּוּ בְּמַהֲרָה.

and they will learn from him quickly.

הַלָּכָה ו

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

אֵין שׂוֹאֵלִין אֶת הָרַב בְּשִׁיכָּנִס לְמִדְרַשׁ

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.

ואין התלמיד שואל כש'כנס

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

עד ש'יתישב וינח.

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

ואין שואל'ין שנים כאחד.

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

ואין שואל'ין את הרב מענ'ין אחר

And we do not ask the teacher on another subject

אלא מאותו הענ'ין שה'ן עסוקין בו

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

כדי שלא יתביש.

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

ויש לרב להטעות את התלמידים בשאלותיו

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

ובמעשים שעושה בפניהם כדי לחדדן.

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

וכדי שידע אם זוכרים הם מה שלמד'ם או אינם זוכרים.

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

ואין צרי'ה לומר שיש לו רשות לשאל אותם בענ'ין אחר שאין עוסקין בו

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

כדי לזרזם:

in order to stimulate them and keep them alert.

הלכה ז

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

אין שואל'ין מעמד

One does not ask a Torah question while standing,

ואין משיב'ין מעמד

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

ולא מגבוה

and not from a high place,

ולא מרחוק

and not from far away,

ולא מאחורי הזקנים.

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

ואין שואליו הרב אלא בענין שהן קורין בו.

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

ואין שואליו אלא מיראה.

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

ולא ישאל בענין יותר משלש הלכות:

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

הלכה ח

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

שנים ששאלו.

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

שאל אחד בענין ושאל אחד שלא בענין

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

נזקקין לענין.

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

מעשה ושאינו מעשה

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**,

נזקקין למעשה.

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

הלכה ומדרש

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

נִזְקָקִין לְהֵלֵכָה.

we attend to the halacha.

מִדְרָשׁ וְאַגְדָּה

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

נִזְקָקִין לְמִדְרָשׁ.

we attend to the midrash.

אַגְדָּה וְקַל וָחֹמֶר

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

נִזְקָקִין לְקַל וָחֹמֶר.

we attend to the kal vachomer.

קַל וָחֹמֶר וְגֵזֵרָה שְׁוָה

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

נִזְקָקִין לְקַל וָחֹמֶר.

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

הָיוּ הַשּׁוֹאֵלִין 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,

נִזְקָקִין לְחָכָם.

we attend to the sage first.

תַּלְמִיד וְעַם הָאָרֶץ

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

נִזְקָקִין לַתַּלְמִיד.

we attend to the student.

שְׁנֵיהֶם חָכְמִים שְׁנֵיהֶם תַּלְמִידִים שְׁנֵיהֶם עַמֵּי הָאָרֶץ

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

שאלו שניהם בשתי הלכות

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

או בשתי תשובות

or about two answers they required,

או בשתי שאלות שני מעשים.

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

הרשות בידי המתרגם מעתה:

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.

הלכה ט

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

אין ישנים בבית המדרש

We do not sleep in the house of study,

וכל המתנמנם בבית המדרש

and anyone who dozes in the house of study,

חכמתו נעשית קרעים קרעים.

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

וכן אמר שלמה בחכמתו משלי כג כא "וקרעים תלביש נומה".

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

ואין משיחין בבית המדרש אלא בדברי תורה בלבד.

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

אפלו מי שנתעטש אין אומרים לו רפואה בבית המדרש

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,

ואין צריק לומר שאר הדברים.

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

וקדשת בית המדרש חמורה מקדשת בתי כנסיות:

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.

למעשה 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.

מִסְכֵּת אָבוֹת • פֶּרֶק רִאשׁוֹן

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CHAPTER PREVIEW

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

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

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

מִשְׁנָה א

הַשְּׁלֵשֶׁת שֶׁל קַבְּלַת הַתּוֹרָה וְהַנְּהִיגַת הַחֲכָמִים

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

מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמִסִּינַי לְיֵהוֹשֻׁעַ, וְיֵהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים
and the elders to the elders and Yehoshua to Yehoshua and transmitted it from Sinai Torah received Moshe
לְנָבִיאִים, וְנָבִיאִים מִסִּינַי לְאַנְשֵׁי כְּנֶסֶת הַגְּדוּלָּה. הֵם אָמְרוּ שְׁלֹשָׁה
three said They the Great the Assembly to the Men of transmitted it and the prophets to the prophets
דְּבָרִים, יְהוּ מְתוּנִים בְּדִין, וְהָעֲמִידוֹ תְּלִמִּידִים הֲרִיבָה, וַעֲשׂוּ סִיג לַתּוֹרָה:
for the Torah a fence and make many disciples and establish in judgment deliberate Be things

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

מִשְׁנָה ב

הַדְּבָרִים שֶׁעָלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 • The Three Pillars Upon Which the World Stands

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשִּׁיבְרֵי כְּנֶסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר, עַל
on say would he the Great the Assembly from the remnants of was the Righteous Shimon
שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת
acts of and on the Temple service and on the Torah on stands the world things three
חֲסָדִים:
kindness

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

עבודת השם מאהבה ומורא שמים

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

אֲנִיטִיגֶנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשְׁמְעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תְּהִי
 be do not say would he the Righteous from Shimon received Socho a man of Antigonus

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

הַמְשַׁמְשִׁין אֶת הָרֵב שְׁלֹא עַל מְנַת לְקִבֵּל פָּרֶס, וַיְהִי מוֹרָא שָׁמַיִם
 Heaven the fear of and let be a reward to receive condition on not the master — who serve

עֲלֵיכֶם:

upon you

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

קבלת התורה וכבוד חכמים

Mishna 4 · The Transmission of Torah and Honoring the Sages

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

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

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

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

הכנסת אורחים ומעוט שיחה עם האשה

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

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

עֲנִיִּים בְּנֵי בֵּיתְךָ, וְאַל תִּרְבֶּה שִׁיחָה עִם הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ,
 they said with his wife the woman with conversation increase and do not your household members of poor people

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

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

יורש גִּיהֵנוֹם:

Gehinnom he inherits

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

עשה לה רב וקנה לה חבר

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

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

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

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

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

לכף זכות:

merit to the scale of

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

משנה ז

הרחקה משכן רע ומרשע

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

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

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

ואל תתיאש מן הפרענות:

retribution of despair and do not

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

משנה ח

הנהגת הדין עם בעלי הדין

Mishna 8 · The Conduct of a Judge Toward Litigants

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

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

אל תעש עצמך כעורכי הדין. וכשיהיו בעלי דינין עומדים

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

לפניה, יהיו בעיניה כרשעים. וכשנפטרים מלפניה, יהיו

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

בעיניה כזכאין, כשקבלו עליהם את הדין:

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

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

משנה ט

דרישה וחקירה של עדים וזהירות בדברי הדינים

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

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

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

בדבריה, שמא מתוכם ילמדו לשקר:

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

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

משנה י

אהבת המלאכה ושנאת הרבנות

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

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

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

משנה יא

אזהרה לחכמים להזהר בדבריהם מפני חלול השם

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

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

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

משנה יב

הנהגת הלל לאהב שלום ולקרב את הבריות

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

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

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

משנה יג

הסכנה בגאווה ובכטול תורה

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

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

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

משנה יד

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

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

וְאִם לֹא עֲכָשְׁיוּ, אִימָתִי:

when now not And if

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

מִשְׁנָה טו

קביעות התורה, מעוט דבור והסברת פנים

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

שַׁמַּאי אומר, עשה תורתך קבוע. אֹמֵר מְעַט וְעֹשֶׂה הַרְבֵּה, וְהוּא מְקַבֵּל אֶת

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

כָּל הָאָדָם בְּסִכּוֹר פָּנִים יְפוֹת:

face expression of with a cheerful person every

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

מִשְׁנָה טז

עשה לך רב והרחקה מן הספק

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

רַבִּן גַּמְלִיאֵל הִזָּה אומר, עשה לך רב, וְהִסְתַּלַּק מִן הַסֵּפֶק, וְאֵל

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

תִּרְבֶּה לְעֹשֶׂר אֲמָדוֹת:

by estimation to tithe increase

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

מִשְׁנָה יז

מעלת השתיקה והמעשה על פני הדבור

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

שִׁמְעוֹן בֶּנוֹ אומר, כָּל יָמֵי גְדֻלָּתִי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לְגוֹף טוֹב

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

אֶלָּא שְׁתִּיקָה. וְלֹא הַמְדַּרְשׁ הוּא הָעֵקֶר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמְרַבֶּה

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

דְּבָרִים, מְבִיא חַטָּא:

sin brings words

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

מִשְׁנָה יח

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

וְעַל הָאֱמֶת וְעַל הַשְּׁלוֹם, שֶׁנֶּאֱמָר זִכְרִיהָ חֶ אֱמֶת וּמִשְׁפָּט שְׁלוֹם שֹׁפֵט
judge peace and judgment of truth 8 Zechariah as it is said peace and on truth and on

בְּשַׁעְרֵיכֶם:

in your gates

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

CHAPTER SUMMARY

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

לְמַעַשָּׂה WHAT TO TAKE HOME

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

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

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

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

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרֹבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִּיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאָסָף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךָ וּבְסוּפְתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיַּחֲפְרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לְמַעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלֶךָ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלְּךָ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמַר צִאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהִרְבָּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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