חוּמָּשׁ עִם רַשִׁ"י · דברים · שְׁלִישִׁי

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

DEVARIM · 3RD ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his heartfelt rebuke of Klal Yisrael, reminding them of the tragic episode of the spies. He recalls how the people approached him with the request to send men to spy out the land of Eretz Yisrael, a plan which Moshe approved, leading to the selection of twelve men, one from each shevet. The spies went up, brought back the beautiful fruit of the land, and admitted that the land Hashem was giving them was indeed good.

Despite this positive report, the people rebelled against the word of Hashem, refusing to go up and instead weeping in their tents. Moshe describes how the people succumbed to fear, falsely claiming that Hashem brought them out of Mitzrayim out of hatred, and how they despaired after hearing the spies' frightening reports of giant people and heavily fortified cities.

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

פָּסוּק א

Pasuk 1

וַתִּקְרְבוּן אֵלַי כֻּלְּכֶם וַתֹּאמְרוּ נִשְׁלְחָה אֲנָשִׁים לְפָנֵינוּ וְיַחְפְּרוּ לָנוּ אֶת

And you approached me all of you and you said let us send men before us and they will spy for us —

הָאָרֶץ וְיָשִׁבוּ אֹתָנוּ דָּבָר אֶת הַדֶּרֶךְ אֲשֶׁר נַעֲלֶה בָּהּ וְאֵת הֶעָרִים

the land and they will bring back to us word — the road which we shall go up on it and — the cities

אֲשֶׁר נָבֹא אֲלֵיהֶן׃

which we shall enter into them

רַשִׁ"י

ותקרבון אלי כלכם. בְּעֵרְבוּבְיָא; וּלְהַלָּן הוּא אוֹמֵר דברים ה' "וַתִּקְרְבוּן

And you approached me all of you in a crowd and further on it says Devarim chapter 5 and you approached

אֵלַי כָּל רָאשֵׁי שִׁבְטֵיכֶם וְזִקְנֵיכֶם וַתֹּאמְרוּ הֵן הֶרְאָנוּ וְגוֹ'", אוֹתָהּ קְרִיבָה הָיְתָה

me all the heads of your tribes and your elders and you said behold He has shown us etc That approach was

הוֹגֶנֶת – יְלָדִים מְכַבְּדִים אֶת הַזְּקֵנִים וּשְׁלָחוּם לִפְנֵיהֶם, וְזִקְנִים מְכַבְּדִים אֶת

fitting young people showing respect to the elders and letting them go before them and elders showing respect to —

הָרָאשִׁים לָלֶכֶת לִפְנֵיהֶם, אֲבָל כָּאן "וַתִּקְרְבוּן אֵלַי כֻּלְּכֶם" בְּעֵרְבוּבְיָא – יְלָדִים

the heads to go before them but here and you approached me all of you in a crowd young people

דּוֹחֲפִין אֶת הַזְּקֵנִים, וְזִקְנִים דּוֹחֲפִין אֶת הָרָאשִׁים ספרי :

pushing aside — the elders and elders pushing aside the heads Sifrei

רַשִׁ"י

וישבו אתנו דבר. בְּאֵיזֶה לָשׁוֹן הֵם מְדַבְּרִים:

and they shall bring back to us word in which language they speak

רַשִׁ"י

את הדרך אשר נעלה בה. אֵין דֶּרֶךְ שֶׁאֵין בָּהּ עַקְמִימוּת:

— the way that we shall go up on it there is no road that there is not in it crookedness

רַשִׁ"י

ואת הערים אשר נבא אליהן. תְּחִלָּה לִכְבֹּשׁ שם :

and — the cities that we shall come unto them first to conquer there

פָּסוּק ב

Pasuk 2

וַיִּיטַב בְּעֵינַי הַדָּבָר וָאֶקַּח מִכֶּם שְׁנֵים עָשָׂר אֲנָשִׁים אִישׁ אֶחָד לַשָּׁבֶט:

And it was good in my eyes the matter and I took from you two ten men a man one for the tribe

רַשִׁ"י

וייטב בעיני הדבר. בְּעֵינַי וְלֹא בְעֵינֵי הַמָּקוֹם; וְאִם בְּעֵינֵי מֹשֶׁה הָיָה טוֹב

And it was good in my eyes the matter in the eyes of and not in the eyes of the Omnipresent And if in the eyes of Moshe it was good

לָמָּה אֲמָרָהּ בַּתּוֹכָחוֹת? מָשָׁל לְאָדָם שֶׁאוֹמֵר לַחֲבֵרוֹ מְכֹר לִי חֲמוֹרְךָ זֶה, אָמַר לוֹ

why did he say it in the reproofs A parable to a man who says to his fellow Sell to me your donkey this He said to him

הֵן, נוֹתְנוֹ אַתָּה לִי לְנִסָּיוֹן? אָמַר לוֹ הֵן, בֶּהָרִים וּבַגְּבָעוֹת? אָמַר לוֹ הֵן, כֵּיוָן

Yes Once you to me for trial He said to him Yes on the mountains and on the hills He said to him Yes Do you give it Once

שֶׁרָאָה שֶׁאֵין מְעַכְּבוֹ כְּלוּם, אָמַר הַלּוֹקֵחַ בְּלִבּוֹ בָּטוּחַ הוּא זֶה שֶׁלֹּא אֶמְצָא בּוֹ

that he saw that he does not hinder him at all said the buyer in his heart confident is he this one that not will I find in it

מוּם, מִיָּד אָמַר לוֹ טֹל מְעוֹתֶיךָ אֵינִי מְנַסֶּהוּ מֵעַתָּה, אַף אֲנִי הוֹדֵיתִי לְדִבְרֵיכֶם,

a defect Immediately he said to him Take your money I do not test it from now Even I consented to your words

שֶׁמָּא תַחְזְרוּ בָּכֶם כְּשֶׁתִּרְאוּ שֶׁאֵינִי מְעַכֵּב, וְאַתֶּם לֹא חֲזַרְתֶּם בָּכֶם ספרי

perhaps you would turn back in yourselves when you see that I do not hinder but you did not turn back in yourselves Sifrei

:

רַשִׁ"י

ואקח מכם. מִן הַבְּרוּרִים שֶׁבָּכֶם, מִן הַמְסֻלָּתִים שֶׁבָּכֶם שם :

And I took of you from the choicest that are among you from that are among you the finest that are among you there

רַשִׁ"י

שנים עשר אנשים איש אחד לשבט. מַגִּיד שֶׁלֹּא הָיָה שֵׁבֶט לֵוִי עִמָּהֶם שם :

Two ten men a man one for a tribe this tells that not was the tribe of Levi with them there

פָּסוּק ג

Pasuk 3

וַיִּפְנוּ וַיַּעֲלוּ הָהָרָה וַיָּבֹאוּ עַד נַחַל אֶשְׁכֹּל וַיְרַגְּלוּ אֹתָהּ:

And they turned and they went up to the mountain and they came until the valley of Eshcol and they spied it

רַשִׁ"י

עד נחל אשכל. מַגִּיד שֶׁנִּקְרָא עַל שֵׁם סוֹפוֹ שם :

Until the brook of Eshcol this tells that it was called on account of its end there

רַשִׁ"י

וירגלו אתה. מְלַמֵּד שֶׁהָלְכוּ בָהּ אַרְבָּעָה אֻמָּנִין שְׁתִי וָעֵרֶב שם :

And they spied — it This teaches that they walked in it four lines lengthwise and crosswise there

פָּסוּק ד

Pasuk 4

וַיִּקְחוּ בְיָדָם מִפְּרִי הָאָרֶץ וַיּוֹרִדוּ אֵלֵינוּ וַיָּשִׁבוּ אֹתָנוּ

And they took in their hand from the fruit of the land and they brought down to us and they brought back to us

דָבָר וַיֹּאמְרוּ טוֹבָה הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵינוּ נֹתֵן לָנוּ:

word and they said good is the land which Hashem our God is giving to us

רַשִׁ"י

ויורדו אלינו. מַגִּיד שֶׁאֶרֶץ יִשְׂרָאֵל גְּבוֹהָה מִכָּל הָאֲרָצוֹת שם :

And they brought down to us This tells that the land of Yisrael is higher than all the lands there

רַשִׁ"י

ויאמרו טובה הארץ. מִי הֵם שֶׁאָמְרוּ טוֹבָתָהּ? יְהוֹשֻׁעַ וְכָלֵב שם :

And they said good is the land Who are they who spoke of its goodness Yehoshua and Calev there

פָּסוּק ה

Pasuk 5

וְלֹא אֲבִיתֶם לַעֲלֹת וַתַּמְרוּ אֶת פִּי יְהוָה אֱלֹהֵיכֶם:

And not did you wish to go up and you rebelled against — the word of Hashem your God

רַשִׁ"י

ותמרו. לְשׁוֹן הַתְרָסָה – הִתְרַסְתֶּם כְּנֶגֶד מַאֲמָרוֹ:

And you rebelled is an expression of opposition you set yourselves against His word

פָּסוּק ו

Pasuk 6

וַתֵּרָגְנוּ בְאָהֳלֵיכֶם וַתֹּאמְרוּ בְּשִׂנְאַת יְהוָה אֹתָנוּ הוֹצִיאָנוּ

And you murmured in your tents and you said because of hatred of Hashem us He brought us out

מֵאֶרֶץ מִצְרָיִם לָתֵת אֹתָנוּ בְּיַד הָאֱמֹרִי לְהַשְׁמִידֵנוּ:

from the land of Mitzrayim to deliver us into the hand of the Emori to destroy us

רַשִׁ"י

ותרגנו. לָשׁוֹן הָרָע, וְכֵן "דִּבְרֵי נִרְגָּן" משלי י"ח – אָדָם הַמּוֹצִיא דִּבָּה:

and you slandered an expression of evil speech and so the words of a slanderer Mishlei eighteen a man who brings out a bad report

רַשִׁ"י

בשנאת ה' אתנו. וְהוּא הָיָה אוֹהֵב אֶתְכֶם, אֲבָל אַתֶּם שׂוֹנְאִים אוֹתוֹ; מְשַׁל

Because of the hatred of Hashem us but He was loving you but you hated Him a proverb of

הֲדְיוֹט אוֹמֵר מַה דִּבְלִבָּךְ עַל רֵחֲמָךְ מַה דִּבְלִבָּהּ עָלָךְ סִפְרֵי׃

Sifrei concerning you is in his heart what your friend concerning is in your heart what says a commoner

רַשִׁ״י

בשנאת ה' אתנו הוציאנו מארץ מצרים. הוֹצָאָתוֹ לְשִׂנְאָה הָיְתָה; מָשָׁל

A parable was out of hatred His bringing out Mitzrayim from the land of He brought us out us Hashem In the hatred of

לְמֶלֶךְ בָּשָׂר וָדָם שֶׁהָיוּ לוֹ שְׁנֵי בָנִים וְיֵשׁ לוֹ שְׁתֵּי שָׂדוֹת, אַחַת שֶׁל שִׁקְיָא

irrigation of one fields two to him and there is sons two to him who had and blood flesh to a king of

וְאַחַת שֶׁל בַּעַל, לְמִי שֶׁהוּא אוֹהֵב נוֹתֵן שֶׁל שִׁקְיָא, וּלְמִי שֶׁהוּא שׂוֹנֵא נוֹתֵן

he gives hates that he and to whom irrigation of he gives loves that he to whom rain-dependence of and one

לוֹ שֶׁל בַּעַל, אֶרֶץ מִצְרַיִם שֶׁל שִׁקְיָא הִיא, שֶׁנִּילוּס עוֹלֶה וּמַשְׁקֶה אוֹתָהּ,

it and waters rises for the Nile it is irrigation of Mitzrayim the land of rain-dependence of to him

וְאֶרֶץ כְּנַעַן שֶׁל בַּעַל, וְהוֹצִיאָנוּ מִמִּצְרַיִם לָתֵת לָנוּ אֶת אֶרֶץ כְּנַעַן

Kenaan the land of — to us to give from Mitzrayim and He brought us out rain-dependence of Kenaan and the land of

בְּמִדְרַשׁ רַבָּה י״ז׃

seventeen in Bamidbar Rabbah

פָּסוּק ז

Pasuk 7

אָנָה אֲנַחְנוּ עֹלִים אַחֵינוּ הֵמַסּוּ אֶת לְבָבֵנוּ לֵאמֹר עַם גָּדוֹל וָרָם

and taller greater a people saying our heart — have melted our brothers going up are we To where

מִמֶּנּוּ עָרִים גְּדֹלֹת וּבְצוּרֹת בַּשָּׁמָיִם וְגַם בְּנֵי עֲנָקִים רָאִינוּ שָׁם׃

there we saw giants the sons of and also to the heavens and fortified large cities than us

רַשִׁ״י

ערים גדלת ובצורת בשמים. דִּבְּרוּ הַכְּתוּבִים לְשׁוֹן הֲבַאי סִפְרֵי; חוּלִּין צ׳׃

90 Chullin Sifrei exaggeration in language of the Scriptures spoke in the heavens and fortified great cities

פָּסוּק ח

Pasuk 8

וָאֹמַר אֲלֵכֶם לֹא תַעַרְצוּן וְלֹא תִירְאוּן מֵהֶם׃

of them fear and do not be broken do not to you And I said

רַשִׁ״י

לא תערצון. לְשׁוֹן שְׁבִירָה, כְּתַרְגּוּמוֹ, וְדוֹמֶה לוֹ אִיּוֹב ל׳ "בַּעֲרוּץ נְחָלִים"

valleys in the cleft of chapter thirty Iyov to it and similar as its Targum breaking an expression of be broken Do not

לִשְׁכֹּן– שִׁבּוּר הַנְּחָלִים׃

the valleys the break of to dwell

פָּסוּק ט

Pasuk 9

יְהוָה אֱלֹהֵיכֶם הַהֹלֵךְ לִפְנֵיכֶם הוּא יִלָּחֶם לָכֶם כְּכֹל אֲשֶׁר עָשָׂה אִתְּכֶם

with you He did that like all for you will fight He before you Who goes your God Hashem

בְּמִצְרַיִם לְעֵינֵיכֶם׃

before your eyes in Mitzrayim

רַשִׁ"י

ילחם לכם. בִּשְׁבִילְכֶם׃

on your behalf for you He will fight

פָּסוּק י

Pasuk 10

וּבַמִּדְבָּר אֲשֶׁר רָאִיתָ אֲשֶׁר נְשָׂאֲךָ יְהוָה אֱלֹהֶיךָ כַּאֲשֶׁר יִשָּׂא אִישׁ אֶת

— a man carries as your God Hashem carried you how you saw where and in the wilderness

בְּנוֹ בְּכָל הַדֶּרֶךְ אֲשֶׁר הֲלַכְתֶּם עַד בֹּאֲכֶם עַד הַמָּקוֹם הַזֶּה׃

this the place to your coming until you traveled that the way on all his son

רַשִׁ"י

ובמדבר אשר ראית. מוּסָב עַל מִקְרָא שֶׁלְּמַעְלָה הֵימֶנּוּ – ככל אשר עשה

He did that according to all it that is above the verse to is connected you saw which And in the wilderness

אתכם במצרים , וְעָשָׂה אַף במדבר אשר ראית אשר נשאך וגו' :

etc He bore you that you saw where in the wilderness also and He did in Mitzrayim with you

רַשִׁ"י

כאשר ישא איש את בנו. כְּמוֹ שֶׁפֵּרַשְׁתִּי אֵצֶל "וַיִּסַּע מַלְאַךְ הָאֱלֹהִים הַהֹלֵךְ לִפְנֵי

before who went God the angel of "And moved by that I explained just as his son — a man bears As

מַחֲנֵה יִשְׂרָאֵל וְגוֹ'" שמות י"ד מָשָׁל לְמְהַלֵּךְ בַּדֶּרֶךְ וּבְנוֹ לְפָנָיו, בָּאוּ לִסְטִים

bandits there came before him and his son on the way to one walking A parable 14 Shemos etc." Yisrael the camp of

לִשְׁבּוֹתוֹ, וְכוּ׳:

etc. to kidnap him

פָּסוּק יא

Pasuk 11

וּבַדָּבָר הַזֶּה אֵינְכֶם מַאֲמִינִם בַּיהוָה אֱלֹהֵיכֶם׃

your God in Hashem believing you are not this And in the matter

רַשִׁ"י

ובדבר הזה. שֶׁהוּא מַבְטִיחָכֶם לַהֲבִיאָכֶם אֶל הָאָרֶץ – אֵינְכֶם מַאֲמִינִים בּוֹ׃

in Him believing you are not the Land to to bring you promises you that He this And in the matter

פָּסוּק יב

Pasuk 12

הַהֹלֵךְ לִפְנֵיכֶם בַּדֶּרֶךְ לָתוּר לָכֶם מָקוֹם לַחֲנֹתְכֶם בָּאֵשׁ לַיְלָה לַרְאֹתְכֶם

to show you by night in fire for your encamping a place for you to scout on the way before you Who goes

בַּדֶּרֶךְ אֲשֶׁר תֵּלְכוּ בָהּ וּבֶעָנָן יוֹמָם׃

by day and in cloud in it you should walk that on the way

רַשִׁ"י

לראתכם. כְּמוֹ לְהַרְאוֹתְכֶם, וְכֵן שמות י"ג "לַנְחֹתָם דַּרְכּוֹ", וְכֵן תהלים כ"ו "לַשְׁמִעַ

to make heard 26 Tehillim and so the way to lead them 13 Shemos and so to show you is like to show you

בְּקוֹל תּוֹדָה", וְכֵן מלכים ב ט' "לָלֶכֶת לַגִּיד בְּיִזְרְעֶאל":

in Yizreel to tell to go 9 II Melachim and so thanksgiving with a voice of

פָּסוּק יג

Pasuk 13

וַיִּשְׁמַע יְהוָה אֶת קוֹל דִּבְרֵיכֶם וַיִּקְצֹף וַיִּשָּׁבַע לֵאמֹר:

saying and He swore and He became angry your words the sound of — Hashem And He heard

פָּסוּק יד

Pasuk 14

אִם יִרְאֶה אִישׁ בָּאֲנָשִׁים הָאֵלֶּה הַדּוֹר הָרָע הַזֶּה אֵת הָאָרֶץ הַטּוֹבָה

the good the land — this evil the generation these among the men a man there shall see If

אֲשֶׁר נִשְׁבַּעְתִּי לָתֵת לַאֲבֹתֵיכֶם:

to your fathers to give I swore that

פָּסוּק טו

Pasuk 15

זוּלָתִי כָּלֵב בֶּן יְפֻנֶּה הוּא יִרְאֶנָּה וְלוֹ אֶתֵּן אֶת הָאָרֶץ אֲשֶׁר דָּרַךְ בָּהּ

upon it he trod that the land — I will give and to him shall see it he Yefuneh son of Calev except

וּלְבָנָיו יַעַן אֲשֶׁר מִלֵּא אַחֲרֵי יְהוָה:

Hashem after he followed fully that because and to his children

רַשִׁ"י

אשר דרך בה. — חֶבְרוֹן; שֶׁנֶּאֱמַר במדבר י"ג "וַיָּבֹא עַד חֶבְרוֹן":

Hebron until and he came 13 Bamidbar as it is said Hebron upon it he trod that

פָּסוּק טז

Pasuk 16

גַּם בִּי הִתְאַנַּף יְהוָה בִּגְלַלְכֶם לֵאמֹר גַּם אַתָּה לֹא תָבֹא שָׁם:

there enter shall not you also saying because of you Hashem was incensed with me Also

רַשִׁ"י

התאנף. נִתְמַלֵּא רֹגֶז:

with wrath he was filled He was angry

פָּסוּק יז

Pasuk 17

יְהוֹשֻׁעַ בִּן נוּן הָעֹמֵד לְפָנֶיךָ הוּא יָבֹא שָׁמָּה אֹתוֹ חַזֵּק כִּי הוּא

he for strengthen him there shall enter he before you who stands Nun son of Yehoshua

יַנְחִלֶנָּה אֶת יִשְׂרָאֵל׃

Yisrael — shall cause to inherit it

CHAPTER SUMMARY

Moshe recounts how he tried to strengthen the people's emunah, reminding them of how Hashem fought for them in Mitzrayim and carried them through the midbar like a father carries his son, guiding them constantly with the pillar of fire and cloud. Yet, because of their lack of faith, Hashem became angry and swore that this entire evil generation would not see the Promised Land, with the sole exceptions of Calev ben Yefuneh, who remained loyal, and Yehoshua bin Nun, who would lead Klal Yisrael into the land. Moshe also notes that because of the people's actions, Hashem became angry with him as well, decreeing that he too would not enter Eretz Yisrael.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In this week's parshah, Moshe Rabbeinu reminds Klal Yisrael of the tragic mistake of the Meraglim. When the spies returned with frightening reports, the people wept in their tents, saying, "Because Hashem hates us, He brought us out of Egypt to destroy us." Moshe pleads with them to remember the truth: "Hashem your G-d carried you, just as a father carries his son, along the entire path you traveled."

Think about how painful this is. Hashem was carrying them in His arms like a beloved child, protecting them with clouds of glory and guiding them with fire, yet they convinced themselves that He hated them. The yetzer hara's greatest trick is to make us look at our challenges and conclude that Hashem is, chas v'shalom, angry with us or trying to hurt us. We fall into the trap of "sulking in our tents," letting fear distort our emunah.

When things get difficult or frightening in your life, you must actively fight this distortion. The challenges are not proof of Hashem's abandonment; they are the very places where He is carrying you. Just as a father holds his child tightest when walking through a dangerous place, Hashem is closest to you when the road gets rough.

Today, when you face a worry, a setback, or a difficult task, stop and say out loud: "Hashem loves me, He is carrying me right now, and He will fight this battle for me."

דַּף יוֹמִי · חֻלִּין · דַּף ע״ה

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📖 THE SUGYA

We begin this daf by diving deeper into the status of a ben pekua (a fetus found alive inside a slaughtered animal) and whether a live creature can be considered "food" regarding the laws of tumah (ritual impurity). The Gemara brings down a fascinating machlokes between Beis Shammai, Beis Hillel, and Rabbi Akiva regarding when fish become susceptible to tumah, which leads to a deep discussion about the life force of fish and the halachic status of a tereifah fish.

Next, the shiur moves into a major machlokes between Rabbi Yochanan and Resh Lakish regarding a non-viable newborn animal or a nine-month-old fetus whose fat was torn away while still inside the womb. We explore what makes a fetus an independent animal—is it the completion of its months of gestation, or is it the physical passage through the birth canal? We also learn how this affects the status of its chelev (forbidden fat) and whether such fat is offered on the Mizbe'ach.

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

עַמּוּד א׳ DAF 75A

RESOLUTION

בִּשְׁחִיטָה יַבֵּישְׁתָּא, וּדְלָא כְּרַבִּי שִׁמְעוֹן.

The baraita is referring **to a dry slaughter** where no blood was emitted, **and** this baraita is **not in accordance with Rabbi Shimon**, who holds that the slaughter itself renders the meat susceptible to impurity even without liquid.

QUESTION

מַאן תַּנָּא עָבַר בְּנָהָר הוּכְשַׁר, הָלַךְ לְבֵית הַקְּבָרוֹת נִטְמָא?

Who is the tanna of the baraita who taught: If a live ben pekua **passed through a river** and was wetted, **it was** thereby **rendered susceptible** to impurity, and if it then **went to a cemetery, it became ritually impure**?

ANSWER

אָמַר רַבִּי יוֹחָנָן: רַבִּי יוֹסֵי הַגְּלִילִי הִיא, דְּתַנְיָא: רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר מִשּׁוּם רַבִּי יוֹסֵי הַגְּלִילִי: מְטַמֵּא טוּמְאַת אֳכָלִים, וְצָרִיךְ הֶכְשֵׁר.

Rabbi Yochanan said: It is Rabbi Yosei HaGelili, as it is taught in a baraita: Rabbi Shimon ben Elazar says in the name of Rabbi Yosei HaGelili: The meat of a ben pekua **can become impure with the impurity of foods, but it requires susceptibility** through liquid first.

BRAISA

וַחֲכָמִים אוֹמְרִים: אֵינוֹ מְטַמֵּא טוּמְאַת אֳכָלִין, מִפְּנֵי שֶׁהוּא חַי, וְכָל שֶׁהוּא חַי אֵינוֹ מְטַמֵּא טוּמְאַת אֳכָלִין.

But the Sages say: It cannot become impure with the impurity of foods because it is alive, and anything that is alive cannot become impure with the impurity of foods.

STATEMENT

וְאַזְדָּא רַבִּי יוֹחָנָן לְטַעְמֵיהּ, דְּאָמַר רַבִּי יוֹחָנָן: רַבִּי יוֹסֵי הַגְּלִילִי וּבֵית שַׁמַּאי אָמְרוּ דָּבָר אֶחָד.

And Rabbi Yochanan follows his standard line of reasoning, as Rabbi Yochanan said: Rabbi Yosei HaGelili and Beis Shammai said the same thing, that a live creature can be considered food.

EXPLANATION

רַבִּי יוֹסֵי הַגְּלִילִי – הָא דַּאֲמַרַן.

The opinion of Rabbi Yosei HaGelili is that which we just said in the baraita.

EXPLANATION

בֵּית שַׁמַּאי, דְּתָנַן: דָּגִים, מֵאֵימָתַי מְקַבְּלִין טוּמְאָה? בֵּית שַׁמַּאי אוֹמְרִים: מִשֶּׁיְּצוֹדוּ, וּבֵית הִלֵּל אוֹמְרִים: מִשֶּׁיָּמוּתוּ. רַבִּי עֲקִיבָא אוֹמֵר: מִשָּׁעָה שֶׁאֵין יְכוֹלִין לְחְיוֹת.

The opinion of Beis Shammai is as we learned in a Mishnah: Fish, from when do they become susceptible to impurity as food? Beis Shammai say: From when they are caught, even while alive, and Beis Hillel say: From when they die. Rabbi Akiva says: From the moment they are unable to live.

QUESTION

מַאי בֵּינַיְיהוּ?

What is the practical difference between them, between Beis Hillel and Rabbi Akiva?

ANSWER

אָמַר רַבִּי יוֹחָנָן: דָּג מְקַרְטֵעַ אִיכָּא בֵּינַיְיהוּ.

Rabbi Yochanan said: A convulsing fish is the difference between them; Rabbi Akiva deems it susceptible, while Beis Hillel require actual death.

QUESTION

בָּעֵי רַב חִסְדָּא: נוֹלְדוּ בְּדָגִים סִימָנֵי טְרֵפָה, מַהוּ?

Rav Chisda raised a dilemma: If symptoms of a tereifah developed in fish, what is the halachah according to Rabbi Akiva? Is it considered dead and susceptible to impurity?

EXPLANATION

תֵּיבְעֵי לְמַאן דְּאָמַר טְרֵפָה חַיָּה, וְתֵיבְעֵי לְמַאן דְּאָמַר טְרֵפָה אֵינָהּ חַיָּה.

You can raise the dilemma according to the one who says a tereifah can live, and you can raise the dilemma according to the one who says a tereifah cannot live.

EXPLANATION

תֵּיבְעֵי לְמַאן דְּאָמַר טְרֵפָה חַיָּה, בְּהֵמָה הוּא דִּנְפִישָׁא חַיּוּתַהּ, אֲבָל דָּגִים דְּלָא נְפִישָׁא חַיּוּתַיְיהוּ – לָא, אוֹ דִילְמָא אַפִּילּוּ לְמַאן דְּאָמַר טְרֵפָה אֵינָהּ חַיָּה, הָנֵי מִילֵּי בְּהֵמָה דְּיֵשׁ בְּמִינָהּ שְׁחִיטָה, אֲבָל דָּגִים

דְּאֵין בְּמִינָן שְׁחִיטָה – אֵימָא לָא.

You can raise the dilemma according to the one who says a tereifah can live: Perhaps only **an animal is** able to live **because its life force is strong, but fish, whose life force is not strong, cannot** live, and thus are considered dead. **Or perhaps, even according to the one who says a tereifah cannot live, these words** apply only to **an animal, in whose species slaughter applies**, so the Torah treats a tereifah as dead to invalidate its slaughter; **but fish, in whose species slaughter does not apply, say** that a tereifah is **not** considered dead.

RESOLUTION

תֵּיקוּ.

The dilemma **shall stand** unresolved.

STATEMENT

הַטְּרֵפָה נֵפֶל, רַבִּי יוֹחָנָן אָמַר: חֶלְבּוֹ כְּחֵלֶב בְּהֵמָה, וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ אָמַר: חֶלְבּוֹ כְּחֵלֶב חַיָּה.

If an animal **expelled a non-viable newborn, Rabbi Yochanan said: Its fat is like the fat of a domesticated animal** and is forbidden under penalty of kares, **and Rabbi Shimon ben Lakish said: Its fat is like the fat of a wild animal**, which is permitted.

EXPLANATION

רַבִּי יוֹחָנָן אָמַר: חֶלְבּוֹ כְּחֵלֶב בְּהֵמָה – אֲוִירָא גָּרִים.

Rabbi Yochanan said: Its fat is like the fat of a domesticated animal, because **the air** of the womb's opening **causes** it to be considered born and independent.

EXPLANATION

רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ אָמַר: חֶלְבּוֹ כְּחֵלֶב חַיָּה – חֳדָשִׁים גָּרְמִי.

Rabbi Shimon ben Lakish said: Its fat is like the fat of a wild animal, because completing the **months** of gestation **causes** it to be independent, and this fetus did not complete them.

STATEMENT

אִיכָּא דְּאָמְרִי: כֹּל הֵיכָא דְּלָא כָּלוּ לוֹ חֳדָשָׁיו – לָא כְּלוּם הוּא.

Some say a different version of the dispute: **Anywhere that its months were not completed, it is nothing**, and all agree its fat is permitted.

EXPLANATION

כִּי פְּלִיגִי – הֵיכָא דְּהוֹשִׁיט יָדוֹ לִמְעֵי בְּהֵמָה, וְתָלַשׁ חֵלֶב שֶׁל בֶּן תִּשְׁעָה חַי וְאָכַל.

Where they disagree is where one inserted his hand into the womb of an animal, and tore away the fat of a live nine-month-old fetus and ate it.

EXPLANATION

רַבִּי יוֹחָנָן אָמַר: חֶלְבּוֹ כְּחֵלֶב בְּהֵמָה, חֳדָשִׁים גָּרְמִי.

Rabbi Yochanan said: Its fat is like the fat of a domesticated animal, because the **months** of gestation alone **cause** it to be independent.

EXPLANATION

רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ אָמַר: חֶלְבּוֹ כְּחֵלֶב חַיָּה, חֳדָשִׁים וְאַוִּירָא גָּרְמִי.

Rabbi Shimon ben Lakish said: Its fat is like the fat of a wild animal, because both the **months and the air** of the birth canal **cause** it to be independent, and this one was not born.

OBJECTION

אֵיתִיבֵיהּ רַבִּי יוֹחָנָן לְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: מָה חֵלֶב וּשְׁתֵּי כְלָיוֹת הָאֲמוּרוֹת בְּאָשָׁם – מוּצָּא מִכְּלַל שְׁלִיל, אַף כֹּל – מוּצָּא מִכְּלַל שְׁלִיל.

Rabbi Yochanan challenged Rabbi Shimon ben Lakish from a baraita: **Just as the fat and the two kidneys stated regarding a guilt-offering are excluded from the category of a fetus** (since a guilt-offering is only a male), **so too all** offerings' fats **are excluded from the category of a fetus**.

EXPLANATION

בִּשְׁלָמָא לְדִידִי, הַיְינוּ דְּאִיצְטְרִיךְ קְרָא לְמַעוֹטֵי, אֶלָּא לְדִידָךְ.. אַמַּאי אִיצְטְרִיךְ?

Granted according to my view, **this is why a verse was needed to exclude** it, because the fat is otherwise forbidden. **But according to your** view that it is permitted, **why was** a verse **needed** to exclude it from the altar?

ANSWER

אֲמַר לֵיהּ: טַעְמָא דִּידִי נָמֵי מֵהָכָא.

Resh Lakish **said to him: My reason is also from here**; this verse is the source that the fat of a fetus is not forbidden at all.

OBJECTION

וְאִיכָּא דְּאָמְרִי, אֵיתִיבֵיהּ רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ לְרַבִּי יוֹחָנָן: מָה חֵלֶב וּשְׁתֵּי כְלָיוֹת הָאֲמוּרוֹת בְּאָשָׁם מוּצָּא מִכְּלַל שְׁלִיל, אַף כֹּל – מוּצָּא מִכְּלַל שְׁלִיל.

And some say, Rabbi Shimon ben Lakish challenged Rabbi Yochanan from that baraita: **Just as the fat and the two kidneys stated regarding a guilt-offering are excluded from the category of a fetus, so too all** offerings' fats **are excluded from the category of a fetus**.

EXPLANATION

בִּשְׁלָמָא לְדִידִי, מִשּׁוּם הָכִי מַיְעֲטֵיהּ רַחֲמָנָא, אֶלָּא לְדִידָךְ – לִיקְרַב?

Granted according to my view, **because of this the Merciful One excluded it**, as it is not considered sacrificial fat. **But according to your** view that it is forbidden fat, **should it not be offered** on the altar?

ANSWER

אֲמַר לֵיהּ: מִידֵּי דְּהַוָה אַמְּחוּסַּר זְמַן.

Rabbi Yochanan **said to him: It is just as it is with an animal that lacks the proper time**, which is forbidden for the altar but its fat is still forbidden to eat.

STATEMENT

אָמַר רַבִּי אַמֵּי: הַשּׁוֹחֵט אֶת הַטְּרֵפָה וּמָצָא בָּהּ בֵּן תִּשְׁעָה חַי, לְדִבְרֵי הָאוֹסֵר – מַתִּיר, לְדִבְרֵי הַמַּתִּיר – אוֹסֵר.

Rabbi Ami said: One who slaughters a tereifah animal and finds in it a live nine-month-old fetus, according to the words of the one who forbids a ben pekua without its own slaughter, the mother's slaughter **permits** it; **according to the words of the one who permits** a ben pekua without slaughter, the mother's slaughter **forbids** it.

STATEMENT

רָבָא אָמַר: לְדִבְרֵי הַמַּתִּיר נָמֵי מוּתָּר, אַרְבָּעָה סִימָנִין אַכְשַׁר בֵּיהּ רַחֲמָנָא.

Rava said: According to the words of the one who permits, it is also permitted, because **the Merciful One declared fit four signs in it**—either the mother's two signs or its own two signs.

STATEMENT

אָמַר רַב חִסְדָּא: הַשּׁוֹחֵט אֶת הַטְּרֵפָה, וּמָצָא בָּהּ בֵּן תִּשְׁעָה חַי –

Rav Chisda said: One who slaughters a tereifah animal and finds in it a live nine-month-old fetus—

עמוד ב׳ DAF 75B

STATEMENT

טָעוּן שְׁחִיטָה, וְחַיָּיב בִּזְרוֹעַ וְהַלְּחָיַיִם וְהַקֵּבָה, וְאִם מֵת – טָהוֹר מִלְּטַמֵּא בְּמַשָּׂא.

The live nine-month-old fetus **requires slaughter** to permit it for eating, **and** it is **obligated in** the priestly gifts of the **foreleg, and the jaws, and the maw, and if** it **dies** without slaughter, it is **pure from imparting impurity through carrying**, as it does not have the status of a carcass.

QUESTION

אָמַר לֵיהּ רָבָא: טָעוּן שְׁחִיטָה – כְּמַאן? כְּרַבִּי מֵאִיר, וְאִם מֵת טָהוֹר מִלְּטַמֵּא בְּמַשָּׂא – כְּמַאן? כְּרַבָּנַן.

Rava said to him, to Rav Chisda: Your ruling is contradictory! When you say it **requires slaughter, according to whom** is this? It is **according to Rabbi Meir**, who holds that the mother's slaughter does not permit a live nine-month fetus. **And** when you say **if** it **dies** it is **pure from imparting impurity through carrying, according to whom** is this? It is **according to the Rabbis**, who hold that the mother's slaughter does affect it. Can you rule in accordance with two opposing views?

OBJECTION

וְלִיטַעְמָיךְ, הָא דְּתָנֵי רַבִּי חִיָּיא: הַשּׁוֹחֵט אֶת הַטְּרֵפָה וּמָצָא בָּהּ בֵּן תִּשְׁעָה חַי – טָעוּן שְׁחִיטָה, וְחַיָּיב בִּזְרוֹעַ וְהַלְּחָיַיִם וְהַקֵּבָה, וְאִם מֵת – טָהוֹר מִלְּטַמֵּא בְּמַשָּׂא.

Rav Chisda replied: **And according to your reasoning**, how will you explain **that which Rabbi Chiyya taught** in a braisa: **One who slaughters a tereifah** animal **and found in it a live nine-month-old** fetus, the fetus **requires slaughter, and** is **obligated in** the gifts of the **foreleg, and the jaws, and the maw, and if** it **dies** without slaughter, it is **pure from imparting impurity through carrying**.

EXPLANATION

טָעוּן שְׁחִיטָה כְּמַאן? כְּרַבִּי מֵאִיר, וְאִם מֵת – טָהוֹר מִלְּטַמֵּא בְּמַשָּׂא, כְּרַבָּנַן.

Here too, we must ask: When it says it **requires slaughter**, **according to whom** is this? It is **according to Rabbi Meir**. **And** when it says **if** it **dies**, it is **pure from imparting impurity through carrying**, according to whom is this? It is **according to the Rabbis**! Thus, the same difficulty applies to Rabbi Chiyya's braisa.

ANSWER

הָא לָא קַשְׁיָא, רַבִּי חִיָּיא אִם כְּבָר מְצָאוֹ מֵת קָאָמַר, אֶלָּא לְדִידָךְ קַשְׁיָא!

Rava answered: **That is not difficult**, because **Rabbi Chiyya is speaking** of a case **where he already found it dead** inside the mother. In that case, even Rabbi Meir agrees that the mother's slaughter purifies it from nevelah impurity. **But according to you**, who hold that even if it was found alive and died later it is pure, the contradiction **is difficult**!

ANSWER

אֲמַר לֵיהּ: לְדִידִי נָמֵי לָא קַשְׁיָא, אַרְבָּעָה סִימָנִים אַכְשַׁר בֵּיהּ רַחֲמָנָא.

Rav Chisda **said to him: According to my** view **also, it is not difficult**, because the entire ruling is in accordance with the Rabbis, and the reason it requires slaughter is that **the Merciful One made four simanim fit for it**. That is, the Torah allows a fetus to be permitted either by the two simanim of its mother's slaughter or by the two simanim of its own slaughter.

STATEMENT

כִּי סָלֵיק רַבִּי זֵירָא, אַשְׁכְּחֵיהּ לְרַב אַסִּי דְּיָתֵיב וְקָאָמַר לֵיהּ לְהָא שְׁמַעְתָּא.

The Gemara relates: **When Rabbi Zeira went up** to Eretz Yisrael, **he found Rav Assi sitting and stating this halachah** of Rav Chisda, that the Torah fit four simanim for a fetus.

STATEMENT

אֲמַר לֵיהּ: יְיוּשַׁר, וְכֵן אָמַר רַבִּי יוֹחָנָן.

Rav Assi **said to him: It is correct, and so said Rabbi Yochanan**.

QUESTION

מִכְּלָל דִּפְלִיג עֲלֵיהּ רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ?

Rabbi Zeira asked: Is it **by implication** from your specifying Rabbi Yochanan's name **that Rabbi Shimon ben Lakish disagrees with him**?

ANSWER

מִשְּׁהָא הֲוָה שָׁהֵי לֵיהּ וְשָׁתֵיק לֵיהּ, וְאִיכָּא דְּאָמְרִי: מִשְּׁתָא הֲוָה שָׁתֵי וְשָׁתֵיק לֵיהּ.

Rav Assi replied: When Rabbi Yochanan said this, Reish Lakish **was waiting for him** to see if he would retract, **and** so he **remained silent to him**, and I do not know if he ultimately agreed. **And some say** that Rav Assi said: Reish Lakish **was drinking** wine at the time, **and** therefore **he remained silent to him**, so we cannot infer his opinion.

QUESTION

רַבִּי שִׁמְעוֹן שֶׁזּוּרִי אוֹמֵר: אֲפִילּוּ וְכוּ'. הַיְינוּ תַּנָּא קַמָּא!

We learned in the Mishnah: **Rabbi Shimon Shezuri says: Even** if a nine-month fetus emerged alive and is now five years old and plowing, it does not require slaughter. The Gemara asks: This **is identical to** the view of **the first tanna**, the Rabbis! What is the difference between them?

ANSWER

אָמַר רַב כָּהֲנָא: הִפְרִיס עַל גַּבֵּי קַרְקַע אִיכָּא בֵּינַיְיהוּ.

Rav Kahana said: The case where the fetus **stood upon the ground** with its hooves **is** the difference **between them**. The Rabbis rabbinically require slaughter once it walks on the ground, whereas Rabbi Shimon Shezuri permits it without slaughter even then.

STATEMENT

אָמַר רַב מְשַׁרְשִׁיָא: לְדִבְרֵי הָאוֹמֵר חוֹשְׁשִׁין לְזֶרַע הָאָב, בֶּן פְּקוּעָה הַבָּא עַל בְּהֵמָה מְעַלַּיְיתָא – הַוָּלָד אֵין לוֹ תַּקָּנָה.

Rav Mesharshiyya said: According to the words of the one who says we are concerned for the seed of the father in determining the status of the offspring, if **a ben pekua**, which does not require slaughter, **mated with a normal animal** that requires slaughter, **the offspring has no rectification**. It cannot be permitted by slaughter because of its father's side, and it cannot be permitted without slaughter because of its mother's side.

STATEMENT

אָמַר אַבָּיֵי: הַכֹּל מוֹדִים בְּקָלוּט בֶּן פְּקוּעָה שֶׁמּוּתָּר, מַאי טַעְמָא? כֹּל מִלְּתָא דִּתְמִיהָא מִידְכָּר דְּכִירִי לַהּ אִינָשֵׁי.

Abaye said: Everyone agrees regarding a single-hoofed animal **born of a ben pekua** mother **that it is permitted** without slaughter even if it walked on the ground. **What is the reason? Any matter that is wondrous, people remember it**, and they will not mistakenly permit normal animals.

STATEMENT

אִיכָּא דְּאָמְרִי: אָמַר אַבָּיֵי: הַכֹּל מוֹדִים בְּקָלוּט בֶּן קְלוּטָה בֶּן פְּקוּעָה שֶׁמּוּתָּר, מַאי טַעְמָא? תְּרֵי תְּמִיהֵי מִידְכָּר דְּכִירִי אִינָשֵׁי.

Some say that **Abaye said: Everyone agrees regarding a single-hoofed** animal **born of a single-hoofed ben pekua** mother **that it is permitted** without slaughter. **What is the reason? Two wondrous things, people surely remember.**

STATEMENT

אָמַר זְעֵירִי אָמַר רַבִּי חֲנִינָא: הֲלָכָה כְּרַבִּי שִׁמְעוֹן שֶׁזּוּרִי, וְכֵן הָיָה רַבִּי שִׁמְעוֹן שֶׁזּוּרִי מַתִּיר בִּבְנוֹ וּבֶן בְּנוֹ עַד סוֹף כָּל הַדּוֹרוֹת.

Ze'eiri said that **Rabbi Chanina said: The halachah is like Rabbi Shimon Shezuri** that a ben pekua requires no slaughter even if it walked on the ground, **and so did Rabbi Shimon Shezuri permit its offspring, and the offspring of its offspring, until the end of all generations** without slaughter.

STATEMENT

רַבִּי יוֹחָנָן אָמַר: הוּא מוּתָּר, וּבְנוֹ אָסוּר.

Rabbi Yochanan said: It, the ben pekua itself, **is permitted** without slaughter, **but its offspring is forbidden** unless it undergoes ritual slaughter.

STATEMENT

אַדָּא בַּר חָבוּ הֲוָה לֵיהּ בֶּן פְּקוּעָה דִּנְפַל דֵּיבָא עֲלֵיהּ, אֲתָא לְקַמֵּיהּ דְּרַב אָשֵׁי.

The Gemara relates: **Adda bar Chavu had a ben pekua upon which a wolf fell** and mauled it, and it was about to die. **He came before Rav Ashi** to ask how to render it permitted.

RULING

אֲמַר לֵיהּ: זִיל שַׁחְטֵיהּ.

Rav Ashi **said to him: Go and slaughter it** so that you may eat it, in accordance with the Rabbis who require slaughter once it walks on the ground.

QUESTION

אֲמַר לֵיהּ: הָאָמַר זְעֵירִי אָמַר רַבִּי חֲנִינָא: הֲלָכָה כְּרַבִּי שִׁמְעוֹן שֵׁזוּרִי, וְכֵן הָיָה רַבִּי שִׁמְעוֹן שֵׁזוּרִי מַתִּיר בִּבְנוֹ וּבֶן בְּנוֹ עַד סוֹף כָּל הַדּוֹרוֹת, וַאֲפִילּוּ רַבִּי יוֹחָנָן לָא קָאָמַר אֶלָּא בְּנוֹ, אֲבָל אִיהוּ לָא!

Adda bar Chavu **said to him: But did not Ze'eiri say** in the name of **Rabbi Chanina** that **the halachah is like Rabbi Shimon Shezuri, and so did Rabbi Shimon Shezuri permit its offspring and the offspring of its offspring until the end of all generations? And even Rabbi Yochanan only said** his prohibition regarding **its offspring, but** regarding the ben pekua **itself, he did not** forbid it! Why then do I need to slaughter it?

ANSWER

אֲמַר לֵיהּ: רַבִּי יוֹחָנָן לְדִבְרֵי רַבִּי שִׁמְעוֹן שֵׁזוּרִי קָאָמַר.

Rav Ashi **said to him: Rabbi Yochanan** did not actually agree with Rabbi Shimon Shezuri; he only **stated** his ruling **according to the words of Rabbi Shimon Shezuri**, to explain his view, but Rabbi Yochanan himself rules like the Rabbis.

QUESTION

וְהָאָמַר רָבִין בַּר חֲנִינָא אָמַר עוּלָּא אָמַר רַבִּי חֲנִינָא: הֲלָכָה כְּרַבִּי שִׁמְעוֹן שֵׁזוּרִי, וְלֹא עוֹד, אֶלָּא כָּל מָקוֹם שֶׁשָּׁנָה רַבִּי שִׁמְעוֹן שֵׁזוּרִי בְּמִשְׁנָתֵנוּ – הֲלָכָה כְּמוֹתוֹ!

Adda bar Chavu asked: **But did not Ravin bar Chanina say** that **Ulla said** in the name of **Rabbi Chanina: The halachah is like Rabbi Shimon Shezuri, and not only that, but anywhere that Rabbi Shimon Shezuri taught in our Mishnah, the halachah is like him!**

ANSWER

אֲמַר לֵיהּ: אֲנָא כִּי הָא סְבִירָא לִי, דְּאָמַר רַבִּי יוֹנָתָן: הֲלָכָה כְּרַבִּי שִׁמְעוֹן שֵׁזוּרִי בִּמְסוּכָּן, וּבִתְרוּמַת מַעֲשֵׂר שֶׁל דְּמַאי.

Rav Ashi **said to him: I hold like this** other opinion, **as Rabbi Yonatan said: The halachah is like Rabbi Shimon Shezuri** only **in** the case of **one in danger of death** who orders a get, **and in** the case of **the tithe-of-the-tithe of demai**-produce.

EXPLANATION

מְסוּכָּן, דִּתְנַן: בָּרִאשׁוֹנָה הָיוּ אוֹמְרִים, הַיּוֹצֵא בְּקוֹלָר וְאָמַר: ”כִּתְבוּ גֵּט לְאִשְׁתִּי“, הֲרֵי אֵלּוּ יִכְתְּבוּ וְיִתְּנוּ. חָזְרוּ לוֹמַר: אַף הַמְפָרֵשׁ וְהַיּוֹצֵא בִּשְׁיָירָא. רַבִּי שִׁמְעוֹן בֶּן שֵׁזוּרִי אוֹמֵר: אַף הַמְסוּכָּן.

The Gemara explains: The case of **one in danger of death** is **as we learned in a Mishnah: At first they would say, one who is led out in chains** to be executed **and said, "Write a get for my wife," they should write and give** it. **They retraced their steps to say: Even one who sets sail on a ship, and one who goes out in a caravan. Rabbi Shimon Shezuri says: Even one who is dangerously ill.**

EXPLANATION

תְּרוּמַת מַעֲשֵׂר שֶׁל דְּמַאי, דִּתְנַן: תְּרוּמַת מַעֲשֵׂר שֶׁל דְּמַאי שֶׁחָזְרָה לִמְקוֹמָהּ, רַבִּי שִׁמְעוֹן בֶּן שֵׁזּוּרִי אוֹמֵר: אַף בַּחוֹל שׁוֹאֲלוֹ וְאוֹכְלוֹ עַל פִּיו.

And the case of **the tithe-of-the-tithe of demai** is **as we learned in a Mishnah: The tithe-of-the-tithe of demai that fell back into its place** and became mixed with chullin, **Rabbi Shimon Shezuri says: Even on a weekday, one may ask** the am ha'aretz seller if he tithed it, **and eat it based on his word**.

SUMMARY

In this daf, the Gemara clarifies that according to Rabbi Yosei HaGelili and Beis Shammai, a live creature can indeed be considered food and become tamei once wetted by liquid. We then analyze a dispute between Rabbi Yochanan and Resh Lakish regarding the chelev of a fetus, debating whether gestation or birth determines its status as an independent animal. Finally, the Gemara discusses the halachah of a live, nine-month-old fetus found inside a slaughtered tereifah animal, examining whether the mother's shechitah permits it, and Rav Chisda's ruling that such a fetus requires its own shechitah to be eaten, is obligated in the priestly gifts, but does not convey the tumah of a carcass if it dies without shechitah.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In today's sugya, we find a fascinating dispute between Rabbi Yochanan and Resh Lakish about what defines a newborn animal's status. Rabbi Yochanan holds that "the air of the womb's opening causes it" (avira garem), the moment the fetus emerges and meets the outside air, it is transformed into an independent entity. Resh Lakish, on the other hand, holds that "the months of gestation cause it" (chodashim garmi), it is the slow, hidden, internal process of time and development that truly defines its status.

This machlokes contains a profound lesson for our own avodah. In life, we often look for the "avira garem" moments, the sudden, dramatic breakthroughs, the public milestones, or the external shifts that we hope will instantly change who we are. But the Torah is teaching us the deep truth of "chodashim garmi." Real, lasting spiritual growth is an internal process that requires time, patience, and quiet consistency. You cannot rush the months of gestation in your own neshama.

When you are working on a middah, learning a difficult piece of Gemara, or trying to improve your tefillah, do not get discouraged if you do not see an immediate, dramatic transformation. The Aibershter designs growth to happen quietly, beneath the surface, day by day, through the steady accumulation of small efforts.

Today, choose one small spiritual goal, like learning for ten minutes without looking at your phone, or pausing before a brachah, and focus on doing it consistently, trusting that the quiet, hidden process is building something real inside of you.

הִלְכוֹת תַּלְמוּד תּוֹרָה · פֶּרֶק חֲמִישִׁי

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

📖 CHAPTER PREVIEW

In this chapter, the Rambam brings us to the heart of the sacred bond between a talmid and his rebbe, showing us how the honor and awe we must have for our teacher actually surpasses what we owe our own parents. Since a father brings a person into this world, but a rebbe brings his talmid into the life of the World to Come, the halachah demands that we treat our teacher with the utmost reverence in all practical matters, such as returning lost objects, carrying heavy loads, and redeeming captives.

We will also learn the severe spiritual gravity of treating one's rebbe with disrespect. The Rambam warns us, based on the words of Chazal, that disputing, arguing with, complaining against, or even thinking disparagingly of one's primary rebbe is equivalent to doing so against the Shechinah itself. This chapter sets the boundaries for what constitutes disputing a teacher's authority, particularly regarding establishing a house of study or rendering halachic decisions without permission.

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

הֲלָכָה א

Halacha 1 · The Obligation to Honor and Revere One's Torah Teacher Above One's Father

כְּשֵׁם שֶׁאָדָם מְצֻוֶּה בִּכְבוֹד אָבִיו וְיִרְאָתוֹ

Just as a person is commanded in the honor of his father and his awe,

כָּךְ הוּא חַיָּב בִּכְבוֹד רַבּוֹ וְיִרְאָתוֹ יֶתֶר מֵאָבִיו.

so he is obligated in the honor of his teacher and his awe more than that of **his father**.

שֶׁאָבִיו מְבִיאוֹ לְחַיֵּי הָעוֹלָם הַזֶּה

For his father brings him to the life of this world,

וְרַבּוֹ שֶׁלִּמְּדוֹ חָכְמָה מְבִיאוֹ לְחַיֵּי הָעוֹלָם הַבָּא.

and his teacher who taught him wisdom brings him to the life of the world to come.

רָאָה אֲבֵדַת אָבִיו וַאֲבֵדַת רַבּוֹ

If **he saw the lost object of his father and the lost object of his teacher**,

שֶׁל רַבּוֹ קוֹדֶמֶת לְשֶׁל אָבִיו.

that **of his teacher takes precedence to** that **of his father**.

אָבִיו וְרַבּוֹ נוֹשְׂאִים בְּמַשָּׂא

If **his father and his teacher were carrying a burden**,

מֵנִיחַ אֶת שֶׁל רַבּוֹ וְאַחַר כָּךְ שֶׁל אָבִיו.

he relieves the burden of his teacher and after that the burden of his father.

אָבִיו וְרַבּוֹ שְׁבוּיִים בַּשִּׁבְיָה

If his father and his teacher were captives in captivity,

פּוֹדֶה אֶת רַבּוֹ וְאַחַר כָּךְ פּוֹדֶה אֶת אָבִיו.

he redeems his teacher and after that he redeems his father.

וְאִם הָיָה אָבִיו תַּלְמִיד חָכָם

And if his father was a Torah sage,

פּוֹדֶה אֶת אָבִיו תְּחִלָּה.

he redeems his father first.

וְכֵן אִם הָיָה אָבִיו תַּלְמִיד חָכָם

And likewise, if his father was a Torah sage,

אַף עַל פִּי שֶׁאֵינוֹ שָׁקוּל כְּנֶגֶד רַבּוֹ

even though that he is not equal against his teacher in wisdom,

מֵשִׁיב אֲבֵדָתוֹ וְאַחַר כָּךְ מֵשִׁיב אֲבֵדַת רַבּוֹ.

he returns his lost object and after that he returns the lost object of his teacher.

וְאֵין לְךָ כָּבוֹד גָּדוֹל מִכְּבוֹד הָרַב

And there is not to you honor greater than the honor of the teacher,

וְלֹא מוֹרָא מִמּוֹרָא הָרַב.

and not awe greater than the awe of the teacher.

אָמְרוּ חֲכָמִים "מוֹרָא רַבְּךָ כְּמוֹרָא שָׁמַיִם".

The Sages said in the Mishnah in Avos, "The awe of your teacher should be like the awe of Heaven."

לְפִיכָךְ אָמְרוּ

Therefore they said:

כָּל הַחוֹלֵק עַל רַבּוֹ כְּחוֹלֵק עַל הַשְּׁכִינָה

Anyone who disputes against his teacher is like one who disputes against the Divine Presence,

שֶׁנֶּאֱמַר "בְּהַצֹּתָם עַל ה'".

as it is said regarding Korach's assembly, "when they contended against Hashem."

וְכָל הָעוֹשֶׂה מְרִיבָה עִם רַבּוֹ כְּעוֹשֶׂה מְרִיבָה עִם הַשְּׁכִינָה

And anyone who makes a quarrel with his teacher is like one who makes a quarrel with the Divine Presence,

שֶׁנֶּאֱמַר "אֲשֶׁר רָבוּ בְנֵי יִשְׂרָאֵל אֶת ה' וַיִּקָּדֵשׁ בָּם".

as it is said at Mei Merivah, "which quarreled the children of Yisrael with Hashem, and He was sanctified through them."

וְכָל הַמִּתְרַעֵם עַל רַבּוֹ כְּמִתְרַעֵם עַל ה'

And anyone who complains against his teacher is like one who complains against Hashem,

שֶׁנֶּאֱמַר "לֹא עָלֵינוּ תְלֻנֹּתֵיכֶם כִּי עַל ה'".

as it is said by Moshe Rabbeinu, "Not against us are your complaints, but against Hashem."

וְכָל הַמְהַרְהֵר אַחַר רַבּוֹ כְּאִלּוּ מְהַרְהֵר אַחַר שְׁכִינָה

And anyone who harbors doubts after his teacher is as if he harbors doubts after the Divine Presence,

שֶׁנֶּאֱמַר "וַיְדַבֵּר הָעָם בֵּאלֹהִים וּבְמֹשֶׁה".

as it is said, "And the people spoke against God and against Moshe."

הֲלָכָה ב

Halacha 2 · The Prohibition of Establishing a House of Study and Ruling Halacha in One's Teacher's Presence

אֵיזֶהוּ חוֹלֵק עַל רַבּוֹ.

Who is considered one who disputes against his teacher?

זֶה שֶׁקּוֹבֵעַ לוֹ מִדְרָשׁ

This is referring to one who establishes for himself a house of study

וְיוֹשֵׁב וְדוֹרֵשׁ וּמְלַמֵּד

and sits and expounds and teaches Torah to the public

שֶׁלֹּא בִּרְשׁוּת רַבּוֹ

not with the permission of his teacher,

וְרַבּוֹ קַיָּם

and his teacher is still alive,

וְאַף עַל פִּי שֶׁרַבּוֹ בִּמְדִינָה אַחֶרֶת.

and even though his teacher is in another country.

וְאָסוּר לָאָדָם לְהוֹרוֹת בִּפְנֵי רַבּוֹ לְעוֹלָם.

And it is forbidden for a person to rule on halachic matters **in the presence of his teacher forever.**

וְכָל הַמּוֹרֶה הֲלָכָה בִּפְנֵי רַבּוֹ חַיָּב מִיתָה:

And anyone who rules halacha in the presence of his teacher is liable to death at the hands of Heaven.

הֲלָכָה ג

Halacha 3 · Ruling in the Presence of One's Teacher and Who is Fit to Rule

הָיָה בֵּינוֹ וּבֵין רַבּוֹ שְׁנֵים עָשָׂר מִיל

If **there was between him and his teacher** a distance of **twelve mil**,

וְשָׁאַל לוֹ אָדָם דְּבַר הֲלָכָה

and a person asked him a matter of halacha,

מֻתָּר לְהָשִׁיב.

it is permitted to answer.

וּלְהַפְרִישׁ מִן הָאִסּוּר

And to separate someone **from** a **prohibition**,

אֲפִלּוּ בִּפְנֵי רַבּוֹ מֻתָּר לְהוֹרוֹת.

even in the presence of his teacher it is permitted to rule.

כֵּיצַד.

How so?

כְּגוֹן שֶׁרָאָה אָדָם עוֹשֶׂה דָּבָר הָאָסוּר

For example, that he saw a person doing a thing that is forbidden,

מִפְּנֵי שֶׁלֹּא יָדַע בְּאִסּוּרוֹ

because he did not know of its prohibition,

אוֹ מִפְּנֵי רִשְׁעוֹ

or because of his wickedness,

יֵשׁ לוֹ לְהַפְרִישׁוֹ

there is an obligation **upon him to separate him** from the sin,

וְלוֹמַר לוֹ דָּבָר זֶה אָסוּר

and to say to him, "This thing is forbidden,"

וַאֲפִלּוּ בִּפְנֵי רַבּוֹ

and this is permitted even in the presence of his teacher,

וְאַף עַל פִּי שֶׁלֹּא נָתַן לוֹ רַבּוֹ רְשׁוּת.

and even though his teacher did not give him permission to rule.

שֶׁכָּל מָקוֹם שֶׁיֵּשׁ חִלּוּל הַשֵּׁם

For in any place where there is desecration of the Name of Hashem,

אֵין חוֹלְקִין כָּבוֹד לָרַב.

we do not divide honor to the teacher by remaining silent.

בַּמֶּה דְּבָרִים אֲמוּרִים.

In what cases are these words said?

בְּדָבָר שֶׁנִּזְקְרָה מִקְרֶה.

Regarding a matter that happened by chance.

אֲבָל לִקְבֹּעַ עַצְמוֹ לְהוֹרָאָה

But to establish himself for ruling,

וְלֵישֵׁב וּלְהוֹרוֹת לְכָל שׁוֹאֵל

and to sit and to rule for all who ask,

אֲפִלּוּ הוּא בְּסוֹף הָעוֹלָם וְרַבּוֹ בְּסוֹף הָעוֹלָם

even if he is at the end of the world and his teacher is at the end of the world,

אָסוּר לוֹ לְהוֹרוֹת עַד שֶׁיָּמוּת רַבּוֹ

it is forbidden for him to rule until his teacher dies,

אֶלָּא אִם כֵּן נָטַל רְשׁוּת מֵרַבּוֹ.

unless he took permission from his teacher.

וְלֹא כָּל מִי שֶׁמֵּת רַבּוֹ

And not every one whose teacher died

מֻתָּר לוֹ לֵישֵׁב וּלְהוֹרוֹת בַּתּוֹרָה.

is permitted to sit and to rule in the Torah,

אֶלָּא אִם כֵּן הָיָה תַּלְמִיד שֶׁהִגִּיעַ לְהוֹרָאָה:

unless he was a student who reached the level of ruling.

הֲלָכָה ד

Halacha 4 · The Prohibition of Rendering Halachic Decisions Prematurely and the Obligation of Worthy Sages to Teach

וְכָל תַּלְמִיד שֶׁלֹּא הִגִּיעַ לְהוֹרָאָה וּמוֹרֶה

And any student who has not reached the level of scholarship required **to render halachic decisions, and** yet **renders halachic decisions,**

הֲרֵי זֶה רָשָׁע שׁוֹטֶה וְגַס הָרוּחַ.

behold, this one is wicked, foolish, and arrogant of spirit.

וְעָלָיו נֶאֱמַר משלי ז כו "כִּי רַבִּים חֲלָלִים הִפִּילָה" וְגוֹ'.

And upon him it is said in the verse in Mishlei, **"For many corpses she has cast down," etc.**

וְכֵן חָכָם שֶׁהִגִּיעַ לְהוֹרָאָה וְאֵינוֹ מוֹרֶה

And likewise, a sage who has reached the level **to render halachic decisions, and** yet **does not render halachic decisions** when the community needs him,

הֲרֵי זֶה מוֹנֵעַ תּוֹרָה וְנוֹתֵן מִכְשׁוֹלוֹת לִפְנֵי הָעִוְרִים

behold, this one withholds Torah and places stumbling blocks before the blind, as people will err without his guidance,

וְעָלָיו נֶאֱמַר משלי ז כו "וַעֲצֻמִים כָּל הֲרֻגֶיהָ".

and upon him it is said in the continuation of that verse, **"And mighty are all her slain."**

אֵלּוּ הַתַּלְמִידִים הַקְּטַנִּים שֶׁלֹּא הִרְבּוּ תּוֹרָה כָּרָאוּי

These immature **students, the small** in knowledge, **who have not increased** their **Torah** study **as is proper,**

וְהֵם מְבַקְּשִׁים לְהִתְגַּדֵּל בִּפְנֵי עַמֵּי הָאָרֶץ וּבֵין אַנְשֵׁי עִירָם

and yet **they seek to make themselves great before the common people and among the people of their city,**

וְקוֹפְצִין וְיוֹשְׁבִין בָּרֹאשׁ לָדִין וּלְהוֹרוֹת בְּיִשְׂרָאֵל

and jump and sit at the head to judge and to render halachic decisions in Israel,

הֵם הַמַּרְבִּים הַמַּחֲלֹקֶת וְהֵם הַמַּחֲרִיבִים אֶת הָעוֹלָם

they are those who increase dispute, and they are those who destroy the world,

וְהַמְכַבִּין נֵרָהּ שֶׁל תּוֹרָה וְהַמְחַבְּלִים כֶּרֶם ה' צְבָאוֹת.

and those who extinguish the lamp of Torah, and those who ruin the vineyard of Hashem of Hosts.

עֲלֵיהֶם אָמַר שְׁלֹמֹה בְּחָכְמָתוֹ שִׁיר הַשִּׁירִים ב טו "אֶחֱזוּ לָנוּ שׁוּעָלִים שׁוּעָלִים קְטַנִּים מְחַבְּלִים כְּרָמִים":

Upon them said Shlomo in his wisdom in Shir HaShirim, "Seize for us foxes, little foxes, that ruin vineyards."

הֲלָכָה ה

Halacha 5 · The Prohibition of Calling One's Teacher by Name and the Proper Way to Greet Him

וְאָסוּר לוֹ לְתַלְמִיד לִקְרוֹת לְרַבּוֹ בִּשְׁמוֹ

And it is forbidden for a student to call his teacher by his name

וַאֲפִלּוּ שֶׁלֹּא בְּפָנָיו.

and even not in his presence.

וְהוּא שֶׁיִּהְיֶה הַשֵּׁם פֶּלְאִי שֶׁכָּל הַשּׁוֹמֵעַ יֵדַע שֶׁהוּא פְּלוֹנִי.

And this applies that it is an unusual name, so that all who hear it will know that he is so-and-so.

וְלֹא יַזְכִּיר שְׁמוֹ בְּפָנָיו

And he shall not mention his name in his presence,

וַאֲפִלּוּ לִקְרוֹת לַאֲחֵרִים שֶׁשְּׁמָם כְּשֵׁם רַבּוֹ

and even to call others whose name is like the name of his teacher,

כְּדֶרֶךְ שֶׁעוֹשֶׂה בְּשֵׁם אָבִיו.

in the manner that he does with the name of his father.

אֶלָּא יְשַׁנֶּה אֶת שְׁמָם

Rather, he shall change — their name,

אֲפִלּוּ לְאַחַר מוֹתָם.

even after their death.

וְלֹא יִתֵּן שָׁלוֹם לְרַבּוֹ אוֹ יַחֲזִיר לוֹ שָׁלוֹם

And he shall not give greeting to his teacher, or return to him greeting,

כְּדֶרֶךְ שֶׁנּוֹתְנִים לְרֵעִים וּמַחֲזִירִים זֶה לָזֶה.

in the manner that they give to friends and return, this one to that one.

אֶלָּא שׁוֹחֶה לְפָנָיו וְאוֹמֵר לוֹ בְּיִרְאָה וְכָבוֹד

Rather, he bows before him and says to him with awe and respect,

שָׁלוֹם עָלֶיךָ רַבִּי.

"Peace be upon you, my teacher."

וְאִם נָתַן לוֹ רַבּוֹ שָׁלוֹם

And if his teacher gave greeting to him,

יַחֲזִיר לוֹ שָׁלוֹם עָלֶיךָ רַבִּי וּמוֹרִי:

he shall return to him, "Peace be upon you, my teacher and my master."

הֲלָכָה ו

Halacha 6 · The Proper Conduct of a Student in the Presence of His Teacher

וְכֵן לֹא יַחֲלֹץ תְּפִלָּיו לִפְנֵי רַבּוֹ.

And so, a student **should not remove his tefillin before his teacher** because doing so is a display of disrespect, as if he is making himself comfortable in his presence.

וְלֹא יָסֵב אֶלָּא יוֹשֵׁב כְּיוֹשֵׁב לִפְנֵי הַמֶּלֶךְ.

And he **should not recline** in his teacher's presence, **unless** he **sits like one who sits before the king,** with awe and trepidation.

וְלֹא יִתְפַּלֵּל לֹא לִפְנֵי רַבּוֹ וְלֹא לְאַחַר רַבּוֹ וְלֹא בְּצַד רַבּוֹ.

And he **should not pray** the Shemoneh Esrei **not before his teacher, and not behind his teacher, and not at the side of his teacher,** as this appears as if he is setting up a separate authority or acting with arrogance.

וְאֵין צָרִיךְ לוֹמַר שֶׁאָסוּר לוֹ לְהַלֵּךְ בְּצִדּוֹ.

And there is no need to say that it is forbidden for him to walk at his side, as this looks like he is making himself equal to his teacher.

אֶלָּא יִתְרַחֵק לְאַחַר רַבּוֹ וְלֹא יְהֵא מְכַוֵּן כְּנֶגֶד אֲחוֹרָיו וְאַחַר כָּךְ יִתְפַּלֵּל.

Rather, he should distance himself behind his teacher, and he should not be aligned directly behind him, and after that he should pray.

וְלֹא יִכָּנֵס עִם רַבּוֹ בַּמֶּרְחָץ.

And a student **should not enter with his teacher into the bathhouse,** because seeing his teacher undressed diminishes his awe of him.

וְלֹא יֵשֵׁב בִּמְקוֹם רַבּוֹ.

And he **should not sit in the place of his teacher,** even when the teacher is not there.

וְלֹא יַכְרִיעַ דְּבָרָיו בְּפָנָיו.

And when others are debating a halachic matter, **he should not decide against his words in his presence,** by saying that another opinion is more correct than his teacher's.

וְלֹא יִסְתֹּר אֶת דְּבָרָיו.

And he **should not contradict his words** by arguing with him directly.

וְלֹא יֵשֵׁב לְפָנָיו עַד שֶׁיֹּאמַר לוֹ שֵׁב.

And he **should not sit before him until** the teacher **says to him, "Sit."**

וְלֹא יַעֲמֹד מִלְּפָנָיו עַד שֶׁיֹּאמַר לוֹ עֲמֹד אוֹ עַד שֶׁיִּטֹּל רְשׁוּת לַעֲמֹד.

And he **should not stand up from before him until** the teacher **says to him, "Stand," or until he takes permission to stand.**

וּכְשֶׁיִּפָּטֵר מֵרַבּוֹ לֹא יַחֲזֹר לוֹ לַאֲחוֹרָיו

And when he departs from his teacher, he should not turn his back to him to walk away,

אֶלָּא נִרְתָּע לַאֲחוֹרָיו וּפָנָיו כְּנֶגֶד פָּנָיו:

rather, he backs away backwards, walking in reverse, **and his face** remains **facing his face** until he is out of sight.

הֲלָכָה ז

Halacha 7 · Standing Before One's Teacher and Greeting Him on the Festival

וְחַיָּב לַעֲמֹד מִפְּנֵי רַבּוֹ

And a student **is obligated to stand before his teacher**

מִשֶּׁיִּרְאֶנּוּ מֵרָחוֹק מְלֹא עֵינָיו

from when he sees him from afar, as soon as he is within **the fullness of his eyes'** sight,

עַד שֶׁיִּתְכַּסֶּה מִמֶּנּוּ

and he must remain standing **until** the teacher **is hidden from him**

וְלֹא יִרְאֶה קוֹמָתוֹ

and the student **no** longer **sees his stature,**

וְאַחַר כָּךְ יֵשֵׁב.

and after that, he may sit down.

וְחַיָּב אָדָם לְהַקְבִּיל פְּנֵי רַבּוֹ בָּרֶגֶל:

And a person is obligated to greet the face of his teacher on the festival.

אֵין חוֹלְקִין כָּבוֹד לְתַלְמִיד בִּפְנֵי רַבּוֹ

We do not accord honor to a student in the presence of his teacher

אֶלָּא אִם כֵּן דֶּרֶךְ רַבּוֹ לַחֲלֹק לוֹ כָּבוֹד.

unless it is the way of his teacher to accord him honor.

וְכָל הַמְּלָאכוֹת שֶׁהָעֶבֶד עוֹשֶׂה לְרַבּוֹ

And all the tasks that a servant does for his master,

תַּלְמִיד עוֹשֶׂה לְרַבּוֹ.

a student does for his teacher.

וְאִם הָיָה בְּמָקוֹם שֶׁאֵין מַכִּירִין אוֹתוֹ

And if he was in a place where they do not know him,

וְלֹא הָיוּ לוֹ תְּפִלִּין

and there were not to him tefillin on his arm and head to show he is a free Jewish man,

וְחָשׁ שֶׁמָּא יֹאמְרוּ עֶבֶד הוּא

and he feared lest they will say, "A servant he is,"

אֵינוֹ נוֹעֵל לוֹ מִנְעָלוֹ וְאֵינוֹ חוֹלְצוֹ.

he does not put on for him his shoe and he does not remove it.

וְכָל הַמּוֹנֵעַ תַּלְמִידוֹ מִלְּשַׁמְּשׁוֹ

And anyone who prevents his student from serving him

מוֹנֵעַ מִמֶּנּוּ חֶסֶד

prevents from him kindness

וּפוֹרֵק מִמֶּנּוּ יִרְאַת שָׁמַיִם.

and removes from him fear of Heaven.

וְכָל תַּלְמִיד שֶׁמְּזַלְזֵל דָּבָר מִכָּל כְּבוֹד רַבּוֹ

And any student who treats lightly a matter of any of the honor of his teacher

גּוֹרֵם לַשְּׁכִינָה שֶׁתִּסְתַּלֵּק מִיִּשְׂרָאֵל:

causes the Divine Presence to depart from Israel.

רָאָה רַבּוֹ עוֹבֵר עַל דִּבְרֵי תּוֹרָה

If he saw his teacher transgressing against the words of the Torah,

אוֹמֵר לוֹ לִמַּדְתָּנוּ רַבֵּנוּ כָּךְ וְכָךְ.

he should not rebuke him sharply, but rather say to him, "You taught us, our teacher, thus and thus."

וְכָל זְמַן שֶׁמַּזְכִּיר שְׁמוּעָה בְּפָנָיו

And any time that he mentions a teaching in his presence,

אוֹמֵר לוֹ כָּךְ לִמַּדְתָּנוּ רַבֵּנוּ.

he should say to him, "Thus you taught us, our teacher."

וְאַל יֹאמַר דָּבָר שֶׁלֹּא שָׁמַע מֵרַבּוֹ

And let him not say a matter that he did not hear from his teacher as if he heard it from him,

עַד שֶׁיַּזְכִּיר שֵׁם אוֹמְרוֹ.

until he mentions the name of its actual author.

וּכְשֶׁיָּמוּת רַבּוֹ קוֹרֵעַ כָּל בְּגָדָיו

And when his teacher dies, he rends all his garments

עַד שֶׁהוּא מְגַלֶּה אֶת לִבּוֹ

until he reveals his heart,

וְאֵינוֹ מְאַחֶה לְעוֹלָם.

and he does not mend them with a proper sewing forever.

בַּמֶּה דְּבָרִים אֲמוּרִים בְּרַבּוֹ מֻבְהָק

In what words are these said? Regarding his outstanding teacher,

שֶׁלָּמַד מִמֶּנּוּ רֹב חָכְמָתוֹ.

whom he learned from him the majority of his wisdom.

אֲבָל אִם לֹא לָמַד מִמֶּנּוּ רֹב חָכְמָתוֹ

But if he did not learn from him the majority of his wisdom,

הֲרֵי זֶה תַּלְמִיד חָבֵר

behold, this is considered a student-colleague,

וְאֵינוֹ חַיָּב בִּכְבוֹדוֹ בְּכָל אֵלּוּ הַדְּבָרִים.

and he is not obligated in his honor in all these things.

אֲבָל עוֹמֵד מִלְּפָנָיו

But he still stands before him

וְקוֹרֵעַ עָלָיו כְּשֵׁם שֶׁהוּא קוֹרֵעַ עַל כָּל הַמֵּתִים שֶׁהוּא מִתְאַבֵּל עֲלֵיהֶם.

and rends over him just as he rends over all the dead whom he mourns over them.

אֲפִלּוּ לֹא לָמַד מִמֶּנּוּ אֶלָּא דָּבָר אֶחָד

Even if he did not learn from him except one matter,

בֵּין קָטָן בֵּין גָּדוֹל

whether small or great,

עוֹמֵד מִלְּפָנָיו וְקוֹרֵעַ עָלָיו:

he stands before him and rends over him.

הֲלָכָה י

Halacha 10 · The Proper Conduct of a Torah Scholar in the Presence of a Greater Sage

וְכָל תַּלְמִיד חָכָם

And every Torah scholar

שֶׁדֵּעוֹתָיו מְכֻוָּנוֹת

whose character traits are proper

אֵינוֹ מְדַבֵּר

does not speak

בִּפְנֵי מִי שֶׁהוּא גָּדוֹל מִמֶּנּוּ בְּחָכְמָה

in the presence of whoever is greater than him in wisdom,

אַף עַל פִּי שֶׁלֹּא לָמַד מִמֶּנּוּ כְּלוּם:

even though he did not learn anything from him.

הֲלָכָה יא

Halacha 11 · A Teacher Forgoing His Honor and the Student's Remaining Obligation

הָרַב הַמְּבָהָק שֶׁרָצָה לִמְחל עַל כְּבוֹדוֹ

The outstanding teacher who desired to forgo his honor

בְּכָל הַדְּבָרִים הָאֵלּוּ אוֹ בְּאֶחָד מֵהֶן

in all of these matters of respect or in one of them,

לְכָל תַּלְמִידָיו אוֹ לְאֶחָד מֵהֶן

to all of his students or to one of them,

הָרְשׁוּת בְּיָדוֹ.

the permission is in his hand to do so.

וְאַף עַל פִּי שֶׁמָּחַל

And even though he forgave his honor,

חַיָּב הַתַּלְמִיד לְהַדְּרוֹ

the student is still obligated to glorify him and show him respect,

וַאֲפִלּוּ בְּשָׁעָה שֶׁמָּחַל:

and even at the very time that he forgave it.

הֲלָכָה יב

Halacha 12 · The Obligation of a Teacher to Honor and Love His Students

כְּשֵׁם שֶׁהַתַּלְמִידִים חַיָּבִין בִּכְבוֹד הָרַב

Just as the students are obligated in the honor of the teacher,

כָּךְ הָרַב צָרִיךְ לְכַבֵּד אֶת תַּלְמִידָיו וּלְקָרְבָן.

so the teacher needs to honor — his students and to draw them close to Torah and mitzvos.

כָּךְ אָמְרוּ חֲכָמִים

So said the Sages in the

משנה אבות ד יב "יְהִי כְבוֹד תַּלְמִידְךָ חָבִיב עָלֶיךָ כְּשֶׁלְּךָ".

Mishnah, Avos 4:12: "Let the honor of your student be as dear to you as your own."

וְצָרִיךְ אָדָם לְהִזָּהֵר בְּתַלְמִידָיו וּלְאָהֲבָם

And a person needs to be careful with his students and to love them,

שֶׁהֵם הַבָּנִים הַמְהַנִּים לָעוֹלָם הַזֶּה וְלָעוֹלָם הַבָּא:

for they are the sons who bring pleasure and benefit to this world and to the World to Come.

הַתַּלְמִידִים מוֹסִיפִין חָכְמַת הָרַב

The students increase the wisdom of the teacher

וּמַרְחִיבִין לִבּוֹ.

and broaden his heart to understand and analyze deeper concepts.

אָמְרוּ חֲכָמִים

The Sages said in the Gemara:

הַרְבֵּה חָכְמָה לָמַדְתִּי מֵרַבּוֹתַי

Much wisdom I learned from my teachers,

וְיוֹתֵר מֵחַבֵּרַי

and more wisdom I learned **from my colleagues,**

וּמִתַּלְמִידַי יוֹתֵר מִכֻּלָּם.

and from my students I learned **more than all of them.**

וּכְשֵׁם שֶׁעֵץ קָטָן מַדְלִיק אֶת הַגָּדוֹל

And just as a small piece of wood ignites the large piece of wood when building a fire,

כָּךְ תַּלְמִיד קָטָן מְחַדֵּד הָרַב

so a small student sharpens the teacher

עַד שֶׁיּוֹצִיא מִמֶּנּוּ בִּשְׁאֵלוֹתָיו חָכְמָה מְפֹאָרָה:

until he brings out from him, with his questions, glorious wisdom that the teacher would not have reached on his own.

CHAPTER SUMMARY

The chapter begins by establishing that a person's primary rebbe—from whom he learned the majority of his Torah wisdom—demands a level of honor and awe that exceeds even that of his father, which manifests in giving the rebbe priority in returning lost items, relieving burdens, and redemption from captivity, unless the father is also a Torah sage. The Rambam then details how any rebellion, controversy, criticism, or complaint against one's rebbe is viewed as a direct rebellion against Hashem. Finally, the halachah defines 'disputing one's teacher' as establishing a house of study to teach and render halachic decisions without receiving explicit permission from one's primary rebbe, whereas a student who is also a colleague is not bound by these same strictures.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Rambam teaches us a fundamental truth about our connection to Torah: a person's relationship with their rebbe is not just a matter of social respect or academic appreciation. It is the very channel through which we connect to the Shechinah. When we treat our rebbe with the utmost awe, standing before him as we would before a king and guarding our speech in his presence, we are training our souls in yiras Shamayim.

This is why the Sages warn so severely against disputing or complaining about one's rebbe. It is not about protecting the teacher's ego; it is about preserving the purity of the chain of mesorah. If we allow ourselves to treat our teachers like peers, arguing with them or acting with familiarity, we break the vessel that carries the light of the Torah into our lives. True growth in Torah requires us to bend our minds and hearts to those who came before us.

Today, make a conscious effort to elevate how you speak about or interact with your rebbe or a local talmid chacham. When mentioning their name, do not just say it casually; add a title of respect like 'Rabbi' or 'my teacher,' and consciously remind yourself that through their wisdom, you are being brought closer to Hashem.

מַסֶּכֶת 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.

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.'