חוּמָּשׁ עִם רַשִּׁ"י · דברים · חֲמִישִׁי

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

DEVARIM · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues recounting the journeys of the Bnei Yisrael in the midbar, recalling how Hashem commanded them to turn away from the borders of Esau in Seir and the children of Lot in Moab and Ammon. Hashem warns the nation not to wage war with these peoples or take their lands, as these territories were given to them as an inheritance. We see the immense chesed of Hashem, Who sustained our ancestors for forty years in the wilderness so that they lacked absolutely nothing.

We also learn of the transition between the generation of the spies and the new generation entering the land. After thirty-eight years of wandering, the generation of warriors had completely passed away, and the time came for the Bnei Yisrael to cross the wadi Arnon and begin the conquest of the land of Sihon, the Amorite king of Heshbon.

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

פָּסוּק א

Pasuk 1

וַיֹּאמֶר יְהוָה אֵלַי לֵאמֹר׃

saying to me Hashem And He said

פָּסוּק ב

Pasuk 2

רַב לָכֶם סֹב אֶת הָהָר הַזֶּה פְּנוּ לָכֶם צָפֹנָה׃

northward yourselves turn this the mountain — is the circling of for you Much

רַשִּׁ"י

פנו לכם צפנה. סֹבּוּ לָכֶם לִרוּחַ מִזְרָחִית, מִן הַדָּרוֹם לַצָּפוֹן, פְּנֵיכֶם לַצָּפוֹן,

to the north your faces to the north the south from eastern to the side for yourselves turn northward for yourselves turn

נִמְצְאוּ הוֹלְכִים אֶת רוּחַ הַמִּזְרָחִית וְזֶהוּ שֶׁנֶּאֱמַר שופטים י"א "וַיָּבוֹאוּ

and they came 11 Shoftim that which is said and this is the eastern the side — traveling they were found

וַיָּבֹא מִמִּזְרַח שֶׁמֶשׁ לְאֶרֶץ מוֹאָב":

Moav to the land of the sun from the east of and he came

פָּסוּק ג

Pasuk 3

וְאֶת הָעָם צַו לֵאמֹר אַתֶּם עֹבְרִים בִּגְבוּל אֲחֵיכֶם בְּנֵי עֵשָׂו

Esav the children of your brothers through the border of are passing you saying command the people And —

הַיֹּשְׁבִים בְּשֵׂעִיר וְיָרְאוּ מִכֶּם וְנִשְׁמַרְתֶּם מְאֹד׃
very much and you shall watch of you and they will fear in Seir who dwell

רַשִׁ"י

ונשמרתם מאד. וּמַהוּ הַשְׁמִירָה? אל תתגרו בם׃
with them contend do not the guarding and what is very much And you shall guard

פָּסוּק ד

Pasuk 4

אַל תִּתְגָּרוּ בָם כִּי לֹא אֶתֵּן לָכֶם מֵאַרְצָם עַד מִדְרַךְ כַּף רָגֶל כִּי
for a foot the sole of a tread of even from their land to you I will give not for them provoke do not

יְרֻשָּׁה לְעֵשָׂו נָתַתִּי אֶת הַר שֵׂעִיר׃
Seir the mountain of — I have given to Esav an inheritance

רַשִׁ"י

עד מדרך כף רגל. אֲפִלּוּ מִדְרַךְ כַּף רֶגֶל, כְּלוֹמַר אֲפִלּוּ דְּרִיסַת הָרֶגֶל
the foot the stepping of even meaning to say a foot the sole of the treading of even a foot the sole of the treading of Until

אֵינִי מַרְשֶׁה לָכֶם לַעֲבֹר בְּאַרְצָם שֶׁלֹּא בִּרְשׁוּת. וּמִדְרַשׁ אַגָּדָה עַד שֶׁיָּבֹא
there shall come until explanation is and the Midrashic permission without through their land to pass you permit I do not

יוֹם דְּרִיסַת כַּף רֶגֶל עַל הַר הַזֵּיתִים, שֶׁנֶּאֱמַר זכריה י"ד "וְעָמְדוּ רַגְלָיו
His feet and shall stand 14 Zechariah as it is said Olives the Mount of upon a foot the sole of the treading of the day of

וְגוֹ'":
etc.

רַשִׁ"י

ירשה לעשו. מֵאַבְרָהָם, עֲשָׂרָה עַמִּים נָתַתִּי לוֹ, שִׁבְעָה לָכֶם וְקֵינִי וּקְנִזִּי
and the Kenizzite and the Kenite to you seven to him I gave nations ten from Avraham to Esau an inheritance

וְקַדְמוֹנִי הֵן עַמּוֹן וּמוֹאָב וְשֵׂעִיר, אֶחָד מֵהֶם לְעֵשָׂו וְהַשְּׁנַיִם לִבְנֵי לוֹט,
Lot to the children of and the two to Esau of them one and Seir and Moav Ammon they are and the Kadmonite

בִּשְׂכַר שֶׁהָלַךְ אִתּוֹ לְמִצְרַיִם וְשָׁתַק עַל מַה שֶּׁהָיָה אוֹמֵר עַל אִשְׁתּוֹ אֲחוֹתִי
my sister his wife about saying that he was what about and he kept silent to Mitzrayim with him that he went as reward

הִיא, עָשָׂאוֹ כִּבְנוֹ בראשית רבה נ"א׃
she is He treated him like his son Rabbah Bereishis 51

פָּסוּק ה

Pasuk 5

אֹכֶל תִּשְׁבְּרוּ מֵאִתָּם בַּכֶּסֶף וַאֲכַלְתֶּם וְגַם מַיִם תִּכְרוּ מֵאִתָּם בַּכָּסֶף
for money from them you shall purchase water and also and you shall eat for money from them you shall buy Food

וּשְׁתִיתֶם׃
and you shall drink

רַשִׁ"י

תכרו. לְשׁוֹן מֶקַח, וְכֵן "אֲשֶׁר כָּרִיתִי לִי" בראשית נ', שֶׁכֵּן בִּכְרַכֵּי הַיָּם
the sea in the cities of for so fifty Bereishis for myself" I bought "which and so purchase an expression of you shall buy

קוֹרִין לִמְכִירָה כִּירָה רֹאשׁ הַשָּׁנָה כ"ו :

twenty-six Hashanah Rosh kirah to selling they call

פָּסוּק ו

Pasuk 6

כִּי יְהוָה אֱלֹהֶיךָ בֵּרַכְךָ בְּכֹל מַעֲשֵׂה יָדֶךָ יָדַע לֶכְתְּךָ אֶת

— your walking through He knew your hand the work of in all has blessed you your God Hashem For

הַמִּדְבָּר הַגָּדֹל הַזֶּה זֶה אַרְבָּעִים שָׁנָה יְהוָה אֱלֹהֶיךָ עִמָּךְ לֹא חָסַרְתָּ

did you lack not was with you your God Hashem years forty these this great the wilderness

דָּבָר׃

a thing

רַשִׁ"י

כי ה' אלהיך ברכך. לְפִיכָךְ לֹא תִכְפּוּ אֶת טוּבָתוֹ לְהַרְאוֹת כְּאִלּוּ אַתֶּם עֲנִיִּים,

are poor you as if to show His goodness — deny do not therefore has blessed you your God Hashem For

אֶלָּא הַרְאוּ עַצְמְכֶם עֲשִׁירִים׃

wealthy yourselves show rather

פָּסוּק ז

Pasuk 7

וַנַּעֲבֹר מֵאֵת אַחֵינוּ בְנֵי עֵשָׂו הַיֹּשְׁבִים בְּשֵׂעִיר מִדֶּרֶךְ הָעֲרָבָה

the Arabah from the way of in Seir who dwell Esav the children of our brothers from by And we passed

מֵאֵילַת וּמֵעֶצְיֹן גָּבֶר וַנִּפֶן וַנַּעֲבֹר דֶּרֶךְ מִדְבַּר מוֹאָב׃

Moav the wilderness of the way of and we passed and we turned Gever and from Etzyon from Eilat

רַשִׁ"י

ונפן ונעבר. לְצַד צָפוֹן הָפַכְנוּ פָּנִים לַהֲלֹךְ רוּחַ מִזְרָחִית׃

eastern the side to go faces we turned north towards the side of and we passed And we turned

פָּסוּק ח

Pasuk 8

וַיֹּאמֶר יְהוָה אֵלַי אַל תָּצַר אֶת מוֹאָב וְאַל תִּתְגָּר בָּם מִלְחָמָה כִּי לֹא

not for to war them provoke and do not Moav — distress do not to me Hashem And He said

אֶתֵּן לְךָ מֵאַרְצוֹ יְרֻשָּׁה כִּי לִבְנֵי לוֹט נָתַתִּי אֶת עָר יְרֻשָּׁה׃

as an inheritance Ar — I have given Lot to the children of for an inheritance from his land to you I will give

רַשִׁ"י

ואל תתגר בם וגו'. לֹא אָסַר לָהֶם עַל מוֹאָב אֶלָּא מִלְחָמָה, אֲבָל מְיָרְאִים

frightening but war except Moav regarding to them did He forbid Not etc. with them contend And do not

הָיוּ אוֹתָם, וְנִרְאִים לָהֶם כְּשֶׁהֵם מְזֻיָּנִים, לְפִיכָךְ כְּתִיב בְּמִדְבַּר כ"ב "וַיָּגָר"

"And was afraid 22 Bamidbar it is written therefore armed when they are to them and appearing them they were

מוֹאָב מִפְּנֵי הָעָם", שֶׁהָיוּ שׁוֹלְלִים וּבוֹזְזִים אוֹתָם; אֲבָל בִּבְנֵי עַמּוֹן נֶאֱמַר

it is said Ammon regarding the children of but them and looting plundering for they were the people" because of Moav

פסוק י"ט "וְאַל תִּתְגַּר בָּם" – שׁוּם גֵּרוּי, בִּשְׂכַר צְנִיעוּת אִמָּם, שֶׁלֹּא

who did not their mother the modesty of as a reward for provocation any with them" contend "And do not 19 verse

פִּרְסְמָה עַל אָבִיהָ כְּמוֹ שֶׁעָשְׂתָה הַבְּכִירָה שֶׁקָּרְאָה שֵׁם בְּנָהּ מוֹאָב בבא קמא

Kamma Bava Moav her son the name of who called the elder daughter that which did like her father concerning publicize

ל"ח :

38

רַשִׁ"י

עַר. שֵׁם הַמְּדִינָה:

the province is the name of Ar

פָּסוּק ט

Pasuk 9

הָאֵמִים לְפָנִים יָשְׁבוּ בָהּ עַם גָּדוֹל וְרַב וָרָם כָּעֲנָקִים:

as the Anakites and tall and numerous great a people in it dwelt formerly The Emim

רַשִׁ"י

האמים לפנים וגו'. אַתָּה סָבוּר שָׁזּוּ אֶרֶץ רְפָאִים שֶׁנָּתַתִּי לוֹ לְאַבְרָהָם, לְפִי

because to Avraham to him that I gave Rephaim is the land of that this might think You etc. formerly The Emim

שֶׁהָאֵמִים שֶׁהֵם רְפָאִים יָשְׁבוּ בָהּ לְפָנִים, אֲבָל לֹא זוֹ הִיא, כִּי אוֹתָן רְפָאִים הוֹרַשְׁתִּי

I drove out Rephaim those because is it this not but formerly in it dwelt Rephaim who are that the Emim

מִפְּנֵי בְּנֵי לוֹט וְהוֹשַׁבְתִּים תַּחְתָּם:

in their stead and I settled them Lot the children of from before

פָּסוּק י

Pasuk 10

רְפָאִים יֵחָשְׁבוּ אַף הֵם כָּעֲנָקִים וְהַמֹּאָבִים יִקְרְאוּ לָהֶם אֵמִים:

Emim them call but the Moabites like the Anakites they also they are counted Rephaim

רַשִׁ"י

רפאים יחשבו וגו'. רְפָאִים הָיוּ נֶחֱשָׁבִין אוֹתָם אֵמִים, כָּעֲנָקִים הַנִּקְרָאִים רְפָאִים,

Rephaim who are called as the Anakim Emim those accounted were Rephaim etc. they are accounted Rephaim

עַל שֵׁם שֶׁכָּל הָרוֹאֶה אוֹתָם יָדָיו מִתְרַפּוֹת בראשית רבה כ"ו :

26 Rabbah Bereishis became weak his hands them who saw that everyone account of on

רַשִׁ"י

אמים. עַל שֵׁם שֶׁאֵימָתָם מֻטֶּלֶת עַל הַבְּרִיּוֹת שם , וְכֵן בְּשֵׂעִיר יָשְׁבוּ הַחֹרִים

the Horim dwelt in Seir and so there the people upon was cast that their dread the name on Eimim

וְנִתַּתִּים לִבְנֵי עֵשָׂו:

Esav to the children of and I gave them

פָּסוּק יא

Pasuk 11

וּבְשֵׂעִיר יָשְׁבוּ הַחֹרִים לְפָנִים וּבְנֵי עֵשָׂו יִירָשׁוּם וַיַּשְׁמִידוּם

and destroyed them dispossessed them Esau and the children of formerly the Horites dwelt And in Seir

מִפְּנֵיהֶם וַיֵּשְׁבוּ תַּחְתָּם כַּאֲשֶׁר עָשָׂה יִשְׂרָאֵל לְאֶרֶץ יְרֻשָּׁתוֹ אֲשֶׁר
which their possession to the land of Israel did just as in their place and they dwelt from before them

נָתַן יְהוָה לָהֶם׃
to them Hashem gave

רַשִׁ״י

יירשום. לָשׁוֹן הוֹוֶה, כְּלוֹמַר נָתַתִּי בָהֶם כֹּחַ שֶׁהָיוּ מוֹרִישִׁים
driving out that they were strength in them Igave meaning to say present tense is an expression of they shall drive them out

אוֹתָם וְהוֹלְכִים׃
and continuously going them

פָּסוּק יב

Pasuk 12

עַתָּה קוּמוּ וְעִבְרוּ לָכֶם אֶת נַחַל זֶרֶד וַנַּעֲבֹר אֶת נַחַל זָרֶד׃
Zered the valley of — and we crossed Zered the valley of — for yourselves and cross arise Now

פָּסוּק יג

Pasuk 13

וְהַיָּמִים אֲשֶׁר הָלַכְנוּ מִקָּדֵשׁ בַּרְנֵעַ עַד אֲשֶׁר עָבַרְנוּ אֶת נַחַל זָרֶד
Zered the stream of — we crossed that until Barnea from Kadesh we traveled that And the days

שְׁלֹשִׁים וּשְׁמֹנֶה שָׁנָה עַד תֹּם כָּל הַדּוֹר אַנְשֵׁי הַמִּלְחָמָה מִקֶּרֶב
from the midst of war the men of the generation of all the end of until years and eight thirty

הַמַּחֲנֶה כַּאֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם׃
to them Hashem had sworn as the camp

פָּסוּק יד

Pasuk 14

וְגַם יַד יְהוָה הָיְתָה בָּם לְהָמֵם מִקֶּרֶב הַמַּחֲנֶה עַד
until the camp from the midst of to destroy them against them was Hashem the hand of And also

תֻּמָּם׃
their consumption

רַשִׁ״י

היתה בם. לְמַהֵר וּלְהָמֵם בְּתוֹךְ אַרְבָּעִים שָׁנָה, שֶׁלֹּא יִגְרְמוּ לִבְנֵיהֶם
for their children they should cause so that not years forty within and to destroy them to hasten against them was

עוֹד לְהִתְעַכֵּב בַּמִּדְבָּר׃
in the wilderness to tarry further

פָּסוּק טו

Pasuk 15

וַיְהִי כַּאֲשֶׁר תַּמּוּ כָּל אַנְשֵׁי הַמִּלְחָמָה לָמוּת מִקֶּרֶב הָעָם׃
the people from the midst of to die war the men of all finished when And it was

רַשִׁ"י

וַיְהִי כַּאֲשֶׁר תַּמּוּ וְגוֹ' וַיְדַבֵּר ה' אֵלַי וְגוֹ'. אֲבָל מִשְּׁלוּחַ הַמְרַגְּלִים עַד כָּאן

And it was when were finished etc. and spoke Hashem to me etc. But from the sending of the spies until here

לֹא נֶאֱמַר בְּפָרָשָׁה זוֹ וַיְדַבֵּר אֶלָּא וַיֹּאמֶר, לְלַמֶּדְךָ שֶׁכָּל ל"ח שָׁנָה שֶׁהָיוּ

not was it said in the section this and He spoke but rather and He said to teach you that all thirty eight years that were

יִשְׂרָאֵל נְזוּפִים, לֹא נִתְיַחֵד עִמּוֹ הַדִּבּוּר בְּלָשׁוֹן חִבָּה, פָּנִים אֶל פָּנִים

Yisrael censured not was singled out with him the Divine speech with an expression of affection face to face

וְיִשּׁוּב הַדַּעַת – לְלַמֶּדְךָ שֶׁאֵין הַשְּׁכִינָה שׁוֹרָה עַל הַנְּבִיאִים אֶלָּא בִּשְׁבִיל יִשְׂרָאֵל

and tranquility of the mind to teach you that not the Shechinah rests upon the prophets except for the sake of Yisrael

מכילתא שמות י"ב :

Mekhilta Shemos twelve

רַשִׁ"י

אנשי המלחמה. מִבֶּן עֶשְׂרִים שָׁנָה הַיּוֹצְאִים בַּצָּבָא:

The men of the war from the age of twenty years who go out in the army

פָּסוּק ט ז

Pasuk 16

וַיְדַבֵּר יְהוָה אֵלַי לֵאמֹר:

And spoke Hashem to me saying

פָּסוּק י ז

Pasuk 17

אַתָּה עֹבֵר הַיּוֹם אֶת גְּבוּל מוֹאָב אֶת עָר:

you are passing today — the border of Moav — Ar

רַשִׁ"י

אתה עבר היום את גבול מואב, וקרבת מול בני עמון. מִכָּאן

You are passing today — the boundary of Moav, and you will approach opposite the children of Ammon from here

שֶׁאֶרֶץ עַמּוֹן לְצַד צָפוֹן:

that the land of Ammon was to the side of north

פָּסוּק י ח

Pasuk 18

וְקָרַבְתָּ מוּל בְּנֵי עַמּוֹן אַל תְּצֻרֵם וְאַל תִּתְגָּר בָּם כִּי לֹא

and you will approach opposite the children of Ammon do not harass them and do not provoke them for not

אֶתֵּן מֵאֶרֶץ בְּנֵי עַמּוֹן לְךָ יְרֻשָּׁה כִּי לִבְנֵי לוֹט נְתַתִּיהָ

will I give from the land of the children of Ammon to you as a possession for to the children of Lot I have given it

יְרֻשָּׁה:

as a possession

פָּסוּק י ט

Pasuk 19

אֶרֶץ רְפָאִים תֵּחָשֵׁב אַף הִוא רְפָאִים יָשְׁבוּ בָהּ לְפָנִים וְהָעַמֹּנִים יִקְרְאוּ
called and the Ammonites formerly in it dwelt Rephaim it also it is considered Rephaim A land of

לָהֶם זַמְזֻמִּים:
Zamzummim them

רַשִׁ״י

ארץ רפאים תחשב. אֶרֶץ רְפָאִים נֶחְשֶׁבֶת אַף הִיא, לְפִי שֶׁהָרְפָאִים יָשְׁבוּ בָהּ
in it dwelt that the Rephaim because it also it is accounted Rephaim A land of it was accounted Rephaim A land of

לְפָנִים, אֲבָל לֹא זוֹ הִיא שֶׁנָּתַתִּי לְאַבְרָהָם:
to Avraham that I gave is it this not but formerly

פָּסוּק כ

Pasuk 20

עַם גָּדוֹל וְרַב וָרָם כָּעֲנָקִים וַיַּשְׁמִידֵם יְהוָה מִפְּנֵיהֶם
a people great and numerous and tall as the Anakites and Hashem destroyed them from before them Hashem

וַיִּירָשֶׁם וַיֵּשְׁבוּ תַּחְתָּם:
and they dispossessed them and they settled in their place

פָּסוּק כא

Pasuk 21

כַּאֲשֶׁר עָשָׂה לִבְנֵי עֵשָׂו הַיֹּשְׁבִים בְּשֵׂעִיר אֲשֶׁר הִשְׁמִיד אֶת הַחֹרִי
the Chori — He destroyed who in Seir who dwell Esav for the children of He did as

מִפְּנֵיהֶם וַיִּירָשֶׁם וַיֵּשְׁבוּ תַּחְתָּם עַד הַיּוֹם הַזֶּה:
from before them and they dispossessed them and they settled in their place until the day this

פָּסוּק כב

Pasuk 22

וְהָעַוִּים הַיֹּשְׁבִים בַּחֲצֵרִים עַד עַזָּה כַּפְתֹּרִים הַיֹּצְאִים מִכַּפְתּוֹר הִשְׁמִידָם
And the Avvim who dwelt in villages until Gaza the Caphtorim who came out from Caphtor destroyed them

וַיֵּשְׁבוּ תַּחְתָּם:
and they settled in their place

רַשִׁ״י

והעוים הישבים בחצרים וגו'. עַוִּים מִפְּלִשְׁתִּים הֵם, שֶׁעִמָּהֶם הֵם נֶחְשָׁבִים
And the Avim who dwelt in Hazerim etc. Avim from the Philistines they are for with them they are counted

בְּסֵפֶר יְהוֹשֻׁעַ, שֶׁנֶּאֱמַר יהושע י"ג "חֲמֵשֶׁת סַרְנֵי פְלִשְׁתִּים הָעַזָּתִי וְהָאַשְׁדּוֹדִי
in the Book of Yehoshua as it is said Yehoshua 13 etc. lords of the five the Philistines the Gazathite and the Ashdothite

הָאֶשְׁקְלוֹנִי הַגִּתִּי וְהָעֶקְרוֹנִי וְהָעַוִּים", וּמִפְּנֵי הַשְּׁבוּעָה שֶׁנִּשְׁבַּע אַבְרָהָם לַאֲבִימֶלֶךְ
the Eshkalonite the Gittite and the Ekronite and the Avim and because of the oath that swore Avraham to Abimelech

לֹא יָכְלוּ יִשְׂרָאֵל לְהוֹצִיא אַרְצָם מִיָּדָם, וְהֵבֵאתִי עֲלֵיהֶם כַּפְתּוֹרִים
Caphtorites against them and I brought from their hand their land to take out Israel were able not

וְהִשְׁמִידוּם וַיֵּשְׁבוּ תַּחְתָּם, וְעַכְשָׁיו אַתֶּם מֻתָּרִים לְקַחְתָּהּ מִיָּדָם חולין ס'
60b Chullin from their hand to take it are permitted you and now in their stead and they dwelt and they destroyed them

:

פָּסוּק כג

Pasuk 23

קוּמוּ סְעוּ וְעִבְרוּ אֶת נַחַל אַרְנֹן רְאֵה נָתַתִּי בְיָדְךָ אֶת סִיחֹן מֶלֶךְ
the king of Sichon — into your hand I have given see Arnon the valley of — and cross journey Arise

חֶשְׁבּוֹן הָאֱמֹרִי וְאֶת אַרְצוֹ הָחֵל רָשׁ וְהִתְגָּר בּוֹ מִלְחָמָה:
in battle him and provoke to possess begin his land and — the Emori Cheshbon

פָּסוּק כד

Pasuk 24

הַיּוֹם הַזֶּה אָחֵל תֵּת פַּחְדְּךָ וְיִרְאָתְךָ עַל פְּנֵי הָעַמִּים תַּחַת כָּל
all of under the peoples the face of upon and the fear of you the dread of you to place I will begin the same This day

הַשָּׁמַיִם אֲשֶׁר יִשְׁמְעוּן שִׁמְעֲךָ וְרָגְזוּ וְחָלוּ מִפָּנֶיךָ:
because of you and they will writhe and they will tremble your report will hear who the heavens

רַשִׁ"י

תחת כל השמים. לְמֵד שֶׁעָמְדָה חַמָּה לְמֹשֶׁה בְּיוֹם מִלְחֶמֶת עוֹג וְנוֹדַע
and was known Og the battle of on the day of for Moshe the sun that stood still This teaches the heaven all of Under

הַדָּבָר תַּחַת כָּל הַשָּׁמַיִם עבודה זרה כ"ה :
25a Zarah Avodah the heaven all of under the matter

פָּסוּק כה

Pasuk 25

וָאֶשְׁלַח מַלְאָכִים מִמִּדְבַּר קְדֵמוֹת אֶל סִיחוֹן מֶלֶךְ חֶשְׁבּוֹן דִּבְרֵי שָׁלוֹם
peace words of Heshbon king of Sihon to Kedemoth from the wilderness of messengers And I sent

לֵאמֹר:
saying

רַשִׁ"י

ממדבר קדמות. אַע"פִּ שֶׁלֹּא צִוַּנִי הַמָּקוֹם לִקְרֹא לְסִיחוֹן לְשָׁלוֹם,
for peace to Sihon to proclaim the Omnipresent commanded me that not even though Kedemoth From the wilderness of

לָמַדְתִּי מִמִּדְבַּר סִינַי – מִן הַתּוֹרָה שֶׁקְּדְמָה לָעוֹלָם – כְּשֶׁבָּא הַקָּבָ"ה
the Holy One blessed be He when came the world which preceded the Torah from Sinai from the wilderness of I learnt

לִתֵּנָהּ לְיִשְׂרָאֵל חָזַר אוֹתָהּ עַל עֵשָׂו וְיִשְׁמָעֵאל, וְנִגְלוּי לְפָנָיו שֶׁלֹּא
that not before Him and it was revealed and Yishmael Esav to with it He went around to Yisrael to give it

יְקַבְּלוּהָ וְאַע"פִּ כֵּן פָּתַח לָהֶם בְּשָׁלוֹם, אַף אֲנִי קִדַּמְתִּי אֶת סִיחוֹן בְּדִבְרֵי
with words of Sihon — approached I even with peace to them He opened so and even they would accept it

שָׁלוֹם; דְּ"אַ, ממדבר קדמות – מִמְּךָ לָמַדְתִּי, שֶׁקָּדַמְתָּ לָעוֹלָם, יָכוֹל
peace Another explanation From the wilderness of Kedemoth from You Ilearnt Who preceded the world able

הָיִיתָ לִשְׁלֹחַ בָּרָק אֶחָד וְלִשְׂרֹף אֶת הַמִּצְרִים, אֶלָּא שְׁלַחְתַּנִי מִן הַמִּדְבָּר אֶל פַּרְעֹה
You were to send lightning one and to burn — the Egyptians but You sent me from the wilderness to Pharaoh

לֵאמֹר שמות ה' "שַׁלַּח אֶת עַמִּי", בְּמִתּוּן תנחומא :
saying Shemos 5:1 Let send out — My people with moderation Tanchuma

פָּסוּק כו

Pasuk 26

אֶעְבְּרָה בְאַרְצֶךָ בַּדֶּרֶךְ בַּדֶּרֶךְ אֵלֵךְ לֹא אָסוּר יָמִין וּשְׂמֹאול:
Let me pass through your land on the road on the road I will go not will I turn right or left

פָּסוּק כז

Pasuk 27

אֹכֶל בַּכֶּסֶף תַּשְׁבִּרֵנִי וְאָכַלְתִּי וּמַיִם בַּכֶּסֶף תִּתֶּן לִי וְשָׁתִיתִי רַק
Food for money you will sell me and I will eat and water for money you will give to me and I will drink only

אֶעְבְּרָה בְרַגְלָי:
let me pass on my feet

פָּסוּק כח

Pasuk 28

כַּאֲשֶׁר עָשׂוּ לִי בְּנֵי עֵשָׂו הַיֹּשְׁבִים בְּשֵׂעִיר וְהַמּוֹאָבִים הַיֹּשְׁבִים בְּעָר עַד
just as for me did the children of Esav who dwell in Seir and the Moavites who dwell in Ar until

אֲשֶׁר אֶעֱבֹר אֶת הַיַּרְדֵּן אֶל הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵינוּ נֹתֵן לָנוּ:
that I cross — the Yarden to the land which Hashem our God is giving to us

רַ"שִׁ"י

כאשר עשו לי בני עשו. לֹא לְעִנְיַן לַעֲבֹר בְּאַרְצָם, אֶלָּא
As did to me the children of Esau not regarding the matter of passing through their land but

לְעִנְיַן מֶכֶר אֹכֶל וּמַיִם:
regarding the matter of selling food and water

רַ"שִׁ"י

עד אשר אעבר את הירדן. מוּסָב עַל אֶעְבְּרָה בְאַרְצֶךָ:
Until that Ishall pass — the Jordan is connected to let me pass through your land

פָּסוּק כט

Pasuk 29

וְלֹא אָבָה סִיחֹן מֶלֶךְ חֶשְׁבּוֹן הַעֲבִרֵנוּ בּוֹ כִּי הִקְשָׁה יְהוָה אֱלֹהֶיךָ
and not consented Sichon king of Cheshbon to let us pass through him because stiffened Hashem your God

אֶת רוּחוֹ וְאִמֵּץ אֶת לְבָבוֹ לְמַעַן תִּתּוֹ בְיָדְךָ כַּיּוֹם הַזֶּה:
— his spirit and hardened — his heart in order to deliver him into your hand as this day .

CHAPTER SUMMARY

The aliyah details the specific instructions given to the Bnei Yisrael regarding their neighbors: they were forbidden from provoking Esau, Moab, or Ammon, and were commanded to purchase all food and water from them with money. After the generation of the midbar had finished passing away, Hashem commanded the nation to cross the wadi Arnon and engage Sihon, the king of Heshbon, in battle. Although Moshe Rabbeinu sent messengers with a peaceful request to pass through his land, Hashem hardened Sihon's heart, setting the stage for his defeat and the inheritance of his territory.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In this parshah, Hashem commands Klal Yisrael not to provoke Esav, Moav, or Ammon, nor to take a single footstep of their land. Why? Because Hashem already gave those lands to them as an inheritance. To make sure the Yidden do not feel needy or envious, Hashem reminds them of a beautiful truth: "The Eternal your God has blessed you in all your undertakings... you have lacked nothing." For forty years in the midbar, they had exactly what they needed, down to the last detail.

This contains a profound lesson for our daily avodah. The yetzer hara often tries to make us look at what others have, their livelihood, their success, their portion in life, and tempts us to encroach on it, even if only in our minds through jealousy or frustration. We think, "If only I had what they have, I would be complete." But the Torah is teaching us that what belongs to another is completely off-limits because Hashem decreed it belongs to them. More importantly, you do not need it. Hashem has already custom-tailored your life with every single tool, dollar, and blessing necessary for your specific neshama to fulfill its mission.

When you truly internalize that "you have lacked nothing", that your current portion is perfectly measured by the Creator, envy melts away. You no longer feel the need to push into someone else's territory or compare your life to theirs. You can walk through this world with a quiet, joyful confidence, focusing entirely on using the blessings right in front of you.

Today, when you feel a pinch of envy or find yourself comparing your situation to someone else's, stop and say to yourself: "Hashem has blessed me with exactly what I need for my avodah today; I lack absolutely nothing."

דַּף יוֹמִי · חֻלִּין · דַּף ע״ז

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📖 THE SUGYA

We begin this daf by continuing our deep dive into the halachos of a broken bone in an animal's leg, specifically when the bone has protruded outward. The Gemara discusses the status of the flesh and skin covering the bone, exploring various cases where the flesh might be torn, decomposed, or peeled off, and how this affects the animal's kashrus. We learn about the practical advice given by the Sages and doctors regarding how to heal such wounds, emphasizing the difference between using a bone or an iron instrument.

We then move into a new Mishnah that teaches us the halachos of a placenta (shilyah) found inside a slaughtered animal. The Mishnah outlines whether a placenta is considered edible, how it contracts tumah (impurity), and the status of a placenta that partially emerged before shechitah. We also learn the halachos of a placenta from a firstborn animal and the prohibition against following the superstitious practices of the Amorites.

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

עַמּוּד א׳ DAF 77A

PROOF

נִמְנִין עֲלֵיהֶן בַּפֶּסַח,

We see that **one may be registered for them**, i.e., for these sinews, **for the Pesach offering**, which proves they are considered edible flesh.

STATEMENT

וְעוֹד, הַתּוֹרָה חָסָה עַל מָמוֹנָן שֶׁל יִשְׂרָאֵל.

And furthermore, the Torah spared the money of Israel, so we should seek a lenient ruling to save the owner from loss.

OBJECTION

אָמַר לֵיהּ רַב פָּפָּא לְרַבָּה: רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ,

Rav Pappa said to Rabba: But **Rabbi Shimon ben Lakish** disagrees with Rabbi Yochanan,

OBJECTION

וְאִיסּוּרָא דְּאוֹרָיְיתָא, וְאַתְּ אָמְרַתְּ: מַאי לֵיחוּשׁ לְהוּ?!

and this is a matter of **a Torah prohibition** of tereifah, **and yet you say: What concern is there for them**, i.e., for these sinews, as if they are valid flesh?!

STATEMENT

אִישְׁתִּיק.

Rabba **was silent**, having no immediate answer.

QUESTION

וְאַמַּאי אִישְׁתִּיק? וְהָאָמַר רָבָא: הִלְכְתָא כְּוָותֵיהּ דְּרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ בְּהָנֵי תְּלָת!

The Gemara asks: **And why was he silent? But doesn't Rava say: The halacha is like Rabbi Shimon ben Lakish** in his disputes with Rabbi Yochanan **only in these three** specific cases, and not here?

ANSWER

שָׁאנֵי הָכָא, דַּהֲדַר בֵּיהּ רַבִּי יוֹחָנָן לְגַבֵּיהּ דְּרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ,

The Gemara answers: **It is different here, for Rabbi Yochanan retracted his opinion in favor of Rabbi Shimon ben Lakish** on this matter,

EXPLANATION

דַּאֲמַר לֵיהּ: אַל תַּקְנִיטֵנִי, בִּלְשׁוֹן יָחִיד אֲנִי שׁוֹנֶה אוֹתָהּ.

as he said to him: Do not provoke me, for I teach it only **as the opinion of a single** Sage, but not as the accepted halacha.

STATEMENT

הָהוּא נִשְׁבַּר הָעֶצֶם וְיָצָא לַחוּץ, דְּאִישְׁתְּקִיל קוּרְטִיתָא מִינֵּיהּ,

There was **a certain** animal whose **bone broke and protruded outward, from which a small piece was removed**,

STATEMENT

אֲתָא לְקַמֵּיהּ דְּאַבָּיֵי, שַׁהֲיֵיהּ תְּלָתָא רִיגְלֵי.

and the case **came before Abaye, who delayed it** for **three Festivals** to consult with the Sages.

STATEMENT

אֲמַר לֵיהּ רַב אַדָּא בַּר מַתְנָא: זִיל קַמֵּיהּ דְּרָבָא בְּרֵיהּ דְּרַב יוֹסֵף בַּר חָמָא, דַּחֲרִיפָא סַכִּינֵיהּ.

Rav Adda bar Mattana said to the owner: **Go before Rava the son of Rav Yosef bar Chama, whose knife is sharp**, meaning he is sharp-witted and can resolve this quickly.

RULING

אֲתָא לְקַמֵּיהּ, אֲמַר: מִכְּדֵי "נִשְׁבַּר הָעֶצֶם וְיָצָא לַחוּץ" תְּנַן,

The owner **came before him.** Rava **said: Now, we learned** in the baraita: **"If the bone broke and protruded outward"** and is covered by a majority of skin and flesh, it is kosher;

RULING

מָה לִי נָפַל, מָה לִי אִיתֵּיהּ?

what difference is it to me if a piece of the bone **fell out, and what difference is it to me if it is** still **there?** In either case, if it is covered, it is kosher.

QUESTION

אֲמַר לֵיהּ רָבִינָא לְרָבָא: מִתְלַקֵּט מַהוּ?

Ravina said to Rava: If the flesh covering the bone was torn but **could be gathered** together to cover the majority, **what is** the law?

QUESTION

מְתָרוֹסֵס מַהוּ?

If the flesh was **pulverized, what is** the law?

QUESTION

מְתָמַסְמֵס מַהוּ?

If the flesh was **decomposed, what is** the law?

QUESTION

הֵיכִי דָּמֵי מְתָמַסְמֵס?

The Gemara asks: **What is the case of** flesh that is **decomposed?**

ANSWER

אָמַר רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ: כֹּל שֶׁהָרוֹפֵא קוֹדְרוֹ.

Rav Huna the son of Rav Yehoshua said: Any flesh **that the doctor would scrape away** and remove because it cannot heal.

QUESTION

אִיבַּעְיָא לְהוּ: נִיקַּב מַהוּ?

A dilemma was raised by them: If the flesh covering the bone **was perforated, what is** the law?

QUESTION

נִקְלַף מַהוּ?

If the flesh **was peeled** off the bone, **what is** the law?

QUESTION

נִסְדַּק מַהוּ?

If the flesh **was cracked, what is** the law?

QUESTION

נִיטַל שְׁלִישׁ הַתַּחְתּוֹן מַהוּ?

If **the bottom third** of the thickness of the flesh, closest to the bone, **was removed, what is** the law?

PROOF

תָּא שְׁמַע, דְּאָמַר עוּלָּא אָמַר רַבִּי יוֹחָנָן: עוֹר חֲרֵי הוּא כְּבָשָׂר,

Come and hear, for Ulla said that **Rabbi Yochanan said: Skin is like flesh** to cover the bone,

REFUTATION

דִּלְמָא דְּקָנָה מַשְׁכָּא דִּידֵיהּ.

but **perhaps** that is only where **the skin holds its own place** naturally, such as near the knee, but not where there was once flesh.

QUESTION

אָמַר רַב אָשֵׁי: כִּי הֲוֵינַן בֵּי רַב פַּפִּי, אֵיבַּעְיָא לַן: נִקְדַּר כְּמִין טַבַּעַת, מַהוּ?

Rav Ashi said: When we were in the study hall of Rav Pappi, we raised a dilemma: If the flesh **was cut in the shape of a ring** around the bone, **what is** the law?

RESOLUTION

וּפְשַׁטְנָא מֵהָא דְּאָמַר רַב יְהוּדָה אָמַר רַב: דָּבָר זֶה שָׁאַלְתִּי לַחֲכָמִים וְלָרוֹפְאִים,

And we resolved it from that which Rav Yehuda said that **Rav said: I asked about this matter to the Sages and to the doctors,**

RESOLUTION

וְאָמְרוּ: מְסָרְטוֹ בְּעֶצֶם וּמַעֲלֶה אַרוּכָה, אֲבָל פַּרְזְלָא מְזָרֵף זָרִיף.

and they said: One scratches it with a bone and it will heal, but an iron instrument **causes inflammation** and prevents healing.

EXPLANATION

אָמַר רַב פָּפָּא: וְהוּא דְּקָנָה גַּרְמָא דִּידֵיהּ.

Rav Pappa said: And this healing **is** only **where the bone holds its own place** and is not loose.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הַשּׁוֹחֵט אֶת הַבְּהֵמָה וּמָצָא בָּהּ שִׁלְיָא – נֶפֶשׁ הַיָּפָה תֹּאכְלֶנָּה,

MISHNAH: One who slaughters an animal and finds a placenta in it, a hearty soul may eat it,

MISHNAH

וְאֵינָהּ מְטַמְּאָה לֹא טוּמְאַת אֳכָלִין וְלֹא טוּמְאַת נְבֵלוֹת.

and it does not contract the impurity of foods, nor the impurity of carcasses.

MISHNAH

חִישֵּׁב עָלֶיהָ – מְטַמְּאָה טוּמְאַת אֳכָלִין, אֲבָל לֹא טוּמְאַת נְבֵלוֹת.

If **he intended to eat it, it contracts the impurity of foods, but not the impurity of carcasses.**

MISHNAH

שִׁלְיָא שֶׁיְּצָתָה מִקְצָתָהּ – אֲסוּרָה בַּאֲכִילָה,

A placenta, part of which emerged before slaughter, **is forbidden to be eaten,**

MISHNAH

סִימַן וָלָד בָּאִשָּׁה וְסִימַן וָלָד בַּבְּהֵמָה.

for a placenta is **the sign of a child in a woman, and the sign of an offspring in an animal,** and we fear the head of the offspring emerged.

MISHNAH

הַמְּבַכֶּרֶת שֶׁהִפִּילָה שִׁלְיָא – יַשְׁלִיכֶנָּה לִכְלָבִים,

An animal **giving birth for the first time that discharged a placenta, one may cast it to the dogs,** and we do not worry that it was a male firstborn,

MISHNAH

וּבְמוּקְדָּשִׁין תִּקָּבֵר,

but in the case of consecrated animals, the placenta **must be buried,**

MISHNAH

וְאֵין קוֹבְרִין אוֹתָהּ בְּפָרַשַׁת דְּרָכִים, וְאֵין תּוֹלִין אוֹתָהּ בְּאִילָן, מִפְּנֵי דַּרְכֵי הָאֱמוֹרִי.

and we do not bury it at a crossroads, nor do we hang it on a tree, because of the ways of the Amorites.

גְּמָרָא GEMARA

GEMARA

גְּמ׳ מְנָא הָנֵי מִילֵּי?

GEMARA: From where are these words derived that a placenta is permitted by the slaughter of the mother?

BRAISA

דְּתָנוּ רַבָּנַן: ״כֹּל (בהמה) [בַּבְּהֵמָה] תֹּאכְלוּ״ – לְרַבּוֹת אֶת הַשִּׁלְיָא.

For the Rabbis taught in a Braisa: The verse says, **"Any** animal **in the beast you may eat" to include the placenta.**

BRAISA

יָכוֹל אַפִּילּוּ יָצְתָה מִקְצָתָהּ?

I might have thought even if part of it emerged it is permitted?

BRAISA

תַּלְמוּד לוֹמַר: ״אוֹתָהּ״ – אוֹתָהּ וְלֹא שִׁלְיָתָהּ.

Therefore the verse says: "it", meaning **it** inside the womb is permitted, **but not its placenta** if it has partially emerged.

QUESTION

מִכְּדֵי אֵין שִׁלְיָא בְּלֹא וָלָד, לְמָה לִי קְרָא?

The Gemara asks: **Now, there is no placenta without an offspring,** so the placenta is just part of the offspring; **why do I need a verse** to permit it?

ANSWER

קְרָא אַסְמַכְתָּא בְּעָלְמָא.

The Gemara answers: **The verse is a mere support**, as logically it is permitted.

STATEMENT

וְאֵינָהּ מְטַמְּאָה.

We learned in the Mishnah: **And it does not contract impurity.**

QUESTION

בָּעֵי רַבִּי יִצְחָק בַּר נַפָּחָא: עוֹר חֲמוֹר שֶׁשְּׁלָקוֹ מַהוּ?

Rabbi Yitzchak bar Nappacha asked: If **one boiled the skin of a donkey, what is** the law?

QUESTION

לְמָאי? אִי לְטוּמְאַת אָכָלִין – תְּנֵינָא,

The Gemara asks: **For what** law is this asked? **If for the impurity of foods, we already learned it** in our Mishnah regarding the placenta!

עַמּוּד ב׳ DAF 77B

OBJECTION

אִי לְטוּמְאַת נְבֵלוֹת – תְּנֵינָא.

If you say Rabbi Yitzchak's inquiry was **with regard to the ritual impurity of animal carcasses, we already learned** this halakha in another baraita.

EXPLANATION

טוּמְאַת אָכָלִין, דְּתַנְיָא: הָעוֹר וְהַשִּׁלְיָא – אֵין מְטַמְּאִין טוּמְאַת אָכָלִין, עוֹר שֶׁשְּׁלָקוֹ, וְהַשִּׁלְיָא שֶׁחִישֵּׁב עָלֶיהָ – מְטַמְּאִין טוּמְאַת אָכָלִין.

With regard to **the ritual impurity of foods, as it is taught** in a baraita: **The hide and the placenta** of an animal **do not become impure with the ritual impurity of foods;** but **a hide that one cooked** until it became soft, **and a placenta that one intended** to eat, **do become impure with the ritual impurity of foods.**

EXPLANATION

טוּמְאַת נְבֵילוֹת נָמֵי תְּנֵינָא: ״בִּנְבֵלָתָהּ״ – וְלֹא בָּעוֹר, וְלֹא בְּעַצְמוֹתָיו, וְלֹא בַּגִּידִין, וְלֹא בַּקְּרָנַיִם, וְלֹא בַּטְּלָפַיִם.

With regard to **the ritual impurity of animal carcasses also, we already learned** in a baraita: The verse states, 'And when a domesticated animal dies... one who touches **its carcass** shall be impure'—implying that one is rendered impure by touching the

carcass, **but not by** touching **the hide, and not by its bones, and not by the sinews, and not by the horns, and not by the hooves.**

EXPLANATION

וְאָמַר רַבָּה בַּר רַב חָנָא: לֹא נִצְרְכָה אֶלָּא שֶׁעֲשָׂאָן צִיקֵי קְדֵרָה.

And Rabba bar Rav Chana said in explanation of this baraita: This exclusion **was necessary only** for a case **where one prepared them as a meat pudding** by cooking them with spices, which might have made them considered edible flesh. Thus, even when cooked, they do not convey carcass impurity.

RESOLUTION

לְעוֹלָם טוּמְאַת אֳכָלִין, וְשָׁאנֵי עוֹר חֲמוֹר דִּמְאִיס.

The Gemara answers: **Actually,** Rabbi Yitzchak's inquiry was with regard to **the ritual impurity of foods, and** yet his question was necessary because **the hide of a donkey is different, as it is repulsive,** and one might think that even when cooked it does not become food.

מִשְׁנָה MISHNAH

MISHNAH

שִׁלְיָא שֶׁיָּצְתָה.

We learned in the Mishnah: With regard to **a placenta, part of which emerged** from the womb before the mother was slaughtered, its consumption is prohibited.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבִּי אֶלְעָזָר: לֹא שָׁנוּ אֶלָּא שֶׁאֵין עִמָּהּ וָלָד, אֲבָל יֵשׁ עִמָּהּ וָלָד – אֵין חוֹשְׁשִׁין לְוָלָד אַחֵר.

Rabbi Elazar said: They taught this prohibition **only where there is no fetus with it** in the womb; **but** if **there is a fetus with it, we do not fear for another fetus** that might have been inside the placenta.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: בֵּין אֵין עִמָּהּ וָלָד בֵּין יֵשׁ עִמָּהּ וָלָד – חוֹשְׁשִׁין לְוָלָד אַחֵר.

And Rabbi Yochanan said: Whether there is no fetus with it or whether there is a fetus with it, we must fear for another fetus that might have been inside the placenta, and it is prohibited.

QUESTION

אִינִי? וְהָא אָמַר רַבִּי יִרְמְיָה: לְחוּמְרָא אַמְרַהּ רַבִּי אֶלְעָזָר!

The Gemara asks: **Is that so? But didn't Rabbi Yirmeya say: Rabbi Elazar said it as a stringency?** According to this version, Rabbi Elazar is the lenient one!

STATEMENT

אֶלָּא, אִי אִתְּמַר הָכִי אִתְּמַר, אָמַר רַבִּי אֶלְעָזָר: לֹא שָׁנוּ אֶלָּא שֶׁאֵינָהּ קְשׁוּרָה בַּוָּלָד, אֲבָל קְשׁוּרָה בַּוָּלָד – אֵין חוֹשְׁשִׁין לְוָלָד אַחֵר.

Rather, if it was stated, it was stated like this: Rabbi Elazar said: They taught that the placenta is prohibited **only when it is not attached to the fetus** found inside; **but** if it is **attached to the fetus, we do not fear for another fetus.** Thus, Rabbi Elazar prohibits even when a fetus is present, unless it is attached.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: אָנוּ אֵין לָנוּ אֶלָּא שִׁלְיָא בִּלֹא וָלָד, אֲבָל יֵשׁ עִמָּהּ וָלָד, בֵּין קְשׁוּרָה בַּוָּלָד בֵּין אֵין קְשׁוּרָה בַּוָּלָד – אֵין חוֹשְׁשִׁין לְוָלָד אַחֵר,

And Rabbi Yochanan said: We have only the ruling of the Mishnah prohibiting **a placenta without a fetus; but** if **there is a fetus with it, whether** the placenta is **attached to the fetus or whether it is not attached to the fetus, we do not fear for another fetus.**

INFERENCE

וְהַיְינוּ דְּאָמַר רַבִּי יִרְמְיָה: לְחוּמְרָא אַמְרַהּ רִ' אֶלְעָזָר.

And this is in line with **that which Rabbi Yirmeya said: Rabbi Elazar said it as a stringency,** since he prohibits an unattached placenta even when a fetus is present.

PROOF

תַּנְיָא כְּוָותֵיהּ דְּרַבִּי אֶלְעָזָר: הַמַּפֶּלֶת מִין בְּהֵמָה חַיָּה וָעוֹף, וְשִׁלְיָא עִמָּהֶן, בִּזְמַן שֶׁקְּשׁוּרָה בָּהֶן – אֵין חוֹשְׁשִׁין לְוָלָד אַחֵר, אֵינָהּ קְשׁוּרָה בָּהֶן – הֲרֵינִי מֵטִיל עָלֶיהָ חוֹמֶר שְׁנֵי וְלָדוֹת.

It is taught in a baraita **in accordance with Rabbi Elazar: A woman who expels** a fetus that has the form of **a species of domesticated animal, wild animal, or bird, and there is a placenta with them; when** the placenta **is attached to them, we do not fear for another fetus** of human form; but if **it is not attached to them, behold I impose upon her the stringency of two births,** i.e., both a male and a female birth.

EXPLANATION

שֶׁאֲנִי אוֹמַר: שֶׁמָּא נִימּוֹחַ שָׁפִיר שֶׁל שִׁלְיָא, שֶׁמָּא נִימּוֹחָה שִׁלְיָתוֹ שֶׁל שָׁפִיר.

For I say: Perhaps the fetus of the placenta dissolved, and that fetus was of human form, **and perhaps the placenta of the** animal-shaped **fetus dissolved.**

מִשְׁנָה MISHNAH

MISHNAH

הַמְּבַכֶּרֶת שֶׁהִפִּילָה.

We learned in the Mishnah: **An animal giving birth for the first time that expelled** a placenta, one may cast it to the dogs.

גְּמָרָא GEMARA

QUESTION

מַאי טַעְמָא?

The Gemara asks: **What is the reason** for this?

ANSWER

אָמַר רַב אִיקָא בְּרֵיהּ דְּרַב אַמֵּי: רוֹב בְּהֵמוֹת יוֹלְדוֹת דָּבָר הַקָּדוֹשׁ בִּבְכוֹרָה, וּמִיעוּט בְּהֵמוֹת דָּבָר שֶׁאֵינוֹ קָדוֹשׁ בִּבְכוֹרָה, וּמַאי נִיהוּ? נִדְמֶה.

Rav Ika the son of Rav Ami said: The majority of animals give birth to something that is holy as a firstborn, and a minority of animals give birth to something that is not holy as a firstborn, and what is it? An offspring that resembles another species.

EXPLANATION

וְכָל הַיּוֹלְדוֹת יוֹלְדוֹת מֶחֱצָה זְכָרִים וּמֶחֱצָה נְקֵבוֹת, סְמוֹךְ מִיעוּטָא דִּנְדִמֶּה לְמֶחֱצָה דִּנְקֵבוֹת, וְהָווּ לְהוּ זְכָרִים מִיעוּטָא.

And all giving birth, give birth to half males and half females. Combine the minority of those that **resemble** another species **with the half of females, and the males** that resemble their own species—which are the only ones holy as firstborns—**become the minority.** Therefore, we do not assume the placenta came from a holy firstborn.

EXPLANATION

וּבַמּוּקְדָּשִׁין תִּקָּבֵר. מַאי טַעְמָא? רוּבָּא בַּר מִיקְדַּשׁ הוּא.

The Mishnah continues: **But in the case of consecrated animals,** the placenta **must be buried. What is the reason? The majority** of offspring of consecrated animals **are fit to be consecrated,** since both males and females are holy.

מִשְׁנָה MISHNAH

MISHNAH

וְאֵין קוֹבְרִים אוֹתָהּ.

The Mishnah states: **But one may not bury it** at a crossroads, nor hang it on a tree, because of the ways of the Amorites.

גְּמָרָא GEMARA

STATEMENT

אַבָּיֵי וְרָבָא דְּאָמְרִי תַּרְוַויְיהוּ: כָּל דָּבָר שֶׁיֵּשׁ בּוֹ רְפוּאָה – אֵין בּוֹ מִשּׁוּם דַּרְכֵי הָאֱמוֹרִי, אֵין בּוֹ רְפוּאָה – יֵשׁ בּוֹ מִשּׁוּם דַּרְכֵי הָאֱמוֹרִי.

Abaye and Rava both say: Any matter that has healing value **is not subject to** the prohibition of **the ways of the Amorite;** but if **it has no healing** value, **it is subject to** the prohibition of **the ways of the Amorite.**

QUESTION

וְהָתַנְיָא: אִילָן שֶׁמַּשִּׁיר פֵּירוֹתָיו, סוֹקְרוֹ בְּסִיקְרָא וְטוֹעֲנוֹ בַּאֲבָנִים. בְּשְׁלָמָא טוֹעֲנוֹ בַּאֲבָנִים – כִּי הֵיכִי

The Gemara asks: **But isn't it taught** in a baraita: **A tree that casts off its fruit, one may paint it with red paint and load it with stones? Granted, loading it with stones** is a physical remedy, **so that** its strength is weakened and it retains its fruit.

SUMMARY

The Gemara first resolves the debate regarding a broken bone, clarifying that if the bone is covered by a majority of skin and flesh, it remains kosher, even if a piece of the bone fell out. We analyze various physical states of the covering flesh, such as being pulverized or decomposed, with Rav Huna the son of Rav Yehoshua defining decomposed flesh as that which a doctor would scrape away. The Gemara then transitions to the Mishnah regarding a placenta, establishing that a placenta is permitted through the shechitah of the mother, as derived from the pesukim. Finally, the Gemara discusses the tumah status of the placenta and hide, comparing it to the skin of a donkey, and clarifies that while they can contract the impurity of foods if cooked or intended for eating, they do not contract the impurity of carcasses.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In our sugya, we see the beautiful and deep principle of "haTorah chasah al mamonam shel Yisrael", the Torah spares the money of Jewish people. When discussing the status of certain parts of an animal, the Gemara emphasizes that we actively seek out permitted avenues because Hashem cares about our hard-earned livelihood. This is not a compromise on halacha; rather, it is a fundamental truth of the Torah itself. Hashem does not want us to suffer unnecessary loss, and the halacha reflects His deep care for our everyday physical and financial well-being.

This teaches us a profound lesson in how we must view our own resources and those of others. If Hashem Himself is concerned with sparing a Yid's money, how much more so must we be careful with it! We must treat our friend's money with the utmost respect, avoiding any waste, damage, or unnecessary expense on their behalf. Similarly, we should recognize that our own livelihood is a gift from Hashem, meant to be managed with responsibility and gratitude, not wasted carelessly.

Today, show extra care for the property and money of others. Whether it is turning off a light in a shul or office to save on their utility bill, returning a borrowed item promptly so it doesn't get damaged, or being mindful not to cause someone an unnecessary expense, act with the conscious awareness that a Yid's money is precious in the eyes of Hashem.

הִלְכוֹת תַּלְמוּד תּוֹרָה · פֶּרֶק שְׁבִיעִי

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

📖 CHAPTER PREVIEW

In this chapter, the Rambam teaches us the delicate and serious halachos of nidui (ostracism) and cherem (excommunication). We begin with the great caution required when dealing with a chacham (Torah sage) who has stumbled, showing how the court must avoid shaming him publicly and instead administer malkos (lashes) privately to preserve his honor.

We then learn the practical details of how these bans are issued and lifted, as well as the strict restrictions placed on the individual. The Rambam outlines the differences between nidui and the far more severe cherem, detailing how they affect a person's daily life, learning, and standing in the community, and how we must strive to bring the person to teshuvah.

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

הֲלָכָה א

Halacha 1 · The Prohibition of Publicly Ostracizing a Torah Sage and the Court's Conduct Toward Him

חָכָם זָקֵן בְּחָכְמָה

A sage who is **distinguished in wisdom**,

וְכֵן נָשִׂיא אוֹ אַב בֵּית דִּין שֶׁסָּרַח

and so too a Nasi or an Av Beit Din who sinned,

אֵין מְנַדִּין אוֹתוֹ בְּפַרְהֶסְיָא לְעוֹלָם.

we do not ostracize him publicly ever, out of respect for his Torah.

אֶלָּא אִם כֵּן עָשָׂה כְּיָרָבְעָם בֶּן נְבָט וַחֲבֵרָיו.

Unless he did like Yerovam son of Nevat and his colleagues, leading the public to sin and denying Hashem.

אֲבָל כְּשֶׁחָטָא שְׁאָר חַטָּאוֹת

But when he sinned other **sins**,

מַלְקִין אוֹתוֹ בְּצִנְעָה.

we lash him privately,

שֶׁנֶּאֱמַר הושע ד ה "וְכָשַׁלְתָּ הַיּוֹם וְכָשַׁל גַּם נָבִיא עִמָּךְ לָיְלָה"

as it is said in the pasuk in Hoshea 4:5, **"and you shall stumble by day, and shall stumble also a prophet with you at night,"**

אַף עַל פִּי שֶׁכָּשַׁל כַּסֵּהוּ כְּלַיְלָה.

meaning, **even though he stumbled**, **cover him like night** and do not expose him publicly.

וְאוֹמְרִים לוֹ הִכָּבֵד וְשֵׁב בְּבֵיתְךָ.

And they say to him, "preserve your honor and sit in your house," so that you do not disgrace yourself further.

וְכֵן כָּל תַּלְמִיד חָכָם שֶׁנִּתְחַיֵּב נִדּוּי

And so too, any Torah sage who became obligated in ostracism,

אָסוּר לְבֵית דִּין לִקְפֹּץ וּלְנַדּוֹתוֹ בִּמְהֵרָה

it is forbidden for a court to leap and to ostracize him hastily;

אֶלָּא בּוֹרְחִין מִדָּבָר זֶה וְנִשְׁמָטִין מִמֶּנּוּ.

rather, they flee from this matter and slip away from it as much as possible.

וַחֲסִידֵי הַחֲכָמִים הָיוּ מִשְׁתַּבְּחִים

And the pious of the sages would praise themselves

שֶׁלֹּא נִמְנוּ מֵעוֹלָם לְנַדּוֹת תַּלְמִיד חָכָם

that not they were counted ever to ostracize a Torah sage,

אַף עַל פִּי שֶׁנִּמְנִין לְהַלְקוֹתוֹ אִם נִתְחַיֵּב מַלְקוֹת.

even though they were counted to lash him if he became obligated in lashes.

וַאֲפִלּוּ מַכַּת מַרְדּוּת נִמְנִין עָלָיו לְהַכּוֹתוֹ:

And even for **stripes for rebellion**, **they were counted upon him to strike him**, yet they still avoided ostracizing him.

הֲלָכָה ב

Halacha 2 · The Formulas for Issuing a Ban of Ostracism and Excommunication

וְכֵיצַד הוּא הַנִּדּוּי,

And how is the procedure of **the ostracism** performed? The Beis Din or the person imposing it

אוֹמֵר פְּלוֹנִי יְהֵא בְּשַׁמָּתָא.

says, "So-and-so shall be in ostracism."

וְאִם נִדּוּהוּ בְּפָנָיו

And if they ostracized him in his presence,

אוֹמֵר לוֹ פְּלוֹנִי זֶה בְּשַׁמָּתָא.

the one imposing it **says to him, "This So-and-so** is **in ostracism."**

וְהַחֵרֶם,

And as for **the excommunication,** which is a more severe ban, the one imposing it

אוֹמֵר לוֹ פְּלוֹנִי מְחֻרָם.

says to him, "So-and-so is excommunicated."

וְאָרוּר בּוֹ אָלָה

And the term **"cursed"** is very severe, for **has in it** the implication of **a curse,**

בּוֹ שְׁבוּעָה

and it also **has in it** the severity of **an oath,**

בּוֹ נִדּוּי:

and it also **has in it** the status of **ostracism.**

הֲלָכָה ג

Halacha 3 · How a Ban of Ostracism or Excommunication is Lifted

וְכֵיצַד מַתִּירִין הַנִּדּוּי אוֹ הַחֵרֶם.

And how do they release a person from **the ban of ostracism or the excommunication**?

אוֹמֵר לוֹ שָׁרוּי לְךָ וּמָחוּל לְךָ.

The one releasing the ban **says to him,** in his presence: **"Released to you and forgiven to you."**

וְאִם הִתִּירוּהוּ שֶׁלֹּא בְּפָנָיו

And if they released him not in his presence,

אוֹמֵר לוֹ פְּלוֹנִי שָׁרוּי לוֹ וּמָחוּל לוֹ:

the one releasing **says** to the messenger or to those assembled: **"So-and-so is released to him and forgiven to him."**

הֲלָכָה ד

Halacha 4 · The Conduct of an Ostracized Person and How Others Must Treat Him

מַהוּ הַמִּנְהָג שֶׁיִּנְהֹג הַמְנֻדֶּה בְּעַצְמוֹ וְשֶׁנּוֹהֲגִין עִמּוֹ.

What is the practice that the ostracized person should practice himself, and that they practice with him in the community?

מְנֻדֶּה אָסוּר לְסַפֵּר וּלְכַבֵּס כְּאָבֵל כָּל יְמֵי נִדּוּיוֹ.

An ostracized person is forbidden to cut hair and to launder, like a mourner, all the days of his ostracism.

וְאֵין מְזַמְּנִין עָלָיו.

And they do not include him **in a zimmun** for Birchas HaMazon **upon him** to make a quorum of three.

וְלֹא כּוֹלְלִין אוֹתוֹ בַּעֲשָׂרָה לְכָל דָּבָר שֶׁצָּרִיךְ עֲשָׂרָה.

And they do not include him in ten for any matter that requires ten men, such as a minyan for davening or Kaddish.

וְלֹא יוֹשְׁבִין עִמּוֹ בְּאַרְבַּע אַמּוֹת.

And they do not sit with him within four cubits, keeping a distance from him.

אֲבָל שׁוֹנֶה הוּא לַאֲחֵרִים וְשׁוֹנִין לוֹ וְנִשְׂכָּר וְשׂוֹכֵר.

But he teaches others, and they teach him, and he may be hired, and he may hire others for work, so he is not completely cut off from his livelihood or Torah study.

וְאִם מֵת בְּנִדּוּי בֵּית דִּין שׁוֹלְחִין וּמַנִּיחִין אֶבֶן עַל אֲרוֹנוֹ

And if he dies in his state of **ostracism, the Beis Din send and place a stone upon his coffin,**

כְּלוֹמַר שֶׁהֵן רוֹגְמִין אוֹתוֹ לְפִי שֶׁהוּא מֻבְדָּל מִן הַצִּבּוּר.

as if to say that they stone him, because he is separated from the community and did not repent.

וְאֵין צָרִיךְ לוֹמַר שֶׁאֵין מַסְפִּידִין אוֹתוֹ וְאֵין מְלַוִּין אֶת מִטָּתוֹ:

And there is no need to say that they do not eulogize him, and they do not accompany his bier to his burial.

הֲלָכָה ה

Halacha 5 · The Severe Restrictions and Business Prohibitions Placed Upon an Excommunicated Person

יוֹתֵר עָלָיו הַמְּחֻרָּם

More than him, meaning more stringent than a person under a standard ban of nidui, is **the excommunicated person** under cherem,

שֶׁאֵינוֹ שׁוֹנֶה לַאֲחֵרִים

that he does not teach Torah **to others**,

וְאֵין שׁוֹנִין לוֹ

and they do not teach him,

אֲבָל שׁוֹנֶה הוּא לְעַצְמוֹ

but he may study Torah **by himself**,

שֶׁלֹּא יִשְׁכַּח תַּלְמוּדוֹ.

so that he will not forget his learning.

וְאֵינוֹ נִשְׂכָּר

And he is not hired as a worker for others,

וְאֵין נִשְׂכָּרִין לוֹ.

and others are not hired by him to work for him.

וְאֵין נוֹשְׂאִין וְנוֹתְנִין עִמּוֹ.

And they do not conduct business with him,

וְאֵין מִתְעַסְּקִין עִמּוֹ

and they do not engage with him in any commercial dealings,

אֶלָּא מְעַט עֵסֶק כְּדֵי פַּרְנָסָתוֹ:

except for a small amount of business that is strictly **sufficient for his** basic **livelihood**.

הֲלָכָה ו

Halacha 6 · The Transition from Ostracism to Excommunication

מִי שֶׁיָּשַׁב בְּנִדּוּי שְׁלֹשִׁים יוֹם

One who sat in ostracism for **thirty days**

וְלֹא בִּקֵּשׁ לְהַתִּירוֹ

and did not seek to release him from his ban,

מְנַדִּין אוֹתוֹ שְׁנִיָּה.

they ostracize him a **second** time.

יָשַׁב שְׁלֹשִׁים יוֹם אֲחֵרִים

If **he sat** in ostracism for **another thirty days**

וְלֹא בִּקֵּשׁ לְהַתִּירוֹ

and did not seek to release him,

מַחֲרִימִין אוֹתוֹ:

they excommunicate him with the more severe ban of cherem.

הֲלָכָה ז

Halacha 7 · Releasing a Ban of Ostracism or Excommunication by Three or an Expert

בְּכַמָּה מַתִּירִין הַנִּדּוּי אוֹ הַחֵרֶם.

With how many judges **do they release** and annul **the ban of ostracism or the excommunication**?

בִּשְׁלֹשָׁה אֲפִלּוּ הֶדְיוֹטוֹת.

With three men, **even** if they are **commoners** who are not ordained experts.

וְיָחִיד מֻמְחֶה מַתִּיר הַנִּדּוּי אוֹ הַחֵרֶם לְבַדּוֹ.

And a single expert scholar **releases the ban of ostracism or the excommunication alone**, without needing two others to join him.

וְיֵשׁ לְתַלְמִיד לְהַתִּיר הַנִּדּוּי אוֹ הַחֵרֶם

And there is authority **to a student to release the ban of ostracism or the excommunication**,

וַאֲפִלּוּ בִּמְקוֹם הָרַב:

and even in the place of his **the teacher**.

הֲלָכָה ח

Halacha 8 · The Obligation of Every Jewish Man to Study Torah

מִי שֶׁנִּדּוּהוּ בְּפָנָיו,

One whom they banned in his presence,

אֵין מַתִּירִין לוֹ אֶלָּא בְּפָנָיו.

they do not release the ban **for him except in his presence**.

נִדּוּהוּ שֶׁלֹּא בְּפָנָיו,

But if **they banned him not in his presence**,

מַתִּירִין לוֹ בֵּין בְּפָנָיו בֵּין שֶׁלֹּא בְּפָנָיו.

they may release it **for him, whether in his presence or not in his presence**.

וְאֵין בֵּין נִדּוּי לְהַתָּרָה כְּלוּם,

And there is nothing of a required time delay **between** the **banning and** the **release**;

אֶלָּא אִם כֵּן חָזַר בּוֹ מִן הַדָּבָר שֶׁנִּדּוּהוּ בִּשְׁבִילוֹ,

unless he repented from the matter for which they banned him,

מַתִּירִין לוֹ מִיָּד.

in which case **they release** it **for him immediately**.

וְאִם רָאוּ בֵּית דִּין לְהַנִּיחַ זֶה בְּנִדּוּיוֹ שָׁנִים רַבּוֹת,

And if the Beis Din saw fit **to leave this** person **in his ban for many years**,

מַנִּיחִין כְּפִי רִשְׁעוֹ.

they leave him, **according to his wickedness**, to guide him back to the proper path.

הֲלָכָה ט

Halacha 9 · Releasing a Ban of Ostracism by Three Other Individuals

שְׁלֹשָׁה שֶׁנִּדּוּ

Three people **who ostracized** someone,

וְהָלְכוּ לָהֶן

and then **went their way** and are no longer available,

וְחָזַר זֶה מִדָּבָר שֶׁנִּדּוּהוּ בִּגְלָלוֹ

and this ostracized person **repented from** the **matter that they ostracized him because of it,**

בָּאִין שְׁלֹשָׁה אֲחֵרִים

three others may **come**

וּמַתִּירִין לוֹ:

and release him from his ban.

הֲלָכָה י

Halacha 10 · Releasing a Ban of Ostracism from an Unknown Person

מִי שֶׁלֹּא יָדַע

One who did not know

מִי שֶׁנִּדָּהוּ

who it was **that placed him under ban,**

יֵלֵךְ לוֹ אֵצֶל הַנָּשִׂיא

shall go to the Nasi,

וְיַתֵּר לוֹ נִדּוּיוֹ:

and he shall release for him his ban.

הֲלָכָה יא

Halacha 11 · Nullifying a Conditional Ban and a Sage Who Banned Himself

נִדּוּי עַל תְּנַאי

A ban of ostracism that was made **on a condition,**

אֲפִלּוּ עַל פִּי עַצְמוֹ

even if he imposed it **upon himself,**

צָרִיךְ הַפָּרָה.

requires nullification once the condition is met.

תַּלְמִיד חָכָם שֶׁנִּדָּה עַצְמוֹ

A disciple of a Sage who banned himself,

וַאֲפִלּוּ נִדָּה עַצְמוֹ עַל דַּעַת פְּלוֹנִי

and even if he banned himself on the consent of so-and-so,

וַאֲפִלּוּ עַל דָּבָר שֶׁחַיָּב עָלָיו נִדּוּי

and even for a matter that is liable for it to receive **a ban of ostracism,**

הֲרֵי זֶה מֵפֵר לְעַצְמוֹ:

behold this one may nullify it **for himself.**

הֲלָכָה יב

Halacha 12 · Releasing a Ban of Ostracism Imposed in a Dream

מִי שֶׁנִּדּוּהוּ בַּחֲלוֹם

One whom they banned in a dream, since this may be a sign of heavenly displeasure,

אֲפִלּוּ יָדַע מִי נִדָּהוּ

even if he knew who banned him in the dream, he cannot simply go to that person in waking life to release him; rather, he

צָרִיךְ עֲשָׂרָה בְּנֵי אָדָם שֶׁשּׁוֹנִין הֲלָכוֹת

needs ten men who study halachos

לְהַתִּירוֹ מִנִּדּוּיוֹ.

to release him from his ban.

וְאִם לֹא מָצָא

And if he did not find such scholars in his immediate vicinity, he

טוֹרֵחַ אַחֲרֵיהֶם עַד פַּרְסָא.

exerts himself to travel **after them up to a parsah.**

לֹא מָצָא

If he **did not find** scholars of halachah within that distance,

מַתִּירִים לוֹ אֲפִלּוּ עֲשָׂרָה שֶׁשּׁוֹנִים מִשְׁנָה.

even ten who study Mishnah release it **for him.**

לֹא מָצָא

If he **did not find** those,

מַתִּירִין לוֹ עֲשָׂרָה שֶׁיּוֹדְעִים לִקְרוֹת בַּתּוֹרָה.

ten who know how **to read in the Torah release** it **for him.**

לֹא מָצָא

If he **did not find** those,

מַתִּירִין לוֹ אֲפִלּוּ עֲשָׂרָה שֶׁאֵינָן יוֹדְעִין לִקְרוֹת.

even ten who do not know how **to read release** it **for him.**

לֹא מָצָא בִּמְקוֹמוֹ עֲשָׂרָה

If he **did not find ten** people at all **in his place**,

מַתִּירִין לוֹ אֲפִלּוּ שְׁלֹשָׁה:

even three release it **for him.**

הֲלָכָה יג

Halacha 13 · The Laws of Ostracism and When a Sage May Forgo His Honor

מִי שֶׁנִּדּוּהוּ בְּפָנָיו

One whom they ostracized in his presence,

אֵין מַתִּירִין לוֹ אֶלָּא בְּפָנָיו.

they do not release him except in his presence.

נִדּוּהוּ שֶׁלֹּא בְּפָנָיו

If **they ostracized him not in his presence**,

מַתִּירִין לוֹ בְּפָנָיו וְשֶׁלֹּא בְּפָנָיו.

they may release him in his presence and not in his presence.

וְאֵין בֵּין נִדּוּי לַהֲפָרָה כְּלוּם

And there is not between ostracism to release anything of a required delay,

אֶלָּא מְנַדִּין וּמַתִּירִין בְּרֶגַע אֶחָד

rather they ostracize and they release in a moment single,

כְּשֶׁיַּחֲזֹר הַמְנֻדֶּה לַמּוּטָב.

when returns the ostracized one to the good path.

וְאִם רָאוּ בֵּית דִּין לְהַנִּיחַ זֶה בְּנִדּוּי כַּמָּה שָׁנִים

And if saw the court fit to leave this one in ostracism several years,

מַנִּיחִין כְּפִי רִשְׁעוֹ.

they leave him according to his wickedness.

וְכֵן אִם רָאוּ בֵּית דִּין לְהַחֲרִים לָזֶה לְכַתְּחִלָּה

And so if saw the court fit to excommunicate this one at the outset,

וּלְהַחֲרִים מִי שֶׁיֹּאכַל עִמּוֹ וְשׁוֹתֶה עִמּוֹ

and to excommunicate whoever eats with him and drinks with him,

אוֹ מִי שֶׁיַּעֲמֹד עִמּוֹ בְּאַרְבַּע אַמּוֹת

or whoever stands with him within four cubits,

מַחֲרִימִין כְּדֵי לְיַסְּרוֹ

they excommunicate in order to chastise him,

וּכְדֵי לַעֲשׂוֹת סְיָג לַתּוֹרָה

and in order to make a fence for the Torah,

עַד שֶׁלֹּא יִפָּרְצוּ הַחוֹטְאִים.

so that not will break through the sinners.

אַף עַל פִּי שֶׁיֵּשׁ רְשׁוּת לֶחָכָם לְנַדּוֹת לִכְבוֹדוֹ

Even though there is permission for a sage to ostracize for his honor,

אֵינוֹ שֶׁבַח לְתַלְמִיד חָכָם לְהַנְהִיג עַצְמוֹ בְּדָבָר זֶה

it is not praiseworthy for a disciple of a sage to accustom himself in matter this;

אֶלָּא מַעֲלִים אָזְנָיו מִדִּבְרֵי עַם הָאָרֶץ

rather he should turn away his ears from the words of the common people,

וְלֹא יָשִׁית לִבּוֹ לָהֶן

and not should he set his heart to them,

כְּעִנְיָן שֶׁאָמַר שְׁלֹמֹה בְּחָכְמָתוֹ קהלת ז כא

like the matter that said Shlomo in his wisdom in Koheles chapter seven verse twenty-one:

"גַּם לְכָל הַדְּבָרִים אֲשֶׁר יְדַבְּרוּ אַל תִּתֵּן לִבֶּךָ".

"Also to all the words which they speak do not give your heart".

וְכֵן הָיָה דֶּרֶךְ חֲסִידִים הָרִאשׁוֹנִים

And so was the way of pious ones of the early generations,

שׁוֹמְעִים חֶרְפָּתָם וְאֵינָן מְשִׁיבִין

hearing their shame and they are not answering,

וְלֹא עוֹד אֶלָּא שֶׁמּוֹחֲלִים לַמְחָרֵף וְסוֹלְחִים לוֹ.

and not only that rather that they pardon the insulter and forgive him.

וַחֲכָמִים גְּדוֹלִים הָיוּ מְשִׁתַּבְּחִים בְּמַעֲשֵׂיהֶם הַנָּאִים

And sages great were praising themselves with their deeds the pleasant,

וְאוֹמְרִים שֶׁמֵּעוֹלָם לֹא נִדּוּ אָדָם וְלֹא הֶחֱרִימוּהוּ לִכְבוֹדָן.

and saying that never not did they ostracize a person and not did they excommunicate him for their honor.

וְזוֹ הִיא דַּרְכָּם שֶׁל תַּלְמִידֵי חֲכָמִים שֶׁרָאוּי לֵילֵךְ בָּהּ.

And this is the way of disciples of sages that is worthy to walk in it.

בַּמֶּה דְּבָרִים אֲמוּרִים

In what words are said? Only

כְּשֶׁבִּזָּהוּ אוֹ חֵרְפָּהוּ בַּסֵּתֶר.

when he disgraced him or shamed him in private.

אֲבָל תַּלְמִיד חָכָם שֶׁבִּזָּהוּ אוֹ חֵרְפוֹ אָדָם בְּפַרְהֶסְיָא

But a disciple of a sage whom disgraced him or shamed him a person in public,

אָסוּר לוֹ לִמְחל עַל כְּבוֹדוֹ

it is forbidden for him to forgive his honor,

וְאִם מָחַל נֶעֱנָשׁ

and if he forgave he is punished,

שֶׁזֶּה בִּזָּיוֹן תּוֹרָה

for this is disgrace of Torah;

אֶלָּא נוֹקֵם וְנוֹטֵר הַדָּבָר כְּנָחָשׁ

rather he takes vengeance and bears a grudge the matter like a snake,

עַד שֶׁיְּבַקֵּשׁ מִמֶּנּוּ מְחִילָה וְיִסְלַח לוֹ׃

until that he requests from him pardon and he shall forgive him.

CHAPTER SUMMARY

The chapter details the process of issuing and lifting a ban of nidui or cherem, explaining that while three commoners or one expert judge can lift a ban, a dream-induced ban requires ten people. The Rambam outlines the severe restrictions of nidui—such as prohibitions on haircutting, laundering, and joining a zimmun—and the even stricter rules of cherem, which restrict teaching and business dealings. Finally, we learn that while the court has the authority to extend these bans or penalize those who associate with the banned individual to create a fence around the Torah, a Torah sage should strive to overlook personal slights rather than rush to ban others.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Rambam teaches us a profound lesson about the delicate balance of human dignity and the honor of the Torah. When a great sage stumbles, the halachah commands us to cover his shame like the night, avoiding public embarrassment at all costs. Yet, when it comes to our own personal honor, the pious sages would completely look the other way, ignoring insults from others and refusing to ever ban someone for their own slighted dignity.

This teaches us a beautiful path in our daily avodah. We must have a double standard: incredibly sensitive to the dignity of other people, especially those who represent the Torah, while being completely forgiving and soft when it comes to our own personal honor. The Torah wants us to build a heart that is strong enough to protect others, yet humble enough to let go of our own hurt feelings.

Today, when someone says something that offends you or doesn't give you the respect you feel you deserve, take a deep breath and choose to let it go. Emulate the pious sages by quietly forgiving them in your heart, refusing to let personal honor dictate your reactions.

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.'