

חומש עם רש"י • דברים • ששי

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

DEVARIM • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his warm and heartfelt review of the journeys and battles of Klal Yisrael, reminding them of the incredible nissim Hashem performed for them. We learn how Hashem gave us the strength to begin the conquest of the lands of the Emori, starting with the defeat of Sihon, the king of Heshbon, who came out to wage war against us at Yahatz. Moshe describes how Hashem delivered Sihon and his entire army into our hands, allowing us to capture his cities and claim the land as our inheritance.

The aliyah then transitions to our next great victory against Og, the mighty king of Bashan, who confronted us at Edrei. Hashem reassured Moshe not to fear him, promising to deliver Og just as He did Sihon. We see how Hashem fulfilled this promise, enabling Klal Yisrael to conquer all sixty of Og's heavily fortified cities, as well as the rest of his vast territory, which was eventually apportioned to the tribes of Reuven, Gad, and the half-tribe of Menashe.

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

פסוק א

Pasuk 1

וַיֹּאמֶר יְהוָה אֵלַי רְאֵה הִחַלְתִּי תַתּוֹ לִפְנֵיךָ אֶת סִיחֹן וְאֶת אֶרְצוֹ הֵחֵל
begin his land and — Sihon — before you to deliver I have begun see to me Hashem And He said
רַשׁ לְרִשְׁתָּהּ אֶת אֶרְצוֹ:
his land — to inherit to drive out

רש"י

הִחַלְתִּי תַתּוֹ לִפְנֵיךָ. כָּפָה שָׂר שֶׁל אֱמֹרִיִּים שֶׁל מַעַלָּה תַּחַת רַגְלֵי שָׂר
of the feet under above of the Amorites of the ministering angel He subdued before you to give I have begun
מֹשֶׁה וְהִדְרִיכוֹ עַל צְוֹארוֹ:
his neck upon and made him tread Moshe

פסוק ב

Pasuk 2

וַיֵּצֵא סִיחֹן לְקִרְאָתָנוּ הוּא וְכָל עַמּוֹ לְמִלְחָמָה יְהָצָה:
at Yahatz to the war his people and all he towards us Sihon And went out

רש"י

וַיֵּצֵא סִיחֹן. לֹא שָׁלַח בְּשִׁבְלֵי עֹג לְעֹזֵר לוֹ, לְלַמְּדָךְ שֶׁלֹּא הָיוּ צָרִיכִים זֶה
this one needing were that they not to teach you him to help Og for send he did not Sihon And went forth
לְזֶה:
to that one

וַיִּתְּנֵהוּ יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ וַנִּפֹּךְ אֹתוֹ וְאֶת בְּנוֹ בְּנָיו וְאֶת כָּל

all of and — his sons his son and — him and we smote before us our God Hashem and He delivered him

עָמוֹ:

his people

רש"י

ואת בניו. בנו כתיב, שְׁהָיָה לוֹ בֶן גִּבּוֹר כְּמוֹתוֹ תַּנְחוּמָא חֲקַת :

Chukat Tanchuma like him mighty a son to him for there was it is written his son his sons and —

וַנִּלְכְּדָם אֶת כָּל עָרֵינוּ בְּעֵת הַהוּא וַנַּחֲרֵם אֶת כָּל עִיר מֵתָם

of men city every — and we destroyed that at the time his cities all of — And we captured

וְהַנָּשִׁים וְהַטָּף לֹא הִשְׁאַרְנוּ שְׂרִיד:

a survivor leave we did not and the children and the women

רש"י

מתם. אֲנָשִׁים, בְּכֹזֶת סִיחֹן נֶאֱמַר בְּזִזְנוּ לָנוּ, לְשׁוֹן בָּזָה, שְׁהִיתָה חֲבִיבָה

beloved because it was plunder an expression of for ourselves we plundered it is said Sichon in the spoil of men men

עֲלֵיהֶם וּבִזְזִים אִישׁ לוֹ, וּכְשָׂפָאוֹ לְכֹזֶת עֹג, כְּבָר הָיוּ שְׂבָעִים

sated they were already Og to the spoil of and when they came for himself each man and they plundered upon them

וּמִלֵּאִים, וְהִיתָה בְּזוּיָה בְּעֵינֵיהֶם, וּמִקְרָעִין וּמִשְׁלִיכִין בְּהֶמָּה וּבְגָדִים, וְלֹא נָטְלוּ

did they take and not and garments beasts and they cast away and they tore in their eyes despised and it was and full

כִּי אִם כֶּסֶף וְזָהָב, לָכֵן נֶאֱמַר בְּזִזְנוּ לָנוּ, לְשׁוֹן בְּזִיוֹן, כֹּה נִדְרָשׁ

it is expounded thus contempt an expression of for ourselves we held in contempt it is said therefore and gold silver . except

בְּסִפְרֵי בַּפ' וַיֵּשֶׁב יִשְׂרָאֵל בְּשִׁטִּים:

in Shittim Yisrael And dwelt in the chapter of in Sifrei

רַק הַבְּהֵמָה בְּזִזְנוּ לָנוּ וּשְׁלַל הָעָרִים אֲשֶׁר לָכְדָנוּ:

we captured which the cities and the spoil of for ourselves we plundered the cattle Only

מִעֲרֵעַר אֲשֶׁר עַל שִׁפְתַּי נָחַל אֲרֹנִי וְהָעִיר אֲשֶׁר בְּנַחַל וְעַד הַגִּלְעָד

Gilead and until is in the valley that and the city Arnon the valley of the edge of is on which From Aroer

לֹא הָיְתָה קִרְיָהּ אֲשֶׁר שָׁגְבָה מִמָּנוּ אֶת הַכָּל נָתַן יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ:

before us our God Hashem gave everything — for us was too strong that a city was there not

רק אל ארץ בני עמון לא קרבת כל יד נחל יבק
 Yabbok the stream of the border of all approach you did not Ammon the children of the land of to Only
 וערי ההר וכל אשר צוה יהוה אלהינו:
 our God Hashem commanded that and all the mountain and the cities of

רש"י

כל יד נחל יבק. כל אצל נחל יבק:
 Yabbok the brook of beside all Yabbok the brook of the side of all of

רש"י

וכל אשר צוה ה' אלהינו. שלא לכבש, הנחנו:
 we left to conquer that not our God Hashem commanded which and all

פסוק ח

ונפנו ונעל דרך הבשן ויצא עוג מלך הבשן לקראתנו הוא
 he to meet us the Bashan king of Og and went out the Bashan the way of and we went up And we turned
 וכל עמו למלחמה אדרי:
 at Edrei to the battle his people and all

רש"י

ונפנו ונעל. כל צד צפון הוא עליה:
 an ascent it is north direction of every and we went up And we turned

פסוק ט

ויאמר יהוה אלי אל תירא אתו כי בידך נתתי אתו ואת כל עמו
 his people all of and — him I have given into your hand for him fear do not to me Hashem And said
 ואת ארצו ועשית לו כאשר עשית לסיחן מלך האמרי אשר יושב
 dwelt who the Emori king of to Sichon you did just as to him and you shall do his land and —
 בקשבוֹן:
 in Cheshbon

רש"י

אל תירא אתו. ובסיחון לא הצרך לומר אל תירא אתו אלא מתירא היה משה
 Moshe was fearing but him fear do not to say was it necessary not and in Sihon him fear Do not
 שלא תעמד לו זכות ששמש לאברהם, שנאמר בראשית י"ד "ויבא הפליט",
 the fugitive and there came 14 Bereishis as it is said Avraham that he served the merit for him would stand lest
 והוא עוג:
 was Og and he

פסוק י

וַיִּתֵּן יְהוָה אֱלֹהֵינוּ בְּיָדֵנוּ גַם אֶת עוֹג מֶלֶךְ הַבָּשָׁן וְאֶת כָּל עַמּוֹ

his people all of and — the Bashan king of Og — also into our hand our God Hashem And He delivered

וְנִכְהוּ עַד בְּלִתִּי הַשָּׂאִיר לוֹ שְׂרִיד:

a survivor to him left there was not until and we smote him

סִסוּק יא

וְנִלְכְּדָה אֶת כָּל עָרָיו בְּעֵת הַהוּא לֹא הָיְתָה קִרְיָה אֲשֶׁר לֹא לָקַחְנוּ

we took not that a city there was not that at the time his cities all of — And we captured

מֵאֲתָם שְׁשִׁים עִיר כָּל חֶבֶל אַרְגֹּב מִמְּלַכְתּוֹ עוֹג בְּבָשָׁן:

in Bashan Og the kingdom of Argob region of all the towns sixty from them

רש"י

חבל ארגב. מתרגמינן בית פלך טרכונא, וראיתי תרגום ירושלמי

Yerushalmi the Targum And I saw Trachona the province of the house of we translate Argob The region of

במגלת אסתר קורא פלטין טרכונין, למדתי חבל ארגוב הפרכיא - היכל

the palace of the province of Argob the region of I learned Trachonin a palace calls Esther in the Scroll of

מלך, פלומר שחמלכות נקראת על שמה; וכן את הארגוב דמלכים מלכים ב

II Kings of Kings the Argob — And likewise its name after is called that the kingdom meaning to say the king

ט"ו: כ"ה, אצל היכל מלך הרגו פקח בן רמליהו לפקחיה בן מנחם, למדתי

Menahem the son of Pekahiah Remaliahu the son of Pekah slew him the king the palace of near 25 15

שפה נקרא שם הפרכיא:

the name of was called that thus I learned

סִסוּק יב

כָּל אֵלֶּה עָרִים בְּצֻרוֹת חוֹמָה גְּבוּהָה דְּלִתִּים וּבָרִיחַ לְבַד מַעְרִי

cities of aside from and a bar double gates high a wall were fortified with cities these all of

הַפְּרָזִי הַרְבֵּה מְאֹד:

very many the open towns

רש"י

מערי הפרזי. פרוזות ופתוחות בלא חומה, וכן זכריה ב' "פרזות תשב

shall be inhabited as open spaces two Zechariah and so a wall without and open unconfined the open areas from the cities of

ירושלים:

Yerushalayim

סִסוּק יג

וְנִחָרַם אוֹתָם כַּאֲשֶׁר עָשִׂינוּ לְסִיחֹן מֶלֶךְ חֶשְׁבוֹן הַחֵרֶם כָּל עִיר מֵתָם

men city every destroying Cheshbon king of to Sichon we did as them And we destroyed

הנשים והטף:

and the children the women

רש"י

החרם. לשון הנה – הלוח וכלות:

and finishing going on continuous action is an expression of destroying

פסוק יד

Pasuk 14

וְכָל הַבְּהֵמָה וְשָׁלַל הָעָרִים בְּזוֹנֵנוּ לָנוּ:

for ourselves we plundered the cities and the spoil of the cattle and all

פסוק טו

Pasuk 15

וַנִּקַּח בְּעֵת הַהוּא אֶת הָאָרֶץ מִיַּד שְׁנֵי מְלָכֵי הָאֱמֹרִי אֲשֶׁר

who the Emori kings of the two from the hand of the land — that at the time And we took

בְּעֶבֶר הַיַּרְדֵּן מִנַּחַל אַרְנוֹן עַד הַר חֶרְמוֹן:

Chermon Mount until Arnon from the stream of the Yarden were on the side of

רש"י

מיד. מרשות:

from the control of from the hand of

פסוק טז

Pasuk 16

צִידָנִים יִקְרְאוּ לְחֶרְמוֹן שִׁרְיֹן וְהָאֱמֹרִי יִקְרְאוּ לוֹ שֶׁנִּיר:

Senir it call and the Amorites Sirion Hermon call Sidonians

רש"י

צִידָנִים יִקְרְאוּ לְחֶרְמוֹן וְגו'. וּבְמָקוֹם אֲחֵר הוּא אוֹמֵר דְּבָרִים ד' "וְעַד הַר שִׁיאוֹן

Sion Mount And until 4 Devarim says it another And in a place etc. Hermon call The Sidonians

הוּא חֶרְמוֹן", הָרִי לוֹ אַרְבָּעָה שְׁמוֹת, לָמָּה הֻצְּרְכוּ לְכַתֵּב? לְהַגִּיד שִׁבְחַ

the praise of To tell to be written were they needed Why names four it has behold Hermon which is

אֶרֶץ יִשְׂרָאֵל – שֶׁהָיוּ אַרְבַּע מְלָכוֹת מִתְפָּאֲרוֹת בָּכָה, זֶה אוֹמֶרֶת עַל שְׁמִי

my name after saying this one in this priding themselves kingdoms four that there were Yisrael the Land of

יִקְרָא, וְזֶה אוֹמֶרֶת עַל שְׁמִי יִקְרָא:

shall it be called my name after saying and this one shall it be called

רש"י

שֶׁנִּיר. הוּא שֶׁלֶג בְּלָשׁוֹן אֲשֶׁכְּנָז וּבְלָשׁוֹן כְּנַעֲנִי:

Canaan and in the language of Ashkenaz in the language of snow it is Shenir

פסוק יז

כָּל עָרֵי הַמִּישֹׁר וְכָל הַגִּלְעָד וְכָל הַבָּשָׁן עַד סִלְכָּה וְאֶדְרֵי עָרֵי
 the cities of and Edrei Salcah until the Bashan and all of Gilead and all of the plain the cities of all of
 מִמְּלֶכֶת עוֹג בְּבָשָׁן:
 in the Bashan Og the kingdom of

פסוק יח

כִּי רַק עוֹג מֶלֶךְ הַבָּשָׁן נִשָּׂאֵר מִיָּתֶר הַרְפָּאִים הִנֵּה עָרְשׁוֹ עָרְשׁ
 a bedstead of his bedstead behold the Rephaim from the remnant of was left the Bashan king of Og only Because
 בְּרִזְלֵ הֵלָּה הוּא בְּרִבַּת בְּנֵי עַמּוֹן תִּשַׁע אַמּוֹת אָרְכָּה וְאַרְבַּע אַמּוֹת
 cubits and four is its length cubits nine Ammon the children of in Rabbah of it is it not iron
 רָחְבָּהּ בְּאַמָּת אִישׁ:
 a man by the cubit of is its width

רש"י

מִיָּתֶר הַרְפָּאִים. שְׁהָרְגוּ אֶמְרָפֶל וְחִבְרָיו בְּעִשְׁתְּרוֹת קַרְנַיִם, וְהוּא פָּלַט מִן
 from escaped and he Karnaim in Ashteroth and his allies Amraphel whom slew the Rephaim from the remnant of
 הַמִּלְחָמָה שֶׁנֶּאֱמַר בְּרִאשִׁית י"ד "וַיָּבֹא הַפְּלִיט" – זֶהוּ עוֹג:
 Og this is the fugitive and there came 14 Bereishis as it is said the battle

רש"י

בַּאֲמַת אִישׁ. בְּאַמָּת עוֹג:
 Og with the cubit of a man With the cubit of

פסוק יט

וְאֵת הָאָרֶץ הַזֹּאת יְרִשְׁנוּ בְּעֵת הַהוּא מֵעֲרֹעַר אֲשֶׁר עַל נַחַל אַרְנוֹן
 Arnon the valley of by which is from Aroer that at the time we possessed this the land And —
 וְחִצֵּי הַר הַגִּלְעָד וְעָרָיו נָתַתִּי לְרֵאוּבֵנִי וּלְגָדִי:
 and to the Gadites to the Reubenites I gave and its cities Gilead the hill country of and half of

רש"י

וְאֵת הָאָרֶץ הַזֹּאת. הָאֲמוּרָה לְמַעְלָה, מִנַּחַל אַרְנוֹן וְעַד הַר חֶרְמוֹן, יְרִשְׁנוּ
 we possessed Hermon Mount and until Arnon from the brook of above that is mentioned this the land And —
 בְּעֵת הַהִיא:
 that at the time

רש"י

מֵעֲרֹעַר אֲשֶׁר עַל נַחַל אַרְנוֹן. אֵינוֹ מִחֻבֵּר לְרֵאשׁוֹ שֶׁל מִקְרָא אֲלָא לְסוּפּוֹ – עַל
 upon to its end but rather the verse of to the beginning connected is not Arnon the brook of is by which From Aroer
 נָתַתִּי לְרֵאוּבֵנִי וּלְגָדִי, אֲבָל לְעֵנִין יְרֵשָׁה עַד הַר חֶרְמוֹן הִיא:
 it was Hermon Mount until possession regarding the matter of but and to the Gadites to the Reubenites I gave

וַיֵּתֶר הַגִּלְעָד וְכָל הַבָּשָׁן מִמְּלֶכֶת עֹג נָתַתִּי לַחֲצִי שִׁבְט הַמְּנַשֶּׁה
Menashe the tribe of to the half of I gave Og the kingdom of the Bashan and all of Gilead And the rest of
כָּל חֶבְל הָאֲרָגָב לְכָל הַבָּשָׁן הָהוּא יִקְרָא אֶרֶץ רִפְאִים:
Rephaim the land of it is called that the Bashan to all of Argob the region of all

רש"י

ההוא יקרא ארץ רפאים. היא אותה שנתתי לאברהם:
to Avraham which I gave that it is Rephaim the land of is called That

יָאִיר בֶּן מְנַשֶּׁה לָקַח אֶת כָּל חֶבְל אֲרָגָב עַד גְּבוּל הַגִּשּׁוּרִי
the Geshurite the border of until Argob the region of all of — took Menashe son of Yair
וַהֲמַעֲכַתִּי וַיִּקְרָא אֹתָם עַל שְׁמוֹ אֶת הַבָּשָׁן חֵית יָאִיר עַד הַיּוֹם
day until Yair the villages of the Bashan — his name after them and he called and the Maachathite
הַזֶּה:
this

CHAPTER SUMMARY

This aliyah details the historical victories of Klal Yisrael over the two powerful Amorite kings, Sihon and Og, and the subsequent distribution of their lands. After Sihon refused passage and attacked, Hashem delivered him into our hands, leading to the complete conquest of his cities from Aroer to Gilead, with only the cattle and spoil taken as booty while respecting the borders of Ammon as Hashem commanded. Following this, Og of Bashan marched against us, but Hashem reassured Moshe and granted us a total victory over his sixty fortified cities, including the giant Og himself, whose massive iron bedstead remained as a testament to his size. Finally, Moshe recounts how this conquered territory east of the Yarden was apportioned to the Reubenites, the Gadites, and the half-tribe of Manasseh, with Jair son of Manasseh renaming his acquired region of Argob after himself.

When you look at the massive, fortified walls of Og's kingdom and the terrifying size of the giant himself, it is easy to feel completely paralyzed. We all have these 'giant' challenges in our lives, a difficult middah we cannot seem to break, a parnassah struggle that looms over us, or a relationship that feels utterly broken. The Torah shows us that the moment Hashem says, 'Do not fear him, for I have delivered him into your hand,' the giant is already defeated. The only thing standing between you and victory is your willingness to take the first step forward in emunah.

Our avodah is to realize that the size of the obstacle in front of us is entirely irrelevant to Hashem. Whether it is an open plain or a city fortified with high walls, gates, and bars, it makes no difference to the One who runs the world. When we align ourselves with Hashem's will and move forward with bitachon, the most intimidating barriers crumble instantly.

Today, identify one 'giant' challenge or daunting task you have been avoiding out of fear, and take one concrete, active step toward tackling it, trusting fully that Hashem is going before you to deliver it into your hands.

דף יומי • חלין • דף ע"ח

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THE SUGYA

We begin this daf by concluding the fifth perek of Maseches Chullin, Perek Behemah Hamakshah, with a beautiful and hainish discussion about having rachmanus on one's fellow Yid. The Gemara teaches us that when a person is going through a tzarah, they must let the tzibbur know so that others can daven to Hashem on their behalf. This is derived from the metzora who must call out "Impure, impure!" to publicize his distress and awaken the tefillos of the community.

Immediately following this, we begin the sixth perek, Perek Oto Ve'es Beno, which deals with the severe d'Oraisa prohibition of slaughtering an animal and its offspring on the same day. The Mishnah outlines the various applications of this mitzvah, showing how it applies both in Eretz Yisrael and Chutz la'Aretz, in the times of the Beis HaMikdash and when it is not standing, and to both chullin (non-sacred animals) and kodashim (sacrificial animals). The Mishnah details the halachic status of the meat and the lashes incurred under different permutations of chullin and kodashim slaughtered inside or outside the Azarah.

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

עמוד א' DAF 78A

EXPLANATION

דניכחוש חיליה,

that its strength should be weakened by the stones, preventing it from shedding its fruit,

QUESTION

אֵלָא סוֹקְרוֹ בְּסִיקְרָא אִמָּא?

but as for painting it with red paint, why is it permitted? What benefit is there in this?

ANSWER

כִּי הֵיכִי דְלִיחֻזְיָהּ אִינְשֵׁי וְלִיבְעֵי רַחֲמֵי עִלְיָהּ.

The Gemara answers: One does so in order that people will see it and pray for mercy upon it, that the tree should become fruitful.

PROOF

כְּדֵתְנָא: "וְטָמָא טָמָא יִקְרָא" – צָרִיךְ לְהוֹדִיעַ לְרַבִּים, וְרַבִּים מְבַקְשִׁים עָלָיו רַחֲמִים.

As it is taught in a baraita: The verse regarding a leper states: "And he shall cry: Impure, impure!" This teaches that a person who suffers a misfortune needs to inform the public, and the public will seek mercy on his behalf.

PROOF

וְכֵן מִי שֶׁאֵירַע בּוֹ דָּבָר – צָרִיךְ לְהוֹדִיעַ לְרַבִּים, וְרַבִּים מְבַקְּשִׁים עָלָיו רַחֲמִים.

And likewise, whoever has a bad thing happen to him needs to inform the public, and the public will seek mercy on his behalf.

STATEMENT

אָמַר רַבִּינָא: כִּמָּאן תְּלִינן כּוּבְסָא בְּדִיקָלָא, כִּמָּאן?

Ravina said: Like whom is our practice when we hang bunches of unripe dates on a palm tree that casts off its fruit? Like whom is this done, seeing as it resembles the ways of the Amorites?

STATEMENT

כִּי הָאִי תַנָּא.

It is like this very tanna of the baraita, who says that a person must publicize his distress so that others will pray for him.

STATEMENT

הֲדַרְנוּ עֲלֶיךָ בְּהֶמָּה הַמַּקְשָׁה.

May we return to you, Perek Behe mah Hamakshah.

מִשְׁנָה MISHNAH

MISHNAH

מִתְּנִי אוֹתוֹ וְאֶת בְּנוֹ נוֹהֵג בֵּין בָּאֶרֶץ בֵּין בְּחוּצָה לְאֶרֶץ,

MISHNAH: The prohibition of slaughtering an animal itself and its offspring on the same day applies both in Eretz Yisrael and outside of Eretz Yisrael,

MISHNAH

בְּפָנֵי הַכִּית וְשֶׁלֹּא בְּפָנֵי הַכִּית,

both in the presence of the Temple and not in the presence of the Temple,

MISHNAH

בְּחוּלִין וּבְמוֹקֵדִשִׁין.

and both with regard to non-sacred animals and with regard to sacrificial animals.

MISHNAH

כִּיצַד? הַשּׁוֹחֵט אוֹתוֹ וְאֶת בְּנוֹ,

How so? One who slaughters an animal itself and its offspring,

MISHNAH

חוּלִין בַּחוּץ – שְׁנֵיהֶם כְּשָׂרִים, וְהַשְׁנִי סוֹפֵג אֶת הָאֲרָבָעִים.

and both were **non-sacred** animals slaughtered **outside** the Temple courtyard; **both of them are fit** for consumption, **but the** one who slaughters the **second receives the forty** lashes for violating the prohibition.

MISHNAH

קִדְּשִׁים בַּחוּץ – הָרֹאשׁוֹן חַיֵּיב כֶּרֶת, וְשֵׁנִיָּהֶם פְּסוּלִים, וְשֵׁנִיָּהֶם סוּפְגִים אֶת הָאַרְבָּעִים.

If they were **sacrificial** animals slaughtered **outside** the Temple courtyard; for **the first**, the slaughterer is **liable to karet** for slaughtering a holy offering outside the Sanctuary, **and both of them are disqualified** as offerings, **and both of them receive forty** lashes apiece — the first for slaughtering outside, and the second for violating the prohibition of 'itself and its offspring'.

MISHNAH

חוּלִין בְּפָנִים – שֵׁנִיָּהֶם פְּסוּלִין, וְהַשְּׁנִי סוּפֵג אֶת הָאַרְבָּעִים;

If they were **non-sacred** animals slaughtered **inside** the Temple courtyard; **both of them are disqualified**, because it is forbidden to slaughter non-sacred animals in the Azarah, **and the second** slaughterer **receives the forty** lashes.

MISHNAH

קִדְּשִׁים בְּפָנִים – הָרֹאשׁוֹן כָּשֵׁר וּפְטוּר, וְהַשְּׁנִי סוּפֵג אֶת הָאַרְבָּעִים וּפְסוּל.

If they were **sacrificial** animals slaughtered **inside** the Temple courtyard; **the first is fit** as an offering **and** the slaughterer is **exempt** from punishment, **but the second** slaughterer **receives the forty** lashes **and** the second animal is **disqualified**, as it was slaughtered on the same day as its parent.

MISHNAH

חוּלִין וְקִדְּשִׁים בַּחוּץ – הָרֹאשׁוֹן כָּשֵׁר, וּפְטוּר, וְהַשְּׁנִי סוּפֵג אֶת הָאַרְבָּעִים, וּפְסוּל.

If the first was **non-sacred** **and** the second was **sacrificial**, and both were slaughtered **outside** the Temple courtyard; **the first is fit** for eating **and** the slaughterer is **exempt**, **and the second** slaughterer **receives the forty** lashes **and** the animal is **disqualified** as an offering.

MISHNAH

קִדְּשִׁים וְחוּלִין בַּחוּץ – הָרֹאשׁוֹן חַיֵּיב כֶּרֶת וּפְסוּל, וְהַשְּׁנִי כָּשֵׁר, וְשֵׁנִיָּהֶם סוּפְגִים אֶת הָאַרְבָּעִים.

If the first was **sacrificial** **and** the second was **non-sacred**, and both were slaughtered **outside** the Temple courtyard; for **the first**, the slaughterer is **liable to karet** **and** the animal is **disqualified**, **and the second is fit** for consumption, **and both** slaughterers **receive forty** lashes.

MISHNAH

חוּלִין וְקִדְּשִׁים בְּפָנִים – שֵׁנִיָּהֶם פְּסוּלִין, וְהַשְּׁנִי סוּפֵג אֶת הָאַרְבָּעִים.

If the first was **non-sacred** **and** the second was **sacrificial**, and both were slaughtered **inside** the Temple courtyard; **both of them are disqualified**, **and the second** slaughterer **receives forty** lashes.

MISHNAH

קִדְּשִׁים וְחוּלִין בְּפָנִים – הָרֹאשׁוֹן כָּשֵׁר וּפְטוּר, וְהַשְּׁנִי סוּפֵג אֶת הָאַרְבָּעִים וּפְסוּל.

If the first was **sacrificial** **and** the second was **non-sacred**, and both were slaughtered **inside** the Temple courtyard; **the first is fit** **and** the slaughterer is **exempt**, **and the second** slaughterer **receives forty** lashes, **and** the second animal is **disqualified** because it was non-sacred in the courtyard.

MISHNAH

חולין בחוץ ובפנים – הראשון כשר, ופטור, והשני סופג את הארבעים, ופסול.

If both were **non-sacred** and the slaughter of the first was **outside** and the second was **inside**; the **first is fit** and the slaughterer is **exempt**, and the **second** slaughterer **receives forty lashes** and the animal is **disqualified**.

MISHNAH

קדשים בחוץ ובפנים – הראשון חייב כרת, והשניהם סופגים את הארבעים, והשניהם פסולים.

If both were **sacrificial**, and the first was slaughtered **outside** and the second **inside**; the **first** slaughterer is **liable to karet**, and **both** slaughterers **receive forty lashes**, and **both** animals are **disqualified**.

MISHNAH

חולין בפנים ובחוץ – הראשון פסול, ופטור, והשני סופג את הארבעים, וכשר.

If both were **non-sacred** and the first was slaughtered **inside** and the second **outside**; the **first is disqualified** and the slaughterer is **exempt**, and the **second** slaughterer **receives forty lashes** and the second animal is **fit**.

MISHNAH

קדשים בפנים ובחוץ – הראשון כשר, ופטור, והשני סופג את הארבעים, ופסול.

If both were **sacrificial**, and the first was slaughtered **inside** and the second **outside**; the **first is fit** and the slaughterer is **exempt**, and the **second** slaughterer **receives forty lashes** and the second animal is **disqualified**.

גמרא GEMARA

GEMARA

גמ' תנו רבנן: מנין לאותו ואת בנו שנוהג במוקדשין?

GEMARA: The Sages taught in a baraita: From where is it derived that the prohibition of slaughtering an animal itself and its offspring applies to sacrificial animals?

PROOF

תלמוד לומר: "שור או כשב או עז כי יולד",

The verse states: "When a bull, or a sheep, or a goat, is born," which refers to sacrificial offerings,

PROOF

ובתבב בתריה: "ושור או שׂה אתו ואת בנו לא תשחטו ביום אחד" – לימד על אותו ואת בנו שנוהג במוקדשין.

and it is written afterward: "And whether it be a cow or a ewe, you shall not slaughter it and its offspring both in one day." This proximity teaches that the prohibition of itself and its offspring applies to sacrificial animals.

QUESTION

ואימא: במוקדשין – אין, בחולין – לא!

The Gemara asks: **But** say that **to sacrificial animals, yes**, the prohibition applies, but **to non-sacred animals, no**, it does not apply!

ANSWER

”שור” הפסיק הענין.

The Gemara answers: The word “**bull**” in the second verse **separated the matter** from the previous section, making it a new, general commandment that applies to all animals.

QUESTION

ואימא: בחולין – אין, במוקדשין – לא!

The Gemara asks: **But** say that **to non-sacred animals, yes**, it applies, but **to sacrificial animals, no**, it does not apply!

ANSWER

כתיב: ”ושור” – וי”ו מוסיף על ענין ראשון.

The Gemara answers: **It is written**: “**And a cow**” — the letter **vav** meaning ‘and’ **adds to the first matter**, connecting it to the previous section regarding sacrifices.

QUESTION

אי מה קדשים כלאים לא, אף אותו ואת בנו כלאים לא?

The Gemara asks: **If so, just as in sacrificial animals, a hybrid animal is not acceptable as an offering, so too**, the prohibition of **itself and its offspring** should **not** apply to a hybrid?

OBJECTION

אלמה תנא: אותו ואת בנו נוהג בכלאים ובכוי?

Why, then, is it taught in a baraita: The prohibition of **itself and its offspring** applies to a hybrid and to a koy?

OBJECTION

ועוד, ”שה” כתיב, ואמר רבא:

And furthermore, “a lamb” is written in the verse regarding itself and its offspring, **and Rava said** on this...

עמוד ב' DAF 78B

STATEMENT

זה בנה אב – כל מקום שנאמר ”שה” אינו אלא להוציא את הכלאים.

This established a **paradigm** for other cases: **Wherever it is stated “seh” in the Torah, it is only to exclude the offspring of diverse kinds.**

ANSWER

אמר קרא ”או” לרבות את הכלאים.

The Gemara answers: **The verse states “or”** in the passage of oto v'es b'no **to include the offspring of diverse kinds** in the prohibition.

QUESTION

האי "או" מיבעי ליה לחלק, דסלקא דעתך אמינא: עד דשחיט שור ובנו שוה ובנו לא מיחייב, קא משמע לן.

The Gemara challenges: But **this "or" is required by it to separate** the prohibitions, as it might enter your mind to say: **Until he slaughters both a bull and its offspring and a sheep and its offspring** on the same day **he is not liable**; therefore, the word "or" **teaches us** that one is liable for either one alone.

ANSWER

לחלק – מ"בנו" נפקא.

The Gemara responds: The need **to separate** them **is derived from** the singular word "**its offspring**" rather than "their offspring."

QUESTION

ואפתי מיבעי ליה לכדתנא: אילו נאמר "שור ושוה ובנו", הייתי אומר: עד שישחוט שור ושוה ובנו, תלמוד לומר: "שור או שוה אותו ואת בנו".

The Gemara challenges: **And still, it is required for that which is taught in a Braisa**: If it were stated: "A bull and a sheep and its offspring," I would have said: One is not liable until he slaughters a bull and a sheep and the offspring of one of them; therefore, **the verse states: "A bull or a sheep... it and its offspring."**

QUESTION

מאי לאו מ"או" נפקא ליה?

What, is it not from the word "**or**" **that** the Braisa **derives it**? If so, "or" is not available to include diverse kinds.

ANSWER

לא, מ"אותו".

The Gemara responds: **No**, it is derived **from** the word "**it**" (oto).

QUESTION

הניחא לרבנן, דמייתר להו "אותו", אלא לחנניה, דלא מייתר ליה "אותו", לחלק מנא ליה?

The Gemara asks: **This works out well according to the Rabbis, for whom "it" is superfluous** and available for this derivation; **but according to Chananya, for whom "it" is not superfluous, from where does he derive to separate** them?

ANSWER

לחלק לא צריה קרא, דסבר לה כרבי יונתן.

The Gemara answers: **To separate** them, Chananya **does not need** a verse, as he holds in accordance with Rabbi Yonatan regarding the use of conjunctions.

BRAISA

דתנא: "איש אשר יקלל את אביו ואת אמו", אין לי אלא אביו ואמו, אביו שלא אמו ואמו שלא אביו מניין? תלמוד לומר: "אביו ואמו קלל" – אביו קלל, אמו קלל, דברי רבי יאשיהו.

As it is taught in a Braisa: From the verse, "A man who curses his father and his mother," I have only derived that he is liable if he curses both his father and his mother together. From where do we derive that he is liable for cursing his father without his mother, or his mother without his father? The verse states: "His father and his mother he has cursed" — meaning, if his father he cursed, or if his mother he cursed, he is liable; this is the statement of Rabbi Yoshiya.

BRAISA

רבי יונתן אומר: משמע שניהם כאחד, ומשמע אחד בפני עצמו, עד שיפרוט לה הפתוב "יחדו".

Rabbi Yonatan says: The phrasing implies both of them together, and it also implies each one on its own, unless the verse specifies for you "together" (yachdav). Thus, Chananya, who holds like Rabbi Yonatan, does not need a verse to separate the prohibitions, leaving "or" free to include diverse kinds.

QUESTION

מאי חנניה, ומאי רבנן?

The Gemara asks: What is this dispute between Chananya and what is the opinion of the Rabbis that was mentioned?

BRAISA

דתנא: אותו ואת בנו נוהג בנקבות, ואינו נוהג בזכרים. חנניה אומר: נוהג בין בזכרים ובין בנקבות.

As it is taught in a Braisa: The prohibition of "it and its offspring" applies to females, i.e., a mother and its offspring, but it does not apply to males, i.e., a father and its offspring. Chananya says: It applies both to males and to females.

QUESTION

מאי טעמא דרבנן?

The Gemara asks: What is the reasoning of the Rabbis?

BRAISA

דתנא: יכול יהא אותו ואת בנו נוהג בין בזכרים ובין בנקבות?

As it is taught in a Braisa: One might think that "it and its offspring" should apply both to males and to females.

BRAISA

ודין הוא: חייב כאן, וחייב באם על הבנים; מה כשחייב באם על הבנים – בנקבות ולא בזכרים, אף כשחייב כאן – בנקבות ולא בזכרים.

And indeed, it is a logical derivation: The Torah obligated here regarding an animal and its offspring, and it obligated regarding the mother bird over the young; just as when it obligated regarding the mother bird over the young, it applies only to females and not to males, so too when it obligated here, it should apply only to females and not to males.

BRAISA

לא, אם אמרת באם על הבנים, שכן לא עשה בה מזומן כשאינו מזומן, תאמר באותו ואת בנו, שעשה בו מזומן כשאינו מזומן?

The Braisa refutes this: No! If you say so regarding the mother bird over the young, where the Torah did not make prepared birds equivalent to unprepared ones, shall you say so regarding "it and its offspring," where the Torah made prepared animals equivalent to unprepared ones?

תלמוד לומר: "אותו" – אחד ולא שנים.

Therefore, **the verse states: "it" (oto)** — to teach that the prohibition applies to only **one** parent **and not** to **two** parents.

אחר שחלק הכתוב, זכיתי לדין: חייב פאן וחיוב פאם על הבנים – מה פשחייב פאם על הבנים –
בנקבות ולא בזכרים, אף פשחייב פאן – בנקבות ולא בזכרים.

After the verse separated them, limiting the prohibition to one parent, I have merited to return to the logical derivation: The Torah obligated here and obligated regarding the mother bird over the young — just as when it obligated regarding the mother bird over the young, it applies to females and not to males, so too when it obligated here, it applies to females and not to males.

ואם נפשך לומר, "בנו" – מי שבנו פרוה אחריו, יצא זכר שאין בנו פרוה אחריו.

And if you wish to say an alternative proof: The verse says "its offspring" (b'no) — referring to **one** whose offspring clings after it, which **excludes the male**, whose offspring does not cling after it.

מה אם נפשך לומר?

The Gemara asks: **What is** the meaning of "**and if you wish to say**"? Why is the second proof necessary?

וכי תימא "אותו" זכר משמע, הרי הוא אומר "בנו" – מי שבנו פרוה אחריו, יצא זכר שאין בנו פרוה אחריו.

The Gemara answers: **Lest you say that "it" (oto) implies a male, therefore it says "its offspring" (b'no)** — referring to **one** whose offspring clings after it, which **excludes the male**, whose offspring does not cling after it.

SUMMARY

The Gemara begins its analysis of Perek Oto Ve'es Beno by seeking the source in the Torah for applying this prohibition to sacrificial animals. Through a detailed limud of the pesukim, the Gemara connects the parsha of sacrifices to the prohibition of "it and its offspring," establishing that the law encompasses both holy and non-sacred animals. The Gemara then raises questions regarding whether this prohibition applies to hybrid animals, such as a crossbreed, or a koy, analyzing the specific terminology used in the Torah to define the boundaries of this mitzvah.

In the closing of Perek Behemah Hamakshah, the Gemara teaches us a beautiful and deeply moving principle of Jewish life. We learn that a metzora is commanded to call out, "Impure, impure!" and that we paint a failing tree red so that passersby will notice it. Why? So that the public will see their distress and pray for them. Chazal tell us clearly: "Whoever has a bad thing happen to him needs to inform the public, and the public will seek mercy on his behalf."

Think about what this means for our daily avodah. Sometimes, when we are going through a difficult nisayon, a health struggle, or parnassah worries, our natural instinct is to pull back, hide our pain, and suffer in silence. We might feel embarrassed or think we shouldn't burden others. But the Torah is teaching us the exact opposite. Hashem created the world such that we need each other's tefillos. By sharing our pain with our fellow Yidden, we are not showing weakness; we are opening the gates of rachamim.

This goes both ways. When someone shares a struggle with you, it is not just casual conversation. It is a holy invitation. Hashem brought that information to your ears because He wants you to stop what you are doing and daven for them. The power of a community crying out for an individual is limitless, and it is one of the greatest acts of chesed we can perform.

Today, when someone mentions a difficulty they are facing, whether it is a health issue, a child struggling, or financial stress, do not just offer a polite nod. Take ten seconds right then and there to say a short, heartfelt prayer to Hashem on their behalf.

הלכות עבודת פוכבים • פרק ראשון

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

CHAPTER PREVIEW

In this opening chapter, the Rambam, zatzal, takes us back to the very beginning of history to show us how the terrible error of avodah zarah first crept into the world. We learn how, in the days of Enosh, mankind made a tragic mistake by thinking that because Hashem placed the stars and spheres on high to run the world, it must be His will to honor and serve them as His ministers.

We then see how this initial error degenerated over generations. The Rambam describes how false prophets and deceivers arose, claiming they had received visions to build physical images and perform strange rituals, which eventually led the masses to completely forget Hashem and worship only these empty creations.

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

הלכה א

Halacha 1: The Original Error of the Idol Worshipers in the Days of Enosh

בימי אנוש טעו בני האדם טעות גדולה

In the days of Enosh, the children of man erred with a great mistake,

ונבצרה עצת חכמי אותו הדור

and the counsel of the wise men of that generation became foolish,

ואנוש עצמו מן הטועים היה.

and Enosh himself was also among those who erred.

וזו הייתה טעותם.

And this was their mistake:

אמרו הואיל והאלהים ברא פוכבים אלו וגלגלים להנהיג את העולם

they said, "Since God created these stars and spheres to guide the world,

ונתנם במרום וחקלק להם כבוד

and placed them on high, and apportioned to them honor,

והם שמשמים המשמשים לפניו

and they are servants who minister before Him,

ראויין הם לשבחם ולפארום ולחלק להם כבוד.

they are fitting to praise them, and to glorify them, and to apportion to them honor.

וְזֶהוּ רְצוֹן הָאֵל בְּרוּךְ הוּא לְגַדֵּל וּלְכַבֵּד מִי שֶׁגִּדְּלוֹ וְכִבְּדוֹ.

And this is the will of God, blessed is He, to magnify and to honor whoever He magnified and honored,

כְּמוֹ שֶׁהַמֶּלֶךְ רוֹצֵה לְכַבֵּד הָעוֹמְדִים לְפָנָיו וְזֶהוּ כְבוֹדוֹ שֶׁל מֶלֶךְ.

just as the king wants to honor those who stand before him, and this is the honor of a king."

כִּיּוֹן שֶׁעָלָה דְבַר זֶה עַל לִבָּם

Once this thing arose upon their heart,

הִתְחִילוּ לִבְנוֹת לְכוֹכְבִּים הַיְכָלוֹת וּלְהַקְרִיב לָהֶן קָרְבָּנוֹת

they began to build temples for the stars, and to offer sacrifices to them,

וּלְשַׁבְּחָם וּלְפָאֲרָם בְּדִבְרִים וּלְהַשְׁתַּחֲוֹת לְמוֹלָם

and to praise them and to glorify them with words, and to prostrate themselves towards them,

כְּדִי לְהַשִּׁיג רְצוֹן הַבּוֹרֵא בְּדַעְתָּם הָרָעָה.

in order to obtain the favor of the Creator, in their evil opinion.

וְזֶה הָיָה עֵקֶר עֲבוֹדַת כּוֹכְבִּים.

And this was the essence of the worship of stars.

וְכָךְ הָיוּ אוֹמְרִים עוֹבְדֵיהֶּ הַיּוֹדְעִים עֲקָרָהּ.

And thus its worshipers who knew its essence would say;

לֹא שֶׁהֵן אוֹמְרִים שֶׁאֵין שֵׁם אֱלֹהִים אֶלָּא כּוֹכַב זֶה.

not that they say that there is no God there except this star.

הוּא שֶׁיִּרְמְיָהוּ אוֹמֵר מִי לֹא יִרְאַה מֶלֶךְ הַגּוֹיִם כִּי לֶךָ יֵאָתָה

This is what Yirmeyahu says: "Who will not fear You, King of the nations? For to You it is fitting,

כִּי בְּכָל חֲכָמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם מֵאִין כְּמוֹךָ

for among all the wise men of the nations and in all their kingdom there is none like You.

וּבְאַחַת יִבְעֲרוּ וַיִּכְסְלוּ מוֹסֵר הַבָּלִים עֵץ הוּא.

And in one thing they are foolish and senseless; the instruction of vanities, it is wood."

כְּלוּמַר הַכֹּל יוֹדְעִים שֶׁאֵתָה הוּא לְבַדְּךָ

Meaning to say, all know that You are He alone,

אָבֵל טָעוּתָם וְכַסִּילוּתָם שְׁמַדְמִים שֶׁזֶה הִהָבֵל רְצוֹנָה הוּא:

but their mistake and their foolishness is that they imagine that this vanity is Your will.

הַלָּכָה ב

Halacha 2 · The Spread of Idol Worship and the Forgetting of God's Name

וְאַחַר שֶׁאָרְכוּ הַיָּמִים

And after the days lengthened,

עָמְדוּ בִּבְנֵי הָאָדָם נְבִיאֵי שָׁקֶר

there arose among the children of man prophets of falsehood,

וְאָמְרוּ שֶׁהָאֵל צִוָּה וְאָמַר לָהֶם

and they said that God commanded and said to them:

עֲבֹדוּ כּוֹכַב פְּלוֹנִי אוֹ כָּל הַכּוֹכָבִים

"Serve such and such a star, or all the stars,

וְהִקְרִיבוּ לוֹ וְנָסְכוּ לוֹ כֶּה וְכָה

and sacrifice to it, and pour libations to it in such and such a way,

וְבָנוּ לוֹ הֵיכָל וַעֲשׂוּ צוּרְתּוֹ

and build for it a temple, and make its image

כְּדִי לְהִשְׁתַּחֲוֹת לוֹ כָּל הָעָם הַנָּשִׁים וְהַקְטָנִים וְשָׂאֵר עַמִּי הָאָרֶץ.

in order for all the people—the women, the children, and the rest of the common people of the land—to bow down to it."

וּמִוֹדִיעַ לָהֶם צוּרָה שֶׁבָּדָה מִלְּבוֹ

And each false prophet would inform them of an image that he devised from his heart,

וְאָמַר זֶה הִיא צוּרַת הַכּוֹכַב פְּלוֹנִי שֶׁהוֹדִיעָהוּ בְּנִבְאוֹתָיו.

and say, "This is the image of such and such a star that they informed him of in his prophecy."

וְהִתְחִילוּ עַל דֶּרֶךְ זֶה לַעֲשׂוֹת צוּרוֹת בְּהֵיכָלוֹת

And they began in this way to make images in the temples,

וּתַחַת הָאֵילָנוֹת וּבְרָאשֵׁי הָהָרִים וְעַל הַגְּבָעוֹת

and under the trees, and on the tops of the mountains, and on the hills,

וּמִתְקַבְּצִין וּמִשְׁתַּחֲוִים לָהֶם

and they would gather and bow down to them,

וְאוֹמְרִים לְכָל הָעָם שֶׁזֶּה הַצּוּרָה מִיִּטְבָּה וּמִרָעָה

and say to all the people that this image benefits and harms,

וְרֹאוּי לְעִבְדָּהּ וּלְיִרְאָהּ מִמֶּנָּה.

and it is proper to serve it and to fear it.

וּכְהִנִּיָּהֶם אוֹמְרִים לָהֶם

And their priests would say to them,

שֶׁבְּעִבְדוּתָהּ זֶה תִּרְבּוּ וְתִצְלִיחוּ

"Through this service you will multiply and you will succeed,

וַעֲשׂוּ כֹה וְכֹה וְאַל תַּעֲשׂוּ כֹה וְכֹה.

and do such and such, and do not do such and such."

וְהַתְּחִילוּ כּוֹזְבִים אֲחֵרִים לַעֲמֹד וּלְדַמֵּר

And other deceivers began to arise and to say

שֶׁהַכּוֹכָב עָצָמוּ אוֹ הַגִּלְגָּל אוֹ הַמַּלְאָךְ דִּבֶּר עִמָּהֶם

that the star itself, or the sphere, or the angel spoke with them,

וְאָמַר לָהֶם עֲבֹדוּנִי בְּכֹה וְכֹה

and said to them, "Serve me in such and such a way,"

וְהוֹדִיעַ לָהֶם דֶּרֶךְ עֲבֹדָתוֹ

and he informed them of the way of his service,

וַעֲשׂוּ כֹה וְאַל תַּעֲשׂוּ כֹה.

saying, "Do this, and do not do that."

וּפֶשֶׁט דְּבַר זֶה בְּכָל הָעוֹלָם

And this matter spread throughout the entire world,

לְעַבֵּד אֶת הַצּוּרוֹת בְּעֲבֹדוֹת מְשֻׁנוֹת זוֹ מִזֹּ

to serve the images with services that were different from one another,

וּלְהַקְרִיב לָהֶם וּלְהַשְׁתַּחֲוֹת.

and to sacrifice to them and to bow down.

וְכִיּוֹן שְׁאַרְכוּ הַיָּמִים

And since the days lengthened,

נִשְׁתַּכַּח הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא מִפִּי כָּל הַיְּקוּם וּמִדַּעְתָּם

the glorious and awesome Name was forgotten from the mouth of all living things and from their minds,

וְלֹא הִכִּירוּהוּ

and they did not recognize Him.

וְנִמְצְאוּ כָּל עַם הָאָרֶץ הַנָּשִׁים וְהַקְטָנִים

And it turned out that all the common people of the land, the women, and the children

אֵינָם יוֹדְעִים אֵלָּא הַצּוּרָה שֶׁל עֵץ וְשֶׁל אֶבֶן

knew nothing except the image of wood and of stone,

וְהֵהִיכֵל שֶׁל אֲבָנִים שֶׁנִּתְחַנְּכוּ מִקְטָנוּתָם

and the temple of stones, which they had been trained from their childhood

לְהִשְׁתַּחֲוֹת לָהּ וּלְעַבְדָּהּ וּלְהִשָּׁבַע בִּשְׁמָהּ.

to bow down to, and to serve, and to swear by its name.

וְהַחֲכָמִים שֶׁהָיוּ בָּהֶם כְּגוֹן כֹּהֲנֵיהֶם וְכִיּוֹצֵא בָהֶן

And the wise men that were among them, such as their priests and the like of them,

מִדְּמִין שֶׁאֵין שָׁם אֱלֹהִים אֵלָּא הַכּוֹכָבִים וְהַגְּלָגָלִים

imagined that there is no god there except the stars and the spheres,

שֶׁנַּעֲשׂוּ הַצּוּרוֹת הָאֵלֹּוּ בְּגִלְגָּלָם וּלְדַמּוּתָן.

for whose sake and in whose likeness these images were made.

אֲבָל צוּר הָעוֹלָמִים לֹא הָיָה שׁוֹם אָדָם שֶׁהֵיָה מַכִּירוֹ וְלֹא יוֹדְעוֹ

But the Rock of the worlds—there was no man who recognized Him or knew Him,

אֵלָּא יְחִידִים בְּעוֹלָם כְּגוֹן חֲנוּךְ וּמֵתוּשֶׁלַח נֹחַ שֵׁם וְעֶבֶר.

except for unique individuals in the world, such as Chanoch, Metushelach, Noach, Shem, and Ever.

וְעַל דֶּרֶךְ זֶה הָיָה הָעוֹלָם הוֹלֵךְ וּמֵתַגְלָגֵל

And in this way, the world was going and rolling along,

עד שְׁנוֹלָד עַמּוּדוֹ שֶׁל עוֹלָם וְהוּא אַבְרָהָם אָבִינוּ:

until the pillar of the world was born, and he is Avraham our Father.

הַלְכָה ג

Halacha 3 - Avraham's Discovery of the Creator and the Transmission of Monotbeism

כִּיּוֹן שֶׁנִּגְמַל אֵיתָן זֶה

Once this giant of a mind, this mighty one, was weaned from nursing,

הִתְחִיל לְשׁוֹטֵט בְּדַעְתּוֹ וְהוּא קָטָן

he began to explore in his mind, even though he was still small,

וְהִתְחִיל לְחַשֵּׁב בַּיּוֹם וּבַלַּיְלָה

and he began to think by day and by night.

וְהָיָה תִּמְחָה הֵיאָה אֶפְשָׁר שִׁיְהִיָּה הַגִּלְגָּל הַזֶּה נוֹהֵג תָּמִיד

And he was wondering: How is it possible that this sphere should be revolving always,

וְלֹא יִהְיֶה לוֹ מְנַהִיג וּמִי יִסְבֵּב אוֹתוֹ.

and there should not be to it a controller, and who causes it to revolve?

כִּי אִי אֶפְשָׁר שִׁיְסַבֵּב אֶת עַצְמוֹ.

For it is impossible that it should cause itself to revolve.

וְלֹא הָיָה לוֹ מְלַמֵּד וְלֹא מוֹדִיעַ דָּבָר

And he did not have a teacher, nor anyone who informs him of anything,

אֶלָּא מְשַׁקַּע בְּאוּר כַּשְׁדִּים בֵּין עוֹבְדֵי כּוֹכָבִים הַטֹּפְשִׁים

rather he was mired in Ur Kasdim among the foolish worshipers of stars,

וְאָבִיו וְאִמּוֹ וְכָל הָעָם עוֹבְדֵי כּוֹכָבִים וְהוּכָא עוֹבֵד עֲמָקָם

and his father and his mother and all the people were worshipers of stars, and he worshiped with them.

וְלִבּוֹ מְשׁוֹטֵט וּמִבִּין

But his heart was exploring and understanding,

עד שֶׁהִשְׁיִג דֶּרֶךְ הָאֱמֶת וְהִבִּין קוֹ הַצֶּדֶק מִתְּבוּנָתוֹ הַנְּכוֹנָה.

until he grasped the path of truth, and understood the line of righteousness from his correct understanding.

וַיַּדַּע שִׁישׁ שֵׁם אֱלֹהֵי אֶחָד

And he knew that there is there one God,

וְהוּא מְנַהֵיג הַגְּלָגַל וְהוּא בּוֹרֵא הַכּוֹל

and He controls the sphere, and He created everything,

וְאֵין בְּכָל הַנִּמְצָא אֱלֹהֵי חוּץ מִמֶּנּוּ.

and there is not among all the entities a god besides Him.

וַיַּדַּע שֶׁכָּל הָעוֹלָם טוֹעִים

And he knew that all the world were erring,

וַיִּדְבֹּר שְׁגָרָם לָהֶם לְטָעוֹת

and the thing that caused them to err

זֶה שֶׁעוֹבְדִים אֶת הַכּוֹכָבִים וְאֶת הַצּוּרוֹת

was this: that they worshiped the stars and the images,

עַד שֶׁאֲבַד הָאֱמֶת מִדַּעְתָּם.

until the truth was lost from their minds.

וּבֶן אַרְבָּעִים שָׁנָה הִכִּיר אַבְרָהָם אֶת בּוֹרְאוֹ.

And at forty years of age, Avraham recognized his Creator.

כִּיּוֹן שֶׁהִכִּיר וַיַּדַּע

Once he recognized and knew the truth,

הִתְחִיל לְהָשִׁיב תְּשׁוּבוֹת עַל בְּנֵי אוּר כַּסְדִּים וּלְעַרְךָ דִּין עִמָּהֶם

he began to return answers to the people of Ur Kasdim, and to arrange arguments with them,

וּלְאמֹר שֵׁאִין זֶה דְרָךְ הָאֱמֶת שֶׁאַתֶּם הוֹלְכִים בָּהּ

and to say: This is not the path of truth that you are walking in!

וַשְׁבֵּר הַצִּלָּמִים

And he broke the idols,

וְהִתְחִיל לְהוֹדִיעַ לָעָם שֶׁאֵין רְאוּי לַעֲבֹד אֵלָּא לְאֱלֹהֵי הָעוֹלָם

and he began to make known to the people that it is not proper to serve anyone except the God of the world,

וּלֹא רְאוּי לְהִשְׁתַּחֲוֹת וּלְהִקְרִיב וּלְנַסֵּךְ

and to Him it is proper to bow down, and to sacrifice, and to pour libations,

כִּדִּי שִׁכִּירוּהוּ כָּל הַבְּרֹאִים הַבָּאִים.

in order that all the coming creations should recognize Him.

וְרֹאִי לֹא־בַד וּלְשֹׁבֵר כָּל הַצּוּרֹת

And it is proper to destroy and to break all the images,

כִּדִּי שֶׁלֹא יִטְעוּ בָהֶן כָּל הָעָם

in order that all the people should not err with them,

כִּמוֹ אֱלֹהֵי שָׁמָיִם מִדְּמִים שֶׁאֵין שָׁם אֱלֹהִה אֶלֶּא אֱלֹהֵינוּ.

like these who imagine that there is no god there except these.

כִּי־וָן שָׁגְבַר עֲלֵיהֶם בְּרָאיוֹתָיו

Once he prevailed over them with his proofs,

בְּקִשׁ הַמֶּלֶךְ לְהַרְגּוֹ וְנִנְעָשָׂה לוֹ נִס וַיֵּצֵא לְחָרָן.

the king sought to kill him, but a miracle was performed for him and he went out to Charan.

וַהֲתַחִיל לַעֲמֹד וּלְקַרֵּא בְּקוֹל גָּדוֹל לְכָל הָעוֹלָם

And he began to stand and to call with a loud voice to all the world,

וּלְהוֹדִיעֵם שֶׁיֵּשׁ שָׁם אֱלֹהִה אֶחָד לְכָל הָעוֹלָם וְלוֹ רֹאִי לַעֲבֹד.

and to inform them that there is one God for all the world, and Him it is proper to serve.

וַהֲיָה מְהֵלָּה וְקוֹרֵא וּמִקְבִּץ הָעָם מֵעִיר לְעִיר וּמִמְּלָכָה לְמִמְּלָכָה

And he was traveling and calling, and gathering the people from city to city and from kingdom to kingdom,

עַד שֶׁהִגִּיעַ לְאֶרֶץ כְּנָעַן וְהוּא קוֹרֵא

until he arrived at the Land of Canaan, and he was calling out,

שֶׁנֶּאֱמַר "וַיִּקְרֵא שָׁם בְּשֵׁם ה' אֵל עוֹלָם".

as it is said: And he called there in the name of Hashem, God of the world.

וּכְיֵוֶן שֶׁהָיוּ הָעָם מִתְקַבְּצִין אֵלָיו וְשׁוֹאֲלִין לוֹ עַל דְּבָרָיו

And once the people were gathering to him and asking him about his words,

הָיָה מוֹדִיעַ לְכָל אֶחָד וְאֶחָד כַּפִּי דַעְתּוֹ

he would inform each and every one according to his understanding,

עַד שֶׁיִּחְזַרְהוּ לְדֶרֶךְ הָאֱמֶת

until he would return him to the path of truth,

עַד שֶׁנִּתְקַבְּצוּ אֵלָיו אֲלָפִים וָרֶבֶב

until thousands and myriads gathered to him,

וְהֵם אַנְשֵׁי בֵּית אַבְרָהָם

and they were the men of the house of Avraham.

וַשֵּׁתַל בְּלִבָּם הָעֵקֶר הַגָּדוֹל הַזֶּה וַחֲבֵר בּוֹ סְפָרִים

And he planted in their hearts this great principle, and he composed books concerning it,

וַהוֹדִיעֹו לְיִצְחָק בְּנוֹ.

and he taught it to Yitzchak his son.

וַיֵּשֶׁב יִצְחָק מְלַמֵּד וּמְזַהֵר.

And Yitzchak sat teaching and warning the people.

וַיִּצְחָק הוֹדִיעַ לְיַעֲקֹב וּמִנָּהוּ לְלַמֵּד

And Yitzchak taught it to Yaakov, and appointed him to teach,

וַיֵּשֶׁב מְלַמֵּד וּמַחֲזִיק כָּל הַנִּלְוִים אֵלָיו.

and he sat teaching and strengthening all those who joined him.

וַיַּעֲקֹב אָבִינוּ לַמֶּד בָּנָיו כָּלָם

And Yaakov our father taught all of his sons,

וַהֲבָדִיל לְוִי וּמִנָּהוּ רֹאשׁ

and he separated Levi and appointed him head,

וַהוֹשִׁיבוּ בִישִׁיבָה לְלַמֵּד דֶּרֶךְ הַשֵּׁם וְלִשְׁמֹר מִצְוַת אַבְרָהָם.

and established him in the academy to teach the way of Hashem and to keep the commandment of Avraham.

וַצֻּוּ אֶת בָּנָיו שֶׁלֹא יַפְסִיקוּ מִבְּנֵי לְוִי מִמָּנָה אַחֵר מִמָּנָה

And he commanded his sons that they should not interrupt from the sons of Levi a leader after a leader,

כְּדִי שֶׁלֹא תִשְ�כַּח הַלְמוּד.

in order that the teaching should not be forgotten.

וַהֲיָה הַדְּבָר הַזֶּה וּמִתְגַּבֵּר בְּבָנֵי יַעֲקֹב וּבְנִלְוִים עֲלֵיהֶם

And the matter was going and growing stronger among the children of Yaakov and among those who joined them,

וַנַּעֲשִׂית בְּעוֹלָם אֲמָה שֶׁהִיא יוֹדַעַת אֵת ה'.

and there became in the world a nation that knows Hashem.

עַד שֶׁאָרְכוּ הַיָּמִים לְיִשְׂרָאֵל בְּמִצְרַיִם

Until the days grew long for Israel in Mitzrayim,

וַחֲזָרוּ לְלַמֵּד מַעֲשֵׂיהֶן וְלַעֲבֹד כּוֹכָבִים כְּמוֹתֶן

and they returned to learn from their deeds and to worship stars like them,

חוּץ מִשִּׁבְט לְוִי שֶׁעָמַד בְּמִצְוֹת אֲבוֹת.

except for the tribe of Levi, which stood by the commandment of the patriarchs.

וּמַעֲוָלָם לֹא עָבַד שִׁבְט לְוִי עֲבוֹדַת כּוֹכָבִים.

And never did the tribe of Levi worship stars.

וּכְמַעֲט קֵט הָיָה הָעֵקֶר שֶׁשָּׂתַל אַבְרָהָם נִעְקָר

And almost, by a little, was the principle that Avraham planted uprooted,

וַחֲזָרִין בְּנֵי יַעֲקֹב לְטָעוֹת הָעוֹלָם וּתְעִיּוֹתָן.

and the children of Yaakov would return to the error of the world and their crookedness.

וּמֵאַהֲבַת ה' אוֹתָנוּ וּמִשְׁמְרוֹ אֶת הַשְּׁבוּעָה לְאַבְרָהָם אָבִינוּ

And from the love of Hashem for us, and from His keeping the oath to Avraham our father,

עָשָׂה מֹשֶׁה רַבֵּנוּ רַבֵּן שֶׁל כָּל הַנְּבִיאִים וּשְׁלָחוֹ.

He brought forth Moshe our teacher, the master of all the prophets, and sent him.

כִּיּוֹן שֶׁנִּתְנַבֵּא מֹשֶׁה רַבֵּנוּ וּבָחַר ה' יִשְׂרָאֵל לְנַחֲלָה

Once Moshe our teacher prophesied, and Hashem chose Israel for an inheritance,

הִכְתִּירָן בְּמִצְוֹת וְהוֹדִיעָם דֶּרֶךְ עֲבוֹדָתוֹ

He crowned them with mitzvos, and made known to them the way of His service,

וּמָה יִהְיֶה מִשְׁפַּט עֲבוֹדַת כּוֹכָבִים וְכָל הַטּוֹעִים אַחֲרֶיהָ:

and what shall be the law of star worship and of all those who err after it.

CHAPTER SUMMARY

The chapter traces the historical descent of humanity from the initial, mistaken honor given to the stars in the generation of Enosh, through the rise of false prophets who commanded the worship of physical images, until the true knowledge of Hashem was almost entirely forgotten. This darkness prevailed until our father, Avraham Avinu, used his own intellect to

recognize the Creator, began teaching the truth to the world, and established a nation dedicated to the service of the one true God, a legacy that Moshe Rabbeinu later sealed with the giving of the Torah.

למעשה WHAT TO TAKE HOME

The great tragedy of the generation of Enosh was not that they denied Hashem; they knew He was the Creator. Their mistake was looking at the "stars and spheres", the natural systems, the powerful forces, and the influential people of the world, and deciding that they needed to flatter and serve these middlemen to get what they wanted. They believed that honoring the king's ministers was the way to honor the King. Over time, this subtle shift in focus completely erased the memory of Hashem from their hearts, leaving them in total darkness.

We often make the very same mistake in our daily lives. When we worry about our parnassah, our health, or our standing, we are tempted to put all our energy into flattering the "middlemen." We might think we must bow to the demands of the market, appease influential people at the expense of our values, or rely entirely on natural means. We tell ourselves we still believe in Hashem, but our focus and trust have shifted to the creation rather than the Creator.

Like Avraham Avinu, who looked past the stars and realized there must be a single Guide directing the wheel, we have to look past the natural causes in our lives. True emunah means knowing that no boss, no doctor, and no financial system has any power of its own. They are merely tools in the hand of Hashem. When we direct our hearts solely to Him, we free ourselves from the anxiety of serving the world.

Today, when you find yourself worrying about a natural obstacle or trying to please someone for your own success, stop and remind yourself: "This person or situation is just a star in the sky. Only Hashem runs the world." Direct your request and your trust to Him alone.

מִסְכֵּת אָבוֹת • פֶּרֶק רִאשׁוֹן

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CHAPTER PREVIEW

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

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

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

מִשְׁנָה א

הַשְּׁלֵשֶׁת שֶׁל קַבְּלַת הַתּוֹרָה וְהַנְּהִיגַת הַחֲכָמִים

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

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

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

מִשְׁנָה ב

הַדְּבָרִים שֶׁעָלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 • The Three Pillars Upon Which the World Stands

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

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

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

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

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

עֲלֵיכֶם:

upon you

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

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

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

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

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

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

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

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

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

יורש גִּיהֵנוֹם:

Gehinnom he inherits

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

עשה לה רב וקנה לה חבר

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

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

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

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

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

לכף זכות:

merit to the scale of

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

משנה ז

הרחקה משכן רע ומרשע

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

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

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

ואל תתיאש מן הפרענות:

retribution of despair and do not

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

משנה ח

הנהגת הדין עם בעלי הדין

Mishna 8 · The Conduct of a Judge Toward Litigants

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

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

אל תעש עצמך כעורכי הדין. וכשיהיו בעלי דין עומדים

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

לפניה, יהיו בעיניה כרשעים. וכשנפטרים מלפניה, יהיו

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

בעיניה כזכאין, כשקבלו עליהם את הדין:

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

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

משנה ט

דרישה וחקירה של עדים וזהירות בדברי הדינים

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

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

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

בדבריה, שמא מתוכם ילמדו לשקר:

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

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

משנה י

אהבת המלאכה ושנאת הרבנות

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

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

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

משנה יא

אזהרה לחכמים להזהר בדבריהם מפני חלול השם

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

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

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

משנה יב

הנהגת הלל לאהב שלום ולקרב את הבריות

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

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

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

משנה יג

הסכנה בגאווה ובכטול תורה

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

הוּא הָיָה אָמַר, נָגִיד שָׁמָּא, אֲבָד שְׁמָהּ. וְדָלָא מוֹסִיף, יָסַף.
ceases add and one who does not his name destroys his name one who makes great say used to He
וְדָלָא יָלִיף, קָטָלָא חַיִּב. וְדָא שְׁתִּמְשׁ בְּתִגָּא, חֵלִיף:
passes away of the crown and one who makes use deserves death learn and one who does not

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

משנה יד

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

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

וְאִם לֹא עֲכָשִׁיו, אִמָּתִי:

when now not And if

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

מִשְׁנָה טו

קביעות התורה, מעוט דבור והסברת פנים

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

שמאי אומר, עשה תורתך קבע. אומר מעט ועשה הרבה, והוי מקבל את

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

כל האדם בספר פנים יפות:

face expression of with a cheerful person every

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

מִשְׁנָה טז

עשה לך רב והרחקה מז הספק

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

רבן גמליאל הִזָּה אומר, עשה לך רב, והסתלק מז הספק, ואל

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

תרבה לעשר אמודות:

by estimation to tithe increase

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

מִשְׁנָה יז

מעלת השתיקה והמעשה על פני הדבור

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

שמעון בנו אומר, כל ימי גדלתי בין החכמים, ולא מצאתי לגוף טוב

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

אֶלָּא שְׁתִּיקָה. וְלֹא הַמְדָּרֶשׁ הוּא הָעֵקֶר, אֶלָּא הַמַּעֲשֵׂה. וְכָל הַמְרַבֵּה

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

דברים, מביא חטא:

sin brings words

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

מִשְׁנָה יח

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

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

בְּשַׁעְרֵיכֶם:

in your gates

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

CHAPTER SUMMARY

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

לְמַעַשָׂה WHAT TO TAKE HOME

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

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

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

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

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֶנִּי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אִין הִבִּין בְּמִתְג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

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

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחִידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפְתָךְ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִינָה:

יוֹמָם הַשָּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעַה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עֲמֶךָ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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