# חוּמָּשׁ עִם רַשִׁ"י · כִּי תָבוֹא · רִאשׁוֹן

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

KI TAVO · 1ST ALIYAH

📖 CHAPTER PREVIEW

In this first aliyah of Parshas Ki Tavo, the Torah introduces us to the beautiful mitzvah of Bikkurim, the first fruits. When a Yid enters Eretz Yisrael, inherits the land, and settles it, he is commanded to show his hakaras hatov to Hashem by taking the very first of his fruits, placing them in a basket, and bringing them to the Beis HaMikdash.

This aliyah outlines the entire process of this holy avodah, from the moment the basket is handed over to the Kohen, to the special declaration the bringer must recite. This declaration, known as Mikra Bikkurim, recounts our history from the time of Lavan the Aramean and the galus in Mitzrayim, through the miracles of the Geulah, and finally to our arrival in the land flowing with milk and honey.

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

פָּסוּק א

*Pasuk 1*

וְהָיָה כִּי תָבוֹא אֶל הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה
And it shall be when you enter into the land that Hashem your God is giving to you as an inheritance

וִירִשְׁתָּהּ וְיָשַׁבְתָּ בָּהּ׃
and you possess it and you dwell in it

רַשִׁ"י

והיה כי תבוא ... וירשתה וישבת בה. מַגִּיד שֶׁלֹּא נִתְחַיְּבוּ
And it shall be when you come and you possess it and you settle therein. This tells that they did not become obligated

בִּבְכוּרִים עַד שֶׁכָּבְשׁוּ אֶת הָאָרֶץ וְחִלְּקוּהָ עי' קידושין ל"ז ע"ב׃
in first fruits until that they conquered — the land and divided it see Kiddushin 37 b

פָּסוּק ב

*Pasuk 2*

וְלָקַחְתָּ מֵרֵאשִׁית כָּל פְּרִי הָאֲדָמָה אֲשֶׁר תָּבִיא מֵאַרְצְךָ אֲשֶׁר יְהוָה
and you shall take from the first of all the fruit of the ground that you shall bring from your land that Hashem

אֱלֹהֶיךָ נֹתֵן לָךְ וְשַׂמְתָּ בַטֶּנֶא וְהָלַכְתָּ אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר
your God is giving to you and you shall put in the basket and you shall go to the place that will choose

יְהוָה אֱלֹהֶיךָ לְשַׁכֵּן שְׁמוֹ שָׁם׃
Hashem your God to establish His name there

רַשִּׁ"י

**מראשית.** וְלֹא כָּל רֵאשִׁית, שֶׁאֵין כָּל הַפֵּרוֹת חַיָּבִים בִּבְכּוּרִים אֶלָּא שִׁבְעַת הַמִּינִין

species the seven but only in first-fruits are obligated the fruits all for not the first all and not Of the first

בִּלְבַד, נֶאֱמַר כָּאן "אֶרֶץ" וְנֶאֱמַר לְהַלָּן דברים ח' "אֶרֶץ חִטָּה וּשְׂעֹרָה וְגוֹ'", מַה

just as etc. and barley wheat a land of chapter 8 Devarim there and it is said land here it is said alone

לְהַלָּן מִשִּׁבְעַת הַמִּינִים שֶׁנִּשְׁתַּבְּחָה בָּהֶן אֶרֶץ יִשְׂרָאֵל, אַף כָּאן שֶׁבַח אֶרֶץ

the land of the praise of here so Yisrael the land of with them that was praised species from the seven there

יִשְׂרָאֵל שֶׁהֵן שִׁבְעַת מִינִין ספרי; מנחות פ"ד :

Yisrael which are seven species Sifrei Menachot 84b

רַשִּׁ"י

**זית שמן.** זַיִת אֱגוֹרִי, שֶׁשַּׁמְנוֹ אָגוּר בְּתוֹכוֹ ספרי; ברכות ל"ט :

Olive of oil an olive Agari that its oil is gathered within it Sifrei Berachos 39

רַשִּׁ"י

**ודבש.** הוּא דְּבַשׁ תְּמָרִים ספרי :

And honey it is honey of dates Sifrei

רַשִּׁ"י

**מראשית.** אָדָם יוֹרֵד לְתוֹךְ שָׂדֵהוּ וְרוֹאֶה תְּאֵנָה שֶׁבִּכְּרָה, כּוֹרֵךְ עָלֶיהָ גְּמִי לְסִימָן

From the first a man goes down into his field and sees a fig that has ripened he binds upon it reed for a sign

וְאוֹמֵר "הֲרֵי זוֹ בִּכּוּרִים" ספרי; בכורים ג' :

and says Behold this is bikkurim Sifrei Bikkurim chapter three

פָּסוּק ג

*Pasuk 3*

**וּבָאתָ אֶל הַכֹּהֵן אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם וְאָמַרְתָּ אֵלָיו הִגַּדְתִּי הַיּוֹם**

And you shall come to the Kohen who will be in the days those and you shall say to him I declare today

**לַיהוָה אֱלֹהֶיךָ כִּי בָאתִי אֶל הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵינוּ לָתֶת לָנוּ:**

to Hashem your God that I have come to the land which Hashem swore to our fathers to give to us

רַשִּׁ"י

**אשר יהיה בימים ההם.** אֵין לְךָ אֶלָּא כֹּהֵן שֶׁבְּיָמֶיךָ כְּמוֹ שֶׁהוּא רֹאשׁ הַשָּׁנָה

that shall be in the days those there is not to you but the Kohen who is in your days as it is Rosh Hashanah

כ"ה :

25b

רַשִּׁ"י

**ואמרת אליו.** שֶׁאֵינְךָ כְּפוּי טוֹבָה:

and you shall say to him that you are not ungrateful of goodness

רַשִּׁ"י

**הגדתי היום.** פַּעַם אַחַת בַּשָּׁנָה וְלֹא שְׁתֵּי פְּעָמִים ספרי :

Ihave declared today one time two times and not in the year Sifrei

פָּסוּק ד

*Pasuk 4*

וְלָקַח הַכֹּהֵן הַטֶּנֶא מִיָּדֶךָ וְהִנִּיחוֹ לִפְנֵי מִזְבַּח יְהוָה אֱלֹהֶיךָ׃

And shall take the Kohen the basket from your hand and place it before the altar of Hashem your God

רַשִׁ״י

ולקח הכהן הטנא מידך. לְהָנִיף אוֹתוֹ, כֹּהֵן מַנִּיחַ יָדוֹ תַּחַת יַד

And shall take the priest the basket from your hand to wave it a priest places his hand beneath the hand of

הַבְּעָלִים וּמֵנִיף סוכה מ״ז :

the owner and waves Sukkah 47

פָּסוּק ה

*Pasuk 5*

וְעָנִיתָ וְאָמַרְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ אֲרַמִּי אֹבֵד אָבִי וַיֵּרֶד

And you shall call out and you shall say before Hashem your God An Aramean destroyed my father and he went down

מִצְרַיְמָה וַיָּגָר שָׁם בִּמְתֵי מְעָט וַיְהִי שָׁם לְגוֹי גָּדוֹל עָצוּם

to Mitzrayim and he sojourned there with people few and he became there into a nation great mighty

וָרָב׃

and numerous

רַשִׁ״י

ועניתָ. לְשׁוֹן הֲרָמַת קוֹל סוטה ל״ב :

And you shall answer is an expression of raising voice Sotah 32

רַשִׁ״י

ארמי אבד אבי. מַזְכִּיר חַסְדֵי הַמָּקוֹם, אֲרַמִּי אֹבֵד אָבִי — לָבָן

an Aramean destroyed my father the kindnesses of the Omnipresent he mentions Lavan

בִּקֵּשׁ לַעֲקֹר אֶת הַכֹּל כְּשֶׁרָדַף אַחַר יַעֲקֹב, וּבִשְׁבִיל שֶׁחָשַׁב לַעֲשׂוֹת חָשַׁב לוֹ

sought to uproot — everything when he pursued after Yaakov and because that he planned to do reckoned to him

הַמָּקוֹם כְּאִלּוּ עָשָׂה, שֶׁאֻמּוֹת הָעוֹלָם חוֹשֵׁב לָהֶם הַקָּבָ״ה מַחְשָׁבָה כְּמַעֲשֶׂה עי'

the Omnipresent as if he did for nations of the world reckons to them the Holy One thought like action see

ספרי :

Sifrei

רַשִׁ״י

וירד מצרימה. וְעוֹד אֲחֵרִים בָּאוּ עָלֵינוּ לְכַלּוֹתֵנוּ, שֶׁאַחֲרֵי זֹאת יָרַד

And he went down to Mitzrayim and furthermore others came against us to destroy us for after this went down

יַעֲקֹב לְמִצְרַיִם׃

Yaakov to Mitzrayim

רַשִׁ״י

במתי מעט. בְּשִׁבְעִים נֶפֶשׁ ספרי :

with people of few with seventy soul Sifrei

פָּסוּק ו

*Pasuk 6*

וַיָּרֵעוּ אֹתָנוּ הַמִּצְרִים וַיְעַנּוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה׃

And they dealt-harshly with us the Egyptians and they afflicted us and they imposed upon us labor hard

פָּסוּק ז

*Pasuk 7*

וַנִּצְעַק אֶל יְהוָה אֱלֹהֵי אֲבֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת קֹלֵנוּ וַיַּרְא אֶת

And we cried out to Hashem the God of our fathers and He heard Hashem — our voice and He saw —

עָנְיֵנוּ וְאֶת עֲמָלֵנוּ וְאֶת לַחֲצֵנוּ׃

our affliction and — our labor and — our oppression

פָּסוּק ח

*Pasuk 8*

וַיּוֹצִאֵנוּ יְהוָה מִמִּצְרַיִם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה וּבְמֹרָא

And He brought us out Hashem from Mitzrayim with a hand strong and with an arm outstretched and with terror

גָּדֹל וּבְאֹתוֹת וּבְמֹפְתִים׃

great and with signs and with wonders

פָּסוּק ט

*Pasuk 9*

וַיְבִאֵנוּ אֶל הַמָּקוֹם הַזֶּה וַיִּתֶּן לָנוּ אֶת הָאָרֶץ הַזֹּאת אֶרֶץ זָבַת

And He brought us to the place this and He gave to us — the land this a land flowing with

חָלָב וּדְבָשׁ׃

milk and honey

רַשִׁ"י

אל המקום הזה. זֶה בֵּית הַמִּקְדָּשׁ׃

unto the place this this the House of the Sanctuary

רַשִׁ"י

ויתן לנו את הארץ. כְּמַשְׁמָעוֹ׃

and He gave to us — the land according to its literal meaning

פָּסוּק י

*Pasuk 10*

וְעַתָּה הִנֵּה הֵבֵאתִי אֶת רֵאשִׁית פְּרִי הָאֲדָמָה אֲשֶׁר נָתַתָּה לִי יְהוָה

And now behold I have brought — the first of the fruit of the ground which You have given to me Hashem

וְהִנַּחְתּוֹ לִפְנֵי יְהוָה אֱלֹהֶיךָ וְהִשְׁתַּחֲוִיתָ לִפְנֵי יְהוָה אֱלֹהֶיךָ׃

and you shall place it before Hashem your God and you shall prostrate before your God Hashem

רַשִׁ"י

והנחתו. מַגִּיד שֶׁנּוֹטְלוֹ אַחַר הֲנָפַת הַכֹּהֵן וְאוֹחֲזוֹ בְּיָדוֹ כְּשֶׁהוּא קוֹרֵא

And you shall place it this teaches that he takes it after the waving of the Kohen and holds it in his hand while he reads

וְחוֹזֵר וּמֵנִיף; ספרי סוכה מ"ז :

and returns and waves Sifrei Sukkah 47

פָּסוּק יא

*Pasuk 11*

וְשָׂמַחְתָּ בְּכָל הַטּוֹב אֲשֶׁר נָתַן לְךָ יְהוָה אֱלֹהֶיךָ וּלְבֵיתֶךָ אַתָּה

And you shall rejoice in all that the good your God Hashem to you has given and to your household you

וְהַלֵּוִי וְהַגֵּר אֲשֶׁר בְּקִרְבֶּךָ׃

and the Levite and the stranger who is in your midst

רַשִׁ"י

ושמחת בכל הטוב. מִכָּאן אָמְרוּ אֵין קוֹרִין מִקְרָא בִּכּוּרִים אֶלָּא בִּזְמַן

And you shall rejoice in all the good From here they said we do not recite the declaration of first fruits except at a time of

שִׂמְחָה, מֵעֲצֶרֶת וְעַד הֶחָג, שֶׁאָדָם מְלַקֵּט תְּבוּאָתוֹ וּפֵרוֹתָיו וְיֵינוֹ וְשַׁמְנוֹ, אֲבָל

joy from Shavuos and until the Festival when a person gathers his grain and his fruits and his wine and his oil but

מֵהֶחָג וָאֵילָךְ מֵבִיא וְאֵינוֹ קוֹרֵא פסחים ל"ו :

from the Festival and onward he brings and he does not recite Pesachim 36

רַשִׁ"י

אתה והלוי. אַף הַלֵּוִי חַיָּב בְּבִכּוּרִים אִם נָטְעוּ בְּתוֹךְ עָרֵיהֶם׃

you and the Levite even the Levite is obligated in first-fruits if they planted within their cities

רַשִׁ"י

והגר אשר בקרבך. מֵבִיא וְאֵינוֹ קוֹרֵא, שֶׁאֵינוֹ יָכוֹל לוֹמַר לַאֲבוֹתֵינוּ תלמוד

And the stranger who is in your midst brings but does not recite since he is not able to say to our fathers Talmud

ירושלמי מ"ש פ"ה ה"ה :

Yerushalmi Maaser Sheni chapter five halacha five

**CHAPTER SUMMARY**

The aliyah begins with the obligation to bring the first fruits to the Beis HaMikdash once the land is settled, where the bringer presents them to the Kohen and declares his gratitude to Hashem. The Kohen then places the basket before the Mizbeach, and the bringer recites the Mikra Bikkurim, detailing how Hashem saved us from Lavan and the Mitzrim, redeemed us with a strong hand, and brought us to Eretz Yisrael. Finally, the bringer bows before Hashem, leaves the fruits, and is commanded to rejoice in all the goodness Hashem has given him, together with his household, the Levi, and the ger.

## לְמַעֲשֶׂה WHAT TO TAKE HOME

The parsha of Bikkurim is coming to teach us a massive yesod in our avodas Hashem. Lichoira, when a Yid finally enters Eretz Yisrael, works the land, and sees the very first fruits of his hard labor, the natural reaction is to feel a sense of personal accomplishment. Yet, the Torah tells us that davka at this moment of success, we must pack up those first fruits in a basket, travel to the Beis HaMikdash, and declare our entire history out loud, from Lavan trying to destroy Yaakov Avinu down to the slavery in Mitzrayim and the miracles of the Geulah. Why is this long historical declaration necessary just to bring some fruit?

The chiddush here is that we cannot truly appreciate our present blessings without remembering where we came from and who brought us here. By tracing our roots back to the hardships of our ancestors, we realize that our current success is not the result of our own strength or cleverness. Mimeila, when you look at your own life and see the 'first fruits' of your efforts, whether in parnassah, shalom bayis, or raising children, the yetzer hara wants you to think that you did it all yourself. The Torah is teaching us that the only way to keep our success holy is to trace it directly back to Hashem's kindness.

This is why the parsha ends with the mitzvah of 'v'samachta b'chol hatov', you shall rejoice in all the good. True simchah in life only comes when we live with the emunah that everything we have is a direct gift from Hashem. When we stop taking our blessings for granted and recognize the Yad Hashem in our daily lives, our physical achievements are elevated into a beautiful avodah.

Today, take a moment to look at one specific area of success or comfort in your life. Instead of taking it for granted, verbally acknowledge it to Hashem, saying out loud: 'Hashem, thank You for giving me this, I know it is entirely from You.'

# דַּף יוֹמִי · חֻלִּין · דַּף קט״ו

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

📖 THE SUGYA

We start off on our daf with a fascinating shakla v'tarya where the Gemara is bothered by a basic kasha: if the Torah says "I have made it abominable to you" regarding forbidden mixtures and actions, why aren't the products of these transgressions forbidden to be eaten? The Gemara goes through a list of cases—including cooking on Shabbos, plowing with an ox and donkey, sowing diverse seeds, slaughtering a mother and its offspring on the same day, and taking a mother bird from her nest—and finds the specific source or limud for why each of these remains muttar to eat.

From there, the Gemara transitions into a deep discussion regarding the source for the prohibition of eating and benefiting from meat cooked in milk (basar b'chalav). We find a major machlokes between Reish Lakish and Rabbi Yochanan. Reish Lakish brings a chiddush, deriving the eating prohibition from an extra word in the parsha of Pesach, while Rabbi Yochanan challenges him and points to a beautiful derivation taught by Rabbi Yehuda HaNasi based on a gezerah shavah and the context of the pesukim.

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

## עַמּוּד א׳ DAF 115A

QUESTION

**מַעֲשֶׂה שַׁבָּת לִיתַּסְרוּ, דְּהָא ״תִּיעַבְתִּי לְךָ״ הוּא.**

If so, **the product of** a desecration of **Shabbos should be forbidden** to be eaten, **as indeed it is** a case of **"I have made it abominable to you"** since cooking on Shabbos is a severe Torah prohibition!

ANSWER

**אָמַר קְרָא: ״כִּי קֹדֶשׁ הִיא לָכֶם״ – הִיא קֹדֶשׁ, וְאֵין מַעֲשֶׂיהָ קֹדֶשׁ.**

The Gemara answers: **The verse states** regarding Shabbos, **"For it is holy to you"**; this teaches that **it**, the day of Shabbos itself, **is holy, but its products**—the results of actions done in desecration of it—**are not holy**, and are therefore not forbidden.

QUESTION

**חוֹרֵשׁ בְּשׁוֹר וּבַחֲמוֹר, וְחוֹסֵם פִּי פָּרָה וְדָשׁ בָּהּ, לִיתַּסְרוּ, דְּהָא ״תִּיעַבְתִּי לְךָ״ הוּא!**

The Gemara asks: If one **plows with an ox and a donkey** together, **or muzzles the mouth of a cow and threshes with it**, the resulting crops **should be forbidden** to be eaten, **as indeed it is** a case of **"I have made it abominable to you"**!

ANSWER

**הַשְׁתָּא, וּמָה שַׁבָּת דַּחֲמִירָא, מַעֲשֶׂיהָ מוּתָּרִים; הָנֵי, לֹא כָּל שֶׁכֵּן?**

The Gemara answers: **Now** that we have established this, we can learn by a kal vachomer: **if Shabbos, which is** so **stringent, its products are permitted; these** prohibitions, which are far less stringent, **is it not all the more so** that their products are permitted?

QUESTION

**כִּלְאֵי זְרָעִים לִיתַּסְרוּ, דְּהָא "תִּיעַבְתִּי לְךָ" הוּא!**

The Gemara asks: If so, **diverse kinds of seeds** sown together **should be forbidden** to be eaten, **as indeed it is** a case of **"I have made it abominable to you"**!

ANSWER

**מִדְּגַלִּי רַחֲמָנָא גַּבֵּי כִּלְאֵי הַכֶּרֶם "פֶּן תִּקְדַּשׁ" – "פֶּן תּוּקַד אֵשׁ", מִכְּלָל דִּכְלְאֵי זְרָעִים שְׁרוּ.**

The Gemara answers: **Since the Merciful One revealed regarding diverse kinds of the vineyard, "lest it become forfeit [pen tikdash]"**—which the Sages expounded to mean **"lest it be burned in fire [pen tukad esh]"**—it is **by implication** clear **that diverse kinds of seeds are permitted**, since the Torah singled out the vineyard for this prohibition.

OBJECTION

**וְאֵימָא: כִּלְאֵי כֶּרֶם אֲסוּרִין בֵּין בַּאֲכִילָה בֵּין בַּהֲנָאָה, כִּלְאֵי זְרָעִים בַּאֲכִילָה אֲסִירִי, בַּהֲנָאָה שְׁרוּ.**

The Gemara objects: **But say** instead that **diverse kinds of the vineyard are forbidden both for eating and for benefit,** whereas **diverse kinds of seeds are forbidden for eating, but permitted for benefit**!

ANSWER

**אִיתַּקּוּשׁ לְכִלְאֵי בְּהֵמָה, דִּכְתִיב: "בְּהֶמְתְּךָ לֹא תַרְבִּיעַ כִּלְאַיִם שָׂדְךָ לֹא תִזְרַע כִּלְאָיִם", מָה בְּהֶמְתְּךָ – הַיּוֹצֵא מִמֶּנָּה מוּתָּרֶת, אַף שָׂדְךָ – הַיּוֹצֵא מִמֶּנּוּ מוּתָּר.**

The Gemara answers: They **are juxtaposed to diverse kinds of animals, as it is written: "You shall not let your cattle mate with a diverse kind; you shall not sow your field with two kinds of seed."** This teaches: **Just as with your cattle, that which comes from it**—the offspring—**is permitted, so too with your field, that which comes from it**—the crops—**is permitted** for eating.

QUESTION

**וְכִלְאֵי בְּהֵמָה גּוּפַיְיהוּ מְנָא לַן?**

The Gemara asks: **And diverse kinds of animals themselves, from where do we** know that their offspring is permitted?

ANSWER

**מִדַּאֲסַר רַחֲמָנָא כִּלְאַיִם לַגָּבוֹהַּ, מִכְּלָל דִּלְהֶדְיוֹט שְׁרֵי.**

The Gemara answers: **Since the Merciful One forbade diverse kinds** of animals **for the Most High** as sacrifices, it is **by implication** clear **that for an ordinary person** to eat, they are **permitted**.

QUESTION

**אוֹתוֹ וְאֶת בְּנוֹ לִיתְסַר!**

The Gemara asks: If one slaughtered **a mother and its offspring** on the same day, the meat **should be forbidden** to be eaten, as this is a practice made abominable!

ANSWER

## מִדַּאֲסַר רַחֲמָנָא מְחוּסַר זְמַן לַגָּבוֹהַּ, מִכְּלָל דִּלְהֶדְיוֹט שְׁרֵי.

The Gemara answers: **Since the Merciful One forbade an animal lacking time**—one less than eight days old—**for the Most High,** it is **by implication** clear **that for an ordinary person** to eat, it is **permitted**. And the offspring of a mother slaughtered that day is also considered an animal lacking time, since the prohibition against slaughtering it is limited to that day.

QUESTION

## שִׁילּוּחַ הַקֵּן לִיתְסַר!

The Gemara asks: If one violated the mitzvah of **sending away the nest** and took the mother bird, and the court instructed him to set it free, that mother bird **should be forbidden** to all, as this practice is abominable!

ANSWER

## לֹא אָמְרָה תּוֹרָה "שַׁלַּח" לְתַקָּלָה.

The Gemara answers: **The Torah did not say "send away" to** cause **a stumbling block**. If the bird were forbidden, the Torah would not have commanded us to send it away, as others might unwittingly catch and eat it.

STATEMENT

## אָמַר רֵישׁ לָקִישׁ: מִנַּיִן לְבָשָׂר בְּחָלָב שֶׁאָסוּר? תַּלְמוּד לוֹמַר "אַל תֹּאכְלוּ מִמֶּנּוּ נָא וּבָשֵׁל מְבֻשָּׁל", שֶׁאֵין תַּלְמוּד לוֹמַר "מְבֻשָּׁל".

**Reish Lakish says: From where is it derived that meat** cooked **in milk is forbidden** for eating? **The verse states** regarding the Pesach offering: **"You shall not eat of it raw, or boiled in any way [bashel mevushal]"**; now, **there is no need for the verse to state "mevushal"** since "bashel" already means boiled.

EXPLANATION

## מָה תַּלְמוּד לוֹמַר "מְבֻשָּׁל"? לוֹמַר לְךָ יֵשׁ לְךָ בִּשּׁוּל אַחֵר שֶׁהוּא כָּזֶה, וְאֵי זֶה – זֶה בָּשָׂר בְּחָלָב.

**What** then **does the verse teach** by adding **"mevushal"**? It is **to tell you: You have another** manner of **cooking that is like this**—meaning, it is forbidden to be eaten—**and which is this? This is meat** cooked **in milk**.

OBJECTION

## אָמַר לוֹ רַבִּי יוֹחָנָן:

**Rabbi Yochanan said to him**, to Reish Lakish, challenging this derivation:



QUESTION

## כְּעוּרָה זוֹ שֶׁשָּׁנָה רַבִּי?

The Gemara asks: Is **this** derivation **that Rabbi** Yehuda HaNasi **taught** so **ugly**, i.e., flawed, **that** you, Reish Lakish, had to go and find a new source? Let us look at what Rabbi Yehuda HaNasi taught:

STATEMENT

”לֹא תֹאכְלֶנּוּ” – בְּבָשָׂר בְּחָלָב הַכָּתוּב מְדַבֵּר.

The second, redundant verse of **"You shall not eat it"** (Devarim 12:25) — **the verse is speaking of meat** cooked **in milk**, teaching that it is prohibited to eat.

QUESTION

אַתָּה אוֹמֵר בְּבָשָׂר בְּחָלָב הַכָּתוּב מְדַבֵּר, אוֹ אֵינוֹ אֶלָּא בְּאֶחָד מִכָּל הָאִיסּוּרִין שֶׁבַּתּוֹרָה?

The Braisa continues: **Do you say** that **the verse is speaking of meat** cooked **in milk, or** perhaps **it is only** speaking **of one of all the** other **prohibitions in the Torah**?

ANSWER

אָמַרְתָּ: צֵא וּלְמַד מִשְּׁלֹשׁ עֶשְׂרֵה מִדּוֹת שֶׁהַתּוֹרָה נִדְרֶשֶׁת בָּהֶן, דָּבָר הַלָּמֵד מֵעִנְיָנוֹ.

**You say** in response: **Go out and learn from the thirteen hermeneutical principles by which the Torah is expounded,** one of which is: **A matter that is learned from its context.**

EXPLANATION

בַּמֶּה הַכָּתוּב מְדַבֵּר? בִּשְׁנֵי מִינִין, אַף כָּאן בִּשְׁנֵי מִינִין.

**In what** subject **is the** adjacent **verse speaking?** It is speaking of redeemed consecrated animals, which are a combination of **two types** — they are non-sacred for eating, yet prohibited for shearing and work like holy things. **So too here,** the verse is speaking **of two types** of food that are joined together, which is meat cooked in milk.

ANSWER

אִי מֵהָהִיא – הָוֶה אָמֵינָא: הָנֵי מִילֵּי בַּאֲכִילָה, אֲבָל בַּהֲנָאָה – לָא; קָמַשְׁמַע לַן.

Reish Lakish replied to Rabbi Yochanan: My derivation is still needed, because **if** we only knew the prohibition **from that** derivation of Rabbi Yehuda HaNasi, **I would have said: These words** apply only **to eating, but as for benefit, no,** it is permitted. Therefore, my derivation from the Pesach offering **comes to teach us** that benefit is also prohibited.

QUESTION

וְרַבִּי, בַּהֲנָאָה מְנָא לֵיהּ?

The Gemara asks: **And Rabbi** Yehuda HaNasi himself, **from where does he** derive that meat cooked in milk is prohibited **for benefit**?

ANSWER

נָפְקָא לֵיהּ מֵהָכָא: נֶאֱמַר כָּאן ”כִּי עַם קָדוֹשׁ אַתָּה לַה׳”, וְנֶאֱמַר לְהַלָּן ”וְלֹא יִהְיֶה קָדֵשׁ בִּבְנֵי יִשְׂרָאֵל”, מָה לְהַלָּן בַּהֲנָאָה, אַף כָּאן בַּהֲנָאָה.

The Gemara answers: **He derives it from here: It is stated here,** by meat and milk, **"For you are a holy [kadosh] people to Hashem"** (Devarim 14:21), **and it is stated there,** regarding sodomy, **"There shall not be a sodomite [kadesh] among the sons of Yisrael"** (Devarim 23:18). **Just as there,** the prohibition of a kadesh is **regarding benefit** and enjoyment, **so too here,** by meat and milk, it is prohibited **regarding benefit.**

BRAISA

דְּבֵי רַבִּי אֱלִיעֶזֶר תָּנָא: ״לֹא תֹאכְלוּ כָּל נְבֵלָה [וְגוֹ׳]״, אָמְרָה תּוֹרָה: כְּשֶׁתִּמְכְּרֶנָּה – לֹא תְבַשְּׁלֶנָּה וְתִמְכְּרֶנָּה.

The Gemara cites other Tannaic sources: **The school of Rabbi Eliezer taught:** The verse says, **"You shall not eat any carcass [neveilah]... you may sell it to a foreigner... you shall not cook a kid in its mother's milk"** (Devarim 14:21). **The Torah is saying: When you sell it** — the carcass — to a non-Jew, **you shall not cook it** in milk **and** then **sell it,** which teaches that deriving benefit from meat cooked in milk is forbidden.

BRAISA

דְּבֵי רַבִּי יִשְׁמָעֵאל תָּנָא: ״לֹא תְבַשֵּׁל גְּדִי בַּחֲלֵב אִמּוֹ״ שָׁלֹשׁ פְּעָמִים, אֶחָד לְאִיסּוּר אֲכִילָה, וְאֶחָד לְאִיסּוּר הֲנָאָה, וְאֶחָד לְאִיסּוּר בִּשּׁוּל.

**The school of Rabbi Yishmael taught:** The Torah writes **"You shall not cook a kid in its mother's milk" three times** in the Torah. **One** is **for the prohibition of eating, and one** is **for the prohibition of benefit, and one** is **for the prohibition of cooking.**

BRAISA

תַּנְיָא, אִיסִי בֶּן יְהוּדָה אוֹמֵר: מִנַּיִן לְבָשָׂר בְּחָלָב שֶׁאָסוּר? נֶאֱמַר כָּאן ״כִּי עַם קָדוֹשׁ אַתָּה״, וְנֶאֱמַר לְהַלָּן ״וְאַנְשֵׁי קֹדֶשׁ תִּהְיוּן לִי וּבָשָׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכֵלוּ״, מָה לְהַלָּן אָסוּר, אַף כָּאן אָסוּר.

**It is taught** in a Braisa: **Isi ben Yehuda says: From where** do we derive **that meat** cooked **in milk is prohibited** for eating? **It is stated here, "For you are a holy [kadosh] people," and it is stated there, "And you shall be holy [kodesh] men to Me, and meat in the field that is torn [tereifah] you shall not eat"** (Shemos 22:30). **Just as there,** by tereifah, it is **prohibited** to eat, **so too here,** by meat and milk, it is **prohibited** to eat.

STATEMENT

וְאֵין לִי אֶלָּא בַּאֲכִילָה, בַּהֲנָאָה מִנַּיִן? אָמַרְתָּ קַל וָחוֹמֶר:

Isi ben Yehuda continues: **And I only have** a source **for eating; from where** do we derive that it is prohibited **for benefit? You can say** it is derived by a **kal v'chomer:**

INFERENCE

וּמָה עָרְלָה שֶׁלֹּא נֶעֱבְדָה בָּהּ עֲבֵירָה – אֲסוּרָה בַּהֲנָאָה, בָּשָׂר בְּחָלָב שֶׁנֶּעֱבְדָה בּוֹ עֲבֵירָה – אֵינוֹ דִּין שֶׁאָסוּר בַּהֲנָאָה!

**If orlah, through which no transgression was committed** in its planting, **is prohibited for benefit; is it not logical that meat** cooked **in milk, through which a transgression was committed** by cooking them together, **should be prohibited for benefit!**

REFUTATION

מָה לְעָרְלָה, שֶׁכֵּן לֹא הָיְתָה לָהּ שְׁעַת הַכּוֹשֶׁר.

The Gemara refutes this: **What** is unique **about orlah? Indeed, it never had a time of fitness,** as it was forbidden from the moment it grew. But meat and milk each had a time of fitness before they were cooked together.

OBJECTION

חָמֵץ בַּפֶּסַח יוֹכִיחַ, שֶׁהָיְתָה לוֹ שְׁעַת הַכּוֹשֶׁר, וְאָסוּר בַּהֲנָאָה.

The Gemara suggests: **Leavened bread [chametz] on Pesach shall prove** the point, **as it had a time of fitness** before Pesach, **and** yet it is **prohibited for benefit.**

REFUTATION

**מָה לְחָמֵץ בַּפֶּסַח, שֶׁכֵּן עָנוּשׁ כָּרֵת.**

The Gemara refutes this: **What** is unique **about chametz on Pesach? Indeed, its** eating **is punished with karet,** which is not the case with meat and milk.

OBJECTION

**כִּלְאֵי הַכֶּרֶם יוֹכִיחוּ, שֶׁאֵין עָנוּשׁ כָּרֵת, וְאָסוּר בַּהֲנָאָה.**

The Gemara suggests: **Diverse kinds in a vineyard [kil'ei hakerem] shall prove** the point, **as they are not punished with karet, and** yet they are **prohibited for benefit.**

QUESTION

**לְמָה לִי גְּזֵירָה שָׁוָה? לֵייתֵי כּוּלַּהּ בְּקַל וָחוֹמֶר מֵעָרְלָה:**

The Gemara asks: **Why do I need** Isi ben Yehuda's **gezeirah shavah** to teach the eating prohibition? **Let us bring all of it,** both eating and benefit, **by a kal v'chomer from orlah:**

INFERENCE

**וּמָה עָרְלָה, שֶׁלֹּא נֶעֱבְדָה בָּהּ עֲבֵירָה, אֲסוּרָה בֵּין בַּאֲכִילָה בֵּין בַּהֲנָאָה; בָּשָׂר בְּחָלָב, שֶׁנֶּעֱבְדָה בּוֹ עֲבֵירָה, אֵינוֹ דִּין שֶׁאָסוּר בֵּין בַּאֲכִילָה בֵּין בַּהֲנָאָה!**

**If orlah, through which no transgression was committed, is prohibited both for eating and for benefit; is it not logical that meat** cooked **in milk, through which a transgression was committed, should be prohibited both for eating and for benefit!**

ANSWER

**מִשּׁוּם דְּאִיכָּא לְמֵימַר: חוֹרֵשׁ בְּשׁוֹר וּבַחֲמוֹר, וְחוֹסֵם פִּי פָּרָה וְדָשׁ בָּהּ יוֹכִיחַ, שֶׁנֶּעֱבְדָה בָּהֶם עֲבֵירָה וּשְׁרוּ.**

The Gemara answers: This is **because there is to say** a refutation: The cases of **one who plows with an ox and a donkey** together, **and one who muzzles the mouth of a cow and threshes with it shall prove** otherwise, **as a transgression was committed through them, and** yet the products of these actions **are permitted.** Therefore, we cannot rely on this logic alone, and we need the gezeirah shavah.

QUESTION

**לְמָה לִי לְמֵימַר "כִּלְאֵי הַכֶּרֶם יוֹכִיחוּ", לֵימָא "עָרְלָה תּוֹכִיחַ", וְלִיהְדַּר דִּינָא וְלֵיתֵי בְּמָה הַצַּד.**

The Gemara asks: **Why do I need to say "kil'ei hakerem shall prove"** it? **Let us say "orlah shall prove"** it, **and let the argument go back and forth, and let us bring** the proof **by a mah hatzad**, a common characteristic of orlah and chametz!

ANSWER

**אָמַר רַב אָשֵׁי: מִשּׁוּם דְּאִיכָּא לְמֵימַר, נְבֵלָה תּוֹכִיחַ, שֶׁאֲסוּרָה בַּאֲכִילָה וּמוּתֶּרֶת בַּהֲנָאָה.**

**Rav Ashi said:** We cannot do that, **because there is to say: A carcass [neveilah] shall prove** it wrong, **as it is prohibited for eating and** yet **permitted for benefit.**

OBJECTION

**אֲמַר לֵיהּ רַב מָרְדְּכַי לְרַב אָשֵׁי: הָכִי אָמְרִינַן מִשְּׁמֵיהּ דְּרֵישׁ לָקִישׁ: כֹּל "מָה הַצַּד" – מִגּוּפוֹ פָּרְכִינַן, מֵעָלְמָא לָא פָּרְכִינַן.**

**Rav Mordechai said to Rav Ashi: This is what we say in the name of Reish Lakish: Any mah hatzad** argument — **we can refute it from its own** elements, but **from the outside,** from a completely different subject like neveilah, **we do not refute it.**

QUESTION

**אִי הָכִי, תֵּיתֵי בְּמָה הַצַּד?**

The Gemara asks: **If so, let us bring** the proof **by a mah hatzad** of orlah and chametz, and we would not need kil'ei hakerem!

ANSWER

**מִשּׁוּם דְּאִיכָּא לְמֵיפְרַךְ: מָה לְהַצַּד הַשָּׁוֶה שֶׁבָּהֶן – שֶׁכֵּן גִּדּוּלֵי קַרְקַע.**

The Gemara answers: That is **because there is to refute** from within the elements themselves: **What is unique about the common characteristic of them? Indeed, they are products of the soil [gidulei karka],** which is not true of meat and milk.

QUESTION

**אִי הָכִי, הַשְׁתָּא נָמֵי אִיכָּא לְמֵיפְרַךְ: מָה לְכִלְאֵי הַכֶּרֶם, שֶׁכֵּן גִּדּוּלֵי קַרְקַע?**

The Gemara asks: **If so, now too,** when we use kil'ei hakerem as a proof, **there is to refute: What** is unique **about kil'ei hakerem? Indeed, they are products of the soil!**

ANSWER

**אֲמַר לֵיהּ רַב מָרְדְּכַי לְרַב אָשֵׁי: הָכִי אָמְרִינַן מִשְּׁמֵיהּ דְּרֵישׁ לָקִישׁ: כֹּל מָה הַצַּד פָּרְכִינַן כֹּל דְּהוּ, לֹא אִם אָמַרְתָּ חֲדָא מֵחֲדָא – קַל וָחוֹמֶר פָּרְכִינַן, כֹּל דְּהוּ – לָא פָּרְכִינַן.**

**Rav Mordechai said to Rav Ashi: This is what we say in the name of Reish Lakish: Any mah hatzad** argument, **we refute with any slight** distinction, such as being products of the soil. **But** if we derive it **one from one,** meaning a direct **kal v'chomer** from kil'ei hakerem, **we can refute it** only with a major distinction, but **with any slight** distinction like being products of the soil, **we do not refute it.**

QUESTION

**וְלִיפְרוֹךְ לְכוּלְּהוּ, מָה לְכוּלְּהוּ שֶׁכֵּן גִּדּוּלֵי קַרְקַע!**

The Gemara asks: **But let us refute all of them** together, even in a mah hatzad: **What is unique about all of them? Indeed, they are products of the soil!**

STATEMENT

**אֶלָּא, אֲמַר לֵיהּ רַב מָרְדְּכַי לְרַב אָשֵׁי, הָכִי אָמְרִינַן מִשְּׁמֵיהּ דְּרֵישׁ לָקִישׁ:**

**Rather, Rav Mordechai said to Rav Ashi: This is what we say in the name of Reish Lakish:**


SUMMARY

The Gemara first establishes that the products of various prohibitions—such as food cooked on Shabbos, crops grown from kilayim, the offspring of diverse animal matings, and the meat of a mother and its young slaughtered on the same day—are all

permitted for consumption, deriving each allowance from specific pesukim or a kal vachomer. The Gemara then analyzes the source for the prohibition of basar b'chalav. Reish Lakish derives the eating prohibition from the redundant phrasing of "bashel mevushal" by the Pesach offering, arguing this also teaches the prohibition of benefit, while Rabbi Yochanan defends the traditional derivation of Rabbi Yehuda HaNasi, who learns the eating prohibition from a redundant verse adjacent to the laws of redeemed consecrated animals, and derives the benefit prohibition from a gezerah shavah on the word "kadosh."

## לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is bothered by a deep question: when a person does an aveirah, why doesn't the product of that sin become completely forbidden? If someone cooks on Shabbos, or plows with an ox and a donkey, we might have thought the food or the crop becomes 'abominable' and assur to the world. Yet, the Torah goes out of its way to teach us that the product remains muttar. The action was wrong, but the physical object itself is not ruined.

This contains a beautiful yesod for our own avodas Hashem. Sometimes, a Yid looks back at his past and sees actions that were done b'issur, or years that were spent in a way that was far from holy. The yetzer hara comes and whispers: 'Look at what you created. Your life, your career, your very self is the product of mistakes. It is all ruined and useless.'

But the Torah is telling us otherwise. The action may have been a failure, but the reality you created, the life you have right now, is not 'holy' in its origin, but it is absolutely muttar for you to use for the service of Hashem. You can take the very circumstances born from your past mistakes and elevate them today.

Today, when you look at any part of your life that you feel was built on past mistakes or poor choices, do not write it off. Take one resource, skill, or situation that came from those years and use it davka to do a mitzvah or help another Yid, showing that the product of the past can still be made holy.

# מַסֶּכֶת אָבוֹת · פֶּרֶק רִאשׁוֹן

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

📖 **CHAPTER PREVIEW**

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

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

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

משנה א

## הַשַּׁלְשֶׁלֶת שֶׁל קַבָּלַת הַתּוֹרָה וְהַנְהָגַת הַחֲכָמִים

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

משֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמְסָרָהּ לִיהוֹשֻׁעַ, וִיהוֹשֻׁעַ לִזְקֵנִים, וְזִקֵנִים

Moshe received Torah from Sinai and transmitted it to Yehoshua and Yehoshua to the elders and the elders

לִנְבִיאִים, וּנְבִיאִים מְסָרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה

to the prophets and the prophets transmitted it to the Men of the Assembly the Great They said three

דְבָרִים, הֱווּ מְתוּנִים בַּדִּין, וְהַעֲמִידוּ תַלְמִידִים הַרְבֵּה, וַעֲשׂוּ סְיָג

things Be deliberate in judgment and establish disciples many and make a fence

לַתּוֹרָה:

for the Torah

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

משנה ב

## הַדְּבָרִים שֶׁעֲלֵיהֶם הָעוֹלָם עוֹמֵד

*Mishna 2 · The Three Pillars Upon Which the World Stands*

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשִּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל

Shimon the Righteous was from the remnants of the Assembly the Great he would say on

שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת

three things the world stands on the Torah and on the Temple service and on acts of

חֲסָדִים:

kindness

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

מִשְׁנָה ג

## עֲבוֹדַת הַשֵּׁם מֵאַהֲבָה וּמוֹרָא שָׁמַיִם

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

אַנְטִיגְנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשִּׁמְעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תִּהְיוּ

be do not say would he the Righteous from Shimon received Socho a man of Antigonus

כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב עַל מְנָת לְקַבֵּל פְּרָס, אֶלָּא הֱווּ כַּעֲבָדִים

like servants be but a reward to receive condition on the master — who serve like servants

הַמְשַׁמְּשִׁין אֶת הָרַב שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרָס, וִיהִי מוֹרָא שָׁמַיִם

Heaven the fear of and let be a reward to receive condition on not the master — who serve

עֲלֵיכֶם:

upon you

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

מִשְׁנָה ד

## קַבָּלַת הַתּוֹרָה וּכְבוֹד חֲכָמִים

*Mishna 4 · The Transmission of Torah and Honoring the Sages*

יוֹסֵי בֶן יוֹעֶזֶר אִישׁ צְרֵדָה וְיוֹסֵי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֶם. יוֹסֵי

Yose from them received Yerushalayim man of Yochanan ben and Yose Zeredah man of Yoezer ben Yose

בֶן יוֹעֶזֶר אִישׁ צְרֵדָה אוֹמֵר, יְהִי בֵיתְךָ בֵּית וַעַד לַחֲכָמִים, וֶהֱוֵי

and be for the Sages meeting a house of your house let be says Zeredah man of Yoezer ben

מִתְאַבֵּק בַּעֲפַר רַגְלֵיהֶם, וֶהֱוֵי שׁוֹתֶה בְצָמָא אֶת דִּבְרֵיהֶם:

their words — with thirst drinking and be their feet in the dust of attaching yourself

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

מִשְׁנָה ה

## הַכְנָסַת אוֹרְחִים וּמְעוּט שִׂיחָה עִם הָאִשָּׁה

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

יוֹסֵי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר, יְהִי בֵיתְךָ פָּתוּחַ לְרִוָחָה, וְיִהְיוּ

and let be wide open your house let be says Yerushalayim a man of Yochanan son of Yose

עֲנִיִּים בְּנֵי בֵיתֶךָ, וְאַל תַּרְבֶּה שִׂיחָה עִם הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ,

they said with his wife the woman with conversation increase and do not your household members of poor people

קַל וָחֹמֶר בְּאֵשֶׁת חֲבֵרוֹ. מִכָּאן אָמְרוּ חֲכָמִים, כָּל זְמַן שֶׁאָדָם מַרְבֶּה

increases that a man the time all the Sages said from here his fellow with the wife of and heavy a light

שִׂיחָה עִם הָאִשָּׁה, גּוֹרֵם רָעָה לְעַצְמוֹ, וּבוֹטֵל מִדִּבְרֵי תוֹרָה, וְסוֹפוֹ

and his end Torah from words of and desists to himself evil he causes the woman with conversation

יוֹרֵשׁ גֵּיהִנֹּם:

Gehinnom he inherits

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

מִשְׁנָה ו

## עֲשֵׂה לְךָ רַב וּקְנֵה לְךָ חָבֵר

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

יְהוֹשֻׁעַ בֶּן פְּרַחְיָה וְנִתַּאי הָאַרְבֵּלִי קִבְּלוּ מֵהֶם. יְהוֹשֻׁעַ בֶּן פְּרַחְיָה אוֹמֵר,

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

עֲשֵׂה לְךָ רַב, וּקְנֵה לְךָ חָבֵר, וֶהֱוֵי דָן אֶת כָּל הָאָדָם

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

לְכַף זְכוּת:

merit to the scale of

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

משנה ז

## הַרְחֶק מִשָּׁכֵן רָע וּמֵרָשָׁע

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

נִתַּאי הָאַרְבֵּלִי אוֹמֵר, הַרְחֵק מִשָּׁכֵן רָע, וְאַל תִּתְחַבֵּר לָרָשָׁע,

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

וְאַל תִּתְיָאֵשׁ מִן הַפֻּרְעָנוּת:

retribution of despair and do not

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

משנה ח

## הַנְהָגַת הַדַּיָּן עִם בַּעֲלֵי הַדִּין

*Mishna 8 · The Conduct of a Judge Toward Litigants*

יְהוּדָה בֶן טַבַּאי וְשִׁמְעוֹן בֶּן שָׁטָח קִבְּלוּ מֵהֶם. יְהוּדָה בֶן טַבַּאי אוֹמֵר,

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

אַל תַּעַשׂ עַצְמְךָ כְּעוֹרְכֵי הַדַּיָּנִין. וּכְשֶׁיִּהְיוּ בַעֲלֵי דִינִין עוֹמְדִים

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

לְפָנֶיךָ, יִהְיוּ בְעֵינֶיךָ כִּרְשָׁעִים. וּכְשֶׁנִּפְטָרִים מִלְּפָנֶיךָ, יִהְיוּ

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

בְעֵינֶיךָ כִּזְכָאִין, כְּשֶׁקִּבְּלוּ עֲלֵיהֶם אֶת הַדִּין:

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

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

משנה ט

## דְּרִישָׁה וַחֲקִירָה שֶׁל עֵדִים וְזְהִירוּת בְּדִבְרֵי הַדַּיָּנִים

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

שִׁמְעוֹן בֶּן שָׁטָח אוֹמֵר, הֱוֵי מַרְבֶּה לַחְקֹר אֶת הָעֵדִים, וֶהֱוֵי זָהִיר

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

בִּדְבָרֶיךָ, שֶׁמָּא מִתּוֹכָם יִלְמְדוּ לְשַׁקֵּר:

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

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

מִשְׁנָה י

## אַהֲבַת הַמְּלָאכָה וּשְׂנִיאַת הָרַבָּנוּת

*Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy*

שְׁמַעְיָה וְאַבְטַלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אוֹמֵר, אֱהֹב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת

Shemaiah — Shemaiah says love — and hate work — and Abtalion from them received

הָרַבָּנוּת, וְאַל תִּתְוַדַּע לָרָשׁוּת:

lordship and do not make yourself known to the ruling authority

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

מִשְׁנָה יא

## אַזְהָרָה לַחֲכָמִים לְהִזָּהֵר בְּדִבְרֵיהֶם מִפְּנֵי חִלּוּל הַשֵּׁם

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

אַבְטַלְיוֹן אוֹמֵר, חֲכָמִים, הִזָּהֲרוּ בְּדִבְרֵיכֶם, שֶׁמָּא תָּחוּבוּ חוֹבַת גָּלוּת

Avtalyon says Sages, be careful with your words lest you will obligate the obligation of exile

וְתִגְלוּ לִמְקוֹם מַיִם הָרָעִים, וְיִשְׁתּוּ הַתַּלְמִידִים הַבָּאִים אַחֲרֵיכֶם

and you will be exiled to a place of the evil waters and they will drink the disciples who come after you

וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מִתְחַלֵּל:

and they will die and it will be found the Name of Heaven is profaned

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

מִשְׁנָה יב

## הַנְהָגַת הִלֵּל לֶאֱהֹב שָׁלוֹם וּלְקָרֵב אֶת הַבְּרִיּוֹת

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

הִלֵּל וְשַׁמַּאי קִבְּלוּ מֵהֶם. הִלֵּל אוֹמֵר, הֱוֵי מִתַּלְמִידָיו שֶׁל אַהֲרֹן, אוֹהֵב

Hillel and Shammai received from them Hillel says be from the disciples of Aharon loving

שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה:

peace and pursuing peace loving — the creations and drawing them close to the Torah

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

מִשְׁנָה יג

## הַסַּכָּנָה בְּגַאֲוָה וּבְבִטּוּל תּוֹרָה

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

הוּא הָיָה אוֹמֵר, נָגַד שְׁמָא, אָבַד שְׁמֵהּ. וּדְלֹא מוֹסִיף, יָסֵף.

He used to say one who makes great his name destroys his name and one who does not add ceases

וּדְלֹא יָלַיִף, קְטָלָא חַיָּב. וּדְאִשְׁתַּמֵּשׁ בְּתָגָא, חָלַף:

and one who does not learn deserves death and one who makes use of the crown passes away

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

מִשְׁנָה יד

## הַחוֹבָה לִפְעֹל בְּעַצְמוֹ וּלְלֹא דְחוּי

*Mishna 14 · The Obligation of Personal Responsibility and Avoiding Procrastination*

הוּא הָיָה אוֹמֵר, אִם אֵין אֲנִי לִי, מִי לִי. וּכְשֶׁאֲנִי לְעַצְמִי, מָה אֲנִי.

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

וְאִם לֹא עַכְשָׁיו, אֵימָתָי:

And if not now, when?

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

מִשְׁנָה טו

## קְבִיעוּת הַתּוֹרָה, מְעוּט דִּבּוּר וְהַסְבָּרַת פָּנִים

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

שַׁמַּאי אוֹמֵר, עֲשֵׂה תוֹרָתְךָ קֶבַע. אֱמֹר מְעַט וַעֲשֵׂה הַרְבֵּה, וֱהֱוֵי מְקַבֵּל אֶת

Shammai says: Make your Torah fixed. Say little and do much, and be receiving

כָּל הָאָדָם בְּסֵבֶר פָּנִים יָפוֹת:

every person with a cheerful expression of face.

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

מִשְׁנָה טז

## עֲשֵׂה לְךָ רַב וְהִתְרַחֵק מִן הַסָּפֵק

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

רַבָּן גַּמְלִיאֵל הָיָה אוֹמֵר, עֲשֵׂה לְךָ רַב, וְהִסְתַּלֵּק מִן הַסָּפֵק, וְאַל

Rabban Gamliel would say: Make for yourself a teacher, and remove yourself from doubt, and do not

תַּרְבֶּה לְעַשֵּׂר אֹמְדוֹת:

increase to tithe by estimation.

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

מִשְׁנָה יז

## מַעֲלַת הַשְׁתִיקָה וְהַמַּעֲשֶׂה עַל פְּנֵי הַדִּבּוּר

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

שִׁמְעוֹן בְּנוֹ אוֹמֵר, כָּל יָמַי גָּדַלְתִּי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לַגּוּף טוֹב

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

אֶלָּא שְׁתִיקָה. וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמַּרְבֶּה

than silence. And not the study is the main thing, but the action. And anyone who increases

דְּבָרִים, מֵבִיא חֵטְא:

words brings sin.

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

מִשְׁנָה יח

## הַדִּין הָאֱמֶת וְהַשָּׁלוֹם שֶׁהָעוֹלָם עוֹמֵד עֲלֵיהֶם

*Mishna 18 · Justice Truth and Peace Upon Which the World Stands*

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַדִּין

Rabban Shimon ben Gamliel says, on three things the world stands, on justice

וְעַל הָאֱמֶת וְעַל הַשָּׁלוֹם, שֶׁנֶּאֱמַר זכריה ח אֱמֶת וּמִשְׁפַּט שָׁלוֹם שִׁפְטוּ

and on truth and on peace, as it is said, Zechariah 8 truth and judgment of peace judge

בְּשַׁעֲרֵיכֶם:

in your gates

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

### CHAPTER SUMMARY

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

### לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

# תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

*The Five Daily Kapitlach*

📖 **CHAPTER PREVIEW**

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

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

## פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

## פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

## פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

## פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

## פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

### לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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