חוּמָשׁ עִם רַשִׁ"י · כי תבוא · שְׁלִישִׁי

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KI TAVO · 3RD ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu addresses Klal Yisrael with a powerful charge regarding their eternal covenant with Hashem. He emphasizes that the mitzvos and mishpatim are not just ancient decrees, but must be approached with a fresh vitality, as if Hashem is commanding us this very day to fulfill them with all our heart and soul.

We then learn of the unique, mutual commitment between Hashem and His nation. Klal Yisrael declares Hashem as their one and only Elokim, promising to walk in His ways and keep His Torah, while Hashem in turn designates Yisrael as His treasured nation, elevated above all others.

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

פָּסוּק א

Pasuk 1

הַיּוֹם הַזֶּה יְהוָה אֱלֹהֶיךָ מְצַוְּךָ לַעֲשׂוֹת אֶת הַחֻקִּים הָאֵלֶּה וְאֶת

This day the same Hashem your God commands you to perform — these the statutes and —

הַמִּשְׁפָּטִים וְשָׁמַרְתָּ וְעָשִׂיתָ אוֹתָם בְּכָל לְבָבְךָ וּבְכָל נַפְשֶׁךָ׃

the ordinances and you shall keep and you shall perform them with all your heart and with all your soul

רַשִׁ"י

היום הזה ה' אלהיך מצוך. בְּכָל יוֹם יִהְיוּ בְעֵינֶיךָ חֲדָשִׁים כְּאִלּוּ בוֹ

This day the this Hashem your God commands you. in every day they should be in your eyes new as if on it

בַּיּוֹם נִצְטַוֵּיתָ עֲלֵיהֶם תנחומא׃

on the day you were commanded upon them Tanchuma

רַשִׁ"י

ושמרת ועשית אותם. בַּת קוֹל מְבָרַכְתּוֹ — הֵבֵאתָ בכורים הַיּוֹם,

And you shall keep and you shall do them. A daughter of a voice blesses him — You have brought first fruits today,

תִּזְכֶּה לְשָׁנָה הַבָּאָה שם׃

you shall merit for a year the coming there

פָּסוּק ב

Pasuk 2

אֶת יְהוָה הֶאֱמַרְתָּ הַיּוֹם לִהְיוֹת לְךָ לֵאלֹהִים וְלָלֶכֶת בִּדְרָכָיו וְלִשְׁמֹר

— Hashem you have distinguished this day to be for you as God and to walk in His ways and to keep

וְלִשְׁמֹר בְּקֹלוֹ: וּמִשְׁפָּטָיו וְלִשְׁמֹעַ

to His voice and to hearken and His ordinances

וּמִצְוֹתָיו חֻקָּיו

and His commandments His statutes

רַ"שִׁ"י

האמרת ... האמירך. אֵין לָהֶם עֵד מוֹכִיחַ בַּמִּקְרָא, וְלִי נִרְאֶה שֶׁהוּא

You have declared that it is it appears and to me in Scripture proving witness for them there is no He has declared

לְשׁוֹן הַפְרָשָׁה וְהַבְדָּלָה — הִבְדַּלְתָּ לְךָ מֵאֱלֹהֵי הַנֵּכָר לִהְיוֹת לְךָ

an expression of separation and distinction you have distinguished for yourself from the gods of the stranger to be for you

לֵאלֹהִים וְהוּא הִפְרִישְׁךָ אֵלָיו מֵעַמֵּי הָאָרֶץ לִהְיוֹת לוֹ לְעַם סְגֻלָּה,

as God and He has separated you to Himself from the peoples of the earth to be for Him as a nation of treasure

וּמָצָאתִי לָהֶם עֵד וְהוּא לְשׁוֹן תִּפְאֶרֶת כְּמוֹ תהלים צ"ד "יִתְאַמְּרוּ כָּל פֹּעֲלֵי

and I found for them a witness and it is an expression of glory like Tehillim 94 they boast all workers of

אָוֶן":

iniquity

פָּסוּק ג

Pasuk 3

וַיהוָה הֶאֱמִירְךָ הַיּוֹם לִהְיוֹת לוֹ לְעַם סְגֻלָּה כַּאֲשֶׁר דִּבֶּר לָךְ

And Hashem has distinguished you this day to be to Him for a people treasured as He spoke to you

וְלִשְׁמֹר כָּל מִצְוֹתָיו:

and to keep all His mitzvos

רַ"שִׁ"י

כאשר דבר לך. וְהָיִיתֶם לִי סְגֻלָּה:

as He spoke to you and you shall be to Me a treasure

פָּסוּק ד

Pasuk 4

וּלְתִתְךָ עֶלְיוֹן עַל כָּל הַגּוֹיִם אֲשֶׁר עָשָׂה לִתְהִלָּה וּלְשֵׁם וּלְתִפְאָרֶת

and to set you supreme above all the nations that He made for praise and for renown and for glory

וְלִהְיֹתְךָ עַם קָדֹשׁ לַיהוָה אֱלֹהֶיךָ כַּאֲשֶׁר דִּבֶּר:

and for your being a people holy to Hashem your God as He spoke

רַ"שִׁ"י

ולהיותך עם קדש ... כאשר דבר. וְהָיִיתֶם לִי קְדֹשִׁים שמות כ', כ"ו :

and for your being a people holy as He spoke and you shall be to Me holy Vayikra twenty twenty-six

CHAPTER SUMMARY

The aliyah concludes by outlining the ultimate purpose of this covenant, where Hashem promises to set Klal Yisrael high above all the nations of the world in praise, fame, and glory, establishing them as a holy nation dedicated to Hashem, exactly as He promised.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Torah tells us, "Hayom hazeh Hashem Elokecha m'tzavecha la'asos", this day Hashem commands you to do these chukim and mishpatim. Rashi brings down the famous Chazal on this pasuk: every single day, the Torah should be in your eyes as if it were brand new, as if you just received it today from Har Sinai. Lichoira, we have to ask, how is a Yid supposed to hold by such a madrega? We have been doing the same mitzvos, putting on the same tefillin, and davening the same words for years. How can we honestly make it feel brand new today?

The yesod here is that Hashem is not asking us to conjure up a fake emotional excitement. Rather, the Torah is teaching us a deep sevara about our relationship with Hashem. The pasuk continues, "Es Hashem he'emarta hayom... v'Hashem he'emircha hayom." We declared Hashem as our King today, and Hashem declared us as His treasured nation today. This is a mutual covenant of love that is constantly being renewed in the present moment. When you realize that Hashem is looking at you right now, in this very second, with a fresh love as if you were His only child, mimeila your avodah becomes alive. You are not just practicing an old, dusty habit; you are responding to a living, breathing connection that is happening right now.

When we fall into routine, the yetzer hara whispers that our mitzvos are just mechanical. The chiddush of the Torah is that every morning is a completely new creation. When you go to daven or learn today, don't carry the weight of yesterday's coldness or tomorrow's worries. Approach the mitzvah before you with the simple emunah that Hashem is giving it to you davka now, for the very first time.

Today, before you perform one mitzvah, whether it is saying a berachah, putting on tefillin, or giving tzedakah, stop for three seconds and say to yourself: "Hashem is giving me this mitzvah right now, today, for the very first time."

דַּף יוֹמִי · חֻלִּין · דַּף קי״ז

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

📖 THE SUGYA

We start off the daf with a beautiful Mishnah that contrasts the halachos of the chelev (forbidden fat) of a korban with the halachos of blood. The Mishnah teaches us that while the chelev of an offering is subject to the laws of me'ilah (misuse of consecrated property) and carries severe prohibitions like piggul, notar, and tumah, blood is different. On the other hand, blood has its own chumra, as its prohibition applies across the board to domesticated animals, wild beasts, and birds, whether kosher or non-kosher, whereas the prohibition of chelev is davka limited to kosher domesticated animals.

The Gemara immediately jumps into the lomdus of these halachos, searching for the sources in the pesukim. We delve into a fascinating shakla v'tarya regarding how we know that the sacrificial parts of kodshim kalim (offerings of lesser sanctity) are subject to me'ilah, analyzing the derivations of Rabbi Yannai and Rabbi Yehuda HaNasi. This leads us into a deep discussion about the definition of "fat" and why the fat tail of a sheep (alyah) is subject to me'ilah but is mutar to eat.

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עַמּוּד א׳ DAF 117A

מִשְׁנָה MISHNAH

MISHNAH

מוֹעֲלִין בּוֹ, וְחַיָּיבִין עָלָיו מִשּׁוּם פִּיגּוּל וְנוֹתָר וְטָמֵא, מַה שֶּׁאֵין כֵּן בַּדָּם.

The Mishnah states that for the forbidden fat of an offering, **one is subject to the law of me'ilah** (misuse of consecrated property) **by** deriving benefit from **it, and one is liable for** eating **it on account of** the prohibitions of **piggul, and notar, and** eating it while ritually **tamei, which is not the case with blood.**

MISHNAH

וְחוֹמֶר בַּדָּם, שֶׁהַדָּם נוֹהֵג בִּבְהֵמָה וְחַיָּה וָעוֹף, בֵּין טְמֵאִים וּבֵין טְהוֹרִים, וְחֵלֶב אֵינוֹ נוֹהֵג אֶלָּא בִּבְהֵמָה טְהוֹרָה בִּלְבַד.

And there is **a stringency regarding blood, as the** prohibition of **blood applies to domesticated animals, and wild beasts, and birds, whether non-kosher or kosher; but** the prohibition of **chelev** (forbidden fat) **applies only to a kosher domesticated animal alone.**

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ מְנָא הָנֵי מִילֵּי?

The **Gemara** asks: **From where are these words** derived, that the sacrificial parts of offerings of lesser sanctity are subject to me'ilah?

ANSWER

אָמַר רַבִּי יַנַּאי: דְּאָמַר קְרָא ״כַּאֲשֶׁר יוּרַם מִשּׁוֹר זֶבַח הַשְּׁלָמִים״,

Rabbi Yannai said: As the verse states regarding the bull of the anointed Kohen Gadol, **"As it is removed from the bull of the peace-offering."**

EXPLANATION

וְכִי מָה לָמַדְנוּ מִשּׁוֹר זֶבַח הַשְּׁלָמִים מֵעַתָּה?

But what do we learn from the bull of the peace-offering from now? After all, everything written regarding the peace-offering is already written regarding this bull!

EXPLANATION

חֲרִי זֶה בָּא לְלַמֵּד, וְנִמְצָא לָמֵד, מַקִּישׁ שׁוֹר זֶבַח הַשְּׁלָמִים לְפַר כֹּהֵן מָשִׁיחַ:

Rather, **this** case of the peace-offering **comes to teach, but turns out to be the one learning;** the Torah **juxtaposes the bull of the peace-offering to the bull of the anointed Kohen:**

EXPLANATION

מָה פַּר כֹּהֵן מָשִׁיחַ יֵשׁ בּוֹ מְעִילָה, אַף שׁוֹר זֶבַח הַשְּׁלָמִים יֵשׁ בּוֹ מְעִילָה.

Just as the bull of the anointed Kohen is subject to me'ilah, so too the bull of the peace-offering is subject to me'ilah, even though it is of lesser sanctity.

OBJECTION

אָמַר לֵיהּ רַבִּי חֲנִינָא: כְּעוּרָה זוֹ שֶׁשָּׁנָה רַבִּי, ״כָּל חֵלֶב לַה׳״ – לְרַבּוֹת אֵימוּרֵי קָדָשִׁים קַלִּים לִמְעִילָה?

Rabbi Chanina said to him: Is that derivation **unattractive which Rabbi** Yehuda HaNasi **taught** in a braisa, that the verse **"All fat is for Hashem"** comes **to include the sacrificial parts of offerings of lesser sanctity for me'ilah?** Why do you need a new derivation?

RESOLUTION

אָמַר אַבָּיֵי: אִיצְטְרִיךְ, דְּאִי כְּתַב רַחֲמָנָא ״חֵלֶב״, הָוָה אָמֵינָא: חֵלֶב – אִין, יוֹתֶרֶת וּשְׁתֵּי כְלָיוֹת – לָא. כְּתַב רַחֲמָנָא ״כַּאֲשֶׁר יוּרַם״.

Abaye said: It was necessary to have both. **For if the Merciful One had written only "fat," I would have said: Fat, yes,** is subject to me'ilah, but the **diaphragm and the two kidneys, no. Therefore, the Merciful One wrote "As it is removed"** to include them.

RESOLUTION

וְאִי כְּתַב רַחֲמָנָא ״כַּאֲשֶׁר יוּרַם״, הָוָה אָמֵינָא: חֵלֶב אַלְיָה דְּלֵיתַהּ בְּשׁוֹר – לָא, כְּתַב רַחֲמָנָא ״כָּל חֵלֶב״.

And if the Merciful One had written only "As it is removed" from the bull, **I would have said: The fat of the tail, which is not** offered **in a bull, no,** it is not subject to me'ilah. Therefore, **the Merciful One wrote "All fat"** to include the tail of a sheep.

QUESTION

אַמַּאי לֵיהּ רַב מָרִי לְרַב זְבִיד: אִי אַלְיָה אִיקְּרַאי "חֵלֶב", תִּיתְסַר בַּאֲכִילָה!

Rav Mari said to Rav Zevid: If the tail is called "fat," let it be forbidden for eating just like regular chelev!

ANSWER

אֲמַר לֵיהּ: עָלֶיךָ אָמַר קְרָא "כָּל חֵלֶב שׁוֹר וְכֶשֶׂב וָעֵז" – דָּבָר הַשָּׁוֶה בְּשׁוֹר וְכֶשֶׂב וָעֵז.

He said to him: Regarding your question, **the verse says, "Any fat of ox, or sheep, or goat"**—this teaches that the forbidden fat must be **something that is equal in an ox, and a sheep, and a goat.** Since an ox and a goat do not have a fat tail, the sheep's tail is permitted.

ANSWER

רַב אָשֵׁי אָמַר: "חֶלְבּוֹ הָאַלְיָה" אִיקְּרַאי, "חֵלֶב" סְתָמָא לָא אִיקְּרַאי.

Rav Ashi said a different answer: **It is called "its fat tail," but it is not called simply "fat"** without qualification, so the prohibition of eating chelev does not apply to it.

OBJECTION

אֶלָּא מֵעַתָּה, לֹא יִמָּעֲלוּ בָּהּ!

The Gemara objects: **But if so, they should not be subject to me'ilah in it either,** since it is not called "fat"!

RESOLUTION

אֶלָּא מְחַוַּורְתָּא כִּדְרַב זְבִיד.

Rather, it is clear as Rav Zevid explained.

QUESTION

מַה שֶּׁאֵין כֵּן בַּדָּם, מְנָא הָנֵי מִילֵּי?

The Mishnah stated: **Which is not the case with blood. From where are these words** derived, that blood is not subject to me'ilah?

ANSWER

אָמַר עוּלָּא: דְּאָמַר קְרָא "לָכֶם", שֶׁלָּכֶם יְהֵא.

Ulla said: As the verse states regarding blood, "And I have given it **to you** upon the altar"—meaning, **it shall be yours** and not subject to me'ilah.

ANSWER

דְּבֵי רַבִּי יִשְׁמָעֵאל תָּנָא: "לְכַפֵּר" – לְכַפָּרָה נְתַתִּיו, וְלֹא לִמְעִילָה.

The school of Rabbi Yishmael taught: "To make atonement"—meaning, **I gave it for atonement, and not for me'ilah.**

ANSWER

רַבִּי יוֹחָנָן אָמַר, אָמַר קְרָא: "הוּא", הוּא לִפְנֵי כַּפָּרָה כִּלְאַחַר כַּפָּרָה, מָה לְאַחַר כַּפָּרָה אֵין בּוֹ מְעִילָה, אַף לִפְנֵי כַּפָּרָה אֵין בּוֹ מְעִילָה.

And Rabbi Yochanan said: The verse states, "It is" the blood that makes atonement—teaching that **it is before atonement as it is after atonement; just as after atonement there is no me'ilah in it, so too before atonement there is no me'ilah in it.**

QUESTION

וְאֵימָא הוּא לְאַחַר כַּפָּרָה כִּלְפָנֵי כַּפָּרָה: מָה לִפְנֵי כַּפָּרָה – יֵשׁ בּוֹ מְעִילָה, אַף לְאַחַר כַּפָּרָה – יֵשׁ בּוֹ מְעִילָה!

The Gemara asks: **But say** the comparison is the other way: **It is after atonement as it is before atonement; just as before atonement there is me'ilah in it, so too after atonement there should be me'ilah in it!**

ANSWER

אֵין לְךָ דָּבָר שֶׁנַּעֲשָׂה מִצְוָתוֹ וּמוּעָלִין בּוֹ.

The Gemara answers: **You have no item whose mitzvah has been performed and yet is subject to me'ilah.**

QUESTION

וְלָא? וְהָרֵי תְּרוּמַת הַדֶּשֶׁן, דְּנַעֲשָׂה מִצְוָתוֹ, וּמוּעָלִין בּוֹ, דִּכְתִיב: "וְשָׂמוֹ אֵצֶל הַמִּזְבֵּחַ"!

The Gemara asks: **Is that so? But there is the removal of the ashes (terumas hadeshen), whose mitzvah has been performed, and yet one is subject to me'ilah in it, as it is written: "And he shall place it next to the Altar,"** meaning it must remain there and cannot be used!

ANSWER

מִשּׁוּם דְּהָווּאי תְּרוּמַת הַדֶּשֶׁן וּבִגְדֵי כְּהוּנָּה (שְׁנֵי כְּתוּבִין הַבָּאִין כְּאֶחָד), וְכָל שְׁנֵי כְּתוּבִין הַבָּאִין כְּאֶחָד אֵין מְלַמְּדִין.

The Gemara answers: That is **because terumas hadeshen and the priestly garments** of Yom Kippur (which must be hidden away) **are two verses that come as one** to teach the same rule, **and** there is a rule that **any two verses that come as one do not teach** their rule to other cases.

QUESTION

הָנִיחָא לְרַבָּנַן דְּאָמְרִי: "וְהִנִּיחָם שָׁם" – מְלַמֵּד שֶׁטְּעוּנִין גְּנִיזָה, אֶלָּא לְרַבִּי דּוֹסָא דְּאָמַר שֶׁלֹּא יִשְׁתַּמֵּשׁ בָּהֶן לְיוֹם הַכִּפּוּרִים אַחֵר, מַאי אִיכָּא לְמֵימַר?

The Gemara asks: **This works out well according to the Rabbis who say** that the verse **"And he shall leave them there" teaches that they require hiding away** and are forbidden for benefit. **But according to Rabbi Dosa, who says** it only means **that he may not use them for another Yom Kippur** but a regular Kohen may wear them, **what is there to say?** There are no longer two verses!

ANSWER

אֶלָּא, מִשּׁוּם דְּהָווּאי תְּרוּמַת הַדֶּשֶׁן וְעֶגְלָה עֲרוּפָה שְׁנֵי כְּתוּבִים הַבָּאִין כְּאֶחָד, וְכָל שְׁנֵי כְּתוּבִים הַבָּאִין כְּאֶחָד אֵין מְלַמְּדִין.

Rather, it is **because terumas hadeshen and the heifer whose neck is broken (eglah arufah) are two verses that come as one, and any two verses that come as one do not teach** to other cases.

QUESTION

הָנִיחָא לְמַאן דְּאָמַר אֵין מְלַמְּדִין, אֶלָּא לְמַאן דְּאָמַר מְלַמְּדִין, מַאי אִיכָּא לְמֵימַר? תְּרֵי?

The Gemara asks: **This works out well according to the one who says they do not teach, but according to the one who says they do teach, what is there to say?** The Gemara answers: There are **two**...

עמוד ב׳ DAF 117B

ANSWER

מִיעוּטֵי כְּתִיבִי:

The Gemara answers: **Exclusions are written** in these two cases, which teach us that the rule of me'ilah applying after the mitzvah is done is limited to them alone.

EXPLANATION

הָכָא כְּתִיב "וְשָׂמוֹ",

Here, by the removal of the ashes, **it is written: "And he shall place it"** (Vayikra 6:3), meaning "it" and nothing else is subject to this.

EXPLANATION

הָתָם כְּתִיב "הָעֲרוּפָה".

And **there**, by the eglah arufah, **it is written: "Whose neck was broken"** (Devarim 21:6), which is a superfluous description to exclude other cases.

QUESTION

וּתְלָתָא קְרָאֵי לְמָה לִי בְּדָם?

The Gemara returns to a previous discussion: **And why do I need three verses with regard to blood** to exclude it from the laws of me'ilah?

ANSWER

חַד לְמַעוּטֵי מִנּוֹתָר,

The Gemara answers: **One** verse is needed **to exclude** blood **from** the prohibition of **notar** (sacrificial meat left past its time);

ANSWER

וְחַד לְמַעוּטֵי מִמְּעִילָה,

and one verse is needed **to exclude** it **from** the prohibition of **me'ilah**;

ANSWER

וְחַד לְמַעוּטֵי מִטּוּמְאָה.

and one verse is needed **to exclude** it **from** the prohibition of eating sacrificial food in a state of **tumah**.

EXPLANATION

אֲבָל מִפִּגּוּל לָא צְרִיךְ קְרָא,

But to exclude blood **from piggul** (an offering sacrificed with improper time intentions), **no verse is needed**,

PROOF

דִּתְנַן: כֹּל שֶׁיֵּשׁ לוֹ מַתִּירִין, בֵּין לְאָדָם וּבֵין לְמִזְבֵּחַ – חַיָּיבִין עָלָיו מִשּׁוּם פִּגּוּל,

as we learned in a Mishnah: **Any** sacrificial item **that has permitting factors, whether for human** consumption **or for the Altar, one is liable for it on account of piggul** once those permitting factors are offered with improper intent;

PROOF

וְדָם גּוּפֵיהּ מַתִּיר הוּא. הֲדַרַן עֲלָךְ כָּל הַבָּשָׂר.

and the blood itself is the permitting factor, so it cannot become piggul itself. **May we return to you, "Kol HaBasar"**.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הָעוֹר, וְהָרוֹטָב, וְהַקֵּיפָּה, וְהָאָלָל, וְהָעֲצָמוֹת, וְהַגִּידִין, וְהַקְּרָנַיִם, וְהַטְּלָפַיִם – מִצְטָרְפִין לְטַמֵּא טוּמְאַת אֳכָלִין,

MISHNAH: **The hide, and the gravy, and the spices, and the meat residue** left on the hide, **and the bones, and the tendons, and the horns, and the hooves join together** with the meat **to transmit the tumah of foods** if the meat itself is less than the required egg-bulk,

MISHNAH

אֲבָל לֹא טוּמְאַת נְבֵלוֹת.

but they do **not** join together to make up the olive-bulk required to transmit **the tumah of carcasses**.

MISHNAH

כַּיּוֹצֵא בּוֹ, הַשּׁוֹחֵט בְּהֵמָה טְמֵאָה לְגוֹי וּמְפַרְכֶּסֶת, מְטַמְּאָה טוּמְאַת אֳכָלִין,

Similarly, one who slaughters a non-kosher animal for a non-Jew, and it is still twitching, transmits the tumah of foods if it touches tumah,

MISHNAH

אֲבָל לֹא טוּמְאַת נְבֵלוֹת עַד שֶׁתָּמוּת אוֹ עַד שֶׁיַּתִּיז אֶת רֹאשָׁהּ.

but it does **not** transmit **the tumah of carcasses until it dies, or until he cuts off its head**.

MISHNAH

רִיבָּה לְטַמֵּא טוּמְאַת אֳכָלִין מִמַּה שֶּׁרִיבָּה לְטַמֵּא טוּמְאַת נְבֵלוֹת.

The Torah **included** more items **to transmit the tumah of foods than what it included to transmit the tumah of carcasses**.

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: הָאָלָל הַמְכוּנָּס, אִם יֵשׁ בּוֹ כְּזַיִת בְּמָקוֹם אֶחָד – חַיָּיב עָלָיו.

Rabbi Yehuda says: The meat residue on the hide **that was gathered together, if there is an olive-bulk of it in one place, one is liable on its account** for entering the Beis HaMikdash in tumah, because gathering it shows he considers it food.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ תְּנֵינָא לְהָא דְּתָנוּ רַבָּנַן:

GEMARA: The Gemara notes: **We have learned** in our Mishnah **that which the Rabbis taught** in a Baraisa:

STATEMENT

שׁוֹמְרִים לְטוּמְאָה קַלָּה, וְלֹא שׁוֹמְרִים לְטוּמְאָה חֲמוּרָה.

Protective covers join together for light tumah (tumah of foods), **but protective covers do not join together for severe tumah** (tumah of carcasses).

QUESTION

שׁוֹמְרִים לְטוּמְאָה קַלָּה מְנָלַן?

The Gemara asks: **From where do we derive that protective covers** join together **for light tumah**?

ANSWER

דְּתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: ״עַל כָּל זֶרַע זָרוּעַ״ – כְּדֶרֶךְ שֶׁבְּנֵי אָדָם מוֹצִיאִין לִזְרִיעָה:

As the school of Rabbi Yishmael taught: "Upon any sowing seed" (Vayikra 11:37) implies that the seed is susceptible to tumah **in the manner that people take it out for sowing**, which includes its protective shell:

EXPLANATION

חִטָּה בִּקְלִיפָּתָהּ, וּשְׂעוֹרָה בִּקְלִיפָּתָהּ, וַעֲדָשִׁים בִּקְלִיפָּתָן.

namely, **wheat in its shell, and barley in its shell, and lentils in their shells**.

QUESTION

וְלֹא שׁוֹמְרִים לְטוּמְאָה חֲמוּרָה מְנָלַן?

The Gemara asks: **And from where do we derive that protective covers do not** join together **for severe tumah**?

ANSWER

דְּתָנוּ רַבָּנַן: ״בִּנְבֵלָתָהּ״ – וְלֹא בְּעוֹר שֶׁאֵין עָלָיו כְּזַיִת בָּשָׂר.

As the Rabbis taught in a Baraisa: The verse says, "One who touches **its carcass**" (Vayikra 11:39) — meaning the flesh itself, **and not the hide upon which there is not an olive-bulk of meat**.

SUMMARY

The Gemara explores the biblical sources for the laws of me'ilah, analyzing how we include all sacrificial parts of kodshim kalim and why the sheep's fat tail is excluded from the eating prohibition of chelev despite being offered on the Mizbe'ach. We then turn to the sources excluding blood from me'ilah, examining three different pesukim brought by Ulla, the school of Rabbi Yishmael, and Rabbi Yochanan. Rabbi Yochanan's derivation—comparing the status of blood before atonement to its status after atonement—prompts a classic Gemara discussion on the rule that "you have no item whose mitzvah has been performed and yet is subject to me'ilah." The Gemara defends this rule against challenges from terumas hadeshen (removal of the ashes), the bigdei kehunah of Yom Kippur, and the eglah arufah, utilizing the principle of "two verses that come as one" and specific biblical exclusions to resolve the kashas.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara on our daf brings down a beautiful, fundamental rule in the avodah of the Beis HaMikdash: "Ein lecha davar she-na'asah mitzvato u-mo'alin bo", there is no item whose mitzvah has been fully performed and is still subject to the laws of me'ilah (misuse of consecrated property). Once the blood is sprinkled on the Mizbe'ach and its holy purpose is fulfilled, the restriction of me'ilah falls away. It has done its job, and now it is released from that specific status of restriction.

Think about this yeshivish sevara in your own life. Hashem creates different seasons and stages for our avodah. Sometimes, a person is in a period of intense restriction, a difficult nisayon, or a heavy obligation that demands every ounce of their energy. But once that mitzvah is completed, once you have passed that test or finished that stage of life, you have to know how to let go of the tension. You cannot carry the heavy weight of yesterday's struggle into today's new reality.

Just like the blood of the korban, once the mitzvah is done, the restriction is lifted. Don't hold onto old anxieties or past spiritual pressures that are no longer relevant to your current avodah. When Hashem wants you to move on to the next step, do so with a light heart and complete emunah.

Today, when you finish a difficult task or a stressful mitzvah, take a deep breath, consciously let go of the pressure of that moment, and transition into your next avodah with fresh, calm energy.

מַסֶּכֶת אָבוֹת · פֶּרֶק רִאשׁוֹן

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📖 **CHAPTER PREVIEW**

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

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

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

משנה א

הַשַּׁלְשֶׁלֶת שֶׁל קַבָּלַת הַתּוֹרָה וְהַנְהָגַת הַחֲכָמִים

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

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

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

לִנְבִיאִים, וּנְבִיאִים מְסָרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה

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

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

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

לַתּוֹרָה:

for the Torah

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

משנה ב

הַדְּבָרִים שֶׁעֲלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 · The Three Pillars Upon Which the World Stands

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

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

שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת

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

חֲסָדִים:

kindness

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

מִשְׁנָה ג

עֲבוֹדַת הַשֵּׁם מֵאַהֲבָה וּמוֹרָא שָׁמַיִם

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

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

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

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

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

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

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

עֲלֵיכֶם:

upon you

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

מִשְׁנָה ד

קַבָּלַת הַתּוֹרָה וּכְבוֹד חֲכָמִים

Mishna 4 · The Transmission of Torah and Honoring the Sages

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

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

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

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

מִתְאַבֵּק בַּעֲפַר רַגְלֵיהֶם, וֶהֱוֵי שׁוֹתֶה בְצָמָא אֶת דִּבְרֵיהֶם:

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

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

מִשְׁנָה ה

הַכְנָסַת אוֹרְחִים וּמְעוּט שִׂיחָה עִם הָאִשָּׁה

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

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

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

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

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

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

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

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

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

יוֹרֵשׁ גֵּיהִנֹּם:

Gehinnom he inherits

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

מִשְׁנָה ו

עֲשֵׂה לְךָ רַב וּקְנֵה לְךָ חָבֵר

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

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

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

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

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

לְכַף זְכוּת:

merit to the scale of

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

משנה ז

הַרְחֶק מִשָּׁכֵן רָע וּמֵרָשָׁע

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

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

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

וְאַל תִּתְיָאֵשׁ מִן הַפֻּרְעָנוּת:

retribution of despair and do not

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

משנה ח

הַנְהָגַת הַדַּיָּן עִם בַּעֲלֵי הַדִּין

Mishna 8 · The Conduct of a Judge Toward Litigants

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

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

אַל תַּעַשׂ עַצְמְךָ כְּעוֹרְכֵי הַדַּיָּנִין. וּכְשֶׁיִּהְיוּ בַעֲלֵי דִינִין עוֹמְדִים

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

לְפָנֶיךָ, יִהְיוּ בְעֵינֶיךָ כִּרְשָׁעִים. וּכְשֶׁנִּפְטָרִים מִלְּפָנֶיךָ, יִהְיוּ

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

בְעֵינֶיךָ כִּזְכָאִין, כְּשֶׁקִּבְּלוּ עֲלֵיהֶם אֶת הַדִּין:

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

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

משנה ט

דְּרִישָׁה וַחֲקִירָה שֶׁל עֵדִים וְזְהִירוּת בְּדִבְרֵי הַדַּיָּנִים

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

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

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

בִּדְבָרֶיךָ, שֶׁמָּא מִתּוֹכָם יִלְמְדוּ לְשַׁקֵּר:

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

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

מִשְׁנָה י

אַהֲבַת הַמְּלָאכָה וּשְׂנִיאַת הָרַבָּנוּת

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

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

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

הָרַבָּנוּת, וְאַל תִּתְוַדַּע לָרָשׁוּת:

lordship and do not make yourself known to the ruling authority

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

מִשְׁנָה יא

אַזְהָרָה לַחֲכָמִים לְהִזָּהֵר בְּדִבְרֵיהֶם מִפְּנֵי חִלּוּל הַשֵּׁם

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

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

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

וְתִגְלוּ לִמְקוֹם מַיִם הָרָעִים, וְיִשְׁתּוּ הַתַּלְמִידִים הַבָּאִים אַחֲרֵיכֶם

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

וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מִתְחַלֵּל:

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

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

מִשְׁנָה יב

הַנְהָגַת הִלֵּל לֶאֱהֹב שָׁלוֹם וּלְקָרֵב אֶת הַבְּרִיּוֹת

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

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

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

שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה:

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

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

מִשְׁנָה יג

הַסַּכָּנָה בְּגַאֲוָה וּבְבִטּוּל תּוֹרָה

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

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

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

וּדְלֹא יָלַיִף, קְטָלָא חַיָּב. וּדְאִשְׁתַּמֵּשׁ בְּתָגָא, חָלַף:

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

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

מִשְׁנָה יד

הַחוֹבָה לִפְעֹל בְּעַצְמוֹ וּלְלֹא דְחוּי

Mishna 14 · The Obligation of Personal Responsibility and Avoiding Procrastination

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

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

וְאִם לֹא עַכְשָׁיו, אֵימָתָי:

And if not now, when?

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

מִשְׁנָה טו

קְבִיעוּת הַתּוֹרָה, מְעוּט דִּבּוּר וְהַסְבָּרַת פָּנִים

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

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

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

כָּל הָאָדָם בְּסֵבֶר פָּנִים יָפוֹת:

every person with a cheerful expression of face.

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

מִשְׁנָה טז

עֲשֵׂה לְךָ רַב וְהִתְרַחֵק מִן הַסָּפֵק

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

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

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

תַּרְבֶּה לְעַשֵּׂר אֹמְדוֹת:

increase to tithe by estimation.

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

מִשְׁנָה יז

מַעֲלַת הַשְׁתִיקָה וְהַמַּעֲשֶׂה עַל פְּנֵי הַדִּבּוּר

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

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

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

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

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

דְּבָרִים, מֵבִיא חֵטְא:

words brings sin.

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

מִשְׁנָה יח

הַדִּין הָאֱמֶת וְהַשָּׁלוֹם שֶׁהָעוֹלָם עוֹמֵד עֲלֵיהֶם

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

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

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

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

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

בְּשַׁעֲרֵיכֶם:

in your gates

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

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

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

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

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

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

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

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

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

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

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

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

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

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

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

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

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

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

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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