חוּמָּשׁ עִם רַשִּׁ"י · כי תבוא · רְבִיעִי

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

KI TAVO · 4TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu and the elders of Israel command the Bnei Yisrael regarding the great mitzvos they must perform immediately upon crossing the Yarden into Eretz Yisrael. They are instructed to set up large stones, coat them with plaster, and write the words of the Torah clearly upon them as a testimony of their commitment to Hashem's Torah in the land.

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

פָּסוּק א

Pasuk 1

וַיְצַו מֹשֶׁה וְזִקְנֵי יִשְׂרָאֵל אֶת הָעָם לֵאמֹר שָׁמֹר אֶת כָּל

And commanded Moshe and the elders of Yisrael — the people saying Keep all of

הַמִּצְוָה אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם׃

the commandment which I command you today

רַשִּׁ"י

שמר את כל המצוה. לְשׁוֹן הוֹוֶה, גרדנ"ט בְּלַעַז׃

keep — all of the commandment an expression of present tense gardant in foreign tongue

פָּסוּק ב

Pasuk 2

וְהָיָה בַּיּוֹם אֲשֶׁר תַּעַבְרוּ אֶת הַיַּרְדֵּן אֶל הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן

And it shall be on the day you cross — the Jordan to the land that Hashem your God is giving

לָךְ וַהֲקֵמֹתָ לְךָ אֲבָנִים גְּדֹלוֹת וְשַׂדְתָּ אֹתָם בַּשִּׂיד׃

to you and you shall erect for yourself large stones and you shall plaster them with plaster

רַשִּׁ"י

והקמת לך. בַּיַּרְדֵּן, וְאַחַ"כָּ תּוֹצִיא מִשָּׁם אֲחֵרוֹת וְתִבְנֶה מֵהֶן

And you shall raise for yourself in the Jordan, and afterwards you shall take out from there others and you shall build from them

מִזְבֵּחַ בְּהַר עֵיבָל; נִמְצֵאת אַתָּה אוֹמֵר שְׁלוֹשָׁה מִינֵי אֲבָנִים הָיוּ — שְׁתֵּים עֶשְׂרֵה.

an altar on Mount Eval; It turns out you say three sets of stones there were — twelve.

בַּיַּרְדֵּן וּכְנֶגְדָּן בַּגִּלְגָּל וּכְנֶגְדָּן בְּהַר עֵיבָל, כְּדְאִיתָא בְּמַסֶּכֶת סוֹטָה

in the Jordan and corresponding to them in Gilgal and corresponding to them on Mount Eval as it is in Tractate Sotah

דף ל"ה :

35b page

פָּסוּק ג

Pasuk 3

וְכָתַבְתָּ עֲלֵיהֶן אֶת כָּל דִּבְרֵי הַתּוֹרָה הַזֹּאת בְּעָבְרֶךָ לְמַעַן אֲשֶׁר

that in order when you cross over this the Torah the words of all — upon them and you shall write

תָּבֹא אֶל הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ אֶרֶץ זָבַת חָלָב וּדְבַשׁ

and honey milk flowing with a land to you is giving your God Hashem which the land to you may enter

כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי אֲבֹתֶיךָ לָךְ׃

to you your fathers the God of Hashem spoke as

פָּסוּק ד

Pasuk 4

וְהָיָה בְּעָבְרְכֶם אֶת הַיַּרְדֵּן תָּקִימוּ אֶת הָאֲבָנִים הָאֵלֶּה אֲשֶׁר אָנֹכִי

I which these the stones — you shall set up the Jordan — upon your crossing And it shall be

מְצַוֶּה אֶתְכֶם הַיּוֹם בְּהַר עֵיבָל וְשַׂדְתָּ אוֹתָם בַּשִּׂיד׃

with plaster them and you shall coat Ebal on Mount today you command

פָּסוּק ה

Pasuk 5

וּבָנִיתָ שָּׁם מִזְבֵּחַ לַיהוָה אֱלֹהֶיךָ מִזְבַּח אֲבָנִים לֹא תָנִיף עֲלֵיהֶם

upon them wield you shall not stones an altar of your God to Hashem an altar there And you shall build

בַּרְזֶל׃

iron

פָּסוּק ו

Pasuk 6

אֲבָנִים שְׁלֵמוֹת תִּבְנֶה אֶת מִזְבַּח יְהוָה אֱלֹהֶיךָ וְהַעֲלִיתָ עָלָיו עֹלֹת

burnt offerings upon it and you shall offer your God Hashem the altar of — you shall build whole stones

לַיהוָה אֱלֹהֶיךָ׃

your God to Hashem

פָּסוּק ז

Pasuk 7

וְזָבַחְתָּ שְׁלָמִים וְאָכַלְתָּ שָּׁם וְשָׂמַחְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ׃

your God Hashem before and you shall rejoice there and you shall eat peace offerings and you shall sacrifice

פָּסוּק ח

Pasuk 8

וְכָתַבְתָּ עַל הָאֲבָנִים אֶת כָּל דִּבְרֵי הַתּוֹרָה הַזֹּאת בַּאֵר הֵיטֵב׃

well explained this the Torah the words of all of — the stones upon and you shall write

רַשִׁ"י

באר היטב. בְּשִׁבְעִים לְשׁוֹן שם ל"ב :

explaining well in seventy languages there 32

פָּסוּק ט

Pasuk 9

וַיְדַבֵּר מֹשֶׁה וְהַכֹּהֲנִים הַלְוִיִּם אֶל כָּל יִשְׂרָאֵל לֵאמֹר הַסְכֵּת וּשְׁמַע יִשְׂרָאֵל

And spoke Moshe and the Kohanim the Leviim to all of Yisrael saying be silent and hear Yisrael

הַיּוֹם הַזֶּה נִהְיֵיתָ לְעָם לַיהוָה אֱלֹהֶיךָ:

the day this you have become for a nation to Hashem your God

רַשִׁ"י

הסכת. כְּתַרְגּוּמוֹ:

understand like its translation

רַשִׁ"י

היום הזה נהיית לעם. בְּכָל יוֹם יִהְיוּ בְעֵינֶיךָ כְּאִלּוּ הַיּוֹם בָּאתָ עִמּוֹ

This day the this you have become to a nation On every day they should be in your eyes as if today you entered with Him

בַּבְּרִית ברכות ס"ג :

into the covenant Berachot 63b

פָּסוּק י

Pasuk 10

וְשָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ וְעָשִׂיתָ אֶת מִצְוֹתָו וְאֶת

And you shall listen to the voice of Hashem your God and you shall perform — His commandments and —

חֻקָּיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם:

His statutes which I command you today

CHAPTER SUMMARY

The aliyah continues with the command to set up these plastered stones on Har Eival and to build an altar of whole, unhewn stones, upon which no iron tool has been lifted. On this mizbeach, the Bnei Yisrael are to offer olos and shelamim, eating and rejoicing before Hashem, while writing the entire Torah clearly on the stones. Finally, Moshe and the Kohanim Levi'im declare to the nation that on this day they have officially become the nation of Hashem, and they are exhorted to listen to His voice and keep His mitzvos.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Torah is telling us that the very first thing Klal Yisrael had to do upon crossing the Jordan into Eretz Yisrael was to set up large stones, plaster them, and write the entire Torah upon them "ba'er heiteiv", most distinctly. Lichoira, they were entering a physical land, a land flowing with milk and honey, where they would have to build homes, plant fields, and fight battles. Yet, the Torah is teaching us a massive yesod in avodas Hashem: before you even begin to settle into your physical surroundings, you must establish your spiritual foundation. You must write the Torah clearly on the stones of your life.

This is the chiddush of "ba'er heiteiv." It is not enough to have the Torah tucked away in the bais medrash or kept as a vague set of ideas in our minds. We have to write it clearly on the very stones of our daily existence. Every single day, we enter our own "land", our workplaces, our homes, our daily errands, and our interactions with the world. The yetzer hara wants us to get so swept up in the physical details of our day that we forget who we are. The eitzah is to set up our spiritual boundaries first thing, making our commitment to Hashem and His mitzvos absolutely clear and unmistakable.

When we make our learning and our davening the solid, unshakeable foundation of our day, everything else falls into place. Mimeila, even our physical involvements become elevated. We can then build a mizbeach, bring shelamim, and truly rejoice before Hashem, because our entire life is built on the clear, distinct foundation of Torah.

Today, before you get swept up in the rush of your daily schedule, take five minutes to learn a halachah or a passuk with Rashi, establishing a clear, distinct boundary of Torah that will anchor and guide your entire day.

דַּף יוֹמִי · חֻלִּין · דַּף קי״ח

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📖 THE SUGYA

We start off on our daf with a kasha on a Baraisa regarding the tumah of a hide that has meat attached to it. The Gemara is bothered by an apparent contradiction between the reisha and the seifa of the Baraisa, and Rava brings a teretz that the Baraisa is actually missing some words. Through this, we learn a major yesod that a hide cannot join together with the meat to make up the minimum shiur of a kezayis, but it can act as a "yad" (a handle) to transmit the tumah of the nevelah.

This leads the Gemara into a deep sugya in Hilchos Tumah, analyzing the classic Mishnah in Maseches Uktzin about the definitions of a "yad" (a handle) and a "shomer" (a protector) for food. We delve into the limudim from the pesukim to find the sources for these halachos, asking where the Torah reveals that a handle can transmit tumah and that a protector can actually join together with the food to make up the required shiur.

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עמוד א׳ DAF 118A

INFERENCE

יָכוֹל הַנּוֹגֵעַ כְּנֶגֶד בָּשָׂר מֵאֲחוֹרָיו לֹא יְהֵא טָמֵא?

Lichoira, we would have thought that **one who touches** the hide **opposite the flesh from its back**, meaning on the outside of the hide directly over where the meat is attached, **should not be tamei** because he did not touch the actual meat?

PROOF

תַּלְמוּד לוֹמַר: ״יִטְמָא״.

Therefore **the verse teaches: "He shall be tamei,"** which comes to include this case.

QUESTION

מַאי קָאָמַר?

The Gemara is bothered: **What is** this Baraisa **saying?** The reisha says the hide is not tamei, but the seifa says touching the hide makes you tamei!

STATEMENT

אָמַר רָבָא, וְאָמְרִי לַהּ כְּדִי:

Rava said, and some say it as a stam statement, **unattributed:**

EXPLANATION

חַסּוֹרֵי מִיחַסְּרָא וְהָכִי קָתָנֵי:

The Baraisa **is indeed missing** some words, **and this is what it is teaching:**

EXPLANATION

"בִּנְבֵלָתָהּ" – וְלֹא בְּעוֹר שֶׁאֵין עָלָיו כְּזַיִת בָּשָׂר, וְעוֹר מַשְׁלִימוֹ לִכְזַיִת.

When the Torah says **"in its carcass,"** it means to exclude, and teach **and not in a hide that does not have on it a kezayis of meat, and** where the **hide completes it to a kezayis**. The hide cannot join together with the meat to make up the shiur.

INFERENCE

יָכוֹל שֶׁאֲנִי מוֹצִיא אַף עוֹר שֶׁיֵּשׁ עָלָיו כְּזַיִת בָּשָׂר, הַנּוֹגֵעַ כְּנֶגֶד בָּשָׂר מֵאֲחוֹרָיו יָכוֹל לֹא יְהֵא טָמֵא, וַאֲפִילּוּ מַעֲשֵׂה יָד נָמֵי לָא עָבֵיד.

But **you might have thought that I should exclude even a hide that has on it a kezayis of meat,** so that **one who touches opposite the meat from its back, you might have thought should not be tamei, and** we would say **even the function of a handle it also does not perform** to transmit tumah.

PROOF

תַּלְמוּד לוֹמַר "יִטְמָא".

Therefore **the verse teaches: "He shall be tamei,"** showing that the hide does act as a handle to transmit tumah.

מִשְׁנָה MISHNAH

MISHNAH

תְּנַן הָתָם:

We learned in a Mishnah **there** in Maseches Uktzin:

MISHNAH

כֹּל שֶׁהוּא יָד וְלֹא שׁוֹמֵר – טָמֵא וּמְטַמֵּא, וְאֵינוֹ מִצְטָרֵף.

Anything that is a handle but not a protector for food, **becomes tamei** and brings tumah to the food, **and makes** other things **tamei** by transmitting tumah from the food, **but it does not join together** with the food to make up the minimum shiur.

MISHNAH

שׁוֹמֵר, וְאַף עַל פִּי שֶׁאֵינוֹ יָד – טָמֵא וּמְטַמֵּא וּמִצְטָרֵף;

If it is **a protector, even though it is not a handle, it becomes tamei and makes tamei and joins together** with the food to make up the shiur.

MISHNAH

לֹא יָד וְלֹא שׁוֹמֵר – לֹא טָמֵא וְלֹא מְטַמֵּא.

But if it is **neither a handle nor a protector, it does not become tamei and does not make tamei.**

גְּמָרָא GEMARA

QUESTION

יָדוֹת הֵיכָא כְּתִיבִי?

The Gemara asks: **Where are handles written** in the Torah as being effective for tumah?

ANSWER

דִּכְתִיב "וְכִי יֻתַּן מַיִם עַל זֶרַע וְנָפַל מִנִּבְלָתָם עָלָיו טָמֵא הוּא לָכֶם",

As it is written regarding food tumah: **"And if water is put on seed, and any of their carcass falls on it, it is tamei to you."**

EXPLANATION

"לָכֶם" – לְכֹל שֶׁבְּצָרְכֵיכֶם, לְרַבּוֹת אֶת הַיָּדוֹת.

The word **"to you"** means **for everything that is for your needs,** which comes **to include the handles** which you use to hold the food.

ANSWER

וּכְתִיב: "וְכִי יָמוּת מִן הַבְּהֵמָה אֲשֶׁר הִיא לָכֶם",

And it is written regarding nevelah: **"And if there dies of the animals which is to you** for food..."

EXPLANATION

"לָכֶם" – לְכֹל שֶׁבְּצָרְכֵיכֶם, לְרַבּוֹת אֶת הַיָּדוֹת,

Here too, **"to you"** means **for everything that is for your needs,** which comes **to include the handles** of nevelah,

EXPLANATION

יָד לְהַכְנִיס וְלְהוֹצִיא.

so we have one **handle to bring in** tumah to the food, **and** one **to take out** and transmit tumah from the food.

PROOF

שׁוֹמֵר לְהַכְנִיס וְלְהוֹצִיא – לָא צְרִיךְ קְרָא, קַל וָחוֹמֶר מִיָּד אָתֵי:

But that **a protector** should be able **to bring in and take out** tumah, **does not need a verse,** because **it comes from a kal vachomer from a handle:**

PROOF

וּמָה יָד, שֶׁאֵינָהּ מְגִינָּה – מַכְנֶסֶת וּמוֹצִיאָה, שׁוֹמֵר – לֹא כָּל שֶׁכֵּן?

If a handle, which does not protect the food, still **brings in and takes out** tumah, then **a protector,** which is more important because it guards the food, **is it not all the more so** able to bring in and take out tumah?

QUESTION

שׁוֹמֵר דִּכְתַב רַחֲמָנָא, לְמָה לִי?

If so, **why do I need** the verse that **the Merciful One wrote** regarding a protector?

ANSWER

שְׁמַע מִינַּהּ לְצָרֵךְ.

We must **learn from it** that a protector is so connected that it can **join together** with the food to make up the shiur.

OBJECTION

וְאֵימָא: יָד לְהַכְנִיס וְלֹא לְהוֹצִיא, שׁוֹמֵר לְהַכְנִיס וּלְהוֹצִיא, אֲבָל יָד לְהוֹצִיא וְשׁוֹמֵר לְצָרֵךְ – לָא.

The Gemara challenges: **But say** instead that **a handle** only works **to bring in** tumah **but not to take out** and transmit tumah, and **a protector** works **to bring in and take out, but a handle to take out and a protector to join together, no,** we do not have a source for that!

RESOLUTION

יָד לְהַכְנִיס וְלֹא לְהוֹצִיא, לָא מָצֵית אָמְרַתְּ, הַשְׁתָּא עִיּוּלֵי מְעַיְּילָא, אַפּוֹקֵי מִיבַּעְיָא?!

The Gemara answers: That **a handle** should only **bring in and not take out, you cannot say. Now, if it can bring in** tumah to the pure food, **is it necessary** to say **it can take out** and transmit tumah from the food? That is obvious!

OBJECTION

וְאֵימָא: יָד לְהוֹצִיא וְלֹא לְהַכְנִיס, שׁוֹמֵר לְהוֹצִיא וּלְהַכְנִיס, אֲבָל יָד לְהַכְנִיס וְשׁוֹמֵר לְצָרֵךְ – לָא.

The Gemara asks: **But say** instead that **a handle** only works **to take out but not to bring in,** and **a protector** works **to take out and bring in, but a handle to bring in and a protector to join together, no,** we do not have a source!

RESOLUTION

יָד יַתִּירָא כְּתִיב, "תַּנּוּר וְכִירַיִם יוּתַּץ וְגוֹ'".

The Gemara answers: **An extra handle is written** in a third verse, regarding earthenware vessels: **"An oven and stove shall be smashed..."**

EXPLANATION

לָכֶם" – לְכֹל שֶׁבְּצָרְכֵיכֶם, לְרַבּוֹת אֶת הַיָּדוֹת.

where the Torah says **"to you,"** which means **for everything that is for your needs,** coming **to include the handles.** So we have three verses for handles.

QUESTION

הֵי מִינַּיְיהוּ מְיַיתַּר?

The Gemara asks: **Which of them is extra?** Lichoira, we need all three because we cannot derive one from the other!

EXPLANATION

לִכְתּוֹב רַחֲמָנָא בִּזְרָעִים, וְלֵיתוֹ הָנָךְ מִינַּיְיהוּ – מָה לִזְרָעִים, שֶׁכֵּן טוּמְאָתָן מְרוּבָּה.

If **the Merciful One had only written** it **by seeds, and we would derive these** others **from it,** we would ask: **What is unique to seeds? That their tumah is frequent** and easy to contract.

EXPLANATION

לִכְתּוֹב רַחֲמָנָא בְּתַנּוּר, וְלֵיתֵי הָנָךְ מִינֵּיהּ – מָה לְתַנּוּר, שֶׁכֵּן מְטַמֵּא מֵאֲוִירוֹ.

If **the Merciful One had only written** it **by an oven, and we would derive these** others **from it,** we would ask: **What is unique to an oven? That it makes tamei through its airspace.**

EXPLANATION

לִכְתּוֹב רַחֲמָנָא בִּנְבֵלָה, וְלֵיתֵי הָנָךְ מִינַּהּ – מָה לִנְבֵלָה שֶׁכֵּן מְטַמְּאָה אָדָם, וּמְטַמְּאָה בְּמַשָּׂא, וְטוּמְאָה יוֹצְאָה מִגּוּפָהּ.

If **the Merciful One had only written** it **by nevelah, and we would derive these** others **from it,** we would ask: **What is unique to nevelah? That it makes a person tamei, and makes tamei through carrying, and its tumah comes from its own body.**

RESOLUTION

חֲדָא מֵחֲדָא לָא אָתְיָא, תֵּיתֵי חֲדָא מִתַּרְתֵּי.

So indeed, **one from one cannot be derived, but let one be derived from two** of the others!

QUESTION

הֵי תֵּיתֵי?

The Gemara asks: **Which one should be derived?**

EXPLANATION

לָא לִכְתּוֹב רַחֲמָנָא בִּזְרָעִים, וְתֵיתֵי מֵהָנָךְ!

Let the Merciful One not write it **by seeds, and let it be derived from these** other two, oven and nevelah!

REFUTATION

מָה לְהָנָךְ – שֶׁכֵּן מִטַּמְּאִין שֶׁלֹּא בְּהֶכְשֵׁר, תֹּאמַר בִּזְרָעִים – שֶׁאֵין מִטַּמְּאִין אֶלָּא בְּהֶכְשֵׁר!

We can refute this: **What is unique to those? That they become tamei without hechsher** with water, **can you say the same for seeds, which do not become tamei except with hechsher?**

STATEMENT

אָמַר רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ: פֵּירוֹת שֶׁלֹּא הוּכְשְׁרוּ, כְּתַנּוּר שֶׁלֹּא נִגְמְרָה מְלַאכְתּוֹ דָּמֵי.

Rav Huna the son of Rav Yehoshua said: Fruits that were not yet enabled to receive tumah are like an oven whose work is not finished, so this is not a real refutation.

REFUTATION

אֶלָּא פְּרֵיךְ הָכִי: מָה לְהָנָךְ, שֶׁכֵּן מִטַּמְּאִין שֶׁלֹּא בְּנִגִּיעָה, תֹּאמַר בִּזְרָעִים, שֶׁאֵין מִטַּמְּאִין אֶלָּא בְּנִגִּיעָה!

Rather, refute it like this: What is unique to those? That they can become tamei without direct touch (an oven by airspace, nevelah by carrying), **can you say the same for seeds, which only become tamei through direct touch?** Therefore seeds must be written.

REFUTATION

לָא לִכְתּוֹב רַחֲמָנָא בְּתַנּוּר, וְתֵיתֵי מֵהָנָךְ, מָה לְהָנָךְ שֶׁכֵּן אוֹכֶל.

What if **the Merciful One did not write** it **by an oven, and let it be derived from these** others? We would refute: **What is unique to those? That they are food.** An oven is a vessel, so it must be written.

QUESTION

לָא לִכְתּוֹב רַחֲמָנָא בִּנְבֵלָה, וְתֵיתֵי מֵהָנָךְ?

What if **the Merciful One did not write** it **by nevelah, and let it be derived from these** others, seeds and oven?

ANSWER

אִין הָכִי נָמֵי.

The Gemara answers: **Yes, indeed, it is so** that we could have derived it.

QUESTION

אֶלָּא יָד דִּנְבֵלָה לְמָה לִי?

But if so, **why do I need** the verse for **the handle of nevelah?**

ANSWER

אִם אֵינוֹ עִנְיָן לְיַד נְבֵלָה, תְּנֵהוּ עִנְיָן לְיָד דְּעָלְמָא.

We apply the rule: **If it is not needed for the subject of the handle of nevelah, apply its teaching to the subject of handles in general,**

EXPLANATION

יָד לְהַכְנִיס, יָד לְהוֹצִיא, שׁוֹמֵר לְצָרֵף.

so we have one **handle to bring in** tumah, one **handle to take out** tumah, and **a protector to join together.**

OBJECTION

וְאַכַּתִּי, יָד דִּנְבֵלָה אִצְטְרִיךְ, דְּאִי לָא כְּתַב רַחֲמָנָא בִּנְבֵלָה, הֲוָה אָמֵינָא: דַּיּוֹ לַבָּא מִן הַדִּין לִהְיוֹת כַּנִּדּוֹן, מָה הָנָךְ לָא מְטַמּוּ אָדָם, אַף נְבֵלָה לָא מְטַמְּאָה אָדָם.

But still, the handle of nevelah was indeed needed in its own place! **Because if the Merciful One had not written it by nevelah, I would have said: It is enough for that which is derived by logical inference to be like the source from which it is derived; just as those** sources (seeds and oven) **do not make a person tamei** when he touches their handles, **so too nevelah should not make a person tamei** when he touches its handle. Therefore it had to be written by nevelah.

RESOLUTION

אֶלָּא, יָד דִּנְבֵלָה מִיצְּרָךְ צְרִיךְ, וְשׁוֹמֵר דִּנְבֵלָה הוּא דְּלָא צְרִיךְ.

Rather, the handle of nevelah is indeed needed, and it is the protector of nevelah that is not needed to be written, because it is derived by a kal vachomer.

QUESTION

לְמַאי הִלְכְתָא כַּתְבֵיהּ רַחֲמָנָא?

For what halachah did the Merciful One write it?

EXPLANATION

אִי לְאִיצְטְרוּפֵי – אָמְרַתְּ לָא מִצְטָרֵף, וּלְהוֹצִיא – קַל וָחוֹמֶר מִיָּד אָתֵי.

If for joining together, you already said that by nevelah a protector **does not join together! And to take out** tumah, **it comes from a kal vachomer from a handle!**

RESOLUTION

אֶלָּא, אִם אֵין עִנְיָן לְשׁוֹמֵר דִּנְבֵלָה, תְּנֵהוּ עִנְיָן לְיָד דִּנְבֵלָה, וְאִם אֵינוֹ עִנְיָן לְיָד דִּנְבֵלָה, תְּנֵהוּ עִנְיָן לְיָד דְּעָלְמָא:

Rather, if it is not needed for the subject of the protector of nevelah, apply its teaching to the subject of the handle of nevelah, and if it is not needed for the subject of the handle of nevelah, apply its teaching to the subject of handles in general:

EXPLANATION

יָד לְהוֹצִיא, יָד לְהַכְנִיס, וְשׁוֹמֵר לְצָרֵף.

to have one **handle to take out** tumah, one **handle to bring in** tumah, **and a protector to join together.**

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QUESTION

וְאֵימָא: אִם אֵינוֹ עִנְיָן לְשׁוֹמֵר דִּנְבֵלָה, תְּנֵהוּ עִנְיָן לְשׁוֹמֵר דְּעָלְמָא,

The Gemara asks: **And say** instead: **If** the verse **is not** needed for the **matter of protection of a carcass**, then **apply it** to the **matter of protection in general** regarding food,

QUESTION

שׁוֹמֵר לְהַכְנִיס וְשׁוֹמֵר לְצָרֵף, אֲבָל יָד לְהַכְנִיס לֹא!

to teach that **protection** can **import** impurity **and protection** can **join together** with the food to make up the minimum shiur, **but** we would say that a **handle** does **not import** impurity at all, since there is no source for it! Why apply the extra verse to handles?

ANSWER

אֶלָּא, מֵעִיקָּרָא כִּי כְּתִיבָא יָד, אַהַכְנָסָה כְּתִיבָא.

Rather, the Gemara returns to its earlier explanation: **From the outset, when** the halakha of **a handle is written** in the Torah, **it is written in the context of importing** impurity, as derived from the words "it is impure for you."

QUESTION

אֶלָּא שׁוֹמֵר דִּנְבֵלָה, לְמָה לִי?

The Gemara asks: **But** if so, the verse regarding **protection of a carcass, why do I need** it?

ANSWER

לְגוּפֵיהּ.

The Gemara answers: It is needed **for itself**, to teach that the concept of protection applies to a carcass.

QUESTION

וּלְמַאי? אִי לְאִצְטְרוּפֵי – אָמְרַתְּ לָא מִצְטָרֵף!

The Gemara asks: **And for what** halachic purpose is it needed? **If** it is **to join together** with the carcass to make up the shiur of a kezayis, **you** already **said** in our Mishnah that protection **does not join together** with a carcass!

QUESTION

אִי לְהַכְנִיס וּלְהוֹצִיא – קַל וָחוֹמֶר מִיָּד אָתְיָא!

If it is **to import and export** impurity, this is not needed because it **comes from a kal vachomer from a handle**!

ANSWER

מִילְּתָא דְּאָתְיָא בְּקַל וָחוֹמֶר – טָרַח וְכָתַב לַהּ קְרָא.

The Gemara answers: Sometimes **a matter that can be derived through a kal vachomer, the verse takes the trouble and writes it** explicitly.

OBJECTION

אִי הָכִי, שׁוֹמֵר דְּעָלְמָא, אֵימָא לָךְ: לְהַכְנִיס, וּמִילְּתָא דְּאָתֵי בְּקַל וָחוֹמֶר – טָרַח וְכָתַב לַהּ קְרָא.

The Gemara objects: **If so**, regarding **protection in general** (by food), **I can say to you** that the verse is only needed **to import** impurity, **and** even though this is **a matter that can be derived through a kal vachomer** from a handle, the Torah **takes the trouble and writes it** explicitly! If so, we would have no source that protection joins together with food!

RESOLUTION

הֵיכָא דְּאִיכָּא לְמִידְרַשׁ, דָּרְשִׁינַן.

The Gemara answers: **Wherever there is** an opportunity **to expound** a verse to teach a new halakha (like joining together), **we expound** it, and we do not say the Torah merely repeated something that could be derived through a kal vachomer.

ANSWER

רַב חֲבִיבָא אָמַר: שָׁאנֵי שׁוֹמֵר דִּנְבֵלָה, כֵּיוָן דְּמַעֲשֵׂה יָד קָא עָבֵיד, אַיָּד שָׁדֵינַן לֵיהּ.

Rav Chaviva said a different teretz to the original question: **The protection of a carcass is different; since it performs the function of a handle** (by only importing and exporting impurity, but not joining), **we cast it onto** the halachos of **a handle**, and use it to teach that a handle imports impurity.

OBJECTION

מַתְקִיף לַהּ רַב יְהוּדָה בַּר יִשְׁמָעֵאל, הָא דְּתָנַן: הַפִּיטְמָא שֶׁל רִמּוֹן מִצְטָרֶפֶת, וְהַגַּז שֶׁלּוֹ אֵין מִצְטָרֵף.

Rav Yehuda bar Yishmael challenged this derivation that protection joins together from the words "upon any sowing seed": **Behold, that which we learned in a Mishnah**: **The protrusion of a pomegranate joins together** with the fruit to make up the shiur, **but its flower does not join together**.

OBJECTION

וְאַמַּאי? קְרִי כָּאן "עַל כָּל זֶרַע זָרוּעַ", וְלֵיכָּא!

And why does the protrusion join? **Read here** the verse: **"upon any sowing seed"**, which implies things that are sown, **and** this is **not** the case here, since pomegranates are planted as saplings, not sown as seeds!

OBJECTION

וְתוּ, הָא דְּתַנְיָא: הָעוֹר וְהָרוֹטֶב וְהַקֵּיפָּה וְכוּ'. מִצְּטָרֵף לְטַמֵּא טוּמְאַת אֳכָלִים – מְנָלַן?

And furthermore, that which we learned in a Mishnah: The hide, and the gravy, and the spices, etc., join together to impart the impurity of foods—from where do we derive this? These are not sown at all!

ANSWER

אֶלָּא תְּלָתָא קְרָאֵי כְּתִיבִי: "עַל כָּל זֶרַע", "זֵרוּעַ", "אֲשֶׁר יִזָּרֵעַ",

Rather, we must say that **three verses are written** using the root of sowing: **"upon any seed"**, **"sowing"**, and **"that is sown"**.

ANSWER

חַד לְשׁוֹמֵר דְּזֶרָעִים, וְחַד לְשׁוֹמֵר דְּאִילָנוֹת, אִידַּךְ לְשׁוֹמֵר בָּשָׂר וּבֵיצִים וְדָגִים.

One is **for the protection of seeds, and one** is **for the protection of trees** (like pomegranates), and **the other** is **for the protection of meat, eggs, and fish**.

STATEMENT

אָמַר רַב חִיָּיא בַּר אָשֵׁי, אָמַר רַב: יֵשׁ יָד לְטוּמְאָה, וְאֵין יָד לְהֶכְשֵׁר.

Rav Chiyya bar Ashi said that **Rav said: There is a handle for impurity** to import it, **but there is no handle for hechsher** (to make the food susceptible to impurity when liquid touches only the handle).

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: יֵשׁ יָד לְטוּמְאָה וּלְהֶכְשֵׁר.

And Rabbi Yochanan said: There is a handle for both **impurity and for hechsher**.

EXPLANATION

בְּמַאי קָמִיפַּלְגִי? אִיבָּעֵית אֵימָא סְבָרָא, אִיבָּעֵית אֵימָא קְרָא.

The Gemara asks: **In what** principle **do they argue? If you want, say** they argue in a **logical reasoning; if you want, say** they argue in the interpretation of a **verse**.

EXPLANATION

אִיבָּעֵית אֵימָא קְרָא, מָר סָבַר: מִקְרָא נִדְרָשׁ לְפָנָיו, וְלֹא לִפְנֵי פָּנָיו.

If you want, say they argue in a **verse**: **One Master**, Rav, **holds** that **a verse is expounded** to apply to the phrase immediately **before it, but not** to the phrase **before the before it** (and "it is impure" only refers to impurity, not to the wetting of the seed mentioned earlier).

EXPLANATION

וּמָר סָבַר: מִקְרָא נִדְרָשׁ לְפָנָיו, וְלִפְנֵי פָּנָיו.

And the other **Master**, Rabbi Yochanan, **holds** that **a verse is expounded** to apply both **before it and before the before it**.

EXPLANATION

אִיבָּעֵית אֵימָא סְבָרָא, מָר סָבַר: הֶכְשֵׁר תְּחִלַּת טוּמְאָה הוּא, וּמָר סָבַר: הֶכְשֵׁר לָאו תְּחִלַּת טוּמְאָה הוּא.

If you want, say they argue in **logical reasoning**: **One Master**, Rabbi Yochanan, **holds** that **hechsher is the beginning of impurity**, so whatever applies to impurity applies to hechsher; **and** the other **Master**, Rav, **holds** that **hechsher is not the beginning of impurity**.

PROOF

תַּנְיָא כְּוָותֵיהּ דְּרַבִּי יוֹחָנָן: כְּשֵׁם שֶׁיֵּשׁ יָד לְטוּמְאָה, כָּךְ יֵשׁ יָד לְהֶכְשֵׁר,

The Gemara notes: **It was taught in a Braisa like Rabbi Yochanan**: **Just as there is a handle for impurity, so there is a handle for hechsher**;

PROOF

וּכְשֵׁם שֶׁאֵין מְקַבְּלִין טוּמְאָה אֶלָּא לִכְשֶׁיִּתָּלְשׁוּ, כָּךְ אֵין מְקַבְּלִין הֶכְשֵׁר אֶלָּא עַד שֶׁיִּתָּלְשׁוּ.

and just as they do not receive impurity except when they are detached from the ground, **so they do not receive hechsher except when they are detached**.

STATEMENT

אָמַר רַב: אֵין יָד לְפָחוֹת מִכְּזַיִת, וְאֵין שׁוֹמֵר לְפָחוֹת מִכְּפוֹל.

Rav said: There is no handle for less than a kezayis of food, **and there is no protection for less than a bean-sized** piece of food.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: יֵשׁ יָד לְפָחוֹת מִכְּזַיִת, וְיֵשׁ שׁוֹמֵר לְפָחוֹת מִכְּפוֹל.

And Rabbi Yochanan said: There is a handle for less than a kezayis, and there is protection for less than a bean-sized piece of food.

OBJECTION

מֵיתִיבִי: שְׁתֵּי עֲצָמוֹת, וַעֲלֵיהֶן שְׁנֵי חֲצָאֵי זֵיתִים, וְהִכְנִיס רָאשֵׁיהֶן [הַשְּׁנַיִם] לְבַיִת, וְהַבַּיִת מַאֲהִיל עֲלֵיהֶן – הַבַּיִת טָמֵא.

The Gemara **challenges** Rav's view from a Braisa: If there are **two bones, and upon them are two half-kezayis** pieces of meat, **and one brought their two ends into a house, and the house overhangs them, the house is tamei** because the bones act as handles to bring the impurity inside.

OBJECTION

יְהוּדָה בֶּן נָקוֹסָא אוֹמֵר מִשּׁוּם רַבִּי יַעֲקֹב: הֵיאַךְ שְׁנֵי עֲצָמוֹת מִצְטָרְפִין לִכְזַיִת?

Yehuda ben Nakosa says in the name of Rabbi Yaakov: How can two bones join together to make **a kezayis**? This implies that the first Tanna holds there is a handle for less than a kezayis, which is a kasha on Rav!

SUMMARY

The Gemara resolves the contradiction in the Baraisa by explaining that while a hide does not join together with meat to make up a kezayis, it does function as a handle to transmit tumah. We then analyze the rules of handles and protectors, establishing that a protector is even more important than a handle and can join the food's shiur. The Gemara searches for the

biblical sources for these concepts, pointing to the words "to you" written by seeds, nevelah, and earthenware vessels (an oven), and engages in a detailed shakla v'tarya to determine why all three verses are necessary and how we can derive the halachos of handles and protectors from them.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara on our daf is busy with the concept of a "yad", a handle. We learn that a handle, like the stem of a fruit or the bone of a piece of meat, is not the food itself, but because it serves the food by allowing you to hold it and carry it, the Torah considers it completely connected. It brings tumah in, and it transmits tumah out. The Tanna is telling us a deep yesod: what you use to hold and carry something becomes an inseparable part of the thing itself.

Think about this in your own avodas Hashem. We all have the "main body" of our spiritual lives, our davening, our learning, our mitzvos. But what are the "handles" we use to carry them? The way you prepare for Shabbos, the way you set up your learning space, the physical effort you put into driving a friend to the doctor, or even the way you manage your physical health so you have the strength to serve Hashem. You might think these are just external, secondary actions, not the "real" mitzvah.

But the Torah is mechadesh that a yad is completely connected. The effort, the preparation, and the physical vessels you use to hold your ruchniyus are not separate from the mitzvah, they are part of it. When you put heart and care into the "handles" of your life, you elevate the entire thing, making it a vessel that holds and transmits the kedushah of Hashem.

Today, pick one mitzvah or spiritual goal and focus on its "handle." Whether it is taking two minutes to prepare your mind before davening, or setting up your learning area nicely before you start, treat the preparation with the same respect and focus as the mitzvah itself.

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.'