

חומש עם רש"י • כי תבוא • חמישי

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

KI TAVO • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu commands Klal Yisrael regarding the dramatic and solemn ceremony of the blessings and the curses that they are to perform upon crossing the Yarden. The Torah details exactly which shevatim are to stand on Har Gerizim for the blessings, and which are to stand on Har Eival for the curses, with the Leviim standing in the middle to proclaim these warnings to all of Yisrael.

The Leviim are to call out a series of specific prohibitions, warning against hidden sins like making graven images, disrespecting parents, moving boundaries, misleading the blind, and various forbidden relationships. Each warning is met with a resounding "Amen" from the entire nation, culminating in a general acceptance of the entire Torah. Following these warnings, the Torah transitions into the beautiful and comforting promises of the berachos that will come upon Klal Yisrael if they listen to the voice of Hashem.

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

פסוק א

Pasuk 1

וַיֹּצֵו מֹשֶׁה אֶת הָעָם בַּיּוֹם הַהוּא לֵאמֹר:

saying that on the day the people — Moshe And commanded

פסוק ב

Pasuk 2

אֵלֶּה יַעֲמִדוּ לְבָרֶךְ אֶת הָעָם עַל הָר גִּרְזִים בְּעָבְרְכֶם אֶת הַיַּרְדֵּן שְׂמֹעוֹן

Shimon the Yarden — when you cross Gerizim Mount on the people — to bless shall stand These

וְלֵוִי וְיְהוּדָה וְיִשָּׁשְׁכָר וְיוֹסֵף וּבִנְיָמִן:

and Binyamin and Yosef and Yissachar and Yehudah and Levi

רש"י

לְבָרֶךְ אֶת הָעָם. כְּדֹאִיתָא בְּמִסְכַּת סוֹטָה דף ל"ב : שִׁשָּׁה שְׁבָטִים עָלוּ לְרֹאשׁ

to the top of ascended tribes Six 32 page Sotah in the tractate of as it is the people — To bless

הָר גִּרְזִים וְשִׁשָּׁה לְרֹאשׁ הָר עֵיבָל וְהַפְּהֲנִים וְהַלְוִיִּם וְהָאֲרוֹן לְמִטָּה בְּאֶמְצַע,

in the middle below and the Ark and the Levites and the priests Ebal Mount to the top of and six Gerizim Mount

הִפְכוּ לְוִיִּם פְּנֵיהֶם כְּלָפִי הָר גִּרְזִים וּפְתָחוּ כְּבָרְכָה, "פְּרוּהָ הָאִישׁ אֲשֶׁר לֹא

not who the man Blessed is with the blessing and they opened Gerizim Mount towards their faces the Levites turned

יַעֲשֶׂה פֶסֶל וּמִסֵּכָה וְגו', וְאֵלֹו וְאֵלֹו עֹנִין אָמֵן. חֲזְרוּ וְהִפְכוּ פְּנֵיהֶם

their faces and turned They returned Amen answered and those and these etc. and a molten image a graven image will make

כְּלָפִי הָר עֵיבָל וּפְתָחוּ בְּקִלְלָה וְאֹמְרִים "אָרוּר הָאִישׁ אֲשֶׁר יַעֲשֶׂה פֶסֶל

a graven image will make who the man Cursed is and saying with the curse and they opened Ebal Mount towards

וגו", וכן כלם עד "ארור אשר לא יקים":

etc. and so all of them until Cursed is who not will uphold

פסוק ג

Pasuk 3

ואלה יעמדו על הקללה בהר עיבל ראובן גד ואשר וזבולן דן

and these shall stand for the curse on Mount Eival Reuven Asher Gad Dan and Zevulun

ונפתלי:

and Naftali

פסוק ד

Pasuk 4

וענו הלויים ואמרו אל כל איש ישראל קול רם:

And shall call out the Levites and say to every man of Yisrael with a voice loud

פסוק ה

Pasuk 5

ארור האיש אשר יעשה פסל ומסכה תועבת יהוה מעשה

Cursed the man who makes the handiwork of Hashem an abomination of or a molten image a carved image

ידי חרש ושם פסתר וענו כל העם ואמרו אמן:

the hands of a craftsman and sets in secret and shall respond all the people Amen and say

פסוק ו

Pasuk 6

ארור מקלה אביו ואמו ואמר כל העם אמן:

Cursed is he who degrades his father his mother and shall say all the people Amen

רש"י

מקלה אביו. מוֹלִיל, לשון "ונקלה אחיה" דברים כ"ה :

one who degrades his father an expression of treating lightly and is degraded your brother Devarim twenty-five

פסוק ז

Pasuk 7

ארור מסיג גבול רעהו ואמר כל העם אמן:

Cursed is one who moves the boundary of his neighbor and shall say all the people Amen

רש"י

מסיג גבול. מחזירו לאחוריו וגובב את הקרקע, לשון "והסג אחור"

one who moves back a boundary he returns it backwards and steals the land an expression of backwards and is turned

ישעיהו נ"ט :

fifty-nine Yeshayahu

פסוק ח

אָרוֹר מִשְׁגָּה עוֹר בְּדֶרֶךְ וְאָמַר כָּל הָעָם אָמֵן:

Amen the people all and shall say on the road a blind person is one who misleads Cursed

רש"י

מִשְׁגָּה עוֹר. הַסּוּמָא בְּדֶבֶר וּמַשִּׁיאוֹ יַעֲזֶה רָעָה:

bad advice and advises him in a matter one who is blind a blind person one who misleads

פסוק ט

אָרוֹר מַטֵּה מִשְׁפָּט גֵּר יְתוֹם וְאַלְמָנָה וְאָמַר כָּל הָעָם אָמֵן:

Amen the people all and shall say and a widow an orphan a stranger the judgment of who subverts Cursed

פסוק י

אָרוֹר שֹׁכֵב עִם אִשְׁתּוֹ אָבִיו כִּי גִלָּה פָּנָיו אָבִיו

his father's garment the edge of he has uncovered because his father the wife of with is one who lies Cursed

וְאָמַר כָּל הָעָם אָמֵן:

Amen the people all and shall say

פסוק יא

אָרוֹר שֹׁכֵב עִם כָּל בְּהֵמָה וְאָמַר כָּל הָעָם אָמֵן:

Amen the people all and shall say animal any with is he who lies Cursed

פסוק יב

אָרוֹר שֹׁכֵב עִם אֶחָתוֹ בֵּת אָבִיו אוֹ בֵּת אִמּוֹ וְאָמַר כָּל

all and shall say his mother the daughter of or his father the daughter of his sister with is one who lies Cursed

הָעָם אָמֵן:

Amen the people

פסוק יג

אָרוֹר שֹׁכֵב עִם חֲתָנָתוֹ וְאָמַר כָּל הָעָם אָמֵן:

Amen the people all and shall say his mother-in-law with is one who lies Cursed

פסוק יד

אָרוֹר מַכֵּה רֵעֵהוּ בְּסִתָּר וְאָמַר כָּל הָעָם אָמֵן:

Amen the people all and shall say in secret his fellow is one who strikes Cursed

רש"י

מכה רעהו בסתר. על לשון הרע הוא אומר; ראיתי ביסודו של רבי משה
Moshe Rabbi of in the work I saw speaks it - slander concerning secretly his fellow He who smites
הדרשן — י"א ארורים יש כאן כנגד י"א שבטים, וכנגד שמעון
Shimon and corresponding to tribes eleven corresponding to here there are curses eleven the Preacher
לא כתב ארור, לפי שלא היה בלבו לברכו לפני מותו כשברך שאר
the rest of when he blessed his death before to bless him in his heart was it that not because cursed write he did not
השבטים, לכן לא רצה לקללו:
to curse him want he did not therefore the tribes

פסוק טו

Pasuk 15

ארור לקח שחד להכות נפש דם נקי ואמר כל העם אמן:
Amen the people all and shall say innocent of blood a life to strike down a bribe is one who takes Cursed

פסוק טז

Pasuk 16

ארור אשר לא יקים את דברי התורה הזאת לעשות אותם ואמר כל
all and shall say them to perform this this Torah the words of — uphold does not who Cursed
העם אמן:
Amen the people

רש"י

אשר לא יקים. כאן כלל את כל התורה כלה וקבלוה עליהם באלה
with a curse upon themselves and they accepted it entirely the Torah all of — he included here uphold does not who
ובשבועה:
and with an oath

פסוק יז

Pasuk 17

והיה אם שמוע תשמע בקול יהוה אלהיך לשמר לעשות את כל
all of — to perform to observe your God Hashem to the voice of you will hearken surely if And it shall be
מצותיו אשר אנכי מצוך היום ונתנה יהוה אלהיך עליון על כל
all above supreme your God Hashem and He will set you today command you I which His mitzvos
גויי הארץ:
the earth the nations of

פסוק יח

Pasuk 18

ובאו עליך כל הברכות האלה והשיגה כי תשמע בקול יהוה
Hashem to the voice of you will listen if and overtake you these the blessings all of upon you and they shall come

אלהיה:

your God

פסוק יט

Pasuk 19

ברוך אתה בעיר וברוך אתה בשדה:

in the field shall you be and blessed in the city shall you be Blessed

פסוק כ

Pasuk 20

ברוך פרי בטנה ופרי אדמתה ופרי בהמתה שגר אלפיה

your herds the offspring of your cattle and the fruit of your ground and the fruit of your womb the fruit of Blessed

ועשתרות צאנה:

your sheep and the flocks of

רש"י

שגר אלפיה. ולדות בקרה, שהבהמה משגרת ממעי:

from its womb casts out which the animal your herd the young of your cattle The offspring of

רש"י

ועשתרות צאנה. כתרגומו. ורבותינו אמרו למה נקרא שמם עשתרות? שמעשירות

because they enrich Ashtaros their name is called why said and our Rabbis as its Targum your sheep And the flocks of

את בעליהן ומחזיקות אותם פעשתרות הללו שהן סלעים חזקים:

strong rocks which are these like Ashtaros them and strengthen their owners —

פסוק כא

Pasuk 21

ברוך טנאך ומשארתה:

and your kneading shall be your basket Blessed bowl

רש"י

ברוך טנאך. פרוטה; ד"א — טנאך דבר לח שאתה מסנן בסלים:

in baskets filter that you liquid a thing your basket another explanation your fruits your basket Blessed

רש"י

ומשארתך. דבר יבש שנשאַר בפלי ואינו זב:

flowing and is not in the vessel that remains dry a thing and your leftovers

פסוק כב

Pasuk 22

ברוך אתה בבאה וברוך אתה בצאתה:

in your going shall you be and blessed in your coming shall you be Blessed

ברוך אתה כבאך וברוך אתה בצאתך. שְׁתֵּהִי יְצִיאָתְךָ מִן הָעוֹלָם
 the world from your departure that should be when you go out shall you be and blessed when you come in shall you be Blessed

בְּלֹא חַטָּא כְּבִיאָתְךָ לָעוֹלָם ב"מ ק"ז :
 107a Bava Metzia into the world like your entry sin without

CHAPTER SUMMARY

The aliyah begins with Moshe Rabbeinu's command to divide the shevatim on Har Gerizim and Har Eival, where the Leviim will loudly proclaim twelve specific curses, covering severe sins committed in secret—such as idolatry, striking a fellow Yid, taking bribes, and various arayos—with the entire tzibbur answering "Amen" to each one. After concluding these warnings, the Torah transitions into the glorious berachos that Hashem promises to bestow upon Klal Yisrael when they obey His mitzvos, assuring them that they will be elevated above all nations and blessed in the city, in the field, in their children, in their sustenance, and in all their comings and goings.

למעשה WHAT TO TAKE HOME

The Torah is telling us something very deep here about how we live our lives when nobody is watching. If you look at the list of curses on Mount Ebal, there is a clear running thread: almost all of them are things done in secret. Making an idol and putting it "in secret," moving a boundary marker when the neighbor isn't looking, misdirecting a blind person who cannot see who did it, or striking down a fellow Jew "in secret." Lichoira, why does the Torah focus the entire national covenant on these hidden acts?

The chiddush here is that our real avodah, our true standing before Hashem, is defined by what we do when we are completely alone. It is easy to look like a tzaddik in public, in the bais medrash, or on the street where everyone is watching. But the Torah wants us to know that the real bracha in our lives, the "blessed shall you be in your comings and goings", depends on our integrity in the dark. When we choose to do the right thing b'davka because we know Hashem is there, even if no human being will ever find out, we build a vessel for the ultimate bracha.

Today, when you have a moment where you can easily cut a corner, speak a word of lashon hara, or ignore someone in need because "nobody will ever know," stop and realize that this is your Mount Ebal and Mount Gerizim moment. Choose to act with absolute honesty and refinement in that private space, knowing that Hashem is right there with you.

דף יומי • חקליון • דף קיי"ט

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THE SUGYA

We are continuing our deep dive into the sugyos of shomer (a protector) and yad (a handle) regarding the laws of tumas ochlin. The Gemara is trying to resolve the machlokes between Rav and Rabbi Yochanan about the minimum shiur of food required for a shomer or a yad to function. We will look at how each Amora establishes various tannaitic sources, including a baraisa about a marrow bone and a Mishnah about bean pods, to see if they fit with their respective shitas.

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עמוד א' DAF 119A

QUESTION

ורב האי במאי מוקים לה?

The Gemara asks: **And Rav, this** baraisa, **in what** manner **does he establish it?** How does he explain it according to his view?

OBJECTION

אי ביד, קשׁיא רישא!

If you say the baraisa is dealing **with a handle**, then **the first clause is difficult**, because it implies that a handle attached to less than an olive-bulk of food is considered a handle to bring in tumah, which contradicts Rav's view!

OBJECTION

אי בשומר – קשׁיא סיפא.

And if you say it is dealing **with a protector**, then **the last clause is difficult**, because Rabbi Yehuda ben Nekosa rules that the house is tahor, implying that a protector attached to less than an olive-bulk is not considered a protector, whereas Rav holds that even a protector attached to a bean-bulk is effective.

ANSWER

איבעית אימא בשומר, איבעית אימא ביד.

The Gemara answers: **If you want, say** the baraisa is dealing **with a protector**, and **if you want, say** instead that it is dealing **with a handle**.

EXPLANATION

איבעית אימא ביד, והוא דאמר כרבי יהודה בן נקוסא,

If you want, say the baraisa is dealing **with a handle**, and **he**, Rav, **stated** his ruling **in accordance with Rabbi Yehuda ben Nekosa**, who holds that a handle attached to less than an olive-bulk does not bring in tumah.

EXPLANATION

וְאִיכְפָּעִית אִימָא בְּשׁוּמְרָא, וְהוּא דְאָמַר כְּתִנָּא קִמָּא.

And if you want, say the baraisa is dealing with a protector, and he, Rav, stated his ruling in accordance with the First Tanna, who holds that a protector attached to less than an olive-bulk, down to a bean-bulk, does bring in tumah.

EXPLANATION

וְרַבִּי יוֹחָנָן אָמַר: כּוּלָּהּ בֵּיד, וְהוּא דְאָמַר כְּתִנָּא קִמָּא.

And Rabbi Yochanan said: The entire baraisa is dealing with a handle, and he, Rabbi Yochanan, stated his ruling in accordance with the First Tanna, who holds that a handle attached to less than an olive-bulk is still considered a handle.

OBJECTION

תָּא שְׁמַע: רַבִּי יְהוּדָה אָמַר, קוּלִית שְׂיִישׁ עָלֶיהָ כְּזִית בָּשָׂר – גּוֹרֶרֶת כּוּלָּהּ לְטוּמְאָה.

The Gemara suggests: Come and hear a challenge from a different baraisa: Rabbi Yehuda says: A marrow bone that has upon it an olive-bulk of meat, the meat drags the entire bone to tumah if any part of the bone touches a source of tumah.

OBJECTION

אַחֲרִים אוֹמְרִים: אֶפִּילוּ אֵין עָלֶיהָ אֶלָּא כְּפֹל – גּוֹרֶרֶת כּוּלָּהּ לְטוּמְאָה.

Acherim say: Even if there is only a bean-bulk of meat upon it, the meat drags the entire bone to tumah.

QUESTION

וְרַב הָאֵי בְּמַאי מוֹקִים לָהּ?

The Gemara asks: And Rav, this baraisa, in what manner does he establish it?

OBJECTION

אִי בֵּיד – קִשְׂיָא סִיפָא, אִי בְּשׁוּמְרָא – קִשְׂיָא רִישָׁא.

If you say it is dealing with a handle, the last clause is difficult, because Acherim hold that a handle attached to less than an olive-bulk is effective, which contradicts Rav. If you say it is dealing with a protector, the first clause is difficult, because Rabbi Yehuda holds that a protector attached to less than an olive-bulk is not effective, which also contradicts Rav.

ANSWER

אִיכְפָּעִית אִימָא בֵּיד – וְהוּא דְאָמַר כְּרַבִּי יְהוּדָה, וְאִיכְפָּעִית אִימָא בְּשׁוּמְרָא – פְּאַחֲרִים.

The Gemara answers: If you want, say it is dealing with a handle, and he, Rav, stated his ruling in accordance with Rabbi Yehuda. And if you want, say instead that it is dealing with a protector, and Rav ruled in accordance with Acherim.

EXPLANATION

וְרַבִּי יוֹחָנָן אָמַר: כּוּלָּהּ בְּשׁוּמְרָא, וְהוּא דְאָמַר פְּאַחֲרִים.

And Rabbi Yochanan said: The entire baraisa is dealing with a protector, and he, Rabbi Yochanan, stated his ruling in accordance with Acherim.

QUESTION

אַחֲרִים, הָא "כְּפֹל" קָא אָמְרִי!

The Gemara asks: But according to **Acherim**, don't they say the measure is "like a bean"? Rabbi Yochanan, however, holds that a protector is effective even for less than a bean-bulk!

ANSWER

אִיִּדִי דְקָאָמַר תְּנָא קִמָּא שְׂעוּרָא, קָאָמְרִי אֵינְהוּ נִמִּי שְׂעוּרָא.

The Gemara answers: **Since the First Tanna stated** a specific **measure** of an olive-bulk, **they**, Acherim, **also stated** a specific **measure** of a bean-bulk, but in truth they hold that even less than a bean-bulk is also susceptible.

PROOF

אָמַר רָבָא: דִּיקָא נִמִּי דְבִשְׂוִימַר עֲסָקִינָן, דְקָתְנִי "קוֹלִית", שְׁמַע מִינָּה.

Rava said: It is also precise from the wording that we are dealing with a protector, as it teaches "a marrow bone" which protects the marrow inside. **Learn from this** that it is indeed discussing a protector.

STATEMENT

אִתְמַר, רַבִּי חֲנִינָא אָמַר: זֶהוּ שְׂעוּר, וְרַבִּי יוֹחָנָן אָמַר: אֵין זֶה שְׂעוּר.

It was stated that Amora'im disputed this point: **Rabbi Chanina said: This is** a precise **measure**, and Acherim hold that a protector requires at least a bean-bulk. **And Rabbi Yochanan said: This is not** a precise **measure**, and they hold it is effective even for less.

QUESTION

אֵין זֶה שְׂעוּר, וְהָא קָתְנִי "כָּפוֹל"!

The Gemara asks: How can Rabbi Yochanan say **this is not** a precise **measure**? But doesn't it teach "like a bean"?

ANSWER

אִיִּדִי דְקָאָמַר תְּנָא קִמָּא שְׂעוּרָא, קָאָמְרִי אֵינְהוּ נִמִּי שְׂעוּרָא.

The Gemara answers: **Since the First Tanna stated** a specific **measure** of an olive-bulk, **they**, Acherim, **also stated** a specific **measure** of a bean-bulk, but they do not mean it as an exclusive limit.

OBJECTION

תָּא שְׁמַע: רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה מְטַהֵר בְּשָׁל פּוֹל, וּמְטַמֵּא בְּשָׁל קִטְנִית, מִפְּנֵי שְׂרוּצָה בְּמִשְׁמִישָׁן!

The Gemara suggests: **Come and hear** a challenge to Rav from a Mishnah: **Rabbi Elazar ben Azariah rules tahor** the stalk of a bean pod, **but rules tamei** the stalk of other legumes, **because he wants their handling**. This implies that for a bean, which is larger, the stalk is not a protector, but for smaller legumes it is, which contradicts Rav's view on protectors!

ANSWER

כְּדָאָמַר רַב אַחָא בְּרִיהּ דְרָבָא, בְּקוֹלָחָא, וּמִשּׁוּם יָד.

The Gemara answers: It is as **Rav Acha the son of Rava said** in another context, that we are dealing **with the main stalk**, and **because of** the law of a **handle**, not a protector.

EXPLANATION

הָכָא נִמִּי בְּקוֹלָחָא, וּמִשּׁוּם יָד, וּמֵאִי "בְּמִשְׁמִישָׁן"? בְּתִשְׁמִישָׁן.

Here too, we are dealing with the main stalk, and because of the law of a handle. And what is the meaning of "their handling"? It means **their use** as a handle.

OBJECTION

תָּא שְׁמַע, דִּתְנָא דְּבִי רַבִּי יִשְׁמָעֵאל: "עַל כָּל זֶרַע זֶרַע אֲשֶׁר יִזְרַע", כְּדֶרֶךְ שְׂבָנֵי אָדָם מוֹצִיאִין – חֹטָה בְּקַלִּיפָתָהּ, וְשִׁעוּרָה בְּקַלִּיפָתָהּ, וְעַד שִׁים בְּקַלִּיפָתָהּ!

The Gemara suggests: **Come and hear** another challenge, as the school of Rabbi Yishmael taught: The pasuk says, "Upon any seed-sowing that is sown," which means seeds are susceptible to tumah in the manner that people take them out for sowing: wheat in its husk, barley in its husk, and lentils in their husks. This shows that even a tiny husk, which is less than a bean-bulk, acts as a protector!

ANSWER

בְּרִיָּה – שְׂאֵנִי.

The Gemara answers: **A whole entity is different**. Since the husk is protecting a complete, natural creation, it is considered a protector even if it is very small.

QUESTION

בְּעֵי רַב אוֹשְׁעִיא:

Rav Oshaya asked a question:

עמוד ב' DAF 119B

QUESTION

שְׁנֵי שוּמְרִין מַהוּ שְׂיֻצְטָרְפוּ?

The Gemara asks: If there are **two protections** on a food, **what is** the halakha as to **whether they join together** with the food to make up the requisite egg-bulk volume to receive or transmit tumah?

QUESTION

הִיכִי דְּמִי?

The Gemara asks: **What are the circumstances** of this she'eilah?

OBJECTION

אֵילִימָא בָּזָה עַל גַּב זֶה – וּמִי אֵיכָא שוּמְרָא עַל גַּב שוּמְרָא?

If we say it is a case of one protection **this one on top of that other one**, i.e., concentric layers, **but is there** ever a halachic status of **a protection on top of a protection**?

PROOF

וְהִתְנִן: רַבִּי יְהוּדָה אוֹמֵר: שְׁלֹשׁ קַלִּיפּוֹת בְּבֻצָּל – פְּנִימִית, בֵּין שְׁלֵמָה בֵּין קְדוּרָה – מְצֻטְרֶפֶת;

But didn't we learn in a Mishnah: Rabbi Yehuda says: There are three peels on an onion; the innermost peel, whether it is **whole or** whether it is **punctured, joins together** with the onion because it is considered like the food itself;

PROOF

אמצעית, שלמה – מצטרפת, קדורה – אין מצטרפת;

the **middle** peel, if it is **whole**, **joins together** because it serves as a protection, but if it is **punctured**, it **does not join together** because it no longer protects;

PROOF

חיצונה, בין כה ובין כה – טהורה.

while the **outermost** peel, **either way**—whether whole or punctured—is **tahor** and does not join at all, because a protection on top of another protection has no halachic status of shomer. Thus, concentric protections do not join!

EXPLANATION

רב אושעיא, שומר אוכל שחלקו קמיבעיא ליה.

The Gemara explains: Rather, **Rav Oshaya's** she'eilah is not about concentric layers; rather, a **protection of food that was divided is what he is inquiring about**, where the food is whole but the peel is split into separate sections.

EXPLANATION

כיון דהאי לא מגין אהאי, והאי לא מגין אהאי, לא מצטרף.

Do we say that **since this** part of the protection **does not protect that** part of the food, **and that** part of the protection **does not protect this** part of the food, therefore they **do not join together**?

EXPLANATION

או דלמא, כיון דהאי מגין אדידיה, והאי מגין אדידיה, מצטרפין.

Or perhaps, **since this** part **protects its own** portion of food, **and that** part **protects its own** portion of food, and the food itself is connected, they **join together**?

PROOF

תא שמע: רבי אלעזר בן עזריה מטהר בשל פול, ומטמא בשל קטנית. מפני שרוצה במשמיו.

Come and hear a proof from our Mishnah: **Rabbi Elazar ben Azarya declares tahor the pod of a bean, but declares tamei the pod of legumes, because he desires their handling**, meaning he wants the pod to protect the legumes while handling them. Since one pod and its legume are less than an egg-bulk, this must refer to multiple pods joining together, proving that divided protections do join!

REFUTATION

אמר רב אחא בריה דרבא: בקולחא, ומשום יד, ומאי "במשמיו" – בתשמיו.

Rav Acha the son of Rava said in rejection of this proof: That Mishnah is talking **about the stalk** to which the pods are attached, **and** the tumah is **because of** the law of a **handle** (yad), not a protection. **And what is** the meaning of "**for their handling**"? It means **for their use**, i.e., carrying them by the stalk.

PROOF

תא שמע, דתנא דבי רבי ישמעאל: "על כל זרע וזרע (אשר יזרע)", כדרך שפני אדם מוציאו לזריעה – חטה בקליפתה, ושעורה בקליפתה, ועדשים בקליפתן.

Come and hear another proof, as the school of Rabbi Yishmael taught in a Braisa: The pasuk says, "Upon any sowing seed which is sown," teaching that seeds are susceptible to tumah in the manner that people take them out for sowing—wheat in its husk, barley in its husk, and lentils in their husks. This proves that husks join together as protections, and since one grain is less than an egg-bulk, it must refer to multiple grains joining together!

REFUTATION

בְּדֹאמַר רַב אַחָא בְרִיהַ דְּרַבָּא, בְּקוּלָּחָא, וּמִשּׁוּם יָד. הָכָא נִמִּי, בְּשֻׁדְרָה, וּמִשּׁוּם שׁוּמֵר.

The Gemara rejects this: Just as Rav Acha the son of Rava said regarding the other Mishnah that it was about the stalk and because of a handle, here too, it is talking about the stem of the ear of grain, and because of its status as a protection.

QUESTION

בְּשֻׁלְמָא עִילָּתָא צְרִיכִי לְתַתֵּיתָא, אָלָא תַתִּיתָא מָאי צְרִיכִי לְעִילָּתָא?

The Gemara asks: Granted, the upper grains on the stem need the lower grains to support them so they do not fall off, but why do the lower grains need the upper grains?

ANSWER

בְּחֵד דָּרָא.

The Gemara answers: This is a case where they are arranged in a single row around the stem, where if any grain is removed, the rest will fall.

QUESTION

מִי אִיפָא כְּבִיצָה אֶכְלִין בְּחֵד דָּרָא

The Gemara asks: Is there really an egg-bulk of food in a single row of grain?

ANSWER

בְּחֵטִי דְשִׁמְעוֹן בֶּן שֹׁטָח?

The Gemara answers: Yes, this refers to the wheat of the days of Shimon ben Shatach, which was extraordinarily large.

STATEMENT

הַשֵּׁתָא דְאַתִּית לְהָכִי, חָדָא חֲטָה נִמִּי בְּחֵטִי דְשִׁמְעוֹן בֶּן שֹׁטָח.

The Gemara notes: Now that you have arrived at this answer, we can say that the Braisa is talking about even a single grain of wheat from the wheat of Shimon ben Shatach which itself was the size of an egg-bulk, and we do not need to establish it as multiple grains.

STATEMENT

גּוּפָא: שְׁנֵי עֲצָמוֹת וְעִלְיָהֶן שְׁנֵי חֲצָאֵי יִיתִים, וְהַכְּנִיס רָאשֵׁיהֶן שְׁנַיִם לְבֵית, וְהַבִּית מֵאֲהִיל עֲלֵיהֶן –

הַבֵּית טָמֵא.

The Gemara returns to the text itself cited earlier: If there are two bones and upon them are two half-olive-bulks of meat from a corpse, and one brought their two ends into a house, and the house arches over them, the house is tamei because the bones act as handles to bring the tumah inside.

OBJECTION

יהודה בן נקוסא אומר בשם רבי יעקב: היאך שני עצמות מצטרפין לכזית?

Yehuda ben Nakosa says in the name of Rabbi Yaakov: How can two separate bones join together to convey the tumah of an olive-bulk? A handle cannot join with another handle!

STATEMENT

אמר ריש לקיש: לא שנו אלא עצם, דהוי יד, אבל נימא לא הויא יד.

Reish Lakish said: They only taught that it acts as a handle in the case of a bone, which is significant enough to be a handle, but a hair is not significant enough to be a handle.

STATEMENT

ורבי יוחנן אומר: אפילו נימא נמי הויא יד.

And Rabbi Yochanan said: Even a hair is also able to serve as a handle.

OBJECTION

איתיביה רבי יוחנן לריש לקיש: עור שיש עליו כזית בשר, הנוגע בציד היוצא ממנו, ובשערה שפנגדו – טמא.

Rabbi Yochanan challenged Reish Lakish from a Mishnah: If there is a hide upon which there is an olive-bulk of meat, one who touches a fiber protruding from it, or a hair that is opposite the meat, is tamei.

QUESTION

מאי לא, משום יד?

Is it not because the hair serves as a handle? This refutes Reish Lakish!

ANSWER

לא, משום שומר.

Reish Lakish answers: No, it is because of its status as a protection, not a handle.

QUESTION

ומי איכא שומר על גבי שומר?

The Gemara asks: But is there a status of a protection on top of a protection? The hide is already protecting the meat, so how can the hair on the hide also be a protection?

ANSWER

חלחולי מחלחל.

The Gemara answers: The hair is rooted through the hide directly into the meat, so it is loose and penetrates through, protecting the meat directly.

OBJECTION

מתקריף לה רב אחא בר יעקב: אלא מעתה, תפילין היכי כתבינן? הא בעינן כתיבה תמה, וליכא!

Rav Acha bar Yaakov challenged this: If that is so, that the hair roots leave actual holes through the parchment, how do we write Tefillin on parchment? Don't we require perfect writing without any perforated letters, and here it is not present

because of the hair holes?

ANSWER

אֲשֶׁתִּמְיֻטְתִּיהָ הָא דְּאָמְרִי בְּמַעְרְבָא: כָּל נֶקֶב שֶׁהָדִיר עוֹבֵר עָלָיו – אֵינוֹ נֶקֶב.

The Gemara answers: **It escaped his attention what they say in the West (Eretz Yisrael): Any hole that the ink can span over is not** halachically considered a **hole** to invalidate the writing.

ANSWER

וְאִיבָעִית אִימָא, כּוּלִּיהָ מְשׁוּם יָד, כְּדָאֻמְר רַבִּי אֶלְעָא: בְּמִלָּאִי שְׁבִין הַמְּלָאִים. הֲכִי נָמִי, בְּנִימָא שְׁבִין הַנִּימִין.

And if you want, say instead: **The entire** reason the hair conveys tumah is indeed **because of a handle**, and as for your question of how a single hair can be a handle, it is **as Rabbi Ila'ai said** in another context regarding **the filling between the fillings**; so **too here**, it refers to **a hair that is between other hairs**, which together form a usable handle.

EXPLANATION

וְהִיכָא אֶתְמַר דְּרַבִּי אֶלְעָא? אַהָא: מִלָּאִי שְׁבִשְׁבָּלִים מִיטְמְאִין וּמְטַמְּאִין, וְאֵינֶן מַצְטַרְפִּין.

And where was this statement of Rabbi Ila'ai said? On this Mishnah: **The bristles of ears of grain become tamei and transmit tumah, but they do not join together** with the grain to make up the egg-bulk.

QUESTION

מִלָּאִי לְמָאי חֲזִי?

The Gemara there asked: **What is a bristle fit for** to act as a handle?

ANSWER

אָמַר רַבִּי אֶלְעָאִי: בְּמִלָּאִי שְׁבִין הַמְּלָאִים.

Rabbi Ila'ai said: It refers to **a bristle that is between other bristles**, which together are fit to be grasped.

STATEMENT

לִישָׁנָא אַחֲרִינָא אָמְרִי לֵה. הֲכִי נָמִי מְסַתְבָּרָא, דְּמְשׁוּם שׁוּמְר, דְּאִי סָלְקָא דַּעְתָּךְ מְשׁוּם יָד – נִימָא אַחַת לְמָאי חֲזִי?

Another version of this discussion says: So too it is logical that the hair on the hide is **because of protection**, for if it should enter your mind that it is **because of a handle**, what is a **single hair fit for** as a handle?

ANSWER

כְּדָאֻמְר רַבִּי אֶלְעָא: בְּמִלָּאִי שְׁבִין הַמְּלָאִים, הֲכָא נָמִי – בְּנִימָא שְׁבִין הַנִּימִין.

The Gemara answers: It is **as Rabbi Ila'ai said** regarding **the bristle between the bristles**, so too here, it is a hair **between other hairs**.

EXPLANATION

וְהִיכָא אֵיתְמַר דְּרַבִּי אֶלְעָאִי? אַהָא דְּתַנֵּן: הַמְּלָאִי שְׁבִשְׁבָּלִים מִיטְמְאִין וּמְטַמְּאִין וְאֵין מַצְטַרְפִּין.

And where was this statement of Rabbi Ilai said? On this which we learned in a Mishnah: The bristles of ears of grain become tamei and transmit tumah, but they do not join together.

QUESTION

מַלְאֵי לְמַאי חֲזִי?

The Gemara there asked: **What is a bristle fit for?**

ANSWER

אָמַר רַבִּי אֱלֵעָאִי: בְּמַלְאֵי שֶׁבֵּין הַמְּלָאִים. וְאִיכָּא דְּמַתְּנִי לָהּ

Rabbi Ilai said: It refers to a bristle that is between other bristles. And there are those who teach this discussion on a different source.

SUMMARY

The Gemara works through the shakla v'tarya of how Rav and Rabbi Yochanan explain the baraisa of Rabbi Yehuda ben Nekosa and the baraisa of the marrow bone, showing how each Amora can align the Reisha and Seisha with his own shita. We then address challenges from a Mishnah regarding bean pods and a d'rashah from the school of Rabbi Yishmael about husks, resolving them by distinguishing between handles and protectors, and by introducing the concept that a whole entity (bria) has a different status. Finally, Rav Oshaya raises a kasha regarding whether two concentric protections (shomer al gabbei shomer) can join together to make up the requisite shiur of an egg-bulk for tumah, bringing a raaya from Rabbi Yehuda's ruling on the three peels of an onion.

The sugya on our daf delves into the deep mechanics of how tumah is conveyed, focusing on the concepts of a "yad" (a handle) and a "shomer" (a protector). The Gemara brings a beautiful teaching from the school of Rabbi Yishmael on the pasuk, "Upon any seed-sowing that is sown," explaining that seeds are susceptible to tumah in the exact way people take them out for sowing, wheat, barley, and lentils in their husks. The Gemara concludes with a powerful rule: "Briyáh shani", a whole, complete entity is different. When something is whole, even the tiniest husk that protects it is significant and connected.

Lichoira, we can take a tremendous yesod from this for our own avodas Hashem. In the world of ruchniyus, we often feel small, or we feel that our small actions don't have the "shiur" to make a real impact. We look at our daily learning, our tefillah, or a small mitzvah we did, and the yetzer hara whispers that it is too insignificant to carry any weight. But the Torah is teaching us a major chiddush: "Briyáh shani." When you keep yourself whole, when you stay connected to the Klal, to the mesorah, and to your own integrity as a complete Yid, then every single small thing about you matters. Even the smallest "husk," the tiniest protective boundary you make for yourself, becomes kadosh and carries the weight of the entire entity.

When a Yid is a "briyáh," a complete creation standing proud in his emunah and yiras Shamayim, Hashem looks at every single detail of his life. Your small kabbalah, your five minutes of learning inside the bais medrash, the extra care you take not to speak lashon hara, these are not loose, insignificant pieces. Because they are attached to a whole neshamah, they have the status of a shomer and a yad, bringing tremendous ruchniyus and bracha into your entire life.

Today, remember that you are a complete, precious briyáh in the eyes of Hashem. Choose one small protective boundary, a "shomer" for your neshamah, like putting your phone away during davening or learning, and know that because you are whole, this small act has infinite value.

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CHAPTER PREVIEW

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

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

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

מִשְׁנָה א

הַשְּׁלֶשֶׁת שֶׁל קַבְּלַת הַתּוֹרָה וְהַנְּהִיגַת הַחֲכָמִים

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

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

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

מִשְׁנָה ב

הַדְּבָרִים שֶׁעָלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 • The Three Pillars Upon Which the World Stands

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

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

עבודת השם מאהבה ומורא שמים

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

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

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

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

עֲלֵיכֶם:

upon you

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

קבלת התורה וכבוד חכמים

Mishna 4 · The Transmission of Torah and Honoring the Sages

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

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

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

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

הכנסת אורחים ומעוט שיחה עם האשה

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

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

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

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

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

יורש גִּיהֵנוֹם:

Gehinnom he inherits

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

עֲשֵׂה לָךְ רֵב וְקִנְיָה לָךְ חֵבֵר

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

יְהוֹשֻעַ בֶּן פְּרַחְיָה וְנִטַּי הָאֲרֵבֵלִי קִבְּלוּ מֵהֶם. יְהוֹשֻעַ בֶּן פְּרַחְיָה אָמַר,

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

עֲשֵׂה לָךְ רֵב, וְקִנְיָה לָךְ חֵבֵר, וְהָיִי דָן אֶת כָּל הָאָדָם

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

לְכָךְ 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

הִרְחָקָה מִשְׁכּוֹן רָע וּמִרְשָׁע

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

נִטַּי הָאֲרֵבֵלִי אָמַר, הִרְחָק מִשְׁכּוֹן רָע, וְאַל תִּתְחַבֵּר לְרָשָׁע,

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

וְאַל תִּתְיָאֵשׁ מִן הַפְּרָעָנוֹת:

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

הִנְהַגַּת הַדִּין עִם בְּעָלֵי הַדִּין

Mishna 8 · The Conduct of a Judge Toward Litigants

יְהוּדָה בֶּן טַבַּי וְשִׁמּוֹן בֶּן שֶׁטַח קִבְּלוּ מֵהֶם. יְהוּדָה בֶּן טַבַּי אָמַר,

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

אֵל תַּעֲשֵׂ עֲצָמָה כְּעוֹרְכֵי הַדִּינִין. וּכְשִׁיְהִיו בְּעָלֵי דִינִין עוֹמְדִים

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

לְפָנֶיהָ, יְהִיו בְּעֵינֶיהָ כְּרָשָׁעִים. וּכְשֶׁנִּפְטְרוּ מִלְּפָנֶיהָ, יְהִיו

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

בְּעֵינֶיהָ כְּזָכָאִין, כְּשֶׁקִּבְּלוּ עָלֵיהֶם 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 וְחִקְרָה שֶׁל עֲדִים וְזִהְרִית בְּדִבְרֵי הַדִּינִים

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

שִׁמּוֹן בֶּן שֶׁטַח אָמַר, הָיִי מְרַבָּה לְחִקֹּר אֶת הָעֲדִים, וְהָיִי זָהִיר

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

בְּדִבְרֶיהָ, שְׂמָא מִתּוֹכָם יִלְמְדוּ לְשָׁקֵר:

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

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

משנה י

אהבת המלאכה ושנאת הרבנות

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

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

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

משנה יא

אזהרה לחכמים להזהר בדבריהם מפני חלול השם

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

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

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

משנה יב

הנהגת הלל לאהב שלום ולקרב את הבריות

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

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

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

משנה יג

הסכנה בגאווה ובכטול תורה

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

הוּא הָיָה אוֹמֵר, נָגִיד שָׁמָא, אֲבִד שְׁמָהּ. וְדָלָא מוֹסִיף, יָסַף.
ceases add and one who does not his name destroys his name one who makes great say used to He
וְדָלָא יָלִיף, קָטְלָא חַיִּב. וְדָא שְׁתִּמַּשׁ בְּתִגָּא, חָלַף:
passes away of the crown and one who makes use deserves death learn and one who does not

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

משנה יד

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

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

וְאִם לֹא עֲכָשִׁיו, אִמָּתִי:

when now not And if

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

משנה טו

קביעות התורה, מעוט דבור והסברת פנים

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

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

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

כל האדם בספר פנים יפות:

face expression of with a cheerful person every

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

משנה טז

עשה לך רב והרחקה מז הספק

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

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

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

תרבה לעשר אמודות:

by estimation to tithe increase

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

משנה יז

מעלת השתיקה והמעשה על פני הדבור

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

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

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

אלא שתיקה. ולא המדרש הוא העקר, אלא המעשה. וכל המרבה

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

דברים, מביא חטא:

sin brings words

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

משנה יח

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

וְעַל הָאֱמֶת וְעַל הַשְּׁלוֹם, שֶׁנֶּאֱמָר זְכַרְיָה ח אֱמֶת וּמִשְׁפָּט שְׁלוֹם שִׁפְטוֹ
judge peace and judgment of truth 8 Zechariah as it is said peace and on truth and on

בְּשַׁעְרֵיכֶם:

in your gates

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

CHAPTER SUMMARY

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

לְמַעַשָׂה WHAT TO TAKE HOME

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

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

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

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

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

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

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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