חוּמָּשׁ עִם רַשִּׁ"י · כִּי תָבוֹא · חֲמִישִׁי

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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.

פָּסוּק א

Pasuk 1

וַיְצַו מֹשֶׁה אֶת הָעָם בַּיּוֹם הַהוּא לֵאמֹר׃

saying that on the day the people — Moshe And commanded

פָּסוּק ב

Pasuk 2

אֵלֶּה יַעַמְדוּ לְבָרֵךְ אֶת הָעָם עַל הַר גְּרִזִים בְּעָבְרְכֶם אֶת הַיַּרְדֵּן שִׁמְעוֹן

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

וְלֵוִי וִיהוּדָה וְיִשָּׂשכָר וְיוֹסֵף וּבִנְיָמִן׃

and Binyamin and Yosef and Yissachar and Yehudah and Levi

רַשִּׁ"י

לברך את העם. כִּדְאִיתָא בְּמַסֶּכֶת 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

הַר גְּרִיזִים וְשִׁשָּׁה לְרֹאשׁ הַר עֵיבָל וְהַכֹּהֲנִים וְהַלְוִיִּם וְהָאָרוֹן לְמַטָּה בָּאֶמְצַע,

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

הָפְכוּ לְוִיִּים פְּנֵיהֶם כְּלַפֵּי הַר גְּרִיזִים וּפָתְחוּ בַּבְּרָכָה, "בָּרוּךְ הָאִישׁ אֲשֶׁר לֹא

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

יַעֲשֶׂה פֶּסֶל וּמַסֵּכָה וְגו'", וְאֵלּוּ וָאֵלּוּ עוֹנִין אָמֵן. חָזְרוּ וְהָפְכוּ פְּנֵיהֶם

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

כְּלַפֵּי הַר עֵיבָל וּפָתְחוּ בַּקְּלָלָה וְאוֹמְרִים "אָרוּר הָאִישׁ אֲשֶׁר יַעֲשֶׂה פֶּסֶל

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

וְגו'", וְכֵן כֻּלָּם עַד "אָרוּר אֲשֶׁר לֹא יָקִים":
etc. and so all of them until Cursed is who not will uphold

פָּסוּק ג

Pasuk 3

וְאֵלֶּה יַעַמְדוּ עַל הַקְּלָלָה בְּהַר עֵיבָל רְאוּבֵן גָּד וְאָשֵׁר וּזְבוּלֻן דָּן
and these shall stand for the curse the mount on Eival Reuven Gad and Asher and Zevulun Dan

וְנַפְתָּלִי:
and Naftali

פָּסוּק ד

Pasuk 4

וְעָנוּ הַלְוִיִּם וְאָמְרוּ אֶל כָּל אִישׁ יִשְׂרָאֵל קוֹל רָם:
And shall call out the Levites and say to every man of Yisrael with a voice loud

פָּסוּק ה

Pasuk 5

אָרוּר הָאִישׁ אֲשֶׁר יַעֲשֶׂה פֶּסֶל וּמַסֵּכָה תּוֹעֲבַת יְהוָה מַעֲשֵׂה
Cursed the man who makes a carved image or a molten image an abomination of Hashem the handiwork of

יְדֵי חָרָשׁ וְשָׂם בַּסָּתֶר וְעָנוּ כָּל הָעָם וְאָמְרוּ אָמֵן:
the hands of a craftsman and sets in secret and shall respond all the people and say Amen

פָּסוּק ו

Pasuk 6

אָרוּר מַקְלֶה אָבִיו וְאִמּוֹ וְאָמַר כָּל הָעָם אָמֵן:
Cursed is he who degrades his father or his mother and shall say all the people Amen

רַ"שִׁ"י

מקלה אביו. מְזַלְזֵל, לְשׁוֹן "וְנִקְלָה אָחִיךָ" דברים כ"ה :
one who degrades his father treating lightly an expression of and is degraded your brother Devarim twenty-five

פָּסוּק ז

Pasuk 7

אָרוּר מַסִּיג גְּבוּל רֵעֵהוּ וְאָמַר כָּל הָעָם אָמֵן:
Cursed is one who moves the boundary of his neighbor and shall say all the people Amen

רַ"שִׁ"י

מסיג גבול. מַחֲזִירוֹ לַאֲחוֹרָיו וְגוֹנֵב אֶת הַקַּרְקַע, לְשׁוֹן "וְהָסַג אָחוֹר"
one who moves back a boundary he returns it backwards and steals — the land an expression of and is turned backwards

ישעיהו נ"ט :
Yeshayahu fifty-nine

פָּסוּק ח

Pasuk 8

אָרוּר מַשְׁגֶּה עִוֵּר בַּדָּרֶךְ וְאָמַר כָּל הָעָם אָמֵן׃

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

רַשִׁ״י

משגה עור. הַסּוּמָא בַדָּבָר וּמַשִּׂיאוֹ עֵצָה רָעָה׃

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

פָּסוּק ט

Pasuk 9

אָרוּר מַטֶּה מִשְׁפַּט גֵּר יָתוֹם 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

פָּסוּק י

Pasuk 10

אָרוּר שֹׁכֵב עִם אֵשֶׁת אָבִיו כִּי גִלָּה כְּנַף 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

פָּסוּק יא

Pasuk 11

אָרוּר שֹׁכֵב עִם כָּל בְּהֵמָה וְאָמַר כָּל הָעָם אָמֵן׃

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

פָּסוּק יב

Pasuk 12

אָרוּר שֹׁכֵב עִם אֲחֹתוֹ בַּת אָבִיו אוֹ בַת 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

פָּסוּק יג

Pasuk 13

אָרוּר שֹׁכֵב עִם חֹתַנְתּוֹ וְאָמַר כָּל הָעָם אָמֵן׃

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

פָּסוּק יד

Pasuk 14

אָרוּר מַכֵּה רֵעֵהוּ בַּסָּתֶר וְאָמַר כָּל הָעָם אָמֵן׃

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

רַשִׁ"י

מכה רעהו בסתר. עַל לָשׁוֹן הָרָע הוּא אוֹמֵר; רָאִיתִי בִיסוֹדוֹ שֶׁל רַבִּי מֹשֶׁה
Moshe Rabbi of in the work Isaw speaks it · slander concerning secretly his fellow He who smites

הַדַּרְשָׁן — י"א אֲרוּרִים יֵשׁ כָּאן כְּנֶגֶד י"א שְׁבָטִים, וּכְנֶגֶד שִׁמְעוֹן
Shimon and corresponding to tribes eleven corresponding to here there are curses eleven the Preacher

לֹא כָתַב אָרוּר, לְפִי שֶׁלֹּא הָיָה בְלִבּוֹ לְבָרְכוֹ לִפְנֵי מוֹתוֹ כְּשֶׁבֵּרַךְ שְׁאָר
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

הַשְּׁבָטִים, לְכָךְ לֹא רָצָה לְקַלְלוֹ:
to curse him want he did not therefore the tribes

פָּסוּק טו

Pasuk 15

אָרוּר לֹקֵחַ שֹׁחַד לְהַכּוֹת נֶפֶשׁ דָּם נָקִי וְאָמַר כָּל הָעָם אָמֵן:
Amen the people all and shall say innocent of blood a life to strike down a bribe is one who takes Cursed

פָּסוּק טז

Pasuk 16

אָרוּר אֲשֶׁר לֹא יָקִים אֶת דִּבְרֵי הַתּוֹרָה הַזֹּאת לַעֲשׂוֹת אוֹתָם וְאָמַר כָּל
all and shall say them to perform this this Torah the words of — uphold does not who Cursed

הָעָם אָמֵן:
Amen the people

רַשִׁ"י

אשר לא יקים. כָּאן כָּלַל אֶת כָּל הַתּוֹרָה כֻּלָּהּ וְקִבְּלוּהָ עֲלֵיהֶם בְּאָלָה
with a curse upon themselves and they accepted it entirely the Torah all of — he included here uphold does not who

וּבְשָׁבוּעָה:
and with an oath

פָּסוּק יז

Pasuk 17

וְהָיָה אִם שָׁמוֹעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר לַעֲשׂוֹת אֶת כָּל
all of — to perform to observe your God Hashem to the voice of you will hearken surely if And it shall be

מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם וּנְתָנְךָ יְהוָה אֱלֹהֶיךָ עֶלְיוֹן עַל כָּל
all above supreme your God Hashem and He will set you today command you I which His mitzvos

גּוֹיֵי הָאָרֶץ:
the earth the nations of

פָּסוּק יח

Pasuk 18

וּבָאוּ עָלֶיךָ כָּל הַבְּרָכוֹת הָאֵלֶּה וְהִשִּׂיגֻךָ כִּי תִשְׁמַע בְּקוֹל יְהוָה
Hashem to the voice of you will listen if and overtake you these the blessings all of upon you and they shall come

אֱלֹהֶיךָ׃

your God

פָּסוּק יט

Pasuk 19

בָּרוּךְ אַתָּה בָּעִיר וּבָרוּךְ אַתָּה בַּשָּׂדֶה׃

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

פָּסוּק כ

Pasuk 20

בָּרוּךְ פְּרִי בִטְנְךָ וּפְרִי אַדְמָתְךָ וּפְרִי בְהֶמְתֶּךָ שְׁגַר אֲלָפֶיךָ

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

וְעַשְׁתְּרוֹת צֹאנֶךָ׃

and the flocks of your sheep

רַ"שִׁ"י

שגר אלפיך. וַלְדוֹת בְּקָרְךָ, שֶׁהַבְּהֵמָה מְשַׁגֶּרֶת מִמֵּעֶיהָ׃

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

רַ"שִׁ"י

ועשתרות צאנך. כְּתַרְגּוּמוֹ. וְרַבּוֹתֵינוּ אָמְרוּ לָמָּה נִקְרָא שְׁמָם עַשְׁתָּרוֹת? שֶׁמַּעֲשִׁירוֹת

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

אֶת בַּעֲלֵיהֶן וּמַחֲזִיקוֹת אוֹתָם כְּעַשְׁתָּרוֹת הַלָּלוּ שֶׁהֵן סְלָעִים חֲזָקִים׃

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

פָּסוּק כא

Pasuk 21

בָּרוּךְ טַנְאֲךָ וּמִשְׁאַרְתֶּךָ׃

Blessed shall be your basket and your kneading bowl

רַ"שִׁ"י

ברוך טנאך. פֵּרוֹתֶיךָ; דָּ"אַ — טַנְאֲךָ דָּבָר לַח שֶׁאַתָּה מְסַנֵּן בְּסַלִּים׃

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

רַ"שִׁ"י

ומשארתך. דָּבָר יָבֵשׁ שֶׁנִּשְׁאַר בַּכְּלִי וְאֵינוֹ זָב׃

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

פָּסוּק כב

Pasuk 22

בָּרוּךְ אַתָּה בְּבֹאֶךָ וּבָרוּךְ אַתָּה בְּצֵאתֶךָ׃

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

רַשִׁ"י

ברוך אתה בבאך וברוך אתה בצאתך. שֶׁתְּהֵי יְצִיאָתְךָ מִן הָעוֹלָם

Blessed shall you be when you come in and blessed shall you be when you go out that should be your departure from the world

בְּלֹא חֵטְא כְּבִיאָתְךָ לָעוֹלָם ב"מ ק"ז :

without sin like your entry into the world Bava Metzia 107a

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.

לְמַעֲשֶׂה 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.

דַּף יוֹמִי · חֻלִּין · דַּף קי״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 shitos.

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

עַמּוּד א׳ DAF 119A

QUESTION

וְרַב הַאי בְּמַאי מוֹקֵים לַהּ?

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

OBJECTION

אִי בְּיָד, קַשְׁיָא רֵישָׁא!

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

אִי בְּשׁוֹמֵר – קַשְׁיָא סֵיפָא.

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

אִיבָּעֵית אֵימָא בְּשׁוֹמֵר, אִיבָּעֵית אֵימָא בְּיָד.

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

אִיבָּעֵית אֵימָא בְּיָד, וְהוּא דְּאָמַר כְּרַבִּי יְהוּדָה בֶּן נָקוֹסָא,

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

וְאִיבָּעֵית אֵימָא בְּשׁוֹמֵר, וְהוּא דְּאָמַר כְּתַנָּא קַמָּא.

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: כּוּלַּהּ בְּיָד, וְהוּא דְּאָמַר כְּתַנָּא קַמָּא.

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 אוֹמֵר, קוּלִית שֶׁיֵּשׁ עָלֶיהָ כְּזַיִת 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

אֲחֵרִים אוֹמְרִים: אֲפִילּוּ אֵין עָלֶיהָ אֶלָּא כְּפוֹל – 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 הַאי בְּמַאי מוֹקֵים לַהּ?

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

OBJECTION

אִי בְּיָד – קַשְׁיָא סֵיפָא, אִי בְּשׁוֹמֵר – קַשְׁיָא רֵישָׁא.

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

אִיבָּעֵית אֵימָא בְּיָד – וְהוּא דְּאָמַר כְּרַבִּי יְהוּדָה, וְאִיבָּעֵית אֵימָא בְּשׁוֹמֵר – כַּאֲחֵרִים.

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: כּוּלַּהּ בְּשׁוֹמֵר, וְהוּא דְּאָמַר כַּאֲחֵרִים.

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

QUESTION

אֲחֵרִים, הָא "כְּפוֹל" 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

אַיְידֵי דְּקָאָמַר תַּנָּא קַמָּא שִׁיעוּרָא, קָאָמְרִי אִינְהוּ נָמֵי שִׁיעוּרָא.

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: דַּיְקָא נָמֵי דִּבְשׁוֹמֵר עָסְקִינַן, דְּקָתָנֵי "קוּלִית", שְׁמַע מִינַּהּ.

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

אִיתְּמַר, רַבִּי חֲנִינָא אָמַר: זֶהוּ שִׁיעוּר, וְרַבִּי יוֹחָנָן אָמַר: אֵין זֶה שִׁיעוּר.

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 שִׁיעוּר, וְהָא קָתָנֵי "כְּפוֹל"!

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

ANSWER

אַיְידֵי דְּקָאָמַר תַּנָּא קַמָּא שִׁיעוּרָא, קָאָמְרִי אִינְהוּ נָמֵי שִׁיעוּרָא.

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 בְּשֶׁל פּוֹל, וּמְטַמֵּא בְּשֶׁל קִטְנִית, מִפְּנֵי שֶׁרוֹצֶה 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

כִּדְאָמַר רַב אַחָא בְּרֵיהּ דְּרָבָא, בְּקוּלְחָא, 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 נָמֵי בְּקוּלְחָא, וּמִשּׁוּם יָד, וּמַאי "בְּמִשְׁמִישָׁן"? בְּתַשְׁמִישָׁן.

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, דְּתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: "עַל כָּל זֶרַע זָרוּעַ אֲשֶׁר יִזָּרֵעַ", כְּדֶרֶךְ שֶׁבְּנֵי אָדָם מוֹצִיאִין – חִטָּה בְּקִלְיפָּתָהּ, וּשְׂעוֹרָה בְּקִלְיפָּתָהּ, וַעֲדָשִׁים בְּקִלְיפָּתָן!

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 – שָׁאנֵי.

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

בָּעֵי רַב אוֹשַׁעְיָא:

Rav Oshaya asked a question:

עמוד ב׳ DAF 119B

QUESTION

שְׁנֵי שׁוֹמְרִין מַהוּ שֶׁיִּצְטָרְפוּ?

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

הֵיכִי דָּמֵי?

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

OBJECTION

אִילֵימָא בְּזֶה עַל גַּב זֶה – וּמִי אִיכָּא שׁוֹמֵר עַל גַּב שׁוֹמֵר?

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

וְהָתְנַן: רַבִּי יְהוּדָה אוֹמֵר: שָׁלֹשׁ קְלִיפּוֹת בְּבָצָל – פְּנִימִית, בֵּין שְׁלֵמָה בֵּין קְדוּרָה – מִצְטָרֶפֶת;

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

אֶמְצָעִית, שְׁלֵמָה – מִצְטָרֶפֶת, קְדוּרָה – אֵין מִצְטָרֶפֶת:

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

חִיצוֹנָה, בֵּין כָּךְ וּבֵין כָּךְ – טְהוֹרָה.

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

רַב אוֹשַׁעְיָא, שׁוֹמֵר אוֹכֶל שֶׁחִלְּקוֹ קָמִיבַּעְיָא לֵיהּ.

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

כֵּיוָן דְּהַאי לָא מַגֵּין אַהַאי, וְהַאי לָא מַגֵּין אַהַאי, לָא מִצְטָרֵף.

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

אוֹ דִלְמָא, כֵּיוָן דְּהַאי מַגֵּין אַדִּידֵיהּ, וְהַאי מַגֵּין אַדִּידֵיהּ, מִצְטָרְפִין.

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

תָּא שְׁמַע: רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה מְטַהֵר בְּשֶׁל פּוֹל, וּמְטַמֵּא בְּשֶׁל קִטְנִית, מִפְּנֵי שֶׁרוֹצֶה בְּמִשְׁמִישָׁן.

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

אָמַר רַב אַחָא בְּרֵיהּ דְּרָבָא: בְּקוּלְחָא, וּמִשּׁוּם יָד, וּמַאי "בְּמִשְׁמִישָׁן" – בְּתַשְׁמִישָׁן.

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

תָּא שְׁמַע, דְּתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: "עַל כָּל זֶרַע זָרוּעַ (אֲשֶׁר יִזָּרֵעַ)", כְּדֶרֶךְ שֶׁבְּנֵי אָדָם מוֹצִיאִין לִזְרִיעָה – חִטָּה בְּקִלִּיפָּתָהּ, וּשְׂעוֹרָה בְּקִלִּיפָּתָהּ, וַעֲדָשִׁים בְּקִלִּיפָּתָן.

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

כִּדְאָמַר רַב אַחָא בְּרֵיהּ דְּרָבָא, בְּקוּלְחָא, וּמְשׁוּם יָד. הָכָא נָמֵי, בְּשִׁדְרָה, וּמְשׁוּם שׁוֹמֵר.

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

בִּשְׁלָמָא עִילְּיָתָא צְרִיכִי לְתַתָּיָתָא, אֶלָּא תְּתַיָּתָא מַאי צְרִיכִי לְעִילְּיָתָא?

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

בְּחַד 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 אִיכָּא כְּבֵיצָה אֳכָלִין בְּחַד דָּרָא

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

ANSWER

בְּחִטֵּי דְּשִׁמְעוֹן בֶּן שָׁטַח?

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

STATEMENT

הַשְׁתָּא דְּאָתֵית לְהָכִי, חֲדָא חִטָּה נָמֵי בְּחִטֵּי דְּשִׁמְעוֹן בֶּן שָׁטַח.

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 וַעֲלֵיהֶן שְׁנֵי חֲצָאֵי זֵיתִים, וְהִכְנִיס רָאשֵׁיהֶן שְׁנֵיהֶם לְבַיִת, וְהַבַּיִת מַאֲהִיל עֲלֵיהֶן – הַבַּיִת 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

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 separate **bones join together to** convey the tumah of **an olive-bulk?** A handle cannot join with another handle!

STATEMENT

אָמַר רֵישׁ לָקִישׁ: לֹא שָׁנוּ אֶלָּא עֶצֶם, דְּהָוֵי יָד, אֲבָל נִימָא לָא הָוְיָא יָד.

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

וְרַבִּי יוֹחָנָן אָמַר: אֲפִילּוּ נִימָא נָמֵי הָוְיָא יָד.

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

OBJECTION

אֵיתִיבֵיהּ רַבִּי יוֹחָנָן לְרֵישׁ לָקִישׁ: עוֹר שֶׁיֵּשׁ עָלָיו כְּזַיִת בָּשָׂר, הַנּוֹגֵעַ בְּצִיב הַיּוֹצֵא מִמֶּנּוּ, וּבִשְׂעָרָה שֶׁכְּנֶגְדּוֹ – טָמֵא.

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

מַאי לָאו, מִשּׁוּם יָד?

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

ANSWER

לָא, מִשּׁוּם שׁוֹמֵר.

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

QUESTION

וּמִי אִיכָּא שׁוֹמֵר עַל גַּבֵּי שׁוֹמֵר?

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

חַלְחוּלֵי מְחַלְחֵל.

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

מַתְקֵיף לַהּ רַב אַחָא בַּר יַעֲקֹב: אֶלָּא מֵעַתָּה, תְּפִילִּין הֵיכִי כָּתְבִינַן? הָא בָּעֵינַן כְּתִיבָה תַּמָּה, וְלֵיכָּא!

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

אִשְׁתְּמִיטְתֵּיהּ הָא דְּאָמְרִי בְּמַעְרָבָא: כָּל נֶקֶב שֶׁהַדְּיוֹ 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

וְאִיבָּעֵית אֵימָא, כּוּלֵּיהּ מִשּׁוּם יָד, כִּדְאָמַר רַבִּי אִלְעָא: בְּמִלַּאי שֶׁבֵּין הַמְּלָאִים. הָכִי נָמֵי, בְּנִימָא שֶׁבֵּין 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

וְהֵיכָא אִתְּמַר דְּרַבִּי אִלְעָא? אַהָא: מִלַּאי שֶׁבַּשִּׁבֳּלִים מִיטַּמְּאִין וּמְטַמְּאִין, וְאֵינָן מִצְטָרְפִין.

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

מִלַּאי לְמַאי חֲזֵי?

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

ANSWER

אָמַר רַבִּי אִלְעַאי: בְּמִלַּאי שֶׁבֵּין 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 לַהּ. הָכִי נָמֵי מִסְתַּבְּרָא, דְּמִשּׁוּם שׁוּמֵר, דְּאִי סָלְקָא דַּעְתָּךְ מִשּׁוּם יָד – נִימָא אַחַת לְמַאי חֲזֵי?

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

כִּדְאָמַר רַבִּי אִלְעָא: בְּמִלַּאי שֶׁבֵּין הַמְּלָאִים, הָכָא נָמֵי – בְּנִימָא שֶׁבֵּין 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

וְהֵיכָא אִיתְּמַר דְּרַבִּי אִלְעַאי? אַהָא דְּתָנַן: הַמִּלַּאי שֶׁבַּשִּׁבֳּלִים מִיטַּמְּאִין וּמְטַמְּאִין וְאֵין מִצְטָרְפִין.

And where was this statement of Rabbi Ila'ai 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

מְלַאי לְמַאי חֲזֵי?

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

ANSWER

אָמַר רַבִּי אִלְעַאי: בִּמְלַאי שֶׁבֵּין הַמְּלָאִים. וְאִיכָּא דְּמַתְנֵי לַהּ

Rabbi Ila'ai 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.

לְמַעֲשֶׂה WHAT TO TAKE HOME

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 neshama, 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.

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.'