חוּמָּשׁ עִם רַשִׁ"יי · PARSHAS HASHAVUA

חוּמָּשׁ עִם רַשִׁ"יי · כי תבוא · שִׁשִּׁי

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

KI TAVO · 6TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the Torah presents us with the powerful transition from the sweet brachos of obedience to the terrifying reality of the Tochachah (the Rebuke). We begin with the beautiful promises of what happens when Klal Yisrael listens to the voice of Hashem. The Torah promises that Hashem will crush our enemies, send shefa and berachah into our storehouses, and establish us as a holy nation elevated above all the peoples of the world. We are promised rain in its proper time and that we will be the head and not the tail, lending to others while never needing to borrow.

But then, the Torah turns to the chilling warnings of what happens, chas v'shalom, if we turn away from the mitzvos. This section begins the heavy, painful list of curses that will overtake the nation if we fail to heed Hashem's word. The Torah warns of failure in the city and the field, disease, drought, defeat before our enemies, and the devastating loss of our children and our livelihood to foreign oppressors.

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

פָּסוּק א

Pasuk 1

יִתֵּן יְהוָה אֶת אֹיְבֶיךָ הַקָּמִים עָלֶיךָ נִגָּפִים לִפְנֵיךָ בְּדֶרֶךְ אֶחָד

Will deliver Hashem — your enemies who rise up against you defeated before you by way one

יֵצְאוּ אֵלֶיךָ וּבְשִׁבְעָה דְרָכִים יָנוּסוּ לְפָנֶיךָ׃

they will go out against you and by seven ways they will flee before you

רַשִׁ"יי

וּבשבעה דרכים ינוסו לפניך. כֵּן דֶּרֶךְ הַנִּבְהָלִים לִבְרֹחַ, מִתְפַּזְּרִין לְכָל צַד׃

and in seven ways they shall flee before you. so is the way of those who panic to flee they scatter to every direction

פָּסוּק ב

Pasuk 2

יְצַו יְהוָה אִתְּךָ אֶת הַבְּרָכָה בַּאֲסָמֶיךָ וּבְכֹל מִשְׁלַח יָדֶךָ

Will command Hashem with you — the blessing in your storehouses and in all the sending of your hand

וּבֵרַכְךָ בָּאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ׃

and He will bless you in the land that Hashem your God is giving to you

פָּסוּק ג

Pasuk 3

יְקִימְךָ יְהוָה לוֹ לְעַם קָדוֹשׁ כַּאֲשֶׁר נִשְׁבַּע לָךְ כִּי תִשְׁמֹר אֶת

He will establish you Hashem for Himself as a nation holy as He swore to you if you will keep —

מִצְוֹת יְהוָה אֱלֹהֶיךָ וְהָלַכְתָּ בִּדְרָכָיו׃

in His ways and you walk your God Hashem the commandments of

פָּסוּק ד

Pasuk 4

וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם יְהוָה נִקְרָא עָלֶיךָ וְיָרְאוּ

and they shall fear upon you is called Hashem the name of that the earth the peoples of all And they shall see

מִמֶּךָּ׃

from you

פָּסוּק ה

Pasuk 5

וְהוֹתִרְךָ יְהוָה לְטוֹבָה בִּפְרִי בִטְנְךָ וּבִפְרִי בְהֶמְתְּךָ וּבִפְרִי

and in the fruit of your cattle and in the fruit of your womb in the fruit of for good Hashem And He will make you abundant

אַדְמָתְךָ עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֶיךָ לָתֶת לָךְ׃

to you to give to your fathers Hashem swore which the land upon your ground

פָּסוּק ו

Pasuk 6

יִפְתַּח יְהוָה לְךָ אֶת אוֹצָרוֹ הַטּוֹב אֶת הַשָּׁמַיִם לָתֵת מְטַר אַרְצְךָ בְּעִתּוֹ

in its season your land the rain of to give the heavens — the good His storehouse — for you Hashem Will open

וּלְבָרֵךְ אֵת כָּל מַעֲשֵׂה יָדֶךָ וְהִלְוִיתָ גּוֹיִם רַבִּים וְאַתָּה לֹא תִלְוֶה׃

borrow will not but you many nations and you will lend your hand the work of all — and to bless

פָּסוּק ז

Pasuk 7

וּנְתָנְךָ יְהוָה לְרֹאשׁ וְלֹא לְזָנָב וְהָיִיתָ רַק לְמַעְלָה וְלֹא תִהְיֶה

will you be and not above only and you will be for a tail and not for a head Hashem And Hashem will make you

לְמָטָּה כִּי תִשְׁמַע אֶל מִצְוֹת יְהוָה אֱלֹהֶיךָ אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם

today command you I which your God Hashem the commandments of to you will listen if below

לִשְׁמֹר וְלַעֲשׂוֹת׃

and to perform to keep

פָּסוּק ח

Pasuk 8

וְלֹא תָסוּר מִכָּל הַדְּבָרִים אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם יָמִין וּשְׂמֹאול

or left right today you command I that the words from all deviate and do not

לָלֶכֶת אַחֲרֵי אֱלֹהִים אֲחֵרִים לְעָבְדָם׃

to serve them other gods after to go

פָּסוּק ט

Pasuk 9

וְהָיָה אִם לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר לַעֲשׂוֹת אֶת כָּל

all of — to perform to observe your God Hashem to the voice of you will hearken not if And it shall be

מִצְוֹתָיו וְחֻקֹּתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם וּבָאוּ עָלֶיךָ כָּל

all of upon you and there shall come today command you I which and His statutes His commandments

הַקְּלָלוֹת הָאֵלֶּה וְהִשִּׂיגוּךָ׃

and overtake you these the curses

פָּסוּק י

Pasuk 10

אָרוּר אַתָּה בָּעִיר וְאָרוּר אַתָּה בַּשָּׂדֶה׃

in the field shall you be and cursed in the city shall you be Cursed

פָּסוּק יא

Pasuk 11

אָרוּר טַנְאֲךָ וּמִשְׁאַרְתֶּךָ׃

and your kneading bowl shall be your basket Cursed

פָּסוּק יב

Pasuk 12

אָרוּר פְּרִי בִטְנְךָ וּפְרִי אַדְמָתֶךָ שְׁגַר אֲלָפֶיךָ וְעַשְׁתְּרוֹת

and the flocks of your cattle the offspring of your ground and the fruit of your womb shall be the fruit of Cursed

צֹאנֶךָ׃

your sheep

פָּסוּק יג

Pasuk 13

אָרוּר אַתָּה בְּבֹאֶךָ וְאָרוּר אַתָּה בְּצֵאתֶךָ׃

in your going shall you be and cursed in your coming shall you be Cursed

פָּסוּק יד

Pasuk 14

יְשַׁלַּח יְהוָה בְּךָ אֶת הַמְּאֵרָה אֶת הַמְּהוּמָה וְאֶת הַמִּגְעֶרֶת בְּכֹל מִשְׁלַח

the undertaking of in all the rebuke and — the confusion — the curse — against you Hashem Will send

יָדְךָ אֲשֶׁר תַּעֲשֶׂה עַד הִשָּׁמְדְךָ וְעַד אֲבָדְךָ מַהֵר מִפְּנֵי רֹעַ

the evil of because of quickly your perishing and until your destruction until you will do which your hand

מַעַלְלֶיךָ אֲשֶׁר עֲזַבְתָּנִי׃

you have forsaken Me that your deeds

רַשִׁ"י

המארה. חִסָּרוֹן, כְּמוֹ "צָרַעַת מַמְאֶרֶת" ויקרא י"ג :

The curse — paucity — like — leprosy — fretting — Vayikra — 13

רַשִׁ"י

המהומה. שִׁגּוּשׁ, קוֹל בֶּהָלוֹת:

The confusion — a terrifying sound — a sound of — panic

פָּסוּק טו

Pasuk 15

יַדְבֵּק יְהוָה בְּךָ אֶת הַדֶּבֶר עַד כַּלֹּתוֹ אֹתְךָ מֵעַל הָאֲדָמָה אֲשֶׁר

Hashem will make cling — to you — — the pestilence — until — His destroying — you — from upon — the land — that

אַתָּה בָא שָׁמָּה לְרִשְׁתָּהּ:

you — are coming — there — to possess it

פָּסוּק טז

Pasuk 16

יַכְּכָה יְהוָה בַּשַּׁחֶפֶת וּבַקַּדַּחַת וּבַדַּלֶּקֶת וּבַחַרְחֻר

Hashem will strike you — Hashem — with consumption — and with fever — and with inflammation — and with scorching heat

וּבַחֶרֶב וּבַשִּׁדָּפוֹן וּבִירָקוֹן וְרָדְפוּךָ עַד אָבְדֶךָ:

and with drought — and with blight — and with mildew — and they shall pursue you — until — your perishing

רַשִׁ"י

בשחפת. שֶׁכְּשָׂרוֹ נִשְׁחָף וְנָפוּחַ:

With consumption — that his flesh — is worn away — and swollen

רַשִׁ"י

ובקדחת. לְשׁוֹן "כִּי אֵשׁ קָדְחָה בְאַפִּי" דברים ל"ב , וְהוּא אֵשׁ שֶׁל חוֹלִים,

And with fever — an expression of — "For — a fire — burns — in My nostrils" — Devarim — 32 — and it is — the heat — of — sick people

מלו"וי בְּלַעַז, שֶׁהִיא חַמָּה מְאֹד:

mal du feu — in old French — which is — hot — very

רַשִׁ"י

ובדלקת. חַמָּה יוֹתֵר מִקַּדַּחַת, וּמִינֵי חֳלָאִים הֵם:

And with inflammation — hot — more — than fever — and types of — illnesses — they are

רַשִׁ"י

ובחרחר. חֹלִי הַמְחַמְּמוֹ תּוֹךְ הַגּוּף וְצָמֵא תָּמִיד לַמַּיִם, וּבְלַעַז

And with fever — an illness — that heats him — inside — the body — and he thirsts — continually — for water — and in foreign tongue

אישטרד"ימנט, לְשׁוֹן "וְעַצְמִי חָרָה מִנִּי חֹרֶב" איוב ל' "נָחַר מַפֻּחַ מֵאֵשׁ"

astrandement — an expression of — and my bone — is burned — from — heat — Iyov — chapter 30 — is burned — the bellows — from fire

ירמיהו ו' :

Yirmeyahu — chapter 6

רַשִׁ"י

ובחרב. יָבִיא עָלֶיךָ גְּיָסוֹת:

troops upon you He will bring and with the sword

רַשִׁ"י

ובשדפון ובירקון. מַכַּת תְּבוּאָה שֶׁבַּשָּׂדוֹת:

which is in the fields grain a plague of and with mildew and with blasting

רַשִׁ"י

שדפון. רוּחַ קָדִים, אשלי"דה בְּלַעַז:

in foreign tongue asleide east is a wind of Shidafon

רַשִׁ"י

ירקון. יֹבֶשׁ, וּפְנֵי הַתְּבוּאָה מַכְסִיפִין וְנֶהְפָּכִין לְיֵרָקוֹן, קמ"א נ"א — קרו"א . . chame to yellow and turns becomes pale the grain and the surface of dryness Drought

בְּלַעַז:

in foreign tongue

רַשִׁ"י

עד אבדך. תַּרְגּוּם "עַד דְּתֵיבָד", כְּלוֹמַר עַד אֲבַד אוֹתְךָ — שֶׁתִּכְלֶה

that you will end yourself the perishing of until meaning you perish" "until the Targum renders your perishing Until

מֵאֵלֶיךָ:

on your own

פָּסוּק י"ז

Pasuk 17

וְהָיוּ שָׁמֶיךָ אֲשֶׁר עַל רֹאשְׁךָ נְחֹשֶׁת וְהָאָרֶץ אֲשֶׁר תַּחְתֶּיךָ בַּרְזֶל:

iron under you that and the earth copper your head above that your heavens and they shall be

רַשִׁ"י

והיו שמיך אשר על ראשך נחשת. קְלָלוֹת הַלָּלוּ מֹשֶׁה מִפִּי עַצְמוֹ אָמָרָן,

said them himself from the mouth of Moshe these curses copper your head is over which your heaven And shall be

וְשָׁבְּהַר סִינַי מִפִּי הַקָּבָּ"ה אָמָרָן, כְּמַשְׁמָעָן, וְכֵן נֶאֱמַר ויקרא

Vayikra it is said and so as implied by them said them the Holy One Blessed Be He from the mouth of Sinai and those on Mount

כ"ו "וְאִם לֹא תִשְׁמְעוּ לִי ... וְאִם תֵּלְכוּ עִמִּי קֶרִי", וְכָאן הוּא אוֹמֵר "בְּקוֹל

to the voice of says he and here contrary with Me you walk and if to Me you will hearken not And if 26

ה' אֱלֹהֶיךָ ... יַדְבֵּק ה' בְּךָ ... יַכְּכָה ה'", הֵקֵל מֹשֶׁה בְּקִלְלוֹתָיו

in his curses Moshe was milder Hashem will smite you to you Hashem will make cleave your God Hashem

לְאָמְרָן בִּלְשׁוֹן יָחִיד. וְגַם כֵּן בִּקְלָלָה זוֹ הֵקֵל, שֶׁבָּרִאשׁוֹנוֹת הוּא אוֹמֵר "אֶת

— says He for in the first ones he was milder this in the curse so and also singular in the language of to say them

שָׁמֶיכֶם כַּבַּרְזֶל וְאֶת אַרְצְכֶם כַּנְּחֹשֶׁה" — שֶׁלֹּא יִהְיוּ הַשָּׁמַיִם מַזִּיעִין כְּדֶרֶךְ שֶׁאֵין הַבַּרְזֶל

iron that not just as sweating the heavens will be that not as copper your earth and — as iron your heaven

מַזִּיעַ וּמִתּוֹךְ כָּךְ יְהִי חֹרֶב בָּעוֹלָם וְהָאָרֶץ תְּהִי מַזַּעַת כְּדֶרֶךְ שֶׁהַנְּחֹשֶׁת מַזִּיעַ

sweats that copper just as sweating will be and the earth in the world drought there will be this and because of sweats

וְהִיא מַרְקֶבֶת פֵּרוֹתֶיהָ, וְכָאן הוּא אוֹמֵר "שָׁמֶיךָ נְחֹשֶׁת וְאַרְצְךָ בַּרְזֶל" — שֶׁיִּהְיוּ

that will be iron and your earth copper your heaven says he and here its fruits rots and it

שָׁמַיִם מַזִּיעִין, אַע"פִּ שֶׁלֹּא יֵרִיקוּ מָטָר, מִכָּל מָקוֹם לֹא יִהְיֶה חֹרֶב שֶׁל אֲבַדּוֹן

ruin of drought will there be not place from any rain they will pour though not even sweating heavens

בָּעוֹלָם, וְהָאָרֶץ לֹא תִהְיֶה מַזִּיעָה, כְּדֶרֶךְ שֶׁאֵין הַבַּרְזֶל מַזִּיעַ, וְאֵין הַפֵּרוֹת מַרְקִיבִין,

will rot the fruits and not sweats iron that not just as sweating will be not and the earth in the world

וּמִכָּל מָקוֹם קְלָלָה הִיא, בֵּין שֶׁהִיא כַּנְּחֹשֶׁת בֵּין שֶׁהִיא כַּבַּרְזֶל לֹא תוֹצִיא

will it produce not as iron that it is whether as copper that it is whether it is a curse place and from any

פֵּרוֹת, וְכֵן הַשָּׁמַיִם לֹא יָרִיקוּ מָטָר ספרא ויקרא כ"ו :

26 Vayikra Sifra rain will pour not the heavens and so fruits

פָּסוּק יח

Pasuk 18

יִתֵּן יְהוָה אֶת מְטַר אַרְצְךָ אָבָק וְעָפָר מִן הַשָּׁמַיִם יֵרֵד עָלֶיךָ עַד

until upon you it shall descend the heavens from and sand dust your land the rain of — Hashem Will make

הִשָּׁמְדָךְ׃

your destruction

רַ"שִׁ"י

מטר ארצך אבק ועפר. "זִיקָא דְּבָתַר מִטְרָא", מָטָר יוֹרֵד וְלֹא כָּל צָרְכּוֹ, וְאֵין

and there is not its need all of but not descends rain the rain that is after a wind and dust powder your land The rain of

בּוֹ כְּדֵי לְהַרְבִּיץ אֶת הֶעָפָר, וְהָרוּחַ בָּאָה וּמַעֲלָה אֶת הָאָבָק וּמְכַסֶּה אֶת עֵשֶׂב

the herb of — and covers the powder — and raises comes and the wind the dust — to lay enough in it

הַזְּרָעִים שֶׁהֵם לַחִים מִן הַמַּיִם וְנִדְבָּק בָּהֶם, וְנַעֲשֶׂה טִיט וּמִתְיַבֵּשׁ וּמַרְקִיבִין תענית

Taanis and they rot and dries mud and becomes to them and it sticks the water from are wet which they the crops

ג' :

3

פָּסוּק יט

Pasuk 19

יִתֶּנְךָ יְהוָה נָגָף לִפְנֵי אֹיְבֶיךָ בְּדֶרֶךְ אֶחָד תֵּצֵא אֵלָיו וּבְשִׁבְעָה

and by seven against them you will go out one by way your enemies before smitten Hashem Will deliver you

דְרָכִים תָּנוּס לְפָנָיו וְהָיִיתָ לְזַעֲוָה לְכֹל מַמְלְכוֹת הָאָרֶץ׃

the earth the kingdoms of to all for a shock and you will be before them you will flee ways

רַ"שִׁ"י

לזעוה. לְאֵימָה וּלְזִיעַ, שֶׁיָּזוּעוּ כָּל שׁוֹמְעֵי מַכּוֹתֶיךָ מִמְּךָ וְיֹאמְרוּ "אוֹי

"Woe and they will say from you your blows who hear of all that they will tremble and for trembling for dread For a terror

לָנוּ שֶׁלֹּא יָבֹא עָלֵינוּ כְּדֶרֶךְ שֶׁבָּא עַל אֵלּוּ":

these" upon that it came in the manner upon us there should come that not to us

פָּסוּק כ

Pasuk 20

וְהָיְתָה נִבְלָתְךָ לְמַאֲכָל לְכָל עוֹף הַשָּׁמַיִם וּלְבֶהֱמַת הָאָרֶץ וְאֵין
And shall be your carcass for food to all birds of the heavens and to beasts of the earth and there is none

מַחֲרִיד׃
to frighten

פָּסוּק כא

Pasuk 21

יַכְּכָה יְהוָה בִּשְׁחִין מִצְרַיִם וּבָעְפָלִים וּבַגָּרָב וּבַטְּחֹרִים
will strike you Hashem with the inflammation of Mitzrayim and with hemorrhoids and with hemorrhoids and with boil-scars

וּבֶחָרֶס אֲשֶׁר לֹא תוּכַל לְהֵרָפֵא׃
and with itch that not you will be able to be healed

רַשִׁ"י

בשחין מצרים. רַע הָיָה מְאֹד, לַח מִבִּפְנִים וְיָבֵשׁ מִבַּחוּץ, כִּדְאִיתָא בִּבְכוֹרוֹת דף מ"א
With the boil of Mitzrayim bad it was very wet from within and dry from without as it is in Bechorot daf 41a

:

רַשִׁ"י

גרב. שְׁחִין לַח׃
Garav is a boil wet

רַשִׁ"י

חרס. שְׁחִין יָבֵשׁ כַּחֶרֶס׃
Cheres is a boil dry like a potsherd

פָּסוּק כב

Pasuk 22

יַכְּכָה יְהוָה בְּשִׁגָּעוֹן וּבְעִוָּרוֹן וּבְתִמְהוֹן לֵבָב׃
Will strike you Hashem with madness and with blindness and with dismay of heart

רַשִׁ"י

ובתמהון לבב. אֹטֶם הַלֵּב, אשטור"דישון בְּלַעַז׃
And with confusion of heart clogging of the heart etourdison in foreign tongue

פָּסוּק כג

Pasuk 23

וְהָיִיתָ מְמַשֵּׁשׁ בַּצָּהֳרַיִם כַּאֲשֶׁר יְמַשֵּׁשׁ הָעִוֵּר בָּאֲפֵלָה וְלֹא תַצְלִיחַ
and you will be groping at noon just as gropes the blind man in the darkness and not you will succeed in

אֶת דְּרָכֶיךָ וְהָיִיתָ אַךְ עָשׁוּק וְגָזוּל כָּל הַיָּמִים וְאֵין מוֹשִׁיעַ׃
— your ways and you will be only oppressed and robbed all the days and there is none who saves

רַשִׁ״י

עשוק. בְּכָל מַעֲשֶׂיךָ יִהְיֶה עֲרָעוּר:

wronged against all of your actions there will be dispute

פָּסוּק כד

Pasuk 24

אִשָּׁה תְאָרֵשׂ וְאִישׁ אַחֵר ישגלנה יִשְׁכָּבֶנָּה בַּיִת תִּבְנֶה וְלֹא תֵשֵׁב

A wife you will betroth and a man another will ravish her will lie with her A house you will build but not will you dwell

כֶּרֶם תִּטַּע וְלֹא תְחַלְּלֶנּוּ:

A vineyard you will plant but not will you redeem it in it

רַשִׁ״י

ישגלנה. לְשׁוֹן שֹׁגַל, פִּלֶגֶשׁ, וְהַכָּתוּב כִּנָּהוּ לְשֶׁבַח ישכבנה , וְתִקּוּן

yishgalenah is an expression of shegal a concubine and the Scripture substituted it for praise yishkavenah and an emendation of

סוֹפְרִים הוּא זֶה:

the Scribes it is

רַשִׁ״י

תחללנו. בַּשָּׁנָה הָרְבִיעִית לֶאֱכֹל פִּרְיוֹ מגילה כ"ה :

you shall redeem it in the year the fourth to eat its fruit Megillah 25

פָּסוּק כה

Pasuk 25

שׁוֹרְךָ טָבוּחַ לְעֵינֶיךָ וְלֹא תֹאכַל מִמֶּנּוּ חֲמֹרְךָ גָּזוּל מִלְּפָנֶיךָ

Your ox shall be slaughtered before your eyes and not shall you eat from it your donkey shall be seized from before you

וְלֹא יָשׁוּב לָךְ צֹאנְךָ נְתֻנוֹת לְאֹיְבֶיךָ וְאֵין לְךָ מוֹשִׁיעַ:

and not shall it return to you your flock shall be given to your enemies and there is none for you to save

פָּסוּק כו

Pasuk 26

בָּנֶיךָ וּבְנֹתֶיךָ נְתֻנִים לְעַם אַחֵר וְעֵינֶיךָ רֹאוֹת וְכָלוֹת אֲלֵיהֶם כָּל

Your sons and your daughters will be given to a nation another and your eyes will see and pine for them all

הַיּוֹם וְאֵין לְאֵל יָדֶךָ:

the day and there is not to the power of your hand

רַשִׁ״י

וכלות אליהם. מְצַפּוֹת אֲלֵיהֶם שֶׁיָּשׁוּבוּ וְאֵינָם שָׁבִים; כָּל תּוֹחֶלֶת

and longing for them looking expectantly for them that they should return but they are not returning any hope

שֶׁאֵינָהּ בָּאָה קְרוּיָה כִּלְיוֹן עֵינַיִם:

that does not come is called a failing of eyes

פָּסוּק כז

Pasuk 27

פְּרִי אַדְמָתְךָ וְכָל יְגִיעֲךָ יֹאכַל עַם אֲשֶׁר לֹא יָדָעְתָּ וְהָיִיתָ רַק עָשׁוּק
The fruit of your ground and all your labor shall eat a nation that not you knew and you shall be only oppressed

וְרָצוּץ כָּל הַיָּמִים׃
and crushed all the days

פָּסוּק כח

Pasuk 28

וְהָיִיתָ מְשֻׁגָּע מִמַּרְאֵה עֵינֶיךָ אֲשֶׁר תִּרְאֶה׃
and you will be driven mad from the sight of your eyes that you will see

פָּסוּק כט

Pasuk 29

יַכְּכָה יְהוָה בִּשְׁחִין רָע עַל הַבִּרְכַּיִם וְעַל הַשֹּׁקַיִם אֲשֶׁר לֹא תוּכַל
Hashem will strike you with a boil severe upon the knees and upon the thighs which not you will be able

לְהֵרָפֵא מִכַּף רַגְלְךָ וְעַד קָדְקֳדֶךָ׃
to be healed from the sole of your foot and until the crown of your head

פָּסוּק ל

Pasuk 30

יוֹלֵךְ יְהוָה אֹתְךָ וְאֶת מַלְכְּךָ אֲשֶׁר תָּקִים עָלֶיךָ אֶל גּוֹי אֲשֶׁר לֹא
Hashem will lead you and — your king whom you will establish over you to a nation that not

יָדַעְתָּ אַתָּה וַאֲבֹתֶיךָ וְעָבַדְתָּ שָׁם אֱלֹהִים אֲחֵרִים עֵץ וָאָבֶן׃
you knew you and your fathers and you will serve there gods others wood and stone

פָּסוּק לא

Pasuk 31

וְהָיִיתָ לְשַׁמָּה לְמָשָׁל וְלִשְׁנִינָה בְּכֹל הָעַמִּים אֲשֶׁר יְנַהֲגְךָ יְהוָה
and you shall be for a consternation for a proverb and for a byword among all the peoples whom Hashem will drive you

שָׁמָּה׃
there

רַ"שִׁ"י

לשמה. כְּמוֹ תִּמָּהוֹן, אש"ו אשטורדישו"ן, כָּל הָרוֹאֶה אוֹתְךָ יִשֹּׁם עָלֶיךָ׃
for an astonishment like wonderment that is estourdissement everyone who sees you will be astonished over you

רַ"שִׁ"י

למשל. כְּשֶׁתָּבֹא מַכָּה רָעָה עַל אָדָם יֹאמְרוּ זוֹ דוֹמָה לְמַכַּת פְּלוֹנִי׃
For a proverb when there comes a blow evil upon a man they will say this is similar to the blow of so-and-so

רַשִׁ"י

ולשנינה. לְשׁוֹן "וְשִׁנַּנְתָּם" דברים ו' , יְדַבְּרוּ בְּךָ, וְכֵן
And for a byword is an expression of and you shall teach them 6 Devarim they will speak about you and likewise

תַּרְגּוּמוֹ "וּלְשׁוֹעֵי", לְשׁוֹן סִפּוּר וְאִשְׁתָּעִי:
its Targum translation is and for talking an expression of relating and he related

פָּסוּק לב

Pasuk 32

זֶרַע רַב תּוֹצִיא הַשָּׂדֶה וּמְעַט תֶּאֱסֹף כִּי יַחְסְלֶנּוּ הָאַרְבֶּה:
Seed much you shall take out to the field but little you shall gather in for shall consume it the locust

רַשִׁ"י

יחסלנו. יְכַלֶּנּוּ, וְעַל שֵׁם כָּךְ נִקְרָא חָסִיל, שֶׁמְּכַלֶּה אֶת הַכֹּל:
will crop it will consume it and on account of this it is called chasil because it consumes — everything

פָּסוּק לג

Pasuk 33

כְּרָמִים תִּטַּע וְעָבָדְתָּ וְיַיִן לֹא תִשְׁתֶּה וְלֹא תֶאֱגֹר כִּי תֹאכְלֶנּוּ
Vineyards you shall plant and you shall till and wine not you shall drink and not you shall gather for shall devour it

הַתֹּלָעַת:
the worm

פָּסוּק לד

Pasuk 34

זֵיתִים יִהְיוּ לְךָ בְּכָל גְּבוּלֶךָ וְשֶׁמֶן לֹא תָסוּךְ כִּי יִשַּׁל זֵיתֶךָ:
olive trees there shall be to you in all of your territory but oil you shall not anoint for shall drop off your olives

רַשִׁ"י

ישל. יַשִּׁיר פֵּרוֹתָיו, לְשׁוֹן וְנָשַׁל הַבַּרְזֶל דברים י"ט :
shall cast off it shall drop its fruits an expression of and slips off the iron Devarim 19

פָּסוּק לה

Pasuk 35

בָּנִים וּבָנוֹת תּוֹלִיד וְלֹא יִהְיוּ לָךְ כִּי יֵלְכוּ בַּשֶּׁבִי:
Sons and daughters you will beget but not they will be for yours into captivity they will go

פָּסוּק לו

Pasuk 36

כָּל עֵצְךָ וּפְרִי אַדְמָתְךָ יְיָרֵשׁ הַצְּלָצַל:
All of your trees and the fruit of your land shall take over the cricket

רַשִׁ"י

יירש הצלצל. יַעֲשֶׂנּוּ הָאַרְבֶּה רָשׁ מִן הַפְּרִי:
will impoverish the locust will make it the locust poor of the fruit

רַשִׁ"י

יירש. יַעֲנִי:

it will impoverish it will make poor

רַשִׁ"י

צלצל. מִין אַרְבֶּה. וְאִי אֶפְשָׁר לְפָרֵשׁ יְיֶרֶשׁ לְשׁוֹן יְרֻשָּׁה, שֶׁאִם כֵּן

Tziltzal is a species of locust · and it is impossible to explain yeyareish as an expression of inheritance for if so

הָיָה לוֹ לִכְתֹּב "יִירַשׁ", וְלֹא לְשׁוֹן הוֹרָשָׁה וְגֵרוּשִׁין, שֶׁאִם כֵּן הָיָה לוֹ

it should have written yirash and not as an expression of driving out and expelling for if so it should have ·

לִכְתֹּב "יוֹרִישׁ":

written yorish

פָּסוּק לז

Pasuk 37

הַגֵּר אֲשֶׁר בְּקִרְבְּךָ יַעֲלֶה עָלֶיךָ מַעְלָה מָּעְלָה וְאַתָּה תֵּרֵד מַטָּה מָּטָּה:

The stranger who is in your midst shall rise above you higher and higher while you shall sink lower and lower

פָּסוּק לח

Pasuk 38

הוּא יַלְוְךָ וְאַתָּה לֹא תַלְוֶנּוּ הוּא יִהְיֶה לְרֹאשׁ וְאַתָּה תִּהְיֶה לְזָנָב:

he will lend to you and you will not lend to him he will be for a head and you will be for a tail

פָּסוּק לט

Pasuk 39

וּבָאוּ עָלֶיךָ כָּל הַקְּלָלוֹת הָאֵלֶּה וּרְדָפוּךָ וְהִשִּׂיגוּךָ עַד

and they shall come upon you all of the curses these and they shall pursue you and they shall overtake you until

הִשָּׁמְדֶךָ כִּי לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר מִצְוֹתָיו

your destruction because not you listened to the voice of Hashem your God to keep His commandments

וְחֻקֹּתָיו אֲשֶׁר צִוָּךְ:

and His statutes which He commanded you

פָּסוּק מ

Pasuk 40

וְהָיוּ בְךָ לְאוֹת וּלְמוֹפֵת וּבְזַרְעֲךָ עַד עוֹלָם:

And they shall be upon you for a sign and for a wonder and upon your offspring until eternity

פָּסוּק מא

Pasuk 41

תַּחַת אֲשֶׁר לֹא עָבַדְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב

Because that not you served — Hashem your God with joy and with goodness of heart

מֵרֹב כֹּל׃

everything from an abundance of

רַ שִׁ ״י

מרב כל. בְּעוֹד שֶׁהָיָה לְךָ כָּל טוּב׃

goodness all to you there was while all From the abundance of

פָּסוּק מב

Pasuk 42

וְעָבַדְתָּ אֶת אֹיְבֶיךָ אֲשֶׁר יְשַׁלְּחֶנּוּ יְהוָה בָּךְ בְּרָעָב וּבְצָמָא

and in thirst in hunger against you Hashem He will send him whom your enemies — and you shall serve

וּבְעֵירֹם וּבְחֹסֶר כֹּל וְנָתַן עֹל בַּרְזֶל עַל צַוָּארֶךָ עַד הִשְׁמִידוֹ

His destroying until your neck upon iron a yoke of and He will place everything and in lack of and in nakedness

אֹתָךְ׃

you

פָּסוּק מג

Pasuk 43

יִשָּׂא יְהוָה עָלֶיךָ גּוֹי מֵרָחוֹק מִקְצֵה הָאָרֶץ כַּאֲשֶׁר יִדְאֶה הַנָּשֶׁר גּוֹי

a nation the eagle swoops as the earth from the end of from afar a nation against you Hashem Will bring

אֲשֶׁר לֹא תִשְׁמַע לְשֹׁנוֹ׃

its language you will understand not whose

רַ שִׁ ״י

כאשר ידאה הנשר. פִּתְאֹם וְדַרְכּוֹ מַצְלַחַת וְיֵקַלּוּ סוּסָיו׃

its horses and will be swift is successful and its way suddenly the eagle swoops down as

רַ שִׁ ״י

לא תשמע לשנו. לֹא תַכִּיר לְשׁוֹנוֹ, וְכֵן "תִּשְׁמַע חֲלוֹם לִפְתֹּר אוֹתוֹ"

it to interpret a dream you understand and so its tongue you will recognize not its tongue you shall understand not

בראשית מ"א , וְכֵן "כִּי שֹׁמֵעַ יוֹסֵף" שם מ"ב , אינטינד"רי׃

entendre 42 there Yosef understood that and so 41 Bereishis

פָּסוּק מד

Pasuk 44

גּוֹי עַז פָּנִים אֲשֶׁר לֹא יִשָּׂא פָנִים לְזָקֵן וְנַעַר לֹא יָחֹן׃

pity will not and a youth to an elder favor show will not which of face brazen a nation

פָּסוּק מה

Pasuk 45

וְאָכַל פְּרִי בְהֶמְתְּךָ וּפְרִי אַדְמָתְךָ עַד הִשָּׁמְדֶךָ אֲשֶׁר לֹא יַשְׁאִיר

it will leave not which your destruction until your land and the fruit of your animal the fruit of And it shall eat

לְךָ דָּגָן תִּירוֹשׁ וְיִצְהָר שְׁגַר אֲלָפֶיךָ וְעַשְׁתְּרֹת צֹאנֶךָ עַד הַאֲבִידוֹ אֹתָךְ׃

you its destroying until your sheep and the herds of your cattle the offspring of and oil wine grain to you

פָּסוּק מו

Pasuk 46

וְהֵצַר לְךָ בְּכָל שְׁעָרֶיךָ עַד רֶדֶת חֹמֹתֶיךָ הַגְּבֹהוֹת וְהַבְּצֻרוֹת

and the fortified the high your walls the coming down of until your gates in all you And it shall besiege

אֲשֶׁר אַתָּה בֹטֵחַ בָּהֶן בְּכָל אַרְצֶךָ וְהֵצַר לְךָ בְּכָל שְׁעָרֶיךָ בְּכָל אַרְצֶךָ

your land in all your gates in all you and it shall besiege your land in all in them trust you which

אֲשֶׁר נָתַן יְהוָה אֱלֹהֶיךָ לָךְ׃

to you your God Hashem has given which

רַ"שִׁ"י

עד רדת חמתיך. לְשׁוֹן רְדוּי וְכִבּוּשׁ׃

and conquest subjugation an expression of your wrath the subjugation of Until

פָּסוּק מז

Pasuk 47

וְאָכַלְתָּ פְּרִי בִטְנְךָ בְּשַׂר בָּנֶיךָ וּבְנֹתֶיךָ אֲשֶׁר נָתַן לְךָ יְהוָה

Hashem to you has given whom and your daughters your sons the flesh of your womb the fruit of And you shall eat

אֱלֹהֶיךָ בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר יָצִיק לְךָ אֹיְבֶךָ׃

your enemy you shall distress with which and in the distress in the siege your God

רַ"שִׁ"י

ואכלת ... בשר בניך ... במצור. מֵחֲמַת שֶׁיִּהְיוּ צָרִים עַל הָעִיר וְיִהְיֶה

and there will be the city · besieging that they will be because in the siege your sons the flesh of And you shall eat

שָׁם מָצוֹק, עֲקַת רָעָבוֹן׃

famine the pressure of distress there

פָּסוּק מח

Pasuk 48

הָאִישׁ הָרַךְ בְּךָ וְהֶעָנֹג מְאֹד תֵּרַע עֵינוֹ בְּאָחִיו

against his brother his eye will be mean extremely and the fastidious among you who is tender The man

וּבְאֵשֶׁת חֵיקוֹ וּבְיֶתֶר בָּנָיו אֲשֶׁר יוֹתִיר׃

he leaves over whom his children and against the remnant of his bosom and against the wife of

רַ"שִׁ"י

הרך בך והענג. הוּא הָרַךְ הוּא הֶעָנֹג — לְשׁוֹן פִּנּוּק, וּמֵהִתְעַנֵּג

and from delicateness pampering an expression of the delicate he is the tender he and the delicate among you The tender

וּמֵרֹךְ מוֹכִיחַ עֲלֵיהֶם שֶׁשְּׁנֵיהֶם אֶחָד; אַע"פ שֶׁהוּא מְפֻנָּק וְדַעְתּוֹ קָצָה

is disgusted and his mind pampered that he is even though are one that both of them regarding them proves and from tenderness

בְּדָבָר מָאוּס, יִמְתַּק לוֹ לְרַעֲבוֹנוֹ בְּשַׂר בָּנָיו וּבְנוֹתָיו, עַד כִּי תֵרַע עֵינוֹ

his eye will be evil that until and his daughters his sons the flesh of for his hunger to him it will be sweet loathsome by a thing

בְּבָנָיו הַנּוֹתָרִים מִתֵּת לְאֶחָד מֵהֶם מִבְּשַׂר בָּנָיו אֲחֵיהֶם אֲשֶׁר יֹאכַל.
he will eat whom their brothers his children from the flesh of of them to one from giving who remain against his children

דָּ"א — הָרַךְ בָּךְ , הָרַחֲמָנִי וְרַךְ הַלֵּב מֵרֹב רַעֲבוֹנוֹת
hunger from the abundance of of heart and tender the merciful among you the tender another explanation

יִתְאַכְזָרוּ וְלֹא יִתְּנוּ מִבְּשַׂר בְּנֵיהֶם הַשְּׁחוּטִים לִבְנֵיהֶם הַנּוֹתָרִים:
who remain to their children who were slaughtered their children from the flesh of will they give and not they will become cruel

פָּסוּק מט

Pasuk 49

מִתֵּת לְאַחַד מֵהֶם מִבְּשַׂר בָּנָיו אֲשֶׁר יֹאכַל מִבְּלִי הַשְׁאִיר לוֹ
to him leaving because of not he will eat whom his children from the flesh of of them to one from giving

כֹּל בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר יָצִיק לְךָ אֹיִבְךָ בְּכָל שְׁעָרֶיךָ:
your gates in all your enemy you will distress with which and in the distress in the siege anything

פָּסוּק נ

Pasuk 50

הָרַכָּה בָּךְ וְהָעֲנֻגָּה אֲשֶׁר לֹא נִסְּתָה כַף רַגְלָהּ הָצֵג עַל
upon to set her foot the sole of has ventured not who and the dainty woman among you The tender woman

הָאָרֶץ מֵהִתְעַנֵּג וּמֵרֹךְ תֵּרַע עֵינָהּ בְּאִישׁ חֵיקָהּ וּבְבָנָהּ
and against her son her bosom against the husband of her eye shall be evil and from tenderness from daintiness the ground

וּבְבִתָּהּ:
and against her daughter

רַשְׁ"י

תרע עינה באיש חיקה ובבנה ובבתה. הַגְּדוֹלִים:
the adult ones and towards her daughter and towards her son her bosom towards the husband of her eye shall be evil

פָּסוּק נא

Pasuk 51

וּבְשִׁלְיָתָהּ הַיּוֹצֵאת מִבֵּין רַגְלֶיהָ וּבְבָנֶיהָ אֲשֶׁר תֵּלֵד כִּי
for she will bear whom and with her children her legs from between that emerges and with her afterbirth

תֹאכְלֵם בְּחֹסֶר כֹּל בַּסֵּתֶר בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר יָצִיק לְךָ אֹיִבְךָ
your enemy you will distress which and in distress in siege in secret everything in lack of she will eat them

בִּשְׁעָרֶיךָ:
in your gates

רַשְׁ"י

ובשליתה. בָּנֶיהָ הַקְּטַנִּים — בְּכֻלָּן תִּהְיֶה עֵינָהּ צָרָה כְּשֶׁתֹּאכַל אֶת הָאֶחָד
And towards her afterbirth the small ones her children towards all of them will be her eye evil when she eats — the one

מִלְּתֵן לַאֲשֶׁר אֶצְלָהּ מִן הַבָּשָׂר:
from giving to those who are with her from the flesh

פָּסוּק נב

Pasuk 52

אִם לֹא תִשְׁמֹר לַעֲשׂוֹת אֶת כָּל דִּבְרֵי הַתּוֹרָה הַזֹּאת הַכְּתוּבִים בַּסֵּפֶר

If not you will observe to do — all the words of the Torah this that are written in the book

הַזֶּה לְיִרְאָה אֶת הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא הַזֶּה אֵת יְהוָה אֱלֹהֶיךָ׃

this to fear — the Name the honored and the awesome this Hashem your God

פָּסוּק נג

Pasuk 53

וְהִפְלָא יְהוָה אֶת מַכֹּתְךָ וְאֵת מַכּוֹת זַרְעֶךָ מַכּוֹת גְּדֹלוֹת

And Hashem will make extraordinary — Hashem your plagues — and the plagues of your offspring plagues great

וְנֶאֱמָנוֹת וָחֳלָיִם רָעִים וְנֶאֱמָנִים׃

and lasting and sicknesses evil and chronic

רַשִׁ״י

והפלא ה' את מכתך. מְפֻלָּאוֹת וּמְבֻדָּלוֹת מִשְּׁאָר מַכּוֹת׃

And will make exceptional Hashem — your plagues exceptional and distinguished from the rest of plagues

רַשִׁ״י

ונאמנות. לְיַסָּרְךָ, לְקַיֵּם שְׁלִיחוּתָן׃

and trustworthy to chastise you to fulfill their mission

פָּסוּק נד

Pasuk 54

וְהֵשִׁיב בְּךָ אֵת כָּל מַדְוֵה מִצְרַיִם אֲשֶׁר יָגֹרְתָּ מִפְּנֵיהֶם

And He will bring back upon you — all the sicknesses of Mitzrayim which you dreaded because of them

וְדָבְקוּ בָּךְ׃

and they shall cling to you

רַשִׁ״י

אשר יגרת מפניהם. מִפְּנֵי הַמַּכּוֹת. כְּשֶׁהָיוּ יִשְׂרָאֵל רוֹאִין מַכּוֹת מְשֻׁנּוֹת הַבָּאוֹת עַל מִצְרַיִם, הָיוּ יְרֵאִים מֵהֶם שֶׁלֹּא יָבֹאוּ גַּם עֲלֵיהֶם. תֵּדַע שֶׁכֵּן כָּתוּב "אִם שָׁמוֹעַ תִּשְׁמַע וְגוֹ' כָּל הַמַּחֲלָה אֲשֶׁר שַׂמְתִּי בְּמִצְרַיִם לֹא אָשִׂים עָלֶיךָ" שמות ט"ו — אֵין מְיָרְאִין אֶת הָאָדָם אֶלָּא בְּדָבָר שֶׁהוּא יָגוֹר מִמֶּנּוּ׃

Which you feared before them because of them the plagues — when were Yisrael seeing plagues unusual that came upon

Mitzrayim they were afraid of them that not they would come also upon them You may know for so it is written "If

hearken you will hearken etc. all the disease which I placed in Mitzrayim not will I place upon you" Shemos 15 —

They do not frighten — a person except with a thing that he fears of it

פָּסוּק נה

Pasuk 55

גַּם כָּל חֳלִי וְכָל מַכָּה אֲשֶׁר לֹא כָתוּב בְּסֵפֶר הַתּוֹרָה הַזֹּאת יַעְלֵם
Also every illness and every plague which is not written in the book of the Torah this will bring them

יְהוָה עָלֶיךָ עַד הִשָּׁמְדֶךָ׃
Hashem upon you until your destruction

רַשִּׁ"י

יעלם. לְשׁוֹן עֲלִיָּה׃
is an expression of the language of ascent

פָּסוּק נו

Pasuk 56

וְנִשְׁאַרְתֶּם בִּמְתֵי מְעָט תַּחַת אֲשֶׁר הֱיִיתֶם כְּכוֹכְבֵי הַשָּׁמַיִם לָרֹב
and you shall remain with people of fewness instead of that you were like the stars of the heavens for multitude

כִּי לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ׃
because not you listened to the voice of Hashem your God

רַשִּׁ"י

ונשארתם במתי מעט תחת וגו'. מְעָטִין חֵלֶף מְרֻבִּים׃
And you shall remain with people of few instead of many etc.

פָּסוּק נז

Pasuk 57

וְהָיָה כַּאֲשֶׁר שָׂשׂ יְהוָה עֲלֵיכֶם לְהֵיטִיב אֶתְכֶם וּלְהַרְבּוֹת אֶתְכֶם כֵּן
and it shall be just as Hashem rejoiced over you to do good to you and to multiply you so

יָשִׂישׂ יְהוָה עֲלֵיכֶם לְהַאֲבִיד אֶתְכֶם וּלְהַשְׁמִיד אֶתְכֶם וְנִסַּחְתֶּם מֵעַל
Hashem will rejoice over you to destroy you and to annihilate you and you shall be torn from upon

הָאֲדָמָה אֲשֶׁר אַתָּה בָא שָׁמָּה לְרִשְׁתָּהּ׃
the land that you are coming there to possess it

רַשִּׁ"י

כן ישיש ה'. אֶת אוֹיְבֵיכֶם עליכם להאביד וגו' :
so will make rejoice Hashem — your enemies over you to destroy etc.

רַשִּׁ"י

ונסחתם. לְשׁוֹן עֲקִירָה וְכֵן משלי ט"ו "בֵּית גֵּאִים יִסַּח ה'"׃
and you shall be uprooted is an expression of uprooting and so Mishlei fifteen the house of the haughty will uproot Hashem

פָּסוּק נח

Pasuk 58

וֶהֱפִיצְךָ יְהוָה בְּכָל הָעַמִּים מִקְצֵה הָאָרֶץ וְעַד קְצֵה הָאָרֶץ
And Hashem will scatter you among all the peoples from the end of the earth and until the end of the earth

וְעָבַדְתָּ שָּׁם אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא יָדַעְתָּ אַתָּה וַאֲבֹתֶיךָ עֵץ וָאָבֶן:

and stone wood and your ancestors you you knew not whom others gods there and you will serve

רַ"שִׁ"י

ועבדתם שם אלהים אחרים. כְּתַרְגּוּמוֹ — לֹא עֲבוֹדַת אֱלֹהוּת מַמָּשׁ אֶלָּא

but rather literally deity service of not according to its Targum others gods there And you will serve

מַעֲלִים מַס וְגֻלְגְּלִיוֹת לְכוּמְרֵי עַ"זָ:

idol worship to the priests of and poll-taxes tribute paying

פָּסוּק נט

Pasuk 59

וּבַגּוֹיִם הָהֵם לֹא תַרְגִּיעַ וְלֹא יִהְיֶה מָנוֹחַ לְכַף רַגְלֶךָ

your foot for the sole of a resting place there will be and not you will find rest not those And among the nations

וְנָתַן יְהוָה לְךָ שָׁם לֵב רַגָּז וְכִלְיוֹן עֵינַיִם וְדַאֲבוֹן נָפֶשׁ:

soul and a despair of eyes and a pining of anxious a heart there to you Hashem and will give

רַ"שִׁ"י

לא תרגיע. לֹא תָנוּחַ, כְּמוֹ "וְזֹאת הַמַּרְגֵּעָה" ישעיהו כ"ח :

28 Yeshayahu the rest and this is like you shall rest not you shall find rest not

רַ"שִׁ"י

לב רגז. לֵב חָרֵד, כְּתַרְגּוּמוֹ "דָּחֵל", כְּמוֹ ישעיהו י"ד "שְׁאוֹל מִתַּחַת רָגְזָה

trembled from beneath the grave fourteen Yeshayahu like fearing like its Targum fearful a heart trembling A heart

לָךְ" שמות ט"ו "שָׁמְעוּ עַמִּים יִרְגָּזוּן", שמואל ב כ"ב "מוֹסְדוֹת הַשָּׁמַיִם יִרְגָּזוּ":

trembled the heavens the foundations of twenty-two two Shmuel they trembled peoples heard fifteen Shemos for you

רַ"שִׁ"י

וכליון עינים. מְצַפֶּה לִישׁוּעָה וְלֹא תָבֹא:

come and it does not for salvation one who looks eyes And a failing of

פָּסוּק ס

Pasuk 60

וְהָיוּ חַיֶּיךָ תְּלָאִים לְךָ מִנֶּגֶד וּפָחַדְתָּ לַיְלָה וְיוֹמָם וְלֹא תַאֲמִין

you will believe and not and day night and you will dread from opposite for you hanging your life and will be

בְּחַיֶּיךָ:

in your life

רַ"שִׁ"י

חייך תלאים לך. עַל הַסָּפֵק, כָּל סָפֵק קָרוּי תָּלוּי, שֶׁמָּא אָמוּת הַיּוֹם בַּחֶרֶב הַבָּאָה

that is coming by the sword today I will die perhaps hanging is called doubt any the doubt on to you hanging your life

עָלֵינוּ. וְרַבּוֹתֵינוּ דָּרְשׁוּ זֶה הַלּוֹקֵחַ תְּבוּאָה מִן הַשּׁוּק:

the market from produce one who buys this interpreted and our Rabbis upon us

רַ״שִׁ״י

וְלֹא תַאֲמִין בְּחַיֶּיךָ. זֶה הַסּוֹמֵךְ עַל הַפַּלְטֵר עי' מנחות ק"ג :
And not you will have assurance of your life this is one who relies on the baker see Menachot 103b

פָּסוּק סא

Pasuk 61

בַּבֹּקֶר תֹּאמַר מִי יִתֵּן עֶרֶב וּבָעֶרֶב תֹּאמַר מִי יִתֵּן בֹּקֶר
In the morning you will say who will give evening and in the evening you will say who will give morning

מִפַּחַד לְבָבְךָ אֲשֶׁר תִּפְחָד וּמִמַּרְאֵה עֵינֶיךָ אֲשֶׁר תִּרְאֶה:
from the dread of your heart which you will dread and from the sight of your eyes which you will see

רַ״שִׁ״י

בבקר תאמר מי יתן ערב. וְיִהְיֶה הָעֶרֶב שֶׁל אֶמֶשׁ:
In the morning you will say who will give evening and it would be of the evening yesterday

רַ״שִׁ״י

וּבערב תאמר מי יתן בקר. שֶׁל שַׁחֲרִית, שֶׁהַצָּרוֹת מִתְחַזְּקוֹת תָּמִיד וְכָל שָׁעָה מְרֻבָּה קִלְלָתָהּ מִשֶּׁלְפָנֶיהָ עי' סוטה מ"ט :
And at evening you shall say who will give morning of morning because the troubles grow stronger constantly and every hour is greater its curse than of before it see Sotah 49a

פָּסוּק סב

Pasuk 62

וְהֵשִׁיבְךָ יְהוָה מִצְרַיִם בָּאֳנִיּוֹת בַּדֶּרֶךְ אֲשֶׁר אָמַרְתִּי לְךָ לֹא תֹסִיף
And He will return you Hashem to Mitzrayim in ships by the way which I said to you you shall not continue

עוֹד לִרְאֹתָהּ וְהִתְמַכַּרְתֶּם שָׁם לְאֹיְבֶיךָ לַעֲבָדִים וְלִשְׁפָחוֹת וְאֵין
again to see it and you will offer yourselves for sale there to your enemies as slaves and as maidservants but there is no

קֹנֶה:
buyer

רַ״שִׁ״י

באניות. בִּסְפִינוֹת — בַּשִּׁבְיָה:
In ships in ships in captivity

רַ״שִׁ״י

והתמכרתם שם לאיביך. אַתֶּם מְבַקְּשִׁים לִהְיוֹת נִמְכָּרִים לָהֶם לַעֲבָדִים
And you will offer yourselves for sale there to your enemies you will seek to be sold to them for slaves

וְלִשְׁפָחוֹת:
and for handmaids

רַשִׁ"י

וְאֵין קֹנֶה. כִּי יִגְזְרוּ עָלֶיךָ הֶרֶג וְכִלָּיוֹן:
and destruction killing upon you they will decree because buyer and there is no

רַשִׁ"י

וְהִתְמַכַּרְתֶּם. בְּלַעַז אִיפּוּרוּנְדְרֵי"ץ וו"ש, וְלֹא יִתָּכֵן לְפָרֵשׁ
to explain is it correct and not yourselves et pour vendrez vous in foreign tongue and you will offer yourselves for sale

"וְהִתְמַכַּרְתֶּם" בִּלְשׁוֹן וְנִמְכַּרְתֶּם עַל יְדֵי מוֹכְרִים אֲחֵרִים מִפְּנֵי שֶׁנֶּאֱמַר
that it is said because other sellers the hands of by and you will be sold in the sense of and you will offer yourselves for sale

אַחֲרָיו "וְאֵין קוֹנֶה":
buyer and there is no after it

פָּסוּק סג

Pasuk 63

אֵלֶּה דִּבְרֵי הַבְּרִית אֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה לִכְרֹת אֶת בְּנֵי
the children of — to seal Moshe — Hashem commanded which the covenant the words of These are

יִשְׂרָאֵל בְּאֶרֶץ מוֹאָב מִלְּבַד הַבְּרִית אֲשֶׁר כָּרַת אִתָּם בְּחֹרֵב:
at Chorev with them He sealed which the covenant besides Moav in the land of Yisrael

רַשִׁ"י

לִכְרֹת אֶת בְּנֵי יִשְׂרָאֵל. שֶׁיְּקַבְּלוּ עֲלֵיהֶם אֶת הַתּוֹרָה בְּאָלָה
with an imprecation the Torah — upon themselves that they will accept Yisrael the children of — to cut

וּבִשְׁבוּעָה:
and with an oath

רַשִׁ"י

מִלְּבַד הַבְּרִית. קְלָלוֹת שֶׁבְּתוֹרַת כֹּהֲנִים שֶׁנֶּאֶמְרוּ בְּסִינַי:
at Sinai which were said the Kohanim that are in the Torah of the curses the covenant Besides

CHAPTER SUMMARY

The aliyah details the dual paths of blessing and curse for Klal Yisrael. It starts with the glorious brachos of victory, financial abundance, and spiritual prestige that come from keeping the mitzvos. It then shifts to the devastating curses of the Tochachah, describing how disobedience leads to agricultural failure, physical illness, madness, and constant oppression by foreign nations. The Torah warns that because we did not serve Hashem with joy and gladness when we had everything, we will be forced to serve our enemies in hunger, thirst, and nakedness under a heavy yoke of iron, culminating in a ruthless nation swooping down from afar to destroy our land and leave us with nothing.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us a frightening list of klalos in this parsha, but right in the middle of all the darkness, the Torah stops and reveals the root cause of it all: "Tachas asher lo avadta es Hashem Elokecha b'simcha u'v'tuv levav m'rov kol", because you did not serve Hashem with joy and gladness of heart when you had everything. Lichoira, this is a massive chiddush. The Gemara is bothered by what brings such churban, and we would have thought it is only the most chamur aveiros. But the Torah is mechadesh here that a lack of simcha in our avodas Hashem is not just a minor detail; it is the very opening that allows the yetzer hara and the middas hadin to take over.

When we do mitzvos out of cold habit, as a heavy burden that we just want to get over with, we are missing the entire point of why Hashem gave us the Torah. If a person has a beautiful, rich life, with a warm home and food on the table, yet his davening is cold and his learning is done with a sigh, he is showing that the Torah is not his greatest delight. Mimeila, that coldness cools down his whole connection to Hashem. The teretz to avoiding the spiritual decline described in the klalos is to bring life, warmth, and real b'simcha energy into our daily Yiddishkeit.

Today, when you stand up to daven Mincha or sit down to learn your daily shiur, do not just run through it to check it off your list. Take ten seconds before you begin to think about the zechus of being a Yid, smile, and do that mitzvah with real, conscious joy.

דַּף יוֹמִי · חֻלִּין · דַּף ק״כ

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📖 THE SUGYA

We start off the daf with a classic Amoraic machlokes between Rabbi Yochanan and Reish Lakish regarding whether hair on a hide can be considered a "protector" (shomer) for the meat underneath to join together with it for the shiur of tumas ochlin. Reish Lakish is bothered by a kasha of "shomer al gabbei shomer"—a protector on top of a protector—since the hide itself already protects the meat, while Rabbi Yochanan offers a fascinating physical teretz that the hair actually penetrates all the way through the hide to touch the meat directly. This leads the Gemara into a beautiful shakla v'tarya about how we write tefillin on such hides if they are full of hair-holes, and whether a single hair can function as a "handle" (yad) to carry tumah.

Next, the Gemara turns to clarify the definitions of "gravy" and "spices" mentioned in our Mishnah that join with the meat. We find a series of exchanges between Rava and Abaye, and Rabba and Rav Pappa, to determine exactly what state these items must be in—such as congealed fat versus liquid fat—to join together for tumah, contrasting this with the halachos of eating on Yom Kippur where any liquid that settles a person's mind can combine with food.

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

עַמּוּד א׳ DAF 120A

STATEMENT

אַמַּתְנִיתִין: ״הָעוֹר וְהָרוֹטֶב וְהַקִּיפָּה וְכוּ׳״ מְצָטָרְפִין לְטַמֵּא טוּמְאַת אָכָלִין.

The Gemara comments **on our Mishnah** which taught: **"The hide, and the gravy, and the spices, etc." join together** with the meat **to impart the impurity of foods** when there is an egg-bulk in total.

STATEMENT

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

Reish Lakish said: They only taught that these items join together with the meat in the case of **a bone, which is** considered **a protector** for the meat, **but a hair is not** considered **a protector** and therefore does not join together.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: אֲפִילּוּ נִימָא נָמֵי הָוְיָא שׁוֹמֵר.

And Rabbi Yochanan said: Even a hair is also considered **a protector** and joins together.

QUESTION

אָמַר לֵיהּ רֵישׁ לָקִישׁ לְרַבִּי יוֹחָנָן: וּמִי אִיכָּא שׁוֹמֵר עַל גַּבֵּי שׁוֹמֵר?

Reish Lakish said to Rabbi Yochanan: But is there a halachic status of **a protector on top of a protector?** Since the hide already protects the meat, the hair on top of the hide is just a protector of a protector, which should not halachically join together!

ANSWER

חַלְחוּלֵי מְחַלְחֵל.

Rabbi Yochanan answered: The hair **penetrates** through the hide and touches the meat directly, so it is not on top of another protector.

OBJECTION

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

Rav Acha objects to this: If that is so that the hair penetrates through the hide, **how do we write tefillin** on parchment made from hide? **Don't we require perfect writing, and** if there are holes from the hair, **there is not** perfect writing because the ink will run into the holes!

ANSWER

אִישְׁתְּמִיטַתֵּיהּ הָא דְּאָמְרִי בְּמַעֲרָבָא: כָּל נֶקֶב שֶׁהַדְּיוֹ עוֹבֵר עָלָיו – אֵינוֹ נֶקֶב.

The Gemara answers: This halacha **escaped him, that which they say in the West**, Eretz Yisrael: **Any hole that the ink passes over** and covers **is not** considered **a hole** that invalidates the writing.

OBJECTION

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

Rabbi Yochanan challenged Reish Lakish from a Mishnah: If there is **hide upon which there is an olive-sized piece of meat, one who touches a strand** of meat **protruding from it, or** touches **a hair that is opposite it** on the other side of the hide, he becomes **tamei**.

QUESTION

מַאי לָאו מִשּׁוּם שׁוּמַּר?

Is it not because the hair is considered **a protector** for the meat, which proves that hair is a protector?

ANSWER

לָא, מִשּׁוּם יָד.

Reish Lakish answered: **No,** it is **because** the hair serves as **a handle** to hold the meat.

QUESTION

נִימָא אַחַת לְמַאי חַזְיָא?

The Gemara asks: But **what is a single hair fit for** to be considered a handle? You cannot lift the meat with it!

ANSWER

כִּדְאָמַר רַבִּי אִילְעָא: בְּמַלַּאי שֶׁבֵּין הַמְּלָאִין, הָכִי נָמֵי בְּנִימָא שֶׁבֵּין הַנִּימִין.

The Gemara answers: It is **as Rabbi Ila said** in another context: We are dealing **with an awn that is among other awns; here too,** we are dealing **with a hair that is among other hairs**, which together can be used to lift the meat.

EXPLANATION

וְהֵיכָא אִיתְּמַר דְּרַבִּי אִילְעָא? אַהָא דְּתָנֵי: הַמְּלַאי שֶׁבַּשִּׁבֳּלִין מְטַמְּאִין וּמִיטַּמְּאִין וְאֵין מְצָטָרְפִין.

And where was this statement **of Rabbi Ila said? On that which we learned in a Mishnah: The awns that are on the ears of grain can contract impurity and transmit impurity** as handles, **but they do not join together** with the grain to make up the required volume.

QUESTION

מְלַאי לְמַאי חֲזֵי?

The Gemara there asked: **What is an awn fit for** to be considered a handle?

ANSWER

אָמַר רַבִּי אִילְעָא: בְּמְלַאי שֶׁבֵּין הַמְּלָאִין.

Rabbi Ila said: It is referring **to an awn that is among other awns**.

QUESTION

וְהָרוֹטֶב. מַאי רוֹטֶב?

The Mishnah taught: **And the gravy** joins together with the meat. The Gemara asks: **What is "gravy"?**

ANSWER

אָמַר רָבָא: שׁוּמְנָא.

Rava said: It refers to the liquid **fat** that floats on top of the soup.

OBJECTION

אֲמַר לֵיהּ אַבָּיֵי: הוּא עַצְמוֹ יִטַּמֵּא טוּמְאַת אֳכָלִין!

Abaye said to him: But that fat **itself should be susceptible to the impurity of foods** as a food on its own, whereas the Mishnah implies that the gravy itself is not susceptible to impurity!

ANSWER

אֶלָּא חֵלֶב דְּקָרִישׁ.

Rather, Abaye said, it refers to **fat that has congealed**, which is no longer eaten on its own but still joins with the meat.

QUESTION

מַאי אִירְיָא קָרִישׁ? כִּי לָא קָרִישׁ נָמֵי!

The Gemara asks: **Why specifically** must it be **congealed? Even when it is not congealed,** it should **also** join together!

PROOF

דְּאָמַר רֵישׁ לָקִישׁ: צִיר שֶׁעַל גַּבֵּי יֶרֶק מִצְטָרֵף לִכְזֵיתָהּ בְּיוֹם הַכִּפּוּרִים.

For Reish Lakish said: Brine that is on a vegetable joins together with the vegetable **to** make up the volume of **a large date on Yom Kippur** to make one liable.

ANSWER

הָתָם מִשּׁוּם יַתּוֹבֵי דַּעְתָּא הוּא, בְּכֹל דְּהוּ מְיַתְּבָא דַּעְתֵּיהּ.

The Gemara answers: **There,** regarding Yom Kippur, the liability is **because of settling one's mind, and with anything** that is consumed, **his mind is settled**, even if it is a liquid combining with a solid.

EXPLANATION

הָכָא מִשּׁוּם אִיצְּטְרוּפֵי הוּא, אִי קָרִישׁ – מִצְטָרֵף, אִי לָא קָרִישׁ – לָא מִצְטָרֵף.

But **here,** regarding tumah, **it is because of joining together** to form a single food unit; therefore, **if it is congealed, it joins together, but if it is not congealed, it does not join together** because a liquid and a solid do not combine for tumas ochlin.

QUESTION

וְהַקִּיפָּה, מַאי קִיפָּה?

The Mishnah taught: **And the spices [kifa]** join together. The Gemara asks: **What is "kifa"?**

ANSWER

אָמַר רַבָּה: פִּירְמָא.

Rabba said: It is **minced meat** that settles at the bottom of the pot.

OBJECTION

אֲמַר לֵיהּ אַבָּיֵי: הוּא עַצְמוֹ יִטַּמֵּא טוּמְאַת אֳכָלִין!

Abaye said to him: But minced meat **itself should be susceptible to the impurity of foods** on its own!

ANSWER

אֶלָּא אָמַר רַב פָּפָּא: תַּבְלִין.

Rather, Rav Pappa said: It refers to the sediment of **spices**, which are not eaten on their own but join with the meat.

BRAISA

תְּנַן תָּתָם: הִקְפָּה אֶת הַדָּם וַאֲכָלוֹ, אוֹ שֶׁהִמְחָה אֶת הַחֵלֶב וּגְמָעוֹ – חַיָּיב.

We learned in a braisa **there: One who congealed blood and ate it, or who melted forbidden fat and swallowed it, is liable**.

STATEMENT

בְּשֶׁלָּמָא הִקְפָּה אֶת הַדָּם וַאֲכָלוֹ, כֵּיוָן דְּאַקְפֵּיהּ אַחְשׁוֹבֵי אַחְשְׁבֵיהּ,

The Gemara asks: **Granted,** regarding one who **congealed blood and ate it, since he congealed it, he gave it importance** as a food, and the Torah prohibits eating blood.

QUESTION

אֶלָּא הִמְחָה אֶת הַחֵלֶב וּגְמָעוֹ – אֲכִילָה כְּתִיבָא בֵּיהּ, וְהָא לָאו אֲכִילָה הִיא!

But regarding one who **melted forbidden fat and swallowed it,** "eating" **is written in the Torah concerning it, and this** swallowing of liquid fat **is not** considered **eating!**

ANSWER

אָמַר רֵישׁ לָקִישׁ: אָמַר קְרָא "נֶפֶשׁ" – לְרַבּוֹת אֶת הַשּׁוֹתֶה.

Reish Lakish said: The verse says "Any soul that eats..." **to include one who drinks** liquid fat.

BRAISA

תַּנְיָא נָמֵי גַּבֵּי חָמֵץ כְּהַאי גַּוְונָא: הִמְחָהוּ וּגְמָעוֹ – אִם חָמֵץ הוּא, עָנוּשׁ כָּרֵת; אִם מַצָּה הִיא, אֵין אָדָם יוֹצֵא בָּהּ יְדֵי חוֹבָתוֹ בַּפֶּסַח.

It was also taught in a braisa **regarding chametz in this manner: One who melted it and swallowed it, if it is chametz, he is punished with kares; if it is matzah, a person does not fulfill his obligation with it on Pesach.**

STATEMENT

בִּשְׁלָמָא אִם מַצָּה הִיא אֵין אָדָם יוֹצֵא בָּהּ יְדֵי חוֹבָתוֹ בַּפֶּסַח, "לֶחֶם עֹנִי" אָמַר רַחֲמָנָא, וְהַאי לָאו לֶחֶם עֹנִי הוּא.

The Gemara analyzes this: **Granted, if it is matzah, a person does not fulfill his obligation with it on Pesach,** because **the Merciful One said "bread of affliction," and this** liquid matzah **is not "bread of affliction."**

QUESTION

אֶלָּא אִם חָמֵץ הוּא עָנוּשׁ כָּרֵת, אֲכִילָה כְּתִיבָא בֵּיהּ!

But, if it is chametz, why is he **punished with kares? "Eating" is written concerning it,** and drinking is not eating!

ANSWER

אָמַר רֵישׁ לָקִישׁ: אָמַר קְרָא "נֶפֶשׁ" – לְרַבּוֹת אֶת הַשּׁוֹתֶה.

Reish Lakish said: The verse says "Any soul that eats chametz..." **to include one who drinks** it.

BRAISA

וְתַנְיָא נָמֵי גַּבֵּי נִבְלַת עוֹף טָהוֹר כְּהַאי גַּוְונָא: הִמְחָהוּ בָּאוּר – טָמֵא, בַּחַמָּה – טָהוֹר.

And it was also taught regarding the carcass of a kosher bird in this manner: If he melted it in fire and swallowed it, he becomes **tamei;** but if he melted it **in the sun,** he remains **tahor.**

QUESTION

וְהָוֵינַן בַּהּ: אֲכִילָה כְּתִיב בֵּיהּ!

And we discussed this: "Eating" is written concerning it, so why is he tamei for swallowing it?

ANSWER

אָמַר רֵישׁ לָקִישׁ: אָמַר קְרָא "נֶפֶשׁ" – לְרַבּוֹת אֶת הַשּׁוֹתֶה.

Reish Lakish said: The verse says "And any soul that eats a carcass..." **to include one who drinks** it.

QUESTION

אִי הָכִי, בַּחַמָּה נָמֵי?

The Gemara asks: **If so,** if he melted it **in the sun,** why is he **also** not tamei?

ANSWER

בַּחַמָּה אַיסְרוּחֵי מַסְרַח.

The Gemara answers: When melted **in the sun, it becomes putrid** and is no longer fit for consumption, so it loses its status as food.

EXPLANATION

וּצְרִיכִי, דְּאִי כְּתַב רַחֲמָנָא חֵלֶב – חָמֵץ לָא אָתֵי מִינֵּיהּ, שֶׁכֵּן לֹא הָיְתָה לוֹ שְׁעַת הַכּוֹשֶׁר; נְבֵלָה לָא אָתֵי מִינֵּיהּ, שֶׁכֵּן עָנוּשׁ כָּרֵת.

The Gemara notes: **And** all three derivations **are necessary, for if the Merciful One had only written** "soul" by **forbidden fat, chametz could not be derived from it, because** forbidden fat **never had a time of fitness** to be eaten, whereas chametz was once permitted; and **nevelah could not be derived from it, because** forbidden fat **carries the punishment of kares**, which is more severe.

EXPLANATION

וְאִי כְּתַב רַחֲמָנָא חָמֵץ – חֵלֶב לָא אָתֵי מִינֵּיהּ, שֶׁכֵּן לֹא הוּתַּר מִכְּלָלוֹ, וּנְבֵלָה לָא אָתְיָא מִינֵּיהּ, שֶׁכֵּן עָנוּשׁ כָּרֵת.

And if the Merciful One had only written it by **chametz, forbidden fat could not be derived from it, because** forbidden fat **was never permitted from its general prohibition**, whereas chametz is permitted on Yom Tov for cooking; **and nevelah could not be derived from it, because** chametz **carries the punishment of kares**.

EXPLANATION

וְאִי כְּתַב רַחֲמָנָא בִּנְבֵלָה – הָנָךְ לָא אָתְיָא מִינַּהּ, שֶׁכֵּן מְטַמְּאָה.

And if the Merciful One had only written it **by nevelah, these** others **could not be derived from it, because** nevelah is more severe in **that it transmits impurity**.

QUESTION

חֲדָא מֵחֲדָא לָא אָתְיָא, תֵּיתֵי חֲדָא מִתַּרְתֵּי!

The Gemara asks: Granted, **one cannot be derived from one, but let one be derived from** the other **two!**

EXPLANATION

הֵי תֵּיתֵי? לָא לִכְתּוֹב רַחֲמָנָא בִּנְבֵלָה וְתֵיתֵי מֵהָנָךְ – מָה לְהָנָךְ שֶׁכֵּן עָנוּשׁ כָּרֵת!

The Gemara analyzes: **Which one should be derived? Let the Merciful One not write** it **by nevelah, and let it be derived from these** other two? That is impossible: **What is unique to these** other two is **that they carry the punishment of kares**, which is not true of nevelah!

EXPLANATION

הָנָךְ, שֶׁכֵּן לֹא הָיְתָה לָהֶן שְׁעַת הַכּוֹשֶׁר!

Let the Merciful One not write it **by chametz, and let it be derived from these** other two? That is impossible: **What is unique to these** other two is **that they never had a time of fitness**, which is not true of chametz!

EXPLANATION

לָא לִכְתּוֹב רַחֲמָנָא בְּחֵלֶב, וְתֵיתֵי מֵהָנָךְ – מָה לְהָנָךְ שֶׁכֵּן לֹא הוּתַּר מִכְּלָלָן, תֹּאמַר בְּחֵלֶב שֶׁהוּתַּר מִכְּלָלוֹ!

Let the Merciful One not write it **by forbidden fat, and let it be derived from these** other two? That is impossible: **What is unique to these** other two is **that they were never permitted from their general prohibition; can you say** the same **of forbidden fat, which was permitted from its general prohibition?**

QUESTION

וּמַאי נִיהוּ? אִילֵּימָא חֵלֶב בְּהֵמָה לַגָּבוֹהַּ – נְבֵלָה נָמֵי אִשְׁתְּרַאי מְלִיקַת עוֹף לַגָּבוֹהַּ.

The Gemara asks: **And what is** this permission of forbidden fat? **If we say** it is the **fat of an animal** offered **to the Altar,** that is not unique, for **nevelah was also permitted** through the **melikah of a bird** offered **to the Altar!**

QUESTION

וְאֶלָּא חֵלֶב חַיָּה לְהֶדְיוֹט – נְבֵלָה נָמֵי אִשְׁתְּרַאי מְלִיקָה דְּחַטַּאת הָעוֹף לַכֹּהֲנִים!

Rather, is it the **fat of a wild beast** which is permitted **for an ordinary person?** But **nevelah was also permitted** through the **melikah of a bird sin-offering for the Kohanim** to eat!

ANSWER

לְעוֹלָם חֵלֶב חַיָּה לְהֶדְיוֹט, וּדְקָא קַשְׁיָא לָךְ כֹּהֲנִים – כֹּהֲנִים מִשֻּׁלְחָן גָּבוֹהַּ קָא זָכוּ.

The Gemara answers: **Actually,** it refers to the **fat of a wild beast for an ordinary person, and as for your difficulty** regarding the **Kohanim,** that is different because **Kohanim acquire** their food **from the table of the Most High**, so it is not considered fully permitted to an ordinary person.

QUESTION

וְהָא דְּתַנְיָא: "הַטְּמֵאִים" – לֶאֱסוֹר צִירָן וְרוֹטְבָן וְקִיפָּה שֶׁלָּהֶן, לְמָה לִי? לִיגְמַר מֵהָנֵי!

The Gemara asks: **And that which was taught** in a braisa, that the verse says **"the unclean ones" to forbid their brine, their gravy, and their spices, why do I need** this derivation? **Let us learn** it **from these** other cases of melted forbidden foods!

ANSWER

צְרִיכִי, דְּאִי לָא כְּתַב רַחֲמָנָא – הֲוָה אָמִינָא: דַּיּוֹ לַבָּא מִן הַדִּין לִהְיוֹת כַּנִּדּוֹן, מָה הָתָם – עַד דְּאִיכָּא כְּזַיִת, אַף הָכָא נָמֵי – עַד דְּאִיכָּא כְּזַיִת.

The Gemara answers: **They are necessary, for if the Merciful One had not written** it, **I would have said: It is enough for that which is derived from a logical comparison to be like the source of the comparison; just as there,** by forbidden fat, one is only liable **when there is an olive-bulk, so too here,** by sheratzim, one would only be liable **when there is an olive-bulk**, whereas the actual measure for a sheretz is a lentil-bulk. Therefore, a special verse is needed.

QUESTION

וְלִיכְתּוֹב רַחֲמָנָא בִּשְׁרָצִים, וְלֵיתוֹ הָנָךְ וְלִיגְמְרוּ מִינַּייהוּ!

The Gemara asks: **And let the Merciful One write** the prohibition against consuming the juice of **creeping animals, and let these** other halachos of liquefied forbidden fat, dissolved chametz, and a melted bird carcass **come and be learned from them**,

without the Torah needing to state them explicitly!

ANSWER

מִשּׁוּם דְּאִיכָּא לְמֵיפְרַךְ: מָה לִשְׁרָצִים, שֶׁכֵּן טוּמְאָתָן בְּמַשֶּׁהוּ.

The Gemara answers: This is not possible **because there is** a way **to refute** the derivation: **What** is notable **about creeping animals? That their impurity is** imparted **in any amount**, which is a unique stringency. Therefore, we cannot derive other prohibitions from them.

QUESTION

וְהָא דְּתַנְיָא: תַּשְׁבֵּל, וְהֶחָדָשׁ, וְהַשְּׁבִיעִית, וְהַכִּלְאַיִם – כּוּלָּן מַשְׁקִין הַיּוֹצְאִין מֵהֶן כְּמוֹתָן. מְנָלַן?

The Gemara continues: **And that which is taught** in a braisa: With regard to **untithed produce, and the new crop, and consecrated produce, and the Sabbatical Year** produce, **and diverse kinds** of the vineyard — **with regard to all of them, liquids that emerge from them are like them** in their prohibition. **From where do we** derive this halacha?

OBJECTION

וְכִי תֵּימָא: לִיגְמַר מֵהָנָךְ? מָה לְהָנָךְ – שֶׁכֵּן אִיסּוּר הַבָּא מֵאֵלָיו הָוֵו.

And if you would say: Let us learn these prohibitions **from those** previously mentioned cases of creeping animals, fat, chametz, and carcasses? We can refute this: **What** is notable **about those? That they are a prohibition that comes on its own**, without human action, whereas these agricultural prohibitions require human growth or ownership.

QUESTION

תִּינַח הֵיכָא דְּאִיסּוּר בָּא מֵאֵלָיו, הֵיכָא דְּלָאו אִיסּוּר הַבָּא מֵאֵלָיו – מְנָלַן?

The Gemara analyzes: This **works out well where** the agricultural **prohibition comes on its own**, such as untithed produce, the new crop, Sabbatical Year produce, and diverse kinds. But **where it is not a prohibition that comes on its own**, such as consecrated produce which only becomes holy when a person consecrates it, **from where do we** derive that its liquid is forbidden?

ANSWER

גָּמְרִינַן מִבִּכּוּרִים,

The Gemara answers: **We learn** it **from first fruits**, which also require human designation.

QUESTION

וּבִכּוּרִים גּוּפַיְיהוּ מְנָלַן?

The Gemara asks: **And first fruits themselves, from where do we** derive that their liquid is forbidden like the fruit?

ANSWER

דְּתָנֵי רַבִּי יוֹסֵי: "פְּרִי" – פְּרִי אַתָּה מֵבִיא, וְאִי אַתָּה מֵבִיא מַשְׁקֶה. הֵבִיא עֲנָבִים וּדְרָכָן – מִנַּיִן? תַּלְמוּד לוֹמַר: "תָּבִיא".

The Gemara answers: **As Rabbi Yosei taught** in a braisa: The verse says **"fruit"** to teach that **fruit you must bring, but you may not bring liquid** initially. But if **he brought grapes and pressed them** into wine on the way, **from where** do we know he fulfilled his obligation? **The verse teaches: "You shall bring."** This shows that the liquid of first fruits has the status of the fruit itself.

OBJECTION

אִיכָּא לְמֵימְרַךְ: מָה לִבְכוּרִים שֶׁכֵּן טְעוּנִין קְרִיָּיה וְהַנָּחָה!

The Gemara objects: But **there is** a way **to refute** this: **What** is notable **about first fruits? That they require recitation** of the passage **and placing** before the Altar, which is not true of consecrated produce!

ANSWER

אֶלָּא גְּמַר מִתְּרוּמָה.

Rather, the Gemara suggests: **learn** the halacha of consecrated produce **from terumah**.

EXPLANATION

וּתְרוּמָה גּוּפַהּ מְנָלַן? דְּאִיתַּקַּשׁ לִבְכוּרִים, דְּאָמַר מָר: "וּתְרוּמַת יָדְךָ" – אֵלּוּ בִּכּוּרִים.

The Gemara asks: **And terumah itself, from where do we** derive this? The Gemara answers: **Because it is compared to first fruits, as the Master said** on the verse: **"And the terumah of your hand" — these are the first fruits**. Since they are compared, terumah inherits the rule that its liquid is like the fruit.

OBJECTION

מָה לִתְרוּמָה, שֶׁכֵּן חַיָּיבִין עָלֶיהָ מִיתָה וְחוֹמֶשׁ?

The Gemara objects: **What** is notable **about terumah? That** non-priests **are liable to death** at the hand of Heaven **and** must pay an added **fifth for** eating **it**, which is not the case for consecrated produce!

OBJECTION

אֶלָּא, גְּמַר מִתַּרְוַיְיהוּ, מִתְּרוּמָה וּבִכּוּרִים – מָה לִתְרוּמָה וּבִכּוּרִים, שֶׁכֵּן חַיָּיבִין עֲלֵיהֶם מִיתָה וְחוֹמֶשׁ!

Rather, the Gemara suggests: **learn** it **from both of them, from terumah and first fruits** combined. The Gemara objects: **What** is notable **about terumah and first fruits? That** non-priests **are liable for them to death and** an added **fifth**, which is not true of consecrated produce!

RESOLUTION

אֶלָּא, אָתְיָא מִתְּרוּמָה וְחַד מֵהָנָךְ, אוֹ מִבִּכּוּרִים וְחַד מֵהָנָךְ.

Rather, the Gemara concludes: the halacha **comes from** a combination of **terumah and one of those** other prohibitions (like chametz or a bird carcass), **or from first fruits and one of those** other prohibitions, which breaks any unique stringency.

מִשְׁנָה MISHNAH

MISHNAH

וְהָא דְּתָנַן: דְּבַשׁ תְּמָרִים, וְיֵין תַּפּוּחִים, וְחוֹמֶץ סִיתָוְנִיּוֹת, וּשְׁאָר מִינֵי פֵּירוֹת שֶׁל תְּרוּמָה – רַבִּי אֱלִיעֶזֶר מְחַיֵּיב קֶרֶן וְחוֹמֶשׁ, וְרַבִּי יְהוֹשֻׁעַ פּוֹטֵר.

The Gemara now analyzes a related Mishnah: **And that which we learned in a Mishnah:** If a non-priest consumed **date honey, or apple wine, or vinegar made from autumn grapes, or other types of fruit juice of terumah — Rabbi Eliezer deems him obligated** to pay the **principal and** an added **fifth, and Rabbi Yehoshua exempts** him from the fifth.

גְּמָרָא GEMARA

QUESTION

בְּמַאי פְּלִיגִי? בְּדוּן מִינַּהּ וּמִינַּהּ, וּבְדוּן מִינַּהּ וְאוֹקֵי בְּאַתְרַהּ קָמִיפְּלְגִי.

The Gemara asks: **In what** principle **do they argue? They argue over** the hermeneutical rule of **"judge from it and from it" versus "judge from it and place it in its own place."**

EXPLANATION

דְּרַבִּי אֱלִיעֶזֶר סָבַר: דּוּן מִינַּהּ וּמִינַּהּ, מָה בִּכּוּרִים – מַשְׁקִין הַיּוֹצֵא מֵהֶן כְּמוֹתָן, אַף תְּרוּמָה נָמֵי – מַשְׁקִין הַיּוֹצֵא מֵהֶן כְּמוֹתָן, וּמִינַּהּ – מָה בִּכּוּרִים אֲפִילּוּ שְׁאָר מִינִין, אַף תְּרוּמָה נָמֵי אֲפִילּוּ שְׁאָר מִינִין.

For Rabbi Eliezer holds: "Judge from it and from it." Just as with **first fruits, the liquid that emerges from them is like them, so too** with **terumah, the liquid that emerges from them is like them. And** we learn further **from it: Just as** with **first fruits,** this applies **even to other types** of fruit besides grapes and olives, **so too** with **terumah,** this applies **even to other types** of fruit.

EXPLANATION

וְרַבִּי יְהוֹשֻׁעַ סָבַר, דּוּן מִינַּהּ: מָה בִּכּוּרִים – מַשְׁקִין הַיּוֹצְאִין מֵהֶן כְּמוֹתָן, אַף תְּרוּמָה – מַשְׁקִין הַיּוֹצְאִין מֵהֶן כְּמוֹתָן.

And Rabbi Yehoshua holds: "Judge from it" to a limited extent: **Just as** with **first fruits, the liquids that emerge from them are like them, so too** with **terumah, the liquids that emerge from them are like them.**

EXPLANATION

וְאוֹקֵי בְּאַתְרַהּ: מָה מַשְׁקִין דְּקָדְשִׁים בִּתְרוּמָה, תִּירוֹשׁ וְיִצְהָר – אִין, מִידֵּי אַחֲרִינָא – לָא, אַף מַשְׁקִין הַיּוֹצְאִין מֵהֶן כְּמוֹתָן, תִּירוֹשׁ וְיִצְהָר – אִין, מִידֵּי אַחֲרִינָא – לָא.

But "place it in its own place" to apply the rules of terumah itself: **Just as** the primary **liquids of holy things in terumah,** namely **wine and oil, are indeed** subject to the laws of terumah, but **any other thing is not, so too** regarding **liquids that emerge from them being like them, wine and oil are indeed** included, but **any other thing is not.**

STATEMENT

וְהָא דְּתָנַן: אֵין מְבִיאִין בִּכּוּרִים מַשְׁקֶה אֶלָּא הַיּוֹצֵא מִן הַזֵּיתִים וּמִן הָעֲנָבִים – מַנִּי? רַבִּי יְהוֹשֻׁעַ הִיא, דְּאָמַר: דּוּן מִינַּהּ וְאוֹקֵי בְּאַתְרַהּ, וְגָמַר לְהוּ לְבִכּוּרִים מִתְּרוּמָה.

And that which we learned in a Mishnah: We do not bring first fruits as liquid except for that which emerges from olives and from grapes — whose opinion **is this? It is Rabbi Yehoshua, who says: "Judge from it and place it in its own place," and he learned first fruits from terumah,** limiting it to wine and oil.

STATEMENT

וְהָא דְּתָנַן: אֵין סוֹפְגִין אֶת הָאַרְבָּעִים מִשּׁוּם עָרְלָה, אֶלָּא עַל הַיּוֹצֵא מִן הַזֵּיתִים וּמִן הָעֲנָבִים – מַנִּי? רַבִּי יְהוֹשֻׁעַ הִיא, דְּאָמַר: דּוּן מִינַּהּ וְאוֹקֵי בְּאַתְרַהּ, וְגָמַר לְהוּ לְבִכּוּרִים מִתְּרוּמָה,

And that which we learned in a Mishnah: We do not administer the forty lashes for violating the prohibition of **orlah except for** drinking **that which emerges from olives and from grapes — whose** opinion **is this? It is Rabbi Yehoshua, who says: "Judge from it and place it in its own place," and he learned first fruits from terumah**, and applied this limitation to orlah as well.

SUMMARY

The daf concludes with a deep analysis of a braisa regarding one who congeals blood and eats it, or melts forbidden fat (chelev) and swallows it. The Gemara is bothered by how swallowing melted fat can be considered "eating" to make one liable, which prompts Reish Lakish to bring a d'rasha from the pesukim to include drinking liquid fat. This same principle is applied to one who melts and drinks chametz on Pesach, as well as one who melts the carcass of a kosher bird (neveilas oph tahor), where the Gemara distinguishes between melting it over a fire—which keeps it fit for consumption—and melting it in the sun, which makes it putrid and tahor.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is bothered by a basic kasha: if the Torah prohibits the "eating" of forbidden fat or chametz, how can someone be chayav for melting it down and swallowing it as a liquid? That is drinking, not eating! The teretz of Reish Lakish is that the Torah uses the word "nefesh", a soul, to teach us that any way a person derives physical satisfaction and settles his mind, even by drinking what should be eaten, he is held responsible.

Lichoira, this is a powerful yesod for our entire avodas Hashem. The Torah is telling us that Hashem does not just look at the technical, external action of "eating" with your teeth. Hashem looks at the "nefesh", the inner experience of the person. If your neshama is getting a gishmak and settling its mind from something, that is where your ratzon is.

We often think that as long as we do not do a technical, formal aveirah, we are completely fine. But the yetzer hara is a mumche at finding loopholes, melting things down so they do not look like a classic dabar assur, or finding ways to indulge that seem technically muttar. We have to ask ourselves: is my "nefesh" seeking out things that take me away from yiras Shamayim, even if I can find a heter for them?

Today, before you engage in an enjoyment that feels like a "gray area" or a clever loophole, stop and ask yourself: "Is this truly bringing my neshama closer to Hashem, or am I just melting down a gashmius'dike desire to make it slide down easier?"

מַסֶּכֶת אָבוֹת · פֶּרֶק רִאשׁוֹן

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📖 **CHAPTER PREVIEW**

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

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

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

משנה א

הַשַּׁלְשֶׁלֶת שֶׁל קַבָּלַת הַתּוֹרָה וְהַנְהָגַת הַחֲכָמִים

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

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

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

לִנְבִיאִים, וּנְבִיאִים מְסָרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה

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

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

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

לַתּוֹרָה:

for the Torah

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

משנה ב

הַדְּבָרִים שֶׁעֲלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 · The Three Pillars Upon Which the World Stands

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

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

שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת

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

חֲסָדִים:

kindness

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

מִשְׁנָה ג

עֲבוֹדַת הַשֵּׁם מֵאַהֲבָה וּמוֹרָא שָׁמַיִם

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

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

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

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

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

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

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

עֲלֵיכֶם:

upon you

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

מִשְׁנָה ד

קַבָּלַת הַתּוֹרָה וּכְבוֹד חֲכָמִים

Mishna 4 · The Transmission of Torah and Honoring the Sages

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

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

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

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

מִתְאַבֵּק בַּעֲפַר רַגְלֵיהֶם, וֶהֱוֵי שׁוֹתֶה בְצָמָא אֶת דִּבְרֵיהֶם:

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

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

מִשְׁנָה ה

הַכְנָסַת אוֹרְחִים וּמְעוּט שִׂיחָה עִם הָאִשָּׁה

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

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

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

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

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

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

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

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

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

יוֹרֵשׁ גֵּיהִנֹּם:

Gehinnom he inherits

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

מִשְׁנָה ו

עֲשֵׂה לְךָ רַב וּקְנֵה לְךָ חָבֵר

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

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

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

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

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

לְכַף זְכוּת:

merit to the scale of

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

משנה ז

הַרְחֶק מִשָּׁכֵן רָע וּמֵרָשָׁע

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

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

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

וְאַל תִּתְיָאֵשׁ מִן הַפֻּרְעָנוּת:

retribution of despair and do not

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

משנה ח

הַנְהָגַת הַדַּיָּן עִם בַּעֲלֵי הַדִּין

Mishna 8 · The Conduct of a Judge Toward Litigants

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

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

אַל תַּעַשׂ עַצְמְךָ כְּעוֹרְכֵי הַדַּיָּנִין. וּכְשֶׁיִּהְיוּ בַעֲלֵי דִינִין עוֹמְדִים

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

לְפָנֶיךָ, יִהְיוּ בְעֵינֶיךָ כִּרְשָׁעִים. וּכְשֶׁנִּפְטָרִים מִלְּפָנֶיךָ, יִהְיוּ

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

בְעֵינֶיךָ כִּזְכָאִין, כְּשֶׁקִּבְּלוּ עֲלֵיהֶם אֶת הַדִּין:

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

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

משנה ט

דְּרִישָׁה וַחֲקִירָה שֶׁל עֵדִים וְזְהִירוּת בְּדִבְרֵי הַדַּיָּנִים

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

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

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

בִּדְבָרֶיךָ, שֶׁמָּא מִתּוֹכָם יִלְמְדוּ לְשַׁקֵּר:

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

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

מִשְׁנָה י

אַהֲבַת הַמְּלָאכָה וּשְׂנִיאַת הָרַבָּנוּת

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

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

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

הָרַבָּנוּת, וְאַל תִּתְוַדַּע לָרָשׁוּת:

lordship and do not make yourself known to the ruling authority

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

מִשְׁנָה יא

אַזְהָרָה לַחֲכָמִים לְהִזָּהֵר בְּדִבְרֵיהֶם מִפְּנֵי חִלּוּל הַשֵּׁם

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

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

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

וְתִגְלוּ לִמְקוֹם מַיִם הָרָעִים, וְיִשְׁתּוּ הַתַּלְמִידִים הַבָּאִים אַחֲרֵיכֶם

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

וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מִתְחַלֵּל:

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

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

מִשְׁנָה יב

הַנְהָגַת הִלֵּל לֶאֱהֹב שָׁלוֹם וּלְקָרֵב אֶת הַבְּרִיּוֹת

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

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

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

שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה:

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

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

מִשְׁנָה יג

הַסַּכָּנָה בְּגַאֲוָה וּבְבִטּוּל תּוֹרָה

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

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

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

וּדְלֹא יָלַיִף, קְטָלָא חַיָּב. וּדְאִשְׁתַּמֵּשׁ בְּתָגָא, חָלַף:

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

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

מִשְׁנָה יד

הַחוֹבָה לִפְעֹל בְּעַצְמוֹ וּלְלֹא דְחוּי

Mishna 14 · The Obligation of Personal Responsibility and Avoiding Procrastination

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

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

וְאִם לֹא עַכְשָׁיו, אֵימָתָי:

And if not now, when?

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

מִשְׁנָה טו

קְבִיעוּת הַתּוֹרָה, מְעוּט דִּבּוּר וְהַסְבָּרַת פָּנִים

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

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

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

כָּל הָאָדָם בְּסֵבֶר פָּנִים יָפוֹת:

every person with a cheerful expression of face.

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

מִשְׁנָה טז

עֲשֵׂה לְךָ רַב וְהִתְרַחֵק מִן הַסָּפֵק

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

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

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

תַּרְבֶּה לְעַשֵּׂר אֹמְדוֹת:

increase to tithe by estimation.

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

מִשְׁנָה יז

מַעֲלַת הַשְׁתִיקָה וְהַמַּעֲשֶׂה עַל פְּנֵי הַדִּבּוּר

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

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

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

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

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

דְּבָרִים, מֵבִיא חֵטְא:

words brings sin.

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

מִשְׁנָה יח

הַדִּין הָאֱמֶת וְהַשָּׁלוֹם שֶׁהָעוֹלָם עוֹמֵד עֲלֵיהֶם

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

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

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

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

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

בְּשַׁעֲרֵיכֶם:

in your gates

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

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

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

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

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

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

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

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

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

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

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

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

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

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

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

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

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

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

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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