חוּמָּשׁ עִם רַשִׁ"י · כי תבוא · שְׁבִיעִי

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KI TAVO · 7TH ALIYAH

📖 CHAPTER PREVIEW

In this final aliyah of Parshas Ki Tavo, Moshe Rabbeinu gathers all of Klal Yisrael to prepare them for the transition of leadership and the entry into Eretz Yisrael. He begins by calling their attention to the incredible nissim they witnessed with their own eyes during the Exodus from Mitzrayim, reminding them of the great signs and wonders Hashem performed against Pharaoh and his entire land.

Moshe then points out a profound yesod in their relationship with Hashem: that until this very day, they had not yet fully attained the heart to understand, the eyes to see, or the ears to hear the depth of Hashem's chessed. He reviews the forty years of wandering in the midbar, where their clothing did not wear out, their shoes did not decay, and they survived miraculously without standard bread or wine, all to instill in them the absolute emunah that Hashem is their Elokim.

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

פָּסוּק א

Pasuk 1

וַיִּקְרָא מֹשֶׁה אֶל כָּל יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אַתֶּם רְאִיתֶם אֵת כָּל אֲשֶׁר
And summoned Moshe · all of Yisrael and he said to them you have seen — that all

עָשָׂה יְהוָה לְעֵינֵיכֶם בְּאֶרֶץ מִצְרַיִם לְפַרְעֹה וּלְכָל עֲבָדָיו וּלְכָל אַרְצוֹ:
did Hashem before your eyes in the land of Mitzrayim to Pharaoh and to all of his servants and to all of his land

פָּסוּק ב

Pasuk 2

הַמַּסֹּת הַגְּדֹלֹת אֲשֶׁר רָאוּ עֵינֶיךָ הָאֹתֹת וְהַמֹּפְתִים הַגְּדֹלִים הָהֵם:
the trials great which saw your eyes the signs and the wonders those great

פָּסוּק ג

Pasuk 3

וְלֹא נָתַן יְהוָה לָכֶם לֵב לָדַעַת וְעֵינַיִם לִרְאוֹת וְאָזְנַיִם לִשְׁמֹעַ עַד הַיּוֹם
and not has given Hashem to you a heart to know and eyes to see and ears to hear until the day

הַזֶּה:
this

רַשִׁ"י

וְלֹא נָתַן ה' לָכֶם לֵב לָדַעַת. לְהַכִּיר אֶת חַסְדֵי הַקָּבָּ"ה וְלִדְבֵקָה בּוֹ:
And not has given Hashem to you a heart to know. to recognize — the kindnesses of the Holy One and to cleave to Him

רַשִׁ"י

עד היום הזה. שֶׁמַּעְתִּי שֶׁאוֹתוֹ הַיּוֹם שֶׁנָּתַן מֹשֶׁה סֵפֶר הַתּוֹרָה לִבְנֵי לֵוִי, כְּמוֹ

just as Levi to the sons of the Torah the Book of Moshe that gave day that on that I heard this the day Until

שֶׁכָּתוּב דברים ל"א "וַיִּתְּנָהּ אֶל הַכֹּהֲנִים בְּנֵי לֵוִי", בָּאוּ כָל יִשְׂרָאֵל לִפְנֵי מֹשֶׁה

Moshe before Yisrael all of came Levi sons of the Kohanim to and he gave it 31 Devarim it is written

וְאָמְרוּ לוֹ מֹשֶׁה רַבֵּנוּ, אַף אָנוּ עָמַדְנוּ בְּסִינַי וְקִבַּלְנוּ אֶת הַתּוֹרָה וְנִתְּנָה לָנוּ,

to us and it was given the Torah — and we accepted at Sinai stood we even our Teacher Moshe to him and they said

וּמָה אַתָּה מַשְׁלִיט אֶת בְּנֵי שִׁבְטְךָ עָלֶיהָ וְיֹאמְרוּ לָנוּ יוֹם מָחָר לֹא לָכֶם

to you not tomorrow on the day of to us and they will say over it your tribe the sons of — giving control to are you and why

נִתְּנָה, לָנוּ נִתְּנָה, וְשָׂמַח מֹשֶׁה עַל הַדָּבָר, וְעַל זֹאת אָמַר לָהֶם "הַיּוֹם הַזֶּה

· this day to them he said this and regarding the matter over Moshe and rejoiced was it given to us was it given

נִהְיֵיתָ לְעָם וְגוֹ'", הַיּוֹם הַזֶּה הֵבַנְתִּי שֶׁאַתֶּם דְּבֵקִים וַחֲפֵצִים בַּמָּקוֹם:

the Omnipresent and desiring are attached that you I understood · this day etc. for a nation you have become

פָּסוּק ד

Pasuk 4

וְאוֹלֵךְ אֶתְכֶם אַרְבָּעִים שָׁנָה בַּמִּדְבָּר לֹא בָלוּ שַׂלְמֹתֵיכֶם מֵעֲלֵיכֶם

from upon you your garments did wear out not in the wilderness years forty — And I led

וְנַעַלְךָ לֹא בָלְתָה מֵעַל רַגְלֶךָ:

your foot from upon did wear out not and your shoe

פָּסוּק ה

Pasuk 5

לֶחֶם לֹא אֲכַלְתֶּם וְיַיִן וְשֵׁכָר לֹא שְׁתִיתֶם לְמַעַן תֵּדְעוּ כִּי אֲנִי

I am that you may know in order that did you drink not and strong drink and wine did you eat not Bread

יְהוָה אֱלֹהֵיכֶם:

your God Hashem

פָּסוּק ו

Pasuk 6

וַתָּבֹאוּ אֶל הַמָּקוֹם הַזֶּה וַיֵּצֵא סִיחֹן מֶלֶךְ חֶשְׁבּוֹן וְעוֹג מֶלֶךְ הַבָּשָׁן

the Bashan king of and Og Cheshbon king of Sichon and went out this the place to and you came

לִקְרָאתֵנוּ לַמִּלְחָמָה וַנַּכֵּם:

and we smote them for the battle towards us

רַשִׁ"י

ותבאו אל המקום הזה. עַתָּה אַתֶּם רוֹאִים עַצְמְכֶם בִּגְדֻלָּה וְכָבוֹד, אַל תִּבְעֲטוּ

rebel do not and honor in greatness yourselves see you now this the place to And you came

בַּמָּקוֹם וְאַל יָרוּם לְבַבְכֶם ושמרתם את דברי הברית הזאת;

this the covenant the words of — and you shall keep your heart be proud and let not against the Omnipresent

דְּ"אַ — ולא נתן ה' לכם לב לדעת שֶׁאֵין אָדָם עוֹמֵד עַל סוֹף דַּעְתּוֹ

the mind of the end of upon stands a person for not to know a heart to you Hashem gave and not another explanation

שֶׁל רַבּוֹ וְחָכְמַת מִשְׁנָתוֹ עַד אַרְבָּעִים שָׁנָה, וּלְפִיכָךְ לֹא הִקְפִּיד עֲלֵיכֶם
of his teacher and the wisdom of his teaching until forty years and therefore not dealt strictly with you

הַמָּקוֹם עַד הַיּוֹם הַזֶּה, אֲבָל מִכָּאן וָאֵילָךְ יַקְפִּיד, וּלְפִיכָךְ ושמרתם את
the Omnipresent until the day this but from here and onward He will deal strictly and therefore and you shall keep —

דברי הברית הזאת וְגוֹ' עבודה זרה ה' :
the words of the covenant this etc. Avodah Zarah 5b

פָּסוּק ז

Pasuk 7

וַנִּקַּח אֶת אַרְצָם וַנִּתְּנָהּ לְנַחֲלָה לָרְאוּבֵנִי וְלַגָּדִי וְלַחֲצִי שֵׁבֶט
and we took — their land and we gave it for an inheritance to the Reuvenite and to the Gadite and to the half tribe of

הַמְנַשִּׁי׃
the Menashite

פָּסוּק ח

Pasuk 8

וּשְׁמַרְתֶּם אֶת דִּבְרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אֹתָם לְמַעַן תַּשְׂכִּילוּ
And you shall keep — the words of the covenant this and you shall do them so that you will succeed in

אֵת כָּל אֲשֶׁר תַּעֲשׂוּן׃
— all that you do

CHAPTER SUMMARY

The aliyah concludes by recalling the recent victories over Sihon the king of Cheshbon and Og the king of Bashan, and how their lands were given as an yerushah to the Reuveni, Gadi, and the half-tribe of Menashe. Based on all these open miracles and the covenant they are entering, Moshe exhorts Klal Yisrael to guard and fulfill the words of this Torah, so that they will succeed in everything they do.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us a tremendous chiddush here that we must carry with us every single day. Moshe Rabbeinu looks at Klal Yisrael after forty years of open miracles, after seeing the makkos in Mitzrayim and eating the manna from heaven, and he tells them: "Yet to this day Hashem has not given you a mind to understand or eyes to see or ears to hear." Rashi explains the deep yesod here. It was only on this very day, when Moshe gave the Sefer Torah to the Levi'im and the rest of the shevatim came to demand their own share in it, that Moshe realized they finally appreciated the Torah. From here, Chazal learn a famous rule: a person does not fully grasp the depth of his rebbe's mind, or the true meaning of what he has learned, until forty years have passed.

Think about what this means for our own avodas Hashem. Lichoira, we often get frustrated with ourselves. We learn a piece of Gemara, we hear a beautiful shmuess, or we try to work on our middos, and we wonder: "Why isn't it changing me? Why don't I feel different?" We expect instant results. But the Torah is teaching us that real, deep connection to Torah and emunah is a slow, quiet process. It takes time, consistency, and patience. The seeds you are planting today in your learning and your davening might not fully blossom in your heart until much later. You are building a vessel, step by step, day by day.

So do not be discouraged if you do not feel like a changed person overnight. The forty-year journey in the midbar was not a waste; every single day of eating the manna and wearing those clothes that never wore out was building their neshamos, even if they only fully realized it at the very end. Every single blatt Gemara you learn, every perek of Mishnayos, and every heartfelt tefillah is doing its work inside you, shaping who you are.

Today, when you sit down to learn or stand up to daven, do not look for immediate inspiration or instant spiritual highs. Just focus on being there, doing the ratzon Hashem with consistency, knowing that every single word of Torah you put into your mind is a seed that will surely bear beautiful fruit in its time.

דַּף יוֹמִי · חֻלִּין · דַּף קכ״א

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

📖 THE SUGYA

We begin the daf by diving into a fascinating machlokes between Rabbi Yochanan and Reish Lakish regarding the definition of "alal" mentioned in our Mishnah. The Mishnah taught that alal joins together with meat to make up the shiur of an egg-bulk for food tumah, and the Gemara wants to know what this actually is. Rabbi Yochanan holds it refers to the nuchal ligament, which is tough and stringy, while Reish Lakish argues that it refers to the meat residue left on the hide after flaying. The Gemara brings a kasha from a pasuk in Iyov and a Braisa of Rabbi Yehuda to challenge these views, leading to a deeper analysis of how we view tough, inedible parts of an animal and whether they can still be considered food.

Next, the Gemara moves on to discuss other seemingly inedible parts of animals and birds, like beaks, talons, and horns, which the Mishnah says can join together with the meat for tumah. The Gemara asks lichoira how these hard, wood-like parts can be considered food, and explains that the Mishnah is davka referring to the softer, living areas of these parts, such as the soft membrane under the beak or the blood-filled base of the horn. We then transition to a discussion regarding a Yisrael who slaughters a non-kosher animal, analyzing the requirements of intention and hechsher (preparation by water) for it to become tamei.

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עַמּוּד א׳ DAF 121A

EXPLANATION

וְהַדַּר מַיְיתֵי לַהּ לְעָרְלָה "פְּרִי" "פְּרִי" מִבִּכּוּרִים.

And then he derives the halacha of liquid that emerges from **orlah** by a gezeirah shavah of the word **"fruit"** and **"fruit" from first fruits**.

מִשְׁנָה MISHNAH

MISHNAH

וְהָאָלָל.

We learned in the Mishnah: **And the alal** joins together with the flesh to constitute the requisite egg-bulk to transmit food impurity.

גְּמָרָא GEMARA

QUESTION

מַאי אָלָל?

The Gemara asks: **What** is this **alal**?

ANSWER

רַבִּי יוֹחָנָן אָמַר: מַרְטָקָא,

Rabbi Yochanan said: It is the **nuchal ligament**, which is tough and stringy.

ANSWER

וְרֵישׁ לָקִישׁ אָמַר: בָּשָׂר שֶׁפְּלָטַתּוּ סַכִּין.

And Reish Lakish said: It is the **meat residue that is attached to the hide after the knife has flayed** the flesh.

OBJECTION

מֵיתִיבִי: "וְאוּלָם אַתֶּם טֹפְלֵי שָׁקֶר רֹפְאֵי אֱלִל כֻּלְּכֶם".

The Gemara **raises an objection** from a pasuk in Iyov: **"But you are plasterers of lies, you are all physicians of no value [elil]"**.

EXPLANATION

בִּשְׁלָמָא לְמַאן דְּאָמַר מַרְטָקָא – הַיְינוּ דְּלָאו בַּר רְפוּאָה הוּא,

Granted, according to the one who says that alal is the **nuchal ligament**, i.e., Rabbi Yochanan, **that is why** Iyov compared them to a physician trying to heal it, because it **is not something that can be healed**, as it is tough like wood.

OBJECTION

אֶלָּא לְמַאן דְּאָמַר בָּשָׂר שֶׁפְּלָטַתּוּ סַכִּין – בַּר רְפוּאָה הוּא!

But according to the one who says it is **meat residue that is attached to the hide after the knife has flayed** it, i.e., Reish Lakish, surely flesh hanging from the hide **is something that can be healed** and reattach!

RESOLUTION

בָּאָלָל דִּקְרָא, דְּכוּלֵּי עָלְמָא לָא פְּלִיגִי; כִּי פְּלִיגִי – בָּאָלָל דְּמַתְנִיתִין.

The Gemara answers: **With regard to the alal of the verse, everyone agrees** that it refers to the nuchal ligament; **where they disagree is with regard to the alal of our Mishnah**.

PROOF

תָּא שְׁמַע, רַבִּי יְהוּדָה אוֹמֵר: הָאָלָל הַמְכוּנָּס, אִם יֵשׁ כְּזַיִת בְּמָקוֹם אֶחָד – חַיָּיבִין עָלָיו,

Come and hear a proof from a Braisa: **Rabbi Yehuda says: With regard to the alal that was collected, if there is an olive-bulk in one place, one is liable for it** under the penalty of kares if he eats it or touches it and enters the Beis HaMikdash.

STATEMENT

וְאָמַר רַב הוּנָא: וְהוּא שֶׁכְּנָסוֹ.

And Rav Huna said: And this is only **where a person collected it**, showing he considers it food.

EXPLANATION

בְּשִׁלְמָא לְמַאן דְּאָמַר בָּשָׂר שֶׁפְּלָטַתּוּ סַכִּין, הַיְינוּ דְּכִי אִיכָּא כְּזַיִת מִיחַיַּיב,

Granted, according to the one who says alal is **meat residue that is attached to the hide after the knife has flayed** it, **that is why when there is an olive-bulk** collected **one is liable**, because he has shown he values it as food.

OBJECTION

אֶלָּא לְמַאן דְּאָמַר מַרְטָקָא, כִּי אִיכָּא כְּזַיִת מַאי הָוֵי? עֵץ בְּעָלְמָא הוּא!

But according to the one who says it is the **nuchal ligament, even when there is an olive-bulk, what of it? It is merely wood** and completely inedible!

RESOLUTION

אַלִּיבָּא דְּרַבִּי יְהוּדָה לָא פְּלִיגִי, כִּי פְּלִיגִי אַלִּיבָּא דְּרַבָּנַן:

The Gemara answers: **According to the opinion of Rabbi Yehuda, they do not disagree**; they agree it refers to meat residue. **Where they disagree is according to the opinion of the Rabbis** of our Mishnah.

STATEMENT

רַבִּי יוֹחָנָן אָמַר: מַרְטָקָא נָמֵי מִצְטָרֵף,

Rabbi Yochanan said: The nuchal ligament also joins together with the meat according to the Rabbis.

STATEMENT

וְרֵישׁ לָקִישׁ אָמַר: דַּוְקָא בָּשָׂר שֶׁפְּלָטַתּוּ סַכִּין, אֲבָל מַרְטָקָא לָא מִצְטָרֵף.

And Reish Lakish said: Specifically meat residue that is attached to the hide after the knife has flayed it joins together, **but the nuchal ligament does not join together**.

QUESTION

הַאי בָּשָׂר שֶׁפְּלָטַתּוּ סַכִּין, הֵיכִי דָּמֵי?

The Gemara asks: **This meat residue that is attached to the hide after the knife has flayed** it, **what are the circumstances**?

INFERENCE

אִי דְּחַשִּׁיב עֲלֵיהּ – אֲפִילּוּ בְּאַנְפֵּי נַפְשֵׁיהּ מִיטַּמֵּא,

If he intends to eat it, then even by itself it should become tamei as food, without needing to join with other meat!

INFERENCE

וְאִי דְּלָא חַשִּׁיב עֲלֵיהּ – בַּטּוּלֵיהּ בַּטְּלֵיהּ!

And if he does not intend to eat it, he has completely nullified its status as food, so why should it join together?

ANSWER

רַבִּי אָבִין וְרַבִּי מְיַישָּׁא, חַד אָמַר: מִקְצָתוֹ חִישֵּׁב עָלָיו.

Rabbi Avin and Rabbi Meyasha answered this. **One said: He intended to eat part of it**, but we do not know which part, so it only joins together.

ANSWER

וְחַד אָמַר: מִקְצָתוֹ פְּלָטַתּוּ חַיָּה, וּמִקְצָתוֹ פְּלָטַתּוּ סַכִּין.

And one said: Part of it was severed by an animal biting it, which keeps its food status, **and part of it was severed by a knife**, which nullified its food status, and they are mixed up.

מִשְׁנָה MISHNAH

MISHNAH

תְּנַן הָתָם: הַחַרְטוֹם וְהַצִּפָּרְנַיִם מִיטַּמְּאִין וּמְטַמְּאִין וּמִצְטָרְפִין.

We learned in a Mishnah elsewhere: The beak and the talons of a bird **become tamei, and transmit tumah, and join together** with the flesh.

גְּמָרָא GEMARA

QUESTION

חַרְטוֹם – עֵץ בְּעָלְמָא הוּא!

The Gemara asks: But **the beak is merely wood**, completely hard and inedible!

ANSWER

אָמַר רַבִּי אֶלְעָזָר: בְּחַרְטוֹם תַּחְתּוֹן.

Rabbi Elazar said: The Mishnah is referring **to the lower beak**, which is soft.

OBJECTION

תַּחְתּוֹן נָמֵי עֵץ בְּעָלְמָא הוּא!

The Gemara objects: **The lower beak is also merely wood**!

ANSWER

אָמַר רַב פָּפָּא: תַּחְתּוֹן שֶׁל עֶלְיוֹן.

Rav Pappa said: It means the soft membrane on the **underside of the upper beak**.

ANSWER

צִפָּרְנַיִם, אָמַר רַבִּי אֶלְעָזָר: מָקוֹם [הַמּוּבְלָע] בַּבָּשָׂר.

Regarding **the talons, Rabbi Elazar said:** It refers to the **place that is absorbed in the flesh**.

ANSWER

קַרְנַיִם, אָמַר רַב פָּפָּא: בִּמְקוֹם שֶׁחוֹתְכִין וְיוֹצֵא מֵהֶן דָּם.

Regarding the **horns** mentioned in our Mishnah, **Rav Pappa said:** It refers to the soft **place where they cut and blood comes out of them**.

מִשְׁנָה MISHNAH

MISHNAH

כְּיוֹצֵא בּוֹ, הַשּׁוֹחֵט בְּהֵמָה.

We learned in the Mishnah: **Similarly, one who slaughters a** non-kosher **animal**...

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבִּי אַסִּי: שׁוֹנִין יִשְׂרָאֵל בְּטְמֵאָה, וְגוֹי בִּטְהוֹרָה – צְרִיכִין מַחְשָׁבָה וְהֶכְשֵׁר מַיִם מִמָּקוֹם אַחֵר.

Rabbi Assi said: The cases of **a Yisrael** who slaughters **a non-kosher animal, and a non-Jew** who slaughters **a kosher animal, are alike** in that they both **require intention** to eat the meat **and preparation by water from another source** to become susceptible to tumah.

QUESTION

הֶכְשֵׁר לְמָה לִי? סוֹפוֹ לְטַמֵּא טוּמְאָה חֲמוּרָה, וְכֹל שֶׁסּוֹפוֹ לְטַמֵּא טוּמְאָה חֲמוּרָה – לָא בָּעֵי הֶכְשֵׁר.

The Gemara asks: **Why do I need preparation** by water? **In the end it will transmit severe tumah** as a neveilah, **and anything that in the end transmits severe tumah does not require preparation** by water!

PROOF

דְּתָנֵי דְּבֵי רַבִּי יִשְׁמָעֵאל: "וְכִי יֻתַּן מַיִם עַל זֶרַע", מָה זְרָעִים שֶׁאֵין סוֹפָן לְטַמֵּא טוּמְאָה חֲמוּרָה צְרִיכִין הֶכְשֵׁר, אַף כֹּל שֶׁאֵין סוֹפוֹ לְטַמֵּא טוּמְאָה חֲמוּרָה צָרִיךְ הֶכְשֵׁר.

As the school of Rabbi Yishmael taught: The pasuk says, **"And if water be put upon seed"**; **just as seeds, which do not ultimately transmit severe tumah, require preparation, so too anything that does not ultimately transmit severe tumah requires preparation**, excluding neveilah which does transmit severe tumah.

PROOF

וְתַנְיָא, אָמַר רַבִּי יוֹסֵי: מִפְּנֵי מָה אָמְרוּ נִבְלַת עוֹף טָהוֹר צְרִיכָה מַחְשָׁבָה וְאֵינָהּ צְרִיכָה הֶכְשֵׁר? מִפְּנֵי

And it was taught in a Braisa, **Rabbi Yose said: For what reason did they say that the carcass of a kosher bird requires intention but does not require preparation? Because** in the end it transmits severe tumah.

QUESTION

שֶׁסּוֹפָהּ לְטַמֵּא טוּמְאָה חֲמוּרָה!

since its end is to become tamei with a severe tumah in the throat of the one who eats it, we say that it is already considered food and does not need hechsher. But why does Rabbi Asi say that the Sages do not apply this logic to a slaughtered non-kosher animal?

ANSWER

אָמַר חִזְקִיָּה: הוֹאִיל וְיָכוֹל לְגוֹרְרָהּ, וּלְהַעֲמִידָהּ עַל פָּחוֹת מִכְּזַיִת.

Chizkiyah said in response: The Sages hold that we cannot say its end is definitely to become tamei, **since he is able to scrape it** and chop the meat into small pieces, **and establish it at less than a kezayis** per piece, in which case it would never convey any tumah at all.

QUESTION

אַמַּר לֵיהּ רַבִּי יִרְמְיָה לְרַבִּי זֵירָא: וּמִי אָמַר חִזְקִיָּה הָכִי?

Rabbi Yirmeyah said to Rabbi Zeira: And did Chizkiyah really **say this**, that the Sages hold a twitching animal is not considered dead?

OBJECTION

וְהָא אִיתְּמַר: שָׁחַט בָּהּ שְׁנַיִם אוֹ רוֹב שְׁנַיִם, וַעֲדַיִין הִיא מְפַרְכֶּסֶת –

But wasn't it stated as a machlokes: If **one slaughtered in it**, a non-kosher animal, **the two** simanim **or the majority of the two** simanim, **and it is still twitching**,

OBJECTION

חִזְקִיָּה אָמַר: אֵינָהּ לְאֵבָרִים, רַבִּי יוֹחָנָן אָמַר: יֶשְׁנָהּ לְאֵבָרִים.

Chizkiyah said: It is not subject **to** the prohibition of eating **limbs** from a living animal, whereas **Rabbi Yochanan said: It is** subject **to** the prohibition of eating **limbs** from a living animal.

EXPLANATION

חִזְקִיָּה אָמַר אֵינָהּ לְאֵבָרִים: מֵתָה הִיא.

The Gemara explains: **Chizkiyah said it is not** subject **to** the prohibition of **limbs** because he holds **it is** considered **dead** immediately upon shechitah.

EXPLANATION

רַבִּי יוֹחָנָן אָמַר יֶשְׁנָהּ לְאֵבָרִים: לָאו מֵתָה הִיא.

And **Rabbi Yochanan said it is** subject **to** the prohibition of **limbs** because he holds **it is not** yet considered **dead**. Now, if Chizkiyah holds shechitah makes it dead, it should be tamei as a nevelah immediately, which contradicts the Sages in Rabbi Asi's statement!

ANSWER

אַמַּר לֵיהּ: יָצְתָה מִכְּלַל חַיָּה, וְלִכְלַל מֵתָה לֹא בָּאת.

Rabbi Zeira **said to him:** Chizkiyah holds that by virtue of the shechitah, **it has left the category of a living animal**, so the prohibition of eating a limb from a living animal no longer applies, **but into the category of a dead animal it has not** yet **entered**, so it does not yet convey the tumah of a carcass.

STATEMENT

גּוּפָא: שָׁחַט בָּהּ שְׁנַיִם, אוֹ רוֹב שְׁנַיִם, וַעֲדַיִין הִיא מְפַרְכֶּסֶת – חִזְקִיָּה אָמַר: אֵינָהּ לְאֵבָרִים, רַבִּי יוֹחָנָן אָמַר: יֶשְׁנָהּ לְאֵבָרִים.

The Gemara returns to analyze **the text itself** quoted above: If **one slaughtered in it**, a non-kosher animal, **the two** simanim **or the majority of the two** simanim, **and it is still twitching, Chizkiyah said: It is not** subject **to** the prohibition of **limbs**, and **Rabbi Yochanan said: It is** subject **to** the prohibition of **limbs**.

RULING

אָמַר רַבִּי אֶלְעָזָר: נְקוֹט לְהָא דְּרַבִּי יוֹחָנָן בְּיָדָךְ, דְּתָנֵי רַב אוֹשַׁעְיָא כְּוָותֵיהּ.

Rabbi Elazar said: Hold this ruling **of Rabbi Yochanan in your hand** as the definitive halachah, **for Rav Oshaya taught** a braisa **like him**.

BRAISA

דְּתָנֵי רַב אוֹשַׁעְיָא: יִשְׂרָאֵל שֶׁשָּׁחַט בְּהֵמָה טְמֵאָה לְגוֹי, שָׁחַט בָּהּ שְׁנַיִם אוֹ רוֹב שְׁנַיִם, וּמְפַרְכֶּסֶת –

For Rav Oshaya taught in a braisa: In the case of **a Jew who slaughtered a non-kosher animal for a gentile** to eat, and **he slaughtered in it the two** simanim **or the majority of the two** simanim, **and it is** still **twitching**,

BRAISA

מְטַמְּאָה טוּמְאַת אֳכָלִין, אֲבָל לֹא טוּמְאַת נְבֵלוֹת.

it is tamei with the tumah of foods, because the shechitah made it fit to be eaten by a gentile, **but** as long as it is twitching, it does **not** yet convey **the tumah of carcasses**.

BRAISA

אֵבֶר הַפּוֹרֵשׁ מִמֶּנָּה, כְּפוֹרֵשׁ מִן הַחַי, וּבָשָׂר הַפּוֹרֵשׁ מִמֶּנָּה, כִּבְשָׂר הַפּוֹרֵשׁ מִן הַחַי, וְאָסוּר לִבְנֵי נֹחַ, וַאֲפִילּוּ לְאַחַר שֶׁתֵּצֵא נַפְשָׁהּ.

A limb that separates from it while it is twitching is treated **like** a limb **separating from a living animal** and is tamei as nevelah, **and flesh that separates from it** while it is twitching is treated **like flesh separating from a living animal, and it is forbidden to Bnei Noach** as ever min hachai, **and** this prohibition remains **even after its soul departs**.

BRAISA

שָׁחַט בָּהּ אֶחָד, אוֹ רוֹב אֶחָד – אֵינָהּ מְטַמְּאָה טוּמְאַת אֳכָלִין; נְחָרָהּ – אֵין בָּהּ טוּמְאָה שֶׁל כְּלוּם.

If **he slaughtered in it** only **one** siman **or the majority of one** siman, **it is not tamei with the tumah of foods** because the shechitah was invalid; and if **he stabbed it**, **there is no tumah of any kind in it** while it is still twitching.

BRAISA

וְגוֹי שֶׁשָּׁחַט בְּהֵמָה טְהוֹרָה לְיִשְׂרָאֵל, וּמְפַרְכֶּסֶת – מְטַמְּאָה טוּמְאַת אֳכָלִין, אֲבָל לֹא טוּמְאַת נְבֵלָה.

And similarly, **a gentile who slaughtered a kosher animal for a Jew, and it is** still **twitching**, **it is tamei with the tumah of foods**, **but** as long as it is twitching, it does **not** yet convey **the tumah of a carcass**.

BRAISA

אֵבֶר הַפּוֹרֵשׁ מִמֶּנָּה, כְּפוֹרֵשׁ מִן הַחַי, וּבָשָׂר הַפּוֹרֵשׁ מִמֶּנָּה, כְּפוֹרֵשׁ מִן הַחַי, וְאָסוּר לִבְנֵי נֹחַ, וַאֲפִילּוּ לְאַחַר שֶׁתֵּצֵא נַפְשָׁהּ.

A limb that separates from it while it is twitching is treated **like** a limb **separating from a living animal, and flesh that separates from it** while it is twitching is treated **like** flesh **separating from a living animal, and it is forbidden to Bnei Noach, and** this prohibition remains **even after its soul departs**.

BRAISA

שָׁחַט בָּהּ אֶחָד אוֹ רוֹב אֶחָד – אֵינָהּ מְטַמְּאָה טוּמְאַת אָכָלִין, נִחָרָה – אֵין בָּהּ טוּמְאָה שֶׁל כְּלוּם.

If **he slaughtered in it one** siman **or the majority of one** siman, **it is not tamei with the tumah of foods**; and if **he stabbed it**, **there is no tumah of any kind in it** while it is still twitching.

BRAISA

שָׁחַט גּוֹי בִּמְקוֹם שֶׁאֵין עוֹשֶׂה אוֹתָהּ טְרֵפָה, וּבָא יִשְׂרָאֵל וּגְמָרָהּ – כְּשֵׁרָה.

If **a gentile slaughtered in a place that does not make it a tereifah**, such as cutting only half of the windpipe, **and a Jew came and completed it**, the shechitah is **kosher**.

BRAISA

שָׁחַט יִשְׂרָאֵל, בֵּין בִּמְקוֹם שֶׁעוֹשֶׂה אוֹתָהּ טְרֵפָה, וּבֵין בִּמְקוֹם שֶׁאֵין עוֹשֶׂה אוֹתָהּ טְרֵפָה, וּבָא גּוֹי וְגָמַר שְׁחִיטָתוֹ – פְּסוּלָה.

But if **a Jew slaughtered** partially, **whether in a place that makes it a tereifah**, such as cutting the majority of the windpipe, **or whether in a place that does not make it a tereifah**, **and a gentile came and completed his shechitah**, it is **invalid**.

BRAISA

הָרוֹצֶה שֶׁיֹּאכַל מִבְּהֵמָה קוֹדֶם שֶׁתֵּצֵא נַפְשָׁהּ, חוֹתֵךְ כְּזַיִת בָּשָׂר מִבֵּית שְׁחִיטָתָהּ, וּמוֹלְחוֹ יָפֶה יָפֶה, וּמְדִיחוֹ יָפֶה יָפֶה, וּמַמְתִּין לַהּ עַד שֶׁתֵּצֵא נַפְשָׁהּ, וְאוֹכְלוֹ.

One who wants to eat from an animal before its soul departs, **cuts a kezayis of meat from the place of its shechitah**, **and salts it very well**, **and rinses it very well** to remove the blood, **and waits for it until its soul departs**, **and** then **eats it**.

BRAISA

אֶחָד גּוֹי וְאֶחָד יִשְׂרָאֵל מוּתָּרִין בּוֹ.

In this case, **both a gentile and a Jew are permitted to eat it**, because the shechitah has already removed the prohibition of ever min hachai.

PROOF

מְסַיַּיע לֵיהּ לְרַב אִידִי בַּר אָבִין, דְּאָמַר רַב אִידִי בַּר אָבִין אָמַר רַב יִצְחָק בַּר אַשְׁיָן: הָרוֹצֶה שֶׁיַּבְרִיא, חוֹתֵךְ כְּזַיִת בָּשָׂר מִבֵּית שְׁחִיטָה, וּמוֹלְחוֹ יָפֶה יָפֶה, וּמְדִיחוֹ יָפֶה יָפֶה, וּמַמְתִּין לָהּ עַד שֶׁתֵּצֵא נַפְשָׁהּ, אֶחָד גּוֹי וְאֶחָד יִשְׂרָאֵל מוּתָּרִים בּוֹ.

The Gemara notes: This **supports Rav Idi bar Avin, for Rav Idi bar Avin said** that **Rav Yitzchak bar Ashyan said: One who wants to become healthy** and eat warm meat **cuts a kezayis of meat from the place of shechitah, and salts it very well, and rinses it very well, and waits for it until its soul departs, and both a gentile and a Jew are permitted to eat it**.

QUESTION

בָּעֵי רַבִּי אֶלְעָזָר: שָׁהָה בָּהּ, דָּרַס בָּהּ – מַהוּ?

Rabbi Elazar raised a dilemma: If the slaughterer **paused in it**, or **pressed down on it** during the shechitah of this animal, which invalidates the shechitah, **what is** the halachah regarding whether it is tamei as food while it is still twitching?

ANSWER

אֲמַר לֵיהּ הָהוּא סָבָא: הָכִי אָמַר רַבִּי יוֹחָנָן: צְרִיכָה הֶכְשֵּׁר שְׁחִיטָה כִּבְהֵמָה טְהוֹרָה.

A certain elder said to him: This is what Rabbi Yochanan said: It requires a valid act of shechitah like a kosher animal in order to be considered food while twitching.

EXPLANATION

הֶכְשֵּׁר לְמַאי? אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: בְּדִיקַת סַכִּין.

The Gemara asks: **A valid act for what** purpose? **Rabbi Shmuel bar Yitzchak said:** It means it requires **checking the knife** to ensure it has no nicks, just like a kosher shechitah.

QUESTION

בָּעָא מִינֵּיהּ רַבִּי זֵירָא מֵרַב שֵׁשֶׁת: מַהוּ שֶׁתַּצִּיל עַל הַבְּלוּעִין שֶׁבְּתוֹכָהּ?

Rabbi Zeira asked of Rav Sheshes: What is the halachah as to **whether** this twitching animal **protects the swallowed** tamei items **inside it** from becoming tamei if they are in an ohel with a corpse?

ANSWER

אֲמַר לֵיהּ מְטַמְּאָה טוּמְאַת אָכָלִין, וּמַצֶּלֶת?

Rav Sheshes **said to him:** Since **it is tamei with the tumah of foods**, can it still be considered a living barrier that **protects**?

QUESTION

אֲמַר לֵיהּ: אֵינָהּ מְטַמְּאָה טוּמְאַת נְבֵלוֹת, וְלֹא תַּצִּיל?

Rabbi Zeira **said to him:** But since **it is not tamei with the tumah of carcasses**, why should it **not protect**?

STATEMENT

אָמַר אַבָּיֵי: אֵינָהּ מַצֶּלֶת עַל הַבְּלוּעִים שֶׁבְּתוֹכָהּ, דְּהָא מְטַמְּאָה טוּמְאַת אָכָלִין, וְהָרוֹבְעָהּ חַיָּיב, דְּהָא אֵינָהּ מְטַמְּאָה טוּמְאַת נְבֵלָה.

Abaye said: It does not protect the swallowed items **inside it, because it is tamei with the tumah of foods; and one who copulates with it is liable** to the death penalty for copulating with a living animal, **because it is not tamei with the tumah of carcasses**.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: הָאָלָל [וְכוּ'].

We learned in the Mishnah: **Rabbi Yehudah says: The alal**, which is the tough, sinewy meat of the neck, is not included with the meat to make up a kezayis.

STATEMENT

אָמַר רַב הוּנָא: וְהוּא שֶׁכְּנָסוֹ.

Rav Huna said: And this ruling of the Tanna Kamma that the alal can join together with other meat **is only where he gathered it** together.

STATEMENT

וְאָמַר רַב הוּנָא: שְׁנֵי חֲצָאֵי זֵיתִים שֶׁיְּשָׁנָן עַל גַּבֵּי הָעוֹר – הָעוֹר מְבַטְּלָן,

And Rav Huna said: If there are **two half-olive-bulks** of meat **that are on the skin**, **the skin nullifies them** and prevents them from joining together.

SUMMARY

The daf focuses on the definition of alal, with Rabbi Yochanan defining it as the tough nuchal ligament and Reish Lakish defining it as meat residue left on the hide. After resolving their machlokes according to the Rabbis of our Mishnah, the Gemara clarifies how other hard parts of animals, like beaks and horns, can join for tumah by explaining they refer to the soft, living tissue. Finally, the Gemara discusses Rabbi Assi's ruling that a slaughtered non-kosher animal requires hechsher with water to become tamei. The Gemara questions why this is necessary, since it will ultimately become a neveilah and convey severe tumah, which usually exempts it from needing hechsher. The teretz, as explained by Chizkiyah, is that we cannot guarantee it will convey severe tumah, because one could scrape the meat and chop it into pieces smaller than a kezayis, which leads into a discussion of Chizkiyah's view on whether a twitching animal is halachically considered dead.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is bothered by a basic question on the status of the "alal", the scraps of meat left behind on the hide after flaying. If a person values these scraps and intends to eat them, they should be considered food on their own. If he doesn't care about them, he has completely nullified them, and they should be like dirt! The Gemara answers that we are dealing with a case of "miktzato chishev alav", he had intention for only some of it, or it was partially torn by an animal and partially by a knife, leaving its status in a state of half-valued, half-forgotten.

Lichoira, this is a powerful picture of how we often treat our own spiritual potential. We have parts of our day, parts of our minds, and small scraps of time that we leave "clinging to the hide." We don't fully dedicate them to Hashem, but we don't want to completely throw them away either. They sit in a state of neglect, half-valued and half-forgotten. We think these small, leftover moments, the five minutes waiting for a carpool, the few seconds before we start davening, are too small to be considered real avodah.

The Tanna is telling us a major chiddush: when you take those scattered, neglected scraps and you "gather them together", when you make a conscious decision to collect those moments and put them to use, they suddenly join together to create a complete shiur of holiness. Nothing is lost. Even the "meat residue" of your day, the parts that feel frayed and disconnected, can be elevated into something of immense value if you only show that you care about them.

Today, gather the "scraps" of your day. Take one small, fragmented pocket of time, even just two minutes of waiting, and instead of letting it go to waste, consciously collect it by saying a chapter of Tehillim or thinking a thought of emunah, turning a leftover moment into a vessel for Hashem.

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.'