

דף יומי • חלין • דף ע"ה

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

THE SUGYA

We begin this daf by diving deeper into the status of a ben pekua (a fetus found alive inside a slaughtered animal) and whether a live creature can be considered "food" regarding the laws of tumah (ritual impurity). The Gemara brings down a fascinating machlokes between Beis Shammai, Beis Hillel, and Rabbi Akiva regarding when fish become susceptible to tumah, which leads to a deep discussion about the life force of fish and the halachic status of a tereifah fish.

Next, the shiur moves into a major machlokes between Rabbi Yochanan and Resh Lakish regarding a non-viable newborn animal or a nine-month-old fetus whose fat was torn away while still inside the womb. We explore what makes a fetus an independent animal—is it the completion of its months of gestation, or is it the physical passage through the birth canal? We also learn how this affects the status of its chelev (forbidden fat) and whether such fat is offered on the Mizbe'ach.

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

עמוד א' DAF 75A

RESOLUTION

בשחיטה יבשית, ודלא כרבי שמעון.

The baraita is referring to a **dry slaughter** where no blood was emitted, and this baraita is **not in accordance with Rabbi Shimon**, who holds that the slaughter itself renders the meat susceptible to impurity even without liquid.

QUESTION

מאן תנא עבר בנהר הוכשר, הלה לבית הקברות נטמא?

Who is the tanna of the baraita who taught: If a live ben pekua passed through a river and was wetted, it was thereby rendered susceptible to impurity, and if it then went to a cemetery, it became ritually impure?

ANSWER

אמר רבי יוחנן: רבי יוסי הגלילי היא, דתנא: רבי שמעון בן אלקעזר אומר משום רבי יוסי הגלילי: מטמא טומאת אכלים, וצריק הקשר.

Rabbi Yochanan said: It is Rabbi Yosei HaGelili, as it is taught in a baraita: Rabbi Shimon ben Elazar says in the name of Rabbi Yosei HaGelili: The meat of a ben pekua can become impure with the impurity of foods, but it requires susceptibility through liquid first.

BRAISA

וחכמים אומרים: אינו מטמא טומאת אכלין, מפני שהוא חי, וכל שהוא חי אינו מטמא טומאת אכלין.

But the Sages say: It cannot become impure with the impurity of foods because it is alive, and anything that is alive cannot become impure with the impurity of foods.

STATEMENT

ואַזְדָּא רַבִּי יוֹחָנָן לְטַעְמִיהּ, דְּאָמַר רַבִּי יוֹחָנָן: רַבִּי יוֹסֵי הַגְּלִילִי וּבֵית שַׁמַּאי אָמְרוּ דְּבַר אֶחָד.

And Rabbi Yochanan follows his standard line of reasoning, as Rabbi Yochanan said: Rabbi Yosei HaGelili and Beis Shammai said the same thing, that a live creature can be considered food.

EXPLANATION

רַבִּי יוֹסֵי הַגְּלִילִי – הָא דְּאָמַרְנָן.

The opinion of Rabbi Yosei HaGelili is that which we just said in the baraita.

EXPLANATION

בֵּית שַׁמַּאי, דְּתַנּוּ: דְּגִים, מֵאִמְתִּי מְקַבְּלִין טוּמְאָה? בֵּית שַׁמַּאי אוֹמְרִים: מִשְׁיָצוּדוֹ, וּבֵית הֵלֵל אוֹמְרִים: מִשְׁיָמוּתוֹ. רַבִּי עֲקִיבָא אוֹמֵר: מִשְׁעָה שֶׁאֵין יָכוֹלִין לְחַיּוֹת.

The opinion of Beis Shammai is as we learned in a Mishnah: Fish, from when do they become susceptible to impurity as food? Beis Shammai say: From when they are caught, even while alive, and Beis Hillel say: From when they die. Rabbi Akiva says: From the moment they are unable to live.

QUESTION

מַאי בִּינְיָהוּ?

What is the practical difference between them, between Beis Hillel and Rabbi Akiva?

ANSWER

אָמַר רַבִּי יוֹחָנָן: דָּג מְקַרְטַע אֵיכָא בִּינְיָהוּ.

Rabbi Yochanan said: A convulsing fish is the difference between them; Rabbi Akiva deems it susceptible, while Beis Hillel require actual death.

QUESTION

בְּעֵי רַב חֲסִידָא: נוֹלְדוּ בְּדָגִים סִימְנֵי טְרֵפָה, מַהוּ?

Rav Chisda raised a dilemma: If symptoms of a tereifah developed in fish, what is the halachah according to Rabbi Akiva? Is it considered dead and susceptible to impurity?

EXPLANATION

תִּיבְעֵי לְמַאן דְּאָמַר טְרֵפָה חַיָּה, וְתִיבְעֵי לְמַאן דְּאָמַר טְרֵפָה אֵינָה חַיָּה.

You can raise the dilemma according to the one who says a tereifah can live, and you can raise the dilemma according to the one who says a tereifah cannot live.

EXPLANATION

תִּיבְעֵי לְמַאן דְּאָמַר טְרֵפָה חַיָּה, בְּהֶמָּה הוּא דְנִפְיָשָׁא חַיּוּתָהּ, אַבָּל דְּגִים דְּלֹא נִפְיָשָׁא חַיּוּתָּיהוּ – לֹא, אוּ דִילְמָא אֶפִּילוּ לְמַאן דְּאָמַר טְרֵפָה אֵינָה חַיָּה, הֲנִי מִלְּי בְּהֶמָּה דִּישׁ בְּמִינָה שְׁחִיטָה, אַבָּל דְּגִים

דאין במינן שחיטה – אימא לא.

You can raise the dilemma according to the one who says a tereifah can live: Perhaps only an animal is able to live because its life force is strong, but fish, whose life force is not strong, cannot live, and thus are considered dead. Or perhaps, even according to the one who says a tereifah cannot live, these words apply only to an animal, in whose species slaughter applies, so the Torah treats a tereifah as dead to invalidate its slaughter; but fish, in whose species slaughter does not apply, say that a tereifah is not considered dead.

RESOLUTION

תיקו.

The dilemma shall stand unresolved.

STATEMENT

הטילה נפל, רבי יוחנן אמר: חלב פהמה, ורבי שמעון בן לקיש אמר: חלב פהמה חיה.

If an animal expelled a non-viable newborn, Rabbi Yochanan said: Its fat is like the fat of a domesticated animal and is forbidden under penalty of kares, and Rabbi Shimon ben Lakish said: Its fat is like the fat of a wild animal, which is permitted.

EXPLANATION

רבי יוחנן אמר: חלב פהמה – אירא גרים.

Rabbi Yochanan said: Its fat is like the fat of a domesticated animal, because the air of the womb's opening causes it to be considered born and independent.

EXPLANATION

רבי שמעון בן לקיש אמר: חלב פהמה – חדשים גרמי.

Rabbi Shimon ben Lakish said: Its fat is like the fat of a wild animal, because completing the months of gestation causes it to be independent, and this fetus did not complete them.

STATEMENT

איפא דאמרי: כל היכא דלא פלו לו חדשיו – לא פלום הוא.

Some say a different version of the dispute: Anywhere that its months were not completed, it is nothing, and all agree its fat is permitted.

EXPLANATION

פי פליגי – היכא דהושיט ידו למעי פהמה, ותלש חלב של פה תשעה חי ואכל.

Where they disagree is where one inserted his hand into the womb of an animal, and tore away the fat of a live nine-month-old fetus and ate it.

EXPLANATION

רבי יוחנן אמר: חלב פהמה, חדשים גרמי.

Rabbi Yochanan said: Its fat is like the fat of a domesticated animal, because the months of gestation alone cause it to be independent.

EXPLANATION

רבי שמעון בן לקיש אמר: חֶלְבוֹ כְּחֶלֶב חַיָּה, הַדָּשִׁים וְאוֹרֵא גֵרְמִי.

Rabbi Shimon ben Lakish said: Its fat is like the fat of a wild animal, because both the months and the air of the birth canal cause it to be independent, and this one was not born.

OBJECTION

אֵיתִיבִיה רַבִּי יוֹחָנָן לְרַבִּי שְׁמַעוֹן בֶּן לָקִישׁ: מָה חֶלֶב וּשְׁתֵּי כְלִיֹּת הָאֲמוּרוֹת בְּאֶשָּׁם – מוֹצֵא מִכָּלֵל שְׁלִיל, אֲף כֹל – מוֹצֵא מִכָּלֵל שְׁלִיל.

Rabbi Yochanan challenged Rabbi Shimon ben Lakish from a baraita: Just as the fat and the two kidneys stated regarding a guilt-offering are excluded from the category of a fetus (since a guilt-offering is only a male), so too all offerings' fats are excluded from the category of a fetus.

EXPLANATION

בְּשִׁלְמָא לְדִידִי, הֵיִינוּ דְּאִיצְטְרִיהּ קְרָא לְמַעוּטִי, אָלָא לְדִידְךָ. אַמַּאי אִיצְטְרִיהּ?

Granted according to my view, this is why a verse was needed to exclude it, because the fat is otherwise forbidden. But according to your view that it is permitted, why was a verse needed to exclude it from the altar?

ANSWER

אָמַר לֵיהּ: טַעְמָא דִּידִי נָמִי מִהֲבָא.

Resh Lakish said to him: My reason is also from here; this verse is the source that the fat of a fetus is not forbidden at all.

OBJECTION

וְאִיכָא דְּאָמְרִי, אֵיתִיבִיה רַבִּי שְׁמַעוֹן בֶּן לָקִישׁ לְרַבִּי יוֹחָנָן: מָה חֶלֶב וּשְׁתֵּי כְלִיֹּת הָאֲמוּרוֹת בְּאֶשָּׁם מוֹצֵא מִכָּלֵל שְׁלִיל, אֲף כֹל – מוֹצֵא מִכָּלֵל שְׁלִיל.

And some say, Rabbi Shimon ben Lakish challenged Rabbi Yochanan from that baraita: Just as the fat and the two kidneys stated regarding a guilt-offering are excluded from the category of a fetus, so too all offerings' fats are excluded from the category of a fetus.

EXPLANATION

בְּשִׁלְמָא לְדִידִי, מְשׁוּם הָכִי מִיעֲטִיה רַחֲמָנָא, אָלָא לְדִידְךָ – לִיקְרַב?

Granted according to my view, because of this the Merciful One excluded it, as it is not considered sacrificial fat. But according to your view that it is forbidden fat, should it not be offered on the altar?

ANSWER

אָמַר לֵיהּ: מִיַּדִּי דְּהִנּוּה אֲמַחוּסַר זְמַן.

Rabbi Yochanan said to him: It is just as it is with an animal that lacks the proper time, which is forbidden for the altar but its fat is still forbidden to eat.

STATEMENT

אָמַר רַבִּי אָמִי: הַשּׁוֹחֵט אֶת הַטְּרֵפָה וּמָצָא בָּהּ בֶּן תִּשְׁעָה חֳדָי, לְדַבְרֵי הָאוֹסֵר – מִתִּיר, לְדַבְרֵי הַמֵּתִיר – אוֹסֵר.

Rabbi Ami said: One who slaughters a tereifah animal and finds in it a live nine-month-old fetus, according to the words of the one who forbids a ben pekua without its own slaughter, the mother's slaughter permits it; according to the words of the one who permits a ben pekua without slaughter, the mother's slaughter forbids it.

STATEMENT

רַבָּא אָמַר: לְדַבְרֵי הַמֵּתִיר נִמְי מוֹתֵר, אֲרַבְעָה סִמְנֵין אֲכִישֵׁר בֵּיהּ רַחֲמָנָא.

Rava said: According to the words of the one who permits, it is also permitted, because the Merciful One declared fit four signs in it—either the mother's two signs or its own two signs.

STATEMENT

אָמַר רַב חֲסִידָא: הַשּׁוֹחֵט אֶת הַטְּרֵפָה, וּמָצָא בָּהּ בֶּן תִּשְׁעָה חֳדָי –

Rav Chisda said: One who slaughters a tereifah animal and finds in it a live nine-month-old fetus —

עמוד ב' DAF 75B

STATEMENT

טְעוֹן שְׁחִיטָה, וְחַיִּיב בְּזִרְוֹעַ וְהַלְחִיִּים וְהַקֶּבֶה, וְאִם מֵת – טָהוֹר מִלְּטֵמָא בְּמִשָּׁא.

The live nine-month-old fetus requires slaughter to permit it for eating, and it is obligated in the priestly gifts of the foreleg, and the jaws, and the maw, and if it dies without slaughter, it is pure from imparting impurity through carrying, as it does not have the status of a carcass.

QUESTION

אָמַר לִיהוּדָא: טְעוֹן שְׁחִיטָה – כְּמָאן? כְּרַבִּי מֵאִיר, וְאִם מֵת טָהוֹר מִלְּטֵמָא בְּמִשָּׁא – כְּמָאן? כְּרַבְנִן.

Rava said to him, to Rav Chisda: Your ruling is contradictory! When you say it requires slaughter, according to whom is this? It is according to Rabbi Meir, who holds that the mother's slaughter does not permit a live nine-month fetus. And when you say if it dies it is pure from imparting impurity through carrying, according to whom is this? It is according to the Rabbis, who hold that the mother's slaughter does affect it. Can you rule in accordance with two opposing views?

OBJECTION

וְלִיטְעָמִיהּ, הָא דְתַנִּי רַבִּי חִיָּיא: הַשּׁוֹחֵט אֶת הַטְּרֵפָה וּמָצָא בָּהּ בֶּן תִּשְׁעָה חֳדָי – טְעוֹן שְׁחִיטָה, וְחַיִּיב בְּזִרְוֹעַ וְהַלְחִיִּים וְהַקֶּבֶה, וְאִם מֵת – טָהוֹר מִלְּטֵמָא בְּמִשָּׁא.

Rav Chisda replied: And according to your reasoning, how will you explain that which Rabbi Chiyya taught in a braisa: One who slaughters a tereifah animal and found in it a live nine-month-old fetus, the fetus requires slaughter, and is obligated in the gifts of the foreleg, and the jaws, and the maw, and if it dies without slaughter, it is pure from imparting impurity through carrying.

EXPLANATION

טְעוֹן שְׁחִיטָה כְּמָאן? כְּרַבִּי מֵאִיר, וְאִם מֵת – טָהוֹר מִלְּטֵמָא בְּמִשָּׁא, כְּרַבְנִן.

Here too, we must ask: When it says it **requires slaughter, according to whom** is this? It is **according to Rabbi Meir**. And when it says **if it dies**, it is **pure from imparting impurity through carrying**, according to whom is this? It is **according to the Rabbis**! Thus, the same difficulty applies to Rabbi Chiyya's braisa.

ANSWER

הָא לָא קִשְׁיָא, רַבִּי חִיְיָא אִם פְּכָר מְצָאוּ מֵת קֹאמֵר, אֲלָא לְדִידָהּ קִשְׁיָא!

Rava answered: **That is not difficult**, because **Rabbi Chiyya is speaking** of a case **where he already found it dead** inside the mother. In that case, even Rabbi Meir agrees that the mother's slaughter purifies it from nevelah impurity. **But according to you**, who hold that even if it was found alive and died later it is pure, the contradiction **is difficult**!

ANSWER

אָמַר לֵיהּ: לְדִידֵי נָמִי לָא קִשְׁיָא, אֲרַבְעָה סִימָנִים אֲכִשֵּׁר בֵּיהּ רַחֲמָנָא.

Rav Chisda **said to him: According to my view also, it is not difficult**, because the entire ruling is in accordance with the Rabbis, and the reason it requires slaughter is that **the Merciful One made four simanim fit for it**. That is, the Torah allows a fetus to be permitted either by the two simanim of its mother's slaughter or by the two simanim of its own slaughter.

STATEMENT

כִּי סָלִיק רַבִּי זֵירָא, אֲשַׁכְחִיה לְרַב אָסִי דִּיתֵיב וְקֹאמֵר לֵיהּ לָהּ שְׁמַעְתָּא.

The Gemara relates: **When Rabbi Zeira went up** to Eretz Yisrael, **he found Rav Assi sitting and stating this halachah** of Rav Chisda, that the Torah fit four simanim for a fetus.

STATEMENT

אָמַר לֵיהּ: יֵישֵׁר, וְכֵן אָמַר רַבִּי יוֹחָנָן.

Rav Assi **said to him: It is correct**, and so said Rabbi Yochanan.

QUESTION

מִכָּל דְּפָלִיג עָלֵיהּ רַבִּי שְׁמַעוֹן בֶּן לָקִישׁ?

Rabbi Zeira asked: Is it **by implication** from your specifying Rabbi Yochanan's name **that Rabbi Shimon ben Lakish disagrees with him**?

ANSWER

מִשְׁחָא הָוָה שְׁהִי לֵיהּ וְשִׁתִּיק לֵיהּ, וְאִיפָא דְאָמְרִי: מִשְׁתָּא הָוָה שְׁתִּי וְשִׁתִּיק לֵיהּ.

Rav Assi replied: When Rabbi Yochanan said this, Reish Lakish **was waiting for him** to see if he would retract, **and** so he **remained silent to him**, and I do not know if he ultimately agreed. **And some say** that Rav Assi said: Reish Lakish **was drinking** wine at the time, **and** therefore **he remained silent to him**, so we cannot infer his opinion.

QUESTION

רַבִּי שְׁמַעוֹן שְׁזוּרִי אוֹמֵר: אֶפִּילוּ וְכוּ'. הֵינֵנו תַּנָּא קַמָּא!

We learned in the Mishnah: **Rabbi Shimon Shezuri says: Even** if a nine-month fetus emerged alive and is now five years old and plowing, it does not require slaughter. The Gemara asks: This **is identical to** the view of **the first tanna**, the Rabbis! What is the difference between them?

ANSWER

אמר רב כהנא: הפרים על גבי קרקע איכא בינייהו.

Rav Kahana said: The case where the fetus stood upon the ground with its hooves is the difference between them. The Rabbis rabbinically require slaughter once it walks on the ground, whereas Rabbi Shimon Shezuri permits it without slaughter even then.

STATEMENT

אמר רב משרשיא: לדברי האומר חוששין לזרע האב, בן פקועה הפא על בהמה מעלייתא – הולד אין לו תקנה.

Rav Mesharshiyya said: According to the words of the one who says we are concerned for the seed of the father in determining the status of the offspring, if a ben pekua, which does not require slaughter, mated with a normal animal that requires slaughter, the offspring has no rectification. It cannot be permitted by slaughter because of its father's side, and it cannot be permitted without slaughter because of its mother's side.

STATEMENT

אמר אביי: הכל מודים בקלוט בן פקועה שמותר, מאי טעמא? כל מלתא דתמיהא מידכר דכירי לה אינשי.

Abaye said: Everyone agrees regarding a single-hoofed animal born of a ben pekua mother that it is permitted without slaughter even if it walked on the ground. What is the reason? Any matter that is wondrous, people remember it, and they will not mistakenly permit normal animals.

STATEMENT

איכא דאמרי: אמר אביי: הכל מודים בקלוט בן קלוטה בן פקועה שמותר, מאי טעמא? תרי תמיהי מידכר דכירי אינשי.

Some say that Abaye said: Everyone agrees regarding a single-hoofed animal born of a single-hoofed ben pekua mother that it is permitted without slaughter. What is the reason? Two wondrous things, people surely remember.

STATEMENT

אמר זעירי אמר רבי חנינא: הלכה כרבי שמעון שזורי, וכן היה רבי שמעון שזורי מתיר בבנו ובן בנו עד סוף כל הדורות.

Ze'eiri said that Rabbi Chanina said: The halachah is like Rabbi Shimon Shezuri that a ben pekua requires no slaughter even if it walked on the ground, and so did Rabbi Shimon Shezuri permit its offspring, and the offspring of its offspring, until the end of all generations without slaughter.

STATEMENT

רבי יוחנן אמר: הוא מותר, ובנו אסור.

Rabbi Yochanan said: It, the ben pekua itself, is permitted without slaughter, but its offspring is forbidden unless it undergoes ritual slaughter.

STATEMENT

אדא בר חבו הוה ליה בן פקועה דנפל דיבא עליה, אתא לקמיה דרב אשי.

The Gemara relates: **Adda bar Chavu had a ben pekua upon which a wolf fell** and mauled it, and it was about to die. **He came before Rav Ashi** to ask how to render it permitted.

RULING

אמר ליה: זיל שחטיה.

Rav Ashi said to him: **Go and slaughter it** so that you may eat it, in accordance with the Rabbis who require slaughter once it walks on the ground.

QUESTION

אמר ליה: האמר זעירי אמר רבי חנינא: הלכה כרבי שמעון שזורי, וכן היה רבי שמעון שזורי מתיר בבנו ובן בנו עד סוף כל הדורות, ואפילו רבי יוחנן לא קאמר אלא בנו, אבל איהו לא!

Adda bar Chavu said to him: **But did not Ze'eiri say in the name of Rabbi Chanina that the halachah is like Rabbi Shimon Shezuri, and so did Rabbi Shimon Shezuri permit its offspring and the offspring of its offspring until the end of all generations? And even Rabbi Yochanan only said his prohibition regarding its offspring, but regarding the ben pekua itself, he did not forbid it! Why then do I need to slaughter it?**

ANSWER

אמר ליה: רבי יוחנן לדברי רבי שמעון שזורי קאמר.

Rav Ashi said to him: **Rabbi Yochanan did not actually agree with Rabbi Shimon Shezuri; he only stated his ruling according to the words of Rabbi Shimon Shezuri**, to explain his view, but Rabbi Yochanan himself rules like the Rabbis.

QUESTION

והאמר רבין בר חנינא אמר עולא אמר רבי חנינא: הלכה כרבי שמעון שזורי, ולא עוד, אלא כל מקום ששנה רבי שמעון שזורי במשנתנו – הלכה כמותו!

Adda bar Chavu asked: **But did not Ravin bar Chanina say that Ulla said in the name of Rabbi Chanina: The halachah is like Rabbi Shimon Shezuri, and not only that, but anywhere that Rabbi Shimon Shezuri taught in our Mishnah, the halachah is like him!**

ANSWER

אמר ליה: אנא כי הא סבירא לי, דאמר רבי יונתן: הלכה כרבי שמעון שזורי במסוכן, ובתרומת מעשר של דמאי.

Rav Ashi said to him: **I hold like this other opinion, as Rabbi Yonatan said: The halachah is like Rabbi Shimon Shezuri only in the case of one in danger of death who orders a get, and in the case of the tithe-of-the-tithe of demai-produce.**

EXPLANATION

מסוכן, דתנן: בראשונה היו אומרים, היוצא בקולר ואמר: "כתבו גט לאשתי", הרי אלו יכתבו ויתנו. חזרו לומר: אף המפרש והיוצא בשירא. רבי שמעון בן שזורי אומר: אף המסוכן.

The Gemara explains: The case of **one in danger of death** is as we learned in a Mishnah: At first they would say, one who is **led out in chains** to be executed and said, "Write a get for my wife," they should write and give it. They retraced their steps to say: Even one who sets sail on a ship, and one who goes out in a caravan. Rabbi Shimon Shezuri says: Even one who is dangerously ill.

EXPLANATION

תְּרוּמַת מַעֲשֵׂר שֶׁל דִּמְאִי, דִּתְנִן: תְּרוּמַת מַעֲשֵׂר שֶׁל דִּמְאִי שֶׁחֲזָרָה לְמִקְוָמָהּ, רַבִּי שְׁמַעוֹן בֶּן שְׁזוּרִי
אוֹמֵר: אִם בָּחֹל שׁוֹאֵל וְאוֹכֵל עַל פִּיו.

And the case of **the tithe-of-the-tithe of demai** is as we learned in a Mishnah: **The tithe-of-the-tithe of demai that fell back into its place** and became mixed with chullin, **Rabbi Shimon Shezuri says: Even on a weekday, one may ask** the am ha'aretz seller if he tithed it, **and eat it based on his word.**

SUMMARY

In this daf, the Gemara clarifies that according to Rabbi Yosei HaGelili and Beis Shammai, a live creature can indeed be considered food and become tamei once wetted by liquid. We then analyze a dispute between Rabbi Yochanan and Resh Lakish regarding the chelev of a fetus, debating whether gestation or birth determines its status as an independent animal. Finally, the Gemara discusses the halachah of a live, nine-month-old fetus found inside a slaughtered tereifah animal, examining whether the mother's shechitah permits it, and Rav Chisda's ruling that such a fetus requires its own shechitah to be eaten, is obligated in the priestly gifts, but does not convey the tumah of a carcass if it dies without shechitah.

לְמַעֲשֵׂה WHAT TO TAKE HOME

In today's sugya, we find a fascinating dispute between Rabbi Yochanan and Resh Lakish about what defines a newborn animal's status. Rabbi Yochanan holds that "the air of the womb's opening causes it" (avira garem), the moment the fetus emerges and meets the outside air, it is transformed into an independent entity. Resh Lakish, on the other hand, holds that "the months of gestation cause it" (chodashim garmi), it is the slow, hidden, internal process of time and development that truly defines its status.

This machlokes contains a profound lesson for our own avodah. In life, we often look for the "avira garem" moments, the sudden, dramatic breakthroughs, the public milestones, or the external shifts that we hope will instantly change who we are. But the Torah is teaching us the deep truth of "chodashim garmi." Real, lasting spiritual growth is an internal process that requires time, patience, and quiet consistency. You cannot rush the months of gestation in your own neshama.

When you are working on a middah, learning a difficult piece of Gemara, or trying to improve your tefillah, do not get discouraged if you do not see an immediate, dramatic transformation. The Aibershter designs growth to happen quietly, beneath the surface, day by day, through the steady accumulation of small efforts.

Today, choose one small spiritual goal, like learning for ten minutes without looking at your phone, or pausing before a brachah, and focus on doing it consistently, trusting that the quiet, hidden process is building something real inside of you.

הלכות תלמוד תורה • פרק חמישי

Learned like the daf, the literal words in bold, flowing with the elucidation

CHAPTER PREVIEW

In this chapter, the Rambam brings us to the heart of the sacred bond between a talmid and his rebbe, showing us how the honor and awe we must have for our teacher actually surpasses what we owe our own parents. Since a father brings a person into this world, but a rebbe brings his talmid into the life of the World to Come, the halachah demands that we treat our teacher with the utmost reverence in all practical matters, such as returning lost objects, carrying heavy loads, and redeeming captives.

We will also learn the severe spiritual gravity of treating one's rebbe with disrespect. The Rambam warns us, based on the words of Chazal, that disputing, arguing with, complaining against, or even thinking disparagingly of one's primary rebbe is equivalent to doing so against the Shechinah itself. This chapter sets the boundaries for what constitutes disputing a teacher's authority, particularly regarding establishing a house of study or rendering halachic decisions without permission.

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

הלכה א

Halacha 1 • The Obligation to Honor and Revere One's Torah Teacher Above One's Father

כָּשֶׁם שֶׁאָדָם מְצֻוֶה בְּכָבוֹד אָבִיו וְיִרְאָתוֹ

Just as a person is commanded in the honor of his father and his awe,

כִּי הוּא חַיֵּב בְּכָבוֹד רַבּוֹ וְיִרְאָתוֹ יֵתֵר מֵאָבִיו.

so he is obligated in the honor of his teacher and his awe more than that of his father.

שֶׁאָבִיו מְבִיא לְחַיֵּי הָעוֹלָם הַזֶּה

For his father brings him to the life of this world,

וְרַבּוֹ שֶׁלְמִדּוֹ חֲכָמָה מְבִיא לְחַיֵּי הָעוֹלָם הַבָּא.

and his teacher who taught him wisdom brings him to the life of the world to come.

רָאָה אֶבֶדֶת אָבִיו וְאֶבֶדֶת רַבּוֹ

If he saw the lost object of his father and the lost object of his teacher,

שֶׁל רַבּוֹ קוֹדֶמֶת לְשֶׁל אָבִיו.

that of his teacher takes precedence to that of his father.

אָבִיו וְרַבּוֹ נוֹשְׂאִים בְּמִשָּׁא

If his father and his teacher were carrying a burden,

מְנִיחַ אֶת שְׁל רַבּוֹ וְאַחֵר כֶּה שֶׁל אָבִיו.

he relieves the burden of his teacher and after that the burden of his father.

אָבִיו וְרַבּוֹ שְׁבוּיִים בַּשָּׁבְיָהּ

If his father and his teacher were captives in captivity,

פּוֹדֶה אֶת רַבּוֹ וְאַחֵר כֶּה פּוֹדֶה אֶת אָבִיו.

he redeems his teacher and after that he redeems his father.

וְאִם הָיָה אָבִיו תַּלְמִיד חֶכֶם

And if his father was a Torah sage,

פּוֹדֶה אֶת אָבִיו תְּחִלָּה.

he redeems his father first.

וְכֵן אִם הָיָה אָבִיו תַּלְמִיד חֶכֶם

And likewise, if his father was a Torah sage,

אֲףִי עַל פִּי שְׂאִינוֹ שָׁקוּל כִּנְגַד רַבּוֹ

even though that he is not equal against his teacher in wisdom,

מְשִׁיב אֶבְדָּתוֹ וְאַחֵר כֶּה מְשִׁיב אֶבְדָּת רַבּוֹ.

he returns his lost object and after that he returns the lost object of his teacher.

וְאִין לָךְ כְּבוֹד גָּדוֹל מִכְּבוֹד הָרַב

And there is not to you honor greater than the honor of the teacher,

וְלֹא מוֹרָא מִמוֹרָא הָרַב.

and not awe greater than the awe of the teacher.

אָמְרוּ חֲכָמִים "מוֹרָא רַבָּה כְּמוֹרָא שָׁמַיִם".

The Sages said in the Mishnah in Avos, "The awe of your teacher should be like the awe of Heaven."

לְפִיכָה אָמְרוּ

Therefore they said:

כָּל הַחוֹלֵק עַל רַבּוֹ כְּחוֹלֵק עַל הַשְּׂכִינָה

Anyone who disputes against his teacher is like one who disputes against the Divine Presence,

שֶׁנֶּאֱמַר "בְּהִצַּתָּם עַל ה'".

as it is said regarding Korach's assembly, "when they contended against Hashem."

וְכָל הָעוֹשֶׂה מְרִיבָה עִם רַבּוֹ פְּעוֹשֶׂה מְרִיבָה עִם הַשְּׂכִינָה

And anyone who makes a quarrel with his teacher is like one who makes a quarrel with the Divine Presence,

שֶׁנֶּאֱמַר "אֲשֶׁר רָבוּ בְּנֵי יִשְׂרָאֵל אֶת ה' וַיִּקְדָּשׁ בָּם".

as it is said at Mei Merivah, "which quarreled the children of Yisrael with Hashem, and He was sanctified through them."

וְכָל הַמִּתְרַעַם עַל רַבּוֹ כְּמִתְרַעַם עַל ה'

And anyone who complains against his teacher is like one who complains against Hashem,

שֶׁנֶּאֱמַר "לֹא עָלֵינוּ תִּלְנִיתִיכֶם כִּי עַל ה'".

as it is said by Moshe Rabbeinu, "Not against us are your complaints, but against Hashem."

וְכָל הַמְּהַרְהֵר אַחֲרֵי רַבּוֹ כְּאִלּוּ מְהַרְהֵר אַחֲרֵי שְׂכִינָה

And anyone who harbors doubts after his teacher is as if he harbors doubts after the Divine Presence,

שֶׁנֶּאֱמַר "וַיְדַבֵּר הָעָם בְּאֵלֵהִים וּבְמֹשֶׁה".

as it is said, "And the people spoke against God and against Moshe."

הִלְכָּה ב

Halacha 2· The Prohibition of Establishing a House of Study and Ruling Halacha in One's Teacher's Presence

אִיזְהוּ חוֹלֵק עַל רַבּוֹ.

Who is considered one who disputes against his teacher?

זֶה שֶׁקֹּבֵעַ לוֹ מִדְּרָשׁ

This is referring to one who establishes for himself a house of study

וַיּוֹשֵׁב וְדוֹרֵשׁ וּמְלַמֵּד

and sits and expounds and teaches Torah to the public

שֶׁלֹּא בְּרִשּׁוֹת רַבּוֹ

not with the permission of his teacher,

וְרַבּוֹ חַיִּים

and his teacher is still alive,

וְאֵף עַל פִּי שְׂרָבוֹ בְּמִדְינָה אַחֶרֶת.

and even though his teacher is in another country.

ואסור לאדם להורות בפני רבו לעולם.

And it is forbidden for a person to rule on halachic matters in the presence of his teacher forever.

וכל המורה הלכה בפני רבו חייב מיתה:

And anyone who rules halacha in the presence of his teacher is liable to death at the hands of Heaven.

הלכה ג

Halacha 3 · Ruling in the Presence of One's Teacher and Who is Fit to Rule

היה בינו ובין רבו שנים עשר מיל

If there was between him and his teacher a distance of twelve mil,

ושאל לו אדם דבר הלכה

and a person asked him a matter of halacha,

מתר להשיב.

it is permitted to answer.

ולהפריש מן האסור

And to separate someone from a prohibition,

אפילו בפני רבו מתר להורות.

even in the presence of his teacher it is permitted to rule.

כיצד.

How so?

כגון שראה אדם עושה דבר האסור

For example, that he saw a person doing a thing that is forbidden,

מפני שלא ידע באסורו

because he did not know of its prohibition,

או מפני רשעו

or because of his wickedness,

יש לו להפרישו

there is an obligation upon him to separate him from the sin,

ולומר לו דבר זה אסור

and to say to him, "This thing is forbidden,"

וְאָפֵלוּ בְּפָנֵי רַבּוֹ

and this is permitted even in the presence of his teacher,

וְאֵף עַל פִּי שְׂלֹא נָתַן לוֹ רַבּוֹ רְשׁוּת.

and even though his teacher did not give him permission to rule.

שָׁכַל מְקוֹם שִׁישׁ חֲלוּל הַשֵּׁם

For in any place where there is desecration of the Name of Hashem,

אֵין חוֹלְקִין כְּבוֹד לְרַב.

we do not divide honor to the teacher by remaining silent.

בְּמָה דְּבָרִים אֲמוּרִים.

In what cases are these words said?

בְּדָבָר שֶׁנִּקְרָא מִקְרָה.

Regarding a matter that happened by chance.

אֲבָל לְקַבֵּעַ עֲצָמוֹ לְהוֹרָאָה

But to establish himself for ruling,

וְלֵישֵׁב וּלְהוֹרוֹת לְכָל שׂוֹאֵל

and to sit and to rule for all who ask,

אֲפֵלוּ הוּא בְּסוֹף הָעוֹלָם וְרַבּוֹ בְּסוֹף הָעוֹלָם

even if he is at the end of the world and his teacher is at the end of the world,

אָסוּר לוֹ לְהוֹרוֹת עַד שְׁיָמוּת רַבּוֹ

it is forbidden for him to rule until his teacher dies,

אֲלֵא אִם כֵּן נָטַל רְשׁוּת מִרַבּוֹ.

unless he took permission from his teacher.

וְלֹא כָּל מִי שְׁמַת רַבּוֹ

And not every one whose teacher died

מִתָּר לוֹ לֵישֵׁב וּלְהוֹרוֹת בְּתוֹרָה.

is permitted to sit and to rule in the Torah,

אָלס אַם פֿון הָיָה תִּלְמִיד שֶׁהִגִּיעַ לְהוֹרָאָה:

unless he was a student who reached the level of ruling.

הַלְכָה ד

Halacha 4 · The Prohibition of Rendering Halachic Decisions Prematurely and the Obligation of Worthy Sages to Teach

וְכָל תִּלְמִיד שֶׁלֹּא הִגִּיעַ לְהוֹרָאָה וּמוֹרָה

And any student who has not reached the level of scholarship required to render halachic decisions, and yet renders halachic decisions,

הָרִי זֶה רָשָׁע שׁוֹטֵה וְגַם הָרוּחַ.

behold, this one is wicked, foolish, and arrogant of spirit.

וְעָלָיו נֶאֱמַר מִשְׁלֵי ז' כו "כִּי רַבִּים חָלְלִים הִפִּילָהּ" וְגו'.

And upon him it is said in the verse in Mishlei, "For many corpses she has cast down," etc.

וְכֵן חָכָם שֶׁהִגִּיעַ לְהוֹרָאָה וְאֵינוֹ מוֹרָה

And likewise, a sage who has reached the level to render halachic decisions, and yet does not render halachic decisions when the community needs him,

הָרִי זֶה מוֹנֵעַ תּוֹרָה וְנוֹתֵן מַכְשׁוֹלוֹת לְפָנֵי הָעוֹרִים

behold, this one withholds Torah and places stumbling blocks before the blind, as people will err without his guidance,

וְעָלָיו נֶאֱמַר מִשְׁלֵי ז' כו "וְעַצְמִים כָּל הָרָגְיָהּ".

and upon him it is said in the continuation of that verse, "And mighty are all her slain."

אֵלוֹ הַתִּלְמִידִים הַקְּטָנִים שֶׁלֹּא הִרְבּוּ תּוֹרָה כְּרָאוּי

These immature students, the small in knowledge, who have not increased their Torah study as is proper,

וְהֵם מְבַקְּשִׁים לְהִתְגַּדֵּל בְּפָנֵי עַמִּי הָאָרֶץ וּבֵין אַנְשֵׁי עִירָם

and yet they seek to make themselves great before the common people and among the people of their city,

וְקוֹפְצִין וְיוֹשְׁבִין בְּרֹאשׁ לְדִין וּלְהוֹרוֹת בְּיִשְׂרָאֵל

and jump and sit at the head to judge and to render halachic decisions in Israel,

הֵם הַמְּרַבִּים הַמְּחַלְקֵת וְהֵם הַמְּחַרְיִבִּים אֶת הָעוֹלָם

they are those who increase dispute, and they are those who destroy the world,

וְהַמְּכַבִּין גִּיהַ שֶׁל תּוֹרָה וְהַמְּחַבְּלִים כֶּרֶם ה' צְבָאוֹת.

and those who extinguish the lamp of Torah, and those who ruin the vineyard of Hashem of Hosts.

עֲלֵיהֶם אָמַר שְׁלֹמֹה בְּחֻמָּתוֹ שִׁיר הַשִּׁירִים ב טו "אֶחָזוּ לָנוּ שׁוֹעָלִים שׁוֹעָלִים קִטְנִים מְחַבְּלִים
כְּרָמִים":

Upon them said Shlomo in his wisdom in Shir HaShirim, "Seize for us foxes, little foxes, that ruin vineyards."

הַלְכָה ה

Halacha 5 • The Prohibition of Calling One's Teacher by Name and the Proper Way to Greet Him

וְאָסוּר לוֹ לְתַלְמִיד לְקַרֹּת לְרַבּוֹ בְּשֵׁמוֹ

And it is forbidden for a student to call his teacher by his name

וְאִפְּלוּ שְׁלֹא בְּפָנָיו.

and even not in his presence.

וְהוּא שִׁיחִיָּה הַשֵּׁם פְּלֵאִי שֶׁכָּל הַשּׁוֹמֵעַ יֵדַע שֶׁהוּא פְּלוֹנִי.

And this applies that it is an unusual name, so that all who hear it will know that he is so-and-so.

וְלֹא יִזְכִּיר שְׁמוֹ בְּפָנָיו

And he shall not mention his name in his presence,

וְאִפְּלוּ לְקַרֹּת לְאַחֵרִים שֶׁשְּׁמָם כְּשֵׁם רַבּוֹ

and even to call others whose name is like the name of his teacher,

כְּדֶרֶךְ שְׁעוֹשֶׂה בְּשֵׁם אָבִיו.

in the manner that he does with the name of his father.

אֶלָּא יִשְׁנֶה אֶת שְׁמָם

Rather, he shall change — their name,

אֲפִלּוּ לְאַחַר מוֹתָם.

even after their death.

וְלֹא יִתֵּן שְׁלוֹם לְרַבּוֹ אוֹ יַחְזִיר לוֹ שְׁלוֹם

And he shall not give greeting to his teacher, or return to him greeting,

כְּדֶרֶךְ שֶׁנוֹתְנִים לְרַעִים וּמַחְזִירִים זֶה לָזֶה.

in the manner that they give to friends and return, this one to that one.

אֶלָּא שׁוֹחָה לְפָנָיו וְאוֹמֵר לוֹ בִּירְאָה וְכָבוֹד

Rather, he bows before him and says to him with awe and respect,

שְׁלוֹם עָלֶיךָ רַבִּי.

"Peace be upon you, my teacher."

וְאִם נָתַן לוֹ רַבּוֹ שְׁלוֹם

And if his teacher gave greeting to him,

יִחְזֹר לוֹ שְׁלוֹם עָלֶיךָ רַבִּי וּמֹרִי:

he shall return to him, "Peace be upon you, my teacher and my master."

הִלְכָּה ו

Halacha 6 · The Proper Conduct of a Student in the Presence of His Teacher

וְכֵן לֹא יַחְלִיץ תְּפִלִּין לְפָנֵי רַבּוֹ.

And so, a student should not remove his tefillin before his teacher because doing so is a display of disrespect, as if he is making himself comfortable in his presence.

וְלֹא יִסָּב אָלָּא יוֹשֵׁב כְּיוֹשֵׁב לְפָנֵי הַמֶּלֶךְ.

And he should not recline in his teacher's presence, unless he sits like one who sits before the king, with awe and trepidation.

וְלֹא יִתְפַּלֵּל לֹא לְפָנֵי רַבּוֹ וְלֹא לְאַחֵר רַבּוֹ וְלֹא בְּצַד רַבּוֹ.

And he should not pray the Shemoneh Esrei not before his teacher, and not behind his teacher, and not at the side of his teacher, as this appears as if he is setting up a separate authority or acting with arrogance.

וְאִין צָרִיךְ לוֹמַר שְׂאֵסוּר לוֹ לְהֵלֵךְ בְּצִדּוֹ.

And there is no need to say that it is forbidden for him to walk at his side, as this looks like he is making himself equal to his teacher.

אָלָּא יִתְרַחֵק לְאַחֵר רַבּוֹ וְיֵהָא מְכוּן כִּנְגַד אַחֲרָיו וְאַחֵר כֶּף יִתְפַּלֵּל.

Rather, he should distance himself behind his teacher, and he should not be aligned directly behind him, and after that he should pray.

וְלֹא יִכְנֹס עִם רַבּוֹ בַּמְּרִחָץ.

And a student should not enter with his teacher into the bathhouse, because seeing his teacher undressed diminishes his awe of him.

וְלֹא יֵשֵׁב בְּמָקוֹם רַבּוֹ.

And he should not sit in the place of his teacher, even when the teacher is not there.

וְלֹא יִכְרִיעַ דְּבָרָיו בְּפָנָיו.

And when others are debating a halachic matter, **he should not decide against his words in his presence**, by saying that another opinion is more correct than his teacher's.

וְלֹא יִסְתֵּר אֶת דְּבָרָיו.

And he **should not contradict his words** by arguing with him directly.

וְלֹא יֵשֵׁב לְפָנָיו עַד שְׂיֹאמַר לוֹ שֵׁב.

And he **should not sit before him until** the teacher says to him, "Sit."

וְלֹא יַעֲמֵד מִלְּפָנָיו עַד שְׂיֹאמַר לוֹ עֲמֵד אוֹ עַד שְׂיִטַּל רְשׁוֹת לַעֲמֵד.

And he **should not stand up from before him until** the teacher says to him, "Stand," or until he takes permission to stand.

וְכַשִּׁיפְטֵר מִרְבּוֹ לֹא יַחְזֹר לוֹ לְאַחֲרָיו

And when he departs from his teacher, he **should not turn his back to him** to walk away,

אֶלָּא נִרְתַּע לְאַחֲרָיו וּפָנָיו כְּנֶגֶד פָּנָיו:

rather, he backs away backwards, walking in reverse, and his face remains facing his face until he is out of sight.

הַלָּכָה ז

Halacha 7 · Standing Before One's Teacher and Greeting Him on the Festival

וְחַיֵּב לַעֲמֵד מִפְּנֵי רַבּוֹ

And a student is obligated to stand before his teacher

מִשִּׁירְאָנוּ מִרְחוֹק מְלֵא עֵינָיו

from when he sees him from afar, as soon as he is within the fullness of his eyes' sight,

עַד שְׂיִתְכַסֶּה מִמֶּנּוּ

and he must remain standing until the teacher is hidden from him

וְלֹא יִרְאֶה קוֹמָתוֹ

and the student no longer sees his stature,

וְאַחֵר כִּךָּ יֵשֵׁב.

and after that, he may sit down.

וְחַיֵּב אָדָם לְחַקְבִּיל פָּנָיו רַבּוֹ בְּרֵגֶל:

And a person is obligated to greet the face of his teacher on the festival.

אין חולקין כבוד לתלמיד בפני רבו

We do not accord honor to a student in the presence of his teacher

אלא אם כן דרה רבו לחלק לו כבוד.

unless it is the way of his teacher to accord him honor.

וכל המלאכות שהעבד עושה לרבו

And all the tasks that a servant does for his master,

תלמיד עושה לרבו.

a student does for his teacher.

ואם היה במקום שאין מכירין אותו

And if he was in a place where they do not know him,

ולא היו לו תפילין

and there were not to him tefillin on his arm and head to show he is a free Jewish man,

וחש שמא יאמרו עבד הוא

and he feared lest they will say, "A servant he is,"

אינו נועל לו מנעלו ואינו חולצו.

he does not put on for him his shoe and he does not remove it.

וכל המונע תלמידו מלשמשו

And anyone who prevents his student from serving him

מונע ממנו חסד

prevents from him kindness

ופורק ממנו יראת שמים.

and removes from him fear of Heaven.

וכל תלמיד שמזלזל דבר מכל כבוד רבו

And any student who treats lightly a matter of any of the honor of his teacher

גורם לשכינה שתסתלק מישראל:

causes the Divine Presence to depart from Israel.

רָאָה רַבּוֹ עוֹבֵר עַל דְּבָרֵי תוֹרָה

If he saw his teacher transgressing against the words of the Torah,

אוֹמֵר לוֹ לְמַדְתָּנוּ רַבֵּנוּ כֵּן וְכֵן.

he should not rebuke him sharply, but rather say to him, "You taught us, our teacher, thus and thus."

וְכָל זְמַן שֶׁמִּזְכִּיר שְׁמוּעָה בְּפָנָיו

And any time that he mentions a teaching in his presence,

אוֹמֵר לוֹ כֵּן לְמַדְתָּנוּ רַבֵּנוּ.

he should say to him, "Thus you taught us, our teacher."

וְאֵל יֹאמֶר דָּבָר שֶׁלֹּא שָׁמַע מִרַבּוֹ

And let him not say a matter that he did not hear from his teacher as if he heard it from him,

עַד שֶׁיִּזְכִּיר שֵׁם אוֹמְרוֹ.

until he mentions the name of its actual author.

וּכְשִׁימוֹת רַבּוֹ קוֹרֵעַ כָּל בְּגָדָיו

And when his teacher dies, he rends all his garments

עַד שֶׁהוּא מְגַלֶּה אֶת לְבוֹ

until he reveals his heart,

וְאֵינוּ מְאַחָה לְעוֹלָם.

and he does not mend them with a proper sewing forever.

בְּמָה דְּבָרִים אֲמוּרִים בְּרַבּוֹ מְבָהֵק

In what words are these said? Regarding his outstanding teacher,

שֶׁלְּמַד מִמֶּנּוּ רַב חֻקְמָתוֹ.

whom he learned from him the majority of his wisdom.

אָבֵל אִם לֹא לְמַד מִמֶּנּוּ רַב חֻקְמָתוֹ

But if he did not learn from him the majority of his wisdom,

הֲרִי זֶה תִּלְמִיד חֵבֵר

behold, this is considered a student-colleague,

ואינו חייב בכבודו בכל אלו הדברים.

and he is not obligated in his honor in all these things.

אבל עומד מלפניו

But he still stands before him

וקורע עליו כשם שהוא קורע על כל המתים שהוא מתאבל עליהם.

and rends over him just as he rends over all the dead whom he mourns over them.

אפלו לא למד ממנו אלא דבר אחד

Even if he did not learn from him except one matter,

בין קטן בין גדול

whether small or great,

עומד מלפניו וקורע עליו:

he stands before him and rends over him.

הלכה י

Halacha 10 · The Proper Conduct of a Torah Scholar in the Presence of a Greater Sage

וכל תלמיד חכם

And every Torah scholar

שדעותיו מכוננות

whose character traits are proper

אינו מדבר

does not speak

בפני מי שהוא גדול ממנו בחכמה

in the presence of whoever is greater than him in wisdom,

אף על פי שלא למד ממנו כלום:

even though he did not learn anything from him.

הלכה יא

Halacha 11 · A Teacher Forgoing His Honor and the Student's Remaining Obligation

הרב המבזה שרצה למחל על כבודו

The outstanding teacher who desired to forgo his honor

בְּכָל הַדְּבָרִים הָאֵלֶּה אוֹ בְּאֶחָד מֵהֶן

in all of these matters of respect or in one of them,

לְכָל תַּלְמִידָיו אוֹ לְאֶחָד מֵהֶן

to all of his students or to one of them,

הִרְשִׁית בְּיָדוֹ.

the permission is in his hand to do so.

וְאַף עַל פִּי שְׂמַח

And even though he forgave his honor,

חַיֵּב הֵתֵלֵמִיד לְהַדָּרוֹ

the student is still obligated to glorify him and show him respect,

וְאַפְּלוּ בְּשָׂעָה שְׂמַח:

and even at the very time that he forgave it.

הַלָּכָה יב

Halacha 12 · The Obligation of a Teacher to Honor and Love His Students

כְּשֵׁם שֶׁהַתַּלְמִידִים חַיֵּבִין בְּכַבּוּד הָרַב

Just as the students are obligated in the honor of the teacher,

כִּי הָרַב צָרִיךְ לְכַבֵּד אֶת תַּלְמִידָיו וּלְקַרְבָּן.

so the teacher needs to honor — his students and to draw them close to Torah and mitzvos.

כִּי אָמְרוּ חֲכָמִים

So said the Sages in the

משנה אבות ד יב "יְהִי כְבוֹד תַּלְמִידְךָ חָבִיב עָלֶיךָ כְּשִׁלְךָ."

Mishnah, Avos 4:12: "Let the honor of your student be as dear to you as your own."

וְצָרִיךְ אָדָם לְהִזָּהֵר בְּתַלְמִידָיו וּלְאַהֲבָם

And a person needs to be careful with his students and to love them,

שֶׁהֵם הַבָּנִים הַמְהִנִּים לְעוֹלָם הַזֶּה וְלְעוֹלָם הַבָּא:

for they are the sons who bring pleasure and benefit to this world and to the World to Come.

התלמידים מוסיפין חכמת הרב

The students increase the wisdom of the teacher

ומרחיבין לבו.

and broaden his heart to understand and analyze deeper concepts.

אמרו חכמים

The Sages said in the Gemara:

הרבה חכמה למדתי מרבותי

Much wisdom I learned from my teachers,

ויותר מחברי

and more wisdom I learned from my colleagues,

ומתלמידי יותר מכלם.

and from my students I learned more than all of them.

וכשם שעץ קטן מדליק את הגדול

And just as a small piece of wood ignites the large piece of wood when building a fire,

כה תלמיד קטן מחידד הרב

so a small student sharpens the teacher

עד שיוציא ממנו בשאלותיו חכמה מפארה:

until he brings out from him, with his questions, glorious wisdom that the teacher would not have reached on his own.

CHAPTER SUMMARY

The chapter begins by establishing that a person's primary rebbe—from whom he learned the majority of his Torah wisdom—demands a level of honor and awe that exceeds even that of his father, which manifests in giving the rebbe priority in returning lost items, relieving burdens, and redemption from captivity, unless the father is also a Torah sage. The Rambam then details how any rebellion, controversy, criticism, or complaint against one's rebbe is viewed as a direct rebellion against Hashem. Finally, the halachah defines 'disputing one's teacher' as establishing a house of study to teach and render halachic decisions without receiving explicit permission from one's primary rebbe, whereas a student who is also a colleague is not bound by these same strictures.

The Rambam teaches us a fundamental truth about our connection to Torah: a person's relationship with their rebbe is not just a matter of social respect or academic appreciation. It is the very channel through which we connect to the Shechinah. When we treat our rebbe with the utmost awe, standing before him as we would before a king and guarding our speech in his presence, we are training our souls in yiras Shamayim.

This is why the Sages warn so severely against disputing or complaining about one's rebbe. It is not about protecting the teacher's ego; it is about preserving the purity of the chain of mesorah. If we allow ourselves to treat our teachers like peers, arguing with them or acting with familiarity, we break the vessel that carries the light of the Torah into our lives. True growth in Torah requires us to bend our minds and hearts to those who came before us.

Today, make a conscious effort to elevate how you speak about or interact with your rebbe or a local talmid chacham. When mentioning their name, do not just say it casually; add a title of respect like 'Rabbi' or 'my teacher,' and consciously remind yourself that through their wisdom, you are being brought closer to Hashem.

מִסְכֵּת 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.

מִשְׁנָה א

הַשְּׁלֵשֶׁת שֶׁל קַבְּלַת הַתּוֹרָה וְהַנְּהִיגַת הַחֲכָמִים

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

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

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

מִשְׁנָה ב

הַדְּבָרִים שֶׁעָלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 • The Three Pillars Upon Which the World Stands

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

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

עבודת השם מאהבה ומורא שמים

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

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

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

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

עֲלֵיכֶם:

upon you

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

קבלת התורה וכבוד חכמים

Mishna 4 · The Transmission of Torah and Honoring the Sages

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

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

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

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

הכנסת אורחים ומעוט שיחה עם האשה

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

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

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

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

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

יורש גיהנום:

Gehinnom he inherits

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

עֲשֵׂה לָךְ רֵב וְקִנְיָה לָךְ חֵבֵר

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

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

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

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

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

לְכָךְ זְכוּת:

merit to the scale of

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

משנה ז

הִרְחַק מִשְׁכּוֹן רָע וּמִרְשָׁע

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

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

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

וְאַל תִּתְיָאֵשׁ מִן הַפְּרָעָנוֹת:

retribution of despair and do not

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

משנה ח

הִנְהַגַּת הַדִּין עִם בָּעָלֵי הַדִּין

Mishna 8 · The Conduct of a Judge Toward Litigants

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

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

אֵל תַּעֲשֵׂ עֲצָמָה כְּעוֹרְכֵי הַדִּינִין. וּכְשִׁיְהִיו בְּעָלֵי דִינִין עוֹמְדִים

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

לְפָנֶיהָ, יְהִיו בְּעֵינֶיהָ כְּרָשָׁעִים. וּכְשֶׁנִּפְטְרִים מִלְּפָנֶיהָ, יְהִיו

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

בְּעֵינֶיהָ כְּזָכָאִין, כְּשֶׁקִּבְּלוּ עָלֵיהֶם אֶת הַדִּין:

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

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

משנה ט

דְּרִישָׁה וְחִקְרָה שֶׁל עֲדִים וְזִהְרִית בְּדִבְרֵי הַדִּינִים

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

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

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

בְּדִבְרֶיהָ, שְׂמָא מִתּוֹכָם יִלְמְדוּ לְשָׁקֵר:

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

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

משנה י

אהבת המלאכה ושנאת הרבנות

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

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

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

משנה יא

אזהרה לחכמים להזהר בדבריהם מפני חלול השם

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

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

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

משנה יב

הנהגת הלל לאהב שלום ולקרב את הבריות

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

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

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

משנה יג

הסכנה בגאווה ובכטול תורה

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

הוּא הָיָה אָמַר, נָגִיד שָׁמָּא, אֲבָד שְׁמָהּ. וְדָלָא מוֹסִיף, יָסַף.
ceases add and one who does not his name destroys his name one who makes great say used to He
וְדָלָא יָלִיף, קָטָלָא חַיִּב. וְדָא שְׁתִּמְשׁ בְּתִגָּא, חֵלִיף:
passes away of the crown and one who makes use deserves death learn and one who does not

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

משנה יד

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

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

וְאִם לֹא עֲכָשְׁיוּ, אֵימָתִי:

when now not And if

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

מִשְׁנָה טו

קביעות התורה, מעוט דבור והסברת פנים

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

שַׁמַּאי אומר, עשה תורתך קבוע. אֹמֵר מְעַט וְעֹשֶׂה הַרְבֵּה, וְהוּא מְקַבֵּל אֶת

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

כָּל הָאָדָם בְּסִכּוֹר פָּנִים יְפוֹת:

face expression of with a cheerful person every

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

מִשְׁנָה טז

עשה לך רב והרחקה מן הספק

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

רַבִּן גַּמְלִיאֵל הִזָּה אומר, עשה לך רב, והסתלק מן הספק, ואל

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

תִּרְבֶּה לְעֹשֶׂר אֲמָדוֹת:

by estimation to tithe increase

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

מִשְׁנָה יז

מעלת השתיקה והמעשה על פני הדבור

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

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

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

אֶלָּא שְׁתִּיקָה. וְלֹא הַמְדָּרֶשׁ הוּא הָעֵקֶר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמְרַבֶּה

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

דְּבָרִים, מביא חטא:

sin brings words

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

מִשְׁנָה יח

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

וְעַל הָאֱמֶת וְעַל הַשְּׁלוֹם, שֶׁנֶּאֱמָר זִכְרִיהָ חֶ אֱמֶת וּמִשְׁפָּט שְׁלוֹם שֹׁפֵט
judge peace and judgment of truth 8 Zechariah as it is said peace and on truth and on

בְּשַׁעְרֵיכֶם:

in your gates

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

CHAPTER SUMMARY

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

לְמַעַשָּׂה WHAT TO TAKE HOME

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

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

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

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

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

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

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוֹ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפְתָךְ תִּבְהַלֵּם:

מִלֵּא פְנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:
יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:
יְהוָה יִשְׁמַר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:
אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַהֲיֶינָה אַזְנוֹיֶךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:
אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנִי מִי יַעֲמֵד:
כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְרָא:
קִוִּיתִי יְהוָה קִוְיָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:
נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:
יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְדוּת:
וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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