

חומש עם רש"י • דברים • חמישי

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

DEVARIM • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues recounting the journeys of the Bnei Yisrael in the midbar, recalling how Hashem commanded them to turn away from the borders of Esau in Seir and the children of Lot in Moab and Ammon. Hashem warns the nation not to wage war with these peoples or take their lands, as these territories were given to them as an inheritance. We see the immense chesed of Hashem, Who sustained our ancestors for forty years in the wilderness so that they lacked absolutely nothing.

We also learn of the transition between the generation of the spies and the new generation entering the land. After thirty-eight years of wandering, the generation of warriors had completely passed away, and the time came for the Bnei Yisrael to cross the wadi Arnon and begin the conquest of the land of Sihon, the Amorite king of Heshbon.

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

פסוק א

Pasuk 1

וַיֹּאמֶר יְהוָה אֵלַי לֵאמֹר:

saying to me Hashem And He said

פסוק ב

Pasuk 2

רַב לָכֶם סָב אֶת הָהָר הַזֶּה פְּנוּ לָכֶם צָפְנָה:

northward yourselves turn this the mountain — is the circling of for you Much

רש"י

פְּנוּ לָכֶם צָפְנָה. סָבוּ לָכֶם לְרוּחַ מִזְרָחִית, מִן הַדָּרוֹם לְצָפוֹן, פְּנִיכֶם לְצָפוֹן,

to the north your faces to the north the south from eastern to the side for yourselves turn northward for yourselves turn

נִמְצְאוּ הוֹלְכִים אֶת רוּחַ הַמִּזְרָחִית וְזֶהוּ שֶׁנֶּאֱמַר שׁוֹפְטִים י"א וַיָּבֹאוּ

and they came 11 Shoftim that which is said and this is the eastern the side — traveling they were found

וַיָּבֹא מִמִּזְרַח שֶׁשֶּׁשׁ לְאַרְץ מוֹאָב:

Moav to the land of the sun from the east of and he came

פסוק ג

Pasuk 3

וְאֵת הָעָם צוּ לֵאמֹר אַתֶּם עֹבְרִים בְּגִבּוֹל אֶחֱיָיִךְ בְּנֵי עֲשׂוּ

Esav the children of your brothers through the border of are passing you saying command the people And —

הַיֹּשְׁבִים בְּשֵׁעִיר וַיִּירָאוּ מִכֶּם וְנִשְׁמַרְתֶּם מֵאֵד:

very much and you shall watch of you and they will fear in Seir who dwell

רש"י

וְנִשְׁמַרְתֶּם מֵאֵד. וּמָהוּ הַשְּׁמִירָה? אַל תִּתְּגֵרוּ בָּם :

with them contend do not the guarding and what is very much And you shall guard

פסוק ד

Pasuk 4

אַל תִּתְּגֵרוּ בָּם כִּי לֹא אֶתֶן לָכֶם מֵאֶרֶץ עַד מִדְרָךְ כַּף רֶגֶל כִּי

for a foot the sole of a tread of even from their land to you I will give not for them provoke do not

יִרְשָׁה לְעֵשָׂו נָתַתִּי אֶת הָהָר שֵׁעִיר:

Seir the mountain of — I have given to Esav an inheritance

רש"י

עַד מִדְרָךְ כַּף רֶגֶל. אֶפְלוּ מִדְרָךְ כַּף רֶגֶל, כְּלוּמָר אֶפְלוּ דְרִיסַת הָרֶגֶל

the foot the stepping of even meaning to say a foot the sole of the treading of even a foot the sole of the treading of Until

אֵינִי מְרַשָּׁה לָכֶם לְעֵבֶר בְּאֶרֶץ שְׁלֹא בְרִשּׁוֹת. וּמִדְרָשׁ אֲנִידָה עַד שְׂיָבֵא

there shall come until explanation is and the Midrashic permission without through their land to pass you permit I do not

יוֹם דְּרִיסַת כַּף רֶגֶל עַל הָהָר הַזֶּה, שֶׁנֶּאֱמַר זְכַרְיָה י"ד "וַעֲמְדוּ רַגְלָיו

His feet and shall stand 14 Zechariah as it is said Olives the Mount of upon a foot the sole of the treading of the day of

וְגו'":

etc.

רש"י

יִרְשָׁה לְעֵשָׂו. מֵאֲבִרָהֶם, עֲשָׂרָה עַמִּים נָתַתִּי לוֹ, שִׁבְעָה לָכֶם וְקִינִי וְקִנְזִי

and the Kenizzite and the Kenite to you seven to him I gave nations ten from Avraham to Esav an inheritance

וְקִדְמוֹנִי הֵן עַמּוֹן וּמוֹאָב וְשֵׁעִיר, אֶחָד מֵהֶם לְעֵשָׂו וְהַשְּׁנַיִם לְבָנָי לוֹט,

Lot to the children of and the two to Esav of them one and Seir and Moav Ammon they are and the Kadmonite

בְּשֹׂכֶר שָׁהָלָה אֹתוֹ לְמִצְרַיִם וְשָׁתַק עַל מָה שֶׁהָיָה אוֹמֵר עַל אִשְׁתּוֹ אַחוֹתִי

my sister his wife about saying that he was what about and he kept silent to Mitzrayim with him that he went as reward

הִיא, עָשָׂאוּ כְּבִנוֹ בְּרֵאשִׁית רְבָה נ"א :

51 Rabbah Bereishis like his son He treated him she is

פסוק ה

Pasuk 5

אֶכֶל תִּשְׁבְּרוּ מֵאֲתָם בַּפֶּסֶף וְאֶכְלֹתֶם וְגַם מִיָּם תִּכְרוּ מֵאֲתָם בַּפֶּסֶף

for money from them you shall purchase water and also and you shall eat for money from them you shall buy Food

וְשָׁתִיתֶם:

and you shall drink

רש"י

תִּכְרוּ. לְשׁוֹן מִקְחָ, וְכֵן "אֲשֶׁר פָּרִיתִי לִי" בְּרֵאשִׁית נ' , שָׁפָן בְּכַרְפֵּי הַיָּם

the sea in the cities of for so fifty Bereishis for myself" Ibought "which and so purchase an expression of you shall buy

קורין למכירה פירה ראש השנה כ"ו :

twenty-six Hashanah Rosh kirah to selling they call

פסוק ו

Pasuk 6

כי יהוה אלהיך ברכך בכל מעשה ידיך ידע לכתך את

— your walking through He knew your hand the work of in all has blessed you your God Hashem For

המדבר הגדל הזה זה ארבעים שנה יהוה אלהיך עמך לא חסרת
did you lack not was with you your God Hashem years forty these this great the wilderness

דבר:

a thing

רש"י

כי ה' אלהיך ברכך. לפיכך לא תכפו את טובתו להראות פאלו אתם עניים,

are poor you as if to show His goodness — deny do not therefore has blessed you your God Hashem For

אלא הראו עצמכם עשירים:

wealthy yourselves show rather

פסוק ז

Pasuk 7

ונעבר מאת אחינו בני עשו הישבים בשעיר מדרך הערבה

the Arabah from the way of in Seir who dwell Esav the children of our brothers from by And we passed

מאילת ומעצין גבר ונפון ונעבר דרך מדבר מואב:

Moav the wilderness of the way of and we passed and we turned Gever and from Etzyon from Eilat

רש"י

ונפון ונעבר. לצד צפון הפכנו פנים להלך רוח מזרחית:

eastern the side to go faces we turned north towards the side of and we passed And we turned

פסוק ח

Pasuk 8

ויאמר יהוה אלי אל תצר את מואב ואל תתגר בם מלחמה כי לא

not for to war them provoke and do not Moav — distress do not to me Hashem And He said

אתן לה מארצו ירשה כי לבני לוט נתתי את ער ירשה:

as an inheritance Ar — I have given Lot to the children of for an inheritance from his land to you I will give

רש"י

ואל תתגר בם וגו'. לא אסר להם על מואב אלא מלחמה, אבל מיראים

frightening but war except Moav regarding to them did He forbid Not etc. with them contend And do not

היו אותם, ונראים להם פשעים מזינים, לפיכך כתיב במדבר כ"ב "ויגר

"And was afraid 22 Bamidbar it is written therefore armed when they are to them and appearing them they were

מואב מפני העם", שהיו שוללים ובוזים אותם; אבל בבני עמון נאמר

it is said Ammon regarding the children of but them and looting plundering for they were the people" because of Moav

פסוק י"ט "וְאֵל תִּתְגַּר בָּם" – שׁוּם גְּרוֹי, בְּשֹׁכֵר צְנִיעוּת אִמָּם, שְׁלֹא

who did not their mother the modesty of as a reward for provocation any with them" contend "And do not 19 verse

פְּרִסְמָה עַל אָבִיהָ כְּמוֹ שֶׁעָשְׂתָה הַבְּכִירָה שֶׁקָּרָאָה שֵׁם בְּנָהּ מוֹאָב בְּבֹא קָמָא

Kamma Bava Moav her son the name of who called the elder daughter that which did like her father concerning publicize

ל"ח :

38

רש"י

ער. שם המדינה:

the province is the name of Ar

פסוק ט

Pasuk 9

הָאֵמִים לְפָנִים יָשְׁבוּ בָּהּ עַם גָּדוֹל וְרַב וְרַם פְּעֻנְקִים:

as the Anakites and tall and numerous great a people in it dwelt formerly The Emim

רש"י

הָאֵמִים לְפָנִים וְגו'. אֵתָּה סָבוּר שֶׁזֶּה אֶרֶץ רִפְאִים שֶׁנָּתַתִּי לוֹ לְאַבְרָהָם, לְפִי

because to Avraham to him that I gave Rephaim is the land of that this might think You etc. formerly The Emim

שֶׁהָאֵמִים שֶׁהֵם רִפְאִים יָשְׁבוּ בָּהּ לְפָנִים, אֲבָל לֹא זֶה הִיא, כִּי אוֹתָן רִפְאִים הוֹרֵשְׁתִּי

I drove out Rephaim those because is it this not but formerly in it dwelt Rephaim who are that the Emim

מִפְּנֵי בְנֵי לוֹט וְהוֹשַׁבְתִּים תַּחְתָּם:

in their stead and I settled them Lot the children of from before

פסוק י

Pasuk 10

רִפְאִים יִחְשְׁבוּ אֵף הֵם פְּעֻנְקִים וְהַמֹּאבִּים יִקְרְאוּ לָהֶם אֵמִים:

Emim them call but the Moabites like the Anakites they also they are counted Rephaim

רש"י

רִפְאִים יִחְשְׁבוּ וְגו'. רִפְאִים הָיוּ נִחְשָׁבִין אוֹתָם אֵמִים, פְּעֻנְקִים הַנִּקְרָאִים רִפְאִים,

Rephaim who are called as the Anakim Emim those accounted were Rephaim etc. they are accounted Rephaim

עַל שֵׁם שֶׁכָּל הָרוֹאֶה אוֹתָם יָדָיו מִתְרַפּוֹת בְּרֵאשִׁית רַבָּה כ"ו :

26 Rabbah Bereishis became weak his hands them who saw that everyone account of on

רש"י

אֵמִים. עַל שֵׁם שֶׁאִימָתָם מִטְּלָתָה עַל הַפְּרִיָּוֶת שָׁם, וְכֵן בְּשַׁעִיר יָשְׁבוּ הַחֲרִים

the Horim dwelt in Seir and so there the people upon was cast that their dread the name on Eimim

וְנָתַתִּים לְבְנֵי עֵשָׂו:

Esav to the children of and I gave them

פסוק יא

Pasuk 11

וּבְשַׁעִיר יָשְׁבוּ הַחֲרִים לְפָנִים וּבְנֵי עֵשָׂו יִירָשׁוּם וַיִּשְׁמִידוּם

and destroyed them dispossessed them Esau and the children of formerly the Horites dwelt And in Seir

מִפְּנֵיהֶם וַיָּשְׁבוּ תַּחֲתֵם כַּאֲשֶׁר עָשָׂה יִשְׂרָאֵל לָאָרֶץ יְרֻשָּׁתוֹ אֲשֶׁר
which their possession to the land of Israel did just as in their place and they dwelt from before them

נָתַן יְהוָה לָהֶם:
to them Hashem gave

רש"י

יִירָשׁוּם. לָשׁוֹן הוּא, כְּלוּמָר נָתַתִּי בָהֶם כֹּחַ שֶׁהֵיוּ מוֹרִישִׁים
driving out that they were strength in them I gave meaning to say present tense is an expression of they shall drive them out

אוֹתָם וְהוֹלְכִים:
and continuously going them

פסוק יב

Pasuk 12

עַתָּה קִמּוּ וְעִבְרוּ לָכֶם אֶת נַחַל זֶרֶד וְנַעֲבֹר אֶת נַחַל זֶרֶד:
Zered the valley of — and we crossed Zered the valley of — for yourselves and cross arise Now

פסוק יג

Pasuk 13

וְהַיָּמִים אֲשֶׁר הָלַכְנוּ מִקָּדֵשׁ בְּרִנֵּעַ עַד אֲשֶׁר עָבְרָנוּ אֶת נַחַל זֶרֶד
Zered the stream of — we crossed that until Barnea from Kadesh we traveled that And the days
שְׁלֹשִׁים וּשְׁמֹנֶה שָׁנָה עַד תָּם כָּל הַדּוֹר אַנְשֵׁי הַמִּלְחָמָה מִקֶּרֶב
from the midst of war the men of the generation of all the end of until years and eight thirty
הַמַּחֲנֶה כַּאֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם:
to them Hashem had sworn as the camp

פסוק יד

Pasuk 14

וְגַם יָד יְהוָה הָיְתָה בָּם לְהָמָם מִקֶּרֶב הַמַּחֲנֶה עַד
until the camp from the midst of to destroy them against them was Hashem the hand of And also

תָּמָם:
their consumption

רש"י

הִיתָה בָּם. לְמַהֵר וּלְהָמָם בְּתוֹךְ אַרְבָּעִים שָׁנָה, שֶׁלֹּא יִגְרְמוּ לְבָנֵיהֶם
for their children they should cause so that not years forty within and to destroy them to hasten against them was

עוֹד לְהִתְעַכֵּב בַּמִּדְבָּר:
in the wilderness to tarry further

פסוק טו

Pasuk 15

וַיְהִי כַּאֲשֶׁר תָּמּוּ כָּל אַנְשֵׁי הַמִּלְחָמָה לָמוֹת מִקֶּרֶב הָעָם:
the people from the midst of to die war the men of all finished when And it was

רש"י

ויהי כאשר תמו וגו' וידבר ה' אלי וגו'. אבל משלוח המרגלים עד כאן
here until of the spies from the sending But etc. to me Hashem and spoke etc. were finished when And it was
לא נאמר בפירשה זו וידבר אלא ויאמר, ללמדך שכל ל"ח שנה שהיו
that were years thirty eight that all to teach you and He said but rather and He spoke this in the section was it said not
ישראל נזופים, לא נתיחד עמו הדבור בלשון חבה, פנים אל פנים
face to face of affection with an expression the Divine speech with him was singled out not censured Yisrael
וישוב הדעת - ללמדך שאין השכינה שורה על הנביאים אלא בשביל ישראל
Yisrael for the sake of except the prophets upon rests the Shechinah that not to teach you of the mind and tranquility
מכילתא שמות י"ב :

twelve Shemos Mekhilta

רש"י

אנשי המלחמה. מן עשרים שנה היוצאים בצבא:
in the army who go out years twenty from the age of the war The men of

פסוק טז

Pasuk 16

וידבר יהוה אלי לאמר:
saying to me Hashem And spoke

פסוק יז

Pasuk 17

אתה עבר היום את גבול מואב את ער:
Ar — Moav the border of — today are passing you

רש"י

אתה עבר היום את גבול מואב, וקרבת מול בני עמון. מכאן
from here Ammon the children of opposite and you will approach Moav the boundary of — today are passing You
שארץ עמון לצד צפון:
north was to the side of Ammon that the land of

פסוק יח

Pasuk 18

וקרבת מול בני עמון אל תצרים ואל תתגר בם כי לא
not for them provoke and do not harass them do not Ammon the children of opposite and you will approach
אתן מארץ בני עמון לה ירשה כי לבני לוט נתתיה
I have given it Lot to the children of for as a possession to you Ammon the children of from the land of will I give
ירשה:
as a possession

פסוק יט

אֶרֶץ רִפְאִים תַּחֲשֵׁב אִף הוּא רִפְאִים יָשְׁבוּ בָּהּ לְפָנִים וְהָעַמּוֹנִים יִקְרָאוּ
 called and the Ammonites formerly in it dwelt Rephaim it also it is considered Rephaim A land of
 לָהֶם זִמְזֻמִּים:
 Zamzumimim them

רש"י

ארץ רפאים תחשב. ארץ רפאים נחשבת אף היא, לפי שהרפאים ישובו בה
 in it dwelt that the Rephaim because it also it is accounted Rephaim A land of it was accounted Rephaim A land of
 לְפָנִים, אֲבָל לֹא זֶה הִיא שְׁנַתֵּיתִי לְאַבְרָהָם:
 to Avraham that I gave is it this not but formerly

פסוק ב

עַם גָּדוֹל וָרֹב וָרֶם כְּעֲנָקִים וַיִּשְׁמִידֵם יְהוָה מִפְּנֵיהֶם
 from before them Hashem and Hashem destroyed as the Anakites and tall and numerous great a people
 them
 וַיִּירָשׁוּם וַיֵּשְׁבוּ תַּחְתָּם:
 in their place and they settled and they dispossessed them

פסוק כא

כַּאֲשֶׁר עָשָׂה לְבָנָי עָשׂוּ הַיֹּשְׁבִים בְּשֵׁעִיר אֲשֶׁר הִשְׁמִיד אֶת הַחֹרִי
 the Chori — He destroyed who in Seir who dwell Esav for the children of He did as
 מִפְּנֵיהֶם וַיִּירָשׁוּם וַיֵּשְׁבוּ תַּחְתָּם עַד הַיּוֹם הַזֶּה:
 this the day until in their place and they settled and they dispossessed from before them
 them

פסוק כב

וְהָעֻזִּים הַיֹּשְׁבִים בְּחֲצֵרִים עַד עָזָה כְּפַתְרִים הִיִּצְאוּ מִכַּפְתּוֹר הַשְׁמִידֵם
 destroyed them from Caphtor who came out the Caphtorim Gaza until in villages who dwelt And the Avvim
 וַיֵּשְׁבוּ תַּחְתָּם:
 in their place and they settled

רש"י

והעוים הישבים בחצרים וגו'. עוים מפלשתים הם, שעמהם הם נחשבים
 are counted they for with them they are from the Philistines Avim etc. in Hazerim who dwell And the Avim
 בְּסִפְרֵי יְהוֹשֻׁעַ, שְׁנָאֵמַר יְהוֹשֻׁעַ י"ג "חֲמֵשֶׁת סִרְיֵי פְלִשְׁתִּים הָעֻזִּי וְהָאֲשְׁדּוּדִי
 and the Ashdorthite the Gazathite the Philistines lords of the five 13 Yehoshua as it is said Yehoshua in the Book of
 הָאֲשֶׁקְלוֹנִי הַגִּתִּי וְהָעֲקֹרֹנִי וְהָעֻזִּים", וּמִפְּנֵי הַשְּׁבוּעָה שֶׁנִּשְׁבַּע אַבְרָהָם לְאַבִּימֶלֶךְ
 to Abimelech Avraham that swore the oath and because of and the Avim and the Ekronite the Gittite the Eshkalonite

לֹא יָכְלוּ יִשְׂרָאֵל לְהוֹצִיא אֶרֶצָם מִיָּדָם, וַהֲבֵאתִי עֲלֵיהֶם פְּתוּרִים

Caphtorites against them and I brought from their hand their land to take out Israel were able not

וַהֲשִׁמִּידוּם וַיֵּשְׁבוּ תַּחְתָּם, וְעַכְשָׁיו אַתֶּם מִתְּרִים לְקַחְתָּהּ מִיָּדָם חוּלִין ס'

60b Chullin from their hand to take it are permitted you and now in their stead and they dwelt and they destroyed them

:

פסוק בג

Pasuk 23

קוּמוּ סֵעוּ וְעִבְרוּ אֶת נַחַל אֲרֹנָן רְאֵה נָתַתִּי בְיָדְךָ אֶת סִיחֹן מֶלֶךְ

the king of Sichon — into your hand I have given see Arnon the valley of — and cross journey Arise

חֲשִׁבוֹן הָאֱמֹרִי וְאֶת אֶרְצוֹ הָחֵל רֶשׁ וַהֲתִגֵּר בּוֹ מִלְחָמָה:

in battle him and provoke to possess begin his land and — the Emori Cheshbon

פסוק בד

Pasuk 24

הַיּוֹם הַזֶּה אֶחָל יֵת פַּחַדְךָ וַיִּרְאָתְךָ עַל פְּנֵי הָעַמִּים תַּחַת כָּל

all of under the peoples the face of upon and the fear of you the dread of you to place I will begin the same This day

הַשָּׁמַיִם אֲשֶׁר יִשְׁמְעוּן שְׁמֶעָךְ וְרָגְזוּ וְחָלוּ מִפְּנֶיךָ:

because of you and they will writhe and they will tremble your report will hear who the heavens

רש"י

תַּחַת כָּל הַשָּׁמַיִם. לְמַד שְׁעֵמֻדָּה חָמָּה לְמֹשֶׁה בַּיּוֹם מִלְחָמַת עוֹג וְנוֹדַע

and was known Og the battle of on the day of for Moshe the sun that stood still This teaches the heaven all of Under

הַדְּבָר תַּחַת כָּל הַשָּׁמַיִם עֲבוּדָה זֶרָה כ"ה :

25a Zarah Avodah the heaven all of under the matter

פסוק כה

Pasuk 25

וְאֶשְׁלַח מַלְאָכִים מִמִּדְבָּר קְדֻמוֹת אֶל סִיחֹן מֶלֶךְ חֲשִׁבוֹן דְּבָרֵי שְׁלוֹם

peace words of Heshbon king of Sichon to Kedemoth from the wilderness of messengers And I sent

לֵאמֹר:

saying

רש"י

מִמִּדְבָּר קְדֻמוֹת. אַע"פ שֶׁלֹּא צִוֵּנִי הַמָּקוֹם לְקַרֵּא לְסִיחֹן לְשְׁלוֹם,

for peace to Sihon to proclaim the Omnipresent commanded me that not even though Kedemoth From the wilderness of

לְמִדְתִּי מִמִּדְבָּר סִינִי – מִן הַתּוֹרָה שֶׁקְדָּמָה לְעוֹלָם – כְּשָׁבָא הַקָּב"ה

the Holy One blessed be when came the world which preceded the Torah from Sinai from the wilderness of I learnt He

לְתִנָּה לְיִשְׂרָאֵל חֲזַר אוֹתָהּ עַל עֲשׂוֹ וַיִּשְׁמַעֲאֵל, וְגִלּוּי לְפָנָיו שֶׁלֹּא

that not before Him and it was revealed and Yishmael Esav to with it He went around to Yisrael to give it

יִקְבְּלֶיהָ וְאַע"פ כֵּן פָּתַח לָהֶם בְּשְׁלוֹם, אַף אֲנִי קְדַמְתִּי אֶת סִיחֹן בְּדְבָרֵי

with words of Sihon — approached I even with peace to them He opened so and even they would accept it

שָׁלוֹם; דָּ"א, מַמְדַּבֵּר קְדָמוֹת – מִמֶּה לְמִדָּתִי, שֶׁקִּדְמָתָ לְעוֹלָם, יָכוֹל

able the world Who preceded I learnt from You Kedemoth From the wilderness of Another explanation peace

הָיִיתָ לְשִׁלַּח בָּרָק אֶחָד וְלִשְׂרֹף אֶת הַמִּצְרִיִּם, אֲלֵא שְׁלַחְתָּנִי מִן הַמִּדְבָּר אֶל פַּרְעֹה

Pharaoh to the wilderness from You sent me but the Egyptians — and to burn one lightning to send You were

לֵאמֹר שְׁמוֹת ה' "שִׁלַּח אֶת עַמִּי", בְּמִתּוֹן תִּנְחוּמָא :

Tanchuma with moderation My people — Let send out 5:1 Shemos saying

פסוק כו

Pasuk 26

אֶעֱבְרָה בְּאַרְצָךְ בְּדֶרֶךְ בְּדֶרֶךְ אֲלֶךְ לֹא אֶסּוּר יְמִין וּשְׂמֹאל:

or left right will I turn not I will go on the road on the road through your land Let me pass

פסוק כז

Pasuk 27

אֶכֶּל בִּפְסָף תִּשְׁבְּרֵנִי וְאֶכְלָתִי וּמִים בִּפְסָף תִּתֶּן לִי וְשָׁתִיתִי רֶק

only and I will drink to me you will give for money and water and I will eat you will sell me for money Food

אֶעֱבְרָה בְּרַגְלִי:

on my feet let me pass

פסוק כח

Pasuk 28

כַּאֲשֶׁר עָשׂוּ לִי בְנֵי יִצְחָק הַיִּשְׁבִּימִים בְּשֵׁעִיר וְהַמּוֹאָבִיִּם הַיֹּשְׁבִּים בְּעָרַי עַד

until in Ar who dwell and the Moavites in Seir who dwell Esau the children of for me did just as

אֲשֶׁר אֶעֱבֹר אֶת הַיַּרְדֵּן אֶל הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵינוּ נָתַן לָנוּ:

to us is giving our God Hashem which the land to the Yarden — I cross that

רש"י

כַּאֲשֶׁר עָשׂוּ לִי בְנֵי עֵשָׂו. לֹא לְעִנְיָן לְעֹבֵר בְּאַרְצָם, אֲלֵא

but through their land passing regarding the matter of not Esau the children of to me did As

לְעִנְיָן מִכָּר אֶכֶּל וּמִים:

and water food selling regarding the matter of

רש"י

עַד אֲשֶׁר אֶעֱבֹר אֶת הַיַּרְדֵּן. מוֹסֵב עַל אֶעֱבְרָה בְּאַרְצָהּ:

through your land let me pass to is connected the Jordan — I shall pass that Until

פסוק כט

Pasuk 29

וְלֹא אָבָה סִיחֹן מֶלֶךְ הַחִשְׁבוֹן הָעִבְרָנִי בּוֹ כִּי הִקְשָׁה יְהוָה אֱלֹהֵיהָ

your God Hashem stiffened because through him to let us pass Cheshbon king of Sichon consented and not

אֶת רוּחוֹ וְאִמְץ אֶת לִבָּבוֹ לְמַעַן תִּתֶּן בְּיָדָהּ כִּיּוֹם הַזֶּה:

· as this day into your hand to deliver him in order his heart — and hardened his spirit —

CHAPTER SUMMARY

The aliyah details the specific instructions given to the Bnei Yisrael regarding their neighbors: they were forbidden from provoking Esau, Moab, or Ammon, and were commanded to purchase all food and water from them with money. After the generation of the midbar had finished passing away, Hashem commanded the nation to cross the wadi Amon and engage Sihon, the king of Heshbon, in battle. Although Moshe Rabbeinu sent messengers with a peaceful request to pass through his land, Hashem hardened Sihon's heart, setting the stage for his defeat and the inheritance of his territory.

למעשה WHAT TO TAKE HOME

In this parshah, Hashem commands Klal Yisrael not to provoke Esav, Moav, or Ammon, nor to take a single footstep of their land. Why? Because Hashem already gave those lands to them as an inheritance. To make sure the Yidden do not feel needy or envious, Hashem reminds them of a beautiful truth: "The Eternal your God has blessed you in all your undertakings... you have lacked nothing." For forty years in the midbar, they had exactly what they needed, down to the last detail.

This contains a profound lesson for our daily avodah. The yetzer hara often tries to make us look at what others have, their livelihood, their success, their portion in life, and tempts us to encroach on it, even if only in our minds through jealousy or frustration. We think, "If only I had what they have, I would be complete." But the Torah is teaching us that what belongs to another is completely off-limits because Hashem decreed it belongs to them. More importantly, you do not need it. Hashem has already custom-tailored your life with every single tool, dollar, and blessing necessary for your specific neshama to fulfill its mission.

When you truly internalize that "you have lacked nothing", that your current portion is perfectly measured by the Creator, envy melts away. You no longer feel the need to push into someone else's territory or compare your life to theirs. You can walk through this world with a quiet, joyful confidence, focusing entirely on using the blessings right in front of you.

Today, when you feel a pinch of envy or find yourself comparing your situation to someone else's, stop and say to yourself: "Hashem has blessed me with exactly what I need for my avodah today; I lack absolutely nothing."

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THE SUGYA

We begin this daf by continuing our deep dive into the halachos of a broken bone in an animal's leg, specifically when the bone has protruded outward. The Gemara discusses the status of the flesh and skin covering the bone, exploring various cases where the flesh might be torn, decomposed, or peeled off, and how this affects the animal's kashrus. We learn about the practical advice given by the Sages and doctors regarding how to heal such wounds, emphasizing the difference between using a bone or an iron instrument.

We then move into a new Mishnah that teaches us the halachos of a placenta (shilyah) found inside a slaughtered animal. The Mishnah outlines whether a placenta is considered edible, how it contracts tumah (impurity), and the status of a placenta that partially emerged before shechitah. We also learn the halachos of a placenta from a firstborn animal and the prohibition against following the superstitious practices of the Amorites.

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

עמוד א' DAF 77A

PROOF

נִמְנָן עֲלֵיהֶן בַּפֶּסַח,

We see that **one may be registered for them**, i.e., for these sinews, **for the Pesach offering**, which proves they are considered edible flesh.

STATEMENT

וְעוֹד, הַתּוֹרָה חָסָה עַל מָמוֹן שֶׁל יִשְׂרָאֵל.

And furthermore, the Torah spared the money of Israel, so we should seek a lenient ruling to save the owner from loss.

OBJECTION

אָמַר לֵיהּ רַב פָּפָא לְרַבָּה: רַבִּי שִׁמּוֹן בֶּן לָקִישׁ,

Rav Pappa said to Rabba: But **Rabbi Shimon ben Lakish** disagrees with Rabbi Yochanan,

OBJECTION

וְאִיסּוּרָא דְאַרְיֵיתָא, וְאַתָּה אָמַרְתָּ: מַאי לִיחּוּשׁ לְהוּ?
וְאִיסּוּרָא דְאַרְיֵיתָא, וְאַתָּה אָמַרְתָּ: מַאי לִיחּוּשׁ לְהוּ?

and this is a matter of a Torah prohibition of tereifah, and yet you say: What concern is there for them, i.e., for these sinews, as if they are valid flesh?!

STATEMENT

אִישְׁתִּיק.

Rabba **was silent**, having no immediate answer.

QUESTION

ואמאי אישתיק? והאמר רבא: הלכתא כוותיה דרבי שמעון בן לקיש בהני תלת!

The Gemara asks: **And why was he silent? But doesn't Rava say: The halacha is like Rabbi Shimon ben Lakish** in his disputes with Rabbi Yochanan **only in these three** specific cases, and not here?

ANSWER

שאני הקא, דהדר ביה רבי יוחנן לגביה דרבי שמעון בן לקיש,

The Gemara answers: **It is different here**, for Rabbi Yochanan retracted his opinion in favor of Rabbi Shimon ben Lakish on this matter,

EXPLANATION

דאמר ליה: אל תקניטני, בלשון יחיד אני שונה אותה.

as he said to him: **Do not provoke me**, for I teach it only as the opinion of a **single Sage**, but not as the accepted halacha.

STATEMENT

ההוא נשבר העצם ויצא לחוץ, דאישתקיל קורטיתא מיניה,

There was a **certain** animal whose **bone broke and protruded outward**, from which a small piece was removed,

STATEMENT

אתא לקמיה דאביי, שהיה תלתא ריגלי.

and the case **came before Abaye**, who **delayed it** for **three Festivals** to consult with the Sages.

STATEMENT

אמר ליה רב אדא בר מתנא: זיל קמיה דרבא בריה דרב יוסף בר חמא, דחריפא ספיניה.

Rav Adda bar Mattana said to the owner: **Go before Rava** the son of Rav Yosef bar Chama, whose knife is sharp, meaning he is sharp-witted and can resolve this quickly.

RULING

אתא לקמיה, אמר: מכדי "נשבר העצם ויצא לחוץ" תנו,

The owner **came before him**. Rava said: **Now, we learned** in the baraita: "If the bone broke and protruded outward" and is covered by a majority of skin and flesh, it is kosher;

RULING

מה לי נפל, מה לי איתיה?

what difference is it to me if a piece of the bone fell out, and **what difference is it to me** if it is still there? In either case, if it is covered, it is kosher.

QUESTION

אמר ליה רבינא לרבא: מתלקט מהו?

Ravina said to Rava: If the flesh covering the bone was torn but **could be gathered** together to cover the majority, **what is** the law?

QUESTION

מתרוסס מהו?

If the flesh was **pulverized**, **what is** the law?

QUESTION

מתמסמס מהו?

If the flesh was **decomposed**, **what is** the law?

QUESTION

היכי דמי מתמסמס?

The Gemara asks: **What is the case** of flesh that is **decomposed**?

ANSWER

אמר רב הונא בריה דרב יהושע: כל שחרופא קודרו.

Rav Huna the son of Rav Yehoshua said: Any flesh that the doctor would scrape away and remove because it cannot heal.

QUESTION

איבעיא להו: ניקב מהו?

A dilemma was raised by them: If the flesh covering the bone was **perforated**, **what is** the law?

QUESTION

נקלף מהו?

If the flesh was **peeled** off the bone, **what is** the law?

QUESTION

נסדק מהו?

If the flesh was **cracked**, **what is** the law?

QUESTION

ניטל שליש התחתון מהו?

If **the bottom third** of the thickness of the flesh, closest to the bone, was **removed**, **what is** the law?

PROOF

תא שמע, דאמר עולא אמר רבי יוחנן: עור הרי הוא כבשר,

Come and hear, for Ulla said that Rabbi Yochanan said: Skin is like flesh to cover the bone,

REFUTATION

דלמא דקנה משכא דידיה.

but **perhaps** that is only where **the skin holds its own place** naturally, such as near the knee, but not where there was once flesh.

QUESTION

אמר רב אשי: כי הוינו בי רב פפי, איבעיא לן: נקדר כמין טבעת, מהו?

Rav Ashi said: When we were in the study hall of Rav Pappi, we raised a dilemma: If the flesh was cut in the shape of a **ring** around the bone, **what is** the law?

RESOLUTION

ופשטנא מהא דאמר רב יהודה אמר רב: דבר זה שאילתי לחכמים ולרופאים,

And we resolved it from that which Rav Yehuda said that Rav said: I asked about this matter to the Sages and to the doctors,

RESOLUTION

ואמרו: מסרטו בעצם ומעלה ארוכה, אבל פרזלא מזרף זרית.

and they said: One scratches it with a bone and it will heal, but an iron instrument causes inflammation and prevents healing.

EXPLANATION

אמר רב פפא: והוא דקנה גרמא דידיה.

Rav Pappa said: And this healing is only where the bone holds its own place and is not loose.

משנה MISHNAH

MISHNAH

מתני' השוחט את הבהמה ומצא בה שליא – נפש היפה תאכלנה,

MISHNAH: One who slaughters an animal and finds a placenta in it, a hearty soul may eat it,

MISHNAH

ואינה מטמאה לא טומאת אכלין ולא טומאת נבלות.

and it does not contract the impurity of foods, nor the impurity of carcasses.

MISHNAH

חישב עליה – מטמאה טומאת אכלין, אבל לא טומאת נבלות.

If he intended to eat it, it contracts the impurity of foods, but not the impurity of carcasses.

MISHNAH

שליא שיצתה מקצתה – אסורה באכילה,

A placenta, part of which emerged before slaughter, is forbidden to be eaten,

MISHNAH

סימן וְלֹד בְּאִשָּׁה וְסִימָן וְלֹד בְּבֵהמָה.

for a placenta is the sign of a child in a woman, and the sign of an offspring in an animal, and we fear the head of the offspring emerged.

MISHNAH

הַמְכַבֶּרֶת שֶׁהִפִּילָה שְׁלֵיָא – יִשְׁלִיכֶנָּה לְכֻלָּבִים,

An animal giving birth for the first time that discharged a placenta, one may cast it to the dogs, and we do not worry that it was a male firstborn,

MISHNAH

וּבְמוֹקֵדֶשִׁין תִּקְבֵּר,

but in the case of consecrated animals, the placenta must be buried,

MISHNAH

וְאִין קוֹבְרִין אוֹתָהּ בְּפֶרֶשֶׁת דְּרָכִים, וְאִין תּוֹלִין אוֹתָהּ בְּאֵילָן, מִפְּנֵי דְרָכֵי הָאֻמּוֹרִי.

and we do not bury it at a crossroads, nor do we hang it on a tree, because of the ways of the Amorites.

גְּמָרָא GEMARA

GEMARA

גְּמ' מִנָּא הֵנִי מִלִּי?

GEMARA: From where are these words derived that a placenta is permitted by the slaughter of the mother?

BRAISA

דְּתַנּוּ רַבָּנָן: "כָּל (בַּהֲמָה) [בְּבֵהמָה] תֹּאכִילוּ" – לְרִבּוּת אֶת הַשְּׁלֵיָא.

For the Rabbis taught in a Braisa: The verse says, "Any animal in the beast you may eat" to include the placenta.

BRAISA

יָכוֹל אֶפִּילוּ יֵצֵתָהּ מִקְצָתָהּ?

I might have thought even if part of it emerged it is permitted?

BRAISA

תִּלְמוּד לומר: "אוֹתָהּ" – אוֹתָהּ וְלֹא שְׁלֵיָתָהּ.

Therefore the verse says: "it", meaning it inside the womb is permitted, but not its placenta if it has partially emerged.

QUESTION

מַכְדִּי אֵין שְׁלִיָּא בְּלֵא וְלֵד, לָמָּה לִּי קָרָא?

The Gemara asks: **Now, there is no placenta without an offspring**, so the placenta is just part of the offspring; **why do I need a verse** to permit it?

ANSWER

קָרָא אֶסְמַכְתָּא בְּעָלְמָא.

The Gemara answers: **The verse is a mere support**, as logically it is permitted.

STATEMENT

וְאֵינָהּ מְטַמְּאָה.

We learned in the Mishnah: **And it does not contract impurity**.

QUESTION

בְּעֵי רַבִּי יִצְחָק בַּר נַפְחָא: עוֹר חֲמוֹר שֶׁשָּׁלְקוּ מֵהוּ?

Rabbi Yitzchak bar Nappacha asked: **If one boiled the skin of a donkey**, what is the law?

QUESTION

לָמָּא? אִי לְטוּמְאַת אֶכָּלִין – תִּנִּינָא,

The Gemara asks: **For what** law is this asked? **If for the impurity of foods**, we already learned it in our Mishnah regarding the placenta!

צמוד ב' DAF 77B

OBJECTION

אִי לְטוּמְאַת נְבִילוֹת – תִּנִּינָא.

If you say Rabbi Yitzchak's inquiry was **with regard to the ritual impurity of animal carcasses**, we already learned this halakha in another baraita.

EXPLANATION

טוּמְאַת אֶכָּלִין, דִּתְנִינָא: הָעוֹר וְהַשְּׁלֵיָּא – אֵין מְטַמְּאִין טוּמְאַת אֶכָּלִין, עוֹר שֶׁשָּׁלְקוּ, וְהַשְּׁלֵיָּא שֶׁחִישַׁב עָלֶיהָ – מְטַמְּאִין טוּמְאַת אֶכָּלִין.

With regard to **the ritual impurity of foods**, as it is taught in a baraita: **The hide and the placenta of an animal do not become impure with the ritual impurity of foods**; but a hide that one cooked until it became soft, and a placenta that one intended to eat, do become impure with the ritual impurity of foods.

EXPLANATION

טוּמְאַת נְבִילוֹת נִמֵּי תִנִּינָא: "בְּנִבְלָתָהּ" – וְלֹא בָּעוֹר, וְלֹא בְּעֲצָמוֹתָיו, וְלֹא בְּגִידָיו, וְלֹא בְּקַרְנָיו, וְלֹא בְּטַלְפָּיו.

With regard to **the ritual impurity of animal carcasses also**, we already learned in a baraita: The verse states, 'And when a domesticated animal dies... one who touches **its carcass** shall be impure'—implying that one is rendered impure by touching the

carcass, **but not by touching the hide, and not by its bones, and not by the sinews, and not by the horns, and not by the hooves.**

EXPLANATION

וַאֲמַר רַבָּה בַּר רַב חַנָּא: לֹא נִצְרְכָה אֶלָּא שְׁעֲשֹׂאן צִיָּקֵי קִדְרָה.

And Rabba bar Rav Chana said in explanation of this baraita: This exclusion was **necessary only** for a case **where one prepared them as a meat pudding** by cooking them with spices, which might have made them considered edible flesh. Thus, even when cooked, they do not convey carcass impurity.

RESOLUTION

לְעוֹלָם טוּמְאָת אֶכְלִין, וְשֶׁאֵין עוֹר חֲמוֹר דְּמֵאִיס.

The Gemara answers: **Actually**, Rabbi Yitzchak's inquiry was with regard to **the ritual impurity of foods**, and yet his question was necessary because **the hide of a donkey is different, as it is repulsive**, and one might think that even when cooked it does not become food.

מִשְׁנָה MISHNAH

MISHNAH

שֶׁלִּיא שִׁיצְתָּהּ.

We learned in the Mishnah: With regard to **a placenta, part of which emerged** from the womb before the mother was slaughtered, its consumption is prohibited.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבִּי אֶלְעָזָר: לֹא שָׁנוּ אֶלָּא שֶׁאֵין עֶמְה וְלֹד, אֲבָל יֵשׁ עֶמְה וְלֹד – אֵין חוֹשְׁשִׁין לְלֹד אַחֵר.

Rabbi Elazar said: They taught this prohibition **only where there is no fetus with it** in the womb; **but if there is a fetus with it**, we do not fear for another fetus that might have been inside the placenta.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: בֵּין אֵין עֶמְה וְלֹד בֵּין יֵשׁ עֶמְה וְלֹד – חוֹשְׁשִׁין לְלֹד אַחֵר.

And Rabbi Yochanan said: Whether there is no fetus with it or whether there is a fetus with it, we must fear for **another fetus** that might have been inside the placenta, and it is prohibited.

QUESTION

אֵינִי? וְהָא אָמַר רַבִּי יִרְמְיָה: לְחוּמָרָא אָמַרָה רַבִּי אֶלְעָזָר!

The Gemara asks: **Is that so? But didn't Rabbi Yirmeya say: Rabbi Elazar said it as a stringency?** According to this version, Rabbi Elazar is the lenient one!

STATEMENT

אָלָא, אִי אַתְמַר חָכִי אַתְמַר, אָמַר רַבִּי אֶלְעָזָר: לֹא שָׂנוּ אֶלָּא שְׂאִינָהּ קְשׁוּרָה בְּוֶלֶד, אֲבָל קְשׁוּרָה בְּוֶלֶד – אֵין חוֹשְׁשִׁין לְוֶלֶד אַחֵר.

Rather, if it was stated, it was stated like this: Rabbi Elazar said: They taught that the placenta is prohibited **only** when it is **not attached to the fetus** found inside; **but** if it is **attached to the fetus**, we **do not** fear for another fetus. Thus, Rabbi Elazar prohibits even when a fetus is present, unless it is attached.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: אָנוּ אֵין לָנוּ אֶלָּא שְׂלֵיָא בְּלֹא וֶלֶד, אֲבָל יֵשׁ עִמָּהּ וֶלֶד, בֵּין קְשׁוּרָה בְּוֶלֶד בֵּין אֵין קְשׁוּרָה בְּוֶלֶד – אֵין חוֹשְׁשִׁין לְוֶלֶד אַחֵר,

And Rabbi Yochanan said: We have **only** the ruling of the Mishnah prohibiting a placenta without a fetus; but if there is a fetus with it, whether the placenta is attached to the fetus or whether it is not attached to the fetus, we do not fear for another fetus.

INFERENCE

וְחֵינּוּ דְאָמַר רַבִּי יִרְמְיָה: לְחומְרָא אַמְרָה ר' אֶלְעָזָר.

And this is in line with that which Rabbi Yirmeya said: Rabbi Elazar said it as a stringency, since he prohibits an unattached placenta even when a fetus is present.

PROOF

תֵּנִי אֲבוּתִיָּה דְרַבִּי אֶלְעָזָר: הַמִּפְקֵת מִין בְּהֵמָה חַיָּה וְעוֹר, וְשְׂלֵיָא עִמָּהּ, בְּזִמְנֵי שְׂקֻשׁוּרָה בָּהֶן – אֵין חוֹשְׁשִׁין לְוֶלֶד אַחֵר, אֵינָהּ קְשׁוּרָה בָּהֶן – הֲרִינִי מִטִּיל עָלֶיהָ חוֹמֶר שְׁנֵי וִלְדוֹת.

It is taught in a baraita in accordance with Rabbi Elazar: A woman who expels a fetus that has the form of a species of domesticated animal, wild animal, or bird, and there is a placenta with them; when the placenta is attached to them, we do not fear for another fetus of human form; but if it is not attached to them, behold I impose upon her the stringency of two births, i.e., both a male and a female birth.

EXPLANATION

שְׂאִנִּי אוֹמַר: שְׂמָא נִימוּחַ שְׂפִיר שְׂלֵיָא, שְׂמָא נִימוּחָהּ שְׂלִיתוֹ שְׂלֵיָא שְׂפִיר.

For I say: Perhaps the fetus of the placenta dissolved, and that fetus was of human form, and perhaps the placenta of the animal-shaped fetus dissolved.

מִשְׁנָה MISHNAH

MISHNAH

הַמְבַכֶּרֶת שֶׁהִפִּילָהּ.

We learned in the Mishnah: An animal giving birth for the first time that expelled a placenta, one may cast it to the dogs.

QUESTION

מאי טעמא?

The Gemara asks: **What is the reason** for this?

ANSWER

אמר רב איקא בריה דרב אמאי: רוב בהמות יולדות דבר הקדוש בבכורה, ומיעוט בהמות דבר שאינו קדוש בבכורה, ומאי ניהו? נדמה.

Rav Ika the son of Rav Ami said: The majority of animals give birth to something that is holy as a firstborn, and a minority of animals give birth to something that is not holy as a firstborn, and what is it? An offspring that resembles another species.

EXPLANATION

וכל היוולדות יולדות מחצה זכרים ומחצה נקבות, סמוך מיעוטא דנדמה למחצה דנקבות, והווי להו זכרים מיעוטא.

And all giving birth, give birth to half males and half females. Combine the minority of those that resemble another species with the half of females, and the males that resemble their own species—which are the only ones holy as firstborns—become the minority. Therefore, we do not assume the placenta came from a holy firstborn.

EXPLANATION

ובמוקדשין תקבר. מאי טעמא? רובא בר מיקדש הוא.

The Mishnah continues: **But in the case of consecrated animals**, the placenta **must be buried**. What is the reason? The **majority** of offspring of consecrated animals **are fit to be consecrated**, since both males and females are holy.

משנה MISHNAH

MISHNAH

ואין קוברים אותה.

The Mishnah states: **But one may not bury it** at a crossroads, nor hang it on a tree, because of the ways of the Amorites.

STATEMENT

אפני ורבא דאמרי תרנויהו: כל דבר שיש בו רפואה – אין בו משום דרכי האמורי, אין בו רפואה – יש בו משום דרכי האמורי.

Abaye and Rava both say: Any matter that has healing value is not subject to the prohibition of the ways of the Amorite; but if it has no healing value, it is subject to the prohibition of the ways of the Amorite.

QUESTION

וְהִתְנַחֵא: אֵילָן שֶׁמִּשִּׁיר פִּירוֹתָיו, סוֹקְרוֹ בְּסִיקְרָא וְטוֹעֲנוּ בְּאַבְנִים. בְּשִׁלְמָא טוֹעֲנוּ בְּאַבְנִים – כִּי הֵיכִי

The Gemara asks: **But isn't it taught** in a baraita: **A tree that casts off its fruit, one may paint it with red paint and load it with stones? Granted, loading it with stones** is a physical remedy, **so that** its strength is weakened and it retains its fruit.

SUMMARY

The Gemara first resolves the debate regarding a broken bone, clarifying that if the bone is covered by a majority of skin and flesh, it remains kosher, even if a piece of the bone fell out. We analyze various physical states of the covering flesh, such as being pulverized or decomposed, with Rav Huna the son of Rav Yehoshua defining decomposed flesh as that which a doctor would scrape away. The Gemara then transitions to the Mishnah regarding a placenta, establishing that a placenta is permitted through the shechitah of the mother, as derived from the pesukim. Finally, the Gemara discusses the tumah status of the placenta and hide, comparing it to the skin of a donkey, and clarifies that while they can contract the impurity of foods if cooked or intended for eating, they do not contract the impurity of carcasses.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In our sugya, we see the beautiful and deep principle of "haTorah chasah al mamonom shel Yisrael", the Torah spares the money of Jewish people. When discussing the status of certain parts of an animal, the Gemara emphasizes that we actively seek out permitted avenues because Hashem cares about our hard-earned livelihood. This is not a compromise on halacha; rather, it is a fundamental truth of the Torah itself. Hashem does not want us to suffer unnecessary loss, and the halacha reflects His deep care for our everyday physical and financial well-being.

This teaches us a profound lesson in how we must view our own resources and those of others. If Hashem Himself is concerned with sparing a Yid's money, how much more so must we be careful with it! We must treat our friend's money with the utmost respect, avoiding any waste, damage, or unnecessary expense on their behalf. Similarly, we should recognize that our own livelihood is a gift from Hashem, meant to be managed with responsibility and gratitude, not wasted carelessly.

Today, show extra care for the property and money of others. Whether it is turning off a light in a shul or office to save on their utility bill, returning a borrowed item promptly so it doesn't get damaged, or being mindful not to cause someone an unnecessary expense, act with the conscious awareness that a Yid's money is precious in the eyes of Hashem.

הלכות תלמוד תורה • פרק שביעי

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

CHAPTER PREVIEW

In this chapter, the Rambam teaches us the delicate and serious halachos of nidui (ostracism) and cherem (excommunication). We begin with the great caution required when dealing with a chacham (Torah sage) who has stumbled, showing how the court must avoid shaming him publicly and instead administer malkos (lashes) privately to preserve his honor.

We then learn the practical details of how these bans are issued and lifted, as well as the strict restrictions placed on the individual. The Rambam outlines the differences between nidui and the far more severe cherem, detailing how they affect a person's daily life, learning, and standing in the community, and how we must strive to bring the person to teshuvah.

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

הלכה א

Halacha 1 • The Prohibition of Publicly Ostracizing a Torah Sage and the Court's Conduct Toward Him

חכם זקן בְּחָכְמָה

A sage who is distinguished in wisdom,

וְכֵן נָשִׂיא אוֹ אֶבֶר בֵּית דִּין שֶׁפָּסַח

and so too a Nasi or an Av Beit Din who sinned,

אֵין מְנַדִּין אוֹתוֹ בְּפִרְהָסָא לְעוֹלָם.

we do not ostracize him publicly ever, out of respect for his Torah.

אֶלָּא אִם כֵּן עָשָׂה כִּי־רָבָעָם בֵּין נָכֹחַ וְחִבְרִיו.

Unless he did like Yerovam son of Nevat and his colleagues, leading the public to sin and denying Hashem.

אֲבָל כְּשֶׁחָטָא שְׂאֵר חַטָּאוֹת

But when he sinned other sins,

מִלְקִין אוֹתוֹ בְּצַנְעָה.

we lash him privately,

שֶׁנֶּאֱמַר הוֹשֵׁעַ ד ה "וְכָשַׁלְתָּ הַיּוֹם וְכָשַׁל גַּם נָבִיא עִמָּךְ לַיְלָה"

as it is said in the pasuk in Hoshea 4:5, "and you shall stumble by day, and shall stumble also a prophet with you at night,"

אֶף עַל פִּי שֶׁכָּשַׁל כִּסְהוֹ כְּלִילָה.

meaning, even though he stumbled, cover him like night and do not expose him publicly.

ואמרים לו הכבד ושב בביתך.

And they say to him, "preserve your honor and sit in your house," so that you do not disgrace yourself further.

וכן כל תלמיד חכם שנתחייב נדוי

And so too, any Torah sage who became obligated in ostracism,

אסור לבית דין לקפץ ולנדותו במהרה

it is forbidden for a court to leap and to ostracize him hastily;

אלא בורחין מדבר זה ונשמטין ממנו.

rather, they flee from this matter and slip away from it as much as possible.

וחסידי החכמים היו משתבחים

And the pious of the sages would praise themselves

שלא נמנו מעולם לנדות תלמיד חכם

that not they were counted ever to ostracize a Torah sage,

אף על פי שנמנין להלקותו אם נתחייב מלקות.

even though they were counted to lash him if he became obligated in lashes.

ואפילו מכת מרדות נמנין עליו להכותו:

And even for stripes for rebellion, they were counted upon him to strike him, yet they still avoided ostracizing him.

הלכה ב

Halacha 2 - The Formulas for Issuing a Ban of Ostracism and Excommunication

וכיצד הוא הנדוי,

And how is the procedure of the ostracism performed? The Beis Din or the person imposing it

אומר פלוני יהא בשמתא.

says, "So-and-so shall be in ostracism."

ואם נדוהו בפניו

And if they ostracized him in his presence,

אומר לו פלוני זה בשמתא.

the one imposing it says to him, "This So-and-so is in ostracism."

וְהַחֲרָם,

And as for the excommunication, which is a more severe ban, the one imposing it

אומר לו פלוני מתחרם.

says to him, "So-and-so is excommunicated."

וארור בו אלה

And the term "cursed" is very severe, for has in it the implication of a curse,

בו שבועה

and it also has in it the severity of an oath,

בו נדוי:

and it also has in it the status of ostracism.

הלכה ג

Halacha 3 · How a Ban of Ostracism or Excommunication is Lifted

וכיצד מתירין הנדוי או החרם.

And how do they release a person from the ban of ostracism or the excommunication?

אומר לו שרוי לך ומחול לך.

The one releasing the ban says to him, in his presence: "Released to you and forgiven to you."

ואם התירוהו שלא בפניו

And if they released him not in his presence,

אומר לו פלוני שרוי לו ומחול לו:

the one releasing says to the messenger or to those assembled: "So-and-so is released to him and forgiven to him."

הלכה ד

Halacha 4 · The Conduct of an Ostracized Person and How Others Must Treat Him

מהו המנהג שינהג המנדה בעצמו ושוהגין עמו.

What is the practice that the ostracized person should practice himself, and that they practice with him in the community?

מנדה אסור לספר ולכבס כאבל כל ימי נדויו.

An ostracized person is forbidden to cut hair and to launder, like a mourner, all the days of his ostracism.

ואין מזמנין עליו.

And they do not include him in a zimmun for Birchas HaMazon upon him to make a quorum of three.

ולא כולליו אותו בעשרה לכל דבר שצריך עשרה.

And they do not include him in ten for any matter that requires ten men, such as a minyan for davening or Kaddish.

ולא יושבין עמו בארבע אמות.

And they do not sit with him within four cubits, keeping a distance from him.

אבל שונה הוא לאחרים ושונין לו ונשכר ושוכר.

But he teaches others, and they teach him, and he may be hired, and he may hire others for work, so he is not completely cut off from his livelihood or Torah study.

ואם מת בנדוי בית דין שולחין ומניחין אבן על ארונו

And if he dies in his state of ostracism, the Beis Din send and place a stone upon his coffin,

כלומר שהן רוגמין אותו לפי שהוא מבדל מן הצבור.

as if to say that they stone him, because he is separated from the community and did not repent.

ואין צריך לומר שאין מספידין אותו ואין מלוין את מטתו:

And there is no need to say that they do not eulogize him, and they do not accompany his bier to his burial.

הלכה ה

Halacha 5: The Severe Restrictions and Business Prohibitions Placed Upon an Excommunicated Person

יותר עליו המחרם

More than him, meaning more stringent than a person under a standard ban of nidui, is the excommunicated person under cherem,

שאינו שונה לאחרים

that he does not teach Torah to others,

ואין שונין לו

and they do not teach him,

אבל שונה הוא לעצמו

but he may study Torah by himself,

שלא ישכח תלמודו.

so that he will not forget his learning.

ואינו נשכר

And he is not hired as a worker for others,

וְאִין נִשְׁכָּרִין לוֹ.

and others are not hired by him to work for him.

וְאִין נוֹשְׂאִין וְנוֹתְנִין עִמּוֹ.

And they do not conduct business with him,

וְאִין מְתַעֲסָקִין עִמּוֹ

and they do not engage with him in any commercial dealings,

אֲלָא מַעַט עֵסֶק כְּדֵי פְּרִנְסָתוֹ:

except for a small amount of business that is strictly sufficient for his basic livelihood.

הַלָּכָה ו

Halacha 6 · The Transition from Ostracism to Excommunication

מִי שֵׁשֶׁב בְּנִדּוּי שְׁלֹשִׁים יוֹם

One who sat in ostracism for thirty days

וְלֹא בִקֵּשׁ לְהַתִּירוֹ

and did not seek to release him from his ban,

מִנְדִּין אוֹתוֹ שֵׁנִיָּה.

they ostracize him a second time.

יֵשֵׁב שְׁלֹשִׁים יוֹם אַחֲרֵים

If he sat in ostracism for another thirty days

וְלֹא בִקֵּשׁ לְהַתִּירוֹ

and did not seek to release him,

מְחַרְמִין אוֹתוֹ:

they excommunicate him with the more severe ban of cherem.

הַלָּכָה ז

Halacha 7 · Releasing a Ban of Ostracism or Excommunication by Three or an Expert

בְּכַמָּה מִתִּירִין הַנִּדּוּי אוֹ הַחֵרֶם.

With how many judges do they release and annul the ban of ostracism or the excommunication?

בשלישה אפילו הדיוטות.

With three men, even if they are commoners who are not ordained experts.

ויחיד ממנה מתיר הנדוי או החרם לבדו.

And a single expert scholar releases the ban of ostracism or the excommunication alone, without needing two others to join him.

ויש לתלמיד להתיר הנדוי או החרם

And there is authority to a student to release the ban of ostracism or the excommunication,

ואפילו במקום הרב:

and even in the place of his the teacher.

הלכה ח

Halacha 8: The Obligation of Every Jewish Man to Study Torah

מי שנדוהו בפניו,

One whom they banned in his presence,

אין מתירין לו אלא בפניו.

they do not release the ban for him except in his presence.

נדוהו שלא בפניו,

But if they banned him not in his presence,

מתירין לו בין בפניו בין שלא בפניו.

they may release it for him, whether in his presence or not in his presence.

ואין בין נדוי להתרה כלום,

And there is nothing of a required time delay between the banning and the release;

אלא אם כן חזר בו מן הדבר שנדוהו בשבילו,

unless he repented from the matter for which they banned him,

מתירין לו מיד.

in which case they release it for him immediately.

ואם ראו בית דין להניח זה בנדויו שנים רבות,

And if the Beis Din saw fit to leave this person in his ban for many years,

מְנִיחִין כְּפִי רָשָׁעוֹ.

they leave him, according to his wickedness, to guide him back to the proper path.

הֶלְכָּה ט

Halacha 9 - Releasing a Ban of Ostracism by Three Other Individuals

שְׁלֹשָׁה שָׂנְדוּ

Three people who ostracized someone,

וְהָלְכוּ לָהֶן

and then went their way and are no longer available,

וְחָזַר זֶה מִדְּבַר שָׂנְדוּהוּ בְּגִלּוֹ

and this ostracized person repented from the matter that they ostracized him because of it,

בְּאֵין שְׁלֹשָׁה אֲחֵרִים

three others may come

וּמַתִּירִין לוֹ:

and release him from his ban.

הֶלְכָּה י

Halacha 10 - Releasing a Ban of Ostracism from an Unknown Person

מִי שֶׁלֹּא יָדַע

One who did not know

מִי שָׂנְדָהוּ

who it was that placed him under ban,

יֵלֵךְ לוֹ אֶצֶל הַנָּשִׂיא

shall go to the Nasi,

וַיַּתִּיר לוֹ נִדּוּיוֹ:

and he shall release for him his ban.

הֶלְכָּה יא

Halacha 11 - Nullifying a Conditional Ban and a Sage Who Banned Himself

נִדּוּי עַל תְּנָאִי

A ban of ostracism that was made on a condition,

אָפּלוּ עַל פִּי עֲצָמוֹ

even if he imposed it upon himself,

צָרִיךְ הַפָּרָה.

requires nullification once the condition is met.

תַּלְמִיד חָכָם שֶׁנִּדְּחָה עֲצָמוֹ

A disciple of a Sage who banned himself,

וְאָפּלוּ נִדְּחָה עֲצָמוֹ עַל דַּעַת פְּלוֹנִי

and even if he banned himself on the consent of so-and-so,

וְאָפּלוּ עַל דְּבַר שְׁחִיב עָלָיו נִדְּוִי

and even for a matter that is liable for it to receive a ban of ostracism,

הֲרִי זֶה מִפֶּר לְעֲצָמוֹ:

behold this one may nullify it for himself.

הַלָּכָה יב

Halacha 12 · Releasing a Ban of Ostracism Imposed in a Dream

מִי שֶׁנִּדְּוָהוּ בַּחֲלוֹם

One whom they banned in a dream, since this may be a sign of heavenly displeasure,

אָפּלוּ יָדַע מִי נִדְּוָהוּ

even if he knew who banned him in the dream, he cannot simply go to that person in waking life to release him; rather, he

צָרִיךְ עֲשֹׂרָה בְּנֵי אָדָם שֶׁשּׁוֹנִין הִלְכוֹת

needs ten men who study halachos

לְהַתִּירוֹ מִנִּדְּוִיו.

to release him from his ban.

וְאִם לֹא מָצָא

And if he did not find such scholars in his immediate vicinity, he

טוֹרַח אַחֲרֵיהֶם עַד פָּרְסָא.

exerts himself to travel after them up to a parsah.

לֹא מָצָא

If he **did not find** scholars of halachah within that distance,

מתירים לו אֶפְלוּ עֲשָׂרָה שְׁשׁוֹנִים מִשְׁנָה.

even ten who study Mishnah release it for him.

לא מֵצָא

If he **did not find** those,

מתירין לו עֲשָׂרָה שִׁידְעִים לְקִרְוֹת בְּתוֹרָה.

ten who know how to read in the Torah release it for him.

לא מֵצָא

If he **did not find** those,

מתירין לו אֶפְלוּ עֲשָׂרָה שְׂאִינָן יוֹדְעִין לְקִרְוֹת.

even ten who do not know how to read release it for him.

לא מֵצָא בְּמִקְוֵמוֹ עֲשָׂרָה

If he **did not find** ten people at all in his place,

מתירין לו אֶפְלוּ שְׁלֹשָׁה:

even three release it for him.

הַלָּכָה יג

Halacha 13 · The Laws of Ostracism and When a Sage May Forgo His Honor

מי שְׁנִדְוָהוּ בְּפָנָיו

One whom they ostracized in his presence,

אֵין מַתִּירִין לוֹ אֶלָּא בְּפָנָיו.

they do not release him except in his presence.

נִדְוָהוּ שְׁלֹא בְּפָנָיו

If they ostracized him not in his presence,

מַתִּירִין לוֹ בְּפָנָיו וְשְׁלֹא בְּפָנָיו.

they may release him in his presence and not in his presence.

וְאֵין בֵּין נִדְוֵי לְהַפְרָה כְּלוּם

And there is not between ostracism to release anything of a required delay,

אֶלָּא מִנְדִּין וּמַתִּירִין בְּרֹגַע אֶחָד

rather they ostracize and they release in a moment single,

כְּשִׁיחֹזֵר הַמִּנְדָּה לְמוֹטָב.

when returns the ostracized one to the good path.

וְאִם רָאוּ בֵּית דִּין לְהַנִּיחַ זֶה בְּנִדְוֵי כַּמָּה שָׁנִים

And if saw the court fit to leave this one in ostracism several years,

מִנִּיחוּ כַּפֵּי רָשָׁעוֹ.

they leave him according to his wickedness.

וְכֵן אִם רָאוּ בֵּית דִּין לְהַחֲרִים לָזֶה לְכַתְּחָלָה

And so if saw the court fit to excommunicate this one at the outset,

וּלְהַחֲרִים מִי שְׂיֹאכַל עִמּוֹ וְשׂוֹתָה עִמּוֹ

and to excommunicate whoever eats with him and drinks with him,

אוּ מִי שְׂיַעֲמֵד עִמּוֹ בְּאַרְבַּע אַמּוֹת

or whoever stands with him within four cubits,

מִחֲרִימֵין כְּדֵי לְיַסְרוֹ

they excommunicate in order to chastise him,

וּכְדֵי לַעֲשׂוֹת סִיג לַתּוֹרָה

and in order to make a fence for the Torah,

עַד שֶׁלֹּא יִפְרָצוּ הַחוּטָאִים.

so that not will break through the sinners.

אֲףִי עַל פִּי שִׁישׁ רִשּׁוֹת לְחָכָם לְנִדּוֹת לְכַבּוֹדוֹ

Even though there is permission for a sage to ostracize for his honor,

אִינוֹ שְׂבַח לְתַלְמִיד חָכָם לְהִנָּהִיג עֲצָמוֹ בְּדַבָּר זֶה

it is not praiseworthy for a disciple of a sage to accustom himself in matter this;

אֶלָּא מֵעַלִּים אָזְנוֹ מִדְּבָרֵי עַם הָאָרֶץ

rather he should turn away his ears from the words of the common people,

וְלֹא יִשִּׁית לְבוֹ לָהֶן

and not should he set his heart to them,

כַּעֲנִין שֶׁאָמַר שְׁלֹמֹה בְּחֻמָּתוֹ קָהֵלֶת ז' כ"א

like the matter that said Shlomo in his wisdom in Koheles chapter seven verse twenty-one:

"גַּם לְכָל הַדְּבָרִים אֲשֶׁר יִדְבְּרוּ אֶל תִּתֵּן לִבְךָ."

"Also to all the words which they speak do not give your heart".

וְכֵן הָיָה דֶּרֶךְ חֲסִידִים הָרִאשׁוֹנִים

And so was the way of pious ones of the early generations,

שׁוֹמְעִים חֲרָפְתָם וְאֵינָן מְשִׁיבִין

hearing their shame and they are not answering,

וְלֹא עוֹד אֶלָּא שְׂמוּחֵי לִים לְמַחֲרֵר וְסוֹלְחִים לוֹ.

and not only that rather that they pardon the insulter and forgive him.

וְחֻכָּמִים גְּדוֹלִים הָיוּ מְשַׁתְּבָּחִים בְּמַעֲשֵׂיהֶם הַנָּאִים

And sages great were praising themselves with their deeds the pleasant,

וְאוֹמְרִים שְׂמֵעוּלָם לֹא נָדוּ אָדָם וְלֹא הִחְרִימוּהוּ לְכְבוֹדָן.

and saying that never not did they ostracize a person and not did they excommunicate him for their honor.

וְזוֹ הִיא דֶּרֶכָם שֶׁל תַּלְמִידֵי חֻכָּמִים שֶׁרְאוּ לִילָף בָּהּ.

And this is the way of disciples of sages that is worthy to walk in it.

בְּמָה דְּבָרִים אֲמוּרִים

In what words are said? Only

כְּשֶׁבִזְהוּ אוֹ חֲרָפְהוּ בְּסֻתְּרָא.

when he disgraced him or shamed him in private.

אֲבָל תַּלְמִיד חָכָם שֶׁבִזְהוּ אוֹ חֲרָפּוֹ אָדָם בְּפִרְהֻסָּא

But a disciple of a sage whom disgraced him or shamed him a person in public,

אָסוּר לוֹ לְמַחֵל עַל כְּבוֹדוֹ

it is forbidden for him to forgive his honor,

וְאִם מָחַל נֶעְנָשׁ

and if he forgave he is punished,

for this is disgrace of Torah;

אֶלָּא נִזְקָם וְנוֹטֵר הַדָּבָר כְּנֶחָשׁ

rather he takes vengeance and bears a grudge the matter like a snake,

עַד שְׂיִבְקֶשׁ מִמֶּנּוּ מַחֲלָה וְיִסְלַח לוֹ:

until that he requests from him pardon and he shall forgive him.

CHAPTER SUMMARY

The chapter details the process of issuing and lifting a ban of nidui or cherem, explaining that while three commoners or one expert judge can lift a ban, a dream-induced ban requires ten people. The Rambam outlines the severe restrictions of nidui—such as prohibitions on haircutting, laundering, and joining a zimmun—and the even stricter rules of cherem, which restrict teaching and business dealings. Finally, we learn that while the court has the authority to extend these bans or penalize those who associate with the banned individual to create a fence around the Torah, a Torah sage should strive to overlook personal slights rather than rush to ban others.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Rambam teaches us a profound lesson about the delicate balance of human dignity and the honor of the Torah. When a great sage stumbles, the halachah commands us to cover his shame like the night, avoiding public embarrassment at all costs. Yet, when it comes to our own personal honor, the pious sages would completely look the other way, ignoring insults from others and refusing to ever ban someone for their own slighted dignity.

This teaches us a beautiful path in our daily avodah. We must have a double standard: incredibly sensitive to the dignity of other people, especially those who represent the Torah, while being completely forgiving and soft when it comes to our own personal honor. The Torah wants us to build a heart that is strong enough to protect others, yet humble enough to let go of our own hurt feelings.

Today, when someone says something that offends you or doesn't give you the respect you feel you deserve, take a deep breath and choose to let it go. Emulate the pious sages by quietly forgiving them in your heart, refusing to let personal honor dictate your reactions.

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

הַשְּׁלֹשֶׁת 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 מִשִּׁיבְרֵי 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 הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תְּהִי
 be do not say would he the Righteous from Shimon received Socho a man of Antigonus

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

הַמְשַׁמְשִׁין אֶת הָרֵב שְׁלֹא עַל מְנַת 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 מֵרַבֶּה
 increases that a man the time all the Sages said from here his fellow with the wife of and heavy a light

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

יורש גִּיהֵנוֹם:

Gehinnom he inherits

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

עשה לה רב וקנה לה חבר

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

יהושע בן פרחיה ונתאי הארבלית קבלו מהם. יהושע בן פרחיה אומר,

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

עשה לה רב, וקנה לה חבר, והוי דן את כל האדם

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

לכף זכות:

merit to the scale of

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

משנה ז

הרחקה משכנו רע ומרשע

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

נתאי הארבלית אומר, הרחק משכנו רע, ואל תתחבר לרשע,

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

ואל תתיאש מן הפרענות:

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

הנהגת הדין עם בעלי הדין

Mishna 8 · The Conduct of a Judge Toward Litigants

יהודה בן טבאי ושמעון בן שטח קבלו מהם. יהודה בן טבאי אומר,

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

אל תעש עצמך כעורכי הדין. וכשיהיו בעלי דין עומדים

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

לפניה, יהיו בעיניה כרשעים. וכשנפטרים מלפניה, יהיו

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

בעיניה כזכאין, כשקבלו עליהם את הדין:

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

דרישה וחקירה של עדים וזהירות בדברי הדינים

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

שמעון בן שטח אומר, הוי מרבה לחקר את העדים, והוי זהיר

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

בדבריה, שמא מתוכם ילמדו לשקר:

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

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

משנה יא

אזהרה לחכמים להזהר בדבריהם מפני חלול השם

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

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

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

משנה יב

הנהגת הלל לאהב שלום ולקרב את הבריות

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

הֵלֵל וְשַׁמַּי קִבְּלוּ מֵהֶם. הֵלֵל אוֹמֵר, הֵי מִתְלַמְּדֵיךָ 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 אוֹמֵר, 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 יֵלִיף, קָטָלָא חַיִּב. וְדֹאשְׁתִּימָשׁ בְּתַגָּא, 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, מה אני.

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

וְאִם לֹא עֲכָשִׁיו, אִמָּתִי:

when now not And if

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

מִשְׁנָה טו

קביעות התורה, מעוט דבור והסברת פנים

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

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

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

כל האדם בספר פנים יפות:

face expression of with a cheerful person every

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

מִשְׁנָה טז

עשה לך רב והרחקה מז הספק

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

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

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

תרבה לעשר אמודות:

by estimation to tithe increase

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

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 הַמַּעֲשֵׂה. וְכָל הַמְרַבֵּה

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

דברים, מביא חטא:

sin brings words

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

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 זְכַרְיָה ח אֱמֶת וּמִשְׁפָּט שְׁלוֹם שִׁפְטוֹ
judge peace and judgment of truth 8 Zechariah as it is said peace and on truth and on

בְּשַׁעְרֵיכֶם:

in your gates

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

CHAPTER SUMMARY

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

לְמַעַשָׂה WHAT TO TAKE HOME

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

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

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

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

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

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

פֿאַרק מ"ג CHAPTER 43

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

שִׁיר מִזְמוֹר לְאָסָף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה 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 צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:
יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:
יְהוָה יִשְׁמַר צִאתְךָ וּבואְךָ מִצֵּתָה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:
אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:
אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנִי מִי יַעֲמֵד:
כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְרָא:
קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:
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.'