

דף יומי • חלין • דף ע"ח

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

THE SUGYA

We begin this daf by concluding the fifth perek of Maseches Chullin, Perek Behemah Hamakshah, with a beautiful and hainish discussion about having rachmanus on one's fellow Yid. The Gemara teaches us that when a person is going through a tzarah, they must let the tzibbur know so that others can daven to Hashem on their behalf. This is derived from the metzora who must call out "Impure, impure!" to publicize his distress and awaken the tefillos of the community.

Immediately following this, we begin the sixth perek, Perek Oto Ve'es Beno, which deals with the severe d'Oraisa prohibition of slaughtering an animal and its offspring on the same day. The Mishnah outlines the various applications of this mitzvah, showing how it applies both in Eretz Yisrael and Chutz la'Aretz, in the times of the Beis HaMikdash and when it is not standing, and to both chullin (non-sacred animals) and kodashim (sacrificial animals). The Mishnah details the halachic status of the meat and the lashes incurred under different permutations of chullin and kodashim slaughtered inside or outside the Azarah.

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

עמוד א' DAF 78A

EXPLANATION

דְּנִיכְחוּשׁ חֵילֶיהָ,

that its strength should be weakened by the stones, preventing it from shedding its fruit,

QUESTION

אֵלָא סוֹקְרוֹ בְּסִיקְרָא אִמָּא?

but as for painting it with red paint, why is it permitted? What benefit is there in this?

ANSWER

כִּי הֵיכִי דְלִיחְזִינָהּ אִינְשֵׁי וְלִיבְעֵי רַחֲמֵי עִילָיָה.

The Gemara answers: One does so in order that people will see it and pray for mercy upon it, that the tree should become fruitful.

PROOF

בְּדִתְנָא: "וְטָמָא טָמָא יִקְרָא" – צָרִיךְ לְהוֹדִיעַ לְרַבִּים, וְרַבִּים מְבַקְשִׁים עָלָיו רַחֲמִים.

As it is taught in a baraita: The verse regarding a leper states: "And he shall cry: Impure, impure!" This teaches that a person who suffers a misfortune needs to inform the public, and the public will seek mercy on his behalf.

PROOF

וְכֵן מִי שֶׁאֵירַע בּוֹ דָּבָר – צָרִיךְ לְהוֹדִיעַ לְרַבִּים, וְרַבִּים מְבַקְּשִׁים עָלָיו רַחֲמִים.

And likewise, whoever has a bad thing happen to him needs to inform the public, and the public will seek mercy on his behalf.

STATEMENT

אָמַר רַבִּינָא: כִּמָּאן תְּלִינן כּוּבְסָא בְּדִיקָלָא, כִּמָּאן?

Ravina said: Like whom is our practice when we hang bunches of unripe dates on a palm tree that casts off its fruit? Like whom is this done, seeing as it resembles the ways of the Amorites?

STATEMENT

כִּי הָאִי תַנָּא.

It is like this very tanna of the baraita, who says that a person must publicize his distress so that others will pray for him.

STATEMENT

הֲדַרְנוּ עֲלֶיךָ בְּהֶמָּה הַמַּקְשָׁה.

May we return to you, Perek Behe mah Hamakshah.

מִשְׁנָה MISHNAH

MISHNAH

מִתְּנִי אוֹתוֹ וְאֵת בְּנוֹ נוֹהֵג בֵּין בָּאֶרֶץ בֵּין בְּחוּצָה לְאֶרֶץ,

MISHNAH: The prohibition of slaughtering an animal itself and its offspring on the same day applies both in Eretz Yisrael and outside of Eretz Yisrael,

MISHNAH

בְּפָנֵי הַכֹּהֵן וְשֶׁלֹא בְּפָנֵי הַכֹּהֵן,

both in the presence of the Temple and not in the presence of the Temple,

MISHNAH

בְּחוּלִין וּבְמוֹקֵדִשִׁין.

and both with regard to non-sacred animals and with regard to sacrificial animals.

MISHNAH

כִּיצַד? הַשּׁוֹחֵט אוֹתוֹ וְאֵת בְּנוֹ,

How so? One who slaughters an animal itself and its offspring,

MISHNAH

חוּלִין בְּחוּץ – שְׁנֵיהֶם כְּשָׂרִים, וְהַשְׁנִי סוֹפֵג אֶת הָאֶרְבָּעִים.

and both were **non-sacred** animals slaughtered **outside** the Temple courtyard; **both of them are fit** for consumption, **but the** one who slaughters the **second receives the forty** lashes for violating the prohibition.

MISHNAH

קִדְּשִׁים בַּחוּץ – הָרֹאשׁוֹן חַיִּיב כֶּרֶת, וְשֵׁנִיָּהֶם פְּסוּלִים, וְשֵׁנִיָּהֶם סוּפְגִים אֶת הָאֲרָבָעִים.

If they were **sacrificial** animals slaughtered **outside** the Temple courtyard; for **the first**, the slaughterer is **liable to karet** for slaughtering a holy offering outside the Sanctuary, **and both of them are disqualified** as offerings, **and both of them receive forty** lashes apiece — the first for slaughtering outside, and the second for violating the prohibition of 'itself and its offspring'.

MISHNAH

חוּלִין בְּפָנִים – שֵׁנִיָּהֶם פְּסוּלִין, וְהַשְּׁנִי סוּפֵג אֶת הָאֲרָבָעִים;

If they were **non-sacred** animals slaughtered **inside** the Temple courtyard; **both of them are disqualified**, because it is forbidden to slaughter non-sacred animals in the Azarah, **and the second** slaughterer **receives the forty** lashes.

MISHNAH

קִדְּשִׁים בְּפָנִים – הָרֹאשׁוֹן כָּשֵׁר וּפְטוּר, וְהַשְּׁנִי סוּפֵג אֶת הָאֲרָבָעִים וּפְסוּל.

If they were **sacrificial** animals slaughtered **inside** the Temple courtyard; **the first is fit** as an offering **and** the slaughterer is **exempt** from punishment, **but the second** slaughterer **receives the forty** lashes **and** the second animal is **disqualified**, as it was slaughtered on the same day as its parent.

MISHNAH

חוּלִין וְקִדְּשִׁים בַּחוּץ – הָרֹאשׁוֹן כָּשֵׁר, וּפְטוּר, וְהַשְּׁנִי סוּפֵג אֶת הָאֲרָבָעִים, וּפְסוּל.

If the first was **non-sacred** **and** the second was **sacrificial**, and both were slaughtered **outside** the Temple courtyard; **the first is fit** for eating **and** the slaughterer is **exempt**, **and the second** slaughterer **receives the forty** lashes **and** the animal is **disqualified** as an offering.

MISHNAH

קִדְּשִׁים וְחוּלִין בַּחוּץ – הָרֹאשׁוֹן חַיִּיב כֶּרֶת וּפְסוּל, וְהַשְּׁנִי כָּשֵׁר, וְשֵׁנִיָּהֶם סוּפְגִים אֶת הָאֲרָבָעִים.

If the first was **sacrificial** **and** the second was **non-sacred**, and both were slaughtered **outside** the Temple courtyard; for **the first**, the slaughterer is **liable to karet** **and** the animal is **disqualified**, **and the second is fit** for consumption, **and both** slaughterers **receive forty** lashes.

MISHNAH

חוּלִין וְקִדְּשִׁים בְּפָנִים – שֵׁנִיָּהֶם פְּסוּלִין, וְהַשְּׁנִי סוּפֵג אֶת הָאֲרָבָעִים.

If the first was **non-sacred** **and** the second was **sacrificial**, and both were slaughtered **inside** the Temple courtyard; **both of them are disqualified**, **and the second** slaughterer **receives forty** lashes.

MISHNAH

קִדְּשִׁים וְחוּלִין בְּפָנִים – הָרֹאשׁוֹן כָּשֵׁר וּפְטוּר, וְהַשְּׁנִי סוּפֵג אֶת הָאֲרָבָעִים וּפְסוּל.

If the first was **sacrificial** **and** the second was **non-sacred**, and both were slaughtered **inside** the Temple courtyard; **the first is fit** **and** the slaughterer is **exempt**, **and the second** slaughterer **receives forty** lashes, **and** the second animal is **disqualified** because it was non-sacred in the courtyard.

MISHNAH

חולין בחוץ ובפנים – הראשון כשר, ופטור, והשני סופג את הארבעים, ופסול.

If both were **non-sacred** and the slaughter of the first was **outside** and the second was **inside**; the **first is fit** and the slaughterer is **exempt**, and the **second** slaughterer **receives forty lashes** and the animal is **disqualified**.

MISHNAH

קדשים בחוץ ובפנים – הראשון חייב כרת, והשניהם סופגים את הארבעים, והשניהם פסולים.

If both were **sacrificial**, and the first was slaughtered **outside** and the second **inside**; the **first** slaughterer is **liable to karet**, and **both** slaughterers **receive forty lashes**, and **both** animals are **disqualified**.

MISHNAH

חולין בפנים ובחוץ – הראשון פסול, ופטור, והשני סופג את הארבעים, וכשר.

If both were **non-sacred** and the first was slaughtered **inside** and the second **outside**; the **first is disqualified** and the slaughterer is **exempt**, and the **second** slaughterer **receives forty lashes** and the second animal is **fit**.

MISHNAH

קדשים בפנים ובחוץ – הראשון כשר, ופטור, והשני סופג את הארבעים, ופסול.

If both were **sacrificial**, and the first was slaughtered **inside** and the second **outside**; the **first is fit** and the slaughterer is **exempt**, and the **second** slaughterer **receives forty lashes** and the second animal is **disqualified**.

גמרא GEMARA

GEMARA

גמ' תנו רבנן: מנין לאותו ואת בנו שנוהג במוקדשין?

GEMARA: The Sages taught in a baraita: From where is it derived that the prohibition of slaughtering an animal itself and its offspring applies to sacrificial animals?

PROOF

תלמוד לומר: "שור או כשב או עז כי יולד",

The verse states: "When a bull, or a sheep, or a goat, is born," which refers to sacrificial offerings,

PROOF

ובתבב בתריה: "ושור או שׂה אתו ואת בנו לא תשחטו ביום אחד" – לימד על אותו ואת בנו שנוהג במוקדשין.

and it is written afterward: "And whether it be a cow or a ewe, you shall not slaughter it and its offspring both in one day." This proximity teaches that the prohibition of itself and its offspring applies to sacrificial animals.

QUESTION

ואימא: במוקדשין – אין, בחולין – לא!

The Gemara asks: **But** say that **to sacrificial animals, yes**, the prohibition applies, but **to non-sacred animals, no**, it does not apply!

ANSWER

”שור” הפסיק הענין.

The Gemara answers: The word “**bull**” in the second verse **separated the matter** from the previous section, making it a new, general commandment that applies to all animals.

QUESTION

ואימא: בחולין – אין, במוקדשין – לא!

The Gemara asks: **But** say that **to non-sacred animals, yes**, it applies, but **to sacrificial animals, no**, it does not apply!

ANSWER

כתיב: ”ושור” – וי”ו מוסיף על ענין ראשון.

The Gemara answers: **It is written**: “**And a cow**” — the letter **vav** meaning ‘and’ **adds to the first matter**, connecting it to the previous section regarding sacrifices.

QUESTION

אי מה קדשים כלאים לא, אף אותו ואת בנו כלאים לא?

The Gemara asks: **If so, just as in sacrificial animals, a hybrid animal is not acceptable as an offering, so too**, the prohibition of **itself and its offspring** should **not** apply to a hybrid?

OBJECTION

אלמה תנא: אותו ואת בנו נוהג בכלאים ובכוי?

Why, then, is it taught in a baraita: The prohibition of **itself and its offspring** applies to a hybrid and to a koy?

OBJECTION

ועוד, ”שה” כתיב, ואמר רבא:

And furthermore, “a lamb” is written in the verse regarding itself and its offspring, **and Rava said** on this...

עמוד ב' DAF 78B

STATEMENT

זה בנה אב – כל מקום שנאמר ”שה” אינו אלא להוציא את הכלאים.

This established a **paradigm** for other cases: **Wherever it is stated “seh” in the Torah, it is only to exclude the offspring of diverse kinds.**

ANSWER

אמר קרא ”או” לרבות את הכלאים.

The Gemara answers: **The verse states “or”** in the passage of oto v'es b'no **to include the offspring of diverse kinds** in the prohibition.

QUESTION

האי "או" מיבעי ליה לחלק, דסלקא דעתך אמינא: עד דשחיט שור ובנו שוה ובנו לא מיחייב, קא משמע לן.

The Gemara challenges: But **this "or" is required by it to separate** the prohibitions, as it might enter your mind to say: **Until he slaughters both a bull and its offspring and a sheep and its offspring on the same day he is not liable**; therefore, the word "or" **teaches us** that one is liable for either one alone.

ANSWER

לחלק – מ"בנו" נפקא.

The Gemara responds: The need **to separate** them **is derived from** the singular word "its offspring" rather than "their offspring."

QUESTION

ואפתי מיבעי ליה לכדתנא: אילו נאמר "שור ושוה ובנו", הייתי אומר: עד שישחוט שור ושוה ובנו, תלמוד לומר: "שור או שוה אותו ואת בנו".

The Gemara challenges: **And still, it is required for that which is taught in a Braisa**: If it were stated: "A bull and a sheep and its offspring," I would have said: One is not liable until he slaughters a bull and a sheep and the offspring of one of them; therefore, **the verse states: "A bull or a sheep... it and its offspring."**

QUESTION

מאי לאו מ"או" נפקא ליה?

What, is it not from the word "or" **that** the Braisa **derives it**? If so, "or" is not available to include diverse kinds.

ANSWER

לא, מ"אותו".

The Gemara responds: **No**, it is derived **from** the word "it" (oto).

QUESTION

הניחא לרבנן, דמייתר להו "אותו", אלא לחנניה, דלא מייתר ליה "אותו", לחלק מנא ליה?

The Gemara asks: **This works out well according to the Rabbis, for whom "it" is superfluous** and available for this derivation; **but according to Chananya, for whom "it" is not superfluous, from where does he derive to separate** them?

ANSWER

לחלק לא צריה קרא, דסבר לה כרבי יונתן.

The Gemara answers: **To separate** them, Chananya **does not need** a verse, as he holds in accordance with Rabbi Yonatan regarding the use of conjunctions.

BRAISA

דתנא: "איש אשר יקלל את אביו ואת אמו", אין לי אלא אביו ואמו, אביו שלא אמו ואמו שלא אביו מניין? תלמוד לומר: "אביו ואמו קלל" – אביו קלל, אמו קלל, דברי רבי יאשיהו.

As it is taught in a Braisa: From the verse, "A man who curses his father and his mother," I have only derived that he is liable if he curses both his father and his mother together. From where do we derive that he is liable for cursing his father without his mother, or his mother without his father? The verse states: "His father and his mother he has cursed" — meaning, if his father he cursed, or if his mother he cursed, he is liable; this is the statement of Rabbi Yoshiya.

BRAISA

רבי יונתן אומר: משמע שניהם כאחד, ומשמע אחד בפני עצמו, עד שיפרוט לה הפתוב "יחדו".

Rabbi Yonatan says: The phrasing implies both of them together, and it also implies each one on its own, unless the verse specifies for you "together" (yachdav). Thus, Chananya, who holds like Rabbi Yonatan, does not need a verse to separate the prohibitions, leaving "or" free to include diverse kinds.

QUESTION

מאי חנניה, ומאי רבנן?

The Gemara asks: What is this dispute between Chananya and what is the opinion of the Rabbis that was mentioned?

BRAISA

דתנא: אותו ואת בנו נוהג בנקבות, ואינו נוהג בזכרים. חנניה אומר: נוהג בין בזכרים ובין בנקבות.

As it is taught in a Braisa: The prohibition of "it and its offspring" applies to females, i.e., a mother and its offspring, but it does not apply to males, i.e., a father and its offspring. Chananya says: It applies both to males and to females.

QUESTION

מאי טעמא דרבנן?

The Gemara asks: What is the reasoning of the Rabbis?

BRAISA

דתנא: יכול יהא אותו ואת בנו נוהג בין בזכרים ובין בנקבות?

As it is taught in a Braisa: One might think that "it and its offspring" should apply both to males and to females.

BRAISA

ודין הוא: חייב כאן, וחייב באם על הבנים; מה כשחייב באם על הבנים – בנקבות ולא בזכרים, אף כשחייב כאן – בנקבות ולא בזכרים.

And indeed, it is a logical derivation: The Torah obligated here regarding an animal and its offspring, and it obligated regarding the mother bird over the young; just as when it obligated regarding the mother bird over the young, it applies only to females and not to males, so too when it obligated here, it should apply only to females and not to males.

BRAISA

לא, אם אמרת באם על הבנים, שכן לא עשה בה מזומן כשאינו מזומן, תאמר באותו ואת בנו, שעשה בו מזומן כשאינו מזומן?

The Braisa refutes this: No! If you say so regarding the mother bird over the young, where the Torah did not make prepared birds equivalent to unprepared ones, shall you say so regarding "it and its offspring," where the Torah made prepared animals equivalent to unprepared ones?

תלמוד לומר: "אותו" – אחד ולא שנים.

Therefore, **the verse states: "it" (oto)** — to teach that the prohibition applies to only **one** parent **and not** to **two** parents.

אחר שחלק הכתוב, זכיתי לדין: חייב פאן וחיוב פאם על הבנים – מה פשחייב פאם על הבנים –
בנקבות ולא בזכרים, אף פשחייב פאן – בנקבות ולא בזכרים.

After the verse separated them, limiting the prohibition to one parent, I have merited to return to the logical derivation: The Torah obligated here and obligated regarding the mother bird over the young — just as when it obligated regarding the mother bird over the young, it applies to females and not to males, so too when it obligated here, it applies to females and not to males.

ואם נפשך לומר, "בנו" – מי שבנו פרוה אחריו, יצא זכר שאין בנו פרוה אחריו.

And if you wish to say an alternative proof: The verse says "its offspring" (b'no) — referring to **one** whose offspring clings after it, which **excludes the male**, whose offspring does not cling after it.

מה אם נפשך לומר?

The Gemara asks: **What is** the meaning of "**and if you wish to say**"? Why is the second proof necessary?

וכי תימא "אותו" זכר משמע, הרי הוא אומר "בנו" – מי שבנו פרוה אחריו, יצא זכר שאין בנו פרוה אחריו.

The Gemara answers: **Lest you say that "it" (oto) implies a male**, therefore it says "its offspring" (b'no) — referring to **one** whose offspring clings after it, which **excludes the male**, whose offspring does not cling after it.

SUMMARY

The Gemara begins its analysis of Perek Oto Ve'es Beno by seeking the source in the Torah for applying this prohibition to sacrificial animals. Through a detailed limud of the pesukim, the Gemara connects the parsha of sacrifices to the prohibition of "it and its offspring," establishing that the law encompasses both holy and non-sacred animals. The Gemara then raises questions regarding whether this prohibition applies to hybrid animals, such as a crossbreed, or a koy, analyzing the specific terminology used in the Torah to define the boundaries of this mitzvah.

In the closing of Perek Behemah Hamakshah, the Gemara teaches us a beautiful and deeply moving principle of Jewish life. We learn that a metzora is commanded to call out, "Impure, impure!" and that we paint a failing tree red so that passersby will notice it. Why? So that the public will see their distress and pray for them. Chazal tell us clearly: "Whoever has a bad thing happen to him needs to inform the public, and the public will seek mercy on his behalf."

Think about what this means for our daily avodah. Sometimes, when we are going through a difficult nisayon, a health struggle, or parnassah worries, our natural instinct is to pull back, hide our pain, and suffer in silence. We might feel embarrassed or think we shouldn't burden others. But the Torah is teaching us the exact opposite. Hashem created the world such that we need each other's tefillos. By sharing our pain with our fellow Yidden, we are not showing weakness; we are opening the gates of rachamim.

This goes both ways. When someone shares a struggle with you, it is not just casual conversation. It is a holy invitation. Hashem brought that information to your ears because He wants you to stop what you are doing and daven for them. The power of a community crying out for an individual is limitless, and it is one of the greatest acts of chesed we can perform.

Today, when someone mentions a difficulty they are facing, whether it is a health issue, a child struggling, or financial stress, do not just offer a polite nod. Take ten seconds right then and there to say a short, heartfelt prayer to Hashem on their behalf.

הלכות עבודת פוכבים • פרק ראשון

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

CHAPTER PREVIEW

In this opening chapter, the Rambam, zatzal, takes us back to the very beginning of history to show us how the terrible error of avodah zarah first crept into the world. We learn how, in the days of Enosh, mankind made a tragic mistake by thinking that because Hashem placed the stars and spheres on high to run the world, it must be His will to honor and serve them as His ministers.

We then see how this initial error degenerated over generations. The Rambam describes how false prophets and deceivers arose, claiming they had received visions to build physical images and perform strange rituals, which eventually led the masses to completely forget Hashem and worship only these empty creations.

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

הלכה א

Halacha 1: The Original Error of the Idol Worshipers in the Days of Enosh

בימי אנוש טעו בני האדם טעות גדולה

In the days of Enosh, the children of man erred with a great mistake,

ונבצרה עצת חכמי אותו הדור

and the counsel of the wise men of that generation became foolish,

ואנוש עצמו מן הטועים היה.

and Enosh himself was also among those who erred.

וזו הייתה טעותם.

And this was their mistake:

אמרו הואיל והאלהים ברא פוכבים אלו וגלגלים להנהיג את העולם

they said, "Since God created these stars and spheres to guide the world,

ונתנם במרום וחקלק להם כבוד

and placed them on high, and apportioned to them honor,

והם שמשמים המשמשים לפניו

and they are servants who minister before Him,

ראויין הם לשבחם ולפארום ולחלק להם כבוד.

they are fitting to praise them, and to glorify them, and to apportion to them honor.

וְזֶהוּ רְצוֹן הָאֵל בְּרוּךְ הוּא לְגַדֵּל וּלְכַבֵּד מִי שֶׁגִּדְּלוֹ וְכִבְּדוֹ.

And this is the will of God, blessed is He, to magnify and to honor whoever He magnified and honored,

כְּמוֹ שֶׁהַמֶּלֶךְ רוֹצֵה לְכַבֵּד הָעוֹמְדִים לְפָנָיו וְזֶהוּ כְבוֹדוֹ שֶׁל מֶלֶךְ.

just as the king wants to honor those who stand before him, and this is the honor of a king."

כִּיּוֹן שֶׁעָלָה דְבַר זֶה עַל לִבָּם

Once this thing arose upon their heart,

הִתְחִילוּ לִבְנוֹת לְכוֹכְבִּים הַיְכָלוֹת וּלְהַקְרִיב לָהֶן קָרְבָּנוֹת

they began to build temples for the stars, and to offer sacrifices to them,

וּלְשַׁבְּחָם וּלְפָאֲרָם בְּדִבְרִים וּלְהַשְׁתַּחוּוֹת לְמוֹלָם

and to praise them and to glorify them with words, and to prostrate themselves towards them,

כְּדִי לְהַשִּׁיג רְצוֹן הַבּוֹרֵא בְּדַעְתָּם הָרָעָה.

in order to obtain the favor of the Creator, in their evil opinion.

וְזֶה הָיָה עֵקֶר עֲבוֹדַת כּוֹכְבִּים.

And this was the essence of the worship of stars.

וְכָךְ הָיוּ אוֹמְרִים עוֹבְדֵיהֶּ הַיּוֹדְעִים עֲקָרָהּ.

And thus its worshipers who knew its essence would say;

לֹא שֶׁהֵן אוֹמְרִים שֶׁאֵין שֵׁם אֱלֹהִים אֶלָּא כּוֹכַב זֶה.

not that they say that there is no God there except this star.

הוּא שֶׁיִּרְמְיָהוּ אוֹמֵר מִי לֹא יִרְאַה מֶלֶךְ הַגּוֹיִם כִּי לֶךָ יֵאָתָה

This is what Yirmeyahu says: "Who will not fear You, King of the nations? For to You it is fitting,

כִּי בְּכָל חֲכָמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם מֵאִין כְּמוֹךָ

for among all the wise men of the nations and in all their kingdom there is none like You.

וּבְאַחַת יִבְעֲרוּ וַיִּכְסְלוּ מוֹסֵר הַבָּלִים עֵץ הוּא.

And in one thing they are foolish and senseless; the instruction of vanities, it is wood."

כְּלוֹמַר הַכֹּל יוֹדְעִים שֶׁאֵתָה הוּא לְבַדְּךָ

Meaning to say, all know that You are He alone,

אָבֵל טָעוּתָם וְכַסִּילוּתָם שְׁמַדְמִים שֶׁזֶה הִהָבֵל רְצוֹנָה הוּא:

but their mistake and their foolishness is that they imagine that this vanity is Your will.

הִלְכָּה ב

Halacha 2 · The Spread of Idol Worship and the Forgetting of God's Name

וְאַחַר שָׁאֲרָכוּ הַיָּמִים

And after the days lengthened,

עָמְדוּ בִּבְנֵי הָאָדָם נְבִיאֵי שָׁקֶר

there arose among the children of man prophets of falsehood,

וְאָמְרוּ שֶׁהָאֵל צִוָּה וְאָמַר לָהֶם

and they said that God commanded and said to them:

עֲבֹדוּ כּוֹכַב פְּלוֹנִי אוֹ כָּל הַכּוֹכָבִים

"Serve such and such a star, or all the stars,

וְהִקְרִיבוּ לוֹ וְנִסְכּוּ לוֹ כֶּה וְכָה

and sacrifice to it, and pour libations to it in such and such a way,

וְבָנוּ לוֹ הֵיכָל וַעֲשׂוּ צוּרְתּוֹ

and build for it a temple, and make its image

כְּדִי לְהִשְׁתַּחֲוֹת לוֹ כָּל הָעָם הַנָּשִׁים וְהַקְטָנִים וְשָׂאֵר עַמִּי הָאָרֶץ.

in order for all the people—the women, the children, and the rest of the common people of the land—to bow down to it."

וּמִוֹדִיעַ לָהֶם צוּרָה שֶׁבָּדָה מִלְּבוֹ

And each false prophet would inform them of an image that he devised from his heart,

וְאָמַר זֶה הִיא צוּרַת הַכּוֹכַב פְּלוֹנִי שֶׁהוֹדִיעָהוּ בְּנִבְאוֹתָיו.

and say, "This is the image of such and such a star that they informed him of in his prophecy."

וְהִתְחִילוּ עַל דֶּרֶךְ זֶה לַעֲשׂוֹת צוּרוֹת בְּהֵיכָלוֹת

And they began in this way to make images in the temples,

וּתַחַת הָאֵילָנוֹת וּבְרָאשֵׁי הַהָרִים וְעַל הַגְּבָעוֹת

and under the trees, and on the tops of the mountains, and on the hills,

וּמִתְקַבְּצִין וּמִשְׁתַּחֲוִים לָהֶם

and they would gather and bow down to them,

וְאוֹמְרִים לְכָל הָעָם שֶׁזֶּה הַצּוּרָה מִיִּטְבָּה וּמִרָעָה

and say to all the people that this image benefits and harms,

וְרֹאוּי לְעִבְדָּהּ וּלְיִרְאָהּ מִמֶּנָּה.

and it is proper to serve it and to fear it.

וּכְהִנִּיָּהֶם אוֹמְרִים לָהֶם

And their priests would say to them,

שֶׁבְּעִבְדוּתָהּ זֶה תִּרְבּוּ וְתִצְלִיחוּ

"Through this service you will multiply and you will succeed,

וַעֲשׂוּ כֹה וְכֹה וְאַל תַּעֲשׂוּ כֹה וְכֹה.

and do such and such, and do not do such and such."

וְהַתְּחִילוּ כּוֹזְבִים אֲחֵרִים לַעֲמֹד וּלְדַמֵּר

And other deceivers began to arise and to say

שֶׁהַכּוֹכֵב עָצָמוֹ אוֹ הַגִּלְגָּל אוֹ הַמַּלְאָךְ דִּבֶּר עִמָּהֶם

that the star itself, or the sphere, or the angel spoke with them,

וְאָמַר לָהֶם עֲבֹדוּנִי בְּכֹה וְכֹה

and said to them, "Serve me in such and such a way,"

וְהוֹדִיעַ לָהֶם דֶּרֶךְ עֲבֹדָתוֹ

and he informed them of the way of his service,

וַעֲשׂוּ כֹה וְאַל תַּעֲשׂוּ כֹה.

saying, "Do this, and do not do that."

וּפֶשֶׁט דְּבָר זֶה בְּכָל הָעוֹלָם

And this matter spread throughout the entire world,

לְעַבֵּד אֶת הַצּוּרוֹת בְּעֲבֹדוֹת מְשֻׁנוֹת זוֹ מִזֹּ

to serve the images with services that were different from one another,

וּלְהַקְרִיב לָהֶם וּלְהִשְׁתַּחֲוֹת.

and to sacrifice to them and to bow down.

וְכִיּוֹן שֶׁאָרְכוּ הַיָּמִים

And since the days lengthened,

נִשְׁתַּכַּח הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא מִפִּי כָּל הַיְּקוּם וּמִדַּעְתָּם

the glorious and awesome Name was forgotten from the mouth of all living things and from their minds,

וְלֹא הִכִּירוּהוּ

and they did not recognize Him.

וְנִמְצְאוּ כָּל עַם הָאָרֶץ הַנָּשִׁים וְהַקְטָנִים

And it turned out that all the common people of the land, the women, and the children

אֵינָם יוֹדְעִים אֵלָּא הַצּוּרָה שֶׁל עֵץ וְשֶׁל אֶבֶן

knew nothing except the image of wood and of stone,

וְהֵהִיכֵל שֶׁל אֲבָנִים שֶׁנִּתְחַנְּכוּ מִקְטָנוּתָם

and the temple of stones, which they had been trained from their childhood

לְהִשְׁתַּחֲוֹת לָהּ וּלְעַבְדָּהּ וּלְהִשָּׁבַע בִּשְׁמָהּ.

to bow down to, and to serve, and to swear by its name.

וְהַחֲכָמִים שֶׁהָיוּ בָּהֶם כְּגוֹן כֹּהֲנֵיהֶם וְכִיּוֹצֵא בָהֶן

And the wise men that were among them, such as their priests and the like of them,

מִדְּמִין שֶׁאֵין שָׁם אֱלֹהִים אֵלָּא הַכּוֹכָבִים וְהַגְּלָגָלִים

imagined that there is no god there except the stars and the spheres,

שֶׁנַּעֲשׂוּ הַצּוּרוֹת הָאֵלֹּוּ בְּגִלְגָּלָם וּלְדַמּוּתָן.

for whose sake and in whose likeness these images were made.

אֲבָל צוּר הָעוֹלָמִים לֹא הָיָה שׁוֹם אָדָם שֶׁהָיָה מַכִּירוֹ וְלֹא יוֹדְעוֹ

But the Rock of the worlds—there was no man who recognized Him or knew Him,

אֵלָּא יְחִידִים בְּעוֹלָם כְּגוֹן חֲנוּךְ וּמֵתוּשֶׁלַח נֹחַ שֵׁם וְעֶבֶר.

except for unique individuals in the world, such as Chanoch, Metushelach, Noach, Shem, and Ever.

וְעַל דֶּרֶךְ זֶה הָיָה הָעוֹלָם הוֹלֵךְ וּמִתְגַּלְגֵּל

And in this way, the world was going and rolling along,

עד שְׁנוֹלָד עַמּוּדוֹ שֶׁל עוֹלָם וְהוּא אַבְרָהָם אָבִינוּ:

until the pillar of the world was born, and he is Avraham our Father.

הַלְכָה ג

Halacha 3 - Avraham's Discovery of the Creator and the Transmission of Monotbeism

כִּיּוֹן שֶׁנִּגְמַל אֵיתָן זֶה

Once this giant of a mind, this mighty one, was weaned from nursing,

הִתְחִיל לְשׁוֹטֵט בְּדַעְתּוֹ וְהוּא קָטָן

he began to explore in his mind, even though he was still small,

וְהִתְחִיל לְחַשֵּׁב בַּיּוֹם וּבַלַּיְלָה

and he began to think by day and by night.

וְהָיָה תִמְחָה הֵיאָה אֶפְשָׁר שִׁיְהִיָּה הַגִּלְגָּל הַזֶּה נוֹהֵג תָּמִיד

And he was wondering: How is it possible that this sphere should be revolving always,

וְלֹא יִהְיֶה לוֹ מְנַהִיג וּמִי יִסְבֵּב אוֹתוֹ.

and there should not be to it a controller, and who causes it to revolve?

כִּי אֵי אֶפְשָׁר שִׁיְסַבֵּב אֶת עַצְמוֹ.

For it is impossible that it should cause itself to revolve.

וְלֹא הָיָה לוֹ מְלַמֵּד וְלֹא מוֹדִיעַ דָּבָר

And he did not have a teacher, nor anyone who informs him of anything,

אֶלָּא מְשֻׁקַּע בְּאוּר כַּשְׁדִּים בֵּין עוֹבְדֵי כּוֹכָבִים הַטֹּפְשִׁים

rather he was mired in Ur Kasdim among the foolish worshipers of stars,

וְאָבִיו וְאִמּוֹ וְכָל הָעָם עוֹבְדֵי כּוֹכָבִים וְהוּכָא עוֹבֵד עֲמָקָם

and his father and his mother and all the people were worshipers of stars, and he worshiped with them.

וְלִבּוֹ מְשׁוֹטֵט וּמִבִּין

But his heart was exploring and understanding,

עד שֶׁהִשִּׁיג דֶּרֶךְ הָאֱמֶת וְהִבִּין קוֹ הַצֶּדֶק מִתְּבוּנָתוֹ הַנִּכּוֹנָה.

until he grasped the path of truth, and understood the line of righteousness from his correct understanding.

וַיַּדַּע שִׁישׁ שֵׁם אֱלֹהֵי אֶחָד

And he knew that there is there one God,

וְהוּא מְנַהֵיג הַגְּלָגֶל וְהוּא בְּרָא הַכּוֹל

and He controls the sphere, and He created everything,

וְאֵין בְּכָל הַנִּמְצָא אֱלֹהֵי חוּץ מִמֶּנּוּ.

and there is not among all the entities a god besides Him.

וַיַּדַּע שֶׁכָּל הָעוֹלָם טוֹעִים

And he knew that all the world were erring,

וַדָּבָר שֶׁגָּרַם לָהֶם לְטָעוֹת

and the thing that caused them to err

זֶה שֶׁעוֹבְדִים אֶת הַכּוֹכָבִים וְאֶת הַצּוּרוֹת

was this: that they worshiped the stars and the images,

עַד שֶׁאֲבַד הָאֱמֶת מִדַּעְתָּם.

until the truth was lost from their minds.

וּבֶן אַרְבָּעִים שָׁנָה הִכִּיר אַבְרָהָם אֶת בּוֹרְאוֹ.

And at forty years of age, Avraham recognized his Creator.

כִּיּוֹן שֶׁהִכִּיר וַיַּדַּע

Once he recognized and knew the truth,

הִתְחִיל לְהָשִׁיב תְּשׁוּבוֹת עַל בְּנֵי אוּר כַּסְדִּים וּלְעַרְךָ דִּין עִמָּהֶם

he began to return answers to the people of Ur Kasdim, and to arrange arguments with them,

וּלְאמֹר שֵׁאִין זֶה דֶּרֶךְ הָאֱמֶת שֶׁאַתֶּם הוֹלְכִים בָּהּ

and to say: This is not the path of truth that you are walking in!

וַשְׁבַּר הַצִּלָּמִים

And he broke the idols,

וְהִתְחִיל לְהוֹדִיעַ לָעָם שֶׁאֵין רְאוּי לַעֲבֹד אֵלָּא לְאֱלֹהֵי הָעוֹלָם

and he began to make known to the people that it is not proper to serve anyone except the God of the world,

וּלֹא רְאוּי לְהִשְׁתַּחֲוֹת וּלְהִקְרִיב וּלְנַסֵּךְ

and to Him it is proper to bow down, and to sacrifice, and to pour libations,

כִּדִּי שִׁכִּירוּהוּ כָּל הַבְּרֹאִים הַבָּאִים.

in order that all the coming creations should recognize Him.

וְרֹאיוֹ לְאַבֵּד וּלְשַׁבֵּר כָּל הַצּוּרוֹת

And it is proper to destroy and to break all the images,

כִּדִּי שֶׁלֹא יִטְעוּ בָהֶן כָּל הָעָם

in order that all the people should not err with them,

כִּמוֹ אֵלֵי שֶׁהֵם מַדְמִימִים שֶׁאֵין שָׁם אֱלֹהִה אֶלָּא אֵלֵינוּ.

like these who imagine that there is no god there except these.

כִּיּוֹן שֶׁגָּבַר עֲלֵיהֶם בְּרָאיוֹתָיו

Once he prevailed over them with his proofs,

בְּקִשׁ הַמֶּלֶךְ לְהַרְגּוֹ וְנִנְעָשָׂה לוֹ נֶס וַיֵּצֵא לְחָרָן.

the king sought to kill him, but a miracle was performed for him and he went out to Charan.

וַהֲתַחִיל לַעֲמֹד וּלְקַרֵּא בְּקוֹל גָּדוֹל לְכָל הָעוֹלָם

And he began to stand and to call with a loud voice to all the world,

וּלְהוֹדִיעֵם שֶׁיֵּשׁ שָׁם אֱלֹהִה אֶחָד לְכָל הָעוֹלָם וְלוֹ רֹאיוֹ לַעֲבֹד.

and to inform them that there is one God for all the world, and Him it is proper to serve.

וַהֲיָה מְהֵלָּה וְקוֹרֵא וּמִקְבִּץ הָעָם מֵעִיר לְעִיר וּמִמְּלָכָה לְמִמְּלָכָה

And he was traveling and calling, and gathering the people from city to city and from kingdom to kingdom,

עַד שֶׁהִגִּיעַ לְאֶרֶץ כְּנָעַן וְהוּא קוֹרֵא

until he arrived at the Land of Canaan, and he was calling out,

שֶׁנֶּאֱמַר "וַיִּקְרָא שָׁם בְּשֵׁם ה' אֵל עוֹלָם".

as it is said: And he called there in the name of Hashem, God of the world.

וּכְיֵינוּ שֶׁהָיוּ הָעָם מִתְקַבְּצִין אֵלָיו וְשׁוֹאֲלִין לוֹ עַל דְּבָרָיו

And once the people were gathering to him and asking him about his words,

הָיָה מוֹדִיעַ לְכָל אֶחָד וְאֶחָד כַּפִּי דַעְתּוֹ

he would inform each and every one according to his understanding,

עַד שֶׁיִּחְזַרְהוּ לְדֶרֶךְ הָאֱמֶת

until he would return him to the path of truth,

עד שנתקבצו אליו אלפים ורבבות

until thousands and myriads gathered to him,

והם אנשי בית אברהם

and they were the men of the house of Avraham.

ושתל בלבם העקר הגדול הזה וחבר בו ספרים

And he planted in their hearts this great principle, and he composed books concerning it,

והודיעו ליצחק בנו.

and he taught it to Yitzchak his son.

וישב יצחק מלמד ומזהיר.

And Yitzchak sat teaching and warning the people.

ויצחק הודיע ליצחק ומנהו ללמד

And Yitzchak taught it to Yaakov, and appointed him to teach,

וישב מלמד ומחזיק כל הנלויים אליו.

and he sat teaching and strengthening all those who joined him.

ויצקב אבינו למד בניו כלם

And Yaakov our father taught all of his sons,

והבדיל לוי ומנהו ראש

and he separated Levi and appointed him head,

והושיבו בשיבה ללמד דרך השם ולשמר מצות אברהם.

and established him in the academy to teach the way of Hashem and to keep the commandment of Avraham.

וצוה את בניו שלא יפסיקו מבני לוי ממנה אחר ממנה

And he commanded his sons that they should not interrupt from the sons of Levi a leader after a leader,

כדי שלא תשכח הלמוד.

in order that the teaching should not be forgotten.

והיה הדבר הזה ומתגבר בבני יצקב ובנלויים עליהם

And the matter was going and growing stronger among the children of Yaakov and among those who joined them,

וַנַּעֲשִׂית בְּעוֹלָם אֲמָה שֶׁהִיא יוֹדַעַת אֵת ה'.

and there became in the world a nation that knows Hashem.

עַד שֶׁאָרְכוּ הַיָּמִים לְיִשְׂרָאֵל בְּמִצְרַיִם

Until the days grew long for Israel in Mitzrayim,

וַחֲזָרוּ לְלַמֵּד מַעֲשֵׂיהֶן וְלַעֲבֹד כּוֹכָבִים כְּמוֹתֶן

and they returned to learn from their deeds and to worship stars like them,

חוּץ מִשִּׁבְט לְוִי שֶׁעָמַד בְּמִצְוֹת אֲבוֹת.

except for the tribe of Levi, which stood by the commandment of the patriarchs.

וּמַעֲוָלָם לֹא עָבַד שִׁבְט לְוִי עֲבוֹדַת כּוֹכָבִים.

And never did the tribe of Levi worship stars.

וּכְמַעַט קָטַן הָיָה הָעֵקֶר שֶׁשָּׂתַל אַבְרָהָם נִעְקָר

And almost, by a little, was the principle that Avraham planted uprooted,

וַחֲזָרִין בְּנֵי יַעֲקֹב לְטָעוֹת הָעוֹלָם וּתְעִיּוֹתָן.

and the children of Yaakov would return to the error of the world and their crookedness.

וּמֵאַהֲבַת ה' אוֹתָנוּ וּמִשְׁמְרוֹ אֵת הַשְּׁבוּעָה לְאַבְרָהָם אָבִינוּ

And from the love of Hashem for us, and from His keeping the oath to Avraham our father,

עָשָׂה מֹשֶׁה רַבֵּנוּ רַבֵּן שֶׁל כָּל הַנְּבִיאִים וּשְׁלָחוֹ.

He brought forth Moshe our teacher, the master of all the prophets, and sent him.

כִּיּוֹן שֶׁנִּתְנַבֵּא מֹשֶׁה רַבֵּנוּ וּבָחַר ה' יִשְׂרָאֵל לְנַחֲלָה

Once Moshe our teacher prophesied, and Hashem chose Israel for an inheritance,

הִכְתִּירָן בְּמִצְוֹת וְהוֹדִיעָם דֶּרֶךְ עֲבוֹדָתוֹ

He crowned them with mitzvos, and made known to them the way of His service,

וּמָה יִהְיֶה מִשְׁפַּט עֲבוֹדַת כּוֹכָבִים וְכָל הַטּוֹעִים אַחֲרֶיהָ:

and what shall be the law of star worship and of all those who err after it.

CHAPTER SUMMARY

The chapter traces the historical descent of humanity from the initial, mistaken honor given to the stars in the generation of Enosh, through the rise of false prophets who commanded the worship of physical images, until the true knowledge of Hashem was almost entirely forgotten. This darkness prevailed until our father, Avraham Avinu, used his own intellect to

recognize the Creator, began teaching the truth to the world, and established a nation dedicated to the service of the one true God, a legacy that Moshe Rabbeinu later sealed with the giving of the Torah.

למעשה WHAT TO TAKE HOME

The great tragedy of the generation of Enosh was not that they denied Hashem; they knew He was the Creator. Their mistake was looking at the "stars and spheres", the natural systems, the powerful forces, and the influential people of the world, and deciding that they needed to flatter and serve these middlemen to get what they wanted. They believed that honoring the king's ministers was the way to honor the King. Over time, this subtle shift in focus completely erased the memory of Hashem from their hearts, leaving them in total darkness.

We often make the very same mistake in our daily lives. When we worry about our parnassah, our health, or our standing, we are tempted to put all our energy into flattering the "middlemen." We might think we must bow to the demands of the market, appease influential people at the expense of our values, or rely entirely on natural means. We tell ourselves we still believe in Hashem, but our focus and trust have shifted to the creation rather than the Creator.

Like Avraham Avinu, who looked past the stars and realized there must be a single Guide directing the wheel, we have to look past the natural causes in our lives. True emunah means knowing that no boss, no doctor, and no financial system has any power of its own. They are merely tools in the hand of Hashem. When we direct our hearts solely to Him, we free ourselves from the anxiety of serving the world.

Today, when you find yourself worrying about a natural obstacle or trying to please someone for your own success, stop and remind yourself: "This person or situation is just a star in the sky. Only Hashem runs the world." Direct your request and your trust to Him alone.

מִסְכֵּת אָבוֹת • פֶּרֶק רִאשׁוֹן

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

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

הַשְּׁלֶשֶׁת שֶׁל קַבְּלַת הַתּוֹרָה וְהַנְּהִיגַת הַחֲכָמִים

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

מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וְיֵהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים
and the elders to the elders and Yehoshua to Yehoshua and transmitted it from Sinai Torah received Moshe
לְנָבִיאִים, וְנָבִיאִים מְסֻרוֹתָ 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, יְהוּ מְתוּנִים בְּדִין, וְהָעֲמִידוֹ תְּלִמִּידִים הִרְבָּה, 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 שֶׁעָלִיָּהֶם 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 הָעֲבוּדָה 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.

אֲנִיטִיגֶנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשְׁמְעוֹן 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, אֲלֵא הָיוּ כְּעֲבָדִים
like servants be but a reward to receive condition on the master — who serve like servants

הַמְשַׁמְשִׁין אֶת הָרֵב שְׁלֵא 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.

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

מִתַּאֲבָק בַּעֲפָר רַגְלֵיהֶם, וְהָיָה שׁוֹתָה 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.

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

קֵל וְחֹמֶר בְּאִשְׁתּוֹ חִבְּרוּ. 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, וּבּוֹטֵל מִדְּבַרֵי תוֹרָה, וְסוֹפּוֹ
and his end Torah from words of and desists to himself evil he causes the woman with conversation

יִורֶשׁ 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 הארכלי 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 משכן רע ומרשע

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

נתאי הארכלי אומר, הרחק משכן 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 דינין 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 וְאַבְטָלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אוֹמֵר, אָהַב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת
— and hate work — love says Shemaiah from them received and Abtalion Shemaiah
הַרְבָּנוֹת, וְאֵל תִּתְּוֹדַע לְרִשּׁוֹת:
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 אוֹמֵר, 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 אוֹמֵר, 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 אוֹמֵר, נָגִיד שָׁמָּא, אֲבִיד שָׁמָּה. 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, קָטְלָא 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

שַׁמַּאי אומר, עשה תורתך קבוע. אִמַּר מְעַט וַעֲשֵׂה הַרְבֵּה, וְהָיִי 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 מז 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 לְעֵשֶׂר אֲמִדוֹת:

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 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 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 יַחְשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רַגְלִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלִיָּה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד 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 זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

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 צְפוּנֶיךָ:

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 אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוּ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךָ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיַּחֲפְרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךָ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלֶךָ אֵל יָנוּם שִׁמְרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צִאתְךָ וּבואְךָ מִצֵּתָה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שֹׁמְרִים לְבָקֶר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְּדֶה 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.'