

דף יומי • חזקוני • דף קט"ו

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

THE SUGYA

We start off on our daf with a fascinating shakla v'tarya where the Gemara is bothered by a basic kasha: if the Torah says "I have made it abominable to you" regarding forbidden mixtures and actions, why aren't the products of these transgressions forbidden to be eaten? The Gemara goes through a list of cases—including cooking on Shabbos, plowing with an ox and donkey, sowing diverse seeds, slaughtering a mother and its offspring on the same day, and taking a mother bird from her nest—and finds the specific source or limud for why each of these remains muttar to eat.

From there, the Gemara transitions into a deep discussion regarding the source for the prohibition of eating and benefiting from meat cooked in milk (basar b'chalav). We find a major machlokes between Reish Lakish and Rabbi Yochanan. Reish Lakish brings a chiddush, deriving the eating prohibition from an extra word in the parsha of Pesach, while Rabbi Yochanan challenges him and points to a beautiful derivation taught by Rabbi Yehuda HaNasi based on a gezerah shavah and the context of the pesukim.

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

עמוד א' DAF 115A

QUESTION

מעשה שבת ליתסרו, דהא "תיעבתי לך" הוא.

If so, **the product of** a desecration of Shabbos **should be forbidden** to be eaten, as **indeed it is** a case of "I have made it **abominable to you**" since cooking on Shabbos is a severe Torah prohibition!

ANSWER

אמר קרא: "פי קדש היא לכם" – היא קדש, ואין מעשיה קדש.

The Gemara answers: **The verse states** regarding Shabbos, "**For it is holy to you**"; this teaches that **it**, the day of Shabbos itself, **is holy, but its products**—the results of actions done in desecration of it—are **not holy**, and are therefore not forbidden.

QUESTION

חורש בשור ובחמור, וחוסם פי פרה ודש בה, ליתסרו, דהא "תיעבתי לך" הוא!

The Gemara asks: If one **plows with an ox and a donkey** together, **or muzzles the mouth of a cow** and **threshes with it**, the resulting crops **should be forbidden** to be eaten, as **indeed it is** a case of "I have made it **abominable to you**"!

ANSWER

השתא, ומה שבת דחמירא, מעשיה מותרים; הני, לא כל שכן?

The Gemara answers: **Now** that we have established this, we can learn by a kal vachomer: if Shabbos, which is so stringent, its products are permitted; these prohibitions, which are far less stringent, is it not all the more so that their products are permitted?

QUESTION

כלאי זרעים ליתסרו, דהא "תיעבתי לך" הוא!

The Gemara asks: If so, **diverse kinds of seeds** sown together should be forbidden to be eaten, as indeed it is a case of "I have made it abominable to you"!

ANSWER

מדגלי רחמנא גבי כלאי הפך "פן תקדש" – "פן תוקד אש", מפלל דכלאי זרעים שרו.

The Gemara answers: Since the Merciful One revealed regarding diverse kinds of the vineyard, "lest it become forfeit [pen tikdash]"—which the Sages expounded to mean "lest it be burned in fire [pen tukad esh]"—it is by implication clear that **diverse kinds of seeds are permitted**, since the Torah singled out the vineyard for this prohibition.

OBJECTION

ואימא: כלאי כרם אסורין בין באכילה בין בהנאה, כלאי זרעים באכילה אסירי, בהנאה שרו.

The Gemara objects: **But** say instead that diverse kinds of the vineyard are forbidden both for eating and for benefit, whereas **diverse kinds of seeds are forbidden for eating, but permitted for benefit!**

ANSWER

איתקוש לכלאי בהמה, דכתיב: "בהמתך לא תרביע כלאים שדה לא תזרע כלאים", מה בהמתך – היוצא ממנה מותרת, אף שדה – היוצא ממנו מותר.

The Gemara answers: They are juxtaposed to diverse kinds of animals, as it is written: "You shall not let your cattle mate with a diverse kind; you shall not sow your field with two kinds of seed." This teaches: Just as with your cattle, that which comes from it—the offspring—is permitted, so too with your field, that which comes from it—the crops—is permitted for eating.

QUESTION

וכלאי בהמה גופייהו מנא לן?

The Gemara asks: **And diverse kinds of animals themselves, from where do we** know that their offspring is permitted?

ANSWER

מדאסר רחמנא כלאים לגבוה, מפלל דלהדיוט שרי.

The Gemara answers: Since the Merciful One forbade diverse kinds of animals for the Most High as sacrifices, it is by implication clear that for an ordinary person to eat, they are permitted.

QUESTION

אותו ואת בנו ליתסר!

The Gemara asks: If one slaughtered a **mother and its offspring** on the same day, the meat should be forbidden to be eaten, as this is a practice made abominable!

ANSWER

מִדְאֶסֶר רַחֲמֵנָא מְחוּסֵר זְמַן לְגִבּוּתָהּ, מִכָּלֵל דְּלֶהֱדִיּוּט שְׂרִי.

The Gemara answers: **Since the Merciful One forbade an animal lacking time**—one less than eight days old—**for the Most High**, it is **by implication** clear **that for an ordinary person** to eat, it is **permitted**. And the offspring of a mother slaughtered that day is also considered an animal lacking time, since the prohibition against slaughtering it is limited to that day.

QUESTION

שִׁילּוּחַ חֵקֵן לִיתֵּסֵר!

The Gemara asks: If one violated the mitzvah of **sending away the nest** and took the mother bird, and the court instructed him to set it free, that mother bird **should be forbidden** to all, as this practice is abominable!

ANSWER

לֹא אָמְרָה תּוֹרָה "שִׁלַּח" לְתַקְלָהּ.

The Gemara answers: **The Torah did not say "send away" to cause a stumbling block**. If the bird were forbidden, the Torah would not have commanded us to send it away, as others might unwittingly catch and eat it.

STATEMENT

אָמַר רִישׁ לָקִישׁ: מִנֵּיז לְבָשֶׁר בְּחֵלֶב שְׂאֵסוּר? תִּלְמוּד לּוֹמַר "אַל תֹּאכְלוּ מִמֶּנּוּ נָא וּבָשִׁיל מִבֶּשֶׁל",
שְׂאִינ תִּלְמוּד לּוֹמַר "מִבֶּשֶׁל".

Reish Lakish says: **From where is it derived that meat cooked in milk is forbidden** for eating? **The verse states** regarding the Pesach offering: "**You shall not eat of it raw, or boiled in any way [bashed mevushal]**"; now, **there is no need for the verse to state "mevushal"** since "bashed" already means boiled.

EXPLANATION

מָה תִּלְמוּד לּוֹמַר "מִבֶּשֶׁל"? לּוֹמַר לָהּ יֵשׁ לָהּ בִּשּׁוּל אַחֵר שֶׁהוּא כֶּזֶה, וְאִי זֶה – זֶה בִּשּׁוּר בְּחֵלֶב.

What then **does the verse teach** by adding "**mevushal**"? It is to **tell you: You have another manner of cooking that is like this**—meaning, it is forbidden to be eaten—and **which is this? This is meat cooked in milk**.

OBJECTION

אָמַר לוֹ רַבִּי יוֹחָנָן:

Rabbi Yochanan said to him, to Reish Lakish, challenging this derivation:

עֲמוּד ב' DAF 115B

QUESTION

כְּעוֹרָה זֹו שֶׁשָּׂנֵה רַבִּי?

The Gemara asks: Is **this** derivation **that Rabbi Yehuda HaNasi taught** so **ugly**, i.e., flawed, **that** you, Reish Lakish, had to go and find a new source? Let us look at what Rabbi Yehuda HaNasi taught:

STATEMENT

"לא תאכלנו" – בכָּשֶׁר בְּחֶלֶב הַפֶּתוּב מִדָּבָר.

The second, redundant verse of "You shall not eat it" (Devarim 12:25) — the verse is speaking of meat cooked in milk, teaching that it is prohibited to eat.

QUESTION

אתה אומר בכָּשֶׁר בְּחֶלֶב הַפֶּתוּב מִדָּבָר, או אינו אֵלָּא בְּאֶחָד מִכָּל הָאִסוּרִין שֶׁבַתּוֹרָה?

The Braisa continues: **Do you say** that the verse is speaking of meat cooked in milk, or perhaps it is only speaking of one of all the other prohibitions in the Torah?

ANSWER

אמר: צא ולמד משלש עשרה מדות שהתורה נדרשת בהן, דבר הלמד מענינו.

You say in response: **Go out and learn** from the thirteen hermeneutical principles by which the Torah is expounded, one of which is: **A matter that is learned from its context.**

EXPLANATION

במה הפתוב מדבר? בשני מיניו, אף כאן בשני מיניו.

In what subject is the adjacent verse speaking? It is speaking of redeemed consecrated animals, which are a combination of **two types** — they are non-sacred for eating, yet prohibited for shearing and work like holy things. **So too here**, the verse is speaking of **two types** of food that are joined together, which is meat cooked in milk.

ANSWER

אי מההיא – הוה אמינא: הני מילי באכילה, אבל בהנאה – לא; קמשמע לן.

Reish Lakish replied to Rabbi Yochanan: My derivation is still needed, because **if** we only knew the prohibition **from that** derivation of Rabbi Yehuda HaNasi, **I would have said: These words** apply only **to eating**, but **as for benefit**, no, it is permitted. Therefore, my derivation from the Pesach offering **comes to teach us** that benefit is also prohibited.

QUESTION

ורבי, בהנאה מנא ליה?

The Gemara asks: **And Rabbi Yehuda HaNasi himself, from where does he** derive that meat cooked in milk is prohibited **for benefit**?

ANSWER

נפקא ליה מהכא: נאמר כאן "כי עם קדוש אתה לה'", ונאמר להלן "ולא יהיה קדש בכני ישראל", מה להלן בהנאה, אף כאן בהנאה.

The Gemara answers: **He derives it from here: It is stated here**, by meat and milk, "For you are a holy [kadosh] people to Hashem" (Devarim 14:21), **and it is stated there**, regarding sodomy, "**There shall not be a sodomite [kadesh] among the sons of Yisrael**" (Devarim 23:18). **Just as there**, the prohibition of a kadesh is **regarding benefit** and enjoyment, **so too here**, by meat and milk, it is prohibited **regarding benefit**.

BRAISA

דְּבִי רַבִּי אֶלְיעֶזֶר תֵּנָא: "לֹא תֹאכְלוּ כָּל נֶבֶלָה [וְגו']", אֲמַרְהָ תוֹרָה: כְּשֶׁתִּמְכְּרָנָה – לֹא תִבְשְׁלָנָה וְתִמְכְּרָנָה.

The Gemara cites other Tannaic sources: **The school of Rabbi Eliezer taught:** The verse says, "You shall not eat any carcass [neveilah]... you may sell it to a foreigner... you shall not cook a kid in its mother's milk" (Devarim 14:21). The Torah is saying: When you sell it — the carcass — to a non-Jew, you shall not cook it in milk and then sell it, which teaches that deriving benefit from meat cooked in milk is forbidden.

BRAISA

דְּבִי רַבִּי יִשְׁמָעֵאל תֵּנָא: "לֹא תִבְשֹׁל גִּדִּי בְחֵלֶב אִמּוֹ" שְׁלֹשׁ פְּעָמִים, אֶחָד לְאִיסוּר אֲכִילָה, וְאֶחָד לְאִיסוּר הִנָּאָה, וְאֶחָד לְאִיסוּר בְּשׂוּל.

The school of Rabbi Yishmael taught: The Torah writes "You shall not cook a kid in its mother's milk" three times in the Torah. One is for the prohibition of eating, and one is for the prohibition of benefit, and one is for the prohibition of cooking.

BRAISA

תֵּנָא, אִיסִי בֶן יְהוּדָה אוֹמֵר: מִנֵּין לְבִשּׁוֹר בְּחֵלֶב שְׂאֵסוּר? נֹאמַר כָּאן "כִּי עַם קָדוֹשׁ אַתָּה", וְנֹאמַר לְהֵלֵן "וְאִנְשֵׁי קִדְשׁ תִּהְיוּן לִי וּבִשּׁוֹר בְּשֻׂדֶּה טְרֵפָה לֹא תֹאכְלוּ", מָה לְהֵלֵן אֵסוּר, אַף כָּאן אֵסוּר.

It is taught in a Braisa: Isi ben Yehuda says: From where do we derive that meat cooked in milk is prohibited for eating? It is stated here, "For you are a holy [kadosh] people," and it is stated there, "And you shall be holy [kodesh] men to Me, and meat in the field that is torn [tereifah] you shall not eat" (Shemos 22:30). Just as there, by tereifah, it is prohibited to eat, so too here, by meat and milk, it is prohibited to eat.

STATEMENT

וְאִין לִי אֵלָא בִּאֲכִילָה, בִּהְנָאָה מִנֵּין? אֲמַרְתָּ קַל וְחוֹמֶר:

Isi ben Yehuda continues: And I only have a source for eating; from where do we derive that it is prohibited for benefit? You can say it is derived by a kal v'chomer:

INFERENCE

וּמָה עָרְלָה שֶׁלֹּא נִעְבְּדָה בָּהּ עֲבִירָה – אֵסוּרָה בִּהְנָאָה, בִּשּׁוֹר בְּחֵלֶב שֶׁנִּעְבְּדָה בּוֹ עֲבִירָה – אִין דִּין שְׂאֵסוּר בִּהְנָאָה!

If orlah, through which no transgression was committed in its planting, is prohibited for benefit; is it not logical that meat cooked in milk, through which a transgression was committed by cooking them together, should be prohibited for benefit!

REFUTATION

מָה לְעָרְלָה, שָׁפֵן לֹא הָיְתָה לָהּ שְׁעַת הַכּוֹשֶׁר.

The Gemara refutes this: What is unique about orlah? Indeed, it never had a time of fitness, as it was forbidden from the moment it grew. But meat and milk each had a time of fitness before they were cooked together.

OBJECTION

חֲמִיץ בִּפְסִיחַ יוֹכִיחַ, שֶׁהָיְתָה לוֹ שְׁעַת הַכּוֹשֶׁר, וְאֵסוּר בִּהְנָאָה.

The Gemara suggests: **Leavened bread [chametz] on Pesach shall prove the point, as it had a time of fitness before Pesach, and yet it is prohibited for benefit.**

REFUTATION

מָה לְחֵמֵץ בַּפֶּסַח, שֶׁכֵּן עֲנוּשׁ כֶּרֶת.

The Gemara refutes this: **What is unique about chametz on Pesach? Indeed, its eating is punished with karet, which is not the case with meat and milk.**

OBJECTION

כָּלֵאֵי הַכֶּרֶם יוֹכִיחוּ, שְׂאִיִן עֲנוּשׁ כֶּרֶת, וְאִסוּר בִּהְנֵאָה.

The Gemara suggests: **Diverse kinds in a vineyard [kil'ei hakerem] shall prove the point, as they are not punished with karet, and yet they are prohibited for benefit.**

QUESTION

לָמָּה לִי גְזֵירָה שְׁוָה? לִיִּיתִי כּוֹלָה בְּקַל וְחוֹמֶר מֵעֶרְלָה:

The Gemara asks: **Why do I need** Isi ben Yehuda's **gezeirah shavah** to teach the eating prohibition? **Let us bring all of it, both eating and benefit, by a kal v'chomer from orlah:**

INFERENCE

וּמָה עֶרְלָה, שֶׁלֹּא נִעְבְּדָה בָּהּ עֲבִירָה, אִסוּרָה בֵּין בִּאְכִילָהּ בֵּין בִּהְנֵאָה; בָּשָׂר בְּחֶלֶב, שֶׁנִּעְבְּדָה בּוֹ עֲבִירָה, אֵינּוּ דִין שְׂאִסוּר בֵּין בִּאְכִילָהּ בֵּין בִּהְנֵאָה!

If orlah, through which no transgression was committed, is prohibited both for eating and for benefit; is it not logical that meat cooked in milk, through which a transgression was committed, should be prohibited both for eating and for benefit!

ANSWER

מְשׁוּם דְּאִיכָּא לְמִימַר: חוֹרֵשׁ בָּשׂוֹר וּבִחְמוֹר, וְחוֹסֵם פִּי פֶּרָה וְדֹשׁ בָּהּ יוֹכִיחַ, שֶׁנִּעְבְּדָה בָּהֶם עֲבִירָה וְשָׂרוּ.

The Gemara answers: This is **because there is to say** a refutation: The cases of **one who plows with an ox and a donkey together, and one who muzzles the mouth of a cow and threshes with it shall prove** otherwise, as a transgression was **committed through them, and yet the products of these actions are permitted.** Therefore, we cannot rely on this logic alone, and we need the gezeirah shavah.

QUESTION

לָמָּה לִי לְמִימַר "כָּלֵאֵי הַכֶּרֶם יוֹכִיחוּ", לִימָא "עֶרְלָה תוֹכִיחַ", וְלִיהֲדָר דִּינָא וְלִיתִי בְּמָה הֲצַד.

The Gemara asks: **Why do I need to say "kil'ei hakerem shall prove" it? Let us say "orlah shall prove" it, and let the argument go back and forth, and let us bring the proof by a mah hatzad, a common characteristic of orlah and chametz!**

ANSWER

אָמַר רַב אֲשִׁי: מְשׁוּם דְּאִיכָּא לְמִימַר, נִבְלָה תוֹכִיחַ, שֶׁאִסוּרָה בִּאְכִילָהּ וּמוֹתֶרֶת בִּהְנֵאָה.

Rav Ashi said: We cannot do that, because there is to say: A carcass [neveilah] shall prove it wrong, as it is prohibited for eating and yet permitted for benefit.

OBJECTION

אמר ליה רב מרדכי לרב אשי: הכי אמרינן משמיה דריש לקיש: כל "מה הצד" – מגופו פרכינן, מעלמא לא פרכינן.

Rav Mordechai said to Rav Ashi: This is what we say in the name of Reish Lakish: Any mah hatzad argument — we can refute it from its own elements, but from the outside, from a completely different subject like neveilah, we do not refute it.

QUESTION

אי הכי, תיתי במה הצד?

The Gemara asks: If so, let us bring the proof by a mah hatzad of orlah and chametz, and we would not need kil'ei hakerem!

ANSWER

משום דאיכא למיפרך: מה להצד השוה שבהן – שפן גדולי קרקע.

The Gemara answers: That is because there is to refute from within the elements themselves: What is unique about the common characteristic of them? Indeed, they are products of the soil [gidulei karka], which is not true of meat and milk.

QUESTION

אי הכי, השתא נמי איכא למיפרך: מה לכלאי הפך, שפן גדולי קרקע?

The Gemara asks: If so, now too, when we use kil'ei hakerem as a proof, there is to refute: What is unique about kil'ei hakerem? Indeed, they are products of the soil!

ANSWER

אמר ליה רב מרדכי לרב אשי: הכי אמרינן משמיה דריש לקיש: כל מה הצד פרכינן כל דהו, לא אם אמרת תדא מחדא – קל וחומר פרכינן, כל דהו – לא פרכינן.

Rav Mordechai said to Rav Ashi: This is what we say in the name of Reish Lakish: Any mah hatzad argument, we refute with any slight distinction, such as being products of the soil. But if we derive it one from one, meaning a direct kal v'chomer from kil'ei hakerem, we can refute it only with a major distinction, but with any slight distinction like being products of the soil, we do not refute it.

QUESTION

ולפרוך לכולהו, מה לכולהו שפן גדולי קרקע!

The Gemara asks: But let us refute all of them together, even in a mah hatzad: What is unique about all of them? Indeed, they are products of the soil!

STATEMENT

אלא, אמר ליה רב מרדכי לרב אשי, הכי אמרינן משמיה דריש לקיש:

Rather, Rav Mordechai said to Rav Ashi: This is what we say in the name of Reish Lakish:

SUMMARY

The Gemara first establishes that the products of various prohibitions—such as food cooked on Shabbos, crops grown from kilayim, the offspring of diverse animal matings, and the meat of a mother and its young slaughtered on the same day—are all

permitted for consumption, deriving each allowance from specific pesukim or a kal vachomer. The Gemara then analyzes the source for the prohibition of basar b'chalav. Reish Lakish derives the eating prohibition from the redundant phrasing of "basha'el mevushal" by the Pesach offering, arguing this also teaches the prohibition of benefit, while Rabbi Yochanan defends the traditional derivation of Rabbi Yehuda HaNasi, who learns the eating prohibition from a redundant verse adjacent to the laws of redeemed consecrated animals, and derives the benefit prohibition from a gezerah shavah on the word "kadosh."

למעשה WHAT TO TAKE HOME

The Gemara is bothered by a deep question: when a person does an aveirah, why doesn't the product of that sin become completely forbidden? If someone cooks on Shabbos, or plows with an ox and a donkey, we might have thought the food or the crop becomes 'abominable' and assur to the world. Yet, the Torah goes out of its way to teach us that the product remains muttar. The action was wrong, but the physical object itself is not ruined.

This contains a beautiful yesod for our own avodas Hashem. Sometimes, a Yid looks back at his past and sees actions that were done b'issur, or years that were spent in a way that was far from holy. The yetzer hara comes and whispers: 'Look at what you created. Your life, your career, your very self is the product of mistakes. It is all ruined and useless.'

But the Torah is telling us otherwise. The action may have been a failure, but the reality you created, the life you have right now, is not 'holy' in its origin, but it is absolutely muttar for you to use for the service of Hashem. You can take the very circumstances born from your past mistakes and elevate them today.

Today, when you look at any part of your life that you feel was built on past mistakes or poor choices, do not write it off. Take one resource, skill, or situation that came from those years and use it davka to do a mitzvah or help another Yid, showing that the product of the past can still be made holy.

מִסְכֵּת אָבוֹת • פֶּרֶק רִאשׁוֹן

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CHAPTER PREVIEW

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

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

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

מִשְׁנָה א

הַשְּׁלֵשֶׁת שֶׁל קַבְּלַת הַתּוֹרָה וְהַנְּהִיגַת הַחֲכָמִים

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

מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמִסִּינַי לְיֵהוֹשֻׁעַ, וְיֵהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים
and the elders to the elders and Yehoshua to Yehoshua and transmitted it from Sinai Torah received Moshe
לְנָבִיאִים, וְנָבִיאִים מִסִּינַי 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, וְהָעֵמִידוֹ תְּלִמִּידִים הִרְבֵּה, 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 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, 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.

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 משכן רע ומרשע

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

נתאי הארבלית 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 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 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 לְרָשׁוֹת:
to the ruling authority make yourself known and do not lordship

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

משנה יא

אזהרה לחכמים להזהר בדבריהם מפני חלול השם

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

אַבְטָלְיוֹן 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, חֵלָף:
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

אלא שתיקה. ולא המדרש הוא העקר, אלא המעשה. וכל המרבה

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

בְּשַׁעְרֵיכֶם:

in your gates

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

CHAPTER SUMMARY

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

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 פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמִי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרֻבִּי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם 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 זִנְחִיתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֶבֹּאָה 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 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 צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר 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 עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֹרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד 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.'