

חומש עם רש"י • כי תבוא • שני

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KI TAVO • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah continues with the mitzvos of the agricultural cycle in Eretz Yisrael, focusing on the end of the three-year tithing cycle. We learn about the obligation of Biur Ma'asros, where a person must clear out all remaining tithes from his possession and distribute them to their proper recipients, including the Levi, the convert, the orphan, and the widow.

After completing this distribution, the Torah commands the landowner to make a formal declaration, Viduy Ma'asor, before Hashem. This declaration is a public statement of compliance, affirming that the owner has fully kept the halachos of the tithes without any deviation or neglect.

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

פסוק א

Pasuk 1

כִּי תִכְלֶה לַעֲשׂוֹת אֶת כָּל מַעֲשֵׂי תְבוּאָתְךָ בַּשָּׁנָה הַשְּׁלִישִׁת שְׁנַת הַמַּעֲשֵׂר
the tithe the year of the third in the year your produce the tithe of all — tithing you finish When
וְנָתַתָּה לְלוֹי לֶגֶר לִיתוֹם וְלֹאֲלִמָּנָה וְאָכְלוּ בְשַׁעְרֶיךָ וְשָׂבְעוּ:
and be satisfied in your gates and they shall eat and to the widow to the orphan to the convert to the Levite and you give

רש"י

כִּי תִכְלֶה לַעֲשׂוֹת אֶת כָּל מַעֲשֵׂי תְבוּאָתְךָ בַּשָּׁנָה הַשְּׁלִישִׁת. כְּשֶׁתִּגְמֹר לְהַפְרִישׁ
to set aside when you finish the third in the year your increase the tithe of all — to tithe you have finished When
מַעֲשְׂרוֹת שֶׁל שָׁנָה הַשְּׁלִישִׁית; קָבַע זְמַן הַפְּעוּר וְהוֹדוּי בְּעֶרֶב הַפֶּסַח
the Pesach on the eve of and the confession the removal the time of He established the third the year of tithes
שֶׁל שָׁנָה הָרְבִיעִית, שֶׁנֶּאֱמַר דְּבָרִים י"ד "מִקְצָה שָׁלֹשׁ שָׁנִים תּוֹצִיא וְגו'", נֶאֱמַר
It is said etc." you shall bring out years three "At the end of 14 Devarim as it is said the fourth the year of
כָּאן "מִקֵּץ", וְנֶאֱמַר לְהֵלֹךְ "מִקֵּץ שִׁבְעַת שָׁנִים" לְעֵנֶן הַקֹּהֵל דְּבָרִים ל"א
31 Devarim Hakhel regarding the matter of years" seven "At the end of further on and it is said "at the end of" here
מֵה לְהֵלֹךְ רָגֵל אֶחָד כָּאן רָגֵל, אִי מֵה לְהֵלֹךְ חַג הַסֻּכּוֹת אֶחָד כָּאן חַג
the festival of here so Sukkos the festival of further on so if a festival here so a festival further on just as
הַסֻּכּוֹת, תִּלְמֹד לֹמַר כִּי תִכְלֶה לַעֲשׂוֹת מַעֲשְׂרוֹת שֶׁל שָׁנָה הַשְּׁלִישִׁית, רָגֵל
a festival the third the year of tithes to tithe you have finished When says the teaching Sukkos
שֶׁהַמַּעֲשְׂרוֹת כָּלִין בּוֹ וְזֶהוּ פֶסַח, שֶׁהֲרֵבָה אֵילָנוֹת יֵשׁ שֶׁנִּלְקְטִין אַחֲרֵי הַסֻּכּוֹת;
Sukkos after that are harvested there are trees for many Pesach and this is on it are finished that the tithes
נִמְצְאוּ מַעֲשְׂרוֹת שֶׁל שְׁלִישִׁית כָּלִין בְּפֶסַח שֶׁל רְבִיעִית, וְכָל מִי שֶׁשָּׁחָה
delayed who and anyone the fourth year of on Pesach to be finished the third year of tithes they are found
מַעֲשְׂרוֹתָיו הִצְרִיכוֹ הַפְּתוּב לְבַצֵּרוֹ מִן הַבַּיִת שֶׁם ה"ו :
halacha 6 there the house from to remove it the Scripture obligated him his tithes

רש"י

שנת המעשר. שנה שאין נוהג בה אלא מעשר אחד משני מעשרות
tithe of the two one tithe except in it practiced that there is not a year the tithe the year of
שנהגו בשתי שנים שלפניה, ששנה ראשונה של שמטה נוהג בה מעשר
tithe in it is practiced Shemitta of first for the year that are before it years in the two that were practiced
ראשון, כמו שנאמר במדבר י"ח "כי תקחו מאת בני ישראל את המעשר",
the tithe — Yisrael the children of from you take when 18 Bamidbar that it is said just as first
ומעשר שני, שנאמר דברים י"ד "ואכלת לפני ה' אלהיך ... מעשר דגגך
your grain the tithe of your God Hashem before and you shall eat 14 Devarim as it is said second and tithe
תירשך ויצהרה", הרי שני מעשרות, ובא ולמדך כאן בשנה השלישית
the third in the year here and teaches you and it comes tithes two behold and your oil your wine
שאין נוהג מאותן שני מעשרות אלא האחד, ואי זה? זה מעשר ראשון,
first tithe this is is this and which the one except tithes two of those practiced that there is not
ותחת מעשר שני יתן מעשר עני, שנאמר כאן ונתתה ללוי את
— to the Levite and you shall give here as it is said the poor the tithe of he shall give second tithe and instead of
אשר לו — הרי מעשר ראשון, לגר ליתום ולאלמנה — זה מעשר עני
the poor the tithe of this is and to the widow to the orphan to the stranger first tithe behold is his that which
עי' ספרי :
Sifrei see

רש"י

ואכלו בשעריך ושבעו. תן להם כדי שבעו, מכאן אמרו אין פוחתין
give less we do not they said from here their satisfaction enough for to them give and be satisfied in your gates And they shall eat
לעני בנרן פחות מחצי קב חטים וכו' ספרי; תלמוד ירושלמי פאה פ"ח
chapter eight Peah Yerushalmi Talmud Sifrei etcetera of wheat a kav than half less in the barn to the poor person
ה"ה :
halacha five

פסוק ב

Pasuk 2

ואמרת לפני יהוה אלהיך בערתי הקדש מן הבית וגם נתתיו
I have given it and also the house from the holy portion I have cleared out your God Hashem before and you shall say
ללוי ולגר ליתום ולאלמנה ככל מצותך אשר
which Your commandment according to all and to the widow to the orphan and to the stranger to the Levite
צויתני לא עברתי ממצותיך ולא שכחתי:
forget and I did not from Your transgress I did not You commanded me
commandments

רש"י

ואמרת לפני ה' אלהיך. התנדב שנתת מעשרותיך:
your tithes that you gave confess your God Hashem before And you shall say

רש"י

בערתי הקדש מן הבית. זה מעשר שני ונטע רבעי ספרי; מע"ש
Maaser Sheni Sifrei the fourth year and the planting of Second Tithe this the house from the hallowed things I have removed
ה"י ולמדך שאם שקה מעשרותיו של שתי שנים ולא העלם
bring them up and did not years two of his tithes he delayed that if and it teaches you chapter five
לירושלים שצריך להעלותם עכשו:
now bring them up that he must to Yerushalayim

רש"י

וגם נתתיו ללוי. מעשר ראשון: וגם. לרבות תרומה ובכורים:
and first-fruits Terumah to include and also first the tithe to the Levite I have given it And also

רש"י

ולגר ליתום ולא למנה. זה מעשר עני שם:
there the poor the tithe of this and to the widow to the orphan and to the stranger

רש"י

ככל מצותך. נתתם כסדרם, לא הקדמתי תרומה לבכורים
before first-fruits heave-offering advance I did not according to their order I gave them Your commandment According to all
ולא מעשר לתרומה ולא שני לראשון, שהתרומה קרויה ראשית, שהיא
since it first is called for the heave-offering before first second and not before heave-offering tithe and not
ראשונה משנעשה דגן, וכתוב שמות כ"ב "מלאכתך ודמעה לא תאחר" —
delay do not and your liquids Your fullness 22 Shemos and it is written grain from when it becomes is first
לא תשנה את הסדר ספרי:
Sifrei the order — alter do not

רש"י

לא עברתי ממצותיך. לא הפרשתי ממין על שאינו מינו ומן
and from its species that which is not for from a species separate I did not Your commandments transgressed I have not
הקדש על הישן שם:
there the old crop for the new crop

רש"י

ולא שכחתי. מלכרך על הפרשת מעשרות ברכות מ':
40 Berachot tithes the separation of upon from blessing You have I forgotten and not

פסוק ג

Pasuk 3

לא אכלתי באני ממנו ולא בערתי ממנו בטמא ולא נתתי
give and I did not in impurity from it clear out and I did not from it in my mourning eat I did not
ממנו למת שמעתי בקול יהוה אלהי עשיתי ככל אשר
that according to all I have done my God Hashem to the voice of I have listened for the dead from it
צויתני:
You commanded me

רש"י

לא אכלתי באוני ממנו. מכאן שצאסור לאוין עי' ביכורים פ"ב משנה ב'
two Mishnah chapter Bikkurim see to an onen that it is forbidden from here from it in my mourning eat I did not
:

רש"י

ולא בערתי ממנו בטמא. בין שאני טמא והוא טהור, בין שאני טהור
was clean that I whether was clean and it was unclean that I whether in uncleanness from it have I consumed and not
והוא טמא ספרי; והיכן הזהר על כהן? "לא תוכל לאכל בשעריך"
within your gates eat may you not this concerning was he warned and where Sifrei was unclean and it
דברים י"ב זו אכילת טמאה, כמו שנאמר בפסולי המקדשים שם ט"ו
15 there consecrated animals regarding disqualified that is said just as uncleanness eating in this 12 Devarim
"בשעריך תאכלנו הטמא והטהור וגו'", אבל זה לא תוכל לאכל דרך
in the manner of eat may you not this but etc and the clean the unclean you shall eat it within your gates
אכילת שעריך האמור במקום אחר יבמות ע"ג:
73b Yevamos other in a place which is said your gates eating of

רש"י

ולא נתתי ממנו למת. לעשות לו ארון ותקריבין:
and shrouds a coffin for it to make for a corpse from it have I given and not

רש"י

שמעתי בקול ה' אלהי. הביאתיו לבית הבחירה:
the Chosen to the House of I have brought it my God Hashem to the voice of I have hearkened

רש"י

עשיתי ככל אשר צויתני. שמחתי ושמחתי בו ספרי; מעש"ש פ"ה
chapter Maaser Sheni Sifrei with it and I made rejoice I rejoiced You commanded me that according to all I have done
י"ב:
twelve

פסוק ד

Pasuk 4

השקיפה ממעון קדשך מן השמים וברך את עמך את ישראל ואת
and — Yisrael — Your people — and bless the heavens from Your holiness from the abode of Look down
האדמה אשר נתת לנו כאשר נשבעת לאבותינו ארץ זבת חלב ודבש:
and honey milk flowing with a land to our fathers You swore as to us You gave which the ground

רש"י

השקיפה ממעון קדשך. עשינו מה שצויתך עלינו, עשה אתה מה
what You do upon us that You decreed what we have done Your holiness from the residence of Glance down
שעליך לעשות ספרי, שאמרת ויקרא כ"ו "אם בחקתי תלכו ... ונתתי
then I will give you walk in My statutes If 26 Vayikra for You said Sifrei to do that is upon You

אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לַאֲבוֹתֵינוּ. לָתֵת לָנוּ וְקִיַּמְתָּ — אֶרֶץ זֹבֶת
 flowing with a land and You fulfilled to us to give to our fathers You swore as to us You have given which
 חֶלֶב וְדֹבֶשׁ :
 and honey milk

CHAPTER SUMMARY

The aliyah details the specific declaration of Viduy Ma'asor made in the third year of the cycle, where the landowner declares before Hashem that he has cleared all holy tithes from his home and distributed them to the Levi and the needy. He testifies that he did not eat the tithes while in mourning, did not clear them out in a state of impurity, and did not use them for any needs of the dead. The declaration concludes with a heartfelt tefillah, asking Hashem to look down from Heaven and bless the nation of Yisrael and the land flowing with milk and honey that He swore to our avos.

לְמַעַשָּׂה WHAT TO TAKE HOME

The Torah is teaching us a tremendous yesod here in the parsha of Vidui Ma'aser. After a person goes through the whole process of tithing, giving away his hard-earned produce to the Levi, the ger, the yasoim, and the almanah, he has to stand before Hashem and declare, "I have done just as You commanded me." Lichoira, why does the Torah require this verbal declaration? If a person did the mitzvah, isn't that enough? Why must he stand up and say out loud that he didn't hold back, that he didn't eat it in mourning, and that he gave it all away properly?

The chiddush here is that in avodas Hashem, it is not enough to just do the action of the mitzvah on the outside while feeling resentful or heavy on the inside. When you give away your money or your food, the yetzer hara wants you to feel a pinch, to feel like you are losing out. By making us stand and declare "I have cleared out the consecrated portion... I have obeyed the voice of Hashem," the Torah is training us to take ownership of our mitzvos with joy and clarity. We are declaring that we did not do it begrudgingly; we did it with a full heart, recognizing that everything we have belongs to Hashem anyway.

Mimeila, when a Yid reaches this level of complete alignment, where his actions and his mouth are fully in sync, and he is happy to do the ratzon of Hashem, he has the koach to ask for the ultimate berachah: "Look down from Your holy abode and bless Your people." When we do our part with a whole heart, we open up the shefa from Shamayim.

Today, when you give tzedakah or do a chesed for another Yid, don't just do it quickly to get it over with. Take one second beforehand to say to yourself, "I am doing this with a full heart because this is what Hashem wants from me," and feel the simchah of doing His mitzvah.

דף יומי • חזקוני • דף קט"ז

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THE SUGYA

We begin the daf by continuing our deep dive into the lomdus of the kal vachomer that attempts to derive the benefit prohibition of meat and milk. The Gemara analyzes the mechanics of refuting a kal vachomer when deriving a halacha from multiple sources, focusing on the unique status of kilayim of the vineyard. This leads to a fascinating discussion regarding whether the roots of kilayim are forbidden immediately upon taking root, and how we reconcile different pesukim on the matter.

Next, the Gemara transitions to the opinions of the Tannaim regarding the scope of the meat and milk prohibition. We explore the shitta of Rabbi Shimon ben Yehuda who permits deriving benefit from meat and milk, followed by a detailed analysis of the machlokes between Rabbi Akiva and Rabbi Yosei HaGelili regarding whether wild animals and birds are excluded from the Torah's prohibition, and whether a bird is even forbidden mid'Rabbanan. We then begin a new Mishnah discussing the status of milk found in the stomach of a carcass or an animal slaughtered by a non-Jew.

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

עמוד א' DAF 116A

STATEMENT

חָדָא מִחֲדָא קוּלָא וְחוּמְרָא פְּרָכִינָן, כֹּל דְּהוּ לָא פְּרָכִינָן,

When deriving **one** source **from one** other source, **we can refute** the kal vachomer only by showing a **leniency** in the supposedly stringent case **and a stringency** in the lenient case, but **we cannot refute** it by pointing out **any** unique characteristic **whatsoever** in the source case.

STATEMENT

חָדָא מִתְרַתִּי אֲפִילוּ כֹל דְּהוּ פְּרָכִינָן.

But when deriving **one** source **from two** other sources, **we can refute** the derivation **even** by pointing out **any** unique characteristic **whatsoever** in the source cases.

STATEMENT

חָדָא מִתְלַת, אִי הָדָר דִּינָא וְאֵתִי בְּמָה הִצַּד – פְּרָכִינָן כֹּל דְּהוּ, וְאִי לָא – קוּלָא וְחוּמְרָא פְּרָכִינָן, כֹּל דְּהוּ לָא פְּרָכִינָן.

And when deriving **one** source **from three** other sources, **if the derivation reverts and comes** to be established by way of the **common element** of all of them, **we can refute** it by pointing out **any** unique characteristic **whatsoever**; **but if not**, meaning the derivation does not revert, then **we can refute** it only by showing a **leniency and a stringency**, but **we cannot refute** it by pointing out **any** unique characteristic **whatsoever**. Since our derivation from three sources does not revert, we cannot refute it with a minor unique characteristic.

QUESTION

וּלְפָרוֹחַ: מָה לְכָלֵּאי הַפָּרֶם, שֶׁכֵּן לֹא הָיְתָה לָהֶן שְׁעַת הַכּוֹשֵׁר?

But let us refute the kal vachomer by pointing out a major leniency and stringency: **What is unique about kilayim of the vineyard? That they never had a time of fitness**, as they are forbidden from the very moment they grow, unlike meat and milk which were permitted before being cooked together!

ANSWER

אָמַר רַב אָדָא בַּר אַהֲבָה: זֹאת אוֹמֶרֶת – כָּלֵּאי הַפָּרֶם עֵינָם נֶאֱסָר, וְהָיְתָה לָהֶן שְׁעַת הַכּוֹשֵׁר קוּדָם הַשְׂרִיָּשָׁה.

Rav Adda bar Ahava said: This says, i.e., we must conclude from here, that regarding kilayim of the vineyard, their roots themselves are forbidden, and thus they did have a time of fitness prior to taking root in the soil. Therefore, the refutation is invalid.

OBJECTION

מְתִיב רַב שְׁמַעְיָה בַּר זְעִירָא: הַמַּעֲבִיר עֲצִיץ נָקוּב בַּפָּרֶם, אִם הוֹסִיף מְאֻתָּיִם – אָסוּר. הוֹסִיף – אֵין, לֹא הוֹסִיף – לֹא.

Rav Shemaya bar Zeira challenged this: We learned in a Mishnah: **One who carries a perforated pot** containing seeds **through a vineyard**, if the seeds **increased** in growth by one part in **two hundred** of their original size, the plant is **forbidden**. We infer: If it **increased**, **yes**, it is forbidden; but if it **did not increase**, **no**, it is not forbidden! This proves that the original roots are not forbidden, only the new growth!

RESOLUTION

אָמַר אַבְיִי: תְּרִי קָרְאִי כְּתִיבִי, כְּתִיב "כֵּן תִּקְדָּשׁ הַמִּלֵּאָה", וּכְתִיב "הָרַע".

Abaye said: **Two verses are written**, or rather, two terms are written in the verse. **It is written:** "Lest the fullness of the seed... become forbidden," implying it must grow, **and it is written:** "The seed," implying the seed itself is forbidden immediately.

EXPLANATION

הָא כִּיצַד? זָרוּעַ מַעֲיָקְרוּ – בְּהַשְׂרִיָּשָׁה, זָרוּעַ וּבָא, הוֹסִיף – אֵין, לֹא הוֹסִיף – לֹא.

How is this reconciled? If it was **sown from the outset** in the vineyard, it becomes forbidden immediately **upon taking root**. But if it was already **sown and comes** from elsewhere, like in the pot, then if it **increased**, **yes**, it is forbidden, but if it **did not increase**, **no**, it is not.

STATEMENT

מִתְנִיתִין דִּלָּא כִּי הָאִי תַנָּא, דְּתַנָּא: רַבִּי שְׁמַעְיֹן בֶּן יְהוּדָה אוֹמֵר מְשוּם רַבִּי שְׁמַעְיֹן: כֹּשֶׁר בְּחֻלְבַּ אָסוּר בְּאֶכְיָלָהּ וּמוֹתֵר בְּהִנָּאָה,

The Gemara notes: **Our Mishnah**, which rules that meat cooked in milk is forbidden for benefit, is **not in accordance with this Tanna**, as it is taught in a beraisa: **Rabbi Shimon ben Yehuda says in the name of Rabbi Shimon: Meat cooked in milk is forbidden to be eaten, but it is permitted for benefit**,

PROOF

שנאמר: "כי עם קדוש אתה", ונאמר להלן: "ואנשי קדש תהיון לי".

as it is stated regarding meat and milk: "For you are a holy nation to Hashem your Elokim," and it is stated elsewhere regarding a tereifah: "And you shall be holy people to Me."

INFERENCE

מה להלן אסור באכילה ומותר בהנאה, אף כאן אסור באכילה ומותר בהנאה.

Just as **there**, by tereifah, it is **forbidden to be eaten but permitted for benefit**, as the Torah says to throw it to the dogs, **so too here**, by meat and milk, it is **forbidden to be eaten but permitted for benefit**.

QUESTION

רבי עקיבא אומר: חיה ועוף וכו'. הני – הא אפקינהו לכדשמואל.

We learned in the Mishnah: **Rabbi Akiva says: A wild animal and a bird** are not forbidden from the Torah, because of the three mentions of "kid". The Gemara asks: **These** three mentions, **didn't we already apply them to that which Shmuel derived**, to exclude non-kosher milk, a dead animal, and a fetus?

ANSWER

קסבר רבי עקיבא: איסור חל על איסור, חלב ומתה לא צריכי קרא,

The Gemara answers: **Rabbi Akiva holds** that a **prohibition can take effect upon** an existing **prohibition**, and therefore forbidden **fat and a dead animal do not need a verse** to exclude them from the prohibition of meat and milk, as both prohibitions can apply simultaneously.

EXPLANATION

שלי – גדי מעליא הוא, אייתרו להו כולו – פרט לחיה, ועוף, ולבהמה טמאה.

And a **fetus is a proper kid**, so it does not need a verse to include it. Therefore, **all of them**, the three mentions of "kid", **remain extra** for him, **to exclude a wild animal, a bird, and a non-kosher animal**.

QUESTION

רבי יוסי הגלילי אומר: נאמר "לא תאכלו". מאי איכא בין רבי יוסי הגלילי לרבי עקיבא?

We learned in the Mishnah: **Rabbi Yosei HaGelili says: It is stated: "You shall not eat** any carcass..." and in the same verse "You shall not cook a kid in its mother's milk." The Gemara asks: **What practical difference is there between Rabbi Yosei HaGelili and Rabbi Akiva**, since both agree that a bird is excluded from the Torah's prohibition?

ANSWER

איכא ביניהו חיה: רבי יוסי הגלילי סבר חיה דאורייתא, ורבי עקיבא סבר חיה דרבנן.

There is a difference **between them** regarding a **wild animal**: **Rabbi Yosei HaGelili holds** that cooking a **wild animal** in milk is forbidden **from the Torah**, because it has mother's milk, and **Rabbi Akiva holds** that a **wild animal** is only forbidden **mid'Rabbanan**, as it is excluded by the word "kid".

ANSWER

איבעית אימא, עוף איכא ביניהו: רבי עקיבא סבר חיה ועוף אינן מן התורה, הא מדרבנן אסירי,

If you want, I can say that a **bird** is the difference between them: **Rabbi Akiva holds** that a **wild animal and a bird** are not from the Torah, but they are forbidden **mid'Rabbanan**,

EXPLANATION

ורבי יוסי הגלילי סבר עוף אפילו מדרבנן נמי לא אסיר.

and Rabbi Yosei HaGelili holds that a bird is not forbidden even mid'Rabbanan.

PROOF

תנא נמי הכי: במקומו של רבי אליעזר היו כורתין עצים לעשות פחמין לעשות פרזל, במקומו של רבי יוסי הגלילי היו אוכלין בשר עוף בחלב.

It is also taught this way in a beraisa: In the place of Rabbi Eliezer, they would cut wood on Shabbos to make charcoal to forge iron tools for a bris milah; and in the place of Rabbi Yosei HaGelili, they would eat poultry meat in milk, because they held it is not forbidden even mid'Rabbanan.

STATEMENT

לוי איקלע לבי יוסף רישא, אייתו לקמיה רישא דטווסא פחלכא, ולא אמר להו ולא מידי.

The Gemara relates: Levi happened to come to the house of Yosef the hunter. They brought before him the head of a peacock cooked in milk, and he did not say anything to them to protest.

QUESTION

כי אתא לקמיה דרבי, אמר ליה: אמאי לא תשמתינהו?

When he came before Rabbi, Rabbi said to him: Why did you not place them under a ban for eating poultry in milk?

ANSWER

אמר ליה: אתריה דרבי יהודה בן בתירא הוא, ואמינא: דרש להו כרבי יוסי הגלילי, דאמר: יצא עוף שאין לו חלב אם.

Levi said to him: It was the place of Rabbi Yehuda ben Beteira, and I said to myself: Perhaps he expounded to them in accordance with Rabbi Yosei HaGelili, who said: A bird is excluded from the prohibition since it has no mother's milk, and they followed him even regarding the Rabbinic prohibition.

משנה MISHNAH

MISHNAH

מתני' קבת גוי ושל נבלה – הרי זו אסורה.

MISHNAH: The milk found in the stomach of an animal slaughtered by a non-Jew, and the milk in the stomach of a carcass, behold, this is forbidden.

MISHNAH

המעמיד בעור של קבה בשרה,

One who curdles milk with the skin of the stomach of a kosher animal that was properly slaughtered, if it imparts flavor, it is forbidden as meat in milk.

MISHNAH

אם יש פנומן טעם – הרי זו אסורה.

If there is enough of the skin of the stomach to impart flavor to the milk, behold, this cheese is prohibited because of the mixture of meat and milk.

MISHNAH

כשרה שינקה מן הטירפה – קבתה אסורה.

If a kosher animal suckled from a tereifa animal, the congealed milk in its stomach is prohibited because the milk originated from a tereifa.

MISHNAH

טירפה שינקה מן הכשרה – קבתה מותרת, מפני שפנוס במעייה.

But if a tereifa animal suckled from a kosher animal, the milk in its stomach is permitted, because the milk is merely collected in its innards and does not become part of the tereifa's body.

גמרא GEMARA

QUESTION

גמי אטו קבת גוי לאו נבלה היא?

The Gemara begins the Gemara: Is that to say that the stomach of an animal slaughtered by a gentile is not itself a carcass? Why does the Mishnah list them as two separate cases?

ANSWER

אמר רב הונא: הלא בלוקח גדי מן הגוי עסקינן, וחישינן שמא ינק מן הטירפה.

Rav Huna said: Here we are dealing with a Jew who purchases a kid from a gentile and slaughters it himself, so the animal itself is kosher, but we are concerned that perhaps before it was bought it suckled from a tereifa animal, and therefore the milk in its stomach is prohibited.

QUESTION

ומי חישינן שמא ינק מן הטירפה? והתנן: לוקחים ביצים מן הגוים, ואין חוששין לא משום נבלה ולא משום טירפה!

The Gemara asks: And are we concerned that perhaps it suckled from a tereifa? But didn't we learn in a Braisa: We may purchase eggs from gentiles, and we do not fear that they are prohibited neither on account of being from a carcass nor on account of being from a tereifa! Why should we be more strict here?

ANSWER

אלא אימא: חישינן שמא ינק מן הטמאה.

Rather, say like this: **We are concerned** that perhaps it suckled from a **non-kosher** species of animal, which is why the milk in its stomach is prohibited.

QUESTION

ומאי שנא טרפה דלא חיישינן, ומאי שנא טמאה דחיישינן?

The Gemara asks: **And what is the difference** regarding a tereifa that we are not concerned, and what is the difference regarding a **non-kosher** animal that we are concerned?

ANSWER

טרפה לא שכיחא, טמאה שכיחא.

The Gemara answers: **A tereifa is not common**, so we do not make a decree, whereas a **non-kosher** animal is **common**, so we must be concerned.

OBJECTION

אי שכיחא, אפילו גבי דידן ניהוש!

The Gemara objects: **If it is so common, let us be concerned even regarding our own** animals that we raise!

RESOLUTION

אנו דבדלינן מיניהו, וכי חזינן להו מפרישין להו – לא גזרו בהו רבנן.

The Gemara resolves: **We** Jews, **who separate ourselves from them** (non-kosher animals), **when we see them** coming to suckle, **we separate them** and keep them away; therefore, **the Rabbis did not decree regarding them** when buying from a Jew.

RESOLUTION

אינהו דלא בדילי מיניהו, וכי חזו להו לא מפרישי להו – גזרו בהו רבנן.

But **they** (the gentiles), **who do not separate themselves from them**, and when they see them they do not separate them, the Sages **decreed regarding them** when buying from a gentile.

STATEMENT

ושמואל אמר: חדא קתני, קבת שחיטת גוי – נבלה.

And Shmuel said a different p'shat: The Mishnah is **teaching one** single halakha, meaning: **The stomach** of an animal of a **gentile's slaughter** is considered like a **carcass** and is prohibited.

QUESTION

ומי אמר שמואל הכי? והאמר שמואל: מפני מה אסרו גבינת הגוים – מפני שמעמידין אותה בעור קבת נבלה.

The Gemara asks: **And did Shmuel really say this? But didn't Shmuel say:** For what reason did the Sages **prohibit the cheese of gentiles?** Because they curdle it with the skin of the stomach of a carcass.

INFERENCE

הא קבה גופה שריא!

We see from Shmuel's words that **the** congealed milk of the **stomach itself is permitted!** Why then does Shmuel say here that the stomach of a gentile's slaughter is prohibited like a carcass?

ANSWER

לֹא קָשִׁיָּא: כָּאן – קוּדָם חֲזָרָה, כָּאן – לְאַחֵר חֲזָרָה.

The Gemara answers: This is **not difficult**. **Here** in our Mishnah it is **before the retraction** of Rabbi Yehoshua, who originally held that the rennet of a carcass is prohibited, whereas **there** Shmuel's statement is **after the retraction** of Rabbi Yehoshua, when it was established that the rennet itself is permitted.

מִשְׁנָה MISHNAH

MISHNAH

כְּשֶׁרָה שִׁינָקָה מִן הַטֵּרֵפָּה [וכו.].

The Gemara turns to the next clause of the Mishnah: **A kosher animal that suckled from a tereifa, etc.,** the milk in its stomach is prohibited.

גְּמָרָא GEMARA

QUESTION

וְהָא קִתְּנִי רִישָׁא: קִבֵּית גּוֹי וְשֶׁל נֶבֶלָה הָרִי זֶה אֲסוּרָה?

The Gemara asks: **But didn't the first clause teach: The stomach of the animal of a gentile and of a carcass, behold, this is prohibited?** Why is the milk in the stomach of a tereifa permitted in the latter clause, while the milk in the stomach of a carcass is prohibited in the first clause?

ANSWER

אָמַר רַב חֲסִידָא: רִישָׁא נִרְאָה כְּאוֹכֵל נֶבֶלָה, הֵכָּא אֵיכָּא שְׁחִיטָה.

Rav Chisda said: In the **first clause**, eating the milk of a carcass is prohibited because it **looks like one who is eating carcasses**, which is repulsive. But **here**, in the case of a tereifa, **there is slaughter**, so it does not look like eating a carcass.

OBJECTION

אָמַר לִיה רַבָּא: וְלָאוּ כָּל דִּכְּנָהּ הוּא?

Rava said to him: But is it not all the more so?

EXPLANATION

וְמָה נֶבֶלָה דְּמֵאִיסָה, דְּאֵי שְׁרִית לִיה קִבֵּיתָהּ לֹא אֶתִּי לְמִיכָל מִינָהּ, אָמַרְתָּ לֹא.

If regarding **a carcass, which is repulsive**, such that if you permit its **stomach** people will still not come to eat from the **meat** itself, yet **you say** it is **not** permitted;

EXPLANATION

טִרְפָּה שְׁחוּטָה, דְּאִי שְׂרִית אֶתִּי לְמִיכַל מִינָהּ, לֹא כָּל שֶׁפֶּן?

then regarding a slaughtered tereifa, which is not repulsive, so if you permit its stomach people might come to eat from the meat itself, is it not all the more so that we should prohibit it?

RESOLUTION

אַלְא אָמַר רַב יִצְחָק, אָמַר רַבִּי יוֹחָנָן: לֹא קָשְׁיָא, כָּאן קוֹדֵם חֲזָרָה, כָּאן לְאַחַר חֲזָרָה, וּמִשְׁנָה לֹא זָזָה מִמָּקוֹמָהּ.

Rather, Rav Yitzchak said that Rabbi Yochanan said: This is not difficult. Here in the first clause it was taught before the retraction, while there in the latter clause it was taught after the retraction, and the text of the Mishnah did not move from its place even after the halakha changed.

STATEMENT

אָמַר רַבִּי חִיְיָא בַּר אֲבָא, אָמַר רַבִּי יוֹחָנָן: מַעֲמִידִין בְּקֶבֶת נְבִלּוֹת, וְאִין מַעֲמִידִין בְּקֶבֶת שְׁחִיטָת גּוֹי.

Rabbi Chiyya bar Abba said that Rabbi Yochanan said: One may curdle milk with the rennet of carcasses, but one may not curdle milk with the rennet of an animal of a gentile's slaughter.

QUESTION

אָמַר לְפָנָיו רַבִּי שְׁמַעוֹן בַּר אֲבָא: כִּמְאֵן? כִּרְבִּי אֶלְיעֶזֶר, דְּאָמַר סֵתָם מִחֲשַׁבֶּת גּוֹי לְעִבּוּדָה זָרָה.

Rabbi Shimon bar Abba said before Rabbi Chiyya bar Abba: In accordance with whose opinion is this? Is it in accordance with Rabbi Eliezer, who said that the ordinary thoughts of a gentile are for idol worship, making his slaughter prohibited for any benefit?

ANSWER

אָמַר לֵיהּ: וְאֵלָא כִּמְאֵן?

He said to him: And otherwise, in accordance with whom else could it be?

STATEMENT

כִּי אֵתָא רַב שְׁמוּאֵל בַּר רַב יִצְחָק, אָמַר רַבִּי יוֹחָנָן: מַעֲמִידִין בִּין בְּקֶבֶת נְבִלָּה, בִּין בְּקֶבֶת שְׁחִיטָת גּוֹי, שְׁלֹא לְחוּשׁ לְדַבְרֵי רַבִּי אֶלְיעֶזֶר.

When Rav Shmuel bar Rav Yitzchak came, he said that Rabbi Yochanan said: One may curdle milk whether with the rennet of a carcass or with the rennet of an animal of a gentile's slaughter, so as not to be concerned for the words of Rabbi Eliezer.

RULING

וְהִלְכְתָּא: אִין מַעֲמִידִין פְּעוֹר קֶבֶת נְבִלָּה, אֲבָל מַעֲמִידִין בְּקֶבֶת נְבִלָּה, וּבְקֶבֶת שְׁחִיטָת גּוֹי, וּבְקֶבֶת פְּשָׁרָה שִׁינְקָה מִן הַטִּרְפָּה, וְכָל שֶׁפֶּן בְּקֶבֶת טִרְפָּה שִׁינְקָה מִן הַכֹּשֶׁרָה.

And the halakha is: We do not curdle milk with the skin of the stomach of a carcass, but we may curdle milk with the rennet of a carcass, and with the rennet of an animal of a gentile's slaughter, and with the rennet of a kosher animal that suckled from a tereifa, and all the more so with the rennet of a tereifa that suckled from a kosher animal.

EXPLANATION

מאי טעמא? חלב המכונס בה פירשא בעלמא הוא.

What is the reason? The milk collected in it is merely waste matter and not an actual part of the animal's body.

משנה MISHNAH

MISHNAH

מתני' חומר בחלב מן הדם, וחומר בדם מן החלב. חומר בחלב – שחלל

Mishnah: There is a stringency regarding chelev (forbidden fat) more than regarding blood, and there is a stringency regarding blood more than regarding chelev. The stringency regarding chelev is that chelev is subject to the prohibition of me'ilah...

SUMMARY

The Gemara first establishes that according to Rav Adda bar Ahava, the roots of kilayim of the vineyard are forbidden immediately upon taking root, which resolves a potential refutation of our kal vachomer. We then learn that Rabbi Shimon ben Yehuda permits deriving benefit from meat and milk, learning a gezeirah shavah from tereifah. Analyzing the Mishnah, the Gemara explains that Rabbi Akiva excludes wild animals and birds from the Torah prohibition because he holds that a prohibition can take effect upon an existing prohibition, leaving the three mentions of "kid" free to exclude them. Rabbi Yosei HaGelili, however, permits poultry even mid'Rabbanan because birds have no mother's milk, a practice Levi observed without protesting in the place of Rabbi Yehuda ben Beteira. Finally, the new Mishnah rules that milk found in the stomach of a carcass or a non-Jew's shechitah is forbidden, and discusses the halacha of curdling milk using the skin of a kosher stomach.

The Gemara brings down a fascinating machlokes between Rabbi Akiva and Rabbi Yosei HaGelili regarding whether a bird cooked in milk is forbidden mid'Rabbanan. We see that in the place of Rabbi Yosei HaGelili, they actually followed his psak and would eat poultry with milk! But when Levi visited the home of Yosef the bird-catcher, they served him a peacock's head cooked in milk, and Levi did not say a word to protest. When he returned to Rabbi, Rabbi asked him why he didn't place them under a ban for violating the accepted halachah. Levi answered that since it was the local place of Rabbi Yehuda ben Beteira, who expounded like Rabbi Yosei HaGelili, he could not protest.

Look at the incredible derech erez and respect for local mesorah we learn from Levi. Lichoira, Levi knew that the general halachah is not like Rabbi Yosei HaGelili, and that eating poultry with milk is a d'Rabbanan prohibition for the rest of the world. Yet, he understood that in that specific community, they had a solid, authentic mesorah to follow. He didn't barge in to reform them or start a machlokes. He respected their local authority and stayed silent.

In our own avodas Hashem, we often encounter other Yidden who do things differently. Whether it is a different minhag in davening, a different standard of kashrus, or a different way of running a home, the yetzer hara loves to make us feel superior or urge us to "correct" them. Levi teaches us the true yeshivish approach: have the humility to recognize that another community's established mesorah has holiness and validity. Unless someone is clearly violating an absolute halachah, our job is to respect their space and their rabbanim, not to impose our own standards on them.

Today, when you see someone practicing a minhag or halachic leniency that is different from your own family's or yeshiva's path, consciously hold back from judging or commenting. Remind yourself that they have a mesorah to rely on, and focus instead on strengthening your own avodah with warmth and humility.

מִסְכֵּת אָבוֹת • פֶּרֶק רִאשׁוֹן

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CHAPTER PREVIEW

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

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

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

מִשְׁנָה א

הַשְּׁלֵשֶׁת שֶׁל קַבְּלַת הַתּוֹרָה וְהַנְּהִיגַת הַחֲכָמִים

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

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

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

מִשְׁנָה ב

הַדְּבָרִים שֶׁעָלִיָּהֶם הָעוֹלָם עוֹמֵד

Mishna 2 • The Three Pillars Upon Which the World Stands

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשִּׁירֵי 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.

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

כְּעֲבָדִים 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

מִתְאַבֵּק 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, 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 לך רב וקנה לך חבר

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

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

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

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

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

לכך זכות:

merit to the scale of

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

משנה ז

הרחקה משכנו רע ומרשע

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

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

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

ואל תתיאש מן הפרענות:

retribution of despair and do not

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

משנה ח

הנהגת הדין עם בעלי הדין

Mishna 8 · The Conduct of a Judge Toward Litigants

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

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

אל תעש עצמך כעורכי הדין. וכשיהיו בעלי דין עומדים

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

לפניה, יהיו בעיניה כרשעים. וכשנפטרים מלפניה, יהיו

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

בעיניה כזכאין, כשקבלו עליהם את הדין:

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

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

משנה ט

דרישה וחקירה של עדים וזהירות בדברי הדינים

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

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

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

בדבריה, שמא מתוכם ילמדו לשקר:

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

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

משנה י

אהבת המלאכה ושנאת הרבנות

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

שְׁמַעְיָה 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, הֵי 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 וּמִקְרְבָן 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, נָגֵד שְׁמָא, אֲבָד שְׁמָה. וְדָלָא מוֹסִיף, יָסַף.
ceases add and one who does not his name destroys his name one who makes great say used to He
וְדָלָא יָלִיף, קָטָלָא חַיִּב. וְדֹאשְׁתִּימָשׁ בְּתַגָּא, חָלַף:
passes away of the crown and one who makes use deserves death learn and one who does not

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

משנה יד

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

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

וְאִם לֹא עֲכָשִׁיו, אִמָּתִי:

when now not And if

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

מִשְׁנָה טו

קביעות התורה, מעוט דבור והסברת פנים

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

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

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

כל האדם בספר פנים יפות:

face expression of with a cheerful person every

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

מִשְׁנָה טז

עשה לך רב והרחקה מז הספק

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

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

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

תרבה לעשר אמודות:

by estimation to tithe increase

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

מִשְׁנָה יז

מעלת השתיקה והמעשה על פני הדבור

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

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

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

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

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

דברים, מביא חטא:

sin brings words

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

מִשְׁנָה יח

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

וְעַל הָאֱמֶת וְעַל הַשְּׁלוֹם, שֶׁנֶּאֱמָר זְכַרְיָה ח אֱמֶת וּמִשְׁפָּט שְׁלוֹם שִׁפְטוֹ
judge peace and judgment of truth 8 Zechariah as it is said peace and on truth and on

בְּשַׁעְרֵיכֶם:

in your gates

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

CHAPTER SUMMARY

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

לְמַעַשָׂה WHAT TO TAKE HOME

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

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

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

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

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

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

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחָתָנִי 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 אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאָב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל 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 שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַד־יָד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

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.'