

דף יומי • חלין • דף קי"ז

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THE SUGYA

We start off the daf with a beautiful Mishnah that contrasts the halachos of the chelev (forbidden fat) of a korban with the halachos of blood. The Mishnah teaches us that while the chelev of an offering is subject to the laws of me'ilah (misuse of consecrated property) and carries severe prohibitions like piggul, notar, and tumah, blood is different. On the other hand, blood has its own chumra, as its prohibition applies across the board to domesticated animals, wild beasts, and birds, whether kosher or non-kosher, whereas the prohibition of chelev is davka limited to kosher domesticated animals.

The Gemara immediately jumps into the lomdus of these halachos, searching for the sources in the pesukim. We delve into a fascinating shakla v'tarya regarding how we know that the sacrificial parts of kodshim kalim (offerings of lesser sanctity) are subject to me'ilah, analyzing the derivations of Rabbi Yannai and Rabbi Yehuda HaNasi. This leads us into a deep discussion about the definition of "fat" and why the fat tail of a sheep (alyah) is subject to me'ilah but is mutar to eat.

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

עמוד א' DAF 117A

משנה MISHNAH

MISHNAH

מועלין בו, וְחַיִּיבִין עָלָיו מִשּׁוּם פִּיגּוּל וְנוֹתֵר וְטָמֵא, מֵה שְּׂאִיִּן כֵּן בָּדָם.

The Mishnah states that for the forbidden fat of an offering, **one is subject to the law of me'ilah** (misuse of consecrated property) **by deriving benefit from it, and one is liable for eating it on account of** the prohibitions of **piggul, and notar, and eating it while ritually tamei, which is not the case with blood.**

MISHNAH

וְחוֹמֵר בָּדָם, שֶׁהֵדֵם נוֹהֵג בְּבִהְמָה וְחִזָּה וְעוֹף, בֵּין טָמְאִים וּבֵין טְהוֹרִים, וְחֵלֶכְךָ אֵינוֹ נוֹהֵג אֶלָּא בְּבִהְמָה טְהוֹרָה בְּלֶבֶד.

And there is a stringency regarding blood, as the prohibition of blood applies to domesticated animals, and wild beasts, and birds, whether non-kosher or kosher; but the prohibition of chelev (forbidden fat) applies only to a kosher domesticated animal alone.

גמרא GEMARA

QUESTION

גמ' מנא הני מילי?

The **Gemara** asks: **From where are these words** derived, that the sacrificial parts of offerings of lesser sanctity are subject to me'ilah?

ANSWER

אמר רבי ינאי: דאמר קרא "כאשר יורם משור זבח השלמים",

Rabbi Yannai said: As the verse states regarding the bull of the anointed Kohen Gadol, "As it is removed from the bull of the peace-offering."

EXPLANATION

וכי מה למדנו משור זבח השלמים מעתה?

But what do we learn from the bull of the peace-offering from now? After all, everything written regarding the peace-offering is already written regarding this bull!

EXPLANATION

הרי זה פא ללמד, ונמצא למד, מקיש שור זבח השלמים לפר כהן משיח:

Rather, **this** case of the peace-offering comes to teach, but turns out to be the one learning; the Torah juxtaposes the bull of the peace-offering to the bull of the anointed Kohen:

EXPLANATION

מה פר כהן משיח יש בו מעילה, אף שור זבח השלמים יש בו מעילה.

Just as the bull of the anointed Kohen is subject to me'ilah, so too the bull of the peace-offering is subject to me'ilah, even though it is of lesser sanctity.

OBJECTION

אמר ליה רבי חנינא: בעורה זו ששנה רבי, "כל חלב לה" – לרבות אימורי קדשים קלים למעילה?

Rabbi Chanina said to him: Is that derivation **unattractive** which Rabbi Yehuda HaNasi taught in a braisa, that the verse "All fat is for Hashem" comes to include the sacrificial parts of offerings of lesser sanctity for me'ilah? Why do you need a new derivation?

RESOLUTION

אמר אביי: איצטריה, דאי כתב רחמנא "חלב", הוה אמינא: חלב – אין, יותרת ושתי כליות – לא. כתב רחמנא "כאשר יורם".

Abaye said: It was necessary to have both. For if the Merciful One had written only "fat," I would have said: Fat, yes, is subject to me'ilah, but the diaphragm and the two kidneys, no. Therefore, the Merciful One wrote "As it is removed" to include them.

RESOLUTION

ואי כתב רחמנא "כאשר יורם", הוה אמינא: חלב אליה דליתה בשור – לא, כתב רחמנא "כל חלב".

And if the Merciful One had written only "As it is removed" from the bull, I would have said: The fat of the tail, which is **not** offered in a bull, **no**, it is not subject to me'ilah. Therefore, the Merciful One wrote "All fat" to include the tail of a sheep.

QUESTION

אמר ליה רב מרי זביד: אי אלה איקראי "חלב", תיתסר באכילה!

Rav Mari said to Rav Zevid: If the tail is called "fat," let it be forbidden for eating just like regular chelev!

ANSWER

אמר ליה: עליך אמר קרא "כל חלב שור וקשב ועז" – דבר השוה בשור וקשב ועז.

He said to him: Regarding your question, the verse says, "Any fat of ox, or sheep, or goat"—this teaches that the forbidden fat must be something that is equal in an ox, and a sheep, and a goat. Since an ox and a goat do not have a fat tail, the sheep's tail is permitted.

ANSWER

רב אשי אמר: "חלבו האלה" איקראי, "חלב" סתמא לא איקראי.

Rav Ashi said a different answer: It is called "its fat tail," but it is not called simply "fat" without qualification, so the prohibition of eating chelev does not apply to it.

OBJECTION

אלא מעתה, לא ימעלו בה!

The Gemara objects: But if so, they should not be subject to me'ilah in it either, since it is not called "fat"!

RESOLUTION

אלא מחורקת כדרב זביד.

Rather, it is clear as Rav Zevid explained.

QUESTION

מה שאין כן בדם, מנא הני מילי?

The Mishnah stated: Which is not the case with blood. From where are these words derived, that blood is not subject to me'ilah?

ANSWER

אמר עולא: דאמר קרא "לכם", שלכם יהא.

Ulla said: As the verse states regarding blood, "And I have given it to you upon the altar"—meaning, it shall be yours and not subject to me'ilah.

ANSWER

דבי רבי ישמעאל תנא: "לכפר" – לכפרה נתתיו, ולא למעילה.

The school of Rabbi Yishmael taught: "To make atonement"—meaning, I gave it for atonement, and not for me'ilah.

ANSWER

רבי יוחנן אמר, אמר קרא: "הוא", הוא לפני כפרה כלאחר כפרה, מה לאחר כפרה אין בו מעילה, אף לפני כפרה אין בו מעילה.

And Rabbi Yochanan said: The verse states, "It is" the blood that makes atonement—teaching that it is before atonement as it is after atonement; just as after atonement there is no me'ilah in it, so too before atonement there is no me'ilah in it.

QUESTION

ואימא הוא לאחר כפרה כלפני כפרה: מה לפני כפרה – יש בו מעילה, אף לאחר כפרה – יש בו מעילה!

The Gemara asks: But say the comparison is the other way: It is after atonement as it is before atonement; just as before atonement there is me'ilah in it, so too after atonement there should be me'ilah in it!

ANSWER

אין לה דבר שנעשה מצותו ומועלין בו.

The Gemara answers: You have no item whose mitzvah has been performed and yet is subject to me'ilah.

QUESTION

ולא? והרי תרומת הדשן, דנעשה מצותו, ומועלין בו, דכתיב: "ושמו אצל המזבח!"

The Gemara asks: Is that so? But there is the removal of the ashes (terumas hadeshen), whose mitzvah has been performed, and yet one is subject to me'ilah in it, as it is written: "And he shall place it next to the Altar," meaning it must remain there and cannot be used!

ANSWER

משום דהואי תרומת הדשן ובגדי כהונה (שני כתובין הפאין כאחד), וכל שני כתובין הפאין כאחד אין מלמדין.

The Gemara answers: That is because terumas hadeshen and the priestly garments of Yom Kippur (which must be hidden away) are two verses that come as one to teach the same rule, and there is a rule that any two verses that come as one do not teach their rule to other cases.

QUESTION

הניחא לרבנן דאמרי: "והניחם שם" – מלמד שטעונין גניזה, אלא לרבי דוסא דאמר שלא ישתמש בהן ליום הכפורים אחר, מאי איכא למימר?

The Gemara asks: This works out well according to the Rabbis who say that the verse "And he shall leave them there" teaches that they require hiding away and are forbidden for benefit. But according to Rabbi Dosa, who says it only means that he may not use them for another Yom Kippur but a regular Kohen may wear them, what is there to say? There are no longer two verses!

ANSWER

אלא, משום דהואי תרומת הדשן ועגלה ערופה שני כתובים הפאין כאחד, וכל שני כתובים הפאין כאחד אין מלמדין.

Rather, it is because **terumas hadeshen** and the heifer whose neck is broken (**eglah arufah**) are two verses that come as one, and any two verses that come as one do not teach to other cases.

QUESTION

הַנִּיחָא לְמַאן דְּאָמַר אִין מְלַמְדִין, אֶלָּא לְמַאן דְּאָמַר מְלַמְדִין, מַאי אִיכָּא לְמִימַר? תִּירֵי

The Gemara asks: **This works out well according to the one who says they do not teach, but according to the one who says they do teach, what is there to say?** The Gemara answers: There are two...

עמוד ב' DAF 117B

ANSWER

מִיעוּטֵי כְּתִיבִי:

The Gemara answers: **Exclusions are written** in these two cases, which teach us that the rule of **me'ilah** applying after the mitzvah is done is limited to them alone.

EXPLANATION

הָכָא כְּתִיב "וְשָׂמוּ",

Here, by the removal of the ashes, **it is written: "And he shall place it"** (Vayikra 6:3), meaning "it" and nothing else is subject to this.

EXPLANATION

הֵתָם כְּתִיב "הָעֲרוּפָה".

And **there**, by the **eglah arufah**, **it is written: "Whose neck was broken"** (Devarim 21:6), which is a superfluous description to exclude other cases.

QUESTION

וּתְלָתָא קָרְאִי לְמָה לִי בְּדָם?

The Gemara returns to a previous discussion: **And why do I need three verses with regard to blood** to exclude it from the laws of **me'ilah**?

ANSWER

חֵד לְמַעוּטֵי מְנוּחָר,

The Gemara answers: **One** verse is needed **to exclude blood from** the prohibition of **notar** (sacrificial meat left past its time);

ANSWER

וְחֵד לְמַעוּטֵי מִמְעִילָה,

and one verse is needed **to exclude** it **from** the prohibition of **me'ilah**;

ANSWER

וְחֵד לְמַעוּטֵי מְטוּמָאָה.

and one verse is needed **to exclude** it **from** the prohibition of eating sacrificial food in a state of **tumah**.

EXPLANATION

אֲבָל מִפִּגּוּל לֹא צָרִיךְ קָרָא,

But to exclude blood from piggul (an offering sacrificed with improper time intentions), no verse is needed,

PROOF

דָּתָנוּ: כֹּל שֵׁישׁ לוֹ מִתִּירִין, בֵּין לְאָדָם וּבֵין לְמִזְבֵּחַ – חַיִּיבִין עָלָיו מִשּׁוּם פִּגּוּל,

as we learned in a Mishnah: Any sacrificial item that has permitting factors, whether for human consumption or for the Altar, one is liable for it on account of piggul once those permitting factors are offered with improper intent;

PROOF

וְדָם גּוֹפִיָּה מִתִּיר הוּא. הִדְרֹן עָלָה כָּל הַבָּשָׂר.

and the blood itself is the permitting factor, so it cannot become piggul itself. May we return to you, "Kol HaBasar".

מִשְׁנָה MISHNAH

MISHNAH

מִתְּנֵי הָעוֹר, וְהָרוֹטֵב, וְהַקִּיפָה, וְהָאֵלָל, וְהַעֲצָמוֹת, וְהַגִּידִין, וְהַקֶּרְנִים, וְהַטְּלָפִים – מִצְטָרְפִין לְטֵמָא
טוֹמְאָת אֶכְלִין,

MISHNAH: The hide, and the gravy, and the spices, and the meat residue left on the hide, and the bones, and the tendons, and the horns, and the hooves join together with the meat to transmit the tumah of foods if the meat itself is less than the required egg-bulk,

MISHNAH

אֲבָל לֹא טוֹמְאָת נְבִלוֹת.

but they do not join together to make up the olive-bulk required to transmit the tumah of carcasses.

MISHNAH

כִּיּוֹצֵא בּוֹ, הַשּׁוֹחֵט בְּהֶמָּה טֵמְאָה לְגוֹי וּמִפְּרִכָּסָתָּהּ, מְטַמְּאָה טוֹמְאָת אֶכְלִין,

Similarly, one who slaughters a non-kosher animal for a non-Jew, and it is still twitching, transmits the tumah of foods if it touches tumah,

MISHNAH

אֲבָל לֹא טוֹמְאָת נְבִלוֹת עַד שֶׁתָּמוּת אוֹ עַד שֶׁיִּתִּיז אֶת רֹאשָׁהּ.

but it does not transmit the tumah of carcasses until it dies, or until he cuts off its head.

MISHNAH

רִיבָּה לְטֵמָא טוֹמְאָת אֶכְלִין מִמָּה שֶׁרִיבָּה לְטֵמָא טוֹמְאָת נְבִלוֹת.

The Torah included more items to transmit the tumah of foods than what it included to transmit the tumah of carcasses.

MISHNAH

רבי יהודה אומר: האלל המכונס, אם יש בו כזית במקום אחד – חייב עליו.

Rabbi Yehuda says: The meat residue on the hide that was gathered together, if there is an olive-bulk of it in one place, one is liable on its account for entering the Beis HaMikdash in tumah, because gathering it shows he considers it food.

גמרא GEMARA

GEMARA

גמ' תנינא להא דתנו רבנן:

GEMARA: The Gemara notes: We have learned in our Mishnah that which the Rabbis taught in a Baraisa:

STATEMENT

שומרים לטומאה קלה, ולא שומרים לטומאה חמורה.

Protective covers join together for light tumah (tumah of foods), but protective covers do not join together for severe tumah (tumah of carcasses).

QUESTION

שומרים לטומאה קלה מנלן?

The Gemara asks: From where do we derive that protective covers join together for light tumah?

ANSWER

דתנא דבי רבי ישמעאל: "על כל זרע זרוע" – כדרך שבני אדם מוציאים לזריעה:

As the school of Rabbi Yishmael taught: "Upon any sowing seed" (Vayikra 11:37) implies that the seed is susceptible to tumah in the manner that people take it out for sowing, which includes its protective shell:

EXPLANATION

חטה בקליפתה, ושעורה בקליפתה, ועדשים בקליפתן.

namely, wheat in its shell, and barley in its shell, and lentils in their shells.

QUESTION

ולא שומרים לטומאה חמורה מנלן?

The Gemara asks: And from where do we derive that protective covers do not join together for severe tumah?

ANSWER

דתנו רבנן: "בנבלתה" – ולא בעור שאין עליו כזית בשר.

As the Rabbis taught in a Baraisa: The verse says, "One who touches its carcass" (Vayikra 11:39) — meaning the flesh itself, and not the hide upon which there is not an olive-bulk of meat.

SUMMARY

The Gemara explores the biblical sources for the laws of me'ilah, analyzing how we include all sacrificial parts of kodshim kalim and why the sheep's fat tail is excluded from the eating prohibition of chelev despite being offered on the Mizbe'ach. We then turn to the sources excluding blood from me'ilah, examining three different pesukim brought by Ulla, the school of Rabbi Yishmael, and Rabbi Yochanan. Rabbi Yochanan's derivation—comparing the status of blood before atonement to its status after atonement—prompts a classic Gemara discussion on the rule that "you have no item whose mitzvah has been performed and yet is subject to me'ilah." The Gemara defends this rule against challenges from terumas hadeshen (removal of the ashes), the bigdei kehunah of Yom Kippur, and the eglah arufah, utilizing the principle of "two verses that come as one" and specific biblical exclusions to resolve the kashas.

למעשה WHAT TO TAKE HOME

The Gemara on our daf brings down a beautiful, fundamental rule in the avodah of the Beis HaMikdash: "Ein lecha davar she-na'asah mitzvato u-mo'alin bo", there is no item whose mitzvah has been fully performed and is still subject to the laws of me'ilah (misuse of consecrated property). Once the blood is sprinkled on the Mizbe'ach and its holy purpose is fulfilled, the restriction of me'ilah falls away. It has done its job, and now it is released from that specific status of restriction.

Think about this yeshivish sevara in your own life. Hashem creates different seasons and stages for our avodah. Sometimes, a person is in a period of intense restriction, a difficult nisayon, or a heavy obligation that demands every ounce of their energy. But once that mitzvah is completed, once you have passed that test or finished that stage of life, you have to know how to let go of the tension. You cannot carry the heavy weight of yesterday's struggle into today's new reality.

Just like the blood of the korban, once the mitzvah is done, the restriction is lifted. Don't hold onto old anxieties or past spiritual pressures that are no longer relevant to your current avodah. When Hashem wants you to move on to the next step, do so with a light heart and complete emunah.

Today, when you finish a difficult task or a stressful mitzvah, take a deep breath, consciously let go of the pressure of that moment, and transition into your next avodah with fresh, calm energy.

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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

הַשְּׁלֶשֶׁת שֶׁל קַבְּלַת הַתּוֹרָה וְהַנְּהִיגַת הַחֲכָמִים

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

מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי, 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, וְהָעֲמִידוֹ 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 שֶׁעָלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 • The Three Pillars Upon Which the World Stands

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

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

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.

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 בֵיתְךָ 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 בֵיתְךָ פֶּתוּחַ לְרוֹחָה, וַיְהִי
and let be wide open your house let be says Yerushalayim a man of Yochanan son of Yose

עֲנִיִּים בְּנֵי בֵיתְךָ, 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 חִבְּרוּ. מִכָּאֵן 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

יִורֶשׁ גִּיהֵנוֹם:

Gehinnom he inherits

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

עשה 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 אָמַר, אָהַב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת
— and hate work — love says Shemaiah from them received and Abtalion Shemaiah
הַרְבָּנוּת, וְאַל 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

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

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

משנה יב

הנהגת הלל לאהב שלום ולקרב את הבריות

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

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

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

משנה יג

הסכנה בגאווה ובכטול תורה

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

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

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

משנה יד

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

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

וְאִם לֹא עֲכָשִׁיו, אִמָּתִי:

when now not And if

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

מִשְׁנָה טו

קביעות התורה, מעוט דבור והסברת פנים

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

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

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

כָּל הָאָדָם בְּסִכּוֹר פָּנִים יְפוֹת:

face expression of with a cheerful person every

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

מִשְׁנָה טז

עשה לך רב והרחקה מן הספק

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

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

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

תִּרְבֶּה לְעֹשֶׂר אֲמָדוֹת:

by estimation to tithe increase

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

מִשְׁנָה יז

מעלת השתיקה והמעשה על פני הדבור

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

שִׁמְעוֹן בֶּנוֹ אומר, כָּל יָמֵי גְדֻלָּתִי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לְגוֹף טוֹב

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

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

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

דְּבָרִים, מביא חטא:

sin brings words

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

מִשְׁנָה יח

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

וְעַל הָאֱמֶת וְעַל הַשְּׁלוֹם, שֶׁנֶּאֱמָר 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 הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים 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 אֱלֹהִי מְעוּזִי לָמָּה זִנְחָתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמֵה 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 מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלֶךָ אֵל יָנוּם שְׁמֹרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֹרֶךָ יְהוָה צִלְּךָ עַל יַד מִיָּנָה:

יוֹמָם הַשָּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בְּלַיְלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבואְךָ מִצֵּתָה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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