

חומש עם רש"י • כי תבוא • רביעי

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

KI TAVO • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu and the elders of Israel command the Bnei Yisrael regarding the great mitzvos they must perform immediately upon crossing the Yarden into Eretz Yisrael. They are instructed to set up large stones, coat them with plaster, and write the words of the Torah clearly upon them as a testimony of their commitment to Hashem's Torah in the land.

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

פסוק א

Pasuk 1

וַיֹּצֵא מֹשֶׁה וְזִקְנֵי יִשְׂרָאֵל אֶת הָעָם לֵאמֹר שְׁמֹר אֶת כָּל
all of — Keep saying the people — Yisrael and the elders of Moshe And commanded
הַמִּצְוָה אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם:
today you command I which the commandment

רש"י

שמר את כל המצוה. לשון הוזה, גרדנ"ט בלעז:
in foreign tongue gardant present tense an expression of the commandment all of — keep

פסוק ב

Pasuk 2

וְהָיָה בַּיּוֹם אֲשֶׁר תַּעֲבְרוּ אֶת הַיַּרְדֵּן אֶל הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיךָ נֹתֵן
is giving your God Hashem that the land to the Jordan — you cross that on the day And it shall be
לְךָ וְהִקְמַתְּ לָךְ אֲבָנִים גְּדֹלוֹת וְשִׁדָּתָם אֶתְּךָ בִּשְׂדֵה:
with plaster them and you shall plaster large stones for yourself and you shall erect to you

רש"י

והקמת לך. בירדן, ואח"כ תוציא משם אחרות ותבנה מהן
from them and you shall build others from there you shall take out and afterwards in the Jordan for yourself And you shall raise
מזבח בחר עיבל; נמצאת אתה אומר שלושה מיני אבנים היו — שתים עשרה
twelve there were stones sets of three say you It turns out Eval on Mount an altar
בירדן וכנגדן בגלגל וכנגדן בחר עיבל, כדאיתא במסכת סוטה
Sotah in Tractate as it is Eval on Mount and corresponding to them in Gilgal and corresponding to them in the Jordan

דף ל"ה :

35b page

פסוק ג

וְכָתַבְתָּ עֲלֵיהֶן אֶת כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת בְּעֶבְרָה לְמַעַן אֲשֶׁר

that in order when you cross over this the Torah the words of all — upon them and you shall write

תָּבֹא אֶל הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָּךְ אֶרֶץ זָבַת חֶלֶב וְדִבְשׁ

and honey milk flowing with a land to you is giving your God Hashem which the land to you may enter

כִּי־אֲשֶׁר דָּבַר יְהוָה אֱלֹהֵי אֲבוֹתֶיךָ לָּךְ:

to you your fathers the God of Hashem spoke as

פסוק ד

וְהָיָה בְּעֶבְרָכֶם אֶת הַיַּרְדֵּן תָּקִימוּ אֶת הָאֲבָנִים הָאֵלֶּה אֲשֶׁר אָנֹכִי

I which these the stones — you shall set up the Jordan — upon your crossing And it shall be

מְצֻוֶה אֶתְכֶם הַיּוֹם בְּהָר עֵיבָל וְשִׁדְתָּ אוֹתָם בִּשְׂדֵי:

with plaster them and you shall coat Ebal on Mount today you command

פסוק ה

וּבְנִיתָ שָׁם מִזְבֵּחַ לַיהוָה אֱלֹהֶיךָ מִזְבֵּחַ אֲבָנִים לֹא תִבְנֶיךָ עֲלֵיהֶם

upon them wield you shall not stones an altar of your God to Hashem an altar there And you shall build

בְּרִזָּל:

iron

פסוק ו

אֲבָנִים שְׁלֵמוֹת תִּבְנֶה אֶת מִזְבֵּחַ יְהוָה אֱלֹהֶיךָ וְהִעַלְתָּ עָלָיו עֹלֹת

burnt offerings upon it and you shall offer your God Hashem the altar of — you shall build whole stones

לַיהוָה אֱלֹהֶיךָ:

your God to Hashem

פסוק ז

וּזְבַחְתָּ שְׁלָמִים וְאָכַלְתָּ שָׁם וְשִׂמַּחְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ:

your God Hashem before and you shall rejoice there and you shall eat peace offerings and you shall sacrifice

פסוק ח

וְכָתַבְתָּ עַל הָאֲבָנִים אֶת כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת בְּאֵר הַיֵּטֵב:

well explained this the Torah the words of all of — the stones upon and you shall write

וַיְדַבֵּר מֹשֶׁה וְהַכֹּהֲנִים הַלְוִיִּם אֶל כָּל יִשְׂרָאֵל לֵאמֹר הִסָּכֶת וּשְׁמַע יִשְׂרָאֵל

Yisrael and hear be silent saying Yisrael all of to the Leviim and the Kohanim Moshe And spoke

הַיּוֹם הַזֶּה נְהִייתָ לְעָם לַיהוָה אֱלֹהֶיךָ:

your God to Hashem for a nation you have become this the day

הַיּוֹם הַזֶּה נְהִייתָ לְעָם. בְּכָל יוֹם יִהְיוּ בְּעֵינֶיךָ כְּאִלוֹ הַיּוֹם בָּאתָ עִמּוֹ

with Him you entered today as if in your eyes they should be day On every to a nation you have become the this This day

בְּבְרִית בְּרֻכּוֹת ס"ג :

63b Berachot into the covenant

וּשְׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ וַעֲשִׂיתָ אֶת מִצְוֹתוֹ וְאֵת

and — His commandments — and you shall perform your God Hashem to the voice of And you shall listen

חֻקֵּי אֲשֶׁר אָנֹכִי מְצַוֶּה הַיּוֹם:

today command you I which His statutes

CHAPTER SUMMARY

The aliyah continues with the command to set up these plastered stones on Har Eival and to build an altar of whole, unhewn stones, upon which no iron tool has been lifted. On this mizbeach, the Bnei Yisrael are to offer olos and shelamim, eating and rejoicing before Hashem, while writing the entire Torah clearly on the stones. Finally, Moshe and the Kohanim Levi'im declare to the nation that on this day they have officially become the nation of Hashem, and they are exhorted to listen to His voice and keep His mitzvos.

The Torah is telling us that the very first thing Klal Yisrael had to do upon crossing the Jordan into Eretz Yisrael was to set up large stones, plaster them, and write the entire Torah upon them "ba'er heiteiv", most distinctly. Lichoira, they were entering a physical land, a land flowing with milk and honey, where they would have to build homes, plant fields, and fight battles. Yet, the Torah is teaching us a massive yesod in avodas Hashem: before you even begin to settle into your physical surroundings, you must establish your spiritual foundation. You must write the Torah clearly on the stones of your life.

This is the chiddush of "ba'er heiteiv." It is not enough to have the Torah tucked away in the bais medrash or kept as a vague set of ideas in our minds. We have to write it clearly on the very stones of our daily existence. Every single day, we enter our own "land", our workplaces, our homes, our daily errands, and our interactions with the world. The yetzer hara wants us to get so swept up in the physical details of our day that we forget who we are. The eitzah is to set up our spiritual boundaries first thing, making our commitment to Hashem and His mitzvos absolutely clear and unmistakable.

When we make our learning and our davening the solid, unshakeable foundation of our day, everything else falls into place. Mimeila, even our physical involvements become elevated. We can then build a mizbeach, bring shelamim, and truly rejoice before Hashem, because our entire life is built on the clear, distinct foundation of Torah.

Today, before you get swept up in the rush of your daily schedule, take five minutes to learn a halachah or a passuk with Rashi, establishing a clear, distinct boundary of Torah that will anchor and guide your entire day.

דף יומי • הקלין • דף קי"ח

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THE SUGYA

We start off on our daf with a kasha on a Baraisa regarding the tumah of a hide that has meat attached to it. The Gemara is bothered by an apparent contradiction between the reisha and the seifa of the Baraisa, and Rava brings a teretz that the Baraisa is actually missing some words. Through this, we learn a major yesod that a hide cannot join together with the meat to make up the minimum shiur of a kezayis, but it can act as a "yad" (a handle) to transmit the tumah of the nevelah.

This leads the Gemara into a deep sugya in Hilchos Tumah, analyzing the classic Mishnah in Maseches Uktzin about the definitions of a "yad" (a handle) and a "shomer" (a protector) for food. We delve into the limudim from the pesukim to find the sources for these halachos, asking where the Torah reveals that a handle can transmit tumah and that a protector can actually join together with the food to make up the required shiur.

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עמוד א' DAF 118A

INFERENCE

כול הנוגע בנגד בשר מאחוריו לא יהא טמא?

Lichoira, we would have thought that **one who touches** the hide **opposite the flesh from its back**, meaning on the outside of the hide directly over where the meat is attached, **should not be tamei** because he did not touch the actual meat?

PROOF

תלמוד לומר: "יטמא".

Therefore **the verse teaches: "He shall be tamei,"** which comes to include this case.

QUESTION

מאי קאמר?

The Gemara is bothered: **What is** this Baraisa **saying?** The reisha says the hide is not tamei, but the seifa says touching the hide makes you tamei!

STATEMENT

אמר רבא, ואמרי לה כדן:

Rava said, and some say it as a stam statement, **unattributed:**

EXPLANATION

חסורי מיחסרה והכי קתני:

The Baraisa **is indeed missing** some words, **and this is what it is teaching:**

EXPLANATION

”בְּבִבְלָתָהּ” – וְלֹא בְּעוֹר שֶׁאֵין עָלָיו כְּזַיִת בָּשָׂר, וְעוֹר מִשְׁלִימוֹ לְכֻזָּית.

When the Torah says “**in its carcass**,” it means to exclude, and teach **and not in a hide that does not have on it a kezayis of meat, and** where the **hide completes it to a kezayis**. The hide cannot join together with the meat to make up the shiur.

INFERENCE

יָכוֹל שֶׁאֲנִי מוֹצִיא אֶחָד עוֹר שֶׁיֵּשׁ עָלָיו כְּזַיִת בָּשָׂר, הַנוֹגֵעַ כְּנֶגֶד בָּשָׂר מֵאַחֲרָיו יָכוֹל לֹא יִהְיֶה טָמֵא, וְאֶפִּילוֹ מַעֲשֵׂה יָד נִמְי לֹא עֵבִיד.

But you might have thought that I should exclude even a hide that has on it a kezayis of meat, so that one who touches opposite the meat from its back, you might have thought should not be tamei, and we would say even the function of a handle it also does not perform to transmit tumah.

PROOF

תְּלִמוּד לֹמֵד ”וְיִטָּמָא”.

Therefore **the verse teaches: “He shall be tamei,”** showing that the hide does act as a handle to transmit tumah.

מִשְׁנָה MISHNAH

MISHNAH

תֵּנוּ הֵתָם:

We learned in a Mishnah there in Maseches Uktzin:

MISHNAH

כָּל שֶׁהוּא יָד וְלֹא שׁוּמֵר – טָמֵא וּמְטַמֵּא, וְאֵינוֹ מִצְטָרֵף.

Anything that is a handle but not a protector for food, becomes tamei and brings tumah to the food, and makes other things tamei by transmitting tumah from the food, but it does not join together with the food to make up the minimum shiur.

MISHNAH

שׁוּמֵר, וְאֵף עַל פִּי שֶׁאֵינוֹ יָד – טָמֵא וּמְטַמֵּא וּמִצְטָרֵף;

If it is a protector, even though it is not a handle, it becomes tamei and makes tamei and joins together with the food to make up the shiur.

MISHNAH

לֹא יָד וְלֹא שׁוּמֵר – לֹא טָמֵא וְלֹא מְטַמֵּא.

But if it is neither a handle nor a protector, it does not become tamei and does not make tamei.

QUESTION

ידות היכא כתיבי?

The Gemara asks: **Where are handles written** in the Torah as being effective for tumah?

ANSWER

דכתיב "וכי יתן מים על זרע ונפל מנבלתם עליו טמא הוא לכם",

As it is written regarding food tumah: "And if water is put on seed, and any of their carcass falls on it, it is tamei to you."

EXPLANATION

"לכם" – לכל שבצרכיכם, לרבות את הידות.

The word "to you" means for everything that is for your needs, which comes to include the handles which you use to hold the food.

ANSWER

ובתיב: "וכי ימות מן הבהמה אשר היא לכם",

And it is written regarding nevelah: "And if there dies of the animals which is to you for food..."

EXPLANATION

"לכם" – לכל שבצרכיכם, לרבות את הידות,

Here too, "to you" means for everything that is for your needs, which comes to include the handles of nevelah,

EXPLANATION

יד להכניס ולהוציא.

so we have one handle to bring in tumah to the food, and one to take out and transmit tumah from the food.

PROOF

שומר להכניס ולהוציא – לא צריך קרא, קל וחומר מיד אתי:

But that a protector should be able to bring in and take out tumah, does not need a verse, because it comes from a kal vachomer from a handle:

PROOF

ומה יד, שאינה מגינה – מכנסת ומוציאה, שומר – לא כל שכן?

If a handle, which does not protect the food, still brings in and takes out tumah, then a protector, which is more important because it guards the food, is it not all the more so able to bring in and take out tumah?

QUESTION

שומר דכתב רחמנא, למה לי?

If so, **why do I need** the verse that **the Merciful One wrote** regarding a protector?

ANSWER

שָׁמַע מִיָּנָה לְצָרָה.

We must **learn from it** that a protector is so connected that it can **join together** with the food to make up the shiur.

OBJECTION

וְאִמָּא: יָד לְהַכְנִיס וְלֹא לְהוֹצִיא, שׁוֹמֵר לְהַכְנִיס וְלְהוֹצִיא, אֲבָל יָד לְהוֹצִיא וְשׁוֹמֵר לְצָרָה – לֹא.

The Gemara challenges: **But** say instead that a **handle** only works to **bring in** tumah but **not to take out** and transmit tumah, and a **protector** works to **bring in and take out**, but a **handle to take out** and a **protector to join together**, no, we do not have a source for that!

RESOLUTION

יָד לְהַכְנִיס וְלֹא לְהוֹצִיא, לֹא מְצִית אֶמְרָתָהּ, הַשְׁתָּא עֵיּוּלֵי מְעִיָּלָא, אַפּוּקֵי מִיבְעָא!?!

The Gemara answers: That a **handle** should only **bring in and not take out**, you cannot say. Now, if it can **bring in** tumah to the pure food, **is it necessary** to say **it can take out** and transmit tumah from the food? That is obvious!

OBJECTION

וְאִמָּא: יָד לְהוֹצִיא וְלֹא לְהַכְנִיס, שׁוֹמֵר לְהוֹצִיא וְלְהַכְנִיס, אֲבָל יָד לְהַכְנִיס וְשׁוֹמֵר לְצָרָה – לֹא.

The Gemara asks: **But** say instead that a **handle** only works to **take out** but **not to bring in**, and a **protector** works to **take out and bring in**, but a **handle to bring in** and a **protector to join together**, no, we do not have a source!

RESOLUTION

יָד יִתִּירָא כְּתִיב, "תַּנּוּר וְכִירִים יוֹתֵץ וְגוֹ'".

The Gemara answers: **An extra handle is written** in a third verse, regarding earthenware vessels: "An oven and stove shall be smashed..."

EXPLANATION

לָכֶם" – לְכֹל שֶׁבְּצָרְכֵיכֶם, לְרַבּוֹת אֶת הַיָּדוֹת.

where the Torah says "**to you**," which means **for everything that is for your needs**, coming to **include the handles**. So we have three verses for handles.

QUESTION

הֵי מִינֵיהוּ מֵייתֵר?

The Gemara asks: **Which of them is extra?** Lichoira, we need all three because we cannot derive one from the other!

EXPLANATION

לְכַתּוּב רַחֲמָנָא בְּזֵרְעִים, וְלִיתּוּ הָנָךְ מִינֵיהוּ – מָה לְזֵרְעִים, שֶׁפֶן טוּמְאָתָן מְרֻבָּה.

If the Merciful One had only written it by seeds, and we would derive these others from it, we would ask: **What is unique to seeds?** That their tumah is **frequent** and easy to contract.

EXPLANATION

לכתוב רחמנא בתנור, וליתי הנה מיניה – מה לתנור, שכן מטמא מאוירו.

If the Merciful One had only written it by an oven, and we would derive these others from it, we would ask: What is unique to an oven? That it makes tamei through its airspace.

EXPLANATION

לכתוב רחמנא בנבלה, וליתי הנה מיניה – מה לנבלה שכן מטמאה אדם, ומטמאה במשא, וטומאה יוצאה מגופה.

If the Merciful One had only written it by nevelah, and we would derive these others from it, we would ask: What is unique to nevelah? That it makes a person tamei, and makes tamei through carrying, and its tumah comes from its own body.

RESOLUTION

חדא מחדא לא אתיא, תיתי חדא מתרת.

So indeed, one from one cannot be derived, but let one be derived from two of the others!

QUESTION

הי תיתי?

The Gemara asks: Which one should be derived?

EXPLANATION

לא לכתוב רחמנא בזרעים, ותיתי מהנה!

Let the Merciful One not write it by seeds, and let it be derived from these other two, oven and nevelah!

REFUTATION

מה להנה – שכן מטמאין שלא בהכשר, תאמר בזרעים – שאינן מטמאין אלא בהכשר!

We can refute this: What is unique to those? That they become tamei without hechsher with water, can you say the same for seeds, which do not become tamei except with hechsher?

STATEMENT

אמר רב הונא בריה דרב יהושע: פירות שלא הוכשרו, כתנור שלא נגמרה מלאכתו דמי.

Rav Huna the son of Rav Yehoshua said: Fruits that were not yet enabled to receive tumah are like an oven whose work is not finished, so this is not a real refutation.

REFUTATION

אלא פריה הכי: מה להנה, שכן מטמאין שלא בנגיעה, תאמר בזרעים, שאינן מטמאין אלא בנגיעה!

Rather, refute it like this: What is unique to those? That they can become tamei without direct touch (an oven by airspace, nevelah by carrying), can you say the same for seeds, which only become tamei through direct touch? Therefore seeds must be written.

REFUTATION

לא לכתוב רחמנא בתנור, ותיתי מהנה, מה להנה שכן אוכל.

What if the Merciful One did not write it by an oven, and let it be derived from these others? We would refute: What is unique to those? That they are food. An oven is a vessel, so it must be written.

QUESTION

לֹא לְכָתוּב רַחֲמָנָא בְּנֵבֵלָהּ, וְתִיתִי מֵהֶנָּה?

What if the Merciful One did not write it by nevelah, and let it be derived from these others, seeds and oven?

ANSWER

אִין הָכִי נָמִי.

The Gemara answers: **Yes, indeed, it is so** that we could have derived it.

QUESTION

אָלָא יָד דְּנֵבֵלָה לְמָה לִּי?

But if so, **why do I need** the verse for the handle of nevelah?

ANSWER

אִם אֵינוּ עֲנִין לְיָד נֵבֵלָה, תְּנִיחוּ עֲנִין לְיָד דְּעֻלְמָא.

We apply the rule: **If it is not needed for the subject of the handle of nevelah, apply its teaching to the subject of handles in general,**

EXPLANATION

יָד לְהַכְנִיס, יָד לְהוֹצִיא, שׁוֹמֵר לְצָרָה.

so we have one **handle to bring in** tumah, one **handle to take out** tumah, and a **protector to join together**.

OBJECTION

וְאִפְתִּי, יָד דְּנֵבֵלָה אֲצֻרִיהָ, דָּאִי לָא כְּתֹב רַחֲמָנָא בְּנֵבֵלָהּ, הָהּ אֲמִינָא: דִּי לִפְא מִן הֶדִין לְהִיּוֹת כְּנִדּוֹן, מָה הֶנָּה לָא מְטֻמּוּ אָדָם, אִף נֵבֵלָה לָא מְטֻמָּא אָדָם.

But still, the handle of nevelah was indeed needed in its own place! Because if the Merciful One had not written it by nevelah, I would have said: It is enough for that which is derived by logical inference to be like the source from which it is derived; just as those sources (seeds and oven) **do not make a person tamei** when he touches their handles, so too nevelah should not make a person tamei when he touches its handle. Therefore it had to be written by nevelah.

RESOLUTION

אָלָא, יָד דְּנֵבֵלָה מִיֻּצְרָהּ צֻרִיהָ, וְשׁוֹמֵר דְּנֵבֵלָה הוּא דְּלֹא צֻרִיהָ.

Rather, the handle of nevelah is indeed needed, and it is the protector of nevelah that is not needed to be written, because it is derived by a kal vachomer.

QUESTION

לְמַאי הִלְכְּתָא פְּתִיבִיהָ רַחֲמָנָא?

For what halachah did the Merciful One write it?

EXPLANATION

אי לאיצטרופי – אמרת לא מצטרף, ולהוציא – קל וחומר מיד אתי.

If for joining together, you already said that by nevelah a protector does not join together! And to take out tumah, it comes from a kal vachomer from a handle!

RESOLUTION

אָלָא, אַם אַיִן עֲנָן לְשׁוֹמֵר דִּנְבִּלָּה, תִּנְהוּ עֲנָן לְיָד דִּנְבִּלָּה, וְאִם אֵינּוּ עֲנָן לְיָד דִּנְבִּלָּה, תִּנְהוּ עֲנָן לְיָד דְּעֶלְמָא:

Rather, if it is not needed for the subject of the protector of nevelah, apply its teaching to the subject of the handle of nevelah, and if it is not needed for the subject of the handle of nevelah, apply its teaching to the subject of handles in general:

EXPLANATION

יָד לְהוֹצִיא, יָד לְהַכְנִיס, וְשׁוֹמֵר לְצִרְף.

to have one **handle to take out** tumah, one **handle to bring in** tumah, and a **protector to join together**.

עמוד ב' DAF 118B

QUESTION

וַאֲמָא: אִם אֵינּוּ עֲנָן לְשׁוֹמֵר דִּנְבִּלָּה, תִּנְהוּ עֲנָן לְשׁוֹמֵר דְּעֶלְמָא,

The Gemara asks: **And say** instead: **If** the verse **is not** needed for the **matter of protection of a carcass**, then **apply it** to the **matter of protection in general** regarding food,

QUESTION

שׁוֹמֵר לְהַכְנִיס וְשׁוֹמֵר לְצִרְף, אֲבָל יָד לְהַכְנִיס לֹא!

to teach that **protection** can **import** impurity and **protection** can **join together** with the food to make up the minimum shiur, **but** we would say that a **handle** does **not import** impurity at all, since there is no source for it! Why apply the extra verse to handles?

ANSWER

אָלָא, מַעֲיָקְרָא כִּי פְתִיבָא יָד, אַהֲכִנְסָה פְתִיבָא.

Rather, the Gemara returns to its earlier explanation: **From the outset**, when the halakha of a **handle is written** in the Torah, it **is written in the context of importing** impurity, as derived from the words "it is impure for you."

QUESTION

אָלָא שׁוֹמֵר דִּנְבִּלָּה, לָמָּה לִּי?

The Gemara asks: **But** if so, the verse regarding **protection of a carcass**, **why do I need it**?

ANSWER

לְגוּפִיהָ.

The Gemara answers: It is needed **for itself**, to teach that the concept of protection applies to a carcass.

QUESTION

וּלְמַאי? אִי לְאַצְטְרוּפִי – אֶמְרֵת לָא מְצִטְרֵף!

The Gemara asks: **And for what** halachic purpose is it needed? If it is **to join together** with the carcass to make up the shiur of a kezayis, **you** already **said** in our Mishnah that protection **does not join together** with a carcass!

QUESTION

אִי לְהַכְנִיס וּלְהוֹצִיא – קַל נְחוּמֵר מִיָּד אֶתְיָא!

If it is **to import and export** impurity, this is not needed because it **comes from a kal vachomer from a handle**!

ANSWER

מִיֵּלְתָא דְּאֶתְיָא בְּקַל וְחוּמֵר – טָרַח וְכָתַב לָהּ קָרָא.

The Gemara answers: Sometimes a **matter that can be derived through a kal vachomer**, the verse takes the trouble and **writes it** explicitly.

OBJECTION

אִי הָכִי, שׁוּמֵר דְּעֵלְמָא, אֵימָא לָהּ: לְהַכְנִיס, וּמִיֵּלְתָא דְּאֶתְיָא בְּקַל וְחוּמֵר – טָרַח וְכָתַב לָהּ קָרָא.

The Gemara objects: **If so**, regarding **protection in general** (by food), **I can say to you** that the verse is only needed **to import** impurity, **and** even though this is a **matter that can be derived through a kal vachomer** from a handle, the Torah **takes the trouble and writes it** explicitly! If so, we would have no source that protection joins together with food!

RESOLUTION

הִיכָא דְּאֵיכָא לְמִידְרַשׁ, דְּרָשִׁינָּהּ.

The Gemara answers: **Wherever there is** an opportunity **to expound** a verse to teach a new halakha (like joining together), **we expound** it, and we do not say the Torah merely repeated something that could be derived through a kal vachomer.

ANSWER

רַב חַבִּיבָא אָמַר: שְׂאֵנִי שׁוּמֵר דִּנְבָלָה, כִּיּוֹן דְּמַעֲשָׂה יָד קָא עֲבִיד, אִיד שְׂדִינָּה לִיהָ.

Rav Chaviva said a different teretz to the original question: **The protection of a carcass is different**; since it performs the **function of a handle** (by only importing and exporting impurity, but not joining), **we cast it onto** the halachos of a **handle**, and use it to teach that a handle imports impurity.

OBJECTION

מִתְקִיף לָהּ רַב יְהוּדָה בַּר יִשְׁמָעֵאל, הָא דְּתַנּוּ: הִפְיִטְמָא שֶׁל רִמּוֹן מְצִטְרֶפֶת, וְהַנִּץ שֶׁלּוֹ אֵין מְצִטְרֵף.

Rav Yehuda bar Yishmael challenged this derivation that protection joins together from the words "upon any sowing seed": **Behold, that which we learned in a Mishnah: The protrusion of a pomegranate joins together** with the fruit to make up the shiur, **but its flower does not join together**.

OBJECTION

וְאַמַּאי? קָרִי כָּאן "עַל כָּל זֶרַע זָרוּעַ", וְלִיכָא!

And why does the protrusion join? Read [here](#) the verse: "upon any sowing seed", which implies things that are sown, and this is not the case here, since pomegranates are planted as saplings, not sown as seeds!

OBJECTION

ותו, הא דתנן: העור והרוטב והקיפה וכו'. מצטרף לטמא טומאת אכלים – מנלן?

And furthermore, that which we learned in a Mishnah: The hide, and the gravy, and the spices, etc., join together to impart the impurity of foods—from where do we derive this? These are not sown at all!

ANSWER

אלא תלתא קראי בתיבי: "על כל זרע", "זרוע", "אשר יזרע",

Rather, we must say that three verses are written using the root of sowing: "upon any seed", "sowing", and "that is sown".

ANSWER

חד לשומר דזרעים, וחד לשומר דאילנות, אידה לשומר פשר וביצים ודגים.

One is for the protection of seeds, and one is for the protection of trees (like pomegranates), and the other is for the protection of meat, eggs, and fish.

STATEMENT

אמר רב חייא בר אשי, אמר רב: יש יד לטומאה, ואין יד להכשר.

Rav Chiyya bar Ashi said that Rav said: There is a handle for impurity to import it, but there is no handle for hechsher (to make the food susceptible to impurity when liquid touches only the handle).

STATEMENT

ורבי יוחנן אמר: יש יד לטומאה ולהכשר.

And Rabbi Yochanan said: There is a handle for both impurity and for hechsher.

EXPLANATION

במאי קמיפלגי? איבעית אימא סברא, איבעית אימא קרא.

The Gemara asks: In what principle do they argue? If you want, say they argue in a logical reasoning; if you want, say they argue in the interpretation of a verse.

EXPLANATION

איבעית אימא קרא, מר סבר: מקרא נדרש לפניו, ולא לפני פניו.

If you want, say they argue in a verse: One Master, Rav, holds that a verse is expounded to apply to the phrase immediately before it, but not to the phrase before the before it (and "it is impure" only refers to impurity, not to the wetting of the seed mentioned earlier).

EXPLANATION

ומר סבר: מקרא נדרש לפניו, ולפני פניו.

And the other Master, Rabbi Yochanan, holds that a verse is expounded to apply both before it and before the before it.

EXPLANATION

איבעצית אימא סבא, מר סבר: הכשר תחלת טומאה הוא, ומר סבר: הכשר לא תחלת טומאה הוא.

If you want, say they argue in logical reasoning: One Master, Rabbi Yochanan, holds that hechsher is the beginning of impurity, so whatever applies to impurity applies to hechsher; and the other Master, Rav, holds that hechsher is not the beginning of impurity.

PROOF

תנא פוּתִיָּה דְּרַבִּי יוֹחָנָן: כִּשֶׁם שֶׁיֵּשׁ יָד לְטוּמְאָה, כֵּן יֵשׁ יָד לְהֶכְשֵׁר,

The Gemara notes: It was taught in a Braisa like Rabbi Yochanan: Just as there is a handle for impurity, so there is a handle for hechsher;

PROOF

וְכִשֶּׁם שֶׁאֵין מְקַבְּלִין טוּמְאָה אֶלָּא לְכַשִּׁיתָּ לָשׁוּ, כֵּן אֵין מְקַבְּלִין הֶכְשֵׁר אֶלָּא עַד שִׁיתָּ לָשׁוּ.

and just as they do not receive impurity except when they are detached from the ground, so they do not receive hechsher except when they are detached.

STATEMENT

אמר רב: אין יד לפחות מכוזת, ואין שומר לפחות מכפול.

Rav said: There is no handle for less than a kezayis of food, and there is no protection for less than a bean-sized piece of food.

STATEMENT

ורבי יוחנן אמר: יש יד לפחות מכוזת, ויש שומר לפחות מכפול.

And Rabbi Yochanan said: There is a handle for less than a kezayis, and there is protection for less than a bean-sized piece of food.

OBJECTION

מיתיבי: שתי עצמות, ועליהן שני חצאי זיתים, והכניס ראשיהן [השנים] לבית, והבית מאהיל עליהן – הבית טמא.

The Gemara challenges Rav's view from a Braisa: If there are two bones, and upon them are two half-kezayis pieces of meat, and one brought their two ends into a house, and the house overhangs them, the house is tamei because the bones act as handles to bring the impurity inside.

OBJECTION

יהודה בן נקוסא אומר משום רבי יעקב: היאך שני עצמות מצטרפין לכזית?

Yehuda ben Nakosa says in the name of Rabbi Yaakov: How can two bones join together to make a kezayis? This implies that the first Tanna holds there is a handle for less than a kezayis, which is a kasha on Rav!

SUMMARY

The Gemara resolves the contradiction in the Baraisa by explaining that while a hide does not join together with meat to make up a kezayis, it does function as a handle to transmit tumah. We then analyze the rules of handles and protectors, establishing that a protector is even more important than a handle and can join the food's shiur. The Gemara searches for the

biblical sources for these concepts, pointing to the words "to you" written by seeds, nevelah, and earthenware vessels (an oven), and engages in a detailed shakla v'tarya to determine why all three verses are necessary and how we can derive the halachos of handles and protectors from them.

למעשה WHAT TO TAKE HOME

The Gemara on our daf is busy with the concept of a "yad", a handle. We learn that a handle, like the stem of a fruit or the bone of a piece of meat, is not the food itself, but because it serves the food by allowing you to hold it and carry it, the Torah considers it completely connected. It brings tumah in, and it transmits tumah out. The Tanna is telling us a deep yesod: what you use to hold and carry something becomes an inseparable part of the thing itself.

Think about this in your own avodas Hashem. We all have the "main body" of our spiritual lives, our davening, our learning, our mitzvos. But what are the "handles" we use to carry them? The way you prepare for Shabbos, the way you set up your learning space, the physical effort you put into driving a friend to the doctor, or even the way you manage your physical health so you have the strength to serve Hashem. You might think these are just external, secondary actions, not the "real" mitzvah.

But the Torah is mechadesh that a yad is completely connected. The effort, the preparation, and the physical vessels you use to hold your ruchniyus are not separate from the mitzvah, they are part of it. When you put heart and care into the "handles" of your life, you elevate the entire thing, making it a vessel that holds and transmits the kedushah of Hashem.

Today, pick one mitzvah or spiritual goal and focus on its "handle." Whether it is taking two minutes to prepare your mind before davening, or setting up your learning area nicely before you start, treat the preparation with the same respect and focus as the mitzvah itself.

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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, וְיֵהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים
and the elders to the elders and Yehoshua to Yehoshua and transmitted it from Sinai Torah received Moshe
לְנָבִיאִים, וְנָבִיאִים מְסֻרוֹתָ לְאַנְשֵׁי כְּנֶסֶת הַגְּדוּלָּה. הֵם אָמְרוּ שְׁלֹשָׁה
three said They the Great the Assembly to the Men of transmitted it and the prophets to the prophets
דְּבָרִים, יְהוּ מְתוּנִים בְּדִין, וְהָעֲמִידוֹ תְּלִמִּידִים 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 הַצְּדִיק. הוּא הָיָה אוֹמֵר, אַל תְּהִי
be do not say would he the Righteous from Shimon received Socho a man of Antigonus

כְּעֲבָדִים הַמְּשֻׁמְשִׁין 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

הַמְּשֻׁמְשִׁין אֶת הָרֵב שְׁלֵא עַל מְנַת לְקִבֵּל פָּרֶס, וַיְהִי מוֹרָא שָׁמַיִם
Heaven the fear of and let be a reward to receive condition on not the master — who serve

עֲלֵיכֶם:

upon you

Antigonus of Socho teaches that one should serve Hashem without the expectation of receiving a reward, while maintaining a constant fear of Heaven.

יוֹסִי בֶן יוֹעֶזֶר אִישׁ צֶרֶדָה וְיוֹסִי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֶם. יוֹסִי
Yose from them received Yerushalayim man of Yochanan ben and Yose Zeredah man of Yoezer ben Yose

בֶּן יוֹעֶזֶר אִישׁ צֶרֶדָה אוֹמֵר, יְהִי בֵּיתְךָ בֵּית וַעַד לַחֲכָמִים, וְהָיָה
and be for the Sages meeting a house of your house let be says Zeredah man of Yoezer ben

מִתַּאֲבָק בַּעֲפָר רַגְלֵיהֶם, וְהָיָה שׁוֹתָהּ 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 חֲבֵרוֹ. 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, וּבּוֹטֵל מִדְּבַרֵי תוֹרָה, וְסוֹפּוֹ
and his end Torah from words of and desists to himself evil he causes the woman with conversation

יִורֶשׁ גִּיהֵנוֹם:

Gehinnom he inherits

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

עֲשֵׂה לָךְ רֵב וְקִנְיָה לָךְ חֵבֵר

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

יְהוֹשֻעַ בֶּן פְּרַחְיָה וְנִטַּי הָאֲרֵבֵלִי קִבְּלוּ מֵהֶם. יְהוֹשֻעַ בֶּן פְּרַחְיָה אָמַר,

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

עֲשֵׂה לָךְ רֵב, וְקִנְיָה לָךְ חֵבֵר, וְהָיִי דָן אֶת כָּל הָאָדָם

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

לְכָךְ זְכוּת:

merit to the scale of

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

משנה ז

הִרְחָקָה מִשְׁכּוֹן רָע וּמִרְשָׁע

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

נִטַּי הָאֲרֵבֵלִי אָמַר, הִרְחָק מִשְׁכּוֹן רָע, וְאַל תִּתְחַבֵּר לְרָשָׁע,

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

וְאַל תִּתְיָאֵשׁ מִן הַפְּרָעָנוֹת:

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

הִנְהַגַּת הַדִּין עִם בָּעָלֵי הַדִּין

Mishna 8 · The Conduct of a Judge Toward Litigants

יְהוּדָה בֶּן טַבַּי וְשִׁמּוֹן בֶּן שֶׁטַח קִבְּלוּ מֵהֶם. יְהוּדָה בֶּן טַבַּי אָמַר,

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

אֵל תַּעֲשֵׂ עֲצָמָה כְּעוֹרְכֵי הַדִּינִין. וּכְשִׁיְהִיו בְּעָלֵי דִינִין עוֹמְדִים

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

לְפָנֶיהָ, יְהִיו בְּעֵינֶיהָ כְּרָשָׁעִים. וּכְשֶׁנִּפְטְרוּ מִלְּפָנֶיהָ, יְהִיו

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

בְּעֵינֶיהָ כְּזָכָאִין, כְּשֶׁקִּבְּלוּ עָלֵיהֶם אֶת הַדִּין:

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

דְּרִישָׁה וְחִקְרָה שֶׁל עֲדִים וְזִהְיוּת בְּדִבְרֵי הַדִּינִים

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

שִׁמּוֹן בֶּן שֶׁטַח אָמַר, הָיִי מְרַבָּה לְחַקֵּר אֶת הָעֲדִים, וְהָיִי זָהִיר

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

בְּדִבְרֶיהָ, שְׂמָא מִתּוֹכָם יִלְמְדוּ לְשָׁקֵר:

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, הֵיךְ 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 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, קָטְלָא חַיִּב. וְדֹאשְׁתִּימָשׁ בְּתַגָּא, חֵלִיף:
passes away of the crown and one who makes use deserves death learn and one who does not

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

משנה יד

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

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, אֵימָתִי:

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

שמעון בנו אומר, כָּל יָמֵי גִדְלָתִי 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 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 יַחֲשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עָדִיו 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 אֱלֹהִים מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עַמֶּךָ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעְצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִלִּי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאָב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְוֹעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת נְאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שִׁמְרָהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָהּ יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

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 שְׁמַעָה בְּקוֹלִי תַהֲיֶינָה אָזְנוֹיָהּ קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי:
אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:
כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָה:
קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:
נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:
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.'