

חומש עם רש"י • כי תבוא • שביעי

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

KI TAVO • 7TH ALIYAH

CHAPTER PREVIEW

In this final aliyah of Parshas Ki Tavo, Moshe Rabbeinu gathers all of Klal Yisrael to prepare them for the transition of leadership and the entry into Eretz Yisrael. He begins by calling their attention to the incredible nissim they witnessed with their own eyes during the Exodus from Mitzrayim, reminding them of the great signs and wonders Hashem performed against Pharaoh and his entire land.

Moshe then points out a profound yesod in their relationship with Hashem: that until this very day, they had not yet fully attained the heart to understand, the eyes to see, or the ears to hear the depth of Hashem's chessed. He reviews the forty years of wandering in the midbar, where their clothing did not wear out, their shoes did not decay, and they survived miraculously without standard bread or wine, all to instill in them the absolute emunah that Hashem is their Elokim.

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

פסוק א

Pasuk 1

ויקרא משה אל כל ישראל ויאמר אליהם אתם ראיתם את כל אשר

that all — have seen you to them and he said Yisrael all of Moshe And summoned

עשה יהוה לעיניכם בארץ מצרים ולכל עבדיו ולכל ארצו:

his land and to all of his servants and to all of to Pharaoh Mitzrayim in the land of before your eyes Hashem did

פסוק ב

Pasuk 2

המסות הגדולת אשר ראו עיניך האתת והמפתים הגדלים ההם:

those great and the wonders the signs your eyes saw which great the trials

פסוק ג

Pasuk 3

ולא נתן יהוה לכם לב לדעת ועינים לראות ואזנים לשמע עד היום

the day until to hear and ears to see and eyes to know a heart to you Hashem has given and not

הזה:

this

רש"י

ולא נתן ה' לכם לב לדעת. להפיר את חסדי הקב"ה ולדבק בו:

to Him and to cleave the Holy One the kindnesses of — to recognize to know a heart to you Hashem has given And not

רש"י

עד היום הזה. שמעתי שאותו היום שנתן משה ספר התורה לבני לוי, כמו
just as Levi to the sons of the Torah the Book of Moshe that gave day that on that I heard this the day Until
שפתוב דברים ל"א ויתנה אל הכהנים בני לוי, באו כל ישראל לפני משה
Moshe before Yisrael all of came Levi sons of the Kohanim to and he gave it 31 Devarim it is written
ואמרו לו משה רבנו, אף אנו עמדנו בסיני וקבלנו את התורה ונתנה לנו,
to us and it was given the Torah — and we accepted at Sinai stood we even our Teacher Moshe to him and they said
ומה אתה משליט את בני שבטך עליה ויאמרו לנו יום מחר לא לכם
to you not tomorrow on the day of to us and they will say over it your tribe the sons of — giving control to are you and why
נתנה, לנו נתנה, ושמח משה על הדבר, ועל זאת אמר להם "היום הזה
· this day to them he said this and regarding the matter over Moshe and rejoiced was it given to us was it given
נהיית לעם וגו'", היום הזה הבנתי שאתם דבקים ורפצים במקום:
the Omnipresent and desiring are attached that you I understood · this day etc. for a nation you have become

פסוק ד

Pasuk 4

ואולי אתכם ארבעים שנה במדבר לא בלו שלמתיכם מעליכם
from upon you your garments did wear out not in the wilderness years forty — And I led
ונעלה לא בלתה מעל רגלך:
your foot from upon did wear out not and your shoe

פסוק ה

Pasuk 5

להם לא אכלתם ויין ושכר לא שיתתם למען תדעו כי אני
I am that you may know in order that did you drink not and strong drink and wine did you eat not Bread
יהוה אלהיכם:
your God Hashem

פסוק ו

Pasuk 6

ותבאו אל המקום הזה ויצא סיחון מלך חשבון ועוג מלך הבשן
the Bashan king of and Og Cheshbon king of Sichon and went out this the place to and you came
לקראתנו למלחמה ונפגם:
and we smote them for the battle towards us

רש"י

ותבאו אל המקום הזה. עתה אתם רואים עצמכם בגדלה וכבוד, אל תבועטו
rebel do not and honor in greatness yourselves see you now this the place to And you came
במקום ואל ירום לבבכם ושמרתם את דברי הברית הזאת;
this the covenant the words of — and you shall keep your heart be proud and let not against the Omnipresent
ד"א — ולא נתן ה' לכם לב לדעת שאין אדם עומד על סוף דעתו
the mind of the end of upon stands a person for not to know a heart to you Hashem gave and not another explanation

שֶׁל רַבּוֹ וְחָכְמַת מִשְׁנָתוֹ עַד אַרְבָּעִים שָׁנָה, וּלְפִיכָּהּ לֹא הִקְפִּיד עֲלֵיכֶם

with you dealt strictly not and therefore years forty until his teaching and the wisdom of his teacher of

הַמָּקוֹם עַד הַיּוֹם הַזֶּה, אֲבָל מִכָּאן וְאֵילָּה יִקְפִּיד, וּלְפִיכָּהּ וּשְׁמַרְתֶּם אֶת

— and you shall keep and therefore He will deal strictly and onward from here but this the day until the Omnipresent

דְּבָרֵי הַבְּרִית הַזֹּאת וְגו' עֲבוּדָה זֶרָה ה' :

5b Zarah Avodah etc. this the covenant the words of

פסוק ז

Pasuk 7

וַנִּקַּח אֶת אֲרָצָם וּנְתַנָּה לְנַחֲלָה לְרֵאוּבֵנִי וּלְגָדִי וְלַחֲצִי שִׁבְט

tribe of and to the half and to the Gadite to the Reuvenite for an inheritance and we gave it their land — and we took

הַמִּנְשִׁי:

the Menashite

פסוק ח

Pasuk 8

וּשְׁמַרְתֶּם אֶת דְּבָרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אֹתָם לְמַעַן תִּשְׁכִּילוּ

you will succeed in so that them and you shall do this the covenant the words of — And you shall keep

אֵת כָּל אֲשֶׁר תַּעֲשׂוּ:

you do that all —

CHAPTER SUMMARY

The aliyah concludes by recalling the recent victories over Sihon the king of Cheshbon and Og the king of Bashan, and how their lands were given as an yerushah to the Reuveni, Gadi, and the half-tribe of Menashe. Based on all these open miracles and the covenant they are entering, Moshe exhorts Klal Yisrael to guard and fulfill the words of this Torah, so that they will succeed in everything they do.

The Torah is telling us a tremendous chiddush here that we must carry with us every single day. Moshe Rabbeinu looks at Klal Yisrael after forty years of open miracles, after seeing the makkos in Mitzrayim and eating the manna from heaven, and he tells them: "Yet to this day Hashem has not given you a mind to understand or eyes to see or ears to hear." Rashi explains the deep yesod here. It was only on this very day, when Moshe gave the Sefer Torah to the Levi'im and the rest of the shevatim came to demand their own share in it, that Moshe realized they finally appreciated the Torah. From here, Chazal learn a famous rule: a person does not fully grasp the depth of his rebbe's mind, or the true meaning of what he has learned, until forty years have passed.

Think about what this means for our own avodas Hashem. Lichoira, we often get frustrated with ourselves. We learn a piece of Gemara, we hear a beautiful shmues, or we try to work on our middos, and we wonder: "Why isn't it changing me? Why don't I feel different?" We expect instant results. But the Torah is teaching us that real, deep connection to Torah and emunah is a slow, quiet process. It takes time, consistency, and patience. The seeds you are planting today in your learning and your davening might not fully blossom in your heart until much later. You are building a vessel, step by step, day by day.

So do not be discouraged if you do not feel like a changed person overnight. The forty-year journey in the midbar was not a waste; every single day of eating the manna and wearing those clothes that never wore out was building their neshamos, even if they only fully realized it at the very end. Every single blatt Gemara you learn, every perek of Mishnayos, and every heartfelt tefillah is doing its work inside you, shaping who you are.

Today, when you sit down to learn or stand up to daven, do not look for immediate inspiration or instant spiritual highs. Just focus on being there, doing the ratzon Hashem with consistency, knowing that every single word of Torah you put into your mind is a seed that will surely bear beautiful fruit in its time.

דף יומי • חזקוני • דף קכ"א

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

THE SUGYA

We begin the daf by diving into a fascinating machlokes between Rabbi Yochanan and Reish Lakish regarding the definition of "alal" mentioned in our Mishnah. The Mishnah taught that alal joins together with meat to make up the shiur of an egg-bulk for food tumah, and the Gemara wants to know what this actually is. Rabbi Yochanan holds it refers to the nuchal ligament, which is tough and stringy, while Reish Lakish argues that it refers to the meat residue left on the hide after flaying. The Gemara brings a kasha from a pasuk in Iyov and a Braisa of Rabbi Yehuda to challenge these views, leading to a deeper analysis of how we view tough, inedible parts of an animal and whether they can still be considered food.

Next, the Gemara moves on to discuss other seemingly inedible parts of animals and birds, like beaks, talons, and horns, which the Mishnah says can join together with the meat for tumah. The Gemara asks lichaira how these hard, wood-like parts can be considered food, and explains that the Mishnah is davka referring to the softer, living areas of these parts, such as the soft membrane under the beak or the blood-filled base of the horn. We then transition to a discussion regarding a Yisrael who slaughters a non-kosher animal, analyzing the requirements of intention and hechsher (preparation by water) for it to become tamei.

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עמוד א' DAF 121A

EXPLANATION

וְהָדָר מִיֵּיתִי לָהּ לְעֶרְלָהּ "פְּרִי" "פְּרִי" מִבְּכֹרִים.

And then he derives the halacha of liquid that emerges from **orlah** by a gezeirah shavah of the word "**fruit**" and "**fruit**" from **first fruits**.

משנה MISHNAH

MISHNAH

וְהָאֵלָל.

We learned in the Mishnah: **And the alal** joins together with the flesh to constitute the requisite egg-bulk to transmit food impurity.

גמרא GEMARA

QUESTION

מאי אָלֵל?

The Gemara asks: **What** is this **alal**?

ANSWER

רבי יוחנן אָמַר: מְרִטָקָא,

Rabbi Yochanan said: It is the **nuchal ligament**, which is tough and stringy.

ANSWER

וְרִישׁ לָקִישׁ אָמַר: בֶּשֶׂר שֶׁפִּלְטָתוֹ סָבִין.

And Reish Lakish said: It is the **meat residue** that is attached to the hide after the knife has flayed the flesh.

OBJECTION

מִיתִיבִי: "וְאַתֶּם אַתֶּם טִפְלֵי שֶׁקֶר רִפְּאֵי אֱלֵל כְּלָכֶם".

The Gemara **raises an objection** from a pasuk in Iyov: "**But you are plasterers of lies, you are all physicians of no value [elil]**".

EXPLANATION

בֶּשֶׂלֶמָא לְמַאן דְּאָמַר מְרִטָקָא – הֵיִינוּ דְּלֹאוּ בְּרַפּוּאָה הוּא,

Granted, according to the one who says that alal is the **nuchal ligament**, i.e., Rabbi Yochanan, **that is why** Iyov compared them to a physician trying to heal it, because it is **not something that can be healed**, as it is tough like wood.

OBJECTION

אַלָּא לְמַאן דְּאָמַר בֶּשֶׂר שֶׁפִּלְטָתוֹ סָבִין – בְּרַפּוּאָה הוּא!

But according to the one who says it is **meat residue** that is attached to the hide after the knife has flayed it, i.e., Reish Lakish, surely flesh hanging from the hide **is something that can be healed** and reattach!

RESOLUTION

בְּאֵלֵל דְּקָרָא, דְּכוּלֵּי עֲלָמָא לָא פְּלִיגִי; כִּי פְּלִיגִי – בְּאֵלֵל דְּמִתְנִיתִין.

The Gemara answers: **With regard to the alal of the verse, everyone agrees** that it refers to the nuchal ligament; **where they disagree is with regard to the alal of our Mishnah.**

PROOF

תָּא שְׁמַע, רַבִּי יְהוּדָה אָמַר: הָאֵלֵל הַמְּכוּנָס, אִם יֵשׁ כְּזוֹת בְּמָקוֹם אֶחָד – חֵיִבִּין עָלָיו,

Come and hear a proof from a Braisa: Rabbi Yehuda says: **With regard to the alal that was collected, if there is an olive-bulk in one place, one is liable for it** under the penalty of kares if he eats it or touches it and enters the Beis HaMikdash.

STATEMENT

וְאָמַר רַב הוּנָא: וְהוּא שְׁכַנְסוּ.

And Rav Huna said: **And this is only where a person collected it**, showing he considers it food.

EXPLANATION

בְּשֶׁלֶמָּא לְמַאן דְּאָמַר בְּשַׁר שְׁפִלְטָתוֹ סָכִין, הֵינּוּ דְּכִי אֵיכָּא כְּזִית מִיַּחֲיִיב,

Granted, according to the one who says alal is meat residue that is attached to the hide after the knife has flayed it, that is why when there is an olive-bulk collected one is liable, because he has shown he values it as food.

OBJECTION

אָלָא לְמַאן דְּאָמַר מְרִטְקָא, כִּי אֵיכָּא כְּזִית מֵאִי הָוִי? עַץ בְּעֵלְמָא הוּא!

But according to the one who says it is the nuchal ligament, even when there is an olive-bulk, what of it? It is merely wood and completely inedible!

RESOLUTION

אֵלֵיכָּא דְּרַבִּי יְהוּדָה לָא פְּלִיגִי, כִּי פְּלִיגִי אֵלֵיכָּא דְּרַבְּנִין:

The Gemara answers: According to the opinion of Rabbi Yehuda, they do not disagree; they agree it refers to meat residue. Where they disagree is according to the opinion of the Rabbis of our Mishnah.

STATEMENT

רַבִּי יוֹחָנָן אָמַר: מְרִטְקָא נָמִי מִצְטָרֵף,

Rabbi Yochanan said: The nuchal ligament also joins together with the meat according to the Rabbis.

STATEMENT

וְרִישׁ לָקִישׁ אָמַר: דּוֹקָא בְּשַׁר שְׁפִלְטָתוֹ סָכִין, אֲבָל מְרִטְקָא לָא מִצְטָרֵף.

And Reish Lakish said: Specifically meat residue that is attached to the hide after the knife has flayed it joins together, but the nuchal ligament does not join together.

QUESTION

הֲאִי בְּשַׁר שְׁפִלְטָתוֹ סָכִין, הֵיכִי דְּמִי?

The Gemara asks: This meat residue that is attached to the hide after the knife has flayed it, what are the circumstances?

INFERENCE

אִי דְּחָשִׁיב עָלֶיהָ – אֲפִילוּ בְּאִנְפֵּי נַפְשִׁיהָ מִיטְמָא,

If he intends to eat it, then even by itself it should become tamei as food, without needing to join with other meat!

INFERENCE

וְאִי דְּלֹא חָשִׁיב עָלֶיהָ – בְּטוּלָהָ בְּטָלָהּ!

And if he does not intend to eat it, he has completely nullified its status as food, so why should it join together?

ANSWER

רַבִּי אֲבִין וְרַבִּי מֵיִשָּׁא, חֵד אָמַר: מְקַצְתּוֹ חֵיִשֵּׁב עָלָיו.

Rabbi Avin and Rabbi Meyasha answered this. One said: He intended to eat part of it, but we do not know which part, so it only joins together.

ANSWER

יחד אָמר: מִקְצָתוֹ פִּלְטָתוֹ חִיָּה, וּמִקְצָתוֹ פִּלְטָתוֹ סִכִּין.

And one said: Part of it was severed by an animal biting it, which keeps its food status, and part of it was severed by a knife, which nullified its food status, and they are mixed up.

מִשְׁנָה MISHNAH

MISHNAH

תָּנוּ הֵתָם: הַחֲרָטוֹם וְהַצִּפְרָנִים מִיִּטְמָאִין וּמִטְמָאִין וּמִצְטָרְפִין.

We learned in a Mishnah elsewhere: The beak and the talons of a bird become tamei, and transmit tumah, and join together with the flesh.

גְּמָרָא GEMARA

QUESTION

חֲרָטוֹם – עֵץ בְּעָלְמָא הוּא!

The Gemara asks: But **the beak is merely wood**, completely hard and inedible!

ANSWER

אָמַר רַבִּי אֶלְעָזָר: בְּחֲרָטוֹם תַּחְתּוֹן.

Rabbi Elazar said: The Mishnah is referring **to the lower beak**, which is soft.

OBJECTION

תַּחְתּוֹן נָמִי עֵץ בְּעָלְמָא הוּא!

The Gemara objects: **The lower beak is also merely wood!**

ANSWER

אָמַר רַב פָּפָא: תַּחְתּוֹן שֶׁל עֲלִיוֹן.

Rav Pappa said: It means the soft membrane on the **underside of the upper beak**.

ANSWER

צִפְרָנִים, אָמַר רַבִּי אֶלְעָזָר: מְקוֹם [הַמּוֹבֶלַע] בְּבֶשֶׁר.

Regarding **the talons**, Rabbi Elazar said: It refers to the **place that is absorbed in the flesh**.

ANSWER

קֶרְנִים, אָמַר רַב פָּפָא: בְּמְקוֹם שֶׁחֹתְכִין וְיוֹצֵא מִהֶן דָּם.

Regarding the **horns** mentioned in our Mishnah, Rav Pappa said: It refers to the **soft place where they cut and blood comes out of them**.

MISHNAH

כְּיוֹצֵא בּוֹ, הַשּׁוֹחֵט בְּהֵמָה.

We learned in the Mishnah: **Similarly, one who slaughters a non-kosher animal...**

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבִּי אֲסִי: שׁוֹנֵיִן יִשְׂרָאֵל בְּטִמְאַתָּהּ, וְגוֹי בְּטִהוּרָהּ – צָרִיכִין מַחְשָׁבָה וְהַכָּשֵׁר מִיָּם מִמָּקוֹם אֲחֵר.

Rabbi Assi said: The cases of a Yisrael who slaughters a non-kosher animal, and a non-Jew who slaughters a kosher animal, are alike in that they both **require intention** to eat the meat and **preparation by water from another source** to become susceptible to tumah.

QUESTION

הַכָּשֵׁר לָמָּה לִי? סוּפוֹ לְטִמְאָה טוּמְאָה חֲמוּרָה, וְכָל שְׁסוּפוֹ לְטִמְאָה טוּמְאָה חֲמוּרָה – לֹא בָּעֵי הַכָּשֵׁר.

The Gemara asks: **Why do I need preparation by water? In the end it will transmit severe tumah as a neveilah, and anything that in the end transmits severe tumah does not require preparation by water!**

PROOF

דִּתְנִי דְּבִי רַבִּי יִשְׁמַעֵאל: "וְכִי יִתֵּן מַיִם עַל זֶרַע", מָה זֶרַעִים שָׂאִין סוּפוֹ לְטִמְאָה טוּמְאָה חֲמוּרָה צָרִיכִין הַכָּשֵׁר, אַף כָּל שָׂאִין סוּפוֹ לְטִמְאָה טוּמְאָה חֲמוּרָה צָרִיךְ הַכָּשֵׁר.

As the school of Rabbi Yishmael taught: The pasuk says, "And if water be put upon seed"; just as seeds, which do not ultimately transmit severe tumah, require preparation, so too anything that does not ultimately transmit severe tumah **requires preparation**, excluding neveilah which does transmit severe tumah.

PROOF

וְתַנְיָא, אָמַר רַבִּי יוֹסִי: מִפְּנֵי מָה אָמְרוּ נִבְלָת עוֹף טָהוֹר צָרִיכָה מַחְשָׁבָה וְאֵינָהּ צָרִיכָה הַכָּשֵׁר? מִפְּנֵי

And it was taught in a Braisa, Rabbi Yose said: For what reason did they say that the carcass of a kosher bird requires intention but does not require preparation? Because in the end it transmits severe tumah.

QUESTION

שְׁסוּפָה לְטִמְאָה טוּמְאָה חֲמוּרָה!

since its end is to become tamei with a severe tumah in the throat of the one who eats it, we say that it is already considered food and does not need hechsher. But why does Rabbi Asi say that the Sages do not apply this logic to a slaughtered non-kosher animal?

ANSWER

אמר חזקיה: הואיל ויכול לגוררה, ולהעמידה על פחות מכזית.

Chizkiyah said in response: The Sages hold that we cannot say its end is definitely to become tamei, **since he is able to scrape it** and chop the meat into small pieces, **and establish it at less than a kezayis** per piece, in which case it would never convey any tumah at all.

QUESTION

אמר ליה רבי ירמיה לרבי זירא: ומי אמר חזקיה הכי?

Rabbi Yirmeyah said to Rabbi Zeira: And did Chizkiyah really say this, that the Sages hold a twitching animal is not considered dead?

OBJECTION

והא איתמר: שחט בה שנים או רוב שנים, ועדיין היא מפרקסת –

But wasn't it stated as a machlokes: If **one slaughtered in it**, a non-kosher animal, **the two simanim** or the majority of the **two simanim**, **and it is still twitching**,

OBJECTION

חזקיה אמר: אינה לאברים, רבי יוחנן אמר: ישנה לאברים.

Chizkiyah said: It is **not** subject to the prohibition of eating **limbs** from a living animal, whereas **Rabbi Yochanan said:** It is subject to the prohibition of eating **limbs** from a living animal.

EXPLANATION

חזקיה אמר אינה לאברים: מתה היא.

The Gemara explains: **Chizkiyah said it is not** subject to the prohibition of **limbs** because he holds **it is** considered **dead** immediately upon shechitah.

EXPLANATION

רבי יוחנן אמר ישנה לאברים: לא מתה היא.

And **Rabbi Yochanan said it is** subject to the prohibition of **limbs** because he holds **it is not** yet considered **dead**. Now, if Chizkiyah holds shechitah makes it dead, it should be tamei as a nevelah immediately, which contradicts the Sages in Rabbi Asi's statement!

ANSWER

אמר ליה: יצתה מכלל חיה, ולכלל מתה לא באת.

Rabbi Zeira said to him: Chizkiyah holds that by virtue of the shechitah, **it has left the category of a living animal**, so the prohibition of eating a limb from a living animal no longer applies, **but into the category of a dead animal it has not yet entered**, so it does not yet convey the tumah of a carcass.

STATEMENT

גופא: שחט בה שנים, או רוב שנים, ועדיין היא מפרקסת – חזקיה אמר: אינה לאברים, רבי יוחנן אמר: ישנה לאברים.

The Gemara returns to analyze **the text itself** quoted above: If **one slaughtered in it**, a non-kosher animal, **the two** simanim **or the majority of the two** simanim, **and it is still twitching**, Chizkiyah said: **It is not** subject to the prohibition of limbs, and Rabbi Yochanan said: **It is** subject to the prohibition of limbs.

RULING

אמר רבי אלעזר: נקוט להא דרבי יוחנן בידה, דתני רב אושעיא פוותיה.

Rabbi Elazar said: Hold this ruling of Rabbi Yochanan in your hand as the definitive halachah, for Rav Oshaya taught a braisa like him.

BRAISA

דתני רב אושעיא: ישראל ששחט בהמה טמאה לגוי, שחט בה שנים או רוב שנים, ומפרקסת –

For Rav Oshaya taught in a braisa: In the case of a Jew who slaughtered a non-kosher animal for a gentile to eat, and he slaughtered in it the two simanim or the majority of the two simanim, and it is still twitching,

BRAISA

מטמאה טומאת אכלין, אבל לא טומאת נבלות.

it is tamei with the tumah of foods, because the shechitah made it fit to be eaten by a gentile, but as long as it is twitching, it does not yet convey the tumah of carcasses.

BRAISA

אבר הפורש ממנה, כפורש מן החי, ובשר הפורש ממנה, כבשר הפורש מן החי, ואסור לבני נח, ואפילו לאחר שתצא נפשה.

A limb that separates from it while it is twitching is treated like a limb separating from a living animal and is tamei as nevelah, and flesh that separates from it while it is twitching is treated like flesh separating from a living animal, and it is forbidden to Bnei Noach as ever min hachai, and this prohibition remains even after its soul departs.

BRAISA

שחט בה אחד, או רוב אחד – אינה מטמאה טומאת אכלין; נחרה – אין בה טומאה של כלום.

If he slaughtered in it only one siman or the majority of one siman, it is not tamei with the tumah of foods because the shechitah was invalid; and if he stabbed it, there is no tumah of any kind in it while it is still twitching.

BRAISA

וגוי ששחט בהמה טהורה לישראל, ומפרקסת – מטמאה טומאת אכלין, אבל לא טומאת נבלה.

And similarly, a gentile who slaughtered a kosher animal for a Jew, and it is still twitching, it is tamei with the tumah of foods, but as long as it is twitching, it does not yet convey the tumah of a carcass.

BRAISA

אבר הפורש ממנה, כפורש מן החי, ובשר הפורש ממנה, כפורש מן החי, ואסור לבני נח, ואפילו לאחר שתצא נפשה.

A limb that separates from it while it is twitching is treated like a limb separating from a living animal, and flesh that separates from it while it is twitching is treated like flesh separating from a living animal, and it is forbidden to Bnei Noach, and this prohibition remains even after its soul departs.

BRAISA

שְׁחַט בַּה אֶחָד אוֹ רוֹב אֶחָד – אֵינָה מְטַמְּאָה טוּמְאָת אֶכָּלֶיָּן, נִחְרָה – אֵין בָּה טוּמְאָה שֶׁל כָּלוּם.

If he slaughtered in it one siman or the majority of one siman, it is not tamei with the tumah of foods; and if he stabbed it, there is no tumah of any kind in it while it is still twitching.

BRAISA

שְׁחַט גוֹי בְּמָקוֹם שֶׁאֵין עוֹשֶׂה אוֹתָהּ טֵרֶפֶה, וּבָא יִשְׂרָאֵל וּגְמָרָה – כְּשֶׁרָה.

If a gentile slaughtered in a place that does not make it a tereifah, such as cutting only half of the windpipe, and a Jew came and completed it, the shechitah is kosher.

BRAISA

שְׁחַט יִשְׂרָאֵל, בֵּין בְּמָקוֹם שֶׁעוֹשֶׂה אוֹתָהּ טֵרֶפֶה, וּבֵין בְּמָקוֹם שֶׁאֵין עוֹשֶׂה אוֹתָהּ טֵרֶפֶה, וּבָא גוֹי וּגְמָר – פְּסוּלָה.

But if a Jew slaughtered partially, whether in a place that makes it a tereifah, such as cutting the majority of the windpipe, or whether in a place that does not make it a tereifah, and a gentile came and completed his shechitah, it is invalid.

BRAISA

הָרוּצָה שֶׁיֵּאָכֵל מִבְּהֶמָּה קוֹדֵם שֶׁתִּצָּא נֶפֶשָׁהּ, חוֹתֵךְ כְּזֵית בָּשָׂר מִבֵּית שְׁחִיטָתָהּ, וּמוֹלִיחַ יָפָה יָפָה, וּמְדִיחוֹ יָפָה יָפָה, וּמְמַתִּין לָהּ עַד שֶׁתִּצָּא נֶפֶשָׁהּ, וְאוֹכְלוֹ.

One who wants to eat from an animal before its soul departs, cuts a kezayis of meat from the place of its shechitah, and salts it very well, and rinses it very well to remove the blood, and waits for it until its soul departs, and then eats it.

BRAISA

אֶחָד גוֹי וְאֶחָד יִשְׂרָאֵל מוֹתְרִין בּוֹ.

In this case, both a gentile and a Jew are permitted to eat it, because the shechitah has already removed the prohibition of ever min hachai.

PROOF

מְסִיעֵ לִיָּה לְרַב אִידִי בַר אָבִין, דְּאָמַר רַב אִידִי בַר אָבִין אָמַר רַב יִצְחָק בַּר אֲשִׁיָּין: הָרוּצָה שֶׁיֵּבְרִיא, חוֹתֵךְ כְּזֵית בָּשָׂר מִבֵּית שְׁחִיטָה, וּמוֹלִיחַ יָפָה יָפָה, וּמְדִיחוֹ יָפָה יָפָה, וּמְמַתִּין לָהּ עַד שֶׁתִּצָּא נֶפֶשָׁהּ, אֶחָד גוֹי וְאֶחָד יִשְׂרָאֵל מוֹתְרִים בּוֹ.

The Gemara notes: This supports Rav Idi bar Avin, for Rav Idi bar Avin said that Rav Yitzchak bar Ashyan said: One who wants to become healthy and eat warm meat cuts a kezayis of meat from the place of shechitah, and salts it very well, and rinses it very well, and waits for it until its soul departs, and both a gentile and a Jew are permitted to eat it.

QUESTION

בְּעֵי רַבִּי אֶלְעָזָר: שָׁהָה בָּהּ, דָּרַס בָּהּ – מָהוּ?

Rabbi Elazar raised a dilemma: If the slaughterer paused in it, or pressed down on it during the shechitah of this animal, which invalidates the shechitah, what is the halachah regarding whether it is tamei as food while it is still twitching?

ANSWER

אָמַר לִיָּה הֵהוּא סָבָא: הָכִי אָמַר רַבִּי יוֹחָנָן: צְרִיכָה הֶכָשֶׁר שְׁחִיטָה כְּבִהְמָה טְהוֹרָה.

A certain elder said to him: This is what Rabbi Yochanan said: It requires a valid act of shechitah like a kosher animal in order to be considered food while twitching.

EXPLANATION

הֶכָשֶׁר לְמַאי? אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: בְּדִיקַת סָכִין.

The Gemara asks: A valid act for what purpose? Rabbi Shmuel bar Yitzchak said: It means it requires checking the knife to ensure it has no nicks, just like a kosher shechitah.

QUESTION

בָּעָא מִיֵּינָה רַבִּי זֵירָא מֵרַב שִׁשְׁתָּה: מָהוּ שֶׁתְּצִיל עַל הַבְּלוּעִין שְׁבִתוּכָה?

Rabbi Zeira asked of Rav Sheshes: What is the halachah as to whether this twitching animal protects the swallowed tamei items inside it from becoming tamei if they are in an ohel with a corpse?

ANSWER

אָמַר לִיָּה מְטַמְּאָה טוּמְאַת אֶכְלִין, וּמַצִּילָתָּ?

Rav Sheshes said to him: Since it is tamei with the tumah of foods, can it still be considered a living barrier that protects?

QUESTION

אָמַר לִיָּה: אֵינָהּ מְטַמְּאָה טוּמְאַת נִבְלוֹת, וְלֹא תְּצִילָתָּ.

Rabbi Zeira said to him: But since it is not tamei with the tumah of carcasses, why should it not protect?

STATEMENT

אָמַר אַבְיִי: אֵינָהּ מַצִּילָתָּ עַל הַבְּלוּעִים שְׁבִתוּכָה, דִּהְיָא מְטַמְּאָה טוּמְאַת אֶכְלִין, וְהָרוּבָעָה חַיִּיב, דִּהְיָא אֵינָהּ מְטַמְּאָה טוּמְאַת נִבְלָה.

Abaye said: It does not protect the swallowed items inside it, because it is tamei with the tumah of foods; and one who copulates with it is liable to the death penalty for copulating with a living animal, because it is not tamei with the tumah of carcasses.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: הָאֶלָּל [וְכוּי'].
 רַבִּי יְהוּדָה אוֹמֵר: הָאֶלָּל [וְכוּי'].

We learned in the Mishnah: Rabbi Yehudah says: The alal, which is the tough, sinewy meat of the neck, is not included with the meat to make up a kezayis.

STATEMENT

אָמַר רַב הוּנָא: וְהוּא שְׂכַנְסוּ.

Rav Huna said: And this ruling of the Tanna Kamma that the alal can join together with other meat is only where he gathered it together.

STATEMENT

וְאָמַר רַב הוּנָא: שְׁנֵי חֲצָאֵי יֵיתִים שֶׁיִּשְׁנֹן עַל גִּבֵּי הָעוֹר – הָעוֹר מְבַטֵּלָן.

And Rav Huna said: If there are two half-olive-bulks of meat that are on the skin, the skin nullifies them and prevents them from joining together.

SUMMARY

The daf focuses on the definition of alal, with Rabbi Yochanan defining it as the tough nuchal ligament and Reish Lakish defining it as meat residue left on the hide. After resolving their machlokes according to the Rabbis of our Mishnah, the Gemara clarifies how other hard parts of animals, like beaks and horns, can join for tumah by explaining they refer to the soft, living tissue. Finally, the Gemara discusses Rabbi Assi's ruling that a slaughtered non-kosher animal requires hechsher with water to become tamei. The Gemara questions why this is necessary, since it will ultimately become a neveilah and convey severe tumah, which usually exempts it from needing hechsher. The teretz, as explained by Chizkiyah, is that we cannot guarantee it will convey severe tumah, because one could scrape the meat and chop it into pieces smaller than a kezayis, which leads into a discussion of Chizkiyah's view on whether a twitching animal is halachically considered dead.

The Gemara is bothered by a basic question on the status of the "alal", the scraps of meat left behind on the hide after flaying. If a person values these scraps and intends to eat them, they should be considered food on their own. If he doesn't care about them, he has completely nullified them, and they should be like dirt! The Gemara answers that we are dealing with a case of "miktzato chishev alav", he had intention for only some of it, or it was partially torn by an animal and partially by a knife, leaving its status in a state of half-valued, half-forgotten.

Lichoira, this is a powerful picture of how we often treat our own spiritual potential. We have parts of our day, parts of our minds, and small scraps of time that we leave "clinging to the hide." We don't fully dedicate them to Hashem, but we don't want to completely throw them away either. They sit in a state of neglect, half-valued and half-forgotten. We think these small, leftover moments, the five minutes waiting for a carpool, the few seconds before we start davening, are too small to be considered real avodah.

The Tanna is telling us a major chiddush: when you take those scattered, neglected scraps and you "gather them together", when you make a conscious decision to collect those moments and put them to use, they suddenly join together to create a complete shiur of holiness. Nothing is lost. Even the "meat residue" of your day, the parts that feel frayed and disconnected, can be elevated into something of immense value if you only show that you care about them.

Today, gather the "scraps" of your day. Take one small, fragmented pocket of time, even just two minutes of waiting, and instead of letting it go to waste, consciously collect it by saying a chapter of Tehillim or thinking a thought of emunah, turning a leftover moment into a vessel for Hashem.

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 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.

עבודת השם מאהבה ומורא שמים

Mishna 3 · Serving Hashem Out of Love and the Fear of Heaven

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

כְּעֲבָדִים הַמְשַׁמְשִׁין אֶת הָרֵב עַל מְנַת לְקִבֵּל פָּרֶס, אֲלֹא הָיוּ כְּעֲבָדִים
 like servants be but a reward to receive condition on the master — who serve like servants

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

עֲלֵיכֶם:

upon you

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

קבלת התורה וכבוד חכמים

Mishna 4 · The Transmission of Torah and Honoring the Sages

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

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

מִתְאַבֵּק בַּעֲפָר רַגְלֵיהֶם, וְהָיוּ שׁוֹתֵה בְּצִמָּא אֶת דְּבָרֵיהֶם:
 their words — with thirst drinking and be their feet in the dust of attaching yourself

Yose ben Yoezer and Yose ben Yochanan transmit the tradition, advising one to make their home a gathering place for Sages.

הכנסת אורחים ומעוט שיחה עם האשה

Mishna 5 · Hospitality to the Poor and Limiting Conversation with Women

יוֹסִי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר, יְהִי בֵּיתְךָ פֶּתוּחַ לְרוֹחָה, וַיְהִי
 and let be wide open your house let be says Yerushalayim a man of Yochanan son of Yose

עֲנִיִּים בְּנֵי בֵּיתְךָ, וְאַל תִּרְבֶּה שִׁיחָה עִם הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ,
 they said with his wife the woman with conversation increase and do not your household members of poor people

קֹל וְחֹמֶר בְּאִשְׁתּוֹ 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

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.

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 בְּעָלֵי 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 תַּעֲשֶׂה 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. וּכְשֶׁנִּפְטְרִים 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 וְזִהְרִית בְּדִבְרֵי הַדִּינִים

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

שִׁמּוֹן בֶּן שֶׁטַח אָמַר, הָיִי מְרַבָּה לְחִקֹּר 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 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

אַבְטָלְיוֹן 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 וְשַׁמַּאי 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, אֲבִיד שָׁמָּה. וְדָלָא מוֹסִיף, יָסַף.
ceases add and one who does not his name destroys his name one who makes great say used to He
וְדָלָא יָלִיף, קָטְלָא חַיִּב. וְדֹאשְׁתִּימָשׁ בְּתַגָּא, חֵלִיף:
passes away of the crown and one who makes use deserves death learn and one who does not

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

משנה יד

הוא הִזָּה אומר, אם אין אני לִי, מי לִי. וכִשְׁאֲנִי לְעַצְמִי, 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 עֲכָשְׁיוּ, אֵימָתִי:

when now not And if

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

משנה 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, וְהָיִי מְקַבֵּל אֶת

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

כָּל הָאָדָם בְּסִכּוֹר פָּנִים יְפוֹת:

face expression of with a cheerful person every

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

משנה טז

עשה לך רב והרחקה מז הספק

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

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

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

תִּרְבֶּה 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.

משנה 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

אֲלֹא שְׁתִּיקָה. וְלֹא הַמְדָּרֶשׁ הוּא הָעֵקֶר, אֲלֹא 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.

משנה 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.

לְמַעַשָּׂה 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 רַמְיָה:
כִּי הִחֲרַשְׁתִּי בְּלוּ 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 לְשׁוֹטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קוֹדֵר 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 אֱלֹהִי:
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 עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחָדֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמָלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שְׁמֶרֶהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרֶה יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמַר צִאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַהֲיֶינָה אַזְנוֹיֶךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי:

אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהִרְבָּה 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.'