

דף יומי • בכורות • דף ט"ז

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

THE SUGYA

We begin the daf by continuing our discussion of the halachos of disqualified consecrated animals (kodashim she'nichlelu) and their offspring. The Gemara is medayek on a Baraisa to see if we can find a kasha on Rav Huna, who holds that the offspring of these disqualified animals can never be redeemed and must be left to die. We also look into the halachah of whether one who slaughters these animals outside the Beis HaMikdash is chayav karet, bringing in Rabbi Akiva's shitta regarding minor blemishes like cataracts.

Next, the Gemara transitions into a deep discussion regarding the substitute (temurah) of a disqualified consecrated animal that was produced after the mother's redemption. Rav Nachman, quoting Rabba bar Avuh, rules that this temurah must die because it cannot be offered on the Mizbe'ach, yet its kedushah is not strong enough to be redeemed onto money. We analyze this ruling, comparing it to the temurah of a firstborn (bechor) or animal tithe (ma'aser behemah), and seek the source for this halachah in the pesukim and Halachah LeMoshe MiSinai.

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

עמוד א' DAF 16A

EXPLANATION

לאתוויי חלבו.

The verse **serves to include its milk** in the prohibition, teaching that the milk of a redeemed, disqualified consecrated animal is also forbidden.

STATEMENT

אמר ר' אבהו: אין נפדין תמימין, ואין מתפיסין לכל זבח שירצה.

The Master said above in the Baraisa: With regard to the offspring of disqualified consecrated animals whose consecration preceded their blemish, **they may not be redeemed** while they are **unblemished**, and **one may not designate them for any offering he desires**.

INFERENCE

תמימים הוא דלא מיפדקי, הא בעלי מומין — מיפדקי.

The Gemara infers: It is only while they are **unblemished that they may not be redeemed**, but if they are **blemished**, they **may be redeemed**.

INFERENCE

לכל שירצה הוא דאין מתפיסין, הא לאותו זבח — מתפיסין.

And similarly, it is only for any offering he desires that he may not designate them, but for that same offering as the mother, he may designate them.

ANSWER

היכי משפחת לה? דמתפיסן לאותו זבח, ונפדין במומן.

The Gemara asks: **How do you find** a case where both of these inferences apply? The Gemara answers: It is a case **where he designates them for that same offering** as the mother, **and they are redeemed when they are blemished**.

QUESTION

נימא תיהוי תיובתא דרב הונא?

Shall we say **this is a refutation of Rav Huna**, who says that the offspring of disqualified consecrated animals can never be redeemed and must be left to die?

ANSWER

אמר לה רב הונא: הוא הדין דאפילו בעלי מומין אין נפדין,

Rav Huna could say to you: The same law applies that even blemished offspring may not be redeemed, and the inference is not correct.

EXPLANATION

ואידי דתנא רישא "נפדין תמימים" — תנא נמי סיפא "אין נפדין תמימים",

And since the first clause taught regarding the mother that "they may be redeemed unblemished," because she was consecrated after her blemish, the latter clause also taught regarding the offspring "they may not be redeemed unblemished," just to match the style.

EXPLANATION

ואידי דתנא רישא "לכל זבח שירצה" — תנא נמי סיפא "לכל זבח שירצה".

And since the first clause taught "for any offering he desires," the latter clause also taught "for any offering he desires," but no inferences should be drawn.

STATEMENT

והשוחטן בחוץ פטור.

The Baraisa continues: **And one who slaughters them outside** the Beis HaMikdash **is exempt** from karet.

EXPLANATION

רב הונא מתני חייב, ומוקים לה בדוקין שבצעין, ואליבא דרבנן דאמר: אם עלו לא ירדו.

But Rav Huna taught the text as saying he is liable, and he establishes it as referring to cataracts in the eye, which is a minor blemish, and this is according to Rabbi Akiva who says: If they ascended the altar, they shall not descend. Since it is fit to be offered post facto, slaughtering it outside carries karet.

STATEMENT

בין לפני פדיונו בין לאחר פדיונו עושה תמורה.

The Baraisa taught: **Whether before its redemption or after its redemption**, a disqualified consecrated animal **makes a substitute**.

STATEMENT

אמר רב נחמן אמר רבה בר אבוח: ותמורתו לאחר פדיונו מתה.

Rav Nachman said that Rabba bar Avuh said: And its substitute that was produced after its redemption must die.

QUESTION

מאי טעמא? היכי לי עביד?

What is the reason? How should we act with it?

EXPLANATION

ליקרביה — מפני קדושה דחוייה קאתיא,

Shall we sacrifice it? It comes from the power of a rejected sanctity, since the mother was already redeemed and unfit for the Mizbe'ach, so the substitute cannot be offered.

EXPLANATION

ליפרקה — לא אלימא למיתפס פדיונה, הלכך מתה.

Shall we redeem it? Its sanctity is not strong enough to transfer its redemption onto money. Therefore, it must die.

OBJECTION

מתקיף לה רב עמרם: ותיתכיל במומה לבעלים!

Rav Amram challenged this: But let it be eaten in its blemished state by the owners without redemption!

QUESTION

וכי מה בין זו לתמורת בכור ומעשר?

And what is the difference between this substitute and the substitute of a firstborn or animal tithe?

PROOF

דתנן: תמורת בכור ומעשר, הן וילדו וילד וילדו עד סוף כל העולם — הרי הן בכור ומעשר,
ויאכלו במומן לבעלים!

As we learned in a Mishnah: The substitute of a firstborn and animal tithe, they and their offspring and the offspring of their offspring forever, are like a firstborn and animal tithe, and they are eaten in their blemished state by the owners without redemption!

ANSWER

אמר ליה אביי: זה שם אמו עליו וזה שם אמו עליו,

Abaye said to him: This one has the name of its mother upon it, and that one has the name of its mother upon it.

EXPLANATION

זו כולו תמורת בכור ומעשר מיקרנא, מה בכור ומעשר במומן מיתאכלן לפעלים, אף תמורתן מיתאכלא.

This animal is entirely called "the substitute of a firstborn or tithe"; just as a firstborn and tithe are eaten in their blemished state by the owners without redemption, so too their substitute is eaten.

EXPLANATION

וזה שם אמו עליו, תמורת קדשים מיקרנא, מה קדשים לא מיתכלי אלא בפדיון — אף תמורתן נמי לא מיתכלי אלא בפדיון, והא לא אלימא למיתפס פדיונה.

But this other one has the name of its mother upon it, and is called "the substitute of consecrated animals"; just as consecrated animals are not eaten except through redemption, so too their substitute is also not eaten except through redemption, and yet this substitute is not strong enough to transfer its redemption onto money. Therefore, it cannot be eaten and must die.

PROOF

תנא כוותיה דרב נחמן: מנין לתמורת פסולי המוקדשין שמתה? תלמוד לומר: "ממעלי הגרה... טמא",

It is taught in a Baraisa in accordance with Rav Nachman: From where is it derived that the substitute of disqualified consecrated animals must die? The Torah states: "Of those that chew the cud... it is impure to you," which includes this case.

QUESTION

האי מיבעי ליה לחמש חטאות מתות!

The Gemara asks: **But this** verse is needed for the five sin offerings that are left to die, to teach that they may not be eaten!

ANSWER

ההוא מ"מפריסי הפרסה טמא" נפקא.

The Gemara answers: **That** law of the five sin offerings is derived from "of those that have a split hoof... is impure."

PROOF

תנא נמי הכי: מנין לחמש חטאות מתות? תלמוד לומר: "ממפריסי הפרסה... טמא".

It is also taught in a Baraisa like this: From where is it derived that the five sin offerings must die? The Torah states: "Of those that have a split hoof... is impure to you."

OBJECTION

חמש חטאות מתות, הילכתא גמירי לה, אלא כי אתא קרא לתמורת אשם.

The Gemara objects: But the rule of the five sin offerings that are left to die is a Halachah LeMoshe MiSinai that we learned! Rather, when the verse came, it came to teach about the substitute of a guilt offering, that it may not be eaten.

OBJECTION

תמורת אשם נמי הילכתא היא, כל שבחטאת מתה — באשם רועה!

The Gemara objects: The substitute of a guilt offering is also a Halachah LeMoshe MiSinai, which states: Any situation where in a sin offering it is left to die, in a guilt offering it is sent to graze until it gets a blemish! Why would we need a verse?

RESOLUTION

אַלֵּא, לְעוֹלָם חֶמֶשׁ חַטָּאוֹת מֵתוֹת, וְאַצְטְרִיךְ קָרָא וְאַצְטְרִיךְ הִילְכָתָא,

Rather, actually the verse refers to the five sin offerings that are left to die, and both the verse was needed and the Halachah was needed.

EXPLANATION

דְּאִי מִקְרָא הָוָה אָמִינָא לְרַעְיָהּ, קָא מִשְׁמַע לֶן הִילְכָתָא לְמִיתָהּ.

For if we only had it from the verse, I would have said they are sent to graze; therefore, the Halachah comes to teach us that they must die.

EXPLANATION

וְאִי מֵהִילְכָתָא הָוָה אָמִינָא: הֵיכָא דְעָבַד אִיקְרִי וְאָכַל מִהֵנִי חֶמֶשׁ חַטָּאוֹת — אִיסּוּרָא אֵיכָא, לָאוּ לֵיכָא, קִמְשָׁמַע לֶן דְּאֵיכָא לָאוּ.

And if we only had it from the Halachah, I would have said: If one went ahead and accidentally ate from these five sin offerings, there is a prohibition, but there is no negative commandment carrying lashes; therefore, the verse comes to teach us that there is a negative commandment.

RESOLUTION

וְאֵיכָצִית אֵימָא: לְאַקוּשִׁי דְבָרָא חֶבֶל מִמַּעַלִּי גֵרָה לְדָבָר חֶבֶל "מִמַּפְרִיסֵי הַפְּרָסָה", מָה לְהֶלֶן בְּמִיתָה — אֵף כָּאֵן בְּמִיתָה.

And if you want, I can say: The verse comes to compare a matter that comes from "those that chew the cud" to a matter that comes "from those that have a split hoof"; just as there, by the five sin offerings, it is by death, so too here, by the substitute of disqualified consecrated animals, it is by death.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי' הַמִּקְבֵּל צֹאן בְּרֶזֶל מִן הַגּוֹי —

MISHNAH: One who receives "iron sheep" flock from a non-Jew under an agreement where the receiver takes the profits and losses but the principal remains guaranteed to the owner—

עמוד ב' DAF 16B

MISHNAH

וְלִדְוִתֵּיהֶן פְּטוּרִין, וְלִדְוִי וְלִדְוִתֵּיהֶן חֵיבִין.

The Mishnah teaches regarding sheep accepted as a guaranteed investment from a non-Jew: **Their direct offspring are exempt** from the mitzva of the firstborn, **but the offspring of their direct offspring are obligated** in the mitzva of the firstborn.

MISHNAH

הַעֲמִיד וּלְדוֹתֶיךָ תַּחַת אֲמוֹתֶיךָ — וְלִדְי וּלְדוֹת פְּטוּרֶיךָ, וְלִדְי וּלְדוֹת חַיִּיבֶיךָ.

If the Jew established their offspring in place of their mothers to serve as the principal of the investment in case the mothers die, then even the offspring of their direct offspring are exempt, but the offspring of the offspring of their direct offspring are obligated.

MISHNAH

רָבִן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: אֶפְיָלוּ עַד עֲשָׂרָה פְּטוּרִים, שְׁאֲחֲרִייתָן לְנִכְרִי.

Rabban Shimon ben Gamliel says: Even until **ten** generations, the offspring **are exempt**, as their guarantee is to the non-**Jew**, because the non-Jew can collect his debt from any generation of offspring.

MISHNAH

רַחֵל שִׁילְדָה מִיֵּן עֵז, וְעֵז שִׁילְדָה מִיֵּן רַחֵל — פְּטוּרָה מִן הַכֹּכָרָה, וְאִם יֵשׁ בּוֹ מְקַצֵּת סִימָנִין — חַיִּיב.

A ewe that gave birth to a goat of sorts, and a goat that gave birth to a ewe of sorts, is exempt from the mitzva of the firstborn; but if it has some of the characteristics of its mother, it is obligated.

גמרא GEMARA

QUESTION

גַּמְ' לַמִּימָרָא, דְּכִיּוֹן דְּלֹא נִקֵּט מָרָא זֵוִי? — בְּרִשּׁוֹתָא דְּמָרָא קִימָא?

GEMARA: Is this to say that since the owner did not take the money for the investment, the animal stands in the possession of the owner, meaning the non-Jew still owns it?

OBJECTION

וְרַמְיָנָהּ: אֵין מִקְבֵּלִין צֵאן בְּרִזָּל מִיִּשְׂרָאֵל מִפְּנֵי שֶׁהוּא רַבִּית, אֲלֵמָּא בְּרִשׁוּתָּא דְּמִקְבֵּל קָיִמָּא!

And the Gemara raises a contradiction from a Mishnah in Bava Metzia: **One may not accept sheep as a guaranteed investment from a Jew because it is a form of ribbis** (interest). **Consequently**, we see that the investment **stands in the possession of the recipient**, which is why it is treated like a loan!

RESOLUTION

אמר אפי': לא קשיא, הא דקפיל עליה אונסא וזולא, והא דלא קפיל עליה אונסא וזולא.

Abaye said: This is not difficult. This case, our Mishnah, is where the owner **accepted upon himself** the responsibility for **unavoidable accidents and depreciation** in market value, so it remains in his possession; **and that** case, the Mishnah in Bava Metzia, is where the owner **did not accept upon himself** responsibility for **unavoidable accidents and depreciation**, so it is in the recipient's possession.

OBJECTION

אמר ליה רבא: דקפיל עליה אונסא וזולא, "צאן פרזל" קרית ליה?

Rava said to Abaye: If the owner **accepted upon himself** responsibility for **unavoidable accidents and depreciation**, can you call it a **guaranteed investment** (tzoan barzel)? That is a standard partnership, not a guaranteed investment!

OBJECTION

ועוד, מאי פסקא?

And furthermore, why was it stated **without qualification** in both Mishnayos, if the term refers to two completely different arrangements?

OBJECTION

ועוד, אדתני סיפא אבל מקבלין צאן ברזל מן הגוי — ליפלוג וליתני בדידה: במה דברים אמורים? דלא קביל עליה אונסא וזולא, אבל קביל עליה אונסא וזולא — שפיר דמי!

And furthermore, instead of teaching in the latter clause of the Mishnah in Bava Metzia: "But one may accept a guaranteed investment from a non-Jew," let him distinguish and teach within the case itself of a Jew: "In what case are these words said? When the owner **did not accept upon himself** responsibility for **unavoidable accidents and depreciation**; but if the owner **accepted upon himself** responsibility for **unavoidable accidents and depreciation**, it is well and permitted!"

ANSWER

אלא אמר רבא: אידי ואידי דלא קביל עליה אונסא וזולא,

Rather, Rava said: Both this case and that case are discussing a situation **where** the owner **did not accept upon himself** responsibility for **unavoidable accidents and depreciation**, meaning the investment is in the recipient's possession.

EXPLANATION

והכא גבי בכורה היינו טעמא, דאילו אתי גוי בעי זוזי ולא יהיב ליה — תפיס לה לבהמה, ואי לא משכח לה לבהמה — תפיס ולדות דידה,

And here, regarding the firstborn, this is the reason for the exemption: Because if the non-Jew comes and wants his money and the Jew does not give it to him, the non-Jew will seize the animal, and if he does not find the animal, he will seize its offspring.

EXPLANATION

והרי יד גוי באמצע, וכל יד גוי באמצע — פטורה מן הבכורה.

And behold, the hand of the non-Jew is in the middle (he has a claim on the animal's body), and any animal where the hand of a non-Jew is in the middle is exempt from the mitzva of the firstborn.

STATEMENT

העמיד ולדותיהן תחת אמותיהן — ולדי ולדות פטורים.

The Gemara analyzes the next clause of the Mishnah: If he established their offspring in place of their mothers, the offspring of their offspring are exempt.

STATEMENT

אמר רב הונא: ולדות פטורין, וולדי (ולדותיהן) [ולדות] תיבין.

The Gemara cites a dispute where he did not establish them: Rav Huna says: The direct offspring are exempt, but the offspring of the offspring are obligated.

STATEMENT

ורב יהודה אומר: ולדי ולדות נמי פטורין, וולדי ולדי ולדות חייבין.

And Rav Yehuda says: The offspring of the offspring are also exempt, and only the offspring of the offspring of the offspring are obligated.

OBJECTION

תנן: העמיד ולדות תחת אמותיהן — ולדי ולדות פטורין.

The Gemara objects: We learned in the Mishnah: If he established the offspring in place of their mothers, the offspring of the offspring are exempt.

REFUTATION

טעמא דהעמיד, הא לא העמיד — לא. תיובתא דרב יהודה!

The reason is that he established them; consequently, if he did not establish them, they are not exempt! This is a conclusive refutation of Rav Yehuda!

RESOLUTION

אמר לך רב יהודה: הוא הדין, אף על גב דלא העמיד, והא קא משמע לך: אפילו העמיד נמי.

The Gemara answers: Rav Yehuda could say to you: The same law applies even though he did not establish them, and this is what the Mishnah comes to teach us: that even if he established them, also only these generations are exempt.

EXPLANATION

דאורחיה דגוי למיתפס בנה, והוי כמי דלא העמיד — ולדי ולדות פטורין, וולדי ולדי ולדות חייבין.

For it is the way of a non-Jew to seize her offspring, and therefore even when he established them, it is like one who did not establish them, so that only the offspring of the offspring are exempt, but the offspring of the offspring of the offspring are obligated.

STATEMENT

תנן: רבן שמעון בן גמליאל אומר: אפילו עד עשרה דורות פטורין, שאחריותן לנכרי.

We learned in the Mishnah: Rabban Shimon ben Gamliel says: Even until ten generations they are exempt, as their guarantee is to the non-Jew.

EXPLANATION

בשלמא לרב יהודה דאמר: נחית תנא קמא לדרי —

The Gemara analyzes this: Granted according to Rav Yehuda, who says that the Tanna Kamma descends through the generations to exempt the second generation even without establishing them, so Rabban Shimon ben Gamliel argues and extends this further—

SUMMARY

In this daf, the Gemara clarifies the status of the offspring and substitutes of disqualified consecrated animals. We establish that according to Rav Huna, the offspring of these animals cannot be redeemed even if they are blemished, and we resolve a potential refutation of his view from a Baraisa. We then learn that a temurah of a disqualified consecrated animal produced after redemption must die, as it lacks the strength to transfer its kedushah to money but cannot be eaten without redemption. The Gemara supports this with a Baraisa and analyzes the relationship between the pesukim and the Halachah LeMoshe MiSinai regarding the five sin offerings that are left to die, before transitioning to a new Mishnah regarding 'iron sheep' flocks received from a non-Jew.

למעשה WHAT TO TAKE HOME

The Gemara is bothered by a deep contradiction in the status of a substitute animal (temurah) that was born after its mother was already redeemed. On one hand, it has a holy status that prevents it from being eaten like a regular animal. On the other hand, its holiness is too weak to be transferred onto money through redemption. It is caught in a spiritual limbo, unable to move forward to the Mizbe'ach and unable to go back to the mundane world. Mimeila, the halachah is that it must die.

This is a powerful picture of what happens when a Yid tries to live in two worlds at once. Sometimes we want the best of both worlds: we want the elevated feeling of a holy life, but we also want to hold onto our worldly desires without any boundaries. We try to keep one foot in the bais medrash and one foot in the street. But the Torah is teaching us a deep sevara about the neshama: a state of spiritual compromise cannot survive. If you try to live in a spiritual limbo, you lose the sweetness of both worlds.

To truly thrive in your avodas Hashem, you must be clear about where you stand. You cannot live as a "temurah" of a redeemed animal, caught in the middle. When you learn, be completely there. When you daven, put your whole heart into it. Do not let your spiritual life become a weak compromise.

Today, choose one area of your avodah, whether it is your morning davening or a set shiur, and commit to being fully present, without any outside distractions or compromises.

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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.

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

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

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

עֲלֵיכֶם:

upon you

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

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

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

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

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

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

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

קֵל וְחֹמֶר בְּאִשְׁתּוֹ חֲבֵרוֹ. מִכָּאן אָמְרוּ חֲכָמִים, כָּל זְמַן שֶׁאָדָם מֵרַבֶּה
increases that a man the time all the Sages said from here his fellow with the wife of and heavy a light

שִׁיחָה עִם הָאִשָּׁה, גּוֹרֵם רָעָה לְעַצְמוֹ, וּבוֹטֵל מִדְּבַרֵי תוֹרָה, וְסוֹפּוֹ
and his end Torah from words of and desists to himself evil he causes the woman with conversation

יורש גִּיהֵנוֹם:

Gehinnom he inherits

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

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 אוֹמֵר,

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

הִרְחַק מִשְׁכּוֹן רָע וּמִרְשָׁע

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

נִטַּי הָאֲרֵבֵלִי אוֹמֵר, הִרְחַק 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 אוֹמֵר,

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

אֵל תַּעֲשֵׂ עֲצָמָה כְּעוֹרְכֵי הַדִּינִין. וּכְשִׁיְהִיו בְּעֵלֵי דִינִין עוֹמְדִים

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

לְפָנֶיהָ, יְהִיו בְּעֵינֶיהָ כְּרָשָׁעִים. וּכְשִׁנִּפְטְרִים 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, כְּשִׁקְבְּלוּ 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 אוֹמֵר, 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 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, הֵיטֵב מִתְּלָמִידָיו שֶׁל אַהֲרֹן, אוֹהֵב
loving Aharon of from the disciples be says Hillel from them received and Shammai Hillel
שְׁלוֹם וְרוֹדֵף שְׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמִקְרָבָן לְתוֹרָה:
to the Torah and drawing them the creations — loving peace and pursuing peace
close

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

משנה יג

הסכנה בגאווה ובכטול תורה

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

הוּא הָיָה אוֹמֵר, נָגִיד שָׁמָּא, אֲבִיד 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, וְהִסְתַּלַּק מִן הַסֵּפֶק, וְאֵל

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

תִּרְבֶּה לְעֹשֶׂר אֲמָדוֹת:

by estimation to tithe increase

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

מִשְׁנָה יז

מעלת השתיקה והמעשה על פני הדבור

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

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

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

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

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

דְּבָרִים, מְבִיא חַטָּא:

sin brings words

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

מִשְׁנָה יח

רַבִּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַדִּין

justice on stands the world things three on says Gamliel ben Shimon Rabban

וְעַל הָאֱמֶת וְעַל הַשְּׁלוֹם, שֶׁנֶּאֱמָר זְכַרְיָה ח אֱמֶת וּמִשְׁפָּט שְׁלוֹם שֹׁפֵט

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

בְּשַׁעְרֵיכֶם:

in your gates

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

CHAPTER SUMMARY

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

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 פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אִין הִבִּין בְּמִתְּג וְרָסוּן עָדִיו לְבָלוּם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחָתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינּוּ וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוּ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלֻמָּנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:
יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:
יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:
אֲדֹנִי שְׁמַעַה בְּקוֹלִי תַהֲיֶינָה אַזְנוֹיֶךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:
אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:
כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְרָא:
קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וּלְדַבְּרוֹ הוֹחֵלֵתִי:
נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:
יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְפֵּה 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.'