

מִסְכֵּת אָבוֹת • פֶּרֶק שְׁלִישִׁי

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

CHAPTER PREVIEW

In this chapter, our holy Sages guide us on how to build a deep, enduring connection to Hashem and His Torah, starting with the powerful words of Akabyah ben Mahalalel on maintaining yiras Shamayim by remembering our humble beginnings and our ultimate accountability before the King of kings. We are shown the immense holiness of learning Torah, whether we are learning alone, in pairs, or in larger groups, and how the Shechinah dwells among those who occupy themselves with Hashem's words.

The Sages also warn us against the dangers of letting our minds wander to idle matters or interrupting our learning to focus on worldly distractions. Through these mishnayos, we learn the proper attitude a Yid must have toward his avodah, emphasizing that our fear of sin and our good deeds must always precede our wisdom if we want our learning to truly endure.

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

מִשְׁנָה א

הַסֵּתֶפֶל בְּשָׁלֹשׁ דְּבָרִים לְמַנִּיעַת עֲבֵרָה

Mishna 1 • Reflecting upon Three Things to Prevent Sin

עֲקֵבִיָּא בֶן מַהֲלָלָאֵל אוֹמֵר, הַסֵּתֶפֶל בְּשָׁלֹשׁ דְּבָרִים וְאִי אַתָּה בָּא
will come you and not things upon three reflect says Mahalalel son of Akabyah
לִיָּדִי עֲבֵרָה. דַּע מֵאֵין בָּאתָ, וּלְאֵן אַתָּה הוֹלֵךְ, וְלִפְנֵי מִי אַתָּה
you whom and before are going you and to where you came from where know sin into the hands of
עֲתִיד לֵתֵן דִּין וְחֶשְׁבוֹן. מֵאֵין בָּאתָ, מִטְּפָה סְרוּחָה, וּלְאֵן אַתָּה
you and to where putrid from a drop you came from where and reckoning judgment to give are destined
הוֹלֵךְ, לְמָקוֹם עֶפֶר רֶמָּה וְתוֹלֵעָה. וְלִפְנֵי מִי אַתָּה עֲתִיד לֵתֵן דִּין
judgment to give are destined you whom and before and worm maggot dust to a place of are going
וְחֶשְׁבוֹן, לִפְנֵי מֶלֶךְ מְלָכֵי הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא:
He blessed is the Holy One the kings kings of the King of before and reckoning

Akabyah ben Mahalalel teaches that reflecting on one's humble origins, ultimate physical end, and future accountability before Hashem prevents a person from sinning.

מִשְׁנָה ב

הַתַּפְּלָה לְשָׁלוֹם הַמְּלָכוֹת וּמַעֲלַת הָעוֹסְקִים בְּתוֹרָה

Mishna 2 • Praying for the Government and the Greatness of Studying Torah

רַבִּי חֲנִינָא סָגֵן הַכֹּהֲנִים אוֹמֵר, הָיִי מְתַפֵּל בְּשָׁלוֹמָהּ שֶׁל מְלָכוֹת,
the government of for the welfare praying be says of the Kohanim the deputy Chanina Rabbi
שֶׁאִלְמָלָא מוֹרָאָה, אִישׁ אֶת רֵעֵהוּ חַיִּים בָּלְעוּ. רַבִּי חֲנִינָא בֶן תֶּרְדִּיּוֹן
Teradyon son of Chanina Rabbi would swallow alive his fellow — a man its fear for if not for

אומר, שנים שיושבין ואין ביניהן דברי תורה, הרי זה מושב
 is a session of this behold Torah words of between them and there are not who sit two says
 לצים, שנאמר תהלים א ובמושב לצים לא ישב. אבל שנים שיושבין
 who sit two but did he sit not scorners and in the session of 1 Tehillim as it is said scorners
 ויש ביניהם דברי תורה, שכינה שרויה ביניהם, שנאמר מלאכי ג
 3 Malachi as it is said between them dwells the Shechinah Torah words of between them and there are
 אז נדברו יראי יי איש אל רעהו ויקשב יי וישמע ויכתב
 and was written and heard Hashem and hearkened his fellow to each Hashem those who fear spoke then
 ספר זכרון לפניו ליראי יי ולחשבי שמו. אין לי
 to me there is not His name and for those who Hashem for those who fear before Him remembrance a book of
 value
 אלא שנים, מנין שאכלו אחד שיושב ועוסק בתורה, שהקדוש
 that the Holy One with the Torah and occupies himself who sits one that even from where two unless
 ברוך הוא קובע לו שכר, שנאמר איכה ג ישב בךד וידם כי נטל
 He laid it for and be silent alone let him sit 3 Eichah as it is said a reward for him establishes is He blessed
 עליו:
 upon him

This halacha emphasizes the necessity of government authority to prevent anarchy, and details the spiritual reward for studying Torah in groups or individually.

משנה ג

חשיבות דברי תורה על השלחן

Mishna 3· The Importance of Speaking Words of Torah at a Meal

רבי שמעון אומר, שלשה שאכלו על שלחן אחד ולא אמרו עליו דברי
 words of upon it said and not one table upon who ate three says Shimon Rabbi
 תורה, כאלו אכלו מזבחי מתים, שנאמר ישעיה כח כי כל שלחנות
 tables all for 28 Yeshayahu as it is said dead from sacrifices of they ate as if Torah
 מלאו קיא צאה בלי מקום. אבל שלשה שאכלו על שלחן אחד ואמרו
 and said one table upon who ate three but the Omnipresent without filth vomit are full of
 עליו דברי תורה, כאלו אכלו משלחנו של מקום ברוך הוא, שנאמר
 as it is said He blessed is the Omnipresent of from the table of they ate as if Torah words of upon it
 יחזקאל מא וידבר אלי זה השלחן אשר לפני ה':
 Hashem before which is the table this is to me and He spoke 41 Yechezkel

Rabbi Shimon teaches that eating a meal without words of Torah is like eating idolatrous sacrifices, whereas speaking Torah makes the meal like eating from the table of Hashem.

משנה ד

רבי חנינא בן חכיןאי אומר, הניעור בלילה והמהלך בדרך יחיד
 alone on the way and one who walks at night one who awakens says Chachinai son of Chanina Rabbi
 והמפנה לבו לבטלה, הרי זה מתחייב בנפשו:
 his life forfeits this one behold to idleness his heart and one who turns

This Mishnah warns that a person who wastes time on idle thoughts when alone at night or on a journey puts his life in spiritual and physical danger.

משנה ה

על תורה ועל מלכות ודרך ארץ

Mishna 5 · The Yoke of Torah and the Yoke of Worldly Concerns

רבי נחוניא בן הקנה אומר, כל המקבל עליו על תורה, מעבירין
 they remove Torah the yoke of upon himself who accepts anyone says Hakkanah ben Nechunya Rabbi
 ממנו על מלכות ועל דרך ארץ. וכל הפורק ממנו על
 the yoke of from himself who casts off and anyone concerns worldly and the yoke of government the yoke of from him
 תורה, נותנין עליו על מלכות ועל דרך ארץ:
 concerns worldly and the yoke of government the yoke of upon him they place Torah

Rabbi Nechunya ben Hakkanah teaches that accepting the yoke of Torah study exempts a person from worldly burdens, while rejecting it invites them.

משנה ו

השכינה השרויה על העוסקים בתורה

Mishna 6 · The Divine Presence Dwelling Upon Those Who Study Torah

רבי חלפתא בן דוסא איש כפר חנניה אומר, עשרה שיושבין
 who sit ten says Chananya Kfar man of Dosa son of Chalafta Rabbi
 ועוסקין בתורה, שכינה שרויה ביניהם, שנאמר תהלים פב אלהים
 God 82 Tehillim as it is said among them dwells the Shechinah with Torah and occupy themselves
 נצב בעדת אל. ומנין אפלו חמשה, שנאמר עמוס ט ואגדתו
 and His band 9 Amos as it is said five even and from where God in the congregation of stands
 על ארץ יסדה. ומנין אפלו שלשה, שנאמר תהלים פב בקרב
 in the midst of 82 Tehillim as it is said three even and from where He established it earth upon
 אלהים ישפט. ומנין אפלו שנים, שנאמר מלאכי ג אז נדברו יראי
 those who fear spoke then 3 Malachi as it is said two even and from where He judges judges
 ה' איש אל רעהו ויקשב ה' וישמע וגו'. ומנין אפלו אחד,
 one even and from where etc. and heard Hashem and hearkened his fellow to each Hashem
 שנאמר שמות כ בכל המקום אשר אזכיר את שמי אבא אליה
 to you I will come My name — I cause to mention where place in every 20 Shemos as it is said
 וברכתיה:
 and bless you

This halacha teaches that the Shechinah rests upon those who study Torah, whether they are a group of ten, five, three, two, or even a single individual.

הנותן משלו לשמים והמפסיק ממשינתו

Mishna 7 · Giving to Hashem from His Own and the Danger of Interrupting Torah Study

רבי אלעזר איש ברתותא אומר, תן לו משלו, שאתה ושלה שלו. וכן
 and so are His and yours for you from His own to Him give says Bartotha man of Elazar Rabbi
 בְּדוֹד הוּא אֹמֵר דְּבַרִּי הַיָּמִים אֵל כֵּט כִּי מִמֶּנּוּ הַכֹּל וּמִיָּדָה
 and from Your hand is everything from You for 29 I · Chronicles says it regarding Dovid
 נִתְּנוּ לָהּ. רַבִּי שִׁמְעוֹן אֹמֵר, הִמְהִילָהּ בְּדֶרֶךְ וְשׁוֹנָה, וּמִפְּסִיק מִמְּשִׁנָּתוֹ
 from his study and interrupts and reviews on the road one who walks says Shimon Rabbi to You we have given
 וְאֹמֵר, מַה נָּאֵה אֵילָן זֶה וּמַה נָּאֵה גֵיר זֶה, מַעֲלָה עָלָיו הַכְּתוּב
 the Scripture upon him reckons this plowed field beautiful is and how this tree beautiful is how and says
 כָּאֵלּוּ מִתְחַיֵּב בְּנַפְשׁוֹ:
 with his soul he is guilty as if

This Mishnah teaches that all our possessions belong to Hashem and warns against interrupting one's Torah study to admire physical nature.

השוכח דבר ממשינתו

Mishna 8 · The Severity of Forgetting One's Torah Study

רבי דוסתאי ברבי ינאי משום רבי מאיר אומר, כל השוכח דבר
 a matter who forgets anyone says Meir Rabbi in the name of Yannai son of Rabbi Dostai Rabbi
 אחד ממשינתו, מעלה עליו הכתוב כאלו מתחייב בנפשו, שנאמר דברים
 Deuteronomy as it is said of his life he is guilty as if the Scripture upon him reckons from his study single
 ד רק השמר לה ושמר נפשה מאד פן תשכח את הדברים אשר ראו
 saw which the things — you forget lest greatly your soul and watch to yourself take heed only 4
 עיניה. יכול אפלו תקפה עליו משינתו, תלמוד לומר שם ופן יסורו
 they depart and lest ibid says instruction his study him overpowered even one might your eyes
 מלבבה כל ימי חייה, הא אינו מתחייב בנפשו עד שישב ויסירם
 and removes them that he sits until of his life guilty he is not behold your life the days of all from your heart
 מלבו:
 from his heart

This halacha warns against forgetting one's Torah learning, stating that one is only culpable if they actively and deliberately remove the teachings from their heart.

יראת חטא ומעשים טובים קודמים לחכמה

Mishna 9 · Fear of Sin and Good Deeds Preceding Wisdom

רבי חנינא בן דוסא אומר, כל שיראת חטאו קודמת לחכמתו, חכמתו
 his wisdom his wisdom precedes his sin whose fear of anyone says Dosa ben Chanina Rabbi
 מתקיימת. וכל שחכמתו קודמת ליראת חטאו, אין חכמתו מתקיימת.
 endures his wisdom not his sin the fear of precedes whose wisdom and anyone endures

הוא הִיָּה אוֹמֵר, כָּל שְׂמַעְשָׁיו מְרַבִּין מִחֲכָמָתוֹ, חֲכָמָתוֹ מִתְקַיָּמָת.

endures his wisdom his wisdom are greater than whose deeds anyone say would He

וְכָל שְׂחֲכָמָתוֹ מְרַבָּה מִמַּעְשָׁיו, אֵין חֲכָמָתוֹ מִתְקַיָּמָת:

endures his wisdom not his deeds is greater than whose wisdom and anyone

Rabbi Chanina ben Dosa teaches that wisdom is only enduring when it is built upon a foundation of fear of sin and practical action.

משנה י

רִצּוֹן הַבְּרִיּוֹת וְדִבְרִים הַמוֹצִיאִין אֶת הָאָדָם מִן הָעוֹלָם

Mishna 10 · Pleasing One's Fellow Creatures and Actions that Remove a Person from the World

הוא הִיָּה אוֹמֵר, כָּל שְׂרוֹחַ הַבְּרִיּוֹת נוֹחָה הֵימָּנוּ, רוּחַ הַמָּקוֹם

the Omnipresent the spirit of with him is pleased the creatures with whom the spirit of anyone say used to He

נוֹחָה הֵימָּנוּ. וְכָל שְׂאִין רוּחַ הַבְּרִיּוֹת נוֹחָה הֵימָּנוּ, אֵין רוּחַ

the spirit of is not with him is pleased the creatures the spirit of with whom is not and anyone with him is pleased

הַמָּקוֹם נוֹחָה הֵימָּנוּ. רַבִּי דוֹסָא בֶּן הֶרְפִּינס אוֹמֵר, שָׁנָה שֶׁל שַׁחֲרִית,

morning of sleep says Harkinas son of Dosa Rabbi with him is pleased the Omnipresent

וַיֵּין שֶׁל צֹהָרִים, וְשִׁיחַת הַיְלָדִים, וְיִשִּׁיבַת בֵּיתִי כְּנִסְיוֹת שֶׁל

of assemblies the houses of and sitting in the children and the chatter of midday of and wine

עַמִּי הָאָרֶץ, מוֹצִיאִין אֶת הָאָדָם מִן הָעוֹלָם:

the world from the man — remove of the land the ignorant

This Mishnah teaches that divine favor corresponds to human favor, and warns against habits that waste a person's life and potential.

משנה יא

הַמֵּאַבֵּד חֶלְקוֹ פְּעוּלָם הֵבֵא

Mishna 11 · Those Who Forfeit Their Share in the World to Come

רַבִּי אֶלְעָזָר הַמּוֹדְעִי אוֹמֵר, הַמַּחְלִיל אֶת הַקִּדְּשִׁים, וְהַמְבַּזֶּה אֶת

— and one who despises the sacred things — one who profanes says the Modiite Elazar Rabbi

הַמוֹעֲדוֹת, וְהַמְלַבֵּין פָּנָיו חֲבֵרוֹ בְּרַבִּים, וְהַמַּפְרֵי בְּרִיתוֹ שֶׁל

of the covenant and one who annuls in public his fellow the face of and one who whitens the festivals

אַבְרָהָם אָבִינוּ עָלָיו הַשְּׁלוֹם, וְהַמְגַלֶּה פָּנָיו בַּתּוֹרָה שְׁלֵא כְּהִלָּכָה,

according to halacha not in the Torah aspects and one who reveals be peace upon him our father Avraham

אֵף עַל פִּי שֵׁשׁ בְּיָדוֹ תּוֹרָה וּמַעֲשִׂים טוֹבִים, אֵין לוֹ חֶלֶק לְעוֹלָם

in the world a portion to him there is not good and deeds Torah in his hand that there is though · even

הֵבֵא:

to come

Rabbi Elazar of Modiin lists five severe transgressions that cause a person to lose their portion in the World to Come, even if they possess Torah knowledge and good deeds.

משנה יב

הַכְנָעָה לַגְּדוּלִים וְקַבְּלַת כָּל אָדָם בְּשִׂמְחָה

Mishna 12 · Yielding to Authority and Receiving Every Person with Joy

רַבִּי יִשְׁמָעֵאל אוֹמֵר, הָיִי קָל לְרֹאשׁ, וְנוֹחַ לְתַשְׁחָרֵת, וְהָיִי מְקַבֵּל אֶת
— receiving and be to youth and pleasant to a leader yielding be says Yishmael Rabbi
כָּל הָאָדָם בְּשִׂמְחָה:
with joy man every

Rabbi Yishmael teaches the proper ethical conduct of humility before leaders, pleasantness toward the young, and welcoming all people cheerfully.

משנה יג

סִיגִים לַתּוֹרָה וְלַחֲכָמָה

Mishna 13 · Fences to Protect the Torah, Wealth, Abstinence, and Wisdom

רַבִּי עֲקִיבָא אוֹמֵר, שְׁחוֹק וְקִלּוֹת רֹאשׁ, מְרַגְּלִין לְעֲרוּהָ. מִסֵּרָתָּה, סִיג
a fence tradition is to sexual immorality accustom head and lightness of laughter says Akiva Rabbi
לַתּוֹרָה. מַעֲשָׂרוֹת, סִיג לְעֶשֶׂר. נְדָרִים, סִיג לְפְרִישוֹת. סִיג לַחֲכָמָה,
to wisdom is a fence to abstinence a fence vows are to wealth a fence tithes are to the Torah
שְׁתִּיקָה:
silence

Rabbi Akiva teaches that certain behaviors lead to sin, while protective boundaries safeguard Torah, wealth, abstinence, and wisdom.

משנה יד

חֲבִיבוּת הָאָדָם וַיִּשְׂרָאֵל וּמִתֵּן הַתּוֹרָה

Mishna 14 · The Belovedness of Mankind and Yisrael and the Gift of the Torah

הוּא הָיָה אוֹמֵר, חֲבִיב אָדָם שֶׁנִּבְרָא בְּצֶלֶם. חֶפֶה יִתְּרָה נֹדַעַת לוֹ
to him was made known extra love in the image for he was created is man Beloved say used to He
שֶׁנִּבְרָא בְּצֶלֶם, שֶׁנֶּאֱמַר בְּרֵאשִׁית ט כִּי בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת
— He made God in the image of for 9 Bereishis as it is said in the image that he was created
הָאָדָם. חֲבִיבֵי יִשְׂרָאֵל שֶׁנִּקְרְאוּ בָנִים לְמָקוֹם. חֶפֶה יִתְּרָה נֹדַעַת
was made known extra love to the Omnipresent children for they were called Yisrael Beloved are man
לָהֶם שֶׁנִּקְרְאוּ בָנִים לְמָקוֹם, שֶׁנֶּאֱמַר דְּבָרִים יד בָּנִים אַתֶּם לָהּ
to Hashem are you children 14 Devarim as it is said to the Omnipresent children that they were called to them
אֱלֹהֵיכֶם. חֲבִיבֵי יִשְׂרָאֵל שֶׁנֶּתַּן לָהֶם כָּלִי חֲמֻדָּה. חֶפֶה יִתְּרָה נֹדַעַת
was made known extra love desire a vessel of to them for was given Yisrael Beloved are your God
לָהֶם שֶׁנֶּתַּן לָהֶם כָּלִי חֲמֻדָּה שֶׁבּוֹ נִבְרָא הָעוֹלָם, שֶׁנֶּאֱמַר מִשְׁלֵי ד
4 Mishlei as it is said the world was created with which desire the vessel of to them that was given to them
כִּי לִקַּח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אֵל תַּעֲזֹבוּ:
forsake do not My Torah to you I have given good instruction for

This Mishnah highlights the unique spiritual status of humanity created in God's image, the special relationship of Yisrael as His children, and the precious gift of the Torah with which the world was created.

משנה טו

הכל צפוי, והרשות נתונה, ובטוב העולם נדון. והכל
and everything is judged the world and with goodness is given and the permission is foreseen Everything
לפי רב המעשה:
the deed the majority of is according to

This Mishnah teaches the coexistence of Hashem's foreknowledge and man's free choice, and that the world is judged with benevolence based on the majority of one's deeds.

משנה טז

הכל נתון בערבון והדין דין אמת

Mishna 16 · Everything is Given on Pledge and the Judgment is Truth

הוא הָיָה אומר, הכל נתון בערבון, ומצודה פרוסה על כל החיים. החנות
the store the living all over is spread and a net on pledge is given everything saying was He
פתוחה, והחנוני מקיף, והפנקס פתוח, והיד כותבת, וכל
and anyone writes and the hand is open and the ledger gives credit and the storekeeper is open
הרוצה ללוות יבא וילוה, והגבאים מחזירים תדיר בכל יום,
day on every regularly go around and the collectors and borrow may come to borrow who wishes
ונפרעין מן האדם מדעתו, ושלל מדעתו, ויש להם על מה
what upon for them and there is his knowledge and without with his knowledge man from and exact payment
שיסמכו, והדין דין אמת, והכל מתקן לסעודה:
for the banquet is prepared and everything of truth is a judgment and the judgment to rely

This Mishnah uses the metaphor of a store and collectors to describe free will, divine accounting, and ultimate justice.

משנה יז

הקשר בין תורה למעשים ובין קמה לתורה

Mishna 17 · The Interdependence of Torah and Deeds and the Parable of the Deeply Rooted Tree

רבי אלעזר בן עזריה אומר, אם אין תורה, אין דרך ארץ. אם אין
there is no if conduct proper there is no Torah there is no if says Azariah ben Elazar Rabbi
דרך ארץ, אין תורה. אם אין חכמה, אין יראה. אם אין יראה,
fear there is no if fear there is no wisdom there is no if Torah there is no conduct proper
אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין
there is no knowledge there is no if knowledge there is no understanding there is no if wisdom there is no
בינה. אם אין קמה, אין תורה. אם אין תורה, אין קמה. הוא
he flour there is no Torah there is no if Torah there is no flour there is no if understanding
הָיָה אומר, כל שחכמתו מרבה ממעשיו, למה הוא דומה, לאילן
to a tree compared is he to what than his deeds is greater whose wisdom anyone say would
שענפיו מרבין ושרשיו מעטין, והרוח באה ועוקרתו והופכתו על פניו,
its face upon and overturns it and uproots it comes and the wind are few and its roots are many whose branches

שְׁנֵאמַר יִרְמְיָהּ יִזְ וְהָיָה כְּעֵרְעָר בְּעֵרְבָה וְלֹא יֵרָאֶה כִּי יָבוֹא

comes when shall see and not in the wasteland like a lonely tree and he shall be seventeen Yirmeyahu as it is said

טוֹב וְשָׁכַן חֲרָרִים בְּמִדְבָּר אֶרֶץ מִלְחָה וְלֹא תֵשֵׁב. אֲבָל כָּל

anyone but inhabited and not of salt a land in the wilderness in parched places and he shall dwell good

שְׁמַעְשָׁיו מְרַבֵּין מִחֲכָמָתוֹ, לָמָּה הוּא דוֹמָה, לְאֵילָן שְׁעֲנָפָיו מְעַטִּין וְשָׂרָשָׁיו

and its roots are few whose branches to a tree compared is he to what than his wisdom are greater whose deeds

מְרַבֵּין, שְׁאֵפְלוּ כָּל הָרוּחוֹת שֶׁבָּעוֹלָם בָּאוֹת וְנוֹשְׁבוֹת בּוֹ אֵין מְזִיזִין

move they do not upon it and blow come in the world the winds all that even if are many

אוֹתוֹ מִמְּקוֹמוֹ, שְׁנֵאמַר שָׁם וְהָיָה כְּעֵץ שֶׁתּוֹלַע עַל מַיִם וְעַל יוֹבֵל

a stream and by water by planted like a tree and he shall be there as it is said from its place it

יִשְׁלַח שָׂרָשָׁיו וְלֹא יֵרָאֶה כִּי יָבֵא חֶם, וְהָיָה עָלָיו רֵעָן, וּבִשְׁנַת

and in a year of fresh its foliage and shall be heat comes when shall see and not its roots it spreads

בַּצֹּרֶת לֹא יִדְאָג, וְלֹא יִמִּישׁ מַעֲשׂוֹת פְּרִי:

fruit from making it shall cease and not it shall worry not drought

This mishnah emphasizes that intellectual wisdom must be grounded in practical deeds and fear of Heaven, just as Torah study requires physical sustenance.

מִשְׁנַת יוֹחָנָן

קִנְיָן וּפְתִיחֵי נִדָּה וּפְרָפְרָאוֹת לְחֻכְמָה

Mishna 18 · The Core Halachos of Bird Offerings and Menstruation Versus Auxiliary Sciences

רַבִּי אֱלִיעֶזֶר בֶּן חֲסִמָּא אוֹמֵר, קִנְיָן וּפְתִיחֵי נִדָּה, הֵן הֵן גּוּפֵי

the bodies of they they menstruation and the openings of bird offerings says Chisma son of Eliezer Rabbi

הַלְכוֹת. תְּקוּפוֹת וְגִימְטְרִיאוֹת, פְּרָפְרָאוֹת לְחֻכְמָה:

to wisdom are desserts and gematrias astronomy halachos

Rabbi Eliezer Chisma teaches that the complex laws of bird offerings and calculations of impurity are the core of Torah, while astronomy and mathematics are merely secondary aids.

CHAPTER SUMMARY

The chapter flows from the fundamental principles of self-reflection and the fear of sin to the practical ways we bring the Shechinah into our daily lives, such as speaking words of Torah at our tables and accepting the yoke of Torah to be freed from worldly burdens. The Sages caution us against forgetting our learning, wasting time on empty pursuits like morning sleep or midday wine, and committing severe sins like embarrassing a fellow Yid in public or showing contempt for the Torah, which can cost a person his share in the World to Come. Finally, we are taught the value of silence as a fence to wisdom, the preciousness of mankind being created in the image of Elokim, and the special love Hashem has for Klal Yisrael as His children.

My dear talmid, look at the beautiful words of Rabbi Hanina ben Dosa in our perek: "Anyone whose fear of sin precedes his wisdom, his wisdom is enduring." We spend so much of our lives trying to accumulate knowledge, to understand more, and to be clever. But the Mishnah is teaching us a deep secret about how the mind of a Yid actually works. If your learning is just an intellectual exercise, it has no foundation to stand on. It is only when your simple yiras Shamayim, your desire to do the will of Hashem and your fear of stepping away from His path, comes first, that your Torah has a vessel to hold it.

This is not just about learning; it is about how we live every single day. The Mishnah also tells us that "anyone whose deeds exceed his wisdom, his wisdom is enduring." We cannot wait until we understand everything perfectly before we start acting like a kosher Yid. The foundation of our avodah is action and commitment. When you put your hands and feet into doing the mitzvos, your mind and heart will follow and find clarity.

Today, before you sit down to learn or pray, take ten seconds to stop and think: "I am doing this simply because I want to do the will of Hashem." Let that simple yiras Shamayim be the foundation for everything you do today.