

מִסְכֵּת אָבוֹת • פֶּרֶק חֲמִישִׁי

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

CHAPTER PREVIEW

In this beautiful chapter of Pirkei Avos, we learn about the deep patterns of Hashem's creation and His hashgachah (divine providence) in the world. The Mishnah begins by showing us how Hashem structured history and nature around the number ten, starting from the ten utterances of creation, through the ten generations from Adam to Noah and Noah to Avraham, and the ten trials of Avraham Avinu. We are also reminded of the ten miracles in Mitzrayim and at the Yam Suf, the ten trials in the Wilderness, the ten wonders in the Beis HaMikdash, and the ten special things created at twilight on Erev Shabbos.

As the chapter continues, the focus shifts to the number seven and the number four, teaching us how to refine our middos and understand the spiritual consequences of our actions. The Mishnah contrasts the seven traits of a wise man with those of a clod, and details the seven types of punishments that come to the world for specific transgressions. Finally, we learn to analyze ourselves through various fourfold categories, including types of temperaments, types of disciples, and types of charity givers, guiding us on how to become truly pious in our service of Hashem.

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

מִשְׁנָה א

הַבְּרִיאָה בַּעֲשָׂרָה מֵאמְרוֹת וְשָׂכָר הַצְּדִיקִים Mishna 1 · The Creation of the World with Ten Utterances and the Reward of the Righteous

בַּעֲשָׂרָה מֵאמְרוֹת נִבְרָא הָעוֹלָם. וּמָה תִּלְמוּד לֹמֵר, וְהֵלֵא בְּמֵאמָר
with utterance and is it not to say teaching and what the world was created utterances With ten
אֶחָד יָכוֹל לְהִבְרֹאוֹת, אֲלֵא לְהַפְרֵעַ מִן הָרָשָׁעִים שְׂמָאכְדִּין אֶת הָעוֹלָם
the world — who destroy the wicked from to exact punishment but be created it could one
שֶׁנִּבְרָא בַּעֲשָׂרָה מֵאמְרוֹת, וְלִתֵּן שָׂכָר טוֹב לְצְדִיקִים שְׂמַקְיָמִין אֶת
— who sustain to the righteous good reward and to give utterances with ten that was created
הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מֵאמְרוֹת:
utterances with ten that was created the world

This Mishnah explains that Hashem created the world with ten utterances rather than one to emphasize the gravity of destroying or sustaining His creation.

מִשְׁנָה ב

עֲשָׂרָה דוֹרוֹת מֵאָדָם עַד נֹחַ וּמִנֹּחַ עַד אַבְרָהָם Mishna 2 · Ten Generations from Adam to Noah and from Noah to Avraham

עֲשָׂרָה דוֹרוֹת מֵאָדָם וְעַד נֹחַ, לְהוֹדִיעַ כַּמָּה אַרְבָּה אַפִּים לְפָנָיו, שֶׁכָּל
for all is before Him of anger patience how much to make known Noah and until from Adam generations Ten
הַדוֹרוֹת הָיוּ מְכַעֲסִין וּבָאִין עַד שֶׁהֵבִיא עֲלֵיהֶם אֶת מִי הַמַּבּוּל.
the flood the waters of — upon them that He brought until and continuing provoking were the generations

עֲשָׂרָה דורות מִנֶּחַ וְעַד אַבְרָהָם, לְהוֹדִיעַ כַּמָּה אַרְבָּּ אַפִּים לְפָנָיו,
is before Him of anger patience how much to make known Avraham and until from Noach generations Ten
שָׁכַל הַדורות הָיוּ מְכַעֲסִין וּבְאִין, עַד שֶׁבָּא אַבְרָהָם וְקָבַל עָלָיו
upon himself and received Avraham that came until and continuing provoking were the generations for all
שָׂכָר כָּלָם:
all of them the reward of

This Mishnah teaches the patience of Hashem with wicked generations and the ultimate reward of the righteous who offset their sins.

משנה ג

עֲשָׂרָה נְסִינֹת שֶׁל אַבְרָהָם אָבִינוּ

Mishna 3 · The Ten Trials of Avraham Our Father

עֲשָׂרָה נְסִינֹת נִתְּנָסָה אַבְרָהָם אָבִינוּ עָלָיו הַשָּׁלוֹם וְעָמַד בְּכָלָם,
in all of them and he stood be peace upon him our father Avraham was tested trials With ten
לְהוֹדִיעַ כַּמָּה חֶבְתּוֹ שֶׁל אַבְרָהָם אָבִינוּ עָלָיו הַשָּׁלוֹם:
be peace upon him our father Avraham of the belovedness how great to make known

This Mishnah teaches that Avraham our father withstood ten distinct trials to demonstrate his immense love for Hashem.

משנה ד

עֲשָׂרָה נִסִּים וְעֲשָׂרָה נְסִינֹת בְּמִצְרַיִם וּבַמִּדְבָּר

Mishna 4 · Ten Miracles and Ten Trials in Mitzrayim and the Wilderness

עֲשָׂרָה נִסִּים נַעֲשׂוּ לְאֲבוֹתֵינוּ בְּמִצְרַיִם וְעֲשָׂרָה עַל הַיָּם. עֲשָׂר מַפּוֹת
plagues Ten the sea at and ten in Mitzrayim for our ancestors were performed miracles Ten
הָבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִיִּים בְּמִצְרַיִם וְעֲשָׂר עַל הַיָּם. עֲשָׂרָה
Ten the sea at and ten in Mitzrayim the Egyptians upon is He blessed the Holy One brought
נְסִינֹת נִסּוּ אֲבוֹתֵינוּ אֶת הַמָּקוֹם בְּרוּךְ הוּא בַּמִּדְבָּר, שֶׁנֶּאֱמַר בַּמִּדְבָּר
Bamidbar as it is said in the wilderness is He blessed the Omnipresent — our ancestors tested trials
יָד וַיִּנְסּוּ אֶתִּי זֶה עָשָׂר פְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי:
to My voice they listened and not times ten these Me and they tested 14

This Mishnah enumerates the ten miracles performed for our ancestors, the ten plagues brought upon the Egyptians, and the ten times the Jewish people tested Hashem in the wilderness.

משנה ה

עֲשָׂרָה נִסִּים שֶׁנַּעֲשׂוּ לְאֲבוֹתֵינוּ בְּבֵית הַמִּקְדָּשׁ

Mishna 5 · Ten Wonders Wrought for Our Ancestors in the Beis HaMikdash

עֲשָׂרָה נִסִּים נַעֲשׂוּ לְאֲבוֹתֵינוּ בְּבֵית הַמִּקְדָּשׁ. לֹא הִפִּילָה אִשָּׁה
a woman miscarried not the Sanctuary in the House of for our ancestors were done wonders Ten
מִרִּיחַ בָּשָׂר הַקֹּדֶשׁ, וְלֹא הִסְרִיחַ בָּשָׂר הַקֹּדֶשׁ מֵעוֹלָם, וְלֹא נִרְאָה
was seen and not ever the holy the meat of became putrid and not the holy the meat of from the odor of
זָבוב בְּבֵית הַמִּטְבָּחִים, וְלֹא אֶרֶץ קָרִי לָכֵהוּ גָדוֹל בְּיוֹם
on the Day of Gadol to a Kohen an impurity occurred and not the slaughterhouse in the house of a fly

הַכַּפּוּרִים, וְלֹא כָבוּ גַשְׁמִים אֲשֶׁל עֵצִי הַמַּעֲרָכָה, וְלֹא נִצְחָה

prevailed and not the altar pile the wood of of the fire rains extinguished and not the Atonements

הָרוּחַ אֶת עַמּוּד הָעֵשָׁן, וְלֹא נִמְצָא פֶסוּל בְּעֹמֶר וּבִשְׁתֵּי הַלֶּחֶם

loaves and in the two in the Omer an invalidation was found and not the smoke the column of — the wind

וּבִלְחֶם הַפָּנִים, עוֹמְדִים צְפוּפִים וּמִשְׁתַּחֲוִים רְוָחִים, וְלֹא הִזִּיק נָחֹשׁ

a serpent harmed and not with ample space yet bowing crowded standing the Face and in the bread of

וְעֶקְרָב בִּירוּשָׁלַיִם מֵעוֹלָם, וְלֹא אָמַר אָדָם לַחֲבֵרוֹ צָר לִי הַמָּקוֹם

is the place for me narrow to his fellow a man said and not ever in Yerushalayim or a scorpion

שָׂאֵלִין בִּירוּשָׁלַיִם:

in Yerushalayim that I should lodge

This Mishnah enumerates the ten supernatural miracles that occurred regularly in the Beis HaMikdash and in Yerushalayim during the pilgrimage festivals.

משנה ו

עֲשָׂרָה דְּבָרִים שֶׁנִּבְרְאוּ בְּעֶרֶב שַׁבָּת בֵּין הַשְּׁמָשׁוֹת

Mishna 6 · Ten Miraculous Things Created on the Eve of Shabbos at Twilight

עֲשָׂרָה דְּבָרִים נִבְרְאוּ בְּעֶרֶב שַׁבָּת בֵּין הַשְּׁמָשׁוֹת, וְאֵלּוּ הֵן, פִּי

the mouth of are they and these the suns between Shabbos on the eve of were created things Ten

הָאָרֶץ, וּפִי הַבְּאֵר, וּפִי הָאֶתוֹן, וְהַקֶּשֶׁת, וְהַמָּן, וְהַמַּטֶּה,

and the staff and the manna and the rainbow the donkey and the mouth of the well and the mouth of the earth

וְהַשְּׁמִיר, וְהַכֶּתֶב, וְהַמִּכְתָּב, וְהַלּוּחוֹת. וַיֵּשׁ אֲדָמִים, אֵף הַמַּזִּיקִין,

the demons also say and some and the tablets and the inscription and the writing and the shamir

וְקִבּוּרָתוֹ שֶׁל מֹשֶׁה, וְאֵילּוֹ שֶׁל אַבְרָהָם אֲבִינוֹ. וַיֵּשׁ אֲדָמִים, אֵף צִבָּת

tongs also say and some our father Avraham of and the ram Moshe of and the burial place

בְּצִבָּת עֲשׂוּיָהּ:

made with tongs

This Mishnah lists the supernatural creations that were brought into existence at the very end of the six days of creation, just before the first Shabbos.

משנה ז

הַהֶבְדֵּל בֵּין חָכָם לְגֹלָם

Mishna 7 · The Seven Traits of a Wise Man and a Clod

שִׁבְעָה דְּבָרִים בִּגְלָם וְשִׁבְעָה בְּחָכָם. חָכָם אֵינוֹ מְדַבֵּר בְּפָנָי מִי שֶׁהוּא

who is one before speak does not a wise man in a wise man and seven in a clod things Seven

גָּדוֹל מִמֶּנּוּ בְּחָכְמָה וּבְמִנְיָן, וְאֵינוֹ נִכְנָס לְתוֹךְ דְּבָרֵי חֲבֵרוֹ, וְאֵינוֹ נִבְהָל

hasty and is not his fellow the words of into interrupt and does not and in years in wisdom than he greater

לְהָשִׁיב, שׂוֹאֵל כְּעִנְיָן וּמַשִּׁיב כְּהִלָּכָה, וְאוֹמֵר עַל רִאשׁוֹן רִאשׁוֹן וְעַל

and of first the first of and he speaks correctly and answers to the point he asks to answer

אַחֲרוֹן אַחֲרוֹן, וְעַל מָה שֶׁלֹּא שָׁמַע, אוֹמֵר לֹא שָׁמַעְתִּי, וּמוֹדָה עַל

to and he admits I have heard not he says he heard that not what and concerning last the last

הָאֱמֶת. וְחִלּוּפֵיהֶן בְּגָלָם:

is in a clod and the reverse of them the truth

This Mishnah contrasts the intellectual and social refinement of a wise person with the uncultivated behavior of an unformed person.

משנה ח

שִׁבְעָה מִיַּי פְּרָעָנוֹת הַבָּאִין לָעוֹלָם עַל עֲבֻרוֹת שׁוֹנוֹת

Mishna 8: Seven Kinds of Punishment that Come to the World for Various Transgressions

שִׁבְעָה מִיַּי פְּרָעָנוֹת הַבָּאִין לָעוֹלָם עַל שִׁבְעָה גּוֹפֵי עֲבֻרָה. מִקְצָתָן

when some of them transgression categories of seven for to the world come punishments kinds of Seven

מִעֲשָׂרֵין וּמִקְצָתָן אֵינָן מִעֲשָׂרֵין, רָעַב שֶׁל בִּצְרָת בָּאָה, מִקְצָתָן רָעָבִים

are hungry some of them comes drought of a famine tithe do not and some of them tithe

וּמִקְצָתָן שְׁבַעִים. גָּמְרוּ שֶׁלֹּא לָעֶשֶׂר, רָעַב שֶׁל מְהוּמָה וְשֶׁל בִּצְרָת

drought and of tumult of a famine to tithe not when they decided are satisfied and some of them

בָּאָה. וְשֶׁלֹּא לְטַל אֶת הַחֻלָּה, רָעַב שֶׁל כְּלָיָה בָּאָה. דְּבָר בָּא לָעוֹלָם

to the world comes pestilence comes destruction of a famine the challah — separating and when not comes

עַל מִיתוֹת הָאֲמוּרוֹת בְּתוֹרָה שֶׁלֹּא נִמְסְרוּ לְבֵית דִּין, וְעַל פְּרוֹת

fruits of and for of law to the court handed over that were not in the Torah stated death penalties for

שְׁבִיעִית. חָרַב בָּאָה לָעוֹלָם עַל עֲנוּי הַדִּין, וְעַל עֲווֹת הַדִּין, וְעַל

and for justice perversion of and for justice delay of for to the world comes a sword the seventh year

הַמּוֹרִים בְּתוֹרָה שֶׁלֹּא כִּהְלָכָה:

according to halacha not the Torah those who teach

This Mishnah details how specific societal sins, such as neglecting tithes, perverting justice, and misinterpreting Torah, bring corresponding divine punishments like famine, pestilence, and war.

משנה ט

עוֹנְשֵׁי הָעֲבֻרוֹת וְזִמְנֵי הַדָּבָר

Mishna 9: Punishments for Transgressions and the Times of Pestilence

חִיָּה רָעָה בָּאָה לָעוֹלָם עַל שְׁבוּעַת שָׁוָא, וְעַל חִלּוּל הַשֵּׁם. גָּלוּת בָּאָה

comes Exile the Name profanation of and for in vain swearing for to the world comes evil Beast

לָעוֹלָם עַל עוֹבְדֵי עֲבוֹדָה זָרָה, וְעַל גִּלּוּי עֲרִיוֹת, וְעַל שְׁפִיכוֹת דָּמִים,

blood spilling of and for nakedness uncovering of and for foreign worship worshippers of for to the world

וְעַל הַשְּׁמִטָּה הָאָרֶץ. בְּאַרְבָּעָה פְּרָקִים הַדָּבָר מֵתְרַבֵּה, בְּרִבְעִית,

in the fourth increases the pestilence periods At four the land release of and for

וּבְשִׁבְעִית, וּבְמוֹצָאֵי שְׁבִיעִית, וּבְמוֹצָאֵי הַחֹג שֶׁבְּכָל שָׁנָה

year which is in every the Festival and at the departure of the seventh and at the departure of and in the seventh

וּשְׁנָה. בְּרִבְעִית, מִפְּנֵי מַעֲשֵׂר עָנִי שֶׁבְּשָׁלִישִׁית. מִפְּנֵי מַעֲשֵׂר

tithe of because of In the seventh which is in the third the poor tithe of because of In the fourth and year

עָנִי שְׂפָשְׁפִישִׁית. וּבְמוֹצָאֵי שְׂבִיעִית, מִפְּנֵי פְרוֹת שְׂבִיעִית.

the seventh fruits of because of the seventh And at the departure which is in the sixth the poor of

וּבְמוֹצָאֵי הַחֵג שְׂבָכָל שָׁנָה וְשָׁנָה, מִפְּנֵי גֵזֵל מַתָּנוֹת עֲנִיִּים:

the poor gifts of theft of because of and year year which is in every the Festival And at the departure of

This Mishnah details the specific sins that bring wild beasts and exile to the world, and explains the agricultural tithe-related sins that trigger pestilence at four specific times.

משנה י

אַרְבַּע מִדּוֹת בְּנִתְיָנָה וּבִנְטִילָה

Mishna 10 · Four Character Traits Regarding Giving and Taking

אַרְבַּע מִדּוֹת בָּאָדָם. הָאוֹמֵר שְׁלִי שְׁלִי וְשָׁלָה שָׁלָה, זֶה מִדָּה בִּינּוּנִית.

average is a trait this is yours and yours is mine mine one who says in man character traits Four

וַיֵּשׁ אֹמְרִים, זֶה מִדַּת סְדוֹם. שְׁלִי שְׁלָה וְשָׁלָה שְׁלִי, עִם הָאָרֶץ. שְׁלִי

mine ha'aretz an am is mine and yours is yours mine Sedom is the trait of this say and some

שָׁלָה וְשָׁלָה שָׁלָה, חֲסִיד. שְׁלִי שְׁלִי וְשָׁלָה שְׁלִי, רָשָׁע:

a wicked person is mine and yours is mine mine a pious person is yours and yours is yours

This Mishnah outlines four distinct ethical attitudes toward personal property and charity, ranging from the wicked to the pious.

משנה יא

אַרְבַּע מִדּוֹת בִּדְעוֹת וּבִכְעַס

Mishna 11 · Four Types of Temperaments and Dispositions Regarding Anger

אַרְבַּע מִדּוֹת בִּדְעוֹת. נוֹחַ לְכַעַס וְנוֹחַ לְרָצוֹת, יֵצֵא שְׂכָרוֹ

his reward goes out to be appeased and easy to become angry Easy in dispositions temperaments Four

בְּהֶפְסְדוֹ. קָשָׁה לְכַעַס וְקָשָׁה לְרָצוֹת, יֵצֵא הֶפְסְדוֹ בְּשְׂכָרוֹ. קָשָׁה

Hard in his reward his loss goes out to be appeased and hard to become angry Hard in his loss

לְכַעַס וְנוֹחַ לְרָצוֹת, חֲסִיד. נוֹחַ לְכַעַס וְקָשָׁה לְרָצוֹת, רָשָׁע:

a wicked person to be appeased and hard to become angry Easy a pious person to be appeased and easy to become angry

This Mishnah outlines four categories of human temperament based on how quickly a person becomes angry and how easily they are appeased.

משנה יב

אַרְבַּע מִדּוֹת פִּתְלָמִידִים פֶּהֱבִנָּה וּבִזְכִּירָה

Mishna 12 · Four Character Traits of Students in Comprehension and Retention

אַרְבַּע מִדּוֹת פִּתְלָמִידִים. מְהֵרָ לְשָׁמַע וּמְהֵרָ לְאַבֵּד, יֵצֵא שְׂכָרוֹ

his reward goes out to lose and quick to understand Quick among students character traits Four

בְּהֶפְסְדוֹ. קָשָׁה לְשָׁמַע וְקָשָׁה לְאַבֵּד, יֵצֵא הֶפְסְדוֹ בְּשְׂכָרוֹ. מְהֵרָ לְשָׁמַע

to understand Quick in his reward his loss goes out to lose and slow to understand Slow in his loss

וְקָשָׁה לְאַבֵּד, חָכָם. קָשָׁה לְשָׁמַע וּמְהֵרָ לְאַבֵּד, זֶה חֵלֶק רָע:

bad portion this to lose and quick to understand Slow a wise person to lose and slow

This Mishnah categorizes students based on how quickly they grasp Torah concepts and how well they retain them.

ארבע מדות בנותני צדקה

Mishna 13 · Four Attributes Among Givers of Charity

ארבע מדות בנותני צדקה. הרוצה שיתן ולא יתנו אחרים,
 others should give and not that he should give One who wants charity among givers of attributes Four
 עינו רעה בשל אחרים. יתנו אחרים והוא לא יתן, עינו רעה
 is evil his eye should give not and he others should give others towards that of is evil his eye
 בשלו. יתן ויתנו אחרים, חסיד. לא יתן ולא יתנו
 should give and not should give not a pious person others and should give he should give towards his own
 אחרים, רשע:
 a wicked person others

This Mishnah categorizes the four different attitudes people have toward giving charity and encouraging others to do so.

ארבע מדות בהולכי לבית המדרש

Mishna 14 · Four Character Traits Among Those Who Frequent the House of Study

ארבע מדות בהולכי לבית המדרש. הולך ואינו עושה,
 practice and does not one who goes study to the house of among those who go character traits Four
 שכר הליכה בידו. עושה ואינו הולך, שכר מעשה בידו.
 is in his hand practice the reward of go and does not one who practices is in his hand going the reward of
 הולך ועושה, חסיד. לא הולך ולא עושה, רשע:
 a wicked man practice and does not go one who does not a pious man and practices one who goes

This Mishnah categorizes the spiritual standing of individuals based on their attendance at the house of study and their practical observance of the Torah.

ארבע מדות בתלמידים היושבים לפני חכמים

Mishna 15 · Four Types of Students Who Sit Before the Sages

ארבע מדות ביושבים לפני חכמים. ספוג, ומשפה, משמרת, ונפה.
 and a sieve a strainer and a funnel a sponge Sages before among those who sit traits Four
 ספוג, שהוא סופג את הכל. משפה, שמכניס בזו ומוציא בזו. משמרת,
 a strainer at this and lets out at this that takes in a funnel everything — absorbs which a sponge
 שמוציאה את היין וקולטת את השמרים. ונפה, שמוציאה את הקמח
 the flour — that lets out and a sieve the dregs — and retains the wine — that lets out
 וקולטת את הסלת:
 the fine flour — and retains

This Mishnah categorizes the different ways students absorb and retain the Torah teachings they hear from their Rabbis.

כָּל אַהֲבָה שֶׁהִיא תְּלוּיָה בְּדָבָר, בְּטֵל דָּבָר, בְּטֵלָה אַהֲבָה. וְשֶׁאִינָה תְּלוּיָה
 dependent and that is not the love ceases the thing ceases on a thing dependent that is love Every
 בְּדָבָר, אִינָה בְּטֵלָה לְעוֹלָם. אֵיזוֹ הִיא אַהֲבָה הַתְּלוּיָה בְּדָבָר, זֶה אַהֲבַת
 the love of this is on a thing that is dependent love is Which forever ceasing is not on a thing
 אֲמִנוֹן וְתָמָר. וְשֶׁאִינָה תְּלוּיָה בְּדָבָר, זֶה אַהֲבַת דּוֹד וְיֵהוֹנָסָן:
 and Yehonasan Dovid the love of this is on a thing dependent and that is not and Tamar Amnon

The Mishnah contrasts selfish love based on external factors with selfless, enduring love.

משנה יז

מִחֻלָּקֶת לְשֵׁם שָׁמַיִם וּמִחֻלָּקֶת שְׂאִינָה לְשֵׁם שָׁמַיִם

Mishna 17 · Disputes for the Sake of Heaven and Those That Are Not

כָּל מִחֻלָּקֶת שֶׁהִיא לְשֵׁם שָׁמַיִם, סוּפָהּ לְהִתְקַיֵּם. וְשֶׁאִינָה לְשֵׁם
 for the sake of and that which is not to endure its end is Heaven for the sake of that is dispute Every
 שָׁמַיִם, אֵין סוּפָהּ לְהִתְקַיֵּם. אֵיזוֹ הִיא מִחֻלָּקֶת שֶׁהִיא לְשֵׁם שָׁמַיִם, זֶה
 This is Heaven for the sake of that is a dispute is Which to endure its end is not Heaven
 מִחֻלָּקֶת הִלֵּל וְשַׁמַּי. וְשֶׁאִינָה לְשֵׁם שָׁמַיִם, זֶה מִחֻלָּקֶת קֹרַח וְכָל
 and all Korach the dispute of this is Heaven for the sake of and that which is not and Shammai Hillel the dispute of
 עֲדָתוֹ:
 his congregation

This Mishnah contrasts constructive disputes motivated by truth, like those of Hillel and Shammai, with destructive disputes motivated by self-interest, like that of Korach.

משנה יח

הַמְּזַכֶּה אֶת הָרַבִּים וְהַמַּחֲטִיֵּא אֶת הָרַבִּים

Mishna 18 · One Who Leads the Multitudes to Merit or to Sin

כָּל הַמְּזַכֶּה אֶת הָרַבִּים, אֵין חָטָא בָּא עַל יָדוֹ. וְכָל הַמַּחֲטִיֵּא
 who causes to sin and any his hand through comes sin no the multitudes — who causes to be Any
 righteous
 אֶת הָרַבִּים, אֵין מַסְפִּיקִין בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה. מֹשֶׁה זָכָה
 was meritorious Moshe repentance to do in his hand provide opportunity they do not the multitudes —
 וְזָכָה אֶת הָרַבִּים, אֵין מַסְפִּיקִין בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה. מֹשֶׁה זָכָה
 33 Devarim as it is said on him is hung the multitudes the merit of the multitudes — and caused to be
 righteous
 צְדָקַת ה' עָשָׂה וּמִשְׁפָּטיו עִם יִשְׂרָאֵל. יִרְבְּעָם חָטָא וְהִחֲטִיֵּא
 and caused to sin sinned Yaravam Yisrael with and His ordinances he executed Hashem the righteousness of
 אֶת הָרַבִּים, חָטָא הָרַבִּים תְּלוּי בּוֹ, שְׁנֵאֲמַר מַלְכִּים א טו עַל חַטֹּאוֹת
 the sins of for 15 I Melachim as it is said on him is hung the multitudes the sin of the multitudes —
 יִרְבְּעָם בֶּן נֶבֶט אֲשֶׁר חָטָא וְאֲשֶׁר הִחֲטִיֵּא אֶת יִשְׂרָאֵל:
 Yisrael — he caused to sin and which he sinned which Nevat son of Yaravam

This Mishnah contrasts the eternal reward of Moshe, who led Yisrael to righteousness, with the severe punishment of Yaravam, who led them to sin.

משנה יט

מדוֹתֵיהֶם שֶׁל תַּלְמִידֵי אַבְרָהָם אֲבִינוּ וְתַלְמִידֵי בַלְעָם הָרָשָׁע

Mishna 19 · The Traits of the Disciples of Avraham and the Disciples of Bilaam

כָּל מִי שֵׁישׁ בְּיָדוֹ שְׁלֹשָׁה דְּבָרִים הֵלְלוּ, מִתַּלְמִידָיו שֶׁל אַבְרָהָם אֲבִינוּ.
our father Avraham of from the disciples these things three in his hand that has who Every
וּשְׁלֹשָׁה דְּבָרִים אֲחֵרִים, מִתַּלְמִידָיו שֶׁל בַּלְעָם הָרָשָׁע. עֵין טוֹבָה, וְרוּחַ
and a spirit good An eye the wicked Bilaam of from the disciples other things and three
נְמוּכָה, וְנֶפֶשׁ שְׁפָלָה, מִתַּלְמִידָיו שֶׁל אַבְרָהָם אֲבִינוּ. עֵין רָעָה, וְרוּחַ
and a spirit evil An eye our father Avraham of from the disciples humble and a soul lowly
גְּבוּהָה, וְנֶפֶשׁ רַחְבָּה, מִתַּלְמִידָיו שֶׁל בַּלְעָם הָרָשָׁע. מָה בֵּין תַּלְמִידָיו שֶׁל
of the disciples between What the wicked Bilaam of from the disciples broad and a soul haughty
אַבְרָהָם אֲבִינוּ לְתַלְמִידָיו שֶׁל בַּלְעָם הָרָשָׁע. תַּלְמִידָיו שֶׁל אַבְרָהָם אֲבִינוּ,
our father Avraham of The disciples the wicked Bilaam of to the disciples our father Avraham
אוֹכְלִין בְּעוֹלָם הַזֶּה וְנוֹחְלִין בְּעוֹלָם הַבָּא, שֶׁנֶּאֱמַר מִשְׁלִי ח לְהִנָּחִיל
to cause to inherit 8 Mishlei as it is said the coming in the world and inherit this in the world eat
אֶהְיֶה יֵשׁ, וְאַצְרֵתֵיהֶם אֲמִלָּא. אֲבָל תַּלְמִידָיו שֶׁל בַּלְעָם הָרָשָׁע
the wicked Bilaam of the disciples But I will fill and their treasures substance those who love me
יִוְרְשִׁין גִּיהֵנָם וְיִוְרְדִין לְבָאֵר שְׁחַת, שֶׁנֶּאֱמַר תִּהְיֶה נָה וְאַתָּה אֱלֹהִים
G-d And You 55 Tehillim as it is said destruction to the pit of and descend Gehinnom inherit
תּוֹרִידֵם לְבָאֵר שְׁחַת, אֲנָשֵׁי דָמִים וּמְרֻמָּה לֹא יִחְצוּ יְמֵיהֶם, וְאֲנִי
and I their days shall live out half not and deceit bloodshed men of destruction to the pit of will bring them down
אֶבְטַח בָּךְ:
in You will trust

This Mishnah contrasts the noble character traits and ultimate reward of Avraham's disciples with the destructive traits and punishment of Bilaam's disciples.

משנה כ

הַזְרִיזוֹת בְּעֲבוּדַת הַבּוֹרֵא וּבוֹשֶׁת פָּנִים

Mishna 20 · Alacrity in Serving the Creator and the Virtue of Shamefacedness

יְהוּדָה בֶּן תִּימָא אוֹמֵר, הָוִי עֵז כַּנְמֵר, וְקַל כַּנְשָׁר, וְרֵץ כַּצְבִּי,
as the gazelle and fleet as the eagle and swift as the leopard bold be says Tema son of Yehudah
וְגִבּוֹר כַּאֲרִי, לַעֲשׂוֹת רְצוֹן אָבִיךָ שְׁבַשְׁמִים. הוּא הִיָּה אוֹמֵר, עֵז
the brazen say used to He Who is in Heaven your Father the will of to do as the lion and strong
פָּנִים לְגִיהֵנָם, וּבֹשֶׁת פָּנִים לְגֵן עֵדֶן. יְהִי רְצוֹן מִלְּפָנֶיךָ יי
Hashem from before You the will May it be Eden is for the Garden of faced and the shame is for Gehinnom faced
אֱלֹהֵינוּ שְׁתִּבְנֶה עִירְךָ בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ:
in Your Torah our portion and grant in our days speedily Your city that You rebuild our God

This Mishnah exhorts a person to serve Hashem with the strength and speed of animals, while warning against brazenness and praying for the rebuilding of the Beis HaMikdash.

משנה כא

השָׁלִים בְּחַיֵּי הָאָדָם מִנַּעַר וְעַד זָקְנָה

Mishna 21 · The Stages of a Person's Life from Youth to Old Age

הוא הָיָה אוֹמֵר, בֶּן חֲמִשׁ שָׁנִים לְמִקְרָא, בֶּן עָשָׂר לְמִשְׁנָה,
for Mishnah ten at the age of for Scripture years five at the age of say used to He
בֶּן שְׁלֹשׁ עֶשְׂרֵה לְמִצְוֹת, בֶּן חֲמִשׁ עֶשְׂרֵה לְתַלְמוּד, בֶּן שְׁמֹנֶה
eighteen at the age of for Talmud · fifteen at the age of for mitzvos · thirteen at the age of
עֶשְׂרֵה לְחֻפָּה, בֶּן עֶשְׂרִים לְרִדָּה, בֶּן שְׁלֹשִׁים לְכַח, בֶּן
at the age of for strength thirty at the age of for pursuit twenty at the age of for the bridal canopy ·
אַרְבָּעִים לְבִינָה, בֶּן חֲמִשִּׁים לְעֶצָה, בֶּן שִׁשִּׁים לְזָקְנָה, בֶּן
at the age of for understanding forty at the age of for counsel sixty at the age of for old age
שִׁבְעִים לְשִׁיבָה, בֶּן שְׁמֹנִים לְגְבוּרָה, בֶּן תִּשְׁעִים לְשׁוֹחַ,
for a bent body ninety at the age of for special strength eighty at the age of for fullness of years seventy
בֶּן מֵאָה כְּאִלוּ מֵת וְעָבַר וּבָטַל מִן הָעוֹלָם:
the world from and is ceased and has passed away he is dead is as if one hundred at the age of

This Mishnah outlines the ideal ages for milestones in Torah study, marriage, and physical and spiritual development throughout a person's life.

משנה כב

עֲרַךְ הַתּוֹרָה וְהִתְפַּיְכָה בָּהּ

Mishna 22 · The Supreme Value of Torah and Constant Study of It

בֶּן בַּג בַּג אוֹמֵר, הִפְךָ בָּהּ וְהִפְךָ בָּהּ, דְּכָלֶּא בָּהּ. וּבָהּ תִּחְיִי, וְסִיב
and grow old gaze and in it is in it for all it and turn it Turn says Bag Bag Ben
וּבִלָּה בָּהּ, וּמִנָּה לֹא תִזְוַע, שְׂאִין לָךְ מִדָּה טוֹבָה חֵימָנָה:
than it better a measure to you for there is not budge do not and from it in it and wear out

Ben Bag Bag teaches that one must constantly delve into the Torah because everything is contained within it.

משנה כג

שָׂכָר הַמִּצְוָה לְפִי הַקָּשִׁי

Mishna 23 · The Reward of a Mitzvah is According to the Difficulty

בֶּן הָאֵל הָאֵל אוֹמֵר, לְפֹמִם צִעָרָא אֲגָרָא:
is the reward the pain According to says He He Ben

Ben He He teaches that the spiritual reward for performing a mitzvah is commensurate with the effort and hardship endured in its fulfillment.

CHAPTER SUMMARY

The chapter flows beautifully from cosmic history to personal avodah. It begins by establishing how Hashem created the world with ten utterances to reward the righteous and punish the wicked, tracing the ten generations of His long-suffering patience until Avraham Avinu withstood his ten trials. After detailing the miracles of the Exodus, the Beis HaMikdash, and the twilight creations of Erev Shabbos, the Mishnah transitions to the seven traits of a wise person versus a clod, and the seven spiritual punishments, like famine and pestilence, that come from neglecting mitzvos like tithes, shemittah, and justice. It concludes

with a practical breakdown of human nature into four types of character, temperaments, disciples, and charity givers, showing us the path of the chassid (pious person) who strives to be slow to anger, quick to learn, and generous with his own possessions.

למעשה WHAT TO TAKE HOME

My dear talmid, look at the beautiful picture our Mishnah paints of the Beis HaMikdash. When the Yidden stood in the Azarah, they were packed together so tightly that there was no room to move. Yet, when the time came to bow down before the Ribono shel Olam, a miracle occurred: "ovdim tzufim umishtachavim revachim", they stood pressed together, but when they bowed, they had ample, spacious room.

This is not just a historical miracle of the past; it is a profound blueprint for our daily avodah. When we stand stiffly, holding onto our own space, our own ego, and our own demands, saying "mine is mine and yours is yours", the world feels incredibly tight, crowded, and full of friction. But the moment a Yid learns to bend, to humble himself, and to bow before Hashem and before his fellow Jew, Hashem creates a miracle of expansion. Suddenly, there is room for everyone. Humility does not diminish us; it is the very thing that creates space in our lives and in our homes.

Think about your interactions today. When we insist on being right, we crowd others out. But when we are "modeh al ha'emes", when we acknowledge the truth and yield our pride, just like the wise man described in our Mishnah, we bring the peace and spaciousness of the Beis HaMikdash into our very own lives.

Today, when you find yourself in a situation of tension or disagreement, consciously choose to "bow", yield on a small point of pride or let someone else have the last word, and watch how Hashem opens up the room around you.