

CUSTOMIZED YOM I

# י"ד סיון תשפ"ו

Saturday, May 30, 2026

*The complete seder for today, in one place*

## TODAY'S SEDER

מסכת גיטין — דף ט' ע"א

Gemara Gittin · Daf 9a

הלכות שבת — פרק שלישי

Hilchos Shabbos · Chapter Three

מסכת אבות — פרק ראשון

Pirkei Avos · Chapter One

תהלים — חמשה קאפיטלעך

Tehillim · 32, 43, 83, 121, 130

## מסכת גיטין · דף ט' ע"א

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

### THE SUGYA

This section of Gemara Gittin, Daf 9a, continues the halachic analysis of a master who writes over all his property to his slave, leaving over a minute fraction. The Gemara explores the opinions of Rabbi Shimon and Rabbi Meir regarding whether we divide a single statement in a document, and how this impacts the slave's emancipation. It also addresses the status of a deathbed gift (shechiv mera) if the owner subsequently recuperates.

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

### STATEMENT

לְעוֹלָם הוּא בֶן חֹרִין, עַד שֵׁיאָמַר "כָּל נְכֹסֵי נִתּוּנֵי לְפִלוֹנִי עֲבָדִי חוּץ מֵאֶחָד מִרִּיבּוֹא שְׁבָהּן".

The slave is always a free man, unless the master says in the document: "All my property is given to so-and-so my slave, except for one ten-thousandth of them."

### QUESTION

וְהָאָמַר רַב יוֹסֵף בַּר מִנְיומִי אָמַר רַב נַחֲמָן: אֵף עַל פִּי שְׁקִילָס רַבִּי יוֹסֵי אֶת רַבִּי שְׁמַעוֹן – הֲלָכָה כְּרַבִּי מֵאִיר,

But didn't Rav Yosef bar Minyumi say that Rav Nahman said: Even though Rabbi Yosei praised Rabbi Shimon, the halakha is like Rabbi Meir?

### EXPLANATION

דִּתְנִינָא: כְּשֶׁנֶּאֱמָרוּ דְּבָרִים לְפָנֵי רַבִּי יוֹסֵי, קָרָא עָלָיו הַמִּקְרָא הַזֶּה: "שְׁפֹתֵיךְ יִשָּׁק מִשֵּׁיב דְּבָרִים נְכוּחִים!"

As it is taught in a braisa: When these matters were said before Rabbi Yosei, he read upon him this verse: "He kisses the lips that give the right answer."

### QUESTION

וּמִי אָמַר רַב נַחֲמָן הֵכִי? וְהָאָמַר רַב יוֹסֵף בַּר מִנְיומִי אָמַר רַב נַחֲמָן: שְׁכִיב מֵרַע שְׁפֹתְךָ כָּל נְכֹסֶיךָ לְעַבְדְּךָ, וְעַמֵּד – חוּזֵר בְּנִכְסֶיךָ, וְאֵינוֹ חוּזֵר בְּעַבְדְּךָ.

And did Rav Nahman actually say this, that we do not divide the statement? But didn't Rav Yosef bar Minyumi say that Rav Nahman said: A person on his deathbed who wrote all his property to his slave, and then arose from his illness, he can retract his gift regarding the property, but he cannot retract his gift regarding the slave?

### EXPLANATION

חוּזֵר בְּנִכְסֶיךָ – מִתְּנַת שְׁכִיב מֵרַע הוּא, וְאֵינוֹ חוּזֵר בְּעַבְדְּךָ – שְׁהָרִי יֵצֵא עָלָיו שֵׁם בֶּן חֹרִין!

He can retract regarding the property because it is a gift of a person on his deathbed, which is canceled if he survives; but he cannot retract regarding the slave, because a rumor has already gone out about him that he is a free man.

#### RESOLUTION

אָלֵא אָמַר רַב אֲשִׁי: הֵתֵם הֵיִינוּ טַעְמָא, מִשּׁוּם דְּלֹא פְרוּת גִּיטָא הוּא.

Rather, Rav Ashi said: There, this is the reason why Rav Nahman ruled like Rabbi Meir, because it is not a complete severance of the bill of manumission, since the master left over some property for himself which might include the slave.

#### מִשְׁנָה MISHNAH

#### MISHNAH

אִם יֵשׁ עָלָיו עוֹרְרִין, יִתְמַיִם בְּחוֹתְמָיו:

The Mishnah states: If there are those who contest it, it should be ratified through its signatories.

#### גְּמָרָא GEMARA

#### QUESTION

עָרְעַר כַּמָּה? אֵילִימָא עָרְעַר חֵד, וְהָאֵמַר רַבִּי יוֹחָנָן: דְּבָרֵי הַכֹּל אֵין עָרְעַר פְּחוֹת מִשְׁנַיִם!

The Gemara asks: How many people constitute this contestation? If we say a contestation of one person, but didn't Rabbi Yohanan say: Everyone agrees that a contestation is no fewer than two people?

#### QUESTION

וְאֵלֹא עָרְעַר תְּרִי? תְּרִי וְתִרִי נִינְהוּ, מֵאִי חֲזִית דְּסַמְכַת אֹהֲנִי, סְמוּךְ אֹהֲנִי!

But rather, is it a contestation of two people? If so, they are two witnesses against two witnesses; what did you see that you rely on these witnesses who ratify it? Rely instead on these who contest it!

#### ANSWER

אָלֵא עָרְעַר דְּבַעַל.

Rather, it is referring to a contestation of the husband himself, who claims the bill of divorce is a forgery.

#### מִשְׁנָה MISHNAH

#### MISHNAH

מִתְנִי הַמְּבִיא גִט מִמְּדִינַת הָיִם, וְאֵינוּ יָכוֹל לֹאמַר "בִּפְנֵי נִכְתָּב וּבִפְנֵי נִחְתָּם", אִם יֵשׁ עָלָיו עֲדִים – יִתְמַיִם בְּחוֹתְמָיו.

MISHNAH: One who brings a bill of divorce from a country overseas, and is unable to say: "It was written in my presence and it was signed in my presence," if there are witnesses signed on it, it should be ratified through its signatories.

#### MISHNAH

אָדד גיטִי נָשִׁים וְאָדד שְׁחֲרוּרֵי עֲבָדִים, שְׂוֹי לְמוֹלִיד וְלַמְבִּיא, וְזוֹ אַחַת מִן הַדְּרָכִים שֶׁשְׂוֹי גִיטִי נָשִׁים לְשְׁחֲרוּרֵי עֲבָדִים.

Both bills of divorce of women and bills of manumission of slaves are equal regarding the one who delivers and the one who brings, and this is one of the ways in which bills of divorce of women are equal to bills of manumission of slaves.

## גְּמָרָא GEMARA

#### QUESTION

גְּמ' מַאי "אֵינוֹ יָכוֹל לֹמַר"? אֵילִימָא חֲרַשׁ, חֲרַשׁ בֶּר אֶתוּיֵי גִיטָא הוּא!?

GEMARA: What is the meaning of "is unable to say"? If we say it means a deaf-mute, is a deaf-mute fit to bring a bill of divorce?

#### OBJECTION

וְהִתְנִן: הַכֹּל כְּשֶׁרִין לְהִבִּיא אֶת הַגֵּט, חוּץ מִחֲרַשׁ שׁוֹטָה וְקָטָן!

But didn't we learn in a Mishnah: Everyone is fit to bring a bill of divorce, except for a deaf-mute, an imbecile, and a minor!

#### ANSWER

אָמַר רַב יוֹסֵף: הָכָא בְּמַאי עֲסָקִינוּ – כְּגוֹן שֶׁנִּתְּנוּ לָהּ כְּשֶׁהוּא פִיקַח, וְלֹא הִסְפִּיק לֹמַר "בְּפָנַי נִכְתַּב וּבְפָנַי נִחְתַּם" עַד שֶׁנִּתְחַרַּשׁ.

Rav Yosef said: With what are we dealing here? For example, where he gave it to her when he was halakhically competent, but he did not manage to say: "It was written in my presence and it was signed in my presence" before he became a deaf-mute.

## מִשְׁנָה MISHNAH

#### MISHNAH

אָדד גיטִי נָשִׁים וְאָדד שְׁחֲרוּרֵי עֲבָדִים:

The Mishnah states: Both bills of divorce of women and bills of manumission of slaves are equal.

BRAISA

תנו רבנן: בשלשה דרכים שוו גיטי נשים לשיחרורי עבדים:

The Rabbis taught in a braisa: In three ways bills of divorce of women are equal to bills of manumission of slaves:

BRAISA

שוו למוליך ולמביא; וכל גט שיש עליו עד כותי – פסול, חוץ מגיטי נשים ושיחרורי עבדים; וכל השטרות

They are equal regarding the one who delivers and the one who brings; and any document that has a Samaritan witness on it is invalid, except for bills of divorce of women and bills of manumission of slaves; and all other documents

#### SUMMARY

The Gemara clarifies that according to Rav Ashi, Rav Nachman's ruling follows Rabbi Meir because a bill of manumission must fully sever the bond between master and slave, which is compromised if any property is reserved. The discussion then transitions to a Mishnah regarding a contested get within Eretz Yisrael, establishing that a contestation by the husband himself requires ratification of the signatures. Finally, the Gemara introduces a new Mishnah detailing the laws of an agent bringing a get from overseas who is unable to make the standard declaration, resolving that this refers to an agent who became a deaf-mute after delivering the document.

#### למעשה WHAT TO TAKE HOME

In our daf, we learn about a messenger who brings a get but is suddenly unable to make the required declaration because he became deaf. The Gemara explains that he was fully hearing when he received the document, but became deaf before he could speak. This teaches us a profound lesson in avodah: we must never take our tools, our health, or our opportunities for granted. A person can have every ability to perform a mitzvah one moment, and in the next, the door is closed.

This is not a reason to live in fear, but a call to live with urgency. When Hashem gives you the clarity, the energy, or the physical ability to do a chesed, to learn a piece of Torah, or to speak a kind word, do not say "I will do it later." The ability you have right now is a gift meant for this very moment.

Today, when you feel the inspiration to do a mitzvah or help another person, do not delay even for a few minutes. Act on it immediately while the opportunity and your abilities are fully in your hands.

## הלכות שבת • פרק שלישי

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

## CHAPTER PREVIEW

Chapter Three of Hilchos Shabbos introduces the fundamental halachic principles governing activities that are initiated on Friday before the onset of Shabbos but continue to run or complete on their own accord during Shabbos. The Rambam establishes the core leniency that the prohibition against labor applies only to actions performed on Shabbos itself, allowing one to benefit from processes that finish independently, such as irrigation, dyeing, trapping, and lighting candles.

This chapter also details the specific Rabbinic restrictions enacted to prevent a person from actively stirring coals on Shabbos to accelerate a cooking process. The Rambam delineates the precise conditions under which food may be left on a fire from Friday afternoon, distinguishing between different stages of cooking, types of fuel, and the physical structures of ranges and ovens.

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

## ה"א

## התחלת מלאכה מערב שבת הנגמרת מאליה

Halacha 1 • Permissibility of Beginning Melacha on Friday That Completes Itself on Shabbos

מותר להתחיל מלאכה מערב שבת אף על פי שהיא נגמרת

is completed that it though even Shabbos from the eve of a melacha to begin It is permissible

מאליה בשבת. שלא נאסר עלינו לעשות מלאכה אלא בעצמו של

of in the essence except melacha to do upon us was forbidden for not on Shabbos on its own

יום. אבל כשתעשה המלאכה מעצמה בשבת מותר לנו להנות במה

from what to benefit for us it is permissible on Shabbos by itself the melacha when is done but the day

שנעשה בשבת מאליו:

on its own on Shabbos that was done

*This halacha establishes that the prohibition of melacha applies only to human action performed on Shabbos itself, not to processes that continue on their own.*

## ה"ב

## מלאכות המתבצעות מאליהן בשבת

Halacha 2 • Permissibility of Melacha Initiated Before Shabbos and Completed Automatically

פיצד. פותקין מים לגנה ערב שבת עם חשכה והיא מתמלאת

fills and it darkness with Shabbos on the eve of to the garden water we may open How

והולכת כל היום כלו. ומניחין מגמר תחת הכלים והן מתגמריין

become perfumed and they the garments under incense and we may place entirely the day all and goes

והולכין כל השבת כלה. ומניחים קילור על גב העין ואספלגית על

on and a bandage the eye top of on salve and we may place entirely the Shabbos all and go

גְּבִי הַמָּכָה וּמִתְרַפְּאִין וְהוֹלְכִין כָּל הַשַּׁבָּת כָּלָּה. וְשׁוֹרִין דִּיּוּ וְסִמְנִין עִם

with and herbs ink and we may soak entirely the Shabbos all and go and they heal the wound top of

חֲשֵׁכָה וְהוּ שׁוֹרִין וְהוֹלְכִין כָּל הַשַּׁבָּת כָּלָּה. וְנוֹתְנִין צָמֵר לְיוֹרָה

into a vat wool and we may place entirely the Shabbos all and go soak and they darkness

וְאוֹנִין שֶׁל פִּשְׁתָּן לְתַנּוּר וְהֵם מְשַׁתְּנִין וְהוֹלְכִין כָּל הַשַּׁבָּת כָּלָּה.

entirely the Shabbos all and go change and they into the oven flax of and bundles

וּפּוֹרְשִׁים מְצוּדוֹת לְחֵיָּה וּלְעוֹפוֹת וּלְדָגִים עִם חֲשֵׁכָה וְהֵן נִצְוִדִין

are trapped and they darkness with and for fish and for birds for beasts traps and we may spread

וְהוֹלְכִין כָּל הַשַּׁבָּת כָּלָּה. וְטוֹעֲנִין בְּקוֹרוֹת בֵּית הַכֹּדֶד

the olive press the house of with the beams of and we may load entirely the Shabbos all and go

וּבִעְגוּלֵי הַגֶּת עִם חֲשֵׁכָה וְהַמְשָׁקִין זָבִין וְהוֹלְכִין כָּל הַשַּׁבָּת כָּלָּה.

entirely the Shabbos all and go flow and the liquids darkness with the wine press and with the round stones of

וּמִדְּלִיקִין אֶת הַנֵּר אוֹ אֶת הַמְדוּרָה מִבְּעָרֵב וְהִיא דוֹלֶקֶת וְהוֹלֶקֶת כָּל

all and goes burns and it from the evening the bonfire — or the candle — and we may light

הַשַּׁבָּת כָּלָּה:

entirely the Shabbos

*This halacha lists various activities that may be started before Shabbos and allowed to continue running on their own throughout Shabbos.*

ה'ל"ג

הַנִּחַת תְּבַשִּׁיל עַל גְּבִי הָאֵשׁ מִעֲרֵב שַׁבָּת

Halacha 3 · Placing Food on the Fire Before Shabbos and the Decree Against Stirring Coals

מִנִּיחִין קִדְרָה עַל גְּבִי הָאֵשׁ אוֹ בָּשָׂר בְּתַנּוּר אוֹ עַל גְּבִי גָחָלִים וְהֵן

and they coals the top of upon or in the oven meat or the fire the top of upon a pot We may place

מִתְבַּשְּׁלִים וְהוֹלְכִין כָּל הַשַּׁבָּת וְאוֹכְלִין אוֹתָהּ בְּשַׁבָּת. וַיֵּשׁ בְּדָבָר זֶה

matter in this and there are on Shabbos it and we eat Shabbos all of and continue cook

דְּבָרִים שֶׁהֵן אֲסוּרִין גִּזְרָה שְׂמָא יַחְתֶּה בְּגָחָלִים בְּשַׁבָּת:

on Shabbos the coals one will stir lest as a decree forbidden that they are things

*This halacha discusses the permission to leave food cooking on a fire from before Shabbos, alongside the Rabbinic restrictions enacted to prevent one from stirring the coals on Shabbos.*

ה'ל"ד

אֲסוּר שְׂהִית תְּבַשִּׁיל עַל גְּבִי הָאֵשׁ בְּשַׁבָּת

Halacha 4 · The Prohibition of Leaving Food Cooking on the Fire on Shabbos

כִּיצַד. תְּבַשִּׁיל שֶׁלֹא בָשַׁל כָּל צָרְכּוֹ וְחִמִּין שֶׁלֹא הוּחַמוּ כָּל צָרְכָן אוֹ

or their need all heated that not and hot water its need all cooked that not a cooked food How

תְּבַשִּׁיל שֶׁבָשַׁל כָּל צָרְכּוֹ וְכָל זְמַן שֶׁמְצַטְמֵק הוּא יָפָה לוֹ אֵין מְשַׁהִין

leave we do not for it is good it that it shrinks time and all its need all that cooked a cooked food

אוֹתוֹ עַל גְּבִי הָאֵשׁ בְּשַׁבָּת אֵף עַל פִּי שְׂהֵנַח מִבְּעוֹד יוֹם גִּזְרָה שְׂמָא

lest a decree day from while yet it was placed though · even on Shabbos the fire top of on it

יִחַתֶּה בְּגָחִים כִּדֵּי לְהַשְׁלִים בְּשׁוּלוֹ אוֹ כִּדֵּי לְצַמְקוֹ. לְפִיכָּהּ אִם גָּרַף

he swept if therefore to shrink it in order or its cooking to complete in order the coals he will stir

הָאֵשׁ אוֹ שְׁכָסָה אֵשׁ הַכִּירָה בְּאֶפֶר אוֹ בְּנִעֲרַת פֶּשֶׁתַּן הַדָּקָה אוֹ שְׁעָמְמוֹ

that dimmed or the fine flax with waste of or with ash the stove the fire of that he covered or the fire

הַגָּחִים שֶׁהָרִי הֵן כְּמִכְסוֹת בְּאֶפֶר אוֹ שֶׁהִסִּיקוּהָ בְּקֶשׁ אוֹ בְּגִבְכָּא אוֹ

or with stubble or with straw that they fueled it or with ash are as if covered they for behold the coals

בְּגִלְלֵי בְּהֵמָה דָּקָה שֶׁהָרִי אֵין שָׁם גָּחִים בּוֹעֲרוֹת הָרִי זֶה מֻתָּר

is permitted this behold burning coals there there is not for behold small animal with dung of

לְשָׁהוֹת עָלֶיהָ. שֶׁהָרִי הִסִּיחַ דַּעְתּוֹ מִזֶּה הַתְּבַשִּׁיל וְאֵין גּוֹזְרִין שְׂמָא

lest decree and we do not cooked food from this his mind he diverted for behold on it to leave

יִחַתֶּה בְּאֵשׁ:

the fire he will stir

*This halacha explains the Rabbinic prohibition of leaving uncooked food, or food that improves by shrinking, on an open fire on Shabbos, and the permissible methods of covering or sweeping the coals.*

הֲלִי ה

דִּין שְׁהִיָּה בְּתִנּוּר הֶחָם בְּשָׁבֶת

Halacha 5· The Prohibition of Leaving Food in or on a Hot Oven on Shabbos

בְּמָה דְּבָרִים אֲמוּרִים בְּכִירָה שֶׁהִבְלָה מְעֻט. אֲבָל הַתִּנּוּר אֵף עַל פִּי שְׁגָרָה

one swept though · even an oven but is minimal whose heat with a kirah are said words In what

הָאֵשׁ אוֹ כָסָה בְּאֶפֶר אוֹ שֶׁהִסִּיקוּהָ בְּקֶשׁ אוֹ בְּגִבְכָּא אֵין מְשַׁהִין בְּתוֹכוֹ

inside it leave we do not with stubble or with straw that they fueled it or with ash covered or the fire

וְלֹא עַל גִּבּוֹ וְלֹא סוֹמְכִין לוֹ תְּבַשִּׁיל שְׁלֹא בְּשֵׁל כָּל צָרְכּוֹ אוֹ

or its need all cooked that was not food to it do we place close and not its back upon and not

שְׁבִשֵּׁל כָּל צָרְכּוֹ וּמִצְטַמֵּק וְיָפָה לוֹ. הוּאִיל וְהִבְלוּ חֵם בְּיוֹתֵר

exceedingly is hot its heat since to it and is beneficial and shrinks its need all that was cooked

אֵינוֹ מְסִיחַ דַּעְתּוֹ וְחוֹשְׁשִׁים שְׂמָא יִחַתֶּה בּוֹ הָאֵשׁ הַמְעוּטָה אֵף עַל פִּי

though · even the minimal fire in this he will stir lest and we suspect his mind divert he does not

שֶׁהוּא אֵשׁ קֶשׁ וּגִבְכָּא אוֹ מִכְסָּה:

covered or and stubble straw fire of it is

*This halacha explains that because an oven retains intense heat, one may not leave partially cooked food or food that improves with shrinking in or near it, even if the coals are swept or covered.*

הֲלִי ו

אִסוּר שְׁהִיָּה בְּתִנּוּר גָּרוֹף וְטַעַם הַגְּזָרָה

Halacha 6· The Prohibition of Leaving Food in a Swept Oven and its Reason

וְלָמָּה אִסְרוּ לְשָׁהוֹת בְּתִנּוּר אֵף עַל פִּי שְׁגָרוֹף. מִפְּנֵי שֶׁהַגְּזָרָה אֵינוֹ

does not he who sweeps because it is swept though · even in the oven to leave did they forbid And why

גָּזָרָה אֶלָּא רַב הָאֵשׁ וְעֵצְמָהּ. וְאִי אֶפְשָׁר לְגָרֵף כָּל הָאֵשׁ עַד

until the fire all of to sweep impossible and it is and its essence the fire the majority of except sweep

שֶׁלֹא תִשָּׂאֵר נִיצוּץ אַחַת מִפְּנֵי שֶׁהֵבִילוּ חֵם שָׂמָּה יַחְתֶּה כְּדֵי לְבַעַר

to kindle in order he will stir lest is hot its heat because single a spark remain there does not

הַנִּיצוּצוֹת הַנִּשְׁאָרוֹת בַּתֵּנוּר:

in the oven that remain the sparks

*The Sages forbade leaving food in a swept oven because a person cannot remove every single spark, and the intense heat might tempt him to stir the remaining coals.*

ה'ל"ז

דִּין הַשְּׂהִיָּה עַל גְּבִי כֶּפֶחַ וְכִירָה

Halacha 7 · The Laws of Leaving Food on a Kopach and a Kirah Before Shabbos

הַכֶּפֶחַ הֵבִילוּ רַב מִהֵבֵל הַכִּירָה וּמֵעֵט מִהֵבֵל הַתֵּנוּר. לְפִיכָּהּ אִם

if Therefore of the oven than the heat and less of the kirah than the heat is greater its heat The kopach

הִסִּיקוּהוּ בְּגִפְתּוֹ אוֹ בְּעֵצִים הָרִי הוּא כְּתֵנוּר וְאִין מִשְׁהִין בְּתוֹכוֹ

inside it leave and we do not is like an oven it behold with wood or with olive-waste they fueled it

וְלֹא עַל גְּבִיו וְלֹא סוֹמְכִין לוֹ תִבְשִׁיל שֶׁלֹּא בָּשָׁל כָּל צָרְכוֹ אוֹ מִצְטָמֵק

shrinks or its need all cooked that is not cooked food to it do we place next and not its top upon and not

וְיָפָה לוֹ אֶף עַל פִּי שֶׁגָּרַף אוֹ כֶּסֶה בְּאַפֵּר. וְאִם הִסִּיקוּהוּ בְּקֶשׂ

with straw they fueled it And if with ash covered or he swept out though even for it and it is beneficial

אוֹ בְּגִבְבָּא הָרִי הוּא כְּכִירָה שֶׁהִסְקָה בְּקֶשׂ וּגְבָבָא וּמִשְׁהִין עָלָיו.

upon it and we may leave and stubble with straw that was fueled is like a kirah it behold with stubble or

וּמִתֵּר לְסַמֵּךְ לְכִירָה מִבְּעֶרֶב וְאֶף עַל פִּי שֶׁאֵינָה גְרוּפָה

swept it is not though and even from before evening to a kirah to place next And it is permitted

וְקִטּוּמָהּ. וְאִיזוֹ הִיא כִּירָה וְאִי זֶה כֶּפֶחַ כִּירָה מְקוֹם שְׂפִיתָתָהּ שְׁתֵּי

two for setting is a place A kirah a kopach is and which a kirah is And which and covered with ash

קִדְרוֹת כֶּפֶחַ מְקוֹם שְׂפִיתָתָהּ קִדְרָה אַחַת:

one pot for setting is a place A kopach pots

*This halacha defines the physical differences between a kirah and a kopach, and details the restrictions on leaving food on them based on the type of fuel used.*

ה'ל"ח

הַשְּׂהִיָּה תִבְשִׁיל חֵי אוֹ מִצְטָמֵק וְרַע לוֹ עַל הָאֵשׁ

Halacha 8 · Leaving Raw Food or Fully Cooked Food on the Fire Before Shabbos

תִּבְשִׁיל חֵי שֶׁלֹּא בָּשָׁל כָּלָל אוֹ שֶׁבָּשָׁל כָּל צָרְכוֹ וּמִצְטָמֵק וְרַע לוֹ

for it and bad and shrinks its need all that cooked or at all cooked that not raw A dish

מִתֵּר לְשִׁהוֹתוֹ עַל גְּבִי הָאֵשׁ בֵּין כְּכִירָה וְכֶפֶחַ בֵּין כְּתֵנוּר. וְכֵן כָּל

any And so in an oven whether and a kopach on a range whether the fire top of on to leave it it is permitted

תִּבְשִׁיל שֶׁבָּשָׁל וְלֹא בָּשָׁל כָּל צָרְכוֹ אוֹ בָּשָׁל כָּל צָרְכוֹ וּמִצְטָמֵק וְיָפָה לוֹ

for it and good and shrinks its need all cooked or its need all cooked and not that cooked dish

אִם הִשְׁלִיךְ לְתוֹכוֹ אֶבֶר חֵי סְמוּךְ לְבֵין הַשְּׁמָשׁוֹת נֶעֱשֶׂה הַכֹּל כְּתִבְשִׁיל

like a dish the whole it becomes the suns to between close raw a limb into it he threw if

חַי וּמָתָר לְשִׁהוּתוֹ עַל הָאֵשׁ אֵף עַל פִּי שְׂלֹא גִרָּה וְלֹא כֶּסֶה. מִפְּנֵי  
because he covered and not he swept that not though · even the fire on to leave it and it is permitted raw  
שְׂכָבֵר הִסִּיחַ דַּעְתּוֹ מִמֶּנּוּ וְאִינוּ בָּא לְחַתּוֹת בְּגָחִים:  
the coals to stir coming and he is not from it his mind he diverted that already

*This halacha outlines the conditions under which food may be left on an open fire for Shabbos, such as when it is completely raw or when a raw piece of meat is added right before twilight.*

ה'ט

דִּין תְּבִשִּׁיל שְׁנִשְׂאָר עַל גְּבִי הָאֵשׁ בְּאִסּוּר

Halacha 9 · The Law of Cooked Food Left on a Fire in Violation of Shabbos Laws

כָּל תְּבִשִּׁיל שְׂאִסּוּר לְשִׁהוּתוֹ אִם עָבַר וְשָׁהָה אוֹתוֹ אִסּוּר לֶאֱכֹלוֹ  
to eat it it is forbidden it and left he transgressed if to leave that it is forbidden cooked food Any  
עַד מוּצְאֵי שַׁבָּת וַיִּמָּתִין בְּכַדִּי שִׁיעָשׂוּ. וְאִם שָׁכַחוּ. אִם  
if he forgot it and if for it to be made the amount of time and he must wait Shabbos the departure of until  
תְּבִשִּׁיל שְׂלֹא בָשַׁל כָּל צָרְכּוֹ הוּא אִסּוּר עַד מוּצְאֵי שַׁבָּת. וְאִם  
and if Shabbos the departure of until is forbidden it its need all cooked that was not it is cooked food  
תְּבִשִּׁיל שְׂבִשַׁל כָּל צָרְכּוֹ הוּא וּמִצְטָמֵק וְיָפָה לוֹ מָתָר לֶאֱכֹלוֹ  
to eat it it is permitted for it and it is beneficial and it shrinks it its need all that was cooked it is cooked food  
מִיד בְּשַׁבָּת:  
on Shabbos immediately

*This halacha details the penalties imposed when one leaves food on a fire in a forbidden manner, distinguishing between intentional transgression and forgetfulness, and between fully and partially cooked food.*

ה'י

דִּינֵי הַחֲזָרַת קִדְרָה עַל גְּבִי הָאֵשׁ בְּשַׁבָּת

Halacha 10 · The Laws of Returning a Pot to the Fire on Shabbos

כָּל שְׂמָתָר לְשִׁהוּתוֹ עַל גְּבִי הָאֵשׁ כְּשֶׁנוֹטְלִים אוֹתוֹ בְּשַׁבָּת אִסּוּר  
it is forbidden on Shabbos it when they take the fire top of on to leave it that is permitted Any  
לְהַחֲזִירוֹ לְמָקוֹמוֹ. וְאִין מַחֲזִירִין לְעוֹלָם אֶלָּא עַל גְּבִי פִּירָה גְּרוּפָה אוֹ  
or swept a stove top of on unless ever we do not return and to its place to return it  
מִכְסָּה אוֹ בְּכִירָה וְכַפָּח שֶׁהִסְקוּ בְּקֶשׁ וּגְבָבָא. וְהוּא שְׂלֹא  
provided that not and that is and with stubble with straw that were heated and a kupach on a stove or covered  
הִנִּיחַ הַקִּדְרָה עַל גְּבִי הַקֶּרֶקַע אֲבָל מִשְׁהִנִּיחָה עַל גְּבִי קֶרֶקַע אִין מַחֲזִירִין  
return we do not ground top of on once he placed it but the ground top of on the pot he placed  
אוֹתָהּ. וְאֶפְלוֹ עַל גְּבִי פִּירָה גְּרוּפָה אוֹ מִכְסָּה. וְאִין מַחֲזִירִין לְתַנּוּר וְלֹא  
and not to an oven we do not return and covered or swept a stove top of on and even it  
לְכַפָּח שֶׁהִסְקוּ בְּגִפְתָּה אוֹ בְּעֵצִים אֵף עַל פִּי שְׁגִרָּה אוֹ כֶּסֶה מִפְּנֵי  
because covered or that he swept though · even with wood or with olive peat that were heated to a kupach  
שֶׁהִבְלָן חֵם בְּיוֹתֵר. וְכָל שְׂאִין מַחֲזִירִין עָלָיו אִין סוּמְכִין לוֹ  
to it place next we do not upon it return that we do not and anything exceedingly is hot that their heat

This halacha details the strict conditions under which food may be returned to a heat source on Shabbos, distinguishing between covered stoves and highly heat-retaining ovens.

ה'י"א

## אסור הגָּסָה בַּקִּדְרָה וְהַחֲזָרָה מִכִּיּוֹר לְכִיּוֹר

Halacha 11 · The Prohibition of Stirring a Pot and Shifting Between Ranges on Shabbos

אָסוּר לְהַכְנִיֵס מִגִּרְפָּה לְקִדְרָה בְּשַׁבָּת וְהִיא עַל הָאֵשׁ לְהוֹצִיא מִמֶּנָּה

from it to remove the fire is on while it on Shabbos into a pot a ladle to insert It is forbidden

בְּשַׁבָּת מִפְּנֵי שְׂמִיגִים בָּהּ וְזֶה מִצְרִכֵי הַבִּשּׁוּל הוּא וְנִמְצָא כְּמִבְשֵׁל

like one who cooks and he is found of cooking is of the needs and this it he stirs because on Shabbos

בְּשַׁבָּת. וּמִתֵּר לְהַחֲזִיר מִכִּיּוֹר לְכִיּוֹר אֲפֹלוּ מִכִּיּוֹר שֶׁהִבֵּלָה מְעַט

is small whose heat from a range even to a range from a range to return And it is permitted on Shabbos

לְכִיּוֹר שֶׁהִבֵּלָה מְרֻבָּה אֲבָל לֹא מִכִּיּוֹר לְטְמִינָה וְלֹא מִטְמִינָה לְכִיּוֹר:

to a range from covering and not to covering from a range not but is great whose heat to a range

This halacha discusses the prohibition of stirring food on the fire on Shabbos and the rules of moving a pot from one range to another.

ה'י"ב

## אסור השְׁהִית מֵאֲכָלִים הַמֵּתְבַשְּׁלִים מִהָר פְּתוּר

Halacha 12 · The Prohibition of Leaving Fast-Cooking Foods in an Oven Before Shabbos

לֹא יִמְלֵא אָדָם קִדְרָה עֲסָסִיּוֹת וְתוֹרְמוֹסִין אוֹ חֲבִית שֶׁל מַיִם וְיִתֵּן לְתוֹךְ

into and place water of a jug or and lupines with lentils a pot a person shall fill Not

הַתְּנוּרָה עֶרֶב שַׁבָּת עִם חֹשֶׁכָה וַיִּשְׁהָה אוֹתָן. שְׂאֵלוֹ וְכָל כִּיּוֹצָא בָּהֶן אֵף עַל

even to them similar and all for these them and leave darkness with Shabbos on eve of the oven

פִּי שֶׁלֹא בִשְׁלוּ כָּל עֶקֶר כְּתִבְשִׁיל שֶׁלֹא בִשְׁלָה כָּל צָרְכּוֹ הֵן מִפְּנֵי

because they are its need all cooked that not like food all at they cooked that not though

שְׂאִינָן צְרִיכִים בִּשּׁוּל הָרֻבָּה וְדַעְתּוֹ עָלֵיהֶן לֶאֱכֹל לְאֻלְתֵּר. וּלְפִיכָךְ

and therefore immediately to eat them is on them and his mind much cooking require that they do not

אָסוּר לְשְׁהוֹתָן בְּתֵנוּרָה. וְאִם עָבַר וְשָׁהָה אֲסוּרִין עַד מוֹצָאֵי

the departure of until they are forbidden and left he transgressed and if in the oven to leave them it is forbidden

שַׁבָּת וַיִּמְתֵּן בְּכֵדִי שְׂיַעֲשׂוּ:

that they can be made in the amount of time and he must wait Shabbos

This halacha discusses the Rabbinic prohibition of leaving foods that cook very quickly in an oven on Friday close to nightfall, because the owner's attention remains on them to eat them immediately.

ה'י"ג

תְּנוּר שְׁנַתָּן לְתוֹכוֹ בֶּשֶׂר מִבְּעוֹד יוֹם וְשָׁהָה אוֹתוֹ בַּשַּׁבָּת אִם בֶּשֶׂר גְּדִי  
 a kid meat of if on Shabbos it and left day from while meat into it that one placed An oven  
 הוּא וְכִיּוּצָא בּוֹ מִתָּר. שָׂאֵם יַחְתֶּה בְּגַחְלִים יִתְחַרֵּךְ הַבֶּשֶׂר שְׂאִינוֹ צָרִיךְ  
 need as it does not the meat it will char the coals he stirs for if it is permitted to it and similar it  
 אֶלָּא חֲמִימוֹת הָאֵשׁ בְּלֶבֶד. וְאֵם בֶּשֶׂר עֶז אוֹ בֶּשֶׂר שׁוֹר הוּא אָסוּר שְׂמָא  
 lest it is forbidden it an ox meat of or a goat meat of and if alone the fire the warmth of except  
 יַחְתֶּה בְּגַחְלִים לְבַשְׁלוֹ. וְאִם טָח פִּי הַתְּנוּר בְּטִיט מִתָּר. שָׂאֵם  
 for if it is permitted with clay the oven the opening of he smeared and if to cook it the coals he stirs  
 בָּא לְפִתַח הַתְּנוּר וְלַחְתּוֹת תַּכְנִס הָרוּחַ וְיִתְקַשֶּׁה הַבֶּשֶׂר וְיִפְסֹד וְיִצְטָן  
 and will cool and it will spoil the meat and will harden the wind will enter and to stir the oven to open he comes  
 הַתְּנוּר וְיִפְסִיד הַבֶּשֶׂר:  
 the meat and spoil the oven

*This halacha discusses the Rabbinic prohibition against leaving certain meats to roast in an oven on Shabbos due to the concern that one might stir the coals.*

הלי יד

#### הַנְּחַת פִּשְׁתָּן בַּתְּנוּר מִפְּנֵי חֲשַׁשׁ חֲתוּי

Halacha 14 · Placing Flax in an Oven and Decrees Against Stirring Coals

וְכֵן כָּל דָּבָר שֶׁהָרוּחַ מִפְּסָדָת אוֹתוֹ אֵין גּוֹזְרִין עָלָיו שְׂמָא יִגְלֶהוּ  
 he will uncover it lest upon it decree we do not it spoils that the wind thing any And so  
 וְיַחְתֶּה. וּמִפְּנֵי זֶה נוֹתְנִין אוֹנִין שָׁל פִּשְׁתָּן לְתוֹךְ הַתְּנוּר עִם חֲשֻׁכָה  
 darkness with the oven into flax of bundles we may place this And because of and stir  
 שָׂאֵם גְּלָהוּ יִפְסְדוּ:  
 they will spoil he uncovered it for if

*The Sages did not decree against leaving items in an oven before Shabbos if opening the oven to stir the coals would spoil the items.*

הלי טו

#### דִּין הַשְּׁחִית גְּדִי שָׁלֵם וְקָרְבַּן פֶּסַח בַּתְּנוּר

Halacha 15 · Leaving a Whole Kid and the Pesach Offering in the Oven Before Shabbos

נָתַן גְּדִי שָׁלֵם לְתוֹךְ הַתְּנוּר הִרי הוּא כְּבֶשֶׂר עֶז אוֹ כְּבֶשֶׂר שׁוֹר  
 an ox like the meat of or a goat is like the meat of it behold the oven into whole a kid One placed  
 וְאָסוּר לְשָׁהוֹתוֹ שְׂמָא יַחְתֶּה בְּגַחְלִים אֶלָּא אִם כֵּן טָח הַתְּנוּר.  
 the oven he plasters unless the coals he will stir lest to leave it and it is forbidden  
 וּמִתָּר לְשַׁלֵּשׁ כְּבֶשׂ הַפֶּסַח לְתְּנוּר עִם חֲשֻׁכָה וְאֵף עַל פִּי  
 though and even nightfall with into the oven the Pesach the lamb of to lower And it is permitted  
 שְׂאִינוֹ טָח מִפְּנֵי שְׁבָנֵי חֲבוּרָה זְרִיזִים הֵן:  
 they are are careful the company that the members of because plaster that he does not

This halacha contrasts the prohibition of leaving a whole kid in an unsealed oven with the permission granted to the Pesach offering because its group is exceptionally careful.

ה'טז

צִלִּית מֵאֲכָלִים וְהִנַּחַת מִגְמָר עַל גְּבִי הָאֵשׁ עֶרֶב שַׁבָּת

Halacha 16 · Roasting Foods and Placing Incense Over Fire Before Shabbos

אֵין צוֹלִין בָּשָׂר וּבָצֵל וּבִיּוֹצָה עַל גְּבִי הָאֵשׁ אֶלָּא כְּדִי שְׂיִצּוּלוֹ מִבְּעוֹד

while yet that they roast in order unless the fire top of on and egg and onion meat roast We do not

יוֹם וַיְהִי רְאוּיֵין לְאֲכִילָהּ. וְאִם נִשְׁאַרוּ אַחֵר כֵּן עַל הָאֵשׁ בְּשַׁבָּת עַד

until on Shabbos the fire on so after they remained and if for eating fit and they will be day

שְׂיִצּוּלוֹ הִרְבֵּה מִתֵּר מִפְּנֵי שֶׁהוּא כְּמִצְטַמֵּק וְרַע לוֹ שְׂאֵם יִחַתָּה יִחַרְךָ

it will char one stirs for if for it and bad like shrinking they are because it is permitted much they roast

אוֹתָן שֶׁעַל גּוּף הָאֵשׁ הֵם. וּמִפְּנֵי זֶה מְנִיחִין מִגְמָר תַּחַת הַכְּלִים עִם

with the clothes under incense we leave this and because of they are the fire the body of since on them

חֲשֵׁכָה שְׂאֵם יִחַתָּה בְּגָחִים יִשְׂרָף הַמִּגְמָר וַיַּעֲשֵׂן הַכְּלִים:

the clothes and smoke the incense it will burn the coals one stirs for if darkness

This halacha discusses the prohibition of roasting foods directly on a fire before Shabbos unless they are cooked enough to eat, and the permission to leave incense under clothes because stirring the coals would ruin them.

ה'יז

גִּזְרָת שְׂאֵם יִחַתָּה בְּגָחִים כְּנִתְיִינָת צֶמֶר לְיִוְרָה

Halacha 17 · The Rabbinic Decree Against Stirring Coals When Placing Wool in a Dyeing Vat

הָא לְמִדַּת שְׂכָל דְּבָר שְׂאֵנוּ אוֹסְרִין בְּעֵנִין זֶה אֵינוֹ אָסוּר מִשּׁוּם

because forbidden is not of this in the context prohibit that we of a matter that all you have learned Behold

שֶׁהוּא נַעֲשֶׂה בְּשַׁבָּת אֶלָּא גִּזְרָה שְׂאֵם יִחַתָּה בְּגָחִים. לְפִיכָךְ אֵין נוֹתְנִין

place we do not therefore the coals one will stir lest a decree rather on Shabbos is done that it

צֶמֶר לְיִוְרָה אֶלָּא אִם כֵּן הִיְתָה עֲקוּרָה מֵעַל הָאֵשׁ שְׂאֵם יִחַתָּה בְּגָחִים.

the coals one will stir lest the fire from upon removed it was · · unless into a vat wool

וְהוּא שִׂיחָהּ פִּיהָ טוֹחַ בְּטִיט שְׂאֵם יָגִיס בָּהּ מִשְׁחֵשְׁכָה:

after nightfall it one will stir lest with clay is sealed its mouth is that and this

The Rambam explains that the restrictions on leaving items on a fire before Shabbos are Rabbinic safeguards to prevent one from stirring the coals on Shabbos.

ה'יח

אֲפִית פֶּת וְחִרְרָה עִם חֲשֵׁכָה וּרְדִיתָה בְּשַׁבָּת

Halacha 18 · Baking Bread and Cakes Close to Shabbos and Removing Them on Shabbos

אֵין נוֹתְנִין אֶת הַפֶּת בְּתַנּוּר עִם חֲשֵׁכָה וְלֹא תִרְרָה עַל גְּבִי הַגָּחִים

the coals the back of upon a cake and not nightfall with in the oven the bread — place We do not

אֶלָּא כְּדִי שְׂיִקְרְמוּ פָּנֶיהָ שֶׁהֵם מְדַבְּקִים בְּתַנּוּר אוֹ בָּאֵשׁ. וְאִם

and if to the fire or to the oven attached which are its surfaces that they crust enough time unless

נִשְׁאַרוּ אַחֲרֵי כֵן עַד שִׁיגְמֹר אֶפְיָתָן מִתֵּר שָׂאֵם יַחְתֶּה יִפְסִיד אוֹתָן.  
them he will spoil he stirs for if it is permitted their baking that it finishes until so after they remained  
וְאֵם נָתַן סָמוּךְ לַחֲשֶׁכָה וְחֲשֶׁכָה וְעַדִּין לֹא קָרְמוּ פָנֶיהָ. אִם בְּמִזִּיד  
intentionally if its surfaces did crust not and still and it became dark to nightfall close he placed and if  
אָסוּר לֶאֱכֹל מִהֵן עַד מוֹצָאֵי שַׁבָּת וַיִּמְתִּין בְּכַדֵּי שִׁיעָשׂוּ.  
that they can be made the time and he must wait Shabbos the departure of until from them to eat it is forbidden  
וְאִם בְּשׁוּגָג מִתֵּר לוֹ לְרִדּוֹת מִמֶּנָּה מִזֶּן שְׁלֹשׁ סְעֻדוֹת שֶׁל שַׁבָּת.  
Shabbos of meals three food for from it to scrape off for him it is permitted unintentionally and if  
וְכִשְׁהוּא רוֹדָה לֹא יִרְדָּה בְּמִרְדָּה בְּדֶרֶךְ שֶׁהוּא עוֹשֶׂה בַּחֲל  
on a weekday does that he in the manner with a baker's peel shall he scrape off not scrapes off and when he  
אֵלָּא בְּסַכִּין וְכִיּוֹצֵא בָּהּ:  
to it and similar with a knife unless

*This halacha details the restrictions on placing bread or cakes in an oven or on coals right before Shabbos, and the rules for removing them if they were left there.*

ה'ל"ט

#### הַדִּלְקַת מְדוּרָה מִבְּעוֹד יוֹם וְדִינֵי הַנָּאֵה מִמֶּנָּה בְּשַׁבָּת

*Halacha 19 - Kindling a Fire Before Shabbos and the Prohibition of Benefiting from an Unfinished Fire*

עוֹשֶׂה אָדָם מְדוּרָה מִכָּל דָּבָר שֶׁיִּרְצֶה בֵּין עַל גִּבִּי קֶרֶקַע בֵּין עַל גִּבִּי  
top of on whether the ground top of on whether that he desires substance from all a fire a person makes  
מְנוּרָה וּמִדְּלִיקָה מִבְּעוֹד יוֹם וּמִשְׁתַּמֵּשׁ לְאוּרָה אוֹ מִתְחַמֵּם כְּנִגְדָּה  
opposite it warms himself or its light and he uses day from while yet and he kindles it a torch holder  
בְּשַׁבָּת. וְצָרִיךְ שִׁידְלִיק רַב הַמְדוּרָה קֹדֶם חֲשֶׁכָה עַד שֶׁתֵּהָא שְׁלֵהֶבֶת  
a flame that there is until darkness before the fire the majority of that he kindle and he must on Shabbos  
עוֹלָה מֵאֻלֶּיהָ קֹדֶם הַשַּׁבָּת. וְאִם לֹא הִדְלִיק רַבָּה אָסוּר לְהִנּוֹת בָּהּ  
from it to benefit it is forbidden its majority he kindled not and if the Shabbos before on its own rising  
בְּשַׁבָּת גִּזְרָה שְׂמָא יַחְתֶּה בָּהּ וַיִּנִּיד הָעֵצִים כִּדִּי שֶׁתַּעֲלֶה הַשְּׁלֵהֶבֶת. וְאִם  
and if the flame that will rise in order the wood and move it he will stir lest a decree on Shabbos  
הִדְלִיק עַץ יְחִידִי צָרִיךְ לְהִדְלִיק רַב עָבִיו וְרַב הֶקְפּוֹ  
its circumference and the majority of its thickness the majority of to kindle he must single wood he kindled  
מִבְּעוֹד יוֹם:  
day from while yet

*This halacha discusses the requirement to kindle the majority of a fire before Shabbos so that the flame rises on its own, preventing one from stirring the coals on Shabbos.*

ה'ל"ב

#### הַדִּלְקַת מְדוּרַת בֵּית הַמוֹקֵד בַּמִּקְדָּשׁ עִם חֲשֶׁכָה

בְּמָה דְּבָרִים אֲמוּרִים בְּגִבּוּלֵין אֲבָל בְּמִקְדָּשׁ מֵאֲחִיזִין אֶת הָאוּר בְּעֵצִים  
 in the wood the fire — we may set in the Temple but in the provinces are said words In what  
 בְּמִדּוּרַת בֵּית הַמּוֹקֵד עִם חֹשֶׁכָה וְאִין חוֹשִׁשִׁין שְׂמָא יַחְתֶּה בְּגִחְלִים  
 the coals he will stir lest suspect and we do not darkness with the Hearth the House of in the bonfire of  
 שֶׁהַכֹּהֲנִים זְרִיזִין הֵן:  
 they are careful because the priests

*The Rabbinic decree against lighting a fire close to Shabbos due to the fear of stirring the coals does not apply in the Beis HaMikdash because the priests are exceptionally careful.*

ה'לכא

## הַדְּלָקַת מִדּוּרָה שֶׁל קִנִּים וְגִרְעִינִין קֹדֶם הַשַּׁבָּת

Halacha 21 · Kindling a Bonfire of Reeds or Seeds Before Shabbos

הָיְתָה מִדּוּרָה שֶׁל קִנִּים אוֹ שֶׁל גִּרְעִינִין אֵינוֹ צָרִיךְ לְהִדְלִיק הָרֵב אֲלָא  
 but the majority to kindle necessary it is not seeds of or reeds of a bonfire If was  
 כִּיּוֹן שֶׁהִתְחִיל בָּהֶן הָאֵשׁ קֹדֶם הַשַּׁבָּת מִתֵּר לְהַשְׁתַּמֵּשׁ בָּהּ. מִפְּנֵי שֶׁהָאֵשׁ  
 that the fire because it to use it is permitted Shabbos before the fire in them that started since  
 נִתְלִית בָּהֶן בְּמַהֲרָה וְאֵינוֹ צָרִיךְ לַחְתּוֹת. לְפִיכָךְ אִם אֶגֶד הַקִּנִּים אוֹ  
 or the reeds one bound if therefore to stir required and one is not quickly in them catches  
 הַנִּיחַ הַגִּרְעִינִין בַּחוֹתְלוֹת הָרִי הֵן כְּעֵצִים וְצָרִיךְ שֶׁתַּעֲלֶה בָּהֶן  
 in them that there shall rise and it is necessary are like wood they behold in baskets the seeds placed  
 שֶׁלֹּהֶבֶת מֵאֻלֶּיהָ קֹדֶם הַשַּׁבָּת:  
 Shabbos before on its own a flame

*This halacha discusses the conditions under which a fire made of fast-burning materials may be lit right before Shabbos without violating the prohibition of stirring the coals.*

ה'לכב

## הַדְּלָקַת מִדּוּרָה מִחֻמְרִים הַנִּדְלָקִים מֵהֵרָ

Halacha 22 · Kindling a Bonfire from Fast-Burning Materials Before Shabbos

מִדּוּרָה שֶׁל זָפֶת אוֹ שֶׁל גַּפְרִית אוֹ שֶׁל רֶבֶב אוֹ שֶׁל קִירָה אוֹ שֶׁל קֶשׁ אוֹ  
 or straw of or wax of or fat of or sulfur of or tar of A bonfire  
 שֶׁל גִּבְכָּא אֵינוֹ צָרִיךְ לְהִדְלִיק רַבָּה קֹדֶם הַשַּׁבָּת מִפְּנֵי שֶׁהָאֵשׁ מִדְּלֶקֶת  
 ignites the fire because Shabbos before its majority to kindle required is not stubble of  
 אוֹתָם בְּמַהֲרָה:  
 quickly them

*Materials that catch fire rapidly do not require their majority to be lit before Shabbos begins.*

## CHAPTER SUMMARY

The chapter begins by listing numerous permissible Friday activities that continue on Shabbos, including watering gardens, scenting garments, applying medical bandages, soaking ink or wool, setting traps, and operating olive presses. It then

transitions to the laws of leaving food on a fire, explaining that uncooked food or food that improves with further cooking cannot be left on an open fire unless the coals are swept out, covered with ash, or fueled by materials like straw that do not produce lasting coals. Finally, the Rambam distinguishes between a standard range and a highly heat-retentive oven, ruling that the intense heat of an oven prevents a person from diverting his mind, thereby forbidding one from leaving unfinished or heat-improving food in or near it even if the coals were swept or covered.

## למעשה WHAT TO TAKE HOME

The beautiful halachos of shehiyah—leaving our food to cook on its own over Shabbos—teach us a profound lesson in emunah. The Torah allows us to start a process on Friday and let it finish on its own on Shabbos, because Shabbos is a day of complete cessation from our own creative labor. Yet, Chazal stepped in with a warning: if the food isn't fully cooked, or if it gets better the longer it sits, we cannot leave it on an open fire. Why? Lest we forget ourselves and stir the coals to speed up the process. To permit it, we must cover the coals, showing we have completely diverted our minds from trying to control the outcome.

How often in life do we set a process in motion—a business deal, a shidduch, a medical treatment—and then drive ourselves crazy trying to “stir the coals” to make it happen faster? We worry, we intervene, and we try to force the results. The Rambam is teaching us the spiritual art of letting go. Once you have done your proper, permitted effort before Shabbos, you must cover your coals. You must declare that the results are entirely in the hands of Hashem, who makes things grow and mature without your constant, anxious manipulation.

True menuchas hanefesh (peace of mind) comes from knowing when your job is done. When we cover the fire, we are saying, “I did my part. Now, I step back and let Hashem run His world.” This Shabbos, when you see the blech covering the fire, let it be a physical reminder to cover the fire of your weekday anxieties as well.

Today, identify one area of life where you have already done your necessary effort, and consciously “cover the coals” by telling Hashem you are stepping back and trusting Him to bring it to completion.

## מִסְכֵּת אָבוֹת • פֶּרֶק רִאשׁוֹן

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

## 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 הַצְּדִיק. 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.

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

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

מִתַּאֲבָק בַּעֲפָר רַגְלֵיהֶם, וְהָיָה 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

קֹל 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

יִורֶשׁ גִּיהֵנוֹם:

Gehinnom he inherits

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

## עשה לה רב וקנה לה חבר

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

יהושע בן פרחיה ונתאי הארכלי קבלו מהם. יהושע בן פרחיה אומר,

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

עשה לה רב, וקנה לה חבר, והוי דן את כל האדם

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

לכף זכות:

merit to the scale of

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

משנה ז

## הרחקה משכן רע ומרשע

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

נתאי הארכלי אומר, הרחק משכן רע, ואל תתחבר לרשע,

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

ואל תתיאש מן הפרענות:

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

## הנהגת הדין עם בעלי הדין

Mishna 8 · The Conduct of a Judge Toward Litigants

יהודה בן טבאי ושמעון בן שטח קבלו מהם. יהודה בן טבאי אומר,

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

אל תעש עצמה כעורכי הדין. וכשיהיו בעלי דינין עומדים

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

לפניה, יהיו בעיניה כרשעים. וכשנפטרים מלפניה, יהיו

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

בעיניה כזכאין, כשקבלו עליהם את הדין:

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

## דרישה וחקירה של עדים וזהירות בדברי הדינים

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

שמעון בן שטח אומר, הוי מרבה לחקר את העדים, והוי זהיר

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

בדבריה, שמא מתוכם ילמדו לשקר:

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, שֵׁמָא 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, הֵי 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 שָׁמָא, אֲבִיד שְׁמָה. וְדָלָא מוֹסִיף, יָסָף.  
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, חֵלָף:  
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, מה אני.

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, אִמָּתִי:

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 קבע. אֹמֵר מְעַט וְעֹשֶׂה הַרְבֵּה, וְהוֹי מְקַבֵּל אֶת

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

כָּל הָאָדָם בְּסִכּוֹר פָּנִים יְפוֹת:

face expression of with a cheerful person every

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

מִשְׁנָה טז

עשה לך רב והרחקה מן הספק

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

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

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

תִּרְבֶּה לְעֹשֶׂר אֲמָדוֹת:

by estimation to tithe increase

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

מִשְׁנָה יז

מעלת השתיקה והמעשה על פני הדבור

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

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.

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 פֶּשַׁע 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 לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:  
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:  
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:  
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:  
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זֶה תִּלְךָ אֵינִי עֹלָה עֵינִי:  
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:  
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד 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 קִדֵּר אֶתְהַלֵּךְ בְּלַחַץ 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 וּמֵה 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 יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צְפוּנֶיךָ:

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 סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר 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 עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶּה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

## פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנוֹיָהּ קִשְׁבוֹת לְקוֹל תַּחֲנוּנָי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֹרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְּדֶה 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.'