

## ט"ו סיון תשפ"ו

Sunday, May 31, 2026

The complete seder for today, in one place

## TODAY'S SEDER

חומש עם ראשי — Chumash with Rashi · Beha'alotcha · 1st Aliyah

בהעלתך · ראשון

מסכת גיטין — דף ט' ע"ב Gemara Gittin · Daf 9b

הלכות שבת — פרק רביעי Hilchos Shabbos · Chapter Four

חובות הלקבות — Chovos HaLevavos · Shaar Yichud HaMaaseh · Chapter One

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מסכת אבות — פרק ראשון Pirkei Avos · Chapter One

מדרגת האדם — פתיחת דבר Madreigas HaAdam · Pesichas Davar

תהלים — חמשה קאפיטלעך Tehillim · 32, 43, 83, 121, 130

## חומש עם רש"י • בהעלתה • ראשון

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

BEHA'ALOTCHA • 1ST ALIYAH

## CHAPTER PREVIEW

In this first aliyah of Parshas Beha'alotcha, Hashem commands Moshe Rabbeinu regarding the lighting of the Menorah in the Mishkan. Aharon HaKohen is instructed to kindle the lamps so that their light shines toward the center of the Menorah, showing his absolute dedication to fulfilling Hashem's word exactly as commanded. We also learn about the precise, intricate construction of the Menorah, which was hammered out of a single block of pure gold according to the exact pattern shown to Moshe on the mountain.

The aliyah then transitions to the purification and dedication of the Levi'im for their sacred avodah in the Mishkan. Hashem commands Moshe to set them apart from the rest of Bnei Yisrael through a process of purification, shaving, and immersion. This preparation readies them to be presented before Hashem as a special offering, representing all of Bnei Yisrael in their holy service.

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

פסוק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר:

saying Moshe to Hashem And spoke

פסוק ב

Pasuk 2

דִּבֶּר אֶל אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת הַנֵּרוֹת אֶל מוֹל פָּנָיו

the face of the front of toward the lamps — when you kindle to him and you shall say Aharon to Speak

הַמְּנוֹרָה יֵאִירוּ שִׁבְעַת הַנֵּרוֹת:

the lamps the seven of shall shine the Menorah

רש"י

בהעלתה. למה נסמכה פרשת המנורה לפרשת הנשיאים? לפי שפשרא אהרן

Aharon that when he saw because the princes to the parsha of the Menorah the parsha of is juxtaposed why When you raise

חנכת הנשיאים חלשה אז דעתו, שלא היה עמם בחנכה לא הוא ולא

and not he not in the dedication with them was that not his mind then weakened the princes the dedication of

שבטו, אמר לו הקב"ה חיה שלך גדולה משלהם, שאתה מדליק ומטיב

and prepare kindle for you than theirs is greater yours by your life the Holy One blessed is He to him said his tribe

את הנרות עי' תנחומא :

Tanchuma see the lamps —

רש"י

בהעלתך. על שם שהלהב עולה, כתוב בהדלקתן לשון עליה, שצריך  
that one must ascending an expression of regarding their kindling it is written rises that the flame account on when you raise  
להדליק עד שתהא שלהבת עולה מאליה שבת כ"א, ועוד דרשו רבותינו  
our Rabbis expounded and furthermore 21 Shabbos by itself rising a flame that there will be until kindle  
מכאן שמעלה היתה לפני המנורה, שעליה הכהן עומד ומטיב ספרי :  
Sifrei and prepares stands the Kohen upon which the menorah before there was that a step from here

רש"י

אל מול פני המנורה. אל מול נר האמצעי, שאינו בקנים אלא  
but rather on the branches which is not the middle the lamp the front of toward the Menorah the face of the front of Toward  
בגוף של מנורה עי' מנחות צ"ח :  
98b Menachot see the Menorah of on the body

רש"י

יאירו שבעת הנרות. ששה שעל ששת הקנים, שלשה המזרחיים פונים למול  
towards facing the eastern ones three the branches the six of that are on six the lamps the seven of shall give light  
האמצעי — הפתילות שבהן — וכן שלשה המערביים ראשי הפתילות למול  
towards the wicks the tips of the western ones three and likewise that are in them the wicks the middle one  
האמצעי, ולמה? כדי שלא יאמרו, לאורה הוא צריך עי' תנחומא :  
Tanchuma see needs He for its light they should say that not in order and why the middle one

פסוק ג

Pasuk 3

ויעש כן אהרן אל מול פני המנורה העלה נרותיה פאשר צוה  
commanded as its lamps he kindled the Menorah the face of the front of toward Aharon so And he did  
יהוה את משה:  
Moshe — Hashem

רש"י

ויעש כן אהרן. להגיד שבחו של אהרן שלא שנה ספרי :  
Sifrei did he deviate that not Aaron of the praise of to tell Aaron so And he did

פסוק ד

Pasuk 4

וזה מעשה המנרה מקשה זהב עד ירכה עד פרחיה מקשה  
hammered work its flower to its base from of gold hammered work the Menorah was the construction of and this  
הוא פמראה אשר הראה יהוה את משה כן עשה את המנרה:  
the Menorah — he made so Moshe — Hashem showed that according to the it was pattern

רש"י

וזה מעשה המנרה. שהראוהו הקב"ה באצבע, לפי שנתקשה בה,  
in it that he found difficulty because with a finger the Holy One blessed be that He showed him the Menorah the work of And this He

לָכֶּה נֹאמַר "וְזֶה":

And this it is said therefore

רש"י

מקשה. בטדי"ץ בלעז, לשון "דא לְדא נְקוּשֵׁן דניאל ה', עֲשֵׂת שֶׁל כּפּר

a talent of of a block five Daniel knocked against this this an expression of in Old French batediz beaten work

וְהָב הֵיטָה, וּמְקִישׁ בְּקֶרֶנֶס, וְחוּתָהּ בְּכַשִּׁיל, לְפִשֵּׁט אֲבָרֶיהָ כְּתִקְנֹן, וְלֹא

and not according to their proper- its limbs to spread out with a chisel and cuts with a hammer and he beats it was gold form

נַעֲשִׂית אֲבָרִים אֲבָרִים ע"י חבור עי' ספרא :

Sifra see joining by means of by limbs limbs was it made

רש"י

עד ירכה. ירכה היא השדה שעל הרגלים, חלול, כְּדֶרֶךְ מְנוֹרוֹת כֶּסֶף

silver candlesticks of like the manner of hollow the feet which is upon the boxlike base it is its shaft its shaft unto

שְׁלִפְנֵי הַשָּׂרִים:

the princes that are before

רש"י

עד ירכה עד פרח. כְּלוֹמַר גּוֹפָה שֶׁל מְנוֹרָה כָּלָה וְכָל הַתְּלוּי בָּהּ:

to it that is attached and everything all of it the menorah of the body meaning to say its flower unto its base unto

רש"י

עד ירכה. שהוא אבר גדול:

large a part which is its base until

רש"י

עד פרח. שהוא מַעֲשֶׂה דק שָׁפָה, הַכֹּל מְקֻשָּׁה; וְדֶרֶךְ "עד" לְשִׁמּוֹשׁ בְּלִשׁוֹן זֶה,

this in a usage to serve until and the way of beaten out all that is in it slender work which is its flower until

כְּמוֹ "מַגְדִּישׁ וְעַד קָמָה וְעַד כֶּרֶם זֵית" שׁוֹפְטִים ט"ו :

fifteen Shoftim olives vineyard and to standing corn and to from shocks like

רש"י

כמראה אשר הראה וגו'. פְּתִיבָנִית אֲשֶׁר הָרָאָהּוּ בָהֶר, כְּמוֹ

just as on the mountain He showed him which according to the pattern etc. He showed which According to the appearance

שֶׁנֶּאֱמַר שְׁמוֹת כ"ה — וְרָאָה וַעֲשֶׂה בְּתִבְנִיתָם וְגו' ספרי :

Sifrei etc. after their pattern and make And see 25 Shemos it is said

רש"י

כן עשה את המנרה. מי שֶׁעָשָׂאָהּ; וּמ"א, עַל יְדֵי הַקָּב"ה נַעֲשִׂית

it was made the Holy One means of by and Midrashic explanation who made it the one the Menorah — he made so

מֵאֵלֶיהָ תִּנְחֹמָא :

Tanchuma by itself

וַיִּדְבֹּר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:

saying Moshe to Hashem And spoke

פסוק 5

קַח אֶת הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל וְטַהַרְתָּ אֹתָם:

them and you shall purify Yisrael the children of from among the Levites — Take

רש"י

קַח אֶת הַלְוִיִּם. קַחֵם בְּדִבְרֵי — אֲשֶׁרֵיכֶם שְׁתַּזְכּוּ לְהִיּוֹת שְׁמָשִׁים לְמָקוֹם:

to the Omnipresent servants to be that you merit praiseworthy are you with words take them the Levi'im — Take

פסוק 6

וְכֹה תַעֲשֶׂה לָהֶם לְטַהָרֵם הַזֶּה עַל־יָהֶם מִי חֲטָאת וְהָעֲבִירוּ תַעַר עַל

over a razor and they shall pass purification water of upon them sprinkle to purify them to them you shall do and thus

כָּל בָּשָׂרָם וְכַבְּסוּ בְּגָדֵיהֶם וְהִטְהָרוּ:

and they shall purify their clothes and they shall wash their flesh all of

רש"י

הַזֶּה עַל־יָהֶם מִי חֲטָאת. שֶׁל אֶפֶר הַפָּרָה מִפְּנֵי טְמְאֵי מֵתִים שֶׁבָּהֶם:

who were among them corpses those defiled by because of the heifer the ashes of of purification water of upon them Sprinkle

רש"י

וְהָעֲבִירוּ תַעַר. מִצָּאתִי בְּדִבְרֵי רַבִּי מֹשֶׁה הַדִּרְשָׁן לְפִי שֶׁנִּתְּנוּ כִּפָּרָה

as an atonement that they were given because the Preacher Moshe Rabbi in the words of I found a razor And they shall pass

עַל הַבְּכוֹרוֹת שֶׁעָבְדוּ עֲ"ז, וְהִיא קְרוּיָה זִבְחֵי מֵתִים, וְהַמְצָרַע קְרוּי מֵת.

dead is called and the leper the dead sacrifices of is called and it idolatry who worshipped the firstborn for

הַזְקִיקָם תְּגַלְחֵם כְּמַצֹּרְעִים:

like lepers shaving He required them

פסוק 7

וְלָקְחוּ פָר בֶּן בָּקָר וּמִנְחָתוֹ סֵלֶת בָּלוּלָה בַּשֶּׁמֶן וּפָר שֵׁנִי

second and a bull with oil mixed fine flour and its meal-offering the herd young of a bull And they shall take

בֶּן בָּקָר תִּקַּח לְחֲטָאת:

for a sin-offering you shall take the herd young of

רש"י

וּלְקַחוּ פָר בֶּן בָּקָר. וְהוּא עוֹלָה, כְּמוֹ שֶׁכָּתוּב "וַעֲשֵׂה ... וְאֵת הָאֶחָד

the one and — and make that is written just as a burnt offering and it cattle son of a bull And they shall take

עוֹלָה", וְהוּא קֶרְבֶּן צָבוּר בְּעִ"ז:

for idol worship a congregation the offering of and it a burnt offering

רש"י

וּפֶר שְׁנִי. מַה ת"ל שְׁנִי? לֹא־מֵר לָךְ מָה עוֹלָה לֹא נֶאֱכָלְתָּ, אֲף־  
so too eaten is not the burnt offering just as to you to say second does the teaching say what second And a bullock  
חֲטָאת לֹא נֶאֱכָלְתָּ. וּבָזוּ יֵשׁ סִמָּךְ לְדִבְרֵיו בְּת"כ; וְאָמַר אֲנִי שְׁהוֹרָאתָ  
that a ruling of I and say in Toras Kohanim for his words support there is and in this eaten is not the sin offering  
שָׁעָה הַזֹּאת, שְׁשָׁעִיר הָיָה לָהֶם לְהָבִיא לְחֲטָאת עֲזָז עִם פֶּר הָעוֹלָה:  
the burnt offering the bullock of with idolatry for a sin offering of to bring for them was for a goat it was the hour

פסוק ט

Pasuk 9

וְהִקְרַבְתָּ אֶת הַלְוִיִּם לִפְנֵי אֹהֶל מוֹעֵד וְהִקְהַלְתָּ אֶת כָּל עַדַּת  
the congregation of all of — and you shall assemble Meeting the Tent of before the Levites — and you shall bring  
בְּנֵי יִשְׂרָאֵל:  
Yisrael the children of

רש"י

וְהִקְהַלְתָּ אֶת כָּל עַדַּת. לִפְנֵי שְׁהַלְוִיִּם נִתְּנִים קָרְבָּן כַּפָּרָה תַּחֲתֵיהֶם,  
in their stead atonement an offering of are given as that the Levites Because the congregation of all of — And you shall gather  
יָבֹאוּ וַיַּעֲמֵדוּ עַל קָרְבָּנָם וַיִּסְמְכוּ אֶת יְדֵיהֶם עֲלֵיהֶם:  
upon them their hands — and place their offering over and stand let them come

פסוק י

Pasuk 10

וְהִקְרַבְתָּ אֶת הַלְוִיִּם לִפְנֵי יְהוָה וְסִמְכוּ בְּנֵי יִשְׂרָאֵל אֶת יְדֵיהֶם עַל  
upon their hands — Yisrael the children of and shall lay Hashem before the Levites — and you shall bring  
הַלְוִיִּם:  
the Levites

פסוק יא

Pasuk 11

וְהִנִּיף אַהֲרֹן אֶת הַלְוִיִּם תְּנוּפָה לִפְנֵי יְהוָה מֵאֵת בְּנֵי יִשְׂרָאֵל  
Yisrael the children of from Hashem before as a wave-offering the Levites — Aharon and he shall wave  
וְהָיוּ לַעֲבֹד אֶת עֲבֹדַת יְהוָה:  
Hashem the service of — to perform and they shall be

רש"י

וְהִנִּיף אַהֲרֹן אֶת הַלְוִיִּם תְּנוּפָה. כְּדָרָךְ שְׁאֵשׁ מִצָּרַע טָעוֹן תְּנוּפָה חַי;  
alive waving requires a leper the guilt offering of just as a waving the Levites — Aaron And Aaron shall wave  
שְׁלֹשׁ תְּנוּפוֹת נֶאֱמָרוּ בְּפָרָשָׁה זוֹ: הָרֵאשׁוֹנָה — לְבָנֵי קֵהָת, לְכֹהֵן נֶאֱמָר  
it is said therefore Kehas for the sons of the first this in the section were mentioned wavings Three  
בָּם "וְהָיוּ לַעֲבֹד אֶת עֲבֹדַת ה'", לִפְנֵי שְׁעֲבֹדַת קֹדֶשׁ הַקֹּדָשִׁים  
the Holies the Holy of the service of because Hashem the service of — to perform and they shall be regarding them

עֲלֵיהֶם — הָאָרוֹן וְהַשְּׁלֶחֶן וְגו'; הַשְּׁנֵיָה — לִבְנֵי גֵרְשׁוֹן, לְכָהֱנֵם נֶאֱמַר בָּם  
regarding them it is said therefore Gershon for the sons of the second etc and the Table the Ark was upon them  
"תְּנוּפָה לָהּ", שָׁאֵף עֲלֵיהֶם הִיָּתָה עֲבוֹדַת הַקֹּדֶשׁ — יְרִיעוֹת וּקְרָסִים הַנִּרְאוֹת  
that are visible and clasps hangings the holy the service of was upon them for also for Hashem a waving  
בְּבֵית קֹדֶשׁ הַקְּדָשִׁים, וְהַשְּׁלִישִׁית — לִבְנֵי מֶרָרִי:  
Merari for the sons of and the third the Holies the Holy of in the chamber of

פסוק יב

Pasuk 12

וְהַלְוִיִּם יִסְמְכוּ אֶת יְדֵיהֶם עַל רֹאשׁ הַפָּרִים וַעֲשֵׂה אֶת הָאֶחָד חַטָּאת  
a sin offering the one — and make the bulls the head of upon their hands — shall lean And the Levites  
וְאֶת הָאֶחָד עֹלָה לִיהוָה לְכַפֵּר עַל הַלְוִיִּם:  
the Levites for to atone to Hashem a burnt offering the other and —

פסוק יג

Pasuk 13

וְהַעֲמַדְתָּ אֶת הַלְוִיִּם לִפְנֵי אֶהְרֹן וּלְפָנָי בְּנָיו וְהִנַּפְתָּ אֹתָם תְּנוּפָה  
a wave offering them and you shall wave his sons and before Aharon before the Levites — And you shall stand  
לִיהוָה:  
to Hashem

פסוק יד

Pasuk 14

וְהִבַּדַּלְתָּ אֶת הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל וְהָיוּ לִי הַלְוִיִּם:  
the Levites Mine and they shall be Yisrael the children of from the midst of the Levites — And you shall separate

#### CHAPTER SUMMARY

The aliyah begins with the mitzvah of lighting the Menorah, emphasizing Aharon HaKohen's faithful execution of the command, and describes the Menorah's unique hammered-gold construction. It then details the purification process of the Levi'im, which includes sprinkling purifying waters, shaving their bodies, washing their garments, and bringing specific korbanos—a burnt offering and a sin offering. Finally, Bnei Yisrael lay their hands upon the Levi'im, and Aharon elevates them as a wave offering before Hashem, officially setting them apart to perform their sacred service in the Tent of Meeting.

My dear talmid, look at how the Torah praises Aaron HaKohen: "Aaron did so... as Hashem had commanded Moses." Rashi immediately points out the greatness here: "To tell the praise of Aaron, that he did not change." Think about this. Aaron was the High Priest, a holy giant of a man. Yet, his greatest praise in this moment was simply that he did exactly what he was told, without adding his own twists, without seeking shortcuts, and without letting the routine dull his passion. He lit the Menorah with the very same devotion on the last day as he did on the first.

In our own daily avodah, we often face the challenge of the routine. We put on tefillin, we daven, we make brachos, and we learn Torah day after day. The yetzer hara whispers to us to make changes, to rush through, or to treat these holy acts as mere habits. But true greatness lies in consistency. When we perform a mitzvah exactly as Hashem commanded, with the same freshness and care every single time, we are walking in the footsteps of Aaron HaKohen.

Today, choose one daily mitzvah or tefillah that has become a bit routine for you—whether it is saying Asher Yatzar with kavana, benching from a siddur, or saying Shema before sleep—and perform it with absolute care, exactly as it was commanded, without rushing or changing a thing.

# מסכת גיטין · דף ט' ע"ב

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

## THE SUGYA

In this daf, we continue our deep dive into the comparison between a get (bill of divorce) and a get shichrur (bill of manumission for a slave). The Gemara analyzes the opinion of Rabbi Meir, who lists four ways in which these two documents are equal, and we seek to understand what the specific numbers mentioned in the Mishnah and Beraisa come to exclude. This leads us into a fascinating discussion regarding the halachos of witnesses who do not know how to sign their names, and whether we may use a stencil to help them sign on a get.

We also explore other potential similarities between a get and a get shichrur, such as the halacha of a shechiv mera (a person on his deathbed) who gives instructions to deliver these documents. The Gemara beautifully clarifies the underlying principles of what makes these two documents unique compared to standard financial documents, and why certain halachos—like writing the document lishmah (for her sake) or the invalidity of writing on something attached to the ground—were not included in the Beraisa's list.

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

## MISHNAH

### MISHNAH

העוֹלִים בְּעֶרְכָּאוֹת שֶׁל גּוֹיִם, אֵף עַל פִּי שְׁחוֹת־מִיָּהֶן גּוֹיִם – כְּשִׁירִין, חוּץ מִגִּיטֵי נָשִׁים וְשִׁחְרוּרֵי עֲבָדִים.

All legal documents that are produced in gentile courts, even though their signatories are gentiles, are valid, except for bills of divorce and bills of manumission of slaves.

## GEMARA

### STATEMENT

וּכְדִבְרֵי רַבִּי מֵאִיר – בְּאַרְבָּעָה:

And according to the statement of Rabbi Meir, they are equal in four ways:

### STATEMENT

הָאוֹמֵר "תֵּן גִּט זֶה לְאִשְׁתִּי, וְשִׁטְר שְׁחִירוֹר זֶה לְעַבְדִּי", רָצָה לְחֻזֹּר בְּשִׁנְיָהֶם – יַחְזוֹר, דִּבְרֵי רַבִּי מֵאִיר.

namely, the three aforementioned halakhot, and also with regard to a man who says: Give this bill of divorce to my wife, or: Give this bill of manumission to my slave, if he desires to retract his instruction with regard to both of them, he can retract before they reach the recipient. This is the statement of Rabbi Meir.

QUESTION

בשלמא לרבנן, מנינא למעוטי הא דרבי מאיר.

Granted, according to the Rabbis, who say there are only three ways, the number three is stated to exclude this fourth case of Rabbi Meir.

QUESTION

א לא לרבי מאיר, מנינא למעוטי מאי?

However, according to Rabbi Meir, who states the number four, what does the number four serve to exclude?

ANSWER

למעוטי הא דתנא: עדים שאין יודעים לחתום, מקרעין להם נייר חלק, וממלאים את הקרעים דיו.

It serves to exclude that which is taught in a baraita: With regard to witnesses who do not know how to sign, one tears blank paper for them in the shape of their names, and they fill in the gaps with ink.

ANSWER

אמר רבן שמעון בן גמליאל: במה דברים אמורים – בגיטי נשים, אבל שחרורי עבדים ושאר כל השטרות, אם יודעין לקרות ולחתום – חותמין, ואם לאו – אין חותמין.

Rabban Shimon ben Gamliel said: In what case is this statement said? With regard to bills of divorce. However, with regard to bills of manumission and all other documents, if they know how to read and sign, they sign, and if not, they do not sign. Rabbi Meir agrees with Rabban Shimon ben Gamliel that bills of divorce and manumission differ here, and he mentions the number four to exclude this case from their points of equality.

QUESTION

קרייה מאן דבר שמייה?

The Gemara asks: Reading, who mentioned anything about it? Why does Rabban Shimon ben Gamliel mention reading when the first tanna only spoke about signing?

ANSWER

חסורי מחסרא והכי קתני: עדים שאין יודעין לקרות – קורין לפנייהם וחותמין, ושאיין יודעין לחתום – מקרעין להם.

The Gemara answers: The baraita is incomplete, and this is what it is teaching: Witnesses who do not know how to read, one reads in their presence and they sign; and those who do not know how to sign, one tears paper for them and they fill it in.

QUESTION

ותו ליכא?! והאיכא: האומר "תנו גט זה לאשתי, ושטר שחרור זה לעבדי", ומת – לא יתנו לאחר מיתה, "תנו מנה לפלוני", ומת – יתנו לאחר מיתה.

The Gemara asks: And is there nothing else in which they are equal? But isn't there the case of one who says: Give this bill of divorce to my wife, or this bill of manumission to my slave, and he dies, they should not give it after his death;

whereas if he says: **Give one hundred dinars to so-and-so, and he dies, they should give it after his death?** This is another point of equality!

#### ANSWER

כִּי קֵתְנִי, מִילְתָּא דְלִיתִיהּ בְּשִׁטְרוֹת, מִילְתָּא דְאִיתִיהּ בְּשִׁטְרוֹת לֹא קֵתְנִי.

The Gemara answers: **When it teaches** the list, it includes only a **matter that does not apply to typical documents**; but a **matter that does apply to typical documents**, it does not teach.

#### PROOF

דְּשָׁלַח רַבִּין מִשְׁמִייה דְּרַבִּי אֲבָהוּ: הָווּ יוֹדְעִין, שְׁשָׁלַח רַבִּי אֶלְעָזָר לְגוּלָּה מְשׁוּם רַבִּינוּ: שְׂכִיב מְרַע  
שָׁאֵמַר "כְּתִבּוּ וְתִנּוּ מָנָה לְפָלוֹנִי", וּמַת – אֵין כּוֹתְבִין וְנוֹתְנִין,

As Ravin sent in the name of Rabbi Abbahu: You should know that Rabbi Elazar sent to the Diaspora in the name of our teacher Rabbi Yohanan: With regard to a person on his deathbed who says: Write a deed of transfer and give one hundred dinars to so-and-so, and he dies, one does not write and give the document after his death.

#### EXPLANATION

שָׁמָּא לֹא גָמַר לְהַקְנוֹתוֹ אֶלָּא בְּשִׁטָּר, וְאֵין שִׁטָּר לְאַחֵר מִיתָה.

The reason is **perhaps he did not resolve to transfer ownership to him except through the deed**, and there is no writing of a deed after death. Since this applies to other documents too, it is not unique to bills of divorce and manumission.

#### QUESTION

וְהֵאִיכָא לְשִׁמְחָה?

The Gemara asks: **But isn't there** the requirement that they must be written **for her sake** (lishmah), which applies to both?

#### EXPLANATION

בְּשָׁלְמָא לְרַבָּה, הֵינֵינוּ מוֹלִיךְ וּמְבִיא.

The Gemara comments: **Granted, according to Rabba**, this is already included in the halakhot of **delivering and bringing**, as he holds lishmah is the reason for the declaration.

#### OBJECTION

אֶלָּא לְרַבָּא, קִשְׁיָא!

**However, according to Rava**, who holds the reason is ratification of the signatures, the omission of lishmah is **difficult**!

#### QUESTION

ותו: בֵּין לְרַבָּה בֵּין לְרַבָּא, הֵאִיכָא מְחוּבָּר!

**And furthermore, both according to Rabba and according to Rava**, isn't there the invalidation of being written on something **attached** to the ground, which applies to both?

#### ANSWER

כִּי קֵתְנִי פְּסוּלָא דְרַבָּנָן, דְּאוּרִייתָא לֹא קֵתְנִי.

The Gemara answers: **When it teaches** its list, it refers only to **an invalidation by Rabbinic law; but an invalidation by Torah law, it does not teach**. Lishmah and attached to the ground are Torah invalidations.

#### QUESTION

וְהָא עֲרֵכָאוֹת שֶׁל גּוֹיִם, דְּפָסוּלָא דְאִרְיִיתָא הוּא, וְקִתְנִי!

The Gemara challenges: **But there is** the case of **gentile courts, which is an invalidation by Torah law, and yet it teaches it!**

#### ANSWER

בְּעֵדֵי מְסִירָה, וּכְרַבִּי אֶלְעָזָר דָּאָמַר: עֵדֵי מְסִירָה כְּרִתִּי.

The Gemara answers: That is a case **with witnesses of transmission, and in accordance with Rabbi Elazar, who says: Witnesses of transmission effect the divorce**. Therefore, the invalidity of the gentile signatures on the document is only Rabbinic.

#### OBJECTION

וְהָא מִדְּקִתְנִי סִיפָא, רַבִּי שְׁמַעוֹן אוֹמֵר: אִךְ אֵלּוּ כְּשִׁירִין, וְאָמַר רַבִּי זֵירָא: יָרַד רַבִּי שְׁמַעוֹן לְשִׁטָּתוֹ  
שֶׁל רַבִּי אֶלְעָזָר, דָּאָמַר עֵדֵי מְסִירָה כְּרִתִּי; מִכָּלֵל דִּתְנָא קִמָּא סָבַר – לֹא!

The Gemara objects: **But from the fact that it teaches in the latter clause: Rabbi Shimon says: Even these are valid, and Rabbi Zeira said: Rabbi Shimon accepted the opinion of Rabbi Elazar, who said that witnesses of transmission effect the divorce; it follows by implication that the first tanna holds that they do not!** Thus, for the first tanna, it is a Torah invalidity.

#### SUMMARY

The Gemara on Daf 9b clarifies that the Beraisa's list of similarities between a get and a get shichrur only includes Rabbinic disqualifications, which is why Torah-level invalidations—such as writing a document on something attached to the ground or not writing it lishmah—are excluded. We learn that according to Rabban Shimon ben Gamliel, we do not use stencils for witnesses who cannot sign on standard documents, though there is a lenient view regarding a get. Additionally, the Gemara establishes that a shechiv mera's instruction to write a gift document is invalidated upon his death because he may have only intended to transfer the money through that specific deed, which cannot be written after his petirah.

In today's daf, we learn about the extreme care Chazal took with signatures on a get. The Gemara discusses witnesses who do not know how to sign their own names, and how a stencil was made for them to fill in with ink. Rabban Shimon ben Gamliel limits this, teaching that for other documents, if a witness cannot read and sign on his own, he simply cannot sign. We see here the immense weight of a signature, of a person putting their name down to testify to a reality.

In our daily lives, we are constantly 'signing' our names to things, not just on paper, but with our words, our actions, and our presence. When you speak lashon hara, or when you stand by and listen to it, you are putting your signature on that damaging word. When you show up for another Yid with a warm smile and a helping hand, you are signing your name to a document of chesed. Every action we take is a permanent stamp of who we are.

Before you speak, act, or even post something today, pause for one second and ask yourself: 'Am I willing to sign my name to this in the heavenly court?' Let us make sure every signature we leave behind today is one of kiddush Hashem.

## הלכות שבת • פרק רביעי

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## CHAPTER PREVIEW

In this chapter, we continue learning the halachos of serving hot food on Shabbos, moving from the laws of leaving food on a fire to the laws of hatmanah (insulating food to preserve its heat). Hashem's Torah allows us to keep our food warm for Shabbos, but the Chachamim established beautiful safeguards to prevent us from coming to do a melacha on Shabbos. We will learn to distinguish between two types of insulating materials: those that add heat (mosif hevel) and those that merely preserve the existing heat (ma'amid hevel).

We will also delve into the Rabbinic decrees surrounding when these materials may be used. The Sages forbade insulating food with heat-adding substances even before Shabbos begins, and they likewise restricted insulating with heat-preserving substances on Shabbos itself. Through these halachos, we see the incredible care the Chachamim took to ensure we do not accidentally stoke coals or cook on Shabbos, helping us guard the sanctity of the holy day.

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הליא

## החלוק בין דבר המוסיף חום לדבר שאינו מוסיף חום

Halacha 1 • The Distinction Between Substances That Increase Heat and Those That Only Preserve It

יֵשׁ דְּבָרִים שֶׁאִם טָמַן בָּהֶן הַתְּבַשִּׁיל הוּא מִתְחַמֵּם וּמוֹסִיפִין  
and they add becomes heated it the cooked food with them one insulated that if substances There are  
בְּבִשּׁוּלוֹ כְּעֵין הָאֵשׁ. כְּגוֹן הַגֶּפֶת וְזָבֵל וּמֶלַח וְסִיד וְחוֹל אוֹ זֵגִין  
grape skins or and sand and lime and salt and manure olive peat such as the fire like to its cooking  
וּמוֹכִין וְעֵשְׂבִים בְּזֶמַן שֶׁשְׁלֹשָׁתָן לְחִים וְאִפְלוּ מִחֲמַת עֲצָמָן.  
themselves due to and even are damp that the three of them at a time and grass and unprocessed wool  
וְדְבָרִים אֵלּוּ נִקְרְאוּ דְּבָר הַמוֹסִיף חֹם. וְיֵשׁ דְּבָרִים שֶׁאִם טָמַן  
one insulated that if substances And there are heat that increases a substance are called these and substances  
בָּהֶן הַתְּבַשִּׁיל יִשָּׂאֵר בְּחֻמּוֹתוֹ בְּלֹד וְאֵינָן מוֹסִיפִין לוֹ בִּשּׁוּל  
cooking to it add and they do not alone in its warmth it will remain the cooked food with them  
אֲלָא מוֹנְעִין אוֹתוֹ מִלְּהִצְטָנוּ. כְּגוֹן זֵגִין וּמוֹכִין וְעֵשְׂבִים יְבֵשִׁין  
dry and grass and unprocessed wool grape skins such as from cooling down it they prevent but  
וְכִסּוֹת וּפְרוֹת וְכִנְפֵי יוֹנָה וְנִעְרֹת הַפִּשְׁתָּן וְנִסְרֹת חֲרָשִׁים וְשִׁלְחִין  
and soft hides carpenters and sawdust of the flax and fine waste of a dove and wings of and produce and clothing  
וְגִי וְצֶמֶר. וְדְבָרִים אֵלּוּ נִקְרְאוּ דְּבָר שֶׁאִינוֹ מוֹסִיף חֹם:  
heat increase that does not a substance are called these and substances wool and shearings of

*This halacha defines the two categories of insulating materials used for keeping food warm on Shabbos.*

## אסור הטמנה בדבר המוסיף חֵבֶל וְדִינִי בֵּין הַשְּׁמָשׁוֹת

Halacha 2 · The Prohibition of Insulating Food with Heat-Increasing Substances and the Laws of Twilight

מִזֵּה הָיָה לְשׁוּמְנִין בְּדָבָר הַמוֹסִיף חֵבֶל מִבְּעוֹד יוֹם וַיֵּשָׂא  
 and it will remain day while yet heat that adds with a substance that we may insulate it was the law From  
 הַתְּבַשִּׁיל טָמוּן בְּשֶׁבֶת. שְׁהָרִי מִשְׁהִין עַל גְּבִי הָאֵשׁ בְּשֶׁבֶת. אָבֵל אָסְרוּ  
 forbade but on Shabbos the fire the top of upon we may leave for behold on Shabbos insulated the food  
 חֲכָמִים לְהַטְמִין בְּדָבָר הַמוֹסִיף חֵבֶל מִבְּעוֹד יוֹם גְּזָרָה שְׁמָא תִּרְתִּיחַ  
 it will boil lest as a decree day while yet heat that adds with a substance to insulate the Sages  
 הַקִּדְרָה בְּשֶׁבֶת וַיִּצְטָרֵךְ לְגִלּוֹתָן עַד שֶׁתִּנּוּחַ הָרְתִיחָה וַיִּחְזֹר וַיִּכְסֶּה  
 and cover and he will return the boiling it subsides until to uncover them and he will need on Shabbos the pot  
 בְּשֶׁבֶת וְנִמְצָא טוֹמֵן בְּדָבָר הַמוֹסִיף חֵבֶל בְּשֶׁבֶת שֶׁהוּא אָסוּר.  
 forbidden which is on Shabbos heat that adds with a substance he insulates and it turns out on Shabbos  
 לְפִיכָךְ מִתֵּר לְהַטְמִין בְּדָבָר הַמוֹסִיף חֵבֶל בֵּין הַשְּׁמָשׁוֹת שְׁסִתָּם  
 since ordinarily the suns between heat that adds with a substance to insulate it is permitted Therefore  
 קִדְרוֹת בֵּין הַשְּׁמָשׁוֹת כְּכֹר רְתִחוֹ וְנָחוּ מִבְּעֻבּוּעֵן וְכִיּוֹן שֶׁנָּחוּ שׁוּב  
 again they subsided and since from their bubbling and subsided boiled already the suns between pots  
 אֵינָן רוֹתְחִין:  
 boil they do not

The Rambam explains the Rabbinic decree against insulating food before Shabbos with materials that increase heat, and why this restriction is relaxed during twilight.

## אסור הטמנה בשבת בדבר שאינו מוסיף חֵבֶל

Halacha 3 · The Rabbinic Prohibition of Covering Hot Food on Shabbos Even with Substances that Do Not Add Heat

וְכֵן מִזֵּה הָיָה לְטָמוֹן הַתְּבַשִּׁיל בְּדָבָר שֶׁאֵינוֹ מוֹסִיף חֵבֶל בְּשֶׁבֶת  
 on Shabbos heat add that does not with a substance the cooked food to cover it was the law from And so  
 עֲצָמָה. אָבֵל אָסְרוּ חֲכָמִים דָּבָר זֶה גְּזָרָה שְׁמָא יִטְמִין בְּרֶמֶץ וַיְהִי  
 and there will be in hot ashes he will cover lest as a decree this matter the Sages forbade but itself  
 בּוֹ נִיצוּצוֹת שֶׁל אֵשׁ וְנִמְצָא חוֹתָה בְּגַחִלִּים. לְפִיכָךְ אָסְרוּ לְהַטְמִין  
 to cover they forbade therefore in the coals raking and he will find himself fire of sparks in it  
 דָּבָר חָם בְּשֶׁבֶת וְאִפְלוּ בְּדָבָר שֶׁאֵינוֹ מוֹסִיף חֵבֶל:  
 heat add that does not with a substance and even on Shabbos hot a thing

The Sages decreed against covering hot food on Shabbos even with heat-retaining substances that do not increase temperature, as a safeguard against using hot ashes.

ספק חשכה ספק אינה חשכה מתר לטמון את דבר חם. ומתר  
 and it is permitted hot something — to cover it is permitted nightfall it is not doubt nightfall Doubt

לטמון את דבר הצונן בשבת בדבר שאינו מוסיף כדי שלא יצטנן  
 it will cool that not in order add that does not with something on Shabbos cold something — to cover

ביותר או כדי שתפוג צנתו. חמין שטמן מערב שבת  
 Shabbos from the eve of that one covered Hot food their chill that will dissipate in order or more

ונתגלו בשבת מתר לכסותו. שהרי אינו מוסיף. ומתר  
 and it is permitted add he does not since to cover them it is permitted on Shabbos and became uncovered

להחליף הפסוי בשבת. כיצד. נוטל כסות ומניח פנפי יונה או נוטל  
 he removes or a dove wings of and places clothing he removes how so on Shabbos the covering to change

פנפי יונה ומניח הפסות:  
 the clothing and places a dove wings of

*This halacha discusses the permissibility of covering food during twilight, covering cold food to preserve its temperature, and recovering or changing the insulation of food on Shabbos.*

ה"ה

## הטמנת כלי שני בשבת

Halacha 5 · Insulating a Second Vessel on Shabbos

פנה התבשיל או המים החמין מכלי לכלי אחר מתר להטמין  
 to insulate it is permitted another to a vessel from a vessel the hot the water or the cooked food One emptied

הכלי האחר בשבת בדבר שאינו מוסיף. כמו הדבר הצונן. שלא  
 for not the cold the thing just like add that does not with a substance on Shabbos the other the vessel

אסרו להטמין בשבת אלא דבר חם שהוא בכלי ראשון שנתבשל בו  
 in it that it was cooked first in a vessel that is hot a thing except on Shabbos to insulate did they forbid

אבל אם פנהו מתר:  
 it is permitted he emptied it if but

*This halacha teaches that the Rabbinic prohibition of insulating hot food on Shabbos applies only to a first vessel, but once transferred to a second vessel, it may be insulated with a non-heat-adding substance.*

ה"ו

## הנחת כלי חם על גבי כלי חם בשבת

Halacha 6 · Placing a Hot Vessel on Top of Another Hot Vessel on Shabbos

מניחין מיחם על גבי מיחם בשבת וקדרה על גבי קדרה וקדרה  
 and a pot a pot top of on and a pot on Shabbos a hot-water urn top of on a hot-water urn One may place

על גבי מיחם ומיחם על גבי קדרה וטח פיהם בכצק לא  
 not with dough their opening and seal a pot top of on and a hot-water urn a hot-water urn top of on

בשביל שיוחמו אלא בשביל שיעמדו על חמם. שלא  
 for they did not their warmth on that they should stand for the sake but that they should heat for the sake

up

אָסְרוּ אֶלָּא לְהַטְמִין בְּשֶׁבֶת אֲבָל לְהַנִּיחַ כְּלֵי חָם עַל גַּב כְּלֵי חָם כְּדֵי

in order hot a vessel top of on hot a vessel to place but on Shabbos to insulate except forbid

שִׁיָּהוּ עוֹמְדִין בְּחֻמֵּימוֹתָן מִתֵּר. אֲבָל אֵין מְנִיחִין כְּלֵי שֵׁישׁ בּו דָּבָר

a thing in it that has a vessel place we do not but is permitted in their warmth stand that they should

צוֹנֵן עַל גַּבֵּי כְּלֵי חָם בְּשֶׁבֶת שְׁהָרִי מוֹלִיד בּו חָם בְּשֶׁבֶת וְאִם הִנִּיחוּ

he placed it and if on Shabbos heat in it he generates for behold on Shabbos hot a vessel top of on cold

מִבְּעֶרֶב מִתֵּר וְאִינוּ כְּטוֹמֵן בְּדָבָר הַמוֹסִיף:

that adds heat in a substance like one who insulates and it is not it is permitted from the evening

*This halacha discusses the permissibility of stacking hot vessels on Shabbos to preserve their heat, while forbidding the placement of cold food on a hot vessel.*

#### CHAPTER SUMMARY

This chapter clarifies the practical guidelines of hatmanah by categorizing insulating substances into two groups: those that increase heat—such as manure, salt, lime, sand, and damp materials—and those that merely preserve heat, like dry garments, wool, and wood shavings. The Rambam explains that the Sages forbade insulating with heat-adding substances before nightfall as a safeguard, lest the pot boil over on Shabbos and one end up re-covering it with a heat-adding substance on Shabbos itself. However, this is permitted during beyn hash'mashot (twilight) when pots have typically finished boiling. Furthermore, the Sages forbade insulating even with heat-preserving substances on Shabbos itself to prevent a person from stirring hot coals or ashes while trying to keep their food warm.

#### לְמַעֲשָׂה WHAT TO TAKE HOME

The Torah's laws of hatmanah (insulating food) teach us a profound lesson about the nature of human desire and the wisdom of our Sages. The Torah itself would allow us to insulate food before Shabbos with materials that increase heat, or on Shabbos itself with materials that merely preserve heat. Yet, Chazal stepped in and drew a protective boundary. They knew that if a pot begins to boil over, a person's natural instinct is to rush in, uncover it, and then cover it back up—forgetting the sanctity of the day in the heat of the moment. They understood that when we are close to the 'sparks of fire,' we are only one quick, unthinking action away from stoking the coals.

This is the essence of making a 'seyag,' a fence around the Torah, in our own daily avodah. How often do we tell ourselves, 'I can handle being close to this temptation, I won't actually do anything wrong'? We rely on our intellect, believing we can stand right next to the heat without getting burned. But Chazal knew the human heart. When things get hot, when the pressure is on, our habits and impulses take over. True yiras Shamayim means recognizing our limitations and willingly keeping a safe distance from the things that trigger our yetzer hara.

Today, identify one area in your life where you are standing too close to the 'coals'—whether it is a challenging environment, a digital distraction, or a situation that tests your middos—and create a practical, personal boundary to keep yourself at a safe and holy distance.

## חובות הלבבות • שער יחוד המעשה • פרק ראשון

Sentence by Sentence • Punctuated Hebrew with Translation and Notes • Navy &amp; Gold Edition

## ON THIS PAGE

In this first chapter of Shaar Yichud HaMaaseh, we begin to learn the true meaning of dedicating our actions to Hashem. The Chovos HaLevavos opens this gate by defining what it means to have absolute sincerity in our avodah, showing us how a Yid must direct his heart toward Hashem in everything he does.

We will explore how this purity of intent must penetrate every single aspect of our lives, whether we are performing mitzvos in public where others can see us, or in the quietest, most hidden corners of our private lives.

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

## אבל מה הוא יחוד המעשה לאלהים?

But what is the true dedication of action to Hashem?

**NOTE** The term "Yichud HaMaaseh" (dedication of action) refers to purifying our deeds so they are directed solely to Hashem, without any ulterior motives.

הוא הכוונה בנראה ובנסתר במעשה עבודת האלהים לשמו, להגיע אל רצונו בלבד, מבלי רצון הפרואים.

It is the inner intention, both in our outwardly visible deeds and in our hidden ones, to perform every act of service to Hashem purely for His Name's sake, solely to attain His favor, and not to seek the favor or approval of created beings.

**NOTE** This is the foundation of lishmah (doing a mitzvah for its own sake). A person's avodah must be consistent, whether others are watching or if it is done in complete privacy.

## WHAT TO TAKE FROM IT

The chapter teaches us that true devotion of our actions to Hashem means having the pure, unadulterated intent to do every single act of service solely for His Name. To truly serve Hashem, a person must seek only Hashem's favor and completely cast aside any desire to win the approval, praise, or favor of other people.

The Rabbeinu Bachya is opening our eyes to a deep and beautiful truth about our avodah. It is so easy to fall into the trap of living for the eyes of others. We are social creatures, and the yetzer hara loves to whisper in our ear, "Look at how nicely you are davening, look at how much you are learning, what will people say about your frumkeit?" But the Chovos HaLevavos teaches us that true yichud hama'aseh—dedicating our actions to Hashem—means clearing away all that noise. It means that whether someone is watching us or we are completely alone in a room, our only goal is to bring a nachas ruach to Hashem.

Think about how much energy we waste trying to manage our image and win the approval of people who are just as fragile and fleeting as we are. When we shift our focus to pleasing Hashem alone, a tremendous weight is lifted off our shoulders. There is a beautiful peace that comes with knowing you have only One Master to please. If He is happy with your actions, nothing else in the world matters.

Today, choose one small mitzvah or act of chesed and do it completely in secret, or pause for three seconds before you daven to say to yourself: "I am doing this solely for the pleasure of Hashem, and for no one else."

## מִסְכֵּת אָבוֹת • פֶּרֶק רִאשׁוֹן

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## CHAPTER PREVIEW

We begin our learning of Pirkei Avos by establishing the golden chain of the mesorah, tracing how Moshe Rabbeinu received the Torah at Sinai and passed it down through the generations. This holy transmission went from Yehoshua to the elders, the prophets, and the Men of the Great Assembly, showing us that our oral tradition is unbroken and divine. From there, the chapter introduces the early pairs of Sages, the Zugos, who carried the torch of Torah with immense holiness.

As we delve into their teachings, we find fundamental guidance for our daily avodah and yiras Shamayim. The Sages guide us on how to build a home of Torah, how to conduct ourselves in judgment, how to treat our fellow Jews with warmth, and how to guard our speech. We are introduced to the timeless wisdom of Hillel and Shammai, who teach us the path of peace, diligence in learning, and serving Hashem with absolute sincerity.

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

## מִשְׁנָה א

## הַשְּׁלֵשֶׁת שֶׁל קַבְּלַת הַתּוֹרָה וְהַנְּהִיגַת הַחֲכָמִים

Mishna 1 • The Chain of Torah Transmission and the Three Directives of the Great Assembly

מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמִסִּינַי לְיֵהוֹשֻׁעַ, וְיֵהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים  
and the elders to the elders and Yehoshua to Yehoshua and transmitted it from Sinai Torah received Moshe  
לְנָבִיאִים, וְנָבִיאִים מִסְּרוּהָ לְאַנְשֵׁי כְּנֶסֶת הַגְּדוּלָּה. הֵם אָמְרוּ שְׁלֹשָׁה  
three said They the Great the Assembly to the Men of transmitted it and the prophets to the prophets  
דְּבָרִים, יְהוּ מְתוּנִים בְּדִין, וְהָעֲמִידוֹ תְּלִמִּידִים הֲרִיבָהּ, 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 הָעֲבוּדָה וְעַל גְּמִילוּת  
acts of and on the Temple service and on the Torah on stands the world things three  
חֲסָדִים:  
kindness

*Shimon the Righteous teaches that the existence of the world depends upon Torah study, the Temple service, and acts of lovingkindness.*

## עבודת השם מאהבה ומורא שמים

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

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

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

עֲלֵיכֶם:

upon you

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

## קבלת התורה וכבוד חכמים

Mishna 4 · The Transmission of Torah and Honoring the Sages

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

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

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

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

## הכנסת אורחים ומעוט שיחה עם האשה

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

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

עֲנִיִּים בְּנֵי בֵיתְךָ, 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

יורש גִּיהֲנוֹם:

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 הארבלית 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 הארבלית 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 עצמך כעורכי הדין. וכשיהיו בעלי דינך עומדים

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

לפניה, יהיו בעיניך 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

בעיניך 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 אָמַר, אָהַב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת  
— and hate work — love says Shemaiah from them received and Abtalion Shemaiah  
הַרְבָּנוּת, וְאַל תִּתְּוֹדַע לְרִשּׁוֹת:  
to the ruling authority make yourself known and do not lordship

Shemaiah and Abtalion teach the importance of honest labor, avoiding positions of power, and keeping a safe distance from the ruling authorities.

משנה יא

### אזהרה לחכמים להזהר בדבריהם מפני חלול השם

Mishna 11 · A Warning to Sages to Guard Their Words to Prevent Desecration of Heaven's Name

אַבְטָלְיוֹן אָמַר, חֲכָמִים, הִזָּהָרוּ בְּדַבְרֵיכֶם, שִׁמָּא תַּחֲבוּבוּ חֻבַּת גָּלוּת  
exile the obligation of you will obligate lest with your words be careful Sages says Avtalyon  
וּתְגַלּוּ לְמָקוֹם מִיַּם הָרָעִים, וְיִשְׁתּוּ הַתְּלָמִידִים הַבָּאִים אַחֲרֵיכֶם  
after you who come the disciples and they will drink the evil waters to a place of and you will be exiled  
וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מְתַחֲלָל:  
is profaned Heaven the Name of and it will be found and they will die

Avtalyon warns Torah scholars to speak with extreme precision so that heretical disciples do not misinterpret their words and stray after false doctrines.

משנה יב

### הנהגת הלל לאהב שלום ולקרב את הבריות

Mishna 12 · The Conduct of Hillel to Love Peace and Draw Creations Close to Torah

הֵלֵל וְשַׁמַּי קִבְּלוּ מֵהֶם. הֵלֵל אָמַר, הֵיטֵב מִתְּלָמִידָיו שֶׁל אַהֲרֹן, אוֹהֵב  
loving Aharon of from the disciples be says Hillel from them received and Shammai Hillel  
שְׁלוֹם וְרוֹדֵף שְׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמִקְרָבָן לְתוֹרָה:  
to the Torah and drawing them the creations — loving peace and pursuing peace  
close

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

משנה יג

### הסכנה בגאווה ובכטול תורה

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

הוּא הָיָה אָמַר, נָגִיד שָׁמָּא, אֲבָד שְׁמָהּ. וְדָלָא מוֹסִיף, יָסַף.  
ceases add and one who does not his name destroys his name one who makes great say used to He  
וְדָלָא יָלִיף, קָטָלָא חַיִּב. וְדָא שְׁתַּמֵּשׁ בְּתַגָּא, חָלַף:  
passes away of the crown and one who makes use deserves death learn and one who does not

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

משנה יד

הוא הִזָּה אומר, אם אין אני לִי, מי לִי. וכִשְׁאֲנִי לְעַצְמִי, מָה אֲנִי.

am I what for myself alone And when I am is for me who for myself I not If say used to He

וְאִם לֹא עֲכָשְׁיוּ, אֵימָתִי:

when now not And if

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

מִשְׁנָה טו

קביעות התורה, מעוט דבור והסברת פנים

Mishna 15 · Making Torah Study Fixed, Speaking Little and Doing Much, and Welcoming Everyone Warmly

שַׁמַּאי אומר, עשה תורתך קבוע. אִמְרֵי מַעַט וְעֲשֵׂה הַרְבֵּה, וְהָיִי מְקַבֵּל אֶת

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

כָּל הָאָדָם בְּסִכּוֹר פָּנִים יְפוֹת:

face expression of with a cheerful person every

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

מִשְׁנָה טז

עשה לך רב והרחקה מן הספק

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

רַבִּן גַּמְלִיאֵל הִזָּה אומר, עשה לך רב, וְהִסְתַּלַּק מִן הַסֵּפֶק, וְאֵל

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

תִּרְבֶּה לְעֵשֶׂר 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 גִדְּלָתִי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לְגוֹף טוֹב

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

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

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

דְּבָרִים, מְבִיא חַטָּא:

sin brings words

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

מִשְׁנָה יח

רַבִּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַדִּין  
justice on stands the world things three on says Gamliel ben Shimon Rabban

וְעַל הָאֱמֶת וְעַל הַשְּׁלוֹם, שֶׁנֶּאֱמָר זְכַרְיָה ח אֱמֶת וּמִשְׁפָּט שְׁלוֹם שִׁפְטוֹ  
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.

#### לְמַעַשָׂה WHAT TO TAKE HOME

My dear friend, look at how this first chapter of Pirkei Avos begins. It does not start with abstract philosophies, but with a chain of transmission: Moshe received the Torah from Sinai and passed it down, generation after generation, until it reached us. This tells us that our Torah is not a theory; it is a living, breathing legacy of connection. When you learn, you are not just reading a book, you are joining a chain of holy souls. And what do these sages tell us? They tell us that the world stands on Torah, avodah, and gemilus chasadim, and that the ultimate goal of all our learning is not just to speak, but to do. Shimon his son says it clearly: 'Study is not the most important thing, but actions.'

Think about Shammai's golden rule: 'Say little, but do much, and receive all men with a pleasant countenance.' How often do we promise ourselves or others big things, only to fall short? The Torah wants us to build our lives on quiet, solid action. When you greet another Yid with a warm, genuine smile, you are literally sustaining the world. You are bringing the peace and truth that Rabban Shimon ben Gamaliel says keeps the world standing.

Let us also take to heart the famous words of Hillel: 'If I am not for myself, who is for me? But if I am for my own self, what am I? And if not now, when?' We cannot wait for someone else to do our avodah for us, nor can we live only for ourselves. We must step up, take responsibility for our spiritual growth, and do it today, without putting it off.

Today, choose one small, concrete action instead of just talking about it. When you meet someone, greet them with a genuine, warm smile and a pleasant countenance, and make a fixed five minutes to learn Torah today without any distractions.



# תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

## CHAPTER PREVIEW

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

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

## פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:  
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:  
כִּי הִחַרְשָׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:  
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:  
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:  
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:  
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רַגִּי פִּלַּט תְּסוּבְּבֵנִי סָלָה:  
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:  
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:  
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה 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 זִנְחִיתָנִי לָמָּה קִדָּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:  
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:  
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:  
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאָסָף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עַמֶּךָ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאֲדָמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָהּ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיִּאֲבָדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָהּ יְהוָה לְבַדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שְׁמֶרָהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרָהּ יְהוָה צִלָּהּ עַל יַד מִיָּנָהּ:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

## פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד 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.'