

ט"ז סיון תשפ"ו

Monday, June 1, 2026

The complete seder for today, in one place

TODAY'S SEDER

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בהעלתך · שני

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חומש עם רש"י • בְּהַעֲלֹתָהּ • שְׁנִי

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BEHA'ALOTCHA • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, we continue learning about the special avodah of the Levi'im. After their purification process and being designated as an elevation offering, they are finally ready to enter the Mishkan to perform their sacred service. Hashem explains that the Levi'im are formally assigned to Him in place of the firstborn of Bnei Yisrael, whom Hashem had consecrated to Himself when He smote the firstborn in Mitzrayim.

We also learn about the age limits set for the Levi'im in their service. The Torah establishes the years during which they are fit for the heavy labor of the Tent of Meeting, and at what age they must retire from this physical work and transition to assisting their brothers by standing guard.

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

פסוק א

Pasuk 1

וְאַחֲרֵי כֵן יָבֹאוּ הַלְוִיִּם לַעֲבֹד אֶת אֹהֶל מוֹעֵד וְטַהַרְתָּ אֹתָם
them and you shall purify Meeting the Tent of — to serve the Levites shall come that And after
וְהִנַּפְתָּ אֹתָם תְּנוּפָה:
as a wave offering them and you shall wave

פסוק ב

Pasuk 2

כִּי נְתָנִים נְתָנִים הָמָּה לִּי מִתּוֹךְ בְּנֵי יִשְׂרָאֵל תַּחַת פֶּתַח כָּל
every the opening of in place of Yisrael the children of from among to Me they are given given For
רָחֵם בְּכוֹר כָּל מִבְּנֵי יִשְׂרָאֵל לָקַחְתִּי אֹתָם לִּי:
for Myself them I have taken Yisrael from the children of all the firstborn of womb

רש"י

נתנים נתנים. נתונים למשא, נתונים לשיר:
to sing given for carrying given given Given

רש"י

פֶּתַח. פְּתִיחַת:
the opening of opening of

פסוק ג

כִּי לִי כָּל בְּכוֹר בְּבִנֵי יִשְׂרָאֵל בְּאָדָם וּבְבִהֶמָּה בְּיוֹם הַכֹּתִי
 of My smiting on the day and among beast among man Yisrael among the children of firstborn every to Me is For
 כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם הִקְדַּשְׁתִּי אֹתָם לִי:
 to Me them I consecrated Mitzrayim in the land of firstborn every

רש"י

כִּי לִי כָּל בְּכוֹר. שְׁלִי הָיוּ הַבְּכוֹרוֹת בְּקוֹ הַדִּין, שֶׁהִגַּנְתִּי עֲלֵיהֶם
 them because I protected justice by the line of the firstborn they became Mine firstborn every to Me For
 בֵּין בְּכוֹרֵי מִצְרַיִם וְלִקְחָתִי אוֹתָם לִי — עַד שֶׁטָּעוּ בְּעֵגֶל, וְעַכְשָׁו
 and now with the Calf that they erred until for Me them and I took Mitzrayim the firstborn of distinguishing between
 "וָאֶקַּח אֶת הַלְוִיִּם":
 the Levites — and I took

פסוק ד

וָאֶקַּח אֶת הַלְוִיִּם תַּחַת כָּל בְּכוֹר בְּבִנֵי יִשְׂרָאֵל:
 Yisrael among the children of firstborn every instead of the Levites — And I took

פסוק ה

וָאֶתַּנֵּה אֶת הַלְוִיִּם נְתָנִים לְאַהֲרֹן וּלְבָנָיו מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לַעֲבֹד
 to perform Yisrael the children of from among and to his sons to Aaron as presents the Levites — And I gave
 אֶת עֲבֹדַת בְּנֵי יִשְׂרָאֵל בְּאֹהֶל מוֹעֵד וּלְכַפֵּר עַל בְּנֵי יִשְׂרָאֵל
 Yisrael the children of for and to atone Meeting in the Tent of Yisrael the children of the service of —
 וְלֹא יִהְיֶה בְּבִנֵי יִשְׂרָאֵל נֶגֶף בְּגִשֶׁת בְּנֵי יִשְׂרָאֵל אֵל
 to Yisrael the children of when drawing near a plague Yisrael among the children of will be so there not
 הַקֹּדֶשׁ:
 the Sanctuary

רש"י

וַאֲתַנֵּה וגו'. חֲמִשָּׁה פְּעָמִים נֶאֱמְרוּ בְּנֵי יִשְׂרָאֵל בְּמִקְרָא זֶה, לְהוֹדִיעַ
 to make known this in a verse Yisrael the children of are mentioned times Five etc. And I have given
 חֲבֵתוֹ, שֶׁנֶּכְפַּל אֲזְכָּרוֹתֵיהֶן בְּמִקְרָא אֶחָד בְּמִנְיַן חֲמִשָּׁה חֻמְשֵׁי תוֹרָה,
 Torah books of the the five corresponding to the one in a verse their mentions that is repeated their belovedness
 וְכִּי רָאִיתִי בְּבִנֵי יִשְׂרָאֵל נֶגֶף בְּגִשֶׁת בְּנֵי יִשְׂרָאֵל אֵל
 in Bereishis Rabbah Isaw and so

רש"י

וְלֹא יִהְיֶה בְּבִנֵי יִשְׂרָאֵל נֶגֶף. שְׁלֹא יִצְטָרְכוּ לְגִשֶׁת אֶל הַקֹּדֶשׁ, שְׂאֵם
 for if the Sanctuary to to approach they will need so that not a plague Yisrael among the children of there shall be and not

יִגְשׁוּ יִהְיֶה נִגָּף:
a plague there will be they approach

פסוק ו

Pasuk 6

וַיַּעַשׂ מֹשֶׁה וְאַהֲרֹן וְכָל בְּנֵי יִשְׂרָאֵל לְלוֹיִם כְּכֹל
according to all to the Levi'im Yisrael the children of the congregation of and all and Aharon Moshe And did
אֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה לְלוֹיִם כִּן עָשׂוּ לָהֶם בְּנֵי יִשְׂרָאֵל:
Yisrael the children of to them did so concerning the Levi'im Moshe — Hashem commanded that

רש"י

ויעש משה ואהרן וכל עדת וגו'. משה העמידן ואהרן הניפון. וישראל
and Israel waved them and Aaron presented them Moshe etc. the congregation of and all and Aaron Moshe And did
סמכו את ידיהם:
their hands — placed

פסוק ז

Pasuk 7

וַיִּתְחַטְּאוּ הַלְוִיִּם וַיִּכְבְּסוּ בְּגָדֵיהֶם וַיָּנֶף אַהֲרֹן אֹתָם תְּנוּפָה
as a wave-offering them Aharon and waved their clothes and they washed the Levites And they purified
לפני יהוה ויכפר עליהם אהרן לטהרם:
to purify them Aharon for them and made atonement Hashem before

פסוק ח

Pasuk 8

וְאַחֲרֵי כֵן בָּאוּ הַלְוִיִּם לַעֲבֹד אֶת עֲבֹדָתָם בְּאֹהֶל מוֹעֵד לִפְנֵי אַהֲרֹן וּלְפָנָיו
and before Aharon before Meeting in the Tent of their service — to perform the Levites came that And after
בְּנֵיו פֶּאֶשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה עַל הַלְוִיִּם כִּן עָשׂוּ לָהֶם:
to them they did so the Levites concerning Moshe — Hashem commanded as his sons

רש"י

כאשר צוה ה' ... כן עשו. להגיד שבח העושין והנעשה בהן,
upon them and those performed those who performed the praise of to tell they did so Hashem commanded As
שאחד מהם לא עכב:
delay did not of them that one

פסוק ט

Pasuk 9

וַיִּדְבֹר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:
saying Moshe to Hashem And spoke

פסוק י

זֹאת אֲשֶׁר לְלוֹוִים מִבֶּן חֲמִשׁ וְעֶשְׂרִים שָׁנָה וְיָמָעְלָה יָבוֹא
 he shall enter and upward years and twenty five from the age of applies to the Levites is that which This
 לְצִבָּא צָבָא בְּעִבְדַּת אֹהֶל מוֹעֵד:
 Meeting the Tent of in the service of the legion to join

רש"י

זאת אשר ללווים. שנים פוסלים ואין המומין פוסלים בהם ספרי; חולין כ"ד:
 24 Chullin Sifrei them disqualify blemishes but not disqualify years belongs to the Levites which This

רש"י

מבן חמש ועשרים. ובמקום אחר אומר "מבן שלשים שנה" במדבר ד', הֲאֵל
 Behold 4 Bamidbar years" thirty "from a son of it says another and in a place and twenty five From a son of
 כיצד? מבן כ"ה בָּא לְלַמֵּד הַלְכוֹת עֲבוֹדָה וְלִמֵּד חֲמִשׁ שָׁנִים וּבֶן
 and a son of years five and he studies service the laws of to learn he comes twenty-five from a son of how is this
 שלשים עובד, מפאן לתלמיד שלא ראה סימן יפה במשנתו בחמש שנים שוב
 again years in five in his study good a sign see who did not for a student From here performs service thirty
 אינו רואה ספרי; חולין כ"ד:
 24a Chullin Sifrei see he does not

פסוק יא

וּמִבֶּן חֲמִשִּׁים שָׁנָה יָשׁוּב מִצָּבָא הָעֲבֹדָה וְלֹא יַעֲבֹד עוֹד:
 anymore he shall work and not the work from the service of he shall return years fifty and from a son of

רש"י

ולא יעבד עוד. עבודת משא בכתף, אבל חוזר הוא לנעילת שערים
 gates for the closing of he returns but on the shoulder carrying the service of more serve and he shall not
 ולשיר ולטען עגלות, וזהו ושרת את אחיו — עם אחוהי, כתרגומו:
 like its Targum his brothers with his brothers — and he shall serve and this is wagons and to load and for singing

פסוק יב

וְשָׂרָת אֶת אָחָיו בְּאֹהֶל מוֹעֵד לְשָׂמֵר מִשְׁמֶרֶת וְעֲבָדָה לֹא יַעֲבֹד
 perform he shall not but service the charge to guard Meeting in the Tent of his brothers — And he shall minister
 כָּכָה תַעֲשֶׂה לְלוֹוִים בְּמִשְׁמֶרֶתָם:
 in their charges to the Levites you shall do so

רש"י

לשמר משמרת. לתנות סביב לאהל ולהקים ולהוריד בשעת המסעות:
 the journeys at the time of and to dismantle and to erect the tent around to encamp the charge to keep

The aliyah describes how Moshe, Aaron, and all of Bnei Yisrael carried out Hashem's command to purify and dedicate the Levi'im, who washed their clothes and were presented by Aaron as an elevation offering to make expiation for them. Once purified, the Levi'im began their service in the Tent of Meeting under the direction of Aaron and his sons. Finally, Hashem commands Moshe regarding the age requirements for the Levi'im, initiating them into the work force from the age of twenty-five, retiring them from active labor at fifty, and permitting them thereafter only to assist their brothers in guarding the sanctuary.

לְמַעַן WHAT TO TAKE HOME

My dear talmid, look at how the Torah describes the life of a Levi. When a Levi reaches the age of fifty, he retires from the heavy physical labor of carrying the Mishkan, but the Torah says he does not stop serving. Instead, he transitions to a new role: he stands guard, he guides, and he assists his younger brothers. Hashem is teaching us a profound lesson about our own avodah. In life, our strengths and situations change. There are times when we can carry heavy loads, and times when our energy or circumstances shift. A Yid never retires from serving Hashem; we simply change how we serve.

Sometimes we feel down because we cannot do a certain mitzvah or learn with the same intensity as we did in our younger years, or perhaps a new life circumstance like parnassah or family needs has shifted our schedule. The yetzer hara wants you to think that if you cannot do what you used to do, your service is no longer valuable. But the Torah shows us the opposite. The older Levites who stood guard and supported others were just as essential to the Mishkan as those carrying the heavy vessels. Every stage of life has its own beautiful, holy mission.

Today, look at your current situation without comparing it to the past or to anyone else. Ask yourself: "What is the unique avodah that Hashem wants from me right now, with the strength and time I have today?" Embrace that specific role with joy, knowing that this is exactly where Hashem wants you to stand guard.

מסכת גיטין · דף י"ע"א

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

In this daf, we continue our deep dive into the halachos of get (divorce) and bills of manumission, exploring the subtle differences in how agency operates when a husband or master wishes to retract. The Gemara guides us through a beautiful analysis of how these halachos compare to the halachos of kiddushin (betrothal), showing us the profound distinction between an agency that can be enacted against a recipient's will and one that requires full consent.

We then begin a new Mishnah that introduces the status of Samaritans (Kuthim) in signing documents. The Gemara immediately launches into a classic analysis of our Mishnah's authorship, comparing it to a baraita regarding the reliability of Samaritans in other mitzvos, such as baking matza for Pesach, and seeking to understand their halachic status as witnesses.

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EXPLANATION

איכא פנייהו שמות מובהקין.

Rather, the practical difference **between them is** in a case where the signatures on the document are **unambiguous** gentile **names**. The first Tanna holds that we decree against such a document because of the concern that the husband may have delivered it before these same gentile witnesses, whereas Rabbi Shimon holds that we do not make such a decree.

OBJECTION

וקא חזרה דאורייתא, וקתני!

The Gemara objects: **But** the law of **retraction**, where a husband can retract his agency before the get reaches his wife, is a law **of Torah** status, **and** yet the Baraita **teaches** it as one of the points of comparison! This disproves the distinction between Torah and Rabbinic laws.

RESOLUTION

אלא כי קתני – מילתא דליתא בקידושין, מילתא דאיתא בקידושין – לא קתני.

Rather, we must explain that **when** the Baraita **teaches** points of comparison, it only teaches **a matter that does not apply to kiddushin**; but **a matter that does apply to kiddushin**, the Baraita **does not teach**.

QUESTION

וקא חזרה גופה איתא בקידושין!

The Gemara asks: **But** the law of **retraction itself is** indeed applicable **in kiddushin**, as a man can retract his agency to betroth a woman!

ANSWER

בשליחות בעל כורחה, דבגירושין איתא ובקידושין ליתא.

The Gemara answers: The Baraita refers to **agency** that can be executed **against her will**, which is applicable **in divorce**, since a husband can divorce his wife against her will, **but is not** applicable **in kiddushin**, since a woman cannot be betrothed against her will.

משנה MISHNAH

MISHNAH

מתני' כל גט שיש עליו עד כותי – פסול, חוץ מגיטי נשים ושהרורי עבדים.

MISHNAH: Any document that has a Samaritan witness signed upon it is invalid, except for bills of divorce of women and bills of manumission of slaves.

MISHNAH

מעשה שהביאו לפני רבן גמליאל לכפר עותנאי גט אשה, והיו עדיו עדי כותים, והכשיר.

An incident occurred where they brought before Rabban Gamliel to the village of Otnai a bill of divorce of a woman, and its witnesses were Samaritan witnesses, and he validated it.

גמרא GEMARA

QUESTION

גמ' מני מתניתין? לא תנא קמא, ולא רבי אלעזר, ולא רבן שמעון בן גמליאל!

GEMARA: Whose opinion is expressed in our Mishnah? It is not that of the first Tanna, and not that of Rabbi Elazar, and not that of Rabban Shimon ben Gamliel as cited in a Baraita.

BRAISA

דתנא: מצת כותי – מותרת, ואדם יוצא בה ידי חובתו בפסח.

As it is taught in a Baraita: The matzah of a Samaritan is permitted to be eaten on Pesach, and a person fulfills his obligation with it on Pesach because we do not suspect them of failing to guard it against becoming chametz.

BRAISA

רבי אלעזר אוסר, לפי שאין בקיאין בדקדוקי מצות.

Rabbi Elazar prohibits eating their matzah, because they are not expert in the fine details of the mitzvos.

BRAISA

רבן שמעון בן גמליאל אומר: כל מצוה שהחזיקו בה כותים – הרבה מדקדקין בה, יותר מ ישראל.

Rabban Shimon ben Gamliel says: Any mitzvah that the Samaritans have adopted, they are much more exacting in its observance than are Jews.

INFERENCE

מני? אי תנא קמא, אפילו שאר שטרות נמי!

The Gemara analyzes: **Whose** opinion is the Mishnah? **If** it is that of **the first Tanna**, who trusts them completely, then **even other documents should also** be valid when signed by Samaritan witnesses!

INFERENCE

אי רבי אלעזר, אפילו גט אשה נמי לא!

If it is that of **Rabbi Elazar**, who does not trust them because they are not expert in the details of mitzvos, then **even a bill of divorce of a woman should also not** be valid!

INFERENCE

ואי רבן שמעון בן גמליאל; אי דאחזוק – אפילו שאר שטרות נמי, אי דלא אחזוק – אפילו גט אשה נמי לא!

And if it is that of **Rabban Shimon ben Gamliel**: If it is a mitzvah that they adopted, then **even other documents should also** be valid; if it is a mitzvah that they did not adopt, then **even a bill of divorce of a woman should also not** be valid!

OBJECTION

וכי תימא רבן שמעון בן גמליאל היא, ודאחזוק בהא ולא אחזוק בהא,

And if you would say that the Mishnah indeed follows **Rabban Shimon ben Gamliel**, and they adopted this mitzvah of divorce **but did not adopt that** mitzvah of other documents,

OBJECTION

אי הכי, מאי אירינא חד? אפילו תרי נמי!

if **so**, **why specifically** does the Mishnah validate a get with only **one** Samaritan witness? **Even** if there are **two** Samaritan witnesses, it should **also** be valid!

OBJECTION

אלמה אמר רבי אלעזר: לא הכשירו בו אלא עד אחד כותי בלבד?

Why, then, did **Rabbi Elazar** say in explaining our Mishnah: They only validated in it a single Samaritan witness alone?

ANSWER

לעולם רבי אלעזר, וכגון דחתים ישראל לבסוף,

The Gemara answers: **Actually**, the Mishnah is according to **Rabbi Elazar**, and it is a case where a Jew signed at the end, after the Samaritan witness.

SUMMARY

The Gemara begins by resolving a difficulty regarding the comparison between bills of divorce and manumission, explaining that the baraita only lists halachos that do not apply to kiddushin. It clarifies that while a husband can appoint an agent to divorce his wife against her will, one cannot appoint an agent to betroth a woman against her will. Moving to the new Mishnah, we learn that documents signed by Samaritan witnesses are generally invalid, except for bills of divorce and manumission. The Gemara analyzes this ruling against the views of the first tanna, Rabbi Elazar, and Rabban Shimon ben Gamliel regarding Samaritan reliability, ultimately explaining according to Rabbi Elazar that a get is only valid when a Samaritan signs alongside a valid Jewish witness who signs last.

In our Gemara, we learn about the Samaritans (Kutim) and their relationship to mitzvos. Rabban Shimon ben Gamliel teaches a profound principle: "With regard to any mitzva that the Samaritans embraced and accepted, they are more exacting in its observance than are Jews." When they took ownership of a specific mitzva, they became incredibly meticulous, pouring their entire heart and energy into its details.

This is a powerful mirror for our own avodah. We all have certain mitzvos or areas of Yiddishkeit that we naturally connect to, where we feel a deep sense of ownership and joy. But the real test of a servant of Hashem is how we treat the mitzvos we haven't yet fully "embraced"—the ones we perform out of cold habit, or the ones we find tedious and difficult.

If we only show enthusiasm for the parts of Torah that fit our personality, we are missing the essence of kabalas ol, accepting the yoke of Heaven. True growth happens when we take a mitzva we usually rush through and decide to "embrace" it, learning its halachos and treating it with the same care we give to our favorite spiritual pursuits.

Today, choose one small mitzva or halacha that you usually do on autopilot—such as saying a specific berachah slowly, or showing extra patience to a family member—and treat it with the utmost care and focus, as if it is the most precious mitzva you own.

הלכות שבת • פרק חמישי

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CHAPTER PREVIEW

In this chapter, we begin learning the essential halachos of hadlakas neiros, the kindling of the Shabbos lamp. Hashem's Sages instituted this holy obligation not as an optional matter, but as a binding duty incumbent upon every Jewish home to bring about shalom bayis and true oneeg Shabbos. We will see how far one must go to fulfill this mitzvah, even if it means begging from door to door, and the proper berachah to be recited before kindling.

We will also learn the practical guidelines for using the light of the Shabbos lamp once it is lit, ensuring we do not come to tilt the lamp on Shabbos. Additionally, the chapter discusses the proper timing for lighting before sunset, the special connection Jewish women have to this beautiful avodah, and the husband's responsibility to gently remind his household to prepare for the holy Shabbos.

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

ה"א

חובת הדלקת נר שבת וברכתה

Halacha 1 • The Obligation to Kindle the Shabbos Lamp and Its Blessing

הדלקת נר בשבת אינה רשות אם רצה מדליק ואם רצה אינו
he does not one wants and if he kindles one wants if optional is not on Shabbos a lamp of • Kindling

מדליק. ולא מצוה שאינו חייב לרדף אחריה עד שיעשה כגון ערובי
eruv of such as he performs it until after it to pursue obligated that he is not a mitzvah and not kindle

חצרות או נטילת ידים לאכילה אלא זה חובה. ואחד אנשים ואחד
and both men and both is an obligation this rather for eating hands washing of or courtyards

נשים חייבין להיות בבתיהן נר דלוק בשבת. אפלו אין לו מה
what to him there is not even if on Shabbos lit a lamp in their homes to have are obligated women

יאכל שואל על הפתחים ולוקח שמן ומדליק את הנר שזה בכלל
is included in for this the lamp — and kindles oil and buys the doorways at he begs he will eat

ענג שבת. וחייב לברך קדם הדלקה ברוך אתה ה' אלהינו מלך
King of our God Hashem are You Blessed kindling before to bless and he is obligated Shabbos delight of

העולם אשר קדשנו במצותיו וצונו להדליק נר של שבת.
Shabbos of the lamp to kindle and commanded us with His sanctified us Who the universe
commandments

בדרך שמברך על כל הדברים שהוא חייב בהם מדברי סופרים:
Sages from the words of in them obligated that he is the matters all on one blesses just as

This halacha establishes that lighting the Shabbos lamp is a mandatory Rabbinic obligation incumbent upon all, even requiring one to beg for oil if necessary, to ensure Shabbos joy and peace in the home.

מִתֵּר לְהַשְׁתַּמֵּשׁ בְּנֵר שֶׁל שַׁבָּת. וְהוּא שֶׁלֹּא יִהְיֶה הַדָּבָר צָרִיף עֵינָיו
 scrutiny requiring the matter will be that not and that is Shabbos of of the lamp to make use It is permitted
 הָרִבָּה. אֲבָל דָּבָר שֶׁצָּרִיף לְדַקְדֵּק בְּרֹאיוֹתָיו אָסוּר לְהִבְחִינוֹ לְאוֹר הַנֵּר
 the lamp by the light of to examine it it is forbidden in its seeing to be precise that requires a matter but much
 גְּזֵרָה שְׁמַא יִטָּה:
 one will tilt lest as a decree

This halacha outlines the Rabbinic prohibition against reading or examining items closely by the light of a Shabbos lamp, enacted to prevent one from accidentally tilting the lamp to draw the oil closer.

הַמְדִּילִיק צָרִיף לְהַדְלִיק מִבְּעוֹד יוֹם קֹדֶם שֶׁקִּיעַת הַחֶמֶה. וְנָשִׁים
 and women the sun sunset of before day while yet to light needs The one who lights
 מְצֻוֹת עַל דָּבָר זֶה יוֹתֵר מִן הָאֲנָשִׁים לְפִי שֶׁהֵן מְצֻוֹת בִּבְתֵּימָם וְהֵן
 and they in the homes are found that they because the men than more this matter on are commanded
 הָעֲסוּקוֹת בְּמִלְאֲכַת הַבַּיִת. וְאִף עַל פִּי כֵן צָרִיף הָאִישׁ לְהַזְהִירָן
 to warn them the man needs so though and even the house in the work of are the ones occupied
 וּלְבַדֵּק אוֹתָן עַל כָּף וְלוֹמַר לָהֶן וּלְאֲנָשֵׁי בֵּיתוֹ עֶרֶב שַׁבָּת קֹדֶם
 before Shabbos eve of his house and to the people of to them and to say this on them and to check
 שֶׁתִּחַשֵּׁךְ הַדְּלִיקוּ אֶת הַנֵּר. סָפֵק חֲשֵׁכָה וְנִכְנָס הַשַּׁבָּת סָפֵק לֹא נִכְנָס
 entered not doubt the Shabbos and entered darkness doubt the lamp — kindle it gets dark
 אִין מִדְּלִיקוֹ:
 light we do not

This halacha details the requirement to light the Shabbos lamp before sunset, the primary role of women in this mitzvah, the husband's duty to remind his household, and the prohibition of lighting during twilight.

מִשְׁתַּשְׁקַע הַחֶמֶה עַד שֶׁיֵּרָאוּ שְׁלֹשָׁה כּוֹכָבִים בֵּינוֹנִים הוּא הַזְּמַן הַנִּקְרָא
 that is called is the time it medium-sized stars three that are seen until the sun From when sinks
 בֵּין הַשְּׁמָשׁוֹת בְּכָל מְקוֹם. וְהוּא סָפֵק מִן הַיּוֹם סָפֵק מִן הַלַּיְלָה וְדָנִין
 and we judge the night from a doubt the day from is a doubt and it place in every the suns between
 בּוֹ לְהַחֲמִיר בְּכָל מְקוֹם. וּלְפִיכָף אִין מִדְּלִיקוֹ בּוֹ. וְהַעוֹשָׂה מְלָאכָה
 melacha and one who does in it kindle we do not and therefore place in every to be stringent in it

בין השמשות בערב שבת ובמוצאי שבת בשוגג חייב
is obligated in unintentionally Shabbos and on the departure Shabbos on the eve of the suns between
of

חטאת מכל מקום. וכוכבים אלו לא גדולים הנראים ביום ולא קטנים
small ones and not by day that are seen large ones are not these and stars case in any a sin offering

שאין נראין אלא בלילה אלא בינונים. ומשיאיו שלשה כוכבים
stars three of and from when are medium-sized but at night except seen that are not
seen

אלו הבינונים הרי זה לילה ודאי:
definitely is night this behold medium-sized ones these

This halacha defines the doubtful period of twilight, known as beyn hash'mashot, and the criteria for the definitive onset of night.

ה"ה

חמרים הפשרים והפסולים לפתילת נר שבת

Halacha 5: Permitted and Forbidden Materials for the Shabbos Lamp Wick

פתילה שמדליקין בה לשבת אין עושין אותה מדבר שהאור
that the light from a substance — make we do not for Shabbos with it that we light A wick

מסכסכת בו כגון צמר ושער ומשי וצמר הארז ופשתן שלא נפץ וסיב
and bast combed that was not and flax of cedar and fiber and silk and hair wool such as in it flickers

של דקל ומיני העץ הרפים וכיוצא בהן. אלא מדבר שהאור
that the light from a substance but to them and similar soft wood and types of a palm tree of

נתלית בו. כגון פשתה נפוצה ובגדי שש וצמר גפן וכיוצא בהן.
to them and similar cotton and wool of linen and garments of combed flax such as to it clings

והמדליק צריך שידליק ברוב היוצא מן הפתילה:
the wick from that which emerges the majority of light must and the one who lights

This halacha defines which materials may be used to make wicks for the Shabbos lights and requires that the flame catch onto most of the exposed wick.

ה"ו

דין פריכת פתילה המתרת על גבי דבר האסור

Halacha 6: Winding a Permitted Wick Around a Forbidden Substance on Shabbos

הפורה דבר שמדליקין בו על גבי דבר שאין מדליקין בו.
with it light that we may not a substance the back of upon with it that we may light a substance One who winds

אם להעבות הפתילה כדי להוסיף אורה אסור. ואם להקשות הפתילה
the wick to stiffen and if it is forbidden its light to increase in order the wick to thicken if

כדי שתהא עומדת ולא תשתלשל למטה מתר:
it is permitted below hang down and not standing that it will be in order

This halacha discusses the permissibility of winding a valid wick material around an invalid one, depending on whether the intent is to increase the light or merely to support the wick.

ה"ז

הנחת מלח בנר והפסקת מדורה מפתילות הפסולות

נוֹתֵנִין גִּרְגִּיר שֶׁל מֶלַח וּגְרִיס שֶׁל פּוֹל עַל פִּי הַנֵּר בְּעֶרֶב
 on Friday the lamp the opening of on a bean of and a split-kernel salt of a grain One may place
 שֶׁבֶת שְׂיֵהָה דוֹלֵק בְּלֵיל שַׁבָּת. וְכָל הַפְּתִילוֹת שָׂאִין מִדְּלִיקִין
 light that we do not the wicks And all Shabbos on the night of burn so that it will Shabbos
 בָּהֶן בְּשַׁבָּת עוֹשִׂין מֵהֶן מְדוּרָה בֵּין לְהִתְחַמֵּם כְּנִגְדָּה בֵּין לְהִשְׁתַּמֵּשׁ
 to use whether by it to warm oneself whether a bonfire from them one may make on Shabbos with them
 לְאוּרָה בֵּין עַל גְּבִי מְנוּרָה בֵּין עַל גְּבִי קֶרֶקַע. וְלֹא אָסְרוּ אֶלָּא
 except forbid and they did not the ground top of on whether a holder top of on whether its light
 לַעֲשׂוֹתָן פְּתִילָה לְנֵר בְּלֶבֶד:
 alone for a candle a wick to make them

This halacha discusses preparations made on Friday to improve a Shabbos lamp, and clarifies that wicks invalid for Shabbos candles may still be used in a bonfire.

ה'יח

פסולי שמנים ופתילות לנר שבת

Halacha 8 • Unacceptable Oils and Wicks for the Shabbos Lamp

שֶׁמֶן שֶׁמִּדְּלִיקִין בּוֹ לְשַׁבָּת צָרִיךְ שְׂיֵהָא נִמְשָׁךְ אַחֲרֵי הַפְּתִילָה אֲבָל שֶׁמֶנִּין
 oils but the wick after drawn be must for Shabbos with it that we kindle Oil
 שָׂאִין נִמְשָׁכִין אַחֲרֵי הַפְּתִילָה כְּגוֹן זָפֶת וְשִׁעוּזָה וְשֶׁמֶן קִיק וְאֵלִיָּה וְחֵלֶב
 and tallow and sheep's tail kik and oil of and wax tar such as the wick after drawn that are not
 אֵין מִדְּלִיקִין בָּהֶן. וּמִפְּנֵי מָה אֵין מִדְּלִיקִין בְּפִתְּלוֹת שָׂאִין הָאוּר
 the fire that not with wicks kindle do we not what and because of with them kindle we do not
 נִתְּלִית בָּהֶן וְלֹא בְּשֶׁמֶנִּים שָׂאִין נִמְשָׁכִים אַחֲרֵי הַפְּתִילָה גִּזְרָה שְׁמָא יִהְיֶה
 will be lest a decree the wick after drawn that are not with oils and not on them catches
 אוֹר הַנֵּר אֶפֶל וְיִטָּה אוֹתָהּ בְּשַׁעָה שֶׁיִּשְׁתַּמֵּשׁ לְאוּרָה:
 its light that he uses at the time it and he will tilt dim the lamp the light of

The Sages prohibited using poor-quality oils and wicks for Shabbos lamps to prevent one from tilting the lamp to improve its light on Shabbos.

ה'יט

הדלקת נר שבת בחלב מומה ותערובות שמנים פסולים

Halacha 9 • Lighting the Shabbos Lamp with Melted Tallow and Mixtures of Unacceptable Oils

חֵלֶב שֶׁהִתִּיכוּ וְקֶרֶבִי דָגִים שֶׁנִּמְוָחוּ נוֹתֵן לְתוֹכָן שֶׁמֶן כָּל שֶׁהוּא וּמִדְּלִיק.
 and lights that it is any oil into them one puts that dissolved fish and entrails of that he melted Tallow
 אֲבָל שֶׁמֶנִּין שָׂאִין מִדְּלִיקִין בָּהֶן אֶפֶלוּ עָרְבָן בְּשֶׁמֶנִּים שֶׁמִּדְּלִיקִין בָּהֶן
 with them that we light with oils he mixed them even if with them we light that not oils but
 לֹא יִדְּלִיק מִפְּנֵי שָׂאִין נִמְשָׁכִין:
 drawn that they are not because shall he light not

This halacha discusses the permissibility of lighting Shabbos lamps with melted tallow or fish entrails when mixed with acceptable oil, and the prohibition of using mixtures containing unacceptable oils.

הלי

חמרים האסורים להדלקה בשבת מפני סכנה וריח

Halacha 10· Materials Forbidden for Lighting on Shabbos Due to Danger and Odor

אין מדליקין בעטרן מפני שריחו רע שמא יניחנו ויצא וחובה
and an obligation and go out he will leave it lest is bad that its smell because with pine sap light We do not
עליו לישב לאור הַנֶּר. ולא בצרי מפני שריחו טוב שמא יקח
he will take lest is good that its smell because with balsam oil and not the lamp by the light of to sit is upon him
מפניו מן הַנֶּר ועוד מפני שהוא עף. ולא בנפט לבן ואפלו
and even white with naphtha and not is volatile that it because and furthermore the lamp from from it
בחל מפני שהוא עף ויבוא לידי סכנה:
danger to the hands of and he will come is volatile that it because on a weekday

This halacha details the Rabbinic prohibitions against using certain foul-smelling, highly fragrant, or volatile substances as fuel for the Shabbos lamp.

הלי

השמים הכשרים להדלקת נר שבת

Halacha 11· Oils Permitted Ab Initio for Lighting the Shabbos Lamp

מתר להדליק לכתחלה בשאר שמנים כגון שמן צנון ושמשמן ולפת
and turnip and sesame radish oil of such as oils with other ab initio to light It is permitted
וכל פיוצא בהן. אין אסור אלא אלו שמנו חכמים בלבד:
alone the Sages that enumerated these except is forbidden not to them similar and all

This halacha clarifies that besides olive oil, other common oils are permitted ab initio for lighting the Shabbos lamp, and only those specifically forbidden by the Sages are restricted.

הלי

גזרת הסתפקות מן השמן שבנר ואסור מוקצה

Halacha 12· The Decree Against Taking Oil from a Lamp and the Prohibition of Muktzeh

לא יתן אדם כלי מנקב מלא שמן על פי הַנֶּר בשביל שיהא
that it should in order the lamp the opening of over oil filled with perforated a vessel a person shall place Not
מנטף. ולא ימלא קערה שמן ויתננה בצד הַנֶּר ויתן ראש הפתילה
the wick the end of and place the lamp beside and place it oil a bowl with shall he fill And not drip
לתוכה בשביל שתהא שואבת. גזרה שמא יקח מן השמן שבפלי
that is in the vessel the oil from he will take lest A decree draw that it should in order into it
שהרי לא נמאס בנר. ואסור להנות בשבת מן השמן
the oil from on Shabbos to benefit And it is forbidden in the lamp become repugnant it has not since
שהדלק בו ואפלו כבתה הַנֶּר ואפלו נטף מן הַנֶּר מפני שהוא
it is because the lamp from it dripped and even if the lamp it went out and even if with it that was kindled

מִקְצָה מִחֶמֶת אֲסוּר. וְאִם חֵבֵר הַכֵּל שֵׁשׁ בּוֹ הַשָּׁמֶן אֶל הַנֵּר בְּסִיד

with lime the lamp to the oil in it that has the vessel he attached And if prohibition by reason of muktzeh

וּבְחֶרְסִית וְכִיּוּצָא בָּהֶן מִתָּר:

it is permitted to them and the like or with clay

The Sages prohibited placing an external vessel of oil to feed a lamp on Shabbos lest one take from that oil, which is muktzeh.

הל"ג

אֲסוּר בְּטוֹל כֵּל מִהִכְנוּ וּנְתִינָה מִמֶּנּוּ תַּחַת הַנִּיצוֹצוֹת

Halacha 13 · The Prohibition of Nullifying a Utensil and Placing Water Under Sparks

אִין נוֹתֵנִין כֵּל תַּחַת הַנֵּר לְקַבֵּל בּוֹ שָׁמֶן בְּשֶׁבֶת שְׁהָרִי מִבְטֵל הַכֵּל

the utensil he nullifies because on Shabbos oil in it to receive the lamp under a utensil place We do not

מִהִכְנוּ. וְאִם נָתַנוּ מִכְּעוֹד יוֹם מִתָּר. וְנוֹתֵנִין כֵּל תַּחַת הַנֵּר

the lamp under a utensil And we may place it is permitted day while it was yet he placed it and if from its readiness

בְּשֶׁבֶת לְקַבֵּל בּוֹ נִיצוֹצוֹת מִפְּנֵי שֶׁאִין בָּהֶן מִמָּשׁ וְהָרִי לֹא בְטֵלוֹ

nullified it he has not and behold substance in them there is not because sparks in it to receive on Shabbos

מִלְטִלְטֵלוֹ. וְאֲסוּר לִתֵּן לְתוֹכוֹ מִמֶּנּוּ וְאֶפְלוֹ מֵעֶרֶב שֶׁבֶת מִפְּנֵי שְׁהוּא

he because Shabbos from the eve of and even water into it To place But it is forbidden from carrying it

מִקְרֵב כְּבוֹי הַנִּיצוֹצוֹת:

the sparks the extinguishing of hastens

This halacha discusses the prohibition of making a utensil unusable on Shabbos by catching dripping oil, and the restriction against placing water to extinguish falling sparks.

הל"ד

אֲסוּר קְרִיאָה וּפְלוֹי לְאוּר הַנֵּר בְּשֶׁבֶת

Halacha 14 · The Prohibition of Reading and Searching for Lice by the Light of a Lamp on Shabbos

אִין פּוֹלִין לְאוּר הַנֵּר וְלֹא קוֹרִין לְאוּר הַנֵּר וְאֶפְלוֹ גְבוּהָ

high and even if the lamp by the light of read and not the lamp by the light of search for lice One may not

שְׁתֵּי קוֹמוֹת וְאֶפְלוֹ עֶשְׂרָה בָּתִּים זֶה עַל גֵּב זֶה וְהַנֵּר בְּעֵלְיוֹנָה לֹא

not is in the upper one and the lamp this top of on this houses ten and even storeys two

יִקְרָא וְלֹא יִפְלֶה לְאוּרָה בַּתְּחִתּוֹנָה שָׁמָּה יִשְׁכַּח וְיִטָּה. וְאִם

and if and tilt he will forget lest in the lower one by its light shall he search for lice and not shall he read

הָיוּ שְׁנַיִם קוֹרִין בְּעֵנֶיךָ אֶחָד מִתָּרִין לְקִרּוֹת לְפָנֵי הַנֵּר שָׁפֵל אֶחָד

one since each the lamp before to read they are permitted one in a subject reading two they were

מֵהֶן מְזַכֵּיר חֲבֵירוֹ אִם שָׁכַח. אֲבָל לֹא בְּשְׁנֵי עֵנִינִים שָׁפֵל אֶחָד מֵהֶן

of them one since each subjects in two not but he forgets if his fellow reminds of them

טְרוּד בְּעֵנֶיךָ:

with his subject is occupied

This halacha details the Rabbinic decree forbidding reading or searching garments for lice by the light of an oil lamp on Shabbos, enacted to prevent one from accidentally tilting the lamp to draw the oil.

קריאת תינוקות ורבן לאור הנר בשבת

Halacha 15 · Children and Their Teacher Reading by Lamp Light on Shabbos

התינוקות קורין לפני רבן לאור הנר מפני שהרב משמרו. אבל

but watches them the teacher because the lamp by the light of their teacher before may read The children

הוא לא יקרא מפני שאין אימתו עליו. ויש לו לראות בספר

at the scroll to look to him and there is upon him fear of them there is no because read may not he

לאור הנר עד שיראה ראש הפרשה שהוא צריך להקרותו. ואחר

and after to have them read needs that he the passage the beginning of he sees until the lamp by the light of

כך נותן הספר בידיהם קוראין לפניו:

before him read and they in their hand the scroll he places that

This halacha discusses the Rabbinic decree against reading by the light of an oil lamp on Shabbos, which is relaxed for children under their teacher's supervision.

אסור בדיקת כלים לאור הנר בשבת

Halacha 16 · Prohibition of Checking Vessels by the Light of a Lamp on Shabbos

כלים הדומים זה לזה ואינן נפרין אלא בעיון הרבה אסור

it is forbidden much with examination except distinguishable and are not to that this that resemble Vessels

להקריבן לאור הנר ולהבחין ביניהן שמא ישפח ויטה. לפיכך

Therefore and tilt he will forget lest between them and to distinguish the lamp to the light of to bring them close

שמש שאינו קבוע אסור לו לבדק כוסות וקערות לאור הנר

the lamp to the light of and bowls cups to check for him it is forbidden permanent who is not an attendant

מפני שאינו מכירן. בין בנר של שמן זית בין בנר של נפט

kerosene of with a lamp whether olives oil of of with a lamp whether recognize them that he does not because

שאורו רב. אבל שמש קבוע מותר לו לבדק לאור הנר כוסות

cups the lamp to the light of to check for him it is permitted permanent an attendant But is great whose light

וקערות מפני שאינו צריך עיון הרבה. ואם היה נר של שמן זית

olives oil of of a lamp it was And if much examination need that he does not because and bowls

אין מורין לו לבדק ואף על פי שהוא מותר, גזרה שמא יסתפק

he will take lest a decree is permitted that he though and even to check him instruct we do not

ממנו:

from it

This halacha details the Rabbinic decree against examining items by candlelight on Shabbos due to the concern that one might forgetfully tilt the lamp to improve the light.

פתיחת דלת פנגד נר ומדורה והנחת נר על גבי אילן

גַּר שְׂאֲחוּרֵי הַדֶּלֶת אָסוּר לִפְתּוֹחַ הַדֶּלֶת וְלִנְעַל כְּדָרְכּוֹ מִפְּנֵי שֶׁהוּא
 that he because in his usual way and to lock the door to open it is forbidden the door that is behind A lamp
 מְכַבְּהוּ אֶלֶּא יִזְהַר בְּשָׁעָה שְׁפוּתָהּ וּבְשָׁעָה שְׁנוּעֵל. וְאָסוּר
 and it is forbidden that he locks and at the time that he opens at the time he must be careful rather extinguishes it
 לִפְתּוֹחַ אֶת הַדֶּלֶת כְּנֶגֶד הַמְדוּרָה בְּשִׁבְתָּ כִּדִּי שֶׁתִּהְיֶה הָרוּחַ מְנִשְׁכֶּת בָּהּ
 on it blowing the wind that should be in order on Shabbos the bonfire opposite the door — to open
 וְאֵף עַל פִּי שְׂאִין שֶׁם אֶלֶּא רוּחַ מְצוּיָהּ. וּמִנִּיחִין הַנֵּר שֶׁל שַׁבָּת
 Shabbos of the lamp and we may place common a wind except there that there is not though · and even
 עַל גִּבִּי אֵילָן הַמְּחָכֵר לְקֶרְקַע וְאִינוּ חוֹשִׁשׁ:
 worry and he need not to the ground that is attached a tree top of on

This halacha discusses the restrictions on opening doors near flames due to the risk of extinguishing or fanning them, and the permissibility of placing a Shabbos lamp on a tree.

הליכה

תקיעת השופר בערב שבת

Halacha 18 · Blowing the Shofar on Friday Afternoon to Announce Shabbos

כָּל מְדִינֹת וְעִירוֹת שֶׁל יִשְׂרָאֵל תּוֹקְעִין בָּהֶן שֵׁשׁ תְּקִיעוֹת בְּעֶרֶב שַׁבָּת.
 Shabbos on the eve of blasts six in them blow Yisrael of and towns provinces All
 וּבְמָקוֹם גְּבוּהָ הָיוּ תּוֹקְעִין כִּדִּי לְהַשְׁמִיעַ כָּל אֲנָשֵׁי הַמְּדִינָה וְכָל
 and all the province the people of all to make heard in order blow they would high and in a place
 אֲנָשֵׁי הַמִּגְרָשׁ שָׁלָה:
 its the outskirts the people of

This halacha describes the ancient practice of blowing the shofar on Friday afternoon to signal the community to cease work and prepare for Shabbos.

הליכה

סדר תקיעות ערב שבת ושבתות המלאכה

Halacha 19 · The Order of Shofar Blasts on Erev Shabbos and Ceasing Melacha

תְּקִיעָה רִאשׁוֹנָה נִמְנָעוּ הָעוֹמְדִים בַּשָּׂדוֹת מִלְּחָרֵשׁ וּמִלְּעֹדֵד וּמִלְּעֲשׂוֹת
 and from doing and from digging from plowing in the fields those who stand refrained first A blast
 מִלְּאָכָה שְׂבֻעָה. וְאִין הַקְּרוֹבִין רְשִׁאִין לָכֵּן לָעִיר עַד שְׂיָבוֹאוּ
 that will come until the city to enter are permitted the close ones and not that is in the field melacha
 רְחוֹקִים וְיִכְנָסוּ כָּלָם בְּבֵת אַחַת. וְעִדְדִין הַחֲנִיּוֹת פְּתוּחוֹת וְהַתְּרִיסִין
 and the shutters are open the stores and still once at all of them and they will enter the distant ones
 מִנְּחִין. הַתְּחִיל לְתַקֵּעַ שְׁנִיָּה נִסְתְּלוּ הַתְּרִיסִין וְנִנְעְלוּ הַחֲנִיּוֹת. וְעִדְדִין
 and still the stores and were locked the shutters were removed a second to blow he began are resting
 הַחֲמִין וְהַקְּדֵרוֹת מִנְּחִין עַל גִּבִּי פִּירָה. הַתְּחִיל לְתַקֵּעַ תְּקִיעָה שְׁלִישִׁית
 third a blast to blow he began the stove top of on are resting and the pots the hot water

סֵלֶק הַמַּסִּילָה וְהַטְּמִין וְהַדְּלִיקוּ אֶת הַנֵּרוֹת וְשׁוּהָה
and he waits the candles — and they lit the one who insulates and insulated the one who removes removed
כְּדִי לְצַלּוֹת דָּג קָטָן אוֹ כְּדִי לְהַדְבִּיק פֶּת בְּתַנּוּר. וְתוֹקֵעַ
and he blows a teki'ah in the oven bread to stick enough time or small a fish to roast enough time
וּמְרִיעַ וְתוֹקֵעַ וְשׁוֹבֵת:
and he rests and he blows a teki'ah and he blows a teru'ah

This halacha details the sequence of the six shofar blasts sounded on Friday afternoon to signal the progressive cessation of work and the onset of Shabbos.

ה'כ"ב

תְּקִיעוֹת שׁוֹפָר בְּעֶרֶב שַׁבָּת וּבְמוֹצָאֵי שַׁבָּת

Halacha 20 · Sounding the Shofar on Erev Shabbos and Motzaei Shabbos

תְּקִיעָה רִאשׁוֹנָה תוֹקֵעַ אוֹתָהּ בְּמִנְחָה. וְהַשְׁלִישִׁית קְרוֹב לְשְׁקִיעַת הַחֲמָה.
the sun to the setting of close and the third at Minchah it one sounds first The sounding
וְכֵן תוֹקְעִין בְּמוֹצָאֵי שַׁבָּת אַחֵר צֵאת הַכּוֹכָבִים לְהַתִּיר הָעָם
the people to permit the stars the emergence of after Shabbos at the departure of they sound and likewise
לְמַעֲשֵׂיהֶן:
for their labors

This halacha details the timing of the shofar blasts sounded on Friday afternoon to usher in Shabbos and on Saturday night to signal the resumption of weekday activities.

ה'כ"א

תְּקִיעַת שׁוֹפָר וְהַכְדָּלָה בְּעֶרֶב שַׁבָּת וּבְמוֹצָאֵי שַׁבָּת

Halacha 21 · Shofar Blowing and Havdalah on Yom Kippur and Yom Tov Adjacent to Shabbos

יוֹם הַכַּפּוּרִים שָׁחַל לְהִיּוֹת בְּעֶרֶב שַׁבָּת לֹא הָיוּ תוֹקְעִין. חָל לְהִיּוֹת
to be if it fell sounding were they not Shabbos on the eve of to be that fell Kippur Yom
בְּמוֹצָאֵי שַׁבָּת לֹא תוֹקְעִין וְלֹא מְבַדִּילִין. יוֹם טוֹב שָׁחַל לְהִיּוֹת
to be that fell Tov A Yom do they recite havdalah and not do they sound not Shabbos on the departure of
בְּעֶרֶב שַׁבָּת תוֹקְעִין וְלֹא מְבַדִּילִין. חָל לְהִיּוֹת לְאַחֵר הַשַּׁבָּת
the Shabbos after to be if it fell do they recite havdalah and not they sound Shabbos on the eve of
מְבַדִּילִין וְלֹא תוֹקְעִין:
do they sound and not they recite havdalah

This halacha details the laws of sounding the shofar and reciting havdalah when Yom Kippur or Yom Tov occurs immediately before or after Shabbos.

CHAPTER SUMMARY

The chapter establishes that lighting the Shabbos lamp is an absolute obligation for both men and women, requiring a berachah beforehand and taking precedence even over Kiddush for the sake of shalom bayis. While we may benefit from the light, we are forbidden to perform activities requiring close scrutiny lest we tilt the lamp. Finally, the halachos clarify that the lamps must be lit before sunset, with women holding the primary role in this household mitzvah, while the husband is responsible for reminding his family to kindle the lights before twilight begins.

The Torah teaches us that the Shabbos lights are not a mere option or a beautiful custom; they are an absolute obligation, a fundamental part of our avodah of Oneg Shabbos. The Rambam writes that even a poor person who has nothing to eat must go door to door to get oil for these lights. Why? Because the light of Shabbos brings peace, clarity, and joy into the home, preventing us from stumbling in the dark.

But notice how carefully the Sages guarded this light. They forbade us from reading or doing intricate work by the candle's light, and they prohibited using unstable wicks or poor oils, all out of a single concern: "lest one tilt the lamp" to adjust the flame on Shabbos. This teaches us a profound lesson in our daily lives. When we have something holy and precious—like the peace of our home, our shalom bayis, or our own spiritual clarity—we cannot afford to play with fire or put ourselves in situations where we might easily slip. We must set up boundaries and safeguards before the holy day even begins.

This Shabbos, when you stand by the candles or prepare your home for the holy day, don't just rush through the motions. Take a moment to realize that these lights are there to bring the light of Hashem's peace into your physical space. Guard that peace by resolving to avoid any tense conversations or stressful rush as the sun begins to set.

Before Shabbos begins, consciously step away from any stressful or rushed preparations ten minutes early, ensuring that the transition into the holy day is met with calm, peace, and a settled mind.

חובות הלבבות • שער יחוד המעשה • פרק שני

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

ON THIS PAGE

In this chapter, the Chovos HaLevavos shows us the practical path to achieving true yichud hama'aseh—how a person can reach the level where every single one of his actions is done purely for the sake of Hashem. The Rabbeinu Bachya teaches us that this is not an impossible dream, but rather a goal we can reach by establishing ten fundamental pillars deep within our hearts.

By learning and internalizing these ten essential matters, a Yid clarifies for himself the very roots of his avodah. Once these truths are firmly set in his neshama, he will no longer look to or hope for the approval of any human being, but will direct his entire heart solely to doing the will of Hashem.

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

אבל במה יהיה יחוד המעשה לאלהים לבדו?

But how can a person achieve the dedication of all his actions to Hashem alone?

NOTE Yichud hama'aseh means purifying one's intentions so that every single mitzvah and action is done solely for the sake of Heaven, without any ulterior motives.

בעשרה ענינים.

Through ten matters.

כאשר יתקיימו בלב האדם, ויתברר אצלו כי הם אדני עבודתו ושרשי מעשהו, ישלם יחודו בהם לשם האל, ולא יפנה אל זולתו, ולא יקוה בלעדיו, ולא יכון בהם זולתי רצונו.

When these are established in a person's heart, and it becomes clear to him that they are the very pillars of his avodah and the roots of his actions, his dedication of deed to Hashem's Name will become complete; he will not turn to anyone else, he will not place his hope in any other, and he will have no intention in his actions other than to fulfill Hashem's will.

הראשון: יחוד האלהים בלב שלם, כאשר קדם בתחלת ספרי זה.

The first is: declaring the absolute oneness of Hashem with a complete heart, as was explained at the beginning of this book.

NOTE This refers to Shaar HaYichud, the first gate of the book, which establishes the intellectual and emotional foundation of Hashem's absolute unity.

והשני: הבחינה בטובות האלהים והתמדתן עליו, כאשר בארנו בו.

The second is: reflecting deeply upon the favors of Hashem and their constant flow upon him, as we have explained in its place.

NOTE This refers to Shaar HaBechinah, the second gate, which teaches us to look at the world and our own lives to recognize Hashem's constant kindness.

וְהַשְׁלִישִׁי: שִׁיקְבֵּל עָלָיו הָעֲבוּדָה לֵאלֹהִים, כְּאֲשֶׁר זָכַרְתִּי בּוֹ.

The third is: that he accept upon himself the service of Hashem, as I have mentioned there.

NOTE This refers to Shaar Kabalas HaAvodah, the third gate, where a person willingly accepts the yoke of Heaven.

וְהָרְבִיעִי: שִׁיּוּדָה בְּבִטְחוֹן עָלָיו מִבְּרֹאִים.

The fourth is: that he acknowledge the duty of placing his trust in Hashem alone, and not in created beings.

וְהַחֲמִישִׁי: שִׁיאֱמִין כִּי הַתּוֹעֵלֶת וְהַנֶּזֶק אֵינָם בְּיַד נִבְרָא וְלֹא בִּיכָלְתּוֹ, מִבְּלִתִּי רְשׁוֹת הַבּוֹרָא.

The fifth is: that he believe with complete faith that benefit and harm are not in the hands of any created being, nor within their power, without the permission of the Creator.

NOTE This is a fundamental principle of bitachon: realizing that people are merely instruments, and only Hashem decrees what actually happens.

וְהַשִּׁשִּׁי: שִׁיְהִיָּה שְׂוָה אֶצְלוֹ אִם יִשְׁבַּחוּהוּ בְּנֵי אָדָם אוֹ יִגְנוּהוּ.

The sixth is: that it should be completely equal to him whether people praise him or criticize him.

NOTE This is the high spiritual level of 'hishtavus' (equanimity), where a person is so focused on Hashem's approval that the opinions of other people no longer sway him.

וְהַשְּׁבִיעִי: שִׁיעֲזֹב הַיָּפוּי לְבְנֵי אָדָם.

The seventh is: that he abandon trying to beautify and adorn his actions to find favor in the eyes of people.

וְהַשְּׁמִינִי: לְפָנֹת לְבוֹ מַעֲסָקֵי הָעוֹלָם בְּעֵת שֶׁהוּא עוֹשֶׂה לַעֲוֹה"ב.

The eighth is: to clear his heart of worldly involvements at the time he is acting for the sake of the World to Come.

NOTE When a person davens or learns, he must completely shut out his business and mundane worries to focus entirely on his connection to Hashem.

וְהַתְּשִׁיעִי: שִׁיִּירָא מֵאֲלֹהִים וְיִבוֹשׁ מִמֶּנּוּ.

The ninth is: that he fear Hashem and feel a deep sense of shame and embarrassment before Him.

וְהָעֲשִׂירִי: שִׁיִּוַּעֵץ עִם הַשֹּׁכֵל בְּכָל הִרְהוּרֵי הַיֵּצֶר בְּלִבּוֹ, וּלְקַבֵּל עֲצָתוֹ מִבְּלִתִּי עֲצַת יֵצֶרוֹ.

And the tenth is: that he consult with his intellect regarding all the promptings of the yetzer hara in his heart, accepting the intellect's counsel and rejecting the counsel of his yetzer.

NOTE The 'sechel' here refers to the Torah-guided intellect, which acts as the soul's defense against the deceptive arguments of the yetzer hara.

WHAT TO TAKE FROM IT

The chapter outlines these ten pillars of pure avodah: first, having complete emunah in the absolute unity of Hashem; second, constantly reflecting on the endless chesed and favors Hashem bestows upon us; third, accepting the absolute duty to serve Him; fourth, placing our trust entirely in Hashem rather than in flesh and blood; fifth, realizing that no created being has the power to help or harm us without the Creator's permission; sixth, reaching a state of equanimity where human praise and scorn are equal to us; seventh, abandoning the desire to show off or embellish ourselves to others; eighth, clearing our minds

of worldly worries when we are busy with spiritual matters; ninth, having a deep yiras Shamayim and feeling embarrassed before Hashem; and tenth, always using our intellect to overcome the urges of the yetzer hara.

למעשה WHAT TO TAKE HOME

My dear talmid, the holy Chovos HaLevavos is laying down the very foundation of our avodah here. We often think that serving Hashem with a complete heart is a lofty, unreachable level, but the Rabbeinu Bachya shows us that it is built on practical, daily steps. When you realize that no human being can truly help or harm you without Hashem's decree, the heavy burden of trying to please everyone just melts away. Why waste your precious energy trying to embellish yourself or seek the approval of others when their praise and their scorn are ultimately meaningless?

To truly dedicate our actions to Hashem, we must practice clearing the mind of worldly noise when we are doing a mitzvah or learning Torah. When you stand before Hashem in tefillah or sit down to learn, that is not the time to plan your business or worry about what others think of you. It is a time to feel a healthy shyness before the Creator of the world, who is showering you with constant, undeserved kindnesses at every single moment.

Today, when you do a mitzvah or daven, take thirty seconds beforehand to quiet your mind, remind yourself that only Hashem's will matters, and consciously let go of any desire for human praise or recognition.

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

הַשְּׁלֶשֶׁת 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 מִסִּינַי 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.

עבודת השם מאהבה ומורא שמים

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

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

כְּעֲבָדִים הַמְשַׁמְשִׁין אֶת הָרֵב עַל מְנַת לְקִבֵּל פָּרֶס, 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.

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 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.

הכנסת אורחים ומעוט שיחה עם האשה

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

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 חִבְּרוּ. מִכָּאֵן אָמְרוּ חֲכָמִים, כָּל זְמַן שֶׁאָדָם מֵרַבֶּה
 increases that a man the time all the Sages said from here his fellow with the wife of and heavy a light

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

יורש גִּיהֵנוֹם:

Gehinnom he inherits

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

עֲשֵׂה לָךְ רֵב וְקִנְיָה לָךְ חֵבֵר

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

יְהוֹשֻעַ בֶּן פְּרַחְיָה וְנִטַּי הָאֲרֵבֵלִי קִבְּלוּ מֵהֶם. יְהוֹשֻעַ בֶּן פְּרַחְיָה אָמַר,

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

עֲשֵׂה לָךְ רֵב, וְקִנְיָה לָךְ חֵבֵר, וְהָיִי דָן אֶת כָּל הָאָדָם

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

לְכָךְ זְכוּת:

merit to the scale of

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

משנה ז

הִרְחָקָה מִשְׁכּוֹן רָע וּמִרְשָׁע

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

נִטַּי הָאֲרֵבֵלִי אָמַר, הִרְחָק מִשְׁכּוֹן רָע, וְאַל תִּתְחַבֵּר לְרָשָׁע,

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

וְאַל תִּתְיָאֵשׁ מִן הַפְּרָעָנוֹת:

retribution of despair and do not

Nittai the Arbelite warns against associating with bad influences and reminds us that divine justice is inevitable.

משנה ח

הִנְהַגַּת הַדִּין עִם בָּעָלֵי הַדִּין

Mishna 8 · The Conduct of a Judge Toward Litigants

יְהוּדָה בֶּן טַבַּי וְשִׁמּוֹן בֶּן שֶׁטַח קִבְּלוּ מֵהֶם. יְהוּדָה בֶּן טַבַּי אָמַר,

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

אֵל תַּעֲשֵׂ עֲצָמָה כְּעוֹרְכֵי הַדִּינִין. וּכְשִׁיְהִיו בְּעָלֵי דִינִין עוֹמְדִים

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

לְפָנֶיהָ, יְהִיו בְּעֵינֶיהָ כְּרָשָׁעִים. וּכְשִׁנִּפְטְרִים מִלְּפָנֶיהָ, יְהִיו

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

בְּעֵינֶיהָ כְּזָכָאִין, כְּשִׁקְבְּלוּ עָלֵיהֶם אֶת הַדִּין:

the judgment — upon themselves when they accepted like innocent ones in your eyes

Yehudah ben Tabbai teaches that a judge must remain completely impartial, avoiding advocacy and viewing both parties equally during and after the trial.

משנה ט

דְּרִישָׁה וְחִקְרָה שֶׁל עֲדִים וְזִהְרִית בְּדִבְרֵי הַדִּינִים

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

שִׁמּוֹן בֶּן שֶׁטַח אָמַר, הָיִי מְרַבָּה לְחִקֹּר אֶת הָעֲדִים, וְהָיִי זָהִיר

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

בְּדִבְרֶיהָ, שְׂמָא מִתּוֹכָם יִלְמְדוּ לְשָׁקֵר:

to lie they will learn from within them lest with your words

Shimon ben Shetach warns judges to cross-examine witnesses thoroughly and to speak carefully so as not to inadvertently teach them how to fabricate testimony.

משנה י

אהבת המלאכה ושנאת הרבנות

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

שְׁמַעְיָה וְאַבְטָלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אוֹמֵר, אָהַב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת
— and hate work — love says Shemaiah from them received and Abtalion Shemaiah
הַרְבָּנוֹת, וְאֵל תִּתְּוֹדַע לְרָשׁוֹת:
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, הִיָּי 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, אֲבִד שְׁמָהּ. וְדָלָא מוֹסִיף, יָסַף.
ceases add and one who does not his name destroys his name one who makes great say used to He
וְדָלָא יָלִיף, קָטְלָא חַיִּב. וְדֹאשְׁתִּימָשׁ בְּתַגָּא, חֵלִיף:
passes away of the crown and one who makes use deserves death learn and one who does not

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

משנה יד

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

שמאי אומר, עשה תורתך קבע. אומר מעט ועשה הרבה, והוי מקבל את

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

כל האדם בספר פנים יפות:

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 מז הספק

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

רבן גמליאל הִזָּה אומר, עשה לך רב, והסתלק מז הספק, ואל

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

תרבה לעשר אמודות:

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

שמעון בנו אומר, כל ימי גדלתי בין החכמים, ולא מצאתי לגוף טוב

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

אלא שתיקה. ולא המדרש הוא העקר, אלא המעשה. וכל המרבה

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

דברים, 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 עֹז וְאֵין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֶנִּי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אֵין הִבִּינִי בְּמִתְגַּוְרָסִין 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 אֱלֹהִים מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאָסָף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאֲדָמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכֵמוֹ:

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 שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעַה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

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.'