

י"ז סיון תשפ"ו

Tuesday, June 2, 2026

The complete seder for today, in one place

TODAY'S SEDER

חומש עם ראשי — Chumash with Rashi · Beha'alotcha · 3rd Aliyah
בהעלתך · שלישי

מסכת גיטין — דף י"ע"ב Gemara Gittin · Daf 10b

הלכות שבת — פרק ששי Hilchos Shabbos · Chapter Six

חובות הלבבות — Chovos HaLevavos · Shaar Yichud HaMaaseh · Chapter Three
שער יחוד
המעשה · פרק
שלישי

מדרגת האדם — פתיחת דבר Madreigas HaAdam · Pesichas Davar

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

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BEHA'ALOTCHA • 3RD ALIYAH

CHAPTER PREVIEW

In this Aliyah, we learn about the unique mitzvah of Pesach Sheni, the Second Pesach. Hashem commands Moshe Rabbeinu in the Sinai desert, in the second year after leaving Mitzrayim, that Bnei Yisrael must bring the Korban Pesach in its proper time, on the fourteenth of Nissan. The Torah recounts how Bnei Yisrael kept this mitzvah exactly as Hashem commanded.

However, a special situation arose when certain individuals who were tamei (spiritually impure) from a corpse could not bring the korban on time. With great yiras Shamayim and a deep desire to fulfill the mitzvah, they approached Moshe and Aaron, asking why they should be left out. Moshe Rabbeinu tells them to wait while he hears the direct instructions from Hashem.

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 בְּמִדְבָּר סִינַי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ
from the land of to their exodus the second in the year Sinai in the wilderness of Moshe to Hashem And spoke
מִצְרַיִם בַּחֹדֶשׁ הָרִאשׁוֹן לֵאמֹר:
saying the first in the month Mitzrayim

רש"י

בַּחֹדֶשׁ הָרִאשׁוֹן. פָּרָשָׁה שֶׁבְּרֹאשׁ הַסֵּפֶר לֹא נִאֲמְרָה עַד אֵיךְ, לְמַדָּתָ שְׂאִין
that there is no you learn Iyar until spoken was not the Book which is at the head of The section the first In the month
סֵדֶר מִקְדָּם וּמֵאַחֵר בַּתּוֹרָה, וְלָמָּה לֹא פָתַח בְּזוֹ? מִפְּנֵי שֶׁחַיָּא גְנוּתָן שֶׁל יִשְׂרָאֵל,
Yisrael of the disgrace it is because with this open did it not And why in the Torah and later earlier order of
שֶׁכָּל אַרְבָּעִים שָׁנָה שֶׁהָיוּ יִשְׂרָאֵל בְּמִדְבָּר לֹא הִקְרִיבוּ אֶלָּא פֶסַח זֶה
this the Pesach sacrifice except offer they did not in the wilderness Yisrael that they were years forty that all
בְּלֶכְד סַפְרֵי; תּוֹסַפְתָּא קִידוּשִׁין ל"ח:
38b Kiddushin Tosafot Sifrei alone

פסוק ב

Pasuk 2

וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל אֶת הַפֶּסַח בְּמוֹעֲדוֹ:
in its appointed time the Pesach offering — Yisrael the children of And they shall make

רש"י

בְּמוֹעֲדוֹ. אַף בְּשַׁבָּת, בְּמוֹעֲדוֹ — אַף בְּטֻמְאַה סַפְרֵי:
Sifrei in uncleanness even at its appointed season on Shabbos even At its appointed season

בְּאַרְבָּעָה עָשָׂר יוֹם בַּחֹדֶשׁ הַזֶּה בֵּין הָעֶרְבִים תַּעֲשׂוּ אֹתוֹ בְּמוֹעֲדוֹ
 in its appointed time it you shall make the evenings between this of the month day · on the fourteenth
 כָּכָל חֻקֹּתָיו וּכְכָל מִשְׁפָּטָיו תַּעֲשׂוּ אֹתוֹ:
 it you shall make its laws and according to all its decrees according to all

רש"י

ככל חקתיו. אלו מצות שפגופו — שה תמים זכר בן שנה:
 a year son of a male unblemished a lamb that are in its body commandments these are its statutes According to all

רש"י

וככל משפטי. אלו מצות שעל גופו ממקום אחר, כגון שבעת ימים
 days seven such as other from a place its body that are upon commandments these are its regulations And according to all
 למצה ולבעור חמץ מצות שפגופו — שה תמים זכר בן שנה;
 a year of male unblemished a lamb that are in its body commandments chometz and for removal of for matzah
 שעל גופו — עלי אש ראשו על כרעיו ועל קרבו; שחוץ לגופו —
 of its body that are outside its innards and with its legs with its head fire roasted with its body that are upon
 מצה ובעור חמץ:
 chometz and removal of matzah

וַיְדַבֵּר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת הַפֶּסַח:
 the Pesach offering to make Yisrael the children of to Moshe And spoke

רש"י

וידבר משה וגו'. מה ת"ל? והלא נאמר "וידבר משה את
 — Moses And Moses declared said but is it not does the teaching say what etc. Moses And Moses spoke
 מעדי ה", אלא כששמע פרשת מועדים מסיני אמר להם, וחזר
 and he returned to them he said from Sinai the festivals the section of when he heard rather Hashem the appointed festivals of
 והזהירם בשעת מעשה ספרי:
 Sifrei action at the time of and exhorted them

וַיַּעֲשׂוּ אֶת הַפֶּסַח בְּרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בֵּין
 between of the month day · on the fourteenth in the first the Pesach offering — And they made
 הָעֶרְבִים בַּמִּדְבָּר סִינִי כָכָל אֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה כֵּן עָשׂוּ
 did so Moshe — Hashem commanded that according to all Sinai in the wilderness of the evenings
 בְּנֵי יִשְׂרָאֵל:
 Yisrael the children of

וַיְהִי אֲנָשִׁים אֲשֶׁר הָיוּ טְמֵאִים לְנֶפֶשׁ אָדָם וְלֹא יָכְלוּ לַעֲשׂוֹת

to make they were able and not a man by the soul of impure were who men And there were

הַפֶּסַח בַּיּוֹם הַהוּא וַיִּקְרְבוּ לִפְנֵי מֹשֶׁה וְלִפְנֵי אַהֲרֹן בַּיּוֹם

on the day Aharon and before Moshe before and they approached that on the day the Pesach offering

הַהוּא:

that

רש"י

לפני משה ולפני אהרן. כַּשְׁשִׁינֵהוּ יוֹשְׁבֵיין בְּבֵית הַמִּדְרָשׁ כָּאוּ וּשְׁאֲלוּם,

and asked them they came Study in the House of were sitting when both of them Aharon and before Moshe Before

וְלֹא יִתְכַּן לֹמֵר זֶה אַחֵר זֶה, שָׁאֵם מֹשֶׁה לֹא הָיָה יוֹדֵעַ אֶהְרֹן מִנֵּין לוֹ

to him from where Aharon knowing was not Moshe for if this one after this one to say is it possible and not

ספרי; בבא בתרא קי"ט :

119 Batra Bava Sifrei

וַיֹּאמְרוּ הָאֲנָשִׁים הַהֵמָּה אֵלָיו אֲנַחְנוּ טְמֵאִים לְנֶפֶשׁ אָדָם לָמָּה נִגְרַע

should we be diminished why a man by a soul of are impure we to him those the men And said

לְבִלְתִּי הַקָּרֵב אֶת קָרְבָּן יְהוָה בְּמַעַדוֹ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:

Yisrael the children of among in its appointed time Hashem the offering of — bringing from not

רש"י

למה נגרע. אָמַר לָהֶם אֵין קִדְשִׁים קָרְבָּנִים בְּטִמְאַה, אָמְרוּ לוֹ יִזְרַק

let be sprinkled to him They said in uncleanness are offered sacred offerings not to them He said should we be diminished Why

הַדָּם עָלֵינוּ בְּכֹהֲנִים טְהוֹרִים וַיֹּאכֵל הַבָּשָׂר לְטְהוֹרִים, אָמַר לָהֶם "עֲמְדוּ

Stand to them He said by clean ones the meat and let be eaten who are clean by priests on our behalf the blood

וְאִשְׁמְעָה" — כִּתְלָמִיד הַמִּבְטָח לְשִׁמְעַ מִפִּי רַבּוֹ; אִשְׁרִי יָלוּד אִשָּׁה

a woman one born of Praiseworthy is his teacher from the mouth of to hear who is confident like a pupil and I will hear

שָׂכָה מִבְטָח, שָׁכַל זְמַן שֶׁהָיָה רוֹצֵה הָיָה מְדַבֵּר עִם הַשְׁכִּינָה; וְרִאוּיָה הִיְתָה פֶּרֶשָׁה

parsha was And worthy the Shechinah with speaking he was wishing that he was time that any is confident who thus

זוֹ לֹאמַר ע"י מֹשֶׁה כָּל הַתּוֹרָה כְּלָה, אֵלָּא שְׂזָכוּ אֵלָיו שֶׁתֹּאמַר עַל

through that it be said these men that merited but entirely the Torah all of like the rest of Moshe by to be said this

יְדִיהוּ, שְׁמַגְלִגְלִין זְכוּת ע"י זָכָאִי שָׁם :

there a meritorious person through merit for they bring about their agency

וַיֹּאמֶר אֲלֵהֶם מֹשֶׁה עֲמְדוּ וְאִשְׁמְעָה מֶה יִצְוָה יְהוָה לָכֶם:

for you Hashem will command what and I will hear stand Moshe to them And said

וַיֹּדֹבֶר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:

saying Moshe to Hashem And spoke

דִּבֶּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר אִישׁ אִישׁ כִּי יִהְיֶה טָמֵא לְנֶפֶשׁ אוֹ

or by a corpse tamei will be who man any saying Yisrael the children of to Speak

בְּדֶרֶךְ רְחֹקָה לָכֶם אוֹ לְדֹרֹתֵיכֶם וְעָשָׂה פֶסַח לַיהוָה:

to Hashem a Pesach offering and he wishes to make for your generations or for you distant on a journey

רש"י

או בדרך רחקה. נקוד עליו, לומר, לא שרחוקה ודאי, אלא שהיה חוץ

outside that he was but rather certainly that it is distant not to say upon it it is dotted distant on a journey Or

לְאַסְקַפַּת הָעֲזָרָה כָּל זְמַן שְׁחִיטָה פֶסַח 'צ"ג ; פֶּסַח שְׁנֵי מִצֵּה וְחֶמֶץ

and chametz matzah Second The Passover 93 Pesachim the slaughtering the time of all the Courtyard of the threshold of

עִמּוֹ בְּבֵיתוֹ, וְאֵין שָׁם יוֹם טוֹב, וְאֵין אֲסוּר חֶמֶץ אֲלָא עִמּוֹ

with it except chametz prohibition of and there is no Tov a Yom there and there is not in the house are with him

בְּאֲכִילָתוֹ שֵׁם צ"ה :

95 there during its eating

בַּחֹדֶשׁ הַשֵּׁנִי בְּאַרְבָּעָה עָשָׂר יוֹם בֵּין הָעֶרְבִים יַעֲשׂוּ אֹתוֹ עַל מִצּוֹת

matzos with it they shall make the evenings between day . on the fourteenth the second In the month

וּמֵרָרִים יֹאכְלֵהוּ:

they shall eat it and bitter herbs

לֹא יִשְׁאִירוּ מִמֶּנּוּ עַד בֹּקֶר וְעֶצֶם לֹא יִשְׁבְּרוּ בוֹ כָּכָל חֻקַּת

the statute of according to all in it they shall break not and a bone morning until from it they shall leave over not

הַפֶּסַח יַעֲשׂוּ אֹתוֹ:

it they shall make the Pesach offering

וְהָאִישׁ אֲשֶׁר הוּא טָהוֹר וּבְדֶרֶךְ לֹא הָיָה וַיִּחְדַּל לַעֲשׂוֹת הַפֶּסַח

the Pesach offering from making and refrained was not and on a journey is pure he who And the man

וּנְכַרְתָּהּ הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ כִּי קָרְבַּן יִהְיֶה לָּא הַקָּרִיב
he brought near not Hashem the offering of because from its people that the soul and shall be cut off
בְּמַעַדוֹ חָטְאוֹ יִשָּׂא הָאִישׁ הַהוּא:
that the man shall bear his sin in its appointed time

פסוק יד

Pasuk 14

וְכִי יִגּוֹר אִתְּכֶם גֵּר וַעֲשֵׂה פֶסַח לַיהוָה כַּחֲקַת
according to the to Hashem a Pesach offering and he makes a convert with you shall dwell And when
statute of
הַפֶּסַח וּבְמַשְׁפָּטוֹ כֵּן יַעֲשֶׂה חֻקָּה אֶחָת יִהְיֶה לָּכֶם וְלַגֵּר
both for the convert for you there shall be one statute he shall do so and according to its the Pesach offering
law
וּלְאֶזְרָח הָאֶרֶץ:
of the land and for the native

רש"י

וְכִי יִגּוֹר אִתְּכֶם גֵּר וַעֲשֵׂה פֶסַח. יָכוֹל כָּל הַמִּתְגַּיֵּר יַעֲשֶׂה
shall make who converts anyone one might think a Pesach offering and he will make a stranger with you shall sojourn And when
פֶסַח מִיָּד, ת"ל "חֻקָּה אֶחָת" וְגו', אֶלֶּא כִּי מִשְׁמָעוֹ — "וְכִי יִגּוֹר
shall sojourn and when is its meaning thus rather etc one statute the Torah teaches immediately a Pesach offering
אִתְּכֶם גֵּר" וְכֵן לַעֲשׂוֹת פֶסַח עִם חֲבֵרָיו, "כַּחֲקַת" הַפֶּסַח
the Pesach offering according to the ordinance of his fellows with a Pesach offering to make and he comes a stranger with you
וּבְמַשְׁפָּטוֹ יַעֲשֶׂה סַפְרֵי:
Sifrei shall he do and according to its rule

CHAPTER SUMMARY

Hashem responds to Moshe by establishing the halachos of Pesach Sheni, a second chance for anyone who was tamei or on a distant journey during the first Pesach. This makeup offering is brought on the fourteenth of Iyar, eaten with matzah and maror, and carries the strict prohibitions against leaving any meat over or breaking a bone. The Torah warns that one who is tahor and fails to bring the Korban Pesach on time faces the severe punishment of kares, and concludes by emphasizing that the same halachos apply equally to the native-born Jew and the ger who joins the Jewish nation.

My dear talmid, look at the incredible power of a single Yid's sincere desire to do a mitzvah. These men were tamei, completely exempt from bringing the Korban Pesach. By all accounts of strict law, they had a perfect excuse. Yet, their hearts burned with a holy jealousy. They cried out from the depths of their neshamah, "Lama nigara?" — Why should we be left out? Because of their raw, honest yearning, Hashem renewed the Torah itself and gave the entire Jewish nation the gift of Pesach Sheni.

This teaches us a profound lesson in our own avodah. Sometimes we find ourselves in a spiritual "desert," feeling distant, spiritually blocked, or weighed down by our past actions. The yetzer hara whispers that we are exempt from striving for greatness, that we are too far gone to connect. But the Torah is showing us that Hashem never closes the door on a Yid who truly wants to come close. If you genuinely cry out to Hashem that you want to do His will, He will open up a brand new path for you, even defying the natural order to make it happen.

Today, when you feel a barrier preventing you from learning, davening with kavanah, or performing a mitzvah with joy, do not just accept the limitation. Speak directly to Hashem from your heart and say, "Ribono shel Olam, I want to be close to You, why should I miss out?" Your sincere desire is itself a powerful vessel that can shatter any spiritual block.

מִסְכֵּת גִּיטִין · דָּף י' ע"ב

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THE SUGYA

We begin this daf by continuing our deep dive into the sugya of a get (bill of divorce) signed by a Kuthi (Samaritan). The Gemara explores the delicate mechanics of how witnesses sign a get, explaining why a Jewish witness would only sign alongside a Kuthi if he was absolutely certain of the Kuthi's reliability. We will see how our Sages established specific safeguards for the signing process of gittin and bills of manumission to prevent any halachic mishaps.

Following this, we will learn a new Mishnah that introduces a major halachic principle regarding documents processed in non-Jewish courts. The Gemara will analyze the validity of these documents, distinguishing between sales and gifts, which leads us into one of the most famous and fundamental rules in all of Shas: Dina d'Malchusa Dina—the law of the land is the law.

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

EXPLANATION

דָּאִי לֹא דְכוּתֵי חֵבֶר הָיָה, לֹא מַחְתִּים לִיה מְקַמֶּיהָ.

For if not that this Samaritan was a trustworthy chaver, the Jewish witness would not have allowed him to sign before him on the document.

QUESTION

אִי הָכִי, אֶפִּילוֹ שְׂאָר שְׁטָרוֹת נִמִּי!

The Gemara asks: If so, that this is the reason, then even other documents where a Jew signed after a Samaritan should also be valid!

ANSWER

אֶלָּא אֲמַרִּינוּ רְוּחָא שָׁבַק לְמֵאן דְּקָשִׁישׁ מִיָּנִיהּ;

Rather, we must say that for other documents we do not assume the Samaritan is a chaver, because we say that perhaps the Jew left space for someone who was older than him to sign first out of respect, and then the Samaritan came and signed in that space without the Jew's knowledge.

QUESTION

הָכָא נִמִּי, רְוּחָא שָׁבַק לְמֵאן דְּקָשִׁישׁ מִיָּנִיהּ!

The Gemara objects: But here too, in the case of a get, why not say that the Jew left space for someone who was older than him, and the Samaritan signed there later?

ANSWER

אָמַר רַב פֶּפְאָה, זֹאת אוֹמֶרֶת, עֲדִי הִגֵּט אֵין חוֹתְמִין זֶה בְּלֹא זֶה.

Rav Pappa said: That is to say, we must conclude that **the witnesses of a get do not sign one without the other** being present; they must sign together, so the Jew would have known exactly who was signing with him.

QUESTION

מאי טעמא?

The Gemara asks: **What is the reason** for this rule?

ANSWER

אמר רב אשי: גזירה משום "כולכם".

Rav Ashi said: It is a Rabbinic **decree because of** a case where a husband says to a group, "**All of you**" write and sign this get, where all must sign together for it to be valid.

STATEMENT

גופא, אמר רבי אלעזר: לא הכשירו בו אלא עד אחד כותי בלבד.

The Gemara returns to **the matter itself**: Rabbi Elazar said: They did not validate in a get **except only one Samaritan witness**.

QUESTION

מאי קא משמע לן? תנינא: כל גט שיש עליו עד כותי – פסול כוי!

The Gemara asks: **What is he teaching us?** We already **learned** in our Mishnah: **Any document that has a Samaritan witness on it is invalid, except for** gittin and bills of manumission, which implies only one Samaritan witness is valid!

ANSWER

אי ממתניתין, הוה אמינא אפילו תרי נמי;

The Gemara answers: **If** we only learned it **from the Mishnah, I would have said** that **even two** Samaritan witnesses are **also** valid on a get;

EXPLANATION

והאי דקתני חד, משום דבשטרות אפילו חד נמי לא, קא משמע לן.

and that which it teaches using the singular language of "**one**" witness is **because in other documents even one** Samaritan witness is **also not** valid. Therefore, Rabbi Elazar **teaches us** that only one Samaritan witness is valid on a get, but not two.

QUESTION

ותרי לא? והא קתני: מעשה והביאו לפני רבן גמליאל לכפר עותנאי גט אשה, והיו עדיו עדי כותים, והכשיר!

The Gemara asks: **And are two** Samaritan witnesses **not** valid? **But surely it teaches** in the Mishnah: **An incident occurred and they brought before Rabban Gamliel to the village of Otnai a get of a woman, and its witnesses were Samaritan witnesses, and he validated it!**

ANSWER

אמר אביי, תני: "עדו".

Abaye said: Teach and correct the text of the Mishnah to read: "its witness" in the singular, meaning there was only one Samaritan witness.

ANSWER

רבא אמר: לעולם תרי, ורבן גמליאל מיפלג פליג;

Rava said: Actually, it means two Samaritan witnesses, and Rabban Gamliel argues with the first Tanna and holds that two are valid.

EXPLANATION

וחסורי מיחסרא, והכי קתני: ורבן גמליאל מכשיר בשנים, ומעשה נמי שהביאו לפני רבן גמליאל לכפר עותנאי גט אשה, והיו עדיו עדי כותים, והכשיר.

And the Mishnah is missing words, and this is what it is teaching: And Rabban Gamliel validates with two Samaritan witnesses, and an incident also occurred where they brought before Rabban Gamliel to the village of Otnai a get of a woman, and its witnesses were Samaritan witnesses, and he validated it.

מִשְׁנָה MISHNAH

MISHNAH

מתני' כל השטרות העולים בערפאות של גוים, אף על פי שחותמיהם גוים – כשירים; חוץ מגיטי נשים ושהרורי עבדים.

MISHNAH: All documents that come up in the courts of non-Jews, even though their signers are non-Jews, are valid; except for bills of divorce of women and bills of release of slaves.

MISHNAH

רבי שמעון אומר: אף אלו כשירין, לא הוזכרו אלא בזמן שנעשו ביהדות.

Rabbi Shimon says: Even these are valid; they were not mentioned as invalid except when they were made by a commoner who is a non-Jew, but in their courts they are valid.

גְּמָרָא GEMARA

STATEMENT

גמ' קא פסיק ותני – לא שנא מכר לא שנא מתנה.

GEMARA: The Mishnah rules categorically and teaches that all documents are valid, implying it is no different if it is a document of sale, and it is no different if it is a document of gift.

EXPLANATION

בשלמא מכר, מפי יחייב זוזי קמייחו הוא דקנה; ושטרא ראיה בעלמא הוא – דאי לא יחייב זוזי קמייחו, לא הווי מרעי נפשייחו וכתבין ליה שטרא.

Granted, a document of sale is valid, because from when he gives the money in front of them, he has acquired the property, and the document is merely a proof; for if he did not give the money in front of them, they would not damage their own reputation and write a document for him.

QUESTION

אַלֵּא מִתְּנָה, בְּמֵאֵי קָא קִנִּי – לָאוּ בְּהֵאֵי שְׁטָרָא? וְהֵאֵי שְׁטָרָא חֲסֵפָא בְּעִלְמָא הוּא!

But regarding a gift, through what does he acquire it? Is it not through this document? And this document written by non-Jews is merely a shard of clay and should not be halachically effective!

ANSWER

אָמַר שְׁמוּאֵל: דִּינָא דְּמַלְכוּתָא – דִּינָא.

Shmuel said: The law of the kingdom is the law, and therefore the transfer of property via their courts is halachically binding.

ANSWER

וְאִיבְעִית אִימָא, תְּנִי "חוּץ מִכְּגִיטֵי נָשִׁים".

And if you wish, say: Teach the Mishnah as saying: "except for those like bills of divorce of women," which includes gifts, where the document itself effects the acquisition.

STATEMENT

רַבִּי שְׁמַעוֹן אוֹמֵר: אֶף אֵלוּ, כְּשִׁירִין וְכוּ':

The Mishnah taught: Rabbi Shimon says: Even these are valid, etc.

QUESTION

וְהָא לָאוּ בְּנֵי כְּרִיתוֹת נִינְהוּ?

The Gemara asks: But surely non-Jews are not subject to the laws of severance of marriage, so how can they sign a get?

ANSWER

אָמַר רַבִּי זֵירָא: יֵרַד רַבִּי שְׁמַעוֹן לְשִׁיטָתוֹ שֶׁל רַבִּי אֶלְעָזָר, דְּאָמַר עַדִּי מְסִירָה כְּרֵתִי.

Rabbi Zeira said: Rabbi Shimon descended to the opinion of Rabbi Elazar, who said: The witnesses of delivery effect the severance of the marriage, not the witnesses signed on the get.

QUESTION

וְהָאָמַר רַבִּי אֲבָא: מוֹדָה רַבִּי אֶלְעָזָר בְּמִזְוִיָּה מִתּוֹכוֹ, שֶׁפְּסוּל!

The Gemara asks: But did not Rabbi Abba say: Rabbi Elazar admits in a case where a document is forged within itself, that it is invalid? A get signed by non-Jews is invalid on its face!

ANSWER

הָכָא בְּמֵאֵי עֲסָקִינוּ –

The Gemara answers: With what are we dealing here?

SUMMARY

The Gemara first clarifies that witnesses to a get must sign in each other's presence, a Rabbinic decree enacted to prevent invalidity in cases where a husband appoints multiple witnesses. This requirement ensures that a Jewish witness signing alongside a Kuthi is fully aware of his co-signatory's status, validating the get when only one witness is a Kuthi. We then learn that while Rabban Gamliel accepts a get even with two Kuthi witnesses, the Sages generally restrict this. Moving to the next Mishnah, the Gemara rules that documents from non-Jewish courts are valid for sales, as the exchange of money constitutes the actual acquisition and the document merely serves as proof. However, for gifts where the document itself must effect the acquisition, the Gemara introduces the guiding principle of Dina d'Malchusa Dina to establish their validity.

למעשה WHAT TO TAKE HOME

The Gemara on Gittin 10b teaches us a profound lesson about the power of our surroundings and the weight of our associations. We see that a Jew would only sign a document alongside a Samaritan if he knew for certain that this individual was a true chaver—someone meticulously dedicated to the service of Hashem. Our sages understood that who we stand next to, and who we partner with in life's major moments, speaks volumes about our own standards. In our daily lives, we must ask ourselves: do the people we associate with, the friends we choose, and the partnerships we form reflect our deepest values of yiras Shamayim and Torah?

Furthermore, the Gemara introduces the famous principle of Dina D'Malchusa Dina—the law of the land is the law. This is not just a legal necessity; it is a fundamental principle of integrity and kiddush Hashem. When we act with absolute honesty in the secular world and respect the laws of the society we live in, we are showing that a Torah Jew is a person of the highest moral caliber. Our honesty in business and our respect for the law are themselves a powerful avodah that sanctifies Hashem's name in the eyes of all.

Today, make a conscious effort to sanctify Hashem's name in your worldly dealings by being meticulously honest in a secular transaction or legal requirement, keeping in mind the principle of Dina D'Malchusa Dina.

הלכות שבת • פרק ששי

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CHAPTER PREVIEW

In this chapter, we begin learning the essential halachos of amirah l'akum—the Rabbinic prohibition against asking a non-Jew to perform melacha on Shabbos. Hashem commanded us to keep the Shabbos holy, and to protect this kedushah, the Sages forbade us from instructing a non-Jew to do work for us, even if we ask him before Shabbos and do not need the work done until after Shabbos is over.

We will also learn the guidelines for when a non-Jew performs a melacha on his own accord. The halachah distinguishes between a case where the non-Jew acts for his own benefit and a case where he acts specifically for a Yid. We will see how these principles apply to practical, everyday scenarios, such as a non-Jew lighting a candle, building a ramp, drawing water, or gathering grass on Shabbos.

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

ה"א

אסור אמירה לנכרי לעשות מלאכה בשבת

Halacha 1: The Prohibition of Instructing a Non-Jew to Perform Melacha on Shabbos

אסור לומר לנכרי לעשות לנו מלאכה בשבת אף על פי שאינו

he is not though · even on Shabbos melacha for us to perform to a non-Jew to say It is forbidden

מצוה על השבת. ואף על פי שאמר לו מקדם השבת. ואף על

· and even the Shabbos before him he told though · and even the Shabbos concerning commanded

פי שאינו צריך לאותה מלאכה אלא לאחר השבת. ודבר זה אסור

is forbidden this and thing the Shabbos after except melacha that need he does not though

מדברי סופרים כדי שלא תהיה שבת קלה בעיניהן ויבואו לעשות

to perform and they will come in their eyes light Shabbos it will be that not so the Sages from the words of

בעצמן:

by themselves

This halacha establishes the Rabbinic prohibition against asking a non-Jew to perform melacha on Shabbos, even if instructed beforehand or needed only after Shabbos.

ה"ב

הנאה ממלאכה שעשה נכרי בשבת

Halacha 2: Benefiting from Melacha Performed by a Non-Jew on Shabbos

נכרי שעשה מלאכה מעצמו בשבת אם בשביל ישראל עשה אותה

it he performed a Jew for the sake of if on Shabbos on his own melacha who performed A non-Jew

אסור להנות באותה מלאכה עד מוצאי שבת וימתין בכדי

the amount of time and he waits Shabbos the departure of until melacha from that to benefit it is forbidden

שְׁתַּעֲשֶׂה. וְהוּא שְׁלֹא יִהְיֶה הַדְּבָר בְּפִרְהֶסְיָא עַד שֶׁיֵּדְעוּ בּוֹ
of it that know to the extent in public the matter will not be is provided that and this that it can be performed

רַבִּים שֶׁדָּבָר זֶה בְּשִׁבִּיל פְּלוּנִי הוּא נַעֲשֶׂה בְּשַׁבָּת. וְאִם בְּשִׁבִּיל
for the sake of and if on Shabbos was performed it so-and-so for the sake of thing that this many people

עֲצָמוֹ בְּלֶבֶד עָשָׂה מִתֵּר לְהִנּוֹת בָּהּ בְּשַׁבָּת:
on Shabbos from it to benefit it is permitted he performed alone himself

This halacha details the prohibition of benefiting from melacha performed by a non-Jew on Shabbos on behalf of a Jew, and the permission to benefit if it was done for the non-Jew's own sake.

ה'ל"ג

הִנָּחָה מִמְּלָאכָת נֹכְרִי בְּשַׁבָּת

Halacha 3 · Benefiting from Melacha Performed by a Non-Jew on Shabbos

פִּיצֵד. נֹכְרִי שֶׁהִדְלִיק אֶת הַנֵּר מִשְׁתַּמֵּשׁ לְאוּרוֹ יִשְׂרָאֵל וְאִם בְּשִׁבִּיל
for the sake of and if a Jew its light may use the candle — who lit a non-Jew How
יִשְׂרָאֵל אָסוּר. עָשָׂה נֹכְרִי כְּבֶשׂ לִירֵד בּוֹ מִן הַסְּפִינָה יֵרֵד אַחֲרָיו
after him may descend the ship from on it to descend a ramp a non-Jew If he made it is forbidden a Jew
יִשְׂרָאֵל וְאִם בְּשִׁבִּיל יִשְׂרָאֵל אָסוּר. מִלֵּא מִים לְהַשְׁקוֹת בְּהֶמְתּוֹ מִשְׁקָה
may water his animal to water water If he filled it is forbidden a Jew for the sake of and if a Jew
אַחֲרָיו יִשְׂרָאֵל וְאִם בְּשִׁבִּיל יִשְׂרָאֵל אָסוּר. לִקֵּט עֲשָׂבִים לְהַאֲכִיל
to feed grass If he gathered it is forbidden a Jew for the sake of and if a Jew after him
לְבִהְמָתוֹ מִנִּיחַ יִשְׂרָאֵל בְּהֶמְתּוֹ לֵאכֹל מֵהֶן. וְהוּא שְׁלֹא יִהְיֶה אוֹתוֹ
him will be provided that not and this is from them to eat his animal a Jew may leave his animal
הַנֹּכְרִי מִפִּיר לְאוֹתוֹ יִשְׂרָאֵל שְׁמָא יִרְבֶּה בְּמִלְאכָתוֹ בְּשִׁבִּילוֹ וְנִמְצָא
and it turns out for his sake in his melacha he will increase lest Jew with that acquainted the non-Jew
עוֹשֶׂה בְּשִׁבִּיל יִשְׂרָאֵל. וְכֵן כָּל דְּבָר שֶׁאֲפָשָׁר לְהִרְבּוֹת בּוֹ לֹא יִהְיֶה
benefit one may not in it to increase that is possible thing any and so a Jew for the sake of he is doing
בּוֹ בְּשַׁבָּת אֲלֵא אִם כֵּן אֵינוֹ מְכִירוֹ:
know him he does not unless on Shabbos from it

This halacha outlines the rules for when a Jew may benefit from a melacha performed by a non-Jew on Shabbos, distinguishing between actions done for the non-Jew's own benefit and those done specifically for a Jew.

ה'ל"ד

הִנָּחָה מִמְּלָאכָת נֹכְרִי בְּשַׁבָּת וְכַבִּי דְלָקָה עַל יְדוֹ

Halacha 4 · Benefiting from a Non-Jew's Labor and Extinguishing a Fire on Shabbos

אֲבָל דְּבָר שְׂאִין בּוֹ לְהִרְבּוֹת וּלְמַעַט כְּגוֹן נֵר וְכַבֵּשׁ הוֹאִיל וְעָשָׂה
he made since and a ramp a lamp such as and to decrease to increase in it that there is not a matter But
בְּשִׁבִּיל עֲצָמוֹ נִהְיָה אַחֲרָיו יִשְׂרָאֵל בְּשַׁבָּת וְאֵף עַל פִּי שֶׁהוּא מְכִירוֹ.
knows him that he though and even on Shabbos a Jew after him may benefit himself for the sake of

יָרַח הַדְּלוּק בַּמִּסְבָּה בְּשַׁבָּת. אִם רַב יִשְׂרָאֵל אָסוּר לְהַשְׁתַּמֵּשׁ לְאוּרָה
 its light to use it is forbidden are Jews the majority if on Shabbos at a gathering that is lit A lamp
 שֶׁהַמְדִּילִיק עַל דַּעַת הָרַב מִדְּלִיק. וְאִם רַב נְכָרִים מִתֵּר
 it is permitted are non-Jews the majority and if kindles the majority the intent of with for the one who kindles
 לְהַשְׁתַּמֵּשׁ לְאוּרָה. מִחֲצָה לְמִחֲצָה אָסוּר. נִפְלָה דִּלְקָה בְּשַׁבָּת וּבָא נְכָרִי
 a non-Jew and came on Shabbos a fire If fell it is forbidden to half half its light to use
 לְכַבּוֹת אֵין אוֹמְרִין לוֹ כִּפֶּה וְאֵל תִּכְכֶּה מִפְּנֵי שְׂאִין שְׁבִיתוֹ
 his resting that there is not because extinguish and do not extinguish to him say we do not to extinguish
 עָלֵינוּ. וְכֵן כָּל פְּיוּצָא בְּזָה:
 to this that is similar all and so upon us

This halacha discusses when a Jew may benefit from a non-Jew's Shabbos labor and the rule that a Jew is not responsible for a non-Jew's resting.

ה'ה

מֵת שֶׁעָשׂוּ לוֹ נְכָרִים אֲרוֹן וְקֶבֶר בְּשַׁבָּת

Halacha 5 · A Coffin or Grave Made by Non-Jews on Shabbos

מֵת שֶׁעָשׂוּ לוֹ נְכָרִים אֲרוֹן וְחִפְרוֹ לוֹ קֶבֶר בְּשַׁבָּת אוֹ הֵבִיאוּ לוֹ
 for him brought or on Shabbos a grave for him or dug a coffin non-Jews for him for whom made A deceased
 חֲלִילִין לְסַפֵּד בָּהֶן. אִם בְּצִנְעָה יִמְתִּין בְּכַדִּי שִׁיעֲשׂוּ
 that they can be made the amount of time he must wait in private if with them to lament flutes
 לְמוֹצָאֵי שַׁבָּת וְיִקְבֵּר בּוֹ. וְאִם הָיָה הַקֶּבֶר בְּסַרְטֵיָא גְדוֹלָה
 large in a public square the grave was but if in it and he may be buried Shabbos at the departure of
 וְהָאֲרוֹן עַל גַּבּוֹ וְכָל הָעוֹבְרִין וְהַשְּׁבִין אוֹמְרִים שְׂזָה שֶׁנְּכָרִים
 which the non-Jews that this say and those who return those who pass and all its top upon and the coffin
 עוֹשִׂין עֲכָשׁוּ בְּשַׁבָּת לְפָלוּגִי הוּא. הֲרִי זֶה לֹא יִקְבֵּר בּוֹ אוֹתוֹ יִשְׂרָאֵל
 Jew that in it shall be buried not this behold it is for so-and-so on Shabbos now are doing
 עוֹלָמִית. מִפְּנֵי שֶׁהוּא בְּפִרְהֶסְיָא. וּמִתֵּר לְקַבֵּר בּוֹ יִשְׂרָאֵל אַחֵר וְהוּא
 provided another a Jew in it to bury but it is permitted in public that it is because ever
 שִׁמְתִּין בְּכַדִּי שִׁיעֲשֵׂה. וְכֵן כָּל פְּיוּצָא בְּזָה:
 to this similar all and so that it can be made the amount of time that he waits

If a non-Jew performs melacha for a deceased Jew on Shabbos, the halacha depends on whether it was done in private or in public.

ה'ו

חֲלִילִין שֶׁהֵבִיֵּא נְכָרִי בְּשַׁבָּת לְצִרְהֵי הַמֵּת

Halacha 6 · Flutes Brought by a Non-Jew on Shabbos for a Deceased Person

נְכָרִי שֶׁהֵבִיֵּא חֲלִילִין בְּשַׁבָּת לְמֵת אִף עַל פִּי שֶׁהֵבִיֵּא מִצַּד
 from the side of he brought them though even for a deceased on Shabbos flutes who brought A non-Jew
 הַחוֹמָה יִמְתִּין לְמוֹצָאֵי שַׁבָּת בְּכַדִּי שִׁיבּוּא מִמָּקוֹם קְרוֹב
 close from a place that it takes to come the amount of time Shabbos for the departure of he must wait the wall

וְאַחֵר כֶּךָ יִסְפְּדוּ בָּהֶן. שָׁמָּה בַּלַּיְלָה הֵבִיאוּם מִמָּקוֹם אֲחֵר עַד

until other from a place they brought them at night lest with them they may eulogize that and after

הַחוֹמָה וּבִבְקָר נִכְנסוּ בָּהֶן. וְאִם יָדַע בְּוַדַּי שֶׁמִּמָּקוֹם פְּלוֹנִי

certain that from a place with certainty he knew and if with them they entered and in the morning the wall

הֵבִיאוּם בְּשַׁבָּת יִמְתִּין בְּכַדִּי שִׁיבֹאוּ מֵאוֹתוֹ מָקוֹם אֲחֵר

after place from that that they can come the amount of time he must wait on Shabbos they brought them

הַשַּׁבָּת. וְהוּא שֶׁלֹּא יִהְיֶה הַדְּבָר בְּסִרְטָא גְדוֹלָה כְּמוֹ שֶׁאָמְרָנוּ:

we said like large in a public square the matter it should be that not and this is the Shabbos

This halacha discusses the requirement to wait after Shabbos for the time it takes to bring flutes from their source before they may be used for a funeral.

ה'ל' ז

רְחִיצָה בְּמִרְחֵץ שֶׁהוּסַח בְּשַׁבָּת עַל יְדֵי נֹכָרִים

Halacha 7 · Bathting on Motzei Shabbos in a Bathhouse Heated on Shabbos by Non-Jews

עִיר שִׁישְׁרָאֵל וְנֹכָרִים דָּרִין בְּתוֹכָהּ וְהָיְתָה בָּהּ מִרְחֵץ הַמִּרְחָצֵת בְּשַׁבָּת.

on Shabbos that washes a bathhouse in it and there was within it dwell and non-Jews that Jews A city

אִם רַב נֹכָרִים מִתֵּר לְרַחֵץ בָּהּ לְמוֹצָאֵי שַׁבָּת מִיָּד. וְאִם

and if immediately Shabbos at the departure of in it to bathe it is permitted are non-Jews the majority if

רַב יִשְׂרָאֵל יִמְתִּין בְּכַדִּי שִׁיחֲמוּ חֲמִין. שֶׁבִּשְׂבִּיל הָרַב

the majority because for hot water for them to heat the time it takes one must wait are Jews the majority

הוֹחֲמוּ. מִחֲצָה לְמִחֲצָה יִמְתִּין בְּכַדִּי שִׁיחֲמוּ חֲמִין. וְכֵן כָּל

all and so hot water for them to heat the time it takes one must wait to half half they were heated

כִּיּוֹצֵא בָּזֶה:

to this similar

This halacha details the rules for using a bathhouse on Motzei Shabbos that was operated on Shabbos by non-Jews, depending on whether the majority of the city's residents are Jewish or non-Jewish.

ה'ל' ח

הִנָּא מִמְּלָאכָה שֶׁנַּעֲשְׂתָה עַל יְדֵי נֹכָרִי בְּשַׁבָּת

Halacha 8 · Benefiting on Saturday Night from Melacha Performed by a Non-Jew on Shabbos

יִשְׂרָאֵל שֶׁאָמַר לְנֹכָרִי לַעֲשׂוֹת לוֹ מְלָאכָה זֹאת בְּשַׁבָּת אֵף עַל פִּי שֶׁעָבַר

he transgressed though even on Shabbos this melacha for him to perform a non-Jew who told A Jew

וּמִכֵּין אוֹתוֹ מִכַּת מִרְדּוֹת מִתֵּר לוֹ לְהִנּוֹת בְּאוֹתָהּ מְלָאכָה לָעֶרֶב

in the evening melacha from that to benefit for him it is permitted rebellion stripes of him and they lash

אֲחֵר שִׁימְתִּין בְּכַדִּי שֶׁתַּעֲשֶׂה. וְלֹא אָסְרוּ בְּכָל מָקוֹם עַד שִׁימְתִּין

he waits until place in any did they forbid And not it takes to be performed the time he waits after

בְּכַדִּי שִׁיעֲשׂוּ אֲלֵא מִפְּנֵי דְבָר זֶה. שֶׁאִם תֹּאמַר יִהְיֶה מִתֵּר מִיָּד

immediately permitted it shall be you say that if this matter because of unless it takes to be performed the time

שָׁמָּה יֹאמַר לְנֹכָרִי לַעֲשׂוֹת לוֹ וְיִמָּצָא הַדְּבָר מוֹכֵן מִיָּד. וְכֵיוָן

And since immediately ready the thing and he will find for him to perform a non-Jew he will tell perhaps

שְׁאֲסְרוּ עַד שְׂיִמְתִּין בְּכִדִּי שְׂיַעֲשׂוּ לֹא יֹאמֶר לְנֹכְרִי לַעֲשׂוֹת לוֹ
for him to perform a non-Jew will he tell not it takes to be performed the time he waits until they forbade
שְׁהָרִי אֵינוֹ מְשַׁתְּכֵר כָּלוּם מִפְּנֵי שֶׁהוּא מְתַעֲכֵב לָעֶרֶב בְּכִדִּי
the time in the evening is delayed he because anything gain he does not for behold
שְׂיַעֲשׂוּ דָּבָר זֶה שֶׁנַּעֲשָׂה בְּשַׁבָּת:
on Shabbos that was performed this thing it takes to be performed

This halacha explains the Rabbinic prohibition of instructing a non-Jew to perform melacha on Shabbos, and the requirement to wait on Saturday night the time it takes to perform that labor before benefiting from it.

ה'ל"ט

אֲמִירָה לְנֹכְרִי בְּשָׁבוֹת דְּשָׁבוֹת בְּמָקוֹם מִצְוָה אוֹ צָרָה

Halacha 9 · Instructing a Non-Jew to Perform a Rabbinically Forbidden Act for a Mitzvah or Great Need

דָּבָר שֶׁאֵינוֹ מְלָאכָה וְאֵין אָסוּר לַעֲשׂוֹתוֹ בְּשַׁבָּת אֲלֵא מְשׁוּם שְׁבוֹת
shvut because of except on Shabbos to do it forbidden and is not melacha that is not A matter
מִתֵּר לְיִשְׂרָאֵל לֵאמֹר לְנֹכְרִי לַעֲשׂוֹתוֹ בְּשַׁבָּת. וְהוּא שְׂיִהְיֶה שָׁם
there is provided that there is and this on Shabbos to do it a non-Jew to tell for a Jew it is permitted
מִקְצַת חֲלִי אוֹ יְהִיָּה צָרִיךְ לְדָבָר צָרָה הַרְבֵּה אוֹ מִפְּנֵי מִצְוָה:
a mitzvah because of or great a need for the matter need there is or illness some

The Rambam rules that one may instruct a non-Jew to perform an action that is only Rabbinically forbidden on Shabbos, provided there is a mitzvah, great need, or minor illness involved.

ה'ל"י

אֲמִירָה לְנֹכְרִי בְּשָׁבוֹת דְּמָקוֹם מִצְוָה

Halacha 10 · Instructing a Non-Jew to Perform a Rabbinic Prohibition for a Mitzvah

כִּיצַד. אוֹמֵר יִשְׂרָאֵל לְנֹכְרִי בְּשַׁבָּת לַעֲלוֹת בְּאֵילָן אוֹ לָשׁוּט עַל פְּנֵי
the surface of upon to swim or in a tree to climb on Shabbos to a non-Jew a Jew says How
הַמַּיִם כְּדִי לְהָבִיא לוֹ שׁוֹפָר. אוֹ סָפִין לְמִילָה. אוֹ מְבִיא לוֹ מִחֲצֵר
from a courtyard to him he brings or for circumcision a knife or a shofar to him to bring in order the water
לְחֲצֵר שְׂאִין עָרוּב בֵּינֵיהֶן מֵיִם חֲמִין לְהִרְחִיץ בָּהֶם קָטָן וּמִצְטָעֵר.
or one in pain a child with them to wash hot water between them eruv that there is no to a courtyard
וְכֵן כָּל כְּיוּצָא בְּזֶה:
to this similar all and so

The Rambam explains that one may instruct a non-Jew to perform a Rabbinically forbidden act on Shabbos for the sake of a mitzvah, such as bringing a shofar or circumcision knife.

ה'ל"יא

אֲמִירָה לְנֹכְרִי בְּשַׁבָּת לְצָרָה יִשׁוּב אֶרֶץ יִשְׂרָאֵל

Halacha 11 · Instructing a Non-Jew on Shabbos for the Sake of Settling Eretz Yisrael

הַלּוֹקֵחַ בֵּית בְּאֶרֶץ יִשְׂרָאֵל מִן הַנֹּכְרִי מִתֵּר לוֹ לֵאמֹר לְנֹכְרִי
the non-Jew to tell for him it is permitted the non-Jew from Yisrael in the Land of a house One who buys

לְכַתֵּב לוֹ שְׁטָר בְּשַׁבָּת. שְׁאֲמִירָה לְנִכְרִי בְּשַׁבָּת אֲסוּרָה מִדְּבָרֵיהֶם
by Rabbinic decree is forbidden on Shabbos a non-Jew for telling on Shabbos a deed for him to write
וּמִשּׁוּם יָשׁוּב אֶרֶץ יִשְׂרָאֵל לֹא גָזְרוּ בְּדָבָר זֶה. וְכֵן
and likewise this on a matter did they decree not Yisrael the Land of the settling of and because of
הַלּוֹקֵחַ בֵּית מֶהֱם בְּסוּרְיָא, שְׁסוּרְיָא בְּאֶרֶץ יִשְׂרָאֵל לְדָבָר זֶה:
this for a matter Yisrael is like the Land of for Syria in Syria from them a house one who buys

The Sages waived the Rabbinic prohibition of instructing a non-Jew to perform labor on Shabbos when it facilitates purchasing property in Eretz Yisrael or Syria.

ה'לי"ב

הֵתֵר קַבְּלָנוּת וּשְׂכִירוֹת לְזִמְן אָרוֹךְ עִם נִכְרִי

Halacha 12 · Permissibility of Contracting and Long-Term Hiring of a Non-Jew

פּוֹסֵק אָדָם עִם הַנִּכְרִי עַל הַמְּלָאכָה וְקוֹצֵץ דָּמִים וְהַנִּכְרִי עוֹשֶׂה לְעַצְמוֹ
for himself acts and the non-Jew a price and sets the melacha for the non-Jew with a person contracts
וְאִף עַל פִּי שֶׁהוּא עוֹשֶׂה בְּשַׁבָּת מִתֵּר. וְכֵן הַשּׂוֹכֵר אֶת הַנִּכְרִי
the non-Jew — one who hires and similarly it is permitted on Shabbos does that he though · and even
לְיָמִים הַרְבֵּה מִתֵּר אִף עַל פִּי שֶׁהוּא עוֹשֶׂה בְּשַׁבָּת. כִּי־כֵן.
for example how so on Shabbos does that he though · even it is permitted many for days
שֶׁשֹּׂכֵר הַנִּכְרִי לְשָׁנָה אוֹ לְשְׁתֵּי שָׁנִים שֶׁיִּכְתֹּב לוֹ אוֹ שֶׁיֵּאָרֵג לוֹ.
for him that he should weave or for him that he should write for two or for a year the non-Jew that he hired
הֲרִי זֶה כּוֹתֵב וְאוֹרֵג בְּשַׁבָּת וּמִתֵּר כְּאִלּוּ קָצַץ עִמוֹ שֶׁיִּכְתֹּב
that he should write with him he contracted as if and it is permitted on Shabbos and weaves writes this one behold
לוֹ סֵפֶר אוֹ שֶׁיֵּאָרֵג לוֹ בְּגָד שֶׁהוּא עוֹשֶׂה בְּכָל עֵת שֶׁיִּרְצֶה. וְהוּא
and this is that he wishes time at any does that he a garment for him that he should weave or a book for him
שֶׁלֹּא יִחְשַׁב עִמוֹ יוֹם יוֹם:
by day day with him he calculates provided that not

This halacha explains that when a non-Jew is hired as a contractor or on a long-term retainer rather than a daily wage, he is considered to be working on Shabbos for his own benefit, which is permitted.

ה'לי"ג

אֲסוּר מְלָאכָה עַל יְדֵי נִכְרִי בְּפִרְהֶסְיָא

Halacha 13 · The Prohibition of a Non-Jew Performing Labor Publicly on Shabbos

בְּמָה דְּבָרִים אֲמוּרִים בְּצִנְעָה שְׂאִין מִכִּירִים הַכֹּל שְׂזִי הַמְּלָאכָה הַנַּעֲשִׂית
that is done the melacha that this everyone recognize that not in private are said words In what
בְּשַׁבָּת שֶׁל יִשְׂרָאֵל הִיא. אֲבָל אִם הִיְתָה יְדוּעָה וּגְלוּיָהּ וּמִפְּרִסְמַת אֲסוּרָה
it is forbidden and public and revealed known it was if but it is a Jew of on Shabbos
שֶׁהָרוּאָה אֶת הַנִּכְרִי עוֹסֵק אֵינּוּ יוֹדֵעַ שֶׁקָּצַץ וְאוֹמֵר שֶׁפָּלוּנִי שָׂכַר
hired that so-and-so and says that he contracted knowing is not engaged the non-Jew — for the observer
הַנִּכְרִי לַעֲשׂוֹת לוֹ מְלָאכָה בְּשַׁבָּת:
on Shabbos melacha for him to do the non-Jew

This halacha explains that a contractor's work is only permitted if done in private, but is forbidden if the public nature of the work leads observers to assume the Jew hired him for daily labor on Shabbos.

ה'ל' י"ד

קְבָלָנוֹת עִם נִכְרִי בְּשַׁבַּת בְּתוֹךְ הַתְּחוּם וְחוּץ לַתְּחוּם

Halacha 14 · Contracting with a Non-Jew for Labor Within and Outside the Shabbos Limit

לְפִיכָּהּ הַפּוֹסֵק עִם הַנִּכְרִי לְבָנוֹת לוֹ חֲצָרוֹ אוֹ כְּתָלוֹ אוֹ לְקַצֵּר אֶת
— to harvest or his wall or his courtyard for him to build the non-Jew with one who contracts Therefore
שָׂדֵהוּ אוֹ שְׂשָׂכְרוֹ שָׁנָה אוֹ שְׁתֵּי לְבָנוֹת לוֹ חֲצָר אוֹ לְטַע לוֹ כֶּרֶם.
a vineyard for him to plant or a courtyard for him to build two or a year who hired him or his field
אִם הָיְתָה הַמְּלָאכָה בְּמִדְיָנָה אוֹ בְּתוֹךְ הַתְּחוּם אָסוּר לוֹ לְהַנִּיחַן
to allow them for him it is forbidden the Shabbos limit within or in the city the melacha was if
לַעֲשׂוֹת בְּשַׁבַּת מִפְּנֵי הָרוֹאִים שְׂאִינָם יוֹדְעִים שֶׁפָּסַק. וְאִם הָיְתָה
was and if that he contracted know who do not the onlookers because of on Shabbos to work
הַמְּלָאכָה חוּץ לַתְּחוּם מִתֵּר שְׂאִין שָׁם יִשְׂרָאֵל שֶׁיִּרְאֶה אֶת
— who will see Jews there since there are not it is permitted the Shabbos limit outside the melacha
הַפּוֹעֲלִין כְּשֶׁהֵן עוֹשִׂין בְּשַׁבַּת:
on Shabbos are working when they the laborers

This halacha discusses the prohibition of allowing a non-Jewish contractor to perform labor on Shabbos within the Shabbos limit due to the appearance of wrongdoing.

ה'ל' טו

הַשְּׂכֵרֶת קֶרְקַע וּמְרֻחָץ לְנִכְרִי בְּשַׁבַּת

Halacha 15 · Hiring Out Fields and Businesses to a Non-Jew for Shabbos

וְכֵן מִתֵּר לְאָדָם לְהַשְׂכִּיר כְּרָמוֹ אוֹ שָׂדֵהוּ לְנִכְרִי אַף עַל פִּי שֶׁהוּא
that he though · even to a non-Jew his field or his vineyard to hire out for a person it is permitted And so
זוֹרְעֵן וְנוֹטְעֵן בְּשַׁבַּת. שֶׁהָרוּאָה יוֹדֵעַ שֶׁשְׂכּוֹרִין הֵן אוֹ בְּאַרְיסוֹת
under sharecropping or they are that hired knows since the onlooker on Shabbos and plants them sows them
נָתַן לָהֶן. וְדָבָר שֵׁם יִשְׂרָאֵל בְּעָלָיו קְרוִי עָלָיו וְאִין דֶּרֶךְ רַב
most of the way of and it is not upon it is called its owner a Jew that the name of but a thing to them he gave
אֲנָשִׁי אוֹתוֹ הַמָּקוֹם לְהַשְׂכִּירוֹ אוֹ לְתַנּוּ בְּאַרְיסוֹת אָסוּר לְהַשְׂכִּירוֹ
to hire it out it is forbidden under sharecropping to give it or to hire it out place that the people of
לְנִכְרִי. מִפְּנֵי שֶׁהַנִּכְרִי עוֹשֶׂה בְּאוֹתוֹ הַמָּקוֹם מְלָאכָה בְּשַׁבַּת וְהוּא נִקְרָא
is called and it on Shabbos melacha place in that does that the non-Jew because to a non-Jew
עַל שֵׁם הַיִּשְׂרָאֵל בְּעָלָיו:
its owner the Jew the name of by

This halacha delineates when a Jew may rent out his property to a non-Jew who will work it on Shabbos, depending on whether onlookers will assume the non-Jew is a hired day-laborer.

ה'ל' טז

השאלת והשכרת כלים ובהמה לנכרי לפני שבת

Halacha 16 · Lending and Hiring Out Utensils and Animals to a Non-Jew Before Shabbos

מתר להשאיל כלים ולהשפירן לנכרי ואף על פי שהוא עושה
performs he though · and even to a non-Jew and to hire them out utensils to lend It is permitted
בהן מלאכה בשבת מפני שאין אנו מצוים על שביית הכלים.
the utensils the resting of concerning are not commanded we · because on Shabbos melacha with them
אבל בהמתו ועבדו אסור מפני שאנו מצוין על שביית
the resting of concerning are commanded we because it is forbidden and one's servant one's animal but
בהמה ועבד:
and a servant an animal

This halacha explains that while a Jew's utensils are not required to rest on Shabbos, his animals and servants are commanded to rest.

הלייז

דין שתפות עם נכרי במלאכה ובחנות בשבת

Halacha 17 · The Law of Partnering with a Non-Jew in Labor or a Shop on Shabbos

המשותף עם הנכרי במלאכה או בסחורה או בחנות. אם התנו
they stipulated if in a shop or in merchandise or in labor the non-Jew with One who partners
בתחלה שיהיה שכר השבת לנכרי לבדו אם מעט אם הרבה
much or little whether alone to the non-Jew the Shabbos the profit of that there shall be at the beginning
ושכר יום אחר כנגד יום השבת לישראל לבדו מתר. ואם
and if it is permitted alone to the Jew the Shabbos the day of corresponding to another day and the profit of
לא התנו בתחלה. כשיבואו לחלק נוטל הנכרי שכר השבתות
the Shabboses the profit of the non-Jew takes to divide when they come at the beginning they stipulated not
כלן לבדו והשאר חולקין אותו. ואינו מוסיף לו כלום
anything to him add and he does not it they divide and the remainder alone all of them
כנגד יום השבת אלא אם כן התנו בתחלה. וכן אם
if and likewise at the beginning they stipulated · unless the Shabbos the day of corresponding to
קבלו שדה בשתפות דין אחד הוא:
it is one law in partnership a field they share-cropped

This halacha outlines the conditions under which a Jew may partner with a non-Jew in a business or field, requiring a stipulation at the outset to allocate Shabbos profits exclusively to the non-Jew.

הלייח

חלוקת שכר שתפות עם נכרי ועסקי מעות בשבת

Halacha 18 · Dividing Partnership Profits with a Non-Jew and Investing Funds Used on Shabbos

ואם לא התנו ובאו לחלק השכר ולא היה שכר שבת ידוע
known Shabbos the profit of was and not the profit to divide and they came they stipulated not And if

יֵרָאָה לִי שֶׁהַנֶּכְרִי נוֹטֵל לְבִדּוֹ שְׂבִיעִית הַשָּׂכָר וְהַשָּׂאָר חוֹלְקִין.

they divide and the remainder the profit a seventh of alone takes that the non-Jew to me it appears

הַנוֹתֵן מָעוֹת לְנֶכְרִי לְהַתְעַסֵּק בָּהֶן אַף עַל פִּי שֶׁהַנֶּכְרִי נוֹשֵׂא וְנוֹתֵן

and sells buys that the non-Jew though · even with them to do business to a non-Jew money One who gives

בְּשַׁבַּת חוֹלֵק עִמּוֹ בַּשָּׂכָר בְּשׂוּהָ וְכֵן הוֹרוּ כָּל הַגְּאוֹנִים:

the Geonim all of ruled and so equally in the profit with him he divides on Shabbos

This halacha discusses how to divide partnership profits when no prior Shabbos stipulation was made, and the permissibility of investing funds with a non-Jew who conducts business on Shabbos.

חל"ט

מְסִירַת כְּלִים וְחִפְצִים לְנֶכְרִי בְּעֶרֶב שַׁבָּת

Halacha 19 · Giving Utensils and Selling Articles to a Non-Jew on Friday

לֹא יִתֵּן אָדָם בְּעֶרֶב שַׁבָּת כְּלִים לְאָמֵן נֶכְרִי לַעֲשׂוֹתָן אַף עַל פִּי

though · even to make them non-Jew to an artisan utensils Shabbos on the eve of a person shall give Not

שֶׁפֶסֶק עִמּוֹ. אֲלֵא בְּכִדִּי שִׁיֵּצָא בָּהֶן מִבֵּיתוֹ קֹדֶם שֶׁחֲשָׁכָה.

it gets dark before from his house with them that he can go out in enough time unless with him that he agreed

וְכֵן לֹא יִמָּכֵר אָדָם חִפְצָיו לְנֶכְרִי וְלֹא יִשְׁאִילָנּוּ וְלֹא יִלְוֶנּוּ

shall he loan him and not shall he lend him and not to a non-Jew his articles a person shall sell not And likewise

וְלֹא יִמְשְׁכְּנֶנּוּ וְלֹא יִתֵּן לוֹ בְּמִתְנָה אֲלֵא בְּכִדִּי שִׁיֵּצָא

that he can go out in enough time unless as a gift to him shall he give and not shall he pawn to him and not

בְּאוֹתוֹ חִפֶּץ מִפֶּתַח בֵּיתוֹ קֹדֶם הַשַּׁבָּת. שָׁכַל זְמַן שֶׁהוּא בְּבֵיתוֹ אִין

no in his house that he is the time for all the Shabbos before his house from the entrance of article with that

אָדָם יוֹדֵעַ אֵימָתִי נָתַן לוֹ וּכְשִׁיֵּצָא הַנֶּכְרִי מִבֵּיתוֹ בְּשַׁבָּת וְחִפֶּץ

with the article of on Shabbos from his house the non-Jew and when goes out to him he gave when knows man

יִשְׂרָאֵל בִּידּוֹ יֵרָאָה כְּמִי שֶׁהִלְוָהוּ לְנֶכְרִי אוֹ מִשְׁכָּנוֹ אוֹ פֶּסֶק עִמּוֹ

with him agreed or pawned to him or to the non-Jew who loaned him like one it will appear in his hand a Jew

אוֹ מָכַר לוֹ בְּשַׁבָּת:

on Shabbos to him sold or

This halacha prohibits giving items to a non-Jew on Friday unless there is sufficient time for the non-Jew to leave the Jew's home with the item before Shabbos begins, to avoid the appearance of transacting on Shabbos.

הל"ב

דִּינֵי שְׁלִיחַת אֵגֶרֶת עַל יְדֵי נֶכְרִי בְּעֶרֶב שַׁבָּת

Halacha 20 · Sending a Letter with a Non-Jew on Erev Shabbos

הַנוֹתֵן אֵגֶרֶת לְנֶכְרִי לְהוֹלִיכָהּ לְעִיר אַחֶרֶת אִם קָצַץ עִמּוֹ שָׂכָר

the fee of with him he fixed if another to a city to bring it to a non-Jew a letter One who gives

הוֹלָכָה מִתֵּר. וְאִפְלוּ נִתְּנָה לוֹ עֶרֶב שַׁבָּת עִם חֲשָׁכָה. וְהוּא

and this is nightfall with Shabbos on eve of to him he gave it and even it is permitted conveyance

שִׁיצָא בֶּה מִפֶּתַח בֵּיתוֹ קֹדֶם הַשַּׁבָּת. וְאִם לֹא קִצֵּץ אִם

if fix he did not and if the Shabbos before his house from the entrance of with it provided that he goes out

יֵשׁ בְּמִדְיָנָה אָדָם קְבוּעַ שֶׁהוּא מְקַבֵּץ הָאֲגָרוֹת וְשׁוֹלֵחַ אוֹתָם לְכָל מִדְיָנָה

province to every them and sends the letters collects who designated a person in the city there is

וּמִדְיָנָה עִם שְׁלוּחָיו מִתֵּר לָתֵת לְנֹכְרֵי הָאֲגָרָת. וְהוּא שִׁיְהִיָּה

provided that there is and this is the letter to the non-Jew to give it is permitted his messengers with and province

שֶׁהוּא בַּיּוֹם כִּדִּי שִׁיגִיעַ לְבֵית הַסֹּמוֹךְ לַחוּמָּה קֹדֶם הַשַּׁבָּת. שְׂמָא זֶה

this one lest the Shabbos before to the wall adjacent to the house for it to reach enough in the day time

שֶׁמְקַבֵּל הָאֲגָרוֹת וְשׁוֹלֵחַן בֵּיתוֹ סֹמוֹךְ לַחוּמָּה הוּא. וְאִם אֵין שָׁם אָדָם

a person there there is not and if it is to the wall adjacent his house and sends them the letters who receives

קְבוּעַ לְכָךְ אֵלֹא הַנֹּכְרִי שְׁנוֹתֵנִין לוֹ הָאֲגָרָת הוּא שְׁמוּלִיכָה לְעִיר

to a city is the one who brings it he the letter to him whom they give the non-Jew but for this designated

אַחֲרֵת אָסוּר לְשַׁלֵּחַ בְּיַד נֹכְרִי הָאֲגָרָת לְעוֹלָם אֵלֹא אִם כּוֹן קִצֵּץ

he fixed unless always the letter a non-Jew by the hand of to send it is forbidden another

לוֹ דָּמִים:

a price for him

This halacha details the conditions under which a Jew may send a letter with a non-Jew before Shabbos, distinguishing between cases with a fixed fee and those without.

הליכה

הַכֹּנֶסֶת חֶפְצִים עַל יְדֵי נֹכְרִי וְהַאֲכִלְתּוֹ בַּשַּׁבָּת

Halacha 21 · Bringing Vessels by a Non-Jew and Feeding Him on Shabbos

נֹכְרִי שֶׁהֵבִיא חֶפְצָיו בַּשַּׁבָּת וְהַכְנִיסָן לְבֵית יִשְׂרָאֵל מִתֵּר. וְאַפְלוּ

and even it is permissible a Jew to the house of and brought them in on Shabbos his vessels who brought A non-Jew

אָמַר לוֹ הִנִּיחוּן בְּזוּיָת זֶה הָרִי זֶה מִתֵּר. וּמִזְמִינִין אֶת

the non-Jew — And we may invite it is permissible there this in a corner place them to him if he said

הַנֹּכְרִי בַּשַּׁבָּת וְנוֹתֵנִין לְפָנָיו מִזֹּנוֹת לְאֹכְלוֹ. וְאִם נָטְלוּ וַיֵּצְאוּ

we do not and went out he took them and if to eat them food before him and we may place on Shabbos

אֵין נִזְקָקִין לוֹ מִפְּנֵי שֶׁאֵין שְׁבִיתָתוֹ עֲלֵינוּ. וְכֵן נוֹתֵנִין

food we may place And so is upon us his resting that not because with him concern ourselves

מִזֹּנוֹת לְפָנָיו הַפֶּלֶב בְּחֵצֵר וְאִם נָטְלוּ וַיֵּצְאוּ אֵין נִזְקָקִין לוֹ:

— with him concern ourselves we do not and went out it took them and if in the courtyard the dog before

This halacha discusses the permissibility of a non-Jew bringing his own items into a Jew's home on Shabbos and the allowance of hosting and feeding a non-Jew or a dog.

הליכה

מי שהיה בא בדרך וקדש עליו היום והיו עמו מעות נותן
 money with him and there were the day upon him and became holy on the road coming was who One
 כיסו לנכרי להוליכו לו ולמוציאי שבת לוקחו ממנו. ואף
 from him he takes it Shabbos and at the departure of for him to carry it to a non-Jew his wallet gives
 על פי שלא נתן לו שכר על זה. ואף על פי שנתנו לו
 that he gave it though · and even this for payment to him he gave that not though · and even
 משחשכה מתר מפני שאדם בהול על ממונו ואי אפשר
 and it is impossible his money over is anxious that a person because it is permitted after nightfall to him
 שישליכנו. ואם לא תתיר לו דבר זה שאין אסורו אלא מדברי
 from the words of except its prohibition which is not this matter to him you permit not and if that he will discard it
 סופרים יבוא להביאו בידו ועובר על מלאכה של תורה. במה
 In what the Torah of melacha on and transgress in his hand to bring it he will come the Sages
 דברים אמורים בכיסו אבל מציאה לא יתן לנכרי אלא מוליכה
 he carries it rather to the non-Jew he may give not a lost object but regarding his wallet are said words
 בפחות פחות מארבע אמות:
 cubits than four less in less

This halacha discusses the Rabbinic leniency allowing a traveler to give his wallet to a non-Jew on Shabbos to prevent him from carrying it himself.

הליכא

דין מעשה שבת במזיד ובשגגה

Halacha 23 · The Law of Benefit from Melacha Performed on Shabbos Willfully or Unintentionally

ישראל שעשה מלאכה בשבת אם עבר ועשה בזדון אסור לו
 for him it is forbidden willfully and performed he transgressed if on Shabbos melacha who performed A Jew
 להנות באותה מלאכה לעולם. ושאר ישראל מתר להם להנות בה
 from it to benefit for them it is permitted Jews and other forever melacha from that to benefit
 למוציאי שבת מיד שנאמר שמות לא יד "ושמרתם את השבת כי
 for the Shabbos — "And you shall guard 14 31 Shemos as it is said immediately Shabbos at the departure of
 קדש היא", היא קדש ואין מעשיה קדש. כיצד. ישראל שבשל בשבת
 on Shabbos who cooked a Jew How so holy its products but not is holy it it is" holy
 במזיד. למוציאי שבת יאכל לאחרים אבל לו לא יאכל
 it may be eaten not for him but by others it may be eaten Shabbos at the departure of willfully
 עולמית. ואם בשל בשגגה למוציאי שבת יאכל בין הוא בין
 or he whether he may eat Shabbos at the departure of unintentionally he cooked and if forever
 לאחרים מיד. וכן כל פיוצא בזה:
 to this similar all and so immediately others

This halacha details the restrictions on deriving benefit from a forbidden labor performed by a Jew on Shabbos, distinguishing between willful and

פרות שיצאו חוץ לתחום וחזרו בפשט

Halacha 24 · Produce That Left the Shabbos Limit and Returned

פרות שיצאו חוץ לתחום וחזרו. בשוגג יאכלו בפשט שהרי
 since on Shabbos they may be eaten unintentionally and returned the Shabbos limit outside that went out Produce
 לא נעשה בגופן מעשה ולא נשתנו. במזיד לא יאכלו עד
 until be eaten they may not intentionally did they change and not an action to their substance was done not
 מוצאי שבת:
 Shabbos the departure of

This halacha discusses the permissibility of eating produce that was transported outside the Shabbos boundary and then brought back.

שכר שבת בפועל ובהכלאה

Halacha 25 · Receiving Shabbos Wages and the Prohibition of Hiring Watchmen

השוכר את הפועל לשמר לו את הפרה ואת התינוק לא יתן לו
 to him give shall not the baby and — the cow — for him to watch the worker — One who hires
 שכרו של שבת. לפיכך אין אחריות שבת עליו. ואם היה השכיר
 the employee was and if upon him of Shabbos responsibility there is no therefore Shabbos of his wage
 שכיר שבת או שכיר שנה נותן לו שכרו ממש. לפיכך אחריות
 responsibility therefore in full his wage to him he gives a year a hired hand of or a week a hired hand of
 שבת עליו. ולא יאמר לו תן לי שכרי של שבת אלא אומר לו
 to him he says rather Shabbos of my wage to me give to him say and he shall not is upon him of Shabbos
 תן לי שכרי של שנה או של עשרה ימים:
 days ten of or the year of my wage to me give

This halacha discusses the prohibition of receiving wages for work done on Shabbos, and how it is permitted through 'havla'ah' (inclusion within a larger weekly or annual payment).

CHAPTER SUMMARY

The chapter establishes that instructing a non-Jew to perform melacha is forbidden mid'Rabbanan to prevent Shabbos from being treated lightly. If a non-Jew performs a forbidden labor specifically for a Jew on his own accord, the Jew cannot benefit from it on Shabbos, and must wait after Shabbos the amount of time it takes to perform that labor before benefiting. However, if the non-Jew acts solely for his own benefit—such as lighting a lamp, building a ramp, or drawing water for his own animal—a Jew is permitted to benefit from that action on Shabbos. In cases like gathering grass where the non-Jew might add more for the Jew's sake, benefit is only allowed if the non-Jew does not know the Jew, whereas for indivisible benefits like a light or a ramp, the Jew may benefit even if the non-Jew knows him.

The holy Shabbos is not just a day of physical rest; it is a day where we elevate our entire reality to a higher plane of kedushah. When the Chachamim forbade us from asking a gentile to do melachah for us, even before Shabbos, and even if we do not need the work until after Shabbos, they were teaching us a profound lesson in yiras Shamayim. Shabbos must never become light or cheap in our eyes. We cannot simply bypass the holiness of the day through loopholes or by outsourcing our desires to others.

This halachah demands of us a deep sense of self-control and patience. When a gentile does work on Shabbos for a Jew, the Torah requires us to wait on Motzaei Shabbos the exact amount of time it took to perform that labor before we can benefit from it. Why? Because Hashem wants us to realize that we gain absolutely nothing by rushing or trying to circumvent His will. The delay on Motzaei Shabbos removes any illusion of shortcut or profit from Shabbos desecration. It trains our hearts to understand that our parnassah and our needs are entirely in the hands of Hashem, and what is meant for us will arrive in its proper time, without our needing to compromise on the sanctity of the day.

Today, let us strengthen our commitment to the honor of Shabbos by pausing before we act or speak regarding any work we want done. If you find yourself tempted to rush a project or secure a convenience through a non-Jew on Shabbos, stop and remind yourself that true blessing only comes from honoring Hashem's rest. Accept the holy boundaries of Shabbos with joy, knowing that waiting for the proper time is itself a beautiful avodah that brings shefa into our lives.

חובות הלבבות • שער יחוד המעשה • פרק שלישי

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

ON THIS PAGE

In this chapter, the holy author of the Chovos HaLevavos, Rabbeinu Bachya, guides us in understanding which of our actions are vulnerable to the subtle traps of the yetzer hara and which are naturally protected. We will learn about the crucial distinction between the mitzvos we perform with our physical limbs and the quiet, internal avodah of the heart.

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

אבל המעשים אשר ישלמו ביחדם לאל בעת עשותם, הם מעשי העבודה שמקנים בהם רצון האלהים;

But the deeds that are only perfected when one dedicates them solely to Hashem at the time of their performance, are those acts of avodah (divine service) through which one hopes to find favor with Elokim.

NOTE The author is introducing the concept of 'Yichud HaMaaseh'—unifying one's actions—which means performing mitzvos purely for the sake of Hashem, without any ulterior motives.

והם כל המצוות הנראות על האברים, שאפשר שתהיה הכוונה בהם לזולת האל, ותהיה כוונת עושיהם להזדיין בהן אצל בני אדם ולקוות כבודם ושבתם על עשותם.

And these are all the visible mitzvos performed with the physical limbs, where it is possible for one's intention to be directed to someone other than Hashem, and where the performer's intent might be to adorn himself with them in the eyes of other people, hoping for their honor and praise for doing them.

NOTE Physical mitzvos, like giving tzedakah or putting on tefillin, are visible to others. This visibility creates a nisayon (test) of chonef (hypocrisy or showing off), as the yetzer hara can tempt a person to do them for social approval.

אבל חובות הלבבות, לא יתכן בהם חנף ולא כבוד ולא שבת למי שמקנים מהם דבר, מפני שאין ב"א יודעים את לבבו;

But regarding the duties of the heart, hypocrisy, seeking honor, or receiving praise are not possible for one who fulfills them, because other people cannot know what is in his heart.

NOTE Since the duties of the heart—such as loving Hashem, trusting Him, and fearing Him—take place entirely within a person's inner thoughts, there is no way for others to see them, which naturally removes the temptation to show off.

אך הוא מכון בהם לשם המשקף, והוא הבורא יתברך בלבד, כמו שאמר: 'אני ה' חקר לב פחן כליות', ואמר: 'הנסתרות לה' אלהינו וגו'.

Rather, one's intent in performing them is solely for the sake of the One Who watches, Who is the Creator, blessed be He, alone, as the pasuk says, 'I, Hashem, search the heart and examine the mind,' and as it says, 'The hidden things belong to Hashem, our Elokim.'

WHAT TO TAKE FROM IT

The chapter explains that visible mitzvos performed with our physical limbs are susceptible to insincerity, as a person might do them to gain honor, praise, or prestige in the eyes of others. In contrast, the duties of the heart are entirely hidden from

human sight, making hypocrisy impossible; therefore, our inner devotion is naturally directed solely to the blessed Creator, Who alone searches our hearts and knows our deepest thoughts.

למעשה WHAT TO TAKE HOME

The holy Chovos HaLevavos is opening our eyes to a beautiful, comforting truth about our inner life. When we do physical mitzvos, the yetzer hara has a foothold to creep in and whisper, "Look how beautifully you are davening, look how much tzedakah you are giving, what will people think of you?" We have to fight so hard to keep our physical actions pure and lishmah, solely for Hashem, because other people can see them.

But your heart? Your thoughts, your emunah, your bitachon, your inner love and fear of Hashem—that is a private sanctuary where no other human being can ever tread. Nobody else knows if you are quietly thanking Hashem in your mind, or if you are working to judge another Yid favorably in your thoughts. Because these "duties of the heart" are completely hidden from the eyes of flesh and blood, they are naturally protected from the poison of seeking honor or showing off. They belong purely and exclusively to you and the Creator.

This means that your inner world is your safest spiritual haven. When the noise of the world gets too loud, or when you feel your physical avodah is getting mixed with a bit of self-interest, you can always retreat into your mind. A quiet thought of emunah, a silent moment of surrender to Hashem's will, or a private feeling of gratitude is a perfect, unblemished offering that goes straight to the Kisei HaKavod, completely pure.

Today, take just two minutes to serve Hashem entirely in the privacy of your mind—think a quiet thought of gratitude to Hashem or make a silent, heartfelt tefillah that nobody else can hear or see, enjoying the pure sweetness of a mitzvah that is solely between you and Him.

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, יְהוּי מִתּוֹנִים בְּדִין, וְהָעֲמִידוֹ תְּלִמִּידִים 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 מִשְׁפִּירֵי 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 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 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 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 בְּצָמָא 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 גִּיהֵנוֹם:

Gehinnom he inherits

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

עשה לה רב וקנה לה חבר

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

יהושע בן פרחיה ונתאי 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 דין עומדים

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

לפניה, יהיו בעיניה כרשעים. וכשנפטרים מלפניה, יהיו

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

בעיניה כזכאין, כשקבלו עליהם את הדין:

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

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

משנה ט

דרישה וחקירה של עדים וזהירות בדברי הדינים

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

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

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

בדבריה, שמא מתוכם ילמדו לשקר:

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

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

משנה י

אהבת המלאכה ושנאת הרבנות

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

שְׁמַעְיָה וְאַבְטַלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אָמַר, אָהַב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת
— and hate work — love says Shemaiah from them received and Abtalion Shemaiah
הַרְבָּנוֹת, 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

אַבְטַלְיוֹן אָמַר, 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 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 שָׁמָא, 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, מה אני.

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

וְאִם לֹא עֲכָשִׁיו, אִמָּתִי:

when now not And if

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

מִשְׁנָה טו

קביעות התורה, מעוט דבור והסברת פנים

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

שַׁמַּאי אומר, עשה תורתך קבוע. אֹמֵר מְעַט וְעֹשֶׂה הַרְבֵּה, וְהוֹי מְקַבֵּל אֶת

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

כָּל הָאָדָם בְּסִכּוֹר פָּנִים יְפוֹת:

face expression of with a cheerful person every

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

מִשְׁנָה טז

עשה לך רב והרחקה מן הספק

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

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

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

תִּרְבֶּה לְעֹשֶׂר אֲמָדוֹת:

by estimation to tithe increase

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

מִשְׁנָה יז

מעלת השתיקה והמעשה על פני הדבור

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

שִׁמְעוֹן בֶּנוֹ אומר, כָּל יָמֵי גְדֻלָּתִי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לְגוֹף טוֹב

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

אֲלֹא שְׁתִּיקָה. וְלֹא הַמְדָּרֶשׁ הוּא הָעֵקֶר, אֲלֹא הַמַּעֲשֶׂה. וְכָל הַמְרַבֶּה

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

דְּבָרִים, מביא חטא:

sin brings words

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

מִשְׁנָה יח

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

וְעַל הָאֱמֶת וְעַל הַשְּׁלוֹם, שֶׁנֶּאֱמָר זְכַרְיָה ח אֱמֶת וּמִשְׁפָּט שְׁלוֹם 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 פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם 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 מֶרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קֹדֵר 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 וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא 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 וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֹרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

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

וְהוּא יַפְדֶּה 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.'